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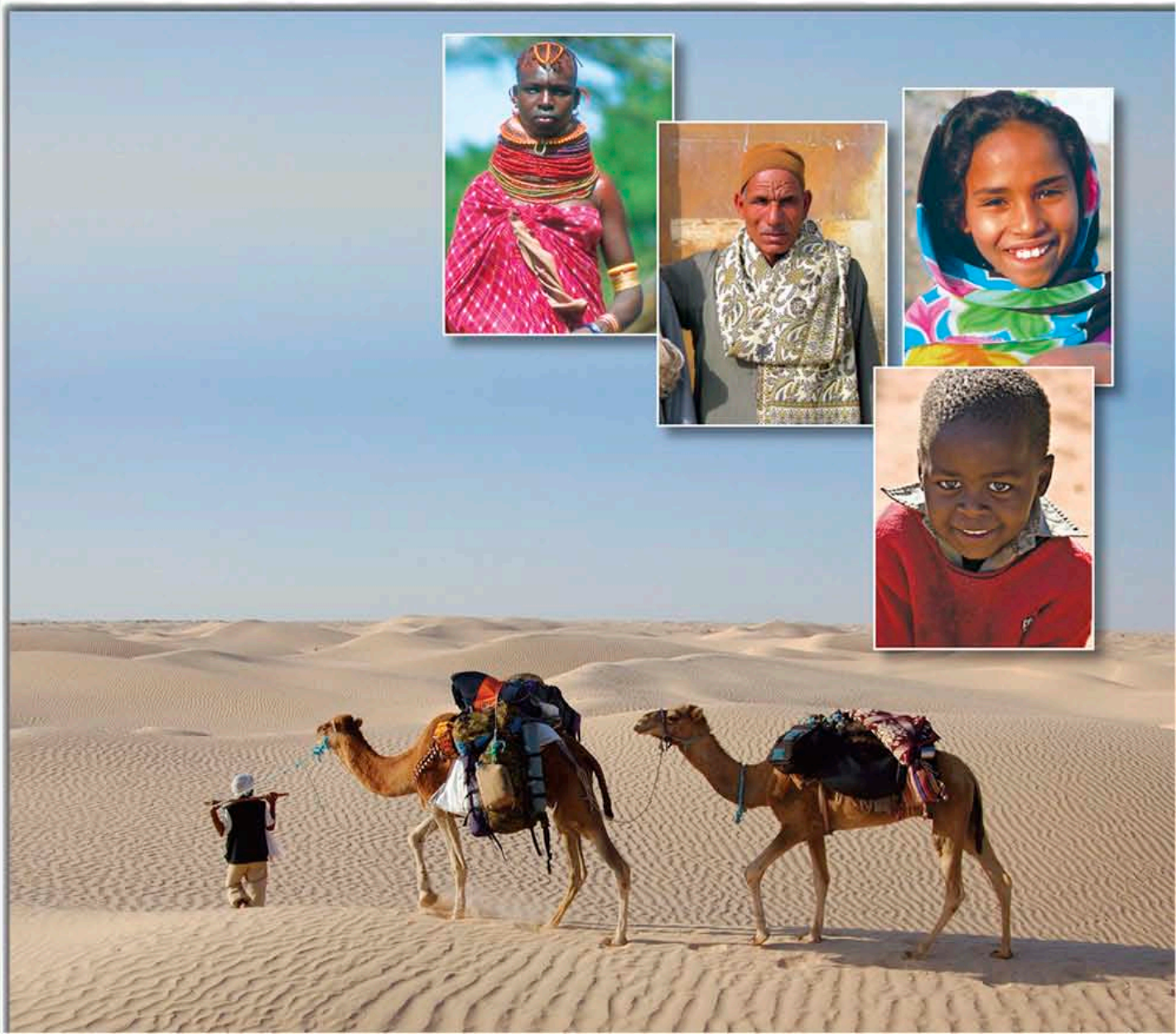

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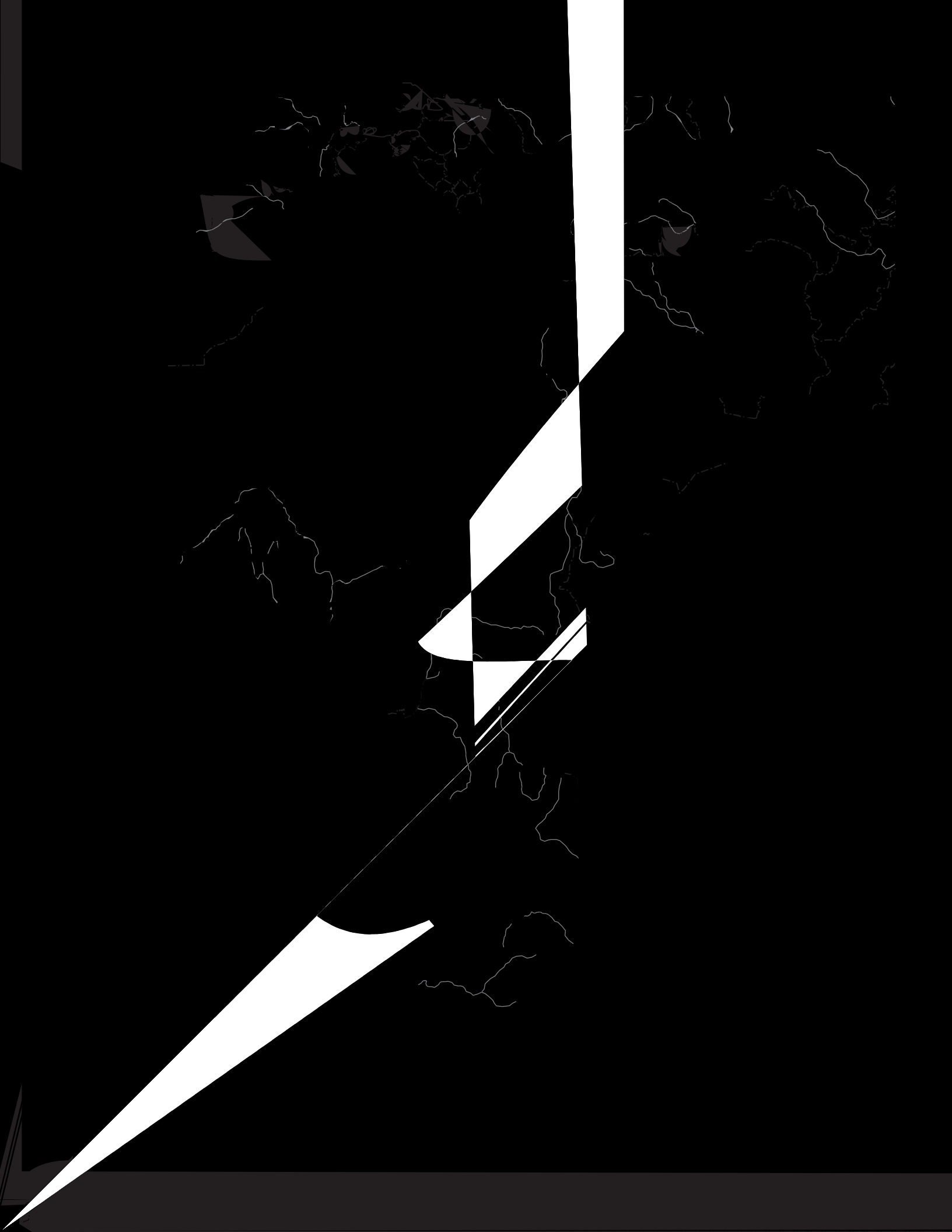

PREFACE

Encyclopedia of the Peoples of Africa and the Middle East is a two-volume set intended to provide basic information on the numerous historical and present-day peoples who have lived or are living now in these regions of the world. The information in these volumes will be of use to students, nonspecialist researchers, and general readers interested in the cultural and historical backgrounds of Africa and the Middle East.

There are two critical questions to consider when planning the content of a work such as this: What constitutes a people, and what are the physical limits of the geographical areas under consideration? There are several, sometimes conflicting, definitions of what constitutes "a people" in common use. The aim of this work is to incorporate as broad a range of peoples, variously defined, as possible so as to produce a collection that will be useful to as broad a range of readers as possible.

Perhaps the most inclusive definition of "people" is based on shared language. For example, the Arabs, one of the most numerous and best-known peoples covered in this book, are primarily (although not exclusively) defined by their common language. This definition is particularly useful with reference to the myriad of otherwise culturally distinct peoples of Africa. The central African nation of the Democratic Republic of the Congo (DRC), for example, has more than 200 groups that may be defined as distinct peoples. Since the DRC is just one of Africa's more than 50 nations, many of which have an equal or greater number of peoples, any attempt to cover all of these groups would quickly overwhelm the scope of this work. In these cases linguistic groupings are a useful way of reducing the potentially overwhelming detail. The peoples of the Democratic Republic of the Congo, for example, may be usefully divided into Bantu-language speakers and Sudanic-speaking groups. Conversely some peoples cannot be usefully defined based on language. Two of the most numerous peoples of the Middle East, the Jews and the Kurds, are among these. In these cases appeals to a shared ethnicity are often made.

Shared ethnicity is the most commonly used factor in defining a people. Defining ethnicity itself, however, is notoriously problematic, and well-established sociologists have suggested that the concept is so vague as to be meaningless. One of the major problems with the concept of ethnicity is that it has been used historically to categorize peoples in a way that those peoples themselves would not necessarily recognize or agree with. In the 19th century, for example, European colonial powers frequently categorized peoples according to then current concepts of race, which were often no more than naked-eye observations of physical characteristics. The generally accepted modern usage of the concept of ethnicity relies on self-definition. In other words, it is necessary and sufficient for a person to be said to have a particular ethnicity if he regards himself as having that ethnicity, but it is neither necessary nor sufficient for that attribution to be made by a third party. While this hardly constitutes a rigorous definition, it is a good tool for organizing the world's population into groups that can usefully be discussed as more-or-less cohesive entities. The Afrikaners are a good example of an ethnic group that makes more sense under this weak definition. Afrikaners generally define themselves as speakers of Afrikaans whose Dutch ancestors arrived in southern Africa in the 18th and 19th centuries C.E. As a matter of historical reality, however, a large number of the early ancestors of the people who refer to themselves as Afrikaners today were Frisians, Germans, Flemings, Walloons, and French Huguenots. Furthermore, in the time since the arrival of these immigrants to Africa, black Africans, Indians, and Malays also became part of their ancestry. It remains true that there is a group of people who can reasonably be called Afrikaners and who recognize each other as such, even though it seems impossible to arrive at a rigorous definition of who they are. It is enough that a large number of individuals believe themselves to be Afrikaners for us to consider them collectively as a people.

Nationality is the other major consideration used in this work for the classification of peoples. Nationality has the great advantage of being easily defined—all persons who are citizens of an internationally recognized nation-state can usefully be considered as a group. There are a few cases where the existence of a nation-state is contested or under negotiation; within the geographical scope of this work the territories under the jurisdiction of the Palestinian National Authority (the West Bank and Gaza Strip) are the most significant. The disadvantage of nationality as a method of classification is that it ignores cases in which peoples with very different ethnic or cultural identities live within the international boundaries of the same country or cases in which ethnic groups live across international boundaries. A good

example of the former case is the East African nation of Somalia, which remains an internationally recognized nation-state but which ceased to operate as such in the early 1990s. At the present time the territory of Somalia is divided into a series of de facto self-governing states, some of which claim complete independence, that have not yet been internationally recognized as a consequence of the ongoing conflicts in the region. In this case there is limited utility in attempting to describe the people of such a deeply divided nation as a unified group, although Somalis has been included in this work as a nationality group for the sake of completeness. The second problem with nationality, the fact that it can divide otherwise ethnically unified groups, is most often seen in Africa. The majority of modern nations of Africa have national borders that follow boundaries created by colonial powers in the 19th and 20th centuries. These boundaries owed more to the competing ambitions of the colonial powers than to divisions between peoples with differing ethnicities.

Despite these disadvantages, nationality remains a worthwhile consideration. Identity is subject to constant evolution, and in most cases the peoples who found themselves, willingly or otherwise, grouped together as an administrative unit under foreign domination have since developed new identities as members of independent nations. The strength and uniformity of these national identities vary considerably, often depending on the presence or absence of interethnic conflicts in recent history, but even in the loosest examples peoples of the same nation share a history, in the sense that they have been subject to the same political vagaries, economic or natural catastrophes, and triumphs. It is for this reason that the nationality articles included in this work concentrate on the history of the countries in question rather than attempting to describe the often disparate ways of life of their many ethnically defined peoples. In some cases nationality has formed a social framework that can be said to have prevented or minimized potential interethnic conflicts, particularly in nations with very diverse ethnic conglomerations. Examples might include South Africa in the period after 1991 or Mauritius.

The discussion so far has concerned categorizing the peoples of Africa and the Middle East as they exist in the present epoch. This work is not, however, limited to the present. Historical peoples feature prominently, particularly historical peoples of the Middle East. There are several reasons for including historical peoples in a work that attempts to give a comprehensive overview of the culture of these regions. Often the modern history of present-day peoples cannot be properly understood without reference to the culture and history of the peoples that came before them. This is particularly true in the Middle East, where some of the world's earliest known human cultures came into being. For example, in order to understand the development of the modern nation of Turkey it is necessary to understand something of the Ottoman Empire, from which it arose, and in order to understand something of the Ottoman Empire it is necessary to understand something of the history of the Turkic Peoples who migrated into the Middle East from central Asia over a period of many centuries. The categorization of historical peoples who no longer exist is more problematic than the categorization of modern ethnic groups, since evidence concerning the groups they self-identified as may be fragmentary or nonexistent. In general these groups are referred to by the name of the kingdoms or empires that they created or belonged to. In some instances there is significant overlap between historical peoples. The Iranians, for example, are treated as a nationality since there is a modern nation-state of Iran, but the same geographical area that constitutes modern Iran has been home to several important historical peoples such as the Medes and the Persians, who have subsequently become subsumed into the modern national identity. In situations such as this the reader will find brief reference to earlier historical peoples in the nationality article and separate in-depth articles on these historical peoples under their historical names.

Fixing the geographical scope of *Encyclopedia of the Peoples of Africa and the Middle East* was relatively simple with reference to Africa but less so with reference to the Middle East. Africa is essentially a clearly delineated continental mass surrounded on all sides by oceans except for the narrow strip of land known as the Isthmus of Suez, which is itself bisected by the Suez Canal. There are relatively few islands off the west coast of Africa to be taken into consideration. Of these the Cape Verde Islands have been included as the territory of a nation-state predominantly inhabited by ethnic groups from continental Africa, as have the islands of the nation of São Tomé and Príncipe for the same reason. The Madeira Islands and Canary Islands have been excluded as part of the territories of Portugal and Spain respectively. On the east coast the large island of Madagascar has been included, since it is traditionally regarded as part of Africa, as well as the islands of the Union of Comores. The islands of the Republic of Mauritius and of the Republic of Seychelles have also been included.

By contrast, there is no universally accepted definition of the geographical extent of the Middle East. The most commonly accepted template places its boundaries on Israel's border with Egypt in the southwest, the Sea of Marmara in the northwest, and Iran's borders in the east. For the purposes of this work, the peoples of Iran and some of the historical peoples of Afghanistan and the Caucasus have been included because of the significant roles they have played in the history of the Middle East.

HOW TO USE THIS SET

HEADINGS AND CROSS REFERENCES

Encyclopedia of the Peoples of Africa and the Middle East contains more than 850 alphabetically arranged entries addressing all of the major present-day and historical peoples of Africa and the Middle East as well as many of the most significant historical and present-day minor peoples. A typical entry begins with the name of the people in bold type (for example: **Babylonians**). In some cases commonly used alternative names or alternative spellings are also given in brackets (for example: **Baggara (Baqqara)**). Where an entry refers to a nationality, it takes the following form: **Bahrainis: nationality (people of Bahrain)**.

In addition to these entries there are cross-references interspersed between these entries. These cross-reference entries are for alternative names of peoples that appear elsewhere in this work. For the most part these alternative names are the result of alternative spellings produced by differing methods of transliteration into English. For example, the cross-reference entry **Baganda *See* Ganda** informs the reader who may be searching for an article on the Baganda that, in this work, these people are referred to as the Ganda. The alternative names cross-referenced in this way represent the most common alternative forms, but there may be others not represented here. A reader unable to locate a particular people is recommended to consult the index or to refer to the nationality entry for the nation in which that people lives.

Cross-references are also given within the body of entries. The first time a people who have a separate entry within this work are mentioned within the body of another entry their name is set in small capitals (for example: Fulani). In some cases cross-references are also given in brackets within the body of an entry (for example: (*see* Kuwaitis: nationality)). African peoples present a particular challenge within the structure of this work. In many cases African peoples with distinct histories and cultures have become part of much larger nationality groupings in recent history as the former colonial territories in which they lived have become independent nations. In these cases the reader will often be referred to the relevant nationality entry (for example (*see also* Ugandans: nationality)).

There are three different kinds of entry in *Encyclopedia of the Peoples of Africa and the Middle East*. These may be referred to as long entries, short entries, and nationality entries. Short entries are the simplest in structure consisting of a title and up to about 1,000 words of continuous text with no subsections. Long entries have several additional elements and are divided into subsections. These additional elements are a fact box, a time line, and in some cases maps and illustrations. The fact box, located on the margin of the page close to the start of every long entry, has four elements: location, time period, ancestry, and language. Location refers to the geographical area that may be regarded as the homeland of the people in question. In some cases, where the people are widespread, a general geographical region may be given; in others a nation or a particular region within a nation or nations is given. In the case of historical peoples, modern geographical names rather than historical names are given. Time period refers to the span of time discussed in the body of the entry for that people. Ancestry and language refer to the broader ethnic and linguistic families to which this particular people belong. In some cases these will be the same term, for example Semitic or Bantu. The time line that accompanies long entries gives the reader a broad overview of the important events in the history of that particular people. Once again, in the case of some African peoples, the time line may refer the reader to the relevant nationality entry after the point at which that people became part of an independent nation. The main body of the text of long entries is divided into four main sections: *Origins*, *Language*, *History*, and *Culture*. The *Culture* section is usually further divided into subsections such as *Economy*, *Government and Society*, *Military Practices*, *Dwellings and Architecture*, *Clothing*, *Personal Habits*, *Transportation*, *Other Technologies*, *Art*, *Music*, *Literature*, and *Religion*. Only the longest entries on major peoples, such as the Arabs or the Kurds, will have all of these subsections. The *History* section is also frequently divided into subsections in the most extensive entries.

The nationality entries in this work have a different structure from the general long entries. All nationality entries have a fact box and a time line. These fact boxes feature the name of the people, the short and long name of their nation, the derivation of this name (where known), the form of government current in that nation, the capital of the nation, the language or languages spoken, the religions followed by its inhabitants, any known earlier inhabitants of the area now within the borders of the nation, and its current demographics. The short and long names given for nations in this

fact box are given in their English form first. In some cases other languages are commonly used and these are also given in brackets; for example Ivory Coast (Cote d'Ivoire). The derivation of the names of nations is very often uncertain, with several competing theories. In these cases the most widely accepted derivation is given. The languages cited include the official language or languages of the nation as well as other languages spoken by significant minorities. The reader should note that, although the official language or languages are given first, these are not always the most widely spoken languages in these nations. The religious and demographic breakdown given in these fact boxes are, of necessity, sometimes estimates rather than certain figures based on census information. Accurate figures for these measures are often unavailable for nations that have suffered economic or political upheaval in recent years.

The main body of the text for nationality entries is divided into sections, but these differ from the sections in the general long entries. The three principal sections are: Geography, Inception as a Nation, and Cultural Identity. The Geography section describes the general geographical location of the nation, its area, its borders with other nations, a broad outline of its topography and types of natural vegetation, and its principal geographical features such as major rivers, mountain ranges, coastlines, lakes, deserts, and islands. The Inception as a Nation section describes the earliest known

I

A

Ababa *See* Ababda.

Ababda (Ababa)
The Ababda are a subgroup of the Beja people of Sudan. The majority of the Ababda live along Sudan's Red Sea coast.

Abadja
The Abadja are one of the many subgroups that make up Nigeria's Igbo population. The Igbo live in southeastern Nigeria.

Abaluyia *See* Luyia.

Abam
The Abam are one of the many subgroups that make up Nigeria's Igbo population. The Igbo live in southeastern Nigeria.

Abarue
The Abarue are a subgroup of the Shona people of Zimbabwe and Mozambique.

Abbe (Abbey; Abé)
The Abbe are a people living mostly along the southeastern coast of the Ivory Coast. The Abbe are part of the so-called Lagoon Cluster of peoples, and they are an Akan people.

Abbey *See* Abbe.

Abé *See* Abbe.

Abgal
The Abgal are the largest clan-based subgroup of the Issa people. The Issa are a Somali people who can be found throughout the Horn of Africa in Ethiopia, Djibouti, Eritrea, and Somalia.

Abidji (Ari)
The Abidji are a small ethnic group living along the southeastern coastal region of the Ivory Coast. They are part of the so-called Lagoon Cluster of peoples.

Abkhazians
The Abkhazians are an ethnic group of the Caucasus who are concentrated in the Abkhazia region in the northwest of the modern-day Republic of Georgia. Although Abkhazia declared its independence from Georgia in 1992 and has been operating as a de facto independent government ever since. It is recognized as a state by Russia and the de facto independent republics of South Ossetia and Transnistria, but Georgia and most European nations regard it as an integral part of Georgian territory.

Significant Abkhaz communities are found in areas surrounding Abkhazia as well, most notably in Turkey. Turkish Abkhazians are

ABKHAZIANS

location:
North Caucasus in southwestern Russia

time period:
Second millennium B.C.E. to present

ancestry:
Caucasian

language:
Abazin (Caucasic)

predominantly Sunni Muslim. Elsewhere, Abkazians are divided between those who practice Sunni Islam and those who practice Orthodox Christianity.

The north and south dialects of the Abkhazian language, known as Abkhaz, are quite different and are classified as part of the Abkhazo-Adyghe language family of the western Caucasus. This branch also includes Caucasian languages spoken by the neighboring Abazins, Adyghey, Kabardians, and Circassians, with whom the Abkhazians also share cultural and ethnic roots. The Abzuyian dialect is the basis of Abkhazian literary language and uses the Cyrillic alphabet.

The origins of the Abkhazian peoples are not known, but they are believed to have occupied the area currently known as Abkhazia for millennia.

Abora (Abura)

The Abora are a subgroup of the Fante, an Akan people largely found in the southern half of Ghana. The Abora live mostly in central Ghana.

Abron *See* Brong.

Abu Charib *See* Abu Sharib.

Abu Sharib (Abu Charibs)

The Abu Sharib are one of the many Tama-speaking ethnic groups of Chad. Tama is a Nilo-Saharan language.

Abura *See* Abora.

Achaemenids (Achaemenians)

ACHAEMENIDS

location:
Iranian plateau and extending from Anatolia to India

time period:
Sixth to fourth centuries B.C.E.

ancestry:
Indo-European; Iranian

language:
Old Persian; Elamite; Akkadian; Aramaic

The Achaemenids were an ancient Iranian people from the Pars province (now know as the Fars province) of southern Iran. Achaemenid kings founded one of the great Iranian dynasties of the ancient world, a dynasty that gained prominence under Cyrus the Great in about 550 B.C.E. and faded with the defeat of Darius III by Alexander the Great of Macedonia in 330 B.C.E. At its peak, the empire of the Achaemenids was the largest of the ancient world, extending from the Indus River in present day Pakistan to the Mediterranean Sea. The Achaemenids formed the first dynasty of what is often referred to as the Persian Empire, and the Achaemenid Empire was the first incarnation of this long-lived socio-political entity.

ORIGINS

The name *Persia* is derived from the Greek name for Iran, Persis. The first Persians shared the large central plateau of Iran with another ancient Iranian people, the Medes. By the sixth century B.C.E. the Medes had established the first empire in the region. It stretched from Aran Province (now the Republic of Azerbaijan) to Central Asia and Afghanistan. The Medes, under the leadership of their king, Astyages, were defeated by the Achaemenids in around 550 B.C.E., and their territory became part of the subsequent Achaemenid Empire. Up until 550 B.C.E. the heartland of what was to become the Achaemenid Empire had been a part of the Medean Empire.

The term *Achaemenid* comes from a Greek phrase meaning "of the family of Achaemenes." Achaemenes is thought to have been a minor seventh-century ruler of Ansham in southwestern Iran and the supposed ancestor of Cyrus the Great. Some scholars, however, believe that Achaemenes was a fictional character created by the later Achaemenid king Darius I, who ruled from 522 to 486 B.C.E., to legitimize his own lineage and claim to the throne.

LANGUAGE

The Achaemenid rulers spoke Old Persian, a language of Indo-European origin. It had its own script and was used mostly for imperial inscriptions. Old Persian eventually evolved into the modern Persian language, which is known as Farsi. The first significant Achaemenid king, Cyrus the Great, also permitted Aramaic, a Semitic language, to be widely used throughout his empire.

HISTORY

The primary sources for the history of the Achaemenids are the Greek historians Herodotus, who lived in the fifth century B.C.E., and Xenophon who lived about 100 years later (Herodotus d. 425 B.C.E., Xenophon b. 431 B.C.E.). The Greeks and Persians were long-term enemies, however, and it is unlikely that either of these sources is unbiased. The Achaemenid dynasty began with Cyrus II, also known as Cyrus the Great, who lived from 585 until about 529 B.C.E. He was the son of the Persian king Cambyses I and his wife Mandane, who was the daughter of the Medean king. Cyrus defeated the

The tomb of Cyrus the Great (r. 559–529 B.C.E.) among the ruins of the ancient Persian capital Pasargadae in present day Iran

Medeans in battle in 550 B.C.E., and they later became loyal subjects of his empire. There is evidence that Medes held high positions in the early Achaemenid state. Cyrus built his capital, Pasargadae, on the site where his armies had defeated the Medes near to the modern Iranian city of Shiraz.

In 547 B.C.E. Cyrus also defeated Croesus, ruler of the wealthy kingdom of Lydia (present-day western Turkey). According to the historian Herodotus, Croesus, whose name later became synonymous with great wealth, threw himself onto a funeral pyre after his defeat, but was saved by Cyrus and went on to become a close advisor to the Persian king. In 539 B.C.E. Cyrus conquered the Mesopotamian city of Babylon situated on the Euphrates River. This victory added the territories of the ancient Babylonian Empire to those of the burgeoning Achaemenid Empire. Cyrus is remembered in the history of the Jews because after capturing Babylon, he freed the Jewish people who had been exiled there following the conquest of Jerusalem by Nebuchadrezzar II in 587 B.C.E. Cyrus is also reputed to have restored gold and silver from the Babylonian treasury to the Jews.

With the death of Cyrus in about 529 B.C.E., his son Cambyses II became king. Cambyses was responsible for the Achaemenid conquest of Egypt, the last remaining independent state in the region. He was recognized as the new pharaoh in Egypt and also referred to as the king of Babel. However, Cambyses went on to suffer serious defeats in Ethiopia, Carthage, and the Samian city of Oasis, where a deadly sandstorm buried his troops. During his rule the Achaemenid Empire was plagued by civil wars. Herodotus reports that Cambyses became cruel and was driven mad. His is reputed to have murdered many people, including his own brother Smerdis and his sister, and to have mortally wounded the god Apis, a bull that was sacred to the Egyptians. Cambyses died around 522 B.C.E.

Cambyses' successor was Darius I, a prince who had lead Cambyses' armies to victory in

Egypt. After putting down a series of rebellions and defeating others who had claimed the throne, including a usurper posing as Cambyses' brother, Darius reigned from 522 until his death in 486 B.C.E. Darius did not expand the empire significantly, but he did bring organization to its great geographical extent. In particular he divided the empire into 20 provinces, each under the rule of a governor, or satrap. Darius also built roads and irrigation systems, introduced standardized coinage known as the *daric*, and created a complex postal and tax collection system.

Darius built a palace at Persepolis, near the modern Iranian city of Shiraz in south-central Iran, which became the ceremonial capital of the Achaemenid Empire. There were also four other capitals at that time: Pasargadae, which had been built by Cyrus the Great; Babylon on the Euphrates River; Susa, the administrative capital; and Ecbatana, the mountain residence of the royal family. Susa is located in the southwest of modern Iran, while Ecbatana lies at the base of Mount Elvend in Iran's northwest.

Darius expanded the empire to the Indus River in India and into parts of Greece. He was thwarted in his effort to conquer all of Greece, however, at the Battle of Marathon in 490 B.C.E. According to legend, a Greek soldier named Pheidippides ran about 150 miles from Athens to Sparta before the battle seeking help from the Spartans to ward off the Persians. After the battle, he ran 26 miles from Marathon to Athens to carry news of the Greek victory, a feat remembered in the modern footrace known as the marathon. An important source for the achievements of Darius is the Behistun Inscription, engraved in Old Persian, Babylonian, and Elamite on a high cliff at Behistun, a town in near the western border of modern Iran.

After the death of Darius in 486 B.C.E., his son Xerxes inherited the throne. One of Xerxes' first acts was to suppress a rebellion in Egypt and to appoint his brother, Achaemenes, as satrap there. He then had to deal with a revolt in Babylon, where he himself had been satrap before he became king. Around 480 B.C.E. Xerxes avenged his father's defeat at Marathon by leading the Persian army to victory against the Greeks at Thermopylae. Afterward the Persians marched on to Athens, where they plundered the temples and set fire to the city. Despite his victories, Xerxes was later defeated and demoralized by the Greek navy at Salamis. Embittered by his losses, he turned to expanding his luxurious palaces and increasing the size of his harem. He was murdered in his bed in 465 B.C.E.

Xerxes was succeeded by his son Artaxerxes, but by this time the empire was falling into disarray and internal violence and Xerxes is considered to have been the last great king of the Achaemenids. Xerxes II, Darius II, Artaxerxes II, and Artaxerxes III ruled after Artaxerxes. In 330 B.C.E. the Macedonian king Alexander the Great defeated Darius III and the Persian armies and burned the royal palace at Persepolis to the ground. According to the first-century C.E. Greek historian Plutarch, Alexander the Great needed 20,000 mules and 5,000 camels to carry away the treasures of Persepolis after his conquest.

CULTURE

Government and Society

The extensive territories of the Achaemenid Empire were divided along cultural and ethnic lines into 20 provinces, each under the control of a local governor known as a satrap. Each satrap, along with the independent financial controller and the military coordinator of each province, reported directly to the king and sent him fixed amounts annually in money and goods. A highway network consisting of more than 1,500 miles of roadway connected the satrapies, allowing government officials and the information they carried to travel quickly and efficiently across the empire. Built by Darius I, part of this network was known as the Royal

Achaemenids time line

B.C.E.	
ca. 558–529	Cyrus the Great, founder of the Achaemenid dynasty, rules Iran.
547	Kingdom of Lydia conquered by the Achaemenids
539	Babylonian Empire conquered by the Achaemenids
490	Darius I is defeated at the Battle of Marathon by a combined Greek army.
330	Defeat of Darius III, last ruler of the Achaemenid dynasty, by Alexander the Great

may have lived around 1000 B.C.E. He taught of a supreme god known as Ahura Mazda and a devil named Ahriman. Ahura Mazda was seen as a benevolent creator who is credited with introducing the concept of free will. The teachings of Zoroaster stressed the duality of good and evil and the ethical responsibility not only to choose wisely between them but also to accept the consequences of that choice. Rewards for making the correct choices were believed to come to the individual in an afterlife.

Architecture and Art

The Achaemenid kings were proud warriors who surrounded themselves with beautiful and luxurious items to demonstrate their power and wealth. They built enormous and deliberately impressive palaces using an assortment of materials and styles drawn from all parts of the empire. Assyrian, Egyptian, and Greek influences in particular were woven into a distinctly Persian style. Massive halls lined with stone columns decorated with relief carvings were important elements of this style. They feature prominently in the great buildings of the Achaemenid capitals. A cuneiform inscription found at Susa lists the origins of the materials used in the buildings there: Bricks came from Babylon, cedar wood from Lebanon, ivory from Ethiopia, precious stones from Sogdiana and Khwarezm (in modern Uzbekistan), and gold from Sardis (in modern Turkey) and Bactria (in Afghanistan).

The Achaemenids were also famous for their gardens; Cyrus the Great, for example, was known to take great pride in his extensive gardens at Sardis. The ruins of Cyrus's capital city at Pasargadae include two palaces set amid extensive gardens, and the remains of the irrigation system that served them can still be seen. A building reputed to be the tomb of Cyrus, which sits at the top of a stepped platform, also survives. According to ancient Greek historians, Cyrus was interred there in a coffin made of solid gold.

The Persian upper classes prized jewelry and lavish tableware, and almost certainly imported craftsmen and artisans from across the empire and beyond to work in their capital cities. Examples of the precious items that were common in Achaemenid aristocratic circles came to light when archaeologists at Pasargadae discovered a hoard of jewelry that had been buried in a pottery jar. It contained more than a thousand items, including gold bracelets with sculpted rams heads, necklaces, and ornate gold earrings. Elaborate gold and silver drinking cups and bowls were also found.

Beginning with Darius I, all the Achaemenid kings built palaces at Persepolis. One of the most impressive features of Darius's original design was the Apadana, an enormous audience hall with an area of over 1.2 million square feet and a roof supported by 72 stone columns each over 65 feet tall. Relief sculptures around the Apadana depict delegations from around the empire bringing gifts to the king.

Although the Achaemenid Empire survived for only two centuries, subsequent Persian dynasties flourished until the Arab conquest of the seventh century, including the Parthian and Sassanid Empires.

Further Reading

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Acholi

The Acholi live in a region that includes the borders of southern Sudan, Uganda, and northwestern Kenya. They are descended from Lwo-speaking ancestors who migrated into eastern Africa from their homeland in southern Sudan several centuries ago. The Acholi began to emerge as a distinct ethnic group in the 17th century from the melding of three main ethnic groups: the Patiko (the Lwo ancestors who first migrated into what is now Acholiland), the local Ateker-speaking people, who had migrated there earlier), and Sudanic-speaking peoples coming in from the west. In the 19th century, slave raiders reached Acholi land from the east coast, and the Acholi suffered greatly from the slave trade.

Like other Nilotes, the Acholi have a long history of pastoralism. They were once a largely cattle-keeping society, but many now farm or work in urban areas.

Adare *See* Harari.

Adhola *See* Padhola.

Adjukru (Boubouri; Odjukru)

The Adjukru are an ethnic group of the Ivory Coast who have both Kru and Akan ancestors. They are part of the so-called Lagoon Cluster of peoples.

Afar (Danakil)

The Afar live in the Danakil Desert in Eritrea and Ethiopia, and in neighboring Djibouti.

ORIGINS

The ancestors of the Afar were settled livestock raisers in Ethiopia, but before 1000 c.e. they gradually shifted to a nomadic lifestyle and moved from the highlands to the area they occupy today.

LANGUAGE

The Afar language (or Danakil) is a Cushitic language.

HISTORY

The history of the Afar has often been a violent one marked by fighting with invading armies and, later, imperial and national governments. Disputes with neighboring peoples have also continued into the present.

In 1975, an Afar nationalist insurrection movement began in Ethiopia. The Afar Liberation Front (ALF) was established after an unsuccessful rebellion led by a former Afar sultan. Although the military government established the Autonomous Region of Assab (modern Aseb), the Afar were not satisfied with the degree of autonomy they were given and the insurrection continued until Eritrea became independent from Ethiopia in the early 1990s.

The Afar make up about half the population (along with the Somalis) of the country of Djibouti, which gained its independence from France in 1977. There have been clashes between the Afar and the Somalis and a three-year uprising by the Afar, which ended in 1994. Since the end of the Afar Insurgency former members of the Front for the Restoration of Unity and Democracy (FRUD) were given positions in government and the FRUD has since supported the ruling People's Rally for Progress party.

CULTURE

Although today some Afar have migrated to cities such as Addis Ababa, the capital of Ethiopia, and the port of Djibouti, the majority have long been nomadic pastoralists, tending herds of goats, sheep, and cattle in the harsh desert. They move from one waterhole to the next, eking a subsistence living from the barren soil. As the dry season advances, most Afar head for the banks of the River Awash, where they make camps. Because this is the only important river in the region, they compete for the best places and carefully guard the positions they take along the banks. The Awash River rises in the mountains and carries a great deal of water, but the heat is so great that it never meets the sea, ending instead in Lake Abbe.

The end of the dry season is hard on both the people and the animals. Food and grazing are scarce. Some Afar head for Asayita, regarded as the capital of the Afar, hoping to find land they can cultivate. When the short rainy season arrives in November, most of the Afar move to higher ground. Mosquitoes and floods are the hazards of the plains in winter.

Like other nomadic peoples, the Afar carry their houses and beds with them. The Afar house is called an *ari* and is made with a number of flexible sticks, covered with mats. If the camp—known as the *burra,* and usually consisting of one or two *ari*—is to be occupied for some time, the Afar assemble beds for use inside the *ari*. These too are made with mats resting on pliable wooden sticks and are cool and comfortable for sleeping.

The women are responsible for looking after the camp. They build the houses and beds, but they are also responsible for keeping the camp clean, taking care of the children, and looking after the animals.

The milk and hides of the livestock are used for the Afars' own needs and are also traded for grain and vegetables. Salt is also sold; blocks of it are dug out of the desert. The two main markets for selling and trading are Senbete and Bati, both in inland Ethiopia.

The basis of traditional Afar dress is the *sanafil,* a cloth tied around the waist: For men it is undyed, but women's *sanafils* are dyed brown using a dye produced from the bark of mimosa trees. Today, many women replace this brown cloth with brightly colored imported fabrics. Western dress is preferred by many Afar, especially those who live and work in the cities.

The Afar practice circumcision rites on both boys and, much more controversially, the more serious operation on girls. A man is frequently judged for the bravery with which he bore the pain of circumcision. On becoming an adult, such a man would be able to marry

AFAR

location:
Danakil Desert in Eritrea and Ethiopia, and in neighboring Djibouti

time period:
10th century c.e. to present

ancestry:
Cushitic

language:
Cushitic (Afro-Asiatic)

the young woman of his choice, as he would be admired by his people. People ideally marry a partner from their own ethnic group, preferably a cousin. The emphasis on families leads to powerful feelings of loyalty.

Government and Society

In the past, Afar society was organized into numerous individual sultanates, each of which was made up of several villages. Each sultanate was headed by an appointed figure known as a *dardar*. Today, the Afar live in a semiautonomous region of federal Ethiopia (*see* Ethiopians: nationality).

The Afar are organized into clans, groups of extended families who trace their descent from a common ancestor or ancestors. They also divide themselves between two classes: the *asaimara* (the "reds") and the *adoimara* (the "whites"), or the lower class. The *asaimara* tend to be politically dominant; the *adoimara* are generally the workers. Descent is traced through the male line, and it is said that men inherit strength of character from their fathers. Physical characteristics such as height, and also spiritual aspects, are said to come from the mother.

Religion

The Afar were converted to Islam by Arabs in the 10th century Although Islam is now of great importance to the Afar and they observe Muslim rules in most aspects of life, they have modified Islamic practices according to their own culture and religion, which is based on a sky god.

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Afar time line

C.E.	
ca. 1000	Afar are settled in present lands.
13th–17th century	Afar Muslim states at war with Christian Ethiopia
1884	French Somaliland (later known as Djibouti) formed.
1935–41	Ethiopia invaded and occupied by Italy.
1961	Eritreans begin struggle for independence from Ethiopia.
1967	French Somaliland renamed French Territory of the Afars and the Issas.
1974	Military coup in Ethiopia overthrows Emperor Haile Selassie I.
1975	Afar Liberation Front (ALF) formed; ALF active on Ethiopian-Djibouti border.
1977	Djibouti wins independence. Mengistu Haile Mariam takes power in Ethiopia.
1979	In Djibouti, Afar form illegal pro-democracy movement.
1980s	Severe droughts cause famine in Ethiopia.
1981	Djibouti becomes a one-party state.
1987	In Ethiopia, an autonomous Afar region is created.
1991	Mengistu loses power; end of civil war; Eritrean liberation In Djibouti, 100 Afar dissidents arrested; Afar commence rebel activities.
1992	Unsound multiparty elections end one-party state in Djibouti.
1993	Eritrea officially independent from Ethiopia. Afar Revolutionary Democratic Unity Front (ARDUF) created with the aim of creating an independent Afar homeland.
1994	Afar state created in Ethiopia. Peace talks end Afar insurrection in Djibouti.
1998	ARDUF sides with Ethiopia in border war with Eritrea. ARDUF opposes Eritrean independence because it divides the Afar homeland.
2002	ARDUF faction agrees to abandon armed opposition, but other factions continue.
2007	British officials are kidnapped in Afar region and later released in Eritrea.

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Afrikaners

More than 3 million Afrikaners live in South Africa, representing about 60 percent of the country's so-called white population but less than 10 percent of all South Africans. In addition, about 70,000 Afrikaners live in Namibia, comprising roughly 5 percent of the country's population. Elsewhere in Africa, many of the large-scale farmers in Kenya and Zimbabwe were Afrikaners, but recently their numbers and economic importance have declined. Today, because of drought and pressure on farming land, small but increasing numbers of Afrikaner farmers are emigrating and taking their skills and capital to other parts of Africa as part of government relocation schemes. Common emigration destinations include the Republic of the Congo, Zambia, Mozambique, and Tanzania.

ORIGINS

In 1652, the Dutch East India Company founded a garrison and supply station on the Cape of Good Hope for ships sailing between Holland and South Asia. In 1688, 156 French Protestant refugees (Huguenots) arrived in the Cape. The company encouraged the establishment of farms around Cape Town to supply the garrison and passing ships. The African-born children of the settlers became known as "Afrikaners," the first recorded use of the term being in 1707. Until the early 19th century, "Afrikaner" carried few racial connotations, being applied to people of mixed European, African, and Malay origin as well as those of solely European ancestry. Later, being an Afrikaner came to imply being "white," with people of mixed descent classified as "colored." Many Afrikaners are descendants of interracial unions, though few admit so.

LANGUAGE

Afrikaners speak Afrikaans, a language closely related to Dutch but with elements of English, French, and other European languages. The early European settlers' need to communicate with their slaves encouraged the grammatical restructuring of Dutch and the incorporation of words from Malay and African languages. The Afrikaans vocabulary further developed with the necessity of finding new words to express observations and sentiments relating to Africa, as well as incorporating French, German, and English influences. Afrikaans played an important role in the growth of Afrikaner nationalism, especially in terms of resistance to British rule and English influence, and the language remains central to Afrikaner identity. For 250 years, Dutch was the official language of the Afrikaners' church and schools. Official recognition of Afrikaans was hampered as it had no tradition as a written language, but in 1925 Afrikaans replaced Dutch as South Africa's official language alongside English. Today, most Afrikaners speak English as well as Afrikaans, with many rural Afrikaners also speaking other African languages. In 1995, the status of Afrikaans was reduced to one of 11 South African languages.

HISTORY

Over the years, tension developed between the Dutch authorities and the Boers (the Dutch for "farmer" and the historical name of the Afrikaners), many of whom moved inland to escape what they felt was oppressive rule. In the interior, away from company influence, the Afrikaner as a distinct group emerged. In 1806, the British took permanent control of Cape Town. Unwilling to live under British rule, many more Afrikaners journeyed north and east into the African interior in the Great Trek of the 1830s, which became a legendary event in Afrikaner history. These migrants, the Voortrekkers, met fierce resistance from Bantu-speaking inhabitants such as the Zulu and Xhosa. Their victories in battle are still celebrated as proof of divine intervention and of the righteousness of their mission. The 1838 victory at Blood River, when 500 Boers defeated 10,000 Zulu, is especially remembered and is claimed to be the result of a pact with God—though this pact was never mentioned until after the event. The Voortrekkers established independent republics that became Transvaal, Orange Free State, and Natalia. The British annexed these republics but later returned them to independence (except Natalia, which became Natal).

In 1886, gold was discovered in Transvaal, leading to the arrival of thousands of fortune seekers. When the British sent troops into Transvaal they met fierce resistance, resulting in the Anglo-Boer War (1899–1902). Even today, bitterness toward the British remains, with memories of the loss of some 7,000 men in battle and of the 18,000 to 28,000 women and children who died in British concentration camps.

AFRIKANERS

location:
South Africa; Namibia; Kenya; Zimbabwe

time period:
17th century to present

ancestry:
European; Asian; African

language:
Germanic

In 1948, the National Party came to power in South Africa—mainly thanks to the support of poor and rural Afrikaners. Apartheid (the racist doctrine of "separate development") was the government's main political platform, with many of its ideals inspired by Nazi Germany. Most Afrikaners supported apartheid, but some were fierce critics and joined nonracial churches, the illegal Communist Party, or the African National Congress. Branded as traitors, some were forced into exile, imprisoned, or put under house arrest.

In 1991, a reformist National Party government ended all apartheid laws, and in 1994, South Africa's first nonracial elections were held, bringing to an end Afrikaner-dominated rule. Unlike many South Africans of British origin, Afrikaners have not been leaving the country in significant numbers. Afrikaners consider themselves to be Africans, and in the immediate future, they are likely to remain an economically privileged minority within South African society.

In the years since the end of the apartheid laws the term *Afrikaner* has increasingly been used to refer to nonwhite or mixed-ancestry South Africans who speak Afrikaans, although many of these people feel that they have a dis-

Afrikaners time line

C.E.	
1652	Dutch garrison established on the Cape of Good Hope
1657	Some Dutch soldiers become farmers (Boers) on Cape. Conflict with local Khoikhoi people over land begins.
1795–99	Unsuccessful Boer rebellions against Cape authority
1799–1878	Series of nine Cape-Xhosa wars; Xhosa lands annexed.
1806	British annex Cape Colony.
1819–39	Mfecane: period of mass migrations and wars
1836–48	Great Trek brings Boers into conflict with people inland.
1838	Boers defeat Zulu at Battle of Blood River.
1839	Boer republic, Natalia, created.
1843	British take Natalia.
1852	South African Republic (Transvaal) created by Boers.
1854	Orange Free State (OFS) created by Boers.
1899–1902	Boers defeated by British in Anglo-Boer War.
1910	Boers and British form white-ruled Union of South Africa.
1912	Afrikaner-based National Party (NP) formed.
1934	South Africa approves independence from Britain.
1948	Apartheid officially introduced in South Africa.
1961	South Africa becomes a republic.
1991	Apartheid legislation repealed.
1994	First nonracial elections held in South Africa.
1996	New constitution adopted in South Africa.
1999	New National Party loses its place as official opposition when it comes fourth in the general election.
2000	Many Afrikaners in Zimbabwe are forcibly evicted from their farms as part of President Robert Mugabe's "land seizure" program.
2008	The Unrepresented Nations and Peoples Organization (UNPO) awards membership to the Afrikaner people.

See also South Africans: nationality; Zimbabweans: nationality

tinct cultural identity from white speakers of Afrikaans. Some white South Africans and Namibians who wish to disassociate themselves from the racist policies of the past have rejected *Afrikaner* as a cultural label preferring to refer to themselves as *Afrikaanses*. The term *Afrikaanses* refers to their status as native speakers of Afrikaans rather than to vague and often unsubstantiated claims to a particular ethnic heritage.

CULTURE

In 1946, only about 40 percent of Afrikaners lived in urban areas, but 50 years later the figure was over 80 percent. While 50 years ago poverty, especially in rural areas, was still widespread, today the majority of Afrikaners have a lifestyle that is comparable to that of middle-class or wealthy North Americans.

Under apartheid, the Afrikaners' economically privileged position was protected by law, with most of South Africa's best land and jobs reserved for them and their white compatriots. Business was largely controlled by English-speaking South Africans. Following the National Party victory in 1948, however, Afrikaners became a significant business presence. When apartheid was no longer sustainable, it was working-class and junior-level white-collar Afrikaners who felt most threatened. The jobs of many such individuals were dependent on their race rather than on their skills, and, as such, they were in the forefront of the stubborn resistance to political change.

Afrikaner social structure differs little from that of North Americans or Europeans. Most Afrikaners can trace their ancestry to a relatively small number of Dutch or French Protestant settlers, but this ancestry is more important for social standing than for wealth.

Literature

Although prior to 1900 Afrikaans was not a written language (the Afrikaans translation of the Bible only appeared in 1933), Afrikaners have a rich literary heritage. Especially significant has been poetry, an ideal means to experiment with a rapidly developing language. In the 1960s a group of influential and radical poets and novelists known as the *sestigers*, led by Breyten Breytenbach and André Brink, shocked and angered the Afrikaner establishment because of the sexual content and antiapartheid themes of their work, much of which was banned from publication. John Maxwell Coetzee is perhaps the best known South African literary figure and was the winner of the Nobel Prize for Literature in 2003.

Music

Because of their religious backgrounds, most early Afrikaner households owned a harmonium, or pedal organ, which was used at to provide music at evening prayer meetings. This instrument, along with the concertina and guitar, formed the basis of Boeremusiek—light, danceable country music, using arrangements popular with Afrikaners. As it is easier to transport, the accordion has replaced the harmonium to a great extent. Many of the melodies originated in Europe, but the lyrics have been adapted to suit local interests. Boeremusiek can be heard at large-scale music festivals or at private *braaivleis* parties (barbecues).

Religion

Most Afrikaners are members of the Calvinist Dutch Reformed Church, which bases its teachings on the Old Testament. Early Afrikaners saw themselves as Israelites—God's chosen people—with the British representing the oppressive Pharaoh, and the open grasslands of the African interior the Promised Land. The Dutch Reformed Church sanctioned apartheid by arguing that it was God's will. Today, all but the most conservative churches have, at least officially, rejected apartheid.

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Afshar

The Afshar are a people of Turkic origin from the Khurasan region of northeast Iran. In the 18th century the Afshar leader Nadir Shah (1688–1747) established the Afsharid dynasty, which ruled the Iranian Empire from 1736 until 1796. Nadir Shah is recognized as one of the greatest military leaders and conquerors in history. Under his rule the Iranian Empire reached its greatest extent since the rule of the Iranian Sassanid dynasty (*see* Sassanians) of the sev-

AKKADIANS

location:
Southern Mesopotamia

time period:
Ca. 2800–2000 B.C.E.

ancestry:
Semitic; Mesopotamian

language:
Akkadian; Sumerian

enth century. Following his assassination, however, his empire quickly declined.

Today the Afshar are still a significant ethnic group living in the northwest of Iran. A smaller group of Afshar also live in the southeast of Iran.

Ajibba *See* Murle.

Aka
The Aka are a subgroup of the Mbenga. The Mbenga are one of the major groupings of tropical forest-foragers—the so-called Pygmies—of Central Africa (*see* Mbuti, Twa, and Mbenga). The majority of the Aka live in the north of the Republic of the Congo and the south of the Central African Republic.

Akan
The Akan are a family of ethnic groups in Ghana and the Ivory Coast. The Asante and the Fante of Ghana are Akan peoples, as are the Baulé and the Anyi of the Ivory Coast.

Between the 1200s and 1400s, a number of small groups of Akan-speaking peoples, such as the Asante and the Fante, settled in the forest regions of what is now modern-day Ghana. Several important Akan states developed in the area in response to the profitable gold trade. In fact, the region eventually came to be known as the Gold Coast. The Asante Empire was the greatest of these states, reaching the height of its power in the late 19th century. While Asante's wealth was based on trade with the Europeans, the gold mining industry in the Akan Forest region was well developed before contact with Europeans. Dyula traders to the north had long bought Akan gold to sell to Arab traders traveling across the Sahara Desert.

Akebou
The Akebou live along and near the southern half of the border that separates Togo and Ghana. The Akebou live in both Ghana and Togo.

Akem *See* Akyem.

Akie
The Akie are a subgroup of the Okiek. The Okiek are, in turn, part of the Kalenjin. The Akie live in northeastern Tanzania.

Akié *See* Attie.

Akkadians
It is thought that the Akkadians originally formed a part of the Sumerian civilization that developed along the banks of the Euphrates and Tigris Rivers in the region known as Mesepotamia early in the fourth millennium B.C.E. but that they later came to dominate and expand this civilization in their own right. The term *Akkadian* is derived from the region of Akkad in central Iraq, which in turn takes its name from the city of Agkkad (also known as Agade by the Sumerians). Although archaeological remains of the city have never been found, there is strong evidence in many texts and inscriptions for a city of that name, probably in the vicinity of present-day Baghdad. The title King of Sumer and Akkad was routinely applied to Mesopotamian rulers after about 2000 B.C.E.

Although the Akkadians appear to have been a part of the Sumerian culture of lower Mesopotamia, they were speakers of a Semitic language that differed substantially from Sumerian, which was a non-Semitic language. Akkadian came to replace Sumerian throughout the region after the Akkadians achieved dominance around 2400 B.C.E. Famed more for their conquests and administrative abilities than their artistic and scientific achievements, the Akkadian probably borrowed heavily from the Sumerians in areas such as culture and cosmology. The term *Sumerian* is itself derived from the Akkadian term for the people who ruled before them; the Sumerians referred to themselves as Sag-giga, or "the black-haired people."

ORIGINS
The origins of the Akkadians are as obscure as those of the other peoples of the ancient Middle East. The Old Sumerian period is usually dated from around 3200 B.C.E., the date of the first known cuneiform texts (the world's earliest examples of writing). Little is known about this period, since many of these Sumerian texts have resisted decipherment and archaeological evidence is scarce. Historians are confident, however, that it was around this time that the world's first recognizable cities appeared in the southern regions of Mesopotamia, along with the first centralized states and the growth of agriculture. The Akkadians were almost certainly living in this area at that time and shared in

this culture, although they appear to have been under the rule of the Sumerians.

There is little textual or inscriptional evidence for the city of Akkad, or the Akkadian language, before the 24th century B.C.E. However, a clay tablet found near the town of Fara in present-day Iraq, dated to 2900 or 2800 B.C.E., does mention the names of Akkadian kings ruling in the Mesopotamian city of Nish. Although it is possible that the Akkadians moved into the area rather suddenly, it is more likely that they had been a part of a wider Sumerian culture for some time before that date.

The Akkadians shared the mythological story of a catastrophic flood in common with several other groups in the region. As is the case with other traditions, this flood marks the beginning of the era of human dominance on earth. In the Akkadian version, the prototype of Noah in the Hebrew Bible story was named Upnapishtim, which can be translated as "he has found everlasting life," and at another point he is referred to as Atrahasis, which means "exceedingly wise."

LANGUAGE

Akkadian may be the oldest surviving language from the Semitic family of languages, which also includes Hebrew, Arabic, Assyrian, and Babylonian. In fact, Assyrian and Babylonian are so closely related to Akkadian that linguists sometimes consider them to be Akkadian dialects rather than separate languages.

Akkadians must have written in Sumerian cuneiform in the Old Sumerian period, and the cuneiform used after 2500 B.C.E. to write Akkadian is closely based on Sumerian logograms. Under the empire of Sargon, who founded the Akkadian dynasty around 2334 B.C.E., the Akkadian language spread to become the lingua franca across a huge geographical area and for a wide variety of peoples. Hundreds of thousands of texts in the language containing everything from divination to personal correspondence have been uncovered by archaeologists.

HISTORY

The Earl♠ Empire

Around 2600 B.C.E., after what appears to have been 300 years of isolation and stagnation, the region stretching between southern Mesopotamia and the Indus River valley entered a new phase of development and state formation. In Sumeria alone at least seven royal palaces sprang up in different city-states, an indication of booming harvests and lucrative new long-distance trade routes.

Archaeological evidence suggests that Akkadian imperialism, the conquest of city-states in Mesopotamia, began soon after 2400 B.C.E. This evidence consists of a sudden change in the style of pottery being produced to a new form that is distinctly Akkadian, as well as signs of a reorganization of the irrigation necessary for agriculture. Accompanying these changes was a distinctive ideology of heroic warrior-kings that appears to have substantially differed from the preexisting Sumerian ideal of a divine vicar piously administering the city-state.

The imperial expansion of the Akkadians probably began not under the king known as Sargon the Great, but with a less extensive spread known as the Uruk expansion that took place between 4500 and 3100 B.C.E. Uruk was a very ancient city to the east of the Euphrates River and close to the site of the present-day capital of Iraq, Baghdad. It is believed to have been one of the first urban centers in human history and appears to have been the center from which early Sumerian civilization spread. Some historians point to the fact that words for "slave" and "client" in Sumerian were borrowed from Semitic, the language group of the Akkadians, to explain that the Uruk expansion involved a new Akkadian-imposed model of power. According to this theory, Akkadians began to gain preeminence in parts of Mesopotamia in the fifth millennium, and it was their, more aggressive, concepts of military expansion and the use of slave labor that drove the early expansion of Sumerian civilization.

Uruk's rule reached its height under Lugal-zage-si, who held the thrones of Uruk and of Ur, another important city situated near the mouth of the Tigris and Euphrates Rivers. By conquering the city of Lagash, which lay northwest of the point where the Tigris and Euphrates join, and being recognized as high priest at Nippur, also on the banks of the Euphrates, he effectively conquered the entirety of southern Mesopotamia. Historians believe he was the first ruler to achieve this feat. His conquests were probably not consolidated in his lifetime, but they paved the way for the ambitious conquests of Sargon of Akkad, who was to come later.

Sargon of Akkad

One of the most famous and innovative rulers of the ancient Middle East, Sargon of Akkad, also known as Sargon the Great, may have followed in the footsteps of Lugal-zage-si more closely

than historians have previously thought. His autocratic style of rule, the concept of a centralized government, and the reorganization of agriculture to maximize production both had roots in the past and became hallmarks of Sargon's reign. In later Mesopotamian history he was viewed as a model king, and a number of well-known Assyrian rulers of the second and first millennium B.C.E. were to adopt his name in admiration.

Sargon's Akkadian name Sharru kenu means "true or lawful king," and he was the first significant ruler who appears to have made the city of Akkad his capital. Beginning his rule around 2334 B.C.E., Sargon founded a dynasty that would include four more powerful rulers and last until approximately 2200 B.C.E. According to later legends, Sargon usurped the throne. Some stories portray him as coming from a humble background and serving at the high court of the city of Kish, where his ambition led him to seize power. According to a legend recounted in the Assyrian King List of the seventh century B.C.E., Sargon was discovered as a child floating down the river in a basket of rushes, a story very similar to that of Moses in the Hebrew Bible.

Compared to other periods in Akkadian history, Sargon's achievements are well documented, not least because he was a thorough administrator. One surviving inscription mentions his establishment of a professional army numbering over 5,000 men. If true, this was a startling innovation for a period when armies usually consisted of citizens or slaves who fought only when required. Commerce was also centralized and tightly controlled from Akkad, which must have grown rich during this period. Akkadians were placed in all major positions of authority, and the Akkadian language spread as far as the empire, from the eastern shores of the Mediterranean to the territory of the Elamites in present-day southwest Iran.

Decline and Fall of Akkadian Rule

Perhaps Sargon's conquests were not consolidated quickly or thoroughly enough—rebellions may have occurred even before his own death—but when two of his sons, Rimush and Man-ishtushu, succeeded him, they immediately faced the challenge of holding together an empire in open revolt.

The next ruler in the Akkadian dynasty was Sargon's grandson, Naram-Sin, who became perhaps the most powerful Akkadian ruler of all. He came to power in 2255 B.C.E. and adopted for himself the title King of the Four Quarters, indicating his ambition to rule the whole of the known world at that time. Archaeological evidence from the city of Ebla, in present-day Syria, confirms the vast extent of Akkadian power under his rule, and the empire is thought to have reached its greatest extent during his 56-year reign. Naram-Sin may have been the first Akkadian ruler to declare himself a god, perhaps reflecting changes in the ideological basis of the empire in this period.

Although there are debates about what brought about the empire's fall, the traditional explanation has pointed to an invasion by a group of nomadic tribesmen known as the Gutians from the central Zagros Mountains of Iran. In a Mesopotamian story thought to have been composed between 2100 and 1900 B.C.E. and known as "The Curse of Akkad," the city's downfall is described as having resulted from sacrilege. According to the story Naram-Sin offended the god Enlil by taking treasures from his temple. Enlil responded by sending the Gutians to sack the major cities of Naram-Sin's empire, shattering its institutions, and occupying the ruins.

Historians of the 20th and 21st centuries have put a different interpretation on the events described in The Curse. For example, one passage reads:

> For the first time since cities were built and founded,
> The great agricultural tracts produced no grain,
> The inundated tracts produced no fish,
> The irrigated orchards produced neither syrup nor wine,
> The gathered clouds did not rain, the masgurum did not grow.
>
> —The Curse of Akkad

This, and other evidence, suggests that Mesopotamia may have undergone a major climatic change during this period. It is possible that between 2200 and 1900 B.C.E. the agriculture foundations of Akkadian society were destroyed by a period of adverse climate change and that this tipped the region into a period of economic decline.

CULTURE

Little is known about the details of Akkadian culture, and it is very difficult to distinguish which elements of early Mesopotamian culture

were specifically Akkadian rather than Sumerian. From the fragmentary evidence available it appears that the Akkadians and the Sumerians shared many cultural elements.

Religion

The Akkadian understanding of the supernatural appears to have been an amalgam of ancient Akkadian legends and Sumerian beliefs, beginning with the idea that the universe is divided into *shame,* or "heaven," and *ersetum,* or "earth." The Akkadians believed that the universe was populated by many divine beings, both male and female. These were similar in certain ways to the ancient Greek gods familiar to the modern world through tales from Greek mythology. The Akkadian pantheon almost certainly included a wide variety of gods from different Mesopotamian traditions.

Out of the almost limitless number of gods, some 50 stood out as so-called "great gods" with particular powers. Foremost among these were Anum, god of heaven, and Enlil, god of the sky. Ea, known as Enki in Sumerian, was the god of water, as well as of wisdom, crafts, and the arts. Shamash was a stern but popular sun god.

In addition to gods who ruled over specific supernatural domains, each city had a divine patron. One of the most popular patron goddesses was Ishtar, who ruled over the city of Akkad itself, as well as Uruk and a number of other cities. Originally a goddess of love, she was also closely associated with war and fertility. A number of legends survive to the present day in which Ishtar plays a prominent role.

Commerce and Trade

As was the case with other early centers of civilization in India, China, and Egypt, Mesopotamia consisted of river floodplains well suited to agriculture, especially barley cultivation. Barley was so widespread that it was also often used as a form of payment in Sumerian and Akkadian territories.

Herds of sheep, goats, and cattle would have been kept as well. Wealthy Akkadians, especially during the empire period, must have enjoyed a quality of life hardly rivaled in previous eras. Among the many inscriptions concerning daily life from that era that survive, one lists 800 entries for different types of food, including about 20 varieties of cheese, 100 varieties of soup, and 300 different forms of bread.

Because of the wide variety of available foodstuffs within Mesopotamia, it seems that long-distance trade was concerned mostly with raw materials and luxury goods rather than food. Minerals were a rarity in the region of Akkad and eagerly traded for; the same can be said of timber, which was brought from as far away as modern Lebanon and Iran. Anatolia (present-day Turkey) was a major source of metals for the Akkadians.

Until the establishment of Sargon's professional army—and historians cannot be sure how long this institution lasted—soldiers were farmers conscripted after the end of harvest time. Some wars may have fought for natural resources—at least one example, from the reign of Naram-Sin, seems to have been a war over diorite, a precious stone used for building palaces and temples.

Akkadians time line

B.C.E.
ca. 3200 First known cuneiform tablets are produced marking the start of the Old Sumerian period.
ca. 2400 Consolidation of power in Mesopotamian city-states, including Sumer and Akkad
ca. 2350 Lugal-zage-si of Uruk begins the Akkadian expansion.
ca. 2300 Sargon of Akkad attains complete mastery over southern Mesopotamia.
ca. 2300–2200 Akkadian language and culture spread as far as Anatolia and the Mediterranean Sea.
ca. 2100–2000 Collapse of Mesopotamian agriculture and the downfall of the Akkadian Empire.
1780 Power passes definitively to Hammurabi, king of Babylon, who establishes an empire in the former Akkadian territories.

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Akoko

The Akoko live in southwestern Nigeria in Ondo State. They are a Yoruba people and are concentrated in the northeastern parts of Ondo.

Akpafu

The Akpafu live in a region of eastern Ghana that stretches from the Togo–Ghana border in

the east to Lake Volta in the west. The Akpafu people speak a Kwa language.

Akuapem *See* Akwapim.

Akunakuna
The Akunakuna are a large group of Bantu origin living in southeastern Nigeria.

Akwa
The Akwa are a Dyula subgroup, the majority of whom live in coastal regions of Cameroon. The Akwa have been prominent politically and economically in Cameroon's history.

Akwamu
The Akwamu live in southeastern Ghana around Lake Volta. The Akwamu Kingdom reached its height in the 18th century c.e.

Akwapim (Akuapem)
The Akwapim are a large subdivision of the Akan people. The majority of the Akwapim live in southeastern Ghana8(m)-17(i)-22(n)6(e)-2(n)170Tc -(h)5(e 3.071 0 13 1567w T[y(o)em .

and intelligence forces. In 1971 Hafiz al-Assad became the first Alawi president of Syria. His son, Bashar al-Assad succeeded him as president in 2000.

Alawites *See* Alawis.

Al Bu Muhammad

The Al Bu Muhammad are members of a large confederation of Arab tribes with a traditional homeland in the Maysan region of southeast Iraq.

Al Bu Said

The Al Bu Said is an Arab tribe that has ruled Oman from the 18th century C.E. to the present day. The Al Bu Said belong to the Ibadhi denomination of the Islamic faith, and Oman is the only country where this branch dominates.

Aleta

The Aleta are one of the two main Sadama subgroups. The Sadama live in Ethiopia.

Al Falasi

The Al Falasi is an Arab tribe who dominate political and economic life in the United Arab Emirates (particularly in Dubai). The current ruler of Dubai, Muhammad bin Rashid Al Maktoum, as well as many others of the region's government and business leaders, are from the house of Falasi. The Al Falasi are a part of the Bani Yas tribal confederation.

Algerians: nationality (people of Algeria)

GEOGRAPHY

Algeria is a large nation in North Africa with a coastline that extends for more than 600 miles along the Mediterranean Sea. The country covers an area of about 920,000 square miles, making it the second largest nation in Africa after Sudan. It borders Morocco and western Sahara to the west, Tunisia and Libya to the east, and Mauritania, Mali, and Niger to the south across the Sahara Desert.

Algeria has a varied climate and topography. The majority of the population lives on the steeply sloping coastal region, the part of the country that benefits from the highest rainfall and the most fertile soils. The country's three principal cities, Oran, Constantine, and Algiers, the capital, are all situated on this coastal strip, which is known locally as the Tell or "hill." Inland of the coastal strip there is a region of arid highland plateau with an elevation that varies between about 1,000 and 4,500 feet. Beyond this the country is crossed by the Atlas Mountains range, which forms a high barrier between the relatively populated and fertile part of the country to the north and the much larger and sparsely inhabited desert region to the south. From the southern slopes of the Atlas Mountains the Sahara Desert extends for almost a thousand miles to the country's southern and western borders. More than 80 percent of Algeria is within the Sahara. Deep within the desert lies the Ahaggar Mountain range, a highland plateau that includes the 9,800-foot peak of Mount Tahat—Algeria's highest point.

Although it is agriculturally unproductive, the desert does contain Algeria's principal source of trade revenue—its1(s c)-7(9s p) plger ai6(u)-30(l)7(t)-31(h)]TJc0 Tc 0 Tw 1

tling in the north or retreating into the mountains and desert areas in an effort to retain their traditional way of life.

Following the defeat of Muslim rule in Spain at the end of the 15th century and internal conflict between the Islamic dynasties with interests in North Africa, Europeans began to win a foothold on the continent for the first time since the collapse of the Roman Empire. Spain had taken Algiers, Oran, and other ports by 1510 and began to extend its influence along the southern shores of the Mediterranean. The area was conquered by the Ottoman Turks in the late 16th century and remained a part of the Ottoman Empire for almost 300 years (*see* Ottomans). In the early 19th century France took advantage of waning Ottoman power to establish a presence in North Africa. The French invaded Algeria in 1830 and declared the area a colony in 1834. French rule over Algeria was to persist for more than 130 years.

Indigenous resistance to French rule was frequent and violent. The first major uprising came in 1840 when Abd al-Qadir led an Arabic revolt that was defeated only after prolonged military engagement. As part of its attempts to prevent future uprisings France encouraged large-scale migration to the colony in the hope that the indigenous culture would be subsumed. By 1881 more than 300,000 Europeans were living in Algeria, making up more than 10 percent of the total population. These measures did not, however, prevent a second anticolonial uprising from occurring in 1871.

During World War I and World War II, Algerians were drafted into the French military and France continued to extend its territorial claims over the interior of the country, often annexing traditionally Berber-ruled areas without negotiation or compensation. Anti-French feeling grew as a result of these policies and the refusal of the French authorities to grant full citizenship to the colony's non-European inhabitants. The percentage of the colonies' population that was of European origin had grown to more than 15 percent by 1925. Political parties opposed to French rule were formed in the 1920s and 1930s, but it was after the end of World War II in 1945 that the independence movement began to attract mass support. The Algerian National Liberation Army (ALN) began a campaign of guerrilla attacks against French military targets in 1954, marking the beginning of a war for independence that was to become increasingly desperate and bloody over the next four years.

By 1959 France had half a million troops permanently stationed in Algeria for anti-insurgency operations. Their brutal treatment of prisoners and the bombing of villages thought to be harboring ALN fighters attracted widespread criticism of the French from the international community. The ALN also became increasingly brutal in its own tactics as it switched its attention from military to civilian targets. European enclaves were frequently bombed, causing widespread death and injury. More than 1 million people, the overwhelming majority of them Algerian, are thought to have died during the course of the conflict.

Negotiations between the Algerian National Liberation Front (FLN), the political arm of the ALN, and the French government began in 1961 and resulted in Algerian independence in 1962. The FLN formed the country's first government and Ahmed Ben Bella was elected as its first president the following year.

CULTURAL IDENTITY

Modern Algerian culture developed amid the tensions of French colonialism and the conflicts between old and new social norms, especially over the role of religion. Algerian thinkers and political leaders have had to confront the legacy of French influence, as well as the ethnic, tribal, and religious mix within their homeland. In the four decades since independence Algerian society has fractured catastrophically along ethnic and cultural lines.

When the FLN came to power with the establishment of an independent Algeria, they quickly established a one-party state in which an Arabic and Muslim identity was held to be the ideal. The country's sizable Jewish and Berber minorities were largely ignored. This attempt to restore Algeria to what were seen as the traditional values of Arabic culture was encapsulated in the words of the FLN leader Ben Badis when he said "Islam is my religion, Arabic is my language, and Algeria is my fatherland."

The Algerian military became increasingly powerful in the years following independence and seized power from Ben Bella in 1965. Houari Boumedienne, the leader of the coup, ruled Algeria by decree until 1976 when a new constitution establishing a one-party socialist state allowed him to continue ruling as elected president. Boumedienne's successor, Chadli Bendjedid, maintained the established ruling elite's grip on power until the late 1980s when riots protesting unemployment and government corruption lead to more than 500 deaths.

Algerians: nationality time line

B.C.E.

ca. 800 Traditional date for the foundation of the Phoenician city of Carthage, which comes to dominate the coast of modern Algeria, Morocco, and Tunisia

146 Defeat and conquest of Carthage by the Romans

C.E.

429 Vandal peoples from Germany occupy Algeria as the Roman Empire collapses.

533 Conquest of North Africa by the Byzantine Empire

665–711 Conquest of Byzantine Africa by the Arab Muslim armies. As many as 20,000 Arab soldiers settle in Algeria, bringing Arabic and Islam to the region.

670–720s Conversion of the majority of Berber peoples to Islam

972–1199 Berber dynasties based in Morocco and Algiers rule North Africa and Spain.

1516 Algeria comes under the control of the Ottoman Empire.

1516–1830 Under Ottoman rule there is significant settlement by Turks and Jewish migrants.

1830 Invasion of Algiers by French forces

1834 Algeria is declared a French colony.

1830–48 Extension of French rule over the whole of Algeria

1832–47 Algerian rebellion against French rule.

1933–45 Creation of the first nationalist movements in Algeria, led by French-educated intellectuals

1954 Revolt begins in the Aures Mountains led by the National Liberation Front (FLN) and its military wing the Algerian National Liberation Army (ALN).

1956 The Battle of Algiers. The FLN calls for a general strike in Algiers, and the French counter by forcing shops to open and rounding up suspected insurgents.

1958 French Army in Algeria organizes a coup, which returns General Charles de Gaulle to power as president of France with the promise to restore order in Algeria.

1960 Secret peace negotiations begin between the FLN and the French government.

1962 Algeria achieves independence from France. One and a half million French refugees flee Algeria fearing reprisals from the victorious FLN.

1963 The FLN establishes a one-party state.

1965 A military coup brings Houari Boumedienne to power. The Algerian army is to remain the dominant force in Algerian politics for the next 40 years.

1980 A series of antigovernment demonstrations known as the Berber Spring brings unrest to Berber areas of Algeria.

1989 A new constitution legalizing political parties and promising open elections is introduced.

1989–92 The Islamic Salvation Party (FIS) gains widespread popular support.

1992 With the FIS on the verge of winning the first national elections, the army launches a coup, suspends the constitution and bans the Islamist movement.

1992–2002 Conflict between outlawed Islamist groups and government forces develops into a state of civil war.

1997–2002 Popular support for extremist Islamist groups declines and terror attacks slowly decline.

2005 A general amnesty for all combatants in the civil war is approved in a national referendum.

2006 Rabah Kebir, exiled leader of the FIS, returns to Algeria and urges militants to disarm.

2007 An Islamist group calling itself al-Qaeda in the Islamic Maghreb launches a series of deadly bomb attacks against civilian and government targets.

2008 Sixty people are killed in bombings carried out by al-Qaeda in the Islamic Maghreb.

Algerian troops during World War I

Opposition political parties were legalized for the first time in 1989, and Bendjedid introduced measures to increase the transparency and accountability of the government. Difficult economic conditions, resulting in part from a slump in oil prices, forced the government to introduce austerity measures and to take steps to improve the efficiency and competitiveness of Algerian industry. The social hardships that resulted from these moves drove many Algerians to support the emerging Islamist groups who were quickly forming the main opposition to the government.

In 1990 the Islamic Salvation Front (FIS) won more than 55 percent of the vote in local elections, establishing itself as a major political force almost overnight. The government tried to prevent FIS from repeating this performance in parliamentary elections planned for the following year by placing restrictions on campaigning within mosques and changing electoral rules in their favor. In the ensuing standoff FIS leaders were arrested and there was widespread public disorder. When the FIS won almost half of the seats in the delayed parliamentary elections and seemed certain to take control of the national assembly in a second round of voting, the army stepped in, arrested FIS leaders, and postponed the second round of voting indefinitely. Muhammad Boudiaf was installed as the head of a ruling High State Council, and the army began a campaign to close down the FIS and to undermine support for other Islamist groups.

A state of near civil war developed as Islamic activists carried out frequent attacks against government targets and government supporters and the army launched anti-insurgency operations in response. Boudiaf was assassinated in 1992, and the government persistently banned and criminalized parties that had the support of large swathes of the electorate in a bid to retain power. By 2003 international commentators estimated that between 100,000 and 120,000 lives had been lost in the conflict. An incident in 2001 in which a Berber youth died in police custody introduced a further ethnic element to Algeria's problems as the Berber-dominated regions of the country began to voice their frustration at the failure of the regime to provide then with equal political and economic status.

A concerted attempt to achieve peace in the country and to reconcile its warring factions was begun in 2005 with a referendum in which

the government proposed a general amnesty for Islamist insurgents who surrendered their arms as well as new elections and increased investment in Berber areas. Increasingly harmonious relations between Islamist groups and the government developed amid of period of increasing economic prosperity, but a new wave of outrages struck the nation again in 2006. An Islamist group calling itself al-Qaeda in the Islamic Maghreb carried out a series of bombings in 2006 and 2007 aimed at government offices, the Algerian army, and foreign companies engaged in the country's oil and gas industries.

Ethnic identity in Algeria is complex. The overwhelming majority of the population is Berber, but only about 20 percent actually identify themselves as Berber (*see* Berbers). The distinction is drawn between those who identify with an Arabic-based culture, the 80 percent majority, and those who identify with a pre-Arabic conquest Berber culture. Both groups are almost exclusively Muslim, but those who identify as Berber speak Berber languages rather than Arabic and may have some slightly different religious practices. The Berber groups in Algeria tend to live in the poorest and most isolated parts of the country, regions that were never completely subdued by the Arab invaders, the Ottoman Empire, or the French. The largest of these groups is the Kabyles, whose homeland is in the Kabylia Mountains east of Algiers. The Chaouia (also known as the Shawiyyah) live in the Aures Mountains, which span Algeria's border with Tunisia, the Mozabites in the northern Sahara, and the Tuaregs in the desert. At independence Algeria also had a Jewish population of about 100,000. Most of these were the descendants of Sephardi Jews who had been expelled from Spain at the end of 15th century and converted Berbers. Within a few years almost all had migrated, primarily to Israel and France. By 1998 there were estimated to be fewer than 100 Jews left in the country.

The legacy of French colonial rule remains a strong element in Algerian culture. Although Arabic is the country's official language, the economic and political elite are routinely educated in French and there are thought to be about 5 million people of Algerian descent living in France. The military-backed political elite, who have held on to power in Algeria since independence, are primarily secular in their outlook and are intimately involved with the lucrative trade in oil and natural gas that makes up the bulk of the nation's foreign trade earnings. The rapid rise of Islamist opposition parties in the early 1990s was fueled by the resentment of the large majority of the population who had essentially been excluded from involvement in the political process and who had little hope of securing jobs in the more developed sectors of the Algerian economy. Islamist opposition leaders routinely drew attention to the fact that the political elite had retained their ties with the old colonial power and seemed to place greater importance on increasing profits than they did on establishing a state in which traditional Muslim values were important. In fact, when the FLN first came to power in the early 1960s, it strongly promoted the Arabic language and encouraged Islamic scholars from Egypt and other countries to come to Algeria and teach classical Arabic literature and Quranic studies. These policies were highly successful in creating an Arabic and Islamic revival that formed the basis for the opposition groups that emerged later.

In addition to the cultural divide between the secular political elite and the popular Islamist opposition, Algeria also has to contend with a long running conflict that has its roots in the divide between the Arabicized majority and the Berber speakers who are concentrated in its least developed regions. Berber speakers have suffered persecution and marginalization since the earliest Arab invasions of the seventh century C.E. Berbers who were unwilling to convert to Islam or to adopt the culture of the Arab invaders withdrew to the least accessible regions, particularly the mountains and the deserts. Although almost all Berber groups eventually adopted Islam, the groups that remain particularly distinct today are the ones that retained their indigenous languages. Similar Berber enclaves are also found in Morocco, Libya, Tunisia, Egypt, Mali, Niger, Burkina Faso, and Mauritania.

In the early 1980s a political and cultural movement known as the Berber Spring emerged in Algeria. The Berber Spring consisted of a series of protests and agitations with the aim of legalizing the use of Berber languages in education and the teaching of Berber history and literature. The movement began following the arrest of a Berber scholar who had attempted to deliver a lecture on Berber poetry at a university in the Kabylia region of Algeria. Further protests took place in the 1990s, and in 2001 street protests followed the death of a Berber student in police custody. In 2004 Berbers threatened to boycott presidential elections,

and the same year Tamazight, the principal Berber language, was recognized as an official state language for the first time.

Despite the divisions that have brought so much violent unrest to Algeria over the last 40 years, there is a fairly strong and cohesive sense of national identity among its population. This is particularly true in the more densely populated north of the country while being less true in the arid south and in the Berber enclaves, where the population's loyalties tend to be tribal and transcend national borders. Much of this cohesiveness is due to the religious and linguistic homogeneity of the large majority of the population as well as the legacy of the colonial period and the long struggle to achieve independence from France. Algerians have successfully worked with the competing historical and social pressures within their country to develop a dynamic and vibrant national culture, though political violence remains a problem.

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Al Khalifa

The Al Khalifa are the ruling dynasty of Bahrain (*see also* Bahrainis: nationality). They belong to the Arab Utub tribe, as do the Al Sabah, the ruling dynasty of Kuwait.

Ali

The Ali are one of the Central African Republic's smallest ethnic groups. They live in a region of the southwestern Central African Republic and also across the border in the Republic of the Congo. The Ali are descended from Baya and Bantu ancestors.

Alladian (Alagia; Jack-Jacks; Nladja-Wron)

The Alladian are an ethnic group living in the southeast of the Ivory Coast. Part of the so-called Lagoon Cluster of the Ivory Coast, they are an Akan people.

Al Murrah

The Al Murrah are an Arab Bedouin tribe of the Arabian Peninsula. They are closely related to the Al Ajman tribe of Kuwait and eastern Saudi Arabia. Unlike the Al Ajman, however, many Al Murrah continue to lead a nomadic lifestyle. Traditionally they migrate annually between southern Qatar and Saudi Arabia with their camel herds.

Al Sabah

The Al Sabah are the ruling dynasty of Kuwait (*see also* Kuwaitis: nationality). They belong to the Arab Utub tribe as do the Al Khalifa, the ruling dynasty of Bahrain.

Al Shihab

The Al Shihab are members of a prominent Arab clan, of Syrian origin, that ruled most of present-day Lebanon from 1697 to 1841. Although the family originally practiced Sunni Islam, they converted to Maronite Christianity during the reign of Bashir Shihab II in the late 18th century (*see* Maronites). Fuad Shihab, president of Lebanon from 1958 to 1964, was a member of the Al Shihab family.

Al Thani

The Al Thani are a clan of the Arab Bani Tamin tribe. They have formed the ruling family of Qatar for almost 200 years.

Alur

The Alur live in northwestern Uganda and neighboring parts of the Democratic Republic of the Congo. The historical Alur homeland is around the northwestern shores of Lake Albert and the Albert Nile, though many Alur now live in Uganda's larger cities, including Kampala, the capital city. The majority of the Alur live in Uganda. The language the Alur speak, Dha Alur, is a Lwo language.

The Alur are Nilotes originally from the homeland of the so-called River-Lake Nilotes in southern Sudan. The ancestors of the Lwo-speaking River-Lake Nilotes migrated southward sometime after 1000, settling at Pubungu on the northernmost tip of Lake Albert. A group led by a man called Nyipir moved west across the Nile (from ca. 1450), founding several new chiefdoms. The followers of Nyipir, and the people they colonized, came to be called the Alur.

Amalekites

The Amalekites are a nomadic tribe or collection of tribes mentioned in the Hebrew Bible, where they are described as bitter and long-standing enemies of the Hebrews. They are thought to have controlled territory south of Judah and probably part of northern Arabia. The enmity between the Amalekites and the Hebrews is explained by the fact that the Amalekites attacked the Hebrews during the exodus from Egypt. According to the Old Testament, they were defeated and nearly annihilated by the Hebrew leader Joshua during a battle near Mount Sinai. The last of the Amalekites is said to have been killed during the time of King Hezekiah of Judah several hundred years later.

Amarar

The Amarar are one of the subdivisions of the Beja people. The majority of the Amarar Beja live in northeastern Sudan along the Red Sea coast, and they are especially concentrated around Port Sudan.

Amba (Bulebule; Hamba; Kibera; Kukamba)

The Amba are related to the Azande and the Mangbetu. They live south of Lake Albert, largely in Uganda, but some also live across the border in the Democratic Republic of the Congo.

Americo-Liberians

Until recently, the Americo-Liberians formed the dominant political, economic, and social elite in Liberia—even though they accounted for less than 3 percent of that country's population (*see* Liberians: nationality). A coup in 1980, which sparked a long-running civil war, ended more than a century's political domination by Americo-Liberians. In recent decades, intermingling between different ethnic groups in Liberia has led to the use of the term Kwi for people of part Americo-Liberian descent.

Monrovia, now the capital of Liberia, was founded in 1847 by a white philanthropic group called the American Colonization Society. The society settled more than 16,000 African Americans in Liberia, though settlers had already been arriving in the region from the United States since the 1820s. These freed slaves, or Congoes as they were then called, declared Liberia's independence in 1847, although this was not recognized by the U.S. government until 1862. Many of the Congoes took African husbands or wives, leading to the emergence of the Americo-Liberian community.

The non-Americo-Liberian community was treated harshly by the settlers, however, who maintained they were "civilizing" the "barbarous shores of Africa." Until 1944 only Americo-Liberians were allowed to vote in Liberia's elections. Since the outbreak of civil war, however, many Americo-Liberians (along with other Liberians) have fled from Liberia.

Amhara

The Amhara make up roughly 35 percent of Ethiopia's population and dominate the country's political and economic life (*see* Ethiopians: nationality). Most live in the rolling hills of the plateau to the north of Addis Ababa, Ethiopia's capital.

AMHARA

location:
Ethiopia

time period:
First century C.E. to present

ancestry:
Cushitic; Arabic; Greek

language:
Semitic (Afro-Asiatic)

ORIGINS

The Amhara are a Cushitic people whose ancestors lived in Ethiopia over two thousand years ago. The Cushites are believed to have been the first food producers in Africa. The facts that for thousands of years the region has been the site of international trade routes, and that the Amhara have been influenced by the Semitic cultures of Arabia, suggest that Arabs and Greeks are probably among the Amhara's ancestors as well as Africans.

The earliest Ethiopian kingdom was centered on Axum (in what is now Tigre province). According to tradition, the Queen of Sheba (now part of Yemen) visited King Solomon in Jerusalem, and together they produced a son, Menelik. Solomon allowed Menelik to make a copy of the Ark of the Covenant, one of the most sacred Jewish objects. Menelik secretly exchanged the copy for the real Ark and took it to Axum, where he founded a kingdom, reigning from about 975 to 950 B.C.E. Historical records place the emergence of this kingdom in the 100s C.E., however. The Axumite Kingdom grew to dominate much of what is now Ethiopia and southern Sudan and had great influence over southern Arabia. When the Axumite Kingdom's power declined from about 400, the Amhara from the south of the kingdom gradually gained political dominance over the Ethiopian Highlands.

LANGUAGE

Since about the 14th century C.E., the Amhara's language has been Amharic, now Ethiopia's

former official language. Amharic is a Semitic language related to Geez, the ancient language of Ethiopia that is still used by the church today and which also forms the basis of the Amharic system of writing, but is rarely used in speech.

HISTORY

After Syrians converted Ezana, king of Axum (320–355), to Christianity, the Amhara gradually adopted the religion too. The spread of Islam in surrounding areas from the seventh century resulted in the isolation of the Amhara until the arrival of the Portuguese in the 1500s.

For centuries, emperors ruled Ethiopia, many of whom claimed to be descended from King Solomon and the Queen of Sheba, the dynasty having been restored in 1270 by King Yekuno Amlak. This Solomonic dynasty survived both Muslim encroachment and European colonization (apart from Italian occupation from 1935 to 1941) until 1974, when the Emperor Haile Selassie I was overthrown by the military in an initially popular revolt.

Amhara traders preparing salt for sale

The military government, known as the Derg, claimed to follow a Marxist ideology, seeking popular support by pursuing land reform. Military rule was often ruthless, however, with attacks not only on the landowning class but on all opposition, especially peoples seeking independence or autonomy from what they regarded as centuries of Amhara domination. In 1991, the military was overthrown and Eritrea—after a 30-year civil war—was liberated from Ethiopia.

In 1994 the ruling party of Ethiopia, the Ethiopian People's Revolutionary Democratic Front (EPRDF) made up of some of the groups that had overthrown the Derg, adopted a new constitution that established the country as a federal republic. Part of this restructuring was the creation of nine ethnically based states, including an Amhara state.

CULTURE

Nearly 90 percent of the Amhara are rural. The Ethiopian Highlands, where most Amhara live, is high, bleak, and hilly, and many Amhara can grow only enough food for themselves and their families. Until the 1974 revolution, an unequal relationship was maintained between the (often absentee) landlords and sharecropping farmers, many of whom were in a virtual state of slavery as a result of accumulated debts. The revolution did not improve the circumstances of the farmers, only changed them: Rural officials maintained strict control, and farmers were forced into villages and large-scale, state-controlled farms or sent to face the alien conditions of the remote south of Ethiopia, where many died.

Amhara farmers grow barley, corn, millet, wheat, and teff (a small grain rich in protein and iron), as well as beans, peppers, and other vegetables. Lowland farmers are able to produce two crops a year, but in the colder and less fertile highlands only a single crop is achieved. Oxen are used for plowing, though the poorer farmers may have to borrow or hire oxen for this purpose. Poultry, sheep, and goats are commonly kept, as are donkeys and mules for transportation. Wild coffee, which originates in Ethiopia, is gathered, though it is generally of poor quality. The basic diet consists of vegetable or meat stews, accompanied by *injera* (a pancake-like fermented bread made from teff), coffee, beer, mead, or milk.

The revolution, civil war, and droughts have all had their effect on farming in Ethio-

pia. Throughout the 1980s drought, rebel and government troop activities, inadequate infrastructure, and bureaucratic indifference all conspired to trigger a major famine during which many Amhara and other Ethiopians lost their lives or became refugees or migrants. Aid programs since the 1980s have been aimed at small-scale farmers in the hope that they can be prosperous enough to be vulnerable to famine no longer.

Men's primary responsibility is tilling the soil and caring for the larger animals. From the age of seven, boys are expected to work, at first helping to look after smaller animals and later herding cattle. Amhara girls over the age of seven are expected to help with the housework. Amhara women have many responsibilities, including cooking, making beer, collecting fuel (dried animal dung and wood), taking water from the nearest well or stream, spinning cotton, weaving mats and baskets, and caring for the children.

Government and Societ

A typical Amhara household consists of a husband (generally regarded as head of the family) and wife, their children, and other unmarried or elderly relatives. Social and community life is centered on the local church. Marriages are generally arranged by the families, with boys usually marrying between 17 and 22, and girls sometimes as young as 14. Civil marriages are most typical, but some Amhara marry in church, though after such marriages divorce is prohibited. Two wedding feasts follow, one held by each family. A week after the birth of a baby a priest visits to bless and, if the child is a boy, to circumcise it. The mother and baby remain in seclusion for 40 days after the birth, finally emerging to go to church for the baptism. When a person dies, a priest officiates at the funeral. A 40-day period of intense mourning follows, after which the priest holds a memorial service.

Religion

Christianity has been the religion of the Amhara for many centuries, and the church is widely regarded as the guardian of Amhara culture. Most Amhara are members of the Towahedo (Orthodox) Christian Church, which maintains close links with the Egyptian Coptic Church. There are numerous religious festivals—with Easter and Epiphany (the revelation and baptism of Christ) being the most important—that are celebrated not only with religious services but also with feasting and dancing. Amhara art is closely linked with religion, and the Amhara decorate their churches with elaborate paintings, many of which were commissioned by wealthy landlords. Ethiopian church art is similar to that of other Orthodox churches and the influence of this style still persists.

Amhara time line

C.E.	
100	Axumite Kingdom emerges.
300s	Axumites issue gold currency.
ca. 320–355	Rule of Ezana, first Christian king of the Axumite Kingdom
640s	Rise of Islam; slow decline of Axumite Kingdom begins.
1117	Zagwe dynasty founded in Ethiopia.
1268	Zagwe dynasty overthrown.
1270	Amhara Solomonic dynasty established.
1400s–1500s	Expansion of Ethiopian Empire through conquest
1700s	Ethiopia splits into several separate states.
1855–1930	Series of Ethiopian rulers rise to reclaim empire in an attempt to prevent colonialism.
1896	Battle of Adowa (modern Adwa): Italians defeated by Ethiopians.
1930	Emperor Haile Selassie I begins reign.
1935–41	Ethiopia invaded and occupied by Italy.
1961	Eritrean rebels launch independence movement.
1964	Ethiopia at war with Somalia
1970s	Drought and famine in Ethiopia
1974	Military coup overthrows Haile Selassie; socialist state declared.
1977	Somalia invades Ethiopia. Mengistu Haile Mariam takes power in Ethiopia.
1980s	Drought and famine in Ethiopia
1991	Mengistu loses power; end of civil war for Eritrean liberation
1993	Eritrea officially independent from Ethiopia
1994	Ethiopia organized into nine states based on ethnicity; widespread Amhara lose out as the Tigre dominate the new government.

See also Ethiopians: nationality

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Amorites

The Amorites were an ancient people who inhabited lands to the west of the Euphrates River

ANGOLANS: NATIONALITY

nation:
Angola (Angola), Republic of Angola

derivation of name:
From *ngola* meaning "king" in the language of the people of the Kingdom of Ndongo.

government:
Republic

capital:
Luanda

language:
Portuguese in the country's official language. Of the 40 other languages spoken the most important are the languages of the Ovimbundu, Mbundu, and Bakongo peoples, the three largest ethnic groups.

religion:
About 53 percent of the population is Christian. The other 47 percent of the population follow traditional animist religions.

earlier inhabitants:
Khoisan peoples; Kongo peoples; Mbundu peoples

demographics:
The three largest ethnic groups are the Ovimbundu, representing about 37 percent of the population; the Kimbundu, accounting for 25 percent; and the Bakongo for another 15 percent. About 20 percent are from one of the 40 or so other indigenous ethnic groups that live in Angola. Mesticos (mixed European and African) make up 2 percent of the population, and Europeans about 1 percent.

from around the middle of the third millennium B.C.E. The earliest known references to the Amorites are in Sumerian sources dating to about 2,400 B.C.E. In these sources the Amorites are associated with areas that are today part of Syrian, Israel, Lebanon, and the Palestinian Territories. The Amorites were a Semitic people who may have originated in the Arabian Peninsular (*see* SEMITES).

According to the few ancient sources that have survived from the period, the Amorites were primarily a nomadic people who were regarded as "uncivilized" by the urban societies of Mesopotamia at the time. During the second half of the third millennium the Amorites seem to have gradually migrated eastward into central Mesopotamia, placing great pressure on the loose affiliation of city-states that made up Sumerian society (*see* SUMERIANS). Why this migration took place is unknown. It may have been due to a steadily increasing Amorite population, pressure from other peoples migrating into Amorite lands, or a weakening of Sumerian power that allowed opportunistic raids into their lands.

The Amorite migration eastward was certainly not an organized invasion of any kind but by the end of the third millennium B.C.E., as Sumerian power began to wane and its component parts emerged as independent kingdoms, many of them were ruled by an Amorite nobility. The culturally important and powerful cities of Isin, Larsa, Ashur, and Babylon were all ruled by Amorites by the last century of the third millennium and in about 2004 B.C.E. Amorites sacked the city of Ur, which had been the center of Sumerian civilization. During the period from around 2000 to 1500 B.C.E. Amorites ruled much of southern Mesopotamia. The early kings of the BABYLONIANS, including the great king Hammurabi, were of Amorite descent. Their five centuries of domination came to an end when the KASSITES and HURRIANS established their own dynasties in Mesopotamia from the 16th century B.C.E.

In many ways the ascendancy of the Amorites had little impact on the established culture of Mesopotamian civilization. Even 4,000 years ago Mesopotamian civilization was already ancient, having slowly and conservatively developed from its roots in the first Sumerian cities built 2,000 years earlier. The Amorites were absorbed by this culture as many other nomadic peoples had been previously until all that distinguished them from earlier dynasties was their use of Amorite names. The same gods were worshiped, the same legends were told and retold, and the same legal and ethical principles were upheld. Where the Amorite period does seem to have brought about a revolution was in economics. Until the Amorite period all land, animals, and even people were seen as the property of the ruler or priestly class. The Amorites seem to have opened the way for economic growth and development by assigning land to individuals to farm for their own profit and by removing the requirements for citizens to work exclusively for their rulers. This was a radical new development in Mesopotamian society.

Very little is known about the Amorite language. The established Akkadian language (*see* AKKADIANS) continued to be used throughout Mesopotamia for record keeping during the period of Amorite rule. Almost the only known Amorite words are the names of Amorite rulers, which were occasionally also mentioned in Egyptian records of the same period.

Anaang *See* ANANG.

Anakaza (Annakaza)

The Anakaza are a subgroup of the DAZA, who in turn are a subgroup of the TEBU. They are a largely nomadic, semiautonomous people of northern Chad.

Anang (Anaang; Annang)

The Anang are a large ethnic group living in southeastern Nigeria's Cross River region. They are related to the EFIK and speak an IBIBIO language.

Ancheya *See* CHEWA.

Angolans: nationality (people of Angola)

GEOGRAPHY

The Republic of Angola is a large country on the west coast of Africa south of the equator. It has an area of about 480,000 square miles and borders three other nations. The Democratic Republic of the Congo is Angola's largest neighbor and lies to the north. Zambia meets Angola on its eastern border, and Namibia lies to the south. Angola's coastline runs for almost 1,000 miles along the eastern edge of the South Atlantic Ocean. An enclave known as Cabinda

Province is also part of the territory of Angola. Cabinda Province, a small area of land (about 2,800 square miles) on the Atlantic Coast, is separated from the rest of Angolan territory by a corridor that gives the Democratic Republic of the Congo access to the sea.

A low-lying arid coastal strip extends from the border with Namibia in the south to Luanda, the capital city. North of Luanda, the coastal plain is wetter and increasingly forested. The interior of the country is characterized by broad open savanna at an altitude of about 3,300 feet. A highland plateau dominates the center and south of the country, rising to altitudes in excess of 8,000 feet. Toward the eastern border of the country the land falls away into the low-lying basin of the Congo (Zaire) River. Dense tropical rainforest predominates in the north, while the central savanna gives way to desert in the south and southeast.

Many rivers flow from Angola's interior toward the Atlantic Ocean, although only the largest flow all year round. The Congo (Zaire) River, one of the greatest rivers in Africa, marks the border between Angola and the Democratic Republic of the Congo as it approaches the sea at the extreme northwest corner of Angola. Several tributaries of the Congo (Zaire) River flow from northeast Angola northward into the Democratic Republic of the Congo. The Cuanza (Kwanza) River is the only substantial navigable waterway entirely within Angola's borders. The Cuanza reaches the Atlantic Ocean just south of Luanda.

INCEPTION AS A NATION

The earliest inhabitants of the territory of present-day Angola are thought to have been Khoisan peoples. An influx of Bantu peoples from the north from the 14th to the 16th centuries C.E. displaced many of the original inhabitants and led to the establishment of several important kingdoms in the area. The Kongo Kingdom was founded in the 14th century and soon extended along the coast from present-day Cabinda in the north to Luanda in the south and encompassed a large area of inland territory equivalent to most of northern Angola and along both banks of the Congo (Zaire) River. The Kingdom of Ndongo was another important force in the area, although it seems to have been periodically under the control of the Kingdom of Kongo.

It was the people of the kingdoms of Kongo and Ndongo that Portuguese explorers first encountered when they began investigating this portion of the African coast in the 1480s. Over the next 100 years the Portuguese established close relations with the Kingdom of Kongo and offered military aid in exchange for exclusive trading rights. Much of this trade was in slaves, most of whom were exported to European settlements in the Americas.

The slave trade declined from the middle of the 19th century as it was outlawed in successive European nations. The Portuguese began to extend their influence inland as they sought alternative resources for trade. At the Berlin Conference of 1884–85 the European powers agreed among themselves which parts of Africa could be exploited by which country. The borders of modern Angola, as well as many other African nations, were essentially decided at this meeting without consulting any of the peoples who lived in those territories. Portuguese influence was slight over the powerful kingdoms of the interior at this time, but a concerted campaign to extend control was soon under way. Over several decades Portugal was able to use its more advanced military and industrial technology to subjugate the peoples of the interior and to establish a vast plantation system that used forced labor to extract the maximum economic return from the land.

As other European nations withdrew from their colonies in Africa during the 1950s and 1960s, Portugal tried to tighten its grip on Angola. Portuguese settlers were encouraged to migrate to Angola after World War II and soon made up more then 5 percent of the population. Three groups opposing Portuguese rule emerged in the early 1960s. The Popular Movement for the Liberation of Angola (MPLA), the National Liberation Front of Angola (FNLA), and the National Union for the Total Independence of Angola (UNITA) all launched violent campaigns against colonial rule.

In 1974 a coup in Portugal deposed the then dictator Marcelo Caetano and led to the establishment of a liberal democracy in the country. The new government quickly withdrew its troops from Angola and agreed to hand over power to a coalition of the MPLA, FNLA, and UNITA. Angola became fully independent in November 1975, although the divisions that were to tear the nation apart for decades thereafter were already clearly emerging.

CULTURAL IDENTITY

Since independence Angola has been a country in name only. Violent conflict had been endemic since the anticolonial movement began

in the early 1960s, and open warfare between the MPLA, FNLA, and UNITA began even before independence was declared. It has been impossible for Angola to develop a national cultural identity under these conditions, and the population has remained deeply divided along ethnic and sociopolitical lines. Only the Portuguese language and remaining cultural

Angolans: nationality time line

C.E.	
1300s	Kingdom of Kongo founded by Bantu peoples in the area of the Congo (Zaire) River delta.
1483	Portuguese explorers reach the coast of Angola.
1490	King Nzinga Nkuwu of Kongo is converted to Christianity by Portuguese missionaries.
1575	Luanda is founded by the Portuguese as a center for the slave trade in the region.
1623–26	Queen Nzinga of Ndongo wages war against Portuguese slave traders but is defeated.
1884–85	The boundaries of modern Angola are set at the Berlin Conference. Portugal begins to extend its influence into the interior of the country.
1902	The Portuguese begin building a railway into the interior in order to extend their influence.
1921	Portugal has established full control of the territory of modern Angola.
1956	The Popular Movement for the Liberation of Angola (MPLA) is formed in Luanda and the surrounding countryside.
1961	Violent opposition to colonial rule begins as the MPLA stages attacks against Portuguese compounds in Luanda.
1962	The Front for the Liberation of Angola (FNLA) is founded in the north of the country.
1966	The National Union for the Total Liberation of Angola (UNITA) is founded in the south.
1974	Following a coup in Portugal the Portuguese announce their intention to withdraw from Angola. Conflict breaks out between the MPLA, FNLA, and UNITA.
1975	Angola becomes an independent internationally recognized nation. The MPLA form a government in Luanda without the agreement of the FNLA or UNITA.
1976	The United Nations recognizes the MPLA government as the legitimate government of Angola. Fighting continues in the north and south.
1979	MPLA leader and noted political poet Agostinho Neto dies.
1981	South African troops advance into southern Angola in support of UNITA.
1984	The FNLA ceases military operations.
1988	Angola, Cuba, and South Africa sign an agreement for the withdrawal of South African and Cuban troops from Angolan territory.
1990	The MPLA government renounces its communist policies.
1991	The MPLA and UNITA agree to a cease-fire.
1992	José Eduardo dos Santos of the MPLA becomes president after multiparty elections, narrowly defeating UNITA leader Jonas Savimbi. UNITA restarts its military campaign.
1994	The MPLA and UNITA agree to a peace settlement that is to see the deployment of United Nations peacekeepers and a newly elected government.
1997	The Government of National Unity is formed after multiparty elections.
1999	Conflict breaks out again between the MPLA and UNITA.
2002	UNITA leader Jonas Savimbi is killed in action, and a new peace deal is made.
2003	Isaias Samakuva is elected as UNITA's new leader.
2006	The government signs a peace deal with separatists in the northern province of Cabinda.
2008	Angola's first parliamentary election since 1992 are organized.

links with Portugal give any sense of a unique Angolan identity.

Under Portuguese rule European landowners and settlers had almost unlimited power over the indigenous people who made up their workforce. Educated Africans, known as *assimilados,* and those with mixed African and European origins, known as *mestiços,* were afforded greater social status than the majority but were themselves strictly divided along regional lines. In addition, the majority remained embedded in the ethnic communities that had originated centuries earlier with the establishment of indigenous kingdoms of the region. Little changed with the advent of independence, and the political movements that have fought over Angola since independence reflect these lines of division. The MPLA was largely a movement of the urban intelligentsia in Luanda. UNITA was based in the arid and poorly developed south of the country and was dominated by the Ovimbundu people. The FNLA drew its main support from the Bokongo people of the north.

The conflict between these three main protagonists, usually referred to as the Angolan Civil War, developed into one of the most devastating and costly conflicts of the 20th century. More than 1 million people are thought to have been killed as a result of the fighting, and millions more were displaced from their homes. The Angolan Civil War became one of the principal conflicts of the cold war between the United States and the Soviet Union. The Soviet Union and its allies supplied finance and weapons to the communist MPLA, while the United States and its allies gave similar aid to UNITA and the FNLA. The MPLA, based in Luanda, remained in government throughout this period, but a large area of the rest of the country was effectively under the rule of UNITA and the FNLA. Cuban troops fought alongside government forces, while South African soldiers supported UNITA in the south. Angola's economy was devastated, and development other than that devoted to the war economy was virtually nonexistent during this period.

Two brief cease-fires, in 1992 and 1997, brought only fleeting respite from the fighting, despite the diplomatic efforts of many other African nations. Although the cold war was over by this time and United States and Soviet backing had been withdrawn, the habit of settling disputes by violence had become ingrained. Control of Angola's extensive oil fields and the diamond-producing region of Lunda Norte were sufficient incentives to continue the war. Finally, in 2002, following the death of the long-term leader of UNITA, Jonas Savimbi, all sides in the conflict agreed to come together to form a government of national unity. Angola faces the extremely difficult task of forging a stable and unified national identity in a country enfeebled by war and fractured into dozens of mutually suspicious social groups. Its wealth of natural resources, particularly its oil, may provide a means of achieving this aim in the long term.

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Anglophones of Cameroon

The Anglophones, or Westerners, of Cameroon make up 20 percent of the population of that country (*see* Cameroonians: nationality). They inhabit the formerly British controlled southwestern and northwestern provinces of western Cameroon. Although they are referred to as Anglophones, the Westerners actually speak various African languages, and a minority speak English and French.

What is now Cameroon was formed by the unification of British and French colonies in the 1960s. An independent republic of Cameroon was created in 1960 when the previously French-ruled Cameroun became independent. In 1961, the inhabitants of the then British-ruled territory of Western Cameroon voted on whether to join with Nigeria to the north or Cameroon to the south. Those living in the southern provinces of Western Cameroon voted to join the Republic of Cameroon, while those in the north voted to join Nigeria.

Many Anglophones of Cameroon feel that they are treated as second-class citizens. The Anglophones claim that they are underrepresented in government, and the Anglophone regions have long been less advanced economically compared to Cameroon's Francophone

regions. Some even want independence for the western region.

Anizah
The Anizah are one of the largest Arab tribes. They live across the Arabian Peninsula, Iraq, and the Levant.

Ankwai *See* Ankwe.

Ankwe (Ankwai; Gomei; Groemai)
The Ankwe are an ethnic group found in the region of the Jos Plateau, central Nigeria.

Anlo
The Anlo are a major subgroup of the Ewe. The Anlo Ewe are concentrated in Ghana west of the River Volta.

Annakaza *See* Anakaza.

Annang *See* Anang.

Anniya
The Anniya are a major subgroup of the Oromo of Ethiopia. They are concentrated in a region around Harer in the east of that country.

Ansar *See* Aws; Khazraj.

Ansaris *See* Alawis.

Antaifasy
The Antaifasy are one of the Madagascan Peoples. The majority live in a small region on the island's southeast coast around the city of Farafangana. Many Antaifasy have migrated to the other parts of Madagascar in recent decades, however. Some people consider the Antaifasy to be a subgroup of the Antaisaka.

Antaimoro
The Antaimoro are one of Madagascar's larger ethnic groups. The majority live in a region to the north of the Antaifasy on the island's southeast coast. Some people consider the Antaimoro to be a subgroup of the Antaisaka (*see* Madagascan Peoples).

Antaisaka
The Antaisaka are a large grouping of Madagascan Peoples. They live in a region on the island's southeast coast to the south of the Antaimoro, Antambahoaka, and the Antaifasy, who are sometimes considered to be Antaisaka subgroups.

Antambahoaka
The Antambahoaka are probably Madagascar's smallest indigenous ethnic group. The majority live in a region on the island's southeast coast just south of the city of Mananjary. They are sometimes considered to be a subgroup of the Antaisaka (*see* Madagascan Peoples).

Antandroy
The Antandroy are a large grouping of Madagascan Peoples. The majority of the Antandroy live in the south of the island.

Antankarana
The Antankarana are one of Madagascar's smallest ethnic groups and live in the north of Madagascar. Although sometimes considered a subgroup of the Sakalava people, they are descended from Arabs and Betsimisiraka people as well (*see* Madagascan Peoples).

Antanosy
Concentrated in the southeast of Madagascar, the Antanosy are descended from Antambahoaka, Arab, French, and Indian ancestors.

Anuak
The Anuak people occupy an area that straddles the border of southern Sudan and western Ethiopia. The civil war in Sudan lead to many Anuak migrating to Ethiopia. The Anuak language, also called Anuak, is closely related to the Shilluk language.

The Anuak are Nilotes, originally from the cradleland of the so-called River-Lake Nilotes in southern Sudan. Sometime after 1000 c.e. the ancestors of the Anuak migrated south from their cradleland, reaching present-day Juba in southern Sudan. From Juba the Anuak returned north, settling in their present lands. Most Anuak today are farmers, but in the past cattle herding was their main occupation. Relics of this pastoral lifestyle can be found in their language, which includes many cattle-raising

terms and names for bulls. The Anuak religion is similar to the Shilluk religion, involving a belief in the creator-god Juok.

Anyi

The Anyi are an Akan people living in the Ivory Coast. The Anyi can be subdivided into such groups as the so-called Anyi proper, the Nzima, Aburés, and Brong. The Anyi are closely related to the Baulé people of central southeastern Ivory Coast.

The Anyi proper are a Twi-speaking people who are concentrated in southeast Ivory Coast, in particular in the region that lies between the Komoé River and the border that separates Ghana and Ivory Coast.

In the middle of the 18th century, sections of the Asante Empire in what is now Ghana broke away in search of fresh lands to the west. Some groups, led by a woman called Awura Poku, settled on the lands to the east of the Bandama River. These and later migrations from the Akan homelands formed the present-day Baulé and Anyi populations.

Anyuak *See* Anuak.

Apindji

The Apindji are a Gabonese (*see* Gabonese: nationality) ethnic group that was greatly reduced in numbers in the 20th century after a series of epidemics and a famine in 1922. Today, most live in the cities of west-central Gabon. The Apindji religion, Bwiti, has gained many converts in the 20th century, including large numbers of Fang people.

Apiru *See* Habiru.

Aq-qoyunlu

The Aq-qoyunlu was a federation of Muslim Turkic Peoples that ruled part of eastern Anatolia (modern Turkey) and western Iran from the late 14th to the early 16th centuries. The name *Aq-qoyunlu* means "white sheep" and is thought to be a reference to the predominant color of the flocks of sheep that were their livelihood. Alternatively the white sheep may have been a religious symbol for these people. The Aq-qoyunlu's great rivals were the Qara-qoyunlu, or "black sheep" confederation.

The confederation was led by members of the Bayandor clan who regarded themselves as the descendents of Oghuz Khan, the legendary founder of the Oghuz tribe. A council consisting of tribal chiefs made military decisions and arbitrated on the succession of the sultanate. Control of pasture was the responsibility of an army consisting of tribe members who also owned the flocks that were grazed on those lands. The sultan also maintained a paid army of bodyguards who were recruited from many sources. Taxes were collected from the populations of Armenians, Kurds, and Arabs who lived on the lands that came under Aq-qoyunlu control and in the form of tolls imposed on traffic using the main trade routes through their territory. The Aq-qoyunlu were Sunni Muslims, but many of the Armenians and Kurds that came under their control were Christian.

Records made by officials of the Byzantine Empire show that the Aq-qoyunlu were established in Anatolia by the middle of the 14th century. They probably migrated there from central Asia in several waves beginning in the 11th century. By the 1300s they had a settled pattern of seasonal migration between summer pastures in Armenia and winter pastures in the region of the modern city of Diyarbakir.

In 1402, Kara Osman, the then leader of the Aq-qoyunlu, was given control of the city of Diyarbakir and extensive lands around it by the Turkic conqueror Timur. This gift was a reward for the Aq-qoyunlu's support during Timur's military campaign against the Ottomans. Conflict with the Qara-qoyunlu continued until the Black Sheep confederation suffered a major defeat at the hands of the Aq-qoyunlu leader Uzan Hasan in 1467. Uzan Hasan quickly consolidated his position and made major territorial advances eastward. In 1469 he captured Baghdad after killing Timur's grandson and also seized large parts of Iran as far as the Khorosan region.

During the same period the Ottoman Empire had ambitions to expand eastward and threatened the Aq-qoyunlu's own newly established empire. Uzan Hasan made an alliance with Venice, then the Ottomans' most powerful enemy, and was promised firearms to match the Ottomans' weaponry. Uzan Hasan suffered a major defeat at Tercan in 1473 when these arms failed to arrive after the Aq-qoyunlu had committed themselves to battle with the Ottomans. Aq-qoyunlu power declined from this point onward, and by 1508 they had ceased to be a coherent force. Most of the constituent tribes of the Aq-qoyunlu were absorbed into the Turkman people.

An Anyi scuplture

ARABS

location:
Middle East; North Africa

time period:
Ninth century B.C.E. to present

ancestry:
Semitic

language:
Arabic (Semitic)

Arabs

The Arabs are an ethno-linguistic group of some 325 million people, the majority of whom live in the 23 countries of the Middle East and North Africa. By definition, their first language is Arabic, and they trace aspects of their ancestral, cultural, and linguistic origins to the Semitic tribes who lived in the Arabian Peninsula prior to the rise of Islam in the seventh century The Arabs form the largest ethnic group in the modern Middle East.

The Arabs are inextricably linked with Islam, a faith that first arose among their ancestors, but of today's more than one billion Muslims worldwide perhaps only 20 percent are Arab. A significant minority of Arabs, some 20 to 30 million people, are Christian. There are now also sizable Arab communities outside the Middle East and North Africa, particularly in Brazil—where most are Christian—elsewhere in South and North America, in Europe, in parts of West Africa, and in Australia.

ORIGINS

The earliest known use of the term *Arab* is in an Assyrian inscription dated to 853 B.C.E. that records the defeat of an "*arbai*" king. Ninth-century B.C.E. Assyrian records refer to Arab tribes led by queens. References in the Hebrew Bible to "*avri*" peoples are also thought to describe Semitic peoples living in Arabia (*see* Semites). The Arabs are mentioned in a variety of other pre-Islamic sources, but the Quran, viewed by Muslims as the literal word of Allah revealed to Muhammad in the early seventh century, does not mention Arabs as a race. It does, however, refer to Arabic as being the language in which it was revealed to Muhammad.

LANGUAGE

It is language as much as ancestry that is a key self-identifying characteristic of the Arab people. Given this, the history and development of Arabic as a language are especially important in understanding the origins of the Arabs.

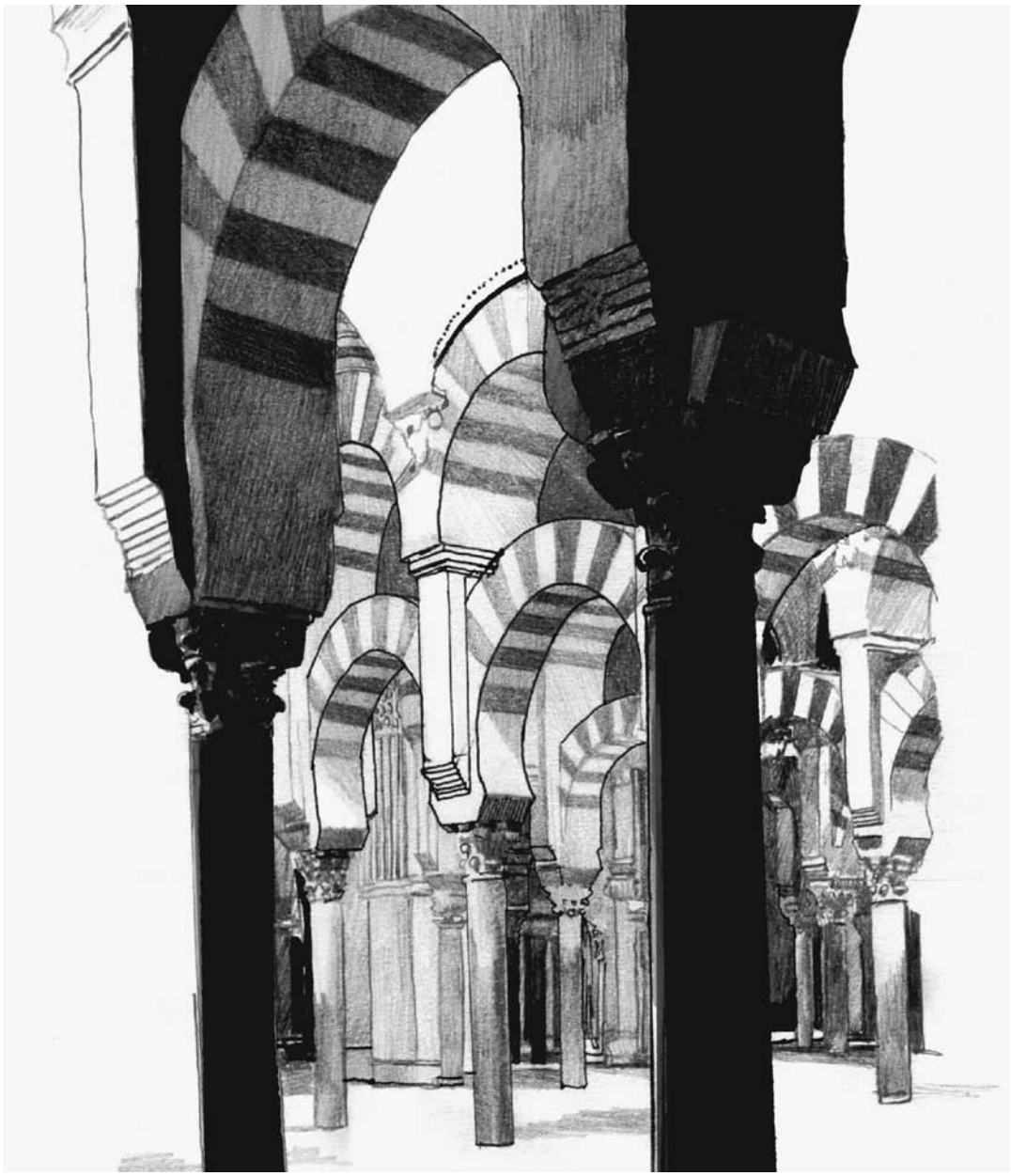
The earliest writings in the language known as Ancient or Old North Arabian date from the early eighth century B.C.E. and come from eastern Saudi Arabia. They were composed using the preexisting Old South Arabian alphabet. Old South Arabian had developed a distinct script known as *musnad* by the eighth century B.C.E., and inscriptions in this script have been found in Ethiopia, Babylonia, and Yemen. Old South Arabian and its Old North Arabian variants had been displaced by the Arabic alphabet by the seventh century. The Quran itself was expressed in Old North Arabian.

The Arabic alphabet itself derives from the Nabataean alphabet, which is used in the Aramaic language and is thought to have derived from Phoenician. From the fourth century Arabic influence grew steadily, and by the fifth century the Arabic alphabet is believed by scholars to have been distinct and to have eclipsed the Nabataean alphabet.

In the initial aftermath of the Arab conquests of the seventh and eighth centuries, Arabic was used alongside the established local administrative languages of newly conquered territories. However, in the later years of the Umayyad dynasty (661–750) Arabic was made the official administrative language of the entire Islamic Empire. Gradually thereafter the Arabic of the Quran became regarded as the "pure" language of the nomadic Bedouin Arab tribes as it was spoken at the time the Quran was revealed by Allah, not the language of the sedentary Arabs who lived in the cities of Mecca and Medina. It would seem, however, the classical form of Arabic found in the Quran—known as *fusha*—actually resulted from the mixing of elements of the southern and northern Arabian languages, with the latter being the more dominant. This classical Arabic was also the basis for numerous literary and religious texts composed from the seventh to the ninth centuries and remains the basis for the liturgical language of Islam. Other localized variants of Arabic remained in use, however, particularly in the Arabian Peninsula.

Modern Standard Arabic (MSA) arose from classical Arabic, although it also has some features derived from the numerous spoken dialects that have evolved throughout the modern Arab world. Many of these dialects in turn derive from the local Arabic dialects that developed throughout the Islamic Empire. Today MSA is used in education, the media, and in much religious discourse.

Most native Arabic speakers are able to switch back and forth between their own local dialects, used for everyday situations, and MSA. The degree to which local dialects or MSA are used varies from country to country and even within countries. Some countries have a large number of local dialects featuring distinctive vocabulary and pronunciations, while others have few. Consequently the Arabic of the Arabian Peninsula may be said to include at least Yemeni, Hijazi, Najdi, and Gulf variants.



The Great Mosque in Cordoba, Spain, built by the Umayyad rulers of Spain in the eighth century C.E.

Sectarian variants of Arabic, such as Judeo-Arabic, also exist. Judeo-Arabic is a variant spoken by Jews living in Arabic-speaking countries, such as those in Egypt and Iraq, and to Arabic written with Hebrew characters.

Arabic speakers today generally fall into three categories: those of North Africa, those of the Middle East generally, and those who use traditional tribal variants such as Bedouin Arabic. The latter are held to be the most conservative or traditional, particularly those of the Arabian Peninsula. In the Middle East both Egyptian and Levantine Arabic have been especially influential because of their widespread use in the transnational media. All of these variants of Arabic do, however, share numerous basic common characteristics. Arabic grammar and especially vocabulary have been key factors in the development of languages in adjacent countries where it is not the official or even dominant language. Arabic is the basis of the Maltese language, for example. Arabic has also been very influential in the evolution of such non-Semitic languages as modern Persian, Kurdish, Urdu, and Malay.

As in the case of other Semitic languages, Arabic verb formation is generally based on a three-consonant root that highlights the basic

around 525 C.E., when they were conquered by the Ethiopian Christian kingdom of Axum. In the 570s a Yemeni-Sassanian coalition installed its own ruler in the area.

In this period the population of Arabia consisted mainly of Bedouin tribesmen. They were agriculturalists living around the oases of northern Arabia or in the fertile areas of southern Arabia in what are now the nations of Yemen and Oman. The city of Mecca, a shrine and trading center, was the religious center for North Arabians at that time. The city of Medina (then called Yathrib) was built on the most important oasis north of Mecca.

The Early Islamic Period

In around 610 Muhammad, the "revealer" of Islam, received the first of what he believed were revelations from Allah. Muhammad and many of his followers fled to Medina in 622 following persecution by the people of Mecca. The two cities warred with each other until Muhammad had gained the support of many of the surrounding peoples and Mecca surrendered. By the time of his death Muhammad had united the Arabian tribes of the peninsula under Islam and expanded Islam's influence into southern Syria and Iraq. In 635 Muslim armies won a battle that set the stage for the taking of Syria in 636 and Egypt in 639. In 637 and 642 the Muslim armies inflicted decisive defeats on Sassanian forces that began the incorporation of Iran into the expanding Islamic Empire. Under the Umayyad caliphs, the first ruling dynasty of the Islamic Empire whose reign lasted from 661 to 750, the empire expanded to include North Africa by 709 and Spain (called al-Andalus) as far north as the Pyrenees by 732. Central Asia and the area of modern-day Pakistan had also been subsumed by 709 and 712, respectively. The Umayyad dynasty originated as a subclan of the Arab Quraysh tribe that had dominated Mecca prior to Muhammad receiving his revelations. The Arabs occupied portions of southern Italy in the late ninth century and the island of Crete was taken in 840.

The Muslim armies that made these conquests were composed primarily of Arabian tribal elements. They adopted a policy of tolerance toward newly conquered peoples, especially Christians and Jews whom the Quran recognizes as "people of the book." In Syria, for example, some of these—including JEWS, NESTORIANS, and Jacobite Christians—had previously been persecuted by their Byzantine rulers. Taxes, aside from the poll tax known as *jizya* that had to be paid by all non-Muslims individuals living in Muslim-controlled lands, were kept low. Greek remained the administrative language, and the Byzantine civil service was retained. In the conquest of Egypt, the Muslim armies were assisted by some Coptic Christians who also found the Muslims more tolerant than the Byzantines. Taxes were raised but churches and people were not subjected to oppression. In Iran the majority of the population were Zoroastrians, but there were also substantial Christian and Jewish populations.

Initially the Arab armies were settled in garrison towns separate from the local population and were enjoined not to marry non-Arabs or otherwise to become assimilated into the local culture. From garrison towns such as Basra, founded in 636, and Kufa, built in 637, these forces conducted annual raids further east. Gradually, however, local populations began to convert to Islam, a process that required them first to become *ma ali,* or "clients," to an Arab patron. Following further expeditions into central Asia the Arab armies eventually stopped returning to their garrisons at the end of each campaign and instead settled in the new areas they had conquered. In Iran, for example, the Arab armies initially settled in parts of greater Khurasan in the northeast. Gradually more and more of the upper classes and the city dwellers of the conquered territories converted to Islam. Rural landowners and then the peasantry eventually followed. At the same time the Persian language was incorporating increasing amounts of Arabic vocabulary and adopting a new alphabet based on Arabic characters.

In North Africa a series of Arab invasions won the entire area for Islam by 709. The Muslim army that invaded Spain in 711, however, was a combined Arab-Berber force led by a Berber but under the ultimate authority of the Umayyad ruler of Damascus in Syria. The BERBERS had been the dominant ethnic group in North Africa west of the Nile River until the arrival of the Arabs. Other Berber groups were treated poorly by their Arab conquerors and launched a rebellion in the 740s aided by separatist Muslim elements from the east. Though the Umayyads crushed this rising in 743, the stage was set for Berber interaction with later separatist movements.

The overthrow of the Umayyads by the Abbasid dynasty (750–1258) capitalized on the increasing discontent of the *ma ali* over the unequal treatment they received even after full conversion to Islam. The Abbasids also used the

division in Islam between Sunni and Shia to gain power. This division was essentially based on differing beliefs about the rightful successors to Muhammad. The Abbasids based their claim to legitimacy on ties to an uncle of the prophet. This emphasis on descendants of the prophet's family as Muhammad's rightful successors served to emphasize the fact that the Umayyads' lineage was not of Muhammad's family, and the Abbasids linked this with Umayyad corruption and maladministration. The Abbasids built the city of Baghdad, the present-day capital of Iraq, and made it their administrative center. They also adopted Persian styles of administration that opened up the empire to non-Arabs, although this alienating some Arab elements.

Following the Abbasid takeover of the empire some Shiis fled to North Africa, following the last of the Umayyads who set up an independent Islamic state in Spain. These Shii elements founded the Idrisid dynasty (788–985), with support from the indigenous Berbers. Berbers were also key to the Aghlabid (800–909) and the Fatimid (911–1171) dynasties. The latter, who claimed descent from Muhammad's daughter Fatima, captured Egypt in 972 and built the city of Cairo.

In the east also the empire experienced political fragmentation, and Abbasid caliphs, increasingly figures dominated by military elites and usually non-Arab in origin, retained legitimacy but no real authority in these nearly autonomous areas. This political fragmentation inhibited a coordinated response to subsequent invasions from both west and east.

The Seljuk Turks, who converted to Islam around 950 along the empire's eastern borders, moved west through the effectively autonomous outlying regions of the empire and captured Baghdad in 1055. The Seljuk advance inaugurated a wave of migrations by Turkic peoples into the Middle East from Central Asia. The Seljuks retained the Persian flavor of the empire's administration and paid allegiance to the caliph but also carved out territory that bordered Byzantium in the west and China in the east. One of the dynasties that arose as the Seljuk Empire itself fragmented was that of the Ayyubids, who were of Kurdish origin. The most famous of the Ayyubid rulers was Saladin (d. 1193), who retook Jerusalem from the European Crusaders in 1187. The Ayyubids seized Cairo from the Fatimids in 1169 and restored Egypt to Sunnism.

The fragmentation of the Seljuk Empire and the rise of so-many independent local rulers in their stead also paved the way for the Mongol invasions that swept in from the east in the 13th century. With the Mongols' sack of Baghdad and the murder of the Abbasid caliph in 1258, the rule of the Muslim empire by ethnic Arabs, however tenuous it had become by this time, may be said to have ended. Abbasids continued to rule in Egypt under the Mamluks until 1517, when the Ottomans captured Cairo, but their position was largely without power. Thereafter non-Arabs were as important to the history of the region and to Islam itself as the Arabs, if not more so.

In Spain the Umayyads proclaimed their own caliphate in the early 10th century. By this time the reconquest of Spain by Christian forces had begun in earnest, and their advance was aided by the political fragmentation of Muslim rule across the Iberian Peninsula into some 30 or more city-states. These individual political entities turned for assistance to the Berber Almoravid state that had established itself in North Africa and which had defeated Christian forces in 1086. The Almohads (1145–1269), the succeeding Berber state, were unable to resist the increasingly better organized Christian forces of the reconquest, however, and by the mid-1200s only the city of Granada remained in Muslim hands. Granada finally fell to the Christians in 1492.

The Early Modern Period

Perhaps unsurprisingly, as Arabs lost their political preeminence in the Islamic Empire, Arab genealogists became increasingly interested with the issue of "Arabness." These scholars classified the Arabs living in Arabia prior to the rise of Islam as having been of three groups. The southern Arabs, whom they called the Qahtanites because of their links to their historical patriarch Qahtan, were held to be "pure." The northern Arabs were held to be the descendants of Adnan, Qahtan's brother, through Ishmael, the son of Abraham. The latter settled in Mecca with his son and his Egyptian wife Hagar. These scholars believed that the North Arabian language, related to Aramaic and Hebrew, had been a precursor to classical Arabic, but that the northern Arabs had actually derived their Arabness from their association with the Qahtanites. A third element, known as the "ancient" or "lost Arabs," was understood to have been made up of tribes that the Quran says were so wicked that Allah destroyed them. In medieval times the term *Arab* was not applied to anyone who spoke Arabic but only to those

who could trace their ancestry back to one of these three original Arabian tribal groupings.

Nevertheless, non-Arabs were the founders of the most powerful premodern Muslim empires—those of the Ottomans (1299–1922), the Safavids (1501–1722), and the Mughals (1526–1857). Of these three the Turkish Ottomans ruled over the largest number of Arabs at its height in the 16th and 17th centuries, since it included territory on three continents, including the Middle East as far east as Mesopotamia and the Persian Gulf, as far south as the Arabian peninsula, and North Africa as far west as modern-day Algeria.

Gradually Egypt and Algeria achieved effective independence from the Ottomans, only to come under European influence and, finally, direct control in the 19th century. France seized Algeria in 1830 and Tunisia in 1878. The British occupied Egypt in 1882, in part to protect their investment in the Suez Canal, and extended their influence into the Persian Gulf to protect the sea route to India. The French extended their influence into the Levant also and in 1912 Italy seized Libya.

The Modern Period

In the early years of the 20th century, many Arabs in the Middle East and North Africa primarily identified with and gave their allegiance to their religion, clan, or local political authority. In an atmosphere of rising European and Turkish nationalism and pan-Islamism, a sense of Arabness among Middle Eastern intellectuals and political figures also began to take shape. A meeting in Paris in 1913 that produced demands for greater Arab autonomy within the Ottoman Empire was one sign of this new thinking. Repression of these tendencies by an increasingly weak Ottoman court only encouraged anti-Turkish feeling.

During World War I (1914–18) the British, exploiting this rising idea of Arabness, encouraged the sharif of Mecca, who was from the same Hashemite subclan of the Quraysh people as the prophet Muhammad, to launch the Arab Revolt (1916–18) against the Ottomans. This was advantageous for the British because the Ottomans were allied with the Austrians and the Germans. In return the British promised support for an Arab state in the region. The revolt succeeded, and the sharif's son entered Damascus in 1918. However, the secret Sykes-Picot Agreement of 1915 between the French and British had already divided the Middle Eastern portions of the Ottoman Empire (modern-day Lebanon, Syria, Jordan, and Iraq as well as parts of Turkey) into zones of British and French control, with Palestine to be administered internationally. In 1917 the British had also issued the Balfour Declaration, which supported Jewish aspirations for a "national home" in Palestine. Together these contradicted the sharif's understanding of the geographical boundaries of the new Arab state that he had agreed with the British in return for his declaration of *jihad*, or holy war, against the Ottomans. These conflicting arrangements, which British Foreign Secretary Jack Straw acknowledged to be "contradictory" in 2002, set the stage for the Arab-Israeli conflict that was to follow.

In the aftermath of World War I and the occupation of Ottoman Istanbul, the League of Nations, the predecessor of the United Nations, granted France and Britain control of newly created countries in what had been Ottoman territory. The promised new Arabian state was thereby confined to the Arabian Peninsula. Much of it came under the control of the Saud family by 1927, and this position was solidified in 1932 with the founding of the Kingdom of Saudi Arabia. The new state included Yemen, whose most important city, Aden, had been under Ottoman authority until the British occupied it in 1839. Aden itself remained under British control until 1967.

Between World War I and World War II (1939–45), pan-Arab nationalist sentiment grew in the Middle Eastern and North African areas under British and French control. Pan-Arabism was a political movement that aspired to the creation of a single state that would incorporate all Arabs. It also strongly opposed the influence of non-Arabs, specifically Europeans, in the Arab world. In 1947 a Sunni Muslim and a Greek Orthodox Christian founded the Baath, or Renaissance Party, in the Syrian capital Damascus. By the 1950s the party, with its avowedly pan-Arab and increasingly socialist agenda, had established branches in Iraq, Jordan, and Lebanon, all countries newly established by the British and French in the aftermath of World War II.

In Egypt the movement was complemented by the Arab nationalist ideology of Gamal Abdel Nasser (d. 1970) who, with other leading Egyptian military figures, launched the coup that ended the British-backed monarchy of Egypt in 1952. Nasser's nationalization of the British-built Suez Canal in 1956 and the subsequent British, French, and Israeli invasion of Egypt only enhanced Nasser's standing in the

The Grand Mosque of Damascus, Syria (also known as the Umayyad Mosque) built between 706 and 715 is one of the oldest and largest mosques in the world.

Arab world. The failure of the short-lived United Arab Republic (1958–61) that united Syria and Egypt paved the way for a Baath coup in Syria in 1963 and a short-lived Baath rising in Iraq in the same year. A second coup by Iraqi Baathists in 1968 put the party in power in Baghdad until 2003.

Despite the Arab's defeat in the Arab-Israeli War of 1967, also known as the Six-Day War, the anticolonialist, secular, modernizing, and socialist dimensions of Nasser's pan-Arabism initially remained popular in the Arab World. For example, the Palestine Liberation Organization (PLO) was founded in 1964 and enjoyed increased popularity among Muslims and non-Muslim Arabs alike in the wake of the 1967 war.

More recently, the continued failure of pan-Arabist leaders to solve the Palestinian question and the success of Iran's 1979 Islamic Revolution have meant that transnationalist "Islamist" discourse, initially popularized by such figures as the Egyptian Sayyid Qutb (d. 1966) and the Indian Syed Maududi (d. 1979), have gained considerable credibility and appeal.

CULTURE

Economy

Pre-Islamic Greco-Roman sources such as Herodotus (d. ca. 430–420 B.C.E.), Strabo (d. ca. 23 C.E.), Dio Cassius (d. ca. 235), Ammianus Marcellinus (d. ca. 395) and Procopius of Caesarea (d. ca. 550) all wrote about Arabia's association with spices such as frankincense, myrrh, cassia, and cinnamon and its trade and commerce in these and other items across the Red Sea with Africa as well as overland with Egypt, modern-day Jordan, Syria, Iraq, and Iran, and east through the Persian Gulf to India. There is also mention of agricultural centers, based around the region's oases, and of nomadic pastoralists. Immediately prior to the rise of Islam, the city of Mecca, then under the control of the Quraysh tribe, is traditionally believed to have been an important staging point

on the land trade route from southern Arabia north to the Roman, Byzantine, and Iranian empires. At that time the Kaaba was a shrine containing idols and images of the numerous Arabian gods venerated by the Arab tribes involved in this trade who frequented the city.

The expansion of the Islamic Empire in the century following the death of the prophet Muhammad was, in the main, spearheaded by successive waves of tribes from the Arabian Peninsula. In the course of their conquests, the Muslim Arab armies moved along long-established trade routes. Initially these tribes returned to their original homelands at the end of each year's campaigning. As the boundaries of the empire expanded, however, these tribes were settled in such garrison towns as Basra and Kufa in the east and Kairouan in the west. As these towns became more permanent, these settlers intermarried with local peoples and accrued land and other property. Subsequent waves of tribal emigrants clashed with those who had settled in the new territories before them and were forced to move on, thereby participating in the further expansion of the empire's boundaries. The associations and memories that these groups had for their peninsular origins became increasingly less concrete and more idealized as time passed. The descendants of those Arabs who settled in the Khurasan region of northeastern Iran, for example, provided troops for the Abbasid armies that overthrew the Umayyad dynasty in 750.

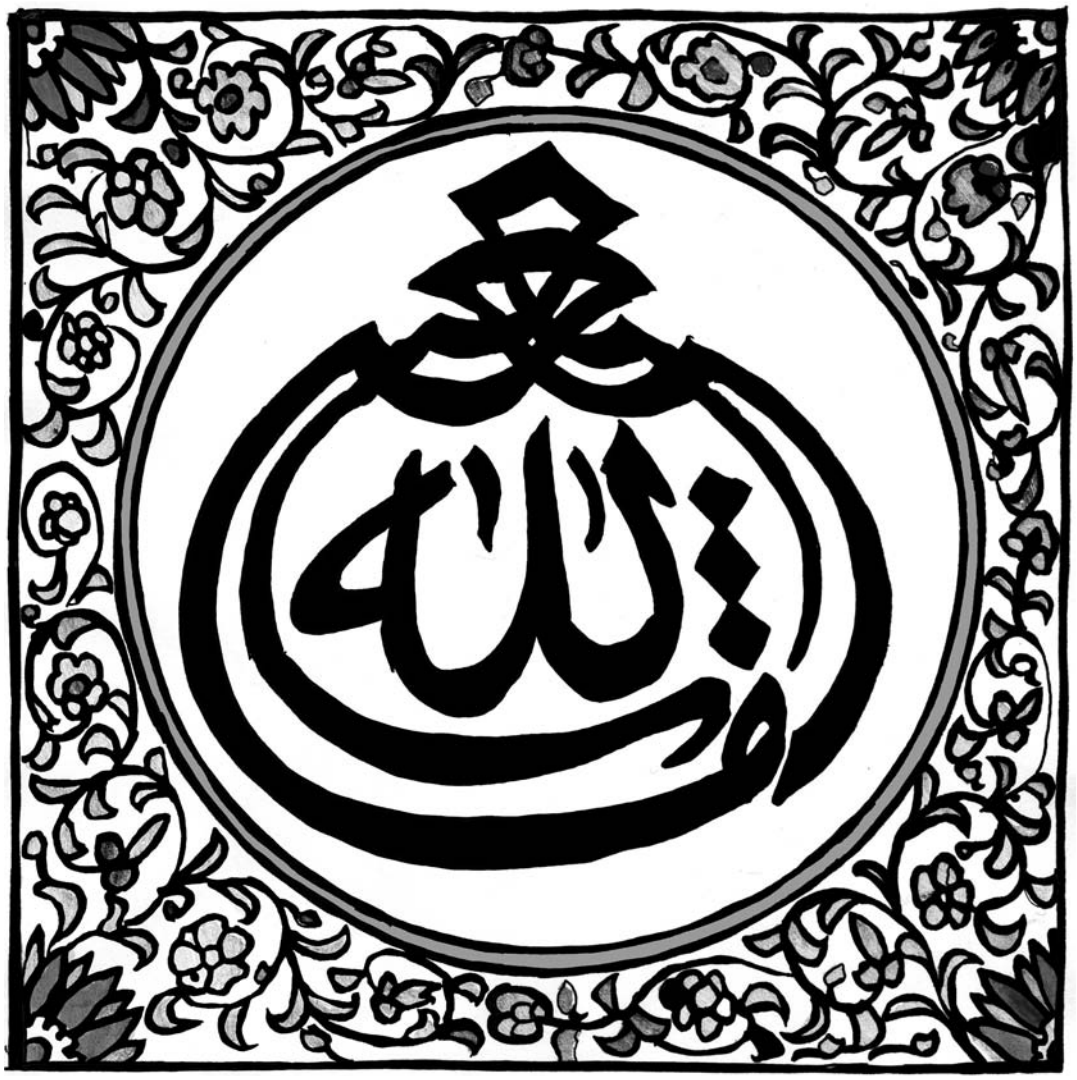
The earliest sources of revenue in Islam included *khums,* a one-fifth tax on all war booty and gain or profit; *zakat,* an obligatory poor tax; *sadaqa,* a form of voluntary charity; and *jizya,* a poll tax imposed on all non-Muslims living within Muslim-controlled lands. Also, initially, a lump-sum payment known as the *kharaj* tax was levied on conquered lands, although Muslims living in those lands paid only a small land tax called the *ushr.*

As the tribes settled and income from raiding became less regular over the Umayyad period, troops based far from Arabia were paid a regular stipend from the treasury. The treasury itself accrued funds by demanding a percentage of any booty taken in conquests and through taxes raised in each territory. Although both the material obtained through raids and taxes was supposed to be sent back to the central treasury, in fact, the growing autonomy of local regions from the center meant that these sums were often kept and spent locally. Conversions to Islam meant that *jizya* revenues should also have dropped, though during the Umayyad period new converts, known as *ma ali,* repeatedly complained they were still being forced to pay the *jizya*.

In the Abbasid period, the growth of Baghdad, an expanding administrative system, and the expense of maintaining a standing army required increased revenue. Gradually a variation on an earlier system of tax farming, the *iqta,* was developed. Under this new system the tax revenues from an area were assigned to one individual, usually a government or military official, for a fixed period. In return this individual guaranteed to provide the government with certain services, troops, or sums of money. The system first appeared in the Islamic Empire in the early ninth century. Another source of income was the auctioning of official posts to the highest bidder.

Services might also be provided by *aqf,* a system whereby the produce from certain nonperishable items is set aside for specified philanthropic uses. Initially land and buildings were the main items constituted as *aqf*. Eventually this came to include other forms of property from books to livestock. Muslim scholars contend that the first *aqf* endowments were made during the prophet's lifetime, and evidence shows that a *aqf* registry office had been established in Egypt by the early eighth century. The socioeconomic and political importance of *aqf* from the 15th through the 17th centuries is attested in both Ottoman and Safavid documents. Mosques and their officials as well as schools, teachers, and students were the beneficiaries of *aqf,* as were hospices, libraries, the poor, and the elderly. In the premodern period *aqf* endowments came to provide the sorts of public services often thought of in the West as the responsibility of the modern, centralized welfare state. *Waqf* endowments were made in perpetuity and were nonsaleable and nontransferable.

In the premodern period the work of artisans and craftsmen as well as trade and agriculture were the main sources of revenue for governments. The governmental apparatus devoted considerable attention to safeguarding and expanding activity in all these areas. During the Abbasid period, for example, the irrigation of land near Baghdad with water from the Tigris River was crucial to boosting agricultural output so that the growing city could be fed. The Nile furnished the chief source of irrigation for Egyptian agriculture, but in other



A 19th-century example of decorative Islamic calligraphy.

areas, oases and a system of underground channels provided the water.

The great European trading companies of the 15th and 16th centuries had interests in the Middle East, but these did not tip the region into economic imbalance with Europe. Napoleon's landing in Egypt in 1798 signaled the beginning of modern Europe's interest in the region. The impact of the period of West–East interaction that began at the end of the 18th century eventually led to the break up of the Ottoman Empire into semi-autonomous local entities, the occupation of these smaller entities—directly or indirectly—and their subsequent restructuring to meet the political and, especially, economic ambitions of the European powers, chiefly Britain and France.

The region has several significant turning points in its history, including the discovery of oil in Iran in 1908, the conversion of the British navy from coal to oil on the eve of World War I, and the subsequent discovery of oil in Saudi Arabia in 1938. Initially, foreign oil companies dominated all the processes relating to oil extraction and production in these countries and enjoyed all of the profits. But, beginning in the 1950s, Arab and other oil-producing states began to impose profit-sharing agreements on these foreign companies, and since then most of the processes of oil extraction and production have come under local control.

Today, one fourth of the world's proven oil reserves are located in Saudi Arabia, the world's largest producer. Iran has the world's second largest oil reserves, Iraq has the third largest, and Kuwait and the United Arab Emirates are tied for fourth place. Oil is the key, if not the main, source of revenue to the econo-

mies of these countries as it is for Algeria, Libya, and Qatar.

Art

The multicultural nature of Arab accomplishments is clear in the field of art, as it is in other fields of cultural endeavor. Nor can "Arab art" be equated with "Islamic art," because that would imply that all such activity was directed solely to what Islam as a faith or Muslims alone considered to relate to the "sacred." Among the chief areas of accomplishment in Arab art are architecture, calligraphy, and ceramics.

It is widely believed among non-Muslims that the depiction of human and animal forms is banned by the tenets of Islam, but this has never been the case. It is true that the representation of human or animal forms for the purposes of worship is considered wrong because it is a form of idolatry, but Islamic art has historically included many depictions of people, including the prophet Muhammad, and of animals. However, it is the true that some groups of Muslims believe such depictions are wrong.

The main forms of architecture in the early Islamic period were mosques, tombs, forts, and palaces. On his way to Medina the prophet Muhammad himself is said to have laid out the plan of the Quba mosque near the city. The Mosque of the prophet, his final resting place, was also designed by him, and is located in the same city.

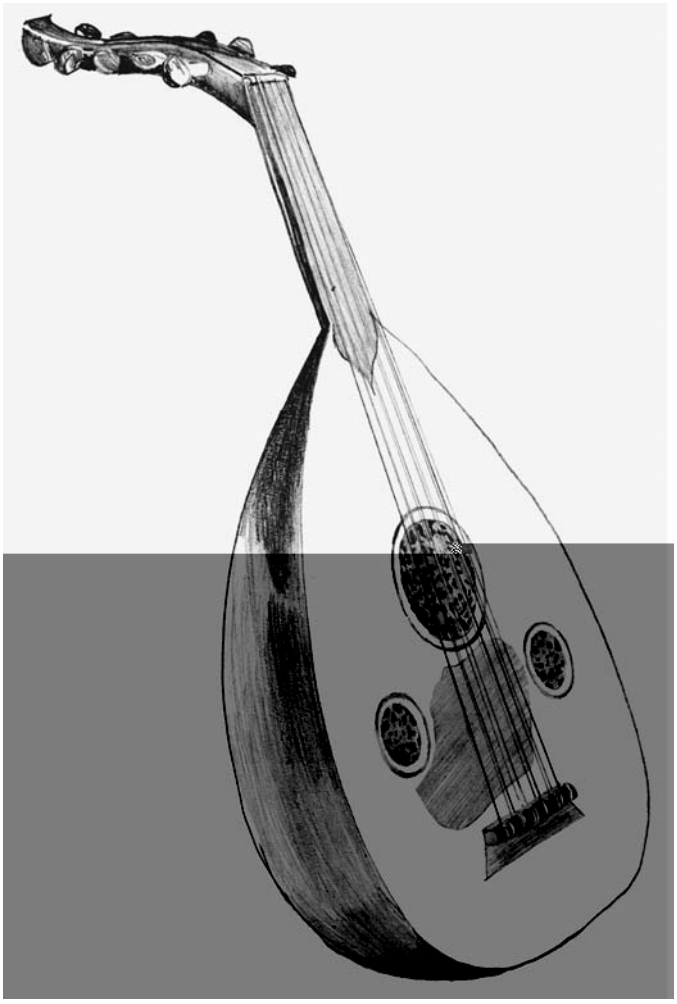
Mosques were intended as places for prayer and also as community centers and centers of education. In Umayyad and also Abbasid times hypostyle mosques were common. These were square or rectangular in plan with an enclosed courtyard, or otherwise covered, hall for prayer. Outer arcades sometimes also featured. Such a plan required the use of numerous columns and supports. The mosque in Cordoba in Spain for example, built from 784 to 987, has some 850 columns. Pre-Islamic Iranian architecture featured domes, and these also became a feature in Middle Eastern mosques from early in Islamic history. Another common feature was the *i an,* a high vaulted space walled on three sides. The Dome of the Rock, built in 691 in Jerusalem, features a large dome, and also has interior vaulted spaces and patterned decoration. The Great Umayyad Mosque in the Syrian capital, Damascus, built from 706 to 715, was intended to have multiple functions. It served as a place for prayer, for religious education, for charitable relief, and for the administration of Islamic law. Its minarets purportedly served as watchtowers, and the interior is reminiscent of the Dome of the Rock. The Great Mosque in Samarra, north of the Iraqi capital, Baghdad, and built in 847, featured the hypostyle pattern but with a minaret, a feature that appeared only in the Umayyad period. The Ottomans, borrowing from the Byzantines, brought in central dome mosques, often with smaller domes off the center.

Mosques as well as secular buildings were commonly decorated with arabesque—a repeating geometric pattern, sometimes reminiscent of plants, birds, or other animals. These patterns are often presented in such a way that seems to repeat itself endlessly, a device that refers to the infinite nature of god.

Calligraphy was closely connected to the concern with the geometry of the arabesque, and, in addition to its practical uses in creating manuscripts, became a highly refined art form. A number of calligraphic scripts for rendering Arabic developed. These included the angular *kufic,* the cursive *naskh,* and the ornamental *thuluth* style of the 13th century. Under Iranian influence the exaggeratedly cursive *nastaliq* style also developed, and the Ottomans contributed the *di ani* style, which closely juxtaposed the letters of each word. One branch of calligraphy was concerned with the production of calligrams. These were anthropomorphic figures, animals, or other shapes such as swords, ships, or mosques produced from the interweaving of such words as *Allah, Muhammad*, and *Ali*.

Before the invention of paper, papyrus and parchment were used for writing, both of which were expensive and time consuming to produce, factors that limited the number of manuscripts that could be produced. With the innovation of paper, however, private and official libraries in the Muslim world expanded logarithmically to include hundreds or even thousands of manuscripts. The expansion of these libraries was an important factor in the development of the many styles of Arabic script. By contrast, European libraries of the same period were usually chiefly associated with monasteries and contained only a few hundred volumes at most. Coins also featured inscriptions using various calligraphic styles. In Iran, after the Muslim invasion, decorated silks became a favored method of displaying elaborate inscriptions.

Umayyad and early Abbasid period pottery seem to have featured mainly unglazed items. Thereafter, glazed ceramics gradually became the norm. The eighth century featured opaque white glazes, and the ninth century witnessed



An Egyptian *oud*

the development of stonepaste ceramics from the Basra area in present-day Iraq.

In the ninth century especially, imported Chinese stoneware and porcelain seem to have been a major influence in the development of Middle Eastern pottery; in Iran in this period the use of calligraphy in the decoration of pottery became highly developed. The gradual expansion of Seljuk power throughout the region attracted and encouraged artists and the evolution of artistic techniques. The delicately decorated pale ceramic known as faience was first developed in Seljuk Iran in the 13th century. Made from a hard white paste consisting of powdered quartz, clay, and glaze mixture, the resulting product allowed for greater carved decoration as well as for improvements in both the quality and appearance of ceramic vessels. The Seljuks also evolved silhouette ware, known for its black backgrounds.

In the 12th and 13th centuries the invading Mongols brought further ceramic materials from China into the Arab world. From the 15th century Tang, Sung, Yuan, and Ming ceramics began to arrive in the region. Developments in lusterware were especially influenced by these Chinese imports. Imports of Yuan and Ming blue and white porcelain was influential as well and encouraged the development of a vigorous industry producing imitations of these products, especially in Iran and Anatolia (present-day Turkey). European trading companies imported these copies into Europe during periods when the Chinese originals were not available.

Music

In the pre-Islamic period music was associated with the recitation of poetry. It was believed that spirits known as the *jinn* revealed poems to poets and music to musicians. In settled areas songs were commonly performed by professional women accompanied by traditional instruments such as the *oud*. These songs were simple and recited in the poetical *maqam* form, but the singers had excellent command of the language and vocal training. Songs were either in the *sinad* or the *hazaj* format; the former were composed in a poetical style and devoted to serious topics, while the latter were simpler songs for entertainment. Among the Bedouin simpler forms of singing prevailed such as the *huda* of the camel drivers or the *nasbm,* which were traditional dirges.

These formats continued to be popular through the first few centuries of Islam even as the expansion of the empire brought the Arabs and their traditions into greater contact with the cultural traditions of other societies. Male singers, including many *ma ali,* and some nonprofessional women also became singers during the early years of the empire. Influences from Persian song became apparent even as there was a renewal of interest in pre-Islamic traditional Arabian singing. The singers of the Hijaz region of Arabia remained especially influential throughout the Umayyad period even as ensemble and chorus performances also became more common.

Contemporary biographies of musicians and treatises on music show that Persian musical traditions finally eclipsed early Arabian music in Abbasid Baghdad. The Seljuk Turks and later waves of Turkic Peoples from the east, including, from the 16th century, the Ottomans, brought their own traditions as well. Early Arabian music did, however, make its way to Umayyad Spain, where it eventually evolved

into a distinctive Andalusian style. Only in the Arabian Peninsula did traditional music remain popular and relatively untouched throughout the medieval period. Some religious scholars of the era argued that all music and musical expression should be banned because they believed that certain verses of the Quran forbade these activities. This was particularly the case where Sufi influences were strong. The debate among Muslim scholars on the acceptability of musical expression has continued to the present day.

The pan-Arabism of the 19th century encouraged a revival of interest in traditional vocal and instrumental music. Despite Ottoman political domination, five important musical centers developed in this period across the Arab world: in Iraq, Syria, Egypt, the Arabian Peninsula, and North Africa. It was during this revival that the Lebanese musical scholar Mikhail Mishaqah (d. 1889) devised the foundations of the modern Arab tone system of musical tuning. He divided the octave into 24 roughly equal quarter-tone steps, a system he derived from the work of the 10th-century philosopher al-Farabi. The Arab tone system contrasts with the European tone system, which has just 12 divisions. Arab musicians use slightly different tone systems in different countries.

With the growing influence of Western musical influences in the 20th century, Arabian music changed fundamentally, and some musicians disregard many of the traditional forms. Others, however, including the well-known Egyptian singer Umm Kulthum (d. 1975) strove to preserve aspects of Arabian musical heritage. Popular stringed instruments used in modern Arab music include the *oud,* the *qanoun,* the *saz,* the *kamanja,* and the *rababeh*. The most common wind instruments are the *nay* and the *mej iz,* while the *tabla,* the *daff,* and the *bendir* are the predominant percussion instruments.

The reciting or chanting of the text of the Quran, a practice known as *taj id,* is not considered music in the Arab world, although it has similarities to the early music of the Christian church. *Taj id* uses one two or three tones only, but reading rules create passages of different lengths. The Quran itself is marked with some 26 symbols, written above, below, or beside the letters. These show the pronunciation of the consonants, whether or not adjacent consonants may be blended or not, and where pauses are permitted.

Literature

In the period prior to the rise of Islam, called by Muslims the "Jahili," or "ignorance," period, the Arabs are said to have excelled in oral poetry. In fact, Imru al-Qais (d. ca. 544), the son of the last king of the Kindites, an important pre-Islamic Arab tribe, was an especially well-known poet and is said by some to have invented the *qasida* poetic form. The *qasida* is the classical Arabic ode. It usually consists of no more than 50 or 100 lines, often uses rhyming couplets, and is panegyric in theme. Several collections of *qasida* appeared during the Umayyad period. Elegiac poetry was the special provenance of a female poet, al-Khansa, a contemporary of the prophet Muhammad who later converted to Islam.

The Quran, believed by Muslims to be the words of Allah revealed to the prophet Muhammad, contains both poetry and prose. Subsequent religious scholarship encouraged the developments of such literary genres as Quranic commentaries, known as *tafsir*; statements attributed to the prophet, known as the *hadith*; works on Arabic grammar; biographies of the prophet, known as *sira*; jurisprudence, known as *fiqh*; and the study of the roots of jurisprudence, known as *usul al-fiqh*. The status of Arabic received a further boost when it became the official administrative language of the Islamic Empire in the later Umayyad period.

In the Abbasid period, but especially beginning in the ninth century, the court encouraged the translation into Arabic of a variety of non-Arabic writings on astrology, mathematics, agriculture, philosophy, science, and medicine. Many of these works were Greek and Syriac in origin, but literary materials from the east, and from Persia in particular, were also sought after. Arabs as well as non-Arabs were engaged in this work.

The ninth-century Arab scholar Hunayn ibn Ishaq (d. 873), who was a Christian and a physician, was in charge of this translation process. He oversaw the translation of works by Greek authors such as Galen, Aristotle, Plato, and others into Arabic. Another man involved in this work during the same era was Thabit ibn Qurra (d. 901). He was an astronomer and mathematician and a member of the Mandaean faith of southern Iran rather than a Muslim. His native language was Syriac, but he became a well-known translator of texts into Arabic.

These translations made Greek philosophical texts available in Arabic for the first time and encouraged the development of Islamic

philosophy as a literary genre. This was distinct from the Islamic tradition of scholastic theology, known as *kalam,* wherein scholars expressed views and disagreements on theological issues key to Islam such as the "oneness," or *ta hid,* of Allah, free will, predestination, and other philosophical issues. The Mutazili school of Islamic theology, which had its roots in eighth-century Basra, later relied on certain aspects of Greek philosophy that they first accessed through these translations.

The language of this period of philosophical growth was Arabic, but the philosophers themselves included both Arabs and those drawn from the different lands to which Islam had spread by this period. For example, al-Kindi (d. 873) was a Kufan descended from the Kindite kingdom of pre-Islamic central Arabia. Having relocated to the Abbasid capital Baghdad, al-Kindi was appointed to oversee the translation of key Greek texts into Arabic. However, he also authored numerous original essays on a variety of subjects, including mathematics, ethics, and pharmacology. Another great Muslim philosopher of this time was al-Farabi (d. 951). An Iranian by birth, al-Farabi moved to Baghdad and there composed treatises on philosophy, mathematics, music, and medicine.

Other Iranians who wrote primarily in Arabic included al-Razi and Ibn Sina. Abu Bakr al-Razi (d. 925) also wrote on philosophy and medicine. Ibn Sina (d. 1037), also known as Avicenna in the West, wrote on philosophy, astronomy, physics, music, mathematics, and medicine. Ibn Sina never left Iran, but he composed a famous medical work known as *al-Qanun,* or the Canon, in Arabic. This encyclopedic work served as an inspiration to Western medicine from the 12th to the 17th centuries, when it later became available in Europe. Abu Hamed al-Ghazali (d. 1111), the famous Seljuk-period scholar, was also Iranian and wrote initially on Islamic philosophy. He later rejected philosophical inquiry, and such philosophers as al-Farabi and Ibn Sina, in favor of Islamic mysticism (Sufism). Al-Ghazali's works influenced the thought of both the Italian Catholic theologian Saint Thomas Aquinas (d. 1274) and the French philosopher René Descartes (d. 1650).

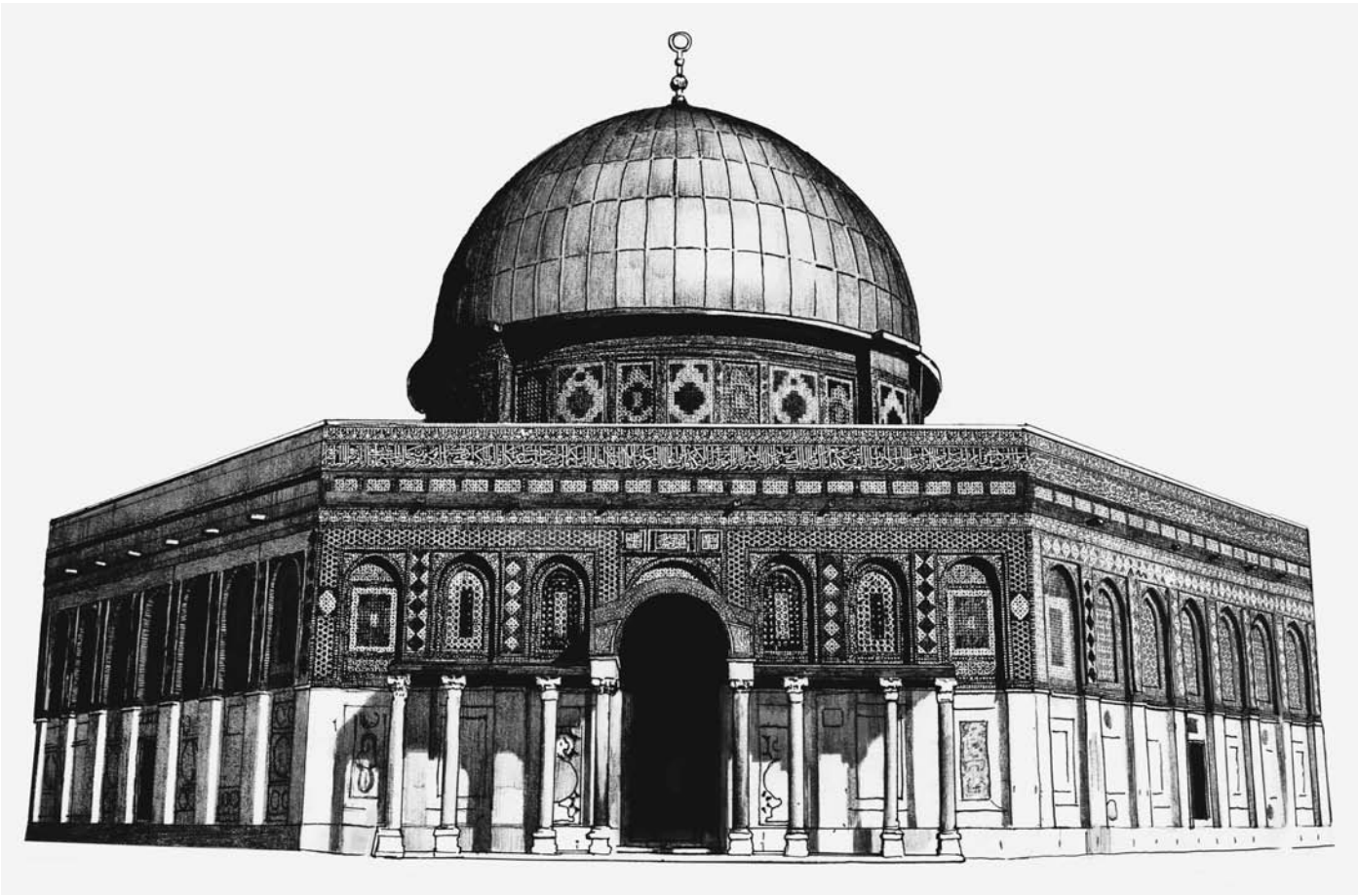
The Spanish-born scholar Ibn Rushd (d. 1119), also known as Averroes in the West, wrote in Arabic on such varied subjects as philosophy, mathematics, and medicine. He was especially critical of al-Ghazali in his philosophical writings. The Jewish philosopher Moses Maimonides (d. 1204) was born in the Iberian Peninsula during that period of Muslim rule in Spain termed "the golden age of Jewish culture." He eventually settled in Egypt and composed works of Jewish scholarship in Hebrew but also authored essays on philosophy and medicine in Arabic.

Collections of *hadith,* the sayings of the prophet Muhammad, began to be compiled in the Abbasid period, and a form of literature known as "mirrors for princes" also first appeared around this time. In mirrors-for-princes story collections a real prince or other powerful person featured as the hero of the tales. The Abbasid period is also known for the appearance of the *maqama*, a literary form of rhymed prose featuring a rogue or criminal figure who survives by his wits. The genre later developed further at the hands of the Jewish community in Spain.

The philosopher and poet Al-Jahiz (d. ca. 868), a native of Basra who later moved to Baghdad, wrote books on grammar, zoology, poetry, and rhetoric and also compiled books of stories and tales. Ibn Qutayba (d. 889), a Kufan of Iranian decent, was both a philologist and a philosopher, a scholar of *hadith,* and also a historian. Al-Tabari (d. 923), born in the Caspian Sea coast area of Iran, wrote a long and influential history known as the *History of the Prophets and Kings* as well as an influential commentary on the Quran. Al-Masudi (d. 956), born in Baghdad, was another prominent historian of this period; much of his life was spent traveling throughout the Islamic empire of the day and as far East as India. His history included much pre-Islamic material, as did that of al-Tabari.

The gradual dominance of Persian culture across the Islamic Empire during the Abbasid period, followed by the influx of Turkic-languages that began in the Seljuk period, meant that, although Arabic remained the lingua franca of the Islamic world, especially in religious and scientific writings, Persian and Turkic languages were increasingly in use by authors and scholars. However, Arabic writings and technical terminology often influenced developments in other languages. For example, Persian-language medical writers of the period increasingly replaced Persian anatomical terminology with their Arabic equivalents.

Concomitant with the rise of Pan-Arab nationalism in the 19th century arose the "Nahda," or "Renaissance," movement in Arab thought and culture. This included developments in the literature of Egypt and the wider Levant. Some writers turned to classical Ara-



The Dome of the Rock in Jerusalem. Completed in 691 it is the world's oldest Islamic building and one of the most important sites in Islam.

bic texts and styles for inspiration, while others, including both Muslims and non-Muslims, adopted and further developed Western styles of literary expression. *Zaynab,* by the Egyptian writer Muhammad Husayn Haykal (d. 1956) and published in 1913, is often hailed as the first Arabic novel. Another Egyptian writer, Taha Husayn (d. 1973), was also a key figure in this movement. He is best known for his autobiographical book *al-Ayyam,* or *The Stream of Days*. The 1956–57 *Cairo Trilogy* by the Egyptian novelist Naguib Mahfuz (d. 2006) tells the story of a family living in Cairo from World War I until the 1952 overthrow of the monarchy. Mahfuz is the only Arab author to have won the Nobel Prize for literature, which was awarded in 1988.

Prominent female authors writing in Arabic include the Syrian Hanna Mina (born 1924); Egyptian physician Nawal al-Saadawi (born 1931); Egyptian Alifa Rifaat (d. 1996); and Lebanese writers Shii Hanan al-Shaykh (born 1945) and Layla Baalbaki (born 1938).

Religion

Today, most Arabs living in the Middle East and North Africa are Muslims, and most of these are Sunnis. Prior to the rise of Islam in the seventh century, Arabia's Arabs included pagans as well as both Christians and Jews. Indeed, Muslims believe that the Kaaba, the large cube-shaped structure around which Muslims circumambulate during pilgrimages to Mecca, was built by the same Abraham and Ismail who feature in the Old Testament of the Hebrew Bible. They are known as Ibrahim and Ishmail in Arabic. Islam, Judaism, and Christianity are sometimes referred to as the Abrahamic religions because of the central role played by the figure of Abraham in all of their traditions.

The Ghassanid and Lakhmid Kingdoms were important pre-Islamic Arab Christian kingdoms in southern Syria and southern Iraq respectively. The Himyarite kingdom, which dominated southern Arabia until 525, and their vassals the Kindites in central Arabia had converted to Judaism by the fourth century. At least

Arabs time line

B.C.E.	
700s	Earliest known North Arabian writings are made.
312	The earliest inscriptions of the Nabataeans are made.
110	Origins of the Himyarite Kingdom in Arabia
24	Roman forces are defeated by the Himyarites.
C.E.	
400s	The Arabic alphabet eclipses the Nabataean alphabet.
525	The Himyarites are conquered by the Axum Kingdom of Ethiopia.
610	Muhammad receives the first revelations of the Quran.
622	The Hijra—Muhammad and his followers leave Mecca and flee to Medina. The Muslim calendar is counted from this year.
632	Death of Muhammad; Muslim conquests outside of Arabia begin.
661–750	Rule of the Umayyad dynasty over the Islamic Empire
661	Ali, son-in-law and cousin of Muhammad, is assassinated.
680	Killing of Ali's son Husayn at Karbala
691	Dome of the Rock is built in Jerusalem.
706–715	Umayyad Mosque built in Damascus.
711	Invasion of Spain by Muslim armies
750–1258	Rule of the Abbasid dynasty
765	Death of the sixth Shii imam, Jafar
800s	Many scientific and literary works are translated into Arabic for the first time.
873–874	Disappearance of the 12th Shii imam (the leader believed by the Shia to be the rightful successor to Muhammad)
945–1055	Buyid dynasty controls Baghdad.
972	Fatimids capture Egypt and build Cairo.
1037	Death of the medical pioneer and author Ibn Sina
1055	The Seljuks, a Turkic people, capture Baghdad.
1111	Death of philosopher and mystic al-Ghazali
1119	Death of renowned scholar and author Ibn Rushd
1187	Saladin, a leader of the Ayyubid dynasty, recaptures Jerusalem from European Crusaders.
1258	Baghdad is sacked and the Abbasid caliph killed by Mongols.
1145–1269	Rule of the Almohad dynasty in North Africa
1492	Granada in Spain falls to the Christian reconquest.
1517	Ottomans capture Cairo.
1798	French general Napoleon lands in Egypt.
1830	France seizes control of Algeria.
1878	France seizes control of Tunisia.
1882	British occupy Egypt to protect their interests in the Suez Canal.
1908	Oil is discovered in Iran.
1912	Italy seizes control of Libya.

1915 Sykes-Picot agreement between France and Britain decides the future of territory within the Ottoman Empire.

1916–18 Arab Revolt against the Ottomans is encouraged by the British.

1917 Britain issues the Balfour Declaration in favor of the establishment of a Jewish state in Palestine.

1932 Kingdom of Saudi Arabia founded.

1938 Oil is discovered in Saudi Arabia.

1945 Arab League established.

1947 Pan-Arabist Baath Party is founded.

1948 State of Israel is established.

1952 Coup deposes the British-backed monarchy in Egypt; rise to power of Gamal Nasser.

1956 Egyptian nationalization of the Suez Canal; Second Arab-Israeli war

1956–57 Naguib Mahfuz publishes his *Cairo Trilogy*.

1958–61 Egypt and Syrian unite to form the United Arab Republic.

1963 Baath coups take place in Syria and Iraq.

1967 Third Arab-Israeli (or Six-Day) War between Israel and an alliance of Egypt, Jordan, and Syria ends in an Israeli victory.

1968 A second Baath coup in Iraq is successful.

1970 Death of Gamal Nasser

1973 Fourth Arab-Israeli (or Yom Kippur) War; Egypt and Syria lead an unsuccessful Arab coalition against Israel.

1978 Camp David Accords signed by Egypt and Israel

1979 Egypt-Israel Peace Treaty

1980–88 Iraq-Iran War

1982 Israel invades Lebanon

1987–93 First Palestinian Intifada

1990 Iraq invades Kuwait

1990–91 Persian (First) Gulf War

1993 Oslo Accord between the Palestine Liberation Organization (PLO) and Israel; Israel recognizes the PLO as the legitimate representative of the Palestinian people and the PLO renounces terrorism and recognizes Israel as a legitimate state.

1994 Jordan and Israel sign peace agreement

1998 Wye River Memorandum between Israel and the Palestinian Authority

2000 Second Palestinian Intifada commences

2003 Invasion of Iraq (Second Gulf War)

2004 Death of PLO leader Yasser Arafat

2006 Death of the Egyptian writer Naguib Mahfuz

2006 July War or Second Lebanon War; Israel invades Lebanon and withdraws a month later.

2006 Hamas wins a majority of seats in elections to the legislature of the Palestinian National Authority. Violence between Hamas and Fatah supporters intensifies.

2007 Israel bombs a site in Syria which it claims is a nuclear reactor under construction.

2008 Syria and Israel announce that they are engaged in peace talks via Turkish intermediaries.

The mausoleum of the Abbasid caliph al-Muntasir (r. 861–862) at Samarra, Iraq

three Arab Jewish tribes were based in Medina, the city to which Muhammad and his followers fled in 622. These were said to have allied themselves with opponents of Islam, and two of the three were expelled while the third was destroyed in 627. However, when the Jews of the Khaybar oasis near Medina surrendered to Muhammad after a battle in 629, he allowed them to remain there in return for taxes. According to tradition, Arabia's remaining Christian and Jewish tribes were deported following Muhammad's death in 632. Some Jews congregated at the city of Kufa in Iraq after Ali, the fourth Muslim caliph and Muhammad's cousin and son-in-law, made it his capital, and he is said to have treated them well.

The Quran portrayed the teachings of Islam as following on from and concluding a series of messages revealed to mankind from the one true God. Jews and Christians are recognized in the Quran as earlier recipients of these revelations and are referred to as "people of the book" for this reason. As the Arab Muslim armies expanded the Islamic Empire following the prophet's death, they came into contact with increasing numbers of indigenous Christians, Jews, Zoroastrians, and those of other faiths such as the Nestorian Christians in Iran and the Coptic Christian in Egypt.

Christians and Jews in Syria, having suffered persecution under the Byzantines, generally welcomed their new Muslim rulers and their tolerant attitude. According to tradition, in 717 the second caliph concluded an agreement with the Christians of the newly conquered area by which the latter were allowed to practice their faith, enjoy personal security, and avoid military service as long as they paid a poll tax known as the *jizya*. Overall taxes were often lower under Arab rule than they had been under the Byzantine regime.

Conquered peoples living under this agreement were known as the "people of the contract of protection" (*ahl al-dhimma*, or *dhimmi*). Although there is no conclusive documentary evidence that this agreement was actually originally made by the second caliph, its measures mirror those formally introduced in the Umayyad and Abbasid periods, which are attested to by documentary evidence. The agree-

ment also referred to rules concerning dress, riding, and the construction of houses and places of worship. These rules were enforced with degrees of severity that varied depending on socioeconomic and political pressures as well as the caprice of individual officials.

Jews

Jews, along with Christians and Zoroastrians, enjoyed semi-autonomy with the status of *dhimmi* within the Islamic Empire. In the Abbasid period particularly, Christians, Jews, and converts to Islam rose to high positions in local and central government structures, and the position of Jews in Islam was always more favorable than that of Jews in Christian Europe. For the most part, however, Jews seem to have kept to their own communities.

Jewish life flourished in Spain under the Umayyads, but when the Muslim Berber dynasties of North Africa later took Spain this situation deteriorated. Following the completion of the Christian reconquest of Spain in 1492, the Jews were expelled from the peninsula. The Muslim Ottoman sultan of the time invited them to settle in the Ottoman Empire. Other Jews experiencing persecution in Europe fled to North Africa, Egypt, Palestine, and Syria.

During the Middle Ages the Jews of Arabic-speaking areas wrote classical Arabic using Hebrew characters. Diacritic marks were added to the Hebrew characters to represent the sounds of the Arabic language that are missing from the Hebrew alphabet. Variants of this hybrid between Arabic and Hebrew are known to have developed in North Africa, Egypt, Iraq, and Yemen. Arabic-language documents written in Hebrew from 870 were discovered in 1864 in Cairo and were used by scholars to reconstruct the socioeconomic life of the city's Jewish community between 950 and 1250.

Up until World War II many Jews in Arab lands apparently considered themselves Arabs of the Jewish faith. However, as discontent over the influx of Jewish people into Palestinian increased in some Arab lands, instances of anti-Jewish actions also occurred and a clearer distinction between Arabs and Jews began to manifest itself. During and after World War II, and especially following the 1948 establishment of the State of Israel, many Jews experienced pressures to leave Arab countries and settle either in Israel or outside the region in the United States, Canada, or France. The 1967 Arab-Israeli War, also known as the Six-Day War, heightened these pressures.

Christians

Many of the Arab Christians of the region chose not to convert to Islam even after becoming subsumed in the Islamic Empire. These Arab Christians may be said to identify themselves more as Arabs in the cultural rather than the ethnic sense. Today Egypt's Copts are the largest group of Arabic-speaking Christians. Other Arab-Christian sects, such as the Maronites, are found in Lebanon, Syria, Jordan, and Iraq.

The Copts have been a distinctive Eastern Orthodox Christian denomination since the fifth century, and Egypt remained mainly Christian until the late 12th century. Today most of Egypt's Christians are still Copts, but preaching has been done in Arabic for some centuries. The *jizya* tax was abolished in Egypt only in 1855.

The Levant has also been home to large numbers of Christians, mainly Maronites, of the Eastern Catholic Church, as well as Greek Orthodox and Syrian Orthodox Christians. These groups have also retained a sense of separate identity even if many have accepted Arabic as a basic cultural template. About half a million Palestinians are Christians, of whom perhaps a fifth reside in the Palestinian territories.

Muslim Sectarianism

In the aftermath of the death of Muhammad, there was disagreement over the succession of the leadership of the Muslim community. Sunnis accepted the succession of Abu Bakr, who belonged to a subclan of the Quraysh tribe. Abu Bakr was accepted by those attending a gathering made up of those who had become Muslims in Medina as well as some of those who had come with the prophet from Mecca. The Shia, who were the followers of Ali, the prophet's cousin and son-in-law, believed he should have succeeded Muhammad immediately and been followed by his male descendants through his wife Fatima. Ali eventually agreed to the choice of Abu Bakr and later became the fourth successor, or caliph, to the leadership of the Muslim community himself. He was assassinated in 661 by extremists among his own supporters.

Supporters of the claims of Ali's descendants were later active among those Arab tribes that settled in cities such as Kufa in central Iraq, where Ali made his caliphal seat. In 680, following the death of Muawiya, the first caliph of the Umayyad subclan of the Quraysh, Shii Kufans appealed to Ali's younger son Husayn to cross from Mecca and challenge the succession of Muawiya's son Yazid. On the 10th day of

the month of Muharram of that year, however, Husayn and his followers were defeated and killed by Yazid's forces at the city now known as Karbala. Further Shii risings supported by the same Kufa-based Arab tribes occurred throughout the remainder of the Umayyad period, although all were eventually defeated. Zayd, Husayn's grandson, led one of these uprisings in 740. Supporters of Zayd later fled to northern Iran and founded their own state in 864. The Abbasids, who overthrew the Umayyads in 750 with the support non-Arab converts to Islam, claimed descent from another branch of the prophet's family, through Muhammad's uncle. The Buyids, the northern Iranian dynasty that controlled Baghdad, and the Abbasid caliph, from 945 until 1055, belonged to the sect founded by Zayd.

The Ismaili imams were descended from Husayn. They believed that Ismail, the older son of the sixth Imam, Jafar (d. 765), and then his son Muhammad were the rightful successors. Some Ismaili propagandists migrated to Iran and others to North Africa, where they came to enjoy Berber support. There they established the Fatimid dynasty, whose caliphs captured Egypt in 972, built Cairo, and extended their rule to the Levant. During their reign both non-Ismaili Muslims as well as Christians and Jews rose to high state posts.

When the eighth Fatimid caliph died in 1036, some believed his son Nizari to be the rightful successor; others claimed it was another of his sons. The descendants of those who had supported Nizari came to be known as the Nizari Ismailis. Known to Western history as the Assassins, they held the citadel at Alamut near modern-day Qazvin in Iran until its capture by the Mongols in 1256. The Mustali Ismailis followed the other son of the eighth Fatimid caliph, and after the death of his son in turn, this group split into several different subgroups.

The Twelver Shia believed that Musa, the younger son of the sixth imam, Jafar al-Sadiq, was the rightful descendant of his father, and now await the return of the 12th Husaynid imam, who disappeared in 873–874. In a testimony to the faith's expansion, some of this line married non-Arabs. The next few imams were persecuted by the Abbasids, but during the Buyid period (945–1055) Baghdad's Twelvers enjoyed a measure of tolerance from their fellow Shia.

By the ninth century, as Zaydi and Ismaili elements were established along the coastal region of the Caspian Sea and further south into the region of the city of Ray close to the present-day Iranian capital Tehran, the eighth Husaynid imam, Ali al-Rida (d. 818), traveled throughout eastern Iran. By the mid-ninth century Shia followers of the later imams of Husayn's line were established in the city of Qum, south of Ray. The south Arabian Ashari tribe had dominated Qum since they had left Kufa, possibly following the crushing of a Shii rebellion there in about 701. The clan itself had been among the earliest supporters of Ali's succession, and some of its members were key associates of the later Husaynid imams in the eighth and ninth centuries. Perhaps illustrative of the Arabs' contribution to the newly conquered Iran plateau, the tribe is credited with greatly embellishing Qum's material and spiritual infrastructure and spearheading resistance to repeated efforts by Baghdad to collect taxes and otherwise enforce its authority over the city. Thereafter non-Arabs were increasingly central to the fortunes of Twelver Shiism. The faith was established in Iran under the Safavids (1501–1722), and except for a brief interlude in the 18th century, Iran's Islam has remained Shii to this day.

Many prominent Iranian Shii clerics have returned to Iraq and assumed positions of leadership among the Shia there during the course of the last 100 years. Perhaps the only surviving branch of the prophet's family via his grandson Hasayn is the Iranian Tabatabai family, key members of whom—including Grand Ayatollah Muhsin al-Hakim (d. 1970)—have been based in Iraq. The honorific title *sayyid* is applied to male descendants of the prophet via Ali's grandsons.

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Aramaeans

The term *Aramaean* refers to the members of a group of ancient Semitic tribes (*see* SEMITES) whose language came to dominate the region of the Fertile Crescent before the advent of Arabic. The Aramaean tribes are thought to have migrated to the region from the Arabian Peninsula from the 15th to the 13th centuries B.C.E., eventually settling in northern Syria and across large areas of Mesopotamia. The city of Harran, now in present-day Turkey, was a major center of Aramaean culture. Harran, which also means "road" or "route" in the Akkadian language, was situated on a primary trade route that gave it great deal of economic power. According to records kept by King Ramesses III of Egypt, Damascus, the modern capital city of Syria, was heavily populated by Aramaeans by the 13th century B.C.E.

The first recorded mention of the Aramaeans is found in an inscription from the reign of the Assyrian king Tiglath Pileser I (1115–1077 B.C.E.). According to the Hebrew Bible, by the 11th century B.C.E. the Aramaeans were in conflict with the Kingdom of Israel across its northern borders. The Aramaean kingdom of Beth Eden (or Bit Adini), as well as other strong kingdom west of the Euphrates River, had been founded by this time. By the ninth century B.C.E. the entire area between Babylon and northern coast of the Persian Gulf was under Aramaean control, and an Aramaean king ruled Babylon itself.

The decline in the fortunes of the Aramaeans came about through war with the ASSYRIANS. From 853 to 720 B.C.E. conflicts between Aramaeans and successive Assyrian rulers cost the Aramaeans more and more territory and lost cities. The destruction of the city of Hamath (modern-day Hama in Syria) in 720 B.C.E. by King Sargon II of Assyria marked the end of Aramaean dominance in the region. Along the lower Tigris River the Aramaeans eventually became subsumed in the New Babylonian, or Chaldean, Empire. People of Aramaean descent remained numerous in the region of modern-day Syria and make up a significant minority of the population of that nation today. Modern Aramaeans are sometimes referred to as Syriacs to distinguish them from the Arab peoples of more recent Syrian history.

Despite their loss of independence, the Aramaean language, known as Aramaic, continued to flourish. Aramaic is a Semitic language originally written using a slightly modified version of the Phoenician alphabet. It first came to prominence in the eighth century B.C.E., and in about 500 B.C.E. it was adopted as the lingua franca of the Iranian Achaemenid Empire (*see* ACHAEMENIDS). As such it was in official use from Egypt to India and later became the international language of diplomacy and trade throughout the Middle East up until the second century C.E., when Greek displaced it. Aramaic dialects have survived until the present day in a few isolated Christian communities in northern Iraq and in one small village in the mountains near Damascus.

The Aramaean religion included deities drawn from Canaanite, Babylonian, and Assyrian culture as well as gods of their own. Their chief deity was a storm god named Hadad, and they also worshipped the goddess Atargatis—a figure closely related to the Phoenician goddess Astarte.

Arago *See* ALAGOA.

Argobba (Argobbinya)

The Argobba are a small ethnic group living in east-central Ethiopia.

Argobbinya *See* ARGOBBA.

Ari *See* ABIDJI.

Arisi *See* ARUSI.

Arma

The Arma are a subgroup of the SONGHAY people of Mali. The majority of the Arma live in and around Tombouctou (formerly Timbuktu), where they once formed the ruling class. Arma ancestors include European soldiers captured by the Moroccan king in the 16th century. The

ARMENIANS

location:
Southern Caucasus, northern Mesopotamia, Anatolia

time period:
Second millennium B.C.E. to present

ancestry:
Phrygian; Urartian

language:
Western and Eastern Armenian (Indo-European)

Amar are descended from the offspring of these soldiers and their Songhay wives.

Armenians

The Armenians are an ethnic group that originated in the Caucasus and eastern Anatolia. The modern state of Armenia in the southern Caucasus is home to many Armenians today, but a large number of ethnic Armenians also live in communities across the Middle East. Historically Armenian kingdoms have controlled large areas of the Middle East from the Caspian Sea to Anatolia (modern Turkey).

The earliest known reference to the Armenians is in an inscription made by the Persian king Darius the Great, who ruled from about 549 to about 486 B.C.E., in which he recorded his defeat of a people called the Armina. The origin of word has also been attributed to Armé-Shupria, the region east of the Euphrates, suggesting that the first Armenians had settled there while migrating across Asia-Minor. Another theory is that it is derived from the word *armat,* meaning "root" in Armenian.

Throughout history the borders of Armenia have frequently shifted. Ancient Armenia was situated on an extensive plateau stretching across eastern Anatolia and incorporated the northern valley of the Euphrates. Much of this region now lies in eastern Turkey, including Mount Ararat, which has remained a symbol of Armenia to the present day. In 80 B.C.E. Armenian-controlled territory reached its greatest extent under the Armenian Empire of Tigran II and stretched from the Caspian Sea to the Mediterranean coast of Anatolia. By 150 C.E. this had shrunk considerably and its borders had moved back inland. In 387 and 591 Armenia was partitioned between the Byzantine and Sassanid Empires, creating a lasting distinction between eastern and western Armenia. New borders were again set at the same time as the emergence of the Cilician Kingdom of Armenia around 1200, which was situated on the Mediterranean coast. From the 13th to the 20th century Armenia was partitioned between the Ottomans, Persians, and Russians, and a substantial amount of territory within its historical borders was lost. The land that came under Soviet control in the 20th century now makes up the present-day Armenian Republic. Today Armenia is a landlocked country that has borders with Turkey, Georgia, Azerbaijan, and Iran.

ORIGINS

The ancestry of the Armenians is the subject of scholarly debate. Armenian heritage is often considered to be uniform and homogenous, with an ancient history dating back to the Bronze Age. However, scholars focusing on linguistic evidence suggest that they have a more heterogeneous heritage resulting from long periods of ethnic migration and intermarriage.

Archaeological evidence of human habitation in the region dates as far back as the Paleolithic era. During the third millennium B.C.E. a society known as the Kura-Araxes culture (Kur and Arax being rivers that flow into the Caspian Sea) emerged. Excavations of Kura-Araxes settlements have uncovered remains of circular houses and other signs of habitation along the Hrazdan River, as well as cave drawings in nearby mountainous regions.

Linguistic evidence points to a less than homogenous heritage for the Armenian people. This research has shown evidence of an intermingling of people from Eurasia, western Europe, and India in the region. Classical historians have paid particular attention to linguistic similarities between the Armenian language and the language of the Phrygians, who were the descendants of European settlers who inhabited northwestern Anatolia in the Bronze Age. The classical view typically concludes that the first Armenian speakers migrated eastward across the Anatolian plateau in the second millennium B.C.E.

Armenian origins are also closely associated with those of the Urartians, who are thought to have been the indigenous inhabitants of eastern Anatolia. The ancient kingdom of Urartu existed from the 10th to the seventh centuries B.C.E., and was centered near Lake Van. Although there is some debate as to the extent to which Armenians directly descend from the Urartians, Urartu is often referred to as the first Armenian kingdom.

The Armenians refer to themselves as the Hai and their country as Hayastan, and it has been suggested that these terms shed further light on their origins. A common theory is that *Hayastan* may have been derived from "Hayasa-Azzi," an area in the upper valleys of the Euphrates River. This theory suggests that people migrating eastward (possibly from Phrygia) during the Urartian period may have mingled with the people of Hayasa-Azzi and that their descendants eventually settled in eastern Anatolia, where they mingled with the Urartu. Another theory is that *Hay* is derived

from "Hai-yos," a term used for the Hittites. This would support the idea of a link between the Armenians and the Urartians, who are believed to have descended from the Hittites.

Archaeological evidence certainly indicates an ancient heritage in Armenia, with human habitation and settlement dating back to the Bronze Age. However, it is generally accepted that the origin of the Armenian people themselves is imbedded in a much more complex history of migration. The current consensus is that the Armenians came into being as a distinct cultural and linguistic group around 600 B.C.E. and that their ancestry is an amalgam of peoples both indigenous and migrant.

LANGUAGE

Like Celtic, Germanic, and Slavic, the Armenian language evolved as an independent branch of the Indo-European language tree. Linguists have also noted influences from some non Indo-European Caucasian languages, particularly from Thraco-Phrygian. Other ties between these languages have been linked with a form of Hurrian, spoken by the Urartians. Moreover, Armenian has a noticeable connection to Iranian, so much so that it was considered to be an Iranian language until the 19th century. In fact, much of its vocabulary is made up of Iranian loan words. Estimates suggest that as few as 400 words in modern Armenian actually belong to the original language.

The Armenian alphabet dates back to the fifth century C.E., when it was created by the Armenian monk and scholar Saint Mesrop Mashtotz (d. 440). It is a unique alphabet of 36 characters, written from left to right, and based on the Greek and Aramaic scripts.

Today, Armenian is spoken by 97 percent of the population of Armenia, and by between 5 and 6 million people throughout the world. More than half of all Armenian speakers live outside of Armenia, with most of these residing in the Middle East and North America. From the 19th century, Armenian developed into two branches; Eastern Armenian is based on the Armenian spoken in eastern Anatolia, while Western Armenian derives from the language spoken by the Armenians of Constantinople (modern Istanbul). Today, Eastern Armenian is spoken in Armenia and by the Armenian populations of Azerbaijan and Iran while Western Armenian is spoken by Armenians in Istanbul and in most of the communities of the Armenian diaspora.

HISTORY

Urarteum: Armenians in the Iron Age

The Kingdom of Urartu survived from ca. 870 to 585 B.C.E. and is usually referred to as the first kingdom of the Armenians. In Babylonian texts, the word *Urastu* is used to denote the Armenians. The kingdom emerged in the mountainous region near Lake Van (in the far east of modern Turkey) after the collapse of the Hittite Empire in the 13th century B.C.E., and became the largest power in western Asia, ruling over regions in Anatolia and Transcaucasia. The kingdom included several clans and federations, but the people at its center, those living in the region of Lake Van, were known as Nairi. It is this subgroup of the Urartu that some scholars believe to have been the direct ancestors of the Armenians. The gradual weakening of the kingdom over time seems to have enabled the Nairi of Van to emerge as the dominant rulers of the region.

Urartu holds a noticeable place in Armenian legend today. The tales of the Armenian king, Ara the Fair, are associated with the first king of Urartu, King Aramé. The early Armenian historian, Moses of Khorene (who lived at some time between 440 and 840) considered King Aramé to be the founder of the Armenian nation. Some scholars have even suggested that the word *Armenia* comes from the king's name, although this is not a widely accepted theory.

The Urartu Kingdom came to an end when it was overrun by the Medes in 585 B.C.E. In the four centuries between the collapse of Urartu and the beginning of the next major Armenian dynasty, that of the Artaxids, Armenia was predominantly under Persian rule. There were a number of vassal groups ruling in Armenia during this time. The most prominent of these were the Yervandunis, who, according to some scholars, were of Urartian origin, although this is not certain. Following the collapse of the Persian Empire under the onslaught of Alexander the Great in the fourth century B.C.E. Armenia became first a part of Alexander's empire and then the empire of one of his successors, Seleucus. The Seleucid Empire persisted from 312 until 63 B.C.E., and Armenia was a part of its territory from 301 B.C.E.

The Artaxid D▲nast▲, Sassania, and B▲zantium

The Artaxid dynasty was founded in 189 B.C.E. by the Armenian king Artaxias and continued to hold power until 1 C.E. This period brought

linguistic unity to Armenia, and it is likely that Armenian was the official language of the Artaxid state. Tigran II, often referred to as Tigran the Great (r. 95–55 B.C.E.), is the most famous of the Artaxid rulers. He is renowned for founding the only Armenian Empire. Taking advantage of internal problems in Rome and Persia, and having the ambition of becoming a third force in the region, Tigran looked toward the east and expanded into Mesopotamia, northern Syria, Cilicia, and Phoenicia. The Artaxid dynasty briefly ruled over an empire that stretched from the Caspian Sea in the east to the Mediterranean in the west and from Mesopotamia in the south to the Pontic Mountains of northern Anatolia. A new capital named Tigranakert (near the city of Diyabakir southeast of present-day Turkey) was established during Tigran's rule.

The spread of Armenian territory into areas formerly under Greek and Persian rule meant that Hellenistic and Persian influences were introduced to the empire: Greek became the language of the upper classes; Persian became the language of the courts; and Tigran himself took the Persian title King of Kings. The majority of the population, however, continued to speak Armenian, although a large number of non-Armenians were also living within his territory. Tigran has remained an iconic figure representing Armenian patriotism and nationalism to the present day.

The fate of the short-lived empire founded by Tigran lay with the Romans, who began to expand their influence into the Middle East from the middle of the first century B.C.E. The first of these incursions was under the Roman general Lucullus, who took the capital city Tigranakert in 69 B.C.E. Subsequent Roman campaigns were led by the Roman generals Pompey, Crassus, and Mark Antony. By 10 C.E. the Artaxid dynasty had come to an end and the territory over which it had ruled became the arena for Roman and Persian rivalry for most of the next two centuries. During the course of these struggles western Armenia came predominantly under Roman hegemony, while the east fell to the Parthians.

Arab and Turkish Invasions

The political arena of Armenia, along with the rest of the Middle East, dramatically changed in the seventh century with the rapid expansion of the Arabs. In less than a century Arab armies conquered most of the Middle East, dismantling the Sassanian Empire and taking a substantial amount of Byzantine territory in the process. Having been torn between Byzantine and Sassanian rule for several centuries, the arrival of this new po26(n)1(gp8(,)-1m)6(o)-6(s)-7(t o)8(f t)-31(h)5(e
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structive. The Christian Armenian Church was able to prosper, and churchmen were granted certain privileges. Trade was encouraged, and merchants were allowed safe passage to India and China via trade routes through Armenia and Central Asia. Armenian *nakharars* also developed good relations with the Mongol rulers.

The Cilician Kingdom of Armenia (1080–1375)

Christian Armenians began to populate the region of Cilicia, a province that extends along the coast of the northeast corner of the Mediterranean Sea, from about 1080. Armenian immigration to the area began at a gradual pace but soon became a flood as Armenians fled the Turkish and Mongol invasions of Greater Armenia. The Armenian population eventually became strong enough to establish a separate kingdom in Cilicia. The Rubenids became the most powerful family, and with the support of Christian Crusaders from Europe, the Rubenid leader Levon declared himself king in 1199.

In the entire history of the Armenian kingdoms, the Cilician Kingdom was unique and is regarded by historians as a separate branch of Armenian history. One reason for this was its geographical position. Stretching from the Taurus Mountains down to the Mediterranean coast, the kingdom lay outside the historical borders of Greater Armenia. In the centuries after the first millennium, Cilicia was isolated between the Arabs, the Byzantines, and the Crusaders, all of whom were competing for dominance over their strategically situated territory. Nevertheless, Armenian culture flourished and Cilicia prospered at a time when Greater Armenia was experiencing a period of turmoil and invasion.

Positioned on the fringes of Europe, the Armenians of Cilicia formed alliances with the Crusaders and absorbed a great deal of Latin influence as a result. The kingdom was recognized as independent by the European powers, to whom it became known as "Petit Armenia." Commerce prospered in the kingdom, and its coastal location led to the establishment of ports that helped to open up trade links between Asia and Europe. When the last Crusade failed in 1291, it was a significant blow to the Cilician Kingdom because it could no longer rely on the support of Christian Europe. Powerful new forces, including the Mamluks and the Mongols, were increasingly able to encroach on the region, and at the same time the kingdom was struggling to maintain its royal lineage. When King Levon IV died in 1341, there were no direct living descendents from his family. After the capture of the last king, Levon V, in 1375, the remaining Armenian nobility and merchants left the region. The Cilician Kingdom of Armenia disappeared from the map, and the region came under Ottoman rule a century later.

The Ottoman Empire

By 1453 the Ottomans had expanded from their homeland in Anatolia and conquered the Byzantine Empire, including Anatolia provinces and the city of Constantinople. Armenians had lived in these regions for centuries, and along with the Greeks, they constituted the majority of the non-Muslim minorities of the Ottoman Empire. Although a sizable proportion of Armenians lived in Constantinople, most Armenians in the Ottoman Empire lived in the Anatolian provinces. Like other non-Muslim groups in the empire, Armenians were institutionalized under the *millet* system. This system allowed non-Muslims virtual self-government under their own religious leaders, in the case of Christian Armenians under the Armenian patriarch. Armenians were granted a good deal of autonomy under the *millet* system, and they established their own courts, police force, and educational institutions. Nevertheless, there were discriminatory laws in place that required them to wear distinctive clothing and to pay the *jizya* tax. The *jizya* tax was levied on all non-Muslims living within areas under Muslim government. They were also forbidden from bearing arms. However, the relationship between the Armenians and their Ottoman rulers was relatively benign. They did not rebel against the Ottoman government, and in return were referred to as the *millet i-sadika* (or "loyal millet"). This, however, was to change dramatically in the 19th century.

By the 19th century Ottoman rule was steadily crumbling. Struggling to retain control of the empire, the government embarked on a period of reform known as the Tanzimat. Laws and institutions during this period were secularized, and minorities were promised equality before the law. These reforms also allowed young citizens of the empire, including Armenians, the opportunity to study in Europe. Many Armenians returned from their studies imbued with European political philosophy, particularly ideas of nationalism. This helped to initiate a revival of cultural and political consciousness amongst the Armenians of Constantinople,

which is often referred to as the "Zartonk," or "Awakening." The first Armenian newspapers and periodicals were established, and several revolutionary political parties emerged, such as Armenakans (later known as Ramgavar), Hunchaks, and Dashnaks. A rift between Armenians and the Ottoman authorities steadily grew as a result of the nationalist tendencies of the Awakening.

Tensions between the Armenians and the central government intensified under the reign of Sultan Abdulhamid II (r. 1876–1909). The sultan's adoption of a pan-Islamic ideology further alienated Armenian communities and fueled their ambitions toward self-rule. Moreover, Armenians in the eastern provinces were distant from Constantinople and benefited little from the Tanzimat reforms. Tensions soon exploded into a cycle of violence followed by mass arrests that culminated in the Hamidian massacres (1894–97) in which many Armenians in the eastern provinces died at the hands of militia groups and government troops. Sources suggest that as many as 200,000 Armenians were killed and 60,000 to 100,000 fled the violence. It is generally agreed by scholars that the massacres were tacitly approved by the government (indeed, government officials are known to have participated themselves), but there remains a debate over the extent to which the killings were directly organized and ordered by the sultan himself.

By the beginning of the 20th century, the plight of the Ottoman Armenians had become an international affair, widely known as the "Armenian Question." The European powers were particularly interested in the question because they wanted the Ottoman Empire to remain stable so that Russia could not expand into the region. Fearing that without further reform the Armenians might ally themselves with the Russians as a way of gaining independence, Europe made several attempts to force the Ottoman government to give the Armenians greater freedoms. These efforts proved largely unsuccessful.

By the early 20th century a secular political group known as the Young Turks had emerged within the Ottoman Empire. Their political aim was the implementation of a new secular constitution and the centralization of the Empire. Under their leaders Talat Pasa, Enver Pasa, and Jemal Pasa, the Young Turks carried out a successful coup against the central government in 1913. Talat Pasa became minister of the interior, Enver Pasa became minister of war, and Jemal Pasa became minister of marine affairs in the new government. The Young Turk coup significantly weakened the power of the sultan, although he remained the titular head of state.

With the outbreak of World War I (1914–18) the attitude of the new government to the Armenians hardened. Russia was allied with Britain and France, while the Ottoman Empire was allied with Germany and Austria. While Britain and France fought Germany and Austria primarily in western Europe, the Russians engaged with the Ottomans. The possibility of Russian victory was seen by Armenian nationalists as a chance to gain independence in eastern Anatolia. Encouraged by this prospect, many Armenians joined the Russian army.

In April 1915 the Young Turk government took action to clear the Armenians from the Anatolian provinces. This included a series of deportations to the Deir al-Zur desert in Syria, which was a part of the Ottoman Empire at that time. By the summer of that year, almost all Armenians had been cleared from Anatolia. Further deportations from Constantinople and other provinces of the empire took place in 1916. Escorted by Ottoman troops, the treatment of the deportees was often brutal, and a large number of Armenians died during the journey to Syria.

The mass deportations of 1915 and the deaths that resulted constitute one of the most traumatic episodes in Armenian history. Armenians often refer to the mass deaths of 1915 as the "Armenian Genocide," but to the present day the Republic of Turkey, the United States, and the United Nations have failed to officially recognize that an act of genocide took place. Since 1915, members of the Armenian community worldwide have been engaged in a political struggle to persuade the international community that the atrocities of 1915 amounted to genocide.

Debate surrounding the events of 1915 predominantly centers on three points, the first of which is the reason for the deportations. According to many Turkish historians, the Armenian uprisings prior to 1915 and the growing disloyalty of the Armenian community to the government in certain regions are justifications for the deportations. On the other hand, Armenian historians point out that the deportations were carried out all across the empire and not limited to the regions characterized by Armenian rebelliousness. Further controversy exists over the number of deaths. While Turkish historians claim as few as 200,000 perished,

B.C.E.

ninth–sixth centuries The Kingdom of Urartu flourishes in the Armenian highlands.

ca. 600 The Kingdom of Armenia is established under the Orontonid dynasty. It is a small power, and much of the area of Greater Armenian is under the control of the Persian Empire.

95–66 The Kingdom of Armenia reaches its greatest extent under Tigranes II (known as Tigranes the Great). Its territory extends from the Mediterranean coast in the west to the shores of the Caspian Sea in the east.

C.E.

ca. 301–314 Christianity becomes the state religion of the Kingdom of Armenia.

428 The Kingdom of Armenia comes to an end following conquests by the Iranian Sassanian Empire in the east and the Roman Empire in the west.

seventh–ninth centuries Much of Greater Armenia is united under the rule of the Arabic Empire.

1071 The Seljuk Turks conquer most of Greater Armenia including areas occupied by the Byzantine Empire in the 1040s and 1050s.

1080 Armenian immigration into Cilicia begins.

1199–1375 The Cilician Kingdom of Armenia flourishes.

13th–15th centuries Successive waves of invaders from Central Asia, beginning with the Mongols, overrun and occupy Greater Armenia.

1500s Greater Armenia is effectively partitioned between the Ottoman Empire and the Safavid Empire.

1894–97 The Hamidan Massacres are carried out under the policies of the Ottoman sultan Abdulhamid II. As many as 200,000 Armenian are killed and many thousands more are forced to emigrate.

1915–17 During World War I the Ottoman government deports hundreds of thousands of Armenians to Syria because of their suspected pro-Russian sympathies. Many thousands die as the result of violence or privation. Armenian historians refer to these events as the Armenian Genocide.

1918 Following the end of World War I and the collapse of the Ottoman Empire, Armenia becomes an independent republic.

1922 Armenia is incorporated into the Union of Soviet Socialist Republics (USSR).

1930s Stalin's purges lead to the deaths of thousands of Armenian intellectuals, but Armenia undergoes significant industrial development.

1988 Armenians begin to campaign for the independence of Nagorno-Karabakh, a province with an ethnic Armenian majority within the territory of the neighboring Soviet Republic of Azerbaijan.

1989–94 War between Armenia and Azerbaijan over the future status of Nagorno-Karabakh. A Russian brokered cease-fire ends the fighting, but there is no permanent peace settlement. Armenia ends the war in control of Nagorno-Karabakh.

1991 Armenians vote overwhelmingly for independence from the USSR in a referendum. The government unilaterally declares independence.

1992 The Republic of Armenia joins the United Nations.

1999 Gunmen representing groups opposed to the policies of the government assassinate the prime minister, parliamentary speaker, and six other officials in the parliament building.

2007 Serzh Sarksyan becomes prime minister following the sudden death of the previous incum-

Armenians generally put the number at 1.5 million. There is also debate over whether the events of 1915 should be described as "genocide" irrespective of the number of deaths. Those who argue against the use of the term ascribe many of the deaths to fighting between Armenians and Kurds, famine, and disease and emphasize that many Muslims also died during this chaotic period. The deaths that occurred during the deportations, they argue, were the result of poor organization by the government rather than a deliberate policy to exterminate Armenians. Those who argue that the events did constitute genocide, however, point to documentary evidence that implies the existence of a policy of organized and systematic ethnic cleansing. These documents include telegraphs and letters between the Young Turk triumvirate, the diaries and memoirs of the then American ambassador to the Ottoman Empire, Henry Morgenthau, and other eyewitness accounts. The authenticity of many of these documents has been called into question, however.

Terminology in contemporary academic writing on the atrocities of 1915 reflects this debate, and choice of wording often varies from phrases such as "the first genocide of the 20th century" to the "alleged" or "so-called genocide of the Armenians."

Soviet Armenia

During the 19th century many regions in historic Armenia fell under Russian control as a result of the Russo-Turkish and Russo-Persian wars of that time. In 1918 Armenia embarked on a brief period of independence. But the republic was weak, and lasted only until 1921, when the Union of the Soviet Socialist Republics (USSR) formed and incorporated Armenia and the rest of Transcaucasia into the Union. The Soviet republics each had individual constitutions, but foreign, domestic, and economic policies were common across the entire USSR. The position of the Armenians under the Soviets varied depending on the leadership in the Kremlin.

In the early years of Soviet rule, Armenia experienced a brief cultural revival. With the intention of preserving the native languages and culture of each republic, Vladimir Lenin, the first leader of the USSR, introduced a policy of *korenizatsiia,* or "nativization." In Armenia new schools were opened and the illiterate were encouraged to learn Armenian. Artists, musicians, and writers were subsidized by the Kremlin to pursue native Armenian arts. Lenin's New Economic Policy also improved the economy in the countryside as peasants were allowed to keep surplus produce.

The rise of Stalin, who came to power following Lenin's death, brought revolutionary changes across the USSR through rapid industrialization and collectivization, and the traditional agricultural economy of Armenia suffered as a result. As in the rest of the Union, Armenian intellectuals became victims of the Great Purges: a series of show trials and executions that Stalin used to try and eliminate any possible opposition to his rule during the period 1937–39. Lenin's nativization policy was also brought to an end, and Russian became compulsory in schools. Nationalism in the republics was put down, and loyalty to the Soviet Union was emphasized. In the wake of World War II (1939–45), the relationship between the Armenian Republic and the Soviet Union changed. The Soviets began to make concessions to the Armenian Church in exchange for their help in promoting the Union. In a joint effort, the USSR and the Armenian Church sought to repatriate Armenians who had become scattered back to Soviet Armenia. Stalin even made claims (albeit unsuccessful) to territory in eastern Turkey.

In the years following Stalin's death, Nikita Khrushchev (who led the Soviet Union from 1953 to 1964) immediately instigated social and economic reform. In Armenia, agricultural production began to increase, although the industrial sector still remained predominant. Lenin's nativization policy was reintroduced, and the Armenian language and culture was encouraged. In Yerevan, an imposing statue of Stalin that overlooked the capital was toppled and replaced by the figure of "Mother Armenia." Leonid Brezhnev (who led the Soviet Union from 1964 to 1982) adopted a more indirect policy of administering the republics, and the central government generally did not interfere with local affairs. Indeed, Brezhnev's leadership has been characterized by some as one of "benevolent neglect." In Armenia, the hands-off approach from the Kremlin saw the emergence of a renewed sense of nationalism, which was expressed through a new generation of artists, musicians, and writers.

In the 1980s the Soviet system was shaken up under the leadership of Mikhail Gorbachev (1985–91). With the intention of releasing the Soviet Union from the stagnation of the Brezhnev years, Gorbachev implemented three policies: restructuring the economic system (*perestroika*), freedom of expression (*glasnost*), and decentralization of political control

(*demokratizatsiia*). Armenia was able to gain more autonomy, and the nationalist movement, which had reemerged under Brezhnev, gained more importance.

In 1991 Armenia announced its intention to separate from the Soviet Union and form an independent sovereign state. These ambitions were fully realized when the Soviet Union collapsed in December 1991, and Ter Petrosian became the first prime minister of an independent Armenian Republic.

The Nagorno-Karabakh Crises

Nagorno-Karabakh is a semi-independent region of the South Caucasus entirely surrounded by the territory of the Republic of Azerbaijan. It lies about 170 miles west of the Azerbaijani capital, Baku, and within a few miles of the eastern border of Armenia. When the Soviet Union set up the Soviet Republics of the South Caucasus following World War I, Nagorno-Karabakh was accorded special status as an autonomous *oblast* (province) within the Azerbaijani Soviet Republic. The majority of the population of Nagorno-Karabakh identify themselves as ethnic Armenians. In the late 1980s, as the central authority of the Soviet Union began to weaken, Nagorno-Karabakh began to agitate for complete independence or for union with Armenia. Azerbaijan resisted these moves, while Armenia supported the rebels, and a long period of conflict that eventually escalated into a war from 1988 to 1994.

Following an armed confrontation between Azerbaijanis (also known as Azeris) and Nagorno-Karabakh Armenians over the question of succession in 1988, reprisals were carried out against ethnic Azeris in Armenia and against ethnic Armenians in Azerbaijan. Tens of thousands of refugees fled from both countries as a result, and tensions escalated. In Dea.

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century, trade continued to prosper. Silk, gems, and spices were traded between Central Asia and Armenia, merchants were allowed safe passage through the country, and Armenians set up trading posts in Trebizond on the north coast of Anatolia, Tabriz and Sultanieh in Iran, Bukhara in Uzbekistan, and Beijing in China.

One of the most economically prosperous periods in Armenian history was that of the Cilician Kingdom. Positioned on the Mediterranean coast between Asia and Europe, the kingdom became a regular crossing point for trade caravans from both continents, and many commercial establishments were built along its coast. The 13th-century Venetian explorer Marco Polo describes the Cilician port of Ayas as a busy trading center in his writings. Merchants dealt in sugar, cotton, raisins, carpets, dyes, textiles, wines, salt, iron, and timber. The spice industry prospered and was particularly lucrative. European traders were given permission to set up their own colonies in Sis, Mamistra, and Tarsus. Venetian and Genoese merchants made up the majority of inhabitants in these prosperous colonies.

A great deal of Armenian commercial activity also took place outside Armenia in the diaspora communities. During the Ottoman Empire, the Armenians of Constantinople were renowned as merchants and artisans and played an important role in the economy of the empire. They were involved in a variety of trades but had a virtual monopoly in the manufacture of jewelry. Similarly, the Armenians of New Julfa, an almost exclusively Armenian city in Safavid Iran, were extremely influential in the economy of the Safavid Empire. Armenians were granted interest-free loans and were encouraged to start businesses. They had a monopoly on the silk industry, transformed New Julfa into a major Iranian trading center, and handled a large part of Iran's trade with Europe, India, and Russia.

Government and Societ

The government and society of ancient Armenia were based on patriarchal, tribal federations that were divided into loosely affiliated enclaves. Throughout history, however, the system of government varied as the country fell under the rule of successive foreign empires. Armenia repeatedly found itself between warring powers that were competing for control of Armenian territory. Consequently, different regions were often under different systems of administration and subject to different social influences. Nevertheless, a common thread of Armenian society, the Armenian noble families, or *nakharas,* persisted from the second century C.E. until the 15th century. Throughout this period the *nakharars* were integral to the governing of the country.

The first division of Armenia came after the collapse of the Urartu Kingdom in the sixth century B.C.E., when part of Armenia was conquered by the Achaemenid Iranian Empire. Eastern Armenia became the 13th of the Archaemenid Empire's 23 satrapies (provinces). In the Armenian province, villages were administered by clan elders who were responsible to the satrap (viceroy). Satraps were usually governors, trusted friends, or family members of the emperor, and were sometimes Armenians. By the mid-fourth century B.C.E., the most influential governors within the Armenian province were the Yervandunis. They were the first to unite Armenia as a single autonomous province, but they kept close relations with the Achaemenids through marriage alliances. Western Armenia was under the rule of the Seleucids at this time.

It was during the Artaxid dynasty, which persisted from 189 B.C.E. to 10 C.E., that the *nakharars* became politically prominent. The Artaxid ruler Tigran the Great (who ruled from 95 to 55 B.C.E.) appointed *nakharars* as governors across his empire, and they became an important governing body. The *nakharars* managed to retain their influence under the domination of successive foreign powers until the 15th century. The network of hereditary *nakhara* families was employed by the Byzantines, the Sassanians, the Umayyads, the Abbasids, the Seljuks, and the Mongols as a means of collecting taxes and administering the Armenian population. In many instances these noble families made tactical alliances with competing empires in order to gain further power and autonomy. For example, during the early years of Abbasid rule, the Armenian Mamikonian and Bagratuni families emerged as strong rivals. The Mamikonians were pro-Byzantine, while the Bagratunis were pro-Abbasid. In this case the Bagratuni family emerged as the more powerful of the two and was recognized by the Abbasids as the leading family of Armenia. As the Abbasid Caliphate declined, the Bagratunis became more prominent and for a short period restored the Armenian kingdom (885–1045) in northern Armenia.

The Cilician Kingdom of Armenia, which prospered from the 11th to the 14th century, developed an entirely different form of govern-

ment to that of Greater Armenia. European systems of government and jurisdiction were favored, and the *nakharars* were abolished in favor of European titles of nobility. Prominent Armenian families again competed for power, in this case the Rubenids and the Hetumids.

The colonization of Armenia by foreign powers brought many and varied social influences. In the pre-Christian era the Iranian Parthian Empire, which persisted from 66 B.C.E. to 220 C.E., was the primary influence on Armenian society. The use of Persian, the language of the Parthians, spread among the Armenian population, and the gods of Zoroastrianism, the religion of Iran at that time, as well as Parthian social structures were widely observed. There was also some influence from the Hellenistic dynasties that ruled over what remained of the empire of Alexander the Great, but this was largely limited to the social elite of western Armenia, where Alexander had founded new cities. Greek became the language of commerce and was spoken by the elite in these areas. The Greek calendar as well as Greek law, theater, philosophy, art, and architecture infiltrated Armenian upper-class society.

It is important to note that the rural Armenian peasantry, who made up the bulk of the population, was left largely unaffected by the social influences of foreign rulers. Even in the Cilician Kingdom of Armenia, where Latin social influences were strong and cities were Europeanized, the population generally retained its social and cultural traditions.

Militar▲ Practices

Archaeological evidence paints a vivid picture of early Armenian warriors of the fifth century B.C.E. They are depicted either on horseback or driving horse-drawn war chariots. Their weaponry included knives, short spears, lances, and bows, and they wore distinctive bronze helmets and carried decorated bronze shields. Although Armenian military practices changed often as Armenian troops were incorporated into the armies of various conquering powers, aspects of Armenian military practice remained constant throughout the centuries. The superiority of Armenian cavalry, for example, was widely recognized and frequently utilized.

During the expansion of Armenian territory under the Artaxid dynasty, Tigran the Great mustered a large military force that was strong enough to present a serious challenge to Rome. The bulk of Tigran's army consisted of infantry, but there were also a large number of archers and a significant cavalry force. It was during this time that the *nakharars* began to emerge as important political figures, and they soon came to be important figures in the command structure of the military. Initially responsible for raising and leading small forces of local men, the *nakharars* were soon able to rally tens of thousands of cavalry and infantry. In the military hierarchy *nakharars* were often of the highest rank; some held the position of *bdeshkh* (or viceroy), which included the responsibility for guarding the country's borders, while others became commanders of the armed forces. Of lesser importance were the *azats* (or knights), who formed the cavalry and held small fiefdoms. The *ramik,* who included city dwellers and peasant serfs, made up the bulk of the infantry.

One of the first foreign powers to incorporate Armenians into their army was the Byzantines, who conquered western Armenia in 387 By the sixth century, Armenian troops were playing an increasingly important role in the Byzantine army and were stationed all across the empire, including in the capital Constantinople. Armenians remained dominant figures in the Byzantine army up until the 11th century and gained political influence in Constantinople as a result of this standing. Armenian infantry played a significant role for Byzantium at the Battle of Manzikert against the Seljuks in 1071. After the Arab conquest of Armenia in the eighth century, the Umayyads agreed to maintain an Armenian cavalry, providing that they could command it in times of war and use it to defend Armenia against the Byzantines. The *nakharar* army remained relatively intact during Umayyad, Abbasid, and Mongol rule but was finally disbanded by the Timurids in the 15th century.

Dwellings and Architecture

Remnants of stone buildings in Armenia date as far back as the early first-millennium B.C.E. Urartu kingdom. Pink and black tufa stone adds a distinctive element to Armenian architecture in comparison to other buildings in the Middle East. Churches are the most common elements of historical architecture to have survived. The first Armenian Christians regarded many pre-Christian buildings as pagan sanctuaries and destroyed them. Relatively little is known about ancient civil architecture and domestic dwellings. They were probably constructed from wood, mud-brick, and other perishable materials, and little trace of them has survived.

However, archaeological evidence from the Urartian period does indicates a standard pattern of housing. Most dwellings seem to have comprised two living and sleeping rooms and a small yard area. Evidence has also survived of ordinary housing from the fifth century B.C.E., when Armenia was under Persian rule. The dwellings found from this period were often constructed underground, a style that persisted in some regions of Armenia and Georgia up to the 20th century. These underground rooms were reached by descending a ladder from the surface, and their roofs were supported by substantial beams and pillars.

Despite the dearth of surviving pre-Christian architecture, several sites have allowed archaeologists to learn something about the general pattern of pre-Christian building in Armenia. The most important of these is the site at Garni, a village about 20 miles southeast of the modern Armenian capital, Yerevan. The site includes examples of Hellenistic, Roman, and Persian architectural influences. Evidence of settlement at the site extends back to the third millennium B.C.E. when fortifications were built there on high ground overlooking the Azat River. Many subsequent periods of expansion, destruction, and rebuilding have been uncovered. The most striking feature of the site today is a structure resembling a classical Greco-Roman temple that is thought to have been constructed around 100 B.C.E. The structure was actually destroyed by an earthquake in the 17th century and then reconstructed using the tough basalt stones of the original in the 1960s and 1970s. The temple has 24 columns with Ionic capitals and carved friezes depicting both Armenian and Hellenistic motifs. Also at the site are the remains of Roman-style baths, dating from either the fourth or third century B.C.E. According to historical sources, several other such temples from the pre-Christian era have since been destroyed.

The most abundant historical Armenian architecture dates from the fourth to the 17th centuries. The thousands of churches that were built during this period have resulted in the church becoming an iconic image of Armenian architecture. A typical early Armenian church was small, particularly in comparison to those in other areas of the Middle East and Mediterranean, square, and had four axial buttresses and a domed roof. By the 10th century architects began to experiment with this traditional form. Extra niches and buttresses were added to construct hexagonal-shaped churches such as those at Haghpat and Sanahin, two neighboring villages in the far north of Armenia close to the Georgian border. The church and monastery complexes at Sanahin and Haghpat are UNESCO World Heritage Sites. Roof styles also evolved, often becoming pyramidal or conical. Such experimentation resulted in a wide array of church designs, shapes, and sizes. Many Armenian churches are distinguished by the carved designs on their exterior walls, often a mix of Armenian, Greco-Roman, and Arab motifs. The Arab conquests of Armenia brought a noticeable Islamic influence in later church architecture. An example of this is another UNESCO-recognized monastery at Geghard, close to the archaeological treasures of Garni. The interior closely resembles the interior of a mosque, with stalactite vaulting and prayer niches similar to Islamic *mihrab*.

Little is known of the royal architecture of Greater Armenia, with just one partial example remaining at the ruins of Ani, an abandoned town in the northeast of Turkey close to the border with modern Armenia. The palace is on two levels, the upper being residential and the lower for storage. In Cilicia there are many examples of Armenian military architecture; unlike Greater Armenia, the architecture of the kingdom was primarily military rather than religious. Castles and fortresses were built in the style of the European Crusaders and designed with the purpose of protecting territory. Castles were large and housed garrisons, craftsmen, and servants.

Clothing

Traditional Armenian dress is predominantly made from native materials such as wool and fur that have been used in clothing since the Urartu period. Cotton and Chinese silk were later imported and incorporated into clothing and cotton and silk were eventually cultivated in Armenia itself. Traditional dress is usually richly and brightly colored, typically in shades of red and green.

In both rural and urban societies women's clothing had the same basic components. Known as a *taraz,* the basic item of traditional female attire was a long heavily embroidered dress. This was usually worn with a lace headdress known as a *kot*. Color and design varied from region to region. Jewelry, including necklaces and bracelets, were often made from silver coins, and ornaments were worn on the forehead and temple. Unlike the *taraz*, which remained largely unchanged throughout the

many periods of foreign domination, male attire was often influenced by foreign styles. This was particularly the case with Armenian kings and nobles.

Transportation

In ancient Armenia the horse was the most common form of transportation. Clay models of early wheeled vehicles, probably used as children's toys, have been found dating back to the Kura-Araxes culture of the Bronze Age. These are commonly two-wheeled horse-drawn war chariots and four-wheeled ox-drawn carts. Further evidence of early transportation was discovered in the 1950s when the water levels of Lake Sevan fell dramatically. Well-preserved wooden chariots and wagons dating from approximately 1250 B.C.E. were found in the mud of the lake bottom.

Advances in transportation came with foreign rule. For example, Hellenistic rulers introduced a road system to Armenia. Roads were built throughout Anatolia and Armenia to allow merchants and troops to travel more easily between the Mediterranean and Central Asia. Previously isolated towns became accessible and were brought into closer contact with the wider region.

Art

Pre-Christian art in Armenia borrowed elements from several neighboring regions and foreign rulers. The earliest examples of Armenian art come from Middle to Late Bronze Age burial sites and show signs of Assyrian and early Etruscan influences. Discoveries include intricately painted vases and vessels, decorated gold and silver cups, and a range of jewelry and ornaments. Metalwork techniques developed in Armenia throughout the Bronze Age, including chasing, cutting, stamping, polishing, and metal inlaying. The Middle Bronze Age also saw the development of ceramic manufacture. Burial vessels, urns, and cooking pots are decorated in a variety of patterns, including geometric designs, human and animal figures, and scenes of everyday life.

From the fifth century B.C.E. Hellenistic and Persian influences became important in Armenian art. Greek and Persian motifs began to appear alongside traditional Armenian decorative themes. Popular designs drawn from these sources included the pomegranate, geometric designs, vine scrolls, and mythical Persian creatures such as the griffin.

In the early Christian era, which began in the fourth century, Armenian art began to take on a distinctive style. The Christian cross became a popular artistic symbol, and by the seventh century a uniquely Armenian art form known as *khatchkar* had developed. *Khatchkar* were rectangular stone slabs carved with intricate cross designs. *Khatchkar* literally means "stone cross." By the 10th century *khatchkar* had become increasingly elaborate. Crosses were interwoven with designs such as interlacing, foliage, animals, and birds. Some *khatchkars* are free standing while others were used as grave markers or incorporated into the walls of buildings as decoration.

Armenian Christian art also has a strong tradition of miniature painting, and many examples of illuminated gospels and codices date from the medieval period. The most famous manuscript illuminations are those produced in Cilicia in the 12th and 13th centuries. The leading illuminator of that time was Toros Roslin, who created a new style by combining contemporary European and Asian motifs to depict scenes from the Christian gospels.

Music

Armenian music has strong traditions of folk and church music. These include religious chants known as *sharkans* and secular harvest and plowing songs known as *horovels*. One of the oldest indigenous Armenian instruments is the *duduk*, a woodwind instrument usually made from apricot wood, with a double reed mouthpiece. Variations of the *duduk* are found in other regions of the Caucasus and the Middle East. Popular instruments used widely in the Middle East were also adopted into Armenian folk music, such as the *oud* (lute) and the *davul* (double hand-drum).

Until the 19th century *sharkans* were the best-known form of Armenian music. *Sharkans* are usually hymns or prose chanted with a precise rhythm and pitch. They are written in a system of notation known as *khaz*. A great contributor to the development of *sharkans* was Catholicos Nerses Shnorhali of Cilicia who lived from 1101 to 1173. He composed a number of hymns and melodies that remained popular for centuries. In the 18th century many women contributed to the composition of *sharkans*, including Khosrovidukht of Goghtn and Sahakdukt of Siunik. Scholarly debate is divided over the origins of the *sharkan*. Some music historians regard them as having their roots in European Gregorian chant, while others claim

Turkish origins. However, there is evidence that some Armenian chants date to the pre-Christian era and include Hellenistic, Persian, and other non-Christian elements.

In the 18th century, Harutyun Sayatyan, who lived from 1712 to 1795, became an extremely influential secular poet and songwriter. He is known in Armenia to the present day as Sayat-Nova or "King of Songs." He lived as an *ashough* (minstrel) and popularized the Armenian music of his time. Of the thousands of songs he composed during his lifetime, 220 are still known and sung today. His songs were written mainly in Armenian, but he also wrote in Persian, Georgian, and Azeri.

The Armenian Zartonk or "cultural awakening:" of the 19th century, included a revival of Armenian music. One of the most influential musical figures of this time was Komidas Vartabed (1869–35). Born in Turkey as Solomon Solomonian, Komidas spent his career as a priest, singer, conductor, and musicologist. He collected and wrote down thousands of Armenian folk songs from eastern Anatolia during his life. Until this time, Armenian music had been considered to be exclusively monophonic and liturgical by musical scholars. Komidas introduced polyphony to Armenian music by harmonizing the folk songs he collected and using them as inspiration for his own compositions.

One of the most famous Armenian musicians of the 20th century is the classical composer Aram Khatchaturian. His symphonies and ballets are well known throughout the world, with his most successful being *Spartacus,* a ballet with a social revolutionary theme, written in the 1950s. The well-known French singer Charles Aznavour (b. 1924) is the son of Armenian immigrants and has performed traditional Armenian songs and promoted Armenian culture throughout his career.

Literature

Very little evidence remains of pre-Christian Armenian intellectual and literary life. In the fourth and fifth centuries many pre-Christian manuscripts were destroyed as part of an effort to eradicate what was considered the pagan past. Sources indicate that Greek and Persian literary traditions were influential during the Artaxid and Arsacid dynasties. During the rule of Tigran the Great in the first century B.C.E., many Greeks settled in Armenia, and their influence on Armenian intellectual culture was strong. Sources indicate that Tigran's son, Artavazd II (r. ca. 55–34 B.C.E.), was well versed in Hellenistic literature and wrote histories and tragedies in Greek. Similarly, during the Arsacid period, some Armenian writers adopted the Persian language and script.

A new chapter in Armenian literature began in 405, about a century after Armenia's conversion to Christianity, when Mesrop Mashtotz created the Armenian alphabet. The heads of the Armenian Church soon began to commission translators to produce Armenian versions of Syrian and Greek codices from the Christian centers of Edessa, Athens, Constantinople, Alexandria, Antioch, and Caesarea. Mashtotz himself was responsible for translating the Christian Bible into Armenian. This flood of newly translated material inspired a golden age of original Armenian literature, including works on history, philosophy, theology, geography, and astronomy. Many of these new Armenian writers were strongly influenced by Mashtotz's work.

Moses of Khorene is a renowned figure in the history of Armenian literature as the author of *The History of Armenia*. Beginning with the origins of the Armenians, his work traces their history until 440. For many years scholars believed that he had lived during the fifth century, although it is now thought likely that he lived much later, probably in the eight century. Nevertheless, the ancient sources he used in his works are believed to have been authentic, and *The History of Armenia* is regarded as a critically important source for Armenian history.

The multicultural nature of the Cilician Armenian Kingdom, whose inhabitants included Italians, Greeks, Syrian Christians, Arabs, and Jews, influenced the literature produced there during the 12th and 13th centuries. Chronicles and histories of Cilicia were written as well as many secular poems. A large number of European works were also translated into Armenian during this time.

By the end of the 19th century folk stories, which until then had existed only in an oral form, began to become a popular form of literature. An example is the 1873 novel *David of Sasun* written by the acclaimed Armenian author Hovannes Toumanian (d. 1923). It took many of the traditional folk tales told about the popular legendary character David of Sasun and elaborated them into a modern literary form.

Religion

In pre-Christian Armenia, an amalgam of gods were worshiped, many of which were borrowed from neighboring cultures. During the period

of the Urartian Kingdom (13th to 6th century B.C.E.) (*see* URARTIANS) there were at least 79 gods, including some from Indo-European and Assyrian culture. Among these were Nana, the Babylonian goddess of wisdom; Khaldi, the god of war; and Shivini, the sun god. The chief deities of this time were the god Haldi and the goddess Arubani. The moon was also worshiped as the god Sheraldi, and certain trees and plants were also regarded as sacred.

During the Achaemenid period Persian cultural influences took root in Armenia and the Zoroastrian gods became popular. The Persians in turn also adopted some Armenian deities, the most popular being Anahid, the goddess of fertility and wisdom. Similarly, in the time of the Artaxid dynasty, Greek gods became popular and replaced the equivalent Persian and Armenian deities.

In religious terms, Armenia is most famous for its claim to have been the first country to officially adopt Christianity as its state religion. The Ethiopian, Coptic, and Syrian Christian churches make the same claim, however. According to tradition, the Armenian Church has apostolic descent; in other words, it claims to have been founded personally by one of Jesus' apostles or companions, in this case the apostle Jude. Officially, however, it was Saint Gregory the Illuminator who first brought Christianity to Armenia in the fourth century. The story of Saint Gregory recounts that he was condemned to live in a pit for 15 years because of his beliefs but that he eventually converted the Armenian king Tiridates III in 301. Many scholars, however, date the conversion to 314.

Christianity spread quickly throughout Armenia following the conversion of the king and marked a critical point in Armenian cultural and national identity. Pre-Christian temples and monuments were destroyed, and the cathedral of Etchmiatzin (or Echmiadzin), the seat of the Catholicos of Armenia (the head of the Armenian Church), was built on the ruins of the pagan temple of the goddess Anahid. Etchmiatzin is located in the west of modern Armenia, close to the border with Turkey, and its fourth-century cathedral is generally regarded as the oldest in the world. The Armenian alphabet was introduced a century later, and the Christian Bible was translated into Armenian shortly afterward.

The Armenian Church separated from the Byzantine Church in 554 because of disagreements over doctrine. The independence of the Armenian Church and its doctrinal position brought it into conflict with the Byzantines, who for centuries thereafter sought to bring Armenia under Byzantine rule and the Armenian Church into line with its own views. The Arab conquests of the seventh century helped the Armenian Church to maintain its independence because Byzantium was put on the defensive by rapid and aggressive Arab advances. Armenia came under Muslim rule, but Armenians were not compelled to convert to Islam.

In the 13th century a rift developed in the Armenian Church when the king of the Cilician Kingdom of Armenia, Levon I, sought to form a union with the Roman Catholic Church. This move was largely politically motivated and aimed at forging closer ties with the European Crusaders, who were crucial allies guaranteeing the kingdom's survival. Throughout the existence of the Cilician Kingdom a series of kings and clergymen continued to support religious union with Rome, but the move was consistently rejected by leaders of the Armenian Church and the majority of the Armenian community. In 1439 at the Council of Florence, Armenian representatives from the Crimea and Aleppo accepted a union with the Roman Catholic Church, although Armenian Church leaders never ratified this agreement. Many Armenian Christians living in Catholic countries in Europe were subsequently forced to convert to Catholicism because of this agreement.

Today there remain several differences in doctrine and practice between the Armenian and Catholic Churches. For example the Armenians use a curtain to cover the sanctuary, and services are spoken in classical Armenian. The Armenian Church is headed by the Catholicos of Armenia not the pope of the Catholic Church. Christmas is celebrated on January 6, but Easter is celebrated at the same time as it is by Catholics.

During the ancient, classical, medieval, and modern periods, Armenia was repeatedly partitioned between powerful empires and has been almost continuously under foreign rule. The fact that Armenia, despite this history, has managed to survive as a nation with a distinctive national culture into the 21st century is the source of particular fascination for many contemporary scholars.

Even since independence in 1991, however, the future of the Republic of Armenia has not been secure. It is a small country landlocked

between hostile neighbors. The first 10 years of the republic were particularly difficult, and socioeconomic conditions were harsh. A powerful earthquake in 1989 devastated many towns, and the new government lacked both the resources and the experience to deal with the aftermath effectively. An economic blockade imposed by the Azeris and Turks during the Nagorno-Karabakh (1988–94) crises prevented follow-up aid from reaching the country, and fuel, food and medical supplies reached critically low levels. From 1991 to 1993 the country's gross domestic product (GDP) fell by 60 percent. During the first decade of independence the mortality rate rose while the birth rate decreased. Emigration levels have been exceptionally high since independence, and some sources estimate that 1 million Armenians, more than a quarter of the total population, have left the country since 1989.

Political instability, corruption, and internal rivalries have caused increasing insecurities within the Armenian government. In October 1999 armed men entered the National Assembly and shot dead Prime Minister Vazgen Sargisian, the speaker of parliament, Karen Demirjian, and six others. With the arrival of the new millennium the government promised to improve socioeconomic conditions and halt corruption. Economic improvements have been made to a certain degree. The currency stabilized somewhat, and Armenia joined the World Trade Organization (WTO) in 2003. However, the poverty rate remains high, with 43 percent of the population living below the poverty line (according to 2003 estimates), and unemployment is more than 30 percent.

In terms of international relations and foreign policy, Armenia's prime concern is its relations with Turkey and Azerbaijan, particularly in light of the war over Nagorno-Karabakh. Turkey supported Azerbaijan during the war and closed its border with Armenia to trade. Tensions between the three countries remain high, and the borders between Armenia and Turkey and Armenia and Azerbaijan remain closed. In recent years apprehension has been growing in Armenia over U.S. foreign policies that favor Turkey and Azerbaijan. Both are strategically important to the United States for its military operations in Iraq and Afghanistan. Armenia has consequently retained close ties with Russia and has allowed the Russian military to maintain bases on Armenian territory. Armenia has a military pact with Greece and friendly relations with China, Iran, and Syria.

The diaspora Armenian communities have increased substantially over the last century and are diverse and generally prosperous. The Republic of Armenia receives a good deal of financial aid from the diaspora. Estimates suggest that the global Armenian population is 7 million but that only 2.5 million of these live in the Armenian Republic. Today Armenian communities can be found all over the world, with particularly substantial numbers residing in Russia (2 million), the United States (more than 1 million), France (300,000), Syria (100,000), and Lebanon (75,000).

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Aro

The Aro are an influential Igbo subgroup. They live in southeastern Nigeria and are well known as successful merchants and traders.

Arsi *See* Arusi.

Arssi *See* Arusi.

Arusha

The Arusha are a Maasai people living in northern Tanzania. They have often been called the "agricultural Maasai" because they have largely abandoned nomadic pastoralism and become settled farmers.

Arusi (Arsi; Arisi; Arssi)

The Arusi are one of the larger Oromo subgroups. The Arusi are concentrated in central Ethiopia, and the majority are Muslim.

Asante (Ashanti)

The Asante mostly live in the forest regions of south-central Ghana and are the largest ethnic group in that country (*see* Ghanians: nation-

ALITY). A number also live in the neighboring states of Togo and Ivory Coast.

ORIGINS

The Asante are descended from people who settled in West Africa thousands of years ago. A number of small groups of AKAN-speaking peoples, including the Asante, settled in the forest regions of modern Ghana between the 11th and 13th centuries.

LANGUAGE

The Asante language is also called Asante and is a dialect of Twi, one of the Akan group of languages.

HISTORY

The separate Asante chiefdoms were united by Osei Tutu in the 1670s, when he took the title of *asantehene* (king) and founded the Asante Empire. Osei Tutu fell in battle in 1717 and was succeeded by Opoku Ware, who continued the Asante expansion. By the time of his death in 1750, the Asante Empire was the largest and most powerful state in the region. Much of the Asante success lay in the strength and flexibility of its fighting units and battle formations. Its wealth and prosperity were based on mining and trading in gold and slaves, both with the Europeans who visited the coast (which came to be known as the "Gold Coast") and with other African kingdoms to the north of the Asante Empire.

At its height under Osei Bonsu, who ruled from 1801 to 1824, the Asante Empire covered all of modern-day Ghana as well as parts of Togo, Burkina Faso, and Ivory Coast. The FANTE people on the Gold Coast were conquered by 1816. This brought the Asante increasingly into conflict with the British, who wanted to control the gold trade. The result was a series

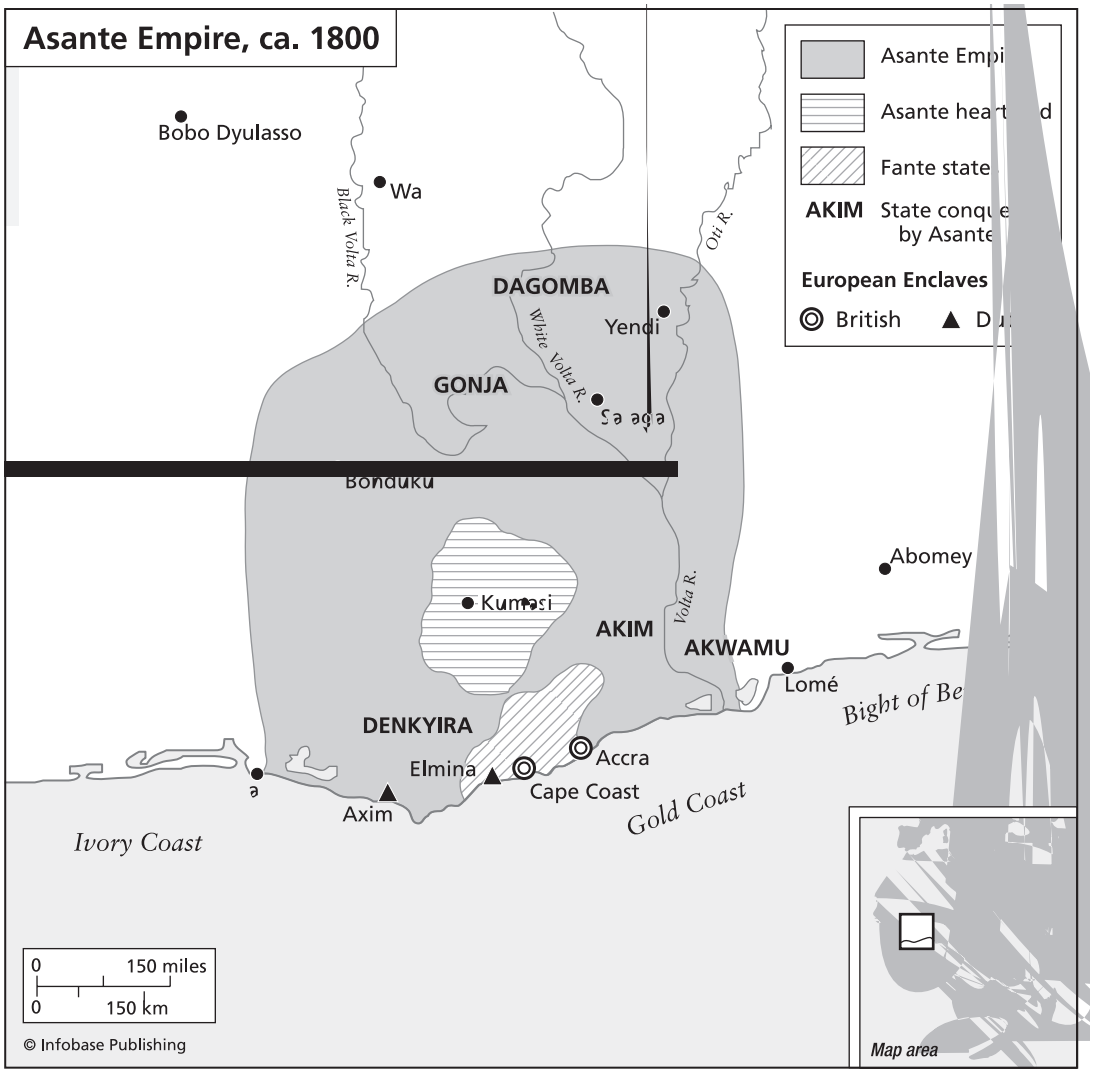
ASANTE

location:
Ghana; Togo; Ivory Coast

time period:
11th century C.E. to present

ancestry:
Akan

language:
Kwa (Niger-Congo)



of Anglo-Asante wars. In the first, in 1824, the Asante defeated the British; in the second, in 1826, the Asante were defeated, but the British did not pursue their victory. In 1863, the Asante twice defeated joint Anglo-Fante troops. When Asante troops crossed the Pra River in 1874 to reconquer the Fante, they were driven back by the British, who invaded the Asante capital, Kumasi, and blew up the royal palace, leaving the empire in disarray. Agyeman Prempe I became *asantehene* in 1888 and began reuniting the Asante; nervous of his success, the British forced him into exile in 1896 and declared the Asante Kingdom (Prempe never recovered the full empire) a protectorate. A further war followed in 1900, led by the *ohemmaa* (most senior woman). Despite great resistance, the Asante were defeated and the British annexed their lands in 1902. (*See* GHANAIANS: NATIONALITY for developments after 1902.)

Asante time line

C.E.	
1000s–1200s	Early Akan-speaking peoples settle forests of modern Ghana.
1640	Fante states emerge on coast.
1670s	Asante united by Osei Tutu; Asante Empire founded.
1717–50	Under Opoku Ware, Asante Empire becomes most powerful in region.
1816	Asante defeat Fante states.
1824	Fante stat1.7784 ar
1826	Fante stSecondar
363	Fante stThirdar
urth	Anglo-Asante wt1.7ar: Asante Empire in disarray.
3	Cit1.7vil wt1.7ar as Asante Empire begins to disintegrate
gyt1.7e	man Prempe I attempts to revit1.7ve Asante Empire.
empe	exiled by British; Asante lands become a British protectorate.
sante	rebel against British.
itish	annex Asante territories to Gold Coast colony.
ational	Liberation Movement (NLM) formed in Asante region.
old Coast	gains independence as Ghana; nationalization begins.
Many	large, mechanized, state-run farms created.
ilitary	coup in Ghana
eturn to	cit1.7vilian rule in Ghana
ilitary	coup led by Jerry Rawlings forces elections.
ilitary	coup led by Rawlings ends cit1.7vilian rule in Ghana.
ocess of	denationalizing some state enterprises begins.
ections	end military rule; Rawlings is elected president.
sante	King Opoku Ware II dies and Nana Kwt1.7aku Dua is crowned *antehene*.
hn Kufuor	an ethnic Asante, becomes president of Ghana.
ufuor	wins a second

G HANIANS: NATIONALITY

CULTURE

Most Asante people make their living as farmers. Cash crops are grown, as well as crops such as rice and yams for food. The most important cash crop is cocoa, Ghana's chief export. Other crops grown include coconuts, kola nuts, and palm kernels. Mining of diamonds, gold, bauxite, and manganese provides employment for some Asante; still others work in forestry. In urban areas, many Asante are employed in business or work for the government as civil servants. Producing wood carvings for the tourist trade is a source of funds for some Asante.

Modern Ghana has achieved a greater degree of national cohesion than many other postcolonial African states. Consequently, ethnic origins tend to be less important than national identity for most Ghanaians.

Government and Societ▲

In the 19th century, the *asantehene* Osei Tutu introduced the Golden Stool, declared to embody the soul of the Asante nation. It symbolized the political unity of the Asante and was never sat on. The British attempted to confiscate the stool, so it was kept in hiding for many years. Its remains have been incorporated into a new stool, which is still a potent symbol of Asante unity today. The Asante Kingdom is now part of modern Ghana. Although the *asantehene* is still an important figure in Ghanaian society, his role is now largely ceremonial and symbolic.

Religion

Most Asante people are either Christian or Muslim. The Asante royalty, however, still follow the Asante religion as part of their role in maintaining Asante culture. It involves the worship of a supreme god called Nyame, who communicates through various lesser gods.

Art

The Asante are famous as the producers of probably the most beautiful goldwork in Africa. To this day, Asante state ceremonies and celebrations are occasions for a show of gold regalia

worn and used by the *asantehene* and his chiefs, all devised as symbols of their political and moral authority. Asante goldsmiths and other metalworkers use a casting technique called the lost-wax method. The flourishing of representational forms of brass gold-weights—used to measure gold dust and nuggets—from the 1700s onward was, in part, allowed by the use of this effective method. Small, intricate pieces as well as larger, simpler pieces can be produced by lost-wax casting.

First, a wax model is made of the object to be cast. Modern metal casters usually use purified beeswax. The model is then covered with a clay mold in which a hole is pierced. When the mold is heated, the wax melts and is poured out of this hole. Molten metal is then poured into the cavity. After the metal has hardened and cooled, the mold is broken and the casting is removed for polishing and perhaps further decorative work. A possibly older method of metal casting is the lost-beetle method. The technique is the same as for lost-wax casting except a real object such as a beetle, seed, or flower is encased in the mold. When heated, the object in the mold turns to ash.

The Asante are also famous for weaving the colorful kente cloth, from which the national dress of Ghana is made. Kente cloth is distinctive for its complex patterns.

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ASSYRIANS

location:
Northern Mesopotamia

time period:
Third millennium B.C.E. to 612 B.C.E.

ancestry:
Semitic

language:
Akkadian; Aramaic

British social circles, is based in India. There are Nizari communities in more than 25 countries throughout the world. Despite their wide distribution, they maintain an interconnected social and religious network centered on the local imam.

Assin

The Assin of central Ghana are a large grouping of Akan peoples.

Assyrians

The Assyrians were a Semitic people who built one of the largest empires of the ancient world. Their core territory was northern Mesopotamia, the fertile floodplain situated between the Tigris and Euphrates Rivers, now in modern Iraq. The Assyrians built a powerful state that flourished from the 12th until the seventh century B.C.E. Although renowned for their military prowess, the Assyrians also made significant advances in the fields of mathematics and science.

ORIGINS

The origins of Assyria can be traced to the ancient city-state of Ashur, which was located on the western bank of the Tigris River in the north of present-day Iraq. The site appears to have been occupied since the third millennium B.C.E. The Sumerians and the Akkadians probably controlled much of Mesopotamia, the fertile land between the Tigris and Euphrates Rivers, until the fall of the Third Dynasty of the city of Ur, at that time the most powerful dynasty in the world, around 2004 B.C.E. New invaders from the west of Mesopotamia, the Amorites, took control of Ashur about 100 years later, and it was an Amorite king, Shamshi-Adad I, who is regarded as the first Assyrian leader. At the peak of their power the Assyrians controlled an empire that encompassed present-day Iraq, Syria, Jordan, Israel, and Egypt, as well as large parts of Turkey and Iran.

LANGUAGE

The first language of the Assyrians was a dialect of Akkadian, a Semitic language dating back to the dynasty of Sargon of Akkad in the 24th century B.C.E. During the Neo-Assyrian period another Semitic language, Aramaic, was predominant.

HISTORY

The history of the Assyrians is often considered in three periods: Old, Middle, and Neo-Assyrian. The peak of the empire occurred during the Neo-Assyrian period. Much of the history of the Assyrians involves an ongoing series of expansions and contractions as they struggled against nomadic invaders as well as Babylonian civilizations and numerous other kingdoms for supremacy of Mesopotamia and beyond. Legendary for their ferocity and military might, the Assyrians were also great builders and devoted collectors of Mesopotamian documents and literature.

Old Period (2000–1600 B.C.E.)

Shamshi-Adad I, of Amorite origin, conquered the city of Ashur around 1814 B.C.E. and began to consolidate Assyria's power. There is evidence of extensive trade at that time between Assyria and cities on the Anatolian plateau, in present-day Turkey, which resulted in Ashur developing into a rich trading city under Shamshi-Adad. Under his rule the Assyrian merchant colonies of Cappadocia, in present-day central Turkey, were revitalized. In 1796 B.C.E. he conquered the city-state of Mari on the Euphrates River about 150 miles southwest of Ashur and installed his son, Yasmakh-Adad, on the throne there. Another son, Ishme-Dagan, was put in charge of a conquered city on the Tigris called Ekallatum. Ishme-Dagan was overthrown by a king who allied himself with Hammurabi, king of the First Dynasty of the Babylonian Empire. By the 15th century B.C.E. Assyria had been eclipsed by two warring Indo-European invaders, the Hurrians of Mitanni, and the Hittites. It was unable to reestablish independence until Mitanni power collapsed in the 14th century B.C.E.

Middle Period (1600–1000 B.C.E.)

Ashur-uballit I was king from 1353 to 1317 B.C.E., and this period is considered the beginning of Assyria's emergence as an important power in Mesopotamia and beyond. Ashur-uballit forged a brief alliance with the pharaoh in Egypt, freed Assyria from Mitanni dominance, and annexed the rich farming land to the north and west of Ashur. Adad-nirari I followed, the first Assyrian king whose annals have been preserved. Under his reign Assyrian control extended to the Euphrates and the borders of the Hittite empire. His inscriptions refer to him as "King of All." Shalmaneser I regained territory that Assyria had held under Shamshi-Adad

One of a pair of winged-bull figures (known as *lamassu*) that flanked the throne room of the Assyrian king Sargon II. *Lamassu* were common figures in Assyrian sculpture and were regarded as protective deities.

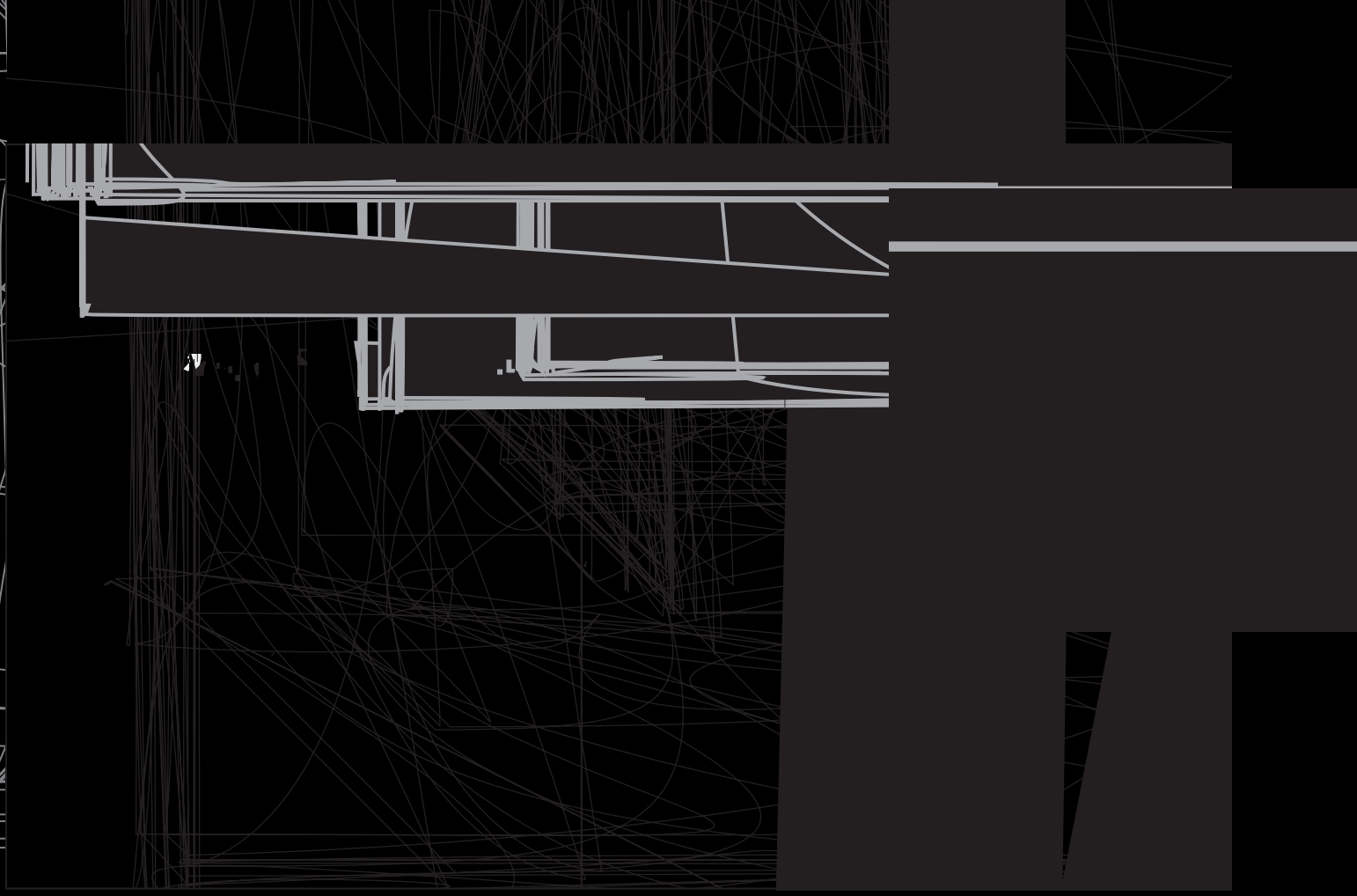
600 years earlier and extended the borders of the first Assyrian Empire to Asia Minor. He built a new capital known as Nimrud on the river Tigris between Ashur and Nineveh and introduced a policy of resettling prisoners-of-war to Assyria.

Shalmaneser I was succeeded in 1233 by his son Tukulti-Ninurta I, another successful military leader and empire builder. During his 40-year reign, the first Assyrian Empire reached its zenith. He defeated the Kassites, a people of the Zagros Mountains, captured Babylon to the south and plundered its temples, and occupied the territory of the Elamites in the far west and southwest of present-day Iran. However the next several hundred years were marked by periods of expansion and decline, as the Sea Peoples invaded and the Assyrians battled the Hittites and Babylonians for control of Asia.

Tiglath-pileser I became king around 1115 B.C.E. and is thought to have been one of the great Assyrian monarchs. He was famous for expanding his empire to the shores of the Mediterranean and for taking a sea voyage, during which he received gifts from other nations who had heard of his power. Under his disciplined rule the empire expanded again to include Babylon. He drove back the Hittites in Anatolia (present-day Turkey) and the seminomadic Aramaeans in Syria, and subjugated the Phoenicians. The Aramaeans fought back, however, and later expanded into northern Mesopotamia.

Neo-Assyrian Period (1000–612 B.C.E.)

After another period of decline the Assyrians regained prominence under the reign of Adad-nirari II, who came to power in 911 B.C.E. He drove the Aramaeans out of the Tigris River valley and forced the Babylonian boundary south-



Judah, but failed to capture Jerusalem. Under his reign the first deportation of Jewish people occurred. Sargon moved the capital of the empire from Calah to Dur-Sharrukin (modern Khorsabad) north of Calah in 717. He was murdered in 705 B.C.E. while fighting the Cimmerians.

Sargon II was succeeded by his son Sennacherib, who is remembered for violently subduing revolts in Babylon plundering the temples there and carrying off images of the god Marduk, and for attacking Jerusalem. The "arrogant Assyrians" and their march to Jerusalem under Sennacherib are mentioned in the Book of Isaiah in the Hebrew Bible. Sennacherib is also mentioned in the second Book of Kings: "The angel of the Lord went out and put to death 185,000 men in the Assyrian camp.… So Sennacherib king of Assyria broke camp and withdrew." A six-sided clay post inscribed in cuneiform text, known as the Sennacherib Prism, contains the king's account of the same siege. In Sennacherib's version, the Israelite king Hezekiah paid the Assyrian king a vast fortune in tribute to leave Jerusalem.

Sennacherib ruled from his palace at Nineveh, the largest of the Assyrian palaces, until 681 B.C.E. Esarhaddon, who followed from 681 to 669 B.C.E., is best known for marching into Egypt and capturing Memphis. Esarhaddon was apparently so alarmed by the phenomenon of lunar eclipses that he installed substitute kings to rule during the three eclipses that occurred during his reign, and then had each one put to death after the event.

The last great king of Assyria was Ashurbanipal II, a self-described scholar who made a point of recording the fact that he could read and write. He ruled from 669 to 627 B.C.E. and left behind more royal inscriptions than any of his predecessors. Ashurbanipal II completed the domination of Egypt and installed subject rulers there, although Egypt rebelled and regained its independence shortly thereafter. He also invaded the land of the Elamites and Babylon. Ashurbanipal died without a strong successor. There is little historical information for the last 30 years of the Assyrians' empire, but it was certainly greatly weakened after Ashurbanipal's death. In about 612 B.C.E. the combined forces of the Medes (who would later establish a kingdom in Iran) and the Babylonians seized Nineveh, and the Assyrian Empire passed to the Babylonian leader Nebuchadrezzar II.

CULTURE

Assyrian culture shared many of the features of the earlier Sumerian and Akkadian cultures. The Assyrians also had a profound and long-term influence on the entire culture of the Middle East through their conquests. The Assyrian practice of relocating conquered peoples away from their homelands in order to prevent rebellions resulted in the intermingling of diverse peoples and cultures that had not mingled before. This had a profound and positive effect on the development of science, literature, and philosophical thought across the region.

Religion

The Assyrians adopted many of the gods from the Babylonian pantheon, although the god of war, Ashur, replaced Marduk as the most highly revered. Ishtar, goddess of Nineveh and several other cities, later became his partner. Other gods included Ninurta, a war god, Anu, the sky god, and Nushu, the god of fire. Assyrian kings were regarded as the representatives of gods on earth and were expected to placate them through regular fasts and other rituals.

Assyrians time line

B.C.E.	
21st to 20th century	Northern Mesopotamia along the course of the Tigris River, including the city of Ashur, is under the control of the Third Dynasty of Ur, also known as the Sumerian Renaissance.
2000–1600	Old Period of Assyrian history. The first empire is established and later conquered by the Babylonians.
1920–1840	Traders from Ashur establish merchant colonies in Anatolia (present-day Turkey). These were attached to Anatolian cities but had a separate tax status suggesting long-established trade links.
1600–1000	Middle Period of Assyrian history. Assyria emerges as a leading power in the region. Conflict with the Sea Peoples, the Aramaeans, and the Hittites eventually lead to a decline in Assyrian fortunes.
1233	Shalmaneser I becomes king. The first Assyrian Empire reaches its zenith under his rule and the rule of his son, Tukulti-Ninurta I.
1000–612	Neo-Assyrian period
884	Ashurnasirpal II becomes king. The second Assyrian Empire reaches its greatest extent during his reign.
745–727	Tiglath-pileser III rules and pushes the southern boundaries of the empire into Egypt.
669–627	Ashurbanipal II is the last of the great kings of Assyria.
612	The combined forces of the Medes and the Babylonians conquer Nineveh, and the Babylonian leader Nebuchadrezzar II seizes the territory of the Assyrian empire.

Surviving cuneiform texts, which were mostly used by learned priests, are primarily concerned with official religion. Good and evil spirits, demons, and omens all played important roles, as did the priests-magicians who could assist people in interpreting and managing them. Astrology and divination also played a significant part in daily life. A solar or lunar eclipse was thought to portend the death of a monarch, and the livers of sacrificial animals were scrutinized for omens and predictions of the future.

The center of religious functions was probably the ziggurat, a stepped, pyramid-shaped temple tower faced with baked mud-brick. There are different theories about the origins of the ziggurat, but the most widely held is that it was viewed as a ladder to heaven, with a shrine at the top that could elevate the priests to the level of the gods. Some ziggurats included astronomical observatories. Approximately 32 ziggurats are currently known, divided among Sumer, Babylon, and Assyria.

Militar↑ Practices

The Assyrians, particularly those who ruled during the last 400 years of their empire, have had a reputation throughout history as brutal and ruthless militarists; historians have described war as the "national industry" of ancient Assyria. Indeed the kings' inscriptions detail startling depictions of enemies impaled, flayed, and beheaded. Some historians have argued that the Assyrians were no more barbaric than other nations but rather highly disciplined and efficient administrators. Their army was probably the largest that had existed in the Middle East and Mediterranean until that time, although little specific information exists about its size or organization. In the early years of the empire it comprised primarily peasants and slaves, but it increased in strength under Tiglath-pileser III with his institution of a mercenary force. After a successful military campaign, Assyrian authorities would routinely carry out mass deportations, resettling conquered populations in distant lands in order to weaken their identity and unity and to reduce the chance of rebellion. Assyrian governors would then divide the conquered land into provinces, taxes would be levied, and tribute paid.

During the reign of Tiglath-pileser I, knowledge of the technique of iron smelting spread rapidly. It would be several hundred years before there were sufficient quantities of iron, a metal harder than bronze, to be used widely, but the Assyrians are generally credited with being among the first to use it in weaponry such as swords, armor, and helmets. The Assyrians were also among the first to engage in psychological and siege warfare. Terrifying battering rams sheathed and tipped in metal were used to breach walls; these are often portrayed on bas-reliefs. Chariots were used in battle, and Ashurnasirpal introduced the use of the cavalry squadron to aid them.

Literature

One of the greatest accomplishments of Ashurbanipal was his creation of a royal library at Nineveh, one of the most important sources for the study of Mesopotamia. While it may not have been the first of its kind, the enormous collection of 30,000 cuneiform tablets containing 1,200 to 1,500 distinct texts it is the only one that has survived to this day. It contained copies of ancient Sumerian and Babylonian tablets, including the *Epic of Gilgamesh,* a story that was probably 2,000 years old even then, and letters from the Assyrian king requesting that any valuable tablets in other collections around the empire be copied and added to his library. There were many rooms devoted to subjects such as religion, magic, history, government, geography, science, and poetry. Most of the collection is now in the British Museum in London, England.

Art

Most surviving art of the Assyrians dates to the Neo-Assyrian period. It was mostly unknown until the middle of the 19th century, when Assyrian cuneiform was deciphered and six palaces were partially excavated in a period of less than 20 years.

Excavations of Ashurnasirpal II's northwest palace at Calah began in 1845. The major find was a series of continuous wall friezes, enormous carved stone reliefs that decorated the palace walls. Displaying military campaigns and conquests, royal processions, and lion hunts, these reliefs can be seen as early efforts at narrative in the history of art, although the Assyrians may not have viewed them as art at all but rather as a practical visual record of the king's accomplishments. Many bear inscriptions in cuneiform that supply additional valuable information about the king's activities. Originally some were brightly painted. Enormous stone sculptures, or colossi, featuring a human-headed winged bull and a winged lion that stood as intimidating sentinels at the

doors of the palaces, were also discovered, as were thousands of carved ivories. Excavations at Nineveh around the same time revealed large sections of the palace of Sennacherib, and more than two miles of sculptured slabs were recovered. Most of these are now in the British Museum in London.

In 1988 an Iraqi archaeologist noticed in the floor-tile pattern of a room in the northwest palace of King Ashurnasirpal II at Nimrud an irregularity that had gone unnoticed during a previous excavation. Subsequent explorations beneath the floor revealed four tombs belonging to Assyrian queens that had survived undisturbed since the sacking of Assyria's cities began in 612 B.C.E. More than 80 pounds of gold and silver items and precious stones worked with exceptional richness and skill were discovered, about 1,000 pieces in all. They include a gold crown, earrings, rings, armlets, necklaces, anklets, a diadem, and a headband. The contents of the tombs are regarded as the finest jewelry of the eighth and ninth centuries B.C.E. from any part of the world and a discovery equal in rarity to that of the tomb of Tutankhamen in Egypt. The treasure was displayed briefly in Baghdad in 1989 before being locked away in a vault in the Iraqi Central Bank after Saddam Hussein's invasion of Kuwait in 1990 and the subsequent first Gulf War. The vaults were flooded after the American invasion of Iraq in 2003, but Iraqi investigators later drained half a million gallons of water from the vaults and found the treasure, undisturbed and unharmed.

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Athi

Athi is a term originally used disparagingly by the Maasai to refer to non-Maasai people. The Okiek are sometimes called the Athi.

Atié *See* Attie.

Attie (Akié; Akyé; Atié)

The Attie live north of Abidjan in Ivory Coast. The Attie are often considered to be part of the Lagoon Cluster of peoples, although they are similar culturally to the Anyi and Baulé.

Attuot (Atuot; Atwat)

The majority of the Attuot live in the Upper Nile River region of southern Sudan. They are Nilotes and are closely associated with the Nuer.

Atuot *See* Attout.

Atwat *See* Attout.

Avikam (Brignan; Gbanda; Kwaka; Lahou)

The Avikam are an Akan people of the Ivory Coast's so-called Lagoon Cluster of peoples.

Awi

The Awi are an ethnic group of western Ethiopia. They speak an Agew language and are closely related to the Agaw.

Aws

The Aws were an Arab tribe who lived in the city of Medina (in present-day Saudi Arabia) in the seventh century Muhammad, the "revealer" of Islam, is said to have traveled to Medina to act as mediator in a conflict between the Khazraj and the Aws tribe in 622. Muhammad ultimately solved the conflict by absorbing both tribes into his Muslim community and forbidding bloodshed among them. As a consequence of their early conversion to Islam, both the Khazraj and the Aws were later known as the Ansar, which means "helpers" in Arabic (*see also* Bani Nadir).

Aymaq

The Aymaq are members of a confederation of tribes with an historical homeland in central Afghanistan. Although they can be considered as closely ethnically related to the Hazaras, the fact that they are predominantly Sunni Muslims rather than Shii Muslim, as most of

AZANDE

location:
Central African Republic; Democratic Republic of the Congo; Sudan

time period:
18th century C.E. to present

ancestry:
Unknown

language:
Eastern-Adamawa (Niger-Congo)

the Hazara are, has resulted in their being seen as a separate group.

Azande

The Azande, an ethnic group with several subgroups, live in northeast Central African Republic and neighboring regions of the Democratic Republic of the Congo and Sudan. *Azande* is the plural of *Zande*. The Azande were formerly known as the Niam-Niam.

ORIGINS

The Azande are of very mixed origins. More than 200 years ago, a people known as the Ambomou lived on the banks of the Mbomou River, which forms part of the present-day border between the Central African Republic and the Democratic Republic of the Congo. The Ambomou were dominated by the royal Avongara clan, who led them in a campaign of conquest of neighboring subgroups. This campaign led them into Sudan. Some of the conquered subgroups retained their own languages, but most of them regard themselves as Azande, no matter how much they differ from one another.

LANGUAGE

The Azande language, also called Azande (or Pazande), belongs to the Eastern-Adamawa language group. It is one of the African languages in which plurals and other word changes are made by altering the beginnings of words rather than their endings. There are several dialects, the most important being Dio, Nzakara, and Patri.

HISTORY

Little is known of Azande history before the mid-19th century. It is generally accepted that the ancestors of the Azande migrated into the areas they currently occupy in the 17th century. Arab traders operating along Nile Valley prior to the 19th century would certainly have come into contact with and established trading relationships with Azande elements. By the mid-19th century, when Europeans began to encounter the Azande living in the area of present-day Sudan, they were engaged in long-established slave and ivory trading activities with the Arabs and Egyptians. British and French military campaigns in southern Sudan in the late 19th and early 20th centuries and the subsequent establishment of British colonial control over the area (*see* Sudanese: nationality) had a profound effect on Azande society. The British policy of curtailing the slave trade brought an end to Azande expansion and removed a large part of the income that underpinned their kingdoms.

Azande society was reshaped under colonial control. In the 1920s a civil administration replaced the military administration in Sudan, and the Azande, along with other peoples, were resettled near roads. This policy was partly motivated by a desire to reshape the economic structure of the area and partly by the fact that it made policing the troubled region easier. In the 1940s another economic restructuring program known as the Zande Scheme was put into operation. The objective of the scheme was to improve the economic conditions of the Azande by introducing cotton farming. Traditionally, the Azande had followed a highly diverse pattern of agriculture that included producing corn, millet, cassava, pineapples, bananas, mangoes, and peanuts supplemented by

Azande time line

C.E.	
1700s	Ambomou people conquer neighboring peoples, forging the Azande group in the process.
1885	Belgian king's colony of Congo Free State established. French colony of Middle Congo established.
1894	French colony of Oubangui-Chari established.
ca. 1900	Mani initiation society spreads revolt through Azande lands.
1905	Azande king Gbudwe defeated by British. Azande in Sudan come under control of Anglo-Egyptian forces.
1908	Belgian government takes over Congo Free State after international outcry over human rights abuses and exploitation.
1920s	Rehabilitation scheme resettles Sudanese Azande near roads.
1943	"Zande Scheme" in Sudan sees introduction of cotton as a cash crop; Azande homesteads are reorganized around this.
1955–72	First Sudanese civil war; Azande form part of a separatist coalition in the south of the country.
1960	Belgian and French Congo become independent as Republic of Congo; Central African Republic (CAR) becomes independent (previously Oubangui-Chari colony).
1971	French Congo is renamed Zaire.
1983–2005	Second Sudanese civil war; tens of thousands of Azanded are displaced from southern Sudan.
1997	Zaire is renamed Democratic Republic of the Congo.
2005–08	Sporadic interethnic conflict between Azande and Dinka people in southern Sudan.

See also Congolese (Democratic Republic of the Congo): nationality

hunting. By introducing cotton, which could be sold on an international market, the administrators hoped to provide Azande communities with income that could be used to purchase food and other necessities. The scheme involved the reorganization of Azande settlements around the new requirements of cotton farming and resulted in the loss of many elements of traditional Azande life.

Since the independence of Sudan, the Central African Republic (CAR), and the Democratic Republic of the Congo (DRC) the Azande have been affected by the civil wars fought in these countries. In Sudan in particular, where the Azande are one of the largest ethnic groups in the south of the country, they have been involved in two civil wars. Sudan's first civil war (1955–72) saw Azande elements, along with Lotuko, Madi, Bari, Acholi and, Dinka peoples, engaged in a long and bitter conflict for autonomy against the government. Up to half a million people are believed to have died in this conflict. The Azande were less directly involved in Sudan's second civil war (1983–2005) but suffered from the food shortages and economic disruption that it brought. Although Sudan's second civil war officially ended with a peace treaty in 2005, interethnic conflict in the south of the country continues to the present day. A large number of Sudan's Azande are known to have migrated into the CAR and the DRC to escape the fighting in Sudan.

CULTURE

The Azande once lived by subsistence agriculture, growing corn, millet, sweet potatoes, and peanuts for their own use, raising chickens, and hunting for meat. Since the 1920s, however, Azande life has been radically altered by government relocation schemes that encouraged them to move away from the banks of rivers and streams and attempted to impose territorial boundaries.

In part, these early schemes were to protect Azande homesteads from the tsetse fly, which thrives along riverbanks and is dangerous to cattle and people; the presence of the tsetse fly had made keeping cattle impossible for the Azande. But these schemes were also a way to control the population, and they restricted the freedom of movement that Azande people previously enjoyed. Later schemes altered the way homesteads operated by introducing cotton as a crop grown for cash. This made homesteads less self-sufficient.

An Azande sculpture

Government and Societ

The Azande recognize a king, who is a member of the royal clan. The non-royal Azande are organized into more than 180 clans (several families descended from a common ancestor or ancestors), each organized along the male line, whose members come together for important occasions such as marriages and funerals. This unites what is otherwise a fairly scattered people living in widely separated family groups. These family homesteads, surrounded by the families'

fields, were until fairly recently the basic social unit in terms of the Azande's political and economic structure.

Religion

The Azande believe in an all-powerful god, Mboli, but many also hold parallel belief systems, including reverence for ancestors. Although they know that people die of disease or old age and that crops fail because of drought, the Azande attribute natural events to the work of male witches. They believe that sons inherit witchcraft powers from their fathers, but every Zande is sure that he himself is not a witch and that his male ancestors were not witches either.

When he believes he is being bewitched, a Zande decides on a few likely suspects and consults oracles to find out if his suspicions are correct. The usual method is to put poison on the beak of a chicken and then ask the chicken about a suspect. If the chicken dies, the Zande decides his suspicions are confirmed. If the chicken survives, the Zande asks other chickens about his other suspects. When a suspect is identified, the Zande asks him to stop his witchcraft. Apparently, a witch's power for evil can work without his knowing, so the accused man is grateful to hear what he has been doing, and takes steps to behave like a model citizen.

The Azande also use diviners for finding out about the future. Some Azande are specialists in this art, and people consult them to find out whether the time is right for certain actions, such as planting crops. In cases of dispute, they appeal to the king's diviner, who is regarded as the supreme authority in these matters.

Art

The Azande are famous for the shongo, a multibladed throwing knife. The shongo spins as it flies, so it does the maximum amount of harm to an enemy. Azande smiths make the knives of copper or steel and decorate them with elaborate patterns. Another form of Azande knife is shaped like a sickle, and there is also a dagger-like pattern. These daggers are used not only as weapons but also as money, particularly for bridewealth gifts, which compensate a woman's family for the loss of her labor when she marries. Azande artwork includes carved wooden sculptures that were probably given as gifts by chiefs and were purely works of art. More common were functional items such as boxes made from wood and bark or pottery and used to store honey and other goods. Such box-statues, and other artwork, were often made in the shape of a human or decorated with human features. Yanda figures, used for religious purposes, were made in more abstract human forms.

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Azd

The Azd are an Arab tribe with an historic homeland in Yemen. The Azd are believed to have been one of the original peoples of the ancient Sabaean Kingdom (*see* Sabaeans), which dominated the southern reaches of the Red Sea during the second and first millennium B.C.E. In the third century C.E. many Azd migrated from Yemen. Some of these migrants are thought to have been among the founders of the Christian Ghassanid Kingdom of Syria, which flourished between the third and seventh centuries.

Azeris (Azerbaijanis)

AZERIS

location:
Northwest Iran; southern Caucasus

time period:
First millennium B.C.E. to present

ancestry:
Turkic peoples

language:
Azeri

The Azeris are a large ethnic group concentrated in the north and northwest of modern Iran and in the Republic of Azerbaijan. Today an estimated 75 percent of ethnic Azeris live in Iran, while most of the rest live in the Azerbaijan. It is estimated that in the Iranian provinces of Ardabil, East Azerbaijan, West Azerbaijan, Zenjan, Hamadan, Astara, and Qazvin, the population is about 90 percent ethnic Azeri. The Azeri-dominated provinces of Iran cover about 65,600 square miles, while the territory of the Republic of Azerbaijan is only about 33,400 square miles in area. The Azeri people of Iran are estimated to account for approximately one quarter of the Iranian population, or about 16 million people.

ORIGINS

During the fifth century B.C.E. a state named Atropathena developed in what is now the northern region of Iran. The name Atropathena meant "guarded by fire" in Old Persian. This is thought to have gradually evolved into the name Azerbaijan, or "land of fire," and it is from this region that the Azeris take their name. Although they are commonly referred to as Azeris, they are also known as Azerbaijanis.

The Azeri people have been ruled at various times by Persians, Arabs, Seljuk Turks, Mongols, and Russians. Each new invasion brought with it a wave of migrations and, consequently, changes to Azeri society. Arabs introduced Islam to the region in the seventh century. In the 11th century, during the occupation by the Seljuk Turks, a large number of ethnic Turks migrated into the lands of the Azeri people. The intermingling of the historical Azeri inhabitants of the region with these Turks over several generations led to the development of the unique ethnic group that is the modern Azeri people. Today they form a large ethnically distinct group within Iran, a nation with several well-defined ethnic groups.

LANGUAGE

The Azeri language is part of the Turkic family of languages. Approximately 8 million people in the Republic of Azerbaijan, 32 million people in Iran, and a further 6 million people in the republics of Georgia and Russian Dagestan speak Azeri. The language is also known as Azari, Azeri Turkish, or Azerbaijani Turkish. The Arabic script was introduced to the Azeri people in the seventh century and continued to be used for writing the Azerbaijani language until the 1920s. Three different versions of the Arabic script were used during this period: the basic Arabic script, the Persian-Arabic script, and the Turkic-Arabic script. Although Russian-influenced Azeris have used both the Cyrillic and the Roman alphabets, in Iran the Azeri language has always been written in a version of the Arabic script.

HISTORY

During the first millennium B.C.E., the Azeri Kuti tribe defeated the Akkadian rulers of the Babylonian Empire. For almost 100 years they controlled the former Akkadian lands, extending their influence from the Tigris River to the Iranian plateau. By the sixth century B.C.E., however, the lands of the Azeri peoples had been conquered by a number of different tribes. Scythian tribes occupied the north, Khazars controlled the eastern region, and the southwestern area was ruled by the Medean state. In the third century B.C.E. the Iranian Sassanid Empire took control of the lands of the Azeri people. This Iranian dominance continued until 642 when the Arabs conquered the region and introduced Islam to the Azeris. By the 11th century the Arab-dominated Abbasid Empire was losing control in the region and the Seljuk Turks swept into power. This period was marked by the mass migration of Turks into the predominantly ethnically Azeri lands.

The area of greater Azerbaijan was divided into regions known as *khanates,* with each having varying degrees of autonomy. During the

Azeris time line

B.C.E.	
First millennium	Azeri Kuti tribe defeats the Akkadians and rule territory that extends as far east as the Iranian plateau.
Seventh–sixth centuries	Azeri lands are conquered and ruled by the Medean state.
C.E.	
642	Islam is introduced to the Azeris by their Arab conquerors.
11th century	Seljuk Turks conquer the Azeris.
1236–42	Mongol invaders rule over the Azeris.
1501–26	Shah Ismail, founder of the Safavid dynasty, unites the Azeri *khanates*.
1813–28	Azeri homelands are divided between Russia and Iran.
1918–25	Many Azeris migrate from the newly independent state of Armenia to Turkey following violent clashes with Armenian nationalists.
1946	A second wave of Azeris migrate to Turkey from Iran after a Soviet-backed Azeri state founded in northern Iran is suppressed by Iranian troops.
1989	Ali Khamenei, an ethnic Azeri, becomes supreme leader of the Islamic Republic of Iran.
2006	Many Azeris are arrested in the Iranian city of Tabriz at an Azeri gathering held to celebrate the introduction of Iran's first democratic constitution in 1906.

Sattar Khan (1868–1914), an Iranian of Azeri descent who was a prominent figure in the Iranian constitutional revolution of 1906.

16th century the Safavid dynasty from Azerbaijan rose to prominence. Shah Ismail, who ruled from 1501 until 1524 and was the founder of the dynasty, succeeded in uniting the diverse Azeri *khanates* and incorporating them into his expanding empire. However, by the mid-16th century the region was engulfed in a war between the Ottoman, Russian, and Iranian Empires.

Conflict between the Russians and Iranians (*see* IRANIANS: NATIONALITY) over this region of the world continued to affect the lives of the Azeri people until the recent past. Two treaties in the early 19th century between the Iranians and the Russians formalized the division of the Azeri people. The peace treaties of Gulistan, signed in 1813, and Turkmenchai, signed in 1828, resulted in two thirds of the

lands occupied by the Azeri people being included in the Iranian state, while the rest was incorporated into the Russian Empire.

The modern history of the Azeri people is split between the history of Iran and that of the Soviet Union. In 1918, following the defeat and collapse of the Ottoman Empire in World War I, an independent Republic of Azerbaijan was declared in the Caucasus region. Its independence was short lived however. The Red Army of Soviet Russia invaded in 1920, and the lands of the northern Azeri's were forcibly incorporated into the Union of Soviet Socialist Republics (USSR).

In 1945, following the end of World War II, Iranian-ruled Azerbaijan also declared itself a republic. This bid for autonomy lasted only a year before Iran reasserted its dominance. After the Islamic Revolution of 1979 in Iran, Azeri nationalism increased. However, the central government decided to limit the freedom of the Azeri people, and restrictions were placed on publishing Azeri literature and on the activities of Azeri cultural groups. To the present day the Azeri language is banned from use in Iranian schools, courts, government organizations, and the armed forces.

CULTURE

The Azeri homeland is situated on the border of the European and Asian worlds, and Azeri culture has been influenced by both. Northern Azeri culture is closely related to Russian and eastern European traditions, while southern Azeris fall predominately within the Turkic and Iranian sphere of cultural influence.

Econom▲

For most Azeri people in Iran, agriculture is their predominant way of life. The north and west of Iran, where the highest concentration of Azeris live, is the most agriculturally productive part of the country. The main crops are fruit, rice, and cereals such as wheat and barley. The Azeri people are also known for their carpet-making skills, and copper ore is also mined in the area.

Government and Societ▲

The Seljuk Turks introduced a political and economic structure to the region that lasted in some form until the 20th century (*see* SELJUKS). Under this system the right to rule certain territories, called *khanates,* was granted by Seljuk Turk overlords to loyal supporters. The chieftains of these *khanates* had virtual autonomy over their land. In exchange they were required to provide the overlord with military forces when needed.

During the medieval period, many rulers tried to unite the *khanates* to form a cohesive state, but most were unsuccessful. The first Safavid ruler, Shah Ismail, did succeed in uniting the *khanates,* however, and established an empire initially centered on the province of Ardabil and then Tabriz. This unity did not last long after his death, despite the fact that the Safavids nominally ruled over the Azeri people until 1722. By the 20th century the *khanate* system was no longer in use, since the Azeri people and their homeland were divided between the Russian and Iranian empires.

Azeris are as active in modern Iranian political life as any other ethnic group in the country. The only way in which they are restricted in public life is through a prohibition on the open promotion of the Azeri language or Azeri nationalism. Many Iranian clerics have been Azeri, and Azeris are found at all levels of government in Iran. Despite this, however, numerous movements have called for autonomy or independence. There has been an Azeri national liberation consciousness in Iran for almost 100 years. Various movements have called for territorial autonomy. Examples include movements led by Sattarhan (1908–09), Hiya bani (1920), and Pishevari (1945–46). Since the Republic of Azerbaijan gained independence after the collapse of the Soviet Union in 1991, the Azeri national independence movement has grown in Iran. Some have called for the unification of the Iranian provinces with the Republic of Azerbaijan or the incorporation of Azerbaijan into the Islamic Republic of Iran.

Art and Architecture

The Azeris are traditionally skilled craftsmen and artisans. Examples of Azeri metalwork, pottery, and weapons, such as daggers, axes, belts, and bronze adornments, have been found dating back almost 5,000 years. They are also renowned carpet makers. Remains of a *palaz* (a type of carpet without a pile) and other carpets dating from the first to the third centuries B.C.E. have been discovered during archaeological digs in the Azeri provinces of Iran. There were famous carpet-making schools throughout Azeri lands, including those in the cities of Baku, Shirvan, Gandja, Gazakh, Nagorny Karabakh, and Tabriz.

Literature

Folk songs and dances have always been popular in Azeri culture. Poetry also has an important place in the art and culture of the Azeris. A form of lyrical poem known as a *qasida* was popular in the early medieval period, and the *qasidas* of the 12th-century Azeri poet known as Khaqani are still famous in the Azeri homelands today. The Mongol invasion in the 13th century brought with it a new form of lyrical poetry, known as the *ghazal,* that includes rhyming couplets. The *ghazal* continues to be appreciated in Azeri society to the present day. The Azeris have a strong theatrical tradition. Performances reflect the people's daily activity, as well as rituals and wedding traditions. They are generally short plays with a moral message.

Religion

By the first millennium B.C.E. the Azeri people were followers of the Zoroastrian religion. This dualistic faith was based on the perceived conflict between good, represented by Ahura Mazda (or Ormuzd), the god of light, and evil, embodied by Ahriman the spirit of darkness. Zoroastrianism was founded by an Iranian prophet named Zoroaster. During the period of the Atropathena state early in Azeri history, it is thought that the Azeris constructed the Zoroastrian shrine known as the Throne of Solomon (Takht-i-Suleyman). Built near the modern city of Takab in the western Azerbaijan region of Iran, Takht-i-Suleyman includes a Zoroastrian fire temple and a temple to the goddess Anahita. It is one of the oldest and most sacred sites connected with the Zoroastrian faith, and in 2003 it was added the United Nations list of World Heritage Sites.

Zoroastrianism continued to be the main faith of the Azeri people until they were introduced to Islam in 642 by their Arab conquerors. The original Arab conquerors of the Azeris were followers of the Sunni branch of Islam, and this is the faith they passed on to the Azeris. In the 16th century the Safavid ruler Shah Ismail, who also ruled over the Azeri homelands, proclaimed Shii Islam as the official faith of his dominions. His clan first rose to power as protectors of a Sufi shrine in the Azeri city of Ardabil; however, he later became a proponent of Shii Islam. Shah Ismail is revered as a great religious leader and remembered for his amalgamation of Sufi ideology with the ideas of Shii Islam. There is no evidence that he carried out a program of enforced conversion, but Shii Islam is the religion of the majority of Azeri's today, something they share with the rest of the people of Iran.

Although they are one people with a common language and a shared history, the Azeris have lived for the past two centuries as two communities separated by the national borders of mutually hostile nations. The Azeris who lived on the Russian-dominated side of this divide have become largely secular, while those on the Iranian side have tended to retain their Islamic faith. With the gradual opening up of the borders between these two communities at the end of the 20th century, there has been a growing interest on both sides about the culture and traditions of their compatriots. Azeris in Azerbaijan, who enjoy a greater degree of political freedom, have encouraged Azeri nationalism within Iran, while an increased awareness and interest in Islam has been fostered among some Azerbaijanis by their contact with Iranian Azeris.

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B

Baboute *See* Bafou.

Babylonians

The Babylonians were a Semitic people (*see* Semites) who built one of the great empires of the ancient world in the land known as Mesopotamia—the territory that lies between the Tigris and Euphrates Rivers (in present-day Iraq). Mesopotamia was one of the first places in the world to develop an urban and literate civilization. The wealth of the city states that developed in Mesopotamia made them attractive targets for nomadic raiders. The Babylonians also started as invaders, but unlike others, they settled and built on the cultures that had preceded theirs, specifically the civilizations of Akkad and Sumeria. The Babylonians shaped an empire greater in extent than any that had been seen in the Western Hemisphere before, and their culture became an integral part of the development of the region for more than a thousand years.

ORIGINS

Historians believe that the people who founded the Babylonian Empire migrated into southern Mesopotamia, possibly from the Arabian Peninsula, in around 1900 B.C.E. Some sources call these people the Amorites. They captured the city-state of Babylon, which is believed to have been built by the Akkadians several centuries before, probably on the site of an even older settlement. Its ruins lie near the modern city of al-Hillah on the banks of the Euphrates River in Iraq about 60 miles south of Baghdad. At first the new rulers of Babylon had little power or influence beyond the immediate surroundings of the city, but over centuries Babylon became the capital of a powerful empire. The name *Babylon* is derived from the ancient Greek name for the city, which is in turn derived from *Babilu,* the old Akkadian name for the city meaning "gateway of the gods." The Babylonians referred to themselves as "Mat Akkadi" in their own language, Akkadian.

The earliest surviving mention of Babylon is in an inscription from the reign of Sargon the Great, the Akkadian ruler who conquered the Sumerian city-states in the 24th century B.C.E. and built the region's first empire. This predates the conquest of Babylon by the Semitic Amorites by about 500 years.

LANGUAGE

The Babylonians spoke a dialect of Akkadian, a Semitic language related to modern Arabic and Hebrew. As Babylon asserted its dominance over southern Mesopotamia, Akkadian replaced Sumerian as the language of trade and, eventually, as the everyday language of the people. A different dialect of Akkadian was also spoken in the Assyrian Empire, which came to dominate northern Mesopotamia and was Babylon's greatest rival. By about 1400 B.C.E. Akkadian had become the language of international diplomacy, and texts from this period written in Akkadian have been found

BABYLONIANS

location:
Mesopotamia

time period:
1900–500 B.C.E.

ancestry:
Semitic; Amorite; Kassite; Elamite; Chaldean

language:
Akkadian

at archaeological sites across the ancient world from Egypt to Turkey. Akkadian remained in use until the third century C.E. No other language of the region is thought to have had such a lengthy period of use.

HISTORY

There are two significant periods in the history of the Babylonians separated by many centuries. The first Babylonian Empire was established in around 1800 B.C.E. and was conquered in 1600 B.C.E. This period of Babylonian history is referred to as the Old Babylonian period. A second or "new" Babylonian Empire developed almost a thousand years later in the seventh century B.C.E. and persisted for about a century. This later period of Babylonian history is referred to as the Neo-Babylonian Period.

Old Babylonian Period

Babylon came to prominence under the rule of its sixth Amorite king, Hammurabi. Regarded as one of the greatest and most influential rulers of the ancient world, Hammurabi is thought to have come to the throne of Babylon in about 1792 B.C.E. Hammurabi's predecessors had managed to build the beginnings of a kingdom by conquering a handful of neighboring city-states, but Babylon was still surrounded by more powerful neighbors. After a protracted battle for dominance with a neighboring kingdom centered on the city-state of Larsa, Hammurabi was able to extend his influence over the majority of the southern portion of Mesopotamia. Following his success in the south, Hammurabi turned his attention north and, within a few years, had attained mastery over all of Mesopotamia. It is possible that much of this was achieved through political maneuvering and diplomacy rather than outright war.

Under Hammurabi's successors Babylon's influence extended as far as the eastern shores of the Mediterranean Sea, and the Babylonian Empire remained efficient and strong for almost 150 years. However, the empire had no natural borders and faced constant incursions from raiders and ambitious neighbors who were keen to seize plunder and productive agricultural lands. In about 1595 B.C.E. the Hittites invaded Mesopotamia and conquered the city of Babylon. The last king of Hammurabi's dynasty, Samsuditana, was overthrown and the Old Babylonian period came to an end.

Kassite Period

Despite having been conquered, Babylon remained a powerful and influential city in Mesopotamia and the broader region. The Kassite people, who are thought to have originated in the Zagros Mountains of Iran, quickly took control of Babylon following its defeat by the Hittites in about 1595 B.C.E. By about 1475 B.C.E. the Kassites had essentially replaced the old ruling class of Babylon, adopted much of their culture, and administered much of the same territory of the former Old Babylonian Empire. The Kassites had considerable respect for the achievements of the Babylonians, which represented the peak of cultural, economic, and political development at that time. Far from disassembling the civilization that they had inherited, they built on and consolidated the successes of Hammurabi and his dynasty. Over the four centuries of Kassite rule in Babylon, southern Mesopotamia became a stable and unified state—so much so that southern Mesopotamia came to be known as Babylonia and was regarded as the center of civilization for more than a thousand years.

By the closing years of the Kassite period the Kassites themselves had almost disappeared as a distinct ethnic group. They had been largely absorbed by intermarriage into the leading families of Babylon, and the last rulers of the dynasty had Akkadian rather than Kassitic names. The Elamites, a people from the lowland region of southwest Iran, supplanted the Kassites as rulers of Babylon in the 12th century B.C.E. Nevertheless Babylonian civilization

Babylonians time line

B.C.E.
ca. 1900 Semitic peoples, possibly known as the Amorites, migrate into Mesopotamia and capture the city-state of Babylon.
ca. 1792–50 Reign of Hammurabi, the sixth Amorite king of Babylon. Founding of the Old Babylonian Empire
ca. 1595 The last king of the Old Babylonian Empire, Samsuditana, is overthrown by Hittite invaders.
ca. 1500–1100 Kassite kings rule Babylon. Babylonia emerges as a unified state in southern Mesopotamia.
ca. 1100 Elamite kings establish new dynasty in Babylon.
ca. 689 Sennacherib, ruler of Assyria, destroys the city of Babylon.
ca. 627–605 Reign of Nabopolassar, the first Chaldean king of Babylon. Founding of the Neo-Babylonian Empire
539 Cyrus the Great, Achaemenid ruler of Iran, conquers Babylonia ending the Neo-Babylonian Empire.

continued essentially uninterrupted, and Babylonia remained a largely unified whole.

Neo-Babylonian Period

For much of the first half of the first millennium B.C.E., Babylonia was dominated, although not actually conquered, by the Assyrian Empire, which had emerged in northern Mesopotamia. Babylonians and ASSYRIANS spoke dialects of the same language, Akkadian, and shared many other aspect of culture. Babylon was still regarded as a holy city and a symbol of civilization, so much so that Assyrian kings usually sought to gain the favor of the city and the recognition of its influential priests rather than conquer it militarily. Nevertheless, Assyria was the dominant power of the period and was able to diffuse or defeat numerous Babylonian uprisings. In 689 B.C.E., for example, the Assyrian ruler Sennacherib captured and severely damaged the city of Babylon at the culmination of a long campaign against a Babylonian rebellion.

In 627 B.C.E., however, the situation changed. Nabopolassar, a Chaldean who had served in the Assyrian army, ejected two governors who had been sent by the Assyrian king to rule Babylon and founded a new independent Babylonian kingdom. Nebuchadrezzar II, who succeeded Nabopolassar in about 630 B.C.E., ruled in Babylon for more than 40 years and reestablished Babylonia as the dominant power of the region. The dynasty founded by Nabopolassar is often known as the Chaldean dynasty because he and his descendants originated from a region on the southern coast of Mesopotamia known as Chaldea.

The Neo-Babylonian Empire persisted for almost a hundred years before Babylon was conquered by Cyrus the Great, the Achaemenid king of Iran, in 539 B.C.E. Babylon never again emerged as an imperial city, and its position as a sacred city gradually waned under the influence of its new rulers from the east.

CULTURE

Economy

The land between the Tigris and the Euphrates Rivers is highly fertile, and Mesopotamia is thought to have been one of the first places in the world where the cultivation of crops was developed. Agriculture was highly advanced by the Babylonian period. The peoples of southern Mesopotamia grew a wide range of fruit and grain crops. The Greek historian Herodotus, who lived in the fifth century B.C.E., wrote of Babylonia that "the fertility of the grain fields is such that they normally produce crops of two-hundredfold, and in an exceptional year as much as three-hundredfold." Another source of wealth came from tolls that were levied on trade passing along the Tigris and Euphrates Rivers. These two waterways were the principal arteries of trade for much of western Asia at the time. There was also a lucrative trade in textiles and tin, which were exchanged for gold and silver from Anatolia. While there is no evidence of money being used until the sixth century B.C.E., standardized measures of silver and gold were used by the Babylonians to pay for goods and services throughout Mesopotamia.

Government and Society

Hammurabi, the architect of the first Babylonian Empire, is also known as one of the first rulers to have instituted a set of written laws. The Laws of Hammurabi (also known as Hammurabi's Code) are known today because they were found carved on a stone monument that was uncovered by archaeologists in the ruins of the city of Susa in Iran. The monument, known as a stele, had been taken there by the Elamite rulers of Babylon hundreds of years after Hammurabi's death. The monument can be seen today in the Louvre Museum in Paris, France. Archaeologists have since discovered similar law codes predating Hammurabi's Code that were produced by Sumerian rulers.

Hammurabi's Code consists of 284 laws inscribed in cuneiform script. The laws were written in Akkadian, the everyday language of the population, and displayed in a public place so that any literate person could read them. They set out a strict and retributive form of justice, including punishments for bribery, theft, damage to property, and dishonesty. They also indicate a sharp division between classes, setting out harsher punishments for offences against nobles and priest than for ordinary people. They note that while women were allowed to own businesses and property, they were also expected to stay in their husband's home and be dependent on him. The laws also record business practices of the day, with legislation for property rights, business loans and contracts, and wages for workers.

Technologies

Babylonian religious beliefs included a complex system of astrology, and Babylonian priests were able to map and track changes in the night sky with great accuracy. They knew

The Ziggurat of Ur as it may have appeared in the 21st century B.C.E. Ziggurats were great temples in which the gods were believed to reside; only priests were allowed on the ziggurat. This ziggurat was built by the Sumerians but temples of the same style were also important in Babylonian culture.

the motions of the moon and the visible planets and were able accurately to predict eclipses and conjunctions. They created one of the earliest catalogues of the night sky and used their knowledge to develop a sophisticated calendar. Babylonian astronomers were also among the first to develop a system of mathematics to aid their calculations.

Irrigation technology was also developed in Babylonia, both to increase crop yields and to provide fresh water to urban centers. Bitumen (a naturally occurring thick heavy tar) was used to waterproof canals and plug holes in waterways. Some wealthy households even had separate bathhouses. These rooms, about 15 feet square, had brick floors that were overlaid with bitumen (a naturally occurring thick heavy tar) and powdered limestone providing a waterproof surface. The floors sloped slightly into the center and the water was carried out of the building through channels made from waterproof tiles.

The Babylonians invented the seeder plough, a technology unknown to the Greeks and the Romans centuries later. When the seeder plough was introduced into Europe in the 19th century, it contributed to an increase in productivity of about 50 percent.

The predominant form of transport for the people of Babylonia was the four-wheeled chariot. Boats were also used in order to trade goods up and down the main rivers of the region.

Art and Architecture

The Babylonians were prolific builders and sculptors. The cities of Mesopotamia were the first urban centers in the world, and the Babylonians spent a large proportion of their wealth on enlarging and enhancing them. The city of Babylon itself was continuously redesigned and rebuilt over hundreds of years. Much of the city was destroyed in 689 B.C.E. by the Assyrian ruler Sennacherib, but it was later remodeled and expanded during the Neo-Babylonian period. By the start if the sixth century B.C.E. Babylon was certainly one of the most sophisticated and richly decorated cities in the world and may well have been the largest. According to the Greek historian Herodotus, Babylon was built on both banks of the Euphrates River and enclosed by two massive walls. The river itself ran through gaps in the northern and southern walls. Herodotus reports that the outer fortification had a circumference of 56 miles, meaning that it enclosed an area of more than 200 square miles. Other ancient authors suggest similar statistics.

Although no archaeological evidence of the legendary Hanging Gardens of Babylon has been discovered, they were known throughout the ancient world as an architectural wonder on a par with the great pyramids of Egypt. It is thought that they were created by planting trees and flowering plants on the steps of a large ziggurat and that a sophisticated irrigation

system was used to keep them lush and green. According to legend, the gardens were built by Nebuchadrezzar to please his wife because she missed the mountainous region from which she originated.

Literature

The *Epic of Gilgamesh*, a tale about the adventures of a Sumerian hero, believed to be perhaps the world's oldest surviving piece of literature, probably began as series of legends in Sumerian culture. It was later absorbed by Akkadian and Babylonian culture and embellished over the centuries. The most complete version of the epic known today is written in Akkadian on a set of clay tablets uncovered by archaeologists from the library of the seventh-century B.C.E. king of Assyria, Ashurbanipal. This version is believed to have been composed between 1300 and 1000 B.C.E. and is written in the Babylonian dialect of Akkadian.

Religion

The Babylonians believed in a complex pantheon of gods, many of whom were believed to interfere directly in the affairs of humanity. The Babylonians inherited much of the belief systems of the Akkadian and Sumerian cultures that had preceded their own, and new deities were introduced over the centuries as Kassite, Elamite, and Chaldean dynasties came to power in Babylon.

Under the reign of Hammurabi, the first king of the Old Babylonian Empire, the god Marduk became the most important deity. Marduk, who may have begun simply as the patron god of the city of Babylon, superseded the older Sumerian god Enlil as the father or chief of the pantheon. The cult of Marduk incorporated many of the attributes of Enlil. While Marduk was initially worshiped only in Babylon, by the 14th century B.C.E. he had been recognized in other city-states in the region.

In the Babylonian creation myth Marduk brought order to the earth and created human beings after defeating the monster Tiamat—an embodiment of chaos. The temple of Marduk in Babylon was known as the Esagila, and during New Year celebrations it was believed that the gods of the other cities traveled to Babylon to pay him homage. Marduk was believed to reside in the great Etemenanki ziggurat in Babylon, which represented the point at which heaven touched the earth. Etemenanki is thought by some scholars to be the tower of Babel referred to in the Hebrew Bible.

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Bache *See* Rukuba.

Bactrians

The Bactrians were an ancient people of central Asia. The Bactrian homeland lay in the mountainous northern region of present-day Afghanistan and southern portions of neighboring Tajikistan and Uzbekistan.

The earliest known civilization to arise in the area developed during the second millennium B.C.E. and was built on the wealth accumulated by controlling trade that flowed along a portion of the Silk Road. In the sixth century B.C.E. Bactria was conquered by the Achaemenid Empire, and in the fourth century B.C.E. the army of Alexander the Great conquered the area during campaigns against the Persians. In the centuries after the death of Alexander, a Greco-Bactrian kingdom emerged with an aristocracy made up of Bactrian nobles and the descendents of Greeks who had settled in the area following Alexander's victories. At its height in the second century B.C.E., the Greco-Bactrian kingdom controlled much of the territory between the Caspian Sea in the west and the western end of the Himalayan Mountains in the east. This territory included much of the north and east of present-day Iran.

By the end of the second century B.C.E., the Greco-Bactrian kingdom had been largely overrun by the Kushans, and the Bactrians themselves slowly disappear from the historical record after this time.

Badiu

The Badiu inhabit the interior of the Cape Verdean island of São Tiago. They are descendants of runaway slaves who sought refuge on the isolated island. The Badiu speak a Creole language called Crioulo.

BAGGARA

location:
Sudan

time period:
18th century C.E. to present

ancestry:
Arabic; Black African

language:
Arabic (Afro-Asiatic)

Bafia

The Bafia are a BANTU people living in central Cameroon. They migrated into that region under pressure from FULANI to the north.

Bafou (Bafut; Baboute; Bute; Nbule; Voutere; Wute; Vute)

The Bafou are a BANTU people who live in the forested regions of southern Cameroon.

Bafut

See BAFOU.

Baganda

See GANDA.

Baggara time line

C.E.	
ca. 1000s	Bedouin enter North Africa from Arabia.
1500s	Baggara ancestors migrate into present-day eastern Sudan.
1700s	Baggara settled in present-day southern Sudan.
1821	Trade routes opened from north to south Sudan.
1840s	Arab slave trade develops; Baggara active as traders.
1881	Muhammad Ahmad declares himself "Mahdi."
1882	Anglo-Egyptian forces conquer Sudan.
1882–83	Mahdist revolution overthrows Anglo-Egyptian rulers.
1885	Mahdists take Khartoum. Abdullah ibn Muhammad succeeds Mahdi as *khalifa*.
1898	Anglo-Egyptian force conquers Mahdist State; Khalifa killed.
1955	First civil war between south and north Sudan begins.
1956	Sudanese independence.
1972	South granted regional autonomy; civil war ends.
1983	Sudan adopts sharia (Islamic holy) law against wishes of non-Muslim south; civil war erupts.
1985	Government begins training and arming Baggara militia.
1988	Formation of Baggara Popular Defense Front (PDF)
1990s	PDF accused of "ethnic cleansing" of Nuba people.
2000	PDF and other Baggara groups have achieved local peace settlements.
2003	Darfur conflict begins in western Sudan. Some Baggara are recruited as members of the so-called Janjaweed militia, which is unofficially supported by the government in its conflict against rebel groups.
2004	Darfur conflict spills into neighboring Chad when Janjaweed fighters pursue refugees from the fighting into Chadian territory.
2007	United Nations sanctions the deployment of a large multi-national peacekeeping force in Darfur.
2008	Sudan and Chad sign a peace agreement.

Baggara (Baqqara)

The Baggara live across a wide belt of north Africa stretching from Lake Chad to the Nile Valley. Baggara populations are found in Sudan, Niger, Chad, Cameroon, Nigeria, and the Central African Republic. The Baggara are descended from BEDOUIN and black Africans with whom the Bedouin intermarried. There are more than 1 million Baggara divided into more than 20 subgroups; some of the major subgroups are the MESSIRIYA, Habbania, and REIZEGAT of Darfur province and the HUMR of the Bahr al Arab region.

ORIGINS

Bedouin ARABS are thought to have entered North Africa from southwest Asia sometime after or during the 11th century C.E. By the 18th century, the descendants of these Bedouin, who became the Baggara, were settled in present-day southern Sudan.

LANGUAGE

The Baggara speak a dialect of Arabic.

HISTORY

Some Muslims believe that a holy person, the Mahdi, will one day come to earth as a savior and liberator. In 1881, a religious leader called Muhammad Ahmad announced that he was the Mahdi, and in 1882 he led a revolt against the British and Egyptian conquerors of Sudan. His armies won several spectacular victories and drew much of their support and troops from the Baggara. After his death in 1885, the Mahdi was succeeded by a Baggara man called Abdullah ibn Muhammad, who was called the *khalifa* (successor). Under the *khalifa,* the Mahdist State expanded and the Sudanese were united. Although the *khalifa* lead the Mahdist armies with great success, they were eventually defeated, and the *khalifa* was killed by an Anglo-Egyptian force in 1898.

In 1983, the Sudanese government adopted sharia (Islamic holy) law against the wishes of the mainly non-Muslim south. Long-standing animosities between the north and south erupted in a civil war between government troops and southern-based rebels. Although living in the south, the Baggara have aligned themselves with their fellow Muslims in the north. This has meant that they are at war with many of their neighbors—in particular, the NUBA.

The Baggara began organizing themselves for operations against the Nuba as early as

1984. In 1985, rebels attacked a Baggara village in the Nuba Hills. The government responded by beginning its policy of supplying arms and military training to the Baggara groups. One branch of these local militias was organized into the Popular Defense Force (PDF) by the government in 1988. Since then, the Baggara militias have fought many battles against the rebels, often alongside government troops. They have also been accused of burning and looting Nuba villages and killing Nuba civilians. During the 1990s, the PDF was heavily involved in the government's policy of "ethnic cleansing" against the Nuba people. Despite many ceasefires, the civil war continues and many ordinary Baggara are caught between government troops, rebels, and their own militias.

CULTURE

Most Baggara are cattle herders, and some men—only men own cattle—have herds several thousand strong. The land they live in is largely savanna (grasslands with a few trees and shrubs) and lies between the semidesert Sahel to the north and the seasonally swampy Sudd to the south. The Sahel does not always have enough rain to support cows, and the presence of disease-bearing tsetse flies and mosquitoes in the Sudd prevents cattle rearing. Thus, during the summer rains, the Baggara and their herds move north to benefit from seasonal pastures. The Baggara temporarily settle and grow crops of sorghum and cotton, which is sold for cash. As the rainfall gets heavier, mosquitoes and tsetse flies flourish and the men move farther north with their herds, leaving the women to continue cultivating the crops. A few weeks later, the women and children join the men. When the northern grasslands become parched, the Baggara move back to harvest their crops. During the dry season, they move farther south—the mosquitoes and flies are far less numerous at this time of year—to seek water and pastures.

Some men travel abroad for a year or two and work in various industries. The money earned is often used to pay their children's school fees or to buy more cattle. Improvements in cattle rearing and greater access to veterinary care have meant that the loss of cattle through disease has decreased. The Baggara have, therefore, been able to amass larger herds. Also, in order to better control the Baggara, the Sudanese government has adopted policies to encourage them to settle down, including boring of water holes and making school education compulsory for children. Larger herds, combined with more settled lifestyles, have put a great strain on the fragile semidesert and savanna environments. Overgrazing of the land is fast becoming a severe problem. These changes have threatened the seminomadic lifestyle of the Baggara, which is ideally suited to an environment of scarce water resources and little vegetation.

Government and Societ

Each group has a leader called a *nazir,* an Arabic word meaning "overseer." A large group may have two *nazirs*. The *nazir* acts as the official link with the Sudanese government. Every group also has several lesser officials called *omda,* who each look after a particular section. The *omda* are responsible for collecting taxes and settling disputes.

The basic domestic unit is a woman and her young children, with an associate male such as the husband—who may have more than one wife, and therefore household of which he is a part. Married women control the domestic finances and earn significant amounts of money from the sale of milk to cheese factories and of butter and yogurt at markets.

When a Baggara man marries, he gives his new wife's parents a gift of cattle, the bridewealth. By custom, his first wife is usually a cousin. A man can have several wives if he is rich enough to support them, but all wives should be treated equally.

Religion

The majority of Baggara are Muslims. Many Baggara men make the pilgrimage (hajj) to Mecca, often staying for a few years to earn some money.

Bagirmi

Originally comprising a historical state, today's Bagirmi are a multiethnic society made up of Arab, Barma, and Fulani peoples and their descendants. Bagirmi people live in southern Chad along the Chari River from roughly N'Djamena, the capital city, to Bousso. The Bagirmi regional capital is Massénya, also on the Chari River. Arab Bagirmi speak Arabic, which is one of Chad's main languages, Fulani Bagirmi speak Fulfulde, and the Barma speak Tar Barma—a Central Sudanic language related to that spoken by the Sara.

The first Bagirmi king, Dala Birni, founded the Bagirmi kingdom in the early 16th century. By the start of the 17th century Bagirmi had

BAHRAINIS: NATIONALITY

nation:
Bahrain (Al Bahrayn); Kingdom of Bahrain

derivation of name:
From an Arabic term meaning "two seas"

government:
Constitutional monarchy

capital:
Manama

language:
Arabic is Bahrain's official language, although English is also widely spoken.

religion:
Over 80 percent of the population are Muslim (both Sunni and Shia). Christians make up about 10 percent, while other religions, including Hinduism, are followed by the remaining 10 percent (most of whom are immigrant workers from South Asia).

earlier inhabitants:
Assyrians; Babylonians; Greeks; Persians; Portuguese

demographics:
About 62 percent of the population are ethnic Arabs. The other 38 percent is made up of a diverse mix of other Middle Eastern peoples, European, Americans, and South Asians.

become an Islamic state and for much of the following two centuries jostled for power with the larger states of Borno to the northwest and Wadai to the northeast. At times Bagirmi was part of the Borno Empire, but in the late 18th century the Bagirmi rejected Borno's overlordship.

Bagyi *See* Gbagyi.

Baham

The Baham belong to the Bamileke kingdom, or chiefdom, of the same name. The Bamileke are large ethnic group of west Africa.

Bahrainis: nationality (people of Bahrain)

GEOGRAPHY

Bahrain is a small nation occupying a group of islands in the Persian Gulf. With a total area of just 260 square miles, it is the smallest nation in the Middle East and one of the smallest nations in the world. The largest island of the group, known as Bahrain Island, accounts for more than 80 percent of the country's area. There are at least 30 other islands in the group, of which only a handful are large enough to be habitable. Lying about 15 miles off the coasts of Saudi Arabia and Qatar, this is a generally arid and low-lying archipelago. More than 90 percent of the available land is classified as desert, and the highest point is just 400 feet above sea level. A narrow strip of fertile land is found around the northern coast of Bahrain Island, and the island of Nabi Salah is well irrigated with fresh water springs that allow the growth of extensive date palm groves. A causeway, first built in 1929, links the largest island with the second largest, Al Muharraq. A much longer causeway completed in 1986 continues from Al Muharraq to the mainland of Saudi Arabia, providing a vital transport link. Bahrain's capital, Manama, is located on the northeastern tip of Bahrain Island, and most of the nation's industry and population is clustered around the same coastal area.

INCEPTION AS A NATION

There is evidence of human habitation on the islands of Bahrain dating from at least the third millennium B.C.E. The society that occupied these islands at this early date is usually referred to as the Dilmun or Telmun civilization. The thousands of stone burial mounds built by these people still visible across the islands are the most enduring sign of their culture.

The prime location of these islands in the shallow waters of the Gulf of Bahrain has made them a natural focus for trade in the region. Over the centuries they have been occupied or brought under the influence of the great powers of the region such as the Assyrians, the Babylonians, the Greeks, the Persians, and the Muslim Arabs. From the seventh century, the time of the rise of the Muslim empire, until the 16th century, the term *Bahrain* referred to the entire coastal region from the city of Basra in the north (in present-day Iraq) to present-day Oman in the south. In the early 16th century the Portuguese came into conflict with the Ottoman Empire throughout the Persian Gulf as they sought to expand and protect the new trade routes they had pioneered between Europe and India. A Portuguese force invaded Bahrain Island in 1521 and took the territory after a bloody campaign. After 80 years of oppressive rule, the Portuguese on the island were defeated and expelled by an uprising of the local people. In 1602, Persian rule was extended over the archipelago as it became part of the Safavid Empire.

People of the Al Khalifa clan of the Bani Utub tribe invaded Bahrain Island in about 1783. They were part of a migration that had been under way for decades as the Bani Utub, who originated in the arid Najd region of the central Arabian Peninsula, moved to the more fertile coastal regions. As part of the same migration, other Bani Utub clans had established themselves in present-day Kuwait and Qatar. Ahmed al-Fateh became the first Al Khalifa ruler of Bahrain, and the Al Khalifa family has remained in power more or less continuously to the present day.

In 1820 the Al Khalifa shaykh signed a general peace treaty with the British, and this was extended in 1861 in an agreement that gave control of Bahrain's foreign and military policy to Britain. This agreement was similar in character to those made by the British with Kuwait and other Persian Gulf States at the time. Control of coastal territories such as Bahrain provided security for British trade and naval operations in the area, and British protection gave the Bahraini ruling family, and the ruling families of other Gulf States, some protection from their large and powerful neighbor, the Ottoman Empire.

Close ties between Britain and Bahrain continued until the 1960s. There was a period of turmoil in the late 1960s as Britain withdrew from the Gulf region and Iran attempted to assert sovereignty over the islands. This ended when the United Nations organized a plebiscite in 1970 in which it was decided that the majority of Bahrainis wanted to establish their own state. This finding was accepted by the British and Iranian governments, and Bahrain became an internationally recognized independent nation in August 1971.

CULTURAL IDENTITY

Trade has been the chief occupation of the peoples who have lived on the Bahraini archipel-

Bahrainis: nationality time line

B.C.E.	
third millennium	The islands of the Bahrain are home to the Dilmun civilization.
ca. 600	Greeks begin settling on the islands, referring to their settlement as Tylos.
C.E.	
629	Bahrain becomes one of the first regions of the Middle East to embrace Islam.
692	The Al Khamis Mosque, one of the earliest mosques in the region, is founded.
1521	The Portuguese conquer the islands of Bahrain.
1602	The Portuguese are driven out of the islands by an indigenous uprising and Persia takes control.
1783	The Al Khalifa shaykh Ahmed the Conqueror takes control of Bahrain.
1820	Bahrain and Britain sign a mutual peace treaty.
1861	Bahrain becomes a British protectorate.
1931	Oil is discovered in Barhain.
1932	The first Bahraini oil well begins production.
1939–45	Bahrain is used as an important British naval base during World War II.
1950s	Groups opposed to British colonial control of Bahrain instigate widespread industrial unrest and political activism.
1968	Bahrain's status as a British protectorate ends by the mutual consent of both governments.
1970	A plebiscite organized by the United Nations calls for an independent Bahrain.
1971	Full independence for Bahrain is declared. Bahrain signs an agreement with the United States that enables the United States to rent naval facilities on Bahrain Island.
1973	Bahrain elects its first National Assembly. Women are not permitted to vote.
1981	Seventy-three people said to belong to an Iranian-backed organization known as Islamic Front for the Liberation of Bahrain are arrested for plotting a coup.
1990s	Conservative Muslim groups and Iranian-backed terrorist carry out numerous bombings in Bahrain and incite rioting against the government.
1991	Bahrain and the United States sign a pact that allows the U.S. Navy use of Bahrain's ports.
1996	Bahrain claims to have prevented a second coup attempt by an Iranian-backed group.
2001	Bahrainis vote overwhelmingly in favor of planned political reforms.
2002	Bahrain becomes a constitutional monarchy and a new legislative house is elected. Women are granted the vote for the first time.
2006	The Shii opposition receives more than 40 percent of the vote in national elections.
2007	The government offers amnesty for illegal foreign workers.
2008	A Jewish woman is appointed Bahrain's ambassador to the United States. Houda Nonoo is believed to be the first Jewish person appointed as an ambassador for an Arab nation.

ago since before recorded history began. This remains true today. Trade between the Middle East and western Asia was the lifeblood of the Bahrainis for millennia as it was for other peoples of the Gulf coast. Pearl fishing in the warm, shallow waters of the Gulf itself was also an important and lucrative industry. The collapse of the international pearl trade in the 1930s dealt a major blow to Bahraini prosperity, but this was softened by the discovery of oil. In 1932 the first oil well on the western side of the Persian Gulf was sunk on Bahraini territory.

The income from oil helped Bahrain during a period of intense modernization dating from the 1930s. Its oil reserves were discovered to be far smaller than those found in other Gulf States, which, in some ways, allowed Bahrain to modernize more effectively than its luckier neighbors. The Bahrainis could not rely on very large oil revenues to underpin the economy for decades to come and were forced to diversify and rationalize their industrial base. Today, Bahrain exports very little oil, but it has built one of the largest oil refineries in the world. Much of the crude oil exported by Saudi Arabia is processed in Bahrain. Shipbuilding and repair facilities are another important industry in the islands. During the 1970s successful efforts were made to attract banks and other financial institutions to Bahrain, particularly those that were leaving war-torn Lebanon at the time. Today this tiny island state is the leading financial services center in the Arab world. Economic success has resulted in a high standard of living for Bahrainis, one of the highest literacy rated in the Middle East, and a very high standard of tertiary education for both males and females.

The political history of this young nation with ancient roots has been turbulent at times. During the period of British domination between the 1820s and the 1960s, there were frequent strikes, insurrections, and other civil disturbances organized by groups that wanted Bahraini independence. Arab nationalists, who wanted to establish a single state that would encompass the Arab world, were very active in Bahrain during the 1950s, as they were in many Middle Eastern states that were also under colonial rule at the time. There were violent riots in Bahrain in 1956 as Britain and France invaded Egypt in an attempt to seize control of the Suez Canal. After the Suez crisis, underground resistance groups continued to agitate against the British throughout the 1960s. The actions of these groups as well as those of other, less radical, opponents to colonial rule eventually led to the cancellation of the protection treaty between Bahrain and Britain and, finally, to independence.

The Bahrain that eventually emerged as an independent state in 1971 was more liberal than many of its neighbors, partly because of a long-standing tradition of tolerance in the country and partly because the government recognized the importance of training its entire available workforce, both male and female, to meet the demands of an era of rapid growth. The Bahraini media is generally considered to be one of the freest and most outspoken of any Middle Eastern state, and many Arabic or Persian books that could not be published elsewhere in the region find publishers in Bahrain.

The majority of the Arab inhabitants of Bahrain are Shii Muslims and represent the descendants of those Arabs living on the archipelago who converted to Islam in the seventh century. The Al-Khalifa ruling family, who arrived on the island at the end of the 18th century, are Sunni and there has been frequent internecine conflict between the ruling Sunnis and the largely Shii population in modern times. Following the Islamic Revolution in Iran in 1979, an event that brought a Shii theocratic government to power in that country, Shii activists in Bahrain organized a coup that was intended to overthrow the ruling Al-Khalifa family and install a theocratic leadership in their place. The coup attempt failed in 1981, and the Bahraini government claimed that it had been supported and financed by the Iranian government as part of its attempts to spread their revolution across the region. Shii extremists were responsible for a series of bomb attacks throughout the 1990s, and an organization known as the Islamic Front for the Liberation of Bahrain conducted a campaign against the government. Antigovernment rioting and bomb attacks in 1994 killed 40 people, and the government has been accused of resorting to oppressive measures in their attempts to stem the unrest.

As is the case in other Gulf States, traditional pursuits such as falconry and horse and camel racing are popular, but international sports such as soccer and basketball are also followed avidly. Bahrain is also home to the only Formula One racetrack in the Middle East, a facility that has added to the country's increasing appeal to tourists. Traditional dress is still common, but men and women can also wear Western clothes without censure.

The majority of people living in Bahrain are Muslim Arabs, but there are also tiny

populations of indigenous Jews and Christian Nestorians that have been tolerated over the centuries and survive to the present day. Economic success also bought the large-scale immigration of guest workers from Asia. Today more than a third of the population is non-Bahraini, mostly from Iran, South Asia, and Southeast Asia. There is also a large population of U.S. citizens living in Bahrain, largely because it is the home of the U.S. Fifth Fleet. Many U.S. citizens and Europeans also work in the country's financial services sector.

In 1999 the emir and head of state of Bahrain, Hamad bin Isa al-Khalifa, introduced a set of reforms that changed the political structure of the country. After these reforms were accepted in a national referendum, Bahrain became a constitutional monarchy in 2002, with the emir becoming King Hamad of Bahrain, and elections were held to form a new legislative body known as the Chamber of Deputies. Political prisoners were freed, women were given the vote for the first time, and greater freedom was granted for the formation of new political parties.

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Bai *See* Beri.

Baju *See* Kaje.

Baka

The Baka are a subgroup of the Mbenga. The Mbenga are one of the major groupings of tropical forest-foragers—the so-called Pygmies—of Central Africa. The Baka live in Cameroon, the Republic of the Congo, and Gabon.

Bakahonde *See* Kaonde.

Bakele

The Bakele are perhaps the most scattered ethnic group in Gabon. Those in eastern Gabon are being absorbed into the Bakota population.

Bakgalagadi *See* Kgalagadi.

Bakhtiari

The Bakhtiari are a tribe from the central Zargos Mountains of Iran. They number about 800,000 individuals, about a third of whom live as nomads in their mountainous homeland. The rest are settled agriculturalists or city dwellers. Many now work in the Iranian oil industry. Bakhtiari nomads herd sheep, cattle, and goats producing meat and dairy products. They migrate seasonally, spending their summers in the high plateau pastures west of the city of Isfahan and their winters on the lowland grazing lands of the province of Khuzistan. Their migration routes take them over highly perilous mountain passes at altitudes of more than 10,000 feet. Historically these journeys have often resulted in deaths and the loss of livestock, which have put a great strain on Bakhtiari society. In recent years these dangers have been substantially reduced by the building of bridges and safer roads.

The Bakhtiari speak a dialect of Farsi called Luri and almost all are Shii Muslims. In the 19th and 20th centuries the Bakhtiari were organized into a political confederation led by a chief appointed by the shah. They were a significant force in Iran's constitutional movement (*see* Iranians: nationality).

Bakhurutshe *See* Khurutshe.

Bakongo *See* Kongo.

Bakota (Kota; Koto)

The Bakota are a Bantu people of Central Africa. The main areas that they inhabit are in the north and east of Gabon and across the border in neighboring parts of the Republic of the Congo. They are one of the largest ethnic groups in Gabon.

The Bakota were probably driven into their current region from the north and west during the 19th century by the people pushed onto Bakota lands by Fang expansions.

Bakota sculptures can be found in museums around the world. In particular, the Bakota *mbulu-ngulu* sculptures are especially admired. These metal-covered wooden sculptures are reliquary figures—that is, they were used to guard the relics (such as bones) of dead ancestors. The figures sat on top of baskets

A Bambara musician

containing the bones and skulls, but many figures and their baskets have been separated so that the *mbulu-ngulu* can be put in a museum. Early Christian missionaries were responsible for breaking or removing many reliquary figures because they misunderstood the role they played and thought that they were fetishes or icons that the Bakota worshiped.

Bakoukouya

The Bakoukouya are a part of the larger Teke cluster of people. They inhabit a region that stretches from eastern Gabon across the border into the Republic of the Congo and as far east as Kinshasa in the neighboring Democratic Republic of the Congo.

Bakuba *See* Kuba.

Balanta (Balente)

The Balanta are the largest ethnic group in Guinea-Bissau, where they are concentrated in the central and northern areas.

Bale

The Bale are one of the three closely related groups that make up the Suri. The Suri live in Ethiopia and Sudan.

Balente *See* Balanta.

Balochs (Baluchs)

The Balochs are the inhabitants of a region known as Balochistan, which includes a large area of modern-day western Pakistan, part of southern Afghanistan, and the southeast corner of Iran, which is known as the Sistan and Balochistan province. The total population of Balochs is estimated to be about 5 million, with 20 percent of their number living in Iran.

Historically, the Balochi were a group of tribes of Iranian or Kurdish origin that are thought to have migrated east. This migration probably began following punitive expeditions against Balochi banditry carried out by the Seljuk Empire and later the Safavid dynasty between the 11th and 16th centuries. Western Balochistan was conquered by Iran in the late

19th century. The Balochi language is of the Iranian language group. Many Balochs also speak the BRAHUI language, since the Brahui have lived in the same areas and intermarried with the Balochi for centuries.

Baluchs *See* BALOCHS.

Baloumbou *See* LOUMBOU.

Bamana *See* BAMBARA.

Bambara (Bamana)

The Bambara and the Malinke are the two main subgroups of the MANDING peoples (also called Mandinka or Mandingo). The Bambara people live chiefly in the grasslands around Bamako in the upper Niger River region of southern Mali. The Malinke have tended to settle more wooded areas, and now live largely in Mali, Guinea, and the Ivory Coast. Many also live in Gambia, Senegal, Guinea-Bissau, and Burkina Faso.

ORIGINS

All Manding peoples originate from a mountainous region of the same name that sits astride the border of Guinea and Mali. This area was the base of the extensive medieval Empire of Mali.

LANGUAGE

The Bambara and Malinke speak different dialects of Manding, which is a Mandé language and part of the Niger-Congo language family. The Bambara dialect of Manding is the lingua franca of Mali and is known as Bamanankan in the language itself.

HISTORY

In 1235, Sundiata, the Muslim ruler of the Malinke kingdom of Kangaba, won a decisive battle against the leader of the Susu, Sumanguru, who ruled the region at that time. Malinke settlers and troops pushed west to the Atlantic, and the Empire of Mali came to control one of the largest-ever West African realms. Fertile soils, gold mining, ironworking, and trade led Mali to prosperity. Under Mansa Musa in the 1300s, Mali reached the height of its power and influence. After his death in 1337, Mali began to disintegrate and by the 1400s, it was no longer important. In about 1490, Mali's power was eclipsed by the dominant Songhay Empire and by around 1550 it had ceased to exist.

The Bambara founded the upper Niger state of Segu (based around modern Ségou) in 1600, which reached its peak between 1740 and 1800. In 1754, the Bambara founded the state of Kaarta (based around modern Nioro du Sahel) to the west of Segu. These were the strongest states in the region by 1800. In the mid-19th century, a DYULA man (part Malinke, part Bambara in origin) called Samori Toure attempted to revive the medieval Empire of Mali. By 1881, Toure had established a large empire in West Africa covering much of the present-day nations of Guinea and the Ivory Coast as well as southern Mali. It took the French seven years to defeat Samori Toure's empire, but, by 1898 the Second Mandinka Empire (as it was called) had fallen. By 1900, European colonial powers controlled the whole region.

In the 1950s, one of West Africa's most important nationalist leaders, a descendant of Samori Toure, was Sekou Touré, who lead the bitter struggle for Guinean independence from the French. In 1958, Guinea became the first

C.E.
ca. 750 Malinke Kingdom of Kangaba established.
1100s Islam introduced to Kangaba.
1235 Sundiata founds Empire of Mali.
1240s Expansion of Empire of Mali
1312–37 Mali reaches height during reign of Mansa Musa.
1324 Mansa Musa travels to Mecca.
ca. 1490 Mali Empire eclipsed by Songhay Empire.
ca. 1550 Mali ceases to exist.
ca. 1740 Bambara found state of Segu.
1754 Kaarta founded by Bambara.
ca. 1800 Dyula kingdom of Kong south of Segu is a rich trading empire.
1850s–60s Muslim Tukolor Empire conquers Kaarta and Segu.
1870s–80s Samori Touré founds the Second Mandinka Empire.
1890s Mandinka Empire relocates in east to resist French.
1898 French conquer Mandinka Empire.
1958 Guinea independent
1960 Mali independent
See also MALIANS: NATIONALITY

A wooden sculpture created by a Bambara artist

French West African nation to achieve independence, with Sekou Touré as prime minister.

CULTURE

The Malinke and Bambara are mostly farming people, although many now live and work in towns. They grow corn, millet, and sorghum and also keep cattle, though milking cows was probably introduced from outside Manding culture. Trade has always figured strongly in both people's economies. Products such as rice, corn, and cloth are sold, while butter, milk, livestock, and salt are bought. Islamic traders of mixed Malinke and Bambara ancestry have long dominated the southern end of trans-Saharan commerce. They are still active traders in much of West Africa today. Indeed, their dialect has become an international language of trade. These people and their language both go by the Mandé name of Dyula, which literally means "trader."

Government and Societ

From early times, Manding villages have been grouped into distinct units. A group of Bambara villages formed a district overseen by a *fama* (leader) who was drawn from a dominant family. A group of Malinke villages would make up a *kafu* with its own king, or *mansa*. Bambara and Malinke families are also organized into *dyamu*. This is the Malinke word for groups of people who share the same name, male ancestors, and taboos—for instance, a ban on eating the animal that a *dyamu* has as its totem. Two famous, noble Malinke *dyamu* are the Keita and Traoré families. Both the founder of the Empire of Mali, Sundiata, and the first president of the Republic of Mali, Modibo, were Keitas, while the second president of Mali, Moussa, was a Traoré. There are also *nyamakala,* which are basically craft or profession groups. There are *nyamakala* for people such as *dyeli* (bards), farmers, leatherworkers, and blacksmiths.

A system of "secret" societies helps to regulate how people live their lives. For example, *ntomos* prepare young boys for circumcision and initiation into adult society. Joining such societies and obeying their rules and taboos helps to make people conform to what are considered acceptable kinds of behavior.

Religion

Islam is now the main faith of both the Bambara and Malinke. It was introduced to the Malinke Kingdom of Kangaba in the 1100s by Berber traders from North Africa. Almost all the Malinke adopted Islam, but the Bambara gave up their old beliefs and rituals more slowly.

Music

Music has long played an important role in Manding culture. *Dyeli* sing of the deeds performed by the heroes of ancient Mali. Salif

Keita is one internationally famous Manding singer who follows this tradition, updating it with topical references. Many *dyeli* accompany themselves on stringed instruments called *koras* or the three-stringed *kontingo*. Also used are gourd harps called *bolombatos; ngonis,* or four-stringed lutes once played by Bambara musicians to inspire men to fight; and *balafons*, percussion instruments similar to xylophones.

Clothing

Bambara women are famous for their dresses of cloth decorated with abstract patterns depicting symbolically important animals such as lizards, tortoises, and crocodiles. In the past, most Bambara men would wear mud cloths, distinctive for their light patterns on dark backgrounds. Women design these cloths by an elaborate process using mud, ash, and soap.

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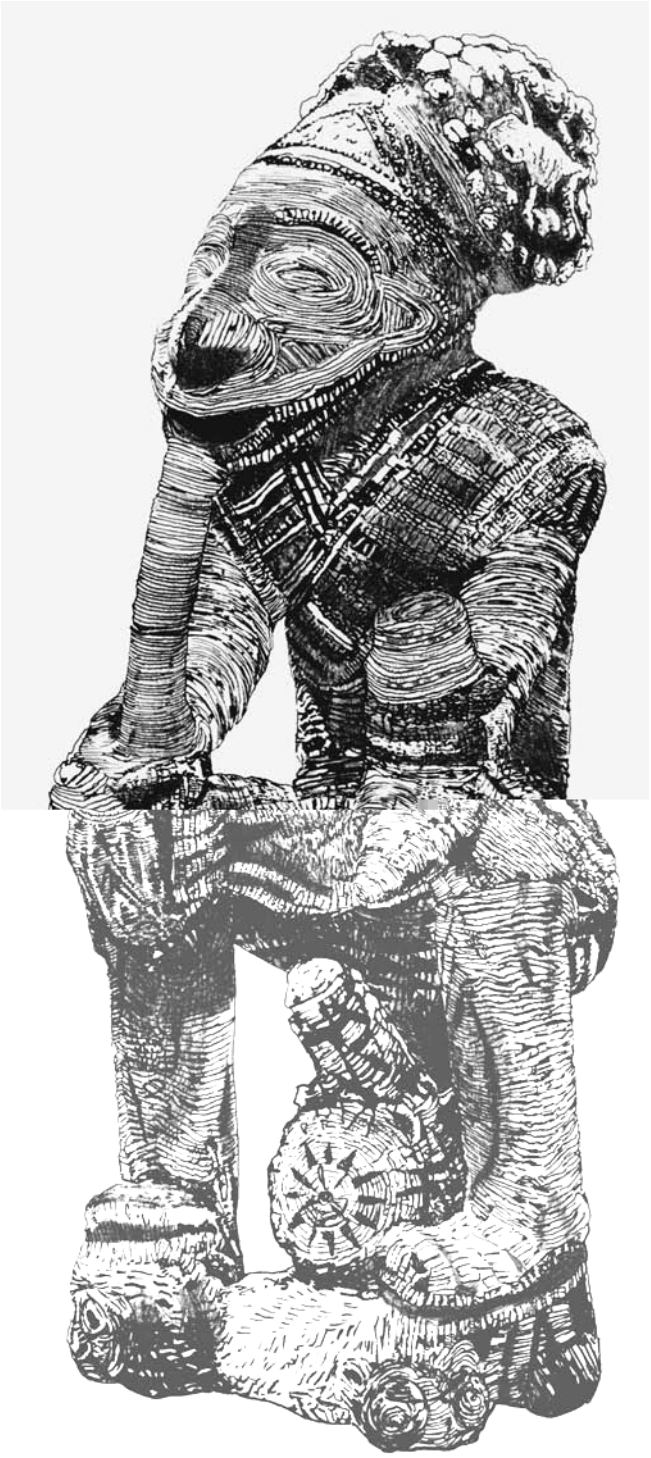
Bamileke

The Bamileke are made up of approximately 90 small kingdoms, or chiefdoms, in northwestern Cameroon. The largest kingdoms include Bafou, Bansoa, Foto, Banjoun, and Baham. The Bamileke rarely refer to themselves as Bamileke (except when talking to a non-Bamileke person) but will use the name of the particular kingdom to which they belong. There are more than 10 Bamileke languages, which form a subgroup of the Bantu group of languages. Not all of the languages can be understood by other Bamileke. Unlike English, Bamileke languages are tonal, meaning that the pitch, or tone, of a spoken word affects its meaning.

The origins of the Bamileke are unclear. It is thought that they migrated into northwestern Cameroon after coming under pressure from the Fulani in the 17th century C.E. The first Bamileke kingdoms emerged in the region in that century. More recently, the Bamileke region suffered a devastating civil war (sometimes called the Bamileke rebellion) from 1958 to 1972.

Bamom *See* Bamum.



A Bamileke sculpture adorned with hundreds of beads

Bamum (Bamom; Mom)

The Bamum live in the western region of Cameroon. The Bamum are a Bantu people whose language is also called Bamum. The Bamum kingdom was originally established in the 18th century C.E. by Nchare, the first *mfon* (or

king). The capital was established at present-day Foumban, which is now a major Cameroonian town on the eastern edge of the southern end of the Adamawa plateau. The most famous Bamum *mfon* was Njoya, the 17th king, who wrote a book on the history of the Bamum that was translated into French. At the end of the 19th century, Njoya invented a written language that used 510 pictographic symbols. Pictographs are symbols that are used to represent words. Njoya's language was eventually condensed into an "alphabet" of 73 pictographs and 10 digits.

Today, the majority of the Bamum are Muslim. The Islamic religion was introduced to the Bamum by Njoya, who converted in 1918.

Banana *See* Massa.

Banda
The Banda are one of the largest ethnic groups in the Central African Republic. They probably originate from western Sudan's Darfur Mountains, from which they migrated in the 19th century C.E. after refusing to except the rule of the sultans of Wadai and Darfur.

Bandi (Ghandi)
The Bandi people live in Liberia, mostly in a region on the northwestern coast. They speak a Mandé language.

Bandia (Bandiya)
The Bandia are a subgroup of the Azande of the Democratic Republic of the Congo. They are the westernmost Azande peoples and live near the northern border of the country.

Bandiya *See* Bandia.

Bani Atiya *See* Alataway.

Bani Harith
The Bani Harith is an Arab tribe with a traditional homeland in southern Arabia that is now part of the nation of Yemen. Members of the Bani Harith are believed to have migrated northward toward the Levant during the first century C.E. During the emergence of Islam in the seventh century, the Bani Harith were one of a few Arab peoples who are recorded as following Christianity.

Bani Hilal
The Bani Hilal was a confederation of Arab tribes that settled in North Africa in the 11th century C.E. The Bani Hilal originally went to North Africa from Arabia as part of a military expedition sent by the Fatimid rulers of the Islamic Empire. The journey of the Bani Hilal from Egypt to Tunisia is recounted in an epic work of Arabic literature known as the *Taghrib-at Bani Hilal*.

The Bani Hilal's migration to North Africa had long-term effects on the cultural development of the region. The fact that Morocco, Tunisia, and Algeria are Arabic speaking and closely culturally connected with the Arab world is largely due to the migration of the Bani Hilal.

Bani Kaab
The Bani Kaab is a large confederation of Arab tribes. Members of the Bani Kaab include the Bani Uqayl, Bani Jadah, Bani Qushayr, and Al Harish. Most of the Bani Kaab live in Iraq and the southwestern Iranian province of Khuzestan. Other groups live in Oman and United Arab Emirates.

Bani Khalid
The Bani Khalid is a large confederation of Arab tribes. Subtribes and clans of the Bani Khalid live in Saudi Arabia, Kuwait, Jordan, Syria, Qatar, the United Arab Emirates, and Iraq.

In the 17th century C.E. the Bani Khalid ejected the forces of the Ottoman Empire (*see* Ottomans) from the eastern portion of the Arabian Peninsula and set up an independent state, the Khalidi Emirate, in 1670. Bani Khalid rule of eastern Arabia was overthrown by the Al-Saud tribe in 1793. During these more than two centuries of rule, a Bani Khalid clan also founded the city of Kuwait (*see* Kuwaitis: nationality).

The Bani Khalid briefly returned to power in the 19th century when the Ottomans again invaded Arabia, deposed the Al-Saud, and installed Bani Khalid governors (*see* Saudi Arabians: nationality).

Bani Lam
The Bani Lam is a large and widespread Arab tribe whose members live primarily in central Saudi Arabia and southern Iraq. According to tradition they are descended from the historically powerful Tayy tribe of central Ara-

bia. The Bani Lam were a dominant force in the Arabian Najd region until the 15th century C.E. As with many other Arab peoples, the Bani Lam migrated from the Najd after this time. Although the majority of the Bani Lam and their subclans—the Al Kathir, the Al Mughira, and the Fudhool—left Arabia between the 15th and 18th centuries, there are still Bani Lam enclaves in Saudi Arabia today. Bani Lam who settled in Iran largely converted from Sunni to Shii Islam.

Bani Nadir

The Bani Nadir was an Arab tribe whose members lived in the region of the city of Medina, in present-day Saudi Arabia. They are remembered primarily because of their involvement in the events surrounding the life of Muhammad, the revealer of Islam, in the seventh century C.E. At that time the Bani Nadir were followers of Judaism.

In 617 the Aws and the KHAZRAJ tribes went to war in Medina, and the three Jewish

seventh century C.E., the Banu Asad established a nominally independent state in central Iraq in 998. The Banu Asad remained a powerful force in Iraq for more than 150 years and established the city of Al-Hillah as their capital.

Banyoro *See* Nyoro.

Bapedi *See* Pedi.

Bapounou (Pounou)
The Bapounou is one of the largest ethnic groups in Gabon, where they are concentrated in the southwest.

Baqqara *See* Baggara.

Bara
The Bara are one of Madagascar's major ethnic groups. They live in an inland region in the southern half of the island. There is a great deal of mixing between the Bara and the Betsileo cultures (*see* Madagascan Peoples).

Barabaig
The majority of the Barabaig live south of Lake Eyasi in northern Tanzania. They are a Nilotic people (*see* Nilotes) considered to be part of the Nandi cluster of peoples.

Bararetta
The Bararetta, one of the nine main subgroups of the Oromo, live in Ethiopia.

Bareshe *See* Reshawa.

Bargu *See* Bariba.

Bari *See* Beri.

Bariba (Bargu; Berba; Batonu; Borgawa)
The Bariba are a widespread ethnic group found in the West African countries of Benin, Burkina Faso, Togo, and Nigeria.

In Benin, the Bariba are concentrated in northern and central regions, in particular in the central city of Parakou. Neighboring regions of Nigeria are also home to the Bariba, especially in the far west of Nigeria's Kwara State, which borders north and central Benin. In recent decades, however, increasing numbers have moved to the major cities of Benin and Nigeria, such as Cotonou, Benin's capital on the southern coast. Nevertheless the vast majority of Bariba are still rural farmers, typically growing food crops such as yams, sorghum, millet, and vegetables, as well as crops such as groundnuts, cotton, and rice, to sell. In the past Fulani herders would raise the Bariba's cattle for them, although this arrangement became less common in the 20th century.

The Bariba of Nigeria are known as the Busa, while the Bariba of Benin are the Nikki. These are the two main Bariba subgroups. Nearly 50 percent of the Busa but only around 30 percent of the Nikki are Muslim.

Barma
The Barma are part the multiethnic Bagirmi society. The majority of the Barma live in southern Chad.

Barotse *See* Lozi.

Barutshe *See* Hurutshe.

Basese
The Basese are a subgroup of the Ganda. They inhabit the Ugandan islands of Lake Victoria.

Bashikongo *See* Shikongo.

Bashilele *See* Lele.

Basoga *See* Soga.

Basolongo *See* Solongo.

Basotho: nationality (people of Lesotho)

GEOGRAPHY
The Kingdom of Lesotho is a small nation entirely surrounded by the territory of the Republic of South Africa. It is one of only three countries in the world that are enclaves within

BASOTHO: NATIONALITY

nation:
Lesotho; Kingdom of Lesotho

derivation of name:
From the Sotho people

government:
Parliamentary constitutional monarchy

capital:
Algiers

language:
English is the country's official language; Sesotho (the language of the Basotho) is spoken by 99 percent of the population.

religion:
About 80 percent of the population are Christian; indigenous faiths are followed by the remaining 20 percent.

earlier inhabitants:
Khoisan

demographics:
The Sotho people make up 99 percent of the population; the remainder consists of South Africans and Europeans.

the territories of another nation (the other two being San Marino and Vatican City). The South African province of Natal borders Lesotho in the east, Cape Province lies to the south, and the Free State Province meets the country's northern and western borders. Lesotho has an area of approximately 11,700 square miles and is roughly rectangular in shape, measuring just 155 miles from north to south and 112 miles from west to east.

Lesotho is predominantly mountainous but can be divided into three geographical strips. The western border of the country follows the course of the Caledon River and consists of a lowland plateau. Further east this plateau rises into the foothills of the Drakensberg and Maloti Mountains, which cover about 80 percent of the nation's area. The Drakensberg range continues into South Africa and includes the highest peaks in that nation. Lesotho's lowest elevation is on the Orange River near the border with South Africa. At 4,600 feet above sea level, its altitude is greater than the lowest lying point of any other nation. Eighty percent of Lesotho has an altitude of 6,000 feet or greater, and its highest point, the peak of Mount Ntlenyana, is at 11,425 feet (Mount Ntlenyana is the highest mountain in southern Africa). Both the Orange and Tugela Rivers, the two principal rivers of South Africa, have their headwaters in the mountains of Lesotho.

Up to 70 percent of the population of Lesotho live in the lowland western region, and the capital and largest city, Maseru, is situated here on the country's border. The lowlands are the most agriculturally productive area, although parts of the foothills to their east are also intensively cultivated. There are few roads leading into the mountainous interior of the country, and many locations are accessible only from the air during the long rainy season from December to February and freezing winter conditions from June to August.

INCEPTION AS A NATION

The Kingdom of Lesotho coalesced as distinct polity less than 200 years ago, but its precise origins remain unclear. Bantu peoples are believed to have migrated into the foothills of Lesotho by the 17th century, possibly as refugees from intertribal conflicts. Early in the 19th century a leader named Moshoeshoe became the head of an ethnic grouping that has come to be known as the Basotho (or Sotho). The first half of the 19th century was a chaotic period in southern Africa as a result of a series of bloody intertribal wars and migrations known collectively as the Mfecane. Moshoeshoe's kingdom may have emerged as a defensive coalition brought about by the period of conflict or it may already have existed before this period and become more firmly established because it held the easily defended foothills and mountain passes that make up much of modern Lesotho.

The 19th century also brought Boer settlers to Basotho lands and there were a series of wars fought between the Basotho and the Boers that resulted in substantial losses of territory for the indigenous people. Moshoeshoe appealed to the British for aid against the Boers and in 1868 the kingdom became a British protectorate. At this time the kingdom was referred to as Basutoland. In 1871 the British annexed Basutoland, without the consent of the Basotho, merging it with the British Cape Colony, which stretched across the western half of southern Africa at that time. A series of revolts followed and, in 1884, the territory was returned to direct British control as the Territory of Basutoland. This arrangement continued until 1910 and the formation of the Union of South Africa (predecessor of the modern Republic of South Africa). Britain was prepared to allow the Territory of Basutoland to become part of the union, but the Basotho opposed this suggestion. Instead Britain introduced nominal self-rule to the territory by establishing the Basutoland Council, a body made up of an appointed British commissioner, the hereditary ruler of the Basotho, and a group of appointed Basotho elders. Under a new constitution that came into effect in 1960, an elected legislative body known as the Basutoland National Council was created.

In 1965 national elections were held on the recommendation of a constitutional commission and a new constitution came into effect, reducing the authority of the post of British commissioner to British government representative, although the office retained control of defense and foreign affairs. A constitutional crisis followed in 1966 when a motion was presented in the National Council demanding a decision from the British on a date for full independence. In the aftermath of the crisis Britain granted full independence in October 1966 and the new nation adopted the name Kingdom of Lesotho. At independence King Moshoeshoe II was the head of state.

CULTURAL IDENTITY

The culture of the Kingdom of Losotho has been defined by three factors: the overwhelming

ethnic homogeneity of the population, the central role played by the royal family, and the country's economic reliance on its much larger and more powerful neighbor, South Africa.

Practically 100 percent of the population of Lesotho self-identify as Basotho; the only minorities are very small groups of South Africans and Europeans. Consequently the Basotho have a highly uniform culture and strong sense of identity. Paradoxically, however, there is no strong sense of national identity. This can be attributed to Lesotho's position as an enclave within the economically and politically dominant South Africa. Lesotho is entirely dependent on South Africa for links to the outside world, and the great majority of it meager exports go to South Africa for resale to the rest of the world. About 60 percent of Lesotho's male workforce is employed in South Africa, where they have traditionally worked in mining and construction. These workers are often away from their homes for extended periods and effectively live as South Africans for much of their lives. There are very few employment opportunities within Lesotho itself outside of agriculture, and even the agricultural economy has suffered gravely in recent years from soil erosion and the abundance on the world market of less expensive textile products produced in Asia.

Lesotho's royal family is descended from the historical chiefs of the Basotho people. Under British administration Lesotho's kings exercised almost complete power over domestic issues, a state of affairs that continued until the establishment of Lesotho's first legislative body in 1960. Even after 1960 the king's power remained practically absolute thanks to the momentum of generations of deference on the part of the Basotho people. Until 1993 the king was the head of state and succession was decided by a council of elders according to Basotho tradition. The king appointed the prime minister and the government from the dominant party in the National Assembly. A new constitution adopted in 1993 stripped the king of all executive powers but retained the monarchy as a symbol of national unity. Succession is still decided by the College of Chiefs and is regarded as important

Basotho: nationality time line

C.E.	
1820s	Moshoeshoe I founds Basutoland kingdom.
1830s–60s	Conflict with Boers results in loss of lands.
1868	Basutoland becomes a British protectorate.
1871	Basutoland annexed by British Cape Colony.
1884	Basutoland becomes a British colony.
1910	Foundation of the Union of South Africa; Basutoland becomes an enclave.
1939–45	Twenty thousand Basotho serve in British armed forces during World War II.
1960	Basutoland National Council founded under continued British rule.
1966	Basutoland becomes independent as the Kingdom of Lesotho. King Moshoeshoe II is head of state.
1970	King Moshoeshoe II temporarily exiled following political crisis.
1986	South Africa blockades Lesotho's borders demanding the expulsion from Lesotho of anti-apartheid leaders.
1990	Moshoeshoe II is deposed and replaced by his son Letsie III.
1993	New constitution establishes democratic rule and removes executive powers of the monarchy.
1994	Conflict between elements of the security forces supporting opposing political factions.
1995	Moshoeshoe II briefly restored to the throne but dies in a car accident. Letsie III restored to the throne.
2004	Completion of the first phase of the Lesotho Highlands Water Project.
2006	Lesotho adopts a new national flag to celebrate 40 years of independence.
2007	Lesotho suffers its most severe drought in 30 years.

from the perspective of Basotho identity, but it has little impact on national politics.

Lesotho is a poor nation, particularly in comparison to the relatively wealthy nation that surrounds it. The prime industry is the production of textiles; the country's grassy uplands are ideal for sheep and goats. Decorated angora wall hangings and rugs are traditional symbols of this industry, as are the woolen cloaks habitually worn by Basotho herdsmen. The traditional conical hat, said to resemble a mountain visible from the burial place of Moshoeshoe I, is also a national symbol. The most economically important development in Lesotho's recent history has been the Lesotho Highlands Water Project, a large-scale construction program undertaken in collaboration with South Africa that is intended to allow Lesotho to export water and hydroelectricity to the neighboring industrial areas of South Africa. Billions of dollars have been spent since 1986 constructing dams and water tunnels in Lesotho's mountainous interior. Lesotho has benefited from this program in several ways; almost 100 percent of its electricity needs are now met from hydroelectric plants within the country, South Africa pays Lesotho millions of dollars a year for supplying it with water, and the roads that were built to facilitate construction have greatly improved communications within the country.

There is little prospect that Lesotho will become a wealthy nation in the near future, but the lives of the Basotho are steadily improving, thanks to development programs such as the Lesotho Highlands Water Project, and its previously turbulent political life shows signs of becoming more stable under the democratic system that has been in place since 1993. The Basotho continue to celebrate their long independence while slowly becoming economically and politically more closely bound to South Africa.

Further Reading

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Bassa

The Bassa are a relatively large ethnic group in Liberia. The majority live on the Atlantic coast of Liberia.

Bassi

The Bassi are one of the main subdivisions of the Gusii. The Gusii are a large ethnic group of western Kenya.

Bateke *See* Teke.

Batonu *See* Bariba.

Batswana *See* Tswana.

Baulé

The Baulé are an Akan people living in the Ivory Coast. They are one of that country's largest ethnic groups. They are closely related to the Anyi people of the Ivory Coast and Ghana. The Baulé are concentrated in the central southeastern region of the Ivory Coast between the Bandama River, which cuts through the middle of the Ivory Coast's southern half, and the Komoé River, which lies farther to the east near the border with Ghana.

In the mid-18th century, sections of the Asante Empire in what is now Ghana broke away in search of fresh lands to the west. Some groups, led by a woman called Awura Poku, settled on the lands to the east of the Bandama River. These and later migrations from the Akan homelands formed the present-day Baulé and Anyi populations. Under Queen Akwa Boni, the Baulé took over the gold-bearing lands to the west of the Bandama region, but Baulé influence decreased after her death.

The Baulé are famous as sculptors and carvers of wood. Baulé works of art are known to have greatly influenced U.S. artists.

Bawayhids *See* Buyids.

Baya (Gbaya)

The Baya are the second largest ethnic group in the Central African Republic (CAR).

ORIGINS

The origins of the Baya are uncertain. By the 10th century c.e., they were residents of the savanna grasslands of northwest Central Africa.

LANGUAGE

The Baya language is also called Baya. Most Baya speak Sango, however, which is the Cen-

BAYA

location:
Central African Republic

time period:
10th century c.e. to present

ancestry:
Ubangian

language:
Creole; Eastern-Adamawa (Niger-Congo)

tral African Republic's common language, and some also use French, the country's former official language.

HISTORY

The Baya migrated southward at the beginning of the 1800s in response to incursions by the Fulani ruler Usman dan Fodio into northern Central Africa. As the Baya moved southward and westward, they assimilated or displaced the peoples they met. Once the Baya had consolidated themselves in their Central African territory, they were able to resist further incursions by slave traders from the north and west.

The part of Central Africa into which the Baya migrated at the beginning of the 19th century became the French colony of Oubangui-Chari in 1894. The population of Oubangui-Chari suffered greatly from the activities of companies that were granted exclusive rights to large areas. Labor was conscripted from local populations, and those who refused to work or deserted were often killed or tortured. Armed resistance against the colonial regime occurred until the 1930s, with the Baya playing a major role in the resistance movement. In 1960, independence as the Central African Republic was finally gained.

CULTURE

The Baya are largely a farming people, with cassava as the staple crop plus sweet potatoes, yams, groundnuts (peanuts), squashes, beans, leafy vegetables, and bananas. Some cotton and coffee are grown for export. Goats, chickens, and hunting dogs were historically the main domesticated animals, with cattle, horses, and donkeys being introduced before the beginning of the 20th century. Many Baya work in diamond mines, and diamonds contribute over 25 percent of CAR's foreign earnings. Tourism exists, though on a fairly small scale. Some wildlife safaris are organized on the parks and game reserves in savanna lands.

Government and Societ▲

Precolonial Baya communities comprised extended family groupings living in hamlets, which were themselves grouped together to form "clan territories." Clans comprised several families descended from a common ancestor or ancestors. Within a hamlet, the head of each household was a male who controlled the labor of his family. Nuclear families usually worked alone to cultivate their fields, and there was quite high economic equality between families within an area.

By the late 19th century, these hamlet-based communities had begun to band together to form larger villages. These were stronger and more able to counter the threat of raiding parties from the west and the north, intent on capturing slaves for trade. River communities sometimes allied themselves with the slave traders, and strong animosity has existed between some savanna and river communities since that time.

Religion

Many Baya are Christians, but elements of the Baya religion still thrive into the present day. Baya religious beliefs include the recognition of sorcerers—members of the community who have special magical gifts. The power of sorcery is believed to be inherited from the mother and conferred on her offspring. Sorcerers specialize either in using evil forces to harm others or in refusing to use such forces and remaining a force for good. The latter are regarded as more powerful practitioners.

Baya time line

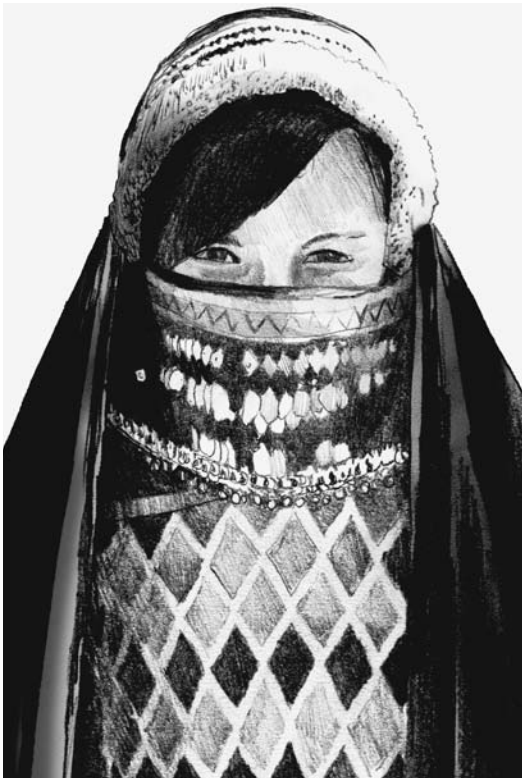
C.E.	
ca. 900s	Baya resident in northwest Central Africa.
ca. 1820	Baya migrate to western Central Africa.
1894	French colony of Oubangui-Chari established; Baya active in armed resistance until 1930s.
1958	Oubangui-Chari becomes the Central African Republic (CAR).
1960	CAR independent and becomes a one-party state.

See also Central Africans: nationality

Beafada *See* Biafada.

Bedouin

The Bedouin are chiefly nomadic Arabs living throughout much of North Africa's desert and semidesert regions. The Bedouin can also be found in the Middle East, the original homeland of the Arabs. The Bedouin arrived in North Africa soon after the eighth century C.E. Arab conquest of that region. Like other Arabs, the Bedouin speak dialects of Arabic. The vast majority of Bedouin are Muslim. The Baggara of southwestern Sudan are the descendants of Bedouin Arabs and black Africans.



A Bedouin woman from the Sinai Desert region of Egypt.

Nomads are pastoralists (livestock raisers) who travel from place to place in search of pasture and water for their herds. The Bedouin keep sheep, goats, camels, and, less frequently, cattle. Along well-used migration routes they sometimes also plant crops that can be harvested on their return journey. Trade with settled populations provides the Bedouin with items they do not produce themselves. Many Bedouin today use trucks rather than camels to carry their possessions.

BEJA

location:
Sudan; Eritrea

time period:
Third millennium B.C.E. to present

ancestry:
Cushitic

language:
Semitic; Arabic (Afro-Asiatic)

Beja

The Beja live in northeastern Sudan and northern Eritrea, between the Red Sea and the Nile River. There are half a dozen main Beja groups. The Hadendowa live along the Gash watercourse (a seasonally dry river) and are the most numerous group. Other groups include the Ababda, who live near the coast; the Amarar, who live around Port Sudan; and the Beni Amer and the Tigre, who live mostly in the south of northeastern Sudan and the north of Eritrea.

ORIGINS

The Beja have lived in the region that is their present-day homeland for at least 5,000 years and are mentioned in ancient Greek, Egyptian, and Roman writings.

LANGUAGE

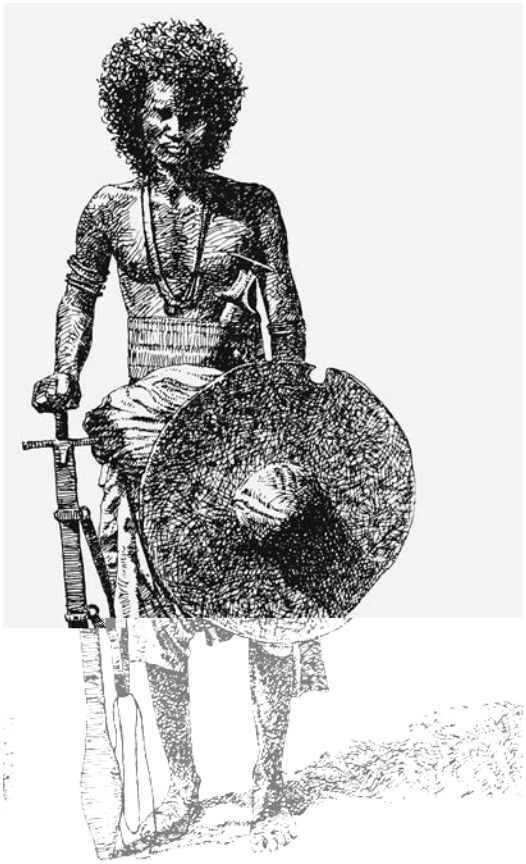
Different Beja groups speak different languages. The Beni Amer and the Tigre speak Tigrinya, a Semitic language derived from an ancient Ethiopian language. Most Ababda speak Arabic. The rest of the Beja speak a language that is also called Beja (or To Bedawi).

HISTORY

The early history of the Beja is little understood. They are believed to have lived in the area of present-day eastern Sudan since the third millennium B.C.E. This location, bisected by trade routes between North Africa and the Middle East, has over time been influenced by numerous cultures, including the Egyptians, Greeks, Romans, and, more recently, the Arabs. In the sixth century C.E. the Beja came under the influence of the Nubian kingdoms along the Nile River and adopted Christianity (*see* Nubians). The expansion of Muslim Arab armies into North Africa in the seventh century brought Islam to the Beja, although it was not until the 12th and 13th centuries that the majority of Beja adopted the Muslim faith.

Early in the 19th century, Egypt, then a part of the Ottoman Empire, expanded its influence to the south and east in a series of military campaigns that brought the Beja, among many other peoples, under their control. In the 1880s many Beja joined the Mahdist revolt against Egyptian rule. The Mahdists were finally defeated by Anglo-Egyptian forces in 1898, beginning a period of Anglo-Egyptian administration (in effect, British colonial control) over the area that was to continue until Sudan's independence in 1956.

Independent Sudan was subject to internal conflict from the moment of its inception; the civil war in the south of the country that was to continue until 1972 and then reignite in 1983 had begun the year before independence came into effect. While this civil war was primarily motivated by the divide between the predominantly Muslim culture of the north and the Christian and animist cultures of the south, the government also faced opposition from the Muslim Beja in the east. A political opposition group known as the Beja Congress was formed in 1957 with the principal aim of establishing a federal government structure in Sudan. Groups from other Sudanese peoples were part of the



A 19th-century Beja warrior

Beja time line

B.C.E.	
ca. 3000–2000	Ancient Egyptians mine gold in northern Beja territories.
C.E.	
100s	Axumite Kingdom emerges in Tigre lands; southern Beja adopt Tigrean class structure and language, Tigrinya.
600s	Beja convert to Christianity. Decline of Axumite Kingdom.
640	Arab conquest of North Africa begins; Islam introduced.
ca. 1150–1300s	The great majority of Beja convert to Islam.
1882	Mahdist revolution in Sudan begins; many Hadendowa become Mahdist warriors.
1885	Battle at Tofrek between Anglo-Egyptian force and Mahdists. Anglo-Egyptian force supported by Bisharin and Amarar is defeated.
1898	Britain and Egypt conquer Mahdist State.
1955	First civil war between north and south Sudan begins.
1956	Sudanese independence
1957	Beja Congress coalition formed in opposition to the national government.
1972	South granted regional autonomy; end of first Sudanese civil war
1983	Sudan adopts sharia (Islamic holy) law against wishes of the mainly non-Muslim south; civil war breaks out again.
1989	Beja Congress allies itself with the National Democratic Alliance in its armed struggle against the government of Omar Hassan al-Bashir.
2006	Beja Congress reaches a peace agreement with the government that gives a degree of autonomy to eastern regions.

See also SUDANESE: NATIONALITY

Beja Congress, but Beja elements predominated. The Beja Congress campaigned politically against the government in the 1960s and was involved in the armed resistance movement in eastern Sudan during the first (1955–72) and second (1983–2005) Sudanese civil wars. As part of the National Democratic Alliance (NDA), formed in 1989 to oppose the military government of Omar Hassan al-Bashir, the Beja Congress was a signatory to a peace agreement that ended the civil war in 2005. The Beja Congress was also affiliated to a second opposition group known as the Eastern Front (EF), which reached a separate peace agreement with the government in 2006.

CULTURE

For many years, the Beja have lived by herding sheep and goats, with cattle in the south and camels in the north. One group, the BISHARIN, are famous camel breeders. These animals provide them with milk, butter, and meat. The men tend the flocks and do the milking, while the women grow crops, mostly sorghum and cotton. Most Beja are nomadic (they travel with their herds in search of pasture and water). Some keep on the move all year round, while others move seasonally.

As with other nomadic groups, the Sudanese government has encouraged the Beja to settle down. In the more fertile areas of the south, some groups have successfully done so. Cotton and grain are the most common crops grown. The Hadendowa, in particular, have adopted sedentary cotton farming in large numbers. In fact, Hadendowa farmers largely control cotton cultivation along the Gash watercourse.

Other changes have been brought about by economic growth. The development of Port Sudan into a busy commercial center has changed the lifestyles of many Beja. The Amarar, for example, previously lived in north Sudan but are now settled around Port Sudan and many work in its docks. Farther inland, other Amarar now graze cattle and sheep to sell in Port Sudan.

BEMBA

location:
Zambia; Democratic Republic of the Congo

time period:
18th century C.E. to present

ancestry:
Luba; Lunda

language:
Bantu (Niger-Congo)

Government and Society

Social organization differs from group to group. Some groups comprise one or more family units led by the most senior male. Others, such as the Tigre, have a distinct class system, with divisions between the nobility and ordinary citizens.

Religion

Under the influence of Christian Ethiopia, the Beja converted to Christianity about 12 centuries ago. However, after the seventh-century invasion of North Africa by the Arabs—who brought with them Islam—many converted to Islam. Since the 14th century, the majority of Beja have been Muslims.

Bemba

Most Bemba live on the high, forested plateau of northern Zambia and the neighboring Democratic Republic of the Congo.

ORIGINS

The Bemba are descended from Luba and Lunda people who over 300 years ago migrated from what is now the Shaba Province of the Democratic Republic of the Congo. Gradually, they conquered or absorbed the original inhabitants of the region. One of the most important of the migrant groups was the Bena Yanda (the Crocodile Clan), possibly descendants of Lunda chiefs, who settled on the banks of the Chambeshi River in the second half of the 17th century. They were led by a chief called Chiti. Bemba kings have adopted the name Chitimukulu, which means "Chiti the Great," ever since. This small kingdom steadily expanded during the 18th and 19th centuries. It became one of Central Africa's most important kingdoms, and the name "Bemba" was applied to all people who acknowledged the rule of the current Chitimukulu.

LANGUAGE

The Bemba language is spoken not only by the Bemba but also by many other people in Zambia and the Democratic Republic of the Congo.

HISTORY

In 1889, the British government authorized Cecil Rhodes's British South Africa Company (BSA)—basically a mining company with its own army—to administer territories north of the Limpopo River and to control their mineral resources and trade. As a result, the Bemba kingdom became part of Northern Rhodesia. In 1924, control of Northern Rhodesia was transferred from BSA to the British government and the country became a British colony until its independence in 1964 as Zambia. The Bemba played a major role in the struggle for independence, which began in the 1950s and included a campaign of widespread civil disobedience.

CULTURE

Since the discovery of Zambia's substantial reserves of copper in the 1920s, many Bemba have left their homes to work as migrant laborers in the mines of the Copperbelt along the border with the southern Democratic Republic of the Congo. Most Bemba, however, remain on the high plateau, where they live in villages of 100 to 300 people and grow crops such as millet, sorghum, corn, and cassava. The Bemba also keep some sheep and goats but very few cattle because the tsetse fly is common in the area. The tsetse fly spreads diseases that affect both humans and cattle.

Government and Society

Bemba society is organized into about 30 clans (several families descended from a common ancestor or ancestors), which are named after

Bemba time line

C.E.	
ca. 1600s	Luba and Lunda people migrate into north of modern Zambia.
ca. 1650	Bena Yanda clan led by Chiti found Bemba kingdom.
1700s–1800s	Bemba kingdom expands its territory and power.
1889	British South Africa Company (BSA) establishes control over the Bemba, who become part of Northern Rhodesia.
1924	BSA hands over Northern Rhodesia to British government. White settlers are encouraged; Africans are restricted to "native reserves."
1953–63	Northern Rhodesia part of white-minority ruled Central African Federation (CAF).
1964	Northern Rhodesia becomes independent as Zambia.
1981	Many Bemba arrested and accused of attempting to overthrow Zambia's president
1991	Kenneth Kaunda, president since 1964, is defeated in first multiparty elections by Frederick Chiluba, a Bemba
2002	Chiluba steps down as president at the end of his second term. He is later accused of corruption by his successor Levy Mwanawasa.

See also Zambians: nationality

animals or other natural features. Previously these clans were governed by a hierarchy of village heads, priests, subchiefs, and chiefs under the authority of the Chitimukulu. Men held these positions of power, but inheritance of them is matrilineal—through the female side of the family. They can pass from brother to brother, but when they pass to the next generation, it is to the sisters' sons, not those of the brothers. In present-day Zambia, the Bemba are incorporated into the modern political system of the nation.

Religion

The majority of the Bemba are Christians, but the Bemba religion has left its mark on modern religious practice. The matrilineal aspects of Bemba society found expression in Bemba religious practices. The focus of the Bemba religion was a small shrine in each home, which was presided over by the married woman of the house. She conducted rituals at the shrine to keep in contact with the spirits of her ancestors, often through possession. The importance of house shrines was undermined in the 1700s by the growing popularity of the worship of spirits of dead chiefs. It was further eroded during the 1900s by the widespread adoption of Christianity. Newer, Zambianized forms of Christianity incorporate many aspects of the Bemba religion, however, including spirit possession practiced by women (and now sometimes by men as well).

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Bemdzabuko

Together with the Emafikamuva and Emakhandzambili, the Bemdzabuko are one of the three major subgroups of the Swazi of Swaziland and neighboring parts of South Africa. They consider themselves to be the "true Swazi," the founders of the Swazi kingdom, who moved into the present homeland from wider southern Africa.

Ben *See* Beng.

Beng (Ben; Ngan; Nguin)

The Beng are located in the north of Ivory Coast and across the border in southern Burkina Faso. The Beng speak a Manding language and are sometimes considered to be a Lobi subgroup.

Beni Amer

One of the larger subdivisions of the Beja people, the Beni Amer are concentrated in eastern Sudan and northwestern Ethiopia.

Beninese: nationality (people of Benin)

GEOGRAPHY

Benin is a small nation on the west coast of Africa. The territory of modern Benin consists of a strip of land orientated north to south that runs from the Niger River in the north to the shore of the Bight of Benin, an indentation of the Gulf of Guinea, in the south. The Gulf of Guinea is itself a region of the South Atlantic Ocean. Benin has an area of about 43,480 square miles.

Numerous lagoons and marshes punctuate the coastal strip of Benin. There are no good natural harbors, and sandbanks make the offshore waters treacherous for shipping. Inland the country consists of rocky plateaus separated by a few shallow river valleys. A range of modest mountains stretches along the border with the neighboring nation of Togo. Much of the country consists of savanna broken by some remnants of forest, particularly along the banks of rivers. Mangrove forests are to be found along the coast. Three important rivers flow from the interior down to the coast: the Couffo, Zou, and Oueme. The Oueme, the country's longest river, flows 280 miles from the interior to the coast. Tributaries of the Niger River drain the northern part of the country.

Benin is bordered by four other nations. Along its western borders lie its two smaller neighbors, Togo and Burkina Faso. Benin's larger neighbors, Niger and Nigeria, dominate its eastern borders. Porto Novo, Benin's capital, lies on the coast close to the border with Nigeria. The country's largest and most culturally important city, however, is Cotonou. Also a coastal city, Cotonou is the country's principal port and industrial center.

About 15 percent of Benin's land is cultivated, and cotton is the most economically important crop. Benin is generally drier than other West African nations, but it has two

BENINESE: NATIONALITY

nation:
Benin; Republic of Benin; formerly Dahomey

derivation of name:
Thought to be derived from a local word meaning "muddy water," referring to the Benin River

government:
Republic

capital:
Porto-Novo

language:
Benin's official language is French. The most widely spoken indigenous languages are Fon and Yoruba, the languages of two of the country's largest ethnic groups.

religion:
About 43 percent of the population are Christian. Twenty-five percent are Muslim, 20 percent are followers of Vodun (a traditional indigenous faith), and the remaining 12 percent belong follow various traditional religious practices.

earlier inhabitants:
Aja people

demographics:
The Fon peoples account for about 40 percent of the nation's population; the Aja for 15 percent; the Yoruba for a further 15 percent; the Bariba for about 9 percent; the Peulh for 7 percent; and the Ottamari for 6 percent. The remaining 8 percent include the Yoa-Lokpa and the Dendi as well as other ethnic groups, including Europeans.

rainy seasons each year, one from April to July and the second from September to November. A cool wind known as the Harmattan blows south from the Sahara Dessert and across Benin during the winter months (between the end of November and the middle of March). Although the Harmattan brings a welcome respite from the usually hot and humid climate, it often carries clouds of dust and sand with it that can block out the sun for days at a time.

INCEPTION AS A NATION

Modern Benin occupies much of the territory that once made up the Kingdom of Dahomey, and the country retained the name Dahomey for much of its history. It became known as the Republic of Benin only in the 1970s.

Founded in the 17th century by Aja peoples, the kingdom of Dahomey had its capital at Abomey, today one of the most important historical sites in Africa. The kings of Dahomey

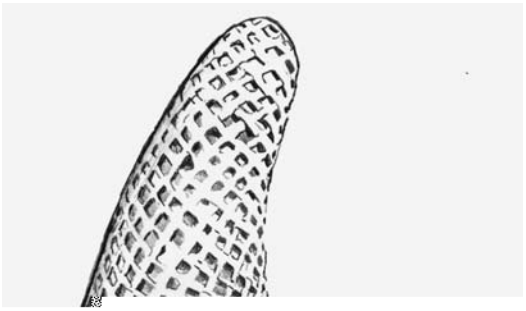
Beninese nationality time line

C.E.	
1892–94	Kingdom of Dahomey is conquered and occupied by France.
1904	Dahomey becomes part of the federation of French West Africa.
1946	Following World War II France revises the status of its West African colonies and Dahomey becomes a French Overseas Territory.
1958	Dahomey becomes a nominally self-governing republic as part of the French Community—the successor to the French Overseas Territory.
1960	Dahomey achieves full independence from France and is internationally recognized.
1960	Hubert Maga wins elections and becomes the first president of independent Dahomey.
1963	President Maga is removed from power as a result of a coup led by army chief of staff Colonel Christophe Soglo.
1964	Sourou-Mogin Apithy is elected president.
1965	Christophe Soglo deposes Apithy from the presidency and assumes power himself.
1967	A coup removes Soglo from power and installs Lieutenant Colonel Alley in his place.
1968	Emile-Derlin Zinsou is installed as president by the military.
1969	Lieutenant Colonel Alley leads a coup that deposes Zinsou.
1970	Presidential elections are abandoned because of widespread violence. A three-man presidential council is formed consisting of Ahomadegbe, Apithy, and Maga. Each agrees to serve as president in turn for two-year periods.
1972	Major Mathieu Kérékou deposes the presidential council. The National Revolutionary Council is formed to rule the country. Marxist economic policies are instituted.
1975	The Republic of Dahomey changes its name to the People's Republic of Benin. The Popular Revolutionary Party of Benin becomes the only legal political party in the country.
1980	Kérékou is appointed president. He is the only candidate.
1984	Kérékou is elected to a second term as president. Once again, he is the only candidate.
1989	Kérékou is elected to a third term as president. Marxist policies are officially abandoned.
1990	Following widespread political unrest, Kérékou agrees to constitutional reform and multiparty elections. The country is renamed the Republic of Benin.
1991	Kérékou is defeated in presidential elections by Nicephore Soglo.
2001	Kérékou is reelected to the presidency.
2006	Yayi Boni is elected president. Under the new constitution Kérékou is barred from standing in the election because he has already served two terms as president.
2007	President Yayi Boni's coalition wins a majority in parliamentary elections and begins a popular campaign against corruption.
2008	Controversy over alleged electoral irregularities

were notorious for their annual human sacrifices during which hundreds or thousands of captured soldiers from defeated enemies were beheaded. In the early 18th century Dahomey conquered territory along the coast of what is now known as the Bight of Benin. This brought them into direct contact with European slave traders who operated in the region. After this time many captured soldiers, who would otherwise have been sacrificed, were sold as slaves to the Europeans. This very lucrative trade earned the kings of Dahomey money to purchase firearms, with which they were able to extend their territories further inland.

From the middle of the 19th century the slave trade in West Africa declined rapidly. This decline occurred because Britain had declared the slave trade illegal and persuaded other European nations to help end the traffic from Africa to the Americas. Dahomey had made many enemies among its neighbors through its slave-trading activities, and as its wealth declined, it became vulnerable. From 1892 to 1894 France conquered the territory of Dahomey. Many of the soldiers in the French colonial forces that overran Dahomey were West Africans. In 1904 the former territory of Dahomey was subsumed into the federation of French West Africa along with six other West African territories.

The French West African federation was dissolved in 1958 following a referendum of the citizens of its constituent territories. Dahomey, along with six of the other territories of the federation, became first an autonomous republic and then, in August 1960, an internationally recognized independent nation known as the Republic of Dahomey. The newly independent nation was, however, troubled by ethnic conflict among its dozens of constituent peoples. Numerous coups and violent regime changes occurred over the next 12 years until a Marxist government was established in 1972. It was this government that changed the country's name to the Republic of Benin. Named for the Bight of Benin, this title was chosen because it was considered to be politically neutral. The Bight of Benin is itself named for the historical Kingdom of Benin that once existed in part of what is now Nigeria.



A 16th-century bronze head from Benin.

CULTURAL IDENTITY

Benin is a small country, but there are dozens of ethnic groups within its borders, many with their own languages and culture. Among a total population of about 7 million the largest groups include the Fon, the Yoruba, and the Aja. This rich mix has created political problems for Benin, and the first decades of independence saw numerous ethnic conflicts. Gradually, however, Benin since the late 1980s has become a model of stability and political openness. Despite this, a lack of natural resources has meant that the nation remains one of the poorest in the developing world. Benin's main export is cotton, and much of its trade is restricted to its wealthier neighbor Nigeria.

Although up to 50 percent of the population is nominally Christian, the majority of these retain many of the local Vodun beliefs. Vodun is a traditional West African religion that is centered on the Beninese coastal city of Ouidah. It is officially recognized as one of the state religions of Benin. West Africans sold into slavery in the 18th and 19th centuries took

A metal sculpture created by a Beninese artist

their Vodun beliefs with them to the Americas, where these developed into the voodoo beliefs that remain widespread in parts of South America and the Caribbean.

Benin, then known as the Republic of Dahomey, achieved independence from French rule in 1960. For many years after independence, tensions between the ethnically mixed population of the country contributed to almost continuous low-level violence. Several short-lived military governments failed to provide neutral and stable leadership. In 1972 an army major named Mathieu Kérékou seized power. Kérékou was to remain in power almost continuously for the next 34 years and oversaw the country's gradual transformation into one of the most stable and democratic states in Africa. Kérékou was officially elected president in 1980 and resigned from the army in 1987, thereby transforming his government into a civilian rather than a military one. In 1990, following years of economic decline, Kérékou was defeated in presidential elections. He was the first postcolonial president in mainland Africa to give up power voluntarily following an election defeat. Kérékou regained the presidency in 1996 but finally left office in 2006 in accordance with a clause of Benin's constitution that disallows persons from being elected president more then twice. Unlike a number of other African leaders in similar situations, he did not seek to change the constitution so that he could continue in power. Kérékou gained international commendation for his willingness to comply with laws that prevented him from retaining power, although some commentators have suggested that he may not have been able to alter the constitution even if he had tried because of the strong political opposition he faced in Benin.

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Berba *See* Bariba.

Berbers (Amazigh)

The Berbers are an ethnic group indigenous to North Africa west of the Nile River and who speak related languages. The word *Berber* probably did not originate among the Berbers themselves. *Berber* seems to have derived from pejorative terms, such as the Latin *barbari,* the Greek *barabaroi,* or the Arabic *barbar,* used by conquerors and traders to describe the "barbaric" populations of North Africa. Most Berbers describe themselves as "Amazigh," a Berber word meaning "free man." The feminine form, "Tamazigh," refers to the Berber language.

It has been argued, especially by French colonial scholars of the 19th and 20th centu-

ries, that the Berbers, a people who inhabit a diverse geographical area from the Siwa Oasis in Egypt to the shores of the Atlantic and to the banks of the Niger River, exhibit no unified identity. These scholars argue that the Berbers have generally been an isolated, rural people. The Berbers inhabited the inaccessible deserts and mountains of North Africa, maintaining their distinct cultural traditions, even as the Romans, then the Arabs, then the French controlled the lowland and coastal cities. Although the rural, geographic isolation of the Berbers has created a great deal of diversity between different Berber dialects, and some Berbers continue use their local, tribal names when referring to themselves, the Berbers have, in fact, experienced periods of unity and resistance to outsiders. Indeed, today there is a growing sense of Berber identity and nationalism, especially in Morocco and Algeria. This Berber nationalism, sometimes referred to as the Berber Spring, has been growing in recent years, even as dominant Arabic and European languages and cultures continue to infiltrate formerly isolated Berber strongholds in the deserts and high mountains of North Africa.

A Berber woman with distinctive Berber face tattoos and elaborate jewelry

BERBERS

location:
North Africa west of the Nile River

time period:
Prehistory to the present

ancestry:
Indigenous people

language:
Berber; Afro-Asiatic family

ORIGINS

The origins of the Berbers are a matter of intense debate among scholars. Recent attempts by Berbers to identify their own origins have added yet another layer of complexity to these arguments. The main obstacle to pinpointing the origins of the Berbers is the lack of early written sources in the Berber language. Although the oral history of the Berbers is rich with traditions of various origins, the only ancient historical sources available were written by foreign chroniclers such as the fifth-century B.C.E. Greek writer Herodotus or the first-century C.E. Roman writer Seneca. Medieval Arab writers, such as the 15th-century historian Ibn Khaldun, provided their own, often speculative, theories about Berber origins. Perhaps not surprisingly, Arab writers generally consider the Berbers as Middle Eastern or even Arab in origin. Ibn Khaldun, for example, mentioned stories of Berber origins among the Canaanites. There may be some truth to these legends. Some studies show possible linguistic similarities between the Berbers and the Canaanites. Phoenician or Canaanite traders are known to have established several colonies on the North African coast. Arab writers have also linked the Berbers to various tribes from the Yemen in Southern Arabia.

Given the problematic and contradictory nature of the historical sources, a linguistic approach is often employed to identify the origins of the Berber language family. This approach has often led to bold attempts to form connections between the Berbers and the Celts, the Basques, or the Caucasians. There were even systematic attempts by European colonial administrations to identify the Berbers as distinctly European, often as a method of dividing the Berbers against the Arabs. Many Berbers today see themselves as autochthonous, that is, as having originated in North Africa. There is probably an element of truth in many of the diverse theories of Berber origins. Being accessible from Asia, Europe, and sub-Saharan Africa, the Berber lands of North Africa were at a crossroads. North Africa would have been traversed, settled, infiltrated, and invaded by a great diversity of tribes and peoples before recorded history.

LANGUAGE

Berber has often been described as an oral language used by an oral, tribal culture. While there are several examples of Berber transcribed into Arabic letters in medieval

manuscripts found in archives such as that of the Madrasa of Tamegroute bordering the Sahara, the vast majority of known written sources in North Africa are in Arabic. Arabic, and more recently French, has been the dominant languages of instruction, law, and urban life since the Muslim conquest. Yet it would be inaccurate to describe Berber as exclusively oral. The ancient *tifinagh* Berber script, found on rock inscriptions throughout North Africa, has been used by Berber tribesmen, poets, and traders for millennia to write short messages and poems. Recently, *tifinagh,* a versatile script that can be written either vertically or horizontally, starting right or starting left, starting up or starting down, has experienced something of a revival. *Tifinagh* script, not transcribed Arabic letters, is currently used to teach Berber in the Moroccan educational system. The struggle to revive *tifinagh* has made the script a prominent symbol of Berber nationalism. Increasingly, store signs in major Berber cities such as Marrakech, Taroudant, and Agadir have adopted *tifinagh*. There are also a growing number of books published in the Berber script.

The origins and history of the Berber language are as obscure and difficult to decipher as the origins of the Berbers themselves. Although the discovery and partial interpretation of thousands of Libyan inscriptions have shed some light on the possible origins of Berber, and a direct connection has been theorized between Libyan and Berber *tifinagh,* there is still a great divergence of views over the relationship between these languages. There are several cognates, or shared words, between Berber and other languages. Some have traced Semitic-sounding Berber words to Akkadian, a discovery that seems to support the theory of the Berber's Semitic origins in Palestine. Other theories, however, put Berber in the same category as Ethiopian and Hebrew. Still other linguists have traced connections between Berber and Basque and other language groups that existed before the Indo-European migration. It is likely that all these linguistic theories have an element of truth. Berber, like the Berbers themselves, is most likely a mixture of several linguistic influences that developed over centuries of contact with Mediterranean migrants and conquerors. Ever since the Arab Muslim conquest, for example, the Berber language has adopted several Arabic influences—even entire phrases. Likewise, Berber has undoubtedly influenced the local Moroccan dialect of Arabic.

The Berber language is divided between several different dialects, each corresponding to a geographical region. The Chleuh dialect, for example, is prevalent in the High Atlas Mountains south of Marrakech. Tamacheq is the language of the Tuareg and is spoken in the Saharan Desert. Kabyle is the language of the Kabylie in Algeria. It is very difficult for speakers of one Berber dialect to understand other dialects. Nevertheless, there are examples of *imdyazen,* or traveling Berber troubadours, who speak a type of neutral, or standard, Berber dialect that is understood by almost all Berbers. Also, recent attempts to teach Berber in the Moroccan classroom have led to some standardization of the language.

HISTORY

Throughout their history the Berbers have resisted attempts to by various invaders to "civilize" them. While invading empires could often control the rich agricultural regions and urban areas of North Africa, and often tried to at least co-opt, if not control, the notoriously fierce Berber tribes, the Berbers have always had geography on their side. Having learned to survive, trade, and even prosper in some of the most inhospitable regions of the earth, the arid Sahara Desert and the rugged peaks of the Atlas Mountains that surround the rich settled regions of North Africa, the Berbers could be pushed back to where they came from but they could never really be subjugated. Even in those remarkable instances in the medieval period when the Berbers rose up and established empires of their own making, these too almost always fell to rebellion, internal division, and decline.

The Berbers are described in ancient, classical sources as fickle and rebellious tribes. Variously clients, allies, and enemies of several classical empires, they were most famous for harassing the Carthaginians and then the Romans on the fringes of their North African territories. During the Punic Wars of the third and second centuries B.C.E., which eventually led to the defeat of Carthage (in Tunisia) by Rome, various Berber tribal confederations arose as kingdoms. The most important of these were the kingdoms of Mauretania and Massylae, and the kingdom of Numidia, which was ruled by Massinissa, a tribal leader supported by Rome in his wars against Carthage. After the defeat of Carthage, however, the kingdom of Massinissa soon weakened and disappeared. In 46 B.C.E. Numidia became a Roman province. In 14 C.E. the kingdom of Mauretania was created

in the region of what is now Morocco and Algeria. This kingdom was ruled by Juba II until it became a Roman province in 42 C.E. The remains of the Mauretanian capital at Volubilis, near modern Fez, are still in a remarkable state of preservation today. Research has shown how

Berbers time line

B.C.E.	
202	Massinissa, a Berber tribal chief, helps the Romans defeat the Carthaginians at the Battle of Zama. Massinissa establishes the independent Berber kingdom of Numidia.
46	Numidia looses its independence and becomes a Roman province. The Romans subsequently face periodic raids and revolts from Berber tribes.
C.E.	
17	The independent kingdom of Mauritania, ruled by Juba II, is created by Rome.
17–29	Tacfarinas, a Romanized Berber, leads several revolts against Roman rule.
300s	Many Berbers convert to Christianity. Some Berbers adopt Romanized Christianity; others adopt heretical Donatism.
386	Saint Augustine, a Berber born in Algeria, converts to Christianity; his writings have a profound influence on early Christian thought.
531–642	The Byzantines defeat the Vandals and establish a tenuous hold over parts of North Africa.
670	The Founding of Qayrawan in Tunisia signals the beginning of the Arab invasion of Berber North Africa led by Uqba bin Nafia.
687–690	The Berbers, led by Kusayla, defeat the Arabs and expel them from Tunisia. The legendary Berber queen Kahina fiercely resists Arab rule.
690	The Arabs begin to regain control of large parts of North Africa. Berbers begin converting to Islam in large numbers.
740	Berbers in Algeria and Morocco revolt against Orthodox Islam and adopt Khariji doctrines.
788	Idris I, descendant of the prophet Muhammad, establishes the Idrisid dynasty in Fez.
910	The Kutama Berbers, led by the Mahdi Ubayd Allah, revolt against the Aghlabids and found the Fatimid dynasty in North Africa.
ca. 1070	The Almoravids, Saharan Berbers who converted to Orthodox Maliki Islam, establish the capital of their vast North African Empire in Marrakech.
1147	The Almohads, Atlas Mountain Berbers, conquer Marrakech and defeat the Almoravids. They establish an empire that stretched across North Africa and Andalusia.
1269	The last Almohad leader dies in the Atlas Mountains. The Almohads are succeeded by the Marinids in the region of Morocco and the Hafsids in Tunisia.
15th–16th centuries	Berber saints or *marabouts* establish themselves in the Atlas Mountains.
1660–1912	The Alouites formally rule over the Berbers in Morocco. The Ottomans maintain nominal power in Algeria and Tunisia until France begins colonization in the mid-19th century.
1956	Morocco and Tunisia declare independence from France.
1980	The Berber Spring begins with a general strike of Kabylie Berbers against Algerian authorities.
2001	The Royal Institute for Berber Culture (IRCAM) is established in Morocco.
2001	Kabylie Berbers found the Citizens' Movement in Algeria demanding greater recognition of Berber grievances.
2004	Berbers boycott Algerian presidential elections.
2005	Berber activists in Morocco found the Amazigh Moroccan Democratic Party (AMDP).
2008	The AMDP is declared illegal by Moroccan courts. Moroccan Berbers claim that government agencies are refusing to register children with Berber names.

the Berbers of Volubilis and at other Roman sites throughout North Africa adapted to Roman culture and combined local gods and beliefs with the Roman pantheon.

Over the long period of Roman rule in North Africa, many Berbers in urban areas and the lowlands were largely assimilated into Roman culture. Indeed, some of the most remarkable leaders and thinkers of late Christian Rome, such as Saint Augustine of Hippo (d. 430 C.E.), were ethnic Berbers. In mountain and desert regions, however, the Berbers maintained much of their independence. Tribal chieftains, or *principes,* were allowed by the Romans to govern their own affairs. There were many revolts, sometimes quite organized, against Roman rule. Although some Berbers, including Saint Augustine, adopted Roman Christianity, many Berbers revolted against the Roman Church by adopting the Donatist Christian heresy.

Even with the eventual fall of Rome and the subsequent invasion of Germanic tribes into North Africa in the fifth century, the Berbers continued their revolts and raids against their new rulers. The Germanic leader Genseric was forced to battle constantly against Berber rebellion, even though he used Berber fighters in his army, just as the Romans had done before him. The Vandal Germanic chiefs were eventually defeated by the Byzantines, who, under Justinian, had taken up the mantle of the Roman Empire. During their rule (431–462) the Byzantines also experienced regular Berber revolts and could not maintain much control outside of a few fortified urban areas. Like the Germanic tribes and the Romans before them, the Byzantine governor John Troglita was able to contain Berber revolts, most notably the Luwata Berber uprising, only with the assistance of other Berber groups such as the Berbers of Aures.

The Coming of Islam

Undoubtedly, the Arab Islamic conquest of North Africa that culminated with the founding of the Islamic city of Kairouan in Tunisia in 670 had a profound impact on the Berbers. Yet even though most Berbers eventually converted to Islam and were influenced by many Arabic and Middle Eastern cultural norms, they did not give up their independent spirit. While settled populations in the cities and villages of Egypt and the Fertile Crescent offered little resistance to Arab domination and Islamic orthodoxy, the Berbers of North Africa were in almost constant revolt against Arab rule even as they assimilated many of the religious and cultural practices of the Arabs. In this process of assimilation and revolt, the Berbers often created their own, distinct forms of Islam.

When the great seventh-century Arab conqueror Uqbah ibn Nafi reached the Atlantic Ocean at the mouth of the Massa River south of Agadir, Morocco, having traversed North Africa in a series of raids in the name of Islam, he led his horse into the water and proclaimed that if there were more land to conquer for Islam, he would. Despite his confidence, Uqbah ibn Nafi's conquests were largely ephemeral. Berber resistance to the Muslim conquest began almost immediately. The Berber leader Kusayla surprised and killed Uqbah ibn Nafi, expelled the Arabs, and created an independent kingdom in Tunisia and parts of Algeria from 687 to 690. Queen Kahina was another legendary Berber figure who resisted the Arab conquest. Despite a series of famous revolts, symbolized by Queen Kahina, most Berbers eventually succumbed to Muslim rule by the end of the seventh century. The story of the fierce Queen Kahina, her fight to the death, and her burning of vast tracts of Berber land to stop the Arabs, remains a symbol of Berber resistance and nationalism.

Although Berbers joined Arab armies in the conquest of Spain, they were often poorly compensated for their services. Some accounts claim that Berber women were routinely sold as slaves to powerful men in Baghdad. Even though they had converted to Islam, the Berbers were often treated as inferior to Arabs. Many Berbers were attracted to the unorthodox Khariji doctrine, a populist movement that insisted on the election of leaders and that rose against the Arabs. The Arabs were forced from Kairouan in Tunisia as Khariji rebellions spread throughout North Africa and Spain. Soon, however, internal divisions among the Berbers led to the reconquest of Tunisia by the Arabs in 761 and the establishment of independent Berber kingdoms such as the kingdom of Tahart (761–908) in Algeria, founded by the Imam ibn Rustam; the kingdom of Sijilmasa on the Moroccan border of the Sahara; and the independent Berghwata state on the Atlantic coast. The Berghwata Berbers even created their own Berber Quran by adding verses and variations to the original Arabic Quran. The Kingdom of Fes was founded at the beginning of the ninth century by Idris I, an exiled relative of the prophet Muhammad, with the help of Berber tribes.

The revolt of the Kutama Berbers in Tunisia and their support of the Mahdi, the Islamic messiah, Ubayd Allah in 910 led to the

foundation of the powerful Fatimid movement. Although they did not succeed in conquering Fez, the Fatimids soon gained control over most of central and eastern North Africa. After conquering the Egyptian city of Cairo in 973, however, the Fatimids could not prevent many of their North African possessions from devolving into independent kingdoms. By the beginning of the 11th century, North Africa had descended into a period of chaos and wars. This chaos is often blamed on the so-called invasion of the Arab Bani Hilal tribes from Yemen. According to some sources, the Bani Hilal were sent into North Africa by the Fatimids to suppress the rebellious Berbers. Whether or not the spread of the Bani Hilal across North Africa, a movement immortalized in epic Arabic poetry, was a deliberate invasion or a simple migration of peoples in search of better lands, the sudden increase of Arabic-speaking peoples in the region had a long-term impact as Arabs and Berbers intermarried and combined their cultural traits.

The Great Berber Empires

Even as the disorder and conflict of the 11th century seemed to come to a climax, an era of two Berber Empires, first the Almoravids and then the Almohads, was about to dawn. From the Sahara desert the nomadic Lamtuna Berber tribe, a tribe so remote that, according to medieval geographers, most tribesmen had "never seen bread," emerged as a powerful force. The Lamtuna had been instructed in strict orthodox Muslim doctrine by the itinerant teacher Abd Allah bin Yasin (d. 1059). Inspired by the message of God and his Prophet, and disciplined around a common purpose, the blue-veiled Lamtuna (known today as the Tuareg) and other Saharan tribes burst out from the desert determined to impose their version of Islam on the rest of the Berbers of North Africa. These peoples were to found the Almoravid Empire, which at its height stretched from the city of Aoudaghost in present-day Mauritania to the Pyrenees Mountains of northern Spain. The Almoravid ruler Abu Bakr bin Umar founded the city of Marrakech (in modern Morocco) around 1070. His successor Yusuf bin Tashfin conquered almost all of North Africa and deposed the Muslim rulers of Andalusia in Spain.

The Almoravids were not as strictly orthodox as their historical sources often portray them to be. Many concessions were made to Saharan tribal practices, including the veiling of men instead of women and the increased role of women in matriarchic Saharan society. Despite these concessions, however, the original basis of Almoravid power, the Saharan tribesmen, became estranged from the urbanized and sometimes decadent Almoravid government. Instead of relying on fierce and demanding nomadic warriors, Almoravid rulers soon resorted to mercenaries whose loyalty could be bought using the wealth of the newly founded empire. Soon, however, this policy failed. The original loyalty of the nomadic tribes, the basis of the empire, melted away, only to be replaced by a new coalition of Berber mountain tribes that gave rise to the Almohad Empire.

In many ways the rise of the Almohads mirrors the rise of the Almoravids. Like the Almoravids, the Almohad tribes, hidden in their remote mountain hamlets, were distant from urban centers of power. Before being inspired by their spiritual leader, the Mahdi Ibn Tumart (d. 1130), the Almohad tribes had maintained many of their local pagan practices and were more often divided against each other than united for a common purpose. Almoravid attempts to tax the mountain Berbers and to control their movements through a series of massive fortifications on the foothills of the Atlas Mountains made these tribes eager for a chance to rebel. When the Mahdi Ibn Tumart of the Hargha Berber tribe returned from a long journey to the Middle East and promised to lead them in the conquest of the Almoravid realm, the Atlas tribes were eager to follow. So important was the promise and personal charisma of the Mahdi Ibn Tumart that his death was kept secret from the tribes for three years as the Mahdi's successor Abd al Mumin, consolidated his power over the Atlas tribes and gradually destroyed the mercenary Almoravid army. The Almohads finally captured Marrakech from the Almoravids in 1147. They eventually conquered all of North Africa, including Tripoli and Muslim Spain. Unlike the Almoravids, the Almohads did not pay homage to the caliph in Baghdad. Instead, they created a distinct Berber Empire and ushered in an era of unity and prosperity. The fusion of Berber and Andalusian culture led to the construction of such monumental buildings as the Giralda in Seville, the Koutoubiyya Mosque in Marrakech, and the Hassan Mosque in Rabat.

The Modern Era

Eventually the Almohad Empire also fell to the pattern of internal tribal feuds and revolts that characterize Berber history. By the middle of

the 13th century, the Zanata Marinid Berbers had essentially taken control in Morocco, although the Hafsids, the Almohad governors of Tunis, maintained Almohad power in Tunisia well into the 16th century. Granada, the last bastion of Almohad Muslim Spain, fell to the Christian reconquest in 1492. A new era of European and Ottoman domination was dawning for North Africa and the Berbers.

Tunisia and Algeria came under the control of the Ottoman Empire in the mid-16th century. Morocco and the Atlantic coast were subject to raids by the Portuguese from the 15th century as they attempted to establish an African empire. Morocco, however, generally maintained most its independence, and remote Berber tribes in Algeria and Tunisia were not unduly changed by the Ottoman presence. This was also the era of charismatic Muslim spiritual leaders known as Marabouts, such as Sakiyat al Hamra. These North African holy men preached their own individual versions of Islamic orthodoxy. At the same time Barbary traders and seamen, once masters of the Mediterranean, resorted to piracy, leading to engagements with both European and U.S. naval forces.

French colonization of Algeria in the 19th century, especially the practice in French Algeria of expelling tribesmen from their lands, solidified both Berber and Arab resistance to European colonial control. In Morocco, the French took a more lenient approach, often coopting tribal leaders such as the Galoui of the Atlas Mountains. The French also attempted to divide the Berbers from the Arabs, proclaiming, for example, separate Berber and Arab constitutions. Various French writers of the period described the Berbers as more "European" than the Arabs. These attempts to divide the Arabs and Berbers of North Africa, however, were resisted by both Arabs and Berbers. It was only after World War II and the fall of the great European colonial powers, however, that the modern North African nations of Mauritania, Morocco, and Algeria—nations with mixed Arab and Berber identities—emerged. Tunisia and Libya have become almost fully Arabicized. Only very small populations of Berbers remain

are mentioned in historical sources but have yet to be discovered. Ibn Tumart, the founder of the Almohad movement, similarly wrote three tracts in Berber *tachelhit*. Ibn Ghanim, a *khariji,* wrote several Berber law books. There are also several known poetic works, but most of these are heavily influenced by Arabic.

If historical works of Berber literature are difficult to find, the richness of variety of Berber arts and crafts can be found in any North African *suq* or market. Although often defined by simple lines and symbols, the Berber art of carpet weaving is executed with complexity and variety. Almost every tribe has its own distinct carpet pattern, and patterns will often vary according to the purpose and function of the carpet. Women traditionally make the carpets using a variety of materials, including wool, animal dyes, and cactus silk. The patterns on Berber carpets may tell the story of a tribe in symbolic form or even the history of a family. The Tuareg, the nomadic Berber tribes of the Sahara, are known for their silverwork and woodwork. Again, the symbolic takes precedence over the realistic, and objects that seem simple or plain, such as a colored camel skin, often have a ritual or historic significance. Patterned camel skins, for example, are used to predict future marriages. Silver and various metallic products are still used for healing. Berber architecture, from the magnificent Kasbahs of the Atlas Mountains to the simple camel skin tents of the Tuareg, also displays a remarkable artistry. Although most scholars have emphasized the influence of Spanish and Moorish styles of architecture in the great cities of North Africa and have even disparaged the impact of the Berbers because of their nomadic lifestyle, a distinct Berber architecture has existed in rural areas throughout the centuries. Most Berber architecture is simple and functional. Yet even in the simplest house a symbol or pattern drawn on the walls or the window lintels will expresses the naturalistic taste of the Berbers.

Social Organization

Although the distinctions between Arabs and Berbers should not be overstated, Berber society does differ from Arabs society in some respects. One important distinction is the role of women in Berber society. Several anthropologists have recorded the matriarchal nature of Berber tribal groups, especially the nomadic Tuareg of the Sahara Desert. Perhaps the most famous example of the power of Tuareg women is the so-called court of love in which women have a deciding role in personal relationships. Before recent changes in Moroccan family law were enacted, Berber women in the disputed western Sahara often claimed more rights than women in the rest of Morocco. Similarly, other Berber tribal groups, including the Kabylie of Algeria and some of the Atlas tribes of Morocco, have provided women with a certain degree of freedom not customarily found among more traditional Arab families.

Despite centuries of influence from Islamic law and the more recent influence of French law, geographic isolation has allowed many Berbers to maintain customary tribal law. For example, the concept of imprisonment does not exist among several tribal groups. Although the central governments of Morocco and Algeria have attempted to standardize legal practices nationally, there still exist examples of clandestine tribal tribunals that dispense justice inside the tribe. Most Berber customary law is oral, although there have been recent attempts to write down lists of offenses with appropriate fines. When the dispute is between tribes, an arbiter is chosen from a body of respected holy men who cool tensions try and prevent the outbreak of tribal war.

Bloodlines, not ideology or the state, have traditionally been the primary source of Berber identity. Berber tribes are divided into social units based on real or imagined ties of blood. Many Berber tribes even claim a dual Arab/Berber identity by calling themselves both *banu* (Arabic for "tribe") and *ait* (Berber for "tribe"). Historical sources provide several examples of entire Berbers clans or tribes being adopted or assimilated into other tribes, often for political or religious purposes. The smallest unit of social organization is the extended family. A number of families form a village, or *douar,* among nomads. Several *douar* clans or villages form a division, a miniature state that organizes the harvest or migration and has most of the legal responsibilities for the tribe. Several divisions can form a confederation in emergencies or when inspired by a charismatic leader.

Berber social organization is far from static or strictly categorical. Although anthropologists have often made distinctions between nomadic, seminomadic, and settled Berber tribes, many nomadic tribesmen will have other members of their tribe living in settled mountain villages or cities and vice versa. Far from being solely defined by the natural environment, and far from simply following ancient tribal identities, Berber society is adaptable and constantly

in flux. For example, familial groups may form

Bidoons

"Bidoon" is a common abbreviation of the Arabic term *bidoon jinsiya*, which means "without nationality." The Bidoon are stateless people from Bedouin tribes residing in Kuwait and Bahrain. Bidoons are either people who settled in Kuwait and Bahrain from the 1920s to the 1970s who have not been recognized as citizens by those states, or are refugees who have fled to those nations to escape war and poverty elsewhere. Bidoons do not have the legal rights of citizenship, and the children of Bidoon fathers, even if their mothers are citizens, are also denied citizenship.

Before the 1990s the majority of Bidoons were Bedouin settlers from the north of the Arabian Peninsula. During the First Gulf War tens of thousands of Iraqi refugees moved into Kuwait and up to 80,000 of them remained after the end of the conflict. About 20,000 more Palestinian refugees subsequently joined them. Kuwait has recently embarked on a program of granting citizenship to Bidoons. In 2000 and 2001, more than 30,000 Bidoons who had been resident in Kuwait since 1965 or who were married to Kuwaitis (*see* Kuwaitis: nationality) were afforded citizenship.

Bini

The Bini were the citizens and founders of the historic Kingdom of Benin. The descendants of the Bini, the Edo, still live in southern Nigeria.

Birifor

The Birifor are a subgroup of the Lobi. They mostly live in northwestern Ghana.

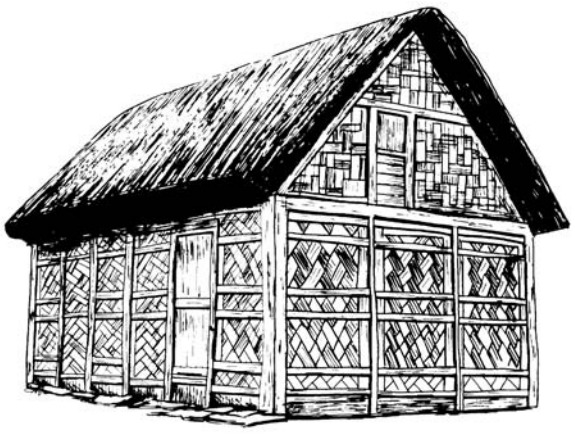
Bisharin

The Bisharin are one of the major subgroups of the Beja people. They live mostly in northeastern Sudan.

Bithynians

The Bithynians were the inhabitants of the Kingdom of Bithynia, a state that existed on the northwest coast of Anatolia from the sixth to the first century b.c.e. Bithynia had a coastline that extended from the Sea of Marmara along the Bosporus to the Black Sea; its inland boundary was the Uladag Mountains.

The Bithynians are thought to have been settlers from Thrace, a region of Europe that is now part of the modern nations of Bulgaria and Greece and the European portion of Turkey. From the second millennium b.c.e. the warlike Bithynians were notorious raiders of Greek settlers and Persian peoples throughout Anatolia. The ancient Greek historian Herodotus recorded a legend that the Bithynians were descendants of a Thracian tribe known as the Strymonians, who were driven across the Bosporus by war. Another legend claims that the Thracian ancestors of the Bithynians were stranded on the Anatolian side of the Bosporus after they came to the aid of the Trojans in the Trojan War and were defeated.



A traditional Betsimisiraka house constructed from bamboo with a thatched roof

The unification of the Bithynians into a kingdom came about under the leadership of a chief known as Doedalsus during the fifth century b.c.e. Bithynian managed to retain a large degree of independence from the powerful Persian Empire that dominated Anatolia in that period. Theoretically they were under the control of the satrap of Hellespontine Phrygia, the local ruler and administrator appointed by the Persians, but in practice they raided and fought with their neighbors at will. Bithynia also successfully resisted the successors of the Macedonian king Alexander the Great in their attempt to subjugate the area.

During the third and second centuries b.c.e. the kingdom of Bithynia was increasingly influenced by Hellenic culture. The Bithynians built sophisticated cities, founded colonies, engaged in trade, and minted coinage. Their capital city, Nicomedia (modern-day Izmit in Turkey), was founded by Nicomedes I in 264 b.c.e. and became one of the most important cities of the region for centuries thereafter.

BOTSWANANS: NATIONALITY

nation:
Botswana; Republic of Botswana

derivation of name:
Botswana means "land of the Tsawa" in the Tsawa language

government:
Parliamentary monarchy

capital:
Gaborone

language:
The country's official language is English, spoken mainly in administrative and government settings. The principal indigenous languages are Setswana (spoken by 78 percent of the population), Kalanga (spoken by 8 percent), and Sekgalagadi (spoken by 3 percent).

religion:
A total of 71 percent of the population practices Christianity and 6 percent Badimo (a traditional Tswana faith), the remainder following either minor local faiths or no faith at all.

earlier inhabitants:
Khoi; Toutswe; San; Hereros; Khalagari; Kwena; Hurutshe; Ngwato; Kololo; and Ndebele

demographics:
The Tswana make up 79 percent of the nation's population and the Kalanga 11 percent. Other ethnic groups include the Basarwa, the Kgalagadi, and Europeans.

Bithynia ceased to be an independent kingdom in 74 B.C.E., when the last Bithynian king, Nicomedes IV, bequeathed his lands to the Roman Empire on his death. Bithynia existed for a time as a Roman province but was eventually combined with other territories.

Bobo
The Bobo people live in and around Bobo-Dioulasso in southwestern Burkina Faso and across the border in Mali.

Boers
When the first Dutch settlers began arriving in southern Africa and setting up farms several hundred years ago, they came to be known as Boers (*boer* is Dutch for "farmer"). The Boers came to control much of South Africa, establishing many powerful republics in the region, which later became part of South Africa. The modern-day AFRIKANER population is descended in part from the Boers.

Bokora
The Bokora are a subgroup of the KARAMOJONG. They live in northeastern Uganda.

Bondei
The Bondei are part of the larger grouping of SHAMBAA peoples, who inhabit the coastal lowlands of Tanzania. The Bondei are concentrated in the rich plains between the northern coast of Tanzania around Tanga and the Usambara (or Shambaa) Mountains in northeastern Tanzania. The region the Bondei inhabit is known as Bonde.

The Bondei probably emerged as a distinct group as recently as the mid-19th century C.E. At that time the Bondei ancestors were ruled by the powerful Shambaa Kingdom, but the Shambaa representative in Bonde was becoming increasingly independent. It is thought that the idea of the Bondei as a distinct ethnic group emerged during this period; in fact, this idea was actively encouraged by local settlement leaders in the area who thought that they could lessen the impact of Shambaa rule if they were seen as a united group. During the late 19th century, the Bondei declared themselves independent from the Shambaa Kingdom, and over the following decades the Bondei have come to be accepted as a separate ethnic group.

Bongo
The Bongo are a subgroup of the MBENGA. The Mbenga are one of the major groupings of tropical forest foragers—the so-called PYGMIES—of Central Africa. The Bongo live in the Republic of the Congo and Gabon.

Borana
The Borana are one of the nine main subgroups of the OROMO. They live in Ethiopia.

Borgawa *See* BARIBA.

Borno *See* KANURI.

Borong *See* BRONG.

Bororo *See* WODAABE.

Bosango *See* SANGO.

Boubangui *See* MBOCHI.

Boubouri *See* ADJUKRU.

Boudouma *See* BUDUMA.

Botswanans: nationality (people of Botswana)

GEOGRAPHY

The Republic of Botswana is located in the south-central portion of Africa and covers an area of about 232,000 square miles. It is bordered by five states: Namibia to the west, Angola to the northwest, Zambia to the north, Zimbabwe to the east, and South Africa to the south and southeast. The capital city is Gaborone, which is located in the far southeast of the country, close to the border with South Africa. Other major urban centers include Lobatse, Kanye, Molepolole, Francistown, and Selebi-Phikwe.

Botswana consists principally of flatlands, with over half of the country dominated by the Kalahari Desert (in the west and southwest), while the remaining regions are covered with savanna, swamp, and saltpans. The largest waterway is the Okavango River, which runs into

the country from the northwest to form the eponymous delta, and terminates in the east of the country, south of the extensive Makgadikgadi saltpan. Other rivers that either border or intrude into Botswana include the Linyanti, Limpopo, and Shashe.

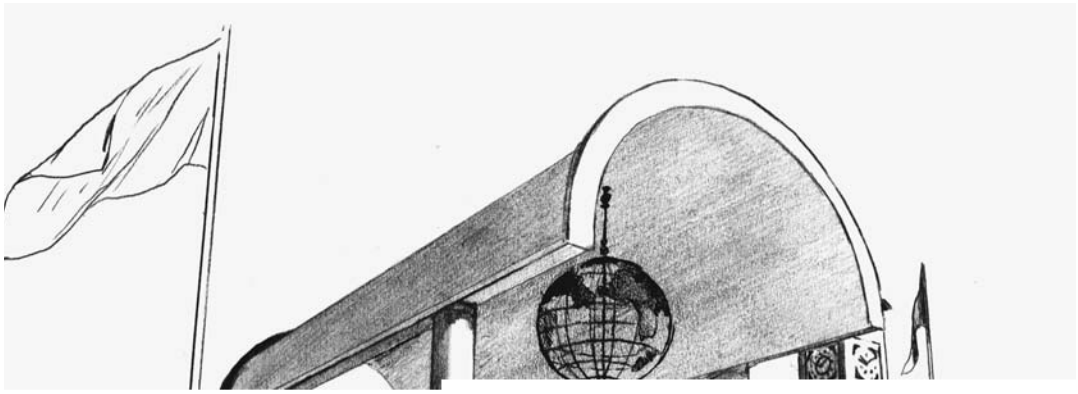
The harsh physical environment of Botswana, combined with a semi-arid and arid climate, makes life for its poor population (around 20 percent of Botswanans are unemployed) extremely hard. Less than 1 percent of land is used for permanent arable crops, and much of the population is engaged in subsistence farming revolving around cattle and hardy crops such as maize and sorghum. Overgrazing and limited water resources have led to accelerating desertification, adding to the country's social and economic difficulties. However, the country is rich in mineral resources, with extensive mining operations for copper, nickel, and diamonds. This activity, along with tourism to Botswana's many national parks and game reserves (principally the Moremi Game Reserve and the Chobe National Park), form cornerstones of the country's economy.

INCEPTION AS A NATION

During the late 19th century the indigenous inhabitants of Botswana (which also covered much of what is today northwest South Africa) increasingly clashed with incoming Ndebele and Boer settlers. To manage the crisis, tribal leaders appealed to Britain for help, and in March 1885 the northern territory became a British protectorate named Bechuanaland. The British planned to absorb Bechuanaland into the Union of South Africa, which was formed in 1910, and the capital of the country was actually in the South African city of Mafeking. By the 1950s and early 1960s, however, Britain became

Botswanans: nationality time line

C.E.	
first century	Bantu-speaking peoples move into Botswana, cohabiting with indigenous tribes.
850	Farmers from the upper Zambezi River begin to settle throughout much of Botswana.
1095	Rise of Moritsane culture, which formed the background of Botswana's Khalagari peoples.
15th century	Tswana peoples move northward from the south of the country, gradually settling throughout most of Botswana over the next three centuries.
ca. 1750–1840	Botswana experiences intense tribal and regional upheavals and fights many wars against settlers being pushed up from South Africa by Zulu and Boer expansions.
1885	Botswana becomes a British protectorate, known as Bechuanaland.
1895	The British begin building a major railway through Bechuanaland, which runs from South Africa to Rhodesia.
1950	The British exile the Ngwato chieftain Seretse Khama to placate the South African government, which objected to Khama's marriage to a white woman.
1965	Bechuanaland becomes self-governing.
1966	Bechuanaland becomes the independent Republic of Botswana, with Khama as its first prime minister.
1970s	Botswana's economy grows strongly, principally driven by mining activities.
1979	Botswana plays a key role in founding the South African Development Community (SADC).
1985	South African forces claiming to be searching for African National Congress (ANC) insurgents attack buildings in Gaborone, killing 12 people.
1995	The government begins the controversial relocation of native bushmen from out of the Kalahari Game Reserve.
1999	Voting irregularities during a national election result in a six-day state of emergency.
2000	Over 60,000 people are made homeless by flooding in February and March.
2003	A security fence is erected along the border with Zimbabwe to shut out illegal immigrants.
2006	Bushmen secure a legal victory against the government policy of relocation.



The national assembly building in Botswana. The national assembly is the lower chamber of Botswana's parliament.

increasingly alienated from the South African government, and in 1964 the protectorate's independence was proposed and accepted, with the capital now moved to Gaborone. Elections were held the following year, and the country became self-governing under Prime Minister Seretse Khama. In 1966 the country achieved full independence, and took the name Republic of Botswana.

CULTURAL IDENTITY

The people of Botswana are ethnically diverse, each community tracing its origins back to distinct tribal or geographical origins. The largest ethnic group is the Tsawa or Batswana, a Bantu-speaking people that constitutes about 79 percent of the population. Other tribal groupings include the Kalanga, Khalagari, Tswapong, Birwa, Ngwato, and Khoisan, with many of these attempting, with varying degrees of success, to resist absorption into Tsawan culture (indeed, some authorities class the Tsawa as constituting 94 percent of the population). English is the official language in Botswana, but the principal language is Setswana, the language of the Batswana. In terms of religion, over 70 percent of Botswana's people practice some form of Christianity—a spiritual legacy of European colonialism—although this is frequently mixed with elements of Badimo (Botswana's native religion), spiritualism, and ancestor worship.

Botswana's diverse cultural history is largely unrecorded, although historical artifacts, cave paintings, and the continuance of traditional crafts provide a window into the past. In the visual arts, for example, Botswana can trace its history back over 20,000 years, as evidenced by more than 4,000 cave paintings discovered at 350 sites within the Kalahari Desert, dating back 20,000 to 25,000 years. Today, many communities still sell authentic traditional goods. The remnants of the San bushmen tribe, for example, produce ostrich egg necklaces, spears, fire-making sticks, and leather purses. Baskets made from mokolwane palm, regarded as some of the finest examples of basketry in Africa, are based on age-old tribal storage vessels. In the village of Oodi near Gaborone, women use centuries-old loom technologies to weave fine, highly colored garments, throws, wall hangings, napkins, and cushion covers, into which they often stitch visual versions of traditional oral narratives. The fishermen tribes of the Okavango Delta still produce the *mokoro* canoe, a round-bottom vessel carved from a single tree, which was introduced into the delta in the 18th century. Modernity, however, threatens many of these traditional skills—talents in hand-

throwing pots have been eroded by the introduction of cheap plastic and metal vessels over the last 50 years, for instance, and fiberglass offers a more convenient material for producing *mokoro*. There is some resistance to change—for example, the handful of radio stations now devote much more time to the stringed-instrument music that was widespread until the British colonial period, and schoolchildren are taught the vocal, instrumental and dance skills that are integral to traditional music.

Many peoples of Botswana live in social structures that maintain connections with precolonial times. Among agricultural peoples, for example, cattle are still used to provide dowries and compensation payments. Tswana villages, many of them based on the traditional mud-brick and thatch houses, are presided over by a *kgosi* (chief), who exercises authority through his councils and the *kgotla* tribal court. His formal powers, however, have been eroded by the spread of Christianity, which rejects indigenous forms of religious power, and through postindependence political measures to build national rather than tribal loyalty in Botswana.

Prior to the colonial and independence periods, Botswana was a country whose narratives were expressed primarily in oral traditions. Yet today literacy levels are excellent in the country owing to a respectable education system, and the postindependence years have produced many popular novelists and poets, including Bessie Head, Unity Dow, Moteane Melamu, Barolong Seboni, and Andrew Sesinyi. Many of their writings reflect on the tension between African and Western culture in Botswana and the effect of colonialism over local rites and identities. One much appreciated Western import, however, is soccer, which has a very wide participation at local and national levels.

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Brahui

The Brahui are a confederation of tribes with a homeland that extends from Pakistan to Iran. The great majority of Brahui live in Pakistan and Afghanistan, but a small group of about 10,000 today reside in the Balochistan district of Iran. The Brahui are closely related to the Balochs, with whom they have intermarried for centuries, but their language is distinct. The Brahui language is classified as a Dravidian language, the only one known outside of peninsular India, although it shares a lot of vocabulary with the Baloch language and the languages of other, more immediate neighbors. Brahui is spoken in the Zahedan and Zabol areas of Iran.

Most Brahui are Sunni Muslim, although many of their social customs are recognizably Indian in origin. Traditionally they lived as nomadic goat herders.

Brignan

See Avikam.

British

Thousands of people of British descent live in Africa today. The majority live in former British colonies, such as Nigeria in West Africa and Kenya in East Africa. South Africa has a significant English-speaking population.

Brong (Abron; Borong; Doma; Tchaman)

The majority of the Brong live in Ghana, and a smaller number live in the Ivory Coast. The Brong are an Akan people.

Bubis

The Bubis are the original inhabitants of Bioko Island (formerly Fernando Póo), which is now part of Equatorial Guinea. The Bubi are descended from Bantu peoples who probably migrated to the island from nearby Cameroon several centuries ago. The Bubi make up less than 10 percent of Bioko's population. Epidemics in the 19th century decimated the Bubi.

Conveniently situated off the coast of west-central Africa, Bioko was an important staging post in the slave trade from West and Central Africa to the Americas. It was discovered by the Portuguese in the 15th century, and in 1778 the island became a Spanish colony. The Bubis resisted attempts to provide forced labor on the Spanish plantations, however, and Spain began bringing coastal West Africans to the island—

BURKINABE: NATIONALITY

nation:
Burkina Faso

derivation of name:
Burkina Faso can be translated as "land of upright men" and is a combination of words from the More and Dioula languages.

government:
Democratic republic

capital:
Ouagadougou

language:
About 50 percent are Muslim, 30 percent are Christian, and the remaining 20 percent practice traditional indigenous religions.

religion:
A total of 71 percent of the population practices Christianity and 6 percent Badimo (a traditional Tswana faith), the remainder following either minor local faiths or no faith at all.

earlier inhabitants:
Dogon

demographics:
About 40 percent of the population belong to ethnic groups that are considered to be part of the Mossi culture. Other large ethnic groups include the Bobo, Gurunsi, Senufo, Lobe, Mandé, and Fulani.

the ancestors of the modern-day Fernandinos, who came to dominate Equatorial Guinea's economy and politics after independence.

Buduma (Boudouma; Yedina)

The Buduma, who call themselves the Yedina, occupy the islands of Lake Chad, which is at the junction of the West African countries of Chad, Niger, and Nigeria.

The majority of the Buduma are Muslim, but the Buduma religion, which involves the worship of the god Kumani, is still active.

Situated largely in the south of Chad, the lake region the Buduma inhabit is at times swampy and at times flooded. The Buduma economy focuses on pastoralism (livestock raising) and fishing. When the water level of the lakes is high, grazing land is reduced, and so the size of herds kept by the Buduma is forced to decline. At such times, fishing increases in importance. When the water level is low, the number of cattle kept rises.

Until recently the Buduma led a semi-independent existence out of reach of central government. In the 1990s, however, the region around Lake Chad became heavily involved in civil unrest, with several rebel groups launching attacks in the region. Thousands of people living in southern Chad fled the area in fear of both government and rebel attacks, ending up in neighboring countries such as the Central African Republic.

Burkinabe: nationality (people of Burkina Faso)

GEOGRAPHY

Burkina Faso is a small landlocked nation in West Africa. It lies between the Sahara Desert to the north and the Gulf of Guinea to the south and has an area of about 105,800 square miles. Burkina Faso has borders with six other nations. Mali and Niger, its two largest neighbors, lie to the northwest and northeast respectively. Benin, Togo, Ghana, and Ivory Coast occupy the area between Burkina Faso's southern border and the coast.

Much of the country consists of a savanna plateau at elevations of between 600 and 2,300 feet. The highest ground is along the border with Mali. This highland area includes the sources of three major waterways: the Nakambe River (also known as the White Volta), the Nazinon River (or Red Volta), and the Mouhoun River (or Black Volta). All three rivers flow southward through Ghana and into Lake Volta before reaching the sea. It is because of these headwaters that Burkina Faso was historically known as Upper Volta.

Much of Burkina Faso is within the Sahel region, a dry band that stretches across Africa along the southern edge of the Sahara Desert. While not as arid as the Sahara itself, the Sahel is an agriculturally unproductive zone and, in recent years, has been subject to increasingly harsh conditions. The northern parts of the country are very arid, and the central regions have thin soil that is prone to erosion. Most Burkinabe farmers raise livestock on the meager pasture that the uplands have to offer, but some in the south and southeast are able to grow sorghum or other cereals, peanuts, and cotton.

Burkina Faso's capital city, Ouagadougou, is located near the geographical center of the nation on the central plateau. Ouagadougou is the largest population center as well as the economic, cultural, and political heart of the nation. Burkina Faso's second city is Bobo-Dioulasso. Lying in the country's southwest, it is a cultural center located at the crossroads of centuries-old trade routes in the region.

INCEPTION AS A NATION

The dominant ethnic group in Burkina Faso is the Mossi, who are thought to be the descendants of peoples who migrated to the area from what is now northern Ghana in the 15th century C.E. According to Mossi history, they displaced peoples such as the Dogon, who were forced to move further north. The Mossi founded the Kingdom of Ouagadougou as well as several other kingdoms within the area of present-day Burkina Faso.

In the 19th century France developed an interest in West Africa and began to conquer the territories of kingdoms in the area. French forces overran most of the area controlled by the Mossi in 1897. Following years of rivalry between the French and the British in the area and numerous military campaigns against local rulers, much of what is now Burkina Faso became part of the French colony of Upper Senegal and Niger.

From 1915 to 1916, while World War I was raging in Europe, the area that currently includes Burkina Faso and parts of Mali was the scene of a major armed uprising by local people against colonial rule. In 1919 France decided to separate these troublesome regions from

the rest of Upper Senegal and Niger and created the new colony of Upper Volta. A failure of administration in the new colony led to it being dismantled in 1932 and much of its territory incorporated into the French colony of Ivory Coast. Following the end of World War II in 1945 was a second period of serious anticolonial violence, and again France made Upper Volta a separate colony.

In 1958, along with other former French colonies in West Africa, Upper Volta became a nominally self-governing republic and a member of the French Community. Two years later, in 1960, Upper Volta achieved complete independence. The newly independent nation continued under the name Upper Volta until 1984, when the government changed the country's name to Burkina Faso.

CULTURAL IDENTITY

Burkina Faso is home to about 60 distinct ethnic groups. The majority of these can be considered part of the M2cd uultur50(e)-12(,(w)-7(h)-18(i67(c)-6(h)-1 f)8(o)8(r)-19(m
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BURUNDIANS: NATIONALITY

nation:
Burundi; Republic of Burundi

derivation of name:
From a word meaning "land of the speakers" in the Kirundi language

government:
Republic

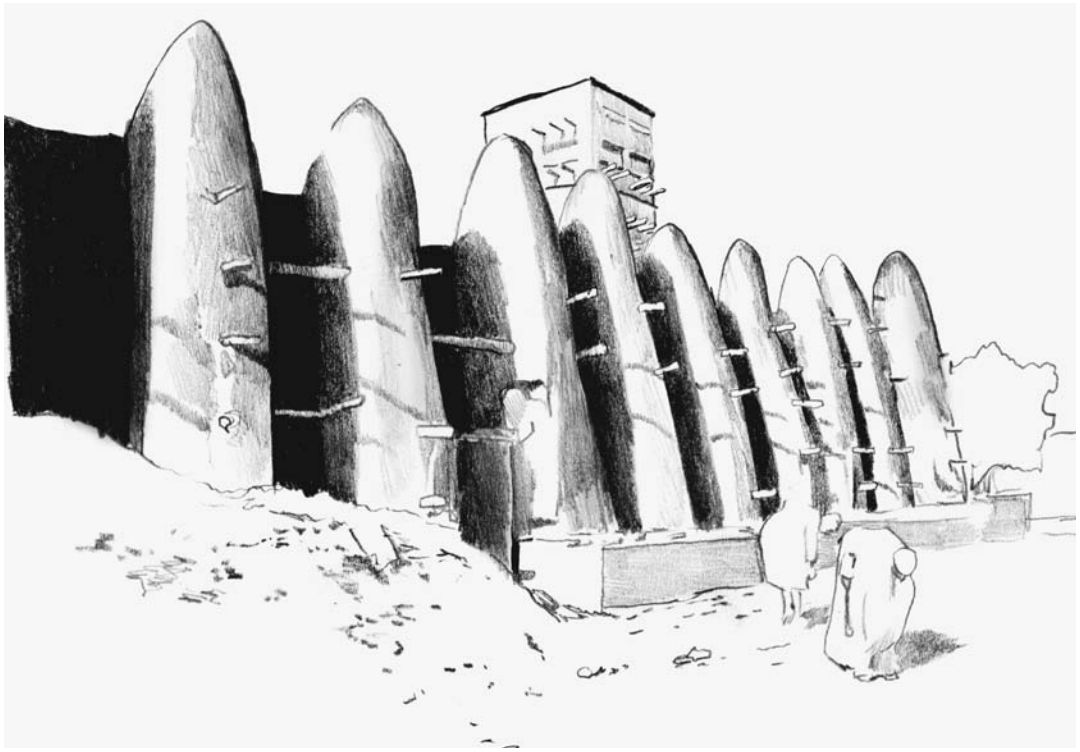
capital:
Bujumbura

language:
The official language of Burundi is French. Kirundi, a Bantu language, and its several dialects are spoken by the majority of the population. Swahili is widely spoken among those involved in trade, especially along the shore of Lake Tanganyika.

religion:
Almost 70 percent of the population identify themselves as Christian, around 90 percent of these as Roman Catholics. About 20 percent follow traditional faiths and the remaining 10 percent are Muslim.

earlier inhabitants:
Twa

demographics:
The Hutu account for about 85 percent of the nation's population, while the largest minority, the Tutsi, are about 14 percent. The remaining 1 percent are mostly Twa, but there are also several thousand Europeans and Africans of other nationalities.



A traditional mosque constructed of mud brick and timber in Burkina Faso

Burkina Faso has been one of the world's poorest nations since its inception. It is consistently ranked as one of the world's 10 poorest countries by the United Nations. A lack of natural resources and poor agricultural land have made economic development in the region very difficult. Since the 19th century many people from the area have found it necessary to migrate in order to find employment. The tradition of seasonal migration in search of work continues to the present day. It is estimated that about 15 percent of the population lives outside the country at any one time. Most of these economic migrants find work on coffee or cocoa plantations in neighboring Ivory Coast or in other parts of West Africa.

The violent struggles that first led to Upper Volta becoming a separately administered French colony in 1919 proved to be only the beginning of a long history of conflict and unrest for the nation. Following independence in 1960, Upper Volta (as the country was then known) suffered three decades of regular coups and countercoups as political groups sought to seize power. Since the 1990s, the political situation in Burkina Faso has been more stable and multiparty elections are the rule. However, there has been international condemnation of suspected human rights abuses and the country's support of violent rebels in Liberia.

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Burundians: nationality (people of Burundi)

GEOGRAPHY

Burundi is a small landlocked nation in central Africa with an area of about 10,750 square miles. It has borders with three other countries. Rwanda, another landlocked nation of almost equal size, lies along Burundi's northern border. The much larger nation of Tanzania extends along the entire eastern and southern border, while Burundi's even larger neighbor, the Democratic Republic of Congo, lies to the west. Lake Tanganyika, the longest freshwater lake in the world and the second deepest, dominates Burundi's western margin. Burundi's border with the Democratic Republic of Congo runs north to south down the middle of the lake. The country lies on the eastern edge of the Great Rift Valley, a geological feature that marks the junction of several of the earth's

tectonic plates. Lake Tanganyika is one of a series of lakes that owe their existence to this great fault line in the earth's surface.

Most of Burundi straddles a mountainous plateau with an average elevation of more than 5,000 feet. This plateau extends northward into neighboring Rwanda. The highest point is the peak of the 8,800-foot Mount Karonje in the south. The Kanyaru and Kagera Rivers run along much of the border between Burundi and Rwanda, while the Malagarasi River marks the country's southern boundary. The Kagera River is the most southerly of the source waters of the Nile River.

Burundi's capital, Bujumbura, is situated on the northeast coast of Lake Tanganyika and is the country's largest city as well as its industrial and cultural hub. Burundi has one of the highest population densities in Africa, with the greatest concentrations of people living in the northern central region of the country. Despite its high population density, less than 10 percent of Burundi's people live in urban areas.

INCEPTION AS A NATION

The earliest known inhabitants of the area of present-day Burundi were the Twa, a forest-forager people who are also found around Lake Tumba in present-day Zaire and in Rwanda and Uganda. The Hutu (*see* Hutu and Tutsi) people migrated into the area between the seventh

C.E.

seventh–11th centuries	The Hutu people settle in the Burundi region.
14th century	The Tutsi people conquer Hutu territory and become the rulers of the region.
1890	Burundi becomes part of the German East African territory of Ruanda-Urundi.
1916	Belgium occupies Ruanda-Urundi during World War I.
1923	The League of Nations awards Ruanda-Urundi to Belgium as a mandated territory.
1961	Urundi votes to separate from Ruanda-Urundi to become the independent kingdom of Burundi.
1962	Burundi becomes an internationally recognized independent nation under King Mwambutsa IV.
1966	Burundi becomes a republic following a coup that deposes the king.
1972	

and 11th centuries C.E. and largely supplanted the Twa. At some time during the 15th century, the ancestors of the modern Tutsi people also began moving into the area. The Tutsi founded powerful kingdoms and virtually enslaved the existing Hutu population. By the 18th century a single kingdom under the rule of a Tutsi aristocracy controlled much of the area.

At the Berlin Conference of 1884–85, European nations partitioned Africa into a series of spheres of influence assigned to each of the powers that had an interest in establishing colonies on the continent. Germany was assigned a portion of East Africa that included the territories of present-day Tanzania, Burundi, and Rwanda. By 1899 Germany had brought the area under its control and Burundi had become part of the colony of German East Africa. In 1919, following Germany's defeat in World War I, Rwanda and Burundi were assigned to the control of Belgium by the League of Nations (the forerunner of the United Nations). Following World War II Burundi's status changed again when it became a United Nations trust territory, although it remained under Belgian administration.

In July 1962 both Burundi and Rwanda became fully independent. The then king of Burundi, Mwambutsa IV, a Tutsi aristocrat, created a constitutional monarchy with the aim of having equal representation for Hutus and Tutsis in parliament. Burundi became a republic a few years later.

CULTURAL IDENTITY

The newly independent nation of Burundi inherited a rigidly stratified social structure that had been established for centuries. The Tutsi ruling class never made up more than about 15 percent of the population, but they had retained their grip on power for more than 250 years. During the period of colonial rule, first under the Germans and then under the Belgians, this power structure was reinforced. Colonial administrators found it convenient to leave the status quo in place, and Tutsi dominance grew since they could always rely on the wealth and superior military technology of the Europeans to keep the Hutus suppressed. The end of colonial rule precipitated a situation in which the majority Hutus anticipated a greater share of power, and tensions had already begun to rise before the final declaration of independence.

In 1965 the king refused to appoint a Hutu as prime minister even though his party had won a clear majority in parliamentary elections. A Hutu-led rebellion among the police force in response to this decision was brutally suppressed by the Tutsi-dominated army. A year later, the king was deposed in a coup and Burundi was declared a republic. Sporadic violence between Hutus and Tutsis has hampered Burundi's development ever since. In 1972 more than 100,000 people, the majority of them Hutus, were killed following another failed coup. In 1988 rumors that Hutus had murdered Tutsis in the north provoked the army into massacring as many as 20,000 randomly selected Hutu civilians. The early 1990s brought further ethnic violence after the assassination of the country's first Hutu president, Melchior Ndadaye, in 1993. The conflict that followed these events resulted in the deaths of as many as 300,000 people.

Mutual suspicion between the Hutus and Tutsis ingrained over centuries has made it extremely difficult for Burundians to develop an inclusive sense of national identity. These ethnic rivalries are not restricted within the borders of Burundi. A very similar standoff exists in neighboring Rwanda and in the Ugandan-Rwandan border region. For decades, hundreds of thousands of Hutus and Tutsis have been forced to flee across the Burundian-Rwandan border and back again as ethnic violence has waxed and waned in both countries. As a result, many Burundians feel much closer ties to the wider transnational community of their ethnic groups than they do to their nation.

Despite their enmity, Hutus and Tutsis share almost exactly the same culture. Cattle are regarded as the prime status symbol, since they have always been the most prized possessions of the Tutsi aristocracy. Both ethnic groups speak the same language, Kirundi, and share the same traditions of epic storytelling (often about cattle). The brightly colored wraps worn by women and the white robes of men are another shared feature of rural life, as are strong traditions of singing, dancing, and the playing of drums and other instruments.

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Buyids (Bawayhids)

The Buyids were a Daylemite people from whom one of the great Iranian dynasties was formed. Their homeland was in a mountainous region on the southern shore of the Caspian Sea. From the second to the seventh century C.E., the Buyids were well known as mercenaries who fought for the kings of the Iranian Sassanian dynasty (*see* SASSANIANS). By the 10th century the Buyids had become a stable confederation of tribes and were in a position to take power in Baghdad. The first Buyid ruler of Baghdad took power in 946 and the Buyid dynasty survived until 1055. At its peak in the late 10th century, the Buyid state engaged in many public building programs, and there was a brief flourishing of poetry under its patronage. The Buydis were Zaydi Shia and Shii festivals were enthusiastically promoted. Pilgrimages to the cities of Najaf and Karbala were also encouraged.

Cameroonians: nationality (people of Cameroon)

GEOGRAPHY

Cameroon is a nation on the western coast of Central Africa and covers about 183,600 square miles of territory. It is bordered by Nigeria, Chad, the Central African Republic, Congo, and Gabon. Cameroon's Atlantic coast extends for 250 miles along the Bight of Biafra. The nation also adjoins Lake Chad in its far northeast corner. Its capital city, Yaoundé, is located in the south.

Geophysically Cameroon is a land of striking contrast. Dense areas of tropical rainforest cover the southern and coastal regions; mountain ranges and elevated plateaus stretch through central and northern parts; and extensive savanna, grasslands, and plains are found between the mountains and the far northeastern border. Prominent land features include Mount Cameroon, an active volcano on the coast, which at 13,435 feet has West Africa's highest elevation, and the Adamawa Plateau, a large grassy plateau to the east of the mountain ranges with an average elevation of 3,600 feet. The country is richly laced with rivers, with the Sangra River being a major dividing line between the fertile south, where the bulk of the population lives, and the more mountainous north. Volcanic activity in the west produces extremely fertile soil conditions for crop growth, and the diversity of terrain aids the proliferation of exotic wildlife, which has in turn encouraged tourism. The biggest national park is the Parc National de la Bénoué, which is in the savanna lands north of the Bénoué River.

Cameroon's climate ranges from wet tropical conditions in the south and along the coast, with a high annual rainfall, to more arid conditions farther north. Thanks to its favorable climate and soil conditions Cameroon has substantial agricultural resources for both local and export markets, and about two thirds of the population is employed in farming. Crops include bananas, coffee, oilseed, manioc, rubber, tea, cotton, groundnuts, and rice. The rainforests also provide large amounts of timber. The country also has substantial mineral and petroleum resources, but these are generally underexploited.

INCEPTIOO

administered part (known as the British Cameroons) covered the remaining 20 percent in the north. British rule generally neglected the welfare of the people while pushing the production of crops such as cocoa, bananas, and coffee. French rule was somewhat more benevolent and saw a greater rise in the population's standards of income, education, and health. Nevertheless, by the 1940s and 1950s the indigenous peoples were clamoring for independence. Following a war against the Union des Populations de Cameroun (UPC) independence party, and a subsequent civil war in Cameroon, France granted independence to French Cameroun in January 1960. The territory was renamed the Republic of Cameroon, under the presidency of Ahmadou Ahidjo.

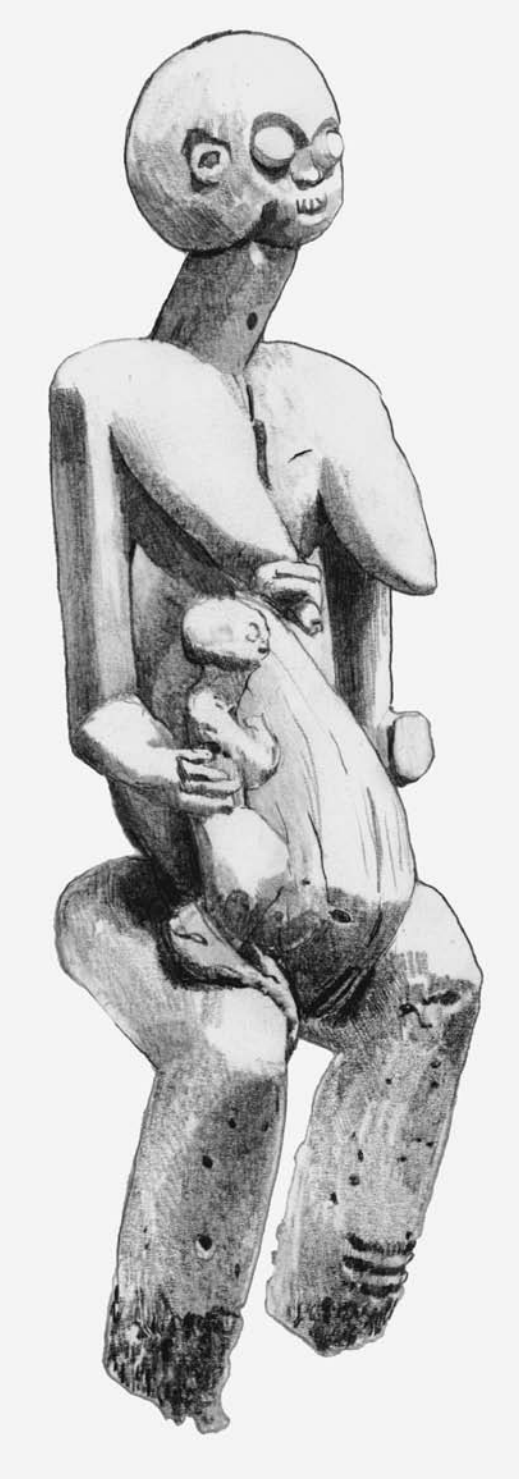
A referendum on independence in 1961 in the British Cameroons resulted in the northern part of those territories, and their largely Muslim population, joining Nigeria, while only the southern, largely Christian, part joined a new Federal Republic of Cameroon. The formerly British element of the Federal Republic was known as West Cameroon and the formerly French as East Cameroon, and both retained a degree of autonomy for a time. Ahmadou Ahidjo served as president of the new Federal Republic. The name of the country has changed twice since the union of the formerly French and British territories. In 1972 an agreement between regional factions resulted in the country adopting the name United Republic of Cameroon; in 1984 this was changed again to the Republic of Cameroon.

earlier inhabitants: With over 50,000 years of human habitation, the Cameroon area has been populated by hundreds of different tribes and peoples. Significant peoples of the Christian era include the Sao, Bornu, Fulani, and Bamoum.

demographics: The most prominent ethnic groups are Cameroon Highlanders (31 percent); Equatorial Bantu (19 percent); Kirdi (11 percent); Fulani (10 percent); Northwestern Bantu (8 percent); Eastern Nigritic (7 percent); other African (13 percent); and non-African (less than 1 percent).

Cameroonians: nationality time line

C.E.	
ninth–15th centuries	Sao kingdom thrives in the north of Cameroon around Lake Chad.
1520	The Portuguese begin to establish a major slave trade in Cameroon.
17th century	The Dutch become involved in the slave trade.
18th century	Islam establishes itself in the north of Cameroon.
1884	Germany makes Cameroon a protectorate.
1916	During World War I Britain and France eject Germany from Cameroon.
1919	Cameroon is divided between French and British administrative zones, the French ruling the south, the British the north.
1922	British and French governance of Cameroon is formalized in League of Nations mandates.
1958	French Cameroun becomes self-governing.
1960	French Cameroun achieves full independence, becoming the Republic of Cameroon. Its first prime minister is Ahmadou Ahidjo.
1961	The British Southern Cameroons is absorbed into the Republic of Cameroon, while the Northern Cameroons becomes a Nigerian possession. Cameroon is now officially the Federal Republic of Cameroon.
1972	Following 10 years of political unrest and guerrilla warfare, the territorial factions in Cameroon agree to unite in one nation, and the country is renamed the United Republic of Cameroon.
1982	Ahidjo resigns and is replaced by Paul Biya as prime minister.
1986	Over 2,000 people are killed after poisonous volcanic gas is emitted from Lake Nyos.
1994–96	Fighting breaks out between Cameroon and Nigeria over control of the Bakassi Peninsula.
1997	Biya's government is reelected, but there is significant evidence of electoral fraud.
2002–06	Nigeria agrees to withdraw troops from the long-disputed Bakassi Peninsula allowing Cameroon to assume control.
2007	Nigerian militants launch attacks on Cameroonian troops in the Bakassi Peninsula. Nigerian senate refuses to ratify transfer of control of the peninsula to Cameroon.
2008	Constitution amended to allow Biya to stand for a third presidential term.



A Bangwa sculpture of a mother and child; the Bangwa are one of Cameroon's many ethnic groups

CULTURAL IDENTITY

Some authorities suggest that there may be as many as 280 ethnic groups within Cameroon's borders. This diversity is reflected in the fact that there are at least 24 recognized languages spoken in Cameroon. English and French are the official languages, but a pidgin, a simplified amalgam of English and French, is widely used for communication between people who do not share the same native language.

Despite Cameroon's extreme cultural diversity, it has been relatively peaceful since independence. The decision to change the state from a federal republic to a unified nation was backed by a very large proportion of voters in a 1972 referendum. Ahmadou Ahidjo served four five-year terms as president and won a fifth term in 1980. Within two years, however, he had retired, although he remained chairman of the ruling party, the Cameroon People's Democratic Movement. His successor, Paul Biya, who had served as prime minister since the post was created in 1975, later accused Ahidjo of planning a coup to regain power and forced the former president into exile in France. Biya became party chairman and consolidated his grip on power through a series of purges and trials. He was elected to his first full term as president in 1984 as the result of an election in which he was unopposed, and he changed the country's name to the Republic of Cameroon the same year. It was not until 1992 that Biya allowed multicandidate elections for the presidency, and he was the eventual victor.

In 1996 armed clashed between Cameroonian and Nigerian troops broke out as the two countries fought for control of the Bakassa Peninsula. The peninsula was generally considered to be part of Nigerian territory at the time and was believed to contain crude oil. Disagreement over which nation had sovereignty over the peninsula stemmed from complex diplomatic agreements that had been made in the 1880s and in the 1970s following independence. Essentially, Cameroon had ratified an agreement on maritime borders that gave it control of the Bakassa Peninsula while Nigeria had not. It was not until the potentially lucrative question of oil reserves arose in the 1980s that the precise border became important. The dispute was submitted to the International Court of Justice (a department of the United Nations) in 1994, and a judgment finding in favor of Cameroonian sovereignty was handed down in 2002. Nigerian citizens living on the peninsula were not required to move or to change their nationality, but they voiced widespread opposition to the judgment nonetheless. The Nigerian military finally withdrew from the area in 2006.

Religious life in Cameroon is wide ranging, and numerous indigenous faiths are balanced

by 19th-century spiritual imports. In the early 1800s, for example, nomadic Fulani tribesmen brought Islam into the country, and today some 40 percent of the population is Muslim, mainly in the northern regions where Sudanic ethnic groups dominate. Western colonial interests later in the 19th century pushed Christianity into Cameroon's religious life, resulting in a 40 percent Christian population today. Twenty percent of Cameroon retains its ancient animism, spiritualism, or ancestor worship. Many faiths in Cameroon, however, are syncretistic in practice. The Fang people, for example, practice Bwiti, a blend of Christianity and homegrown spiritualism. Its practitioners use the hallucinogenic rootbark of the *Tabernanthe iboga* plant to inspire vision and prophecy.

Music and dance, central features of Cameroon's culture, are used in everything from religious ceremonies to festivals. The music is typically a mix of choral and solo voices backed by an extensive range of traditional string, woodwind, and percussion instruments. Among these are the *mvet,* a double-harp amplified by a gourd, hollowed-out log drums, a type of xylophone known as the *balafon,* and the *zanza* thumb piano. Each ethnic group has its own traditional style of music. The people of the southern forests focus more on percussion, for example, while flutes are more common among northern music makers. Today there is also a collection of thriving popular music styles, with recording artists such as Manu Dibango and Petit-Pays selling Cameroonian music worldwide. Other cultural exports and indigenous industries with ancient roots include wood sculpture pottery, basket weaving, embroidery, and leather goods.

Cameroon today has a vibrant intellectual life. Its prestigious museums and libraries include L'Institut Français d'Afrique Noire (The French Institute of Black Africa), the Cameroon Museum of Douala, and the Diamare and Maroua Museum. Its writers include names such as Louis-Marie Pouka, Mongo Beti, and Samke Maimo, whose work has often focused on the problems of African identity in the context of colonial history. The country technically has a free press, although many newspapers are reluctant to criticize a government that enforces extremely harsh libel laws. The government effectively controlled the country's television and radio networks until 2001, although since then a handful of private stations have established themselves. The spreading use of the Internet and mobile phones, neither of which is regulated, also promises to liberalize communication.

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Canaanites

The Canaanites can be defined as the ancient peoples who lived in the geographical area referred to historically as Canaan. It is not clear that the Canaanites were a single ethnic group or that the same ethnic groups lived in the area throughout the period that it was referred to as Canaan. According to most historical sources, Canaan included the present-day territory of Israel, the Palestinian Territories, and parts of Lebanon and Syria. In the Old Testament the terms Land of Canaan and Land of Israel refer to the same geographical area. In ancient Egyptian records of the second millennium B.C.E., *Canaan* refers to an Egyptian-ruled province that also covered much the same area but may have also been used to refer to the area of the Levant in general.

The ancient history of the eastern shore of the Mediterranean and its hinterland is complex and poorly understood. The earliest known urban centers in the region are situated in the north of present-day Syria and date from around 4000 B.C.E. Areas to the south and toward the shore of the Mediterranean seem to have developed urban civilization considerably later than northern Syria.

It is thought by some historians that the geographical position of Canaan played a large role in its development. Canaan lay midway between the ancient civilizations of Egypt, Mesopotamia, and Anatolia (modern Turkey). This probably led to the development of numerous small states that gained their income by conducting trade between these ancient centers. It is likely that Canaan was inhabited by a large number of different ethnic and cultural groups throughout its history. The Hebrew Bible refers to several tribes or "nations" that were defeated by the Israelites, including the Canaanites, the Hittites, the Girgashites, the Amorites

CAPE COLORED AND CAPE MALAYS

location:
South Africa

time period:
17th century C.E. to present

ancestry:
European; South Asian; West Asian; East Asian

language:
Afrikaans (Germanic)

the Jebusites, all of whom seemed to have lived in an area roughly corresponding to the Land of Canaan.

During the second millennium B.C.E. Canaan was dominated by the EGYPTIANS and the Hittites, and several wars were fought between these two powers for control of the area. After about 1200 B.C.E. Egyptian and Hittite power began to wane, possibly as the result of incursions by the SEA PEOPLES, and Phoenicia began to emerge as a major trading power in the north of Canaan. The ancient homeland of the PHOENICIANS is generally considered to lie along the coasts of Lebanon, Syria, Israel, and the Palestinian Territories. Consequently at least one of the groups of peoples who made up the Canaanites can be regarded as the ancestors of the Phoenicians.

Cape Colored and Cape Malays

Cape Coloreds are people of mixed European, African, and Asian origin from the Cape region of South Africa. Most of the people of mixed race in South Africa and elsewhere in southern Africa are of Cape Colored origin. Many South Africans reject the label "Cape Colored," believing the term to be a legacy of apartheid (the racist doctrine of "separate development"). Others feel that the existence of Cape Colored people with a rich cultural and racial heritage is a reality.

Cape Malays are of mixed Malay, Indian, Sinhalese, Arab, Madagascan, and Chinese origin. Most Cape Malays live in or around Cape Town in South Africa.

ORIGINS

In 1652 the Dutch East India Company founded Cape Town as a garrison and supply station for ships sailing between Holland and Asia. Relationships between Dutch settlers and KHOIKHOI women were common and many children resulted. During the 17th and 18th centuries, slaves were introduced into the region from Asia and from other parts of Africa. Interracial marriages and casual sexual encounters were common, and the Cape Colored and Cape Malay peoples gradually emerged from this mix. By the late 19th century, the Cape Coloreds formed a distinct group.

LANGUAGE

Both Cape Coloreds and Cape Malays speak the Afrikaans language.

HISTORY

The social and political position of the Cape Colored and Cape Malay populations of South Africa has undergone numerous changes in the past century. In the 19th century Coloreds in the Cape Colony had similar rights to whites, although their generally lower incomes and levels of property ownership tended to exclude them from political representation to a greater extent than whites, but they had few rights in the Transvaal Republic or the Orange Free State (*see also* SOUTH AFRICANS: NATIONALITY). With the establishment of the Union of South Africa in 1910 Coloreds in all parts of the Union were given the vote. By 1930, however, they were able to elect only white representatives. When the National Party with its apartheid program came to power in 1948, it rapidly moved to place Coloreds on a separate electoral roll, severely reducing the number of representatives the Colored community could elect (all of whom were white). Many Coloreds refused to register for the new electoral roll or failed to vote.

Under apartheid, the rights of Coloreds to education, public services, and political representation were severely restricted, although less completely than was the case for the black population in the same period. From 1966 to 1982 an area of Cape Town, known locally as District Six, that had been a center of the Cape Colored and Cape Malay community for generations was systematically cleared of its Colored inhabitants. About 60,000 people were moved to a racially segregated township outside the city and their homes were leveled to make way for new development.

The end of apartheid in 1991 and South Africa's first nonracial elections in 1994 brought another radical change to the position of the Colored population. Many Colored voters supported the National Party, the same party that had instituted their oppression. This seemingly paradoxical position has been attributed to fears among the Colored population that affirmative action policies intended to promote the interests of South Africa's black population could harm them economically. Since 1994 the Western Cape Province, where Coloreds make up a majority of the population, has been one of the principal arenas of political opposition to the ruling African National Congress (ANC) party, although many Coloreds are also members or supporters of the ANC. In the first decade of the 21st century there has been growing concern among Colored South Africans that they are be-

coming politically marginalized while the black population is benefiting from the government's attempts to redress the economic inequalities produced by apartheid. Opponents of this view cite the reallocation of District Six land to Colored families as evidence that the needs of the Colored community are being addressed.

CULTURE

The introduction of apartheid in 1948 led to restrictions on South Africa's majority population, including the Cape Coloreds and Cape Malays. Marriage between members of the different "racial" groups was made illegal—extramarital sexual relations were already illegal—and segregation prevented people of different racial origins from living in the same districts. The 1950 Population Registration Act enforced definitions of "race" based on physical appearance as well as general acceptance and "repute." A person's race then dictated much of what he or she could do. Classifications were absurd, many families were divided, and many people were evicted from their homes or lost their jobs. Although apartheid has ended, the inequalities it produced remain. Cape Coloreds are found in all occupations, though the legacy of apartheid means many are unskilled or semiskilled workers. The rich farmlands of Western Cape are largely dependent on the labor of poorly paid Cape Coloreds. Cape Malays are renowned as artisans, small traders, and fishermen.

Government and Societ

In 1951, the Cape Coloreds' limited voting rights (men only, and subject to property and income qualifications) were removed. In 1983, in an attempt to divide apartheid's opponents, a new constitution was introduced giving people officially classified as "Colored" limited parliamentary representation. The majority of these voters boycotted the 1984 and 1989 elections. In 1991, the government repealed all apartheid laws and, in 1994, South Africa's first nonracial elections were held resulting in the country's first black majority government.

Religion

Like AFRIKANERS, most Cape Coloreds are members of Dutch Reformed churches, though

Cape Colored and Cape Malays time line

C.E.	
1652	Dutch garrison established on the Cape of Good Hope. Dutch and Khoikhoi mix.
1600s–1800s	African and Asian slaves brought to Cape; Cape Colored population emerges.
1806	British annex Cape Colony.
1819–39	Mfecane: period of mass migrations and wars.
1910	Boers and British form white-ruled Union of South Africa.
1927	First Immorality Act bans extramarital intercourse between "Europeans" and "natives."
1934	South Africa approves independence from Britain.
1948	Apartheid officially introduced.
1949	Second Immorality Act bans interracial marriages.
1950	Population Registration Act
1951	Colored voting rights removed.
1966	Predominantly Colored District Six area of Cape Town is designated an all-white area; 60,000 Colored residents are forcibly relocated over the next 20 years.
1983	Separate House of Representation given to Cape Colored voters.
1984–89	Many people refuse to vote in elections for new house.
1991	Apartheid legislation repealed.
1994	First nonracial elections held. African National Congress forms a government.
2004	First Colored residents return to Cape Town's District Six after government supports rebuilding and relocation schemes

See also SOUTH AFRICANS: NATIONALITY

separate wings were created for each racial group. The vast majority of Cape Malays are Muslim.

Further Reading

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Cape Malays *See* Cape Colored and Cape Malays.

Cape Verdeans: nationality (people of Cape Verde)

CAPE VERDEANS: NATIONALITY

nation:
Cape Verde; Republic of Cape Verde

derivation of name:
Named for the Cabo Verde peninsula on the coast of Senegal, which is the westernmost point of the African continent. *Cabo Verde* means "Green Cape" in Portuguese.

government:
Democratic republic

capital:
Praia

language:
The country's official language is Portuguese. Crioulo, a blend of Portuguese and various West African languages, is widely spoken.

religion:
About 40 percent of the population are Muslim, another 40 percent are Christian, and the remaining 20 percent follow traditional animist faiths.

earlier inhabitants:
There were no permanent settlements prior to Portuguese colonization in the 15th century C.E.

demographics:
Mixed origin African-Europeans (Creoles) make up about 72 percent of the population, about 27 percent are ethnic Africans largely with West African origins, and the remaining 1 percent are Europeans.

GEOGRAPHY

The Republic of Cape Verde's territory consists of 10 islands and five small islets clustered together in the Atlantic Ocean. It is situated about 385 miles off the coast of the West African nation of Senegal. Altogether this fragmentary country has an area of about 1,560 square miles, which makes it slightly larger than the U.S. state of Rhode Island.

The nation is made up of two distinct archipelagos, the northern Barlavento chain and the southern Sotavento chain. Santo Antão, São Vicente, Santa Luzia, São Nicolau, Sal, and Boa Vista make up the Barlavento chain; Brava, Fogo, São Tiago, and Maio the Sotavento chain. The islands in both chains are volcanic in origin, although only one, Fogo, now has an active volcano. Most of the islands are rocky and have steep inland mountains and valleys with vegetation, while others are largely flat with arid sandy landscapes. The climate is generally arid thanks to a cold Atlantic current that flows past the islands, making rainfall highly unpredictable. Only three islands have rivers that do not regularly dry up, and soil erosion is a major problem, especially when crops are grown in the steeply sloping valleys.

All but one of the large islands, Santa Luzia, is inhabited. The largest island, São Tiago, is home to more than half of the nation's population and is the location for the capital city, Praia. Salt has been mined on the islands for centuries, and pulverized volcanic rock for use in the cement industry is also exported.

INCEPTION AS A NATION

Portuguese explorers who first discovered the Cape Verde islands in 1456 reported that they were uninhabited. It is possible that Arab sailors may have visited some of the islands prior to the arrival of the Portuguese and that fishermen from the west coast of Africa may have landed there, but it seems that there were no permanent settlements before the 15th century. In 1462 the Portuguese founded the settlement of Ribeira Grande (now known as Cidade Velha) on São Tiago. Slaves were imported from the west coast of Africa and used to work the land under the control of Portuguese colonists.

Cape Verde quickly became an important link in the slave trade between West Africa and the new European colonies in the Americas. Cattle, cotton, and alcohol distilled from sugarcane were produced on the islands and traded for slaves on the African coast. The end of the slave trade in the mid-19th century brought an end to the islands' prosperity. However, the Portuguese maintained a strong presence on the islands because they were useful for resupplying vessels traveling further around the coast of Africa.

In 1956 the African Party for the Independence of Guinea-Bissau and Cape Verde was founded in the Portuguese colony of Guinea-Bissau. Initial attempts to persuade Portugal to grant independence to its colonies failed, and sporadic violent action by the rebels against government targets began in the early 1960s. Almost 15 years of bloody conflict followed as Portugal's armed forces fought Guinean and Cape Verdean rebels who were plentifully supplied with modern weapons by China and Cuba. In 1974 Guinea-Bissau and Cape Verde declared independence from Portugal and attempted to form a single nation. Following the collapse of the Portuguese government, Portugal recognized the independence of Cape Verde and Guinea-Bissau in 1975. A coup in Guinea-Bissau in 1980, however, led Cape Verde to abandon its support for unification.

CULTURAL IDENTITY

Cape Verde's isolated geographical position and lack of an indigenous population before European colonization have combined to create a unique culture. Since the 15th century Portuguese and other Europeans on the islands have mixed with Africans to create a new ethnic group known as Creoles. Today, Creoles make up almost three quarters of the islands' population. Most of the rest of the islands' peoples are ethnic West Africans, although there is also a small population of Europeans.

Cape Verdeans: nationality time line	
C.E.	
1456	Portuguese explorers discover Cape Verde islands.
1462	First Portuguese settlement founded in Cape Verde.
1495	Cape Verde is declared a Portuguese colony.
1956	African Party for the Independence of Guinea-Bissau and Cape Verde is founded in Portuguese Guinea.
1975	Cape Verde achieves independence from Portugal and adopts a constitution that looks toward union with Guinea-Bissau.
1980	Cape Verde withdraws from union plans following a coup in Guinea-Bissau.
1981	African Party for the Independence of Cape Verde (PAICV) becomes the sole political party.
1991	Antonio Mascarenhas Monteiro becomes president of Cape Verde following the country's first open elections.
1992	A new constitution allowing multiparty parliamentary elections is adopted.
1996	Mascarenhas Monteiro is reelected under new constitutional rules.
2006	Pedro Pires is elected president.
2007	Cape Verde becomes a member of the World Trade Organization.

Cape Verde became an independent nation only in 1975, considerably later than most other former European colonies in Africa. Ties to Portugal and Portuguese culture remain prominent, but Cape Verde has also forged strong links with Guinea-Bissau (*see* GUINEA-BISSAUANS: NATIONALITY), a nation that shared its struggle for independence and the homeland of many of the slaves who are among the ancestors of the modern Creole population.

Life in Cape Verde has always been precarious. Serious droughts occur often and make agriculture extremely difficult and unpredictable. Between 1700 and 1950 it is estimated that at least 250,000 Cape Verdeans died from famines created by droughts. This pressure on the population has meant that emigration has always been common. As early at the 17th century there was a significant population of Cape Verdeans living in New England, where they were employed on whaling vessels. During the 20th century, war and drought forced more than 500,000 Cape Verdeans to leave the country, many to join the long-established Cape Verdean communities in New England and Brazil. It was money sent home by these emigrants that allowed many of those who stayed behind to survive. There are now thought to be more Cape Verdeans living outside of the country than on the islands themselves. A very serious drought in the 1990s caused agricultural production on the islands to drop by 80 percent and made it necessary for international aid agencies to provide emergency food relief.

Since the 1990s significant efforts have been made to secure the economic future of the country. Large sums have been invested in fishing and fish-processing facilities to take advantage of the islands' proximity to some of the Atlantic Ocean's richest fishing grounds. Tourism is also becoming an increasingly significant industry.

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Cappadocians

The Cappadocians were a people who traditionally inhabited a region of eastern central Anatolia (modern Turkey). They were conquered by the PERSIANS in 584 B.C.E., but by the third century B.C.E. they had again become independent. By 17 C.E. the ROMANS had annexed Cappadocia and the Cappadocians became subjects of the Roman Empire.

Cari *See* Carians.

Carians (Cari; Khari)

The Carians were inhabitants of the Bodrum Peninsula in southeastern Anatolia (modern Turkey). The ancient Greek historian Herodotus (ca. 484–420 B.C.E.) claimed that they were pirates expelled from the Greek islands by the semimythical King Minos of Crete (ca. 3000 B.C.E.), but it is now thought that they were natives of the Bodrum area who absorbed Greek immigrants into their society. There is archaeological evidence of a developed civilization in the region dating back to 3000 B.C.E. The ancient Carians were renowned seafarers who fought under the Persian ruler Xerxes against the Greeks in 480 B.C.E.

In the third century B.C.E. under King Mausolos, the city of Halicarnasos became the capital of the Carian region. King Mausolos supported the arts, having a theater built in the city, and also strengthened the city's defenses. The tomb of Mausolos, finished by his wife Queen Artemisia after his death in 353 B.C.E., was regarded as one of the seven wonders of the ancient world. During this period much of the population lived in cities along the coastline, but these went into decline during the latter years of the Roman Empire. Written samples of the Carian language have survived and have been deciphered by modern linguists. The Carian language belonged to a now extinct group of early Anatolian languages. The indigenous population was originally pagan, but under Byzantine rule the Carians converted to Christianity and many temples became churches.

Caucasians

The term *Caucasian* has historically referred to a geographical region and the people of that region, and also as a racial description. In terms of geography the Caucasus, or Caucasia, is a region bordered by Russia in the north, the Caspian Sea in the east, Iran in the south, and Turkey and the Black Sea in the west. This region includes the Caucasus Mountains and the lowlands that surround them and has long been regarded as the border between the southern limit of Europe and the northern limit of Asia.

The peoples of the Caucasus whose historical roots are associated with this area have featured prominently in the history of both Europe and the Middle East. Several Caucasian peoples, such as the Circassians, who originated in the northern Caucasus, now form significant ethnic minority groups in nations across the Middle East and North Africa. It is in this sense that the term *Caucasian* is used. The Caucasian peoples in this sense have languages that belong to the Caucasic language group. There are, however, peoples who have lived or are now living in the Caucasus who would be more accurately classified as Indo-Iranian, Turkic, or Semitic because of their distinct origins.

The other common usage of *Caucasian* is in reference to "white" people or, more specifically, people whose predominant ethnic origins can be traced to Europe. This usage of *Caucasian* stems from theories of racial categorization that were current in the 19th century but that are now considered discredited.

ORIGINS

The Caucasian peoples are thought to have inhabited the area surrounding the Caucasus Mountains since the Neolithic period, and there is good archaeological evidence that indicates their presence there has been continuous for the past 8,000 years. Study of the Caucasic root language has shown that the number of loan words taken from the Semitic languages of the peoples living in Mesopotamia to the south is consistent with a long-term Caucasic presence in the region.

LANGUAGE

The Caucasus region is celebrated among linguists for the great number and diversity of its languages and dialects. According to the Roman historian Pliny the Elder, the Romans routinely had to use dozens of interpreters when conducting business in the region, and the Caucasus was traditionally referred to as Jabal al-Alsina, or "mountain of languages," by Arab geographers. This multitude of indigenous languages is sometimes divided into North Caucasic and South Caucasic branches.

Historically, many Caucasians have been multilingual, particularly those who have migrated, or been forcibly relocated, to Middle Eastern nations such as Turkey or Iran. While some of these groups have retained their Caucasic languages, others have become almost completely absorbed into the language cultures of their host countries. Caucasians have traditionally used the alphabets of other peoples to keep written records because there has never been a single script applicable to the diversity of Caucasian languages.

CAUCASIANS

location:
Caucasus region; northern Iran; Turkey

time period:
Prehistory to present day

ancestry:
Caucasian

language:
Caucasian languages

HISTORY

As a frontier between Europe and Asia, the Caucasus has long been a conduit through which trade and ideas have passed. The earliest trade routes across this neck of land between the Caspian and Black Seas were forged by the ancient peoples of Mesopotamia to the south and the steppe peoples of eastern Europe and Central Asia to the north. The first significant incursion of Middle Eastern peoples into the region occurred during the sixth century B.C.E. when both the Medes and the Persians competed for control of the South Caucasus.

By the second century B.C.E. the PARTHIANS had established an empire in northeast Iran that also expanded into the South Caucasus. The third to seventh centuries C.E. also brought Iranian rule to the Caucasus in the form of the Sassanid dynasty, whose territory periodically included the region. When the great wave of Arab conquest that began in the seventh century reached the lands south of the Caucasus, it was resisted by KHAZARS who held the territory. Their resistance crumbled by the 720s, however, and Islam, the new religion of the advancing ARABS, was introduced to the region for the first time. The Mongol invasions of the 13th century and the empire building of the Turkic leader Timur from the region of Turkestan (part of present-day Uzbekistan) in the 14th century ended Arab dominance over the South Caucasus. The Ottoman TURKS were the next to dominate the area, and the Caucasus remained under the influence of the Ottoman Empire until its collapse following the end of World War I in 1918, although there was frequent conflict between the Russians and the Ottomans for control of the area in the 19th century.

Ottoman influence was not uncontested, however. The OTTOMANS were in almost constant conflict with the Iranians (*see* IRANIANS: NATIONALITY), and the South Caucasus frequently formed part of their battleground. From the middle of the 17th century, and increasingly so in the 18th and 19th centuries, the Russians began to realize their long-held ambitions to extend their influence further south into the Caucasus and beyond. Russia and the Ottoman Empire fought over the Caucasus for much of the 18th and 19th centuries. The Ottomans were forced to give up their claim to the region in 1829, and Russia began a campaign of aggressive settlement as they took control. Indigenous peoples fiercely opposed the settlement of Russians, not least because it frequently involved removing them from the best agricultural land so that the settlers could live there instead. In the Dagestan region of the north Caucasus, for example, a violent organized rebellion continued from 1834 until it was finally defeated by the Russians in 1864. As many as 400,000 people emigrated from the region both forcibly and by choice, and many of these ended up in Turkey and Iran.

Caucasians in Turkey

A large number of peoples of Caucasian origin live in modern Turkey. The most significant groups being Circassian, Dagistani, Chechen, Ossetian, Laz, and Georgian. Of these the Circassians, Dagistanis, Chechens, and Ossetians are relatively recent migrants who left their homelands in the 19th and early 20th centuries to escape ethnic conflicts or persecution at the hands of the expanding Russian Empire. The Laz and Georgian ethnic groupings within modern Turkey are regarded as primarily autochthonous (native), although there are also immigrant groups of GEORGIANS who arrived in the 19th century. The majority of autochthonous Georgians live in the extreme northeastern corner of Turkey, a region that borders the modern state of Georgia and that has traditionally been a part of the Georgian homeland in Caucasia. The Laz, who live on the southern and western edges of the Black Sea, are closely related to the Georgians and also occupy a region that has historically been associated with the ancient kingdom of Georgia.

Caucasians in Iran

Georgians also make up the largest group of Caucasians living in modern Iran, although there are also significant numbers of Circassians as well. Georgians first arrived in Iran in the early 17th century when Shah Abbas I of Iran forcibly resettled them from the eastern region of the Georgian homeland. Similar deportations also took place in the 17th and 18th centuries, building the Georgian presence in Iran into a sizable minority that became politically and economically important. Georgians played an important role in resisting the Ottoman and Afghan incursions that occurred in the early 18th century.

CULTURE

Caucasian peoples live in many nations and belong to many different cultures. There is no single culture that can be considered specifically Caucasian.

CENTRAL AFRICANS: NATIONALITY

nation:
Central African Republic

derivation of name:
The English name derives from the French name for their former colonial territory.

government:
Republic

capital:
Bangui

language:
French is the country's official language, but Sangho is the national lingua franca and most widely spoken language. There are dozens of other indigenous languages.

religion:
It is estimated that about 35 percent of the population follow traditional indigenous beliefs. The religious practices of the 50 percent of the population who are nominally Christian and the 15 percent who profess Islam are also heavily influenced by traditional beliefs.

earlier inhabitants:
There is very little historical evidence of the former inhabitants of the region.

demographics:
The four largest ethnic groups are the Baya, who account for about 33 percent of the population; the Banda, who make up 27 percent; the Mandjia, who make up 13 percent; and the Sara, who make up 10 percent. There are estimated to be about 80 distinct ethnic groups within the country.

Central Africans: nationality
(people of Central Africa)

GEOGRAPHY

The Central African Republic (CAR) is a landlocked nation located in the center of equatorial Africa. It is bordered by Chad to the northwest, Sudan to the north and east, the Democratic Republic of the Congo to the south, the Republic of the Congo to the southwest, and Cameroon to the west. The country covers an area of about 240,000 square miles.

Much of the CAR's territory consists of a large savanna plateau with an elevation of 2,000 to 2,500 feet, although its highest point is Mount Ngauoi, at over 4,600 feet. There are also areas of thick tropical forest, principally in the south, but deforestation through logging is steadily eroding these environments. Climate in the CAR is generally hot all year round, with the wettest season being the summer when dangerous flash flooding can occur. Conversely, in the north the seasonal harmattan winds bring dust storms from the Sahara Desert. The two principal waterways of the area are the Ubangi River, which drains the south of the country and is one of the principal tributaries of the Congo (Zaire) River, and the Shari River, which drains the north of the country and flows north into Lake Chad.

Conditions are not favorable for farming and only about 3 percent of the land is arable. Subsistence crops include millet, maize, yams, and manioc. The principal industrial use of the land lies in mining for diamonds, uranium, and gold, and for timber harvesting. The CAR has some of Africa's most endangered species, including one of the last populations of lowland gorillas, but poaching is having a devastating effect on much of the fauna.

The capital city of the CAR is Bangui, located in the southwest corner of the country. Other major population centers include Bouar, Bozoum, and Bossangoa in the west, Ndélé in the north, and Bangassou in the south.

INCEPTION AS A NATION

During the last two decades of the 19th century, Britain, France, Belgium, and Germany competed to acquire territories in central Africa. France carved out a large colonial possession known as Ubangi-Shari in the region. The borders of Ubangi-Shari were agreed between the European powers in the 1880s and 1890s, but the sultan of Egypt continued to oppose French rule of the area until his armies were finally defeated in 1912. Local rebellions continued well into the 20th century, however, including a major uprising against French rule from 1928 to 1931 that was eventually put down with a ruthless use of force.

The end of World War II in 1945 brought substantial changes to the administration of Ubangi-Shari, as it did to other French colonial possessions. In 1946 the territory received its own assembly plus a representative in the French parliament. Reforms proceeded slowly until, in December 1958, the country was given a self-governing status and the name Central African Republic. Barthelemy Boganda, the new nation's first prime minister, was killed under suspicious circumstances the following year. In August 1960 the CAR gained full independence from France.

CULTURAL IDENTITY

In total it has been estimated that 80 different ethnic groups live within the CAR's borders, although many of those are small. The languages spectrum is also very broad, but French is the official language and Sango, a Bantu-based lingua franca, is the most widely understood language nationally. As with many African countries, the CAR's religious map reflects native religions, the influx of Islamic traders (later slave traders) in the early 1800s, and the importation of Christianity by French, German, British, and Belgian missionaries and settlers in the second half of the 19th century.

Literacy in the CAR is very low, with at least 50 percent of the population unable to read. For this reason newspaper consumption is low, with many people preferring radio or television. All forms of press have struggled under varying degrees of repression and censorship since independence, but in 2004 prison terms for media offences were abolished. Although the CAR has produced notable writers—such as Makombo Bamboté, Pierre Sammy-Mackfoy, and Cyriaque Yavoucko—the low literacy rate has meant that the country's stories still thrive on oral traditions, and every village has storytellers who give dramatic accounts of tribal history and folk legends. Villages in areas dominated by traditional indigenous faiths tend to have their authority figure in a chief, and such communities also often practice polygamy. Christian communities, by contrast, center their social life on the church and its elders and follow Western traditions of marriage.

Central Africans: nationality time line

C.E.	
1400s	Peoples with languages similar to those of the modern CAR are living in the region.
1600s	Arabic slave traders begin exploiting the people of Central Africa.
1880s	France takes over control of the Central African region.
1894	France defines the colonial territory of Ubangi-Chari and allows other countries to develop private commercial operations within the region.
1910	Ubangi-Chari becomes a member of the Federation of French Equatorial Africa.
1946	Ubangi-Chari is given its own assembly government.
1958	Ubangi-Chari achieves self-government and is renamed the Central African Republic. Barthelemy Boganda is the new prime minister.
1960	The CAR becomes fully independent, with David Dacko as president.
1962	Dacko transforms the country into a one-party state.
1965–81	Dacko is removed from office by a coup. He is replaced by Jean-Bedel Bokassa, who declares himself president for life in 1972. After a series of violent government actions, Bokassa is ousted by a French-assisted coup in 1979 and Dacko returns to power.
1992	Multiparty elections take place, but the results are voided because of electoral fraud.
1993–2000	The CAR experiences severe political unrest, with military riots and strikes by civil service workers.
2003–05	Francois Bozize seizes power. He subsequently creates a new constitution and wins the 2005 presidential elections.
2005–07	A bitter insurgency against the government by rebel forces in the north of the CAR costs thousands of lives, but a peace accord ending the fighting is signed in 2007.
2008	State employees strike over non-payment of salaries.

Music and the visual arts have a long history in the CAR, and both are kept alive in the nation's modern culture. Traditional tribal music is played on instruments such as the xylophone-like *balafon,* reed flutes, and various stringed instruments, with lyrics expressed in rich vocal harmonies. In the cities (particularly the capital), modern groups play Congolese-style music, uniting African and Latin rhythms. Music also forms an important part of the CAR's religious life. After Christian services, for example, the worshippers often hold a celebration known as the *ndoye* ("gift") for a particular church member, eulogizing the individual through music and dance, the event accompanied with food and drink. In terms of pastimes, sport is popular. Soccer is the principal game of interest, but rugby and basketball are also widespread. In terms of visual and architectural arts, the great megaliths at Bouar in the east, each weighing several tons, show an eye for religious monuments dating back as far back as 5000 B.C.E. In terms of domestic housing, the CAR's traditional dwellings have changed little over hundreds of years. They include mud-brick single-room dwellings, the wooden carved houses in the town of Zinga, and the leaf-thatched tribal huts of the southern Lobaye region.

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Chadians: nationality (people of Chad)

GEOGRAPHY

Chad is a large, landlocked country in the geographical center of North Africa. It has an area of about 495,750 square miles and is bordered

CHADIANS: NATIONALITY

nation:
Chad (Tchad); Republic of Chad

derivation of name:
From Lake Chad; in turn from the word *tsade* in the local Borno language, meaning "lake"

government:
Developing democratic republic

capital:
N'Djamena

language:
The country's official languages are French and Arabic. Chaldian Arabic, a blend of French, Arabic, and local languages, is widely spoken in the east of the country. Sara, the language of the largest ethnic group, is spoken by about 20 percent of the population, mostly in the south. There are about 120 other languages and dialects spoken by small ethnic groups.

religion:
About 50 percent of the population are Muslim, about 35 percent are Christian, and the remaining 15 percent follow traditional animist faiths.

earlier inhabitants:
Most of the many ethnic groups in the country have lived in their current homelands since prehistoric times. From the eighth century C.E. Arabs began to move into areas that are now the northern and central regions of the country and intermingled with the indigenous populations.

demographics:
There are estimated to be at least 200 ethnic

by six other nations. Libya, Sudan, and the Central African Republic dominate the northern, eastern, and southern borders of the country, respectively. Along the western border lie Niger, Nigeria, and Cameroon, all of which have borders with Chad that meet at Lake Chad.

The landscape can be described as a large shallow basin bounded on the northern, eastern, and southern sides by mountains. Thousands of years ago Lake Chad was much larger and filled a much greater area of this basin. Climatic changes over the past 10,000 years have caused the lake to recede to its current extent. Lake Chad is an extremely important resource in this part of Africa. It provides water for tens of millions of people who live in the countries that border it. The lake is very shallow considering its breadth, nowhere having a depth of more than 30 feet. This means that even small climatic changes can have a dramatic effect on the lake's extent. Geological evidence suggests that Lake Chad has completely dried up several times in the past thousand years, but when it was first surveyed in the 19th century it was one of the largest lakes in the world. Since the 1960s Lake Chad has shrunk from an area of about 14,300 square miles to just 900 square miles, although its size varies depending on the season. Effectively, almost all the water in the lake now lies within the borders of Chad. Increased irrigation and overgrazing of the land around the lake are thought to be contributing to its rapid shrinking.

The Chari River provides 90 percent of Lake Chad's water and is Chad's largest waterway. It flows from its source in the neighboring Central African Republic through the southeastern corner of Chad, forming large marshlands as it approaches Lake Chad. The overwhelming majority of Chad's population is clustered around the Chari River. Chad's capital and largest city, N'Djamena, is situated on the eastern bank of the Chari at a point where the river follows the border with neighboring Cameroon. Chad's second city, Moudou, also lies on a major tributary of the Chari River in the country's southeast. Only one large city, Abeche, lies outside of this well-watered corner of the country.

Chad includes a range of climatic conditions within its large area. The north is well within the Sahara Desert. This extremely arid region is very sparsely populated and contains Chad's highest topographical feature, the Tibesti Mountains. Further south is a wide band of semi-arid savanna. This is part of the Sahel region that spans North Africa between the Sahara Desert to the north and the tropical zone to the south. This region's largely nomadic inhabitants raise cattle, sheep, and goats, and in some places they also grow crops. The southernmost band of the country enjoys a long annual rainy season and is scattered with tropical and subtropical forests.

INCEPTION AS A NATION

Rock paintings and engravings in the arid north of Chad indicate that the region was inhabited in the sixth millennium B.C.E. and that the climate at the time must have been considerably wetter than it is today. The earliest records of settled civilizations within the borders of present-day Chad come from Arabic sources. Arabs explored the area from the eighth century C.E. onward and encountered the empires of the Kanem, Bornu, Baguirmi, and Ouaddai peoples. By the 19th century Muslim influence had extended as far as the African states that clustered around the southern shores of Lake Chad.

European exploration of the area began in the 1820s. From the 1890s, France gained control of increasingly large areas to the south and east of Lake Chad. As the colonial powers vied for control of Africa in the late 19th century, a series of treaties were drawn up that divided the vast arid areas of the north almost arbitrarily. The borders of present-day Chad were set as the result of agreements between France and Germany in 1894 and between France and Britain in 1898. Chad became a separately administered French colony in 1920. In 1958 a referendum was held in all of France's North African territories on the issue of independence. Chad became a nominally independent republic within the French Community the same year. Full independence came two years later in 1960.

CULTURAL IDENTITY

The borders of modern Chad where drawn with little regard for natural features or for the homelands of indigenous ethnic groups, particularly in the sparsely populated north. At least 200 distinct ethnic groups live within Chad's borders, many of them with very different origins. The nomadic peoples of the north regularly move across the country's borders as part of their traditional lifestyle and can barely be considered as citizens of one nation. There is more cohesiveness in the crowded southeastern corner of the country, where something like a Chadian national identity can be recognized

among the still very varied peoples who live in this region.

Peoples who were converted to Islam through a series of Arab invasions from the 8th to the 12th century dominate much of the north and central region of the country. Many of these peoples have mixed Arab and African heritage. The population of the south is largely Christian and has also retained much of its indigenous culture. This profound religious and ethnic divide between the north and south has been a source of frequent and bloody conflict. It is largely as a result of this conflict that Chad is regarded by the United Nations as one of the least stable states in Africa.

In 1969 resentment among the Muslim peoples of the north at the rule of Chad's first president, a Christian from the south named Ngarta Tombalbaye, boiled over into civil war. The fighting continued for more than 25 years, and successive Christian and Muslim leaders seized power only to be deposed after further bloodshed. Throughout this period Muslim groups were frequently funded and backed by the Islamic government of Libya, Chad's neighbor to the north. Christian groups in the south received support from France. For much of the 1980s a rival, Islamic government existed in the north of the country. A former coup leader, Idress Deby, came to power in 1996 after Chad's

groups within Chad. The Sara is the largest single group, making up about 20 percent of the population and dominating the south of the country. Other large groups in the south include the Moundang, Moussei, and Massa. In the center and north the largest groups are the Arabs, Gorane, Zaghawa, Kanembou, Ouaddai, Baguirmi, Hadjerai, Fulbe, Kotoko, Hausa, Boulala, and Maba.

Chadians: nationality time line

C.E.	
1913	France conquers the entire area of present-day Chad. Chad becomes a separate colony as part of the Federation of French Equatorial Africa.
1958	Chadians vote to become a nominally independent republic within the French Community.
1960	Chad becomes fully independent. A Christian from the south, Francois Tombalbaye, becomes president.
1963	Political parties are banned, provoking violent unrest in the largely Muslim north.
1966	North–south conflict develops into a near civil war.
1973	French forces help the government to defeat the northern revolt, but guerrilla activity continues throughout the 1970s and 1980s.
1975	Tombalbaye is killed in a coup led by another southern Christian, Felix Malloum.
1977	Libya occupies the Aouzou strip, a 60-mile-wide strip of land south of the Libyan border.
1979	Malloum is deposed by Muslim northerner Goukouni Oueddei.
1980	Libyan forces aid Oueddei in conflict against northern rebels led by Hissene Habre.
1983	Hebre's forces occupy the capital and form a government, but fighting with Oueddei's army and his Libyan allies continues in the north.
1987	Libyan forces are forced out of most of the north by Chadian government forces with French and U.S. military support.
1990	Hebre's government is deposed by Sudan-based rebels led by Idriss Deby.
1994	The International Court of Justice rules Libya's occupation of the Aouzou strip illegal.
1996	The first multiparty presidential elections in Chad's history take place. Deby is elected.
1998	Armed revolt against the government is led by Youssouf Togoimi.
2001	Deby is elected to a second term as president despite widespread irregularities in polling.
2003	A pipeline is opened that will carry Chadian oil to the Atlantic coast through Cameroon. According to law, 80 percent of oil revenues are supposed to be spent on education, health care, and improved infrastructure.
2004	Tens of thousands of refugees from the Darfur region of Sudan cross the border into Chad.
2006	Rebels from the east attack the capital. Chad's government accuses Sudan of backing the rebels.
2007	Violence against civilians in the east worsens as competing Muslim militias from Sudan and Chad fight for control of the population.

first multiparty elections. For a time it seemed that the political situation would stabilize, but another armed insurgency began in the north in 1998. In 2003 unrest between Muslims and non-Muslims in the Darfur region of neighboring Sudan began to spill over into Chad. Hundreds of thousands of people have been displaced by the conflict in Chad and Darfur, adding to the country's already serious economic problems.

The discovery of oil on Chadian territory and the subsequent construction of pipelines linking Chad to the Atlantic coast has raised the prospect that oil revenues may be used to help bring peace to the region.

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Chagatai (Chagta; Djagatai; Jagatai)

The Chagatai originated in Central Asia; in Uzbekistan and Afghanistan. They were descended from Mongols and Turkic Peoples, and the language they spoke was an Arabic-Turkic dialect known as Chagatai Turk. The 15th-century Chagatai writer Mir Ali Shir, also known as Navaai, was born in the Iranian city of Heart. Navaai wrote an essay extolling the superiority of Turkic languages over Persian. He has been described as the "Chaucer of the Turks," and his poems are still famous throughout the region. The Chagatai's greatest leader, Timur, was born in the city of Samarkand in Uzbekistan. By 1394 Timur had conquered eastern Persia and large swathes of Mesopotamia, including the city of Baghdad.

Chagga

The Chagga live on Mount Kilimanjaro in northern Tanzania, virtually the only inhabitants of this famous mountain, one of the highest in the world. The Chagga language is a Bantu language called Kichagga.

The Chagga's Bantu ancestors probably settled around Mount Kilimanjaro at least 500 or 600 years ago, establishing several chiefdoms on its slopes. In recent decades, however, economic conditions have prompted many Chagga to move away from Kilimanjaro to cities.

With land at a premium on the increasingly crowded mountainside, the Chagga developed an intensive system of farming. The Chagga farm millet, corn, beans, cassava, sweet potatoes, yams, sugarcane, coffee, tobacco, pumpkins, and squashes. This variety of crops is often grown on one plot of land at a time, with small plants sown near larger shrubs and trees. Some of the crops are grown as fodder for animals, and fish are often kept in the irrigation ditches. The Chagga are often cited by environmentalists who recommend the adoption of such intercropping techniques, which do not deplete the soil and maintain a biologically diverse environment.

Chai

The Chai are one of the three closely related groups that make up the Suri, who live in Ethiopia and Sudan.

Chakossi

See Chokossi.

Chaldeans

The Chaldeans were an ancient people of southern Babylonia (modern southern Iraq). Their homeland is thought to have extended along the northern coast of the Persian Gulf between the delta of the Euphrates River and the Arabian Desert. The first record of this region being referred to as Chaldea comes from the reign of the Assyrian king Ashurnasirpal II during the ninth century B.C.E.

During the reign of the Assyrian king Sargon II, at which time Babylonia was largely under Assyrian rule (*see* Assyrians), a Chaldean leader seized the Babylonian throne and ruled as Marduk-apal-iddini II from 721 to 710 B.C.E., successfully resisting Assyrian aggression. After Marduk-apal-iddini II's death, the Assyrians took control of a large part of Chaldea, but their power waned over the century that followed. In 625 B.C.E. another Chaldean, Nabopolassar, led a revolt against Assyrian control of Babylonia and seized power. Nabopolassar founded a dynasty known to historians as the Chaldean dynasty of Babylonia or the New Babylonian Empire (*see* Babylonians) that lasted from

625 to 539 B.C.E. Nabopolassar's heir was Nebuchadrezzar the Great, famous as the builder of the Hanging Gardens of Babylon and for his conquest of Judah and Jerusalem during a 43-year-reign that saw Babylon once again become the center of the civilized world. The Chaldean dynasty ended with the conquest of Babylon by the Persian king Cyrus the Great in 539 B.C.E. Centuries later the term "Chaldean" was in common use among writers to refer to people educated in the ancient sciences of astronomy and astrology that flourished during the Chaldean dynasty.

In the modern period the term *Chaldean* is also used to refer to members of the Christian Chaldean Church of Iraq.

Chaucho *See* Temba.

Chewa (Achewa; Ancheya; Masheba)

The Chewa are the largest ethnic group in Malawi and one of the largest in Zambia. Some Chewa also live in central Mozambique. They are a Bantu people whose language is called Chichewa.

Chigogo *See* Gogo.

Chimakonde *See* Makonde.

Chimaviha *See* Mavia.

Chimwere *See* Mwere.

Chisena *See* Sena.

Chokossi (Chakossi; Kyokosi)

The Chokossi are an Akan people of Togo and Ghana who are closely related to the Baulé. They claim to be descended from Manding ancestors, however, and their language contains many Mandé expressions.

Chokwe (Jokwe)

The Chokwe are one of the principal Angolan ethnic groups and live largely around the headwaters of the Cuango, Cassai, and Lwena Rivers in northeastern Angola, although a minority live across the border in the southern Democratic Republic of the Congo.

ORIGINS

Chokwe history is closely linked to the Lunda Empire, which dates back to the 17th century C.E. At this time, a Lunda chief's son, Mwata Yamvo, emigrated westward with his followers from Lunda territory in the south of the present-day Democratic Republic of the Congo into northeastern Angola. Mwata Yamvo was the son of the famous Lunda leader, Kibinda Ilunga, a legendary figure called "The Hunter." By judiciously setting up chiefs who were related to himself and to one another, Mwata Yamvo gained control over the indigenous peoples. Lunda culture, as it blended with that of the indigenous populations, gave rise to a distinctive Chokwe culture, which combined hunting, agriculture, and, later, trade.

LANGUAGE

The Chokwe language is also called Chokwe (or Ciokwe).

HISTORY

By the early 19th century, the Chokwe were trading with the Ovimbundu, exchanging wax, ivory, and slaves for Portuguese goods. They traveled in small, seminomadic groups rather than the larger caravans (companies of travelers) of the Ovimbundu. The Chokwe acquired a reputation for attacking caravans and subjugating local chieftains. In such cases, they used superior weaponry to overcome their opponents, who often outnumbered them. The Chokwe were governed by the Lunda kings until 1885, when they invaded Lunda territories to the north and succeeded in taking the Lunda capital and establishing their domination over the region west of the Kasai River. Subsequently, they became rubber producers and their territorial expansion became rapid.

By the mid-19th century, the Portuguese had expanded inland from the coast to dominate the economic, political, social, and even religious life of the Chokwe. The beginning of the 20th century saw the Portuguese turn this domination into systematic colonization. In response to forced labor, heavy taxation, discrimination by the Portuguese, and repression of all political protest, the Angolan war of liberation began in 1961. It was fought by the initially Marxist-Leninist Movimento Popular de Libertação de Angola (MPLA) and the União Nacional para a Independência Total de Angola (UNITA). Angola became independent in 1975 (see Angolans: nationality).

CHOKWE

location:
Angola; Democratic Republic of the Congo

time period:
17th century C.E. to present

ancestry:
Lunda

language:
Bantu (Niger-Congo)

CULTURE

The lifestyles of the Chokwe and all other Angolans (*see* ANGOLANS: NATIONALITY) have been drastically affected by the 20-year-long civil war that followed independence. Combined with poor transport and marketing facilities, drought, shortages of raw materials, and the concentration of government spending on defense, the development of both agriculture and industry has been severely hampered. As a result, there are serious food shortages and malnutrition is widespread.

In the north, hunting has remained an important activity until relatively recently. The number of people that hunting land could support was limited; hence, villages were small and widely scattered. Chokwe hunters were renowned for their skill and used a wide range of methods; professional hunters were granted high status in the community. They usually hunted individually, using a rifle or pistol, and small groups of males set traps during the wetter seasons. In the dry season, whole villages sometimes engaged in hunting by burning areas of grassland to flush out small game.

To the south, agriculture is more important and villages are more permanent and more densely populated. Fields are cultivated on a rotation system after firing the bush and removing the remaining scrub and trees. Usually men clear the land and women tend the crops. Cassava is the staple food and is ground into flour, which forms an ingredient of a broth to which meat, fish, mushrooms, and vegetables may be added. Cereal crops such as sorghum and millet are grown and stored. The food stores give freedom from immediate material concerns, enabling some of the community to work as artists and craftspeople. The principal domesticated animals are poultry, goats, sheep, pigs, and dogs. Some harvesting of honey is carried out using baskets hung in trees to attract nesting bees.

Angola has valuable diamond deposits, particularly in and around the Chokwe and Lunda areas, but extraction and export has been problematic during the civil war hostilities.

Government and Societ

Historically, Chokwe villages were based upon a group of adult brothers, together with their wives, children, and their sisters' children. A Chokwe village is headed by a chief, who inherits this position providing he has demonstrated suitable leadership qualities. Under the Chokwe matrilineal system, right of succession passes not to a leader's own children but to his sister's sons. A woman lives with her husband, but her children often go to live with their uncle on the mother's side around the age of six. Henceforth, he is responsible for the children's education and welfare. Thus, children belong to their mother's kin group, not their father's.

During the civil war, however, the Chokwe in northeast Angola saw a division of the population into government- and guerrilla-controlled villages. The rebels were attracted by the region's rich mineral deposits, which were used to finance their exploits. These villages often existed side by side except that the guerrilla-controlled ones regularly relocated to avoid government takeover.

Religion

The Chokwe believe in the existence of a remote supreme being, responsible for creation, called Kalunga or Nzambi. They do not worship this god directly but through *mahamba,* or ancestral and nature spirits. *Mahamba* are represented by small, carved statues and by elaborate masks worn by senior village men and women on public and ceremonial occasions.

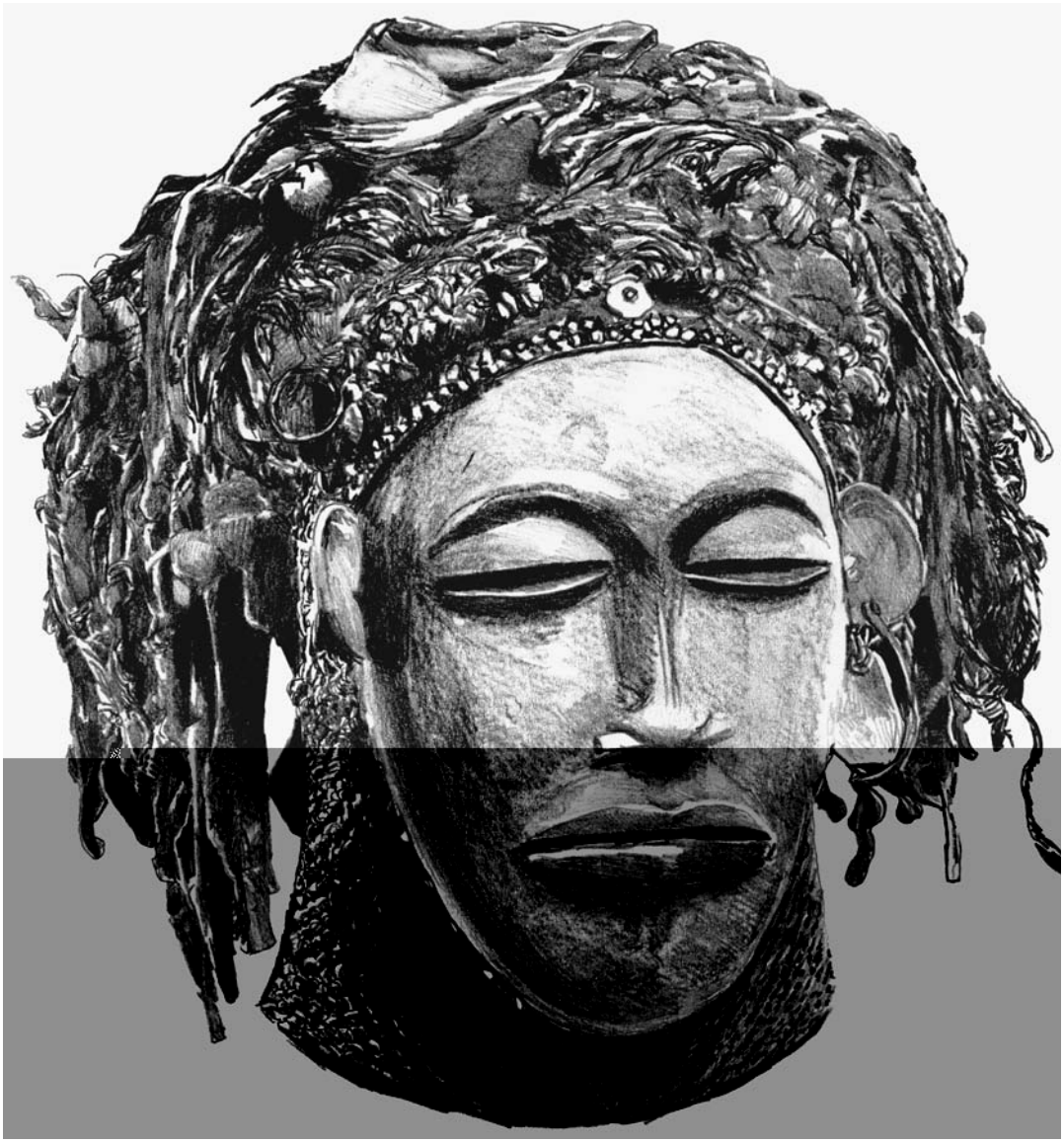
Art

The Chokwe have a rich artistic heritage. Figurative sculptures in both clay and wood represent different categories of supernatural beings or are portraits of ancestors. Incredibly ornate masks are made out of wood, or of resin on a basket frame. The masks often represent male and female ancestors and incorporate animal-like elements. Elders wore some of these masks during rites of passage for boys and girls enter-

Chokwe time line

C.E.	
1600s	Mwata Yamvo, a Lunda leader, settles in northeastern Angola.
1800s	Chokwe are established as major traders in the region.
1830s	Chokwe rebellions against Lunda rule
1885	Chokwe overthrow Lunda and establish control over large areas of present-day Angola and the Democratic Republic of the Congo.
1900s	Chokwe brought under Portuguese colonial rule.
1961	Start of Angolan war of independence against Portuguese colonization
1975	Angola gains independence; civil war is already being fought largely by Movimento Popular de Libertação de Angola (MPLA) and União Nacional para a Independência Total de Angola (UNITA).

See also ANGOLANS: NATIONALITY



A Chokwe ceremonial mask

ing adulthood. Often such masks came to symbolize the power and authority of the wearer. For example, the mask worn by a chief's son might evoke the spirit of wealth. When worn during ritual dances, the wearer would receive substantial gifts from the audience as a tribute. The mask could also be used to administer justice by pointing out a guilty person in the assembled crowd.

From the second half of the 18th century, Chokwe arts and crafts were influenced by the European furniture and other foreign items carried by trading caravans. Skilled artisans were able to adapt and incorporate foreign motifs into their designs.

Chiefs are often represented seated or playing a musical instrument, and their portraits decorate scepters that are among the most remarkable of all African sculptures. The Chokwe people, with their hunting traditions, loved fine weapons made by skillful blacksmiths. Some metalworkers could reproduce—on daggers, swords, or throwing weapons—the fine decorative motifs used by woodcarvers. Chokwe craftspeople are still in great demand. Even everyday objects such as axes, hunting whistles, and drums are often highly embellished, and their manufacture is commissioned from well-known artists within the community.

Further Reading

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CIRCASSIANS

location:
Northwest Caucasus, Turkey, Jordan, Syria, Israel, and Egypt

time period:
Third millennium B.C.E. to present

ancestry:
Caucasian

language:
Circassian; Kabardian; Abkhas; Abasas; Ubykh; Turkish; and Arabic

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Chonyi

The Chonyi are one of the nine closely related groups that make up the MIJIKENDA. The Mijikenda mostly inhabit coastal regions of Kenya.

Chope *See* SHOPE.

Chuabo *See* MAGANGA.

Cilicians

The Cilicians were the ancient inhabitants of the Cilicia. Historically the term *Cilicia* has been used to refer to the southern coastal region of Anatolia (present-day Turkey).

Cilicia has been inhabited for millennia, and there is plentiful archaeological evidence of settled habitation stretching back to the eighth millennium B.C.E. During the second millennium B.C.E. it was home to the Kizzuwatna Kingdom. Later, it came under the control of the HITTITES. In the 540s B.C.E. Cilicia was conquered by the Achaemenid Empire (*see* ACHAEMENIDS) and remained a satrapy of the empire until Alexander the Great conquered it in 333 B.C.E. Following Alexander's death the area was fought over by his successors and, after 301 B.C.E., was incorporated into the Seleucid Empire.

By the first century B.C.E. Seleucid power had diminished to the point that much of Cilicia was a patchwork of small self-governing kingdoms. It also became notorious as the haunt of pirates who preyed on merchant shipping in the Mediterranean. Following a campaign to remove the menace of the Cilician pirates, the whole of Cilicia became a Roman province in 64 B.C.E. Byzantine rule followed the disintegration of the Roman Empire and persisted until the seventh century C.E., when Arab armies conquered the area. Cilicia was reoccupied by the Byzantines in 965. The Byzantines expelled all Muslims from Cilicia and encouraged Christians from Syria and Armenia to settle in their place. From this time Cilicia became part of the front line in a centuries-long confrontation between Christian Byzantium and Europe and Muslim lands.

The first ARMENIANS to settle in Cilicia probably arrived in the first century B.C.E., but they were few in number. A mass migration of Christian Armenians took place in the 11th century C.E. following the invitation to settle in Cilicia extended by the Byzantines and the conquest of Armenia by the Muslim SELJUKS in 1045. During the 11th and 12th centuries a series of Armenian kingdoms emerged in Cilicia, and these eventually coalesced to form the Cilician Kingdom of Armenia, which persisted until about 1375. Cilicia fell to the emerging Ottoman Empire within a century of the collapse of the Cilician Kingdom of Armenia.

Circassians (Adiga, Adyghe)

The Circassians originated in the northwest Caucasus on the eastern shores of the Black Sea, but historically many have become dispersed throughout the Middle East and North Africa. The origins of the Circassians can be traced to the third millennium B.C.E. in their historic homeland. In the early years of the Christian era, the Greek geographer and historian Strabo wrote of the Circassians, whom he called Zyghoy. Roman historians and travelers in the fourth century C.E. also wrote about them, giving them the name Zikhi. They appear in the Middle East, possibly as early as the sixth to the seventh century C.E., as mercenaries in the army of Byzantine Empire, and again in the late 14th century as slave-soldiers of the Mamluks, a Muslim dynasty that then ruled Egypt and Syria. The Circassians eventually came to dominate the Mamluks and ruled from 1382 to 1516. The name *Circassian* is thought to have originated from the Turkish name for them, Cherkess. In the Circassian language they refer to themselves as Adiga (or Adyghe).

The latter half of the 19th century saw the next great wave of Circassians pouring into what was then the Ottoman Empire, expelled from their homeland by the conquering Russians. This forced migration resulted in modern-day populations of Circassians concentrated in various parts of the Middle East. Today the largest Circassian community from this diaspora resides in Turkey, with smaller populations in Jordan, Syria, and Israel. In each of these countries, the Circassian community has a distinct social standing and ethnic identity, molded by the specific political, economic, social, and environmental factors of the host countries. All these communities have maintained a strong sense of Circassian identity and connection to the homeland.

ORIGINS

The historic homeland of the Circassians is the region bordered by the Caucasus Mountains to the south, the Black Sea to the west, the River Sunzha to the east, and the steppes north of the Kuban and Pyatigorsk plains to the north. This terrain includes the plains and foothills of the Caucasus Mountains, an area dotted with gorges and dense forest. The Circassians are northwest Caucasian peoples, with further subdivisions into tribes and clans. Renowned for their military skill, the Circassians had a long tradition, throughout the Middle Ages and earlier, of joining the armies of other countries and empires, including those of Persia, Rome, Byzantium, the Mongols, Egypt, the Ottoman Empire, the Crimean Khanate, Poland, Russia, and Georgia.

Origin M^th

The Nart sagas, still told today, are the myths of the Circassians. These stories describe a race of heroes, courageous warriors on spirited horses, and strong, beautiful women. A central figure in the stories is Satanaya, the mother of all Narts, who was not only a fertility figure of legendary beauty but also a pillar of authority and wisdom. Tlepsh, the god of fire and the forge, is an important character in these myths, as are other figures who reflect the traditions associated with the veneration of trees, such as Lady Nart Sana, the Forest Mother and queen of a band of women warriors, and Lady Tree, whose hair reaches up to the stars and whose trunk sinks deep into the earth.

One of the Nart stories tells of a swallow sent by God who poses this question to the Narts: "Do you want to be few and live a short life but have great fame and have your courage be an example for others forevermore? Or," the swallow continues, "would you rather be great in number and have everything you need to eat and drink and live long lives, but never know battle or glory?" The Narts quickly reply, "We do not want to be like cattle. We do not want to reproduce in great numbers. We want to live with human dignity. If our lives are to be short, then let our fame be great!"

LANGUAGE

Major languages spoken by the Circassians include Circassian (or Adigabse), Abkhas, Abasa, and the nearly extinct Ubykh, spoken by no more than a handful of people in present-day Turkey. These are non-Indo European languages related to other northeast Caucasian languages and perhaps to south Caucasian, Basque, and other Iberian languages not derived from Latin. Although recent years have seen a resurgence of interest in the Circassian language, many ethnic Circassians across the Middle East, particularly younger people, do not know Circassian but instead speak the language of their country of birth, that is, Turkish, Arabic, or Hebrew.

HISTORY

The Circassian Mamluks in Eg^pt

The Circassians rose to prominence in the Middle East during the rule of the Mamluks in the last decades of the 14th century C.E. in Egypt. They are known in Mamluk sources as Jarkas or Sharkas, and they became so powerful that they eventually formed their own dynasty that ruled from 1382 until 1516.

The Mamluk dynasties in Egypt and Syria were defined by their reliance on military slaves, with the term *mamluk* meaning "owned" or "slave" in Arabic. Mamluk sultans and princes built their armies from slaves, who were brought from their homelands as adolescents and trained in military schools. Upon reaching maturity, these slave soldiers were granted their freedom and embarked upon careers that could lead to riches and power within the Mamluk Empire. Having no ties to family or relatives, these young soldiers were expected to give their undivided loyalty to their patron. Circassian Mamluks were especially valued, with a reputation for bravery, skill in military arts, and ambition. Young Circassian girls, fabled for their beauty, were also brought from the Caucasus and sold into Mamluk harems. Circassian families were willing to sell their children to slave traders at least in part because conditions in the homeland were harsh but also because parents hoped their children might attain fame and fortune as Mamluks. The Circassians had a long tradition of joining foreign armies, and, furthermore, Circassian social practices discouraged strong bonds between parents and their children. In later years, during the era of the Circassian Mamluk dynasty, Circassian princes and sultans brought their relatives from the homeland and installed them in positions of power.

The Circassian Mamluks were known as the Burji, or "Tower," Mamluks and were so named because they were barracked in Cairo's Citadel, an imposing complex of buildings whose construction began in the 12th century. The

era of the Burji Mamluks was a time of plague, drought, and economic disaster in Egypt, the latter resulting in part from mismanagement and resources drained by infighting but also a result of the European discovery of a sea route to India that bypassed Egypt. Nevertheless, the Burji Mamluks managed to hold off the armies of the Turkic conqueror Timur, who menaced their territories around 1400. The era saw an unparalleled flurry of building, and many important monuments survive from that period, not only in Cairo but also in the cities of Medina, Mecca, Jerusalem, and Damascus.

The Circassian Mamluk dynasty ended in 1516 following a battle that took place near Aleppo in northern Syria, in which the Mamluks were defeated by the Ottoman Turks under Sultan Selim I. In 1517 Selim overthrew the last of the Mamluks and took the city of Cairo. The Circassians, though, reestablished themselves and maintained almost complete control of political life in Egypt, even after the massacre of the Cairo garrison staged by the ruler of Egypt, Muhammad Ali, in 1811. They played a leading role in quelling the nationalist revolt led by Colonel Ahmed Urabi in 1882 and, as part of the so-called Turko-Circassian elite, continued to wield some political and social influence, often against nationalist Egyptian factions, up until the revolution of 1952 that overthrew King Farouk and eventually installed Gamal Abdel Nasser as president of the republic.

War with Russia and the Diaspora of 1864

The second great wave of Circassian migration into the Middle East took place after 1864, when, after more than 50 years of bitter war, the Russian tsar annexed the Circassian homeland in the northwest Caucasus and expelled up to 80 percent of the population. By agreement between Russia and the neighboring Ottoman Empire, the Circassians were to be resettled in Ottoman territory. Many drowned during the passage across the Black Sea and many others starved. Of those who survived, most were resettled in areas that are today parts of Turkey, Syria, Jordan, and Israel. Estimates of those expelled vary widely, from conservative figures of 600,000 up to 1.5-2 million. At least half a million or so were resettled in Turkey, 70,000 in Syria, a few thousand in Jordan, and still smaller groups in Israel and other areas.

Turkey

After being expelled by the Russians, many Circassians who were settled in areas that are in present-day Turkey were dispersed throughout the country largely, but not only, to non-Muslim areas. There, the government hoped the Muslim Circassians would diffuse threats from groups such as the Kurds and Armenians, who were considered hostile to the state. The Turks, wary of the Circassians' reputation as warriors, attempted to keep them in manageable groups and settled them among Turks in a ratio of one Circassian family to four Turkish families.

Today the Circassians make up one of the largest ethnic minorities in Turkey, estimated at between 1 and 4 million. At least 600 Circassian villages are scattered across central and western Anatolia, largely concentrated in a vertical swath of territory from Samsun in the north on the Black Sea to Reyhanli-Hatay on the Syrian border in the south. More than half of Turkey's Circassian population now lives in urban centers, including Ankara, Istanbul, and Samsun. Some members of the older generation preserve the language and culture, but young Circassians are almost completely assimilated into Turkish culture.

Following the breakup of the Ottoman Empire in 1918 after the end of World War I and the subsequent establishment of the Republic of Turkey, the government undertook a program of "Turkification" by exerting pressure on ethnic minorities to assimilate. Teaching in languages other than Turkish was banned, as was publishing. Circassian schools and cultural organizations were closed in 1923, and the Surname Law of 1934 required everyone to adopt a Turkish surname. These laws eased in the late 1980s, and Circassian culture resurfaced with the revival of cultural clubs and other public institutions. In 1989 an important congress in Ankara to commemorate the 125th anniversary of the 1864 exodus from the Caucasus brought politicians and activists from outside Turkey and initiated new links between the diaspora and the Circassian homeland. In 1991, the law banning publications in languages other than Turkish was repealed and Circassian publications reappeared. After the collapse of the Soviet Union in 1991, travel restrictions into and out of the Caucasus were eased, and many Turkish Circassians seized the opportunity to visit the homeland for the first time.

Jordan

In Jordan, the first wave of Circassians arrived in 1878 and took refuge in the long-abandoned Roman ruins of the ancient city that was to become the Jordanian capital Amman. Other

groups settled in the Roman ruins of Jerash and in other areas. The Ottomans, who ruled Jordan at that time, distributed land among the refugees, most of whom had been peasants in

Circassians time line

B.C.E.	
third millennium	Early Bronze Age burial mound near Maikop in the North Caucasus, excavated in 1897, with a cache of exquisite objects, provides evidence of an advanced culture.
C.E.	
sixth–seventh centuries	Circassian warriors migrate to the Middle East as mercenaries in the armies of the Byzantines and others.
mid-13th to 14th century	Mamluk rulers of Egypt and Syria bring to their courts young Circassian slaves to be trained in Islam and the military arts; freed upon completion of training, Mamluk soldiers rise to positions of power.
1382	Barquq, a Circassian Mamluk, declares himself sultan, ruler of the Mamluk lands of Egypt and Syria. With interruption, he rules until his death in 1399.
1382–1516	Dynasty of the Circassian Mamluks in Egypt and Syria. Prolific builders, the Circassians leave 133 surviving monuments in Cairo alone.
1517	Ottoman sultan Selim I defeats last of the Mamluks and takes Cairo.
1811	Muhammad Ali, the Ottoman officer who controlled Egypt from 1805 until 1848, invites Mamluks to a banquet in the Cairo Citadel, where he has them massacred.
1864	The Russian tsar expels much of the Circassian population from the Caucasus to be resettled in the Ottoman Empire.
1878	Circassians arrive in Jordan, reviving the ancient city of Amman, which later becomes the country's capital. Circassians who had first been settled in the Balkans after expulsion from the Caucasus arrive in Syria and Israel.
1923	Following the breakup of the Ottoman Empire and the founding of the Republic of Turkey, Circassians and other minorities undergo "Turkification," with schools and cultural institutions closed and teaching and publishing in Circassian banned.
1948	Circassian men living in Israel ask to serve in the Israeli army, which they continue to do to this day.
1952	Revolution in Egypt deposes and exiles King Farouk. Many Circassians, as part of the ruling elite, have property confiscated and some leave the country.
1967	In Arab-Israeli War, Israel occupies Syria's Golan Heights and the largely Circassian population flees to the Syrian cities of Damascus and Aleppo.
1973	After the Ramadan–Yom Kippur War, some Circassians return to their villages in the Golan Heights.
1980s	Restrictions on ethnic groups eased in Turkey and Circassian culture reappears.
1989	Congress marking 125th anniversary of 1864 exodus from the Caucasus held in Ankara, Turkey.
1991	The breakup of the Soviet Union allows for easier contact between the diaspora and the homeland and sparks renewed interest among Circassians to return to the Caucasus; International Circassian Association founded.
1992–93	Circassian nationalists support Abkhaz independence movement in the Georgian-Abkhaz war.
1993	The Unrepresented Nations and Peoples Organisation (UNPO) awards membership to the Circassian people.
2005	Attempts by Russian government to remove the autonomous status of the Circassian-dominated Adigey Republic (southwest Russian Federation) are defeated with the help of diaspora Circassian nationalists.

Sultan Barquq: Founder of the Circassian Mamluks

Sultan Barquq established the rule of the Circassian Mamluks in Egypt in 1382 C.E., a dynasty that was to endure until 1516. As a young boy, Barquq had been purchased as a slave in his homeland in the Caucasus and brought to Cairo in Egypt, where he was put through the rigorous training of a Mamluk, a kind of slave-soldier. This included instruction in Islam and in the military arts, especially horsemanship. Upon completion of his apprenticeship, Barquq was manumitted, or freed, as was the common practice of the time. Barquq was eventually able to bring his father to Egypt, where he, too, held a position of considerable status. Barquq's regiment was barracked in the tower *(burj)* of the Cairo Citadel, and the Circassian dynasty that he founded became known as the Burji Mamluks.

Barquq rose to power during the turbulent rule of the last of the Bahri Mamluks, a Turkish dynasty that had seized power in Egypt in 1250. Involved in coups and conspiracies, he was appointed Marshal of the Armies in 1377 by the seven-year-old sultan Malik Mansur Ali. The young sultan died of plague in 1382, and Barquq and his supporters placed the sultan's 11-year-old brother on the throne. However, under the pretense that a mature, energetic ruler was needed for the good of the nation, Barquq quickly deposed the child and had himself installed as sultan. The governor of Aleppo in Syria revolted against this decision, and soon the rest of the Syrian governors joined him. Barquq led his forces to Damascus to quell the rebellion but was defeated, and soon the rebel forces threatened Cairo. Barquq's support dwindled, and he fled the Citadel in disguise and went into hiding. He was discovered and imprisoned but escaped, gathered an army made up largely of Bedouin, and made a triumphant return to Cairo in 1390.

The era of the Bahri Mamluks is known in Mamluk sources as Dawlat al-Turk, "the dynasty of the Turks," and the Burji period is known as Dawlat al-Jarkas, "the dynasty of the Circassians." While Circassians had been a presence among the military elite in the Bahri era, Barquq began the transformation from rule by Turks to rule by Circassians, who were to maintain supremacy until the end of the Mamluk period. The Circassian Mamluks maintained close ties with their families in the Caucasus and brought many family members to the Mamluk kingdom, gave them large fiefs, and put them in important offices. The Egyptian historian al-Maqrizi, who died 1442, criticized this practice and decried what he described as "rule by brothers-in-law and relatives."

Barquq was a patron of learning, as his association with the great Arab historian Ibn Khaldun suggests. The latter arrived in Cairo in 1382, shortly after Barquq first took the throne. He described the Cairo he encountered as "the garden of the world, the gathering place of the nations … the palace of Islam, the seat of dominion." Barquq appointed him professor of jurisprudence and soon made him chief judge of the Maliki rite, one of the schools of Islamic law.

During Barquq's rule, the armies of the Turkic conqueror Timur were a constant threat, but Barquq was able to defend against them, both by military campaigns and by steps he took to reinforce the Syrian frontier.

Barquq died in 1399, leaving a number of imposing buildings that still stand in Cairo as his enduring legacy.

Circassia. These farmers introduced agriculture into areas that had been used for grazing, sometimes putting them at odds with the Bedouin people who grazed their herds on the same land. The Circassians were able to build productive, well-run farms. They used large-wheeled carts for transport and commerce, a novelty in the region. They continued speaking their native Circassian language and rarely married outside their group.

Amman became a booming town and soon attracted non-Circassians too. It was to become an important commercial center and the capital of Transjordan—the name given to the country when the Ottoman Empire was dismantled in the aftermath of World War I. The British were given authority to administer Transjordan by the League of Nations, the predecessor of the United Nations. The Circassian population, by then well established and prosperous, welcomed the new ruler installed by the British in 1921, a Hashemite named emir Abdullah. The Circassians continue to be viewed as loyal supporters of the country's Hashemite rulers to the present day. In the words of Queen Noor, wife of the late King Husayn, they are "stalwarts of the army and the government," and Circassians make up the king's ceremonial guard.

The Circassian population of Jordan is currently estimated at between 20,000 and 100,000, with Circassians holding high-ranking positions in the government—including, at one time, prime minister—the military, and the security forces. Circassians have full rights as Jordanian citizens, and three seats in the country's 80-seat parliament are reserved for Circassians and Chechens, another Caucasian minority. Jordanian Circassians speak Arabic, and only a small number continue to speak Circassian. Marriage outside the community, which rarely happened among the first generations of Circassians in Jordan, is no longer uncommon.

Syria

The 70,000 Circassians who arrived in Syria after the Russian expulsion were settled first in Turkey and the Balkans but were moved to Syria after the Balkan War of 1877–78. The population, currently estimated at more than 100,000, is scattered in towns and villages in the north and south of the country. Before 1967 the largest concentration of Syrian Circassians lived in the Golan Heights, a plateau that straddles the borders of Syria, Jordan, Lebanon, and Israel. During the 1967 Arab-Israeli War, also known as the Six-Day War, when Syria, Jordan, and Egypt attacked Israel, much of the Golan Heights area was occupied by Israel and many of the Circassians living there fled to the Syrian cities of Damascus and Aleppo. Most of the former inhabitants of the Golan Heights were prevented from returning to their homes by the Israeli

authorities after the fighting ceased. Following the 1973 Arab-Israeli War, also known as the Yom Kippur War, some returned to the Golan villages of Bir-Ajam and Bareka. These villagers live very much as their ancestors had in the Caucasus, cultivating grain and maintaining herds of cattle, horses, sheep, and goats, with artisans passing on their skills as goldsmiths, silversmiths, blacksmiths, masons, carpenters. Until recently most Circassians had not assimilated in Syrian culture, with the mother tongue still widely spoken and the customs and traditions of the homeland still observed. In Syria, a country that has defined itself as Arab first and Muslim second, the Circassians are not as fully integrated as they are in Jordan.

Israel

Circassians arrived in Palestine after first being settled in Thessaloniki, Greece, and then were moved again by the Ottomans in the late 1870s to several villages west of the Jordan River. Today as many as 3,400 Circassians live in Kfar Kama, a village in northern Israel that lies to the west of the Sea of Galilee. Another 1,000 or so live in Rehania, near the Lebanese border. With the establishment of the State of Israel in 1948, these villages were effectively cut off from their families in Turkey, Jordan, and Syria. Nevertheless, for a variety of reasons, the Israeli Circassians have been among the most successful in preserving their national identity and language, with Circassian by far the most common first language, spoken at home, in the schools, and in the street. Village schools teach Circassian, Hebrew, English, and Arabic.

Israeli Circassians have full rights as Israeli citizens. In 1948 Circassian elders asked that the young men of the community be conscripted into the military as evidence of their allegiance to the state, and today, Circassians, along with the Druze, are one of the few non-Jewish minorities who are conscripted into the Israeli army. Some also serve in the border guard and in the police force.

Egypt

The situation of Circassians in Egypt differs from that of Circassians elsewhere in that they trace their ancestry to the medieval ruling Mamluks and accordingly have been an established minority for much longer than any of the dispersed Circassian communities elsewhere in the Middle East. Until the mid-20th century, Circassians were part of the ruling elite, but with the revolution of 1952, they, along with others associated with the overthrown monarchy, were blamed for the ills the revolution sought to cure. Many Circassians, along with other wealthy elites, saw their property confiscated. Recently some properties have been restored to those not directly involved with the prerevolutionary ruling powers.

CULTURE

Economy

In the Circassian homeland in the Caucasus, the population living in the higher valleys and mountains practiced small-scale agriculture and hunting. Those in the foothills and plains bred horses and were involved in farming and trade. The fertile soil and mild climate allowed for a high level of agricultural development, with plots laid out in meticulous order. Beekeeping was widespread and excess honey a major export. Honey was also used to make mead, a favorite alcoholic beverage. The region of Kabardia, in particular, was known for horse breeding, and horses were exported from there to Russia, the Crimea, parts of Europe, Turkey, and Iran. Other animals raised included buffalo, cows, sheep, goats, pigs, and poultry. Sheep were used both for their wool, which was woven and made into felt for clothing, and for milk and meat. The forests were rich sources of game. Gold- and silversmithing, as well as the manufacture of personal arms, were highly valued trades. The Circassian saber, a kind of cavalry sword, as well as Circassian saddles and riding accoutrements were famous throughout the Caucasus.

The Kabardians in particular were known as traders, with well-established trading relations with the Italian city of Genoa via the Black Sea coast. Inland farmers from the earliest times took their produce to the coastal towns to barter with foreign traders for essentials such as oil and salt, and for luxury goods. The slave trade was an essential feature of the Circassian economy, mentioned as early as the first-century C.E. by the Greek writer Strabo and continuing until the Russian conquest in 1864.

Agricultural practices were preserved in the Circassian diaspora, as far as the new environments in which the dispersed people found themselves allowed.

Government and Society

The social structure of Circassian society was a complex feudal system based on a code of behavior known as Adyge Habze, which defined

the rights and obligations of the individual as well as proper relations among members of the various social strata. Each tribe was divided into independent princedoms within which the prince wielded almost absolute power over his subjects, who were considered his property. An important institution that was to have far-reaching consequences was that of *ataliqate,* whereby the young children of princes were given to vassals to be raised and trained in military skills (for boys) and domestic skills (for girls). This exchange of children not only strengthened bonds between the prince and his vassal but also discouraged close relations between parents and children, making it more palatable for parents to sell their children into slavery. By far the largest social class was that of peasants and freemen, who practiced agriculture, animal husbandry, crafts, and small-scale manufacture. Peasants also formed the backbone of the prince's army and were obliged to participate in the military expeditions of their feudal lords. At the bottom of the social hierarchy were the menial workers and the slaves, who were usually war captives. Much less common than this sort of feudal society was an egalitarian system practiced by some groups who lived in secluded mountainous areas.

The code of Adyge Habze is still an important part of diaspora Circassian culture, with values such as respect for elders, keeping one's word, and being a generous host very much in evidence. The traditional code underlies behavior in other areas as well. For example, Israeli Circassians have explained their loyalty to Israel, even though it puts them at odds with other Muslims, as an obligation of Adyge Habze, specifically the principle that one owes allegiance to one's country.

Dwellings and Architecture

Traditional homes in the plains of the Caucasus were generally built of wood and lath, designed so that in case of threats from invading armies, they could be dismantled easily and reconstructed elsewhere. In the mountainous areas, houses were built of stone with a wooden roof overlaid with grass or stalks. In areas prone to earthquakes, wooden supports were used to buttress stone walls. Houses were generally rectangular. Outbuildings used for cattle, storing grain, and as slave quarters were markers that denoted status within a settlement. A popular style of home in the 18th century included several rooms, with a spacious apartment for the wife, smaller rooms for the children, and a separate apartment for the male head of the house, the walls of which would be decorated with sabers, daggers, coats of mail, and bows and arrows. The rooms of these houses were interconnected by doors, except for the guest rooms, which could be accessed only from the outside porch. The porch also served as a living room in the summer. Peasants lived in the fields, in wattled huts with cone-shaped roofs. Special seasonal structures, including kitchens, were built in the fields during the harvest, and similar temporary structures were built to house the princes and his accompanying soldiers on military campaigns.

The hearth, used both for cooking and for warmth, was of great importance, as evidenced by the many sayings and customs associated with it. The hearth was to be always lit and never to be allowed to grow cold. Even today, "May your fire go out" is uttered as a particularly stinging curse in Circassian culture. When a bride first enters the home of her father-in-law, where she will live with her husband, a fire is lit in her quarters and the bride vows to never let her hearth grow cold. The hearth also plays an important role in ceremonies related to the traditional New Year.

While Circassian homes in the Middle East are often identical to those of their Arab or Turkish neighbors, particularly in urban areas, some villages, in Turkey, for example, are identifiably Circassian. Distinguishing features are the use of space and the placement of houses in a particular pattern.

Monumental Architecture of the Circassian Mamluks

The Circassian Mamluks left a legacy of monumental architecture in Egypt as well as in the cities of Medina and Mecca, which are of central importance to Islam, and in Jerusalem and Damascus. Among the earliest surviving monuments is the 14th-century mausoleum built in Cairo by Sultan Barquq, the first of the Circassian Mamluks. Other important Circassian monuments in Cairo include the Mosque of Sultan al-Muayyad Shaykh (r. 1412–21) and the magnificent funerary complex of Sultan Qaitbay (r. 1468–96). Among Qaitbay's projects was the rebuilding of the Mosque of the prophet in Medina after a fire in 1481. He also undertook major projects in Jerusalem, the third holiest city in Islam, which had at that time recently been recaptured after a period of occupation by the European Franks. In Jerusalem, he had a large madrasa (school) built

A 19th-century Circassian couple wearing traditional dress

facing the Dome of the Rock. Built by stonecutters and builders sent from Cairo, only parts of the lower stories of this building survive. Contemporary accounts, however, describe the building as having features found in Qaitbay's Cairo monuments, including arabesques, elaborate decorative vaulting, and other features of Circassian style.

Clothing

The distinctive men's garment of the Circassians is the robelike *cherkesska,* a garment with long flaring sleeves that is tightly fitted across the upper torso and flares out from the waist. Cylindrical pockets are sewn in horizontal rows on either side of the chest for rifle cartridges or small cases of gunpowder. A long-sleeved, high-collared satin shirt and fitted trousers are worn underneath. Outer garments include a heavy sheepskin cape, called a *burka,* and a lambswool hat. A long dagger called a *kinjal* hangs from a narrow leather belt and is an essential item of male dress.

The traditional women's garment is a long flowing dress with flared sleeves and either a high, crownlike hat or a short, boxy hat with a trailing scarf attached. Circassian women do not wear veils, although diaspora women sometimes wear shawls over their heads, in accordance with local Muslim custom. The traditional Circassian costumes are generally reserved nowadays as formal attire for parties and festivals. Families in the diaspora often keep the old Caucasus-style clothing, passed down from generation to generation. The Jordanian royal honor guard wears Circassian-style uniforms.

Traditional dress remains a powerful symbol, as demonstrated in the summer of 1998, when Prince Ali of Jordan, along with 14 Jordanian Circassian riders, all outfitted in traditional Circassian warrior costume, traveled by horseback from the Jordanian capital Amman to the Circassian homeland in the north Caucasus, by way of Syria and Turkey. The prince and his companions were welcomed with special festivals held in their honor in the Circassian towns and villages they visited along the way. The ride symbolically retraced the steps of the Circassian diaspora in reverse. It was undertaken with the goal of raising awareness of Circassian culture and history and in the hope of easing the way for those who wished to return to the homeland.

Personal Habits

Certain traditional customs set the Circassians apart from their non-Circassian neighbors in most of the Middle East. One of the most striking differences is the degree of personal freedom Circassian women enjoy in relation to women in host Muslim societies. In accordance with Circassian tradition, young women may entertain suitors in their homes, and young men and women socialize together to a much greater extent than is permissible in most Muslim societies. Circassian men rarely take more than one wife, as is permitted in Islamic law, and marriage to someone even distantly related is completely forbidden, while this is not the case in other Muslim groups. However, in the context of secular Israeli society, Circassian women are seen as having less freedom than their Israeli counterparts.

Circassians across the Middle East, even if they no longer speak the language of their homeland, nevertheless identify strongly as Circassians and maintain certain customs of their ancestors. Many families have kept traditional clothing and other artifacts from the homeland. In Jordan, Israel, and more recently in Turkey, Circassians maintain community centers where young people who may not speak a word of Circassian learn traditional dances. These dances are distinct from the dances of the countries in which they live, with men and women dancing together, another custom that distinguishes Circassians from the majority in their host countries.

Music

The Circassians have a rich tradition of music, an essential feature of festivals and other gatherings. Many of the traditional songs, some dating back to the fourth century C.E., have been preserved in the diaspora, where music and dances are handed down within families and more formally through cultural clubs. The oldest songs, which tell the heroic tales of the Nart epics, are the basis of modern Circassian classical music.

Song is a powerful vehicle of memory, as is evident in these lines from a lament called "Going to Istanbul" that recalls the experience of those Circassians forced into exile by the Russians in the 19th century:

Our path to Istanbul, our Via Dolorosa,
Oh, how you twist and turn!
My fair betrothed is standing by the threshold,
Woe unto us, for exile is our lot!
Old Adiga banner, ruffled by the wind,
Who will carry our news to you?
Alas, they are herding us to Istanbul!

Literature

The Nart sagas permeate Circassian culture and are an essential element in Circassian literature. Transmitted orally through the centuries, these stories have been collected, written down, and studied from the 19th century until today. Oral traditions preserved in the diaspora have contributed to this corpus. More recently, Circassian literature has been published in the Circassian language for Middle Eastern readers and has also been translated into Arabic.

Religion

Today most Circassians are Sunni Muslims adhering to the Hanafi school of law, although a small community of Kabards are Orthodox Christians. Almost all Circassians in the Middle East diaspora are Sunni Muslims. Until the early 19th century, the Circassians practiced an eclectic system of beliefs, based on polytheism, paganism, and animism, with an overlay of Christianity and Islam.

Traditional religious practices, some vestiges of which still remain, included the veneration of trees and sacred groves. Spirits were thought to infuse and govern nature and had to be appeased. Augury was used to foretell the will of those spirits. Elements of fire worship can also be identified in the traditional religion of the Circassians, perhaps an influence of Zoroastrianism. The Circassians had a pantheon of gods and goddesses, not unlike the deities of the ancients Greeks, with a supreme god

known as Theshxwe. Circassian gods and goddesses met and held their festivals on the sacred mountain Tatarup, also called Julat. Each god and goddess had special attributes and control over particular natural phenomena, such as Schible, the god of thunder and lightning; Zchithe, the god of wind; and Sozeresh, the god of fertility, who also controlled the winds and the waters. Hentsiygwasche was the goddess of rain, and Mezgwasche the goddess of forests and trees.

Immortality of the soul was central to this belief system, with the soul seen as migrating, upon death, to another world. The dead, at least those of high social status, were buried near sacred groves and interred with food, weapons, and other items to ensure a safe journey to the world beyond. Annual feasts were held to honor the dead.

The traditional New Year, now celebrated on March 22, was associated with the vernal equinox and was believed to be the day the earth's soul returned. This soul was thought to return first to air, then to water, and finally to earth. Ceremonies in celebration of this day began with the sacrifice of a black hen immolated on the hearth. Family members then assembled in front of the hearth, where the elders said prayers for a lasting fire and for food and plentiful crops in the new year. There has been renewed interest in this traditional holiday in the Circassian homeland since the collapse of the Soviet regime in 1991.

Christianity made inroads into the northwest Caucasus as(e)-10(a17(i)-28(l w)-6(a)-17(s t)e i)37(0 i)-2-30(i)7(i)-22(n c(l)5(e)-2(n)-9(t)-21(u39-8(e9)4 V)80dc[(w)12(s)-12(a)]TJ

nation of Comoros are Njazidja (or Grande Comore), Mwali (or Mohéli), and Nzwani (or Anjouan). The fourth island of the chain, Mayotte, remains a French dependency and is not part of the Comoron state. The Comoros has an area of about 720 square miles and includes numerous small islets, some of which are submerged during high tides.

All of the islands are volcanic in origin and have rich soils that combine with the tropical climate to support mangrove swamps around their margins and dense forest on the slopes of their interiors. Grande Comore is the largest island and also has the nation's highest point, the 7,750-foot active volcano known as Mount Kartala. Several other volcanic peaks dominate the north of the island, and there are areas of desolation in the interior where lava fields from Kartala's regular eruptions have not yet been recolonized by plant life.

Although the islands have fertile soils, high population densities have forced farmers to clear more and more of the islands' forests at higher altitudes, which has in turn led to serious soil erosion. About 80 percent of the population is employed in agriculture, but the country is far from self-sufficient in food. Vanilla, cloves, and plant extracts used as perfume essences are the Comoros' most important exports, although these are subject to wide price variation on the international market, which can cause great economic hardship.

Forty-five percent of the population of the Comoros lives on Njazidja, which is also home to the capital city, Moroni. As with all the islands in the chain, most of the settlements are clustered around the coast. Much of the interior has no roads and is too steep for permanent human habitation.

INCEPTION AS A NATION

The first people to colonize the Comoros archipelago are thought to have been Polynesians and Malaysians. These Southeast Asian people used their unique navigational skills and boatbuilding techniques to reach many of the islands of the South Pacific and the Indian Ocean by the end of the sixth century C.E., including the Comoros. Ethnic Africans from the east coast of the continent are thought to have arrived later along with Arabs, Malagasy, and Indonesians. By the 16th century, when European first explored the islands, they were home to a mixed population with origins all around the Indian Ocean.

From 1841 to 1886 France gained control of the four islands of the archipelago by signing protection agreements with their Malagasy rulers, and in 1908 the Comoros were conjoined with French-ruled Madagascar to form a single administrative unit. During the 1960s the islands gained increased autonomy through a series of administrative reorganizations and special statutes introduced by the French government. By 1973 significant pressure had developed for full independence, and France agreed to a process that would end in full autonomy within five years. A referendum the following year saw the majority of the populations of Njazidja, Mwali, and Nzwani voting for independence. Mayotte, however, rejected the proposal and opted to remain a French territory. The Comoro federal body declared unilateral independence from France for the four islands, including Mayotte, in July 1975. However, Mayotte remains a French territory despite Comorian claims that it is part of their nation and United Nations resolutions supporting that view.

The political situation in the new state was unstable from the beginning, and the first president, Ahmed Abdallah, was overthrown by a military coup within a month of taking office. Dozens more coups and countercoups followed over the next two decades. In 1997 it seemed that the Comoro state would cease to exist when the islands of Mwali and Nzwani declared unilateral independence. A new constitution that came into effect in 2001 gave almost complete autonomy to the three main islands, including the right to elect their own presidents. The state was renamed the Union of the Comoros. A national federal government based on Njazidja retains control of foreign policy and some economic matters.

CULTURAL IDENTITY

Comorians have struggled since independence to find a unifying sense of identity. The history of the archipelago is fragmented and, considering its small size, very complex. This is largely because the islands occupy a prime location on the historical maritime trade routes that stretch from the Middle East along the east coast of Africa. They were fought over and settled by an endless succession of Middle Eastern, Malagasy, and East African traders and warlords as well as pirates and brigands. From the 10th century the islands were an important center for the trade in spices and slaves between East Africa and the Middle East. Islam arrived in the archi-

pelago early and quickly became the dominant cultural force. Before France took control of the islands, they had been subdivided into dozens of tiny caliphates for centuries. Njazidja for example, an island with an area less than that of the Hawaiian island of Oahu (Njazidja has an area of about 440 square miles), was divided among more than 10 of these rival Muslim statelets for most of the 19th century.

The fact that there had never been a single people living on the islands or a unified community meant that it was always going to be

Comorians: nationality time line

C.E.	
500s	Polynesian and Malaysian settlers arrive in the islands of the Comoro archipelago.
900s	Islamic settlers arrive in the islands.
1886	The four islands of the archipelago become a French protectorate.
1908	The Comoros are joined with Madagascar to become a single French-ruled entity.
1942	During World War II British forces invade the Comoros and Madagascar.
1947	The Comoros become a French overseas territory.
1961	France grants the islands a degree of autonomy.
1974	In a referendum the population of the islands of Njazidja, Mwali, and Nzwani vote for independence from France, while Mayotte votes to remain a French territory.
1975	Njazidja, Mwali, and Nzwani proclaim independence as the Republic of Comoros and lay claim to Mayotte.
1975	The first president of the newly independent Comoros, Ahmed Abdallah, is deposed in a coup masterminded by French mercenary Bob Denard after less than a month in office. Said Muhammad Jaffar is installed as president.
1976	Jaffar is ousted by Ali Soilih.
1978	Soilih is deposed and killed in a coup led by Denard. Ahmed Abdallah is reinstalled as president.
1989	Denard leads another coup in which Abdallah is killed. France and South Africa back the head of the Comoros supreme court, Said Mohamed Djohar, who insists that Denard must leave the islands.
1990	Djohar is elected president.
1995	Djohar is removed from office as Denard returns to the islands with a mercenary force to seize power. French troops are deployed to the islands and arrest Denard.
1996	Mohamed Abdulkarim Taki is elected president and institutes constitutional reforms designed to establish Islam as the basis of law.
1997	The islands of Mwali and Nzwani declare independence from Njazidja and the Republic of Comoros.
1999	Chief of the General Staff Colonel Azali Assoumani seizes power on Njazidja.
2001	Several coups and countercoups take place on Nzwani over the issue of breaking away from the Comoros nation.
2002	A new constitution comes into force that keeps the Comoros as a single nation known as the Union of the Comoros with an overall federal president but allows greater autonomy for the individual islands and allows them to elect their own presidents. Azali Assoumani becomes the first federal president of the new union.
2006	Ahmed Abdallah Mohamed Sambi, a Muslim cleric from Anjouan, wins presidential elections that mark the first peaceful transfer of power in the nation's history.
2007	African Union (AU) peace-keeping troops are deployed when President Mohamed Bacar of Anjouan refuses to leave office.
2008	AU and Comoran federal troops occupy Anjouan.

CONGOLESE (DEMOCRATIC REPUBLIC OF THE CONGO): NATIONALITY

nation:
Democratic Republic of the Congo; formerly Zaire

derivation of name:
From the Bakongo word meaning "hunter"

government:
Presidential republic

capital:
Kinshasa

language:
French is the country's official language, but Lingala (which is a lingua franca used in trade), Kingwana, and Tshiluba also provide common communication. There are more than 200 other languages and dialects.

religion:
Roman Catholic, 50 percent; Protestant, 20 percent; Kimbanguist, 10 percent; Muslim, 10 percent; others, 10 percent

earlier inhabitants:
Upemba; Luba; Kongo; Lunda; numerous other tribes; Dutch, Portuguese, and Belgian settlers

demographics:
Around 250 ethnic groups live within the DRC. The largest tribes, collectively making up 45 percent of the population, are the Mongo, Luba, Kongo, and Mangbetu-Azande.

very difficult for Comorians to form a stable nation, and so it proved to be. There were at least 20 coups or attempted coups in the first 20 years of the state's history. Much of this political instability was encouraged by interference from outside. This lack of a firm national identity among the peoples of the islands made it possible for outside agencies to strongly influence the course of Comoron politics. The activities of a French mercenary known as Bob Denard are a good example of this. Denard, who was believed to be acting in the interests of the French secret service, led several coups in the Comoros and installed presidents that essentially acted according to his wishes. Denard used the islands as a base of operations for his interventions in newly independent states across Africa from the 1960s to the 1980s. The islands were also used by South African intelligence agencies during the 1970s and 1980s in operations against Mozambique.

Extreme poverty has added to the Comoros' political problems. The population density of the islands has been much higher than most places in mainland Africa for centuries. This has put tremendous pressure on agriculture and resulted in numerous periods of famine throughout the islands' history. The islands have little industry and few natural resources, and since the opening of the Suez Canal in the 19th century, they no longer occupy an important position on world trade routes. Many Comorians have found it necessary to emigrate in order to survive. There is a large Comorian community in France and another in Madagascar. Money sent home to relatives from Comorians living and working abroad forms an important part of the islands' economy. In addition, about half of the nation's GDP consists of foreign aid. Attempts to exploit the islands' beaches and tropical landscape as tourist attractions have been hampered by a lack of political stability.

Culturally the Comorians are closest to the Swahili-speaking peoples of Mozambique and Tanzania on the east coast of Africa. Islam remains a very strong element of cultural life in the islands, with most children attending some form of Islamic school before they begin formal education at the age of five. A wealth of East African, South Asian, and Southeast Asian and French influences are evident in the art, music, religion and customs of the people. The *grand mariage* (great marriage) is a significant and controversial element of traditional Comorian culture. A *grand mariage* is a wedding celebration that involves the exchange of expensive luxury gifts between the families of the bride and the groom as well as feasts and entertainment provided for entire villages. Only the wealthiest Comorians can afford a *grand mariage*. Often they are paid for by parents who have spent decades working at poorly paid jobs in France or elsewhere just so that they can give their children the social status that comes with having had such a high-profile wedding. Few Comorians are able to enter politics or become landowners without having been through this costly rite of passage. Many politicians have criticized the practice as a wasteful use of the wealth brought back to the islands by Comorians who have worked abroad, and some have tried to ban the ceremonies altogether.

Further Reading

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Congolese: nationality (people of the Democratic Republic of the Congo)

GEOGRAPHY

The Democratic Republic of the Congo (DRC) is a large country in Central Africa, its territory covering an expanse of about 905,000 square miles. Its borders meet nine other nations: the Central African Republic, Sudan, Uganda, Rwanda, Burundi, Tanzania, Zambia, Angola, and the Republic of Congo. The most notable geographical feature of the DRC is the Congo (Zaire) River, which, along with its tributaries, flows from a drainage basin that occupies nearly 400,000 square miles and dominates the center of the DRC. A 23-mile strip of land where the river meets the ocean is the DRC's only point of contact with the sea. Such is the extent of the waterways in the DRC that hydropower accounts for over 98 percent of the country's electricity. The basin is an area of lush, dense rainforest, second in size only to the Amazon rainforest in South America and containing a spectacular range of wildlife, including rare gorillas and okapi. Surrounding the basin are mountains and high plateaus, the highest of which are found in the east and northeast; the Ruwenzori Range of mountains on the border with Uganda (on the western side of the Rift Valley) climb to 16,000 feet. The mountainous

areas are broken up by lush savanna, home to many of Africa's unique grazing and hunting animal species.

Little of the DRC is devoted to major crop growing, although the nation does export sugar, coffee, palm oil, cassava, and bananas. The DRC is, however, rich in natural resources, particularly crude oil, diamonds, gold, copper, cobalt, uranium, zinc, and the rare metal tantalum (which is widely used in the consumer electronics industry), although prolonged civil unrest and a poor infrastructure have left many of these resource untapped. Kinshasa, the capital, is located in the far west of the country on the southern bank of the Congo (Zaire) River, with most other major urban centers located around the peripheries of the great Congo River drainage basin.

INCEPTION AS A NATION

Human settlement of the Congo region began sometime during the second millennium B.C.E. During the first millennium C.E. numerous peoples migrated into the area, some of which coalesced or grew into major kingdoms, such as the LUBA Kingdom, which was thriving and commercially successful by the 1500s. During the 19th century, Europe became interested in the Congo's commercial wealth, and in 1885 th0.099 Tw -4.946 -1.2. 0 TdCo TdCggdhgn7(d)-5(c1.2.L6(n7(e(c)-6c)--8(c)-5(l7(v)-3

commercial exploitation of the territory rather than public welfare. The consequences of this underdevelopment were dire for the population of the newly independent nation. Extreme political instability has been the dominant theme of the DRC's history since independence. The first military coup occurred within a few days of the new government taking office, and the country's first president, Patrice Lumumba, was assassinated within a year of taking office. Another major crisis was the succession of the mineral-rich Katanga Province in the south. Intervention by United Nations troops eventually prevented the succession from becoming permanent, but only after widespread fighting and destruction had added to the country's existing problems. A series of further revolts and counterrevolts eventually led to the withdrawal of United Nations troops, and Joseph Mobutu, then head of the army, staged a successful coup in 1965. Mobutu remained in power until 1997, during which time he ruthlessly suppressed political opposition and is thought to have amassed a personal fortune of several billion dollars through corrupt practices. Mobutu undertook a major campaign of "Africanization" in which he attempted to eliminate all vestiges of the country's colonial past. This included changing the country's name to Zaire, renaming all towns and villages that had Europeanized names, and banning the use of Christian names. Widespread opposition to Mobutu eventually led to his removal from government, but his failure to significantly improve the DRC's infrastructure or economy left the country in a highly vulnerable position.

In 1998 rebels from the east, backed by Rwanda and Uganda, advanced on the capital

Congolese (DRC): nationality time line

C.E.	
16th century	The Luba Kingdom is the most powerful state in the Congo basin.
16th–17th centuries	European powers begin slave trading in the Congo region.
1885	King Leopold II of the Belgians takes over the Congo region, naming it the Congo Free State with himself as monarch.
1908	The Belgian state takes over administration of the Congo Free State, renaming the colony the Belgian Congo.
1955–59	Belgium starts to study propositions for the Belgian Congo's independence, against the background of rioting in Leopoldville.
1960	The Belgian Congo achieves independence, with Patrice Lumumba as prime minister and Joseph Kasavubu as president. Lumumba is dismissed later in the year, however, and is murdered in February 1961.
1965	The government, headed by Kasavubu, is ousted in a violent coup and Joseph Mobutu seizes power.
1971	Mobutu, having effectively established a dictatorship, renames the country Zaire.
1989	Mobutu's regime, economically crippled by conflict with neighboring states and poor administration, is unable to pay back government loans to Belgium.
1990–91	Mobutu allows some multiparty activity, but violence spreads throughout the country in opposition to his regime, particularly from the military.
1996–97	Rebel forces overthrow Mobutu. He is replaced as president by Laurent Kabila. The country, again renamed the Democratic Republic of Congo, subsequently descends into widespread conflict involving five neighboring countries.
1999	The Lusaka peace accord is signed by all combatants but fighting continues.
2001	Laurent Kabila is assassinated and his son, Joseph Kabila, comes to power.
2002	A series of peace accords result in foreign troops leaving the DRC and rebel leaders taking political positions in a power-sharing structure.
2005–06	A new political constitution is agreed and free parliamentary and presidential elections are held. Joseph Kabila is confirmed as president. Sporadic fighting continues.
2008	Government and rebel forces in the east of the country sign a peace accord.

intent on removing the new president, Laurent Kabila, from power. Forces from Zimbabwe, Namibia, and Angola intervened in support of Kabila, setting the stage for one of the most dev-

the north. A tiny fragment of Angola known as the Cabinda enclave lies along the extreme southwestern portion of the country's border. The ROC's 132,000 square miles of territory lie astride the equator.

Behind the narrow plain that extends along the country's 100-mile-long coastline is a steep escarpment pierced by river valleys. Above this escarpment the interior consists of a series of plateaus whose elevations range from 1,600 to 2,600 feet. This region of the country is forested savanna, giving way to densely forested swamps in the north and east. Much of the country's interior is dominated by equatorial rain forest and is very sparsely populated. The Congo (Zaire) River is the major geographical feature of the region. It is Africa's second longest river and is second only to the Amazon River in South America in terms of the volume of water that it carries. The river provides the Congolese with fishing, transport, and the means to produce hydroelectricity.

Brazzaville, the capital city of the ROC, is situated on the northern bank of the Congo (Zaire) River almost direct opposite Kinshasa, the capital of the neighboring Democratic Republic of the Congo. Pointe Noir on the coast is the ROC's second largest city and, as the center of the country's oil exporting industry, is the commercial heart of the nation. The ROC is one of Africa's most urbanized nations. More than 70 percent of the population lives within the urban areas of Brazzaville or Pointe Noir or in the built-up corridor running along the railway line that connects the two cities. The high proportion of the population living in urban as opposed to rural, farming communities reflects the extreme inaccessibility of much of

Congolese (ROC): nationality time line

C.E.	
1400s	The Kongo, Teke, and Loango Kingdoms are the most powerful forces in the region.
1480s	Portuguese explorers make contact with the coastal peoples.
1880	France establishes a protectorate over the north side of the Congo (Zaire) River.
1910	Middle Congo becomes a part of confederation of French Equatorial Africa.
1928	A major revolt takes place in protest at conditions faced by indigenous workers on the French railway-building program.
1946	France sets up an elected territorial assembly in the colony.
1958	The Congolese vote for autonomy within the French Community.
1960	The Republic of the Congo (ROC) becomes an internationally recognized independent state. Fulbert Youlou is the first president.
1968	A coup brings Marien Ngouabi to power.
1970	Ngouabi declares the ROC a Marxist republic and his Congolese Workers Party the sole legitimate political party.
1979	Denis Sassou-Nguesso becomes president two years after the assassination of Ngouabi.
1981	The ROC signs a cooperation treaty with the Soviet Union.
1992	A new constitution allows for multiparty elections. Pascal Lissouba becomes the nation's first democratically elected president.
1997	Intensive civil war erupts between government forces loyal to Lissouba and rebels, backed by Angolan troops, loyal to former president Sassou-Nguesso.
1999–2001	A peace process results in a new constitution and lays the groundwork for new presidential elections.
2002	Sassou-Nguesso is elected president after his rivals are banned from running.
2002–03	Government forces battle "Ninja" rebels loyal to former prime minister Bernard Kolelas.
2006	The ROC is chosen to head the African Union in 2006.
2007	Parliamentary elections boycotted by the majority of opposition parties; ruling party wins 90 percent of the vote.

the country's interior. The country's northern region is particularly sparsely populated.

INCEPTION AS A NATION

By the 15th century C.E. three powerful kingdoms had become established in the area of the present-day ROC. The Kongo Kingdom extended across what is now northern Angola, the coastal strip of the Democratic Republic of the Congo, and into the southwest corner of the ROC. The Teke Kingdom dominated the central region of the present-day ROC, and the Loango Kingdom extended along the coast. The first Portuguese explorers began to establish contact with the peoples that lived around the mouth of the Congo (Zaire) River toward the end of the 15th century. By the 17th century the coast had become an important area in the transatlantic slave trade. Kongo, Teke, and Loango peoples were involved in trading war captives to European traders in exchange for manufactured goods and luxuries.

Following the abolition of the slave trade in the mid-19th century, European explorers began charting the rivers that led into the interior of the continent in search of new sources of commerce. In 1880 the French signed a protection agreement with the Teke Kingdom that gave it virtual control of the northern side of the Congo (Zaire) River. At a meeting known as the Congress of Berlin in 1885, the other major European powers recognized French claims to the area. By 1910 French control had extended to the point where they were able to establish a confederation known as French Equatorial Africa, which included the colonies of Gabon, Chad, Oubangui-Chari (now known as the Central African Republic), and Middle Congo (the present-day ROC). Brazzaville, now the capital city of the ROC, was the administrative capital of this confederation.

In 1958 the people of Middle Congo voted in a referendum to become an autonomous republic within the French Community. Two years later, in August 1960, the National Assembly of Middle Congo declared full independence from France and the nation adopted the name Republic of the Congo.

CULTURAL IDENTITY

As is the case with many African nations whose borders were created by colonial administrators without regard for ethnicity, the Republic of the Congo has suffered from ethnic conflict throughout its history as an independent nation. These divisions, coupled with extreme poverty, have contributed to the violence and instability that have plagued the country. The most stark ethnic fault line is between the urbanized people of the south and west and the people of the forested interior, many of who lead traditional lifestyles. Political power is largely in the hands of the urban elite, while the forest-dwelling peoples of the north and east have little political organization and are routinely discriminated against because of their ethnic background.

From the early 1960s the government of the new nation attempted to establish a single-party state following the principles of Marxism. Close political and military ties were established with the then Soviet Union (now the Russian Federation), which persisted until 1990. During this period ethnic tensions were largely suppressed, but there were numerous coups and attempted coups. Economic development was slow and hampered by widespread corruption.

The governing party abandoned its Marxist stance in 1990 and paved the way for the country's first multiparty election in 1992. Ethnic violence disrupted the electoral process, and the political situation was unresolved for several years as the nation's supreme court and various international bodies investigated claims and counterclaims of corruption. From 1997 to 2000 a state of open civil war existed as groups from the north fought groups from the south for control. Both sides were supported by troops from neighboring states, including Angola, Gabon, and the Central African Republic. Fighting broke out again around Brazzaville in 2002 following elections. Many soldiers involved in the country's recent wars have yet to be reintegrated into society, and there are persistent problems with armed bandit groups made up of former militia members.

There is little sense of a national culture in the ROC. The Kongo people, who make up about 50 percent of the nation's population and dominate the country southwest of Brazzaville, form the largest single cultural block, although this culture also extends across the border into regions of the Democratic Republic of the Congo where the Kongo are also predominant. Much of the ROC's urban and political elite is Kongo, although the majority live in relatively deprived conditions. The Boulangi people, the ROC's second largest ethnic group, traditionally lived in the central savanna regions, although many of them have now migrated to urban centers in search of work. The Teke people, who are

thought to have been among the ROC's earliest inhabitants, live almost exclusively north of Brazzaville in the densely forested interior of the country. Of all the country's inhabitants, the Teke have retained the most traditional lifestyles, partly because ethnic discrimination largely precludes them from becoming involved in developed sectors of the ROC's economy.

Since the early 1980s oil exports have been the ROC's largest revenue earner. The ROC is one of the largest exporters of oil in sub-Saharan Africa, and the discovery and continued development of new oil fields suggests that it is likely to remain so for decades. Although a great deal of development has been made possible by oil revenues, they have also proved to be a significant motivating factor in the conflicts that have plagued the country since the 1970s.

The ROC's televisions and radio stations are state controlled and rarely criticize the government, but the country also has privately owned newspapers and news agencies that are generally free from censorship. Laws allowing prison sentences for libel and insult in the press were abolished in 2001.

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Copts

The Copts comprise the Christian minority in the predominantly Muslim country of Egypt.

COPTS

location:
Egypt

time period:
200 C.E. to present

ancestry:
Egyptian

language:
Coptic (Afro-Asiatic) (largely extinct); Arabic (Afro-Asiatic)

ORIGINS

Copts are the descendants of Egyptians who kept their Christian faith despite periods of persecution under the Romans and the influence of Islam after the Arab invasion. The Coptic historical period began in the late 200s C.E. when a Copt, Saint Anthony of Egypt, founded the Christian monastic movement.

LANGUAGE

The Coptic language is a version of Ancient Egyptian enriched with Greek words. It is written in a script derived from the Greek alphabet. Coptic was in fact the last form of Ancient Egyptian to be used. After the Arab conquest of Egypt, the Coptic language gradually gave way to Arabic. By the 1300s, Coptic survived only in the liturgy (services) of the Coptic (Christian) Church. Today, Arabic is used for parts of the Coptic services.

HISTORY

According to traditional accounts, Christianity was established in the Egyptian city of Alexandria in the first century C.E. and spread along the Nile Valley over the course of a century. By the beginning of the third century the majority of Egypt's population were Christian and Egypt had become one of the most important centers of the faith.

Muslim Arabs invaded Egypt in 641 and conquered the territory within a year, meeting little resistance from the indigenous population. Egypt was one of the wealthiest and most agriculturally productive regions conquered by the Arabs in the seventh century. Heavy taxes were imposed on the non-Muslim majority, provoking resistance to the new Arab rulers. A series of large-scale revolts against Arab rule occurred during the seventh, eighth, and ninth centuries but all were successfully repressed, often with great brutality. The rule of the Fatimid dynasty over Egypt, from 909 to 1171, was generally a period of peace and cultural renaissance for the Copts of Egypt, although sporadic and violent revolts continued to occur into the 12th century. Copts were widely employed in government, Coptic churches and monasteries were rebuilt, and Coptic arts and literature reached new heights. The Mamluk Sultanate, which ruled Egypt from 1250 to 1516, brought a new period of persecution for the Copts, however.

The fortunes of the Coptic people revived in the early 19th century as Egypt sought to throw off Ottoman domination under Muhammad Ali (*see also* Egyptians: nationality). During the 19th and early 20th century Copts played an active and significant role in the formation and early development of the modern Egyptian nation. Copts were no longer required to pay the *jizya* tax formerly levied on non-Muslims and were permitted to enroll in the army.

Since the 1952 coup that deposed Egypt's monarchy, the position of Copts in Egyptian society has become less secure. In modern Egypt the Coptic community, which makes up from 5 to 10 percent of the population, claims that they suffer discrimination, underrepresen-

C.E.

ca. 40 Christianity established in Egypt.

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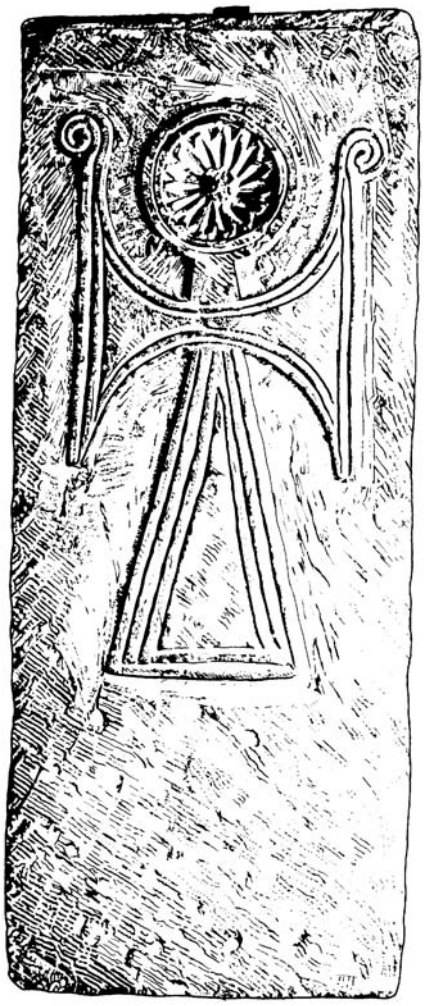
tation, and periodic persecution at the hands of the government and radical Islamist groups. Until 2005 permission from the president of Egypt was required before even minor repairs could be made to Coptic churches. Egyptians attempting to convert from Islam to Christianity have faced administrative difficulties having their new faith officially recorded and, in some cases, arrest by the security forces. In the first decade of the 21st century some concessions have been made by the government, including the recognition of Coptic Christmas (January 7th) as a national holiday. A small number of Copts have been appointed to government positions, and restrictions on the repair of Coptic churches have been lifted. Despite these reforms, sporadic violence against Copts carried out by extremist elements have continued.

CULTURE

The majority of Copts are peasants (*fellahin*), as are their Muslim counterparts. In the past, although Copts were largely excluded from positions of political power, they dominated the civil service and were frequently profitable business people. After the monarchy was overthrown in



A seventh- or eighth-century Coptic panel featuring an early form of the Coptic cross

1952, however, many of their jobs were abolished and much of their property nationalized, as was the case for many Egyptians. Considering that they form a small minority in Egypt, Copts are well represented in the professions, such as law, journalism, and medicine.

Religion

Most Copts are members of the Coptic Church, but a minority belong to other Christian churches. Tradition states that Saint Mark brought Christianity to Egypt in about 60 C.E., but Christian communities probably already existed in Egypt by this date. In 451, the Christian Church attempted to standardize its doctrine. The Council of Chalcedon was arranged to carry this out. Coptic Christianity differs from other forms of Christianity in that it asserts the unity of both the human and the divine in the nature of Christ. This is referred to as the Monophysite doctrine. At the Council of Chalcedon, church leaders from Constantinople and Rome condemned the Monophysite doctrine and declared that Christ had two separate natures. In response, the Copts established an independent church. The Coptic period can therefore alternatively be dated from 451; the date of doctrinal divergence.

Art

The early Copts included many fine artists, and some of their paintings, sculptures, and textiles have survived. Most of them are on religious themes. Even after the Arab invasion of Egypt, Coptic artists continued to produce carvings, book bindings, and beautifully decorated manuscripts. Muslims often employed Coptic artists to decorate their buildings. In modern Egypt, Coptic art and culture is largely ignored by school curriculums.

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Creoles (Krio)

In Africa, the Creoles of Sierra Leone are the descendants of former slaves who settled Freetown in the late 18th century. Their culture includes elements of European and African origin, and their language—Creole, or Krio—has evolved from both English and African languages.

Freetown, on the coast of modern-day Sierra Leone, was established in 1787 by freed slaves from Britain, some of whom had European wives. By 1800 they had been joined by former slaves from the then British colony of Nova Scotia in Canada and by Maroons—former slaves from Jamaica who had been deported to Nova Scotia after a successful revolt against their owners 100 years earlier. Later still, the British brought Africans captured from illegal slaving ships to Sierra Leone and allowed them to settle. Many of these so-called recaptives were of Yoruba descent. By the mid-19th century this mixture of settlers and recaptives had

blended into the distinct ethnic group known today as the Creoles (*see* SIERRA LEONEANS: NATIONALITY).

Cushites

The majority of the modern-day population of East Africa is descended from three main African groups: Cushites, NILOTES, and BANTU people. The Cushites originated in the Ethiopian highlands. They are believed to have been the first food producers in East Africa, learning how to grow their own food and keep animals. Over many hundreds of years the Cushites spread out from their original dispersal site to occupy much of northeastern Africa, reaching the Kenyan Highlands by 1000 B.C.E. From the 15th to the 18th century C.E., an important Iron Age site was established by southern Cushites at Engaruka in northern Tanzania.

Cushitic languages are today spoken in Somalia, Ethiopia, northeastern Kenya, and neighboring regions. The AMHARA of Ethiopia and the OROMO of Ethiopia and northeastern Kenya are Cushites, as are the KONSO of southern Ethiopia. The SWAHILI and the SOMALI also have Cushitic ancestors. The Cushitic languages are a major subgroup of the Afro-Asiatic language family.

Cushitic

See CUSHITES.

D

Dadjo *See* Daju.

Daghestanis
The Daghestanis are the inhabitants of the Republic of Daghestan, a nation in the Caucasus region. Historically the Daghestanis have inhabited the territory that now lies within the borders of the modern nation of Daghestan, but a significant number also migrated to the territories of the Ottoman Empire (*see* Ottomans) when Russia conquered Daghestan in the late 19th century C.E. Today substantial populations of Daghestanis can be found in Turkey, Syria, and Jordan. Small numbers also live in Israel and Iraq.

Some Daghestanis converted to Christianity from Islam after they were conquered by the Russian Empire in the late 19th century. Others fled the region when it fell to the Russians and were offered protection by the Ottoman Empire. The Daghestanis had a reputation as excellent fighters, and many were employed in the armed forces of the Ottoman Empire, often as border guards. Their descendants today can be found largely residing in Turkey, Syria, and Jordan, with a few in Israel and Iraq, and their martial heritage continues to be a source of pride for them. They are known for their Islamic devotion, although they have a reputation for fundamentalism. Despite their adherence to Islam, they follow the customs of the Caucasus (known as *adat*) rather than living by the sharia law of their coreligionists.

Dagomba
The Dagomba are one of the larger Mole-Dagbane groups. The majority of the Dagomba live in northern Ghana and Togo.

Daju (Dadjo)
The Daju people live in the western Sudan and eastern Chad. Some scholars classify the Daju language with the Nubian language, though others classify it by itself.

Dan (Gio; Yacouba)
The Dan are a Manding people of the Ivory Coast. Some Dan also live in Liberia.

Danakil *See* Afar.

Darod
The Darod are one of the main clan-based subgroups of the Somali people. The majority live in northern Somalia, though some also live in southeastern Ethiopia and northern Kenya. The Darod fall into main subclans and even smaller groupings. In the 1990s in the midst of a civil war, the Darods joined up with the Isaaq and declared northern Somaliland independent, but they received no international recognition of their independence.

Dawasir *See* Duwasir.

A 19th-century Daghestani couple wearing traditional dress

Daza
The Daza are one of the largest subgroups of the Dazaga. The Daza, who are mostly nomadic pastoralists, range over a region that covers much of Chad between the Tibesti Mountains in the north and Lake Chad in the south. Many Daza can also be found in Niger. The Anakaza are a subgroup of the Daza.

Dazaga
A subgroup of the Tebu, the Dazaga are themselves further divided into groups such as the Daza and Wajunga. The Dazaga people live in the desert and semidesert regions of Niger and Chad, and to a lesser extent, Sudan and southern Libya.

De
The De are part of the Kru cluster of peoples. The Kru are one of the largest ethnic groups in present-day Liberia.

Dendi
The Dendi of West Africa are spread between Benin, Togo, Niger, and Nigeria. They speak a Songhay language and have Mende origins.

Denkyira (Kankyira)
The Denkyira are one of the larger groups of Akan peoples. They live in southern Ghana.

Dhopadhola *See* Padhola.

Diakkane *See* Jahanka.

Dida
The Dida live in south-central Ivory Coast. They are a Kru people.

Diego Garcians *See* Ilois of Diego Garcia.

Digil
The Digil are one of the main clan-based subgroups of the Somali people. The majority of the Digil live in northwestern Somalia.

Digiri
The Digiri are a subgroup of the Okiek of west-central Kenya. The Okiek are, in turn, part of the Kalenjin.

Digo
The Digo are part of the Mijikenda cluster of peoples living in Tanzania near the border with Kenya and along Kenya's coast. They are a Bantu people.

Dindje
The Dindje are a subgroup of the Sara people of Chad.

Dinka (Moinjaang; Mounyjieng)
The Dinka are a Nilotic people who live in southern Sudan. They are one of the largest ethnic groups in Sudan and make up around 12 percent of the total population of the country. They live primarily in the Christian and animist south of the country. The Dinka call themselves the Mounyjieng.

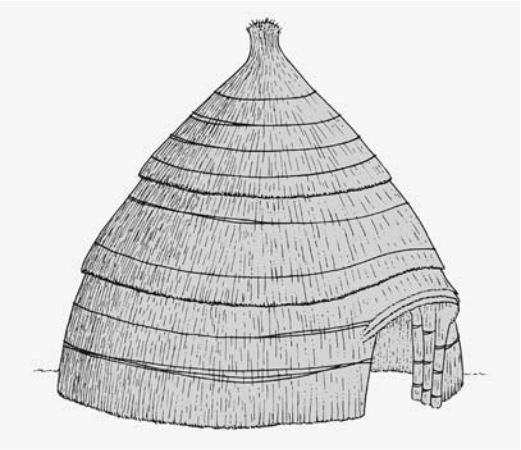
DINKA

location:
Sudan

time period:
Ca. 1500 C.E. to present

ancestry:
Nilotic

language:
Chari-Nile group (Nilo-Saharan)



The traditional Dinka dry-season home constructed from dried grass woven onto a portable wooden frame

ORIGINS

The southern portion of Sudan where the Dinka live is part of a large drainage basin through which the White Nile River and the Bahr el Ghazal River, both major tributaries of the Nile River, flow northward. The area is one of the world's largest swamplands and is crossed by thousands of rivulets and streams. Historically it has been known as the Sudd region. It is here that the ancestors of all the Nilotic peoples are thought to have lived originally. A people who raised cattle and crops lived in the area from around 3000 B.C.E. and the Dinka are believed to be one of several groups that arose from these progenitors. The Dinka emerged as a dominant group in the Nilotic homeland around 1500 C.E. and gradually extended their territories to encompass much of the swamplands of southern Sudan by the 17th century.

LANGUAGE

The Dinka language is also called Dinka and belongs to the Nilo-Shaharan language family. It is closely related to the language of the Nuer people, who are also a large ethnic group in southern Sudan. Dinka has five main regional dialects classified by linguists as Northeastern (or Padang), Northwestern (or Ruweng), South Central (or Agar), Southeastern (or Bor), and Southwestern (or Rek). Each of these man dialects may be subdivided further into several local dialects.

HISTORY

The Dinka had little contact with other peoples throughout most of their history. During the 19th century they successfully resisted the southward expansion of the Ottoman Empire, which ruled northern Sudan, and Arab slave traders were largely unable to penetrate the Dinka's isolated homeland. Unlike the north of Sudan the south never embraced Islam. In the 1890s the British established effective control over Sudan, but the swampy south of the country remained largely unaffected by imperial control.

Northern Sudan and the Sudanese government have long been dominated by Arab culture and politics. Attempts to impose these on the largely non-Muslim, non-Arab south have often led to conflict. As the largest and most widespread southern Sudanese people, the Dinka have often been at the forefront of these conflicts. In 1978, the Sudanese government began the construction of the Jonglei Canal in the south. The aim of the canal was to conserve water—a great deal is lost through evaporation as the Nile waters pass through the swampy Sudd region. The water saved was to be used to irrigate agricultural land reclaimed from the Sudd. The canal was viewed with suspicion by many southerners, especially the Dinka, who saw it as an attempt to convert cattle-herding people like themselves to settled farming, making them easier to control and govern. Furthermore, in 1983, the government divided the south into three regions to break up the power base of the Dinka. Finally, the adoption of sharia (Islamic holy) law in 1983 led the southern Sudanese to rebel, and civil war broke out.

The southern-based rebel groups drew a lot of their support from the Dinka. The main rebel group was originally divided into two wings: military—the Sudanese People's Liberation Army (SPLA)—and political—the Sudanese People's Liberation Movement (SPLM). In 1988, the SPLM and international human rights organizations accused the Sudanese government of attempted genocide of the Dinka. Modern military equipment, including helicopters and cargo planes adapted as bombers, were used to devastating effect against Dinka villages, and more than 1 million Dinka are believed to have died in the conflict. In 2005, after more than 20 years of war, which devastated the meager infrastructure of the south and caused a massive displacement of people, a peace accord was reached between the southern rebels and the government in Khartoum. The south of Sudan was granted self-government, and agreement was reached on sharing income from the oil fields that lie on the borders of the northern and southern regions.

During the 20-year civil war many Dinka were forced to leave Sudan. Today there are significant Dinka communities in many countries, notably in the United States and Europe.

CULTURE

The great majority of Dinka practice seminomadic pastoralism, an activity they combine with growing crops. The region inhabited by the Dinka is largely savanna sloping down to the Sudd—a region of small streams and swamps that is subject to flooding in the rainy season. The year divides into two seasons: the dry season, which stretches from roughly November through April, and the rainy season, which can begin as early as March and last until October. In an apparently inhospitable land, the Dinka's lifestyle has been finely tuned over the years to cope with these changing seasons.

During the rainy season, most Dinka live in permanent settlements. These are built on slightly higher, more wooded land in the savanna regions to avoid flooding. As the pastures around the villages dry out, the Dinka take their cattle and set up camps near rivers, where the floods have subsided and new grass has sprung up. During the dry season, the permanent settlements are virtually deserted by all but elderly people and nursing mothers. Too delicate to survive heavy rains, tobacco is the only crop grown during the dry season. It is mainly grown for sale in the market towns and provides an important source of cash with which to buy goods not produced within the community. Toward the end of the dry season, fishing festivals may be held. Trapped by the receding rivers, large numbers of fish are caught in designated pools that have been left untouched for this purpose. These events attract people from a wide area.

When the first rains come, the Dinka families begin to move back to the permanent settlements, and for the next few weeks they are busy tilling the soil and planting the seed for the next crops. Cereals such as durra, corn, and millet, and vegetables such as pumpkin and okra are grown. The main rainy season begins about June, and the rains bring floods with them. A few of the younger herders take the cattle off to drier pastures in the savanna, leaving most of the people to look after the growing crops. When the floods stop, some of the young men go home to help with the harvest, followed a few weeks later by the rest with the cattle.

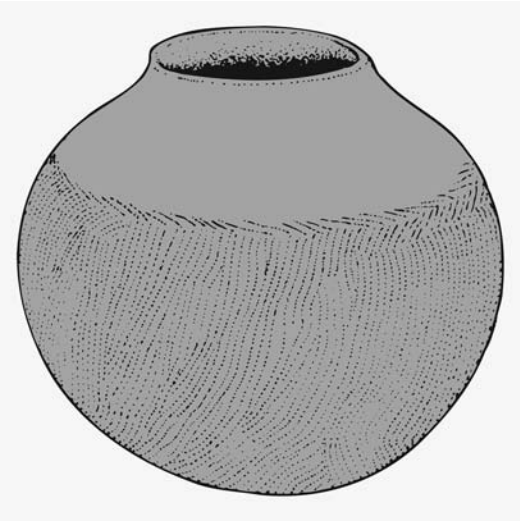
Cattle are central to the Dinka way of life. Owning cattle means wealth. In an environment of scarce resources, the Dinka do not use their animals just for food, which would be wasteful; cattle provide for a wide variety of the Dinka's material needs. Cow's milk is drunk or made into butter, which in turn can be made into oil for cooking or anointing the skin. Cattle urine is used for washing, dyeing hair, and tanning hides. The dung is used as fuel for fires. The smoke and ash from dung fires is used as an insect repellent. The ash is also used for body decoration, and its fine abrasive quality makes it a good cleaning agent. If an animal dies, usually through old age or an accident, every part is put to some use. The skins are made into leather for mats, drums, cloth, and ropes; the meat is eaten; and the horns and bones can be carved into tools or musical instruments.

Not surprisingly, the Dinka endow their cattle with great religious and social significance. Cattle are sacrificed in religious worship and can be used to make payments that settle disputes or seal alliances, or they can be given as bridewealth (a present made by the groom to

Dinka time line

B.C.E.	
ca. 3000	Nilotic peoples settle in region to the far southwest of Bahr al Ghazal River.
C.E.	
1500s	Dinka settle in present location. Different Dinka groups begin to emerge.
1821	Trade routes open from north to south, leading to reduced southern population through disease and slavery.
1840s–50s	Arab slave trade develops in Dinka territory.
1882	Anglo-Egyptian force conquers Sudan; Islamic Mahdist campaigns against conquerors begin.
1898	Anglo-Egyptian force conquers Mahdists; Sudan ruled as a joint British and Egyptian colony.
1955–72	First civil war between north and south Sudan
1956	Sudanese independence
1972	End of first Sudanese civil war; south granted regional autonomy.
1978	Work on Jonglei Canal begins in southern Sudan.
1983	Sudan adopts sharia (Islamic holy) law against wishes of mainly non-Muslim south; civil war breaks out again with the Dinka strongly represented in rebel organizations.
2005	Peace agreement ends the north–south Sudan civil war.
2003–08	Thousands of Dinka displaced during the civil war are victimized further during the conflict in Sudan's Darfur province.

See also SUDANESE: NATIONALITY



A traditional Dinka clay pot used for cooking or carrying water

his new wife's family to compensate them for the loss of her labor) to confirm a marriage.

Government and Society

One Dinka group may have as many as 30,000 members. Every group has a number of subgroups, which comprise different extended families. The extended-family unit, or clan, includes all blood relatives and can number in the hundreds. Each of these clans is associated with a particular animal or plant. Members respect, and avoid harming, their own clan emblem.

Each group has a priestly or religious clan, called a *banɣ,* whose traditional role is to control and safeguard the land. The head of the *banɣ* is known as the *beng,* or "Master of the Fishing Spear." His authority is always based more on persuasion and reputation than force. People will approach him to have their disputes settled and grievances aired. Since 1972, when southern Sudan was granted regional autonomy, the *beng* of a group has often been elected by the people to be the local political, as well as religious, leader.

Religion

Although some Dinka have converted to Christianity or Islam, the traditional Dinka religion is still very much alive. It involves belief in a number of *ɣeeth* (divinities or powers). It is not always appropriate to define Dinka gods in a set way. For example, the widely revered *ɣath* (singular of *ɣeeth*) Nhialac is several things: the sky, what is in the sky, an entity sometimes called "father" or "creator," and also a power that can be possessed by any *ɣeeth* or even particular men. Another important *ɣath* is Deng, who is associated with rain, thunder, and lightning. Garang, associated with the sun, was the first man, and Abuk, associated with rivers, the first woman. Macardit is the source of death and sterility. Other *ɣeeth* include the emblems of clans. New *ɣeeth* are adopted as groups come into contact with other Dinka groups.

Art

Dinka people, the young in particular, use their own bodies as canvases on which they create living art. Butter or oil made from milk or the fruit of the shea tree is used to anoint the body. Then friends paint designs onto each other's skin using a paint made from cattle-dung ash and water. The Dinka also shave, cut, and sculpt their hair using cattle dung as a fixing gel; hair may also be dyed a dark orange color using the acidic urine of the cattle. The designs used are constantly developing over time and new ones adopted as each group comes into contact with other groups, gains new members, or undergoes various other changes. Scarification (in which permanent designs are created with scars) is also sometimes used to adorn the body.

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Dir

The Dir are one of the main clan-based subgroups of the Somali people. The majority of the Dir live in northwestern Somalia. The Issa of Djibouti are sometimes considered to be a Dir group.

Djeberti *See* Jabarti.

Djerma *See* Zerma.

Djiboutians: nationality (people of Djibouti)

GEOGRAPHY

Djibouti is a small country on the coast of northeast Africa. Located on the southern shore of the Bab al-Mandab, the narrow strait

that links the Red Sea with the Gulf of Aden, it has a total area of just 8,950 square miles. It is bordered by three significantly larger nations. Ethiopia surrounds the country on three sides in the north, west, and south, and Somalia and Eritrea have very short borders with Djibouti close to the coast in the south and north respectively. Djibouti's 196-mile-long coastline is notable for the deep inland indent made by the Gulf of Tadjoura. At its closest point, Yemen and the Arabian Peninsula lie just 12 miles away across the Red Sea. Djibouti is situated on the northern side of the Horn of Africa, a major peninsula that juts into the Arabian Sea from East Africa.

Djibouti's terrain can be characterized as a largely arid volcanic landscape punctuated by plateaus and highlands. A low coastal plain meets a steep mountain range a few miles inland that fronts the uplands of the country's interior. The mountains average an altitude of about 3,300 feet, while parts of the highlands beyond rise to almost 5,000 feet. The country's highest point, the peak of Mount Moussa Ali, is at an altitude of 6,654 feet, while the country's lowest point, the shore of the hyper-saline Lake Assal at 509 feet below sea level, is also the lowest elevation on the African continent. Djibouti's climate is usually hot and humid, with an annual average of only about five inches of rainfall. Vegetation is consequently sparse, and less than 1 percent of the land is arable.

About two thirds of the population lives in Djibouti City, the country's capital. The remainder of the population is made up of nomadic herders who live by subsistence agriculture. Djibouti City is the only major urban area and as well as being the most important port.

INCEPTION AS A NATION

The Afar and the Somali peoples are thought to have been the most numerous inhabitants of this corner of the Horn of Africa since early in the first millennium C.E. just as they are today. Although there is evidence that they may have led settled pastoral lives at some time in the distant past, it is clear that both of these peoples adopted the nomadic pastoralist pattern before the end of the first millennium, and this has remained their traditional way of life up until the present. The peoples of the Horn of Africa have been in close cultural and trading contact with the peoples of the Arabian Peninsula for thousands of years, and it was through this regular interaction that Islam arrived in East Africa from Arabia sometime during the ninth or 10th century. The Afar are thought to have been one of the first peoples on the African continent to become Muslims and traditionally regard the date of their conversion to Islam as 825. The Somali became Muslim between the 11th and 13th centuries.

The Afar and the subgroup of the Somali people known as the Issa-Somali who inhabit southern Djibouti lived in tribal confederations with little centralized political authority, although there is evidence that the rulers of the city of Zeila, now in modern Somalia, had considerable authority over the region. European explorers began to take an interest in the natural ports of Djibouti's coastline during the mid-19th century, recognizing their usefulness as stopover points on the sea route between Europe and India or Madagascar. France established a presence on the northeast coast of present-day Djibouti in the 1860s, and by the mid-1880s the French protectorates of Obock and Tadjoura had been declared. Merged and renamed French Somaliland, the limits of French control over this part of the Horn of Africa were agreed with Ethiopia in 1897. During World War II there was conflict between French forces in French Somaliland and Italian troops who had been occupying neighboring Ethiopia since 1935.

Reform of the colonial system after the war resulted in the establishment of a territorial assembly for French Somaliland in 1957 and a referendum in 1967 in which the majority of the population voted to remain a part of the French Community. Immediately after the referendum the French government renamed French Somaliland as the Territory of the Afars and the Issas. A second referendum in 1977 resulted in a majority voting for independence from France. This became a reality in June 1977 when the Republic of Djibouti came into existence as an internationally recognized independent nation.

CULTURAL IDENTITY

Colonial administrators in French Somaliland took advantage of the fact that the population of the territory was divided along ethnic lines. The Issa-Somalis, who were more numerous than the Afar, were largely politically aligned with the Somalis and tended to be in favor of independence. The Afar were aligned with Ethiopia, which was in favor of continued French control in the territory because of its own rivalries and border disputes with Somalia. France favored the Afar for this reason and allowed them greater representation in the

DJIBOUTIANS: NATIONALITY

nation:
Djibouti; Republic of Djibouti

derivation of name:
The country took the name of its capital city on gaining independence.

government:
Parliamentary democracy

capital:
Djibouti

language:
Arabic and French are the official languages; Afar and Somali are widely spoken.

religion:
About 94 percent of the population are Muslim; the remaining 6 percent are Ethiopian Orthodox Christians or Roman Catholics.

earlier inhabitants:
Egyptians; Arabs; Ottomans; French; Italians; British

demographics:
Somali peoples including the Issa-Somali, the Issaq-Somali, and the Gadabursi, which make up about 65 percent of the population. The Afar are the second largest group accounting for about 35 percent of the population. The remaining 5 percent is made up of a diverse mix of Europeans (chiefly French and Italians), Ethiopians, and Arabs (chiefly Yemenis).

territorial assembly than their numbers justified. This was achieved by manipulating the conditions under which individuals qualified as citizens of the territory and, consequently, were entitled to vote.

Issa leaders argued that it was unfair citizenship laws that had allowed France to retain control in the 1967 referendum on independence. By the time of the second independence referendum 10 years later, however, political activism among the Issa had reached a level at which the French were compelled to reorganize political representation in a way that better reflected the ethnic balance of the territory. Lying as it does at the southern limit of the traditional range of the Afar people and the northern limit of the traditional homeland of the Somali people, Djibouti was bound to be a zone of conflict between them, but France's strategy during the first half of the 20th century had set the scene for a potentially violent future.

Hassan Gouled Aptidon had been president-elect of Djibouti for three days when the republic became independent. As an Issa he was acutely aware of the need to include Afars in his cabinet and was able to achieve a reason-

Djiboutians: nationality time line:

C.E.	
825	Traditional date for the conversion of the Afar to Islam
1842	France establishes its first colonies on the coast of present-day Djibouti.
1886	The territory of French Somaliland is established with its capital at Obock.
1896	The capital of French Somaliland is moved to Djibouti.
1897	France signs a treaty with the emperor of Ethiopia demarcating the boundaries of French Somaliland. Construction begins on a railway linking Djibouti with the Ethiopian capital Addis Ababa.
1940–42	The region comes under the rule of the Axis powers during World War II; France regains control at the end of 1942.
1957	A territorial assembly is established.
1958	French Somaliland votes in a referendum to join the French Community as an overseas territory.
1966	French president Charles De Gaulle visits Djibouti, provoking two days of demonstrations demanding independence.
1967	In a second referendum voters are in favor of continuing association with France. The name of the territory is changed to the French Territory of the Afars and Issas.
1977	Following changes in the citizenship laws a third referendum results in an 85 percent vote for independence from France. The Republic of Djibouti becomes independent in June.
1991	An Afar group, the Front for the Restoration of Unity and Democracy (FRUD), begins a rebellion against the Issa-dominated government.
1994	A power-sharing deal is signed between the government and the FRUD. A radical faction continues the fight.
1999	Hassan Gouled Aptidon, president of Djibouti since independence, does not contest elections; his nephew, Ismail Omar Guelleh, is elected president.
2000–01	The remaining active factions of the FRUD sign peace deals.
2001	Djibouti leases Camp Le Moiner to the United States for five years, to be used in antiterrorist operations in the region.
2002	A law restricting the number of political parties in the country to three expires.
2003	Efforts to expel illegal immigrants, thought to make up about 15 percent of the population, begin.
2006	Djibouti is accused of illegally supplying arms to Muslim rebel groups in Somalia.
2007	A severe drought hits the Horn of Africa.

ably ethnically balanced government. As time passed, however, the predominance of Issas in civil service and administrative posts began causing resentment among the Afar minority. Gouled Aptidon made the country a one-party state in 1981 when he declared his own party, the People's Progress Assembly, as the only legal political organization. This added to resentment among the Afar, and ethnically motivated armed conflict erupted in 1992 between the government and an Afar group called the Front for the Restoration of Unity and Democracy (FRUD) which operated in the north of the country. Although a power-sharing agreement was reached with the main body of the FRUD in 1994, a radical faction continued the rebellion, causing economic problems for the country and slowing the transition to a full multiparty political system. It was not until 2003 that full political freedom became a reality, although the ruling party remained in power with little sign that an effective opposition was emerging.

Although their country has suffered some ethnic conflict, Djiboutians are proud of their tradition of political compromise and wary of being used as pawns in the power struggles of their larger neighbors. In general, Djibouti has managed to establish a national identity that both ethnic groups are able to feel a part of. The shared religion of both groups coupled with the fact that they have a long history of living in the same area and have the same nomadic pastoralist traditions has been enough to allow them to maintain a level of mutual respect. The country's relative wealth also gives Djiboutians a sense of national pride and recognition that they have a privileged position in a region that has been racked by warfare and famine in recent decades.

Djibouti has few natural resources and little industry. Its economy is reliant on the country's strategic position as a conduit for exports and imports across East Africa. About 75 percent of the country's income is derived from the transshipment trade through its ports. The insurance and banking sector is becoming one of the most important in the region, and telecommunications companies are using Djibouti as a base of operations from which to penetrate emerging East African markets. A large French military presence in the country also provides regular income. Outside of the urban area of Djibouti City however, poverty is commonplace and the infrastructure is in poor repair. Nevertheless, Djibouti's relative wealth has made it an attractive destination for large numbers of economic migrants and for displaced persons seeking refuge. In the 1990s tens of thousands of refugees from conflicts in Somalia, Ethiopia, and Eritrea made their way across Djibouti's borders, putting a great strain on the country's meager resources. Although most of these were later repatriated, a significant population of illegal immigrants remains.

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Djollof *See* Wolof.

Dodo *See* Dodoth.

Dodoth (Dodo)

The Dodoth are Nilotes of Uganda who are part of the Karamojong cluster of peoples. They are concentrated in the north of Uganda in the border regions with Sudan and Kenya.

Dogon

The Dogon of central Mali live in remote, rocky ravines along a 120-mile stretch of the Bandiagara Cliffs and on the savannas on the plateaus above and below. Although the Dogon are numerically few, their culture is significant for many reasons, in particular because until quite recently they were isolated from neighboring peoples and relatively free of outside influences.

DOGON

location:
Mali

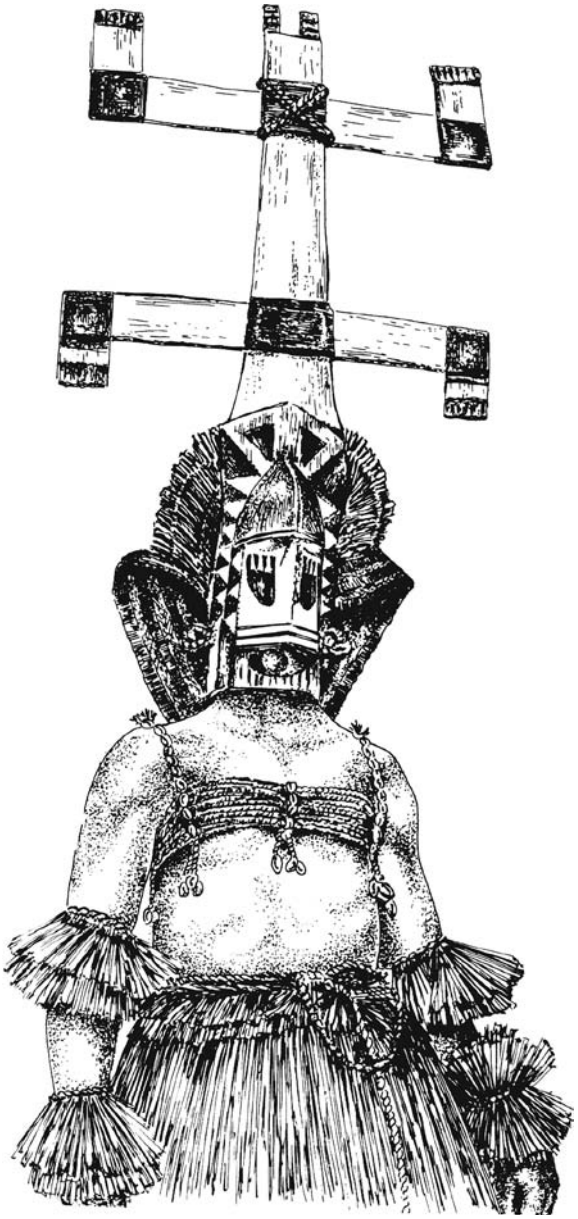
time period:
13th century C.E. to present

ancestry:
Unknown

language:
Bantu (Niger-Congo)

ORIGINS

Very little is known of Dogon history before they came to settle in the Bandiagara region. The Dogon believe that ancient human bones and wooden sculptures found in caves suggest that more than 2,000 years ago the Bandiagara Cliffs were inhabited by a people called the Tellem. Because most of the wood carvings have been dated as no more than 200 years old, however, and because stylistically they resemble modern Dogon work, archaeologists believe the sculptures were made by Dogon artisans and



A Dogon ceremonial mask worn by a young Dogon recently initiated into manhood

that the oldest "Tellem" skeletons probably date from no earlier than the 11th century C.E.

The Dogon say their ancestors fled from the southwest to the Bandiagara Cliffs from the 13th century onward to escape conquest by the medieval empires of Ghana, Mali, and Songhay. The isolated and inhospitable terrain also proved to be excellent protection from attacks by neighboring Mossi and Fulani—in particular during the 18th- to 19th-century period of jihads (Islamic holy wars) against non-Muslims such as the Dogon. The cliffs made access difficult, while outsiders considered the land itself to be of little value.

LANGUAGE

The Dogon language is also called Dogon.

HISTORY

According to Dogon oral history, their ancestors originated on the west bank of the Niger River and emigrated into the present-day territory of Burkina Faso between the 10th and 15th centuries. Toward the end of the 15th century the Dogon's ancestors left their former homeland in retreat from invading Mossi cavalry and relocated to the more defensible location that is their home today.

From the 15th to the 19th centuries the Dogon were under constant threat from the expanding Mossi empire and, in the 19th century in particular, from the serious of jihads (Islamic holy wars) that brought the Fulani to ascendency in numerous states across West Africa. Their extreme isolation and the relative undesirability of their territory, however, allowed the Dogon to remain independent throughout this period, although they were subject to frequent raids by slave traders.

The area of Mali (then known as French Sudan) in which the Dogon live came under French colonial control from 1892 to 1905, but the main French military effort was against the Muslim states that dominated the territory, and once again the Dogon were largely isolated from these events (*see also* Malians: nationality). It was not until the 1930s that European administrators and explorers began to establish direct contact with the Dogon and to study and record their culture. Since Malian independence in 1960 the Dogon have remained isolated from the national politics. There has been a tendency for Dogon settlements to move away from the cliffs and onto the plains, where agricultural production is more successful, but many cliff villages remain. Dogon culture and art have been made internationally famous by popular books about their supposedly advanced astronomical knowledge, although these claims have been largely discredited by established anthropologists. Many Dogon artworks have been stolen or defaced by unscrupulous dealers in ethnographic art.

CULTURE

Despite rocky terrain and minimal rainfall, many Dogon are farmers. Terraces have been created on the slopes to enable crops to be grown. Soil, compost, and bird droppings are gathered from cliffside ledges and spread on the

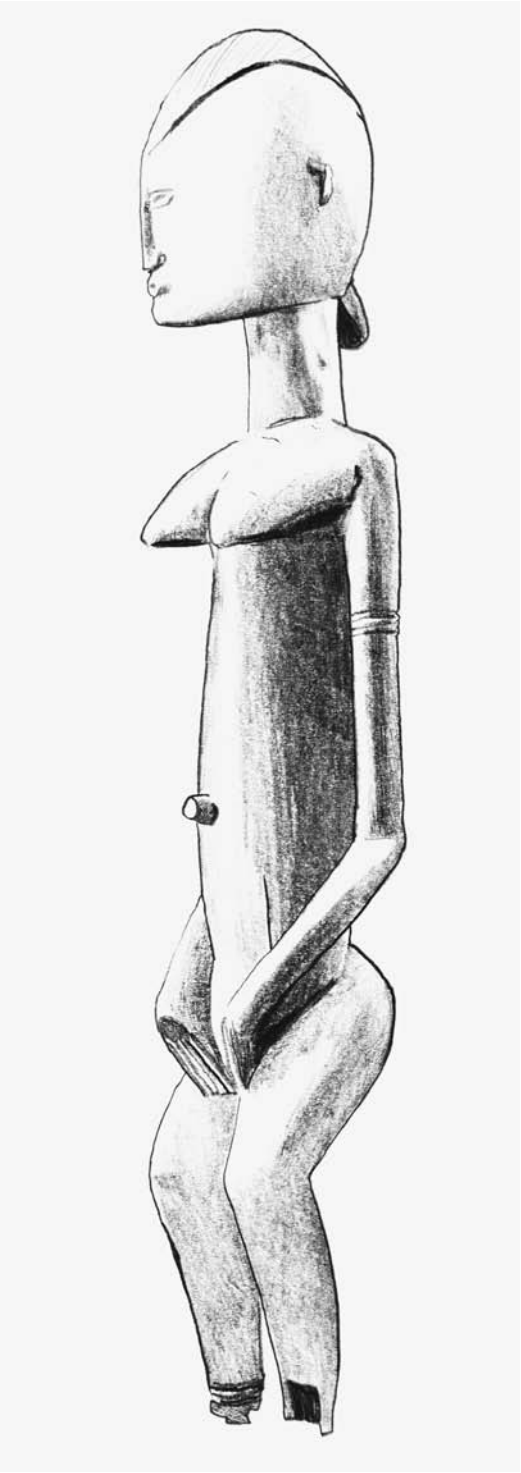
terraces. Millet is the main crop, but sorghum, other grains, vegetables, fruit, and cotton are also cultivated. Families keep sheep, goats, and hens, and where sufficient land is available, they raise cattle and donkeys. Generally, women sow, weed, and harvest grain, while the men clear land and fertilize the crops. Water has always been precious. Droughts from the 1960s to the 1980s led to hundreds of deaths, and thousands of Dogon left the region. Today, many young men leave their villages to work in the cities of Mali and Ivory Coast, sending most of their wages home to their families in Bandiagara.

Dogon time line

C.E.	
1240	End of Dogon vassalage to the empire of Ghana
1307–32	Dogon driven westward to Bandiagara Cliffs by Mossi where they establish themselves.
1359	Mossi invade empire of Mali.
19th century	Fulani jihads (Islamic holy wars) in West Africa.
1892–1905	France gains control of Mail (French Sudan)
1960	Mali becomes independent

See also MALIANS: NATIONALITY

A typical Dogon village built into a steep slope



A Dogon sculpture

Dwellings and Architecture

The most characteristic Dogon villages are those on the sides of the Bandiagara Cliffs or beneath them, where the Dogon live in small villages of fewer than 1,000 people. Each village is made up of one or more extended families whose members trace their descent from a common male ancestor from father to son. These lineages are headed by the oldest man, who lives in the *ginna* (or "great house"). In villages of only one lineage, this man will also be the village head. Several villages are often grouped around a well or waterhole.

In these villages, the people live in small rectangular mud houses. Tall towers made of rock or mud and with thatched roofs, once used as granaries (grain stores), now provide general storage. Houses and granaries may be joined together with mud walls to form family compounds. The most important public building is the *togu na,* an open-sided building on the main square, which is used by men for village council meetings.

Dogon social organization and architecture are closely related to Dogon beliefs. The layout of buildings, both individually or collectively, is seen as symbolic of complex aspects of the Dogon religion that may also be expressed by the human form. The Dogon often use the human body as a metaphor for both society and religion. For example, houses and villages are ideally built on a north–south axis to resemble a prostrate being; the *togu na* represents a man's head; and a house can symbolize the union of man (ceiling) and woman (central room) as well as heaven (roof) and earth (floor). The position of buildings is symbolic of how Amma (God) made the world and provides a link between the Dogon and their ancestors.

Religion

Today, almost half of the Dogon people are Muslim and a minority are Christian, but even they have not abandoned many of the Dogon religious beliefs and practices. To resist outside influences, the Dogon developed an extremely complex view of their environment, based on an intricate web of beliefs and stories, which are most commonly preserved by *hogons* (Dogon spiritual leaders or priests). For the Dogon, these stories are actual events, not simply symbols of events, and in all aspects of life there is a direct link between the Dogon religion and the physical environment in which they live. Even though Dogon beliefs are not at all secret, most know only a few stories.

In one story, the origin of life is symbolized by the smallest cultivated seed, the *kize-uzi* (fonio grain), which the Dogon call "the little thing." The *kize-uzi*'s life started as a series of seven vibrations or pulses before it began expanding and revolving into a spiral, creating and forever extending the universe. Looked at

from the side, the spiral resembles a zigzag. Spiral or zigzag symbols appear in many areas of Dogon life—for example, as patterns molded or marked on buildings and artwork, and even in the pattern in which grain is planted in fields or houses are arranged in a village. The zigzag has social as well as religious connotations: It can represent the union of man and woman and the harmonious balance of opposites.

Along the Bandiagara Cliffs are numerous caves, many of which are used by the Dogon as cemeteries. Dogon sculptures (as well as those supposedly made by the "Tellem" people) are found in difficult-to-reach caves, some of which are no more than niches along the sheerest of the cliffsides. Even today, Dogon people keep their most important masks and statues hidden in secret cliffside caves, occasionally removing them for religious ceremonies and festivals. Because of theft by outsiders for sale as works of art, sculptures are often defaced by the Dogon to reduce their value to others and prevent their removal by antique hunters or art dealers.

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Doma *See* Brong.

Dorobo

Dorobo is a term originally used disparagingly by the Maasai to refer to non-Maasai people. The Okiek are sometimes called the Dorobo.

Druze

The Druze are essentially a religious community following a faith that has its origins in Islam and Greek philosophy. Their beliefs and customs have separated them from the predominantly Islamic peoples among whom they live for hundreds of years, so they are generally regarded as a distinct people. The Druze people live in Israel, Jordan, Lebanon, and Syria. In Israel, they live predominantly around the Sea of Galilee and Mount Carmel. In Jordan the Druze live along the border of Syria. The Druze of Jordan are members of the Syrian Jabal Druze who were isolated from their coreligionists by the formation of the Syria-Transjordan border in 1931. In Lebanon the Druze constitute about 7 percent of the Lebanese population and live mostly in the regions on Matn, Gharb, and Chouf, with small pockets in south Lebanon and Beirut. The largest group of Druze can be found in southern Syria and the Golan Heights.

The Druze communities profess their solidarity with Arab nationalism, although the Israeli Druze have distanced themselves from their Palestinian compatriots and have even accepted conscription into the Israeli army.

The Druze faith is an offshoot from the Ismaili branch of Islam (*see also* Ismailis). The religion of the Druze was formed in the early 11th century C.E. The Druze have become a secretive and closed sect, with the majority of its people being largely ignorant of all but the most important tenets of the faith. Only a minority are fully initiated into the secrets of the faith. The religious leadership is hereditary. Their social system is clan based, and clan leaders mediate with the outside world on behalf of the community.

The Druze of the Gharb region in Lebanon dominated the political landscape from the 12th to the 16th centuries until the Druze clans of Mount Lebanon rose to ascendancy. Druze hegemony over the Mount Lebanon region, which was also occupied by the Maronites, deteriorated in the 19th century because of internal conflict between clans and external attempts to impose taxation.

Mount Lebanon, the mountainous area that makes up the central region of present-day Lebanon, was traditionally dominated by the Christian Maronites and there had been tension and conflict between the Druze and the Maronites for centuries. In 1842 the Ottoman authorities divided Mount Lebanon into a northern district under a Christian governor and a southern district under a Druze governor, partly as a result of diplomatic pressure from the European powers. Tensions were heightened still further by the interventions of Britain in support of the Druze and France in support of the Maronites; both nations wishing to acquire economic influence in the territory of the declining Ottoman Empire. Open conflict between Druze and Maronites broke out in 1845 and in 1860 there was a widespread massacre of Maronites, as well as Greek Orthodox Christians, in Mount Lebanon by Druze elements. A contingent of French troops was dispatched to the area to reestablish order, with the approval of the other European power and in the crisis that followed the Ottomans agreed to separate Mount Lebanon from Syria and grant it local autonomy under a non-Maronite Christian

governor. Mount Lebanon retained this status until the collapse of the Ottoman Empire in World War I (1914–18).

For much of the 20th century the Druze community was divided by national frontiers. Syria has the largest Druze population, but there are also substantial populations in Lebanon and Israel. In Syria the majority of the Druze live in the Jebel al-Druze, a highland area in the south of the country. Under the French Mandate in Syria (1921–36) it was an autonomous region but the Druze played a major role in the Syrian revolt against French rule (1925–27) and in 1945 the region freed itself from French rule altogether. When Syrian independence from France was recognized in 1946 (*see* Syrians:

NATIONALITY) the Druze expected to retain their autonomy but were instead met with hostility by the new government. Between 1949 and 1954 the Druze came under attack from a large Syrian government force sent to occupy the Jebel al-Druze and quell potential rebellion. Druze towns were shelled and hundreds were killed by government troops. Although individual Druze have continued to play a prominent part in Syrian politics since that time, especially in the dominant Baath party, the Druze community as a whole has lost the influence it enjoyed during the struggle for independence.

In Lebanon the Druze were one of the many protagonists in the civil war that ravaged the country between 1975 and 1990 (*see* LEBANESE: NATIONALITY). Despite their relatively small population the Druze played an important part in the war through the militia formed by the Druze-dominated Progressive Socialist Party (PSP). The PSP was a founding member of the Lebanese National Movement, a coalition of parties that allied itself with the aims of the Palestine Liberation Organization (PLO) in the early years of the war. The Druze population of Lebanon is concentrated in the mountainous Chouf District in the south east of the country, a region it shares with the Maronites who were their opponents in the civil war. Since the end of the war relations between the Druze and the Maronites in Lebanon have been largely peaceful. Both communities were allied as part of the political movement known as the Cedar Revolution—a Lebanese nationalist movement that opposed Syrian occupation in 2005.

In Israel the Druze population is classified as an ethnic group distinct from the Arab population. A second population of Druze in the Golan Heights, occupied and administered by Israel since 1967, have a separate legal status. The majority of these Druze have chosen to retain Syrian citizenship rather than become Israeli citizens. Israeli citizens who are also Druze serve in the Israeli Defence Forces and have reached prominent positions in Israeli politics, although there have also been allegations that Israeli Druze do not enjoy the same economic opportunities as other citizens.

Dulaym

The Dulaym are a federation of Arab tribes in Iraq. The tribes of the Dulaym federation live along the banks of the Euphrates River between the Iraqi-Syrian border and the Iraqi capital, Baghdad. They are Sunni Muslims.

Duruma

The Duruma are the second largest of the nine closely related groups that make up the MIJIKENDA. The Mijikenda mostly inhabit coastal regions of Kenya.

Duwasir (Dawasir)

The Duwasir people are an Arab BEDOUIN tribe. Most of them live on the Najd plateau in Saudi Arabia, although elements of the tribe can also be found in Qatar, Bahrain, and Kuwait. They are organized along familial and clan lines. While many in Saudi Arabia have settled in the cities, some live in special settlements and continue their itinerant lifestyle. The Duwasir people speak Arabic and are Sunni Muslims.

Dyula

Dyula are a MANDÉ people of mixed BAMBARA and MALINKE origin whose name literally means "trader" in the Dyula Manding language. The great majority of the Dyula people are Muslim. The Dyula have long played a dominant role in long-distance trade between West and North Africa, and Dyula traders helped bring the medieval Empire of Mali great wealth. Several large towns such as Kong (in the north of modern Ivory Coast) and Bobo-Dioulasso (southwestern Burkina Faso) that grew up on major trade routes were largely inhabited by Dyula. Kong was at times an independent kingdom, reaching its height in the 18th century C.E. Today, the Dyula are not necessarily traders, and they are spread throughout the West African countries of Mali, Gambia, Burkina Faso, Senegal, and Ivory Coast. Many Dyula live in the towns and cities of these countries.

EAST AFRICAN ASIANS

location:
Kenya; Tanzania; Uganda

time period:
19th century C.E. to present

ancestry:
South Asian

language:
South Asian languages; Swahili (Niger-Congo); English

East African Asians

Asians form a small but economically important East African minority. The cities of Nairobi and Mombasa in Kenya have the largest East African Asian communities, but there are also significant concentrations in Dar es Salaam and Zanzibar in Tanzania, and a growing number are returning to Uganda after an absence of 20 years. The East African Asian population has reduced substantially since independence. Emigration has been substantial, with many East African Asians settling in Britain, Canada, or other countries.

ORIGINS

There has been an Asian presence on the East African coast for many hundreds of years. The region has long been attractive to traders because of its excellent trading prospects. Dhows (cargo-carrying sailboats) plied between India, the Arabian Peninsula, and East Africa, supplying Indian-made textiles and iron goods in exchange for ivory, gold, slaves, and spices.

The majority of the present-day Asian community dates back to the colonial era and the construction of the East Africa Railway (1896–1902) linking Mombasa with Uganda. Local African labor was either unavailable or was considered unreliable or hostile, so 32,000 laborers were recruited in India. Many of these workers died of tropical diseases, while others returned to India on completion of their contracts. About 7,000 Indians chose to settle in East Africa, however, while retaining close links with their home country. Although some Indians continued to work on the railways, most established themselves as merchants, initially catering to the needs of fellow Indians but soon expanding their businesses to cater to the African population as well. Hearing of the business opportunities to be found in East Africa, Indian immigrants continued to arrive in the region into the 1920s, by which time Asians, through their trading activities, had done much to integrate even remote areas into the cash economy.

LANGUAGE

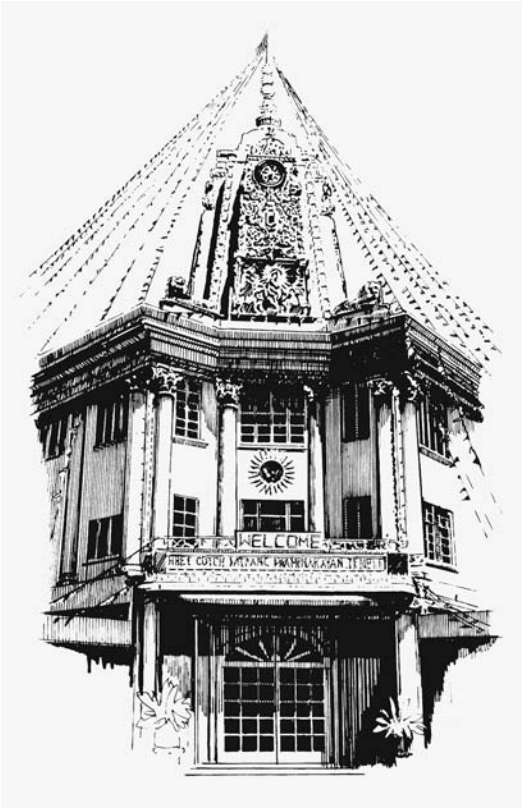
Most East African Asians use Gujarati or Punjabi—languages spoken in western India—in their homes. Most also speak English, and many speak an African language such as Swahili as well.

HISTORY

The East African Indian National Congress was formed in 1914 to represent the interests of the Asian community, in particular in demanding equal representation with Europeans on the legislative councils and equal economic opportunities (especially in relation to land ownership in the highlands of Kenya), and in opposing segregation between Europeans and Asians. Their complaints were principally aimed at the European settler community, whom they far outnumbered. In marked contrast to the Indian community of South Africa and despite the

urging of political leaders in India itself, East African Asians rarely took up common cause with the African population, toward whom they tended to feel culturally superior.

At independence, Asians were given a choice: They could become citizens of the country in which they lived or they could retain British nationality but without a right of residency in Britain. It was not an easy choice: Adopting local citizenship implied loyalty to the new nation, but many Asians felt that their security in Africa was limited and believed that British nationality offered a measure of protection in the event of anti-Asian hostilities. "Africanization" policies of the newly independent states resulted in Asians having to stop doing business in rural areas, but in the cities their skills and economic strength meant that they were not as easily replaced. Nevertheless, many found their shops nationalized or were pressured out of jobs, especially in government. In Kenya, the change happened slowly, thus avoiding disruption, but in Uganda the changes were sudden and brutal. In 1972 Uganda's dictator Idi Amin Dada expelled the entire Asian community of 80,000 from the country, distributing their businesses to his supporters. Although the expulsions were initially widely supported, they had a devastating effect on the Ugandan economy, from which the country took decades to recover.



This Hindu temple in Mombasa was built by volunteers between 1957 and 1960.

CULTURE

East African Asians were (and still are) a highly visible minority, maintaining Indian styles of dress and cooking, although both have been subject to European and African influences.

Many East African Asians are in the retail trade, usually owning small shops. In Kenya, and to a lesser extent in Tanzania and Uganda, they also dominate road transport, the textile and construction industries, hotels, and financial services. Some Asians have entered the profession of law, while others work as artisans or as clerks. In Uganda before 1972, Asians developed agricultural interests, especially in sugar; many have returned since 1991 and are again a major force in this sector.

Government and Societ▲

Under colonial rule, Asians occupied a middle rung on a three-tiered social and economic hierarchy that placed Europeans at the top and Africans at the bottom. Within their own community, East African Asians have largely retained the basic social structure developed in

East African Asians time line

C.E.	
1885–1900	Britain and Germany partition East Africa into colonies.
1896–1902	Construction of the East Africa Railway, known as the "Lunatic Line." Asians are imported as laborers.
1914	East African Indian National Congress formed.
1961	Tanganyikan independence
1962	Ugandan independence
1963	Kenya and Zanzibar independent
1964	Tanganyika and Zanzibar unite to form Tanzania.
1972	Ugandan Asian community expelled by Idi Amin Dada; most go to Britain and others to Canada, Norway, or India.
1982	Failed military coup in Kenya results in widespread violence and looting, much of it targeting the Asian community.
1991	Kenya allows for multiparty politics. Uganda invites expelled Asians to return.
1993	Anti-Asian attacks in Tanzania.
2007–08	Many Kenyans of Asian origin leave the country during months of violence following the election of Mwai Kibaki as president.

See also KENYANS: NATIONALITY; TANZANIANS: NATIONALITY; UGANDANS: NATIONALITY

India. Religious divisions, including the maintenance of the Hindu caste structure, have resulted in a divided community. In general, the Asian community has isolated itself socially from mainstream society and has often been accused of economic exploitation and racism. Sensitive to such accusations, many Asians are active in charitable works, efforts that in the past would have been limited to supporting poorer members of the Asian community but are now extended to a wider population.

Religion

Most East African Asians are either Hindu or Muslim. Some of those whose families originated in the Punjab are Sikhs, and Zanzibar's few remaining Parsis (Indians originally descended from Persians) are Zoroastrian. Many of the Muslims are Ismailis, a subsect that has as its spiritual leader the Aga Khan, who maintains important business and philanthropic interests in the region, particularly in Kenya.

Ebira (Igbira)

The Ebira are a Nigerian ethnic group. They live in western and central regions of Nigeria.

Eblaites

The people of Ebla lived in a kingdom that encompassed much of modern Syria, including the capital city of Damascus, and parts of southeast Turkey. Although the civilization of the Eblaites had died out by the end of the 17th century B.C.E., there is a wealth of information about their culture because of the discovery of stone tablets known as the Ebla tablets, which date back to 2500 B.C.E. Archaeologists discovered the 20,000 cuneiform tablets, which give a detailed picture of the lives of the Eblaites, in 1975.

The city of Ebla, which was situated about 30 miles southwest of modern Aleppo in Syria, was a major cultural and commercial center in its time. It is thought that the Eblaites supported their sphere of influence through strategic marriage contracts and diplomacy rather than military might. They used mercenaries to protect their trade routes and cities rather than having a large standing army. The Eblaites spoke a Semitic language that was related to Hebrew and Phoenician. Included in the tablets is the first bilingual dictionary of Middle Eastern languages as well as a wide variety of language teaching aids, suggesting that the city was known as a center of learning. The records also show that the people of Ebla were involved in commerce; they had trade agreements with the Egyptians, Persians, and Hittites. They exported barley, wheat, figs, grapes, pomegranates, olives, olive oil, and flax.

The tablets of Ebla include the first official documentation regarding olive cultivation and olive oil production. Twelve tablets dated about 2400 B.C.E. describe a property dedicated to olive trees as consisting of some 3,620 acres and producing 700 tons of olive oil annually. Wine, beer, cloth, and precious metals such as gold and silver were also exported. The people of Ebla lived in the first recorded democracy. Their rulers, elected by the merchant class, were limited in the length of term they were allowed to serve. The merchant king arranged protection of trade and the cities, while his wife was in charge of the wool and cloth mills that produced fabric for export. They followed a polytheistic religion similar to that of the Canaanites.

An Edo drinking vessel

Ebrié

The Ebrié are one of many ethnic groups that make up the so-called Lagoon cluster of peoples living in Ivory Coast. The Ebrié Lagoon is named for them.

Edo

The Edo people of southern Nigeria are the descendants of the Bini, who established the historic Kingdom of Benin, which was famed worldwide for its beautiful bronze sculptures. The capital of the Kingdom of Benin was Benin City, which still stands on a branch of the Benin River and is the capital of the modern Nigerian province of Edo.

The Edo founded Benin City sometime before 1300 C.E. The Kingdom of Benin reached its height from the 14th to the 17th century, amassing wealth from trade in ivory, pepper, palm oil, and slaves. The kingdom was ruled by an *oba,* and the Benin division of modern Edo province still boasts a ceremonial *oba*. The British burned Benin City to the ground in 1897, and more than 2,000 of its bronzes (which are actually brass) were removed. The Edo continue to maintain a strong tradition of metalworking, with many still practicing the art of lost-wax metal casting that produced the famous Benin bronzes.

Edo Nago *See* Nagot.

Efik

The Efik live in southeastern Nigeria and are closely related to the Anang people. They speak an Ibibio language called Efik-Ibibio.

Egyptians

The people of modern Egypt are in large part directly descended from the people who founded and built the civilization commonly referred to as ancient Egypt. For the purposes of this volume, however, a distinction has been made between ancient Egyptians and the people of the modern nation of Egypt (*see* Egyptians: nationality). This distinction is justified on the grounds that the language, faith, and cultural practices of modern Egyptians are substantially different from the language, faith, and cultural practices of the people whose civilization ended more than 2,000 years ago. Ancient Egypt can be roughly defined as the civilization that thrived in the Nile Valley from the fourth millennium B.C.E. to the advent of Roman occupation in 30 B.C.E., a period of approximately 3,200 years. Egyptian nationality is a relatively new phenomenon that can be seen as starting in the 20th century C.E. and having its roots in a Christian and Muslim history that began centuries after then end of the reign of the pharaohs.

EGYPTIANS

location:
Nile Valley; North Africa

time period:
3200 to 30 B.C.E.

ancestry:
Indigenous people

language:
Afro-Asiatic

ORIGINS

The ancestors of modern humans are believed to have inhabited the Nile Valley from about 1.8 million years ago. By the end of the Paleolithic period (about 10,000 B.C.E.), the increasing aridity of North Africa had begun to force people who had been living a hunter-gatherer lifestyle to take refuge along the coasts and the banks of major rivers, where the supply of food was more reliable. The Nile being by far the largest river in North Africa attracted many of these early settlers. Genetic studies of the present-day population of Egypt suggest that the majority of the people who live there today are descended from populations that settled in the area in the Paleolithic period and are very closely related to the wider population of North Africa west of the Nile River. In other words, the Egyptians are the indigenous people of the Nile Valley.

In the fertile land along the banks of the Nile these people began to develop rudimentary settled societies based around agriculture. By the sixth millennium B.C.E. there were a string of small tribal settlements along the Nile that exhibited signs of great expertise in animal husbandry and the production of crops. The earliest of these developed in northern Egypt where already established trade routes linking the Nile Valley, the oases communities of the Sahara Desert, and the Middle East intersected. The northern part of Egypt encompassing the delta of the Nile River is traditionally known as Lower Egypt, and it is here that the centers of these earliest cultures have been discovered at Faiyum, about 80 miles south of modern Cairo, and at Helwan, now in the southern suburbs of Cairo. Civilization developed slightly later in Upper Egypt, the part of Egypt south of the Nile River delta, but its history is better known because a larger number of archaeological sites have been investigated in this region. A series of more or less sharply differentiated cultures have been identified as having developed in Upper Egypt between about 9000 and 5000 B.C.E. Generally, the archaeological evidence indicates that the culture of Lower Egypt had an increasingly powerful influence on the cultures of Upper Egypt, which in turn suggests that Lower Egypt was the wealthier and more militarily powerful region.

The unification of Lower and Upper Egypt occurred under the rule of the king (or pharaoh) known as Narmer around 3100 B.C.E. Narmer is regarded as the first king of a unified Egypt and the founder of the First Dynasty of Egyptian rulers. The evidence for the unifying role of Narmer comes from a stone tablet known as the Narmer Palette discovered by archaeologists in 1898 in the ruins of the city of Nekhen in Upper Egypt. The palette, which was probably used for grinding cosmetics at a temple complex, depicts Narmer wearing the royal regalia of Lower Egypt on one side and the regalia of Upper Egypt on the other. Some scholars believe that Narmer and a pharaoh named Menes, who is traditionally credited as the first king of a unified Egypt, may be the same person or that one may have been the father of the other.

LANGUAGE

The language of the Ancient Egyptians belonged to the Afro-Asiatic language family and was closely related to the Berber, Semitic, and Beja languages. The oldest known written examples date from around 3200 B.C.E., while a later form of the language, written in a Greek script known as Coptic, is still used today as the liturgical language of the Coptic Christian Church. These 52 centuries of heritage constitute the longest recorded history of any known language and its derivative forms.

Scholars formally divide the Egyptian language into six periods of evolution. Archaic Egyptian, the oldest known form, was in use before about 2,600 B.C.E. Old Egyptian was used between about 2,600 and 2,000 B.C.E.; Middle Egyptian between 2,000 and 1,300 B.C.E.; and Late Egyptian between 1,300 and 700 B.C.E. From about 700 B.C.E. a form known as demotic Egyptian started to become dominant and remained in use until the fifth century C.E. During the fourth century C.E. another form known as Coptic Egyptian started to gain prominence and continued to be used as a spoken everyday language until the 17th century, when it was eclipsed by the Egyptian dialect of Arabic used today.

The differences between the various stages of development in the Egyptian language are primarily evidenced by the script used to record them. Archaic, Old, Middle, and Late Egyptian are known primarily through inscriptions on stone or clay tablets made using Egyptian hieroglyphs. This system of writing, which combined logograms (symbols that represent words or ideas) with alphabetic characters, had strong religious associations and was primarily used in formal inscriptions. A second form of simplified Egyptian script, known as hieratic, was used primarily for ephemeral writings on papyrus scrolls. These two forms of written Egyptian developed simultaneously; one was not derived from the other. More examples of the oldest forms of Egyptian survive in the form of hieroglyphs because the media on which they were recorded were more durable. The transition from Late to demotic Egyptian in the seventh century B.C.E. corresponded with the development of a new script based on hieratic known as the demotic script. The language primarily recorded in the demotic script probably corresponded more closely with the spoken Egyptian of the time than the formalized language that had been used in hieroglyphs for more than 2,000 years. This demotic variant of Egyptian gradually gave way to Coptic Egyptian, which was strongly influenced by the Hellenistic (Greek) culture introduced to the kingdom in the fourth century B.C.E. following its conquest by Alexander the Great. During the first century C.E. Coptic Egyptian began to be written using the Greek alphabet with the addition of a few demotic characters to represent uniquely Egyptian phonemes. Coptic Egyptian was spoken by most Egyptians until the 17th century, although Greek, Latin, and later Arabic were the languages of its rulers for much of this time.

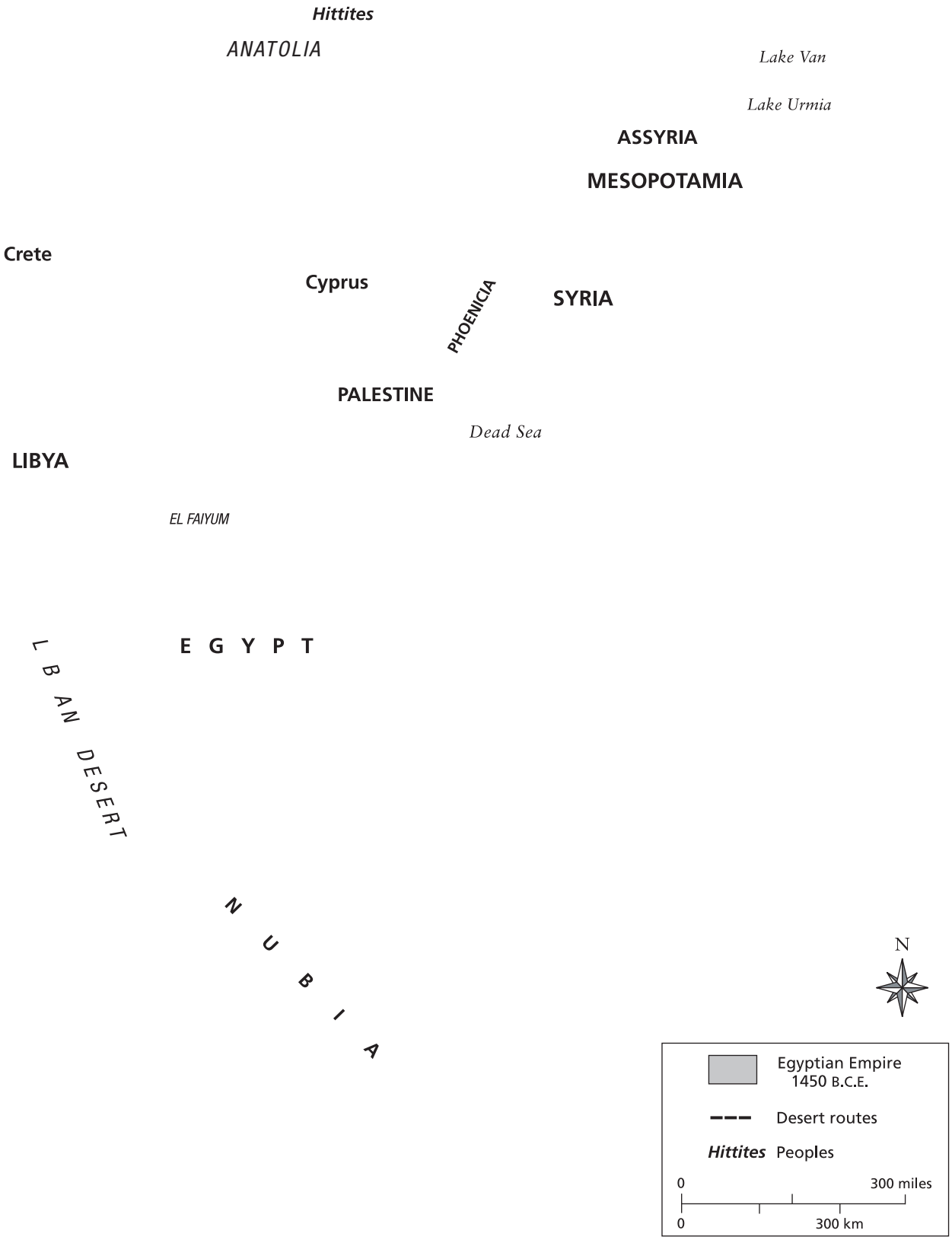
HISTORY

From the date of the unification of Upper and Lower Egypt in around 3100 B.C.E. the general progression of the dynasties that ruled Egypt until the seventh century C.E. has been carefully reconstructed by historians and archaeologists. The exact dates of individual rulers and the transitions from one dynasty to the next are often in dispute, but the overall sequence is well established.

Earl▲ (Archaic) D▲nastic Period ca. 3100–2686 B.C.E.

Beginning with the establishment of the First Dynasty in about 3100 B.C.E. by Narmer or Menes, this period covers about four centuries and sees the beginnings of many features of ancient Egyptian civilization that came to characterize that culture. There were two ruling dynasties during this period (the First and Second Dynasties) with eight or nine rulers in each dynasty (historians disagree on the precise number).

At the start of the First Dynasty a new capital city was established at Memphis, about 12 miles south of modern Cairo, replacing the old capital of Abydos, near the modern Egyptian town of al-Balyana, in Upper Egypt. Memphis was to remain an important religious and administrative center for thousands of years. From Memphis the rulers of the First Dynasty began to establish a nationwide system of administration for the first time and appointed governors to represent their authority throughout the land. Egypt was divided into about 40 provinces, or nomes, and a governor, or nomarch, was appointed to each one. These divisions were to remain a feature of Egyptian government for thousands of years. A vital part of this administrative system was the coordination of farming, particularly the annual cereal harvests, and the storage and distribution of food. It was this that formed the foundation of Egypt's wealth and stability for centuries to come. Wealthy Egyptians from this period began to build a form of tomb known as a mastaba, which became the template from which the later pyramid-style tombs developed. A mastaba was a low rectangular building with sloping walls and a flat roof that contained a deep pit into which the dead were placed. Later in this period royal tombs were constructed by building a number of


Hittites
ANATOLIA
Lake Van
Lake Urmia
ASSYRIA
MESOPOTAMIA
Crete
Cyprus
PHOENICIA
SYRIA
PALESTINE
Dead Sea
LIBYA
EL FAIYUM
E G Y P T
L B AN DESERT
N U B I A
N
Egyptian Empire
1450 B.C.E.
Desert routes
Hittites Peoples
0
300 miles
0
300 km

successively smaller mastabas on top of one another, producing the first pyramid-like structures. At this time mastabas were constructed primarily of mud-brick, not stone. Egyptian hieroglyphs, the formal system for written Egyptian, began to appear just before the First Dynasty and during the early part of the Early Dynastic period took on the form they were to retain for tens of centuries thereafter.

Old Kingdom Period ca. 2686–2134 B.C.E.

The period of Egyptian history historians refer to as the Old Kingdom spanned five and a half centuries and the rule of eight dynasties. During this period ancient Egypt achieved its first peak of wealth, power, and cultural achievement. Memphis continued to serve as Egypt's capital throughout this time, and its temples and government buildings were greatly enlarged and improved as stone replaced timber and mud-brick as the primary building material. The Old Kingdom is also known as the Age of the Pyramids because it was during this era that the most famous royal pyramids were constructed. During the Third Dynasty the first stone pyramid, known today as the Pyramid of Djoser or the Step Pyramid, was constructed as the tomb of Pharaoh Djoser. During the Fourth Dynasty the Great Pyramid of Giza was constructed for the Pharaoh Khufu. The Great Pyramid remained the world's tallest structure for more than 3,800 years. The enormous quantity of labor that would have been required to build these and the many other pyramids and temples of the period is a striking illustration of the great wealth and technological prowess of Egypt at the time.

Following the magnificent achievements of the Fourth Dynasty Egyptian civilization entered a period of slow decline. Historians believe that a series of civil wars took place as nomarchs (royal governors), whose posts had become hereditary in the centuries since they were established under the First Dynasty, sought to enhance their wealth and influence. Some historians also believe that the huge building projects undertaken by the rulers of the Fourth Dynasty may have overstretched the kingdom's resources, causing long-term damage to its economy. A period of protracted drought between about 2200 and 2150 B.C.E. is also thought to have contributed to the decline. The end of the Old Kingdom period saw the virtual collapse of centralized power. For more than a century Egypt seems to have been divided into its constituent nomes under the control of warring nomarchs.

Middle Kingdom Period ca. 2040–1640 B.C.E.

The Middle Kingdom period spans a period of about 400 years and the rule of the Eleventh through the Fourteenth Dynasties. It was a period of reunification and recovery following the decades of chaos that came after the end of the Old Kingdom period. The Eleventh Dynasty, which ruled from the city of Thebes in Upper Egypt, reestablished a unified Egypt after years of warfare with the kings of the Tenth Dynasty, who ruled from Herakleopolis in Lower Egypt. Under the Twelfth Dynasty Egypt returned to the wealth and power it had enjoyed during the peak of the Old Kingdom. Successful military campaigns into Nubia, to the south of Egypt's traditional borders, and Palestine to the north demonstrated the Egyptians' increasing need to secure their frontiers against incursions from aggressive neighbors. The power of the nomarchs was curbed, at least temporarily, by outlawing the practice of hereditary succession, and the stability of the succession of the pharaohs themselves was enhanced by adopting a system of coregency in which the pharaoh appointed his oldest son as coregent while he was still alive.

The decline of the Middle Kingdom may have been brought about by a growth in the population that outpaced food production, a return of droughts, or the destabilizing influence of Asian settlers who had been invited into Egypt to work on construction projects during the Twelfth Dynasty. The Fourteenth Dynasty claimed to hold power over the whole of Egypt, but evidence suggests that its actual power was limited to parts of Lower Egypt and that the rest of the kingdom had effectively fragmented into largely autonomous nomes once again.

The end of the Middle Kingdom period is marked by the transition to a period of rule under non-Egyptians kings known as the Hyksos. The Hyksos are believed to have originated in the Levant and formed the Fifteenth and Sixteenth Dynasties, ruling over Egypt for a little more than a century between about 1648 and 1540 B.C.E. Historians are unsure how the Hyksos came to rule Egypt. There may have been an invasion, or they may have been the same people invited to settle in Egypt under the Twelfth Dynasty who managed to establish themselves within the traditional aristocratic strata of Egyptian society over time.

New Kingdom Period ca. 1540–1070 B.C.E.

The New Kingdom period covers a span of almost five centuries and encompasses the rule of the Eighteenth, Nineteenth, and Twentieth Dynasties. It was during this period that Egypt attained its greatest military power and established an empire; in fact it is sometimes referred to as the period of the Egyptian Empire. The New Kingdom begins with the expulsion of the Hyksos rulers by Ahmose, the founder of the Eighteenth Dynasty. A century of humiliating rule under foreign kings seems to have motivated Egypt to expand its borders and create buffer zones that could contain any future aggression from abroad. A new military machine was constructed for this purpose as Egypt established a professional standing army for the first time and incorporated into its forces technological innovations such as the horse-drawn chariot and the compound bow. The Hyksos may have introduced some of these innovations to Egypt from their homeland in the Levant.

Egyptians: time line

B.C.E.	
ca. 3200	Earliest known Egyptian hieroglyphics
ca. 3100–2686	Early (Archaic) Dynastic period
ca. 2686–2134	Old Kingdom period
25th century	Construction of the pyramids of the Giza Necropolis, including the Great Pyramid
ca. 2040–1640	Middle Kingdom period
ca. 1806–02	Reign of Sobekneferu, the first known female pharaoh
ca. 1648–1540	Hyksos kings rule Egypt.
ca. 1540–05	Reign of Pharaoh Ahmose I, who overthrows the Hyksos dynasty and reestablishes native Egyptian rule
ca. 1540–1070	New Kingdom period
ca. 1479–58	Hatshepsut rules as pharaoh. New trade links are established with the Land of Punt, believed to be in East Africa.
ca. 1479–25	Thutmose III rules Egypt, first as coregent with his stepmother Hatshepsut and later as pharaoh. In a series of military campaigns Thutmose extends Egypt's empire to its greatest ever extent.
ca. 1353–36	Reign of Pharaoh Akhenaten, who attempts to impose a monotheistic faith on the kingdom—the worship of the sun god Aten
ca. 1279–13	Reign of Pharaoh Ramesses II, also known as Ramesses the Great
ca. 1274	Battle of Kadesh. Egyptians and Hittites meet in indecisive battle in Syria.
13th century	Egypt comes under attack by the Sea Peoples.
seventh century	Assyrians invade and conquer Egypt, only to be ejected by the first pharaoh of the Twenty-sixth Dynasty (Saite Kings) in ca. 664.
525	Egypt is conquered by the Iranian Achaemenid Empire.
404	The Achaemenids are expelled by Pharaoh Amyrtaeus.
360–343	Reign of Nectanebo II, the last native Egyptian pharaoh
343	Achaemenids reconquer Egypt.
332	Alexander the Great conquers Egypt.
323–330	Ptolemaic Period
323	Ptolemy is appointed satrap (governor) of Egypt after Alexander the Great's death.
305	Ptolemy proclaims himself pharaoh of Egypt and founds the Ptolemaic dynasty.
51–30	Reign of Cleopatra VII, the last pharaoh of Egypt and the last of the Ptolemaic dynasty
30	Egypt becomes a Roman province.

The mummified body of Ramesses III (r. 1186–1155 B.C.E.) unwrapped by 20th-century archaeologists

Under the Eighteenth Dynasty Egypt's empire expanded to encompass the North African coast as far west as Benghazi in modern Libya and the eastern shore of the Mediterranean as far north as modern Lebanon. At the northern limit of its expansion Egyptian power encountered the southern limits of the Hittite Empire. Centuries of conflict ensued between the Egyptians and the HITTITES along the eastern shore of the Mediterranean. The best known of these encounters was the Battle of Kadesh, which took place at a site in modern Syria between the forces of the Egyptian Pharaoh Ramesses II and the Hittite ruler Muwatalli II in about 1274 B.C.E. In the aftermath of the battle, which both sides described as a victory, history's first recorded peace treaty was made between the two empires. Egypt also fought wars with Libyan nomads in the east and Nubians in the south.

Ramesses II ruled Egypt for 66 years and is generally regarded as the greatest of the pharaohs. Other prominent and well-known pharaohs from this period include Hatshupsut, Thutmose III, and Akhenaten. Hatshupsut was one of the very few female rulers in Egyptian history and also one of the longest reigning and most successful of all Egyptian rulers. She brought great wealth to Egypt by establishing new trading relationships in East Africa and oversaw the pinnacle of achievement in Egyptian architecture and statuary. Thutmose III, who succeeded Hatshupsut and who had commanded her armies during her reign, is sometimes referred to as the Napoleon of Egypt because it was under his rule that the Egyptian Empire reached its greatest extent. He conducted 17 military campaigns and then, later in life, oversaw major building projects that took Egypt's architectural achievements to new heights. Akhenaten was a remarkable figure in Egyptian history because of his attempt to overthrow millennia of religious tradition and impose a monotheistic faith on the kingdom. Historians disagree over how successful this attempt was, but it is the first recorded attempt in history to establish a monotheistic state religion. Akhenaten's son Tutankhamen is well known today because his tomb was discovered intact more than 3,000 years later in 1922. Akhenaten's wife, Nefertiti, is also well known today chiefly because of the beautifully executed

realistic sculpture of her head and shoulders uncovered by archaeologists in 1912.

Egypt's great wealth during the period of the New Kingdom made it an increasingly tempting target for opportunistic invaders and tended to produce corruption and rivalry among its aristocratic and priestly classes. Incursions by Libyans, who began to settle on the fringes of Egyptian-controlled territory in increasing numbers, put a constant strain on Egypt's army, and raids by the so-called Sea Peoples added to the pressure. Egypt's control of Palestine and Syria was steadily eroded. Inside Egypt itself the priests of the great temple sites were accumulating so much wealth that their power began to eclipse that of the pharaohs. After about 1070 B.C.E. Egypt was again fragmented. The priests of Thebes effectively controlled Upper Egypt, although they nominally recognized the rulers of the Twenty-first Dynasty in Lower Egypt. A dynasty of Libyan descent was later founded in Lower Egypt and ruled part of the kingdom for about 200 years. Nubians and Cushites also founded dynasties Upper Egypt. In the seventh century the Assyrians briefly took control of Egypt but were ejected by the first ruler of the Twenty-sixth Dynasty. Known as the Saite Kings, the rulers of the Twenty-sixth Dynasty presided over a renaissance of native Egyptian culture that lasted for just a century and a half before the kingdom was conquered by the Iranian Achaemenid Empire in 525 B.C.E. A revolt against Achaemenid hegemony brought a return to Egyptian rule in about 400 B.C.E. and preceded the establishment of the Thirtieth Dynasty. The three kings of the Thirtieth Dynasty were the last native Egyptian rulers of ancient Egypt. Their short era ended in 343 B.C.E. when the Achaemenids once again took control.

Ptolemaic Period 323–30 B.C.E.

The second period of Achaemenid rule over Egypt was short lived. In 332 B.C.E. Alexander the Great of Macedon took Egypt without significant fighting. This was a prelude to Alexander's plan to conquer the entire Achaemenid Empire, and the Egyptians reportedly welcomed him as a liberator from Iranian occupation. Alexander made use of Egypt's great wealth to re-equip his army and quickly moved on, leaving a Greek governor (or nomarch) in place to continue administering the country and collecting taxes. Following Alexander's death just nine years later in 323 B.C.E., one of his closest advisors and companions, Ptolemy, was appointed satrap (governor) of Egypt under the authority of Alexander's successor, Philip III of Macedon.

Alexander's enormous empire could not be held together after his death, and the various generals and companions who had been appointed to administer its regions soon began to establish themselves as independent local rulers. This was certainly the case with Ptolemy in Egypt. In the last decades of the fourth century B.C.E., Ptolemy shrewdly and effectively defended his possessions in Egypt, extended his control to the west deep into modern Libya, and maintained a fragile buffer zone along the eastern coast of the Mediterranean in Palestine and Syria. He declared himself King Ptolemy I of Egypt in 305 B.C.E., thereby founding the Ptolemaic dynasty, which was to rule for the next three centuries.

When Alexander first conquered Egypt, he went to great lengths to demonstrate his respect for the Egyptians' religion and customs, and the rulers of the Ptolemaic dynasty generally followed this example. Alexander made a special pilgrimage to the Egyptian temple of Amun at the Siwa Oasis, where he was confirmed by the oracle as a divine personage and the rightful heir to the ancient line of the pharaohs. He also founded the port city of Alexandria, which was to become the most important Egyptian commercial and cultural center in the centuries to come. The Ptolemaic rulers adopted the traditional dress and rituals of the pharaohs and built great new temples to the Egyptian gods. Although these practices went some way toward suppressing the Egyptians' fundamental dislike of foreign rule, they did not entirely eliminate it, and the Ptolemaics themselves remained an essentially isolated Hellenistic elite set apart from Egypt's ancient aristocratic families. Hellenistic gods were imported and synthesized with Egyptian gods to produce new deities such as Serapis—a figure with the characteristics of the Greek god Hades and the Egyptian god Osiris. Hellenistic art and architecture brought new interpretations to the traditional motifs of Egyptian forms, and the philosophy and science of the Hellenistic world became established in Egypt through the founding of the Library of Alexandria during the reign of the Ptolemy II in the third century B.C.E. The Library of Alexandria was to become one of the world's leading centers of learning and research and is said to have contained the largest collection of written works ever assembled in the ancient world. Trade and commerce were strongly encouraged by the Ptolemaics, helping to turn

Egypt into one of the richest and most influential powers of the age. Grain, papyrus scrolls, high-quality artistic goods, and rare and exotic spices and minerals from North and East Africa flowed through Alexandria into the Mediterranean world. The great Lighthouse of Alexandria (also known as the Pharos), built in the mid-third century B.C.E., was one of the tallest and most famous buildings of the ancient word and became a symbol of the city's wealth and importance.

Roman and Byzantine Period 30 B.C.E.–ca. 600 C.E.

The second and first centuries B.C.E. witnessed the steady rise of Rome as the greatest power in the Mediterranean region. Egypt was a very important source of grain for Rome's armies, and the expansionist Romans took an increasing interest in the internal affairs of the wealthy and strategically important kingdom of the Ptolemaics. Internal rebellions and the constant threat of invasion from the Levant weakened Egypt's government to the point where the Ptolemaic ruler, Cleopatra VII, became embroiled in the civil wars that followed the death of the Roman leader Julius Caesar. An alliance between Cleopatra and Mark Anthony, one of the chief contenders for power in Rome, ended disastrously when Octavian (the future Emperor Augustus) defeated Mark Anthony's forces at the Battle of Actium in 31 B.C.E. Egypt was conquered by Octavian the following year and became a province of the Roman Empire. Mark Anthony and Cleopatra, the last Ptolemaic ruler and the last of the line Egypt's pharaohs, committed suicide in the final siege of their forces (*see* Romans).

Christianity was introduced to Egypt under Roman rule probably during the first century C.E. By 200 Alexandria was one of the leading centers of Christian faith and learning. The history of the progress of Christianity in Egypt is poorly documented and unclear, but it appears that the Christians had considerable success in converting followers of the traditional Egyptian cults to their faith. Following the adoption of Christianity as the state religion of the Roman Empire in 324, this process of conversion seems to have gained pace. The temples of the old gods were systematically converted into Christian churches or abandoned, particularly in Lower Egypt, where the Hellenic and Roman influence had always been strongest. Some evidence suggests that the worship of the Egyptian god Isis continued until at least the fifth century in Upper Egypt and may have survived for even longer. In general, however, although Egyptians continued to use their own language, the ancient hieroglyphic writing system fell into disuse, pagan festivals were suppressed, and millennia of religious teachings and practices were forgotten. The Coptic Orthodox Church of Alexandria, as the largest Egyptian Christian community came to be known, remained a powerful force in Egypt until the seventh century, when invading Arab armies brought Islam to the country. Even after the Muslim conquest, Egypt continued to be a largely Christian state, since the gradual conversion of the majority of Egyptians to Islam took several centuries. Today there are about 15 million Coptic Christians worldwide, about 11 million of whom live in Egypt.

Roman rule of Egypt (or Aegyptus, as the Roman province was known) continued until the division of the Roman Empire itself at the end of the fourth century. Egypt remained a part of the Byzantine Empire (as the eastern half of the fragmented Roman Empire is known) until early in the seventh century, when it was conquered by the Iranian Sassanid Empire. Sassanid rule was ended shortly afterward by Arab armies bringing Islam and Arabic culture to Egypt.

CULTURE

The civilization of the Ancient Egyptians spanned more than 3,000 years and has continued as an undercurrent of tradition for another 2,000 years into the present day. Across such a great period of time encompassing much of recorded history Egyptian culture changed in many ways, great and small. In this brief survey it is possible to outline only some of the broad themes that preoccupied Egyptian thought and to sketch some of the achievements that made Egyptian civilization one of the most remarkable the world has seen and which continues to fascinate into the modern era.

Government and Society

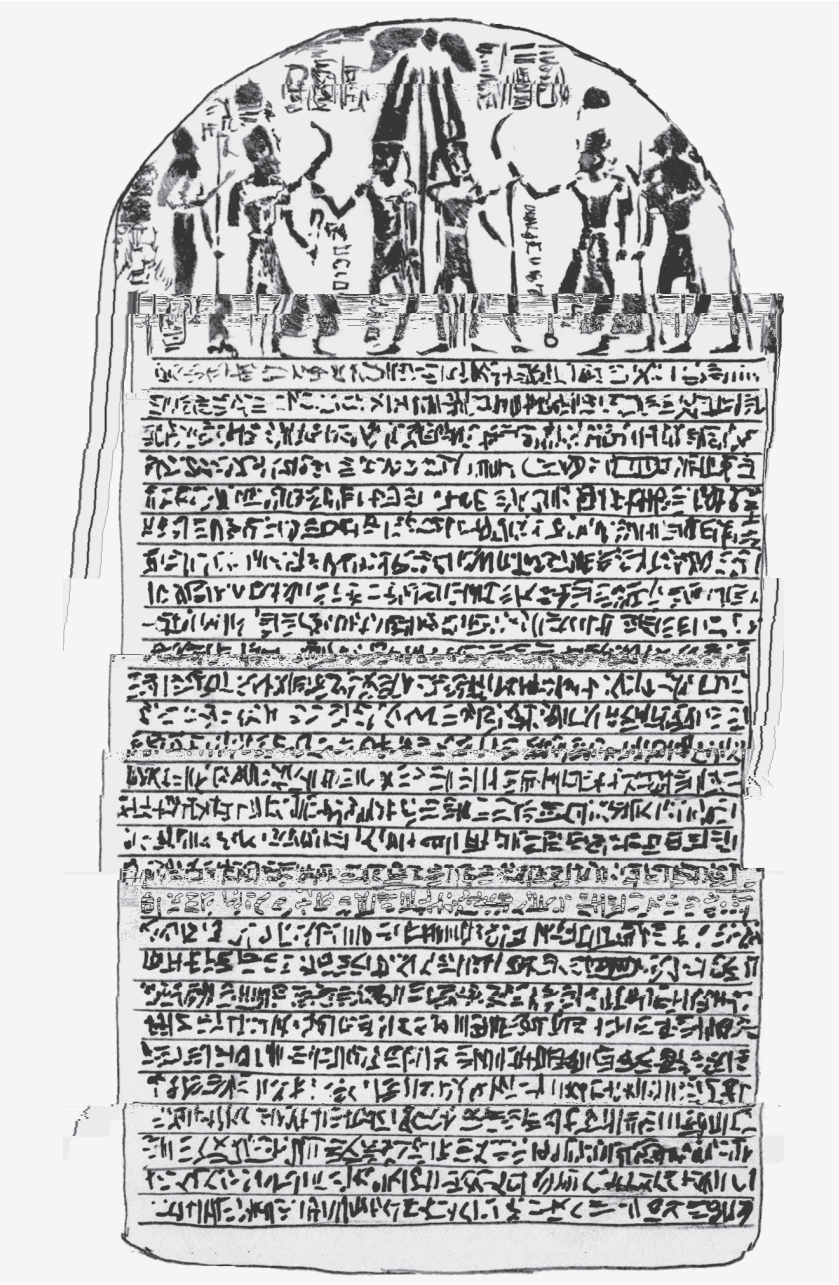
From the beginning of Egyptian civilization in the fourth millennium B.C.E. until the death of Cleopatra VII in 30 B.C.E., the Egyptian system of government had three main arms. At the pinnacle of power stood the pharaoh, who was seen as a divine figure with the absolute right to rule and to whom all of Egypt's lands, produce, and people ultimately belonged. Beneath the pharaoh was a small aristocratic class who acted as

Some of the massive stone lintels and pillars at the Luxor Temple complex (near the ancient city of Thebes). Construction of the site began in ca. 1400 B.C.E.

military leaders, bureaucrats, advisors, and as the royally appointed governors of Egypt's 42 regions (or nomes). Nearly equal in status to the nobility was a large priestly class who oversaw the administration of the kingdom's hundreds of temples. The temples acted as an arm of government because the pharaoh was divine and the priests were the primary intermediaries between the world of the gods and the world of men and women. The temples were responsible for collecting, storing, and distributing the kingdom's agricultural produce, a role that brought them a great deal of power and wealth.

Most ordinary Egyptians worked on the land. Their produce and labor were regarded as belonging to the state in the person of the pharaoh himself. Agricultural workers were also required to spend part of their time working on state projects such as the maintenance of irrigation systems and the construction of royal tombs and temples. Artisans and craftsmen were of greater status but were also directly employed by the state in workshops attached to temples or palaces. Scribes, physicians, engineers, sculptors, and a few others with highly specialized skills made up a small professional class and were largely drawn from the nobility. Slavery existed in ancient Egypt but it is unclear to how great an extent or exactly what the differences between a slave and free laborer might have been.

The Egyptian legal system was not highly codified and relied instead on a series of courts to which any of the pharaoh's subjects could bring a case. Local courts presided over by respected elders addressed minor claims and disputes, while a great court presided over by the pharaoh himself or his vizier (deputy) dealt with serious cases such as murder, fraud, or tomb robbing. Execution, exile, or mutilation



Inscriptions on the Merneptah Stele

could be imposed as punishments in the most serious cases. During the New Kingdom period (ca. 1540–1070 B.C.E.) religious oracles took on a more significant role in the distribution of justice. Men and women had essentially equal rights in the eyes of Egyptian law. Both men and women could own property (subject to the ultimate ownership of the pharaoh), enter into legal contracts, inherit, divorce, or bring a claim before the courts. Noble women could gain power as priestesses at certain temples, and some were even able to become pharaohs.

Econom

The entire framework of ancient Egyptian civilization rested on an agricultural foundation. For thousands of years the land on the banks of the Nile River were enriched by annual floods that deposited rich sediments carried down from the highlands of east Central Africa. These sediments, combined with the favorable climate and a ready supply of water from the river itself, gave the Nile Valley every possible advantage for the production of crops. Egyptians learned how to make full use of these advantages very early in their history, long before the establishment of the First Dynasty, and the annual cycle of flooding, planting, irrigation, and harvesting became the backbone of the Egyptian economy as well as Egyptian culture and religious thought. The Egyptian calendar was divided into three seasons: *akhet* (or "flooding"), *peret* (or "planting"), and *shemu* (or "harvesting"). The primary crops were emmer wheat and barley, which were used to produce bread and beer, the two staples of the Egyptian diet. Flax was grown for its fibers, which were used to make linen and rope, and papyrus was cultivated along the banks of the river to produce paper. Animal husbandry was also of great importance. Cattle were used as beasts of burden and as a source of food, and pigs, sheep, and goats were also raised. A wide range of other wild and domesticated animals were also exploited, including bees, ducks, and many kinds of fish.

The Nile Valley and its neighboring areas are rich in mineral resources the ancient Egyptians exploited, particularly gold, lead, and copper. Copper and, later, bronze were the chief metals used for the production of tools and weapons for much of the history of ancient Egyptian civilization. Excellent building stone, including limestones, granites, and sandstones, were available all along the Nile Valley or in rocky outcrops in the desert, and these were exploited for the great temple and tomb-building projects undertaken by the pharaohs.

Trade was being conducted along the Nile Valley and from the mouth of the Nile River across the Mediterranean before the establishment of the First Dynasty in the fourth millennium B.C.E. Early in its history Egypt cultivated critical trading relationships with the Nubians to the south (a source of gold and incense), with Lebanon and Palestine (sources of olive oil and timber), and with Anatolia (a source of copper and tin). Egypt's chief exports were grain, gold, linen, and papyrus. As Egyptian civilization

developed, many more trading partnerships were established with peoples across greater and greater distances, including the civilizations of Central and South Asia, East Africa, and across the length and breadth of the Mediterranean.

Dwellings and Architecture

The ancient Egyptians were prodigious builders of temples and funerary complexes. The Egyptians built some of the most impressive and well-known structures of the ancient world, including the Giza Necropolis with its three massive stone pyramids, the temple complex at Karnak, and the Luxor Temple. Little domestic Egyptian architecture survives because much of it was built of mud-brick on the floodplain of the Nile, and these buildings have succumbed to millennia of flooding and weathering. One village inhabited by the artisans who built many of the tombs and temples in the Valley of the Kings during the New Kingdom period (ca. 1540–1070 B.C.E.) has survived in a ruined form to the present day and offers some insight into the built environment of the ordinary Egyptian. The buildings are mostly single story and had flat roofs. They were constructed from mud-brick and clustered around a central avenue with occasional side streets. The roofs were probably also made of mud-brick and supported by palm log columns. A mud-brick wall enclosed the core of the village, although many habitations are also found outside this wall so it is not clear if the wall was meant for protection or as a method of segregating people of different social classes.

Egypt has very few trees, so timber has never been a primary construction material. From the Old Kingdom period (ca. 2686–2134 B.C.E.) onward, quarried stone became the favored material for the building of temples and the tombs of the nobility, but it was much too expensive and labor intensive to be used elsewhere. Even royal palaces and military fortifications were usually made from mud-brick. The style of ancient Egyptian architecture in stone reflects the architecture of indigenous mud-brick construction. Walls are massive and slope outward, echoing the forms needed to achieve stability in mud-brick. Although the arch was known to the ancient Egyptians early in their history, they made little use of it, preferring to roof their temples with massive lintels of stone held aloft by numerous closely spaced columns. It is thought that this style may also reflect the domestic model of flat mud-brick roofs supported by wooden columns.

The Egyptians' most distinctive form of building, the pyramid, is also thought to have its origins in mud-brick construction styles. Early tombs, known as mastabas, were low rectangular structures with outward sloping walls. Later tombs consisted of a series of progressively smaller mastabas stacked on top of one another, giving a stepped pyramid shape. In the final phase of development this stepped shape was greatly enlarged and formed the core of smooth-sided pyramids dressed with carefully shaped polished limestone. The Old Kingdom period saw the ultimate expression of this form in the funerary complex at Giza, where three progressively larger and more geometrically perfect pyramids were constructed. The Great Pyramid (or Khufu's Pyramid) at Giza is remarkable in many ways. Completed around 2560 B.C.E., it was the tallest structure the world had ever seen and remained the world's tallest structure until the 14th century C.E., a period of more than 3,800 years. The fashion for pyramids died out with the Old Kingdom; subsequent pharaohs tended to prefer hidden underground tombs that were not so vulnerable to the depredations of tomb robbers.

Art and Literature

For much of the history of ancient Egypt art was primarily religious. A set of artistic norms were developed in the Old Kingdom period (ca. 2686–2134 B.C.E.) and remained largely unchanged until the arrival of Hellenistic influences in the fourth century B.C.E. Characteristic of this style were the depiction of figures and objects using simple lines and no spatial depth, the use of flat areas of monochrome colors, and the close association of imagery with hieroglyphic text. Strict principles governed all aspects of representational art from the relative size of figures in a painting or wall carving (the most important figure was always largest) to the positioning of the hands of carved figures (seated figures were always depicted with their hands on their knees). The most highly prized artists were those who could reproduce the precise proportions and style of admired exemplars, not those who displayed individual expression. The artistic style of the Egyptians has been interpreted as reflecting a cultural preoccupation with timelessness, harmony, and order. Depictions of humans and human events are almost diagrammatic in character and demonstrate an obsession with accuracy and completeness. Much of what historians know about the daily lives of the ancient

Egyptians comes from the detail of Egyptian art in which everything, from the kinds of tools used by laborers in the fields to the instruments used by engineers to the footwear of the pharaohs, is shown in clear and precise detail.

Two-dimensional art was used to decorate the walls of tombs, temples, and palaces in the form of paintings or line carvings. It was also used to illustrate papyrus scrolls written and drawn in ink. The Egyptians also made great use of three-dimensional sculpture, particularly to represent gods, goddesses, and pharaohs (who were also seen as divine). As with two-dimensional art, the conventions governing sculpture and statuary were also strict and unchanging. The massive statues of gods and pharaohs that adorned Egypt's ancient temples were regarded as being actual physical manifestations of those gods and pharaohs and in some sense a home for part of their nonphysical souls. The ideal was to achieve figures that were instantly recognizable, timeless, and unchanging.

Religion

Ancient Egyptians believed in an afterlife and many gods and goddesses who ruled over different aspects of the world. The most important of these was the sun god Re, who could grant good harvests, and the creator-god Ptah. The fertility goddess Isis, wife and sister of Osiris (judge of the dead), was the mother of Horus, the lord of Heaven. The pharaohs were believed to be incarnations of Horus. Every city and town also had its own particular god or goddess. The people of Thebes, for instance, worshiped a sun god called Amon. Over time, Amon became identified with Re and was known as Amon-Re.

Egyptian cosmology included a highly developed view of an afterlife and a complex system of beliefs surrounding death and burial developed from this cosmology. Central to these customs was the belief that an aspect of the soul, known as the *ka,* had to be reunited with the body after death in order for a person to take his or her place in the afterlife. The Egyptians believed that to ensure this reunification took place, the body had to be preserved as perfectly as possible. It was for this reason that the technology of embalming and mummification achieved such a high state of sophistication in Egyptian civilization. After the intestines, lungs, and liver were removed, a body was doused in preserving resins internally and externally and wrapped in linen bandages. The removed organs were preserved separately and stored in canopic jars. The entire process took almost three months and could be afforded only by the wealthiest members of society. In addition to preserving the body, the Egyptians incanted magical spells during burial and included everyday objects that might be needed by the deceased in the afterlife. These grave goods often included a set of written spells and instructions concerning conduct in the afterlife. Specific customs varied across the millennia, but the basic tenets of preservation, ritual burial, and grave goods remained constant.

At the dawn of the classical civilizations of Greece and Rome in middle of the first millennium B.C.E., the civilization of the ancient Egyptians was in terminal decline and the days of its greatest triumphs lay 2,000 years in the past. By the time of the establishment of the Roman Empire, much of its history had been forgotten and its monuments were marveled at just as fervently by Roman travelers as they are today by modern tourists. In the centuries after the fall of ancient Egypt, the province of Egypt continued to be a wealthy and highly cultured part of the Mediterranean world, particularly the Hellenistic city of Alexandria, which became an early center of the Christian faith and a great center of learning and science. Traces of the ancient culture were deliberately eradicated during the early Christian era, and the advent of Islamic rule in the seventh century completed much of this task. Written history from this period concentrates on the acts of rulers and governments and tells us little about the everyday culture of the ordinary people. It is probable that elements of ancient Egyptian worship continued for many centuries in isolated parts of Upper Egypt after the start of the Christian era and perhaps even into the Muslim era, but little evidence remains. The transition from the Coptic Egyptian language, a direct descendant of the language of the ancient Egyptians, to the modern Egyptian dialect of Arabic was probably not complete until the 17th century C.E.

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Egyptians: nationality (people of Egypt)

GEOGRAPHY

Egypt lies in the northeast of the African continent, and is 380,000 square miles in size. Egypt is bordered by Sudan to the south, Libya to the west, and Israel to the northeast. The remainder of Egypt's borders are met by seas—the Mediterranean Sea to the north and the Red Sea to the east. Other natural boundaries include the Gulf of Suez and the Gulf of Aqaba. Egypt has four main geographical regions: the Sinai Peninsula, the Eastern Desert, the Western Desert, and the Nile River and Delta.

The Sinai Peninsula is a triangle of land that connects Egypt to Israel. Like the rest of Egypt, this is mainly desert land, apart from the southern Red Sea Mountains. The Eastern Desert comprises a desert plateau and mountains that run along the Sudanese border. There is little arable land in this region, and the only major natural resource is oil. The Western Desert comprises almost two thirds of Egypt's total landmass. There are no rivers or lakes, but the Western Desert possesses a natural chain of oases that have allowed some agriculture in the region.

The most distinctive geographical feature of the region is the Nile River, which runs for about 995 miles through Egypt from the Sudan desert. The Nile enters Egypt as Lake Nasser, then flows onward from Aswan. The waters of the Nile are the nation's primary source of irrigation, and Egypt's 15,400 square miles of arable land lie along the banks of the Nile, and the Nile Delta, where the river empties into the Mediterranean Sea. The remainder of Egypt comprises mainly desert lands, including parts of the Sahara Desert.

INCEPTION AS A NATION

The nation of Egypt is an ancient one, and evidence in the form of artifacts shows that humans have lived along the banks of the Nile since Paleolithic times. As a nation, Egypt is regarded as being founded in 3150 B.C.E. by King Menes, who united both Upper and Lower Egypt into one kingdom. The dynasty he founded and those that followed ruled over Egypt for the next 3,000 years.

Prior to King Menes, in what was known as Predynastic Egypt, several cultures thrived. The Qadan and Sebilian cultures were farming societies that lived along the banks of the Upper Nile. These cultures eventually gave way to the Faiyum A Culture, evidence of which has been dated back to 6000 B.C.E. Cultures that followed were the Tasian, the Badarian, the Amratian, the Gerzean, and the Naqada.

The dynastic period of Egypt's history was a rich one in which Egyptian culture truly became established in terms of religion, arts, and language. It is during this period that the great wonders of Egypt were built, including the Great Sphinx of Giza, the Giza pyramids, and the tombs of the Valley of the Kings.

Egypt fell to the expanding Persian Empire in 343 B.C.E. and subsequently to the Greeks, the Romans, and the Byzantine Empire. The Byzantines fell to the Arab Empire in 639 C.E., and Egypt was conquered by the Ottomans in 1517. There was a brief and unsuccessful French invasion in 1801. Although this was repelled, French ideas affected the Egyptian population deeply and instilled a desire for revolution and self-governance—something that sparked a period of civil wars. The Ottomans maintained control until 1882, when the British Empire took over the Egyptian government and went to war with the Ottoman Empire.

EGYPTIANS: NATIONALITY

nation:
Egypt (Misr); Arab Republic of Egypt

derivation of name:
"Egypt" is derived from the Latin word *Aegyptus*, which is in turn derived from the Greek *Aigyptos*, meaning "below the Aegean Sea."

government:
Republic

capital:
Cairo

language:
The country's official language is Arabic, although English and French are widely spoken by the economic and political elite.

religion:
About 90 percent of the population are Muslim and of these the overwhelming majority are Sunni. Of the 10 percent of the population who are Christian, about 95 are Coptic Christians.

earlier inhabitants:
The Egyptian people have inhabited Egypt since at least 5000 B.C.E. Greeks, Syrians, Armenians, and Jews have also lived in Egypt.

demographics:
About 98 percent of the population are ethnic Egyptians. The remaining 2 percent is made up of small groups of Arabs, Nubians, Beja, and Berbers.

The Mausoleum Complex of Sultan Qaitbay built between 1472 and 1474 in Cairo. The complex includes the sultan's mausoleum, a madrasa (Muslim reli-

British rule was not tolerated well by the Egyptian people. Events such as the Dinshaway Incident led to widespread resentment of the British. In June 1906 British officers hunting near the village of Dinshaway accidentally set fire to a grain pile. A fight ensued during which five villagers and two British officers were injured. In the immediate aftermath 52 locals were put on trial by the British, accused of premeditated murder. Twenty-eight of these were found guilty and flogged, and four others were executed by hanging. This treatment outraged Egyptians and fueled further opposition to British rule both within Egypt and from concerned British parties. Egyptians began to form their own political parties, and these parties grew in strength and numbers, threatening British rule. In 1919 Egypt saw widespread anticolonial riots in reaction to the British government's exile of Saad Zaghul, the leader of the popular Wafd Party. Several hundred people were killed as the British army struggled to suppress these uprisings. Following continued unrest and in response to international pressure, the United Kingdom declared Egyptian independence in 1922. However, the British maintained a strong military presence to protect the Suez Canal, which remained under their control according to international treaties, and King Faud I was installed as the first king of the newly independent nation with British backing. The Wafd Party and others continued to oppose British influence in the region throughout the 1930s and 1940s. British forces used Egypt as a base of operations during World War II, but by 1947 they had been withdrawn to the Canal region. This did little to reduce opposition to the British presence from Egyptian nationalists.

In 1953, Egyptian soldiers led by Gamal Abdel Nasser staged a coup that deposed the royal family. On the June 18, 1953, Egypt was declared a republic and General Muhammad Naguib was installed as its first president. His presidency was very short lived, however. He was put under house arrest and made to resign in 1954 when Gamal Abdel Nasser himself took power. Nasser then declared total independence from the United Kingdom on the June 18, 1956.

Though there have been many governmental changes in Egypt's history, the demographics of the population have remained relatively unchanged. Today it is estimated that 98 percent of Egyptians are descendants of the original peoples who lived in Egypt during the dynastic period.

CULTURAL IDENTITY

Culturally, 90 percent of Egyptians are Muslims, most of whom follow the Sunni faith. There is a small Christian minority in the country, Christianity having been introduced in the first century C.E. by Saint Mark the Evangelist.

Egyptians: nationality time line

B.C.E.	
ca. 5000	Earliest evidence of human habitation in the Nile Delta
ca. 3100	King Menes unifies Egypt.
332	Egypt is invaded and conquered by Alexander the Great.
C.E.	
639–642	Muslim Arabs conquer Egypt.
ca. 970	Founding of the al-Azhar University; thought to be the oldest university still operating today
1517	The Ottoman Turks conquer Egypt.
1798	French general Napoleon invades Egypt.
1805	Muhammad Ali comes to power.
1859–69	The Suez Canal is constructed.
1870	Founding of the Egyptian National Library and Archive, which will become one of the most important repositories for Arabic literature and thought in the world.
1875	Egypt sells its share in the Suez Canal to Britain.
1914	Egypt becomes a British protectorate.
1922	Britain grants Egypt self government.
1923	Egypt becomes a constitutional monarchy.
1948	Arab-Israeli War; Egypt and other Arab nations attack the newly founded State of Israel.
1952	King Farouk is deposed in a military coup.
1953	Egypt becomes a republic.
1956	Gamal Abdel Nasser becomes president of Egypt.
1956	Suez Crisis; Israel, Britain, and France invade after Nasser nationalizes the Suez Canal.
1967	Israel defeats Egypt, Syria, and Jordan in the Six-Day War.
1968	Construction of the Aswan High Dam on the Nile River is completed.
1970	Anwar Sadat becomes president after the death of Nasser.
1973	Israel defeats Egypt and Syria in the Yom Kippur War.
1978–79	Camp David accords between Egypt and Israel; peace agreements signed.
1981	Anwar Sadat assassinated by Muslim extremists; Hosni Mubarak becomes president.
1988	Egyptian novelist Naguib Mahfouz wins the Nobel Prize for literature.
1999	Mubarak begins his fourth term as president.
1990–91	Egypt joins the U.S.-led coalition against Iraq in the First Gulf War.
1997	Fifty-eight foreign tourists are murdered by gunmen; fundamentalist Islamic group blamed.
2000	Egypt, Lebanon, and Syria agree to build a pipeline that will carry Egyptian natural gas to the Lebanese port of Tripoli.
2004	The funeral of Palestinian leader Yasser Arafat takes place in Cairo.
2005	Reformist groups stage antigovernment protests. Opposition Muslim Brotherhood candidates win an unprecedented 20 percent of the seats in parliamentary elections. Mubarak is elected to his fifth term as president.
2005	Dozens of people are killed in terrorist bomb attacks at the tourist resort of Sharm al-Sheikh.
2007	A national referendum on constitutional amendments is accepted by a large majority of voters. Opposition parties accuse the government of electoral fraud.
2008	Twenty five leading Muslim Brotherhood members are sentenced to prison terms.

Gamal Abdel Nasser: Architect of Modern Egypt

Gamal Abdel Nasser was the second president of Egypt, though he was certainly the main force behind Egypt becoming a fully independent republic. He was president from 1954 until his death in 1970. During this time he became a well-loved and highly respected leader, restoring Egypt's national pride and sense of Arab identity and finally ending the colonial influence of the British Empire that had gripped Egypt for almost 70 years prior to his presidency.

Born in 1918 in Alexandria, Egypt, to humble beginnings as the son of a postal worker, Nasser soon discovered a passion for politics that led to him taking part in political protests from a very young age. He was even arrested by police during a protest when he was still a schoolboy. This failed to dull his desire to enter the political arena, and he followed his ambitions with a conviction that eventually led him into military service. After attending the Egyptian Military Academy from 1937 to 1939 Nasser was commissioned in the Egyptian army.

Following Egypt's defeat by Israel in the 1948 Arab-Israeli War, Nasser formed a political group within the army known as the "Free Officers." At this time Egypt was ruled by a royal family that had been installed by the British, and the Free Officers reflected the belief of many Egyptians that this regime was corrupt, ineffective, and too reliant on British advisors. Their aim was to restore national pride by establishing a fully independent nation.

On the night of July 23, 1952, the Free Officers staged a military coup that removed the king and installed General Muhammad Naguib as the first president of Egypt. The coup was a relatively bloodless one, and the Free Officers allowed the king and his family to leave the country without being harmed, as well as making announcements that British private property would be respected. Nasser eventually took the presidency in October 1954 after making an agreement with the British to withdraw the last of their troops from the Suez Canal zone.

The greatest challenge of Nasser's presidency came with the Suez Crises of 1956. Nasser wanted to build a major hydroelectric project on the Nile at Aswan and announced the nationalization of the Suez Canal Company in order to raise the money. At the time the company was owned by British and French interests. The British, French, and Israelis formed a secret plan to invade and seize the canal. In October 1956 an Israeli attack across the Sinai Desert toward the canal gave the British and French the pretext they needed to invade Egypt and seize the canal zone while telling the international community that this was being done in order to prevent the canal from being damaged in the conflict. Although the military campaign was successful, Britain and France were forced to withdraw under growing diplomatic pressure from the United States and threats from the Soviet Union. This victory greatly enhanced Nasser's popularity in Egypt and in the wider Arab world.

Nasser saw many conflicts throughout his presidency and attempted to resign at one point after defeat in the Six-Day War. At the announcement of his resignation, however, millions of protesters filled the streets, and Nasser withdrew his resignation.

Though his presidency was controversial, Nasser achieved his goal of an independent Egypt, and at his death on September 28, 1970, the nation of Egypt went into mourning. His funeral was attended by more than 5 million people. His legacy lives on in the modern Egyptian constitution and in the ideology known as Nasserism, which called for modernization, independence, and the abandonment of restrictive traditions.

The main branch of Christianity in Egypt is known as Coptic Christianity, and 95 percent of Egyptian Christians adhere to the Coptic doctrines. The main ruling body of Egypt is Muslim, however, and all laws and policies must comply with Muslim beliefs. This is because of Egypt's close alliance with the wider Arabic community, something gained after obtaining independence from the British, and the efficacy of Muslim conversions that took place during Muslim rule. Because of these facts there are very tight restrictions on Christian activities. At one time there was also a thriving Jewish population in Egypt, but very few Jews remain in Egypt today, largely because of tensions with Israel. The 1967 Six-Day War in which Egypt, Jordan, Iraq, and Syria went to war with Israel was a major turning point, with Israel taking control of the Gaza Strip, the Sinai Peninsula, the West Bank, and the Golan Heights. The war led to the mass migration of Egyptian Jews, and it is estimated that fewer than 200 remain in Egypt today.

Egypt has been highly influential in the political and cultural movements known as Arab nationalism and Pan-Arabism, especially

during Nasser's presidency. Arab nationalism is a movement that supports the idea that all Arabic speakers share a common history and cultural heritage regardless of their nationality. Arab nationalists are against what they see as the damaging influence of Western culture on the Arab world and believe that regimes that are too dependent on the West should be overthrown. The movement was very strong in Egypt during the first half of the 20th century as Egyptians struggled to throw off British rule and then to remove the constitutional monarchy that was imposed on them through British influence. Nasser's political ideology, known as Nasserism, was a form of Arab nationalism. His moves to take control of the Suez Canal and to expel British forces from the canal zone were extremely popular among Arab nationalists in the wider Arab world.

Nasser also believed in Pan-Arabism, a movement that aspires to the creation of a single state that would encompass all the Arabic-speaking peoples of the Middle East. In 1958 Egypt and Syria declared that they were forming a new nation together to be known as the United Arab Republic (UAR). This union followed referendums in both countries that showed support for the move. Nasser was elected president of the new republic, and Cairo was chosen as the capital. It was hoped that other Arabic nations would merge with the UAR over time, but the experiment was short lived. Syria withdrew after a coup changed the regime in 1961. Egypt continued to call itself the UAR until soon after Nasser's death in 1970, reflecting the hope that other nations might still join the enterprise, but none did. The flag of the UAR was based on the Egyptian flag but had two stars in the central white bar to represent the two conjoined nations. This flag remains the official flag of Syria. The flag of Iraq is very similar except that it has three stars in the central bar, reflecting the one-time intention of Iraq to join the new republic. The flags of several other nations in the Middle East and North Africa share the same colors and motifs.

Cairo is the largest city in both Africa and the Middle East and as such is exceptionally influential in matters of art, literature, and music. Today Cairo is known as the Hollywood of the Middle East, and the Cairo Opera House is the largest performing-arts venue in the region. Musically, Egypt has remained true to its traditional roots. The main instruments used are harps and flutes, though Western-influenced popular music has also taken a major place in Egyptian culture in recent times.

With its mix of traditional art forms and modern influences, Egypt is culturally unique among Middle Eastern nations. This is also reflected in the sporting side of Egyptian culture, where soccer enjoys a great deal of popularity, and Egypt boasts two major soccer clubs, El Ahly and El Zamalek. Tennis and squash are also popular, showing that the influence of British culture is still prevalent in some spheres.

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Ejagham (Ekoi)

The Ejagham are a large ethnic group based in Cross River State in southeast Nigeria and across the border in Cameroon. They speak a Bantu language and are also closely related to the Efik and Ibibio peoples.

Eket

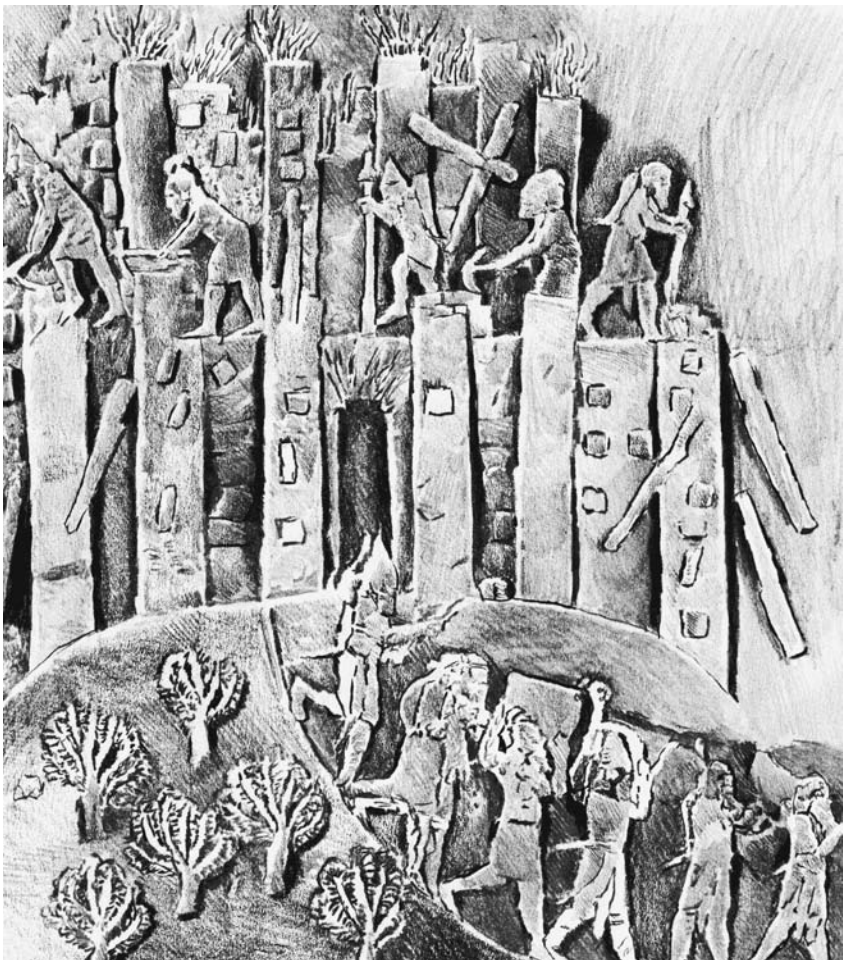
Eket is the name of an Ibibio language and the people who speak it. The Eket live in southeastern Nigeria.

Ekihaya *See* Haya.

Ekoi *See* Ejagham.

Elamites

The Elamites were an ancient people of southern Mesopotamia. The civilization of the Elamites, referred to as Elam, is one of the earliest known urban societies. Elam flourished from about 2700 b.c.e. until 539 b.c.e., when it was conquered by the Iranian Achaemenid Empire (*see* Achaemenids). Elam was situated on the



Detail of a tablet depicting the destruction of the Elamite city of Susa by the Assyrian king Ashurbanipal in ca. 647 B.C.E. The tablet shows the city's towers on fire and Assyrian troops breaking down the walls.

eastern shore of the Persian Gulf in the lowland coastal region of present-day Iran.

A proto-Elamite civilization is thought to have arisen on the Iranian plateau in the mid-fourth millennium B.C.E. The first known historical evidence of its existence is in the form of fragmentary texts in the proto-Elamite language dating from around 3200 B.C.E found in the ruins of the city of Susa. Situated in the west of present-day Iran about 140 miles east of the Tigris River, Susa became the capital of the later Elam civilization. This more developed society clearly developed from its proto-Elamite predecessor.

Elam persisted for more than 2,000 years as a distinct cultural and political entity. The Elamites were frequently involved in wars and skirmishes with the other peoples of Mesopotamia, such as the BABYLONIANS and the ASSYRIANS. During the 12th century B.C.E. Elamite kings overthrew the Kassite dynasty of Babylonia (*see* KASSITES) and ruled for a time in their place. However, Elamite power began to wane at the start of the first millennium B.C.E., and in about 640 King Ashurbanipal of Assyria recorded that he had conquered and destroyed Susa and laid waste to Elam. In about 539 B.C.E. Susa fell to the Achaemenids, and from that time the Elamites are no longer seen as a distinct political entity.

The cultural influence of the Elamites did not end with the final conquest of Susa, however. The Elamite language, which linguists regard as unrelated to the Semitic and Indo-European languages of their neighbors, survived and was one of the official languages of the Iranian Achaemenid Empire. There is some evidence from early Islamic writings that the Elamite language may even have survived into the seventh century C.E. Elamite names, titles, gods, and cultural symbols were all adopted by Achaemenid culture, and some historians regard the Elamites rather than the Achaemenids as the founders of the first Iranian Empire.

Emafikamuva

Together with the EMAKHANDZAMBILI and BEMDZABUKO, the Emafikamuva are one of the three major subgroups of the SWAZI of Swaziland and neighboring parts of South Africa. The Emafikamuva are made up of descendants who fled to Swaziland to escape ZULU expansion in southern Africa during the 19th century C.E. The Swazi had already settled in the region, so the Emafikamuva are known as the "latecomers," even though they are now largely absorbed into the Swazi culture.

Emakhandzambili

The Emakhandzambili are of NGONI or SOTHO descent. Together with the EMAFIKAMUVA and BEMDZABUKO, the Emakhandzambili are one of the three major subgroups of the SWAZI of Swaziland and neighboring parts of South Africa. The Emakhandzambili were already living in the region when the Swazi came and founded a kingdom there. Over time they have been absorbed into Swazi culture.

Embu

The Embu live in eastern Kenya. They are a BANTU people closely related to the KIKUYU and MERU.

An Elamite vessel made ca. 3000 B.C.E. and featuring a naturalistic human figure as part of its decoration

Emirates: nationality (people of the United Arab Emirates)

GEOGRAPHY

The United Arab Emirates (UAE) is a federation of geographically contiguous states (or emirates) situated on the Arabian Peninsula along the southern shore of the Persian Gulf. The UAE is made up of seven constituent states: Abu Dhabi, Ajman, Dubai, Fujairah, Ras al-Khaimah, Sharjah, and Umm al-Qaiwain. Taken together the states of the UAE have an area of approximately 32,300 square miles. With about 85 percent of the total territory, Abu Dhabi is by far the largest of these states. Dubai is the second largest and Ajman is the smallest, with an area of just 100 square miles. The UAE has borders with two nations; Saudi Arabia lies to the south and Oman to the east. The UAE's border with Oman is complex because two enclaves of Omani territory are separated from the bulk of Oman by UAE territory. The Omani enclave of Madha is completely surrounded by UAE territory and itself contains the smaller completely enclosed UAE enclave of Nahwa. The Omani enclave of Musandam occupies the tip of the Musandam Peninsula and borders the extreme northeast corner of the UAE. Much of the UAE's borders with Oman and Saudi Arabia are deep in the desert of the interior of the Arabian Peninsula.

The majority of the UAE is barren desert with occasional oases and a range of low peaks in the north known as the Hajar Mountains. Most of the UAE's cities are clustered along the shores of the Persian Gulf. Only one major settlement, the city of Al Ain, is situated away from the coast. Al Ain lies in a mountainous part of Abu Dhabi close to the border with Oman in the east of the country. The city is fed by many freshwater springs and is known locally as the Garden City. The many sources of fresh water in the area coupled with its relatively high rainfall have for centuries allowed agricultural production that was largely impossible elsewhere in the region. Each of the seven emirates takes its name from its principal city. The city of Abu Dhabi, as the largest city in the largest emirate, is designated as the capital of the federation of the UAE, although Dubai, the capital of the neighboring emirate, is actually the largest and most populous city in the entire UAE.

The UAE has a coastline of approximately 820 miles, and its territory includes many small, largely uninhabited islands in the Persian Gulf. The islands of Abu Musa, Tunb al-Sughra, and Tunb al-Kubra, which lie about halfway between the UAE and Iran in the Strait of Hormuz at the mouth of the Persian Gulf, are claimed by the UAE but are currently occupied by Iran.

INCEPTION AS A NATION

There is archaeological evidence that settlements such as Al Ain have been inhabited for at least 4,000 years, and nomadic BEDOUIN peoples have certainly occupied the area within the modern borders of the UAE for at least that long. Islam spread across the entire Arabian Peninsula during the seventh century C.E., and a patchwork of small warring shaykhdoms formed subsequently under the overarching authority of successive Muslim empires. During the 16th century the area came under the control of the Ottoman Empire and subsequently became notorious as the home of Muslim raiders who frequently attacked European vessels sailing to India and southeast Asia. At this time

EMIRATES: NATIONALITY

nation:
United Arab Emirates

derivation of name:
In reference to the country's status as a federation of emirates (territories ruled by emirs).

government:
A federation with some powers delegated to the UAE federal government and other powers reserved to member emirates.

capital:
Abu Dhabi

language:
Arabic is the official language. English is widely spoken and is the language of commerce. Expatriate groups from Asia speak Hindi, Urdu, and other languages of the region.

religion:
About 96 percent of the population (including immigrant workers) are Muslim. Christians and Hindus make up the majority of the small remainder.

earlier inhabitants:
Numerous Arab tribes, subtribes, and clans.

demographics:
About 20 percent of the population are Emirati. Other Arab peoples and Iranians make up about 24 percent of the population; South Asians about 50 percent; and Europeans, North Americans, and East Asians account for the remaining 6 percent.

there were two principal opposing powers in the region: the Qawasim, a subgroup of the Huwalah tribe who came to dominate the coastal region, and the Bani Yas, a Bedouin tribe who lived in the interior. Britain had signed an agreement with the Bani Yas in 1798, which was intended to limit French influence in the region, and it was this alliance that prompted the seafaring Qawasim to step up their attacks on British merchant ships.

In the first decades of the 19th century, the British launched a series of naval raids against ports on the southern and northern coasts of the Persian Gulf intended to eliminate what they referred to as a pirate threat, and in 1820 the rulers of the small states along the coast of the UAE signed a peace treaty with Britain. This and subsequent treaties with Britain during the 19th century led to these states becoming known as the Trucial States. These agreements were extended in 1892 when the Trucial States became British protectorates. Britain also seized control of islands in the Strait of Hormuz, including Abu Musa, because of their

Emirates: nationality time line

C.E.	
1820	Britain concludes the first of a series of agreements with local rulers intended to limit the activities of maritime raiders in the area. The region becomes known as the Trucial States.
1892	The Trucial States become British protectorates; Britain promises military protection in return for control of the states' foreign policy.
1950s	Oil is discovered in the Trucial States, and foreign companies begin investing in oil extraction and production facilities.
1952	The seven Trucial Sates form a Trucial Council, which eventually takes on responsibility for development.
1962	Oil export from Abu Dhabi begins.
1966	Shaykh Zayed bin Sultan al-Nuhayyan becomes ruler of Abu Dhabi.
1968	Britain announces its intention to withdraw from all protection agreements with Gulf States. Bahrain, Qatar, and the seven emirates of the Trucial States begin negotiations for the formation of a union of Arab emirates.
1971	Bahrain and Qatar withdraw from the union of Arab emirates. The emirates of Abu Dhabi, Dubai, Sharjah, Ajman, Umm al-Qaiwain, and Fujairah form the United Arab Emirates (UAE). Iran reoccupies the islands of Abu Musa, Tunb al-Sughra, and Tunb al-Kubra. Shaykh Zayed bin Sultan al-Nuhayyan becomes the president of the UAE.
1972	The emirate of Ras al-Khaimah joins the UAE. A 40-member Federal National Council is formed to act as an advisory body to the president.
1981	The UAE becomes a founding member of the Gulf Cooperation Council (or Cooperation Council for the Arab States of the Gulf), an organization intended to promote cooperation and common development among states bordering the Persian Gulf.
1991	UAE forces join the coalition led by the United States to liberate Kuwait from occupation by Iraq.
1998	UAE restores diplomatic relations with Iraq severed in 1991.
2001	The UAE government authorizes the freezing of assets of individuals and organizations suspected by the United States to be involved in funding terrorism.
2004	Shaykh Zayed bin Sultan al-Nuhayyan, who has served as president of the UAE for more than 30 years, dies and is succeeded by his son Shaykh Khalifa.
2005	Shaykh Khalifa announces the UAE's first democratic elections. Suffrage is to be extended to some citizens for the purpose of electing half of the members of the Federal National Council.
2006	Laws intended to reduce the UAE's dependence on immigrant workers are announced. The UAE's first democratic elections take place.
2007	A national development strategy aimed at transforming the UAE's economy is announced.

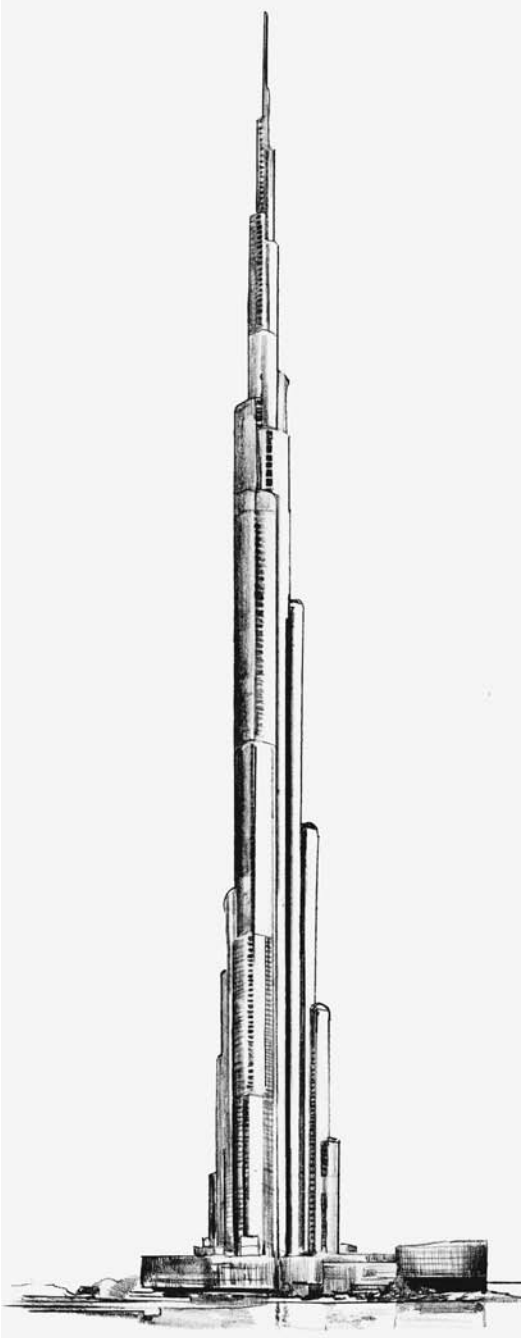
strategically important positions at the narrow mouth of the Persian Gulf, and included them within the area of the Trucial States.

Throughout the first half of the 20th century, the status of the Trucial States and their relationship to Britain remained essentially unchanged. In 1968 Britain announced its intention to end its protection agreements with all states in the Persian Gulf region, which at that time also included Bahrain and Qatar. All of these states attempted to negotiate the formation of a union of Arab emirates but were unable to reach an agreement. In 1971 Bahrain and Qatar became fully independent as separate nations, while the emirates of Abu Dhabi, Dubai, Sharjah, Ajman, Umm al-Qaiwain, and Fujairah formed the United Arab Emirates in December of the same year. The emirate of Ras al-Khaimah also became part of the UAE in February of 1972. The islands of Abu Musa, Tunb al-Sughra, and Tunb al-Kubra were reoccupied by Iran in 1971 following negotiations with the British.

CULTURAL IDENTITY

Until the second half of the 20th century, the Trucial States, as the UAE was then known, were underdeveloped, sparsely populated, and followed a pattern of life and culture that had remained largely unchanged for centuries. The inhabitants of coastal settlements engaged in pearl fishing and maritime trade, while the nomadic and seminomadic peoples of the interior farmed the small areas of fertile land around oases or engaged in the broader desert trade routes that linked peoples across the Arabian Peninsula and beyond. Africans, many of whom arrived in the Arabian Peninsula as the result of slave trading, and Iranian traders were relatively common elements of the coastal towns and have long been an integrated part of the region's culture.

The discovery of large reserves of oil along the Trucial Coast in the 1950s and early 1960s and its subsequent commercial exploitation for export were to have a very rapid and very dramatic impact on the development of the UAE, as it did on other Persian Gulf states. It is estimated that the Trucial States had a population of just 80,000 in 1960 and its citizens were among the poorest in the world; 40 years later the UAE had a population of about 4 million and its citizens were among the world's richest. Oil was first exported form Abu Dhabi in 1962 and production grew rapidly from that time. Large oil reserves were also discovered in Dubai, although these were not as substantial as those of its neighbor and were almost exhausted by the start of the 21st century. The other five emirates are much smaller and have far smaller oil reserves or none at all, a fact that has contributed to the historical political dominance of Abu Dhabi within the UAE. The influx of oil revenues had a dramatic effect on the economic development of the UAE and the lifestyle of its inhabitants. Modern multistory



The Burj Dubai is the world's tallest structure and a prominent symbol of the United Arab Emirates' radical economic restructuring program.

buildings quickly replaced the traditional mud-brick buildings of the towns, a road network was built, industrial facilities were quickly developed, and government spending on public services increased greatly.

One striking result of the oil boom can be seen in the country's demographics. Today only about 20 percent of the inhabitants of the UAE are citizens—the overwhelming majority of the remainder are immigrant workers. Of these expatriate workers, about three quarters come from Asia, particularly India, Pakistan, Iran, Sri Lanka, Bangladesh, and the Philippines. Others come from Arab countries, Europe, or the Americas. Asian migrant workers are frequently employed in construction and service industries and are attracted by higher wages than they can expect to earn at home. The UAE has, however, faced criticism for the significant differences in wages offered to immigrants in comparison to UAE citizens, the denial of public services to immigrants, and the fact that migrant workers who reach the age of retirement are required to return to their country of origin even though they may have spent decades contributing to the UAE's economy.

Emirate society is strictly divided along lines of class and ethnicity. Within traditional UAE society the political and economic elite are the ruling shaykh families. These small, highly traditional, and intimately interrelated clans hold almost all the important positions in government and industry and directly or indirectly control most of the nation's wealth. A traditional merchant class descended from the maritime traders of the past dominates the nation's trade in modern and traditional consumer goods, while a small but growing professional middle class has developed through the UAE's well-funded public education system. A relatively poor lower class consisting of recently settled Bedouin or former pearl fishermen also exists, especially in the smaller and less well developed emirates. Much of the enormous immigrant population is considered to be firmly outside the boundaries of traditional UAE culture and lives in segregated purpose-built housing, but it too has its classes and divisions. The elite consists of Western professionals and technicians who benefit from high salaries and generous benefits; a second tier consists of teachers, management staff, and administrators; and a third tier of laborers and service staff.

Social patterns firmly rooted in the traditions of Islam and Arabic tribal society still dominate among Emirates. Women are guaranteed equality in education and work, but traditional attitudes often discourage women from entering the workplace. Although females outnumber males two to one as students in institutions of higher education, fewer than 10 percent of women are employed and women are highly underrepresented in political office and the upper strata of commerce. Traditional forms of dress are still common, and men and women usually socialize separately. The culture of the UAE remains a strongly religious one, and almost all UAE citizens profess Islam. The great majority belonging to the Sunni branch of the faith, although there is also a small indigenous Shii community. The majority of immigrant workers are also Muslim, but UAE society is highly tolerant of other faiths, so Christians, Hindus, and Buddhists have been allowed to build their own places of worship and to follow their religious practices. The tolerant attitude of the UAE, its moderate foreign policies, and its close economic ties to Europe and North America have made it a long-standing and valuable ally for the West in the Middle East.

At the beginning of the 21st century the UAE has done much to reduce its once almost total dependence on oil for foreign trade income. In 2000 it was estimated that only about 30 percent of the UAE's gross domestic product derived from the oil industry. Dubai in particular has made great efforts to transform itself into a major tourist destination, a banking and media hub for the Persian Gulf region, and a cultural center for the Arab world. Dubai has undertaken an unprecedented building program that includes the creation of hundreds of miles of new shorefront real estate in the form of artificial islands; the construction of iconic structures, including the world's tallest tower (the Burj Dubai); and world-class sporting venues and cultural centers.

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Endo

The Endo are one of the several related groups that make up the Kalenjin. The Kalenjin are a large ethnic group in western Kenya.

Ennedi

The Ennedi live in the Ennedi Mountains in northeastern Chad. They are a Muslim people closely related to the Tebu.

Equatorial Guineans: nationality (people of Equatorial Guinea)

GEOGRAPHY

Equatorial Guinea is one of the smallest countries in Africa. It consists of a mainland enclave on the west coast of the continent and five inhabited islands offshore. It has a total area of about 10,800 square miles. The mainland portion of the country, known as Rio Muni, lies on the coast of the Gulf of Guinea and makes up 93 percent of the nation's area. It is bordered by Cameroon to the north and Gabon to the east and south. Rio Muni includes the small coastal islands of Corisco, Elobey Grande, and Elobey Chico. A large island, Bioko, makes up the majority of the rest of the country. Bioko lies about 35 miles off the coast of Cameroon and was formerly known as Fernando Pó. A second smaller island, Annobón, is situated about 370 miles southwest of Bioko. Despite its name, no part of the country lies on the equator, which actually runs about 75 miles south of Rio Muni's southern border

Both Bioko and Annobón are volcanic islands. Bioko has three extinct volcanic peaks, each containing crater lakes, and mangrove forest around its margins. Rio Muni consists of a narrow coastal plain, also fringed with mangroves, backed by a gentle escarpment leading onto an elevated plateau that dominates the interior. Most of the country, including the islands, is covered by tropical rainforest.

Equatorial Guinea is unusual in that its capital city, Malabo, is situated on the island of Bioko rather than on the mainland portion of the country. Almost 80 percent of the country's population live on the mainland in Rio Muni. Bata, the largest city in this portion of the country, was formerly the capital and remains the nations principal port, industrial center, and transport hub.

INCEPTION AS A NATION

Bantu peoples began moving into the mainland area of present-day Equatorial Guinea in the 12th century C.E., displacing the forest-forager peoples who had lived there before. These waves of migration culminated with the movement of the Fang people into the area in the 17th century. Bioko is believed to have been completely uninhabited until the Bubi people arrived there from the mainland in the 13th century C.E., although this date may have been considerably earlier.

Portuguese explorers reached Bioko in 1472 and soon added it to their other island possessions in the Gulf of Guinea, São Tomé, and Príncipe. They named the island Fernando Pó after the captain of the ship that discovered it for Portugal. The tiny and remote island of Annobón had never been inhabited before the arrival of Portuguese explorers in 1473. Portuguese exploration of the coast of present-day Rio Muni in the same era brought them into contact with the Fang people. Although the Portuguese laid claim to these territories, they were not colonized.

In 1778 nominal possession of the islands of Fernando Pó and Annobón as well as the coastal strip of Equatorial Guinea passed from the Portuguese to the Spanish as part of a treaty concerning trading rights in South America. Fernando Pó was an important center for the trade in slaves between the west coast of Africa and the Americas throughout the 18th and early 19th centuries and was one of Spain's most profitable colonies. Rio Muni became a Spanish protectorate in 1885 and a colony in 1900. However, it was not until the 1920s that the Spanish made a significant effort to explore rigorously the interior of Rio Muni and to defeat militarily the Fang kingdoms there. In 1959 Rio Muni and the islands of Biokoi and Annobón were unified as the colony of Spanish Guinea.

A large degree of autonomy was granted to the colony in 1963 and its name was changed to Equatorial Guinea. The nation became fully independent in October 1968.

CULTURAL IDENTITY

In the decade after independence Equatorial Guineans suffered under one of the worst dictatorships that Africa has seen. At independence Francisco Macías Nguema had already been elected president of the country. In 1970 he banned all opposition political parties and in 1972 assumed the title of president for life. He subsequently gave himself complete control over defense, foreign affairs, and trade. Virtually all aspects of national governance were abandoned under Nguema's rule, and the country was run essentially for his own personal enrichment and the benefit of his immediate family. Public services such as the water and power supply

EQUATORIAL GUINEANS: NATIONALITY

nation:
Equatorial Guinea; Republic of Equatorial Guinea

derivation of name:
Guinea is derived from an unknown word in a West African language that may have meant "black." *Equatorial* refers to the country's geographical position very close to the equator.

government:
Republic

capital:
Malabo

language:
Spanish and French are the country's official languages. Pidgin English is also widely spoken. The most important indigenous languages are Fang, Bubi, and Igbo.

religion:
Almost all Equatorial Guineans are Roman Catholics. In many cases elements from indigenous religions have been incorporated into Christian practices.

earlier inhabitants:
Baka

demographics:
Bubi people predominate on Bioko Island, and Fang people make up about 90 percent of the population of Rio Muni. Fernandinos, descendents of former slaves from Liberia and Sierra Leone, are small but significant minority on Bioko.

Equatorial Guineans: nationality time line

C.E.	
13th century	The Bubi, a Bantu people, settle Bioko Island.
17th century	Another Bantu people, the Fang, settle in the area of present-day Rio Muni.
1472	Portuguese explorer Fernando Pó is the first European to reach Bioko Island.
1778	Spain takes control of Bioko Island and Rio Muni as part of an agreement with Portugal.
1844	Spanish settlers establish communities along the coast of Rio Muni.
1904	Bioko Island, at this time known as Fernando Pó, and Rio Muni become the Spanish Western African Territories. They are later renamed as Spanish Guinea.
1968	Equatorial Guinea becomes independent, with Francisco Macias Nguema as first president.
1972	Nguema is declared president for life.
1972	Nguema is deposed in a coup led by Teodoro Obiang Nguema Mbasogo.
1996	Large oil and natural gas reserves are located in Equatorial Guinea.
2001	Equatorial Guinea has one of the world's fastest growing economies, but international commentators criticize the government's lack of investment in infrastructure.
2002	President Obiang Nguema is reelected amid widespread allegations of electoral fraud.
2003	Opposition leaders form a "government in exile" in Spain.
2004	Foreign mercenaries are arrested for allegedly plotting a coup against Obiang Nguema. Hundreds of foreign nationals are deported.
2006	The entire government resigns following accusations of corruption by the president.
2008	Second mass resignation by the government following further corruption accusations.

were left to collapse. Schools and hospitals were closed, and contact with the rest of the world was virtually cut off. Only the security services, which ruthlessly sought out and executed opponents of the regime, were well funded. It was estimated that by 1980 between a third and two thirds of the population of the country at independence had been forced to leave the country or had been killed.

In 1979 Nguema was overthrown in a military coup led by his nephew, Teodoro Obiang Nguema Mbasogo. He restored some democratic functions, but in reality power remained exclusively in the hands of his Supreme Military Council. There was little improvement after Obiang Nguema allowed multiparty elections in 1993, since most opposition partied boycotted the process alleging intimidation and voting irregularities. Obiang Nguema was reelected president in 1996 with 99 percent of the vote, also amid accusations of irregularities. The government's human rights record had remained poor, and the government of Equatorial Guinea has been noted as one of the most corrupt in the world, according to the United Nations.

What little economic progress has been made in Equatorial Guinea has been a result of the discovery of large oil and gas reserves off Bioko Island in 1996. When oil exports began in 2001, Equatorial Guinea soon had the world's most rapidly expanding economy. Corruption, however, has prevented the expenditure of this wealth in such a way that would significantly improve the economic prospects and living conditions of ordinary Equatorial Guineans. The political situation has worsened with the influx of oil revenues as members of the tiny ruling class maneuver for positions of power in a government that suddenly has access to hundreds of millions of dollars. In 2004 an unsuccessful coup attempt was carried out by a group of European and South African mercenaries who planned to take advantage of the nation's new wealth.

In creating modern Equatorial Guinea the colonial powers brought together two quite distinct cultures. The Bubi people of Bioko Island had been culturally and physically separated from the mainland for centuries when they were forced into the same nation-state as the much more numerous Fang people of the mainland.

Ethnic tensions have been a significant factor in the life of Equatorial Guineans ever since. This is particularly true on Bioko itself, where many Fang people migrated during the 1990s. Attempts by Bubi political parties and activists to secure independence for Boiko have been repressed, sometimes violently.

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Eritreans: nationality (people of Eritrea)

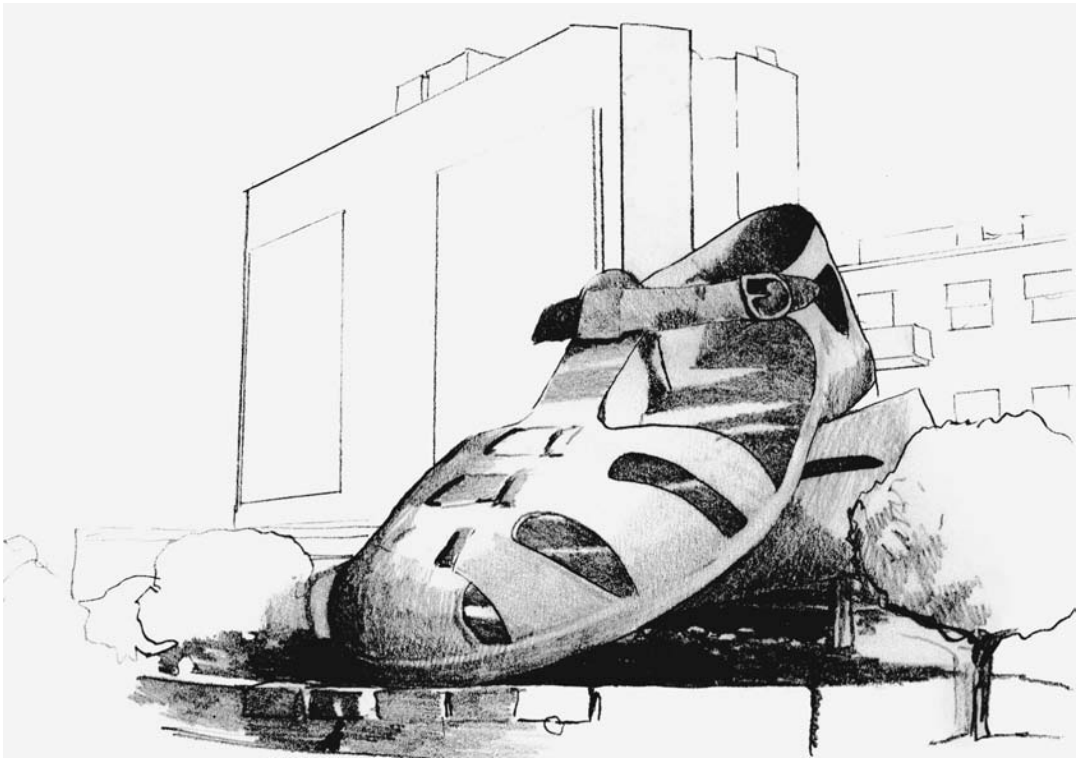
GEOGRAPHY

Eritrea is a nation on the east coast of the African continent situated on a spur of land known as the Horn of Africa. The country includes about 300 islands as part of its roughly 47,000 square miles of territory. The coastline of the mainland extends for about 720 miles along the Red Sea and faces Saudi Arabia and Yemen on the Arabian Peninsula. Eritrea borders Sudan in the west, Ethiopia in the south, and Djibouti in the southeast.

Eritrea's topography is dominated by highlands that run from north to south through the length of the country. These highlands descend into an arid desert strip along the Red Sea coast on the eastern side, fertile lands on the southwestern side, and hills in the northwest. The climate is hot and dry along the coastal strip and temperate in the central highlands, while the hills in the west and the lowlands are semiarid regions. Less than 5 percent of the land is arable, but about 80 percent of the population lives by subsistence agriculture. The highest point in the country is Mount Soira in the central highlands, which rises to about 9,900 feet. The nation's capital and largest city, Asmara, is also in the highlands, but the nation's two other principal cities, Massawa and Asseb, are coastal ports.

INCEPTION AS A NATION

Some of the earliest human remains have been found in Eritrea, and written records of the region have been found dating back to the 25th century B.C.E. The region was home to or formed part of many kingdoms until it rose to



The Shida monument in Asmara, Eritrea commemorating Eritrean independence from Ethiopia. The sandals depicted in the monument were part of the standard uniform of EPLF fighters.

ERITREANS: NATIONALITY

nation:
Eritrea (Ertra); State of Eritrea

derivation of name:
The name *Eritrea* is the Italian form of the Greek Erythraîa, which derives from the ancient Greek name for the Red Sea.

government:
Transitional government

capital:
Asmara

language:
Tigrinya and Arabic are used for most official and commercial purposes. English is also widely spoken.

religion:
Sunni Islam and Coptic Christianity are the two predominant religions, while there are a few Roman Catholics and Protestants as well. Other religions have effectively been banned by the state.

earlier inhabitants:
Egyptians; Sabaeans; Axumites; Abbasids; Ottomans; Italians; British; Ethiopians

demographics:
The Tigrinya people form the majority at about 50 percent, while the Tigre account for 30 percent. The Saho and Afar make up about 8 percent. Other groups include the Beja, Bilen, Kunama, Nara, and Rashaida.

prominence as a regional trading power during the third century C.E. The Axumite Empire, one of Africa's earliest known civilizations, was centered in the highland region of Eritrea and part of Ethiopia and flourished from about 300 to 600 C.E. During this period Christianity arrived in Eritrea, and it has remained a strong element of Eritrean culture to the present day, although Islam also became a prominent force from the seventh century. The northern region of present-day Eritrea was part of the Ottoman Empire during the 15th and 16th centuries, while the central highlands continued to be the site of a Christian kingdom. After a period of relative stability that lasted until the second half of the 19th century, the Horn of Africa became the target of European colonialism. In 1890 Italy consolidated its hold over the northern coast of the area and formed the colony of Eritrea. The somewhat arbitrary segregation of a part of what had traditionally been the territory of Ethiopia by the Italians marked the beginning of the idea of a separate state called Eritrea (a name coined by Italian administrators from the Roman name for the Red Sea, Mare Erythraeum). The territory remained an Italian colony until World War II, when it was conquered by the British in 1941 and subsequently become a British protectorate. Following international negotiations that took place after the war,

Eritreans: nationality time line

C.E.	
third–sixth centuries	The Axumite Kingdom dominates the area of present-day Eritrea.
seventh century	Arabs introduce Islam to the coastal areas of Eritrea.
16th century	Northern Eritrea is conquered and ruled by the Ottoman Empire.
1890	Italy establishes the colony of Eritrea.
1941	Eritrea and neighboring Ethiopia are occupied by British forces during World War II. Eritrea becomes a British protectorate.
1949	Eritrea is designated as a United Nations trust territory under British administration.
1952	Eritrea becomes a federal component of Ethiopia with its own administration and parliament.
1961	The Eritrean Liberation Front (ELF) begins its military campaign for Eritrean independence.
1962	Ethiopia annexes Eritrea and formally declares it a province.
1970	Isaias Afewerki forms the Eritrean People's Liberation Front (EPLF).
1977	Military advisors from the USSR and Cuban troops help Ethiopia to reverse gains made by Eritrean rebels.
1991	EPLF captures the Eritrean capital, Asmara, and forms a government.
1993	A United Nations–sponsored referendum of the Eritrean people results in an overwhelming vote for independence. Eritrea becomes independent. Isaias Afewerki is elected president of an interim government.
1997	Democratic elections promised by Isaias Afewerki and the EPLF are postponed indefinitely.
1995–98	Eritrea and Yemen fight for control of the Hanish Islands in the Red Sea. The islands are divided between the two nations in a United Nations ruling.
1998–2000	A border dispute between Eritrea and Ethiopia escalates into war. A United Nations–brokered peace treaty establishes a border commission.
2002	The formation of new political parties in banned.
2005	Eritrea expels United States, European, and Russian peacekeeping forces from the border region with Ethiopia.
2006	Eritrea moves troops into the buffer zone along the Ethiopian border in contravention of the 2000 peace deal.
2007	A group of British officials are kidnapped in northern Eritrea and later released.
2008	United Nations peacekeeping forces along the border with Ethiopia are forced to reduce their strength after Eritrea blocks fuel supplies.

Eritrea was incorporated into Ethiopia as a nominally self-governing federate in 1952. Initially Eritrea had its own parliament and administration, but Ethiopia later dissolved the Eritrean parliament and annexed the region in 1962, sparking a 30-year-long armed struggle for Eritrean independence.

Eritrean armed resistance to Ethiopia began in 1961 and was initially led by the Eritrean Liberation Front (ELF). In 1970 a splinter group of the ELF formed, which later became known as the Eritrean People's Liberation Front (EPLF). Internal conflict between the ELF and the EPLF contributed to the chaotic situation in Eritrea throughout the 1970s, but eventually the EPLF gained the upper hand and finally defeated the ELF with the help of forces from the neighboring Tigray region of Ethiopia, where a separate independence war was in progress. The EPLF adopted a policy of national unity as part of their resistance efforts, deliberately recruiting fighters from all ethnic groups.

Ethiopian forces were finally expelled from Eritrea in 1991. A referendum of the Eritrean people, held in 1993 under United Nations supervision, resulted in a large majority voting for complete independence. Independence was declared in May 1993, but disputes over border demarcation led to another war with Ethiopia from 1998 to 2000, and tensions between the two countries remain high.

CULTURAL IDENTITY

The Eritrean coast along the Red Sea lies on one of the busiest and most ancient shipping routes in the world, and the region has been influenced by many different cultures through centuries of trade. The dominant influences, however, have been through historically close association with Ethiopia, Sudan, Arabia, and Italy. While the Italian influence is quite visible in the architecture of the bigger cities such as Asmara, much of the nation's culture is derived from the traditional lifestyles of the nation's two dominant cultural groupings. Historically, the predominantly Christian highland culture of the Tigrinya people has dominated Eritrea, and there is a long history of conflict between the Christian highlanders and the ethnically mixed but largely Muslim culture of the coastal lowlands. These are much the same lines of cultural division that exist in Ethiopia. The Tigrinya people make up about 50 percent of the population and are largely Christian. The Tigre people, who speak a closely related language, account for about 30 percent of the population but are largely Muslim. Two other ethnic groups, the Afar and Saho peoples, make up about 8 percent of the nation's population.

The establishment of the Italian colony of Eritrea in 1890 was the first time that a real distinction had been made between the people who inhabit the area and their ethnically and culturally close brethren in Ethiopia. Economic development of the colony, and particularly the building of infrastructure such as roads and railways, which were largely absent in Ethiopia, helped to strengthen the notion that Eritreans were distinct from Ethiopians (*see* Ethiopians: nationality).

Following the establishment of Eritrean independence in 1993, the EPLF, which had led the resistance struggle, formed the new government in Asmara and continued its attempts to foster national unity. This included abolishing the traditional administrative regions within Eritrea, which had been based on ethnicity, and replacing them with multiethnic regions. Border disputes with Djibouti and Ethiopia and with Yemen over control of the Hanish Islands helped to coalesce Eritrean national feeling and allowed the EPLF to retain a strong grip on power. The border war with Ethiopia, which started in 1998 and continued until 2000, claimed tens of thousands of lives on both sides. Access to sources of fresh water was a major, although undeclared, motivation for the conflict on both sides. Following the end of the border war with Ethiopia, there has been a growing dissent among minority groups within Eritrea over the continued dominance of the EPLF, which is seen as being dominated by the Tigrinya.

The transitional government, which has been headed by Isaias Afewerki since Eritrean independence in 1993, has been accused of being undemocratic and authoritarian by some international commentators and by groups within Eritrea. No political parties other than the ruling party are allowed to exist, and promised democratic reforms have been continually deferred. The news media in Eritrea is under severe restrictions, especially since 2001, when the government closed the private press, citing reasons of national security. All radio and television stations as well as all newspapers and news agencies within Eritrea are either state run or state controlled.

Eritrea is a very new nation, and its identity is primarily based on its long struggle for independence from Ethiopia. During this struggle its Christian and Muslim inhabitants achieved a degree of cohesion, but it remains to be seen

ETHIOPIANS: NATIONALITY

nation:
Ethiopia; Federal Democratic Republic of Ethiopia

derivation of name:
Ethiopia is thought to be derived from the ancient Greek name for the inhabitants of the region, "Aethiopia."

government:
Federal republic

capital:
Addis Ababa

language:
The two most widely spoken languages are Amarigna and Oromigna. Other languages include Tigrigna, Somaligna, Guaragigna, Sidamigna, and Hadiyigna. English is widely taught in schools.

religion:
About 60 percent of the population are Christian, and of these about 80 percent belong to the Ethiopian Orthodox Church. Another 30 percent of the population are Muslim, while the remainder follow traditional indigenous faiths.

earlier inhabitants:
Axumites

demographics:
The seven largest ethnic groups are the Oromo, who make up about 32 percent of the population; the Amara, who make up 30 percent; the Tigraway and Somalis, who each account for about 6 percent; the Guragie and the Sidama, each at close to 4 percent; and the Welaita with less than 3 percent.

if this will translate into long-term stability. Many of the ethnic groups within Eritrea extend across the nation's borders into Ethiopia, Sudan, and Djibouti—a situation that has the potential to generate further conflict.

The ethnic heterogeneity of Eritrean society is reflected in its education policy, which officially aims to provide basic education in all of Eritrea's mother tongues without any discrimination on the basis of gender, class, or ethnicity. Yet literacy levels remain low at about 60 percent.

Eritrean literature dates as far back as the fourth century C.E., when it was part of the wider literary tradition of Ethiopia. Much of this early literature is centered on tales of the deeds of noble families and has strong religious themes. The period of Italian occupation saw the repression of Eritrean literature, but there was some resurgence after the British took control of the territory, and during the war for independence, Eritrean history and literature was widely promoted as a means of fostering national unity. Like other aspects of its culture, Eritrean food and music have many similarities with neighboring Ethiopia and Sudan

Further Reading

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Esangui

The Esangui are a subgroup of the Fang of Equatorial Guinea. They have dominated that country politically in recent decades, primarily through the Obiang and Nguema families.

Ethiopians: nationality (people of Ethiopia)

GEOGRAPHY

Ethiopia is a large nation in East Africa. It has an area of about 435,200 square miles and is bordered by five other countries. For part of its history Ethiopia had access to the Red Sea via the annexed territory of Eritrea. Since 1993, however, when Eritrea became an independent nation, Ethiopia has been landlocked. Sudan, the country's largest neighbor, dominates Ethiopia's western border, Kenya lies to the southwest, Somalia surrounds Ethiopia on its southeast and northeast side, and the tiny nation of Djibouti fills in the space between the northern limit of Somalia and the southern end of Eritrea. Ethiopia's precise border with Somalia has been in dispute for centuries and remains unclear. Ethiopia's landscape is highly varied. One of the lowest-lying areas in Africa and one of the continent's tallest mountains both lie within its borders. The northeast corner of the country forms part of the Afar depression, which includes Lake Assal, the lowest-lying point in Africa, just across the border in Djibouti. The center of Ethiopia is dominated by a complex of highlands and valleys and includes a portion of the Great Rift Valley. This vast, geologically active fault feature runs for thousands of miles from Jordan in the north to Mozambique in the south and bisects the highlands of Ethiopia's interior. The highland plateaus on either side of the Great Rift feature significant mountain ranges that reach altitudes in excess of 14,000 feet. The peak of Mount Ras Dashen, with an altitude of over 14,800 feet, is the highest point and lies in the north.

The Great Rift Valley itself contains several bodies of water, including Lake Tana, which is Ethiopia's largest lake and the source of the Blue Nile River. The waters from this lake flow northward toward their confluence with the White Nile through canyons that are more than 4,000 feet deep in places. A number of rivers in the southwest are also important tributaries of the White Nile.

Addis Ababa, the capital, is situated neat the geographical center of the country in the foothills of the Entoto Mountains. Dire Dawa, the country's second largest city, and Dese, Harer, Jima, Nazret, and Gonder are other important population centers. Only about 18 percent of the population is estimated to live in urban areas.

INCEPTION AS A NATION

In 1974 the largely complete skeleton of one of the human race's early ancestors, *Australopithecus afarensis,* was found in the Afar depression region of Ethiopia. Named Lucy by the scientists who discovered her, she lived more than 3 million years ago. Similar finds have confirmed that this region of Africa is part of the area in which modern humans first arose more than a quarter of a million years ago. Archaeological evidence suggest that agriculture was probably practiced in the area more than 5,000 years ago, and the writings of the ancient Greeks and the Egyptians record that there was an advanced

Ethiopians: nationality time line

B.C.E.	
eighth–fifth centuries	The D'mt Kingdom flourishes in Eritrea and northern Ethiopia.
C.E.	
first century	Axumite Kingdom becomes a major power in the region.
fourth century	Coptic Christianity is introduced to Ethiopia from Egypt.
1855	Tewodros II becomes emperor of Ethiopia. His reign comes to be regarded as the foundation of modern Ethiopia.
1868	Emperor Tewodros II commits suicide after his armies are defeated by the British.
1889	Emperor Menelik II signs a friendship treaty with Italy that is regarded by the Italians as the establishment of a protectorate.
1895	Italy invades Ethiopia.
1896	Ethiopian forces defeat the Italians at the Battle of Adwa. Italy withdraws from Ethiopia but retains control of Eritrea.
1930	Haile Selassie I becomes emperor of Ethiopia, although he has ruled as de facto monarch since 1916.
1935	The second Italian invasion of Italy.
1936	The Italians capture the Ethiopian capital, Addis Ababa, and Haile Selassie leaves the country. Ethiopia, Eritrea, and Italian Somaliland are combined as the territory of Italian East Africa.
1941–42	During World War II, the British, along with Ethiopian resistance forces, liberate Ethiopia from Italian control.
1952	A United Nations ruling federates Ethiopia and Eritrea.
1962	Ethiopia annexes Eritrea.
1963	The first conference of the Organization of African Unity takes place in Ethiopia.
1972–73	Famine in the Wollo Province of Ethiopia undermines Haile Selassie's public support.
1974	Haile Selassie is deposed in a military coup led by a military council known as the Derge.
1977	Colonel Mengistu Haile Mariam becomes head of state.
1977–79	Thousands of Ethiopians are killed in the Red Terror, Mengistu's harsh repression of opposition to his regime.
1977–78	Somalia invades the Ogaden region of Ethiopia. Somali forces are eventually defeated with the aid of troops and support from Cuba and the Soviet Union.
1984–85	A devastating drought causes a famine in which more than a million Ethiopians die.
1991	Mengistu is overthrown by forces of the Ethiopian People's Revolutionary Democratic Front.
1993	Eritrea becomes independent following a referendum.
1998–2000	Ethiopia and Eritrea fight a costly war over border disputes.
2004	Ethnic violence causes thousands to leave the western district of Gambella.
2005	Violent riots take place to protest suspected fraud in parliamentary elections.
2006	Ethiopian government forces engage in fierce fighting in support of Somali government operations against Islamist rebels.
2007	Tens of thousands of Somali refugees arrive in Ethiopia.
2007	In September Ethiopia celebrates the start of a new millennium according to the calendar of the Coptic Orthodox Church.
2008	Former dictator Mengistu Haile Mariam is sentenced to death (in absentia) by Ethiopia's supreme court.

culture in Ethiopia from around the 3rd millennium B.C.E.

Ethiopia is an ancient country. It has existed as a distinct political entity for more than a thousand years and is the only nation in Africa not to have been colonized by European powers. Apart from a brief occupation by Italy between 1935 and 1942, it has always been an independent state.

Recorded history in Ethiopia begins with the influential D'mt Kingdom, which was established in northern Ethiopia in the eighth century B.C.E. and flourished until the fifth century B.C.E. This was followed by a period in which petty kingdoms vied for power until the emergence of the Axumite Kingdom in the first century C.E. The Axumite Kingdom was the precursor of an Ethiopian Empire than persisted for almost 2,000 years until the last Ethiopian emperor, Haile Selassie I, was deposed in 1974. Ethiopia became Christian in the fourth century C.E. as Coptic Christianity spread southward from Egypt but faced an ever-growing threat from the seventh century onward as Islam began to expand into North and East Africa from the Arabian Peninsula. Largely because of the impenetrable terrain of its mountainous heartland, Ethiopia was able to withstand numerous waves of invasion by Muslim peoples over the centuries and retained its own unique form of Coptic Christianity long after Egypt itself had been conquered.

The 19th century brought a period of chaos and civil war that coincided with the expansionist ambitions of European powers in East Africa. British, French, and Italian involvement in the area centered around control of the Suez Canal in Egypt and the ports that lay along the coasts of Eritrea, Djibouti, and Somalia. Ethiopia became part of the stage on which the rivalry between these powers was fought out. Emperor Tewodros II of Ethiopia died following defeat by British forces in 1868, and Eritrea was annexed by Italy in 1890. In 1896 a large Ethiopian army under Emperor Menelik II managed to defeat a mechanized Italian expeditionary force at the Battle of Adwa, effectively halting Italy's advance into East Africa.

A second invasion by Italy, this time backed by overwhelming force, came in 1935, and Ethiopia was quickly occupied. The then emperor, Haile Selassie I, was forced into exile. Within four years, however, Italy had allied itself with Germany as one of the Axis powers of World War II, bringing it into conflict with Britain and France. British forces aided by Ethiopian fighters liberated Eritrea from Italian control in 1941 and swept Italy out of Ethiopia the following year. Haile Selassie was returned to power the same year and full Ethiopian sovereignty was recognized by Britain in 1944. In 1952 the United Nations federated Eritrea, which had remained under British control since 1941, to Ethiopia, and the territory was formally incorporated into Ethiopia 10 years later.

By the early 1970s Haile Selassie's rule had become intolerably oppressive to Ethiopians, who were witnessing the formation of newly independent republics all over the continent. Attempted coups, violent separatist activity in Eritrea, and a series of droughts and famines were the precursors to a general uprising against the ancient imperial system. Haile Selassie, the last emperor of Ethiopia, was deposed and imprisoned by the army in 1974. The following year the monarchy was officially abolished and Haile Selassie died while still in custody. The modern state of the Republic of Ethiopia came into being in 1975 as 2,000 years of empire came to an end.

CULTURAL IDENTITY

The story of Ethiopia and her people began a new chapter as the era of empire passed, but it was not to prove a happy and fortunate one. In the 1930s, when faced with aggression from Italy, Ethiopia was the only African nation to have membership of the League of Nations (the predecessor of the United Nations), and Addis Ababa was a thriving city with a large international community. Within fifty years, however, Ethiopia was one of the poorest nations in the world and many of its people were on the brink of starvation.

This decline can be attributed, in part, to the ill-conceived policies of the latter part of Haile Selassie's rule, but were largely due to the catastrophic economic decisions made by the government that replaced him. The Provisional Military Administrative Council, also known as the Derge, came to power in 1975 and almost immediately adopted radical communist principles. They established a one-party state and ruled with a complete lack of tolerance for dissenting voices under the leadership of Mengistu Haile Mariam. Terror tactics were widely used to suppress opposition to the regime.

Groups opposed to Mengistu organized violent action against the government, which prompted the Derge to respond with a campaign that became known as the Red Terror. Mengistu armed large numbers of supposedly

loyal civilians to help put down the rebellions, a tactic that resulted in ever-escalating violence as local feuds and disputes became enmeshed in the wider political issues. More than a million Ethiopians are thought to have died between 1975 and 1978 as a direct result of the Red Terror.

As the government wrestled with these internal rebellions, the Eritreans and Somalis saw an opportunity to further their own ambitions. An Eritrean separatist movement had begun to take shape almost as soon as Ethiopia had annexed the territory in the early 1960s. Armed groups took ever more bold action against Ethiopian government forces in the mid-1970s, and in 1977, in concert with Somali forces who seized the Ogaden region of southeast Ethiopia, they launched a full-scale attack to drive them out of Eritrea. Massive military support from the Soviet Union and Cuba allowed Ethiopia to drive the Somalis back and to withstand the Eritrean push, but it became clear that the Ethiopian government could no longer operate effectively in Eritrea.

The 1980s brought two devastating droughts in the Horn of Africa that resulted in the deaths of millions of Ethiopians. The first, from 1982 to 1984, was widely reported in the West and attracted an unprecedented level of international aid. The Ethiopian government was accused of distributing the aid in a way that penalized those living in areas where rebel support was strong and of using the investment to further its policies of agricultural collectivism. A second famine struck in 1987–88, further weakening the country and adding to the Derge's unpopularity. By this time Soviet military support had been withdrawn and Eritrean rebels had succeeded in taking control of much of Eritrea. The pressure from internal rebel groups and the continued advance of the Eritreans finally toppled Mengistu's regime in 1991. Mengistu himself went into exile and his government stepped down in favor of the Ethiopian People's Revolutionary Democratic Front (EPRDF). Eritrea secured its independence in a referendum two years later. In 1998 war returned to Ethiopia when disputes over the poorly demarcated border agreed with Eritrea in 1993 developed into armed conflicts. Sporadic heavy fighting continued until a United Nations–brokered peace deal took effect in 2000. The border remains a source of tension.

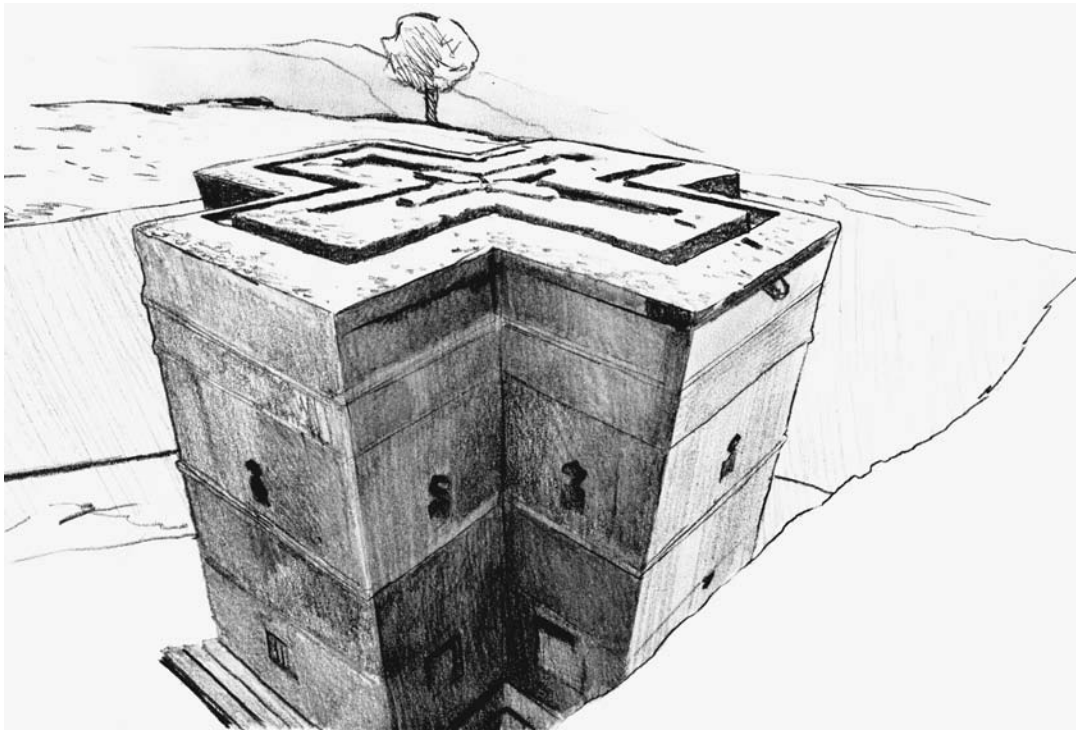
A new constitution in 1994 effectively reorganized Ethiopia into a federation of 11 ethnically determined provinces. Although this was intended to minimize the potential for ethnic discord by giving each major group a degree of control over its own heartland, a lack of ethnic diversity in the federal government led to

Haile Selassie: Last Emperor of Ethiopia

The man who became the last of Ethiopia's emperors was born in 1892, the son of the governor of Harar Province. Before he became emperor he was known as Ras Tafari Makonnen and served as governor of Sidama and Harar provinces. In 1916 Tafari Makonnen became regent of Ethiopia after Empress Zewditu was crowned. Because Ethiopian tradition did not recognize the absolute authority of a female ruler, Tafari Makonnen, the next in line to the throne, became the effective ruler of the country and was given the title *ras,* meaning "duke." He was keen to modernize Ethiopia and took a great interest in foreign affairs. In 1923 he was instrumental in Ethiopia becoming a member of the League of Nations (the predecessor of the United Nations). It was the only African nation to be represented in that organization. The following year Ras Tafari Makonnen undertook an extended tour of Europe during which he visited and studied schools, hospitals, and factories. At home he undertook a program of modernization inspired by what he had seen in Europe. A group of politicians who also believed in modernization and reform supported the regent even though the Empress Zewditu and her advisors were against the program.

When the Empress Zewditu died suddenly in 1930, Ras Tafari Makonnen was crowned emperor. On ascending the throne he took the title Haile Selassie I, meaning "Power of the Holy Trinity." One of Haile Selassie's first acts was to introduce Ethiopia's first written constitution. Coming into force in 1931, it provided for a bicameral legislature and allowed non-noble Ethiopians to take part in the political process for the first time in history. In 1935 the invasion of Ethiopia by Italian forces under the direction of the fascist dictator Benito Mussolini forced Haile Selassie into exile. He traveled to Geneva in Switzerland to ask the General Assembly of the League of Nations for help, thereby becoming the only head of state to address the league. His appearance made him famous throughout the world, and he was seen as a symbol of the struggle against fascism. Little help was offered by the league, however, and the emperor was forced to remain in exile in England until 1941, when British forces forced the Italians out of Ethiopia as part of the East African campaign during World War II.

In the years after World War II Haile Selassie made great efforts to further modernize Ethiopia and democratize the nation. Many of these changes were strongly resisted by the aristocracy, and Selassie himself never considered giving up his own position as supreme ruler in the interests of modernization. Little progress was made as a result, although Selassie himself became internationally well known and respected through his frequent trips abroad. Opposition to his regime grew throughout the 1960s and 1970s, particularly among young Ethiopians who had been educated abroad and introduced to Marxist concepts. A serious drought in 1972 and 1973 in the Wollo province of northeastern Ethiopia caused a famine in which as many as 200,000 people died. The government tried to prevent news of the disaster from becoming widely known, but British journalists uncovered the story and revealed a catalog of mismanagement and corruption on the part of the central authorities. Although Selassie had long enjoyed great personal popularity with the Ethiopian people, news of the Wollo famine finally overshadowed this. Ethiopia was also suffering a serious economic downturn at the time, and in September 1974 a military committee deposed Haile Selassie. He died of unknown causes one year later while still under arrest.



The 13th-century Church of Saint George in Lalibela, Ethiopia

continuing tensions. The Amhara and Tigrean ethnic groups, although a minority of the population, have traditionally been dominant in Ethiopia, and this remains true today. The more numerous Oromo make up much of the population of the south of the country and were consistently repressed by the Amhara-Tigrean rulers over the centuries. The Oromo and other, smaller, ethnic groups are poorly represented among the political elite.

Ethiopia's long history has a central place in its people's strong sense of national identity. The central myths of Ethiopian identity can be traced back to the 13th century C.E., when the emperor Yekunno Amlak came to the throne claiming to have restored the ancient Solomonic dynasty. The *Kebra Nagast* ("Glory of the Kings"), the national epic of the Ethiopians, is thought to have been compiled in its present form under his reign. It tells a version of the story of Solomon, an ancient king of the Jewish people, and his meeting with the Queen of Sheba, a powerful ruler from Ethiopia. In the Ethiopian version of the story Solomon and Sheba have a son who returns to Ethiopia and founds the Solomonic dynasty. The epilogue of the "Glory of the Kings" recounts how Christianity later came to the kingdom and was accepted by the emperors. Both the church and the monarchy encouraged national pride through the use of these stories, suggesting as they do a heritage that directly connects the people of Ethiopia with the ancient people of the Hebrew Bible and their emperors with the wisest of the kings of the ancient Israelites.

Religious diversity has been tolerated in Ethiopia for centuries. Large Jewish, Christian, and Muslim communities have coexisted within the Ethiopian empire with relatively little conflict until modern times. The Ethiopian Orthodox Church is the only surviving precolonial Christian church in sub-Saharan Africa and has been in existence since the 4th century. Traditionally, the first Ethiopian emperor to become a Christian did so in 333, the same year as the Roman emperor Constantine. Because of the expansion of Islam into Africa from the seventh century, the Ethiopian Orthodox Church became almost completely cut off from other Christian churches in the Middle East and Europe. In the intervening centuries its practices and doctrines have diverged significantly from those of other Christian communities. Islam also had an early presence in Ethiopia; at least one of the companions of the prophet Muhammad is recorded as being an Ethiopian. A significant Jewish community, known as the Beta Israel, was also present in northwest Ethiopia from a very early date, although many of these have now emigrated to Israel.

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Ewe

The Ewe live in lands mostly along the southern end of the border between Ghana and Togo. The Ewe are closely related to the Fon. There are four main groups: the Ewe "proper," who live in Ghana and southwest Togo; the Anlo Ewe, who live in Ghana west of the River Volta; the Watyi, who live in southeast Togo; and the Mina, a small group living on the Togo coast. A few Ewe also live in Benin.

ORIGINS

According to Ewe oral history, the Ewe migrated to their present lands from what is now Benin and Nigeria in the mid-1600s C.E.

LANGUAGE

The Ewe people speak the Ewe language, which has several dialects. The Anlo Ewe dialect has become the main literary language of the Ewe. The Ewe language is the most widely spoken of a cluster known as the Gbe languages, which includes the language of the Fon people. The Gbe language cluster is part of the wider Kwa group of languages.

HISTORY

For many years, the coastal Ewe traded with Europeans, at first selling war captives as slaves and, when the slave trade ended, selling raw materials such as copra (the dried "meat" of coconuts) and palm oil.

In the late 1800s, the western Ewe came under British colonial rule in what was then called the Gold Coast, while the Germans ruled the eastern Ewe in German Togoland. After World War I, Togoland became a joint British and French protectorate (colony). When the Gold Coast was about to become independent as Ghana in the 1950s, some Ewe in Togoland voted to join Ghana. The rest are now in independent Togo (*see* Ghanians: nationality; Togolese: nationality).

CULTURE

The Ewe are mainly farmers, growing food crops for their own needs, such as cassava, sorghum, corn, millet, yams, and pulses, and cash crops such as onions, shallots, palm oil, and cacao (cocoa-beans). They keep cattle, sheep, and goats. On the coast fishermen can make large catches, especially of anchovies. The Ewe fish from canoes or from the shore, using large nets that require as many as 50 men to haul them in. People also catch fish in the rivers and lagoons that dot the coast.

Spinning thread and strip-weaving blue and white cloth are ancient crafts among the Ewe. Strips only a few inches wide are woven and then sewn together to make wider fabrics. It is still partly a cottage industry (a small-scale business operated from workers' homes), but in the towns there are now many small textile factories. Blue was for a long time the only dye easily made fast, but since other colors have become available, the Ewe have incorporated them into their designs.

Along with their Fon counterparts, Ewe women have a virtual monopoly over the trading economies of the coastal ports and markets. Acting as both wholesalers and retailers, they buy and sell a wide variety of items from imported cloth to foodstuffs or trade beads.

Government and Society

Ewe society is organized around lineages, or extended families. Members of the same lineage

EWE

location:
Ghana; Togo; Benin

time period:
17th century C.E. to present

ancestry:
Kwa

language:
Kwa group (Niger-Congo)

Ewe time line

C.E.	
ca. 1650	Ewe migrate westward from present-day Nigeria and Benin.
1784	Ewe at war with the Danes settled in forts on coast
1874	British establish Gold Coast.
1884	German Togoland colony established.
1914–18	World War I. Ewe caught up in fighting between British and Germans.
1954	Togoland Congress founded with the aim of reunifying Ewe land and people.
1957	Ghana becomes independent.
1960	Togo becomes independent.

See also Ghanians: nationality; Togolese: nationality

share a common ancestor traced from father to son, usually a grandfather of up to eight generations ago. The head of the lineage is the oldest male. Traditionally, the lineage's ancestral land was considered a gift to unborn descendants and could never be sold. In a system where the lineage group provided for all the needs and welfare of its members, selling land was not wise. The growth of a cash economy, however, and the resulting increased production of cash crops have changed this. In many areas land is now bought and sold and people depend less on their lineage groups for their livelihoods.

Lineages are important politically as well as socially. In the past, the head of the founding lineage of a village was considered the leader, or *dufia*. He had an advisory council of village elders—both male and female—to help him make decisions. In turn, a council of *dufias* would advise the overall leader of a whole region, or *duko o,* of which they were 10. These *duko o* were politically independent but culturally united.

The imposition of colonial rule disrupted the political organization of Ewe society. Leaders who had resisted the colonialists were replaced. These new leaders often had their own interests at heart and not those of the group. Furthermore, the Ewe no longer had the right to oust rulers who abused their positions, as they had in the past.

Lineage heads still function politically, but many of their roles are now performed by the government. For example, the *duko o* head of the Anlo Ewe, the *a oamefia,* is the final judge of cases involving customary law. Criminal matters, however, are dealt with by the modern state judiciary.

Religion

Today, nearly half of the Ewe people are Christians. The Ewe religion is still widely practiced, at times in conjunction with Christianity. In fact, new traditions have developed that incorporate the two religions. For example, on the death of a lineage member one soul (the "life-soul") is considered to return to God for judgment. The person's "personality-soul," however, returns to the ancestral lineage in Tisiefa (the "Other World").

Music

Drumming is at the heart of Ewe festivals. The Ewe call all performances "drums," and their repertory includes dancing, drama, composing and performing poetry, sculpting, and singing. One of the oldest Ewe drums is called *kpegisu* and was probably originally a war drum. A typical performance starts with a new song. The composer holds a *havalu,* a session in which he teaches the new song to his fellow drummers. The *havalu* is followed by a general singing practice for everybody, known as *hakpa*. A feature of some gatherings is a *halo,* an exchange of insulting songs between villages.

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F

Falasha

The Falasha are mainly situated around the town of Gonder in the Ethiopian Highlands, which surround Lake Tana. They are not the only people in the area and live scattered among many other ethnic groups in the Tigre and Gonder administrative regions. Today about half of the Falasha live in Israel.

The word *Falasha* is probably derived from an ancient Ethiopian word that means "exiles" or "strangers." The Falasha, who are Jewish, refer to themselves as "Beta Israel" ("House of Israel"). Although this community is known by the name of Falasha in international literature, without any derogatory intent, the Falasha themselves consider it an insulting name.

ORIGIN

The Falasha themselves trace their ancestry to the Jewish bodyguard of Menelik I—the son of King Solomon and the Queen of Sheba—who, legend has it, founded the Ethiopian Solomonic dynasty. Indeed, Greek records mention Jews in Ethiopia as early as 200 B.C.E., and by the 300s C.E. Judaism was widespread in the area. Other theories suggest that Egyptian or Palestinian Jews escaping religious purges over 2,000 years ago spread Judaism to the area; that Jewish traders in the Red Sea converted Agaw people along the Ethiopian coast to Judaism; or even that the Falasha are the lost Old Testament tribe of Dan.

LANGUAGE

In the past, the Falasha spoke dialects of Agaw, which belongs to the Cushitic language group. Since the 1800s, however, the Falasha have adopted the languages of the people they live among and are now more likely to speak Tigrinya in the Tigre region or the national Ethiopian language of Amharic elsewhere. Furthermore, since the 1950s, Hebrew has been taught in Falasha schools.

HISTORY

The Falasha were often influential in Ethiopia and had long periods of independence and power. Around 960, led by Queen Judith (or Esther), the Falasha rebelled against the Axumite Kingdom. Under the following Zagwe dynasty, they enjoyed great influence. Under the subsequent Christian Ethiopian Empire established in the 13th century, however, they were frequently persecuted. In the 16th century, Emperor Sarsa Dengal (r. 1563–97) waged a terrible war on the Falasha. His successor, Emperor Susneyos, broke their resistance in a massacre in 1616. Since then, the Falasha, who once numbered hundreds of thousands, have declined through persecution, conversion to Christianity, and emigration to a few thousand.

In the 19th century, European missionaries representing themselves as "white Falasha," in an attempt to convert the Falasha to Christianity, told them that the promised Messiah had already lived in Jerusalem. In 1862, many Falasha

FALASHA

location:
Ethiopia; Israel

time period:
Ca. first millennium B.C.E. to present

ancestry:
Unknown

language:
Semitic (Afro-Asiatic)

A Falasha woman constructing a clay pot

set out to walk to Israel to see for themselves. Decimated by disease and starvation, many died before the trek was abandoned at Axum.

Falasha time line

B.C.E.	
200	Greek records mention Jews in Ethiopia.
C.E.	
100	Judaized peoples in Axumite Kingdom
300s	Falasha communities established in Gonder and Simien Mountains.
ca. 960	Falasha rebel against Axumite Kingdom.
ca. 1450	Falasha lands annexed by Ethiopian Empire.
1500s	Falasha attempt to reassert independence.
1616	Falasha massacred by Ethiopians.
1790s	Existence of Falasha first known in West
1862	Aborted trek to Israel
1984–85	Seven thousand refugee Falasha airlifted to Israel from Sudan.
1991	Israel takes control of Addis Ababa airport to fly 14,000 Falasha out to escape civil war.
1996	Falasha demonstrate against discrimination in Israel.
1999	A report indicates that about 75 percent of Falasha living in Israel are not able to read or write Hebrew.
2006	Israel restricts future immigration of Falasha.

After years of debate, Israel declared that the Falasha had a right to Israeli citizenship in 1975. As the Ethiopian civil war took hold, the Falasha were among the many thousands of refugees who fled to camps in neighboring Sudan. From here, around 6,000 were able migrate to the safety of Israel from 1979 to 1984. As the war worsened, a secret evacuation called "Operation Moses" took place. Between 1984 and 1985 over 7,000 Falasha were airlifted to Israel from Sudan. In 1991, Israel took control of Addis Ababa airport to allow a further 14,000 Falasha to escape the civil war. Despite the great welcome they initially received, integration has been slow. In 1996, African Jews in Israel were demonstrating on the streets, protesting against being treated as second-class citizens and further immigration has since been halted.

CULTURE

Like their non-Jewish neighbors, most Falasha are farmers and herders. Their staple foods are dairy produce, millet, and fruit. The famine of the 1980s and recent droughts (water shortages caused by periods of inadequate rainfall) have affected all farming communities in Ethiopia. The loss of many younger people to Israel has also left some communities without enough able workers. These factors have reduced many Falasha to poverty. During the period of socialism in Ethiopia (1974–91), the Marxist government adopted policies of villagization and reorganized many rural communities into collectives or relocated them elsewhere, sometimes with disastrous results, though some previously landless Falasha benefited.

Government and Societ

As in many Jewish communities, Falasha societies are organized around their religion. Each large village or group of small ones has a *kess* to lead the community; a *cahen* (plural *cahenet*) who conducts all the religious affairs of a community and instructs in the Torah (the first five books of the Old Testament); and a *bebtara* who helps the *cahen* by assisting with prayer services. The *cahenet* are provided for by the community and they are basically its leaders. Each family has its own *cahen* to give advice on religious matters. Disputes are settled by the village elders, who are led by the *cahenet*.

Dwellings and Architecture

Falasha houses are circular with stone, mud, or timber walls, and thatched roofs. The people

live in their own villages, often nearby a river or spring—which in addition to normal uses provides for religious rituals—and usually set apart from nearby Christian settlements.

Religion

The great majority of Falasha are Jewish. They differ from other Jewish communities in that, until relatively recently, they were cut off from developments in Judaism elsewhere and did not know of the Talmud—a collection of writings and instructions on the Jewish way of life based on oral teachings from the time of Moses (*see also* Jews). Instead, their faith is based largely on the Orit (the Falasha name for the Torah). In many ways, however, the Falasha's form of Judaism is still very similar to that practiced elsewhere: They have equivalents of rabbis (Jewish religious leaders) called *kess*; the Sabbath (holy day of rest) is observed; boys undergo circumcision; all the festivals mentioned in the Orit are celebrated; and they adhere to the dietary laws as set out in the Orit.

Certain festivals are unique to the Falasha, such as Sigd, which celebrates the return of the exiles from Babylonia, and there are many fast days followed only by the *cahenet*. Other unique features include ritual immersion in water for purity and animal sacrifices on special occasions such as Passover, which commemorates the deliverance of ancient Hebrews from slavery in Egypt. Animal sacrifices are becoming less common, though. Contact with other Jewish peoples has brought changes to the Falasha faith. Hebrew is increasingly used and many *mesgid* (houses of worship) now display the Star of David.

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Fali

The Fali are a small ethnic group living in the mountainous regions of northern Cameroon. They are sometimes referred to as the Kirdi (meaning pagans) by their Muslim neighbors, the Fulani. The Fali language belongs to the Chad-Adamawa group, but many Fali also speak the Fulani language, Fulfulde.

The Fali religion involves belief in a creator god, Faw, and the reverence of ancestors, who are approached with prayers and offerings to intercede with Faw on behalf of their living descendants. There is also a mother goddess—Ona, the Earth—and several supernatural beings such as genies, sacred crocodiles, and the black snake, master of darkness. Although increasing numbers of Fali are converting to Islam, though they do not necessarily see holding both sets of beliefs as contradictory.

Fang

The Fang live in an area that straddles southern Cameroon, Equatorial Guinea, and northwest Gabon. The largest single group of Fang live in Río Muni, mainland Equatorial Guinea, where they form over 80 percent of the population. Within this province, the Ntumu Fang live north of the Mbini River and the Okak Fang live south of the Mbini.

FANG

location:
Cameroon; Equatorial Guinea; Gabon

time period:
18th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

ORIGINS

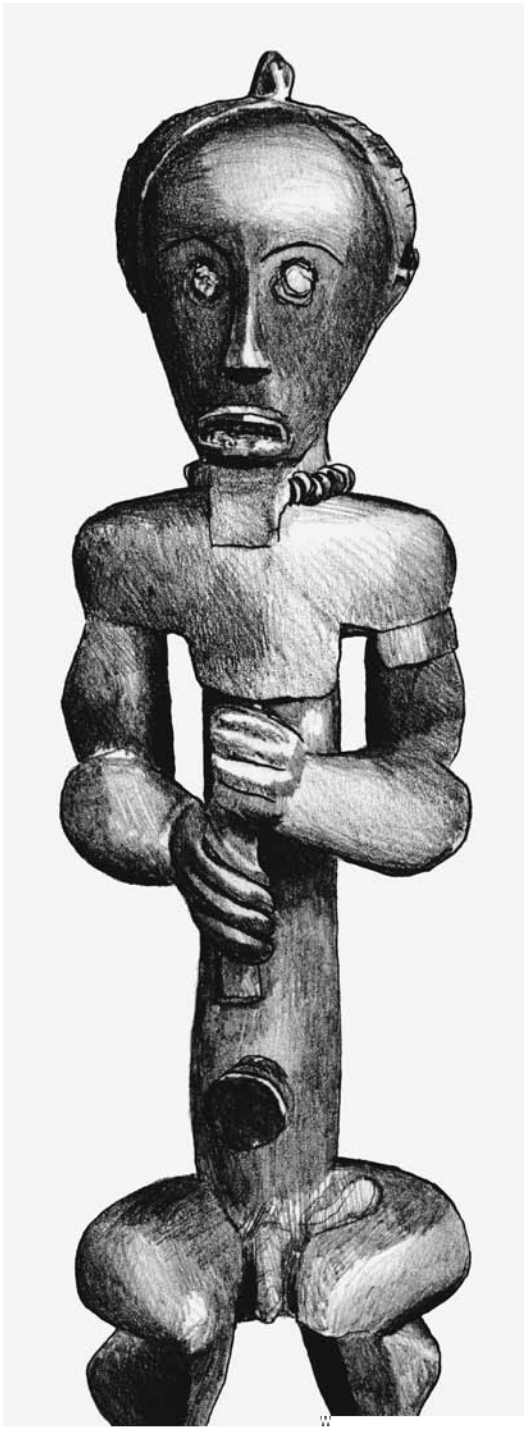
In the early 19th century C.E., the Fang gradually migrated southward from the Sanaga River area of central Cameroon to their present location in the north.

LANGUAGE

The Fang language is also called Fang. Many Fang also speak Spanish (in Río Muni) or French (in Cameroon and Gabon). Some of the Fang who live on Bioko Island, Equatorial Guinea, speak other local languages as well.

HISTORY

The Fang were mostly farmers, hunters, and warriors until the arrival of European colonial powers. The French first established trading posts and forts on the Gabonese coast in the early 1800s, and Gabon became part of French Equatorial Africa in 1910. The Fang in what is now Equatorial Guinea came under the control of Spanish colonizers in the late 18th century, and the Germans established the protectorate (colony) of Kamerun, which is now Cameroon, in 1884. Although railways, roads, bridges, and hospitals were built, German rule was characterized by harshness, forced labor, and military excesses. During World War I, Britain and France divided Cameroon between them, and in 1920, much of the Fang's territory there became



A Fang sculpture designed to act as a reliquary guardian

part of the French-controlled territory of Cameroun. The French increased the cultivation of cash crops such as cocoa, palm oil, and timber. This was often achieved at the expense of Africans, including the Fang, who had to seek work on European-owned plantations in order to pay the high taxes or were literally forced to work as conscripts. Gabon became independent in 1960, Equatorial Guinea in 1968, and the British and French Cameroons were reunited when Cameroon became independent in 1961.

The first president of independent Equatorial Guinea was Francisco Macías Nguema, a mainland Fang from the Esangui clan. Until his deposition by a military coup in 1979—led by his nephew Obiang Nguema—Macías headed a reign of terror. A large proportion of the population fled the country during this era, many of them skilled and educated, and the economy was devastated. After the imposition of military rule, positions of power were still dominated by the Esangui clan. Multiparty elections were held in 1993 but were boycotted by most opposition parties in protest against the unfair conditions of entry imposed on candidates—a deposit of 30 million CFA francs was required, and exiles were excluded by a ban on people who had not been a resident in the country for 10 years. Obiang Nguema's regime is dogged by reports of human rights abuses, and he has been accused of approving the arrest and torture of his political opponents.

CULTURE

The majority of the Fang live in rural areas. The environment is dense tropical rainforest—hot, very humid, and with heavy rainfall. Historically, each Fang village cleared land for cultivation and lived by hunting and subsistence farming. By planting crops that ripened at different periods of the year, the Fang made sure that they never went hungry. In the more remote areas of the rainforest—and the Fang are widely dispersed—this lifestyle has at least partly persisted, but for many Fang today the pattern of life has changed radically.

Large areas of forest have been cleared for timber or for cultivating cash crops, particularly cocoa beans and coffee. In the 1940s Río Muni, the Spanish encouraged the small-scale cultivation of coffee, but production was devastated during Macías's reign and has only just begun to recover. Livestock raising, always difficult because of the prevalence of the disease-bearing tsetse fly, also suffered during this period and almost disappeared. Recent investment in Equatorial Guinea, however, has encouraged poultry raising, and the Río Muni Fang are now well supplied with chicken and eggs. In the 1980s, tsetse-resistant cattle from

Gambia, Senegal, and the Democratic Republic of the Congo were introduced to Gabon.

The way of life for those Fang living in modern environments, for example, in the towns and cities of Equatorial Guinea and along the coasts of Cameroon and Gabon, is similar to that of urban dwellers elsewhere. In the later half of the 20th century many Fang moved from Río Muni to work in Bioko, the administrative center of Equatorial Guinea. On this island they have joined the civil service and the armed forces in large numbers and now dominate these professions.

Government and Societ

Until the widespread adoption of Christianity and the introduction of monogamy, the Fang family consisted of a man, his wife or wives, and their children. This extended family constituted the village. Outside the village and family some Fang are organized into clans; as a form of political organization clans have largely been overtaken by the political systems of the countries in which the Fang live. Nevertheless, certain clans (such as the Esangui clan in Equatorial Guinea) are still politically important.

In the past, boys were circumcised at elaborate ceremonies; they are still circumcised today, but the operation is usually carried out at the nearest clinic.

A man was expected to marry outside his village. He had to give the bridewealth, known as a *nubsa,* to his new wife's family. This became due on the birth of the first child of the marriage. If the wife failed to produce children, she was divorced. Despite Christian insistence on monogamy, a man can still have more than one wife if he can afford it.

Religion

The majority of Fang are Christians. Aspects of the Fang religion still survive, however, often alongside Christianity. Although the Fang believed in one supreme god, Mebere, on a day-to-day basis they were in greater contact with their immediate ancestors through a practice known as *bieri*. Skulls or relics of male ancestors were kept in bark containers topped with protective wooden statues (reliquary figures). The oldest living male looked after the whole structure. Thousands of the beautiful statues were destroyed by Christian missionaries who mistakenly saw them as idols worshiped by the Fang. The few that survived or were sold to Europeans have become famous in Western art circles for their beauty. Although modern *bieri* carvings are produced—largely for tourists—they generally do not reach the high standards set in the past.

Since the early 1900s, a politico-religious movement called *b iti* has replaced *bieri* as the main religious force. *B iti* combines aspects of both Christianity and *bieri*. Originally banned by colonial authorities for its strong nationalist, Africanist influence, *b iti* flourished nonetheless. Practitioners meet every week in some localities and enact birth and creation, death and destruction, in dance and song. The aim of the ritual is to encourage "one-heartedness." Singers perform epic songs, or *mvet*, often lasting for several hours. The singers may be accompanied by performers on an instrument also called a *mvet*—a stringed instrument that is a cross between a zither and a harp—and bells.

Fang time line

C.E.	
ca. 1000	Fang in Sanaga River area
ca. 1473	Portuguese reach Fernando Pó (present-day Bioko Island).
1778	Spanish colonize Fernando Pó.
1800s	Fang migrate southward into present location. French arrive on Gabonese coast.
1884	German Kamerun formed.
1920	Fang in Kamerun handed over to French Cameroun colony.
1960	Gabon and French Cameroun achieve independence.
1961	British Cameroun independent: south as part of Cameroon
1968	Equatorial Guinea independent

See also EQUATORIAL GUINEANS: NATIONALITY

Fante

Numbering roughly 2 million, the Fante are one of the larger ethnic groups in Ghana. They are an AKAN people closely related to the much larger Akan group, the ASANTE. The Fante, like other Akan peoples, have largely been Christian since the 19th century.

The Fante inhabit a small region of south-central Ghana the southern border of which is formed by the coastline. The coast was once was part of the famed Gold Coast—a region that grew rich from trading in gold, and later slaves. Gold was traded long before contact with the Europeans, but the several Fante states, based as they were near the coast, grew particularly wealthy from trading with Europeans before they were eclipsed by the much larger Asante

FON

location:
Benin

time period:
17th century C.E. to present

ancestry:
Kwa

language:
Kwa group (Niger-Congo)

Empire. The Fante were conquered by the Asante by 1816. By the late 19th century, Asante power was weakening, and the Fante launched a joint, but unsuccessful, offensive against the Asante with the British in 1863.

Fernandinos

The Fernandinos are the descendants of African settlers brought to the island of Bioko by the Spanish and British. Bioko is now part of Equatorial Guinea.

The island was formerly known as Fernando Pó, the name used by its Spanish colonizers. Conveniently situated off the coast of west-central Africa, Bioko was an important staging post in the trade of slaves from West and Central Africa to the Americas. In 1778, the island became a Spanish colony, and the Spanish settlers established plantations growing crops such as cocoa for export. The Bubis—the local African population and the original inhabitants of Bioko—refused to cooperate with the Spanish planters, so Spain imported workers from Liberia, Nigeria, and Sierra Leone. Later, these long-settled immigrants were joined by slaves freed by British antislavery patrols. The British leased the island from Spain in the 19th century. The present-day Fernandino population, which numbers only a few thousand, is descended from these different incoming groups.

The Fernandinos became an economically and politically important elite in independent Equatorial Guinea, but like others they suffered greatly during the reign of the brutal dictator Macias Nguema, who originated from the mainland of Equatorial Guinea.

Fingo

See Mfengu.

Fipa

The Fipa people live on the high plateau between Lake Rukwa and Lake Tanganyika in east Tanzania. The name Fipa actually means "people of the escarpment" and was originally used by 19th-century C.E. traders to refer to the inhabitants of modern Ufipa (the country of the Fipa). The Fipa language, which is also called Fipa, is a Bantu language closely related to that of the Bemba of northern Zambia.

Historically the Fipa were divided into two states—Nkansi and Lyangalile—with related ruling dynasties known as a Twa. History portrays the Fipa states as being wealthy and peaceful societies. Many of the powerful political positions in the Fipa states were open to anybody irrespective of social position as long as the person was capable. Only the king and a few other symbolic roles were handed down through particular families.

Fon

The Fon live in the Republic of Benin, the former Kingdom of Dahomey. Culturally, especially in terms of religion, the Fon have much in common with the neighboring Ewe people of Togo and Ghana.

ORIGINS

The original inhabitants of what was to become the Fon Kingdom of Dahomey lived in small and scattered groups, with no overall loyalty to a king. Nominally subjects of the Yoruba, the people of individual villages and towns jealously guarded their own independence but whenever possible sought to extend their influence over weaker neighbors. Up to the beginning of the 17th century C.E., the states that were emerging were all small, though some were beginning to gain greater significance.

The foundations of the Fon kingdom were laid in the early 17th century, when a group of warriors from Allada gradually gained control of much of the interior as far north as where present-day Abomey is located. At Abomey, the first ruler of the new Fon kingdom built his palace on the grave of the local king he defeated, establishing a tradition followed by future kings. The charismatic King Agaja, remembered as a great statesman, reigned from 1708 to 1732 and greatly extended the kingdom.

LANGUAGE

The various Fon dialects belong to the Kwa language group of the Niger-Kordofanian family.

HISTORY

At its peak the Fon Kingdom of Dahomey had a population of only a quarter of a million people. The concentration of people and the relatively short distances between the main centers of population, however, helped to permit highly centralized rule. Ruled by a strong king and administered by officials in an efficient bureaucracy, the Fon created one of West Africa's most powerful nations, successfully resisting European control until the end of the 19th century.

The Kingdom of Dahomey was one of Africa's few states to maintain an army, which

A Fon bronze sculpture of a farmer working in the fields

increased from about 3,000 soldiers in the early 18th century to 12,000 in the mid-19th century. It included up to 2,500 ferocious female warriors—women dedicated to the personal protection of the king. Arms obtained from European traders enabled the Fon to extend their territories. Controlling the coast allowed the Fon to have greater control over the profitable slave trade and protect their own people from capture and sale. Fon ports along what was known as the Slave Coast became important points on the so-called triangular trading route that linked Europe with Africa and the Americas. In the late 18th century, for example, the port of Ouidah was recorded as receiving between 40 and 50 Dutch, English, French, and Portuguese ships each year that imported arms and other goods and exported slaves.

After the end of the slave trade in the early 19th century, palm oil became Dahomey's key export. Falling oil prices weakened Dahomey's economy, however, and the French, who had greater military might, seized control of the coast by 1889. In despair the king, Glele, committed suicide and was succeeded by his son Behanzin. Despite the fierce resistance of King Behanzin and his armies, Dahomey was conquered in 1892, and the French then began employing local chiefs to help administer their new territory.

Dahomey became independent in 1960, and in 1975 it changed its name to the Republic of Benin, marking the end of its association with France (*see* Beninese: nationality).

CULTURE

Historically, the Fon had a wide range of crops, many of which were introduced from the Americas and Asia. Intensive farming remains the primary way of life among the Fon, but cash crops such as palm oil (used for cooking and frying) and cocoa are also grown today. Chickens, sheep, goats, pigs, and cattle are also kept.

Government and Societ♠

The Fon social structure is based on the clan, members of whom are related through their male ancestors and live together in the clan's own compounds within a larger town or village. The children of a marriage are usually considered to "belong" to the father's family and clan. In some cases, however, the children are considered part of their mother's family. This often happens when a man marries a woman without paying her family bridewealth, a payment to seal the alliance.

In the past, absolute power was invested in the king, but administration was extremely complex. It was organized on strict military lines, often for clear military purposes. For example, agriculture was carefully regulated to control how much grain and other crops would be produced each year and to reserve portions for the army. The king was treated with great awe, and those approaching him had to lie on the ground and throw dust on themselves as an acceptance of their lowly status. The king would choose one of his sons as heir, with the

Fon time line

C.E.
1625 Fon kingdom founded at Abomey.
1708–32 King Agaja's reign sees Fon expansion to create Dahomey.
1728–29 Oyo invades Dahomey and exacts tribute.
1729 Dahomey capital is transferred to Allada.
1818–58 Under King Ghezo, Dahomey begins to free itself from Oyo.
1858–89 Under King Glele, Dahomey is fully independent again.
1883 French take Porto-Novo.
1889 King Behanzin tries to drive French out of Dahomey.
1892 French conquest of Dahomey
1960 Dahomey wins independence.
1975 Dahomey renamed Benin.
1996 January 10 designated a national holiday in honor of Fon religion.

See also Beninese: nationality

FULANI

location:
West Africa

time period:
700 C.E. to present

ancestry:
Unknown

language:
West-Atlantic (Niger-Congo)

rest of the royal family kept powerless to reduce chances of a coup.

Local chiefs achieved their positions through acts of courage rather than by birth, while the king always appointed commoners as ministers. There was a strict hierarchy of male ministers, all with clearly defined functions, and each had a female equivalent who officially took precedence over him just as, technically, the king was outranked by the queen mother.

Dwellings and Architecture

Traditional housing compounds are wattle-and-daub structures (made of interwoven twigs plastered with mud), with houses arranged around a courtyard with altars to gods.

Religion

Most follow the Fon religion, which closely resembles the EWE religion, though some Fon (especially along the coast) have adopted Christianity. The Fon creator god Mawa is usually seen as female but has both male and female traits. Mawa causes coolness at night and is associated with the moon, peace, fertility, gentleness, and rain. She gave birth to a son, Lisa, the sun god who causes the day and its heat and represents strength and endurance. Mawa and Lisa are generally seen as the rulers of all the other gods, who represent earth, sky, thunder, and knowledge, for example. The Fon call their gods *vodun* (singular *vodu*).

Foto

The Foto belong to the BAMILEKE kingdom, or chiefdom, of the same name. The Bamileke are large ethnic group of West Africa.

Fra *See* FRA-FRA.

Fra-Fra (Fra)

The Fra-Fra are one of the many groups that make up the MOLE-DAGBANE cluster of peoples. The Fra-Fra live in northeastern Ghana.

French

There are tens of thousands of ethnically French people living in Africa today. The vast majority live in former colonial regions of West and North Africa.

Fula *See* FULANI.

Fulani (Fula; Peul)

The Fulani are one of the largest ethnic groups in West Africa and are often described as the world's most numerous nomadic people, although many of them lead settled lived and have done so for centuries. The Fulani are generally regarded as a single ethnic group, although they are made up of a large number of diverse peoples who were welded together into a single culture through the military conquests of the original Fulani.

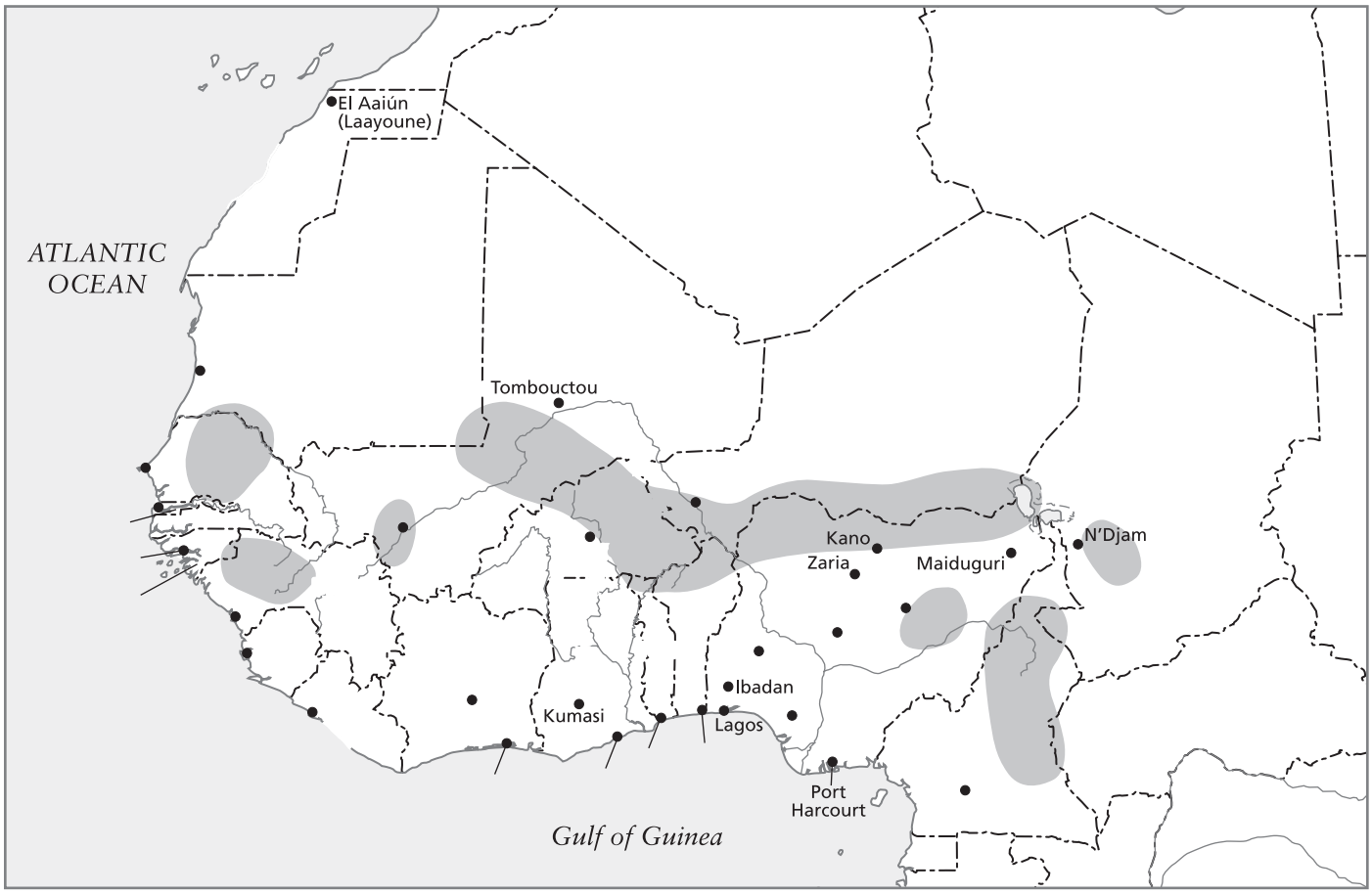
Today the Fulani are widely dispersed throughout West Africa and have large groups in Senegal, Gambia, Guinea, Mali, Burkina Faso, Niger, Nigeria, Cameroon, and Chad. Smaller groups live in most other West African states. One subgroup of the Fulani, the Bororo, is found in the semidesert Sahel region of Niger and northern Nigeria. Small numbers of Bororo are also found in Chad and Cameroon.

The Fulani are known by a number of names. They call themselves "Fula." The HAUSA people know them as "Fulani" (singular, "Fula"), a name that has been adopted by others. In some French-speaking countries, such as Senegal, they are called "Peul" (singular, "Pullo").

ORIGINS

The Fulani are descended from both North Africans and sub-Saharan Africans. The earliest Fulani were nomadic cattle herders who traveled great distances with their herds in search

A Fulani woman wearing elaborate hair and ear decoration



of water and pasture. Although the existence of the Fulani has been known for more than a thousand years, their origins are unknown. One theory is that they originated in East Africa, migrated northward through Sudan and Egypt, then turned westward along the Mediterranean coast to Morocco. It is known, however, that from Morocco, the Fulani moved southward into what is now Mauritania from the 700s C.E. The cradle of the group in West Africa is in northern Senegal, where they settled in Futa Toro, a state founded by the ancestors of today's Tukolor Fulani people. Some Fulani also moved farther southward and eastward, settling in the Futa Djallon region of Guinea and also in northern Nigeria.

LANGUAGE

The Fulani language is called Fulfulde. It belongs to the West Atlantic group of the Niger-Congo language family. A characteristic of Fulfulde is that singular and plural nouns begin with different consonants and have different suffixes, so singular and plural words often appear and sound quite different. There are a number of different dialects of Fulfulde. In northern Nigeria, where the Fulani and the HAUSA peoples share territory, about half the Fulani now speak Hausa. A few Fulani have moved east into Sudan, where they are neighbors of Arab cattle herders; these Fulani have adopted Arabic.

HISTORY

In the 1670s, the Fulanis began a series of jihads (Islamic holy wars) against their non-Muslim neighbors, which lasted for almost two centuries. During this period Futa Toro, Futa Djallon, Wuli, and Bundu (the latter another Tukolor-founded empire) were established as jihad states. The most significant was the Sokoto Caliphate founded by a Fulani Muslim scholar named Usman dan Fodio. In the late 18th century, he rose to power in northern Nigeria, where the Fulani shared territory with the Hausas. In 1804 he was elected "Commander of the Believers" and proclaimed a jihad. Within 25 years, he had established an Islamic Fulani-Hausa empire—the Sokoto Caliphate—in northern Nigeria and parts of what are now Niger, Benin, and Cameroon. He eventually handed over the government of this empire to his brother and

Fulani time line

C.E.	
700s–1400s	Fulani migrate southward and eastward from present-day Morocco and Mauritania.
1650	Muslims migrate into Futa Toro and Futa Djallon.
1673	Unsuccessful Fulani jihad (Islamic holy war) in Futa Toro
1725	First successful Fulani jihad launched in Futa Djallon.
1775	Second successful Fulani jihad launched in Futa Toro.
1800	Fulani Islamic jihad states of Futa Toro, Futa Djallon, Wuli, and Bundu in existence
1804–09	Fulani jihad in Hausaland led by Usman dan Fodio; Sokoto Caliphate established.
1827	Independent Islamic state of Macina established.
1830	Sokoto Caliphate reaches greatest extent.
1852	Umar Tal declares jihad in Futa Toro; Tukolor (Fulani) Empire established.
1862	Macina conquered by Tukolor Empire.
1893	French defeat Tukolor Empire.
1903	British defeat and conquer the Sokoto Caliphate.
1950–70s	West African states become independent.
1979–83	Shehu Shagari, an ethnic Fulani, is president of Nigeria.
2007	Amadou Toumani Touré, an ethnic Fulani, elected to a second term as Malian president.
2007	Umaru Yar'Adua, an ethnic Fulani, is elected president of Nigeria.

See also Beninese: nationality; Burkinabe: nationality; Cameroonians: nationality; Guineans: nationality; Malians: nationality; Nigerians: nationality; Sierra Leoneans: nationality

his son and retired to a simple life of teaching and writing.

As a result of the Fulani conquest of Hausa territory, in northern Nigeria today many Fulani people live in the same villages as Hausa people. There is some intermarriage, and many Fulani living among Hausa have adopted the Hausa language and customs. Although the Fulani are in the minority among the Hausa, historically the Fulani have been the hereditary ruling aristocracy.

CULTURE

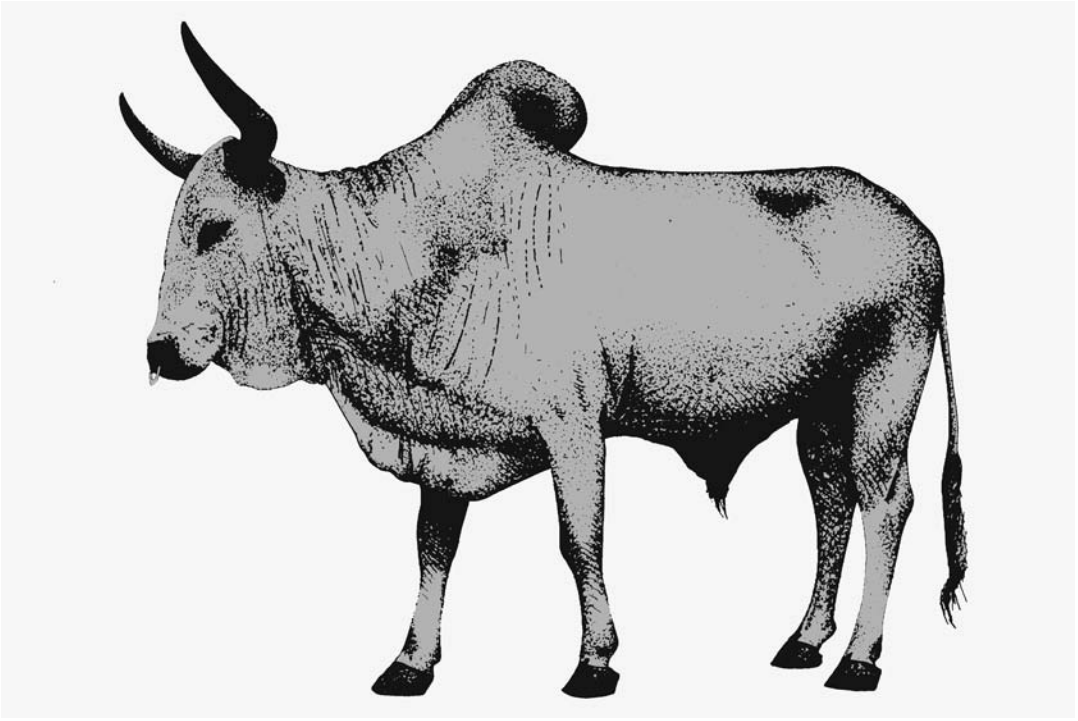
There are several groups of Fulani, and this diversity reflects a range of occupations and ways of life. Most Bororo Fulani are seminomadic pastoralists (livestock raisers), living in the savannas and the semidesert Sahel with their herds. The Wodaabe are a related Fulani group in northeastern Nigeria numbering only about 45,000; they are also largely cattle-keeping pastoralists. The Fulbe n'ai are also pastoralists, but grow crops as well as herd cattle. The Fulbe sire are former pastoralists who have lost their cattle through drought or disease and have had to settle as farmers or market gardeners; they are usually quite poor and are often disliked by other Fulani groups. The approximately half-a-million Tukolor (or Toucouleur), living mostly in Senegal, are chiefly farmers and fishers. Although they have been linked with the Fulani for several centuries, their origins are separate and some consider the Tukolor a separate ethnic group. Finally, there are the Toroobe, many of whom belong to the professional classes. Toroobe people are often teachers, religious leaders, and local government officials or civil servants, forming a wealthy minority who live among the Hausa in the towns and cities.

The pastoral Fulani are often nomadic, moving from place to place with their herds of cattle, sheep, or goats in search of water and pasture. Among the pastoralists the Bororo are notable. Their lives are tuned to the seasons. The dry season lasts from October to May, when the grass withers and the Bororo stay close to deep wells that do not run dry. In late May, the rains come and the climate is wet until September. The grass grows and grazing is plentiful. Many Bororo have a simple life, making temporary shelters of branches and leaves, or carrying portable huts with them. Their material needs are few: ropes, some tools, cooking pots, mats, and blankets. They make butter, using goatskins as churns, and sell milk and butter at markets or exchange them for other foodstuffs and goods.

Throughout the 20th century, there was an increasing trend toward sedentary settlement. Government polices encouraging nomads to settle down in order to make them easier to govern and tax and modern international boundaries have restricted the activities of nomads. Increasingly frequent droughts and desertification in the fragile Sahel have exacerbated this condition. Many Fulani families are now settled in one place and move their herds from group to group. In fact, the majority of Fulani are now sedentary farmers.

In both Wodaabe and Bororo families the women work as hard as the men, if not harder. Their tasks include carrying water from the nearest supply, milking the cows, building and tending the campfires, and pounding millet into flour to make a kind of porridge.

The Tukolor, unlike the original Fulani, appear to have been always a settled group, mostly



Fulani cattle are a hardy long-horned breed.

engaged in cultivating field crops and fishing. Muslim since the 11th century, they migrated in order to spread the Islamic faith, not to seek fresh lands for pasture.

Government and Society

Rural households tend to be large and male dominated. A man, his wife or wives, sons, grandsons, and their wives and children make up a typical household. There is a definite class system, with religious leaders holding high status, and artisans and the descendants of former slaves forming the lowest classes. Urban Fulani largely follow the organization of the people among whom they live.

When a Bororo couple have decided on marriage, the man brings bridewealth—often oxen—to the woman's parents. The animals are then used to provide the wedding feast. The giving of bridewealth seals the alliance and is seen as a token of respect. A Bororo man may have more than one wife, providing he is rich enough to support them all. Tukolor males follow the Islamic tradition in being permitted to have more than one wife, but few can afford the bridewealth to do this.

Religion

Originally, the Fulani had their own religion. Many converted to Islam in the 1300s, however, particularly those in the east. At first, the Fulani of Futa Toro and Futa Djallon retained their old beliefs and persecuted the Muslims. But both these states were converted to Islam in 1776. Today, the majority of the Fulani are Muslims. One of the most devout groups is the Tukolor, who converted to Islam in the 11th century. By the mid-19th century, the Tukolor had established a large Islamic empire that eventually extended as far north as the modern city of Tombouctou in Mali.

Festivals

Among the Bororo, May is the time for festivals and courting. The young men paint their faces to attract girls. Among the Wodaabe, the men perform certain dances at the annual *orso* festival, which celebrates marriages and births of the previous year. Two dances dominate the *orso*—the *yaake* and the *geere ol*. During the *yaake* dance, the men are judged for charm, magnetism, and personality by elders. Dancers apply pale powder to their faces and black kohl to their eyes to accentuate their features. Hairlines are often shaved to heighten the forehead and a painted line may elongate the nose—attributes considered attractive by the Wodoabe. *Geere ol* dancers dress in tight wrappers and wear strings of beads and feathered turbans. Singing and jumping at an ever-increasing pace, they are judged for their beauty by young, unmarried women. These dances prove the

ability of men to attract women, a particularly admired male attribute. Dancers no longer perform when their eldest son is old enough to compete.

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Fulero *See* Furiiru.

Fumu

The Fumu are one of the many Teke groups. The Teke live in Gabon, the Republic of the Congo, and the Democratic Republic of the Congo.

Fung *See* Funj.

Funj (Fung)

The Funj are a mainly Arab but partly black African people living in the region of southern Sudan between the Blue Nile and White Nile rivers. From the 1500s to the 1800s c.e., the Funj formed the most powerful state in the region, and the present-day Funj people include subgroups such as the Berta, Gule, and Maban, which were once dependent states of the Funj Sultanate.

In the 1400s, Funj herders migrated north from the Blue Nile, and they had occupied the Christian kingdom of Alodia by about 1500. In the same century, the Funj became Muslims, and their state was ruled by a sultan. Their capital was Sennar, a now-deserted town on the west bank of the Blue Nile. The modern town of Sennar is located about six miles farther south, where it stands near the Sennar Dam across the Blue Nile. Old Sennar lay on an important trade route that ran from Lake Chad in the west to the Red Sea port of Suakin, and the town was also crossed by a north–south trade route. At this commercial crossroads, cloth, dates, and other goods from the north were exchanged with ivory, gold, ebony, and other goods from the south.

Fur

The Fur are a people of northern Sudan who live in the westernmost province of Darfur—the land of the Fur. Darfur is a highland region dominated by the volcanic mountain slopes of Jabal Marrah at 10,132 feet high. The Fur are concentrated in the mountainous heartland of the province, although many also reside in El Fasher, a town lying to the northeast of the mountainous region that was strategic for controlling passing trade and pilgrimage routes. An important route for West African Muslims journeying to Mecca still passes through Darfur, though civil wars in Sudan have seen its use decline. The Fur have been largely Muslim since the 17th century c.e.

The Fur have long lived in a centralized state, perhaps as early as 2,000 years ago. Darfur became particularly powerful in the 1700s, when it expanded to the south and the east. Much of its power in this era relied on maintaining control over trade routes. Darfur's main "commodity" was slaves, taken from the Bahr al Ghazal region of southern Sudan.

Furiiru (Fulero; Kifuliiru)

Numbering more than 250,000, the Furiiru live in the eastern highlands of the Democratic Republic of the Congo, south of Lake Kivu. They are a Bantu people who can also be found living in Rwanda and Burundi.

G

Gabonese: nationality (people of Gabon)

GEOGRAPHY

Gabon is a nation on the west coast of equatorial Africa. The equator runs through the heart of the country, which covers an area of about 103,350 square miles. Three other nations border Gabon. Equatorial Guinea is situated on the northern border, as is its much larger neighbor, Cameroon. The Republic of the Congo extends along the entire length of Gabon's eastern and southern border. Gabon's 550-mile-long coastline is situated at the southern end of the Bight of Biafra, a region of the South Atlantic Ocean.

Natural harbors and inlets abound along Gabon's coastline, much of which is lined by mangrove forest. Inland from the narrow coastal plain a sometimes steep escarpment punctuated by river valleys marks the transition to the country's interior plateau. More than 80 percent of the country's area is covered by dense tropical rainforest. Almost the entire country lies within the drainage basin of the Ogooué River, Gabon's largest and most important waterway.

The Ogooué River reaches the coast near Port Gentil, the country's second largest city and the center of its timber and petroleum industries. The capital, Libreville, the nation's largest city, is also on the coast some 100 miles further north. As much as 80 percent of the nation's population live within its urban areas. The forested interior is sparsely inhabited.

INCEPTION AS A NATION

The earliest known inhabitants of the densely forested region of equatorial West Africa that includes the territory of present-day Gabon were forest-forager peoples sometimes referred to collectively as "Pygmies." Surviving groups of these peoples, including the Baka, Bongo, and Teke peoples, still inhabit parts of Gabon. Bantu peoples are thought to have begun migrating into the region during the 13th century C.E. During the early 19th century the Fang people, who originated in the area of the Sanaga River in central Cameroon, moved south into Equatorial Guinea and Gabon.

The first European explorers of the mouth of the Ogooué River were the Portuguese in the 1470s, but it was the French who were to become the dominant power in the region during the colonial period that followed. French slave traders and missionaries established settlements along the coast during the 17th century, although they had little influence over the powerful kingdoms that ruled the interior. The end of the slave trade during the first half of the 19th century encouraged French merchants to penetrate further into the country in search of new goods to trade. Several treaties were signed with local rulers guaranteeing them protection in return for French control. At the Berlin Conference of 1884 the leading powers of Europe agreed to divide Africa into spheres of influence. France was awarded a large area north of the Congo (Zaire) River, which included present-day Gabon.

GABONESE: NATIONALITY

nation:
Gabon; Gabonese Republic

derivation of name:
From the Portuguese name for the estuary of the Komo River, Gabão

government:
Republic

capital:
Libreville

language:
French is the country's official language. Fang, Myene and Nzebi are also spoken.

religion:
Between 55 and 75 percent of the population is Christian. The majority of the remainder follow traditional indigenous beliefs. Less than 1 percent is Muslim.

earlier inhabitants:
The Baka, Bongo, and Teke peoples are thought

(continued)

(continues)
to have been among the earliest inhabitants of the region.

demographics:
The Fang people are the largest ethnic group, accounting for about 40 percent of the population. Other sizable ethnic groups include the Nzebi, Obamba, Eshira, Bapounou, and Batéké. Up to 20 percent of the population is made up of immigrant workers from other African nations.

In 1910 the territory of Gabon became a distinct French colony as part of the confederation of French Equatorial Africa along with the territories of the present-day Republic of the Congo, the Central African Republic, and Chad. Following the end of World War II in 1945, Gabon became a French overseas territory with a greater degree of independence, and in 1958 the Gabonese people voted in a referendum to become an autonomous republic within the French Community. Full independence for Gabon came in 1960 after elections in 1959, which resulted in Leon Mba becoming head of the country's first provisional government.

CULTURAL IDENTITY

Gabon's abundance of natural resources coupled with the continuation of French economic interests in the former colony have contributed to the stability the nation has enjoyed during its few decades of independence. The Gabonese have endured little of the ethnic and political conflict that has marred the postindependence period for many other West African nations.

In 1961, the year following Gabon's independence, the two most influential political figures in the country became part of the first national government. Leon Mba, who had already served as head of the provisional government, was elected Gabon's first president, and Jean-Hilaire Aubame became foreign minister. Mba and Aubame had long disagreed about the best future course for Gabon. Aubame wanted to encourage the federation of small West African states into economically and politically more powerful units, while Mba feared that this would result in resource-rich Gabon supporting her economically weaker neighbors. Tension between the two men grew until in 1964 Aubame led a successful coup against the president. Within one day, however, Aubame was himself overthrown and arrested by French troops. The French government acted in accordance with a defense treaty it had signed with Mba in 1960, a treaty that protected French economic interests in the country as well as Mba's government.

When Mba died in 1967, the presidency passed to Albert-Bernard Bongo, the former vice president. Bongo later changed his first name to Omar after converting to Islam. Economic prosperity allowed Omar Bongo to win presidential elections in 1973, 1979, 1986, 1993, 1998, and 2005, making him one of Africa's, and the world's, longest serving heads of state. Bongo's grip on power weakened in the early 1990s when he was forced by popular dissent to alter Gabon's constitution to allow multiple political parties, but he still managed to win the first multiparty presidential election in 1993 by a narrow margin.

Timber and manganese were Gabon's most important assets until the discovery of offshore oil in the 1970s. Together, these natural advantages have resulted in a per capita income for the Gabonese that has persistently been much higher than that of most other sub-Saharan African countries. Although these assets have brought wealth to the nation, this wealth is poorly distributed among the population and periodic fluctuations in the international price of Gabon's prime raw materials can bring great hardship to many. Little attempt has been made to diversify the economy in preparation for the time when oil and gas exports will wane.

Gabonese: nationality time line

C.E.	
13th century	Bantu peoples begin migrating into the region.
1470s	Portuguese explorers investigate the coastline of Gabon.
19th century	Fang people migrate into the area from the north.
1839	France signs a protection agreement with the Mpongwe people.
1910	Gabon becomes part of the confederation of French Equatorial Africa.
1958	The Gabonese vote to become an autonomous republic within the French Community.
1960	Gabon becomes an internationally recognized independent nation.
1961	Leon Mba becomes the nation's first president.
1964	French troops restore Mba to power after a short-lived coup.
1967	Albert-Bernard Bongo becomes president following the death of Mba. He is to remain in power for the next 40 years.
1973	Bongo converts to Islam and adopts the first name Omar.
1990–91	Opposition parties are legalized and a new constitution allowing for multiparty elections is adopted.
1993	Bongo narrowly wins the country's first presidential elections held under the new multiparty rules.
1998	Bongo is reelected as president.
2003	Constitutional changes remove any limits on the number of terms that an individual may hold the office of president.
2005	Bongo is elected to his seventh term as president. Opposition supporters, claiming electoral fraud, clash with government forces in Libreville.
2006	President Bongo's party wins a majority in parliamentary elections amid accusations of electoral fraud.
2008	The government bans a number of non-governmental organizations because of their alleged political activities.

Gabon has large areas of undisturbed tropical rainforest in which many of the world's most endangered species, including gorillas, can be found. There is potential for the development of a tourism industry that could take advantage of this alternative form of natural wealth, and some efforts have been made to protect the most vulnerable areas as national parks.

The strength of the Gabonese economy coupled with Gabon's relatively small indigenous population has attracted a large number of immigrant workers from other African countries. It is estimated that about 20 percent of Gabon's population are non-Gabonese. This figure has been swelled over the years by several waves of displaced persons escaping conflict and poverty in Equatorial Guinea and the Republic of the Congo. A large immigrant population has become one of the defining characteristics of Gabon's densely populated urban centers.

More than 40 ethnic groups live in Gabon. As is the case with many other African nations, most of these ethnic populations are not restricted within national borders, so there is always a degree of transnational identity for many of the country's inhabitants. The largest ethnic group in Gabon, the Fang, also predominate in the mainland portion of neighboring Equatorial Guinea and in the southwest corner of Cameroon. There are several other large ethnic groups, but there has been little conflict between these groups since independence. The Gabonese are generally proud of their nation's obvious natural abundance, and this contributes to a more marked level of conscious national identity than is found in many other African nations. A large proportion of the population is involved in the urban and industrial economy, but some continue the traditional farming and fishing-based economy in rural areas. A small population of forest-forager peoples continues to pursue a traditional hunting and gathering lifestyle in the forests.

Gabon has retained close ties with France, the former colonial ruler of the country, and this has had a significant impact on the culture of the nation, particularly in urban areas. Gabonese literature, film, and journalism are all conducted in French, the country's official language, and many of the ruling elite are educated in France.

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Galatians

The Galatians were a Celtic people who settled in central Anatolia (present-day Turkey) in the third century B.C.E. and established a series of kingdoms there. The ancestors of the Galatians were part of a large Celtic migration into Macedonia that began in about 280 B.C.E. Three tribes, traditionally known as the Tectosages, the Trocmii, and the Tolistobogii, crossed the Sea of Marmara into Anatolia in about 270 B.C.E. at the invitation of the ruler of the Bithynians to act as mercenaries.

Following a period of chaos in which the ambitious and warlike Celtic invaders pushed deep into the Anatolian territories of the Seleucid Empire (*see* Greeks), they were eventually driven back and settled in central Anatolia. The lands they seized came to be known as Galatia and they themselves as the Galatians. Sporadic conflict with their immediate neighbors, the Bithynians and the Phrygians, was a perpetual feature of the history of Galatia, and the Galatians were also sought after as mercenaries by the great powers that fought over the Middle East at that time, including the Seleucids, the Egyptians, and the Romans.

In 189 B.C.E. the Galatians were defeated by a Roman military expedition into Anatolia and never regained complete independence from that date. In 64 B.C.E. Galatia became a client state of the Romans and was incorporated into the Roman Empire as a province in 25 B.C.E. The Celtic Galatian language is believed to have survived into the fourth century C.E. when the Christian scholar Saint Jerome wrote that the people of Galatia spoke the same language as the people of the Rhineland in Germany. The ultimate fate of the Galatians is unclear, but they were presumably absorbed into the general population of Anatolia by the time of the foundation of Islam in the seventh century. The ancient Galatian capital, Ankara, is the modern capital of Turkey.

Galla *See* Oromo.

Gallina *See* Vai.

GAMBIANS: NATIONALITY

nation:
The Gambia; Republic of the Gambia

derivation of name:
The country is named for the Gambia River.

government:
Republic

capital:
Banjul

language:
The official language is English. Manding, Wolof, Fula, and numerous other indigenous languages are also spoken.

religion:
About 90 percent of the population are Muslim. The majority of the remaining 10 percent are Christian, although many also incorporate elements of traditional indigenous faiths into their religious practices.

earlier inhabitants:
A very large number of ethnic groups have inhabited the banks of the Gambia River.

demographics:
The Manding make up the largest ethnic group, accounting for 42 percent of the population. The Fula and Wolof are the next largest each with about 17 percent. The Jola and Serahuli are also significant minorities with 10 and 9 percent of the population respectively. A large number of very small ethnic groups make up the remaining 4 percent. About 1 percent of the population is non-African and consists largely of Syrians, Lebanese, and British.

Galoa (Galwa)

The Galoa are an ethnic group of western Gabon. They number only a few thousand but are economically and politically important.

Galwa *See* Galoa.

Gambians: nationality (people of The Gambia)

GEOGRAPHY

The Gambia is a small country on the coast of West Africa. With an area of just 4,363 square miles, it is the smallest country in continental Africa and one of the smallest countries in the world. The Gambia is surrounded on three sides by the territory of Senegal and has a 50-mile-long coastline on the South Atlantic Ocean. The dominant geographical feature of the country is the Gambia River. In fact, The Gambia consists of little more than the river itself and a narrow strip of land running along both banks. Inland the riverbanks are wooded and occasionally backed by low hills. No point in the country rises above an elevation of 240 feet. Within the last 60 miles of its course down to the sea, the river widens to form a flat sandy delta some 5 to 10 miles across.

The capital city, Banjul, is located near the mouth of the Gambia River and is the country's largest population center as well as its industrial and cultural hub. The majority of the population lives on or near the Atlantic coast, about 40 percent of them within the urban area of Banjul. The interior of the country is sparsely populated, and the river is the only reliable transportation route.

INCEPTION AS A NATION

The Gambia River has been an important trade route from the interior of West Africa to the Atlantic coast for thousands of years. The earliest known record of the people of the Gambia River is in the writings of the Carthaginian explorer Hanno, who described his journeys along the coast of West Africa in the 470s B.C.E. During the first millennium C.E. numerous peoples migrated to the area and settled. With the emergence of the great West African kingdoms of Ghana, Songhay, and the Mali Empire after 300 C.E., the lower reaches of the Gambia River became a cultural and mercantile center of considerable wealth and importance.

By the middle of the 15th century, when the first European explorers reached the area, the Gambia River was under the control of the Mali Empire, which was then slowly disintegrating. The Portuguese began trading with the inhabitants of the region from the 1460s. In the 1580s British merchants also began to establish trading links. For the next 250 years the British and French vied for control of the lucrative slave trade centered on the Gambia River. As many as 3 million Africans are thought to have passed through this area on their way to slavery in Europe and the Americas during this period. The boundaries of present-day Gambia were decided in an agreement between France and Britain in 1889.

The British initiated a full administrative organization of the territory only after World War II. In 1960 an elected House of Representatives for the territory was set up, and in 1962, the office of prime minister was created. Independent rule came in 1963, although the country remained a British protectorate, and full independence with a new constitution came about in February 1965, with Dawda Kairaba Jawara as prime minister.

In 1982 The Gambia entered into an agreement with its neighbor Senegal to form the Senegambia Confederation. This attempt to unify the economies and armed forces of the two nations came to an end when The Gambia voluntarily withdrew from the confederation in 1989.

CULTURAL IDENTITY

The Gambia has largely escaped the ethnic tensions and political instability that have affected many other African nations following the end of the colonial era. A general peace has not, however, resulted in prosperity. The Gambia has very few natural resources and relies on peanut farming for foreign trade revenue. Vagaries in the international markets mean that the Gambia often has to rely on foreign aid to feed its population.

For such a small country, the large number of different ethnic groups that live in The Gambia is remarkable. This diversity is a reflection on the central role the Gambia River has played as a transport and trade route for the whole region over many centuries. Groups from most of the major ethnic groups of West Africa have found there way to this corner of the continent and settled or contributed something of their culture. The two largest ethnic groups, the Wolof and the Manding, represent the

remnants of the last great indigenous empires that flourished in the area. The Wolof, who today make up the majority of the population in and around the capital city, are the descendants of the people who built the Wolof Kingdom, and the Manding are the founders of the Mali Empire. Generally this ethnic mix has not resulted in conflict, and concerted efforts have been made to ensure that ethnic minorities are represented in government. The small size of the country has instead encouraged convergence in the cultures of these many groups—so much so that Gambians have a highly developed sense of national identity, unlike the inhabitants of many other, much larger, African nations.

Dr. Dawda Jawara, the Gambia's first prime minister, also became the country's first president after a referendum in 1970 in which the Gambia became a republic. Jawara was reelected president in 1982, 1987, and 1992. His last term in office came to an end in 1994 when he was deposed in a bloodless coup led by Yahya Jammeh. Jammeh was elected president after a two-year interim period and went on to dominate Gambian politics for the next decade, winning three multiparty elections. Despite the relative

Gambians: nationality time line

B.C.E.	
470s	Carthaginian explorer Hanno explores the mouth of the Gambia River.
C.E.	
13th–15th centuries	The Gambia region is part of the Mali Empire.
1455	Portugal sets up trading posts on the coast.
1618	Portugal sells its trading rights in the area to England.
1642	France establishes a trading post on the Gambia River.
1763	Britain expels France from the Gambia region.
1765	Britain creates the colony of Senegambia, incorporating parts of present-day Gambia and Senegal.
1783	Britain cedes Senegal to France.
1816	British merchants found the city of Bathurst (later to be renamed as Banjul).
1889	The present-day borders of the Gambia are agreed with France.
1906	Slavery is abolished in The Gambia.
1963	The Gambia gains full internal self-government.
1965	The Gambia becomes an internationally recognized independent nation with Dawda Jawara as prime minister.
1970	The Gambia is declared a republic with Dawda Jawara as president.
1981	A coup is defeated with the aid of Senegalese troops.
1982	Senegal and the Gambia form the Senegambian Confederation.
1989	The Senegambian Confederation is dissolved.
1994	Jawara is overthrown in a military coup. Yahya Jammeh becomes the country's leader.
1996	Jammeh is elected president.
2001	Jammeh lifts a ban on political parties that were suppressed following his seizure of power in 1994.
2004	The government announces that large reserves of oil have been found in the country's territory.
2006	Thousands of Senegalese cross the border into The Gambia in order to escape conflict between Senegalese government troops and separatist rebels in the southern Casamance region.
2007	Jammeh's ruling party wins parliamentary elections and retains power.

peace enjoyed by Gambians under President Jammeh, there was widespread international criticism of perceived irregularities in each of his election victories. Freedom of the press was also severely curtailed and political opponents jailed without trial.

Cultural connections between the Gambia and Senegal have always been close (*see* SENEGALESE: NATIONALITY). The two countries signed a military pact in 1965, and in 1981 an attempted coup was put down with the aid of Senegalese troops. The Senegambia Confederation was initiated the following year, bringing Senegal and The Gambia politically even closer together. In many ways The Gambia is little more than an enclave of Senegal, sharing as it does the traditional culture and ethnic mix of its much larger neighbor. Only the remaining cultural imprint of British rule distinguishes The Gambia from Senegal and its French colonial inheritance.

Gamo *See* GAMU.

Gamu (Gamo)

The Gamu are an OMOTIC people of southern Ethiopia.

Ganda (Baganda)

The Ganda people live in a large area of land to the north and west of Lake Victoria in Uganda. The islands in Lake Victoria are inhabited by a people known as the BASESE, who are part of the Ganda. The Ganda people form the largest single ethnic grouping in Uganda.

ORIGINS

The Ganda are descendants of BANTU-speaking people who migrated to East Africa from Central Africa around 1000 C.E. Some settled on the northwest corner of Lake Victoria around the Kyadondo region. By the 1300s, this was the heart of a small state, the Buganda Kingdom.

LANGUAGE

The language the Ganda speak is Ganda (or Luganda). This is one of the interlacustrine (between the lakes) branches of the Bantu language group. The Basese speak a dialect of Luganda.

HISTORY

There is plenty of information on Ganda history, as each clan kept its own oral history while court historians preserved royal accounts.

The head of state of the historical Buganda Kingdom was the *kabaka,* whose role initially was one of arbiter rather than ruler. His power was limited by that of the *batakas,* or clan heads. During the 18th century, however, successive *kabakas* skillfully increased their powers at the expense of the *batakas*. Buganda eventually became a centralized monarchy with the *kabaka* acting as king.

Despite clashes with the dominant northerly kingdom of Bunyoro, Buganda increased in size from the 16th century onward. By 1870, Buganda was a wealthy and influential nation-state with a highly organized system of government led by the *kabaka* with help from his Lukiko (council of ministers). A currency of cowrie shells, their value denoted by the number of holes drilled in them so that they could be suspended on strings, was in use. The Basese provided the *kabakas* with a useful naval capacity and could sometimes muster fleets of as many as a hundred vessels, each crewed by up to 30 men. This growing economic, political, and military strength soon had an effect on neighboring areas, particularly on Bunyoro. Buganda supplanted Bunyoro in importance and dominated the region throughout the 19th century, helped by several factors. Prime among these was the absence of a Ganda caste system, their military superiority, and their talent for administration.

In 1900, the Buganda Agreement between the British and Bugandan regents (the reigning *kabaka* was still a boy at the time) made the kingdom a province of the Uganda Protectorate. Its territory was reorganized and numerous counties and parishes were created, each with its own head. In 1955, a second Buganda Agreement made the *kabaka* a constitutional monarch and the Lukiko became an elected body. As the identity of the wider state of Uganda began to emerge, the solidarity of the Ganda became a block to national unity. Uganda finally became an independent republic in 1962 with Milton Obote as prime minister. Kabaka Mutesa II was made the first president the following year. He was arrested and dismissed in 1966, however, by Obote—an act that led to widespread rioting in Buganda. In 1967, traditional kingdoms were abolished in Uganda. In 1993, however, the Bugandan monarchy, among others, was restored but with a purely ceremonial and cultural role. Although the monarchy has no real political power, the very fact that it has been restored is, in part, due to its political influence (*see* UGANDANS: NATIONALITY).

GANDA

location:
Uganda

time period:
14th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

CULTURE

The Ganda are mostly agriculturalists. Much of the southern part of their territory is fertile. Because the terrain here is on average more than 3,000 feet above sea level, the climate is usually warm but seldom very hot. Rainfall is evenly distributed throughout the year. The staple crops are bananas and plantains, but in modern times the Ganda produce many cash crops. Coffee is particularly successful and, indeed, even before it was cultivated grew in the wild. Other cash crops grown by the Ganda are cotton, sugar cane, corn, rice, and tea. The north and northeast parts of the land are less fertile. Most of the northern border is a region known as a dry zone, and in the northeast are the Kyoga Swamps around Lake Kyoga.

The Ganda are famous in the region for their basket making, and many of their village houses are built by weaving long reeds. The *kabaka*'s own residence had such walls in excess of 15 feet in height. The Ganda were also able to smelt iron, building their furnaces with slabs cut from the sides of termite hills. The Basese are renowned fishermen and boat builders.

Government and Societ

At the time of the Bugandan Kingdom, prestige, wealth, and status could be achieved through military service or service at the court of the *kabaka*. Talented and ambitious people could, therefore, move upward in Bugandan society. This tradition of advancement through patronage and service is harder to achieve in modern Ugandan society, where education is the key factor. Nevertheless, the Ganda have an established "middle class" and tend to be among the more prosperous members of Ugandan society. Also, the Ganda people dominate the country's civil service.

Historically, the *kabaka* guaranteed the rights of all his subjects wherever they resided, land was plentiful, and people were not dependent on their neighbors and families for their status and security. The Ganda argue that this is why it is now customary for men to move from one village to another every few years and not to settle down until middle age. Consequently, Ganda families are largely self-contained units, and this is reflected in the villages, which are not particularly close knit.

Religion

In recent years, many Ganda have become either Muslim or Christian. They still retain, however, their own systems of belief. The Ganda have one of the most elaborate religions in Africa, involving various gods and spirits who are associated with ideas or places such as the forest, a river, or even a particular tree. In the past, each had its own temple, priest, or medium. The most influential of these deities is the great god, Mukasa. The brother of Mukasa, the kindly god, is Kibuka—the war god. Kintu is believed to have been the first man and ancestor; Nambi, daughter of the King of Heaven, became his wife and brought her brother, Death, down to earth.

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GEORGIANS

location:
Caucasus; Turkey; Iran

time period:
Third century C.E. to present

ancestry:
Caucasian

language:
Caucasian

Gbagyi (Bagyi)

The Gbagyi are the largest subgroup of the Gbari of Nigeria. They are concentrated in the western half of Nigeria and speak a Benue-Congo language.

Gbanda

See Avikam.

Gbari (Gwari)

The Gbari are concentrated in the west of Nigeria, in particular in Niger State.

Gbaya

See Baya.

Gcaleka

The Gcaleka are one of the main Xhosa groups. The Xhosa are a large group of peoples united by a common language in South Africa.

Georgians

The Georgians are an ethnic group from the Caucasus region. The term *Georgian* is used to refer to peoples from the Georgian ethnic group as well as citizens of the modern state of Georgia, which has existed as an independent entity only since 1991. The territory of modern Georgia is centered on the traditional homeland of the ethnic Georgians and corresponds roughly to the core territory of Georgian kingdoms that have existed periodically over the past 1,600 years. As with other Caucasian ethnic groups, conflicts, invasions, and forcible migrations have resulted in a widespread diaspora of Georgians across the Middle East, as well as further afield. Today significant Georgian minorities are found in Turkey and Iran.

ORIGINS

The Georgian homeland is situated on the southern slopes of the Caucasus Mountains extending to the eastern shore of the Black Sea. It is bordered by the highlands of Turkey and Armenia to the south, Azerbaijan to the east, and the north Caucasus states to the north. Caucasian peoples are thought to have lived in the region since the Neolithic period (*see* Caucasians). By the second millennium B.C.E. the western portion of present-day Georgia was the site of an advanced urban civilization known as the Colchian culture. Colchis was well known to the ancient Greeks and featured in several ancient Greek myths and tales. The diverse peoples that made up the Colchian culture are generally regarded as the progenitors of the modern Georgian people.

The term *Georgian* is thought to derive from the ancient Iranian word *gorg,* meaning "wolf," or from the ancient Greek word *georgios,* meaning "farmer." Both Greek and Iranian cultures have had a significant impact on the Georgian homeland historically.

LANGUAGE

Georgian identity is based primarily on language. Very closely related peoples, such as Ossetians and Abkhazians, who live within the borders of modern Georgia are not regarded as Georgians because they speak different languages. Conversely, Jewish groups living in Georgia that have a distinct cultural and ethnic background are regarded as Georgian because they speak the Georgian language.

The Georgian language (known as Kartuli) is a member of the South Caucasic family of languages and is the most widely spoken of all Caucasic languages. Standard modern Georgian is an amalgam of the many Georgian dialects that previously existed but is based primarily on those dialects that dominated the eastern half of the territory. Some of these dialects have survived into modern times, particularly among isolated mountain communities in the north and west of Georgia.

According to tradition the Georgian alphabet was developed soon after Georgians adopted Christianity early in the third century. The oldest surviving scripts written using the Georgian alphabet were discovered in Jerusalem and date from the fifth century. Georgian is the only Caucasic language that has its own unique alphabet.

It is estimated that between 50,000 and 100,000 ethnic Georgians live in modern Iran, and a significant proportion of them continue to use the Georgian language. The Georgian alphabet is also known but less widely used. Georgian is spoken by ethnic Georgians in northeast Turkey, but Georgian groups that migrated to Turkey during the 19th and 20th centuries have not generally retained their language.

HISTORY

Georgia first emerged as a unified kingdom under King Parnavaz early in the third century C.E. Christianity was adopted as the state religion in 334, and the development of the Georgian alphabet came shortly thereafter. Numerous

kingdoms formed, amalgamated, or were destroyed in the centuries that followed, and the region was repeatedly invaded and subjugated first by Muslim Arabs and later by the Seljuk Turks. Throughout this period, however, Georgians retained their Christian faith.

Early in the 13th century Mongol peoples from Central Asia surged across the Middle East and into Europe, overwhelming and conquering Georgia in the process. Although the Mongol occupation was short lived, Georgia was unable to reestablish itself as a stable and unified kingdom in the centuries that followed their withdrawal. During the 16th century the Ottoman Turks and the Iranians (*see* Iranians: nationality; Ottomans) took advantage of Georgia's weakness to expand their borders. Western Georgia came under the control of the Ottoman Empire while the Iranians dominated the east. Georgia and the wider Caucasus area became the principal battleground for Iranian and Ottoman rivalry into the 17th century. Parts of Georgia maintained a degree of autonomy, but a unified Georgian kingdom proved impossible to achieve.

Late in the 18th century Russia began to expand its influence southward into the Caucasus, challenging the power of the crumbling Ottoman and the fragmented Iranian states. In 1800 Moscow proclaimed Georgia, which then consisted of a fraction of the area of modern Georgia, as part of the Russian Empire. By 1860 the Russians had annexed much of the traditional and historical Georgian homeland, and the Russian-controlled province of Georgia had taken on approximately the configuration and area that makes up the modern Georgian state. Following the Russian Revolution in 1917, Georgia unilaterally declared independence from Russia, but the new state survived for only three years. The new Soviet regime in Russia invaded Georgia in 1921 and quickly installed a puppet communist government.

Georgia was incorporated into the Transcaucasian Soviet Federative Socialist Republic (Transcaucasian SFSR) along with Armenia and Azerbaijan in 1924. This was dissolved in 1936 and Georgia became the Georgian Soviet Socialist Republic (Georgian SSR). The Georgian SSR persisted until 1991 when the independent Republic of Georgia was declared as the USSR collapsed.

Tensions between Georgia and Russia have been high in the decades since Georgian independence specifically over Russian intervention in South Ossetia and Abkhazia, two regions in the north of Georgia, and over Georgia's policy of establishing close ties with the United States. Both South Ossetia and Abkhazia have unilaterally declared their independence from Georgia resulting in civil wars and long-running ethnic conflicts during the 1990s. In both conflicts Georgia accussed Russia of providing covert military aid to the sepratists. In 2008 Russia responded to a Georgian attack on sepratists in South Ossetia by launching air attacks against Georgian troops in the region and, shortly afterwards, by sending its forces into Georgia. After a week of fighting Georgia and Russia reached a peace settlement. Russia has since formally recognized the independnce of South Ossetia and Abkhazia.

Georgians in Iran

Shah Abbas I, the greatest ruler of the Safavid dynasty, came to power in Iran in 1588. During his reign he transformed Iran into a major regional power and greatly increased the extent of the Iranian Empire, largely by conquering territory to the west that had been held by the Ottoman Empire. Abbas I took Georgia in 1615, killing tens of thousands of Georgians in the process. Following a rebellion in Tblisi, the Georgian capital, he deported as many as 100,000 Georgians to unoccupied lands within Iran. These deportees were the seeds of a substantial Georgian community that continues to thrive in Iran today.

Georgians were settled primarily in the northern and central regions of Iran. Today they are concentrated around the city of Fereydunshahr, which lies in the central province

Georgians time line

C.E.	
334	Traditional date for the conversion of the Georgians to Christianity.
1160–1210	Reign of Queen Tamara. Known as the "Golden Age" of Georgian history.
1615	The Safavid dynasty of Iran conquers Georgia and large numbers of Georgians are forcibly relocated to Iran.
1800	Georgia is annexed by the Russian Empire.
1917–21	Georgia secedes from Russia following the Bolshevik revolution. Russian troops reconquer Georgia after just three years.
1991	Republic of Georgia becomes an independent state on the collapse of the Soviet Union.
2008	Russian forces invade Georgian territory after Georgian troops intervene in the breakaway republic of South Ossetia. Russia withdraws from Georgia within days but remains in South Ossetia and Abkhazia.

of Isfahan in the Zagros Mountains, and in the northern coastal province of Mazandaran. From the time of their arrival in Iran until the 20th century, the Georgians prospered both politically and economically, and they have historically been among the most stalwart defenders of Iran's borders.

Although Iranian Georgians have retained a distinct identity, they are well integrated into Iranian society. The Georgian language survives, but the overwhelming majority speak Farsi as their first language. Equally, they have universally adopted Islam as their faith. In these respects they resemble the many other ethnic minorities that live within modern Iran. Official estimates place the number of ethnic Georgians in Iran at between 50,000 and 100,000, but commentators on Iran suggest that the true figure is much higher. Intermarriage between Georgians and Iranians from other ethnic groups has been common, further complicating the issue.

Georgians in Turke

There are two distinct groups of ethnic Georgians living in modern Turkey. The oldest group are the predominantly Christian Georgians concentrated in the Artvin Province of northern Turkey. This province borders the modern state of Georgia and lies within the rough historical boundaries of the Georgian homeland. Fought over for centuries by the Ottomans, Iranians, and Russians, the province finally became a part of modern Turkey as part of a peace treaty with Russia in 1918. It is estimated that about 50,000 ethnic Georgians live in the Artvin area. Many retain the Georgian language but also speak Turkish. While a small number adhere to the Georgian Orthodox Christian Church, most are Muslim and have been for centuries.

The second, and much larger, group of Georgians living in Turkey are collectively referred to as the Chveneburi. They are the descendents of Muslim Georgians who migrated to Turkey to escape conflict and persecution in their homeland. These migrations occurred in three steps. The first followed the Russo-Turkish War of 1828–29, which resulted in parts of Georgia being ceded to Russia. A second occurred as a result of the Russo-Turkish War of 1877–78, and the third and most recent migration followed the 1921 Treaty of Kars in which Turkey gave up its territorial claim to the southern Georgian province of Adjara to the Soviet Union. In each case Muslim Georgians were compelled to relocate to Turkey as a result of persecution, or fear of persecution, by Christian Russians. There are thought to be as many as one and half million Chveneburi in Turkey today, many of them living along the Black Sea coast. Very few Chveneburi have retained the Georgian language, and in many ways they are deliberately culturally indistinguishable from the Turkic majority.

CULTURE

Georgian culture is centered on language and, to a lesser extent, the Georgian Orthodox Church. Georgia has existed on the borders of the Christian and Muslim worlds for centuries, and Georgians have been divided along religious lines for just as long. Georgia adopted Christianity early in the fourth century, but the Arab expansion of the seventh century brought with it the rapid introduction of the Muslim faith to the Georgian homeland and the Georgian people. The modern Georgian state is almost exclusively Georgian Orthodox, although there is still a significant Muslim minority concentrated in the southern province of Ajara. Most Muslim Georgians, who historically lived in the east and south of the country, have migrated to Turkey. Other groups, such as the Georgians of Iran, have adopted Islam after centuries of living in Islamic societies.

The oldest surviving work of Georgian literature, written in an early form of the Georgian language, is a religious work known as *The Martyrdom of the Saint Shushanik,* thought to have been composed in the late fifth century. Several other Christian texts are known from the sixth and seventh centuries, and the earliest known translations of the Christian Bible into Georgian are from the eight and ninth centuries. Queen Tamara, who ruled Georgia from 1160 to 1210, reigned during a period that is referred to as the "Golden Age" of Georgian cultural and political achievement. The national epic of Georgia, a secular work known as *The Man in the Tiger's Skin,* was composed late in the 12th century.

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Germans

Although Germany did not hold on to its colonies in Africa for long after World War I and II,

thousands of people of German descent can be found in Africa, mostly in Germany's former colonies.

Gerse *See* Kpelle.

Gewo *See* Guere.

Ghanaians: nationality (people of Ghana)

GEOGRAPHY

The Republic of Ghana is located on the coast of West Africa and borders the nations of Cote d'Ivoire to the west, Burkina Faso to the north, and Togo to the east. Ghana's coastline extends for about 335 miles along the Gulf of Guinea, a region of the South Atlantic Ocean. The country covers a total of about 92,000 square miles.

Ghana's most distinguishing geographical feature is the Volta River. The Akosombo Dam was built on the Volta River in 1964, creating Lake Volta, the largest artificial lake in the world. Lake Volta extends from the Akosombo Dam to the town of Yapei 320 miles to the north. The lake generates electricity, provides inland transport, and is a potentially valuable resource for irrigation and fish farming. It is also the site of Kujani National Park. Ghana has five distinct geographical regions. Low plains stretch across the southern part of the country. To their north lie three regions: the Asante Uplands, the Akwapim-Togo Ranges, and the Volta Basin. A fifth region, the high plains, occupies the northern and northwestern sector of the country. The capital and largest city, Accra, is situated on the coast.

INCEPTION AS A NATION

According to oral tradition, most of the ethnic groups in Ghana migrated into the area from the north between the 13th and 17th centuries C.E. The country is named for the Ghana Empire that flourished between the eighth and 11th centuries C.E. in what is now Senegal and Mali some 400 miles to the northwest of modern Ghana.

The first Europeans to have contact with the peoples of Ghana were Portuguese explorers who arrived in the 1470s. Many other European traders followed, and the area became known as the Gold Coast because gold was the most lucrative commodity traded for with indigenous peoples. The slave trade later came to eclipse all other forms of commerce in this part of Africa, and the British emerged as the leading colonial power in the area by the beginning of the 19th century. The Asante people (an Akan ethnic group) came to dominate the interior of the country from the 17th century. They gradually conquered the neighboring peoples and built a powerful and wealthy state. The Asante capital, Kumasi, was one of the most advanced and prosperous cities in Africa at this time. Much of the Asante's wealth and power was based on their control of the gold and slave trade.

Coastal peoples were able to resist Asante dominance because of their association with the European powers, but by the 19th century the Asante had become powerful enough to threaten British control of the coast. British troops fought a series of bitter wars with the Asante throughout the century, ending in 1902 when the Asante kingdom was finally defeated and its territory incorporated into the British colony of Gold Coast. After World War I the Gold Coast was further extended when Britain annexed part of the neighboring German colony of Togoland.

Ghana was one of the first African countries to gain independence from colonial rule. Indigenous political groups began agitating for independence following World War II, and in 1949 Kwame Nkrumah established the Convention People's Party (CPP)—a populist political organization with the goal of achieving independence for Gold Coast. After the British authorities rejected the CPP's proposals, Nkrumah led strikes, boycotts, and demonstrations in 1950, which resulted in his arrest and imprisonment. Facing mounting international pressure, the British held elections to establish an interim government in 1951. Nkrumah and the CPP won a large majority, although Nkrumah himself remained in prison. He was quickly released and appointed as the nation's first prime minister the following year. Full independence was achieved in 1957 with Nkrumah still holding the office of prime minister and the country adopting the name Ghana. Three years later, in 1960, Ghana declared itself a republic and Nkrumah become the country's first elected president.

CULTURAL IDENTITY

Kwame Nkrumah was an extremely popular figure in the early years of his administration and was widely admired throughout Africa. He became a symbolic hero for independence

GHANAIANS: NATIONALITY

nation:
Ghana; Republic of Ghana; formerly Gold Coast.

derivation of name:
Named for the historical Ghana Empire, which was itself named for the title of its emperor

government:
Constitutional democracy

capital:
Accra

language:
English is the official nation's language. Other major languages include Twi, Fante, Ga, Hausa, Dagbani, Ewe, and Nzema.

religion:
About 60 percent of the population are Christian, 15 percent are Muslim, and 25 percent follow traditional African religions.

earlier inhabitants:
Ghana's present-day ethnic groups (the Akan, Mole-Dagbon, Ewe, Ga-Dangme, Guan, Gurma, Grusi, and Mandé-Busanga) are thought to have migrated to the region beginning in the 13th century C.E. Earlier inhabitants are unknown.

demographics:
The Akan people make up about 45 percent of the population, the Mole-Dagbon about 15 percent, the Ewe about 12 percent, and the Ga-Dangme about 7 percent. Smaller ethnic groups include the Guan, Gurma, Grusi, Mandé-Busanga, and others.

Ghanaians: nationality time line

C.E.	
1471	The first Portuguese explorers arrive on the coast of modern Ghana.
15th–16th centuries	The coastal area of modern Ghana becomes known as the Gold Coast
18th century	Many of the region's southern kingdoms become involved in the transatlantic slave trade.
1806	The Asante Kingdom invades the southern kingdoms and war breaks out with the Fante confederation, which is supported by Britain.
1807	Britain enacts a law to stop slave trading to the colonies.
1824	With the death of the powerful Asante king Osei Bonsu, the British seek to dislodge Asante control of the Gold Coast.
1833	Slavery is officially abolished in all British colonies. All British-owned slaves are freed.
1850	Denmark sells all its interests in Ghana to the British.
1874	The Gold Coast is proclaimed a British crown colony.
1877	Accra becomes the capital.
1902	The remaining Asante kingdom surrenders to Britain and its territory is incorporated into the Gold Coast colony.
1925	The first legislative elections are carried out in the Gold Coast.
1933	Accra Breweries is the first brewery to open in West Africa.
1947	The United Gold Coast Convention (UGCC) is one of many new political parties striving for independence. Kwame Nkrumah is party secretary for UGCC.
1949	Kwame Nkrumah leaves the UGCC and founds the Convention People's Party (CPP). The CCP quickly becomes the predominant nationalist party.
1952	Nkrumah becomes the first African prime minister and government leader but continues to share power with the British governor.
1957	Ghana becomes an internationally recognized independent nation.

movements across the continent and was a leading figure in the Pan-African movement that sought to achieve a unified and self-governing Africa. Following his election to the presidency in 1960, however, opposition to his increasingly authoritarian style of rule began to mount. Following an attempt on his life in 1962 and the execution or imprisonment of government figures accused of complicity in the attempt, the political situation rapidly deteriorated. Ghana was declared a one-party state in 1964 and Nkrumah was overthrown in a military coup in 1966. A turbulent period ensued during which a series of military governments ruled the country with varying degrees of democratic accountability. In 1979 a young air force officer, Jerry Rawlings, seized power. Promised democratic elections followed soon afterward, but in 1981 Rawlings again forcibly took power and all political parties were banned. Rawlings was to remain head of state for the next two decades, winning open elections in 1993 and 1996. He stepped down in 2001 in accordance with new constitutional measures that prevented an individual from serving more than two terms as president. The Ghanaian political arena in the first decade of the 21st century is generally regarded as open and accountable by international commentators.

Ghanians belong to six main ethnic groups: the Akan, the Ewe, the Ga-Adangbe, the Mole-Dagbani, the Guan, and the Gurma. The Akan people make up about 45 percent of the population and are subdivided into the Asante and the Fanti. Ghana has suffered from far less ethnic tension than many other African nations and has a generally well-developed sense of national identity. Ghanaians take great pride in their nation's early achievement of independence as well as the sophistication and wealth of the indigenous Akan culture that resisted colonial domination for more than a century. However,

a strong cultural divide does exist between the more prosperous south of the country and the relatively impoverished north. Since the era of colonial rule to the present day, the majority of infrastructure and commercial development has been concentrated in the south. Economic migrants from the north of Ghana are typically involved in low-paying jobs in the south and many live in segregated residential dormitories. Immigrants from neighboring Togo and Burkina Faso are typically forced into similar roles and are also disadvantaged because, as foreigners, that cannot legally own land.

The traditional pattern of social stratification in Ghana divided people into three classes: royalty, common freemen, and slaves. Although royalty enjoyed many privileges and kings derived their wealth from control of foreign trade, they did not have general ownership of land. Common freemen owned their farmland outright and could dispose of it as they wished. Slavery existed, usually as domestic bondage, and slaves were able to marry nonslaves and acquire property. Traditional royalties still exist and have retained a large degree of their social standing in rural areas, but Westernized political and economic elites have largely superseded them on the national stage. The traditional

political comment, and television is rapidly becoming a competitor. International commentators have described Ghana's media as one of the most open and unrestricted on the continent.

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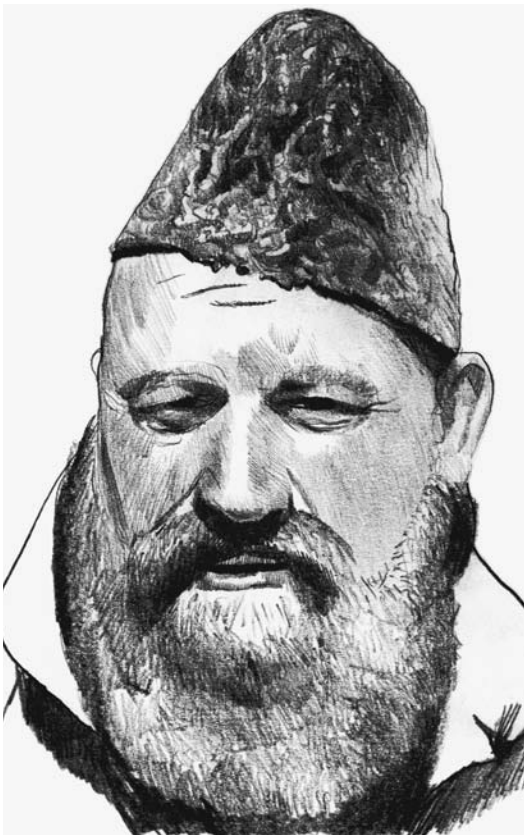
Ghandi *See* Bandi.

Ghilzai

The Ghilzai are a Pashtun people of southern Afghanistan. They are one of the country's largest ethnic groups, and their historical homeland is the Kandahar province of modern Afghanistan. Historically, the Ghilzai are known for founding a short-lived dynasty that ruled over parts of Iran during the 18th century C.E. At the beginning of the 18th century, Kandahar was part of the Iranian Safavid Empire. In 1709 a leader of the Ghilzai deposed the Safavid governor and defeated an Iranian army sent to recapture the province. His son led a Ghilzai invasion of the Safavid Empire that succeeded in capturing the capital city Isfahan in 1722 and establishing the Hotaki dynasty as rulers of Iran. Hotaki power was never firmly established over the whole of Iran, and in 1729 they were defeated and supplanted by Nadir Shah, who founded the Afsharid dynasty.



A modern Ghilzai man

Gikuyu *See* Kikuyu.

Gilaki

The Gilaki are an ethnic group who live along the southern shore of the Caspian Sea in northern Iran. Gilaki language and culture is closely related to those of the neighboring Mazandarani people.

Gimr

The Gimr are one of the several Tama-speaking groups of Sudan and Chad. Arabic is more widely spoken than Tama now by the Gimr, however. The Gimr live largely on the Sudanese side of the Sudan–Chad border, while many others live in western Sudan in Darfur.

Gio *See* Dan.

Giriama

The Giriama are the largest of the nine closely related groups that make up the Mijikenda. The Mijikenda mostly inhabit coastal regions of Kenya.

Gizi *See* Kissi.

Gobir *See* Gobirwa.

Gobirwa (Gobir)
The Gobirwa are a subgroup of the Hausa people of southern Niger and northern Nigeria. It is thought that the Gobirwa could have arisen from a mixing of Tebu and Semitic cultures.

Gofa
The Gofa are an Omotic people of southern Ethiopia.

Gogo (Chigogo)
The Gogo are a Bantu people concentrated in central Tanzania's highlands who have absorbed many aspects of Maasai culture.

Gomei *See* Ankwe.

Goula *See* Gula.

Gova
The Gova are made up of several small Shona subgroups. They number several thousand people spread along the lower Zambezi River Valley in Mozambique and Zimbabwe.

Grebo
The Grebo are a cluster of peoples that form part of the Kru of Ivory Coast and southeastern Liberia.

Greeks
From as early as the second millennium B.C.E., Greece was spreading its influence to North Africa and the Middle East through its colonies. In later history, such as during the Hellenistic age (323–331 B.C.E.) or the time of the Byzantine Empire (fourth century–15th century C.E.), large portions of Africa and Asia would be acquired by Greece through force of arms. The empire established by Alexander the Great, for example, stretched from the Greek mainland all the way across the Middle East to northern India. Today that empire is gone, but tens of thousands of Greeks remain in scattered communities ranging from South Africa to Syria.

ORIGINS
The second millennium B.C.E. saw the beginnings of Greek colonization. Pottery from the Minoan peoples of Crete dating back to around 1700 B.C.E., for example, has been found in Egypt. The Mycenaean culture (ca. 1600 to 1100 B.C.E.), from what is now southern Greece, expanded trade routes founded by the Minoans farther across the Mediterranean, connecting with Egypt, Syria, and Palestine. Over time Greek citizens formed permanent colonies, of which two different types emerged. The *emporia* were commercial outposts, built entirely to facilitate trade, while the *apoikiai* were city-states with independent governance. One of the earliest *emporia* was established at Al Mina, Syria, around 800 B.C.E. Modern archaeological excavations have revealed large warehouse complexes there, signifying the trading lifestyle of the community. Al Mina was destroyed by war around 700 B.C.E., but evidence shows that it was rebuilt and thrived until the fourth century B.C.E. Other colonies included Naucratis in Egypt (founded in the seventh century B.C.E.) and Cyrene in Libya (founded ca. 630 B.C.E.). Reasons behind the Greek colonization drive included population growth—the population of Greece is estimated to have expanded from 800,000 to around 1.3 million between 800 and 400 B.C.E.—and the pressures of drought, war, and internal political struggles.

LANGUAGE
Over its long history, Greece would export several different types of Greek language into the Middle East and Africa. Yet it was during the reign of Alexander the Great in the fourth century B.C.E. that the various Greek dialects were fused to form a common language, *koine* Greek. Much like the English language is today, *koine* Greek became a standard form of international communication that was used throughout the Middle East and Africa until around 300 C.E. More specifically, Greek was spoken mainly in the cities or wherever trade was conducted, whereas it was common for those living in isolated rural areas to speak no Greek at all. Much of the New Testament of the Christian Bible would also be written in *koine* Greek. From the fourth century C.E., Medieval (or Byzantine) Greek replaced *koine* Greek. This incorporated more Latin expressions and also laid the foundations of the modern Greek language that developed from the 11th century to the present day. Today there are some concentrations of

GREEKS

location:
Anatolia; Mediterranean coast of North Africa; Red Sea coast; Black Sea coast

time period:
Second millennium B.C.E. to present

ancestry:
Greek

language:
Greek

Greek-speaking peoples in Egypt, Israel, Palestine, Syria, and South Africa.

HISTORY

In the years 800–500 B.C.E., Greece was not a nation but rather a collection of city-states with a vague sense of a common regional identity. The major powers by the sixth century B.C.E. were the city-states of Athens, Sparta, Corinth, and Thebes, but in the fifth century B.C.E. the greatest threat to them all was from abroad: the Persian Empire. The violent interaction between Greece and the Persian Empire would be integral to Middle Eastern history for over 200 years. Persia (roughly the same territory as modern-day Iran) was unified into a cohesive state by Cyrus II around 559 B.C.E. and began a long period of imperial expansion. From 547 B.C.E. it extended its control over Anatolia, also known as Asia Minor (present-day Turkey), and over many of the Greek colonies located there. Cyrus's successors, Cambyses II and Darius, continued this westward expansion, with Thrace and Macedonia (territories in northern Greece) falling in 513 B.C.E.

In 502 B.C.E., an anti-Persian revolt broke out on Naxos, an island in the Aegean Sea, and this spread throughout Ionia (an important coastal region of Asia Minor). The Ionians were aware that Persia would soon retaliate, so they forged a protective military alliance with Athens and Eretria. The new league stoked the rebellion over a wider area, yet it still had nowhere near enough power to match that of the Persians, who had mobilized three armies to subdue the rebellion. Athens consequently withdrew its military support, leaving Ionia terribly weakened. The important Greek coastal city of Miletus was forced to surrender in 494 B.C.E., after which the Ionian revolt disintegrated.

Persia now turned its attention to Athens and mainland Greece. In 492 B.C.E. the Persian commander Mardonius (Darius's son-in-law) retook Thrace and Macedonia with a large army. Then, in 490 B.C.E. a Persian force of some 200,000 to 500,000 infantry, transported by over 600 vessels, sailed for the Greek mainland. This force took Naxos and the Cyclades islands, then landed on Eretria. Eretria was effectively destroyed during six days of fighting and looting. After the defeat of Eretria, however, Greek fortunes took a dramatic upturn. The Persian fleet landed at Marathon Bay in Attica, where the Greeks inflicted one of the greatest defeats in all military history on them, despite having only around 10,000 troops against 50,000–60,000 Persians.

For the next 10 years, Athens and Persia mostly avoided conflict. Yet Persia had by no means forgotten its intention of crushing

Greeks time line

B.C.E.	
second millennium	Greeks establish trade links across the eastern Mediterranean.
ca. 559	Cyrus II unifies Persia, and Persia begins a long process of empire building, absorbing many Greek colonies. War between Persia and the Greece states becomes a common occurrence over subsequent centuries.
fifth century	Long period of wars between the Greek colony of Syracuse on Sicily and the North African city of Carthage.
336–323	Alexander the Great creates a large empire that incorporates most of the Middle East and North Africa, inaugurating the Hellenistic age.
31	The triumph of Octavian at the Battle of Actium inaugurates the Roman Empire, effectively ending the Hellenistic age.
C.E.	
324	Byzantium is taken as the capital of Roman emperor Constantine, becoming Constantinople. This city subsequently becomes the seat of the Byzantine (Eastern Roman) Empire, a culturally Greek empire that periodically rules over much of the Middle East and Africa.
15th century	The Byzantine Empire finally collapses with the Turkish takeover of Constantinople in 1453, beginning a period in which the Ottoman Empire dominates the region.
20th century	Approximately 5 million Greeks remain spread out throughout the world, with many living in the Middle East and Africa.

Athens, and by 486 B.C.E. Darius was already preparing another expedition. These preparations continued under his son Xerxes I after Darius's death in 486 B.C.E. In 480 B.C.E. the invasion was launched with anywhere from 250,000 to 2 million soldiers. The Persian advance was strong, pushing from the Hellespont strait through Therme (Thessaloniki) in Macedonia, then to Thermopylae, just over 120 miles from Athens itself. There a Greek force led by a small group of just 300 Spartans managed to delay the enormous Persian army at a narrow pass. This delaying action gave the Athenians time to prepare, but the delaying force was finally obliged to retreat.

At this point the Athenian population evacuated to Salamis, Aegina, and Tiryns, leaving Athens to be captured and sacked. Once again Greek fortunes were reversed. Through the intelligent use of maneuver along the confined coastline of Salamis, the Greek fleet destroyed 200 Persian ships while itself losing only 20 vessels. Then, in the spring of 479 B.C.E., the Battle of Plataea decisively crushed Xerxes' force, and Mardonius himself was killed. Persia's expedition was over. The Persian army began a long retreat back to Asia Minor, losing another 40,000 men to further Greek action. Greek states began to reclaim power. Macedon pushed its territories outward east of the Strymon River, while many Greek cities in Asia Minor revolted and threw off Persian rule. The Greek fleet took control of the city of Byzantium (present-day Istanbul in Turkey), and Athens created for itself a new confederation, known as the Delian League, that enhanced its capacity to defend against the Persians. An emboldened Athens also intervened in the affairs of other Middle Eastern states. In 460 B.C.E. Athens became involved in an Egyptian revolt against Persian rule.

In 449 B.C.E. Athens and Persia were exhausted after decades of war and representatives met to negotiate a peace treaty. Known as the Peace of Callias (after Callias, the name of the Athenian negotiator), it brought the immediate hostilities to an end.

From Carthage to Corinth

By the time the Peace of Callias was confirmed, other conflicts were under way. Carthage, a major North African trading city near what is today Tunis in Tunisia, found itself locked in a series of wars with the Greek colony of Syracuse on Sicily. In 480 B.C.E. Gelon, the ruler of Syracuse, was seeking to unify Sicily under his rule, a policy that threatened Carthage's important trading interests on the island. In response, Carthage dispatched a major military expedition under general Hamilcar, but this was dismantled by bad weather and a battle against the Syracusans at Himera.

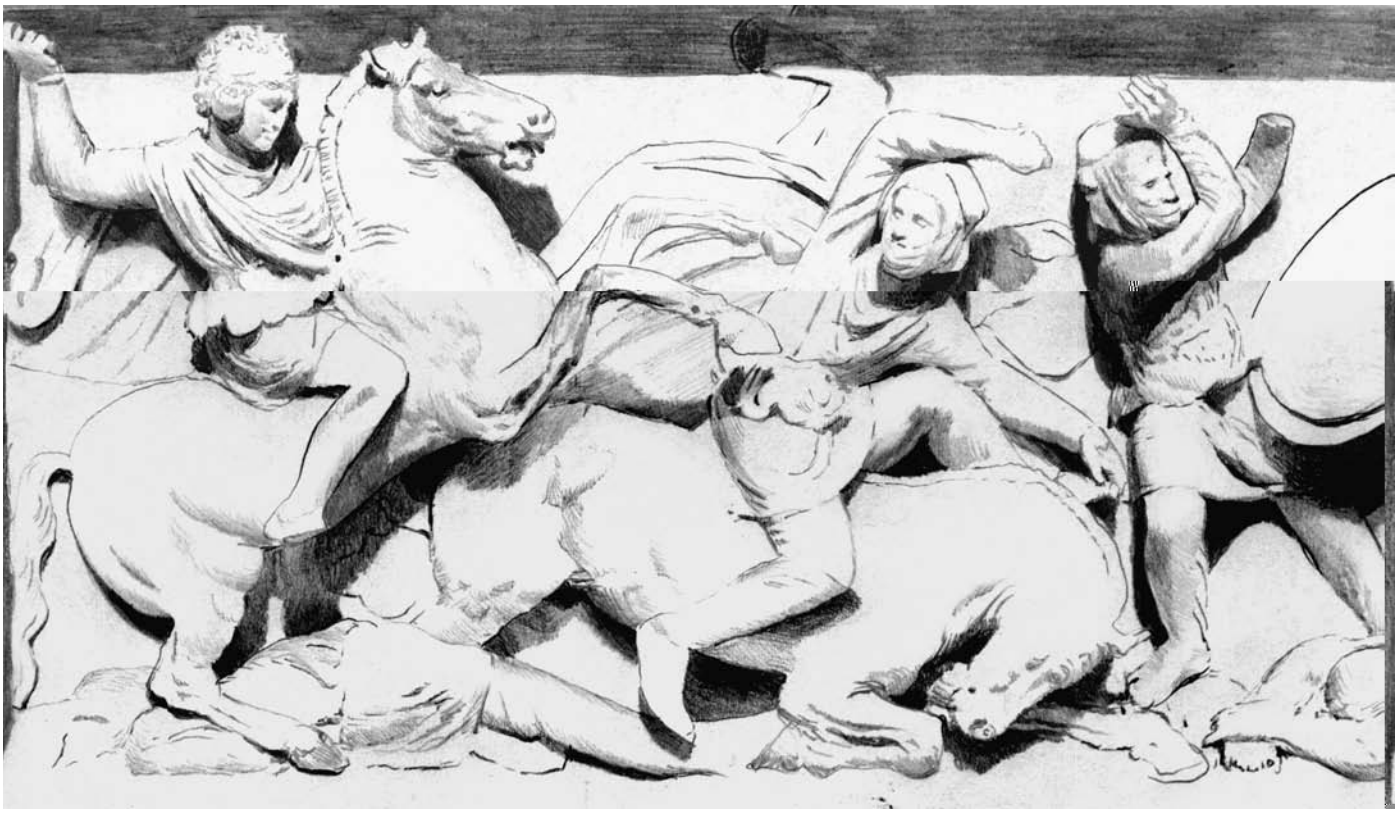
It took 70 years for Carthage to recover from this setback, but in 409 B.C.E. Hannibal Mago (the grandson of Hamilcar) captured several outposts on Sicily. Expeditions against Syracuse itself between 405 and 396 B.C.E. failed, however. From 315 to 311 B.C.E. the incumbent ruler of Syracuse, Agathocles, launched another military campaign to take over Sicily. Carthage responded by sending another leader called Hamilcar, but his campaign of 310 B.C.E. was wrong-footed when Agathocles launched an attack against Carthage itself. Although Carthage stopped the Syracusan expedition by 307 B.C.E., Agathocles' move did force Hamilcar back from Sicily, and eventually the two sides concluded an unsettled peace.

During this period, Persian relations with the Greeks changed. In 431 B.C.E. the Delian League began a lengthy war with the Spartan-led Peloponnesian League, a conflict that ran (with some short breaks) until 404 B.C.E. The Peloponnesian War radically altered the balance of power in Greece. Persia eventually lent its support to Sparta, principally in the form of naval power and money; Athens was defeated, and the Delian League, by this time also known as the Athenian Empire, disbanded. The city regained its independence a few years later, but it was no longer independently a major threat to Persian interests.

Sparta's dictatorial rule over Greece following its victory soon alienated many Greek states, and Thebes, Athens, Corinth, Argos, and several others eventually banded together in a rebellious military alliance. In 393 B.C.E. Persia actually provided assistance for the anti-Sparta alliance in the form of ships, sailors, and money. Attempts by Spartan ambassador Antalcidas to persuade the Persians to switch sides met with no success, probably because Persia was worried about losing its interests in Anatolia to Sparta. The warring factions were called to a peace conference in 387 B.C.E., in which Persia imposed a peace treaty, known as the King's Peace, and gained pledges that both sides would leave Persian possessions in Anatolia alone.

Philip and Alexander

Until the fourth century B.C.E., the principal influence of the Greeks on the Middle East and



Detail of the Alexander Sarcophagus, a fourth-century B.C.E. stone sarcophagus featuring relief carvings of Alexander the Great engaged in battle with Persians. The sarcophagus is believed to have been made for one of Alexander's generals or for a Persian noble.

Africa was mainly external, dictating foreign policy. That situation was to change dramatically with the rise of two powerful leaders in Macedonia. The first was King Philip II, who ruled Macedon from 359 to 336 B.C.E. By the time he took power, the 33-year-old Philip was already a talented leader and military commander. He systematically brought most of Greece under Macedonian control, and by the time he created the League of Corinth—a confederation of Greek states headed by Philip himself—in 337 B.C.E., his authority stretched from the borders of Sparta right through to the very edge of the Persian Empire in Asia Minor. Philip had decided to challenge Persian power and was planning an invasion when he was assassinated in 336 B.C.E. Philip's son and successor, Alexander III, would become better known to history as Alexander the Great.

At the time of the assassination of Philip, the Greek army had been assembled and was waiting to embark on its Persian adventure. Alexander took command immediately and crossed into Persian territory with around 42,000 troops, including his 5,000-strong elite cavalry force. Confidence among the army was running high. Greek military prowess was internationally respected, and Persia itself had been weakened by a long period of political turmoil. Its leader at the time of Alexander's invasion was Darius Codomannus. Darius enjoyed the advantages of a very large army, great wealth, and a potent navy, yet Persian military tactics were lagging behind those of the Greeks. To compensate, Persia hired a large number of Greek mercenaries, possibly as many as 50,000.

The first big clash of the war occurred in May or June 334 B.C.E. at the Granicus River in Asia Minor. Alexander won his first, devastating victory, and by the spring of 333 B.C.E. he had brought western Asia Minor under his control. Miletus fell after a siege, and the Persian treasury at Sardis was captured. An incident of symbolic importance came at Gordium in Phrygia. Inside the town's palace was the legendary Gordian knot, a rope knotted with great complexity. Traditionally it was believed that the person who untied the knot would become the "King of Asia." Alexander accomplished the feat, some say by untying the knot, others say by cutting straight through it with a blade. This

moment seemed to confirm Alexander's destiny, and further confirmation came at the Battle of Issus on the Pinarus River, when Alexander once again routed Darius's army. Among the spoils of the battle were Darius's throne tent, which contained 3,000 talents of gold and also Darius's wife and mother.

After the Battle of Issus, the way was opened for Alexander to push deep into the Middle East. He entered Syria and Phoenicia and captured a string of cities, including Byblos and Sidon, while Tyre was put under siege. Darius, alarmed, offered a large ransom payment for his family along with all the lands west of the Euphrates River. Alexander rejected the terms and continued to achieve military successes. After Tyre itself fell in 322 B.C.E., Alexander had about 8,000 of its inhabitants executed and a further 30,000 sold into slavery.

Egypt and Mesopotamia

Alexander now pushed into Palestine, taking Gaza before focusing his attentions on Egypt. Egypt, with its fertile agricultural lands and its high standards of culture, was a major prize for the Macedonian. Having been subjugated by the Persians for many years, the EGYPTIANS generally welcomed Alexander and his army. The Persian governor, or satrap, Mazaces, quickly surrendered his position without a fight.

Alexander's conquests up to this point had created an empire that stretched from the southern parts of mainland Greece through Asia Minor and incorporated the Middle Eastern territories of the Mediterranean coastline. Now Alexander turned toward Mesopotamia (a region encompassing present-day Iraq, eastern Syria, southeastern Turkey, and southwest Iran). The Persian homeland was in Iran, and Mesopotamia was the heart of the empire. He set off with his army from Tyre in the spring of 331 B.C.E., advancing through northern Mesopotamia down the river Tigris. It was on the Tigris that Darius chose to make a stand, clinging to the hope that the Persian homeland could still be saved. The great clash between Alexander and Darius occurred at Gaugamela (believed to be in northern Iraq), where Darius massed an army that was possibly five times the size of that commanded by Alexander. Once again Alexander showed his brilliance. He used his cavalry and infantry in fast-maneuver warfare and devastated the larger Persian force. Up to 230,000 Persian troops were either killed, wounded, or captured, although Darius himself managed to escape with a small force to the region of Media in northwestern Iran. Having defeated Darius at Gaugamela, Alexander marched unopposed to Babylon. This city was particularly central to Alexander's ambitions. By the time of his arrival, the city was Persia's administrative capital and was governed by the satrap Mazaeus. Mazaeus saw the example of Tyre as a warning and so literally threw open the gates to the city as Alexander's army approached.

The Persian Empire was close to final defeat after the losses it had suffered. Alexander and his army rested for a few weeks at Babylon, then in December 331 B.C.E. it marched out toward Susa, a city in southwest Iran and the home of a large Persian treasury. Susa had actually been taken for Alexander in advance by one of his commanders, Philoxenus, and Alexander netted a vast financial prize of gold and precious jewels. Although winter had now descended, Alexander decided to press on into Persia proper.

Alexander's first major obstacle into Persia was the Persian Gates, a heavily defended narrow pass in the Zagros Mountains. The Persian satrap Ariobarzanes had reinforced the Gates with 40,000 troops, but Alexander took some of his men along treacherous mountain paths to attack the garrison from the rear. By combining this attack with a frontal assault, Alexander overwhelmed the Persian defenders.

The Persians could do little more to resist Alexander. He took the city and palace of Persepolis, the ceremonial capital of the Persian Empire, without opposition, placing a further 120,000 talents of gold into Greek hands. Alexander then moved on to the royal city of Pasargadae to the north, where he claimed similar treasures. He then spent four months resting, during which time he was involved in a controversial incident at Persepolis. Although Alexander was usually sensitive to local cultures, it appears that he authorized or even participated in the burning of the palace of Xerxes. The exact details of what happened have been embellished by legend, but the incident was an uncharacteristic act of revenge.

Although Persia was in Alexander's grasp, King Darius remained free. Darius had retreated to the northern city of Ecbatana in Media where, remarkably, he gave no indication of surrender. In the spring of 330 B.C.E., Alexander set out for Ecbatana with his men, but by the time he arrived Darius had fled. Nevertheless, the capture of Ecbatana was significant in itself, as it brought one of the last outposts of Persia under Greek control. Furthermore, Darius's men

revolted against him, and Bessus, the satrap of Bactria, deposed Darius and had him killed. Alexander came across Darius's body, and—in contrast to Darius's own people—treated the Persian king with respect, having him buried with full honors in the tombs at Persepolis.

Persia was not the end of Alexander's imperial ambitions. He went on to conquer Central Asia into northern India, creating one of the largest empires in history. Alexander's imperial possessions in Africa and the Middle East included northern Libya, Egypt, Palestine, Phoenicia, Syria, Mesopotamia, Babylonia, and Persia. It is clear that from the outset Alexander intended to establish himself as overlord of Asia. Such a theme distinctly emerges in a message sent to Darius after Alexander's victory at Issus, in which Alexander responded to Persian requests for peace. Part of the text reads:

> "I am Lord of all Asia, and therefore it is you who must come to me. If you are afraid of bad treatment, first send your emissaries who will receive all proper guarantees. You only have to come to me and ask and you will be given back your mother, wife and children, and whatever else you desire. Regarding the future, whenever you address me, address me as the Great King of Asia, and never write to me as an equal. …"
>
> —Alexander the Great

The establishment of Alexander's empire did not mean that the peoples of Africa and the Middle East were forced into an unfamiliar way of life. Alexander exercised a policy of respect for foreign cultures that was not always popular with many other Greek leaders. Aristotle, the famous Greek philosopher who had been Alexander's teacher, had once described the eastern peoples as "slaves by nature," and many Greeks felt the same way, classifying non-Greeks as "barbarians." Yet Alexander's empire was the beginning of a new era, whose symbolic heart would be the city of Alexandria, founded at the mouth of the Nile, center of the Hellenistic world.

New Empires

Alexander the Great died in 323 B.C.E., and the period between his death and the beginnings of the Roman Empire in 31 B.C.E. is known as the Hellenistic age, referring to the influence of Greek culture over the wider world. Alexander's death initiated a long struggle for succession that steadily broke the empire up into separate kingdoms and weakened imperial control. In the first centuries B.C.E. and C.E., Rome took over control of most of the territories of the eastern Mediterranean, while in the east the Parthians steadily absorbed most of Alexander's eastern conquests.

Although the Hellenistic age was a time of upheaval, it was also a period of rich cultural interaction, a time where East and West borrowed from one another styles of painting, ornamentation, literature, and architecture. Alexander's creation of a large empire with a strong Greek cultural basis actually meant that the cities of Greece itself took on a l(l)8(e)-yr-2(n)6(e)-8(d i)-(n)1(g)Pah

in 324. Crucially, he made Byzantium his capital, renaming it Constantinopolis (city of Constantine, or Constantinople). Today the city is known as Istanbul and is in Turkey. Yet in 395, under Emperor Theodosius, the Roman Empire was once again bisected into eastern and western halves, with Constantinople the capital of the eastern half and the seat of its emperor. This was the beginning of an empire that would last into the 15th century and that would once again confirm Greek influence in the East.

In 527 Emperor Justinian I took over as ruler of Byzantium and began an attempt to expand the empire eastward, a policy that brought him into conflict with the resurgent Persian Empire under the rule of the Sassanid dynasty. A peace treaty in 532 between Justinian and Shah Khosrau I helped define an agreed eastern frontier, on the condition that Byzantium paid Persia a large annual tribute. Justinian then switched his attentions to North Africa—an expedition by General Belisarius took the city of Carthage in present-day Tunisia from the European Vandals who had occupied it after the Romans—and over the next 15 years Byzantium steadily brought most of North Africa under its control. During this period, and in subsequent history, the Byzantine Empire was constantly under threat from invasion by numerous tribes and peoples. The Middle East was only one of its concerns, but it became more pressing under the rule of Emperor Justin II (r. 565–578). Justin stopped paying the Persian tribute, and this resulted in yet another prolonged war in which Byzantium suffered a string of heavy defeats. Justin was finally driven to conclude a peace treaty in 591.

The seventh century was another critical time in Byzantine history. A Persian offensive conquered Egypt, Palestine, Syria, and Armenia, and Constantinople was jeopardized. However, the Byzantine emperor Heraclius won a victory over the Persians in Mesopotamia, after which Persia was forced to retreat and give up its conquests. Yet a new threat to Greco-Roman interests was emerging—Islamic warriors spreading out from the Arabian Peninsula. It would be the expansion of the Islamic Empire that would ultimately end Byzantine power in the Middle East.

In 633 Arab armies invaded Syria, and two years later Heraclius assembled what he believed would be an invincible army totaling 150,000 troops. The Arab and Byzantine armies met in battle at Yarmouk (today on the border between Israel and Syria) in August 636. In one of the most important engagements in Middle Eastern history, the Byzantine army was completely defeated, and Syria had to be abandoned, along with the great jewel of the Byzantine Empire, the city of Antioch. It is said that Heraclius mourned the loss with the words "Farewell Syria, my fair province. Thou art an enemy now." Indeed, the defeat at Yarmouk was far from the last of Byzantium's punishment at the hands of the Arabs. By the end of the seventh century the Arabs would have conquered Mesopotamia, Egypt, and most of Byzantium's African possessions, with Carthage falling in 698. Constantinople was placed under siege twice during this period, from 674 to 678 and again from 717 to 718, but on both occasions it managed to resist the Arab advance.

During the eighth century, the seemingly relentless expansion of the Arab armies began to falter. A series of defeats against European forces and splits within Islamic politics meant that Arab unity also weakened somewhat. By the ninth century, Byzantium was even looking to make some reconquests in the East. From 867 to 976 war against the Arabs was a regular occurrence, the battlegrounds including Egypt, Syria, and Mesopotamia. By the end of this period much of Syria, northern Iraq, and parts of Palestine were back in Byzantine hands, and the resurgent empire eventually reached as far east as Armenia.

As with all empires, Byzantium could not sustain power forever. Turkish Muslims and Norman Europeans began to eat into the empire during the 11th century, with over 30,000 square miles of territory lost by 1080. Reconquests in the East were made during the reign of Emperor John II Komnenos, although the siege of Antioch in the 1140s failed because of a lack of coordination between the Byzantine commanders. Building on the successes of the Crusades, however, Emperor Manuel I Komnenos (r. 1143–80) eventually extended the Byzantine protectorate over much of the eastern Middle East, with cities such as Antioch back under Greek authority.

The 12th century was a new peak in Byzantine fortunes, yet from the end of the century the empire began its final collapse. The Christian Fourth Crusade of 1201–04 ultimately resulted in the sack of Constantinople by Christian forces after a vicious falling out between the empire and the Catholic Church. This event spelled the end for the Byzantine Empire, which split into several different Byzantine states. To complete the destruction, the Ottoman Turks began to

A coin featuring the image of Ptolemy I Soter—the founder of the Ptolemaic dynasty in Egypt

occupy territories previously taken by the empire, and in 1453 Constantinople, the imperial capital, was occupied by the Turks after a two-month siege.

The collapse of the Byzantine Empire was really the end of significant Greek power in the Middle East and Africa, as Greece was absorbed into the Ottoman Empire (*see* Ottomans).

Greeks in the Ottoman Empire

At its height in the 16th century the Ottoman Empire occupied many of the territories in the Middle East and Africa that had previously been Byzantine possessions.

Following the Ottoman occupation of the Byzantine capital Constantinople (modern Istanbul) in 1453 the Ottoman authorities categorized all members of the Christian Orthodox Church living within their territories as Greeks, regardless of their ethnic background. The head of the Orthodox Church in Constantinople came to be regarded as the national and religious leader of this group or millet (an Ottoman term for a recognized non-Muslim community). Although this group included Christian Arabs and various Balkan peoples it was dominated by ethnic Greeks, who also held the most prominent positions in the offices of the Orthodox Church. Over time the prominent Orthodox families of Constantinople, which included some Romanian and Albanian elements, gained considerable influence within the Ottoman empire. During the 18th century Greeks formed a powerful and wealthy strata of Ottoman society through their trading activities in southern Europe and Russia and their strong representation in the Ottoman system of government as trusted administrators. Greeks served the Ottoman sultan as imperial tax collectors, as contracted commercial agents, and even as governors of Moldavia and Wallachia. Greeks were also employed as ambassadors and diplomats by the Ottoman court, particularly in their relations with European powers.

While some Greeks gained influence within the empire others sought to free themselves from Ottoman control. A series of rebellions took place in the Peloponnese during the 17th century and armed bands known as Klephts carried on an almost continuous guerilla war against the Ottomans in the region into the 19th century. In 1770 there was a widespread uprising by Peloponnesian Greeks against the Ottomans known as the Orlov Revolt. Instigated by Russian agitators keen to distract Ottoman forces from their engagement in the Russo-Turkish War (1768–1774) the Orlov Revolt was brutally suppressed by the Ottomans but became one of the chief motivating factors of the Greek War of Independence (1821–1829).

On the eve of the Greek War of Independence (also known as the Greek Revolution) there were more than a million Greeks living in Anatolia (modern Turkey). The cities of Smyrna and Aivali, both on the Anatolian coast, and Chios, on the island of Chios just off the Anatolian coast, were wealthy trading ports and centers of learning and culture with large Greek populations. The rebellion that ended Ottoman rule over Greece was a carefully organized effort that took place almost simultaneously across the Peloponnese, in central Greece, on the island of Crete, and in the Danubian provinces. The Greeks were highly successful in the early stages of the revolution forcing Ottoman garrisons and their families to retreat into fortified towns that were subsequently besieged and reduced. In 1825 Egyptian forces became involved in the war in support of the Ottomans and Ottoman armies were having some success driving into Greece. The entry of France, Britain, and Russia into the conflict on the side of the Greeks was decisive in the final Greek victory. At the Battle of Navarino in 1827 a combined British and French fleet destroyed the combined Egyptian and Turkish fleet leaving the Ottoman troops in Greece cut off from reinforcement and resupply. The last major battle of the fight for independence took place in 1829 but the Treaty of Constantinople, the final agreement that established Greece as a fully independent state, was not signed until 1832.

The Greek War of Independence was a bitter conflict in which massacres were carried out by all sides. In the immediate aftermath of the Greek uprising the Ottomans executed the Ecumenical Patriarchate of Constantinople, Gregory V, his predecessor, and several other prominent Greek Christians. In 1822 Turkish forces landed in the island of Chios to suppress rebellious elements and massacred more than 40,000 of its Greek inhabitants. A further 50,000 Greeks were enslaved and 20,000 exiled. The island's community was completely destroyed and Chios never recovered its former position as one of the wealthiest parts of the empire. The Greek population on the island of Psara suffered a similar fate in 1824. Turkish forces massacred the Greek inhabitants of Heraklion, the capital of Crete, in 1821 and the population of Messolonghi, in Central Greece, in 1824. Greek forces carried out similarly ruthless massacres on Turkish troops and their families during the course of the war. As many as 20,000 Turks living in the Peloponnese were killed in the first few weeks of the uprising. Following the capture of the city of Tripolitsa in 1821, one of the first Greek victories in the war, an estimated 30,000 Turks were systematically butchered and the entire Jewish population of the city was killed. Further massacres of Turks by Greeks took place in Athens and on several Aegean islands.

Large numbers of Greeks continued to live within the Ottoman empire even after Greek independence, although many migrated or were exiled by the Ottoman authorities. In the Balkan Wars (1912–13) a Greek, Bulgarian, Montenegrin, and Serbian alliance liberated further territory from the Ottoman including Macedonia, Albania, and most of Thrace, but even at the end of this conflict approximately 1.8 million Greeks were still living within Ottoman territory, principally in Anatolia. World War I (1914–18) brought new perils for the Greek population of Anatolia as the Young Turk government pursued aggressively discriminatory policies against non-Turkish communities. The most notorious of these actions were the events that came to be known as the Armenian Massacre (see Armenians). Between 1915 and 1918 as many as 1.5 million Armenians died as the result of forced deportations and direct violence. Discriminatory policies were implemented against the Greek population of Anatolia in the same period, although the death toll is less clear. At the invitation of the victorious Allied powers Greek troops landed in Anatolia in 1919. The Greek government had been promised territorial gains as part of the process of dismantling the Ottoman empire and was also anxious to protect Greeks living in Anatolia from radical elements of the Turkish National Movement, who would later establish the modern state of Turkey. The Greek campaign was largely unsuccessful and ended with Greece withdrawing from all the territories it had gained during the war and returning to its pre-1914 boundaries.

The most notorious incident of the war occurred in 1922 when the city of Smyrna, a center of Greek culture within the Ottoman empire for centuries, was partially destroyed by fire. Smyrna was recaptured by Turkish troops as part of a highly successful counter attack that pushed Greek forces out of the territory they had taken in the course of a few weeks. Greek sources maintain that the subsequent fire that destroyed the Greek and Armenian quarters of the city were started deliberately by Turkish forces in an effort to eliminate all traces of the Christian community. Turkish sources claim that the fire was accidental and the result of the general chaos produced during the recapture of the city. Four hundred thousand Greeks and Armenians were displaced from Smyrna and surrounding villages.

The Armistice of Mudanya (1922) brought an end to the Greco-Turkish War and required Greece to evacuate its troops from Thrace and the Bosporus region, although these remained occupied by British and French forces. The following year the Treaty of Lausanne established Turkey as an independent nation and included provision for a mass exchange of populations between Turkey and Greece. About 2 million people were involved in this exchange, which took place in 1923. One point two million Greeks were expelled from Turkish territory and more than 500,000 Turks were expelled from Greece. The Greco-Turkish War and subsequent expulsions brought an end to presence of a large Greek community in Anatolia. The few thousand Greeks who remained were largely subsumed in the new Turkish national identity forged in the decades after Turkey's establishment.

CULTURE

Economy

From the Mycenaean period beginning in the 16th century B.C.E. until the end of the Ottoman Empire in the 20th century C.E., the economy

Ruins of Greek stoa (covered walkways) at the site of the ancient Greek colony of Smyrna near present-day Izmir in Turkey.

of the Middle East and Africa was overwhelmingly agricultural, with crops being grown both for subsistence and export. Accordingly, land ownership was the principal form of wealth for Greeks in these region, with nobles, military leaders, politicians, and religious leaders gathering to themselves as much land as possible and taking advantage of an accompanying workforce of locals and slaves. For the Greeks, however, trade was also important from an early date. The trading colonies founded by Greeks around the coasts of the Mediterranean and Black Seas were a central element of long-distance trade for hundreds of years. Greek colonization, and then Greek empire building, brought with it diverse types of international maritime trade.

For the ancient Greeks, the Middle Eastern and North African regions had much to attract them—local export commodities included wheat, gold, precious stones, jewelry, textiles, ivory, papyrus, and flint (for arrowheads). The Greeks in return exported timber, resin, hemp, wine, and pottery. By the fifth century B.C.E.. Greek coinage was well established as a standard trading currency within important trading regions such as Egypt and Phoenicia, and such coinage was spread further afield by Alexander the Great's empire. Indeed, Alexander even permitted non-Greek cities to issue Greek-style coinage to aid commerce. Theses coins were produced in various denominations of bronze, silver, gold, and (more rarely) electrum, and they had an important effect in facilitating the growth of trans-Asian trade routes. Such routes were in turn supported by Greek development of its great Middle Eastern cities such as Alexandria and Antioch, cities that provided hubs for commerce and places in which wealth was concentrated.

Of course, Greece benefited economically from its conquest of Middle Eastern and African territories. During Alexander's campaign, for example, the cost of deploying his army was in the region of half a ton of silver a day, hence the importance of the capture of the Persian treasuries at Susa and Persepolis. In later times, Byzantium imposed Roman systems of taxation over millions of people, and also on trade—a standard 10 percent tax was levied on

both imports and exports. Byzantine control of its international economy was strict, and everything from the output of goods to levels of employment were set centrally; hence, Byzantium became a city of enormous wealth. It is also worth noting that the Byzantine *solidus* coinage acted as international currency in much the same way as the coins of Alexander's time.

With the eventual fall of the Byzantine Empire, the Greeks still remaining in the Middle East and Africa had to cope with a whole new range of economic conditions under the Ottoman Empire. All Greek land, trade, and income was subject to specific taxes, and a tax called the *jizya* was imposed on all non-Muslims living within the empire—payment of the tax allowed the Greek Christian (or any other type of Ottoman Christian for that matter) to practice his faith without interference. Until 1648, the central Ottoman authorities even imposed a "tribute of children," whereby each Christian community had to give up one male boy in every five, who would be enlisted into the corps of Janissaries (an elite Ottoman military force), converted to Islam, and trained as a warrior. Such harsh taxes did not continue for the whole span of the Ottoman Empire, but Greeks living under Ottoman control were periodically exposed to harsh economic treatment.

Government and Societ▲

The forms of government and society among the Greeks living in the Middle East and Asia are diverse and dependent upon historical circumstances. Many of the first Greek colonies were based directly on the city-state model, known as the *polis*. *Poleis* could be either democratically ruled (by a male electorate) or, conversely, constructed as oligarchies. Whatever the form, the individual *polis* defined itself as a distinct local community, with a unique identity.

Nevertheless, the Greek peoples abroad generally sought some measure of governmental integration with the peoples of foreign territories, this policy being good for international trade. The Persians themselves set many precedents, and the Ionian revolt in the sixth century B.C.E. in some ways brought Greek and Persian systems of governance closer together rather than pushing them further apart. Darius understood that building alliances with the Greeks was better for the future of his empire than perpetuating enemies, so he was moderate in his response to the revolts. In several cases he actually permitted the formation of Greek-style city democracies. He also reformed tax systems to make them fairer on the peoples under Persian satrapy. Greek and Persian nobles began to share religious ceremonies, took the other's names for their children, and even began to intermarry.

Alexander the Great was another example of a leader who believed in integration and coexistence. Signs that Alexander would rule with fairness came early on in his campaign in Asia Minor. After the Greek victory at Granicus, for example, although Alexander installed one of his own rulers to the satrapy of Hellespontine Phrygia, he left all the Persian systems of administration in place. Alexander behaved in the same way following the conquest of Babylon. He kept the satrap Mazaeus in his post, even though the official had actually fought against Alexander's takeover of Babylon. (Alexander was, however, always cautious to divide power between several officials, reducing the prospect of rebellion.) Alexander's own court was staffed not only by Greeks but also by nobles from all corners of the empire. However, in places such as Egypt the Greeks lived under their own systems of law, education, politics, and culture and did not themselves wholly adopt the social systems of the Egyptians.

Society during Alexander's empire and the subsequent Hellenistic period was defined by both change and continuity. Women, for example, began to gain a relatively enhanced status, and some even entered into the commercial professions. Such benefits, admittedly, mainly came to wealthy women. At the same time, slavery remained a common condition for thousands of individuals throughout the Hellenistic world as it had been for thousands of years, and was the basis of many industries.

By the time of the Byzantine Empire, the Greeks had refined their system of government with the establishment of a professional civil service beneath the rule of the emperor. As with many modern governments, Byzantium separated its civil service into various departments of state, each with its own diplomatic, political, or fiscal responsibility. The efficiency of this systems helps explain why the Ottomans subsequently relied on Greek administrative knowledge to manage much of their empire.

Militar▲ Practices

Before Alexander the Great's time, Greek armies were principally based around *hoplites*—foot soldiers armed with 6.5-foot-long thrusting spears, shields, and (among the wealthier soldiers) occasionally full body

armor. These soldiers were usually taken from the agricultural classes; hence, Greece could not campaign for long before it needed to bring its men back to tend the fields. However, the professionalism and spirit of the troops was intense, and when deployed in the closed-rank phalanx formation they could be formidable in combat, as the Persians discovered at the Battle of Marathon in 490 B.C.E.

With Alexander came a new Greek fighting style that provided the means for carving out his huge empire. The Macedonians mixed infantry with much more mobile cavalry units, including light skirmishers and the elite heavily armed Companion Cavalry. Alexander also deepened the *hoplite* formations (previously around eight-ranks deep) and armed them with *sarissas,* 20- to 23-foot-long spears that were used to break up enemy formations. Using these forces in quick, aggressive maneuvers, Alexander was able to dominate his Middle Eastern and African enemies. One interesting development of the subsequent Hellenistic age was that the imperial Greeks began to use war elephants in conflicts around the Mediterranean, Alexander having encountered the animals during his conquests in northern India. As Alexander marched into Asia, he also took with him the engineer Diades of Pella, who invented or created numerous types of siege engines, including movable assault towers, battering rams and cranes, scaling engines, and various boarding platforms, all of them designs that would be used in warfare well into the medieval period.

With the death of Alexander, Greek tactics became, on the whole, less innovative and mobile, and consequently the Greeks became incapable of coping with Rome's military brilliance in the second century B.C.E. The Byzantine Empire based its land army on the Roman system of legions. Because of its territorial coverage, however, the Byzantines incorporated numerous peoples into its military forces, although these were frequently divided according to their religious preference. The cavalry increased in importance—well-armored cavalry called *cataphracts* would go into battle armed with swords, lances, and even bows, which they shot from horseback. The Byzantine authorities also policed much of the Middle East and Africa with special border outposts and a system of watchtowers that spotted enemy war parties and launched rapid-response cavalry attacks. The Byzantine Empire retained a fine military for much of its reign, but ultimately persistent assaults from the Muslim East and political problems within the empire undid the army's capabilities to defend against the Ottomans.

In naval warfare, the principal Greek warfighting vessel was the trireme, a rowed warship powered by around 150 oarsmen, with a large metal-tipped ram at the bow designed to sink an enemy vessel by holing it beneath the waterline. Later in the millennium, the Greeks strove to create some huge warfighting vessels and used the shipbuilding skills of its Middle Eastern outposts to good effect. One Greco-Egyptian vessel created under Ptolemy IV Philopator was said to have had 4,000 oarsmen. However, such vessels could be impractical to both build and man, so by the Byzantine era ships had again reduced in size, with crews tending to number from 100 to 250 oarsmen. While warships were primarily intended for ramming, they also served as platforms for naval raiding parties and archers. The Byzantines innovated in the invention of "Greek fire"—an incendiary mix similar to modern napalm that was ejected over enemy ships from flamethrower weapons.

Dwellings and Architecture

Buildings are the most visible legacy of Greek influence in the Middle East and Africa. In terms of domestic dwellings, the Greeks throughout these regions lived in houses much like those in Greece—one- or two-story dwellings with tiled roofs and floors (sometimes the roof was thatched with reed) and a courtyard outside. However, it is for their monumental architecture that they are best known. The Greeks exported the classical style of architecture and their extensive skills in formal city planning, with the familiar Greek pillared temples of the Doric, Ionic, and Corinthian orders (denoting the type of column decoration) being found from Carthage to Syria. Whole cities were founded on Greek design, the greatest example being Alexandria. Alexandria's foundations were laid around 334 B.C.E., and the city was created principally by the Greek architect Dinocrates. Although Alexander stayed in the newborn city for only a few months, it grew into a place of power that attracted great minds and great money alike, particularly as in the third century B.C.E. it became home to the Royal Library of Alexandria. Alexandria expanded to be for a time the largest city in the world, and today it remains as one of the most visible legacies of Alexander's rule in the African and Middle Eastern world.

Hellenistic architecture celebrated the splendor of conquest and empire while uniting

elements of Greek and oriental art and shifting its focus from temples more to buildings for entertainment, trade, and culture. Long, colonnaded Greek-style marketplaces (*agora*) and shops were created, along with large theaters cut into the hillsides and seating up to 10,000 people. The Hellenistic Greeks also took the famous *gymnasia* abroad, these being places not only dedicated to athletic training but also to intellectual pursuits and discussions. Economic power was celebrated by the construction of great public monuments. One of the most famous of these was the Pharos of Alexandria, a huge lighthouse constructed in the third century B.C.E. on the island of Pharos, overlooking Alexandria harbor. This incredible structure was up to 440 feet tall and was built in the reign of Egypt's first Hellenistic ruler, Ptolemy I.

The architecture of the Byzantine Empire returned to an ecclesiastical emphasis. It is notable for its Christian churches, built around lofty vaulted domes and lavishly decorated with mosaics, gold-worked icons, and opulent statuary and artifacts. Those built in the Middle East, particularly in Palestine, are some of the most beautiful religious buildings in the world. A fine example is the Church of the Holy Sepulcher in Jerusalem, which stands in the Old City in Jerusalem and is believed by some Christians to encompass both the site of Christ's crucifixion and his burial.

Clothing

The Greeks in the Middle East and Africa generally wore their native dress. For men this was a knee-length wool or linen tunic called a *chiton,* which was often worn over only one shoulder, with the addition of a wool cloak for cold-weather dress. Footwear was typically a pair of leather sandals, although many people went barefoot. Women wore a large wool or linen one-piece dress, wrapped and pinned in various different styles over time. This evolved into the Greco-Roman *himation,* a large cloak similar to the Tfc0 Tc 7.826 -2.2 e ade Hitn tby soor

allowed to ride donkeys or mules, but had to dismount if they passed a Muslim).

Away from the land, travel over the waters of the Mediterranean was essential to Greece for the maintenance of its empire and colonies. During the Hellenistic period, for example, Greece needed to import around 150,000 tons of grain each year from overseas. It did so through a fleet of merchant vessels that mixed sails and oars (the oars were vital in the summer months, when the Mediterranean winds often dropped) and that combined sailing technologies from all around the Middle East and Africa (Phoenician influence over Greek ship design was particularly strong). By the second century B.C.E. some Greek grain ships sailing from Alexandria may have displacements of over 1,000 tons, but these were comparatively few in comparison with ships of a more typical 300–500 tons displacement.

Other Technologies

The great centers of learning established by the Greeks in the Middle East and Africa continued to promote intellectual curiosity in the fields of engineering and technology. The engineer Philo, who was born around 280 B.C.E., lived in Alexandria and produced a broad range of engineering solutions in fields such as pneumatics, lever actuation, siege engines, and harbor construction, with specific inventions including air pumps, compressed-air missile launchers, piston pumps, and lighthouse sirens. Another Alexandrian, the Greek engineer and geometrist Hero, who worked during the first century B.C.E., produced a simple rotating steam engine known as an *aeolopile*. Such an invention could have had a profound effect on the world, but it was generally regarded as little more than a curiosity in a world where slave labor was readily available and was not fully exploited. Hero's works also describe inventions such as odometers and naval log machines (to measure distances traveled over land and water respectively), an early vending machine designed to dispense holy water, automated mechanisms for opening doors, and mechanical systems for lifting heavy weights during construction. The list of other Greek scientists, mathematicians, and inventors working in the East is extensive and includes Diocles and Ptolemy, who both lived during the second century B.C.E., and Menelaus, who lived in the first century C.E. It was Ptolemy's understanding of the arrangement of the sun and the planets that persisted as the accepted model until the 16th century.

Art

The Greeks began an artistic interchange with the Middle East and Africa as soon as trade with these regions was established. A major change, however, occurred during the seventh century B.C.E. From this period Egyptian and Middle Eastern art forms began to loosen the very regimented geometric patterns that had dominated Greek pottery decoration for the previous four centuries. Greek artists working around the eastern Mediterranean began to introduce distinctly eastern elements into their art, including palm leaves, lotus flowers, lions, sphinxes, and griffins. Greek sculptors also began to make their human figures more naturalistic.

The Hellenistic age accelerated this interaction between Greek, Asian, and African art. Many Greek artists went abroad to fulfill sculptural or painting commissions for affluent cities in Egypt and Syria, and there they absorbed local influences. One particularly impressive art form in the Hellenistic East were the decorated sarcophagi. These depicted scenes carved into stonework, building upon Greek classical friezes but with eastern-style floral motifs and images of eastern life. One of the most famous, the "Alexander sarcophagus" from the late fourth century B.C.E., was found at the royal cemetery of the city of Sidon in Phoenicia. It is nearly 20 feet tall and depicts the Battle of the Issus between Alexander the Great and the Persians.

The Byzantine period continued the tradition of mixing eastern and western artistic styles but introduced a new subject matter—Christianity. While Hellenistic art depicted flowing, naturalist figures, Byzantine styles returned to more rigid forms, representing central Christian figures such as Christ and the Virgin Mary with an obvious reverence. Icons and illustrated manuscripts were crafted with extensive use of gold leaf, and ivory from Africa and India also became fashionable materials for crafting artwork from statues to ornate book covers.

As the Middle East and Central Asia steadily fell to Islam during the medieval period, Greek art in these regions changed dramatically. Nevertheless, the Byzantine, classical Greek, and Greek Orthodox expressions in building ornamentation, particularly in mosaic work and ecclesiastic metalwork, went on to influence Islamic artists in mosque decoration.

Music

Greeks living abroad exported rich traditions of music and their own types of instruments.

Greek pottery and painting from Egypt and Palestine depict musicians playing double flutes, lutes, kitharas (harplike stringed instruments), and lyres, either for solo entertainment, for dances, or as an accompaniment to theatrical performances. The Greeks also treated music in much the same way as mathematics—as a science to be explored and categorized—and hence they exported to the east many notions of harmony and musical notation that are familiar to us today. The Byzantine period in particular saw the development of a familiar style of ecclesiastical music that sought to evoke the sacred, particularly in the form of choral chant. However, by the medieval period Byzantine church music lagged behind that of the West, which was experimenting in rich polyphony and musical accompaniment, while the Byzantines clung more to monophonic music without backing. In the midst of sacred music, secular tunes also prevailed. There was a rich heritage of Greek folk tunes, and one notable form in the east was the *akritic,* which emerged in the ninth and 10th centuries C.E. and was sung by the guards, or *akrites,* who manned the distant frontiers of the Byzantine Empire.

The Islamic Middle East also took an intense interest in classical Greek music theory. The foundation of an institution known as the Bayt al-Hikmah, or "House of Wisdom," by the Abbasid Caliph al-Mamun (r. 813–833) led to the translation of hundreds of classical Greek music texts into Arabic, which in turn led music to become a formal discipline within the Arabic sciences.

Literature

The Middle East had a shaping effect on many Greek literary traditions, if only for the fact that the Greek alphabet was actually derived from the Phoenician equivalent. During the classical Greek period of the fifth century B.C.E., the East was mainly treated as subject matter for playwrights. In 472 B.C.E., for example, Aeschylus produced *The Persians,* a play that centered round the Battle of Salamis. However, during the Hellenistic age, some of the greatest of Greek writers actually chose to work abroad in the new cultural center of the Greek world, Alexandria. The great library at the Hellenistic city of Alexandria in Egypt housed over a million texts, and writers who worked there included Euclid, Heron, Eratosthenes, Philitas, and Callimachus. The poet Theocritus also lived there, writing much of his bucolic poetry in the third century B.C.E., and the epic poet Apollonius of Rhodes, who was actually an Egyptian and not from the island of Rhodes, was also the director of the library in the second half of the third century B.C.E.

During the Roman and Byzantine eras, Greek writing engaged more with Judaism and Christianity. The Hellenized Jewish thinker Philo (d. 50 C.E.), working once again in Alexandria, brought together traditions of Jewish and Greek philosophy in a long list of theological works. Greek Christian writers living in Egypt included Origen (d. c. 252), Athanasius (d. 373), and Arius (d. 336). Syria was also a major center for Greek Christian writings. Nor was secular writing neglected, with early forms of the novel appearing. For example, the Greek writer Heliodorus, from Emesa in Syria, wrote his romantic novel called *Aethiopica* ("The Ethiopian Story") in the third century C.E. Historical chronicles also became popular, the Byzantine Greek compilers taking their inspiration from much earlier Middle Eastern examples, particularly from Syria.

Other Greek literary forms that spread throughout the Byzantine world were political satires, moral poetry, Christian biography, some religious dramas, and simple love stories. By the 11th century C.E., the dominance of the Greek language ensured that Greek literature was available throughout the Middle East and Africa, and it continued to enrich writing in these regions even after Greek political influence had collapsed.

Religion

The Greeks took a broad pantheon of gods eastward as they created their empires. In general, religious tolerance and even incorporation seems to have characterized their attitude to the faiths their encountered in Africa and the Middle East. In Memphis, the ancient capital of Egypt, Alexander the Great actually made sacrifices to the local gods, a sign that he gave local customs respect—although this action might not be so impressive when it is taken into consideration that Alexander actually considered himself the latest in the line of Egyptian pharaohs. Alexander went to the sanctuary of Zeus Ammon at Siwa, a large oasis in Egypt, where he made sacrifices to Zeus and underwent the relevant religious services to make him an official leader of the Egyptians.

During the Hellenistic age, the mixing of the Greeks with so many different peoples had a distinct effect on both philosophy and faith. Individualism became more important, with the

emphasis on more mystical qualities of religion that could not be tied down in doctrine. The Greeks and the people they came into contact with began to borrow religious figures from one another and even created new ones by merging existing gods. For example, in Egypt under Ptolemy I Soter (the Macedonian general who ruled Egypt from 323 to 283 B.C.E.), there was a problem of how to create a divine figurehead who would be respected by both Egyptians and the new Hellenic rulers. The result was Serapis, a god who brought together aspects of the Egyptian gods Apis and Amon with the Greek god Zeus and served to satisfy most parties. This was an example of a process of syncretism that was taking place across the Hellenized Middle East and Africa.

One of the most important religious interactions between Greece and the Middle East was the foundation and development of Christianity and the growth of the Greek Orthodox Church. The New Testament of the Christian Bible was written in *koine* Greek, and this choice of language was vital to Christianity's transformation from a small religious sect in the Middle East to a global religion. Greek religious and philosophical thought, as we have seen, had a broad influence on other faiths, including Judaism, and this influence in turn informed the emerging Christian church. Saint Paul the Apostle, who lived in the first century and was one of the first Christian missionaries, preached the gospel directly to the Greek-speaking communities of Asia Minor and the Greek mainland. His communications with some of these communities are recorded in the Christian Bible as the Epistles to the Corinthians, Galatians, Colossians, and Thessalonians. The early church was governed by Greek traditions and organization, with all scriptures and liturgies being written in the Greek language. The use of Greek to express Christian ideas enabled the faith to spread westward through the Roman Empire and eastward through Asia because Greek was a familiar and widespread language in both those spheres.

One aspect of this religious diffusion was the Greek Orthodox Church, also known as Eastern Orthodoxy. Greek Orthodoxy developed around Constantinople, which was a center of Christianity within the Eastern Roman Empire. Constantinople split from the authority of Rome in 1054, an event known as the Great Schism, but Greek Orthodoxy was by this time principally focused on the territories of the Eastern Roman Empire, or Byzantium as it was then known. Greek Orthodox communities subsequently spread widely not only through Russia, Central Asia, and eastern Europe but also into the Middle East and Africa, with major concentrations forming in countries such as Syria and Egypt. Alexandria, for example, was one of the most important centers for the diffusion of Christian thought in North Africa and around the eastern Mediterranean. Today the legacy of this expansion remains as evidenced by the numerous self-governing churches in parts of Africa and the Middle East that all fall under the Orthodox banner. Some of these churches command a substantial following even today after centuries in which the Muslim faith has predominated in those regions. For example, there are 300,000 Orthodox worshippers in Egypt alone. In Syria there are an estimated 250,000 Greek Orthodox subjects (although the actual number of Greeks living in Syria numbers around 3,000). Such a presence ensures that the legacy of the Hellenistic age and the subsequent Byzantine Empire are not lost in the present day. It should also be recognized that many of the Greeks living throughout the Middle East today are actually Muslim by faith, with several thousand Greek-speaking Muslims in such places as Lebanon and Syria.

On the whole, the policy of the Ottoman Empire was to permit some measure of religious diversity, partly because it classified all Muslims, Christians, and Jews as "people of the book" in recognizing that their core beliefs shared many common elements. Particularly in the early days of Islamic expansion, the Arabs often lived side by side with Hellenic peoples, and Greek philosophical traditions continued to be influential in places such as Syria, Egypt, and Iraq, where they developed their own schools. The philosophies of early Greek thinkers such as Plato, Aristotle, Plotinus, Hippocrates, and many others carried weight with medieval Arabic scholars such as Ibn Sina (d. 951) and Abu Hamid al-Ghazali (d. 1111).

Religious tolerance, however, was not always implemented over the long reign of the Ottomans, particularly during the latest centuries of the empire when nationalist politics and religious extremism became more acute. In the most severe forms of religious denial, a Greek Christian could be executed for practicing his faith; in response, many Greeks either moved west, converted to Islam, or worshiped covertly, holding services in improvised basement churches. This was also a significant factor in

the 1821 revolt that led to the independence of Greece from the Ottoman Empire in 1832.

From its time of independence Greece was preoccupied with numerous problems including long-running territorial, ethnic, and religious disputes with Turkey and two bloody world wars in the first half of the 20th century. There were several periods of major migration. From 1890 to 1914 around one sixth of the entire population of Greece emigrated because of the country's economic difficulties, the United States and Egypt being the popular destinations. Similarly, the late 1940s to 1970s was a time of deep political turbulence in Greece itself, with civil war, coups, and countercoups changing the Greek government on several occasions. The country finally settled into a democratic stability in the mid-1970s. During this period, many thousands of Greeks left their homeland and fled to new settlements. A reverse displacement also occurred in Egypt, when thousands of Greeks fled from Alexandria back to Greece in the years after 1945. This flight was largely in response to the rise of Arab nationalism and the nationalization of businesses under the socialist government established by Gamal Nasser in 1958. Not all of those Greeks who left Egypt in this period went to Greece; many others emigrated to Australia, France, and South Africa.

Modern Greece still has many connections with the Middle East and northern Africa, unsurprising considering the centuries of involvement in those regions. The Greeks maintain strong trade and diplomatic links with many Middle Eastern and African nations. In 1994 Greece was a founding member of the Mediterranean Forum, a think-tank and policy body for the creation of good relations between all Mediterranean states. In the first half of 2004 alone, Greece imported over 566 billion euros of commodities from Iran, while Ethiopia exports large quantities of sesame oil, coffee, and cattle to Greece. Egypt still enjoys positive ties with Greece. Trade between the two countries in a wide range of commodities remains brisk. An agreement between the two countries signed in 2002 promoted activities designed to demonstrate their shared cultural heritage through institutions such as the Greek Cultural Centers in Alexandria and Cairo and the National Archaeological Museum in Athens. Greek embassy information, however, notes that there has been a dramatic decline in the number of Greeks living in Egypt. While perhaps as many as 150,000 Greeks lived in Egypt in the 1950s, today there are only a few thousands, concentrated mainly in Cairo and Alexandria, but also in some smaller communities in Ismailia, Port Said, and Kafr El Zayat. The patriarchate of Alexandria, Egypt's center for the Greek Orthodox Church, also conducts missionary and aid projects across most of the African continent. Indeed, small Greek communities of a few hundred to a few thousand people are found in countries throughout sub-Saharan Africa, such as Cameroon, Zimbabwe, Ethiopia, and Nigeria. South Africa, by contrast, has upward of 120,000 Greeks (the country took many Greeks following the migrations of the 1950s), mainly concentrated in Johannesburg, Cape Town, Pretoria, and Durban.

Greece has had an enormous impact on the history of almost the entire world. Although its political power today invites no comparison with that it held during the days of Alexander the Great or the Byzantium Empire, its pervasive cultural legacy means that it remains an important nation, if only for the way it has shaped the foundations of our modern age.

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Griqua

The Griqua are a southern African people descended from Khoikhoi, San, and European ancestors. The San and Khoikhoi were the first known inhabitants of southern Africa and the ancestors of the Khoisan. The Khoisan are not black Africans but make up a unique "racial" category of their own, once disparagingly referred to as the Bushmen or Hottentots. The Khoisan first emerged in what is now Botswana, from which they spread to what are now Namibia and the Cape of South Africa. After Dutch settlers began arriving in South Africa in the 17th century, they forced local Khoisan peoples to work for them. The white settlers developed into the present-day Afrikaner

GUINEA-BISSAUANS: NATIONALITY

nation:
Guinea-Bissau; Republic of Guinea-Bissau

derivation of name:
Guinea is believed to be derived from a word in the old Susu language meaning "woman." Bissau is the name of the capital city.

government:
Republic

capital:
Bissau

language:
Portuguese is the official language. Crioulo (Portuguese Creole) is widely used in day-to-day communication, and there are dozens of indigenous languages.

religion:
About 50 percent of the population participates in traditional indigenous faiths, 45 percent are Muslim, and 5 percent are Christian.

earlier inhabitants:
The earliest known inhabitants of the region were Manding peoples.

demographics:
The largest ethnic group, the Balanata, make up about 30 percent of the population, the Fulani about 20 percent, the Manjaco about 14 percent, the Manding about 13 percent, and the Papel about 10 percent. People of Portuguese, mixed-Portuguese (or Mulatto), and Cape Verdean origin account for less than 2 percent of the population.

population. Groups such as the Griqua were a result of contact between the Khoisan and European communities. The Griqua adopted many aspects of European culture: They were Christian, wore Western clothing, and spoke Dutch. In the 18th century, to escape the hostility of their white neighbors, they migrated north to where the Vaal and Orange rivers meet.

Groemai *See* Ankwe.

Grusi (Nankansi)

The Grusi are a Mole-Dagbane people, in fact the largest such group in northern Ghana and southern Burkina Faso.

Guere (Gewo; Wee)

The Guere are part of the Kru cluster of peoples in western Ivory Coast. The Guere in Liberia are known as the Krahn (or Kran).

Guinea-Bissauans: nationality (people of Guinea-Bissau)

GEOGRAPHY

Guinea-Bissau is a small nation on the west coast of Africa. It is bordered in the south and east by the Republic of Guinea and by Senegal in the north, and it has a coastline of about 220 miles on the North Atlantic Ocean in the southwest. Its total area of about 13,950 square miles also covers numerous coastal islands, including the Bijagós Archipelago.

Geographically Guinea-Bissau is characterized by low coastal plains and rolling plateaus across the interior. Much of the country is covered by dense forests and swampy terrain. There is little high ground, and the nation's greatest elevation rises to less than a thousand feet. The main rivers include the Cacheu, Canjambari, Geba, Corubal, Rio Grande de Buba, and Cacine.

Guinea-Bissau's only major city is the capital, Bissau. Located on an estuary of the Geba River near the Atlantic Coast, it is the nation's business, administrative, and education center as well as its main port. Founded in 1647 as a base for Portugal's slave trade, it is home to roughly 20 percent of the population. Declared the capital in 1974, it continues to be the nation's cultural and tourist hub. Much of the country has remained underdeveloped and there are no large urban areas outside of the capital.

The Bijagós Archipelago consists of about 18 large islands and dozens of smaller islets situated about 30 miles off the mainland. Few of the islands are inhabited. Their location historically made them a natural center for trade along the West African coast. The colonial powers competed for more than three centuries to gain control over the archipelago. The islands' main settlement, Bolama, became the capital of Portuguese Guinea in 1871, holding the title until the colonial government's relocation to Bissau in 1941.

The countryside is sparsely populated, although nearly 80 percent of Guinea-Bissau's citizens live in rural villages. Conflicts have uprooted an estimated 45 to 50 percent of the population, with more than 100,000 having fled to neighboring Senegal.

INCEPTION AS A NATION

Little is known of Guinea-Bissau's original inhabitants. A lack of natural resources resulted in low levels of habitation until the late Middle Ages. Evidence of small hunter-gatherer tribes have been discovered along the coast dating from around 10,000 B.C.E. Archaeological evidence also suggests that isolated fishing and salt-mining communities were a part of the Sahelian kingdoms that gained prominence on the savannas south of the Sahara.

Arriving from Mali in the 12th century C.E. Muslim Manding peoples established the Kingdom of Kaabu in the eastern region of what is now Guinea-Bissau. From the 13th to the 15th century Kaabu fell under the authority of provincial kings loyal to the rulers of Mali Empire. As the empire began to decline in the early 15th century, Kaabu's leaders were able to break away from Malian rule. However, the rulers of Kaabu preserved much of the former empire's cultural, economic, and social structure. Among these were the continuation of a highly profitable and long-established sub-Saharan trade in gold, ivory, and slaves.

Under the patronage of Prince Henry the Navigator, Portuguese explorers arrived in 1446, claiming the region for the Portuguese crown. Attracted by lucrative trade prospects, they were eager to monopolize the African gold, spice, and ivory market. Few trading posts were established by Portugal prior to 1600. In 1630, an administrative "captaincy-general" was established in what had become known as Portuguese Guinea. As the Europeans began to consolidate their power, Kaabu's trade monopoly began to wane. With the

cooperation of local tribes, the Portuguese entered the slave trade and began exporting large numbers of Africans to the Americas and the Caribbean via the Cape Verde Islands. The settlement at Cacheu became a major West African slave trade center, with an estimated 600,000 slaves exported from Guinea Bissau by the beginning of the 19th century.

Guinea-Bissauans: nationality time line

C.E.	
13th century	Muslim Manding peoples arrive from Mali.
14th century	Eastern region of Gabú incorporated into the Mali Empire as the Kingdom of Kaabu.
1446	Portuguese explorers arrive in the area and name it Portuguese Guinea.
1455	Discovery of the Cape Verdean islands by Portuguese explorers
1537	The Kingdom of Kaabu becomes independent.
1600	Permanent slave trade centers are established by the Portuguese.
1687	Founding of the city of Bissau
1761	Abolition of slavery in Portugal; Portuguese Guinea's slave trade continues to the Americas.
1867	Kingdom of Kaabu defeated by Fulani peoples.
1879	Division of Portuguese Guinea into Guinea-Bissau and Cape Verde
1888	Abolition of slavery in Brazil ends the slave trade from Portuguese Guinea.
1926	A military coup in Lisbon brings Fascist dictator António de Oliveira Salazar to power.
1936	Separatist groups in the Bijagós Archipelago are defeated by Salazar's army.
1941	The administrative capital is moved from Bolama to Bissau.
1956	The African Party for the Independence of Guinea and Cape Verde (PAIGC) is established by Cape Verdean socialist Amílcar Lopes Cabral.
1961	The PAIGC declares an armed rebellion against Portuguese rule.
1972	The first National People's Assembly convenes in Guinea-Bissau.
1973	Cabral is assassinated; leadership passes to Aristides Pereira, who unilaterally declares independence.
1974	Salazar is removed from power and Portugal formally recognizes Guinea-Bissau's independence. Luis Cabral is the country's first president.
1975	Cape Verde is granted independence.
1980	Luis Cabral is deposed by Prime Minister João Vieira.
1991	The National People's Assembly outlaws one-party rule.
1994	First multiparty elections; Vieira and the PAIGC retain control of the presidency and parliament.
1998	Military rebellion against Vieira; a full-scale civil war ensues in which an estimated 400,000 people are killed.
1999	Rebels capture the capital; Vieira flees to Portugal; a military junta installs Malam Bacai Sanhá as president.
2000	Opposition leader Kumba Yala is elected president
2003	A military coup ousts Yala from power; Henrique Rosa elected as interim president.
2004	Parliamentary elections return the PAIGC to power.
2005	Presidential elections result in a victory for exiled president, João Vieira.
2008	One of the main political parties leaves the national coalition government. Vieira dissolves parliament pending new elections.

As the slave trade declined in the 19th century, Kaabu's power also began to decline. Internal feuding led to the loss of Kaabu's monopoly on trade with the Portuguese and Muslim Fulani peoples from the north defeated the weakened Kaabu Kingdom in 1867. However, the Fulani were unable to consolidate their conquest, and the Portuguese exploited the unstable situation to extend their own influence over the region. At the Berlin Conference of 1884–85, during which much of Africa was divided up by the European powers into spheres of influence, Portugal was awarded Guinea-Bissau, Cape Verde, São Tomé and Príncipe, Mozambique, and Angola.

Following Portugal's entry into World War I, strict military rule was imposed upon Guinea-Bissau. Ill prepared to fight, Portugal's participation caused irreparable damage to the economies of its overseas colonies. As a result, a military coup in 1926, brought fascist dictator António de Oliveira Salazar to power.

Administered by Cape Verdean officials and Fulani chiefs, Salazar's control over the country was highly repressive and brutal. Guinea-Bissauans were forced into hard labor on state-administered plantations.

Salazar declared Portugal's neutrality during World War II. With the war's conclusion, Salazar attempted to keep the empire intact at a time when other European countries were beginning a process of decolonization. In an attempt to maintain strict control over his possessions, he backed a 1952 constitutional amendment that changed the colony of Portuguese Guinea into a province of Portugal. Famine, unemployment, poverty, and the failure of the Portuguese government to address local issues caused increasing resentment among the population.

By the early 1960s the majority of European powers had granted independence to their former colonies. Nationalist leaders, led by a Lisbon-educated socialist from Cape Verde named Amílcar Cabral, founded the Marxist African Party for the Independence of Guinea and Cape Verde. (PAIGC, or Partido Africano da Independêcia da Guiné e Cabo Verde).

Peaceful efforts to attain independence were pursued until the 1959 Pidjuiti massacre, when 50 dockworkers were killed in Bissau. From their headquarters in Conakry, Guinea, PAIGC leaders Cabral and Raphael Barbosa declared an armed insurrection in 1961. Fighting began in January of 1963 with aide from the Soviet Union and volunteers from the communist leagues of the Revolutionary Front for the National Independence of Portuguese Colonies. By 1968, 75 percent of the country was under the control of the guerrilla forces. Having gained widespread popular support, Cabral and his allies established the National People's Assembly in 1972.

An intense counteroffensive by Salazar's secret services briefly changed the fortunes of the nationalist movement. Cabral was assassinated by Portuguese agents in January 1973. A fellow Cape Verdean, Aristedes Pereira, assumed leadership of PAIGC. The National Assembly convened in the city of Boe and unilaterally declared Portuguese Guinea's independence in September 1973. Following Portugal's Carnation Revolution of April 1974, which deposed Salazar, Portugal granted Guinea-Bissau full independence. Luis Cabral, Amílcar Cabral's half-brother, became Guinea-Bissau's first president later that year.

CULTURAL IDENTITY

The postindependence period has seen widespread conflict and unrest in Guinea-Bissau. Portugal's abysmal administration resulted in poor infrastructure, a high mortality rate, a ravaged medical system, low literacy levels, and massive international debt. Ethnic rivalries, particularly between Cape Verdean and indigenous citizens, a lack of an economic infrastructure, and a strong tradition of resistance to authoritarian rule contributed to the difficulties of the new state.

Postindependence politics were dominated by the socialist one-party system of the PAIGC until 1991. Following Cape Verde's independence in 1975, indigenous resentment toward Cape Verdeans began to grow. Resistance to Cape Verdean–dominated governments reached its zenith in 1980 when João Vieira, a former vice president and war hero, led a coup that overthrew President Cabral. Having effectively ended a union with Cape Verde, the coup did little to improve the situation within Guinea-Bissau. Government incompetence and destabilizing ethnic tensions remained.

A provisional Revolutionary Council maintained control of the country from 1980 to 1984. Following the dissolution of the council, Vieira was elected as president, council of state, and head of the army in 1985. With heavy subsidizing by the Soviet Union, Vieira continued to accelerate the country's drive toward Soviet-style socialism.

The PAIGC's inexperience in governing, corrupt bureaucracy, and crippling economic policies led to further unrest. With Soviet aid cut and without foreign investment, Vieira changed his policies in 1987. Key industries were privatized and the national currency was devalued. The economy instantly collapsed, leaving widespread poverty and deep resentment among the population.

In 1991, The National Assembly abolished the one-party political system. The country's first multiparty elections were held in 1994. Vieira and the PAIGC narrowly returned to power in a highly flawed election.

The firing of military staff prompted an army rebellion in June 1998. Within days, a full-scale popular uprising occurred around the country. In an attempt to restore order, Vieira requested military assistance from Guinea and Senegal. In the heavy fighting that ensued, rebel factions captured large parts of the country. As the rebels advanced on the presidential palace, Vieira fled to Portugal. A military junta established a provisional government and new elections were called for later that year. Kumba Yala, leader of the opposition party, was elected to office following two rounds of voting.

Yala's government was plagued by scandals. A November 2000 coup, led by factions in the military and members of the PAIGC, resulted in bloody clashes. The military coup leader was subsequently killed by troops loyal to Yala and leading PAIGC leaders were arrested. The failed uprising reduced the role of the military, but did not stabilize the government.

In November of 2002, Yala dissolved the parliament and called for new elections the following spring. Postponement of the scheduled elections prompted the army to intervene in September of 2003. Yala was removed from power and placed under house arrest by the military. The parliament was dissolved and a 25-member committee for the restoration of democracy was established.

New presidential elections saw Henrique Rosa elected as interim president. Less than a year after Rosa's election, parliamentary elections returned the PAIGC to power. In 2005, deposed former president João Vieira returned from Portugal and won back the presidency.

Guinea-Bissau follows a policy of strategic nonalignment. The government maintains friendly and cooperative relations with Portugal, Russia, China, Brazil, and most neighboring African nations. The United States, the United Kingdom, and other members of the European Union suspended diplomatic activities in Guinea-Bissau following the start of the 1998–99 civil war. United Nations sanctions were imposed on the country following the military coup of 2003, only to be lifted the following year after the return of a democratically elected government.

Guinea-Bissau is a founding member of the eight-nation Community of Portuguese Language Countries (Comunidade dos Países de Língua Portuguesa). The organization supports trade, education, and cultural links with members of the former Portuguese Empire.

Guinea-Bissau's population is dominated by five distinct ethnic groups. The vast majority of the population consists of rural farmers who practice traditional social structures. Most are members of the Fulani and Manding tribes, whose origins are in the sub-Saharan ancient kingdoms of Mali and Senegal.

The Manding are a Mandé-speaking people located in the north of country. Direct descendents of tribes from the Mali Empire, they were Guinea-Bissau's dominant ethnic group until the 19th century. Possessing a strict hierarchal society, they are astute traders who are devoutly Muslim.

Thought to have originated in the Senegal River valley, the Fulani are a nomadic and pastoralist people. Like their northern neighbors, the Manding, the Fulani are Muslims with a deeply hierarchal society. Generally siding with the Portuguese, the Fulani are considered the most militaristic of Guinea-Bissau's tribes. Fulani leaders are known for having combined religious piety and military skills in officially proclaimed jihads (Muslim holy wars) dating back to the early 19th century.

The animist Papel and Manjaco tribes of the coastal northwest were among the first to establish trade relations with the Portuguese. More Europeanized than the other national groups, the Papel and Manjaco played an important role in creating a hybrid Afro-Portuguese culture.

The Balanta are Guinea-Bissau's largest and most widely spread ethnic group. The strongest supporters of the nationalist cause, the Balanta are a fiercely independent people who constituted the bulk of the guerrilla forces in the wars of independence. Traditionally animists and renowned rice farmers, they maintain a highly patriarchal society with egalitarian notions of family-, age-, and gender-determined social mores.

GUINEANS: NATIONALITY

nation:
Guinea; Republic of Guinea

derivation of name:
Believed to be derived from a word in the old Susu language meaning "woman"

government:
Republic

capital:
Conakry

language:
French is the country's official language. Each of the country's 40 ethnic groups has its own language. The Fulani, Manding, and Susu languages predominate as the tongues of the country's largest ethnic groups.

religion:
About 85 percent of the population are Muslim, 8 percent are Christian, and the remaining 7 percent follow traditional indigenous faiths.

earlier inhabitants:
The Susu, Baga, and Landoma peoples are the earliest known inhabitants of the region. The northern regions of Guinea formed part of the Mali and Songhay Empires from the 13th to the 17th centuries C.E.

demographics:
There are three principal ethnic groups plus dozens of smaller ethnicities. The Fulani make up about 40 percent of the population, the Manding about 30 percent, and the Susu about 20 percent.

The economy of Guinea-Bissau is dependent upon foreign aid. Agricultural production accounts for 50 percent of the nation's economy as well as 85 percent of the workforce. Cashews, peanuts, rice, and cassava make up 90 percent of export crops. Mining endeavors are highly undeveloped because of the unpredictable security situation.

Rice and millet form the staple of the modern Guinea-Bissauan diet. Copious amounts of palm oil, tomatoes, chili, fish, and goat's meat are considered traditional staples in Guinea-Bissauan cooking.

Guinea-Bissau's musical tradition centers on the complex polyrhythmic *gumbe* genre. Considered by many musicologists to be some of the most rhythmically complex music in the world, *gumbe* is a primarily vocal and percussive music whose themes deal with serious social issues.

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Guineans: nationality (people of Guinea)

GEOGRAPHY

The Republic of Guinea is a small country situated on the coast of West Africa. It covers an area of about 95,000 square miles, has a coastline on the South Atlantic Ocean that is 200 miles long, and is bordered by six other nations. Sierra Leone and Liberia lie along its southern border between the interior of the country and the ocean. Ivory Coast borders Guinea in the east and Mali, Senegal, and Guinea-Bissau lie, from east to west respectively, along the nation's northern border.

The country can be divided into four distinct geographical zones. A gently sloping plain extends inland from the coast until it meets a highland ridge, known as the Futa Jalon or the Guinea Backbone, which runs from north to south through the middle of the country. This steep chain of hills runs along the border between Guinea, Sierra Leone, and Liberia and includes Guinea's highest point, the 5,750-foot Mount Nimba, which lies in the extreme south of the country. The north of the country, east of the Guinea Backbone, is a dominated by a savanna plateau. The southeast corner is dominated by dense tropical rainforest.

The Niger River, the greatest waterway of West Africa, has its source in the highlands of Guinea, as do several other important waterways, including the Gambia and Senegal Rivers. Guinea's capital city, Conakry, is also the country's largest population center and its leading industrial and cultural center. It is a port city situated on an island and a peninsula on the coast. Only about 30 percent of the population lives in urban areas.

INCEPTION AS A NATION

The territory of what is now Guinea has been part of some of the greatest historical empires of West Africa. The Ghana Empire, which reached its height around 900 C.E., was superseded by the Mali Empire, which came to prominence during the 13th century. The Songhay Empire, which emerged from the Mali Empire in the 15th century, also controlled much of the region.

From the 17th century the Fulani people began to migrate into the region of present-day Guinea, particularly into Futa Jalon, the Guinean highlands. The Fulani are one of the most widespread and numerous peoples of West Africa and became well known for their aggressive efforts to convert their neighbors to Islam. By the late 19th century the Fulani had established a series of Islamic states across West Africa, and one of the most powerful encompassed the Guinean highlands. The Susu people, who were displaced by the Fulani influx, moved toward the coast, where they established numerous small kingdoms. These small states were the first the Europeans encountered when they began establishing trade links with the coastal region.

Throughout the 17th and 18th centuries, French, British, and Portuguese traders vied for supremacy in the slave trade that flourished along the coast of West Africa. The coast of Guinea was an active but not particularly important region in this trade. With the ending of the legal trade in slaves during the first half of the 19th century, trade in peanuts, palm oil, rubber, and other goods became more important. France came to dominate what would

become the coast of Guinea and began to establish treaties with local rulers. In 1881 France made an agreement with the powerful Fulani people of Futa Jalon that placed their state under French protection.

During the 1870s a leader of the Malinka people known as Samori Toure set out to revive the medieval Mali Empire, and by the early 1880s he had established control over a large area of southern Mali and northern Guinea. The French came into direct conflict with Toure as they tried to extend their influence inland from the West African coast. It took more than seven years for France to defeat and finally capture Toure, but by 1898 the whole area was under French control. In 1906 Guinea, then known as French Guinea, became part of the federation of French West Africa.

In 1958 the inhabitants of France's colonies and territories were asked to choose between complete independence and becoming autonomous republics within a new organization to be known as the French Community. Only Guinea chose immediate independence. The Republic of Guinea became an internationally recognized independent nation in October 1958. The first president of the country, Sekou Toure, was the grandson of the historical resistance figure, Samori Toure.

CULTURAL IDENTITY

Guinea began its history as an independent nation with severe disadvantages. France had made it clear that any colony voting for immediate independence in 1958, rather than for continued existence within the French Community,

Guineans: nationality time line

C.E.	
17th century	Fulani people migrate into the Guinean highlands displacing the Susu toward the coastal region.
1881	France signs a protection agreement with the Fulani.
1891	The territory of modern Guinea becomes a single administrative entity for the first time as France declares Guinea to be a colony separate from Senegal.
1898	Samori Toure, a Malinka ruler who has led opposition to colonial rule since the 1870s, is defeated and captured by French forces.
1906	Guinea becomes part of the French West African confederation.
1958	Guinea chooses to become independent from France. Sekou Toure is the nation's first president.
1984	Sekou Toure dies and Lansana Conte seizes power in a military coup.
1990	A new constitution providing for multiparty elections and a civilian government is adopted.
1993	Long-delayed presidential elections take place. Conte wins a second term amid accusations of electoral fraud.
1995	Legislative elections are held, and Conte's party wins a majority in the National Assembly. Accusations of electoral fraud are again leveled at the government.
1996	A violent uprising among Guinea's armed forces kills dozens in the capital. Conte is captured but later reaches a compromise agreement with the leaders of the rebellion that includes doubling military pay.
2000	Up to half a million refugees from fighting in Liberia and Sierra Leone cross the border into Guinea. Rebels launch raids on border towns, and ethnic tensions lead to widespread violence in the south.
2003	Conte is elected to a third term as president. Opposition parties boycott the process.
2006	A general strike protesting wages and the price of basic commodities is suspended after eight days when the government agrees to trade union demands.
2007	A second general strike and widespread rioting prompt Conte to declare a state of emergency. Lansana Kouyate is appointed prime minister as part of an agreement to end the strike.
2008	Kouyate dismissed as prime minister by Conte. Armed forces mutiny over pay.

A 15th-century stone sculpture created by artists of the Sapi culture who inhabited Guinea and Sierra Leone

would forfeit all French aid, and she was true to her word. French officials were withdrawn from the country almost overnight, unfinished public-works projects were immediately suspended or demolished, and the equipment, medicines, and textbooks used in colonial offices, hospitals, and schools were taken away or destroyed. Sekou Toure faced the prospect of governing a country in which most of the professional class had disappeared and that had almost no public education or health system. Toure's government turned to the Soviet Union and, later, China for aid and support. These countries were keen to establish links with African nations that had recently become independent of western European powers and encouraged them to adopt communist policies.

Guinea's firm rejection of French rule was, in part, a result of the Pan-African ambitions of Sekou Toure himself, who had been a promi-

nent figure in the Guinean anticolonial movement for many years. Pan-Africanism was a political movement that advocated the formation of a single state that would include all of Africa's indigenous people as well as those who had been transported from Africa during the centuries of the slave trade. Sekou Toure, along with the prime minister of Ghana, Kwame Nkrumah, were seen as the leaders of the Pan-African movement in the late 1950s and in the 1960s. However, like Nkrumah, Toure was guilty of establishing an increasingly despotic and intolerant regime despite the high ideals of his early administration. Toure held power for 26 years, during which time he pursued a radical socialist agenda that proved to be economically disastrous and was complicit in the torture, execution, and disappearance of tens of thousands of Guineans suspected of opposing his regime.

Toure's reign ended with his death in 1984, and Lansana Conte quickly seized power in a bloodless coup. Although Conte's government abandoned the socialist policies that Toure had instituted, the new regime had little success in improving the nation's economic health. Political parties were finally legalized in 1992, but the government did not allow them to operate unimpeded and was accused by international observers of election fraud during 1993 presidential elections that saw Conte returned to power. Conte has retained a tight grip on power, and opposition leaders have routinely been imprisoned on charges that have been condemned as fallacious by independent observers. The official results of a 2001 referendum recorded that a majority of voters supported a proposal to change the constitution so as to extend the presidential term from three to five years. Opposition parties boycotted the referendum and the subsequent presidential election that saw Conte returned for a third term, suggesting that Conte and his government had in effect staged a constitutional coup that would allow him to remain in power for life.

Guinea's weak economic performance, underfunded education system, and less than open political processes have allowed ethnic tensions to come to the fore. The nation's three dominant ethnic groups, the Fulani, the Manding, and the Soussou, have been divided along political lines for much of the nation's history. Guinea's first president, Sekou Toure, drew much of his support from among the Manding, while President Conte has often been accused of favoring his own ethnic group, the Soussou. The strongest political groups opposed to Conte's government are traditionally Manding. Further ethnic tensions became apparent in 2000 when refugees from fighting in neighboring Sierra Leone and Liberia sought safety with related ethnic groups in the south of the country. The government accused the refugees and their kin of sheltering rebel fighters who began launching raids across the Guinean border around this time, resulting in many instances of ethnically motivated attacks.

There is little sense of national cohesion in Guinea, with most of the population placing loyalty to their ethnic group above loyalty to the nation. Much of what binds the diverse peoples of the country together is a legacy of the Toure era, when Guinea was one of the world's poorest nations and was largely cut off culturally from the rest of the continent by the government's strict socialist policies. Despite the economic failure of Toure's policies, his attempts to eradicate ethnic divisions and his encouragement of education in indigenous languages went some way to building a national conscience that has not been entirely eroded.

Guinea's media is largely state owned and highly restricted, with little criticism of government policy. Private radio stations were legalized for the first time in 2006, but following widespread antigovernment demonstrations in 2007, several were closed down as part of a state of emergency declared by the government.

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Gula (Goula)

The Gula are the descendants of the founders of the Gula Empire, which reached its height before the 18th century C.E. in north-central Africa. The Gula language was once the lingua franca of the region. Today, the Gula people live in the Central African Republic and Chad.

Gulay

The Gulay are the second-largest subgroup of the Sara. They live in southern Chad.

Gule

The Gule are a subgroup of the Funj people. The Funj live in southern Sudan.

Gungawa *See* Reshawa.

Gur *See* Mole-Dagbane.

Guro (Kweni)

The Guro are a Manding people of Ivory Coast. The majority of the Guro people live in western and central regions of the country.

Guruku *See* Safwa.

Gusii (Kisii)

More than one million Gusii live in the western corner of Kenya in a region to the east of Lake Victoria and centered around the town of Kisii, a major urban center. The Gusii language, Ekegusii, is a Bantu language. The Gusii are divided into seven subgroups based around clan groups: Kitutu, North Mugirango, South Mugirango, Majoge, Wanjare, Bassi, and Nyaribari. These were made into administrative districts during the colonial era.

The Kisii highlands were largely uninhabited before 1800, when ancestors of the Luo and Kipsigis began settling the surrounding savanna in large numbers. Inhabitants of the savanna were dislodged, and the Gusii came to settle the Kisii highlands, which at that time were largely covered by forest. From 1901 to 1908 military expeditions were sent out by British forces to quell the resistance of the Gusii and their neighbors to foreign rule, and the 1960s saw armed conflicts between the Maasai and the Gusii over access to land.

A traditional Guro mask

H

Habbania
The Habbania are one of the main Baggara subgroups. The Baggara are a Sudanese people of Bedouin and black African descent.

Habiru (Apiru)
The Habiru were a seminomadic social class of traders, outlaws, and laborers who are referred to in Egyptian inscriptions of the third and second millennium B.C.E. The identity of the Habiru has been a source of debate among scholars; some believe that the biblical Hebrews were descended from one group of Habiru. The name may have also been a general Egyptian term for Semitic tribes that settled in regions of Mesopotamia, Syria, Egypt, and Asia Minor (*see* Semites).

Hadendowa
The Hadendowa are the largest Beja subgroup. They live north of Eritrea, mostly in the Sudanese region that borders the Red Sea and along the seasonal watercourse of the Mareb (or Gash) River, which forms part of the frontier between Eritrea and Ethiopia.

Hadza (Hatsa)
The Hadza are a small ethnic group living mostly around Lake Eyasi in northern Tanzania.

Together with the Sandawe, the Hadza are perhaps the last remaining descendants of East Africa's first human inhabitants. Thousands of years ago, before Bantu, Cushites, and Nilotes peoples settled in the regions, the only human inhabitants of southern and East Africa were the ancestors of the modern-day Khoisan people. The Khoisan are not black Africans but make up a unique "racial" category of their own. They are historically associated with hunter-gatherer lifestyles and distinctive for their short stature and use of languages that contain clicking and popping sounds. Over many hundreds of years, as other groups migrated into the area, most Khoisan people retreated or were absorbed by the incoming communities. The Hadza are sometimes counted among the Khoisan's few direct descendants remaining in East Africa today. Conversely, other experts have questioned this and place Hadzane (the language of the Hadza) in a different language family from Khoisan, meaning that the Hadza and the Khoisan could be unrelated.

Halaba *See* Alaba.

Hamba *See* Amba.

Hamshenis
The Hamshenis are an ethnic group of Armenian origin that inhabit primarily the coastal areas of Turkey, Russia, and Georgia; a small group also lives in Armenia. Some are Sunni Muslim while others are Christian.

HASHEMITES

location:
Arabian Peninsula

time period:
Fifth century C.E. to present

ancestry:
A clan of the Quraysh tribe, an Arab people.

language:
Arabic

Harari (Adare; Hareri)

The Harari once lived almost solely within the walls of the Ethiopian city of Harer, which lies in the east-central region of that country. Today the majority have migrated to other cities, in particular Addis Ababa.

Harb

The Harb are one of the largest tribal groups of the Arabian Peninsula. They are an Arab people. The traditional homeland of the Harb extends from the Red Sea coast of western Saudi Arabia into the arid Najd region of the interior. The Harb are divided into two main subgroups, the Masrooh and the Bani Salim.

Hareri *See* Harari.

Hashemites (Banu Hashim, Hashimids, Hashimites)

The Hashemites, who take their name from the great-grandfather of the prophet Muhammad, Hashim ibn Abd al-Manaf, are an Arab dynasty that ruled the holy city of Mecca, in modern-day Saudi Arabia, almost without interruption from the 10th century until 1924, when they were deposed by Abd al-Aziz ibn Saud, whose descendants continue to rule Saudi Arabia to the present day. Also known as Banu Hashem, or "sons of Hashem," the Hashemites are a clan of the tribe of Quraysh, originating in the Hijaz, the western coastal plain of the Arabian Peninsula. After World War I, Hashemite princes were made kings of the newly established countries of Iraq and Syria, both of which eventually became republics. Another Hashemite prince was made emir and eventually king of Transjordan, known today as the Hashemite Kingdom of Jordan.

ORIGINS

Hashim ibn Abd al-Manaf, the progenitor of the Hashemites, was a grandson of Qusayy, who had brought the tribe of Quraysh to a position of dominance in pre-Islamic Mecca. The city, which lay at the crossroads of heavily traveled trade routes, was an important center of pilgrimage. Before the coming of Islam, which takes as its official beginning the year 622 C.E., pagan gods were worshipped in the Hijaz, and the sacred sites that pilgrims visited in Mecca were associated with these gods. Mecca was cosmopolitan and wealthy, and much of the city's wealth derived from pilgrimage-related business. Qusayy is credited with uniting the clans of the tribe of Quraysh and putting firmly in their hands the control of religious worship in Mecca. He is said to have rebuilt the Kaaba, the shrine housing the Black Stone said to have been sent by God to Abraham—the same prophet who is venerated in Judaism and Christianity—which had become the object of pilgrimage for pagan worshippers. The Kaaba, known as "the navel of the earth," was to become the central shrine of Islam, reclaimed for monotheistic worship by Muhammad and his followers. It is the point toward which Muslims turn in prayer and the central object of veneration in the Muslim pilgrimage.

About a century before the coming of Islam, Hashim, as a member of the powerful tribe of Quraysh, held the prestigious offices of *rifada* and *sikaya*, terms referring to the person responsible for providing food and water, respectively, for pilgrims. Hashim died in 510, leaving a son, Abd al-Muttalib, who inherited the offices of *rifada* and *sikaya*. He, too, became a wealthy merchant. He is given credit for digging the famous well of Zamzam at the Kaaba, which was also to become a venerated site for Muslims.

Abd al-Muttalib, with his wife Fatima, had a son Abdallah, who was to become the father of the prophet Muhammad. Abdallah died either before the birth of Muhammad or shortly after, and the child's mother died a few years later. Abd al-Muttalib brought the orphaned child to his own home and raised him. His relationship with Muhammad was very close. He is said to have circumcised the prophet and to have given him the name Muhammad. Muslim tradition describes him as having some of the pious attributes of the prophet himself: He is said to have been a monotheist and to have had a dream of a tree emerging from his loins, a sign of the special significance of his progeny.

The Hashemites, then, trace their lineage back to the great-grandfather of the prophet. Other bloodlines also share that lineage, and others who are not Hashemites can trace their ancestors back to the prophet. But what defines the Hashemites is that they descend from al-Hasan, one of the grandsons of the prophet. Muhammad had a daughter Fatima, who lived to adulthood and had children. She was married to Muhammad's cousin Ali, who became the fourth caliph, or successor, to lead the Muslim community after the death of Muhammad in 632. Fatima and Ali had two sons, al-Hasan

Hashemites time line

C.E.	
before sixth century	The legendary figure Qusayy becomes the guardian of the Kaaba in Mecca and unites his tribe, the Quraysh.
510	Hashim ibn Abd al-Manaf, the progenitor of the Hashemites, dies. Hashim was a grandson of Qusayy and a prominent figure in pre-Islamic Mecca. He left a son Abd al-Muttalib.
ca. 570	Muhammad is born in Mecca. The grandson of Abd al-Muttalib, Muhammad was to become the prophet of Islam.
622	Muhammad and his followers migrate to the city of Medina—Islamic calendar begins.
632	Muhammad dies in Medina. Among his survivors is his daughter Fatima, her husband Ali (who is also Muhammad's cousin), and her two sons, al-Hasan and al-Husayn. It is through the line of al-Hasan that the Hashemites trace their lineage.
10th century	The Hashemite Sharifs become rulers of Mecca, beginning a rule of 1,000 years.
16th century	The Ottomans conquer the Hijaz and the Hashemites come under their protection.
18th century	Muhammad ibn Abd al-Wahhab gathers followers in the Najd, in the eastern Arabian Peninsula, preaching his message of radical reform of Islam. He forms an alliance with Ibn Saud and establishes a Wahhabi state in the Najd.
1803	The Wahhabis seize Mecca and hold it for two and a half months.
1805	The Wahhabis again take Mecca.
1813	The Ottoman sultan orders Muhammad Ali, the Ottoman viceroy of Egypt, to provide troops, who retake Mecca and expel the Wahhabis.
1916	The Arab uprising to overthrow Ottoman rule begins under the leadership of the sons of the Sharif of Mecca, Husayn, who declares himself king of the Arab countries.
1918	World War I ends in an armistice. The Ottoman Empire is defeated.
1918	Faysal, son of the sharif of Mecca, Husayn, is declared king of Syria.
1919	Versailles Peace Treaty signed in France. Faysal attends on behalf of his father but is unable to prevent the French from establishing a sphere of influence in Syria and Lebanon.
1920	Faysal, unable to control the uprising against French rule in Syria, is forced into exile.
1921	Two sons of the sharif of Mecca become rulers in countries demarcated by the British and the French in the aftermath of the war. Faysal is crowned king of Iraq. Abdullah becomes emir, or military ruler, of Transjordan.
1924	Husayn, in Mecca, declares himself caliph. The Wahhabis, led by Ibn Saud, attack and Husayn abdicates. His son Ali succeeds him as king of the Hijaz and abdicates in 1925.
1933	King Faysal I of Iraq dies and is succeeded by his son King Ghazi.
1939	King Ghazi of Iraq dies and is succeeded by his son King Faysal II. As the new king is still a child, his uncle Abd al-Ilah rules in his stead.
1946	Transjordan independent as the Hashemite Kingdom of Jordan. Abdullah become king.
1951	King Abdullah of Jordan is assassinated. His son Talal rules briefly.
1952	Husayn, the grandson of Abdullah, becomes king of Jordan and rules until his death in 1999.
1953	King Faysal II assumes rule as king of Iraq.
1958	A military coup in Iraq overthrows the Hashemite monarchy.
1999	Abdullah, son of Husayn, is crowned king of Jordan as Abdullah II.
2003	Independent candidates loyal to the king win a majority in the first parliamentary elections during the reign of Abdullah II.
2008	A new law governing political parties comes into effect in Jordan. Several parties opposed to the king are unable to comply with the new law and are forced to dissolve.

and al-Husayn. The Hashemites are the descendants of al-Hasan, and their special status is reflected in the honorific title they are accorded, *sharif*. The descendants of al-Husayn, Fatima and Ali's other son, are called *sayyid*. Fatima's sons are regarded as being of the noblest birth possible—as being beneficiaries of the essence of the prophet, which is seen as being passed on through Fatima.

The Arabic title *sharif* literally means "high born" or "noble." The term can mean "noble" in a general sense and is sometimes applied to anyone of high social standing, but in its narrowest usage, the title applies specifically to the descendents of the Hashemites. As early as the second century of Islam (eighth century), the Hashemites were singled out by Muslim authors as the noblest of clans. The Arabic poet Al-Kumayt (d. 743) described them as "the peaks of splendid nobility," who were blessed with "a pre-eminence among all humankind." Early biographers of the prophet told of how God had carefully considered all the tribes into which Muhammad might have been born and deliberately chose the Banu Hashem as the best of families and worthy of the prophet. The family of Fatima, in particular, is given special significance and is known as *ahl al-bayt,* literally "the people of the house," that is, the house of the prophet. This designation arises from a story recorded in the hadith, or Traditions, which record the sayings and actions of the prophet. According to this hadith, the prophet went out one morning and he came upon Ali, then Fatima, al-Hasan, and al-Husayn. He gathered the four of them close to him and wrapped them in his cloak, reciting Quran 33:32: "God desires to put away filthiness from you as his household, and with cleansing to cleanse you." Although this story appears in different versions, it is generally taken as evidence of the special holiness of the family of Ali and Fatima.

LANGUAGE

The Hashemites are Arabs and speak Arabic.

HISTORY

The cities of Mecca and Medina are the two most holy places of Islam, with Mecca's importance derived from the fact that it is the site of the Kaaba and other sites of religious significance. Mecca was also the birthplace of the prophet. Medina, which is about 200 miles north of Mecca, was the city that offered refuge to Muhammad and his followers in the early days of Islam, and it was from Medina that the first caliphs—those who followed Muhammad as the political rulers of the Muslim community—ruled. Ali, the prophet's son-in-law and the fourth caliph, moved the capital to Kufa. When Ali died, his successor moved the capital to Damascus in 656, and Medina was never again the political center of Islam, although it continued to be a site of pilgrimage, second only to Mecca. Mecca, though, has until today continued to be venerated as the spiritual center of Islam, and its rulers have held a special prominence and prestige as guardians of the holy places. From the beginnings of Islam until today, every Muslim has been enjoined to make the pilgrimage to Mecca at least once in his or her lifetime, and accordingly, the city was assured continuing importance as the spiritual center of Islam. The pilgrimage was also a source of wealth derived from various sorts of trade required to maintain the large influx of the devout every year. 711.9399o mc

the formal title for this ruling family. Over the course of the thousand-year rule of the Hashemite Sharifs, there were internal struggles between different subgroups of the family and often interference from outside as well. The Sharifs at times tried to establish their independence, as in 976, when the Sharif refused to pay homage to the Fatimid caliph ruling from Egypt. But Mecca was dependent upon food imports from Egypt, and when the Fatimid caliph stopped those shipments, the Sharifs were forced to capitulate. Most of the Sharifs were to attempt a policy of what Qatada, the Sharif who ruled in the early 13th century, described as his policy of "splendid isolation." Another of the Sharifs who was to have a lasting influence was Hasan, who ruled from 1396 until 1426 and tried to extend his power over the entire Hijaz. That was not to endure, but from this time on, the Sharif was protected by bodyguards and had his own army of mercenaries. The Sharifs maintained a simple lifestyle otherwise and did not indulge in the kind of extravagance that other rulers often favored.

The Sharifs were under the protection of Egypt until the Ottoman Turks, who came to power about 1300, extended their rule to Egypt and conquered the Hijaz in the 16th century. From then on, until the Ottoman Empire was dismantled in the aftermath of World War I, the Sharifs were dependent upon the Ottoman Empire. Meanwhile, in the mid-18th century, Muhammad Ibn Abd al-Wahhab began preaching a doctrine of radical reform, criticizing many religious practices widespread in the Muslim community. He began his preaching first in the Najd, the eastern part of the Arabian Peninsula (modern-day Saudi Arabia), and gathered followers about him, who took the name Wahhabis. Ibn Abd al-Wahhab allied himself with Muhammad ibn al-Saud, and with the latter's military power, a Wahhabi state was established in the Najd. The relationship of the Wahhabis with the Sharifs of Mecca was always antagonistic, with major differences on religious doctrine. The Wahhabis managed to seize Mecca in 1803 but remained there for only two and a half months. They took the city again in 1805 and this time maintained control until 1813, imposing their own strict religious views, which included razing religious shrines, the veneration of which they viewed as idolatrous, and requiring Wahhabi doctrine to be taught to all religious scholars. The Wahhabis were driven back to the Najd by Egyptian troops sent by the Ottoman sultan, and Ottoman control was reestablished in 1819.

King Faysal of Iraq (1883–1933). Nominated king of Syria, Lebanon, Jordan, and Palestine in 1920 he was deposed by the French in 1921 and became king of Iraq the same year founding the Hashemite dynasty of Iraq.

In the Najd, the Wahhabi-Saud alliance regrouped and reestablished a state with its capital in Riyadh. In the early 20th century the Wahhabis under Abd al-Aziz Ibn Saud spread out once again across the Najd and eventually came into conflict again with the Hashemites.

Before the outbreak of World War I and during the war, Husayn ibn Ali, the Sharif of Mecca, held secret talks with the British, hoping to elicit a promise that if he fought with the British against the Ottoman Empire, which was allied with Germany, Britain would grant independence to Arabia after the war. While the Arabs and the Turks are both predominately Muslim, they represent different ethnic groups and speak unrelated languages. Arab nationalist movements had begun to surface across the Middle East in the late 19th and early 20th centuries, and some Arab leaders saw the war as an opportunity to elicit British support in overthrowing Ottoman rule. For their part, the British saw the Sharif of Mecca as a potentially useful ally. Maintaining control of the Suez Canal was vital to British war efforts, and the Sharif and his allies were geographically

situated so that they could help ensure British access to the canal. The Ottoman army relied on supplies coming through the Hijaz, which the Sharif could possibly disrupt. The British officer T. E. Lawrence, known as Lawrence of Arabia, fought with the Hijazi Arab forces and related some of their daring campaigns against the Ottomans in his book *Seven Pillars of Wisdom*. The book, while criticized as self-aggrandizing, nevertheless presents colorful portraits of the Hashemite figures involved in the uprising.

The British also calculated that the Sharif of Mecca, with the religious weight of his heritage, would have the legitimacy to assume the title of caliph if the Ottoman ruler could be defeated. What the British did not appreciate was that the rest of Arabia would not rally behind the Sharif. The Wahhabis would not accept him, nor would other rulers of other territories in the peninsula.

In 1916, Husayn declared himself king of the Arab countries. The Allies, though, recognized him as only king of the Hijaz. The Ottoman Empire was defeated in World War I, but the British did not grant independence to the Arabs. Instead, the British and the French carved up the Ottoman Empire into spheres of influence that they controlled and drew the borders of the countries in the Middle East as they are today, often ignoring conflicting interests of the different ethnic and religious groups that lived there. Husayn refused to ratify the Versailles Peace Treaty, which ended World War I, as he saw the establishment of British and French mandates in Syria, Palestine, and Iraq as a betrayal of what he felt the Arabs had been promised.

Meanwhile, the forces of Ibn Saud were again threatening Mecca. Nevertheless, Husayn declared himself caliph in March 1924, a proclamation that was sure to antagonize the Wahhabis, who attacked al-Taif in the mountains east of Mecca that September. Husayn's forces were routed, and in October he abdicated. Under British protection, he was taken to Cyprus. His son Ali succeeded him as king of the Hijaz, but he, too, abdicated, in 1925.

Husayn's son Abdullah was installed by the British to rule under their mandate as emir of Transjordan (later the Hashemite Kingdom of Jordan). Another son, Faysal, who, during the war had shown himself to be an effective political and military leader in the cause of Arab nationalism, was declared king of Syria in 1918. He attended the Versailles peace negotiations held in a suburb of Paris, but he quickly realized that the French intended to establish their sphere of influence in Syria and Lebanon and that he was powerless to thwart those ambitions. When he returned to Syria, he met with violent opposition to the French plan. Unable to quell the protests, he was forced into exile. The British had established their own sphere of influence in Iraq and saw the opportunity to head off opposition by installing Faysal as king and promising eventual independence. Support among Iraqis (*see* Iraqis: nationality) for Faysal was enthusiastic and he was crowned Faysal I in 1921. He continued to display his political acumen and negotiated a series of treaties with Britain, culminating in complete independence and membership in the League of Nations by 1932.

Faysal I died in 1933 and was succeeded by his son King Ghazi, who died in 1939. Ghazi's son, who was only four years old, was then crowned Faysal II, with his maternal uncle Abd al-Ilah acting as regent until the child became of age and could assume the throne in 1953. Meanwhile, Faysal's cousin Husayn bin Talal had become king of Jordan. The two scions of the Hashemites competed for leadership of the clan. In February 1958 an Arab federation uniting Iraq and Jordan was declared, with Faysal II as head. But unrest in Iraq and a power struggle with Abd al-ilah proved to be his undoing. In July of that year, General Abd al-Karim Qasim led a coup that overthrew the monarchy and resulted in the establishment of Iraq as a republic. Faysal and most of the royal family were killed and the era of Hashemite dominance came to an end in Iraq. King Husayn of Jordan, though, survived many crises and died of natural causes in 1999, the longest ruling Arab leader, and Hashemite rule has continued in Jordan.

In 1999, upon the death of his father, Abdullah ibn Husayn became Abdullah II, king of the Hashemite Kingdom of Jordan, at the age of 37. Abdullah is one of 12 children of King Husayn, who named him heir to the throne shortly before his death. Abdullah's mother was Husayn's second wife, a British woman named Toni Gardner. Abdullah has carried on his father's legacy as a voice of moderation and modernization in the region. He has supported economic reforms and improvements in the status of women within Jordan and has lent his voice to peace efforts in the Middle East. He has been actively involved in Israeli-Palestinian peace negotiations. He has also had to deal with terrorist incidents on his own soil and has denounced al-Qaeda and other terrorist orga-

nizations. The U.S. invasion of Iraq in 2003 has resulted in an influx of refugees in Jordan and has severely strained the country's resources.

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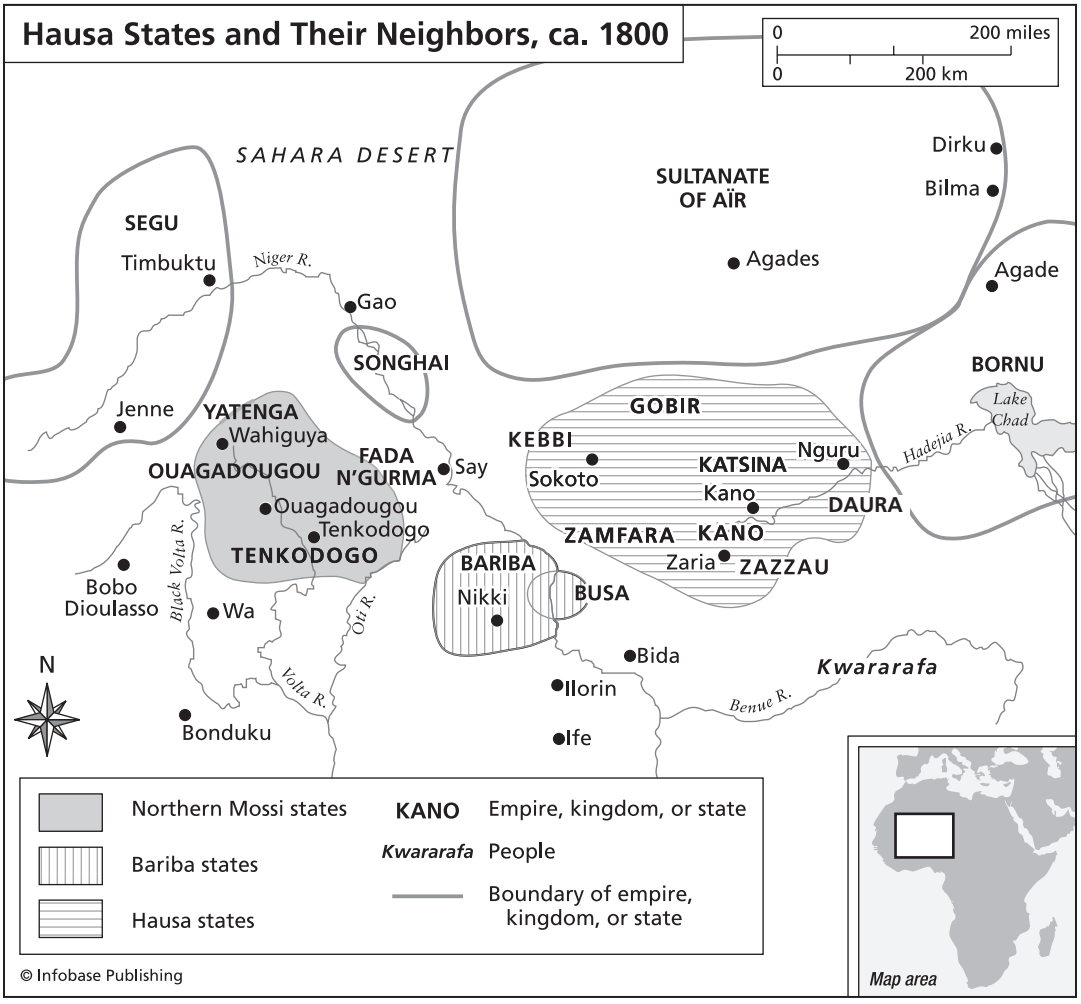
Hatsa *See* Hadza.

Hattians

The Hattians were an ancient people who are believed to have established the first urban civilization of Anatolia (present-day Turkey). The land of Hatti included most of central Anatolia and was centered on the ancient city of Hattusa. The earliest known description of central Anatolia as the "Land of Hatti" dates from as early as the 24th century B.C.E. and is found in cuneiform tablets of the Akkadians.

The origins of the Hattians are unknown, but many historians regard them as the indigenous inhabitants of central Anatolia from the Neolithic period. A settlement at Catalhoyuk, near the modern Turkish city of Konya, has been described as perhaps the world's earliest known city and may have been established as early as the eighth millennium B.C.E.

The relationship between the Hattians and the later civilization of the Hittites, which also dominated central Anatolia, is complex and not fully understood by historians. According to



British introduced the Roman script, however, which is now more widely used. Historically, the Hausa script was used for business and government records.

HISTORY

Different city-states were dominant during the various periods of Hausa history. Important trade routes had reached Hausaland from the north by the 15th century, and it became known for its cloth manufacturing and dyeing.

The greatest upheaval in Hausa history came at the beginning of the 19th century. In 1804 the leader of the Islamic Fulani people—the Muslim cleric Usman dan Fodio—declared a jihad (Islamic holy war) against the Hausa rulers. For centuries, the Fulani settlers had coexisted peacefully with the Hausa. Toward the end of the 18th century, however, heavy taxes imposed by the Hausa triggered a rebellion that turned into a jihad. It was supported by the rural Hausa, who also suffered under the taxation system. After a four-year struggle, all the Hausa states were conquered, and Fodio established the Fulani-Hausa Sokoto Caliphate. It continued to expand it until the caliphate reached its greatest extent in 1830. The borders of the Sokoto Caliphate remained basically the same until the British conquered the caliphate in 1903. Even today, the ruling class of Hausaland is largely made up of Fulanis.

CULTURE

Most Hausa work on the land, so the pattern of Hausa life is greatly influenced by the changing seasons. The climate in northern Nigeria is an extreme one, with a long, dry season from October to the end of April. This is the main period of harvest. It is also the busiest trading time as most farmers sell at least some of their produce at the local market. The markets vary from weekly to daily events depending on the size of the town or city. Kano, for instance, has a busy market every day.

From February, the weather is hot, dry, and windy. In April and May, a series of violent

storms herald the arrival of the rainy season. It is during the rainy season and the months immediately before and after it that the Hausa carry out most work on the land. Cash crops grown include cotton, tobacco, and groundnuts, which are exported and used to make oil and peanut butter. Main food crops include rice, cereals such as millet, sorghum, and corn, and vegetables such as onions, okra, and tomatoes. The richer Hausa own cattle, often looked after by paid herders, and most also keep goats and poultry. Agricultural work is often carried out within a cooperative system whose basic unit is the *gandu*. The sons of a family work on the *gandu* lands of their father in return for seed and equipment. Each son is allocated his own land to work in his own time. The produce grown on it can be used as they wish.

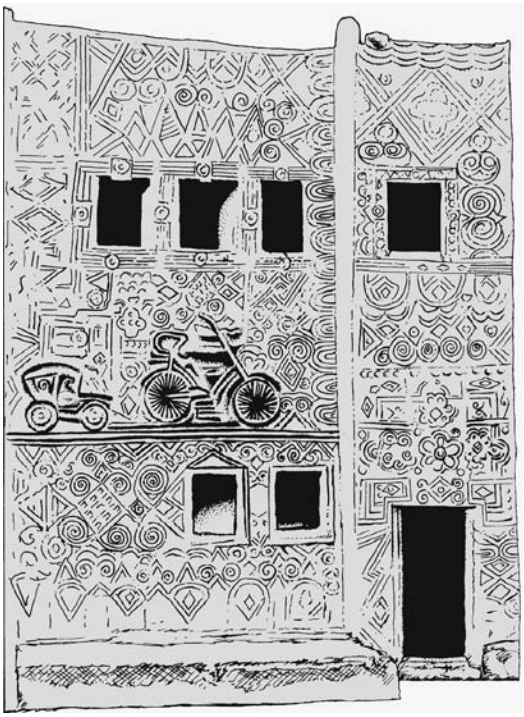
Although the majority of Hausa people are primarily agricultural, many have other skills apart from farming. Hausa women do little farming—they only involve themselves in harvesting. Instead, they are more involved in trading; at the market they trade in goods such as medicines, vegetable oils, and cigarettes. Hausa women also weave cloth and make goods for sale such as candy and other foods and cotton blankets, and raise goats and poultry for sale. Hausa men are weavers, dyers, blacksmiths, butchers, leatherworkers, metalworkers, barbers, or tailors as well as farmers; many are also in the Nigerian army.

Markets have their own systems of control. Each market has a headman, or town leader, who is responsible to the village or. He has a number of assistants—often women—who are each concerned with a particular activity, for instance grain selling or butchery. These assistants not only help the headman but also represent the interests of their own group of traders. In this way, disputes are settled and advice or help is given accordingly.

Although most Hausa people are rural and live in villages, Hausa society centers on a number of important urban areas—for example, Kano, famous for dyeing fabrics; Katsina, a trading center; and Zaria, once a major provider of slaves. In former centuries, the cities formed self-governing states, often hostile to each other but engaged in trade. The Hausa have always had trade links with Arab and Sudanese merchants, who travel across the Sahara Desert.

Government and Society

An emir (Islamic ruler) governs each Hausa state, with a group of his appointed officials who are responsible for collecting taxes and general administration. Unlike the rest of Nigeria, the northern Hausa states follow sharia (Islamic holy) law.



A Hausa house decorated with painted and molded designs

Religion

Islam was introduced to Hausaland in the 1400s, and now the majority of Hausa people are Muslim.

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Hawiye

The Hawiye are one of the main clan-based subgroups of the Somali people. The majority of the Hawiye live in and around Mogadishu, the capital of Somalia.

Haya (Ekihaya; Ruhaya; Ziba)

The Haya are a large Bantu group of northern Tanzania. They live to the west of Lake

HAZARAS

location:
Afghanistan, Pakistan, Iran

time period:
16th century B.C.E. to present

ancestry:
Probably Mongol

language:
Hazaragi

Victoria. They formed several powerful kingdoms, all of which were abolished in 1962 C.E.

Hazaras

The Hazaras are an ethnic group that lives primarily in Afghanistan. Most Hazaras live in the central mountainous region of Afghanistan known as the Hazarajat, but there are also Hazara communities in other cities in Afghanistan and in Iran and Pakistan. For centuries the Hazara people have suffered ethnic, linguistic, and religious discrimination by the Pashtun majority of the region. Estimates vary because of the lack of an accurate census and because of continual wars and the dislocation of populations, but Hazaras probably make up between 9 and 20 percent of the total population of modern Afghanistan.

ORIGINS

There are several theories regarding the origins of the Hazaras. The most prevalent maintains that they are descendents of the soldiers and feudal lords of Chinggis Khan, the great warrior leader of the 12th century. who united the Mongol tribes and founded the Mongol Empire (*see* MONGOLS). The Hazara people generally have the distinctive physical features of Mongols. *Hazar* is the Persian word for "thousand," which may refer to the fact that the Hazaras arrived in their thousands, like the hordes of Mongol invaders in the 12th century. However, other theories trace their origins further back to earlier migrants from Central Asia, possibly those of Chinese Buddhists or of TURKIC PEOPLES or both.

LANGUAGE

Dari is the official name of the Farsi (Persian) language in Afghanistan, but the language of the Hazaras is known as Hazaragi. It is a mixed dialect of Farsi with some Turkic and Mongol words.

HISTORY

The early history of the Hazaras is difficult to substantiate. They are mentioned in the 16th-century memoirs of the Timurid prince Babur, founder of the Indian Mughal dynasty. The Hazaras appear to have lived as independent tribes of subsistence farmers and livestock breeders in Afghanistan until the middle of the 19th century.

Afghanistan first became a nation in 1747 under the rule of the ethnic Pashtun Ahmed Shah Durrani. In the 1890s Abd al-Rahman, emir of Kabul, conducted a series of military campaigns that resulted in the country's first centralized government. The Haraza tribes mounted fierce resistance against the Sunni al-Rahman, and he responded with oppression and violence toward the Shii Hazaras. Many Hazaras fled the country for Russia, India, and Iran, and those who remained were subjected to harsh taxation, religious persecution, and enslavement. To diminish the Hazaras' sense of independence, al-Rahman divided the Hazarajat region into three provinces and granted rights over fertile pasturelands in the region to Pashtun tribes. He moved thousands of Hazaras to Kabul, where they were forced to work as servants and indentured serfs.

In 1919 al-Rahman's son was assassinated and his grandson Amanullah Khan succeeded him. Under the rule of Amanullah, Afghanistan gained its independence from Britain and became an independent nation. Amanullah introduced a new constitution that granted equality to all citizens, but life did not noticeably improve for the Hazaras as a Shii minority in a Pashtun-dominated country. After the overthrow of Amanullah in 1929, General Muhammad Nadir Shah seized power, and one of his early acts was to appoint Pashtun administrators to Hazarajat. He ordered the murder and imprisonment of leading Hazara and other Shii figures, suppressed the history and culture of the Hazaras, and again allowed Pashtun nomads to occupy their lands.

Some liberalization and modernization occurred under the reign of King Zahir Shah. In 1963 he introduced reforms to allow political parties and freedom of the press, guarantee primary school education for boys and girls, and give voting rights to women. During this period various Hazara political movements began to emerge. With a lack of basic infrastructure in the Hazarajat combined with continued religious discrimination, however, the Hazaras remained essentially second-class citizens.

The Hazaras strongly resisted the Soviet occupation of Afghanistan in 1979 and organized a rebellion in the Bamiyan province, the cultural center of the Hazaras. In 1988 the predominantly Hazara Hizb-e-Wahdat (Party of Unity) was established to unite the factions of Hazaras and other Shii groups that were fighting the Soviet invasion. Abdul Ali Mazari, sometimes referred to as the father of the Hazara nation,

was the popular leader of Hizb-e-Wahdat and controlled the province of Bamiyan.

After the Soviet withdrawal in 1989, years of civil war continued among the various militant Islamic groups, called the mujahideen, that had opposed the Russian occupation, and some of them captured Kabul and overthrew the government of President Najibullah in 1992. The predominantly Tajik government of President Burhanuddin Rabbani controlled Kabul, while the rest of the country was controlled by an array of other competing warlords.

Out of this chaos emerged the Taliban, a predominantly Pashtun Sunni Islamic fundamentalist group, in 1994. Hizb-e-Wahdat negotiated an agreement with the Taliban, but Abdul Ali Mazari was murdered by the group in 1995. The Hazaras suffered many abuses and repression under the Taliban regime. Not only did the Sunni Taliban view the Shii Hazaras as infidels, they despised the fact that Hazara women played an important political role in the Central Council of Hizb-e-Wahdat, were educated, and even fought alongside men in battles. In 1998 thousands of people, mostly Hazaras, were reportedly massacred by the Taliban in the city of Mazari Sharif. In March 2001 the Taliban destroyed two ancient and colossal statues of Buddha carved into a cliff in Bamiyan province that were deemed to be idols and thus un-Islamic. The act was widely condemned around the world. The Hazaras, along with the ethnic Tajiks and Uzbeks, made up the majority of the United Islamic Front (UIF), a loose coalition commonly referred to as the Northern Alliance, to fight the Taliban.

Following the terrorist attacks of September 11, 2001, the United States, along with the United Kingdom and a coalition of other countries, invaded Afghanistan to destroy the al-Qaeda terrorist network and remove the Taliban from power. President Hamid Karzi, a Pashtun, was elected in 2004.

After the fall of the Taliban the Hazaras experienced a period of relative peace. In Bamiyan, schools, clinics, and houses that the Taliban had destroyed were rebuilt with the help of international aid groups. With a resurgence of the Taliban in 2006, however, their future is unclear.

CULTURE

Hazarajat, the traditional homeland of the Hazaras in central Afghanistan, is dominated by a highland plateau that is part of the western end of the Hindu Kush Mountains. The region has a harsh climate with long, cold winters and short hot summers. There is very little agricultural land in the region, and the inhabitants have traditionally supported themselves by pastoralism and by growing crops on the limited land available. Although most Hazaras are settled farmers, they practice partial seasonal migration between upland summer pastures and settlements in the valleys.

There is a widespread Hazara diaspora, which has come about through persecution and war in Hazarajat as well as through a tradition of migration in search of new pasture. There is a large Hazara population in and around the city of Quetta in Pakistan's western Balochistan province. These Hazaras have been integrated into society for many generations, although their numbers have been increased significantly in the late 20th and early 21st centuries by new migrants escaping Afghanistan's recent wars. A large number of Hazaras have also emigrated to North America, Australia, New Zealand, and Western Europe. There are also established communities of Hazaras in Iran.

The majority of Hazaras are Shii Muslims of the Twelver branch. The Twelvers represent the largest branch of Shia Islam, making up approximately 80 percent of all Shii Muslims. This sets them apart from the largely Sunni Pashtuns and Tajiks who constitute the majority of the population of Afghanistan.

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Hebrews *See* Jews.

Hehe

The Hehe are a Bantu people of south-central Tanzania. In the 19th century C.E. the great chief Muyugumba united the various Hehe chiefdoms into one kingdom.

Herero

In precolonial times, the Herero lived throughout the plateau area of central Namibia, but today they are widely dispersed, concentrated in

HERERO

location:
Namibia; Botswana

time period:
15th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

small areas on the plateau they once dominated. While the overwhelming majority of Herero live in Namibia, smaller numbers also live in northwest Botswana. The Herero were once one of Namibia's most numerous peoples, but today they make up only about 7 percent of the country's population.

ORIGINS

The Herero and Ovambo share a common early history of migration, probably originating in the region around the great lakes of East and Central Africa.

LANGUAGE

The Herero language is called Herero (or Ojitherero); many Herero also speak other Namibian languages.

Herero time line

C.E.	
ca. 1500s	Herero arrive in Namibia.
1825–70	Herero establish supremacy over local Khoisan people.
1884	Germany colonizes Namibia as South West Africa; Christianity introduced to region.
1884–85	British colonize Botswana as Bechuanaland.
1904–05	Herero uprising against German rule led by Samuel Maherero; many Herero are massacred and others flee to Bechuanaland.
1910	White-minority ruled Union of South Africa formed.
1914–18	Herero encouraged to revolt during World War II by South Africa.
1915	South West Africa occupied by South Africa: Herero restricted to inadequate "native reserves."
1920s	Herero nationalism develops.
1948	Form of apartheid introduced.
1960	South West Africa People's Organization (SWAPO) formed.
1966	Botswana independent. Conflict between SWAPO and South African troops begins.
1969	South Africa's occupation of South West Africa declared illegal by United Nations.
1988	South West Africa gains independence as Namibia.
1998	Herero demand compensation from Germany for 1904–05 massacre from Chancellor Helmut Kohl on his visit to Namibia.
2004	Germany's development aid minister publicly apologizes for Herero massacre but rules out compensation.
2008	Former Namibian ambassador to Germany demands the return of Herero remains taken to Germany between 1904 and 1908.

See also Botswanans: nationality; Namibians: nationality

HISTORY

Like the Ovambo, the Herero probably arrived in Namibia in the 15th or 16th century C.E. from the area of present-day Zambia. By the late 17th century, the Herero had reached the arid Kaokoveld Plateau, bringing with them their herds of long-horned cattle. By the 18th century, they had moved on south to the superior grazing lands of central Namibia. Unlike the Ovambo, the Herero virtually abandoned agriculture, concentrating almost exclusively on raising cattle.

In the 19th century, European traders, explorers, and missionaries entered Herero territory. In 1884 Germany claimed Namibia (as South West Africa), including the Herero's territory, as a colony. German settlers gradually seized Herero grazing land and property, even confiscating Herero cattle for "trespassing" on their newly acquired lands.

In 1904 the Herero staged a violent revolt against German rule. Their leader, Samuel Maherero, decreed that only German soldiers and male settlers should be attacked—women, missionaries, English, and Afrikaners should be spared. The Herero warriors were no match for German weaponry, however, and Maherero and his followers fled into the Kalahari Desert. The German commander then ordered his forces to exterminate the Herero. In the six months before Germany ordered a halt to the genocide, the Herero were reduced by bullets, poison, thirst, and starvation from a population estimated at 75,000 to 90,000 to less than 20,000. The Herero survivors dispersed, many trekking north and east into desert and semidesert regions of Botswana (then the British colony of Bechuanaland).

The Herero hoped that South Africa's occupation of Namibia following Germany's World War I defeat would lead to positive change, but their position remained largely unaltered. Cattle ownership was again allowed but land rights were not restored. The South Africans introduced a form of apartheid (the racist doctrine of "separate development") that controlled the Herero's places of residence and work. Despite their relatively small numbers, the Herero played an extremely important role in the Namibian struggle for independence from South Africa, contributing several key leaders to SWAPO (South West Africa People's Organization). SWAPO was the country's resistance movement during the struggle for independence and is now its main political party.

CULTURE

The 1904–05 massacre had a huge impact on the Herero, greatly altering their ways of life. Those who remained in Namibia were placed in inadequate "native reserves" and their land and cattle distributed to German settlers for whom they worked as virtual slaves. Herero refugees arrived in Botswana without cattle and the sacred objects of their ancestors, and survived by hiring themselves out as hands to local, mainly Tswana, cattle herders. Only in the late 1920s did a resurgence of ethnic identity among the Herero in Namibia and Botswana commence as a result of increases in prosperity and cattle ownership and the rebuilding of family networks. Until independence in 1990, the Herero in South African–controlled Namibia remained restricted to reserves (later, a homeland) or were employed as cattle hands on white-owned farms or as servants or laborers in the towns.

Herero life has long been dominated by cattle raising. A man's herd is a measure of his social standing, and individuals might own thousands of head of cattle. Most rural labor is devoted to cattle raising, and during the frequent droughts huge wells are dug to provide water for the herds. Men are responsible for herding; women are responsible for milking. Historically, cattle would rarely be eaten unless the animal had died by accident or naturally, but today the Herero raise cattle on a commercial basis for slaughter.

The Herero live in extended family compounds called *ozonganda*. An *ozonganda* consists of one or more buildings used for sleeping and storage; a large yard for cooking, eating, and washing; and enclosures for goats and cattle. The extended family living in an *ozonganda* is headed by a senior male and includes his wife or wives, their children, and the wives of their sons and their children. Other relatives, including brothers and, especially, unmarried sisters, may also live in the *ozonganda*. Several *ozonganda* share the cost and labor of creating a well.

Government and Society

Family ancestry is extremely important for the Herero, and individuals have a deep knowledge of their family history that stretches back many generations. Each Herero is a member of an *oruzo* (a line of ancestors traced through male relatives) and a *banda* (a line of ancestors traced through female relatives). These groups determine social status and inheritance rights.

Religion

Most Namibian Herero are Christians. The Herero living in Botswana, however, have not adopted Christianity to any great degree. Meanwhile, their own religion, which was based on the view that cattle were bequeathed to the Herero by their ancestors, has largely died out as cattle are now viewed in more practical and less sacred terms. This has lead to the development of a primarily secular society among the Botswana Herero. The Ovahimba—a small Herero subgroup living on the isolated Kaokoveld Plateau—are considered to retain Herero culture in its most pure form.

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Hittites

The term *Hittite* has a long and complicated history. Early passages of the Old Testament of the Christian Bible refer on numerous occasions to "the Hitti" as one of the many tribes already inhabiting Palestine when the Israelites arrived there from Egypt. In later passages, however, the Hitti are described as a powerful presence foreign to Palestine. Egyptian sources, especially the archive of letters found at Tel el Amarna, mention "the king of Hatti" and even contain some examples of what is now known to be Hittite writing.

It was the work of an international team of scholars in the late 19th and early 20th centuries that connected information from Egyptian and biblical sources with a series of startling archaeological finds in central Turkey. In particular, the discovery of the capital city of Hattusa—a name itself tied to the ethnic label Hittite—enabled progress in understanding the history and culture of the Hittites.

The English word *Hittite* is an adaptation of the Biblical "Hitti," but the term *Hatti* seems to have originated with the non-Indo-European people who inhabited central Anatolia (modern-day Turkey east of the Bosphorus) before the Hittites. The name Hatti came to be applied

HITTITES

location:
Central Anatolia; empire extended as far as present-day Syria and western Mesopotamia, and to western Anatolia and the Black Sea

time period:
1900 to 700 B.C.E.

ancestry:
Indo-European

language:
Hittite

to the land where the Hittites built their empire, but they called their own language Nesite, meaning "in the style of the city of Nesa." Nesa was an early Hittite center, located in present-day central Turkey.

ORIGINS

By 2300 B.C.E. at the latest, central Anatolia had become the setting for a number of complex Bronze Age societies that had been many centuries in the making. There are signs in the archaeological record from around this time, however, of a decisive break caused by major conflict. At present, the destruction of these Bronze Age societies is interpreted as coinciding with the arrival of Indo-European (*see* INDO–EUROPEANS) invaders sometime after 2300 B.C.E. The peoples who lived in the area before, sometimes called the Hatti or Hattic peoples, nevertheless left an important imprint of their culture, religion, and language that deeply influenced their Hittite successors.

It is known that three major groups of Indo-European speakers arrived in central Anatolia during this period: the LUWIANS, the Palaians, and the people who would become the Hittites. The larger question of where the INDO-EUROPEANS originated is hotly debated and still unresolved. Three of the most common proposals for the Indo-European homeland include southern Russia, the Balkans, and the region between eastern Anatolia and the Caucasus mountain range. Most of the details of how the closely related Luwians, Palaians, and Hittites reached Anatolia are in contention, but it is certain that all three groups were settled there by 1900 B.C.E.

The first evidence for the existence of the Hittites comes from documents produced in the ASSYRIAN trading colonies established by the start of the second millennium. Assyrian merchants, native to western Mesopotamia—the land between the Tigris and Euphrates Rivers—had established themselves on a semi-permanent basis in these colonies to facilitate trade. Of the Assyrian texts discovered in the city of Nesa, for instance, most of the names recorded in surviving documents are Indo-European rather than Assyrian.

Although Assyrian colonies brought sophisticated commercial exchange to the area, political domination was the prerogative of small, city-states native to the area. The city of Nesa in particular, under the control of kings Pithana and Anitta sometime between 1800 and 1700 B.C.E., became the focal point of an expanding empire. Although later Hittite kings did not claim these short-lived rulers as their forebears, Pithana and Anitta had shown that the area could be controlled by a single powerful state.

LANGUAGE

Hittite is an Indo-European language, belonging to a distinct Anatolian branch of that family, along with Luwian and Palaic. It is this language, written in a Babylonian cuneiform script probably borrowed from northern Syria, as well as Akkadian, that served as the official languages of the Hittite administration. However, it is clear that many more languages were spoken and written within the boundaries of the empire, including at least Luwian, Palaic, Hattian, Hurrian, the language of the Mitanni,

Hittites time line

B.C.E.	
ca. 1900	Names mentioned in Assyrian inscriptions provide first evidence of Hittite presence on the Anatolian plateau.
ca. 1670	Labarna, first recorded Hittite ruler, extends his realm from an ancestral power base of Kussara in Anatolia.
ca. 1650	King Hattusili founds Hittite capital at Hattusa (central Anatolia) and makes conquests throughout eastern Anatolia, stretching as far as the Mediterranean Sea.
ca. 1400	Ascendancy of King Tudhaliya marks the start of Hittite New Kingdom, beginning a dramatic expansion of the empire into western Anatolia and Syria.
ca. 1350–1322	Height of Hittite power under Suppiluliuma I; his empire stretches from western Anatolia to present-day Lebanon.
ca. 1300	Suppiluliuma's son and successor, King Mursili II, successfully suppresses rebellions throughout the empire.
1274	Hittite and Egyptian empires clash at the major Battle of Kadesh, in modern-day Syria.
1258	Treaty between Hittites and Egyptians ushers in a period of relative peace and stability for the region.
1205	The last recorded ruler of the New Kingdom dynasty, Suppiluliuma II, comes to the throne in Hattusa.
ca. 1180	Rapid dissolution of the empire into smaller city states, sometimes called "Neo-Hittite"
ca. 1110	Assyrians encounter a Neo-Hittite cultural and political revival in several city-states of northern Syria.
804	Assyrian King Adad-Nirari I subjugates Neo-Hittite city-states and subsumes them temporarily into his own empire.
ca. 700	After a century of struggle, Neo-Hittite city-states finally fall definitively into the hands of the Assyrians. All semblance of Hittite identity seems to be lost in this period.

Sumerian, and, not least, a kind of hieroglyphic Hittite, mostly used on stone monuments.

The discovery and decipherment of Hittite was accomplished for the most part by the Czech scholar Bedrich Hrozny in the 1910s. Thanks to further work undertaken since then, nearly all of the many thousands of texts found by archaeologists can now be interpreted. The treasure trove of official documents found at Hattusa includes over 5,000 texts written on clay tablets by Hittite scribes.

The realization that Hittite was an Indo-European language—and therefore related to Greek, Latin, Sanskrit, and English, among others—was a major surprise for scholars. Hittite differs from the well-known Indo-European languages in a number of respects, but in some instances has revolutionized understanding of what the proto-Indo-European language must actually have been like. Another confusing factor is that the Hittites were in close contact with speakers of Semitic languages for many centuries, and many Hittite texts borrow pure Akkadian and Sumerian words extensively.

HISTORY

The Old Kingdom

Hittites themselves considered their history to have begun with a King Labarna. Nearly everything known about this ruler, who seems to have held power before 1650 B.C.E., comes from an edict of the later King Telipinu. According to the edict, Labarna came to power in a world of petty kingdoms struggling with each other, but succeeded in creating a unitary and powerful Hittite state. Likely centered on Nesa, this state came to include lands south to the Mediterranean and southwest as far as the modern city of Konya in Turkey.

The reign of his successor, King Hattusili, is better attested, especially by a testament that the king himself issued while in power. Overcoming internecine struggles among the Hittite elite, Hattusili installed himself on the throne around 1650 B.C.E. From the original capital of Nesa, he moved the palace and other royal institutions to the town of Hattusa, which is near the modern village of Bogazkoy in central Turkey. What became the Hittite capital for centuries to come had many natural advantages, including its elevation and its proximity to the Halys River (now known as the Kizil Irmak).

Hattusili had ambitious plans for the state he refashioned, driving major military campaigns north of Hattusa and south as far as Syria. By the time of his later invasions, Hattusili had become the most powerful ruler in the region. His triumph in Syria against the kingdom of Yamhad was complete, and his forces even penetrated deep into Mesopotamia across the Euphrates River. Whether these were attempts at building an empire or simply large-scale raids is difficult to determine. As one modern historian writes of Hattusili's offensives: "Attack, destroy, withdraw—that was the general pattern of the campaigns."

At the same time, Hattusili used his military conquests to build up an impressive ideology of Hittite kingship. With this ideology, Hattusili portrayed himself as a king following in the footsteps of other famous Near Eastern autocrats, such as Sargon of Akkad. He seems to have chosen a terrifying lion as his personal symbol and the symbol of kingship, later represented sculpturally on the famous Lion Gate in the capital city.

The system of royal succession among the Hittites is not entirely clear, but Hattusili's sons argued over the throne, as many princes would after them. To resolve the question, Hattusili apparently summoned a *panku,* a legislative council of some sort, but its role was probably only an advisory one.

Under the next three rulers, the Hittites struggled to maintain their earlier territorial gains but still remained a dominant force in the region. During this period King Mursili I defeated and sacked the Mesopotamian city of Babylon in 1595, an event that led to the end of the First Babylonian Dynasty. King Telipinu, ruling between 1525 and 1500, effectively controlled as much territory, or perhaps more, than Hattusili had a century earlier. He also proved to be a statesman as much as a warrior: The first known Hittite treaty, made with the Kingdom of Kizzuwadna to the southeast, was concluded during his reign.

Feuding among the palace elite continued and grew more serious during the 15th century B.C.E. Telipinu's own wife and son appear to have been victims of assassination. Perhaps partly as a response, Telipinu tried to place the kingship on a firmer basis by imposing direct succession from father to son in a proclamation.

Unfortunately for Telipinu's descendants, the proclamation seems to have had little effect. Bloodshed and intrigue continued to plague the palace, from what we understand of this period, sometimes called the Middle Kingdom. Despite this, the position of the Hittites in the region appears to have remained stable, and most of

the territory they had previously conquered was still in Hittite hands.

By the late 15th century B.C.E., two potential rivals to Hittite power were beginning to emerge. One was in far-off Egypt, where the Pharaoh Tuthmosis III was turning his attention to his empire's northern frontiers and contemplating an occupation of Syria. The other was the kingdom of the Mitanni, which lay between Egyptian and Hittite territory, and would eventually draw both the other major powers into war.

Zenith of the Empire

The accession of King Tudhaliya I to the throne in Hattusa, around 1400 B.C.E., is usually considered to mark the start of the Hittite New Kingdom. There are at least two reasons for drawing the distinction with this ruler. First, Tudhaliya appears to have been the first in a new royal lineage, having come to power of his own accord after the downfall of the former dynasty. Second, the imperial expansion undertaken by Tudhaliya and his successors was something without precedent during the Old Kingdom.

Previously, Hittite military campaigns had been focused on resource-rich areas to the south and east of Hattusa. By contrast, King Tudhaliya's own annals describe the devastating defeats he inflicted upon an anti-Hittite confederacy of 22 petty kingdoms in western Anatolia that had been led by the Arzawa Kingdom. To prevent revolt from flaring up again, Tudhaliya apparently removed large numbers of infantry and cavalry from these western areas to Hattusa.

Further wars were then fought against the Kaskan people, an ever-present threat to the north of the Hittites, and the Isuwans, who allied themselves with the rising power of the Mitanni. Despite almost constant warfare, Tudhaliya seems not to have established strong administrative control in the west. The real prize was still Syria. Tudhaliya crowned his success there with the capture of the city of Aleppo, in defiance of the Mitanni.

Under the next few Hittite rulers, an atmosphere of uncertainty seems to have prevailed. For a while, an alliance between the Mitanni and the Egyptians menaced the Hittites conquests in Syria. Soon after, this problem was dwarfed by a crisis closer to home, precipitated again by the Kaskans. After a war of destruction that may have been carried into Hattusa itself, the Hittites made a successful counterattack under Tudhaliya III.

Once again, around 1350 B.C.E., the primogeniture system of royal succession broke down, and Tudhaliya III's younger son usurped the throne by murdering his older brother. This brutal younger son was to become King Suppiluliuma I, arguably the most powerful of all Hittite rulers.

Suppiluliuma would proceed with the reconquest of eastern Anatolia and Syria by both diplomatic and military means. In moving against the Mitanni and the Egyptians, he first concluded alliances with a number of smaller kingdoms in the area and tied himself by marriage to the ruling family of Babylon.

It was at this point that, with careful preparation, the Hittites launched their attack on Syria, getting as far as Aba, near modern-day Damascus, in their rampage. The Mitanni were crushed in all but one of their strongholds, and the southernmost border of the Hittite empire now lay directly on Egypt's northern frontier. The pharaoh at the time, Akhenaten, looked on these new conquests with suspicion, but outright conflict was avoided for a time.

Suppiluliuma, more than past Hittite kings, seems to have hit upon a stable arrangement for ruling his empire: the creation of vassal states. Rather than ruling over his new Syrian conquests directly, he preferred to leave native rulers in place once they had sworn loyalty and paid suitable tribute. An example is the kingdom of Ugarit, where Suppiluliuma left the local ruler Niqmaddu II in power after receiving a guarantee of his allegiance.

In a famous incident Suppiluliuma received a message from the child queen of Egypt, Ankhesenamun, the widow of the pharaoh Tutankhamen, requesting that he send one of his sons for her to marry. Although at first suspicious of this unprecedented request from an enemy kingdom, Suppiluliuma accepted the offer. It was the fourth son of the king, Zannanza, who was sent to marry the queen and he become the first Hittite pharaoh. In the end, however, it appears that Zannanza was murdered soon after his arrival in Egypt. Blame fell on a courtier named Ay, who then became pharaoh, and the Egyptians and Hittites were soon at war again.

Decline and Dissolution of the Hittite State

Within a half-century of Suppiluliuma's death in around 1322 B.C.E., the empire of the Hittites and the empire of the Egyptians confronted each other at the Battle of Kadesh (1274

B.C.E.), in present-day Syria. Hittite rulers had been preparing for such a confrontation by appointing viceroys in Syria, strengthening the administrative reach of the king, and shifting the Hittite capital from Hattusa to Tarhuntassa, several hundred miles to the south. The capital would revert back to Hattusa at some point during the coming years, however.

Our knowledge of the extraordinary events at Kadesh is very detailed for an ancient battle, but the sources are entirely Egyptian, including records at the temples of Karnak, Luxor, Abydos, and Abu Simbel. These sources estimate that the Hittite king Muwatalli II had assembled a vast force of regulars and mercenaries, numbering 37,000 infantry and some 3,500 of the feared Hittite charioteers. The Egyptians probably matched this with a similar force of their own.

By deceiving the Egyptians with false information about the position of the Hittite army, the Hittites were able to deliver a crippling surprise blow in the first stages of the battle. While it is clear that the Egyptian commander and pharaoh, Ramesses II, made a swift recovery, the Egyptian claim of an absolute victory at Kadesh is probably an exaggeration. The Hittites probably claimed victory as well, and in the long run they were not dislo

At least one reformer did attempt to bring some order to this vast multitude of divinities—chief priestess Puduhepa, wife of Hattusili III. She apparently made a study of religious beliefs and customs throughout the Hittite Empire and subsequently attempted to equate gods from different traditions who had similar functions. For example, she promoted the association of the Hittite storm god with the Hurrian storm god, Teshub, and the synthesis of the sun goddess Arinna (the main female deity of the Hittites) with the Hurrian goddess Hepat.

What success these efforts met with is hard to judge. Puduhepa's son, who became King Tudhaliya IV, clearly saw this sort of religious reform as integral to the unity of the empire. He undertook a census of the different cults in Hittite territory and supervised the renovation or rebuilding of temples and shrines. This uncharacteristically active policy toward religious organization came only during the final years of the empire.

As with Greek and Roman mythology, the gods of the Hittites were not so much perfect ethereal spirits as humans writ large. Nevertheless, loyalty and adherence to the wishes of the gods were seen to be the surest guarantee of good fortune. Offending the gods, on the other hand, could only bring about retribution, sometimes generations later, to members of the same family.

The type of prayer most frequently attested in records is the *arku ar* (the word is very distantly related to the English word *argument*). An *arku ar* must have resembled a court case in some sense, with the suppliant presenting his case as to a judge, that is, whatever god was being invoked. Thus, for instance, in a well-known inscription discovered as Hattusa, King Hattusili III implored his own patron deity, Ishtar, famous throughout the ancient Near East, to take his side in battle.

Deities associated with the sun were perhaps the most sacred in the Hittite pantheon; nearly half of the surviving royal prayers are dedicated to sun gods. While the male sun god, a close parallel to the Babylonian Shamash, was considered all-powerful, a female sun goddess had also grown out of a more local tradition. This goddess was closely associated with the Hattic queen of the gods of the underworld, Lelwani, who inspired a popular cult. All of the solar deities were seen as the protectors of justice on earth.

The storm god, mentioned above, had a special place in Hittite cosmology as the protector and overlord of the Hittite homeland. Probably deriving his original importance from his role as the bringer of sun and rain to farmers, the storm god came to be seen as the force behind the kingship, and the king as his representative on earth. The storm god of Hatti was only the most prominent local manifestation of this cult, which was widespread throughout the Middle East under different names. In addition, Hittite texts record dozens of different storm gods, each with a separate name, belonging to the army, the palace, districts, and so on.

Together, the storm god of Hatti and the sun goddess of Arinna could be said to have presided over the Hittite pantheon. Some hierarchical distinction between major and minor gods is implicit in temple dedications and recorded prayers—for instance, solar gods are almost always at the top of lists of deities written into Hittite treaties. Newly imported gods were not necessarily confined to minor status, either, as the example of the important latecomer, the storm god of lightning Pihassassi, shows.

As in the other polytheistic societies of the ancient Middle East, oracles played a substantial role. Hittite omen texts, which reflect a strong influence from Babylonian tradition, pay close attention to celestial signs and natural phenomena such as lightning, thunder, eclipses, or simply the color and shape of the moon. Oracles also commonly involved astrology—basing judgments about a person's future on the celestial circumstances of their birth.

A number of different kinds of oracles served the superstitious elite. One type, called "lot oracles," made use of a board covered in various symbols that represented aspects or experiences of life. Something like the toss of dice onto the board would have made a determination about a person's future. Similarly, the pronouncements of snake oracles involved putting water into a basin, specially divided into sections such as "life," and "sin," and then releasing a snake into it. An interpretation of divine will was made by watching the snake's movements.

Hittite temples were powerful, exclusive institutions. They were simultaneously important economic units, centers of learning, and places where specific deities could be served and worshiped. Festivals would be held to celebrate the arrival of a god for some particular occasion, and gods would be depicted with various images and totems that usually gave them some kind of human form. If the many dozens of temples in the capital city of Hattusa gives any indication

of their importance in Hittite life, temples must have been very widespread indeed.

Commerce and Trade

Agriculture formed the economic basis of Hittite society. Although in times of famine the empire might resort to importing grain from neighboring lands, the Hittites by and large were proud of the self-sufficiency of their central Anatolian homeland. Some of the most common crops included grain, two or three types of barley, peas, beans, lentils, root vegetables such as carrots and onions, and a wide range of typical Mediterranean fruits.

The most common unit of production was the small farm; large landowners may have been comparatively rare. Even so, Hittite armies often sent conquered peoples to become indentured agricultural laborers on Hittite lands, partly to prevent a labor shortage. Keeping and herding livestock would have been very common as well.

Unlike the Assyrian trading colonies mentioned earlier, the Hittites did not develop a particularly strong network of merchants throughout the Middle East. Particular goods were in high demand, such as tin, which was needed for the manufacture of bronze tools and weapons. It appears that tin had to be imported from further east (Syria or Mesopotamia) and that securing access to this metal was important enough to be a motivating factor for some military campaigns.

The Hittites would have been on the northern margins of one of the most significant and interconnected trading networks in the ancient world. Stretching from the kingdoms of eastern Mesopotamia as far west as the Mycenaeans of mainland Greece, this part of the world had enough wealth and economic activity to facilitate the growth of major trading centers. During the period of Hittite power, these centers seem to have been especially concentrated in the kingdom of Ugarit, in northern Syria.

The main commercial centers of the Hittites themselves were coastal cities in the southern part of the empire, close to all this trading activity. Although overland shipping must have been cheaper and easier for many goods, shipping by sea, especially of luxury items, was quite common as well. Not much imported merchandise remains in the archaeological record, but much of it must have been perishable: olive oil, perfumes, textiles, horses from Egypt and Mesopotamia, and the like.

From the coast, a powerful group of merchants, usually based in the port city of Ura (in present-day southeastern Turkey), would have brought these imported goods to Hattusa and the surrounding area. The hazards of conducting commerce in Hittite lands should not be underestimated. Hittite law is filled with measures to protect merchants who have been robbed or attacked for their goods—a strong indication that such theft was a common occupational hazard.

Law and Institutions

The Hittite archives discovered at Hattusa contain a number of legal texts, including tablets listing 200 or so laws that appear to have been promulgated as a single, continuous series. Some of the differences between the legal texts are explained by changes over time, others by variations in regions of the empire. To the best of our knowledge, Hittite law never took as fixed and systematic a form as, for instance, the Babylonian code of King Hammurabi, nearly contemporary with the Hittite Old Kingdom.

The absence of private contracts is also striking, considering how many of such documents have been discovered in other parts of the ancient Near East. While this may reflect the relative lack of commercial enterprise among the Hittites, it may have to do with an unintended bias in the archaeological record. Contracts would constitute important proof that the laws promulgated were actually followed, but perhaps Hittite society was not particularly legalistic.

The nature of the 200 laws is not surprising—the main concerns are with criminal actions such as homicide and assault on the one hand, and with the protection of property on the other. A certain number of statutes cover the area of marriage or family law, but these deal mostly with exceptional cases. Little evidence suggests that the Hittites vigorously legislated any particular moral program.

Although the outlines of Hittite law are known, how and where they would have been enforced is a matter of debate. The archive of Hittite documents provides some basic evidence for the existence of local courts convened by groups of elders. While these courts were probably popularly selected at a local level, a representative of the Hittite state wielded ultimate authority.

One preserved document seems to set out instructions from the king to such representatives about making legal decisions locally: "Into

whatever city you return, summon forth all the people of the city. Whoever has a suit, decide it for him and satisfy him.... Do not make the better case the worse or the worse case the better. Do what is just."

By the standards of other ancient Near Eastern empires, Hittite punishments may not have been particularly harsh. Rape, bestiality, disloyalty to the state, slave disobedience, and adultery appear to have been the only offenses punishable by death, and bodily mutation was a punishment meted out only to slaves. Fines are the common penalty for most offenses, as for example: "If anyone breaks a freeman's arm or leg, he pays him 20 shekels of silver...."

One other institution particularly bears mentioning: the Hittite military. Warfare had been revolutionized in the Middle East around 1600 B.C.E. by the introduction of horse breeding and chariots, and the Hittites shared significantly in this development. The forces of the Hittite king were famed for their heavy chariots, whose wheels had six spokes and which held three men—driver, defender, and attacker.

As mentioned in the descriptions of the Battle of Kadesh, infantry generally greatly outnumber charioteers, and certainly played an important role with their lances and bows. Nonetheless, chariots were probably the decisive factor in most battles. The Hittite strategy on numerous occasions was to draw the opposing army into an open battle where their chariots could have the most devastating impact.

There is much less evidence for how the Hittites waged war at sea, but Suppiluliuma II's campaign against the Sea Peoples is recorded. There is reason to believe that during these expeditions the Hittites were able to extend their military might as far as present-day Cyprus.

Government and Society

The monarchy of the Hittite Old Kingdom may not have been a very secure institution, in spite of its later autocratic dominance. Some scholars, citing a text in which Hittite nobles are recorded as electing a rival king to Labarna, have even postulated that the position of king was originally an elected one.

What is more certain is that each royal succession posed a constitutional crisis for the Hittite state. As we have seen, King Hattusili I attempted to build up the ideological power of the kingship. With similar goals in mind, King Telipinu legislated a clear hierarchy of succession in his Edict of Telipinu: "Let a prince, the son of a wife of the first rank, be king. If there is no prince of the first rank, let one who is a son of the second rank become king. If, however, there is no prince, let them take a husband for a daughter of the first rank and let him become king."

The title *tabarna,* or Great King, was commonly adopted by the earlier Hittite rulers to underline their preeminent status above many minor kings. In later times, the official title "My Sun" was adopted, and this was almost certainly the form of address that courtiers and civilians alike would have used to address the ruler. The identification of the king with the sun was probably borrowed from the Egyptians or the Mitanni, where the omnipotence of the ruler was a well-established principle.

Even if there were some progression toward absolutism over the course of Hittite history, a king would never be deified while still alive. The death of a monarch, in fact, was euphemistically expressed as: "He became a god." The king was also supreme commander of the army, chief judge, and head priest.

The position of the queen was very significant as well, passed down only upon the death of the incumbent. A queen mother, therefore, could maintain her position well into the kingship of her son and wield considerable authority. The queen also held a prominent role in state religious ceremonies.

Although they reported ultimately to the king himself, district governors (called *auriyas ishas,* or literally "lords of the watchtower") had almost royal authority in their own regions. Especially in areas relatively far from Hattusa, these men were responsible for securing the frontiers, commanding army garrisons, and maintaining infrastructure that would have included canals, roads, and civic buildings. Another important position was that of the keepers of the royal storehouses. These storehouses, located throughout the Hittite world, served an important role in terms of both military preparations and feeding the population, especially in times of famine.

The royal court at Hattusa was a world unto itself, open only to a select group of close advisors. Diplomats and generals came and went at the king's behest. Perhaps most crucial of all for the security of the palace was an elite group of bodyguards, led by a greatly trusted chief. Hattusa itself, historians have argued, was less a real city with its own life and economic activity and more a vast ceremonial and religious center. Most of the buildings excavated appear to

have been temples or structures with some civic function rather than dwellings.

The *panku,* a very broad-based kind of assembly, was probably the Hittite institution most closely tied to the class of elite citizens, but what its powers were is not known. At least under the Old Kingdom, the assembly is recorded as handing down sentences and punishments, for instance to three palace officials who had assassinated two former kings. The New Kingdom, however, contains no record of the *panku* actually convening or making its mark in any way.

Given the nature of available evidence, the ordinary lives of Hittite people are not well understood. By one theory, the invasion of the Indo-European Hittites represented the dominance of a new ruling elite over an indigenous Hatti population that remained largely in place.

Most people must have been peasants tied to their land, but there is evidence that enough small towns existed in the empire to support a class of specialized craftsmen, probably including weavers, builders, potters, smiths, and others. Different degrees of forced labor played a role as well, and Hittite nobles almost certainly kept slaves over whom they had the ultimate power of life and death.

The laws and customs surrounding marriage show that ordinary people at least had some latitude in arranging their personal lives. Formal as well as common-law marriages were accepted by the state, sometimes with contracts, and divorce initiated by either partner seems to have been common. The economic component of marriage was important as well: Dowries were expected from the bride's family, but a widow also had the right to disinherit her children if they did not take care of her.

Most marriages throughout the Hittite world would have been arranged, including even those of the king's own daughters, who were usually married off with an eye to diplomacy. Perhaps it is unexpected, given this, that mixed marriages between free people and slaves were legally permitted and apparently not unusual. Adultery was an extremely serious offense, punishable by death. Polygamy was permitted for the king but seems to have been rare or nonexistent at most levels of society.

At the end of one's life, both burial and cremation were acceptable options, although the bodies of royals were invariably consigned to a funeral pyre. The fact that wealthier citizens were buried with tools, animal remains, and the like indicates a sincere belief in the afterlife in Hittite religion. As with many other cultural practices and concepts, the Hittite idea of the underworld probably has its origins in early Mesopotamia. The myth of Ishtar's descent into the underworld, widespread in the ancient Near East, is probably illustrative: The afterlife was thought to be cold, gloomy, and unremitting.

Art and Literature

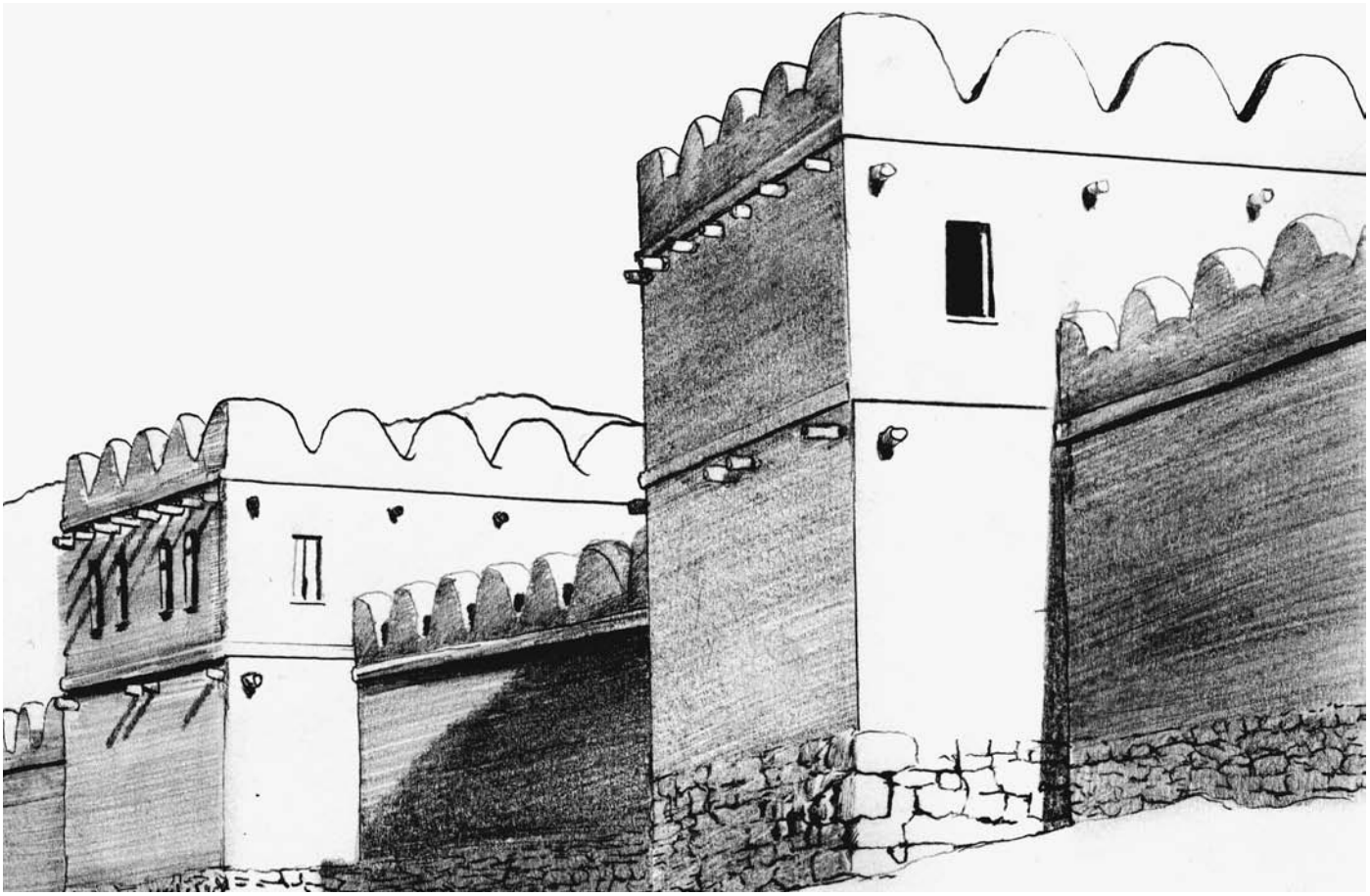
The vast majority of Hittite texts that have come down to us are of an official nature. Annals detailing a king's exploits, proclamations stating his wishes, treaties between kingdoms, and legal texts are most common, and these usually have a formulaic structure. "Thus speaks King X, great king, king of Hatti, son of Y... "; thus runs the usual state document.

Nevertheless, some of these records have a kind of literary value, even if the material treated is based in actual fact. King Hattusili III, for example, left a long proclamation so detailed that it has been called an autobiography. The underlying purpose of the text seems to have been to justify his life's actions, specifically his usurping of the throne from his nephew Urhi-Teshub.

"Yet though I revolted from him," Hattusili explains, "I did not do it sinfully, by rising against him in the chariot or rising against him in the house, but I challenged him like a man." The original audience for these explanations may have been an inner circle of royals and courtiers, but the king also managed to have the last word as far as the historical record is concerned.

More decidedly literary texts do exist, usually narratives concerning aspects of religious myth or early Hittite history. It has been pointed out that many of the legends are actually of Hurrian or Babylonian origin and subject matter, sometimes retold in Hittite. The evidence is strong, here as elsewhere, that Hittite culture borrowed and relied heavily on a diverse set of outside sources—Hurrian, Mesopotamian, Hatti, and others.

One story known to be Hittite, but written in Akkadian, concerns the siege of Urshu, near what is now the very eastern edge of Turkey. The siege described was undertaken by the Hittite army against an array of enemies. The actual narrative of the story is mostly taken up with the king's rage at his own officers for their incompetence. It has been suggested that the purpose of writing down such a story was more



A reconstruction based on archaeological evidence of the massive fortifications surrounding the city of Hattusa

to prevent future mishaps than to entertain or pass down culturally vital information.

Examples of copied Babylonian legends include a Hittite language version of the Gilgamesh epic and the tale of the famous leader Sargon of Akkad. Other works based on Babylonian sources have been found at Hattusa, including "scientific" texts concerned with astrology and medicine. All this demonstrates just how significant an exchange of ideas existed between cultures at the time, but the relationship may have been fairly one-way toward the Hittites.

Surviving myths of religious significance are largely of two types. One concerns the slaying of a dragon, featuring a divine hero (the weather god). One version of the plot shows the goddess Inara preparing a feast for the dragon, and the weather god slaying the animal when it has fully gorged itself and is vulnerable.

The "myth of the missing god," as the other type of Hittite myth is called, may be familiar as a prototype of the Greek story of Persephone and Demeter. In the Hittite version, as in the Greek, all life on earth stops with the disappearance of the weather god (or the sun god, in another variant). He has to be sought out, eventually by a bee, and is found not in the underworld (like Persephone) but sleeping in a meadow near one of his cult centers.

The Hittites' best-known artistic achievements are not in poetry or pottery, but in sculpture—especially rock carvings, statues, and bas-reliefs. This sculptural tradition only began, as far as we can tell, with the establishment of the New Kingdom, around 1400 B.C.E. The most prominent series of carvings was at Yazilikaya, adjacent to the capital city, and was almost certainly created at the behest of the king, for his own glorification.

Many of the relief carvings were executed on large rock faces near temples or palaces, and a great number are representations of the king himself. He takes on various postures in these extraordinary artworks, but often he is worshipping or embracing his patron deity. The gods are typically portrayed as human, and can be identified by the weapon they carry and their distinctive dress.

The outstanding monument at Yazilikaya, which can be compared in style and subject matter with the major Assyrian and Babylonian relief carvings of the period, seems to concern two processions of divinities, possibly on the occasion of a festival. Animals are sometimes portrayed as separate figures with symbolic importance (such as at the Lion Gate), and at other times their form is closely associated with some particular god.

Final mention must be made of the vast troves of Hittite cylinder seals found around Hattusa and elsewhere around the empire. These are often examples of exquisite workmanship—conical stamps, either encircled by a ring to attach it to the wearer, or else simply used for sealing clay documents. The designs resembled those in the monumental reliefs, and images of deities, kings, and animals predominate.

This Hittite artistic tradition, with its particular style distinct from those of Near Eastern empires, persisted in a number of the Neo-Hittite city-states that survived the New Kingdom. For instance, in the city of Milid (now in eastern Turkey), a complete series of bas-reliefs appears to be an echo of the scenes depicted at Yazilikaya. At Zinjirli, in northern Anatolia, admirers of the Hittite tradition carved a Lion Gate that clearly paid homage to the lost world of Hattusa.

Hattusa

The capital city for most of the Hittite empire's history, Hattusa was one of the largest and most imposing cities in the ancient Middle East. At its height, it covered more than 400 acres in area, consisting of both a "lower" and an "upper" city. The lower city was the older construction, undertaken from the 17th century B.C.E. onward, and was crowned by a well-fortified acropolis. Within the acropolis were the palace and other administrative buildings, as well as the principal temple of the city, dedicated to the storm god.

The upper city was the result of a massive expansion in the 13th century B.C.E. that nearly doubled the size of Hattusa. Recent excavations have uncovered the remains of at least 26 separate temples in this area. The urban population that provided services for all this religious and ceremonial activity appears to have been concentrated just outside the city in a number of discrete settlements. This unusual urban plan, in which economic activity and ordinary residences were peripheral, highlights the symbolic importance of Hattusa for the Hittites. The predominance of royal and religious architecture underlines the priorities of the Hittite kings.

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Hlubi

The Hlubi are one of the main Xhosa groups. The Xhosa are a large group of peoples united by a common language in South Africa.

Hottentot

The name Hottentot was originally used by Dutch settlers in Southern Africa to refer to the Khoikhoi people. The Khoikhoi, like other San people, speak a language that involves the use of clicks and popping sounds. The Dutch named them "the stutterers" for this reason. Hottentot is widely considered to be a derogatory term and has largely fallen out of use.

Howeitat

The Howeitat are a Bedouin Arab tribe that lives primarily in Jordan. The historical homeland of the Howeitat is a valley in southwest Jordan known as Wadi Rum.

Humr

The Humr are one of the main Baggara subgroups. The Baggara are a Sudanese people of Bedouin and black African descent.

Hurrians (Khurrites)

The Hurrians were a people of northern Mesopotamia who established a long-lasting state in the valley of the Khubar River, which flows from present-day southeast Turkey through Syria and joins the Euphrates River in Iraq. Their culture was established by the middle of the third millennium B.C.E. By the 13th century B.C.E., however, the Hurrians had ceased to exist as a distinct people and their territories were under the control of other groups. The Hurrians

are regarded by some historians as among the ancestors of the ARMENIANS.

The ancestors of the Hurrians are thought to have originated in the Caucasus and moved south into Anatolia and Syria early in the third millennium B.C.E. There is evidence that Hurrians occupied territory stretching from Anatolia in the west to the foothills of the Zagros Mountains in the east, although it is likely that they represented a minority across most of these lands. The first known Hurrian city was Urkesh, which was situated at the base of the Taurus Mountains in present-day northern Syria. Urkesh became the center of a Hurrian kingdom that established its independence as the power of the Akkadian Empire (*see* AKKADIANS) waned. Other Hurrian kingdoms are known to have existed at Yamhad, near Aleppo in northern Syria, and Arrapha, near Kirkuk in northern Iraq.

According to archaeological evidence and surviving written records from the period, the Hurrians were renowned as metalworkers and potters and were closely associated with horses. Some historians have even suggested that it may have been the Hurrians who first introduced the horse to the Middle East when they migrated from further north.

Hurutshe (Barutshe)

The Hurutshe are one of the main subdivisions of the TSWANA people of southern Africa. Hurutshe peoples can be found living in many parts of Botswana as well as neighboring regions of South Africa.

The Hurutshe are one of the many powerful SOTHO-Tswana clans that emerged after the end of the first millennium C.E. They became a powerful lineage group in the Highveld region of South Africa, controlling the hill country around the headwaters of the Eland and Marico Rivers. The Hurutshe capital, Kaditshwena, housed more than 15,000 people.

Most Botswana Hurutshes are descended from people who left the Transvaal region of present-day South Africa in the 1850s. The 1800s were a time of great upheaval in southern Africa, with the rapidly expanding ZULU kingdom causing mass migrations of African populations. Many Hurutshe left South Africa for Botswana during the apartheid era.

Hutiam

The Hutiam are an Arab tribe of the northwest of the Arabian Peninsula.

Hutu (Bahutu) and Tutsi (Watutsi)

The Hutu and the Tutsi are two ethnic groups that make up the majority populations of Burundi and Rwanda (*see* BURUNDIANS: NATIONALITY; RWANDANS: NATIONALITY). In the past, the Hutu have formed as much as 90 percent of the population of both countries, and the Tutsi 9 percent. Minority groups, mostly TWA people, form the rest. Since the fighting that began in the 1990s, however, a great number of Hutu, and some Tutsi, have fled as refugees to neighboring countries—in particular the Democratic Republic of the Congo—drastically reducing the numbers of Hutu remaining in their homelands.

The Hutus and Tutsis are generally, but not universally, considered to be distinct ethnic groups by modern sociologists. They speak the same language, share the same culture and their histories and present-day lives are so intertwined that they are described together here.

ORIGINS

The Twa, who are largely hunter-gatherers, were probably the first peoples of Burundi and Rwanda. The Hutu came from the west in the 11th century C.E. About 600 years ago, the Tutsi moved in from Ethiopia. They came to dominate the Hutu, who became virtual slaves. The Tutsi founded two kingdoms, known as Ruanda and Urundi. Each kingdom was ruled by a Tutsi king, the *m ami*. The Tutsi continued to dominate both states, even after Europeans established colonial rule there. Germany made Ruanda-Urundi a joint territory as part of German East Africa in 1890 but did not exercise much authority over it. Belgium occupied Ruanda-Urundi during World War I and from 1924 administered it under trust from the League of Nations (later the United Nations). Some authorities believe that the Hutus and Tutsis were originally one people who became divided into two classes by socio-economic forces; those who owned cattle becoming known as Tutsis and the majority who did not as Hutus. It is also suggested by some historians that the distinction between Hutu and Tutsi may have come about as the result of colonial policies and may not have existed before the colonial era. For example, under Belgian administration, individuals living in Ruanda-Urundi were classified as Hutu or Tutsi depending on cattle ownership, physical characteristics, and unreliable church records.

LANGUAGE

Both Hutu and Tutsi speak a BANTU language called Rundi (or Kirundi) in Burundi and Rwanda (or Kinyarwanda) in Rwanda. This was originally a Hutu language, which the Tutsi have since adopted.

HISTORY

In 1962 Ruanda and Urundi became independent. Urundi, now called Burundi, remained a monarchy under its Tutsi *m ami*, Mwambutsa IV. Conflict between the Hutu and the Tutsi followed. In 1966 the prime minister, Michel Micombero, overthrew the monarchy and declared a republic. An unsuccessful Hutu revolt in 1972 resulted in heavy loss of life, mostly among the Hutu. The Tutsi remained in control of the country, despite outbreaks of ethnic warfare that killed tens of thousands of people, especially in 1993. In that year, Burundi's first ever Hutu president was killed, probably in an attempted coup, and over 50,000 people died in the ensuing violence.

Rwanda became an independent republic, with a predominantly Hutu government, in 1962. There was heavy fighting between Hutu and Tutsi in the years before and immediately after independence. The Tutsi sustained the most casualties, and thousands fled to other countries, where many later settled and some became rebels conducting cross-border raids into Rwanda.

Tutsi rebels went on to form the Rwandan Patriotic Front (RPF), and although a peace accord between them and the Hutu government was signed in 1993 after three years of conflict, large-scale violence broke out again in 1994, after a plane carrying the presidents of both countries crashed near Rwanda's capital, Kigali, having possibly been hit by gunfire or a rocket. A series of vicious riots and massacres followed, mainly of the Tutsi, resulting in hundreds of thousands dead and more than a million people fleeing to refugee camps in the Democratic Republic of the Congo and other neighboring countries.

Following the massacres in 1994 the RPF launched a major offensive from territory it controlled in northern Rwanda and made rapid progress towards capturing the entire country. Hundreds of thousands of Hutus fled before their advance fearing reprisals for the massacres, many of them travelling east into Tanzania. In fact international observers reported that there were no systematic reprisals. By the time the RPF captured the Rwandan capital, Kigali, in June 1994 there were approximately 2 million displaced Rwandans (largely Hutus) and many of these fled to Zaire (present-day Democratic Republic of the Congo), Tanzania, and Burundi.

An aristocratic Tutsi woman

In Zaire armed Hutu refugees who had been involved in the 1994 massacres became involved in a war with the Banyamulenge people, who were being armed by the new Tutsi-dominated Rwandan government. In the early stages of the First Congo War, in which rebel forces backed by Rwanda and Uganda overthrew the Zairian government of Mobutu Sese Seko, many of the Hutu refugees in Zaire were forced to return to Rwanda while many others were killed in the fighting or starved (*see* CONGOLESE (DRC): NATIONALITY). In 1996 Burundi and Tanzania closed their refugee camps and forcibly returned their occupants to Rwanda over the course of a few months.

Since the events of 1994–97 Hutus and Tutsis in Rwanda have maintained a tense peace but in the Democratic Republic of the Congo (DRC), as Zaire was renamed in 1997, Hutus and Tutsis became heavily involved in the Second Congo War (1998–2003) as opponents. In Burundi conflict between Hutus and Tutsis formed the underlying cause of a civil war that killed hundreds of thousands between 1993 and 2005. Although the civil war ended in 2003 violent clashes were still occurring in 2008 such as the shelling of the capital by Hutu National Forces of Liberation rebels.

C.E.

ca. 1550s Tutsi found kingdom of Ruanda.

1600s Tutsi kingdom in Urundi

1897 Urundi under German colonial rule

1899 Ruanda's expansion ended by Germans.

1916–17 Ruanda-Urundi occupied by Belgium.

1959 Hutu subjects overthrow Ruandan monarchy.

1962 Ruanda wins independence and becomes Rwanda. Urundi wins independence under Tutsi monarchy and becomes Burundi.

1972 Burundi Hutu revolt against Tutsi elite; over 100,000 Hutu killed

1972

1972

CULTURE

The majority of the Hutu are farmers. Traditionally Hutu men also looked after cattle, often under the supervision of a Tutsi overseer.

For years many Hutus have had a largely subsistence diet. It is based on cereals, beans, peas, bananas, and sweet potatoes, with a little goat flesh. In the past, the Tutsi regarded themselves as the only people who ought to own cattle. They expected the Hutu to work for them and do all the hard labor. Today, they work the land like the Hutu and no longer have exclusive rights to own cattle. Coffee and tea are important cash crops for both groups. Cattle, goats, and sheep are the main livestock. The traditional Tutsi diet differs from that of the Hutu being based on curdled milk and butter.

Government and Societ

The Tutsi have long considered themselves superior to the Hutu, and until recently formed the ruling classes. The Tutsi, however, allowed some Hutu men to rise to high office. Until modern times, members of each Hutu village or group were "clients" subservient to a Tutsi "patron." Clients were given a cow and in exchange provided beer and agricultural goods to the patron, who protected them against exactions by other Tutsi. This system was called *ubuhake*.

The Hutu often marry young (around 17 for boys, the girls around puberty). The bridegroom's father has to pay the bridewealth, a gift of cows, goats, and beer given to the bride's family as a token of respect. Hutu men may have more than one wife, each with her own compound. Children are prized, partly because they mean extra pairs of hands to share the work. The man owns the labor of his wife or wives and his children if unmarried. When he dies, the eldest son of his first wife generally succeeds him. Tutsi marriage customs were not unlike those of the Hutu, the groom having to pay the bridewealth. In general, the Tutsi marry among themselves, but they allow some Hutu men to marry Tutsi women. Such a marriage makes the children automatically Tutsi.

Religion

Today, more than half the Hutu and Tutsi in both Rwanda and Burundi are Christians, mostly Roman Catholics. Others follow their original beliefs, perhaps in conjunction with Christianity, worshipping a benevolent god called Imana, and acknowledging witches, sorcerers, and the ghosts of the dead.

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Huwayla

The Huwayla are an Arab tribe of the Arabian Peninsula. The ruling family of the Emirate of Sharjah (part of the United Arab Emirates) belongs to the Huwayla tribe.

I

Iambi
The Iambi are a Bantu people living largely in the central highlands of Tanzania. They are closely related to the Iramba.

Ibeno
Ibeno is the name of an Ibibio language and the people who speak it. The Ibeno live in southeastern Nigeria.

Ibibio
The Ibibio of the Niger Delta are the largest ethnic group in southeastern Nigeria. The Ibibio language, Efik-Ibibio, is a Kwa language that has six main dialects: Ibibio proper, Efik, Oron, Eket, Anang, and Ibeno. Efik is the most widely spoken dialect—it is used as far away as Cameroon—and it has been established as the literary language of the Ibibio.

Like that of their Igbo neighbors, Ibibio history is characterized by the marked avoidance of centralized states. Instead, the Ibibio lived in a remarkably open and democratic societies based around dispersed villages with various means of regulating and controlling themselves, such as age sets, councils of elders, and men's and women's societies. Trade was of great importance to the Ibibio lands. Wild palm-oil trees grew in profusion in northern regions, and these were the basis of the region's economy in the 19th century C.E. after slave trading died out.

Ibolo
The Ibolo are a major Yoruba subgroup. They mostly live in the east of Oyo State, in the southwest of Nigeria, and Kwara State to the north of western Nigeria.

Ichilamba *See* Lamba.

Idafan *See* Irigwe.

Idoma
The Idoma live in southeastern Nigeria. They are closely related to the Igala.

Ife
The Ife are one of the main Yoruba subgroups. While the majority live in Nigeria's southwestern Oyo State, some have migrated to eastern Togo and western Benin.

Igala
The Igala are one of Nigeria's larger ethnic groups. The majority of the Igala live in southeastern states such as Benue.

Igbo
Most Igbo live in the forested southeast of Nigeria, to the north of the mangrove forests of the Niger Delta. There up to 30 million Igbo divided into five main groups that differ to varying

IGBO

location:
Nigeria

time period:
Ninth century C.E. to present

ancestry:
Kwa

language:
Kwa (Niger-Congo)

Igbo ceremonial dancers wearing masks and costumes

extents from each other in terms of customs, work, and religion.

ORIGINS

The Igbo's origins are unknown, but it is believed that they have lived in their present location since at least the ninth century C.E., when the Igbo Ukwu culture flourished in the southeastern region of modern Nigeria.

LANGUAGE

The Igbo groups all speak dialects of Igbo, a Kwa language.

HISTORY

In the mid-15th century, Portuguese traders became the first Europeans to visit the region in which the Igbo live, and in the 17th, 18th, and 19th centuries, tens of thousands of Igbo were captured or bought by Dutch and British traders and sent to the Caribbean and Brazil, where they were sold as slaves. Although the British made the slave trade illegal in 1807, it continued profitably for another 50 years. As the 19th century progressed, British traders turned their attention to exploiting the region's raw materials, in particular palm oil, timber, and ivory, relying on local intermediaries to deliver goods to them at the coast. Control of Igbo territory was difficult because of village self-rule, the fact that every grown man had a say in local affairs, and an absence of regional chiefs to make agreements with. Resistance to British rule was fierce, and attacks on traders, soldiers, and colonists were common.

In 1900 Igbo territory became part of the British protectorate (colony) of Southern Nigeria, which, in 1960, formed part of independent Nigeria. After independence, regional rivalries mounted, with Nigeria's political parties representing different ethnic groups. In 1966, an Igbo-led military coup was staged, and many Nigerians resented the large number of Igbo civil servants and army officers who were stationed across the country. In 1967, following riots and the slaughter of thousands of Igbo in the north and west of Nigeria, an independent Igbo state calling itself Biafra, with its capital at Enugu, was declared. The Nigerian government responded by sending the army to put down the rebels, who controlled the country's important oil reserves. Food supplies ran short, resulting in starvation and Biafran surrender in 1970. The states that form Igbo territory are now incorporated into Nigeria's federal system of government.

CULTURE

The Igbo village economy is based on agriculture. Because of the density of the population, land is fully used. The soil is not very fertile and only a small range of crops are cultivated, including yams and cassava, plus corn and some vegetables and fruit. Igbo men are responsible for growing yams. Women have separate plots where they grow cassava and other crops. In addition to farming their own crops, Igbo women have always played other important economic roles. Women are responsible for the preparation of palm oil (used for cooking and frying), the Igbo's main export product. When the palm oil has been squeezed out of the thick, fibrous outer part of the palm fruit, it belongs to the men, but the kernels of the fruit remain the women's property. The kernels also contain an oil, but it cannot be extracted without heavy milling machinery. The women sell the kernels to oilseed dealers or commercial milling companies. Throughout Nigeria, Igbo women are also famous as traders. Women dominate the

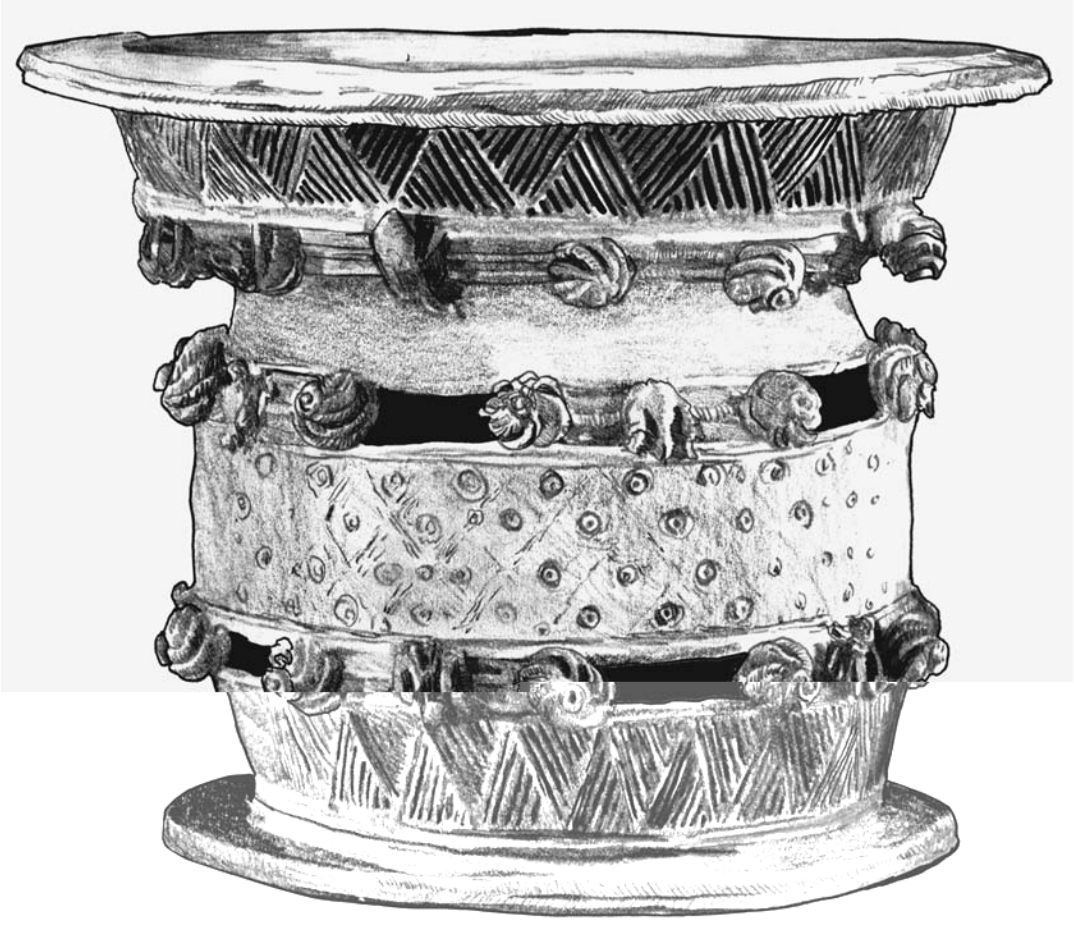
markets, a central part of Igbo life. Markets have the multiple roles of encouraging intense individual competition while providing unmarried women with experience of life outside their home villages and giving married women opportunities to socialize with friends.

Igbo women usually marry outside their villages and normally do not own land. Male children are allotted a portion of their father's land and inherit a share when he dies. This gives men economic and political power within their communities. However, the women run their own affairs by means of their own businesses and via political organizations separate from the men's.

In 1929, Igbo women became angry because the British colonial government was imposing a male-dominated system of control on them, assuming that Igbo women held the same status as their European counterparts—dependent economically and politically on men. This meant that much of the women's economic and political independence was being eroded. They began demonstrating against the British, and their demonstrations became more violent as the British ignored their demands. The demonstrations turned into riots, and finally open war broke out— the Women's War (1929–30). The Women's War consisted of a series of demonstrations against the corrupt practices of census and taxation officials and resulted in an improvement in the status of women, who in some cases were able to replace these officials and gain positions on the so-called Native Courts. Security forces killed more than 50 women during their largely peaceful demonstrations. Since colonial times, the role of women in Igbo society has changed, but Igbo women are still recognized as being economically powerful and are often militant.

Government and Societ

Historically, the Igbo lived in small village settlements, mainly without chiefs. Igbo society is notable for encouraging individual distinction, rewarded by an increase in social standing.



A bronze Igbo bowl dating from the ninth or 10th century C.E.

Except in the extreme north and west of Igbo territory where hereditary chiefs govern, rulers of communities owe their positions to age, wealth, and personal achievements.

Religion

Christian missionaries first entered Igbo territory in the mid-19th century, building churches and establishing schools. Many Igbo have since converted to Christianity, but the Igbo religion is still flourishing. It is based on reverence for Ala, generally the earth goddess, and a number of lesser male and female deities. Some Igbo groups also acknowledge a supreme being, Chukwu, the creator of the Universe.

Art

The Igbo are especially noted for the diversity of their sculptures. These sculptures are made of many different materials, including bronze, ivory, stone, and wood. Styles vary greatly, a reflection of the Igbo tradition of village autonomy. A variety of wooden masks are produced and used during initiations, births, weddings, burial rituals, and other celebrations.

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IjeQBT Tw -u)jer -)-a)-s)-ryc ebra o

Nestorians, practiced by Hulegu's favorite wife, Dokuz Khatun (d. 1265); she was also of assistance to the Jacobites and helped to win over the Christians in Syria to the Ilkhan cause. The favorable policy toward the Christians made it possible to enter into diplomatic relations with Christian Europe; these had already been initiated before Hulegu but became especially noteworthy under Abaqa, himself a Buddhist. This led to closer relations with the Papal See and the France of Louis IX, as well as with a few crusader states, opponents of the Mamluks.

Abaqa's death in 1282 introduced a period of confusion. His brother immediately embraced Islam and took the name Ahmad. This led to an easing of tension with Egypt, which did not endure after his fall at the hands of his nephew, Abaqa's son Arghun, in 1284. The latter, zealously devoted to Buddhism but lacking any real idea of the financial strength of his state, relinquished much of his power to the vizier Sad al-Dawla. This eventually brought him to a violent end immediately after Arghun's death in 1291. The new ruler, Gaykhatu, Arghun's brother, confronted by a financial crisis, attempted the introduction in 1294 of paper money based on the Chinese model (and called by the Chinese word *cao*). The unfamiliarity of this form of currency in the Middle East led to an immediate and widespread breakdown of trade and commerce. Although Gaykhatu lifted the measures after only a few months, he was overthrown in 1295 and the new Khan Baydu, from another branch of the family, did not succeed in retaining his position, in spite of his attempt to gather round him the Buddhist circles and those true to the Yasa (a secret written code of law created by Chinggis Khan).

During the short-lived governments that followed, the economic and financial systems went into decline. Under Khan Ghazan (1295–1304), who made Islam the state religion, and his brother, Oljaito (1304–16), who converted to Shia Islam in 1310, the empire experienced its political and cultural zenith. The last of the Ilkhans, Abu Said (1316–35), a Sunni Muslim, declared peace with the Mamluks, restored Mongol sovereignty over Anatolia, and successfully advanced into the Caucasus. After his death the empire broke up into different dominions that developed independently.

Ilois of Diego Garcia

Several hundred miles south of the Maldives and east of the Seychelles are found the remote Indian Ocean islands that make up the U.K.-controlled Chagos Archipelago. One of these islands, Diego Garcia, is now the main U.S. military base in the Indian Ocean. Previously, it was inhabited by the Ilois people, or Diego Garcians.

The Ilois emerged from a mixture of Polynesian, African, and Indian ancestors. Several hundred years ago, the first settlers, who were Malayo-Polynesian migrants, reached the islands by boat; after 1815 C.E. African and Indian laborers were brought to the island by the British, who colonized Diego Garcia. These diverse incoming groups developed a distinctive culture and Creole language of their own.

In the 1960s, Britain leased the island to the United States for at least the next 50 years. The Ilois were removed, mostly without consent, from the island to make way for the U.S. defense base. Some Ilois visiting Mauritius were simply not allowed to return home; others were forced off the island after crops were destroyed and food imports cut. Finally, in 1971, the remainder were deported, at first to smaller islands and finally to Mauritius, where today the Ilois number only a few thousand. The U.K. authorities finally agreed to the Ilois demands for increased compensation in 1982, but payment was delayed, and many Ilois suffered great hardships. (The United States has never compensated them for the loss of Diego Garcia.) The Ilois still suffer from high rates of unemployment and poverty.

Imazighen

The Imazighen are a BERBER people. They live in central and southeast Morocco. Imazighen can also refer to the Berbers as a whole.

Indian South Africans

Indian South Africans make up roughly 3 percent of South Africa's population. Eighty percent of these live in the province of KwaZulu/Natal (especially in and around Durban) with the remainder concentrated in the Johannesburg-Pretoria area. Indian South Africans are well integrated into national life, unlike in East Africa, where Asians' allegiances have often been viewed with suspicion.

INDIAN SOUTH AFRICANS

location:
South Africa

time period:
1860 C.E. to present

ancestry:
South Asian

language:
South Asian; English; Afrikaans

ORIGINS

Indian laborers first came South Africa in 1860 to work on British Natal's sugar plantations, and by 1911, when recruitment was suspended,

152,000 Indians had arrived. Indians were also contracted to work on the railroads, in mines, and on tea plantations, often enduring slave-like conditions. Contracts were for five years, followed by an additional two years. After a further five years as a "free" worker, laborers were given the choice of a free passage to India or of remaining in South Africa with a small land grant. Most of the immigrants were men, but one third were women—to the objection of many white settlers who argued that the presence of women would encourage the creation of a stable Indian community.

LANGUAGE

Two thirds of Indian immigrants to South Africa came from the Tamil- and Telugu-speaking areas of south and east India, while the remainder spoke Hindi, Gujarati, or Urdu. Today, English is the main language of Indian South Africans, though many also speak an Indian language, Zulu, or Afrikaans.

HISTORY

Most Indians arrived in South Africa on contracts, but about 10 percent went there at their own expense, most of them traders from Gujarat in western India. These often wealthy immigrants—known as "Passengers"—formed an elite group that campaigned vigorously for political and civil rights, but their economic strength was often undermined by the few advances ex-indentured (contracted) laborers were making.

In 1893, a young Indian lawyer, Mohandas Karamchand Gandhi, arrived in South Africa to work in the Transvaal province. It was in South Africa that Gandhi, as the future leader of the Indian independence movement later became known, developed and first practiced his philosophy of nonviolent resistance and civil disobedience. Within a few years, Gandhi was regarded as an important leader of Indian South Africans, though he essentially represented the interests of Passengers.

In 1946, just as Indians were gaining political and economic strength in South Africa, the Asiatic Land Tenure Act was introduced, restricting where they could live and trade. The 1948 electoral victory of the Afrikaner-dominated National Party led to even more restrictions on Indians. Indians, whether born in South Africa or not, were officially regarded as immigrants, "repatriation" was official policy, and Indians' limited parliamentary representation ceased. The following year, rioting by Zulus directed at Indian businesses resulted in 142 deaths but led to an agreement between Indian and other civil rights movements—the African National Congress and the Transvaal and Natal Indian congresses—to coordinate their resistance to apartheid (the racist doctrine of "separate development").

In 1961 the South African government officially accepted Indians as a permanent part of the country's population. In 1983, in an attempt to divide apartheid's opponents, a new constitution was introduced giving "Colored" people and Indians limited parliamentary representation. In the following year's elections, however, only 18 percent of Indians voted, and the 1989 elections were also boycotted. The abolition of apartheid laws in 1991 led to all adult South

Indian South Africans time line

C.E.	
1652	Dutch garrison established on the Cape of Good Hope.
1806	British annex Cape Colony.
1843	British annex Natal (present-day KwaZulu-Natal).
1860	First indentured (contract) laborers arrive from south Asia.
1893	Mohandas K. Gandhi arrives in South Africa from India.
1910	Boers and British form white-ruled Union of South Africa.
1911	Recruitment of indentured laborers suspended.
1914	Gandhi leaves South Africa.
1934	South Africa approves independence from Britain.
1946	Asiatic Land Tenure Act
1948	Apartheid officially introduced.
1949	Rioting South Africans attack Indian businesses.
1950	Population Registration Act restricts people to certain jobs and areas according to their officially designated race.
1952	Indian and other antiapartheid movements organize the nonviolent Defiance Campaign.
1961	South Africa accepts Indians as legitimate citizens.
1983	Separate House of Representation established for Indian voters.
1984–89	Many people refuse to vote in elections for new house.
1991	End of all apartheid legislation
1994	First nonracial elections held. Many Indian South Africans support formerly all-white parties fearful of the policies of the black-dominated African National Congress (ANC) party.
1996	New constitution adopted.
2004	In elections most traditionally Indian South African areas support the ANC.

See also South Africans: nationality

Africans being given the right to vote, regardless of race. In 1994 South Africa celebrated its first nonracial elections.

CULTURE

By the end of the 19th century, Indians in South Africa were no longer mainly laborers. Indians had become virtually the sole producers of fruit and vegetables for Natal's rapidly expanding cities; they were also important as artisans and retailers, and many were employed as domestic servants.

Today, less than 4 percent of Indians are involved in agriculture, mostly as owners of small or medium-sized sugar or market-garden farms. The overwhelming majority of Indian South Africans live in urban areas where they work as artisans, in low-level clerical occupations, or in manufacturing industries, or where they run their own small businesses. From the late 19th century, Indians have been represented in professions such as law, medicine, and education.

Under apartheid, entry to virtually all educational facilities was determined by race, with separate schools and universities for each officially designated race. Educational facilities for Indians were not as poor as those for black South Africans, but they were vastly inferior to those enjoyed by whites. In the early 1980s, it was estimated that only 8 percent of Indian South Africans had completed high school, though the situation is gradually improving. Consequently, there is a considerable gap between educated rich and uneducated poor Indian South Africans. Limited educational opportunities under apartheid and the reservation of many middle-class occupations for whites has meant that an Indian middle class has been slow to develop.

Government and Society

Hindu immigrants brought to South Africa the caste system: a strict hierarchy into which a person is born at a certain level that governs marriage, employment, and social status. The vast majority of the indentured laborers were of low caste, however, and quickly the caste system proved unsustainable in South Africa. Traditional Indian South African family life was based on an extended family system similar to that existing in India. Arranged marriages were the norm, and, on marriage, the bride would join the family of her husband and would come under the authority of her mother-in-law, the female head of household. Since the 1950s, traditional Indian family life has gradually been eroded, social separation of the sexes has largely ceased, and arranged marriages are no longer the norm; social and family life now resemble those of other urban South Africans of similar economic backgrounds.

For men, Western styles of dress have become common. Young women rarely wear the sari except, perhaps, on formal occasions, though many older women continue to wear them on a daily basis.

Religion

The majority of Indian South Africans are Hindu, while a minority are Muslim or Christian.

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Indians

See Asians of Africa; East African Asians; Indian South Africans.

Indo-Europeans

Indo-European is not a term used to denote a specific ethnicity nor, in many senses, a defined culture or people. The term refers to those peoples whose language belongs under the classification of Indo-European, one of the world's major linguistic families. When linguists in the 18th and 19th centuries began investigating the origins of languages, it became apparent that many languages in Europe, Central Asia, and South Asia had certain similarities that suggested they might all have evolved from the same original tongue. The term *Indo-European* was coined to refer to these related languages. As such, the Indo-European umbrella is extremely broad, incorporating languages spoken by peoples from India, across Central Asia, and spreading out across Europe as far north as Scandinavia and as far west as Iceland. The history of the Indo-European world, therefore, is the history of a huge diversity of peoples. In the Middle East, the Iranian language is classified as Indo-European, as are the languages of some of the peoples of Afghanistan. In Africa two Indo-European languages, French and

INDO-EUROPEANS

location:
Europe, Central Asia, South Asia, Middle East (specifically Iran)

time period:
4000 B.C.E. to present

ancestry:
Unknown

language:
Hundreds of languages and dialects

English, have become widespread as the result of European colonialism.

ORIGINS

The concept of an Indo-European language came to prominence during the 18th century, when British orientalist Sir William Jones formulated the theory that many Eurasian languages, such as Greek, Latin, Iranian and Sanskrit, had familial associations at many levels of grammar and syntax. For example, the words for the number three in Sanskrit, Latin, and Greek are *trayas, tres,* and *treis,* respectively. Ancient Greek and Roman scholars had already noted the similarities between their languages well before the Christian Era. Many other examples of similarities were identified, and further studies raised the possibility that many of the languages spoken around the world had a common ancestor. Such studies also suggested that large numbers of Eurasian peoples had their roots in a single ancient culture with specific social systems, practices, and beliefs, as well as a single language. This original culture came to be known as the Proto-Indo-European (PIE) culture.

The historical identity, location, and time line of the PIE peoples is largely conjectural, but most authorities believe they existed sometime between 5000 and 1000 B.C.E. (Note that words such as *group* and *family* are unwieldy when applied to PIE, as it is unlikely that they were a homogenous ethnic group.) The geographical origin of PIE is a contentious issue, and the history of the Indo-European debate has often been bound up with nationalist and ideological interests, clouding the issue further. Various different theories postulate different locations from which PIE expanded by migration. A major theory is that PIE language and culture were diffused outward by horse-born nomads from the Eurasian steppes, an idea known in linguistic circles as the Kurgan hypothesis (after the Kurgan tribe of the Ukraine and southern Russia). Others see Asia Minor as the place of origin, or modern-day Iran. Whatever the case, it is commonly agreed that migratory movements across Eurasia over the space of several millennia sowed the linguistic seeds that today unite Indo-European languages, with PIE and Indo-European language systems moving across the Middle East and onward to India over a period of some 3,000 years, beginning in the 3rd millennium B.C.E. or earlier.

LANGUAGE

Indo-European is a language category rather than an individual language. If there ever was a root Proto-Indo-European (PIE) languas-14(TJc0.007

HISTORY

Because Indo-European is a linguistic classification rather than an ethnic classification, the history of the Indo-Europeans is the history of a vast range of peoples across the Eurasian landmass from the 3rd millennium B.C.E. to the present day. If there was a Proto-Indo-European (PIE) culture, it existed millennia ago and did not leave written records. According to the Kurgan hypothesis, the PIE culture began its expansion out of the Eurasian steppes from around 4000 B.C.E. Horses and chariots were almost certainly integral to this movement, as they would have made it possible to travel significant distances while carrying sufficient possessions to allow their culture to remain intact in new locations. By 2500 B.C.E., the breakup of the PIE into its various dialects was well under way as the linguistic influence spread more widely, including through the territories of what is today the Middle East as far south as Babylonia and as far east as northwestern India, with the emergence of Iranian and Indo-Aryan languages. These languages underwent their own developments, tied to the different cultural, social, and historical realities of the people who used them.

CULTURE

Because much of modern Eurasia can be classified as Indo-European, it is meaningless to speak of a single Indo-European culture in the modern world. What is fruitful, however, is to examine some of the cultural threads of Proto-Indo-European (PIE) culture, which form part of the backdrop to cultural development in the Middle East. Since the identity, history, and location of PIE culture are all far from certain, all that historians can do is extrapolate PIE cultural concepts from Indo-European language; hence, conclusions are nothing but general. A simple example can be seen in the conclusion that the PIE people lived where snow could be found, since the words for "snow" in many Indo-European languages are thought to show a common PIE root.

Economy and Society

In social terms, it appears that PIE culture was rigorously hierarchical, with distinctions made between free man and slave, and between men and women. Men appear to have been at the top of hierarchy, occupying positions of authority in religion (through a powerful priesthood), government (in the person of a king and patriarchal line), and also in the act of soldiering. These features are also found in later ancient Mesopotamian society, suggesting a strong PIE influence.

Nevertheless, although males obviously had a pivotal role in PIE culture, there was also a clear sense of the structure and importance of family, extending out to uncles, nephews, and nieces. Terms indicating "in-laws" demonstrate that marriage brought with it a sense of the extension of family. The fact that in ancient Babylonia a widowed woman inherited her husband's wealth shows a clear appreciation of marriage being of physical significance over and above the mere declaration of spiritual union.

Of broader social divisions, there is little agreement among scholars, although the notion of "tribe" seems applicable. Tribal loyalties would certainly seem borne out by historical evidence—the ancient Middle East, as elsewhere is Eurasia, is almost entirely tribal in outlook. Much of the history of Iran, for example, is the story of a tension between rulers wanting to centralize the authority of state and tribes attempting to define their own laws, territories, and conquests.

In economic matters, PIE culture seems to have appreciated that wealth was tied up in one's property. Furthermore, the clear correspondences in the words for numbers across Indo-European languages is good evidence that accounting was practiced in PIE culture. In Iran, for example, inscribed clay tokens used for accounting purposes have been found dating back to the 4th millennium B.C.E., by which time forms of mathematics had also been developed in Mesopotamia.

Religion

The nature and practices of PIE religion can be inferred from the common elements among subsequent Indo-European religions. The ancient Indo-European faiths are typically characterized by polytheism, although the polytheistic system was often governed by an overarching chief god (in a similar manner to Zeus in the Greek pantheon). Theses religions were also strongly ritualistic in practice. There is evidence that PIE culture had a notion of the offering of gifts as an act of propitiation and hospitality, and this is likely to have been the source for the Indo-European practice of ritualistic sacrifices to the gods. Certainly, most Middle Eastern civilizations were practicing animal sacrifice by the first millennium B.C.E., and from this ritual came a whole world of

IRANIANS: NATIONALITY

nation:
Iran; Islamic Republic of Iran

derivation of name:
Iran derives from a phrase in old Farsi meaning "the land of the Aryans."

government:
Theocratic republic

capital:
Tehran

language:
Persian (known in the language itself as Farsi) is spoken by about 58 percent of the population, Turkic languages by another 26 percent, Kurdish by about 9 percent, and Luri, Balochi, Arabic, and Turkish each by about 1 percent.

religion:
About 98 percent of the population are Muslim. Of these about 90 percent are Shii and the remaining 10 percent Sunni. Zoroastrians, Jews, and Christians account for the remaining 2 percent.

earlier inhabitants:
Elamites; Medes; Achaemenids; Babylonians; Assyrians; Persians; Parthians; Sassanians; Seljuks; Mongols; Turkic peoples

demographics:
Slightly more than 50 percent of the population is Persian, Azeris make up about 24 percent, Gilaki and Mazandarani another 8 percent, Kurds about 7 percent, Arabs 3 percent, and Lurs, Balochis, and Turkmen about 2 percent each.

ancillary rites, such as using animal parts in the act of divination.

The PIE priest class would have been powerful within the control of local religion, from matters of doctrine through to the performance of rituals. In the Middle East one of the most famous of Indo-European priestly bodies was the magi of Persia, a hereditary class of priests who held a great deal of social and political authority. It may also be that Zoroastrianism, an Iranian religion that emerged during the mid-fifth century B.C.E., may have emerged directly from a PIE system of religion.

Beyond the ideas outlined, there is little we can say with certainty about PIE culture. From language analysis we can tell much about the objects that featured in PIE life, from the type of plants that surrounded the people through to the fact that they used the wheel. We know that they were dependent on livestock such as cows, sheep, pigs, and domesticated dogs and that the bow and arrow was used both on the battlefield and to hunt. Some researchers have even claimed that it is possible to perform a reconstruction of typical priestly garments—a long belted robe over which was worn a shorter, secondary garment of stiffer material. The fact remains that the origins of Indo-European culture will be forever difficult to disinter and controversial to argue. Nevertheless, there is a sense in which the peoples of the Middle East are connected with a much wider world by a distant history.

Ingush

The Ingush are an ethnic group of the north Caucasus. Following World War II, Soviet authorities forcibly deported the entire population of Ingushetia to Kazakhstan and Siberia. They were allowed to return to their homeland in the 1950 but faced resentment from Ossetian settlers (*see* OSSETIANS) who had been allowed to occupy Ingush lands

Iqbailiyen

The Iqbailiyen are a BERBER people who live in Algeria.

Iramba (Nilamba)

The Iramba are a prominent BANTU people of central and northwestern Tanzania.

Iranians: nationality (people of Iran)

GEOGRAPHY

Iran is a large nation on the borders of Asia and the Middle East. It occupies about 636,000 square miles, has coastlines on two seas, and borders seven other countries. The southern coast of Iran extends for 1,500 miles along the northern edge of the Persian Gulf and the Gulf of Oman (a part of the Arabian Sea). In the east the country is bordered by Pakistan, Afghanistan, and Turkmenistan. The north of Iran includes another coastline that stretches for 460 miles along the southern edge of the Caspian Sea. Azerbaijan, Armenia, and Turkey meet Iran's borders in its northwest corner, and Iraq extends along the rest of the country's western limit. Several small islands in the Persian Gulf are also part of Iran's territory.

Much of Iran is mountainous. The Zagros Mountains cut across the western half of the country, while the Alborz range stretches from west to east across the northern half. Many peaks of the Zagros Mountains exceed 10,000 feet. The Alborz range, although less broad, is generally higher and includes Iran's highest point, the 18,600-foot summit of Mount Damavand. An arid plateau with an average altitude of about 4,000 feet dominates the interior of Iran. Long, parallel valleys between mountain ridges contain much of the nation's productive agricultural land. Only the extreme southwest corner of the country, along the northern shore of the Persian Gulf, and a narrow plain along the Caspian shore at the foot of the Alborz Mountains, are low lying. Most of the country's rivers flow from the slopes of the mountains into the arid interior, where they empty into salt lakes that usually dry out completely during the summer. Only one of these interior lakes, Lake Urmia, persists all year round, although it diminishes in size dramatically during the dry season. A few minor rivers flow north into the Caspian Sea or west to join the Tigris River in neighboring Iraq.

The Iranian plateau experiences cold winters and hot dry summers. Rainfall in the interior is slight and there are two large desert areas in the center of the country as a result. Melt water from extensive snowfalls on the mountains provide much of the country's fresh water. There is considerable potential for the generation of hydroelectricity from the many streams and rivers that cascade down from the high ridges.

The majority of Iran's population live in narrow valleys or on plateaus that are physically isolated from each other by high mountains. For much of the area's history, one major city or town dominated each populated enclave, and this remains the pattern of habitation today. Iran's major cities are located in separate topographical enclaves rather than being clustered along coasts or river valleys as is common in other parts of the world. Tehran, the nation's capital and largest city, is situated in the north at the southern edge of the Alborz Mountains.

INCEPTION AS A NATION

It is difficult to point to a particular time at which Iran became a nation. Iran has been a distinct entity for centuries and the recognizable core of successive Iranian or Persian empires since the seventh century B.C.E. For at least a thousand years the Iranian plateau has been regarded as the homeland of a unique people known as the Iranians, although there have been many different ruling dynasties and shifts of power in that time.

The earliest urban settlements on the Iranian plateau rival those of Mesopotamia to the west for antiquity. Dozens of sites across present-day Iran were home to advanced cultures as early as the fifth millennium B.C.E. The Elam civilization (*see* ELAMITES), one of the world's earliest literate cultures, flourished in the southwest corner of present-day Iran from about 3200 B.C.E. and survived into the sixth century B.C.E. It was during the third and second millennium B.C.E., however, that the Aryan peoples, who were to establish the greatest civilizations of the Iranian plateau, began to migrate into the area from central Asia.

The MEDES, a people who lived in the north and northwest of the Iranian plateau, are considered to be the founders of the first Iranian Empire. By the sixth century B.C.E. their power extended across an area that included almost all of modern Iraq, most of modern Afghanistan, and large parts of modern Turkey and Armenia. The PERSIANS, a people who occupied the southern part of the Iranian plateau, eventually subsumed the Medes' empire and extended it to form the ACHAEMENID Empire, which stretched from the Indus River in the east to the Mediterranean in the west and included Anatolia (present-day Turkey), Egypt, and Libya. Between 550 and 330 B.C.E. this first Persian Empire was the dominant power of the region. Since that time the terms *Persian* and *Iranian* have been used interchangeably to refer to the people of the Iranian plateau and their empires.

Iranian women taking part in public demonstrations shortly after Shah Reza Pahlavi's removal from power in 1979

In the centuries that followed, Iranians formed two further powerful empires. The Parthian Empire (*see* PARTHIANS) flowered between 250 B.C.E. and 226 C.E., and the Sassanid Empire (*see* Sassanids) controlled a vast area between 226 and 650 C.E. Between 643 and 650, the majority of the Iranian plateau was conquered by the rapidly expanding Arab Empire, which brought Islam to the region.

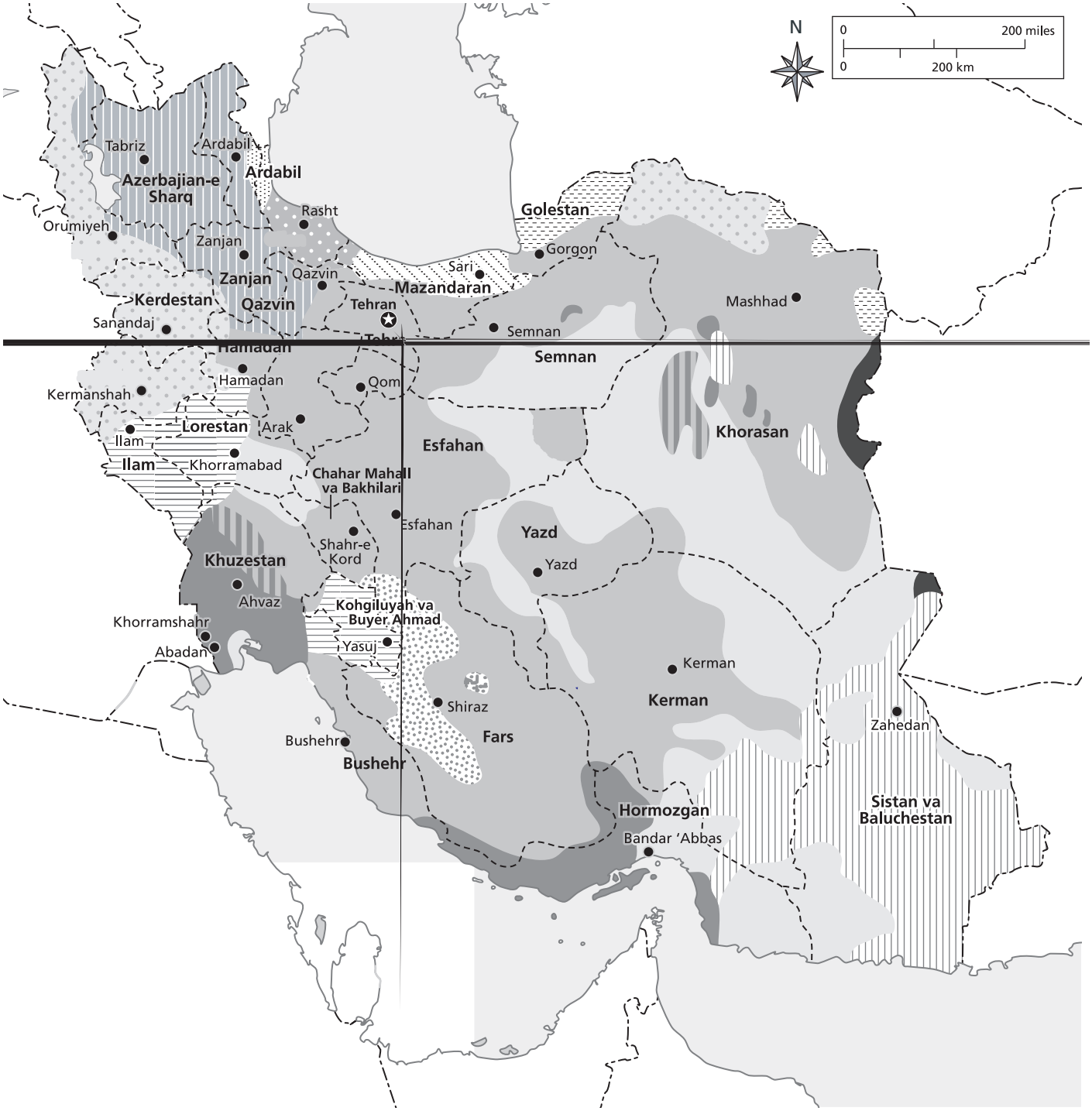
By the 16th century Iran was under the rule of the Safavid dynasty. Originating in the northwest corner of Iran, this dynasty came to control the whole of present-day Iran, Iraq, and Azerbaijan, as well as a large part of Afghanistan. Their expansion westward was halted by the powerful Ottoman Empire, and war with the OTTOMANS became an almost constant feature of life for the next 200 years. In 1722 Safavid rule collapsed when Russia invaded from the north in concert with a major Ottoman push from the west. Although little territory was lost in this disaster, Iran was seriously

Iranians: nationality time line

C.E.	
1907	A new constitution limits the absolute power of the Iranian monarchy for the first time.
1925	Parliament elects to appoint Reza Shah (also known as Reza Pahlavi) to the Iranian throne.
1935	Iran is officially adopted as the country's name.
1941	British and Russian forces invade Iran during World War II and depose Reza Shah because of his support for the Axis powers. Reza Shah's son, Muhammad Reza Pahlavi, is installed on the throne by the British.
1963	The White Revolution is launched by the shah, a set of policies designed to modernize the country along the lines of a Western industrialized state.
1978	Martial law is imposed as increased opposition to the shah's policies from clerics leads to widespread unrest.
1979	The shah flees into exile. Senior religious leader Ayatollah Ruhollah Khomeini returns to the country from exile and takes power. The country is declared to be an Islamic republic following a national referendum.
1980–88	War with Iraq that results in hundreds of thousands of deaths on both sides.
1989	Ayatollah Khomeini issues a religious ruling (known as a fatwa) instructing Muslims to kill British author Salman Rushdie on the grounds that his novel *The Satanic Verses* insults Islam.
1989	Ayatollah Khomeini dies and President Khamenei is appointed his successor as supreme ruler of Iran.
1997	Muhammad Khatami is elected president with a large majority after promising liberal reforms.
2000	Liberal supporters of Khatami win a large majority of seats in Iran's parliament.
2001	Khatami is elected to a second term as president.
2002	Construction of Iran's first nuclear reactor begins. The United States and other countries protest on the grounds that this may lead to Iran acquiring nuclear weapons.
2003–04	Conservative elements reestablish power in the country's elected bodies. Thousands of liberal and reformist candidates are barred from standing by religious authorities.
2005	The conservative former mayor of Tehran, Mahmoud Ahmadinejad, is elected president. Many potential opponents are again barred from standing by religious authorities.
2005	The International Atomic Energy Agency (IAEA) accuses Iran of contravening the Nuclear Non-Proliferation Treaty by restarting its uranium enrichment program. The Iranian government insists the program is for peaceful purposes only.
2006	Iran hosts a controversial conference on the Holocaust; deniers of the Holocaust are among the guest speakers.
2007	The IAEA claims that Iran will be capable of producing nuclear weapons within three years. The United States imposes tough economic sanctions against Iran in protest at the country's developing nuclear program.
2008	Iran test launches a missile claimed to be capable of reaching Israel.

weakened and gradually withdrew into the borders of the Iranian plateau during the century that followed. By the middle of the 19th century Iran was being squeezed by the expanding colonialism of the newly industrialized European nations. Russian pressure in the north led eventually to the loss of Armenia and Azerbaijan, while the British built and expanded their empire in India and pushed into Afghanistan.

From 1905 to 1911 Iran underwent a constitutional revolution that marked the evolution of the country from a feudal kingdom to a modern state. The king, or shah, of Iran at the time was forced by a coalition of merchants, clerics, and intellectuals to accept a constitution that effectively ended millennia of absolute rule by monarchy. By this time, however, British and Russian influence in the region had become so



strong that both of these powers were able to actively intervene in the nation's politics. They used their influence to further their own ambitions at the expense of stability and political progress for the Iranians. Iran became involved in World War I because of its oil fields. British forces invaded and occupied parts of the country in order to protect oil supplies for their navy. German and Ottoman agents were involved in fermenting revolt against the British, and the government of Iran became fragmented and corrupt as a result of these intrigues.

Although Iran has in fact existed as a distinct entity for far longer than the nations of the West, the establishment of Iran as a modern state is seen by many as occurring in the first four decades of the 20th century. This period saw the slow acceptance of a constitutional

An Iranian woman wearing a chador ca. 1880

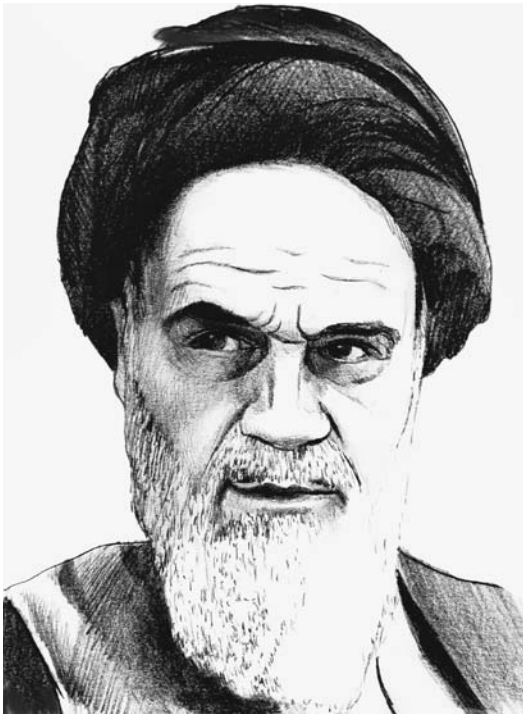
monarchy and a period of aggressive reform under the reign of the first shah of the Pahlavi dynasty, Reza Shah (also known as Reza Pahlavi). From 1925 to 1941 Reza Shah instituted a number of changes aimed at creating a modern, industrial, secular state in Iran. He was inspired by the efforts of Mustafa Kemal Atatürk, who was striving to achieve the same in Turkey following the collapse of the Iran's ancient enemy, the Ottoman Empire. Reza Shah's efforts met with mixed success and were disrupted by a second period of British intervention during World War II. His son, Muhammad Reza Pahlavi, became shah in 1941 and ruled for the next 38 years. Continuing his father's policies, Muhammad Reza Pahlavi developed close relations with the industrialized powers of the West and suppressed the influence of the country's religious leaders in an attempt to force Iran into the template of a secular Western state. Opposition to these secular policies coupled with discontent at the shah's increasingly dictatorial attitude to government led in 1979 to the cataclysmic collapse of his regime in the events known as the Iranian Revolution (or the Islamic Revolution). The revolution of 1979 ended millennia of rule by monarchy in Iran and replaced it with an entirely new form of theocratic state that referred to itself as an Islamic Republic.

CULTURAL IDENTITY

Isolated behind its mountainous borders, Iran has consistently produced unique cultures and been proud of its distinctness in the region. The Iranian plateau is quite ethnically diverse. About half of the population identify themselves as Persians, but there are also large minority populations of Azeris, Gilaki, Kurds, Arabs, Balochs, and Turkic peoples. Despite this mix, Iranian national identity is strong and relatively unified.

Beginning in the seventh century, the Arab conquest spread the Arabic language and the Muslim religion across the entire Middle East and most of North Africa, creating a degree of cultural homogeneity that persists to the present day. Despite being one of the first regions to be conquered in this expansion, Iran retained its own language, and the majority of its population now follow a branch of Islam, known as Shii Islam, that is separate from most of the rest of the Muslim world. Followers of Shii Islam (also known as Shiis) and Sunni Islam (also known as Sunnis) have different beliefs about the legitimate successors of the prophet Muhammad. Between 10 and 20 percent of the world's Muslims are Shii and about 90 percent of these live in Iran. A large proportion of the rest of those who follow Shii Islam live across the border in eastern Iraq. Some Sunnis also live in Iran.

The Islamic Revolution of 1979 led to the creation of a unique form of government that placed great power in the hands of clerics and scholars steeped in the teachings and laws of Shii Islam. Ayatollah Khomeini, the religious leader who came to power following the revolution, created the post of supreme leader, the most important position in government, for himself. The position of supreme leader is supposed to be held by the most respected and learned cleric in the country. He personally appoints the heads of the armed forces, the judiciary, and the members of an influential advisory body known as the Expediency Council. There is also a second, democratically elected,



Ruhollah Musavi Khomeini (1902–89) first supreme leader of the Islamic Republic of Iran (in office 1979–89)

portion of the government with a president, a cabinet, and a parliament. All candidates for these posts are, however, subject to approval by those appointed by the supreme leader. The purpose of this complex system was to place the precepts of Islam at the center of government. Ayatollah Khomeini wanted to create a state that put religious considerations above all others. Scholars usually refer to this form of government as a theocracy. Iran's laws and legal system are based on a system of Islamic law known as sharia law. This consists of a body of laws that stipulate correct behavior for Muslims with reference to politics, commerce, social interactions, and criminality.

A strong nationalist movement born from dissatisfaction with the strength of foreign influence in the country was a major force in the revolutionary movement. The Islamic Revolution in Iran has been very successful at reversing the trend of Western, and especially U.S., cultural influence that had been encouraged under the last shah. For the first time in more than a century the country is firmly and exclusively under the authority of a locally-determined form of government. The revolution has also succeeded in preserving and strengthening the traditions of Shii Islam, which were at some risk of being eroded in the shah's secular state.

Ayatollah Khomeini: Revolutionary Religious Leader

Ayatollah Khomeini was a religious leader who came to power in Iran following the Iranian Revolution of 1979 and whose ideas profoundly influenced modern Iranian society. He was born Ruhollah Mousavi in the town of Khomein in 1900, the son of a respected cleric. The name by which he is best known in the Western world, Ayatollah Khomeini, is actually a reference to his profession. "Ayatollah" is a title given to high-ranking clerics in Shia Islam, and "Khomeini" refers to his birthplace.

Khomeini's father was murdered when his son was just a few months old, so Ruhollah was raised by his mother and an aunt. He began to study Islam at the age of five and eventually went on to a famous Islamic seminary, or college, in the Iranian city of Qom. He studied there for many years under some of the most respected and influential Iranian clerics of the time and became a respected teacher and scholar himself. Throughout his academic career he was interested in the idea that clerics should play an active role in politics, and he opposed the secularist policies of the Pahlavi dynasty that ruled Iran from 1925 to 1979. Khomeini wrote many books and philosophical tracts on these issues as well as on strictly religious and mystical subjects, but he did not become actively involved in politics until late in his life.

In 1963 the shah announced a sweeping program of reform and modernization known as the White Revolution. Khomeini and other clerics were strongly opposed to many of the measures proposed as part of the White Revolution and also feared that it would undermine their authority over the ordinary followers of Shia in Iran. Khomeini, then in his early 60s, became actively involved in politics for the first time. He made speeches denouncing the shah and his policies and became a leading voice of dissent. Within a year Khomeini had been arrested twice and he was forced into exile in 1964.

Khomeini spent the next 15 years living outside of Iran and promising never to return until the shah himself left the country. For many years he lived in the city of Najaf in Iraq, the center of Shia Islam in the country, until forced to leave in 1978 by then vice president of Iraq, Saddam Hussein. From there he went to France and watched as the events that led up to the Iranian Revolution unfolded. Throughout his time in exile, Khomeini remained very active in his opposition to the shah, and his speeches and political writings continued to circulate in Iran. He eventually came to be seen as the spiritual leader of those who opposed the rule of the shah.

Muhammad Reza Pahlavi, the last shah of Iran, was force to flee the country in January of 1979. Ayatollah Khomeini returned to Iran from exile two weeks later and was met by jubilant crowds. Aged almost 80, he became the most popular political voice in the country almost immediately. Khomeini opposed the secular interim government that had emerged after the overthrow of the shah and set up his own. The military quickly sided with Khomeini, and within a few weeks he had consolidated his power by holding and winning a referendum calling for the establishment of an Islamic republic. In November of that same year Khomeini's radical new constitution was adopted and he was elevated to the post of supreme leader that he had created for himself.

Khomeini's rule over Iran lasted for a decade. During that time Iran fought a devastating war against its neighbor Iraq and faced international criticism for its record on human rights and for an incident in which U.S. citizens working at the U.S. embassy in Iran were held hostage for more than a year. Khomeini himself remained very popular among Iranians, but many groups came to resent the restrictions that his government and the new constitution placed on them. He died in 1989. So many people came to see his funeral procession in the hope of catching a glimpse of the Grand Ayatollah that his wooden casket was crushed and the ceremony had to be repeated using a steel one a few days later.

However, Iran has come under strong international criticism for the severity of the punishments handed down under sharia law, for the extreme restriction of women's freedoms justified with reference to Islamic tradition, and for the suppression of political freedoms and freedom of speech. Since 2000, liberal elements have won increased power in the county's parliament, but the continued dominance of the conservative theocratic arm of the government has prevented any radical reform.

The extraction and export of oil and natural gas is the backbone of the Iranian economy. Iran is one of the world's largest oil and gas exporters and is thought to have natural gas reserves second only to those of Russia. Both of these resources are controlled by state-run companies. Traditional agrarian industries declined sharply throughout the 20th century, forcing many rural workers to migrate to the urban centers. An extensive program of dam

The influence of Iranian culture throughout the ancient world carried the concept of a paradise garden to many other civilizations. The spectacular pools and gardens that surround the famous Taj Mahal mausoleum in Agra, India, is one of the world's greatest examples of a Persian-style garden.

Iranian cinema has become internationally recognized as one of the most creative aspects of modern Iran. Movies made in Iran have won many international awards and are highly respected by the world's leading directors. As with all forms of media, however, all movies must be approved by the religious authorities in Iran before they are allowed to be shown, and many of the Iranian movies that have attracted the greatest praise in the outside world are not allowed to be shown in Iran itself. Television channels, radio stations, and newspapers are all subject to censorship by the religious authorities. Blogging has become an extremely popular method of expressing dissatisfaction among the younger generation in Iran.

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Iraqis: nationality (people of Iraq)

GEOGRAPHY

Iraq is a medium-sized country in the heart of the Middle East. It covers an area of about 169,000 square miles and is bordered by six other nations. Along its eastern border lies Iran, to the north and northwest respectively are Turkey and Syria. Jordan and Saudi Arabia lie along its western border, and the tiny nation of Kuwait adjoins its southern tip. Iraq has a short coastline on the Persian Gulf immediately east of Kuwait.

The country can be divided into three distinct geographical zones. The west and southwest consist of desert uplands with an altitude of 2,000 to 3,000 feet. These slope down toward the central plains, which are dominated by the Tigris (Dijlah) and Euphrates (Al-Furat)

A group of Iraqi village elders (*mokhtars*)

IRAQIS: NATIONALITY

nation:
Iraq; Republic of Iraq

derivation of name:
"Iraq" may be a reference to the ancient Sumerian city of Uruk or may derive from *Irak*, a word in some ancient Iranian languages that referred to an area known as lesser Iran.

government:
Republic

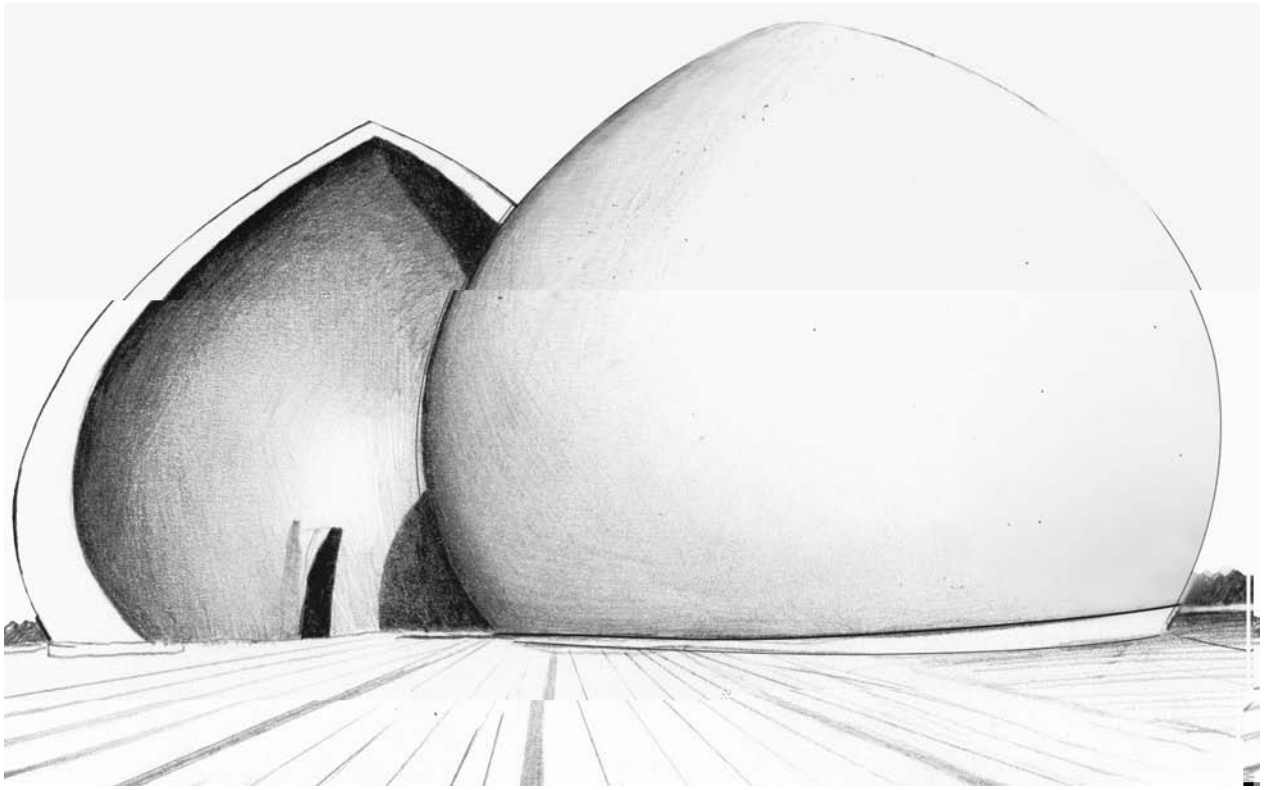
capital:
Baghdad

language:
Arabic is the country's official language. Kurdish is widely spoken in the north. Armenian is spoken by a small Armenian minority.

religion:
About 97 percent of the population are Muslim. Of these between 60 and 65 percent are Shii and the remaining 35 to 40 percent are Sunni. The other 3 percent of the population are predominantly Christian.

earlier inhabitants:
Sumerians; Akkadians; Babylonians; Assyrians; Persians; Ottoman Turks

demographics:
Between 75 and 80 percent of the population are Arabs, Kurds make up 15 to 20 percent, and about 5 percent are Assyrians or Turkic peoples.



The Martyrs' Monument (Saheed Monument) in Baghdad, Iraq. Erected in 1983 to commemorate the Iraqi dead of the Iran-Iraq War (1980–88)

Rivers. These rivers run through the entire central band of Iraq from the north and northwest of the country respectively to the point where they adjoin to form the Shatt al-Arab waterway in the southeast. As it flows into the Persian Gulf, this waterway marks the border between Iraq and Iran. The north and northeast border regions are mountainous and rise to altitudes in excess of 10,000 feet.

The Tigris and Euphrates Rivers are vitally important to the economy of Iraq. Almost all of the country's major settlements are situated on or near the banks of these rivers. Their waters have been used to irrigate crops for millennia, and annual floods deposit the silts that make the plains of central Iraq fertile. These floods have also been catastrophic in the past, but dams built in the late 20th century in Syria on the Euphrates and in Turkey on the Tigris have restricted the flow of floodwater into the country. In the southeast corner of Iraq, where the Tigris and Euphrates rivers flow close together before joining, numerous ancient and modern channels connect their waterways to create extensive marshlands.

Baghdad, Iraq's capital city and largest population center, is near the geographical center of the country on the banks of the Tigris River. Basra, Iraq's second largest city and its principal port, is on the Shatt al-Arab waterway close its mouth on the Persian Gulf. Iraq's third city, Mosul, is in the far north on the banks of the Tigris near the border with Turkey.

Iraq's climate varies considerably from north to south. Winters in the northern mountains can be extremely cold and harsh, while temperatures across the central plains and in the south can be cool but almost never approach freezing. Summers are usually ferociously hot with temperatures often approaching 120 degrees Fahrenheit. Rain is very rare during this hot season between May and September, and a strong northwesterly wind known as the Shamal blows almost constantly. Summer dust storms that can reduce visibility to a few feet for days at a time are often whipped up by Shamal winds.

INCEPTION AS A NATION

The area between the Tigris and Euphrates Rivers was home to some of the earliest recorded human civilizations and has been the center of many of history's greatest cultures and empires.

Known since ancient times as Mesopotamia, from a Greek phrase meaning "between the rivers," the region is sometimes referred to as the cradle of civilization because of the richness of its early history. Habitations and shrines dating from the fifth millennium B.C.E. have been found in the area, and the world's first urban and literate civilization, that of the SUMERIANS, came into being here early in the fourth millennium B.C.E. For 4,000 years the civilizations of the Sumerians, AKKADIANS, BABYLONIANS, ASSYRIANS, and PERSIANS in turn fought over, absorbed, and added to the culture of the region. The latest major influx of peoples into the region came in the 637 C.E. when ARABS conquered the area.

During the Abbasid period (750-1258) much of the area of modern Iraq, particularly the populated plains region, was known as the Caliphate of Baghdad. Baghdad itself was a powerful political and cultural center in the Arab world, and the territory around it was fought over and claimed by a succession of Arab dynasties over the centuries. In the 16th

Iraqis: nationality time line

C.E.	
1920	The territory of modern Iraq is placed under British control by the League of Nations following the collapse of the Ottoman Empire during World War I.
1921	Faysal I becomes King of Iraq.
1932	Iraq becomes an independent state.
1958	A military coup overthrows the monarchy and Iraq is declared a republic. One of the coup leaders, Abdel-Karim Qasim, becomes prime minister.
1963	Members of the Baath Party stage a coup that removes Qasim from power. Abd-al-Salam Muhammad Arif becomes president.
1966	Arif is killed in a helicopter accident.
1968	A second Baathist coup installs Gen Ahmad Hasan al-Bakr as president.
1972	Iraq nationalizes its oil industry.
1979	Al-Bakr resigns and is succeeded by his vice president, Saddam Hussein.
1980–88	War with Iran in which hundreds of thousands are killed on both sides.
1981	Israel launches an air strike that destroys an Iraqi nuclear research center.
1990	Iraq invades and occupies Kuwait.
1991	A U.S.-led coalition forces Iraqi forces out of Kuwait and liberates the country. Subsequent large-scale uprisings against Saddam Hussein's rule in the south and north are suppressed with brutal military action.
1999	The spiritual leader of Iraq's Shii, Grand Ayatollah Sayyid Muhammad Sadiq al-Sadr, is assassinated in the Iraqi city of Najaf.
2003	U.S., British, and allied forces invade Iraq, depose Saddam Hussein, and dismantle the Baath Party. An interim U.S. administration in Iraq is established.
2004	An interim Iraqi government takes power pending national elections.
2005	A Transitional Iraqi Assembly is elected as a result of Iraq's first open and democratic elections for 50 years.
2006	Jalal Talibani, a leading Kurdish politician, is elected president of Iraq.
2006	Saddam Hussein is found guilty of crimes against humanity by an Iraqi court and executed.
2007	Kurdish regional government assumes responsibility for security in three Kurdish provinces in the north of the country. Turkey launches air strikes against Kurdish rebels based in Iraq's Kurdish provinces.
2008	Turkish forces conduct ground operations into Iraq's Kurdish provinces.
2008	Control of the western Iraqi province of Anbar is handed over to the Iraqi government.

Saddam Hussein: Dictator of Iraq

Saddam Hussein Abd al-Majid al-Tikriti was president of Iraq for almost 24 years. His dictatorial rule brought a series of wars that devastated Iraq, caused great damage to Iran and Kuwait, and drew the industrialized nations of the West into a major conflict in the region during the last years of the 20th century and the first years of the 21st.

Saddam Hussein was born in the small town of Al-Awja near the Iraqi city of Tikrit in 1937. As a teenager he became involved in the Pan-Arabist movement that sought to overthrow Western influence, particularly British power, in Iraq, He joined the Baath Party, a socialist Pan-Arab political party, while attending university in Baghdad. In 1958 Saddam Hussein was forced to leave Iraq when a plot he was involved in to kill Prime Minister Abdel-Karim Qassim failed. He returned in 1963, only to be imprisoned a year later for his continued political activities. By this time Saddam Hussein was secretary of the Baath Party, and when the Baathists seized power in 1968, he was released and soon became a prominent figure in the party's hierarchy.

During the 1970s Saddam Hussein consolidated his position and was recognized as the prime advisor and probable successor to the aging president Ahmad Hasan al-Bakr. He worked to modernize Iraqi industry and to overcome the religious and ethnic tensions that threatened to split Iraq. He also concentrated on building a strong and ruthless security apparatus that would eliminate the possibility of future coups against Baath Party rule. When Ahmed Hasan al-Bakr resigned from the presidency in 1979, Saddam Hussein was immediately appointed as his successor.

In 1980 Saddam Hussein embarked on the first of a series of foreign policy disasters when he attempted to seize control of the eastern banks of the Shatt al-Arab waterway from neighboring Iran. Iranian opposition was far stronger than anticipated, and Iranian Sunnis did not support Iraq's move as Saddam Hussein had hoped. The two countries fought an eight-year-long war that left almost a million dead and ended with no territorial gains for either side. During this period Saddam Hussein's grip on his own nation became increasingly repressive. Chemical weapons developed for use against Iran were used against Kurdish civilians in the north of Iraq as punishment for supposed rebellion. Numerous plots to overthrow the president were uncovered by the all-pervasive secret police, and the ringleaders, as well as innocent members of their communities, were mercilessly executed.

Just two years after the cease-fire that ended Iraq's war with Iran, Saddam Hussein ordered his military to invade and occupy Kuwait, the tiny oil-rich nation that borders Iraq in the south. This move gave Saddam Hussein control over a significant proportion of the world's oil and put him in a position to move on the even larger oil fields of Saudi Arabia. A coalition of Western and Arab nations led by the United States sent forces to the area that liberated Kuwait and inflicted huge losses on the Iraqi military as well as devastating the country's infrastructure. In 2003 the United States led a second campaign against Iraq in which Saddam Hussein was deposed. He was put on trial in an Iraqi court, found guilty of crimes against humanity, and executed in 2006.

century Baghdad and its sphere of influence came under the control of the Ottoman Turks and remained a part of the Ottoman Empire until the upheavals of World War I 400 years later (*see* Ottomans).

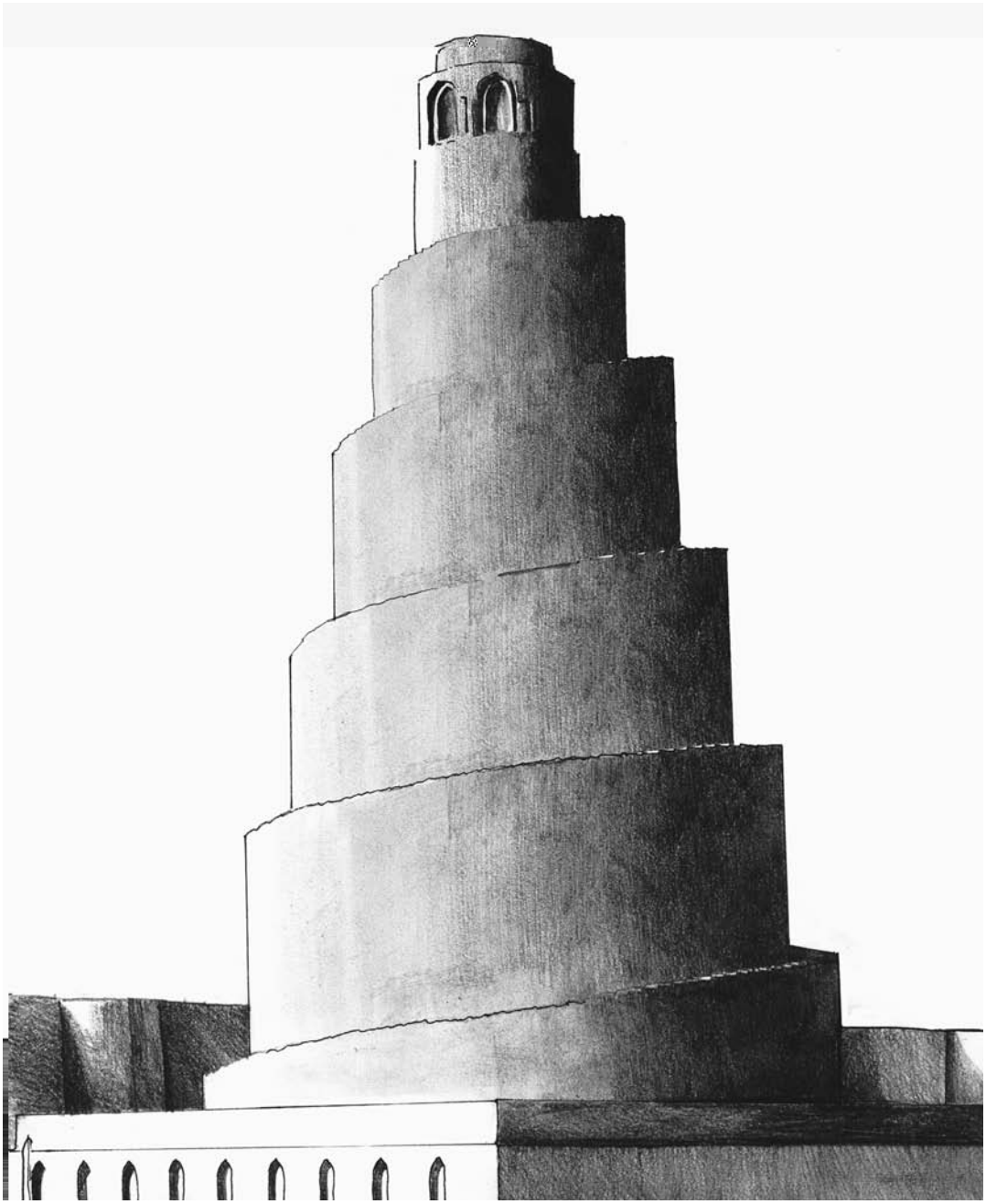
During World War I the Ottoman Empire allied itself with the Central Powers of Germany and Austro-Hungary against Russia, France, Italy, Britain, and the United States. A British force invaded from the Persian Gulf in 1914 and occupied much of the territory of present-day Iraq by the end of the war. When the war ended the Ottoman Empire had been defeated, along with the other Central Powers, and had effectively collapsed. Agreements between France and Britain over control of the former territory of the Ottoman Empire were ratified by the League of Nations (the forerunner of the United Nations) after the end of the war and resulted in Britain taking control of the area that was to become modern Iraq.

In 1921 the British installed Faysal I, a Hashemite who had briefly been king of Syria, as monarch of Iraq. The actual governance of the country, however, remained firmly in the hands of British colonial administrators. By the early 1930s the desire of the Iraqi people for independence, which many had thought would happen with the end of Ottoman rule, became so strong that the British agreed to hand over power. The country became nominally independent in 1932 as a result. Despite this, the British retained military bases in the country and a large interest in the fledgling petroleum industry that had grown up after the discovery of oil in Iraq in 1927.

British forces invaded Iraq again in 1941, two years after the outbreak of World War II. By this time the Hashemite dynasty of King Faysal had been overthrown and Britain wanted to prevent Iraq's political leaders from cutting off oil supplies to the Allied powers. This second period of British occupation lasted until 1947, two years after the end of the war, and saw the restoration to power of the Hashemite monarchy. Discontent at the political situation grew stronger during the 1950s, particularly as Pan-Arabism became an established movement. Pan-Arabism was a movement that aspired to the creation of a single state that would encompass all the Arabic-speaking peoples of the Middle East. In the 1940s and 1950s it became a powerful political voice calling for the end of colonial rule throughout the region. In 1958 a military coup deposed the monarchy and executed the king, and the modern Republic of Iraq was established.

CULTURAL IDENTITY

Pan-Arabism, ethnic discord, and intervention by foreign powers have been dominant themes in the short history of the modern state of Iraq. The country has struggled to put the good fortune of its enormous oil wealth to constructive



The minaret of the Great Mosque at Samarra, Iraq, built between 848 and 852

use as it has endured decades of oppressive dictatorship and devastating wars.

The population of Iraq can be divided into three principal groups; Shii Arabs, Sunni Arabs, and Kurds. The north and northwest is dominated by KURDS, who make up about a quarter of the country's population. This area is the heartland of a wider area commonly referred to as Kurdistan that extends into Turkey, Iran, and Syria. The city of Erbil, believed to be one of the oldest continuously inhabited settlements in the world, is the cultural center of this community. Most of the rest of the inhabitants of Iraq are ethnic Arabs, but this community is itself divided along religious lines. Followers of Sunni Islam, known as Sunnis, and those of Shii Islam, known as Shia, account for about 40 and 60 percent of Iraq's Arab population respectively. Sunnis and Shiis represent the two major branches of Islam. Their followers have different beliefs about the legitimacy of those who claimed to inherit the authority of the prophet Muhammad. Iraq's neighbor to the east, Iran, is home to about 90 percent of the world's Shiis, but a large pro-

portion of the remaining 10 percent live in Iraq. The majority of Kurds in Iraq are Sunnis. The Iraqi cities of Najaf and Karbala are considered to be among the most significant religious sites in Shii Islam. Najaf, a city about 100 miles south of Baghdad on the Euphrates River, is believed by many Shii Muslims to be the burial place of Ali, the cousin and son-in-law of the prophet Muhammad. The city is a major destination for Shii pilgrims. Karbala, which lies about 65 miles south of Baghdad also on the Euphrates River, is an important religious site for Shii Muslims because it is the site of the Battle of Karbala in which Husayn, a grandson of the prophet Muhammad, was killed. His tomb is also a site of pilgrimage.

When the British drew up the boundaries of modern Iraq from the territories of the collapsed Ottoman Empire following World War I, an effort was made to balance the predominance of Shiites in the south and southeast by including Sunni Kurds as part of the country along with the largely Sunni Arab population of the west of the region. By artificially including such a large non-Arab minority into the ethnic mix of the new Iraq, the British hoped to avoid establishing a state that might become dominated by any one group. In fact it has been shown to have greatly contributed to the internecine tensions that have plagued Iraq's history.

Pan-Arabism became a major force in Iraqi politics following World War II. The coup that removed the Hashemite monarchy in 1958 was inspired by Pan-Arabism and Arab nationalism insofar as it was an attempt to rid the country of a form of government supported by and, to some extent influenced by, European colonial powers. Following two more coups in 1963 and 1968, the Baath Party, a socialist Pan-Arab political party with branches in neighboring Syria and other Arab states, established itself in power. The Baath Party was to rule Iraq for the next 35 years, for 24 of those years under President Saddam Hussein.

A dominant feature of the Baath Party's ideology in Iraq was its secularism. This is a feature it shared with other Pan-Arab groups. In general, the Pan-Arab movement wanted to create secular, socialist states for Arabs in which infighting between religious sects would not occur. Secularism was a central element in Saddam Hussein's policy as it had been in the policy of Baath leaders before him, and it was a powerful force that prevented the rise of tensions between Iraq's almost equally strong Sunni and Shia communities. Saddam Hussein worked hard to curb the influence of religious leaders, not least because they represented the most potent potential threat to his regime. Iraq in the 1980s was remarkable in the Arab world for the degree of freedom guaranteed to women and for its abandonment of Islamic law, also known as sharia law, in favor of Western legal models. Despite its claims to secularism, Saddam Hussein's regime effectively consolidated power in the hands of Iraq's Sunni community. Saddam Hussein himself was a Sunni, as were the great majority of those who filled important posts in his government. A number of Shii organizations were banned, and Shii leaders were assassinated by Saddam Hussein's police. In many ways, the Baath Party perpetuated the methods of government introduced by the British. Their leaders were drawn from the ranks of middle-class Sunnis, also the source of many of the administrators and civil servants employed by the British in the days of colonial rule.

The other great threat to the power of the Baath Party was the constant pressure for independence from the Kurds. This was met by a combination of economic inducements and savage violence. Iraq's security services were ruthless in their pursuit of opponents to the Baath regime, and many thousands of Kurds were executed because of their actual or perceived involvement in rebellious activity. Fear of the security services and the impossibility of voicing criticism of the government became increasingly distinctive features of Iraqi society under Baath Party rule.

The period of Saddam Hussein's dictatorial rule of Iraq saw the nation initially attain unprecedented levels of wealth from oil revenues, only to decline to a situation in which extreme poverty became the norm for the majority of the population. As its price on the international market soared throughout the 1970s, Iraq's oil began to make the country very wealthy. By the time Saddam Hussein became president in 1979, oil exports accounted for 95 percent of the nation's foreign exchange earnings. In the urban areas of Iraq at that time, society was affluent, liberal, and open to international influences, compared to neighboring Saudi Arabia and other nations in the region, and international investment was strong. In 1980 Iraq invaded neighboring Iran, starting a war that was to continue for eight years and cost the country billions of dollars. The conflict ended in a stalemate, but only after nearly a million people had been killed and great damage had been done to the infrastructure of Iraq's

petroleum industry. The country's economy suffered a drastic downturn as a result of this war. Saddam Hussein's solution was to invade Kuwait in order to seize its oil and infrastructure, which he proceeded to do in 1990. Amid fears that the Iraqis would be able to hold the industrialized world hostage by restricting oil flows and that they might move on the oil fields of Saudi Arabia, the United States led a military coalition in 1991 that liberated Kuwait, devastated the Iraqi military, and resulted in even greater damage to Iraq's infrastructure.

Since the end of the war with Iran three years prior to Iraq's defeat in Kuwait, rebellion against the government had been simmering in the north and southeast of the country. The large Kurdish minority in the north wanted to break away to form an independent Kurdish nation, while minority ethnic groups in the south, including the Marsh Arabs, wanted to end the oppression of Saddam Hussein's government. There was also a great deal of discontentment, particularly among the Shiis, in urban centers right across the country. Following Iraq's devastating defeat in Kuwait, this discontentment erupted into violent uprisings that the Iraqi military suppressed with great loss of life. International condemnation of Saddam Hussein's harsh treatment of these peoples led to economic sanctions and sporadic military attacks against the country by the United States and its allies for another decade.

In 2003 the United States led an invasion of Iraq that removed Saddam Hussein from power and dismantled the structure of the ruling Baath Party. The effect on Iraqi society was devastating. Tensions between the Kurds and the Arabs and between Sunni and Shii communities came to the surface with the removal of the oppressive regime. These tensions were further heightened by individuals who wished to use the situation to secure power for themselves and by neighboring countries who acted in support of various causes. U.S. troops and the troops of her allies occupied the country for several years and came under increasingly regular and violent attack from groups opposed to the occupation or simply opposed to the presence of non-Muslim soldiers in sites they considered sacred to Islam. Extremist religious leaders encouraged much of this violence as a means to acquire power and influence in a fractured political situation. Conflict between Sunni and Shii groups became commonplace, with many tens of thousands of ordinary Iraqi citizens killed and injured as a result.

Pride in its history is a strong strand in Iraqi culture. The two British occupations of Iraq during the 20th century, from 1914 to 1932 and again from 1941 to 1947, led to widespread resentment over the intervention of a foreign power in a nation that saw itself as the inheritor of thousands of years of civilization. A new invasion and occupation of Iraq in the 21st century by the United States and its allies was met with fierce and bloody opposition partly for the same reasons. During the 1980s the government of Saddam Hussein embarked on a cultural program to inspire national pride in the civilizations that had flourished along the banks of the Tigris and the Euphrates Rivers and to link modern Iraq with that impressive cultural inheritance. Hundreds of millions of dollars of oil revenue were spent on lavish reconstructions of ancient sites, such as the ancient city-state of Babylon, and many millions more were used to construct archaeological museums across the country. Saddam Hussein's expenditure on these projects was as much an attempt to foster a form of nationalism that could be used to coerce the country into wars that met his own political ends as it was a genuine effort to preserve history, but the project clearly appealed to an existing strand of the nation's self-image. Saddam Hussein encouraged the view that Iraq was predestined to be a leading force in the modern Arab world because of the influential civilizations that had once flourished there. He used this view to help justify his attacks on Iran and Kuwait.

In the first decade of the 21st century, it is unclear whether Iraq as it has existed for the past 50 years will continue to be viable as a single nation. A new constitution adopted in 2005 allows for the formation of a federal state in which the Kurdish areas of the north and the Shii areas in the southeast may become largely independent political entities only loosely bound to a greater Iraqi nation. A Kurdish parliament was opened in 2005 with Massoud Barzani of the Kurdistan Democratic Party (KDP) as president of an autonomous Kurdish region. In 2007 the Kurdish regional government took responsibility for security in three Kurdish-majority provinces from the U.S. military. The United States responded to continuing violence in the rest of Iraq by greatly increasing the number of troops deployed in the country, a tactic that resulted in reduced violence by the end of the year. More than 2 million Iraqis fled the country as a result of the violence that began in 2003. Most of these went to Syria and Jordan.

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Iraqw (Mbulu; Wambulu)

The Iraqw live in northern Tanzania largely in the Mbulu district south of Arusha. The Mbulu district is centered around the town of Mbulu and located on the plateau between lakes Manyara and Eyasi. The Iraqw people are the largest ethnic group in the Arusha region. The Iraqw language, which is also called Iraqw, is usually classified as Cushitic, but this has been disputed.

Beginning in the late 19th century C.E., the Iraqw probably expanded outward from their mountainous homeland at the center of the Mbulu plateau. Cattle epidemics and colonial rule had weakened their neighbors, the Maasai, allowing the Iraqw to colonize some of their lands. The arts and material culture of the Iraqw have been largely ignored by outsiders even though Iraqw women produce some of the most elaborately decorated items of clothing in East Africa.

Irifiyen

The Irifiyen are a Berber people who live in northeast Morocco.

Irigwe (Idafan; Kwoll; Miango)

The Irigwe live in central Nigeria in the Plateau State southeast of Jos, the state capital.

Isala

See Sasala.

Ismailis

The Ismailis are a cultural and religious grouping of the Middle East and North Africa. They represent the second most important Shia Muslim community after the Twelver Shia (the largest branch of Shia Islam). The Ismailis have subdivided into a number of factions and groups in the course of their long and complex history, which dates back to the formative period of Islam.

The Ismailis separated from other Shiis in the 760s, and they recognize a separate line of spiritual leaders, or imams, descended from Ismail, the eponym of their community and a son of the early Shii imam Jafar al-Sadiq (d. 765). By the 870s, the Ismailis had organized a widespread revolutionary movement in Iraq, Yemen, Syria, Iran, and elsewhere against the Sunni Abbasid caliphs ruling from Baghdad. This movement was centrally directed and its message was disseminated by a network of missionaries. By 909 they had succeeded in establishing a state, the Fatimid Caliphate, in North Africa. The Ismaili imams now began to rule as Fatimid caliphs. This state soon developed into an empire stretching from North Africa to Egypt, Palestine, and Syria.

The Fatimid caliphs founded the city of Cairo, which served as their capital from 973. During the Fatimid period of their history (909–1171), Ismaili thought and literature attained their summit, and Ismailis made important contributions to Islamic civilization. The Fatimids established large libraries and major institutions of learning, including the al-Azhar University in Cairo, which may be regarded as the oldest functioning academy in the world. The Ismailis of the Fatimid period also articulated, in numerous doctrinal works, their own Shia interpretation of Islam and Islamic law.

The Ismailis experienced a major schism in 1094, on the death of the eighth Fatimid caliph, al-Mustansir, and divided into the Mustalian and Nizari branches, named after the deceased caliph's sons who claimed his heritage. The Mustalian Ismailis eventually found their stronghold in Yemen and South Asia, where they are known as Bohras. The Nizari Ismailis founded a state in Iran, with a subsidiary in Syria, and numerous mountain fortresses. The Nizari Ismailis became known in the West as the Assassins.

In the aftermath of the destruction of their state in 1256 by the Mongols, the Nizari Ismailis survived as religious minorities in Syria, Iran, Central Asia, Afghanistan, and South

Asia, where they are known as Khojas. Ismailis of both branches also settled in East Africa, from which they immigrated to Western countries in the 1970s. Under the leadership of their last two imams, known by their hereditary title of the Aga Khan, the Nizari Ismailis, who number several million, have entered the modern age as a progressive Muslim community with high standards of education and well-being. Women also participate fully in the affairs of the Nizari Ismaili community.

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Israelis: nationality (people of Israel)

GEOGRAPHY

Israel is a small country in the Middle East on the eastern shore of the Mediterranean Sea. It has a total area of approximately 8,100 square miles, excluding territories it has occupied since 1967. Israel borders Syria and Lebanon to the north; the West Bank and Jordan to the east; Egypt, the Gaza Strip, and the Gulf of Aqaba to the south.

The Negev Desert covers much of southern Israel. A low coastal plain, a central mountain range, and the rift valley of the Jordan River are the major geographical features of the rest of the country. The central hills rise from the coastal plain and run on a north to south axis through the center of the country. They have an average elevation of about 2,000 feet, and their highest peak, the 3,900-foot summit of Mount Hermon, is the country's highest point. The Jordan Rift Valley lies immediately to the east of the central hills and is part of the Great Rift Valley system that extends thousands of miles south to Mozambique in East Africa. Lake Galilee (also known as Lake Tiberius) and the Dead Sea are two major bodies of water lying within the Jordan Rift Valley. The shore of the Dead Sea is the lowest point on Earth not covered by water or ice, with an elevation of 1,370 feet below sea level. Approximately 17 percent of the land is arable, including areas in the desert reclaimed through intensive irrigation.

Located near the north-south center of the country, Jerusalem was proclaimed as Israel's capital city in 1950. A large portion of Israel's population lives in the urban corridor between Jerusalem and Tel Aviv, which is the country's largest city in terms of the greater metropolitan area. Other major centers of population and industry include Haifa on the Mediterranean coast, Beersheba in the southern region of Israel near the Dead Sea, and Eilat, on the northern tip of the Gulf of Aqaba.

The climate is generally temperate and Mediterranean but can be particularly hot and dry in the southern and eastern parts of the country. The Jordan River is a major waterway, but its status is disputed with the Palestinian Authority. The Mediterranean Sea is a major conduit for trade.

INCEPTION AS A NATION

In ancient times, the land that is now Israel was home to numerous ethnic groups, with the 12 ancient tribes of Israel becoming predominant around 1000 B.C.E. According to tradition, King David built a strong state centered on Jerusalem around that date. Under his son Solomon, the First Temple (also known as Solomon's Temple) was built in Jerusalem, enshrining Jewish practice as the official religion of the kingdom.

The kingdom established by David was expansionist in its early stages and often confronted the dominant powers of the region. At various times, Babylonians, Persians, Greeks, and Romans administered the area from a local base of Jerusalem, sometimes preserving the Jewish character of the land with its cultural and religious traditions, sometimes persecuting and suppressing those traditions.

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and Circassians, make up another 20 percent of the population. The territories occupied by Israel in the West Bank and Gaza are made up overwhelmingly of Palestinians, who may have a similar ethnic background to Israeli Arabs but do not consider themselves part of Israel and may actively oppose the Israeli state.

Israelis: nationality time line

B.C.E.

ca. 1004–965 According to tradition King David defeats the Philistines and neighboring tribes to become a regional power. His kingdom unites Israel's 12 tribes under a single monarchy.

586–538 Israel's conquest by the Babylonians and the destruction of the First Temple in Jerusalem lead to exile for much of the community.

166 Jewish rebellion under the leadership of the Maccabean family restores an autonomous kingdom of Judea.

63 The Roman general Pompey the Great conquers Palestine for the Roman Republic.

C.E.

66–73 A widespread Jewish rebellion against the Romans ends in collapse, with the destruction of Jerusalem and the Second Temple. This is the traditional date for the beginning of the Jewish Diaspora across Europe and the Middle East.

132–135 A second rebellion under Shimon Bar Kochba briefly reestablishes a Jewish state before it is crushed by Roman forces. The new Roman name for the territory, "Palaestina," becomes standard over the coming centuries.

638 The administration of the Byzantine Empire, which succeeded that of Rome, gives way to Muslim conquest. Jerusalem is designated the third holiest city in Islam and ruled from the capital of the Muslim Umayyad dynasty at Damascus.

1099–1291 Christian Crusaders from western Europe battle Muslim rulers for control of Palestine, establishing a kingdom in Jerusalem. Despite the Crusaders' temporary successes, Muslim rule continues under the Mamluks. A Jewish presence persists, but numbers dwindle.

1517–1917 The Ottoman Turks control the region.

1880s The first major wave of Jewish immigration from western Europe begins, substantially increasing the Jewish population. At this time, the majority of Palestine's population is Muslim Arab, with Christian Arab and Jewish minorities.

1897 Theodor Herzl, the founder of political Zionism, convenes the first World Zionist Congress in Basel, Switzerland, to promote the idea of a Jewish homeland in Israel.

1909 First *kibbutz*, or experimental agricultural commune, is established near the Sea of Galilee.

1917 Partly in recognition of Jewish support during the First World War, the British government issues the Balfour Declaration, stating that it would "view with favor the establishment in Palestine of a national home for the Jewish people."

1922 British government takes control of League of Nations' Mandate of Palestine. An avowed purpose of the mandate is to moderate between Jews and Muslims in preparation for the area's independence.

conquest by Selim I in 1517 (*see* Ottomans). Ottoman administrative divisions meant that the land was ruled either from Beirut, in modern Lebanon, or Damascus, in present-day Syria. Although this period has left a legacy in certain respects, the Turkish rulers did not impose the Turkish language or culture.

A Turkish policy of relative tolerance for Jews, however, did lead to increased immigration, especially by Jews exiled by the religious persecution in Spain. One notable example was the city of Safed, in the north of modern Israel, which became a preeminent center of Jewish life and learning for a few centuries. Many prominent rabbis and practitioners of Kabbalah, a form of Jewish mysticism, arrived in the city. The Jewish population of Safed may have grown to over 20,000 in the 17th century.

During the period of Ottoman rule, the majority of Palestine's inhabitants were Arab Muslims. The rise of Zionism in Europe, prompted in part by the growing persecution of Jews, spurred an influx of Jewish immigrants. Zionism was a political and cultural movement that began among Jewish people living in Europe and Russia that had the aim of establishing a new homeland for the Jews. Many Zionists

1922–39	Mandate period sees large-scale immigration of Jewish farmers, workers, and intellectuals from Europe to Palestine. Tel Aviv, Haifa, and Jerusalem grow substantially, and a culture develops with modern Hebrew as its language.
1948	President David Ben-Gurion declares Israel's independence in Tel Aviv, in accordance with the United Nations partition plan. Full-scale hostilities between Jews and Arabs begin almost immediately.
1956	Working secretly in coordination with Britain and France, Israel invades Egypt's Sinai Peninsula in response to the Egyptian government's nationalization of the Suez Canal.
1957–67	Israel sees strong economic growth and the solidification of its democracy. National institutions such as Hebrew University, the Israel Museum, and Hadassah Medical Center are put on modern foundations.
1964	Formation of the Palestine Liberation Organization (PLO), a political organization with the goal of eliminating the Jewish state of Israel and establishing an Arab Palestinian state in its stead.
1967	Six-Day War begins with an Israeli attack amid fears of an invasion by the combined forces of Egypt, Jordan, and Syria. After a rapid victory for Israeli troops, the war ends with United Nations Resolution 242 and a large gain in territory for Israel.
1973	Egypt and Syria launch a surprise military attack on Israel on the Jewish holiday of Yom Kippur, at first inflicting heavy losses on Israel but with little ultimate territorial gain.
1977	For the first time since independence, the right wing, the main opposition party to the Labor Party, takes power under Prime Minister Menachem Begin.
1978–79	Camp David Accords, in negotiations led by U.S. president Jimmy Carter, bring about peace between Egypt and Israel.
1987	The first Palestinian intifada, or uprising, begins in the West Bank and the Gaza Strip, occupied by Israel since the Six-Day War.
1993	Oslo Accords begin a peace process between Israeli prime minister Yitzhak Rabin and PLO chairman Yasir Arafat, with the two parties formally negotiating for the first time.
2000	At a summit convened by U.S. president Bill Clinton at Camp David, Israel and the Palestinian Authority fail to reach a definitive peace agreement. Second intifada is touched off by the visit of Israeli politician Ariel Sharon to Jerusalem's holiest Muslim site, the al-Aqsa Mosque.
2006	Palestinian elections bring Hamas, an Islamist party, to power for the first time. In July, Prime Minister Ehud Olmert initiates a campaign of aerial bombardment against Hezbollah in Lebanon that lasts more than a month.
2008–09	Israeli-Gaza conflict; Israel attacks Hamas targets in the Gaza Strip.

believed that this new homeland should be in Palestine.

Immigration and Nation Building

The period 1882–1903 marked the first of the major waves of European immigration that led to Israel's inception as a nation. Jewish immigration to Israel is known by the Hebrew world *aliyah*, leading historians to describe five separate waves of *aliyah* up to independence in 1948. Given the small initial size of the population in Ottoman-held Palestine (approximately 500,000–600,000), each successive wave of settlers had a significant impact on the nation-building process.

The first *aliyah* saw the immigration of approximately 40,000 Jews to Palestine—these people by and large came from the Russian Empire, and many were part of two small Zionist movements. Establishing new towns such as Rishon LeZion, Rosh Pina, and Zikhron Ya'acov, these immigrants were primarily farmers interested in agricultural settlement. At the same time, a smaller, unrelated group of Jews from Yemen created a community just outside Jerusalem.

David Ben-Gurion: Father of the State of Israel

David Ben-Gurion, the first prime minister and chief architect of the modern State of Israel, was born David Gruen in the Polish town of Plonsk in 1886. His father, a lawyer, was a firm believer in Zionism—a political movement with the aim of creating a new Jewish homeland. At the age of 18 Ben-Gurion became a teacher at a Jewish school in the Polish capital, Warsaw. His political upbringing coupled with a comprehensive education in Hebrew and Jewish history had inspired in him a great passion for the improvement of the situation of Europe's Jews. Vicious pogroms against Jews in Russia and eastern Europe in the later decades of the 19th century confirmed his belief that the only viable future for the Jewish people was in a land of their own.

In 1906 Ben-Gurion traveled to Palestine, which was then part of the Ottoman Empire. A steady stream of Jewish migrants from Europe had been arriving in Palestine since the 1880s. These settlers had set up small agricultural communities around Jerusalem, and it was with these groups that Ben-Gurion saw his future. After a period working on the land, he studied law at Istanbul University, where he met Yitzhak Ben-Zvi, who later became Israel's second prime minister, and adopted the name Ben-Gurion, which means "lion cub" in Hebrew.

Ben-Gurion's political activity in Palestine and particularly his socialist and Zionist views led to him being expelled from the territory by the Ottoman authorities in 1915. He then settled in New York for a few years, where he married Paula Munweis. In 1918, the last year of World War I, Ben-Gurion joined the British army as part of the Jewish Legion—an all-Jewish unit that had been formed to participate in the defeat of the Ottoman Empire and, specifically, the conquest of Palestine.

Following the defeat of the Ottoman Empire by the Allies in World War I, Ben-Gurion and his family moved to Palestine, which was then under British control. In the difficult years that followed he was instrumental in the creation of the Histadrut, or Federation of Jewish Labor, and the Haganah, a militia organized to defend Jewish settlements. Ben-Gurion was also involved in the secret migration of thousands of Jewish people from Europe at a time when the British authorities enforced strict limits on Jewish immigration. Following World War II, the pressure on the British to either allow the formation of a Jewish state in Palestine or withdraw from the area completely became intense. By this time the Histadrut had become a powerful political force that administered what amounted to an undeclared Jewish state within British-ruled Palestine and the Haganah had become a capable and well-equipped underground army that was frequently called upon to defend Jewish settlements from attacks mounted by Arab Palestinians.

The British withdrew from Palestine in 1948, and in May of the same year the State of Israel was unilaterally declared with Ben-Gurion as its first prime minister and defense minister. Even before Ben-Gurion took, fighting with Arab Palestinians and their allies from across the Arab world had escalated into a full-scale war. The Arab-Israeli War of 1948–49 saw Israel secure its borders and the mass migration of tens of thousands of Arab Palestinians from the new state. Ben-Gurion played a pivotal role in consolidating and mobilizing the disparate Jewish defense organizations into the effective fighting force that won the war for Israel.

Ben-Gurion retired from politics in 1953 but was soon drawn back into the political arena when he was called upon to take the post of defense minister in the government of Moshe Sharret in 1955. He was reelected prime minister the same year and left the post for a second time in 1963. Retiring from politics completely in 1970, at the age of 84, Ben-Gurion spent his last years living on a *kibbutz*. He died in 1973 at the age of 87.

The second *aliyah,* usually dated from 1904 to the outbreak of the First World War in 1914, involved 40,000 immigrant Jews from the Russian Empire. Many of these immigrants were unaffiliated with specific movements but adhered to core ideals of Zionism and socialism. At the same time, they were fleeing religious persecution in the Russian Empire, which had greatly increased under the rule of Tsars Alexander III and Nicholas II. The pogroms of 1903–06 in Russian-held territory led to the deaths of thousands of Jewish men, women, and children, and to widespread destruction of Jewish homes and property. These were a direct impetus to immigration.

During the first decades of the 20th century, much of modern Israel came into being. The city of Tel Aviv, for example, started as a small suburb of Jaffa, an Arab city on the western coast of the country. Through the rapid growth of its industries and its population, the greater Tel Aviv area would become Israel's largest and most modern city and its cultural center. The same period saw the formation at Degania of Israel's first *kibbutz* (from the Hebrew word for "gathering"), an agricultural settlement based on socialist principles and Zionist aims.

The *kibbutz* movement would become a crucial driving force for nation building in Israel, contributing many of the country's most important leaders and shaping its image worldwide. Jews were often forbidden to own land in Europe and thus forced into a variety of itinerant or town-based trades; many voices in the Zionist movement felt that Jews should take up agriculture and benefit from the experience of hard physical labor. The *kibbutz* movement aimed to make this a reality.

Calling for "the politico-economic and national spiritual revival of the Jewish people in Palestine," collectivist groups such as the Biluim spread a radically egalitarian vision for Jewish settlement in Palestine. Self-defense organizations grew up around the *kibbutzim* that would later become part of the Israeli armed forces. Although their importance in Israeli life has declined, some 250 *kibbutzim* still operate in the country today.

The early 1920s brought a third wave of immigration in the wake of the Ottoman collapse and the proclamation of a British Mandate for Palestine. Tens of thousands of immigrants arrived in a short period, many of them with agricultural expertise and strong idealistic impulses. From this period until the end of World War II, thousands of Israelis joined the agricul-

tural communes, making up a significant portion of the total Jewish population.

Many of those in the fourth wave of immigrants, dating from 1924 to 1929, might have sought to move to the United States but were prevented by newly restrictive immigration laws and quotas under the Immigration Act of 1924. From 1929 to 1939, an even larger, fifth *aliyah* brought immigrants not just from eastern Europe but increasingly from Nazi Germany, where anti-Jewish legislation and persecution had begun in earnest.

The White Paper of 1939, issued by the government of the British Mandate, imposed limitations on the number of Jews who could enter Palestine, partly in response to Arab uprisings against the Jewish influx. Illegal immigration continued throughout World War II and afterward, however. In particular, the refugee crisis created by the Holocaust in Europe, with the murder of 6 million Jews and millions left homeless and without family, made *aliyah* a continuing imperative for the Jewish community. The kibbutz movement did much to absorb these newcomers.

The Critical Years

While immigration was essential to Israel's beginnings as a nation and has continued to be a factor up to the present day, a new generation continued to push for an independent Jewish homeland in Israel. The British-issued Balfour Declaration of 1917 held out such a hope for many Jews. At the same time, the Husayn-McMahon correspondence between the British high commissioner in Egypt and the emir of Mecca assured Arabs that they would control the same area after the British Mandate ended.

The 1930s saw an escalating series of clashes between the Arab and Jewish populations of the mandate, especially as some groups felt that a British withdrawal might be imminent. In what is now called the Arab Revolt of 1936–39, Palestinian Arabs demanded an end to Jewish immigration and land purchases and immediate elections to ensure a majority Arab state.

One of the main outcomes of the revolt, and the Jewish response to it, was that in 1937 the British government, through the Peel Commission, came to recommend the partition of Palestine into one state for Jews and one for Arabs. Although World War II would bring these plans to a temporary halt, the partition plan was taken up by the United Nations in 1947 after the British passed the matter over to it under increasingly violent circumstances.

The Jewish reaction to the United Nation's partition plan was generally positive, although there was much debate about what settlements would actually be included and the potential of a population transfer of both Jews and Arabs. Arab leaders generally opposed the plan, arguing that the voice of Palestine's Arab majority should be heard first. With the United States and the Soviet Union easing the plan's approval by the United Nations, the Jewish leadership declared independence in Tel Aviv under Prime Minister David Ben-Gurion in May 1948.

CULTURAL IDENTITY

Israel's distinct cultural identity is of recent making, but its roots lie in a continuous tradition of Jewish cultural forms that survived a diaspora of centuries. Jewish religion and culture, closely intertwined, were also deeply shaped by the different countries in which Jews lived. Ashkenazi, Sephardi, and Oriental Jews have all played significant roles in shaping modern Israeli identity, although intergroup relations have been tense at times. Israeli Arabs, living in Israel proper, and the Palestinians living in the occupied territories have been the other influence to fundamentally shape Israeli culture.

The recent history of Jewish populations worldwide is important background. Early immigrants, as explained above, brought with them a strong Zionist and socialist ethos shaped by traumatic experiences of persecution in Europe. The end of the Holocaust brought refugees whose previous lives had been destroyed.

After the foundation of Israel, a large migration of Jews living in Arab countries began. Most recently, the downfall of the Soviet Union has contributed to Israel a large number of Jews who had been forced to hide or repress their religious practice. The tradition of *aliyah* continues today, with the existence of an official Law of Return providing that any Jewish person in the world is entitled to settle in Israel.

The sweep of Israel's modern history since 1948 has forged from these diverse influences a strong sense of Israeli pride and national character. Israel's armed forces, in which nearly all males and females (apart from those with religious objections) must serve a term, has seen action in numerous wars and smaller conflicts during the past 60 years. Although efforts toward a peaceful settlement have been ongoing, Israel has had a relationship with its neighbors that has often been violent, although there has been peace between Israel and Egypt since 1979 and between Israel and Jordan since the 1970s.

A constant preoccupation with national security, most recently the threat of Palestinian suicide bombers and cross-border rocket attacks, has inevitably shaped many Israeli institutions and the country's cultural output. Although Israel is located in the Middle East, surrounded by Arab Muslim neighbors, Israelis see themselves as having a hybrid European and Middle Eastern identity. Cultural, economic, and political ties with Western nations, especially the United States, are very strong.

Israel is the world's only Jewish state. While other religions, especially Islam, have a significant presence, the Jewish religion is a strong cultural force, and many Israelis are devoutly religious. Israel has two chief rabbis, one Ashkenazi and one Sephardi, although there are many smaller groups who follow their own spiritual leaders.

In recent years, Orthodox (also called Haredi) Jews have become increasingly prominent in Israeli political and cultural life. It has been largely through their influence that special provisions exist to accommodate traditional Jewish law in Israeli society, such as an exemption from military service for the Orthodox. The Orthodox have also played a significant role in building Jewish settlements in the West Bank and Gaza in an attempt to extend Israel's borders under any future agreement.

Despite the importance of religion, Israeli culture is also characterized by a strongly secular tradition. The legal system, for instance, contains elements of British common law but also relies on civil law from the European and Ottoman traditions, as well as some legal principles from faith-based traditions specifically for religious communities.

Israeli Arabs, sometimes living side by side with Jews and sometimes in very separate communities, have struggled for a recognized place in an Israeli society and culture initially defined as Jewish. Some groups, such as the Druze and Bedouin, have a separate legal status from other Israeli Arabs and thus participate in significant institutions such as the military. Many Israeli Arabs have fought for their civil rights as Israeli citizens while at the same time working for and urging on the creation of an independent Palestinian state.

Hebrew, the principal language of Israeli Jews, underwent a unique revival in the late 19th and early 20th centuries and is often described as the only moribund language that has been fully brought back to life. Generally studied for religious and ceremonial purposes, Hebrew was not a spoken language in daily use a century ago. When Eliezer Ben-Yehuda emigrated from Eastern Europe to Palestine in 1881, he vigorously promoted the language until it achieved official status under the British Mandate. Since that time, Hebrew has become the mother tongue for millions of Israelis and has brought together Jews of vastly different linguistic backgrounds.

Israeli literature, mostly written in modern Hebrew, began in earnest during the first decades of the 20th century, mostly taking up secular themes absent from the ancient Hebrew religious canon. The religious mode had been dominant in Jewish thought and art for much of the Diaspora period; the secularization of Jewish life has come in the past three centuries.

S. Y. Agnon was a major literary figure in the early period, publishing *The Bridal Canopy* in 1931, a novel centered on the Jewish experience in eastern Europe. He later turned to Israeli themes and earned the Nobel Prize for Literature in 1966 for his achievements. Recent masters of Hebrew prose have included Amos Oz, A. B. Yehoshua, and Aharon Appelfeld, all of whom have helped map out distinct concerns of Israeli literature, including the European past, coexistence with the Palestinians, and the challenges of modernity. Prominent Arab Israeli writers, such as Emile Habibi, have provided alternate narratives of Israeli life from a minority perspective.

Israeli music is strongly rooted in a variety of Jewish folk music traditions, supplemented by influences from the German and Slavic musical worlds in which many early immigrants to Israel were steeped. At the same time, music has arguably developed along more Middle Eastern lines in Israel than has art or literature. In some cases, Israelis consciously chose to borrow from neighboring traditions and cast aside the melodies of a lost world. In other cases, this was a result of the participation of Sephardi and Oriental musicians, especially Yemenis, such as the famous singers Bracha Zefira, Shoshana Damari, and Esther Gamlieli.

Many attempts were made, especially following independence, to form a single, distinctly Israeli musical style with song lyrics in Hebrew rather than Diaspora languages such as Yiddish or Ladino. Since the 1960s ,however, Israeli musicians have generally put aside this approach and assimilated global influences from American rock and blues music to the music of the Ethiopian Jews (*see* Falasha) who immigrated to Israel in the 1980s.

Israeli art is commonly seen as beginning with the foundation of Jerusalem's Bezalel School of Art in 1906. The teachers at Bezalel were immigrants to Palestine who had in many cases been distinguished artists in Europe beforehand. The works created by artists such as Boris Schatz, the sculptor-professor who founded Bezalel, are considered the first Israeli artworks, although the influence of the European academic tradition was strong.

A new generation of artists, some born in Palestine, looked to currents of European modernism and based themselves in the progressive cultural center of Tel Aviv. Architects affiliated with Germany's Bauhaus movement settled in the city, ultimately giving it more buildings in the elegant and functional Bauhaus style than exist anywhere else in the world. Since Israel achieved independence, artists such as painter Yaacov Agam have participated in the international trends of the art world while still expanding on traditional Jewish forms and concerns.

See also Jews.

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Israelites

See Jews.

Issa

The Issa are a Somali people who can be found throughout the Horn of Africa in Ethiopia, Djibouti, Eritrea, and Somalia. The Issa are Djibouti's largest ethnic group, making up at least half of the country's population; the Afar make up the largest portion of the rest of Djibouti's population. Most Issa live in the southern third of Djibouti. There are roughly 250,000 Issa in neighboring regions of northern Ethiopia, including the region of Harer. More than 50,000 Issa live in northern Somalia. Several thousand also live in Eritrea. Since the development of the port of Djibouti in the early 1900s, the Djibouti Issa have been joined by immigrant Issa from Somalia.

Historically, the Issa and Afar communities were not particularly divided. From the 19th century, however, competing European interests in the region created tensions between the two groups. The French established the French Somaliland colony in the region, and their administration tended to favor the minority Afar community. In 1967 the colony was renamed the French Territory of the Afars and Issas, some say to emphasize the division. Since independence in 1977, there have been clashes between the Afar and the Issa, who have dominated the government.

Issaq

The Issaq are one of the main clan-based subgroups of the Somali people. The majority live in northern Somalia and a few live across the border in Ethiopia.

Italians

Several thousand people of Italian descent live in Africa, primarily in regions that were once Italian colonies. Libya has a substantial Italian community, as does the Horn of Africa (Ethiopia, Somalia, and Eritrea).

Iteso

The Iteso people of northern and eastern Uganda and western Kenya are often grouped together with the Karamojong, forming the so-called Karamojong-Teso cluster of related peoples. The majority of the Iteso live in Uganda. The Iteso are a Nilotic people—their language, Teso, belongs to the eastern branch of the Nilotic group of languages.

The Karamojong-Teso people are Plains Nilotes, who emerged as a powerful force in East Africa sometime after 1000 c.e. and who also include the Maasai. During the second millennium b.c.e. the Plains Nilotes began dispersing from the region around Lake Turkana (northeastern Kenya). The Karamojong-Teso moved west toward Mount Elgon (on the present-day Kenya–Uganda border), from which they have since dispersed farther. The Iteso were settled in their present lands by the first half of the 19th century. Like other Nilotes, the Iteso have a history of pastoralism (cattle raising), but they gradually became settled farmers after reaching the fertile arable lands around Mount Elgon.

Itu

The Itu, one of the nine main subgroups of the Oromo, live in Ethiopia.

IVOIRIANS: NATIONALITY

nation:
Ivory Coast (Cote d'Ivoire); Republic of Cote d'Ivoire.

derivation of name:
From the French in reference to the lucrative ivory trade that was once based along its coastline.

government:
Republic

capital:
Yamoussoukro

language:
French is the country's official language; more than 60 indigenous languages are also spoken.

religion:
Roughly 35 to 40 percent of the population are Muslim; 25 to 30 percent are Christian; the remaining 25 to 40 percent practice traditional animist beliefs.

earlier inhabitants:
Evidence of Neolithic communities has been found throughout the country. Many scholars believe the Ivory Coast's earliest inhabitants were slowly integrated or dispersed by the ancestors of the current population.

demographics:
There are more than 60 ethnicities divided into five principal groups; the largest groups are the Akan, Kru, Southern Mandé, Northern Mandé, and Sénoufo. There are also about 5 million non-Ivoirian immigrants from other African nations and an estimated 50,000 French nationals living in the country.

Ivoirians: nationality (people of the Ivory Coast)

GEOGRAPHY

A sub-Saharan West African nation, the Ivory Coast is bordered by Mali and Burkina Faso to the north, Guinea and Liberia to the west, and Ghana to the east. Its total landmass covers about 124,500 square miles, and its coastline extends for about 320 miles along the Gulf of Guinea, a region of the South Atlantic Ocean.

Three distinct geographical zones characterize the country: semitropical vegetation, punctuated by lagoons along its southern coastal regions, savanna-like grasslands across the north, and a centrally located belt of dense tropical forest that covers nearly one third of the country's total area. The four major river systems of the Cavally, Sassandra, Bandama, and Komoé Rivers flow southward into the Gulf of Guinea. At over 5,700 feet Mount Nimba is Ivory Coast's highest point and part of a mountainous chain that runs along the border between Ivory Coast and Guinea.

Ivory Coast is the world's largest producer of cocoa; other important cash crops include coffee, palm oil, and bananas. Large reserves of oil and natural gas have also been discovered within the country's borders. The Ivory Coast's warm and humid temperatures lead to three distinct seasons. Clearly defined by rainfall and wind direction, winters are generally warm and dry, while the humid summers experience heavy rains.

Declared the nation's capital as recently as 1983, the city of Yamoussoukro is located on the country's dry central plateau. It serves as the center for government but has yet to replace the former capital, Abidjan, as the business, cultural, and diplomatic center. Prior to being declared the capital, Yamoussoukro was a cluster of small villages best known as the home of the nation's first president, Félix Houphouët-Boigny. Beginning in the 1970s, lavish spending and mass state-sponsored development have spawned rapid growth around the new capital.

As the country's main port, Abidjan remains the most important urban area in the Ivory Coast. An industrial hub, the city is known as a cosmopolitan center of culture and education. Located on the Gulf of Guinea and built on a series peninsulas and islands, the city acts as the nation's banking, diplomatic, and business center. All major foreign corporations and diplomatic missions are based in the city.

As the nation's second largest port, the western coastal city of San Pédro is an important center of the fishing industry. The former colonial capitals of Grand Bassam and Bingerville are centers of tourism. Located on the Ébrié Lagoon, they are characterized by numerous colonial-era landmarks and stretches of attractive beaches.

The south and east of the country remain the most populated and industrialized. With the exception of the capital and its immediate environs, the central grasslands and forests remain sparsely inhabited. As a result of civil war, the northern and western portions of the country have large numbers of internally displaced people. Because of the effects of the ongoing conflict, the majority of the north's population is found in and around the city of Korhogo and along the Malian and Guinean borders.

INCEPTION AS A NATION

Relatively little is known about the origins of the Ivory Coast's earliest inhabitants. Accounts by North African traders mention various tribes on the southern peripheries of sub-Saharan caravan routes. These descriptions also recorded the existence of isolated communities in what is today the Ivory Coast's northern frontier. Beginning in the 16th century C.E., the migration of successive waves of peoples from the neighboring nations of Mali and Ghana have contributed to a diverse ethnic mix that continues to characterize the nation to the present day. A distinctly Ivoirian society remained unknown until the 20th century.

The country's rugged coastline and lack of natural harbors discouraged European colonial ambitions until well into the 19th century. As a result, Ivoirian peoples suffered little from the burgeoning slave trade that enveloped much of West Africa. Following their establishment as French colonial possessions, the fractured tribal societies were slowly consolidated within the borders of the present-day Ivory Coast. As French influence slowly began to wane, culminating in France's surrender to Nazi Germany during World War II, growing opposition to French rule began to emerge.

Despite France's defeat, many West Africans allied themselves with the leaders of the Free French under General Charles de Gaulle. Meeting in Brazzaville, Congo, in January 1944, the conference established the necessity for wide-ranging postwar changes to the status of the West African colonies. Colonial representation, including African members,

was to be granted in the reestablished French Constituent Assembly. Most importantly, it emphasized the growing need to devolve administrative power to local legislative bodies, which would be elected by the region's population. It further established a practice whereby

Ivoirians: nationality time line

C.E.	
11th century	Spread of Islam throughout the Upper Volta (Ivory Coast and Guinea)
ca. 1460	Portuguese explorers arrive.
18th century	Akan peoples, the Agnis and Baoules, establish themselves as the dominant groups in the southeastern and central portions of the country.
1843–44	France signs a treaty with the ruling kings. The regions of Grand Bassam and Assinie are established as French protectorates.
1850s	Establishment of French trading and military posts; missionaries begin creating permanent Christian religious centers.
1893	Full colony status granted to the Ivory Coast; Captain Binger named first governor; establishment of colonial boundaries with the British Empire and Liberia for control of the Gold Coast.
1904	Ivory Coast is incorporated into the French Federation of West Africa.
1940	Control over the colony passes to the newly founded French Fascist Vichy regime following the surrender of France to Nazi Germany.
1943	General Charles de Gaulle's provisional Free-French Government assumes control over all colonial possessions in West Africa.
1946	France's Fourth Republic grants full citizenship to all African subjects in gratitude for their service and loyalty during World War II.
1956	The Overseas Reform Act transfers certain administrative powers from the central authority in France to territorial governors in West Africa.
1958	Ivory Coast is established as an autonomous republic within the French Community.
1960	Full independence granted; former colonial prime minister Félix Houphouët-Boigny is elected president; Abdijan is named as the new capital.
1983	Capital transferred from Abdijan to Yamoussoukro.
1990	First multiparty elections held; Houphouët-Boigny retains the presidency. Protests against institutionalized corruption result in the formation of a multiparty democratic government.
1993	Death of Félix Houphouët-Boigny
1995	Henri Konan Bédié is elected as president; ethnic tensions rise as Bédié's new policies seek to exclude large portions of the population from Ivoirian society.
1999	A military coup removes Bédié from power. General Robert Guéï seizes power.
2000	Laurent Gbagbo becomes president during violent civil unrest. Fighting breaks out between Gbagbo's mainly southern Christian supporters and opposition leader Alassane Ouattara's northern Muslim factions.
2002	A rebellion by northern army units sparks civil war. French troops are dispatched to intervene as insurgents overrun the mainly Muslim north. The northern region of the country becomes de facto independent.
2003	A peace agreement is signed and a power-sharing deal is accepted by President Gbagbo.
2005	Scheduled elections are canceled amid continuing ethnic violence as President Gbagbo invokes a law granting him an extended term as president.
2007	Government and rebel forces sign a Burkina Faso–brokered power-sharing agreement and the former rebel leader, Guillaume Soro, is named prime minister.
2008	United Nations troops are deployed in Ivory Coast to ensure peaceful elections.

France was legally bound to respect the native population's local customs.

Having introduced the concept of representative government, the French position on administrative responsibilities began to change following the end of World War II. Unable to cope with the growing economic strains of managing their overseas possessions, the French government embarked on a program of further devolving powers to the regional authorities in West Africa.

Though autonomy had first been agreed upon at the Brazzaville Conference in 1944, it was not until 1958 when de Gaulle, now president of the Fifth French Republic, introduced extensive reforms to the newly rewritten French constitution. As a political, cultural, and economic association between France and it colonial possessions, the newly formed French Community would be a voluntary union for all who wished to join. However, following a national referendum, full independence would be granted to those who wished to remain independent of the community. As the most economically stable of the West African colonies, Ivoirian leaders understood the necessity for a cautious approach toward independence. Following a unanimous vote, the Ivory Coast chose to join the French Community.

Within a year, the independence of both Mali and Senegal, both former French colonies, quickly exacerbated the drive for establishing a sovereign Ivoirian Republic. With a newly added amendment to the French constitution granting full independence to community members, Ivoirian leaders adopted a self-governing constitution in 1959. This was followed by a declaration of independence in October 1960. Though opposed to the establishment of an independent republic, prominent Ivoirian leader Félix Houphouët-Boigny was named as the Ivory Coast's first president.

CULTURAL IDENTITY

Because of the sparse settlements within the borders of the present-day Ivory Coast, a sense of national identity has been slow to emerge. Dense forests and nonnavigable rivers created barriers to sociopolitical development.

The Ivory Coast is a multiethnic and multireligious state of more than 60 separate tribal groups and languages. As with many African nations, national boundaries mean little to the sense of identity of many of those who live within them. The principal ethnic groups that form the majority of Ivoirian society have strong cultural and social ties to other members of their group who may live outside of the Ivory Coast's national borders.

Mass migration by neighboring peoples, as well as the effects of French colonialism, have created a certain amount of difficulty in the formation of a national identity. With a multitude of languages and ethnic groups, Ivoirian society has suffered the ravages of civil war since achieving independence in 1960.

The post-independence years of President Houphouët-Boigny sought to stabilize relations with France and the Ivory Coast's regional neighbors. While maintaining relations with both the West and the Soviet bloc, Houphouët-Boigny maintained a policy of good relations while avoiding a strategic alignment with either the United States or the Soviet Union.

Following the period of calm and prosperity under Houphouët-Boigny, what was once regarded as West Africa's most prosperous nation spiraled into a near decade-long civil war. Pitting rival factions from the Muslim north and Christian south, the country was effectively divided into de facto independent states. Following French military intervention and United Nations sanctions, both parties have yet to fully adhere to multiple peace agreements and power-sharing initiatives. In 2007, a newly formed multiparty national government took control of the war-torn nation. Since that time northern rebels have begun to disarm despite occasional violent clashes with government forces.

Four major groups dominate Ivoirian society. The Akan peoples, descendants of 18th-century migrants from the kingdom of Asante in modern-day Ghana, form the largest population in the country. Western subgroups of the Akan, including the Baoulé and the Agni, make up roughly one fifth of the total population. Akan societies are religiously animist and are generally organized into farming communities. Traditionally they have a highly centralized system of chiefdoms.

Located along the Bandama River, the Kru peoples are thought to be the oldest Ivoirian ethnic group. Traditional Kru societies are organized into villages. Their tribal cultures generally lack the centralization characteristic of the Akan. Farming remains the dominant livelihood for most of the population. Though generally resistant to foreign influences, tribal members are noted for their widespread adoption of Christianity.

The northern Mandé people are more culturally diverse than those in the south. Predom-

inantly Muslim, many of the inhabitants are descendants of early Mandé tribes from nearby Mali. Renowned as traders, artisans, and cultivators, they have developed highly complex social structures. Most Mandé speak variants of a commonly intelligible language, and share numerous cultural and religious traits. Having adopted Islam in the early 13th century, many have adapted the tenets of Islam to their native beliefs, creating a wide variety of Islamic sects.

The Voltaic peoples reside in the east of the country. The most numerous of these are the Sénoufo, who migrated to their present location from Ghana and Burkina Faso in the 16th and 19th centuries. Sharing cultural similarities with the Mandé, the Voltaic tribes are generally an agricultural people who remain closest to traditional economic practices in the country. An animist people, they resisted the spread of both Christianity and Islam.

Religious celebrations are of central importance in the modern Ivoirian calendar. Carnival, Easter, and Christmas are observed by Christian communities across the country. Ramadan and Eid al-Fitr are the most significant holidays for the Muslim population. Numerous native, animistic holidays are observed throughout the year.

The arts and music play a key role in Ivoirian culture. Utilizing gourds and hand drums known as *djmebes,* Ivoirian music is characterized by multiple rhythms played simultaneously. Intricately carved ceremonial masks representing deities and spirits have gone on to inspire artists such as Pablo Picasso.

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J

JEWS

location:
Israel, Palestine, North Africa

time period:
Second millennium B.C.E. to present

ancestry:
Semitic

language:
Hebrew and Yiddish

Jaaliyin

The Jaaliyin are an Arab people of southern Sudan who claim direct descent from the prophet Muhammad. Some scholars believe they are Nubians who adopted the Arabic culture and language. The Jaaliyin traditionally lived primarily along the banks of the Nile River.

Jabarti (Djeberti)

The Jabarti speak Tigrinya, the language of the Tigre people. They are a largely Muslim people living in the city of Amhara, Ethiopia, as well as in Eritrea.

Jack-Jacks *See* Alladian.

Jagatai *See* Chagatai.

Jahanka (Diakkane; Jahanke)

The Jahanka are descendants of Soninke ancestors. Most speak Manding, however, and not Azer, the Soninke language. The Jahanka live primarily in Senegal and Gambia but also Guinea.

Jahanke *See* Jahanka.

Jalof *See* Wolof.

Jews

Defining the Jewish people—saying who is a Jew—is not a simple proposition today. This is partly because the Jewish people have been widely dispersed across the world and many groups have integrated to a greater or lesser extent with the cultures of their host countries. It is also partly because Jewishness itself has both a religious and an ethnic component, although neither is regarded as definitive. From one point of view a Jew is somebody who follows the traditional Jewish faith, Judaism. However, many people who do not follow any particular faith describe themselves as Jews and are recognized as such even by other religious Jews. Furthermore, it is not necessarily sufficient for a person to convert to Judaism to be regarded as Jewish; some Jews believe that one must also be born Jewish. From an ethnic point of view a person is traditionally regarded as Jewish by having a Jewish mother, regardless of the faith or ethnicity of the father, although even this is not always unequivocal. Some Jews regard even those who are unaware of their matrilineal inheritance as Jewish.

The English word *Je* derives from the Latin word "Iudaeus," which is a transliteration of the Greek term "Ioudaios," which itself derives from the Hebrew word "Yehudi," meaning a person from the Judah region. Judah was a territory in the southern part of the land of Israel comprising the city of Jerusalem and the Negev Desert. It was named for Judah, one of the sons of Jacob, who was the grandson of Abraham

through Isaac. Judah had 11 brothers and, like them, he became the founder and leader of one of the 12 tribes that ruled over ancient Israel.

Over time the Hebrew term Yehudi gradually lost its specific geographical meaning and came to be used to refer to everyone who followed the religion of Judaism. Israel was divided into the Kingdom of Israel and the Kingdom of Judah in the 10th century, the former surviving until about 720 B.C.E. and Judah until the sixth century B.C.E. It was because Judah was the last surviving part of the original Kingdom of Israel that the term Yehudi came to prominence as a generic term for all the people of Israel, though it was chiefly used by peoples who lived outside of Israel. Hebrew-speaking Jews who lived in Israel usually referred to themselves as Israelites. The word "Yehudi" was rarely used in Hebrew literature.

ORIGINS

The Jewish people originated as nomads who later settled in an area that was known as Canaan. Canaan corresponds approximately to the area of present-day Israel, the West Bank and Gaza, and parts of southern Lebanon and Syria. Modern scholarship has proposed several different theories about the exact period over which the transition from a nomadic to a settled lifestyle took place and the precise locations where it occurred. Archaeological evidence suggests that several waves of settlement took place throughout the Bronze Age from approximately 3500 to 1150 B.C.E. A single kingdom is thought to have bound these settled groups together from around 1000 B.C.E.

The people of the Kingdom of Israel and the ethnic and religious group known as the Jewish people that descended from them have been subjected to a number of forced migrations in their history. The memory of these migrations forms a central part of the identity of the modern Jewish people. The earliest occurred in 586 B.C.E. when the BABYLONIANS conquered Judah and large numbers of Israelites were forcibly relocated to the city of Babylon in Mesopotamia. Some were later able to return, but many others continued to live in Babylon.

In 135 C.E., when Israel was under Roman rule, the Jewish people were expelled from their homeland once again and scattered across the countries of the Middle East and North Africa. From the ninth century C.E. many Jews from these scattered communities began to arrive in Europe. Over the centuries large Jewish communities grew up in several European countries, especially in central and eastern Europe and around the Mediterranean. Subsequently, the Jews who lived in central and eastern European communities came to be known as Ashkenazi Jews, from the medieval Hebrew word for Germany, *Askenaz*, while those who lived in Mediterranean Europe came to be known as Sephardi Jews, from the medieval Hebrew word for the Iberian Peninsula, *Sepharad*.

The most important migration in the history of the Jewish people, however, was the mass movement of Jews from all parts of the world first to Palestine in the late 19th century and, since its foundation in 1948, to the state of Israel. This migration continues to the present day, and now about one third of all Jewish people live in Israel.

Geographical Area in Which Jewish People Originated and Developed

The history of the Jewish people began in a narrow strip of land located at the southwestern extremity of the Fertile Crescent, an area stretching from the Persian Gulf in the east to the Sinai Peninsula in the west within which many of the world's earliest civilizations emerged. In its earliest history this narrow strip of land was known as Canaan. Later the Jewish people referred to the territory they held within Canaan as Israel, and in the second century C.E. the Romans renamed Israel as Palestine. Today this area is referred to in geographical terms both as Israel and Palestine.

The land of Canaan was bounded by the Mediterranean Sea in the west and by the Arabian Desert in the east. A range of hills and upland plateaus known as the Golan Heights lies to the north, as does the Sea of Galilee (also known as Lake Tiberius). The arid Sinai Peninsula and the Dead Sea marked the southern limits of Canaan. Even though the native land of the Jewish people is small, it has relatively diverse topography. It consists of lengthy coastal plains along the Mediterranean, mountains and highlands in the central and northern regions, and a desert region known as the Negev in the south.

Origin M▲th

The most important stories about the origins of the Jewish people are told in a collection of writings known today as the Hebrew Bible. This collection constitutes the central text of Judaism, the traditional faith of the Jewish people, and is essentially the same text that is referred to by Christians as the Old Testament.

The second book of the Hebrew Bible tells the story of the departure of the Israelites from Egypt, where they had been living in exile, and of the 40 years they spent travelling through the desert until they reached the land of Canaan, which they believed had been promised to them by their God, Yahweh. The book that tells this story is known as Shemot in Hebrew, while the same book is known to Christians as Exodus.

According to the story told in the Hebrew Bible, the 12 tribes of Israel, known collectively as the Israelites, settled in Egypt because their homeland, Canaan, had been plagued by famine. As their numbers increased, however, the Egyptians came to see them as a threat and they were subjected to persecution. A man named Moses emerged as the leader of the Israelites and led them out of Egypt. The book of Exodus describes how a series of miracles performed by god allowed the Israelites to escape from Egypt and caused the pursuing army of the Egyptians to be destroyed. In the most dramatic and well known of these miracles, God causes the waters of the Red Sea to part before the Israelites, allowing them to cross on its dry seabed, before letting the waters return to sweep away the Egyptian army that is pursuing them.

The book of Exodus recounts how during the 40 years in which the Israelites wandered in the desert before reaching Canaan, God gave his ten commandments to them. The Ten Commandments are a set of rules that the Israelites believed described how God wanted them to live. These same commandments form a central part of both Judaism and Christianity today. Among them is the requirement that the Israelites should worship only one God. This feature of Judaism, the belief that there is just one God rather than many, was unusual among religions of the ancient world. Most of the religions of the earliest civilizations were highly polytheistic rather than monotheistic; that is, they recognized many gods rather than one.

Exodus recounts that before he died, Moses saw Canaan, the land referred to as the "promised land" because the Israelites believed it had been promised to them by God, but that he was not permitted to enter it. Shortly after the death of Moses, however, the Israelites did arrive in Canaan. Subsequent books of the Hebrew Bible tell the story of how the Israelites came to conquer Canaan and establish a kingdom.

Modern biblical exegesis suggests that the account of Exodus is fictional and there is archaeological evidence that contradicts the narrative. However, until the present day, events in the story form the basis of the most important festivals in the Jewish calendar.

LANGUAGE

Although the Jewish people have been scattered and dispersed across the world for much of their history and have, therefore, spoken the languages of many different nations, three languages in particular have played a central cultural role throughout Jewish history, namely Hebrew, Aramaic, and Yiddish. Arabic and Ladino have also been significant.

Hebrew

Hebrew belongs to the family of northwestern Semitic languages and resembles Phoenician and Moabite. The development of Hebrew can be divided into four time periods. In the first period, until the third century B.C.E., classical or biblical Hebrew predominated and was the language in which most parts of the Hebrew Bible were written. In the second period, starting around 200 C.E., rabbinic or Mishnaic Hebrew was used in religious literature, although this never became a spoken language. In the third period, beginning around the sixth century, medieval Hebrew emerged and remained in use until the 14th century Many Greek, Spanish, and Arabic words were borrowed by medieval Hebrew to enhance the language and to encompass philosophical or scientific discourse.

The fourth stage saw the emergence of modern Hebrew, which was developed from biblical Hebrew through the efforts of the Lithuanian scholar Eliezer Ben-Yehuda (d. 1922) in the 19th century. Biblical Hebrew, which had not been spoken for almost a millennium, became one of the official languages of modern Israel when it was adopted in 1948.

Aramaic

Aramaic, the most widely used language of the Persian Empire, replaced classical Hebrew as the spoken language of the Jewish people both in Israel and the Diaspora during the third century B.C.E. Parts of the Hebrew Bible were originally written in Aramaic, such as the book of Daniel, and many others were translated into the language. Aramaic had a crucial influence on the later development of rabbinical Hebrew, Medieval Hebrew, and Yiddish.

Yiddish

Yiddish is a Germanic language written in Hebrew characters that emerged around the 10th

century C.E. At that time a large Jewish community lived in Germany. Known as Ashkenazi Jews, this community later spread across central and eastern Europe. Many then migrated to North America or Israel, taking their language with them. Yiddish was initially restricted to religious usage but eventually became the language of the common people, academia, and literature. Among Orthodox Jewish people Yiddish is used in everyday speech instead of Hebrew, which is regarded as a holy language that should not be used in everyday discourse.

Arabic

From the seventh century C.E. Arabs began to build an Islamic empire that, within a hundred years, came to dominate the Middle East, North Africa, and parts of Europe and Central Asia. Jerusalem and the area of the ancient Kingdom of Israel had been conquered and subdued by the Arabs by 640. As the Arabs' empire grew, more and more Jews came under their rule. At first, Arabic was used alongside the existing languages of the conquered territories, but early during the rule of the Abbasid dynasty (750–1258), it became the official administrative language of the entire empire. Many Jews living within the empire came to speak Arabic or variants of Arabic such as Judeo-Arabic.

Ladino

Ladino is an amalgam of Spanish, Turkish, Greek, and Hebrew that emerged among the large Jewish community living in Spain during the period of Islamic rule from the eighth to the 15th centuries. Known as Sephardi Jews, these people originally spoke a language almost identical to Spanish except for slightly different grammatical rules and the inclusion of some Hebrew words. When the Sephardi Jews were forced to leave Spain following the Christian reconquest of the Iberian Peninsula in 1492, many went to live in the territories of the Ottoman Empire, which then dominated the Middle East and North Africa. Elements of the Greek and Turkish languages were subsequently added to Ladino as the Sephardi Jews became assimilated into their new homelands.

HISTORY

Few of the world's peoples have a recorded history as long as that of the Jewish people. The Jewish people have exerted an influence on world history that is out of proportion to their small number, and they have been more widely dispersed for a longer period of time than perhaps any other comparable group.

Earl▲ Histor▲ (3760–1005 B.C.E.)

The Jewish calendar is calculated from the date that is traditionally thought to mark the creation of the world. The equivalent of this date in the Western calendar is 3760 B.C.E. Placing the date of the creation of the world at 3760 B.C.E. is a result of calculations made from the lifespans given for prominent figures in the Hebrew Bible. In fact it is probable that Abraham, Isaac, and Jacob, the three principal figures of the Hebrew Bible known collectively as the Patriarchs, lived during the Middle Bronze Age between 2000 and 1500 B.C.E.

According to the traditional Jewish chronologies, the first patriarch, Abraham, was born in the city of Ur near the mouth of the Tigris and Euphrates Rivers (in present-day Iraq) in 1812 B.C.E. He migrated to Canaan, where the stories relating to his son Isaac, his grandson Jacob, and Jacob's 12 sons took place. Each of Jacob's sons established a tribe, which together become known as the 12 tribes of Israel. Joseph, one of Jacob's sons, migrated to Egypt with his people and the other 11 tribes followed. The events that led to the eventual departure of the 12 tribes of Israel from Egypt under the guidance of Moses take place around 1440 B.C.E., according to Jewish chronologies.

It is extremely difficult to determine the historical accuracy of these stories, and modern historians suggest that the parts of the Hebrew Bible that include these narratives were not written before the sixth century B.C.E., almost a millennium after the events they claim to relate. There is little evidence from sources other than the Hebrew Bible that can be interpreted to support the biblical account. The earliest known reference to Israel, other than those in the Bible, occurs in an inscription on a stone monolith known as the Merneptah Stele, which was found in Egypt in 1896. The inscription describes the military campaigns of Pharaoh Merneptah, son of Ramesses II (d. 1213 B.C.E.), who raided Canaan at the end of the 13th century B.C.E. It records Merneptah's victory over three peoples who lived in Canaan at that time, one of them being the Israelites.

The Kingdoms of Israel and Judah until the Bab▲lonian Exile (1005–586 B.C.E.)

Shortly before the end of the second millennium B.C.E., the tribal systems of the Israelites in Canaan began to give way to a centralized

monarchy. Saul (d. 1005 B.C.E.) is traditionally regarded as the first king of the Israelites. His successor, David (d. 970 B.C.E.), brought together both the southern and northern parts of Israel, thereby creating the first unified Israelite kingdom. After him, King Solomon (d. 928 B.C.E.) brought the kingdom to an unprecedented level of wealth and power. One of Solomon's most famous acts was the building of a temple in Jerusalem where the Israelites could worship and practice the sacrifice of animals to their god. Solomon's Temple was to become a central symbol of Jewish identity and religious ritual. Its construction marked the beginning of the so-called First Temple Period, while its destruction at the hands of the Babylonians in 586 B.C.E. marked the end.

As is the case with history of the Patriarchs, the account of the kings of the Kingdom of Israel is based solely on the Hebrew Bible. Modern biblical scholarship and archaeological finds suggest a different story. There is, for example, no evidence that king David ruled over an empire that encompassed the whole of Canaan. Excavations show that Canaanite culture in the valleys and highlands continued uninterrupted and that it was slowly growing during this period. Moreover, there is no evidence of monumental architecture during King Solomon's period.

Modern interpretation of the Hebrew Bible suggests that it writers, working many centuries later, had a distinct theological agenda when they composed the stories of the kings. The reigns of David and Solomon were described as a golden age for the Israelites. The writers' purpose was to show the Jewish people of their time that greatness could be achieved only if God were worshiped in the correct way, as was the case in the era of the kings.

According to the Hebrew Bible, a crucial division occurred after the reign of Solomon. The formerly unified kingdom of Israel was divided when the southern kingdom of Judah broke away. In the years that followed the two kingdoms quarreled with each other, despite sharing the same religious beliefs and rituals. The northern kingdom of Israel was conquered by the Assyrians in 722 B.C.E., and many of the Israelites living there were either killed or forced into exile, although some lived on under Assyrian rule. Over a century later the southern kingdom of Judah faced the same destiny when it was conquered by the Babylonians. The Babylonians destroyed Solomon's Temple in 586 B.C.E. and the people of Judah, especially the political elite, were forced into exile in Babylon. In exile, they lived together and continued their religious practices, the most important being the observance of the Sabbath and the circumcision of newborn males. The offering of sacrifices ceased, however, because it was believed that the necessary rites could only be performed in the temple.

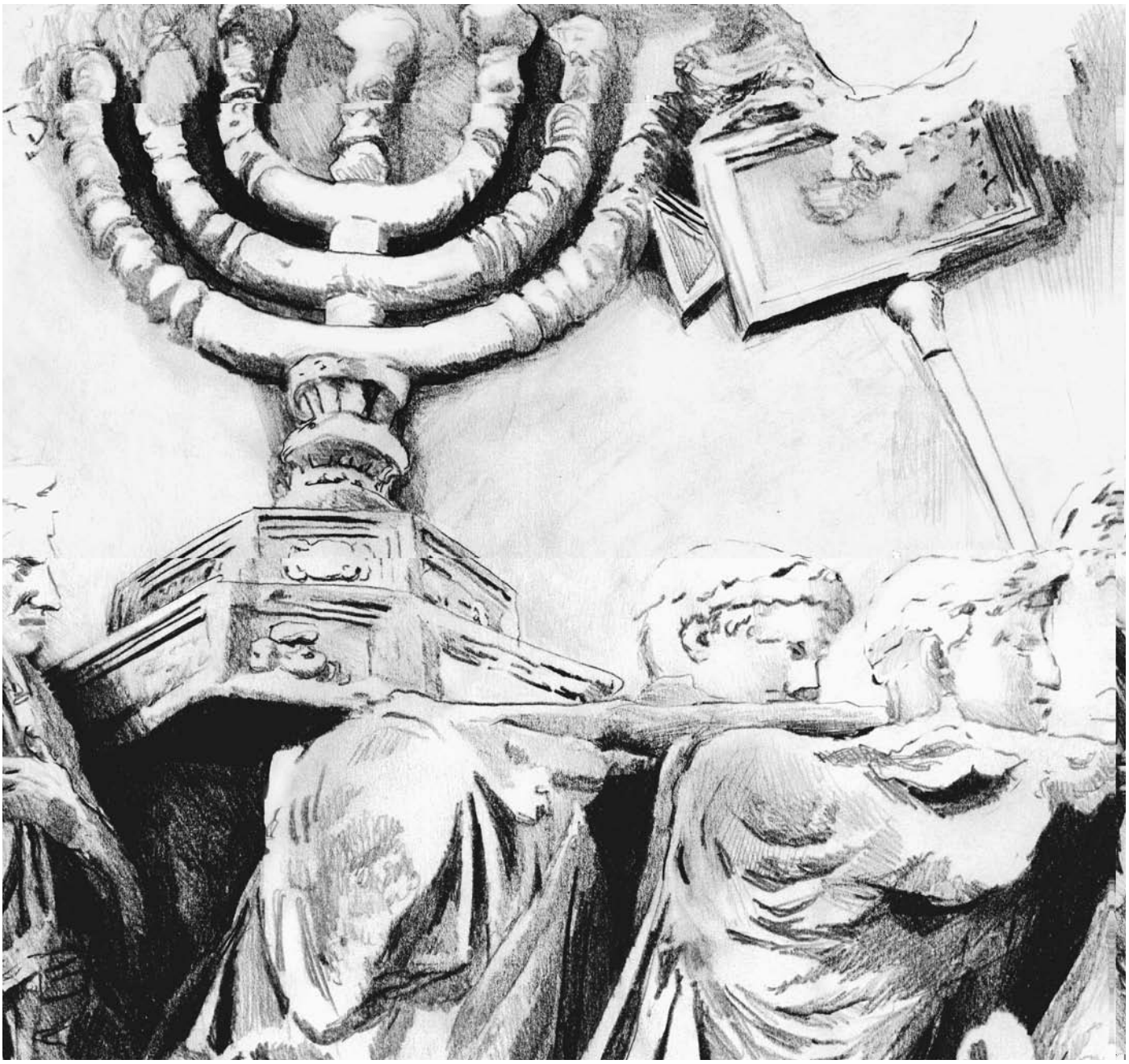
Persian Rule (538–333 B.C.E.)

The exile of the Jewish people in Babylon, often referred to as the Babylonian Exile, ended in 538 B.C.E. when a group of Jewish people returned to Jerusalem. This had become possible because the previous year the Persians had conquered Babylon. The Persians allowed the Jews to return to what had been the Kingdom of Judah, which was also under their control. In 515 B.C.E. the temple was rebuilt in Jerusalem and religious practices resumed. Jews continued to live in Jerusalem under Persian rule.

It was during the Babylonian Exile and the subsequent period under Persian rule that Jewish theologians began to discuss the reasons for the hardships they perceived God had imposed on them. This was to become a major theme in Jewish thought over the centuries. According to most modern scholars, this was a crucial period for the formation of the Hebrew Bible, especially its first five books, known as the Torah. Scholars believe that older written and oral accounts were collected and compiled into a unified whole at this time. Modern literary analysis has suggested that the rewriting of older stories that took place was carried out with a certain agenda, namely to explain why God had punished the Jewish people by allowing them to be exiled to Babylon. The pronounced monotheistic element of Judaism is thought to have developed at this time, because the scholars who compiled the Bible seem to have believed that it was their earlier worship of other gods that had resulted in this punishment.

Greek Rule (333–37 B.C.E.)

Persian supremacy in the Middle East ended in 333 B.C.E. when the Persian emperor Darius III and his army were defeated by the Macedonian known as Alexander the Great. Alexander allowed the policy of self-determination in religious matters the Persians granted to the Jewish people to continue. After his death in 323 B.C.E., his empire was divided between his successors, who are known collectively as the Diadochi. Palestine, and therefore the bulk of the Jewish people, came under the control of the Hellenis-



Detail of the Arch of Titus, a first-century C.E. triumphal arch built in Rome by the Roman emperor Domitian to celebrate the capture and sack of Jerusalem by his bother the emperor Titus in 70 C.E.

time, and Jesus suffered the same fate that others did—execution by the Roman authorities. Shortly after Jesus's death his teachings became the core beliefs of a small religious sect within Judaism and, later, the basis of Christianity.

The Era of the Mishnah and Talmud (135–638 C.E.)

The devastating edicts of the Roman emperor Hadrian were soon repealed, but Jewish people were still forbidden from entering Jerusalem. Babylon, which had become home to many Jews following the exile of 586 B.C.E., again became a place of exile as many Jewish people fled there after 135. It was during this period that a religious revival took place among the Jewish people. Jewish religious leaders feared that the people would forget the oral tradition of Judaism while they were living among foreigners outside of their homeland. They began to codify the teachings of Judaism by writing them down in a collection that became known as the Mishnah. By the end of the second century C.E. the Mishnah, along with the Hebrew Bible, had

become the definitive source of authority in religious matters. Commentaries on the Mishnah written by Jewish theologians living in Palestine and Babylon were later combined with the Mishnah itself to form a collection of writings known as the Talmud.

In the third century a new law was issued granting inhabitants of the Roman provinces, including Palestine, the right to become Roman citizens. Palestinian Jews benefited from this law and started to take part in the administration and politics of the province. A century later, however, this right was removed under the Christian Roman emperor Constantine, who wanted the Jewish people to abide by the law of the state church. Judaism remained a legal religion under Constantine, but this too gradually changed under subsequent Roman emperors. Theodosius II (d. 450) and Justinian (d. 565), for example, persecuted the Jewish people severely and strictly limited the practice of Judaism.

Jewish People in the Middle East and Africa (638–1881)

Jewish people played an important part in the formation of Islam. The Islamic faith, along with Christianity, is rooted in many of the ancient stories that make up the Hebrew Bible. Allusions to stories from the Hebrew Bible in the Quran, the sacred text of the Muslims, suggest that the founder of Islam, the Prophet Muhammad, probably gained his knowledge of biblical stories from Jewish teachings.

After the death of the prophet Muhammad, Islam spread across the Middle East and North Africa at a tremendous pace, and by 640 Muslims had conquered Jerusalem. Muslims allowed Jewish people living within the areas they had conquered a great deal of religious freedom. Both Jews and Christians, as "people of the book," were granted the status of *dhimmis,* which meant that they were recognized as free, non-Muslim subjects of the state. *Dhimmis* paid a poll tax and agreed to abandon certain rules relating to the practice of their religion. Most Jewish people living in the Middle East under Muslim rule led a notably better and less oppressed life during the Middle Ages than their counterparts living under Christian regimes in Europe.

The edicts of the Roman emperors Vespasian and Titus in the 70s C.E. had forced most of the Jewish people to leave Jerusalem and settle in Babylon, which, by the seventh century, had been a flourishing center of Jewish learning and culture for over 500 years. As the Talmud gained more and more influence alongside the Hebrew Bible, a group known as the Karaites objected by stressing the supremacy of the Hebrew Bible over what they saw as an oral tradition that had become overly respected. These arguments caused many intellectual and religious debates in the 10th century, and this in turn led to the composition of the first systematic treatises on Jewish religion and philosophy.

Debates about tradition and, even more importantly, the fear that the traditional way of reading the Hebrew Bible aloud might be forgotten, a group known as the Masoretes undertook the task of recording exactly how the Hebrew Bible should be read. These Jewish scribes working in Babylon, Jerusalem, and Tiberias determined the way that Jews read the Hebrew Bible up to the present day.

During the 10th century Jewish thinking was also influenced by Gnostic and Neoplatonic ideas and Jewish theologians began to discuss the possibility of an afterlife, especially as the Hebrew Bible did not say much on the topic. The mystical interpretation of letters also evolved as a precursor of the later Kabbalah, which became a mystical tradition within Judaism. By the 13th century Babylon had been eclipsed as the center of Jewish learning. Baghdad, in Iraq, developed as the new center of Arabic learning from the ninth century onward, and Jews as well as Christians contributed to the scholarly climate that had developed there under Muslim rule.

Throughout the Middle Ages, the Jewish community in Palestine steadily declined. Political instability and the difficult conditions faced by Jews during the Mamluk dynasty, which ruled Egypt and Palestine from the 13th to the beginning of the 16th century, contributed to this decline. In 1492 the Iberian Peninsula (modern Spain and Portugal) was conquered by Christian forces after more than 700 years of Muslim rule. Approximately 300,000 Jews were expelled from Spain following this conquest, and most went either to North Africa or found a safe haven in the Ottoman Empire, especially in the cities of the Balkans and Asia Minor, where the Ottoman sultan welcomed Jewish immigrants.

Zionism (1881–1948)

Zionism was a movement of secular origin. Its aim was to give the Jewish people a homeland where they could be free from the persecution they had suffered for hundreds of years in Europe and in other parts of the world. Although

the name of the movement was a reference to Mount Zion in Jerusalem where the Jewish temple had once stood, not all Zionists believed that the homeland they wanted to establish should be in Palestine. Russia, Africa, and South America were also considered as possible locations. Generally, however, most Zionists saw Palestine, the ancient land of Israel, as the proper location for a Jewish homeland.

The first Zionist Congress met in 1897. Organized by an Austro-Hungarian Jew named Theodor Herzl (d. 1904), who had laid out his plans for a Jewish homeland in an influential book entitled *Judenstaat* (German for "Jewish State"), it took place in Basle, Switzerland. By the late 1800s there were many Zionist groups and activists in Europe, and small groups of Jewish people had been making their way to Jerusalem and Palestine to settle throughout the century. At that time Palestine was part of the Ottoman Empire, and a small community of Jews had continued to live in Jerusalem since the time of the Roman occupation almost 2,000 years before.

A series of immigrations to Palestine began in the 1880s and increased in scale as time went on. Some of these Jewish immigrants settled in Jerusalem, but many wanted to found agricultural communities in the surrounding countryside. There was a strong current of thought among early Zionists that believed that the Jewish people would only be able to secure their own homeland permanently if they became farmers. This group believed that the Jewish people had to abandon the urban and commercial lifestyle that so many of their ancestors in the Diaspora had lived in Europe and the Middle East.

In November 1917 the British Foreign Secretary Lord Balfour promised the Jewish community a homeland in Palestine under the condition that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." This promise became known as the Balfour Declaration. By 1939 more than 265,000 Jews had found there way to Palestine. The persecutions that were being carried out by the Nazi regime in Germany and Austria were leading to an ever-increasing number of immigrants.

This great increase in the Jewish population of Palestine caused conflict between the new arrivals and the resident Arab population. Many people were killed as a result of violence and riots. After World War II, Britain, which had been awarded the mandate of Palestine after World War I, transferred responsibility for regulating the growing conflicts between Arabs and Jews in the area to the United Nations. There was no resolution to the conflict, however, as Jews continue to arrive in Palestine hoping to find a safe refuge and the existing Arab population continued to oppose their settlement. In May 1948 Jewish political leaders unilaterally declared a new State of Israel. Among the laws of this new state was the Law of Return, enacted in 1950. The Law of Return asserted the right of all Jewish people, no matter what their ethnic background or nationality, to live as citizens in Israel. Since 1948 millions of Jews from all over the world have immigrated to Israel.

The creation of Israel in 1948 was one of the most important and controversial events in the modern history of the Middle East. The Jewish state was established at the expense of expelling many native PALESTINIANS, who were then forced to live in exile. A series of wars have been fought between Israel and the surrounding Arab states. The treatment of Palestinians and other non-Jews living within Israel and the territories controlled by Israel has also provoked international criticism over the years.

CULTURE

Econom

In the ancient land of Israel the economy of the Jewish people was primarily agricultural. Situated in the Fertile Crescent, ancient Israel was known as the "land of the seven species," namely wheat, barley, grapes, figs, pomegranates, olives, and honey. In the Hebrew Bible it is described as the "land of milk and honey." The area is poor in natural resources, however, and today both Palestine and Israel are highly dependent on imports such as oil, coal, and fertilizers. Fresh water is a rare and valuable commodity, and its scarcity makes modern agriculture difficult and expensive.

Government and Societ

Government and authority in ancient Israel were largely based on concepts from the Hebrew Bible, which describes in very broad terms the purpose of government and society as the fulfillment of the will of God. The formation of the Jewish people can be described as a political process. Famd Isr1enc c ven7Jc0.128 Tw T

people and a promise that the land of Israel would belong to the Jewish people for all time. In return the Jewish people undertook to worship only one God and to obey his commands. This agreement has been the basis of the principles and practices of religious life and political organization that have animated the majority of Jewish people ever since.

The Hebrew Bible presents Moses as the founder of the Jewish nation and its constitution maker. The Ten Commandments and other laws that Jews believed were revealed to Moses directly from God formed the first constitution of the Israelites. A federal system then developed around a loose union of tribes, traditionally 12 in number. Jewish people at that time regarded their God as the ultimate leader of their nation. Moses, his followers, and the subsequent leaders of Israel were seen as servants of God's will. Patterning themselves on other nations, the Israelites eventually developed a system of monarchy, although kings were often regarded with suspicion in Judaism because they seemed to be trying to supplant God as the ultimate source of authority. In fact, the stories of the kings of Israel told in the Hebrew Bible often concentrate on this problem by showing how the fortunes of a king were directly related to how well his policies and actions were compatible with the will of God. According to the Bible, governments and kings were always subject to the influence of prophets who warned them about the dangers of neglecting the commands of God. High priests and scribes also had considerable influence and government would often share power with them.

Diaspora

For Jewish people living in the Diaspora the accepted guideline was usually that it was best to follow the laws of the state in which they found themselves. This was referred to in the Aramaic phrase *dina de-malkhuta dina,* which can be translated as "the law of the kingdom is the law." The Talmud, the most important body of texts pertaining to the Jewish people, rules that Jewish people should obey the laws of a non-Jewish country, and even give them preference over Jewish law. This rule is thought to have been developed by Jews living in exile during the third century, but it was relevant to many groups of Jewish people who found themselves living in parts of the world where the attitude of the local rulers might be indifferent at best or openly hostile at worst to their survival and good fortune. However, there were some instances in which the concept of *dina de-malkhuta dina* was to be abandoned. It was clear that the laws of a foreign government could not be accepted if issues relating to religious or ritual observances were offended or if they were clearly against the Torah.

Architecture

Archaeologists have unearthed many different types of architecture from ancient Palestine. The most important archaeological sites in the

Jewish people time line

B.C.E.	
3760	Jewish calendar starts; creation of the world according to the Jewish calendar.
ca. 2000–1550	Age of the Patriarchs
1440	Traditional date of the exodus of the Jewish people from Egypt
1213	Earliest recorded mention of the name "Israel," found on the Merneptah stele
ca. 1000	Era of the kingdoms of Israel and Judah begins.
722	Destruction of the northern kingdom of Israel by the Assyrians
586	End of the kingdom of Judah; destruction of the First Temple (Solomon's Temple); deportation of Jewish elite to Babylon
ca. 538	Group of Jewish people returned to Jerusalem from Babylon; Jewish people under Persian rule.
515	Building of the Second Temple
333	Jewish people come under Ptolemaic and Seleucid rule.
169–164	Antiochus IV enters Jerusalem, consecrates the Temple to Zeus, and forbids Jewish religious practices.
134–37	Dynasty of the Hasmoneans
37	King Herod comes to power in Palestine.
C.E.	
70	Roman Emperor Vespasian and his son Titus besiege Jerusalem and destroy the Second Temple.
132	Bar Kochba expels Roman occupiers from Jerusalem.
135	Jerusalem is renamed Aelia Capitolina by the Romans and Jewish people are prohibited from entering the city. Judah is renamed Palestine.
638	Jerusalem is conquered by Arabic Muslim forces.
ninth–11th centuries	An increasing number of Jewish people settle in Europe.
1881	Jewish people begin to emigrate to Palestine in the so-called Aliyot movement.
1939–45	Genocide of 6 million European Jewish people under the Nazi regime
1948	Israel declares independence.

See also Israelis: nationality

area are the large mounds or hills that are the result of thousands of years of occupation on one site. Known as tels, from an Arabic term, these hills are common throughout the Middle East and are often still the site of modern towns and cities. The hill on which Tel Aviv, Israel's second-largest city stands, is an example of such a feature. By digging into a tel archaeologists can uncover successive layers of occupation stretching far back into the past. From excavations made to date, modern scholarship has concluded that the Hebrew Bible often exaggerates in its depiction of ancient monuments. This particularly applies to the so-called Golden Age, the period of the united monarchy of Israel that the Bible describes as having ruled over Israel from 1005 to 928 B.C.E. Archaeological evidence contradicts the biblical account of resplendent royal architecture and an unprecedented standard of living.

It is known from archaeological excavations that when the nomadic Israelites first began to settle they copied the local Canaanite style of building. Over time, however, a distinctive Israelite pattern developed. A typical Israelite town consisted of two-story houses built around central courtyards. People usually lived in the upper story, while their domestic animals were quartered in the courtyard and lower story. The ancient town of Lachish is a good example of this urban pattern. Lachish was first uncovered in the 19th century when archaeologists began investigating a tel in Palestine known as Tel el-Hesi. More exceptional buildings have been excavated during the archaeological study of royal palaces at the city of Samaria, which was once the capital of the kingdom of Israel, and in the city of Megiddo. Following the conquest of the kingdom of Israel by the Babylonians in the sixth century B.C.E. and the subsequent period of the Babylonian Exile, Persian and Greek architectural styles dominated Jewish building.

During the Roman conquest of Jerusalem in 70 C.E. the city was almost completely destroyed. For Jewish people, the most important architectural remnant from this period is the massive masonry facade known as the Western Wall (or the Kotel). Located close to the Temple Mount, the location of the First and Second Temple and the most sacred site in Judaism, it is regarded by some as a remnant of the destroyed Second Temple, although archaeological evidence suggests that this is not the case. Today the Temple Mount is the site of a Muslim shrine known as the Dome of the Rock, and Jews are forbidden from conducting religious services there. Because the Western Wall is the closest point to the Temple Mount at which Jews are permitted to say prayers, it has become a very important site among the religious Jewish community. The Western Wall is sometimes referred to as the Wailing Wall because it is regarded as the place where religious Jews express their sorrow at the destruction of the Second Temple.

The only significant example of specifically Jewish architectural style that survived in the Diaspora was the synagogue. Known in Hebrew as *bet ha-knesset,* a synagogue is the traditional Jewish place of worship. Following the destruction of the Second Temple in Jerusalem in 70 C.E., synagogues became very important to the Jewish people. The Greco-Roman basilica, which was originally a large building for public assembly, was the model for the synagogue, and the synagogue subsequently served as an archetype for Christian churches. Synagogues are usually centers for study as well as for prayer and also act as a social hub for the local Jewish community. In many of the countries where Jews of the Diaspora have lived over the centuries, these two additional functions have proved crucial to the survival of Jewish culture.

Architecture in the modern state of Israel is largely conditioned by the urgent housing requirements of Jewish immigrants. Aesthetic aspects in modern Jewish architecture generally reflect the trends prevalent in the architects' countries of origin.

Clothing

In antiquity, the typical garment of a Jewish man, according to depictions on ancient monuments, was a piece of cloth that covered the body from the shoulders to the knees. It was gathered around the waist and held in place by a belt. In the Hebrew Bible, clothing is of special importance. Garments were involved in displaying sadness, joy, revenge, triumph, defeat, and other emotions and could also indicate a person's status and position. Tearing clothes or wearing old clothes indicated a state of mourning.

The Hebrew Bible mentions turbans, tunics, coats, and helmets as common garments. The Talmud and midrash are replete with information on dress code, but Jewish dress in Talmudic times seems to have been indistinguishable from the Greek-style clothing that was common across the Middle East at that time.

In the Middle Ages, rabbinic literature issued prohibitions against following the customs of non-Jews in their manner of dress and mode of cutting their hair. In many European coun-

The Hurva Synagogue, one of the most important Jewish centers of religious scholarship in Jerusalem, was destroyed by Jordanian soldiers during the 1948 Arab-Israeli War.

tries Jews of the Diaspora were required by law to wear only black clothes. This was intended to make their status clear to all and to ensure that they could not attain the rights and privileges that were available to citizens. Similar identifying marks were required in other countries too. In Turkey in the 16th century, for example, Turkish Jews had to wear a yellow turban and Sephardi Jews wore a red hat shaped like a loaf.

Distinctive Jewish costumes largely disappeared among the majority of Jews during the course of the 20th century. Only in the synagogue have some influences of ancient dress survived, among them the Roman *pallium*, a large rectangular cloak. The wearing of head coverings in synagogue by males has also continued. The *kippah*, a thin skullcap that covers the crown of the head, has become a distinguishing headdress of more or less observant Jewish people today. According to the Mishnah it is obligatory for married woman to cover their hair, but this is only usually observed in Orthodox circles.

Art

Throughout history, Jewish people have both developed various forms of representational art and strongly oppressed them. Their reactions have largely been dependant on the cultural environment in which they have lived.

The Hebrew Bible forbids the manufacture of idols in the form of anything in heaven or on earth. This has traditionally been understood to generally prohibit the making of images or likenesses of all living creature. This is the primary reason that the plastic arts, painting, and sculpture are not well represented in Jewish history. Scholars have suggested that the religious ban on forming images of this kind may have been part of a desire among the Jewish people to distinguish themselves from host cultures in which the worship of images and idols played a crucial role. Jewish people sometimes reacted strongly against these practices of their neighbors, especially if their art involved the representation of gods. This applied particularly to the erection of idols by Roman authorities in the temple in Jerusalem.

Modern scholarship on the history of the composition of the Hebrew Bible suggests, however, that Israelites freely worshiped images and sculptures before the period of the Babylonian Exile in the sixth century B.C.E . and that it was only after the exile that theologians emphasized

the prohibition. It may have been that the habit of worshipping images was used by theologians to explain why the Jewish people had apparently been punished with exile by God.

Music

Jewish music has a long oral tradition that has only sporadically been formalized in musical notation. Jewish music has traditionally been performed in relation to religious practices or in support of poetry and prose. Through their dispersion, Jewish people came into contact with a multiplicity of regional music styles, practices, and ideas. Some of these were peculiar to the region in which Jewish people originated, the Middle East, while others were of European origin.

Traditional Jewish melodies differ from area to area. The development of these differences is due to the influence of local musical cultures as well as the slow process by which oral traditions have evolved from generation to generation. Through the living oral tradition of music, thousands of melodies and melodic variants are still current in synagogues, schools, and homes throughout Jewish communities all over the world. The genocide against the Jews carried out during World War II (1939–45), however, had a ruinous impact on many musical traditions, and many of them ceased to exist along with the Jewish communities in which they had developed.

Literature

Over more than 2,500 years Jewish people have produced a vast and diverse body of literature. This literature originated in many different countries, is written in numerous languages, and covers virtually every conceivable topic.

The Hebrew Bible consists of 39 separate books and is also referred to as the Tanakh, a word made up from the initial letters of its three most important component parts: the Torah, the Nevi'im, and the Ketuvim. The Torah comprises the first five books of the Bible and tells the stories of the creation, the patriarchs, the exodus from Egypt, and the journey to the "promised land" of Canaan. According to tradition, the Torah was written by the patriarch Moses. *Nevi'im* means "prophets" in Hebrew and includes the books of the early and later prophets. It is concerned with the lives and teachings of people that the Jewish people believed received direct communications from God. The third and final part, the Ketuvim, which translates from Hebrew as "the writings," is concerned with lyrics, love poetry, lamentations, historical works, and apocalyptic literature. There were many translations of the Hebrew Bible, especially for non-Hebrew-speaking Jews living in the Diaspora. The most important of these are the Septuagint, a Greek translation, and the Targumim, an Aramaic translation.

Dating the composition of the Hebrew Bible is a much debated subject, but the consensus is that the oldest parts still largely in the form in which they were originally written were compiled soon after the start of the Babylonian Exile in 586 B.C.E. This does not imply that there are no accounts older than this but rather that the final bringing together of the biblical accounts happened after 586 B.C.E.

The Apocrypha are Jewish religious writings that are considered important but are not among the collection of books included in the Hebrew Bible. They first appeared around the third century C.E. and most were written in Greek. Among them are fictional and moralistic works, historical works (such as the Books of the Maccabees, which describe the revolt of the Maccabean dynasty against the Seleucids), or apologetic works. A distinguishing characteristic of the Apocrypha is the introduction and development of themes not explicitly mentioned in the Bible such as notions of immortality, resurrection, and predictions that a messiah would appear who could free the Jewish people from their hardships. Parallel to the appearance of apocryphal literature, apocalyptic literature also evolved. Apocalyptic books, such as the Book of Enoch, usually claimed to contain revelations about the future that had been directly revealed by God. Common themes include descriptions of the events that would follow the coming of the messiah, the Day of Judgment, and visions of a new world. Many of these treatises were preserved in the Dead Sea scrolls, a set of 2,000-year-old documents discovered in caves near the Dead Sea in 1947.

The Halakhah and the Aggadah are bodies of traditional Jewish laws and stories around which a large and varied religious literature has developed. "Halakhah" (Hebrew for "to go") can be translated as "the way of walking according to the law of god." It derived from the tradition that Moses received not only written laws from god but also other laws that were passed on as part of an oral tradition after his death. The Aggadah (Hebrew for "narrative") is a set of stories concerned with the deeds and lifestyles of the prophets. When oral tradition became too

complex, the stories, laws, and thoughts in the Halakhah and the Aggadah were rationalized and written down. These writings became known as the Mishnah, which means "the continuous repetition of oral teachings." Later additions to the Mishnah are known as the Tosefta (Hebrew for "additions").

The Mishnah was compiled around the second century C.E. Its final form is traditionally attributed to the work of Judah ha-Nasi (d. 220 C.E.), a prominent and respected religious authority in Judea at that time. The Mishnah is expressed in very concise language that proved difficult to understand and was open to interpretation. A set of explanations of the Mishnah, known as the Gemara (Aramaic for "to learn"), was composed as the centuries passed and appended to the earlier work. Eventually the Mishnah and the Gemara together came to be known as the Talmud. These centuries of study and discussion produced two different versions of the Talmud. A shorter version developed in Palestine, known as the Jerusalem Talmud, and a markedly longer version was compiled in Babylon and is known as the Babylonian Talmud.

During the Middle Ages, the complete tradition of Jewish literature that had been produced until that time became the basis for a new literary project. Scholars undertook the task of explaining the Hebrew Bible through grammatical analysis, exegesis, commentary, philosophy, mysticism, and liturgical, or didactic poetry. Secular poetry, prose, and scientific writing also evolved. Jewish literature of this period was written in many languages but Hebrew, Aramaic, and Arabic were the most commonly used.

Religion

The traditional religion of the Jewish people is Judaism. Today, not all Jewish people are religious, and some describe themselves as agnostics or atheists, although many of these continue to participate in some elements of traditional Judaism. As is the case with other major religions, there are large variations and slight nuances that divide Judaism into many different factions. The spectrum ranges from liberals, who are open-minded about modifying religious law to better accommodate modern culture, to ultra-orthodox groups who try to live entirely within the law of the Talmud or the Torah as they interpret it. There are, however, some common elements within this diversity that can be described as the core of Judaism.

Judaism does not have priests in the sense that most Christian churches have priests. The leader of a Jewish religious community is known as a rabbi, but rabbis are not regarded as intermediaries between God and the rest of the community, nor are they believed to have special authority that entitles them to perform religious ceremonies. Judaism generally holds that the relationship between God and an individual is personal. All religious ceremonies in Judaism may be performed by any Jewish male over the age of 13. The concept of the rabbi as an individual responsible for the religious learning and observance of a community is thought to have developed during the Talmudic era. Rabbis are not mentioned in the Torah, the most ancient part of the Hebrew Bible.

The first religious ceremony in the life of a Jewish male takes place eight days after birth when he is circumcised and receives his name. The tradition of circumcision goes back to an account in the Hebrew Bible according to which Abraham circumcised his son and himself when he was 99 years old in accordance with a direct command from God. There is no equivalent traditional ceremony for females, but the mother usually goes to the synagogue to give thanksgiving prayers and, in some communities, a female baby is also brought into the synagogue for a blessing.

At the age of 13 male Jews celebrate bar mitzvah, a ceremony at which the boy reads a passage of the Torah in the synagogue. "Bar mitzvah" is Hebrew for "son of the commandment," and the ceremony symbolizes the fact that, on reaching the age of 13, the boy is under the obligation of Jewish law and is required to fulfill its commandments. Girls celebrate a bat mitzvah, Hebrew for "daughter of the commandment," at the age of 12. The practice of bar mitzvah did not appear before the 15th century and bat mitzvah rather later.

A Jewish wedding consists of two ceremonies, the *shiddukhin,* or engagement, and the *nisuin,* or marriage. To become engaged to a woman, a man gives an object, usually a ring, to the bride in the presence of witnesses. Two blessings are then recited and a cup of wine is shared. The marriage ceremony takes place with the bride and groom beneath a chuppa, a bridal canopy that symbolizes the couple's new home. Seven blessings are recited and a marriage contract is read aloud that specifies the commitment of the husband to his wife. Again, a cup of wine is shared and the groom subsequently smashes the wine glass to

A Jewish man wearing tefillin—a pair of leather boxes containing parchment on which verses from the Hebrew Bible are written. One is worn on the arm and the second on the forehead during prayers.

recall the destruction of the Temple in Jerusalem centuries ago.

Following a death, relatives traditionally tear an outer garment, remove their shoes, and stay at home for seven days praying. Friends attend and provide for the mourners. At the end of seven days a period of less intensive mourning continues for another 30 days. An ancient prayer known as the Kaddish is closely associated with Jewish funerals and the commemoration of the dead.

Followers of Judaism generally believe in a God who hears and responds to the prayers of individuals. Prayer, or *tefilla* in Hebrew, is therefore an important element in Jewish religious life. One of the most famous Jewish prayer collections is the Book of Psalms, which is part of the Hebrew Bible. According to the Thirteen Principles of Faith, written by the highly respected 12th-century Jewish thinker Maimonides, followers of Judaism should pray only to God. There is, however, a long-standing

tradition among Jewish mystics of addressing prayers to angels or aspects of the divine presence rather than directly to God.

Prayer is considered to be a private communion between an individual and God and is not restricted to the synagogue. Nonetheless, there is also a tradition of congregational prayers that take place during regular orders of service. These services usually take place in a synagogue (*bet knesset)*, or a *bet ha-midrash*—Hebrew for "house of study"—and it is required that a quorum (or *minyan*) of 10 male Jews age 13 or above must be present. Women's prayers are usually confined to the private sphere, but in non-Orthodox communities, women have equal status with men during services. Some synagogues have a separate section for women.

Around 100 C.E. in Jerusalem Rabbi Gamaliel II codified the forms of Jewish prayer, and his work has largely determined the form and content of Jewish prayer to the present day. There are three daily orders of service: Shacharit in the morning, Mincha in the afternoon, and Ma'ariv in the evening. In Judaism the period from sunset on Friday evening until nightfall on Saturday evening is known as the Shabbat or Sabbath and is regarded as a day of rest dedicated to religious purposes. On the Shabbat and during religious festivals there is an additional service after the morning service known as Musaf.

Readings from the Torah form an important part of services. The first five books of the Torah are read according to a cycle that takes one year to complete and begins at the festival of Simchat Torah. The prayer forms set down by Gamaliel in the first century consist of beginnings and endings only. Their middle part is left to the individual to improvise depending on his or her particular circumstances. Prayers are usually brief and in simple Hebrew, although it is also considered acceptable to pray in everyday language.

Public services are built around two prayers. The first is the Shema Yisrael (Hebrew for "Hear Israel!"), which opens with the declaration of a central belief of Judaism—that there is only one God. The Shema consists of three readings from the Hebrew Bible and is said in both the morning and the evening service. The second central prayer is the Amida (Hebrew for "standing"), also referred to as the Shemone Esreh (Hebrew for "eighteen," in reference to its 18 paragraphs). It consists of praise, petitions, and thanksgiving and is said at all three daily services. During morning prayers men wear a prayer shawl draped around the shoulders with fringes at each of its four corners known as a *tallit*. At weekday morning services men may wear small boxes known as tefillin (or phylacteries) strapped to themselves. One is worn around the left arm opposite the heart and another on the forehead. Tefillin contain portions of the Hebrew Bible written on parchment.

Jewish spirituality is closely connected with learning. Ideally all followers of Judaism should study throughout their lives, not just the elite or the young. The most important subject of study is the Torah itself. This usually takes place in a yeshiva, a Jewish college or seminary, the classical institution for studying Jewish tradition. Ordinary people may attend *shiurim* (Hebrew for "lessons"), which are held either early in the morning or at night so that people who are working are able to attend. Jewish people may also attend regular study sessions on the Talmud or the Hebrew Bible, either with friends or with a rabbi.

Diet

The laws of *kashrut* are regulations found in the Hebrew Bible that describe a diet considered acceptable for Jews. The Hebrew word for "acceptable" is *kosher,* and food prepared according to the laws of *kashrut* is known as kosher food. *Kashrut* states that Jews may eat only those animals that have cloven hooves and chew the cud. It is for this reason that Jewish people do not eat pork. In addition, only animals from the sea that have scales and fins are considered kosher. It is also not acceptable to mix meat with dairy products, which means that separate kitchen implements and cutlery are usually used for preparing the two types of food. *Kashrut* also lays down rules on the method by which animals must be slaughtered. A rabbi must license the slaughterer and the animal must be killed by slicing through its windpipe and esophagus while simultaneously severing its main arteries. Not all Jewish people are equally strict about the observances regarding kosher food.

Charit

Tzedaka (Hebrew for "righteousness") is the act of charitable giving. Ideally, one tenth of a Jew's profits should be set aside for such purposes. This traditional requirement originates in scripture and is mostly a matter of conscience because Jewish communities do not organize collections of charity for this purpose.

A Jewish man praying at the Western Wall in Jerusalem

Tzedaka includes not only the giving of financial aid but also the giving of hospitality to strangers, the needy, and the sick, as well as general care and concern for the welfare of other people.

Jewish Festivals

The three pilgrim festivals are the most popular in the Jewish calendar. They are referred to as pilgrim festivals because in ancient times pilgrims used to travel to the Temple in Jerusalem to celebrate them. In spring, Pesach, or Passover, is celebrated to commemorate the exodus of the Jewish people from Egypt. Usually a Passover meal, or *seder,* is prepared. Its origins date back to a temple ritual that included the slaughtering of a Passover lamb on the afternoon of the day before Passover. It is customary to drink four cups of wine at the seder—each cup representing one of the four stages of the redemption of the Jewish people. In early summer the festival of Shavuot reminds Jews of the day when God is said to have given the Ten Commandments to Moses, marking his covenant with the Jewish people. In autumn Succoth, or the Feast of Tabernacles, is celebrated to mark the day when God is said to have protected the Jewish people as they fled from Egypt.

The Days of Awe denote a 40-day period of penitence that begins on the Jewish New Year, or Rosh Hashana. The 11th day after New Year is referred to as the Day of Atonement, or Yom Kippur in Hebrew. Jewish people mark this day by fasting, repenting, forgiving sins, and purifying themselves for the year to come through prayer and meditation.

There are also a number of minor festivals in the Jewish calendar, the most important of which are Hanukkah and Purim. Hanukkah, also known as the Festival of Lights, celebrates the rededication of the Temple in Jerusalem by the Hasmonean dynasty in 165 B.C.E. On each of the eight nights of the festival a candle is lit to commemorate the victory of the Jews over the Seleucid dynasty that defiled the temple. The festival of Purim celebrates the rescue of the Jewish people from a massacre planned by the Persian King Ahasuerus in the fifth century

B.C.E., a story that is told in the Book of Esther in the Hebrew Bible.

Throughout antiquity, the classical, medieval, and modern periods Jews have been an influential people. They have had a notable influence on the formation of Western culture through the large Jewish communities that lived in Europe from the 10th to the 20th centuries and, later in that period, in the United States as well. Their religion and its early practices in the Middle East were highly influential in the later development of Christianity and Islam.

For much of their long history most Jewish people have lived dispersed and scattered across many parts of the world. Throughout this period they were frequently oppressed, forcibly resettled, slandered, and subject to attack on many occasions. Despite these hardships, Jewish people everywhere were able to adapt to their environment without losing a sense of their own identity, culture, tradition, and history.

A significant part of the tradition that has allowed the Jewish people to retain their cohesiveness as a people has always been the promise that God would one day allow them to return to their homeland in Palestine. The formation of the State of Israel in 1948 is one of the most important events in Jewish history. Not all Jews believe that the founding of Israel marks the fulfillment of this promise, however. A significant minority, who tend to be Orthodox in their religious beliefs, feel that the return to the homeland can only come about through the direct intervention of God and that it is improper for people to preempt that divine action. Since 1948 millions of Jewish people have immigrated to Israel from all over the world. Some have made the journey because of their religious beliefs, while others have been motivated by the expectation of greater prosperity.

A large part of the influx of immigration to Israel that began after 1948 came from Middle Eastern and African nations. Some Arab-dominated countries in the Middle East that had opposed the formation of Israel put a pressure on Jewish people living within their borders to emigrate and the new state of Israel actively encouraged this migration. A large number of immigrants came from Algeria, Bahrain, Egypt, Iraq, Lebanon, Libya, Morocco, Syria, Tunisia, and Yemen. More than 5.5 million Jewish people live in Israel today, encompassing a wide range of different nationalities and cultures.

Of the approximately 13 million Jewish people in the world today, only about 34 percent live in Israel. However, of all the Jewish people living in the Middle East and Africa today, the overwhelming majority are to be found in Israel. About 40 percent the world's Jewish population lives in the United States, while Europe

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Jews of Africa *See* Jews.

Jibana

The Jibana are one of the nine closely related groups that make up the Mijikenda. The Mijikenda mostly inhabit coastal regions of Kenya.

Jie

Like the Dodoth, the Jie are part of the Karamojong cluster of peoples. They live in a region of northeastern Uganda that borders Kenya and Sudan.

Jju *See* Kaje.

Jokwe *See* Chokwe.

Jordanians: nationality (people of Jordan)

JORDANIANS: NATIONALITY

nation:
Jordan (Al Urdun); Hashemite Kingdom of Jordan

derivation of name:
Named for the Jordan River.

government:
Constitutional monarchy

capital:
Amman

language:
The country's official language is Arabic, but English is widely spoken among the economic and political elite.

religion:
About 92 percent of the population profess Sunni Islam. Six percent are Christian (including Greek Orthodox, Coptic Orthodox, Syrian Orthodox, Armenian Orthodox, Roman Catholics, and Protestant denominations). The remaining 2 percent are Shia Muslim or Druze.

earlier inhabitants:
Nabataeans; Circassians; Ottoman Turks; Romans.

demographics:
About 98 percent of the population are Arabs. Circassians and Armenians each account for about 1 percent of the population.

GEOGRAPHY

Jordan is a nation in the Middle East. It covers an area of about 34,300 square miles, bordered to the west by Israel and the West Bank, to the north by Syria, to the northwest by Iraq, and to the east and southeast by Saudi Arabia. The Jordan River and the Dead Sea form the northern part of the western border with Israel and the West Bank. Jordan's only port, Aqaba, is situated in the south, on the tip of the Red Sea.

The country includes three major geographic regions: the Jordan Valley, which runs along a north-south axis in the west; the uplands on the eastern bank of the Jordan River; and the desert to the west, which accounts for about 75 percent of the landmass. Jordan lies along the Great Rift Valley. The fissure begins in southern Turkey, runs through Lebanon and Syria, then follows the Jordan River to where it empties into the Dead Sea—the lowest spot on earth—then continues on to Aqaba, the Red Sea, and on into East Africa. The Jordan Valley, from the kingdom's northern border south to the Dead Sea, is the most fertile part of the country. Only 10 percent of the country's land is arable.

King Husayn of Jordan (1935–99) reigned for 46 years (r. 1952–99)

INCEPTION AS A NATION

The territory that is today Jordan was part of the Ottoman Empire from the 16th century until after World War I (*see* Ottomans). The Ottoman Empire, which was allied with Germany in World War I, was dismembered in the aftermath of the war and new countries were carved out, with borders dictated by the victorious French and British. The borders of modern Jordan, then called Transjordan, were created by agreement reached at the League of Nations (the predecessor of the United Nations), and control of this territory was awarded to the British. At that time Transjordan also included Palestine. In 1921, Abdullah ibn Husayn of Mecca, who had sided with the British against the Ottoman Empire, was rewarded by being made emir, or military commander, of Transjordan. Abdullah was a Hashemite, a family that traces its lineage back to the prophet Muhammad. The country became a constitutional state in 1928 but was still under British mandate. In 1946 Transjordan was granted independence as the Hashemite Kingdom of Jordan, and Abdullah became king. In 1948 the United Nations created the state of Israel, with borders that included much of what had been Palestine. War engulfed the region, with Jordan and other Arab

King Husayn of Jordan: Architect of Modern Jordan

King Husayn, who ruled Jordan for more than 46 years, was the person perhaps most responsible for defining the Jordan of today. He led his country through many crises, and his untiring efforts—often undertaken at great personal risk—brought about peace with his neighbors, including Israel, and a politically stable homeland. He was generally regarded as a moderate, and his intervention was often sought in the larger arenas of Middle East peace efforts.

Husayn ibn Talal was born in Amman, Jordan, in 1935. His grandfather was Abdullah ibn al-Husayn, who had been made emir of Transjordan by the British. In 1935 the country was still ruled under British mandate. When Husayn was a child, his country was desperately poor. His baby sister died of pneumonia in the family's unheated home "in the bitter cold of an Amman winter," as King Husayn later wrote. Husayn was sent to school first to study at Victoria College in Alexandria, Egypt, then to England, to Harrow School and the Royal Military Academy at Sandhurst.

In 1951, at al-Aqsa Mosque in Jerusalem, young Husayn was standing at the side of his grandfather, King Abdullah, when the king was assassinated by a Palestinian gunman. Abdullah had been a controversial figure, and some despised him for negotiating with Israeli leaders. That moment no doubt haunted Husayn, and his own life was to be a balance between finding a way to live in peace with the Israelis (*see* ISRAELIS: NATIONALITY) and maintaining the honor of his own people.

King Abdullah was succeeded by Husayn's father, Talal, but Talal was removed in 1952 for reasons of health, and Husayn, then 16, became king. In the following decades King Husayn was to face enormous challenges as he sought to forge a Jordanian identity for his people and to survive the constant threats to his rule and to his country's survival.

In 1967, King Husayn joined Egypt and Syria in the war against Israel. Along with the other Arab countries, Jordan suffered a humiliating defeat, losing East Jerusalem, which Jordan had controlled, and all the Jordanian territory on the West Bank of Jordan, which his grandfather had won in the Arab-Israeli war of 1948–49. In the aftermath of the war, Palestinian refugees poured into Jordan.

In 1970, the Palestinian leader Yassir Arafat challenged King Husayn for control of Jordan. The king responded by sending the Jordanian army into Palestinian areas that were threatening rebellion. The confrontation, known as Black September, resulted in at least 2,000 Palestinian dead, but Husayn remained in firm control of the country.

In 1973 Egypt and Syria once again went to war with Israel, and while King Husayn sent a brigade to fight alongside the Syrians, he did not engage Israel along their common border in order to preclude the possibility of losing more territory. Other Arab countries saw this as, in fact, abstaining from the war, and in retaliation, in 1974 the Arab League declared the Palestine Liberation Organization (PLO) "the sole legitimate representative of the Palestinian people." In 1988 King Husayn renounced claims to the West Bank, leaving the way clear for PLO control.

In 1991 the king faced yet another crisis with the Gulf War. Iraq under Saddam Hussein had invaded Kuwait, and the United States and other Western nations, backed by the Arab Gulf States, went to war to forcibly evict the Iraqis. Jordan, which shares a border with Iraq, had previously had good relations with Iraq and its economy depended on trade with Iraq. King Husayn condemned the air strikes against Iraq, infuriating the Gulf States that had joined in the efforts to oust Iraq from Kuwait. These countries, including Saudi Arabia, suspended the economic aid they had given Jordan and expelled Jordanian and Palestinian workers from their countries. This caused an enormous strain on Jordan's economy and threatened the country's political stability.

King Husayn referred to a 1994 peace accord with Israel as the "crowning achievement" of his reign. The agreement technically ended the state of war between the two countries that had begun in 1948. "I have at last carried out the will of King Abdullah," he said at the signing.

Personally, King Husayn was an elegant man and an eloquent speaker, said to be modest and always polite. He married four times. His fourth wife was the Arab-American Lisa Halaby, who became Queen Noor, a name meaning "light." Queen Noor has been active in promoting and preserving Jordanian culture and history both in Jordan and abroad.

King Husayn died in 1999 and was succeeded by his eldest son, Abdullah.

countries fighting to defend the PALESTINIANS who had lived in Israel. By the time hostilities had ceased, hundreds of thousands of Palestinians had fled their homes in Israel, many taking refuge in the West Bank and in Jordan. In 1950 Jordan annexed the West Bank, along with the Old City of Jerusalem. About 400,000 Palestinians who remained in the West Bank as well

Jordanians: nationality time line

B.C.E.	
1580	The Egyptians invade and restore peace to the area.
13th century	The Ammonite civilization flourishes in the area of Jordan, with the capital, Rabath Ammon, on the site of modern-day Amman.
811	The Assyrians take the eastern areas and Assyrian rule continues until the fall of the Assyrian Empire in 612.
third century	During the Hellenistic period, Philadelphia is built on the ruins of Rabath Ammon and becomes one of the Decapolis, a confederacy of city-states. In the south, Petra under rule of the Nabataeans flourishes as a depot for the spice trade, reaching China and India.
C.E.	
106	The Romans conquer the Nabataeans. Petra continues to flourish under Roman rule.
seventh century	A city is built on the ruins of Philadelphia, this time by the Muslim Umayyads, who use its Semitic name, Ammon.
1099	After the Crusaders capture Jerusalem, they extend their rule east to Jordan and establish a capital at al-Karak. The Crusaders lose the last of their cities to Muslim armies in 1291.
1878	Circassian refugees, escaping war with the Russian tsar in their homeland, the northwest Caucasus, resettle in the ruins of Amman, and build a thriving city.
1921	Transjordan is created from territory that had been part of the Ottoman Empire, with Amman as its capital. The country is ruled under British mandate, and Abdullah ibn al-Husayn of Mecca is made emir, or military commander of the country.
1928	Transjordan becomes a constitutional state, still under British mandate.
1946	Transjordan is granted independence as the Hashemite Kingdom of Jordan. Abdullah ibn al-Husayn becomes king.
1948–49	Jordan and other Arab nations go to war with the newly created State of Israel.
1950	Jordan annexes the West Bank and the Old City of Jerusalem.
1951	King Abdullah is assassinated at al-Aqsa Mosque in Jerusalem by a young Palestinian. Abdullah's son, Talal, succeeds him but is declared unfit to rule.
1953	Talal's son Husayn is crowned king on his 18th birthday (by the Islamic Hijri calendar).
1965	The Palestine Liberation Organization (PLO) and the militant group Fatah, backed by Syria and Egypt, stage raids into Israel from Jordan, and the Israelis retaliate with devastating raids into Jordan. Jordan breaks diplomatic ties with Syria.

as about half a million who had fled to Jordan were given Jordanian citizenship.

CULTURAL IDENTITY

Since ancient times, Jordan has been a crossroads, and modern Jordanian identity reflects this fact. The country's population is a mosaic of different groups, many of whom came to Jordan from somewhere else, some by choice, some as refugees. The Jordanian royal family, the Hashemites, for example, came from Mecca, in modern-day Saudi Arabia, in 1920. About half the population is of Palestinian heritage, and some take this as their primary identity, even though they may have lived in Jordan for more than half a century. About one third of Jordan's population is registered with the United Nations Relief and Works Agency (UNRWA) for Palestinian refugees, and some still live in refugee camps.

Another important cultural strand is the Bedouin people, who derive their name from the Arabic word for "desert dweller." While the number of people who actually practice the traditional Bedouin nomadism—moving from place to place with their herds—is relatively small, but their desert culture is a powerful icon of Jordanian identity. The black goat-hair tents of the Bedouin are a familiar sight from the roads that crisscross the desert plains.

1967	In an about-face, Jordan signs mutual defense treaty with Egypt and Syria.
1967	Jordan joins with Egypt and Syria in war against Israel in June. Israeli forces quickly take control of the West Bank and Jerusalem. The Six-Day War ends with Jordan's loss of its most fertile land and the influx into its remaining territory of 200,000 new refugees.
1970	The PLO challenges King Husayn's authority and civil war erupts. Syrian tanks enter the country in support of the PLO, and Husayn asks for military assistance from the United States. A peace treaty is signed and the PLO are forced out of Jordan.
1973	Yom Kippur/Ramadan War with Israel; Jordan participates only symbolically.
1978	The Camp David accords are signed, in which Israel commits to negotiate the status of the occupied territories. King Husayn condemns the agreement and breaks off his secret negotiations with Israel, fearing that Jordan will become the Palestinian state.
1988	Jordan gives up claims to the West Bank, ceding responsibility to the PLO.
1991	In the Gulf War, King Husayn supports Jordan's ally and economic mainstay, Iraq, and Kuwait and its allies cut off essential aid to Jordan and expel between 200,000 and 300,000 workers, who are forced to return to Jordan. The country faces economic crisis.
1994	Treaty with Israel, recognizing King Husayn as guardian of the Muslim holy sites of East Jerusalem
1995	King Husayn signs agreement with the PLO pledging support for a Palestinian state.
1999	King Husayn dies in February after a rule of 46 years. He is succeeded by his son Abdullah ibn al-Husayn.
2002	Jordan and Israel agree on a collaborative joint plan to pipe water from the Red Sea to the Dead Sea, which is shrinking dramatically.
2004	Jordan and Syria embark on a joint project to build a major dam on the Yarmuk River.
2005	More than 50 people are killed in explosions at hotels in Amman. The suicide bombers are thought to have come from Iraq.
2006	The Jordanian-born leader of al-Qaeda in Iraq, Abu Musab al-Zarqawi, is killed in an air strike.
2007	Main opposition party the Islamic Action Front boycotts local elections accusing the government of electoral fraud. Parliamentary elections strengthen the position of moderate pro-government candidates.
2008	King Abdullah becomes the first head of an Arab nation to visit Iraq since the U.S.-led invasion of 2003.

In something as basic as food, the Bedouin identity is evident. The *mansaf,* considered the Jordanian national dish, is a Bedouin specialty made of lamb served over rice with a yogurt-based sauce. The dish is much more than sustaining food: It is an emblem of hospitality and generosity, values that Jordanians, Bedouin or not, hold as essential to their culture. Other important Jordanian groups include the Circassians and a smaller group of Chechens, both of whom are descended from people of the Caucasus Mountains, who fled the Russian invasion of their homeland in the 19th century. Jordan is also home to a small Armenian community.

The Jordanian government has prided itself in allowing and even encouraging the different ethnic groups to speak their languages, to form ethnic social clubs, and to maintain their cultural identity in other ways as well. Accordingly, many groups with Jordan have maintained strong ethnic identities. As for religious identity, most Jordanians are Sunni Muslims, with about 6 percent of the population describing themselves as Christian, mainly Greek Orthodox. There are also small Shii and Druze populations living in the country.

The region's more distant history has also been integrated into the nation's cultural identity, with the Roman ruins at Jerash and

the Nabataean ruins at Petra, which was the site of a flourishing civilization from the last centuries B.C.E. to the first centuries C.E. These sites are seen as national treasures. Jerash is the site of an annual cultural festival sponsored by the government that attracts visitors and artists from all over the world. Four fifths of the population lives in urban areas, with the other fifth living in rural areas. The traditional values of Arab culture—family, hospitality, and honor—are evident across all the different ethnic groups of Jordanians.

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Juhayna

The Juhayna are an Arab Bedouin people who live in the south of Sudan and the north of neighboring Ethiopia.

Jula

See Dyula.

K

Kaana Masala *See* Masalit.

Kaba

The Kaba are a subgroup of the Sara. They live in southern Chad.

Kabards

The Kabards are a people of the Caucasus, most of whom live in the region of Kabardino-Balkaria, a republic in south-western Russia. Populations of Kabards are also found in Turkey and Georgia, and there are smaller communities in the United States and Saudi Arabia.

Originally the Kabards were seminomads in the Kuban region, but their territory came under the rule of the Golden Horde Mongols in the 13th century c.e. Migrating eastward toward the Terek River after the dissolution of the Golden Horde, they left the Adyge tribal fellowship and formed a strong empire based on feudal aristocracy.

In the 16th century the Kabards fell under the control of the Crimean Tatars, who, in competition with Christianity, introduced Sunni Islam. The Kabards were completely Islamized by the end of the 17th century. Kabard princes maintained friendly relations with the rulers of Moscow. The Kabard prince Temruk sought alliance with the expanding Russian Empire and married his daughter Marie to Tsar Ivan IV. Owing to good court relations, the Kabards were able to retain autonomy for some time.

Because of the dominating role they played in the Central Caucasus and their location near the Daryal Pass, they were the first to come under Russian control in the wake of the Caucasian War in the 19th century, accepting it without any great resistance. At the time of the Russian conquest, a number of Kabards settled between the upper Kuban and the Zelenchuk and were called Fugitive Kabards. After 1864 some Kabards, mostly of the fugitive group, immigrated into the Ottoman Empire.

In the aftermath of the Caucasian War, which changed the structure and living conditions in the entire region, the Kabards participated in several uprisings and revolts. After the Russian revolution the Kabards were heavily involved in the Russian civil war involving nationalist parties, foreign interventionists, Bolsheviks, and the White Voluntary Army.

In 1921 a Kabard Autonomous District was formed. It was merged with the Balkar region a year later and transformed into an autonomous republic in 1936. In the years of Balkar deportation by the Soviet government between 1944 and 1957, the Kabards were once again the sole titular nation of their republic.

Today Kabards make up almost 50 percent of the population in their republic and oppose a 50-50 share of power with the Balkar, who constitute 10 percent of the population. There is a rising national self-consciousness among the Kabards. A majority of Kabards are Sunni Muslims. However, Kabards living in the Mozdok district in North Ossetia are Orthodox Chris-

tians. They speak Kabardian, a northwest Caucasian language that represents the easternmost outpost of the Circassian language group.

Kabre
The Kabre are a large ethnic group of northern and central Togo.

Kache *See* Kaje.

Kagulu *See* Kaguru.

Kaguru (Kagulu; Sagala)
The Kaguru one of the groups that make up the Zaramo. They are a Bantu people living mostly in the mountainous coastal region of Tanzania.

Kaje (Baju, Jju, Kache)
The Kaje live primarily in north-central Nigeria. They speak a Benue-Congo language.

Kakwa (Kwakwak)
The Kakwa are a people of Nilotic origin living mainly in western Uganda, southern Sudan, and the northeast of the Democratic Republic of the Congo (*see* Nilotes). Idi Amin Dada, the notorious president of Uganda, was a Kakwa (*see also* Ugandans: nationality).

Kalanga
The Kalanga are one of the more major Shona subgroups. They live in western Zimbabwe, northeastern Botswana, and Mozambique.

Kalenjin
The Kalenjin are made up of several related groups: the Kipsigis, the Nandi, the Keiyo, the Tugen, the Pokot, the Marakwet, the Endo, the Sabaot, the Terik, and the Okiek. The vast majority of the Kalenjin live in western Kenya and they are one of that country's largest ethnic group. The Kipsigis are the largest subgroup of the Kalenjin, and the Nandi are the second largest subgroup.

The Kalenjin language is an Eastern Sudanic language with various dialects. The most closely related language to Kalenjin is Maa, the Maasai language.

The ancestors of the Kalenjin were Highland Nilotes, who began dispersing from their original cradleland at the northernmost tip of Lake Turkana in present-day Ethiopia to East Africa during the last millennium B.C.E. While many of the Highland Nilotes were absorbed by the Bantu societies they encountered, the Kalenjin were the largest of the groups that remained culturally distinct.

Kamadja
The Kamadja are a subgroup of the Daza of Chad. The Kamadja have been linked historically to the Tebu, who enslaved many Kamadja. Even today, the Kamadja are often in a semiservile relationship with the Tebu.

Kambari (Kamberi)
The Kambari live largely in western Nigeria. They speak a Benue-Congo language.

Kambe
The Kambe are one of the nine closely related groups that make up the Mijikenda. The Mijikenda mostly inhabit coastal regions of Kenya.

Kamberi *See* Kambari.

Kami
The Kami are part of the Zaramo cluster of peoples. They are a Bantu people living in the coastal lowlands of Tanzania.

Kana *See* Ogoni.

Kanembu
The Kanembu are the descendants of the citizens and founders of the powerful medieval empire of Kanem-Bornu. They can be found in northern Niger and Nigeria as well as on the northern side of Lake Chad in Chad.

Kankyira *See* Denkyira.

Kanuri (Beri-beri; Borno; Yerwa)
The Kanuri are the dominant ethnic group in Borno Province, northeastern Nigeria. A significant number of Kanuri also live in bordering regions of Chad, Niger, and Cameroon. The Kanuri language, also called Kanuri, is the most widely spoken Central Saharan language.

The Kanuri emerged as a distinct group during the history of the great West African empire of Kanem-Borno. By the 1200s C.E. the Kanuri had emerged as a single ethnic group speaking a distinct language out of the various nomadic groups that comprised early Kanem. By that time most Kanuri were also Muslim. In what is probably an oversimplification of the truth, the Kanuri are supposed to be descended from the ruling Sefawa dynasty, while the people they ruled over were the ancestors of the KANEMBU. The Sefawa claimed descent from a semilegendary Yemeni leader.

Kaonde (Bakahonde; Kaundi; Kawonde; Kunda)

The Kaonde live mostly in northwestern Zambia but also in the northeast of the Democratic Republic of the Congo. They originally came from the Katanga area of the Democratic Republic of the Congo and are related to the LUBA. They are often also considered, however, to be a subgroup of the KONGO.

Kaplelach

The Kaplelach are a subgroup of the OKIEK of west-central Kenya. The Okiek are, in turn, part of the KALENJIN. The Kaplelach live on the southern slopes of the Mau Escarpment in western Kenya.

Karachay

The Karachay are a Turkic people (*see* TURKIC PEOPLES) descended from the ancient Kipchak people who established a large empire in southern Russia and the Ukraine from the first millennium B.C.E. The Karachay are a predominantly Muslim group who live in the central Caucasus region. Many Karachay emigrated to Turkey following the expansion of the Russian Empire into the Caucasus in the early 20th century C.E.

Karamojong

Karamojong is the collective name given to several closely related ethnic groups whose members live in Karamoja, a semiarid plateau in northeast Uganda on the border with Kenya. The Turkana, who live across the border in Kenya, are sometimes considered one of the Karamojong. The other groups are the DODOTH, JIE, BOKORA, MATHENIKO, and PIAN.

ORIGINS

The Karamojong moved into Karamoja hundreds of years ago. Some anthropologists believe this migration took place in the 17th century C.E. The groups are all Nilotic in origin—some of their ancestors originally came from the Nile River region in present-day southern Sudan (*see* NILOTES).

LANGUAGE

The Karamojong language is a Nilo-Saharan language.

HISTORY

The Karamojong have suffered from a number of severe droughts and famines since the early 1700s. In the late 19th century, drought was accompanied by epidemics, both cattle and human, that devastated the herds and led to the present widespread dispersal of the Karamojong people. Until fairly recently, the Karamojong were isolated and were thus able to maintain their own ways of life, including the cattle rustling that was a major occupation. Raids by one Karamojong group to steal the cattle of another were carried out by warriors armed with spears, who followed various rules of engagement when fighting with another group to limit unnecessary damage and prevent undue conflict. But the British, who administered Karamojong territory during the early 20th century, tried to ban the ownership and use of spears. At one time, the administration decided to provide steel plows to encourage the Karamojong to adopt farming and settle in one place, making them easier to control, govern, and tax. The Karamojong accepted them gratefully, but blacksmiths reworked many of the plowshares into new spear blades.

Since independence in the 1960s, attempts at control disguised as "modernization" have continued, sometimes by force, and they were especially harsh during the reign of the brutal dictatorship of Uganda Idi Amin Dada, during which 30,000 Karamojong were executed allegedly "for being too primitive." When Amin's troops fled the country in 1979, the Karamojong armed themselves from the abandoned army barracks. The abundance of guns, mostly automatic rifles, disrupted life in Karamoja Province in the 1980s, greatly increasing the crime rate. A group of Karamojong elders took matters into their own hands and attempted to curb the rising lawlessness, at first rather brutally. In 1995, government officials, Karamojong elders,

KARAMOJONG

location:
Uganda; Kenya

time period:
17th century C.E. to present

ancestry:
Nilotic

language:
Nilo-Saharan

and other concerned parties attended a "Peace Forum" to resolve the problem. It was decided to register all weapons in Karamoja and turn the armed men into government-paid, local police forces responsible for policing their own communities under guidance from the elders. Since a government program to disarm the Karamojong in 2001, however, deadly raids by Karamojong raiders across the border into Kenya and within Uganda have continued.

CULTURE

Most Karamojong are cattle-herding pastoralists who also keep sheep and goats. They also grow crops, which include millet, corn, groundnuts (peanuts), gourds, and marrows. Rainfall is unpredictable, and the crops frequently fail. During the wet season, from late March to September, water is plentiful. During the dry season, from October to early March, water is scarce in the east, and the men must move the cattle to stock camps in the west, near permanent water sources.

Among the Karamojong, ways of life differ greatly between the sexes. Men between the ages of 15 and 30 spend most of their time with the herds. They move with the cattle from one grazing ground to another. In the dry season, they may be many miles from home, living in makeshift homes if any.

Karamojong women spend most of their time in or near the stockade. They are expected to do all the hard work around the homestead, including collecting firewood, fetching water, and growing and tending the crops. Day begins with milking the cows and goats. The women shake the milk in gourds until it separates into curds and whey. They mix the whey with grain to make porridge, or drink it as it is. Curds can be used as body lotion. Each woman has her own patch of ground near the settlement. The main crop is sorghum, followed by millet. These cereals not only provide grain, which the women grind laboriously between two stones, but are also fermented to make beer. Each woman builds her own home, plus one used as a kitchen, another for her children, and several on stilts that serve as storehouses.

Government and Societ

Karamojong society has several systems of classification, most based on different celebrations. One system is the hereditary clan, each of which has its own cattle brand. The Karamojong are also organized by geography into *ngitela,* areas occupied by people who celebrate social and religious events together. Another is the system of *ngikenoi,* which means "fireplaces with three stones." These are subsections of Karamojong society whose members gather for certain ceremonies. Festivities related to the seasons and the harvest are celebrated by members of an *ekitela*. The most common of these festivities is known as an *aperit,* which means "where people sleep." It is literally a sleepover of elders who gather at a place to eat, drink, and share a pipe.

Age sets, groups of men of the same generation, are important elements of Karamojong society. Once they have passed through the male initiation ceremony called the *asapan* (anytime between the ages of 18 and 40), a man can participate in the assemblies by which many decisions are made. Authority rests with the elders of a group, who make up the most senior age set.

Karamojong time line

C.E.	
1000s–1500s	Karamojong ancestors migrate toward Mount Elgon.
1600s	Teso group breaks away.
1700s	Karamojong settle north of Mount Elgon.
1706–33	Period of drought and famine known as the "Nyamdere"
1894	An epidemic of cattle diseases decimates Karamojong herds and disperses the people.
1900	British-ruled Uganda Protectorate established.
1916	British control Karamoja region.
1962	Uganda wins independence.
1970	Karamojong refuse to join Ugandan army.
1971	Idi Amin Dada seizes power in military coup; during his rule, 30,000 Karamojong are executed "for being too primitive."
1979	Tanzanian forces and Ugandan rebels oust Amin; Karamojong arm themselves from barracks of routed Amin troops.
1980s	Armed cattle rustlers disrupt life in Karamojong province
1995	Karamojong leaders hold "Peace Forum" with officials to resolve arms crisis.
2001	Ugandan government begins a disarmament program among the Karamojong.
2003	Ugandan army confiscates thousands of Karamojong cattle to be used to compensate the families of people killed in Karamojong raids.
2005	Karamojong raids into Kenya result in dozens of deaths and the theft of thousands of cattle.
2008	Gun battles between Karamojong and neighboring peoples in Kenya continue over cattle raiding disputes.

See also UGANDANS: NATIONALITY

A young male Karamojong with a traditional warriors' hairstyle

Women also undergo an initiation, called an *aki or* ("giving a name for the first time"). This bestows a measure of respect on a woman. It is usual for Karamojong couples to have long engagements: Five years is not uncommon. The reason is the high bridewealth a groom has to pay to the bride's family, which may be as much as 50 heads of cattle and 50 goats. This is considered not to be a payment for his wife but a token of respect to the family or compensation for the loss of a working member.

The Karamojong regard their cattle as wealth and as objects to be respected. Each boy has an ox named for him, and his attachment to it continues into adulthood. A man takes great care of his name-ox. If the man should die, the ox is slaughtered.

Religion

The Karamojong worship one all-powerful god called Akuj. They pray to Akuj regularly, with senior members of the settlement acting as priests.

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Kassites

The Kassites were a non-Semitic people who established a ruling dynasty over the Babylonian Empire (*see* Babylonians) from the 16th to the 12th century b.c.e. The Kassites are thought to have originated in the Zagros Mountains, which form part of the border between modern Iran and Iraq. Their migration into Babylonia, the historical name for southern Mesopotamia, seems to have been part of a wider migration of Indo-European peoples, including the Hittites, into the Middle East in the second millennium b.c.e.

The Kassite conquest of Babylonia marked the end of the Old Babylonian period. Under Kassite rule Babylonia was consolidated for the first time into something approaching a cohesive state. The Kassites ruled Babylonia for four centuries before being supplanted by the Elamites. By the end of the period of Kassite rule the Kassite ruling class has more or less adopted the preexisting Babylonian culture.

Katab

The Katab live in the southern region of Kaduna State in north-central Nigeria. They speak a Benue-Congo language.

Kauma

The Kauma are one of the nine closely related groups that make up the Mijikenda. The Mijikenda mostly inhabit coastal regions of Kenya.

Kaundi *See* Kaonde.

Kawonde *See* Kaonde.

Keiyo

The Keiyo are one of the several related groups that make up the Kalenjin. The Kalenjin are a large ethnic group in western Kenya.

Kel Tagelmust *See* Tuareg.

Kel Tamacheq *See* Tuareg.

Kenyans: nationality (people of Kenya)

GEOGRAPHY

Kenya is a nation on the coast of East Africa. It covers an area of about 225,000 square miles and straddles the equator. Kenya's coastline extends

KENYANS: NATIONALITY

nation:
Kenya; Republic of Kenya

derivation of name:
Kenya has numerous different etymological possibilities. The strongest contender is the word *Kiinyaa*, which refers to Mount Kenya and means "mountain of the ostrich."

government:
Presidential republic

capital:
Nairobi

language:
English and Swahili are the official languages, but there are dozens of indigenous languages

religion:
Between 70 and 80 percent of the population is Christian. Between 10 and 20 percent of the population are Muslim. The remainder follow indigenous beliefs or are Hindu.

earlier inhabitants:
Earlier inhabitants known to history include Arab settlers, Nilotic peoples, Bantu peoples, and Cushitic peoples.

demographics:
The Kikuyu are the largest ethnic group, accounting for some 22 percent of the population. Other large ethnic groups include the Luhya (14 percent), Luo (13 percent), Kalenjin (12 percent), Kamba (11 percent), Kisii (6 percent), and Meru (6 percent). About 15 percent of the population is made up of Africans from other parts of Africa.

for some 330 miles along the Indian Ocean, and the country is bordered by five other nations: Tanzania lies to the south, Uganda to the west, Sudan to the northwest, Ethiopia to the north, and Somalia to the northeast. Kenya's borders with Tanzania and Uganda cross Lake Victoria, the largest body of fresh water in Africa.

Geographically the country can be broadly divided into two contrasting halves. The eastern half is the flatter of the two. It has a very fertile coastal belt with excellent harbors. To the west, the coastal belt gives way to broad, rolling savanna that gradually slopes upward into the highlands that form the western half of the country. Mount Kenya, standing at more than 17,000 feet, is Africa's second highest peak and the highest mountain in Kenya. The highlands are bisected on a north–south line by the Central Rift Valley. West of the highlands is a large, fertile plateau bordering the shores of Lake Victoria. In the far north and northeast the terrain is semiarid and desert, although there is another large body of fresh water in this region, Lake Turkana.

Apart from the far north and northeast, most of Kenya is extremely fertile, a condition owing in large part to its rich volcanic soils. This fertility has made Kenya one of Africa's most agriculturally successful nations, with around 8 percent of its land used for arable crops and about 80 percent of its economy based on agriculture. Its products include tea, coffee, corn, wheat, sugarcane, fruit, and vegetables, although periods of drought periodically cause major damage to crop yields, particularly in the drier inland plains. Much farming is concentrated in the highlands region, where conditions are especially conducive to the growing of large-scale cash crops.

Most of Kenya's urban centers, including its capital, Nairobi, are in the west of the country, while the major cities on the coast are Mombasa and Malindi. Another important source of income for Kenya is tourism, with thousands of international visitors attracted by the country's spectacular wildlife in national parks such as the Maasai Mara Game Reserve. Unfortunately, an increase in violent crime, deforestation, and poaching has driven down tourist numbers in recent years.

INCEPTION AS A NATION

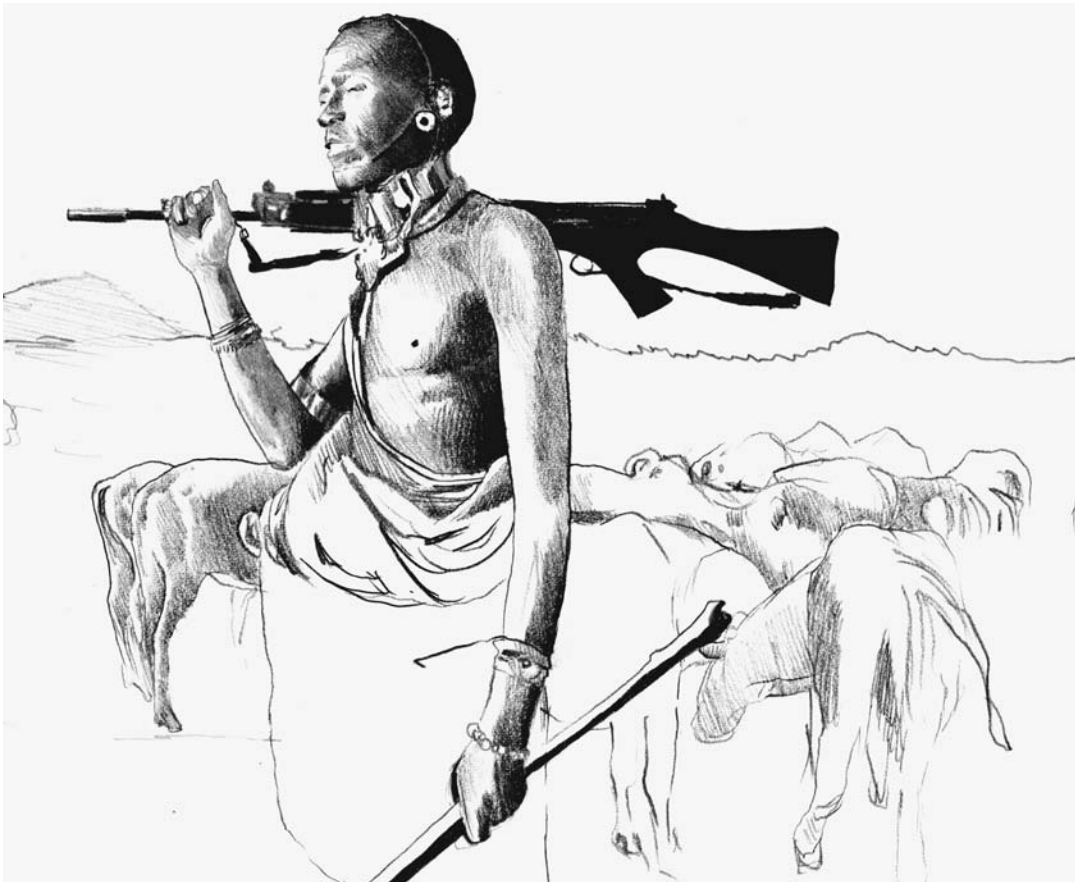
The Great Rift Valley region is thought to be one of the areas in which humanity originated. Archaeologists and paleontologists working in Kenya have discovered some of the earliest known remains of humans and human ancestors. The first inhabitants of the region known to history, however, were Cushitic-speaking peoples who are thought to have migrated to the area from Ethiopia in the third millennium B.C.E. In the thousand years between 500 B.C.E. and 500 C.E., numerous peoples from other parts of Africa also migrated into the fertile lands that constitute modern Kenya. Arab merchants established trading posts along the east coast of Africa from the 600s, including several along the coast of modern Kenya, and brought Islam to the area. Portuguese explorers who landed at Mombasa in 1498 were the first known European visitors to the area. Conflict with the Arabs, however, led to the eradication of Portuguese colonies by the early 18th century, and it was not until the mid-19th century that the European powers began to take an interest in the natural resources of Central East Africa.

The origins of the modern nation of Kenya are to be found in the intensified European colonization of Kenya during the 19th century. During the mid- to late 1880s both Germany and Britain established colonial rule over areas of Kenya, although in 1890 Germany ceded its coastal possessions to Britain, which named the entire colony the British East African Protectorate (BEAP).

The BEAP, which became the crown colony of Kenya in 1920, was a major source of revenue for the British Empire, and the white population of the country grew to 30,000 by the 1930s. Despite enforcing repressive measures, the British were never fully able to quash nationalist spirit, and from 1952 to 1960 they fought a bloody conflict against an insurgency movement known as the Mau Mau Revolt (or Mau Mau Rebellion). The British defeated the rebellion militarily, but it nevertheless marked the beginning of an inexorable drive toward Kenyan independence. In 1957 eight Kenyans were elected to the Legislative Council, giving indigenous people more of a say in their political direction, and by 1960 Kenyans held the majority in the council as well as a significant number of ministerial-level positions. Finally, in December 1963, Kenya became fully independent, having elected a new government the previous May, and became the Republic of Kenya in 1964.

CULTURAL IDENTITY

Kenya's first president, Jomo Kenyatta, was the charismatic leader of the Kenyan African Union, a political party that had been formed in 1944 with the goal of achieving independence from



The Ariaal are pastoral nomads living in the north of Kenya. Although they follow a traditional lifestyle they may also carry modern weapons to defend their flocks.

British rule. He was jailed for alleged involvement in the Mau Mau Rebellion of the 1950s but assumed the presidency of a newly formed political party known as the Kenya African National Union (KANU) following his release in 1961. Kenyatta became Kenya's prime minister in 1963 and then president in 1964 with the establishment of the Republic of Kenya. He remained in power until his death in 1978 and was succeeded by another member of KANU, his vice president, Daniel arap Moi. From 1982 until 1991 KANU was the only legal political party and remained in power until Mwai Kibaki won the presidency in 2002, thereby ending four decades of KANU domination and Daniel arap Moi's 24-year period in office.

Opposition to KANU rule during the 1980s and 1990s was often met with harsh reprisals, and there were widespread allegations of tampering with the electoral process. Kenya's economy suffered during this period as enterprise was undermined by corruption. International pressure forced KANU to accept the desirability of multiparty elections, but Daniel arap Moi's victory in the purportedly open presidential election of 1992 was widely criticized as having been the result of ballot fraud. A broad political coalition known as Safina was formed in opposition to KANU in 1995, and it was from this movement that Mwai Kibaki eventually emerged to win the presidency in 2002. Since 2002 a new constitution and anticorruption measures have secured the resumption of funding by the International Monetary Fund and other bodies.

The peoples of Kenya can be divided into three broad ethnic groups: Bantu, Nilotes, and Cushites. Bantu peoples are by far the most numerous, making up some 70 percent of the population, but they are concentrated in a relatively small area of the country along the coast and in the southwest. Nilotic peoples include the Luo, Turkana, Maasai, Pokot, Nandi, Kipsigis, and Tugen. They are concentrated around Lake Victoria and Lake Turkana in the western half of the country. Cushitic peoples, including the Galla and Somali, are found predominantly in the east and northeast of the country. The Kikuyu are the largest single ethnic group in Kenya, making up about 22

Kenyans: nationality time line

C.E.	
600	Arab settlers establish outposts along the coast of East Africa. Over the next 1,000 years they penetrate deeper into the interior, coming into contact with indigenous tribes.
1500s	Arabs and local peoples fight off Portuguese colonizers.
1880s	Britain and Germany colonize the area.
1885	Britain creates the British East African Protectorate (BEAP).
1895–1901	British construct a railway from Mombasa to Lake Victoria.
1920	The BEAP becomes the Crown Colony of Kenya.
1944	The Kenyan African Union is formed to campaign for independence.
1952–60	Britain contains the Mau Mau Rebellion, a pro-independence insurgency, with great loss of life.
1963	Kenya gains full independence from Britain, with Jomo Kenyatta as its first president.
1964	Kenya takes the official title the Republic of Kenya
1978	Kenyatta dies and is succeeded by Daniel arap Moi.
1982	Kenya becomes a one-party state, and a coup attempt by the Kenyan air force is put down. Subsequent dissent against the government is repressed.
1991	Opposition leaders form the Forum for the Restoration of Democracy, but its members are arrested. At the end of the year, however, the government agrees to a new multiparty system.
1992	Against a background of violent ethnic conflict in the west of Kenya, Moi and his Kanu Party are reelected.
1997	Moi wins another term as president in an election that it condemned as corrupt by international observers.
1998	A bomb explosion at the U.S. embassy in Nairobi kills 224 people and wounds 4,500.
2002	Mwai Kibaki wins the election to president, marking the end of Moi's reign and breaking the Kanu hold over government.
2004	Kenya suffers a national emergency when crops fail because of a severe drought. Over the next two years 4 million people in the north are dependent on food aid.
2005	Kenyan voters reject a new constitution proposed by Kibaki.
2006	China signs an agreement with Kenya that gives China rights to prospect for oil off the Kenyan coast.
2007	Kibaki elected to a second term as president despite allegations of electoral fraud. The Orange Democratic Movement (ODM) the main opposition party wins a majority of seats in parliamentary elections.
2008	Hundreds killed in unrest following Kibaki's electoral victory. Kibaki and ODM leader Raila Odinga form a precarious coalition government in an attempt to stabilize the country.

percent of the population. They are a Bantu people and have been the most politically powerful of all Kenya's ethnic groups since the period of British colonial rule.

Less than 2 percent of Kenya's population is of non-African origin. The SWAHILI (or Waswahili), a mixed Arab-African group descended from Arab traders who first came to the region in the seventh century C.E., are a small but well-known minority who live almost exclusively along the coast. The Swahili are scattered along the coast of East Africa from Somalia in the north to Mozambique in the south. Their language, Swahili (or Kiswahili) has become a lingua franca across much of East Africa. Kenya also has a significant minority of people of Indian origin—the descendents of railway workers imported by the British in the late 19th and early 20th centuries—and a growing population of Europeans.

About two thirds of Kenyans identify themselves as Christian, although many of these also maintain elements of traditional indigenous belief systems as well. The 10 to 20 percent of Kenyans who are Muslim are largely concentrated in the north and northeast of the country. There is little history of religious conflict between Kenya's two dominant religious groups.

Kenya has a complicated spectrum of tribes and alliances. Some of its ethnic groups, such as the Maasai, have become well known internationally. The Maasai owe their international recognition largely to their colorful traditional robes and beadwork, and their retention of a largely traditional way of life. The culture of the Maasai gives a general insight into Kenya's ancient pastoralist culture. Cattle are vital to Maasai culture, the number of cattle owned by each family determining its social status, and cattle dung is used extensively in the manufacture of housing. The Maasai's body modification habits are also pronounced, with teeth removal (in infants), circumcision, clitoridectomy, and the implantation of disks in the earlobes being common practices. Dress is also elaborate, featuring brightly colored robes and beaded jewelry, and similar styles of traditional clothing are seen in other tribes, such as the Turkana of northern Kenya and the Samburu who live in the foothills of Mount Kenya.

The nature of Kenya's landscape has historically dictated Kenya's employment patterns, and about 80 percent of the adult population is employed in agriculture. Equally, the landscape has affected the cultural forms of local ethnic groups. The Kamba peoples of south-central Kenya, for example, are known for their impressive abilities in carving local African blackwood, shaping this into statues and facemasks.

The Gusii people of western Kenya are also carving specialists, but they have mainly utilized the kisii soapstone found in the Tabaka Hills. In addition to continuing craftwork skills, Kenya enjoys a strong modern literary output. Kenyan writers such as Ngugi wa Thiong'o, M. G. Vassanji, and Mugo Gatheru have all achieved international acclaim. Filmmaking is also a major activity, not only in terms of Western films shot in Kenya but also in indigenous film making, which from 2006 has been promoted by the Kenyan Film Commission. Theater is extremely lively, with several annual drama festivals in Kenya and many national theater groups based in Nairobi, Mombasa, and other cities.

The dominant pastimes of Kenyan people are sport and music. Of the former, modern athletics has been the country's greatest success, particularly in middle- and long-distance running, in which Kenya has taken many Olympic medals. Other sports popular in Kenyan include soccer, cricket (Kenya competes in the Cricket World Cup), boxing, volleyball, and rugby. Major musical movements of recent decades include Congolese and a pop style known as the Swahili sound, and since the 1990s indigenous versions of hip-hop have become extremely popular youth styles. More traditional styles of music persist, however, with many regional variations. The Gusii, for example, perform music-accompanied dances at weddings, funerals, war parties, and other ceremonial occasions, their traditional instruments being the eight-stringed *obokano* lyre and double-ended drums made from hollowed-out tree trunks and fitted with leather skins. Yet as music has been so tied to indigenous religion in Kenya, many forms have died out as Christianity became dominant in the 20th century. The Chuka tribe of central Kenya, for example, were renowned for their drumming skills, their long, slender drums actually being gripped between the legs as the percussionist both danced and played. Yet the westernization of the Chuka has virtually extinguished these skills, and only one small performance group remains.

Kenyans have access to a wider and more liberal media than any other nation in Africa, although there has been alarm among international observers at recent steps to impose state control over formerly independent news agencies and radio stations.

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Kgafela-Kgatla

The Kgatla are a subgroup of the Tswana people of southern Africa, in particular Botswana and South Africa. The Kgafela-Kgatla are a branch of the Kgatla.

Kgalagadi (Bakgalagadi)

The Kgalagadi are a large cluster of related peoples in eastern Botswana. Although they speak a Sotho-Tsawa language, they are not thought to be a subgroup of the Tswana people.

Kgatla

The Kgatla are one of the major subgroups of the Tswana of Botswana and South Africa. The Kgatla were originally a lineage that controlled the northeast of the central region of Transvaal in South Africa. They were the origin of several powerful offshoots such as the Pedi and Kgafela-Kgatla.

Khafaja

The Khafaja are an Arab tribe belonging to the Muntafiq tribal federation of Iraq. Their homeland is on the eastern bank of the Euphrates River in the south of the country.

Khamseh

The Khamseh are members of a tribal confederation with a historical homeland in the Fars Province of southwest Iran.

Khana *See* Ogoni.

Khari
See Carians.

Khasonka
The Khasonka are a Manding-speaking people. They live along the upper Senegal River in western Mali.

Khazars
The Khazars were a Turkic people (*see* Turkic Peoples) of the northern Caucasus. From the fifth to seventh century C.E. the Khazars formed a state, the Khazar Khaganate, in the north Caucasus along the shore of the Caspian Sea. By the eighth century the Khazar Khaganate was a powerful force in the region, controlling the northern shores of the Black Sea and territory as far east as the Aral Sea. At this time the Khazars represented a powerful challenge to the northern borders of the Islamic Empire under the rule of the Abbasids, which had come to dominate the Middle East in the seventh century.

In the ninth century the Khazar ruling class adopted Judaism, and it is thought that much of the population followed their example within a couple of generations. Numerous wars were fought between the Khazars and their Muslim neighbors to the south, and the Khazars were often important allies of the Byzantine Empire in its long struggle to resist the expansion of Muslim power.

During the 10th century the Khazar Khaganate was gradually overrun by Russians from the north and Turkic peoples from central Asia. By the end of the century their power had been broken. In the centuries that followed the Khazars ceased to be a distinct people as they were absorbed into the cultures of later Turkic migrants to the area.

Khazraj
The Khazraj were an Arab tribe that lived in the city of Medina (in present-day Saudi Arabia) in the seventh century C.E. Muhammad, the Prophet of Islam, is said to have traveled to Medina to act as mediator in a conflict between the Khazraj and the Aws tribe in 622. Muhammad ultimately solved the conflict by absorbing both tribes into his Muslim community and forbidding bloodshed between them. As a consequence of their early conversion to Islam, both the Khazraj and the Aws were later known as the Ansar, which means "helpers" in Arabic.

Khoikhoi
Khoikhoi is now largely a historical ethnic grouping, its members having been absorbed into the larger Khoisan grouping of eastern Namibia, western and central Botswana, and bordering parts of South Africa. Descendants of Khoikhoi and European parents also helped form the present-day Cape Colored population of South Africa.

Along with the San peoples, the Khoikhoi were the first known inhabitants of southern Africa. The Khoisan are not black Africans but make up a unique "racial" category of their own. The Khoikhoi were San peoples who adopted pastoralism in favor of a hunter-gathering lifestyle. They first emerged in the dry grasslands of the northern Kalahari Desert in what is now Botswana. From there they spread to what are now Namibia and the Cape of South Africa. Over many hundreds of years, these people retreated or were absorbed as other ethnic groups (such as the Bantu) migrated into the area, and few direct descendants remain. The Khoikhoi were once known as the Hottentots by Dutch settlers, who introduced this disparaging name, which means "the stutterers," after hearing the Khoikhoi speak using clicks and popping sounds as part of their language.

Khoisan
The name "Khoisan" is a linguistic term for the closely related Khoikhoi and San peoples. The Khoikhoi and the San are also known, sometimes disparagingly, as the Hottentots and the Bushmen respectively. In fact, many of the names used to refer to the various Khoisan groups, including "San," are considered insulting by the Khoisan themselves, as they are often derogatory labels given them by other peoples. There are fewer than 100,000 Khoisan: about 50,000 in Botswana (where they are called Basarwa); 33,000 in Namibia; 8,000 in Angola; 4,500 in South Africa; and 2,000 in Zambia and Zimbabwe.

KHOISAN

location:
Botswana; Namibia; Angola; South Africa; Zambia; Zimbabwe

time period:
20th millennium B.C.E. to present

ancestry:
Unknown

language:
Khoisan

ORIGINS
Descendants of the first known inhabitants of southern Africa, the Khoisan probably originated in what is now western Zimbabwe and northern Botswana, where they lived in widely scattered bands at least 20,000 years ago. Around 2,300 years ago, some Khoisan hunter-gatherers in northern Botswana began to keep livestock. Over the course of generations, these people migrated south, reaching the cape 2,000

settlers. By the 19th century, only small bands of San remained in South Africa, living in some of the most arid parts of the northwest cape. Some San succeeded in fleeing to Botswana and Namibia, where they joined long-established San communities, but there, too, they found themselves in competition for land with cattle-raising Tswana, Herero, and other peoples.

Many Khoisan were recruited into the Portuguese colonial army in Mozambique and the South African Army in Namibia. After Namibia became independent from South Africa in 1990, however, around 4,000 Khoisan moved to South Africa.

Khoisan time line

B.C.E.	
25,000	Oldest examples of Khoisan rock art in Southern Africa
ca. 400s	Some Khoisan begin to keep livestock: Khoikhoi emerge.
C.E.	
200s	Displacement of Khoisan by Bantu-speaking peoples begins.
1652	Dutch settlement of the Cape of Good Hope begins.
1657–77	Khoikhoi and Dutch farmers (Boers) fight over land; Khoikhoi pushed out of lands.
1713	Epidemic of smallpox devastates Khoikhoi.
1774	Dutch begin systematic slaughter of Khoikhoi.
1799	Last major Khoikhoi revolt
1806	British take over Cape.
1836–48	Boers on Great Trek with Khoikhoi servants
1884	Germany colonizes Namibia as South West Africa.
1884–85	British colonize Botswana as Bechuanaland.
1910	Union of South Africa formed.
1963	Central Kalahari Game Reserve established in Botswana.
1966	Botswana independent
1980s	Droughts throughout Kalahari
1990	Namibian independence; 4,000 Khoisan move to South Africa.
1992	"The First People of the Kalahari" (Khwe Khoisan political movement) founded.
1999	A San clan that had been expelled from the Kalahari Gemsbok National Park receives a grant of 155,000 acres in Northern Cape. National Khoisan Council established.
2002	The remains of Saartje Baartman, a Khoisan woman publicly displayed in Europe during the 1800s, are returned to South Africa from France.
2008	African Renaissance Civic Movement denounces a television advertisement featuring Khoisan people as "degrading and discriminatory."

In recent decades, the Botswana government and cattle herders have systematically driven the Khoisan from most of their territories in the Kalahari Desert. The establishment of the Central Kalahari Game Reserve in 1961 helped safeguard the land rights of some of the local Khoisan—the Khwe. Limited provision of facilities in the area, however, has offset the advantages. After surviving drought in the 1980s, the Khwe now face the threat of relocation. As part of plans to encourage tourism and conserve the environment, the Botswana government announced plans to induce the Khwe to leave the reserve in 1996.

CULTURE

Historically, the main difference between the Khoikhoi and the San was in their lifestyles. The Khoikhoi were chiefly pastoralists and the San purely hunter-gatherers. Both the Khoikhoi and the San lived a largely nomadic or seminomadic existence, the Khoikhoi herding fat-tailed sheep and long-horned cattle. Those who lived by the coast also gathered shellfish. The Khoisan were noted for their hunting skills and tracking ability, skills that were vital both for locating wildlife and for following animals wounded by poisoned arrows.

Today, dispossessed of their land, few Khoisan are solely hunter-gatherers. Many keep livestock (mostly goats and occasionally cattle) and grow crops such as sorghum, corn, sugarcane, melons, and cowpeas. Many Khoisan still forage for wild nuts and plants—as do poor non-Khoisan people—and hunt for meat, particularly during the dry season, to supplement their diet. Giraffes, antelopes, reptiles, and birds provide most of the meat in the Khoisan diet. Although laws in Botswana have greatly restricted their right to hunt game, many take the risk rather than face hunger. Men are usually responsible for hunting the larger animals and women often do most of the foraging. Division of labor by gender varies from group to group, though. In Namibia and Botswana, the Khoisan mainly work as farm laborers or domestic servants and live on the fringes of towns.

Government and Societ▲

Historically, the Khoisan lived in bands made up of 25 to 50 people related to each other through blood or marriage. Bands had leaders rather than rulers and there was no overall system of government. Discussion and consensus were often the pattern of rule. Food and water

Figures of hunters and animals painted on rock surfaces by Khoisan peoples between 20 and 70 thousand years ago

were divided according to seniority, and property was shared to avoid jealousy.

Most Khoisan now live in mixed settlements that many different ethnic groups call their home. In Botswana, many were forcibly relocated to state-created settlements to make way for cattle herding. Most Khoisan groups have hereditary leadership positions that can be held by a man or a woman. These leaders now have limited official authority but still have some social standing. Hereditary leaders are, however, often elected to state posts such as chairperson of the village development committee or are appointed by local councils to hear minor civil cases.

Religion

Groups of Khoisan hold religious beliefs and practices in common but variations exist. The worship of a great and good god (called Nadi in the central Kalahari) is common to many groups. Also, there is sometimes an evil being called Gaua or Gawama, whose mission is to disrupt the good god's work.

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Khurrites *See* Hurrians.

Khurutshe (Bakhurutshe)

The Khurutshe are a subgroup of the Hurutshe of Botswana and South Africa. The Hurutshe, in turn, are a subgroup of the Tswana.

Khwarzamians

The Khwarzamians were an Iranian people who built a substantial empire across present-day Iran and Uzbekistan during the 12th and 13th centuries C.E.

At the time of the Achaemenid Empire (*see* Achaemenids), which ruled greater Iran from the sixth to the fourth centuries B.C.E., the Khwarzamians were well known as a numerous and powerful people whose homeland, Khwarezm, lay in the northeast of the empire. In the seventh century C.E. the Muslim Arab Abbasids conquered Khwarezm as part of their rapid imperial expansion.

By the 12th century Khwarezm was part of the Turkish Seljuk Empire (*see* Seljuks). As the

KIKUYU

location:
Kenya

time period:
16th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Seljuk Empire collapsed in the 1150s, however, the Khwarzamians seized the opportunity to assert their independence and expand their territory. It was during this confused and scantily documented period that the foundations of the Khwarzamian Empire were established.

Kibera *See* Amba.

Kifuliiru *See* Furiiru.

Kige *See* Beri.

Kikuyu (Gikuyu)

The Kikuyu are the largest ethnic group in Kenya. They form around 20 percent of the country's population. Their homeland is sometimes known as Kikuyuland, a highland plateau—part of the lush Great Rift Valley at the foot of Mount Kenya—furrowed by rivers flowing in deep gorges between high ridges. This area has a pleasant climate, with reliable rainfall and moderate temperatures.

ORIGINS

The origins of the Kikuyu are obscure. Ethnologists believe they came to Kenya from the north and west and began to settle in Kikuyuland in the 1500s C.E.

LANGUAGE

The Kikuyu speak a language also called Kikuyu (or Gikuyu). It is one of the Bantu group of languages, which itself is part of the Benue-Congo language group. Many Kikuyu also speak Swahili (or Kiswahili), which is used as a common language in East Africa and is the national language of Kenya. Many Kikuyu also speak English, the country's official language.

HISTORY

The Kikuyu were originally hunters and nomadic pastoralists (livestock raisers who migrated with their herds). Their expansion in Kenya continued until the 1800s. They were generally on good terms with their neighbors the Maasai, with whom they traded agricultural produce for hides and livestock.

The Kikuyu's settled existence was radically disturbed by the European scramble for African colonies, which began in the 1880s. A private British company began to set up trading facilities on the coast. In 1895, the British government took over and set up the colony of British East Africa, later called Kenya. The British built a railroad from the coast to the shores of Lake Victoria, set up a base at Nairobi, and began to settle in the heart of Kikuyuland. They took over land from the Kikuyu, who were confined to a small reserve, unable to farm on the inadequate land. Many Kikuyu were forced to leave the land and work for the European settlers or in the factories that sprang up in Nairobi. British officials ruled the colony, and the Kikuyu became third-class citizens (Asians were the middle class; *see* Asians of Africa). During World War I, many Kikuyu men worked as "carriers" for the British troops. In 1920, the Kikuyu Central Association was established, partly as a response to the discrimination experienced by Kikuyu veterans. In the 1940s, along with other ethnic groups, they began to organize opposition to the colonial power. Many Kikuyu men also served in World War II, fighting against the Germans, and again after the war they were bitter about their treatment. When progress toward independence seemed to be too slow, some Kikuyu organized a society, Mau Mau, which began to commit acts of anticolonial terrorism. Fighting between the Kikuyu and loyalist and British troops continued until 1956, during which 13,000 Africans—mostly Kikuyu—were killed.

Kenya achieved independence in 1963. In elections held that year, the Kenya African National Union (KANU) secured a majority in parliament. KANU, composed largely of Kikuyu, was led by Jomo Kenyatta, the country's first president in 1964, a position he held until his death in 1978. Other ethnic groups formed opposition parties, but the Kikuyu, who were among the best educated people in Kenya, held many of the top posts in government and the civil service. After Kenyatta's death and the succession of Vice President Daniel arap Moi as president, political activity was tightly restricted. Discontent with the one-party government led by Moi was widespread among the Kikuyu. Moi considered the Kikuyu threatening to his position, and in the 1980s he tried to remove Kikuyu members of his cabinet.

CULTURE

Many Kikuyu have moved away from Kikuyuland to other parts of the country, where they work in a variety of jobs. The Kikuyu have a reputation for having a strong business sense,

and many have succeeded as traders and importers and in running industries.

Those Kikuyu living in rural areas tend to practice farming. Before the arrival of the British, the Kikuyu farmed land until the soil was exhausted, and then moved to a fresh patch. Land was plentiful, and the Kikuyu had no need of crop rotation. Today, they have adopted different farming methods, with most making their living from continuous crop farming. The main crops grown include beans, corn, millet, potatoes, sugarcane, sweet potatoes, and vegetables. Colonialism introduced the Kikuyu to cash crops such as bananas, coffee, and pyrethrum, used for making insecticides. The Kikuyu also keep goats, sheep, and a few cattle.

Government and Society

Kikuyu society had a highly organized social structure originally based on nine clans; although only remnants survive of this social organization, the emphasis on the family is maintained. In addition, each person belongs to an age set, called a *riika*. Which *riika* a person belongs to depends on the time he or she first undergoes circumcision; this applies to both boys and—more controversially and with more serious, long-lasting consequences—girls.

In the past, each village was ruled by a council of nine elders. These came from either one of the divisions found in each male age set: *maina* or *m angi*. The *maina* and *m angi* subdivisions operated as the political leaders for alternate periods of from 20 to 40 years. Every group of nine villages elected a representative to a higher council for an area known as *mbari,* or subclan. Each *mbari* sent a representative to a district council. The Kikuyu's system of landholding was based on the *mbari*. The councils acted as courts of law when necessary. The more senior elders served as high priests in the Kikuyu religion.

Religion

As a result of missionary activities in the early 1900s, many Kikuyu are Christians and they have established their own, independent, churches. A minority still adhere to the Kikuyu religion, perhaps in conjunction with Christianity. The Kikuyu religion is founded on a belief in one all-powerful god called Ngai. According to legend, the Kikuyu are descended from one of Ngai's three sons, Gikuyu, who chose to be a farmer. Gikuyu married a wife provided by Ngai, named Moombi, known as the creator. She bore him nine daughters, each of whom had a family that became a clan, taking their mother's name. This, says tradition, is the origin of the nine main clans of the Kikuyu.

Kikuyu time line

C.E.	
1400s on	Eastern Bantu-speakers migrate into region of present-day Kenya.
1500s–1600s	Kikuyu settle southeast of Mount Kenya.
1700s–1800s	Period of expansion and migration
1895	British take control of Kenya.
1920	Kikuyu Central Association (precursor to KANU) formed to fight oppression by British.
1934	British Commission extends Kikuyuland in Nairobi region as compensation for land taken earlier for settlers.
1952–56	Terrorism by Mau Mau, a Kikuyu anticolonial society; 50,000 Kikuyu confined in detention camps.
1986	"Mwakenya Conspiracy"—mainly Kikuyu political opposition—suppressed.
1993–94	Kikuyu and Maasai clash in Great Rift Valley area. Many Kikuyu in the Rift Valley lose land to Kalenjins; government accused of ethnic cleansing.
1999	Former Mau Mau guerrillas announce plans to sue the British government for human rights abuses in the 1950s.
2006	Former Mau Mau guerrillas bring their case to the British High Court in a case that has yet to be resolved.

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Kilanga

The Kilanga are one of the subgroups of the Bariba. They live in Benin, Togo, and Ghana.

Kilega *See* Lega.

Kimatumbi *See* Matumbi.

Kipchornwonek

The Kipchornwonek are a subgroup of the Okiek of west-central Kenya. The Okiek are, in turn, part of the Kalenjin. The Kipchornwonek live on the southern slopes of the Mau Escarpment in western Kenya.

Kipsigis

The Kipsigis are the largest subgroup of the Kalenjin peoples of Kenya. There are

probably more than half a million Kipsigis, most of whom live in the western corner of Kenya, to the east of Lake Victoria, in a region centered around the town of Kericho. Kipsigis is a tonal language, meaning that the pitch (or tone) of spoken words affects their meaning.

The ancestors of the Kipsigis were Highland Nilotes, who began dispersing from their original cradleland at the northernmost tip of Lake Turkana in present-day Ethiopia to East Africa during the last millennium B.C.E. The Kipsigis did not emerge as a distinct ethnic group until sometime after 1000 C.E., separating from the Nandi as late as about 1600–1800. The Kipsigis religion involves belief in a sun god, but many of the people are now Christians.

Kirdi

The name Kirdi has long been used to refer to the non-Fulani, non-Christian peoples of southwestern Chad in particular but of northern Cameroon and southeastern Nigeria as well, including, for example, the Fali of Cameroon. The largely Muslim Sara of southern Chad, in particular, are often referred to as the Kirdi.

Kisi *See* Kissi.

Kisii *See* Gusii.

Kissi (Gizi; Kisi; Kissien)

The Kissi are a largely Christian people of Guinea, where the majority live, and of Liberia and Sierra Leone.

Kissien *See* Kissi.

Kitutu

The Kitutu are one of the main subdivisions of the Gusii. The Gusii are a large ethnic group of western Kenya.

Kola

The Kola are a subgroup of the Mbenga. The Mbenga are one of the major groupings of tropical forest-foragers of Central Africa.

Kololo

The Kololo were a southern African Bantu people who came to prominence in Central Africa under their leader Sebetwane.

The Kololo were a Sotho people who originally came from the west of the Drakensberg Mountains. The expansion of the Zulu kingdom in the early 19th century C.E., however, led to a period of great disruption involving mass migrations and conflicts. Known as the Difaqane (to Sotho people) or Mfecane (to Nguni people), this unsettled era led to the Kololo abandoning their home in southern Africa and trekking north and then west into the lands of the Lozi people of present-day Zambia. Led by Sebetwane, the Kololo conquered the Lozi and ruled the Lozi kingdom from about 1840 to 1864. The period of Kololo rule was one of peace and unity, and the Lozi adopted the Kololo language. The Lozi still speak Kololo today, and are sometimes referred to as the Kololo.

Komba *See* Konkomba.

Komono

The Komono are part of the Lobi group of related peoples. They live in Ghana, Ivory Coast, and Burkina Faso.

Konde *See* Makonde.

Kongo (Bakongo)

Kongo is the name of a former kingdom and the present-day homeland of the Kongo people. The Kongo live in an area around the mouth of the Congo River. This area encompasses the south, the narrowest part of the Democratic Republic of the Congo where it reaches the Atlantic Ocean, and the northern part of Angola.

ORIGINS

The Kongo Kingdom was founded in the 1300s C.E. The first known king of Kongo was Nimi, a Lukeni, the son of the chief of Bungu, north of the Congo River. He led a group of followers to conquer lands south of the river and married the daughter of Kabunga, a Kongo chief. Kabunga had the title of *mani* (king), which Nimi adopted as his own. From then on the Kongo ruler was known as the Mani-Kongo. The king was the spiritual leader of his people, as well as their ruler and military leader. He had a council of ministers to advise him.

LANGUAGE

The language of the Kongo, also called Kongo (or Kikongo), has more than 50 dialects.

KONGO

location:
Democratic Republic of the Congo; Angola

time period:
14th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

One of these dialects, Kileta, is used as a common language by many Kongo-related peoples who would otherwise use different languages. Many of the Kongo also speak the official language of their country, French in the Republic of the Congo and the Democratic Republic of the Congo, and Portuguese in Angola. Lingala is spoken by the Kongo and many other non-Kongo people.

HISTORY

Kongo was already flourishing when Portuguese explorers and traders landed on the coast in 1482. For many years, the Kongo maintained diplomatic ties not only with Portugal but also with the Vatican. The Portuguese gave advice and military help in exchange for exclusive trading rights, the main trade being in slaves for export to the new European settlements in the Americas.

This alliance did not endure, however. The Portuguese fostered Kongo's internal rivalries in their single-minded pursuit of slaves, and following the 1568 invasion of Kongo by the Jaga from the interior, the Portuguese gradually lost interest. After the Kongo king tried to break Portuguese influence by balancing it with that of the Dutch, the Portuguese decisively defeated his armies at the Battle of Ambuila in 1665. After this date, the kingdom fragmented and the Kongo eventually came under colonial rule. The Portuguese ruled Angola, the French ruled the Republic of Congo, and the present-day Democratic Republic of the Congo was under Belgian domination. Before becoming a Belgian colony, much of the Democratic Republic of the Congo formed the private colony of the Belgian king Leopold II called the Congo Free State (1885–1908) (*see* Congolese [Democratic Republic of the Congo]: nationality). His rule was characterized by abuse, brutality, and the committing of atrocities in order to protect and maintain the lucrative rubber trade. The two Congos, led by Kongo politicians, became independent in 1960, and Angola gained independence in 1975.

CULTURE

The Kongo today are highly urbanized and many live and work in cities such as Kinshasa and Brazzaville, where they are engaged in engineering, construction, and other trades. Most urban Kongo hold a variety of jobs, often in the informal sector (illicit trading, for example) in order to earn enough money to live. In the Democratic Republic of the Congo and the Republic of the Congo, many Kongo men are employed in the mining sector.

Outside the towns, the Kongo live in villages of about 300 inhabitants. They build their houses with bricks, either sun-dried or kiln-fired, and roof them with thatch or corrugated iron. Rural people are mainly engaged in arable farming. The main crop is cassava, which is supplemented with eggplants, beans, corn, peanuts, peas, peppers, and rice. Cassava root is turned into flour, from which women prepare a kind of dough called fou-fou. The leaves of the plant are boiled and eaten like spinach. The Kongo cultivate oil palms, which provide cooking oil and wine. Most of the farmwork is done by women, except for the heavy tasks such as clearing fresh land. The Kongo keep comparatively few animals, but there are commercially run ranches where beef cattle are reared to supply the towns. In the country, the Kongo rely on hunting for much of their meat. Men are the hunters, but men and women share in fishing in the rivers. Poor transport facilities handicap

Kongo time line

C.E.	
1300s	Kongo Kingdom founded.
1482	First contact with Portuguese
1491	Kongo king and court convert to Christianity.
1494	Pro- and anti-Portuguese factions develop in Kongo.
1506	Civil war breaks out: Affonso I succeeds with Portuguese aid.
1520s	Kongo is supplying slaves to Portuguese.
1545	Succession war follows death of Affonso I.
1556	Kongo at war with Portuguese-backed Ndongo to south
1568	Kongo invaded by Jaga.
1571	Portuguese drive Jaga out; Kongo becomes vassal state of Portugal.
1665–70	Portuguese invade Kongo and establish rule over kingdom.
1665	Kongo defeated by Portuguese at Battle of Ambuila: Kongo Kingdom fragments.
1885–1908	Belgian Congo Free State in the present-day Democratic Republic of the Congo.
1960	Belgian Congo and French Congo both independent as the Republic of the Congo.
1971	Former Belgian Congo renamed Zaire.
1975	Angolan independence comes as civil war is being fought.

See also Angolans: nationality; Congolese (Republic of the Congo): nationality

the Kongo, especially in the Democratic Republic of the Congo, where they rely on local markets to sell surplus produce and to buy other supplies. Without good transport, marketing becomes difficult, especially for people taking their produce into the larger towns. Marketing is mainly controlled by women.

Government and Societ

Under Congolese law, the Kongo are supposed to conform to the modern political organization. But many people follow, at least in part, their own traditions. Descent is traced through the female line and local headmen wield limited authority. Chiefs still exist, but they have little authority in either of the Congos. In Angola government authority has been weakened by years of civil war.

Religion

The majority of the Kongo are Christian. The Portuguese introduced Christianity (Catholicism) to the Kongo in the 16th century. The Kongo nobility became Christians, and eventually many of their people also converted. In 1705, a Kongo prophet called Beatrice Kimpa Vita unsuccessfully attempted to revive the recently decimated Kongo Kingdom. For a few months in 1921, Simon Kimbangu—another Kongo prophet—preached and healed the sick in the Belgian Congo before being imprisoned by the Belgian authorities. Since then, many "Kimbanguist" Christian movements have arisen, including the international Church of Jesus Christ on the Earth. Many Christian churches in the Republic of the Congo trace their origin to Simon Kimbangu.

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Konkomba (Komba)

The Konkomba are a people of northern Togo and Ghana and Burkina Faso.

Kono

The Kono are a West African people closely related to the Manding. The Kono live in Sierra Leone, Ivory Coast, Guinea, and Liberia. They claim to have originally been Vai people.

Konso

Konso is the name given to three related ethnic groups living in southern Ethiopia: the Garati, the Takadi, and the Turo. These three groups speak very similar dialects of the Konso language, which is an Eastern Cushitic language. The Konso live in a region south of Lake Shamo, in the northern tip of the Great Rift Valley of East Africa.

The Konso are descended from Cushite ancestors who originated in the Ethiopian highlands. They spread out from their original dispersal site to occupy much of northeastern Africa, reaching the Kenyan highlands by 1000 b.c.e. The Konso probably emerged as a separate ethnic group during the last thousand years.

The Konso are concentrated in more than 30 walled towns. From 10 to 16 feet high, the walls were designed to deter surprise attacks, and the towns are mostly situated on hilltops and other easily defendable sites. The majority of the Konso are farmers who practice intensive cultivation of a variety of grain crops, root crops, and vegetables, using terracing to preserve the soil. This involves carving large "steps" in to the hillside that make the land more suitable to cultivation, trap water, and prevent soil erosion.

Koranko (Kouranko; Kuranko)

The Koranko are distant relations of the Manding people. They live in many West African countries, particularly in Sierra Leone, Guinea, and Liberia.

Korekore

The Korekore are a subgroup of the Shona of Mozambique and Zimbabwe, where they make up at least 15 percent of the total Shona population. The Korekore are also known as the Northern Shona.

Kota *See* Bakota.

Koto *See* Bakota.

Kotocoli *See* Temba.

Kotoko

The Kotoko are closely related to the Buduma. The majority of the Kotoko live in northeastern Cameroon, the remainder in Chad and Nigeria. The Kotoko state reached its height in the 15th century C.E., when it controlled northern Nigeria and parts of Cameroon.

Koulango *See* Kulango.

Kouranko *See* Koranko.

Kpelle (Gerse; Kpese)

The Kpelle are the largest ethnic group in Liberia. A substantial number also live in neighboring Guinea. Since 1989, however, many Kpelle have sought refuge from Liberia's civil wars in other West African countries. The Kpelle inhabit the rainforested lands of central Liberia, to which they migrated from the savannas south of the Sahara Desert shortly before the end of the 16th century C.E.

The Kpelle language, also called Kpelle, is a Mandé language. The Kpelle share cultural features with other Mandé peoples. Like the Mandé, for example, most Kpelle belong to either the women's secret society (Sande) or the men's secret society (Poro). These societies are important unifying and controlling forces in Kpelle society. They initiate adolescents into adulthood and teach people the "correct" way to behave.

Kpese *See* Kpelle.

Krahn *See* Guere.

Kran *See* Guere.

Kran Padebu

The Kran Padebu are part of the Kru cluster of peoples. The Kru are one of the largest ethnic groups in Liberia.

Krio *See* Creoles.

Kru

The Kru occupy a region that covers more than half of Liberia. The region extends from Monrovia on the northern coast to Cape Palmas on the southern coast and reaching roughly 60 miles inland. The Kru are made up of the Kran Padebu, Sakon, Siku, Bassa, De, Grebo, Bete, Krahn, and Kru proper. Together they comprise a quarter of Liberia's population. The Bassa, De, Kru, and Grebo are concentrated on the coast, and members of other groups are mainly inland. The Bete heartland is on the western banks of the Bandama Island. All the Kru groups speak Kru languages, which belong to the Kwa family.

The Kru have long been associated with seafaring and sailing activities, and in the past Kru men would spend much of each year sailing with trading ships around the coast of Africa or farther afield. In recent decades, investment in ports such as Buchanan have detracted from the activities of the Kru coast, which is now one of the most isolated parts of Liberia. Like other Liberians, the Kru have been adversely affected by the Liberian civil wars, which began in 1989 and lasted through much of the 1990s.

See also Liberians: nationality.

Kuba (Bakuba)

The Kuba live in the south-central region of the Democratic Republic of the Congo. They include a number of smaller groups such as the Leele and the Njembe.

KUBA

location:
Democratic Republic of the Congo

time period:
16th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

ORIGINS

Bantu-speaking peoples had begun settling in the varied habitats of the Congo Basin in about the third century C.E. In the 16th century, one of these groups, the Kuba, moved from the lower part of the Basin to the Kasai region. This move was partly to escape the continuing attacks of the Jaga people and partly to avoid Portuguese influence from the Atlantic coast.

LANGUAGE

The Kuba languages, of which there are several, are Bantu, most of them belonging to the Bushongo group. Many Kuba also speak French.

HISTORY

In the 17th century, a powerful Kuba state developed under the leadership of the Bushongo group, a name meaning "People of the Throwing Knife." The Bushongo probably gained their initial wealth from fishing, but in the 17th century they successfully grew corn and tobacco, adding to their wealth. By the early 18th century, a stable Bushongo government had allowed

people to increase their production of agricultural surplus. This burgeoning economy supported a growing number of artisans and aristocrats. Economic growth furthered the development of trade, and the Kuba began to export luxury cloth and ivory, and to import slaves, copper, beads, and salt. The Kuba came to control significant trade routes through parts of Central Africa, which remained important until well into colonial times. The kingdom reached its height in the 18th century and remained stable until the late 19th century, when invasions and upheavals destabilized the area.

The Kuba were incorporated into the private colony of Belgian king Leopold II in 1885. Like

Religion

Throughout the colonial era, although Western values and Christian beliefs were strongly promoted, the Kuba retained many of their own beliefs. In the present day there is still some reverence of ancestors, but nature forces dominate the Kuba religion.

Art

The Kuba have one of the oldest and most developed cultures in Africa. They are famous for their wooden sculpture, especially their *ndop*—statues of their kings—which developed as an art form from about the 17th century. The Kuba's highly developed sense of history means that the personalities and deeds of about 124 kings are known, though only 19 *ndop* have survived. The Kuba were excellent iron forgers as well, and their throwing knife, the shongo, gave its name to the Kuba's ruling group, the Bushongo. The decorative art of the Kuba is remarkably rich and enhances all objects of daily life. Statues, initiation masks, cups, and beautifully embroidered raffia (palm fiber) cloth are especially prized export articles. Many of these items, some statues for example, are purely aesthetic and independent of all forms of worship, which is rare in Africa. Perhaps the finest objects are the effigy cups, sometimes depicting revered ancestors. According to some, production for the tourist market has served to stagnate rather than enable the development of Kuba artistic expression. Tourists often demand recognizably "tribal" or "traditional" pieces. This demand does not allow carvers to experiment with new forms and ideas—processes that produced much of the so-called traditional art in the first place.

Further Reading

Jan Vansina. *The Children of Woot: A History of the Kuba Peoples* (Madison: University of Wisconsin Press, 1978).

Kuhgalu

The Kuhgalu are a small ethnic group who live in the mountainous region of southwest Iran.

Kukamba *See* Amba.

Kulango (Koulango)

The Kulango are a Mole-Dagbane people closely related to the Lobi. They live in northeastern Ivory Coast and the southwest of Burkina Faso.

Kulya *See* Kuria.

Kunda *See* Kaonde.

Kung (Xhu; Zhu)

The Kung (or !Kung, as it is often written) are a Khoisan people based in the Kalahari Desert of southern Africa, mainly in northeastern Namibia and the Dobe region of northwestern Botswana. The Kung are also known as the Zhu (or Xhu), which derives from their name for themselves—the Zhutwasi, meaning "real people" or just "people." Although they are a relatively small ethnic group and live in a remote region, the Kung have been extensively studied by social scientists, so a large body of knowledge exists about Kung culture. They have a considerable local reputation for healing, and this involves going into a trancelike state called *kia,* which is usually reached by performing a particular dance.

Like other Khoisan groups, the Kung are not black African but are descended from southern Africa's first known human inhabitants. They are historically associated with hunter-gatherer lifestyles and distinctive for their short stature and the use of languages that contain clicking and popping sounds. Over recent decades, however, the Kung have increasingly been switching to a settled, farming lifestyle, and gathering food and hunting have decreased in importance.

Kuranko *See* Koranko.

Kurds

The Kurds are an ethno-linguistic group of numbering some 27 to 36 million who are descended from those people who originally settled in the area known as Kurdistan. Kurdistan includes adjoining parts of present-day Iran, Iraq, Syria, and Turkey. They speak Kurdish, a language of the Iranian subbranch of the Indo-European tongue.

Kurds may be "autochthonous," or "indigenous." This means that they are an ethnic group inhabiting a given geographical region with which they have had a long historical connection; that they have maintained distinct linguistic, cultural, and social organizational

KURDS

location:
Iran; Iraq; Syria; Turkey

time period:
3000 B.C.E. to present

ancestry:
Hurrian

language:
Kurdish

characteristics that differentiate them from both surrounding populations and the predominant cultures of the nation-states in which they live; and that they identify themselves as indigenous and distinctive and are recognized by others as such.

Kurds make up some 20 percent of the population of present-day Turkey, about 20 percent of Iraq, 8 percent of Syria, and 7 percent of Iran. Approximately 55 percent of all Kurds live in Turkey. About 20 percent live in Iraq, another 20 percent in Iran, and 5 percent in Syria.

The Kurds are regarded as the fourth largest ethnic group in the Middle East, after the Arabs, Persians, and Turks and are possibly the largest ethnic group in the world without a separate nation-state.

The region known as Kurdistan comprises a territory about the same size as Texas spread across three modern-day Middle Eastern countries: Iran, Iraq, Syria, and Turkey. The region includes mountains, such as Mount Ararat and the Zagros Mountains, with pasturelands and valleys covered by forest. Rivers are also a prominent feature of the region's geography; Kurdistan's mountains and high plateaus, which enjoy plentiful snowfall in the winter, are the source of the Tigris and Euphrates Rivers as well as many smaller watercourses. Lakes also mark the territory, including Lake Urmia in Iran and Lake Van in Turkey, which is the fourth largest body of fresh water in the world.

Kurdistan also has important mineral resources. Iraqi Kurdistan possesses the sixth largest oil reserves in the world, excluding the cities of Kirkuk and Mosul, jurisdiction over which is disputed. There are also substantial natural gas reserves, rock sulfur, coal, copper, iron, zinc, and gold. The rivers, valleys, and mountains also allow agriculture to be an important economic activity for the region. Inasmuch as the territory also encompasses key cities of great historical interest, Kurdistan also hosts a substantial tourist industry.

Kurdistan's best-known larger cities illustrate the region's diversity. Among the most important cities of Kurdistan in modern Iraq are Kirkuk and Mosul. Kirkuk is located at the site of the ancient capital of the Hurrian culture and lies between mountain and rivers. It has long been considered a center of ethnic and religious diversity. Mosul is mainly Kurdish but has also been home to Turkmen tribal elements as well as Arabs and Assyrian-Chaldean Christians. The city's present political blocs reflect this ethnic diversity.

Kirkuk is the center of northern Iraq's oil industry. Oil was discovered in the area in 1927 and the city can produce half of Iraq's oil exports. The city's oil and its large Kurdish population made it a prime target for Saddam Hussein's Arabization policies, initiated in the 1980s, which forced non-Arabs from the area and sponsored the immigration of Arabs from other parts of Iraq.

Mosul, on the Tigris River, is Iraq's third largest city, after Baghdad and Basra. It has been inhabited for some eight millennia. Like Kirkuk, Mosul is known for its ethnic and religious diversity, with Kurds, Turkmen, Armenians, Arabs, and Assyrians traditionally being the largest groups. Mosul has the largest number of Christians of all Iraqi cities. Under Saddam Hussein Arab immigration was encouraged as it had been in Kirkuk.

In Iran, Kurdistan includes such cities as Sanandaj and Kermanshah. Sanandaj was the main base of the Ardalan clan, which was prominent in Kurdish affairs from the Safavid period. It has a majority population of Kurds, but with minorities of Armenian and Chaldean Christians as well as Jews. The origins of Kermanshah date to the Neolithic period. Kurds are the majority population and the Gorani dialect of Kurdish language predominates. Today the population is mainly Shia Muslim.

ORIGINS

The Halaf people, of some 7,400 to 8,000 years ago, were the first example of a single, distinctive cultural grouping living in the area known as Kurdistan. The Halaf period was followed by the Hurrian period from 2,600 to 6,300 years ago, which was based in Mesopotamia and the Zagros-Taurus mountain area of Iran. The Hurrian peoples spoke a language related to modern Chechen. The Hurrians, in fact, comprised a number of clans and subclans, probably not Indo European in origin. Other Indo-European peoples, including the Medes and the Scythians, conquered these areas, set up kingdoms and city-states, and intermarried with these clans. They dominated the area now known as Kurdistan as well as Anatolia (modern Turkey).

Sumerian writings dating to around 3000 b.c.e. refer to the land of the *Karda* or *Qarda* and the people living there as the *Qarduchi* and the *Guti*, and other variants. These are thought to be the earliest written references to the peoples who would become known as Kurds.

From 1200 B.C.E. to 612 B.C.E. the Medes incorporated all these lands and more into their kingdom, and their own Indo-European language is presumed to have become dominant among the people who lived there. Assyrian records from this period describe these peoples as the *Gardu* or *Kardu*. Around 1000 B.C.E. the term "Kurd" first appears in Assyrian records with reference to those people also called *Kurti* or *Kurkhi*, living south of Lake Van (in present-day Turkey).

L

Kurdish is of t subgroup of those Iranian the Indo-Iranian branch an languages. The origi was Hurrian, but as the Medes moved into the region, Indo-European replaced it.

Of the several dialects of modern Kurdish, the northern dialect—called Kurmanji—is used in Turkey, Syria, Iraqi Kurdistan, northwest and northeast Iran, and the Caucasus. Another dialect called Sorani, which is sometimes also known as South Kurmanji, is used in western Iran and central Iraqi Kurdistan. Both have a written literary tradition. Kurdish uses three different alphabets. In Iran and Iraq it is written using the Arabic and Persian alphabets, whereas in Syria and Turkey it is written using the Latin alphabet. A Cyrillic alphabet is used in the countries of the former Soviet Union.

From a linguistic point of view, although Kurmanji and Sorani share a common origin,

they are as far apart from each other as German and English. Consequently, they may also be referred to as distinct languages in their own right. Sorani, for example, has no case or gender endings, whereas Kurmanji possesses both. There are also numerous distinctions in vocabulary. As a result, some Kurmanji-speakers and Sorani-speakers may not be able to understand each other. In addition, both Kurmanji and Sorani encompass a large number of regional and local dialects and subdialects, although speakers of these dialects usually can understand each other.

Many recent attempts to create a standard written language or to bridge the gap between Kurmanji and Sorani have not been successfulssK034ewo nave neaeoed tlestnceencently ef tach other. Iorani, for example, bwes is tp8(r)-(e)-11(s)-TJc0 Tc 0 Tw 19.144 0 Tdc(-)Tjc0.01 Tc -0.0171Tw -1 ahedbantae, baKuristaen theigs aM12(t)8(u)-13(n)72(t -26(a)-25(r)-22(n)17(s)-71(. IF)9r)-(o)8(m s)-31(h)5(e g)-7(a)-6tei9-20(i)-31(h K)-10 an2telectuals bognritngsbn turmanjisorani aeaeoed tarny cshe ganguagef tp-7(o)88(e)-9(et724(i)-19(y)b)-13(n)7TJc0 Tc 0 Tw 19.144 0 Tdc(-)Tjc0.0 a21(2t0)2t hrKpnltur-13(,y)72.

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effectively thwarted efforts by any of these five dynasties to expand their influence in the area. Around 1150 Ahmad Sanjar, one of the rulers of the Seljuk dynasty that ruled parts of Central Asia and the Middle East from the 11th to the 14th century, designated the region as Kurdistan, with Bahar, a village near the Median capital of Hamadan, as its capital.

The best-known Kurdish dynasty of this period, however, was the Ayyubid dynasty (1171–1250), founded by Saladin (1138–93). Born in the city of Tikrit, in modern-day Iraq, he became vizier, or chief advisor, to Nur al-Din (d. 1174), of the Zengid dynasty. In this role he conquered Egypt in 1169, deposing the last caliph, or ruler, of the Fatimid dynasty, and then defended the land he had conquered against Christian invaders from Europe known as the Crusaders. Following Nur al-Din's death, Saladin assumed the title of sultan in Egypt, declared independence from the Seljuks, restored Sunnism to Egypt, and seized Damascus. In 1177 Crusader forces based in Jerusalem defeated Saladin, but 10 years later he reconquered the city. At its height under Saladin the Ayyubid dynasty ruled over Egypt, Syria, Yemen, Diyarbakr, the Hijaz, and northern Iraq.

Family squabbling marked the years between Saladin's death in 1193 and the murder of the last Ayyubid ruler of Egypt in 1250 by the founder of the Mamluk dynasty that subsequently conquered Ayyubid territories.

The Medieval Period (1258–1722)

The invasions of the Mongol leaders Hulegu Khan in the 13th century and Timur in the 14th century devastated Kurdish areas. The Qara-qoyunlu Turkish dynasty (1375–1468), which ruled from the Iranian city of Tabriz, helped the Kurds recover some of their lands. Under their successors, the Aq-qoyunlu (1378–1508), however, the Kurds were poorly treated. Some areas were nonetheless able to establish self-rule. The best known of these was the semi-independent state known as Ardalan, whose founder was a descendant of the Marwanids and also claimed descent from Saladin.

Sandwiched between the empires of the Sunni Ottomans (1453–1922) to the west and that of the Shii Safavids (1501–1722) to the east, Ardalan was eventually incorporated into the latter as a frontier province. Both the Ottomans and the Safavids, however, at times deported large numbers of Kurds from along their common border. Following his defeat of the Safavids at the 1514 Battle of Chaldiran, near Tabriz in the northwest of modern Iran, the Ottoman Sultan Selim I (r. 1512–20) took control of Kurdistan and Armenia. He also deported Kurds westward during his reign.

Selim I entrusted the areas of Kurdistan that he had annexed to Idris Bitlisi, a Kurd who was his advisor and a former Aq-qoyunlu official. Given almost complete freedom to act by Selim, Bitlisi restored a certain degree of independence to some of the settled Kurdish areas in return for their recognition of Ottoman authority and for agreements to provide troops for Ottoman campaigns; some were even declared exempt from taxation. It is also understood that under the Ottomans the power of local Kurdish chiefs increased markedly, a hereditary system of succession developed, and a system of vassalage emerged in Kurdistan even though the Ottomans were striving to abolish this elsewhere in their empire.

The Ottomans also created an apparently separate system of tribal confederations, including at least some for major Kurdish groups. Some of these were sent to police border areas. After the Battle of Chaldiran the defeated Safavids permitted Ardalan to continue its rule over the eastern Zagros Mountains, although the Ottomans now dominated Ardalan's western territories.

Following a Kurdish rising at a fortress called Dim Dim, near Urmia in northwestern Iran, from 1609 to 1610, the Safavid ruler Abbas I (r. 1587–1629) deported many Kurds to the east, especially to the Khurasan region of eastern Iran, to serve as a buffer against the Uzbeks, who were the Safavids' traditional enemies in the east. Over the Safavid period the Kurds also provided troops and key administrative and military figures to the Safavid state. The Sunni Shaykh Ali Khan (d. 1689) of the Zanganeh Kurds, was vizier to the Safavid ruler Shah Sulayman (r. ca. 1666–94) for some two decades. Other members of this clan also served the Safavid court. In practice most Kurdish groups under Safavid authority enjoyed more autonomy during this period than their counterparts under the Ottomans.

By this period, if not earlier, a sense of Kurdish self-awareness may be said to be identifiable in written records. An example can be seen in the writings of Sharaf Khan Bitlisi, who composed his *Sharafname,* a history of the Kurds, in 1597. Although this text was written in Persian, the Kurdish poet Ahmad Kani (1650–1707) composed his epic poem *Mem u Zin* in Kurdish, and the Turkish traveler

Kurds time line

B.C.E.	
3000	Earliest Sumerian references to the "Karda" and the "Qarda," who are thought to have been the ancestors of the modern Kurds
6000–1200	Medes incorporate Kurdistan into their kingdom.
1000	Earliest Assyrian references to a proto-Kurdish people known as the "Kurti"
C.E.	
first century	Roman historian Strabo refers to the "Kurts."
third century	Some Kurds are ally with the Sassanian dynasty of the Iranian Empire.
645	Kurds revolt against the Rashidun caliphs and again in 659.
666	Kurds revolt against the Umayyad caliphs and again in 685, 702, and 708.
833–838	Kurds revolt against the Abbasid caliphs.
840	Kurds seize Mosul.
869–883	Kurds support the Zanj rebellion against the Abbasid dynasty.
1171–1250	Rule of the Kurdish Ayyubid dynasty founded by Saladin.
1597	Kurdish poet Sharaf Khan Bitlisi composes *Sharafname*.
1169–1867	Semi-autonomous Kurdish Ardalan state flourishes in northwest Iran.
1649–1850	Semi-autonomous Kurdish Baban state flourishes in northern Iraq and eastern Turkey.
1918–22	Uprising of Ismail Simko in Iran
1922–24	Short-lived Kingdom of Kurdistan in northern Iraq
1925	Shaykh Said rebellion in Turkey
1927	Shaykh Abdurrahman uprising in Turkey
1927–31	Short-lived Kurdish Republic of Ararat in Turkey
1945	Founding of Kurdish Democratic Party of Iran
1946	Founding of Kurdish Democratic Party of Iraq (KDP)
1957	Founding of the Kurdish Democratic Party of Syria (KDPS)
1969	Founding of Revolutionary Organisation of the Toilers of Kurdistan (Komala)
1973	Syrian government moves against Kurds in the Jazira province.
1975	Signing of the Algiers Treaty between Iraq and Iran; founding of Patriotic Union of Kurdistan (PUK).
1978	Founding of Kurdish Workers' Party (PKK)
1980–88	Iran-Iraq War
1988	Gassing of the Kurdish village of Halabja by Iraqi government forces
1986–89	Al-Anfal Iraqi government campaign against Iraqi Kurds
1990–91	First Gulf War; a Kurdish uprising is crushed by Iraqi government troops
2003	Invasion of Iraq by a U.S.-led coalition. Saddam Hussein is deposed. U.S. forces and Kurdish fighters seize control of the northern cities of Kirkuk and Mosul.
2005	An alliance of Kurdish political parties comes in second in Iraq's first post–Saddam Hussein elections.
2005	An autonomous Kurdish region in the north of Iraq is declared. Massoud Barzani is elected as its first president.
2007	The Kurdish regional government assumes responsibility for security in the autonomous Kurdish region.

Chelebi (1611–84) wrote of the Kurds as a distinct people and described their languages and tribes in his travel journal. It is clear from these works that the Kurds had some sense of self-identity as a people at this time, but it is also true that these works refer exclusively to the elite elements of Kurdish society; they do not

areas rather than Kurdish nationalism. From 1967 to 1969 demonstrations broke out in a number of Kurdish urban areas, and in 1969 thousands of Kurdish workers and students clashed with police in Istanbul. Encouraged by student and nationalist movements worldwide, the Turkey-based movement itself became more independent of Iraqi Kurdish nationalism.

The Kurdistan Workers' Party (PKK) was formed in 1978. Led by Abdullah Ocalan, the party espoused an ideology that combined Marxism-Leninism and Kurdish nationalism to contend that violent struggle was the only means by which a Kurdish state could be brought into being. From 1978 to 1984, the PKK attacked government targets and organized demonstrations. Following the September 1980 Turkish military coup, the third such coup in this period, the 1982 Turkish constitution banned ethnic-based political parties, and in 1983 the use of the Kurdish language was also officially banned. In 1983 and 1984 the government launched military actions against Kurdish nationalist movements in Iraq.

In the second phase of this struggle, beginning in 1984, the PKK and the government waged open war across the country. Thousands of civilians across southeast Turkey, an area in which the government had proclaimed states of emergency, were killed and whole Kurdish villages were depopulated and destroyed. The conflict also spilled over into adjacent countries.

With the collapse of the Soviet Union in the early 1990s, the PKK began both to downplay its socialist roots and to adopt more violent tactics, including suicide bombings. In 1991, the ban on the Kurdish language was partially lifted, but Turkish remains the only official language allowed in schools to date.

In 1999 the Turkish military captured Ocalan, the PKK leader. He was tried and sentenced to death, but the European Court of Human Rights described the trial as unfair and otherwise encouraged Turkey to commute the sentence to life imprisonment. The PKK announced a unilateral truce, but in the face of the government's apparent failure to initiate true reforms, this came to an end after five years in 2004. Two Kurdish television channels and one radio channel were permitted by the government in 2006. Despite the party's call for a new cease-fire in September 2006, a move rejected by the Turkish government, PKK-organized attacks resumed. At the same time, however, the party has also been moving further away from strident ideological attacks toward an emphasis on political and cultural rights for Turkey's Kurds. Turkey's desire to be admitted into the European Union has encouraged a more accommodating attitude toward Kurdish claims. A number of Kurdish political parties have become active, or have sought to become active, in the Turkish parliament.

Recent History: Iraq

In 1920 the League of Nations, the predecessor of the United Nations, put Iraq under the control of the British as a mandated territory. Iraq had been part of the Ottoman Empire, but

Saladin: Chivalrous Defender of the Faith

Mosul, Syria

this came to an end in 1919 following its defeat in World War I. In 1921 the British chose the Hashemite Faysal ibn Husayn, son of the sharif of Mecca, to be ruler of Iraq and also agreed to establish a standing Iraqi army.

Iraqi Kurds launched a series of revolts from 1919 until 1922 with the aim of establishing a Kurdish homeland. The British launched air attacks against these Kurdish risings, and in the process the use of poison gas appears to have been considered. In 1922 Kurdish elements established the Kingdom of Kurdistan, based in the city of Sulaymaniya, and the British supported this move in the hope that this state would act as a buffer against Turkey. The British, however, defeated the kingdom's military forces in 1924, and two years later, in 1926, the League of Nations gave the mandate over the area to Iraq. In 1930 Iraq became a member of the League of Nations. The Iraqi Kurds launched a fresh rebellion and, in 1931, unsuccessfully petitioned the league to establish an independent state.

The Barzani clan was at the forefront of these moves, and in 1945 Mustafa Barzani was exiled to Iran because of his activism. The next year the Kurdish Democratic Party (KDP) was founded in Baghdad with Barzani as its president. Barzanini himself was in Iran, where he held the post of military commander of the short-lived Republic of Mahabad, a Kurdish state that had been set up with the support of the Soviet Union. After the fall of the Republic of Mahabad in May 1946, Barzani moved to the Soviet Union and then returned to Iraq in 1958 following General Abd al-Karim Qasim's coup against the Hashemite monarchy.

In 1961 Barzani launched another revolt. The failure of the new government to put down this rising was a key factor in the 1963 assassination of General Qasim and the coup that brought the Baath Party to power in Iraq. The next year, the new government declared a cease-fire that was agreed. In the wake of a failed government attack on Barzani in 1966, a peace plan was tabled. An internal Baath Party coup in 1968 ended this effort and generated further military action against the Kurds. An agreement in March 1970 promised new measures that would give increased autonomy to Iraq's Kurds and was due to come into effect in 1974. That year, however, the Iraqi government changed the terms of the agreement and excluded oil-rich areas such as Kirkuk from consideration for inclusion in the autonomous zone, although the majority of the inhabitants of these areas had historically been Kurds.

In 1975 Iraq and Iran signed a treaty in the Algerian capital Algiers that settled a variety of issues outstanding between the two countries but also ended long-standing Iranian support for Iraq's Kurds. Large numbers of Kurdish fighters began to surrender, while many others took refuge in Iran. The Iraqi government then undertook a new series of military efforts against the Kurds, pushing them closer to the Iranian border. The government also began its policy of the "Arabization" of Kurdish territories. This campaign, which continued for many years, forced tens of thousands of Kurds from the area and settled Iraqi Arabs in their place. This was carried out with particular vigor in the oil-rich areas around the city of Kirkuk. The Arabization policy sparked renewed clashes between Kurds and government forces beginning in 1977. In response the government resettled many Kurds and destroyed hundreds of Kurdish villages.

In 1975 Jalal Talabani, with some former KDP elements, established the Patriotic Union of Kurdistan (PUK), which was a coalition of five Kurdish groups. The PUK's ideology was socialist, and it drew support especially from rural areas in the southern part of the Kurdish region of Iraq.

During the Iran-Iraq War (1980–88) the Iraqi government substantially expanded its anti-Kurdish activities. These included the use of poison gas in March 1988 on the Kurdish town of Halabja, which is situated on the Iranian border some 150 miles northeast of Baghdad. At least 5,000 Kurds were killed and thousands more suffered long-term effects from these attacks. Simultaneously, the government was in the midst of the al-Anfal campaign (1986–89) against both Kurdish fighters and civilians across some six regions of Iraqi Kurdistan. Chemical weapons were so widely used that the organizer of these attacks, Ali Hassan al-Majid, a cousin of Iraqi president Saddam Hussein, earned the nickname "Chemical Ali." Some 2,000 villages were destroyed and 50,000 civilians were killed, although some reports suggest that three times that number died. The vigorous Arabization of the region continued throughout this period and many Kurds fled across the border to Turkey.

After the First Gulf War (1990–91) the United Nations, motivated by revelations about the Iraqi government's atrocities against the Kurds, declared a Kurdish safe zone inside northern Iraq. This zone did not, however, include the large Kurdish cities of Kirkuk or Sulaymaniya. Despite the creation of this zone, Iraqi government forces repeatedly clashed with Kurdish fighters. Gradually, however, the safe zone achieved some measure of independence under the control of the KDP and the PUK. Relations between these two Kurdish political groups were frequently tense, but after 1996, when a percentage of Iraqi oil sales were designated for the region by the United Nations, a degree of prosperity followed. With the invasion of Iraq in 2003 by a coalition led by the United States, both the KDP and the PUK allied to play a role in the downfall of then President Saddam Hussein and the Baath party and in subsequent post-Saddam Iraqi politics. Some Kurds also began to move back from areas to which they had been forcibly resettled and to reclaim land and homes seized by the government for occupation by Arabs.

The Faili Kurds in particular suffered badly under Saddam. Most of the Faili have been Shii since the Safavid period in Iran (1501–1722), but they elected to remain in Sunni-dominated Iraq. In the 1940s most had decided to apply for Iraqi citizenship. By this time, however, the process of acquiring Iraqi citizenship had become much more complex, so they applied to become and were accepted as Iranian citizens but continued to live in Iraq. From 1948 many Faili Kurds also took over Jewish businesses as their owners left Iraq and emigrated to the newly formed State of Israel. A number affiliated themselves with the anti-Baathist Iraqi Communist Party. The consequent visibility of such a prominent minority left the Faili Kurds in a very exposed position. The Baath

[illegible]

government used all these factors as reasons to deport hundreds of thousands of Faili Kurds to Iran from 1969 to 1988, mainly after 1980.

Recent History: Iran

In Iran, as in Turkey, in the aftermath of World War I Kurds also attempted to gain some independence from the central state. From 1918 to 1922 an uprising led by Ismail Simko, a local Kurdish tribal chief, allowed Kurdish elements around Lake Urmia to establish a measure of autonomy. Kurds in the Hewramen area were also able to seize control of areas north of Halabja and held them independently of the state until 1925. These were not nationalist movements so much as they were opportunistic moves by local political figures to expand their influence. Simko's forces were powerful enough to defeat those of the government on several occasions, and it was these victories rather than nationalism that attracted local support. Indeed, other Kurds as well as government forces often suffered in Simko's attacks. As Reza Pahlavi, the newly crowned king, or shah, of Iran, asserted his authority over the central government from 1922, he also moved to regain control of these areas. After crushing these and other efforts at Kurdish autonomy, he deported many Kurdish chiefs and seized their lands.

In 1941, during World War II, Russian and British forces entered and occupied Iran in the north and south respectively. In the aftermath of the Allies' subsequent exiling of Reza Pahlavi, Kurdish elements seized the Iranian army's abandoned weapons and several chiefs took control of areas in western Iran.

In 1945 the Kurdish Democratic Party of Iran (KDPI) was founded in Mahabad, a city in northwestern Iran south of Lake Urmia. The party mainly enjoyed the support of elite elements in Kurdish society. In January 1946, after the end of World War II but with Iran still under Allied domination, Kurdish elements declared a republic in Mahabad, with the support of the Soviets, whose forces were still occupying this area as well as Iranian Azerbaijan. In contrast to the Simko rising of the early 1920s, the declaration of the Mahabad Republic was a distinctly nationalist move. By March the Soviets, having pledged to withdraw their forces from Iran after the war, did so. The result was that the republic was sufficiently isolated that Iranian forces were able to secure control over the area by December. Massoud Barzani, son of Mustafa Barzani, who founded the KDP in 1946, was born in Mahabad. His father fled to Iraq and then the Soviet Union at the fall of the republic and returned to northern Iraq in 1958. The fall of the government of Muhammad Mossadeq, who was prime minister of Iran from 1951 to 1953, and the return to Iran of Muhammad Reza Pahlavi, son of Reza Pahlavi, as shah led to further repression of Kurdish separatist activities in the country.

In the following decades Iran supported Kurdish nationalist activities in Iraq as a means of checking the regional aspirations of the Iraqi government. The Israeli government and the United States are also known to have channeled funds to Iraqi Kurdish movements via Iran in these years.

In 1969 the Revolutionary Organisation of the Toilers of Kurdistan (Komala) was founded. This group had a more radical and avowedly anti-elite orientation than the KDPI, and was the Kurdish subbranch of Iran's small Communist Party.

The next wave of nationalism among Iran's Kurds was felt at the fall of the Pahlavi dynasty and the establishment of the Islamic Republic in 1979. Many Kurdish elements supported the revolution, having been generally antishah since the Algiers Treaty, signed with Iraq in 1975, ended Iranian, United States, and Israeli

aid to Kurdish activities. In March 1979, the KDPI formulated and publicly announced an eight-point plan for Kurdish independence, but clashes between Kurdish and government forces became more frequent. In August of the same year the new Iranian government declared jihad (holy war) against the Kurds, and key nationalist figures were denounced as enemies of the Islamic Republic. Government forces moved against Kurdish towns throughout Iranian Kurdistan. Many Kurds were arrested, tried, and executed; some sources claim that thousands were killed. There were also reports of discrimination against Sunni Kurds by Shia Kurds and by the government. A cease-fire and negotiations in November came to nothing.

The new Iranian constitution that came into effect in November 1979 did not address certain concerns for minority ethnic and religious rights that had already been weakened in earlier drafts, and the government rejected changes suggested by the Kurds. Following the fall of the interim administration of Mehdi Bazargan in November of 1979 as a result of the occupation of the U.S. embassy in Tehran by Iranian militants, the government position hardened further.

During the Iran-Iraq War Iran was faced with Iraqi support for Iranian Kurdish separatism and was waging its own campaign to encourage risings by various Iraqi groups. Iraqi Kurds from the KDP split with their Iranian counterparts to support Iraq, and Iranian and Iraqi Kurdish groups experienced a series of internal conflicts and splits.

In the mid-1980s Iran legalized various Kurdish publishing houses, though it closely monitored their activities and in 1985 the government markedly increased its aid to Iraqi Kurds. The Syrian government also resumed its aid to Iraqi Kurds. The 1988 cease-fire, which marked the end of the Iran-Iraq War, and the consequent scaling down of Iranian aid revealed again the extent to which the visibility of Kurdish nationalist activities has been dependant on outside support. In 1989, however, the head of the KDP, then in Vienna involved in discussions with the Iranian government, was assassinated.

During the two terms in which Muhammad Khatami was president of Iran (1997–2005) he lauded the importance of Kurdish culture and history and appointed a Kurdish governor for Kurdistan. Sunni and Shia Kurds were also made cabinet officials, but splits among Iran's Kurdish activists contributed to the failure of some of their initiatives. In 1999 demonstrators in support of PKK leader Abdullah Ocalan in Kurdish areas protested against government policies. In 2005 the deaths of several Kurdish activists at the hands of security forces in Mahabad caused widespread demonstrations throughout Iranian Kurdistan. The government claimed they had been killed while trying to avoid arrest, but opposition elements alleged the men had been deliberately killed. Since 2005 the PJAK, an Iranian Kurdish nationalist group said to be linked to U.S. forces in Iraq and to be part of U.S. efforts to destabilize Iran, have carried out actions against security forces.

Today there are an estimated 4 million Kurds living in Iran, mainly in the country's northwestern provinces.

Recent History: Syria

Kurds make up some 10 percent of the population of modern Syria. Living in the northeast of the country, Syria's Kurds are the country's largest minority group. In the northeastern province of Hasaka, also called Jazira, they number some half million and are the majority group. These represent the descendants of families that fled Turkey in the 1920s in the aftermath of the failed revolt of Shaykh Said. At that time Syria was under the control of France as a mandated territory. The French recognized the particular agricultural skills that these immigrants brought with them, and all were granted Syrian citizenship. Most live in the northern part of the province, while the south is inhabited by Arab Bedouin. There are also Kurds in the area known as Arab-Pinar, chiefly in the area's main town Ain al-Arab. The Kurd-Dagh Mountains, not far from the Mediterranean coastline, are also inhabited by Kurds. Even in the late 1980s, the Kurds here knew little Arabic, in contrast with those Kurdish elements living in the urban areas. Most Kurds in Syria are Sunni Muslims but there are also Yazidi, Christian, and Alawi elements among them.

In the early 1930s the Kurdish journal *Hawar* published in the Kurmanji dialect of the Kurdish language, was an important vehicle for raising the consciousness, and the literacy, of Syrian Kurds. The publisher adapted the Roman alphabet and also standardized rules for Kurdish grammar, thus encouraging the rise of a Kurdish cultural movement in the country.

In 1957 Kurdish intellectuals founded the Kurdish Democratic Party of Syria (KDPS) with the aim of securing linguistic and cultural rights. The movement was forced to operate

underground, however, and in 1960 a score of its members were arrested. The same year a cinema fire, allegedly set deliberately, killed some 250 Kurdish schoolboys.

A new constitution promulgated in 1961 declared that the country was to be known as the Syrian Arab Republic, and the following year the Syrian government census registered the approximately 120,000 Kurds of the Jazira region as foreigners. As such Kurds may not hold government jobs, vote, or be issued with any sort of travel documents.

In 1963 the Baath Party launched a coup in Syria, the month after a Baath coup attempt in Iraq. A report written in late 1963 by the head of Syrian security forces in the Jazira region emphasized the seriousness of what it called "the Kurdish threat" and called for the Jazira to be "purified." The following year government forces moved against the Kurds of Jazira but incurred heavy casualties and were forced to withdraw.

The Syrian government formally adopted the programs called for in the 1963 report in 1965, the centerpiece of which being the deportation of all Kurds in the area under the guise of land redistribution. The plan was to resettle them further south in the desert areas of the province. The deportation program got under way in the midst of the Arab-Israeli war of 1973 and included the resettlement of Arab Bedouins into the area vacated by the Kurds. Many of the Kurds involved, mainly peasants, refused to leave their homes, and force was not used against them. However, with their agricultural lands taken from them, most, even those who managed to obtain Syrian citizenship, soon found that they could do no more than eke out a minimal existence.

The Syrian government supported Kurdish separatist activities in both Iraq and Turkey throughout the late 1970s. Syrian Baathism tolerated very limited expressions of Kurdish nationalism, but not overt separatism, within a larger "Arab Syrian" framework. Syria's own Kurds suffered greatly in the country's economic crises and many left the country. Kurdish teachers and army officers were also routinely dismissed. However, President Hafez al-Asad, who was in power from 1970 until 2000, himself of the Alawi minority group, recruited both his own coreligionists and Kurds into elite units of the military. The government used these units to crush several risings in the country, including those of 1980 and 1982 in the cities of Aleppo and Hama, respectively. The prominent role played by Kurds in both these actions further encouraged Arab resentment. These special units were disbanded in 1984.

Kurds in Syria are not permitted to use Kurdish or to set up Kurdish-language schools. In March 2004, following an incident between Kurdish and Arab fans at a soccer match in al-Qamishli, a town near Iraq on the Syria-Turkey border, fighting broke out between security forces and both elements. The conflict spread to Damascus, and there were reports that a thousand or more Kurds had been detained and that many of these had been tortured. In February 2006 there were reports that the government was considering granting citizenship to Kurds in Syria.

Recent History: Lebanon

Kurds have been living in the mountain areas of Lebanon from the medieval period. Initially they were the remnants of elements that had served in the armies of the Kurdish Ayyubid dynasty who had been remunerated with land grants in the mountains. Today most of these have long since been Arabized.

Most Kurds in modern Lebanon are immigrants who fled there after failed risings in other countries during the early years of the 20th century. Their numbers have been supplemented by Kurds fleeing oppression in Syria's Jazira province. In 1983 some 90,000 Kurds were said to be living in Lebanon, mainly in Beirut, but also in Tripoli. They are Lebanon's only Muslim minority. They do not have citizenship rights and have been relegated to the bottom of the socioeconomic ladder. However, there is little of the anti-Kurdish sentiment found in other Middle Eastern states in Lebanon. Political and cultural activities find few official impediments in Lebanon. The Kurds have not always been neutral in domestic Lebanese politics; some have favored the Druze leader Walid Jumblat, who has distant Kurdish origins, and others the Sunni politico-military forces, including the Murabitun.

Recent History: Russia and the USSR

When Georgia, Armenia, and eastern Azerbaijan were conquered by the Russians in the early 19th century, about 100,000 Kurds lived in these territories. The origins of many of these groups are uncertain, but the Kurds in Armenia today are mainly followers of the Yazidi faith and are descended from post–World War II immigrants from northern Kurdistan. A number of Kurds also reside in Turkmenia, descendants

of those moved there from Kurdistan by the Safavid ruler Abbas I in the 17th century to ward off Uzbek attacks.

The rise of Armenian nationalism in the latter part of the 19th century encouraged Kurdish nationalist sentiment, and the 1895–96 massacres of Armenians impacted Kurdish elements in Armenian and northern Kurdistan during Russian moves into eastern Turkey in 1914–15. Some Turkish forces, including those involved in the attacks on Armenians, and similarly motivated by pan-Turkish sentiments, attacked Kurds as well.

Russia opposed Kurdish separatism, but from the mid-1800s the Russian city of St. Petersburg became a leading center of Kurdish studies. Dictionaries of Kurdish and European languages were published there, as was the Persian-language history of the Kurds written by Sharaf Khan Bitlisi in 1597.

In the aftermath of the Russian Revolution, there was talk of the establishment of an autonomous Kurdish region. This, however, came to nothing, as the Soviets did not wish to encourage good relations with Turkey in the post-Ottoman period. Kurds then came to comprise important minorities in the various Caucasian republics that were subsequently formed. Kurdistan as an autonomous region in Soviet Azerbaijan, with its own schools, books, and journals, then became a "district" in 1925.

In the 1930s Kurds from Azerbaijan, Armenia, and Georgia were among the millions deported to Siberia; in the latter two instances the deportations continued Turkish government policies and included forced assimilation. During this period the Soviets declared the 16th-century Kurdish historian Sharaf Khan Bitlisi to have been an Azeri. Soviet-produced population figures for Kurds from 1926 to 1979 are regarded as highly inaccurate. The Kurds of Turkmenia were likewise subjected to forced assimilation. The current Kurdish population in the region is unknown, and in the 1980s there was considerable internal migration between and within the Caucasian states. Armenia was apparently the only state to permit some freedom of expression for Kurds, although in some regions of the former USSR Kurds had been able to use Kurdish as a medium of education.

Recent History: Europe, the United States, and Israel

The 1960s saw the arrival of Kurds in Europe, especially Germany. The Iranian Revolution of 1979, the military coup in Turkey in 1980, and the Iraqi government's repression of the Kurds throughout the 1970s and 1980s all contributed to the increasing number of Kurdish immigrants. By the mid-1990s nearly 1 million Kurds, over half of whom were of Turkish origin, had settled in western Europe. Most of Europe's Kurds now live in Germany, but there are also communities in France, Switzerland, and the Scandinavian countries. Iraqi Kurds constitute the majority of the Kurds in the United Kingdom and North America. About 100,000 Kurdish Jews have arrived in Israel from Kurdistan since the state was founded in 1948.

CULTURE

Government and Society

Prior to the rise of modern, centralized nation-states in the region, most Kurds lived in nomadic or seminomadic tribes, and these were the dominant military and, therefore, political social units. Tribal chieftains and their families formed a unique elite stratum. This elite was the main social class from which educated Kurdish elements were drawn until the mid-20th century. Indeed, the *Sharafnama*, a history of the Kurds composed in 1597 by Sharaf Khan Bitlisi, focused exclusively on urban and tribal elites; peasants and lower-class urban elements were not considered to be Kurds.

Modern states developed a series of indirect means of influencing, if not always directly controlling, Kurdish elements. In Ottoman Turkey the authority of tribal figures in a particular area might be recognized by the state in return for some declaration of allegiance, the payment of nominal taxes, or the rendering of some amount of military or civilian administrative service. This system enhanced the authority of these figures.

In the early and mid-20th century both the Turkish and Iranian states attempted to extend their direct control over the Kurdish areas within their boundaries. Tribal leaders and even entire tribes were resettled and non-Kurdish security forces were moved in to enforce central government edicts. More effective at breaking the power of local elites was the establishment of schools and land-reform policies. These threatened to generate a middle class that had an allegiance to the state rather than to Kurdish identity and to undermine the economic power of the elite, which was based on land. The subsequent importation of the center's political parties into the region, however, tended to reinforce the power of the elite, and land reform

could be circumvented because it allowed tribal chiefs to accumulate official titles to large areas of unregistered peasant land. Dispossessed peasants swelled the number of migrants into nearby cities as a result.

Music

Traditional Kurdish music, performed at evening gatherings, consists principally of epic songs and ballads, love ballads, and religious music. There is also specifically Kurdish wedding and dance music.

Musical instruments are those traditional to the region in general, including a kind of lute known as the *saz*, oboes, flutes, a type of fiddle, and several types of drums. The traditional song form has two verses with 10 syllables per line. The melodies are simple and usually feature a range of four to five notes. Kurdish music is said to have its roots in the ancient Hurrian culture and was heard at the courts of the Islamic Empire for centuries.

In the atmosphere of revived Kurdish nationalist activity in the 20th century, traditional Kurdish music played an important role, though this role varied from country to country. In Turkey, songs in Kurdish were banned, but illegal radio stations and underground recordings flourished. In the last decade, the decline of PKK activity allowed the lifting of the music ban. The musician Sivan Perwer, a Turkish Kurd, achieved stardom during a 1972 rising in Kurdish Iraq but had to flee to Germany. His music has also been banned in Iran. He performs classical and folk music as well as political songs. Nizammetin Aric is another Turkish Kurdish musician, and film director, who fled to Germany.

In Iran Kurdish music has not faced the same degree of repression. Its musicians tend to use Persian instruments, and the music of the Yarsani faith is considered to be a deep-rooted tradition. In Iraq restrictions on Kurdish music intensified when Saddam Hussein came to power. Kurds could, however, perform along with Arab musicians, and this may account for the "Arabian" aspects of Iraqi Kurdish music. There are also a few notable Syrian Kurdish musicians. Kurdish Jews have a distinct musical tradition of their own.

Literature

Kurdish literature can be defined as literature produced in the Kurdish language, chiefly in one of the three main dialects of the language; Kurmanji, Sorani, or Gorani. Until the 20th century Kurdish literature consisted mostly of poetry, the form of which generally followed Arabic and Persian models. Prose literature developed in the two major dialects, Kurmanji and Sorani, during the 20th century.

The earliest Kurdish poets who composed in Kurmanji are those mentioned by Ahmad Kani (d. 1706), the most popular of the classical Kurdish poets, in the preface to his *Mem u Zin*. This is a well-known romantic epic that discusses the love between the children of two noble houses whose heads have forbidden intermarriage. The poem was possibly inspired by other similar Kurdish and Persian tales. Kani explained in his preface that he chose to write the work in Kurdish, not Persian, which Sharaf Khan Bitlisi had used for his earlier *Sharafnama* so that readers would understand the Kurds were not devoid of "wisdom… and culture."

The Ardalan family who dominated the area of modern-day Iranian Kurdistan in the 17th century patronized poetry in the Gorani dialect. Gorani, the native language of the followers of the Ahl-i Haqq faith, became the language of the Ardalan court. Local poetic tradition was a strong influence on Gorani poetry, which flourished until the 19th century. The last member of the school was Sayyed Molla Saaidi (d. ca. 1862), whose poetry in Arabic, Persian, and Gorani was influenced by classical Sufi (Muslim mystic) poetry. The Gorani-language works of the female poet Mah Sharaf Khanum (d. 1847) have also survived.

In Iraqi Kurdistan Sorani-language poetry was patronized by the Baban state, especially by Abd al-Rahman Pasha (r. 1789–1802) and his grandson Ahmad Pasha. The poet Nali (d. 1856) composed in Sorani but using such Arabo-Persian forms as the *qasida* and *ghazal*. Sorani poetry flourished even after the 1851 fall of the Baban state and continued into the early 20th century. Female writers also played a role in Sorani poetry.

The advent of Kurdish newspapers and the associated rise of Kurdish nationalism in the late 19th and early 20th centuries raised false expectations about the likelihood of a Kurdish state but were also excellent vehicles for Kurdish literary expression. Turkey's pre–World War II anti-Kurdish policies forced Kurdish intellectuals, including poets, abroad to Damascus in Syria and to Beirut in Lebanon especially. Some of these also fled to Paris when Syria later became independent.

Kurdish was banned in Turkey for many years. The 1961 constitution allowed some freedom of expression, and until 1967, a number of Kurdish literary publications flourished. The Turkish government's acknowledgment of Kurdish in 1991 allowed literary publications an opportunity that was quickly taken up by the expansion of Kurmanji-language materials. This was further complemented by increased liberalization in 2002.

In Iraq in the second decade of the 20th century, poetry remained in classical form. However, with the breakup of the Ottoman Empire after World War I and the founding of Iraq under the British mandate in Mesopotamia (1920–32), nationalism played an increasingly important role.

The British insisted that the Kurds were entitled to education and administration in their own language and urged Kurds to agree on a common form of their language. The Sorani dialect of Suleymaniya was favored and newspapers began to appear in Sorani. The 1930s also witnessed the beginnings of a departure from classical poetical forms and the emergence of free verse in Sorani. This period also witnessed the establishment of literary magazines, Sorani translations of Western literary works, and short story prose. The latter often had sociopolitical themes.

Following the 1958 coup Kurds were recognized in Iraq as "partners" of the Arabs. A chair of Kurdish was established at Baghdad University, Kurdish studies were promoted at the schools' level, and a Kurdish media flourished. In the 1960s, however, political tensions led to a brief ban on the Kurdish language.

Freedom of literary expression from the late 1960s varied with the state of political relations between the Baath government and the Kurds. A 1970 agreement encouraged more Kurdish and an effort to standardize Sorani. But within a few years, renewed political tension gradually led to the removal of many of the gains Kurdish had earlier achieved. Despite this a solid basis for Kurdish literature had been established and a generation of students educated in Kurdish was produced. The establishment of an autonomous security zone for the Kurds in 1992 after the first Gulf War encouraged further literary activity.

Iran has many different ethnic groups whose first languages are not Persian, and official policies toward all these groups are designed to balance contentment with the danger of encouraging nationalist aspirations. Kurdish literary freedom has been limited since World War I except in the short-lived Republic of Mahabad, where Kurdish was the official language and newspapers and journals were published. In the later Pahlavi period, there were some local broadcasts in Kurdish, and texts could be published if they were folkloric in genre. Written publications were otherwise generally banned.

Kurds were in the antishah movement, and following his departure there were hopes for a university in Kurdistan with a faculty of Kurdish literature. The Islamic Republic soon banned this, however. Beginning in the 1980s literary expression in the form of short stories and literary-cultural magazines was permitted. Both Kurmanji and Sorani, the language spoken by most Iranian Kurds, were the languages of choice. Some education in Kurdish was also permitted.

Kurmanji literature developed mainly outside of Kurdistan. France in particular became a center of literary activity, especially following the end of the French mandates in Lebanon in 1943 and in Syria in 1945. Issues associated with the modernization of Kurmanji also preoccupied the Kurdish community and their educational and cultural undertakings in France.

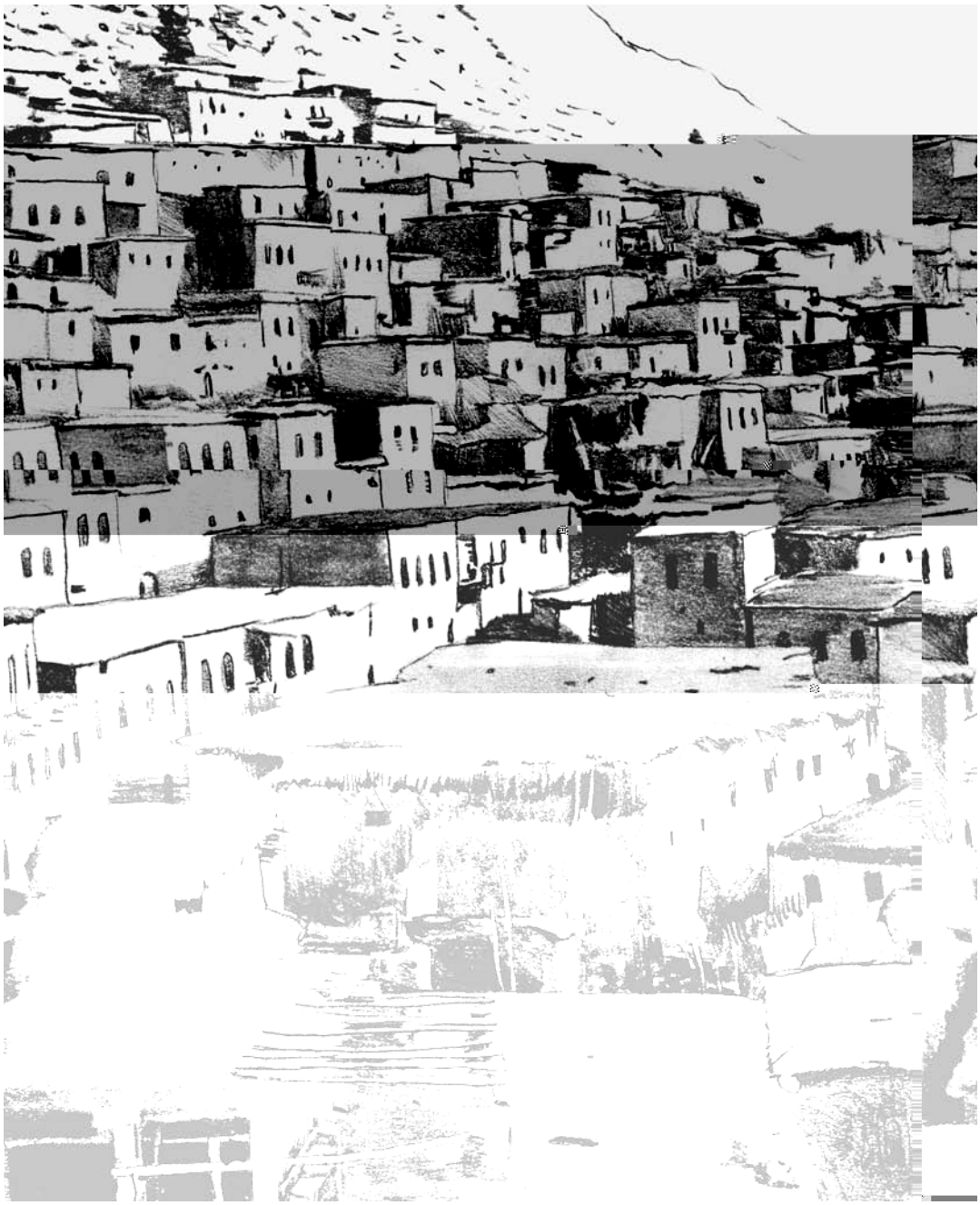
Kurmanji and Sorani journals have been published in Sweden. Belgium has hosted Kurdish TV in Kurmanji, and in the late 1980s Kurds from different Kurmanji-speaking areas began to meet to discuss the language and its development.

A distinctive Kurdish-language cinema tradition is identifiable from the 1980s, though there were some non-Kurdish films subtitled in Iraq in the 1970s and in Iran in the 1960s.

Religion

Today most Kurds are Sunni Muslims. Among these, certain Sufi (Muslim mystical) orders are also popular, including the Qadariyya and the Naqshbandiyya. These have long been independent of the tribal structures that still predominate among rural elements; Sufi shaykhs (leaders) have amassed considerable economic and political power, sometimes more than tribal leaders. The Sufi orders played an important role in mobilizing the lower-class elements during the period of the rise of modern Kurdish nationalism in the late 19th and early 20th centuries.

There are some Shia Kurds living in areas of western and northwestern Iran as well as in east central Iraq. Until their emigration to Israel there had been communities of Kurdish Jews



Akre, Iraq

in the Kurdistan area as well. These appear to have spoken dialects of Aramaic that contained many words borrowed from Kurdish. As such these were among the last remaining Aramaic speakers in the world. Unique to Kurdish Jews was the ceremony of Seharane, an annual festival held at the end of Passover that comprised music, dancing, and storytelling. It is reportedly still observed in Israel. However, as it fell on the same day as Maimouna, a festival of Moroccan-Jewish origins, its date was changed to coincide with the end of the Sukkot holiday. In the 1970s the Kurdish KDP organization reportedly helped the emigration of the last few Iraqi Kurdish Jews to Israel.

There are Kurdish churches in Turkey, where most of the world's Kurdish Christians live, and these communities generally speak Aramaic. The city of Mosul has the highest proportion of Christians of any area in Iraq and possesses a number of monasteries and churches. The latter include the Church of St. Thomas, which dates to the eighth century. The city of Kirkuk, also in modern Iraq, is home to a tomb

KUWAITIS: NATIONALITY

nation:
Kuwait (Al Kuwayt); State of Kuwait

derivation of name:
From an Arabic phrase meaning "fort by the water."

government:
Constitutional monarchy

capital:
Kuwait City

language:
The official language is Arabic, although English is widely spoken. Expatriate groups from Asia speak Hindi, Urdu, and other languages of the South Asia.

religion:
Muslim (about 70 percent Sunni and 30 percent Shii). Among expatriates groups the majority are Muslim, Hindu, or Christian.

earlier inhabitants:
Various nomadic Arab peoples; Greeks colonized some of the islands along the Kuwaiti coast.

demographics:
Arabs make up about 61 percent of the population. Of those about 35 percent are Kuwaitis, 26 percent are other Arab nationals, and 39 percent are Asians.

b

believed to be that of Daniel, a figure from the Old Testament of the Christian Bible.

There are also several other monotheistic faiths indigenous to the region that have Kurdish adherents. The Turkish Alevis are a Shia group, and the Kurds are one of many groups with Alevi adherents. The Yarsan, or Ahl-i Haqq, most of whom are Kurds, is a secretive order based in the region. The religious basis of the Ardalan state was Yarsanism.

Another ancient faith known as Yazidism also has a long history among the Kurds. There are perhaps half a million Yazidi Kurds today, mainly in Mosul, in Iraq, and in Armenia. They are Kurdish-speakers, but not all consider themselves to be Kurds. Outsiders who are unaware of their belief structure have considered them to be devil worshippers in the past. The Yazidis have suffered much discrimination and, as result, have a strong sense of their own identity and their distinctive beliefs, traditions, and practices, and of the long history of their persecution.

Alevism, Yarsanism, and Yazidism are understood by some scholars to all be elements of Yazdanism, a faith that was widespread among Kurds until the 16th century. *Yazd* is Kurdish for "god" or "angel," and its three component faiths—Alevism, Yarsanism, and Yazidism—share a belief in reincarnation and in the existence of a group of angels who are said to defend the world.

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Kuri

The Kuri live on the islands and peninsulas of eastern Lake Chad. They speak a BUDUMA dialect but share their origins with the KANEMBU.

Kuria (Ikikuria; Kulya; Tende)

The Kuria live in western Kenya and northwest Tanzania.

Kusana *S e* KUSHANS.

Kushans (Kusana)

The Kushans were a people of Central Asia who developed a powerful empire between the first and third centuries C.E. The Kushan Empire extended from present-day Tajikistan and Afghanistan in the west to northern India in the east. At the height of its influence in the early third century C.E., the Kushan Empire was a major power on the eastern fringe of the Middle East and acted as a conduit through which Chinese and Indian trade passed westward.

The already fragmenting Kushan Empire was conquered and dismantled by the expanding Iranian Sassanid Empire (*e* SASSANIANS) in the mid-third century C.E.

Kusu

The Kusu are a BANTU people sometimes thought to be a subgroup of the MONGO. The Kusu live along the Lomami River in the northeastern region of the Democratic Republic of the Congo.

Kutu

The Kutu are one of the many groups that make up the ZARAMO of East Africa. They are a BANTU people living in Tanzania's coastal lowlands.

Kuwaitis: nationality (peopleof Kuwait)

GEOGRAPHY

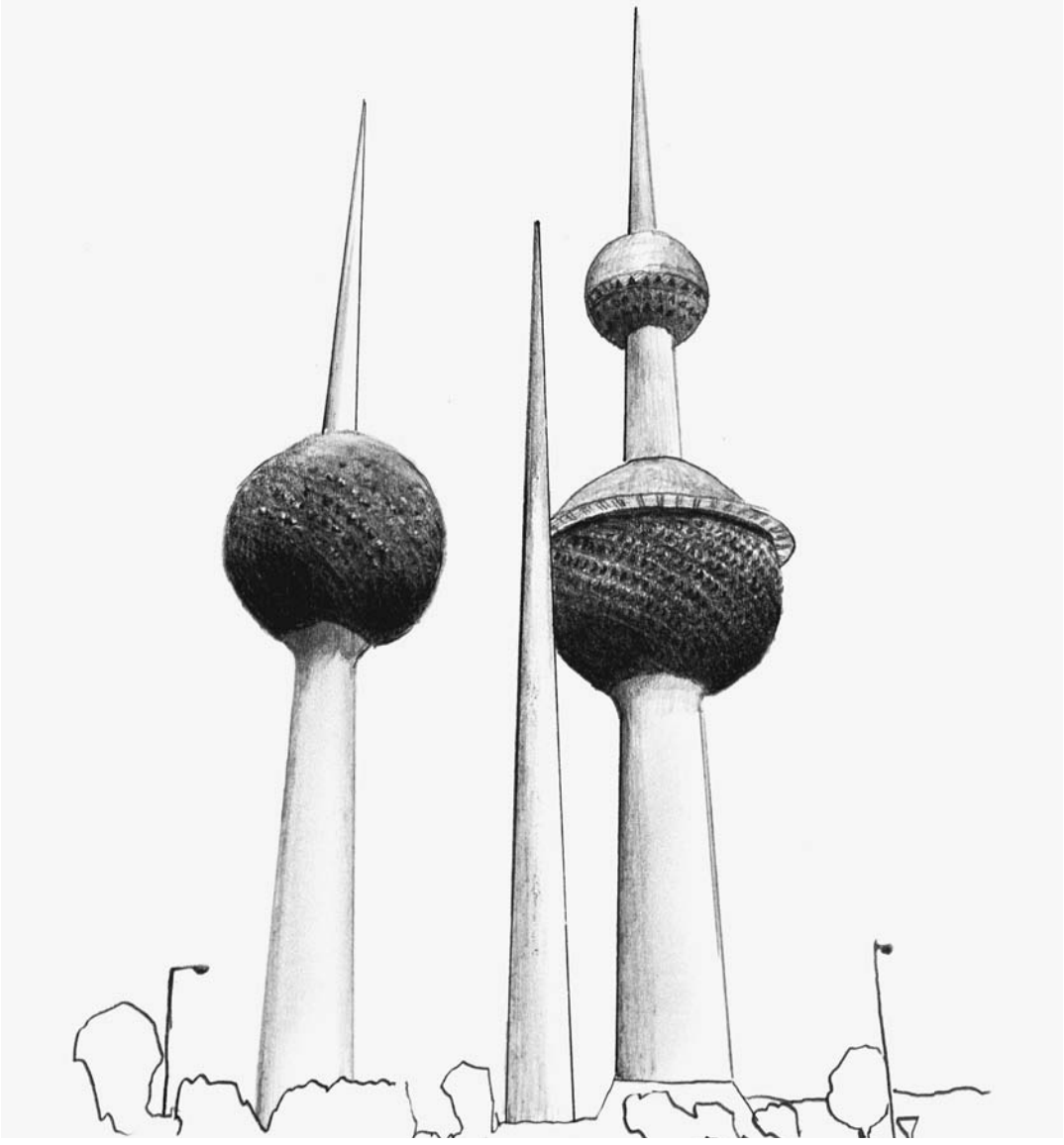
Kuwait lies along the coast of the northwestern tip of the Persian Gulf. It is a small nation covering an area of only 6,880 square miles, which

makes it slightly smaller than the state of New Jersey. Iraq and Saudi Arabia border Kuwait on its northern and western flanks, respectively. The majority of Kuwait's landscape consists of flat or gently undulating desert with a maximum elevation of just 1,000 feet. Its territory includes a chain of nine coastal islands, the largest of which, Bubiyan, has an area of about 330 square miles. The majority of the population lives along the coastal zone, but the islands themselves are sparsely inhabited.

INCEPTION AS A NATION

In the 17th century C.E. the territory that now comprises Kuwait was part of an area known as al-Qurain that was then under the control of the BANI KHALID people. The name "Kuwait" is thought to derive from an Arabic phrase meaning "fort by the water" which may refer to a fortification built by the Bani Khalid leader Shaykh Barrak.

The early 18th century saw a large movement of peoples from the drought-stricken Najd region of the central Arabian peninsular. Some of these people migrated to and settled in the al-Qurain area. By the time of their arrival in the al-Qurain, these people had come to be known as the Bani Utub, and they quickly dominated the small, preexisting Bani Khalid settlement there. A clan of the Bani Utub known as the Al-Sabah became powerful and sent their representative to the Ottoman governor of Iraq



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Kuwaitis: nationality time line

C.E.	
1600s	People of the Bani Khalid tribe are established in the al-Qurain region.
1700s	People of Bani Utub tribe arrive in the al-Qurain region and begin to settle.
1756	The first emir of Kuwait, Sabah I, comes to power with the support of the Ottoman Sultan.
1762–1814	Abdullah al-Sabah, son of Sabah I, rules as emir of Kuwait.
1896	Assassination of Muhammad al Sabah, sixth emir of Kuwait, by his brother Mubarak al-Sabah, who subsequently becomes the seventh emir
1899	Mubarak al-Sabah signs an agreement that gives Britain control of Kuwaiti foreign policy in return for protection from Ottoman aggression. Britain continues to recognize Ottoman rule over Kuwait but deploys warships and troops to deter Ottoman occupation.
1914	At the outbreak of World War I, Britain and the Ottoman Empire, an ally of Germany, declare war on each other. Britain declares Kuwait an independent state under British protection.
1937	Substantial oil reserves are discovered by the Kuwait Oil Company, which is partly owned by the British Anglo-Persian Oil Company (later British Petroleum).
1939–45	During World War II Kuwait is occupied by British forces.
1946	The commercial export of crude oil from Kuwait begins.
1950s	Major public works program, funded by oil revenues, begins.
1961	Kuwait becomes fully independent of Britain and joins the Arab League. Iraq threatens to invade Kuwait but backs down after British forces are deployed to defend it.
1963	Elections are held for the first National Assembly.
1976	The National Assembly is suspended by the emir, who claims that the parliament is not acting in the national interest.
1981	The National Assembly is recalled but dissolved again five years later.
1985–86	Thousands of Iranian expatriates living in Kuwait are expelled following concerns that Iranian clerics are developing too much influence over the Shii minority.
1990	Iraq invades Kuwait following accusations that Kuwait is stealing oil from Iraqi oil fields. The emir and many members of the Kuwaiti government escape to Saudi Arabia and Europe.
1991	A U.S.-led coalition removes Iraqi forces form Kuwait in the Gulf War. Retreating Iraqi forces cause billions of dollars worth of damage to the infrastructure of the Kuwaiti petroleum industry and ignite hundreds of oil wells, causing an environmental disaster.
1992	New elections are held for a reformed National Assembly.
2003	Tens of thousands of U.S. troops launch an invasion of Iraq from Kuwaiti territory as the war in Iraq begins.
2005	A law is passed allowing women to vote and stand for election for the first time.
2006	Shaykh Jabah, who has ruled as emir since 1977, dies. He is succeeded by Shaykh Saad who reigns for just 10 days before abdicating through illness. Shaykh Sabah becomes emir.
2007	The Kuwaiti government resigns and a new cabinet is formed.
2008	Radical Islamists make substantial gains in parliamentary elections.

to declare their intention of settling in the region. In 1752 this representative became Sabah I, the first emir of Kuwait. The area governed by Sabah I remained under the overall rule of the Ottoman Empire, but he was able to pass his title on to his son, Abdullah, having demonstrated his loyalty to the Ottoman Sultan. Abdullah enjoyed a long and successful reign that ended with his death in 1814.

During the reign of Mubarak al-Sabah (also known as Mubarak the Great), who was emir from 1896 to 1915, the Kuwaitis signed a protection treaty with the British that remained in force until 1961. Feeling threatened by the

growing instability of the Ottoman Empire, Mubarak signed another agreement in 1899 that gave Britain responsibility for Kuwait's foreign policy and defense while Mubarak retained control of internal affairs. Kuwait voluntarily became a British protectorate as a way of breaking away from Ottoman influence.

The Ottoman Empire collapsed following its defeat in World War I, and the British declared Kuwait to be an independent shaykhdom under British protection. Agreements with Turkey in 1913 and with Saudi Arabia in 1922 fixed the position of Kuwait's boundaries. During World War II British forces occupied Kuwait to deny the region's oil fields to the Germans and their allies. Kuwait gained full and final independence from Britain in June 1961. The constitution that came into force in 1962 established a constitutional monarchy in which the emir is the head of the government and has the power to appoint his prime minister. There are regular democratic elections to the National Assembly, but the prime minister is not accountable to the elected representatives, and political parties are not allowed.

CULTURAL IDENTITY

Much of Kuwait's early history is dominated by its struggle to survive as a largely independent entity despite its powerful Saudi and Ottoman neighbors. This has been attributed to a long-standing emphasis on diplomacy over warfare that has remained a characteristic of the Kuwaitis to the present day. Economically the early inhabitants of Kuwait were able to survive and maintain their separate identity because they controlled one of the best natural harbors on in the Persian Gulf. They were also well situated to take advantage of busy overland trade routes to major cities such as Baghdad in Iraq and Aleppo in Syria. The Bani Utub that settled in the region quickly abandoned their nomadic habits and took full advantage of the trading opportunities their new homeland offered. Pearl fishing in the waters of the gulf was also a lucrative economic activity. The wealth of the merchant class gave them a great deal of political influence over the emirs of the ruling Al-Sabah clan. It was this conservative influence, more concerned with trade opportunities than military glory, that probably contributed to the Kuwaiti tradition of diplomacy.

A collapse in the world market for pearls during the 1920s and 1930s together with other economic factors ruined the Kuwaiti economy and resulted in Kuwait becoming one of the world's most impoverished nations for a time. In 1938 oil was found on Kuwaiti territory and a complete economic transformation began. World War II interrupted the development of a petroleum industry, but by June 1946 large-scale exports of crude oil had begun. Kuwait's oil fields were opened up by the British owned Anglo-Persian Oil Company (later known as British Petroleum). The profits to be made from Kuwait's huge oil reserves and the strategic importance of having a ready source of fuel for British warships in the Persian Gulf were the main reasons that Britain maintained a presence in Kuwait after World War II.

Kuwait controls an estimated 10 percent of the world's total reserves of extractable crude oil. This fact has made Kuwait one of the wealthiest nations in the Middle East and totally transformed its culture. During the 1970s Kuwait's gross domestic product was consistently growing at more than 400 percent per year while the advanced industrialized nations of the West achieved rates of less than 5 percent. Because of the continuing high demand for oil, growth rates in the Kuwaiti economy remain astronomical. The Kuwaiti people have benefited greatly from this influx of wealth. All Kuwaiti citizens are entitled to free education at all levels, free health care, a guaranteed retirement income, housing loans, and virtually full employment. The Kuwaiti government has undertaken expensive public works in order to modernize the countries infrastructure and to ensure the provision of water supplies.

Although its oil reserves have bestowed great benefits on Kuwait, they have also been a source of almost constant tension with its northern neighbor, Iraq. Immediately after Kuwait gained independence in 1961, Iraq reasserted its claims to sovereignty over the country and took an aggressive stance that suggested it might invade. Britain sent troops and warships to Kuwait to deter the invasion and Iraq backed down following the intervention of the Arab League, an organization of Arab states that Kuwait had also joined on independence.

In August 1990 Iraqi forces invaded and occupied Kuwait, claiming that the Kuwaitis were employing illegal techniques to drill into and extract Iraqi oil reserves. They also claimed that Kuwait had long been a legitimate territory of Iraq, despite the more than 300 years of independent rule that Kuwait had enjoyed. In February 1991 a coalition of more than 30 nations led by the United States deployed a combined military force that removed Iraqi forces from

Kuwait and restored the exiled emir to power. Severe damage done to the infrastructure of Kuwait's petroleum industry by retreating Iraqi forces cost billions to repair.

Only about 60 percent of Kuwait's population are Kuwaiti citizens. More than 1 million non-Kuwaitis live and work in Kuwait at any time, making up about 80 percent of the labor force. Most of these workers, who are referred to as "expatriates," are employed in the petrochemical industry or in construction. There are approximately 400,000 Indians, 200,000 Bangladeshis, and large numbers of Pakistanis, Sri Lankans, and Filipinos living in Kuwait. There is also a population of about 100,000 stateless Arabs known as Bidoons, many of whom are refugees from Iraq.

Kuwait has been criticized for rarely offering the opportunity for expatriates or Bidoons to become citizens, even those who have spent decades living and working in the country. Noncitizens do not enjoy many of the benefits, such as free education and housing support, that citizens are entitled to. Noncitizens have restricted rights to the formation of trade unions and may be expelled from the country at any time and without compensation for loss of earnings. Following the Iraqi invasion of Kuwait in 1990, Kuwait expelled more than 400,000 Palestinian Bidoons as a response to the Palestine Liberation Organization's support for Iraq during the conflict. Until 1996 only the sons of male Kuwaiti citizens were entitled to vote. In that year voting rights were extended to naturalized male citizens, but only those who had held that status for at least 20 years. In 2005 suffrage was extended to female Kuwaiti citizens. The majority of non-Kuwaiti residents in the country are Muslim. Kuwaitis themselves are overwhelmingly Muslim, with more than 70 percent describing themselves as Sunni.

The very rapid pace of development in Kuwait has created a situation in which ancient cultural practices are commonly found alongside new practices adopted from Western culture. Air-conditioned shopping malls selling every conceivable variety of consumer good exist alongside traditional covered markets in which gold ornaments from North Africa are displayed as they have been for hundreds of years. Kuwaitis live in modern homes with all the conveniences that would be expected in an industrialized Western nation, but they also enjoy taking trips into the desert to stay in traditional tents. Today, however, these tents are likely to be equipped with refrigerators and satellite dishes. Hawking and other traditional sports are still widely admired, but there is no shortage of basketball and soccer fans either. Women's role is still seen as essentially subservient to men's and is very much centered around the home, although this is slowly changing as more women become educated and enter the workforce. In 2006 a woman minister was appointed for the first time in Kuwait's history.

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Kwaka *See* Avikam.

Kwakwak *See* Kakwa.

Kwena

The Kwena are Sotho-Tswana subgroup, or more exactly clan. The Kwena were the founders of the Kingdom of Lesotho (*see* Basotho: nationality), where they are still known as the royal clan.

Kweni *See* Guro.

Kwere

The Kwere are one of the many subgroups that make up the Zaramo of East Africa. They are a Bantu people who live along Tanzania's coast.

Kwi

The term *K i* is now commonly used to refer to people of Americo-Liberian, or part-Americo-Liberian, descent.

Kwoll *See* Irigwe.

Kyokosi *See* Chokossi.

L

Labwor
The Labwor are a small group living among the Karamojong in northeastern Uganda. They speak a Lwo language.

Lagoon cluster
"Lagoon cluster" refers to a complex group of largely Akan-speaking peoples that inhabit the southeastern coastal and lagoon regions of the Ivory Coast. They are related linguistically. The Alladian, Abbe, Abidji, Attie, and Adjukru are part of this cluster.

Lahou *See* Avikam.

Laks
The Laks are an ethnic group with a traditional homeland in the mountainous central region of Dagestan (a republic of the Russian Federation). In the period immediately after World War II a number of Laks were relocated to the lowland regions of Dagestan by the Soviet authorities. Their language was traditionally written using the Arabic script, but since 1938 the Cyrillic alphabet has been used.

Lala
The Lala live largely in central Zambia. They are descended from several ethnic groups and make up one of Zambia's larger Kongo subgroups.

Lali
Although they are of Teke origin, the Lali are part of the Kongo people. They are found in the Republic of the Congo, the Democratic Republic of the Congo, and Angola.

Lamba (Ichilamba)
The Lamba are a people of the Copperbelt (central and northeast Zambia). Many also live in the Democratic Republic of the Congo.

Langi *See* Lango.

Lango (Langi)
The Lango live in central and northern Uganda. They are perhaps descended from Karamojong ancestors who split away from the main group some 500 years ago. They are the largest non-Bantu population of Uganda.

The Lango are Nilotes, belonging to the so-called River-Lake Nilotes, who originated in a region in the south of present-day Sudan. The ancestors of the Lango, a Lwo-speaking people, migrated south probably during the 15th century, traveling along the Nile River to the lakes region of central Uganda. They settled in an area inhabited by Ateker-speaking peoples. The present-day Lango people evolved out of the two cultures.

The Lango have often been in conflict with other Ugandans, such as the Ganda and Nyoro. A Lango, Milton Obote, became the first

LEBANESE: NATIONALITY

nation:
Lebanon; Republic of Lebanon

derivation of name:
"Lebanon" is thought to derive from a Semitic word meaning "white" or "milky" and may refer to the permanent snow-caps on the Lebanese Mountains.

government:
Republic

capital:
Beirut

language:
Arabic is the country's official language, but both English and French are widely spoken. Armenian is spoken by the small ethnic Armenian community.

religion:
There has been no official census in Lebanon since 1932, but modern estimates indicate that Muslims make up about 59 percent of the population, Christians about 39 percent, and other denominations and faiths about 1 percent.

earlier inhabitants:
Semites; Phoenicians; Romans

demographics:
About 95 percent of the population is defined as Arab, although their actual ethnic background is often complex. Armenians make up about 4 percent and other groups about 1 percent.

prime minister of independent Uganda in 1962, but he was overthrown and several turbulent decades followed during which the Lango were often active as guerrillas and in opposition movements.

Laz

The Laz are a Caucasian people who live primarily along the southeastern shore of the Black Sea in Turkey and Georgia. The Laz regard themselves as the descendants of the ancient Kingdom of Colchis, which existed from the sixth to the first centuries B.C.E. in the coastal area currently inhabited by the Laz. The Laz language is a South Caucasian language and is closely related to the language spoken by the Mingrelian people who live further north along the Black Sea coast. It is likely that the Laz and Mingrelian languages developed from a common ancestral language spoken by the people of Colchis many centuries ago.

In the Middle Ages the homeland of the Laz was known as Lazistan and was a part of Georgia until it was conquered by the Ottomans in the late 16th century. The majority of Laz, who had been Christian under Georgian rule, converted to Islam under Ottoman rule. Early in the 20th century the homeland of the Laz was divided. The southern portion became part of the modern nation of Turkey while the northern portion lay within Georgia, which was itself part of the Soviet Union until 1991.

Today, the great majority of the Laz live within the borders of Turkey with only small enclaves remaining in southern Georgia.

Lebanese: nationality (people of Lebanon)

GEOGRAPHY

The Republic of Lebanon is a small nation on the eastern shore of the Mediterranean Sea. Its coastline is 140 miles long, and the country has an area of about 3,950 square miles. Lebanon borders two other countries: Syria surrounds Lebanon in the north and east and Israel meets Lebanon's southern border. Israel's border with Lebanon is in dispute following years of conflict between the two nations.

Geographically the nation can be divided into four north-to-south strips. A very narrow coastal plain, only four miles across at its widest point near the city of Tripoli, is the most heavily populated section of the country and the location of most of the country's urban centers, including the capital, Beirut. Behind the coastal plain rises a chain of mountain peaks known as the Lebanon Mountains (or the Western Mountain Range of Lebanon). The tallest peak of this range, Qurnat as Sawda, is Lebanon's highest point at approximately 10,130 feet. The entire range is often referred to locally as Mount Lebanon, and its snow-covered peaks are an important symbol of Lebanese nationality. The slopes of Mount Lebanon were historically the source of the Lebanon cedar, a tree prized for thousands of years because of its usefulness as a building material and for its supposed medicinal qualities. An image of the Lebanon cedar is found on the national flag of the Republic of Lebanon in recognition of its importance in the history of the Lebanese people.

East of the Lebanon Mountains lies the Bekaa Valley, the country's most productive agricultural region. On the far side of the Bekaa Valley rise the peaks of the Anti-Lebanon Mountains (or the Eastern Mountain Range of Lebanon), which run along the country's eastern border with Syria. This deep but narrow divide between Lebanon's two mountain ranges is considered to be the northernmost extension of the Great Rift Valley, which extends southward all the way to Mozambique in East Africa. Although the agricultural regions of the country are generally well watered, there are no large navigable rivers; most watercourses are small streams that flow steeply from the mountains down to the coast. The Litani River, which forms from numerous tributaries running into the Bekaa Valley and flows from north to south along the middle of the valley, is too small to be navigable but is a very important source of water for the Bekaa Valley and southern Lebanon.

INCEPTION AS A NATION

The territory of modern Lebanon has been occupied and fought over by dozens of diverse peoples and empires since the beginning of recorded history and was an important center of human habitation for millennia longer. Archaeological evidence of simple dwellings from the sixth millennium B.C.E. in the vicinity of the Lebanese city of Byblos, for example, indicates it is one of the world's oldest continuously inhabited urban centers. Lebanon's position on the coastal route between Africa and southern Europe as well as the route between the ancient civilizations of Mesopotamia and the Mediterranean basin means that it has always been a target for conquest and a busy trading center.

Lebanese: nationality time line

C.E.	
1920	France declares the State of Greater Lebanon, including parts of the Lebanon Mountains and the Bekaa Valley traditionally regarded as part of Syria.
1926	Declaration of the Republic of Lebanon (under French administration)
1940	Lebanon comes under the control of the Vichy French government.
1941	Lebanon is occupied by British and Free French forces.
1943	Lebanon becomes independent. An unwritten constitution distributing political power according to the balance of Christians and Muslims in the country is adopted. Christians are guaranteed a small but permanent majority in parliament and the office of the president.
1946	French troops leave Lebanon.
1948	Arab-Israeli War results in an influx of thousands of Palestinians into southern Lebanon.
1958	Lebanon calls on U.S. military intervention to subdue armed rebellions.
1967	Arab-Israeli War (Six-Day War) results in a further influx of Palestinians into Lebanon.
1968	Palestinian militants in southern Lebanon launch attacks against Israel. Israel responds by destroying 13 civilian airliners owned by Arab countries at Beirut airport.
1969	Palestine Liberation Organization (PLO) based in southern Lebanon signs a peace deal with the Lebanese government intended to curb attacks on Israel.
1973	Israelis kill three PLO leaders in Beirut following continued Palestinian attacks across the Lebanese border.
1975	Christian militants ambush a bus carrying Palestinian in Beirut, killing 27. This clash marks the start of civil war.
1975–1990	Civil war in Lebanon
1976	Syrian troops enter Lebanon at the invitation of the government to restore peace.
1978	Israel invades southern Lebanon in response to continuing PLO attacks. The United Nations calls for Israel to withdraw. Israel withdraws but leaves control of the south to a Christian pro-Israeli militia.
1982	Israel launches a second invasion of Lebanon and quickly advances to Beirut. Christian militias carry out massacres at Palestinian refugee camps in West Beirut.
1983	Islamic Jihad militants bomb U.S. and French barracks in Lebanon, killing more than 300.
1985	Israel withdraws to a "security zone" in southern Lebanon.
1988	Two competing governments set up: a mainly Maronite Christian government in East Beirut led by Michel Aoun, and a mainly Muslim government in West Beirut led by Salim al Huss.
1989	Aoun declares war against occupying Syrian forces. Taif Agreement signed.
1990	End of civil war. Government of national reconciliation set up.
1991	All militias apart from Hezbollah in southern Lebanon disarmed.
1992	First elections since 1972 held.
1993	Israel launches a major attack against Hezbollah in southern Lebanon.
1996	U.S.-sponsored peace talks result in an agreement by Hezbollah and the PLO to cease attacks on northern Israel.
2000	Israel withdraws from southern Lebanon.
2005	Syria withdraws from Lebanon.
2006	Israel launches attacks on Hezbollah in Lebanon after two Israeli soldiers are kidnapped.
2008	Dozens are killed in fighting between Hezbollah and pro-government groups; subsequently all parties agree to elect Michel Suleiman as president and a national unity government is formed.

On the other hand, the country's mountainous terrain has allowed its people to retain a degree of isolation and distinctiveness from the numerous conquerors and occupiers that have come and gone over the millennia.

Lebanon's coastal plain was historically the site of a string of trading cities from which the Phoenician maritime empire spread across the Mediterranean in the second and first millennium B.C.E. (*see* PHOENICIANS). By the fifth century B.C.E. Lebanon had come under the control of the Iranian Achaemenid Empire, although it continued to be a thriving trading center (*see* ACHAEMENIDS). Subsequently the area was conquered by Alexander the Great, the Seleucid Empire, and then, in the first century B.C.E.s-The(a)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 72 [(R)-1(o)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(m)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(a)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(n)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(E)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(m)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(p)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(i)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(r)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(e)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(143 0 Td[(R)]TJ ET 0.1 0.1 0.1 rg BT /F1 12 Tf 1 0 0 1 [(1(027)030)-364A.n

imposed by France in 1926. In recognition of the tripartite split in the population's religious affiliations, important political offices were reserved for representatives of those faiths. The post of president was to be filled by a Christian (in practice a Maronite, although there are other Christian groups in the country), the prime minister was to be a Sunni Muslim, and the speaker of the Chamber of Deputies a Shii Muslim. The distribution of seats in the Chamber of Deputies (later known as the National Assembly) was weighted in favor of Christians on a six-to-five ratio. No particular provisions were made for the representation of the Druze or other minority groups. In the decades following independence the nation's demographic balance continued to shift in favor of Muslims as their birth rate exceeded that of the Christians. No census has been taken in Lebanon since 1932, when Christians made up 53 percent of the population, but estimates suggest that by the 1960s Muslims may have made up as much as 60 percent of the population and Christians about 35 percent (the remainder being made up of other smaller sects and denominations). In addition, up to 100,000 Palestinians are believed to have sought refuge in Lebanon during or immediately after the 1948 Arab-Israeli War. Despite this shift in the demographic balance, Christians retained a firm grip on the office of the president and were always able to veto Muslim initiatives in the National Assembly thanks to their fixed majority of seats. Resentment over this state of affairs grew steadily, but Lebanon was enjoying a period of great economic prosperity and the nation remained relatively peaceful throughout until the mid-1960s.

The 1967 Arab-Israeli War (also known as the Six-Day War) bought a second wave of Palestinian refugees into Lebanon. Although Lebanon took no part in the war against Israel, it was to become drawn into the ongoing Palestinian-Israeli conflict largely through its acceptance of large numbers of Palestinian refugees. From 1968 Palestinian militants based in Palestinian refugee camps in southern Lebanon began conducting guerrilla attacks across the Lebanese border into Israel and organizing the hijacking of Israeli civilian aircraft abroad. Israel responded by infiltrating Beirut's international airport and destroying 13 airliners belonging to Arab countries. This Israeli action was intended to galvanize the Lebanese government into stopping Palestinian militant activities within Lebanon. In fact it had the effect of deeply dividing Lebanese society. Those sympathetic to the Palestinians' cause, primarily Lebanese Muslims, hardened their attitude toward Israel, while those who opposed the Palestinians' activities, primarily Lebanese Christians, became more determined to stop them. Sporadic fighting broke out between Palestinian militants and Lebanese government forces. In 1970 Palestinian militants, who had also previously been attacking Israel from Jordanian territory, attempted to overthrow the Jordanian monarchy. They were defeated and expelled from Jordan, many of them ending up in the Palestinian refugee camps of southern Lebanon. By this time the Palestine Liberation Front (PLO) was the leading Palestinian militant group in southern Lebanon, and its leader, Yasir Arafat, established what was effectively an unrecognized Palestinian state there. Division in Lebanese society, a weak government, and a 1969 peace deal with the PLO in which the Lebanese government granted it autonomy over the refugee camps in return for the PLO's recognition of nominal Lebanese sovereignty made it very difficult for Lebanon to eject or curtail the activities of the paramilitaries. From 1970 the PLO stepped up its activities against Israel, and Israel increasingly responded by bombing villages in southern Lebanon it believed were being used as PLO bases.

By 1975 there were approximately 300,000 Palestinians in Lebanon, and conflict between the PLO and Israel continued to intensify. Tension between Muslim and Christian sections of Lebanese society had reached a critical point, partly as a result of the PLO question and partly as a result of growing Arab nationalism in the region and the continued imbalance between Muslim and Christian representation in Lebanon's government. Open hostilities between Muslim militants, Christian militants, and government forces erupted in April 1975. These skirmishes marked the beginning of a civil war that was to devastate Lebanon over the course of the next 15 years. During this war, which left much of Lebanon in ruins and hundreds of thousands dead, Syrian troops were invited by the government to oppose the PLO, Israel invaded twice, dozens of armed militias representing special-interest groups were established, and international troops were deployed on several occasions to try to quell the conflict. The two most important results of the war were the expulsion of the PLO from Lebanon and the reorganization of the National Assembly as a larger body with an equal distribution of seats between Muslims and

Christians. Almost all militia groups were disarmed, with the prominent exception of Hezbollah—a Shii Muslim group that carried out military operations against the Israeli forces that continued to occupy southern Lebanon until 2000. Attacks by Hezbollah into northern Israel and Syria followed the withdrawal of Israeli troops. Israel also attacked targets in southern Lebanon and launched a large-scale assault in the area in 2006.

The years since the end of the civil war in 1990 have seen a gradual rebuilding of Lebanon's economy and a slow return to normality, although sporadic sectarian violence has continued. As a consequence of its geographical position at the crossroads of Africa, Asia, and the Mediterranean, Lebanon is a mosaic of closely interrelated cultures. Although Lebanon is usually referred to as an Arabic country, the Lebanese as a whole are descended from many different peoples who have occupied, invaded, or settled in this corner of the world. This is reflected in the large number of different faiths present in modern Lebanon. Seventeen religions or denominations are officially recognized by the state, including Maronite, Greek Orthodox, Melkite, Armenian, Syrian, Roman Catholic, Chaldean, Assyrian, and Protestant Christians as well as Shii and Sunni Muslims, Druze, Ishmailis, and Alawis. For much of Lebanon's history this multitudinous diversity of religious communities has coexisted with little conflict. Unfortunately when political division does arise, as it did in the 1850s and again in the 1960s, the community readily splits along lines of faith, adding religious conviction to matters of primarily socioeconomic conflict. In many day-to-day matters the Lebanese share an almost common culture; the Lebanese dialect of Arabic is spoken almost universally; food, music, and literature are firmly rooted in wider Mediterranean and Levantine norms; and even Western-style dress and popular culture have been widely adopted in urban centers.

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Lebou *See* Lebu.

Lebu (Lebou)

The Lebu speak a Wolof language but are not a Wolof subgroup. Concentrated in the Cape Verde peninsula of western Senegal, where the capital city Dakar is located, the Lebu are the dominant political and economic group in Senegal.

Lega (Kilega; Mwenga; Rega)

The Lega are a Bantu people of the Democratic Republic of the Congo. They live in the east-central region of that country, to the east of the Lualaba River.

A Lega ceremonial mask

Lele (Bashilele; Usilele)

The Lele of the Democratic Republic of the Congo are part of the Kuba group of peoples. They live in the south in the lower Kasai River region.

Lengola

The Lengola are a subgroup of the Mongo of Central Africa. The Lengola live in the central region of the Democratic Republic of the Congo west of the Lokmani River.

Lete

The Lete are a Tswana people of Nguni origins. The majority live in the southeast of Botswana.

Lezgins (Lezgi, Lezgis, Lezgs)

The Lezgins are a predominantly Muslim people living in Dagestan and Azerbaijan. They speak a North Caucasian language known as Lezgian.

Lia

The Lia are a subgroup of the Mongo. They live in a region of the Democratic Republic of the Congo that is concentrated between the Tshuapa and Lomami Rivers in the southeast.

Liberians: nationality (people of Liberia)

GEOGRAPHY

Liberia is a nation on the west coast of Africa. It has an area of about 43,000 square miles and is bordered by three other countries. Sierra Leone lies on Liberia's northwestern border, Guinea along its northern border, and Ivory Coast is situated to the east and southeast. Liberia's Atlantic coast stretches for about 360 miles along the country's southwestern side.

Liberia's low-lying coastal strip is about 25 miles wide and is characterized by shallow creeks, lagoons, and mangrove swamps. There are no deepwater harbors, and the river deltas are fronted by wide sand banks that hinder marine navigation. Heavily forested rolling hills with elevations of no more than 500 feet dominate the country inland of the coastal strip. The interior of the country consists of steep mountainous regions and high plateaus, which are generally less heavily forested than the lowland hills. The highest mountains are in the north close to the border with Guinea and are essentially extensions of the Guinea highlands. Mount Wutuvi, with an elevation of over 4,500 feet, is Liberia's highest peak and is situated in this region. Several rivers flow from the highland interior to the coast, but most are narrow and fast flowing and are not navigable for much of their length.

Liberia's capital, Monrovia, is situated on the coast around the mouths of the Saint Paul and Mesuradu Rivers. The city is Liberia's principal port and leading commercial center, and about a third of the population live within its urban area or in outlying settlements. Buchanan, Harper, and Greenville are Liberia's other coastal cities. Much of the interior of the country is sparsely populated, although there are a few sizable towns.

INCEPTION AS A NATION

The majority of the peoples of Liberia are thought to have migrated to their present-day homelands from the north and east in the 12th through 16th centuries. Portuguese explorers reached the coast of present-day Liberia in the 1460s, and Europeans traded with the indigenous peoples of the coastal region for centuries before the establishment of Liberia.

The nation of Liberia was founded by the descendants of freed African slaves who arrived in Africa from the United States in the early 19th century as part of resettlement program. Its name, from the English word *liberty*, was chosen to represent the freedom of these former slaves and their descendants. Although slavery was not abolished in the United States until 1865, there was a significant and growing population of former slaves and their free-born descendants, particularly in the northern states, by the early 1800s. Some politicians saw this as a potential problem because they did not believe that the United States would thrive as a mixed-race nation. The American Colonization Society (ACS) was founded in 1816 with the aim of establishing settlements outside of the United States for black people. The ACS used private funds to transport volunteer settlers to the west coast of Africa and to purchase land from the native inhabitants. The first settlers arrived in 1822 and established a colony on Providence Island near the site of the present-day capital of Liberia, Monrovia.

Disease and attacks by indigenous peoples almost caused the colony to fail, but a steady stream of settlers continued to arrive and settlement spread to the mainland. The ACS appointed the first governors of the colony, but in 1847 the settlers declared an independent republic. Although the U.S. government did not initially recognize the new nation, Britain and France did, and the U.S. government continued to support the shipment of new settlers. A significant number of these new settlers were black Africans who had been rescued from illegal slave-trading ships. Settlement continued until 1865, by which time almost 15,000 colonists had arrived in Liberia.

LIBERIANS: NATIONALITY

nation:
Liberia; Republic of Liberia

derivation of name:
From the English word *liberty*

government:
Republic

capital:
Monrovia

language:
English is the country's official language but is spoken as a first language by only 20 percent of the population. About 20 other indigenous languages are spoken.

religion:
About 40 percent of the population are Christian, 20 percent are Muslim, and 40 percent follow indigenous faiths.

earlier inhabitants:
Unknown

demographics:
There are 28 indigenous ethnic groups in Liberia. The largest are the Kpelle, Bassa, Gio, Kru, Grebo, Mano, Krahn, Gola, Gbandi, Loma, Kissi, Vai, and Bella. About 2.5 percent of the population are Americo-Liberians (descendents of freed slaves).

Liberians: nationality time line

C.E.	
1822	The first group of colonists from the United States arrive in Liberia and found a settlement on Providence Island.
1847	Liberia becomes independent and adopts a constitution based on that of the United States.
1917	During World War I Liberia declares war on Germany.
1926	The Firestone Tire and Rubber Company opens its first rubber plantation on land provided by the Liberian government in exchange for a large development loan. Rubber production quickly becomes the core of Liberia's economy.
1943	William Tubman becomes Liberia's president. He holds the office for 27 years and pursues policies that help to unify Liberia as a nation.
1944	During World War II Liberia declares war on Germany and the Axis powers, providing the Allies with a strategically important South Atlantic harbor.
1951	President Tubman's reforms allow women and indigenous people who are property owners to vote in elections for the first time.
1971	Tubman dies and is replaced by William Tolbert as president.
1979	Public unrest follows proposals to increase the price of basic foods. Dozens are killed in street protests.
1980	A military coup led by Samuel Doe removes Tolbert from power. Tolbert and 13 others are executed. Doe suspends the constitution and assumes dictatorial powers.
1985	Doe is reelected president. Opposition groups protest alleged election fraud.
1989	Charles Taylor leads the National Patriotic Front of Liberia (NPFL) in a violent uprising against Doe's regime.
1990	West African nations send peacekeeping troops to Liberia. Doe is captured and executed by an NPLF faction.
1992	The NPLF launch a major assault against peacekeepers in the capital, Monrovia.
1995	A general peace treaty is signed.
1997	Charles Taylor wins presidential elections with a large majority and his party forms a majority in the National Assembly.
1999–2002	Sporadic border conflicts with Sierra Leone and Guinea displace tens of thousands living in the border regions.
2003	Taylor is forced to leave Liberia as rebels advance on the capital. U.S. and United Nations troops are deployed as peacekeepers.
2006	Ellen Johnson-Sirleaf becomes the first female head of state in Africa after winning presidential elections the previous year.
2007	The United Nations lifts its 2001 ban on the export of diamonds from Liberia. The ban had been introduced to prevent the sale of so-called blood diamonds, which had been a major source of funding for the regions armed conflicts.
2007	Charles Taylor goes on trial in Sierra Leone accused of crimes against humanity. The trial continues throughout 2008.

CULTURAL IDENTITY

The establishment of the colony and, later, the republic of Liberia was not accomplished with the willing participation of the indigenous peoples. The settlers who arrived from the United States formed the kernel of an economic and political elite that continued to dominate Liberia until the late 20th century. For much of the nation's history, the dozens of distinct ethnic groups that make up the overwhelming majority of the population were excluded from political representation and regarded as "uncivilized" by the Americo-Liberians who nominally ruled over them. Liberia's indigenous ethnic groups

can be categorized under three ethno-linguistic families. Mandé speaking peoples dominate the north and far west, the Kru live in the east and southeast, and the Mel predominate in the northwest. The largest individual groups include the Kpelle, Bassa, Gio, Kru, Grebo, Mano, Krahn, Gola, Gbandi, Loma, Kissi, Vai, and Bella. Americo-Liberians, the descendants of the original settlers, make up only about 2.5 percent of the population today.

In the decades immediately after Liberia's declaration of independence, the survival of the nation was precarious. The Americo-Liberians effectively controlled the coastal region and held a monopoly on international trade, but their influence over the interior of the country was limited. As the major European powers fought to establish spheres of influence over the continent, Liberia's independence came under threat and large portions of the resource-rich interior were annexed by neighboring French and British colonies. The country's economic problems were alleviated somewhat in the 1920s when the U.S. Firestone Tire and Rubber Company extended a substantial loan to the government in exchange for tracts of land on which to establish rubber plantations. The large-scale export of rubber began in the late 1930 and quickly came to dominate Liberia's economy. During World War II the U.S. Navy used Liberia as a base, building an artificial harbor and other infrastructure that greatly aided the Liberian economy after the war.

The 27-year presidency of William Tubman, which began in 1943, is regarded as the period that saw Liberia begin to coalesce as a modern nation in more than name only. Tubman pursued policies to encourage foreign investment and facilitate the unification of the nation by diminishing socioeconomic barriers, particularly between the Americo-Liberians and the indigenous ethnic groups that made up the majority of the population. In 1951 women and indigenous citizens who owned property were allowed to vote in presidential elections for the first time, and in 1958 discrimination on the grounds of ethnic background was outlawed. Despite these positive steps, Tubman remained a representative of the Americo-Liberian elite and upheld a political system in which the Americo-Liberian-dominated True Whigs was the only legal political party. Tubman's successor, William Tolbert, who was also an Americo-Liberian True Whig, ruled for nine years after Tubman's death. The 1970s were a period of economic decline for Liberia, and opposition to more than a century of rule by the True Whigs built steadily.

In 1980 Samuel Doe led a bloody military coup that deposed and executed Tolbert, ended a hundred years of Americo-Liberian political dominance, and ushered in a protracted period of violent insurrection and civil war. Doe was an ethnic Krahn and soon began to appoint people from his own ethnic group to prominent positions in government and the military. An era of interethnic conflict consumed Liberia in the decades that followed. The first five years of Doe's rule saw seven unsuccessful coup attempts, and presidential elections that were described as fraudulent by international observers. In 1989 the National Patriotic Front of Liberia, led by Charles Taylor, launched a long-running and bloody military campaign against Doe's government that essentially pitted the ruling Krahn elite against the Gio and the Mano. Thousands of civilians were deliberately killed in both communities, and hundreds of thousands were forced from their homes. Throughout the early 1990s much of the country was under the control of rebel groups and lawless warlords while the government was besieged in the capital, Monrovia. The war also spilled over into neighboring Sierra Leone. Doe was captured and executed in 1990, but his successor continued to hold Monrovia with the support of a peacekeeping force made up of troops from other West African nations.

The principal combatants in Liberia's civil war agreed a peace settlement in 1996, and Charles Taylor was victorious in presidential elections held the following year. At least 150,000 Liberians are thought to have lost their lives in the conflict, and Liberia's infrastructure was ruined. Although some progress was made in repairing the damage and demobilizing the hundreds of lawless armed gangs that continued to roam the country, these efforts were stalled when violence again flared up as an opposition group called Liberians United for Reconciliation and Democracy made major military gains against government troops. Taylor was forced to leave Liberia in 2003 as rebels closed on the capital and a large United Nations peacekeeping force was installed the same year, bringing an end to much of the fighting. Since 2003 successful multiparty elections have been held, steps have been taken to counter rampant corruption, and foreign investment has helped the Liberian economy to move toward recovery.

For much of Liberia's history its ethnic groups were poorly differentiated and there was

little interethnic tension. Prior to the establishment of the colony of Liberia in the 1820s, none of the indigenous peoples had formed structured states or kingdoms, and relationships between groups of the same language family were loose. The coup of 1980 and the subsequent civil war clarified and delineated ethnic differences in a way that had not existed before. Civilians were frequently massacred by all sides because of their perceived ethnic origins and the political affiliations that were assumed to derive from them. There was little or no historical animosity between these groups prior to the polarizations created by the war.

Although the majority of Liberians are Christian, a legacy of the culture of the Americo-Liberian colonists, the country also has a large Muslim community. The MANDING people, who are descendants of the peoples who formed a large Muslim empire in West Africa between the 14th and 17th centuries known as the Mali Empire, live in large numbers in the north and east of the country. Many of the other communities in these regions adopted Islam long before the arrival of the Christian colonists.

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Libyans: nationality (people of Libya)

LIBYANS: NATIONALITY

nation:
Libya; Great Socialist People's Libyan Arab Jamahiriya

derivation of name:
From the historical name for the desert region that dominates the south of the country

government:
Jamahiriya, meaning "state of the masses"

capital:
Tripoli

language:
Arabic is the country's official language. English and Italian are widely understood in urban centers.

religion:
About 97 percent of the population is Muslim. Of the remaining 3 percent the largest group is Christian.

earlier inhabitants:
Berbers; Ottoman Turks

demographics:
Arab and Berber Libyans make up about 97 percent of the population. The remaining 3 percent is made up of small groups of Greeks, Italians, Egyptians, Maltese, Turks, and Tunisians.

GEOGRAPHY

Libya is a large nation on the north coast of Africa. It has an area of about 680,000 square miles and is bordered by six other states. Tunisia and Algeria lie to the west, Chad and Niger to the south, Sudan to the southeast, and Egypt to the east. Libya's coast extends for about 1,100 miles along the southern edge of the Mediterranean Sea.

Almost 90 percent of Libya's territory lies within the Sahara Desert. The south and southeastern portions of the country lie within a wider geographical area known as the Libyan Desert, which extends into Egypt and Sudan and is among the hottest and most arid places on earth.

Traditionally Libya is divided into three distinct regions: Tripolitania, Cyrenaica, and Fezzan. Tripolitania is the western coastal region and its surrounding area, including the capital city of Tripoli; Cyrenaica is the eastern coastal region and its surrounding area; and Fezzan is the desert interior that dominates the south of the country. The coastal areas of Tripolitania and Cyrenaica have a cooler and wetter climate than the interior, and it is in these areas that Libya's major cities and the majority of the population are found. The coastal region of the Gulf of Sirte, which lies between Tripolitania and Cyrenaica, is capable of supporting animal grazing and has traditionally been the home of nomadic peoples. In the largely barren south permanent communities can only exist around the few oases that dot the landscape. There are no permanent watercourses in the country.

Three of Libya's largest cities—Benghazi, Al Bayda, and Darnah—are in Cyrenaica. The capital city, Tripoli, is situated on the coast of Tripolitania and is Libya's economic center. Much of the country is very sparsely inhabited with up to 90 percent of the numerically small population living in less than 10 percent of its area, particularly in its urban centers.

INCEPTION AS A NATION

The concept of Libya as a discrete national entity is a recent development, as is the case with most African nations, but the idea of Libya as a geographically distinct region is of ancient origin. In the classical period "Libya" referred to the entire desert region south of the coastal strip of modern Libya and included territory that now lies within Egypt, Sudan, and Chad.

Archaeological evidence suggests that pastoralists have inhabited the coastal regions of Libya since the seventh millennium B.C.E. and that the interior of the country was well watered and fertile in that period. The BERBERS, who are the ethnic ancestors of most of the inhabitants of North Africa west of Egypt, are thought to have migrated from southwest Asia into North Africa in the third millennium B.C.E. at a time when the region was becoming increasingly arid. The PHOENICIANS, a seafaring people who originated in the eastern Mediterranean, established settlements along the north coast of Africa, including Tripoli, during the first millennium B.C.E.. In the same time period Greek settlers founded colonies along Libya's eastern coast, including Cyrene, which gave its name to the historical and present-day region of Cyrenaica, at a location on the coast about 100 miles

Libyans: nationality time line

B.C.E.	
seventh century	Phoenician settlers found communities along the coast of Tripolitania in western Libya.
fourth century	Greek settlers found communities along the coast of Cyrenaica in eastern Libya.
146–96	Romans conquer Libya after defeating the Carthaginians in the Third Punic War. Libya later becomes a prosperous province of the Roman Empire.
C.E.	
643	Arab armies conquer Libya.
16th century	Libya is conquered by the Ottoman Turks. Tripolitania, Cyrenaica, and the southern desert region of Fezzan are unified under as a single administrative entity under a local ruler in Tripoli.
1911–12	Italy invades Libya and seizes control of the coastal cities, but resistance in the countryside is not subdued.
1920–34	A second Italian invasion meets strong resistance from Umar al-Mukhtar but eventually succeeds in subduing the entire country.
1942	During World War II Allied forces liberate Libya from Italian control.
1951	Libya becomes independent with King Idris I as head of state.
1956	U.S. oil companies are given permission to locate and exploit oil reserves within Libya.
1961	A new oil pipeline from the oil fields of the interior to the coast allows the large-scale export of Libyan oil to begin.
1969	Idris I is deposed in a military coup led by Muammar Qaddafi.
1973	Qaddafi announces radical plans for a "cultural revolution" and establishes "people's committees" to administer many aspect of Libyan society at a local level. Libyan troops occupy the Anzou Strip in northern Chad.
1977	Qaddafi announces a "people's revolution" and changes the country's name to the Great Socialist People's Libyan Arab Jamahiriyah.
1981	Two Libyan warplanes are shot down over the Gulf of Sirte by U.S. aircraft.
1984	A British police officer is shot dead outside the Libyan embassy in London during anti-Qaddafi demonstrations.
1986	U.S. warplanes bomb targets in Tripoli and Benghazi in response to alleged Libyan involvement in a terrorist bombing that killed U.S. servicemen in Germany.
1992	The United Nations impose economic sanctions on Libya when Qaddafi refuses to surrender two men suspected of involvement in the bombing of Pan American flight 103 in 1988.
1994	Libya withdraws from the Anzou Strip.
2003	United Nations sanctions are suspended after Libya agrees to pay compensation to the families of the victims of Pan American flight 103 and admits responsibility for the attack. Libya also undertakes to abandon its program to develop nuclear weapons.
2005	U.S. oil companies return to Libya.
2006	Libya is accused of abusing the human rights of African migrants.
2008	Libya holds one-month rotating presidency of the United Nations Security Council.

east of the modern city of Benghazi. Cyrene became one of the most important trading cities of the ancient Mediterranean world and was a major source of Greek cultural influence in North Africa (*see* Greeks).

The second half of the first millennium saw the important Phoenician city of Carthage, in modern Tunisia, come to dominate western Libya, while the Egyptian dynasty of the Ptolemies dominated the east. Throughout this

The partially restored fifth-century B.C.E. Temple of Zeus near the ruins of the ancient Greek colony of Cyrene in modern Libya

period the power of these cities extended little further than the country's narrow, agriculturally productive coastal strip. The indigenous Berber peoples of the interior maintained their independence with ease and posed a constant threat to the prosperous city-states of the coast. A series of conflicts between Carthage and the emerging power of the ROMANS, known as the Punic Wars, ended with the defeat and occupation of Carthage by the Romans in 146 B.C.E. From this time Roman dominance over North Africa grew steadily. By 96 B.C.E. Rome had seized Cyrenaica from the EGYPTIANS and extended its power far south into the desert. Libya became a prosperous and important province of the later Roman Empire.

In the seventh century C.E. the great Arab expansion that conquered much of the Middle East also encompassed Libya and the rest of North Africa, sweeping away the Byzantine rulers who had succeeded the Romans. The ARABS brought Islam and the Arabic language to Libya. In the centuries that followed, successive waves of Arab immigrants and invaders settled across North Africa, intermarrying with the indigenous Berbers and forging a new culture. Today most Libyans refer to themselves as Arabs, and Libya is an integral part of the larger Arab world, although the majority of their ancestors are ethnic Berbers who adopted Arabic culture.

The 16th century brought Ottoman hegemony to Libya, and much of the north coast of Africa and the Ottoman Turks remained in control until the first decades of the 20th century. Italy invaded Libya in 1911 but met determined and effective resistance from the Turks and the indigenous peoples that continued throughout World War I. Italy eventually completed their conquest of the territory in 1934, but Libya became one of the major battlegrounds of World War II and Allied forces had liberated the country by the end of 1942. The British and the French administered Libya until the United Nations voted that the country should become independent in 1949. Libya became an independent state in December of 1951 under King Idris al-Sanusi, known as Idris I.

CULTURAL IDENTITY

During the first decade of Idris's rule, large oil reserves were discovered on Libyan territory, and the country's economy was rapidly transformed as foreign oil companies were granted exploitation rights. The continued presence of a large U.S. military base near Tripoli and another British base at Tobruk also helped boost the economy. The regime of Idris I, however, came under increasing criticism during the same period as the ideas of Pan-Africanism and Pan-Arabism gained prominence among the country's intellectual elite. Pan-Africanism was a broad school of thought that championed the idea of ending foreign rule in Africa and of establishing a unified African state. It was closely linked to Pan-Arabism, which had much the same aims for the Arab world. The free hand that had been given to foreign oil companies and the continued presence of U.S. and British military bases on Libyan soil, particularly after Britain's intervention in Egypt during the Suez

Crises of 1956, was strongly opposed by groups who upheld Pan-Arab and Pan-African ideologies. In 1969 a bloodless military coup deposed Idris I, who was out of the country at the time, and marked the start of a period of radical change for Libya.

Colonel Muammar Qaddafi emerged as the country's leader following the 1969 coup and soon began implementing radical Pan-Arabist policies. The new regime ordered the closure of all U.S. and British military installations in Libya, forcibly deported tens of thousands of Italians from the country, and nationalized their property. In 1973 Qaddafi proclaimed the advent of a "cultural revolution" that sought to establish a new form of socialist "government by the masses" in the nation. Its principles were to be rigidly Islamic in character, and the rule and administration of every institution was to be placed in the hands of hundreds of small "people's committees." Although radical changes were made to Libya's constitution and the administration of daily life, effective power remained firmly in the hands of Qaddafi and his closest advisors.

Qaddafi made numerous attempts to bring the Pan-Arabist goal of a single Arab state to fruition in the 1970s and 1980s. A Federation of Arab Republics that was to merge Libya, Egypt, and Syria into a single entity was approved in a 1971 referendum but failed to materialize. A 1974 agreement to form an Islamic Arab Republic by uniting Libya and Tunisia also failed, and another union between Libya and Syria proposed in 1980 came to nothing.

The Qaddafi regime's social experiments were made possible because of Libya's very substantial oil revenues. This income, coupled with the fact that Libya has a comparatively small population for such a large country, has meant that the nation has for decades consistently achieved one of the highest per capita incomes in Africa. In 1977 Qaddafi announced that a "people's revolution" was in progress. He set up "revolutionary committees" to run all aspects of Libyan society and changed the name of the country to the Great Socialist People's Libyan Arab Jamahiriyah. Once again, however, as the leader of the revolution of 1968, Qaddafi retained almost total power. Libya's political experiments have generally resulted in poor and wasteful administration, the brutal suppression of all opponents of Qaddafi's regime, and steady economic decline. The country's foreign policy proved particularly disastrous for the economy. Evidence that the regime probably supported

Muammar al-Qaddafi: The Colonel

Muammar al-Qaddafi, popularly known in the West as Colonel Qaddafi, has been the de facto leader of Libya since 1969. Although he has held no official government position since 1979, Qaddafi is referred to by the honorific title Leader and Guide of the Revolution and wields what amounts to dictatorial authority over Libya.

Born in the Surt region of northern Libya in 1942, Qaddafi was the only son of a family of modest means who followed the traditional nomadic Bedouin lifestyle. As a student he was an admirer of Egyptian president Gamal Abdel Nasser and his Arab nationalist and pan-Arabist philosophy. He took part in anti-Israeli demonstrations during the Suez Crisis of 1956 and in 1961 was expelled from school for his political activities. He later received a law degree from the University of Libya and entered the military academy in Benghazi in 1963.

After a period in the United Kingdom in 1965, where he received additional military training, Qaddafi returned to Libya as an officer. Four years later, in 1969, he and a group of fellow Libyan officers staged a bloodless coup that deposed the Libyan king, Idris I. In power Qaddafi based his political philosophy on a combination of elements, including Arab nationalism, popular democracy, socialism, and Islam. Published in a three-volume work called the Green Book, Qaddafi's unique political system came to be known as Islamic socialism. This system permitted the private ownership of small enterprises but required state control of large companies and imposed moral laws such as the banning of alcohol and gambling. Qaddafi coined a new Arabic term for his system, *jamahariyya*, meaning "state of the masses."

During the 1970s and 1980s Qaddafi's approach to politics and international affairs brought him into conflict with neighboring states and Western governments. His government funded armed resistance groups across Africa and the Middle East, including the Palestine Liberation Organization and rebel groups in Liberia and Sierra Leone. By the late-1980s Libya was regarded as a rogue state by the United States and other Western governments and was suspected of having funded terrorist actions, including the Munich massacre at the 1972 Summer Olympics; the Rome and Vienna airport attacks of 1985; the bombing of a Berlin disco frequented by U.S. service personal in 1986; and the bombing of Pan Am flight 103 over Lockerbie, Scotland, in 1988. The United States carried out bombing attacks against Libyan targets in 1986 and imposed strict trade sanctions on the country.

Qaddafi's flamboyant style and his overt support for terrorist groups caused the governments of other Arab states to distance themselves from Libya. His attempts to take on the mantle of Gamal Abdel Nasser as the figurehead of Arab nationalism and pan-Arabism were largely rejected, and other Arab states offered little practical support in his conflicts with the United States. Increasingly he has turned his attention to Africa, where he has gained a reputation as an experienced and trusted statesman.

Since the beginning of the 21st century Qaddafi has undertaken an unexpected program to rehabilitate Libya's image in the international community. In 2003 the Libyan government formally accepted responsibility for the bombing of Pan Am flight 103 and announced that its formerly secret program to build weapons of mass destruction would be dismantled under the scrutiny of international inspectors. Qaddafi was also one of the first Arab leaders to publicly denounce the September 11, 2001, attacks on the United States.

There is no clear mechanism for appointing a successor to Muammar al-Qaddafi since he holds no official government position. His son, Sayf al-Islam Qaddafi, is often cited as a potential future leader, but international observers fear that Qaddafi's eventual death may result in a chaotic and violent period in Libya.

several insurgent groups in Africa, Europe, and the Far East provoked several military strikes carried out by the United States and crippling economic sanctions. United Nations sanctions were imposed on Libya in 1992 and 1993 following the regime's refusal to surrender two men suspected of involvement in the terrorist bombing of a Pan American passenger airline over Lockerbie, Scotland, in 1988. Diplomatic relations with Western nations have slowly been reestablished since the late 1990s as Libya has sought to make reparations for its involvement in terrorism and to open up its economy to foreign investment.

Libyan society is highly culturally homogenous. A large majority of the population identify as Arab, although their ethnic background includes both Arab and Berber elements. Arab Libyans define themselves by the fact that they speak Arabic and profess Sunni Islam as their faith. Berber Libyans are distinguished by their continued use of Berber languages and follow a separate branch of Islam, although their ethnic ancestry is, in many cases, almost identical to that of Arab Libyans. The nation's Berber minority has traditionally been restricted to the poorest and most isolated regions of the country, particularly in the southwest near the border with Algeria. Attempts by Libyan Berbers to establish a degree of autonomy for their region and to have their language and history recognized by the state have met with little success.

Until World War II Libya was home to one of the largest and oldest Jewish communities in North Africa (*see* Jews). It is estimated that there were about 30,000 Jewish people living in Libya's cities in 1945. Many Jewish Libyans migrated to Israel soon after its establishment in 1948 and further migrations occurred after anti-Jewish riots took place in Libya in 1956, 1967, and 1973 until there were fewer than 100 Jewish Libyans remaining. An Italian population of up to 45,000 people was removed almost overnight in 1970 when the revolutionary government nationalized their property and "invited" them to leave the country.

Libya's oil revenues have had a significant impact on the country's culture. Until the late 1950s traditional patterns of agriculture and pastoralism constituted the bulk of the country's economic activity, and the millennia-old ways of life that went with them continued to dominate. A complex system of hierarchies and alliances dominated the political life of the countryside, and most of these rural communities practiced subsistence farming that provided them with their own food and a surplus that could be sold in the urban centers for luxuries and weapons. The inflow of oil revenues that began in the 1960s produced a large migration from the countryside to urban centers. The construction and transport industries, both undergoing substantial growth in response to the growth of the oil industry, absorbed much of this influx of people. Plans to stabilize the rural economy were put into practice in the 1960s and 1970s, forcing many previously nomadic groups to adopt a settled lifestyle.

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Lima

The Lima are a subgroup of the Bemba. They live largely in central Zambia.

Limba (Yimbe)

The majority of the Limba live in northern Sierra Leone. The remainder live either in Freetown in Sierra Leone or in Guinea.

Lisi

The Lisi are a Nilotic people primarily of northern Chad.

Lobale *See* Lwena.

Lobedu (Lovedu)

The Lobedu live in northern Transvaal in South Africa. They are linguistically related to the Shona and Sotho peoples, but their culture resembles that of the Venda.

Lobi (Lobi-Dagarti; Lodagaa)

The Lobi people live primarily in the southwest of Burkina Faso, northwest Ghana, and northeast Ivory Coast. The Lobi, or Lobi-Dagarti,

peoples are a cluster of peoples living in these regions of West Africa and who speak a variety of mostly related languages. The Lobi "proper" of Gaoua in southwestern Burkina Faso speak a language called Lobirifor that is similar to DOGON, although its classification with Dogon has been disputed. The Birifor, or Lobirifor, are another major subgroup that lives to the east of the Lobi proper.

Like the majority of Africans today, the Lobi are mostly farmers, cultivating cereal crops such as sorghum, millet, and maize as well as vegetables such as peppers, beans, and squashes. Historically Lobi women produced gold that was sold to DYULA traders. The Lobi have many expert xylophone players, and differences in xylophone technique are often indications of different ethnic groups within the Lobi cluster.

Lobi-Dagarti *See* LOBI.

Lobirifor *See* BIRIFOR.

Lodagaa *See* LOBI.

Lokko (Loko)
The Lokko live in Sierra Leone and Guinea. In Sierra Leone, they live in around Port Loko. They are closely related to the MENDE.

Loko *See* LOKKO.

Lokop *See* SAMBURU.

Lolo *See* LOMWE.

Loma (Toma)
The Loma are a MANDING people of Liberia, where the majority live, Guinea-Bissau, and Guinea.

Lomongo *See* MONGO.

Lomwe (Lolo; Ngulu; Mihavane; Nguru)
The Lomwe are a people of southern Malawi, northern Mozambique, and southern Tanzania. They are closely related to the YAO.

A Lobi sculpture

Loumbou (Baloumbou)
The Loumbou live in southwest Gabon and Cameroon. They are a BANTU people.

LOZI

location:
Zambia, Mozambique, and Zimbabwe

time period:
17th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Lovale *See* Lwena.

Lovedu *See* Lobedu.

Lozi (Barotse)

The Lozi live mainly on the floodplains of the Zambezi River in Western (formerly Barotse) Province of Zambia. The Lozi population of Zambia, including the many smaller ethnic groups that have been absorbed by them (such as the Kwanda and the Makoma), is thought to number more than 400,000. There are also smaller groups of Lozi living in Mozambique and Zimbabwe.

Lozi time line

C.E.	
ca. 1600s	Luyi migrate to Zambezi floodplains.
1700s	Emergence of Lozi kingdom
ca. 1780–ca. 1830	Rule of Mulambwa over Lozi: kingdom prospers.
1830s	Civil war after Mulambwa dies
ca. 1840–1864	Lozi conquered by Kololo; Kololo ousted by Sipopa.
1890s	Lozi come under control of British South Africa (BSA) Company as Barotseland, part of Northern Rhodesia.
1924	Northern Rhodesia taken over by British government. White settlers take much of Lozi land. Africans moved to inadequate "native reserves."
1953	White-minority ruled Central African Federation (CAF) formed including Northern and Southern Rhodesia and Nyasaland (Malawi).
1963	CAF dissolved.
1964	Northern Rhodesia wins independence as Zambia. Litunga Mwanawina Lewanika III signs the Barotseland Agreement incorporating Barotseland into Zambia but retaining a degree of autonomy.
1965	White-minority declare independence of Southern Rhodesia as Rhodesia.
1969	Zambia becomes a one-party state and the Barotseland Agreement is rescinded.
1980	Rhodesia becomes independent with majority rule as Zimbabwe.
1993	Lozi opponents of the Zambian government of Frederick Chiluba threaten to declare Barotseland independent.
1995	Inyambo Yeta, a Lozi, becomes vice president of Zambia.
1996	The Barotse Patriotic Front (BPF) is founded with the aim of achieving independence for Barotseland.
2008	Reinstatement of the Barotseland Agreement becomes a major issue in presidential elections.

See also Zambians: nationality *and* Zimbabweans: nationality

ORIGINS

The Lozi are descended from the Luyi, a people who migrated from the north to the Zambezi floodplains around the 1600s C.E. or earlier.

LANGUAGE

During the years of Kololo rule, the Kololo language displaced Luyana, the original language of the Lozi. Kololo is derived from a dialect of Sotho, which is a Bantu language from Southern Africa.

HISTORY

The Luyi migrants who arrived in the Zambezi floodplains in the 17th century were led by a woman, Mwambwa, who was succeeded first by her daughter, Mbuywamwambwa, and then by Mbuywamwambwa's son, Mboo, the first *litunga* (king) of the Lozi. During Mboo's reign, the Lozi kingdom expanded by conquering and absorbing neighboring peoples. At that time, the kingdom was not so much a centralized state as a collection of semi-independent chiefdoms ruled by Mboo and his relatives. The unification of these chiefdoms into a single kingdom began in the rule of the fourth *litunga,* Ngalama, in the early 1700s, and was completed by Mulambwa, who ruled from about 1780 to 1830. Mulambwa was able to establish direct rule over the peoples conquered by the Lozi and over the numerous immigrant groups arriving in the kingdom from the north and west.

The most influential of these immigrant groups was the Mbunda, who had been driven from their homes in Angola. Mulambwa allowed them to settle in border areas where they could help to defend the kingdom from raids by neighboring peoples such as the Luvale and the Nkoya. As well as helping the Lozi in this way, the Mbunda played a big part in the military and economic development of the kingdom. They brought with them military innovations—such as the bow and arrow and an improved type of battleax—new crops including cassava, millet, and yam, as well as medical and artistic skills.

The Lozi prospered under Mulambwa's rule, but after his death the country was torn apart by a civil war between the army of his eldest son, Silumelume, and the supporters of a younger son, Mubukwanu. This war was won by Mubukwanu, supported by the Mbunda, but before he could reunite the kingdom it was attacked and conquered by the Kololo, a Sotho people from southern Africa. The Kololo ruled the country (and introduced their language)

from about 1840 to 1864, when they were defeated by the armies of an exiled Lozi leader, Sipopa. For the next 40 years or so, the kingdom continued to prosper despite a series of leadership disputes, but its power began to wane when treaties agreed with the British in 1890 and 1900 placed it under the control of Cecil Rhodes's British South Africa Company (BSA).

The British ruled the Lozi until the 1960s, incorporating the kingdom (as Barotseland) into the colony of Northern Rhodesia in 1924. In 1958 Northern Rhodesia became part of the white-minority ruled Central African Federation (CAF) along with Nyasaland (Malawi) and Southern Rhodesia (Zimbabwe). CAF dissolved in 1963 and Zambia won independence in 1964.

CULTURE

The life of the Lozi in the rural areas is based on subsistence agriculture, in which people grow crops and raise cattle mainly for their own use rather than for sale. Their main crops are millet, cassava, sorghum, and corn, plus some vegetables and fruit, and their livestock includes sheep, goats, and poultry as well as some cattle. Additional food is obtained by hunting and fishing.

Most of the domestic and light farming work is done by the women, while the men do the heavier farming tasks, tend the livestock, hunt, and fish. Men are also responsible for the skilled ironworking of the Lozi. They dig iron ore from riverbeds and swamps, smelt it into iron, and fashion it into tools, utensils, pots, and other items.

Lozi villages are usually small groups of circular, thatched houses surrounding a central open space, which is often used as a cattle enclosure. On the floodplains of the Zambezi River, the water rises and floods the land every year toward the end of the rainy season, in February and March. When this happens, many villages are temporarily abandoned as the inhabitants and their livestock move to higher ground.

Government and Society

In the Lozi kingdom, the power of the ruler passed downward through a hierarchy of junior kings and chiefs to village-headman level. The *litunga,* based in Lealui in the north of the country, was the overall ruler of the kingdom, but the south was governed by the *mulena mukae,* or princess chief, who was based in Nalolo. Various councils and offices provided checks and balances to the power of the *litunga*. During the years of British rule, the political power of this hierarchy was gradually replaced by a system of districts and provinces ruled by the state government, but the *litunga,* the *mulena mukae,* the royal family, and the chiefs retained their titles and ceremonial roles and the respect of the people, though the powers of the *mulena muk ae* were eroded to a greater degree. Since independence, the Zambian government has concentrated on creating a national rather than an ethnic identity and any remnants of political power that the king retained have been lost.

Polygamous marriages, in which men have more than one wife, are common among the Lozi. In such marriages, each of the co-wives usually has her own home, plus a garden and some animals.

Religion

Lozi religion includes belief in a supreme god (Nyambe) and the veneration of the spirits of ancestors. The spirits of former rulers are honored in elaborate public rituals at their burial sites, while those of ordinary people are honored by simpler, more private ceremonies.

The two major festivals of the Lozi are centered on the annual rise and fall of the Zambezi River and the move of the king from his home at Lealui on the floodplain to his capital at Limulunga above the floodplain.

See also Zambians: nationality; Zimbabweans: nationality.

Luba

Luba is the general name for several related ethnic groups living in the southeast of the Democratic Republic of the Congo. There are three main subgroups: the Luba of Katanga Province (previously called Shaba); the Luba Hemba (or Eastern Luba) of northern Katanga and southern Kivu provinces; and the Luba Bambo (or Western Luba) of Kasai Province.

LUBA

location:
Democratic Republic of the Congo

time period:
Eighth century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

ORIGINS

Archaeological excavations have shown that there has been an uninterrupted culture in the Katanga region from the 700s C.E. onward, though the area has undoubtedly been occupied for longer than that. Some authorities think that the idea of government through chiefs originated in this area as early as the eighth century or before. By the 1300s, there were definitely well-established chieftainships in the region. Increasing population levels as well as

A Luba sculpture of a woman. Iconic representations of women are common in Luba art reflecting the important role of females in Luba society.

land shortages set these chieftaincies in conflict with one another, and larger, more military groupings evolved as a result. The most powerful of these was the Luba group, which emerged around the Lake Kisale area.

According to oral traditions, the original rulers of the Luba (then called Kalundwe) were the Songye, who had come from the north. The Songye *kongolo* (ruler) married the Kalundwe queen and established a new state, which became the Luba kingdom and covered the lands between the Lualaba and Lubilash Rivers.

LANGUAGE

The Luba language is called Luba (or Tshiluba).

HISTORY

In the 1400s, the Songye rulers of the Luba were displaced by the Kunda from the north. Led by Mbili Kiluhe, the Kunda were at first welcomed by the reigning *kongolo,* Mwana. Kiluhe married two of Mwana's sisters, one of whom gave birth to a son, Kala Ilunga. Kala Ilunga grew up to be a great warrior and he challenged the *kongolo* for the Luba throne, claiming he was the legitimate ruler through matrilineal descent. The *kongolo* was eventually defeated, and Kala Ilunga founded the Kunda dynasty to rule over Luba and took the title of *mulop e.*

By 1550 the Luba kingdom was powerful, with a strong central government. The *mulop e* was the head of the government and also the religious leader. He had a group of ministers, *balop e,* to help him, each with special duties. The *sungu* was a sort of prime minister who mediated between the people and the *mulop e.* The *nsikala* acted as a temporary ruler when a king died or was unwell. The *inabanza* had charge of ritual matters concerning the *mulop e*'s sacred role. This included taking care of the king's sacred spears. Finally, the *t ite* was the army and police commander. All these ministers, and any other chiefs who ruled sections of the Luba, were themselves descendants of Kala Ilunga. In this way, the Luba kept power in the hands of a small aristocracy.

The Kunda dynasty lasted until the arrival, in the 1880s, of the Belgians, who turned what is now the Democratic Republic of the Congo into a private colony called the Congo Free State, owned and ruled by the Belgian king, Léopold II. His rule was characterized by abuses, brutality, and the committing of atrocities in order to protect the lucrative rubber trade. The Luba were engaged in a war of resistance against colonial rule that lasted from 1907 to 1917. The Belgian government took over the country in 1908, as the Belgian Congo, which became independent in 1960 as the Republic of Congo (renamed Zaire in 1971).

In 1960–63, some people in Katanga (Shaba) and Kasai tried to set up independent states. In 1964 Katangan secessionists again rebelled and soon controlled much of the east and northeast of the Democratic Republic of the Congo before being defeated by the army in 1965. The majority of the Luba opposed the breakaway, which was lead by a member of the Lunda royal family. In fact, the Luba led the wars against the secessionists. Further Katangan rebellions known as the First Katanga War and the Second Katanga War occurred in 1977 and 1978 respectively, and there was another rebellion in 1984.

CULTURE

The Luba country is a mixture of tropical rainforest, wooded savanna (open grasslands), and marshland. The rainy season lasts from October to May. In this environment, the Luba are by tradition hunters and farmers practicing slash-and-burn agriculture. Sections of the forest are cleared for agriculture by cutting and burning the vegetation. These are abandoned when the soil becomes exhausted, and the farmers move on to a fresh patch. This allows the fragile tropical soil time to recover after being cultivated. Cassava and corn are the main cereal crops, and farmers grow millet and sorghum for brewing beer. Other crops include a variety of vegetables, plus bananas, mangoes and tobacco. The Luba raise goats, pigs, poultry, and sheep, and breed hunting dogs. They also fish extensively in the rivers and lakes of the area.

Industrial activities include basket making, blacksmithing, net making, pottery, and woodworking. The Luba also make salt by extracting it from the water in the marshlands. In the past, the Luba were also a caravan-trading people, but rural markets have taken the place of the old trade patterns.

Luba artists are renowned for their sculpture, masks, and jewelry. They make elaborately carved figures out of wood, which are finished carefully and highly polished. Luba masks are probably intended for ceremonial uo-25(r)3((p)517(a)-25()(h)5(e)-.(o)9(n)-16(i)-65(i)6(n)7(d s)-4(h)5(e)-9(e fi)-6ns c)-10(-8(l)13(u)4(

the Luba are more and more coming under central government control, especially those who live and work in urban centers.

Although monogamy is the norm, multiple marriages are still common and a man is expected to give a bride-wealth to his wife's family. Young people go through initiation ceremonies to mark their transition to adulthood; for young men, this involves circumcision.

Religion

The Luba generally still follow the Luba religion. There is a widespread belief in a supreme being, known as the Great Vidye, who is the creator of everything. Spirits known as *mishiki* control the supply of game and fish, while other spirits called *bavide* exert a baleful influence on people, including sorcery. The spirits of the dead, particularly those of ancestors, are thought to exercise a beneficial influence on the living, but some spirits are felt to be malevolent. Specialist witch doctors are called in to combat bad spells. These people also act as medical advisers, because ill health is though to originate with the spirits. The Luba hold special ceremonies for the accession and funerals of their kings. Other ceremonies cover such activities such as mourning, hunting, and harvest time.

See also Congolese (Democratic Republic of the Congo): nationality.

Luena *See* Lwena.

Lugbara

The Lugbara live in the region in east-central Africa, where the great rivers of Africa—the Nile and the Congo—begin their journeys to the sea. The majority of the Lugbara live in northwestern Uganda; much of the remainder inhabit the northeast of the Democratic Republic of the Congo. The Lugbara speak a variety of Eastern Sudanic languages, which belong to the Nilo-Saharan family of languages. The Lugbara languages are distantly related to the Azande and Mangbetu languages.

In the 1950s the Lugbara numbered around 250,000 people. In the late 1970s and early 1980s the Lugbara suffered near genocide, since they were persecuted under the regime of Milton Obote—after being treated favorably by the country's previous leader, the brutal dictator Idi Amin, who came from the Lugbara region. As a result, the Lugbara number a great many fewer than they did in the mid-20th century.

LUNDA

location:
Democratic Republic of the Congo, Angola, and Zambia

time period:
16th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Lugulu *See* Luguru.

Luguru (Lugulu)

The Luguru are a Bantu people who live in and around the Uluguru Mountains of central coastal Tanzania. They are closely related to the Zaramo.

Luhya *See* Luyia.

Lukenyi *See* Soga.

Lullubi

The Lullubi were a confederation of tribes who lived in what is now a predominantly Kurdish area of northern in Iraq in the third millennium B.C.E. Little is known about them except that they fought wars with the Akkadians.

Lunda

The name "Lunda" covers scores of groups that once lived within the precolonial Lunda Empire of Central Africa. Altogether, these groups total around 1.5 million people. Approximately half of these live in the south of the Democratic Republic of the Congo, around a third in eastern Angola, and the rest in northern and western Zambia.

ORIGINS

The Lunda are descended from Bantu-speaking peoples who settled in Central Africa in the early centuries of the Common Era.

LANGUAGE

People living in the old Lunda Empire heartland speak Lunda. Those who migrated to Angola and Zambia have tended to adopt Angolan or Zambian languages.

HISTORY

By the 1500s the Lunda occupied small separate territories in what is now the south of the Democratic Republic of the Congo. Around 1600 Kibinda Ilunga (probably a relation of a 16th-century Luba king) married the Lunda's senior chief—a woman called Lueji—and became paramount chief. Kibinda's son (by another wife), Lusengi, introduced Luba methods of government. Lusengi's son Naweji began conquering new lands, thus laying the founda-

tion of the Lunda Empire. By 1700 the Lunda Empire had a capital, Mussumba; a king bearing the title Mwata Yamvo; and a tax-gathering system run by provincial administrators. These changes coincided with a local growth in trade. Central African commodities such as copper, honey, ivory, and slaves became increasingly sought after by European and Arab traders based on Africa's west and east coasts. Profiting from their own strategic location, the Lunda charged passing merchants transit taxes or bartered food and goods with them for guns and other manufactured goods.

Partly to extend their hold on trade and partly to avoid paying tribute to the Mwata Yamvo, some Lunda groups migrated west, south, and east in the 17th and 18th centuries. These Lunda migrants set up kingdoms in what are now Angola and Zambia. The most powerful of these was the Kazembe Kingdom in present-day Zambia. The building of this kingdom began in the late 17th century when the Mwata Yamvo, Muteba, rewarded the loyalty of one of his citizens by giving the man's son, Ngonda Bilonda, the title Mwata Kazembe and by putting him charge of the eastward expansion. Bilonda's successor, Kanyembo (Kazembe II), became ruler of the lands east of the Lualaba River, and he and his successors completed the expansion into present-day Zambia. Kazembe prospered through trade and tribute, and by 1800 its capital controlled many of trade routes that crossed the continent.

In the 19th century, however, disagreements weakened Lunda rule, and in the 1880s the empire broke up under pressure from the Chokwe, a people it had once controlled. Then Belgium, Britain, and Portugal colonized Lunda lands. The Portuguese ruled Angola, the British ruled Zambia as Northern Rhodesia (annexing Kazembe in 1899), and Congo came under Belgian domination. Before becoming a Belgian colony, much of the present-day Democratic Republic of the Congo formed the private colony of the Belgian king, Léopold II, as the Congo Free State (1885–1908). His rule was characterized by abuses, brutality, and the committing of atrocities in order to protect and maintain the lucrative rubber trade. Congo became independent in 1960, Zambia in 1964, and Angola gained independence in 1975.

Ethnic tensions in the Democratic Republic of the Congo have led to many rebellions particularly in the north of Katanga (formerly Shaba) Province in the south of the Republic of the Congo, the Lunda heartland. Katanga was only finally defeated by the army in 1965. The secessionist leader Moïse Tshombe, a member of the Lunda royal family, was subsequently made interim prime minister. Despite winning a majority of seats in the elections, a political deadlock ensued that was broken only when Mobutu Sese Seko took power in a military coup. Until 1997 the country was ruled by President Mobutu as a one-party state. Further Katangan rebellions known as the First Katanga War and the Second Katanga War occurred in 1977 and 1978 respectively and there was another in 1984. They were harshly put down by government troops, usually with Western backing. In 1993, the governor, Gabriel Kumwanza, declared the province independent as Katanga. Kumwanza was arrested in 1995 after arms, allegedly for use in a Katangan rebellion, were found at his home. Clashes between his supporters and government troops were defused by his release.

Lunda time line

C.E.	
ca. 1500	Lunda settle in southern Zaire.
1600s	Lunda chiefdoms unite.
1700s	Centralized Lunda Empire exists; by 1800 Kazembe kingdom is center of transcontinental trade routes.
1880s	Lunda Empire breaks up.
1885	Chokwe overthrow Lunda. Belgian king's Congo Free State is established.
1889	Kazembe annexed by British.
1908	Belgian government takes over Free State as Belgian Congo.
1960–63	Belgian Congo independent as Republic of Congo. Katangan rebellion in south (Shaba)
1964	Zambia independent. Katangan rebellion in Congo (Zaire)
1965	Mobutu Sese Seko seizes power and reunites Congo (Zaire).
1971	Former Belgian Congo is renamed Zaire.
1977	First Shaba War in Zaire
1978	Second Shaba War in Zaire
1996–97	First Congo War; Laurent Kabila seizes power and renames the country the Democratic Republic of the Congo.
1998–2003	Second Congo War; millions of Congolese are killed or displaced in the fighting.

See also Congolese (Democratic Republic of the Congo): nationality

CULTURE

Most Lunda people live in rural villages carved out of the woodland, grassland, or scrub that

cover the land. Many villagers practice shifting cultivation—land is cleared and tended for a few years, and then, before overuse exhausts the soil, they move their village and its croplands somewhere else. The main food crops grown are cassava, bananas, corn, and yams. Women grow millet and sorghum, largely for brewing beer. Cassava, corn, pineapples, and sunflower seeds are also grown as cash crops. Most communities keep livestock, chiefly chickens, goats, pigs, and sheep, with smaller numbers of cattle. Trapping forest animals and gathering edible fungi, fruits, and honey adds variety to the diet. Fishing provides another source of protein, and since the mid-1980s, fish farming has become increasingly popular.

During the colonial era, the Lunda's trading activities were widely curtailed and they consequently lost much of their economic wealth. Many Lunda now benefit from cross-border trade that takes advantage of different price structures in Angola, the Democratic Republic of the Congo, and Zambia. Dried fish and meat are exchanged for salt, clothes, sugar, cooking oil, and household utensils.

Government and Society

Each individual fits into a complex system of social relationships. Besides belonging to his or her family and village, a person may be a member of a particular religious group, social club, or political group. In Lunda society, people feel free to marry whom they will, and many marry someone from another culture. Descent is traced through the mother's side, but personal relationships may often be stronger than family ties, although these do provide a network for support if needed. Far-flung maternal relatives meet up at weddings and funerals, and inherited goods and status pass on through the maternal line. The mother supervises her own unmarried daughters and young sons, although there are close bonds between grandparents and their grandchildren. A woman's sons, and their wives and children, typically form the basis of a village.

The Lunda are just one of many peoples under the central control of the governments of the three countries they now inhabit. The Zambian and Democratic Republic of the Congo governments still recognize traditional leaders, who are incorporated into national structures at a local level. Village headmen superintend local affairs and help to settle minor disputes, while senior headmen and chiefs oversee larger areas. Both political and social structures have been disrupted by the civil war in Angola, leaving the Lunda in that country with very little economic stability.

Religion

Many Lunda have converted to Christianity in the 20th century. The Lunda have long held a belief in a supreme creator god called Nzambi, who was reinterpreted as the Christian God by European missionaries. Nevertheless, many Lunda still hold that ancestors' spirits have the power to bless and punish them, and they fear the malign effects of witchcraft.

See also Angolans: nationality; Congolese (Democratic Republic of the Congo): nationality; Zambians: nationality.

Further Reading

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Luo

More than 3 million Luo people live in the western corner of Kenya, mainly in the Nyanza region. Several hundred thousand live in neighboring parts of Kenya and Tanzania.

The Luo claim descent from a mythical ancestor called Ramogi. The Luo are Nilotes, belonging to the so-called River-Lake Nilotes, who originated in a region in the south of present-day Sudan. The ancestors of the Luo migrated south probably between the 15th and 18th centuries, traveling along the Nile River to the lakes region of Kenya and Tanzania. The Luo arrived in Nyanza in four separate clan groups: The Jok group arrived in the 16th century, the Jokowiny and the Jokomolo in the early 17th century, and the non-Lwo Abasuba in the 18th and 19th centuries. Although the Luo are mainly Christian, elements of the Luo religion still remain.

Lurs (Lors)

The Lurs are an Iranian people from the Zagros Mountains of western Iran (*see* Iranians:

NATIONALITY). The modern Iranian province of Luristan (or Lorestan) is regarded as their homeland, although Lurs live throughout the mountainous western provinces of the country. Traditionally the Lurs were nomadic pastoralists. During the 1920s and 1930s some Lurs were forced to settle in urban communities as part of Iran's modernization programs, and many more were persuaded by economic incentives to abandon their traditional way of life in the period from 1940 to 1980. Today, the great majority of the Lur live in towns and villages, but a few nomadic tribes remain.

The Lur are a confederation of tribes with diverse ancestry, although much of their tribal structure has been lost in the transition to a settled lifestyle. They speak a number of closely related dialects of the Luri language.

Lusoga *See* SOGA.

Luvale *See* LWENA.

Luwians

The Luwians were an ancient group of peoples who spoke the Luwian language. The Luwian language was closely related to the language of the ancient HITTITES and was spoken by peoples who lived in Anatolia (present-day Turkey) to the south and west of the centers of Hittite culture during the second millennium B.C.E. It is not clear that Luwian speakers ever represented a single ethnic group, and the language appears to have spread across much of Anatolia during the height of Hittite civilization and following its demise (from about 1200 B.C.E.). In the period after the fall of the Hittite Empire, Luwian was the language of a series of states that developed in Anatolia and northern Syria from about 1800 to 700 B.C.E. The region of Anatolia in which the Luwian language is thought to have originated was later known as Lycia. The LYCIANS are thought to have spoken a language that evolved from Luwian.

Luyana

The Luyana are a subgroup of the LOZI. They live in Botswana, Angola, and Zambia.

Luyia

The Luyia are also known as the Luhya or Abaluyia, the latter especially in Kenya. The Luyia homeland in eastern Uganda and southwestern Kenya is located in the region between the northern shores of Lake Victoria and Mount Elgon to the north. The Luyia region was split in half in 1902 when the British colonial rulers established the boundary between present-day Uganda and Kenya. The Luyia are the second largest ethnic group in Kenya. A smaller, but still substantial number live in Uganda.

The Luyia have a variety of origins. They are descended from KALENJIN, BANTU, and MAASAI ancestors who probably merged sometime in the 17th century. The dominant influence was Bantu, and indeed the Luyia language, Luluyia, is a Bantu language. Luluyia has been spoken in the region for more than 500 years. Different Luyia subnations exist that speak different dialects of Luluyia though most are mutually understandable.

Lwena (Lobale; Lovale; Luena; Luvale)

The Lwena claim descent from the LUNDA of Central Africa. There live in northern and western Zambia. Others, however, live in Angola and the south of the Democratic Republic of the Congo.

Lwo

The Lwo people make up a large family of related ethnic groups largely in East Africa that includes the ALUR, LANGO, LUO, NYORO, and ACHOLI. Lwo is a linguistic and cultural grouping within the larger umbrella group of River-Lake NILOTES. Centuries ago the River-Lake Nilotes migrated south from their cradleland in southern Sudan, along the Nile to the lakes region of Uganda. The Lwo adapted to and absorbed parts of the cultures they met with on their migrations, at the same time transmitting elements of their own—notably their language. Today Lwo languages are widely spoken, both by people of Lwo descent and by those of other origins who adopted the language. The Luo are descended from Lwo people who settled in Kenya and Tanzania. The SHILLUK and the ANUAK of southern Sudan and western Ethiopia are descended from Lwo ancestors who first migrated south then returned north.

Lycians

The Lycians were the traditional inhabitants of Lycia, a region situated on the southwest coast of the Anatolian Peninsula in modern Turkey. According to surviving Ancient Egyptian records

the Lycians were allies of the Hittites in the second millennium B.C.E. and Lycia is thought to have been one of the states that emerged after the collapse of the Hittite Empire in about 1200 B.C.E. (known as the Neo-Hittite States). Lycia is mentioned frequently in ancient Greek literature, particularly in Homer's *Illiad* where they are described as allies of the TROJANS.

Lycia came under the control of the Persian Empire in the sixth century B.C.E. along with the rest of the Anatolian Peninsula and remained under Persian domination almost continuously until Alexander the Great conquered the Peninsula in 334–333 B.C.E. In 168 B.C.E. Lycia became independent again for the first time in four centuries following the Romans' defeat of King Perseus of Macedon. The various city-states of the area formed an innovative form of government known as the Lycian League. Under this system an overall leader (or Lyciarch) was elected annually by a senate of representatives from each of the member states. Lycia became a Roman province in 43 C.E. but the Lycian League continued to operate for three centuries until it became subsumed into the structure of the Byzantine Empire.

Lydians

The Lydians were an ancient people of the Anatolian Peninsula (modern-day Turkey). Their origins are obscure, but they may have emerged from the Luwian-speaking peoples (*see* LUWIANS) who were widespread in western and central Anatolia at the time of the Hittite Empire (*see* HITTITES). They established a kingdom centered on the city of Sardis, the ruins of which are situated about 45 miles inland from the modern Turkish city of Izmir, in the period following the disintegration of the Hittite Empire (ca. 1200 B.C.E.).

In the seventh century B.C.E. the Lydian Kingdom entered a period of rapid expansion under Gyges, the first king of the Mermnad dynasty. By the time of the reign of Croesus (560–546 B.C.E.), the fifth king of the dynasty, Lydia had expanded to encompass the entire western half of the Anatolian Peninsula. In 546 B.C.E., however, Lydia was conquered by the Achaemenid ruler Cyrus II and became a satrapy of the Achaemenid Empire. Lydia never regained its independence, subsequently becoming a part of the empire of Alexander the Great, a Roman province (from 133 B.C.E.), a part of the Byzantine Empire, and a province of the Ottoman Empire before being incorporated into the modern Turkish state.

The Lydia and the Lydians feature prominently in ancient Greek mythology and literature. According to the ancient Greek historian Herodotus, the Lydians were the first people to invent coinage; archaeologists have discovered Lydian coins dating from the mid-sixth century B.C.E. that suggest this traditional attribution may be true. Lydia was renowned for its wealth in ancient Persian and Greek literature, and King Croesus has passed into legend as a figure of unparalleled wealth.

Fragments of the Lydian language are known to modern linguists from Lydian coins and from inscriptions on graves. It shares features with other Anatolian languages of the same period but also has many unique features, which has led to speculation that the Lydians may have been recent migrants into Anatolia when they established their kingdom. Lydian became extinct in the first century B.C.E. when it was replaced by Greek.

M

Ma (Mano)

The Ma are a MANDING-speaking people. The majority of the Ma live in Liberia, but many also live in Guinea-Bissau and Guinea.

Maale

The Maale live in Ethiopia, mostly along the southern fringe of the central Ethiopian Highlands.

Maasai

The Maasai are a collection of ethnically related groups who live primarily in the grasslands of the Great Rift Valley that straddle the border of Kenya and Tanzania. The cattle-herding Maasai, who traditionally follow a seminomadic lifestyle, are often regarded as the Maasai "proper." Other Maasai groups include the SAMBURU of Kenya and the ARUSHA of Tanzania.

ORIGINS

The Maasai are Plains NILOTES (people originally from the southwestern fringe of the Ethiopian highlands who migrated to the plains of East Africa). The ancestors of the Maasai initially settled to the east of the Great Rift Valley between Mount Kilimanjaro and Mount Kenya. From the 1600s, the Maasai "proper" migrated southward while the Samburu turned east and settled in the mountains. The Maasai are the most southerly of Africa's Nilotic peoples.

LANGUAGE

The Maasai speak an Eastern Nilotic language called Maa. It is closely related to the language of the Samburu people (known as Samburu) and the Camus people.

HISTORY

The 1700s were a period of increasing power and geographical expansion for the Maasai. Despite their relatively small numbers, by the early 1800s they dominated the region between Mount Elgon and Mount Kenya in the north and Dodoma, now the capital of Tanzania, in the south. As a rule they were not conquerors, but conflict with their neighbors or other Maasai groups began when they raided cattle or defended their own herds.

The 19th century was a period of increasingly frequent civil war among the Maasai. In particular, the Maasai "proper"—united for the first time under one leader, the *laibon* (prophet) Mbatiany—were in conflict with the Laikipiak, an agricultural Maasai group. This was followed by rinderpest (a cattle disease), smallpox, cholera epidemics, and famine during the 1880s and 1890s, which impoverished or killed thousands of Maasai. These disasters sparked further civil wars. This troubled period of Maasai history coincided with the British and German partition of East Africa. Maasai lands in British East Africa were taken over by European settlers and the Maasai were restricted to reserves.

MAASAI

location:
Kenya and Tanzania

time period:
17th century C.E. to present

ancestry:
Nilotic

language:
Nilo-Saharan

Maasai time line

C.E.	
1600s	Maasai migrate southward from the Rift Valley.
1700–1800	Period of expansion and increasing power
1880s–90s	Rinderpest (a cattle disease), cholera, and smallpox epidemics produce famine among the Maasai.
1885–95	Britain and Germany partition East Africa.
1904–08	Maasai lands in British East Africa settled by Europeans.
1961	Tanganyika wins independence.
1963	Kenya wins independence.
1964	Tanganyika and Zanzibar unite to form Tanzania.
2004	One hundred years after losing their lands to the British colonial government Maasai in Kenya begin a campaign to reclaim the Laikipia plateau. Police disperse Maasai protesters in Nairobi.
2005	Maasai protest the release of a white land owner arrested for killing a Maasai game warden.

See also KENYANS: NATIONALITY; TANZANIANS: NATIONALITY

CULTURE

The majority of Maasai are seminomadic pastoralists. A minority, such as the Arusha, are farmers. Boys take the cattle out to graze by day and herd them back inside the village enclosure at night. Each family has its own cattle, but they are managed as part of a larger village herd. During the dry season, the Maasai men drive the cattle to distant water holes, making temporary camps until the rains come.

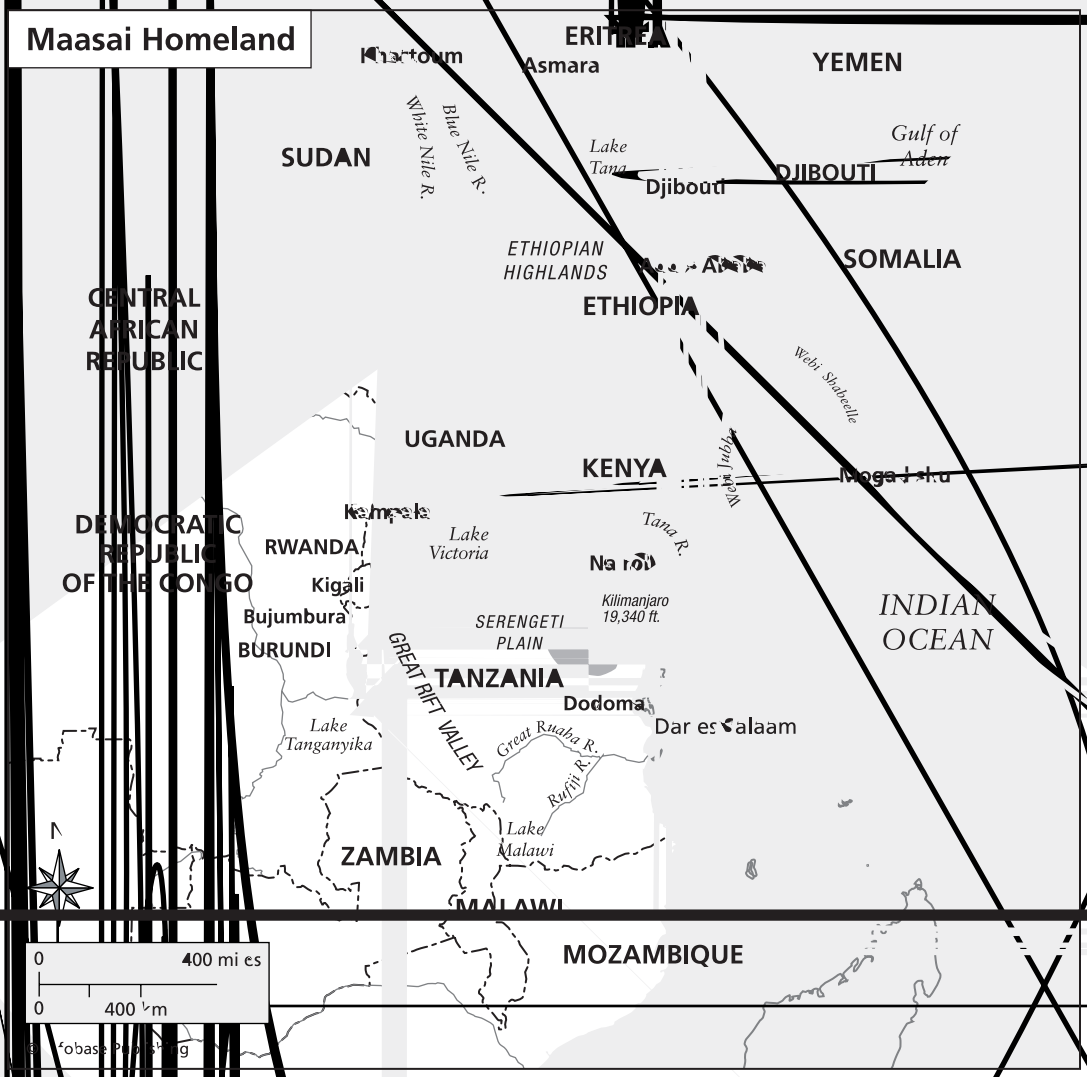
The Maasai's pastoral way of life is under threat as their right to graze cattle over they land historically dominated is being eroded. This process began under colonialism, when white settlers were given Maasai lands to farm and group ranches were set up to bring the Maasai into the money economy—a process continued after independence under pressure from the World Bank. Under the independent Kenyan government, the Maasai ranches were divided into individual farms, and much of their land was sold to big landowners or allocated to well-connected non-Maasai people. In Tanzania during the socialist era of the 1970s and 1980s, a process called "villagization" placed dispersed populations such as the Maasai into settled villages. Fortunately, however, politicians are beginning to realize the efficiency of traditional herd-management techniques and now try to combine them with new developments—in veterinary care, for instance—instead of trying to eradicate them.

Another threat to Maasai grazing lands has resulted from the loss of wildlife. Widely roaming elephant and giraffe populations once helped maintain grasslands by grazing them, preventing the formation of dense scrub (or bush, dense vegetation of scraggly trees and shrubs). The boom in big-game hunting, which began during the colonial era and was succeeded by poaching, has allowed large tracts of grassland to convert to scrub, which cannot support cattle. One unique solution to this problem, adopted in particular by the Samburu, has been to change to camel herding. Camels are hardy animals that can feed from scrub, they can go for long periods without water, and the milk they produce is more nutritious, more plentiful, and lasts longer than cow's milk. They are also popular with tourists.

Historically, few Maasai engaged in industry. Although some Maasai families have long been blacksmiths, they are despised by others and not allowed to intermarry. As their seminomadic lifestyle is curtailed, however, many Maasai have left the pastoral economy and sought employment in urban areas working in hotels and lodges or as security guards.

The Maasai, who are sought out by visitors, have been greatly affected by tourism; some villages earn a considerable part of their income from sightseeing tours. These tourists expect the Maasai to appear traditionally authentic, however, and this has to be balanced with the need to adapt to the changing economic climate. Much of the revenue earned through tourism does not reach the Maasai; the crafts marketed as Maasai are often in fact neither manufactured nor sold by them. Some Samburu, however, organize camel safaris.

During the dry season, Maasai men live in temporary camps. During the rainy season, they live in homesteads called *enkang*. These are usually built on high ground by women from cattle manure, mud, and grass. They are relatively permanent and are rebuilt every five to 10 years. From time to time, the site of the village is moved. As the Maasai become more settled, however, *enkang* are increasingly being used as year-round homes. To cope with the greater demands on their homes, Maasai women have adopted new building techniques. Houses are often improved by adding a ferrocement coating to the roof (a thin, watertight layer) and gutters to channel off rainwater into a container. Also, changes in the Maasai diet that have entailed more cooking have, in turn, led to the addition of chimneys.



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...ith cattle bl... ...d at times ... ...eater pressure is
...ity o... ...milk, blood, a... ...when soiled.
...ld eat b... ...r and honey. O...
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...was s... ...e, women could dr... ...k the milk ... into male age-
...eats. ... were supposed to ...drink only grades. ... particular age-
...milk. ... Maasai diet is no ...no longer set (a group of mal... ...initiated at the
...te ... meat, and bl... ...d. In fact, same time) and moves with this same set up
...rit... ...rely drunk to... ...ay. Instead, through the various age-grades.
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...ains such as ...orn. Cattle, men around the age of 16 ... away from the
...items. village in camps ca... ...ttas. Here, they
...the Maasai ...ally wore are taught ab... ...ament, religion,
...ffalo hide. politics ... l life. After they
...r long skirth... ...ves and ... they join the
...Greased with ...w fat, s... ...often translated
...protection fr... ...h... ...the past as the
...hand wearing a... ...not their main
...not need to ... ...lly responsible

A young Maasai man with braided hair and traditional jewelry

A young Maasai woman wearing examples of traditional beaded jewelry

for the herds when they are far from the village during the dry season and provide a source of labor for specific tasks. Since the 1960s, many *moran* now complete their education after circumcision. The Maasai trace their history by referring to the time when particular age-sets were serving as *moran*.

After a period of between seven and 15 years, all existing *moran* are promoted to the status of elders as the next generation undergo initiation as *moran*. As elders they have the right to chew tobacco, take snuff, and settle, but at this stage they have little formal influence. The most recent age-set to become elders is called *ilterekeyani*. There are two more grades of elder: senior and retired. Senior elders take decisions on such matters as public disputes, the allocation of pasture, and, in the modern world, development projects. Retired elders are still very influential and can act as patrons of men in younger age-sets.

Each age-set holds council meetings chaired by a nominee known as the *olaiguenani*. At these meetings every man is entitled to have his say and decisions are taken by consensus. If an issue affects other age-sets, then *olaiguenani* from the relevant groups meet. They cannot take decisions without referring back to their age-set, though, and they also consult with the women.

Religion

The Maasai religion is monotheistic. Their god is called Engai (or Enkai) and is described as the husband of the moon. He is thought to dwell above Mount Kilimanjaro, Tanzania—Africa's highest mountain. According to Maasai legend Engai created the world and the Maasai to inhabit it at the beginning of time. He also created all cattle for the benefit of the Maasai. In the past, this legend used to justify raiding a neighbor's cattle. In modern times, disputes over cattle are more likely to be settled by negotiation than raiding.

The Maasai have great respect for their *laibons*, who are prophets, leaders of rituals, and healers. Their major function was once to advise the *moran* on advantageous times for raiding or war, and to bless their ceremonies. *Laibons* would also announce major prophecies from a trancelike state. In the present, *laibons* admit that their prophetic abilities are on the wane, but they claim still to be able to divine the sources of personal misfortune; therefore, they now deal on an individual basis with clients who have problems such as infertility or bad luck rather than advise the whole community or foretell the future.

In a traditional Maasai dance, the performing *moran* would jump up and down, without using their arms, and grunt as they touched the

ground. *Moran* would perform this dance in unison, keeping perfect time, and watched by other Maasai.

See also Kenyans: nationality; Tanzanians

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Maba

Most of the Maba live in eastern Chad, but around 10 percent of their number live in Sudan. They speak a Nilo-Saharan language called Bora Mabang.

Maban

The Maban are a subgroup of the Funj people. The Funj live in southern Sudan.

Mabiha *See* Mavia

Macedonians

Macedonians of today are citizens of the Republic of Macedonia, a landlocked, mountainous nation that lies in the southern area of the Balkan Peninsula. The country was established in 1991 when it declared its independence from Yugoslavia. It shares a border with Serbia and Kosovo to the north, Bulgaria to the east, Greece to the south, and Albania to the west. Of a population of approximately 2 million, ethnic Macedonians are estimated at 64 percent, with ethnic Albanians making up about 25 percent, and small minorities of Turks, Roma, and Serbs accounting for the remainder. The Macedonians are generally Orthodox, while Albanians are Sunni Muslims. Tensions between ethnic Macedonians and ethnic Albanians have been a recurring problem. The Macedonian language belongs to the South Slavic family, related to Bulgarian and written with the Cyrillic alphabet.

People who called themselves Macedonians first appeared around 700 b.c.e. in these northern areas of the Balkan Peninsula. Most historians agree that the ancient Macedonians were a mix of Greek, Illyrian, and Thracian peoples who shared in the religion and culture of the Hellenic world (*see* Greeks). They came to control the highlands and plains, leaving the coastal areas to the Athenians. Under Philip II, who ruled from 359 to 336 b.c.e., and his son Alexander the Great, the kingdom rose to prominence, and in the centuries that followed, periods of unrest alternated with stability. Macedonia eventually became a Roman province, and in the sixth and seventh centuries c.e. came under rule of the Byzantine Empire. During this period there were large influxes of Slavic peoples into the area. The Ottoman Turks conquered the region in the 15th century and held it until 1912, when Turkey was defeated by an alliance of Balkan countries in the First Balkan War (*see* Ottomans

see

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Madagascan Peoples time line

C.E.	
up to 1000	Indonesians arrive on island of Madagascar.
1400	Muslim trading colonies and kingdoms established.
1500s	Sakalava kingdom established.
1600s	Tsitambala confederation
1700s	Betsimisiraka kingdom emerges from Tsitambala confederation.
1791	Fall of Betsimisiraka kingdom.
1797	Unified Merina kingdom in existence.
1810–28	Reign of Merina king Radama I; island unification and opening up to foreign influences begins.
1822	Sakalava kingdom collapses.
1883–85	Franco-Merina War over control of island
1895	French rule begins.

See also MALAGASY: NATIONALITY

The most numerous of the highland peoples are the MERINA, who make up about 27 percent of the island's population, and the BETSILEO (13 percent of the population). The major coastal peoples include the BETSIMISIRAKA, who represent about 15 percent of the total population; the ANTANDROY (8 percent); and the SAKALAVA (6 percent). The Merina, Betsimisaraka, and Betsileo each number over 1 million people.

LANGUAGE

The official languages of Madagascar are Malagasy and French, but less than 30 percent of the population speak French; outside of the cities, most people speak only Malagasy. The different ethnic groups speak dialects of the Malagasy language, which is a member of the Western Austronesian language family. Standard Malagasy (the "official" form), used to bridge the gap between dialects, is based on the Merina dialect and written in the Roman alphabet.

HISTORY

The first people to settle in Madagascar were of Malayo-Polynesian origin. They arrived on the island from Indonesia between 2,000 and 1,500 years ago, and over the following centuries they were joined by waves of immigrants from Africa, Asia, Arabia, and Europe.

Three Great Kingdoms

Madagascar's history is dominated by three large, powerful kingdoms, formed by the unification of smaller states. The first of these was the Sakalava Kingdom, which was established along the west coast in the late 16th century. By the middle of the 18th century it controlled nearly half the island, but it began to fragment after the death of its last ruler, Queen Ravahiny, in 1808. The second had its origins in the Tsitambala confederation, a 17th-century alliance of chiefdoms along the east coast. This confederation was taken over and expanded in the early 18th century by Ratsimilaho, an English-educated son of an English pirate, who created from it the Betsimisiraka Kingdom. The third great kingdom emerged in the central highlands during the 15th century, when the MERINA settled there and subjugated the original inhabitants, the Vazimba. The Merina Kingdom grew and prospered, and after the fall of the Betsimisiraka Kingdom in 1791 and the Sakalava Kingdom in 1822, it controlled most of the island.

Colonialism

European contact with the island began with the arrival of a Portuguese fleet in 1500. For the next 300 hundred years, the Portuguese, British, Dutch, and French tried to set up colonies on the island. These early colonies were repeatedly destroyed by the islanders, but they tolerated small bases that were set up in the late 17th century by pirates from Europe and the American colonies, who preyed on shipping in the Indian Ocean.

During the first half of the 19th century, the Merina ruler King Radama I opened up Madagascar to outside influences, particularly French and British. In 1817 the British acknowledged him as king of all Madagascar, and British and other European advisors began helping him establish schools, industries, and a professional army and set up Christian churches. These policies were reversed when Radama died in 1828 and was succeeded by his wife, Queen Ranavalona I. She forced most of the Europeans from the country and closed the schools and churches, but the French and British began to return after her death in 1861.

Over the next 30 years, France, Britain, and the Merina argued over which of them should control the island, and there was war between the Merina and the French from 1883 to 1885. In 1890 Britain agreed to let France have Madagascar in return for control of Egypt and Zanzibar, and the country was declared a French protectorate (colony) in 1895. This was opposed by Queen Ranavalona II and by the people, so

the French imposed their rule by force. Madagascar remained a French colony until 1960, when it regained its independence under its first president, Philibert Tsiranana.

CULTURE

Agriculture

Outside the main towns and cities, the way of life is mostly agricultural and so is heavily influenced by climate and geography. In the hot and humid tropical climate of the north and east, important crops include coffee, vanilla, cloves, fruit, and sugarcane. The hot coastal plains of the west and southwest are drier than the north and east, and their main products are rice, cotton, tobacco, and cassava. Livestock is raised in the arid south of the country, the temperate highland regions of the interior, and on the coastal plains. Cattle are often regarded as indicators of wealth and not as sources of income. The highlands are important rice-growing areas but have been badly affected by soil erosion and deforestation. Fishing is important in many areas, both along the coast and in the numerous rivers and lakes.

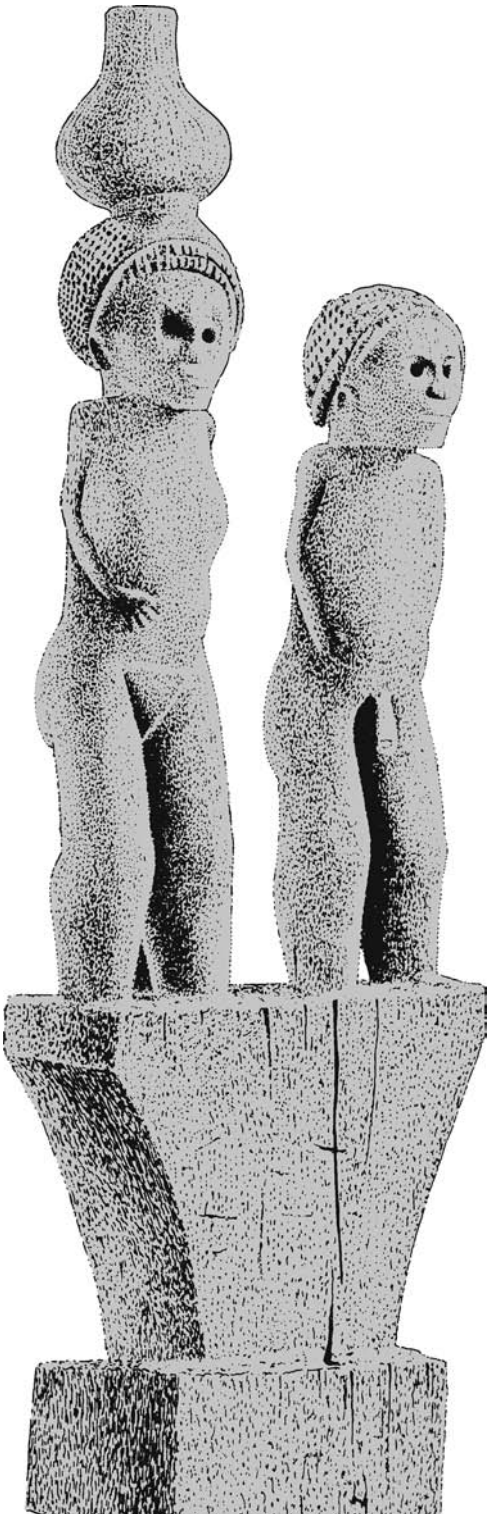
Most farmers practice subsistence agriculture, in which people grow food for their own consumption, but some crops, such as tobacco, coffee, and vanilla, are grown to be sold for cash. The work involved is usually divided between men and women. For example, men typically prepare the ground for planting, build the houses and cattle pens, hunt, and fish. Women usually tend the crops, grow herbs and vegetables, and perform domestic tasks such as cooking and laundry.

Trade and Industr

Only a relatively small proportion of people are involved in industry, and the majority of these work in food-processing plants. Textiles, brewing, and paper and soap production are other important sectors. Sea fishing by coastal fisherman is in the process of being industrialized. The Indian population largely dominates the jewelry and textile trades.

Social Structure

Family and clan relationships are very important in Madagascan society. The members of a clan trace their origins back to a common and revered ancestor. Marriage customs vary from one ethnic group to another. Although most marriages are between one man and one woman, the customs of some people allow a man to have more than one wife, while others allow a woman to have more than one husband.



A traditional Malagasy sculpture

Religion

About 50 percent of the population of Madagascar follow the Malagasy religion, which is based

on reverence for spirits and ancestors. This is expressed in ceremonies centered on the ancestral tombs, which are built and maintained with great care. These ceremonies help people to maintain a feeling of identity with each other and with their past, and, whenever possible, the dead are always buried in their ancestral tombs. Often, aspects of the Malagasy religion (such as ancestor reverence) are practiced in conjunction with Christianity or Islam.

Christianity was brought to Madagascar by European missionaries during the 19th century. The Christians in the interior of the country, where the British had most influence, are mainly Protestant. Those in the coastal regions, where French influence was stronger, are mostly Catholic.

The third major religion of Madagascar is Islam, which is followed by around 10 percent of the population and was brought to the island by Arab, East African, and Comoran traders who began to trade there in the ninth century. These traders, who were mostly Sunni Muslims, also brought with them a tradition of divination, or prophecy, called *sikidy*. Although the majority of Madagascar's Muslims belong to the Sunni branch of Islam, there are also a number of Shii and Ismaili Muslims on the island, most of whom are of Indian or Pakistani origin.

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Madi (Maditi)

The Madi live mostly in northwestern Uganda but some also live in southern Sudan. Most of the Madi live in Uganda. They are sometimes classified as a Lugbara subgroup.

Maditi *See* Madi.

Madjigodjia

The Madjigodjia are one the major subgroups of the Buduma. They live primarily in southern Chad's lake region.

Madjingaye

The Madjingaye are a subgroup of the Sara of Chad.

Maganga (Chuabo)

The Maganga are a subgroup of the Chewa of Malawi, Zambia, and Mozambique.

Mahafaly

The Mahafaly are one of Madagascar's ethnic groups. They live in the southwest of the island. (*See* Madagascan Peoples.)

Mahi

The Mahi are closely related to the Ewe and are a Fon subgroup. They live mostly in Togo, but a minority also live in northern Benin.

Maibuloa

The Maibuloa are one of the major Buduma subgroups. They live in southern Chad.

Maiombe *See* Mayombe.

Maji

The Maji are thought to be related to the Sadama. The Maji live in southwest Ethiopia near the border with Sudan.

Majoge

The Majoge are one of the main subdivisions of the Gusii, a large ethnic group of western Kenya.

Makonde (Chimakonde; Konde; Maconde; Matambwe)

The Makonde are a large ethnic group of southeastern Tanzania. They are closely related to the Makua and are sometimes classified as a subgroup of the Yao (*see* Makua-Lomwe). The distinctive carvings of the Makonde have been widely copied by artisans throughout the region, largely to supply tourist and foreign markets.

Makua *See* Makua-Lomwe.

Makua-Lomwe

The various ethnic groups that make up the Makua-Lomwe peoples account for roughly 40 percent of Mozambique's total population (*see* Mozambicans). They are concentrated along the lower Zambezi River Valley in the center of Mozambique, in the northernmost provinces of Niassa and Cabo Delgado, and along parts of the northeast coast of the Indian Ocean. The Makua proper make up the bulk of the Makua-Lomwe peoples, and most live north of the Ligonha River and along the coast. The majority of the Lomwe live south of Ligonha and inland from the coast.

Attempts to balance the power of different ethnic groups have been made in Mozambique. Nevertheless southerners, such as the Tsonga, have tended to benefit from better educational opportunities than northerners, and as a result the government is largely drawn from southern and central groups.

Malagasy: nationality (people of Madagascar)

GEOGRAPHY

Madagascar is a large island nation in the Indian Ocean off the east coast of Africa. The island of Madagascar has an area of about 227,000 square miles and is the fourth largest island in the world. The nation of Madagascar also claims sovereignty over a number of smaller islands that lie off its coast, including the Iles Glorieuses, Bassas da India, Juan de Nova, and Europa, although these are currently administered by France. Together these disputed islands have an area of just 11 square miles. The island of Madagascar is separated from the mainland by the Mozambique Channel. At its closest point it is about 270 miles east of the coast of Mozambique.

The west coast of the island is low lying and indented by numerous natural harbors. Moving east the land rises in a series of escarpments to a central highland plateau that includes many volcanic peaks. Mount Maromokotro is the highest of these at over 9,400 feet. On the east coast the land drops sharply to a narrow low-lying strip that is bounded by a remarkably straight coastline of coral beaches. Behind these beaches a series of interconnected lagoons stretch for 300 miles along the eastern edge of the island. Most of Madagascar's rivers flow westward from the central highlands toward the Mozambique Channel.

Much of Madagascar is covered by relatively arid savanna and poor soil, the result of centuries of land clearance by its inhabitants that has removed much of the original thick forest cover. The only large remnant of this forest is a narrow strip along the eastern edge of the central escarpment. The island's long geographical isolation from the African mainland has resulted in the evolution and survival of many unique animal and plant species. Half of the bird species on the island, 80 percent of its flowering plants, and more than 90 percent of its reptiles are found nowhere else in the world.

The country's capital city, Antananarivo, is located in the center of the island and is connected to the nation's foremost seaport, Toamasina on the east coast, by a railway. About 30 percent of Madagascar's population lives in urban areas. The western half of the island is more sparsely inhabited than the eastern.

INCEPTION AS A NATION

The peoples of Madagascar have African, Arab, Indonesian, and Malayan ancestors. It is thought that the first inhabitants of the island arrived between the first and sixth centuries B.C.E. and that the island had been uninhabited before this time. Some archaeologists hold the view that the Malagasy arrived in Madagascar having already developed as a people with mixed African, Arab, and Asian roots. Others maintain that separate African, Arab, and Asian peoples arrived at different times and eventually merged into the Malagasy of today.

During the 16th and 17th centuries several European nations attempted to establish colonies on Madagascar, but none were successful. The Mozambique Channel was an important sealane at that time as part of the trade route between Europe, India, and Southeast Asia, and became notorious as the haunt of pirates who were based on Madagascar and the smaller islands around its coast.

By the 18th century the island of Madagascar was home to three competing kingdoms. The Kingdom of Merina dominated the central highlands, the Kingdom of Sakalava the west of the island, and the Kingdom of Betsimisaraka the east. Under King Andrianampoinimerina, who reigned from 1787 to 1810, and his son Radama I, who ruled from 1810 to 1828, Merina became dominant and united the entire island under one rule for the first time. Radama I courted European interest in Madagascar by inviting the British help to set up schools and modernize his armed forces. Britain's interest

MALAGASY: NATIONALITY

nation:
Madagascar; Republic of Madagascar

derivation of name:
From the Malagasy word for the island Madagasikara

government:
Republic

capital:
Antananarivo

language:
English, French, and Malagasy are the country's official languages.

religion:
About 52 percent of the population follow indigenous faiths, Christians make up 41 percent of the population, and Muslims 7 percent.

earlier inhabitants:
Uninhabited

demographics:
Malayo-Indonesians (principally Merina and Betsileo) make up about 37 percent of the population. Côtiers (mixed Malayo-Indonesian, African, and Arab ancestry) make up the majority of the remainder. There are also small groups of Creoles, French, Indians, and Comoros.

Malagasy: nationality time line

C.E.	
first to sixth centuries	Malayo-Indonesian peoples settle on Madagascar.
10th–13th centuries	Muslims from East Africa settle the north of the island.
1500	Portuguese explorer Diogo Dias becomes the first European to visit Madagascar.
17th century	Foundation of the kingdom of Merina
1643	The French found Fort Dauphin in southern Madagascar.
1671	The French abandon Fort Dauphin.
18th century	The Sakalava kingdom dominates Madagascar.
1787–1810	Merina Kingdom wins control of most of Madagascar under King Nampoina.
1817	Britain recognizes Merina King Radama as king of all Madagascar.
1845	Queen Ranavalona I defeats a British and French invasion and expels European missionaries and traders.
1861	Death of Queen Ranavalona; King Radama II gives concessions to a French trading company.
1869	Prime minister Rainilaiarivony imposes Protestant Christianity on the Malagasy.
1883–85	First Franco-Merina war; Merina cedes Diego Suarez to France.
1890	France declares Madagascar a protectorate.
1895	Second Franco-Merina War: France occupies the capital, Antananarivo, after Merina refuses to submit to French rule.
1896	Madagascar is declared a French colony.
1897	France deposes Queen Ranavalona III, the last monarch of Madagascar.
1942	British and South African forces occupy Madagascar.
1943	The British hand Madagascar over to the Free French.
1945	France gives Madagascar the right to elect an assembly.

in Madagascar was focused on preventing it coming under French control because of the threat this could pose to the sea route to India. Britain's influence over Madagascar declined during the 19th century and French ambitions were also frustrated.

In 1883 France launched an invasion that resulted in the establishment of a French protectorate over the entire island in 1885. Britain accepted this situation in 1890 as part of an Anglo-French agreement that promised Britain control over Zanzibar. Local resistance to French rule continued, however, and was not suppressed until 1904. In 1942, during World War II, Madagascar was briefly occupied by British forces but returned to French control in 1943. The island became a French overseas territory in 1946, thereby theoretically bestowing French citizenship on all of its inhabitants. In reality very few Malagasy acquired meaningful rights under the new regime, and a two-tier voting system emerged in which the large majority had little or no political influence while the Europeanized urban elite dominated public life. A major rebellion against continued French dominance broke out in 1947 and was put down only after the loss of tens of thousands of Malagasy lives.

Democratic reforms began in 1956 that led to the abolition of the two-tier voting system and allowed many more Malagasy to take government positions. In a 1958 referendum a large majority of Malagasy voted to become an autonomous republic within the new French Community. The Malagasy Republic, as it was then called, became a fully independent nation in June 1960 with Philibert Tsiranana as its first president. The country was renamed the Republic of Madagascar in 1975.

CULTURAL IDENTITY

Madagascar has suffered from internal disputes and international tensions in the decades since independence. Philibert Tsiranana, the first

1947–48	A pro-independence rebellion breaks out; France crushes the rebellion with the loss of 80,000 lives.
1958	Madagascar gains internal self-government.
1960	Madagascar becomes independent as the Malagasy Republic; Philibert Tsiranana is the first president.
1965	Tsiranana is reelected president.
1972	Mass demonstrations force Tsiranana to resign; the army takes power under Gabriel Ramanantsoa.
1975	President Didier Ratsiraka nationalizes foreign-owned business and changes the country's name to Madagascar.
1982	Ratsiraka is reelected president.
1991	President Ratsiraka places Albert Zafy in control of a transitional government.
1992	A multiparty constitution is approved by voters.
1993	Zafy is elected president
1996	Zafy resigns from the presidency after he is impeached by the National Assembly.
1997	Ratsiraka returns to power after presidential elections.
1998	A new constitution provides for a federal system and increased presidential powers.
2002	Marc Ravalomanana declared president by a constitutional court after disputed elections; Ratsiraka goes into exile in France.
2003	Ratsiraka found guilty of corruption in his absence.
2004	Half of Madagascar's debt to the International Monetary Fund is written off.
2006	Ravalomanana reelected president.
2007	World's largest nickel cobalt mining project opened in Madagascar.
2008	Oil exports recommence for the first time in 60 years.

president, ruled with almost authority until 1972, when public unrest resulted in a handover of power to a military provisional government. The new regime deliberately cut ties with France and turned toward the Soviet bloc for support. A coup in 1975 brought Didier Ratsiraka to power under a new constitution that changed the name of the country to the Republic of Madagascar. Ratsiraka pursued rigorously socialist policies that brought the majority of the economy under state control and strengthened military ties with the Soviet Union and Cuba.

Economic failures and lack of democratic accountability weakened Ratsiraka's regime during the 1980s, and there were several serious riots as unemployment grew and people in the south of the island suffered food shortages. In 1992, following weeks of pro-democracy protests, Ratsiraka agreed to free political opponents from prison and to hold negotiations for a new constitution. The reform process was violent, with widespread social unrest and security forces killing dozens of pro-opposition demonstrators, but a new constitution was finally agreed to and presidential elections were held. Albert Zafy, the leading opposition leader, triumphed in the presidential elections, ending Ratsiraka's 18 years in power. In a remarkable political turnaround Ratsiraka returned to the presidency in the 1996 as the result of a presidential election with a low voter turnout that followed Zafy's impeachment. His second period in office proved no more popular than his first, however, and opposition grew steadily. In the 2001 presidential elections the leading opposition figure Marc Ravalomanana claimed victory and accused Ratsiraka of electoral fraud. A general strike and mass protests followed in which there were violent confrontations between government and opposition supporters. Following a 2002 High Constitutional Court ruling in favor of Ravalomanana, Ratsiraka relinquished power for the second time and went

MALAWIANS: NATIONALITY

nation:
Malawi; Republic of Malawi

derivation of name:
unknown

government:
Multiparty democracy

capital:
Lilongwe

language:
The country's official language, Chichewa, is spoken by 57 percent of the population. Other languages include Chinyanja (13 percent), Chiyao (10 percent), Chitumbuka (10 percent), Chisena (3 percent), Chilomwe (3 percent), and Chitonga (2 percent).

religion:
About 80 percent of the population are Christian (predominantly Church of England, Roman Catholics, and Baptists), another 13 percent are Muslim, and the remainder are Hindus or follow indigenous faiths.

earlier inhabitants:
Fulani; Twa; Bantu peoples

demographics:
Chewa, Nyanja, Tumbuka, Yao, Tonga, Ngoni, Ngonde, Asian, and European (proportions unknown)

into exile in France. Ravalomanana's I Love Madagascar (Tiako I Madagasikara) Party won a convincing majority in parliamentary elections the same year securing his position as president. Ravalomanana went on to win a second presidential term in 2006 and I Love Madagascar became the largest party in the National Assembly after the parliamentary elections of 2007. Ravalomanana government has pursued aggressive free-market reforms in an attempt to reverse the dire poverty of many Malagasy, but these have had a limited impact on the average citizen.

Madagascar is an island nation, and this naturally lends the Malagasy as a whole a strong sense of distinctness from the rest of Africa. The unique flora and fauna of the island coupled with the diverse cultural heritage of its inhabitants, including West African and South Asian elements, contribute to a well-established sense of national identity. Within the nation, however, traditional regional identities continue to divide the Malagasy and have frequently been the source of internal unrest. During the colonial period the Merina Kingdom, originating on the island's central plateau, came to dominate the peoples who lived outside this area. These subjugated peoples came to be known collectively as the Côtiers, although they consisted of numerous distinct and sometimes antagonistic ethnic groups (*see also* Madagascan Peoples). Political tensions in Madagascar have often been the result of a perceived lack of representation for the Côtiers in central government. Ethnically the Merinas (and the related Betsileo people) are described as Malayo-Indonesian, while the Côtiers consist of various groups of mixed Malayo-Indonesian, African, and Arab ancestry. Adding to this already diverse mix are more recent Indian, Chinese, French, and Comoran immigrants.

In the period immediately after independence from France there was a widespread rejection of French culture, most notably in the adoption of a Standard Malagasy language, which was intended to replace the numerous closely related Malagasy dialects that had been in use by the general native population up until that time. Poor educational funding and the extreme isolation of various groups resulted in the failure of this program, and many of the original Malagasy dialects continue to thrive today. Since the 1980s successive governments have gradually encouraged the adoption of western models of commerce and the cultural norms that come with them, particularly from France, although this has frequently been treated with suspicion by the general population.

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Malawians: nationality (people of Malawi)

GEOGRAPHY

The Republic of Malawi is a small landlocked country in southeast Africa. It has an area of approximately 46,000 square miles, about 20 percent of which consists of part of Lake Malawi (also known as Lake Nyasa), the third largest body of fresh water on the African continent, which dominates the eastern half of the country. Malawi has borders with three other nations. Its western border meets Zambia, and Tanzania lies on the eastern shore of Lake Malawi. Mozambique surrounds the southern half of the country, and the Malawi-Mozambique border extends through the middle of the southern half of Lake Malawi. The islands of Likoma and Chisumulu, both situated in the eastern half of Lake Malawi and surrounded by Mozambique's territorial waters, are also part of Malawi.

Lake Malawi lies in the Great Rift Valley, a major geological fault that extends northward through East Africa and continues into Lebanon in the Middle East. The lake drains southward via the Shire River, a tributary of the Zambezi River, which flows into the Indian Ocean. Lake Malawi is approximately 350 miles long and is at an elevation of 1,500 feet above sea level. East and west of the trough of the Great Rift Valley are two elevated plateaus; Malawi occupies the eastern edge of the western plateau, which has an elevation of between 2,500 and 4,400 feet. An upland region known as Mulanje Massif in the north of the country rises from the generally flat landscape of the plateau to elevations of almost 10,000 feet. In the extreme south of the country, close to the

Shire River's confluence with the Zambewi, the land is just 300 feet above sea level.

Malawi is the most densely populated country in sub-Saharan Africa and one of the most densely populated nations in the entire continent. The capital city, Lilongwe, is centrally situated in the country about midway between the western shore of Lake Malawi and the Mozambican border. The majority of the population live in the southern third of the country close to the Shire River. The northern third of the country is the least densely populated.

INCEPTION AS A NATION

Forest-forager peoples inhabited Malawi at least 12,000 years ago. In the 13th century C.E.

Malawians: nationality time line

C.E.	
15th century	Bantu-speaking peoples found the Maravi state around the shores of Lake Malawi extending into present-day Zambia and Mozambique.
18th and 19th centuries	Slave traders active in Malawi.
1859	British explorer David Livingstone reaches Lake Malawi (naming it Lake Nyasa), opening the way for Christian missionaries.
1891	Britain establishes the Nyasaland and District Protectorate.
1893	The Nyasaland and District Protectorate is renamed the British Central Africa Protectorate; large-scale commercial exploitation begins.
1907	British Central Africa Protectorate renamed Nyasaland Protectorate.
1944	Nyasaland African Congress party formed.
1953	Nyasaland Protectorate amalgamated with North and South Rhodesian (present-day Zambia and Zimbabwe) despite opposition from Malawian nationalists.
1958	Hastings Kamuzu Banda returns from studies in the United States and Britain to lead the Nyasaland African Congress.
1959	Banda and other nationalist leaders arrested and imprisoned by British authorities; Nyasaland African Congress banned; Malawi Congress Party (MCP) founded.
1961	MCP wins 94 percent of votes in elections to the new Legislative Assembly.
1963	Nyasaland becomes a self-governing state under British authority with Banda as its first prime minister.
1964	Nyasaland declares full independence and adopts the name Malawi.
1966	Banda becomes the first president of the Republic of Malawi; constitution establishes a one-party state.
1971	Banda proclaimed president for life.
1992	Public demonstrations and strikes demanding constitutional reform
1993	Multiparty system adopted after referendum; Banda's presidency for life revoked.
1994	Baklili Muluzi of the United Democratic Front (UDF) voted president in the country's first multiparty elections.
1997	Banda dies.
1999	Muluzi reelected to second five-year term as president.
2002	Serious drought threatens starvation in Malawi.
2004	Bingu wa Mutharika (UDF) wins presidential elections.
2005	Mutharika leaves the UDF to found the Democratic Progressive Party (DPP) claiming anticorruption measures are being blocked by the UDF.
2006	Former president Muluzi arrested for corruption.
2008	Malawi establishes diplomatic relations with China and severs relations with Taiwan.

Bantu-speaking peoples migrated into the area, and by the early 16th century the Chewa people had consolidated a kingdom along the shores of Lake Malawi that came to be known as the Maravi state. The Chewa suffered depredations at the hands of Arab slave traders and partial conquest by the Gaza Empire, which was established in Mozambique early in the 19th century. European influence in the Lake Malawi area followed soon after the expedition of the British explorer David Livingstone to the lake in 1859. Hoping to establish commercial exploitation of the area, the British declared a protectorate over the Shire River territories of the south in 1889 and extended it to include Lake Malawi (then known as Lake Nyasa) in 1891. Under British administration plantation and mining rights were granted to white settlers, which quickly dispossessed the indigenous population of much of their lands. The name of the territory was changed from the British Central Africa Protectorate to the Nyasaland Protectorate in 1907.

Pressure for independence began to make itself felt in the 1950s, particularly as a growing number of native Malawians became involved in the territory's administration and received an education in Britain or the United States. The Nyasaland African Congress Party (later known as the Malawi Congress Party), founded in 1944, was the focus of this movement. In 1953 Britain amalgamated Nyasaland and Northern and Southern Rhodesia (modern Zambia and Zimbabwe) to form the Federation of Rhodesia and Nyasaland, an act that added strength to ambitions for independence. In 1961 the Malawi Congress Party (MCP) won an overwhelming majority of seats in the newly formed Legislative Council, and its leader, Hastings Banda, was appointed prime minister. Britain remained in control of the territory, however, until a new constitution was adopted in 1963 and the federation with Rhodesia was dissolved. Nyasaland achieved full independence in July 1964 and adopted the name Malawi. Hastings Banda became the country's first president when Malawi became a republic in 1966.

CULTURAL IDENTITY

In the decades after independence Malawi retained many aspects of the culture that had been imported into the territory under British rule. President Banda based the National Assembly on the British parliament (although it only has one chamber, unlike the bicameral British system) and founded the Kamuzu Academy, an exclusive private school for Malawi's elite, modeled on Britain's renowned Eton school. The majority of the population retained their links with the Church of England, although there is also a significant Muslim minority. Malawians also continue to drive on the left side of the road.

Banda's rule, however, did not conform to the democratic principles he claimed to admire. In 1970 the constitution was altered to give Banda the right to rule as president for life, and by this time he had already secured the lifetime presidency of the Malawi Congress Party (MCP), which was the only legal political party in the country. Banda remained in power for 30 years until shortly before his death. His rule was totalitarian and contemptuous of opposition. International observers frequently reported serious human rights abuses in Malawi under his rule, and the leaders of illegal political parties were assassinated or abducted from neighboring counties and sentenced to long prison terms. In foreign policy Banda gained the enmity of many other African nations by maintaining diplomatic and trade links with the white minority government of Rhodesia (modern Zimbabwe), Portuguese-ruled Mozambique, and white-ruled South Africa.

The 1990s brought a weakening of Banda's grip on power as he faced strikes and public demonstrations demanding reform. In 1992 the trade union leader Chakufwa Chihana formed the Alliance for Democracy (AFORD) movement and was immediately imprisoned. Donor nations threatened to suspend aid to Malawi, and Banda agreed to allow a referendum on the adoption of a multiparty system the following year. AFORD and a second opposition group, the United Democratic Front (UDF), campaigned vigorously for a change in the law, and the proposal was accepted by a large majority of voters despite campaigns of intimidation carried out by the MPC's paramilitary wing the Young Pioneers. Clauses guaranteeing Banda's rule and provisions for imprisonment without trial were struck from the constitution, and a provisional National Assembly was inaugurated to oversee the preparation of a new constitution and the country's first multiparty elections. These took place in 1994 and resulted in Banda's removal from office.

Malawi has maintained its commitment to democratic rule since the fall of Banda's government, although allegations of institutionalized corruption have been made against subsequent

administrations. The country faced the latest in a series of humanitarian crises in 2002 and 2005 when droughts caused massive crop failures, and tens of thousands of Malawians die every year from AIDS.

Of the several ethnic groups that make up the population of Malawi, the Chewa and the Nyanja are the largest; together they are known as the Maravi (or Malawi) peoples. The Chewa dominate the central region of the country, while the Nyanja make up the majority of the people of the heavily populated south. The Yao, a predominantly Muslim people, are a significant presence at the southern end of Lake Malawi and form part of a wider transnational community that stretches into neighboring Mozambique and Tanzania. The sparsely populated uplands in the north of Malawi are home to elements of the Tumbuka and Tonga peoples. Although there is a strong correlation between region and affiliation with the three main political parties, there is little history of interethnic conflict in Malawi. Transnational ethnic affiliations have drawn Malawians into conflicts in Mozambique in the past, and hundreds of thousands of Mozambicans were given refuge in Malawi during that nation's protracted civil wars (see Mozambicans: nationality), putting great strain on Malawi's economy. Malawi has also been closely tied politically to Mozambique because Malawi's most convenient access to the sea is via the railway link from the south of the country across Mozambique to the India Sea port of Nacala. This vital economic link reopened in 2004 after 20 years during which it was impassable because of conflict within Mozambique.

Malawi has the potential to restructure itself as a self-sustaining nation under a stable political system. Traditionally, the country has produced food surpluses, thanks to its plentiful sources of irrigation, and there is potential for the export of uranium ore recently discovered on Malawian territory. Obstacles include the massive investment necessary to overcome decades of neglect in infrastructure and the need to continue reforming a political system that continues suffer from corruption and mismanagement.

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Malians: nationality (people of Mali)

MALIANS: NATIONALITY

nation:
Mali; Republic of Mali (Republique de Mali)

derivation of name:
From the Mali Empire of the 13th to 17th centuries

government:
Republic

capital:
Bamako

language:
French is the country's official language; Bambara is the lingua franca, spoken by 80 percent of the population. Dozens of other languages are spoken by other ethnic groups.

religion:
About 90 percent of the population are Muslim; indigenous faiths are followed by 9 percent; and Christians constitute 1 percent.

earlier inhabitants:
Unknown

demographics:
Mandé peoples (including the Bambara, Malinke, and Soninke) make up about 50 percent of the population. Other groups include the Peul (17 percent), Voltaic peoples (12 percent), the Songhay (6 percent), and the Berber Tuareg (10 percent).

GEOGRAPHY

The Republic of Mali is a large landlocked nation in northwest Africa. It has an area of approximately 479,000 square miles and borders seven other countries. Algeria meets Mali's border in the north; Niger in the east; Burkina Faso, Ivory Coast, and Guinea in the south; Senegal and Mauritania to the west.

Much of Mali consists of a flat and arid plateau, particularly in the north of the country, which is dominated by the Sahara Desert and the transitional Sahelian zone. A highland region in the east of the country, known as the Adrar des Iforas, is an extension of neighboring Algeria's Ahaggar Mountains. A second upland region in the southwest is part of the Guinea highlands in which the Niger River has its source. Mali highest point, the peak of Mount Hombori (3,700 feet), is situated in this area. The Niger River is the most prominent geographical feature in Mali, and its course describes a crescent through the south of the nation. The Niger River and its many tributaries create a verdant and fertile zone that contrasts starkly with the aridity of the north.

Three quarters of the population of Mali live in the western quarter of the country, and the majority if these live close to the banks of the Niger River. Mali's capital city, Bamako, is situated on the Niger River in the southwest, close to the border with Guinea. It is one of the largest and most rapidly expanding cities in Africa. Mali has no coastline, but it has a large river port at Koulikoro, which is about 40 miles from Bamako, from which goods can be transported down the Niger to Mali's other large cities and beyond. The cities of Segou, Mopti, Tombouctou, and Gao all lie on the banks of the Niger

Malians: nationality time line

C.E.	
1898	France defeats Malinke leader Samory Touré and establishes colony of French Sudan.
1959	French Sudan (present-day Mali), Senegal, Dahomey (present-day Benin), and Upper Volta (present-day Burkina Faso) drew up a constitution for the establishment of a unified state to be known as the Mali Federation.
1960	Senegal and French Sudan unite and achieve independence as the Mali Federation; Senegal withdraws; French Sudan becomes independent as the Republic of Mali with Modibo Keita as its first president.
1968	Moussa Traore replaces Keita as president after a military coup.
1977	Keita dies in prison, provoking demonstrations against Traore's regime.
1979	A new constitution provides for elections, but all candidates are from the only legal party, the Democratic Union of the Malian People (UDPM). Traore is elected president by an overwhelming majority.
1985	Border dispute between Mali and Burkina Faso
1991	Traore overthrown in a coup; transitional government established.
1992	Alpha Konaré becomes Mali's first democratically elected president.
1999	Former-president Traore sentenced to death for corruption; later commuted to life imprisonment.
2002	Amadou Toumani Touré wins presidential elections—first peaceful transfer of presidency in Mali's history.
2006	Peace deal signed with northern Tuareg rebels promising greater autonomy.
2007	Touré elected to a second term as president.
2008	Tuareg rebels attack an army base in the northeast of the country.

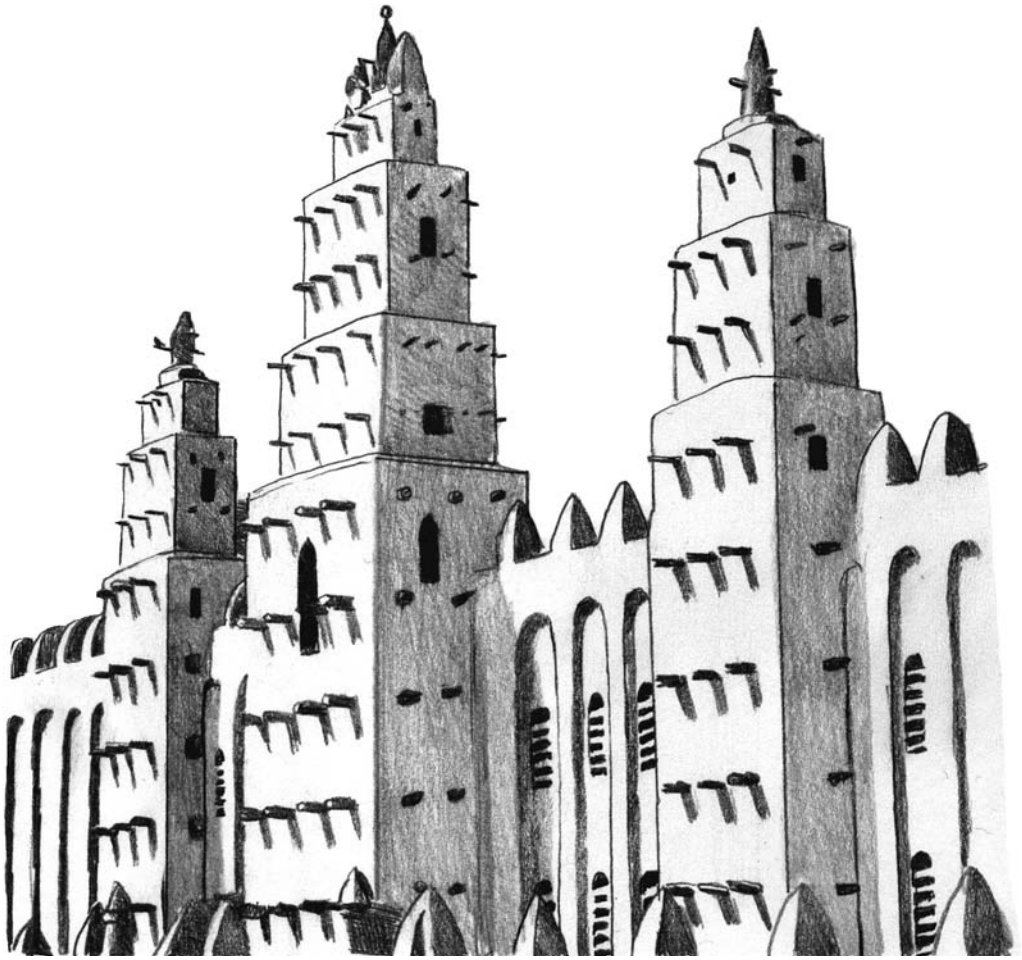
River. Koulikoro is also the eastern terminus of the Dakar-Niger railway, an important transport link between Mali and the Atlantic coast. The arid north and east of the country are very sparsely populated and are home to the 10 percent of Mali's population who continue to pursue a traditional nomadic lifestyle.

INCEPTION AS A NATION

In the 10th and 11th centuries C.E. the Empire of Ghana, one of the great civilizations of West Africa, controlled territory that included areas of present-day Mali, Senegal, and Mauritania and controlled the flow of trade across the Sahara Desert to the Arab Muslim north of the continent. In the 13th century the Mali Empire established itself as the dominant power in the region as the successor to the disintegrating Empire of Ghana. The Mali Empire achieved its peak in the 14th century under its ruler Mansa Musa (r. ca. 1312–37), and the cities of Tombouctou and Djenné became the centers of West African trade and Muslim culture. By the 17th century, however, BERBERS had taken control of much of the north of the empire and the SONGHAY Empire, had become established in the east and captured the city of Tombouctou.

The 19th century brought renewed Muslim expansion into West Africa from the north and the beginnings of French colonial interest in the area. The Malinke leader Samory Touré, who had established a large Muslim kingdom in Mali, vigorously opposed the advance of French control into the interior, but he was finally defeated and captured in 1898 after more than 15 years of resistance. The French established a colony known as French Sudan in the area, which was part of the wider federation of French West Africa along with Mauritania, Senegambia and Niger, French Guinea (present-day Guinea), Ivory Coast, Upper Volta (present-day Burkina Faso), and Dahomey (present-day Benin).

In 1946, following World War II, the French government reorganized all its foreign colonies under a new organization known as the French Union. Under the French Union all peoples living within the former French colonies were granted French citizenship, and a greater de-



The Great Mosque in Niono, Mali. Built between 1948 and 1973 the mosque is constructed from traditional sun-baked clay bricks and wooden beams.

gree of local administration was encouraged. In 1958 the French Union was replaced by the French Community, which gave a large degree of autonomy to the former colonies with the understanding that France would not oppose their eventual evolution toward full independence. In 1959 French Sudan (present-day Mali), Senegal, Dahomey (present-day Benin), and Upper Volta (present-day Burkina Faso) drew up a constitution for the establishment of a unified state to be known as the Mali Federation. Although the Mali Federation achieved independence from France as a single nation in June 1960, political differences caused it to break up within two months. French Sudan became a separate independent nation in September 1960 and adopted the name Mali. Modibo Keita was the nation's first president.

CULTURAL IDENTITY

The postindependence leaders of Mali embarked on an ambitious program to shape a national identity for the new republic. The country's borders were a remnant of colonial administration rather than a reflection of natural cultural or geographical division, and a strong image with which all of its diverse peoples could identify was needed. The ancient Mali Empire provided the ideal template. The short-lived Mali Federation was the fullest flowering of this attempt to reanimate a semi-mythical past, but its failure did not discourage the rulers of independent Mali from following the same pattern. Deliberate attempts were made to link the government, and especially the president, with the historical Mali Empire by encouraging the belief that the socialist policies of the new rulers were a continuation of the policies and methods of the indigenous rulers of the region before the intervention of French colonialism. Songs were composed celebrating supposed ancestral links between President Modibo Keita and the legendary founder of the Mali Empire, Sundiata Keita.

A 15th-century sculpture from central Mali.

Discontent with the postindependence government came about largely as a result of its failure to deliver the economic growth it had promised would result from its socialist policies as well as the absence of opportunities for debate in a one-party state. A military coup in 1968 established the Military Committee for National Liberation under the presidency of Moussa Traore, which set out to implement economic reforms, including opening the country up to investment from noncommunist nations. A serious drought across the Sehal and continuous political infighting, however, hampered progress. In 1979 a new constitution was adopted that allowed for general elections, but the country remained a one-party state; all candidates were to be selected from the ranks of the Democratic Union of the Malian People (UDPM). Traore received 99 percent of the votes for the presidency in the country's first elections and was reelected to a second term in 1985. Drought continued to plague Mali throughout this period, as it did other African nations in the Sahel. Severe drought conditions prevailed from 1968 to 1973 and again from 1982 to 1985. A war with Burkina Faso over possession of the mineral-rich Agacher Strip broke out in 1985 but was quickly settled in the International Court of Justice. Student demonstrations against the regime that took place in 1980 were brutally suppressed, and their leader died in detention.

After more than 20 years of oppressive rule, Traore's regime began to lose its grip on power in 1990 when several new political organizations were set up and began demanding democratic reform. A series of bloody confrontations between youth groups supporting change and the security forces occurred in 1990 and 1991. In March 1991 Traore was deposed in a military coup and a National Conference was instituted to discuss oversee the transition to a multiparty state. A series of national polls in 1992 elected representatives to municipal councils, created a new National Assembly, and brought Alpha Oumar Konaré to the office of the presidency. Mali's political history since the transition to multiparty politics has been turbulent but has also remained democratic. In general, Mali's political climate has become far more responsive to the demands of its citizens, and the possibilities for economic growth have become more evident. In 2002 Mali achieved its first peaceful transfer of power when Amadou Toumani Touré became the republic's second democratically elected president.

The democratization of Mali has begun the process of allowing a truly indigenous national culture to emerge. For the first 30 years of its existence Malian national identity was a construct largely fashioned from the political theories, and often the avarice, of its tiny Western-educated elite. Ethnic differences were largely ignored or suppressed under this system. Mali has a long tradition of mutual tolerance and cooperation between its many constituent ethnicities, but this is a very different thing from the disdaining of the differences between these ethnicities. There has been a resurgence of local cultural identities within Mali since the early 1990s, but this has not led

to interethnic conflict. The Mandé are the largest ethnic group in Mali. The group is made up of the closely related Bambara, Malinke, and Sarakole peoples and forms part of the largest linguistically related ethnic group in West Africa. Other significant groups include the Fulani, the Songhay, and the Tuareg (a Berber people). The Bambara are found throughout Mali but are concentrated in the center of the country, while the Malinke are found predominately in the southwest. The Fulani and Songhay live chiefly along the eastern half of the course of the Niger River through Mali and also across the arid Sahel region. Almost all of Mali's ethnic groups are predominantly Muslim, a heritage from the ancient Muslim empires of West Africa and the history of incursions by Muslim people from the north. Cities such as Tombouctou and Djenné feature impressive medieval mosques built in the distinctive style of the region. The only significant ethnic conflict in Malian history has been between the nomadic Tuareg of the north and east and the settled peoples of the south and west. The Tuareg have been effectively excluded from Malian society because of their different lifestyles and their remoteness from the urban centers of power. Numerous uprisings and insurgencies have marked attempts to achieve self-rule or increased investment in the region.

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Maligo

The Maligo are a Khoisan people living in the far south of Angola. They are a small ethnic group, numbering only a few thousand.

Malinke

See Bambara.

Mamprusi

The Mamprusi are one of the several ethnic groups that make up the Mossi people. The Mamprusi inhabit a region in northern Ghana bounded on the north by the White Volta River. The Mamprusi language, Mampruli, is one of many Moré (or Molé) languages spoken in Ghana and Burkina Faso. The Mamprusi people live in northern Ghana where, although they do not make up the majority of that region's population, they are its largest ethnic group.

The Mamprusi probably emerged as a distinct group in the 15th century C.E. when a cavalry group from northern Ghana rode north in search of land. These people established the seven main Mossi kingdoms, one of which was Mamprusi. Historically, the king had an important religious as well as political role, but this role has diminished somewhat at the beginning of the 21st century as more and more Mamprusi convert to Islam.

Mamvu

The Mamvu are concentrated in Mozambique and the Democratic Republic of the Congo. They are a Bantu people.

Manala

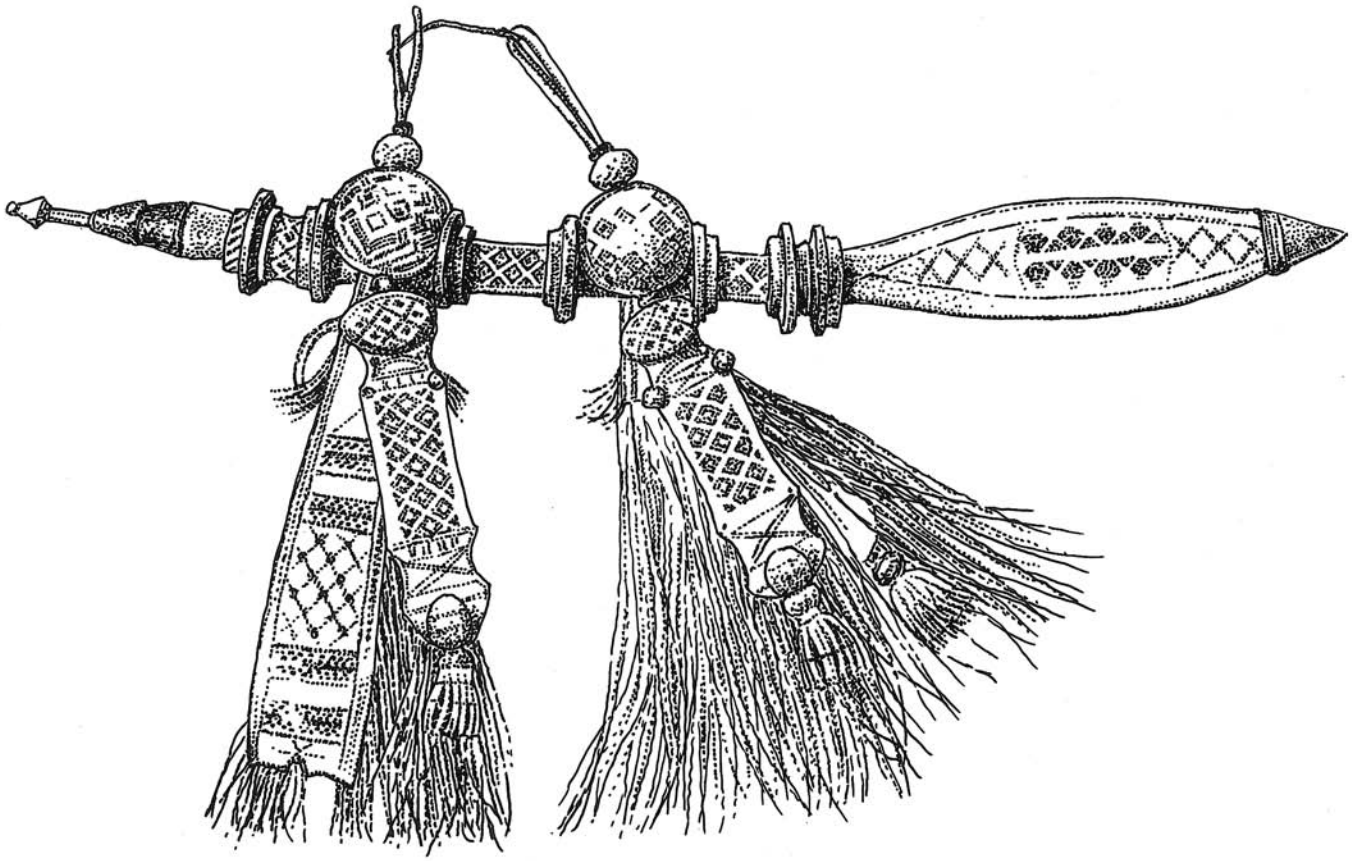
The Manala are one of the main Ndebele groups. The Ndebele live in South Africa and Zimbabwe.

Manasir

The Manasir are descended from Nubian and Arab ancestors (*see* Nubians; Arabs). They live mostly in north-central Sudan.

Mandé

The Mandé people make up a large family of related ethnic groups that includes the Bambara, Dyula, Malinke, Soninke, Susu, and Mende peoples. The Mandé homeland is centered



A Manding sword and sheath attached to a belt harness

The Mandé language group belongs to the Niger-Congo subfamily of the Niger-Kordofanian family.

Mandija

The Mandija are a subgroup of the Baya of the Central African Republic.

Manding (Mandingo; Mandinka)

The Manding are a group of peoples related by language who are spread throughout much of West Africa, in particular in Guinea, Guinea-Bissau, Mali, Senegal, Niger, and Gambia. They are one of the largest ethnic groups in West Africa numbering about 11 million people. The Bambara, Susu, Mende, Kpelle, Dan, and Dyula are all Manding peoples. Many other West African groups are closely related to the Manding. The Manding languages belong to the wider grouping of Mandé languages.

All Manding peoples originated from a mountainous region of the same name that sits astride the border of Mali and Guinea—the core of the great medieval Empire of Mali, which rose to prominence in the 13th century c.e. All Manding peoples share a common origin forged by the Islamic Empire of Mali, and the majority have been Muslim for centuries.

Mandingo *See* Manding.

Mandinka *See* Manding.

Mandyako *See* Manjaco.

Manga

The Manga of Niger, Nigeria, and Chad speak a Kanuri language.

Mangbetu

The Mangbetu live in the northeast of the Democratic Republic of the Congo. The Mangbetu language is known as Mangebtu or Kere, and it belongs to the Central Sudanic subfamily of the Nilo-Saharan family. Mangbetu is distantly related to the Lugbara language.

The Mangbetu are unique in having created one of the few centralized political systems in Central Africa. The Mangbetu Kingdom was

founded in the first half of the 19th century by a leader called Nabiembali, who extended Mangbetu control over non-Mangbetu speakers for the first time. By the second half of the 19th century, the court of the Mangbetu king, Mbunza, was famed as a center for the arts and performance. Mbunza was probably the most powerful of a number of Mangbetu kingdoms.

It is a custom for Mangbetu villagers to decorate the outside of their houses with murals, and the beautiful Mangbetu villages were much visited and photographed by Western travelers in the early years of the 20th century.

Mangutu

The Mangutu are closely related to the Mamvu. They majority of the Mangutu live in the northeast of the Democratic Republic of the Congo, some also live in Uganda and southern Sudan.

Manhica (Manyica)

The Manhica are a subgroup of the Shona. They live in Mozambique and Zimbabwe.

Manicheans

Manicheans were followers of Mani who was born in southern Iraq in the third century c.e. He proclaimed his message of a universal religion and himself as the final prophet in a line that included Adam, Buddha, Zoroaster, and Jesus. Mani was martyred in about 276, and the religion subsequently spread rapidly across the Roman Empire to the west and east into Asia. The religion is a dualist faith, seeing human existence as a struggle between good and evil, light and darkness. Life on earth is seen as evil, with inner illumination the only way to know God and the only path to salvation. Followers were ardent missionaries, and they carried the religion to Egypt and across North Africa, where Saint Augustine became a convert.

Manichanism attained its zenith in the fourth century, having reached Rome, as well as Gaul and Spain. The religion was fiercely attacked in the West and had disappeared almost completely by the sixth century. Meanwhile, though, Manichanism had also spread to the east, to Persia and beyond. Muslim caliphs from the eighth century on persecuted the Manicheans, and by the 10th century, the seat of the religion had shifted to Samarkand, in Central Asia. Meanwhile missionaries carried the religion to the Uighur kingdom of Central Asia, where it became the state religion until 840, and it was practiced in China until at least the 14th century. The religious texts attributed to Mani and originally written in Syriac, an ancient Middle Eastern language, and later translated into Greek, Coptic, and Latin, were lost in the Middle Ages, but have since been partly recovered in China and Egypt.

Manigiri

The Manigiri are a subgroup of the Yoruba. They live in Benin and Togo.

Manja

The Manja are descended from Baya ancestors who broke away from the main group. The majority live in the Central African Republic.

Manjaco (Mandyako; Manjago)

The Manjaco live in Senegal, Guinea-Bissau, and Gambia.

Manjago *See* Manjaco.

Mannaens

The Mannaens were an ancient people of northwestern Iran, first mentioned in records of the Assyrian king Shalmaneser III, who ruled from 858 to 824 b.c.e. (*see* Assyrians). They were surrounded by three powerful empires, those of the Assyrians, the Urartians, and the Medes. Their name appears for the last time in historical record in the seventh century b.c.e., when the Scythians invaded the region and the Medes were coming to power. The Mannaens were subsumed into the empire of the Medes.

Mano *See* Ma.

Manyica *See* Manhica.

Mao

The Mao are Nilotes from Ethiopia. The majority of the Mao are seminomadic or nomadic pastoralists.

Marait *See* Marari.

Marakwet

The Marakwet are one of the several related groups that make up the Kalenjin. The Kalenjin are a large ethnic group in western Kenya.

Marari (Marait; Mararit)

The Marari are closely related to the Abu Sharib. The Marari speak a Tama language and live on and around the border between Sudan and Chad, mostly in Chad.

Mararit *See* Marari.

Marave *See* Maravi.

Maravi (Marave)

The majority of the Maravi live in northern Mozambique, where they migrated to from the territory of the present-day Republic of the Congo several hundred years ago.

Maronites

The Maronites are a primarily religious group living in Lebanon, Syria, and Israel. A large Maronite diaspora also lives in the United States, Canada, and Australia. Accurate figures are not available, but it is probable that the Maronite diaspora of over 3 million individuals is about three times larger than the Maronite population currently living in their homeland in the Middle East.

The defining cultural characteristic of the Maronites is membership of the Maronite Church, and the people are often referred to as Maronite Christians. The Maronite Church is one of the Christian Eastern Catholic churches. It was founded in the fifth century by Saint Maron (d. ca. 423), a monk born in present-day Syria who lived in the Taurus Mountains of present-day southern Turkey. According to Maronite tradition, Saint Maron's followers migrated into the mountains of present-day Lebanon following his death. From that time the mountains of Lebanon have been the spiritual heartland of the Maronites and have also frequently served as a retreat or fortress in the face of invasion and persecution. From their earliest settlements in Lebanon, Maronite missionaries spread their version of Christianity to the coastal cities and into the Bekaa Valley.

Early in the seventh century Arabs conquered much of the Middle East but paid little attention to the mountain fastnesses of the Maronites. Surrounded by territory now ruled by the Muslim Arabs, the Maronites became isolated from the Christian centers of Rome and Constantinople, the capital of the Christian Byzantine Empire. In 687 the Maronites appointed their own patriarch (head of the church), which angered the emperor in Constantinople. Byzantine forces attacked the Maronites in 694 during an incursion into Arab-held territory but were defeated. The Maronites were, however, unable completely to withstand the growing power of the Arabs. They were forced to retreat deeper into the mountains and were subject to constant harassment from Arab raids. Despite their isolation, though, the Maronites were able to retain their unique culture and faith through the centuries. When the Christian Crusades began late in the 11th century, the Maronites swiftly allied themselves with the European invaders and participated in many of their campaigns. The Crusaders were finally defeated and driven out of the Middle East by the end of the 13th century, leaving the Maronites open to reprisals from the Muslim Mamluk armies. The second half of the 13th century also brought conflict with invading Mongols.

The Maronite homeland was part of the Ottoman Empire for more than four centuries, from the early 16th century until the dissolution of the empire in 1918 (*see* Ottomans). During this period the Maronites struggled to maintain their unity and frequently rebelled against Ottoman rule. At times the Maronites enjoyed a high degree of autonomy within the empire, but they were also subjected to punitive expeditions by their Ottoman overlords when their power became too great. The first half of the 19th century was a period of great hardship for the Maronites in Lebanon. With Ottoman support, the Druze conducted a series of assaults on Maronite settlements between 1840 and 1860, resulting in the deaths of many thousands. The Druze, a nominally Muslim people who lived in the same areas as the Maronites, had long been rivals of the Maronites. In 1860 French troops landed in Lebanon to protect the Christian Maronites, forcing the Ottoman Empire to conclude an agreement with France, Britain, Austria, and Prussia over the future security of the Maronites. This agreement effectively reduced the size of Lebanon to the area around Mount Lebanon and installed a non-Lebanese governor, appointed by the Ottomans, who was to be supported by an advisory council made up of representatives from each of the territory's religious groups. Although the agreement removed the immediate threat of extermination, the Maronites were resentful of the imposition of a non-Maronite governor. A Maronite nationalist uprising took place in 1866 under the popular leader Youssef Karam

and achieved a series of victories against Ottoman forces. Although close to achieving his goal of a fully independent Maronite Lebanon, Karam was forced to abandon his uprising when the European powers made it clear that they would be unwilling to recognize or support such a state, since to do so would undermine the agreement they had made with the Ottomans in 1860.

Despite Youssef Karam's unsuccessful rebellion, Lebanon retained its autonomy within the Ottoman Empire until 1915. During World War I the Ottomans allied themselves with Germany and Austria against Britain, France, and their allies. In 1915 the Ottomans revoked Lebanon's autonomy and installed a harshly repressive regime intended to extinguish Lebanese nationalism once and for all. Thousands of Maronites were imprisoned or forcibly exiled, and public executions of leading figures from the Maronite, Druze, and other Lebanese communities were carried out. The Ottomans also precipitated a devastating famine by commandeering Lebanon's agricultural produce. Eyewitness accounts suggest that at least 120,000 Lebanese, many of them Maronites, starved to death from 1916 to 1918, reducing the population by about one third.

Following the defeat of the Ottoman Empire in World War I, Lebanon became part of the territory mandated to French administration by the League of Nations (the predecessor of the United Nations). Lebanon became independent in 1946, at which time Maronite Christians made up about 50 percent of the population and were the largest minority. Lebanon's constitution was intended to guarantee political representation for each of the nations ethno-religious groups, and the office of the president was reserved for a Maronite. In the decades after independence shifts in the demographics of Lebanon significantly reduced the Maronite majority, leading to resentment among other groups and a civil war that raged between 1975 and 1990 (*see also* LEBANESE: NATIONALITY). Christians make up about 40 percent of the present-day population of Lebanon, though only a fraction are Maronites.

Marsh Arabs

The term "Marsh Arabs" is used to refer to a number of Arab tribes and tribal confederations with a traditional homeland in the wetlands between and around the most southerly stretches of the Tigris and Euphrates Rivers in Iraq. The wetlands, or marshes, in which the Marsh Arabs live are created and sustained by the annual flood cycles of the Tigris and Euphrates. For much of the year most of this area is accessible only by boat. This geographical isolation has created a degree of cultural isolation among the Marsh Arabs. Although Marsh Arabs belong to numerous different tribes, they share common ways of life and customs as a result of their unique habitat. They also have a tradition of independence from the dominant culture of the surrounding area.

The origins of the Marsh Arabs are unclear. There is archaeological evidence of reed-built houses and villages similar to those built by the modern Marsh Arabs dating from the 21st century B.C.E., but the first recorded mention of the Marsh Arabs themselves dates from the ninth century C.E. Historians have speculated that the modern Marsh Arabs are the descendents of BEDOUIN Arabs who migrated into the area as part of the expansion of Muslim Caliphate in the seventh or eighth century and that these people adopted the lifestyles, including the architecture, of earlier marsh-living peoples. Until the end of the 20th century most Marsh Arabs continued to live in reed huts and to follow the traditional pattern of raising buffalo or cultivating small areas of rice, barley, millet, or wheat.

The Marsh Arabs' way of life was dramatically disrupted in 1991 when the then dictator of Iraq, Saddam Hussein, undertook a program to drain the marshes. Drainage and irrigation projects carried out by the Iraqi government had begun to affect the habitat in the 1970s, and by the mid-1980s there was a low-level but continuous insurgency in operation among the Marsh Arabs. The majority of the Marsh Arabs are Shiites and as such were regarded with indifference or open hostility by the nominally Sunni government. A general uprising of insurgent Shii groups in southern Iraq, including Marsh Arab elements, following Iraq's defeat in the First Gulf War (1990–91) was brutally suppressed by Hussein's forces. As a punishment Hussein ordered the marshes drained and the Marsh Arabs relocated. Dams and channels were built using forced labor that effectively transformed much of the marshes into an arid wasteland. Following Hussein's removal from power by U.S. and coalition forces in 2003, these barriers were dismantled and water flowed back into the former marshes. Although much of the area quickly returned to its former state, it is estimated that as few as 10,000 to 15,000 Marsh

Arabs, out of an original population of 500,000, continue to inhabit the area.

Marya
The Marya are one of central Eritrea's main ethnic groups.

Masai *See* Maasai.

Masalit (Kaana Masala)
The Masalit mostly live in Darfur Province in western Sudan, and a minority live farther west in Chad.

Masheba *See* Chewa.

Massa (Banana; Walia)
The Massa live in northern Cameroon and southern Chad.

Matabele *See* Ndebele.

Matakam
The Matakam live in northern Cameroon and northern Nigeria.

Matambwe *See* Makonde.

Matheniko
The Matheniko are a subgroup of the Karamojong. They live in northeastern Uganda.

Matumbi (Kimatumbi)
The Matumbi are a Bantu people who live on the Tanzanian–Mozambique border, mostly in Tanzania.

Mauritanians: nationality (people of Mauritania)

GEOGRAPHY

The Islamic Republic of Mauritania, situated in western North Africa, is a desert country sparse in both agricultural resources and population. It has an area of approximately 398,000 square miles and has borders with the western Sahara (claimed by Morocco) to the northwest, Mali to the south and east, Algeria to the northeast, and

Mauritanians: nationality time line

C.E.	
eighth century	The Sanhaja Berber tribes arrives in the region of Mauritania. They establish a confederation and a capital at Aoudaghost, allowing them to control the trans-Saharan trade.
10th–11th centuries	Islam spreads into Mauritania along trade routes.
1039	Abd Allah bin Yasin, a Muslim religious reformer, arrives in Mauritania and converts the Berber tribes to a strict form of Maliki Islam. The Almoravid movement begins.
ca. 1062	The Almoravids conquer much of North Africa and build the new capital of Marrakech. They soon conquer southern Spain as well.
1076	The Almoravids conquer Koumbi Saleh from the Ghana Empire and extend their control over much of Senegal.
1133–49	The Almohads, Berber tribes from the Atlas Mountains who follow the Mahdi, or Islamic messiah, Ibn Tumart, defeat the Almoravid Empire.
13th century	The Mali Empire conquers most of the territory of present-day Mauritania.
14th–15th centuries	Several Arab tribes, originally from Yemen, spread into Mauritania and conquer important trading towns.
1674	Arabs conquer both Berber and black African tribes, securing their position as the rulers of Mauritania for centuries to come.
1840	A French ordinance establishes Senegal and Mauritania as a French possession.
1960	Mauritania becomes an independent nation.
1976	Mauritania annexes the southern third of western Sahara but withdraws after resistance from the western Saharan Polisario group.
1984	A coup brings Maaouiya Ould Sid Ahmed Taya to power.
1989	Race riots in Mauritania and Senegal force tens of thousands of black Mauritanians to migrate into Senegal.
1992	Taya is elected president.
1997	Taya wins a second presidential term; elections boycotted by opposition parties.
2005	President Taya is overthrown in a bloodless coup.
2007	Multiparty elections take place. Sidi Ould Cheikh Abdallahi wins the presidency. Parliament bans slavery.
2008	Attack on the French embassy in Nouakchott is blamed on Muslim extremists. President Abdallahi is overthrown in a military coup.

ment that ended the Napoleonic Wars in Europe and gradually extended its influence over the peoples to the north of the Senegal River in the territory that was to become Mauritania. French penetration of the arid regions was slow, and concerted efforts to subdue the nomads of the north militarily did not take place until the early 20th century. In 1920 Mauritania was established as a French colony, and Mauritania became one of the eight states that made up French West Africa.

In 1946, following World War II, the French government reorganized all its foreign colonies under a new organization known as the French Union. Under the French Union all peoples living within the former French colonies were granted French citizenship, and a greater degree of local administration was encouraged. In 1958 the French Union was replaced by the French Community, which gave a large degree of autonomy to the former colonies with the understanding that France would not oppose their eventual evolution toward full independence.

Mauritania achieved full independence from France in November 1960. The new state did not adapt very quickly to modern administrative patterns, and traditional, nomadic tribal institutions generally ruled on a local level. There was a struggle for power between black, Berber and Arab groups and parties as

various tribes vied for power. In 1965, however, the Mauritanian People's Party (PPM) made up of black, Arab, and Berber members gained control as the single legal party. The PPM provided some stability and a semblance of unity to Mauritanian politics, but also quelled dissent. Mauritania became involved with the western Sahara conflict after the Moroccan Green March, or expansion, into the region in the 1970s. Morocco had often claimed authority over Mauritania as a whole, and Mauritania's leaders were keen to prevent any further expansion of Morocco in the region. Mauritania even annexed the southern third of the western Sahara in 1976 but soon relinquished its claims after suffering raids from the western Saharan nationalist Polisario front. Mauritania has generally been ruled by dictatorial regimes until the bloodless coup of 2005 and the multiparty parliamentary, senatorial, and presidential elections that followed.

CULTURAL IDENTITY

Despite rapid urbanization, recent attempts at modernizing the state bureaucracy, and limited democratic reform, the cultural identity of Mauritanians is still largely based on its long history of tribalism. Mauritania has been a crossroads for nomadic groups and traders for centuries. The harsh geography discouraged the development of permanent, centralized governments. Even so, Islam and trade often provided opportunities for unity between tribal groups. Archaeological evidence suggests that Berber and African tribes have both inhabited the region of Mauritania for millennia, having migrated north from the forested regions of the Niger River. Following a nomadic existence, these tribes generally maintained an independent way of life, but they would also form confederations to ensure the flow of trans-Saharan trade. The Sanhaja Berber confederation of tribes settled at Aoudaghost and other trading posts on the important Saharan route. The route started at Sijilmasa in eastern Morocco and made its way south to Koumbi Saleh, the capital of the Ghana Empire. It generally took about 50 days to complete the journey on camelback. Koumbi Saleh was a diverse, cosmopolitan center inhabited by Muslim and non-Muslim traders and ruled by a non-Muslim king. By the early 11th century, however, various Sanhaja tribes had fallen into internecine warfare over control of trading routes. In the mid-11th century, however, a period of religious fervor reunited the Sanhaja tribes. Yahya ibn Ibrahim, an important chief of the Djodala, one of the Sanhaja Berber tribes, returned from the Muslim pilgrimage to Mecca with a Sanhaja theologian named Abd Allah bin Yasin. Around 1042 bin Yasin's inspired group of followers, the Almoravids, built a fortified religious center, or *ribat,* and conquered the surrounding tribes. By 1186 the Almoravids had crossed the straits of Gibraltar and conquered Muslim Spain. By the end of the 11th century the Almoravids, starting as a mere band of religiously inspired tribes in Mauritania, had spread Almoravid, Maliki Islam throughout West Africa and southern Spain. The rise of the Almoravids signaled the beginning of Islam as a central part of Mauritanian society. Although its role in North African history diminished after the conquest of the Almoravids, Mauritania never ceased to be a crossroads of trade.

The ancient pursuit of trans-Saharan trade is another common factor of Mauritanian identity. Even after the Europeans conquered coastal areas and the Senegal River, Mauritania was still used for the transport of goods between Morocco and sub-Saharan Africa. Despite the almost universal embrace of Islam and trade, Mauritanian society is currently divided into competing ethnic groups: blacks, the Arab Maures, and the Berbers. In 1674 the Arabs, who had migrated from the north, gradually gained ascendancy over both the Berbers, who turned to religious practices, and the blacks who were enslaved or pushed into regions south of the Senegal River. Arab control of Mauritanian society generally remains to this day, and despite the objections of Western governments and human rights groups, slavery is still routinely practiced in many areas. Although interior regions of Mauritania were generally isolated from European influence, even Mauritania could not avoid partial colonization by European powers.

The influence of Europe has had an important impact on the nature of Mauritanian government, language and administration. The history of European interest in Mauritania begins in the 18th century when various European traders recognized the north bank of the Senegal River as a source of gum Arabic, used in printing, from acacia trees. In 1815 France gained power over the coast of West Africa to the Senegal River. In 1904, however, Mauritania was recognized by the French government as a separate territory to be administered by a delegate general at the trading city of Saint Louis. Even as they systemized the administration of West Africa and Mauritania, the French relied

on the cooperation of local chiefs. France's administrative structure remains to this day. Both French and Arabic is spoken by the Mauritanian elite. Recently, however, Mauritanians have been eager to reassert their Islamic identity as they seek economic assistance from wealthy Arab nations.

The three main cultural and ethnic groups in Mauritania—blacks, Berbers, and Arabs—all have different histories and identities. Even so, all three groups have been defined by a history of nomadism, trade, and conquest across the Saharan region. Even after the establishment of modern boundaries, borders are regularly violated and crossed by arms traders, smugglers, and legitimate salt and mineral traders who use the same ancient trading routes and often prefer the camel over expensive, motorized transport. The desert of Mauritania is forbidding, but ever since the rise of the Almoravids in the 11th century it has also proven to be an almost impenetrable refuge for independent groups and religious revolutionaries. Recently, Mauritanians have been exposed to modern expectations and cultural influences, especially as traditional nomadic groups settle in the cities. Also, despite its location on the periphery of the Muslim world, Mauritania has not been exempted from the rise of modern, political Islam and fundamentalism. As a result the local traditional values of Mauritanian society, especially the high status of women in matriarchal nomadic tribes, has come into direct conflict with strict interpretations of Islamic law.

Like most tribal peoples, Mauritanian culture is dominated by poetry and the oral arts; the blue-veiled TUAREG of northern Mauritania have become famous for their epic songs. Black and Berber groups also maintain their own cultural traditions through song and complex tribal ceremonies. Architecturally, Mauritanian towns are famous for their magnificently decorated red and white plaster houses and unique mosques. The nomadic tent is a treasure trove of tribal folk art. Traditional symbols printed on camel skin sheets are used to predict the future, intricately carved Quran boxes protect from evil spirits, and carpets woven with narrative, symbolic designs tell the stories of ancestors. The camel hair tents are also decorated with splashes of color and symbols to protect the tent dweller from the dangers of the desert.

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Mauritians: nationality (people of Mauritius)

GEOGRAPHY

The Republic of Mauritius is an island nation situated about 560 miles east of Madagascar and 1,250 miles east of mainland Africa in the Indian Ocean. The nation consists of the island of Mauritius, the two Agalega Islands (North Island and South Island), the Cargados Carajos Shoals (also known as the Saint Brandon Rocks), and Rodriguez Island. The Republic has a total area of about 784 square miles. The island of Mauritius at 720 square miles makes up more than 90 percent of the total area of the nation; Rodriguez Island has an area of 43 square miles; and the Agalega Islands have an area of 27 square miles. The Cargados Carajos Shoals consist of about 16 small islands that are part of an extended barely submerged coral reef. The Agalega Islands lie about 700 miles north of the island of Mauritius; Rodriguez is situated about 350 miles east of the island of Mauritius; and the Cargados Carajos Shoals lie about 185 miles northeast of the island of Mauritius.

Mauritius, Rodriguez, and the Cargados Carajos Shoals are part of the Mascarene Archipelago. The island of Mauritius has a narrow coastal plain that rises to a central plateau with an altitude of 900 to 1,900 feet and is ringed by coral reefs. The highest point on the island, Piton de la Petite Rivière Noire, has an altitude of 2,717 feet. Rodriguez has a similar geography, with a high point of 1,160 feet.

About 97 percent of the population of the Republic of Mauritius live on the island of Mauritius, which has one of the world's highest population densities. The second most densely populated island is Rodriguez. Both the Agalega Islands and the Cargados Carajos Shoals are inhabited but have permanent populations of just a few hundred. The nation's capital city, Port Louis, is on the island of Mauritius.

INCEPTION AS A NATION

There are records of Arab and South Asian sailors visiting the island of Mauritius in the 10th century, but there seem to have been no

MAURITIANS: NATIONALITY

nation:
Mauritius; Republic of Mauritius

derivation of name:
Named for Dutch noble Maurice of Nassau (Maurits van Nassau)

government:
Parliamentary democracy

capital:
Port Louis

language:
The country's official language, English, is the first language of only about 1 percent of the population. Creole is spoken by 81 percent of the population, Bhojpuri (an Indian language) by 12 percent, French by 4 percent, and a range of other Indian, Chinese, and African languages by the remaining 2 percent.

religion:
About 48 percent of the population are Hindu, 24 percent are Roman Catholic, 17 percent are Muslim, and the majority of the remainder belong to other Christian denominations.

earlier inhabitants:
Uninhabited

demographics:
Indo-Mauritians make up about 68 percent of the population, Creoles 27 percent, Sino-Mauritians 3 percent, and Franco Mauritians 2 percent.

Mauritians: nationality time line

C.E.	
1507	Portuguese sailors visit Mauritius, which is then uninhabited.
1598	Dutch claim sovereignty over the island, naming it Mauritius.
1638–58	Dutch establish colony on Mauritius; eventually abandoned.
1664–1710	Second Dutch colony on Mauritius; also abandoned. The dodo, a bird unique to Mauritius, becomes extinct through overhunting.
1715	France claims sovereignty over Mauritius and renames it Ile de France.
1720s	Port Louis founded.
1810	Britain takes control of Mauritius after defeating French forces.
1834	Slavery is abolished throughout the British Empire.
1835	Indentured labor system introduced; thousands of workers begin to arrive from India.
1910	Indentured labor system ended.
1926	First Indo-Mauritians elected to the government council.
1936	Mauritian Labor Party (MLP) founded by Maurice Cure.
1948	New constitution extends suffrage to most Indo-Mauritians and Creoles.
1957	Internal self-government granted to Mauritius.
1958	Suffrage extended to all Mauritians over 21.
1959	MLP led by Seewoosagur Ramgoolam wins first elections under universal adult suffrage.
1968	Mauritius becomes independent.
1968	Mauritian Militant Movement (MMM) founded as main opposition party.
1971–76	State of emergency declared following general strikes called by the MMM.
1982	Anerood Jugnauth elected prime minister.
1983	Jugnauth founds the Militant Socialist Movement.
1992	Mauritius becomes a republic. Cassam Uteem of the MMM becomes the first elected president.
1995	MPL leader Navin Ramgoolam becomes prime minister.
1999	Four days of rioting by Creoles after popular Creole musician dies in police custody.
2000	Anerood Jugnauth elected prime minister again.
2002	President Uteem refuses to sign a controversial antiterrorism bill and resigns. Karl Hoffman elected president.
2005	Navin Ramgoolam elected prime minister again.
2006	Chagos islanders make their first visit to the islands since eviction by the British government 40 years before.
2007	British courts rule that Chagos Islanders should be allowed to return to live on the islands.

inhabitants. When Portuguese explorers visited the island in 1507 they were uninhabited, and they were still uninhabited in 1638 when the Dutch established their first settlement. The Dutch colony was abandoned in about 1710 and France, which had already claimed and settled the nearby island of Réunion, extended its control over the islands in 1715. Inhabitation of the islands has been continuous since that time. Port Louis was established as a base for attacking British interests in India, and French settlers began to establish a series of plantations using African slaves for labor. Britain seized control Mauritius in 1810 during the Napoleonic Wars, and the territory remained a British possession until independence in 1968.

Britain's chief aim in holding Mauritius was to deny its use as a base for the French navy, so there was little investment in the island and little British settlement. Consequently, the French landowning community that continued to live on the islands remained the dominant cultural and political force. Mauritius became a major sugar producer in the 19th century, and it was the French community that owned the sugar plantations and the refineries. After slavery was abolished across the British Empire, many former African slaves stopped working on the plantations and either left the islands or moved into other occupations. To replace the lost workforce, a system of indentured labor was introduced that brought almost half a million Indians to work on the islands' plantations from 1835 to 1910, when the system ended. Africans, Malagasy, and Chinese also migrated to the islands as indentured workers, but in much smaller numbers.

A Government Council was introduced to Mauritius in 1831, and a new constitution introduced in 1886 provided for a council of 27 members, 10 of whom were elected. Voting rights were restricted to land owners, thereby excluding the great majority of the nonwhite population from political representation. Property qualifications were removed for suffrage in 1947, and the vote was also extended to women under the constitution adopted in that year. From 1948 Mauritians of Indian decent, who make up more than 65 percent of the population, have dominated parliament. Internal self-government was introduced to Mauritius in 1957, and full independence followed in March 1968.

In 1965, immediately prior to independence, the British government detached the Chagos Islands, which had been a dependency of Mauritius since 1814, and formed a separate entity known as the British Indian Ocean Territories consisting of these islands alone. In 1966 the British government purchased all the privately owned land on the islands and began forcibly evicting the inhabitants in order to allow the construction of a large military base on the largest island, Diego Garcia, that was to be leased to the United States. Construction of the military facilities began in 1971, and since that time the original inhabitants of the islands, known as Chagossians, have been campaigning for the right to return to their homes. Mauritius currently claims sovereignty over the Chagos Islands, although there is little likelihood of their claim being recognized while it remains a strategically important British and U.S. military base.

CULTURAL IDENTITY

Mauritius is regarded as one of the most politically stable and economically successful of all postcolonial African nations. Historically, the islands' chief export was sugar, and this has remained one of the nation's most important industries. Since a severe drought in 1999 that severely damaged the sugarcane crop, however, the Mauritian government has pursued a vigorous policy of economic diversification that has attracted considerable foreign investment. Tourism and banking have become major growth industries, adding substantially to the nation's underlying economic strength. Mauritians have enjoyed steadily improving average life expectancy and public infrastructure since independence.

Mauritian society consists of four groups with distinctive ethnohistorical roots. Indo-Mauritians, the largest group, are largely the descendents of indentured workers who came to the islands in large numbers between 1935 and 1910. The Creoles are the descendants of either African slaves who were freed in the 1930s and remained on the islands or indentured African and Malagasy workers who arrived after 1935 or have a mixed heritage. Franco-Mauritians, who make up just 2 percent of the population, are the descendents of the original French settlers who came to the islands in the 18th century or later. Sino-Mauritians, who make up about 3 percent of the population, are the descendents of Chinese indentured workers or Chinese people who have migrated to Mauritius more recently to work in the country's growing textile industry. Although Indo-Mauritians dominate the political arena, the very small Franco-Mauritian community retains a level of influence disproportionate to its size thanks to its hereditary ownership of land. The Creoles are the most economically disadvantaged group.

Despite the diversity of very different ethnic groups that make up Mauritian society, interethnic conflict has been rare, although not unknown. In 1964 and 1968, as Mauritius was making the transition to independence, there was considerable violence between Muslims and Creoles and between Hindus and Creoles over the political future of the country, and violence occurred again in 1999 following the establishment of an unpopular government coalition. Unlike other nations with a broad ethnic mix, Mauritius has followed a policy of

preserving and celebrating the different cultures that they represent rather than attempting to foster a sense of a unified identity. In one sense there is no single Mauritian national identity, since the various groups that make up the population have retained many of the traditions, religious beliefs, and customs from the homelands of their ancestors. In another sense the tradition of retaining distinctive customs while tolerating the distinctive customs of other groups is a defining feature of Mauritian national identity. Marriages between members of different ethnic groups are rare but becoming more common as the country's expanding and diversifying economy begins to break down traditional ways of life.

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Mavia (Chimaviha; Mabiha; Mawia)

The Mavia are a subgroup of the Makonde. They live in northern Mozambique and southern Tanzania, mostly in Mozambique.

Mawia *See* Mavia.

Mayombe (Maiombe)

The Mayombe are a subgroup of the Kongo. They live in Cabinda, the northern extension of Angola, and in the Democratic Republic of the Congo.

Mazandarani (Tabari)

The Mazandarani are a people of the Iranian province of Mazandaran, south of the Caspian Sea and north of the capital city of Tehran, bounded by Golestan on the east and Gilan on the west. The Caspian Sea forms the northern boundary, while the Elburz Mountains, running parallel to the Caspian coast, form a barrier to the south. Aside from the coastal plain, the region is very mountainous and watered by numerous rivers. The Mazandarani language is a Northwest Iranian language, related to Kurdish and Balochi. Most Mazandarani also speak Persian, the official language of Iran. Census figures of 2006 put the population of the province at nearly 3 million. The total population of Iran is about 70.5 million.

In ancient Avestan and Pahlavi texts, the Mazandaranis are described as foreign and distinct from the Persians, and they are alleged to descend from different ancestors from the Iranians (*see* Iranians: nationality) and the Arabs. The Arabs, who ruled the area from 644 c.e., knew the region as Tabaristan ("the land of the Tabaris"), but the name Mazandaran came into use again under the rule of the Seljuks (1037–1300). Important figures who came from this region include the Arabic historian al-Tabari (d. 923 c.e.), whose name indicates that he came from Tabaristan. Al-Tabari is one of the towering figures of Islam, known mainly for his comprehensive *History of Prophets and Kings,* which begins with creation and the biblical patriarchs, then continues on to the life of Muhammad, through the rule of the Muslim caliphs and dynasties, up to al-Tabari's own era. Al-Tabari's other major work is his commentary on the Quran, still regarded as one of the essential works in Muslim religious studies. In modern times, the region was the homeland of Reza Shah Pahlavi, who ruled Iran from 1925 until 1941, when the occupying armies of the British and the Soviet Union forced him to abdicate in favor of his son, Muhammad Reza Shah, who ruled Iran to 1979, when he was forced into exile and the monarchy was ended by the Islamic Revolution.

Mbai *See* Mbay.

Mbaka (Bwaka; Ngbaka)

The Mbaka live in the Central African Republic and the Democratic Republic of the Congo. Jean-Bedel Bokassa, ruler of the Central African Republic between 1966 and 1976, was a Mbaka.

Mbaka-Mandija

The Mbaka-Mandija have relatively recently emerged as a separate ethnic group from the

intermingling of Baya and Mbaka people. They live in the Central African Republic.

Mbala
The Mbala are a Bantu people who live in the south of the Democratic Republic of the Congo. The majority live in and around Kikwit on the Kwilu River. The Mbala language is related to that of the Kongo.

Mbay (Mbai)
The Mbay, a subgroup of the Sara, are probably of Nilotic origin (*see* Nilotes). They live largely in southern Chad.

Mbeere
The Mbeere live in south-central Kenya in the plains below the town of Embu on the slopes of Mount Kenya, roughly 100 miles northeast of the capital, Nairobi.

It is not known when the Mbeere settled in the area that is their present-day homeland, but they were certainly well established in this region by the mid-19th century. The Mbeere are a Bantu people—their language, which is called Kimbeere, belongs to the Bantu subgroup of the Benue-Congo group. The Mbeere are sometimes classified as a subgroup of the Kikuyu, who are also a Bantu-speaking people. Also like the Kikuyu, the Mbeere believe in a high-god called Ngai, who is said to live at the top of nearby Mount Kenya. In the 20th century, however, many Kikuyu have converted to Christianity.

Mbenga *See* Mbuti, Twa, and Mbenga.

Mbila *See* Safwa.

Mbochi (Boubangui; Mboshi)
The Mbochi live in the central Republic of the Congo, the west of the Democratic Republic of the Congo, and eastern Gabon.

Mbole
The Mbole are a subgroup of the Mongo of Central Africa. The Mbole live in the central Democratic Republic of the Congo west of the Lokmani River.

Mboshi *See* Mbochi.

Mbugwe
The Mbugwe live in central Tanzania to the east and south of Lake Manyara. They are a Bantu people.

Mbulu *See* Iraqw.

Mbun
The Mbun are a historically important Bantu people of Central Africa. They once dominated the Adamawa highlands region of present-day Cameroon. They now live in southern Chad, northern Cameroon, and the west of the Central African Republic.

Mbundu
The Mbundu account for about one quarter of Angola's total population. They inhabit north-central Angola, including the capital, Luanda. The Mbundu language, Kimbundu, is a Bantu language.

Toward the end of the 15th century, the Mbundu founded the Ndongo Kingdom. The ruler of Ndongo was known as the *ngola*. In the 17th century, the Ndongo Kingdom was ruled by Nzinga Mbandi, or Anna Nzinga (1623–63). This famous African queen was a leader of anti-colonial resistance. In the mid-20th century, the Mbundu were central in the battle to expel the Portuguese. The leading nationalist movement, the Popular Movement for the Liberation of Angola (MPLA), drew much of its support from the Mbundu. When independence was achieved in 1975, however, the country was plunged into civil war that continued until 2002.

Mbunga
The Mbunga are a Bantu people who live mostly in Tanzania.

Mbute *See* Vute.

Mbuti, Twa, and Mbenga
The Mbuti, Twa, and Mbenga are the three major groupings of the tropical forest-forager peoples (forest-dwelling people who live mainly by hunting and gathering) of Central Africa. These people are scattered across nine countries from the Atlantic coast in the west to Uganda in the east.

The Mbuti live in the Ituri Forest of the northeast of the Democratic Republic of the

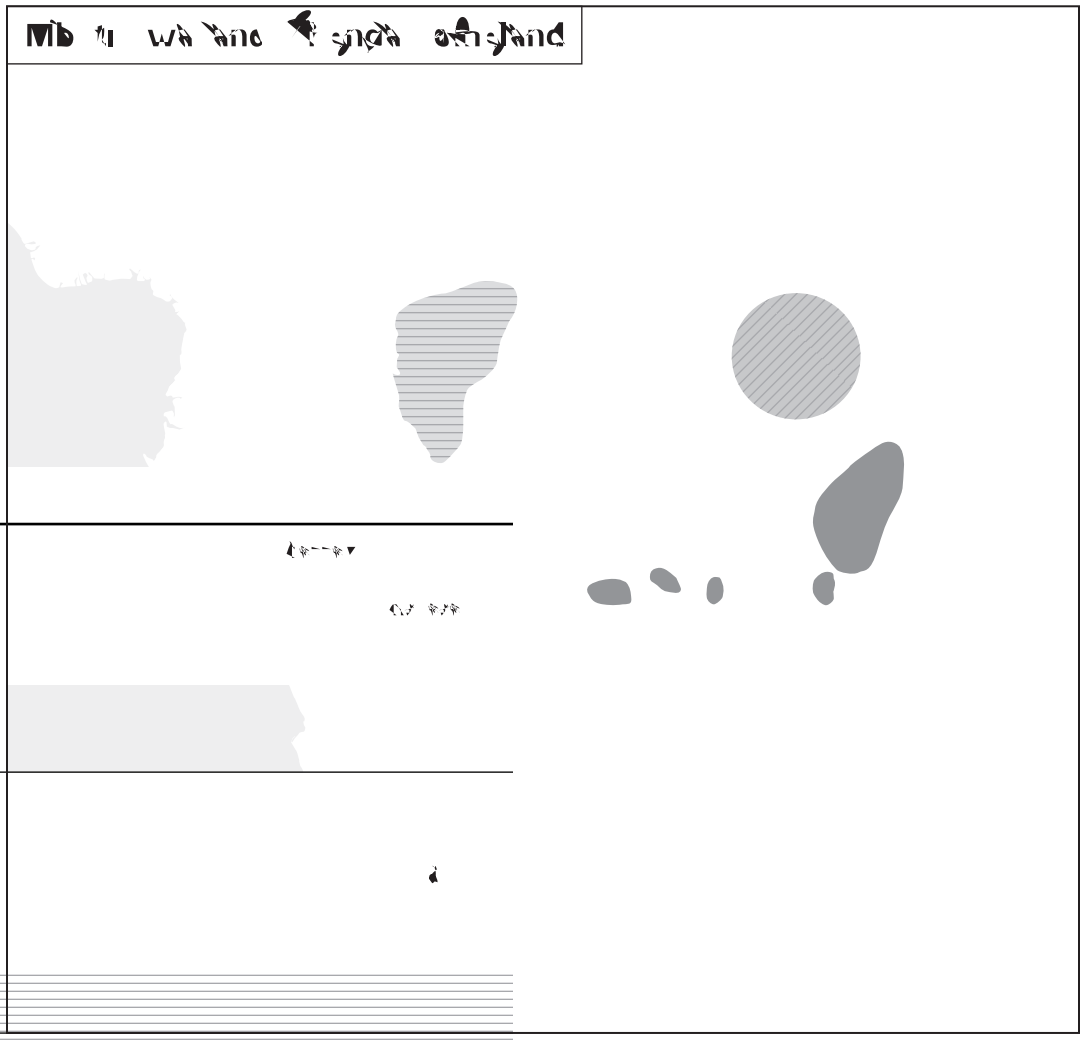
MBUTI, TWA, AND MBENGA

location:
Central Africa

time period:
3,000 B.C.E. to present

ancestry:
Unknown

language:
Niger-Congo and Nilo-Saharan



Bantu-speaking peoples from the north, east, and southeast began to settle and farm on the fringes of the rainforests. These settlers cleared large areas of forest for their farmland but found the forest itself hostile and threatening. In contrast, the forest dwellers felt safe in the forest and were threatened by its destruction.

The settlers and the forest people developed a relationship that was generally of benefit to both groups. The individual groups of forest people allied themselves with neighboring settlers, adopted their languages, and supplied them with forest products in exchange for corn, bananas, rice, metal, and other village products. By providing the villagers with the forest products that they needed, the forest-dwellers ensured that the villagers did not need to enter the forest themselves, thus preserving their environment. This mutual arrangement still survives, but in many parts of Central Africa has been under increasing threat.

This threat began with the colonization of Central Africa by European powers, especially France and Belgium. In the late 19th and early 20th centuries, the colonial governments began forcing villagers to grow crops such as rubber for export. In turn, the hard-pressed villagers needed their forest neighbors' labor to produce food crops. At the same time, large areas of the forest were taken over by trading companies, and the forest people were made to supply them with valuable products such as ivory and antelope skins. As a result, many of the forest people became dependent on villagers.

For a while, this suited the colonial governments, but policies changed in the 1930s, and attempts were made to govern the forest peoples directly and "free" them from the domination of the villagers—in reality, an attempt to make them dependent on the state instead. In the 20th century, Mbuti, Twa, and Mbenga groups were all affected by deforestation, government policies, and regional conflicts. In the early 1990s, the Twa of Rwanda were caught up in the violence between the principal Hutu and Tutsi ethnic groups (*see* Rwandans: nationality). More than 3,000 were killed in the genocide of 1994. The Mbuti of the Democratic Republic of the Congo were victims in the Second Congo War (1997–2003). Allegations have been made to the United Nations that thousands of Mbuti were murdered by combatants during the war.

Mbuti, Twa, and Mbenga time line

B.C.E.

ca. 3000 Ancient Egyptians in contact with rainforest peoples

ca. 200s Bantu-speakers begin to arrive.

C.E.

500s First recorded sightings of rainforest peoples

1884 German colony of Kamerun established.

1885 Belgian king's Congo Free State is established.

1908 Belgian government takes over Free State as Belgian Congo.

1916 Kamerun occupied by Britain and France.

1960 Belgian Congo and French Congo independent, both as Republic of Congo. Gabon independent. French Cameroun independent as Cameroon.

1961 British Cameroon independent; south as part of Cameroon

1994 Twa in Rwanda caught up in genocide between Hutu and Tutsi ethnic groups.

1997–2003 Second Congo War; thousands of Mbuti are massacred by combatants.

CULTURE

Specialists at extracting resources from the forest, the ways of life of the Mbuti and other forest peoples is usually a seminomadic existence, based on hunting game and gathering forest products such as fruit, nuts, and wild honey. Communities live in forest camps for several months a year. To set up a camp, a group clears a patch of undergrowth and builds small, conical huts made of bent branches covered in leaves and furnished with benches and beds made of sticks. When the camp has been built, the group spends part of each day gathering food and hunting game, such as antelope and monkeys, with bows and arrows, spears, or nets. The rest of their time is spent on activities such as making and repairing weapons, weaving baskets, making cloth out of beaten tree bark, and on communal entertainment such as storytelling, singing, and dancing. When food becomes scarce in the area, the group moves on to another site.

In the present day, none of the forest-forager communities live in isolation. Forest products are traded with settled farming communities for food products such as cassava and corn or for goods such as iron tools, tobacco, salt, and clothes. Time has to be spent near a village so that these exchanges can be carried out. Many also provide labor for the villagers by, for instance, working in gardens. To outsiders it has often appeared that the forest-foragers are the servants of the villagers, but their ability to live in the forest keeps them independent.

Since the colonial era, vast areas of rainforest have been cleared for timber or to make way for cattle ranching or plantations of tea, coffee, rubber, cotton, and other cash crops. This large-scale destruction of the Twa and Mbenga lands has led to huge changes in their lifestyles—the Mbuti lands in the Ituri Forest have largely been spared so far because they lack the "high-grade" timbers in demand in Europe. As a result of these changes, many people can no longer follow their hunting-gathering way of life and have become an impoverished rural labor force. Since the Gishwati Forest was virtually all cut down for tea plantations and pasture in the 1980s, for example, the Impunyu Twa of Rwanda have largely abandoned hunting and gathering and are now mostly employed as domestic servants or landless laborers, or have to beg to survive.

Even forest conservation measures, such as the establishment of national parks, have caused problems for tropical forest-foragers, for most were created without consultation of the indigenous peoples of the forest. Conservation laws introduced to Rwanda in 1973 have made hunting and gathering virtually illegal. Most national parks restrict or prohibit the access of people to forests, forcing them to live on the fringes of the settled community. One exception is the Okapi National Park in the Democratic Republic of the Congo, where many Mbuti who were originally excluded are now employed as trackers.

Many groups now follow a settled lifestyle. In an often misguided attempt to integrate them into national life, forest dwellers have been encouraged to abandon the forest and farm since the colonial era. Some communities have therefore been sedentary farmers for generations, and most now incorporate at least some form of cultivation into their lifestyle. The Bongo of the southwest Republic of the Congo, for example, raise chickens for local markets and supply firewood, no longer relying on hunting and gathering. Recent research suggests that groups that continue their hunting and gathering way of life actually tend to be better nourished than other African peoples. Economic and political pressures mean that many rely on agricultural produce for most of their food though.

Government and Societ

While living in the forest, the Mbuti, Twa, and Mbenga peoples live in bands of between seven to 30 households. These communities are renowned for their egalitarianism, for their social organization is based on cooperation, equality, and sharing. Decisions affecting the group are made collectively, and food that is collected is distributed equally throughout the group. Conflicts and disputes are resolved using humor and ritual rather than confrontation. If any members of the group are unhappy with decisions or wish to leave, then they can set up their own community. As a result, groups are fluid and people move freely between one group and another—to visit relatives or to stay for good.

A Mende woman with an elaborate hairstyle

Often specific bands of forest foragers have historical ties with a certain group of villagers. The commercial exploitation of forests has not only affected people's way of life, however, but also their social structures. These reciprocal relationships between foragers and villagers, now forced to compete for land and revenue from the destruction of forests, have broken down in many cases and resulted in outright exploitation or discrimination to the disadvantage of the more vulnerable forest-foragers.

By taking care of tax returns and other official matters on their behalf, villagers have often established themselves as intermediaries with officialdom for the forest-dwellers. This can work against the interests of the people, as they are left unable to easily get hold of official documents needed to prove their citizenship and exercise their political rights. One of the greatest threats to the independence of these people is that none of the countries in which they live recognize that they have any legal rights to the

land they inhabit. The Mbuti, Twa, and Mbenga peoples are therefore often politically marginalized and discriminated against. To counteract this, some Twa people have set up political and cultural organizations.

Responsibilities are decided according to age and gender. Each age group—children, young people, adults, and the elderly—has its own duties and responsibilities. Hunting is basically a male activity, but women and children help by driving the game toward the hunters; women also do most of the food gathering.

Religion

Religions vary between the various groups, but most involve a recognition of the central role that the forest plays in the communities' survival. Many forest people believe in a spirit world inhabited by the souls of the dead and presided over by the spirit of the forest itself. To them, the forest is a living being that is to be loved and respected, and most of their rituals are concerned with honoring it and the food it provides. All groups have healers and their own hunting rituals as well as ceremonies concerning the collection of honey. There are cultural and religious prohibitions against overhunting.

Medes

The Medes were an ancient Iranian people who established the earliest known Iranian Empire. Their traditional homeland was in the northwest of present-day Iran, an area they are believed to have migrated to from Central Asia in the second millennium B.C.E. Between the 10th and eighth centuries B.C.E. the Medes were subjects of the Assyrian Empire (*see* Assyrians). At the beginning of the seventh century B.C.E., however, the Medes and the Chaldeans threw off Assyrian domination and Media emerged as an independent power.

Little is known about the emergence and growth of the Median Empire, since there are no known surviving historical records from Media itself. Historians believe that the Medes extended their control over large areas of present-day Iran and Iraq and into the Anatolian Peninsula.

The empire of the Medes was the immediate predecessor of the first Persian Empire, also known as the Achaemenid Empire (*see* Achaemenids). The Persians were a closely related subject people under Median rule. In 553 B.C.E. Cyrus the Great rebelled against his grandfather, the Median king Astyages, and won a decisive victory in 550 B.C.E. that marked the establishment of a new Persian dynasty. Although defeated by the Persians, the Medes remained a prominent people in the empire, so much so that the early Achaemenid Empire is sometimes referred to as the Median and Persian Empire. Median customs, dress, and traditions were inherited by their Persian successors and came to form part of the foundation of Persian imperial culture. The Median capital, Ecbatana, near the present-day Iranian city of Hamadan become the summer residence of Persian rulers, and Medians were widely employed as officials, provincial governors, and generals.

Mbwera *See* Shirazi.

Meidob (Tiddi)

The Meidob live in the Meidob Hills in Sudan's western Darfur Province. They claim to descend from Nubian ancestors (*see* Nubians).

Mende

Most Mende live in central and southeast Sierra Leone, where they are that nation's largest single ethnic group. A few also live in Liberia.

MENDE

location:
Sierra Leone and Liberia

time period:
15th century C.E. to present

ancestry:
Mandé

language:
Mandé (Niger-Congo)

ORIGINS

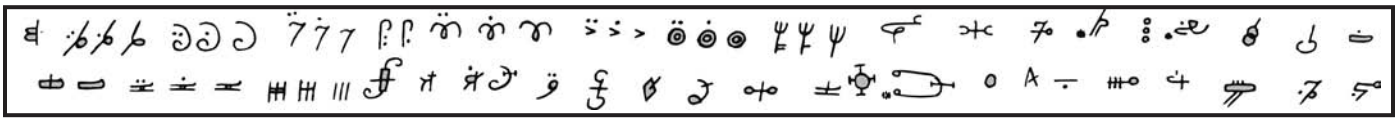
During the 13th and 14th centuries, the ancestors of the Mende lived around the upper stretches of the Niger and Senegal Rivers in what is now Guinea. These lands formed part of the medieval Empire of Mali. Mali was declining in the 15th century when the Mende probably moved slowly south as part of a wave of Mandé-speaking migrants that spread across West Africa.

LANGUAGE

The Mende language, also called Mende, belongs to the Mandé language group.

HISTORY

According to Mende oral history, in the beginning of the 16th century a group of Manding (another Mandé language) speakers called the Mani were exiled from the Empire of Mali. Under their queen, Mansarico, they traveled southwest, finally settling in the Cape Mount area of modern Liberia around 1540. From there, the Mani conquered much of present-day Sierra Leone, establishing many subkingdoms. The resulting peoples of mixed Mani and local



The traditional script used to write the Mende language. The Mende use the Roman script today.

descent formed new ethnic groups, the largest of which was the Mende.

In the early 18th century, the Mende began migrating west of the Sewa River. They gained control of the southern half of modern Sierra Leone by the early 19th century. By 1896, however, they were conquered by the British. The Mende people were among the most active in the fight for independence from colonial rule. Sierra Leone became independent in 1961, with Milton Margai, a Mende, as head of state.

In the 1990s, both Sierra Leone and Liberia were hit by civil wars. In 1991, rebels launched an attack on Sierra Leone, and the country was ripped apart by fighting between government and rebel troops. The aims of the rebels were to expel foreigners from the country and take control of the rich diamond-mining regions. The people most affected by the conflict were ordinary civilians. Many Mende suffered through loss of employment and land, and many were victims of brutality meted out by both the government and rebel troops. The fighting was ended by a cease-fire in 2002. Liberia too has suffered from a prolonged period of recurring fighting among various rebel groups between 1989 and 2003.

Mende time line

C.E.
1235–ca. 1500 Empire of Mali: Mende ancestors part of empire
1400s Mende begin moving southwest into present-day Sierra Leone and Liberia, conquering local peoples.
ca. 1500 Mani people exiled from Mali.
ca. 1540 Mende ancestors settled in Cape Mount area (Liberia).
1800s Christianity spreads in Sierra Leone.
1808 British rule established in Freetown (Sierra Leone).
1847 Liberia established by freed American slaves.
1896 A British protectorate declared over Sierra Leone.
1898 Mende revolt sparked by the "hut tax"; revolt suppressed.
1961 Sierra Leone becomes independent.
1991–2002 Sierra Leone Civil War; Mende elements (known as the Kamajors) dominate the Civil Defence Forces (CDF) the leading paramilitary organization supporting the government of President Kabbah.
2007 Two former leaders of the CDF are convicted of war crimes committed during the Sierra Leone Civil War.

See also Sierra Leoneans: nationality

CULTURE

The majority of the Mende people live in rural areas and make their living from the land. Rice, cassava, and yams are important food crops. The Mende also produce crops to sell, especially coffee, cocoa, ginger, kola nuts, groundnuts (peanuts), and cassava. Most rice is grown on upland farms by a system called shifting cultivation. This involves clearing patches of forests, growing crops on the cleared land for a few years, and then moving on to let the soil recover fertility. An increasing population and the growing levels of urbanization, however, have pushed farmers into using more intensive methods of cultivation. Since 1923 they have been encouraged to reclaim and farm swamplands. Diamonds have been Sierra Leone's most important export since the 1930s. Originally, diamond mining was monopolized by a government-run company. Widespread diamond smuggling and illicit mining in the 1950s forced the government to allow the licensing of independent diggers. Today, many Mende men work as diamond diggers, either independently or as part of a gang employed by a company.

Government and Societ▲

The basic economic and social unit in Mende society is the *ma e*. Simply put, this is a farming household. It comprises one or more older men and their wives, their children, wives and husbands of these children, and any grandchildren. Although the senior male is head of the household, the functioning of the *ma e* is controlled by the women. The senior wife organizes the farmwork, which is done by both men and women. She also has her own plot of land on which she can grow cash crops. Senior wives are therefore largely responsible for the wealth and prosperity of a *ma e*.

Most Mende belong to one or more *hale* (secret societies). These act as unifying and controlling forces in Mende society. *Hale* lay down various rules, sanction acceptable forms of behavior, prohibit unacceptable behavior, and

generally provide cultural and social unity to the Mende. They are both religious and political organizations. The officials serve as contacts with spirits who affect human affairs, while, in the past, chiefs depended for their authority on support from the men's *hale*, Poro. Historically, these societies were very important as the Mende were rarely under the rule of any particular nation or state.

The most important *hale* are the men's society Poro, and the women's society, Sande. At puberty, almost all boys and girls join one or the other. Initiation into Poro and Sande takes place in secret. Initiates are taken to a camp in the forest where they live in seclusion for weeks. Sande and Poro mostly teach Mende ideals of manhood and womanhood, though Poro also settles disputes and regulates trading. Other secret societies include the Humui, Njayei, and Kpa. The Humui regulates sexual behavior; the Njayei uses herbs and other substances to cure madness, which is attributed to breaching this society's taboos; and Kpa apprentices learn to use herbs to treat minor ailments.

Recently, the activities of secret societies have been drastically affected by foreign ideas and by changes in Sierra Leonean society. Many of the rites are no longer performed in larger urban areas. In such areas, it would be impossible to ensure that everyone in the vicinity followed the necessary prohibitions on behavior while the events took place; people no longer observe taboos as they once did. In cities, initiation into Poro now involves simply paying the society's membership fees. Sande no longer circumcises girls and has incorporated prenatal and postnatal education, as well as medical developments, into its initiates' lessons. Newly initiated girls return smartly dressed in modern adult clothes.

Religion

The majority of the Mende profess either Christianity or Islam. The Mende religion is still widely followed, even by converts to these world religions. The Mende religion involves belief in a supreme god, Ngewo, who created everything; belief in an afterlife; various nature spirits associated with such things as forests and rivers; spirits linked to particular *hale*; and the reverence of ancestor spirits.

Masked members of the Poro and Sande societies represent spirits at ceremonies. These are held to mark events such as the coming out of a group of initiates or, in the past, to make crops grow. Dancing and singing play an important part of Sande initiations, at the climax of which a woman disguised as a spirit whips away witches and unfriendly spirits. Today, these dances are performed to entertain.

See also Sierra Leoneans: nationlity; Liberians: nationality.

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Merina

The Merina are one of Madagascar's most influential ethnic groups. They are the largest ethnic group on the island, where they are concentrated in the center. They have long dominated the country's politics and founded the Merina kingdom in the 15th century (*see also* Madagascan Peoples).

Meru

The Meru live in northern Tanzania and across the border in southern Kenya. They are a Bantu people.

Merule *See* Murle.

Messiriya

The Messiriya are one of the main Baggara subgroups. The Baggara are a Sudanese people of Bedouin and black African descent.

Metoko

The Metoko are a subgroup of the Mongo of Central Africa. The Metoko live in the central Democratic Republic of the Congo west of the Lokmani River.

Mfengu (Fingo)

The Mfengu are a Xhosa-speaking people. They live in the Transkei and Ciskei regions on the eastern seaboard of South Africa.

Miango *See* Irigwe.

Mihavane *See* Lomwe.

Mijikenda
The Mijikenda inhabit the coast of Kenya; historically they were concentrated between the towns of Kilifi and Vanga. The Mijikenda are made up of nine closely related groups: the Chonyi, the Digo, the Duruma, the Giriama, the Jibana, the Kambe, the Kauma, the Rabai, and the Ribe. The nine Mijikenda groups speak different dialects of the same Mijikenda language. The Giriama are the largest group, followed by the Duruma.

The Mijikenda are a Bantu people who probably migrated into East Africa from the Katanga region in the modern-day Democratic Republic of the Congo of Central Africa sometime early in the first millennium C.E. The Mijikenda are also known as the Nyika—a name for the dry, waterless regions they had to cross during their migration to reach the coast. Early 17th-century oral history relates how several Mijikenda groups, including many Giriama, migrated south from the northern Kenyan coast around Lamu as a result of pressure from the Somalis and Oromo. The Giriama built a fortress on top of a hill near Kilifi, roughly 100 miles south.

Mikhifore
The Mikhifore are related to the Malinke and speak a Manding language. They live in Sierra Leone, Liberia, and Guinea.

Mileri
The Mileri are a Tama-speaking people of Sudan and Chad, though the majority of the Mileri live in Sudan.

Mima
The Mima live in southern and western Sudan, largely in urban areas. They are closely related to the Mimi of Chad.

Mimi
The Mimi live in eastern Chad. They are closely related to the Mima of Sudan.

Mina (Popo)
The Mina are a small but socially important ethnic group in both Togo and Benin. The Mina are concentrated in the south of these two countries. They are part of the Ewe cluster of peoples.

Minianka
The Minianka are a northerly subgroup of the Senufo. They have only recently been absorbed into that group. They live largely in the north of Ivory Coast and the south of Mali and Burkina Faso.

Mirifab
The Mirifab have both Arab and Nubian ancestors (*see* Arabs; Nubians). The majority of the Mirifab live in north-central Sudan.

Mobeur
The Mobeur are partly descended from the Kanembu. They live in eastern Niger and northeastern Nigeria.

Mole-Dagbane (Gur; Voltaic)
The Mole-Dagbane peoples of West Africa are united by related languages. There are more than 9 million Mole-Dagbane people, including the Mossi, Mamprusi, and Grusi.

Mom *See* Bamum.

Mongo (Lomongo)
The Mongo people inhabit the Congo River Basin in the central Democratic Republic of the Congo. They include a number of smaller groups such as the Mbole, Ntomba, Metoko, Lengola, and the Tetela.

ORIGINS
Bantu speakers began to settle in the Congo Basin during the first centuries of the Common Era and gradually displaced and absorbed the local tropical forest-foragers. These settlers and the indigenous peoples are ancestors of the present-day Mongo population.

LANGUAGE
The Mongo language is also called Mongo.

HISTORY
Initially the Mongos' ancestors engaged in fishing, hunting, and yam farming, but by 1000 bananas had become the staple crop. Over the years, new areas of forest were cleared for set-

MONGO

location:
Congo River Basin

time period:
First century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

An Ndengese sculpture. The Ndengese are a Mongo clan.

tlement and agriculture, populations increased, and surplus labor was freed to engage in specialized arts and crafts activities. By the 19th century, many villages engaged in craft production such as pottery making, ironworking, and the construction of dugout canoes. Agriculture assumed greater importance and was integrated with trapping, hunting, gathering, and fishing. The balance of these activities depended on local environmental conditions.

In the mid-19th century, the increased European demand for ivory stimulated Mongo traders to buy ivory from specialized elephant hunters, in particular from Twa hunters (*see* Mbuti, Twa, and Mbenga). The Mongo traded crops such as cassava, tobacco, and corn; crafts such as raffia (palm fiber) production, pottery, and basketry; and specialized products such as knives, iron, salt, and dugout canoes with neighboring peoples and European traders. In exchange, they received other regionally produced crafts, pieces of copper or brass, and European-manufactured goods. The village elders, and the village chief himself, exercised strong control over local trade, and together with the traders themselves, they were able to amass power and fortune as a result.

Following Belgian king Leopold II's establishment of the Congo Free State in 1885, the Mongo peoples endured a period of harsh exploitation under the new regime. Leopold's rule was characterized by abuse, brutality, and the committing of atrocities in order to protect and maintain the lucrative rubber trade. Some communities waged war against the white rubber agents or opted for migration. The leaders of rebellious communities were punished or humiliated if caught. International outcry led to the Belgian government taking over in 1908, which resulted in a less oppressive, if nonetheless strongly colonial, period of government until independence in 1960.

Mobutu Sese Seko came to power after a military coup in 1965 and was elected president in 1970. During the 1970s, he promulgated a strong national identity; European place names were Africanized and the country was renamed Zaire. During the 1980s, Mobutu came under growing international criticism at human rights abuses in Zaire, then a one-party state. Mounting tensions led to Mobutu calling a National Conference in 1991 to draft a multiparty constitution. Mobutu refused, however, to grant sovereignty to the National Conference. Civil war broke out in the east in 1996, and in 1997 Mobutu was overthrown by a rebel force led by Laurent Kabila. Kabila promptly renamed the country the Democratic Republic of Congo.

CULTURE

In the face of political uncertainty and social unrest, many Mongo communities continue

Mongo time line

C.E.	
200s	Bantu-speaking people begin to settle in the Congo Basin.
1500s	Portuguese begin settling on the Angolan coast and start trading with the Mongo peoples via intermediaries such as the Ovimbundu.
1885	Belgian king's Congo Free State is officially established.
1908	Belgian government takes over Free State as Belgian Congo.
1960	Belgian Congo gains independence as Congo.
1971	Congo renamed Zaire.
1997	Zaire renamed the Democratic Republic of the Congo.
1998–2003	Second Congo War; millions of Mongo are killed or displaced in the fighting.

See also Congolese (Democratic Republic of the Congo): nationality

to engage in a part hunter-gatherer, part agricultural way of life. A wide range of produce is gathered from the rainforest: fruits, vegetables, palm kernels (seeds), mushrooms, snails, and edible insects, as well as roots and vegetation used for beverages, spices, and medicines. Shifting cultivation—in which newly cleared areas of vegetation are cultivated for three to five years before being left to revert to natural vegetation—is still commonly practiced. Cassava and bananas, for example, are often grown in this manner. Oil palms are harvested in partially cleared terrain and provide a range of products: fruits for oils in cooking and cosmetic products; fronds for housing and craft production; and sap, which is fermented to make wine.

Corn, groundnuts (peanuts), and beans were introduced as cash crops by Portuguese colonists in the late 16th century. The Mongo people were responsive to trading opportunities and adapted their subsistence activities accordingly. Present-day cash crops include coffee, palm products, rubber, cotton, sugar, tea, and cocoa, many of which are grown on large plantations.

Much of the farming and gathering is done by women, who also engage in seasonal fishing. The more prestigious activities of hunting larger forest animals and trapping smaller ones are generally carried out by men. As agriculture has become an increasingly important subsistence activity in the 20th century, the relative workload of women has increased.

Government and Society

Despite aggressive colonization and the subsequent creation of a national identity, many distinctive aspects of Mongo culture have survived in the wider Zairean community. Mongo society is centered on the household. Each household has 20 to 40 members and is led by a senior male elder, commonly referred to as *tata* (father).

Several households in the same area generally form a village of 100 to 400 people led by a village chief, the *bokulaka,* and a council comprising the compound elders. In the past, high status was conferred by birthright or in response to good leadership skills and recognition of the individual's and family's economic power and influence. At times of instability—when communities were threatened by war, for example—villages would form coalitions, with decisions at the district level being made by a loose collection of village chiefs, prominent male elders, and religious practitioners.

Women in Mongo society were given much less power and authority than men. Women did not play a part in decision making at the community level, and within the household, they had to defer to men. In general, they received harsher penalties than men if found guilty of certain crimes such as adultery.

Religion

Although many Mongo have converted to Christianity, a significant number of Mongo beliefs and practices have survived. Belief in witchcraft is strong, and the veneration of ancestors, which played a central role in the Mongo religion, is still widely practiced.

The Mongo oral tradition is very rich, with poems and songs that celebrate community life and provide guidance on how to live in harmony with community members. Folk tales, which were usually centered on a piece of wisdom, were an essential part of a child's education as were proverbs. These proverbs dealt with all aspects of life, especially promoting the importance of the family, respect for authority, and the mutual obligations of members of a community. Hunting and trapping feature strongly in many local proverbs and fables, and in rituals and ceremonies, indicating the high esteem and importance of these activities.

See also Congolese (Democratic Republic of the Congo): nationality.

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Mongols

The Mongols can be broadly defined in two ways—as a wide range of ethnic groups originating in the geographic area later named Mongolia, and found today in the modern nations of Mongolia, Russia, and China, or as those peoples across the Middle and Far East who speak any of the remarkably homogenous dialects of the Mongolian language (a subset of the Turkic language group). There is considerable overlap between these definitions.

The term *Mongol* is first seen in the records of the eighth century C.E. Tang dynasty of China, in reference to peoples inhabiting a region around the Onon River. These groups were descendants of seminomadic peoples (including the originators of the Huns) who warred among themselves and with neighboring states over territory, particularly with China.

It was only in the 13th century that the emergence of a single feudal state and the rise to power of the warlord Temujin, later titled Chinggis Khan ("great chieftain"), allowed the development of a united political and military identity that would form the core of the largest contiguous land empire in world history, reaching as far west as Syria. This period had a profound impact on the cultural and ethnographic development of the Middle Eastern lands, and therefore acts as a natural focus for historical research into Mongolian influence in Europe. In fact, only a small proportion of the empire was ethnically Mongolian like its Khan leaders, yet many of the indigenous peoples of the Middle East already owed some of their ethnic heritage to those Turkic Peoples that eventually formed the Mongols.

ORIGINS

The earliest known period of Mongolian history is dominated by two nomadic ethnic groups, the Xiongnu and the Yuezhi. Despite warfare between these and other communities of the fifth century B.C.E., there was a great deal of ethnic and cultural fluidity, so it is misleading to exclusively identify any particular group with the development of the Mongol people. Invasions, migrations (willing or forced), geographically fluctuating regional control, and strong trading networks extending west and east further complicate this picture.

Kublai Khan (1215–94), ruler of the Mongols and emperor of China, in a portrait painted shortly after his death

Each of these primary nomadic groups migrated westward. The Yuezhi (driven out by the Xiongnu) went on to form the Kushan Empire (*see* Kushans) in the first to third centuries C.E., encompassing the territory of the modern nations of Iran, India, and Afghanistan. Descendents of westward-migrating Xiongnu became the Hun Empire, occupying the steppes of Central Asia from the third century C.E. and, under the leadership of warlord Attila, expanding westward to threaten the Roman Empire.

These early migrations, among many others, formed the basis for the modern definition of Turkic cultures—a broad ethnic category of historical and modern peoples associated by cultural and linguistic similarities. Many of the cultures of central Asia and the Middle East therefore shared the same genetic heritage as the Mongols, who applied a more direct influence on their development during the time of the Mongol Empire.

LANGUAGE

Language has been a major unifying force throughout Mongolian history. The modern Mongolian languages and their many dialects evolved from the many Turkic languages spoken up to around the 12th century. It has been proposed that these languages are so distinct and internally consistent that they deserve to be classified as Mongolic, alongside Turkic, under the supra-category of Altaic.

MONGOLS

location:
From northern China across Central Asia as far as Palestine

time period:
Fifth century B.C.E. to 14th century C.E.

ancestry:
Altaic; Mongolic

language:
Mongolic

Mongols: time line

B.C.E.	
fifth century	War between Xiongnu and Yuezhi
third century	Xiongnu descendents form the Hun Empire in Central Asia.
C.E.	
first–mid-10th centuries	Rise of number of shortlived semi-nomadic Mongolian empires; war with Chinese Tang dynasty; consolidation of ethnically Mongolian but politically distinct, disunited peoples
1162	Temujin born on the banks of the Onon River.
1206	Temujin appointed Chinggis Khan of all Mongolian clans.
1227	Death of Chinggis Khan: empire divided between three Khan heirs.
1235	Major Mongol advance into Eastern Europe
1258	The Battle of Baghdad
1260	The Battle of Ain Jalut: first major Mongol defeat at hands of Mamluks
1260–94	Rule of final Great Khan, Kublai Khan; time of conflict between regional Khans
1299	Damascus sacked by Mongols, and Syria taken by Ghazan Khan; subsequently retaken by Mamluks.
14th century	Mongol Empire fragments and shrinks because of internal power struggles and subsequent military disunity; encroachment of empire of warlord Timur.
15th century on	Reversion to localized nomadic traditions for remainder of medieval period and until early 20th century

The first unified Mongolian script was adapted from that of the Uyghers, a Turkic people, during the time of the Mongol Empire. This language, now referred to as Classical Mongolian, is used in Mongolia today (in the form of the official language Khalkha, spoken by almost four-fifths of Mongolian peoples) with relatively few modifications from its original form. The Classical Mongolian language was one of the tools most successfully employed to provide the Mongol Empire with a strong sense of unity.

HISTORY

The traditional social structure of the Mongolians was nomadic: seasonal relocation of population centers in search of pasture for livestock. This lifestyle does not encourage the accumulation of material resources, so the early Mongolian nomadic economy was supported by trade and warfare (via plunder). Prior to the 13th century, the different Mongolian peoples warred with outside neighbors and among themselves, without the development of any large, long-lived power structures.

The ascendancy of the warlord Temujin to the title of Chinggis Khan in 1206 marked the first Mongolia-wide political unification of the major disparate ethnic and linguistic groups in the region. By the time of Temujin's death in 1227, the Mongol Empire had successfully invaded westward as far as the western edge of modern Kazakhstan. Thirty years later, under the rule of Temujin's grandson Hulegu, attempts we made to subsume the predominantly Muslim lands of the Middle East into the Mongol Empire.

In accordance with the strict Khanate system of military law, all communities encountered during expansion of the empire were encouraged to submit without struggle, to be rewarded with the benefits of a place in the feudal hierarchy. Total destruction was threatened to those who resisted. The Battle of Baghdad (1258) served as an example of the kind of punishment that awaited defiance. After a 13-day siege, this Islamic state capital was overrun by the Mongols, its population massacred, and its urban framework destroyed, including much or all of its precious irrigation network.

The westward expansion of the Mongol Empire was first checked in 1260 at the Battle of Ain Jalut by a military force of Egyptian Mamluks mustered by their ruler, Saif ad-Din Qutuz. The threat of Mongol attacks led Egypt to rely on its military more and more, and to organize its economy and government around it. Egypt, the only Middle Eastern state to deter invasion by the Mongol Empire, nurtured a pragmatic alliance with the Islam-converted Berke Khan of the Kipchak Khanate, covering what is modern-day Russia. With Berke Khan's support, Hulegu's further incursions toward Egypt were undermined and repelled.

Other Middle Eastern states were conquered and subsumed upon capitulation, or brutally suppressed when they offered resistance. Although the Mamluk victory in 1260 pushed the Mongols out of freshly conquered Syria, in 1299 the Mongol Khan of Persia, Ghazan, attacked the Syrian capital of Damascus with a force of at least 80,000 Mongols and Mongolian allies. At the Battle of Wadi al-Khazander, Ghazan's forces defeated the defending Mamluk force. Despite the inhabitants of Damascus initially accepting the invading force, resistance grew until the city governor actively defied Mongol rule. At this point Damascus was put to siege, overwhelmed, and largely destroyed. A small Mongol force ruled over Syria for the following three months until Ghazan's forces were driven

out by a substantial Mamluk force. Despite a number of Mongol assaults, Syria would never again fall to the now waning empire.

The disintegration of the Mongol Empire is directly related to the internal power struggles among the successors to Chinggis Khan, who had created the position of Great Khan to oversee the four regional Khanates of the Empire. The final Great Khan was Kublai Khan, who ruled from 1260 to 1294, but even in this period conflict arose, such as that between Berke Khan and Hulegu (see above). Increasingly, domestic politics undermined the united leadership necessary for concerted expansion of the empire—for example, the need for successors to return to Mongolia for elections—and provincial divisions grew and grew until the Mongol Empire fragmented into four distinct dominions.

CULTURE

The cultural template of the empire was largely fluid and inclusive. This approach allowed the Mongolian political structure to govern without resorting to a large administrative framework to "Mongolize" the empire (define and enforce an existing rigid Mongol culture). The most uniform and unchanging aspect of the Mongolian culture was its military foundation.

Historian Samuel Huntingdon argues that the relatively uncomplicated political framework of the empire arose because of a lack of ecological pressure on the Mongols to change their pastoral, militaristic organization. Trade and warfare supplied the goods to fuel domestic demand without the need for widespread agricultural sedentism (although archaeological evidence suggests a number of Khans used fixed headquarters surrounded by cultivated land). The enormous mobility of the Mongol forces gave them the great tactical advantage of being able to move much more rapidly than their enemies.

Little occupational specialization existed in the empire: boys were initiated into a life in the military at the age of 15 and remained politicized warriors until death. The military emphasis was on the individual in ultimate power, not his role or traditional clan-based associations. This practice was designed to neutralize traditional power structures and better secure non-Mongol allied support. The most important piece of military equipment was the small Mongolian horse that soldiers were trained to use from childhood. These animals had great reserves of endurance and enabled rapid army movement and a signaling system with a range of 200 miles a day (using remounts). In battle, Mongolian heavy cavalry was supported by mounted archers using long-ranged composite bows, the former often employing a feigned retreat tactic to lure the enemy into archery range. Chinese technology, including gunpowder, catapults, and battering rams, was used during sieges.

The most distinctive item of Mongol clothing was the kaftan, a type of sleeved cloak fastened at the front, with great variety of design according to wealth and status and the seasonal climate. Since Mongolian tradition taught that washing clothes would pollute the land and anger the pagan gods, kaftans were not cleaned and were worn until they disintegrated.

The Mongolian nomadic lifestyle hindered the development of permanent architecture, and even today the *ger,* a large collapsible wooden frame covered in felt, is still widely used. The popular although inaccurate name for this dwelling is *yurt,* which comes from a Turkic word meaning "camping ground." The wooden *ger* frame represented an important piece of Mongol material wealth, to be handed down through generations.

The process of cultural inclusion was never more obvious when it came to religion. Mongolian paganism and shamanism followed the empire as it spread, and policy divination from readings of nature and scapulomancy was common (partly because it was a foolproof method of achieving political consensus). Alongside these practices, without apparent contradiction, was complete freedom of worship. Members of the empire could practice Buddhism, Islam, or Christianity, as explicitly stated in the Great Yasa, the Imperial code of laws originating in the maxims of Chinggis Khan. At the same time, the laws of the empire were strictly enforced: For example, unauthorized raiding was banned, and theft of animals was punishable by death. A police force was even used to ensure the main highways remained safe.

This policy of carefully managed openness to outside influence was designed to transcend traditional religious and cultural barriers and tie members of the empire directly to the Mongol political hierarchy. However, it can also be seen as a very practical response to the problem of managing a large group of diverse peoples: Without a specialized administrative class, the Mongols could not supply experienced administrators to manage the sedentary governments they absorbed into the fringes of the Empire.

These posts were therefore filled with "Mongolized" natives.

The influence of the Mongols on middle and western Asia can be seen in the centuries before the time of the Mongol Empire, but for the cultures of the Middle East, the Mongol invasions of the 13th and 14th centuries represented both a violent interruption and an influx of cultural influences and opportunities.

The Mongol confederation was neither an ethnologically or linguistically homogenous group, and relied on constant movement to survive since it was founded on a politically unstable nomadic system of government. The reliance on "personal rule" and the lack of a bureaucratic class meant that Mongol rule abroad would be temporary, however much upheaval accompanied its inception. In many countries, it would not take long for existing power structures to reassert themselves; for example, the Mamluks again took control of Syria after 1300 and held it for another century.

The legacy of the Mongol Empire is often thought of as destruction. In fact the spread of culture and ideas across the empire can be viewed as a positive proto-globalization episode. In the aftermath of the empire's fragmentation, the Mongols themselves receded eastward to eventually stabilize to the north and south of the modern nation of Mongolia. Today, some 2.7 million people in the region can be classed as ethnically Mongolian, with a further 6.3 million who speak Mongolian dialects abroad.

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Moors

The term *Moor* has been applied to many different peoples over the centuries. For years it was used to describe the people of Morocco and also the Muslims from North Africa who conquered large parts of Spain in the Middle Ages. Today, it generally refers to the people who make up 70 percent of the population of Mauritania. It also applies to a few of the people of Western Sahara, which has been occupied by Morocco—and, for a while, Mauritania—since 1975.

There are two main Moor groups: the Bidanis, or "White Moors," who are of Berber-Arab origin (*see* Berbers; Arabs); and the Sudanis, or "Black Moors," who are largely of black African origin and are related to the Fulani, Soninke, Tukolor, Wolof, and other peoples.

MOORS

location:
Mauritania and Western Sahara

time period:
11th century C.E. to present

ancestry:
Berber, Arab, and black African

language:
Semitic (Afro-Asiatic)

ORIGINS

The original ancestors of today's Moors are said to have moved into what is now Mauritania in the 11th century with the spread of the Berber Almoravids led by Abu Bakr. Others followed in subsequent centuries.

Moors time line

C.E.	
ca. 1070	Moors arrive in West Africa with invading Almoravids.
ca. 1400s	Trade with Europeans begins.
1644–74	Cherr Baba War; Hassani and Zawiya Moors emerge.
1700s–1800s	Moors involved in flourishing gum arabic trade.
1903	Mauritania becomes a French colony.
1959	Moktar Ould Daddah elected prime minister of Mauritania.
1960	Mauritanian independence
1960s	Discovery of iron ore and copper deposits in Mauritania
1960s–80s	Recurring droughts cause famine in Sahelian countries.
1966	Arabicization campaign; violence erupts between Moors and other peoples.
1976	Mauritania and Morocco invade Western Sahara.
1979	Mauritania renounces claim to Western Sahara. Morocco occupies territory abandoned by Mauritania and many Moor refugees are displaced to refugee camps in Algeria.
1979–91	Western Saharan rebels Polisario fight for independence from Morocco. Fighting ends with a United Nations sponsored ceasefire.
1996	United Nations staff intended to oversee a referendum on independence for Western Sahara are withdrawn.
1997–2004	A series of United Nations sponsored negotiations fail to resolve the question of independence from Morocco.
2008	Polisario and Morocco hold talks in New York without reaching agreement.

LANGUAGE

The language of almost all the Moors is Arabic. French is also widely spoken in Mauritania—a relic of colonial days. A few Moors speak Berber languages.

HISTORY

The Moors fall into several subgroups. Two of the largest are the Hassani and Zawiya, both Bidani. The Hassani descend from a group of Arab people who settled in Mauritania from the 15th century onward. Moorish history holds that the division into Hassani and Zawiya occurred as a result of the Cherr Baba War between the Berbers and the Arabs in 1644–74.

There have long been rivalries between the majority Moor population and the minority black African population of Mauritania. Since the 1980s, this animosity has often turned into open conflict; there have been many instances of violence. The government troops' support of the Moors in these conflicts has led to the death of hundreds of black African Mauritanians.

CULTURE

About 60 percent of Moors live in rural areas, and the rest in towns. Industrialization and urbanization are attracting many people away from their nomadic ways of life, in which they travel over a large area with their herds of animals in search of water and pasture. Many people now work in the copper and iron mines concentrated in the northwest. Young Moors from all ranks study at the University of Nouakchott, Mauritania's capital, or at other universities in Africa or abroad.

Most of Mauritania is desert, unsuitable for agriculture. For this reason, many Moors are nomads. Cattle are the mainstay of the nomads, but they also keep flocks of sheep and goats, as well as camels, donkeys, and horses. Most of the cattle are in the southern part of the country, where the Sahara Desert gives way to the semidesert region of the Sahel. During the wet season, the cattle herders roam the Sahel, moving to pastures along the banks of the Senegal River during the dry season. Camels, goats, and sheep are herded in the desert.

Settled farmers live in the southern region, where they grow corn, dates, melons, millet, pulses, rice, sorghum, and vegetables and raise chickens. Many farmers also live in the scattered oases (fertile pockets in the desert), where there is enough water for agriculture. Men do most of the herding and heavy agricultural work. Women make goods from leather and weave cloth, including the fabric of tents. Among the nomads, it is the women who set up the tents and take them down again.

During the 1960s and 1980s, droughts struck Mauritania; the country was devastated and the nomadic Moors, in particular, were badly affected. Growing crops on the flood plains of the Senegal River was impossible because it failed to flood, over a million cattle were lost, and death rates for vulnerable people rose. Refugees flocked to urban areas in search of emergency food supplies, putting great strain on the resources of these areas.

Over the years, patches of the fragile Sahelian lands have been turning into desert, threatening the farming and grazing lands of the Moors. This process of desertification has been worsened by drought and also threatens the ability of rural people to make a living from the land. Drought and desertification have caused not only great immediate distress but also disrupted the nomadic pattern so severely that many will probably not return to that lifestyle. For example, in 1963, 83 percent of the population was nomadic, but by 1980 this figure was only 25 percent. Drought and desertification have also caused the remaining nomadic Moors to alter their habits. For instance, they may stay in one place for longer if they know there is a water supply available. This has put many cattle herders into conflict with the settled farming populations. In fact, in recent decades there have been many instances of violent conflict between the Moor and non-Moor populations.

Government and Societ

There are many clans within the subgroups, and a strong class structure exists. The highest class is that of the nobles. Some subgroups serve the nobles, and slavery was not abolished in Mauritania until 1980. Below the nobles come smiths, wandering entertainers, and the *imraguen,* or fishermen, on the coast. Each subgroup has its own code of laws and has civilian and religious leaders who inherit their positions from their fathers. Some Moors are *marabouts,* or holy men. A few families are considered particularly holy because they are claim descent from of the prophet Muhammad. In the past, the Bidanis were considered superior to the Sudanis, though a Sudani of noble birth could outrank an ordinary Bidani—the division was based on class, not color. People tend to marry within their clans. One man may have several wives, but men generally marry a new wife only after

divorcing the previous one, rarely keeping more than one or two wives at a time.

Religion

The vast majority of Moors are Muslim.

See also MAURITANIANS: NATIONALITY

Moroccans: nationality (people of Morocco)

GEOGRAPHY

The Kingdom of Morocco, excluding the disputed western Sahara territory claimed by Morocco, has an area of approximately 178,600 square miles. It is bordered by the Atlantic Ocean on the west and the Mediterranean Sea to the north. Algeria is located on a disputed eastern border, and Western Sahara and Mauritania are to the south. Only a few miles of ocean separate Spain from Morocco at the straits of Gibraltar. Although Morocco is an African country, its history and geography make it an important crossroads between Europe and the Muslim world.

Geographically speaking, Morocco is most famous for the Atlas Mountains that form the spine of the country. The Rif, a smaller mountain range, is also located in the north. These mountains have had an important influence on Moroccan history and identity, especially among the Berber tribes who have inhabited them in relative isolation for millennia (*see* BERBERS). Although Morocco is popularly depicted as hot, dry, and mountainous, extensive green, fertile plains along the Atlantic coast are inhabited by both ARABS and Berbers, and the west side of the Atlas received adequate rainfall for agriculture. Many parts of Morocco are, in fact, far more fertile than southern Spain. Only the eastern and southern sides of the Atlas Mountains could be properly described as desert. Even here, fertile wadis, or seasonal rivers fed by mountain snow, flow into vast palmeries harvested mainly for dates. Only a few parts of Morocco are covered by sand dunes, or ergs, blown in by the sandstorms that occasionally hit the country from the Sahara Desert to the east. The summers and winters are fairly mild on the coastal plains, especially around the main cities of Casablanca and Rabat, but inland areas such as Marrakech or Ourzazate can experience extremely hot summers and cold winters.

The main rivers in Morocco are the Bou Regreg that passes though Rabat, the Oum al-Rabia south of Casablanca, the Wadi Tansift on the Haouz plain near Marrakech, and the Sous River that forms the relatively fertile Sous valley south of the Atlas and north of the Anti-Atlas. Transport, especially in the nearly inaccessible but fertile valleys of the mountain regions, has traditionally been performed on pack animals led through treacherous mountain passes. This lack of easy access to the Atlas Mountains has had a profound impact on Moroccan history and society; it made the traditional Berber residents of those valleys largely isolated, rebellious and independent from central control.

INCEPTION AS A NATION

Although Berber tribes inhabited the region of Morocco before recorded history and the PHOENICIANS built settlements such as Lixus on the Atlantic Coast in the 12th century B.C.E., some of the first notions of a "Moorish," or Moroccan, kingdom began with the founding of the independent Roman kingdom of Mauretania Tigitania under Juba II in the first century C.E. (*see* MOOR). Although Mauretania Tigitania soon lost its independence and was integrated into the imperial Roman state, recent archaeological evidence suggests the capital Volubilis survived as a living city until after the Arab invasion in the early eighth century C.E. Although Uqba bin Nafia is often credited with the Arab invasion of Morocco after 685 C.E., it was not until a century later that Musa bin Nusayr took Tangier in the North as a base of operations for the conquest of Spain and began to rigorously convert the Berbers.

The founding of Fez, located near Volubilis, by Idris I, signaled the beginning of an orthodox, Islamic dynasty in Morocco. The Idrissids created a system of government dominated by an Arab ruling class. Islam spread quickly throughout Morocco and was adopted by the Berber tribes, but not always the same form of Islam preached by the Arabs. Some Berbers, especially the Berghwata on the Atlantic coast, adapted the tenants of Islam to Berber culture and language, even creating a Berber Quran. Also, in defiance of the Sunni Idrissids, several of the Berber tribes surrounding Fez supported Kharijite Islam, a egalitarian form of Islam well adapted to tribal societies that does not recognize descent from the prophet Muhammad, and hence Arab ancestry, as a precondition of leadership. There were a few power centers such as Fez in the early centuries of Islam, but Morocco could not be properly considered a state or even a unified territory. Even the Idrissid Kingdom dissolved.

MOROCCANS: NATIONALITY

nation:
Morocco; Kingdom of Morocco

derivation of name:
From Marruecos, the Spanish name for the city of Marrakesh.

government:
Constitutional monarchy

capital:
Rabat

language:
The country's official language is Arabic. Various Berber dialects are spoken in isolated areas.

religion:
More than 98 percent of the population are Muslim (principally Sunni). Christians and Jews make up the remainder.

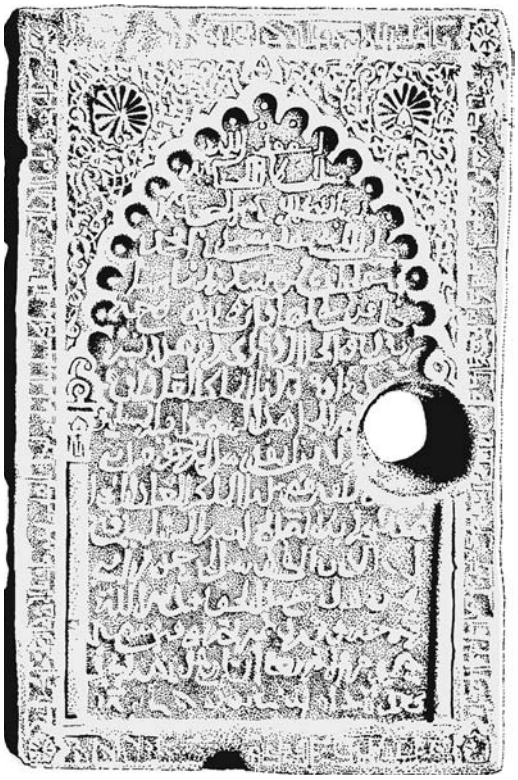
earlier inhabitants:
Unknown

demographics:
99 percent of the population are of mixed Arab and Berber ancestry. Non-Moroccans make up the remainder.

By the 10th century, the Fatimids to the east and the Umayyads in Muslim Spain both vied for control of the extreme Maghreb—the region that is now known in English as Morocco. Berbers, protected in their mountain valleys, lived a completely independent existence outside of any semblance of government control. The first unified and functioning systems of power over the area now known as Morocco began only with the rise of three great Berber tribal dynasties: the Almoravids, the Almohads, and the Marinids.

The first of these dynasties, the Almoravids of the Sahara Desert and the Almohads of the High Atlas Mountains, were essentially founded on the integration of the ideals of Islam with the toughness and spirit of Berber tribalism. Remarkably, tribes that had lived for centuries in the desert or the mountains independent of central control suddenly gave up many of their former loyalties and united under the banner of Islam. The Almoravids, led most famously by Yusuf bin Tashfin, who established the city of Marrakech around 1062, created a unified system of Maliki Islamic law adapted to Saharan, Berber traditions such as the male mouth veil. The Almohads led by Ibn Tumart, who claimed to be the Muslim messiah (or *mahdi*), and who promised a new era of Islam originating from the mountain Berber tribes of Morocco, replaced the Almoravids. In 1147 the successor to the *mahdi,* Caliph Abd al Mumin, conquered Marrakech from the Saharan Almoravids and spread the borders of the Almohad Empire into Spain and Tunisia. Although the Marinids, who conquered the last of the Almohads by 1269, were not inspired by a strong religious vision, they were able to control large parts of what is now known as Morocco. They were not, however, able to control the same vast territories conquered by the Almoravids and Almohads. Still, their capital, Fez, became a brilliant cultural center that attracted Andalusian scholars and artisans who fled Spain during the Christian conquests.

While the rise and fall of the Almoravid, Almohad, and Marinid dynasties was dramatic, a far more gradual demographic and cultural change was altering the nature of Moroccan society in this period—the migration of large numbers of Arab tribes and Arabic speakers into Morocco. Whereas Arabs and Arabic had previously had an only superficial impact on the predominant Berber culture, language and traditions of Morocco, the migrations of Bedouin Arab tribes, including the Bani Hilal, to



The gravestone of a king of the Marinid dynasty of Morocco, Sultan Abu Yaqub Yusuf, who reigned from 1286 to 1307.

Morocco, the recruiting of Arab armies by Berber chiefs, and the intermarriage of Berbers and Arabs, especially on the coastal plains, would change Morocco into a much more integrated Arab and Berber society. Indeed, throughout the political upheavals and the conquest of coastal cities by Europeans that characterized the 16th to the 18th centuries in Morocco, Arab descent, especially descent that could be linked to Fatima, the daughter of the prophet, was held in highest esteem.

The sharifs, or those who claimed descent from the prophet, became the rulers of groups of Berber and Arab tribes and sometimes founded dynasties, the most famous being the Saadian dynasty. The great Saadian ruler, Sharif Ahmad al-Mansur (1578–1610), successfully destroyed the Askia Empire of Gao and conquered Tombouctou, making the Saadians masters of the trans-Saharan gold and salt trade. Sudden wealth and plunder from sub-Saharan Africa flooded into Morocco and led to the foundation of spectacular monuments in Marrakech. The conquest also increased contacts between North Africa and sub-Saharan Africa. The *makhzen,* or the government bureaucracy, was created to counterbalance the

A colonnade in the Kutubiya Mosque in Marrakech, Morocco. Built in the mid-12th century the colonnade features a series of horseshoe arches.

need to rely on Berber tribes for support. The establishment of the *makhzen* began the long and gradual but eventually very effective erosion of tribal power in favor of central power in Morocco. Soon, however, even the relatively well-organized Saadian Empire fell to infighting between rival tribes.

The Sharifian successors of the Saadians, the Alawis, however, were much more successful. Indeed, the Alawis, ancestors of the present king of Morocco, established one of the longest-lived dynasties in world history. One important reason for the long-term success of the Alawis, sharifs who originated in the Tafilalt region east of the Atlas near Erfoud, was the vigorous reign of Moulay Ismail (1672–1727). Moulay Ismail reestablished the bureaucracy, the Makhzen, pacified the tribes with a series of garrisoned *kasbahs* (or forts) along mountain passes, recaptured coastal cities from the Europeans, commanded a magnificent court at Meknes, and formed a corps of loyal slaves for his personal protection. The death of Moulay Ismail led to the gradual decline of his empire under a series of less competent rulers. There were several attempts by his successors to reassert centralized control, but none could deal decisively with the rise of European colonialism, despite many successful attempts to play one European power against the other. By 1912, however, the sultan was compelled to recognize a French protectorate over much of Morocco even as he maintained some superficial elements of sovereignty. The Spanish claimed their sphere of influence in the north, and Tangier remained an international zone.

The age of the European protectorates, which introduced European languages, systems, institutions, and ideas of modernity to Morocco's traditional society, would have a profound impact on Moroccan society. By the end of World War II, however, Sultan Muhammad V and a group of Moroccan nationalists began to assert themselves, often using the very rhetoric of modernization, self-determination, and nationalism they were exposed to from France. In 1953 the French sent the sultan, who had become the symbol of Moroccan resistance, into exile in Madagascar, but public disturbances quickly compelled the French to recall him. Sultan Muhammad V established the modern, independent state of Morocco in 1955. The Spanish gave up their possessions in the north in 1956 but retained Ceuta, Mellila, and a few Mediterranean islands whose sovereignty is still disputed. Hassan II, the successor to Muhammad V, continued the series of reforms and modernizations initiated by his father, even as he was frequently threatened by assassination and palace revolts. He maintained a close relationship with the United States and Europe, even as he alienated international opinion with his Green March, or migration, of Moroccans south into western Sahara, which established Moroccan claims over the territory even as Saharans, represented by the radical Polsario front, resisted Moroccan incursions. The United Nations is still monitoring the western Sahara, which is considered disputed territory. Its few settlements, situated around important mining operations, are administered largely by Morocco.

Hassan II and his ministers had a reputation for ruthlessness and the suppression of dissent. The death of Hassan II and his succession by the current king, Muhammad VI, has led to an opening of Moroccan society and the establishment of important democratic reforms in the parliament. Even so King Muhammad VI still retains supreme power and is considered the highest authority in matters both religious and political. Family law and the status of women,

Moroccans: nationality time line

B.C.E.

12th century Phoenicians build trading settlements on the Moroccan coast.

fifth century The Carthaginian explorer Hanno establishes seven colonies on the Moroccan coast, including Tangier and Sale.

C.E.

42 The Kingdom of Mauretania Tigitania with its capital at Volubilis in Morocco is annexed as a province of Rome.

fifth century Roman rule collapses after the invasion of Germanic tribes, the Vandals, who sailed from Spain to North Africa in 429.

sixth century Byzantines occupy the ports of Tangier and Ceuta.

seventh century Musa bin Nusayr begins the systematic conversion of Berbers and recruits them into the army that invades southern Spain.

684 The Muslim conqueror Uqba bin Nafia founds Qayrawan in Tunisia and raids into Morocco as far as Massa on the Atlantic coast.

eighth century The Idrissid dynasty founds the trading city of Fez as its capital and attempts to control most the north of Morocco.

10th century The Idrissid dynasty rapidly declines as the Umayyads in Spain and the Fatimids in Tunisia attempt to control Fez.

ca. 1062 Yusuf bin Tashfin, leader of the Almoravids, a group of Berber tribes from the Sahara Desert, founds Marrakech and conquers much of North Africa and Andalusia.

1147 Abd al Mumin, leader of the Almohads, conquers Marrakech from the Almoravids and rules over all of North Africa to Libya as well as much of Andalusia.

13th century Collapse of the Almohad Empire

1269 The Marinids, led by Aby Yahya, conquer Marrakech from the Almohads.

1471 The Portuguese conquer Tangier and found fortified trading ports on the Atlantic coast.

once exclusively decided by sharia, or Muslim law, that dated back to the seventh and eighth centuries, were reformed to give women a more equal standing. The king also made efforts to manage the recent growth of Berber identity and nationalism in the country by mandating the teaching of Berber in Moroccan schools. Economically, Morocco is moving forward rapidly, having formed free trade agreements with both Europe and America.

CULTURAL IDENTITY

Moroccan culture is defined by both extreme isolation and expansive integration. While most of the Middle East and North Africa were under the sway of the Ottoman Empire for centuries, Morocco remained outside of Ottoman Turkish control, allowing it to maintain a peculiar cultural, political, and religious identity that, in many ways, resembles that of the pre-Ottoman age. Moroccan cuisine, metallurgy, and crafts have more in common with the cuisine and art of Damascus and Baghdad in the ninth century than with Cairo or Beirut today.

Unlike other Muslims countries such as Saudi Arabia, where there is a very difficult balance between the authority of clerics and the authority of the monarch, Moroccans believe their king, a successor of the prophet Muhammad, to be endowed with special *baraka,* or spiritual blessing, and believe that he, not Muslim clerics in Cairo or Mecca, is "the prince of believers" and the ultimate arbiter in all religious matters. While fundamentalist ideas have gained a foothold in recent years, often in opposition to the corruption the monarchy's bureaucracy (known as the *makzen*), Morocco has traditionally been a center for Sufism, or mystical Islam. Great Sufi leaders and descendants of the prophet Muhammad can become living saints who, it is believed, provide *baraka* or even intervene for the faithful. These saints were essential for the stability of Moroccan

1550–78	The Saadians capture Fez, overthrow the Marinids, and arrest the advance of the Portuguese at Qasr al Kabir.
1610	Death of the Saadian ruler Ahmad al Mansur
1664–72	After the disintegration of the Saadian Empire, the Alawis from the Tafilalt east of the Atlas conquer much of Morocco.
18th–19th centuries	Morocco is nominally ruled by the Alawis.
1844	Franco-Moroccan war begins after Moroccans back rebellions over the French colonization of Algeria.
1894	The Alawite sultan Moulay Hasan dies after having failed in his attempts to regain control over much of Morocco.
1912	The Alawite sultan recognizes a French protectorate over much of Morocco. Spain gains control of the north, and Tangier becomes an international zone.
1953	The French exile Sultan Muhammad V to Madagascar for his support of Moroccan nationalism.
1955	Muhammad V returns as king of an independent Morocco after severe protests against the French.
1961	Hassan II becomes king of Morocco.
1970s	Hassan II instigates the Green March and claims to annex western Sahara.
1997	A bicameral legislature with limited powers is established in Rabat.
1999	Muhammad VI ascends to the throne.
2003	Casablanca is hit by terrorist attacks attributed to local al-Qaeda elements.
2006	A free trade agreement between Morocco and the United States is implemented.
2007	A series of suicide bomb attacks take place in Casablanca.
2008	Moroccans suspected of involvement in the 2003 bombings are arrested in Spain. The suspected leader of al-Qaeda in Morocco is put on trail for murder.

tribal society because they provided neutral arbitration in tribal disputes.

Despite these religious peculiarities, Moroccan's see themselves as firmly within the wider Sunni, or orthodox, Muslim community. Likewise, the geography of Morocco has led to opportunities both for isolation and integration with surrounding areas. Even as a Moroccan mountain village or desert tribe can seem isolated from the rest of world, the cities of Morocco are bustling centers of integration and multiculturalism. Moroccans have extensive ethnic, historical, and artistic ties with sub-Saharan Africa established through the gold and salt trade across the vast, Saharan desert sea. There are also ties with Europe. Many Andalusians fled to Morocco after the Christian conquest, and the influence of the French and Spanish protectorates is manifested in the building of European cities next to the traditional Muslim city. Finally, there are extensive ties between Morocco and the Middle East through the yearly pilgrimage to Mecca and the Arab identity of a large number of Moroccans.

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Mossi

Mossi as a term refers to a number of different ethnic groups who have similar cultures and lifestyles but maintain some distinct ethnic identity. The Yarse, for instance, are one group

MOSSI

location:
Burkina Faso

time period:
15th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Mossi time line

C.E.	
late 1400s	White Volta area invaded by horsemen from Ghana; Mossi society founded. Ouagadougou Kingdom founded by Naba Oubri.
mid-1500s	Ouahigouya (or Yatenga) kingdom founded by Naba Yadega.
1591	Mossi defeated by Moroccan invaders.
1744–45	Asante Empire occupies Dagomba, a Mossi kingdom.
1897	France takes control of Ouagadougou.
1919	Upper Volta declared a separate colonial territory under France.
1960	Upper Volta becomes independent.
1984	Upper Volta renamed Burkina Faso.

See also Burkinabe: nationality

within Mossi society. Together, the groups that make up Mossi society represent half the population of Burkina Faso.

Most of the Mossi live in Burkina Faso, but some have emigrated to live and work in cities or on plantations in Ghana, Ivory Coast, and France.

ORIGINS

Mossi oral history states that Mossi society originated in the 15th century when a cavalry group from northern Ghana rode north in search of land. The invaders conquered the various farming peoples who inhabited the valley of the White Volta River and settled among them. Some of the peoples in the area fled to locations where the invaders' horses could not follow, such as to Mali's isolated Bandiagara Cliffs, where the Dogon people sought refuge. Other peoples, however, remained behind in the newly created kingdoms, which included Ouagadougou, Yatenga (or Ouahigouya), Dagomba, and Namumba and became part of a new society known as the Mossi.

LANGUAGE

The Mossi language, called Moré (or Moore or Molé), is one of the Niger-Congo family of languages.

HISTORY

The Mossi conquerors became the ruling class and were known as the *nakomsé* (meaning "the right and power to rule"). The defeated farmers became the commoners and were called *nyonyosé* (meaning "the ancient ones" or "children of the earth," references to their origins as the original inhabitants of Mossi territory). The *nakomsé* generally respected the *nyonyosé,* maintaining preexisting clans and assimilating many of their traditions into the new society. This reduced the likelihood of revolt and explains the cultural variations that are still found in Mossi society. Today, there continues to be a distinction between *nakomsé* and *nyonyosé* in terms of power relationships, but these have been lessened by intermarriage.

In 1897 France gained control of Mossi territory: Mossi myth explains that they were conquered not because they were weaker than the French but because the ruler of Ouagadougou had ignored the warnings of the gods. French direct influence over the Mossi remained limited, however, because the conquerors did not consider the area to be economically important. France's administrative hold over the Mossi remained weak, and it was subject to frequent revolts over such issues as the imposition of taxes, forced labor, and military conscription. When Burkina Faso (then known as Upper Volta) gained its independence from France in 1960, its first president, Maurice Yameogo, was a Mossi.

CULTURE

In the 17th and 18th centuries, large towns and markets developed through which goods such as salt and dried fish were imported and cotton cloth, livestock, and surplus grain exported. This led to specializations within Mossi society and the creation of specialized occupational groups such as blacksmiths and weavers. These were once associated with separate ethnic groups; the Yarse, for example, were largely weavers and traders. But these distinctions were flexible, so that a person could change from one group to another.

Since the integration of weavers of Mandé origin into Mossi society in about 1600, the Mossi have been renowned for their cotton and silk weaving. Some Mossi groups tell a creation myth that recalls how the founding ancestor was a weaver who descended to earth on the threads from his loom. Weaving is done by men during the dry season, but it is the women who dye the woven strips in pits filled with indigo dye. The resulting blue-and-white strips are combined to form a larger cloth. Despite competition from industrial textile mills, this traditional cloth is still highly sought after and is passed down through the generations in families.

Most Mossi, however, live in rural areas and are subsistence farmers, producing cereals,

A Mossi woman with an elaborately decorative hairstyle.

yams, and legumes and providing for themselves off the land. Poor soil and an increasing population, however, have made it more difficult to grow enough crops. For this reason, over the years Mossi farmers have shifted their farms, leading to a continuous shifting of the population. This has further contributed to the diversity of Mossi society.

The Mossi are well known for their masks used in celebrations. In the past, only the *nyonyosé* used masks, typically painted intense shades of red, white, black, and sometimes brown. Masks are owned by individual families or clans and are passed down through generations. The masks can be used to invoke protection and serve as a direct means of communication with the owners' ancestors and celebrate individual and group identity. In some regions, women and children are prohibited from viewing mask appearances, while in others men and women, old and young, participate in performances. Mossi masks, which are usually tall, are often carved from the soft, fine-grained, and very lightweight wood of the ceiba tree. Ceiba wood is very susceptible to insect damage, however, and every year, after the harvest but before the dry season, all the masks in a village are soaked in a river or a swamp to kill any insects and to remove the paint applied to the masks the previous year.

Government and Societ

Mossi society is based on extended families, each of which typically consists of the head of the family, his wife, their children and grandchildren, and other close relatives. These extended families are grouped together into clans. The members of a clan have the same surname and claim descent from a common ancestor, and each clan is symbolically represented by an animal.

Religion

Muslim traders from the north helped to introduce Islam to West Africa in the early years of the second millennium. Since this date, most have converted to Islam; nevertheless many Mossi people have remained faithful to the Mossi religion, which is based on the devotion to ancestors and spirits.

See also Burkinabe: nationality

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Mouroum

The Mouroum are a subgroup of the Sara and live in Chad.

Mozambicans: nationality (people of Mozambique)

GEOGRAPHY

Mozambique is a nation on the eastern coast of southern Africa. It has an area of about 309,000 square miles and is bordered by six other nations. Tanzania lies to the north; Malawi, Zambia, and Zimbabwe to the west; and South Africa and Swaziland to the south. Mozambique's Indian Ocean coastline extends for about 1,500 miles. The strait that lies between Mozambique and the island of Madagascar, known as the Mozambique Channel, ranges from 250 to 600 miles wide.

Almost half of Mozambique consists of coastal lowlands rising gently toward a western plateau with an elevation of about 600 to 2,000 feet. Further west, toward Mozambique's borders, are a higher plateau and a spine of mountains. The highest mountains lie along the

MOZAMBICANS: NATIONALITY

nation:
Mozambique; Republic of Mozambique; formerly the People's Republic of Mozambique

derivation of name:
Named for the Island of Mozambique a former Arab trading center and port off the coast of northern Mozambique

government:
Republic

capital:
Maputo

language:
Portuguese is the country's official language, although it is spoken by less than 10 percent of the population as a first language. Indigenous languages include Emakhuwa, Xichangana, Elomwe, Cisena, Echuwabo, and dozens of others.

religion:
Roman Catholic (25 percent); Muslims (15 percent); other Christian denominations (15 percent); indigenous belief systems or no religion (45 percent).

earlier inhabitants:
Khoisan; San

demographics:
Indigenous ethnic groups make up more than 99 percent of the population. There are 10 ethnic (linguistic) clusters. The largest are the Makua-Lomwe group (37 percent), the Tsonga (23 percent), the Shona (9 percent), the Yao (or Ajawa), the Makonde, the Nguni, the Chopi, and the Maravi.

Mozambicans: time line

C.E.	
third-fifth centuries	Bantu-speaking people migrate into Mozambique.
eighth century	Arabs establish trading posts along the coast of Mozambique.
1498	First Portuguese explorers arrive in Mozambique. Portuguese trading posts are established.
16th–17th centuries	Portuguese extend their control inland but are met with fierce resistance. Portuguese plantations established.
18th–19th century	Mozambique becomes a major source of slaves following the British campaign against slave trading on Africa's west coast.
1878	Portugal begins the establishment of trading companies chartered to exploit Mozambique's resources. Indigenous peoples are forced to labor on plantations and in mines.
1902	The city of Lourenco Marques (later renamed Maputo) becomes the capital of the colony.
1932	Portuguese trading companies are closed down and the Portuguese government takes direct control of Mozambique.
1950s–60s	Thousands of new Portuguese settlers are attracted to Mozambique by its strong economic growth. The exploitation of indigenous peoples continues.
1962	Exiled independence activists found the Mozambique Liberation Front (FRELIMO) in Tanzania.
1964	FRELIMO begins military operations against the Portuguese authorities in Mozambique.
1974	The government of Portugal is deposed and peace negotiations with FRELIMO begin. The majority of Portuguese settlers leave Mozambique.
1975	The People's Republic of Mozambique gains independence. Samora Machel is the country's first president.
1976	Lourenco Marques is renamed Maputo.
1976	The Mozambique National Resistance (RENAMO) is established with Rhodesian backing to conduct operations against the Mozambican government.
1980	South Africa continues to support RENAMO after the collapse of the Rhodesian government.
1986	Machel is killed in an air crash. Joachim Chissano replaces him as president and leader of FRELIMO.
1990	A new constitution allows for the formation of opposition parties for the first time.
1992	RENAMO signs a peace deal with the government.
1994	Chissano is reelected president in the country's first open elections. RENAMO forms the main opposition.
1999	Chissano is reelected for a second term.
2000–01	Serious floods displace hundreds of thousands of Mozambicans.
2005	Armando Guebuza of FRELIMO elected president. FRELIMO has been in power for 30 years.
2006	World Bank cancels most of Mozambique's crippling debt.
2008	Thousands of Mozambicans working in South Africa return home to escape ethnic violence.

border with Zimbabwe and include Mozambique's highest point, the peak of Mount Binga, at about 7,990 feet. Numerous rivers flow from the western highlands through Mozambique to the Indian Ocean. The largest and most economically important of these are the Zambezi and Limpopo. Thick forest predominates in the wetter regions of the country, while much of the uplands have poor soil and are covered by dry savanna. The southwest is the driest and least agriculturally productive area.

About 40 percent of Mozambique's population lives in its urban centers. Of these the capital, Maputo, is the largest and is located on the

A Mozambican woman using a bark extract on her skin to protect her from the sun

coast in the extreme south. All of Mozambique's major cities are located on the coast. Beira, Mozambique's second city, is a few hundred miles north of Maputo. Both Maputo and Beira are major ports and industrial centers.

INCEPTION AS A NATION

The earliest known inhabitants of the area now encompassed by the borders of Mozambique were the ancestors of the modern San and Khoikhoi peoples. These groups were largely displaced or assimilated by an influx of Bantu peoples that occurred between the third and eighth centuries C.E. The eighth century also brought the first Arab traders and settlers to the coast of southeast Africa. These Arab trading settlements had developed into major commercial centers by the 14th century. They conducted trade with the indigenous peoples of the interior, and the raw materials they obtained were fed into the great network of trade routes that extended around the Indian Ocean from the coast of southern Africa to the southern tip of India. The trade in slaves was a part of this system.

The Portuguese expedition led by the explorer Vasco da Gama brought the first Europeans to Mozambique in 1498. Portuguese trading posts soon sprang up along the coast, and there was considerable rivalry between the long-established Arabs and the newly arrived Europeans for control of trade. The Portuguese also introduced the first systematic and large-scale exportation of slaves from Mozambique. At the time of the arrival of the Portuguese, the Zambezi basin was under the control of the Maravi Kingdom of the Mwene Matapa people. Throughout the 16th century the Portuguese slowly extended their control inland in the face of strong opposition from the indigenous kingdoms. The Mwene Matapa accepted Portuguese rule only in 1629. The difficulty of subduing this opposition meant that Portuguese control was effectively limited to the coastal strip and the lower reaches of the valley of the Zambezi River until well into the 19th century. Portuguese control in practice usually meant control administered by Portuguese or mixed African-Portuguese estate owners, who quarreled among themselves to extend their petty fiefdoms and ruled through private armies.

By the end of the 19th century Portuguese control of much of Mozambique had been firmly established and agreements with other European colonial powers had fixed the borders of what was to become the modern nation of Mozambique. At the beginning of the 20th century Mozambique was administered by a series of private companies chartered by the Portuguese government. Although slavery had been outlawed by Portugal in the 1840s, the plantations and gold mines of Portuguese Mozambique were effectively run on a forced labor system.

Opposition to Portuguese rule had resulted in sporadic revolts throughout the early decades of the 20th century, particularly in 1917 following the mass conscription of Mozambicans to fight in World War I, but it gained strength in the 1950s. The late 1950s and early 1960s saw the advent of the Pan-African movement, which focused the frustrations of African people all across the continent over their status as colonial subjects. In 1962 several small liberation movements that had developed in Mozambique united to form the Mozambique Liberation Front (FRELIMO). Military operations by FRELIMO against Portuguese targets in Mozambique began in 1964. Vicious fighting continued for 10 years as FRELIMO slowly but steadily extended its control over rural parts of the country and the Portuguese government committed more and more troops and resources to halt their advance. In 1974 a revolution in Portugal deposed the dictatorial government that had ruled the country since 1928 and peace negotiations with FRELIMO followed soon af-

the population of the south and the coastal strip tend to be more settled and urban.

There are about 10 major ethnic groupings in Mozambique. The largest north of the Zambezi is the Makue-Lomwe group of peoples, who make up about 40 percent of the country's population. To the south of the Zambezi the largest ethnic group is the Tsonga, who account for almost 25 percent. Other significant groups include the Ajawa, the Makonde, the Nguni, the Maravi, the Chopi, and the Shona. There is little history of interethnic conflict in Mozambique. The long war for independence against Portugal proved to be a uniting factor in Mozambican history, and the civil war that followed was not primarily ethnic in origin.

Forced displacement both within Mozambique and across its borders was a fact of life for millions of Mozambicans from the mid-1970s to the mid-1990s. In 1992 an estimated 1.5 million displaced Mozambicans were in neighboring countries and a further 4 to 5 million within the country. Following the end of the civil war, the United Nations conducted the largest repatriation project ever been undertaken in Africa, bringing the great majority of displaced Mozambicans back to Mozambique.

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Mpondo

The Mpondo are a large ethnic group in South Africa living primarily in the Transkei region, which lies between the Drakensberg Mountains and the Indian Ocean coast in southeastern South Africa. They are spread along the northeastern coastal region of Transkei, roughly from Port St. Johns to the border with the KwaZulu-Natal Province to the north.

The Mpondo are Xhosa-speaking people, and they share a common origin with the Thembu and Xhosa proper. Like other Nguni Bantu people, the Mpondo ancestors were established in South Africa by at least the 16th century. By the 18th century, the Mpondo were living in large clan-based chieftaincies east of the Kei River. The present-day Mpondo are still divided into clans.

Mpongwe

The Mpongwe are a small ethnic group in Gabon. They have been highly influential in that country, however, dominating the teaching and business professions.

Mumuye

The Mumuye are a Bantu people of Nigeria. They live in and around the Jos Plateau in north-central Nigeria.

Muntafiq

The Muntafiq are an Arab tribe, part of the Banu Uqayl, which in turn are part of the larger group of tribes, the Banu Emir bin Sasaa. Not much is known of the early history of the Muntafiq, although they are said to have lived in the southwest of Yamama, in central Arabia. In the early days of Islam, members of the tribe were sent to the prophet Muhammad as representatives of the Banu Uqayl. During the era of the Muslim conquests (roughly the mid-seventh to mid-eighth centuries), the tribe established itself in the marsh area of southern Iraq between the important cities of Kufa and Basra. From the 17th to the 19th century they were one of the dominant tribes in the region between Baghdad and Basra. For a while the tribe held the city of Basra, until it was retaken by the Ottomans in 1705. The tribe prevented incursions of the Wahhabis, the religious reformers from the Arabian heartland, into the more northerly territory they held. The ruling family were the Saadun, who traced their roots to the family of the prophet Muhammad. They had migrated to Mesopotamia from the Hijaz, the western coastal region of the Arabia, in probably the 15th century. While the Saadun were Sunni Muslims, most of the tribesmen were Shia.

While the tribe was originally nomadic, by the 19th century its members increasingly

became sedentary farmers. The tribe also functioned as protectors of the caravan routes between Baghdad and Basra and supplied horses to the British in India. In the 1870s and after, the Saadun family's power began to erode for reasons related to Ottoman land reform, and by the beginning of the 20th century, the family had lost much of its status. Nevertheless, the city of Nasiriyya on the Euphrates River in southern Iraq, near the ruins of the ancient city of Ur, was founded about 1870 by a Muntafiq shaykh Nasir Saadun Pasha. Muntafiq territory was notoriously lawless during and after World War I. The prime minister of Iraq in 2008, Nuri al-Maliki, is reportedly a member of the Muntafiq tribe. He is a Shii Muslim and was a leader in the resistance to the rule of Saddam Hussein, who was overthrown in 2003.

Murle (Ajibba; Beri; Merule)

The Murle live primarily in Sudan. Originally from Ethiopia, the Murle only number a few thousand in that country today.

Mutayr (Mutair; Mutayyir)

The Mutayr are a major Arab tribe centered in north-central Saudi Arabia, extending east to Kuwait (*see* Arabs). The tribe's members are traditionally nomadic (Bedouin) camel herders. Considered one of the "noble" tribes, their ancestral land is the area between the holy cities of Medina and Mecca. They speak a dialect of Arabic. During the 18th century, they fought a long series of wars with the Anaza over pasturage in the central region of the Arabian Peninsula, the Najd, and succeeded in forcing the Anaza northward. In the 19th century, they resisted the growing power of the Saud (Al Suud) and sometimes allied themselves with the Rashid against Ibn Saud, even though the Rashid are a tribe of Shammar, traditional enemies of the Mutayr. By the 1920s, though, the Mutayr had joined the Ikhwan ("Brothers") movement of Arab tribesmen who took up the cause of resurgent Wahhabism, the reformist Muslim ideology championed by Ibn Saud, first preached by Muhammad ibn Abd al-Wahhab in the mid-18th century. In the name of the Ikhwan and Ibn Saud, the Mutayr led attacks into the western region called the Hijaz, where the holy cities of Medina and Mecca are located, and also into Shammar territory in the central area of the peninsula, and east to Kuwait. The Ikhwan movement was largely responsible for bringing most of the Arabian Peninsula under the control of Ibn Saud and led ultimately to the establishment of the Kingdom of Saudi Arabia (*see* Saudi Arabians: nationality).

The Mutayr also played a prominent role in an unsuccessful Ikhwan rebellion against Ibn Saud that began in 1927 and was not finally quelled until 1930. During this revolt, the Ikhwan repeatedly defied Ibn Saud's authority, violently spreading their own brand of Wahhabism, which was even more radical and zealous than Ibn Saud's. The revolt ended with the Mutayr leader and other leaders involved in the rebellion imprisoned or dead and power consolidated under Ibn Saud. After the establishment of the Saudi state in 1932, members of the Ikhwan came to dominate the Saudi National Guard and some joined the Mutawain, the feared religious police.

Mwela *See* Mwere.

Mwenga *See* Lega.

Mwera *See* Mwere.

Mwere (Chimwere; Mwela; Mwera)

The Mwere are a people of southeastern Tanzania. They are sometimes considered to be a subgroup of the Yao.

Mysians

The Mysians were an ancient people mentioned in the Greek epics the *Iliad* and the *Odyssey* as allies of the Trojans. The area known as ancient Mysia is in northwest Anatolia (modern-day Turkey), bounded by the Sea of Marmara in the north and the Aegean to the west, and includes the ancient cities of Troy and Pergamum and the territory of Aeolis. There is no historic evidence that Mysia was ever an independent polity. It was ruled by Lydia, which reached the height of its power from 700 to 550 b.c.e., then by Persia. and was taken by the king of Pergamum in about 190 b.c.e. (*see* Lydians: Persians). It was incorporated into the Roman province of Asia in 129 b.c.e., which is the last the Mysians appear in the historical record (*see* Romans).

Nabataeans (al-Anbat)

The Nabataeans were a nomadic Arab people who migrated in the sixth century B.C.E. from the northern area of modern-day Jordan to the region south of the Dead Sea that was to become the heartland of their sedentary civilization. By the second century B.C.E., from their capital city of Petra, in present-day Jordan, they ruled an area that included most of what is today southern Jordan, southern Israel, and the northwest corner of Saudi Arabia. They spoke Arabic and wrote inscriptions, some of which have survived because they were carved on rock, in an Aramaic script that was deciphered in the mid-19th century. Their gods were most likely celestial gods who were also worshipped in other Arabian cultures. While agricultural towns and villages dotted their realm, their major business was trade, especially conveying products such as frankincense and myrrh from the southern Arabian Peninsula to Egypt and the areas along the eastern Mediterranean coast. The Greek geographer Strabo (d. after 21 C.E.) described Petra as a magnificent, cosmopolitan city inhabited by people who prided themselves in their wealth and the niceties of their highly developed urban lifestyle. In 106 C.E. Nabataean lands were subsumed in the Roman province of Arabia, under Trajan. While a major earthquake devastated the area in 363, recent archaeological evidence suggests that the city continued to thrive into the sixth century. The monumental ruins of Petra, with the iconic "Treasury" and other structures carved into the rose-colored rock, are a major tourist attraction today.

Nagot (Edo Nago)

The Nagot are a YORUBA people who live in southern Nigeria.

Nama

The Nama are a KHOISAN people originally of Namibia and more recently Botswana. Many fled to Botswana from Namibia in the early 1900s to escape an anti-German rebellion.

Namchi

The Namchi are closely related to the BAYA and MBUN people of Central Africa. They live in the west of the Central African Republic and the east of Cameroon.

Namibians: nationality (people of Namibia)

GEOGRAPHY

Namibia is a nation on the southwest coast of Africa. It has an area of about 319,000 square miles and is bordered by four other countries. South Africa meets Niche so-Gd is b571(t o)8(f)2(.)]TJs0(l)5(e)-11(se)-8(d t)1(o B)-12

(continues)

earlier inhabitants: Khoisan; San

demographics: Black Africans make up about 88 percent of the population, white Africans about 6 percent, and people of mixed ancestry about 6 percent. The Ovambo people make up about 50 percent of the population, and the Kavango another 9 percent. Other ethnic groups include the Herero (7 percent), Damara (7 percent), Nama (5 percent), Caprivian (4 percent), Baster (2 percent), and Tswana (0.5 percent).

the heart of the continent. The Caprivi Strip is bordered by Botswana to the south and Zambia and Angola to the north. The point at which the Caprivi Strip ends in the east is adjacent to the extreme western corner of Zimbabwe, but the two countries do not technically share a border. Angola dominates the bulk of Namibia's northern border. Namibia's coastline extends for approximately 980 miles along the South Atlantic Ocean. From 1977 to 1994 a 433-square-mile coastal enclave known as Walvis Bay was administered by South Africa, but today this territory is within the boundaries of Namibia.

An arid plateau extending from the north to the south dominates the center of. The coastal fringe includes a very arid area known as the Namib Desert, and a portion of the Kalahari Desert intrudes into the eastern part of the country. The central plateau rises from the coastal desert area to form a steep escarpment up to 2,000 feet high. Although the landscape of the plateau is very arid, it receives enough rainfall to support sparse savanna, unlike the coastal strip, which is almost completely devoid of plant life. Namibia's only permanent flowing watercourses lie along its borders. The Kunene, Okavanga, and Zambezi Rivers form parts of its northern borders with Angola and Zambia; and the Orange River marks its border with South Africa in the south. The majority of Namibia's small population lives on the central plateau and the country's capital, Windhoek, is also located there. Walvis Bay, Namibia's second largest city and its primary port, is located on the coast. Taken as a whole Namibia is the word's second most sparsely populated nation; only Mongolia has fewer people on average per square mile of territory.

INCEPTION AS A NATION

The huge and sparsely populated area encompassed by the borders of the modern nation of Namibia has never been the homeland of a single ethnically or linguistically related people. The earliest known inhabitants were San and Khoisan peoples, and rock paintings discovered in the northeast of the country indicate human habitation stretching back several thousand years. Bantu-speaking peoples are believed to have migrated into the area from the 15th century C.E. and by the 19th century made up the majority of its inhabitants.

Colonial interest in Namibia was limited because of the extreme aridity of its interior and the absence of readily obtainable resources. The exception to this rule was Walvis Bay, a natural deepwater harbor that was first visited by Portuguese explorers in the 1480s and became a regular hunting ground for European whalers in the centuries that followed. Like Cape Town in South Africa, Walvis Bay also became an important resupply point on the sea route from Europe to India. The Dutch were the first Europeans to assert colonial control over a portion of Namibia when the Dutch East India Company added Walvis Bay to the Cape Colony in 1793. Control of the Cape Colony, including the enclave of Walvis Bay, passed to the British in 1797 and remained in British hands until 1910, when the Cape Colony joined the Union of South Africa (the predecessor of the modern nation of South Africa).

Neither the Dutch nor the British made any effort to extend their control inland from Walvis Bay, but in the 1880s Germany launched a series of military expeditions to occupy the interior of Namibia and forestall a rumored British intention to declare the entire region a protectorate. German forces quickly conquered much of the territory of modern Namibia, and in 1884 the German colony of South West Africa was declared. Revolts against German rule by indigenous peoples were frequent and on several occasions necessitated the deployment of large expeditionary forces from Germany to defeat them. From 1892 to 1905 a series of uprisings by the Herero and Nama peoples were brutally suppressed by German troops, resulting in the death of up to 80 percent of the Herero population.

During World War I South African troops invaded South West Africa and made significant gains. Following Germany's defeat in Europe in 1919, South West Africa was mandated to South Africa by the League of Nations (the predecessor of the United Nations). Following the end of World War II in 1945, South Africa was refused permission to annex South West Africa and incorporate it as a province by the United Nations. Despite this ruling, South Africa increasingly treated South West Africa as if it were an integral part of the nation in the decades that followed; in the 1960s and 1970s South Africa extended its apartheid policies to South West Africa, set up administrative "ethnic homelands," and encouraged the settlement of white South Africans. In 1958 an independence movement known as the Ovamboland People's Congress was formed in South West Africa, and in 1960 this movement became known as the South West Africa People's Organization (SWAPO). International opposition

Namibians: nationality time line

C.E.	
1884	Germany establishes the colony of South West Africa.
1886–90	Agreements between Germany, Britain, and Portugal over the territory of South West Africa result in the present-day borders of Namibia.
1892–1905	Uprisings by Herero and Nama peoples are suppressed by Germany resulting in great loss of life.
1915	South Africa invades South West Africa.
1920	South Africa is mandated by the League of Nations to administer South West Africa.
1958	Ovamboland People's Congress established with the aim of achieving independence for South West Africa.
1960	Ovamboland People's Congress renamed South West Africa People's Organization (SWAPO).
1966	SWAPO begins military operations against South African occupation.
1968	South West Africa renamed Namibia by United Nations.
1972	SWAPO recognized as the rightful political representatives of Namibia by the United Nations.
1988	South Africa agrees to Namibian independence.
1989	SWAPO wins elections to form a transitional government in Namibia.
1990	Namibia achieves independence. SWAPO leader Sam Nujoma is the nation's first president.
1994	Wavis Bay enclave incorporated into Namibia. Nujoma wins a second term as president.
1998–99	Separatist groups in the Caprivi Strip allege persecution by the Namibian government.
1999	Nujoma wins a third term as president.
2003	Black farm workers threaten to occupy white-owned farms.
2004	Germany issues an official apology for the massacre of Herero people during the uprisings of 1892–1905.
2005	Leading SWAPO politician Hifikepunye Pohamba replaces Nujoma as president.
2007	A group convicted of organizing rebellion in the Caprivi Strip are imprisoned.

to South Africa's continued de facto rule over South West Africa grew in the late 1950s and early 1960s, and in 1961 the United Nations called for independence for the territory and an end South African occupation.

SWAPO launched military operations against South African occupation in 1966, and in 1968 the United Nations officially recognized the name of the territory as Namibia and declared its occupation by South Africa to be illegal. Despite United Nations support, SWAPO's war against South Africa was to continue for 25 years. Many of SWAPO's military camps were across the border in Angola and Zambia, so South African forces frequently launched punitive strikes into these countries. South African rule in Namibia came to an end as the result of an agreement with Angola that guaranteed the withdrawal of Cuban troops from Angola and the repatriation of SWAPO fighters to Namibia. United Nations–sponsored elections took place in 1989, and Namibia became formally independent in March 1990. Representatives of SWAPO formed the largest party in the new national assembly, and SWAPO leader Sam Nujomo was sworn in as the nation's first president.

South Africa retained control of an enclave around Walvis Bay until 1994, when it was formally incorporated into Namibia following three years of negotiations between the South African and Namibian governments.

CULTURAL IDENTITY

Namibia is an ethnically diverse nation, but a single ethnic group, the Ovambo people, makes up about 50 percent of the population. The rejection of ethnic segregation was one of the guiding principles of SWAPO, a response to the rigid racial stratification and "ethnic homeland" system that was imposed under South

African rule. The nation's constitution, laws, and administrative divisions were drawn up specifically to eliminate these divisions. About 8 percent of the population is of primarily European descent and another 7 to 8 percent are of mixed European-African descent. A deliberate policy of national reconciliation following Namibian independence was largely successful at integrating this significant non-African minority into the new political reality. Despite these efforts, some ethnic tensions have surfaced in the country as smaller ethnic groups have made land claims in areas they regard as their traditional homelands. The overwhelming dominance of SWAPO and its predominantly Ovambo supporter base has also given rise to a leading opposition party made up primarily of the representatives of smaller ethnic groups.

Under South African rule whites and people of mixed ancestry were concentrated in the urban centers, particularly in the center and south of the country, while indigenous peoples who made up the great majority of the population were dispersed across rural and remote areas or housed in substandard accommodation on the outskirts of cities. This pattern has largely persisted in the short time since independence. Gradual economic change, however, is creating an influx to the cities of the rural poor, which is putting a great strain on services and feeding an increase in unemployment. The economic elite of the nation has remained almost intact, with the great majority of large businesses still under the control of the ancestors of white European and South African settlers. In the political and administrative arena, however, formerly oppressed groups are rapidly gaining parity if not dominance.

An overwhelming majority of Namibians remain extremely poor and support themselves by subsistence agriculture. Namibia has one of the most unequal income distributions in Africa, a consequence from the years of South African rule. Although the export of raw materials such as diamonds, uranium, copper, and other minerals accounts for a large proportion of Namibia's foreign earnings, about 80 percent of the nation's economic activity is accounted for by agriculture, and the majority of this is conducted at a very low level of technological development.

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Namnam

The Namnam are a Mole-Dagbane people. The majority of the Namnam live in eastern Ghana.

Namwanga

The Namwanga live in the far northeast of Zambia. Many of the Namwanga are Jehovah's Witnesses.

Nandi

The Nandi are one of the largest of the several related groups that make up the Kalenjin. The Nandi people live in western Kenya. The ancestors of the Kalenjin were highland Nilotes, who began dispersing from their original cradleland at the northernmost tip of Lake Turkana in present-day Ethiopia to East Africa during the first millennium B.C.E. The separate Kalenjin groups such as the Nandi emerged as the highland Nilotes spread out over the region and mixed with people already living there. The Nandi did not emerge as a distinct ethnic group until sometime after 1000 C.E., separating from the Kipsigis as late as about 1600 to 1800. While both Nandi and Kipsigis are very similar Kalenjin languages, they are distinguishable by small differences in sounds and terms used, comparable to the difference between American and British English.

Nanerge

The Nanerge are part of the Senufo group of people. Closely related to the Minianka, they are concentrated around the border between Mali and southwestern Burkina Faso.

Nankansi

See Grusi.

Nar
The Nar are a subgroup of the Sara. The majority live in southern Chad.

Nbule *See* Bafou.

Ndau (Buzi; Vandau)
The Ndau are a subgroup of the Shona. They live in southeastern Zimbabwe and Mozambique.

Ndebele (Matabele)
The Ndebele live in the Transvaal province of South Africa and in Zimbabwe. They are commonly divided into two separate groups: the Northern Ndebele and the Southern Ndebele. The Southern Ndebele are subdivided into two main branches: the Ndzundza and the Manala, which take their names from early leaders. The Northern Ndebele have been absorbed into the Sotho population and are no longer considered a distinct ethnic group.

The Ndebele of southern Zimbabwe are also known as the Matabele, and the area in which they live is called Matabeleland. The Ndebele and Matabele both refer to themselves as AmaNdebele. The histories and cultures of the Ndebele and the Matabele are closely connected and the two groups are treated as branches of the same Ndebele people. (*See also* Zimbabweans: nationality.)

ORIGINS
The Ndebele story begins with the Nguni, a Bantu-speaking people who arrived in southern Africa at the beginning of the second century. The Ndebele of today are one of many ethnic groups descended from the original Nguni settlers. ("Ndebele" is the Sotho name for "Nguni.") History suggests that they probably split off some time in the late 1500s under a chief named Musi. Early on, the Ndebele split into two groups—Northern and Southern—most of whom migrated from present-day KwaZulu-Natal northward to modern Transvaal, where the Northern Ndebele gradually became absorbed by their Sotho neighbors. In the 1700s, the Southern Ndebele fragmented into different groups. Two branches survived this fragmentation into the present day: a smaller group, led by Manala, and a larger group, led by Ndzundza.

An Ndebele woman wearing beaded hoops. Hoops of this kind are traditionally worn by married women only.

LANGUAGE
The language of the Ndebele of South Africa and Zimbabwe is called Ndebele (or isiNdebele).

HISTORY
The Ndzundza Ndebele reached a height of prosperity in the mid-19th century under the rule of King Mabhogo, but they were finally conquered by the Boers' South African Republic (Transvaal) in 1883. All the Ndzundza lands were confiscated and the people forced to work for the Boers (Afrikaner farmers) virtually as slaves (*see* Afrikaners). After the Union of South Africa was created in 1910, the Ndebele came under white-minority rule.

The Ndebele of present-day Zimbabwe (also known as the Matabele) are also descended from early Nguni settlers, but they did not emerge as an independent people until the 19th century. In the early 1800s, South Africa was dominated by the Zulu led by Shaka. His lieutenant was Mzilikazi of the Khumalo people—a Ndebele group that had not migrated to the Transvaal but remained in present-day KwaZulu-Natal. In 1823 Mzilikazi rebelled against Shaka during the violent Mfecane era and led the Khumalo northward to

NDEBELE

location:
South Africa and Zimbabwe

time period:
Second century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Ndebele time line

C.E.	
200s	Bantu-speaking peoples begin to arrive in southern Africa.
1500s	Ndebele groups emerge.
1700s	Southern Ndebele fragment.
1819–39	Mfecane period of mass migrations and wars
1820s	Mzilikazi founds Ndebele state.
1836–48	Great Trek brings Boers into conflict with people inland.
1837	Mzilikazi and followers migrate north.
ca. 1840	Mabhogo's reign over Ndzundza Ndebele begins.
1883	Ndebele conquered by Boers.
1890	British South Africa Company colonizes Southern Rhodesia.
1896	Shona and Matabele at war with British colonizers.
1910	White-minority-ruled Union of South Africa created.
1923	British government takes control of Southern Rhodesia; white immigration encouraged.
1948	Apartheid begins in South Africa.
1965	White-minority rule established in Southern Rhodesia as Rhodesia.
1967–75	Period of guerrilla warfare against white Rhodesians.
1980	Rhodesia independent as Zimbabwe
1980–88	Conflict between Shona-dominated government of Zimbabwe and Ndebele elements. Thousands of Ndebele are killed. Conflict ends in a power-sharing agreement.
2002	Zimabwean president Robert Mugabe posts Shona-dominated police in Ndebele regions to monitor preidential elections, provoking unrest.

See also ZIMBABWEANS: NATIONALITY

safety. Mzilikazi settled north of the Vaal River and established a powerful Ndebele kingdom near present-day Pretoria. This kingdom was attacked repeatedly by Zulu, GRIQUA, and Kora people and finally by Boers on the Great Trek. In 1837 Mzilikazi led his people across the Limpopo River to a new settlement that he called Bulawayo (meaning "Great Place"), in present-day Zimbabwe, which is where they came to be known as the Matabele.

The Ndebele of Zimbabwe came into conflict with the British in the late 1800s when the British South Africa Company, headed by the imperialist Cecil Rhodes, occupied most of the region. In 1890, the Ndebele found themselves the second-largest ethnic group in a British-dominated territory called Southern Rhodesia, named for Rhodes.

In 1973, under apartheid (the racist doctrine of "separate development"), the Ndebele of South Africa were given a homeland called KwaNdebele, which was in territory that had not previously formed part of their traditional range. Great conflict arose in the 1980s between the government-appointed regime of the homeland and the supporters of the Ndebele monarch: 160 died, 300 were detained, and hundreds simply disappeared. The homelands were abolished in 1994 following the ending of apartheid legislation in 1991.

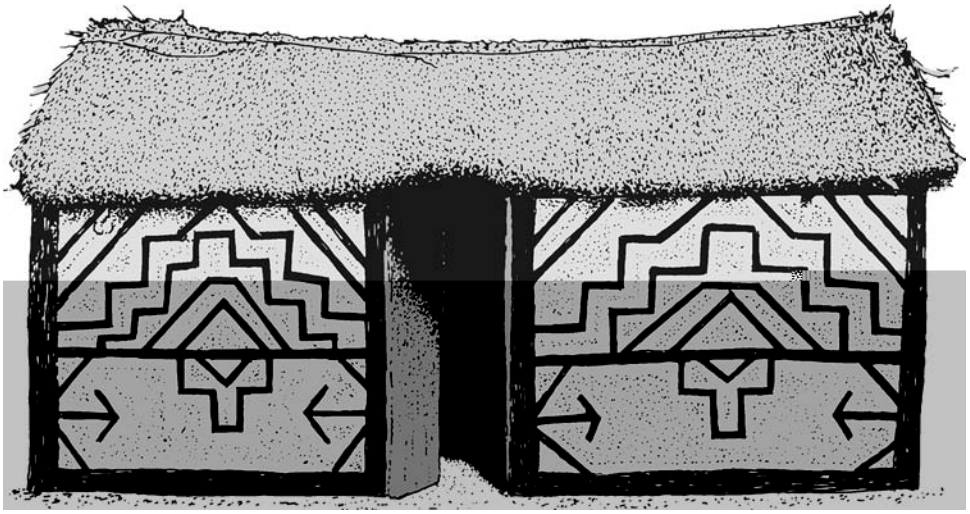
Meanwhile, the Ndebele of Zimbabwe experienced years of oppression at the hands of the white-minority governments of Southern Rhodesia and Rhodesia. After a prolonged guerrilla war, majority rule was introduced with the birth of the independent state of Zimbabwe in 1980. Even after independence, the Matabele suffered the effects of a power struggle between the leaders of two former rebel groups: Robert Mugabe—the new prime minister—and Joshua Nkomo, whose opposition party drew most of its support from Matabeleland. Government reprisals against dissidents in Matabeleland were harsh and culminated in brutal massacres in the 1980s.

CULTURE

The ways of life of the Ndebele in South Africa and Zimbabwe are still greatly affected by the legacy of white-minority rule. In South Africa and Rhodesia, the best farming land was allocated to whites, and despite land-redistribution plans in independent Zimbabwe and the end of apartheid in South Africa, the situation has not improved greatly. Most Matabele households rely on food-crop farming augmented by the sale of cash crops and surplus produce, casual employment, money sent by family members working as migrant laborers, and wages from working as farm laborers. Today, the majority of Ndebele work for wages in a variety of jobs including farm labor, but some with access to land still farm. Even today, some Ndebele farm laborers work under the same conditions as they did in the 1880s for the Boers and still do not receive any wages. The main food crops grown are corn, wheat, millet, and sorghum as well as, in South Africa, pumpkins, beans, and potatoes. In Zimbabwe, the main cash crops are cotton, tobacco, and sugar.

Government and Societ▲

Families are based on men as heads of households, and in the countryside three generations often share the same home or live close together.



An Ndebele house decorated with geometric designs. Ndebele women are renowned for their decorative skills.

Because so many Ndebele women, as well as men, go to distant parts to work, grandparents frequently bring up the children. Inheritance of property generally passes to the youngest son. A man may still have more than one wife, though having only one wife is the general rule in South Africa. A woman, however, can have only one husband.

Historically, the Ndebele and Matabele were ruled by kings and paramount chiefs, and vestiges of this system remain today. Chiefs retain some authority, but they have to work within the modern systems of government in both countries. Justice was administered by a group's local court, and some disputes are still settled in this way.

Religion

The majority of Ndebele are Christians; most have converted since the emergence of the many independent African-run Christian churches. Certain features of the Ndebele religion are still widely followed. The most important of these is belief in amaNdlozi, the revered ancestors of the family, who are also believed to be spirit guardians. The Ndebele also maintain their beliefs in healing through spiritual forces. This is carried out by *sangomas* (diviners), who may be men or women, and *nyangas* (essentially herbalists), who are always men.

See also South Africans: nationality; Zimbabweans: nationality.

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Ndembu

The Ndembu are one of the many groups that make up the Lunda people. The precolonial Lunda Empire brought together a variety of Central African peoples, who, like the Ndembu, are often just referred to as the Lunda. While living in the northwest of modern-day Zambia, the Ndembu inhabit the southern regions of the historic Lunda Empire, which was in what is now the southern Democratic Republic of the Congo. For this reason the Ndembu are also known as the Southern Lunda.

The Ndembu separated from the Northern Lunda in the 18th century, leaving the lands of the Lunda Empire and migrating south. During the 19th century the Ndembu were regularly raided, and many were enslaved by Chokwe and Ovimbundu slave traders. A small Ndembu community was established in Angola in the early 20th century when some crossed the border to escape taxation by the colonial British.

Ndundza

The Ndundza are one of the main Ndebele groups. The Ndebele live in South Africa.

Ndwandwe

The Ndwandwe are a Nguni people of South Africa and Swaziland. They once controlled a

powerful kingdom in southern Africa under their leader Zwide in the early 19th century.

Nestorians

Nestorians are Christians more accurately known as East Syrian Christians, or members of the Church of the East or the Assyrian Church of the East. The name Assyrian was adopted in the 19th century, following Western archaeologists working in Nineveh, in modern-day Iraq, who suggested that this Christian community descended from the ancient Assyrians. The language used in their religious rituals is Syriac, an ancient Semitic language related to Aramaic, the language of Jesus. The term *Nestorian* derives from the name Nestorius, bishop of Constantinople, whose teachings were condemned by the Council of Ephesus in 431. It is uncertain exactly what Nestorius's teachings were, as they survive only in fragments, but he was charged with heresy for teaching that Christ had a dual nature, as a man and as the divine Son of God. According to some scholars, politics more than religion caused the condemnation of Nestorius and the subsequent break with the Byzantine Church. Persecuted by the Persian Sassanians, the Nestorians welcomed the Arab conquerors in the seventh century, and under Muslim rule, they were protected as "people of the book" (*see* Sassanians).

Nestorians were ambitious missionaries and traders, and as early as 635 they had reached Central Asia and China, although by about 1200 the religion had vanished from China. Nestorian missionaries also established themselves in India, especially along the Malabar Coast, where East Syrian Christian communities still survive. While under some Muslim rulers, Nestorians, along with other Christians, suffered various sorts of religious persecution, ninth- and 10th-century Abbasid rulers accorded them positions of prestige. During that period many illustrious physicians, scientists, philosophers, and government officials came from this community, and the famous translations of Western classical works, such as those of Aristotle and Hippocrates, were overseen by Nestorians. In the 14th century, the Mongol conqueror Timur (Tamurlane) destroyed the Nestorian church east of Iraq, except in India.

Ngama

The Ngama are a subgroup of the Sara. They live in southern Chad.

Ngambay

The Ngambay are a subgroup of the Sara. They live in southern Chad.

Ngan *See* Beng.

Ngbaka *See* Mbaka.

Ngichoro

The Ngichoro are one of the two main subgroups of the Turkana. The Turkana live in northwest Kenya.

Ngimonia

The Ngimonia are one of the two main subgroups of the Turkana. The Turkana live in northwest Kenya.

Ngizm

The Ngizm are a subgroup of the Kanuri. They live in northeastern Nigeria.

Ngonde

The Ngonde live in Malawi and are closely related to the Nyakyusa of southwestern Tanzania. The Ngonde inhabit the lands at the northern end of Malawi, just across the border and the Songwe River from the Nyakyusa. The Ngonde and the Nyakyusa languages are closely related Bantu languages.

The Ngonde's home on the shores of Lake Malawi was an important crossroads of historical trade networks, allowing the Ngonde to profit from the lucrative ivory trade but exposing them to the raids of slave traders. A powerful Ngonde kingdom (or chiefdom) arose in the 19th century, stimulated by the trade in ivory and slaves. This coincided with one of the most violent periods in Ngonde history—a Swahili slaver set up business in Ngonde country, initially with Ngonde consent, but Ngonde villages were attacked by the Swahilis and many people captured or killed.

Ngoni

Many East Africans who descended from Nguni refugees and fled from the violence of the Mfecane in the mid-1800s are known collectively as Ngoni peoples. The Mfecane (the Nguni word for "crushing") is used to refer to the period (1819–39) of mass migrations and

wars in the southeastern half of southern Africa. The Mfecane was triggered by the rise of the Zulu kingdom under Shaka. In Mozambique, the Ngoni refugees adopted Zulu battle tactics and raided the local Tsonga and Portuguese trading settlements on the coast, dominating the region by the 1830s. Led by Shaka's former general, Soshangane, the Ngoni established a military empire called Gaza. Gaza was a major obstacle to the Europeans trying to colonize Mozambique in the 1890s. Ngoni states were also established in Central Africa by Ngoni refugees. These were eventually absorbed into local groups, forming centralized chieftaincies.

Ngqika

The Ngqika are one of the main Xhosa groups. The Xhosa are a large group of peoples united by a common language in South Africa.

Nguin *See* Beng.

Ngulu *See* Lomwe.

Nguni

There are two major black African cultural and linguistic groupings in southern Africa: the Nguni and the Sotho-Tswana. Both, along with other Bantu speakers, share a common origin centuries ago in eastern Nigeria. The Nguni arrived in southern Africa in the early third century C.E., and it is possibly from the Tsonga of Mozambique that the earliest Nguni trace their origins. In southern Africa, the Nguni are concentrated in the southeast of the region, mostly between the Drakensberg Mountains and the sea. The larger Nguni groups in this area include the Zulu, Swazi, and the Xhosa. Other groups, such as the Ndebele, live in regions farther north, where they were displaced during the Mfecane period. The Mfecane (the Nguni word for "crushing") is used to refer to the period (1819–39) of mass migrations and wars in the southeastern half of southern Africa. The Mfecane was triggered by the rise of the Zulu kingdom under Shaka.Many East Africans descended from Nguni refugees who fled from the violence of the Mfecane in the mid-1800s are known as Ngoni peoples.

Nguru

The Nguru are part of the Zaramo, a Bantu people of East Africa. The Nguru live mostly in the mountainous highlands of coastal Tanzania.

Nigerians: nationality (people of Nigeria)

GEOGRAPHY

The Federal Republic of Nigeria is the most populous African nation, it is situated on the west coast of the continent with a coastline on the Gulf of Guinea and has an area of about 357,000 square miles. Nigeria has borders with four other nations. Benin lies to the west, Niger to the north, Chad to the northeast, and Cameroon to the east and south. Nigeria's border with Chad in the extreme northeast corner of the country bisects Lake Chad.

Nigeria's coastal plain is dominated by a belt of mangrove forest and intersected by the many branches of the delta of the Niger River's as well as numerous other rivers and streams flowing into the sea. Inland from the mangrove forests is a wide belt of gently hilly terrain covered by tropical rain forest that rises gradually to a central plateau with an average elevation of about 2,000 feet. The north of the country is generally drier and is typically characterized

A full-size terra-cotta head produced by an artist of the Nok culture that inhabited northern Nigerian between ca. 500 B.C.E. and 200 C.E.

NIGERIANS: NATIONALITY

nation:
Nigeria; Federal Republic of Nigeria

derivation of name:
From the Niger River

government:
Federal republic

capital:
Abuja

language:
English is the country's official language. Hausa, Yoruba, Igbo, and Fulani are the most widely-spoken indigenous languages.

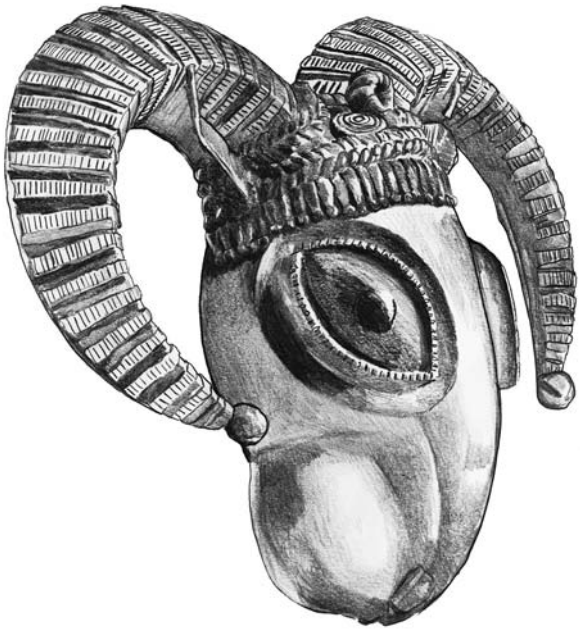
religion:
About 50 percent of the population are Muslim, 40 percent are Christian, and the remaining 10 percent follow traditional indigenous faiths.

earlier inhabitants:
Nok

demographics:
Nigeria has more than 250 ethnic groups. Of these the largest are the Hausa and Fulani making up about 29 percent of the population, Yoruba (21 percent), Igbo (18 percent), Ijaw (10 percent), Kanuri (4 percent), Ibibio (3.5 percent), and Tiv (2.5 percent).

Nigerians: nationality time line

C.E.	
1804	Usman dan Fodio begins a jihad (Islamic holy war) against the Hausa, creating the Sokoto caliphate.
1861	Britain annexes Lagos.
1886	The Royal Africa Company establishes a protectorate over much of western Nigeria.
1892	Benin agrees to become a British protectorate.
1893	The Yoruba agree to accept a British protectorate.
1900	The British governmentassumes jurisdiction over Royal Africa Company territory.
1902	Britain conquers the Ibo.
1903	Britain completes the conquest of the Sokoto caliphate.
1914	Britain conquers Abeokuta, the last independent state in Nigeria.
1914	Britain forms the colony and protectorate of Nigeria.
1918	Abeokuta rebels against British rule.
1929	Ibo and Ibibio women protest against British rule.
1946	A new constitution gives Nigerians a role in government.
1954	Federal government model established.
1960	Nigeria becomes independent of Britain.
1963	Nigeria declares itself a republic.
1966	Military takes over the Nigerian government: Yakubu Gowon becomes leader of Nigeria.
1967	Eastern Region under Ojukwu declares independence as Biafra: civil war breaks out.
1970	Biafra surrenders ending the civil war.
1975	Gowon is replaced by Murtala Muhammad in a bloodless coup.
1976	Muhammad is killed in a failed coup attempt: Olesegun Obasanjo succeeds as leader.



A 15th-century sculpture created by the Owo people of Nigeria

by savannah while the south is wetter and more densely forested.

Nigeria's major waterway is the Niger River, the third largest river in Africa. It enters the country in the northwest across the border with Niger and flows in a generally southerly direction towards the Gulf of Guinea. The Benue River, the Niger River's major tributary, enters Nigeria in the east and flows generally west towards its confluence with the Niger near the town of Lokoja close to the geographical center of the country.

Approximately 50 percent of the population of Nigeria lives in urban areas and Lagos, the country's largest city, is one of the most densely populated urban areas in Africa as well as one of the largest and most rapidly expanding cities on the continent. Lagos, situated on the coast close to the western border with Benin, was Nigeria's capital city until 1991 when the seat of government was moved to the much

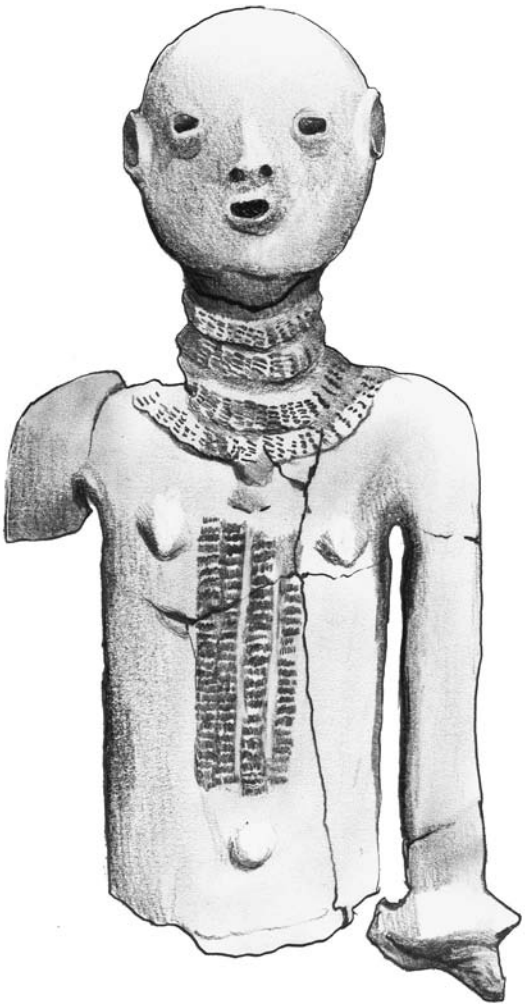
1978	Obasanjo approves a democratic presidential constitution to come into effect in 1979.
1979	Alhaji Shehu Shagari's National Party of Nigeria wins federal elections. Shagari takes office as president.
1983	Shagari's government is overthrown by a coup: Muhammad Buhari becomes president.
1985	Buhari overthrown by Ibrahim Babangida.
1988	Elections for local and national government prepare for return of civilian government.
1991	Seat of government is transferred from Lagos to Abuja.
1993	Interim government takes office under Babangida. Social Democratic Party of Moshood Abiola wins federal elections but Babangida annuls the result and picks a non-elected civilian government. Government overthrown by military coup of Gen. Sanni Abacha.
1994	Abiola declares himself president and is arrested for treason.
1995	Author Ken Saro-Wiwa and other members of the Movement for the Survival of the Ogoni People executed.
1998	Death of Abacha: he is succeeded by Abdulsalam Abubakar.
1998	Riots follow the sudden death of Moshood Abiola
1999	Former military dictator Olesegun Obasanjo is elected president.
2000	Muslim-Christian clashes occur in the north.
2003	Obasanjo elected to a second presidential term.
2004	Muslim and Christian militias engage in fighting in the central Plateau State. Criminal gangs clash in the important oil-producing city of Port Harcourt.
2006	The Sultan of Sokoto, spiritual leader of Nigeria's Muslims, is killed in a plane crash. Militants in the Niger Delta attack oil facilities and kidnap foreign oil workers.
2007	Umaru Yar'Adua wins presidential elections.
2008	Nigerian oil production falls as a result of attacks on oil facilities by militants. More than 200 people are killed in violence between Muslims and Christians in central Nigeria.

smaller and newly constructed city of Abuja in the geographical center of the country. Other large cities include Kano, in the north of the country; Ibadan, just north of Lagos; and Kaduna, in the north central region, all of which are significantly larger and more populous than the capital.

INCEPTION AS A NATION

The Nok culture emerged in what is now Nigeria around 2,500 years ago. Nok is the earliest known civilization of West Africa. In the 20th century several fine terra-cotta figurines were unearthed near the village of Nok, after which the ancient culture has been named. "Nok" figurines have since been found over a much wider area. Little is known of the culture, but it was in existence from about 500 B.C.E. to 200 C.E. Initially a Stone Age culture, the people of Nok made the transition to an Iron Age culture; iron-smelting furnaces dating from 300 B.C.E. have been found in Nigeria. Some historians once thought that the Nok culture represented the earliest beginnings of iron-working. This is now known to be untrue, but Nok culture does represent the earliest know evidence of a developed sculptural tradition in Africa south of the Sahara. Other early cultures centered within the territory of modern Nigeria include the Ife culture, which emerged around 1000 C.E., and the Kingdom of Benin, whose greatest period was between the mid-15th and mid-17th centuries.

The early development of northern Nigeria was influenced by the empires that dominated the West African savanna belt. Northern Nigeria bordered the Kingdom of Kanem but, in the 14th century, Bornu in northeastern Nigeria became Kanem's political center. After the collapse of Songhay in 1591, Kanem-Bornu became powerful, but it too began to decline in the late 17th century. From the 14th century,



A fourth-century terra-cotta human figure from northern Nigeria.

wealthy Hausa city states developed in northern Nigeria, but, in 1804, these were conquered by the Fulani Muslim cleric, Usman dan Fodio, who founded the Sokoto Caliphate.

The Portuguese were the first Europeans to reach the Nigerian coast, which soon became important in the slave trade. Britain banned slavery in 1807 and, in 1851, the British seized the port of Lagos, using it as a base for curbing the slave trade. Lagos became a British colony in 1861 and, in the 1880s and 1890s, Britain extended its influence in southern Nigeria through a series of treaties with local rulers. In 1903, Britain conquered the Sokoto Caliphate in the north and, in 1914, most of the present-day territory of Nigeria was united as a single British colony.

From the 1920s, Nigerians began to demand more representation in government. However, differences between the country's rival ethnic groups caused disunity. The constitution of 1954 created a federal system of government that devolved significant powers to the three principal regions; North, East, and West. These divisions, roughly corresponding to the tripartite geographical division of the country created by the course of the Niger and Benue Rivers, essentially recognized the major ethnic groupings in the territory; the Hausa in the north, the Yoruba in the west, and the Igbo in the east. They also reflected the principal colonial territories that had existed before the unification of 1914. In 1957 the East and West regions became self-governing with the North region achieving the same status in 1959. In October 1960 all three regions became fully independent from Britain but continued to operate under a singe federal government structure. Three years later, in 1963, proclaimed itself a federal republic with Nnamdi Azikiwe as its first president. As part of the transition to a republic a fourth region, the Midwest, was formed.

CUTLURAL IDENTITY

Nigeria is a nation that encompasses a highly diverse set of ethnic and religious identities. The three major ethno-linguistic groups are the Yoruba, who predominate in the Ogun, Ondo, Oyo, and Osun states of the west; the Igbo, who predominate in the Anambra, Imo, Abia, and Enugu states of the east; and the Hausa and Fulani who make up the largest single groups in the Sokoto, Kaduna, Jigawa, Katsina, and Kano states of the north. Other significant groups include the Kanuri, the Edo (or Bini), the Ibibio, the Ijaw, the Tiv, and the Nupe.

The Edo people of southern Nigeria are descendants of the Bini, who established the historic Kingdom of Benin—famed worldwide for its beautiful bronze sculptures. The capital of the kingdom was Benin City, which was founded by the Edo sometime before 1300 C.E. The Kingdom of Benin reached its height between the 14th and 17th centuries, amassing wealth from the trade in ivory, pepper, palm oil, and slaves. The kingdom was ruled by an oba, and the Benin division of the modern Edo province still boasts a ceremonial oba. The Edo retain a strong tradition of metalworking and many still practice the art of lost-wax metal casting that was used to produce the famous Benin bronzes.

The decades after Nigerian independence were fraught with interethnic violence and political instability. In 1966 the elected government was overthrown by a military coup and Nigeria's first prime minister, Sir Abubakar

Tafawa Balewa, was killed. Balewa was a northerner, while the new military head of state, Johnson Aguiyi-Ironsi, was an Igbo. He abolished the federal system of government and appointed many Igbos to high office. This led to rioting in the north. In July 1966, Aguiyi-Ironsi was killed and Yakubu Gowon, took power, but Odumegwu Ojukwu, military governor of the Eastern Region, opposed his appointment. In 1967, in an attempt to give power to more ethnic groups, Gowon replaced the four regions with 12 states, but Ojukwu refused to accept the division of the Eastern Region. In May 1967, he proclaimed the Eastern Region an independent republic called Biafra. Civil war followed until Biafra, suffering from a famine created by a food blockade, surrendered in January 1970. Between 500 thousands and 2 million people are estimated to have died in the conflict, most as a result of starvation.

From the early 1970s, oil exports boosted the economy, but political problems continued. Gowon was overthrown in 1975. His successor, Murtala Ramat Muhammed, was also killed in 1976 and was succeeded by Olusegun Obasanjo, who increased the number of states in Nigeria to 19. Obasanjo also ended military rule in 1979. The elected President Shehu Shagari began the building of a new federal capital at Abuja in central Nigeria to replace Lagos. Shagari was overthrown in 1983 and Muhammadu Buhari set up another military regime. He was replaced in 1985 by Ibrahim Babangida, who promised a return to civilian rule. However, after presidential elections in 1993 were annulled, General Sanni Abacha took power and delayed the return to democracy.

When Abacha died in 1998, he was replaced by General Abdulsalam Abubakar, who restored civilian rule. In elections in 1999, Olusegun Obansanjo, the former army leader, was elected president, while his People's Democratic Party won a majority in parliament. By 1999, the Republic of Nigeria was divided into 36 states, plus the capital Abuja. However, Obasanjo faced many problems in maintaining national unity. In 2000, Christian-Muslim clashes occurred when some northern states adopted sharia (Islamic law), while Hausa-Yoruba conflict broke out in the southwest. The following year hundreds were killed in interethnic fighting in Benue state, many by federal troops sent into the region to quell the conflict. In 2002 fighting in Lagos between Muslim Hausas and Christian Yorubas resulted in more than 100 dead and thousands displaced from their homes while riots in the predominantly Muslim northern city of Kaduna over the planned Miss World beauty pageant resulted in 200 more deaths. Further violent disturbances along ethnic lines have continued to take place throughout the first decade of the 21st century.

A Nigerian man from the predominantly Muslim north of the country.

In addition to the violence created by ethnic and religious divisions Nigeria has been subject to increasing lawlessness and corruption centered on its oil industry. Nigeria is one of the world's largest oil producers but the people who live in the oil rich regions of the country, principally the area of the Niger Delta, receive little of this income. The Ogoni people have been at the forefront of resistance to the activities of oil companies. Since 2006 an organization known as the Movement for the Emancipation of the Niger Delta (MEND) has conducted a series of violent attacks against oil companies severely disrupting production at times. Criminal gangs involved in a substantial black-market trade in oil and the numerous politically motivated insurgents fighting to secure greater control of their regional resources have combined to

make this one of the most dangerous parts of the country.

The presidential elections of 2003, which resulted in a second presidential term for Olusegun Obasanjo, marked the first transition from one democratically elected civilian administration to another in Nigeria's post-independence history. Despite allegations of electoral irregularities made by international observers this marks an important step in Nigeria's transition towards stable democratic governance. Increasing oil prices have enabled Nigeria to pay the majority of its foreign debts and have given Nigeria one of the world's fastest growing economies. Endemic corruption, inter-ethnic violence, and the very limited benefits derived from oil wealth by the majority of the population remain major challenges.

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NIGERIENS: NATIONALITY

nation:
Niger; Republic of Niger

derivation of name:
From the Niger River

government:
Republic

capital:
Niamey

language:
The country's official language is French. Hausa and Djerma, the languages of the two largest ethnic groups, are widely spoken.

religion:
About 90 percent of the population are Muslim, about 5 percent are Christian, and the remaining 5 percent follow indigenous belief systems.

earlier inhabitants:
Unknown

demographics:
The Hausa people make up about 56 percent of the population and the Djerma another 22 percent. Other significant groups include the Peul (8.5 percent), the Tuareg (8 percent), and the Kanuri (4.3 percent).

Nigeriens: nationality (people of Niger)

GEOGRAPHY

Niger is a landlocked country in North Africa. It has an area of about 490,000 square miles and is bordered by seven other nations. Algeria and Libya meet Niger's northern borders; Chad lies to the east, Nigeria to the south; Benin and Burkina Faso meet the southwest corner of the country; and Mali lies to the west.

About 80 percent of the area encompassed by the borders of Niger lies within the extremely arid and almost lifeless Sahara Desert. Most of this area is flat and dominated by rolling sand dunes. A range of highlands stretch along the northern border with Algeria and Libya at an average altitude of about 2,000 feet, including Niger's highest point, the 6,380-foot-high peak of Mount Gréboun. It is only the southern 20 percent of the country, and particularly the southwest corner, that can support agriculture. The extreme southeast of the country is on the fringes of the much wetter tropical-forest region of the Niger River basin. The Niger River is the only major year-round watercourse in the country; it flows from northwest to southeast through the southwest corner of the country. Niger's capital city, Niamey, is situated on the banks of the Niger River. The southeast corner of Niger includes part of the marshy fringes of Lake Chad. The lake has shrunk to such an extent over the past century, however, that the open waters of the lake itself no longer lie within Niger's borders.

The arid north of the country is very sparsely populated; the bulk of the population is concentrated in the southwest and along a narrow southern band that borders Nigeria. Zinder, the country's second largest city, and Maradi, its third largest, are both situated close to the Nigerian border in the south. Both lie on ancient trade routes across the Sahara Desert that connected the ancient kingdoms of the interior of central Africa to the Mediterranean coast.

INCEPTION AS A NATION

The evidence of ancient rock paintings discovered in the mountains of northern Niger indicate that 10,000 years ago the Sahara Desert was far smaller than it is today and that northern Niger was covered by fertile grasslands that supported a range of plant and animal life as well as human pastoralists. The rapid expansion of the Sahara Desert is believed to have begun around 2000 B.C.E. and continues to the present day. As the desert expanded, human settlements were forced to withdraw to oases or to move south. Over hundreds of years trade routes developed across the desert along which nomadic traders carried high-value raw materials such as salt and spices from the empires of West Africa to Egypt, Ethiopia, and Morocco. Many of these routes passed through the territory of modern Niger.

In the 1300s C.E. the Mali Empire, which extended from the Atlantic coast of the modern nation of Mali along the upper reaches of the Niger River and deep into modern Niger at its greatest extent, quickly grew as a regional

Nigeriens: time line

C.E.	
1904	France occupies Niger.
1922	Niger becomes a French colony.
1958	Niger becomes an autonomous republic within the French Community.
1960	Niger becomes an independent nation with Diori Haman as president.
1968–73	Severe drought in Niger
1974	Haman deposed in a military coup led by Seyni Kountche.
1987	Kountche dies and Ali Seybou becomes president.
1989	A new constitution marks a return to civilian government. Seybou wins presidential elections.
1990	Political opposition parties legalized. Tuareg rebellions in the north begin.
1993	Niger's first multiparty elections take place. Mahamane Ousmane is elected president and his Alliance of the Forces of Change party wins a majority in parliament.
1996	A military coup deposes Ousmane. Elections under a new constitution bring coup leader Ibrahim Mainassara to power.
1999	Mainassara assassinated in a coup led by Daouda Malam Wanké; Mamadou Tandja is elected president the same year.
2004	Tandja wins a second presidential term.
2005–06	Drought and crop failures threaten millions with starvation.
2007	Antigovernment Tuareg insurgents in the north escalate attacks.

power in West Africa. From the early 1400s the slow decline of the Mali Empire allowed the emergence of the even larger Songhay Empire, which came to control much of the Niger River and most of modern Niger by about 1500. During the same period the Hausa people founded a series of states in the south of the present-day Niger, while the north was controlled by Arabized Berbers and Tuareg. The early 19th century brought a series of invasions and attacks by the Fulani, who sought to bring their own brand of Islam to the region.

The early 19th century also brought the first Europeans to Niger; these were explorers seeking the mouth of the Niger River. The Niger River fascinated European explorers because its source is close to the Atlantic coast in Guinea but it flows inland rather than toward the sea. At the time, when the geography of the interior of Africa was largely unknown to Europeans, many explorers believed that it might empty into a vast inland sea in the center of the continent. The Fulani, Tuareg, Hausa, and Bornu (successor to the Songhay Empire) states fought frequent wars for control of the region's trade routes throughout the 19th century. From the late 19th century the French, who already had colonial interests in regions to the west of Niger, began to extend their influence eastward. French military expeditions met with fierce resistance from the well-armed and experienced forces of the Fulani, Tuareg, Hausa, and Bornu, but their more advanced weaponry allowed them to gradually establish a foothold in the south of present-day Niger, particularly around Lake Chad.

The colonial territory of French West Africa, originally formed in 1895 by the union of the French colonial territories of Senegal, French Sudan, French Guinea, and Ivory Coast, was extended to include Niger and Mauritania as "Military Territories" in 1904. Opposition to French rule in Niger was never completely suppressed, and there were frequent uprisings, notably during World War I when Tuareg warriors attacked the town of Zinder. Niger was finally designated a French colony only in 1922.

In 1946, following World War II, the French government reorganized all its foreign colonies under a new organization known as the French Union. Under the French Union all peoples living within the former French colonies were granted French citizenship, and a greater degree of local administration was encouraged. In 1958 the French Union was replaced by the French Community, which gave a large degree

Salt pits near the oasis town of Bilma in Niger. Salt is dug from the pits, dried in the sun, and sold to traders who carry it hundreds of miles across the Sahara.

of autonomy to the former colonies with the understanding that France would not oppose their eventual evolution toward full independence. As with most of the other members of the French Community, Niger declared its independence in 1960. Following Niger's declaration in August 1960, Hamani Diori was sworn in as the nation's first president.

CULTURAL IDENTITY

Niger's first president, Hamani Diori, had been closely involved in the negotiations with France that led to Niger's independence and remained on good terms with the French government after 1960. Niger received economic and technological assistance from France in the 1960s, allowing Diori to remain relatively popular. The early 1970s, however, brought devastating droughts to Niger and other Sahelian nations, resulting in great suffering for the majority of the population and a rapid decline in the government's popularity; corruption and poor organization were responsible for worsening the situation. In 1974 this growing opposition reached a crisis point when a violent military coup led by Seyni Kountché overthrew Diori's government. The new government did not hold general elections.

Following Kountché's death in 1989, another military officer, Ali Seybou, was appointed president. Seybou's attempt to formalize one-party rule, something that had been a political reality since 1974, met with strong opposition, particularly among the nascent labor movement in the country. A national strike forced the government to concede the desirability of a multiparty system, so a new constitution was drawn up and brought into force in 1992. Mahamane Ousmane, the representative of a coalition of opposition groups known as the Alliance of the Forces of Change, won the presidency in the country's first open and democratic elections, although the election was delayed until 1993 because of a violent separatist insurgency that flared up among the Tuareg peoples in the north. Continued violence in the north, which was partly motivated by the perceived predominance of ministers from the Djerma-Songhay ethnic group in the new government, continued into 1995. Political chaos and infighting led to a second coup in 1996 in which Ibrahim Baré

Mainassara seized power. Mainassara quickly declared himself the winner of a presidential election that international observers widely condemned as fraudulent. Three years later he was assassinated in another coup led by Daouda Malam Wanké to power. Wanké returned the country to democratic rule and a new round of open presidential elections in 1999.

Niger spans a cultural divide that has existed for centuries. The north of the country is within the cultural sphere of North Africa and is inhabited by largely nomadic Arabic speaking Berber peoples, such as the Tuareg. The southern fringe of the nation is far more populous and inhabited by sedentary farmers. The culture of the south is more typical of West African nations than of North Africa. The Hausa are the country's largest ethnic group, making up more then 50 percent of the population, and are concentrated in the southwest. The second largest ethnic group, the Djerma-Songhay, live in southcentral and southeast Niger. Despite this divide and the occasional tensions it has produced, the entire country has been strongly influenced by Muslim culture and there is no religious fault line. About 80 percent of the population are Muslim.

Tensions between the north and south that initially caused conflict in the mid-1990s have recently reemerged. The peoples of the north cite underdevelopment in their region and a lack of political influence as their chief grievances. In 2007 a new rebel group called the Niger Movement for Justice instigated a campaign of violence and kidnapping against government troops. Drawing support primarily from the Tuaregs of northern Niger, the activities of the Niger Movement for Justice have also spread to neighboring Mali, a nation that also has a significant population of impoverished Tuareg.

Poverty and underdevelopment remain serious problems for Nigerians more than 45 years after independence. Niger's most valuable export is uranium, but large and unpredictable price fluctuations have meant that a long-term program of development has not been possible. The slow but relentless expansion of the Sahara Desert southward is also threatening agricultural production. Droughts are frequent and starvation a regular occurrence among the nation's poorest people. Niger has the highest child mortality rate in the world and, thanks to an almost complete lack of primary education, one of the world's highest rates of illiteracy. The United Nations rates Niger as the world's poorest nation.

The practice of slave ownership continues to be a major social issue in Niger. Although the colonial French authorities banned slave trading early in the 20th century, the ownership of slaves was not officially outlawed until 2003. Despite this recent law it is estimated that as many as 8 percent of Nigerians are effectively enslaved. Slaves are required to work for their "owners" in exchange for food and clothing. They are born into slavery as the children of men and women who are themselves slaves and whose ancestors may have been slaves for hundreds of years. The concept of slavery is deeply ingrained in Nigerian culture, so the law banning the practice has had very little impact on the reality of slavery. In many cases owners of the slaves are themselves illiterate and unaware of the law, and there is little money the government can use to enforce the law.

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Nikki

The Nikki are part of the Bariba and live in Benin.

Nilamba *See* Iramba.

Nilotes

The majority of the modern-day population of East Africa is descended from three main African groups: Cushites, Bantu, and Nilotes. In turn, the Nilotes are divided into three main groups: Highland, Plains, and River-Lake. All three groups share a common homeland in the southwestern borders of the Ethiopian highlands in the Nile River region of southern Sudan. Their migration, which was gradual and occurred over several centuries, was perhaps triggered by overpopulation, the need to find more land to graze cattle on, or pressure from other ethnic groups.

NUBA

location:
Kenya and Tanzania

time period:
17th century C.E. to present

ancestry:
Nilotic

language:
Nilo-Saharan

From 1000 B.C.E. to 1500 C.E. the Highland and Plains Nilotes migrated into the highlands and plains of Kenya and Tanzania. The River-Lake Nilotes, however, followed the Nile Valley and settled in the lakes region of northern Uganda. The Plains Nilotes emerged as a new and powerful force in East Africa during the second millennium. The MAASAI, TURKANA, KARAMOJONG, and ITESO people are Plains Nilotes. The KIPSIGIS, NANDI, and other KALENJIN peoples are Highland Nilotes. Lwo-speaking peoples such as the ALUR and the ANUAK are descended from River-Lake Nilotes.

Nilotic *See* NILOTES.

Nladja-Wron *See* ALLADIAN.

Nogais (Nogays, Noghays)

The Nogais are a Turkic people (*see* TURKIC PEOPLES) of the Caucasus region of Central Asia who today live in North Dagestan, in the Russian province of Stavropol, and in Chechnya. The total population living in the Caucasus is estimated at 70,000. A population of similar numbers lives in Turkey, mainly the central area of Ankara, their ancestors having immigrated there in the mid-1860s because of pressure from Russian settlers in the north Caucasus. During that time, many Nogais also immigrated to Romania. The Nogais, who are Sunni Muslims, speak various closely related dialects of Nogai, a Turkic language written with the Cyrillic, or Russian, alphabet. The Nogais were traditionally nomadic cattle breeders and farmers. In the 14th century C.E. they separated from the Golden Horde, the Mongol state founded in the mid-13th century, which included most of what is today Russia. The Nogais take their name from Nogai Khan, who was a great-grandson of Chinggis Khan and ruler of the Golden Horde. He was killed in battle in 1299. Their traditional pasture areas were in the area of the Volga River, but Kuban Cossacks pushed them into the Caucasus region by. Land rights continue to be an unresolved issue in the Caucasus, as some of the Nogai pasturelands fall along the border of the Russian Republic of Kalmykia and Dagestan.

Nono

The Nono are closely related to the MANDING people and live primarily in Mali.

North Mugirango

The North Mugirango are one of the main subdivisions of the GUSII. The Gusii are a large ethnic group of western Kenya.

Nsenga

The Nsenga are closely related to the BEMBA and live in eastern Zambia and across the border in Mozambique.

Ntomba

The Ntomba are a subgroup of the MONGO of Central Africa. The Ntomba live in the central Democratic Republic of the Congo along the Maringa River.

Ntumu

The Ntumu are a FANG subgroup living in Equatorial Guinea, Cameroon, and Gabon.

Nuba

The Nuba live in the Nuba Hills of Kordofan province, southern Sudan. This region lies west of the White Nile River and south of Khartoum, the Sudanese capital. The Nuba fall into more than 60 groups and many more subgroups. (The Nuba should not be confused with the NUBIANS, who originate from the region now covered by Lake Nasser.)

ORIGINS

Although very little is known about Nuba history until the Arab invasion of North Africa in the seventh century, it seems they have lived in their present location for centuries. Three hundred years before the Arab invasion, references had already been made to the presence of people called the "Black Noba," who were probably ancestors of the modern Nuba. Some Nuba groups claim to have always lived in the Nuba Hills. Since the 18th century, others have moved up into the hills in retreat from BAGGARA raids or, in the late 19th century, Mahdist troops.

LANGUAGE

The Nuba speak over 50 different languages of the Koalib, Tegali, Talodi, Tumtum, and Katla groups of the Niger-Kordofanian family.

HISTORY

During the lengthy Sudanese civil war between the Islamic north and the mainly non-Muslim

south, the Nuba were drawn into conflicts with their Islamic neighbors, the Baggara. The government armed the Baggara, which resulted in thousands of Nuba being killed. Many thousands more were deported from the hills to government-run "peace villages," where they are under pressure to convert to Islam or to join the government troops fighting the southern rebels. There were also reports of rebel groups forcibly conscripting civilians. Since 2002 a ceasefire has been generally observed by both sides.

CULTURE

Most Nuba are farmers and live in permanent settlements. They cultivate the land with hoes, and terrace and irrigate their fields. Common crops are millet, sorghum, and corn. Other crops include cotton, gourds, melons, okra, onions, cucumbers, peppers, and sesame. The Nuba also keep cattle and goats, which provide milk, and chickens, donkeys, horses, and sheep. Except in the few Muslim subgroups, many Nuba also raise pigs. Normally, men work on the land and milk the cattle and goats, while women look after the chickens and pigs and gather wild foods such as nuts. Women also work in the fields to help with harvesting. In the 1970s, oil companies began drilling in the oil-rich south of Sudan, employing many Nuba men. Since the outbreak of the civil war, however, exploitation has largely ceased and job opportunities in the industry have dried up.

The traditional Nuba home is a cylindrical mud structure with a cone-shaped thatched roof. Entrances are generally keyhole shaped. Home to a family may consist of five of these grouped around a courtyard. In towns scattered around the Nuba Hills, where many of the administrative centers are, the Nuba work and live in flat-roofed buildings of brick or stone.

The Nuba are famous for their elaborate forms of personal art, which involve scarring and painting their bodies. The patterns used to decorate the skin are rich in symbolism. Both men and women have this decorative scarring, but for women it denotes important milestones, and the scarring process continues for many years. The skin is cut in patterns and then rubbed with ash, saliva, or sesame oil. The first scarring is done in childhood or at the start of puberty, and the final scarring takes place after a woman has weaned her first child. The scars fade with age and become less prominent. As the Nuba are otherwise occupied by the current civil war, however, many personal art forms are in danger of falling into disuse.

A popular social activity among the Nuba is wrestling. Boys begin their training at the age of 13 or 14. From that time onward, a boy ideally spends at least half his time at a camp where he learns and practices wrestling. As he progresses, he passes through four grades. Each grade has a belt or sash. White is the lowest grade; the belts of higher grades are made of colored cloth or goatskin, with a cow's tail as a badge of rank. The most accomplished wrestlers adorn their belts with brass bells. A wrestler paints his body with patterns in yellow or white. He also shaves his head and smears it with ashes mixed with milk. Nowadays, however, few can spare time for wrestling in the midst of a civil war.

Government and Societ▲

Nuba society has been drastically affected by the decade-long civil war. Many Nuba have been killed during the conflict, and a large proportion of Nuba men and boys have been forcibly conscripted into either the rebel armies or government forces. With many Nuba living in the so-called peace villages or in refugee camps in neighboring countries such as the Democratic Republic of the Congo and the Central African Republic, Nuba social structures, which differ

Nuba time line

C.E.	
300s	"Black Noba," probable ancestors of present-day Nuba, recorded in southern Sudan.
640	Arabs begin conquest of North Africa; Islam introduced.
1700s	Arab slave raids against the Nuba. Baggara raids begin; more Nuba retreat into hills.
1821	Trade routes opened from north to south Sudan; as a result, southern population is reduced by disease and slave trading.
1882	Anglo-Egyptian forces conquer Sudan; Mahdi begins campaigns; more Nuba retreat into hills.
1898	Anglo-Egyptian force conquers Mahdist State.
1955	First civil war between south and north Sudan begins.
1956	Sudanese independence
1983–96	Many Nuba join Sudanese People's Liberation Army (SPLA), a southern-based rebel group.
1990s	Famine hits Nuba Hills. Reports of "ethnic cleansing" of the Nuba by Baggara militias
1992	Relocation camps for Nuba, so-called peace villages, set up by government.
2002	The SPLA and the Sudanese government agree a ceasefire.

See also SUDANESE: NATIONALITY

NUER

location:
Sudan

time period:
1000 C.E. to present

ancestry:
Nilotic

language:
Nilo-Saharan

from group to group but are generally based around clans, are gradually being dismantled.

Religion

The majority of the Nuba follow the Nuba religion, which differs in nature from group to group. A minority of Nuba are Christians, however, and an even smaller proportion are Muslims.

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Nubians

Nearly 3,000 years ago in what is now southern Egypt and northern Sudan, the Kingdom of Nubia became independent from ancient Egypt, which lay downriver along the Nile. For a while, the Nubians even controlled ancient Egypt (*see* Egyptians). Until recently, descendants of the historical Nubians still lived in this region. The 1960s saw the building of the Aswan High Dam on the Nile River, forcing more than 100,000 Nubians to relocate to elsewhere in Egypt and Sudan after much of Nubia was flooded. The region is now covered by Lake Nasser. UNESCO launched a campaign to save the historical treasures of Nubia, which include temples (Abu Simbel, for example), statues, fine pottery, and tombs full of gold and silver jewelry, bronze work, and other treasures. While greatly influenced by its powerful northern neighbor, Nubian culture was distinctly African in its origin and expression. (*See also* Sudanese: nationality.)

A Nubian bowl featuring dramatic geometric patterning

A bronze statue of a Nubian king from the eighth century B.C.E.

Nuer

The Nuer are a Nilotic people who live in southern Sudan. The Nuer are closely related to the Dinka, another Nilotic group (*see* Nilotes).

ORIGINS

Along with other Nilotic peoples, the Nuer originated in a region to the southwest of their present location. Over the years, they migrated to their present homeland. This gradual process of migration was forced to halt when the British and Egyptians conquered Sudan in 1898.

LANGUAGE

The Nuer language is also called Nuer and belongs to the Nilotic language group.

HISTORY

After Sudan achieved independence in 1956, an ongoing civil war tore the country apart; many Nuer temporarily fled to neighboring countries, and their herds were drastically reduced. This civil war ended in 1972 after the south, an area populated by many different ethnic groups, was given regional autonomy.

In 1983 the Sudanese government adopted sharia (Islamic holy) law, triggering another civil war between the Muslim north and the largely non-Muslim south. Conflict between the north and south continued throughout the 1990s despite numerous peace talks. The Sudan People's Liberation Movement (SPLM) and its military arm, the Sudan People's Liberation Army (SPLA), waged a continuous guerrilla war against government forces until a ceasefire was finally agreed in 2002 and a final end to hostilities in 2005.

CULTURE

The vast majority of Nuer are seminomadic pastoralists who rear cattle, an activity they combine with growing crops. The Nuer live in a region that is largely savanna (grasslands with scattered tree and shrubs), but some of their land is in the Sudd—a seasonally swampy region. During the rainy season, from May to December, the pastures around the rivers flood and become uninhabitable swamps, so the Nuer move to settlements on higher ground. During this season, the women cultivate crops such as peanuts, millet, and corn, while the men graze their herds nearby. As the swamps dry out during the dry season, from January to May, the Nuer men and their herds follow the receding rivers to new pastures.

In the 1970s, drilling for oil by the U.S. company Chevron brought trucks and bulldozers to Nuer territory. Many Nuer took work on oil rigs. Production was stopped indefinitely in 1986, however, after several Chevron employees were kidnapped and murdered by rebels. Although the lifestyle of many Nuer was altered from seminomadic pastoralism to wage labor, the work brought in much-needed cash for families and villages.

Cattle are central to the Nuer way of life and are rarely killed for their meat alone. Cows are important as they provide milk; the Nuer milk-based diet is supplemented by some fishing and hunting. Cattle are important in many other ways. The prestige of the head of the household is determined by the size of the herd owned by the family. Cattle are sometimes sacrificed in religious rituals, and they are presented by the groom to his bride's family upon marriage. Young men often take a name based on the color of their favorite bull.

Because of their major role in Nuer culture, cattle are often the source of conflict; a cow owned by one man might eat the crops of another, for instance. They are also often the means of resolving conflicts, however, and not just those caused by cattle. Serious disputes are referred to the *kuuarmuon* (the chief and local magistrate), who determines the appropriate compensation, which is often takes the form of a payment of cattle.

Government and Societ

The Nuer are organized into many clans. Territory and other resources are divided by clans.

Nuer time line

C.E.	
ca. 1000	Nilotic peoples settled in region to the far southwest of Bahr al Ghazal River.
ca. 1700s	Nuer people begin to migrate eastward.
1821	Trade routes opened from north to south Sudan, leading to a reduced southern population through disease and slave trading.
1840s–50s	Arab slave trade develops in Nuer territory; Nuer are targeted by slave raiders.
ca. 1850	Active period of eastward Nuer migrations begins.
1898	Britain and Egypt colonize Sudan. Boundaries between Nuer and Dinka fixed.
1955–72	First Sudanese civil war between north and south
1956	Sudanese independence
1972	End of first Sudanese civil war; south granted regional autonomy.
1983–2002	Second Sudanese civil war; the south is devastated by government forces and fighting ends with a ceasefire.

See also SUDANESE: NATIONALITY

Members of a particular clan do not marry one another. Upon marriage, the Nuer, like many African people, practice a system called bride-wealth, which involves a gift—usually cattle—given by the bridegroom to the bride's family. An ideal arrangement might be a gift of 40 cows to be given to the father of the bride-to-be; these would then be distributed to the bride's relatives. Few can afford this amount while they are at war, however. Bride-wealth does not represent payment for the woman but compensation for her family's loss of a working member. It is also considered a token of respect. Marriages are considered legal only after the bride-wealth has been received in full.

Children are important in that they link the families of their mother and father. This is believed to reduce potential conflicts between families because they share an interest in the child's well-being. In Nuer eyes a marriage is not finalized until the woman has given birth to at least two children. This, combined with the fact that it may take many years to complete the bride-wealth, makes Nuer marriages a lengthy process.

Nuer couples can divorce, but bride-wealth complicates this if there are children. With no children, the bride's family returns all the bride-wealth, and the couple is free to divorce and remarry. If the couple has had only one child, the husband can ask for the bride-wealth to be returned, but some will be retained by the bride's family in exchange for the one child, who remains part of the husband's family. If more children are born, the bride's family will be justified in retaining more or all of the bride-wealth, making divorce an expensive option for the husband.

Religion

Although some Nuer have converted to Christianity, the vast majority follow the Nuer religion, which is centered around a creator god called Kowth. The Nuer pray to Kowth for health and good fortune and offer sacrifices of cattle. There is no organized hierarchy of religious officials, though some people act as diviners and healers. According to Nuer religion, the first Nuer, Djagay, came out of a hole in the ground.

See also Sudanese: nationality

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Nupe

The Nupe people live in west-central Nigeria. Their language is related to that of the Yoruba and the Igbo.

Nuristanis

Nuristanis (Nuri, Kaffir, or Kafir, the latter two names from the Arabic for "infidel" or "unbeliever") are an Afghani people. Their homeland is Nuristan, which is in the remote Hindu Kush mountain area northeast of Kabul, Afghanistan, largely centered in the northern areas of Nangarhar province and the adjoining Chitral area of Pakistan. Nuristanis are estimated to number about 65,000 in Afghanistan and about 3,000 in Pakistan. They speak Nuristani, an Indo-European language of the Indo-Aryan subgroup, which also includes Hindi and Urdu. Historically the Nuristanis were designated *kaffir* (or *kafir*)—"unbelievers"— and their territory Kafiristan, "the land of the infidels," because they continued to practice their polytheistic religion long after Islam had become dominant in the region. The remoteness of their territory, some of which is accessible only by footpath, allowed them to maintain their distinctive culture and religion. However, at the end of the 19th century, Abd al-Rahman Khan, the Afghani prince under whose leadership the boundaries of modern Afghanistan were largely defined, extended his sovereignty to Kafiristan and forced the inhabitants to convert to Sunni Islam. Their territory was then renamed Nuristan, "land of light." While most Nuristanis are dark haired and brown eyed, there are also a number of blue-eyed blondes in the population, seemingly providing support for the popular claim that the group descends from the army of Alexander the Great,

which passed through the region in the fourth century B.C.E. on the way to India.

Nyakyusa

The Nyakyusa are closely related to the NGONDE of northeastern Malawi and inhabit the lands at the northern end of Lake Malawi in the southwest of Tanzania, just across the border and the Songwe River from the Ngonde. The Nyakyusa and the Ngonde languages are closely related BANTU languages. The Ngonde-Nyakyusa peoples originally came from Bukinga (meaning the land of the Kinga people) in the Livingstone Mountains, which run along the northeastern edge of Lake Malawi in present-day Tanzania. The Nyakyusa chiefs claimed descent from the Kinga, while the "commoners" were supposed to have descended from local people conquered by the Kinga leaders.

The Nyakyusa and Ngonde were famous for their age-system of social organization, which the Nyakyusa have not practiced, however, since the 1950s. Different generations lived in separate "age villages." Every 30 or 35 years there was a ceremony in which fathers handed over power, land, and goods to their son's generation and became priests. The last such ceremony held by the Ngonde was in 1913.

Nyamwezi

The Nyamwezi live in west-central Tanzania, where they are one of about 120 ethnic groups. Their name, originally Wanyamwezi (meaning "People of the Moon"), was given because they came from the west, where the new moon is first seen. Their homeland is known as Unyamwezi.

ORIGINS

Oral history holds that the region of Unyamwezi was uninhabited until the 17th century. Then, chiefly families began to arrive from various directions. The earliest records are from the late 1600s and concern the Galagansa, a western group.

LANGUAGE

The Nyamwezi speak a language called Nyamezi (or Kinyamwezi). In addition, many Nyamwezi speak Swahili (or Kiswahili), English, or both.

HISTORY

The Nyamwezi formed a number of semi-independent, self-governing units called *ntemi* (chiefdoms). A few powerful *ntemi* such as the Ha, Zinza, and NGONI dominated the others. By about 1800 traders from these groups were visiting the east coast—whose inhabitants gave them the name Wanyamwezi. The Nyamwezi gained a considerable reputation as pioneers of long-distance trade in East and Central Africa by organizing trading caravans. The principal trade was in iron—made and worked by the northern Nyamwezi—and salt. Later, copper and ivory became the main commodities. There was also some slave trading. During the 1800s the Nyamwezi bought guns, and some groups established standing armies. There were several wars among the chiefdoms and armed conflict with the Arab traders from the coast (*see* ARABS).

In the 19th century, a *ntemi* chief named Mirambo managed to establish his dominance over several chiefdoms. Mirambo's short-lived empire came into conflict with Arab traders but broke up soon after his death in 1884. During the 1890s German colonists took control of mainland Tanzania, which they ruled as German East Africa. Britain took over after World War I. In 1951 the British evicted 3,000 Africans from their land to make way for white farmers.

Tanganyika became independent in 1961 and, on union with the island of Zanzibar in 1964, became Tanzania. In 1965 the two parts of Tanzania were allowed only one political party each, and two years later the country adopted a policy of socialism and self-reliance set out under the Arusha Declaration. Attempts to reorganize Tanzanian society along socialist lines

NYAMWEZI

location:
Tanzania

time period:
17th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Nyamwezi time line

C.E.	
1600s	Nyamwezi settle in present-day area of west-central Tanzania.
1800s	Nyamwezi develop trade links with east coast.
1860–70	Mirambo controls Ugowa and begins empire building.
1871–75	Mirambo frequently at war with Arabs from the coast.
1884	Death of Mirambo; empire begins to disintegrate.
1885	German Protectorate includes Unyamwezi.
1898	First "hut-tax" collected by Germans.
1920	Britain administers Germany's East African colonies.
1951	3,000 Africans evicted to make way for white farmers.
1961	Tanganyika wins independence.
1964	Tanganyika and Zanzibar unite to form Tanzania.

See also TANZANIANS: NATIONALITY

A traditional Nyamwezi house

had limited success but great impact on all Tanzanians, including the Nyamwezi. Agriculture, in particular, was widely affected by villagization policies—the creation of new rural villages (*ujamma*), collectives, and large farming cooperatives. Although the planned improvements in agricultural production were never realized, social benefits in the area of health and education were achieved. After the retirement in 1985 of President Julius Nyerere—who oversaw the socialist era—the worsening economic crisis led to the abandonment of socialism. (*See also* Tanzanians: nationality.)

CULTURE

Many Nyamwezi live and work outside their homeland, where they are engaged in various professions. Nevertheless, for the majority, growing crops and raising animals is their livelihood. The territory of the Nyamwezi is undulating country, some of it forested or dry grassland, which is unsuitable for agriculture or grazing. There is a dry season lasting from May to October and a wet season from November to April. Farming is mostly confined to the wet season. The Nyamwezi still cultivate some of their land with hand hoes, but plows drawn by oxen or tractors are becoming more common. Cereal crops include corn, millet, sorghum, and rice. Other food crops include beans, cassava, mushrooms, onions, groundnuts (peanuts), spinach, and tomatoes. Fruit crops include bananas and oranges. The major cash crops are cotton, sunflowers, rice, and tobacco. The Nyamwezi raise large numbers of cattle and also keep, goats, sheep, and chickens.

Although most people are dependent on agriculture, trading is still important. During the colonial era, Nyamwezi trading caravans to the coast ceased. Instead, the Nyamwezi were often engaged as porters. Many also came to be employed as migrant laborers, and this is still true today. For many years, the independent Tanzanian government discouraged private trade as part of its socialist stance. More recently, private businesses have been encouraged, and many Nyamwezi are now involved in trade again. The basic food is bugalli, a form of porridge made from grains and eaten with meat and vegetables. The Nyamwezi make beer from corn or sorghum, and also drink coffee and tea.

Government and Societ

Nyamwezi society is very open and well adapted to absorbing newcomers, including those from other ethnic groups. People who are not Nyamwezi but live among them are encouraged to follow their own ways of life and not to conform necessarily to Nyamwezi traditions. This cosmopolitan outlook on life could, in part, be thanks to their long history of trade and traveling for commercial reasons. As a result, many people regard themselves as Nyamwezi even though their ancestors had no connection with any of the original groups. The political functions of the chiefs have now been abolished, but they still retain their social status.

Religion

A few Nyamwezi have converted to Christianity or Islam but neither of these religions have flourished among the Nyamwezi. Many still follow the Nyamwezi religion. Generally, the Nyamwezi believe in a supreme god, variously referred to as Likube (High God), Limatunda (the Creator), Limi (the Sun), or Liwelelo (the Universe). This god is rarely worshipped directly. Ancestor reverence is the main component of the religion that is practiced daily. The ancestors of each family are thought to affect the lives of their descendants. Chiefs' ancestors, however, have a more widespread influence over all the inhabitants of their former domains. People make offerings, mostly of grain but occasionally of sheep or goats, to show respect to their ancestors, having first invoked the help of Likube.

There are also spirits who are believed to influence the lives of people, and specific societies or cults are devoted to them. The Baswezi society, for example, recruits people who have

been attacked or possessed by the Swezi spirit. Many people believe in *bulogi* (witchcraft) and attribute misfortunes or illness to its practice. Religious practitioners or diviners called *mfumu* are often consulted during trouble or illness; they interpret the belief system for their clients and use several methods to divine the forces active in a person's life and arrive at remedies. Most *mfumu* act as medical consultants, using herbal medicines. The Nyamwezi are equally happy to make use of modern hospitals and medical facilities.

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Nyankore

The Nyankore are a Bantu people of East Africa living primarily in southwestern Uganda. They were the founders of Uganda's historic Ankole Kingdom, which was abolished in 1966 along with the Nyoro, Toro, and Ganda kingdoms.

Nyaribari

The Nyaribari are one of the main subdivisions of the Gusii. The Gusii are a large ethnic group of western Kenya.

Nyika *See* Mijikenda.

Nyoro (Banyoro)

The Nyoro people live in the lakes region of northwestern Uganda. The main area they inhabit is bounded on its western side by Lake Albert, on the north and northeast by the Victoria Nile River, and by the Muzizi River in the southeast. The southern borders are less clearly defined.

ORIGINS

Nyoro history is centered around that of the medieval empire of Bunyoro-Kitara and later the Bunyoro Kingdom. Oral history attributes the founding of the first Bunyoro-Kitara Empire to the mythical Abatembuzi (or Tembuzi) people. They were succeeded by the Bachwezi (or Chwezi) dynasty (ca. 1350–ca. 1500), about whom little is known with certainty except that they were a immigrant, cattle-herding people. The Bachwezi established a centralized monarchy over the local Bantu peoples. They had a hierarchy of officials and also maintained an army. After the death of the last Bachwezi *bakama* (king), Wamara, the Bunyoro-Kitara Empire broke up into several separate states, one of which was Bunyoro.

Nyoro time line

C.E.	
1000s–1300s	Bantu speakers migrate to lakes region of present-day northwest Uganda.
ca. 1350–ca. 1500	Bachwezi dynasty rules over Bunyoro-Kitara Empire.
ca. 1500	Babito rule begins in Bunyoro.
ca. 1550	Bunyoro Kingdom at greatest extent
ca. 1830	Babito prince founds independent Toro Kingdom.
1859–70	Bunyoro-Toro civil war
1870–98	Reign of Omukama (King) Kabalega
1872	Battle of Baligota Isansa; British forces defeated.
1896	Bunyoro and Toro made British protectorates.
1900	Uganda Protectorate established; Bunyoro and Toro Kingdoms included under the Protectorate.
1962	Uganda wins independence.
1993	Buganda and Toro Kingdoms restored.

See also Ugandans: nationality

LANGUAGE

The Nyoro speak a language also called Nyoro, which belongs to the wider Bantu group of languages.

HISTORY

The Babito dynasty took control of Bunyoro around the start of the 16th century. The Babito were originally Lwo-speaking River-Lake Nilotes—peoples who migrated from the Nile River in present-day southern Sudan to the lakes region of modern Uganda. Under their first *omukama* (ruler), Mpuga Rukidi, the Babito took over the country from the Bachwezi but kept many of the previous dynasty's rituals and customs. Raids against neighboring peoples expanded Bunyoro. By 1870 it extended to the

NYORO

location:
Uganda

time period:
17th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

north and east of the Nile and to the west of Lake Victoria.

Bunyoro was governed as a loose federation of *saza* (provinces), each under a chief appointed by the *omukama*. These *saza* were semi-independent, and some on the edges of Bunyoro territory broke away to form independent states. During the long reign of Omukama Kyebambe Nyamutukura III (1786–1835), for instance, four of his sons turned against him. One of them, Kaboyo Omuhanwa, took the *saza* of Toro and established his own kingdom. Toro then became one of the border regions in dispute between the various Nyoro factions.

Omukama Kabalega (r. 1870–98) tried to unite Bunyoro once again and regain the ascendancy it had lost on the rise of Buganda, a kingdom to the southeast. Kabalega created the Abarusura, a standing army of 20,000 men in 10 divisions, each with its own commander. One division, under Kabalega's greatest general, Rwabudongo, went to the capital Masindi to maintain law and order. Omukama Kabalega defeated the British in 1872 at the battle of Baligota Isansa, when the British tried to set up an Egyptian protectorate in the northern part of Bunyoro. Kabalega later led a guerrilla war against the British for seven years until they deported him to the Seychelles in 1897. Toro and Bunyoro had already been made British protectorates in 1896. In 1900 they became part of the British Uganda Protectorate.

In 1962 Uganda gained its independence. In 1967 President Milton Obote abolished all of Uganda's kingdoms, including Bunyoro. From 1971 to 1979 Uganda was ruled by the dictatorial Colonel Idi Amin Dada. After he was ousted in 1979 by joint Tanzanian and Ugandan forces, the country was torn apart by civil war. After the end of this war in 1986, Uganda came under military rule until 1994. In 1993 Uganda's monarchies were restored but with ceremonial and cultural roles only. Solomon Gafabusa Iguru was crowned as Omukama of Bunyoro in 1994.

CULTURE

Most Nyoro are farmers, living in scattered settlements rather than villages. The most common cash crops are coffee, cotton, and tobacco. Bananas, usually beer-making varieties from which *m enge* is brewed, are also used. The staple food is finger millet, although vegetables such as sweet potatoes, cassava, peas, and beans are also grown. Corn cultivation is rapidly expanding both as a food and a cash crop. In precolonial times, the Nyoro were cattle farmers, but the herds were ravaged by the wars and rinderpest (a cattle disease) epidemics of the 19th century. Now the tsetse fly—which carries both cattle and human diseases—prevents large herds from being kept in modern Uganda. Instead, most farmers keep a few goats or sheep and chickens.

Before Amin's era, Uganda had one of the richest economies in tropical Africa. Political insecurity, the expulsion of Ugandan Asians (who owned many businesses), hasty nationalization, and the civil war devastated Ugandan industries. This has affected the Nyoro as much as any other people in Uganda, despite improvements since the late 1980s, though locally based industries such as salt making and blacksmithing have survived. The Nyoro have made salt since the time of the Bunyoro Kingdom. Iron ore is plentiful, and the Nyoro have long been skilled blacksmiths. In 1990 Uganda and the Democratic Republic of the Congo agreed jointly to exploit petroleum reserves found beneath Lake Albert, and subsequent development of this resource has brought social changes to the Nyoro.

Government and Societ

In the past, Nyoro people were divided into three main subgroups based on ethnic origin: the Babito (who took over Buganda from the Bachwezi), who always produced the hereditary *omukama*; the aristocratic, cattle-owning Bahima pastoralists (livestock raisers); and the Bairu cultivators, the largest group. While the Bairu are indigenous to the region, the Babito and the Bahima originally arrived as invaders. Intermarriage and mixing over the years, however, has blurred any ethnic basis for distinction between the three groups. Today, the divisions are more a matter of class than ethnicity or occupation, if they are considered at all. The Babito were originally Lwo-speaking peoples, while the Bairu spoke a Bantu language. All Nyoro now speak the same language.

Religion

The Nyoro are predominantly Christian, though a few are Muslims. Many Nyoro still follow the Nyoro religion, inherited from the Bachwezi Empire in which the rulers were viewed as hero-gods. Even after the Bachwezi dynasty ended, senior mediums of the Bachwezi gods passed on advice to the *omukama* on how to maintain his personal fertility, achieve success in warfare, and promote the fruitful-

ness of the land. As well as being thought of as the ancient rulers of the kingdom, the Bachwezi gods are each associated with a place, event, element, or idea. Examples include, Mugizi, the god of Lake Albert; Nduala, the god of pestilence; Muhingo, the god of war; and Kaikara the harvest goddess.

See also Ugandans: nationality

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Nzima

The Nzima are an Akan people. They live mostly in southern and central Ghana and across the border in Ivory Coast. The Nzima language (also known as Appolo) is a Bantu (Niger-Congo) language. The Nzima are principally settled farmers and are known for their traditional satirical *avude ene* songs, which are performed at annual religious festivals across Nzima territories.

O

Odjukru *See* Adjukru.

Oghuz

The Oghuz are one of the principal branches of the Turkic Peoples and were the group whose migrations from Central Asia most affected the Middle East. The term "Oghuz" cannot be taken as a simple ethnic designation, since it refers more generally to those Turkic peoples who, following the collapse of the Göktürk Empire, migrated west beginning in the eighth century. The same group is also sometimes referred to as the "Western Turks." The Oghuz originated in the region known as Turan (a Persian-language term referring to the Ural-Altay area or to Central Asia in general). According to Arab sources, the Oghuz were present in Transoxiana, the area comprising modern-day Uzbekistan, Tajikistan, and parts of Kazakhstan, from the late eighth century. From this region the Oghuz later migrated into Anatolia and founded the Seljuk Empire (1037–1194) and the Ottoman Empire (1299–1922) (*see also* Seljuks; Ottomans).

Oghuz Turkic is one of the principal subdivisions of the Turkic language family and is also referred to as Southwestern Turkic.

Ogoni (Kana; Khana)

The Ogoni live in the Ogoni region of southeastern Nigeria. They have come to world attention through their conflict with oil companies and the Nigerian government over the use of their land to explore for oil. Ogoni activist Ken Saro-Wiwa, along with eight others, was executed by the Nigerian military government in 1995. International outcry led to Nigeria's suspension from the Commonwealth of Nations (a voluntary association of former British colonies). Commonwealth membership was restored in 1999 following the restoration of civilian government. Sporadic violence between Ogoni groups opposed to the policies of oil companies

An Ogoni mask in the form of a bush pig

and government troops have continued since Ken Saro-Wiwa's death.

Okak

The Okak are a subgroup of the Fang of Central Africa. They live in Equatorial Guinea, Cameroon, and Gabon.

Okiek

The majority of the Okiek people inhabit the highlands of west-central Kenya, though smaller groups live across the border in Tanzania. They are sometimes also called the Athi or Dorobo, but these are confusing terms originally used by the Maasai to refer to many different non-Maasai groups. There are more than 20 different Okiek groups, including the Akie of northeastern Tanzania, the Digiri and Omotik of the savanna regions of west-central Kenya, and the Kaplelach and Kipchornwonek, who live on the southern slopes of the Mau Escarpment in western Kenya.

The ancestors of the Okiek were the Kalenjin, highland Nilotes who began dispersing from their original cradleland at the northernmost tip of Lake Turkana in present-day Ethiopia to East Africa during the first millennium B.C.E. The separate Kalenjin groups such as the Okiek emerged as the highland Nilotes spread out over the region and mixed with people already living there. Although Nilotic peoples are historically associated with cattle herding, the Okieks have historically been hunters and gatherers in forest regions. As a result, the Okiek, who are in a minority, have been considered inferior by their cattle-herding neighbors. Modern-day Okiek people farm, keep livestock, gather honey, and work in towns; hunting and gathering are now supplementary activities.

Omanis: nationality (people of Oman)

GEOGRAPHY

Oman is a nation situated at the southern end of the Arabian Peninsula. It has an area of approximately 115,000 square miles and is bordered by three other countries. Yemen lies to the southwest, Saudi Arabia to the west, and the United Arab Emirates (UAE) to the northwest. Oman's border with the UAE is complex because two enclaves of Omani territory are separated from the main body of Oman by UAE territory. The Omani enclave of Madha is completely surrounded by UAE territory and itself contains the smaller completely enclosed UAE enclave of Nahwa. The Omani enclave of Musandam occupies the tip of the Musandam Peninsula and borders the extreme northeast corner of the UAE. Oman's 1,300-mile coast extends along the Gulf of Oman in the north and along the Arabian Sea in the southeast. The coast of the Omani enclave of Musandam fronts the Strait of Hormuz at the entrance to the Persian Gulf. Omani territory includes a group of small islands known as the Khuriya Muriya Islands and the larger island of Masirah, both close to the Arabian Sea coast of the Omani mainland. At its closest point the territory of Iran lies just 21 miles away from the territory of Oman across the Strait of Hormuz, one of the busiest and most economically important sea channels in the world. The precise border between Oman and the UAE remains in some dispute.

There are three distinct geographical regions in Oman. A narrow, relatively fertile, coastal plain extends along the northeast coast. This is the most densely populated part of the country, and most of the urban centers, including the capital city Muscat, are situated here. The southern end of this coastal strip narrows to almost nothing and gives way to a very rugged rocky coast lined by cliffs. Inland from the northern coastal plain the Hajar Mountains mark the division between the lowland coast and the desert plateau of the interior. South and east of the mountains the bulk of the country's interior is extremely arid and very sparsely populated. The extreme southern part of the country, a region known as Dhofar, is also geographically distinct. This highland region receives substantial rainfall from the annual southwest monsoon and consequently is much more fertile and has constantly flowing watercourses. Dhofar is Oman's second-most densely populated region.

INCEPTION AS A NATION

The territory of modern Oman has been home to distinctive and influential civilizations since the beginning of recorded history. The Aad people are believed to have been established in part of eastern Yemen and western Oman from about 3000 B.C.E. A city known as Iram is mentioned in numerous ancient sources as a wealthy trading power in the region and as the source of the valuable fragrant resin known as frankincense. Over time Iram became an established part of Arabic folklore as a fabulously wealthy

OMANIS: NATIONALITY

nation:
Oman; Sultanate of Oman

derivation of name:
From the ancient historical name Uman

government:
Monarchy

capital:
Muscat

language:
Arabic is the country's official language, but English is taught to all school students. Minority groups speak Balochi, Urdu, and other Indian dialects.

religion:
The overwhelming majority of the population is Muslim. Up to 75 percent of the population belong to the Ibadi denomination of the Muslin faith, and most of the remainder is Sunni Muslim. There are small groups of Hindus and Christians.

earlier inhabitants:
Semites

demographics:
About 80 percent of the population identify as Omani, although these include significant minorities with Iranian, South Asian, or East African heritage. About 20 percent of the population is made up of resident nonnationals.

lost city. In the 1980s a group of archaeologists and explorers using data from space-based observation platforms discovered the ruins of an ancient city in the Dhofar region of Oman that are believed to be the remnants of the city of Iram. The city was probably abandoned before the first century B.C.E. There are numerous archaeologically important sites in the north of Oman, particularly along the coast, where evidence of Neolithic agriculture has been found as well as artifacts that demonstrate trade links with ancient Mesopotamian civilizations such as Babylon and Sumer.

From the fourth to the seventh century C.E. the southern part of the Arabian Peninsula came under the control of the Iranian Sassanid Empire (*see* SASSANIANS). The seventh century saw the emergence of Islam and the rapid spread of Muslim power across the entire Arabian Peninsula, including Oman. Until the 16th century Oman was a largely self-governing region under a series of hereditary Muslim imams and the wider authority of successive Muslim empires. Throughout this period the Omanis were a prosperous people heavily involved in maritime trade around the Indian Ocean and the Persian Gulf. At the beginning of the 16th century the Portuguese captured Muscat and other Omani coastal towns and established forts to protect their maritime trade routes. By 1650 the Portuguese had been driven out by the Omanis and an Omani trade empire encompassing Mombasa and Zanzibar on the east coast of Africa and parts of India began to emerge. The Omanis established trade links with several European nations and were involved in the East African slave trade.

Apart from a brief period from 1737 to 1749 when Iran invaded and occupied Oman, the country has been an independent self-governing nation for centuries. During the 19th century Oman lost its overseas colonies in Africa and India to the British and concluded a series of maritime and nonaggression pacts with Britain but never became a protectorate. Territories on the southern coast of the Persian Gulf, which had historically been included in the geographical term "Oman," did become British protectorates during the 19th century and were sometimes referred to as Trucial Oman or the Trucial Sates. These became independent as the United Arab Emirates in 1971.

Since 1749 Oman has been ruled by the Al Bu Said dynasty. On two occasions during the 20th century separatist movements threatened to divide the nation, but neither succeeded. From 1913 powerful imams (religious leaders) began agitating for a separate state in the interior of Oman, and for a time the power of the Al Bu Said sultan was effectively limited to the northern coast. A British-brokered peace deal restored the sultan to effective control of the entire country in 1920. From 1965 to 1975 rebels in the culturally distinct Dhofar region in the south fought to secede from Al Bu Said rule. This rebellion was also defeated and the country remained unified.

Sultan Said bin Taimur, who ruled Oman from 1959 until 1970, imposed a strictly traditionalist and isolationist regime on the country. These were years of great economic hardship and repressive fundamentalist religious rule for the Omanis. The removal of Sultan Said bin Taimur by his son Qaboos in a bloodless coup in 1970 marked the beginning of a new era in Omani history and coincided with the start of the rapid growth of the Omani economy fueled by the export of oil. The last decades of the 20th century saw Oman emerge as a modern and increasingly democratic nation fully integrated into the global economy.

CULTURAL IDENTITY

Modern Omani culture has its roots in strong seafaring and mercantile traditions, the beliefs and traditions of Islam, and the wider Arabic culture of the Arabian Peninsula. African and Portuguese elements have also contributed. Oman is the only country in which the Ibadi denomination of Islam predominates; it is the faith of 50 to 70 percent of the population. Ibadis are also found in Algeria and Libya, but in far fewer numbers. The Ibadi denomination is believed to have emerged very early in the history of Islam, probably within a few decades of the death of the prophet Muhammad in 632 C.E. The Ibadi movement may have developed from the Kharijite sect of southern Iraq, although the Ibadis of Oman repudiate the association. Ibadism differs from the larger Sunni and Shii schools of Islam on several theological points, but many of its core beliefs are identical to those held by the wider Muslim community. In modern times the Ibadi have abandoned some of their isolationist tendencies, such as their reluctance to associate with non-Ibadi Muslims, but remain one of the more traditionalist sections of the Muslim world.

Oman has a diverse ethnic mix. Its close proximity to Iran and centuries of trade with East Africa and South Asia have brought many traders and settlers to Oman. As well as the

The Riyam Dome in the city of Muscat, Oman

Arab majority there is a significant minority of Balochs whose ancestors originated in southern Iran, as well as large communities of Indians, Pakistanis, Bangladeshis, and Sri Lankans. East Africans have also been a part of Omani society for centuries. The Dhofar region of southern Oman is separated from the populous north of the country by the inhospitable dessert known as the Empty Quarter and has always been culturally distinct. The indigenous peoples of the region speak several southern Semitic languages (known as the modern South Arabian languages), which are descended from the ancient Semitic languages spoken in the southern Arabian Peninsula before the spread of Arabic. The largest of these groups are the Mahra people, who speak the Mehri language, and the Qara people. Both of these groups have historically had closer cultural ties with Yemen than with Oman. Historically the Omani sultans' rule of Dhofar has been exploitative. During the first half of the 20th century, economic exploitation of the region by the Omani ruling family was particularly onerous and led to a bloody rebellion that lasted from 1965 to 1975. The rebellion was finally defeated with support from British troops, but it was a catalyst for the reforms in the country from 1970 onward.

Under the rule of Sultan Said bin Taimur, who came to power in 1938, Oman was almost totally economically and culturally isolated from the rest of the world. The sultan's rule was absolute and society was organized along essentially feudal lines. Running water and electricity were unknown across most of the country, building methods that had not changed in centuries continued to be used, there were very few paved roads or motor vehicles, and the bulk of the population lived by subsistence farming or fishing. The Dhofar rebellion, which began in 1962, highlighted dissatisfaction with the sultan's rule and increased the pressure for change. In 1970 Sultan Qaboos Bin Said deposed his father and quickly set about modernizing the country. Oman's growing revenue from the export of oil allowed Qaboos to invest heavily in infrastructure such as roads, electricity, and water distribution, and to rapidly develop an extensive public welfare program including the building of schools and hospitals. Sultan Qaboos remains absolute monarch of the state and rules by decree, although significant steps toward democracy have been taken. In 1997 women were permitted to stand for election to the national consultative committee (a body with limited advisory powers to the sultan) and in 2002 voting rights were extended to all citizens over the age of 21.

Omani society, like other societies in the Persian Gulf region, is strongly delineated by

Omanis: nationality time line

B.C.E.
sixth–fourth centuries The Achaemenids have either direct control or strong influence over the coast of Oman.
C.E.
first century Ptolemy I maps the Arabian Peninsula, including references to Dhofar and the marketplace of the Omani.
third–seventh centuries The Iranian Parthian and Sassanid dynasties control Oman as part of their empires.
seventh century Islam is established in Oman. Iranian power is destroyed.
1507 The Portuguese capture Muscat and establish forts along the northern coast of Oman.
1650 The Portuguese are driven out of Oman by the Omanis.
1749 The Al Bu Said dynasty comes to power in Oman.
17th and 18th centuries Oman establishes a maritime empire than encompasses Zanzibar and Mombasa in East Africa as well as parts of India.
19th century Oman's foreign colonies are seized by the British.
1913 Control of the country is divided between Ibadite imams, who rule the interior, and the sultan, who rules the coastal area.
1959 Sultan Said bin Taimur regains control of the interior after decades of intermittent conflict with Ibadite imams.
1965–75 Rebellion in the southern Dhofar region
1970 Sultan Said bin Taimur overthrown by his son, who becomes Sultan Qaboos bin Said. Sultan Qaboos bin Said begins a liberalization and modernization program.
1997 Two women are elected to the Consultative Council for the first time in Omani history.
2002 Voting rights are extended to all Omanis over age 21.
2003 First elections to the Consultative Council under the new extended franchise
2004 Oman's first female minister appointed.
2007 Cyclone Gonu kills more than 50 Omanis and disrupts oil production.

clan or tribe. The Al Bu Said clan, which has ruled Oman since the mid-18th century, forms the elite of Omani society, and its members have held many of the most important positions in government and industry for centuries. Long-established and wealthy merchant families make up the second tier of Omani society, some of which are of Iranian or South Asian ancestry. These families became firmly entrenched as the nation's economic elite during the reign of Sultan Said bin Taimur and continue to benefit from their close association with the ruling family today. Although not directly involved in oil refining and export, they tend to have a monopoly on the supply of raw materials for government projects and to foreign companies established in Oman. A small but growing professional middle class has emerged as a result of the establishment of universal education but has had little success penetrating into positions of political power. The traditional power of tribal rulers, or shaykhs, who once enforced the sultan's authority at a local level has diminished considerably with the establishment of a centrally administered welfare state.

Male and female roles remain highly traditional. The public realm is regarded as primarily male, while females are expected to remain at home. Traditional male and female dress also continues to be common, especially outside of the main urban centers. Males commonly wear an ankle-length overgarment known as a *dishdasha*, which often indicates their tribal affiliation through color or the style of collar. Until recently all men wore a traditional Omani curved dagger, known as a *khanjar,* in their belts but this is now largely reserved for formal occasions. Women's attire is often highly

colored and accompanied by elaborate jewelry, but in public a full-length black gown that covers the entire body is often worn. Face veils are common but not universal.

At the beginning of the 21st century Omanis were considerably wealthier and better educated than they had been 50 years before. The revenue from oil that has allowed much of this transformation is likely to diminish significantly in the coming decades, and Oman faces the challenge of building new industries to sustain its development. The tension between the established aristocratic class and a growing educated middle class is likely to increase as this transition is made, and even more so if the transition fails to be made.

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Omotic

Omotic peoples account for well over 1.5 million people divided into 80 different ethnic groups. Their territories range from the lakes region of East Africa to southern Ethiopia. There are more than 25 Omotic languages.

Omotik

The Omotik are a subgroup of the Okiek of west-central Kenya. The Okiek are, in turn, part of the Kalenjin.

Oquies

See Akwamu.

Oring

The Oring live in Cross Rivers State, southeastern Nigeria, and farther east into western Cameroon. They speak a Bantu language.

Oromo

The Oromo are a large ethnic group living in Ethiopia. Other African peoples call them Galla, a name the Oromo themselves dislike. Their territory, Oromia, covers southeastern Ethiopia and part of northern Kenya. It is almost as large as Texas in the United States and was once an independent country.

The Oromo probably make up roughly half of the population of Ethiopia. There are nine main subgroups. They are the Arusi, Bararetta, Borana, Itu, Macha, Randili, Tulama, Walega, and Wollo. Altogether, there are about 200 different subgroups.

OROMO

location:
Ethiopia and Kenya

time period:
16th century C.E. to present

ancestry:
Cushitic

language:
Cushitic (Afro-Asiatic)

ORIGINS

The Oromo are a Cushitic people. The Cushites originated in the Ethiopian highlands and were the first food producers in East Africa. Historians think that the ancestors of the Oromo lived in Ethiopia at least 5,000 years ago. From the highlands of Ethiopia the Cushites gradually expanded to occupy most of northeast Africa, slowly migrating south and east to their present homeland.

LANGUAGE

The Oromo language, also called Oromo, belongs to the Cushitic language group.

HISTORY

The Oromo began expanding northward in the 1500s, and by 1563 they controlled about one third of Ethiopia. Sometime after 1600 they began raiding southward, and by 1699 they had reached Malindi, Kenya. In 1788 one of their chiefs, Ali, founded the Kingdom of Begemder in central and northwest Ethiopia. Other Oromo chiefs founded kingdoms in the early 1800s. Oromo chiefs served as ministers in the Ethiopian government, which they dominated.

In 1853 Kassa, a former bandit, overthrew Ras Ali of Begemder and married the successor to the Begemder throne. In 1855 he made himself emperor of Ethiopia, with the title of Tewodros (or Theodore) II. Later, he was overthrown by a British expeditionary force. In 1880 Menelik II, the Amhara ruler of the Ethiopian province of Shoa, began to overrun Oromia. He became

An Oromo woman filling a container made from goat skin

emperor of Ethiopia in 1889 and by 1900 had completely conquered Oromia. Menelik made the Oromo into slaves, and he and Queen Taitu personally owned 70,000 of them. The unfortunate Oromo fared little better under the last Ethiopian emperor, Haile Selassie I (r. 1930–74), or under the Italians, who occupied the country from 1935 to 1941. Thousands of Oromo died in the civil war that racked Ethiopia from the 1960s to 1991. In this war, the Oromo and other ethnic groups strove to win independence. By 1993 only the Eritreans had attained it. Since 1995 the Oromo have frequently been victimized with Oromia virtually under army occupation, and many Oromo have become victims of summary rape, torture, or execution at the hands of government troops.

Numerous Oromo groups have continued to agitate for independence through political and military means. The Oromo Liberation Front (OLF), established in 1973, is a leading militant nationalist organization that has undertaken numerous violent attacks against Ethiopian government targets and has been increasingly active since 2005. The Islamic Front for the Liberation of Oromia (IFLO) was an Islamic group that opposed the government of Mengistu Haile Mariam and briefly took part in the coalition government that was established following his removal from power. Since 2005 the IFLO has renounced its strictly Islamic stance and renamed itself the Front for Independent Democratic Oromia. The Oromo Peoples' Democratic Organization (OPDO), founded in 1989 in opposition to the OLF has become a significant force in Ethiopian politics as part of the Ethiopians Peoples' Revolutionary Democratic Front (EPRDF) alliance, which won more than half the seats in national legislative elections in 2005. The OPDO also gained more than 70 percent of the seats in regional assembly elections for Oromia in the same year.

CULTURE

The Oromo were originally a cattle-herding people, moving from place to place. Many, particularly in the lowlands of the south, are still pastoralists. They keep cattle, sheep, and goats, with donkeys as beasts of burden. Some groups have horses and camels, and one small group keeps pigs. They do no hunting or fishing, and milk, meat, and butter are the main items of their diet. In the highlands they are sedentary farmers, growing cereals and coffee as well as keeping animals, including chickens and goats. Work is divided between the sexes: Men tend to do all the herding, while women do the milking and look after the plants. The Oromo cultivate the soil with plows drawn by pairs of oxen.

Clothing varies from one subgroup to another. In isolated areas traditional dress predominates. This includes, for men, a *arya,* a togalike garment, or a short kilt, and, for women, leather skirts, often with a cotton top. Men generally wear their hair short, while women have many elaborate hairstyles.

Government and Society

In their days of independence, the Oromo were governed under a democratic system called the *gadaa,* a system that has been in existence for more than five centuries. The leaders were elected by adult males who had attained certain grades in the *gadaa* system. There were 11 of these grades, the first three being for boys. The sixth grade, also called *gadaa,* was that of the ruling class. Its members held office for only eight years. After that they became advisers for three grades, totaling 24 years. At the final grade they were retired. The system provided training so that when men entered the *gadaa* grade they were fully equipped to run their local government. Under the republican government of Ethiopia, the system has declined and many of its attributes are banned, though in principle it still exists.

The Oromo have a rich culture, which is slowly being eroded by their position in Ethiopia. They had their own calendar, based on a lunar month of 29 days. The Oromian year is 354 days long, so their calendar is out of step with the sun. Each day of the month has its own name, but as there are only 27 names; each month begins on a different day. In many parts of Oromia, the Oromo calendar has given way to the Muslim calendar.

Oromo blacksmiths make tools, spears, and other objects from iron. Goldsmiths make ornamental work such as bracelets from gold, which is panned in Oromia, and from silver. The silver is imported, mainly in the form of Maria Theresa dollars. These old Austrian coins were used as currency in East Africa for many years and were still being minted in the 20th century—always dated 1780. Oromo woodworkers fashion tools and plows, spears and bows, and simple tables. They make small barrels that are hung in trees as beehives. Some honey barrels are made of reeds. Weavers make plain cloth on simple looms.

Religion

Most Oromo follow either Islam or Christianity, and some still practice the Oromo religion,

Oromo time line

C.E.	
1500s	"Great Migration" into highlands of Ethiopia
1600s–1700s	Oromo begin to expand southward and settle.
1788	Begemder Kingdom founded.
1825–50	Sudanese slave trade flourishing in Oromia.
1850s–90s	Oromo monarchies in southwest Ethiopia
1853	Begemder king overthrown.
1889–96	Oromo influence in decline in East Africa
1935–41	Ethiopia invaded and occupied by Italy.
1961	Ethiopian civil war begins.
1974	Military coup overthrows Haile Selassie I; Ethiopia declared a socialist state.
1975	Oromo Liberation Front (OLF) formed; active near Kenyan and Sudanese borders.
1977	Mengistu Haile Mariam takes power in Ethiopia.
1980s	Severe droughts cause famine throughout decade. OLF support increases.
1991	Mengistu loses power; OLF part of new government; end of civil war, and Eritrean liberation from Ethiopia follows.
1992	OLF leaves government after dispute; renews rebellion; 20,000 Oromo detained.
1994	Ethiopia organized into nine states based on ethnicity; Oromo state formed.
1995	Small OLF bands still active. Dr. Negasso Gidado elected Ethiopian president; 280 Oromo rebels on trial
2005	Oromo Peoples' Democratic Organization (OPDO) wins 70 percent of seats in regional assembly elections for Oromia and forms part of ruling national coalition.
2008	Oromo journalists claim 400 Oromos have been massacred in the Benishangul-Gumuz region of northwest Ethiopia.

See also ETHIOPIANS: NATIONALITY

The tomb of an Oromo holy man known as Shaykh Husayn. The Oromo traditionally make pilgrimages to tombs and shrines of this kind.

which features one supreme god, Waqaayo, plus a great many *ayanas,* or saints. Religious leaders are known as *quallus,* and their office is hereditary. There are also female religious leaders, *qalittis*. Some Muslim and Christian Oromo follow the Oromo religion at the same time. Islamicization was made easier by the Oromo's eagerness to resist the domination of the Amhara, who are predominantly Christian.

The Oromo believe in life after death. They used to hold a special prayer ceremony before the annual harvest, but the republican government of Ethiopia has made the ceremony illegal. The Oromo religion and its practices have survived mainly in southern Ethiopia. These practices include ceremonies to honor or celebrate birth, circumcision, marriage, and death.

See also Ethiopians: nationality.

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Oron

Oron is the name of an Ibibio language and the people who speak it. The Oron live in southeastern Nigeria.

Ossetians (Ossetes)

The Ossetians are a people of the North Caucasus who speak Ossete, an Indo-European language of the Northeast Iranian branch. The two main dialects are called Iron, or Eastern, and Digor, or Western. The Ossetians live mostly in Russia, where they number about 500,000 in a total population of 142.8 million. A small number of Ossetians live in modern-day Georgia, where they make up less than 1 percent of the population of 4.3 million and have agitated for independence since 1989, with sporadic violent flare-ups. The Ossetians are descendants of the Alans, whose ancestry can be traced back to the ancient Scythian and Sarmatian tribes who inhabited the steppes north of the Black Sea. In about the fourth century C.E., displaced by the Huns, the Alans moved southward into the Caucasus. There they developed ties with the Byzantine Empire and by the 10th century

had converted to Christianity. In the 13th century the Mongols invaded, and the Alans scattered, some migrating to modern-day Hungary and farther west into Europe, others to China. Those who stayed in the Caucasus moved deeper into the mountains and abandoned their nomadism in favor of the agriculture and herding. They intermarried with the locals and by the 16th century had reemerged as an ethnically distinct group, the Ossetians. The majority are Orthodox Christians with Sunni Muslims making up about 20 to 30 percent of the population. Those who became Muslims converted between the 16th and 19th centuries, influenced by neighboring Kabards, who had converted to Islam by the end of the 17th century and with whom Christian Ossetians have had a relationship largely defined by conflict. As with other groups of the North Caucasus, both Christian and Muslim practice among the Ossetians still shows strong undercurrents of the pagan beliefs of their ancestors. In 1944 the Digor, along with other Muslim minorities of the North Caucasus, were caught up in Stalinist purges and deported to Central Asia. In the late 1950s survivors were allowed to return to their homelands, although some remained in Central Asia.

Otman

The Otman are an Amarar subgroup. The Amarar are, in turn, a subgroup of the Beja. They are a Cushitic people, and the majority live in a large area bordered on the east by the Sudanese Red Sea coast (*see* Cushites).

Ottomans

The Ottomans were a Turkic People who founded one of the largest and most powerful empires in world history. At its height in the 16th and 17th centuries the Ottoman Empire encompassed territory spanning three continents: from southeastern Europe through the Middle East into North Africa and stretching from the Atlantic coast of modern-day Morocco in the West to the Caspian Sea and the Persian Gulf in the East; and from modern-day Austria and the Ukraine in the north to Sudan, Somalia and Yemen in the south. For 600 years the empire was the mediator of interactions between East and West. The Ottoman Empire came to end with the declaration of the Republic of Turkey in 1923.

The term *Ottoman* refers to Osman I (r. 1299–1324), the founder of the Ottoman dynasty who declared his independence from the Seljuk Turks in 1299 and himself conquered nearby tribes. His son Orhan (r. 1324–62) renamed the tribe after his father. The village of Sogut—located in what is now the Bilecik province of Turkey—where Osman was born remained the capital until replaced by Bursa, captured from the Byzantines in 1326. It was Orhan's son Murad I (r. 1362–89) who named the dynasty and who assumed the title sultan.

ORIGINS

The Ottoman dynasty emerged as an independent power in western Anatolia (modern Turkey) in the last decades of the 13th century. From the 11th to the 13th century Anatolia had been ruled by the Seljuks. During the 13th century, however, Seljuk power faded and a number of small independent kingdoms emerged in the region. One of these independent states was the foundation of the Ottoman Empire.

Osman I's father, Ertugral, was descended from the Sogut tribe of western Anatolia. The Sogut were a subbranch of the Kayi (or Kai) subtribe of the Seljuks, whose origins lay among the Central Asian Turkic peoples whose westward invasions began in the 10th century. They reached Anatolia in the 12th and 13th centuries. Both the Seljuks and the Ottomans were descendants of the larger Central Asian Oghuz (Turkic) Turks of the Ural-Altay region whose migrations westward had begun in the ninth century. Tradition has it that on his own westward journey Ertugral came across two warring armies, sided with the apparently losing side, turned the tide, and was rewarded by the victor—a Seljuk warlord—with the territory of Sogut.

The House of Osman ruled the Ottoman Empire until 1923, although the family's distinctly Turkish ethnicity was lost early in its history as the sultans intermarried with non-Turks to solidify political and military conquests or alliances and treaties.

As Osman expanded his territory he came into conflict with the Byzantine Empire to the west. Following Osman's death the empire expanded into the Balkans and the eastern Mediterranean. The expansion was briefly checked by Tamurlane's 1402 invasion of Anatolia and the subsequent decade of civil strife. The 1453 capture of the Byzantine capital of Constantinople by Mehmed II, "the Conqueror" (r. 1444–46 and 1451–81), signaled the resumption of Ottoman territorial ambitions. Though Mehmed's Italian campaign stalled at his death, Selim I

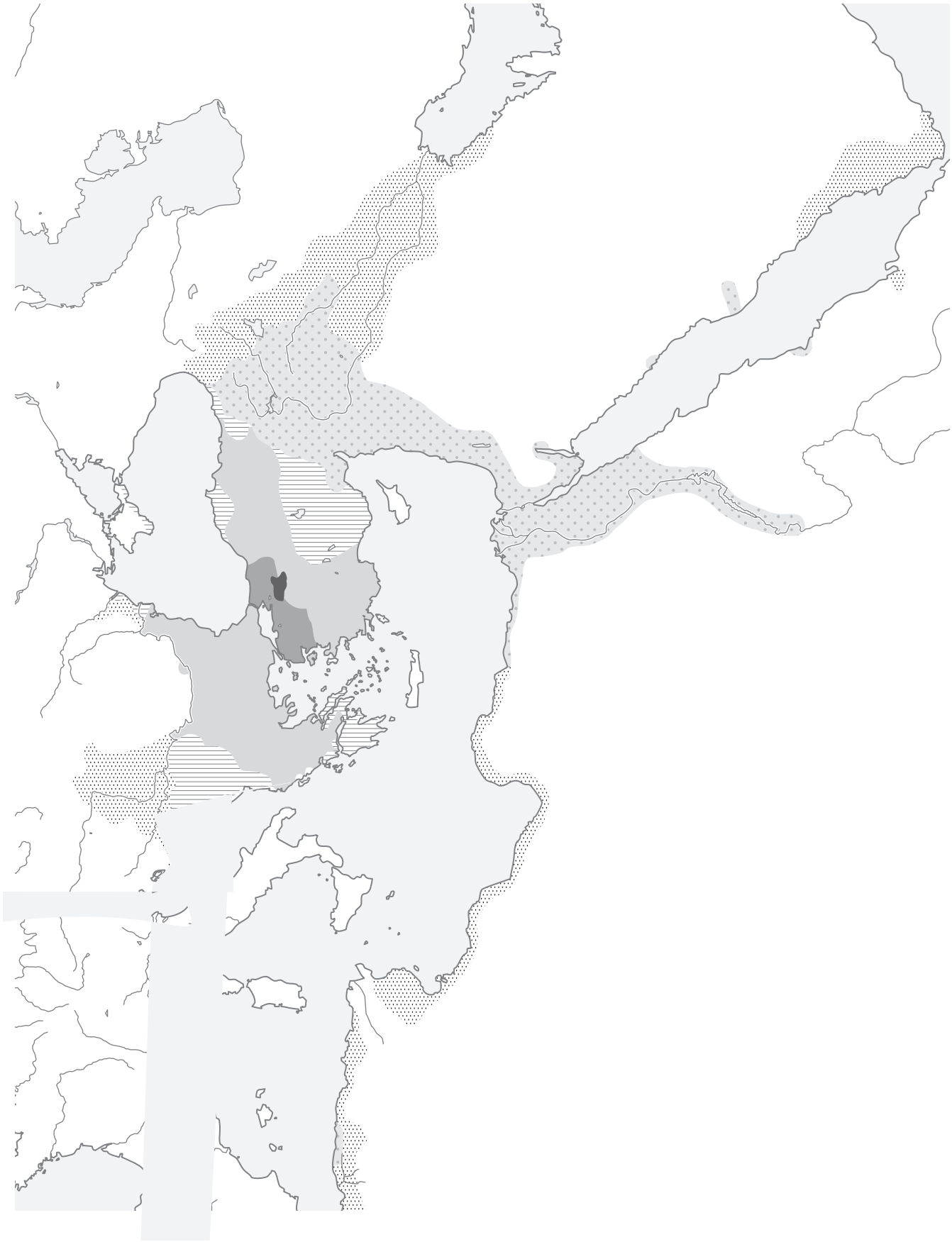
OTTOMANS

location:
Anatolia

time period:
13th century to 1922

ancestry:
Turkic

language:
Turkic



(r. 1512–20) resumed that expansion to take Egypt and to push toward the Red Sea. Suleyman "the Magnificent" (r. 1520–66) took Belgrade in 1521, besieged Vienna in 1529, and captured Baghdad from Iran in 1535. The diversity of the empire's peoples was further enhanced by the arrival of large numbers of Spanish Jews and Arabs in 1492.

The ethnic, religious, cultural and linguistic diversity of all these peoples broke down the Ottomans' original, overtly tribal outlook in favor of a more cosmopolitan discourse. This diversity also encouraged a system of administration sufficiently complex to accommodate a large degree of religious and cultural diversity and independence and to allow local political and administrative autonomy.

LANGUAGE

Ottoman Turkish evolved commensurate with the development of the empire itself. Old Ottoman Turkish, related to Anatolian Turkish and closely akin to the Seljuk variant of Turkish, was the language used until the 16th century. In practice, this language contained many borrowings from Persian and Arabic. Persian in fact had been the language of the Seljuk court. It has been argued that only via Persian did this Turkish came into contact with and borrow heavily from Arabic; Persian itself contained much Arabic by the time Turkish tribes arrived in Iran from Central Asia several centuries after the seventh-century Arab conquest of Iran.

Middle Ottoman was that language used in poetry and administration from the 16th century until the mid-19th century reforms known as the Tanzimat ("Reorganization"). Among the educated classes, knowledge of both Persian and Arabic was required—to such an extent that it has been argued that Persian, in fact, was the court language, if unofficially, in this period. As such, Middle Ottoman was unintelligible to the middle and lower classes.

New Ottoman is usually dated from the mid-19th century. There were several efforts in the 19th century to purge the language of its Persian and Arabic elements (see "Literature" below). Until 1928 Ottoman Turkish was written in a form of Arabic script that was also heavily influenced by Persian.

In 1928, following World War I, the dissolution of the Ottoman Empire, and the establishment of the Republic of Turkey, language reforms instituted by Kamal Ataturk also attempted to purge Persian and Arabic loanwords in favor of Turkish alternatives. As part of these reforms a modified Latin script replaced the Arabic script. In practice, however, modern

Suleyman I: The Lawgiver

Known in the West as Suleyman the Magnificent and in the Middle East and Asia as Suleyman the Lawgiver, Suleyman I was the 10th sultan (ruler) of the Ottoman Empire. His 46-year reign coincided with the peak of Ottoman power and cultural achievement and established the template for Ottoman government for centuries after his death.

Suleyman was born in 1494 in Trabzon, a coastal city in present-day northeast Turkey, the son of Selim I (r. 1512–20). His father, Selim I, had greatly increased the size and wealth of the Ottoman territories during his relatively short reign, most notable bringing Syria, Palestine, and Egypt under Ottoman suzerainty. As a young man Suleyman was appointed governor to a series of Ottoman territories before succeeding his father as sultan at the age of 26.

Suleyman I pursued the aggressive expansionist policy of his father. The year following his ascension to the throne Suleyman captured Belgrade (the capital of modern Serbia) and then turned his attention in 1522 to the island of Rhodes, which was then ruled by the Christian Knights Hospitaller, capturing it after a six-month siege. In 1526 Suleyman led an army that defeated the forces of the king of Hungary at the Battle of Mohács, effectively establishing the Ottomans as the most powerful force in southeast Europe. In 1529 Suleyman's forces besieged Vienna (the capital of modern Austria). Although the city was not captured, the siege demonstrated the Ottomans' ability to strike into the heart of Europe and reaffirmed their control of Hungary and the Balkans.

During Suleyman's reign the Ottomans also made territorial gains in the Middle East and Africa. Baghdad fell to Ottoman forces in 1535 during a campaign against the Persian Empire of the Safavid dynasty. Further campaigns brought lower Mesopotamia, the mouths of the Euphrates and the Tigris Rivers, and parts of the Persian Gulf coast under Suleyman's control. Large areas of North Africa west of Egypt also fell to Suleyman. At his death the Ottoman Empire was approximately twice the size it had been when he became sultan.

In addition to the military conquests achieved under Suleyman I's reign, the Ottoman Empire reached new peaks of cultural achievement. In much of the area formerly ruled by the Ottomans, Suleyman is remembered as the Lawgiver. During his reign he systematically collected and rationalized the legal judgments that had been handed down by his nine predecessors and formed them into a single body of imperial law known as the kanuni Osmani, or Ottoman laws. These were to form the core of imperial Ottoman legal practice for the next three centuries. Suleyman's reforms included reducing the tax burden on Christians living in the empire and the renunciation of anti-Jewish activities.

Education and patronage of the arts were also very important to Suleyman. Artists and craftsmen from all over the empire were attracted to Suleyman's court by his reputation for generous patronage. The period of Suleyman's rule has been called the golden age of Ottoman culture. Suleyman himself was a gifted poet, and some of his verses are still remembered as Turkish proverbs today. Lasting and visible monuments to this period of creativity include the Suleymaniye Mosque in Istanbul and the Selimiye Mosque in Edirne as well as hundreds of other monuments and buildings constructed by Mimar Sinan, the sultan's chief architect. At the time of Suleyman's death in 1566 the Ottoman Empire was the preeminent military and cultural state in the world.

Ottomans time line

C.E.	
1299	Osman I, founder of the Ottoman dynasty, declares independence from Seljuks.
1324	Death of Osman I; succession of his son Orhan I.
1326	Bursa surrenders to Ottoman forces; becomes Ottoman capital.
1354	Ottomans capture Gallipoli.
1385	Ottomans capture Sofia.
1389	First Battle of Kosovo; Serbs forces defeated but Ottomans retreat.
1394	Ottoman forces cross the Danube River.
1402	Tamurlane's invasion of Anatolia briefly checks Ottoman expansion.
1444–81	Reign of Mehmed II the Conqueror, interrupted 1446–51.
1423–30	Wars with Venice
1448	Second Battle of Kosovo; Ottomans victorious.
1453	Ottomans capture Constantinople.
1462	Armenian patriarch of Bursa becomes head of Armenian millet.
1463	Decree of sultan to Christians in Bosnia and Herzogovina.
1480	Ottoman forces invade Italy.
1492	Jews expelled from Spain are welcomed into the Ottoman Empire by Bayezid II.
1499–1503	Wars with Venice
1512–20	Reign of Selim I
1514	Ottomans defeat Safavid (Iranian) army at Chaldiran.
1517	Ottomans occupy Egypt.
1520–66	Reign of Suleyman "the Magnificent"
1521	Ottomans capture Belgrade.
1529	Ottomans lay siege to Vienna.
1535	Ottomans capture Baghdad from Safavids.
1543	Ottomans capture Nice.
1556	Death of poet Fuzuli
1557	Completion of Suleymaniye mosque in Istanbul by Sinan.
1571	Defeat of Ottoman navy at Battle of Lepanto.
1574	Completion of Selimiye mosque in Edirne by Sinan.
1622	Janissary revolt

Turkish as spoken in Turkey still retains much Persian and Arabic.

HISTORY

The Rise of the Ottomans (1299–1453)

The rise of the empire may be dated from the reign of Osman I. In 1299 Osman declared his independence from his Seljuk overlords, who had given his father, Ertugrul, the territory in which he founded the town of Sogut. Osman's forces harried the wealthy territories of the adjacent, increasingly weak Byzantine Empire. His victories against the Byzantines attracted more warrior immigrants and forced Byzantine forces to withdraw westward. Osman conquered Ephesus, then areas around the Black Sea, and, finally, the Byzantine stronghold of Bursa in 1326.

Osman was succeeded by Orhan, who took western Anatolia and married a Byzantine

1703–30	Reign of Ahmed III
1712	Ottoman defeat of Russian forces
1718–30	Tulip Period
1730	Death of poet Nedim
1774	Treaty ending Russo-Turkish War. Russians given right to intervene on behalf of Orthodox Christians.
1821–29	Greek War of Independence against Ottomans
1827	Battle of Navarino; Western forces defeat Ottoman navy.
1826	Janissary corps abolished.
1830	Algeria invaded by the French.
1832	Treaty of Constantinople grants Greece independence from Ottomans.
1838	British-Ottoman commercial treaty
1839–76	Tanzimat (or "reform") period
1848	Completion of Muhammad Ali mosque in Cairo
1853–56	Crimean War
1853	Completion of Dolmabahce palace in Istanbul
1856, 1859	Laws guaranteeing equality of all under the law, and Ottoman citizenship
1863	Promulgation of Armenian Constitution
1876	Proclamation of constitution
1877–78	Russo-Turkish War
1881	Tunisia comes under French control
1882	Egypt comes under British control.
1906	Establishment of Committee of Union and Progress
1908	Constitution restored.
1912–13	First Balkan War; loss of remaining Ottoman territory in Europe
1912	Parliament closed.
1913	Coup and "Rule of the Three Pashas"
1914	Start of World War I; Ottomans ally with Central Powers.
1915	Onset of Armenian massacres
1916–18	"Arab Revolt" against Ottomans; end of World War I. Partitioning of Ottoman territories under British and French mandates
1923	Proclamation of Turkish Republic

princess whose father he aided in the overthrow of the Byzantine emperor. The 1354 capture of Gallipoli gave the Ottomans a foothold on the European mainland. Orhan's son Murad I brought most of the Balkans under Ottoman control, took the title of sultan, and systematized the Janissary corps—a military force composed of the children of conquered peoples—that his father had initiated. In 1389, four years after Sofia had fallen to the Ottomans, Murad was assassinated during the First Battle of Kosovo with Serbian forces. His son Bayezid (d. 1403), born of a woman of Greek descent, took over in the middle of the battle. A year later the Serbs declared themselves to be Ottoman vassals, and Murad married a Serbian princess. In 1394 Bayezid crossed the Danube and, in the same year, commenced the siege of Constantinople. A crusade called to lift the siege was defeated, but Bayezid himself abandoned the siege to face the

invading Tamurlane at Ankara in 1402. He was seized and imprisoned during the battle. At his death his sons fought among themselves. One son, Mehmed I (d. 1421), emerged as sultan to reunite the empire. The reign of his son Murad II (d. 1451) was marked by wars in the Balkans and Anatolia and civil strife. Murad expanded into the Balkans, and in the 1448 Second Battle of Kosovo defeated a coalition of western forces. Murad was succeeded by Mehmed II "the Conqueror" (d. 1481), his son by a Serbian woman. In 1453 Mehmed II captured Constantinople, ending the Byzantine Empire, and named it his capital (the name of "Istanbul" in fact predated the capture). His 1456 siege of Belgrade failed, but Mehmed did seize areas in the Peloponnesus and captured Trebizond in the early 1460s. Already linked by blood to the Byzantine royal family, Mehmed then declared the Ottoman Empire to be the successor to the Roman Empire and took the title Caesar (or Kaysar), He invaded Italy in 1480.

The Empire at Its Height (1453–1699)

The seizure of Constantinople in 1453 marked the Ottoman Empire's emergence as the preeminent force in the eastern Mediterranean, southeast Europe, and western Asia. Mehmed's grandson Selim I (r. 1512–20) defeated Iran's Safavids in 1514 and then turned south to take Syria, Egypt and the Red Sea region. Selim's son Suleyman "the Magnificent" (r. 1520–66) took Belgrade in 1521, failed to take Vienna in 1529, brought Transylvania and Moldavia under Ottoman tutelage, and seized Baghdad from the Safavids in 1535. With the Ottoman navy in control of the Mediterranean, Suleyman solidified the empire's control of territory from Egypt into North Africa; he captured Nice in 1543.

The century following Suleyman's death witnessed defeats at the hands of the Europeans and Safavid Iran. The Europeans' defeat of the Ottoman navy at Lepanto in 1571 checked the empire's control of the seas, and defeat at the Battle of Vienna in 1683 marked the end of Ottoman overland expansion into Europe. The internal Jelali revolts, which spanned the later 16th and early 17th centuries, and Janissary revolts in 1622 limited the center's response to these external challenges, though under Murad IV (r. 1612–40) some lost territory was retaken.

The Sultanate of the Women and the Tulip Era

From the mid-16th century onward, however, the empire was also transforming itself from a state geared for war and expansion to one equipped to administer the territories it had so rapidly acquired. The bureaucratization of the empire in turn enhanced the standing and authority of the palace itself and, especially, the sultan as the center of Ottoman government. This transformation also enhanced the power of those with influence at the palace, including the woman of the imperial family and their retainers. The term "Sultanate of the Women" is used to refer to the period from the mid-16th to the late 17th century in which the mothers of young sultans acquired and exercised power on behalf on their sons.

The 18th century witnessed the beginnings an administrative decentralization of those portions of empire located furthest from the capital. In return for continued recognition of the center's authority, Egypt and parts of North Africa in particular acquired much autonomy. This period also saw a change in attitude toward Europe. During the long reign of Ahmed III (r. 1703–30), friendly relations with France were cultivated and, following the Ottoman defeat of Russian forces in 1712, the Russians made peace with the sultan. The name given the period, the "Tulip Era" (1718–30), derived immediately from the elites' preoccupation with the flower; more importantly, the term reflects the shift in the center's interests to peacetime pursuits. Selim III (r. 1789–1808), for example, was fond of music, poetry and calligraphy. Responding both to Austrian and Russian pressures and to Napoleon's brief invasion of Egypt in 1798, Selim reorganized the Ottoman military and administrative system along Western lines.

The Period of Reform (1828–1908)

The latter changes provoked domestic opposition among the most affected elements, chiefly the Janissary corps and certain clerical elements. Supported by key clerics, the Janissaries murdered Selim in 1807. The Janissary rebels were defeated in 1826 by Mahmud II (r. 1808–39). His reign witnessed Greece's winning of independence from the empire in the aftermath of the 1827 western victory over the Ottoman navy and France's 1830 invasion of Algeria. Mahmud nevertheless dismantled the Janissary corps and established a new military force, including a reformed navy, laying the groundwork for later changes. The reforms of the Tanzimat period (1839–76) included establishment of a conscripted army, banking changes, and the rise of a factory system of production.

In 1876 a constitution was proclaimed, backed by a group of reformers called the Young Ottomans, as part of a series of reforms these Western-educated elements believed would save the empire from decline. A military coup the same year deposed the ruling sultan and Abdulhamid II (r. 1876–1909) became a constitutional ruler but suspended the parliament. In the aftermath of the Russo-Turkish War of 1877–78 and the loss of Cyprus, the empire sought new alliances with the British and French to counter Russian power.

In 1908 the Young Turk revolution resulted in the repromulgation of the 1876 constitution and the reconvening of the parliament. The Young Turks were the ideological descendants of the Young Ottomans. Drawn from a range of the empire's different ethnic groups, the Young Turks advocated a more secular society and limits on the sultan's power but also an increase in the power of the state, to safeguard the empire. In the face of rising nationalist sentiments among the empire's various divergent members and the losses of Bosnia and Herzogovina to Austria-Hungary, Libya to the Italians, and the Balkans in the Balkan Wars (1912–13), the Young Turks were, in fact, committed to the empire. The loss of this territory engendered the 1913 coup and the "Rule of the Three Pashas," key ministers in the government during World War I who organized the Ottoman-German alliance. It was during World War I that the empire's Armenian population was charged with supporting Russian interests and experienced what has been called the first real genocide of the 20th century, though successive Turkish governments have rejected claims that the deaths that did occur were the result of official, systematic government policy (*see* Armenians).

The Empire in World War I and Its Dissolution

The combination of the British-assisted "Arab revolt" (1916–18) and World War I led to the empire's defeat. Immediately after the war the empire was partitioned. Britain gained a mandate over Iraq, Palestine, and Transjordan, and the French gained control over Syria and Lebanon. Turkish nationalist elements meeting in Ankara in 1920 rejected both the partitioning and the Ottoman government in Istanbul. Two years later, these forces reclaimed Istanbul and abolished the Ottoman sultanate, with which the Ottoman Empire officially ended. The Republic of Turkey was declared the next year.

CULTURE

Econom

At its height the economic activity of the empire comprised agriculture, trade and merchant activity, and small and medium production.

In its early period cities were the focus of trade and merchant activity, and adjacent rural areas supplied urban areas with food and raw materials. The taxes and levies imposed on the goods passing between Europe and points further east that passed through the empire were an additional source of wealth.

As the empire expanded, the Ottoman sultans strove to develop key cities as important commercial and industrial centers. Bursa, the capital until the capture of Constantinople, imported silk from Iran, and its artisans created silk products for the imperial court. Edirne (Adrianople), located on the European mainland, was another commercial and light manufacturing center. After capturing Constantinople in 1453, Mehmed II rebuilt the city as an economic center. He built the city's grand bazaar, waterways, the great Fatih mosque complex, and the Topkapi Palace. In 1492 his son and successor Bayezid II (r. 1481–1512) welcomed Arabs and Jews fleeing the Spanish Inquisition. The Jewish refugees introduced the first Gutenberg printing press and contributed much to the economic growth of both Istanbul and the empire. Orthodox Greeks also played a key role in the life of the empire in this period.

Beginning in the late 1500s and especially in the 1600s, the Dutch and English maritime trading companies established a presence in the empire, Safavid Iran, the Persian Gulf, and the Indian subcontinent. Within a century the rise of the European trading systems challenged the empire's preeminence as the crossroads for the West–East overland trade, and the volume of some luxury items moving across the empire began to suffer. The influx of gold and silver that had been coming to Europe from the New World encouraged widespread price inflation and currency devaluation.

The 1838 British–Ottoman commercial agreement facilitated direct connections between British merchants and various Ottoman millets, thus bypassing the Istanbul-controlled internal trading system. The treaty reflected the onset of the Industrial Revolution in Europe and England. The consequent appearance of cheap European manufactured products in the empire began to damage traditional industries and trade.

Following the Crimean War (1853–56)—the origins of which lay in Russian efforts to counter rising French influence among Ottoman Christians, and subsequent British, French, Austrian, and Prussian assistance to the sultan—merchants and traders from the empire's European allies appeared throughout the empire in strength. These sought to reshape the economy even more favorably to their interests. The 1873 crash of the Vienna stock market severely affected the empire. The Ottoman government (known as the Porte) was forced to default on the European loans it had taken out to underwrite reforms. The ruling sultan, Abd al-Aziz (r. 1861–76), was eventually deposed as a result and a Council for the Administration of the Ottoman Public Debt was established. The OPDA encouraged further European investment in the empire, financing railroads and other industrial-scale activities. From 1890 to World War I, the empire's economic activity increased substantially, but based only on these large foreign investments. The latter included German investment in railroads.

Government and Society

The expansion of the empire encouraged greater bureaucratization. The sultan stood at the apex of the Ottoman government, but civil officials increasingly carried out judicial, financial, and other administrative duties, and military officials undertook other executive functions.

The sultan had a coterie of advisors and ministers. These included the various viziers of the divan (council). The Grand Vizier led the debates of the divan and reported its findings to the sultan; the membership of the Ottoman divan rose from three in the 14th century to eleven 300 years later. The name Sublime Porte, by which the Ottoman political center was later known, referred to the sultan's open court over which the Grand Vizier presided.

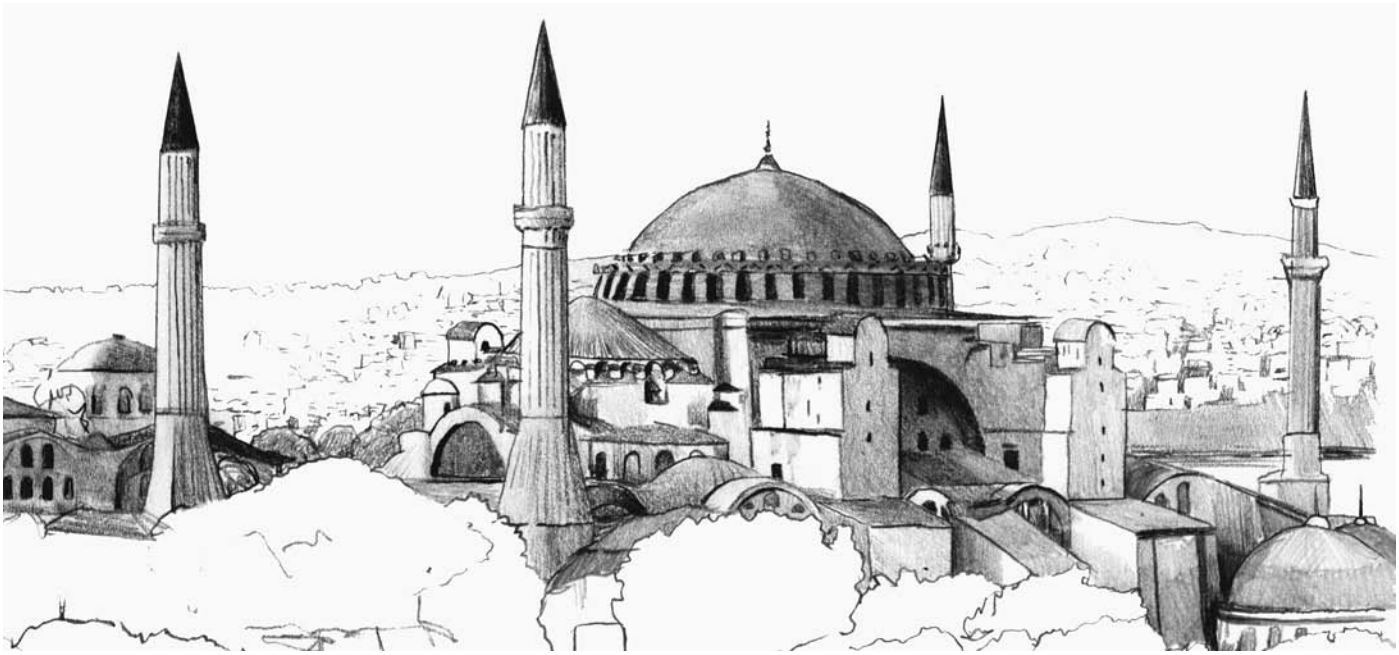
The Ottoman family's intermarriage with non-Turks led to growth in the household itself. The sultan's harem gradually developed its own internal administration. The mother of the sitting sultan presided over the harem. Beneath her in authority was the mother of the sultan's firstborn son, then his other wives and then his concubines. During the 16th and 17th centuries, during the Sultanate of the Women, the harem exercised considerable influence.

The palace also developed its own school system for the training of Muslim and non-Muslim government functionaries. Some thousands of the latter, in a process called the *devshirme* ("collecting"), were forcibly recruited from among Christian communities conquered by the Ottomans. The system had its origins among earlier Muslim states but made its appearance among the Ottomans under Murad I (r. 1359–89), himself the son of a Byzantine princess. The best and brightest of these youth were sent to the palace school system to become civil administrators. The remainder were consigned to the Janissary corps. Although these youth were formally required to convert to Islam, the practice of allowing non-Muslims into service further diluted the control of the empire by the original Turkish elites. The *devshirme* system was in decline by the 16th century and was abolished in the 17th, especially under pressure from Turkish elites who wanted their sons to be selected for training and service at court in preference to foreigners; this service thereafter became voluntary. The Janissary corps was abolished in 1826 following a series of revolts against efforts to curb their independence.

Initially the empire was administered through preexisting territories called *beyliks* whose leaders (*beys*) acknowledged Ottoman authority. In the 14th century a system of *sanjaks* was established. With the further expansion of the empire, the *sanjak* system became a secondary tier of administration subsumed under larger *beylerbeyliks,* presided over by a governor-general (*beylerbey*). These divisions also became known as *eyalets* or *vilayets* (provinces), and the number of these expanded greatly with later territorial acquisitions. These were subdivided into *sanjaks* and further into *timars* (fiefs). The latter was a form of land tenure granted a local administrator in return for services, usually military.

Outside the *vilayet* system were vassal and tribute-paying territories. Some of these served as buffer states between the empire and the Western powers, while others were small areas (for example, Mount Lebanon) deemed not worth the military effort to conquer.

The Tanzimat reforms were implemented to strengthen the empire against European influence. Many of these changes, such as the introduction of paper banknotes, the reorganization of the financial and military sectors and the civil and criminal codes, as well as the establishment of universities and a stock exchange in Istanbul, were in fact based on European models. The period also witnessed the abolition of the poll tax on non-Muslims, the lifting of barriers to non-Muslims' joining the military, and 1856 and 1869 laws that



Hagia Sophia in Istanbul. Built by the Byzantine rulers of Constantinople (the former name for Istanbul) between 532 and 537 the building was converted into a mosque and expanded after the Ottoman conquest of the city in 1453.

guaranteed equality under the law to those of all faiths and the creation of a common Ottoman citizenship. In 1863 the government approved an Armenian national constitution. The 1876 national constitution limited the powers of the sultan. Although the constitution and the parliament were suspended, the Young Turks reestablished both, and their Committee of Union and Progress dominated the political scene until 1918. The palace closed the parliament in 1912, but in 1913 the CUP seized power in the Bab-I Ali coup and set up its own government. The CUP was linked to the state's anti-Armenian actions during the early years of World War I. In 1918 many CUP members were put on trial by the sultan. The remainder were eliminated in 1926 in the aftermath of the empire's 1923 abolition.

Militar♠ Practices

Initially the Ottoman military consisted of large numbers of mercenary and *ghazi* warriors (fighters for the faith of Islam), the bulk of whom had settled in Anatolia after fleeing the Mongol invasions. These troops fought for the defense and expansion of Islam in return for booty. Orhan organized a standing army paid by salary and composed mainly of foreign mercenaries. These became so powerful that Murad I formed his own personal military force, including the Janissary corps, to counter the growing political ambitions and influence of the standing army. The members of modern Europe's first standing army were paid salaries, had their own uniforms and distinctive music, lived in barracks, and considered the corps their own family.

In 1389 local conscription was introduced, and in times of danger local authorities had to provide fully equipped recruits for service. This force, called the Azabs, were also used as support troops for the main military forces.

The Ottomans also had a cavalry force, the best-known element of which was the Sipahi corps, also founded during the reign of Murad I. Initially also recruited via the *devshirme* system, by the reign of Mehmed II these were mainly ethnic Turks.

The Ottoman navy dated from the early 14th century. The force assisted the empire's expansion into the Balkans and the Black Sea, the wars with Venice (1423–30 and 1499–1503), invasions of Albania (in 1448, 1450, and again in 1497), the 1453 capture of Constantinople, and the expansion into Syria, Egypt, and North Africa. In the mid-1500s the fleet defeated European fleets in the Mediterranean Sea, and Persian Gulf–based forces challenged Portuguese interests. The navy suffered a minor setback at the hands of a Western alliance at the 1571 Battle of Lepanto, which was its first defeat. A year later, with new ships, the navy resumed its expansion. In the early 17th century the Ottomans were even able to raid coastal areas of Britain.

Naval defeats in the next century spurred the Porte's recommitment to the navy. By the late 1800s the Ottoman navy was the world's third largest. The economic misfortunes suffered by the empire in this period, however, meant that this force could not be maintained. German support for the Ottoman navy was a factor in the empire's alliance with Germany, but the Western allies disbanded the Ottoman navy after World War I.

Architecture

Early Ottoman architecture was heavily influenced by the Seljuk style, particularly a preoccupation with the single dome. Interaction with the Byzantine Empire exposed the Ottomans to an imperial architectural tradition, and the Ottomans sought a distinctive style that was nevertheless linked to the Byzantine tradition. This combination was visible in Istanbul's Hagia Sophia, the patriarchal basilica of the Eastern Orthodox Church that Mehmed II refashioned into a mosque following his conquest of the city in 1453. The new structure remained the city's central mosque for the next five centuries and was the model for many later Ottoman mosques. Sinan, a Christian by birth recruited into the *devshirme* system to become chief architect from 1538 to 1588, was responsible for more than 300 buildings, including Istanbul's famous Suleymaniye mosque. Under Sinan the empire achieved a unique style of expression that also built on the past. His masterpiece, the Selimiye mosque complex of Edirne, was completed in 1574. Subsequent mosques carried on this optimistic sense of identity.

In the 18th century Ottoman architects became enamored of the European baroque and rococo styles. During the Tulip period baroque styles were used in mosque architecture. The Armenian Balyan family, who dominated the center's architecture in the 18th and 19th centuries, successfully fused Ottoman-Turkish and Western architectural styles. The best example of their style, Istanbul's Dolmabahce Palace, completed in 1853, was the empire's first European-style palace.

The tastes and styles that dominated the capital to varying extents reached the empire's provinces, in Cairo's Muhammad Ali mosque, completed in 1848, for example, as well as in Damascus and Jerusalem.

Literature

The highly stylized Ottoman poetry known as divan poetry had its roots in Seljuk poetry. Ottoman court-based poetry drew on both the Persian and, to a lesser extent, Arabic traditions of poetry. From the Persian came *gazel* poetry (based on couplets sharing a rhyme and refrain) and *mesnevi* (consisting of a indefinite number of couplets), and from the Arabic, most likely via Persian, came the *kaside* (derived from pre-Islamic Arabia, also couplets with a single meter, with every line rhyming). Persian poetical meters were adopted and many Persian and Arabic words were also incorporated. As its Persian counterpart, the Ottoman *mesnevi* possessed a literal—sometimes ostensibly romantic—and spiritual level of meaning. This genre of poetry was often heavily influenced by Sufi mystic thought.

The tradition takes its name from the term divan, referring to the collected works of a poet. The best-known divan poets included Fuzuli (d. 1556), who composed in Ottoman Turkish, Persian, and Arabic, and Nedim (d. 1730), of the Tulip period, who was well known for reinvigorating the genre with popular elements. The mainly oral tradition of folk poetry was based on the quatrain and was intimately associated with folk music. More than the divan poetry, this tradition was influenced by Sufi and Shii tradition. The Ottoman prose tradition in nonfiction comprised works of history, travelogs, and the writings of prominent Ottoman officials, biographies of important figures, and works in the "Mirrors for Princes" genre.

Works of fiction were composed using rhyming prose. Prose fiction appeared from the Tanzimat period, concomitant with reforms to the language itself that aimed to cultivate a spirit of national consciousness and to strengthen the empire by returning to the language's distinctly Turkish roots. European, and especially French, literary styles—the novel and short story and French poetical styles—appeared on the scene at the same time. The "New Literature" movement in the last decade of the 19th century witnessed an effort among prose writers and poets to promote Western, and especially French, notions of elite art. From the beginning of the 20th century and the appearance of the Young Turks, 31(h)5(e Y)779 T31(t 1(

Suleyman the Magnificent. Divani was used for all official decrees and correspondence.

The Ottomans were also known for their carpets and jewelry. Ottoman music, based in palaces and among Sufi orders, derived from Persian court music but achieved its own distinctive form by the 17th century. The expansion of the empire encouraged a diversified musical tradition, reflective of the musical traditions of the different peoples of the empire. The distinctive music developed in the Janissary corps influenced such European composers as Mozart and Beethoven.

Religion

The Ottomans were Sunni Muslims, like their Seljuk forbearers. At its height in the 16th century, however, the empire included peoples of many different faiths. Ethnic differences were not, however, officially recognized as the basis for organizational units. The millet system had its origins in the guarantees of religious freedom made to Jews and Christians as "people of the book" in the early years of Islam. In the Ottoman system, recognized confessional (religious) minorities were permitted virtually to rule themselves, with the heads of these reporting to the sultan.

Overall the empire was extremely tolerant of these differences. Thus, following his 1453 capture of Constantinople, Mehmed II, to keep the Byzantine church functioning, made the patriarch of the church chief administrator and overlord of the city's orthodox believers. In 1462 Mehmed brought the Armenian patriarch of Bursa to Constantinople and made him head of the Armenian millet. In 1463, following his conquest of Bosnia and Herzogovina, he issued a *firman* (decree) that guaranteed the rights of this region's Christians. Mehmed also established the institution of *hakham bashi,* or chief rabbi of the Jewish millet. Mehmed's successor, Bayezid II, his son from a Greek Orthodox noblewoman, welcomed those Jews (and Arabs) who, refusing to convert to Christianity, were expelled from Spain in 1492. He sent the Ottoman navy to rescue them and threatened with death any who treated the refugees harshly.

By the 19th century, several Christian and Armenian millets were in existence as well as the Jewish one. Non-Sunni Muslims were recognized as members of the Sunni millet.

The growing European presence in the empire allowed the Western powers to petition the Porte for, and receive guarantees of, the protection of their representatives, missionaries, and religious pilgrims visiting the Holy Lands. In a series of agreements called the "capitulations" signed with the Porte, these were to be subject to the laws of their own country, not those of the empire. The 1774 treaty ending the Russo-Turkish War gave the Russian tsar the right to intervene in Ottoman politics to protect members of the Eastern Orthodox Church. The French had made similar claims for Ottoman Catholics since the previous century, and an 1838 treaty between the British and the Porte reconfirmed these earlier capitulatory agreements. By these the empire lost even indirect authority over its millets. Each of the millets and many other ethnic groups in the empire also felt the stirrings of 19th-century European nationalism; these, for example, encouraged the Greeks' struggle for independence.

The Tanzimat reforms aimed partly to create a sense of Ottoman identity. The 1876 constitution established freedom of belief and equality of citizenship across the empire. The CUP, in its early years (1906–08), peopled by different ethnic groups, later turned against religious and ethnic minorities. The empire's Armenians were in particular scapegoated following the failure of an offensive against Russia in the early years of World War I.

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Ouagadougou (Wagadugu)

The Ouagadougou area a part of the Mossi. They live in and around the city of Ouagadougou in central Burkina-Faso.

Ouara *See* Wara-Wara.

Ouassoulounke (Wassalunka)

The Ouassoulounke are a Manding people. They live in the Wasulu region of southwestern Mali.

Ouatchi

The Ouatchi are an Ewe people living mostly in southern Togo but also in Benin.

Ovahimba

The Ovahimba are a subgroup of the Herero. The majority live in northeastern Namibia.

Ovambo

The Ovambo are concentrated on the high, flat, stoneless plains between the Kunene (Cunene) and Okavango (Cubango) Rivers in the far north of Namibia and the far south of Angola. The 150,000 Angolan Ovambo are one of that country's smaller ethnic groups, but the half million Namibian Ovambo constitute almost half of Namibia's population. Many Ovambo have migrated to live elsewhere in Namibia, where they work, either on a permanent or temporary basis, on farms, in mines, and as civil servants. Due to the policy of apartheid and South Africa's policy of "divide and rule," many people have come to reject being labeled "Ovambo," instead preferring to be identified simply as Namibians.

OVAMBO

location:
Namibia and Angola

time period:
15th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

ORIGINS

It is believed that the Ovambo migrated to their present homeland from the northeast—in the area of present-day Zambia—sometime around the 15th or 16th centuries. The Ovambo have a close cultural and historical relationship with the Herero, who live farther south: Ovambo legend states that the two peoples are descended from brothers who parted when they reached the present home of the Ovambo, known as Ovamboland.

LANGUAGE

The Ovambo are a Bantu-speaking people whose main language is Ovambo, also called Ambo. There are linguistic differences between Ovambo subgroups, but their dialects are easily mutually intelligible.

HISTORY

In 1884 Namibia became a colony of Germany, but because of difficulties in controlling the smaller Herero and Nama population to the south, the Germans never took much interest in the areas of Ovambo territory under their jurisdiction. In 1915 Namibia (as South West Africa)—and with it much of Ovamboland—came under South African administration. The South Africans took more interest in Ovamboland, and in the 1920s and 1930s they crushed numerous Ovambo rebellions. The Portuguese had occupied the Angolan coast since the late 15th century, but until they ruthlessly asserted their claims to part of southern Angola in the early 20th century they took little interest in the isolated Ovamboland.

South Africa's policy of apartheid, introduced in 1948, was also forced on Namibia. In 1973, Ovamboland was declared "independent" by South Africa. This independence was rejected by the overwhelming majority of Ovambo and by the international community. An assembly of mainly South African–appointed chiefs was created. The chief minister, Filemon Elifas, was assassinated in 1975 for his brutal reign of fear, which was backed by the South African army and police. Absences from Ovamboland were allowed only with a work permit—and then without any accompanying family members. Frustration with this system and with the lack of opportunities in Ovamboland, resulting from overpopulation and overgrazing, led to the development of an Ovambo workers' movement.

In 1960 the South West Africa People's Organization (SWAPO) emerged from the opposition to South African rule. After more than 20 years of armed struggle, SWAPO led Namibia to independence in 1990. Although SWAPO has been accused by its opposition of being dominated by Ovambo, it upholds strong nontribal and nonracial principles. Ovambo,

however, do make up almost half Namibia's population, and Ovamboland was in the front line of the guerrilla war, so it is not surprising that many of the organization's members and leaders are Ovambo.

CULTURE

The northern part of Ovamboland is open wooded grassland, but the south is more arid grassland. It is subject to two to three months a year of heavy rain that causes widespread flooding of the silt-covered plain, followed by nine or 10 months of drought. To adapt to these harsh conditions, the Ovambo have taken advantage of what resources are available. Cultivation is largely the preserve of women. The staple crop is millet, pounded into flour and eaten in the form of a dry porridge, while corn is produced for making beer. Beans, sweet potatoes, groundnuts (peanuts), melons, and pumpkins are also cultivated. Men tend the livestock: Cattle and goats are raised, but, due to flooding, local grazing conditions are not as favorable as they are to the south in Herero territory. Since the late 19th century, Ovambo men have traveled south to work in Namibia's mines or on the railroads, while many women have left Ovamboland to work as domestic servants.

Most Ovambo live in compounds (a linked group of houses) completely encircled by a fence. Husbands, wives, young men and women, and visitors all live in separate buildings. Encircling the compound is a cattle enclosure,

Lovisa T. Nampala, Vilho Shigwedha, and Jeremy Silvester. *Aa ambo Kingdoms, History and Cultural Change: Perspectives from Northern Namibia*. Basel

to rural areas. Many urban Ovimbundu have fled to the rural communities of central Angola to avoid persecution. The civil war has created a large population of internally displaced people. In rural areas, the Ovimbundu have become concentrated in villages fortified against anti-government rebels and government troops.

Most Ovimbundu make their living as farmers. Cassava is the staple food crop. Cash crops include corn, palm oil, palm kernels, cotton, coffee, bananas, and sisal (a fiber crop). Farming and cattle rearing are the mainstays of many communities—the Ovimbundu highland areas are relatively free of the tsetse fly (a disease-bearing fly), which prevents animal husbandry in much of Angola.

Government and Societ

From the 17th until the 19th centuries, Ovimbundu society adapted itself to a cattle-rearing and crop-farming economy that was heavily involved in trade. During this time, a double-descent kinship system helped maintain social cohesion. In this system, each individual belonged to both a local patrilineal group and a more dispersed matrilineal grouping. Membership of the patrilineal group gave an individual claims to land and residence rights, while membership of the matrilineal group conferred the right to inherit movable property. Matrilineal kin also provided financial resources for trading enterprises and so underpinned the Ovimbundu economy. This dual system helped to separate village and chiefdom concerns from the inheritance of wealth gained from trade.

The economic and cultural domination of the Ovimbundu by the Portuguese, combined with the decline of the Ovimbundu trading economy, has eroded much of this system of social organization. In modern Ovimbundu society, the nuclear family of husband, wife, and children is now the basic social unit, and there is little distinction between matrilineal and patrilineal kin.

Religion

Over half of Ovimbundu people are Christian. Of these, over three quarters are Catholic. Ovimbundu religious beliefs are also still widely held. The Ovimbundu religion involves the belief that the chief and certain family members—especially his principal wife (*inakulu*)—are imbued with certain powers. Through rituals and ceremonies, the chief and his family exercise power over the fertility of people, animals, and plants. Much of Ovimbundu art is associated with the cult of the sacred chief and royal family; the carvings on wooden statues, staffs, and musical instruments particularly reflect this.

See also Angolans: nationality.

Ovimbundu time line

C.E.	
ca. 1500s	Portuguese begin settling on Angolan coast and start trading with the Ovimbundu peoples.
ca. 1580	The Jaga Lunda people settle in the highlands of Angola.
1902–03	Bailundo War fought against Portuguese colonization.
1911	"Year of the Great Hunger": The last Ovimbundu trading caravans do not return and many die from hunger.
1961	Start of Angolan War of Independence fought by the MPLA and the FNLA
1967	Jonas Savimbi forms UNITA, which recruits from Ovimbundu.
1975	Angola gains independence; civil war is being fought by Soviet- and Cuban-backed MPLA and U.S.- and South African–backed UNITA
1976	Government formed by MPLA.
1988	South African and Cuban forces begin to leave Angola.
1991	Peace agreement signed by UNITA rebels and government.
1992	First democratic elections are won by MPLA. UNITA refuses to accept election results and civil war breaks out again.
1994	Lusaka Protocol signed, but hostilities continue.
1995	Savimbi recognizes MPLA leader José Eduardo dos Santos as president and declares war to be at an end.
1999	UN peacekeeping mission withdraws as civil war resumes in Angola.
2002	Civil war ends as UNITA accepts a cease-fire agreement.

See also Angolans: Nationality

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Oyo

The Oyo are a major Yoruba subgroup. The majority live in Oyo State, western Nigeria.

P

PALESTINIANS

location:
Palestinian Territories and Israel

time period:
Seventh century C.E. to present

ancestry:
Semitic

language:
Arabic (Semitic; Afro-Asiatic)

Padhola (Adhola; Dhopadhola)

The Padhola live in the northeast of the Democratic Republic of the Congo and the west of Uganda. They are a Nilotic people sometimes argued to be part of the Luo cluster (*see* Nilotes).

Palestinians

The name *Palestinians* can be traced back to the Philistines, one of the Sea Peoples from the Aegean Sea, who arrived in the area identified today as Palestine in the 12th century B.C.E. They settled mainly on the coastal plain from what is now Gaza north to Mount Carmel, and their name appears frequently in the Hebrew Bible. The name for the land of the Philistines was taken into Assyrian as "Palastu," into Greek as "Palaistine," and into Latin as "Palaestina." The Arabic word is "Filastin."

The Palestinians of today are Arabs, both Christians and Muslims, who trace their heritage to the general area of the state of Israel and the Palestinian Territories, which include the West Bank (of the Jordan River), East Jerusalem, and the Gaza Strip.

ORIGINS

The Palestinian homeland coincides roughly with the territory the Jews call Eretz Israel, "the land of Israel," and the fact that two peoples claim the same land has been the defining feature of modern Palestinian history and politics. An important point to keep in mind is that while the name *Palestine* has a long history, it was not always clearly defined politically, even though its inhabitants had a clear sense of their own connection to that particular land. The Arab population defined themselves in terms of family and tribal relationships and, through those connections, to specific villages or towns. While the Palestinians were not and are not differentiated from Arabs of neighboring countries in terms of language or ethnicity, their identity is rooted in a sense of place, a theme that runs throughout Palestinian literature, history, art, and scholarship.

The area has suffered from decades of political upheaval and violence, and while many Palestinians have remained in their homeland, many have fled or immigrated elsewhere. Worldwide, the population of Palestinians was estimated in 2006 to be 10.1 million. The Palestinians who live in the state of Israel are Israeli citizens and account for just over 20 percent of the population of that country, or about 1 million people (*see* Israelis: nationality). Preliminary census figures for 2008 estimate the Palestinian population of the Palestinian Territories—that is, the West Bank, East Jerusalem, and the Gaza Strip—to be 3.8 million, indicating a 30 percent increase in the past decade and making this one of the fastest growing populations in the world. The Palestinian diaspora, which includes all those who have left their homeland, covers a wide range, from those living in poverty in refugee camps in southern Lebanon, Jordan, and Syria, to

highly educated and successful professionals living in other Arab countries or in the West. As for those living in the diaspora, it is nearly impossible to estimate those numbers with accuracy because most countries do not provide population figures for this minority. It is thought that the diaspora population is at least 5.2 million. Of these, 2.7 million live in Jordan, Syria, and Lebanon and are registered as refugees with the United Nations Relief and Works Agency (UNRWA), established by a resolution of the United Nations in 1949 to provide humanitarian services to Palestinian refugees. As there has been no political solution to "the Palestinian refugee problem," in the words of UNRWA, the United Nations has repeatedly renewed the agency's mandate, most recently extending it to 2011. As of December 2007, the agency was providing education, health, relief, and social services to a total of more than 4.5 million Palestinians in the Middle East registered with the agency as refugees. (This figure includes the 2.7 million cited above, plus 750,000 in the West Bank and over 1 million in the Gaza Strip.) There are also sizable Palestinian communities in Europe, the United States, Latin America, and Australia. The large Latin American community dates from the Ottoman era (before 1918), when many Christian Palestinians emigrated, mainly from West Bank towns, including Ramallah and Bethlehem, establishing communities that continue to thrive in Chile, Brazil, El Salvador, Honduras, and Peru. Palestinians are such a part of the fabric of these societies that in the 2004 presidential election in Peru, both candidates were descendants of Palestinians who had emigrated there from Bethlehem in the early 20th century.

LANGUAGE

Palestinians are Arabic speaking, with some dialects so distinctive they can be traced to particular villages or towns. Many, especially those living or working in Israel, also speak Hebrew. English and French are also spoken among educated Palestinians.

HISTORY

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The area defined as Palestine, homeland of today's Palestinians, was formally outlined under the British Mandate in Palestine, which went into effect in 1923, as part of the Western powers' division of the Ottoman Empire among themselves in the aftermath of World War I (*see* Ottomans). This does not mean, though, that Palestine did not exist before this. Many geographic names place Palestine in the center of Christian history and the life of Jesus—Jerusalem, Galilee, Jericho, and the Mount of Olives, to name a few. From the beginnings of Christianity, various Christian groups have laid claim (and disputed each other's claims) to sites such as the Holy Sepulchre in Jerusalem, where Jesus is said to have been buried. In the early years of Islam, in 636–38, Muslim armies spread north from their homeland in the Arabian Peninsula and conquered Palestine and neighboring Syria. Jerusalem is the third holiest city in Islam after Mecca and Medina, and it figures in some important events described in the Quran. It is from Jerusalem that the prophet Muhammad is believed to have ascended into heaven during his miraculous night journey. The site of his ascent is marked by the Dome of the Rock, the oldest surviving Islamic monument, built in 691–92, on a site abutting the Western Wall of the Jewish Temple, the holiest site in Judaism. In the early eighth century, under the Muslim caliph al-Walid ibn Abd al-Malik of the Umayyad dynasty, which had its capital in Damascus, the al-Aqsa Mosque was built, which together with the Dome of the Rock and a few other structures make up the 35-acre complex called the Haram al-Sharif, "Noble Sanctuary," the center of Muslim worship in Palestine.

Palestine, and Jerusalem in particular, was the prize sought during the Crusades, which were initiated in 1095, with the call of Pope Urban II to Christians to retake the "Holy Land" from the "infidels." In 1099 Jerusalem fell to the Crusaders, who established independent Latin kingdoms in Anatolia, Palestine, Syria, Jordan, and Lebanon. The renowned Muslim warrior Saladin (Salah al-Din) retook Jerusalem in 1187, although Europeans remained in control of some areas of Palestine. In 1291 the last of the Crusaders were defeated by the Mamluks, a Muslim dynasty centered in Egypt and Syria. The Mamluks maintained control until the early 16th century. In 1516 Palestine came under rule of the Ottomans, a dynasty founded by nomadic Turkmen in Anatolia, today Turkey, and it remained part of the Ottoman Empire until the empire was dismantled after World War I.

Zionism and World War I

In the 19th century Zionism, a movement advocating a return of Jews to Eretz Israel, found new resonance in Europe, and Jews, particularly those fleeing the pogroms of Russia in the

Palestinians time line

C.E.	
636–68	Muslim armies conquer Palestine and neighboring Syria.
1099	Jerusalem falls to Crusaders, who establish Latin kingdoms in Palestine and other parts of the eastern Mediterranean.
1291	The last of the Crusaders are defeated by the Mamluks, who establish their rule over Palestine.
1516	Palestine comes under Ottoman rule.
1882	The First Aliya, or "ascent," of Jewish immigrants arrive, fleeing persecution in Russia and Central Europe. Immigration continues, with a Second and Third Aliya, ending in 1923.
1917	Under the terms of the Balfour Declaration, the British pledge to create a "national home" for Jews in Palestine.
1923	The British Mandate goes into effect in Palestine.
1936–39	Arab protests against British rule and Jewish immigration erupt into the Arab Uprising. In 1937 the Peel Commission recommends partition.
1947	A United Nations Special Committee again recommends partition.
1948	The independent state of Israel is declared on May 14; war breaks out, with Arab countries sending troops. The war ends in defeat for the Arabs, with an armistice in April 1949.
1950	The West Bank is officially annexed to the Hashemite Kingdom of Jordan.
1957	Yasir Arafat and others found the Palestine National Liberation Movement, or Fatah.
1964	The Palestine Liberation Organization (PLO) is founded by the Arab League.
1967	The Six-Day War ends with Israel capturing East Jerusalem and the West Bank from Jordan, and Sinai and the Gaza Strip from Egypt.
1973	The Yom Kippur (or Ramadan) War breaks out, as Syria and Egypt attack Israeli forces in the Golan Heights and the Sinai Desert but are forced to retreat.
1974	The United Nations accepts the Palestine Liberation Organization as representative of the Palestinian people and grants them permanent observer status. Chairman Yasir Arafat addresses the General Assembly.

1880s and 1890s, began emigrating to Palestine in growing numbers, joining an old, established Jewish community there. Their numbers were relatively small and included Jews not only from Russia and Europe, but also Jews from Yemen, North Africa, and Kurdistan. These immigrants were not necessarily united in religious motivation or ideology, although the ideas of the European Jewish thinker Theodor Herzl (d. 1904) were to have a profound effect on the end result, the founding of the state of Israel in 1948. Jewish immigration continued, known by the Hebrew word Aliya, meaning "going up" or "ascent." These waves are generally categorized as the First Aliya (1882 to 1903–34), the Second Aliya (1904–05 to 1914), and the Third Aliya (1918–19 to 1923). The Ottoman authorities and Palestinian notables showed some concern about the increasing numbers of these immigrants and attempted to control their purchase of land. The Ottoman government's wariness was based primarily on the fact that these immigrants were mostly Europeans, many of them from Russia, with whom the Ottomans had recently fought a war. Nevertheless the new immigrants were not always viewed negatively. While some Arab peasants were forced from their land when it was sold to Jewish settlers, others found work on lands acquired by Jews.

Another important current during the late 19th to early 20th centuries was European expansion of empire. Britain and France in particular staked their claims to various parts of North Africa and the Middle East, always with an aim of maintaining a balance of power among European interests. In 1914 World War I broke out, and soon much of the world was enflamed. Britain and other powers understood the strategic significance of Palestine. In an attempt to secure the support of European Zionists and Arab nationalists under Ottoman rule, Britain made conflicting promises that were to

1978	U.S. president Jimmy Carter, Egyptian president Anwar Sadat, and Israeli president Menachem Begin sign the Camp David Accords, in which Israel agrees to eventually grant the Palestinians "full autonomy" in the Occupied Territories.
1980	The Israeli parliament officially annexes East Jerusalem to Israel.
1982	The Israeli army invades Lebanon to destroy PLO bases there, with tens of thousands killed.
1987	The first Intifada, a popular and for the most part unarmed uprising, begins in Gaza and spreads to the West Bank.
1988	The PLO proclaims an independent Palestinian state in the West Bank and Gaza, and shortly after, Yasir Arafat declares the PLO's acceptance of Israel's right to exist and denunciation of terrorism.
1993	PLO chairman Arafat and Israeli prime minister Yitzhak Rabin sign the Oslo Accords, which are to lead to an independent Palestinian state.
1994	Rabin, Arafat, and Israeli foreign minister Shimon Peres are jointly awarded the Nobel Peace Prize.
1995	Yitzhak Rabin is assassinated by an Israeli student.
1996	Arafat is elected Palestinian Authority president. Shortly after, the PLO charter is amended, removing the call for the destruction of Israel.
2000	The Second Intifada begins.
2004	Palestinian Authority president Yasir Arafat dies.
2005	Mahmoud Abbas is elected president of the Palestinian Authority, but Hamas wins control of the PA. Western donor states cut off aid to the PA, declaring Hamas a terrorist organization.
2005	Israel evacuates Israeli settlements in Gaza and four on the West Bank.
2007	Battle of Gaza; Hamas and Fatah fight for control of the Gaza Strip. Fatah is defeated and the Gaza Strip comes under the de facto control of Hamas while the West Bank is controlled by Fatah.
2008	Peace talks stall as a new government is formed in Israel after Israeli prime minister Ehud Olmert, beset by charges of corruption, resigns.

have dire consequences for the Palestinians. In 1917 Britain made a pledge, known as the Balfour Declaration, after British foreign secretary Lord Balfour, to create a "national home" for Jews in Palestine. At the same time, seeking alliances with Arab leaders, Britain also promised independence to Arabs under Ottoman rule.

During World War I, the Ottoman Empire had joined with Germany and Austria-Hungary in an alliance known as the Central Powers. They were on the losing side, and in the peace talks held after the war, the victorious Allies divided up the Ottoman Empire largely along the national borders we see today in the Middle East. The League of Nations (the predecessor of the United Nations) awarded the British control of Palestine as a mandate, with the specific proviso that they were to honor the earlier Balfour Declaration made by the British, that is, to assist in establishing a Jewish homeland in Palestine.

In the period between World War I and World War II resistance to the aims of Zionism stiffened among some elements of the Palestinian leadership. Hajj Amin al-Husayni, a leading Palestinian cleric, was one of the most prominent opponents of Zionism in Palestine. During World War I al-Husayni had worked with the British recruiting Palestinians to fight in the Arab Revolt (1916–18) against Ottoman rule. Al-Husayni and many other Arab Palestinians believed that the British had promised independence and self-rule for Palestine once the Ottomans were defeated. Following the Balfour Declaration, however, al-Husayni became disillusioned with Britain's plans for post-war Palestine and began to organize resistance to the concept of a Jewish homeland in Palestine. At first al-Husayni's political efforts were directed towards the establishment of an independent Arab state, often referred to as Greater Syria, with its capital in Damascus and with Palestine

as one of its southern provinces. When Britain ceded control of Syria and Lebanon to France in 1920 the dream of a Greater Syria ended and al-Husayni turned his attention to the future of Palestine, and particularly Jerusalem, as a separate entity. In 1920 al-Husayni was convicted by the British authorities of inciting anti-Zionist riots in Jerusalem. In 1921, after having his conviction quashed, al-Husayni was elected grand mufti of Jerusalem, a post that was regarded as the preeminent clerical position among Jerusalem's Sunni Muslims. The following year he was elected president of the Supreme Muslim Council. Both of these positions were essentially in the gift of the British authorities who favored al-Husayni because of their policy of maintaining a balance between the Husayni clan, to which al-Husayni belonged, and the rival Nashashibi clan, members of which had also been elected or appointed to powerful positions in the British-run administration. The Husayni and Nashashibi families were among the most respected and wealthy of the established Palestinian Arab clans. Both families were at the center of nationalist and anti-Zionist movements in the first decades of the 20th century, but their political rivalry prevented them from forming a united movement that might have been more effective in achieving their aims. The British took advantage of this rivalry by ensuring that representatives from both clans held important positions, for example while Hajj Amin al-Husayni held the posts of grand mufti of Jerusalem (1921–48) and president of the Supreme Muslim Council (1922–37) Raghib al-Nashashibi, of the Nashashibi clan, held the post of mayor of Jerusalem (1920–34). It was not until 1936 that these rival clans achieved a degree of unity by forming the Arab Higher Committee. During this period al-Husayni controlled a secret organization known as al-Fedayeen ('the self-sacrificers'), which carried out anti-British and anti-Zionist activities, but he continued to engage in conventional political dialogue with the British as well.

The Arab Uprising

In the years that followed, there were numerous violent clashes in Palestine between Arabs and Jews, including a massacre of Jews in Hebron and Safed in 1929. Meanwhile, in Europe Adolf Hitler had come to power and Jewish immigrants began streaming into Israel. In 1936 Arabs staged a strike and boycott that was to evolve into armed resistance and a rebellion that lasted until 1939, known as the Arab Uprising. In response to the early unrest, the British commissioned an inquiry to address how the situation could be handled. In 1937 the Peel Commission issued a recommendation that the country be partitioned, giving the Jews a small area in northern and central Palestine, leaving the rest to the Arabs. Hostilities continued, however, and in 1939 the British convened another conference, this one issuing a White Paper declaring that the Mandate would end in 10 years with independence. Meanwhile Jewish immigration would be effectively limited to 15,000 per year until 1944. After that, Arab consent would be required for continued immigration, and restrictions were put the on sale of Arab land to Jews.

Hajj Amin al-Husayni played a prominent role in the Arab Uprising. During the riots of 1929 he was widely accused of having instigated the violence, although evidence suggests that in fact he went to great lengths to calm the situation. By 1936, however, al-Husayni and other leaders had become convinced that open rebellion was the only way to stop what they saw as Britain's increasing support for Zionism. The formation of the Arab Higher Committee in 1936 was partly inspired by the general strike that started the uprising and one of the committee's first acts was to call on Palestinians to refuse to pay taxes. In 1937 the British moved to arrest the members of the committee but al-Husayni escaped to Lebanon and later to Iraq. Hajj Amin al-Husayni's nephew Abd al-Qadir al-Husayni also played a prominent role in the Arab Uprising and also fled to Iraq when it was finally suppressed. Abd al-Qadir al-Husayni was later to return to Palestine where he played a prominent part in the Civil War in Palestine (1947–48).

Britain and the rest of the world were soon engulfed in World War II. As German forces advanced across Europe, pressure mounted for the British to lift restrictions on Jewish immigration to Palestine. Zionist terrorist groups attacked British installations in Palestine, and the British were essentially fighting a war in Mandate Palestine, too. Hajj Amin al-Husayni made several attempts to form alliances with the Axis powers during the war and was active in producing propaganda for the Axis powers broadcast in the Arab world. Al-Husayni saw the Axis powers, particularly Nazi Germany, as potentially valuable allies in his aim to prevent the formation of a Jewish state in Palestine. There is no direct evidence that he was aware of or supported the policies that led to the Holocaust, but he was convicted as a war criminal after the war for his involvement in the organization and recruitment of Bosnian Muslims. He escaped after his conviction in 1946 and spent the rest of his life living in exile in Egypt and Lebanon.

The Establishment of Israel

As the war came to an end, and the full extent of Nazi crimes became apparent, calls for a rethinking of Palestine were again raised. In 1947 the newly established United Nations sent a Special Committee to Palestine. This committee recommended partition, with the region including Jerusalem and Bethlehem to be administered by the United Nations.

The United Nations voted in favor of a plan to partition Palestine in November 1947 and the British withdrew from Palestine in May 1948. The conflict that took place during this period between Arabs and Jews living in Palestine is known as the Civil War in Palestine. Arab forces consisted principally of the Army of the Holy War (or Army of the Sacred Jihad), led by Abd al-Qadir al-Husayni, and the Arab Liberation Army, made up of recruits from several Arab countries and organized by the Syrian government. Jewish forces consisted primarily of the various elements of the Haganah (the Jewish paramilitary defense organization). British forces played little part in the conflict. Following the British withdrawal in 1948 and the almost simultaneous declaration of the state of Israel the fighting continued and several Arab nations became directly involved. This phase of the conflict is usually referred to as the First Arab-Israeli War or the 1948 Arab-Israeli War.

During the Civil War phase of the conflict Abd al-Qadir al-Husayni and his Army of the Holy War concentrated on attempting to isolate scattered Jewish settlements and Jerusalem by raiding Jewish convoys on the roads. These tactics were highly successful at first resulting in severe supply problems for Jewish populations and heavy losses for Jewish forces escorting convoys. Direct attacks on Jewish settlements were less successful, however, and Abd al-Qadir al-Husayni was killed in April 1948. As the conflict entered its second phase (the First Arab-Israeli War) Jewish forces began to turn the tide thanks to their greater cohesiveness and an influx of arms from foreign donors. The Haganah went on the offensive from April 1948 and rapidly defeated the poorly armed and disparate Arab elements opposing them. The death of Abd al-Qadir al-Husayni and the Jewish offensive had a profound effect on the morale of the civilian Arab population in Palestine; waves of Arab refugees intent on escaping the fighting rapidly depopulated large areas of Palestine.

Massacres were perpetrated on both sides. In April 1948 Zionist terrorists attacked the village of Deir Yassin, near Jerusalem, and massacred more than 100 men, women, and children, and this was to become, for Palestinians, the very icon of Zionist cruelty. In revenge, five days later Arabs attacked a Jewish convoy en route to a hospital, killing 78 people.

The question of precisely what occurred during the war has been the subject of much inquiry and debate, both sincere and politically

Edward Said: A Christian Wrapped in a Muslim Culture

Edward W. Said (1935–2003) was an enormously influential and widely respected Palestinian intellectual and voice for Palestinian independence. He once described himself as a "Christian wrapped in a Muslim culture," referring to the complexity of his cultural background. He was born into a Christian family in Jerusalem under the British Mandate and grew up in Jerusalem and Cairo. He traveled to the United States in 1951 to attend Mount Hermon School in Massachusetts. He graduated from Princeton University, then earned a Ph.D. in English literature from Harvard University in 1964. He spent most of his academic career at Columbia University in New York City, where he was eventually named University Professor, the most prestigious academic position at that institution. His early books include *Beginnings* (published in 1975), winner of Columbia's Lionel Trilling Award, which considered the notion of literary inspiration and was described by a reviewer as "an ingenious exploration of the meaning of modernism." The book that brought him widespread recognition (and, in some circles, notoriety) was *Orientalism*. Published in 1979, the book became the seminal text for "postcolonial studies," which takes as its starting point the notion that the way "the Orient," and particularly the Arab world, has been represented in Western scholarship is hopelessly tainted by implicit racism, imperialism, and cliché. The book was challenged and criticized, but nevertheless it started an entire new way of thinking about Western representations of the Eastern " Other."

Said was also politically involved. He became a member of the Palestine National Council in 1977 and helped draft the Palestinian constitution in 1988. His writings reflected his commitment to the Palestinian cause, among them *The Question of Palestine* (1979), *Blaming the Victims* (1988), and *The Politics of Dispossession* (1994).

Said was a deeply cultured man, described in the obituary published by the *New York Times* as a polymath. An accomplished pianist, he wrote about music for *The Nation* and collaborated with musicians including Daniel Barenboim and Yo-Yo Ma. The book he was working on when he died, in 2003 of leukemia, was *On Late Style: Music and Literature Against the Grain*, examining creative works produced late in an artist's life. His memoir *Out of Place* provides a detailed and often poignant depiction of, as Said phrased it, "an essentially lost or forgotten world."

motivated—did the Israelis undertake a deliberate policy of ethnic cleansing? Did Arab governments instruct the Palestinians to flee? Did they leave willingly, expecting to return, or were they driven out? As governments open more archives to inspection, historians continue to consider these questions. In any case, the end result of that war was that Israel came to control considerably more territory than was allocated by the partition; the Jewish population was soon bolstered by 350,000 new immigrants, most of them from Arab countries; 700,000 Arabs had become refugees; and something on the order of 450 Palestinian villages were destroyed. The events of 1948–49 are known to Palestinians as *al-nakba,* "the catastrophe." Since this time Palestinian refugees who fled during this period and their descendents have campaigned repeatedly for the so-called 'right of return.' Many Palestinians effected by the conflict believe they should be allowed to return to the homes and villages they abandoned, most of which are now within the state of Israel. The Israeli government has consistently refused to accept this principal suggesting instead that it can only be applied to locations within the Palestinian Territories or that financial compensation might be paid to those whose homes were within the borders of present-day Israel.

1948 to 1967: The Palestinian Fedaʿeen

Among the hundreds of thousands of Palestinian refugees that fled to neighboring countries such as Syria, Egypt, and Jordan between 1947 and 1948 paramilitary organizations soon began to emerge. Known collectively as the fedayeen these groups were primarily nationalist and socialist and drew their inspiration from other left-wing guerilla groups in Southeast Asia, Algeria, and South America. Their primary aims were the eradication of the state of Israel and the creation of an Arab Palestinian state in its place. Attempts by Palestinians to migrate into the newly established state of Israel were actively resisted by Israeli border guards. Fedayeen groups increasingly carried out covert crossings into Israel in the late 1940s. At first many of these operations were economically motivated with Palestinians attempting to return to their villages to harvest crops, recover abandoned possessions, or to continue interrupted trading. In the early 1950s these raids became more militaristic as fedayeen groups became more organized. Israel organized specialized military units to counter these incursions and began to carry out attacks on fedayeen bases in neighboring countries. In 1953 Israeli troops carried out a raid on the Palestinian village of Qibya in the Jordanian controlled West Bank in which dozens of Palestinians were killed and many buildings destroyed. Another notorious massacre of Palestinians by Israeli forces occurred in 1956 in the town of Kafr Kassem, a Palestinian community which lay just inside the borders of Israel. Many more Palestinians were killed in Israeli attacks on Palestinian communities in Jordan and Egypt and fedayeen attacks on Israelis resulted in hundreds of deaths between 1948 and 1956.

The Gaza Strip, a narrow strip of coastal territory bordering Egypt, became the focus of conflict between the fedayeen and the Israelis. The Gaza Strip was the sole territory of the

All-Palestine Government, an independent Palestinian state declared in October 1948 and was one of the principal destinations for Palestinian refugees. Egypt effectively controlled the Gaza Strip, although it made no claim to the territory, and following the Egyptian Revolution of 1952 and the rise to power of Gamal Abdel Nasser Egypt increasingly supported and armed the fedayeen groups based there. Israel's invasion of the Gaza Strip during the Suez War of 1956 was partly justified by Israel as an attempt to destroy the fedayeen. Israel occupied the Gaza Strip for four months until it was forced to withdraw under international pressure. The All-Palestine government continued to exercise nominal authority over the Gaza Strip until Egypt ceased to recognize it in 1959 and thereafter administered the territory via a military governor until the Six-Day War on 1967.

The Six-Da▲ War and Its Aftermath

Relations between Arabs and Israelis remained hostile, with military buildups and threats and counterthreats exchanged, erupting in June 1967, when Israel made a preemptive strike against Egypt, destroying its air force within hours, quickly followed by strikes on Jordan, Syria, and Iraq. Israeli ground forces took Egypt's Sinai Peninsula (which reverted to Egypt following the 1979 peace treaty between Egypt and Israel). The war, known as the Six-Day War (also known as the 1967 Arab-Israeli War), ended quickly, with Israel in control of the West Bank and Arab Jerusalem (which had been under Jordanian rule since 1948), the Golan Heights (part of Syria), and the Gaza Strip (which had been administered by Egypt since 1948). Israel had tripled its territory, taking land that was populated by a million Palestinians, and more than 200,000 new refugees were created. Israel annexed East Jerusalem, razed and demolished houses, deported or jailed suspected terrorists, and destroyed some villages and towns. Jewish settlers began building permanent settlements in occupied lands. The United Nations Security Council met and passed Resolution 242, often cited in the coming decades. The resolution stresses "the inadmissibility of the acquisition of territory by war," a basic tenet of international law, and called for a just and lasting peace based on Israel's withdrawal from occupied territories and the right of every state in the region to "live in peace within secure and recognized boundaries free from threats or acts of force." The resolution also called for "a just settlement of the refugee problem." In the years that followed, Israel held on to what became known as the Occupied Territories.

Meanwhile, the Palestine Liberation Organization (PLO) was founded in Cairo in 1964, with the stated goal of destroying Israel through armed struggle and restoring an "independent Palestinian state" between the Jordan River and the Mediterranean. Yasir Arafat was appointed its chairman in 1969.

The 1973 War to the Second Intifada

On October 6, 1973, Egypt and Syria made a surprise attack on Israel and retook the Sinai and the Golan Heights. Although the Arab countries were soon forced to retreat, this initial victory gave the Egyptians the standing to allow for peace negotiations, which took place in 1979 and led to Egypt's recognizing Israel, the first Arab country to do so. Under the terms of the treaty, Sinai was returned to Egypt. The 1973 Arab-Israeli War is also known as the Yom Kippur War or the Ramadan War.

Meanwhile, the PLO had based its fighters in Lebanon, establishing "a state within a state" (*See also* Lebanese: nationality). In 1982 Israel invaded Lebanon to remove these fighters, who relocated to Tunis, on the coast of North Africa. In September of that year, Lebanese Phalangists, who were Christian allies of the Israelis, massacred 2,750 Palestinians—many of them women, children, and the elderly—living in the refugee camps of Sabra and Shatila, in southern Lebanon, which had been left undefended with the departure of the Palestinian military forces. In 1983, more than a year after their invasion, the Israelis withdrew from Lebanon, maintaining a "security zone" in southern Lebanon. In December 1987 the first Intifada began in the Palestinian Territories. *Intifada* is an Arabic word that literally means "shaking off," used here to describe a popular uprising that included general strikes, riots, and various forms of civil disobedience, to which the Israeli army responded with tear gas, plastic bullets, and live rounds, along with arrests, border closings, school and university closings, and other actions. It was during the first Intifada that Shaykh Ahmad Yassin founded Hamas, a name that means "zeal" in Arabic but is also an acronym for the Islamic Resistance Movement. Shaykh Yassin had been the head of the Gaza branch of the Muslim Brotherhood, an Islamist organization founded in Egypt in the 1928, and had spent time in an Israeli prison. Hamas not only offered an alternative political ideology; it also spent a great deal of its resources providing

Yasir Arafat: Icon of the Palestinian Movement

Yasir Arafat (1929–2004) was the iconic figure of the Palestinian nationalist movement, recognized throughout the world in his military fatigues and traditional checkered headdress, folded into an elongated diamond, a symbolic reference to the map of the longed-for Palestine. He was president of the Palestine Liberation Organization (PLO) Executive Committee from 1969 until his death. He was reportedly born in Cairo, Egypt, although there are also claims that he was born in Jerusalem or Gaza. In any case, his heritage was Palestinian: His family on his father's side were merchants from the Gaza Strip. His mother, who died when he was four, came from a prominent family of Jerusalem. After his mother's death, he was raised by various relatives in Jerusalem, Gaza, and Cairo. In 1949, the year after the war that resulted in the establishment of the state of Israel, he enrolled at Cairo University in Egypt, where he was elected president of the General Union of Palestinian Students. He graduated with a degree in engineering in 1957 and eventually settled in Kuwait. He continued his political activities and in 1959 founded the Palestinian National Liberation Movement, known by the acronym usually written in English as Fatah (meaning "victory" or "conquest"), which launched military operations against Israel. Fatah's stated goal was "Creating a democratic society in Palestine where Muslims, Christians, and Jews would live together in complete equality." Through his political activities in Egypt and in Kuwait, he forged alliances with men who were to become important figures in the PLO, which was founded in 1964.

Arafat has been described as "enigmatic," and his life was certainly a study in contradiction. While in the 1960s and 1970s he lent his authority to notorious acts of terrorism, including the massacre of Israeli athletes at the 1972 Olympics in Munich, he came to support a two-state solution to the Palestinian–Israeli conflict and was awarded the Nobel Peace Prize in 1994, jointly with Israeli prime minister Yitzhak Rabin and Israeli foreign minister Shimon Peres, in recognition of their efforts toward creating a viable peace. This agreement was the Oslo peace accords of 1993, promising mutual recognition, Palestinian self-rule in parts of Gaza and Jericho, and gradual transfer of authority from Israel to the Palestinians in other parts of the Occupied Territories. In 1994 Arafat was welcomed back to Gaza from Tunis, where he had lived in exile, and established the first Palestinian government. In 1996 he was confirmed as leader of the Palestinians, winning the presidential election with 88 percent of the vote. But support for him and his government was not universal. The Palestinian Authority clashed with the more radical Hamas, which continued to advocate military action against Israeli targets, including terrorism aimed at civilians. Some Palestinians felt that Arafat had betrayed their cause by agreeing to give up too much. Others chafed under his autocratic rule and accused him of corruption. Meanwhile, the Israeli government periodically sealed the borders of Gaza and the West Bank, preventing Palestinians from getting to their jobs in Israel and creating an economic disaster in the territories.

At times it seemed that a peace settlement the Palestinian people could accept was within reach. In 2000 American-brokered negotiations took place with Israeli prime minister Ehud Barak, but Arafat ultimately rejected the terms because they did not include implementation of a full right of return and because he considered Israeli security demands unacceptable. Shortly after this, the second Intifada broke out, and the Israeli government shelled the area surrounding Arafat's headquarters in Ramallah. Arafat holed up in his headquarters with a few aides, unable to leave, until nearly three years later, he was allowed to travel to Paris for medical treatment. He died in Paris a few days later.

social services—funding schools, orphanages, mosques, clinics, soup kitchens, and sports groups—to those who desperately needed it. Hamas was to become the primary opposition to Arafat's Fatah.

In 1988 Arafat unilaterally proclaimed a state of Palestine when Jordan renounced its territorial claim to the West Bank in favor of the PLO. Other conflicts in the Middle East and ill-conceived decisions on the part of Palestinian leadership added to Palestinian difficulties. In 1990, when Iraq invaded Kuwait, the PLO leadership took the side of Iraq. Kuwait then broke ties with the PLO, cut off the substantial financial aid it had been providing, and expelled 400,000 Palestinians who had been living and working in Kuwait. Many of them returned to the Territories or to Jordan—to economies already badly faltering and unable to absorb them.

Major powers, most notably the United States, continued to press for peace talks. In 1991 peace talks began in Madrid; in 1993, in Oslo, Norway, the PLO and Israel agreed to recognize one another, a major step. In 2000 meetings were held at Camp David between Israeli prime minister Ehud Barak and Arafat which were intended to produce a so-called final status settlement. The negotiations foundered over Palestinian demands for full implementation of the right of return, disagreements over territorial claims, and Israeli demands for control of Palestinian airspace and the right to deploy troops in Palestinian territory. A couple of months later, Arial Sharon, then leader of Israel's right-wing Likud Party, visited the Haram al-Sharif, the Muslim religious sanctuary in the heart of old Jerusalem. This visit was perceived as an insult and a threat, and against the background of the failed peace talks, the second Intifada broke out. The following February, Sharon was elected Israeli prime minister. Violence escalated, with assassinations, terrorist attacks, and military actions. Israeli troops shelled and surrounded the Palestinian government's West Bank headquarters in Ramallah, making it impossible for Arafat to leave. He remained a virtual prisoner there until he was allowed to fly to Paris for medical care shortly before his death in 2004. Earlier that year, Shaykh Yassin, the founder of Hamas, was assassinated by Israeli government forces, as was his co-founder and successor, Abd al-Aziz al-Rantissi, the following month. In January 2005 Hamas won the majority of seats in Palestinian elections, and in

response, the United States, Israel, and several European countries cut off aid to the Palestinians. Ideological differences between Hamas and Fatah resulted in near civil war in Gaza and continuing factional fighting. Hamas allowed rocket attacks to be launched from Gaza into Israel, and Israel retaliated with air raids on Gaza. Abbas tried desperately to retain control and to convince outside powers to lift their embargo of aid to Palestinians, which remains in place as of 2009.

Continued rocket attacks on Israel launched from the Gaza Strip prompted Israel to block the supply of electricity, fuel, and many other commodities into the territory in 2007, causing great hardship to the population, and to seal its border completely in 2008. Israel conducted air and land attacks on targets in the Gaza Strip early in 2008 and launched another major offensive in December 2008 that continued until the end of January 2009.

CULTURE

Econom

The Palestinian economy before 1948 was largely based on agriculture, particularly the cultivation of olives, citrus and other fruits, wheat, barley, lentils, and vegetables. Approximately 250,000 acres were under cultivation. When the Palestinians fled their villages or were driven out by Israeli forces, many of their orchards were also destroyed, either intentionally or through neglect. The economy of the West Bank and Gaza is now heavily skewed toward the service industry, which accounts for 79 percent of the gross domestic product. Agriculture accounts for 8 percent and industry 13 percent. Unemployment is high (35 percent in 2006), and 80 percent of the population in the Gaza Strip lives below the poverty line, as does 46 percent of the population in the West Bank (2007 estimates). Frequent closure of crossing points into Israel, preventing the flow of goods and workers into Israel, along with economic sanctions, have had a devastating effect on the Palestinian economy.

Government and Societ

A 1993 agreement between Israel and the PLO provided for Interim Self-Government Arrangements, a period of transitional Palestinian self-rule in the West Bank and Gaza. A Palestinian Authority (PA) was established and Israel relinquished to it certain responsibilities of government. However, with the outbreak of the second Intifada in 2000, Israel reoccupied most Palestinian-controlled areas. In April 2003 the so-called Quartet, made up of the United States, the European Union, the United Nations, and Russia, drew up a "roadmap" that outlined steps each side was to take, leading to a final, two-state solution—Israel and a democratic Palestine—by 2005. Many obstacles, including violence and accusations of noncompliance on both sides, prevented that from happening. PA president and long-time Palestinian leader Yasir Arafat died in 2004 and Mahmud Abbas, of the Arafat-founded Fatah Party, was elected president. The peace process seemed to be moving ahead, and in September 2005 Israel withdrew settlers and its armed forces from the Gaza Strip. However, in elections held in January 2006, Hamas, the Islamic Re- Paitipvrnu

thick cluster on the high ground of the village lands." The houses were built close together, overlooking their orchards and fields, situated so that they encroached on the arable land as little as possible. Building materials were generally whatever was locally available: If the village was in a rocky area, the homes were built of stone. In coastal regions, homes were built of adobe. Some village residents—typically the more affluent—built their homes set apart from the rest of the village, and these were often built of "modern" materials—reinforced concrete. In the typical village home, a narrow passageway led from the street into the home's courtyard. Surrounding this central courtyard were rooms serving various purposes. The family lived in one of the rooms. Other rooms were for storage of grain or tools, a pen for sheep, a barn for dairy animals, and a space for chickens. The space for the family was often cramped and windowless, but people would spend most of their time outside, in the fields or in the village common spaces.

Home and everything that word connotes was and is the central element of Palestinian life. Traditionally, the completion of the building of a house was cause for celebration. When the roof was finished, family, friends, and neighbors, and particularly those who helped with the building, would be invited for a feast, with a sheep slaughtered on the threshold of the new home. The British authorities trying to put down the Arab Uprising of 1936–39 understood the significance of home and they used it as a powerful weapon. Under emergency regulations, the British commander was empowered to demolish a home if he suspected that shots had been fired from it or bombs thrown from it or that its inhabitants had participated in violence. Hundreds of homes were demolished under these regulations. This form of collective punishment was taken up by Jewish forces in the 1948 war and continues to be used by the Israeli government, despite protests from both Palestinians and Israelis and from international human rights groups. The Israeli Committee Against House Demolitions (ICAHD) estimates that 18,000 homes have been demolished in the Palestinian Territories, including East Jerusalem, since 1967, with 5,000 of those demolitions taking place since the start of the second Intifada in September 2000. The policy was halted in 2005, but in 2008, in the wake of a terrorist incident, Israeli prime minister Ehud Olmert and other government officials called for its reinstatement.

Clothing

While jeans and T-shirts and other Western clothing styles are a common sight in Palestinian cities and towns today, traditional Palestinian dress is still worn, particularly in villages and for celebrations. Traditional costume is so rich and varied, especially women's clothing, that it has been analyzed as a language in itself. A man's headgear, for instance, would immediately convey where he came from (town or village or nomadic tribe), his status, and his religion. A woman's dress would indicate her marital status, the social and economic status of her family, and the village or region she came from.

The basics of men's clothing—both for villagers and Bedouin—included a long shirtlike tunic *(thob)* that came at least to the knees. Various sorts of coats could be worn over that—a sheepskin coat with the wool worn towards the body, a cloth coat, or a sleeveless cloak *(aba* or *abaya).* From the end of the 19th century, men began wearing a calf- or ankle-length coat, called a *qumbaz,* over the *thob*, and this item came to be an important gift given in ceremonies such as circumcision and marriage. For example, as part of the wedding ceremony, the bride would ride in procession on a horse or a camel from her family's home to her new home. Over her head would be draped a coat belonging to the groom, given by him to the bride's father and worn by the bride as a symbol that leaving her father's house, she was now under the protection of her husband. During the British Mandate, Western-style jackets often replaced the more traditional coats. Baggy pants worn under the *thob* were adopted by villagers and became common after about 1920. Belts and sashes of various types provided folds into which one could tuck or attach various items, including tools, a tobacco pouch, and possibly a dagger.

Both men's and women's traditional dress was modest and always included a head covering, a sign of modesty. Men wore a turban, or a *tarbush* (also called a fez—a cylindrical hat made of felt), or a Bedouin headdress made up of the headcloth *(kaffiya)* with a rope ring *(aqal)* to hold it in place. In the late 1930s, many village men began wearing the *kaffiya* and *aqal* exclusively as a declaration of Palestinian identity. At that time, the usual headcloth was white, but later the familiar black or red checked cloths became fashionable, especially after the 1967 war, as young men in particular adopted the headdress so strongly identified with Yasir Arafat.

Women's clothing worn at home, with family, was often a European-style dress *(fustan)*, which became the fashion from about the late 19th century on, replacing the traditional long-sleeved shirt called a *qamis*. Ankle-length pants were worn under that, often with embroidered legs that would show under the shirt or dress. Outside the home, a woman would wear an outer dress (also called a *thob)* in some regions, or a sort of coat-dress in others, some with long pointed sleeves that had to be tied behind the neck to get them out of the way while the wearer worked. Dresses could also have straight, tight-fitting sleeves. In some areas, the dress was made of black cloth—usually cotton, but also taffeta or satin—while in other areas it was white. The dress could be decorated with appliqué (patches of material sewn on top of the dress) or inserts of luxurious fabric. The typical dress of many regions was decorated with embroidery, usually consisting of a rectangular chest panel, vertical panels on the skirt, and lines of embroidery across the sleeves. Dress styles and the motifs of the embroidery differ from village to village, as do the sashes or belts that are always worn with the outer dress.

In traditional Palestinian society embroidery was a highly valued skill, and as early as the age of six, girls would begin learning. Needlework was often an early evening social activity, after the day's work was done but the light was still sufficient for such close, detailed work. Women and girls would sit at their doorways and do their stitching, talking and helping the children who were still learning. Some villages were known for particularly fine work, and sometimes girls would be sent to these villages to learn their special style. In preparation for her eventual wedding, a young girl would be expected to embroider her bridal dress, which would be elaborately decorated, as well as various items for her new home—cushion covers and such. Part of the tradition was that the bride would make tobacco bags for the groom and his close male relatives, while the groom would often make the tassels for the bride's veil. Since women generally embroidered their own garments (although there were also professional dressmakers and embroiderers), they had some degree of control over the designs they used and the "language" associated with it.

Hand-embroidered garments and accessories are still produced today, sometimes as a cottage industry, often supported by relief and welfare organizations that provide microloans and assist with sales in the international market. These efforts not only provide much-needed jobs, they also ensure that these skills are not lost.

Transportation

The configuration of the Palestinian Territories present transportation difficulties in that the West Bank and Gaza, which, under current peace plans, are generally regarded as being the independent Palestinian state, are not contiguous. To get from one to the other, one must pass through Israel. The Israeli government, fearing attacks by Palestinian terrorists, has controlled access through Israeli territory by means of hundreds of checkpoints and border crossings, all of which can be closely monitored and even closed off. The difficulties this tight security has posed for Palestinian workers, businessmen, professionals, and others who need to travel—to jobs, for medical care, to visit relatives, for whatever reason—is one of the central issues that has to be worked out in any eventual peace agreement. Smooth, predictable travel across borders is essential if, for instance, Palestinian farmers are to transport their produce for sale in Israel, rather than risk watching it rot in the long lines at checkpoints. The far-reaching effects of stringent travel restrictions are illustrated by a 2008 incident in which seven Palestinian scholars from the Gaza Strip who had been awarded Fulbright scholarships to study in the United States were denied permission to travel and their scholarships were rescinded. Their fellowships were reinstated and permission granted to them to leave Gaza only after Secretary of State Condoleeza Rice directly intervened. Numerous other scholars have been denied permission to travel to accept study grants in other countries.

Movement within Palestinian territory has become even more complicated since 2002, when Israel began the erection of a wall in the West Bank, built in response to suicide bombings. The concrete barrier, which will extend 490 miles when completed, in places 26 feet high, veers into the occupied West Bank and has resulted in Palestinian farmers being unable to access their land, children being unable to get to their schools, and ambulances having to travel 60 miles around the barrier instead of to the hospital five minutes away but now inaccessible. According to a 2007 U.S. State Department report on religious freedom in Israel and the Palestinian Territories, construction of the barrier has involved confiscation of Palestinian property and displacement of Christian and

Muslim residents, and it has seriously restricted access of West Bank Muslims and Christians to holy sites in Jerusalem and the West Bank. Many Israelis see the wall as an essential security measure and point to the decline in suicide bombings as evidence of its effectiveness. Palestinians see it as a symbol of apartheid and a mechanism for Israel to annex more of their land. The Israeli Supreme Court has issued several rulings that parts of the wall must be moved because they create hardships for Palestinians. This is an issue that will no doubt be the subject of continuing debate.

Art

Before 1948 exhibitions of paintings or sculpture were practically unknown in Palestinian society, although handicrafts, calligraphy, and other forms of creative expression had long traditions. Ismail Shammout, often called the "father of Palestinian modern art," held an exhibition in Gaza in 1953, the first exhibition of Palestinian art in Palestine. Visual artists have often imbued their work with political meaning, sometimes evoking images of resistance and nationalism, in various media and styles including realistic, symbolic, and surrealistic. Palestinian paintings and sculpture are often figural and sometimes incorporate elements of calligraphy. Palestinian culture has produced many artists whose works have been exhibited around the world and are held in major collections in Europe, the United States, and the Middle East. Kamal Boullata is one of these artists to rise to prominence in the 1960s and after. Born in Jerusalem, trained at the Academy of Fine Arts in Rome, and now living and working in the south of France, Boullata is particularly known for his evocative use of calligraphy and geometric shapes. In addition to his paintings, he has also edited and illustrated books of Palestinian poetry and edited a collection of Palestinian children's art. Other prominent artists include Suleiman Mansour, whose metaphorical work *Camels of Hardship,* which depicts an old porter carrying Jerusalem on his back, was influential in establishing the New Vision movement after the outbreak of the first Intifada in 1987. Samira Badran is known for her apocalyptic images of the occupation. While Palestinian artists have begun to experiment with installation art, multimedia works, and photography, painting continues to be the preferred medium. In 2003 and 2005, major group shows were exhibited in the United States, traveling to a number of museums.

Literature

Palestinian novels and poetry are replete with imagery of the land—its smells, how it feels beneath the feet and in the hand, the olive trees, the figs, the orange trees—and the imagery of loss and longing. Poetry and the well-spoken word are highly valued in Arabic culture, and the words of many Palestinian poets are memorized and treasured. Among the best-known modern Palestinian poets are Mahmud Darwish (d. 2008), Jabra Ibrahim Jabra (also known for his novels and literary criticism), Rashid Hussein, Salma Khadra Jayyusi, and Fadwa Tuqan. Tuqan, who died in 2003 at the age of 86, was honored with prizes for her poetry, both at home and abroad, and was admired by Arab and Israeli feminists for also speaking out on women's issues. These lines reflect the simple, direct force of her poetry:

I ask nothing more
Than to die in my country
To dissolve and merge with the grass,
To give life to a flower
That a child of my country will pick,
All I ask
Is to remain in the bosom of my country
As soil,
Grass,
A flower.

—Fadwa Tuqan

Among Palestinian novelists, Emile Habiby, an Israeli Arab, former member of parliament, and acclaimed journalist, is particularly known for his novel *The Secret Life of Saeed the Pessoptimist,* a satirical treatment of a comic hero, in the tradition of Voltaire and Swift, who becomes an hapless informer on the margins of both Israeli and Palestinian society. Ghassan Kanafani, an outspoken militant who was assassinated by a car bomb in 1972, is cited as among the first Palestinian writers to depict with empathy and sensitivity both Palestinian and Israeli sides, especially in his novella *Returning to Haifa,* included in the collection of his stories *Palestine's Children.* Young Palestinian writers are attaining wider recognition, and a range of Palestinian literature has been translated into English.

Religion

The majority of Palestinians are Sunni Muslims with a minority of Shia and a small community of Druze, most of them from the area of the

Sea of Galilee. Christian Arabs make up about 6 percent of the total, most of them Orthodox or Greek Catholic. Of Palestinians living in the Palestinian Territories, about 3 percent are Christian. As is evident from the discrepancy between the percentage of Christians in the diaspora and Christians remaining in the Territories, Christians generally have a higher rate of emigration than Muslims, both from the Palestinian Territories and from within Israel.

The future of the Palestinians depends upon a final peace with Israel that will provide the security and resources needed for economic development, education, and optimism. Building infrastructure in areas long neglected, educating a population denied schooling because of violence and instability, and creating a viable economy will most require continuing and intense international investment and support.

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Paphlogonians

The Paphlogonians, an ancient people of northwest Anatolia (modern-day Turkey), are mentioned in the Greek epics of Homer, the *Iliad* and the *Odyssey,* as allies of the Trojans. Herodotus, whose work was known by 425 b.c.e. during the classical period of ancient Greece, mentions them in his *History* as having been conquered by the last Lydian king, Croesus (r. ca. 560–546 b.c.e.) and as fighting in the army of Xerxes, the king of Persia from 486 to 465 b.c.e. The Greek historian Xenophon also mentions their military strength. In 333 b.c.e. the Paphlogonians came under the rule of Alexander the Great. By the third century b.c.e., parts of Paphlogonia were ruled by native princes, while parts had come under the rule of the Pontians. By 6 b.c.e., the entire area was under Roman rule as part of the province of Galatia. The area was known for its timber production, and Mount Olgassys, included in Paphlogonian territory and one of the highest mountains in northern Anatolia, was said to be the home of the Greek gods.

Pare

The Pare are part of the larger grouping of Shambaa peoples, who inhabit the coastal lowlands of Tanzania. The Pare heartland includes the Pare Mountains in the northeastern corner of Tanzania.

The Shambaa are descended from both Bantu and Cushitic ancestors who migrated into East Africa hundreds of years ago (*see* Cushites). The first Bantu-speaking settlers reached the Pare region some time before the 16th century. From the 1700s on, there was a steady movement of Bantu speakers into the Pare region, where they intermingled with other groups and eventually organized themselves into lineage (family-based) groups. The northern Pare state of Gwena, ruled by the Wasuya lineage, was a stable and well-organized union that survived well into the 19th century. The leader, or *mangi mr e,* ruled with the help of *chila* (councils), *anjama* (ministers), and local chiefs (*amangi*).

Parsis (Parsees)

Parsis are Zoroastrians who migrated from Persia to India beginning in about the 10th century c.e. to seek freedom to practice their religion unhindered. The name derives from the word for Persia, "Fars," and means literally "someone from Persia." The Parsis settled mostly in Gujarat, on the west coast of India, and the city of Mumbai (formerly Bombay) remains important as a center of the Parsi community. Beginning in about the 17th century, as Europeans began

to take a more active interest in the Indian subcontinent and began settling in western India, the Parsis rose to prominence. They were well educated and soon established themselves as wealthy merchants and industrialists, particularly in the textile and steel industries, as well as in banking and insurance, and as physicians and lawyers. By the late 19th century, Parsis were also becoming important political leaders, among them Dadabhai Naoroji, known as "the Grand Old Man of India," who founded the Indian National Congress in 1885 and was the first Asian to be elected a member of the British Parliament (1892–95).

The Parsi community makes up a very small minority, estimated at perhaps only 100,000 worldwide, with a population of perhaps 70,000 in India, a country with a total population of more than 1 billion. Despite their small numbers, though, the Parsis have had a disproportionate—and remarkable—influence. They have founded some of the largest and most important businesses in India, including Tata Steel and Air India, the national airline. Since India's independence in 1947, Parsis have headed each branch of India's armed forces. Former president Indira Gandhi was married to a Parsi politician. Parsis are also known as generous philanthropists on an international scale. While small communities of Parsis have established themselves around the world since the 18th century, the latter part of the 20th century saw the diaspora grow. Many immigrated, often for educational purposes, to Europe, especially London, the United States, and Canada, with Zororastrian associations being established in New York, Toronto, Los Angeles, Chicago, and Vancouver. Of the Parsi communities in Muslim countries, the most influential is in Pakistan, where, while their numbers are small, they have held positions of prominence in government, the military, and business.

PARTHIANS

location:
Northeast Iran; their empire stretched across Iran, part of Iraq, and into Turkey

time period:
Third century B.C.E. to third century C.E.

ancestry:
Iranian

language:
Parthian (Indo-Iranian; Indo-European)

Parthians

Parthia occupied much of the territory of what is today northeastern Iran and was one of the great civilizations of the ancient world. It entered into the historical record during the third century B.C.E. and later grew into one of the most powerful empires of Asia, its territories spreading beyond Iran to include modern Iraq and Armenia plus regions within Georgia, Azerbaijan, Afghanistan, Turkmenistan, Tajikistan, Syria, Lebanon, Israel, Palestine, and Pakistan, although not all of the these territories were occupied conterminously. This empire existed for several centuries until Parthia was dissolved into the Sassanid Empire in the 220s C.E. (*see* Sassanians) The word *Parthia* was derived from the indigenous term "Parthava," which may in turn have been a local variant of the name Parsa, for Persian. Note, however, ancient Assyria also acknowledged a land named Partukka or Partakka in the region dating back to the seventh century B.C.E.

ORIGINS

The origins of Parthia itself are barely understood, as there is little historical material to provide information. It is first known as a satrapy of the Achaemenid Empire, the satrapy established when Media (of which Parthia may have been a part) was taken over during the conquests of Cyrus the Great (*see* Achaemenids). The conquest of Parthava probably occurred sometime between 546 and 539, and the word first appears in an inscription of around 520, when Darius I was on the Achaemenid throne.

LANGUAGE

Parthia had its own language known today as Parthian, and this was concentrated at first in the northwest territories of Iran. This language spread widely throughout the Parthian Empire and had an official status, and it is also closely related to Middle Persian. Note also, however, that Greek became an important additional language within Parthian territories as Greek influence was diffused by the conquests of Alexander the Great and the subsequent Hellenization of much of Asia (*see* Greeks).

HISTORY

Parthia made a brief, unsuccessful attempt to shake off Persian rule in 521 B.C.E., but this was suppressed by the forces of the Parthian satrap, Hystaspes. Now that Parthia was subdued, its troops worked for the greater Persian good, with Parthian forces forming an important contingent of the Persian assault on Greece by Xerxes in 480 B.C.E. The Greek response came in 331 B.C.E., when the forces of Alexander cut through Asian territories. Parthia was defeated, although Alexander reconfirmed its existing satrap, Phrataphernes, as the local governor.

From the death of Alexander in 323 B.C.E., Parthia was ruled by a succession of satraps, not always with stability and frequently fighting off incursions from neighboring and distant countries. A critical juncture, however, came in 245

B.C.E. with the Parthian revolt against Seleucid rule. A new Persian kingdom was established, and amid political turmoil a Central Asian nomadic tribe called the Parni invaded (or simply migrated) and took over Parthia from 238 to 227 B.C.E., establishing a capital at Hecatompylos. The Parni subsequently become known as the Parthians, and their first king was Arsaces I. So began the reign of the Arsacid dynasty (238 B.C.E.–224 C.E.).

It was under Arsaces I and his successors that Parthia rose to become a power of imperial status. At first the Parthian rulers still paid tribute to the Seleucid rulers, but after 188 B.C.E. (or 187 B.C.E.), when Antiochus III died, there began a wave of Parthian expansionism under the Parthian king Mithridates I (171–138 B.C.E.). Bactria, Media, Babylonia and Elam were all conquered, with Mithridates taking over the Seleucid capital (Seleucia) and fighting off Seleucid attempts at reconquest. Under the subsequent rule of Mithridates II (123–88 B.C.E.), the boundaries of the growing empire were extended even further, reaching out to territories as far apart as Armenia and India.

Parthian power eventually came into direct conflict with another expansionist civilization—Rome. The turning point was 53 B.C.E., when Parthian territories were invaded from the west by Roman forces under Crassus. The Romans were aiming to capitalize on a period of general disorder throughout the Parthian Empire following the death of the Mithridates II, but Parthian military talents resulted in a massive defeat for the Romans at Carrhae—only 10,000 of 40,000 troops escaped. Rome was then distracted by domestic turbulence (the struggle for power between Pompey and Caesar), and in 41/40 B.C.E. the Parthians themselves attacked westward, the army led, ironically, by a Roman who had switched allegiance, Quintus Labienus, and the Parthian Pacorus, son of King Orodes (ca. 57–38 B.C.E.). The attack resulted in further large Parthian gains in Asia Minor, Syria, and Palestine. Labienus and Pacorus were both killed in a Roman counterattack, and Orodes was then murdered by his now eldest son, Phraates IV (ca. 38–2 B.C.E.), who took over the kingdom and defeated a further assault by Roman troops under Mark Antony.

These early wars set the scene for the subsequent centuries of conflict, as Rome and Parthia frequently clashed within the Middle Eastern and Central Asian territories, although after the defeat of Antony there was a period of some 20 years where peace reigned between the two empires, though not within the Parthian Empire itself, which descended into civil war following a rebellion against Phraates IV. However, disputes over Armenia around 65 C.E. brought Rome and Parthia back into direct conflict. Parthia lost out here, and Armenia went into the Roman fold, although the peace settlement allowed a Parthian ruler to sit on the Armenian throne, but under Roman authority.

The Armenian settlement was far from a long-term solution to Parthian–Roman tensions. Furthermore, the conquests of empire had allowed many nobles within the Parthian Empire to grow independently powerful, and Parthian central control became more challenged and fragile.

Parthians: time line

B.C.E.	
546	Partharva becomes part of the Achaemenid Empire.
331	Parthia is defeated by forces of Alexander the Great and becomes part of his empire.
247	Parthian revolt against Seleucid rule
238–227	Parni tribe invade or migrate into Parthia. The Arsacid dynasty is established.
171–138	Mithridates I launches a major period of imperial expansion.
53	Parthian territories are invaded from the west by Roman forces under the Roman general Marcus Crassus, but the Romans are defeated at the battle of Carrhae.
ca. 40	The Parthians launch a major assault against the eastern territories of the Roman Empire and make further territorial gains in the Middle East.
C.E.	
60	The Armenian settlement between Rome and Parthia brings a temporary truce between the two empires.
116, 161, 195, and 217	Major Roman campaigns against Parthia
224	The last Parthian ruler, Artabanus V, is overthrown by Ardashir from Fars, beginning the Sassanid dynasty.

CULTURE

Economy

Once Parthia had expanded into an empire, it possessed an extremely vibrant economy. The economy was primarily agricultural, but the empire also forged international trade in goods such as silks and spices. Most importantly, Parthia dominated the Silk Road from China through to the Mediterranean, and thus was able to derive an income not only from the goods traded but also from the tolls imposed on traders passing through the territories.

The empire also yielded income through the payment of tribute to the king from the subject territories, a contribution that was central to the Parthian creation of some of its most impressive cities, such as Ecbatana, Rhagae, and Susa. Note that Parthia had a fully fledged system of coinage, with coins first being minted under the reign of Arsaces I. Subject territories were allowed to mint their own coins, an enlightened imperial policy.

Government and Societ

As was seen above in the case of coinage, the Parthians allowed their subjects to maintain their own identities and social systems—such was seen as a way to promote longevity of rule by reducing the likelihood of rebellion. The Parthian king still retained a clear sense that he was overall ruler of the lands, and so took the title "King of Kings." Such centralization, however, was more about overall political muscle, and apart from the fact that the Parthian empire was fairly decentralized in structure. This was both a strength and a weakness: a strength in that the empire was fairly resilient to conquest (centers of power could be easily shifted), a weakness in that it allowed challengers to emerge. The king was not an untouchable authority. A powerful noble class had wide-reaching influence over government, both directly (in the cases of some particularly powerful families) through voting rights in legislative bodies and by the fact that every noble could wield his own army. The nobility also flexed clear authority over the lower orders of society. Horse ownership and riding, for example, were reserved purely for the Parthian aristocracy, clearly indicating their power by alluding to the importance of the horse for formerly nomadic peoples.

Militar Practices

Parthia was known for its military prowess on horseback, combined with exceptional talents in archery. The early Parthians would attack their foes by riding around them at speed, their horses being partially protected from missiles by a thick layer of mail armor (formed by interlinked hoops of metal). By the time of the engagements between Parthians and Romans in the first century B.C.E., the Parthian cavalry had developed a high degree of sophistication, and through the efforts of the Parthian general Surena it had divided into two types. The light cavalry lacked any armor but consequently was very fast—ideal for raid-then-retreat archery attacks against enemy flanks. The heavy cavalry, by contrast, was extremely well protected with mail, and the riders wielded swords and lances to smash open enemy ranks with thunderous frontal assaults. It was such cavalry that inflicted the crushing losses on Crassus at the battle of Carrhae. One other interesting tactic was the so-called "Parthian shot" (or "Parthian shaft"). Here the light cavalry forces would feign retreat, and as they were being pursued the riders would literally turn around and sit backwards on the horse, firing arrows directly into the advancing enemy to deplete their ranks.

Dwellings and Architecture

Most Parthian buildings were constructed from bricks baked in a kiln or hardened in the sun before being used. Parthian engineers used the bricks with great versatility and could raise buildings in the unlikeliest of settings. The mountainous setting for Zahak Castle near Khorassanak, for example, is at 5,905 feet, and much of the building still stands today. It is made from bricks held together with mortar. A classic feature of Parthian architecture was an open-fronted hall known as an *i an,* capped with a vaulted dome. In the palace at Ashur, the open fronts of four *i an* are used to frame a central square, and this layout was to have an influence on the design of much later Islamic architecture. Decorative forms applied to buildings included glazing, stucco reliefs, frescos, and geometrical plaster moldings.

Art

The most basic form of Parthian art is fairly crude reliefs cut directly into rock, these forming features that surrounded both domestic and civic buildings. Typical scenes included horses, hunts, and battles. More sophisticated freestanding statuary was produced, however, carved from either stone or molded in bronze. The level of expression in these statues varies considerably and ranges from stiff, formulaic figures representing noble leaders through to flowing, naturalistic figures of women reclining or riders on horseback. Of course, the style of the art changed dramatically according to foreign influences, including influences from invaders (such as the Greeks and Romans) or from conquered territories.

Parthians expressed themselves in many other forms of decorative arts. Frescos were painted in vivid colors and with intense naturalism, while jewelry included some exceptionally fine pieces of lacework gold and silver, inlaid with turquoise and other richly colored

stones. Parthian artists were also well known for their exquisite rhyton drinking horns made from carved ivory or heavily decorated silver and featuring realistic animal moldings, carvings, and images of divinities. Some historians who that the earliest techniques of weaving carpets originated in Parthia.

Religion

The Parthians practiced two of the world's most influential early structured religions—Mithraism and Zoroastrianism. The worship of the divinity Mithra actually predates Parthia's known existence, being frequently associated (although not identified) with the sun, and was a widely influential faith across Eurasia. In turn, Mithra became the pivotal deity in Zoroastrianism, Ahura Mazda, with an important role in overseeing truth, friendship, and love in interpersonal relationships. There is some evidence that the original scriptures of Zoroastrianism were actually laid down in Parthia.

As the centuries progressed, the Parthians steadily lost territory to the Romans, who conducted major campaigns in 116, 161, 195, and 217. Parthia itself, however, managed to resist takeover until 224. In the end, it was internal threats that undid the last Parthian ruler, Artabanus V. Ardashir, a Parthian vassal in Persis, rose up against Artabanus and defeated him in battle, thus establishing the Sassanid dynasty and ending the age of Parthia, whose history was then absorbed into that of Persia.

Further Reading

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Pashtuns

The Pashtuns are the largest ethnic group in Afghanistan and form a large minority in Pakistan. Pashtuns also live in eastern Iran, and there is an immigrant community in the United Arab Emirates.

Pazande *See* Azande.

Pedi

The Pedi are a Sotho people who emerged as a distinct ethnic subgroup under the influence of the Bapedi Empire. Today the Pedi inhabit a region called Sekhukhuneland that is centered around the Olifants River in the northeastern tip of South Africa.

The Pedi are a Bantu people whose ancestors had settled their present lands by about 1000. By about 1400 the main Sotho clans had emerged, including the Pedi. During the 17th century the Pedi clan became dominant among the Northern Sotho and established the Bapedi Empire. Bapedi lasted for over 200 years and expanded the Pedi clan into a wider political and then ethnic grouping made of people who joined or were conquered by the Bapedi Empire. In the 19th century, Bapedi became a popular destination for Africans seeking to escape the harsh labor laws of the newly formed white-ruled South African Republic. In the 1860s open war broke out between the Boers and the Pedi, led by their king, Sekhukhuni. The Boers were defeated, but three years later the British defeated the Pedi with the help of the Swazi.

Pende

The Pende inhabit a region in the Democratic Republic of the Congo between the Kasai and Lutshima Rivers in the southwest of the country. The Pende are divided into two main subgroups: the eastern Pende (or Pende-Kasai) and the western Pende. The two groups differ linguistically, culturally, and economically from each other. For example, the eastern Pende are not as economically developed as the western Pende. The two groups are separated physically by the Loange River, and there are a great many more western than eastern Pende. The Pende probably originated from northern Angola, but fled to their present region to escape slave raids by the Chokwe. The Pende religion involves a belief in Nzambi, who created the universe but is not often directly worshipped. The reverence shown to ancestors is a more immediate aspect of the Pende religion.

Persians

Persia has its origins in the Old Persian term *Parsa*, meaning "above reproach." In Greek mouths the word was reshaped in the sixth century B.C.E. into "Persis" then, through later Latinization, into "Persia." Persia was used alongside "Iran"—the indigenous term from the seventh century C.E., meaning "Land of the Aryans"—until 1935, when the then shah of Iran, Reza Pahlavi, insisted that "Iran" replace "Persia" as the preferred term in international

PERSIANS

location:
Iranian plateau

time period:
2700 B.C.E. to present

ancestry:
Iranian and Turkic peoples

language:
Iranian; Indo European

usage. Despite some resistance from certain Western countries, particularly those with old colonial interests in the region, Iran became the accepted norm. The main geographical location of the Persian people is the Iranian plateau region, which has aquatic borders on the Caspian Sea, the Persian Gulf, and the Gulf of Oman, and modern land borders (clockwise from the west) with Iraq, Turkey, Armenia, Azerbaijan, Turkmenistan, Afghanistan, and Pakistan.

ORIGINS

Human activity within the Iranian plateau is ancient, with stoneworking, hunter-gatherer cultures dating back to 100,000 B.C.E. Agricultural communities, however, settled the territory between the 10th and seventh millennia B.C.E., leaving archaeological evidence of an advanced culture that included wine production and the use of horse-drawn cart transport. During the third and second millennia B.C.E. numerous tribes migrated into and out of the territory, with resulting tensions and struggles for power. One of the most important cultures to emerge during this period was that of the Elamites, concentrated in Khuzestan (a southwestern province of Iran), whose first king dates to around 2700 B.C.E. The Elamites established powerful dynasties and grand cities, including Susa. They traded with Assyria, Babylon, and Egypt, with whom they also warred, defeating Assyria and Babylon during the 13th and 12th centuries B.C.E. Elamite power declined over the next six centuries, but during this time other forces established themselves. Aryan tribes had moved into Iran from Central Asia during the second millennium. By the ninth century B.C.E. these tribes had differentiated into distinct groups, of whom the most important were the Medes and the Persians.

LANGUAGE

The overarching language of the Persians is Farsi, which is spoken not only in Iran but also in much of Tajikistan, Afghanistan, and Uzbekistan, with enclaves in Central Asia and China. Traditionally, Persian is separated into three historical strains: Old Persian (ca. 600–300 B.C.E.), Middle Persian (ca. 300 B.C.E.–800 C.E.), and Modern Persian (ca. 800 C.E.–present).

HISTORY

The Medians and the Achaemenids

The Median kingdom was founded, according to tradition, in the eighth century B.C.E. by one Deioces, who established a capital at Ecbatana (modern Hamadan) and laid the foundations for one of the most powerful empires of the ancient Middle East. Having defeated the encroaching Assyrians in 612 B.C.E. (with the fall of Nineveh), the Medes carved out a kingdom extending from the Black Sea to Afghanistan, which was held together as much by mutual alliances as by conquest. The Persians, then a relatively minor people located in Fars in the southwest of Iran, were one of the groups under Median rule. It was under Cyrus II (ca. 585–530 B.C.E.) that the Persians ceased to be vassals and became rulers. In 553 Cyrus led his armies in a rebellion against Astyages (585–550 B.C.E.), who was his father-in-law and the Median king. With the help of the Babylonians, the Persians captured Ecbatana and later removed Astyages from the throne.

Cyrus (also known as Cyrus the Great), the first king of what is known as the Achaemenid dynasty now presided over the Median Empire, and four years later took the title king of Persia, thereby stamping his ethnic identity on the conquered territory (*see* Achaemenids). Cyrus immediately embarked on a program of imperial expansion. His first objective was Lydia, a kingdom in western Anatolia (modern Turkey). Sardis, the capital of the Lydians, was put under siege and most of the Greek cities in Anatolia surrendered to the Persians. Lydia's king Croesus was captured in 546 B.C.E. In 540 B.C.E., Cyrus turned his attention to Babylon, previously his ally. The Babylonian king, Nabonidus, was not a popular ruler, a fact that helped Cyrus to a swift victory. Babylon fell in 539 B.C.E., givse

suppressed these rebellions one by one, and then determined to invade the Greek mainland itself. At first victory seemed assured, with Macedon, Thace, Eretria, and various islands falling to Darius. However, in 490 B.C.E. the Persian army was soundly defeated at Marathon by a numerically inferior Greek army, a defeat that put a humiliating end to Darius's ambitions (*see* GREEKS).

Xerxes (r. 486–465 B.C.E.), the next Achaemenid ruler, continued the fight against Greece. The battle between Greece and Persia in the fifth century B.C.E. is one of the epic conflicts of ancient history. It took place in the context of Xerxes' successful suppression of revolts in Babylonia and Egypt. In 480 B.C.E. Xerxes launched a massive invasion of the Greek mainland. His progress was even greater than that achieved by Darius. He advanced his army through Attica and sacked and burned Athens. Shortly thereafter, however, he suffered a crushing naval defeat at Salamis (480 B.C.E.), where he lost 200 ships to the Greeks. Another major defeat came at Plataea in 479 B.C.E. The resultant Persian retreat finalized the destruction of the Greek expedition, and Persia lost most of its Greek territories.

Greeks and Parthians

Persian enjoyed relative peace with Greece for over 50 years, and from 393 B.C.E. even began to give Athens—previously its prime enemy—military and financial assistance in its war against Sparta. In 387 B.C.E. Persia headed negotiations to bring what is known as the Peloponnesian War to an end, although its principal motive was to gain reassurances that a newly powerful Athens would not try to take Persia's remaining possessions in Asia Minor.

The fourth century B.C.E. brought a truly seismic event in Persian history. The context for the century was a steady decline in Persian power, as more of the provinces of the Achaemenid Empire successfully broke away. In addition to these loses came the conquests of the Macedonian king Alexander the Great (356–323 B.C.E.) (*see* MACEDONIANS). Having effectively united Greece under his authority, Alexander turned his imperial ambitions east in 336 B.C.E. At the head of a large professional army, Alexander ousted Persia, now led by Darius III (336–338 B.C.E.), from its possessions in Asia Minor, achieving his first important victory at the Granicus River in 334 B.C.E., then capturing the Persian treasury at Sardis. Persia suffered further routs at the battles of Issus (331 B.C.E.) and Gaugamela (329 B.C.E.), and steadily all of Persia's western provinces fell to Alexander's advance, despite Darius offering the Macedonian all the land west of the Euphrates River in return for peace.

The Greek onslaught was irrisistable. Babylon and Susa both fell in 331 B.C.E., and with them most of Persia's imperial wealth fell into the hands of Alexander's forces. Alexander next took Persepolis and its treasury. By this point only the city of Ecbatana remained as the last possible outpost of Persian resistance; Darius had ensconced himself there with a bodyguard force but was murdered by his own troops and Alexander's forces entered Ecbatana unopposed in 330 B.C.E.

Alexander's conquest of Persia marked the beginning of what is known as the Hellenistic Age, which was characterized by the spread of Greek culture across much of the known world. For the Persians conquest did not bring total subjugation. Alexander promoted interaction between GREEKS and Persians and left many of the Persian satrapies (provinces) in place, as well as encouraging Persian and Greek intermarriage at court level. Alexander died in 323 B.C.E., and the loss of his central authority caused the empire to fracture into numerous power blocs. Persia, along with Mesopotamia, Syria, and Bactria, came under the rule of the Seleucid dynasty from 312 B.C.E., the first ruler being Seleucus I (ca. 358–281 B.C.E.), a former Macedonian commander. The Seleucids had an especially troubled reign as they tried to rule over their fractious states. Furthermore, there were major new threats. Chief among these were the PARTHIANS, an aggressive tribe from the northeast of Iran. In 250 B.C.E., both Parthia and Bactria broke away from Seleucid rule, and although the Seleucids contained the Parthians, they could not defeat them. The Romans were also becoming interested in Persia, primarily because it wanted to quash Persian ambitions in Greece. The Seleucids were eventually military defeated by Rome and Parthia. The Parthian king Mithridates I (171–138 B.C.E.) took Persia itself in 139 B.C.E. and captured the last Seleucid monarch, Demetrius II Nicator.

The Parthian takeover inaugurated a new era for Persia. The Parthians eventually consolidated an empire that stretched from the Euphrates River to Afghanistan. Hellenistic influences were weakened under the Parthians, allowing older Persian customs and art to reassert themselves in the cultural life of the Iranian plateau.

Persians time line

B.C.E.	
10th–seventh millennia	Agricultural communities settle on the Iranian plateau.
ca. 2700	First recorded Elamite king.
eighth century	Median kingdom is founded.
612	The Medes inflict a major defeat upon the Assyrians at Nineveh.
553	The Persians under Cyrus defeat the Medes in battle and capture Ecbatana.
550–539	Asia Minor and Babylon are added to the Persian Achaemenid Empire.
522	Darius I takes the throne of the Achaemenid Empire after the death of Cambyses II.
449	The long-running wars between the Greeks and the Persians are brought to a temporary end by the Peace of Callias.
336–330	Alexander the Great conquers all of the Persian territories, ushering in the Hellenistic Age.
312	The Seleucid dynasty is founded under Seleucus I.
139	The Parthians capture Seleucid monarch Demetrius II Nicator and conquer Media and Fars.
C.E.	
222	The Sassanian dynasty begins when the vassal king Ardashir revolts and captures the Persian capital Ctesiphon.
642	The Sassanian dynasty comes to a decisive end with the Arab victory over Persia at Nehavand.
661	The Umayyad Caliphate is established.
750	The Umayyad Caliphate is overthrown by the revolt of Hashimiyya; Abbasid dynasty begins.
999–1010	Turkish forces take power from the Samanid dynasty and establish Mahmud, the ruler of the Ghaznavids, as ruler.
1051	The rule of the Ghaznavids and the Buyids is overthrown by the invasion of the Seljuk Turks, who establish Toghril I as king.
13th–14th centuries	Persia is steadily conquered by the Mongols.
1387	The Mongol leader Timur establishes the Timurid dynasty over Persia.
1501	The beginning of the Safavid dynasty, the first ruler being Shah Ismail.
1722–36	The Safavid dynasty collapses under a series of invasions from Afghan, Russian, and Turkish forces.
1796	The Qajar dynasty begins after Agha Mohammed Khan Qajar takes power from the hands of the short-lived rule of Mohammed Karim Khan Zand.
1907	An Anglo-Russian Convention gives Russia power over the north of Persia, while Britain controls over the south.
1925	Despite British attempts to control Persia, Reza Khan takes over the Persian leadership, beginning the Pahlavi dynasty.
1941	Allied forces occupy Persia to protect their wartime oil supplies.
1943	The Tehran conference guarantees Iran's postwar boundaries and independence.
1979	Exile of the Mohammad Reza Pahlavi, the last shah of Iran, marks the end of millennia of rule by monarchy.

The Parthians and the Romans warred frequently, often in disputes over the Armenian homeland. These conflicts included some moments of Parthian military brilliance, such as at the Battle of Carrhae in 53 B.C.E., when the Parthian army destroyed that of the Roman commander Marcus Licinius Crassus, killing over 20,000 Roman troops, but many more

Parthian defeats. Parthia was vulnerable. It was split between seven ruling tribes, so there was always the potential for political fractures, and wars with Rome were costing a great deal of money and manpower. Under the rule of Artabanus V, rebellion finally came in earnest. In 224 C.E. Ardashir, a Persian vassal king (ruler of Fars and Kerman), began a revolt aimed at taking over the Persian state. In 222 C.E. Ardashir captured Ctesiphon, which was then the capital of Persia. Ardashir I became the first ruler of the Sassanian dynasty.

The Sassanian Empire

Ardashir I (r. 224–41) brought centralization to Persia once more, uniting the country under one ruler and avoiding the federal political structure of the Parthians. The Sassanian dynasty (the area ruled by the Sassanid dynasty) regarded itself as building on the legacy of the Achaemenid rulers Darius and Cyrus and continued those two kings' policy of imperial expansion (*see* SASSANIANS). Ardashir also invested his own brand of religious fervor, establishing the cult of Ahura Mazda as the official state religion. Other religions faced persecution, especially Christianity, since the Christians were seen as sympathetic to the Byzantines, who were then the Persians' chief opponents.

Under Ardashir and successive rulers, the Sassanian Empire grew steadily. High points of expansion came in 256, when Shapur (Ardashir's son) captured Antioch from the Romans (it was subsequently lost), and in 260, when a large Roman army was defeated at Edessa and the Roman emperor Valerian was captured.

The Sassanian Empire survived from 226 to 651. The beginning of its end can be traced to 590. In that year the Shah Hormizd IV (r. 579–590) was murdered and his son Khosrau II was forced to flee. In an unlikely alliance, Khosrau turned to the Romans for help, and the Byzantine emperor Maurice complied, gaining some Armenian and Mesopotamian territories in return and putting Khosrau on the throne in 591.

The deal between the Byzantines and the Persians was broken in 602, when Maurice was murdered by rebellious Byzantine troops. Khosrau subsequently decided to move against the Byzantine Empire. His advance was dramatic and ruthless. Syria fell between 611 and 613, bringing Antioch once again into Persian hands, and in 614 the Persian army advanced into Palestine. The advancing Persians killed thousands of Christians and destroyed hundreds of churches. On reaching Jerusalem in April 614, the Persians placed the city under siege for a month. When it finally fell, 60,000 Christians were murdered and over 30,000 put into slavery as punishment for their resistance. The Persians also looted the True Cross relic, an incendiary act to all Christian nations.

As the Christian world slowly began to mobilize, Khosrau continued his advance. In 626, the Persians laid siege to the city of Constantinople itself (Byzantium had been renamed Constantinople in 324). By this time, however, Constantinople was under the leadership of a new and highly competent leader, Emperor Heraclius. Khosrau rejected peace terms offered by Heraclius, but his confidence was misplaced. Heraclius had rebuilt his army and navy into a disciplined fighting force. The siege army was defeated and Heraclius went on the offensive from 622. Over the next two years Byzantine forces surged through Asia Minor, Armenia, and Azerbaijan to threaten Persia itself. In 627 the Byzantines defeated the Persians in a major battle at Nineveh in Mesopotamia, then pushed into Persia to take the capital Ctesiphon, obliterating Khosrau's palace. The True Cross was returned to Constantinople, and the Sassanian Empire was left tottering.

Arab Invasion and the Abbasid Caliphates

During the seventh century, a force arose in the Middle East that would change the political and religious future of the world. This force, both warlike and spiritual in nature, was that of the Muslim ARABS, who upon the death of the prophet Muhammad in 632 began a military drive out from what is today Saudi Arabia. Arab assaults on Persia began around 635 under the leadership of Abu Bakr, who had already taken Syria and Palestine. Persia was militarily weak at this time, having suffered recent defeats at the hands of the Byzantines. In 637 the Arab force pushed aside Persian resistance to take Ctesiphon, sending the five-year-old emperor, Yazdegerd III, fleeing with his family. He was assassinated in 651, but by this time the Sassanian dynasty had already come to an end with the Arabs' decisive victory at the Battle of Nehavand in 642. It was the beginning of Persia's subjugation under the Muslim caliphate (rule by an Islamic head of state, known as a caliph), which would last for the next century. In 661 the Umayyad dynasty became rulers of the Caliphate.

The Arab takeover of Persia was to have a profound impact upon the country, bringing an

Islamic monotheism that became the dominant faith of the Persian peoples during the centuries that followed. In the 740s there was a further transformation. Fault lines were widening in Arab unity, and in 747 the Hashimiyya movement, headed by Abu Muslim, began a revolt against the Umayyads. The rebels had a mix of religious and political grievances to air. In Persia, taxation was a major source of discontent, particularly what was seen as the unfair imposition of land and head taxes on those who had converted to Islam in the conquered territories. By 750 the Umayyads had been overthrown, and Persia came under the rule of the Abbasid dynasty, which would last from 750 to 821.

The time of the Abbasid caliphates was a culturally fascinating one for Persia, and for the Arabs who came into contact with the country. It saw intense intellectualism develop as Persian and Arabian cultures mixed and competed, with literary and philosophical output being especially strong. Persian artists and thinkers were salient in the Abbasid court in Baghdad, and many Arabs felt that their peoples were having their spiritual simplicity corrupted by Persian sophistication.

Persia soon became a source of trouble for the Abbasids. Rebellions began during the ninth century as Abbasid control of territories beyond its power base in Baghdad weakened. While Syria and Palestine saw their own uprisings, various groups within Persia steadily brought much of the country back under their control. Some groups—such as the Tahirids, Saminids, and Ghaznavids—took de facto control of their territories simply by running their provinces as their own. In eastern Persia, the Saffarid dynasty was more aggressive and built a small empire. The Saffarids even marched on Baghdad in 876, although that mission was defeated. Saffarid power was eventually replaced by that of another Persian dynasty, the Samanids, who built a capital in Bukhara. The Samanids, as other Iranian dynasties had done before them, revived many elements of Persian culture that had been smothered under Arab rule, especially indigenous festivals and the literary retelling of specifically Persian histories. Another dynasty that reignited Persian identity was that of the Buyids in the north of Persia, who in 945 entered Baghdad and took effective control of the caliphate (although they allowed the caliph to remain as a nominal post). The Buyids expanded their control over many provinces of Iran, including Fars, Jibal, Ravy, and Kerman.

The weakness of Samanid power lay in their Turkish slave guards, who grew in strength to form two threatening families—the Simjurids and Ghaznavids. The latter in particular rose, by the end of the 10th century, to threaten Samanid rule, making allegiances with other families inside Persia and attracting Turkish invaders from without. In 999 Turkish forces took over Bukhara, and by 1010 the effective leadership of Samanid territory had passed to Ghazni's ruler, Mahmud.

Mahmud was an ambitious man, and like many Persian leaders soon acquired imperial ambitions. He pushed out his territories west to Isfahan, one of Persia's most important cities, and east to northern India, but during the 12th century his empire, and Persia in general, succumbed to an outside force—the Seljuks.

Seljuks and Mongols

The Seljuk Turks, named after their ancestral chieftain, were a strong presence on Persia's northern borders by the end of the 10th century C.E., having migrated there from the Central Asia steppes. The Seljuks had territorial ambitions in Persia, particularly on those territories held by the Ghaznavids. With the death of Mahmud in 1030, and the ascendancy of his son Masud to the throne, the Seljuks identified a critical juncture in which to act. Under their sultan Toghril I, the Seljuks invaded Persia and overcame the Ghazavids, taking Isfahan in 1051. With the Ghazni suppressed Toghril's next target was the Buyids, and he marched on Baghdad, which also fell in 1051.

The Seljuks, like the Buyids, retained the caliphate but promoted their orthodox Sunni credentials by presenting themselves as the protectors of the caliph's spiritual authority. However, Toghril received the title King of East and West as a blunt recognition of his overarching political control. The Seljuks established an empire that was to last for the next 100 years, but their hegemony over Persia came to an end in the mid-13th century. Internally, Seljuk unity had started to dissolve during the 12th century through familiar causes—rival provincial governors establishing their own power bases in various regions of the country. But the final destruction of the Seljuks began in 1219 when the Mongols under Chinggis Khan began their expansion across Central Asia and into the Middle East. In 1256, Khan's grandson, Hulegu (1217–65) took most of Persia, with the remainder being absorbed by the conquests of Timur in the late 14th century.

Many Mongol leaders had a distinct antipathy toward Persian culture, and the invasions resulted in major cultural and agricultural destruction across Persia and a major drop in population levels (particularly among males, who were killed in their thousands). Some later rulers were more enlightened. Ghazan Khan (1295–1304), for example, vigorously encouraged Persian commerce by lowering taxes and improving agriculture and trade routes. Yet under Timur (1336–1405), who established the Timurid dynasty over Persia from 1387, Persia lived under a state of virtual persecution, with any rebellion put down through massacres on a tremendous scale. Ironically, the period of Timur's rule also saw the promotion of intellectual activities at his courts.

Safavids

The dynasty that would replace the Mongols in Persia first became established in northwestern Iran, although its origins lie more in Azerbaijan. The Safavids were a Shii order founded by Safi al-Din in 1301, and by the 16th century they had grown both powerful and radical. Under Shah Ismail (1487–1524), they began a campaign to take Persia and much of Central Asia for themselves. By 1501 they had succeeded in ousting the vestiges of Mongol power and establishing control over Mesopotamia and Persia.

The critical historical importance of the Safavids to the whole subsequent history of Iran is that Shii Islam went from being a minority religion in the country to being the majority, and official, religion. The process was slow and steady, but by the middle of the 17th century the transformation was effectively complete. Persia also became more defined as a state in its own right. Its international trade grew, with the consequence that Persia's arts and literature were influenced by foreign traders passing through though its cities and along its trade routes. It still, however, had to contend with a familiar range of threats from outside its borders, and Ismail's forces suffered a heavy defeat against the rising power of the Ottoman Turks in 1514 at Caldiran (*see* Ottomans).

The Ottoman Turks were no less of a problem for one of the greatest Safavid rulers, Abbas I (1587–1629). Abbas reformed the Persian army substantially, making it a much more professional force, and made a peace treaty with the Ottomans in which the borders of Iran were agreed. In 1598 Abbas also moved the Persian capital to Isfahan (from Kazvin) and helped develop it into one of the most spectacular and civilized cities in the world. Trade was broadened with foreign nations as Persia opening itself to commercial activity with the powerful English East India and Dutch East India companies. The governmental system was also reformed.

The year 1722, however, was the beginning of the end of the Safavid dynasty. The passage of time had already weakened its power somewhat, and so it was vulnerable to a raid by Afghan tribesmen, who invaded the country and captured Isfahan. At the same time Russian and Turkish troops also invaded. Apart from a brief period of Safavid restoration, by 1736 the dynasty had ended.

Qajar Dynast and European Intervention

The ruler who took the Persian throne after the downfall of the Safavids was Nadir Shah (r. 1736–47). During the 11 years he was in power, Nadir drove the Russians, Turks, and Afghans out of Persia and then began campaigning beyond Persia's borders. Nadir achieved numerous victories in Central Asia and even, in 1739, attacked Mughal India, looting Delhi. Although the new empire brought enhanced wealth to Persia, from 1741 Nadir became increasingly paranoid and ruthless, and hence created many internal enemies. He was murdered in 1747, and Persia fractured into competing territories once again.

Central to the immediate post-Nadir history of Persia was the conflict between two factions, the Zand and the Qajar. From 1750 to 1779, the Zand were the more powerful, ruling over central and southern Iran under the leadership of Mohammed Karim Khan Zand. Karim Khan's rule was a relatively peaceful period in Persian history, with good commercial activity and levels of prosperity. However, following his death in 1779, buried enmities came to the surface, especially in the hands of Agha Mohammed Khan Qajar, a former prisoner of the Zand and a leader of the rebellious Qajar tribe (*see* Qajars). Agha Mohammed began war against the weakened Zand, killing their leader in 1794 and taking control of most of Persia two years later, whereupon he took the title shah.

Iran's fortunes were reversed under the Qajar dynasty. Wealth plummeted through misuse and poor trade deals, and productivity fell. Iran became a battleground over which Britain and Russia contested their imperial ambitions. Britain was expanding its empire north from India, while Russia was growing in Central Asia. Russia aimed to gain access to the

Persian Gulf and Indian Ocean, while Britain wanted to check that ambition and protect its interests in northern India and Afghanistan. Iran quickly lost its Central Asian territories in a series of disadvantageous treaties and, worse still, tried to solve its financial problems by trading its assets to foreign powers. The Qajar rulers led ineffectively, and by the early 20th century foreign powers were effectively carving up Iran. One positive event in this period was the Constitutional Revolution of 1906, which imposed a constitution upon the country's monarchical structure.

In 1907 an Anglo-Russian Convention settled the imperial dispute by giving the signatories effective economic control over Iran, Russia taking the north of the country and Britain the south. Iran became particularly important to both parties when oil was discovered shortly thereafter.

The Birth of Modern Iran

World War I saw Iran become a battleground once again as Britain and Russia attempted to protect their oil interests from the Axis powers (which included the Ottoman Turks). Several German plots aimed at inspiring revolts were foiled, but in 1916 northern Persia saw direct fighting between the Russians and the Turks. Following the Russian Revolution of 1917, which seemed to leave the Turks with open access to Persia, a small British force held Persia until the armistice of 1918.

The end of the war left Britain with effective governance over Persia. Its attempt to establish Persia as a protectorate, however, was prevented by an Iranian soldier, Reza Khan, who organized a coup in 1921 and quickly rose in prominence under the shah. In 1925 he overthrew Ahmed Shah and took the throne of Iran for himself.

Reza Kahn established what was known as the Pahlavi dynasty, which ruled from 1925 until 1979. His impact on the country was powerful. He began to reverse Iran's economic decline, modernize its politics (with increased secularization), and instigated important reforms in education and law. During World War II the British once again occupied the country to secure its oil reserved, and Reza, who had sympathies with Germany, was forced to abdicate in favor of his son Mohammad Reza Pahlavi, who ruled for the next 38 years.

Although the Tehran Conference of 1943 guaranteed Iran's postwar boundaries and independence, the end of hostilities in 1945 brought tensions as Russia continued to occupy Iranian territories (principally Azerbaijan) until it secured promises of oil concessions in 1946. The postwar period was one of political instability in Iran. Parliamentary-style elections were held, but there was a high turnover of prime ministers (six by 1951 alone). In 1951 Iranian oil was nationalized, although this did not stop Iranian dependence on Western oil distribution channels.

The 1960s saw something of mixed fortunes in the Iranian domestic situation. A series of land reforms distributed Iranian land more equitably throughout the population, with the proportion of owner-occupied farmland rising from 26 percent to 78 percent by 1972. Education became more secular in outlook, and there were improvements in literacy. However, new tensions were emerging. The fundamentalist religious voice of the Ayatollah Ruhollah Khomeini criticized the government and its secular reforms, and even though he was exiled in 1964 (to Iraq, then France) his opinions still stirred a large percentage of the populace. Government-backed violence increased, with heavy-handed detentions in which torture and killing were commonplace, particularly after the assassination of Premier Hassan Ali Mansur in 1965. The economy also started to suffer as the government attempted to cope with surging population increases.

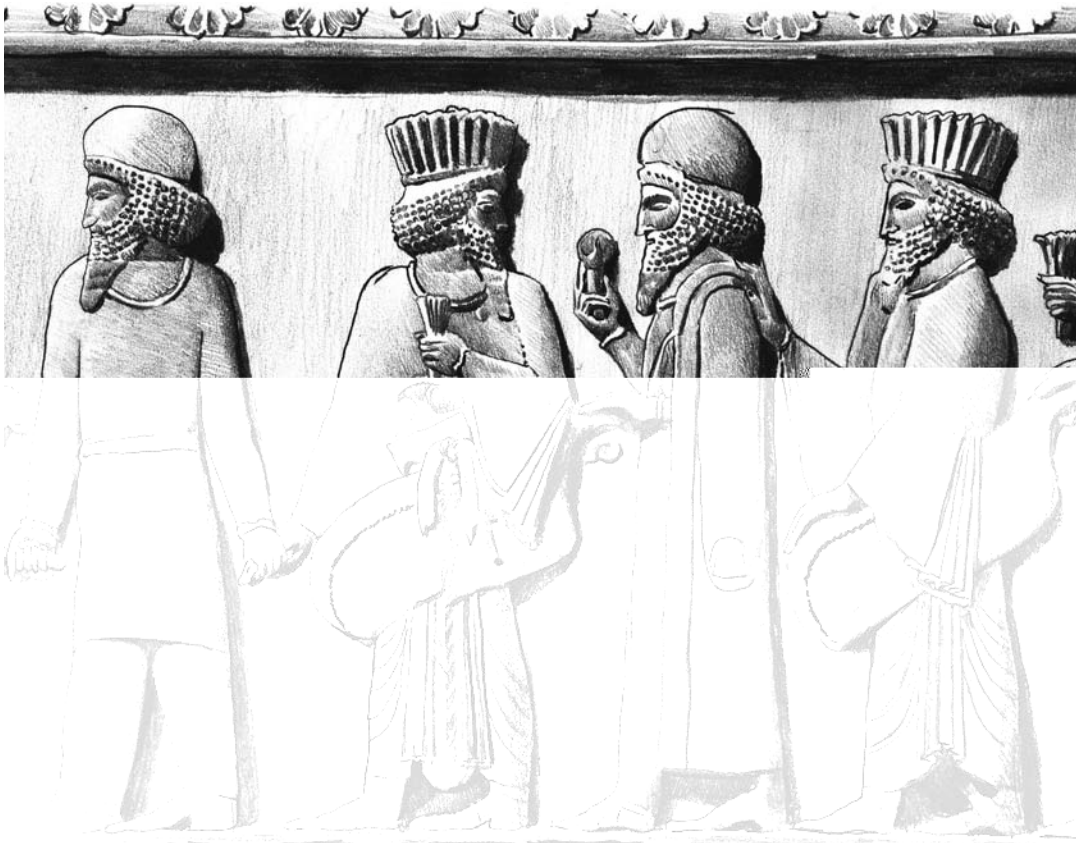
By the late 1970s public demonstrations against the shah were expanding in both size and fervor. Suspecting an imminent coup the shah fled Iran on January 16, 1979. This event marked the end of royal rule in Iran, a period of more than 4,500 years from the earliest Elamite kings. Although the transformation of Iran into a modern state had arguably begun in the 16th century under the Safavids, the events of 1979 mark a clear division between the ancient land of the Persians and the modern Iranian state.

CULTURE

The cultural history of the Persians is long and labyrinthine. In this account there is scope to only touch upon some of the major themes and issues from that history, and bring out salient examples of how the Persian world expressed itself and was administered.

Econom

The economic history of the Persians has been rooted in the need to find, or the disregard for, equitable solutions to taxation and wealth dis-



Detail of a fifth-century B.C.E. relief from the Persian citadel in Persepolis

tribution across a wide range or ethnic groups and needs. The financial foundation of much of the population has historically rested on basic village agriculture, and agriculture has remained important to the Iranian economy to this day. A 1991 census found that almost a quarter of the population was engaged in agricultural work, with major export industries in products such as dates and pistachio nuts.

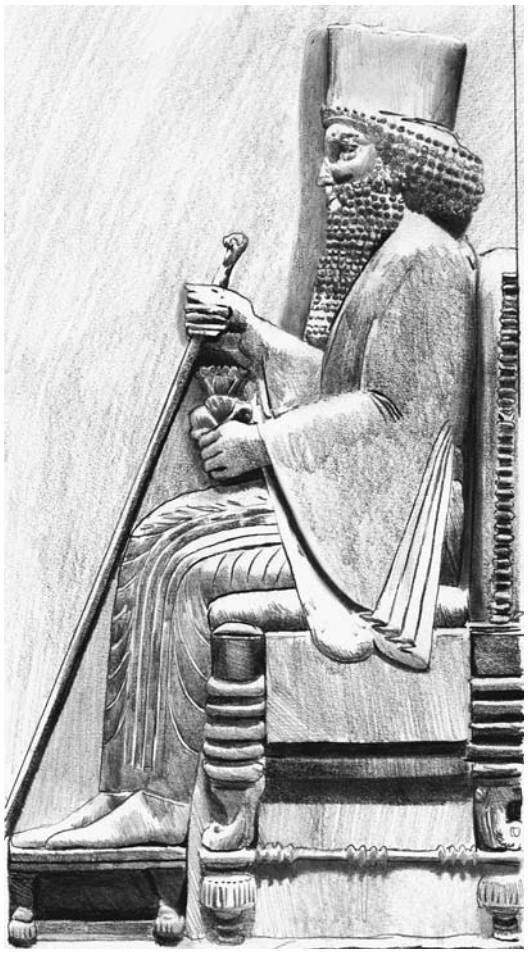
Historically, however, the major economic equation that had to be negotiated was the relationship between a centralized ruler and his subject governors. If taxes were too high, there was a risk of promoting revolt; too low, and the military and civil needs of the government might not be met. Under Darius (who, it should be noted, introduced one of the world's first systems of coinage), for example, satraps and the rulers of vassal states each had to pay fixed annual amounts of gold and silver to the government coffers, but in agriculture the tax contributions were based on a percentage of the annual yield. An example of a less successful taxation system comes from the Arab rulers of the seventh century. After they had replaced the Sassanians, they appointed tax agents who thrived on extortion, something that bred animosity among Arab and Persian alike. A poll tax (known as the *jizyah*) on non-Muslims was frequently extended to Persians who had converted to Islam. Added to this was a lack of investment in agriculture that made agricultural taxes increasingly difficult to meet.

War has played a major role in Persian economic history and the financial effects of conflict have often been a primary cause for the downfall of empires. Wars were extremely expensive to fund and the loss of treasuries to invaders could prove devastating—as the Persians found during the conquests of Alexander the Great.

The modern economic history of Iran has been defined by oil and natural gas, the revenues from which today form nearly 50 percent of total government income. International trade in this, and other commodities, has been complicated by global politics. Since the Islamic revolution of 1979, Iran has been largely dependent on trade with Middle Eastern nations and those of the former Soviet Union.

Government and Society

The diverse ethnic and tribal identities of Persia have made it a complex entity to govern. One



A relief of King Darius I discovered on the wall of his palace at Persepolis

of the earliest systems of government, that of the Elamites, involved a ruling monarch served by vassal princes. Under the rule of Cyrus the Great in the sixth century B.C.E., the system of satrapies was in place. In this case an appointed satrap (governor) ruled over his own satrapy (province). Even though satraps were subordinate to the imperial ruler, they exercised almost total power within their own territories. Satraps had their own royal courts, controlled provincial military units, acted as final arbiter in disputes of law, and held sway over the province's finances. The system was generally a successful one, so much so that Alexander left it in place when he conquered Persia in the fourth century B.C.E. However, the danger in the satrapies was always that a governor might use his local power base to rebel against the king. As history shows, Persia has frequently endured upheavals in imperial and federal order as ambitious satraps have sought to gain more power.

A major influence over Persian government and society were the effects of takeovers by foreign powers. In some cases invaders were sensitive to local systems of government, as was the case with Alexander the Great, and indeed encouraged the exchange of political ideas and systems. Some were less than sensitive—the Mongol and early Arab leaders were known for imposing authority rather than inspiring it. Furthermore, the degree to which Persia could be called a centralized state varied considerably. In the first century C.E. the Parthians, for example, struggled to maintain control over an empire composed of 18 different kingdoms, with the nobility of each kingdom having its own tribal, financial, imperial, or nationalistic agendas. By contrast, the succeeding Sassanid Empire was far more centralized, with the king clearly governing via an aristocratic court. The centralization was aided by a new system of social classification in which people were ordered into one of four categories: soldiers, priests, secretaries, and commoners. By basing this system on birth, but making some allowance for progression by merit, the Sassanids engineered a social system in which all power rested squarely within the royal court, the umbrella under which all the other social classes sheltered.

Militar▲ Practices

The numerous empires won by various Persian dynasties through the ages is simple testimony to the professional and spirited military heritage of the Iranian peoples. The precise form taken by these armed forces, however, varied considerably over time.

During the period of the Greco-Persian wars in the fifth centuries B.C.E., the Persia army was a mixed body of light dagger- and spear-armed infantry, slingers, archers, and cavalry. Archers and infantry worked closely together. Archers shot into the mass of the enemy ranks, protected by a shield man standing in front (or, later, a freestanding wicker shield) while the infantry made stabbing and slashing attacks when the moment to advance was right. Persian archers used composite bows, which had a lethal range of several hundred yards in competent hands. The cavalry consisted of warriors on horseback or riding in horse-drawn chariots. In combat the cavalry made rapid maneuvers around the enemy ranks, firing arrows and launching javelins to break the enemy lines. Heavy cavalry armed with spears and swords could also be used to come into close contact with the enemy.

One of the most famous bodies of Persian soldiers was the "Ten Thousand Immortals."

These soldiers acted as both a royal guard and an elite body of standing infantry, and were so named because their numbers were never allowed to fall below 10,000 strong. In general, however, the Persian army was an amalgam of diverse forces, including bodies of infantry from numerous tribes and nations and large numbers of mercenaries. This social and ethnic diversity meant that Persian forces contained a broad mix of fighting styles and equipment that were not always easy to control. The Immortals plus several other key units of indigenous infantry typically occupied the center ranks while the possibly more unreliable troops from other tribes were arrayed in less vital positions.

Persia's military might was eventually overcome by the strength, speed, and discipline of the Greek hoplites (citizen-soldiers), plus the talents of the Greek navy, which outmaneuvered the Persian triremes at battles such as Salamis. In a syncretic style typical of the Persians, Greek hoplites were later incorporated into their own ranks. The Persians also learned from the Arab armies, who showed them the value of such practices as raiding and maneuver based on fleeting attacks and false retreats.

Dwellings and Architecture

Domestic dwellings in Persia, until the advent of modern building materials in the late 20th century, were constructed of stone or mud-brick. They were typically one- or two-story dwellings with thick walls to retain heat in winter, and to keep it out in the summer. In traditional houses, the front door opened into a small space called the *hashti,* which in turn gave access to a hallway known as the *dalan-e-vorudi*. From this hallway most of the other rooms of the house could be accessed. There was often also a central courtyard featuring water and plants. Decorative features were rendered in stucco.

Traditional Persian houses and larger buildings in hot arid areas often featured a cooling system that used an underground water reserve (*qanat*) and a wind tower (*badgir*). Even in the height of summer the water reserve remained cool, sometimes close to freezing, in the rock several feet below the surface. These water reserves were often part of underground irrigation systems. Cool air in the water chamber was drawn up into the building via a conduit through the action of the wind tower. Protruding several feet into the air above the dwelling, the wind tower had apertures that could be closed or opened. By opening the aperture facing away from the direction of the wind warm, air would be drawn up the wind tower from the interior of the house and cool air from the water chamber below would be drawn into the house to replace it. In the most sophisticated examples the interior of buildings could be kept cool enough to refrigerate meat and other perishables. In less sophisticate examples a *badgir* was used to provide ventilation only.

Iran is also been known for its impressive civic architecture. The styles of this architecture have shifted over the centuries, changing as the influences of different cultures have passed through the country. During the time of Cyrus, Darius, and Xerxes, for example, the great palaces illustrated Assyrian, Greek, and Egyptian mannerisms. The palace at Pasargadae, for example, had winged bulls at the gateways, imitating the Assyrian style. Similarly, columns from the palace at Persepolis feature Egyptian-style capitals with animal and palm motifs, but also show a Greek influence in the double Ionic decoration on the capitals. In overall layout, these great palaces were majestic and labyrinthine, with numerous colonnaded passageways, majestic hypostyle halls, and sumptuous gardens and courtyards.

A great shift in Persian architecture occurred during the transformation in the country's culture under Islam. Architectural principles were standardized under the Islam system of eight traditional architectural ingredients: garden, platform, porch, gateway, arch, dome, minaret, and the unification of the whole. Calligraphic and decorative arts also reached new heights as buildings became fantastically ornate. The greatest representative of such art is arguably found at Isfahan, where Shah Abbas presided over an extensive Safavid building program. Famous palaces and mosques of Isfahan include the Ali Qapu and the Hash-Behesht palaces and the Masjid-i-Jami mosque. Persian culture is also justly famous for its bridge architecture, which often featuring multiple, beautifully crafted archways.

Clothing

A common traditional form of dress consisted of a loose white cotton undershirt matched with equally loose drawstring-fastened trousers known as *sher al,* although in some female fashions these trousers were tapered. Over this an outer gown or coat would be worn. These gowns often featured bright colors and ostentatious patterns and reflected the wealth and statues of the owner. Patterning depended upon tribe or dynasty, but floral and striped motifs

were very common, the latter being more popular among the Turkish and Arab peoples rather than the pre-Islamic Persians. Most people wore a sash around the waist as a fashion accessory, and footwear generally consisted of brown or black leather shoes or half boots. Headgear was required, and for men this usually meant a turban or a fezlike hat while for women there was a wide variety of headscarves, wraps, veils, and other head coverings.

Personal Habits

The personal habits and customs of a civilization that persisted for more than 3,000 years are vast in range. One of the best sources of information on early Persian customs is the Greek historian Herodotus, who noted, among other things, that:

> There is no nation that so readily adopts foreign customs as the Persians. Thus, they have taken the dress of the Medes, considering it superior to their own; and in war they wear the Egyptian breastplate. As soon as they hear of any luxury, they instantly make it their own: and hence, among other novelties, they have learnt unnatural lust from the Greeks. Each of them has several wives, and a still larger number of concubines. Next to prowess in arms, it is regarded as the greatest proof of manly excellence to be the father of many sons.

The reliability of Herodotus is questionable at times, but his comments do illustrate a perceived adaptiveness in Persian culture that is evidenced by the great array of foreign influences present in Persian, architecture, art, and even military practice. To find more consistent cultural practices, however, it is easiest to look at how Islam shaped later Iranian culture.

Family sits at the root of Iranian society, with the man being the head of the household and the women living protected and, by Western standards, sheltered lives. Favoritism toward family members is not discouraged as in the West, although friendship is also taken extremely seriously, particularly within a business environment. Interactions between men and women are governed by strict rules, and women must always observe Islamic codes of dress, with the head and limbs covered. Mealtimes are family affairs, with the whole family sitting around a table (which may or may not have chairs).

For conservative Muslim Iranians, daily life is structured according to the practical principles of Islam. Most visible is the requirement to pray five times a day at designated times, and during the month of Ramadan all Muslims are required to fast between sunrise and sunset.

Transportation

Until the advent of motorized transport, Persia relied on its horses to provide land transportation. Most horse journeys would have been undertaken riding with goods strapped to the sides of the animals in baskets. However, art from the Achaemenid period also depicts horses pulling light carts or chariots, usually when transporting more affluent members the society.

The Achaemenid era brought one of the great achievements of Persian transportation, the creation on an extensive road network linking the empire together. In total this road network consisted of some 8,000 miles of semipaved surfaces. The greatest of these roads was the so-called Royal Road, built under Darius I. The Royal Road ran 1,677 miles from Susa in the heart of Persia all the way to Sardis in Asia Minor (modern Turkey). The road network was particularly important in facilitating imperial communications. Posting stations were built along the entire route, each station one day's ride from the next. By having couriers at each station, a message could pass along the length of the route in seven to 14 days (it would have taken a single rider three months). The Royal Road in turn formed a section of the Silk Road, a network of overland trade routes that developed over thousands of years linking peoples from coastal China and the southern tip of the Indian subcontinent with the Mediterranean.

Throughout their history the Persians also made extensive use of maritime vessels for long-range journeys beyond the waters of the Persian Gulf, and also for fishing. In the ancient period Persian galleys, two- or three-decked vessels powered primarily by oars, were used for both trade and warfare. The traditional sailing ship of the Arab civilizations of Persia was, and remains in many areas today, the dhow. The dhow is a simple wood-framed vessel that features one or two triangular lateen sails. The design of the sails gave the craft good maneuverability and speed when sailing into the wind, a useful feature in the complicated waters of the gulf.

Other Technologies

Persian culture has always valued intellectual endeavor and inventiveness and has contrib-

uted much to the scientific and mathematical fields. Of the latter, the Persian mathematician Muhammad ibn Musa al-Khwarizmi, working in the ninth century C.E., was one of the founders of modern algebra, and 200 years later the scholar Omar Khayyam designed methods of solving cubic equations and quadratic equations. In addition, al-Khwarizmi helped refine the use of Arabic numerals as a system of writing (the system itself was an Indian invention) and helped to spread it throughout the Middle Eastern region and beyond.

Strong mathematical skills aided engineering solutions, and some of Persia's practical inventions have had a fundamental effect on human civilization; the wheel may have been conceived within Persian territory (although Sumer in Mesopotamia, now Iraq, has a strong claim). Windmills seem to have originated in Persia in the seventh century B.C.E. and were used for powering millstones to grind corn and to draw water for irrigation purposes. Many other technologies have been ascribed to Persian origins, from wristwatches to perfume. In most cases it is impossible to be clear about the origins of a particular invention, but it is certain that Persia aided in the transmission to the Middle East and the West of inventions originating in China and India.

The mountains that surround the central Iranian plateau receive a large amount of precipitation, but the streams that flow into the plateau from the mountains dry out or submerge before they penetrate far into the arid interior. To solve this problem the ancient Persians developed a widespread network of underground aquifers for irrigation. These aquifers channeled water from natural underground water reserves in highland areas down to the agricultural terraces of the valleys below. A typical aquifer (or *qanat*) was three to five miles in length and was constructed between 60 and 600 feet below the ground. Some aquifers, however, were more than 40 miles long and 900 feet deep. The aquifer channels themselves were two to three feet in diameter and connected to the surface by a series of vertical inspection and construction shafts spaced at approximately 100-foot intervals along their entire length. They were excavated by small groups of engineers—usually only one person could work in the narrow aquifer channel—and some took decades to complete. The very gently but consistent inclines needed to ensure a constant but not too rapid flow of water were plotted with great accuracy using simple plumb lines and spirit levels.

Art

Painted pottery has been discovered in Iran that dates back to at least the third millennium B.C.E., and in its subsequent history Persia was renowned for its decorative arts. The earliest forms of pottery exhibited simple geometric and linear patterns, but as Persia absorbed more and more cultural influences, the work grew in sophistication and artistry. During the Achaemenid period civic buildings received sumptuous ornamentation accentuated with precious stones from across the empire and ivory work. Pots featured not only painted decoration but also scenes incised into or molded onto the ceramic (representations of animals and plants were popular). Metalworking was equally advanced, with fine, delicate jewelry produced for wealthy patrons and high standards of engraving applied to weapons and drinking vessels.

Another skill for which Persia was renowned was its manufacture of fine carpets and rugs. One of the earliest carpets known, the Pazyryk carpet dating from the fifth century B.C.E., was woven in multiple striking colors and has a border depicting deer and horses. During the early centuries of Islamic rule, Persia sent 600 carpets a year just to the caliph in Baghdad. Persian carpets have retained a reputation for excellence to the present day and continue to be major export product.

Persian art has always reflected the influences of other cultures. During the Hellenistic period, for example, the more dynamic naturalism of Greek art, especially in the rendition of the human form, became apparent in Persian figure sculpture, although with the takeover by the Parthians more traditional and less naturalistic depictions again became fashionable. Possibly the greatest transformation of Persian art, however, and one that has informed all subsequent art to the present day, came with the arrival of Islam. Islam, generally speaking, discourages the depiction of living creatures, and Persian art had to adjust to this new reality. During the Abbasid era ceramic decoration grew more sophisticated, with patterns ranging from simple illustrations of birds and plants through to deeply colored arabesque patterns.

Two of the seminal artistic forms of Islamic Persia were calligraphy and miniature paintings. Calligraphy was used to write lavish copies of the Quran and other documents and had all the emphasis on symmetry and craft seen in other forms of art. The calligrapher's art also became important in building decoration. Miniature painting began in earnest in the 13th

century and was principally used to decorate books. These paintings expressed everything from great moments in history to religious themes, love themes, and depictions of nature.

Music

The playing of music in Persia dates back to at least 2500 B.C.E. Unlike much Western music, which relies on a written score, Persian classical music (known as *musiqi-e assil*) has traditionally had an improvised style with the instrumental and vocal improvisation based around agreed scales and melodies. Memorizing these scales and melodies could be a challenging feat, for there were hundreds of them and their rhythmic patterns were extremely complex. The traditional instruments were principally strings and drums. Stringed instruments included various types of lutes such as the *tar, tanbur,* and *setar* and harps (although from the Safavid dynasty these lost much influence to the piano), while rhythm came from the *tombak* goblet drum or the *daf* frame drum. There was also a series of woodwind instruments such as the *nay* (an end-blown flute).

While Persian classical music had performed a variety of roles in pre-Islamic Persia, from popular entertainment through to an accompaniment for religious ceremonies, under Islam its practice was officially controlled to varying degrees, and until the 20th century its use was primarily confined to official religious or court use.

Literature

Persia is renowned for its literary output, particularly the excellence of its poetic works. It has given the world much of the epic work of fiction known as *The Book of One Thousand and One Nights* (the exact origins of this collection are much disputed) and other equally rich veins of mythology, folklore, and religious writing. From the sixth century C.E. onward poetry came to the fore, and over subsequent centuries Persian steadily overtook Arabic as the literary language of much of the Middle East and Central Asia. Such was the Persian flair for poetry that everything from engineering texts to medical treatises could be found in poetic form, not just imaginative literature. Writers would often cross multiple genres. The illustrious Omar Khayyam (1048–1131), for example, not only wrote works on mathematics and astronomy but also composed the famous collection of some 1,000 poems known today as the *Rubaiyat*.

A great deal of poetic output was also written under court patronage, and much of this featured tales that exalted leaders and incidents in Persian history. Indeed, Persian literature was central in forming a sense of national identity. The greatest text in this regard is the *Shah-name (The Epic of Kings*) of Abu al-Qasem Mansur (935–1020), who is better known as Firdawsi. This book, 30 years in the writing, was based upon earlier Old Persian texts and charted the history of Persia before the Arab conquest.

Persian poetry went through several stages of evolution. Its handling by Sufi mystics from the 13th century produced some of the most well-crafted examples of the art form, full of longing for unity with the divine. One of the most famous poets of this tradition is Mawlana Jalal ad-Din Muhammad Rumi (1207–73), usually known just as Rumi. Such is the power of his writing that his defining work, the *Masnavi-ye Manavi,* is sometimes referred to as "the Persian Quran."

The quality of Persian writing, and the status of Persian as a literary language, meant that Persian literature had a pronounced impact throughout Asia, and even Mughal India adopted Persian as an official language in the 16th century, a policy only overturned by British colonialism in the 19th century. Indeed, the 19th century in general saw a major shift in Persian writing, as factual prose criticism and analysis came more to the fore and poetry began to be seen as reactionary and in need of modernization.

Religion

The great religion of pre-Islamic Persia was Zoroastrianism, a largely monotheistic faith that emerged around 600 B.C.E. Before that time, according to the little evidence we have, Persian spirituality was essentially polytheistic in outlook, with worship often directed toward natural features such as the sun and water. Animal sacrifice was a common method of making supplication to the gods, and specially appointed priests used intoxicants to attain an understanding of the divine.

Zoroastrianism was a radical break with this type of faith. It was the product of the prophet Zoroaster, who preached the existence of one supreme god, Ahura Mazda, although this did not preclude the existence of other divinities, which were known as *ahuras* (the two other key gods apart from Ahura Mazda were Mithra and Apam Napat). As such, Zoroastri-

anism was able to preach monotheism while also incorporating many traditional polytheistic beliefs. As time went on Zoroastrianism mutated significantly as each different political dynasty reshaped the faith to its own ends and means and took on new doctrine. The Achaemenids, for example, gave Zoroastrianism concepts of heaven, hell, and judgment. A figure called Ahriman, an evil counterpoint to the light and goodness of Ahura Mazda, was also introduced to Zoroastrianism at a later stage. Underlying all Zoroastrian practices was the principle that right action had to be followed at all times with each person being obliged to demonstrate goodness in action and an avoidance of deceit.

Once Persia came under Muslim Arab control from the seventh century C.E., Islam steadily replaced the existing religious traditions. The country was mainly Sunni in faith until the 17th century. Nevertheless, in the 16th century the Safavid dynasty made Shia the official state religion, and by the 1700s most of the country had converted to Shia. Today, a full 90 percent of Iran's population is Shia and forms one of the largest global enclaves of the Shii faith.

Since the 1979 revolution, the history of Iran had been much dominated by troubled international relations. From 1980 to 1988, Iran was locked into a conventional war with its neighbor Iraq, the core of the conflict being a clash over territorial power in the Persian Gulf (*see* IRAQIS: NATIONALITY). That conflict, in which the West largely supported Iraq (the West was acutely fearful of what it saw as the threat of Islamic extremism), cost Iran over half a million dead and billions of dollars of its wealth. U.S.-Iranian relations have also been taut. In November 1979, militant Islamic students took over 60 people hostage at the U.S. embassy in Tehran, and a failed U.S. hostage rescue mission resulted in the deaths of eight U.S. servicemen. In 1988, U.S. Navy forces, responding to the damaging of one of its frigates by Iranian sea mines, destroyed several Iranian military vessels during its attack on an Iranian oil platform, and the accidental shooting down of Iran Flight 655 by the USS *Vincennes,* killing 290 civilians, brought international condemnation.

The Ayatollah Khomeini died in June 1989, and since then Iran has experienced new political tensions between its people and the government, particularly between fundamentalist groups and moderate leaders such as President Mohammed Khatami. Following a period of

essentially dispersed by the seventh century C.E., although the cultural heritage of the Phoenicians in the Middle East and throughout the wider world remains strong.

ORIGINS

The origins of the Phoenician people are unknown. Their extreme antiquity means that they have left few written or pictorial primary sources from their earliest times. Nor should the Phoenicians be thought of as having a single unified cultural identity. "Phoenician" is in many ways a geographical definition rather than an ethnic one. One candidate for a place of origin is the Persian Gulf area, but the strong diversity of historical opinion on the issue of origins suggests that Phoenician territory was populated by migrants from a wide spectrum of regions ranging throughout North Africa and the Middle East.

From about 1100 B.C.E. the Phoenicians began a major period of colonial expansion, founding colonies around the Mediterranean and casting neighboring powers such as the EGYPTIANS and the HITTITES into the economic shade. Phoenician dominance, however, would fade from the sixth century B.C.E. as other imperial powers began to extend their influence over the Mediterranean region. In the sixth century the PERSIANS conquered Phoenicia. The territory was then absorbed by Alexander the Great in the fourth century, after which Hellenistic culture began to overshadow its Phoenician counterpart. Phoenicia's greatest colony, Carthage in North Africa, was destroyed by Rome during the Punic Wars, after which Phoenicia was in turn absorbed by Egypt, the Seleucids, Armenia, the Roman Empire and, finally, the ARABS in the seventh century C.E.

LANGUAGE

One of the earliest forms of Phoenician language was Ugaritic, so-called after the city of Ugarit located on the northern coastline of Phoenicia. This developed into the Phoenician language proper, one of a group of languages that also included Punic (a form of Phoenician particularly concentrated in North Africa), Moabite, Edomite, Hebrew, and Ammonite. All of these languages used a common alphabetic script, and the Phoenicians have been credited with effectively creating the world's first alphabet, an alphabet that went on to form the bedrock of many subsequent alphabets in the Western world and Asia. The alphabet is almost certainly Phoenicia's most significant legacy in the modern world.

Although Punic Phoenician was spoken in parts of the Mediterranean world, particularly North Africa, until the fifth century C.E., Phoenician proper died out during the first century C.E., when it was supplanted by Aramaic, Latin, and Greek.

HISTORY

The Phoenician story begins around 3000 B.C.E., the best estimate for the arrival of the Phoenicians in Canaan. What developed was not a unified nation but a collection of independent coastal cities, ruled by kings and princes, that established active trade relations among themselves and across the wider Mediterranean. These city settlements included Tyre, Sidon, Byblos, Berytus, Ugarit, and Katna, and all exploited their access to the Mediterranean to develop into bustling trade centers. Apart from trade between these cities, the most important destination for Phoenician goods was Egypt. The commercial relationship with Egypt began in earnest during the latter part of the 22nd century B.C.E., after an Amorite invasion of Phoenicia introduced a new spirit of enterprise (*see* AMORITES). Exports to Egypt during the second millennium B.C.E. included cedar wood, olive oil, dyes, linen and silks, and wines, and in return Phoenicia received gold, copper, corn, and slaves. Through this trade the Phoenicians became known for their exceptional maritime skills, and many Phoenician sailors freelanced by sailing Egyptian trading vessels throughout the Mediterranean.

A potential disruption to Phoenician-Egyptian trade arose in the 18th century B.C.E. in the form of an invasion by the Hyksos people, nomadic warriors from the northeast. The Hyksos took over rule of Byblos and much of Phoenicia and Syria, ejecting the Amorite rulers, and by about 1720 B.C.E. had even conquered Egypt. As it turned out, the Hyksos did nothing but further develop the trade lines throughout the eastern Mediterranean, as doing so enabled them to sustain their own imperial ambitions. Nevertheless, Phoenicia was soon to free itself from Hyksosian overlords. In 1570 B.C.E. the Egyptian prince Ahmose I (1570–45 B.C.E.) launched a war against the Hyksos, a war that was continued by Thutmose III (ca. 1504–1450 B.C.E.). This war eventually pushed the Hyksos out from their Egyptian and Phoenician gains and established Egypt as the dominant power in the Mediterranean. Phoenicia was divided

into three Egyptian administrative districts ruled over by individual governors.

Although the Egyptian settlement secured trade relations already established between Phoenicia and Egypt, the 14th century B.C.E. brought a dramatic change in Phoenicia's position. Invasions by peoples such as the Hittites destabilized Egyptian power in the region, and during the century Phoenicia was first lost and then partially regained by the EGYPTIANS. Despite their partial reconquest of Phoenicia, the Egyptians never again established complete control, and by 1300 B.C.E. Phoenicia had essentially regained full independence. Trade relations between Egypt and Phoenicia remained strong, however, and are evidenced by a series of commercial treaties between the two states.

Colonies and Carthage

It was during the second millennium B.C.E. that Phoenicia began to establish itself as a colonial

By the end of third century B.C.E., it had virtually conquered the whole of the northern coastline of Africa as well as founding colonies in Malta, Sardinia, the Balearic Islands, and mainland Spain. It easily became the economic rival to Tyre, its mother city, and also to some of the other powerful states in the Mediterranean. The fifth and fourth centuries brought regular clashes between Greece and Carthage over colonial possessions, leading to a destructive campaign launched against the Carthaginian mainland by Syracuse in 310 B.C.E. But worse was yet to come. In 264 B.C.E. Carthage was plunged into the First Punic War against the newly emerging power of Rome. With the fighting concentrated mostly around Sicily, the war would lead to over a century of intermittent conflict. Although Carthaginian forces seriously threatened Rome on occasions, eventually Rome's growing power ground down Carthage's resistance. In 149 B.C.E. the third and final Punic War began, and Rome set out to conquer Carthage itself. Three years later the city was captured and virtually razed. Although there was something of a resurrection of Carthage in the first century C.E., it was more of a Roman project, and the city's Phoenician cultural origins had been lost by that time.

Assyrian Invasion

Between the 13th century and the ninth century B.C.E., Phoenicia reigned as one of the commercial engines of the whole Mediterranean region, building this strength through a string of colonies. The ninth century, however, saw Assyria begin to wield increased authority over Phoenician territory as it made periodic military incursions. The result was that successive Assyrian rulers, beginning with Ashurnasirpal II in 868, were able to impose tributes and taxes upon Phoenician cities as a guarantee of their security from Assyrian invasion. Assyrian interference became steadily more aggressive, and Phoenician kings were removed from their thrones as their cities became Assyrian colonies. There was some resistance to Assyrian rule—both Sidon and Tyre either rebelled or resisted (Tyre fell after several sieges)—but ultimately the opposition was overwhelmed and the ASSYRIANS confirmed their ascendancy.

From the Assyrian takeover onward Phoenicia endured successive periods of imperial takeover as one foreign master followed another. The next rulers of Phoenicia were the BABYLONIANS. Concentrated in the southern half Mesopotamia, Babylonia rose as a major Middle Eastern power during the seventh century B.C.E., and by the end of that century it had overwhelmed Assyria and its possessions, including Phoenicia. Babylonian rule was established over Phoenicia between 685 and 636 B.C.E. Again, the Phoenicians did not take occupation by a foreign power lightly. Tyre rebelled against the Babylonian forces of Nebachadnezzar II in 587 and held out under siege conditions for 13 years. In 574 B.C.E., however, the city's resistance finally collapsed and Babylonian power was reasserted.

Babylonia was not able to hold on to Phoenicia for very long. The new power ascendant in the Middle East was the PERSIANS. The Persian leader Cyrus took the Babylonian capital in 539–38 B.C.E. and Phoenicia came under Persian suzerainty shortly after. The Phoenician peoples subsequently became a key element in Persia's maritime resistance against the Greeks, the other great empire in the region at this time. Harsh taxes imposed by the Persians caused rebellions, notably in Tyre and Sidon. These were eventually put down by the Persians, but they gave incidental assistance to Alexander the Great, the Macedonian general who from 336 B.C.E. began an campaign of conquest through Asia Minor and eventually into the Middle East. Tyre resisted Alexander ever after he had defeated local Persian forces. Although the city resisted for eight months, it was finally overpowered and most of its people sent into slavery. Tyre never regained the power and wealth it had previously enjoyed.

During the Hellenistic period Greek culture came to have a much wider influence within Phoenician society. Alexander's generals ruled the cities of Phoenicia following his conquest. After Alexander's death in 323 B.C.E., Phoenicia eventually fell to Seleucus I, although the rule of the Seleucid dynasty was only confirmed after a long period of conflict over Alexander's territories, particular between the Seleucids and the Egyptian Ptolemies. The age of Seleucid rule was reasonably benign for the Phoenician peoples, as Seleucid rulers granted many of the cities a high degree of autonomy to go about their business and continue developing prosperity and trade. Tyre, for example, obtained self-government from the Seleucids in 126.

Roman and Arab Conquest

During the first two decades of the first century B.C.E., Rome was already beginning to extend its empire eastward. It noted with concern,

therefore, the threat posed by Tigranes II, the Armenian king who in 83 B.C.E. crushed the last of the Seleucid monarchs and expanded his area of control into much of Phoenicia. From 69 B.C.E. Rome responded by sending military forces against the ARMENIANS, and under the Roman leader Pompey the Seleucids were temporarily restored. In 64 B.C.E., however, Pompey took over all the Seleucid territory directly, incorporating Phoenicia, Syria, and Palestine into a single Roman province that was named Syria (*see* ROMANS).

Roman rule was in many ways the beginning of the end for Phoenician identity. The rule itself, as in much of the Roman Empire, was lightly enforced. In typical Roman style, the Phoenician cities were given a high degree of self-rule, and the granting of Roman citizenship to the inhabitants of Byblos, Sidon, and Tyre fostered great intellectual and commercial confidence. Under the governorship of Herod in the early first century C.E., Berytus—the future Lebanese city of Beirut—also benefited from a major imperial building program that transformed the status of the city throughout the region. The insatiable appetite of Rome for Middle Eastern luxury goods, combined with a high degree of political stability throughout the empire, meant that the Phoenicians could once again indulge in what they did best—trade.

Culturally and politically during this time Phoenician territory was gradually being transformed and reorganized, becoming more distant from what could be classed as traditionally Phoenician. Between 193 and 235 Syria was partitioned into two halves, and those halves were subsequently subdivided during the fifth century, creating new provinces such as Phoenice Prima and Phoenice Secunda, by which time the Roman Empire itself had been split into Eastern and Western Empires.

Other major changes had occurred in Phoenician culture. Probably the most important of these was that Aramaic, Latin, and Greek had steadily supplanted native Phoenician tongues, so by the sixth century Phoenician was increasingly distant from its own ethnic origins. During the same century several of Phoenicia's major cities, including Beirut, were virtually destroyed by earthquakes, and these further weakened the strength of Phoenicia at a time in which the implosion of the Roman Empire under outside forces rendered it critically weakened.

It was under these conditions that Phoenicia succumbed to takeover by an exceptionally forceful religious power expanding from the east—Islam. Islamic expansion had been extremely rapid. The Muslim armies had launched themselves from Medina and Mecca in the 620s, occupying much of the Middle East and North Africa in less than half a century. Jerusalem fell in 634 and in 638 Tyre itself became an Arab possession. The former jewel in the Phoenician crown, Carthage, was destroyed by Arab invaders in 697. The Arab takeover of Phoenicia was effectively the end of the Phoenician story. By this time their language was lost and their cities were ruled by nonindigenous peoples. Culturally the territory had been utterly transformed by nearly 1,000 years of imperial takeovers. Yet there is no denying that the Phoenicians had been central to expansion and development of the Mediterranean as one of the great trading regions of the world.

CULTURE

Economy

The foundation of the Phoenician economy was its maritime trade network, which by 1200 B.C.E. was transporting goods from the Phoenician colonies to the wider world. The trade network meant that goods could be transferred rapidly around the Mediterranean. For example, the journey from Tyre to Rome could be accomplished in around 20 days, while transportation between Carthage and Ostia (near Rome) took a just three to five days. Because of the spread of its colonies and wide access to primary materials, Phoenicia was also a major supplier of consumer goods and construction materials, including timber, wine, woolen textiles, corn, salt, bitumen, glass, copper, and dried fish. It was particularly famous for its purple dye, made from the crushed shells of the *Murex* sea-snail found off the Phoenician coastline. Phoenicia was also in the perfect geographical position to act as a trade intermediary between the western Mediterranean and Mesopotamia, aiding the flow of incense and spices westward. As long as there was no outside interference, these factors produced a particularly strong international economy.

Government and Society

The cities of Phoenicia generally governed themselves on a traditional system of hereditary kingships, the king being assisted by a council of elders to administrate the state. The basis of authority for the kingships was the claim of divine descent, although such claims became

more awkward as Phoenician history passed on and outside influences brought their own religious cultures into the Phoenician courts. Marriage alliances between cities served to expand political alliances and monarchical power.

In Phoenicia's later history republican systems often replaced monarchies—testimony to the influence of Greek and Roman systems of government. Tyre itself became republican during the time of Nebuchadrezzar II, with *suffetes* (judges) providing the leadership. Carthage was ordered along similar lines and provided an inspirational model of government for many writers throughout the Western world. Aristotle, for example, wrote in his *On the Constitution of Carthage* (ca. 340 B.C.E.) that:

The Carthaginians are also considered to have an excellent form of government, which differs from that of any other state in several respects, though it is in some very like the Spartan. Indeed, all three states—the Spartan, the Cretan, and the Carthaginian—nearly resemble one another, and are very different from any others. Many of the Carthaginian institutions are excellent. The superiority of their constitution is proved by the fact that the common people remain loyal to the constitution. The Carthaginians have never had any rebellion worth speaking of, and have never been under the rule of a tyrant.

One important point to note about the Phoenician systems of government is that they were often manifestly influenced or even controlled by powerful trading families. In a sense, therefore, Phoenician government and society had a strong thread of meritocracy.

Militar[illegible] Practices

Phoenicia proper, rather than its colonies, was primarily known for its maritime power. Events from the ninth century onward proved that, apart from resisting sieges, the Phoenicians had little capability for dealing with major foreign invasions and often relied on other external powers to eject occupiers. Nonetheless the Phoenician naval forces were extremely significant. For example, much of the Persian fleet in the battle of Salamis in 480 B.C.E. consisted of Phoenician galleys.

Carthage is an exception to the general Phoenician weakness in land forces. Until Carthage's destruction in the Third Punic War the colony boasted one of the most impressive navies in the whole of the Mediterranean, far superior to that possessed by Rome. In terms of its army, Carthage benefited from conscripting large numbers of foreign mercenaries, selecting from the best fighters of North Africa and the Middle East, and even from Celtic Europe and Spain. In terms of cavalry, the Numidians provided the most significant contingent of light horse, backed up by Carthaginian war elephants that were used to smash into enemy ranks with the intention breaking them open.

Tactically, the Carthaginians used a mix of tactics from around the Mediterranean. One of the most popular was the use of the infantry *phalanx,* a close-grouped mass of heavily armored soldiers armed with the extremely long *sarissa* pike. Support came from slingers (typically mercenaries) and javelin throwers. On a strategic level, the Carthaginians were equally sophisticated, striking at enemy weak points rather than seeking out his strengths. Nonetheless, Carthage was unable to resist the exceptional military skills of Rome, and could not prevent its eventual destruction.

Dwellings and Architecture

The earliest examples of Phoenician dwellings and temples tended to be hewn directly out of rock faces and outcrops and finished with masonry blocks. Gradually, however, masonry blocks became the standard system of building construction, and in large-scale buildings the size of the blocks could be very impressive indeed. For example, stone blocks acting as the foundations of the Jewish Temple in Jerusalem, which was built with the help of Phoenician masons during the time of Solomon, measure in some instances up to 25 feet in length and up to 12 feet in depth. Frequently no cement or mortar was used in the construction of a building—the blocks were simply accurately squared off and laid on top one another to form a solid, self-supporting structure. The scale of the construction was, apart from giving an impressive civic scale, important in the Phoenician region, which had to withstand regular earthquakes and needed correspondingly resilient buildings. Buildings were decorated with the usual mixture of pediments, columns, and pilasters, and later the Phoenicians borrowed directly from the architectural styles of the Persians, Greeks, and Romans, eventually adopting the fairly unified Classical style that spread throughout the Mediterranean world.

The Phoenicians were well known for their religious architecture, particularly their temples and shrines. Of the temples, however, few original examples remain within Phoenicia; the most visible examples are to be found in

former Phoenician colonies. One of the best examples is the temple of Paphos in Cyprus. This consisted of a large central temple area covering 36,800 square feet and featured a mosaic floor and two roofed aisles, plus a central nave. A large outer wall surrounded the temple itself and the overall impression was one of scale and affluence. On a far smaller scale were the many shrines that dotted the Phoenician landscape. These were often little more than roofed stone cells, although they were frequently decorated with carvings and small pillars and had a resemblance to Egyptian temple design.

Clothing

Clothing for common Phoenicians was very simple—a plain cotton or linen tunic (known as the *shenti*) for men, topped with a conical or cylindrical cap, while women draped themselves in heavy, sleeved gowns that ran from the neck to the feet. For men not wearing caps, the hair and beards were frequently arranged into tight curls.

Higher up the Phoenician social ladder the style of dress was more ostentatious. Cloths and patterns used for the *shenti* or gowns were more luxurious, and upper-class men sometimes wore additional short-sleeved jackets or shoulder mantles. Ornamentation was popular for both sexes. Men wore highly decorated collars, plus whatever armlets, bracelets, and finger jewelry they could afford, while women donned extensive jewelry, including multiple necklaces. These were generally made of glass, rock crystal, gold, silver, or pearl beads. Bracelets were also popular and ranged from wide and heavy gold bands through to more slender, open bracelets terminating in animal head motifs. Earrings tended to be pendulous, some exquisitely crafted with figure designs etched into them.

Personal Habits

Banqueting, wine drinking, and socializing were popular activities. Indeed, unlike many depictions of the ancient world, Phoenician art shows that both men and women sat around banqueting tables, indicating a greater equality in status between the sexes. The depictions also show women playing musical instruments, sometimes in small groups, to entertain menfolk. Women also participated in religious processions.

In terms of leisure pursuits, men who were not out fishing or working in trade sometimes engaged in hunting. The Phoenician homeland had a rich spectrum of Middle Eastern wildlife, and hunting parties would track down and kill everything from antelopes to lions. During the Roman era such hunting parties sought to capture their prey alive so that the animals could be sold for use in the gladiatorial arenas of the Roman Empire.

Transportation

Phoenicia built its economy upon international trade; hence, effective transportation was vitally important to sustaining its wealth. In terms of land transportation, goods were transferred in caravans of wheeled carts pulled by mules, horses, and camels, often over great distances. At sea, however, the Phoenicians deployed far more sophisticated vehicles.

Early Phoenician sailing vessels probably consisted of little more than a relatively short hull powered by a single row of oars down each side and a single square sail. Surviving depictions from the first two millennia of Phoenician history show these boats as rudderless, directed instead by the action of the rowers or the angle of the sail (although many engravings and sculptures show vessels without any form of sail). Goods were either transported within the vessel itself or, in the case of timber, towed behind.

While the earliest Phoenician vessels were short and broad in shape—the Greeks called them *gauloi,* meaning "tubs"—during the first millennium B.C.E. they became sleeker and more powerful, and rudders or paired steering oars were introduced to provide greater maneuverability in treacherous coastal waters. The Phoenicians are credited with being the first civilization to produce keeled ships—a keel provided much greater lateral stability in the water, enabling vessels to make longer voyages through more unsettled waters. A carving from Nineveh, dated to about 700 B.C.E., shows a long two-decked Phoenician galley with two banks of oars on each side (a total of 32 rowers). Sails were also used on these larger ships to provide additional driving power. In military vessels the prow featured a long pointed ram used to stave enemy vessels beneath the waterline. Generally speaking, Phoenician trading vessels were shorter, rounder, and fatter than military vessels. This reflected the need for capacious holds and maneuverability. Military ships relied on speed to survive in combat more than anything. Many trading vessels towed a small boat behind them during their voyages. These served as a form of lifeboat should the vessel

find itself in trouble, or was used to ferry crew members from deep waters to the shore.

The Phoenicians are credited with developing techniques of navigation using the stars. By using Polaris (the North Star) and other prominent celestial bodies, plus their intimate knowledge of the direction of prevailing winds and of sea currents, the Phoenicians were able to plot accurate routes over long distances. There is evidence that Phoenician voyagers were making complete circumnavigations of the African continent in the seventh century B.C.E., two thousand years before a European vessel achieved the same feat for the first time.

Other Technologies

While the greatest of all the inventions contributed by the Phoenicians to civilization are undoubtedly the alphabet and certain maritime technologies, these were not the limits of Phoenician inventiveness. Around 1500 B.C.E. they invented glass, a substance that had a seminal impact on the decorative arts. Although small glass beads have been found in Egypt dating from to about 2500 B.C.E., these are usually ascribed to the result of an accidental fusion of sand in heat. The Phoenicians turned glassmaking into a practical industrial skill.

The base technique of Phoenician glassmaking is known as core molding. Sand, limestone, and sodium carbonate were reduced by fire to a molten state, and the molten glass was painted over a core of soft clay, which itself was carved into the shape of the intended vessel. Once the glass had hardened, the clay was then scraped out to leave the glass container. Glass remained an expensive commodity in the ancient world, so this technique of glassmaking was principally used for producing small ointment or perfume bottles, usually for trade on foreign markets.

One other interesting technological advance made by the Phoenicians, possibly in parallel with the Greeks, was in the field of dentistry. As far back as 700 B.C.E., Phoenician dentists were providing their clients with false teeth. In essence what they created was a type of bridgework—false teeth made of wood were tied to natural teeth using gold wire to fill gaps in the mouth.

Art

Phoenician artists are principally regarded for their skill in creating valuable consumer goods, particularly jewelry, and also for their skill in textile manufacture. The Phoenicians famously used the sea-snail *Murex* to create a vivid purple-red dye, which they used expertly in woven fabrics to create luxurious garments that had international renown.

Phoenician graves have revealed a talent for working with precious stones and metals to create small-scale objects d'art. Artifacts recovered include bracelets, rings, amulets, bowls, jewelry boxes, scarabs, and ointment jars. Materials used to make such items included ivory, gold, silver, bronze, copper, and terra-cotta; many of these were inlaid with semiprecious stones. Phoenician decoration crossed the full range of representational art. While some artifacts feature simple patterning, others displayed elaborate depictions of plant and animal life.

Phoenician artists were talented on the small scale but they could also work impressively on larger artifacts. Examples have been found of chairs, thrones, and even complete beds carved entirely, and expensively, out of ivory. Stone stelae—grave monuments—from Phoenician cemeteries are also engraved with religious iconography, sometimes borrowed from other cultures, such as the Greeks or the Egyptians. The motifs on an individual stela were often peculiar to a particular city or community, giving archaeologists a sound clue as to their origins. Carthage seems to have had the most productive output of stelae of all the Phoenician colonies.

Another distinctive Phoenician art form was the terra-cotta mask. These life-sized depictions of human faces showed a great range of age and emotion, from handsome smiling faces to hideous, haggard expressions. Such masks may have been worn during religious ceremonies or placed on the faces of the dead. Suspension holes drilled through many of the masks also indicate that they may have been hung on statues or poles, although their exact function is still not entirely known.

Music

While it is extremely difficult to gain a firm understanding of what Phoenician music sounded like, we do know from engravings and sculpture that music was integral to Phoenician ceremonial and cultural life. Flutes, harps, lyres, and reed pipes of all feature in these depictions suggesting a sophistication in harmony and melody that comes from the use of such instruments together. The Phoenicians were also using musical notation from early in their history. A tablet unearthed from the site of Ugarit has engraved into its surface the notation for a

hymn to Nikkal, the moon god's wife. This and other similar discoveries have enabled historians of music to piece together something of the harmonic structures and scales used in Phoenician music.

The available evidence shows that Phoenician music was syncretic in style—it borrowed from the numerous influences of other cultures from the Mediterranean. Hence Egyptian, Greek, Roman, and Mesopotamian attributes are all contained within the Phoenician style of melody and rhythm.

Literature

The principal forms of Phoenician literature were historical inscriptions, narrative poetry, religious and philosophical works, and scientific writings. Extant works are few and far between (most of the surviving material is in the form of short inscriptions), and much historical guesswork is required to fill in some of the gaps. Furthermore, a great deal of what is classed as Phoenician writing was produced in the colonies, particularly Carthage, rather than in Phoenicia proper.

As early as 1000 B.C.E. writers from the principal city-states of Phoenicia recorded the royal lines of succession and detailed major events in the life of each king. Narrative poetry was a far more literary way of envisaging historical or religious narratives, and some substantial works have survived in part to this day. These include the Ugaritic works *The Rapiuma* and *The Epic of Kirta,* written about 1200 B.C.E. One of the earliest Phoenician writers, known through references rather than by the direct survival of his works, was Sanconiatho, who wrote sometime in the 14th or 13th centuries B.C.E. Sanconiatho appears to have documented early Phoenician history and religious thought, and fragments of his writing made their way into the works of later writers such as Philo of Byblos (b. 42 C.E.), who translated Sanconiatho's works into Greek, and Eusebius (ca. 263– 369 C.E.), who quoted passages from Philo's translation.

Various religious and philosophical works have also survived. The most famous and complete of these is the *Baal Cycle*. Written in Ugaritic on clay tablets, the *Cycle* contains a series of stories about Baal (also known as Hadad), the god of storms, agriculture, and fertility. Phoenicia, and also Carthage, produced many works on geography, astronomy, arithmetic, natural history, ethnology, mathematics, and other scientific topics. Hiempsal, Hanno, Mago, and Hamilcar were among the greatest Phoenician writers on these topics. Phoenicia's intellectual enthusiasm had a long-term effect on other Mediterranean cultures, and Phoenician references continue to appear in Greek and Roman works well into the first millennium C.E.

Religion

The indigenous religion of the early Phoenicians centered on the worship of natural features and was embodied in multiple deities. The Phoenician pantheon was extensive but had a smaller group of superior deities. Chief among these gods was El or Baal, who oversaw the cycles of agriculture, and the goddess Ashtarte, the mother deity. The names of gods and goddesses were sometimes different in different cities or communities—Ashtarte, for example, was called Baalat in the city of Byblos. Priests held substantial communal power, thanks to their perceived ability to divine the will of the gods.

The political history of Phoenicia meant that over the millennia its people came into contact with the religious systems of many other peoples, including the Egyptians, Assyrians, Mesopotamians, Greeks, and Romans. Consequently the Phoenician pantheon was constantly morphing and growing with the incorporation of new deities and religious rituals. This may explain why the Phoenicians so readily adopted Christianity in the first century C.E. They are thought to have been among the earliest converts to the new faith in the ancient world. Not all Phoenicians adopted the new religion, however, and paganism prospered alongside Christianity for several centuries, until its official adoption as the state religion of the Roman Empire in the fourth century C.E. The next great religious shift occurred when Islam swept across the Middle East in the seventh century, but by this time Phoenician culture was dying.

Many people of coastal Lebanon still use the word "Phoenician" to describe their ancestry. Although the modern use of the term may be wistful rather than historically accurate, the Mediterranean world was certainly shaped by Phoenician trade and ideas, and hence the Middle East and Africa are doubtlessly indebted to Phoenician civilization.

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Phrygians

The Phrygians are an ancient people who lived in the highlands of west-central Anatolia. They dominated the region in the era between the collapse of the Hittites in the 12th century B.C.E. and the rise of the *Lydians* in the seventh century B.C.E. They spoke an Indo-European language closely related to Greek. Their capital was Gordium, which has been excavated beginning in 1950, revealing massive fortifications and an impressive palace, ruins of a city that flourished between the ninth and eighth centuries B.C.E. The Phrygians raised horses and sheep, and their land was rich with timber. They were known for their metalwork and textiles, and famed for their carpets and embroidery. After they were conquered by the Lydians, the Phrygians were Hellenized but reemerged as a distinct culture when their territory was subsumed under the Roman provinces of Galatia and Asia. The Phrygians left a wealth of inscriptions. They had devised an alphabet in the eighth century B.C.E., based on Greek and Semitic alphabets, and approximately 250 texts in that script survive, dating from the eighth century to the third century B.C.E. Apparently Phrygian fell out of use as the language of texts and was used only as a spoken language until it appears again in the first to third centuries C.E. in texts written in Phrygian but with the Greek alphabet. Most of these later inscriptions are curses added to tombstones to warn away anyone who might desecrate the grave. In addition to these inscriptions, another sort of archaeological evidence are grave markers, identifiable as Phrygian because of the typical Phrygian grave motif, a door.

The Phrygians appear in legends well known in the Greek and Roman worlds. According to one legend, the Phrygians were told by an oracle their country would be blessed with peace if they made king the next person who approached the temple of Zeus in a wagon. That person was the peasant Gordius. He was made king and founded the city Gordium. He dedicated his wagon to Zeus and secured it to the temple with an extraordinarily complicated knot, known as the Gordian knot. No one could untie the knot, but, it was thought, whoever could untie the knot would rule all of Asia. For centuries the knot withstood the efforts of everyone who tried it until Alexander the Great arrived and dispatched the knot with a swift stroke of his sword. Another legend, recounted in the Roman poet Ovid's *Metamorphoses,* among other ancient sources, concerns the Phrygian king Midas. The foolish king, who supposedly got his wish that everything he touched would turn to gold only to discover that this magic power also turned his food and drink to precious metal, was probably attributed to the Phrygian king called Mita. Among the ruins excavated at Gordium is a tomb thought to be that of Midas himself.

Peul *See* Fulani.

Pian

The Pian are a subgroup of the Karamojong. They live in northeastern Uganda.

Pogoro (Pogulu)

The Pogoro are a Bantu people of East Africa. The majority of the Pogoro live in Tanzania.

Pogulu *See* Pogoro.

Pokomo

The Pokomo people are of both Bantu and Oromo descent. They live along the banks of the Tana River in Kenya.

Pokot

The Pokot inhabit a region that extends from the lands around Lake Baringo in western Kenya in the east to the plains of eastern Uganda in the west. The Pokot are one of the several related groups that make up the Kalenjin and represent roughly 10 to 15 percent of the Kalenjin-speaking people. The Pokot have also been known as the Suk, a term first used derisively by the Maasai and adopted by the European colonizers of East Africa.

The ancestors of the Kalenjin were highland Nilotes, who began dispersing from their

original cradleland at the northernmost tip of Lake Turkana in present-day Ethiopia to East Africa during the first millennium B.C.E. The separate Kalenjin groups such as the Pokot emerged as the highland Nilotes spread out over the region and mixed with people already living there. In the case of the Pokot, the Karamojong and Iteso people were of particular influence on the development of Pokot culture.

Pombo

The Pombo are a subgroup of the Kongo. They live in northwestern Angola and the southeastern Democratic Republic of the Congo. They are a Bantu people.

Pontians

The Pontians were ancient inhabitants of Pontus, a region of northeastern Anatolia bordering on Pontus Euxinus, the Black Sea. At the end of the fourth century B.C.E., after the conquests of Alexander the Great, the independent kingdom of Pontus was established, with its capital at Amasia (the modern city of Amasya, in Turkey, about 50 miles southwest of the Black Sea port, Samsun). While Pontus showed the superficial influence of Hellenic culture, it retained its Persian (*see* Persians) social structure as a society of feudal lords ruling over villages of heterogeneous peoples. It became a dominant power in Anatolia in the third and second centuries B.C.E. and annexed Sinope (modern Sinope, Turkey, a Black Sea port to the west of Amasia), which became the new Pontic capital from about 183 B.C.E. The Pontic kingdom had conquered neighboring peoples, including, at one point, the Paphlogonians and the Phrygians. The Pontians reached the apex of their power under the rule of Mithradates VI Eupator, who came to the throne in about 115 B.C.E. He was particularly successful at further expanding his realm and posed a serious threat to the Roman Empire. He enlisted the Greek cities in Anatolia and in parts of Greece to unite with him against the Romans, and with them, he fought a series of wars against the Roman armies. It was not until 63 B.C.E. that he was finally defeated by the Roman general Pompey, who incorporated Pontus into the Roman Empire, marking the end of the independent kingdom.

Popo

See Mina.

Portuguese

Many thousands of people of Portuguese descent live in Africa. They are concentrated in the former Portuguese colonies, such as Angola, Mozambique, and Guinea-Bissau.

Pounou

See Bapounou.

Psidians

The Psidians are an ancient people who inhabited the area of southern Anatolia crossed by the Taurus Mountains, a chain running north–south parallel to the Mediterranean coast. Their neighbors included Pamphylia to the south, Phrygia to the northwest, Lycaonia to the northeast, Cilicia to the southeast, and Lycia to the southwest. By the first century B.C.E. Psidian society was organized into small tribes or groups of villages, but also included temples with large estates worked by slaves. The inaccessibility of the terrain and the Psidians' strongly fortified cities protected them from the incursions of conquerors, and they successfully resisted the Persians and the Hellenistic kings. The Romans managed to exercise at least nominal control, with the Roman general Mark Antony installing Amyntas of Galatia as king of Psidia in 36 B.C.E. When King Amyntas died, in 25 B.C.E., most of Psidia was incorporated into the Roman province of Galatia. Over the next century, as the Romans reorganized and redrew territorial boundaries, Psidia was incorporated into various provinces. By the second century C.E., the area was urbanized and cities flourished, particularly the metropolis of Sagalassus.

Pullo

See Fulani.

Pygmies

The term *Pygmy* has been used, mostly in the past, to refer to a member of the tropical-forest forager groups such as the Mbuti, Twa, and Mbenga of Central Africa. These people are not black Africans and generally are of short stature, hence the name Pygmy.

Qajars

The Qajars were the ruling dynasty of Iran from 1794 to 1925, a Turkmen nomadic tribe whose homeland was the area of Azerbaijan (*see* IRANIANS: NATIONALITY). They were Shii Muslims. The first Qajar shah, Agha Muhammad Khan, came to power after the death of the last ruler

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"Mirrors for Princes" literature, a Muslim literary form that provided advice for rulers and cited examples of the pious and just. The wise rule of Shams al-Mulk included public works, such as building new caravanserais, reconstructing the Great Mosque of Bukhara, and the construction of other major buildings. Other rulers were patrons of poets and scholars. A distinguishing feature of Qara-khanid rule is its patronage of Turkish culture, and under their rule the first Turkish Islamic literature appeared. By the end of the 11th century, Qara-khanid power was crumbling, with control first relinquished to the Seljuks, then, as the Seljuks declined, they came under the rule of the Turkic Qara-kitai confederation, centered in northern China. The Qara-khanids were defeated in 1211 by the Khwarezm-shahs and their dynasty came to an end.

Qara-qoyunlu (Kara Koyunlu)

The Qara-qoyunlu (also known as the Black Sheep confederation) were a tribal confederation of Oghuz Turks who dominated areas of modern-day Armenia, Azerbaijan, the southern Caucasus, Iraq, and Iran from the late 14th to the late 15th centuries. Their leader Qara Yusuf (died 1420) established the confederation's independence from the Baghdad and Tabriz-based Iranian Jalayirid dynasty. Later Black Sheep rulers established independence from the Timurids and extended their control over Iraq, parts of Georgia, and central Iran. The Qara-qoyunlu captured Baghdad from the Jalayirid dynasty in 1410.

From 1447, the Qara-qoyunlu became involved in a long-running conflict with the White Sheep confederation, called the Aq-qoyunlu. Wars between these two tribal confederations lasted until 1451. In 1467 Black Sheep forces suffered a devastating defeat at the hands of the White Sheep. The latter rapidly expanded White Sheep lands, and by 1468 the White Sheep held sway over modern-day Armenia, Azerbaijan, eastern Turkey, Iraq, and western Iran down to the shores of the Persian Gulf and northwards into Khurasan. (See also Turkic Peoples.)

Qashqai (Ghashghai; Kashgai; Kaskay; Qashqa'i, Qashqay)

The Qashqai are a tribal confederacy made up largely of Turkic people but also some other ethnic groups such as Luri, Kurds, and Arabs (*see* Turkic Peoples). Their territory is centered in Fars Province, in southwestern Iran, the capital of which is Shiraz. Estimates of their numbers vary from 500,000 to 1.5 million, but in any case they make up far less than 1 percent of Iran's population, estimated at nearly 66 million in 2008. The Qashqai are Shii Muslims, as are most Iranians (*see* Iranians: nationality). They speak Qashqai, a dialect of Oghuz, a Turkic language that they refer to as Turki. Most also speak Persian, an Indo-European language and the official language of Iran.

Although their origins are unknown, most Qashqai themselves believe their ancestors came from Turkestan with the invading armies of the 13th-century conqueror Hulegu or with Tamurlane) in the 14th century. Scholars consider it more likely that they arrived with the great tribal migrations of the 11th century. In any case, they do not appear in the historical record before the 18th century. Their system of tribal government, like that of many Turkish peoples, was based on a ruling family of *khans,* from whom were drawn the *il-khan,* the tribal head, and the *il-begi,* who was the actual ruler. The *il-begi* was elected from among the close relatives of the *il-khan.* At various times, particularly in the early 20th century, the Qashqai were united and cohesive and able to exert military and political force, pitting them against the government and outside powers, such as the British in Iran, against whom they engaged during World War I.

Traditionally a nomadic people who herded horses, sheep, camels, and cattle, and moved from summer to winter pastures, their way of life was steadily eroded over the 20th century by government attempts to control them. In 1930 they and other tribes were disarmed by the monarch Reza Shah. After Reza Shah was forced to abdicate in 1941 and was replaced by his son, Muhammad Reza Shah, Qashqai khans who had fled the country returned and tried to resume rule. In 1963 the Iranian government under Shah Reza Pahlavi officially declared tribes not to exist and stripped the khans of titles and privileges, and once again the khans went into exile. When the shah was overthrown in 1979, the Qashqai participated in demonstrations against him, and the exiled Naser Khan and Khusruw Khan returned to Iran. Relations with the new religious regime of Ayatollah Khomeini that had taken control of Iran after the Islamic Revolution soon soured, and in 1980 an army of 600 Qashqai defied the Revolutionary Guard and set up camp in the

mountains of Fars. They managed to hold out for the next two years but were finally defeated and their leaders killed or imprisoned.

Qataris: nationality (people of Qatar)

GEOGRAPHY

The modern state of Qatar occupies a small peninsula that protrudes from the larger Arabian Peninsula into the Persian Gulf. This 4,400-square-mile finger of land is arid, flat, and rocky. Its highest point is barely 350 feet above sea level. Qatar is bordered by Saudi Arabia to the south but is otherwise surrounded by the waters of the Persian Gulf. The Hawar Islands, part of the state of Bahrain since the early 20th century and currently the subject of a territorial dispute between Bahrain and Qatar, lie less than two miles off Qatar's western coast. The main island of the neighboring state of Bahrain is about 15 miles away across the Gulf of Bahrain also to the west. Numerous other small islands around the coast of the peninsula are also Qatari territory, and the island of Halul, 30 miles to the east, is an important terminal for oil from the offshore fields belonging to Qatar. A long, narrow inlet of the Persian Gulf, known as Khawr al Udayd, defines part of Qatar's border with Saudi Arabia along the base of the peninsula, although the border in this region is also in dispute. Doha, the capital city and principal port, lies on the east coast of the country. Qatar's other ports and the majority of its industry and population centers also lie along this coast.

The majority of the country consists of very arid desert and receives an average of less than two inches of rain annually. This low rainfall coupled with a scarcity of good freshwater springs severely limits the agricultural opportunities on the peninsula. The little land that is capable of supporting crops such as reeds and spice plants is found along the eastern coast. Today the majority of Qatar's water is derived from the industrial desalination of seawater.

INCEPTION AS A NATION

The Qatari peninsula has been inhabited for millennia, lying as it does on the Persian Gulf trade route between ancient Persia and western Asia. The history of Qatar begins with the domination of the peninsular by the Al Khalifa and the Al Thani clans of the Bani Utub tribe. These peoples settled in the area after migrating from the arid Najd region of the central Arabian

QATARIS: NATIONALITY

nation:
Qatar; State of Qatar

derivation of name:
From "Qatara," an alternative name for the city of Zubara

government:
Monarchy

capital:
Doha

language:
Arabic is the country's official language, but English is widely used as a second language.

religion:
About 78 percent of the population are Sunni Muslim. Christians make up about 8 percent of the population and the remaining 14 percent follow various faiths, mostly from South Asia.

earlier inhabitants:
Semites

demographics:
Arabs make up 40 percent of the population; Indians, 18 percent; Pakistanis, 18 percent; Iranians, 10 percent. Other South and Southeast Asians as well as Europeans and North Americans make up the majority of the remainder.

Qataris: nationality time line

C.E.	
1867	Britain signs a treaty that recognizes Qatar as independent from Bahrain.
1916	Britain and Qatar sign an agreement in which Qatar gives control of its foreign affairs to Britain in return for protection.
1939	Oil is discovered on Qatari territory.
1968	Britain announces its intention to withdraw from its protection agreement with Qatar.
1971	Qatar becomes an internationally recognized independent nation.
1990	Qatari troops take part in the liberation of Kuwait after its invasion and occupation by Iraq.
1995	Prince Hamad bin Khalifa seizes power from his father and begins to institute liberal reforms.
1996	Al Jazeera satellite television station launched in Qatar following the abolition of censorship laws.
1999	The first democratic elections in Qatar since 1971 take place. Female citizens are allowed to vote for the first time in the nation's history.
2003	Qatar allows the U.S. military to site its central command base in Qatar for the duration of the U.S.-led invasion of Iraq.
2003	Voters approve a new constitution that will create a partly elected national parliament. The constitution comes into force two years later.
2005	A joint Qatari-U.S. project is launched to build the world's largest liquefied natural gas plant.
2008	The first government sanctioned Christian church opens in Qatar; Christians are permitted to worship openly for the first time.

Peninsula in the 18th century. By the end of the 18th century the Al Khalifi had also become established on the neighboring islands of present-day Bahrain. An 1867 agreement between the Al Thani of the Qatari peninsula and the British resulted in the end of Al Khalifa power in Qatar. The area was quickly occupied by the Ottoman Empire, however, and it was not until the start of the World War I, when the OTTOMANS withdrew from the area, that Shaykh Abdullah bin Jassim of the Al Thani clan was recognized by the British as the ruler of the area. In 1916 the Al Thani signed an agreement that gave Britain control of Qatari foreign and defense policy in return for protection from their powerful neighbors. This agreement, which made Qatar a British protectorate, was similar to agreements that Britain had signed with other Gulf States in the same era. It marked the start of a close involvement with Britain that was to last for decades.

In 1968 Britain declared the end of its protection agreements with each of the Gulf States, including Qatar. Along with Bahrain, Qatar intended to join with other Gulf States to form a union to be known as the United Arab Emirates (*see* EMIRATES: NATIONALITY). At the end of the period of negotiation in 1971, however, neither Bahrain nor Qatar had reached a satisfactory agreement with the other gulf emirates. Qatar became an internationally recognized independent state in September 1971.

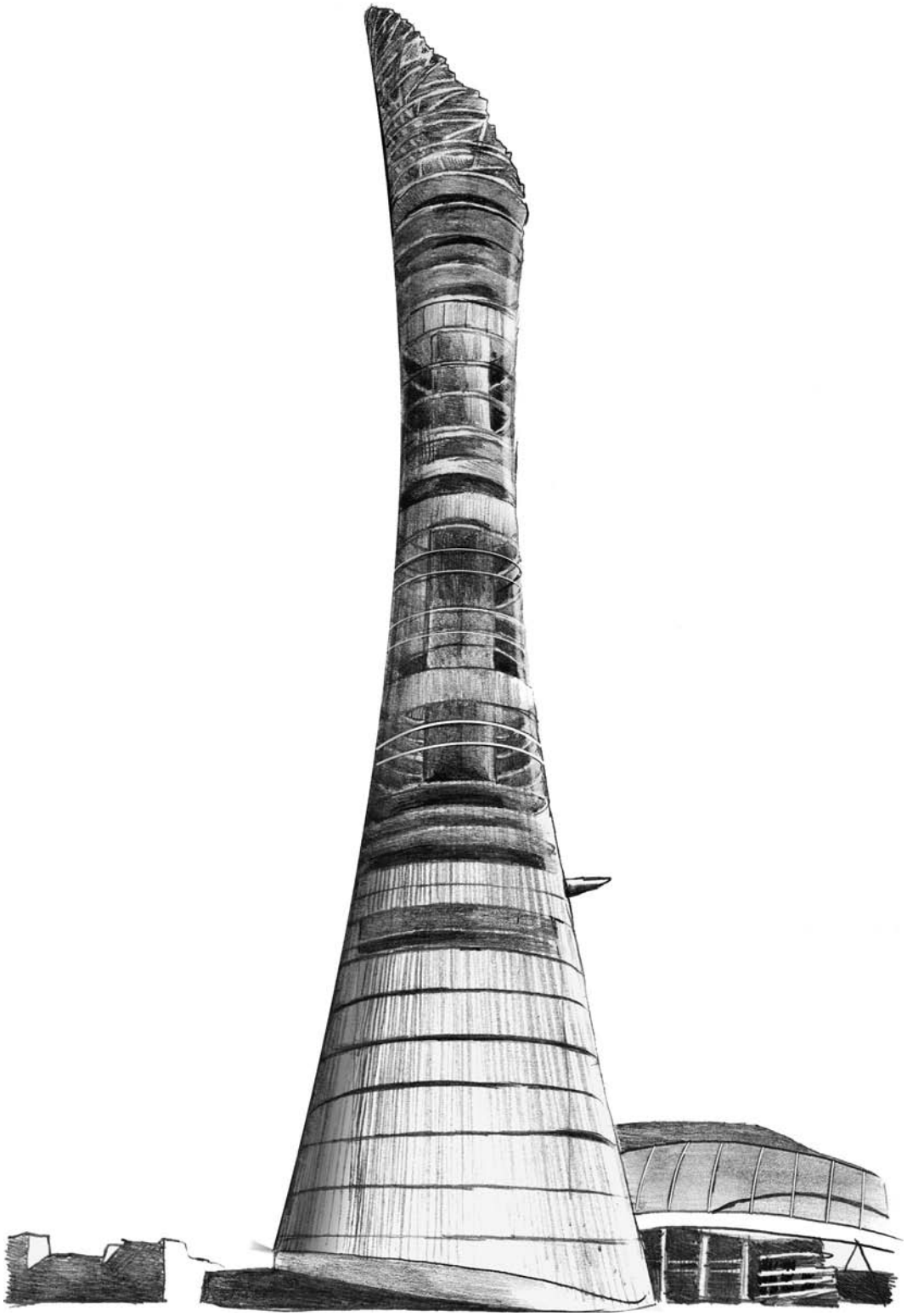
CULTURAL IDENTITY

As with the peoples of the other Gulf States, the people of Qatar have long been sea traders. Fishing and gathering pearls were the most significant industries for millennia until a downturn in the price of pearls in the early 20th century threatened many Qataris with economic ruin. Large oil reserves were discovered on Qatari territory in the 1940s, and oil production and refining quickly became the cornerstones of a rapidly growing economy. In the 1970s Qatari gross domestic product (GDP) briefly achieved a record growth rate of over 1,100 percent per year thanks to rapidly rising oil prices. Although these growth rates were unsustainable, Qatari society was transformed by the very large sums of money that continued to flow into the country. The discovery of vast natural gas reserves on Qatari territory has guaranteed that the nation will enjoy a buoyant economy for some decades to come. Today Qatar has standards of living that compare with those of any advanced industrialized country. Education is available for free to all citizens up to the age of 16, and the government is keen to produce a highly educated and technically proficient workforce for the future.

Along with other oil-rich states in the region Qatar has experienced a great influx of foreign nationals who are employed to work in the nation's petroleum, construction, and other industries. About 80 percent of the population of Qatar is made up of foreign workers (known as expatriate workers). Most of these are from South Asia, Egypt, Iran, Palestine, and Jordan. The Qatari government has been criticized for the fact that these temporary workers enjoy few of the benefits available to citizens, even if they have lived and worked in the country for several decades.

The overwhelming majority of the citizens of Qatar, as well as the foreign workers who live there, are Muslim. Qatari law and government are based on the principles of Salafism, which is a Sunni interpretation of Islam that has been popular in the Arabian Peninsula since the 1920s. The movement began in the 18th century in Qatar's large and powerful neighbor, Saudi Arabia. Salafism, which is also sometimes known as Wahhabism, has as its central belief the idea that Islam was at its most perfect during the time of the prophet Muhammad and his immediate descendents. Salafism teaches that the changes to Islamic tradition and law that have occurred in the centuries since that time are the result of flawed human reasoning and should be abandoned. For this reason, Salafism is often seen as a very conservative form of Islam. The influence of Salafist ideas on Qatari society has meant that its laws have generally been less liberal that those of other Gulf States. Until recently public dress codes for men and women were strictly enforced, and although these have now been relaxed a little, almost all Qatari women still wear an *abaya* in public. The *abaya* is the traditional, black form of the *hijab* worn by many Muslim women. Qatari women are, however, legally permitted to drive, unlike Saudi Arabian women.

In 1995 Prince Hamad bin Khalifa became emir of Qatar by forcibly deposing his father. Since that time he has introduced a series of reforms designed to liberalize Qatari society and to make politics more open. As a result of these reforms, a new constitution came into force in 2005, and female citizens were allowed to vote for the first time in 1999. The introduction of greater freedoms for the media contributed to the establishment of the Al Jazeera



The Aspire Tower, a 1,050-foot-high structure built in the city of Doha, Qatar and completed in 2007. The uncompleted tower was the focal point of the 2006 Asian Games held in Doha.

satellite television station in Qatar in 1997. Al Jazeera attracted international attention when it became the only television station allowed to report from inside Taliban-controlled Afghanistan in the late 1990s and the first to broadcast statements made by al-Qaeda leader Osama bin Laden following the start of U.S.-led military action in Afghanistan in 2001. Al Jazeera has

become very popular across the Arabic-speaking world because it is seen as an alternative to the other major international news channels based in the United States or western Europe.

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Qays

Qays (Qays Aylan, sometimes called Mudar) is a designation that came into use after the coming of Islam, referring to a group of northern Arab tribes. Their rivals were the southern Arab tribes, grouped together as Yemen (Yaman), also called Kalb. The two groups—Qays and Yemen—which each based their group's identity on a purported shared ancestry, became the opposing political parties that dominated the era of the Umayyads (661–750), the first dynasty to rule after the four Rightly Guided Caliphs who immediately succeeded the prophet Muhammad. During this period the Muslim community was rapidly expanding and different groups were vying for power. These associations based on claimed kinship provided a cohesive base of shared interest. Scholars have suggested that the primary features distinguishing these groups were that Qays advocated expansionist policies for the Muslim polity, while Yemen supported maintaining stable, defensible frontiers and assimilation of non-Arabs.

With the coming to power of the Abbasid dynasty (750–1258), little more was heard of Qays and Yemen until the names surface again in connection with rivalries among powerful families in Ottoman Palestine and Lebanon. The Ottomans were the Turkish dynasty that came to power in Anatolia in the 15th century and grew to become a world power, rivaling the West for many centuries until it was dismantled in 1922 in the aftermath of World War I. In this context of Palestine and Lebanon, the fact that these alliances were largely political became clear, in that some who claimed affiliation with one party or the other were not Arab at all but instead were Circassians, Kurds, or other non-Arabs. After a battle in 1711 in which the Yemen were utterly routed, the nomenclature disappeared and the powerful families of Lebanon no longer identified themselves as one faction or the other but instead went by their own names.

In Palestine, the Qays/Yemen rivalry is recorded as early as the 14th century. In the 16th century, regions of Palestine allied themselves with these opposing factions and conflict erupted frequently. In the 18th and 19th centuries, wars between Qays and Yemen groups were fought mainly in the cities of Nablus and Jerusalem. As in Lebanon, these were conflicts between rival families, but they were defined in terms of Qays versus Yemen, and the people of the area—townspeople, farmers, and Bedouin—declared their affiliation with one or the other. This extended to the Christians as well as Muslims.

As the Ottomans were able to assert their rule more effectively in the second half of the 19th century, these factional wars subsided. Nevertheless, some symbols of affiliation persisted in local customs, particularly those observed in rural areas. The Qays was identified with the color red, and the Yemen with white, and these colors were used in the different groups' flags, their clothing, women's veils, and especially for bridal veils and canopies. There was often intermarriage between the two tribes, but intermarriage necessitated taking special steps. For instance, if a Qays woman married a Yemen man, she could not move to her husband's house in Yemen territory dressed in red. She would have to either conceal her red clothing under something white or change into white clothing at the border.

Qimant

The Qimant are closely related to the Agaw and live mostly in western Ethiopia.

Qizilbash

The Qizilbash are a Twelver (Imami) Shii group who form an influential minority in Afghanistan. Most live in urban centers including Kabul, Herat, and Kandahar. They speak Dari, a Southwest Iranian language related to Persian. Estimates of their population vary widely, from 50,000 to 200,000. One of the reasons exact numbers are difficult to obtain is that some may identify themselves as Sunni Pashtuns, since Shii belief allows *taqiyya,* or "dissimulation," in order to avoid religious discrimination. The Qizilbash are a highly literate group who often hold high positions in the government

and in the professions. The group maintains contact with the Shii world outside Afghanistan, through pilgrimages to the Shii holy sites of Karbala, in Iraq, and Mashhad, in Iran. The name Qizilbash comes from the Turkish, meaning "red-head," and dates from the period of Safavid rule of Iran and parts of what is today Afghanistan (1501–1722), which established Twelver Shia as the state religion of Iran. Under the Safavids, members of this particular religious sect wore distinctive red hats with twelve gores, symbolizing the Twelve Imams. The Ottoman Turks called them "red-heads" as a term of disdain, but those to whom the term was applied adopted it themselves as a point of pride. The Qizilbash of Afghanistan are traditionally identified as the descendants of the garrison left to rule the area by Nadir Shah, a Safavid ruler who passed through the region in 1738 during his campaign in India. Their power and influence was cause for resentment among the majority Sunni Pashtun, and tense relations were exacerbated when the Qizilbash allied with the British during the Anglo-Afghan War (1838–42). During the war of 1891–93 waged by the Afghan emir Abd al-Rahman against the Hazaras, another Shii Afghan minority, all Shii were declared infidels. Abd al-Rahman accused the Qizilbash of aiding the Hazaras and used that as a pretext for seizing their property and persecuting them.

Quraysh (Qoreish)

Quraysh is the tribe of Muhammad, the prophet of Islam. The tribe traces its ancestry to the prophet Abraham, through his son Ishmael (Ismail, in Arabic), and their special status in Islam is supported by the claim of Quranic scholars that the Quran was revealed in the language of the Quraysh. In the late sixth century C.E., when Muhammad was born, this northern Arab tribe was centered in the city of Mecca, which was to become the holiest city of Islam. The leading figures of the tribe were prosperous traders, dominating the East African, Indian Ocean, and Mediterranean trade routes. With the coming of Islam and its rise to dominance, many members of the Quraysh became Muslims and held positions of prestige and status in the Muslim community. When Muhammad died, his father-in-law, Abu Bakr became caliph, or successor, to Muhammad as the political leader of the Muslim community, as it was thought that only a man of the Quraysh would be able to maintain unity among the Muslims. Likewise, the three other caliphs who followed Abu Bakr, who together are known as the Rightly Guided Caliphs, were all of the Quraysh, as were the rulers of the subsequent two dynasties, the Umayyads (661–750) and the Abbasids (750–1258).

While the Quraysh were central to the success of Islam, they were also its main detractors. They had been guardians of the Kaaba before Islam, when it was the center of pagan worship. The Kaaba, now the focal point for Islamic worship, is revered as having been built by the prophet Abraham, and it houses the Black Stone, the meteorite sent by God. But when Muhammad began preaching his message, many of the Quraysh clung to the old religion and to the status and wealth their position as protectors of the Kaaba brought them. Some accused Muhammad of being an imposter and of preaching a false religion, and ultimately it was persecution at the hands of the Quraysh that caused Muhammad and his followers to flee Mecca for Medina in 622, the pivotal event of Islam, known as the Hijra, or "migration." Nevertheless, Muhammad tried to convert some of his relatives, and many of the prominent early converts were members of this tribe. In modern times, there are still Quraysh living as nomads in the vicinity of Mecca, and the key to the Kaaba is safeguarded by a clan, or subgroup, of this tribe, the Shayba.

Rabai

e Rabai are one of the nine closely related groups that make up the M . e Mijik - enda mostly inhabit coastal regions of Kenya.

Rabiah (Rabia)

Rabiah is a name that frequently appears in tri- al names of pre-Islamic (pre–seventh century) Arabia and Yemen. Rabiah is associated with Mudar, as groups of tribes descending from a common ancestor, with the two sons Rabiah and Mudar as progenitors of di erent lineages of North Arabian tribes. Because the genealogy given in the early histories is confused, it is dif cult to tell whether the tribes existed or were an idealized ancestry. In the medieval histories, the Rabiah, along with the Mudar, are said to have been ruled by the Himyar kingdom of the Yemen, which was overthrown by the A - in about 340. . . Sometime before the ad- vent of Islam in the early seventh century, the Rabiah and the Mudar migrated north into Iraq, where Diyar Rabiah, "the abode of the Rabiah," was established along the Tigris and Diyar Mudar along the Euphrates. Before Islam, the Rabiah were largely Christian, but by the early years of the Muslim state, they had become an important contingent in the Muslim armies.

Randili

e Randili are one of the nine main subgroups of the O . ey live in Ethiopia.

Rangi

e Rangi are a B people living primarily in central Tanzania.

Rapulana

e Rapulana are one of the subgroups of the R , a T people of southern Africa.

Rashid

e Rashid are an important family of the Abda clan of the S , a group of nomadic tribes of north-central Saudi Arabia and parts of Syria and Iraq. e Rashid, Sunni Muslim A - , whose homeland is Najd, in north-central Saudi Arabia, contended with the Saud dynasty for control of that area in the 19th century. e S had rst risen to prominence in the mid-18th century as the military-political arm of the radical Muslim reformer Muhammad ibn Abd al-Wahhab. Saud-Wahhabi power waxed and waned from its beginning until the early 20th century and the founding of the Kingdom of Saudi Arabia in 1932. Meanwhile the Rashid, who were the ruling nobility of the Shammar, had established their own emirate centered on the oasis Haail, north of Riyadh, the Saud base of power. e Rashid emirate in Haail lasted from 1836 until 1921. e Rashid were able to rally the Shammar behind them to counter the growing power of the Saud-Wahhabi forces and to present a united front against incursions from the Ottoman Empire (see O).

e Rashid reached the height of their power under the leadership of Muhammad ibn Rashid, who ruled from 1872 to 1897 and extended his territory north into modern-day Syria and Iraq, and south to what is today Oman and southern areas of the Red Sea coast. He expelled the Saud from Najd and sent them into exile in Kuwait. Rashid forces included not only Shammar tribesmen but also the emir's slaves and conscripts. But just as the Saud had had di culty in maintaining control over a large and relatively inaccessible area, the Rashid, too, could not hold on to distant territories. e turning point came in 1902 when Abd al-Aziz ibn Saud returned to Riyadh, from which his family had been evicted by the Rashid some 12 years earlier, and killed or captured the Rashidi rulers and declared himself ruler. It has been suggested that one of the reasons the Rashid were ultimately unsuccessful was that they were seen as asserting the control of one tribal confederation—the Shammar—over other tribes, while the Saud conquered under the banner of religious reform without respect to tribal a liation. By 1921 the Rashidi emirate had been incorporated into the Saud, and ultimately, the Kingdom of Saudi Arabia (see S A :).

Ratlou

e Ratlou are one of the four main subgroups of the R . e Rolong are a T people of Southern Africa.

Rega See L .

Reizegat

e Reizegat are one of the main B subgroups. e Baggara are a Sudanese people of B and black African descent.

Rendille

e Rendille are a Cushitic people closely related to the S s (see Cushites). ey live in northern Kenya.

Reshawa (Bareshe; Gungawa; Reshe)

e Reshawa live along the banks and on the islands of the Niger River in northwestern Nigeria.

Reshe See R .

Ribe

e Ribe are one of the nine closely related groups that make up the M . e Mijikenda mostly inhabit coastal regions of Kenya.

Rolong

e Rolong are one of the main subdivisions of the T people of southern Africa. Rolong peoples can be found living in many parts of Botswana as well as neighboring regions of South Africa.

e Rolong claim descent from a founding ancestor called Marolong, who is thought to have lived around 1300. ey are one of the many powerful S -Tswana clans that emerged a er the end of the rst millennium. e Rolong became one of the most powerful of the western clans, dominating a region that extended from the Kalahari Desert in the north to the Vaal River in the south. ey kept large herds of cattle and controlled access to local sources of iron ore. By the 18th century, the Rolong had established a powerful kingdom, the most famous ruler of which was Tau, who is still remembered as a great military leader. e four main subdivisions of the Rolong—the R , T , R , and S —each claim descent from one of Tau's four sons. e T are a Rolong people who separated from the main group during Tau's reign and established a powerful independent state.

Roma (singular, Rom; Romany, Dom, Domi, Domari; pejorative terms Gypsy, Gipsy, Arabic Nawar, Persian Koli)

e Roma are a traditionally nomadic people thought to be of Indian origin, most of whom speak the language of the country in which they reside along with Romany, an Indo-European language of the Indic branch, or one of its dialects such as Domani. eir population is mainly concentrated in eastern Europe, although there are Roma communities around the world, with population estimates varying wildly, from 2 million to 40 million worldwide. Arriving at accurate numbers is complicated by the fact that the Roma are either not counted or, anticipating discrimination, they disguise their ethnicity. ey are thought to have le India in a series of migrations that brought them to Iran by the 11th century . ., southeastern Europe by the beginning of the 14th century, western Europe by the 15th century, and on every inhabited continent by the 20th century.

ere are substantial Roma communities in the Middle East and North Africa, with the largest in Egypt, estimated at perhaps 1 million. In Egyptian Arabic, they are called Dom or Ghagar, which is a term of insult, and many live literally at the edges of society—in the City of the Dead, an enormous cemetery against the Muqattam Hills in Cairo, an area that has long attracted the poor in a badly overcrowded city with housing resources strained to breaking. Some Egyptian Roma are metalworkers, some are entertainers—musicians, dancers, or story tellers—and some, as a last resort, are beggars. Other countries with large Roma populations include Turkey and Syria. Across the region, Roma live a variety of lifestyles and earn their living in a variety of ways. Some work as migrant farmhands, as in Jordan and Lebanon, while others live sedentary lifestyles, as in Syria, where some are metalworkers, carpenters, or construction workers. Most at least ostensibly practice the religion of the country in which they live, which, in the Middle East, is Islam. Roma everywhere are often victims of discrimination and suffer from lack of access to education and employment. Many countries are making efforts to improve these conditions.

Romans

e Romans were identified with a specific city, Rome, which was traditionally founded during the eighth century. . . by peoples principally from the territories of Etruria and Latium, in what is today west-central Italy. A subsequent growth in Roman power, especially during the second and first centuries . . , saw Rome first take over the rule of Italy, then develop one of the largest empires the world has ever seen. is empire, by the end of the second century . . stretched from Britain in the west to Assyria in the east, and the number of people classed as Romans was widened by the granting of citizenship rights, even to peoples living outside Italy itself; there was a great extension of citizenship throughout the empire in 212 under Caracalla for example.

ORIGINS

In popular myth Rome, the city of the Romans, was founded in 754 . . . by Romulus and Remus, twin brothers who were abandoned at birth yet suckled by a she-wolf. When they reached adulthood, having been discovered and brought up by a local shepherd, Romulus laid the foundations for what would become the city of Rome. In reality, Etruscan peoples began developing Rome in the eighth century . . , and by the end of the sixth century . . the last Etruscan king had been ejected and Rome was a republic. Because of Rome's subsequent imperial expansion across the Mediterranean and further east, the Romans had a profound effect on the history and culture of Africa and the Middle East, despite not being indigenous to these regions.

LANGUAGE

e Romans spoke Latin, a language that developed possibly from around the sixth century . . . , building upon Greek influences, and was well established by the third century . Early Latin developed into the more literary Classical Latin by the turn of the millennium, as well as the more common Vulgar Latin used by people in everyday speech. Latin as a living language effectively died out by the seventh century . .

HISTORY

e history of the Romans in the Middle East and Africa is a vast tale spanning several centuries, so a relatively brief overview is all that is possible here. e expansion of Roman power around the Mediterranean during the third century . . . brought Rome into conflict with the great African power of Carthage, whose territory roughly occupies that of modern Tunisia. Rome subsequently fought three major and prolonged conflicts against Carthage (known as the Punic Wars) that eventually saw Carthage lose its possessions in Spain, Sicily, Corsica and Sardinia. At the end of the third Punic War (149–146 . . .) Carthage itself was invaded and defeated by the Romans, who termed their new province "Africa."

e annexation of Africa eventually brought Rome into conflict with a former ally and Africa's neighbor, Numidia. War against Numidia's king Jugurtha resulted in some significant defeats for Rome, but she eventually rallied—Numidia was defeated and Jugurtha was executed in 104. . From this time Roman power and cultural influence over Numidia would be strong, and during the first century . . . the territory became temporarily the province of "Africa Nova." Nor would Numidia be the last African nation to fall under the Roman shadow. In 74. . , Cyrene, a territory within present-day Libya, was taken over as a Roman province during a general Roman effort to clamp down on piracy in the Mediter-

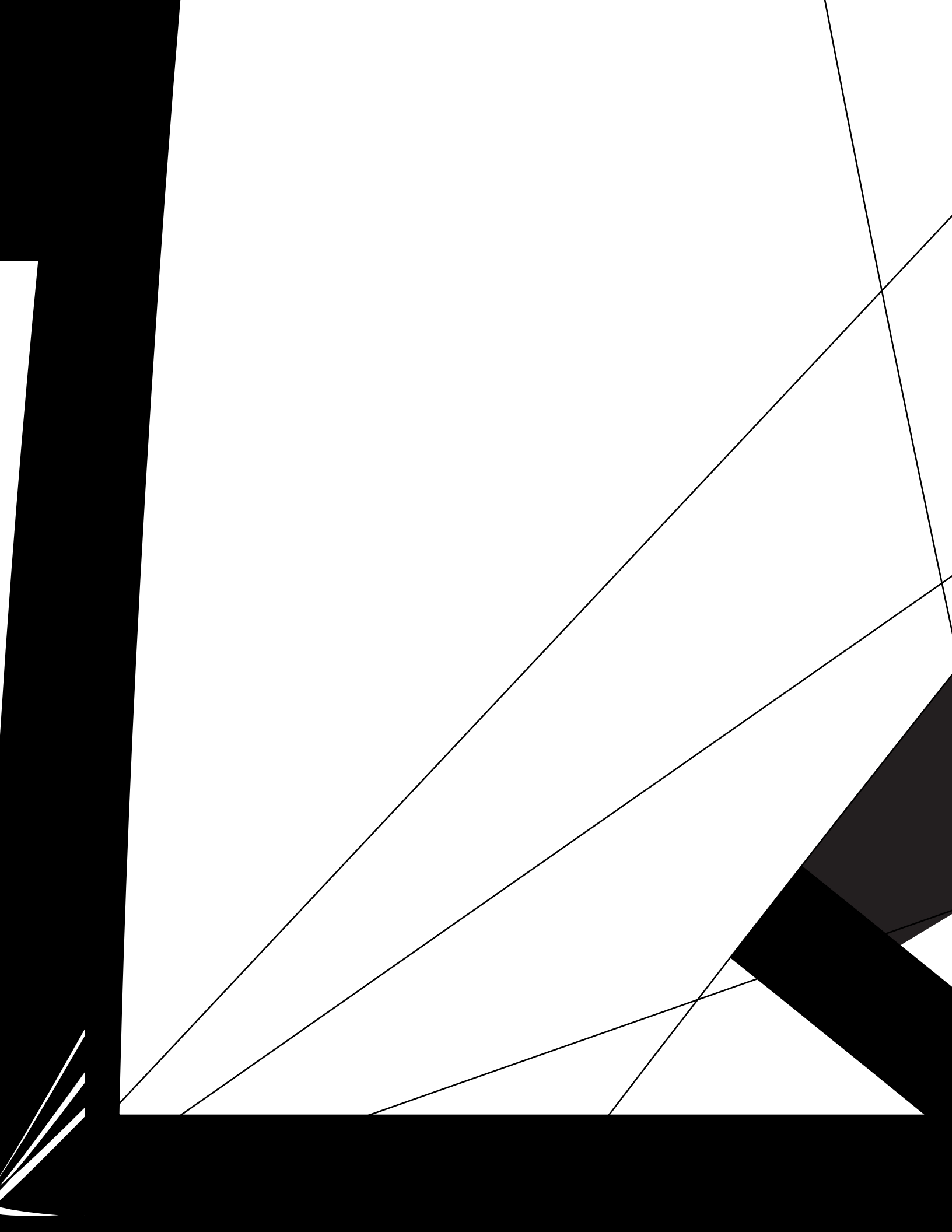
ROMANS

location:
Middle East and North Africa

time period:
Second century B.C.E. to ninth century C.E.

ancestry:
European

language:
Latin (Indo-European)



Romans time line

B.C.E.	
149–146	Third Punic War. Carthage is invaded and defeated by the Romans, and becomes the Roman province "Africa."
74	Cyrene made a Roman province.
67–64	Rome takes over Cicilia and Syria.
63	Rome captures Jerusalem and annexes Palestine.
30	Rome annexes Egypt.
C.E.	
6	Judaea is made a Roman province.
second century	Rome brings a succession of countries under its imperial wing. By the end of the century its Middle Eastern and African acquisitions include Mauretania, Numidia, Cyrenaica, Egypt, Arabia, Judaea, Phoenicia, Syria, Mesopotamia, and Assyria.
fourth century	Rome is split between Western and Eastern Empires, the latter centered upon Constantinople.
seventh–ninth centuries	The Romans lose their eastern and African possessions to the Persians then the Arabs.

ranean. Cyrene had previously been under the control of Ptolemaic Egypt, the greatest of all the African powers but one that would also become a Roman acquisition following the victory of Octavian (the future Augustus) over Mark Anthony and Cleopatra at Actium in 31 . . Egypt subsequently became the emperor's own personal province and set the pattern for the complete Roman domination of North Africa. By 44 . ., the whole northern coastline of the African continent was in Roman hands.

While Rome was extending its influence over North Africa, it was also expanding into the Middle East. As part of its antipiracy campaign, Rome annexed Syria in 64 . , having consolidated neighboring Cilicia in three years previously. The greatest expansion in Rome's Middle Eastern power, however, began with the reign of the emperor Augustus in 27 . and ran for the next two centuries. During this period Rome acquired the provinces of Arabia, Judaea, Phoenicia, and Coele, or what is today the entirety of Israel/Palestine, Jordan, Lebanon, and Syria and some of western Saudi Arabia. Further north, second-century . . conquests included Mesopotamia, Armenia, and Assyria.

As history now knows, the Roman Empire, great as it was, began a steady collapse from the later third century . . The collapse would take a long time, although Romanization was maintained by the Byzantine Empire centered on Constantinople until that city was taken by the Turks in 1453. During the period when the Western Empire was at its height of power and confidence, its rule over large portions of Africa and the Middle East brought mixed blessings. There is no denying that Roman control over the provinces could be autocratic and occasionally extremely violent, but equally the Roman Empire brought a large measure of peace to provincial peoples, a peace that was maintained for the best part of two centuries.

CULTURE

Economy

The spread of the Roman Empire undoubtedly spread greater prosperity throughout the Middle East and Africa, the empire providing both an infrastructure to maritime and land trade routes (such as through the development of port facilities and the building to better roads) and through opening more international markets to traders. Maritime trade was by far the fastest and most profitable way of moving goods around the empire. The journey from Carthage to Ostia near Rome took a mere six days, while even the lengthy journey from Caesarea in Judea through to Rome itself could be managed in 20 days.

Rome itself, which rose to have a population of some 1 million people, had an insatiable greed for overseas goods. From North Africa flowed marble, timber, and copper used in Rome's building projects, while linen yielded luxury bedding and clothing (North Africa was also a major exporter of olives). From the eastern border of the Mediterranean came wine, glass, dyes, wool, and textiles, plus precious metals and spices imported from overland routes-further to the east. The Middle Eastern and African provinces also provided many thousands of exotic animals destined for display or butchery in the arenas of Rome or other imperial cities.

Yet the provinces themselves also benefited from the greater ease of trade—Egypt, for example, received wine, metals, horses, and ceramics from other imperial lands. All this trade traffic was aided by Rome's imposition of a single currency throughout many parts of the empire.

The provincial exports, it should be noted, were often delivered as part of taxation rather than trade. Roman tax impositions on the provinces were never light, but neither were they heavy enough to cripple the economy or breed too much rebellion. Taxes were paid in

The facade of the Celsus Library in the ruined ancient Greek city of Ephesus (close to the modern Turkish town of Selçuk). Built to commemorate the Roman governor of the region in 135 C.E. the building was later destroyed but the facade was reconstructed in the 20th century.

either fixed sums of silver based on the value of a harvest, or in kind through goods. Although corruption in tax collection doubtless existed in some measure, from the time of Augustus there was greater accountability in tax collection appointments and procedures, hence less room for collectors to line their pockets or dangerously alienate the locals.

Government and Society

The Romans were fairly enlightened when it came to matters of government over the provinces. Roman governors and officials were put in place, but the Romans also left as much of the local administration and law in place as possible. Strabo, for example, in his *Geography* explains that some of the "native magistrates" in Alexandria were allowed to continue in service after the Roman takeover—they included the "Expounder of the Law," the "Writer of the Records," the "Chief Judge." and the "Commander of the Night Guard." Allowing such local functions to continue was essential if Rome was to maintain a smooth administration of such a large and diverse Empire.

The Romans' attitude toward local people could, of course, vary according to the restlessness of the province. While provinces such as Africa were governed with relative calmness, the Middle East could be far more explosive, resting as it did on religious fault lines. Between 66 and 73 C.E., for example, a Jewish revolt against Roman rule resulted in a hideously bloody war that saw the revolt finally crushed with hundreds of thousands of dead and the Temple of Jerusalem destroyed (in 70 C.E.; see J). Rome would offer its eastern and African provinces the carrot of good trade conditions, but at the

same time wield the stick of military deployments. Local peoples might have to garrison Roman troops, and Rome also created many frontier defenses to protect its provinces from dangers without. Under the Emperors Trajan (r. 98–117) and Hadrian (r. 117–138), for instance, Syria received dozens of forti cations around its borders, although these defenses were only partially successful in preventing incursions from foreign armies.

e Romans living in the Middle Eastern and African provinces certainly borrowed some culture in uences from the indigenous peoples, but Roman culture was held as supreme over all other forms, and local peoples were encouraged to obtain favored status with the Romans. Some communities could even achieve exemption from taxation and did not have to quarter Roman troops.

Military Practices

Rome was undoubtedly a leader in military power during the imperial period, its military might resting on a system of disciplined legions, highly motivated to succeed in battle. Generally speaking, the Romans would have preferred to keep their armies undiluted with foreign mercenaries or conscripts, but some troops from the African and Middle Eastern provinces were conscripted. Later, however, auxilia troops came to constitute around half of Roman forces. Auxilia were provincial conscripts (although only Roman citizens were allowed into the legions) who became hugely signi cant to Roman military muscle. High-quality spearmen and archers were recruited as auxilia, including archers from Syria and Nabataea (what is now southern Jordan) and a variety of spearmen and slingers. Rome also became hugely reliant upon auxilia for cavalry, and the cavalry skills of the east were particularly utilized.

Architecture

Architecture was one of the greatest Roman exports to the provinces, particularly in the form of ceremonial and civic buildings. Between the rst and third centuries . ., for example, the Romans constructed the vast temple complex of Baalbek in Syria, a work to rival even the Athenian Parthenon in splendor and scale. e Jupiter Temple alone featured 54 columns surrounding its central sanctuary. Almost every town in the empire also received an amphitheater to host plays and games. e amphitheater in Alexandria had a 138-foot-wide auditorium and could seat thousands of people, and it remained in use until the seventh century. Although the Romans brought with them their own forms of civic architecture, they in turn were in uenced by indigenous styles. Columns, sculpture, and frescos took on eastern iconography and mannerisms, depicting scenes of, for example, African wildlife or palm leaf motifs.

Although the Middle Eastern and North African cities were often in a highly developed state when the Romans took over, the Roman imperial energy accelerated their general urbanization. A good example is Leptis Magna in the Roman province of Africa. Under Septimus Severus (r. 193–211) this city was adorned with Roman state architecture, including a basilica, a forum, and colonnaded streets, plus a great bathhouse adorned with hunting scenes. Many other cities such as Palmyra, Alexandria, Carthage, and Utica received similar displays of grandeur.

Religion

Rome exported its religion as well as its people and goods to the provinces. e large number of temples built throughout Africa and the Middle East, however, testify not only to the in uence of Roman gods such as Jupiter and Mars but also to the cult of emperor worship established from the time of Augustus onward.

e demand for emperor worship varied according to the emperor on the throne. Generally speaking, most Roman emperors had a good degree of tolerance toward foreign faiths, and allowed their unobtrusive practice as long as they did not challenge the Roman hegemony. Yet should a challenge arise, the consequences could be brutal, as with Judaism. Judaism and, later, Christianity were direct a ronts to Roman religion because their monotheism denied the polytheistic Roman system, and hence the value of emperor worship itself.

Palestine became a battleground for the religions. Jews came under several degrees of persecution by the Romans and under the emperor Nero (r. 54–68) Christians also received ruthless treatment. It is a testament to the strength of the young faith that Christianity would even tually become one of Rome's state religion from the rule of Constantine (r. 306–337).

b

Rome was one of the seminal in uences over the cultural development of Europe and Asia, and its legacy in architectural terms alone is still highly visible throughout Africa and the

Middle East. Yet although the grand symbols of Roman power are most visible, millions of Roman émigrés lived their lives in the provinces quietly as traders and farmers. Although the Roman Empire would eventually collapse, often with brutal political and social circumstances, it is almost undeniable that Rome exported as many benefits to its provinces (as long as they were compliant) as problems.

Ronga

The Ronga are a subgroup of the Central African Tsonga people. They are concentrated in southern Mozambique.

Rongo

The Rongo are considered to be a part of the Shona people and live in Tanzania.

Rozvi (Rozwi)

The Rozvi are a subgroup of the Shona of Zimbabwe. The Rozvi founded a powerful empire, the Rozvi Empire, or Changamire State, which dominated the region in the late 17th and 18th centuries. It was destroyed by Nguni invasions in the early 19th century.

Rozwi See Rozvi.

Rufiji

The Rufiji are a Bantu people of East Africa. They live between the Rufiji and Kilombero Rivers.

Ruhaya See Haya.

Rukuba

The Rukuba, or Bache as they sometimes call themselves, make up a small ethnic group living on the highlands around the town of Jos in central Nigeria. Their language (also called Rukuba) is a Benue-Congo language.

In the 18th century or earlier, the Rukuba migrated from Ugba some 37 miles north to their present location on the Jos plateau. There they set up several chiefdoms centered on separate villages. Rukuba society as a whole is made up of a federation of such chiefdoms. Historically, the chief held a semireligious position, and if things were going badly, he would be held to blame and deposed.

Marriage in Rukuba society is unusual in that a Rukuba woman can marry more than once, and she is considered to be married to all her husbands even though she will live with only one at a time. A man might have more than one wife living with him at any time. Any children belong to the husband the mother claims is the father.

Ruwallah (Jelas; Roala; Ruwayla; Ruweilah; Rwala)

The Ruwallah are a large and powerful Arab tribe whose homeland is the northern deserts of modern-day Saudi Arabia and parts of Syria and Jordan. Traditionally nomads, they moved with their animals (mainly camel herds) in the desert to the east of Medina, Saudi Arabia. A migration brought them north into Syria by the early 18th century. Around 1800 a second wave of migration brought the Ruwallah to Syria again and to Mesopotamia (modern-day Iraq). Observers in the early 20th century describe them as camel herders. They also hired themselves out to guide and protect caravans, and they journeyed to the markets of Syria and Egypt, where their camels were in demand. In the 19th century and until the First World War, the Ruwallah were the most powerful of the Anaza tribes. They asserted and maintained their independence from the Wahhabis, the reformist Muslim religious group allied with the clan of Ibn Saud, who first came to power in the mid-18th century, and from the Ottoman forces, who then controlled the Arabian Peninsula. Nevertheless, they were to lose much of their economic strength because, with the opening of the Suez Canal in 1870 and the north–south Hijaz Railway in 1908, their camels were no longer in demand. After World War I, when the British and the French controlled Syria and Jordan, the status of the Ruwallah as Syrian or Saudi came into question. Many Ruwallah migrated north to Syria in the summer, and they were determined to be Syrian. Those who stayed in Saudi Arabia and paid taxes there were Saudi citizens. From the establishment of the Saudi state in 1932 (see Saudi Arabia: 1932 to the Present) to the mid-1950s and later, as oil wealth increased, many Ruwallah joined the Saudi National Guard or worked in the oil industry. Today they can be found in the military, government, the professions, and business. They continue to be a politically influential group in Saudi Arabia, Jordan, and Syria.

RWANDANS: NATIONALITY

nation:
Rwanda; Republic of Rwanda

derivation of name:
Unknown

government:
Republic

capital:
Kigali

language:
The country's official languages are Kinyarwanda, English, and French. Kiswahili is widely used in commerce.

religion:
About 94 percent of the population are Christian (Roman Catholic, 57 percent; Protestant, 26 percent; and Adventist, 11 percent). Muslims make up 5 percent of the population.

earlier inhabitants:
Unknown

demographics:
Hutus make up 84 percent of the population, Tutsis 15 percent, and Twa 1 percent.

b

Rwandans: nationality (people of Rwanda)

GEOGRAPHY

Rwanda is a small landlocked nation in east central Africa. It has an area of about 10,200 square miles and is bordered by four other nations. Rwanda's northern border meets Uganda; Tanzania lies to the east; Burundi to the south; and the Democratic Republic of the Congo to the west. Much of Rwanda's border with the Democratic Republic of the Congo is formed by Lake Kivu.

Rwanda is a mountainous country lying on the eastern edge of the Great Rift Valley, a geological feature that marks the junction of several of the earth's tectonic plates. Lake Kivu is one of a series of lakes that owe their existence to this great fault line in the earth's surface. The land rises gradually from relatively flat plains in the east along the border with Tanzania to a central mountain plateau that marks the continental divide between the drainage basin of the Nile River in the east and the Congo-River in the west. From the top of this mountain crest the land drops steeply to the shore of Lake Kivu. A range of volcanic peaks known as the Virunga Mountains extends from the northeast corner of the country into the neighboring Democratic Republic of the Congo. Most of Rwanda is at least 3,300 feet above sea level, and the central plateau rises to more than 6,000 feet. Rwanda's highest point, the 14,830-foot-high peak of Mount Karisimbi, is part of the Virunga Mountain range.

The major watercourses of the region flow along Rwanda's borders. Rwanda's western border with the Democratic Republic of the Congo south of Lake Kivu is demarcated by the Ruzizi River, which connects Lake Kivu to the much larger Lake Tanganyika further south. The Kagera (Akegra) River, a tributary of the Nile River, flows along much of Rwanda's border with Tanzania.

Rwanda is the most densely populated country in Africa. Prior to the interethnic conflicts of the early 1990s it was primarily rural, but since that time the population has rapidly shifted toward the urban centers. Rwanda's capital city, Kigali, is situated close to the geographical center of the country. Other important cities include Butare in the south, which is home to the University of Rwanda; Cyangugu at the southern end of Lake Kivu, which is an important transport link to central Africa; and Gitirama, which is situated close to Kigali and is Rwanda's second-largest city.

INCEPTION AS A NATION

The history of Rwanda is closely linked to that of Burundi, its southern neighbor (see BURUNDIANS: NATIONALITY). The two countries share a very similar culture and were administered as a single entity known as Ruanda-Urundi until independence in 1962.

The earliest known inhabitants of the area of present-day Rwanda and Burundi were the Twa, a forest-forager people who are also found around Lake Tumba in present-day Zaire and also in Burundi and Uganda (see MBUTI, TWA, AND MUWASI). The Hutu people migrated into the area between the seventh and 11th centuries and largely supplanted the Twa. At some time during the 15th century the ancestors of the modern Tutsi people also began moving into the area. The Tutsi founded powerful kingdoms and virtually enslaved the existing Hutu population. By the 18th century a single kingdom under the rule of a Tutsi aristocracy controlled much of the area (see HISTORY).

At the Berlin Conference of 1884–85, European nations partitioned Africa into a series of spheres of influence assigned to each of the powers that had an interest in establishing colonies on the continent. Germany was assigned a portion of East Africa that included the territories of present-day Tanzania, Burundi, and Rwanda. By 1899 Germany had brought the area under its control and Rwanda had become part of the colony of German East Africa. In 1919, following Germany's defeat in World War I, Rwanda and Burundi were assigned to the control of Belgium by the League of Nations (the forerunner of the United Nations). Following World War II Rwanda's status changed again when it became a United Nations trust territory, although it remained under Belgian administration. In July 1962 both Burundi and Rwanda became fully independent. Rwanda's first president was Gregoire Kayibanda.

CULTURAL IDENTITY

During colonial rule from the late 19th to the mid-20th centuries a rigid system of social stratification emerged in Rwanda and Burundi that has had violent repercussions to the present day. The three ethnic groups involved are the Tutsi, the Hutu, and the Twa. Although the Hutu made up the great majority of the population, it was the Tutsi who formed the ruling

Rwandans: nationality time line

C.E.	
15th century	Tutsis migrate into present-day Rwanda and establish ascendancy over the Hutu.
1890	Rwanda becomes part of German East Africa.
1916	Belgian forces occupy Rwanda.
1923	Rwanda becomes a League of Nations mandate territory under Belgian administration.
1946	Rwanda becomes a United Nations trust territory under continued Belgian administration.
1957	Hutus form political parties and demand majority rule.
1959	Tutsi King Kigeri V and thousands of Tutsis forced into exile following interethnic violence.
1961	Rwanda becomes a republic.
1962	Rwanda becomes independent with Gregoire Kayibanda as president.
1963	Tens of thousands of Tutsis killed following Tutsi rebel incursions across the Rwandan border from Burundi.
1973	Kayibanda deposed in a military coup led by Juvenal Habyarimana.
1978	Habyarimana elected president under a new constitution.
1988	Fifty thousand Hutus seek refuge in Rwanda following interethnic violence in Burundi.
1990	The mainly Tutsi Rwandan Patriotic Front (RPF) invades Rwanda from bases in Burundi starting a civil war.
1993	Habyarimana's government signs a power-sharing agreement with Tutsi rebels.
1994	Habyarimana and the president of Burundi killed in a plane crash suspected to be assassination. RPF launches a new offensive. Hutu extremists and elements of the Rwandan military massacre 800,000 Tutsis and moderate Hutus then flee to neighboring Zaire along with 2 million refugees.
1995	United Nations tribunal begins charging persons responsible for the 1994 massacres.
1996	Zairian government forces attack Hutu refugee camps in Zaire.
1997	Rebels backed by Rwanda and Uganda depose President Mobutu Sese-Seko of Zaire. Laurent Kabila becomes president of Zaire (renamed the Democratic Republic of Congo).
1998	Rwanda backs rebels attempting to depose Laurent Kabila after Congo fails to expel Hutu extremists.
2000	Paul Kagame is voted president by ministers and parliament.
2002	Rwandan troops withdraw from the Democratic Republic of Congo.
2003	Kagame wins presidential elections
2006	UN tribunal issues an arrest warrant for President Kagame alleging his involvement in the assassination of Habyarimana.
2007	Rwanda and the Democratic Republic of Congo sign a peace agreement in which the DRC undertakes to extradite Hutus involved in 1994 massacres.
2008	Arrest warrants are issued for 40 Rwandan army officers accusing them of genocide.

class. e Twa, who have been a tiny minorityand later the Belgians deliberately strengthened for many centuries, lived outside of the mainthe power of the Tutsi minority and encouraged stream of the Tutsi-Hutu economic and -sothe idea that they were distinct from the Hutu cial structure. Although all three groups, andmajority. e end of colonial rule precipitated particularly the Tutsi and Hutu, share almosta situation in which the majority Hutus anticiexactly the same culture, they were regardedpated a greater share of power, and tensions had as ethnically and racially distinct by the -Eualready begun to rise before the nal declaropean colonial authorities. First the Germansion of independence.

An armed Rwandan woman

In 1957, five years before independence, first president. In 1963 Tutsi rebels launched
Hutu political parties began to form, calling an invasion of Rwanda from bases in Burundi
for the abolition of the Tutsi monarchy and a that was defeated by government forces. Repri
greater voice for the majority in governing the sals were carried out against Tutsi still living
country. By 1959 interethnic tensions resulted in Rwanda that resulted in the deaths of more
in a Hutu revolution that caused the Tutsi king than 10,000 people and forced many more Tutsi
and tens of thousands of other Tutsi to leave to flee the country.
the country to seek refuge in Uganda and Bu Hutu-Tutsi violence flared again in the
rundi. In 1961 Rwanda was declared a repub early 1990 when a large force of exiled Tutsi
lic, and at independence in 1962 it was a Hutu in Uganda calling themselves the Rwanda Pa
Gregoire Kayibanda, who became the country's triotic Front (RPF) invaded Rwanda intent on

overthrowing the Hutu government. A series of peace talks and the intervention of forces from European countries failed to stop the violence. Tutsi rebels continued to cross the border into Rwanda from surrounding countries, and the Hutu military continued to kill and harass Tutsis living inside the country. In 1994 the situation became critical when two Rwandan politicians were assassinated and a plane returning the presidents of both Rwanda and Burundi from a peace conference was shot down by a missile. Encouraged by radical politicians, a general massacre of the Tutsi began in Rwanda. The army and bands of Hutu militias armed with primitive weapons set about systematically killing and maiming any Tutsi they could find. By July 1994 hundreds of thousands had been killed and hundreds of thousands more had fled the country. Moderate Hutu politicians, including the prime minister, and Hutu civilians were also killed.

As the massacre was taking place the advance of the RPF rebels into Rwanda continued. The RPF had occupied Kigali and established control over much of the country by the end of 1994. As they advanced the Hutu military and militias retreated into the Democratic Republic of the Congo (at that time known as Zaire) along with more than a million Hutu civilians. The RPF established a new government in Rwanda based around a constitution intended to eliminate the ethnic tensions of the past. The first president of the new regime was a Hutu. Tens of thousands of Hutus suspected of involvement in the massacre were arrested and interned. A series of trails intended to produce a just settlement to the national trauma of the massacre dragged on for years after the event.

By 1996 the Hutu refugee camps in Zaire (later the Democratic Republic of the Congo) had become a training ground for Hutu paramilitaries whose aim was to return to Rwanda and overthrow the RPF government. The Rwandan and Ugandan governments intervened in the internal politics of Zaire by supporting the Zairian rebel leader Laurent Kabila, who quickly overthrew the dictatorial leader Mobuto Sese-Seko. The failure of Kabila's new government in the renamed Democratic Republic of the Congo to eject the Hutu paramilitaries led to a second Rwandan- and Ugandan-backed rebellion against Kabila. Zimbabwe, Namibia, and Angola sent troops to aid Kabila. The conflict quickly escalated as the armed forces of six nations fought over the Congo's political future and mineral wealth. The war fought in the Democratic Republic of the Congo continued until 2002 and cost 3 million lives. It has been described as Africa's First World War and is certainly the most devastating war to have occurred on the continent (see C [D R C]:).

In Rwanda the repercussions of the events of 1994 have continued to dominate the political scene. The country returned to democracy in 2003 with the first presidential and parliamentary elections since 1994. Paul Kagame, the RPF leader, won the presidency, and the RPF secured a large majority in the national assembly. In the same year a constitution that specifically outlaws the incitement of ethnic violence was also approved by a large majority of the electorate. In 2005 tens of thousands of prisoners held since 1994 were released after confessing to involvement in the massacre, and in 2006 the administrative regions of the country were reorganized with the aim of creating ethnically diverse regions to replace the old ethnically divisive regions.

Mutual suspicion between the Hutus and Tutsis ingrained over centuries has made it extremely difficult for Rwandans to develop an inclusive sense of national identity. These ethnic rivalries are not restricted within the borders of Rwanda. A very similar standoff exists in neighboring Burundi and in the Ugandan–Rwandan border region. For decades, hundreds of thousands of Hutus and Tutsis have been forced to flee across the Burundian–Rwandan border and back again as ethnic violence has waxed and waned in both countries. As a result many Rwandans still feel much closer ties to the wider transnational community of their ethnic groups than they do to their nation.

F R

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S

Sabaeans

e Sabaeans are an ancient Semitic people (see S) of the southwestern Arabian Peninsula (modern-day Yemen) and the earliest attested civilization of Arabia. eirs is the land of the biblical Sheba, and their civilization is conservatively dated from about 750 . . . to 115 . . ., at its peak extending to all of South Arabia. e Sabaean civilization ceased as an independent polity in the third century . . when it was brought under the rule of the Himyarites, who originated to the south of Sabaean territory.

e Sabaean capital was Marib, east of Sanaa, the modern-day capital of Yemen. e city was known for its great dam, described in medieval texts as a great feat of engineering, and restored by the Himyarites in the sixth century . . e Sabaeans are mentioned by the Greek writer eophrastus (d. 288 . . .) in his Enquiry into Plants. e Sabaean homeland, unlike much of the peninsula, is verdant, and it sits on trading crossroads that have been well traveled since ancient times. e Sabaeans' most important export was incense, in great demand in ancient times for use in religious ceremonies and for other purposes. Sabaean trade routes included overland routes north, through Mecca and the Nabataean city of Petra in modern-day Jordan, and from there, west to Egypt or north to Syria and Mesopotamia. Abundant records of this civilization, dating from as early as the eighth or ninth century . . ., are preserved in inscriptions, or epigraphy, on stone or metal.

Sabaot

e Sabaot are a subgroup of the K people. e majority of the Sabaot live in the western highlands of Kenya.

Sadama (Sadamo)

e Sadama are a Cushitic people who live in southwest Ethiopia near Lake Abaya (see C). ey are closely related to the O people. ere are two main Sadama subgroups: the Y and the A , who live south of the Gidabo River. Each group claims descent from a di erent ancestor. As well as these lineage-based divisions, there are other subgroups that are largely based on the region a group inhabits or the religion its members follow.

e majority of the Sadama practice the Sadama religion, which involves a belief in a creator god called Magano and the showing of reverence to ancestors. Many followers are also Christian. About 10 percent of the Sadama are Muslim, and the members of the T , G , and A subgroups mostly follow Islam. In recent decades a new religion called Wando Magano has fast been gaining converts. It brings together elements of the Sadama religion, Christianity, and Islam.

Sadamo

See S .

Safwa (Guruku; Mbila)

e Safwa are a Tanzanian people.

Sagala See K .

Sagara (Saghala)

e Sagara are a part of the Z and live on the coastal lowlands of Tanzania.

Saghala See S .

Saharawis (Western Saharans)

e inhabitants of the coastal deserts of what is now Western Sahara are collectively referred to as the Saharawis. e Saharawis are M of mixed Berber, Arab, and black African descent (see B ; A). ey speak a dialect of Arabic known as Hassaniya. e Saharawis were once a nomadic people, but since the 1950s the majority have settled in the towns and villages and become farmers or traders. Today, many Saharawis live in refugee camps in Algeria.

During the European scramble for Africa at the end of the 19th century, the Spanish took Western Sahara. e Spanish were not much interested in the area itself; they wanted it mostly so that they could protect the Canary Islands o its shores in the Atlantic Ocean. Much of the desert regions remained out of their control well into the 20th century, and the area became a refuge for people ghting the French expansion into Mauritania and Morocco. When Spain withdrew from the area in 1976, it was divided between Mauritania and Morocco. Mauritania withdrew from Western Sahara three years later, however, and Morocco annexed the entire territory. e Saharawis embarked on a campaign of resistance to Moroccan rule, forming the Polisario movement in 1973. A referendum on independence for Western Sahara has been promised since 1997, but continuing disagreements between the Moroccan government and Polisario have repeatedly delayed the process.

Saho (Shiho; Shoho)

e Saho are a group made up by peoples including A , T , and A who are united by the Saho language. e majority live in coastal northern Ethiopia and coastal Eritrea.

Sahwi See S .

Sakalava

e Sakalava are one of Madagascar's larger ethnic groups.

Sakas (Indo-Scythians)

Sakas, whose name means "Scythian," refers to two dynasties of satraps, or governors, who ruled in northwest India. eir language was Sanskrit. e longer-lasting dynasty of satraps was founded by Chastana, whose rule is known in Indian history as the era of Saka.

Sakon

e Sakon are part of the K cluster of peoples. e Kru are one of the largest ethnic groups in Liberia.

Samburu (Lokop; Sampur)

e Samburu are a M people of Kenya.

Samo

e Samo people are closely related to the M . ey live primarily in northwestern Burkina Faso.

Sampur See S .

San

Along with the historical K people, San-speaking peoples make up the K grouping of eastern Namibia, western and central Botswana, and bordering parts of South Africa. Distinct San groups include the K of northeastern Namibia and the Khwe, who live in the central Kalahari Desert in Botswana.

e San were the rst known inhabitants of southern Africa, where they lived in widely scattered bands at least 20,000 years ago. Many beautiful rock paintings in the region have provided important clues to their history. e Khoisan are not black Africans but make up a unique "racial" category of their own. Historically, the San were predominantly hunter-gatherers. e Khoikhoi were San peoples who adopted pastoralism in favor of a hunter-gathering lifestyle. Over many hundreds of years, these people retreated or were absorbed as other ethnic groups (such as the B) migrated into the area and few direct descendants remain. e San were once referred to as Bushmen, an o ensive term that has now fallen largely out of use.

Sandawe

e Sandawe live in the northern regions of Tanzania's central highlands. e districts they

SÃO TOMÉANS: NATIONALITY

nation:
São Tomé and Principe; Democratic Republic of São Tomé and Principe

derivation of name:
Named for the islands of São Tomé (Saint Thomas) and Principe (Prince), which were first named by Portuguese explorers in the 15th century C.E.

government:
Republic

capital:
São Tomé

language:
Portuguese in the country's official language. Many people speak a creole language derived from Portuguese and the West African languages spoken by slaves and contract laborers brought to the islands over centuries.

religion:
More than 80 percent of the population are Christian, with the overwhelming majority of these professing Roman Catholicism. About 20 percent follow no recognized faith.

earlier inhabitants:
There were no inhabitants before Portuguese colonization.

demographics:
São Toméans may belong to one of several social groups including mesticos (mixed African-European heritage), forros (descendants of freed slaves), servicias (contract laborers from West Africa), angolares (descendants of Angolan slaves), and Europeans.

b

inhabit include Mbulu, Singida, Iramba, and Kondoa, which cover the plateau south of lakes Eyasi and Manyara in northern Tanzania.

Together with the H , the Sandawe are perhaps the last-remaining descendants of East Africa's rst human inhabitants. e original human inhabitants of southern and East Africa were the ancestors of the modern-day Khoisan people. e Khoisan are not black Africans but make up a unique "racial" category of their own. ey are historically associated with hunter-gatherer lifestyles and distinctive for their short stature and use languages that contain clicking and popping sounds. Over many hundreds of years, as other groups migrated into the area, most Khoisan people retreated or were absorbed by the incoming communities. e Sandawe and sometimes the Hadza are counted as the Khoisan's only direct descendants remaining in East Africa today.

Sanga See S .

Sango (Bosango; Sanga)

e Sango live in a region that includes the Central African Republic, the Republic of the Congo, the Democratic Republic of the Congo, and Chad. Sanga is the national language of the Central African Republic.

São Toméans: nationality (people of São Tomé and Principe)

GEOGRAPHY

e nation of São Tomé and Principe consists of two small islands located in the Gulf of Guinea o the west coast of the continental mainland of Africa. São Tomé, the larger of the two islands, is approximately 30 miles long and 18 miles wide; Principe, the smaller island, is just 13 miles long and 9 miles wide. Together they have an area of about 385 square miles. e island of Principe, which is marginally closer to the mainland, is about 225 miles from the coast of the nation of Gabon; the island of São Tomé, the more southerly of the two, lies just north of the equator.

São Tomé and Principe Island are formed from the remnants of a chain of extinct volcanoes. Both islands are mountainous with narrow plateaus along their coasts. e highest point on São Tomé is 6,640 feet above sea level, and the highest peak on Principe is 3,010 feet above sea level. Steep hills, ravines, and heavy tropical forest cover characterize the interior landscapes of both islands. Agriculture and the majority of the population are restricted to the narrow coastal plateaus.

About 95 percent of the population of the country lives on São Tomé Island. e capital city, also named São Tomé, is near the northern tip of São Tomé Island and is home to about one third of the population. Santo Antonio, the principal town of Principe Island, has a population of less than 2,000.

INCEPTION AS A NATION

When Portuguese explorers landed on the islands in 1471, they were uninhabited and had probably never had an indigenous population. e rst Portuguese settlers arrived in the 1480s, but their colony foundered because they were unable to produce food in the unfamiliar conditions and climate. Despite these early setbacks, more settlers arrived early in the 1500s and the colonization of the islands grew slowly from these rst groups. It was the policy of the Portuguese government of the time to forcibly relocate convicted criminals and orphans to its colonies, and these made up a signi cant-proportion of the early settlers. A group of 2,000 Jewish children who had been taken from their parents by the government to ensure that they were raised as Christians were among those sent to the islands. Government o cials and traders also traveled to the islands and imported slaves from the mainland to work their plantations.

Little changed in the tiny colony for the rst 400 years of its existence. e islands became rst an important center for the production of sugar and the transshipment of slaves from the west coast of Africa to the Americas and, later, a center for the production of cocoa and co ee. In 1951 São Tomé and Principe became an overseas province of Portugal. During the 1960s a nationalist movement known as the Movement for the Liberation of São Tomé and Principe (MLSTP) began to agitate for independence from Portugal, and in 1974 the fall of the dictatorial government of Portugal led to independence negotiations. São Tomé and Principe achieved independence in July 1975, with Manuel Pinto da Costa as the nation's rst president.

CULTURAL IDENTITY

São Tomé and Principe's cultural development was quite di erent from that of the nations of

São Toméans: nationality time line

C.E.	
1471	Portuguese explorers land on the uninhabited islands of São Tomé and Principe.
16th century	São Tomé settled by Portuguese colonists. Slaves of original settlers are freed.
19th century	Cocoa and coffee introduced to the islands and soon become the colonies' chief exports. Descendants of slaves imported after 16th century freed.
1951	São Tomé and Principe becomes an overseas province of Portugal.
1960	Independence group Movement for the Liberation of São Tomé and Principe (MLSTP) formed.
1974	Portuguese government deposed. Negotiations for São Tomé and Principe independence take place between new Portuguese government and the MLSTP. Many Portuguese leave the islands.
1975	São Tomé and Principe achieves independence.
1978	Government requests intervention of Angolan troops to suppress a coup attempt.
1990	A new constitution legalizes opposition parties.
1991	First open multiparty elections take place; the MLSTP loses its majority and Miguel Trovoada is elected president.
1995	President Miguel Trovoada deposed in a bloodless coup but reinstated after a few days following international pressure.
2003	Government of President Fradique de Menezes deposed by a coup while the president is away from the country. De Menezes is reinstated after a week following negotiations with coup leaders.
2004	A law intended to protect expected oil revenues from corruption is approved.
2005	International oil companies conclude agreements with São Tomé and Principe government in conjunction with Nigerian government for extraction rights in the Gulf of Guinea.
2007	Ninety percent of São Tomé and Principe's foreign debt is canceled by the International Monetary Fund.

mainland West Africa. In part this was due to the colony's isolation but also to the fact that there was no indigenous population when the first European settlers arrived. At first there were three distinct social groups on the islands. The free white settlers who owned the plantations or worked for the government; the white deported criminals and orphans forcibly relocated by the Portuguese (known as *degredados*); and the African slaves imported from West Africa. Degredados were encouraged by royal charter to take African slaves as their wives in order to boost the population, and early in the 16th century all slaves belonging to the first settlers and the children of those slaves were freed. The effect of these measures was to create a large, free, mixed-ancestry and African population that formed the core of São Toméan culture. In the 19th century later generation of slaves, most of whom had originated in Angola, were also freed. Many of these remained tied to the plantation system however. The descendants of the freed slaves were referred to as *forros,* and a small subgroup of these (the descendants of those slaves freed in the 16th century) had considerable wealth and political influence.

Although slavery on the islands officially ended in 1869, slavelike conditions continued for the majority of the colony's plantation workers. In the first decade of the 20th century there was an international outcry at the labor conditions endured by "contract" laborers on São Tomé's plantations. Although some reforms were made, the oppressive conditions continued well into the 1950s and contributed to the nascent independence movement on the islands. The nation's small size made it extremely difficult for the rebels to conduct a military campaign against the colonial administration, and the Movement for the Liberation of São Tomé and Principe (MLSTP) spent much of the 1960s and early 1970s in exile in Gabon until the Portuguese government recognized their authority in 1974.

Democratic government was not established in the island nation until the late 1980s, and its first democratic election did not take place until 1991. Political unrest during the 1990s led to frequent changes of leadership and two military coups. Since that time the gradual decline in the economic importance of the cocoa and coffee plantations has led to increased social mobility within the country, and the social distinctions that were fixed during the colonial period have eroded.

The discovery of large oil reserves in the Gulf of Guinea has presented São Tomé and Principe with a new opportunity for economic stability. In 2005 São Tomé and Nigeria signed the first in a series of joint agreements with international companies over rights to locate and extract oil. The government in São Tomé also established a joint military commission with Nigeria in 2007 to protect their mutual oil interests in the Gulf of Guinea. Together with the cancellation of 90 percent of São Tomé and Principe's foreign debt by the International Monetary Fund, also in 2007, these developments represent the country's best hope for stability and economic development in the future.

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Sapei *See* Sebei.

Sar

The Sar are a subgroup of the Sara. They live in southern Chad.

Sara

The name Sara refers to the non-Muslim people of southern Chad who speak similar languages and form the largest ethnic grouping. Outsiders often use it to refer to several groups as one unit when they are, in fact, distinct ethnic groups themselves. The main peoples that make up the Sara are the Kaba, Nar, Sar, Gulay, Ngambay, and Mbay. The largest Sara subgroup is the Ngambay, followed by the Gulay and then the Sar. The Sara language group is a Central Sudanic Nilo-Saharan language.

The Sara are also called the Kirdi—a name used by Muslims to refer to non-Muslims—originally by people such as the Bagirmi, who frequently raided the Sara for slaves in the 19th century. The balance of power was tipped after the colonial era, however, which transformed Sara society. Being settled farmers living in the more fertile south of Chad, the Sara bore the brunt of colonial policies—the introduction of a cash economy and forced labor, for example—but they also had greater education opportunities. As a result, in present-day Chad most government and other official posts are filled by southerners such as the Sara. The religious, economic, and social differences between northerners and southerners have led to tensions and, at times, war between northerners and southerners.

Saracens

Saracen is a term used to refer to Arabs or Muslims, including Turks, especially during the Crusades, the religious wars largely aimed at taking back Jerusalem and other holy places from Muslims, which began with the call to war given by Pope Urban II in 1095 and lasting into the 15th century. The word appears in Classical and Western sources but is not a term Arabs or Turks used to refer to themselves. While the derivation of the word is controversial, one often cited possibility is that the word derives from the Greek *sarakenos,* which itself may come from Arabic *sharqi,* meaning "eastern." More likely the term originally denoted a people from a region of northwest Arabia, mentioned in the first century c.e. by Dioscorides, the physician known for his catalog of plants and their medicinal uses, and by the encyclopedist Pliny the Elder, and in the second-century c.e. *Geography* of Ptolemy. By the fourth century, Christian church historians were using the word with pejorative connotations to refer to the Arabs, whom they considered descendents of Ishmael, the son of the prophet Abraham with his concubine Hagar. During the Middle Ages in Europe, the term as denoting Arabs or Muslims was popularized by epic poems about the Crusades, the *chansons de geste,* or "songs of deeds," composed in Old French and set in the time of Charlemagne, who is depicted as the

champion of Christendom, or later figures. The term has survived in European languages into modern times.

Sasala (Isala; Sisala)

The Sasala are a people of northern Ghana.

Sassanians

The Sassanians were the peoples of the third, or second "Great," Persian Empire known as the Sassanid Empire that existed from 226 to 651. They emerged from the preceding Parthian dynasty, and were succeeded by a Persian Islamic state. The core territory of the empire was Iran, and at its territorial height it stretched from the eastern edge of modern Turkey to what is now western Pakistan, occupying the territory between the Roman Empire and, from the mid-fourth century, the Hepthalites, or White Huns (*see* Parthians; Persians; Romans).

ORIGINS

The name Sassanian comes from Sassan, the Great Priest of the Temple of Anahita, an Iranian shrine cult. The son of Sassan, Ardashir I, was the founder in 226 c.e. of what became the Sassanid Empire. The context was a power struggle in the upper ranks of the Parthian Arsacid Empire, which Ardashir took advantage of by ousting the Arsacid client ruler of Persis (modern Fars Province in southern Iran) and establishing himself as ruler.

The Sassanid Empire was predominantly ethnically Persian, and its social structure was designed to concentrate power based on ethnicity, with a class system determined by birthright with a few rare exceptions.

LANGUAGE

The spoken language of the Sassanians was Middle Persian, also know as Parsik or Parsig, from which the name for modern Persian—Farsi—is derived.

The official written script is known as Pahlavi, adopted from the Aramaic alphabet and modified from the form being used by the Arsacids at the time of the inception of the Sassanid Empire, also known as Northwest Pahlavi. The Sassanian form is also known as Southwest Pahlavi—Middle Persian in its spoken form. Arsacid Pahlavi appears to have been used throughout the Sassanian Empire, and it is likely a great deal of absorption took place until, by the end of the Sassanid Empire, only Southwest Pahlavi (Middle Persian) is referred to in the documentary record.

HISTORY

Ardashir I's establishment of local rule in Parsis was followed by series of rapid expansions into the territory of the regional overlord, Artabanus V, whose defeat at the battle of Hormizdeghan effectively ended Parthian rule in Persia. After becoming sole ruler, Ardashir I appointed himself *shahanshah,* "King of Kings" (with his wife being "Queen of Queens," or *banebshenan*). These remained the titles for Sassanian monarchs until the end of the empire.

For the majority of the empire's history, the Sassanids and Romans were either directly at war or in a state of uneasy truce. The reign of Ardashir's son Shapur I was involved in campaigns against the forces of Roman emperors Gordian and Valerian, with the defeat of the former and the capture and lifetime imprisonment of the latter in 260 c.e. In 337 Shapur II broke a 40-year peace treaty to war with the Romans, expanding Sassanian lands into Armenia and Mesopotamia. Following the siege of Singara in 344 c.e. he renegotiated peace with Constantius II after a long campaign that had ended in stalemate and the death of the Roman emperor Julian in battle.

In 324 Emperor Constantine had adopted Christianity into the Roman Empire, fueling tensions between the state religion—Zoroastrianism—and Christianity within the Sassanid Empire. Under Shapur II, the Christians suffered. However, religious tolerance varied according to the monarch of the time—for example, by the rule of Yazdegerd I (r. 399–421), a time of relative peace and prosperity, Christians were again tolerated.

Bharam V's reign (421–438) is one associated with political and cultural accomplishment. In 427 he crushed an invasion by the newly expansionist Hepthalites. Seeking approval at home, he pursued the popular measure of persecuting religious minorities, including the Christians. Failing to secure their extradition to the Roman Empire, he forged a peace settlement with Constantinople on the terms that the Sassanians would tolerate Christians if the Romans tolerated Zoroastrians on their own soil. Due to his popular successes and flamboyant nature, Bharam V has become a favorite subject of Persian art and literature.

The threat of the White Huns permeated the reign of Bharam's successors until in 484 the Shananshah Feruz and many of his noble-

SASSANIANS

location:
Persia (centered on modern Iran)

time period:
226 to 651 c.e.

ancestry:
Parthian; Persian

language:
Middle Persian

men were killed in battle. During the subsequent period of instability the Hepthalites captured royal treasures and demanded tribute, and in capitulating the Sassanid monarchy undermined its own public support. This fueled rebellion led by a priest called Mazdak, who called for social equality and the redistribution of material wealth. The new king, Kavadh I, attempted to appease both revolutionaries and the nobility by initiating a program of cautious reform—the ruling class responded by deposing and imprisoning him. After two years in the "Castle of Oblivion," he escaped and fled east, where the Hepthalites—happy for a Sassanid king to be in their debt—gave him an army. Kavadh returned to Ctesiphon, retook the throne, secured peace with the Hepthalites, and renewed war on the Byzantine Empire.

It is Kavadh's son, Khosrau, who takes the most celebrated title of *anushirvan,* or "immortal soul." He instigated a number of lasting social reforms, including improvements in communications (canals and roads), reformed taxation, and improved urban water supplies. Despite reaffirming Zoroastrian doctrine while consolidating the rigid social class system, he encouraged tolerance of other religions, and members of the Roman Academy of Athens were allowed to enter and leave the Sassanid Empire without persecution.

Khosrau broke the "eternal peace" settlement with the Byzantine Empire in 540 on the grounds of a rejected demand for Byzantine territory bordering the Black Sea. Despite a bribe of 400,000 gold coins from Emperor Justin I, Khosrau kept the war going for three years before accepting peace to concentrate on subduing his father's onetime allies, the White Huns. Sometime between 557 and 560, his forces finally destroyed the Hepthalites as a political opponent.

Justin's successor, Justin II, soon ceased tribute payments to the Sassanians and declared war, spurred on by an uprising in Armenia. This proved disastrous for Justin's empire. In 573 the Byzantine city of Dara, among others, had fallen to Persian forces and tribute payments had recommenced.

However, further war with the Byzantine Empire was not long in coming. Khosrau

I's death in 579 sparked a struggle for succession that eventually placed his son's son on the throne. Khosrau II became king with military assistance from Maurice, the new Byzantine emperor, and when Maurice was deposed and executed during a mutiny led by a man called Phocas, Khosrau II took the opportunity to declare war once again on Constantinople, launching a major offensive in 602.

In a territorial sense, this campaign was a success. The Sassanid Empire soon had control of land stretching from eastern Anatolia (modern Turkey) to Egypt—this was the largest extent of the Sassanian Empire throughout its history. However, the expansion was untenable because it was based on unsustainable social and military practices. Khosrau II was a cruel and intolerant ruler, and his imposition of heavy taxation to pay for this military exploits fomented much resentment at home. Despite this revenue, he had overstretched his military resources. Emperor Heraclius, Phocas's successor as of 610, soon took advantage of this situation with a string of successful moves against the Persians.

In 627 Heraclius landed his forces on the coast of the Black Sea and marched upon the Sassanid capital. This army encountered the bulk of Khosrau's Persian forces on route, and after a day of fighting now known as the Battle Of Nineveh, Khosrau's army was destroyed. Four days after fleeing from the advancing Byzantine forces, Khosrau was executed by his own generals.

The newly crowned Khavad II signed a treaty returning territory to Constantinople that including Egypt and Palestine, and peace was again declared between the Sassanians and Romans. When Khavad died after just a year, a series of bloody struggles took place to decide who would take the throne, and without strong leadership or law enforcement, the empire fragmented—cities and regions seceded from Sassanid rule and its economy subsequently collapsed. When the Islamic Arab Caliphs started their attacks from 634, the Sassanians were in poor shape to offer long-term resistance, and within five years their lands had been absorbed into the first Iranian Islamic state.

Sassanians time line

C.E.	
226	Ardashir I establishes local rule in Parsis.
260	Shapur I defeats and captures Roman emperor Valerian.
324	Constantine the Great officially adopts Christianity into the Roman Empire.
337–344	Shapur II breaks peace treaty to expand into Roman territory; peace renegotiated with Constantius II.
399–421	Rule of Yazdegerd I
421–438	Rule of Bharam V
484	Feruz killed in battle; Hepthalites plunder Sassanid territory; monarchy establishes peace at expense of public support, fueling rise of Mazdak.
496–531	Reign of Kavadh I
531–579	Reign of Khosrau I
557–560	Sassanians destroy Hepthalite Empire
602	Khosrau II launches offensive on Byzantine Empire that leads to overextension of Sassanian military forces.
627	Heraclius sends forces into Persia and destroys bulk of Sassanid army at Battle of Nineveh; Khosrau flees and is executed.
651	Sassanid Empire is fully absorbed into Persian Islamic state.

CULTURE

The Sassanian economy was underpinned by agricultural production. Sassanian foreign policy heightened the importance of arms manufacture and stimulated extensive mining and metalworking, the former on the fringes of the empire where ores could be found. Although government was centralized, production was largely in the hands in private entrepreneurs who fitted into the Sassanian system of taxes, levies, and custom duties. Rather than directly controlling local production via state employees, the Sassanian ruling class supported economic growth by feeding resources such as skilled labor into regions they wished to economically stimulate. Sassanian rulers took direct control only in large-scale projects that were beyond the financial reach of individuals, such as Khosrau I's canal-engineering project. The power invested in local manufacturers fostered the development of both craft guilds and revolutionary proletariat organizations, with the power to encourage the monarchy to seek their approval.

Society was stratified, with the *Shahanshah* and *Banebshenan* on the top tier. Directly under them came the *shahrdar,* or provincial rulers. The Sassanian bureaucracy included the *bozorg farmadar* (head chancellor) and the heads of the Zoroastrian priesthood and of the traders. This ruling class was reinforced with ethnic identity, as membership of these upper tiers of society was dependent on being of the Parthian or Persian nobility, with very few exceptions. Below them came the lower ranks of the bureaucracy,

Khosrau I: Ruler of the Sassanians

Khosrau I is the most celebrated and best-known ruler of the Sassanian Empire, ruling from 531 to 579 C.E. as the 20th Sassanian monarch. Elsewhere in the world he is known under the name of Anushirvan, or Anushirvan the Just. His reign is associated with reform, innovation, and an intensification of documentary sources and record keeping.

Khosrau's foreign policy continued the age-old struggle against the Byzantine Empire and threats from the east, with a broken peace settlement with the Romans allowing him to invade Syria, sack Antioch, and relocate its inhabitants after 540. The end of his reign saw him in the middle of negotiations for another peace settlement after an opportunistic war to support a revolt in Byzantine territory. To the east, he temporarily allied the Sassanid Empire with the Turks, and this allowed him to destroy the Hepthalites around 560.

Khosrau's political and social reforms were substantial and had long lasting positive effects. His taxation policy was, for the first time, based on property and not produce. He reformed the Sassanian army, changing the support system for the knights so they were equipped and financially supported directly by the central government, thus taking military power from the landed elite and placing it in the hands of the bureaucracy and the throne. His urban redevelopment programs also improved the empire's communications and stimulated trade.

A great deal of what is known about the Sassanian Empire was documented during Khosrau's reign thanks to the renewed vigor of the bureaucracy and of literature during this period. Many world texts were translated into Pahlavi. As with political reform and religious tolerance, the support of artistry was highly dependent on the wishes of the current ruler, and under Khosrau all branches of art appear to have flourished. External cultural influences were adopted and encouraged—for example, it is around this time that chess was first brought into the empire from India.

The danger of Khosrau's reign from a historical perspective arises because of its illustrious nature. The king's almost mythical status in Persian history may have led to various political and cultural achievements occurring outside his reign gradually being shifted into it through inaccuracy or aggrandizement. However, hard it is to overemphasize his impact on the empire and on the succeeding Muslim states in Iran, much of his consolidation work was soon undone by Khosrau II, who sowed the seeds of the empire's demise.

the warriors and the commoner class. The class system and governmental hierarchy was also supported by the state religion, Zoroastrianism. This form of the religion was subtly different to Zoroastrianism elsewhere, as it was altered to reinforce Sassanian cultural identity. Madzean interpretations of this form of Zoroastrianism led to the development of Iranian cosmology.

The Sassanid army, or *spah,* was based around the use of cavalry. The two primary cavalry units were called the *clibanarii* and the *cataphracts*. The influence and dependence on these cavalry, the *cataphracts* in particular, would later be adopted as the template for the European medieval feudal caste of knights on horseback. Archers and infantry supported the cavalry during open battle, and sophisticated siege weapons were used for assaults on cities and fortifications.

Trade links were vital to the economy because of the extensive production of finished goods from imported raw materials, such as the weaving of imported Chinese silk. This made foreign policy of maintaining the security of the trade route to China of paramount importance. Sassanian finished fabrics were highly elaborate and sought after; silk and woolen textiles were exported, along with skins and leather. Other imported goods such as paper and spices were redistributed along trade routes by merchants. Sassanian coinage itself, the silver *drahm,* became an exportable commodity and was even used in the Muslim state that followed the end of the Sassanid Empire.

The Sassanian Empire is seen as a time of enormous cultural achievement in the history of Persia and the progenitor for the development of the styles of Muslim art. Sassanian cultural material was distributed eastward into India and China and westward as far as Spain. The Sassanian textiles that have survived to the present day are among the most treasured in the world, utilizing elaborate and intricate designs. Sassanian metalwork was also a field for celebrated creative expression, often with designs glorifying the ruling dynasty and its military power.

Sassanian architecture was informed by earlier Parthian modes but developed its own distinctive style, utilizing large brick walling and molded or carved stucco, and in turn informing and influencing many later Iranian architectural styles.

Although the Sassanians had enjoyed 400 years of political, military and cultural success, in later years they had come at a heavy cost. The ruinous rule of Khosrau II accelerated the increasing precariousness of Sassanid rule and left the empire fatally vulnerable. Despite ceasing to exist as a unified people beyond 651 the Sassanid Empire left a lasting mark on the development of many world civilizations, including Iranian Muslim society, which could directly draw on the rich cultural resources that remained after the second Great Persian Empire had collapsed.

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Saud (Al Saud, Suud, Saaud)

Saud is the ruling family of the Kingdom of Saudi Arabia (*see* Saudi Arabians: nationality). They are Arabic-speaking Sunni Muslims. The ancestral homeland of the Saud is the north-central desert of the Arabian Peninsula, the area called Najd. Members of the Al Saud clan were landholding merchants, and in the mid-18th century C.E., when they first rose to prominence outside their own region, they ruled the small town of Diriyya, in Najd. During this time, the Saud made a crucial alliance that was to have far-reaching consequences. Muhammad ibn Abd al-Wahhab had begun preaching a fiery brand of Islamic reform, aimed at ridding Muslim religious practice of everything he deemed corrupt and contrary to "pure" Islam. Muhammad ibn Saud took up his cause and provided the military-political support to spread the doctrines of Wahhabism. The alliance took the rule of Saud and the religion of the Wahhabis to most of northern Arabia, and their forces managed to take Mecca and Medina.

This incursion into the holy cities set off alarms in the Ottoman Empire (*see* Ottomans), which had controlled the coastal areas of the peninsula, including Mecca and Medina, although the empire had not managed to penetrate the interior. The Ottomans retook Mecca and Medina in 1813 and pushed the Wahhabis back into central Arabia, where they remained for most of the 19th century. During this time, the Saud were also contending with the al-Rashid clan, of the Shammar tribe, for control of central Najd, and particularly the city of Riyadh, which the Saud had taken by 1792 and made their home base. But in 1890, when Abd al-Aziz ibn Saud, who was to become the founder of the Kingdom of Saudi Arabia, was 10 years old, the Ottoman-backed Rashid drove the Sauds out of Riyadh. Ibn Saud was to take the city back in 1902, and it was to become the capital of the modern country.

Over the next 30 years, ibn Saud consolidated his control over Najd, and by 1924 he was again threatening the cities of Mecca and Medina, ruled by the Hashemite (*see* Hashemites) sharif Husayn, whose sons were installed by the British in the aftermath of World War I and the dissolution of the Ottoman Empire, as rulers of Transjordan (modern-day Jordan) and Iraq. Meanwhile, ibn Saud enlisted a core group of Wahhabi supporters, the Ikhwan, or "Brothers," to abandon nomadism and take on agriculture instead. Thus they became much easier to control and they formed the backbone of Ibn Saud's campaign to unite most of the Arabian Peninsula under his rule as the Kingdom of Saudi Arabia, established in 1932.

Meanwhile, Western countries had become interested in the possibility of oil in the region, and in 1933, Ibn Saud granted exploration rights to Standard Oil of California, establishing a lasting and many-faceted relationship with the United States. A joint company was eventually formed, the Arabian American Oil Company (Aramco, which was to become the Saudi Arabian Oil Company, or Saudi Aramco, in 1980, when the Saudi government acquired 100 percent of its assets). In 1938 the first oil was struck in the eastern area of Jabal Dhahran, thrusting the country—and the Saud—headlong into the 20th century. This region, which had depended largely upon the date palm and the camel to eke out a meager existence, was now on the way to enormous wealth under the close control of the ruling Sauds. The strict Wahhabi society was now host to an influx of American and other foreign workers and their families, and later American troops. Exposure to and interdependence with the West, welcome or not, was to become a central issue for the Saud dynasty, one that has continued to reverberate.

Saudi Arabians: nationality (Saudis, people of Saudi Arabia)

SAUDI ARABIANS (SAUDIS): NATIONALITY

nation:
Saudi Arabia; Kingdom of Saudi Arabia

derivation of name:
Named for the House of Saud, the country's ruling family.

government:
Monarchy

capital:
Riyadh

language:
Arabic

religion:
100 percent of the country's citizens are Muslim. Between 80 and 85 percent of these are Sunni Muslims; the remaining 15 to 20 percent are Shii Muslims.

earlier inhabitants:
Bedouin; Semites

demographics:
About 90 percent of the country's citizens are Arabic; the remaining 10 percent have Afro-Asian roots. Up to 25 percent of the population are immigrant workers from other Arab countries, South and Southeast Asia.

GEOGRAPHY

The Kingdom of Saudi Arabia is a large nation situated on the Arabian Peninsula. The territory of Saudi Arabia covers about 80 percent of the peninsula and is bordered to the south by the United Arab Emirates, Oman, and Yemen. In the north Saudi Arabia borders Kuwait, Iraq, and Jordan. Qatar also borders Saudi Arabia at the neck of the Qatar Peninsula, which protrudes into the Persian Gulf from the main body of the Arabian Peninsula. Saudi Arabia has long coastlines on both the Persian Gulf and the Red Sea. In total it has more than 1,600 miles of coast. The Kingdom of Saudi Arabia has an area of approximately 860,000 square miles. The exact figure is unknown because Saudi Arabia's borders with Oman and the United Arab Emirates have never been precisely demarcated.

In the west Saudi Arabia's Red Sea shore is backed by a range of mountains that parallel the coast and stretch almost unbroken from north to south. North of the city of Mecca these mountains are lower, ranging from 2,000 to 7,000 feet

or less in height, and abut the sea with coastal plains in just a few places. South of Mecca the mountains are higher and more rugged, with some peaks reaching almost 10,000 feet. Also south of Mecca there is an almost continuous coastal plain known as the Tihamah region, which lies between the western slopes of the mountains and the sea. The Tihamah plains are about 40 miles wide on average and rise to the generally steep western slopes of the mountains that separate them from the country's interior. The area receives significant but unpredictable rainfall and has some value as agricultural land. There are no large natural harbors along Saudi Arabia's Red Sea coast, but the country's second-largest city, Jeddah, is situated here. Jeddah is the primary disembarkation point for Muslim pilgrims making the journey to Mecca, which lies about 45 miles inland. The western coastal strip and its mountains from Mecca and Medina northward are known collectively as the Hijaz region. The southern coastal area, including the Tihamah plains and the mountains behind then, is known as Asir.

East of Saudi Arabia's coastal mountains lies the great Najd plateau, which constitutes the majority of the country's interior. The eastern slopes of the coastal mountains are gentler than their western slopes and merge slowly into the rocky, heavily eroded plains of the Najd. Overall, the entire plateau has a gentle but consistent incline from east to west. In the west it has an average altitude of 4,000 feet, falling to 2,400 feet at its eastern limit. The Najd is interspersed with numerous isolated sandy deserts and small mountainous uplands. There are no permanent natural watercourses in Saudi Arabia but the Najd is crossed by many ancient river valleys, known as *adis*, which sometimes carry short-lived rivers after heavy rainfall in the mountains. Bisecting the Najd plateau from north to south, about halfway between the east and west coasts, is an abrupt escarpment known as Jebel Tuwaiq. The western side of this escarpment rises 800 feet almost vertically from the plain. Many oases are located in the vicinity of Jebel Tuwaiq, and much of the population of the interior of the country is clustered around these vital water sources. The capital city, Riyadh, is located in this area. Saudi Arabia's eastern coast (on the Persian Gulf) is very low lying and barren. In many places sand- or gravel-covered plains give way to salt marshes with no clear shoreline. The coastal waters are shallow, and many shoals and reefs extend far into the sea.

The great majority of Saudi Arabia and the entire Arabian Peninsula are arid, but the southern portion of the country is dominated by one of the world's most arid deserts, the Rub al-Khali (or Empty Quarter). One of the largest sand deserts in the world, the Rub al-Khali stretches 600 miles from east to west and 300 miles from north to south. Although the majority of the desert is within Saudi Arabia, it also covers large parts of the neighboring countries of the United Arab Emirates, Oman, and Yemen.

INCEPTION AS A NATION

Little detail is known about the history of the peoples of the central Arabian Peninsula prior to the rise of Islam in the seventh century C.E. Archaeological and linguistic evidence suggests that there were several waves of migration from the Arabian Peninsula into surrounding territories beginning at some time before the middle of the third millennium B.C.E. Some historians believe that the expansion of Akkadian culture into an imperial power from around 2400 B.C.E. followed an influx of peoples speaking a Semetic language from the Arabian Peninsula into Mesopotamia (see AKKADIANS). Other migrations in the same era may have brought people from the Arabian Peninsula into the Levant. These migrations are thought to have occurred because of the increasing desertification of the interior of the peninsula, a process that began about 12,000 years ago and continues to the present day.

Numerous kingdoms and civilizations are known to have thrived on the Arabian Peninsula prior to the Islamic era, but these were almost exclusively restricted to its coastal perimeter and consequently belong largely to the histories of Yemen, Oman, the United Arab Emirates, and Qatar. The history of modern Saudi Arabia begins with the emergence of the Muslim faith in the seventh century C.E. Muhammad, the revealed of Islam, was born in the city of Mecca in 570, and it was there that he began to preach in around 610. Following years of persecution and hostility from local tribes, Muhammad and his followers migrated to the city of Medina (then known as Yathrib), where he united many of the local peoples and formed the core of the first Muslim polity. Muhammad's followers rapidly extended their influence across much of the Arabian Peninsula from Medina. By the time of Muhammad's death in 632, the majority of the peoples of the peninsula had been converted to Islam.

In the decades after Muhammad's death Arab armies dedicated to spreading Islam rapidly conquered much of the Middle East and North Africa. By 750 Muslim armies had established an empire that stretched from the Atlantic coast of Morocco in the west to the Indus River in the east and from the Black Sea in the north to the southern tip of Arabia. In the intervening time, however, the political center of the Arab Muslim world had moved from Arabia to Damascus in Syria. The capital of the Caliphate subsequently moved to Baghdad then to Cairo and finally, under the Ottomans, to Istanbul. The Arabian Peninsula remained culturally important throughout these centuries of change, and Mecca and Medina remained the two most important holy cities in Islam, but it had ceased to be the source of the caliphate's rulers within a century of Muhammad's death.

In 1744 Muhammad ibn Saud founded the first modern Saudi state centered in the city of Diriyah, now a suburb of modern Riyadh. Muhammad ibn Saud, the founder of the Saud dynasty (or House of Saud), which rules Saudi Arabia to the present day, was inspired by the religious teachings of Muhammad ibn Abd al-Wahhab to establish a new kind of Islamic kingdom. Abd al-Wahhab preached that Islam had become corrupt in the centuries since Muhammad's death and that Muslims should return to the practices of the time immediately following his death. Prince Saud set out to implement these teachings among his own people and to spread them by military conquest across the entire Muslim world. The armies of the first Saudi Kingdom subdued the Najd by the end of the century, and in 1802 seized control of the western coast of the peninsula including the holy cities of Mecca and Medina. The Ottomans had previously held these important sites for more than 300 years and their loss was a serious embarrassment. A major Ottoman expedition was launched from Egypt, which rapidly retook the Mecca and Medina and then pushed into the interior of Arabia. Diriyah fell to the Ottomans in 1818.

Despite this crushing defeat, however, the House of Saud quickly reestablished itself. The second Saudi Kingdom is regarded as having been founded in 1824 when the House of Saud reconquered Diriyah from the Ottomans' Egyptian forces. This second state was less expansionist that the first but did establish control over much of the Najd and the east of the peninsula. It built its capital in Riyadh. Throughout the second half of the 19th century the Saudi Kingdom fought the Al Rashid Kingdom, which was centered in the north of the Najd. At the Battle of Mulayda in 1891 the Saudis were defeated and their territories came under the rule of the House of Al Rashid for a time.

The House of Saud reemerged for a third time in 1902 when it once again captured their former capital, Riyadh, from the Al Rashid. A long period of conflict followed in which the

Abd al-Aziz Ibn Saud: The founder of the modern Saudi state

Abd al-Aziz Ibn Saud, or Ibn Saud as he was popularly known in the West, was the first monarch of the modern Kingdom of Saudi Arabia. He played an active role in the establishment of the kingdom, ruled through the turbulent period of World War I and World War II, and lived to see the beginnings of the economic transformation of the nation that came with the discovery and exploitation of its oil reserves.

Abd al-Aziz Ibn Saud was born in 1878 the son of Abd al-Rahman ibn Faysal, who was the last ruler of the second Saudi state. In 1890 the future king was forced into exile in Kuwait, then part of the Ottoman Empire, with the rest of his family when the al-Rashid clan defeated the second Saudi state and captured its capital, Riyadh. At the age of 24 Ibn Saud led a raid into al-Rashid territory that culminated in a daring recapture of Riyadh (1902). Rallying behind Ibn Saud's charismatic leadership, the al-Saud clan and their allies rapidly conquered a large area of the Najd region.

Ibn Saud's ambition to unite the entire Arabian Peninsula under his rule took many years to come to fruition. In 1915 he entered into a protection agreement with the British, who supplied him with arms and funds in return for a promise not to attack their interests in the Persian Gulf or the territory of Husayn ibn Ali, an ally of the British who held the Hijaz region in which the Islamic holy cities of Mecca and Medina are located. Husayn ibn Ali's involvement in the Arab Revolt of World War I weakened him financially, and in 1924 Ibn Saud besieged Mecca and forced his abdication and exile. Ibn Saud proclaimed himself king of the Hijaz in 1926, king of the Najd in 1927, and in 1932 consolidated both territories into the Kingdom of Saudi Arabia with himself as monarch.

During the decades of struggle that preceded the establishment of the Kingdom of Saudi Arabia, Ibn Saud made use of two interrelated religious and social movements: Wahhabism and the Ikhwan. The Wahhabis, who refer to themselves as Muwahhidun, were a reformist Islamic sect that had been associated with the House of Saud since the 1740s. The Ikhwan (Arabic for 'brothers') were a Wahhabi militia made up of Bedouin Arabs who formed the main strength of Ibn Saud's forces. Ibn Saud later came into conflict with elements of the Ikhwan when he forbade them from raiding into neighboring states, but Wahhabism itself was established as the faith of the new kingdom and continues to dominate Saudi Arabia to the present day.

Once established as king, Ibn Saud concentrated on quelling long-standing conflicts between clans and continued the Ikhwan policy of encouraging nomadic groups to settle in permanent towns and villages. It was his ambition to establish Saudi Arabia as a modern industrialized state while remaining faithful to the tenets of Wahhabism. To this end Ibn Saud allowed American oil companies to search for and exploit Saudi oil, recognizing the need for trade revenues, but also tackled the banditry that had plagued the pilgrimage sites of the Hijaz for centuries.

Since Ibn Saud's death in 1953, every subsequent king of Saudi Arabia has been one of his sons; he is believed to have fathered more than 50 children.

Saudis slowly established control over much of the territory of present-day Saudi Arabia. By 1922 control of the Najd had been reestablished, and in 1925 the western coast, including the important prizes of Mecca and Medina, was also conquered. By this time the Ottoman Empire had come to an end following its defeat in World War I. Prince Abd al-Aziz bin Abd al-Rahman bin Faysal bin Turki bin Abdallah bin Muhammad al-Saud (known as Ibn Saud in the West or Abd al-Aziz for short), who had led the House of Saud to victory, was proclaimed king of a unified Kingdom of Saudi Arabia in September 1932, marking the foundation of the modern state of Saudi Arabia.

CULTURAL IDENTITY

Saudi Arabian culture is dominated by Islam. There is a strong tradition of egalitarianism in Saudi culture, which draws directly on the Islamic principal of *ummah* (meaning "community"). According to this principle a person's identity as a Muslim takes precedence over race, ethnicity, and nationality, and these other factors should never form the basis for social, economic, or legal differentiation. In a country that is 90 percent Arab and effectively 100 percent Muslim, this rarely causes a problem. On the other hand, distinctions in social status have certainly been made traditionally with reference to ancestry. The most prestigious social group is made up of those who are recognized as being able to trace their lineage to the family of the prophet Muhammad. Other families claim descent from the eponymous founders of the ancient Arab tribes. At the lowest level of prestige is the claim to Arabian descent rather than descent from outside the Arabian Penin-

Saudi Arabians: nationality time line

C.E.	
1744	First Saudi state founded by Prince Muhammad ibn Saud.
1802	Muhammad ibn Saud captures the holy cities of Mecca and Medina.
1818	Ottoman forces crush the first Saudi state.
1824	Second Saudi state founded by Turki ibn Abdallah ibn Muhammad.
1891	House of Al Rashid defeats the second Saudi state at the Battle of Mulayda.
1902	Abd al-Aziz al-Saud recaptures the old Saudi capital of Riyahd from the Al Rashid.
1925	Abd al-Aziz captures the cities of Mecca and Medina.
1932	Foundation of the modern Kingdom of Saudi Arabia with Abd al-Aziz as king.
1938	Oil is discovered in Saudi territory.
1953	King Abd al-Aziz dies and is succeeded by his eldest son Saud bin Abd al-Aziz al-Saud.
1960	Saudi Arabia becomes a founding member of the Organization of Petroleum Exporting Countries (OPEC).
1964	King Saud is deposed by Prince Faysal bin Abd al-Aziz al-Saud.
1973	Saudi Arabia leads a cessation of oil exports to Western nations that support Israel in the Arab-Israeli War (also known as the Yom Kippur War).
1975	King Faysal is assassinated by his nephew Faysal bin Musaid bin Abd al-Aziz. Faysal's brother, Khalid bin Abd al-Aziz al-Saud, takes the throne.
1980	Saudi government takes full control of the Arabian American Oil Company (Aramco), which has been U.S.-owned until this time.
1982	King Khalid dies and is succeeded by Prince Fahd bin Abd al-Aziz al-Saud.
1990	Saudi Arabia allows troops from the United States and other non-Muslim nations to deploy on its territory in preparation for the campaign to liberate neighboring Kuwait from Iraqi occupation.
1992	King Fahd adopts the Basic Law of Government in which the Quran is cited as the nation's constitution. A Consultative Council is set up.
2002	Saudi Arabia refuses permission for U.S. forces to launch attacks on Iraq from Saudi territory. U.S. troops are withdrawn from the country the following year.
2003	Suicide bombers kill 35 people in attacks on compounds for Western residents. Seventeen others are killed in other attacks the same year.
2004	Militants attack foreign workers at an oil company compound. American and British citizens are abducted and killed. The U.S. embassy in Jeddah is attacked. Car bombs explode in Riyadh.
2005	Nationwide municipal elections held. King Fahd dies and is succeeded by Prince Abdullah bin Abd al-Aziz al-Saud.
2007	Four French citizens are killed in a terrorist attack. The religious police are banned from detaining suspects.

sula. The traditional nomadic peoples of the Arabian interior are regarded as the "purest" representatives of Arab identity (*see* Arabs), and there is a great deal of emphasis in Saudi society on the preservation and perpetuation of symbols from this heritage. Ancient mosques and other buildings have been painstakingly restored or reconstructed, traditional motifs are incorporated into even the most modern buildings, and re-creations of traditional Bedouin tent dwellings are frequently displayed in hotels and museums or enjoyed by Saudis who want to reconnect with their cultural roots in the desert.

In part the Saudis' preoccupation with the relics and symbols of their past is a reaction to

the very rapid transformation of their country that took place in the second half of the 20th century as a result of the massive influx of revenue from the export of oil. Geologists from the United States discovered oil in Saudi territory in the 1930s, but large-scale extraction did not begin until after World War II. Production rose dramatically in the 1960s and revenues rose greatly in the 1970s, revolutionizing the Saudi economy. In 50 years Saudi Arabia was transformed from a poor developing nation into one of the richest nations on earth. Saudi Arabia has the world's largest proven oil reserves (amounting to almost a quarter of proven reserves worldwide), and the export of oil accounts for about 75 percent of government revenues. The influx of oil wealth has brought great change to Saudi society. In the 1950s the majority of the population lived a nomadic lifestyle, but by the end of the century 95 percent were settled in newly constructed towns and villages. This population has also grown dramatically from around 4 million in 1960 to more than 27 million in 2006. Between 5 and 6 million of those residing in the kingdom are non-nationals, the great majority of them from other Arab countries or from South and Southeast Asia. These immigrants are attracted by employment in the service, construction, and oil industries. In general they are banned from holding or applying for Saudi citizenship and are required to return to their country of origin if they are not working. Oil wealth has brought universal education, universal public health care, and world-class infrastructure to the Saudis. These benefits are not generally extended to foreign workers, however. Saudi Arabia's powerful economy gives it great political leverage in the Arab world and considerable influence on the world stage. An example of this power came in 1990 and 1991 when Saudi Arabia expelled 800,000 Yemeni workers from its territory because of the Yemeni government's failure to support the U.S.-led liberation of Kuwait from Iraqi occupation. The impact on Yemen's economy was devastating. In recent decades the Saudi government has made considerable efforts to diversify the country's economy, including plans to construct six entirely new industrial cities.

The House of Saud has had a long relationship with the strand of Islam founded by Muhammad ibn Abd al-Wahhab in the 18th century. Abd al Aziz, the founder of modern Saudi Arabia, revived this relationship in the first decades of the 20th century, and Abd al Wahhab's teachings became very popular across the Arabian Peninsula from the 1920s. The branch of Sunni Islam that follows Abd al-Wahhab's teachings is commonly known as Salafism. It is also sometimes known as Wahhabism, a term that was originally used derogatively by its opponents. Followers of Salafism refer to themselves as *mu ahidun* (meaning "unitarians"). Salafism has as its central belief the idea that Islam was at its most perfect during the time of the prophet Muhammad and his immediate descendents. Salafism teaches that the changes to Islamic tradition and law that have occurred in the centuries since that time are the result of flawed human reasoning and should be abandoned. For this reason, Salafism is often seen as a very conservative form of Islam. The Quran is regarded as the constitution of Saudi Arabia, and the kingdom's legal system is strictly based on sharia religious law. Saudi Arabia and neighboring Qatar are the only two nations in which Salafism is the dominant form of Islam.

The influence of Salafist ideas on Saudi society has meant that its laws and customs have generally been less liberal that those of other Muslim Arab states. Restrictions on the role of women in society are one of the clearest examples of this tendency. Women are not permitted to interact with males outside of their immediate family, may not appear in public unveiled, may not work in an occupation where they will come into contact with unrelated males, may not travel abroad without an appropriate male escort, and may not drive on public roads. In addition, a woman's testimony is permitted in court only if there were no male witnesses and is given far less weight than testimony provided by a man. In some cases women who have made accusations of rape have themselves been convicted of transgressing the law against associating with unrelated males. While these restrictions are less rigidly enforced today than they have been in the past, the role played by women in the economic and political life of the country remains disproportionately small. The Saudi legal system also permits the use of capital and corporal punishment, including amputation and lashings. These and other issues, including restrictions on freedom of religion and freedom of speech and the persecution of homosexuals, have attracted serious and widespread criticism from numerous international human rights organizations.

The shrines at Mecca and Medina are important in Saudi society, and the Saudi government sees the protection of these sites as one of

its most important duties. Every year about 2 million Muslims from all over the world take part in the pilgrimage to Mecca known as the hajj. The Saudi government has spent a great deal of money improving the infrastructure of the city to support these millions of visitors, although the pilgrims are themselves an important source of income for the city and the wider region. Non-Muslims are forbidden from entering the city.

Saudi Arabia is effectively governed by an absolute monarchy. The 1992 Basic Law of Government states that the country's rulers must be the sons or grandsons of the first king Abd al Aziz. The monarch appoints the members of a Council of Ministers, which includes a prime minister, and it is this body that drafts legislation with the approval of the king. There is also a 150-member Consultative Assembly whose members are also royally appointed. Saudi Arabia held limited elections in 2005 when male Saudis were given the opportunity to vote in elections to appoint half the members of municipal councils. Women were not permitted to vote or to stand for election. There is increasing pressure within Saudi society for democratization, but no plans for radical change in the structure of government have been announced. Justice is dispensed by a network of religious courts, and judges are appointed by the king on the recommendation of the Supreme Judicial Council. In the first decade of the 21st century Saudi Arabia has faced a growing internal security problem. The majority of those who carried out the September 11 attacks on the United States in 2001 were Saudi citizens, and a number of militant Islamic organizations are believed to exist inside Saudi Arabia or to be funded by Saudi citizens. The government faces a difficult challenge as it comes under pressure from one section of society to liberalize and from another conservative section of society to maintain or strengthen traditional values and customs.

Saudis adhere to a strict Muslim dress code intended to promote modesty, especially for women. Men traditionally wear ankle-length wool or cotton shirts (known as a *tha b*) and checked or plain headscarves (*kaffiya* or *ghutra*) held in place with a cord. In private women wear similar gowns, often decorated with traditional motifs, but in public they are required to wear an overgarment known as an *abaya* or similar dress that covers them completely apart from the head, hands, and feet. Women are also required to wear a headscarf and a veil in public. *Abayas* are traditionally black, while men's clothes are often white or very pale in color. The Islamic proscription against the consumption of pork and alcohol are also strictly enforced in Saudi society.

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Sea Peoples

"Sea Peoples" is a term used to define a number of population groups in the eastern Mediterranean at the end of the Late Bronze Age (1600–1100 B.C.E.) who formed alliances to attack Mediterranean civilizations, most notably Egypt during the 13th and 12th centuries B.C.E. The term originates in a translation of the Great Karnak Inscription from the reign of Egyptian pharaoh Merenptah (1213–03 B.C.E.) referring to "the foreign peoples of the Sea" as an overarching term for this confederacy of raiders (*see* Egyptians). The Egyptologist Gaston Maspero coined the term "Sea Peoples" in 1881.

Historical evidence for the Sea Peoples is fragmentary, primarily consisting of the records of eastern Mediterranean civilizations in conjunction with modern archaeological findings. The records that have survived explicitly refer to the peoples of the Shardana, Shekelesh, Teresh, Lukka, Ekwesh, Denyen, Tjeker, Peleset, and Weshesh. Since these names come from an incomplete documentary record, other Sea Peoples probably also existed whose identities are lost to us. The Sea Peoples are associated with the eastern Mediterranean—the shores of the Aegean and eastward along the lands of the Middle East, and south to the coast of Egypt. A number of theories also associate particular groups with northern Syria and Sicily.

ORIGINS

Because of the scarcity of documentary and archaeological evidence, the origin of the Sea

SEA PEOPLES

location:
Eastern Mediterranean

time period:
1600 to 1100 B.C.E.

ancestry:
Anatolian; Mycenaean (primary theories)

language:
Anatolian (such as Luwian) and Mycenaean dialects postulated.

Peoples is a contentious issue. Around the time they first appear in force in the Egyptian records, the cultures of the eastern Mediterranean en masse were experiencing a period of turmoil after centuries of relative stability. The Egyptian-controlled Levant (modern Middle Eastern states bordering the Mediterranean) was in tumult. In Anatolia (modern-day Turkey), the Hittite Empire collapsed (*see* Hittites). The Mycenaean palace complexes of Greece were abandoned or destroyed (*see* Greeks). Archaeological evidence of widespread destruction has also been uncovered in Cyprus.

The appearance in the records at this time of the Sea Peoples has led to the postulating of a number of theories associating them with the collapses; either as raiders or as victims, part of the displaced populations. It seems likely that the collapse of these Mediterranean Late Bronze Age civilizations in the 13th–12th centuries B.C.E. was primarily the result of a combination of internal economic and political instabilities, aggravated by raiding and possibly natural disaster, and it would be misleading to identify invading raiders solely as the prime mover for this collapse.

From etymological and archaeohistorical evidence, the following origin theories have been postulated for individual groups of the Sea Peoples.

Because of their name, the Shardana (also known as Sherden) have become associated with Sardinia, but archaeological and genetic evidence points to their origins being in Anatolia or possibly northern Syria, with their presence in Sardinia at a later date accounting for the similarity in naming. Similarly, the Shekelesh are later associated with the Sikel people of Sicily and mainland Italy. The nature of archaeological findings associated with the Sikels, compared with mainland Greece cultures, show little correlation. It has therefore been suggested that the Shekelesh were originally from Anatolia or the Levant rather than Mycenaean Greece, despite a lack of references to them in the records of the Anatolian Hittite culture. The Ekwesh people have been associated either with the ancient Anatolian kingdom of Ahhiyawa, or the Mycenaean Achaeans, the invading Greek forces of Homer's *Iliad*. It is thought the Teresh were originally Anatolian, as were the Lukka, most likely coming from the Carian coastline or Lycia in Western Anatolia.

The other recorded Sea Peoples may have been labeled under a misnomer—the fact that they attacked from the land has been interpreted as suggesting they were uprooted farmers searching for new territory to settle in. Of these, the Denyen may have come from northern Syria, the Tjekker perhaps from The Troad (northwestern Anatolia), and the Peleset, who are associated with the later Philistines, also from Anatolia.

These conclusions are tentative, controversial, and continually under review.

LANGUAGE

The lack of documentary evidence has thwarted attempts to definitively identify the languages used by the Sea Peoples. However, inferences can be drawn from geographic or ethnographic associations. In *The Language of the Sea Peoples,* Fred Woudhuizen concludes that many of the Sea Peoples appear to be Anatolian in origin and that a linguistic connection can be made between their Late Bronze Age languages and Early Iron Age Luwian population groups from Anatolia (*see* Luwians). Therefore, it is postulated that some of the Sea Peoples spoke a Luwian dialect closely related to Hittite.

HISTORY

The primary documentary sources for information about the Sea Peoples are inscriptions and letters from ancient Egypt. The Shardana and Lukka are referenced in the Amarna Letters (cuneiform administrative tablets) of the 14th century B.C.E. From the reign of pharaoh Ramesses II a number of stelae (inscribed funerary monuments, singularly called *stele*) recall successfully repulsed attacks on the Nile Delta by the Shardana. Some of these raiders had been absorbed into the Egyptian forces by the time of the Battle of Kadesh between Egypt and the Hittite Empire in 1274 B.C.E.

The Victory or Israel stele of pharaoh Merenptah (1213–03 B.C.E.) refers to a battle against an alliance of raiders known as the Nine Bows, led by a king of Libya. These raiders are described on the Great Karnak Inscription as including the Sherden (Shardana), Ekwesh, Lukka, and Teresh. The raids against Egypt are recorded as unsuccessful, although it is possible this is a misrepresentation, since soon after the attacks Egypt went into a domestic decline almost to the point of civil war.

The second major wave of attacks by the Sea Peoples on Egypt occurred during the time of Ramesses III in the Twentieth Dynasty of Egypt (early 12th century B.C.E.). These attacks are documented on this pharaoh's mortuary

temple reliefs at Medinet Habu near modern Luxor. The attacks took the form of at least three separate invasions. The Peleset and Tejeker are recorded as being involved in the first attack, and also appear in the second, along with the Shekelesh, Denyen, and Weshesh. All these groups were involved in the third invasion. The invaders of the second attack are again referred to as the alliance of the Nine Bows, as during the reign of Merenptah. All three campaigns are recorded as Egyptian victories.

A number of letters discovered in the ruins of the Syrian coastal city of Ugarit discuss the threat of an attack by the Sea Peoples, along with a final undelivered letter that talks of an invasion being under way. Shortly afterwards this thriving city was destroyed, never to be resettled. Around the same time, the Hittite capital of Hattusa was also razed, prompting the collapse of the Hittite Empire; however, it is now generally believed that the Sea Peoples were not directly involved and that the invading forces were from inland and were possibly the Kashka, long-term rivals of the Hittites who had plundered Hattusa previously.

Similar-scale destruction was wrought across the Levant at this time, although apparently largely sparing the population centers of the Phoenicians, which has led some scholars to postulate that the raiders found them useful in some way, so sparing them. The key Mycenaean palatial city-states of Greece also collapsed around this time, with destruction and population dispersal. The end of these Anatolian and Mycenaean civilizations, combined with evidence of destruction in the Levant and in Cyprus, have lead to theories that primarily attribute these collapses to invasion by the Sea Peoples. The fall of Mycenaean Greece has also been associated with invasion from the Dorian people from north of Greece.

These collapsing civilizations do, however, seem to have already been in a precarious position. For example, Mycenaean city-states consisted of relatively large populations overdependent on their central bureaucracies and therefore economically vulnerable to change, such as that brought by natural disaster. No

Peoples. -9(e)-9(e)-8(c)-13(k)42(e. -9(en)7(d M)16(yA)9(d)17(t)-21(u)1)-29(l)-71an

Ramesses III: A difficult reign

Ramses III was the second pharaoh of the Twentieth Dynasty of ancient Egypt, corresponding approximately to the years 1186–1155 B.C.E. His reign saw a decline in the economic fortunes of Egypt that would lead to the end of the Twentieth Dynasty as the Egyptian ruling class. This decline is related to a number of factors, the most notable of which is the expensive ongoing struggle against the raiders known as the "Sea Peoples" midway through this period. Climatological evidence dating to around 1159 B.C.E. has pointed toward the eruption of the Icelandic volcano Hekla III, and it is believe this event contributed to crop failures in Egypt at a time when the economy was already weakened from supporting the military campaigns and temple complex construction programs of Ramesses III. His final years saw an attempt upon his life now known (from a recovered papyrus document) as the Harem Conspiracy. He died at age 65 and was mummified—his body was discovered in 1886. The title of pharaoh passed to his son, Ramesses IV.

The mortuary complex of Ramesses III is known as Medinet Habu, located on the western bank of the river Nile near Luxor. This complex is the source for the primary documentary evidence about the Sea Peoples. Designed to portray the splendor of the pharaoh's reign as comparable to that of Ramesses II, the temple was decorated with texts and reliefs depicting the key events of his rule, including the Egyptian campaigns against the invading Sea Peoples.

The use of the Medinet Habu inscriptions as a primary source of evidence for the investigation of the Sea Peoples is not without its problems. The growing civil strife attested to in other documentary records is entirely absent, as is any reference to the crop failures associated with the eruption of Hekla III. It can therefore be assumed that the inscriptions chose to ignore the more negative aspects of Ramesses III's reign and are not a complete and objective record. Furthermore, some modern scholars have suggested that the Sea People campaigns, rather than being three major united attacks against Egypt, may be a string of semi-united skirmishes, and that the unity of the raiders under one banner may have been overestimated or falsely portrayed. Nevertheless, Medinet Habu remains the primary contemporary account and the foundation of what we know about these displaced peoples of the late Mediterranean Bronze Age.

trate on military characteristics. At Medinet Habu, the Shardana are depicted as wearing three-horned helmets with the middle horn affixed with a small ball. In their hands they carry large shields and swords of the Bronze Age Naue II type—a single bronze casting with attachments to the base of the tang to make the haft. Swords of this type were found in the ruins of Ugarit. In a similar fashion, the Shekelesh are shown in cloth headdresses with medallions on their chests, carrying two spears and a round shield.

Because of the associations outlined above, it will be useful to give broad outlines of the primary Anatolian and Greek cultures and the development of the Philistine people, as these may give a broad context for the cultural nature and development of the Sea Peoples.

The Hittites of Anatolia occupied lands rich in natural resources and it is believed that they were among the first peoples in the Mediterranean to employ ironworking and to have a government based around a constitutional monarchy. They also had a system of laws inherited from the Babylonians. Because of the political instability of the region, trade would have been a less effective method of supporting their agricultural economy than the material gains arising from territorial expansion.

Based on the example of Pylos from the southern Peloponnesus of Greece, the Mycenaean city-states appear to have been monarchies, underpinned by a warrior ruling class and a specialized mercantile class. They were usually housed in well-fortified towns, sometimes surrounding a palace complex, and used the Linear B script, derived from the Linear A language used by the Minoans. The economy was founded on agriculture and pottery and textile production, and the movement of these goods through far-reaching trading networks.

The archaeological evidence from the seaport of Ashkelon suggests that some of the early pottery of the Philistines contained Mycenaean influences, lending credence to the idea that these were settling Sea Peoples. The name Pelasgians, a reference in Greek records to previous inhabitants of Greece and the Aegean, has also been equated with that of the Philistines, as has the Sea People name Peleset. Israeli archaeological work in the remains of five Philistine cities has established that Philistine structural remains are comparatively advanced, suggesting greater cultural and technological complexity than their neighbors. Their cities were governed by a ruling hierarchy, and appear to have held a regional monopoly on iron smelting.

Beyond the end of the piecemeal documentary evidence for the Sea Peoples, what we know is surmised from archaeological evidence and analogy. What we know is that the end of the eastern Mediterranean Bronze Age saw large movements of populations, including some that turned to raiding and have subsequently been termed the Sea Peoples. Their alliances, including that of the "Nine Bows," appear to have been temporary, and today their impact on the development of Mediterranean civilizations remains a subject of lively controversy.

Further Reading

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Sebei (Sapei)

The Sebei live on the northeastern slopes of Mount Elgon, Uganda. They are a KALENJIN people and are related to the MAASAI.

Sefwi (Sahwi)

The Sefwi are closely related to the ANYI and BAULÉ people. They live primarily in western Ghana.

Seleka

The Seleka are one of the four main subgroups of the ROLONG. The Rolong are a TSWANA people of Southern Africa.

Seljuks (Saldjuks; Seldjuks; Seljuk Turks)

The Seljuks were a Turkic dynasty from central Asia who led a confederation of tribes that conquered large areas of the Middle East and Anatolia (eastern Turkey) in the 11th and 12th centuries C.E. The Seljuks were a prominent clan of the OGHUZ TURKS who lived northeast of the Aral Sea, to the north of the Jaxartes River (Syr Darya River) in modern south Kazakhstan. The patriarch and namesake of the clan, Seljuk, lived in the mid-10th century, and it was his grandsons, Tughril Beg and Chagri Beg, who founded a Sunni Muslim empire that stretched from central Asia through Iran and Iraq to Syria, Palestine, and Anatolia.

ORIGINS

As early as the eighth century Turkic tribes from the Altay Mountains and surrounding regions (Mongolia, Kazakhstan, northwest China) began to migrate as a result of intertribal warfare. These Turkic tribes also raided other territories for plunder and to acquire pasture for their horses and sheep (*see* TURKIC PEOPLES). As a result of these migrations, by the 10th century the Oghuz Turks were pasturing their animals in the region northeast of the Aral Sea. The Oghuz were forced to migrate southward at the end of the 10th century because of pressure from other Turkic tribes also moving down from the north. After spending a few years in the region of Bukhara (Uzbekistan), where they converted to Sunni Islam, they moved on to settle in the Khurasan area of northeast Iran in 1025. Here the grandsons of Seljuk and other tribesmen were invited to serve as mercenaries in the army of Mahmud of Ghazni, the ruler of the Ghaznavid Empire, which at that time held much of Afghanistan, Iran, and northern India. Meanwhile, many more Oghuz migrated south to join their tribesmen in Khurasan. In 1037 Tughril Beg and Chagri Beg gathered an army and led an uprising against the Ghaznavids. They quickly conquered Khurasan and its chief city, Nishapur, and in 1040 they completely defeated the Ghaznavid army at the Battle of Dandanqan.

After consolidating power in Khurasan, Tughril left his brother Chagri in charge of the region and headed west with his main force. In 1055 Tughril conquered Baghdad, which was then the capital of the Buyid dynasty, which controlled most of Iran and Iraq (*see* BUYIDS). The Abbasid caliph had been a virtual hostage of the Buyid princes before the Sunni Seljuks arrived. Tughril and the Seljuk armies liberated the caliph Abdullah al-Qaim and reestablished his influence as spiritual leader over their growing empire. In exchange for promoting the caliph's spiritual authority over the empire, however, Tughril insisted on being acknowledged as the supreme military and political leader by the caliph. Al-Qaim subsequently proclaimed Tughril the "sultan of the east and west" and was thereafter protected and promoted by the Seljuks as the rightful spiritual leader of the Muslim world. The reestablishment of Sunni caliphal authority under Tughril, as well as the appropriation of the remaining territories in Iraq and Iran in the next few years by the Seljuks, was a major blow to Shii Islamic political ascendancy and is one of the reasons why most of the Middle East is Sunni Muslim today.

LANGUAGE

The Seljuks spoke Oghuz Turkic, one of many Turkic dialects. However, the Seljuk leadership and military had already begun using the Persian language while living among the Ghaznavids in Khurasan. Throughout the period of Seljuk imperial expansion the rulers of the Seljuks used Persian in government and

SELJUKS

location:
South Central Asia; the Middle East; Anatolia

time period:
11th to 12th century C.E.

ancestry:
Central Asian Turkic tribe living near the Aral Sea in the 10th century.

language:
Oghuz Turkic; and Persian in government

Seljuks time line

C.E.	
990–1020	Oghuz Turks, including the clan of Seljuk, migrate southward from the Aral Sea to the area surrounding Bukhara, where they convert to Islam.
1025	The Seljuk clan move further south into the Khurasan region of northeast Iran and serve as mercenaries in the Ghaznavid army.
1040	Tughril Beg and Chagri Beg lead a rebellion that defeats the Ghaznavids at the Battle of Dandanqan.
1055	Tughril Beg takes Baghdad and is named "sultan of the east and west."
1063–72	Reign of Alp Arslan
1071	At the Battle of Manzikert the Seljuks defeat the Byzantines and begin to populate Anatolia.
1072–92	Reign of Malikshah
1092	Nizam al-Mulk, the great Seljuk vizier, and Sultan Malikshah are assassinated.
1092–94	Family strife between Seljuk rulers characterizes the gradual decline and fragmentation of the Seljuk Empire into smaller units.
1194	The last Seljuk sultan is defeated by the Khwarezmian Empire of Iran.

sponsored the writing of Persian literature. But the great numbers of Turkic nomads, herders, and raiding bands whose migration westward coincided with the rise of the Seljuks spoke Oghuz Turkic or other Turkic dialects and continued to do so. A century later, when the Mongols, another Turkic people, overran much of the Middle East and Central Asia, they brought still more Turkic-speaking soldiers and migrants into the region.

Turkic is a subfamily of the Altaic language family, which includes the Turkic, Mongolian, and Tungusic subfamilies. In modern times Turkic languages are spoken by peoples from the Mediterranean Sea all the way to northwest China. Osmanli, or modern Turkish, is spoken in Turkey and parts of the Balkans and is descended from the language of the Seljuks who first conquered Anatolia. In addition, Azeri (spoken in Azerbaijan); Turkmen (spoken in Turkmenistan and Central Asia); Uzbek, Kazakh, Kyrgyz (Central Asian languages); and Tatar and Uygur (Central Asian and Northwest Chinese languages) are all Turkic languages in use today.

HISTORY

The Seljuk victory in Iran and Iraq opened the way for many waves of nomadic Turkic tribes to migrate westward through Iran. These groups often raided the territories of the Fatimids of Syria and the Byzantines of Anatolia and Armenia. The elements that carried out these raids were not usually directed or even under the direct authority of the Seljuk sultans, but their attacks antagonized the Fatimids and the Byzantines and often resulted in retaliatory skirmishes with the Seljuk armies.

Chagri Beg died in 1060 and his son Alp Arslan took over the administration of the eastern part of the Seljuk Empire centered around the Khurasan area. In 1063 Chagri's brother Tughril also died, and Alp Arslan moved west and consolidated the territory of the former Buyid Empire and the province of Khurasan under his rule.

The next step in the territorial expansion of the Seljuks occurred as a result of an encounter with the Byzantine armies. Concerned about Turkic nomads who were increasingly encroaching on Byzantine territories, the Byzantine emperor Romanos I brought out his army to meet Alp Arslan and the Seljuks at the Battle of Manzikert on the eastern borders of the Byzantine Empire in 1071. Romanos suffered a catastrophic defeat at the hands of the Seljuks and was captured in the battle. The chaotic political situation within the Byzantine Empire that followed this defeat and the empire's unwillingness to confront the Seljuks a second time meant that Turkic raiders and nomadic herders were free to settle in Anatolia in increasing numbers.

The Seljuks did not directly occupy Anatolia after their defeat of the Byzantine armies, but they encouraged other Oghuz tribes to migrate into the region. In this way Alp Arslan provided an outlet for the territorial ambitions of the Turkic peoples constantly migrating into the region from the east while keeping the inevitable political wrangles that resulted from the expansion out of his empire. Two independent Turkic dynasties arose in Anatolia, a rival group of Seljuks (the Rum Seljuks), who made their capital in the city of Konya, and a group called the Danishmendids, who settled in central and eastern Anatolia. The permanent settlement of Anatolia by thousands of Turkic migrants in the 11th and 12th centuries represented a huge demographic change for the region, and their impact on the culture and religion of the area has persisted to the present day. The encroachment of these Muslim tribes into the territory of the Christian Byzantine Empire, and especially their close proximity to the ancient capital city of Byzantium situated on the Bosporus,

had a great psychological impact on Christian medieval Europe. It was a primary motivation for organizing the First Crusade (1096–99).

After Alp Arslan died in 1072, his son Jalal al-Dawlah Malikshah took the throne of the Great Seljuk Empire and continued to expand its territory. Tughril Beg, Alp Arslan, and Malikshah are collectively referred to as the Great Seljuk Sultans because during their reign the Seljuk Empire was unified and expanded throughout the Middle East. Both Alp Arslan and Malikshah benefited from the council and administrative prowess of Nizam al-Mulk, who served both sultans as vizier, or political advisor. One of Nizam al-Mulk's legacies was the establishment of a group of madrasas in Iran and Iraq. Madrasas, or Islamic colleges that teach Muslim law and theology from the Sunni perspective, were a novel development of this period. An important function of Nizam al-Mulk's madrasas (collectively known as the Nizamiyya) was to counter Shii ideas and theology disseminated from Egypt, which was then under the control of the Fatimid dynasty. In 1092 members of the Shii Ismaili Nizari sect, commonly known in the west as the Assassins, killed both Malikshah and his vizier Nizam al-Mulk (*see* Ismailis). Following the death of Malikshah, the empire disintegrated into fragments ruled by various members of the Seljuk family. Theoretically all of these local rulers owed allegiance to subsequent holders of the title Great Sultan, who continued to hold court in Khurasan, but the sultan's power became increasingly symbolic rather than actual as time past. The most important of these later regional Seljuk monarchies were in the Kerman region of Iran, the Hamadan region of Iraq, in Syria, and the Seljuks of Rum in Anatolia.

Alp Arslan: The Seljuk Lion

Alp Arslan was the second sultan of the Seljuk dynasty. Muhammad ibn Daud, the name he adopted on converting to Sunni Islam, was born in about 1026. He received the honorific name Alp Arslan, meaning "valiant lion" in Turkish, in recognition of his numerous military victories. Alp Arslan's conquests at the cost of the Byzantine Empire reestablished Muslim control of the Middle East following the decline of the Abbasid caliphate.

Alp Arslan's father, Daud Chagri Beg, was the military commander of the Khurasan province of eastern Iran. Alp Arslan inherited this position after his father's death in about 1059. Alp Arslan's uncle, Tughril Beg (ca. 990–1063), had conquered Baghdad, the traditional capital of the caliphate, in 1055 and had been named "sultan of the east and west" by the caliph. Prior to this the Buyid dynasty had ruled the empire as sultans and reduced the hereditary position of the caliph to little more than that of a religious figurehead. By naming Tughril Beg as sultan, the caliph bestowed on him effective control of the entire territory of the caliphate, and it was this position that Alp Arslan inherited when his uncle died in 1063.

As sultan Alp Arslan campaigned successfully in Georgia, Armenia, and Transoxiana. In 1070 he took the Syrian city of Aleppo, extending his territories to the Mediterranean coast. Seljuk elements and other Turkic groups that had long been raiding into Byzantine territory in Anatolia (present-day Turkey) provoked a major confrontation between Byzantine forces and Seljuk forces at the Battle of Manzikert in 1071. Alp Arslan's devastating victory in this battle opened Anatolia to waves of Turkic settlement and marked the beginning of the end of the Byzantine Empire. The Byzantine emperor Romanos IV was captured during the battle and famously freed by Alp Arslan.

Alp Arslan's military prowess greatly expanded the area of his empire, but it was his Persian vizier, known as Nizam al-Mulk, who is credited with successfully administering these territories and establishing a system of government that was to persist for centuries. Nizam al-Mulk held the powerful position of vizier throughout the reign of Alp Arslan and that of his son and successor, Jalal al-Dawlah Malikshah (r. 1072–92). One of his lasting innovations was the establishment of centers of higher education, known as Nizamiyya schools, which were among the first higher education institutions in the Muslim world. Nizam al-Mulk was also acknowledged as a prominent scientist and poet and is regarded today as one of the leading figures in early Persian literature.

Alp Arslan died in 1072, within a year of his greatest victory. According to traditional accounts a captive inflicted a fatal wound on the sultan while he was campaigning in Central Asia near the Oxus River.

CULTURE

The Turkic peoples originated on the steppe lands of Central Asia. These are the vast semi-arid grassy flatlands that dominate much of Central Asia and southern Russia. The steppe can support a nomadic lifestyle that involves the herding of large flocks of animals but it is not sufficiently fertile for the production of grain crops. The Turkic tribes that occupied these areas were nomadic herders of horses, sheep, goats, or camels, depending on local conditions. They were renowned for their ruggedness, their fierceness in battle, and their expertise as horsemen and archers. Their nomadic lifestyle precluded the building of cities or the development of sophisticated art or technology, however. The ninth-century Persian writer al-Jahiz complained that the Turks were "uninterested in craftsmanship or commerce, medicine, geometry, fruit-farming, building, digging canals, or collecting taxes… they care only about raiding, hunting, horsemanship, skirmishing with rival chieftains, taking booty, and invading other countries."

Government and Society

Although the Seljuks conquered the ancient city of Baghdad under Tughril Beg in 1055, it did not become their administrative center.

A painted plaster figure from 12th-century Iran. It is thought to depict an individual from the Seljuk court and may have served a ceremonial purpose.

The Great Sultans regularly shifted their capital from Nishapur to Rayy to Isfahan and sometimes held court from a military camp as they went from place to place.

The Seljuks made a significant change to the political situation in the Middle East by ratifying a new power-sharing arrangement between the Sunni caliph and the political and military leader, the sultan. Sunni Muslims had regarded the caliph of Baghdad as the "Commander of the Faithful," the leader of Muslims on earth and the political (although not the prophetic) successor of the prophet Muhammad since the Abbasid period (beginning 750). However, the actual power of the caliph had been drastically reduced under the reign of the Shii Buyid dynasty, who did not respect the caliph's claim to be the successor to the prophet Muhammad. When the Seljuks took Baghdad from the Buyids, they portrayed themselves as the liberators of the caliphate. At the same time, Tughril, the Seljuk leader who had conquered Baghdad, demanded that the caliph Abdullah al-Kaaim acknowledge him and his successors as the supreme military and political rulers of the Sunni Muslims. The title "sultan" was first officially used by the Seljuks to describe a supreme political ruler who supported the caliph, the supreme spiritual leader. The title of sultan, as well as the system of separating the powers of political and spiritual leadership in Islam, was subsequently followed by other Muslim dynasties across the Middle East and in India.

Weaknesses of Government

One of the most striking aspects of Seljuk history is the relatively short period in which the large territory they had conquered held together as a viable state or empire. The Seljuk Empire was a unified and expanding entity for only about 60 years before it began to fragment. The Seljuks went from being nomadic herders and raiding warriors to the rulers of large settled populations and agriculturally based economies in a very short period of time. It is argued by some scholars that their nomadic background ill-equipped them for governance over parts of the world that were some of the most technologically and culturally advanced of the time. Other dynasties and empires created by Turkic peoples, such as the Ghaznavids and the Mongols, were similarly short-lived.

As the Seljuk sultans tried to consolidate their territorial gains in the 11th and 12th centuries, nomadic cultural traditions were sometimes a hindrance to the building of a stable polity or economy. Scholars have identified three important Turkic traditions as the chief obstacles to the building of a politically stable state: the *iqta,* a system of land grants to leading members of the ruling family; the tradition of the *atabeg,* or "tutor to the prince"; and the lack of a fixed system of succession.

The *iqta,* or appanage, system was part of a Seljuk system of governance that placed power in the hands of a ruling family as opposed to one supreme ruler. The leading member of the ruling family was obligated to delegate lands to other family members, who would administer these territories on behalf of the sections of the tribe they represented. Land grants of this kind were given to brothers, uncles, cousins, and nephews of the Seljuk sultans. The terms of an *iqta* land grant specified that the trustee could

The Kharraqan towers are two 11th-century mausoleums built for Seljuk princes in northern Iraq.

collect taxes from that territory in order to support his own needs. In exchange, the trustee was required to provide the sultan with a number of soldiers, who were also supported from the land grant. Originally, lands granted in this way did not become the private property of the assignees. The land could be reassigned or the grant revoked by the sultan. However, as the unity of the Seljuk Empire weakened after the death of Malikshah in 1092, many *iqta* holders came to regard themselves as the rightful owners of the lands that had been granted to them or their predecessors. This dissipation of land ownership, and the authority that went with it, contributed to the fragmentation of the empire in the 12th century.

Another cultural institution, that of the *atabeg* or "tutor to the prince," made it difficult for the Seljuk sultans to keep their empire unified. An *atabeg* was a tutor or regent whose duty was to educate and train a young Turkic prince. Tribal custom dictated that in the event of the youth's death, the *atabeg* could legitimately marry the youth's mother and assume control of his property and land. This cherished tribal institution encouraged the fragmentation in the Seljuk Empire because it led to the creation of more and more independent principalities.

The lack of a clear mechanism for the inheritance of power was another problem that had its roots in the Seljuks nomadic past. In nomadic Turkic tribes leadership could pass to any capable male relative of the leader who had died; it did not automatically pass from father to son. This lack of a fixed system of succession is perhaps the principal reason that the Seljuks and other Turkic dynasties were not able to maintain large territorial empires. The death of an imperial leader almost always resulted in a protracted power struggle between members of his family. Even in times of relative prosperity and stability there was no certainty about succession. These struggles were rarely resolved by the emergence of a clear winner and often resulted in the fragmentation of territory between family members.

The hereditary succession of the title of sultan from Chagri Beg to his son Alp Arslan, and

SEMITES

location:
Arabia, Syria-Palestine, Mesopotamia, Abyssinia, modern day Diasporas.

time period:
Prehistory to present day

ancestry:
Semitic

language:
Semitic

then to his son Malikshah, was unusual and aroused the indignation of many members of the Seljuk family. Following Malikshah's succession, several powerful members of the ruling family raised armies and prepared to rebel, but the sultan was able to redirect their ambitions into the conquest of new territories. It was only because the three Great Seljuk Sultans were successful in circumventing nomadic traditions in this way that they were able to build such a vast territorial empire.

Military Practices

Like their fellow Turkic people the Mongols, who would conquer the Middle East in the 13th century, the Seljuks were adept at cavalry warfare and utilized mounted archery as an important part of their tactics. Unlike European armies of the time, the Seljuks avoided pitched battles in which two armies confront each other head-on. The Seljuks preferred to harass an enemy with repeated skirmishes, volleys of arrows, and feigned retreats.

The Seljuk army was made up largely of slave soldiers from various regions and ethnic groups in much the same way that Turkic people themselves had been used as military slaves by Arab and Persian Muslim dynasties in the ninth and 10th centuries. Slaves who were trained from childhood for military service were referred to Mamluks, from the Arabic word meaning "owned." Mamluks could achieve rank, status, and power as the servant of a Muslim dynastic ruler.

Today it is possible to travel by land from the Mediterranean Sea to northwest China and meet with speakers of Turkic languages along the entire route. Scholars debate whether the Turkic Seljuks, and later the Turkic Mongols, contributed to the Middle East culturally or whether they brought little more than war and economic chaos. The fact remains, however, that the vast numbers of Turkic nomads who followed the invading armies from the 11th to the 14th centuries brought widespread and lasting change to the ethnic landscape of the Middle East.

Generally, the Turks who came to this region under the Seljuk expansion continued their culture and way of life from the 11th century, through the Mongol invasions of the 13th century, and from the establishment of the Ottoman empire (late 13th century) to the end of World War I. The Seljuk sultanate of Rum not only was responsible for a sustained resettlement of thousands of Turks in Asia Minor, changing the language and demography of the region, it also corresponded geographically to the actual boundaries of the modern state of Turkey. For this reason Turkish nationalists in the early 20th century chose to emphasize the role of the Seljuk Turks as the founders of their ethnic and national heritage, seeing a continuity from the 11th century down to modern times.

Further Reading

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Semites (Shemites)

Conventionally, some would say hypothetically, the Semites are a prehistoric people from whose homeland a series of waves of migrations took place throughout history to various areas of the Near and Middle East, and from whom the various branches of Semitic peoples are said to originate. The name "Semites," together with the older form "Shemites" is derived from the 10th chapter of the Hebrew Bible's book of Genesis. This chapter provides a genealogy of the descendants of Noah and his three sons: Ham, Shem (Sem), and Japheth. In the list of the descendants of Shem, the names Aram, Asshur, Eber, and Jokhtan are mentioned respectively as the fathers of the Aramaeans, the Assyrians, the Hebrews, and the pure Arabs. Hence, these peoples are often named "Semitic" by virtue of their supposed common ancestor.

In 1781 the German historian August Ludwig von Schlözer first used the term "Semitic" in terms of language to refer to the close relationship between the Arabic, Aramaic, Assyrian, Babylonian, and Hebrew languages, although this relationship had been recognized for well over 200 years in the West and for much longer in the East. While the affinity between the Semitic languages is clear and undisputed among scholars, the idea of an ethnic or racial affinity between the so-called Semitic peoples remains an area of controversy, and many scholars feel that the term Semitic should be confined solely to linguistics.

On the basis of their languages however, Semitic peoples are divided into a number of

groups including the Babylonian-Assyrian or Eastern Semites; the Western Semites, including the Aramaeans and the Canaanite Hebrews and Phoenicians; and the Southern Semites, with two subgroups: the Arabian Semites and the Ethiopic Semites. The terms Proto-Semites and Proto-Semitic are often used to refer to the early Semites and their language before their differentiation into the various Semitic peoples and languages.

ORIGINS

There are a number of theories as to the location of the original homeland of the Semites. These include Africa, Arabia, Armenia, Mesopotamia, and Syria-Palestine. The most generally, but by no means exclusively, accepted hypothesis is that the original homeland of the Semites was the Arabian Peninsula. The Semitic traditions, the historical sources, and ethnological data all point to Arabia as being the place from where the various Semitic peoples radiated. Arabia also constituted what is known as a "sheltered area" with limited communication with the outside world and fewer external influences upon its language and people than other areas of the Semitic region. Hence, the nomadic Bedouin way of life and the Arabic language remained relatively untouched and preserved in the Arabian Peninsula for long periods of time. It is also considered to be a law of history that peoples who practice agriculture do not revert to nomadic ways of life. Therefore, there are some who take the original Semites to be none other than the Bedouin of Arabia, groups of whom, for various reasons, throughout history migrated north, northeast, and south to more settled areas where they went on to assimilate with other civilizations as well as establishing those of their own.

According to some, the earliest wave of Semitic migrations from the Arabian Peninsula took place between the ninth and third millennia B.C.E. toward Syria in the north and toward the valley of the two rivers of Mesopotamia, the Euphrates and the Tigris, in the east. Certainly the existence of a Semitic people is historically attested in the Mesopotamian region from the beginnings of the fourth millennium B.C.E., and princes with Semitic names appear in the Sumerian king list for the period after the flood of around 2900. In about 2350 B.C.E., a Semitic people, who had been in the area of southern Mesopotamia for some time pursuing a traditional pastoral existence, succeeded in overthrowing the non-Semitic Sumerian kingdom of king Lugal-Zaggi-Si and establishing in its place the Akkadian dynasty centered around the city state of Akkad after which the dynasty was named (*see* Akkadians; Sumerians). This dynasty lasted for around two centuries until it was overthrown by an influx of Gutians from the Zagros Mountains to the east.

Other migrations of Semitic peoples from Arabia include the Aramaeans in about 2500 B.C.E. (although some Eastern scholars date the migrations of the Aramaeans to much earlier, beginning around 9000 B.C.E.), the Hebrews in about 1400 B.C.E., the Ethiopians (*see* Ethiopians) before about 500 B.C.E., and the Islamic Arabs beginning in the mid-seventh century C.E.

Apart from that of the Arabs, whose migrations were for reasons of territorial expansion fueled by a newfound religious confidence, two possible reasons are given for these migrations, the first of which is the climatic crisis of 6500–3500 B.C.E., making conditions in the Arabian Peninsula desert harsher and so driving groups of people to seek alternative places to live. The second reason is the natural pull that life in these more settled and fertile areas exerted upon the nomadic Bedouin, attracting them to migrate and settle there.

LANGUAGE

In the 19th century scholars set about studying and classifying the Semitic languages with renewed vigor. They launched these studies subsequent to a wider recognition of the relationship between the Arabic, Aramaic, Hebrew, and Ethiopic languages, and after archaeological discoveries throughout the Semitic region that included, in the 1840s and 1850s, the discovery and deciphering of a hitherto unknown Semitic language, Akkadian. Their efforts led them to posit the idea of a Proto-Semitic language at the head of the entire Semitic language grouping based on the analogy of the Proto-Indo-European language. Attempts were made to reconstruct this language based on the common features of the languages for which data were available. The results of the reconstruction of this hypothetical language remain the only real source of information about the original peoples of the Arabian Peninsula before their migration and differentiation.

According to linguists, the Proto-Semitic language had 29 consonants (Arabic and Hebrew with 28), many of which were glottalized, three short vowels (*a, i, u*), and three long vowels (a, i, u), which remains the vowel system

of Arabic. Nouns were either of masculine or feminine gender with a marker (*-at* or *-t*) for the feminine, and there were three grammatical cases for nouns—nominative (for the subjects of sentences and the predicates of nominal sentences), accusative (for the direct objects of verbs and other adverbial forms), and genitive (following prepositions or for possessive constructs). The Semitic languages in general exhibit most of these and a number of other common features, including a triconsonantal root structure, emphatic or glottalized consonants, the use of prefixes, suffixes, and infixes, the use of gender for nouns, the presence of nominative, accusative, and genitive grammatical cases, and, in several languages, the use of vocalization to indicate short vowels, only the long vowels being normally written.

The Semitic languages are divided into a number of groups. The East Semitic grouping has one member in Akkadian, the earliest recorded Semitic language, which was used in Mesopotamia from 2500 to 600 B.C.E. and branched, from about 2000 B.C.E., into Assyrian and Babylonian. Archaeological discoveries in Mesopotamia have unearthed a large number of clay tablets containing inscriptions in Akkadian written in wedge-shaped or cuneiform characters, a writing system based on ideograms, which was borrowed from the Sumerians. West Semitic is subdivided into North-West Semitic and South-West Semitic. The former includes Aramaic, a language spoken in Syria-Palestine beginning around the first millennium B.C.E. Between the seventh and fourth centuries B.C.E., Aramaic was the lingua franca of the Babylonian and Persian empires, and parts of the Jewish Bible such as the book of Daniel were written in Aramaic. Later forms of Aramaic are usually divided into Eastern and Western. Eastern Aramaic includes Syriac and Mandaean, and Western Aramaic was the language spoken in Palestine at—and for some centuries after—the time of Christ. To the North-West Semitic grouping also belongs Canaanite, represented by Hebrew, the earliest form of which is that of the Jewish Bible beginning about 1200 B.C.E., and Phoenician (Punic), the language spoken between 1000 B.C.E. and 200 C.E. in the Phoenician cities of Sidon and Tyre, and in the Phoenician colonies such as Carthage in North Africa. South-West Semitic languages are made up of Arabic, the earliest attested manifestation of which takes the form of inscriptions probably dating back to the eighth century B.C.E., and Ethiopic, the oldest form of which is Geez, the language of the Abyssinian kingdom of Axum, which flourished in the first centuries of the common era, but also includes Amharic, Tigrynia, and Tigre.

Several of these languages continue to be spoken to the present day, including Arabic, with up to 200 million speakers; Amharic, one of the official languages of Ethiopia (with a significant community of speakers in Israel), at over 17 million; Ivrit, the modern form of Hebrew, one of the official languages (the other being Arabic) of Israel, at nearly 9.5 millions; and Tigrynia, official language of Eritrea and one of the official languages of Ethiopia with over 5 million speakers. Dialects of Aramaic represented by modern versions of Syriac are still spoken by some small communities, notably the Turoyo dialect of Tur Abidin in eastern Turkey, and some forms of Syriac are still used as liturgical languages in several denominations of churches throughout the Middle East.

HISTORY

Since the early Semites dwelt in the period of prehistory before written records began and left no civilizations behind them, nothing concrete is known of their history. (For the histories of the various differentiated Semitic peoples *see* the relevant entries.)

CULTURE

It is possible to gain a certain amount of insight into many aspects of the lives of the Proto-Semites based on information we have about Bedouin life in the Arabian desert, which remained, until only very recently, unchanged for many centuries. Further, the reconstruction of the Proto-Semitic language has afforded us the closest thing we have to an encyclopedia of early Semitic life and culture.

The early Semites of the Arabian Peninsula were either fully nomadic, dependant upon the camel (if one accepts the hypothesis that the camel had been domesticated by this time), or seminomadic, pursuing a pastoral existence herding flocks of sheep and goats from pasture to pasture, oasis to oasis, and well to well. There were probably a number of settled tribes in areas in which agriculture was sustainable, and reconstructed linguistic evidence shows that the cultivation of several types of grains may have taken place, including barley, millet, and wheat, together with fruits such as grapes. Society was based on the bonds of tribe and family and was largely patriarchal, with lim-

ited polygamy practiced. Marrying outside the tribe would have been rare and frowned upon. Each tribe would have had a leader, who also may have acted as a judge in disputes, and who would probably have been elected by a council of the elder members of the tribe, but the idea of princes and kings may also not have been unknown to the early Semites. The tent, perhaps made out of animal hair, which may have been waterproofed with bitumen, would have been the standard dwelling, although linguistic evidence suggests that some people at least may have lived in houses with doors with some basic furniture. They would have kindled fires for warmth at night and to cook their food and help keep wild animals at bay.

The early Semites knew of archery, and the bow and arrow as well as the spear or lance would have been used for hunting and for self-defense. They may also have known about mining and the extraction of metals from their ores by smelting, since there are Proto-Semitic words for smelting and for coal. However, the only word relating to specific metals that can be reconstructed is that relating to silver (*kasp*), which, in Chadic, can actually mean "iron," and there were no specific terms for gold, copper, or lead. A term used for iron (*parzill*) is reckoned to be a non-Semitic word.

Terms relating to religious sensibilities are attested among the early Semites, and the concept of the holy was recognized, as well as ritual practices such as sacrifice and anointing. As with the majority of the pre-Islamic Arabs, the early Semites were polytheistic, attributing divinity to natural phenomena such as trees, plants, rocks and water, as well as the sun, moon, and stars, although historians many have speculated about the desert dwellers' natural inclination toward monotheism. The early Semitic word for "god," *vl,* later became *El*, the supreme god of the Canaanites as well as being at the root of the Hebrew *Elohim* and Arabic *Allah,* both of which refer to one supreme god.

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Sena (Chisena)

The Sena are a large ethnic group living in the border region of Malawi and Mozambique.

Senegalese: nationality (people of Senegal)

SENEGALESE: NATIONALITY

nation:
Senegal; Republic of Senegal

derivation of name:
Named for the Senegal River

government:
Republic

capital:
Dakar

language:
French in the country's official language. The most widely spoken indigenous languages are Wolof, Pulaar, Jola, and Manding.

religion:
About 94 percent of the population are Muslim, 5 percent are Christian (predominantly Roman Catholic), and the remaining 1 percent follows indigenous faiths.

earlier inhabitants:
Unknown

demographics:
The largest ethnic group are the Wolof, who make up 43 percent of the population. Other significant groups include the Pular (24 percent), Serer (15 percent), and Diola (4 percent). The remaining 14 percent is made up of numerous smaller groups including the Manding, Soninke, Tukulor, Fulani, and Bambara.

GEOGRAPHY

Senegal is a nation on the western extremity of Africa. It has an area of approximately 197,000 square miles and is bordered by five other countries. Mauritania meets Senegal's north and northeast borders, Mail lies to the east, and Guinea and Guinea-Bissau lie to the south. The Gambia is surrounded on three sides by Senegal and forms a finger of land that stretches deep into the territory of Senegal along the length of the Gambia River. Senegal's coastline extends for 330 miles along the Atlantic Ocean, although it is interrupted by the 50-mile-long coastline of Gambia.

The northern coast of Senegal is dominated by sand dunes that give way to a dry sandy plain that extends deep into the interior of the country. The southern coast is characterized by muddy estuaries, and the southern portion of the country, south of the Gambia, is more heavily forested than the north. The northeast corner of Senegal is semidesert, although a narrow corridor of more fertile land extends along the length of the Senegal River, which flows along much of the country's northern and eastern border. A range of hills rises in the southeast corner of the country, although none reach an altitude of more than 2,000 feet.

Senegal's capital, Dakar, is situated on the Cape Verde peninsula, which is the westernmost part of mainland Africa. Touba, Senegal's second-largest city, is situated about 100 miles inland from Dakar and is a significant religious center for the country's Muslims. Saint-Louis on the northern coast of Senegal at the mouth of the Senegal River and close to the border with Mauritania is one of the country's oldest colonial cities and was the capital of the French colony of Senegal until 1960.

INCEPTION AS A NATION

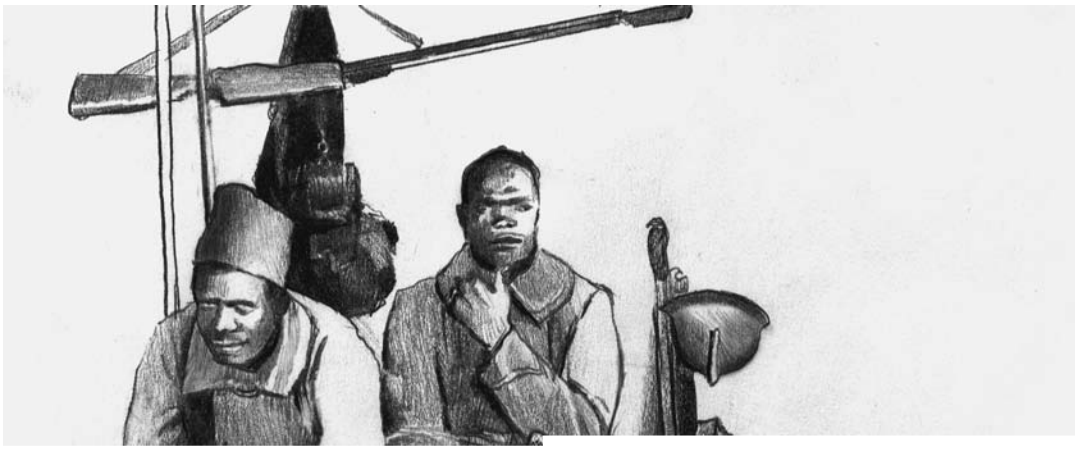
Archaeological evidence indicates that the valley of the Senegal River was inhabited in the prehistoric period. From the 10th century C.E.

trade routes between West Africa and the cultures of the Mediterranean coast to the north (including Egypt) were well established and the peoples who lived in the area of the Senegal River were in close cultural contact with the Muslim world of North Africa. By the middle of the 14th century Senegal was part of the large and powerful West African Mali Empire, which stretched from the Atlantic coast of present-day Mali and Senegal as far inland as Gao on the Niger River. As the Mali Empire declined in the second half of the 14th century, the Wolof Empire developed in the north of present day Senegal and persisted in one form or another until the 1890s. When Portuguese explorers first reached the coast of Senegal in the 1440s, the Wolof state of northern Senegal was at the height of its power. The Portuguese developed a lucrative trade in gold and slaves along the Senegalese coast during the second half of the 15th century, and traders from other European nations also established a presence during the 16th century. The rulers of the Wolof state became wealthy from this trade and used their wealth to strengthen their power in the region. By the 17th century, however, the coastal regions of Senegal had become largely independent of the Wolof state, and its power began to decline as it lost control of trade with the Europeans.

Gorée Island just off the coast of Cape Verde Peninsula was first used a trading base and resupply port by the Portuguese in the 15th century. During the 16th century it was captured by the Dutch, and during the 17th century by first the British and then the French in the 1670s. During this period Gorée Island became one of the largest transshipment points for slaves from West Africa. It remained a center for the trade

Senegalese: nationality time line

C.E.	
12th–14th centuries	Area of present-day Senegal ruled by the Wolof Empire.
1440s	Portuguese explorers and traders reach the mouth of the Senegal River.
1659	Saint-Louis founded by the French at the mouth of the Senegal River.
1756–63	Britain takes control of French settlements in Senegal, forming the colony of Senegambia.
1816	France regains control of Senegal from the British.
1895	Senegal becomes part of French West Africa.
1946	Senegal becomes part of the French Union.
1958	Senegal becomes an autonomous republic within the French Community.
1960	Senegal becomes independent as part of the Mali Federation. The Mali Federation dissolves and Senegal becomes a single independent republic with Leopold Senghor as president.
1962	Unsuccessful coup attempt
1966	Senghor's Senegalese Progressive Union becomes the only legal political party.
1978	Multiparty system adopted.
1981	Senghor resigns as president. Abdou Diouf becomes president.
1982	Senegal and Gambia form the Senagambian Confederation.
1988	Diouf elected to a second term as president.
1989	Senagambian Confederation dissolved.
1993	Diouf elected to a third term as president.
2000	Abdoulaye Wade defeats Diouf in presidential elections.
2004	Government signs peace accord with secessionist Casamance Movement of Democratic Forces (CMDF).
2006	Government forces launch an offensive against a CMDF faction in the southern Casamance province.
2007	Wade wins a second term as president. Opposition parties boycott parliamentary elections.
2008	Former Chadian leader Hissene Habre goes on trail for human rights abuses in Senegal.



Senegalese troops serving with the French Army in Europe during World War I

until France finally abolished slavery in all of its colonies in the 1840s. The city of Dakar grew up on the coast of Cape Verde as a direct result of the economic importance of Gorée Island. In the 1650s the French established another colony on the uninhabited island of Ndar at the mouth of the Senegal River in the north of the country. This settlement became the heart of the French city of Saint-Louis, which was the center of French colonial activity in West Africa for the next three centuries.

The 19th century brought fierce competition between the European colonial powers for control of Africa, and France concentrated on expanding its possessions in West Africa farther inland. Senegal was proclaimed a French possession in 1840, and the indigenous peoples of the Senegal River valley were subjugated in a series of French military campaigns during the 1850s and 1860s. In 1895 France created the federation of French West Africa, which incorporated the colonies of Senegal, French Sudan (present-day Mali), French Guinea (present-day Guinea), and Ivory Coast into a single administrative unit. French West Africa was later expanded to include all of France's colonial possessions in West Africa, and its administrative capital was relocated from Saint-Louis to Dakar.

In 1946, following World War II, the French government reorganized all of its foreign colonies under a new organization known as the French Union. Under the French Union all peoples living within the former French colonies were granted French citizenship and a greater degree of local administration was encouraged. In 1958 the French Union was replaced by the French Community, which gave a large degree of autonomy to the former colonies with the understanding that France would not oppose their eventual evolution toward full independence. In 1959 French Sudan (present-day Mali), Senegal, Dahomey (present-day Benin), and Upper Volta (present-day Burkina Faso) drew up a constitu-

Leopold Sedar Senghor: The Poet President

Leopold Sedar Senghor was the first president of independent Senegal and was elected to the office four more times, holding the post for 20 years. He is credited with overseeing one of the most successful and peaceful transitions from colonial rule to independence in Africa and is also acknowledged as one of the continent's leading literary figures and political thinkers of the 20th century.

Leopold Sedar Senghor was born in 1906 in the small coastal town of Joal about 60 miles south of the capital Dakar. His father, a moderately wealthy businessman, was a Serer (one of the smallest ethnic groups in Senegal) and a Catholic (about 95 percent of Senegalese are Muslim). Senghor excelled at school in Dakar and was offered an opportunity to study in France, which he took up in 1928. After graduating from the University of Paris in 1935, Senghor held university teaching positions in Tours and Paris until the outbreak of World War II in 1939. Volunteering for the French army in 1939 he was captured by the Germans in 1940 and spent two years in prisoner-of-war camps in France until being released on medical grounds in 1942. Senghor then returned to teaching, becoming head of the linguistics department of the École Nationale de la France d'Outre-Mer (the National School of Overseas France), an institution for the education of colonial administrators.

Before World War II Senghor began to gain recognition as a leading poet in the French language. Along with other African intellectuals living in France he developed the concept of "négritude," a reaction to racist attitudes then prevalent in France and the rest of Europe that emphasized the cultural achievements of Africans. After World War II, with the reorganization of France's colonial territories into the French Union, Senghor became involved in African politics as an elected representative for Senegal in the French National Assembly. He also served on the commission that drew up the constitution of the Fifth French Republic, which was inaugurated in 1958.

Leopold Senghor was the president of the short-lived Mali Federation and became president of Senegal when that union collapsed in 1960. As president Senghor initially quarreled with his prime minister and oversaw the strengthening of his presidential powers and the banning of all political parties other than his own Senegalese Progressive Union in 1966. Senghor retained close ties with the former colonial power, France, and rejected the Marxist ideologies adopted by some other heads of state in newly independent African states. Senghor became a leading theorist and proponent of African socialism—a political philosophy that aimed to integrate socialist ideals with traditional African lifestyles and economic systems. African socialism became a very influential political philosophy in the 1960s and 1970s, and Senghor was widely regarded as one of its guiding authorities.

Leopold Senghor's regime was popular but not without opponents. Some elements of Senegalese society objected to the continuation of close ties with France and with the president's reliance on French political advisors. Many social inequalities that had become established under colonial rule were not addressed, and a limited form of multiparty politics was not introduced until 1978. Retrospectively, however, Leopold Senghor's presidency is widely regarded as having successfully negotiated a perilous path between the kind of radical economic and social policies that blighted other newly independent African nations and the dangers of alienating the populace by allowing the former colonial power too much influence.

Leopold Senghor stepped down from the presidency in 1980, before the end of his fifth term, and retired to live in France. He was elected to the Académie française, the preeminent authority on the French language, in 1983 becoming the first African in history to hold such a position. Senghor died in France in 2001 and was buried in Dakar.

tion for the establishment of a unified state to be known as the Mali Federation. Although the Mali Federation achieved independence from France as a single nation in June 1960, political differences caused it to break up within two months. Senegal withdrew from the federation and declared its independence in August 1960. Leopold Senghor was elected as the nation's first president a short while later.

In 1982 Senegal entered into an agreement with the Gambia to form the Senegambian Confederation. This attempt to unify the economies and armed forces of the two nations came to an end when Gambia voluntarily withdrew from the confederation in 1989.

CULTURAL IDENTITY

Senegal is widely regarded as a paradigm of political and economic stability in a continent that has been plagued by violence and economic underperformance in the period following the end of colonial rule.

Following a constitutional crisis in the first two years of independence, the powers of the presidency were strengthened and Leopold Senghor, leader of the Socialist Party of Senegal (SPS), was retained in office. Senghor was reelected in 1968, 1973, and 1978. From 1966 to 1976 the SPU was the only legal party, and when Senghor stepped down in 1981, he was replaced by his protégé, Abdou Diouf. The SPS remained in power under the leadership of Diouf until 2000, when Diouf was defeated in presidential elections by Abdoulaye Wade of the Senegalese Democratic Party. The peaceful transfer of power to the Democratic Party after 40 years of rule by the SPS was regarded as a major triumph of the democratic process.

Despite its admirable record of political stability, Senegal has not been completely free from conflict in the half century since independence. The region of Senegal south of the Gambian enclave known as Casamance, for the Casamance River, has always been culturally and politically isolated from the main body of the country in the north. From the early 1980s until the early 2000s, a separatist movement fought a low-level campaign against government troops in the region. There have also been periodic limited clashes across the northern border with Mauritania over the issue of grazing rights for the seminomadic pastoralists who live there.

Three ethnic groups dominate the north of the country: the Wolof (who account for almost 45 percent of the population), the Pular, and

the Serer. The Lebu, smaller group, are concentrated around Dakar. In the south the Diola are a small but politically influential group in the Casamance region. The Manding live primarily in the southeast of the country, and the Fulani are scattered throughout the nation but are more prevalent in the arid eastern quarter. There is little history of interethnic conflict in Senegal, although the peoples south of the Gambian enclave were historically less strongly influenced by Islam and have a culture that is recognizably distinct from the Wolof-dominated north. The Casamance has always been sparsely populated compared to the north, however. The strength of national identity in Senegal is often attributed to a long history of shared identity under colonial rule, the dominance of the majority Wolof culture, and the long-established influence of Islam.

Since the 1960s Senegal, and especially Dakar, has been an important center for the promotion of indigenous African culture and history. The first World Festival of Negro Arts, held in Dakar in 1966, was one of the first international events to bring African artists and artists of African heritage from the United States and Europe together. The Fundamental Institute of Black Africa, also in Dakar, is an important museum that holds an extensive collection of ethnographic art from across West Africa. Leopold Senghor, Senegal's first president, was an internationally renowned poet, philosopher, and statesman and did much to promote the culture of Senegal internationally. Other well-known Senegalese cultural figures include the writers Birago Diop and David Diop, and the movie director Ousmane Sembene.

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Senufo

The Senufo are one of the larger ethnic groups of West Africa. Numbering more than 3 million, they can be found living in a region bordered by the Bani River to the north, the Bagoe River to the west, and the Black Volta River to the east. This places them in the countries of Mali, Burkina Faso, and Ivory Coast. Various Senufo subgroups exist, such as the Fodonon of Lataha, Kulebele, and Tyebara of Korhogo. The vast majority of Senufo people are what is known as Southern Senufo, nearly a quarter of whom are Muslim.

Like the Mende of Sierra Leone and Liberia, in the past many Senufo men belonged to the Poro secret society. The organization of these groups differed from village to village, but they all aimed to teach boys becoming men how to behave. Poro were powerful regulatory forces in society. They laid down rules, sanctioned acceptable behavior, punished or prohibited unacceptable behavior, and generally provided social and cultural unity to the Senufo. In recent decades, however, more and more Senufo are adopting Islam, and the influence of the Poro societies has diminished.

Serer

The Serer are one of Senegal's largest ethnic groups. They inhabit the rolling plains of Cayor, Baol, and the town of Nioro du Rip, mostly in the regions to the south and west of Dakar, the capital city. Smaller numbers of Serer people live in Gambia and Guinea-Bissau. The majority of the Serer are farmers, cultivating groundnuts and millet. The Serer language is closely related to that of the Temne and Wolof peoples as well as Fulfulde, which is spoken by the Fulani.

Together with the Wolof, the Serer were the primary inhabitants of the Wolof Kingdom, and later empire, which became powerful in the 15th century. The Wolof introduced the Serer to Islam, which was at first violently resisted. Since the 19th century, however, Islam has spread increasingly rapidly among the Serer. By the early 1990s, more than 80 percent of the Serer were Muslim.

Seychellois: nationality (people of the Seychelles)

GEOGRAPHY

The Republic of the Seychelles is a small nation that consists of an archipelago of more than 100 islands in the Indian Ocean. The islands of the Seychelles lie about 1,000 miles east of the coast of Kenya. The exact number of islands in the archipelago is unknown, with estimates ranging from 115 to 155; the great majority of these are very small and completely uninhab-

SEYCHELLOIS: NATIONALITY

nation:
Seychelles; Republic of Seychelles

derivation of name:
Named for Jean Moreau de Séchelles—minister of finance under King Louis XV of France

government:
Republic

capital:
Victoria

language:
English is the country's official language. The Seychellois Creole is the lingua franca spoken by 92 percent of the population.

religion:
About 93 percent of the population are Christian and about 75 percent of these are Roman Catholics. Other Christian denominations include Anglicans and Seventh-Day Adventists. Hindus make up about 2 percent of the population, Muslims about 2 percent, and other groups the remaining 1 percent.

earlier inhabitants:
Uninhabited

demographics:
99 percent of the population have mixed French, British, African, Indian, Chinese, and Malagasy ancestry. There are small groups of Europeans, Arabs, and North Americans.

Seychellois: nationality time line

C.E.	
1502	Portuguese explorer Vasco da Gama visits the Seychelles.
1609	British explorers land on the island.
1756	France claims sovereignty.
1768	First French settlements
1794	Britain seizes control of the island. Administration is from Mauritius.
1903	The Seychelles become separately administered British colony.
1948	First local elections to the Legislative Council
1964	Seychelles People's United Party (SPUP), led by France Rene, and the Seychelles Democratic Party (SDP), led by James Mancham, founded.
1976	Seychelles become independent, with Mancham as president and Rene as prime minister.
1977	Rene deposes Mancham in a coup and establishes a one-party state.
1981	Attempted coup by South African mercenaries
1982	Attempted military coup prevented by Tanzanian troops.
1991	Multiparty system reinstated under a new constitution.
1993	Rene wins first multiparty presidential elections.
1998	Rene wins a second term as president.
2001	Rene wins a third term as president.
2004	Rene retires and is replaced by former vice president James Michel.
2006	Michel wins presidential elections.

ited. Geologically the islands are of two distinct types. The central spine consists of mountainous granite islands, but surrounding this core are dozens of flat coral islands. Altogether the islands of the Seychelles have an area of approximately 118 square miles. Mahé, the largest island, has an area of about 60 square miles and the 2,990-foot-high peak of Mount Seychellois, the highest point in the nation. The second-largest island, Praslin, has an area of about 15 square miles. Taken together the two islands of Mahé and Praslin account for almost 65 percent of the total area of the country. About 80 percent of the population lives on Mahé Island, many of these in the nation's capital, Victoria, which is situated around a natural harbor on the northeast of the island.

INCEPTION AS A NATION

It is likely that Arab sailors or the ancestors of the Malagasy were the first to visit the islands of the Seychelles, but when the Portuguese explorer Vasco da Gama visited them in 1502, they were uninhabited. The crew of a British vessel made the first recorded landing on the islands in 1609. Indian Ocean pirates used the islands as a safe haven during the 17th and 18th centuries. In 1756 France was the first nation to lay claim to them and, in 1768, the first to establish a settlement there. During the Napoleonic Wars (1794–1812) Britain seized control of the Seychelles, and they remained a British colonial possession until independence in 1976.

Following the end of the slave trade in the mid-19th century, many of the slave-owning landowners on the islands migrated to the African mainland, while thousands of freed slaves moved to the islands to seek work. Laborers from India and other parts of South and Southeast Asia were also imported during the second half of the 19th century, adding to the islands' already diverse ethnic mix.

In 1903 the islands ceased to be administered from Mauritius and became an independent crown colony. The first local elections to the Legislative Council were held in 1948, and in 1967 a new constitution vested authority in a governor appointed by the British government and a locally elected governing council. Further constitutional amendments in 1970 gave the Seychelles greater autonomy, and full independence was granted in June 1976. At independence the Seychelles were governed by a coalition, with James Mancham as president and France Rene as prime minister.

CULTURAL IDENTITY

The first decade of the Seychelles' independence was punctuated by political instability. The Seychelles People's United Party (SPUP), led by Prime Minister France Rene, had been the leading voice for independence in the early 1970s, while the Seychelles Democratic Party (SDP), led by President James Mancham, had advocated continued close political ties with Britain. Less than a year after independence Mancham was deposed in a bloodless coup and Rene installed in his place as president. Rene transformed the Seychelles into a one-party state with the newly constituted Seychelles People's Progressive Front (SPPF) as the only legal political organization. In 1981 a group of South African mercenaries attempted a coup that is believed to have had the reinstatement of Mancham as its aim, but this failed. A second attempted coup in 1982 was prevented by Tanzanian troops deployed in the Seychelles following the 1981 incident.

Opposition Seychellois groups in exile campaigned for electoral reform and an end to

Rene's regime throughout the late 1980s and gained considerable international support. In 1991 Rene instigated a constitutional review, and the country's first multiparty elections since independence were held in 1992. Many opposition leaders returned from exile, including Mancham, and there was a period of national reconciliation during the electoral process. Rene, continuing to enjoy popular support, won three more presidential terms before finally retiring in 2004. The SPPF has also remained the largest party in parliament, although its majority has steadily declined since 1992.

Seychellois society remains stratified according to ethnic origin. Having evolved from a social system in which mostly African slaves (and later indentured workers) were employed on white-owned plantations, modern Seychellois tend to regard people of lighter skin tone as having higher status than people of darker skin tone. The islands' small Chinese and Indian communities, who have traditionally worked as shopkeepers and traders, stand somewhat outside this gradation of rank. While the predominantly white political and economic elite of the islands has retained much of their European culture and the predominantly black lower classes have formed a distinct culture of their own, there is also a supraculture that binds all the Seychellois together into a relatively peaceful and tolerant society. In the first decade of the 21st century, traditional distinctions based on ethnic origin are slowly breaking down as the Seychelles becomes part of the global economy, particularly through its tourism industry, which has brought large multinational employers to the country and new opportunities for all Seychellois.

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Shambaa

The Shambaa are a cluster of closely related ethnic groups, including the Shambala, the Pare, and the Bondei, who inhabit the coastal lowlands of Tanzania. The majority of the Shambaa are Muslim.

Although they are what is known as an Eastern Bantu people, the Shambaa are descended from both Bantu and Cushitic ancestors (*see* Cushites). Early in the first millennium c.e., Bantu speakers migrating into East Africa from Central Africa mingled with Cushitic peoples who had already moved into that region. Interaction between the two cultures led to the development of the Shambaa and other groups such as the Kikuyu. At first the Shambaa's ancestors lived in widespread, independent settlements. After experiencing Maasai raids in the early 18th century, however, the different family-based groups began to form closer political unions. Under Mbegha, who perhaps came from areas in western and central Tanzania that had already established chieftaincies, the Shambaa began to develop a powerful centralized state. Ruled by a group known as the Kilindi, the Shambaa kingdom reached its height in the 19th century under the famous Kimweri ye Nyumbai.

Shambala

The Shambala are a subgroup of the Shambaa. The Shambaa inhabit the coastal lowlands of Tanzania.

Shammar

The Shammar are a group of nomadic tribes now living in Saudi Arabia, Syria, and Iraq. In oral tradition they trace their origins to Yemen, in the southwestern Arabian Peninsula, to the ancient Yemeni king Shimmar ibn al-Amluq. While the precise date of their migration north is not known, their oral narratives put them in the area called Jabal ("mountain") Shammar, in north-central Saudi Arabia, in the 16th century c.e. In the 18th century some members of the tribe migrated farther north, to the area between the Tigris and the Euphrates Rivers, in modern-day Iraq, and they are known as northern Shammar. Those who remained in Jabal Shammar, referred to as southern Shammar, are divided into four tribes: Abda, Sinjara, Aslam, and Tuman. A British Foreign Office report from 1868 gives the branches of Shammar as Faddagha, Tayy, Ubayd, and Utayba. The Shammar chiefs came from the family of Al Rashid, who ruled from the oasis of Hail, 250 miles northeast of Medina. Some northern Shammar became Shii Muslims, like many of

SHILLUK

location:
Sudan

time period:
17th century C.E. to present

ancestry:
Nilotic

language:
Nilo-Saharan

their neighbors, while those in the Shammar area itself were and remained Sunni.

In the 19th and early 20th centuries the Shammar were at the height of their power, with a population estimated at between 150,000 and 200,000, and they controlled most of central Arabia. Their territories were crossed by heavily traveled trade routes, and this was an important factor in their rise to power. When the Wahhabis, fanatical Muslim reformers, came to power in central Arabia in the mid-18th century, caravans trying to avoid Wahhabi territory would instead travel via the Shammar oasis of Hail, providing income and prestige for the Shammar and the Al Rashid, their leaders. In 1902, Ibn Saud, who was to found the ruling dynasty of Saudi Arabia and who was allied with the Wahhabis, returned from exile in Kuwait and recaptured the city of Riyadh from the Rashid leaders of the Shammar and drove them out of Hail. While some of the Shammar fled to join their northern compatriots, most remained in central Arabia and accepted, to varying extents, the dominance of the Saudis. Ibn Saud abolished tribal territories in 1925, and with that, the Shammar lost their exclusive rights to lands on which to graze their herds. Eventually they were forced into sedentary living and lost their autonomy.

Shamya *See* Sinyar.

Shanga *See* Shangawa.

Shangawa (Shanga)

The Shangawa live on and around the islands and banks of the Niger River near the Nigerian city of Shanga in the northwest of the country. They were once part of the Songhay Empire.

Sherbro (Southern Bullom)

The Sherbro live along the coast of Sierra Leone. They are increasingly being absorbed by the Mende.

Shiho *See* Saho.

Shikongo (Bashikongo)

The Shikongo are part of the Kongo peoples. They live in coastal regions of northwestern Angola and the southeast of the Democratic Republic of the Congo.

Shilluk

The Shilluk are Nilotes who live in southern Sudan, along the White Nile River.

ORIGINS

According to Shilluk history, their Nilotic ancestors began to migrate into their present-day location roughly 400 years ago. Much of Shilluk history is preserved orally, through legends and stories, and goes back hundreds of years.

LANGUAGE

The Shilluk speak a Nilotic language, which is also called Shilluk.

HISTORY

With its ethnic and religious diversity, Sudan has suffered internal conflict for many years. Like the Sudanese Dinka, Nuer, Nuba, and many other southern groups, the Shilluk are non-Muslim minorities in a country in which Muslim Arabs from the north dominate the government. In 1983, the imposition of sharia (Islamic holy) law triggered the outbreak of civil war between north and south Sudan that continued until 2002.

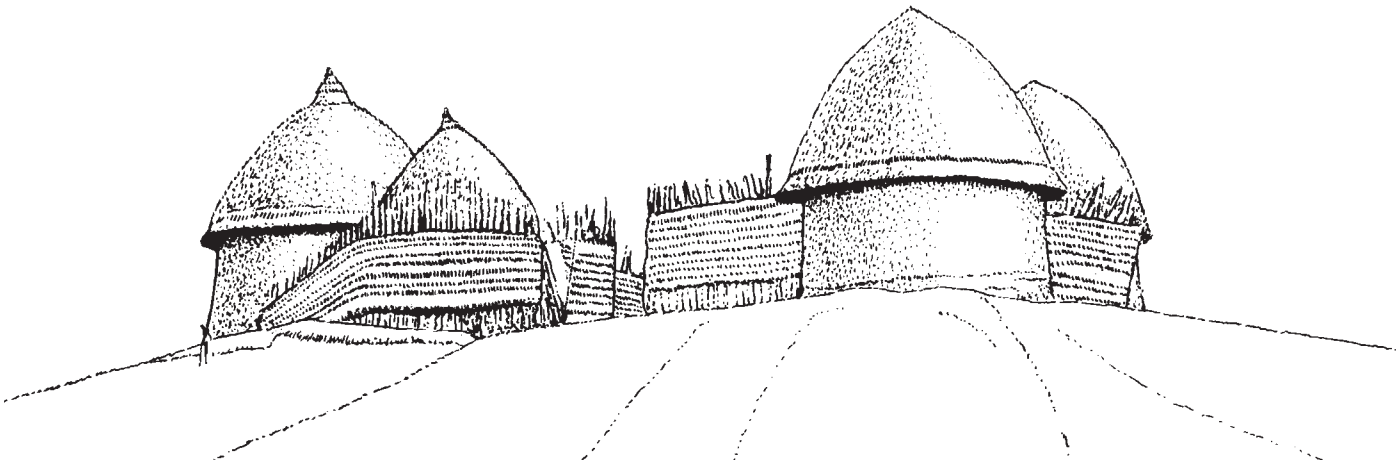
In 1989 at least 700 Shilluk—mostly farmhands working roughly 100 miles north of Kodok on the White Nile—were massacred by an Arab militia that had been armed by the Sudanese government.

CULTURE

The majority of Shilluk are pastoralists who combine the herding of cattle, sheep, and goats with growing crops. Beans, corn, millet, sesame, and pumpkins are common food crops, and tobacco is grown both to use and to sell. Because the Shilluk live along the banks of the White Nile River, fishing is an important activity for them, and fish are an important supplement to the diet. Shilluk fishermen intensively exploit the Nile waters for fish, which are caught with nets or specially designed fishing spears. Infrequent hunting parties are arranged by Shilluk men, though only smaller mammals—certain antelopes and gazelles, for example—are caught. In the past, hippopotamuses were hunted by the Shilluk, but they are now protected by law.

Government and Societ▲

The Shilluk are divided into about 100 clans or groups, each with a common ancestor or ances-



The palace of the Shilluk *reth*, or king, stands on an artificial mound of earth.

tors. The clans are scattered throughout various villages. Each village has an original or founding family called a *diel*. Each village has a chief, who is usually a member of the *diel*, subject to approval by the Shilluk king, or *reth*. The Shilluk *reth* is a living symbol of Shilluk history and culture and is thought to be possessed by the spirit of Nyikang—the first Shilluk king and Shilluk culture hero. Nyikang is closely associated with the Shilluk religion. The *reth*, therefore, is sometimes described as a divine king. Indeed, the *reth*'s role is more religious than political. He is the central figure who unites the Shilluk into a people. His subjects believe he is the reincarnation of the legendary Nyikang and that his good health ensures their prosperity. The *reth* resides at Kodok, formerly known as Fashoda. Since 1956, the *reth* has had the status of magistrate within the Sudanese judiciary.

Many traditions surround the ceremony of electing a new *reth*. The new ruler must be the son of any former king who can win the support of the people. The successful candidate is chosen by the two paramount chiefs. An electoral college of 14 other chiefs has to approve their choice. There follow ceremonies at which effigies of Nyikang and his son Dak are paraded. Finally, the new king is enthroned, when it is believed that the spirit of Nyikang enters him.

Religion

Although a tiny minority of Shilluk people have converted to Islam, the vast majority adhere to the Shilluk religion. The Shilluk religion is centered around a creator god known as Juok. Nyikang is considered to be the intermediary between an individual and Juok. Whereas Nyikang founded the Shilluk people, it was Juok who created the world and who continues to maintain it. Also, whereas Nyikang is represented by a human—the *reth*—Juok is not.

The Shilluk have a wealth of stories about Nyikang. According to one legend, Nyikang came from the south sometime in the 1500s accompanied by his warrior son, Dak, and their followers. Using his powers, Nyikang helped his followers cross the crocodile-infested waters of the White Nile. Another legend says that Nyikang's mother was a crocodile, which may explain his power over these guardians of the river. Nyikang's mother is associated with rivers and river creatures, and offerings are left for

Shilluk time line

C.E.	
ca. 1000	Nilotic peoples are known to be settled in region to the far southwest of the Bahr al Ghazal River.
ca. 1500s	Nilotic ancestors of Shilluk migrate into present location along banks of White Nile.
1684	Shilluk attacks on Arab settlements
1821	Trade routes opened from north to south Sudan, leading to a reduced southern population through disease and slave trading.
1840s–50s	Arab slave trade at height in Shilluk territory; Shilluk are targeted by slave raiders.
1898	Britain and Egypt jointly colonize Sudan.
1955–72	First Sudanese civil war between north and south
1956	Sudanese independence
1972	End of first Sudanese civil war; south granted regional autonomy.
1983	Sudan adopts sharia (Islamic holy) law against wishes of mainly non-Muslim south; civil war breaks out again.
1989	More than 700 Shilluk massacred at Jebelein.
2002	End of Sudanese civil war between north and south

her on riverbanks. In another legend, Nyikang fought with the Sun, which had gained possession of one of his cows, and drove it back into the sky. When the rains come at the end of the dry season, Nyikang is said to be overcoming the sun and bringing much-needed water to the thirsty land.

See also Sudanese: nationality.

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Shirazi (Mbwera)

The Shirazi are descended from Persian, Arab, and African ancestors. They inhabit the islands off the northeast coast of Tanzania.

Shoho

See Saho.

Shona

The lands of the Shona people cover most of Zimbabwe and extend into Mozambique; there are also Shona populations in South Africa, Botswana, and Zambia. They are the dominant ethnic group in Zimbabwe, where the Shona make up about 70 percent of the total population. Around 500,000 Shona people live outside Zimbabwe, mainly in neighboring countries.

SHONA

location:
Zimbabwe, Mozambique, South Africa, Botswana, and Zambia

time period:
Third century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

ORIGINS

The Shona are descended from Iron Age Bantu-speaking farmers who settled on the Zimbabwe plateau in around 200 C.E. Little is known of these early settlers except that they worked with iron. From about the 10th century, however, the Shona civilization that had developed in the area became adept at working with gold and copper, both of which were found on the plateau, and traded those metals with coastal cities. The people who ruled this trade became the wealthy elite, whose graves were later found to contain gold ornaments and imported beads and cloth.

LANGUAGE

The Shona language is also called Shona and is one of the most widely-spoken of the Bantu languages. It is spoken not only by the Shona but also, as a second language, by many other people in Southern Africa. Many Shona also speak English—a legacy of colonialism.

HISTORY

From around the late 1100s, the Shona began to construct impressive dry-wall enclosures (built without mortar) serving as palaces and called *zimbab es* (literally, "stone houses"). This building system was perfected at the site of Great Zimbabwe (south of modern Masvingo) from the 1300s onward. Great Zimbabwe had been abandoned as a palace by the Shona kings by the end of the 15th century, but it continued as a religious and ceremonial site. The capital was moved north to the area around the Zambezi River. This marked the beginning of a new Shona dynasty, the Mwene Mutapas. The first Mwene Mutapa was Nyatsimba Mutota, who conquered territory from the Kalahari Desert to the Indian Ocean. After the death in 1480 of his successor, Matope, the kingdom split, the southern part being dominated by the Rozvi peoples, a Shona subgroup.

When the Rozvi Empire finally collapsed in the early 19th century, over a hundred small Shona states took its place. Many of these were disrupted after 1820 as a result of the wave of emigration emanating from Shaka's Zulu Mfecane expansion. This brought the Ndebele people into southern Zimbabwe. It was the Ndebele who gave these many groups the name "Shona." Previously, each group was known by its own name, even though they were all Shona-speaking peoples.

After 1850 most of the area was colonized by the British and renamed Southern Rhodesia, for the British imperialist and colonial administrator Cecil Rhodes. In 1965 the white population declared independence from British rule as Rhodesia. After a prolonged civil war, full independence and majority rule were negotiated in 1980.

CULTURE

The majority of the Shona people earn their living from agriculture. The staple food crop is corn; other cereal crops include wheat, millet, sorghum, and barley. Other important food crops include vegetables, fruit, cassava, and soybeans. Sugar, cotton, and tobacco are the main cash crops. The Shona also raise cattle, goats, sheep, pigs, and poultry.

During the colonial period and the following era of white rule, the most fertile farming land in present-day Zimbabwe was taken

by white settlers. As a result, many Shona lost their land. Even today, despite official land resettlement schemes, the Shona suffer the legacy of these policies. Land shortages combined with recurring drought mean that few are able to support themselves by agriculture alone. Instead, they have to supplement their income by working in nearby towns. In Zimbabwe, many Shona work in mining, where over 40 different minerals are exploited. Gold is the most important mineral and has been mined by the Shona for many hundreds of years. Other important minerals mined are nickel, coal, copper, and iron.

Government and Society

Before colonialism, Shona society was organized into chiefdoms, each led by a hereditary chief. This man would be responsible for land distribution and would judge disputes. Historical records report that most societies were basically egalitarian and chiefs were not markedly more wealthy than their subjects. The authority of the chiefs is still recognized, but they no longer have any real political power. Instead, they now perform the more socially oriented function of maintaining and preserving Shona culture and values.

Most Shona have only one marriage partner. An important part of marriage arrangements is the bride-wealth, which is given by the groom to the bride's family. Previously, this sum was in cattle but it is now more likely to be cash. Alternatively, some sort of service can be provided instead of cash. The families of well-educated girls normally demand a higher amount. If a couple divorces, a negotiable proportion of the original bride-wealth has to be repaid.

Religion

With colonialism came Christian missionaries. Although they made little headway at first, over a quarter of all Shona are Christians today. The majority are members of independent churches established, attended, and controlled largely by Africans, not by Europeans. Also, the Shona religion is still widely followed and remains a vital force in Shona society.

The Shona religion involves the recognition of a supreme god, referred to in historical documents as Murungu but more commonly called Mwari today. A major part of the Shona religion involves ancestral spirit cults. The spirit of an ordinary person is known as a *mudzimo* while that of someone more influential as *mhondoro*. *Mhondoro* spirits provide the link between mortals and Mwari. When they possess a medium, they can intercede with Mwari on behalf of the people on ethical as well as practical matters such as predicting rainfall. Harmful spirits called *ngozi* are thought to cause evil, and they can be the spirits of people who were murdered. *N'anga* are religious and medical practitioners who both heal illnesses with herbs and diagnose evil forces at work through various means of divination.

The incoming religion of Christianity and the already present Shona religion have each altered in response to the presence of the other. Many of the independent churches incorporate so-called traditional beliefs about healing into their form of Christianity, so that the Holy Spirit is believed to heal through possession; in turn, the Shona religion has developed a traditional creation story that was not in existence before colonialism.

See also Zimbabweans: nationality.

Shona time line

C.E.	
200s	Bantu-speaking peoples begin to arrive in Southern Africa.
900s	Bambandyanalo/Mapungubwe trading center on Limpopo River.
1000s	Major Iron-Age settlement, Leopard Kopje, built.
1100–1300	Bambandyanalo/Mapungubwe at its height.
1100s	Great Zimbabwe building begins.
1300s–1400s	Great Zimbabwe reaches height; wealth boosted by gold trade.
1480	Mutapa Empire breaks up; Rozvi dynasty emerges; by 1500 Great Zimbabwe abandoned; Shona civilization moves north to create Mutapa Empire.
1700s	Rozvi Empire fragments.
1890	Cecil Rhodes's British South Africa Company establishes colony of Southern Rhodesia.
1896	Shona and Ndebele at war with British colonizers
1923	British government takes control of Southern Rhodesia; white immigration encouraged.
1965	Illegal white-minority rule established in Southern Rhodesia as Rhodesia.
1967–75	Guerrilla war fought against white Rhodesians.
1980	End of white-minority rule in Rhodesia, which is renamed Zimbabwe

See also Zimbabweans: nationality

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SIERRA LEONEANS: NATIONALITY

nation:
Sierra Leone; Republic of Sierra Leone

derivation of name:
From the Portuguese name Serra de Leão (Lion Mountain)

government:
Constitutional democracy

capital:
Freetown

language:
English is the country's official language, but Krio (language of the Sierra Leone Creoles) is the nation's lingua franca. Mende is the principal tongue of the south, Temne of the north.

religion:
About 60 percent of the population is Muslim; indigenous faiths are followed by about 30 percent; and Christians constitute 10 percent.

earlier inhabitants:
Unknown

demographics:
Mende and Temne peoples make up about 60 percent of the population (30 percent each). Other groups include the Limba (10 percent), the Kono (9 percent), the Manding (6 percent), and Sierra Leone Creoles (5 percent). The remaining 10 percent include peoples from about 15 other West African ethnic groups as well as small groups of Sierra Leonean–Lebanese and Europeans.

Shope (Chope)

The Shope live in southern Mozambique, a country where they are considered to be among the earliest known inhabitants.

Sia

The Sia are closely related to the Manding. They live primarily in Mali and Burkina Faso.

Sidonians

Sidonians are the ancient people of Sidon, a city on the coast of modern-day Lebanon in the eastern Mediterranean. The Sidonians are often also termed Phoenicians in classical Greek texts, such as the *Iliad* and the *Odyssey*, and in the Old Testament. The city of Sidon was founded in the third millennium B.C.E., and by the second millennium it was a flourishing city. Athens was a major trading partner, and Hellenic civilization was a strong influence. Sidon was particularly known for its glass blowing and for purple dyes. The city and its people were ruled by, among others, the Assyrians, the Babylonians, Persia, Alexander the Great, the Ptolemys of Egypt, and the Romans. During the era of the Crusades (late 11th century until roughly the 14th century), the city was won and lost by the Crusaders and destroyed and rebuilt. The city flourished under Ottoman rule and in the late 18th century was used by the French as a port for the Syrian city of Damascus. In modern times, the city has yielded some important archaeological artifacts dating from the Phoenician era, and two Crusader castles still stand.

Sierra Leoneans: nationality (people of Sierra Leone)

GEOGRAPHY

The Republic of Sierra Leone is a coastal nation in West Africa. It has an area of approximately 28,000 square miles and borders two other countries; Guinea surrounds Sierra Leone to the north and east, and Liberia meets its southern border. Sierra Leone's coastline extends for 250 miles along the Atlantic Ocean. The Banana and Turtle Islands, which lie just off Sierra Leone's coast, are also part of its territory, as is the large island of Sherbro and numerous smaller islets.

Geographically, Sierra Leone consists of three broad zones running roughly parallel with the coast. The Atlantic shore is a mixture of sandy beaches and mangrove swamps extending inland to a broad low-lying coastal plain. The one exception is a small mountainous peninsula, known as the Sierra Leone Peninsula, which extends into the Atlantic Ocean in the northwest corner of the country. The mountains of the Sierra Leone Peninsula reach a maximum elevation of about 2,900 feet. East of the coastal plain is a zone of forested hills, which rise onto the inland plateau that forms the eastern segment of the country. The plateau has an elevation of between 1,000 and 2,000 feet, but there are a few isolated peaks in excess of 6,000 feet. The Loma Mountains, in the extreme east of Sierra Leone close to the border with Guinea, include the 6,390-foot peak of Mount Loma (also known as Mount Bintimani). Numerous rivers flow from the upland east toward the western coast.

Sierra Leone's capital city, Freetown, is situated on the northern tip of the Sierra Leone Peninsula. The peninsula and a natural inlet in the coast to its east form the largest natural harbor in West Africa and one of the largest natural harbors in the world. Freetown has been a center of West African maritime trade for centuries thanks to its exceptional anchorage. About a quarter of Sierra Leone's population lives in Freetown. Other major settlements include Bo, a former colonial administrative center in the center of the country, and Kenema, a town in the southeast. Both Bo and Kenema were situated on the railroad link traveling south and east of Freetown, but this line was closed in 1974.

INCEPTION AS A NATION

The early history of Sierra Leone is largely unknown, but archaeology has established that peoples using iron tools were present in the area by about 800 C.E. and that agriculture was being practiced on the coastal plains by about 1000. The history of modern Sierra Leone begins with the first European exploration of the coast. In 1462 Portuguese explorers named the mountains of the peninsula on which Freetown was later founded the Serra de Leão (or "Lion Moun-

Sierra Leoneans: nationality time line

C.E.	
1787	Freetown colony established by British abolitionists; former slaves from Britain, Canada, and Jamaica are the first colonists.
1807	Britain outlaws the transatlantic slave trade.
1808	Freetown comes under direct British administration.
1896	Britain declares a protectorate over Sierra Leone.
1898	Bai Bureh, leader of the Temne people, leads a revolt against British taxation.
1954	Milton Margai becomes Sierra Leone's first elected prime minister.
1961	Sierra Leone become an independent nation.
1967	Newly elected Prime Minister Siaka Stevens removed from power in a military coup.
1968	Siaka Stevens returned to power following two further coups.
1971	Sierra Leone becomes a republic, with Stevens as its first president.
1971–73	Guinean troops deployed in Sierra Leone to support Stevens's government.
1978	Sierra Leone becomes a one-party state. A referendum supports the adoption of a constitution in which Stevens's All People's Congress (APC) becomes the only legal political party.
1985	Joseph Saidu Momoh installed as new president following Stevens's retirement.
1991	Revolutionary United Front (RUF) guerrillas seize control of towns close to Sierra Leone's border with Liberia; start of civil war.
1992	Momoh deposed in a military coup led by Valentine Strasser.
1996	Strasser deposed in a military coup. Ahmad Tejan Kabbah elected president.
1997	Kabbah deposed in a military coup led by Johnny Paul Koroma. Armed Forces Revolutionary Council (AFRC) set up; constitution suspended; political parties outlawed.
1998	United Nations–sanctioned Economic Community of West African States Monitoring Group (ECOMOG) forces, led by Nigeria, take control of Freetown. Kabbah returns to government.
1999	Major battle for control of Freetown between ECOMOG forces and RUF rebels ends in rebel defeat.
2000	Hundreds of ECOMOG troops captured by rebels. British forces subdue rebels. RUF leader Foday Sankoh arrested.
2002	Disarmament of rebels complete; civil war ends. Kabbah wins presidential elections.
2006	Former Liberian president Charles Taylor arrested in Nigeria and brought before Sierra Leone's Special War Crimes Court.
2007	Ernest Bai Koroma of the APC wins presidential elections.

tain") and noted the presence of the exceptional natural harbor that they overshadowed. In the 1670s British slave traders established a base on Bunce Island, which lies at the mouth of the Sierra Leone River estuary about 20 miles from the site of modern Freetown. For the next 130 years Bunce Island became one of the most important transshipment points for the transport of slaves from West Africa to British territories in the Caribbean and North America.

In the late 18th century political pressure for an abolition of the slave trade began to grow in Britain. As a response to anti-abolitionist claims that black Africans were incapable of administering themselves, abolitionists determined to establish a colony of former African slaves in Africa. In 1787 a group of former slaves collected from the streets of London were sent to the Sierra Leone Peninsula to set up such a colony, which was named Freetown. These first settlers were soon joined by former slaves from Canada, who had gained their freedom by fighting for the British in the American War of Independence, and by former slaves from Jamaica.

Poor preparation, unfamiliar conditions, and aggression from indigenous peoples almost destroyed the initial Freetown settlement, but the colony persisted and grew in strength after the abolition of the slave trade.

In 1807 Britain outlawed the slave trade and Freetown became the base from which British naval ships enforced the ban along the West Coast of Africa. Africans released from illegal slave traders were usually brought to Freetown and added to the population of the colony. The Freetown colony came under the direct protection of the British government in 1908 and was slowly expanded in subsequent years through treaties with the leaders of indigenous peoples and purchases of land. Although many of the former slaves who were settled in Freetown were of West African origin, they came from a large number of diverse ethnic backgrounds. Since there was little possibility for them to return to their original homes, most stayed in the colony and became part of a bewilderingly complex ethnic mosaic that gradually formed its own cultural identity. The descendants of these settlers became known as Sierra Leone Creoles (or Krios)

In 1896 Britain declared a protectorate over a wide area corresponding to the present-day territory of Sierra Leone, although this was administered separately from the Freetown colony. By this time other former slave colonies had been established along the coast, notably on Sherbro Island. The indigenous peoples of the area opposed British rule, particularly the imposition of taxes, and organized a series of rebellions. The most notable of these was under Bai Bureh, the leader of the Temne people, in 1898.

The early 20th century was generally peaceful in British-ruled Sierra Leone. Commercial exploitation of the interior was facilitated by the construction of a railroad, and the British and Sierra Leone Creoles steadily exerted their authority over the entire country from their strongholds on the coast. A constitution adopted in 1924 provided for a Legislative Council with limited powers and a second, adopted in 1951, allowed for more general, but not universal, suffrage, resulting in a Creole majority on the council. The Legislative Council was abolished in 1957 to be replaced by a House of Representatives consisting of elected members, and in 1958 the House elected Milton Margai as Sierra Leone's first prime minister. Sierra Leone achieved full independence in April 1961 as a Commonwealth Nation, with Milton Margai continuing to serve as prime minister. The country became a republic in 1971.

CULTURAL IDENTITY

Sierra Leone's postindependence history has been chaotic and bloody. Between 1967 and 1990 there were three military coups, numerous changes of government, and a series of violent political demonstrations and rebellions. In 1978 Sierra Leone became a one-party state, the only legal party being the All People's Congress (APC), and in 1985 Joseph Saidu Momoh became the country's president. Momoh's rule was characterized by increasingly serious abuses of power, including widespread corruption and the violent suppression of political opposition. A rebel group calling itself the Revolutionary United Front (RUF) began an insurgency against the government in 1991 by attacking and occupying villages close to Sierra Leone's eastern border with Liberia. Momoh's regime proved unable to prevent the rebels from gaining ground, and he was deposed in a military coup in 1992 that established the National Provisional Ruling Council (NPRC) as Sierra Leone's executive body. The NPRC had no more success than Momoh at containing the rebellion, and the RUF quickly took control of the Kono District of eastern Sierra Leone and its commercially important diamond mines.

Conflict between the RUF and successive governments in Freetown continued for more than 10 years until 2002. Sierra Leone's civil war was one of the most brutal and destructive wars in African history. Tens of thousands of people were killed, many of them noncombatants, and as many as 2 million people (a quarter of the population) were displaced from their homes. The RUF rebels were notorious for their practice of amputating the limbs of civilians in captured towns, although both sides committed atrocities and made extensive use of child soldiers in frontline fighting. Various other armed groups became involved in the fighting including the forces of Liberian rebel leader Charles Taylor (*see also* Liberians: nationality), troops from Guinea, private military contractors from South Africa, and the combined forces of the Economic Community of West African States Monitoring Group (ECOMOG)—a multilateral peacekeeping force formed from the militaries of Nigeria, Ghana, Guinea, Gambia, Liberia, Mali, Burkina Faso, and Niger. Although the war began as an attempt to overthrow the government of President Momoh, the potential wealth to be gained from control of Sierra

Leone's diamond mines became the leading motivating force for its continuation. The illegal trade in diamonds from Sierra Leone (often referred to as the trade in "blood diamonds") provided much of the funding for the activities of rebel groups both within Sierra Leone and across the border in Liberia. Sierra Leone's civil war was ended by the intervention of British troops in 2000 and the capture of the leader of the RUF by government forces.

The civil war crippled Sierra Leone, leaving tens of thousands physically mutilated, millions displaced, and thousands of former child soldiers psychologically traumatized. The country's economy was devastated, and Sierra Leoneans become one of the world's most impoverished peoples during the course of the war. Lawlessness and banditry had become commonplace by the closing stages of the conflict. Since 2002 a Truth and Reconciliation Commission has attempted to gather evidence against those responsible for the worst atrocities, and former President Charles Taylor of Liberia has been put on trial by Sierra Leonean authorities for war crimes.

There are between 15 and 20 ethnic groups in Sierra Leone, depending on methods of categorization. The two largest are the MENDE and Temne people, each accounting for about 30 percent of the population. The Mende predominate in the south and east of the country while the Temne are most numerous in the north. The great majority of the Temne are Muslim. The majority of Mende are Christian. Other significant ethnic groups include the LIMBA, who also live in the north; the KONO, who give their name to the diamond-rich eastern province; and the Manding, who are the descendants of the people of the medieval Mali Empire. The Sierra Leone Creoles, the descendents of the freed slaves who founded the Freetown colony, make up about 10 percent of the population and are restricted largely to modern Freetown. Sierra Leone is also home to an unusual cultural group known as the Sierra Leonean-Lebanese. These are the descendants of LEBANESE settlers who began arrived in Sierra Leone in the 1890s. The first Lebanese to settle in Sierra Leone were Maronite Christians (*see* MARONITES), although later groups tended to be Muslims. The Lebanese were among the first foreigners to become involved in Sierra Leone's diamond export trade when deposits were first discovered in the country in the 1930s. Today they make up about 2 percent of the population. Perhaps surprisingly, given Sierra Leone's violent history, ethnic and religious differences have rarely been the source of conflict. During the civil conflict the warring militias paid little attention to the ethnic background of their victims. Power and wealth were the main motivating factors rather than any attempt to gain political autonomy for particular ethnic or religious groups.

An ornate ivory vessel created by a Sapi artist. The Sapi were a people of the coastal region of Sierra Leone who traded with Portuguese explorers in the late 15th century.

Since 2002 Sierra Leone has gradually been recovering from the effects of its civil war. The democratic system that has been in place since the 2002 elections has delivered substantively representative government, and efforts have been made to tackle the endemic corruption that was one of the leading causes of the war, particularly in the diamond industry. The last United Nations peacekeeping troops left the country in 2005, and elections in 2007 brought a peaceful transfer of power from the ruling party to the former opposition for the first time in decades.

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Sihanaka

The Sihanaka are a Madagascan People who live inland in the northern half of the island.

Siku

The Siku are part of the Kru cluster of peoples. The Kru are one of the largest ethnic groups in Liberia.

Sinyar (Shamya)

The Sinyar live on and either side of the border between Sudan and Chad.

Sisala *See* Sasala.

Sisi

The Sisi are one of the many teke groups. The Teke live in Gabon, the Republic of the Congo, and the Democratic Republic of the Congo.

Soga (Basoga; Lukenyi; Lusoga)

The Soga live in southeastern Uganda, where they are one of the larger ethnic groups.

Sogdians (al-Sughd; Soghdians)

Sogdians are an ancient people of Central Asia whose homeland was called Sogdiana, in modern-day Uzbekistan. They were an Iranian people who continued to practice Zororastrianism up into classical Islamic times. Their earliest settlements can be dated to between 1000 and 500 b.c.e. They were ruled by the ancient Iranian dynasty of the Achaemenids and later were conquered by Alexander the Great. In the second century b.c.e. they were invaded by the Śakas, an ancient Iranian dynasty, and Yuehchih peoples, who ruled in Bactria and India from about 128 b.c.e. until about 450 c.e. Despite these invasions, the Sogdians remained a prosperous civilization, and their major cities of Samarkand and Bukhara flourished. In pre-Islamic times as well as in the Islamic era, Sogdian merchants were frequent travelers along the Silk Road to the far reaches of northern China and established colonies there, as recorded in both Chinese and Islamic histories. Under the Samanid dynasty (874–999), a Muslim Persian dynasty that ruled over much of Central Asia, Sogdian lands were an important center of Muslim culture and remained so until the Mongol invasions of the 13th century.

Solongo (Basolongo)

The Solongo are one of the larger Kongo subgroups. They live in northwestern Angola and the southwest of the Democratic Republic of the Congo.

Somalis: nationality (people of Somalia)

SOMALIS: NATIONALITY

nation:
Somalia

derivation of name:
From the Somali people

government:
Transitional

capital:
Mogadishu

language:
Somali is the country's official language. English, Italian, and Arabic are spoken by sections of the population.

religion:
About 99 percent of the population are Sunni Muslim; there is a very small Christian minority.

earlier inhabitants:
Cushitic peoples

demographics:
About 85 percent of the population is Somali. Other East African peoples and a small number of Arabs make up the remaining 15 percent.

GEOGRAPHY

Somalia is a coastal nation in East Africa. It is situated on a large peninsula commonly known as the Horn of Africa (or the Somali Peninsula), which protrudes from the east coast of Africa immediately south of the Red Sea and the Gulf of Aden. Somalia has an area of approximately 246,000 square miles and borders three other nations: Djibouti meets Somalia's border in the extreme northwest of the country, Ethiopia lies to the west, and Kenya to the southwest. Somalia has about 1,900 miles of coastline. Its north coast is on the Gulf of Aden (part of the Arabian Sea), while its east coast extends along the Indian Ocean. Several regions in the north of the country are effectively self-governing but do not constitute internationally recognized national entities.

Somalia's northern coast is backed by a narrow semi-arid coastal plain known as the Guban, which is in turn backed by the Karkaar Mountains. The Karkaar range begins in neighboring Ethiopia and extends from west to east across the northern portion of the country, ending at the most easterly point of the peninsula in sheer cliffs. Mount Shimbiris, the highest peak in Somalia at a little over 8,000 feet, is part of the Karkaar Mountains. Southwest of the mountains is an extremely arid central plateau with an elevation of about 2,000 feet. Numerous eroded gullies cross this plateau, but there are no year-round watercourses.

Toward the southeastern coast the land declines onto a broad plain that is bisected

Somalis: nationality time line

C.E.	
seventh century	Muslim sultanate of Adel founded on Somalia's northern coast.
16th century	Sultanate of Adel defeated by Ethiopian and Portuguese forces and disintegrates into smaller states.
1860s	France establishes a presence on Somalia's northwest coast (present-day Djibouti).
1887	Britain established the British Somaliland protectorate in northern Somalia.
1889	Italy establishes the Italian Somaliland protectorate in the south of the country.
1936	Italy captures Somali-speaking portion of Ethiopia and combines it with Italian Somaliland to form Italian East Africa.
1940	Italy captures British Somaliland.
1940	Britain retakes British Somaliland and captures Italian Somaliland.
1948	Britain cedes Somali-speaking Ogaden region to Ethiopia.
1950	Italian Somaliland becomes a United Nations trust territory under Italian administration.
1956	Italian Somaliland granted autonomy and renamed Somalia.
1960	Former Italian Somaliland and British Somaliland united as the independent nation of Somalia.
1963–64	Border disputes with Kenya and Ethiopia
1969	Muhammad Siad Barre takes power after a coup.
1970	Barre declares Somalia a one-party socialist state.
1974–75	Serious drought in Somalia
1977–78	War with Ethiopia over control of the Ogaden region; Somalia defeated by Soviet-backed Ethiopian forces and Cuban troops.
1991	Barre overthrown; United Somali Congress (USC) forms government in Mogadishu. USC splits to form two warring factions. Former British Somaliland declares independence as the Republic of Somaliland.
1992	Widespread famine as warring factions disrupt agricultural production. U.S.-led United Nations Task Force deployed to safeguard relief efforts.
1993	Pakistani and U.S. troops killed in interclan fighting.
1995	United Nations peacekeeping forces leave Somalia.
1998	Northeast territory declares autonomy as Puntland.
2000	Transitional Federal Government (TFG) established after peace conference in Djibouti.
2006	Widespread fighting for control of the south between the Islamic Courts Union (ICU) and TFG forces. ICU defeated with the help of Ethiopian troops.
2007	United Nations authorizes deployment of African Union peacekeeping troops in Somalia. Conflict between Islamist insurgents and government forces displace more than 300,000 Somalis.
2008	United Nations votes to allow national navies to enter Somali territorial waters to conduct operations against pirates.

from north to south by the country's two most important rivers. The Shebelle River rises in the highlands of Ethiopia and flows southeast through Somalia toward the Indian Ocean. A few miles from the coast, however, the course of the river turns sharply southwest and parallels the line of the coast until it joins the Jubba River. The Shebelle River is seasonal—its waters flow only as far as the Jubba after heavy rains, which come between March and May if at all. The Jubba River also rises in Ethiopia and flows southeast through Somalia toward the Indian

Ocean. The Jubba is Somalia's only permanent watercourse, but it is not navigable for most of its length. The plains between the Shebbelle and Jubba Rivers are low-lying and agriculturally productive. The area between the Jubba River and the border with Kenya is productive pastureland. Both areas are prone to flooding.

The country's capital city, Mogadishu, is situated on the southeast coast close to the terminal southwest bend in the Shebelle River. It is estimated that about a third of Somalis live in urban areas, the great majority of these in Mogadishu, but the extreme confusion produced by Somalia's civil war makes accurate figures difficult to compile.

INCEPTION AS A NATION

The first recorded evidence of the inhabitants of the area known today as Somalia comes from a first-century C.E. Greek text that describes trading opportunities in the Red Sea and the Arabian Sea. The Romanized writer of the text (known as the *Periplus of the Erythraean Sea*) describes a series of port cities along the northern and southeastern coast of the Somali Peninsula and three coastal kingdoms; the Himyarite Kingdom in the vicinity of present-day Djibouti, the Hadhramaut Kingdom on the tip of the peninsula, and the Bazrangid Kingdom in the vicinity of present-day Mogadishu.

Trade between the Somali Peninsula and the Arabian Peninsula has taken place for thousands of years, as has the exchange of cultural ideas. Islam arrived in Somalia from the Arabian Peninsula in the seventh century, and Somalia has been a predominantly Muslim nation from that time. Relations with its predominantly Christian neighbor, Ethiopia, remained peaceful for centuries thanks in large part to a prohibition against attacking Ethiopia issued by the prophet Muhammad, some of whose early followers were granted asylum in Ethiopia after they migrated there to escape persecution in Arabia (*see* ETHIOPIANS: NATIONALITY). In the 14th century Ethiopia extended its territory into parts of northern Somalia, but these areas remained Muslim. In the 16th century Ahmad ibn Ibrihim al Ghazi, the ruler of the Sultanate of Adel, a Muslim province of the Ethiopian Empire, rebelled against Ethiopian rule and created a state that encompassed large areas of Ethiopia and present-day Somalia. Ghazi was prevented from conquering the whole of Ethiopia and forcibly converting its inhabitants to Islam only by the intervention of Portuguese troops. Other powerful states that arose within the territory of present-day Somalia were the Ajuuraan Kingdom, which ruled the area around Mogadishu and the valley of the Shebelle River between the 14th and the 17th centuries, and the Kingdom of Majeerteenia, which was established on the tip of the Somali Peninsula from the mid-18th century and survived until the beginning of the 20th century.

European interest in the Somali Peninsula became critical in the second half of the 19th century. With the opening of the Suez Canal in 1869, the Horn of Africa and the southern tip of the Arabian Peninsula became strategically important because they overlooked the approaches to the Bab al Mandeb Strait (also known as the Mandab Strait) at the southern end of the Red Sea. Britain had already established a presence in Aden, on the north side of the Arabian Sea, in 1839 and wanted to control the Somali port of Berbera on the south side as well. From 1884 to 1886 Britain signed a series of protection agreements with local rulers along the northern coast of the Somali Peninsula that led to the establishment of the British Somaliland Protectorate in 1887. The French established French Somaliland in the area of present-day Djibouti at the same time (*see* DJIBOUTIANS: NATIONALITY), and in 1889 Italy seized southern Somalia, naming it Italian Somaliland.

Britain took little interest in its Somaliland protectorate, regarding it as a supply point for its Aden colony, but from 1899 it faced one of the most determined and protracted local rebellions in the history of British imperialism. Muhammad Abdullah Hasan, a Muslin scholar, led a rebellion and a wider war against Ethiopia that continued until 1920. The rebellion was finally ended by a series of bombing campaigns against centers of resistance that led to Abdullah Hasan's death. By this time, however, up to a third of the population of British Somaliland had been killed in the fighting or had starved as a result of the disruption caused by the conflict. Britain invested very little in infrastructure during these two decades, while the Italians in southern Somalia made considerable investments as they sought to establish an agriculturally productive colony over the same period. This imbalance led to the dominance of the south in the postindependence period and can be seen as one of the causes of the later Somali civil war.

At the beginning of World War II Italian forces briefly conquered British Somaliland, uniting the future territory of Somalia under one administration for the first time,

but Britain rapidly reversed the situation by recapturing British Somaliland and overrunning Italian Somaliland by the end of 1941. In 1948 Britain ceded the Ogaden region, which had been captured from Ethiopia by the Italians, to Ethiopia, but British administration in the rest of Italian Somaliland continued until 1950 when the United Nations declared that the territory would return to Italian administration for a period of 10 years, after which it would become independent. With the help of United Nations funding, the 1950s were a period of considerable economic growth for southern Somalia, and a mature indigenous political culture became established under the assurance of eventual independence. The same was not true in British Somaliland, where economic development was sluggish and political parties had to fight for similar assurances from the British government.

British Somaliland gained full independence on June 26, 1960, and Italian Somaliland on July 1 of the same year. The two territories immediately united to become the Somali Republic and the following year held elections in which Aden Abdullah Osman Daar became the nation's first president.

CULTURAL IDENTITY

Somalia's development was hampered by two critical issues from the moment of independence—the great economic and cultural disparity between the north and the south, and the issue of sovereignty over the Ogaden region. The British ceded Ogaden to Ethiopia in 1948, but it had been a source of contention between the two nations for centuries before this date. Traditionally, the majority of the population was Muslim and ethnically Somali. Wars had raged over this desolate terrain many times as Muslim kingdoms pushed west into Ethiopia or as Christian Ethiopian kings pushed east toward the sea. From its inception the Somali government supported the concept of a "Greater Somalia," which would see the Somali-majority regions of Djibouti, Ethiopia, and Kenya conjoined with the existing Somali state. Intermittent border clashes with Kenya and Ethiopia began almost immediately and continued for many years. In 1975 the Somali government stated its formal support for the Western Somali Liberation Front, a rebel group that had been conducting an independence campaign in the Ogaden region against the Ethiopian government for several years. In 1977 Somali forces invaded the Ogaden and made rapid progress into Ethiopian territory. The tide of the war was turned, however, when the Soviet Union switched its support to Ethiopia and provided the government with large amounts of weapons and funding. The following year Somali forces were forced out of Ethiopia by the newly equipped Ethiopian forces and a large contingent of Cuban troops deployed to support the country's communist

A Somali boy leading a heavily laden camel

government. The war had a negative effect on Somalia's economy and increased discontent with the government of Siad Barre.

Siad Barre had come to power in 1969 as the result of a military coup. He established a one-party state headed by the Supreme Revolutionary Council (SRC) and implemented an economic ideology known as "scientific socialism." Barre's regime nationalized many foreign companies, formed compulsory construction gangs from the ranks of the unemployed, and initiated a national literacy program based around the adoption of a new Latin script for the Somali language. Severe drought conditions, which struck Somalia in 1973 and 1974, precipitated a national emergency and heightened discontent at the perceived inefficiency of the government. Somalia's defeat in the Ogaden War in 1978 and incursions into Somali territory by Ethiopian troops in 1982 added to the political turmoil. By the late 1980s several rebel groups had emerged in Somalia. Some were backed by the Ethiopian government, and many shared similar secessionist aims. Among the armed groups active in Somalia at the time were the Somali Salvation Democratic Front (SSDF), the Somali Democratic Alliance (SDA), the Somali Democratic Movement (SDM), the Somali National Movement (SNM), the Somali Patriot Movement (SPM), and the United Somali Congress (USC). All of these groups were essentially clan based, led by a local clan leader, and brutally violent. Government forces were equally ruthless, leading to great disruption and suffering among the populations of affected areas.

After years of almost continuous small-scale conflict, Barre was forced from office and fled the capital city. The forces of the United Somali Congress (USC) occupied Mogadishu and set up a de facto government, but this rapidly fragmented into two rival camps. The USC was made up of members of the Hawiye clan, one of the largest subgroups of the Somali people and the predominant ethnic subgroup of southern Somalia and neighboring northeast Kenya. Although the USC had taken the capital, they failed to reach agreement with other rebel groups that were strong in other parts of the country. The Somali National Movement (SNM), the political wing of the Isaaq clan, held northwest Somalia (roughly the area of the former British Somaliland) and declared an independent state known as the Republic of Somaliland in May 1991, although this was not internationally recognized. The lack of an effective central government and the continued depredations of rebel groups in other parts of the country led to a complete breakdown of public services and massive disruption to agriculture. By the end of 1992 hundreds of thousands of Somalis had died or migrated across the country's borders. Efforts by the international community to supply food aid were hampered by the activities of armed groups that appropriated the supplies for themselves. The United Nations sanctioned the deployment of a large U.S.-led multinational force to safeguard relief operations late in 1992, and by early 1993, 34,000 troops were in place in Somalia.

The presence of the United Nations Task Force reduced violence in the country for a time, but in the absence of a central government structure, a plethora of local armed groups soon began to reemerge. In Mogadishu the two USC factions, one led by Ali Mahdi Muhammad and the other by Muhammad Farrah Aideed, continued to struggle for control. UN Task Force troops were drawn into

form a powerful new militia. From 2000 the ICU opposed the newly established TFG and set about trying to establish a fundamentalist Muslim state. By 2006 they controlled much of southern Somalia, but a series of defeats at the hands of TFG forces and Ethiopian troops removed them from power early in 2007. Since 2007 the ICU has conducted a guerrilla war against the government, particularly through its militant youth wing known as the Hizbul Shabaab (or the Shabaab).

Somalia ceased to exist as a unified national entity in 1991, although the independence of the various autonomous regions that have subsequently formed within its territory have not been internationally recognized and a federal structure that reunites them as part of a single state may yet emerge. At the present time there is no national cultural identity to speak of. The Somali people retain a sense of ethnic identity, but this extends beyond the borders of Somalia into Djibouti and parts of Ethiopia and Kenya and has been severely strained by decades of conflict between rival clan groupings.

Somali society is clan based; families traced through the paternal line form the basic social and political units. Traditionally Somalia's clans have been divided into two groups, a group of "noble" clans known collectively as the Samaal, and a less prestigious group known as the Saab. The largest Samaal clans are the Darod, Isaaq, Hawiye, and Dir, while the largest Saab clans are the Rahanweyn and the Digil. Each clan has numerous subclan divisions. A group of occupational clans made up a third tier of traditional Somali society, and their members were excluded from marrying into the other clans. They lived in separate settlements and engaged in occupations such as metalworking or tanning that were passed from father to son. The Samaal were traditionally nomadic pastoralists, while the Saab were traditionally sedentary farmers. Political affiliation in modern Somalia is almost exclusively clan based, and the civil war that has ravaged the country since 1991 has been conducted between militias loyal to particular clans or subclans.

Islam has played a role in Somali society since the seventh century, although it probably did not became the faith of the majority until the 10th or 11th century. After independence in 1960 the norms of secular government established under colonial rule continued. Somalis practiced a fairly liberal form of Islam that did not preclude public entertainment such as music and cinemas. Women played a traditional role in society according to Muslim precepts but were not generally required to be veiled and were not completely excluded from economic life. During the regime of Said Barre from 1970 to 1991, the influence of Islam was diminished as the government sought to subordinate traditional ways of life to a vision of a socialist secular society. The collapse of central government in 1991 brought a resurgence in faith and traditional clan-based life, since these were the only institutions capable of providing social support. A fundamentalist Muslim regime ruled southern Somalia in the early 2000s, and since its collapse in 2007, numerous attacks against the authorities had the aim of undermining the secular government.

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Somba (Tamberma)

The Somba live in northwestern Benin and neighboring parts of Togo. They are sometimes classified as an Ewe people; their language is a part of the Mole-Dagbane group.

Songhay

The Songhay people emerged as a distinct ethnic group under the influence of the historic Songhay Empire, which was one of the most powerful precolonial West African states. Today roughly half of the Songhay people live in eastern Mali, while the other half live in western Niger, where they are one of the largest ethnic groups; a small minority live in northern Benin. Their language, also called Songhay, is used by traders over a large area of West Africa. The Songhay language is a Nilo-Saharan language. The Songhay religion has been Islam for many centuries.

The Songhay state was founded in about 750 c.e. on the Niger River on an important trade route. The capital was on the Niger River at Gao, which is still a major Malian city today. From about 1240 to the 1340s Songhay was part

SOTHO

location:
Southern Africa

time period:
17th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

of the Empire of Mali, but under Sunni Ali (r. 1464–92) Songhay became the most powerful empire in West Africa, absorbing much of Mali's lands. Askia Muhammad (r. 1493–1528) extended the boundaries of Songhay to their utmost, and Songhay remained powerful until it was conquered by the Moroccans in 1591.

Songye

The Songye are a subgroup of the LUBA peoples of Central Africa. The Songye inhabit a region in the southeast of the Democratic Republic of the Congo, concentrated around the town of Kabinda and are also dispersed mainly between the Lubufu and Lomami Rivers. Other Songye groups, such as the Bangu-Bangus, also live in the Democratic Republic of the Congo.

According to oral histories, the Songye were the founders of the powerful Luba Kingdom, which covered the lands between the Lubilash and Lualaba Rivers. The Songye are said to have migrated into this region from the north, led by their *kongolo* (king), and they settled on the Lubilash River. The first *kongolo* married the queen of the local people, the Kalundwe, founding the Luba kingdom. The Luba kingdom reached its height under Songye rulers, but they were displaced by the Kunda (who also migrated into the region from the north) sometime in the 15th century.

Soninke

The Soninke are a large ethnic group of well over 2 million people who are widespread in many countries of West Africa. The largest Soninke communities can be found in Mali, Burkina Faso, and Ivory Coast, and smaller numbers live in Guinea-Bissau, Senegal, Gambia, Guinea, and Mauritania. The Soninke language belongs to the MANDÉ language group, but most Soninke speak the language of the people they live among instead of Soninke (or Azer).

The Soninke people were the citizens of the historic state of Ghana, which lay to the north of the Senegal and Niger Rivers in what is now western Mali and southern Mauritania. The Soninke eventually overthrew the Maga, the people who founded the state. By the 1200s, Ghana had grown powerful from the trade in gold mined by the Soninke and by salt, and it controlled the West African ends of the trans-Saharan trade routes.

Soso *See* SUSU.

Sotho (Basotho)

The Sotho are one of the principal BANTU-speaking peoples of southern Africa. The majority of the Sotho live in South Africa, but they also make up the majority of the population of the nation of Lesotho (*see* BASOTHO: NATIONALITY). In South Africa about 2.5 million Northern Sotho live in northern and eastern Transvaal province, and a further 2 million Southern Sotho live in the Orange Free State.

ORIGINS

The Bantu-speaking ancestors of the Sotho originated in present-day eastern Nigeria. There, over 2,000 years ago, they developed a way of life based on farming and ironworking. These people gradually spread southward, and by about 1000 C.E. they had settled on the Highveld—the high arid plains to the west of the Drakensberg Mountains—and in the valleys of the Orange, Vaal, and Tugela Rivers. They slowly absorbed the existing population, the KHOISAN, adopting many aspects of their culture including elements of their languages and many of their musical instruments. By about 1400, the Sotho had established their main clans (several families who share the same ancestor or ancestors). Each clan adopted an animal, such as a wildcat, porcupine, or a crocodile, as its symbol, or totem. Groups of these clans eventually came together to form the three major divisions of the Sotho people: the Northern Sotho, the Southern Sotho, and the TSWANA (or Western Sotho). The Tswana are now generally viewed as a separate ethnic group from the other Sotho peoples.

LANGUAGE

Northern Sotho (or Sesotho sa Leboa) is spoken in South Africa, and the closely related Sesotho in Lesotho.

HISTORY

During the 17th century, the PEDI group of clans became dominant among the Northern Sotho and established the Bapedi Empire, which lasted for over 200 years. During the same period, the Southern Sotho were living in an age of relative peace and prosperity. This was to last until the 1820s, when the lives of all the Sotho peoples were disrupted by the Mfecane—two decades of invasion, warfare, and famine triggered by the ZULU upheavals east of the Drakensberg Mountains. After the Mfecane, the Bapedi lands were taken over by AFRIKANERS,

or Boers. This region (now Transvaal) eventually became part of South Africa. The introduction of apartheid in 1948 made the Northern Sotho third-class citizens in their own land. In 1959 the South African government attempted to divide the black population from the whites by creating homelands, or Bantustans, in which black people were forced to live. The Northern Sotho were allocated a number of separate regions within Transvaal, collectively known as the Lebowa homeland.

In the south, the only people to resist the Mfecane were some members of the Kwena (Crocodile) clan, led by their chief Moshoeshoe I, who was able to unify the Southern Sotho clans and establish the Basuto Kingdom. After losing about two thirds of his country's arable land to the Afrikaners' newly formed Orange Free State, Moshoeshoe requested British protection. In 1868 the country became the British protectorate of Basutoland, which remained a British colony until it gained independence in 1966 as Lesotho.

The abolition of apartheid laws in 1991 gave all South African citizens equal rights. In 1994 the Land Rights Bill—designed to help people in South Africa regain land lost since 1913 because of unjust laws—was introduced.

Sotho time line

C.E.	
200s	Bantu-speaking peoples begin to arrive in Southern Africa.
by 1400	Emergence of Sotho clans
1600s–1800s	Bapedi Empire of Northern Sotho Pedi clan
1819–1839	Mfecane: period of mass migrations and wars; Boers colonize Northern Sotho.
1824	Moshoeshoe founds Basuto Kingdom.
1851–52	Sotho-British wars I and II: British withdraw from Sotho land.
1855	Height of Basuto Kingdom
1858	Basuto at war with Boers
1860–67	Sotho and Venda drive Boers south of Olifants River.
1865–68	Basuto at war with Boers; Basuto made a British colony.
1880–81	"Gun War": Sotho rebel when British try to disarm them.
1907	Nationalist movements emerge; Progressive Association formed.
1913	South African Sotho restricted to inadequate "native reserves."
1966	Basuto independent as Lesotho (a constitutional monarchy).

See also Basotho: nationality

CULTURE

The Sotho have a long history of agriculture. Until the late 19th century, they accumulated wealth in the form of cattle and exported grain to other parts of southern Africa. But since then, a large proportion of the able-bodied men have become migrant laborers who leave their homes to work in the gold, diamond, and coal mines and other industries of South Africa. In the rural areas, the women they leave behind have to raise the children and tend the farms, often single-handedly. They raise cattle, sheep, goats, and pigs; corn, sorghum, wheat, and vegetables are grown, but farming is hampered by overgrazing and soil erosion. Most depend on the money the men send back to them. Many people have left the land to live in the lowland towns that serve as temporary homes for migrant workers on their way to and from the mining and industrial areas of South Africa. Typical of these "camp towns" are those along the northwestern and western borders of Lesotho, including Teyateyaneng, Leribe, Mafeteng, and the capital, Maseru.

The Sotho have a rich culture of poetry, song, dance, and storytelling. This includes *lithoko,* or praise poems; *lifela,* songs describing the life of migrant laborers; and *tumellano,* in which large groups of people sing together in harmony.

Government and Societ

The main social levels of Sotho society are clan groups, individual clans, lineages, and families. The members of each clan share a common name referring to the originator or founding father of that clan. Within each clan are lineages. Several lineages comprise a clan. The lineages are divided into families, and groups of families live together in villages.

The Sotho are now ruled by democratic central government structures, and so while the traditional hierarchy of chiefs has lost much of its power, it still survives as a social force. At the top of the hierarchy is the paramount chief or king, and below him are the chiefs, subchiefs, and headmen. Chiefs exercise their powers in consultation with all the adult males of their areas and reach their decisions at *pitsos* (public meetings) held in their *kgotlas* (courts or meeting places).

Religion

The majority of Sotho are now Christians, but many still follow the Sotho religion, which they share with the Tswana. The souls of the dead

SOUTH AFRICANS: NATIONALITY

nation:
South Africa; Republic of South Africa

derivation of name:
Geographical location

government:
Republic

capital:
Pretoria (administrative capital)

language:
South Africa has 11 official languages: Afrikaans (13 percent), English (8 percent), Southern Ndebele, Northern Sotho (9 percent), Sotho (8 percent), Swati, Tsonga (4 percent), Tswana (8 percent), Venda, Xhosa (18 percent), and Zulu (24 percent), the remaining 8 percent speak various African and Asian languages. Many people are bi- or trilingual.

religion:
About 80 percent of the population are Christian, the largest denominations being Zion Christian (11 percent), Pentecostal (8 percent), Catholic (7 percent), Methodist (7 percent), and Dutch Reformed (7 percent). About 2 percent of the population are Muslim. 15 percent profess no faith.

earlier inhabitants:
Khoisan; San

demographics:
According to government methods of ethnic differentiation 79 percent of the population are black African, 9.5 percent are white, 9 percent are "colored," and 2.5 percent are Indian or Asian.

are believed to have the power to influence the lives of the living, and the Sotho make offerings to these *badimo* to thank them for their help or to ask them for assistance.

The Sotho also have professional alternative medical practitioners who employ a wide range of herbal medicines and rituals to cure diseases, bring good luck and fertility, and protect people from misfortune. South African health authorities have come to recognize the value of these health workers. Instead of trying to obliterate such practices, which were scorned under apartheid, the government has tried to incorporate them into the official health system at the community level. Workshops and courses are provided to give them a wider health-care education.

See also Basotho: nationality; South Africans: nationality.

Further Reading

The Sesotho Speaking People. A Cultural Image of South Africa, 6 (Alberton, South Africa: Lectio Publishers, 2006).

The Sets ana-Speaking People. A Cultural Image of South Africa, 7 (Alberton, South Africa: Lectio Publishers, 2006).

Sotho–Tswana complex

A large proportion of Southern Africa's population is made up of people of Sotho or Tswana descent. These two closely related groups share a common origin in the early Iron Age population of South Africa. By the 15th century large numbers of Sotho-Tswana settlements extended over much of what is now the Highveld of northern South Africa. By the 16th century a large number of Sotho-Tswana states had emerged, and these and their dominant lineage groups developed into the different Sotho and Tswana groups and subgroups recognized today.

South Africans: nationality (people of South Africa)

GEOGRAPHY

The Republic of South Africa is a large nation occupying the southern tip of the African continent. It has an area of approximately 471,000 square miles and borders six other countries. Four nations meet South Africa's borders on the north; from west to east these are Namibia, Botswana, Zimbabwe, and Mozambique. Lesotho is entirely enclosed by the territory of South Africa, and Swaziland lies on the country's northeast border surrounded by the territory of South Africa on one side and Mozambique on the other. South Africa's coastline extends for 1,740 miles along the South Atlantic Ocean in the west and the Indian Ocean in the east. South African territory also includes two small islands in the Indian Ocean known as Prince Edward Island and Marion Island (together called the Prince Edward Islands). They are situated about 1,100 miles southeast of Port Elizabeth on the coast of mainland South Africa. South Africa is divided into nine provinces: Northern Cape Province occupies the northwest corner of the country; Western Cape Province and Eastern Cape Province extend along the Atlantic and Indian Ocean coast in the south; KwaZulu-Natal Province also extends along the Indian Ocean coast as far as the country's border with Mozambique; Mpumalanga Province and Limpopo Province occupy the northeast corner of the country, meeting the borders of Mozambique and Swaziland; North West province extends along the northern border with Zimbabwe; and Free State Province and Gauteng Province are in the country's interior.

The geography and topography of South Africa are extremely varied. Simplistically the country has three topographical zones: a narrow low-lying coastal zone that extends around the entire coastline; a largely flat highland plateau that rises from the coastal zone as a mountainous escarpment (known as the Great Escarpment); and a mountainous band that extends from northeast to southwest across the eastern half of the interior (running through Swaziland). The interior is dominated by the great expanse of the highland plateau, which rises steadily from west to east culminating in the Drakensberg Mountains. South Africa's highest point, the peak of Mount Injasuti at 11,180 feet, lies in the Drakensberg Mountain range on the border with the mountainous country of Lesotho. Much of the plateau is covered by grass prairie, known locally as the veld. The coastal margins in the west and south are very fertile and are famous for their plantations of citrus fruits and grape vines. Two of Africa's most arid regions, the Namib Desert and the Kalahari Desert, intrude into northern parts of South Africa. The southern fringes of the Namib Desert, which extends along the Atlantic Coast of neighboring Namibia, protrude into the extreme northwest corner of South Africa. The Kalahari Desert, which covers most of neighboring Botswana, impinges on the central northern region of the country. Gener-

ally South Africa is more arid in the northwest and less arid in the east. On the eastern side of the Drakensberg Mountains the land falls in a series of rolling fertile hills toward the nation's Indian Ocean coast, which features lush subtropical vegetation.

The country's two major rivers are the Orange and the Limpopo. The Orange River rises in Lesotho and flows westward through South Africa for more than 1,300 miles before emptying into the Atlantic at Alexander Bay. For the last 340 miles of its course the Orange River marks the international boundary between South Africa on its southern bank and Namibia on its northern bank. The Vaal River, a major tributary of the Orange River, also rises in the Drakensberg Mountains and follows a more-or-less parallel but more northerly course to the Orange before the two rivers reach their confluence near the city of Kimberley. The Limpopo River flows along the northeast border of South Africa, dividing it from Botswana and Zimbabwe. Numerous short, fast-flowing rivers flow from the mountainous escarpment that surrounds the central plateau toward the sea.

The northwest sector of South Africa is very sparsely populated; the great majority of South Africans live in the eastern half of the nation. The most densely populated areas lie along the southern and southeastern coasts and around the major urban centers of the interior. South Africa's largest city, Johannesburg, is situated in the northeast and is the nation's economic and industrial center. The country has three capitals. Pretoria is the administrative or executive capital (housing the seat of the national government). Cape Town is the legislative capital. Bloemfontein is the judicial capital. Pretoria is situated about 30 miles north of Johannesburg in the northeast, Cape Town lies on the coast in the extreme southwest, and Bloemfontein is situated close to the country's geographical center. Other large cities include Durban and Port Elizabeth, both of which lie on the Indian Ocean coast. According to official figures about 50 percent of the population live in urban areas.

INCEPTION AS A NATION

The earliest known inhabitants of the territory that is today South Africa were San and Khoi peoples. Bantu-speaking peoples migrated southward into the region from the 15 century or earlier. These were the ancestors of the Nguni- and Tswana-Sotho-speaking ethnic groups that make up much of South Africa's population today: the Zulu, Xhosa, Swazi, Tsonga, Botswana, and Basotho peoples (*see* Botswanans: nationality).

Shortly after this migration began, Europeans also established their first footholds along the coast. Portuguese explorers had rounded the southern tip of Africa late in the 15th century and visited locations on the coast, but it was the Dutch who established the first permanent settlement in 1652. The Dutch East India Company's Cape Colony, established on the site of modern Cape Town, was to become a vital resupply station for vessels making the long journey from Europe to India. In the decades after its establishment, Dutch settlers rapidly established themselves in the territory surrounding Cape Town, displacing the nomadic inhabitants. Other settlers pushed inland to seek pasture for their cattle, further undermining the existing culture and way of life of the indigenous inhabitants. Dutch settlers encountered their first serious resistance along the Great Fish River as their eastern expansion met the western expansion of the Xhosa people. A series of wars (known as the Cape Frontier Wars or the Xhosa Wars) were fought along this natural boundary between 1779 and 1879. Britain seized control of the Cape Colony in 1795, and the territory was officially ceded to Britain in 1814 under the terms of the Treaty of Vienna. With the introduction of regular troops to defend the colony, the Xhosa were repeatedly defeated and pushed back until all of their territory fell under British control.

Conflict between the descendents of Dutch settlers in the Cape Colony (known as Boers) and British authorities led to a mass migration of Boers out of the colony and into the lands to the east in the 1830s. Known as the Great Trek, this migration led to the foundation of several Boer states beyond the borders of the Cape Colony. The Boers who undertook these migrations were known as Voortrekkers. Boer Voortrekkers created more than a dozen states in this period; some were established through negotiation with local Bantu-speaking peoples, others through warfare. Many of these states were short-lived but others were more successful.

The Natalia Republic was established in the territory between present-day Lesotho and the Indian Ocean in 1839 and survived until 1843, when it was -26(n i)-22Mivnd Brh w0(a)-26()9(5201 Tw T[(a))-7(a)-22(i)201 Tw7;

South Africans: nationality time line

C.E.	
Fourth to 15th century	Bantu-speaking peoples migrate into southern Africa from the north.
1480s	Portuguese explorers sail around the southern tip of Africa.
1497	Portuguese explorer Vasco da Gama visits the coast of present-day Natal.
1652	Dutch East Indian Company establishes a permanent settlement on the site of present-day Cape Town.
1795	Britain seizes the Dutch Cape Colony.
1814	Cape Colony formally ceded to Britain.
1816–26	Shaka Zulu creates a Zulu Empire in southern Africa.
1835–40	Boers migrate from Cape Colony on the Great Trek and found the Orange Free State, Transvaal, and Natalia.
1843	Britain annexes Natalia (later Natal).
1877	Britain annexes Transvaal.
1879	Final defeat of the Zulus by the British in Natal.
1880–81	First Anglo-Boer War. Transvaal Boers rebel against British rule; Transvaal restored as an independent republic.
1899–1902	Second Anglo-Boer War. Transvaal and the Orange Free State become self-governing British colonies.
1910	Union of South Africa formed from Cape Colony, Natal, Transvaal, and the Orange Free State.
1912	Native National Congress founded. Later renamed the African National Congress (ANC).
1914	National Party (NP) founded by Afrikaner nationalists.
1931	British parliament gives up the right to legislate over South Africa.
1948	Apartheid era begins as NP comes to power.
1950	Group Areas Act introduced to classify the population according to "race."

the Orange and Vaal Rivers and the Transvaal in the territory north of the Vaal River. Britain and the other major powers recognized the independence of both Transvaal and the Orange Free State, but Britain's continued ambitions in the area were heightened when large deposits of gold, diamonds, and other valuable minerals were discovered there.

Tension between the British and the Boers led to two Anglo-Boer Wars, the first of which began in 1880 when Britain attempted to annex Transvaal and ended in 1881 with Britain's defeat. The Second Boer War began in 1899 following British attempts to destabilize the Transvaal government by demanding equality for the large numbers of British setters who had been attracted there by the gold and diamond fields. The war began with preemptive strikes by irregular Boer troops into British-controlled Natal. Despite early successes, the Boers could not match the resources of the British Empire in the long term and were finally defeated in 1902. In order to defeat the highly mobile Boer guerrillas the British adopted tactics that resulted in thousands of civilian deaths, including a scorched-earth policy intended to deny food supplies to the fighting Boers and a policy of interning thousands of Boer civilians in "concentration camps" to prevent them from giving aid to the fighters. An estimated 25,000 Boer civilians died in the conflict, largely as a result of starvation and disease. Following the Boer's defeat, Britain annexed the Orange Free State and Transvaal, transforming them into self-governing colonies within the British Empire.

In 1910 the British colonies of Cape and Natal and the former Boer republics of Transvaal and the Orange Free State were joined together to form the Union of South Africa. This new state was self-governing, having a bicameral legislature, but remained under ultimate British authority until 1931, when the British

1960	Sixty-nine black demonstrators are killed by security forces at Sharpeville (known as the Sharpeville Massacre). ANC is banned.
1962	South Africa becomes a republic and leaves the Commonwealth.
1964	ANC leader Nelson Mandela is sentenced to life imprisonment on charges of sabotage.
1970s	Three million South Africans forcibly resettled in black "homelands."
1976	Six hundred people are killed in antigovernment demonstrations beginning in the Soweto township.
1984–89	Frequent revolts in black townships cause the government to declare a state of emergency.
1989	President Pieter Willem Botha replaced by Frederik Willem de Klerk. Public facilities are desegregated; de Klerk meets Nelson Mandela to discuss reform.
1990	Mandela and other ANC leaders released. ANC relegalized.
1991	Apartheid legislation repealed. Widespread fighting between ANC and Zulu Inkatha movement supporters.
1994	ANC wins the nation's first nonracial elections. Mandela becomes president with F. W. de Klerk as vice president in a Government of National Unity.
1996	Truth and Reconciliation Commission established. NP withdraws from Government of National Unity.
1999	ANC wins national elections. Thabo Mbeki replaces Mandela as president.
2003	Government initiates a major program to address South Africa's serious AIDS epidemic.
2004	ANC wins national elections with a large majority. Mbeke begins second term as president.
2005	Government committee recommends changing the name of the city of Pretoria to Tshwane.
2006	South Africa becomes the first African nation to sanction same-sex marriages.
2007	Major strike among public sector workers. Jacob Zuma becomes president of the ANC.
2008	Economic migrants from Zimbabwe, Malawi, and Mozambique are targeted in nationwide violence resulting in dozens of deaths.

parliament gave up the right to pass legislation governing its people. For the next 30 years the Union of South Africa retained Britain's monarch as its head of state with a governor-general acting as the monarch's representative, although effective power was in the hands of the elected prime minister of the union. In 1960 South African voters elected to remove the British monarch as head of state, and the country became the Republic of South Africa in May 1961.

CULTURAL IDENTITY

Modern South Africa is a nation of great cultural diversity. In the 2001 census respondents had the opportunity to assign themselves to one of five ethnic groupings: Black African, White, Colored, Indian or Asian, and Other. The simplicity of this formula disguises the fact that there is great cultural and ethnic diversity within these classifications. Black Africans for example, who make up about 80 percent of the population, belong to numerous culturally distinct groups including Zulu, Xhosa, Basotho (or South Sotho), Bapedi (or North Sotho), Venda, Tswana, Tsonga, Swazi, and Ndebele. The Whites, who make up about 9 percent of the population, also have diverse ethnic backgrounds, including Dutch, Portuguese, German, Huguenot French, English, Scottish, and Irish. Linguistically the white population is further divided into those who speak Afrikaans and those who speak English as their first language. The term "Colored" is still widely used in South Africa to refer to people whose ancestors include Whites, black Africans, Asians, or people from other ethnic groups. They represent an extremely diverse admixture of ethnicity that makes up about 9 percent of the population. In Western Cape Province, for example, there are a culturally distinct Cape Colored and Cape Malay populations whose ancestors were pre-

Nelson Mandela: Symbol of Opposition

Nelson Mandela, a leading activist in the African National Congress (ANC) who spent 27 years in prison because of his opposition to South Africa's system of apartheid, became the country's first black president in 1994 and one of the most widely respected statesmen of the late 20th and early 21st centuries.

Mandela was born in 1918 in what was then known as South Africa's Cape Province (his birthplace is in the Eastern Cape Province today) and named Rolihlahla Dalibhunga. His English name "Nelson" came from a childhood teacher, and his surname "Mandela" came from his grandfather. Mandela was related by birth to the traditional ruling family of the THEMBU people, and his great-grandfather had been *inkosi* (king) of the Thembu in the early 19th century. His father died when Mandela was nine, and from this time was raised by Jongintaba Dalindyebo, the acting regent of the Thembu.

Joining the ANC is 1943, Mandela founded and became president of the ANC Youth League. In 1952, having qualified as a lawyer, Mandela opened a law firm in Johannesburg with his friend Oliver Tambo. Both campaigned against the apartheid policies instituted by the National Party government that had come to power in 1948, activities that led to his arrest for high treason on 1956. Although the charges were dropped after a four-year-trial, the security forces continued to persecute Mandela and hundreds of other ANC activists. In 1960 the ANC was declared illegal by the government, and security forces killed 69 black protesters in Sharpeville. In hiding, Mandela decided that peaceful opposition to apartheid could not succeed, and in 1961 he became the leader of the ANC's armed wing Umkhonto we Sizwe (Spear of the Nation), which carried out bomb attacks against military and government targets.

Mandela was captured and arrested in 1962 and sentenced to life imprisonment in 1964 for his part in the ANC's bombing campaign. For the first 18 years of his time in prison Mandela was incarcerated in harsh condition on Robben Island along with hundreds of other political prisoners. In 1982 he was moved to a mainland prison along with other senior ANC leaders, and in 1985 secret meetings were held between Mandela and government officials, during which Mandela refused to renounce armed struggle in return for his freedom. Other meetings between Mandela and official representatives followed as the National Party government, under great international pressure, began to make tentative moves toward reform. When Frederik Willem de Klerk replaced the ailing stalwart of apartheid, Pieter Willem Botha, as president in 1989, South Africa moved rapidly toward change. Mandela was released from prison in 1990 and in 1991 was elected president of the newly relegalized ANC. In recognition of his part in the dismantling of apartheid, Mandela was awarded the Nobel Peace Prize, along with F. W. de Klerk, in 1993.

During his 27 years in prison Mandela became a powerful symbol of the ongoing struggle against apartheid. He was met by huge rejoicing crowds on his release, and his popularity translated into overwhelming support for the ANC in South Africa's first nonracial elections held in 1994. As the leader of the ANC, Mandela became president. During his five-year term as president, Mandela concentrated on rebuilding South Africa's international image and promoting conciliation between the country's white minority and black majority. His perceived success in these endeavors coupled with his great personal charm elevated him to the status of one of the world's most loved and admired statesman. Since his retirement from party politics in 1999, he has continued to be active in national and international issues, including attempts to tackle South Africa's AIDS epidemic.

dominantly Dutch and from one or more of the many African and Asian groups used as slaves in the early history of the Cape Colony. In other parts of South Africa Colored people have different backgrounds. In KwaZulu-Natal, for example, Coloreds usually have British and Zulu ancestry. Many Cape Coloreds speak Afrikaans as their first language, but other groups speak English or Bantu languages. The Indian or Asian group, which make up about 2.5 percent of the population, is equally diverse, including people with Indian, Chinese, Sri Lankan, Bangladeshi, Burmese, Nepalese, Iranian, or any one of many other Asian ethnicities.

Today a South African's ethnicity is essentially determined by the traditional identity of his or her family and personal choice and has no impact on the individual's legal status. For much of the history of South Africa, however, this was not the case. The stratification of society into White, Non-White, and Colored groups began in the earliest colonial period, with Whites enjoying full economic and political freedoms, Coloreds having less freedom, and Non-Whites living with very few freedoms or in a state of slavery. This was the case in most of colonial Africa, but unlike much of the rest of Africa the situation did not change when the country became independent. In the postwar period South Africa became internationally notorious as a nation in which strong policies of racial segregation were the dominant form of social stratification. Apartheid (the Afrikaans word for "apartness") was the name given to South Africa's policy of racial segregation, discrimination, and white domination that was in force from 1948 to 1991.

By the time apartheid was officially introduced, racist policies had been practiced for over 300 years in South Africa. The Dutch who settled on the Cape in the 17th century soon established semislave relationships with the local KHOIKHOI population—whose way of life became dependent on Afrikaner (the name the Dutch settlers later adopted) employment (*see* AFRIKANERS). The Boers (the Dutch word for farmers) then began to import slaves from other parts of Africa and from Asia to provide cheap labor for building and farming work.

In the 19th century Britain outlawed slave trading, though existing slaves could still be kept legally. When in 1820 about 4,000 Britons settled in the Cape Colony, they were unable to purchase slaves legally, and with no free labor available, the new settlers set about wresting the Afrikaners' slaves from them by decreeing

that nobody, of whatever color, could be forced into service. This was followed by the abolition of slavery throughout the British Empire in 1833. Combined with other changes, this threatened to destroy the Afrikaners' lifestyle, and in 1836 they began to trek to the interior of Africa where they planned to live unhampered by British bureaucrats. The Afrikaner republics that were set up en route of this Great Trek had as the bases of their constitutions the right of Afrikaner self-determination and the "right" to rule the "natives."

Over the years the Afrikaners—who were mainly farmers or, later, part of the underclass of urban workers—came to resent the British, who dominated the lucrative mining industry, skilled professions, the military, and the civil service. Indeed, the strident Afrikaner nationalist sentiment that emerged had developed largely as a result of British imperialism and domination. This nationalism was turned on the black population in force after the National Party (NP)—formed in 1912 to further Afrikaner interests—came to power in 1924.

In 1934 the NP merged with another party to form the United Party, which addressed the interests of both English speakers and Afrikaners. The remnants of the NP were resurrected by the Broederbond (an influential, secret nationalist Afrikaner society) and other Afrikaner extremists led by Dr. Daniel François Malan. This "purified" National Party came to power in 1948, promising to create apartheid. Malan promised to send all black people to reserves, run a white-only economy, and "to save civilization from black hordes"—a task he claimed to be ordained by God. This message appealed to many white industrial workers who feared competition from the black majority for their jobs. Apartheid was also welcomed by the mine owners and white farmers, as it allowed them to maintain the profitable status quo. In order to provide themselves with cheap labor, mine owners had long been employing black workers and installing them in cramped, single-sex barracks.

Apartheid was different from the racial segregation practiced historically in South Africa because it was enshrined in, and enforced by, the law. Under J. B. M. Hertzog the Ministry of Native Affairs (created in 1910 and later known as the Ministry of Bantu Affairs) began drafting some of the laws and policies that formed the framework of apartheid. Although many racist policies were in place before 1948, after this date they were extended and enforced to a greater extent. At the heart of apartheid was the denial of voting rights to all but the white population. Like other policies, disenfranchisement had a long history. The first Afrikaner republics of the 1800s had allowed only Afrikaner men to vote. Also, the British passed a law to deny black people the right to vote outside the Cape. Within the Cape, few could meet the strict educational and financial requirements needed to qualify for suffrage. Indian and "Colored" voters were given separate houses of representation in 1983, but in a ratio that ensured continued white domination. In protest, many did not exercise their right to vote.

Relocation policies aimed to limit the number of black people staying overnight in "white" towns and to segregate people within urban areas. After the 1913 Native Land Act, black South Africans were allowed to buy or rent land only in "native reserves." Over 60 percent of the population was restricted to living in only 7.3 percent of the land (later increased to 13 percent). Denied access to land, black South Africans had to work for the white population, who needed their labor on farms, in towns, and in the mines. The 1948 Group Areas Act created separate residential and business areas for each officially designated race into which people could be forcibly moved. By the 1960s it was obvious that the reserves were unviable; they were overpopulated and underresourced, and starvation was widespread. Nevertheless, in 1959 the 260 reserves were organized into several homelands, or Bantustans. Despite segregationist policies, 60 percent of the black population lived in "white" areas in 1948. Between 1960 and 1983, however, over 3 million people were evicted to live in the homelands.

Color bars prevented the majority of South Africans from doing many things, such as working as skilled professionals. Unofficial color bars had long been in existence in the mining industry, for example. White workers filled supervisory and skilled positions while black workers were left to do the lower-paid manual jobs. When the mines tried to promote black workers to supervisory positions in 1922—simply to save money on wages—strikes and demonstrations by white miners nearly caused a civil war. Two years later the NP came to power with the support of the white-only trade unions and immediately legalized color bars.

In 1955 the Bantu Education Act was passed. After this date, many students were denied the right to a high-standard academic education. Instead, a poor-quality education

was provided as approved by the Department of Native (Bantu) Affairs. Schools that refused to conform were closed down and reluctant teachers fired.

Under the Population Registration Act introduced in 1950, every South African was required to register and be classified by "race," which would then be stamped in his or her identity pass. This was then used to determine, for example, where people could live, what job they could do, and whom they could marry. The official recording of ethnicity for the purposes of restricting work and travel had a long history. The first pass law—the Hottentot Code—was introduced by the British to the Cape Colony in 1809. It required that all Khoikhoi have a fixed place of abode and a pass with an employer's stamp if they needed to travel. This law forced the Khoikhoi to work for the Afrikaners in order to get a pass. Although repealed a few years later—in order to create a mobile supply of workers for the British settlers—it was the first of many similar laws. Pass laws gave the authorities power to restrict people's access to towns, send others back to homelands, and ensured the supply of labor to the white population.

Wealthy and heavily armed, South Africa was able to dominate neighboring countries—the front-line states in the fight against apartheid—in order to protect its own policies. Intimidation, sabotage, military action, and subversion were all used to destabilize the regimes that South Africa found threatening and prop up those that supported it—the illegal white-minority regime in Rhodesia (present-day Zimbabwe), for example (*see also* Zimbabweans: nationality). Using the excuse of trying to eliminate its enemies' guerrilla bases, South Africa invaded many front-line states. Angola was invaded, bombed, and—along with Mozambique—subjected to a prolonged civil war due, in part, to South Africa's funding of rebel groups (*see also* Angolans: nationality and Mozambicans: nationality). Other East and Central African countries suffered from these problems through the influx of refugees from war zones. Namibia was illegally occupied by South Africa (as South West Africa) until 1990 and a form of apartheid was introduced there (*see also* Namibians: nationality). South Africa easily pressured Lesotho and Swaziland, which are economically reliant on the goodwill of South Africa, into supportive roles (*see also* Lesotho: nationality and Swazi: nationality). Border blockades were often used to force Lesotho's policies into line.

Opposition to apartheid was widespread, involved people of all colors, and took many forms. The first organized resistance was led by Mohandas Karamchand Gandhi, an Indian lawyer, who came to Natal in 1893 and stayed until 1914. Using nonviolent methods and recourse to the law, Gandhi was an inspiration to later movements. The South African Native National Congress, which became the African National Congress (ANC) in 1923, was formed in 1912. Its first leaders—John L. Dube, president, and Sol Plaatje, secretary—attempted to effect changes by appealing to Britain and challenging unjust laws in court. The government's refusal to reform, however, led to the development of more militant methods. The ANC really became a mass movement only in 1944 with the founding of the ANC Youth League by Anton Lembede. His colleagues included Nelson Mandela, Walter Sisulu, and Oliver Tambo.

One of the first examples of successful mass political mobilization was the Defiance Campaign of 1952. With Indian and other groups and using trained volunteers, the ANC orchestrated local defiances of unjust laws all over the country. The campaign was called off after outbreaks of violence occurred. Reprisals by the government were often severe. Police powers were increased to deal with the growing unrest caused by apartheid. Torture and informers were widely used, and many people died in police custody. More "humane" methods included banning and issuing restraining orders against political activists to halt their activities.

In 1961, as president of the ANC, Tambo left South Africa to open overseas offices of the ANC. From Lusaka, Zambia, he organized guerrilla forays into South Africa and raised funds. In the same year, Mandela formed the Umkonto we Sizwe (Spear of the Nation) movement, which was to perform sabotage on economically important facilities in order to pressure the government into talks. The initial result was that Mandela and Sisulu, among others, were imprisoned for life in 1964.

Large-scale uprisings led by the schoolchildren of Soweto (the southwestern townships of Johannesburg) followed the 1976 announcement that Bantu education would be in Afrikaans. Protests escalated and strikes brought Johannesburg to a standstill. Police response was harsh, and by the end of the year over 500 people, including many children, had been killed. Most opposition leaders were committed to nonviolent methods (Desmond Tutu won the Nobel Peace Prize in 1984 for

his nonviolent campaigning), but this practice was sometimes ignored by others. Apartheid policies of segregation, not only by race but also by ethnic group, led to outbreaks of what came to be called "black-on-black" violence—though many incidents were incited by government agents. Although Chief Buthelezi's Zulu Inkatha movement (originally formed in 1928 and reconvened in 1975) and Mandela's Umkonto were mutually supportive, their members often clashed.

Deaf to moral arguments, economic reasons for the government to end apartheid brought matters to a crisis point. Even before the 1948 elections, serious drawbacks to segregationist policies had become obvious. The government soon discovered that labor provided by the excluded majority was vital for the fastest-growing sector of the economy: manufacturing industries. This labor force also needed to be educated and mobile enough to be efficient—impossible within apartheid. Employers, especially in construction, often had to ignore color bars just to fill vacancies. After the 1970s Soweto uprisings, foreign investment halted, capital flowed out of the country, house prices and the share market slumped, and businesses collapsed. In many ways, apartheid did not make economic sense. Pressure at home and from abroad was also making the system increasingly unworkable. As increasing numbers of African and Asian countries joined the United Nations, calls for sanctions against South Africa grew. Antiapartheid movements had been arguing for sanctions for years, and in 1985 many international banks paid heed. Loans were not renewed and the promise of future ones withdrawn. In 1990 Mandela was released from prison, and in 1991 all apartheid legislation was repealed. Finally, in 1994 the first nonracial elections were held in South Africa and Mandela was elected president.

The transition from apartheid to majority rule in South Africa was a difficult process, and the social legacy of apartheid will continue to impact South Africans for decades. In the period immediately following the end of apartheid, there was a widespread feeling among the black African community that the people who had instituted and perpetuated apartheid should be prosecuted for crimes against humanity. Instead of immediately prosecuting former government officials, however, the new government established a Truth and Reconciliation Commission in 1996, the purpose of which was to give victims of violence the opportunity to present their testimony publicly and also to encourage perpetrators of violence to describe their own activities. The commission had the power to grant amnesty from prosecution to anyone providing testimony. A central goal of the commission was to encourage recognition that illegal or immoral acts had been committed not only by the government but also by their opponent, including the ANC. Of the more than 7,000 witnesses who petitioned, amnesty was granted to 849 individuals. The commission's final report, delivered in 1998, criticized both sides in the conflict for committing atrocities. While this conclusion, and the granting of amnesty to the perpetrators of violence, angered many South Africans, the commission was generally acknowledged as playing a vital role in the country's transition and in forestalling the potential for retributive violence. It has since been adopted as a model in other nations emerging from periods of internal violence.

Neither the initial expectations among black Africans of an imminent economic and social miracle nor the initial fear of bloody reprisals among whites came to fruition. The transition to a new constitution, adopted in 1997, did not resolve the uncertainty and confusion that followed such a radical change in the country's political structure. This uncertainty contributed to a downturn in the economy, which was further damaged by a massive increase in reported crime. An epidemic of robberies, assaults, kidnappings, and murders struck the country's urban areas, leading to the widespread establishment of vigilante groups (particularly among whites) and a dramatic fall in foreign investment and tourism. Despite the increase in criminal violence, political violence has not been a significant feature in the elections that have taken place under the new constitution. Mandela stepped down from the presidency in 1999 after serving one term and was replaced by Thabo Mbeki. The ANC won large majorities in the elections of 1999 and 2004, and although both of these elections were judged to be free and fair by international observers, the ANC's dominance of South African politics has raised concerns that South Africa could become a de facto one-party state.

Since 1994 all traces of the legal framework of apartheid have been erased, but the economic situation of most black Africans and many Coloreds remains dire. Despite losing their political supremacy, whites continue to enjoy the status of an economic elite, with average annual incomes far in excess of those earned

by other groups. Successive ANC governments have faced criticism for not directly intervening to redress economic disparities, while they claim in response that such actions could damage the economy irrevocably. Culturally, the new regime has avoided attempting to impose a predetermined template for national identity, hoping instead that a new South African identity will emerge naturally from the free interaction of the nation's many and various cultural groups. Despite decades of oppression by the state, most black South Africans identify primarily with their nation and with their ethnic group second. Whites also have a strong sense of South African national identity, as do Coloreds, many of whom refer to themselves as Afrikaners today.

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South Mugirango

The South Mugirango are one of the main subdivisions of the Gusii. The Gusii are a large ethnic group of western Kenya.

Southern Bullom *See* Sherbro.

Sudanese: nationality (people of Sudan)

SUDANESE: NATIONALITY

nation:
Sudan; Republic of Sudan

derivation of name:
From the Arabic phrase *bilad as sudan*, meaning "country of the blacks"

government:
Republic

capital:
Khartoum

language:
The country's official language, Arabic, is spoken by 50 to 60 percent of the population (primarily in the north). English is the lingua franca of the south, where hundreds of Nilotic and Sudanic languages are spoken.

religion:
About 70 percent of the population are Sunni Muslim, 5 percent is Christian, and the remaining 25 percent of the population follow indigenous faith.

earlier inhabitants:
Unknown

demographics:
There are 600 ethnic groups in Sudan. The largest grouping is of Nilotic peoples (predominantly Dinka), who make up about 52 percent of the population. Arabs (descendents of Egyptians, Arabian Arabs, and indigenous peoples) make up about 40 percent of the population. The remainder are principally Bantu-speaking peoples in the south.

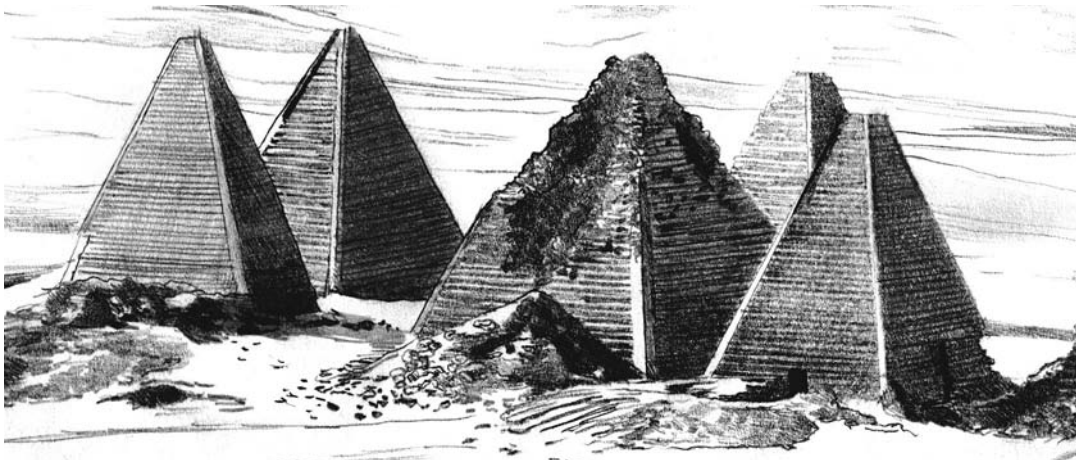
Geography

The Republic of the Sudan is a large country in East Africa. With an area of approximately 967,500 square miles, it is the largest nation on the African continent. Sudan has borders with nine other countries and a coastline on the Red Sea. Egypt meets Sudan's border to the north; Libya to the northwest; Chad and the Central African Republic to the west; the Democratic Republic of the Congo, Uganda, and Kenya to the south; and Ethiopia and Eritrea to the east. Sudan's coastline stretches for 530 miles along the western shore of the Red Sea.

The majority of Sudan's territory consists of a single low-lying plain that stretches from north to south and west to east across the entire nation. Low hills are found along the southern and southwestern borders and in a strip that runs parallel to the coast. Sudan's only significant upland region is the isolated volcanic massif known as the Marrah Mountains in the extreme west of the country lying close to the border with Chad. The country's highest point, however, is the 10,456-foot-high peak of Mount Kinyeti, an isolated mountain that lies in the extreme south of the country on the border with Uganda. A range of dome-shaped hills known as the Nuba Mountains interrupts the rolling Sudanic plain in the south-central region of the country, but their greatest elevation is only about 3,000 feet.

Sudan's most prominent geographical feature is the Nile River, which forms from the confluence of the Blue Nile River and the White Nile River in the central region of the country. The Blue Nile rises in neighboring Ethiopia and flows from south to north through the eastern portion of Sudan. The White Nile rises in neighboring Uganda and flows from south the north through the southern and central portion of Sudan before it is joined by the Blue Nile near the city of Khartoum.

Three distinct climatic zones are found within Sudan. The south has a long rainy season (from April to December) and features dense tropical woodlands and swamps. The semidesert Sahel region forms a belt across the central third of the country and experiences a shorter, less reliable, rainy season from July to September. The north is dominated by desert, although it is bisected by the fertile valley of the Nile River.



Nubian pyramids in Sudan built for the Nubian rulers of the Kingdom of Meroë between ca. 300 B.C.E. and 300 C.E.

About 60 percent of the population lives in the north, an area with a distinct Arabic-speaking Muslim culture. All of Sudan's major urban centers are found in the north-central part of the country close to the confluence of the White Nile and the Blue Nile or further downstream on the Nile River. The arid northwest is very sparsely populated. Sudan's capital, Khartoum, is situated at the confluence of the White Nile and the Blue Nile and is divided from the cities of North Khartoum and Omdurman by the Blue Nile and the White Nile respectively. Taken together these three cities represent the largest urban concentration in Sudan, although Omdurman is actually the largest individual city in the country.

INCEPTION AS A NATION

The ancient Egyptians referred to northern Sudan as Cush, a territory rich in gold and iron and centered around the southern extremities of the Nile Valley in much the same way as their civilization straddled the northern part of the Nile's course. The histories of ancient Egypt and northern Sudan were closely interwoven for centuries as Egyptian power advanced and ebbed along the upper Nile. During the New Kingdom Period (ca. 1570–1100 B.C.E.), Egypt's power over Cush reached its greatest extent as the territory as far south as the site of modern Khartoum became an Egyptian province governed by a viceroy. During this period Egyptian culture became firmly established in Cush. Temples built to the Egyptian gods remained in use until the arrival of Christianity a thousand years later, the Egyptian language was used extensively, and the nobility adopted Egyptians patterns of life.

At the end of the New Kingdom Period Egypt subsided into an era of civil war and disunity. By 750 B.C.E. the city of Napata (situated about 250 miles north of present-day Khartoum) had established itself as a powerful center of trade and began to assert its military might on the fragmented kingdoms of Egypt. The rulers of Napata formed a dynasty that ruled upper Egypt for a century and the entire Nile Valley for several decades until they were forced into retreat by the Assyrians in the mid-seventh century B.C.E.

In the sixth-century B.C.E. the rulers of Cush were forced by a resurgent Egypt to relocate their capital to Meroë, a city about 125 miles downstream from present-day Khartoum. From this time the development of Cush and Egypt began to diverge. Egypt came under Assyrian, Greek, and finally Roman power while Meroitic Cush retained its independence and continued trading down the Nile to the Mediterranean. Cush retained much of the culture of ancient Egypt. Its rulers retained the pharaonic traditions of erecting pyramids and recording their achievements on monumental stelae using a system of hieroglyphs derived from the Egyptians.

Meroitic Cush ceased to exist as a separate state in the fourth century C.E. when it was conquered by the Ethiopian kingdom of Axum. Christian missionaries who arrived in northern Sudan in the sixth century described three kingdoms along the Nile at that time. The northernmost kingdom, known as Nobatia, had its capital at Faras (the ruins of which were submerged beneath the waters of Lake Nasser as a result of the construction of the Aswan High Dam in the 1960s). The middle kingdom,

Sudanese: nationality time line

B.C.E.	
ca. 750	Rulers of Cush (modern north Sudan) establish rule over upper Egypt.
ca. 590	Egypt captures the Cushitic capital of Napata. Cushitic rulers move their capital south to Meroë.
third–second centuries	Meroë is the center of a powerful Cushitic kingdom.
C.E.	
ca. 350	Meroë conquered by Axumite Empire.
sixth century	Coptic Christianity introduced to northern Sudan.
650s	Advance of Muslim Arabs into northern Sudan from Egypt halted by Sudanese resistance.
16th century	Muslim kingdom of Sennar established in northern Sudan.
1820s	Egyptian Ottoman forces advance into Sudan and conquer the north of the country.
1880s	Religious leader Muhammad Ahmad leads a rebellion against Egyptian rule, establishing a Mahdist state in northern Sudan.
1889	Anglo-Egyptian forces invade Sudan, dismantle the Mahdist state, and establish Anglo-Egyptian administration.
1955	Antigovernment insurgency begins in southern Sudan
1956	Sudan becomes independent as the Republic of Sudan.
1958	A military coup brings General Ibrahim Abboud to power.
1964	Abboud's military dictatorship overthrown and a parliamentary government established.
1969	A military coup brings Jafar Numayri to power. Anyana Rebellion brings renewed violence in the south.
1972	Numayri concludes a peace agreement with southern rebels. Southern Sudan becomes self-governing.
1985	Fighting resumes in the south after Numayri attempts to introduce Islamic law to the region. Sudan People's Liberation Movement (SPLM) leads the rebellion. Numayri deposed in a military coup.
1989	Second military coup brings Umar al-Bashir to power.
1993	Umar al-Bashir appointed president of a one-party state.
2000	Opposition parties boycott presidential elections. Al-Bashir elected to another five-year term.
2002	SPLM and Khartoum government agree to a cease-fire.
2003	Sudan Liberation Movement (SLM) and Justice and Equality Movement (JEM) begin an anti-government rebellion in the Darfur region of western Sudan.
2004	Government forces launch operation in Darfur to quell the rebellion. United Nations reports that Janjaweed militias are massacring civilians in Darfur.
2005	Government and SPLM sign a peace accord. Autonomous government set up in the south. United Nations accuses Khartoum government and militias of systematic human rights abuses in Darfur.
2008	United Nations peacekeeping force deployed in Darfur. National census begun in preparation for future elections.

known as Muqurra, had its capital at Dunqulah (about 90 miles south of the modern city of Dunqulah); and the most southerly kingdom, Alwa, was centered on the city of Soba close to modern Khartoum. The rulers of these kingdoms became Coptic Christians during this period (*see* Copts).

Islam arrived in northern Sudan in the 650s as Arab forces raided south from their recently conquered Egyptian territories. The Arab ad-

vance met strong resistance from the Christian kingdoms of northern Sudan. This, combined with the relative poverty of the region, induced the Arabs to conclude a peace and to halt their advance. During the ninth and 10th centuries the Christian kingdoms of northern Sudan reached the peak of their power, but they were isolated from the rest of the Christian world by intervening Muslim-held territory, and Islamic culture gradually began to dominate through trade and Arab settlements. By the 14th century the Christian kingdoms had essentially ceased to exist and a patchwork of small polities, many of them primarily Muslim, had emerged in northern Sudan. In the 16th century a powerful Muslim state known as the Kingdom of Sennar developed in northern Sudan.

Ottoman rule came to northern Sudan in the 1820s (*see* Ottomans) in the form of an invasion by Egyptian forces. Ottoman Egypt claimed sovereignty over the entire area of modern Sudan for much of the 19th century, although its rule was never firmly established in the south. There, swamps and thick forests made travel and administration extremely difficult and Muslim culture was resisted by the powerful kingdoms based in present-day Uganda (*see* Ugandans). Egypt's involvement in Sudan became strongly influenced by Britain's involvement in Egypt during the second half of the 19th century. British and French influence in Egypt grew significantly after the completion of the Suez Canal in 1869. By 1877 the European powers had enough influence to dethrone the khedive (ruler) of Egypt, Ismail Pasha, and install his more pliable son in his place. In 1874 Major General Charles George Gordon, a British officer, had been appointed by the khedive to develop transportation links in the south of Sudan and was soon named governor of the entire province.

French and British administrators were already serving in the Egyptian government at this time as part of international agreements involving the security of the Suez Canal and the resolution of Egypt's substantial foreign debts. Britain used its position in Egypt to suppress the slave trade that still flourished in East Africa at that time. Southern Sudan was one of the main sources of slaves, and General Gordon was closely involved in curtailing the activities of slave traders from the north of Sudan. The result was a powerful uprising among the north Sudanese led by Muhammad Ahmad ibn as Sayyid Abd Allah (1844–85), a Muslim religious leader who proclaimed himself the prophesized Mahdi, or redeemer of Islam. Many of the tribes involved in slave trading supported Muhammad Ahmad because he promised to end Egyptian and British involvement in the region. In 1881 Muhammad Ahmad declared a holy war against the occupying Egyptian forces and rapidly formed a large army that repeatedly defeated Egyptian troops. The British government ordered Egypt to withdraw its forces from Sudan in 1884 and General Gordon was once again appointed to carry out the task. Before Khartoum could be evacuated, however, Muhammad Ahmad's forces besieged the city and captured it in January 1895. General Gordon was among the 7,000-strong garrison massacred by Ahmad's warriors.

Although Britain had advised a withdrawal from Sudan, the sensational death of General Gordon led the government to conclude that Muhammad Ahmad's movement could not be allowed to continue in case it expanded to threaten other colonial territories. In 1896 a retrained and reequipped Anglo-Egyptian army under British officers invaded the Mahdist state that had been founded after the fall of Khartoum. By the end of 1898 the Mahdists had been defeated and Britain established an Anglo-Egyptian administration over the whole of Sudan that was to persist until Sudanese independence in 1956.

Until 1896 Britain had regarded the administration of Sudan as an Egyptian matter, although Egypt itself was a British protectorate from 1882. After the involvement of British forces in the war against the Mahdists, however, the new system of Anglo-Egyptian administration involved closer British involvement in the affairs of Sudan. This was considered necessary by the British government to counter the ambitions of France and Belgium in the region of the headwaters of the Nile River.

When Egypt's King Farouk was deposed in 1952, it became clear that Britain's already tenuous hold over Egypt was coming to an end. In 1953 Britain and Egypt agreed to initiate a three-year transitional period that would end with Sudan's independence. The Republic of Sudan was declared in January 1956 under a parliamentary government that had been elected in 1954 with Ismail al Azhari as its first prime minister.

CULTURAL IDENTITY

In the 1920s Britain had divided Sudan into northern and southern administrative regions in recognition of the very different cultures

that predominated in the north and the south. The north was Islamic, spoke Arabic, and had strong historical ties with Egypt and the north, while the south was Christian or animist and had stronger links with the peoples of the Great Lakes region to the south. In 1943 Britain began preparing north Sudan for independence as a separate state and envisaged south Sudan's fate as being coincidental with the future of Britain's other possessions in East Africa. After World War II, however, Britain reversed this decision and reintegrated the north and south under a single administrative authority in the north. In 1948 a Legislative Assembly for the whole of Sudan was established in Khartoum. The south was woefully underrepresented in the assembly, and its business was carried out in Arabic rather than English, the language that local administrators from the south had been trained in. When Sudan was granted autonomy under its own parliament in 1953, fewer than 10 of the hundreds of administrative positions vacated by the British went to Sudanese from the south. The Khartoum government was committed to instituting a federal system on the advent of independence that would give the south considerable autonomy, but these promises were not kept. A rebellion by army officers in the south, which began in 1955, marked the opening phase of a civil war that was to seriously hamper Sudan's development for decades to come.

In the two years after independence, power changed hands several times in the midst of an economic crises precipitated by poor cotton harvests, and in November 1958 General Ibrahim Abboud seized control of the government, instituting a military dictatorship and banning all political parties and trade unions. During Abboud's regime the outlawed political parties joined to form the United Front (UP) and the Professional Front (PF), the latter composed primarily of doctors, teachers, and lawyers. Their combined opposition forced Abboud to resign in 1964, and his regime was replaced by a parliamentary system. The new government was poorly organized, however, and weakened by the continuing civil war in the south.

In 1969 the military again took control under Jafar Numayri. Concurrent with the change of regime was a major escalation in the civil war known as the Anyana Rebellion. The Anyana was a southern rebel army formed by a coalition of Lotuko, Madi, Bari, Acholi, Zande, and Dinka fighters. The renewed vigor of southern claims for autonomy forced the government into negotiations, and a cease-fire was agreed to in 1972 as the first step in promised moves toward self-rule for the south. At the same time as promising a degree of freedom for the south, however, Numayri moved to institute a one-party state in the north and repressed political opposition. A period of economic recovery in the 1970s foundered in the mid-1980s when drought and a huge influx of refugees from wars in neighboring Chad and Ethiopia taxed the country's resources. A series of failed assassination and coup attempts, many allegedly funded by Libya, demonstrated the general dissatisfaction of the general population with Numayri's government. An attempt by Numayri to impose Islamic law in the south in 1985 brought about a rekindling of the civil war, which had been largely dormant for over a decade.

The army deposed Numayri in 1985 and ruled for the following four years, until the Revolutionary Command Council (RCC), under the leadership of Umar Hassan Ahmed al Bashir, took control. The RCC immediately declared a state of emergency. It abolished the National Assembly, disbanded political parties, trade unions, and newspapers, and banned strikes, demonstrations, and all public gatherings. Although the military government was disbanded in 1993, General Bashir remained in power as president.

Conflict between the north and south that had reemerged in 1985 continued throughout the 1990s despite numerous peace talks. The Sudan People's Liberation Movement (SPLM) and its military arm, the Sudan People's Liberation Army (SPLA), waged a continues guerrilla war against government forces until a cease-fire was finally agreed to in 2002 and a final end to hostilities in 2005.

Even as Sudan was emerging from one period of civil war, however, a second was beginning. In 2003 rebel groups in the western Darfur region of Sudan, principally the Sudan Liberation Movement (SLM) and the Justice and Equality Movement (JEM), began an armed campaign against the government in Khartoum, accusing them of ignoring the economic development of the west and of oppressing the area's "non-Arab" population. In the context of Sudan, "Arab" refers to the peoples of northern Sudan and the Nile Valley who are descended from the indigenous peoples of ancient Cush as well as Egyptian Muslims and Arabian Arabs who settled in the area from the sixth century C.E. In the same context, "non-Arabs" are

peoples of the west and south who are culturally closer to the peoples of Central and East Africa. The ensuing war in Darfur killed between 200,000 and 400,000 people in five years and displaced as many as 2.5 million persons. Forces on both sides committed atrocities, but the so-called Janjaweed militia became particularly notorious for committing mass rape and massacring the inhabitants of refugee camps. The term "Janjaweed" is used collectively to refer to armed raiders from many different tribes rather than to a specific group. However, they have in common the fact that they are drawn from the nomadic Arab peoples of the north of the region and that they are believed to act, at least in part, under the orders of the Khartoum government. The SLM and JEM rebels draw their support from the sedentary population that traditionally farms the marginal agricultural lands around the base of the Marrah Mountains. Conflict between farmers and nomadic pastoralists has been endemic to Darfur for centuries, but the increasing desertification of the region has exacerbated the problem by forcing the nomadic peoples further into the traditional territory of the sedentary peoples. Since 2004 Janjaweed elements have also been widely accused of mounting attacks across the border into Chad and are regarded as a contributing factor in the outbreak of civil war in Chad in 2005.

Modern Sudan cannot be said to have a national identity, and in that sense no one cohesive group can be said to constitute the Sudanese. Almost 50 years of intermittent war between the Muslim north and the Christian or animist south has left a north–south divide that is as evident today as it was at independence. Within these distinct regions considerable unity has been achieved between their many different ethnic groups through the years of north–south conflict, but the south remains committed to autonomy and the north continues to operate as an essentially separate state. The conflict in Darfur, which has brought great suffering and economic hardship to the west of the country, is another factor precluding the development of a national identity. Modern Sudanese identify primarily with their traditional ethnic groupings, many of which cross the country's borders, rather than with a nation-state. There are thought to be hundreds of distinct peoples within Sudan's borders speaking dozens of languages. Many of the smallest ethnic groups have become submerged in other larger groups through displacement during the country's many conflicts, but Sudan is still regarded as one of the most ethnically diverse nations in Africa. The majority of this diversity is found in the south, where there are many more individual groups than in the more culturally homogenous north.

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Sudanis

The Sudanis, or the "Black Moors," are one of the two main subgroups of the Moors Mauritania. They are descended from black African peoples such as the Fulani, Soninke, Tukolor, and Wolof.

Sudayr (Sudair)

The Sudayr are a Sunni Muslim Arab clan of the Dawasir, whose homeland is the northern area of Najd, in north-central Saudi Arabia. They are one of the most prestigious clans of the Dawasir, and since the 19th century C.E. have been closely associated with the Saud, the ruling dynasty of the Kingdom of Saudi Arabia, through intermarriage and other affiliations. In the 1970s seven royal princes, all sons of Abd al-Aziz ibn Saud, the founder of the kingdom, and a Sudayri mother, rose to the highest levels of government office, including governor of Riyadh and minister of defense. Western observ-

ers dubbed the brothers "the Sudayri Seven." One of them became King Fahd, who ruled the kingdom from 1982 until his death in 2005.

Suk *See* Pokot.

Suku

The Suku inhabit a region in the southwest of the Democratic Republic of the Congo called Kwango for the Kwango River, which runs through it before becoming the Cuango River in Angola. The Suku language, also called Suku, is a Bantu language closely related to Kongo.

In the 17th century the Lunda Empire was conquering lands in the southwest of the modern-day Republic of the Congo, and refugees from the Lunda invasions established the Suku Kingdom. The king was known as the Yaka of Minikongo, and hence the Suku were once known as the Yaka of Minikongo to differentiate them from the Yaka proper, who inhabit lands to the south of the Suku. In the 19th century the Suku profited as intermediaries of the trade in oil, raffia, cloth, beads, and guns. The carving up of Africa by European colonialists, however, brought an end to this trade, and Sukuland became an economic backwater.

Sukuma

The Sukuma are closely related to the Nyamwezi people. The Sukuma live in lands to the north of the Nyamwezi in west-central Tanzania, covering the regions of Shinyanga and Mwanza. In fact, *sukuma* literally means "north" in the Nyamwezi-Sukuma language. The languages Sukuma and Nyamwezi are sometimes considered to be two closely related Bantu languages, but they are really several different dialects of the same language. Despite their many similarities and ties, the Sukuma and Nyamwezi are two distinct ethnic groups.

Like other Bantu peoples of what is now western and central Tanzania, the Sukuma formed semi-independent, self-governing units called *ntemi*. The *ntemi* system of political organization was in use by the Sukuma and Nyamwezi people by the 14th century, and it was adopted by other peoples in the region who came into contact with them.

SUMERIANS

location:
Southern Iraq, near the Persian Gulf

time period:
5300 to 2000 B.C.E.

ancestry:
Ubaidian; Semitic

language:
Sumerian

Sumerians

Along with Egypt and the settlements in the Indus River Valley, Sumer was one of the earliest known cultures to develop the characteristics of an organized society. Theirs was one of the world's first civilizations. The Sumerians were the first people known to have invented an all-purpose system of written communication. Consequently their civilization is the earliest for which we have written records. The earliest of these records date from the fourth millennium B.C.E.

The Sumerians lived in present-day southern Iraq. The term *Sumerian* (from the word "Shumeru," the Akkadian name for the region) was first used by the Akkadians, a Semitic group from northern Mesopotamia who eventually assimilated into Sumerian culture (*see* Semites). The Sumerians themselves never used this term, calling themselves instead "sa gi ga," which can be roughly translated as "black-headed people." There is some debate as to whether this term was meant figuratively or whether it referred to some distinctive physical characteristic of the Sumerians. The fact that the Sumerians spoke a language totally unlike those of other Mesopotamian peoples makes it likely that the term may have been misinterpreted over the millennia. As such, the more recent Semitic term "Sumerian" has been generally adopted for the purpose of describing these ancient people.

The land that was to become Sumer was initially settled by farmers known as Ubaidians. Their exact origins are as yet unknown. Gradually, Semitic tribes from the surrounding areas migrated to the region and assimilated into Ubaidian society. Sometime around 3250 B.C.E. the people who became known as the Sumerians also migrated into the region from an unknown area. These new people spoke a language totally unlike any other known language from the time period, and had a unique culture. The Ubaidian, Semitic, and Sumerian elements of this new lower Mesopotamian society eventually combined through intermarriage and assimilation. They formed a complex society that fostered the world's first functional law code, the first coherent writing system, and some of the most powerful, competitive, and successful city-states of the ancient world, including Kish, Ur, Eridu, Nippur, and Lagash.

The decline of Sumer as an independent civilization is thought to have begun in the third millennium B.C.E. after a series of devastating attacks and rapid, large-scale migrations to the north. The region eventually became Babylonia under the influential Semitic leader King Hammurabi (ca. 1795–50 B.C.E.) In time,

Sumerian cuneiform from the 26th century B.C.E.

the area became home to several other peoples, including the Assyrians, who were heavily influenced by the culture and practices of the Sumerian civilization that had preceded them.

ORIGINS

While the exact origin of the first Sumerian people is still unknown, it is widely accepted that they most likely came from the Indus River valley or from the Euphrates River valley. Excavations in the Indus River valley have unveiled a large number of artifacts from an extremely ancient civilization that is very similar to what is known of Mesopotamian Sumer. Although southern Mesopotamia and the Indus River valley are about 1,500 miles apart, identical stamp seals have been found at excavations of both sites, along with figurines and architecture in the Indus River valley that practically mirror those found in lower Mesopotamia dated from the time of Sumerian predomination. This could be attributed to extensive trade between the two regions, but it is also possible that the Sumerian people originally came from the Indus River valley area and migrated south.

It has also been suggested that the Sumerians may have come from the Elamite mountain range, which lies to the east of Sumeria in present-day Iran. The prominence of mountains as symbols in Sumerian literature and art has led some scholars to suggest that the Sumerians may have originated in a mountainous area. Innumerable statues and other representations of Sumerian gods depict deities as standing or living on mountains, which connotes a familiarity with and a reverence for mountains. Adding weight to this theory is the fact that early Sumerian architecture is based on a type of timber construction that would have required access to wooded highlands. There were no such areas within ancient Sumeria but there were in the Elamite region.

More than one Sumerian origination legend states that there was an influx of people from the sea at a very early point in Mesopotamian history. That group of people could plausibly be the Sumerians themselves, though a lack of corroborative evidence makes it difficult to say for sure. The greatest credit to this theory is the relative proximity of the oldest city in Sumer to the Persian Gulf. Eridu, which is the earliest known settlement in lower Mesopotamia, is less than 100 miles away from the Gulf. Many historians have suggested that this

nearness makes a prehistoric seaborne arrival to Sumer plausible.

LANGUAGE

The Sumerian language is totally isolated, meaning that it has no apparent roots in any known language family from its time. Although the Sumerian language was eventually superseded by the Akkadian language as a means of day-to-day communication, Sumerian continued to be used through subsequent periods of Mesopotamian history in sacred rites and literature. The language became totally extinct by the second century C.E. and was not rediscovered until the 19th century, when excavations in southern Iraq uncovered evidence of a society that predated the Babylonian Empire.

Written Sumerian is divided into five chronological periods: Archaic Sumerian (3100–2600 B.C.E.), Classical Sumerian (ca. 2600/2500–2300/2200 B.C.E.), Neo-Sumerian (ca. 2300/2200–2000 B.C.E.), Late Sumerian (ca. 2000–1800/1700 B.C.E.), and Post-Sumerian (ca. 1800/1700–100 B.C.E.). Archaic Sumerian texts are limited mostly to business and municipal records, with some instances of written exercises for educational purposes. Classical Sumerian findings extend to records of area rulers in addition to legal and public records. Sumerian writings from this period were the first to be translated by modern experts.

In 1835 English archaeologist Henry Rawlinson and his team of Persian and Kurdish workers discovered a steep cliff face covered in ancient inscriptions outside of the city of Kermanshah in western Iran. The rock is now known to have been created by the Persian king Darius I in the fifth century B.C.E. after Babylon has been conquered and made part of the Persian Empire (*see* PERSIANS). The rock is covered in inscriptions in three different languages. One of these was known to be Old Persian, but the other two cuneiform languages were then unknown. Rawlinson was able to successfully decipher a substantial amount of the text.

Until that time, it had been believed that the Babylonians had pioneered cuneiform writing. It was a significant discovery when it

rity. It became obvious that a much older pre-Babylonian civilization must have started the practice of cuneiform writing. The Babylonians and subsequent Mesopotamian peoples had simply followed a preexisting example. When ancient Lagash (near the modern city of Telloh) was excavated, these ideas were verified. The figures and bas-reliefs found on the site were very different from Babylonian representations. In addition, written tablets found at the site revealed a history stretching back far beyond that of Babylon.

What makes the Sumerian language so significant is that it is the earliest known written language in the world. Subsequent Mesopotamian languages such as Akkadian and Elamite adopted the Sumerian example, as did totally separate Indo-European languages such as Hittite. There is still much debate about the relationship of the Sumerian language with other known languages. As far as can be discerned with the evidence that is available, it seems that Sumerian is an isolated language. However, it has been hypothetically linked to a number of somewhat comparable language families such as Dravidian, Uralic, and Tibeto-Burman. It seems most likely that if there is any relation at all, it will be to more expansive groups such as Nostratic or Caucasian.

HISTORY

The history of Sumer is usually divided into seven major periods: the prehistoric Ubaid and Uruk periods, the Early Dynastic period (which includes four distinct subperiods), the Lagash dynasty, the Akkad dynasty, the Gutian period and Sumerian Renaissance, and the Ur III period.

Ubaid Period

The prehistoric nature of Sumer has been somewhat difficult to discern, but historians have made educated guesses based on findings at the al-Ubaid archaeological site near the ancient city of Ur in southern Iraq. At al-Ubaid grave sites were found that belonged to the earliest known inhabitants of the area, the Ubaidians. These workers of the land were the first permanent settlers in the area that became Sumer. They made important advances in agriculture and established many of the early trade routes that eventually became invaluable to the entire Mesopotamian region. They lived in large communities dotted with primitive but effective mud-brick homes and prominent municipal temples. Advanced pottery, masonry, and metalwork have been found in the Ubaidian ruins, showing a trend toward specialized labor and developing culture. It is also clear from studying the grave sites that during the Ubaidian period this region began to experience the first hints of social stratification. Some Ubaidians were buried along with considerable riches, while others were buried with next to nothing. The Early and Middle Ubaid periods (ca. 5300–4500 B.C.E.) saw the settlement of the area and the rapid development of agricultural methods that enabled and encouraged permanent settlers. In the Classic Ubaid period (ca. 4500–4000 B.C.E.), the region experienced its first boom of urbanization.

Uruk Period

The next major period in pre-Sumerian history was the Uruk period. By this time (ca. 4000 B.C.E.), increasingly extensive Mesopotamian trade routes had made lower Mesopotamia a bustling collection of city-states where local governments kept watch over citizens and utilized specialized laborers. This period brought the dawn of mass production, evidenced by large amounts of disposable single-use bowls found in ruins carbon-dated to this time period. In the Uruk age, the use of slaves became prevalent, and competition between the city-states of Sumer began to rapidly escalate. By this time, the once-small communities had become lively city-states with organized governments. The city of Uruk itself, located south of modern Baghdad, was the first major city-state of Sumer. The first real city in Mesopotamia, Uruk was centered on the Anu and Eanna temples. This civic structure was a sign of the future in Mesopotamia: All of the subsequent city-states that formed had religious districts at their centers.

Early Dynastic Periods

Almost everything that is now known about this mostly undocumented period is derived from a manuscript known to modern scholars as the Sumerian King List, a Sumerian-language document that is the chief source of knowledge about the rulers of the third millennium B.C.E. The document lists all of the Sumerian kings from before an event described as "the Great Flood" and up until about 1730 B.C.E.

The King List includes three major dynastic periods: Early Dynastic I, Early Dynastic II, and Early Dynastic III. The first period is largely unaccounted for, as it reaches past the 26th century in recorded dates. The kings listed

Sumerians time line

B.C.E.	
5300–4000	Nomadic farmers known as Ubaidians settle in lower Mesopotamia; advanced agricultural methods promote long-term settlement and Sumer begins to rapidly urbanize; the plow is invented.
4000	Uruk becomes first major city-state in world; organized government and mass production are born in Sumer, as well as the earliest known cuneiform writing system.
2457	King Eannatum of Lagash conquers all of Sumer, creates first known empire in the world.
2334	Sargon of Akkad comes to power; he is the first leader known to have attempted the conquest of the known world; first Semitic ruler of Sumer.
2250	Akkadian Empire comes to an end at hands of Gutians; there is a large-scale migration out of southern Mesopotamia into the north in search of better soil; Sumerian civilization goes into decline.
2150	Short Sumerian Renaissance with the Third Dynasty of Ur ends only 150 years later; sharp shift in population and many foreign influences gradually phase out Sumer as an independent civilization.
1900	Lower Mesopotamian city of Babylon begins to gain power; within 200 years it is the largest city in the world.

in this period are credited as having extremely long reigns, each about 3,600 years. This obvious exaggeration lends to the hypothesis that some of these kings were probably legendary rather than real.

The second early dynastic period includes the first dynasties of the city-states of Kish, Uruk, and Ur. Most notably, the first dynasty of Uruk includes the name of Gilgamesh. The most famed piece of literature to have survived from ancient Sumer, *The Epic of Gilgamesh,* describes the semilegendary reign of this early Sumerian king.

The third period in the King List has the longest time span and includes the second and third dynasties of Ur, the second, third, and fourth dynasties of Kish and Uruk, the Akkadian period (which started with the reign of the famed King Sargon), the relatively short-lived Gutian period, and ends with the Amorite dynasty of Isin.

Lagash Dynasty

The dynasty of Lagash is chiefly known for the reign of Eannatum of Lagash, who ruled one of the first empires in recorded history. It is directly because of Eannatum's time in power that nearly all of Sumer was placed under the control of Lagash, which became the largest city in the world at the time. The rival city-states of Kish, Larsa, Ur, Uruk, and Umma were all under Eannatum's rule, in addition to territories acquired in Elam and Persia. Eannatum was eventually overthrown by rivals from Umma, adding animosity to the long era of intense rivalry between Lagash and Umma. The Lagash dynasty was the last time for over 200 years that a ruler of Sumerian ethnicity would be in command. After this period, the Akkadians rose to power, and independent Sumerian civilization came to an end.

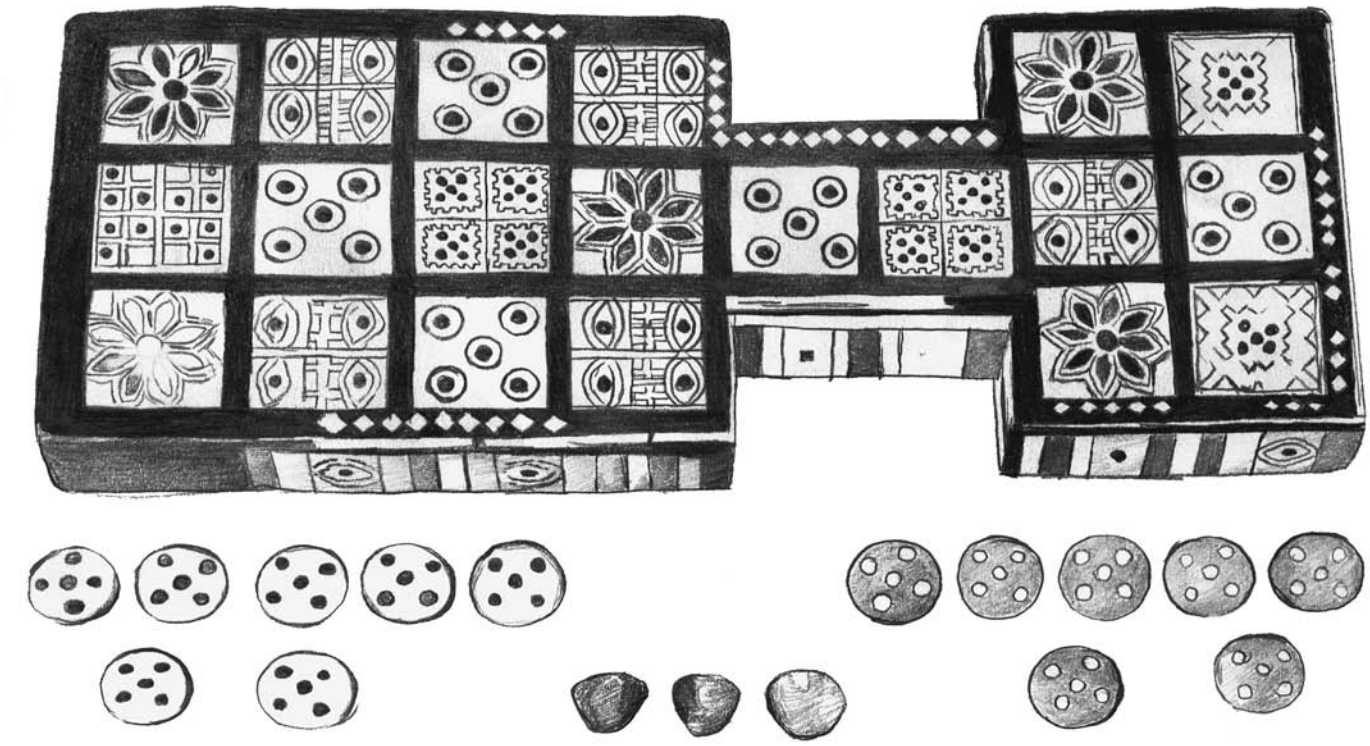
Akkad Dynasty

The Akkad dynasty marks a turning point in Sumerian history at which the Semitic peoples of lower Mesopotamia came into power and Sumerian culture as a distinct entity started to disappear. Though there were a few less notable Semitic rulers before his time, Sargon of Akkad is credited with being at the helm of the Akkadian Empire at its greatest extent. While it is not clear how exactly Sargon reached his position of power, it is apparent that his empire was built quickly and efficiently. After attacking and conquering the city-states of Uruk, Ur, Lagash, and Umma, Sargon appointed Akkadian governors and made Semitic Akkadian the official language of Sumer. The Akkad dynasty lasted for about 200 years, and ended abruptly with the short reign of Shar-kali-Sharri, who was attacked and overthrown by the Gutians.

Gutian Period and Sumerian Renaissance

The Gutian period, which marked a brief Sumerian renaissance, began when the Central Mesopotamian-based Guti people took hold of Sumer during a series of brutal attacks. After the Guti invasion there is a brief period of historical silence from which there are no known records made by any kings or leaders. It is not known whether this period was obscured by the loss or destruction of public records or whether it was simply a period of chaotic anarchy in the wake of the devastating coup. The Guti ultimately appointed Gutian kings, but their 125-year dynasty seems to have been one of little artistic expression or public record keeping.

The Guti eventually absorbed into Sumerian culture, worshipping Sumerian gods and appointing Sumerian leaders to civic positions, leading to the restoration of Sumerian cultural predomination. Despite being conquered by two foreign influences, Sumerian society was still prevalent. By this time, however, Sumer had become a land of mixed ethnicity. The Guti and the Sumerians had frequently intermar-



Board and playing pieces from ca. 2600 B.C.E. found by archaeologists at the site of the ancient Mesopotamian city of Ur.

ried, and the assimilation process was already nearly complete.

Ecologically, the agricultural prospects of Sumer were rapidly diminishing. Because of rising salinity levels and increased aridity, Sumer was no longer the fertile country it had once been. As a direct result, there was large-scale migration out of southern Mesopotamia into the North Country in search of better growing conditions. Even in its period of resurgence, Sumer was fading.

Ur III Period

The Third Dynasty of Ur came to power after the collapse of the Akkadian Empire and the subsequent Gutian period, which led to the beginning of the Sumerian Renaissance. The weak leadership of the Guti and their rapid absorption into Sumerian society cut their reign short, and Sumerians came back into power for a short time. Around 2050 B.C.E., Ur-Nammu of Ur came to control all the city-states in his vicinity and ushered in a golden age of Sumerian cultural rebirth. There is not much documentation available to clarify what happened during this period, but it is clear that the government was becoming more centralized. The city-states were continuing to build important relationships, and trade around the Persian Gulf was flourishing.

Decline

Sumer was facing pressure from the west and the east from the Amorites and the Elamites respectively. The most prosperous city-states in Sumer were gradually conquered by these foreign influences. Two hundred and fifty years of violent warfare followed the decline of the Third Dynasty of Ur, and by 1750 B.C.E. the previously insignificant city of Babylon had been established as the capital of Mesopotamia under the rule of King Hammurabi I. Sumerian prevalence had come to an end.

CULTURE

Between the end of the First Dynasty of Ur and the Sumerian Renaissance, the period of intense war between the city-states led to the solidification of political thought and civil law. Although the famous Code of Hammurabi was recorded around 1900 B.C.E., after Sumer had disappeared, it is clear that the code was based upon the examples of the Sumerians, much like nearly every other aspect of Babylonian civilization. In fact, Hammurabi's law code is faithfully based upon an earlier code drawn up by King Dungi of the Third Dynasty of Ur in the last golden age of Sumer. The main contrasts between the Sumerian law codes and those of Babylonia are that the new empire had a con-

siderably larger scope and significantly stricter penalties for offences committed against the family unity.

Class System and the Law Code of Hammurabi

King Hammurabi I was the first king of the Babylonian Empire. Having conquered Sumer and Akkad, Hammurabi's Babylon became the cultural and civic core of all of Mesopotamia. Hammurabi's famous law code sheds a great deal of light on ancient Mesopotamian society. The document, essentially the codified version of earlier Sumerian laws, is the best resource for interpreting Sumerian standards.

The Code of Hammurabi clarified a distinctly stratified social environment that had obviously existed in Sumer for quite some time. The populace consisted of three social classes: the patrician *amelu* order, which included religious and government officials as well as soldiers; the free but lesser middle *mushkinu* class, which included merchants, teachers, farmers, and specialized as well as unspecialized laborers; and, finally, slaves.

Legally, these classes were treated very differently. Any offences against *amelu* were punished with much harsher sentences than those against a middle-class citizen or a slave. If a nobleman was accidentally killed, the guilty would be required to pay a large monetary sum to the victim's family. If the same person were to accidentally kill a middle-class merchant, he or she would be forced to pay a much smaller sum. *Amelu* were punished more severely than *mushkinu* for the same offences. If an *amelu* caused physical injury to someone socially superior to him, he would be held to the "eye for an eye" standard. If it were the other way around, the *mushkinu* would only be fined. The law code differentiated between *amelu* and *mushkinu* only in personal matters. When it came to property, both classes were treated equally.

Slaves in Sumer were given a number of opportunities, although they were by no means on equal ground with the patrician and middle classes. A slave could challenge his sale in court, own his own business, receive loans, and even buy his own freedom. Conversely, slaves had few other legal rights. If a slave was caught trying to run away, he could be beaten. If he struck his master, his ear could be cut off.

Civil Law

Every aspect of municipal existence was documented in Sumer. Whether engaging in a monetary transaction, loaning money, writing up contracts, getting married, adopting a child, getting a divorce, or filing a grievance against another citizen, every public transaction or process had to be recorded. If there were any type of disagreement, these documents would be used as evidence. The Sumerians housed both a civic and ecclesiastical court. Every temple was alternatively a legal court, and both religious officials and appointed secular judges were qualified to make judgments.

The judicial systems of ancient Sumer and the modern world share a great deal in common. If a citizen had a complaint, he or she would seek the services of a *mashkim,* a type of mediator who would try to settle the case between the two parties without necessitating court and the full legal process. If the case could not be settled in this manner, or was outside of the *mashkim's* scope, the case would go to court. Up to four paid judges would hear the case from the plaintiff and the defendant. Witnesses gave their evidence under oath and previous examples were studied to determine a judgment. Once the judgment was made, sentences were irreversible. Court-appointed constables were responsible for implementing the sentence, whether it was collecting a fine or exacting an equal physical punishment. The "eye for an eye" doctrine was prevalent in Sumer in cases of physical injury, and capital punishment was used in severe cases. The entire legal proceeding and the subsequent sentencing were meticulously recorded by court scribes.

Marriage and Family Life

Women in ancient Sumer enjoyed a good number of rights compared to other ancient civilizations. It is clear that unfaithfulness in marriage was not tolerated by the law, and in general the legitimacy of the marital bond was firmly defended. Marriages were always prearranged by the respected elders of the family. The prospective groom would give his future wife a monetary engagement gift for which he would be doubly reimbursed should his bride have second thoughts before the wedding. After this, the punishment for infidelity as well as the rules for divorce were explained and detailed in writing.

Within a marriage, the wife was allowed to own her own slaves and have her own business, and she was the sole proprietor of her husband's estate should he be absent, unless the two had a mature son. When a married man died, his widow received as large a share of his estate as

any of their children, and she would again be in sole possession of her dowry. However, carrying on the bloodline was clearly of utmost importance. A Sumerian woman's position in the home was chiefly that of child bearer, and secondarily as a wife. A man could sell his wife into slavery in order to pay a debt and could divorce her for the slightest reason. A woman had to go through a significantly longer and more difficult process to get a divorce, and by the time of the Third Dynasty of Ur, adultery on her part was punishable by drowning. Furthermore, if she was unable to bear children, she could be divorced, her marital rights would be stripped away, and her husband was legally allowed to utilize the services of concubines or a second wife. If a man did take a second wife, however, he was obligated under law to care for the first wife and keep her in his home. Additionally, the new wife was considered legally subservient to the first. If a woman was not physically barren but simply refused to bear children, she could be sentenced to death by drowning.

Children in Sumer were seen as totally subservient to their parents. Parents could disown their children and strip them of their inheritance as they pleased. They could be sold temporarily and permanently as slaves to pay debts. As a general rule, property was passed down to the children. The law outlined the fair division of an estate among children. Under the "Law of Nisaba and Hani," a son had the right to withdraw his share of his father's inheritance before his father passed away. The payment would be recorded and archived, and the son would have no longer have any claim on his father's assets.

A Sumerian alabaster figure dating from ca. 2700 B.C.E.

Religion

Religion was an important part of Sumerian life. Sumerians believed that humans were created for the sole purpose of serving the many gods of their polytheistic religion, and their most important cities were always centered on huge ziggurats, which are elaborate multilevel temples. The Sumerians practiced a polytheistic religion with a large number of gods, both public and personal.

The four main gods of Sumerian religion were the water god Enki, the earth god Ki, the air god Enlil, and the god of heaven, An. It was believed that these gods were the authors of the laws and ethics that governed society. Everyone was required to abide by these rules, but it was also generally accepted that sin, moral decay, and difficult times were an inevitable part of the human experience. For these periods of time, each family was said to be provided for by a personal god who acted as an intermediary between the family and the major gods.

Each city also had a patron god. The major gods themselves were seen as far too busy to bother with everyday trifles. It is believed that most of the local gods were historical figures that became deified after performing services to the community or through their influential leadership. There are many references to "gods" living among their subjects in the city temples, eating earthly meals, and marrying human women. Each Sumerian city-state had a central ziggurat staffed by priests and priestesses, musicians, and various other temple officials.

Many religious festivals happened throughout the year, and ritual sacrifices were performed at the temple. Each month, the Sumerians celebrated with feasts dedicated to the gods, and each new year was marked with large-scale public celebrations.

Militar

The long period of civil wars between the city-states of Sumer helped hone military practices that influenced later Mesopotamian societies as well as other worldwide heirs to Sumerian civilization. Much of the evidence for Sumerian military practices comes from a Sumerian military monument known as the Stele of the Vultures that was found in southwestern Iraq in the 20th century. Although it is now in fragments, the stele was originally a tall stone monolith that detailed the victory of King Eannatum of Lagash over the city-state of Umma in or around 2450 B.C.E. This battle was just the first of many violent clashes between Lagash and Umma.

The stele depicts Eannatum leading his spear-carrying infantrymen into battle in a phalanx formation. This is one of the earliest depictions of this formation, which eventually became associated with classical Greek civilization. The phalanx is a rectangular formation in which spear-carrying infantrymen create a dense block with their weapons pointed to the front. The Sumerians also used donkey-drawn carts that eventually paved the way for more efficient horse-drawn chariots. This level of military strategy denotes rigorous training, which in turn implies the use of professional soldiers in ancient Sumer.

Because Sumerian city-states were enclosed within protective walls, most wars between them were resolved by sieges. Sumerians used primitive siege engines to batter down the walls of their opponents' cities, or they attempted to starve the inhabitants by preventing any food or other supplies from getting in. These walls were constructed of mud-brick, which often made them vulnerable to even basic military technology.

Trade and Econom

It is clear that there must have been some far-ranging trade going on around the Persian Gulf during the age of Sumerian prevalence. Lapis lazuli from faraway Egypt and obsidian from Anatolia (modern Turkey) have both been found in lower Mesopotamia, along with various Indus River valley–branded goods dated to the same time period. Many native Sumerian goods also incorporated foreign products such as cedar-oil painted pottery and alabaster jewelry, both of which were inaccessible to Sumerians domestically.

Aside from this, the fact that Sumerians held foreign slaves shows that there were some occurrences of slave trade. In ancient times, the slave trade was one of the most lucrative and expansive trades in all of the Middle East and Africa.

Dwellings and Architecture

The first Sumerian dwellings were primitive but effective. Though these dwellings were originally made with reeds, housing techniques eventually evolved to include mud-brick, which was much more weatherproof and permanent.

Within the cities, houses were usually combined, with at least one wall shared with another dwelling. Upper-class citizens generally lived in larger, U-shaped houses with multiple rooms and a central courtyard. The Sumerians effectively pioneered many architectural techniques still used today. Their religious temples and royal dwellings made use of buttresses and half columns, as well as deep recesses. All of these techniques can be seen in later Greek temples and buildings, as well as more contemporary cathedrals and mosques.

Ziggurats—the hallmark of Mesopotamian architecture—were tall, multilevel stepped temples visually reminiscent of the great pyramids in Egypt and the Mayan temples on the other side of the globe in mesoamerica. Ziggurats were always the focal point of a Sumerian city-state. The Ziggurat at Ur is the best-preserved example of these Sumerian temples. At 210 feet tall and 150 feet wide, this massive tribute to the gods was constructed using millions of mud-bricks. The patron god of Ur, Nanna, was believed to dwell in the Ziggurat at Ur. Each night the bedchamber of the god at the top of the ziggurat was occupied by one woman chosen by the municipal priests to be a companion to the god.

Clothing and Appearance

Sumerian men usually had long hair worn parted in the middle. Most men had full beards, but it was also not uncommon for men to shave. They generally wore wrap-around skirts and robes with a shawl tossed over the left shoulder. It was customary for both Sumerian men and women to leave their right arm exposed. Women usually had long hair worn in a single

braid that was piled on top of the head. They wore shawls and long dresses.

Until the 19th century, Sumer was a forgotten civilization. Smothered by the crushing power of the Babylonian Empire, the Sumerian way of life faded beneath a long sequence of conquering influences. Perhaps the most lasting and influential contribution Sumerian civilization lent to human history was its writing system, which for the first time made it possible to keep business, legal, and religious records. Furthermore, the development of this writing system required that people learn to use it. As a result, schooling flourished in Mesopotamia for the first time.

Sumer was the world's first organized society, with permanent settlements, structured government, specialized laborers, and a partly urbanized culture. Their housing techniques revolutionized the developing world: Sumerian city-states were some of the first to make it possible for up to 50,000 people to live together in a relatively small area with the use of conjoined mud-brick homes. The Sumerians invented the wheel and the plow, and they led the way for complex astronomical records that were used by the Babylonians and subsequent cultures. Despite ultimately being eclipsed by their conquerors, the Sumerians left many lasting impressions on the whole of Mesopotamian and human history.

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Suri (Surma)

The Suri inhabit a region that straddles the border between southwestern Ethiopia and Sudan. There are three Suri subgroups: the Bale and the closely related Chai and Tirma. The Chai and Tirma live in the lowlands of southwestern Ethiopia on the southern edge of the Ethiopian highlands. The majority of the Bale live across the border in southeastern Sudan. The Suri speak Surmic languages, which belong to the Eastern Sudanic branch of the Nilo-Saharan family of languages.

The majority of the Suri are cattle-raising pastoralists. After experiencing civil conflict in both Sudan and Ethiopia, Suri herders can often be found protecting their herds with automatic rifles, which have become widely available. Guns were easily available from the rebel Sudanese People Liberation Army, and the Suri have now virtually formed a self-governing region of their own. The Chai and Tirma live in a semi-arid region and were badly affected by drought and famine in the mid-1980s, as were many Ethiopians.

Surma

See Suri.

Susu (Soso)

The Susu are a Manding people of West Africa. The Susu language is a Mandé language, which is part of the Niger-Congo subfamily of African languages. It is the common tongue used by the many ethnic groups living in southern Guinea. The majority of the Susu live in Guinea, where they are very influential. The remainder of the Susu can be found in northwestern Sierra Leone and Guinea-Bissau.

All Manding peoples originated from a mountainous region of the same name that sits astride the border of Mali and Guinea. Before the 13th century, the area was ruled by a Susu leader called Sumanguru. In 1235, however, Sumanguru was defeated by Sundiata—the renowned Malinke leader who founded the great medieval Empire of Mali. For much of the following two centuries the Susu numbered among the many people ruled over by Mali. After the Empire of Mali began to disintegrate in the 15th century, however, the Susu left their traditional homeland and migrated west to the Futa Djallon plateau of Guinea. From there they have continued to spread westward. The majority of the Susu have been Muslims since the 17th century.

SWAHILI

location:
Kenya and Tanzania

time period:
11th century C.E. to present

ancestry:
Bantu, Cushitic, Arab, Persian

language:
Bantu (Niger-Congo)

Swahili

The Swahili people live in the coastal regions and on the small offshore islands of Kenya and Tanzania. Their name, derived from an Arabic word, means "coast dwellers."

ORIGINS

The Swahili people are of mixed black African, Arab, and Persian descent. The coastal black Africans were mainly BANTU and Cushitic groups who had migrated into the area from the northwest, and some Bantu from the south, before 1000 (*see* CUSHITES). After the Bantu people, came the ARABS and PERSIANS from southwest Asia. Most were attracted by the trade in ivory, skins, and slaves, though some were seeking refuge from political or religious persecution. By the start of the first millennium, there were Arab settlements in Mogadishu, Lamu, Malindi, Zanzibar, and Kilwa. Some of the settlements were ruled by Arabs and others by Africans. Around 1200, Persians from Shiraz established the Shirazi dynasty on the Banadir coast around Mogadishu.

LANGUAGE

The Swahili language, called Swahili (or Kiswahili), belongs to the Bantu group of languages. Swahili contains about 20,000 Arabic words and has borrowed others from English, Persian, Portuguese, Urdu, and Gujarati. Swahili is not confined to the Swahili and is widely spoken by many other people—about 30 million altogether. Swahili is the official language of Tanzania and one of the national languages of Kenya and Uganda. It is spoken by some people in Djibouti, Somalia, Mozambique, and Madagascar, and a dialect is the main language in the Comoros Islands. Those people (about 1 million) who have Swahili as their mother tongue are called Waswahili, but they are not necessarily ethnic Swahili. Pidginized versions of Swahili are spoken in some parts of East Africa. A pidgin language is a grammatically simple one that combines elements of one or more languages. Pidgin Swahili is used as a common language by people of different nationalities, particularly in trade. An attempt was begun in 1925 to standardize Swahili. The Germans, who ruled what is now Tanzania, helped to spread the Swahili language by using it in their administration.

HISTORY

Swahili culture emerged from the intermingling—mainly through marriage and trade—of Arab, African, and Persian groups in East Africa. By the 1100s at the latest, the Swahilis had emerged as a distinct people. They had a number of small kingdoms based on trading cities up and down the coast. One of the most important was Kilwa. Here, gold, gum, ivory, slaves, and lumber from inland were traded for cotton, glass, porcelain, and pottery supplied by Arabian, Chinese, and Indian merchants. Kilwa was just one of about 40 such ports along the East African coast and on the islands of Pemba and Zanzibar, which are now part of Tanzania.

The golden age of Swahili culture came to an abrupt end when Portuguese adventurers arrived on the coast, at first in 1498. By 1509 the Swahili had lost their independence to the Portuguese. In the 17th century, Omani Arab traders began to settle on the East African coast, driving out the Portuguese (*see* OMANIS). They controlled most of the region by 1699, and between 1822 and 1837 the coast was ruled over as part of the Omani Empire. During this period, the Omani sultan, Seyyid Said, transferred his capital from Muscat in Oman to the island of Zanzibar in order to gain control of the area's trade routes.

Zanzibar dominated East African trade and became an international trading depot during the 19th century. Of particular importance in its prosperity was the slave trade. This was stimulated by the development of Arab plantations of cloves and coconuts on the East African coast and its islands, and French sugar plantations on islands in the Indian Ocean. Caravans began to be sent to the interior of East Africa as far south as present-day Malawi to collect slaves, and many Arab and Swahili traders made their fortunes in this destructive trade. By the 1860s, 70,000 people a year were being sold as slaves at the Zanzibar slave market. Zanzibar declined with the abolition of the slave trade and the advent of German and British colonists. By 1900 Britain and Germany had taken control of Zanzibar and the mainland regions covered by the states of Kenya and Tanzania. Kenya, Tanganyika, and Zanzibar became independent in the 1960s. In 1964, Tanganyika and Zanzibar united to form Tanzania.

CULTURE

The Swahili live in mixed societies alongside other ethnic groups. The coastal area where they mostly live is a narrow strip of fertile land, which gives way inland to a region of dry plains. Dotting the coast are many small islands also occupied by the Swahili.

The Swahili are essentially seen as town dwellers, although this was probably more true in the past than the present. Typically, Swahili houses were built of stone or coral, and their inhabitants had a high standard of living, with plumbing, elaborate furniture, and many imported luxury goods. Town houses are now more likely to be made of wattle-and-daub and thatched with palm leaves. In these houses live various tradesmen, such as carpenters, leatherworkers, and builders. The Swahili no longer dominate trade in East Africa; in fact, retailing and trade are often viewed as an occupation beneath the Swahili.

Outside the towns there are strings of small villages, where inhabitants of farming and fishing communities live in wattle-and-daub or coral houses thatched with palm leaves. Landowning and farming are given a relatively high status by the Swahili. Farmers mostly grow coconuts, millet, rice, sorghum, fruits, and vegetables. Fishing is also an important way of making a living for many. Women fishers wade into shallow water with nets to catch fish, which they carry home in baskets balanced on their heads. Fishermen sail further out to sea to the grounds where fish are plentiful.

The Swahili have a long history of literacy and literature. Although the Roman script is often used today, Swahili has been written for centuries in the Arabic script. There is a long tradition of elaborate poetry and written verse chronicles. The earliest known poem is the *Hamziya,* which survives in a manuscript of 1652. A group of poems in a manuscript of 1728 was probably written a century earlier. Early prose has survived in the form of a letter written in 1772. There are also many historical Swahili chronicles of particular kingdoms, for example, the *Chronicle of Pate* and the *Chronicle of Kil a*. A Swahili history of Mombasa was translated into Arabic in 1824.

Swahili time line

C.E.
first millennium Bantu and Cushitic peoples migrate into East Africa.
900s Arab trading posts established at Mogadishu and Kilwa.
by 1100s A distinct Swahili culture exists.
ca. 1150 Mombasa and Malindi founded.
ca. 1200 Persian Shirazi dynasty founded near Mogadishu.
1200s Mogadishu the preeminent port in East Africa
ca. 1400 Kilwa most important trading center on east coast
ca. 1270 Kilwa starts minting coins.
ca. 1470 Mombasa begins period of growth; Kilwa declines.
1502–09 Portuguese conquer East African coast to control trade.
1699 Omani Arab traders control of much of east coast.
1822–37 East African coast under rule of the sultan of Oman
1832 Zanzibar becomes Omani capital.
1840–80s Height of Swahili-Arab slave trade in East Africa
by 1900 Most Swahili under either German or British rule
1961–63 Kenya, Tanganyika, and Zanzibar win independence.
1964 Tanganyika and Zanzibar unite to form Tanzania.

See also KENYANS: NATIONALITY; TANZANIANS: NATIONALITY

Government and Societ

Unlike some African ethnic groups, the Swahili are not a fully distinct people. Having emerged over the years from a mixture of cultures, it can be difficult to determine which people are "true Swahili" and which are marginal. The Swahili themselves give higher status to families who can claim to be true Swahili descended from the earliest settlers. In the past these respected families were distinctive in that they controlled life in the towns, lived in the wealthiest section, were adept at Swahili verse, and dressed in Arab fashions. Clothing today still shows Arab influence; many women wear black robes, cover their heads, and veil their faces. Although, most women work as hard as the men, wealthier women stay at home and do not work. This is considered to be a symbol of status.

Religion

Swahili culture is based on their religion, which is Islam. Here, the Arab element in Swahili ancestry is paramount. The many mosques, and the ruins of many ancient ones, bear witness to the importance of religion in Swahili life.

See also KENYANS: NATIONALITY; TANZANIANS: NATIONALITY.

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SWAZI

location:
Swaziland, South Africa, and Mozambique

time period:
15th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Swazi

The Swazi comprise over 90 percent of the population of Swaziland, an independent kingdom located between South Africa and Mozambique. Many more Swazi live in the neighboring areas of South Africa and Mozambique.

ORIGINS

The Swazi are descended from a group of Bantu-speaking peoples called the Nguni who migrated from present-day eastern Nigeria to what is now Mozambique before the late 15th century. Dlamini I was their leader, and his descendants became the Swazi kings. In about 1750 Ngwane II, the earliest king commemorated in Swazi ritual, led his people into the territory of present-day Swaziland.

LANGUAGE

The Swazi language is Swazi (also known as Swati or siSwazi).

HISTORY

In 1839 Mswati I succeeded to the Ngwane throne at the age of 13, so his mother, Thandile, ruled as regent until he came of age in 1845. Thandile set the foundations for the success of Mswati's reign by centralizing the kingdom and introducing age regiments (groups who could be called upon for work or warfare) and establishing royal villages around the country to control them. The previous king, Sobhuza I (r. ca. 1815–39), and the powerful Mswati I (r. 1839–65) extended their territory and forged Swaziland by fusing local peoples and refugees from the Zulu Mfecane into a nation powerful enough to resist Zulu pressure. *S azi* means "the people of Mswati," and, since the 19th century, this name has been given to the people and the nation previously known as Ngwane.

The Swazi kings pursued friendly policies toward the Boers in the later 19th century by granting them concessions; however, the Swazi lost their land, resources, and finally their independence on becoming a British colony, administered by the Boers, in 1894. Swaziland became independent as a constitutional monarchy in 1968. In 1973 Sobhuza II (r. 1921–82) suspended the constitution, banned political parties, and assumed absolute power.

CULTURE

The majority of Swazi are farmers. Over 50 percent of the land in Swaziland is owned by the monarchy, managed by local headmen, and granted to small-scale farmers to work. The main food crops are corn, sorghum, sweet potatoes, groundnuts (peanuts), and beans. Cash crops include cotton, rice, tobacco, citrus fruits, vegetables, and sugar. Cattle, goats, sheep, and chickens are kept. Men generally plow fields and sow seeds while women tend and harvest crops. Because many men work as migrant laborers, however, the division of labor is not strict, as the work often has to be done by whoever is available—generally the women.

A Swazi woman wearing a traditional brightly-colored body wrap called an *emahiya*.

One third of all adults work for wages in the private sector of the economy. Manufacturing industries employ many people in the processing of agricultural products. Tourism and forestry also provide jobs. Increasingly, men move away temporarily to find paid work elsewhere in the mines of Swaziland or South Africa. The drift of workers to towns and cities and the growth of large-scale commercial farming of citrus fruits, pineapples, and sugarcane are creating new patterns of living.

Government and Society

The basic social unit is the *indlu* (a husband and wife and their children). Several *indlu* make up a *umuti*. Each *umuti* has as its head an *umnumzana,* who is usually male, but with so many men working away from home it is often a woman. The *umnumzana* settles disputes, allocates land, and organizes workers. The members of an *umuti* share agricultural tasks. The clan is the broadest unit.

People belong to the same clan as their father and must marry outside it. Ideally, a man marries a woman from his paternal grandmother's clan. Marriage can be arranged by the parents of the bride and bridegroom, but love matches are just as common. The groom's family gives the bride's family cattle, cash, or both. Some men have more than one wife, but as many Swazi are Christian, so this is not common.

In Swaziland, the king and his mother have supreme legislative, executive, and judicial powers, which are exercised through a framework of local and political officials and organizations. The king inherits the throne from his father, a member of the powerful Nkosi Dlamini clan. If the last king had many sons by different wives, a family council chooses the new king by taking into account factors such as his mother's rank and his own age and character. Until this crown prince's coming of age—marked by his first marriage—his mother acts as queen regent, and she remains influential even after her son is installed as king.

Religion

Over half of the Swazi are Christians, but the Swazi religion is still widely practiced. It involves belief in a creator god, Mkhulumnqande, and in ancestors' spirits who can either help or punish their living relatives and so merit respect and appeasement. Many Swazi seek help from religious practitioners who use herbal cures; from diviners who use bones, cards, or other devices to diagnose the causes of ailments; and from Christian faith healers. Specialist diviners "smell out" witches who are believed to harm people or their possessions. In Swaziland today, most of these practitioners are officially registered and belong to trade organizations, and many also have set fees.

Famous Swazi cultural institutions include *sibhaca* dancing and the annual Umhlanga, or Reed Dance. Sibhaca dancers are teams of men performing vigorous, rhythmic dances in colorful skirts, with their wrists and ankles decorated with cowtails. Dancing also plays a part in the Incwala, or First Fruits Festival, a three-week-long period when king and nation reaffirm their relationship. This festival was introduced by Queen Regent Thandile in the 19th century to unify the kingdom and raise the king's standing.

See also SWAZIS: NATIONALITY.

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Swazis: nationality (people of Swaziland)

GEOGRAPHY

The Kingdom of Swaziland is a small landlocked nation in southern Africa. Swaziland has an area of approximately 6,700 square miles and has borders with two other nations; South Africa surrounds Swaziland on the north, west, and south and Mozambique meets the country's eastern border. Swaziland is roughly oval in shape and measures just 110 miles from north to south and 85 miles from west to east.

Swaziland's territory falls steeply in elevation from west to east. The western portion of the country consists of a highland region that is part of the much wider central highland plateau of South Africa. Further east a range of hills marks the transition to the low-lying plains of the eastern third of the country. The extreme east of the country is marked by a narrow range of mountains stretching north to south known as the Lebombo range. Several

SWAZIS: NATIONALITY

nation:
Swaziland; Kingdom of Swaziland

derivation of name:
From the Swazi people

government:
Monarchy

capital:
Mbabane

language:
English is the country's official language. SiSwati (language of the Swazi) is spoken by about 95 percent of the population.

religion:
About 40 percent of the population belongs to Zionist Churches (a form of Christianity unrelated to the Jewish Zionism). Other popular faiths include Roman Catholicism (20 percent) and Islam (10 percent). Anglicans, Methodists, Mormons, Bahai, and Jews are also present.

earlier inhabitants:
Khoikhoi

demographics:
About 95 percent of the population are Swazi, 2 to 3 percent are other southern African peoples, and 2 to 3 percent are Afrikaners or Europeans.

watercourses, including the Maputu and the Pongola Rivers, flow from the western highlands east across the country.

Swaziland's capital, Mbabane, is situated in the western upland region. A quarter to a third of the nation's population live in the capital city and its surroundings.

INCEPTION AS A NATION

According to tradition the ancestors of the modern Swazi migrated from the north into Mozambique before the 16th century C.E. Conflict with peoples living in the area of modern Maputo (Mozambique's capital) forced them to move west to the highlands of the interior. In the early 19th century King Sobhuza I founded the kingdom that was to form the core of modern Swaziland. The emergence of the early Swazi kingdom has parallels with that of the early Kingdom of Lesotho (*see* BASOTHOS: NATIONALITY). In both cases the widespread upheavals and migrations of the early 19th century, known collectively as the Mfecane, forced the peoples of the area to withdraw into a defensive upland fastness. Boer settlers began to arrive in the area in the 1830s and the Swazi lost large areas of land to them. Conflict with the BOERS prompted King Mswati II (r. 1840–68) to ask for British protection, beginning an association with Britain that was to last for more than a century. From 1894 to 1902 Swaziland was administered by the South African Republic (a Boer-ruled state, also known as Transvaal Republic) with British approval. The Anglo-Boer War of 1899 to 1902 resulted in the defeat of the South African Republic by the British and the absorption of its territories into the British Empire. From 1902 Swaziland came under direct British control as part of its administration of the Transvaal. In 1906 the Transvaal was granted limited self-rule, but this did not extend to Swaziland, which continued under direct British administration.

Political developments under British administration closely paralleled those in the British administered Kingdom of Lesotho. Under a doctrine known as "indirect rule," Swaziland's kings (and queens) were permitted virtually complete control of internal affairs, although under the veto of a British-appointed commissioner, while Britain retained the right to conduct all foreign affairs. As was the case with Lesotho, Swaziland was not incorporated into the Union of South Africa (the predecessor of the modern Republic of South Africa) because of internal resistance to the idea and because Britain opposed the apartheid policies of South Africa as they became increasingly stringent after World War II. Political parties with a nationalist agenda began to form in Swaziland's capital in the 1950 but gained little support among the general rural population. In 1964 traditional Swazi leaders, including King Sobhuza II and his inner council, formed the Imbokodvo National Movement (INM)—a political movement that gained widespread support. In elections held in 1964, the INM won all of the available seats in a new legislative council. Having established a popular mandate, the INM began pressing Britain for rapid independence. Swaziland became independent in September 1968 and adopted a constitution that established a constitutional monarchy.

CULTURAL IDENTITY

The early 1970s saw a radical change in the political system that had been adopted by Swaziland at independence. In the country's first postindependence elections, held in 1972, the ruling Imbokodvo National Movement (INM) lost three seats in parliament to an opposition party. King Sobhuza responded by suspending the 1968 constitution and adopting total executive, legislative, and judicial powers—effectively transforming himself into an absolute monarch. In 1977 the parliamentary system was abolished altogether and a system of local rule by hereditary tribal leaders was set up. The following year a new constitution was adopted in which representatives to a restored parliament are elected under a system known as *tinkhundla*. Under this system, traditional local councils select all candidates for parliament, although the king retains the right to appoint a certain proportion of parliamentarians. The *tinkhundla* system guaranteed the power of the monarch by making it virtually impossible for political opponents to be selected as candidates, let alone for them to be elected to parliament. A second body, the Swaziland National Council, made up exclusively of members of the royal family was charged with advising on Swazi tradition, a role that gave it great influence over the local councils.

There have been numerous attempts to bring democratic change to Swaziland since 1972, some of which have called for the complete abolition of the monarchy. The People's United Democratic Movement (Pudemo), an illegal political party founded in 1983, has repeatedly agitated for change through public demonstrations and strike action. Several re-

Swazis: nationality time line

C.E.	
1903	Swaziland becomes a British protectorate.
1921	King Sobhuza II ascends the throne.
1962	Formation of the Ngwane National Liberatory Congress (NNLC).
1964	Swaziland's first constitution comes into force; legislative council established. The Imbokodvo National Movement (INM), founded by King Sobhuza II, wins all seats on legislative council.
1967	Bicameral legislature established. The INM wins all seats in the lower house.
1968	Swaziland becomes independent.
1973	King Sobhuza II suspends the constitution and outlaws political parties.
1977	Parliament is dissolved and replaced by a system of local tribal councils.
1978	A new constitution established the local tribal council system, known as *tinkhundla*.
1982	King Sobhuza II dies and is succeeded by Prince Makhosetive under the Queen Mother Dzeliwe as regent.
1983	Queen Ntombi, Prince Makhosetive's mother, becomes regent when Queen Dzeliwe is deposed. Opposition groups form the People's United Democratic Front (Pudemo).
1986	Prince Makhosetive is crowned as King Mswati III.
1991	King Mswati III initiates a constitutional commission, which is rejected by Pudemo.
1995	Swaziland Federation of Trade Unions (SFTU) organizes a general strike in protest at the absence of constitutional change.
1996	Pudemo initiates a campaign of civil disobedience. A new constitutional commission is established.
1997	Second general strike organized by SFTU.
2001	The constitutional commission recommends extending the king's powers and continuing the ban on political parties.
2003	Prodemocracy reformer Obed Dlamini wins a parliamentary seat in elections.
2004	United Nations reports that Swaziland has the highest incidence of HIV infection.
2007	Mass prodemocracy protests in the city of Manzini.
2008	Opposition groups boycott elections.

form commissions have delivered their findings, and a new constitution was adopted in 2005, but the power of the monarchy remains largely undiminished. In the first decade of the 21st century, Swaziland is the only nation in the world ruled by an absolute monarch. The influence of this institution has had a distorting effect on Swazi culture. Based on a traditionalist view of Swazi society, the power of the monarchy relies on the continuation of social patterns that have little relevance in the modern world. Lavish pageants and rituals that are presented as celebrations of Swazi culture underpin the regime by indoctrinating the population into the belief that Swaziland stands apart from the rest of the world by virtue of its retention of tradition. At the same time, however, the royal family freely spends the nation's wealth on palaces and private jets, while the average citizen subsists in one of the world's poorest economies. Swazi culture has effectively been redesigned according to a utopian vision of the past, while the general population has had little or no opportunity to develop a modern culture of its own. Examples include the often publicized "reed dance" in which the eligible young women of the kingdom parade in front of the king hoping to be chosen as his new wife. This takes place against the backdrop of one of the world worst AIDS epidemics, which has reduced the average life expectancy to less than 40 years.

Land ownership is a contentious issue in modern Swaziland. Sixty percent of the kingdom's land is held by the crown, while the re-

SYRIANS: NATIONALITY

nation:
Syria; Syrian Arab Republic

derivation of name:
From the ancient Greek name for the geographical region

government:
Republic

capital:
Damascus

language:
Arabic is the country's official language. Kurdish, Armenian, Aramaic, and Circassian are also spoken.

religion:
About 74 percent of the population are Sunni Muslim; other Muslim groups (including Alawis) make up 16 percent, and Christians the remaining 10 percent.

earlier inhabitants:
Amorites; Aramaeans; Canaanites; Eblaites; Phoenicians

demographics:
About 90 percent Arab. Kurds, Armenians, Circassians, and Druze make up the remaining 10 percent.

mainder is under private ownership, often by foreigners. Crown lands are allocated to farmers through chief and elders. Unallocated land is reserved for community use as places for reed harvesting, hunting, or firewood collection. Most Swazis live as subsistence farmers on crown lands. The major crops are sugarcane, cotton, maize, and tobacco. There is little industrial activity in the country. Rich iron ore deposits were depleted in the 1970s, but some foreign companies have set up production facilities. The most important of these are sugar-refining facilities and plants manufacturing soft-drink concentrate. Overgrazing, soil depletion, and frequent droughts have had a major negative impact on the agricultural sector, and the industrial sector has not grown quickly enough to provide jobs for the country's rapidly expanding population, resulting in high unemployment. Many Swazi men find work in South Africa's mining industry and spend many months away from home each year.

The Swazi people are a subgroup of the Nguni people. The Nguni are one of the most widespread peoples of southern Africa and live in Zimbabwe, Malawi, Zambia, and South Africa. Other Nguni subgroups include the Zulu, the Xhosa, and the Ndebele. All the Nguni people speak related languages, many of which are mutually intelligible. They are also related by their historical relationship to a breed of cattle known as Nguni cattle. The basic social unit of Nguni culture is the clan—an extended family grouping traced through the male line. The modern Swazi people are a conglomeration of Nguni clans that came together under the leadership of the Dlamini clan early in the 19th century. In the two centuries since the inception of the Kingdom of Swaziland, the Swazi people have attained a high degree of cultural homogeneity, but the individual clans have retained their identity. The Dlamini clan in particular remains distinct from the rest of Swazi society as the clan of the ruling family. Relations between the clans are generally peaceful, and disputes were traditionally settled according to long-established rules.

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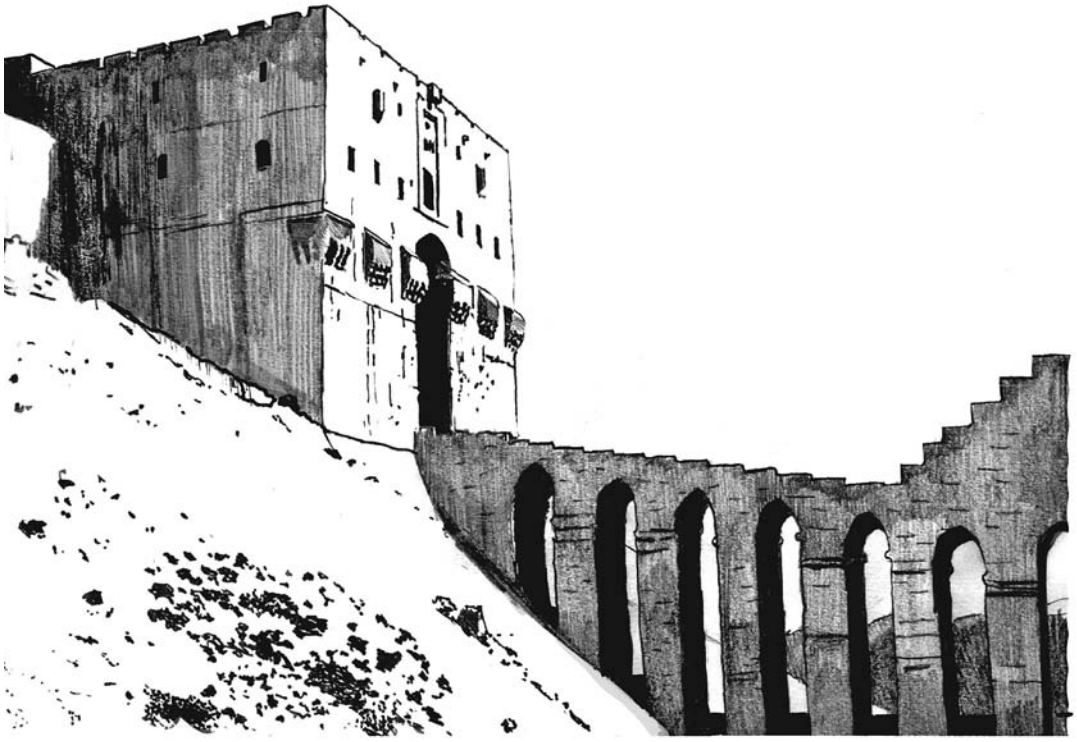
Syrians: nationality (people of Syria)

GEOGRAPHY

The Syrian Arab Republic is a Middle Eastern nation situated on the eastern shore of the Mediterranean Sea immediately south of the Anatolian Peninsula. Syria has an area of approximately 72,000 square miles and borders five other nations as well as the Mediterranean Sea. Turkey meets Syria's border in the north, Iraq lies to the east and southeast, Jordon lies to the south and Lebanon and Israel occupy the territory between the southwest quadrant of the country and the sea. Syria's border with Israel has been in dispute since 1967 when Israel captured and occupied part of the Golan Heights. Syria's coastline is about 120 miles long.

Syria may be divided into three broad geographical zones. A narrow, low-lying coastal plain extends along the entire Mediterranean shore from north to south. Rising behind this plain and running parallel to the coast is the Jabal an Nusayriyah mountain range, which has an average elevation of about 4,000 feet. To the east of these mountains is a broad plateau that makes up the majority of the country's area. The mountains' western slopes intercept moisture-laden winds coming off the sea, and these deliver modest but reliable precipitation. Consequently, the coastal plain that lies between the sea and the peaks is the least arid portion of the country and the most densely populated and agriculturally productive region. The eastern plateau is interspersed with several upland regions but is generally flat and arid. There are two areas of very arid desert, the Hamad in the south and the Homs Desert in the north. The Euphrates River, which rises in the mountains of neighboring Turkey, flows diagonally across the country from the north to the southeast between these desert regions and is Syria's most important river, providing much of its water. The narrow corridor of land around the river is also well watered and agriculturally productive.

In the west is a gap in the coastal mountains before they join the Anti-Lebanon Mountains of neighboring Lebanon. Known as the Homs Gap, because the pass is dominated by the city of Homs, this natural corridor between the interior and the coast has been used by traders and conquerors for millennia. Syria's capital, Damascus, lies in the southwest corner of the country in a relatively fertile region at the foot of the eastern slopes of the Anti-Lebanon



The Citadel of Aleppo, Syria. A large fortress built on top of an artificial hill that has been in use since the third millennium B.C.E. as a defensive position. The fortress standing today was built during the 12th and 13th centuries C.E.

Mountains, which form the border between Syria and Lebanon at this point. Other large cities include Aleppo in the north, Hama on the banks of the Orontes River in the west, and Latakia on the Mediterranean coast, which is Syria's main port.

INCEPTION AS A NATION

The heartland of Syria forms part of the area known as the Fertile Crescent, an area stretching from the Nile Valley, along the Mediterranean coast, and down the valleys of the Euphrates and Tigris Rivers to the Persian Gulf that was home to some of the world's earliest civilizations. The earliest known urban civilization in Syria was that of the Eblaites, which was centered on the city of Ebla about 35 miles southwest of modern Aleppo. In the third millennium B.C.E. the Eblaites built an empire that extended from the Red Sea in the south to Anatolia in the north and east into Mesopotamia. Its wealth was based on controlling trade between the Mesopotamian civilizations of the Akkadians and the Sumerians in the east and the Mediterranean.

During the second millennium B.C.E. several peoples established themselves in the area of modern Syria, including the Amorites, the Aramaeans, the Canaanites, and the Phoenicians. Syria was the battleground over which a series of great civilizations battled, including the Egyptians from the south, the Hittites from the north, and the Babylonians and Assyrians from the east. By the middle of the first millennium B.C.E. the Iranian Achaemenid Empire had established control over the entire Middle East, including Syria. Alexander the Great conquered the area in the fourth century B.C.E., and it was subsequently ruled by the Romans and the Byzantines. The seventh century C.E. brought great political change to the entire Middle East when Arab armies carrying the message of Islam spread rapidly across the region from the Arabian Peninsula.

Muslim Arabs captured Damascus in 635, and Syria quickly became an area of central importance to the emerging Muslim caliphate. For more than a century Damascus was the capital chosen by the rulers of the Umayyad dynasty. The city lost some of its prestige after 750 when the Abbasid dynasty established their capital in Baghdad, but it remained a prosperous center of learning and trade.

Syria diminished in importance during the 14th through the 16th century. The Mongol in-

Syrians: nationality time line

C.E.	
1918	An Arab army captures Damascus, ending four centuries of rule by the Ottoman Empire.
1920	Syrian National Congress proclaims Faysal bin al-Hussein bin Ali el-Hashemi King Faysal I of Syria.
1920	French forces defeat Syrian troops and dismantle the new kingdom.
1925–26	National uprising against French rule of Syria suppressed militarily.
1936	France agrees to Syrian independence but fails to implement the proposals.
1940	Syria comes under control of the Vichy French government following France's defeat by Germany in World War II; Arab nationalist Baath Party founded in Damascus.
1941	British and Free French forces occupy Syria. French undertake to grant Syrian independence.
1946	Last French forces leave Syria.
1958	Syria and Egypt form the United Arab Republic (UAR).
1961	UAR dissolved after military coup in Syria.
1963	Baath-dominated government established under President Amin al Hafez following another military coup.
1966	Internal Baath Party coup
1967	Arab-Israeli War (also known as the Six-Day War); Golan Heights occupied by Israel.
1970	Hafez al-Assad seizes power.
1973	Arab-Israeli War (also known as the Yom Kippur War); Israel defeats attacks by Syria and Egypt and retains control of the Golan Heights.
1976	Syrian troops intervene in Lebanese civil war.
1980	Muslim Brotherhood insurgency against Assad's government begins.
1982	Tens of thousands killed in Syrian operations against Muslim Brotherhood rebellion in the city of Hama; Israel invades Lebanon and engages Syrian forces.
1990	Syria joins U.S.-led coalition to liberate Kuwait from Iraqi occupation.
1999	Negotiations with Israel over the Golan Heights fail to reach agreement.
2000	President Assad dies; Assad's son, Bashar al-Assad, is installed as president.
2001	Syrian troops leave Beirut but remain in Lebanon.
2003	Syrian denies U.S. accusations that it is harboring Iraqi insurgents and developing "weapons of mass destruction."
2005	Syrian troops withdraw from Lebanon.
2006	Thousands of Lebanese seek refuge in Syria during Israel's military operation against Hezbollah in the south of the country.
2007	Israel bombs a facility in Syria that it claims is being used for a nuclear weapons program.
2008	Islamist militants are blamed for an explosion that kills 17 in Damascus. Syria and Lebanon establish diplomatic relations for the first time.

vasions of the 14th century devastated many of its cities, and during the 16th century sea routes were established between Europe and Africa and India that began to replace the overland routes that had been Syria's source of wealth for millennia (*see* Mongols). Under Ottoman rule between the 16th and early 20th centuries Syria became a cultural and economic backwater cut off from the main streams of commerce and development (*see* Ottomans). Its population fell to levels far below those it had supported during the Roman era a thousand years earlier.

Following the defeat of the Ottoman Empire in World War I, its territory, including

The second century C.E. Roman theater in the ruins of the ancient city of Bosra in present-day southern Syria.

Syria, was partitioned among the victories powers. In 1922 the League of Nations (the predecessor of the United Nations) divided the area traditionally referred to as Syria into two parts and mandated their administration to France and Britain. Britain received the mandate to administer Transjordan and Palestine, and France received the mandate to administer an area that included modern Syria and Lebanon. Damascus had been captured from the Ottomans by an Arab army in 1918 and, in accordance with assurances it had received from the British, expected to establish an independent Arab state. This state was declared in March 1920 under the Hashemite King Faysal but quickly dismantled by the French after they defeated Syrian forces at the Battle of Maysalun in July of the same year. A major rebellion against French rule began in 1925 and was only suppressed after intensive intervention by French forces. From 1920 to 1946 the French established a number of subordinate states within the traditional territory of Syria. These included the State of Aleppo, the State of Damascus, a Jabal Druze state in the south where the concentration of Druze people was highest, an Alawite state on the coast, and a Maronite-dominated state known as Greater Lebanon that later became modern Lebanon (*see* Maronites). An independence agreement was reached in 1936, but France failed to fully uphold the agreement, and the advent of World War II in 1939 suspended any further negotiation. Following France's defeat by Germany in 1940, Syria came under the control of the French Vichy government until the country was invaded and occupied by Free French and British forces in 1941. Syrian independence was officially recognized in 1944, but the last French troops did not leave the country until 1946.

CULTURAL IDENTITY

The fragmentation of Syria under French rule led to the loss of some territory that had traditionally been regarded as Syrian, most notably the coastal region that became Lebanon and the northwest corner of the country (the Sanjak of Alexandretta), which was ceded to Turkey in 1939. Consequently, Syrian national consciousness tends to be subject to a historical ideal of Syria that extends beyond its current boundaries. Most Syrians have a strong Sunni Muslim Arab identity, which creates a large degree of cohesion within the state, since more than 75 percent of the population conforms to this description, but which also manifests itself in close ties across national borders. The desire to regain control of the part of the Golan Heights lost to Israel in the 1967 Arab-Israeli War (also known as the Six-Day War) is also a strong unifying factor in Syrian society.

There are numerous other ethnic groups within modern Syria, although none of these is large. The Alawis, who belong to a Shii Muslim sect, are concentrated in the coastal district around the city of Latakia. Numbering some half a million, they make up the largest of Syria's minorities. The Druze live in remote regions of the Anti-Lebanon Mountains in the southwest and belong to a wider community that extends into neighboring Lebanon. There are also scattered communities of Circassians, Kurds, and Armenians. Each of these groups has tended to retain its distinct cultural identity and play a limited part in the mainstream of Syrian political and social life. Since the founding of Israel in 1948, the south of the country has also been home to a large and growing community of displaced Palestinians. Tens of thousands of Iraqis also migrated into Syria after the start of the U.S.-led occupation of Iraq in 2003.

In the years since independence, Syria has been a significant force in the social and political movements known as Arab nationalism and Pan-Arabism. Arab nationalism is a movement that supports the idea that all Arabic speakers share a common history and cultural heritage regardless of their nationality. Arab nationalists are against what they see as the damaging influence of Western culture on the Arab world and believe that regimes that are too dependent on the West should be overthrown. The Arab Socialist Resurrection Party (more commonly known as the Baath Party), which was one of the earliest and most influential elements of the secular Arab Nationalist movement, was founded in Damascus in 1940. Egypt, under President Gamal Abdel Nasser, was the leading center of Arab nationalism in the postwar period, and in 1958 the Syrian government agreed to unite Syria and Egypt as the United Arab Republic in a move that was hoped to encourage other Arab nations to join a single pan-Arab state. The union was not successful, however, and was dissolved in 1961. A period of political turmoil followed in Syria until 1963, when the Baath Party engineered a military takeover of the government. A similar Baath Party takeover had occurred in neighboring Iraq a month earlier. Negotiations to form a second union between Syria, Egypt, and Iraq foundered when the Baath government in Baghdad was overthrown soon thereafter. Although the Baathists were later restored to power in Iraq, the Baath leadership in Syria and that in Baghdad diverged politically from this point and considerable enmity developed between the two nations.

The Baath Party remained in power in Syria, although there were numerous coups and countercoups within its ranks. In 1970 Hafez al-Assad carried out the last of these coups, installing himself as president at the head of a military government. Assad remained in power for the next 30 years, bringing political stability to the country at the cost of repressive social and political measures. Assad was from an Alawite family and as such was a Shii Muslim governing a predominantly Sunni Muslim nation. He governed according to secular principles, but this, together with his Alawite origins, angered some sections of Syrian society that believed that the government should reflect the faith of the majority of its people. Following the 1979 Islamic Revolution in Iran, a growing trend toward religious fundamentalism made itself felt across the Middle East, and in Syria this took the form of a violent insurgency carried out by the Muslim Brotherhood, an international Sunni Muslim organization that had been founded in Egypt in the 1920s. Against the background of heavy Syrian involvement in Lebanon's civil war, the Muslim Brotherhood in 1980 launched a series of attacks against military and government targets intended to destabilize Assad's regime. These included a nearly successful attempt to assassinate Assad himself. The regime's retaliation was brutal and widespread. Tens of thousands of people are believed to have been killed when the Syrian military shelled the strongholds of radical Sunnis in the city of Hama in 1982. Many more were killed in massacres carried out in Syrian prisons where thousands of suspected militants had been summarily incarcerated.

Syria's response to the Muslim Brotherhood uprisings led to international condemnation, and its repressive regime was regarded with suspicion by Western nations that also disapproved of its long-term involvement in Lebanon. During the 1980s the country became increasingly isolated and internal pressure for reform remained stifled. In 1990 Syria aligned itself with those nations opposing Iraq's invasion of Kuwait and supported the U.S.-led military intervention that followed to liberate the country. This led to a significant thawing in relations between Syria and the West. U.S.-sponsored negotiations between Syria and Israel over the Golan Heights followed, although these failed to reach a satisfactory conclusion. Following President Assad's death in 2000, tension has generally lessened as Syria has withdrawn from Lebanon, but there have also been

continuing issues of contention with the United States, particularly over accusations that the Syrian government has harbored Iraqi insurgents and that it is attempting to acquire atomic and biological weapons.

Syrian culture is remarkably rich and embroidered with elements from the dozens of powerful civilizations that have controlled the area over the centuries. Syria is home to some of the most important archaeological remains in the Middle East, and many of its cities are among the oldest continually inhabited places on earth. There is evidence that there were settlement at Damascus in the seventh millennium B.C.E., for example. Successive dynasties have left spectacular buildings and ruins, including the Great Mosque of Damascus (also known as the Umayyad Mosque), one of the oldest and largest mosques in the world, the Citadel of Aleppo, and numerous Roman buildings that demonstrate the great wealth and prestige of the region under Roman rule. The influence of French culture is also evident in the cities, and today Damascus is a large modern city that resembles the metropolitan centers across the world. Islam dominates modern Syrian culture, but decades of secular Baath Party rule and a long tradition of tolerance toward the faiths of minority groups have resulted in more liberal attitudes than those found in Muslim states with essentially religious constitutions, such as Saudi Arabia. In urban areas men and women commonly wear Western-style dress and women are an accepted part of economic life.

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T

Taita
The Taita are a cluster of Bantu people in East Africa. They live in the Taita Hills of southwest Kenya near the border with Tanzania.

Tajiks (Tadzhik)
The Tajiks, a people of Central Asia, constitute 80 percent of the population of the Republic of Tajikistan; they also live in Uzbekistan, Afghanistan, Iran, and China. The Tajiks originated in the central Iranian plateau and are regarded as the inheritors of a sedentary farming culture that diffused from Iran eastward into the area between the Caspian Sea and the borders of modern China from the prehistoric period. They are one of the largest ethnic groups in Central Asia, numbering up to 30 million, but are the only large Central Asian ethnic group to speak a language related to the Persian language. The term *Tajik* is of Turkic origin and means "non-Turk." It was used by Turkic Peoples to refer generally to the Persian-speaking peoples of Iran and the rest of Central Asia.

Takadi
The Takadi are one of the three main subgroups of the Konso. The Konso live in southwest Ethiopia.

Talensi
The Talensi are a Mole-Dagbane people of northeast Ghana.

Talysh (Talishi)
The Talysh are an Iranian people, most of whom now live in the Republic of Azerbaijan, on the southwestern shore of the Caspian Sea, with smaller numbers in Iran. They speak Talysh (Talishi), an Indo-European language of the Northwest Iranian branch related to Kurdish and Mazandarani, and most are Shii Muslims. Their homeland includes a narrow, fertile coastal strip with rich vegetation and forested mountains inland. The main city is Lankoran (Länkäran). The people came under Arab rule in the early conquests (mid-seventh century) and were ruled by dynasties that succeeded the Arabs in Iran. The area attracted the attention of the Russian tsar Peter the Great, who occupied it in the early 18th century, and after some back-and-forth with Iran, the area became Russian territory in 1813.

Tama
The Tama are a cluster of ethnic groups linked by the Tama language. They are concentrated on and around the border between Sudan and Chad. Tama-speaking peoples include the Tama proper, Marari, Abu Sharib, Gimr, and Mileri. Increasingly, however, Tama is being replaced by Arabic. The Tama, along with many other peoples, have been involved in the long-running Sudanese civil war. Although they are considered to belong to the so-called Arab population of Sudan they have been the victims of attacks from the Arab-dominated government.

Tamberma *See* Somba.

Tambo
The Tambo are a Sadama subgroup. The Sadama are an ethnic group living in Ethiopia.

Tanala
The Tanala are a Madagascan People living in the southern half of the island inland from the eastern seaboard.

Tandroy *See* Antandroy.

Tanzanians: nationality (people of Tanzania)

GEOGRAPHY

The United Republic of Tanzania is a large nation in East Africa. Situated slightly south of the Equator, Tanzania lies in the Great Lakes region of East Africa and has a coastline on the Indian Ocean. Tanzania has an area of approximately 365,000 square miles, of which about 23,000 square miles is inland waters. Eight other nations meet Tanzania's borders: Kenya lies to the northeast, Uganda to the north, Rwanda and Burundi to the northwest, the Democratic Republic of the Congo to the west, Zambia and Malawi to the southwest, and Mozambique to the south. Tanzania's northern border with Uganda bisects Lake Victoria from west to east. Its border with the Democratic Republic of the Congo runs from north to south through the middle of Lake Tanganyika, and its border with Malawi runs along part of the eastern shore of Lake Malawi (also known as Lake Nyasa). Tanzania's coastline extends for 885 miles along the Indian Ocean.

Several islands in the Indian Ocean also form a constituent part of Tanzania's territory. The largest of these islands, Zanzibar (also known as Unguja Island), has an area of about 640 square miles and lies 22 miles off the mainland coast of Tanzania. The second largest island, Pemba, has an area of 380 square miles and lies about 25 miles north of Zanzibar. Other inhabited islands include Chumbe Island and Mafia Island.

Tanzania lies within one of the most geographically spectacular parts of Africa. Lake Victoria, about half of which is within Tanzanian territory, is the largest lake (by area) in Africa and the second largest in the world. Lake Tanganyika is the deepest lake in Africa and the second deepest in the world, and the continent's largest body of fresh water (by volume). Lake Victoria, Tanganyika, and Malawi are part of the Great Rift Valley system—a geological fault that extends from East Africa north to the Middle East. Apart from a narrow coastal plain, much of Tanzania consists of a relatively flat central plateau with an elevation of between 3,000 and 6,000 feet. The northern part of this plateau includes the Serengeti Plains, a grassland habitat covering almost 12,000 square miles that hosts the annual migration of millions of wildebeests, gazelles, zebras, and buffalos following seasonal rains. An upland region in the northeast, close to the border with Kenya, includes the 19,300-foot-high peak of Mount Kilimanjaro, the tallest mountain in Africa, as well as the Ngorongoro Crater, the world's largest unbroken volcanic caldera above water. The Pare and Usambara Mountains are also a feature of Tanzania's northeast quarter. The Kipingere Mountains (also known as the Livingstone Range) are found in the southwest, extending into Malawi at the northern end of Lake Malawi. Numerous rivers flow from west to east, including the Ruaha, the Kagera (which flows along the Tanzania–Rwanda border and the Tanzania–Uganda border), and the Rufiji, which is the country's longest watercourse. Most of Tanzania's rivers dry out periodically.

About 30 percent of Tanzania's population lives in urban areas. The most densely populated regions are close to permanent water sources around the mountains of the northeast, the southern shores of Lake Victoria, and the shores of Lake Tanganyika and Lake Malawi, but the largest city is Dar es Salaam, a port city on the Indian Ocean. Although Dar es Salaam is the economic and cultural center of the nation, it ceased to be Tanzania's capital in 1996 when the seat of government was moved to the city of Dodoma on the central plateau.

INCEPTION AS A NATION

Scientists have discovered the earliest known evidence of human habitation and the earliest known remains of prehuman hominids at sites in present-day Tanzania. Olduvai Gorge in the Serengeti Plains is sometimes referred to as the "Cradle of Mankind" because of the wealth of very early human artifacts and the early human and prehuman remains that have been found there, including stone tools that are more than 2 million years old. Ten thousand years ago hunter-gatherer peoples inhabited Tanzania (possi-

TANZANIANS: NATIONALITY

nation:
Tanzania; United Republic of Tanzania

derivation of name:
A combination of Tanganyika and Zanzibar

government:
Republic

capital:
Dodoma

language:
The country's official language is English. Swahili (or Kiswahili) is the nation's lingua franca. There are more than 100 local indigenous languages, most of them Bantu. Arabic is widely spoken on Zanzibar.

religion:
About 35 percent of the population are Muslim, 30 percent are Christian, and 35 percent follow indigenous faiths. Ninety-nine percent of the population of Zanzibar are Muslim.

earlier inhabitants:
Khoikhoi

demographics:
95 percent of the population are Bantu peoples (between 120 and 130 tribal groups); 4 percent are Cushitic or Nilotic peoples; 1 percent are Arab, European, or of mixed Arab and African ancestry.

Tanzanians: nationality time line

C.E.	
ninth century	Maritime trade links between Persian Gulf and Tanzania established.
12th century	Arab and Persian traders establish settlements on Tanzanian coast and island.
1498	Portuguese explorer Vasco da Gama arrives on Tanzania's coast.
1698	Sultanate of Oman conquers Zanzibar.
1830s	Sultanate of Oman moves its capital to Zanzibar.
1850s	Sultanate of Zanzibar established independently of sultanate of Oman.
1886	Germany establishes a protectorate over mainland Tanzania.
1890	Britain establishes a protectorate over Zanzibar.
1891	German East Africa established.
1905–06	Maji-Maji Rebellion in German East Africa
1916	British, Belgian, and South African troops occupy German East Africa during World War I.
1920	Britain receives League of Nations mandate to administer former German East Africa territories as Tanganyika.
1929	First indigenous political party, the Tanganyika African Association (TAA), founded.
1946	Tanganyika becomes a United Nations trust territory under British administration.
1954	TAA renamed as Tanganyika African National Union (TANU).
1961	Tanganyika becomes independent, with TANU leader Julius Nyerere as prime minister.
1962	Tanganyika becomes a republic with Nyerere as president.
1964	Zanzibar becomes independent and the sultan is overthrown in a violent republican revolution. Zanzibar and Tanganyika unite to form the United Republic of Tanzania.
1967	Nyerere issues the Arusha Declaration outlining principles of a one-party socialist state.
1977	TANU and Zanzibar's ruling Afro-Shirazi Party unite to form Chama Cha Mapinduzi (CCM), or Party of the Revolution. CMM becomes the only legal political party.
1978–79	War with Uganda; Tanzanian forces depose Uganda's President Idi Amin Dada.
1985	Nyerere retires at the end of his fifth presidential term. Succeeded by former president of Zanzibar Ali Hassan Mwinyi.
1992	Constitutional amendments introduce a multiparty system.
1995	Benjamin Mkapa of CCM elected to the presidency.
2000	Mkapa elected to a second presidential term.
2001	Thirty-one people killed by security forces in Zanzibar during protests over alleged election fraud. Member of the Civic United Front (CUF) arrested over disturbances.
2005	Mkapa retires. Jakaya Kikwete of CCM wins presidential elections. Protests over alleged election fraud on Zanzibar.
2006	Tanzania signs economic agreements with China.
2008	Governor of Tanzania's central bank dismissed after corruption investigation.

bly Khoisan speakers). Between three and five thousand years ago Cushites migrated into the area from the north, introducing agriculture. About 2,000 years ago Bantu-speaking peoples moved into Tanzania, bringing knowledge of ironworking.

Maritime trade between the peoples of the Middle East, particularly the Arabian Peninsula, and the Tanzanian coast may have begun early in the first millennium C.E. By the ninth century trade between the Persian Gulf and the Indian Ocean coast of Africa was firmly

established, and by the 12th century Arabs and Persians had established trading posts on the Tanzanian coast and its offshore islands. The mingling of Arabs, Persians, and the indigenous peoples of East Africa resulted in the creation of a Swahili-speaking culture that extended along much of Africa's Indian Ocean coast. The island of Zanzibar became one of the most important centers of this culture.

At the end of the 15th century, Portuguese explorers reached the east coast of Africa and soon began to establish trading settlements. By 1525 Portugal controlled Zanzibar and much of the coast of Tanzania, but its control was challenged in the 17th century by the growing power of the sultanate of Oman. The Omanis took control of Zanzibar and the other islands of the archipelago in 1698. Zanzibar became such an important and wealthy center that the sultan of Oman moved his capital there from Muscat in the 1830s. In the 1850s Majid ibn Said established himself as sultan of Zanzibar, effectively separating the island from the sultanate of Oman. The sultanate of Zanzibar became extremely wealthy by controlling much of East Africa's trade in ivory, gold, and slaves. Its power extended over dozens of Swahili-speaking towns along the coast of Tanzania and over trade routes that stretched inland to the Great Lakes and the Congo River, although its influence was largely commercial and the network never amounted to a unified polity.

European influence in the region came to the fore again in the last decades of the 19th century. In 1885 Germany declared its intention to establish a protectorate over the coastline controlled by the sultanate of Zanzibar and a large area of territory stretching inland to the Great Lakes. Zanzibar protested vigorously to this proposal but was forced to acquiesce when German warships arrived off the island. In 1890 Germany and Britain concluded a treaty in which Britain recognized Germany's self-declared sphere of influence in East Africa in return for German acceptance of British control over Zanzibar and its own sphere of influence further north in Kenya. Britain immediately declared a protectorate over Zanzibar and its associated islands, while Germany set about subduing the mainland. Zanzibar's reluctance to accept British rule was overwhelmed by a short naval bombardment, but Germany faced prolonged resistance to the establishment of German East Africa (which included the modern nations of Rwanda and Burundi) in the form of rebellions by the Nyamwezi people of the northwest, the Hehe in the south, and the Chagga in the northeast. The most serious opposition to German administration was the Maji-Maji Rebellion of 1905–06, in which the spiritual leader, Kinjikitile Ngwale (also known as Bokero), united several southern Tanzanian peoples to oppose German efforts to force indigenous farmers to grow cotton as a cash crop instead of their traditional millet crop. The rebellion was put down only after a series of brutal military campaigns carried out by the Germans that led to mass starvation among the peoples of the south.

During World War I German forces in German East Africa conducted a long and successful guerrilla war against numerically superior British, Belgian, and South African forces, resulting in great destruction and hardship for the country's indigenous peoples. From 1920 the British administered the former territories of German East Africa as a mandate of the League of Nations. The territory became known as Tanganyika under British administration and remained separate from Britain's Zanzibar protectorate. A Legislative Council for Tanganyika was founded in 1926, and the Tanganyika African Association (TAA), the country's first political party, was founded in 1929. Indigenous Africans were not elected to the council until 1945, however. After World War II Tanganyika became a United Nations trust territory under continued British administration. From 1954 the Tanganyika African National Union (the renamed TAA) began pressing for a timetable for independence, and in 1960 TANU won the majority of seats in the Legislative Council and its leader, Julius Nyerere, became prime minister. Tanganyika became independent in December 1961 and became a republic in 1962, with Nyerere as president.

Zanzibar achieved independence entirely separately from Tanganyika in December 1963 under a system of constitutional monarchy that retained the sultan as head of state. A month later, however, a violent revolution deposed the sultan and established the Republic of Zanzibar and Pemba. In April 1964 the Republic of Tanganyika and the Republic of Zanzibar and Pemba joined to form the United Republic of Tanzania; Nyerere became president of the unified state, although Zanzibar retained its own autonomous government structures.

CULTURAL IDENTITY

Tanzania's postindependence history has been relatively peaceful compared to the litany of

interethnic and political conflicts that have afflicted many postcolonial African nations. On Zanzibar the 1964 revolution that ended the rule of the sultans, who had been puppet rulers under British administration, was violent and resulted in the death or expulsion of a large part of the islands' long-established Arab and South Asian population, but on the mainland there have been few upheavals. President Nyerere's regime espoused increasingly socialist principles throughout the 1960s, culminating in the 1967 publication of the Arusha Declaration in which he set out a blueprint for a uniquely African model of development known as African Socialism. Nyerere's model was based around the concept of *ujamma,* a term coined from a Swahili root word meaning "extended family." Nyerere believed that the best way to develop the country's economy for the benefit of its citizens, rather than for the benefit of foreign companies, was to collectivize agriculture and industry, to instigate a nationwide literacy program, and to encourage Tanzanians to believe that they were all part of an extended family. The ideal called for every individual to put the good of the extended family, or *ujamma,* ahead of his own and was supposed to be implemented through traditional family and clan structures in a one-party national state.

African Socialism succeeded in maintaining peace among the nation's multitude of ethnic groups but failed to produce significant economic growth. The chief problems were the sudden rise in oil prices in the early 1970s, corruption in government, and resistance to the idea of collectivization among the rural population. Further damage was inflicted on Tanzania's economy by a war with Uganda. In 1978 Uganda President Idi Amin Dada invaded the northwest Kagera region of Tanzania to strike at antigovernment rebels based there. Tanzania responded by driving the Ugandan army out of Kagera and advancing into Uganda itself accompanied by Ugandan opposition forces. Despite the presence of a heavily armed Libyan force that had been sent to aid Idi Amin's regime, the Tanzanians rapidly advanced on Kampala (Uganda's capital) and captured it, bringing Amin's regime to an end. Although successful, Tanzania's military campaign was costly and added to the country's already serious economic problems.

Nyerere's resignation in 1985 brought a period of economic reform under his successor Ali Hassan Mwinyi in which centralized control of the economy was slowly dismantled. Tanzania's Chama Cha Mapinduzi (CCM), or Party of the Revolution, party retained absolute control of government, however, and multiparty reforms were slow in coming. The first multiparty local elections were held in 1994 following constitutional changes adopted in 1992. In every election since 1994, however, a CCM candidate has won the presidency and the CCM has retained a majority in parliament. The main opposition to the CCM has come principally from the Civic United Front (CUF), which draws most of its support from Zanzibar, and on several occasions political violence has followed contentious election results.

Between 120 and 130 distinct peoples live in modern Tanzania. The great majority of these are Bantu-speaking peoples, but there are also Nilotic and Cushitic peoples as well as peoples of mixed Arab and African heritage (*see* Nilotes). The historical influence of Arab culture has had both a unifying and a divisive effect on modern Tanzania. The most prominent unifying factor is the Swahili language (also known as Kiswahili), which acts as the lingua franca for the nation and for much of Central and East Africa. Swahili is a Bantu language in structure, but its vocabulary draws heavily on Arabic and English and it evolved over many centuries through interactions between Arab traders and the indigenous peoples of the region. The literacy programs instigated in the 1960s helped to foster a sense of national pride in Swahili and resulted in one of the highest literacy rates found in any African nation. Conversely the cultural divide between mainland Tanzania and Zanzibar has been a source of conflict. In the drive to independence Zanzibar was seen as a symbol of centuries of oppression under foreign masters, particularly for its role in the East African slave trade but also because of the disparity in wealth between the largely rural population of the mainland and the urban traders of the islands. The brutal revolution on Zanzibar that overthrew the sultan in 1964 was the culmination of this resentment, carried out as it was by African nationalists eager to drive what they perceived as foreign influence out of their homeland. Political tension between the mainland and Zanzibar continues to the present day partly as a result of this perception. Although the majority of the inhabitants of the islands today are of African rather than mixed African and Arab heritage, almost all of them are Muslim while the balance between Islam, Christianity, and indigenous faiths on the mainland is much more evenly distributed. In

recent years there have been incidents of interfaith violence on the islands as well as accusations from Muslims that the mainland regime gives preference to Christians in appointments to government posts.

At the beginning of the 21st century Tanzania is one of the poorest countries in the world and the second poorest in Africa. The great majority of Tanzanians live in peace but not prosperity. Few substantial mineral resources are known within Tanzanian territory, and consequently the economy remains predominantly agricultural, with most of its people following patterns of life that have changed little in centuries. The country's abundant and spectacular animal life and the great beauty of its landscape are a major draw for tourists, so the tourist industry is one of the great potential growth areas for the Tanzanian economy. To date, however, this has had little or no impact on the meager earnings of the average citizen. Politically there is a danger of a rift developing between Zanzibar and the mainland that could lead to violence in the future.

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Taqali

The Taqali are a Nuba people of southern Sudan.

Tayy (Tayyi)

Tayy is an Arab tribe that originated in southern Arabia (modern-day Yemen) and immigrated north to the plateau of Shammar, located in the north-central area of modern-day Saudi Arabia. They are considered a branch of the Shammar. After their migration they became allies of the north Arab tribe of Asad, who occupied the same northern territory. In pre-Islamic times the Tayy were Christian, although some remained pagan after the coming of Christianity. In the early seventh century, as Muhammad began to spread his message of Islam, the Tayy sent representatives to meet with him in Medina, and the tribe accepted Islam. The tribe distinguished themselves as warriors in the early Islamic conquests. Later, during the cultural flowering of the Abbasid period (750–1258), descendents of the Tayy became illustrious poets, among them the celebrated Abu Tammam (d. 845). During this period the tribe also reverted to raiding and plundering caravans along the pilgrim routes to Mecca, as reported in medieval Arabic histories. The Tayy are also associated with legendary generosity, epitomized by the story of a man named Hatim, who, when visited by an unexpected guest, slaughtered his only she-camel, his most prized possession, to honor and feed his guest. The name of Hatim lives on in Arabic expressions such as "as generous as Hatim." The tribe also played a role during the Crusades. The name of the tribe appears in British Foreign Office reports as late as the 1860s, but in more recent times, the tribe has melded into others.

Tchaman *See* Brong.

Tebou *See* Tebu.

Tebu (Tebou; Tibbu; Toubou)

The Tebu live in the desert and semidesert regions of Niger, Sudan, and northern Chad. The Teda are a Tebu people.

Teda

The majority of the Teda inhabit the mountainous plateaus of the Tibesti Mountains in northwestern Chad, where Chad's highest point. Emi Koussi (11,237 feet), can be found. Some also live in Niger or in desert oases across the border in southern Libya. The Teda language, Tedaga, is a Nilo-Saharan language.

The majority of Chad's population live in the grasslands of the south; the Teda are one of the several minority groups that do not. The region they live in is arid, since it is part of the Sahara Desert. Unlike their southern neighbors (the Sara, for example), the Teda are mostly nomadic and seminomadic farmers and livestock

TEKE

location:
Gabon, the Republic of the Congo, and the Democratic Republic of the Congo

time period:
Third century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

raisers. The Teda, like other northerners, are Muslims. The religious, economic, and social differences between northerners and southerners have led to tensions and, at times, war between northerners and the state. In Chad, most government posts are filled by southerners.

Teke (Bateke)

The Teke live on a plateau bordering the Congo (Zaire) River in an area that straddles Gabon, the Republic of the Congo, and the Democratic Republic of the Congo; the majority live in the Republic of the Congo. The Teke comprise many smaller groups such as the Fumu and Sisi.

ORIGINS

The Teke are a Bantu-speaking people, one of many groups descended from those that settled in the varied habitats of the Congo Basin in the early centuries of the first millennium C.E. By the 15th century, the Teke were established in the middle reaches of the Congo (Zaire) River near its confluence with the Kasai River.

LANGUAGE

The Teke speak various dialects of the Teke language. Some Congolese Teke also speak French.

HISTORY

From the 15th century onward, the Teke developed to become a powerful river-trading people. In the 15th and 16th centuries, the Teke waged war with the Kongo to the southwest, and by the mid-15th century, the Teke were trading in slaves and tobacco. The Teke kingdom had, by the early 18th century, grown very large and powerful through trade and military conquest. It extended on both sides of the Congo (Zaire) River from Malebo Pool (formerly Stanley Pool) northward to the area around Bolobo. By the late 18th century, however, the Teke had lost some of this territory to neighboring groups. During the 19th century, there were many skirmishes between the Teke and the Bobangi upriver. The Bobangi set up villages closer and closer to Malebo Pool and began raiding Teke villages for slaves. Following a series of local battles, the Teke agreed to let the Bobangi trade at the pool but did not allow them to found villages.

In 1880 Pierre Savorgnan de Brazza—a French citizen—started a trading station, which later became the town of Brazzaville, near Malebo Pool. De Brazza met the great Teke king, Ilo Makoko, and negotiated with him for the region to become a French colony. In 1882 the Teke kingdom was ceded to the Middle Congo colony (part of French Equatorial Africa), of which de Brazza was the commissioner general. In the late 19th and early 20th centuries, the French operated a harsh, violent, and oppressive regime, and Ilo Makoko's successor tried unsuccessfully to revolt against the colonialists in 1898. Over three quarters of the Teke were killed in reprisals. Independence was finally won in 1960 as part of the Republic of the Congo.

CULTURE

The Teke were originally farmers, hunters, and fishing people of the Congo River. In the late 18th and early 19th centuries, Teke culture underwent fundamental changes: Much of what had been local produce—ironware, raffia cloth and salt—was now replaced by produce imported from the coast such as iron, cloth, pottery, shells, and copper rings; the crafts of smelting iron, carving canoes, and making fine pottery ware were largely lost; and guns replaced the bow and arrow for use in hunting and in warfare. Slaves became the main source of revenue to pay for these items. The Teke received slaves from upriver and passed them on by a variety of

Teke time line

C.E.	
ca. 200s	Bantu-speaking peoples begin to settle in the Congo Basin.
1400s–1500s	Teke, a slave-trading people, at war with neighboring Kongo
1600s	Teke kingdom reaches height.
1700s	Teke become important traders.
1800s	Skirmishes between Teke and neighboring Bobangi
1885	Kingdoms of Teke and Loango become a French colony (Middle Congo). Belgian king's Congo Free State established (in Zaire).
1908	Belgian government takes over Free State as the Belgian Congo.
1960	French and Belgian Congo independence, both as Republic of the Congo. Gabon independent
1967	Omar Bongo, a Teke, becomes president of Gabon. He is accused of favoring his own ethnic group by the opposition
1971	Former Belgian Congo is renamed Zaire.
1997	Elected government in the Republic of the Congo is overthrown; Mobutu is overthrown in Zaire, which is renamed the Democratic Republic of the Congo.

See also Congolese (Democratic Republic of the Congo): nationality; Congolese (Republic of the Congo): nationality

routes to points along the coast. The name Teke actually denotes their occupation as traders, as *teke* literally means "to buy." The Teke are unusual among rural African peoples in that they traditionally breed domestic cats and dogs. Teke hunting dogs and cats are well known.

Many Teke now form part of a trained and skilled workforce in industrial centers such as those in and around Brazzaville, the capital of the Republic of the Congo. Subsistence agriculture is still carried out in rural areas, however, and is often supplemented by fishing, hunting, and gathering.

Government and Society

In precolonial times, the Teke's basic political unit was the chiefdom, composed of a scattered group of villages. Any holder of a political office had to be a member of the Teke aristocracy—either father or mother had to be of noble blood. Villages were relatively unstable because ambitious young men would aspire to leave the community and set up their own village a short distance away. Villages are now grouped together under a district chief with a local notable at the head of each village.

Villages were often small, ranging from a nuclear family to up to 40 individuals. Each of the villages was under a chief, who was normally related to all his villagers. The maternal family and its close connections formed the village community. Chieftainship, as with other political offices, was hereditary; son usually succeeded father.

Religion

The Teke religion is based on belief in the existence of an invisible world ruled over by the creator god, Nziam. People who die are believed to be reborn into this world. Various spirits, often representing natural forces, act as mediators between the two worlds. People in the world of the living can communicate with these spirits through prayer or ritual. These prayers can be facilitated by items that are assumed to contain a nature spirit or the spirit of a deceased person. Such items are often kept in a container attached to a wooden statue.

See also Congolese (Democratic Republic of the Congo): nationality; Congolese (Republic of the Congo): nationality.

Further Reading

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Tekna

The Tekna are a Berber people who live throughout North Africa, especially in southern Morocco but also Algeria and Mali. They are primarily a nomadic people.

Tekrur *See* Tukolor.

Tem *See* Temba.

Temba (Chaucho; Kotocoli; Tem)

The Temba live largely in Ghana and Togo. They speak the Tem language and are predominantly Muslim.

Temne (Timmannee)

The Temne are the second largest ethnic group in Sierra Leone. They live in a region of the northwest in the coastal hinterland around Port Loko. The Mende—Sierra Leone's largest ethnic group—live in lands to the south of the Temne. About one third of all Sierra Leoneans are Temne. (*See* Sierra Leoneans: nationality.)

Historically, the Temne were ruled by local chiefs, and they played an important role in the trade with Europeans on the coast at least 500 years ago. In the late 18th century c.e., free blacks and former slaves from Britain and Canada settled on the coast of what is now Sierra Leone, but the Temne were hostile to the colonists and invaded the colony, nearly destroying it. The British then established a colony in the region, large numbers of freed slaves, the ancestors of the modern-day Creoles, were settled in the region, and expeditions were launched against the Temne.

Tende *See* Kuria.

Tera

The Tera are a Kanuri people living in northeastern Nigeria.

Terik

The Terik are one of the several related groups that make up the Kalenjin. The Kalenjin are a large ethnic group in western Kenya.

Teso *See* Iteso.

Tetela
The Tetela are a subgroup of the Mongo of Central Africa. The Tetela live in the south-central region of the Democratic Republic of the Congo.

Tew *See* Tumbuka.

Thembu
The Thembu are a large ethnic group living South Africa. There are several thousand Thembu people, primarily living in the Transkei and Ciskei regions, which lie on southeastern seaboard of South Africa to the east and south of Lesotho.

The Thembu are a Xhosa-speaking people, who originally consisted of the Mpondo, Thembu, and Xhosa proper. These three groups all claim to have originated in a cradleland at the headwaters of the Dedesi River. Their customs and beliefs are similar, as are their languages, which are all dialects of Isixhosa. Today, the Thembu still comprise one of the main Xhosa-speaking groups. By the 18th century c.e., the Thembu were living in large clan-based chieftaincies east of the Kei River.

Nelson Mandela, the first of South Africa's presidents to be brought to power by truly multiracial elections, is a Thembu.

Thlaping
The Thlaping, a southern African ethnic group, are descended from Rolong ancestors. They separated from the main Rolong group in the 18th century.

Thunayyan (Al Thunayyan)
The Thunayyan are a branch of the Saud, the ruling dynasty of Saudi Arabia (*see* Saudi Arabians: nationality). They trace their ancestry to Thunayyan, who was a brother of Muhammad Ibn Saud, the founder of the Saudi rule. Thunayyan, along with his brother, supported the mid-18th-century Muslim reformer Muhammad ibn Abd al-Wahhab, whose teachings continue to form the basis for Saudi society today. Abdallah b. Thunayyan briefly ruled the so-called Second Saudi State, from 1841 to 1843. The Thunayyan are also closely allied with the Sudayr clan. Members of the Thunayyan clan have married into the Saudi ruling family, and many hold high positions in the Saudi government and in business. Princess Effat al-Thunayyan, a wife of King Faysal, who ruled Saudi Arabia from 1964 until 1975, founded Saudi Arabia's first private college for women, Effat College, in Jidda, which opened in 1999.

Tibbu *See* Tebu.

Tiddi *See* Meidob.

Tigray *See* Tigre.

Tigre (Tigrinya)
The Tigre, or Tigrinya, are one of the largest ethnic groups in Eritrea, where the population is fairly evenly divided between Tigrinya-speaking Christians and Muslim communities. In Ethiopia, the Tigre are the largest ethnic group in the province of Tigre, which lies in the northernmost part of the country and once housed the capital of the ancient Axumite Kingdom. There are more than 2 million Tigrinya-speakers divided between Eritrea and Ethiopia. Tigrinya is a Semitic language related to Amharic and the ancient Geez language. Although only around 7 percent of the Ethiopian population are Tigre, they have long been an important political force in that country. (*See* Ethiopians: nationality.)

The Tigre share an imperial heritage with the Amhara—members of both groups provided emperors for the throne of the Ethiopian Empire. The last Tigre emperor was Yohannes IV, who reigned in the second half of the 19th century. In more recent decades the Tigre were active in Eritrea's struggle for independence and Ethiopia's fight to establish democracy during the reign of the dictator Mengistu Haile Mariam. The Tigre People's Liberation Front (TPLF), formed in 1975, became a leader among the various Ethiopian and Eritrean liberation movements. With the defeat of Mengistu's government in 1991 the TPLF became the leading element of the Ethiopian People's Revolutionary Democratic Front, which became the ruling party for the next two decades.

Tigrinya *See* Tigre.

Tikar
The Tikar are a Cameroonian people who are part of the Bamileke. They live in the western highlands of the country.

Timmannee *See* Temne.

Tirma
The Tirma are one of the three closely related groups that make up the Suri. The Suri live in Ethiopia and Sudan.

Tiv
The Tiv occupy an area that stretches from the foothills of the Adamawa Mountains along the Cameroon–Nigeria border in the southeast to the Jos Plateau, central Nigeria, in the north.

Oral history states that the Tiv originate from the highlands of northern Cameroon. Like many other African societies, the Ibibio and Igbo, for example, historically the Tiv lived in acephalous (noncentralized) societies. This meant that they had no acknowledged ruler. The basis of Tiv society was lineage (the greater extended family a person belonged to). The Tiv did not live in villages but in family groups, with related groups positioned near to each other. Law and order was maintained largely by discussion and the following of customary mores. To settle a dispute, each side would pick a leader; the two leaders would then argue it out.

Tjekker (Tjakkar)
The Tjekker were a people identified in Ancient Egyptian records as one of the 12th-century b.c.e. Sea Peoples, thought to have come from the Aegean Sea. The most important source for the Tjekker is the reliefs and inscriptions recorded on the walls of the temple at Madinat Habu, in Thebes, Upper Egypt, near the Valley of the Kings. Madinat Habu is a mortuary temple, which is a structure built for offerings and worship in honor of a dead pharaoh, in this case, Ramesses III, who conducted a war against the Sea Peoples in the eighth year of his reign, about 1190 b.c.e. Some scholars believe this was not a single event but rather a series of skirmishes on land and sea over a period of time. The temple inscriptions depict the Tjekker, along with a people called the Peleset, also known as the Philistines, as the major forces in this invasion of Egypt, and show the captive Tjekker being led by Ramesses III (*see* Egyptians). The vanquished are depicted praising the pharaoh, saying "Great is thy strength, victorious king, great Sun of Egypt." In the scenes of the land battle, the Sea Peoples are shown in chariots with six-spoked wheels pulled by two horses, similar to the Egyptian chariots. In the sea-battle scenes, they are depicted in ships with sails, but unlike the Egyptian ships, the Sea Peoples' ships had no oars, which suggests they may have developed a different method of steering their ships. They are shown with plumed helmets, very similar to those worn by the ancient Greeks, carrying short swords, long spears, and circular shields. The details of their clothing suggest a connection with the Greeks, and they may have been displaced by the Trojan War and settled for a time on the Mediterranean island of Cyprus.

Togolese: nationality (people of Togo)

GEOGRAPHY
The Togolese Republic is a small nation in West Africa. It has an area of approximately 22,000 square miles and borders three other nations and the Atlantic Ocean. Ghana meets Togo's western border, Burkina Faso lies to the north, and Benin is to the south. Togo's coastline is in the extreme south of the country and extends for just 35 miles along the Gulf of Guinea, a part of the Atlantic Ocean. Togo territory is a long thin strip of land between Ghana and Benin. It extends 360 miles northward into the interior of the continent but is only 100 miles wide at its broadest point.

The dominant geographical feature of Togo is the Togo Mountain chain, which begins in neighboring Benin and stretches across the middle of the country from the northeast to the southwest before continuing into Ghana. The Togo Mountains have an average elevation of about 2,300 feet, and their highest point, at 3,200 feet, is the peak of Mount Agou, which is situated in the southwest close to the border with Ghana. North of the Togo Mountains the terrain consists of undulating savanna bisected by the wide valley of the Oti River. The Oti River flows from east to west across the northern quarter of Togo before turning south and crossing the border into Ghana, where it joins Lake Volta. South of the Togo Mountains a plateau extends to the gently inclined edge of a coastal plain that backs the shore. Togo's coastline has many inland lagoons and lakes behind wide sandy beaches.

Togo is one of the more densely populated nations in Africa with the highest concentrations living south of the central mountains and close to the coast. The capital city, Lome, is situated on the coast adjacent to the border

TOGOLESE: NATIONALITY

nation:
Togo; Togolese Republic

derivation of name:
From a Ewe word meaning "lake"

government:
Republic

capital:
Lome

language:
The country's official language is French. Ewe and Mina are the two dominant languages of the south; Kabye (the language of the Kabre people) is the most widely spoken in the north. There are more than 30 other local languages.

religion:
About 29 percent of the population are Christian, 20 percent are Muslim, and the remaining 51 percent of the population follow indigenous beliefs.

earlier inhabitants:
Unknown

demographics:
The Ewe constitute about 40 percent of the population and the Kabre another 20 percent. There are between 30 and 35 other ethnic groups. Non-Africans (mainly Europeans) make up less than 1 percent of the population.

Togolese: nationality time line

C.E.	
1884	Germany establishes a protectorate over coastal Togo.
1914	French and British forces invade and occupy German Togoland.
1922	The League of Nations mandates control of western Togoland to Britain (as British Togoland) and eastern Togoland to France (as French Togoland).
1956	British Togoland votes to join Gold Coast as it becomes independent Ghana.
1960	French Togoland becomes independent as the Togolese Republic.
1961	Sylvanus Olympio elected as Togo's first president.
1963	Olympio assassinated in a coup that brings Nicolas Grunitzky to power.
1967	Grunitzky deposed by Gnassingbe Eyadema.
1979	President Eyadema establishes one-party rule.
1985	Failed coup attempt
1986	Opposition leader Gilchrist Olympio sentenced to death in absentia for alleged involvement in the 1985 coup attempt.
1991	Eyadema agrees to establishment of a transitional government that includes opposition politicians.
1993	Eyadema dissolves government. Thousands leave Togo following violence between government forces and opposition groups.
1998	Eyadema wins presidential elections.
2002	Eyadema's Rally of the Togolese People (RPT) party wins national elections.
2005	Eyadema dies. His son Faure Gnassingbe wins presidential elections. Hundreds die in protests at election results.
2006	Transitional government that includes opposition leaders established.
2007	RTP wins national elections.

with Ghana. Lome is the country's largest city, its principal port, and its industrial center. The second and third largest cities in Togo, Sokode and Kara respectively, are located in the center of the country.

INCEPTION AS A NATION

Little is known about the history of Togo before the arrival of European explorers in the 15th century. The Ewe and Adja peoples are believed to have migrated into the area between the 12th and 18th centuries. The peoples of the central mountains are probably the longest established of Togo's ethnic groups, with archaeological evidence indicating that the Tchamba and Bassar people have been established there since the ninth century C.E. Northern Togo lay within the sphere of influence some of West Africa's great civilizations such as the Mossi Empire of the 15th century, the Mali Empire, and the Songhay Empire. Islam has influenced the culture of the north through contacts with these powers. The coast of present-day Togo along with the coast of Benin and western Nigerian were known as the Slave Coast from the 17th to the 19th centuries because they were one of the main sources of slaves taken across the Atlantic to the Caribbean and to North and South America. There were no major slave-trading shipment points on the coast of Togo itself, because of the lack of good harbors or suitable offshore islands, but Togo was a source of slaves transported from European settlements in Benin and Ghana.

In the late 19th century Togo became Germany's first colonial possession in Africa. German traders had begun arriving on Togo's coast in the 1850s and in the 1880s started establishing larger trading settlements. In 1884 Germany established a protectorate over a small enclave of coastal territory centered on a village called Togo. Germany swiftly extended its control along the coast and inland over a much wider area, although the territory continued to

be known as Togoland. Agreements with Britain and France in 1897 and 1899 respectively established boundaries between German-controlled Togoland and British-controlled Gold Coast (present-day Ghana) to the west and French-controlled Dahomey (present-day Benin) to the east. Togoland became Germany's only economically self-sustaining colony in Africa and received significant investment in infrastructure in the form of roads, railways, and agricultural improvements under German administration.

Shortly after the outbreak of World War I in 1914, British and French forces in Gold Coast and Dahomey invaded Togoland and seized control. After the war Togoland was divided into two administrative zones by the League of Nations (the predecessor of the United Nations). Britain was mandated administrative control of the western half, which became known as British Togoland, and France the eastern half, which became French Togoland. Both of theses territories became United Nations trust territories after World War II, but they continued to be administered by the British and French. The Ewe people, divided between three administrations (Gold Coast, British Togoland, and French Togoland), lobbied the United Nations repeatedly for independence as a single country, but there was resistance from the British and French governments. In 1956 a plebiscite was held in British Togoland in which the majority of voters opted to become part of an independent Gold Coast. When Gold Coast became independent as Ghana in 1957, British Togoland ceased to exist. The following year the Committee for Togolese Union won elections to the Togo Assembly in French Togoland on a manifesto of immediate independence. French Togoland was granted full independence in April 1960 as the Togolese Republic, with Sylvanus Olympio as president.

CULTURAL IDENTITY

Togo's postindependence history has been turbulent and violent. In 1963 President Olympio was assassinated in the first military coup to take place in a postindependence African nation. Four years later the leader of the coup, Nicolas Grunitzky, was also deposed in a coup that brought Gnassingbe Eyadema to power. Eyadema was to remain in power for the next 38 years, first as the head of military regime and then as the victorious candidate in a series of presidential elections that were condemned by international observers as fraudulent.

In 1979 President Eyadema declared a "third republic" and introduced a new constitution providing for an elected National Assembly to serve as a consultative body. Eyadema's hold on power remained firm, however. As the leader of the only legal political party, the Rally of the Togolese People (RPT), his position was unassailable by democratic means. Numerous public demonstrations protesting the absence of a legal opposition took place in the early 1980s, but they were brutally suppressed by the regime's security forces. A coup attempt in 1985 also failed.

The 1990s brought a protracted and bloody struggle for power between Eyadema and opposition groups. A national forum to discuss constitutional reforms was convened in 1991 and almost immediately declared itself the nation's sovereign power. While Eyadema retained the loyalty of the military, however, the self-declared National Conference under its interim prime minister, Joseph Koffigoh, could do little to reduce the president's power. A political stalemate ensued in which the National Conference sought to introduce a new multiparty system while troops loyal to Eyadema carried out intimidation tactics against opposition supporters. Soldiers killed dozens of civilians during street protests in 1993, and opposition leaders were imprisoned or attacked. Almost all opposition parties boycotted the 1993 presidential elections, resulting in a resounding victory for Eyadema, although only about a third of the electorate participated. Elections to the National Assembly in 1994 also resulted in a narrow victory for Eyadema's RPT. Eyadema won another presidential term in 1998 amid widespread allegations of electoral fraud and intimidation of opposition supporters. A national crisis followed in which all opposition parties boycotted the imminent elections to the National Assembly. In an agreement between the RPT and opposition parties in 1999, Eyadema undertook to hold new elections in 2000 under the supervision of an election commission staffed by RPT and opposition representatives. The elections were eventually held two years late in 2002 and were once again boycotted by the main opposition parties, who claimed the RPT has used unfair practices.

Following Eyadema's death in 2005, the army immediately installed his son, Faure Gnassingbe, as president. This was widely condemned by the international community as being tantamount to a coup, and Faure was forced to step down and submit himself to presidential

elections. Faure's victory in subsequent elections resulted in widespread violence in which hundreds died. Conciliation talks between the RPT and opposition leaders led to the formation of transitional government in 2006, and international observers judged elections held in 2007 as fair and transparent.

At least 35 distinct ethnic groups live in Togo, many of them representing sections of wider groups divided by modern international boundaries. The Ewe and closely related Mina people constitute the largest single ethnic block and dominate the south of the country. The Kabre people, who are predominant in the north, along with other northern groups, speak Sudanic languages. Their languages distinguish them from the peoples of the south, who speak Bantu languages and have a long history of Muslim influence in their cultures. Islam also distinguishes them from the people of the north who were more commonly exposed to Christian influences. Throughout the colonial period the Ewe were the prime agents of first German and then French and British administration. At independence the political elite of the country was dominated by the Ewe, and Ewe culture became the mold from which the new government attempted to form a national Togolese identity. This pattern changed when Eyadema came to power in 1967. Eyadema was a Kabre, and the army that supported him through almost four decades of repressive rule was also dominated by Kabre—the poor economic development of the north made a military career an attractive option. There has been little direct interethnic tension in Togo's history, but there is a generalized tension between the north and the south based on long-standing political allegiance. The most significant opponents to the Eyadema's regime, and the government of his son, have been based in the more populous south.

At the beginning of the 21st century Togo faces an uncertain future. In the political arena, the Rally of the Togolese People (RPT) and its antecedents have held power for more than 40 years, and every election since the introduction of multiparty politics in the 1990s has brought violence. Economically, Togo has suffered from decades of poor management, corruption, and political instability, with the result that it is one of the poorer states of West Africa. The emergence of a unified Togolese culture has been hampered by a north–south political divide, but there is no history of severe interethnic conflict, and the country's many peoples intermarry and conduct business freely.

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Toka

The Toka are a Tonga subgroup living in southern Zambia.

Toma *See* Loma.

Tonga

The Tonga live in a region called Butonga, which spreads from the Southern Province of Zambia southeastward across the border to the middle of the Zambezi plain in northern Zimbabwe. There are about 1 million Tonga, the majority of whom live in Zambia, where they form roughly 10 percent of the population.

TONGA

location:
Zambia and Zimbabwe

time period:
11th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

ORIGINS

Archaeologists have discovered remains that suggest the Tonga have been in their present location for about a thousand years. The early Tonga were farmers and fishermen who raised cattle and goats. Bones found in waste dumps show that they also hunted antelopes.

LANGUAGE

The main language of the Tonga is Tonga (or Citonga), of which there are several dialects. The dialect used by the Plateau Tonga is the one most often used in schools. Tonga literature is usually written in English.

HISTORY

The British explorer David Livingstone visited Butonga in the 1850s and found the Tonga living in small, scattered settlements. In the ear-

lier 1800s they had been subjected to raids from other groups, including the Lozi, Kololo, and Ndebele, who had taken many of their cattle. The Tonga were not a warlike people, although they had weapons such as spears and clubs. They had a simple system for dealing with raids: They hid grain in their long hair, so that if they had to flee to fresh territory they had the means of planting fresh crops and beginning again.

In the 1890s Cecil Rhodes's British South Africa Company (BSA) occupied Southern Rhodesia (present-day Zimbabwe) and Northern Rhodesia (present-day Zambia). White settlers consequently took over much of Butonga. In the 1920s the company handed its Rhodesian lands over to British government rule. Under colonial rule, the Tonga were grouped into three small native reserves, leaving the better land for the white settlers. The first group was the Plateau Tonga in Northern Rhodesia. The Toka Tonga of Kalomo and Livingstone districts were allocated land with poor soils, while the Gwembe Tonga were in the more isolated locality of the Zambezi Valley. Unable to survive solely by farming in the inadequate reserves, the Toka and the Gwembe Tonga were forced to work mainly as migrant laborers for the whites—in particular, in the copper mines of the Copperbelt in north-central Zambia.

In the late 1950s, the building of the Kariba Dam on the Zambezi River displaced over 50,000 Gwembe Tonga. They were forcibly evicted to new homes in the hills above Lake Kariba or to the more arid lands below the dam where rainfall is irregular. Conditions changed for the Tonga after Zambia, in 1964, and Zimbabwe, in 1980, finally became independent, as they were no longer restricted to these artificial native reserves.

Tonga time line

C.E.	
1000s	Tonga settled in present location.
1850s	Tonga visited by British explorer David Livingstone.
1890s	Tonga come under control of British South Africa (BSA) Company as part of Northern and Southern Rhodesia.
1923–24	BSA hands over Northern and Southern Rhodesia to British government. White settlers take much of Tonga land. Tonga divided into three inadequate native reserves.
1940s	Tonga begin to migrate to urban areas in search of employment.
1950s	Many Tonga displaced by building of the Kariba Dam on the Zambezi River.
1953	White-minority ruled Central African Federation (CAF) formed including Rhodesia colonies.
1963	CAF dissolved.
1964	Northern Rhodesia independent as Zambia
1965	White-minority declare illegal independence of Southern Rhodesia as Rhodesia.
1980	Rhodesia independent with majority rule as Zimbabwe

See also Zambians: nationality; Zimbabweans: nationality

CULTURE

Butonga is plateau country, intersected by the Zambezi River and Lake Kariba and the Kariba Dam. The rainy season lasts from November through March, while from April to early August the weather is cold and dry. Hot weather starts in late August. Rainfall is unreliable and droughts are common. In this environment, many Tonga are subsistence farmers, working on their own plots of land and growing food for their own needs. The main crop is maize; other crops include groundnuts (peanuts), millet, sorghum, and vegetables. The chief cash crop is cotton. Plateau farmers include many who have substantial holdings and large herds of cattle. Others, including small-scale farmers, work on the land of rich farmers. As the Zambian government allocates areas of land to multinational businesses, a landless rural class is developing.

Since the 1940s, many Tonga in Zambia have migrated to urban areas in search of employment. Although the Tonga are predominantly rural, around 40 percent live in urban areas where they are mostly engaged in commercial and service industries. Traditional crafts such as blacksmithing, carpentry, pottery, and basket weaving have been revived in the last few decades. The high cost of transportation and the rising costs of imports have reversed the trend for factory-made foreign goods.

Men are usually responsible for building houses, herding cattle, and hunting. Women do most of the other farm work, make pots and baskets, and are largely responsible for child care. Women also dominate trading at local markets. Increasingly they do paid work as domestic servants or shop assistants, and many hold professional jobs. Both men and women work in various trades and craft professions, which include car repairs, brick making, tailoring, and needlework.

Government and Societ

The Tonga are divided into clans. The family, headed by the husband, is the core of the social

structure, but descent is traced through the female line. Increasing numbers of families are headed by single mothers. This may be because under customary law a divorced wife does not receive an equal share of the assets (those built up jointly by both husband and wife usually go to the man), and if the wife is widowed she does not inherit anything (the husband's maternal family does). Civil courts, however, often try to ensure that women and their children are treated fairly.

Religion

Large numbers of Tonga are Christians, and many combine this with features of the Tonga religion. The Tonga religion involves belief in a creator god called Leza, who is now often identified as the Christian God. The Tonga have a great veneration for the spirits of the dead and make offerings to their ancestors, or *mizimo*. *Basango* are spirits who have a wider influence than *mizimo* and are thought to affect whole neighborhoods, not just families. *Mizimo* and *basango* are consulted on family and communal matters by mediums. *Masabe* are invasive spirits who are thought to attack people. Both men and women can be possessed by *masabe,* and after recovery, they may go on to help others similarly afflicted. New *masabe* have emerged to represent the particular ills of the 20th century.

See also; Zambians: nationality; Zimbabweans: nationality

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Toposa

The Toposa are a Nilotic people of southern Sudan and parts of Ethiopia (*see* Nilotes). There are more than 90,000 Toposa in Sudan and about 10,000 in Ethiopia.

Toro

The Toro are a Bantu people of western Uganda. They share a common origin with the Nyoro people of the lakes region of western Uganda. The region they inhabit lies south of Lake Albert along Uganda's western border with the Democratic Republic of the Congo. The majority of the Toro are Christians, though many also follow the Toro religion. A very small minority are Muslim.

The Nyoro people had established a powerful kingdom—Bunyoro-Kitara—in the region by the 14th century. Bunyoro was a federation of provinces called a *saza*. In the first half of the 19th century, the Toro *saza* became an independent kingdom under the rule of the first Toro *omukama* (king), Kaboya, who was the rebellious son of the Bunyoro *omukama*. After Kaboyo's death in the 1850s, however, Toro nearly lost its newfound independence. When British forces overthrew the Bunyoro *omukama,* however, Toro independence was restored. In 1966 all the Ugandan kingdoms, including Toro, were abolished by the Ugandan government, and it was not until 1993 that the Toro kingdom was restored. It functions largely as a cultural institution, however, and the *omukama* has limited political powers.

Toro do *See* Tukolor.

Toubou *See* Tebu.

Toucouleur *See* Tukolor.

Trojans

Trojans were the inhabitants of the ancient city of Troy, located on the Aegean coast of modern-day Turkey, about four miles inland, at the city of Hisarlık. The ruins of Troy, also known as Troia, Ilios, Ilion, or Ilium, are just south of the mouth of the Hellespont, or the Dardanelles, an important waterway that links the Aegean to the Black Sea. While it has never been incontrovertibly proven, most scholars believe that this is indeed the site of ancient Troy, the city immortalized by the Greek bard Homer in the epics the *Iliad* and the *Odyssey* and by the Roman poet Virgil in the *Aeneid.* These poems all relate the story of the Trojan War, which, according to legend, began when the Mycenaean Greeks set out for Troy to bring back Helen, the beautiful wife of Menelaus, the king of Sparta, who had

been carried off to Troy by the Trojan prince Paris. The Greeks besiege the city for 10 years but are unable to defeat the Trojans. But then, with the help of the goddess Athena, they build the Trojan horse, in which Greek warriors hide, and they present it to the Trojans as an offering to Athena. Once the horse is inside the city, the Greek warriors climb out of the horse and throw open the gates to the rest of the Greek army. The war ends with the sack of Troy and the burning of the city. The *Odyssey* relates the 10-year journey of the Greek warrior Odysseus as he makes his way back home after the war. The *Aeneid* tell the story of the Trojan Aeneas, who escapes the burning city, carrying his aged father on his shoulders, and then wanders westward across the Mediterranean, eventually founding the city of Rome.

The site at Hisarlık is believed to have been settled since the early Bronze Age, about 3000 B.C.E. Archaeologists have excavated many lay

tswana, and the former Tswana homeland of Bophuthatswana, which consisted of a number of separate blocks of territory in South Africa.

ORIGINS

The Tswana are descended from Bantu-speaking peoples who migrated southward from present-day eastern Nigeria. They reached the eastern part of their present lands sometime between 300 and 400. From there, groups spread slowly westward over the following two centuries and set up new territories and settlements.

LANGUAGE

The Tswana language is called Setswana, which is a Bantu language.

HISTORY

The Tswana originally emerged as a separate group from within the Sotho group of people sometime before the 1400s. Over many years, groups of Sotho clans came together to form the three major divisions of the Sotho people: the Northern Sotho, the Southern Sotho, and w6o cr

and other household jobs. With many men working away from home as migrant laborers, however, it increasingly falls to the women to perform most agricultural work. The children usually help by collecting water and firewood.

Government and Society

In the past, everyone joined an age regiment after initiation into adulthood. These provided a pool of labor for large-scale activities such as rounding up cattle or building compounds, and in the case of the men, they also comprised the army when needed. During the colonial era, many male age regiments fought for the British army abroad, while others were forced to provide labor for tasks such as building roads. In the modern era, the tasks that an age regiment can be called on to perform are defined in law. Also, every Tswana is no longer a member of an age regiment. The role of these institutions has largely been replaced by the existence of social clubs, voluntary associations, churches, and other groups that cross divisions based on ethnicity, age, and class.

Although marriages between cousins are encouraged in Tswana society—as they help to keep wealth and property within family groups and strengthen the bonds of kinship between them—most marriages are between people from different family groups. A man may have more than one wife, and marriages are usually arranged by the family group or relatives of the bride and groom.

Religion

The first Christian missionaries arrived in Tswana lands in 1816. Most Tswana are now Christians, yet their own religion, based on ancestor reverence, still survives and is widely followed. Like Christianity, it is based on the belief that people have immortal souls and that the world was created by a supreme being, called Molimo. The Tswana believe that the souls of the dead have the power to influence the lives of the living and make offerings to them to thank them for their help or to ask them for assistance. They also have an enduring belief in the power of magic and its practitioners. The Tswana used to perform rainmaking ceremonies at the beginning of the farming season. Although these ceremonies have fallen into disuse, many Christian churches now hold prayer days for rain.

See also Botswanans: nationality; South Africans: nationality.

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Tuareg (Kel Tagelmust; Kel Tamacheq)

TUAREG

location: North Africa

time period: 17th century C.E. to present

ancestry: Nilotic

language: Nilo-Saharan

The Tuareg are Berber in origin. Most live in and around the Sahara Desert from Algeria and Libya in the north to northern Nigeria and Mali in the south. This area covers a variety of terrains including desert and semidesert, mountainous regions in southern Algeria, and savanna (grasslands with scattered tress and shrubs). The southern part of Tuareg territory is in the Sahel—a strip of semi-desert south of the Sahara—and in the savannas to its south. The majority of the Tuareg inhabit the Sahel.

ORIGINS

About 5,000 years ago, the Berber ancestors of the Tuareg lived along the North African coast of the Mediterranean, probably in present-day Libya (*see* Berbers).

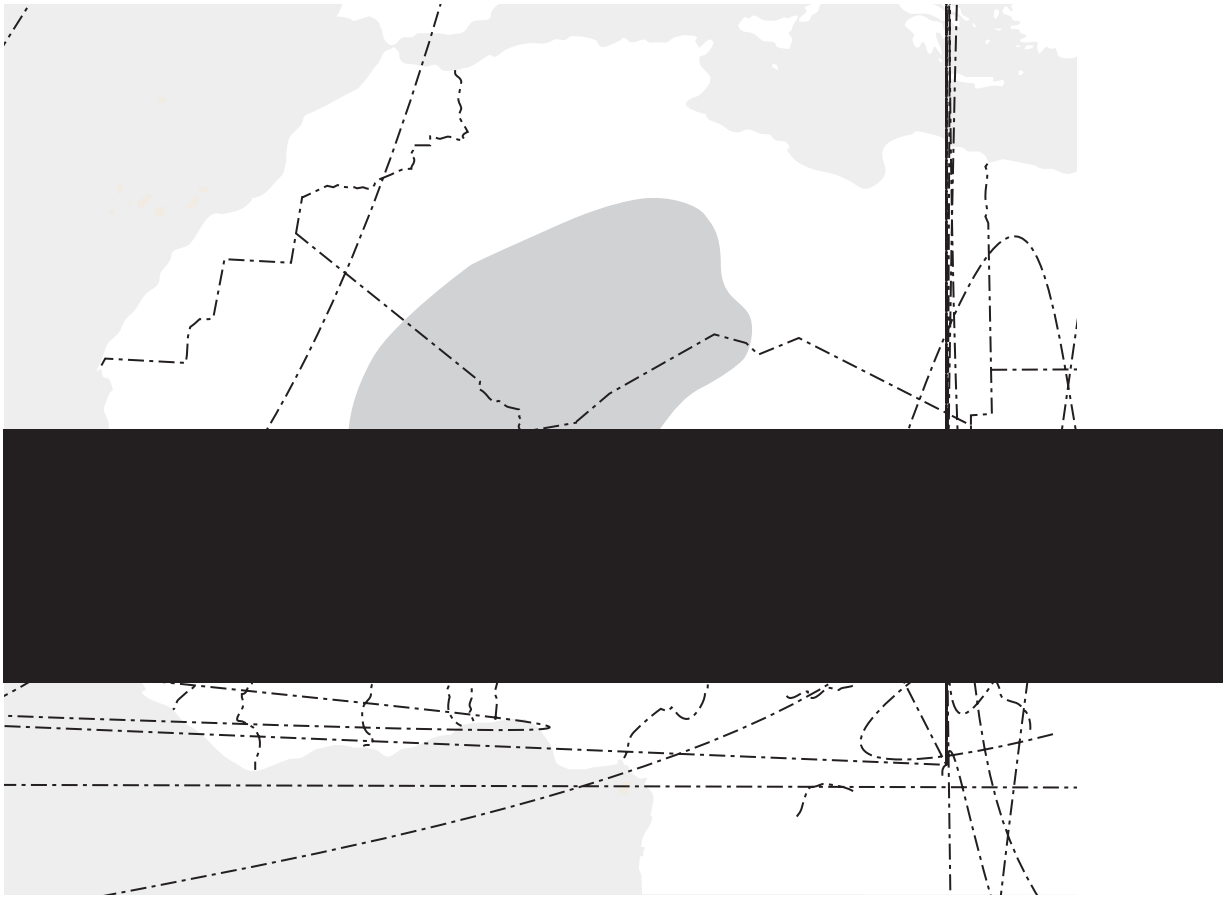
LANGUAGE

The Tuareg speak a Berber language called Tamacheq. It has four main dialects, which are largely mutually intelligible. The Tuareg often call themselves "Kel Tamacheq," meaning "People of the Tamacheq Language." Many Tuareg also speak Songhay, Hausa, or French. Tamacheq is written in a script called Tifnagh.

HISTORY

Since the seventh-century C.E. Arab invasion of North Africa, the Tuareg have traveled southward in a series of migrations. A proud and independent people, they fought with Arab, Turkish, and European invaders over the years. Arabs had conquered all of North Africa by 711, however, and the Tuareg were driven south into the desert.

In the 15th century, the Sultanate of Aïr emerged as a centralized Tuareg state with its capital at Agades (modern Agadez) in present-day Niger. Aïr's wealth was based on control of the trans-Saharan trade routes. Great Tuareg trading caravans crossed the Sahara bringing gold, ivory, ostrich feathers, and slaves from West Africa to the Mediterranean coast. Southbound caravans carried salt and Arab and European goods to West Africa. Agades was part



of the Songhay Empire from 1501–32 and was tributary to the Kanem-Borno Empire from 1532 until the 1600s. After attacking Borno, Aïr greatly expanded its territory at the expense of neighboring states during the 17th and 18th centuries. In the 1800s the Sultanate of Aïr reached its greatest extent and Agades became an important political center in the region. By 1870, however, Agades had ceased to be of political importance, and by 1900 Aïr had become part of the French West Africa colony.

In 1917 a Tuareg rebellion against French rule was harshly suppressed. Many were killed and tens of thousands of others fled to northern Nigeria. By the 1960s, North and West Africa were independent from colonial rule, but the Tuareg found themselves divided up between various different nations that had no relevance to their history, lifestyle, or social and political structures.

Sahelian droughts have been increasingly frequent since the 1960s. They have forced many Tuareg to migrate northward to Algeria and Libya. Returning Tuareg refugees have come into conflict with the Malian and Niger governments in particular. In the early 1990s decades of frustration at what the Tuareg regarded as the failure of national governments to address their needs erupted into a widespread rebellion by Tuareg groups in Niger and Mali. Conflict between Tuareg rebels and government forces in Mali between 1990 and 1991 led to an agreement that established the semi-autonomous Kidal region in the east of the country. Intense fighting between Tuareg and government forces broke out again in 1994 propelling Mali into a state of civil war that was ended by peace accords in 1995. Between 1990 and 1995 Tuareg rebels in Niger conducted a long-running campaign against government forces in the Air Mountains in the north of the country and around the cities of Agadez and Arlit, the latter being the center of Niger's uranium mining industry. This conflict ended in an uneasy peace with some Tuareg groups continuing sporadic attacks into the late 1990s. From 2007 new conflicts began in Niger and Mali as Tuareg groups once again began anti-government campaigns. In Niger the Tuareg group Niger Movement for Justice (MNJ) carried out attacks on government installations and facilities belonging to foreign companies.

In Mali Tuareg groups have also restarted insurgency campaigns. Attempts to reach peace settlements in Mali and Niger have met with limited success as of the end of 2008.

CULTURE

Precolonial Tuareg were largely nomadic pastoralists who kept and maintained large herds of cattle, camels, sheep, and goats. The Tuareg would migrate with their herds of animals, moving from one water hole or pasture to another. Oases provided resting places and water. Surplus produce could be exchanged at oases for products such as dates and millet grown by the resident cultivators.

Many Tuareg are still nomadic, but colonial and government policies, drought, and pressure on the land from an increasing population have changed the way of life of many. Colonial governments limited each group of nomads to specific areas, and the new national boundaries that were imposed further restricted nomadic activities. Since the colonial era, the improvement of existing wells and the provision of new ones has had side effects. Combined with improved veterinary care, permanent water holes have allowed herds to increase dramatically in size, and overgrazing has seriously damaged pasturelands. Attempting to control the Tuareg, governments have often pursued policies that encourage them to settle and practice farming. Until recently, the Algerian government even had a policy of forced sedentarization, which grouped the Tuareg into settled agricultural cooperatives.

A severe drought struck the Sahelian lands in 1968–74 and again in 1984–85, permanently changing the Tuareg lifestyle. Thousands of people and whole herds of cattle died, while others were forced to sell their herds and thousands more moved south to Niger and Nigeria. Although many returned to nomadic pastoralism—with greatly depleted herds—others did not. As a result, many Tuareg are now settled farmers or seasonal laborers in the ports and docks of North and West Africa.

Most Tuareg engaged in trading across the Sahara as well as nomadic pastoralism in the precolonial era. Trade was deeply affected by the arrival of the French, however. Trans-Saharan trading was largely curtailed by the imposition of customs duties and competition from new coastal trading centers. Only the salt trade remained active. International trade has partly replaced the trans-Saharan trade, but it is not as lucrative. Using their camels to travel cross-country in long caravans, the Tuareg take advantage of price differences between countries to make a profit. Potash, which is used in fertilizers and soaps, is taken from Bilma in Niger to Katsina in northern Nigeria, for example.

Although trucks now cross the Sahara, most Tuareg still rely on camels for transportation, as they can go places where no wheeled vehicle can. The camel has large eyes, protected by long eyelashes and heavy eyebrows. Its long legs end in cushionlike feet that act on the loose sand like snowshoes on snow. Camels can travel for days with little food and for weeks without water. A camel can eat almost any kind of plant, no matter how thorny. The camel's strength and endurance have earned it the name "ship of the desert." The Tuareg take great care of their camels, making sure that they get enough rest and are unloaded when they stop. Typically, the animal's burden includes trade goods, tents, blankets, provisions, and pots and pans.

Tuareg time line

B.C.E.	
3000	Berber ancestors of Tuareg settled on the Mediterranean coast of North Africa.
C.E.	
ca. 100	Camels are introduced to North Africa.
640	Arab invasion and conquest of North Africa begins.
711	Arabs control North Africa.
1400s	Sultanate of Aïr established.
1500s	Aïr loses its independence to Songhay Empire, then to Kanem-Borno Empire.
1600s	Aïr independent again
1800	Aïr reaches greatest extent.
1899	First French military expedition against the Tuareg
1900	Aïr part of French West Africa
1917	Tuareg rebel against French.
1954	Algerian war of independence
1960	Niger and Mali independent
1962	Algerian independence
1990–95	Tuareg rebellion in Niger and Mali; Tuareg elements attempt to establish an independent state. Peace agreements are reached with most rebel groups.
2007	Second Tuareg rebellion in Niger and Mali; Niger Movement for Justice (MNJ) attacks government forces.
2008	United Nations special envoy Robert Fowler goes missing in Niger; Nigerien government accuses Tuareg rebels of kidnapping Fowler.

A Tuareg man preparing his camel for travel

The Tuareg are sometimes known as the "People of the Black Veil" because the men shield their faces with a *tagelmust* (a long strip of cloth). The *tagelmust* can be as much as 20 feet long. The cloth is, in fact, not black but dark blue. In the past, the veil was made from strips of Sudanese indigo cotton, but today this material is expensive and cheaper imported fabrics are used instead. Sudanese cotton is still used for special garments though. Some of the blue dye of this fabric comes off on the faces of the wearers, giving the Tuareg their other nickname of "Blue Men." Women usually go unveiled but often wear a headcloth.

Government and Societ

In the past, the Tuareg were divided into seven main groupings or confederations: the Kel Ahaggar, Kel Ajjer, Kel Adrar, Kel Aïr, Kel Geres, Aullemmeden Kel Dennek, and the Aullemmeden Kel Ataram. The Kel Ahaggar and the Kel Ajjer of southern Algeria are known as the Northern Tuareg. The other groups, who live mostly in the Sahel, are known as the Southern Tuareg. Each confederation was led by an *amenokal* (king). These confederations have been disempowered since the colonial era; each *amenokal* now provides a link with the relevant central government.

There are three main Tuareg social classes. At the top are the *imajeghen* (nobles), one of whom is elected as the *amenokal* of each confederation. The *imajeghen* were decimated by French reprisals after the rebellion of 1917 and today form less than 1 percent of the total Tuareg population. After the nobles come the *imghad*—the ordinary people. The third main group is the *iklan,* descendants of black Africans who were once Tuareg slaves. Postcolonial governments have largely eradicated slavery, however, and many *iklan* are now farmers, herders, artisans, blacksmiths, or laborers.

Women and men have equal status, and husbands and wives may both own property. Women join in the decision-making processes of the group, and both men and women tend to be equally well educated. Usually, the men tend the animals, while the women look after the children, prepare food, and milk the animals.

Religion

The vast majority of Tuareg are Muslims—Islam was introduced to North Africa by Muslim Arabs in the seventh century. Most Tuareg

groups have *ineslemen* or *marabouts* (a religious class that was introduced after the adoption of Islam). *Ineslemen* act as teachers, counselors, and mediators in local disputes.

See also Algerians: nationality; Malians: nationality; Nigerians: nationality.

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Tugen

The Tugen are a subgroup of the Kalenjin of Kenya. They live in the hills above the Kerio River.

Tukolor (Tekrurs; Torodos; Toucouleurs)

There are around 1 million Tukolor people spread throughout West Africa but are particularly concentrated in the north of Senegal near the border with Mauritania, and several thousand others live in Guinea. Originally a Fulani people, modern-day Tukolors are descended from Fulani, Moors, Soninke, and other ancestors.

Although most Fulani groups are nomadic, the Tukolor have long been settled farmers. The Tukolor Fulani people founded the state of Tekrur in what is now Senegal several hundred years ago. The Tukolor are said to have been the first large group of West Africans to adopt Islam as their religion. The Tukolor were very active in the Islamicization of West Africa, through both jihad (holy war) and their widespread trade contacts with other peoples. The best-known Tukolor in the spread of Islam was Al Hajj Umar Tall, who established the powerful, though short-lived, Tukolor Empire across present-day Guinea, Senegal, and Mali in the 19th century.

Tukulor

See Tukolor.

Tulama

The Tulama are one of the nine main subgroups of the Oromo. They live in Ethiopia.

Tumbuka (Tew; Tombuca)

The Tumbuka are related to the Tonga. They live primarily in northern Malawi and northeastern Zambia.

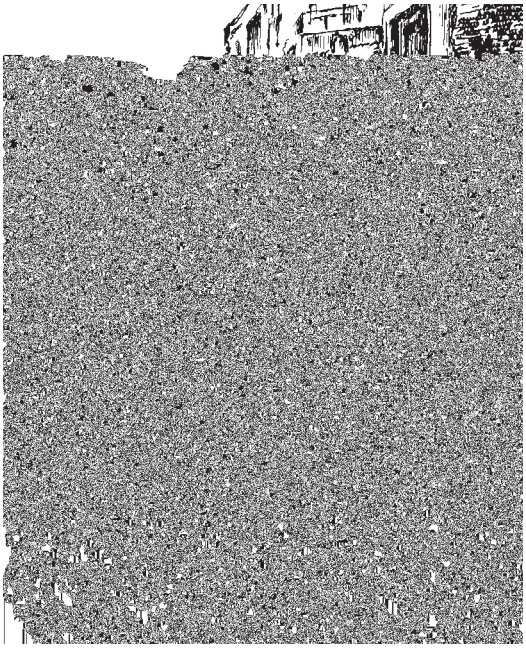
Tunisians: nationality (people of Tunisia)

GEOGRAPHY

Although it is the smallest of all North African countries at 63,170 square miles, Tunisia's unique geography affords the country a historical and economic importance far greater than its size. Tunisia is surrounded by Algeria on the west, Libya to the southeast, and the Mediterranean Sea to the north and northeast. The island of Sicily is located just to the north of Tunisia. Indeed, the relative ease of access between Europe, Sicily, and Tunisia has allowed extensive opportunities for trade, exchange, and conquest for centuries.

Once known as the "breadbasket of Rome," the climate of Tunisia has become dryer over recent centuries. Still, there is significant rainfall in the north, especially on the northwestern Khroumiria Mountains. Levels of rainfall drop off gradually further south according to latitude. The southern tip of Tunisia, squarely in the Sahara Desert, experiences virtually no rain, while the northernmost parts are exposed to Mediterranean storms. There are important mountainous regions in the center of the country, such as el-Kef, and in the north and northwest, which see occasionally high precipitation that sustains cork tree forests.

Tunisia is not a country rich in rivers. The only significant river, the Majerda, flows from



A typical *souk* (market place) in a present-day Tunisian town

TUNISIANS: NATIONALITY

nation:
Tunisia; Tunisian Republic

derivation of name:
From the capital city, Tunis

government:
Republic

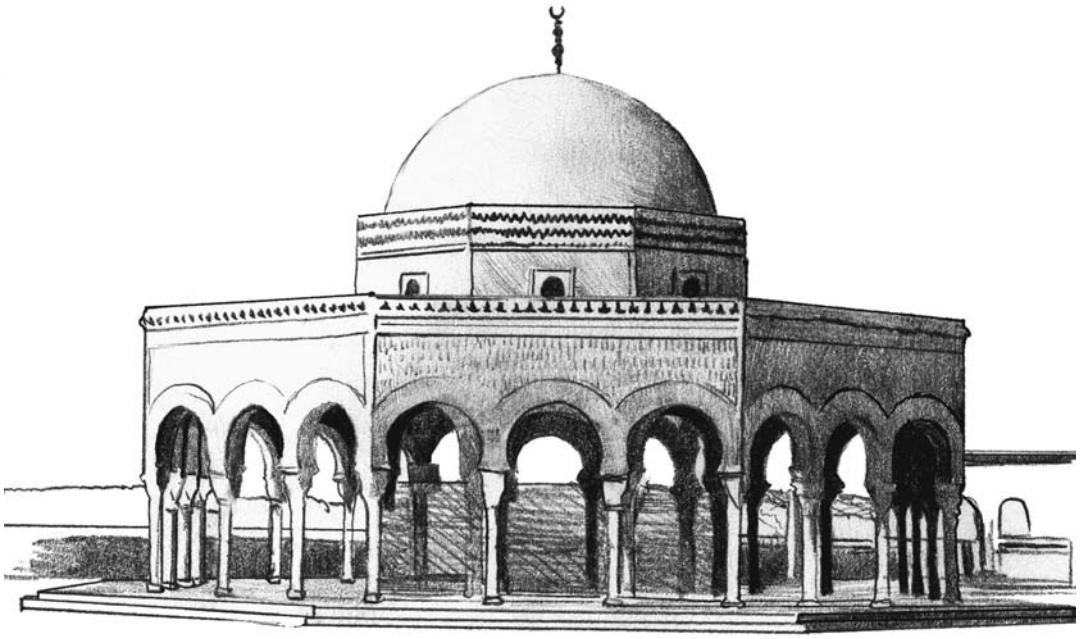
capital:
Tunis

language:
The country's official language is Arabic, but French is also widely spoken.

religion:
98 percent of the population are Muslim. Jews and Christians make up the remaining 2 percent.

earlier inhabitants:
Berbers

demographics:
Arabs make up 98 percent of the population. Europeans and other North Africans make up the remaining 2 percent.



A pavilion situated on the approach to the mausoleum of Tunisian president Habib Bourguiba (in office 1957–87). The pavilion has an octagonal shape reminiscent of the Dome of the Rock in Jerusalem.

west to east through central Tunisia. Although it is low and muddy in the summer months, the Majerda and its tributaries do allow for agricultural production of grain, citrus fruits, and cattle. The semi-arid mountainous and hill regions that make up most of northern Tunisia are dedicated to the production of olives. Dates are produced from a few oases in the desert south. Large brackish salt lakes, or *chotts,* exist across the middle of the country bordering the southern, Saharan region.

Despite some opportunities for agricultural production in the northwest and center, the great majority of Tunisia's population is located on the eastern coastline. With several natural ports and opportunities for commerce across the Mediterranean, port cities on the eastern coastline have allowed Tunisia to become of vibrant center of trade. The largest and most significant city, Tunis, is located near the ancient city of Carthage to the northeast. Other major towns and cities on the eastern shore include Sousse, Sfax, and Mahdiyya. The unique island of Jerba, a haven for Jews and unorthodox Muslims, lies north of where the Tunisian border meets Libya on the coast.

INCEPTION AS A NATION

From the earliest period the geography of the region of Tunisia has allowed its population to enjoy a separate identity, despite periods of domination by outside powers. Tunisia's eastern coastline has attracted settlers and traders since ancient times. While Berber nomadic and seminomadic tribes inhabited the interior of Tunisia, the coastline was populated by Phoenician traders, who founded Carthage in 814 B.C.E. (*see* BERBERS; PHOENICIANS). By the sixth century B.C.E. Carthage was wealthy enough to control most of the trading routes of the western Mediterranean. Carthage met its match, however, in Rome. After centuries of warfare and the near conquest of Rome by the famed Carthaginian warrior Hannibal, Carthage was finally destroyed by the ROMANS in 146 B.C.E.

Tunisia was an important agricultural province of Rome in the imperial period and remained prosperous and wealthy, even after the Vandal invasions of Roman North Africa in 429 C.E. Throughout the Roman period the Tunisians maintained Phoenician gods and culture by adapting their deities to the Roman pantheon. The Byzantines regained control of Tunisia from the Vandals but were themselves routed by the ARABS who invaded Tunisia in 647 and took control of Carthage in 698.

The Arabs faced sustained resistance from the Berber tribes who were led by the charismatic Berber princess. The founding of the great Islamic city of Qayrawan in the center of the country, however, spelled the beginning of the end of Berber independence. A series of Arab governors were sent to Qayrawan from

Tunisians: nationality time line

B.C.E.	
814	Carthage founded by Phoenicians on the Tunisian coast.
sixth century	Carthage become a dominant power in the Mediterranean.
146	Carthage defeated by Rome after centuries of warfare.
C.E.	
429	The Vandals invade North Africa and end Roman rule.
seventh century	Tunisia is invaded by Muslim Arab armies, who face fierce resistance from local Berber tribes.
909	The Fatimids overthrow the Aghlabids.
1159	The Almohads, invading from the Atlas Mountains of Morocco, conquer Tunisia and make it an Almohad province.
1230–ca. 1547	The Hafsids rule Tunisia.
16th century	Spain conquers several coastal cities but is driven out by the Ottomans.
1705	The Beys (Ottoman governors of Tunisia) establish an independent dynasty that lasts until 1957.
1881	The French take control of Tunisia.
1934	The Neo-Destour party, led by Habib Bourguiba and a group of young radicals, calls for independence from France.
1957	Bourguiba becomes the ruler of Tunisia as the institution of the hereditary bey is abolished.
1987	Bourguiba is deposed in a bloodless coup.
1989	Ben Ali wins presidential elections.
1999	Ben Ali wins a third presidential term in Tunisia's first multiparty presidential elections.
2004	Ben Ali wins a fourth presidential term.
2006	The main opposition party the Progressive Democratic Party elects a female leader. May Eljeribi is the first woman to lead a major Tunisian political party.
2007	Islamic militants and security forces are involved in street battles in Tunis.

the caliphal capital Baghdad to pacify and convert the Berbers. With crises in Baghdad, however, these governors were soon able to become almost completely independent from the caliph in the east. Al-Aghlab bin Salim al-Tamimi set up his own dynasty and independent kingdom. He and his descendants modeled Qayrawan after the glories of Baghdad, creating a house of wisdom, hospitals, and a magnificent mosque that still stands today as one of the largest, most ancient, and best preserved in the world.

Despite the power of the Aghlabid Arab governors in cities such as Qayrawan, the Berbers in the countryside were openly rebellious. One Berber confederation, the Kutama, was convinced by Ubayd Allah, a descendant of the prophet Muhammad, that he was the Mahdi, the expected Muslim messiah. Led by their Mahdi, the Kutama rose up and defeated the Aghlabids, establishing the Fatimid dynasty in 909. After the Fatimids conquered Egypt, however, they lost interest in Tunisia, allowing it to be ruled by independent governors. One dynasty of governors, the Zirids, rose up against the Fatimids. In response, the Fatimids invited an Arab tribe, the Bani Hilal, a group of warrior nomads, into Tunisia and North Africa. The Bani Hilal allegedly wreaked havoc on the cities of Tunisia.

An age dominated by tribal chiefs began. Tunisia was so vulnerable at this point that the Christian Normans were able to attack, and briefly conquer, important Tunisian cities such as Mahdiyya. By the middle of the 12th century, however, the Almohads, a religiously inspired group of Berbers from Morocco, declared holy war against the Normans and attacked the tribal states of the Bani Hilal. Tunisia was again

united under a virtually independent governor of a distant empire. The Almohad territory of Tunisia, known as Ifiriqiyya before modern times, was independently governed by the Hafsids, descendants of an important Almohad tribal chief. After the fall of the Almohad Empire in the 13th century, the Hafsids remained in power in Tunisia and presided over a period of relative prosperity despite failed attempts by Crusaders such as the French King Louis IX (d. 1270 in Tunis) to conquer Tunisian territory.

The Hafsids ended their long reign only with the arrival of the Ottomans in 1574. Tunisia went from being an independent state to an Ottoman province ruled from Istanbul. Soon, however, Tunisia would, as it had under empires in the past, return to a situation of virtual autonomy ruled by a pasha (governor). Various revolts lead to the rise of the corsairs, or pirates, who controlled Tunisia as a center for trade and contraband.

The Moriscos, Muslim expelled from Spain, entered Tunisia in the 17th century, bringing a distinctive Andalusian flavor to Tunisian culture. By the 19th century several beys (governors) achieved a certain level of power, but none were able to reverse the rise of European influence in the region, especially from France. One ruler, Ahmad Bey (1837–55), attempted several internal reforms that planted the seeds of a sense of Tunisian identity. In 1881, however, the bey of Tunisia was forced to sign a treaty of

Turka

The Turka are a subgroup of the SENUFO. The Turka live in northern Ivory Coast, southern Mali, and southwestern Burkina Faso.

Turkana

The Turkana inhabit the semidesert regions of northwestern Kenya. The region they occupy is bordered to the east by the western shores of Lake Turkana and to the west by the Rift Valley. Turkana District is now an official administrative region of Kenya. The Ngimonia and the Ngichoro are the two main divisions of the Turkana people.

The Turkana are sometimes considered to be part of the KARAMOJONG cluster of peoples. The Karamojong live across the border in northeastern Uganda, and the Turkana and Karamojong speak closely related Nilotic languages. They also share a common ancestry, descending from NILOTES who originated several millennia ago on the southwestern fringe of the Ethiopian highlands. The Turkana are Plains Nilotes, who emerged as a new and powerful force in East Africa during the second millennium C.E.

Like many other Nilotic peoples, the Turkana have a history of pastoralism and many are still herders today. The Turkana adapted to their arid environment and variable climate by herding a variety of animals and by moving frequently to find new pastures and water.

Turkic Peoples

The Turkic peoples may be defined as those peoples originating in areas from Siberia and western China to eastern Europe and the Mediterranean who speak languages that are part of the Turkic language family. This linguistic family is comprised of some 30 tongues that are sometimes described as belonging to the larger Altaic language family. Today some 180 million people speak these as a first language. Nearly half of these 180 million speak Anatolian Turkish, the language of the modern Turkish Republic (*see also* TURKS: NATIONALITY).

Outside of Turkey, Turkic speakers make up important minorities in other countries of the Middle East and elsewhere. In the Middle East the largest of these minorities is located in Iran, where 24 percent of the population speak Azeri, one of the Turkic languages.

The name "Turk" derives from the term *tujue*, meaning "strong" or "powerful," used in sixth-century C.E. Chinese sources to refer to the Göktürks (the "blue" or "celestial" Turks). These were the first of the Altaic peoples to use the term *Turk* in reference to themselves and the first to use a runic script for their language. In the sixth century C.E. the Göktürks united and assumed leadership of the Inner Asian Turkic peoples, including, for example, Uighur, Khitan, and Kyrgyz elements. By the seventh century they had created an empire that stretched from the Sea of Japan in the east to the Crimea in the west. This expansion was the first of a series of migrations of Turkic peoples from their ancestral homeland, an area comprising lands from Central Asia to Siberia along the Yenisei river system westward. These migrations continued until the 11th century.

TURKIC PEOPLES

location:
Eastern Asia, Central Asia, West Asia, Eastern Europe

time period:
Sixth century to present

ancestry:
Turkic

language:
Turkic

ORIGINS

The Göktürks lived in the Xinjiang region of modern China. Xinjiang is bordered by Tibet to the south, Mongolia to the east, Russia to the north, and Afghanistan, Tajikistan, and Kashmir to the west. Their expansion westward from the sixth century C.E., at the head of a grand tribal confederation, was the first of several waves of Turkic migrations into the West. The Uighurs, Kyrgyz, Oghuz, and Turkmen were among the other Turkic elements that later also founded empires in the region fromMongolia to Transoxiana. The Uighurs and Kyrgyz remained mainly in eastern Asia and China.

In the Middle East, branches of the OGHUZ, who had been migrating westward from the fifth century, moved into Anatolia and founded the Seljuk Empire (1037–1194) and the Ottoman Empire (1299–1922) (see SELJUKS; OTTOMANS). The MONGOLS, who conquered Beijing in 1215 under Chenggis Khan (d. 1227) and then swept westward through Iran and captured the Abbasid capital of Baghdad in 1258, were not a single people but a large tribal confederation that included many Turkic clans. Their immediate successors were the Ilkhanids. The Timurids, who swept westward in the 14th century under their famous leader Timur, were also a large confederation whose numbers included Turkic elements. The Timurid Empire and its Turkic successors dominated the Iranian plateau until the early 16th century. The Safavid and Qajar dynasties, rulers in Iran from 1501 to 1722 and from 1795 to 1925 respectively, were Turkic in origin (see QAJARS; IRANIANS: NATIONALITY). Early Safavid leaders, for example, probably spoke Chagatay, the literary language of Cen-

A 13th-century stone relief depicting Seljuk soldiers. Troops such as these were involved in fighting European Crusaders in this period.

tral Asia in the Middle Ages related to the modern Uzbek and Uighur languages.

Some experts maintain that the Huns, the ancestors of the Mongols, were one of the earliest known Turkic peoples. The Huns moved into Europe in the fourth and fifth centuries under their leader Atilla the Hun (d. 453). Others believe the Huns, in common with groups such as the Scythians and the later Mongols, were, in fact, confederations of ethnic groups that included Turkic speakers.

LANGUAGE

Classifying and describing the development of the languages spoken by Turkic peoples over time is extremely difficult and complex. During the course of many migrations across many centuries, Turkic-speaking peoples intermingled with a host of other peoples, and their languages were influenced by these interactions as well as influencing the languages of the peoples they came into contact with. Recent attempts at classification suggest there are six branches of the Turkic languages: Southwestern, or Oghuz Turkic; Northwestern, or Kypchak Turkic; Southeastern, or Uighur Turkic; Northeastern, or Siberian Turkic; Oghur Turkic; and Arghu Turkic.

Oghuz Turkic is associated with the Oghuz peoples. Today some 110 million people from China to the Balkans speak one of the Oghuz languages. They are at least three subgroups of Oghuz Turkic in the Middle East. The Western subgroup includes Turkish, a classification that itself includes modern Turkish, Ottoman Turkish, and Azerbaijani. The latter comprises Qashqai and Afshar and the languages of the Iraqi Turkmen. An eastern subgroup includes the Turkmen language and a dialect of Uzbek (see Uzbeks). The Southern subgroup includes some other Turkic dialects spoken in Iran and Afghanistan.

Another branch of Oghur Turkic is Khazar, which is spoken by those peoples who

dominated the Northern Caucasus, along the Caspian Sea, from the seventh to the 10th centuries C.E. (see KHAZARS). Khalaj, a branch of Arghu Turkic, is heavily influenced by modern Persian, and is spoken by a small number of people in modern-day central northwestern Iran and Afghanistan. Oghuz and Khalaj both have no initial h sound, nor do they feature an instrumental case for the noun.

Some scholars have suggested that Mongolian and the various Turkic languages are affiliated by virtue of their being of the larger Altaic family of languages, but this is not a universally accepted theory.

HISTORY

The Oghuz Turks were the Turkic grouping whose migrations from Central Asia most affected the Middle East. The term "Oghuz" is less an ethnic marker than a term that refers generally to those Turkic peoples who, following the collapse of the Göktürk Empire, migrated west beginning in the eighth century. The same group is also sometimes referred to as the "Western Turks."

The original homeland of the Oghuz was the region called Turan, a Persian-language term denoting Central Asia generally and the Ural-Altay area in particular. Some historians maintain that the word Oghuz is a reference to the Hun Empire whose founder was supposedly given the title "Oghuz" in the second century B.C.E. Prior to the rise of the Göktürk confederation, there are also references to an Oghuz confederation that united eight or nine Turkic groups. During the period of the Göktürk Empire itself, Oghuz elements are said to have been based in the Altay Mountains as well as Mongolia. Arab sources date their presence in Transoxiana, the area comprising modern-day Uzbekistan, Tajikistan, and parts of Kazakhstan, from the late eighth century C.E., and the area between the Caspian and Aral Seas came to be known as the Oghuz Steppe. From this base the Oghuz established contacts with the Muslim Abbasid caliphate (750–1258) to the south and eventually abandoned their shamanist spiritual beliefs for Islam.

The Seljuks

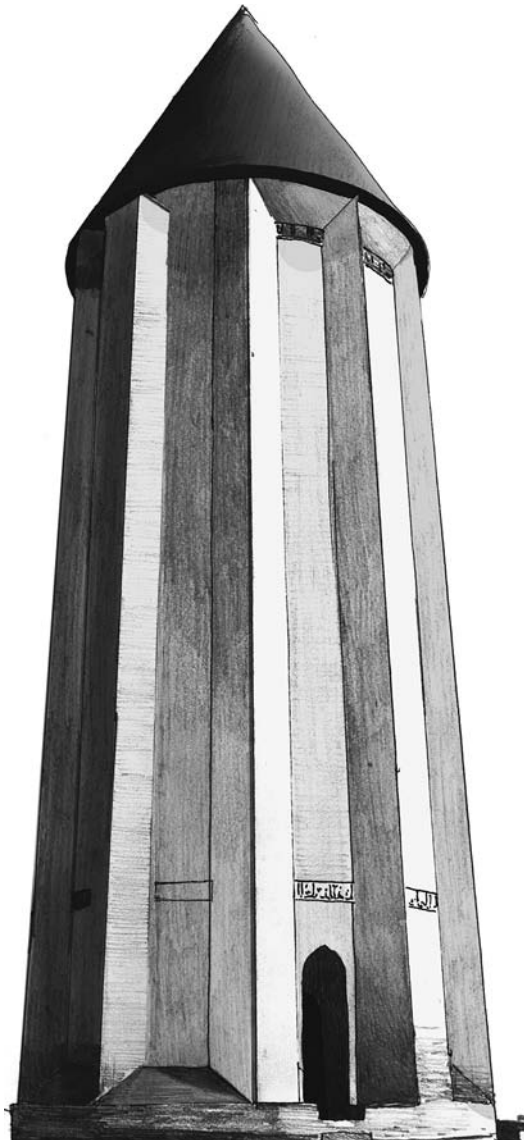
The first of the great Oghuz empires of the Middle East was the Seljuk Empire, the putative founder of which—named Seljuk—was the commander of the Khazar army. In the mid-10th century Seljuk led Khazar forces into Khwarezm, the area south and southwest of the Aral Sea. During this time Seljuk elements hired themselves out as mercenaries both to the Persian Samanid dynasty (819–999), whose chief cities were Bukhara, Samarkand, and Heraart, and to other polities in the area.

Seljuk's grandson Tughril (d. 1063) led an army that was defeated by the Ghaznavid Empire (975–1187), itself Turkish in origin. However, Seljuk forces continued raids into Khurasan and into northern Iran after this defeat, their lighter, quicker forces often defeating the more ponderous Ghaznavid troops. Tughril captured Merv and Nishapur in eastern Iran in 1028–29 and, in 1037, took the capital of Ghazni, which was located in modern central Afghanistan. In 1040, following the Battle of Dandanaqan, the last Ghaznavid ruler fled to India. Tughril then pushed westward into the Iranian plateau in the early 1040s. His forces challenged the Byzantines for Anatolia, and in 1055 Tughril entered

Turkic Peoples time line

C.E.	
fifth century	Branches of the Oghuz Turks begin to move West from Central Asia.
522–745	Göktürk Empire in Asia
1037–1194	Seljuk Empire
1055	Seljuks capture Abbasid capital of Baghdad.
1071	Seljuks defeat Byzantines at Manzikert.
1077–1307	Seljuks of Rum
1092	Death of the administrative reformer Nizam al-Mulk
1194	Death of last of the Great Seljuks
1243	Seljuks become vassals of the Mongols.
1258	Mongols under Chenggis Khan capture the Abbasid capital Baghdad.
1265	Death of Hulegu, grandson of Chenggis Khan and founder of Ilkhanid dynasty
1402	Timur defeats Ottomans at Ankara.
1405	Death of Timur
1447–51	Wars between the Black Sheep and White Sheep tribal confederations
1453	Ottomans capture Constantinople.
1501–1722	Safavid dynasty rules Iran. Establishment of Twelver Shia as the state's official faith.
1795–1925	Qajar dynasty in Iran
1923	End of Ottoman dynasty in Turkey

See also TURKS: NATIONALITY



An early 11th-century brick-built tomb in the northern Iranian city of Gonbad-e Qabus.

the Abbasid capital of Baghdad and deposed the last of the Buyids who had been the power behind the Abbasid throne since the 940s. In 1058 he entered the capital officially and was granted various honorific titles and a robe of honor from the caliph, and he was styled "sultan." From this time the division of authority in Islam between the Seljuk sultan, a secular political figure, and the Abbasid caliph, the spiritual and moral head of the Muslim community, was solidified.

From their base in Merv other Seljuk leaders extended their own territory into Kirman and held sway over nearby Sistan as well. Tughril died without an heir and was succeeded by Alp Arslan (r. 1063–73). The reign of Alp Arslan and that of his son Malikshah (1073–92) constituted the high point of Seljuk rule, with Iran and Iraq enjoying great economic prosperity. Alp Arslan added Armenia and Georgia to the Seljuk domains in 1064 and from 1068 maintained constant pressure on the Byzantines. The decisive Seljuk defeat of Byzantine forces at Manzikert in 1071 paved the way for Turkish settlement of Anatolia, and by 1081 Seljuk forces were raiding as far west as the Sea of Marmara. Under Malikshah the empire also expanded east as far as China.

Initially the empire was strong enough to withstand the infighting that marked the years after Malik Shah's death. The appearance of Crusaders in Syria and the upper Euphrates in 1098 was not seen as a threat. Gradually, however, the empire fragmented into small provincial entities. A decisive defeat of Seljuk forces in 1141 by Qara Khitan elements invading from China resulted in the loss of Seljuk territory in the Transoxus region.

In western Iran and Iraq internal feuding and local politics quickly came to limit Seljuk central authority, while external challengers, such as the Christian Georgians, made small gains at the borders of Seljuk territory. Even the Abbasid caliphs moved to reestablish some of their authority in the midst of the struggles of rival contenders for the Seljuk sultanate. Some of these contenders or their associates achieved some measure of authority over smaller parts of Seljuk territory, such as Azerbaijan, Fars, and the region around Mosul. Various Turkish military commanders came to enjoy considerable power in this period. In the Kirman region of the Iranian plateau, the Seljuk line of succession continued until late in the same century. The area remained prosperous, and its rulers were generally content to maintain their borders rather than trying to extend them. Gradually military commanders assumed increasing authority here also.

Perhaps the most important of the Seljuk subdivisions was the sultanate of Rum, which ruled in Anatolia (modern Turkey) from 1077 to 1307. The word Rum referred to the Arabic term for lands in that area that had once belonged to the Roman Empire and which had subsequently been captured by Muslim armies. By the late 12th century, despite the arrival in the area of forces participating in the First Crusade (1095–99) and the Second Crusade (1145–49), the sultanate of Rum controlled nearly all of central Anatolia. In the late 12th and early 13th centuries the sultanate also captured key seaports on the Mediterranean and Black Sea

coasts from the Byzantines. With the death in 1194 of the last of the Great Seljuks, the Rum Seljuks became the sole remaining branch of the dynasty. In the early 1200s the Rum Seljuks recaptured Konya from German Crusaders.

The Seljuk sultans of Rum withstood the Crusaders for the most part, but Mongol invasions put an end to the independence of their sultanate. The Seljuks became vassals of the Mongols in 1243. Thereafter the Seljuk state split into small entities called beyliks. One of these beyliks was ruled by the Ottomans, who went on to establish their own dynasty.

The Black Sheep and White Sheep Tribal Confederations

Among the later states in the region whose origins may also be traced to the Oghuz are the White Sheep and Black Sheep Turkish tribal confederations.

The latter, called the Qara-qoyunlu (or Kara-koyunlu) in Turkish, were powerful in areas of modern-day Armenia, Azerbaijan, the southern Caucasus, Iraq, and Iran from the late 14th to the late 15th century. Their leader Qara Yusuf (d. 1420) established the confederation's independence from the Baghdad and Tabriz-based Iranian Jalayirid dynasty. After Timur's death in 1405, Qara Yusuf captured Tabriz in 1406 and took Baghdad in 1408. Later Black Sheep rulers established independence from the Timurids and extended their control over Iraq, parts of Georgia, and central Iran.

From 1447, the dynasty became embroiled in conflict with the White Sheep confederation, called the Aq-qoyunlu (or Ak-koyunlu) in Turkish. These seem to be have been present in eastern Anatolia from the early 14th century. Wars between the two tribal confederations lasted until 1451. In 1467 Black Sheep forces suffered a devastating defeat at the hands of the White Sheep led by Uzun Hasan (d. 1478). The latter rapidly expanded White Sheep lands, and by the end of his reign the White Sheep held sway over modern-day Armenia, Azerbaijan, eastern Turkey, Iraq, and western Iran down to the shores of the Persian Gulf and northward into Khurasan. In 1473 the Ottomans defeated Uzun Hasan. Uzun Hasan's son Yaqub held the empire together, but at his death in 1490 the White Sheep confederation broke up. Some White Sheep elements defected to the Safavids. The Safavid line itself may have been at least partly Oghuz in origin, although it also had Kurdish roots (see Kurds). Ismail I (1487–1524), the founder of the Safavid dynasty who captured Tabriz in 1501 and declared Twelver Shia as his empire's official faith, was the grandson of Uzun Hasan and a Byzantine princess (see Twelvers).

The Ottomans

Another group of Turks of Oghuz origins were the Ottomans, who took their name from Osman I (r. 1299–1326), the founder of the dynasty who declared his independence from the Seljuk Turks in 1299 and conquered nearby tribes. Osman's grandson Murad I (r. 1359–89) named the dynasty and assumed the title sultan. In 1453 the Ottomans captured Constantinople from the Byzantines. At its height in the 16th and 17th centuries, the Ottoman Empire encompassed territory spanning three continents—from southeast Europe through the Middle East into North Africa and stretching from the Atlantic coast of modern-day Morocco in the west to the Caspian Sea and the Persian Gulf in the east, and from modern-day Austria and the Ukraine in the north to Sudan, Somalia, and Yemen in the south. For 600 years the Ottoman Empire was the center of and mediator of interactions between East and West. The Ottoman Empire came to end with the declaration of the Republic of Turkey in 1923.

The Safavids

The Safavids were a dynasty who ruled Iran from 1501 to 1722 and who established Twelver Shia as their empire's state religion. The Safavid family were of mixed Kurdish, Greek, and Azerbaijani Turkish descent, the latter being Oghuz in origin. The dynasty's spiritual discourse combined a new messianic militarism that appealed to the tribes' millenarian tendencies, which had engulfed the region's mainly Turkic tribes in the years following the death of Timur in 1405. The dynasty had its origins in Ardabil, in modern northwestern Iran, and went on to establish control over an area whose borders approximate those of modern-day Iran.

Non–Oghuz Turks and the Middle East

Many Mongol clans were of Turkic origin. The Mongol invasions into the Middle East began in the mid-13th century, and Mongol forces defeated the Seljuks of Rum in 1243. Under Hulegu Khan (d. 1265)—the grandson of Chenggis Khan—the Mongols sacked the Abbasid capital of Baghdad in 1258, thereby ending the Abbasid caliphate, and moved into Syria in 1259. The Mongol defeat in 1260 at Ayn Jalut, in the present-day West Bank, at the hands of Egypt's

Timur: The Turkic Conqueror

Timur was a renowned military leader and champion of Persian culture who founded the Timurid dynasty in the 14th century C.E. The Timurids ruled much of western and central Asia from the end of the 14th to the end of the 15th century.

Timur was born in the city of Kesh, known today as Shahrisabz, in Uzbekistan in 1336. At that time Kesh was a city in a region known as Transoxiana, which was part of the Chagatai Khanate ruled by the successors of Chagatai Khan, the second son of the Mongol conqueror Chinggis Khan (ca. 1162– 1227). His family was an aristocratic clan of the Barlas tribal confederation of Turkic and Mongolian descent. Timur was a devout Muslim, though there is some uncertainty as to whether he belonged to the Sunni or Shii branch of the faith. Historically Timur was known as Timur the Lame, or Tamerlane in Western culture. According to some sources Timur suffered from a limp as a result of a wound to his leg and this was the source of his unusual nickname.

Timur spent almost his entire life engaged in military campaigns, and his conquests stretched from Smyrna at the western end of Anatolia (present-day Turkey) to Dehli in India. He rose to prominence in Transoxiana through a series of campaigns against neighboring powers on behalf of the Chagatai khans, though these were little more than puppet rulers. In 1369 Mamluk Empire, checked further Mongol western expansion.

The Ilkhan dynasty (its name means "subordinate khan") was one of four dynastic successors (khanates) to the Mongol dynasty in the 13th and 14th centuries, in this case established by descendants of Hulegu Khan (see Ilkhans). They ruled Iran for more than a century: In Iran the prominent local dynasties included the Jalayirids, who ruled Iraq and Azerbaijan, the Muzaffarids in Fars, Kirman, and Esfahan, and the Kart dynasty in Khurasan.

The rulers of the Timurid dynasty were said to be descendants of Chenggis Khan through Barlas Turkic elements. They were led by Timur (d. 1405), who was born near Samarkand. Timur captured Samarkand in 1369 and declared that city his capital. He began the conquest of Iran in 1383 and had captured Herat and all of eastern Iran by 1385. He then turned his attention to the Indian subcontinent and, in 1398, captured Delhi. The next year, 1399, he resumed his westward conquests. He moved through Iran reaching Baghdad in 1401 and defeated the Ottomans at Ankara in 1402. In the aftermath of the fighting that broke out in western Iran after Timur's death, and the conflict between the Black and White Sheep confederations, Timur's great-great-grandson, Sultan Husayn Baiqara (d. 1506), and his minister, Mir Ali Shir, succeeded in carving out a small, quiet kingdom centered in Herat between 1469 and 1506, which, though both were Turkish, became a great center of Persian culture.

The Mamluk dynasty, which stopped the advance of the Mongols, were themselves descendants of Kipchak and Yoruk Turks as well as other elements recruited by the Abbasids into their army. After their conversion to Islam the Mamluk forces were kept under the direct command of the ruling caliph. Mamluk forces based in Egypt founded a state that lasted from 1250 until 1517.

CULTURE

Government, Societ▲, and Econom▲

Traditionally, the Oghuz were nomadic pastoralists and, as such, their natural mobility facilitated the swift and decisive movements necessary for rapid military conquest. The Oghuz and Oghuz territory grew both by natural expansion but also by alliances with other extended family and tribal groupings, mainly through marriage. Ceremonies marking births, deaths, and marriages brought together af-

filiated elements that were otherwise dispersed geographically. Men and women were active participants in Oghuz political, military, and social activities. Tribal elders played a key role in enforcing local customs and behavior.

As the various waves of Oghuz elements expanded into the Middle East, however, each gradually adopted the traditions held by the peoples into whose regions they had moved. Early Seljuk methods of governance, for example, may be regarded as most closely approximating preconquest nomadic tribal governance in that the rule of territory was spread among different family members who were assigned parts of the empire. Often possessing considerable autonomy from each other and from any nominal central state organization, these local rulers often fell to fighting among themselves to maintain or expand their holdings at the death of the nominal ruler of the empire or that of a nearby relative.

In all aspects of life the successive waves of Turkic immigrants who settled in the Middle East initially maintained their own cultural and other traditions of organization and activity. Gradually, however, more centrally organized and bureaucratic political structures traceable to pre-Islamic and, especially, Iranian settled society were adopted. Successive generations gradually adapted these to existing indigenous patterns. Inasmuch as these waves moved from east to west, the latter encompassed, in the main, Persian cultural references and Islam as the spiritual basis of their existence. Iran's role as a crossroads for the influx of Turks into the Middle East both contributed to, and was further encouraged by, the traditional Persian tolerance of cultural, religious, and language differences (see Persians).

The Seljuks, for example, adopted Persian as their court language and were enamored of Persian culture; their patronage was key to the development of the Turko-Persian tradition throughout the subsequent history of the region. During the Seljuk period the Iranian-born Nizam al-Mulk, vizier from 1063 to his death in 1092, was influential in further centralizing the Seljuk administration along traditional Persian lines. Under the Mongol Ilkhans, the Persian Shams al-Din Juvayni (d. 1285) and his brother Ata al-Mulk (d. 1283), members of a Persian family that had long provided administrative officials to the political authorities, held positions of great influence. The latter was appointed governor of Baghdad and authored *The History of the World Conqueror,* a chronicle of the Mongol and Ilkhanid conquest of Iran. The Safavids became increasingly Persianized and, indeed, contributed to the spread of the Persian language and culture throughout Iran.

Timur himself was well acquainted with Persian culture. As a result, although Turkish became a state and literary language and some important contributions to Turkic literature were made during the Timurid era, Persian was the language of administration and literary culture. In fact, the Timurid Empire witnessed the consolidation of a Turko-Persian cultural synthesis in Transoxiana, and a form of Chaghatay Turkish was used alongside Persian as both a cultural and official language. Chaghatay remained important in the region until well into the Safavid period.

Art

Under the Seljuks, Persian art became established in an important position within Islamic art as a whole from Syria to northern India. The Seljuks were especially avid patrons of the visual arts, with figures of animals and images of hunting, zodiacal themes, banqueting, and music making featuring in the decoration of scenes from the traditional Persian historical epic, *Shah-name,* by Firdawsi (d. 1020). The traditional Iranian art of book illustration was given new impetus in this period. Sculpture in ceramic, metal, and stucco also featured prominently during this period. On the whole, Seljuk productivity in all these areas has been held to have exceeded that of previous centuries, even if Seljuk cultural output had its roots firmly in established, especially Persian, artistic traditions. To be sure, however, in Anatolia, where Turks made up a larger proportion of the population, references to distinctly Turkish pagan beliefs and customs are found.

Especially under the Ilkhans, the successors to the Mongols, manuscript illustration was given new life. Indeed, it is often held that Iranian miniature painting began only in the aftermath of the Mongol invasions. The vizier Rashid al-Din is known to have established a school in Tabriz, the Ilkhanid capital. The school became an important center for gathering in new styles and for the production of a number of well-known illustrated texts. The penchant for sponsorship of manuscript illustration was also manifest at various provincial centers throughout the region, including, for example, Shiraz. By approximately 1370 a new Iranian art of painting, under the sponsorship of the Ilkhanid rulers, was clearly discernible.

An example of the manner in which Ilkhanid painting differed can be seen in the increased use of images in illustrated manuscripts of importance to Iran's legendary history. The establishment of centers for such illustration being extremely expensive, it follows that central and provincial court patronage was a key factor in the appearance of this form of art. More particularly, it is clear that the Mongol rulers, newly arrived in the region, were eager to have their own deeds and traditions recorded for posterity by means of this art form. Indeed, a marked fascination with history generally is characteristic of the Ilkhanid period. The best example of manuscript illustration from this period is the 14th-century *Shah-name* (*The Book of Kings*), an illustrated version of Firdawsi's early 11th century history of Iran from the beginning of the world to the arrival of Islam in Iran in the seventh century. Manuscript copies of Rashid al-Din's famous *Jami al-Ta arikh*, (*The Collection of Chronicles*), a history of the world in three parts, were also lavishly illustrated. What is especially notable is that, while the illustrations of such texts featured various events and figures of historical import, the images used in their illustration were historically correct: Westerners were illustrated using western-style figures, for example. Nevertheless, a strong Chinese influence was also at work in the illustration—mountains depicted in the Chinese style, for example, feature prominently, and "Chinese" facial patterns and clothes are also clearly visible.

Art and Architecture

The *yurt,* a portable felt-covered wood-framed structure, was the traditional "home" of Oghuz and other Turkic tribal peoples. Once established in settled societies, however, the art and architecture of the various Turkic empires became a fusion of traditional Turkic forms with those of the established, settled societies that they ruled.

Timurid painting of the 15th century especially utilized smaller figures and static compositions. The period is also famous for the greater integration of Chinese influences into the art of the Middle East and a greater sense of space. Marginal decoration and double-page compositions were also features of Timurid manuscript illustration. Shah Rukh was an especially prominent patron of the "arts of the book," his greatest lasting monument being a 1436 copy of the famous *Miraj nama* (*Ascension of the Prophet Muhammad*). Other manuscript illustrations on this tradition are notable for their skilled and varied compositions and their brilliant coloring. Bihzad (d. 1535) was an important painter of miniatures and manuscript illustrator in Herat in the late Timurid period. Supported by both Sultan Huysan Baiqara and his minister Mir Ali Shir, Bihzad introduced a greater naturalism to Persian painting, especially in his painting of individuals, whom he endowed with greater freedom of movement. He also used Sufi mystical symbols. Both features are visible in an illustrated manuscript copy of Nizami's *Khamse* dated to this period. The Herati style of illustration was also visible in those illustrations commissioned for manuscripts by the rulers of the Black and White Sheep confederations. Overall, a harmony of man and nature was the dominant feature of miniature painting in this period.

The Seljuk contribution to Islamic architecture consisted mainly in the ability of its finest architects to draw from and extend the variety of classical forms of Persian architecture. Thus, for example, the "Iranian plan" of mosque building became an influential model throughout the region in the Seljuk period. Iranian plan mosques featured a large central court with a large portal that lead into the domed hall in the side of the building facing Mecca. Inside the domed hall was the *mihrab,* a niche in the wall of a mosque that indicates the direction of Mecca. The other three sides of the courtyard were lined with arcades and had a smaller *ivan* (portal) in the center of each.

The Ilkhanid successors to the Mongols also had their own distinctive architectural style. The Muzaffarid rulers in Fars, Kirman, and Esfahan are perhaps best known in this regard, since little remains of the contributions of the other Ilkhanid states, mainly owing, it is usually suggested, to the destruction wrought as Timur swept into the region. The Great Mosque at Yazd and that of Kirman are two religious buildings that illustrate the continuity with and development from earlier styles, visible, for example, in the Great Mosque at Varamin (built from 1322 to 1326). The Kirman mosque features portals linked by single-story arcades. Colored faience, for example, became the accepted mode of surface decoration. The architects of Shiraz and Esfahan played a key role in later Timurid architecture in Khurasan and Transoxiana. As well as the putative destruction blamed on Timur, it may well have been that the migration of these individuals to Timur's court that was a contributing factor

in the relative paucity of buildings in the late Ilkhanid period.

Although they were but recently arrived in the region, the Timurids' architecture employed distinctly Persian traditional forms but with important new variations. Thus, for example, mosque decoration used faience carved in relief, a technique not previously used in the region but that was prevalent in Central Asia in the previous century. On the other hand, mosaic tile work in Samarkand and Balkh was most likely introduced by itinerant tile workers from Iran who had made their way to Timur's court in the late 1300s. Some of these embellishments were also seen in such secular buildings as palaces. The scale of the buildings erected in the early Timurid period also dwarfed that of earlier structures.

There were innovations as well. The first cruciform mosque to appear in Khurasan was that built in 1418–19 under the patronage of Gawhar Shad (d. 1457), the wife of Timur's son and successor Shah Rukh (d. 1447), at the shrine of the eighth Shii Imam Ali al-Rida (d. 818) in Mashhad. The same architect also built the religious school at a vast mosque-and-school complex for Gawhar Shad, just north of Herat. The interior intersecting vaulting system used in the school, described as a masterpiece of engineering skill, had in fact been used in Samarkand and was used to add further strength against the earthquakes that afflict the region.

The White Sheep and Black Sheep Turkish dynasties that succeeded the Ilkhanids in the west also pursued building activity. In 1435 Tabriz became the capital of the Black Sheep, and in 1452 their ruler Jahan Shah (d. 1467) occupied Esfahan in central Iran. The "Blue Mosque" that Jahan Shah's daughter built in Tabriz is a rare example of a covered mosque.

The Timurids were also great patrons of the Persian "art of the book," and their religious architecture employed traditional Persian forms. The congregational mosque of Gawhar Shad, wife of Timur's fourth son, Shah Rukh (d. 1447), in Mashhad is typical in this regard.

To the west, also, incoming cultural heritage intermingled with the extant tradition. Thus the fusion of Ottoman Turkic tradition with existing Byzantine forms shaped Ottoman architecture. Hagia Sophia in Istanbul is a good example of this process. Built by the Byzantines in the sixth century as a Christian church, it was converted into a mosque by the Ottomans following their conquest of Constantinople (as Istanbul was then called) in the 15th century. Together with Ilkhanid and Seljuk of Rum forms, these elements formed the pool of architectural traditional from which Ottoman architecture drew its inspiration. Sinan (d. 1588) was perhaps the most famous of Ottoman architects. His designs of such well-known structures as the Sultan Selim Mosques in Istanbul and that in Edirne incorporated aspects

A 12th-century Iranian bronze incense burner

from all these traditions. A student of Sinan later built Istanbul's famous Blue Mosque, also called the Sultan Ahmad Mosque, between 1609 and 1616. This building also featured a mixture of Byzantine church styles and the forms used in the building of Ottoman mosques.

Literature

The *Book of Dede Korkut* is believed to have been the ultimate repository of the history and customs of the Oghuz Turks. The book's narrative begins in Central Asia and continues into Iran and then the Caucasus and is understood to celebrate the Oghuz struggle for freedom against other Turkic peoples. The book is made up of 12 stories and is believed to have been compiled from existing oral traditions in the ninth century. This date is after the Turks' conversion to Islam, and the tales contain references to Muslim and non-Muslim Turks but also to pre-Islamic Turkic traditions and practices involving shamanism and magic. This indicates that the origins of the stories may date to well before the Turks' mass conversions to Islam. As one story in the volume involves a creature similar to the Cyclops in the *Odyssey* of Homer, there may be ties between this story and some older metanarrative. Dede Korkut ("grandfather" Korkut), the central figure of the book, is portrayed as a bard or poet who is able to solve dilemmas brought him by tribal members.

Turkic involvement with literature, like that in art and architecture, became increasingly Persianized over time. The Seljuks, the Middle East's first major Turkic dynasty, were important patrons of Persian literature, especially panegyric poetry in of the new *qasida* format as well as narrative and didactic poetry and literary prose. The *qasida* style of poem in fact reached its heights in this period as the older forms of poetical expression were dying and new forms of expression were being sought. It underwent a reinvigoration owing to the combination of erudition and refined rhetoric that marked the poetry of the period.

Later in the period, however, the *qasida* became overshadowed by the rise of the *ghazal*—consisting of rhyming couplets and a refrain—and quatrain forms of poetry; by the late 12th century the *ghazal,* whose origins date to pre-Islamic Arabia, won pride of place. The Sufis were enamored of the *ghazal* and played an important role in its rise to prominence and its spread into the India and beyond.

Romantic epic poetry, whose origins lies well before this period, achieved a new prominence during the Seljuk period. Perhaps its greatest practitioner was the poet Nizami (d. 1209), whose work became the model for later Iranian poets. The epics of Nizami, an Azerbaijani by birth, consist of five independent poems, each with its own meter, which were later grouped into a collection known as the *khamseh* (the five). One in particular contains Sufi allusions as well as ethical and philosophical references. His works are also known for their occasional criticism of political figures and for the defense of the common person and common rights. Another of these is notable for revealing the distinctly Persian understanding of Arabia and Arabs. Nizami did much to introduce common language and patterns of speech into poetry, thus contributing to the decline of the elite ancient forms of epic poetry. If in these ways Nizami's contribution was revolutionary, he was no innovator when it came to form; his poems made use of traditional forms, including the *mathnavi,* a form consisting of an indefinite number of couplets, the best-known example of which is in the work of the 13th-century Sufi poet Jalal al-Din Rumi. The great Persian mystic poet Attar (d. ca. 1221), born in Nishapur, utilized both the *qasida* and the *ghazal,* although he seldom used the former for panegyric purposes, as he was not at all enamored of those who held power; his poetry is marked by mystical symbolism and ecstatic fervor.

Although both died after the Mongol invasion, the poets Jalal al-Din Rumi (d. 1273) and Saadi (d. 1292) may both be said to have been products of the Seljuk age. Rumi, sometimes referred to as Mawlana (or in Turkish as Mevlana) was born in Balkh, traveled to the Hijaz for the pilgrimage, and then made his way through Damascus to settle in Konya in the central Anatolian plateau in about 1221. At that time Konya was a major city and capital of the Seljuks of Rum. The city was captured by the Mongols in 1243, but thereafter retained its status as a capital but in vassal relation to the Mongol overlords.

In the 1240s Rumi met Shams Tabrizi, who became Rumi's *pir* (mystical teacher). Rumi developed a great affection for Tabrizi and created a collection of his sayings and poetry. Rumi's poetry in particular is imbued with the notion of the mystical merging of subject and object. Rumi's *Mathnavi* is considered to be his most important work and one of the most important works of Persian literature. The six volumes of *Mathnavi* include more than 400 tales, many of them with a moral message.

Saadi Shirazi (d. ca. 1283–91) was another author whose career spanned the Seljuk and later periods. Born in Shiraz in the Fars region of Iran, he spent time elsewhere in Iran but also in Iraq, Syria, and Arabia. He was famous for his works of lyric poetry and didactic epics as well as the elegance of his prose. His two epic didactic works, in which he raised moralizing verse to the level of true poetry, were *Bustan* (*The Orchard*) and *Gulistan* (*The Rose Garden*). They were completed in 1257 and 1258, respectively, the latter being the year the Mongols captured Baghdad. *The Orchard* reveals Saadi's clear interest in Sufism, but both works contain numerous parables on ethical issues, often presented with a hint of irony.

The Ilkhanid period was marked by the reappearance of panegyric poetry, especially at the various courts around the region. Among the best-known poets of the period was Hafez, born in Shiraz between 1310 and 1337, who used the *ghazal* to great effect in highlighting mystical themes. Hafez's *di an,* or collection of poems, was assembled by later scholars.

Many Timurid princes were also accomplished in the literary arts. The most important literary center of the 15th century was at Herat in the west of present-day Afghanistan. The ruler, Sultan Husayn Baiqara (d. 1506) and his minister Mir Ali Shir were both accomplished poets in both Turkish and Persian. Mysticism was an especially favored subject in their poetry. The *ghazal* was the favored medium of expression and the simplicity of their style is noticeable as was the tendency of the period's language to approximate colloquial speech more closely than had been the case previously. This tendency toward simplicity and use of the colloquial was also a feature of prose writing over the period. Histories continued to be popular, as did biographies. The great mystical poet Jami (d. 1492) was another important literary figure based at Sultan Husayn's court, and he composed a biography of some 614 prominent Sufi figures. The *qasida* also remained much used in the period for panegyric poems, many of which were composed for local princes or in praise of the various Shii imams.

Science

Turkic rulers acted as patrons for various forms of scientific inquiry. Observational astronomy enjoyed the favor of the Seljuks in particular. The astronomer, mathematician, and poet Omar Khayyam (d. 1131) was among those who enjoyed Seljuk patronage and was invited by Malikshah to direct the sultan's observatory in Esfahan, in Iran.

The Mongols and Ilkhanids were also well known for their patronage of Islamic science. The astronomer and mathematician Nasir al-Din Tusi (d. 1274), previously associated with the Assassins, was freed at the capture of the latter's fortress in Alamut by Hulegu. After the capture of Baghdad in 1258, Hulegu built a large observatory at Marageh in northwest Iran at Tusi's urging. This was the world's first astronomical observatory. Tusi made important contributions to astronomy and algebra under Hulagu's patronage. Tusi produced the *Zij-e Ilkhani,* a book of astronomical tables based on 12 years of observations from the Marageh observatory, which was designed to facilitate the calculation of planetary movements. His interest in algebra derived its impetus from his interest in astronomy and the celestial bodies. These contributions were further consolidated during later years, and the high point of Islamic computational science was, in fact, reached in the Timurid period. Students at Marageh are known to have made important contributions to the understanding of rainbows and their formation and to optics more generally. Copernicus (d. 1543), the discoverer of heliocentric cosmology, may have been influenced by later translations of Tusi's work in developing his theory of planetary motion.

During the Ilkhanid period, the physician Rashid al-Din (d. 1318) completed his monumental *Jami al-Ta arikh* (*The Collection of Chronicles*), a history of the world in three parts composed in Persian. As befits a work dedicated to his Mongol patrons, the author devoted considerable attention to Mongol and Ilkhan history.

Under the Timurids this interest in science continued apace. During the late Timurid period, the astronomer and mathematician al-Kashi (d. 1429) enjoyed court patronage at Samarkand, and a year later, in 1430, the Timurid prince Ulugh Bey, himself an astronomer, established an observatory at Samarkand.

The Timurid period also witnessed important contributions to medicine. Among the best-known ancient medical illustrations in the Islamic world are a set of full-page anatomical drawings, with Persian and Arabic labeling, which illustrate the arteries, veins, nerves, bones, muscles, and organs of a pregnant figure. Though the origin of these illustrations is unclear, many of them are found with copies of *Tashrih-e Mansuri* (*Anatomy by Mansur*), a

Persian-language treatise on human anatomy composed in 1386 by Mansur ibn Muhammad ibn Ilyas for the Timurid ruler of Shiraz. The same Ibn Ilyas had earlier composed another, more general, Persian-language medical work for the Mazaffarid ruler of Fars, the last Ilkhanid ruler before the arrival of the Timurids. Ibn Ilyas's composition of a second, more specific, work on medicine for the Timurids attests to the interests of these later rulers. Although he is not otherwise well known in the field, Ibn Ilyas's works demonstrate his strong acquaintance with a variety of earlier works on the subject, including texts from the Greek medical tradition, most of which were available only in Arabic by this time.

During the late Timurid period, the astronomer and mathematician al-Kashi (d. 1429) enjoyed court patronage at Samarkand.

Religion

As in other activities and commitments, successive wave of Turkic immigrants into the Middle East initially retained their traditional affiliations but gradually become more interested in and committed to Islam. Traditionally these groups' religious beliefs were shamanistic. Shamanism, generally speaking, maintains that spirits play roles in human activity and that the *shaman* can understand and influence these for the benefit of individuals and the community.

The Seljuks had inhabited the eastern marches of the Abbasid Empire for many years before their 10th-century migration into Khurasan in the Persian northwest, where they became acquainted with Persian culture and Islam. Iran in this time frame was mainly Sunni Muslim, with pockets of Shia in such cities as Kashan and Qum and in Mazanderan, the area along the Caspian Sea. By the time the Seljuks y reached Baghdad in 1055, they were themselves committed Sunni Muslims. They purged the capital of Shii influences, which the Buyids had encouraged, and they generally remained intolerant of extremist Shia over the succeeding generations. The Iranian vizier Nizam al-Mulk was noted for his hostility to Shia, especially the extremist variant practiced by some Ismaili Shia (see Ismailis). Nizam al-Mulk's famous *Siyasat-name* (*The Book of Government*) is perhaps the best-known Persian prose writing of the period. Although ostensibly composed as advice to Sultan Malikshah on good government, those sections detailing dangers to the empire are full of anti-Shia invective, generalizing the many different Shii sects extant at the time into one undifferentiated group. There are reports that a member of the extremist Ismaili Assassins sect eventually assassinated him.

Nevertheless, non-Ismaili Shii groups were active in the region, especially in Iran, over the period. In these centers the Shia had mosques, schools, and libraries. Indeed, however, several important scholars of the Twelver Shii faith, the branch of Shia that became the established faith in Iran in the 16th century, did achieve positions at the Seljuk court. Many others are known to have occupied lesser posts at court and in the administration, as scribes, for example. In the period after the death of Nizam al-Mulk, some Shii scholars and writers of the day are known to have praised "the Turks" for their tolerance and protection of members of the faith.

The Seljuks were especially noted for establishing institutions for the teaching of Islam, although relative newcomers to the faith themselves. The vizier Nizam al-Mulk was especially active in this area, establishing "colleges" called *nizamiyya* with scholarships for students, good salaries for the teaching staff, and well-organized courses of study. Almost all the larger towns had such centers, but the best known were the center in Baghdad itself, built from 1065 to 1067, and that in Nishapur in northeastern Iran. The teachers in both were directly appointed by Nizam al-Mulk or his heirs. Other such colleges founded in later years were all modeled after the *nizamiyya* schools. The curriculum consisted of law, the traditions (*hadith*) of the prophet, and exegesis of the Quran as well as literary theory, mathematics, and medicine. Each student has his own room and a regular stipend. Each college also had a well-stocked library.

The Seljuks are known to have patronized Sunni propagandists but were also tolerant of those who venerated and publicly praised the different Shii imams among the scholarly elite and among popular preachers as well. The Seljuks are even known to have tolerated performances of the traditional Shii "passion play" commemorating the death of the third Shii imam, Ali's son al Husayn, at Karbala in 680.

The Seljuk period was also an important one in the history of Islamic mysticism, or Sufism. It is the period in which Sufism, especially under such figures as Ghazali (d. 1111), achieved a measure of tolerance from orthodox Sunni clerics; Ghazali himself was just such a scholar who turned to mysticism. Some of the greatest Sufi orders date to the 11th and 12th centuries. The regions of Transoxiana and Khurasan, as well as parts of Iraq, had a number of Sufi

centers and cloisters (*khanqah*) in which Sufi "saints" lived, worshipped, and taught students. In this period, in fact, Shii scholars were often more hostile to Sufism than Sunni scholars and Sufis often enjoyed the protections of princes and courts throughout the region.

The Mongols, their Ilkhanid successors, and the Timurids were all noted for their religious tolerance. The early Ilkhans were inclined to Buddhism, for example, but they were also tolerant of Nestorian Christianity (see Nestorians). Nasir al-Din Tusi was a Shii, and the physician and historian Rashid al-Din, a Jew, served as vizier to several Ilkhanid rulers. One of these, Oljaitu (r. 1304–16), is said to have been baptized a Christian, then converted to Buddhism and later to Sunni Islam. Upon his succession as Ilkhan, he is reputed to have converted again to Twelver Shia.

In the aftermath of both the Mongol conquests of the 13th century and those of Timur, both sets of Turkish rulers adopted Islam as the dominant spiritual discourse and sponsored various projects that attested to their regard for the faith. Cognizant of the region's historical and religious diversity, they also patronized discussions between spokesmen for the various indigenous religious traditions, thereby acknowledging the legitimacy of each and their own authority over all of their adherents. These rulers also employed skilled members of the Tajik (native Persian) class to administer their empire and adopted, and patronized, the latter's distinctive cultural discourse, especially the traditional Tajik literary arts and crafts (*see* Tajiks).

The Qara-qoyunlu and Aq-qoyunlu tribal confederations that succeeded the Timurids pursued a similarly inclusive agenda. Islam was their religion, their tribal military levies were Turks, their administrators were Tajiks, and their cultural discourse was Persian. Such inclusiveness was especially a feature of the reign of Uzun Hasan, the ruler of the White Sheep tribal confederation who, in the face of opposition from the Ottomans, Mamluks, and the Black Sheep Turkish tribal confederacy, held sway over a territory stretching from the Euphrates in the west to Kirman in the east and from Transcaucasia in the north to the Persian Gulf in the south. In the tradition of both Timur and the Qara-qoyunlu ruler Jahan Shah, during whose 30-year reign the Qara-qoyunlu had amassed considerable territory, Uzun Hasan's spiritual discourse paid homage to urban and rural, and especially tribal, spiritual discourse, even while it underlined his own claims to universal leadership over them all. Uzun Hasan patronized religious structures and encouraged religious endowments and students, including Tajik sayyids, as well as patronizing the arts and sciences. He also claimed his victories were foretold in the Quran and was hailed by the theologian and philosopher Jalal al-Din Dawani (d. 1503) as "the envoy of the ninth century" (according to the Muslim calendar) in reference to the prophet's statement that in every century Allah would send someone to 'renew' the faith. The Persian mystical poet Jami, evoking an earlier religio-political legitimacy associated with holy war, described Uzun Hasan as "Sultan of the warriors." In some mosque inscriptions Uzun Hasan was also described as "the just sultan" and "the just Imam," terms that in Twelver Shii discourse could be construed as identifying Uzun Hasan as the prophesized Twelfth Imam himself.

In his struggle for the "hearts and minds" of Turk and Tajik, Uzun Hasan undertook to identify himself with such discourse as was espoused by various of these Sufi mystical orders. Among these the Safavids, based at Ardabil, were deemed of sufficient importance to merit two marriage alliances. Between 1456 and 1459, Uzun Hasan married his sister to the order's leader, Junayd (d. 1460), a direct descendant of its founder, Shaykh Safi al-Din. He also supported Junayd's claim to rule the order over that of an uncle who had enjoyed Qara-qoyunlu support. In 1471 or 1472, Uzun Hasan married his daughter, herself the daughter of the last Christian emperor of Trabzond and thus of noble Greek descent, to Junayd's young son, and leader of the order, Haydar (d. 1488). Haydar's three sons from this marriage included his third son, Ismail, born in 1487.

In 1501, a century after the death of Timur, Ismail entered Tabriz, the capital of the Ilkhanids, Jahan Shah Qara-qoyunlu and his own grandfather the Aq-qoyunlu Uzun Hasan. In 1503 Ismail defeated another Aq-qoyunlu force near Hamadan and secured control over central and southern Iran. Diyar Bakr, Uzun Hasan's homeland where his son-in-law and Ismail's father, Haydar, had spent his formative years, was also taken. Baghdad fell in 1508. Shirvan and Khurasan fell, the latter after a decisive battle at Marv in 1510 with the Uzbeks, who had taken the area in 1507. Several days later Ismail entered Herat and soon thereafter the rest of Khurasan also came under Safavid control.

In the tradition of their Turkish ancestors in Iran the Safavids and, later, the Qajars similarly were generally more tolerant of the different faiths of their subjects (Sunni, Jewish, and Christian) than were most European states in the same period.

The story of the Turks in Safavid, Qajar, and modern Iran is the story of the further intermingling of Tajik and Turkic peoples with those of Arabs, Kurds, and other ethnic tribal and nontribal groups whose presence in Iran dates back centuries. In fact, this was the pattern of integration of Turks into the Middle East from the earliest times. The Turks brought with them their own beliefs and customs and retained these during the first years of their settlement in these regions. Gradually, however, these were incorporated into and further enhanced indigenous patterns of life. Persian Iran was the first of the settled societies with which the successive waves of Turkish immigrants interacted, and Islam was the main religious discourse. The traditional Persian tolerance of cultural, religious, and language differences further enhanced this mutual exchange between settled and incoming communities.

See also Turks: nationality.

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TURKS: NATIONALITY

nation:
Turkey; Republic of Turkey

derivation of name:
From the Turkish name "Türkiye"

government:
Republic

capital:
Ankara

language:
Turkish is the country's official language and is spoken by the overwhelming majority of the population. Kurdish, Azer, and Kabardian are spoken by small minorities.

religion:
About 99 percent of the population are Muslim (overwhelmingly Sunni). Christians and Jews make up less than 0.5 percent of the population.

earlier inhabitants:
Hittites; Lydians; Turkic Peoples

demographics:
Turks make up about 80 percent of the population; Kurds are the majority of the remaining 20 percent. There are also very small Azeri and Kabard minorities.

Turks: nationality (people of Turkey)

GEOGRAPHY

The Republic of Turkey is a large nation that extends across the Anatolian Peninsula (also known as Asia Minor), which is geographically part of Asia, and into the Balkan region of southeast Europe. The Anatolian Peninsula is situated at the eastern end of the Mediterranean Sea and also forms the southern shore of the Black Sea. Turkey has an area of approximately 300,000 square miles and 4,500 miles of coastline. The geographically Asian portion of Turkey, which makes up about 97 percent of the country, is separated from the much smaller European portion by the Sea of Marmara and the narrow Bosporus and Dardanelles Straits, which link the Sea of Marmara to the Black Sea and the Mediterranean Sea respectively. The Bosporus Strait is less than half a mile wide at its narrowest point and bisects the Turkish city of Istanbul.

Turkey has borders with eight other nations. The European portion of Turkey has borders with Bulgaria and Greece and coastlines on the Mediterranean and the Black Sea. The Asian portion has borders with Georgia in the northeast; Armenia, Azerbaijan, and Iran in the east; and Iraq and Syria in the south. The Black Sea extends along the entire length of the north of the country, and the Mediterranean Sea extends along its western edge and much of its southern edge. Most of the large islands that lie just off Turkey's western coast are part

of Greece. Since 1974 Turkey has exercised nominal control over the Turkish Republic of Northern Cyprus, but this is not part of Turkish territory and the Turkish Republic of Northern Cyprus is not internationally recognized.

Turkey has a diverse geography with several different climatic zones. The Black Sea coast is isolated from the interior of the country by the Pontic Mountains, a range of high peaks (up to 13,000 feet) covered in thick conifer forests that is only penetrated in a few places by steep-sided valleys. The coastline is rocky, but the climate is good for agriculture and the narrow coastal plain and some valleys are intensively farmed. The Marmara region, that part of Turkey that straddles the Asian–European divide, is generally low lying and is the country's most densely populated region. Istanbul, Turkey's largest city and, with a population of about 11 million, one of the world's largest cities, is situated here along with several other urban centers. The Aegean coast, along Turkey's western fringe, is low lying and has a typical Mediterranean climate. It is also one of the most highly agriculturally productive areas of the country. Izmir, Turkey's third largest city and its second largest port (after Istanbul), is situated on the Aegean coast.

Turkey's southern Mediterranean coast is also separated from the interior by a range of mountains. The Taurus Mountains run roughly parallel to the southern coast and include many peaks above 12,000 feet. To the south of the mountains the Mediterranean shore is generally rocky and punctuated by many natural harbors. Much of the interior of the Anatolian Peninsula is dominated by a wide plateau that rises from the Aegean shore in a series of uplands and extends east to west through the middle of the country. The climate of the plateau is generally arid, with hot summers and cold winters. Isolated drainage basins produced by limestone erosion dot the landscape, but the lakes that form in these basins are often highly saline. Turkey's capital city, Ankara, is situated on the Anatolian plateau. The Taurus and Pontic Mountain ranges, which mark the southern and northern edges of the central plateau respectively, converge in the east and southeast to produce the rugged terrain known as the Anti-Taurus. Turkey's highest mountain, the 16,800-foot-high Mount Ararat, is one of the peaks of the Anti-Taurus. The region also contains Turkey's largest body of fresh water, Lake Van, and the headwaters of the Tigris and Euphrates Rivers, which both flow southward to Iraq and the Persian Gulf.

Kemal Mustafa Atatürk, (1881–1938) founder of the modern state of Turkey and its first president (1923–38).

INCEPTION AS A NATION

Archaeologist have discovered some of the oldest known human structures, a series of ritual or temple sites, in southern Anatolia. Dating from 9000 or 8000 B.C.E., structures at Gobekli Tepe and other places are believed to have been built by preagricultural cultures and include some of the earliest representations of human and animal figures ever discovered. Bronze Age technology also came to Anatolia early, and the peninsula was one of the centers of early civilization from the fourth millennium B.C.E. In the third millennium B.C.E. Anatolia was part of the Akkadian Empire, the world's earliest known empire, and seems to have been an important source of metals for its Mesopotamian overlords (*see* AKKADIANS).

The greatest indigenous civilization to arise in Anatolia was that of the HITTITES, which thrived from the 17th to the 14th centuries B.C.E. and enjoyed a revival between about 1200 and 700 B.C.E. This was supplanted by the Lydian Kingdom (*see* LYDIANS), which was then conquered by the Iranian Achaemenid Empire in the sixth century B.C.E. (*see* ACHAEMENIDS; PERSIANS). Conquest by Alexander the Great in

C.E.	
1923	The Republic of Turkey is declared with Mustafa Kemal as its first president. This marks the end of centuries of rule by the Ottoman dynasty.
1925	Turkey adopts the Western Gregorian calendar.
1928	Turkey becomes a secular state.
1934	Mustafa Kemal is awarded the title "Atatürk" ("Father of the Turks") by parliament.
1938	Death of Mustafa Kemal Atatürk. He is succeeded by Ismet Inonu.
1945	After remaining neutral for most of World War II, Turkey symbolically declares war on Germany and Japan in the closing months.
1952	Turkey joins NATO.
1960	Military coup overthrows the government.
1961	New constitution providing for a dual-chamber parliament is adopted.
1965	Suleyman Demirel becomes prime minister. He will hold the office six more times in the coming decades.
1971	Second military coup overthrows Demirel's government.
1974	Turkey invades northern Cyprus following a period of political vio 2.WbetweenI, Tuish(y ane)[illegible] Gekey hab
8952	New constitution providing for se2(v)12n-y aat presideiicaistmuy anr sidileal-chamber parle
9925	Tuish(d militarlsunl-c)18omes majoher [illegible] ptr)12tiniths.
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9938	[illegible]

the fourth century B.C.E. was followed by rule under the Seleucids (*see* GREEKS) and eventual incorporation into Roman territory (*see* ROMANS) in the second century B.C.E. Parts of Anatolia were ruled by the Romans and their successors, the Byzantines, for over a thousand years until the 15th century C.E. Other parts of Anatolia, especially in the south and east, were ruled by a succession of colorful and powerful kingdoms including the ARMENIANS, the Seljuk

sultans of Rum (*see* Seljuks; Turkic Peoples), and the Ilkhans.

The movement of Turkic peoples into Anatolia began in the 11th century C.E. following the defeat of Byzantine forces by the Seljuks at Manzikert in 1071. The Seljuks rapidly engulfed Anatolia and were raiding Byzantine sites on the Sea of Marmara within a decade. From the late 12th century Anatolia became the last refuge of the Seljuks, in the form of the Seljuk sultans of Rum, who ruled most of the peninsula until their subjugation by the Mongols in 1243. The predecessors of the Ottomans ruled one of the small Turkic kingdoms that arose in Anatolia after the Mongol conquest.

The Ottomans were a Turkic people who went on to build one of the greatest empires of the Middle East, with Anatolia at its heart. Osman I founded the Ottoman dynasty in 1299 when he declared independence from the Seljuks, who were themselves vassals of the Mongols and their successors by this time. Osman's grandson, Murad I (r. 1359–89) began the process of expansion that would eventually see the Ottomans establish themselves as the rulers of an empire than extended from southeast Europe through the Middle East into North Africa and that stretched from the Atlantic coast of modern-day Morocco in the west to the Caspian Sea and the Persian Gulf in the east, and from modern-day Austria and the Ukraine in the north to Sudan, Somalia, and Yemen in the south. For 600 hundred years the Ottoman Empire was the center of and mediator of interactions between East and West.

The 19th century saw the gradual dissolution of the Ottoman Empire as territories such as Greece and Cyprus gained independence and the Ottoman sultans were forced to reach accommodations with France and Britain in return for alliances against the growing imperial ambitions of Russia to the north. In 1908 the Young Turk Revolution forced a tide of change that included greater secularization, the establishment of a system of constitutional monarchy, including a parliament, and reforms to the system of centralized rule that promised greater autonomy for the territories of the empire beyond Anatolia. A coup in 1913 ushered in a government known as the Rule of the Three Pashas under which an alliance was made with Germany, resulting in the Ottoman Empire aligning with the Axis powers in World War I.

The combination of the British-assisted "Arab revolt" (1916–18) and World War I led to the empire's defeat. Immediately after the war the empire was partitioned. Britain gained a mandate over Iraq, Palestine, and Transjordan, and the French gained control over Syria and Lebanon. Turkish nationalist elements meeting

Mustafa Kemal Atatürk: The Father of Modern Turkey

Mustafa Kemal Atatürk was a revolutionary leader in the struggle for Turkish independence and the first president of the Republic of Turkey. He was a highly popular leader during his life and was given the name Atatürk, meaning "father of the Turks," by the Turkish parliament in recognition of his central role in the formation of modern Turkey. Atatürk, as he is commonly referred to in present-day Turkey, remains a highly respected figure in Turkish culture.

Born in 1880 or 1881, he was given the name Mustafa by his family and later the name Kemal by one of his teachers. Mustafa Kemal was born in the city of Salonika (present-day Thessaloniki) in the Macedonian region of the present-day Republic of Greece, which was then part of the Ottoman Empire. His father was a customs official, who died when Mustafa Kemal was six or seven, and his mother has been described as a highly devout woman who favored educating their son in an Islamic school.

Though he studied in a religious school for a short time, Mustafa Kemal decided to enter the military and eventually graduated as an officer in Istanbul in 1905. Posted to Damascus, Syria, he became involved in the Young Turk movement and participated in the Young Turk Revolution of 1908, which restored the Ottoman parliament suspended since 1878. He served against the Italians in Libya in 1911 and in the Balkan Wars of 1912–13. During World War I he acquired a formidable military reputation for his part in repelling the Allied invasion of the Dardanelles in 1915.

Despite the Ottomans' success in the Dardanelles campaign, the empire was defeated by the Allies and their former territories were partitioned to be administered by the victors. The Allied occupation of Istanbul and Izmir and the Greek invasion of Anatolia, however, provoked a Turkish nationalist uprising in 1919 in which Mustafa Kemal was to play a central role. In the midst of this war he established the Grand National Assembly of Turkey, which remains the sole legislative body in Turkey to the present day. By 1923 the Ottoman Empire had been formally dissolved and foreign troops in Anatolia had been defeated by the National Army commanded by Mustafa Kemal or forced to reach peace settlements with the provisional Turkish government. The Republic of Turkey was declared in October 1923 with Mustafa Kemal as its first president.

As president Mustafa Kemal embarked on a radical and far-reaching program of social, political, and economic reform intended to modernize Turkey. These reforms included the emancipation of women, the abolition of Islamic institutions, and the establishment of a strictly secular and democratic form of government. He also introduced Western legal codes, dress, calendar, and alphabet and embarked on a program of modernizing Turkey's industrial base. The underlying ideology of these reforms became known as Kemalist ideology, and they continue to form the foundation of the Turkish state today. Mustafa Kemal was given the surname Atatürk in 1934 when parliament introduced a surname law.

Mustafa Kemal married his wife Latife in 1923. They couple did not have children, but Mustafa Kemal adopted seven girls and one boy during his life. One of these girls, Sabiha Gökçen, became a Turkish aviation pioneer. Latife was a leading figure in the women's emancipation movement in Turkey. Mustafa Kemal Atatürk died in Istanbul in 1938 while still holding the office of the presidency.

in Ankara in 1920 rejected both the partitioning and the surviving Ottoman government in Istanbul. Two years later, these forces reclaimed Istanbul and abolished the Ottoman sultanate, officially ended the Ottoman Empire. The Republic of Turkey was declared in October 1923, with Mustafa Kemal (later known as "Atatürk," or "father of the Turks") as its first president.

CULTURAL IDENTITY

The reconstitution of the heart of the old Ottoman Empire as the modern nation-state of Turkey was a very deliberate program carried out under the rule of Mustafa Kemal Atatürk. The goal was to create a Western-style secular nation, and to that end the government disestablished Islam as the state religion, adopted legal codes based on those of Western nations, and established a universal system of secular education. Part of this program was the reengineering of the Turkish language using a Western-style alphabet and the suppression of minority languages. The prime goal of this system of education was to indoctrinate the citizens of the new republic into a vision of a unified Turkish ethnicity that was imposed on the reality of a very varied ethnic mix inherited from centuries of imperial power. It was a social engineering program of ambitious proportions and achieved a great deal of success. Most citizens of modern Turkey identify with a Turkish ethnicity and nationality that has been selectively constructed from the labyrinthine cultural history of Ottoman and pre-Ottoman Anatolia.

The constitution of the Republic of Turkey defines a "Turk" as any citizen of Turkey, thereby creating a distinction from the historical ethnicity of the Turkic people, which includes peoples across western and central Asia. The only distinct ethnic groups that were recognized at the foundation of the republic were the very small enclaves of Jews, Christian Armenians, and Orthodox Christian Greeks. The large groups of Kurds, Circassians, Arabs, Georgians, and other ethnicities living within Turkey were to be subsumed in the new Turkish identity. This policy has been very successful at eliminating the potential for interethnic conflict and at establishing a strong national identity. Perhaps the only failure has been in the experience of the Kurdish minority.

The Kurdish region of modern Turkey is centered in the mountainous southeast, a part of the historical homeland of the Kurdish people. It is estimated that Kurds make up about 20 percent of the population of Turkey, but official figures do not exist because the government discourages the collection of information on ethnic identity. This is in line with the long-established policy of promoting a single Turkish identity. About half of Turkey's Kurds live in the southeast; the rest have been more or less assimilated into the general population and do not generally self-identify as Kurds. The poverty of the southeast region, far from the densely populated northwest of the country, is due in part to its extreme remoteness and in part to a lack of investment from a central government that concentrated on improving the economic fortunes of the more populated areas in the decades after the establishment of the republic. During the 1970s there was a revival in Kurdish identity based in part on a revival of the Kurdish language, which took place among Kurdish immigrants to Europe. This revival prompted renewed ambitions for an independent Kurdish homeland, a thread that has emerged time and time again over the centuries. From the early 1980s an armed secessionist movement led by the Kurdish Workers Party (PKK) fought government troops and carried out terrorist attacks in a campaign that had claimed 30,000 lives by 2000. As part of their operations in the southeast, the Turkish army forcibly relocated a million people and destroyed thousands of Kurdish villages. The arrest and imprisonment of the PKK's leader, Abdullah Ocalan, in 2000 led to a cease-fire, but the establishment of a virtual Kurdish state in the north of Iraq following the Second Gulf War has raised tensions once again.

Turkey is an overwhelmingly Muslim country, but from its foundation the Republic of Turkey has been firmly committed to secular government. This very deliberate policy had two aims: first, to disassociate the government of the republic from the Ottoman sultans, who were tightly bound to the Islamic faith; and second, to discourage religious tensions and encourage a sense of nationhood. Religious symbols are not allowed to be displayed on public or government buildings, religious headdress may not be worn in public, and the official census does not record religious affiliations. The imposition of secularism has been less successful than the construction of a sense of national identity, however. In particular it has proved difficult to export the cosmopolitan lassaiz-faire ideals of the big cities to the rural heartland of central Anatolia and the isolated communities of the south and east. A degree of compromise and accommodation has resulted

A bridge over the Tigris River near the town of Cizre in southeast Turkey close to the border with Syria. It was built in the first half of the 12th century by the Zangid rulers of Mosul.

in a broad spectrum of social conditions in modern Turkey, ranging from Western-style liberalism in parts of Istanbul to stolidly traditional patterns in some rural areas. For example, although women have technically had full and equal rights under the law from the inception of the republic, it was necessary to pass a law in 2002 that ended the practice of regarding males as the head of households. Planned marriages to which the bride or groom had not consented were also illegal from the 1920s, but a poll in the 1960s found that up to 15 percent of married women had not consented to their match and up to 65 percent of marriages had been planned with consent.

Since the 1980s social attitudes have become more liberal across much of Turkey, but the start of the 21st century has also brought a religious conservatism to the political arena. Some Turks fear this movement may threaten the country's secular norms, while others have supported it as an antidote to the erosion of traditional values. In 2001 Turkey's Constitutional Court banned the pro-Islamic Virtue Party on the grounds that it had become the focus for growing antisecular activities, but in 2002 the strongly Islamic and conservative Justice and Development party won a landslide victory in national elections. Since 2002 there has been growing tension between secularists and Islamic conservatives.

The politics of the Republic of Turkey have often been turbulent. Turkey's military, which regards itself as the protector of Mustafa Kemal Atatürk's legacy and secularism, has often intervened in the country's politics. The first military coup took place in 1960 when the ruling Democratic Party was ousted and a new bicameral parliament was set up. A second military coup took place in 1971 following widespread political violence, and a third in 1980 ushered in a period of martial law. Martial law ended with the adoption of a new constitution in 1982 that created a seven-year presidency and amalgamated parliament into a single chamber. In 1997 the military headed a campaign that brought down a government headed by the pro-Islamic Welfare Party. Turkey's military retains an influential role through its permanent position on the National Security Council, which is composed of the prime minister, the chief of the general staff, and several key ministers as well as the heads of the armed forces and the police.

The 1980s brought a liberalization of Turkey's economy, but international debt continued to rise in the last two decades of the 20th century until the country faced near bankruptcy. Since the implementation of an International Monetary Fund program in 2002, Turkey has made significant economic progress, although foreign debt remains a serious problem. Since its inception the Republic of Turkey has sought close links with Europe and the United States, regarding these as vital to its economic growth. In 1963 Turkey signed an association agreement with the European Economic Community (the predecessor to the European Union)

and applied for full membership in 1987. Concerns about human rights abuses and Turkey's underperforming economy tended to make the EEC and the EU reluctant to accept the republic's overtures, however. Since 2000 negotiations between the Turkish government and the EU have resulted in several reforms that have brought the country closer to the political and social norms of the existing EU nations. These have included a lifting of restrictions on the use of the Kurdish language and other minority languages, the abolition of the death penalty, the loosening of broadcasting restrictions, an overhaul of the penal system in general, and economic reforms.

Today the Republic of Turkey faces the challenge of further integrating itself with Europe, a move that it sees as economically and strategically vital, while at the same time maintaining those substantial parts of its traditional identity that are firmly based in Asia and the Muslim world. Turkey also faces a continuing internal conflict between religious and secular elements within society.

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Turo

The Turo are one of the three main subgroups of the Konso. The Konso people live in southern Ethiopia.

Turu

The Turu are a Bantu people of central Tanzania.

Tutsi

See Hutu and Tutsi.

Twa

See Mbuti, Twa, and Mbenga.

Twelvers (Imami Shia, Ithna Ashariyya)

Twelvers are a subsect of Shii Muslims, distinguished by their belief that religious and political authority were passed down from the prophet Muhammad through a line of Twelve Imams, or religious leaders. Twelvers account for the majority of the world's Shia today and make up the majority of the population of Iran and Iraq. They also account for important minorities in Lebanon, eastern Saudi Arabia, Bahrain and other Gulf States, and Afghanistan. In Twelver belief, the first of these Twelve Imams is Ali, the cousin of Muhammad and husband of his daughter Fatima, and the 11 Imams who followed Ali were all his descendants. These Twelve Imams, along with Muhammad and his daughter Fatima, are the "Fourteen Immaculate Ones," that is, without sin. The Twelfth Imam, Muhammad al-Mahdi, "Muhammad the Guided One," or "Muhammad the Messiah," is believed to have been taken into miraculous hiding, or occultation, in 873, when he was still a child. Known as the Hidden Imam, he continued to communicate through his deputies on earth until 940, when the last of his deputies died and he went into major occultation. He remains hidden, and his return to earth on the Day of Judgment will usher in a new era of divine justice, according to Twelver belief. In Twelver society, religious scholars, or *ulama,* have played an important political role and are often at the forefront of political movements. Recent examples are the Ayatollah Khomeini, a central figure in the Iranian Revolution of 1979, and Muqtada al-Sadr, an Iraqi cleric whose militia, the Mahdi (also spelled Mehdi) Army, at times mounted violent opposition to the foreign forces that occupied Iraq after the U.S.-led invasion and subsequent overthrow of Saddam Hussein in 2003.

Twi

Twi is used to refer to the Akan language. The Asante and Fante speak Twi languages.

U

Udok *See* Uduk.

Uduk (Udok)

The Uduk live mostly in eastern Sudan but also across the border in western Ethiopia.

Ugandans: nationality (people of Uganda)

GEOGRAPHY

The Republic of Uganda is a landlocked country in East Africa. It has an area of approximately 91,000 square miles, 14,000 square miles of which are inland waters, and is bordered by five other nations. Sudan meets Uganda's border in the north, the Democratic Republic of the Congo in the west, Rwanda in the southwest, Tanzania in the south, and Kenya in the east. Uganda is situated in the Great Lakes region of East Africa. Its western border with the Democratic Republic of the Congo bisects Lake Albert and Lake Edward, and its southern border with Tanzania runs from east to west through the middle of Lake Victoria, the largest lake (by area) in Africa. Lake George lies entirely within Uganda's territory in the southwest corner of the country close to Lake Edward. Lake Kyoga and Lake Kwania are situated in central Uganda, although these are not classified as Great Lakes. Uganda has several rivers, the most significant of which is the watercourse that begins as the Victoria Nile, which flows northward from the northern shore of Lake Victoria into Lake Kyoga and then continuing into Lake Albert. The Albert Nile, which flows north from Lake Albert, is known as also known as the White Nile, one of the two principal tributaries of the Nile River.

Uganda's territory consists of a high plateau surrounded by a rim of highlands in the east, west, and south. The central plateau has an altitude of 2,600 to 6,600 feet, with the highest elevations in the south and the lowest in the north where Uganda meets Sudan. The Rwenzori Mountains on Uganda's western border with the Democratic Republic of the Congo stretching between Lake Albert and Lake Edward include Uganda's highest point—the 16,761-foot-high peak of Mount Margherita. In the east Mount Elgon is part of a highland chain that divides Uganda from Kenya. The Great Rift Valley runs from north to south through the western portion of the country.

The area to the north of Lake Victoria is the most densely populated part of the country. The eastern and western highlands are less densely populated, and the most sparsely populated is the northern region, where Uganda's generally verdant and agriculturally productive interior begins to give way to the arid plains that extend into Sudan. The capital city, Kampala, is situated close to the northern shore of Lake Victoria and is Uganda's economic center. Other important cities include Jinja, also just north of Lake Victoria; Masaka, which is west of Lake Victoria; and Mbale in the southeast corner of

UGANDANS: NATIONALITY

nation:
Uganda; Republic of Uganda

derivation of name:
From the Swahili word for the Kingdom of Buganda

government:
Republic

capital:
Kampala

language:
The country's official language is English. Ganda (or Luganda), the language of the Baganda, is the most widely spoken of the Bantu languages of the south. Nilotic languages are spoken in the north.

religion:
About 42 percent of the population are Catholic, 42 percent are Protestant, 12 percent are Muslim, and 4 percent follow indigenous faiths.

(continued)

(continues)

earlier inhabitants:
Unknown

demographics:
The largest ethnic groups are the Baganda (17 percent), Banyakole (10 percent), Basoga (9 percent), Bakiga (7 percent), Iteso (6 percent), Langi (6 percent), Acholi (5 percent), Bagisu (5 percent), Lugbara (4 percent), and Bunyoro (3 percent). The remaining 28 percent are made up of dozens of smaller ethnic groups.

the country. Approximately 15 percent of the population lives in urban areas.

INCEPTION AS A NATION

According to tradition the Empire of Kitara ruled much of Uganda, northern Tanzania, the eastern part of the Democratic Republic of the Congo, and Rwanda and Burundi between the 14th and 16th centuries C.E. (*see* Congolese [Democratic Republic of the Congo]; Rwandans; Burundians: nationality). Although there is little evidence remaining of the Kitara, many of the later kingdoms established in Uganda claim historical associations with this great power. The earliest of these successor kingdoms was the Kingdom of Bunyoro (or Bunyoro-Kitara), which developed on the eastern shore of Lake Albert following the collapse of the Empire of Kitara. At its height in the 18th century the Kingdom of Bunyoro controlled all the territory between Lake Albert, Lake Victoria, and Lake Edward. With the decline of the Bunyoro in the late 18th century, the Buganda Kingdom rose to prominence. Centered on the northern shore of Lake Victoria, the Kingdom of Buganda became the dominant power in the region by the middle of the 19th century. The Toro Kingdom, situated in the area between Lake Albert and Lake Edward, asserted its independence from Kitara in the 1830s, and the Busoga Kingdom, in the southeast corner of the country, was also an established independent polity by the mid-19th century. The Kingdom of Ankole (also known as Nkole) dominated the southwest corner of the country close to the present-day border with Tanzania.

When European explorers reached the Great Lakes region in the 1860s, they found the four sophisticated and militarily powerful kingdoms of Buganda, Toro, Busoga, and Ankole at the height of their power. Christian missionaries followed the first European explorers into the region in the 1870s and were welcomed by King Mutesa I of Buganda (d. 1884), who was eager to establish links with the British and secure their aid in fighting incursions by Egypt from the north. Arab merchants had established links with the area from their settlements on the Indian Ocean coast during the 18th century, and Egyptian traders from the north had also brought a Muslim influence to the region in the decade before European involvement. Following a period of internal conflict in the Buganda Kingdom between Christian and Muslim converts, Mutesa's successor, Mwanga, accepted the establishment of a British protectorate in 1894. The protectorate was extended to include much of the rest of the territory of modern Uganda in 1896. A rebellion led by Mwanga in 1897 was quickly extinguished, and the king was deposed and replaced by his infant son. From 1900 Britain gained control of Buganda under a system of indirect rule that left the ruling family in place. From this time the Baganda (the people of Buganda) became the prime agents by which Britain extended its control to the rest of the country.

Uganda achieved independence relatively peacefully. A legislative council was set up by the British in 1921, although its first African delegate was not appointed until 1945, and internal autonomy was granted in 1958. The principal challenge faced at constitutional conferences held in London in 1961 and 1962 was the status of the four traditional kingdoms of Uganda in a postindependence state. Eventually a federal system was adopted in which the four kingdoms retained a degree of autonomy. Uganda became independent in October 1962. In 1963 Uganda became a republic with Kabaka Mutesa II (the reigning king of Buganda) as its first president.

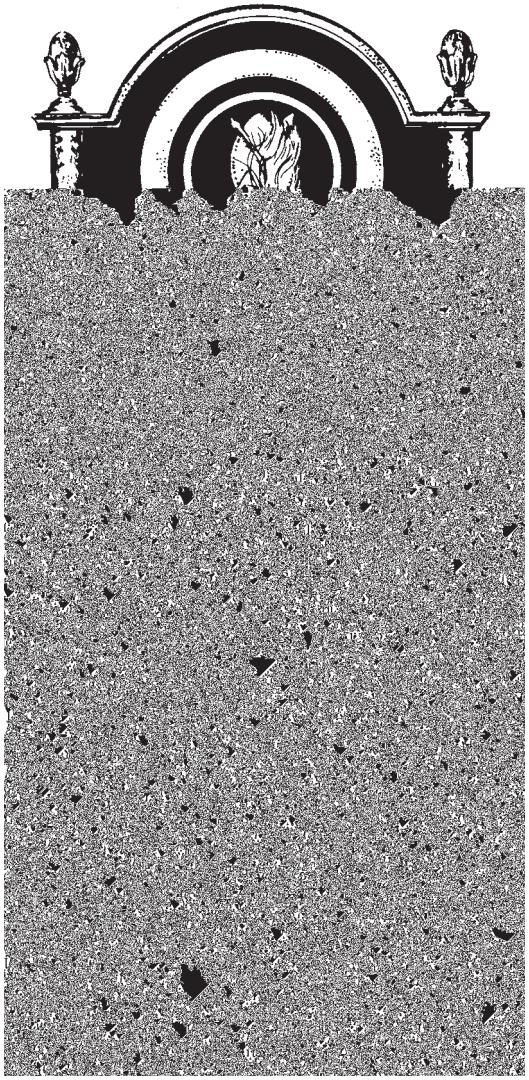
CULTURAL IDENTITY

In the decade following independence the federal structure of Uganda broke down rapidly. The Kingdom of Buganda continued to dominate the new nation thanks to its superior economic status and the tradition of Bugandan administration that had grown up under British rule. Resentment at Buganda's power was widespread, especially in the north. In 1966 Prime Minister Milton Obote, who was from the north but had formed a political alliance with Buganda's royalist Kabaka Yekka party in the run-up to independence, suspended the 1962 constitution and adopted emergency powers. A new constitution was rapidly promulgated, and Obote became president the same day. During riots protesting Obote's seizure of power, the king's palace was occupied by Ugandan federal troops and King Mutesa II was forced to flee the country. In 1967 Obote abolished Uganda's federal structure, establishing a unitary state.

In 1971 a military coup deposed Obote and brought Idi Amin Dada to power. Amin's eight-year regime was characterized by serious human rights abuses, rampant corruption, and the almost total collapse of the country's economy. Historians estimate that 100,000 to 300,000 people were killed by Amin's regime, often as the result of "purges" carried out by

the security forces among ethnic groups that were not considered to be loyal to the government. In 1972 Amin required all Asians to leave the country as part of a campaign referred to as an "economic war." Uganda's 80,000 Asians owned many of the country's businesses, and their sudden departure brought economic chaos. Businesses with British and other foreign owners were also nationalized, adding to the disruption. Amin's 1978 attempt to seize part of neighboring Tanzania, where rebels loyal to the former-president Obote were based, led to his downfall. Tanzania responded to the attack by invading Uganda and advancing rapidly on the capital. Amin fled the country in 1979, and Obote returned from exile in Tanzania to retake the presidency of Uganda in elections held in 1980. (*See also* TANZANIANS: NATIONALITY)

Obote's second term as president, although initially welcomed by Ugandans who had lived through almost a decade of state terror, soon rivaled Amin's in brutality and corruption. Intense fighting continued between the new government and rebel forces who were dissatisfied with Obote's reelection. Poorly disciplined troops on both sides committed massacres, and an estimated 100,000 Ugandans died as a result of violence or starvation in the five years of Obote's second term. Obote's chief opposition came from the National Resistance Movement (NRM) in the form of its military wing, the National Resistance Army (NRA). The NRA's eventual victory over Obote's successor, Tito Okello, brought the NRM to power in Kampala in 1986. Violence continued as the Karamojong region of northeast Uganda attempted to secede and a fundamentalist Christian militia known as the Holy Spirit Movement fought government troops in the north. Violence has continued in the northern Acholiland region, the homeland of the ACHOLI people, to the present day. President Okello, who was deposed by the NRM in 1986, was an Acholi. Following his defeat by the NRA, a rebel group known as the Ugandan People's Democratic Army (UPDA) began an armed resistance movement against the new government in Acholiland. The UPDA achieved little, but the harsh response of the NRA to their activities strengthened antigovernment feeling in the region. Many UPDA members joined the Holy Spirit Movement or another fundamentalist Christian group known as the Lord's Resistance Army, which continued fighting the Ugandan government. The Lord's Resistance Army (LRA) has the stated aim of establishing a theocratic state in northern Uganda based on its interpretation of the Christian faith and traditional Acholi beliefs. For more than 20 years the LRA has engaged in massacres, mutilations, sexual slavery, and the forced recruitment of children, bringing chaos to northern Uganda.



Kabaka Mutesa II, the first president of the Republic of Uganda and the ruler of Buganda from 1939 to 1967

The development of a national identity among Ugandans has been seriously hampered by long-standing interethnic enmities and the two decades of divisive government that followed independence. The stark contrast between the relative wealth of the Kingdom of Buganda in the south and center of the country and the poverty of the north was a serious problem from the moment independence was achieved, but the despotic and avaricious regimes of Obote and Amin not only failed to address this issue but also exacerbated the problem by

Ugandans: nationality time line

C.E.	
1830s	Muslim traders from the Indian Ocean coast establish trade links with the Kingdom of Buganda.
1862	British explorer John Speke is the first European to make contact with Buganda.
1870s	European Christian missionaries enter Buganda.
1890	Britain and Germany sign an agreement dividing East Africa into spheres of influence.
1894	Kingdom of Buganda becomes a British protectorate.
1896	British protectorate extended over much of the territory of modern Uganda.
1900	Buganda receives internal autonomy under indirect British rule.
1921	Britain sets up a legislative council in Uganda.
1958	Uganda granted internal self-government by Britain.
1962	Uganda becomes independent. A federal structure gives considerable autonomy to Buganda and the other kingdoms.
1963	Uganda becomes a republic, with Buganda's King Mutesa II as president and Milton Obote as prime minister.
1967	Obote becomes president and dismantles Uganda's federal structure.
1971	Obote deposed in a military coup. Idi Amin Dada becomes president.
1972	Sixty thousand Asian Ugandans are deported.
1976	Idi Amin declares himself president for life.
1978–79	War with Tanzania ends with Tanzanian forces deposing Idi Amin.
1980	Milton Obote reinstated as president.
1985	Obote deposed in a military coup. Tito Okello becomes president.
1986	National Resistance Army (NRA) captures Kampala and deposes Okello. Yoweri Museveni installed as president.
1993	Four traditional kingdoms of Uganda restored, but without executive power.
1996	Museveni elected to a second presidential term in Uganda's first direct elections.
1997–98	Ugandan troops intervene in civil war in the Democratic Republic of the Congo.
2001	Museveni elected to a third presidential term.
2003	Ugandan troops leave the Democratic Republic of the Congo.
2004	Ugandan government and Lord's Resistance Army (LRA) conduct inconclusive peace talks.
2007	Ugandan troops deployed in Somalia as part of a peacekeeping force.
2008	Cease-fire agreed between Ugandan government and LRA.

sanctioning ethnic violence. The carrying over of colonial administrative boundaries into the formation of a nation-state also contributed to Uganda's contentious history, since the Nilotic peoples of the north had a fundamentally different culture to the BANTU people of the south, where centralized rule by militaristic kings had been the norm for centuries (*see* NILOTES).

Since 1986 slow but steady progress has been made toward an open and democratic political system despite the continuing violence in the north and numerous smaller rebellions in other marginal regions. Uganda's economy remains underdeveloped and primarily agricultural, its people among the poorest in the world and subject to variation in the international market price of coffee—the nation's primary export. In 1993 the four traditional kingdoms of southern Uganda (Buganda, Toro, Busoga, and Ankole) were restored and permitted to reinstate hereditary rulers, although these kings have no executive power at the national level.

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Umbundu *See* Ovimbundu.

Unga

The Unga are a subgroup of the Bemba of Zambia. The Unga live near Lake Bangweulu in the northeast of Zambia.

Upila

The Upila are a subgroup of the Edo. They live in south-central Nigeria north of Benin City.

Urartians

The Urartians are an ancient people of the mountainous regions of eastern Anatolia and northwestern Iran. They rose to considerable power in the ninth and eighth centuries B.C.E., vying with the Assyrians for dominance in the region. Their kingdom is known as Urartu; in Hebrew, Ararat. The Urartians spoke a language belonging to the Caucasian group, languages from the region of the Caucasus that appear to be unrelated to other language families (*see* Caucasians). Urartian civilization is known largely from the monumental cuneiform inscriptions it left, dating from about 830 to 640 B.C.E., and from Assyrian sources, which mention the Urartians as early as the 13th century B.C.E., recording a history of hostile relations between the two peoples spanning many centuries. The Assyrians were the Urartians' main rivals but also an important cultural influence. Even the name "Urartu" is an Assyrian name; the Urartians themselves called their country "Biainili." While the Urartians eventually came to create their own unique culture, it was founded on a base of cultural borrowings from the Assyrians, which included the Assyrian alphabet, literary forms, military and diplomatic practices, and artistic motifs. The capital of Urartu was on the southeast shore of Lake Van, in eastern Turkey, preserved in an important archaeological site near the modern city of Van. Inscriptions from the eighth century B.C.E. chronicle the expansion campaigns of Urartu kings, reaching southwest to the Euphrates River and almost as far as the modern-day city of Aleppo in northern Syria. They were also able to conquer and exploit the Aras River valley, which runs east–west, between Lake Van and the Black Sea, associated with the legendary Garden of Eden. Prisoners taken in military campaigns provided the slave labor to cultivate these lands. The Urartians were skillful engineers, and one of their irrigation canals, built to carry fresh water over a distance of about 46 miles, is still in use. Many of the extant cuneiform inscriptions deal with religious subjects and indicate a hierarchy of many gods and the sacrifices to be offered to them.

Toward the end of the eighth century B.C.E., the Urartians were under serious threat on several fronts. The Assyrians were making steady inroads into Urartian territory, partly by their own incursions and partly by encouraging Urartian enemies. Around 717, the Cimmerians, a nomadic people from the Caucasus who were to go on to conquer Phrygia farther west, invaded from the north. Meanwhile the Assyrian king Sargon II (r. 721–705 B.C.E.) took advantage of the situation and attacked from the south. This series of attacks was to prove to be the final blow to Urartian expansionist ambitions. Nevertheless, the civilization flourished for nearly 100 years more until at the end of the seventh century B.C.E. the Armenians invaded, bringing Urartian civilization to an end.

Urhobo

The Urhobo are closely related to the Edo. Most of the Urhobo live in southeastern Nigeria.

Usilele *See* Lele.

Uzbeks (Ozbeks)

The Uzbeks in a national sense are the people of Uzbekistan, a mostly desert nation that lies between central Asia's two largest rivers, the Amu Darya and the Syr Darya. Uzbekistan borders the Aral Sea to the north and the Tian Shan and Pamir mountain ranges in the east. In this

UZBEKS

location:
West-central Asia south of the Aral Sea and between the Amu Darya and Syr Darya rivers; the Uzbek Empire extended from the Black Sea and Turkey to India.

time period:
14th century C.E. to present

ancestry:
Turkic; Mongol; Persian

language:
Turkic

sense the Uzbeks can be seen as a people shaped by the federal institutions of the Soviet Union in the 20th century, of which it was a part.

In an ethnic sense the Uzbeks are descended from the Mongol peoples who mingled with Turkic and Iranian nomadic ethnic groups and who were lead by Ozbeg (or Uzbek) Khan from 1312 to 1342. In this sense the Uzbeks are a people of complex cultural heritage who still live in groups throughout Asia and the Middle East.

ORIGINS

The geographical area of modern Uzbekistan has been settled and conquered by many different peoples throughout history. These people include the Huns, Persians, Macedonians, Uighurs, Arabs, Turks, and Mongols. In the 14th century C.E. the Uzbek Empire formed, lead by Emir Timur (commonly known as Timur). At its height between 1381 and 1404 C.E., this empire extended from the Black Sea in the west to India in the east. Timur died in 1405, and without him his empire began to break up in 1447.

Uzbekistan's important location between Asia and India in the east and Europe and the Middle East in the west has made it vulnerable to invasion throughout history. The city of Samarkand was one of the major stopping points along the Silk Road, the major trade route linking the Far East with Europe and the Mediterranean that has been in use since at least 3000 B.C.E. Because of the constant shifting of power and people in the region, the Uzbeks' heritage is extremely diverse, and their ancestry includes to some extent elements of almost all other ethnic groups in the region.

LANGUAGE

Uzbek is of the Turkic language family. At least 12 dialects are referred to as "Uzbek" and are still spoken by some 15 million people around the world. Like the Mongols, from whom they are partially descended, there was originally no written language. In the 1430s the Uzbek Khans began to utilize emigrant Persian scholars who transcribed the Uzbek language using the Arabic alphabet. These scribes also wrote much of Uzbek history in their native Farsi. This created a unique historical perspective for the Uzbeks, as much of their early local history was written by non-Uzbeks.

The Arabic alphabet was changed to the Latin by the Soviets in the 1924, and changed again by the Soviets to the Cyrillic alphabet in the 1930s. In the 1996–97 school year in Uzbekistan, the Latin alphabet was once again set as the standard to be taught to children, though the Cyrillic is still widely used in daily life.

HISTORY

Earl▲ Histor▲

The early ancestors of the Uzbeks inhabited the valleys of west-central Asia for thousands of years. As nomads, they descended from the inhabitants of many of the surrounding lands, including Tajik and Turkic peoples who migrated from the north as early as 5000 B.C.E. (*see* Tajiks; Turkic Peoples) By 500 B.C.E. three major kingdoms had developed: Khorezem, Transoxiana, and Saka. Although the culture was nomadic, the area is also home to a great city, Samarkand, built by the Persians in about 700 B.C.E. The city was conquered in 329 B.C.E. by the armies of Alexander the Great. At the end of the 12th century C.E. the Mongols lead by Chenggis Khan moved west and the Uzbeks fell under the sway of the Mongol Empire.

Ozbeg Khan and Islam

In the years after Chenggis Khan's death, the Mongol Empire began to crumble, and from 1342 to 1357, the Golden Horde, as the western half of the Mongol Empire had become known, came under the rule of Ozbeg Khan, also known as Uzbek Khan. During his reign the Golden Horde became a full-fledged Islamic state and the culturally diverse people of the region became known as the Uzbeks.

Timur

As a people the Uzbeks are named after Ozbeg Khan, but true Uzbek history is usually said to begin later with the conquests of Timur. Born to a Turkic emir and devout Muslim named Taraghai in 1336, he grew up to be, like his father, well liked and respected among the ruling clans of the time. Throughout the 1360s he was able to establish a large military following and a strong position among the emirs and chieftains of the ruling Turkish-Mongol Chagatai Ulus, who had dominated the region since the Mongol conquests of half a century earlier. Timur gained a reputation as both a fierce warrior and a leader who encouraged science and the arts. In 1370 he seized the city of Balkh, where he repaired the destruction caused by the Mongols, and from 1370 to 1395 he also rebuilt Samarkand, also destroyed in the Mongol invasion, and made it his capital. In 1395 he defeated

the weakened Mongol-Uzbek Khanate, further strengthening his hold on Central Asia and a large part of Russia.

Like Chenggis Khan before him, Timur united the nomads of the region, this time under Islam. From 1381 to 1404 he expanded the Uzbek Empire into Iran, Azerbaijan, Iraq, Syria, India, Siberia, and parts of China. Timur died in 1405, and by 1447 his huge empire had begun to break up into independent khanates.

Russian Conquest

In the mid-19th century Russia began imperial expansion south. In 1865 the Uzbek city of Tashkent fell and the region was absorbed into the Russian Empire. By the late 19th century it was fought over again, this time by Russia and the Britian. The conflict was largely fought with spies and puppet regimes led by khans controlled by one side or the other. The conflict became known in Britain as the "Great Game," while in Russia it was referred to as the "Tournament of Shadows." It was arguably won by Russia, which took complete control of the region, and in the 20th century the area became the Soviet Socialist Republic of Uzbekistan until it declared its independence in 1991 after the disintegration of the Soviet Union.

CULTURE

Government and Societ▲

The Uzbeks have had a variety of governments throughout their long history, from the small nomadic groups lead by minor khans who originally lived in the area to the Mongol and Uzbek Empires, to a communist republic as part of the USSR, and today an independent national government.

Before Conquests

Until the region of Central Asia rose in importance because of trade and the Silk Road, the Uzbeks were split into many nomadic groups, each headed by a khan (chieftain). Eventually they formed three kingdoms: Khorezem, Transoxiana, and Saka. All three of these kingdoms traded and had regular contact with the Roman Empire. These groups alternately warred and traded with each other until they were absorbed into the empire of Alexander the Great, and later the Iranian and the Mongol Empires.

The Uzbek Empire

The Uzbek Empire rose and fell between 1381 and 1447 C.E. Despite its brevity, it exerted a great deal of influence throughout Central Asia and the Middle East, and today its founder, Timur, is still considered by many Uzbeks to be a historical hero. Although he himself was illiterate, under his rule the Uzbek language became a written language for the first time and Samarkand became a capital city known from Rome to Beijing. Despite its strengths both militarily and economically, the Uzbek Empire, like the Mongol Empire before it, could not hold together without its leader. It was, however, the first of several large migrations of the Uzbeks who spread throughout Asia and the Middle East.

Econom▲

The first people who would eventually become known as Uzbeks were, like many of the peoples of the steppes of Central Asia, nomadic herders of sheep, goats, and horses and traded with each

Uzbeks time line

B.C.E.	
ca. 5000	Turkic ethnic groups move into the region from the north.
ca. 500	The nomadic peoples of the area organize into three kingdoms: Khorezem, Transoxiana, and Saka.
329	Alexander the Great conquers the three kingdoms.
C.E.	
seventh and eighth centuries	The area falls under repeated invasions from the Arabs. By the end of the eighth century the various nomadic religions begin to be replaced by Islam.
14th century	Ozbeg (Uzbek) Khan officially converts the western Mongol Empire (the Golden Horde) to an Islamic state. Thereafter it becomes known as the Uzbek Khanate.
1336	Timur is born to Taraghai, a minor but popular Turkish emir.
1360s	Timur gains a large military following and begins his campaign to conquer central Asia and the Middle East.
1395	Timur defeats the already weakened Uzbek Khanate, thereby gaining control over a large part of Russia.
1381–1404	Timur conquers Iran, Iraq, Syria, India, and parts of the Ottoman Empire, enlarging the new Uzbek Empire to a scale comparative to that of the Mongols of the previous century.
1405	Timur dies.
1447	The Uzbek Empire begins to break up.
16th century	Uzbek Empire dissolves into several independent Khanates.
19th century	Russia begins expansion into Central Asia, as does Britain.
1924	The Bolshevik Revolution succeeds in Russia and Uzbekistan becomes the Soviet Socialist Republic of Uzbekistan.
1991	The Soviet Union collapses and Uzbekistan declares its independence.

other and neighboring peoples for thousands of years. As civilizations in both the East and West expanded, the Silk Road became the basis of the region's economy from the first century C.E. until the 1500s, when European explorers began to find alternate routes to the Far East and trade through the area began to decline.

The Silk Road

The city of Samarkand lay at the center of the Silk Road and became a crossing of cultures and ideas from the Roman Empire, Persia, China, and India. Traders passed goods, ideas, and even religions between each on their journeys. Although there is some evidence of the gemstone lapis lazuli from northern India being traded in Egypt as far back as 4000 B.C.E., the Silk Road became a major route of commerce in the first century C.E. as trade grew between the Byzantine and Sassanid Empires in the west and the Three Kingdoms and eventually the Yuan dynasty in what is now China in the east (*see* SASSANIANS).

The Silk Road was not so much one long trade route across Asia as it was many interconnected shorter routes. Caravans would travel an average of only 20 miles along designated routes before meeting other caravans that would trade merchandise and news before turning around and heading back again. Only a few people traveled the entire length of the road.

This major trade route put the nomads of Central Asia, particularly around the wealthy city of Samarkand, in a unique position to easily acquire wealth and power without great change to their nomadic ways. They were already skilled horse riders and bowmen, and it was not a large step to becoming great warriors who amassed great wealth and power through both trade and war. The decline of the Silk Road was directly related to the decline of the region, a decline that would continue until the 19th century when cotton, grown for centuries in the Aral Sea basin, would aid the area's economic strength.

Religion

Before the Arab conquests in the seventh and eighth centuries C.E. the nomadic groups of the area practiced a variety of different religions, including Buddhism, Shamanism, and Zoroastrianism, as well as Judaism and Nestorian Christianity (*see* NESTORIANS). After the Arab conquests Sunni Islam became the dominant religion of the region and was even embraced by invading peoples such as the Mongols and the Karakhandis.

Architecture

The structures and homes of the Uzbeks are as varied as their history. The nomadic peoples lived in tents of black goat hair and would migrate with their homes several times a year or

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V

Vai (Gallina; Vei; Vey)

The Vai are of MANDING origin and are closely related to the KONO. They live in Liberia, Guinea, and Sierra Leone.

Vandau *See* NDAU.

Vei *See* VAI.

Venda (Vhavenda)

The Venda (also known as the Vhavenda or "the People of Venda") live in the province of Transvaal in northeastern South Africa just south of the border with Zimbabwe. Their region is also known as Venda. The Venda comprise several subgroups, including the VHASENZI, VHALEMBA, VHATAVHATSINDI, and VHANGONA. Each subgroup has its own customs and further subdivisions, yet most share the same language and culture that distinguishes them from southern Africa's other BANTU-speaking peoples.

ORIGINS

The Venda migrated from East Africa's great lakes region to the north of their present home in several waves. The first arrivals, the Vhangona, reached the Limpopo River by the 1100s. A Venda group led by Thoho ya Ndou was the first to cross the Limpopo and enter the northern region of present-day Transvaal, most likely in the 1600s. Large, powerful bows probably gave the Venda a military edge over the previous inhabitants, and for a time they controlled much of southeast Africa. Rivalries between Thoho ya Ndou's descendants lost the Venda their supremacy, however, and kept them divided into a number of chiefdoms. During a SWAZI invasion in 1839, the decentralized structure of the state and its mountain refuges helped save the Venda from being wiped out. Later that century, though, they suffered from famines and wars of succession.

LANGUAGE

The Venda language is Luvenda (also known as Tshivenda).

HISTORY

In the 1840s, AFRIKANERS established the Soutpansberg republic in Venda. At first it was essentially a hunting settlement, employing Venda men to hunt for ivory, but the BOERS (Afrikaner farmers) established a large army to carry out slave raids on Venda villages. The Venda rose in rebellion and by 1867 had ousted all the white settlers from their land. Gradually, however, Boer commandos isolated and defeated the Venda chiefdoms one by one. An onslaught in 1898 finally drove the remaining Venda north of the Limpopo River and the Venda lands were incorporated into the Boers' South African Republic (later, Transvaal).

In 1910 the British colonies and the Boer republics were united as the white-minority-ruled

VENDA

location:
South Africa

time period:
17th century C.E. to present

ancestry:
Nilotic

language:
Nilo-Saharan

Venda time line

C.E.	
by 1100s	First Venda group, Vhangona, reach north of Limpopo River after migrating from Great Lakes region of East Africa.
1600s	Venda led by Thoho ya Ndou cross Limpopo River and settle in present-day Transvaal.
1819–39	Mfecane period of mass migrations and wars
1836–48	Great Trek brings Boers into conflict with people inland.
1840s	Boer republic of Soutpansberg established on Venda lands.
1858–64	Soutpansberg incorporated into Boer's Transvaal republic.
1860–67	Venda drive Boers out of their lands north of Olifants River.
1898	Venda conquered by Transvaal.
1910	British Natal and Cape colonies and Boer's Orange Free State and Transvaal republics unite to form the white-minority ruled Union of South Africa.
1913	Venda restricted to inadequate native reserves.
1973	Venda homeland created from native reserves.
1979	Venda homeland given artificial "independence," which is not recognized outside of South Africa.
1991	Apartheid legislation repealed
1994	Venda homeland is re-absorbed into South Africa.

See also South Africans: nationality

Union of South Africa. Racist policies increasingly began to be used to oppress the Venda, along with all other black South Africans, and the Venda were restricted to three small "native reserves." After the 1948 election, apartheid (the racist doctrine of "separate development") came into being. In 1973 the government turned the reserves into a self-governing homeland, which was given independence in 1979. This independence was fictional, however, and never recognized outside of South Africa. After the end of white-minority rule in 1994, South Africa reabsorbed the homelands.

CULTURE

Most Venda inhabit the well-watered land between the Soutpansberg Mountains and the Letaba River to the southeast. A large tract north of the mountains is drier, more subject to drought, less fertile, and more sparsely peopled. The majority of the Venda live in sizable farming villages of stone or thatched homes surrounded by fences or walls and sited on hillsides. The region allocated to the Venda by the apartheid system was insufficient for the population and never received adequate investment. Consequently, cropland is in short supply and is shrinking further as the population rises, and soil erosion is a problem. The Venda chiefly grow crops to eat, yet most of their food has to be imported from other parts of South Africa. Dry-land food crops include corn, millet, sorghum, and peanuts. On the region's much smaller area of irrigated land, people grow corn, wheat, sweet potatoes, beans, peas, vegetables, and citrus fruits. Cash crops include sisal (a fiber crop), tea, coffee, sugarcane, tobacco, and cotton. Nearly nine tenths of the land is suitable only for grazing. The Venda raise a few cattle and also sheep, goats, and chickens.

Lack of investment in Venda during the apartheid years has meant that the region has poor infrastructure and therefore few large industries. Also, businesses were previously encouraged to set up on the edge of homelands in order to take advantage of the cheap labor force, but not inside. As a result, more than 10 percent of the population commutes to work in mines and factories outside Venda. Nevertheless, there is some forestry and freshwater fish farming within Venda. Mines yield some copper and graphite, and quarries produce sandstone. Various small-scale industries include ceramics, woodcrafts, and sawmilling.

The basic social unit consists of a husband (generally the head of the family), his wife or wives, and their children. Each extended family involves two sets of relationships, based on male and female lines of descent. The male line includes a father, his brothers and sisters, and his and his brothers' children. The female line includes a wife, her brothers and sisters, and her and her sisters' children. This female line is especially important on religious occasions. Lineages that share a common ancestor or ancestors are grouped into clans, whose members generally do not intermarry.

Government and Societ▲

Historically, large Venda chiefdoms ruled over, or strongly influenced, smaller ones. Within his area, each chief had the role of lawmaking and other powers, but certain officials and relatives played important roles too. A council advised him on royal village affairs such as ceremonies and public works. A private council of influential men advised him on local affairs, including items he planned to bring up at the next meeting of the council—a body that could freely criticize any of the chief's decisions.

Apartheid established a framework of so-called traditional chiefs to administer the Venda

homeland. These chiefs were at first appointed by the government, but provisions were later made for limited voting rights within the Venda homeland. This established a falsely traditional political structure because it was dependent not on Venda culture but the approval of the white-minority South African regime, even after the Venda were given their independence in 1979. Since the dismantlement of apartheid, the Venda can vote for representatives to the national government and the homeland government has been abolished.

Religion

The majority of Venda are Christians, yet traces of the Venda religion linger in everyday beliefs and superstitions. Many Venda believe witches are women who are unaware of their malign influence, and they try to remove this by "good" magic or by detecting witches and driving them out. The Venda also consult diviners who try to foretell the future from the patterns produced by seeds and other ingredients placed in a bowl.

At puberty, girls enter a large building and undergo the six-day *vhusha* initiation process. This includes learning the evils of premarital sex and adultery. Later, they attend a school known as the *domba* to learn the duties expected of wives and mothers. The process can last from three months to a year. Its special features include the python dance, which is performed by a chain of chanting girls, each holding the forearms of the girl in front. For boys entering adulthood, *murundu* (a circumcision ceremony), has largely replaced older initiation rituals.

See also South Africans: nationality.

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Vey *See* Vai.

Vhalemba

The Vhalemba are one of the many subgroups of the Venda. The Venda live in the province of Transvaal in northeastern South Africa.

Vhangona

The Vhangona are one of the many subgroups of the Venda. The Venda live in the province of Transvaal in northeastern South Africa.

Vhasenzi

The Vhasenzi are one of the many subgroups of the Venda. The Venda live in the province of Transvaal in northeastern South Africa.

Vhatavhatsindi

The Vhatavhatsindi are one of the many subgroups of the Venda. The Venda live in the province of Transvaal in South Africa.

Vhavenda *See* Venda.

Vidunda

The Vidunda are part of the Zaramo. They are a Bantu people living in the mountainous highlands of coastal Tanzania.

Vili

The Vili are a subgroup of the Kongo. The majority live in southwestern Gabon and neighboring parts the Republic of the Congo.

Voltaic *See* Mole-Dagbane.

Voutere *See* Bafou.

Vute (Mbute)

The Vute are closely related to the Baya and Mbun peoples. The majority of the Vute live in Cameroon.

W

Wagadugu *See* Ouagadougou.

Wagga *See* Waja.

Waja **(Wagga; Wuya)**
The Waja live in northeastern Nigeria, Niger, and northern Benin. The Waja people are renowned sculptors in Nigeria and their language is known as Vemngo.

Wajunga
The Wajunga are a subgroup of the Dazaga. They live to the east of the Tibesti Mountains in northwestern Chad.

Wala
The Wala are a Mole-Dagbane people. They live largely in northern Ghana and Togo.

Walega
The Walega are one of the nine main subgroups of the Oromo. They live in Ethiopia.

Walia *See* Massa.

Wambulu *See* Iraqw.

Wangara *See* Dyula.

Wanjare
The Wanjare are one of the main subdivisions of the Gusii. The Gusii are a large ethnic group of western Kenya.

Wanyamwezi *See* Nyamwezi.

Wara-wara **(Ouara)**
The Wara-wara are part of the Senufo. They are a small ethnic group living in southwestern Burkina Faso.

Warsha *See* Wassa.

Wassa **(Warsha)**
The Wassa are an Akan people. They live in western Ghana and eastern Ivory Coast.

Wassalunka *See* Ouassoulounke.

Watyi
The Watyi are one of the main subdivisions of the Ewe. They live in the southeast of Togo.

Wee *See* Guere.

Welamo
The Welamo are an Ethiopian Omotic people.

Western Saharans *See* Saharawis.

Western Sotho *See* Tswana.

Westerners *See* Anglophones of Cameroon.

Widekum
The Widekum are a Bamileke people. They live in the western highlands of Cameroon.

Wodaabe (Bororo)
The Wodaabe are a Fulani people of West Africa. Sometimes referred to as the cattle Fulani (as opposed to the settled groups such as the Tukolor), the Wodaabe are a largely nomadic people who travel in the semidesert Sahel regions on the southern border of the Sahara Desert. Nomads travel with their herds of animals in search of water and fresh pasture. The Wodaabe range over broad stretches of northern Nigeria and southern Niger. Their nomadic activities have been greatly restricted in recent years, however, by drought and government intervention. Large numbers of cattle died, and many people were forced to sell their animals and migrate to urban areas or refugee camps to avoid starvation.

The Wodaabe men are famous for their concern with personal appearance. At certain festivals they paint their faces to accentuate their good features and wear elaborately embroidered clothing. Each woman then chooses the man she finds most attractive.

Wollo
The Wollo are one of the nine main subgroups of the Oromo. They live in Ethiopia.

Wolof (Djollof; Jalof; Yolof)
The Wolof figure among the largest ethnic groups in two West African countries, Senegal and Gambia, where they are concentrated in the northwest of the Senegambia region between the Senegal and Gambia Rivers. There are well over 2 million Wolof, and their language (also called Wolof) is the lingua franca of Gambia and Senegal. The Wolof language is related to Serer and Fulfulde, which is spoken by the Fulani.

Positioned with the Sahara Desert to the north and the Atlantic to the west, the Wolof became powerful from involvement in both the Atlantic and Saharan trades. By the end of the 15th century c.e., the Wolof Kingdom had become an empire with much of modern-day Senegal under its control. The empire was divided into five kingdoms: Djollof, which was inland, and Walo, Cayior, Baol, Sine, and Saloum on the coast. Each *burba,* or king, was elected, and 16th-century Portuguese travelers recorded that the Burba Djollof had a more than 100,000-strong army. The Wolof empire declined in the mid 16th century as vassal states that had themselves become wealthy through trade began to assert their independence.

Wute *See* Bafou.

Wuya *See* Waja.

X

XHOSA

location:
South Africa

time period:
Third century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Xesibe

The Xesibe are a subgroup of the Xhosa. They live in the northeastern corner of Transkei, which is on the eastern coast of South Africa.

Xhosa

The Xhosa live mostly in rural areas of southeastern South Africa. The overwhelming majority of the black population of Cape Town, Port Elizabeth, and East London are Xhosa, and there are also very large Xhosa populations in the Johannesburg area. They belong to a diversity of groups, the main ones being the Mpondo, Thembu, Hlubi, Ngqika, and Gcaleka. Together, they are sometimes referred to as southern Nguni peoples.

ORIGINS

The Xhosa are descended from Bantu-speaking peoples from present-day eastern Nigeria who arrived in Southern Africa around the 200s. The Xhosa are one of many ethnic groups who emerged from the Nguni Bantu-speaking peoples. They originally consisted of three main groups: the Mpondo, the Thembu, and the Xhosa. These groups share the same language and hold the belief that their cultures originate from the same source.

LANGUAGE

The Xhosa language is Xhosa (also known as isiXhosa), which is one of the Bantu languages. Along with Zulu, it is one of the most widely spoken South African languages.

HISTORY

Over the course of many centuries, internal friction, migration, and contact with the Khoisan-speaking peoples created subdivisions within the original Xhosa groups, which fragmented into numerous clans. Sons of chiefs established new chiefdoms of their own, and this was the main way in which the Xhosa gradually expanded their territory. Eventually, they occupied an area along the eastern coast that reached roughly from the Groot-Vis River to present-day KwaZulu-Natal and spread inland to the Drakensberg Mountains. The various Xhosa groups remained linked through marriage and political and military alliances.

Between 1779 and 1878 there was a series of nine frontier wars—the Cape–Xhosa Wars between the Xhosa and the Boers (Afrikaners) and British of the Cape Colony. In addition, in the early 1800s many Xhosa fled from the northeast of their territory (in what is now KwaZulu-Natal) to escape the armies of the great Zulu leader Shaka. The Xhosa suffered their most traumatic blow in the "cattle-killings" of 1856–57. A young girl called Nongqawuse—said to be possessed by the spirits of the ancestors—had a vision that the white invaders would be swept into the sea, great Xhosa chiefs would return from the dead, and the land would be filled with cattle and crops. For this to happen, Nongqawuse said, all existing cattle and

food supplies must first be destroyed. Coming at a time of great conflict for the Xhosa, many people saw this as a way out of the turmoil. Despite the slaughter of 200,000 cattle, however, the prophecy was not fulfilled and only hunger, death, and poverty resulted. Survivors of this desperate act of resistance were compelled to seek work on the invaders' farms, and the Xhosa were finally defeated in 1878.

Under apartheid, the South African government created homelands for the country's black population. The Xhosa homelands of Ciskei and Transkei were later declared "independent" by the government, which then withdrew South African citizenship from all Xhosa. After South Africa's first nonracial elections in 1994, Ciskei and Transkei were reabsorbed into South Africa.

CULTURE

Until most of their land was taken by Europeans, the Xhosa were a cattle-raising people whose herds represented wealth and social stability. Although cattle continue to be important in rural areas, few Xhosa survive purely from the land (which tends to be of poor quality). Instead, most rural Xhosa rely on family members working in the cities to send money home.

Under apartheid, black Africans were unable to live within city boundaries and instead were confined to government-built townships, usually located considerable distances from places of work and with residency dependent on continuous employment. With the end of apartheid, there are no longer restrictions on where people may live, but living conditions remain fundamentally unchanged. In common with the black urban population as a whole, most Xhosa are employed in manufacturing industries, mining, and domestic service.

The Xhosa have a long history of literature. Earlier forms are mostly oral and include praise poems, folk tales, and prophecies, many of which have now been written down. This tradition has continued into the present, and there are several important Xhosa writers, such as the novelist and playwright John Knox Bokwe and the novelist Sinxo.

Government and Society

Historically, the Xhosa's allegiance was to their clan, led by an *inkosi* (chief) whose status was gained through his mother. *Inkosi* were obliged to be hospitable and generous—INKOSI actually means "thank-you"—and their powers were limited by public opinion and counselors. Within the homelands, so-called traditional forms of government were encouraged by the South African government. In fact, these traditional forms of government were not like the Xhosa's own system of government, since they had none of the power balances the Xhosa's own system incorporated. The use of ethnicity and tradition in this way during apartheid has led many to regard them as inappropriate. After the homelands were reincorporated into South Africa in 1994, their governments were abolished and replaced by national government structures.

During the early 20th century, an urban elite developed that became increasingly distanced socially and culturally from the rural Xhosa. The urban Xhosa were commonly called "School" Xhosa and the rural "Red" Xhosa—named for the fashion of using red ocher (a yellow or reddish-brown clay) as a body decoration. The conservative Red Xhosa kept Xhosa

Xhosa time line

C.E.	
200s	Bantu-speaking peoples begin to arrive in Southern Africa.
300s–400s	Bantu-speakers reach present-day KwaZulu-Natal.
1799–1803	Cape–Xhosa Wars I, II, and III: Xhosa–Boer frontier wars
1811–12	Cape–Xhosa War IV: British drive many Xhosa east of Groot-Vis River.
1818–19	Cape–Xhosa War V: British drive remaining Xhosa east of Groot-Vis River.
1819–39	Mfecane: period of mass migrations and wars
1834–35	Cape–Xhosa War VI: British annex Xhosa lands.
1836	British return Xhosa lands.
1846–47	Cape–Xhosa War VII: British annex Xhosa lands as far east as Great Kei River.
1850–53	Cape–Xhosa War VIII: Xhosa rebel against British.
1856–57	Xhosa sacrifice 200,000 cattle in accordance with prophecy.
1877–78	Cape–Xhosa War IX: final defeat of Xhosa by British
1910	British and Boers form white-ruled Union of South Africa.
1913	Xhosa restricted to inadequate native reserves.
1959	Transkei and Ciskei Xhosa homelands created.
1976	Transkei "independent"
1981	Ciskei "independent"
1991	Apartheid legislation repealed.
1994	Transkei and Ciskei homelands re-absorbed into South Africa.

See also SOUTH AFRICANS: NATIONALITY

beliefs and traditions while the School Xhosa adopted new customs and Christianity. Despite changes in rural areas in recent decades and rural-urban migration, these divisions remain.

Although the majority of Xhosa are Christians, many still retain traditional marriage customs. *Lobola* (or bridewealth—gifts given by the groom's family to the bride's family) is still given even by Christians. The function of *lobola* is to legitimize the marriage and any children born to the couple.

Religion

The sufferings that followed the cattle-killings of the mid-19th century caused many Xhosa to lose faith in the power of their own beliefs and turn to Christianity, which is now the Xhosa's main religion.

See also South Africans: nationality.

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Xhu *See* Kung.

Y

Yacouba *See* Dan.

Yaka of Minikongo *See* Suku.

Yakö *See* Yakurr.

Yakurr (Yakö)
The Yakurr live in the so-called Cross River region of southeastern Nigeria, northeast of the Niger Delta. Yakurr territory lies roughly 60 miles inland from the town of Calabar on the coast. The biggest town in the region is Obubra, which lies on the Cross River. The land they inhabit was once densely forested, and although much of this forest remains, large areas have been cut down to provide land for farming and firewood. The Yakurr speak a language called Kö, which is a Bantu language.

Yakurr oral history states that fairly recently, perhaps as late as the early 19th century, they migrated north into their present lands from the Oban Hills to the southeast, just north of Calabar. They established five main towns in the region of considerable size. The Yakurr are not truly urbanized, however, as the majority are farmers.

Yalunka
The Yalunka are a Manding people. They live in northeastern Sierra Leone and across the border in Guinea.

Yamarico
The Yamarico are one of the two main Sadama subgroups. The Sadama live in Ethiopia.

Yao
The Yao are a large ethnic group of East and Central Africa and can be found in Malawi, Tanzania, and Mozambique. They are not to be confused with another group also called Yao (or Pila-Pila) who live in Benin, West Africa. The Makua-Lomwe of Tanzania and Mozambique are closely related to the Yao, with whom they are sometimes grouped as part of the larger Yao cluster of peoples.

The Yao are a Bantu people, whose ancestors originated from the Niger-Congo region of West-Central Africa more than 2,000 years ago. The Malawian Yao population dates from the 1850s, when groups of Yao people from the north of present-day Mozambique began migrating into the region. One group, the Amchinga, settled at the southeastern corner of Lake Malawi in the 1860s. During the 1870s, Makanjila founded a powerful Yao kingdom in the area. Other, smaller kingdoms (or chiefdoms) were established by other Yao leaders. The Yao states were important in East African trade between the coast and interior, dominating the trade in slaves and ivory around the Lake Malawi region. During this era the Yao came under the cultural influence of the Swahili people, adopting the Muslim religion, learning Arabic, and wearing Arabic clothes.

YEMENIS: NATIONALITY

nation:
Yemen; Republic of Yemen

derivation of name:
Traditional name for southern coast of the Arabian Peninsula

government:
Republic

capital:
Sanaa

language:
Arabic, the country's official language, is spoken by the entire population.

religion:
About 99 percent of the population are Muslim (predominantly Sunni with a large Zaydi minority). Christians and Jews make up less than 0.5 percent of the population.

earlier inhabitants:
Semites

demographics:
The population is almost entirely Arab; small numbers of Yemenis have mixed African and Arabian ancestry.

Yarse

The Yarse are one of the many separate ethnic groups that make up the Mossi. The Mossi live in Burkina Faso.

Yatenga

The Yatenga are a Mole-Dagbane people. They live in northwestern Burkina Faso and neighboring parts of Mali.

Yazidis

The Yazidis are a Kurdish-speaking group, most of whom live in northern Iraq and the autonomous province of Kurdistan (*see* Kurds). Small numbers live in the Caucasus republics of Armenia and Georgia and in northern Syria and southeast Turkey. An immigrant community of perhaps 20,000 lives in Europe, mainly Germany. Estimates of the total Yazidi population vary, but it is thought to number about 500,000. The name Yazidi is thought by many to derive from an Old Iranian word meaning "divine being," but Western scholars generally connect the name to the Umayyad caliph Yazid ibn Muawiya, who ruled the Muslim empire from 680 to 683 c.e. and with whom Yazidis identify. The group is distinguished by its religion, which incorporates elements of ancient faiths along with elements of Christianity and Islam, even though most modern adherents reject any connection with Islam. Yazidis believe in one God, the Creator, and they accept the prophets of Christianity and Islam. Distinctive in Yazidi worship is the central figure, an archangel, often represented as a peacock. A major religious ritual is the seven-day Jamaa feast, the "feast of the assembly," celebrated in the village of Shaykhan in the mountains of northern Iraq, northeast of Mosul, where the Lalish temple is located. Lalish means "source of light and brightness," and Yazidis are supposed to make the pilgrimage to the this temple at least once in their lives. Each pilgrim walks barefoot down narrow alleys to the temple, within which are seven columns representing seven archangels, the "Seven Mysteries," the leader of whom is the Peacock Angel. Each column in the temple is wrapped with colorful fabric that can be tied into knots. Pilgrims untie one knot, representing the wish of someone who has come before them, and they tie another, which will, in turn, be untied by a future pilgrim.

Under the rule of Saddam Hussein in Iraq, Yazidis were a protected minority. However, since the overthrow of Saddam in 2003, Yazidis have been persecuted and many have fled the country.

Yedina *See* Buduma.

Yemenis: nationality (people of Yemen)

GEOGRAPHY

The Republic of Yemen is a coastal nation at the southern tip of the Arabian Peninsula. It has an area of approximately 204,000 square miles and borders two other countries; Saudi Arabia meets its northern border and the Republic of Oman lies to the east. Yemen's 1,200-mile-long coastline extends along the Arabian Sea and the Gulf of Aden in the south and the Red Sea in the west. At the mouth of the Red Sea mainland, Yemen is only 20 miles from the coast of the Republic of Djibouti across the Bab-el-Mandeb Strait (also known as the Mandeb Strait). The Bab-el-Mandeb Strait is one of the busiest and most strategically important shipping lanes in the world because all shipping from the Mediterranean to the Arabian Sea via the Suez Canal must pass through it. The Yemeni island of Perim lies in the middle of the strait, dividing it into two narrow channels. Yemeni territory also includes the large island of Socotra in the Arabian Sea and the Hanish Islands in the Red Sea.

Yemen can be divided into four main geographical regions. A narrow coastal plain extends along the Red Sea coast in the west. The plain receives little rainfall but has many lagoons and is well watered by streams flowing toward the sea from the western highlands. These highlands rise sharply from the eastern limit of the coastal plain and constitute the most hospitable and agriculturally productive region of the country. The western highlands receive regular seasonal rainfall, and its slopes are extensively terraced for agriculture. Most of the country's urban centers, including the capital city, Sanaa, are situated in the western highlands. The eastern highlands become increasingly arid as they gradually merge into the inhospitable desert of the interior of the Arabian Peninsula. Known as the Rub al Khali (or the Empty Quarter), this desert dominates the southern third of the peninsula and extends across parts of neighboring Oman and Saudi Arabia. Agriculture is impossible here, and

Yemenis: nationality time line	
C.E.	
1918	North Yemen becomes independent as the Mutawakkilite Kingdom of Yemen following the collapse of the Ottoman Empire.
1962	The royal family of North Yemen is overthrown in a military coup and the country is renamed the Yemen Arab Republic.
1967	South Yemen gains independence from British rule as the People's Republic of South Yemen.
1970	South Yemen is renamed the People's Democratic Republic of South Yemen.
1972	Armed conflict between North and South Yemen over border disputes
1979	Renewed conflict between North and South Yemen amid attempts to unite the two countries
1990	North and South Yemen unified as the Republic of Yemen. Ali Abdallah Saleh, former president of North Yemen, become president of the new republic.
1993	Coalition government made up of ruling parties of former North and South Yemen formed.
1994	South Yemeni members of government expelled; sporadic fighting between North and South Yemeni armies, which have remained separate. South Yemen declares independence, but Northern forces take Aden and stall secessionist moves.
2000	U.S. naval vessel USS *Cole* damaged in suicide attack in Aden. Bomb attack on British embassy. Both attacks blamed on Muslim extremists.
2004–05	Government forces fight supporters of Husayn Badreddin al-Houthi in northwest Yemen.
2007	Renewed fighting in northwest Yemen
2008	Series of bomb attacks against government, tourist, and foreign company targets

even the nomadic peoples of the region confine themselves to its margins. Yemen's Arabian Sea coast is rugged and arid, but there are a series of fishing ports along its length.

INCEPTION AS A NATION

Human habitation in the area of modern Yemen is extremely ancient. According to some theories concerning the original dispersal of humans from Africa, the Bab-el-Mandeb Strait may once have constituted the land bridge that allowed humans to cross from East Africa into Asia for the first time during an era when sea levels were lower than today. Recorded history in Yemen begins in the first millennium B.C.E. when trade contacts between the people of the southern Arabian Peninsula and the PHOENICIANS introduced the Phoenician script. By this time the Semitic peoples of the southern Arabian Peninsula (*see* SEMITES) had a long-established civilization that had grown wealthy from its position on ancient trade routes from East Africa to Mesopotamia, the Mediterranean, and India. Even today Yemen receives the highest rainfall of anywhere on the Arabian Peninsula, and thousands of years ago local conditions are believed to have been even more conducive to agricultural production. Archaeological evidence suggests that East Africa and the Arabian Peninsula have become significantly more arid in the last two thousand years. The first-century C.E. geographer Ptolemy referred to the area as "fortunate Arabia" because of its hospitable climate and the great wealth of its cities.

From the eighth century B.C.E. to the third century C.E. the SABAEANS dominated the southwest corner of what is now Yemen. The Sabaeans were a great trading people who controlled the southern half of the Red Sea. They either founded or were influential in the development of the D'mt civilization in Ethiopia and Eritrea, which was the precursor of the Axumite Kingdom, one of the great ancient civilizations of East Africa. The legendary land of Sheba, referred to in the Hebrew Bible, the Quran, and ancient Ethiopian texts, is believed to be synonymous with the country of the Sabaeans. The Sabaeans were well known for their sophisticated use of irrigation techniques and for the construction of the Marib Dam, one of the technological wonders of the ancient world. The Marib Dam stored water from the seasonal rains, allowing the Sabaeans to water large areas of agricultural land during the dry season. First constructed in the eighth century B.C.E., the dam stood until the sixth century C.E., when it

was breached and left unrepaired. Other kingdoms in the region included those of the Minaeans and the Himyarites, which also rose to prominence as Sabaean influence diminished. These kingdoms flourished until the sixth century C.E. when the Iranian Sassanid Empire conquered much of the Arabian Peninsula (*see* SASSANIANS). Iranian rule continued until the mid-seventh century when Arab armies drove them out of the peninsula and brought Islam to the south. The rulers of Yemen were among the first to adopt the Muslim faith, and from this period Yemen was ruled by a series of imams to a greater or lesser under the overarching authority of successive Muslim empires.

The OTTOMANS seized control of coastal areas of Yemen in the 16th century and were able to extend their power inland during the 19th century as the power of local dynasties diminished. The 19th century also brought the first British influence to the area. In an attempt to stop raids on British merchant shipping between Europe and India, Britain conducted military raids and concluded protection agreements with numerous territories around the Red Sea and the Persian Gulf. In 1839 the city of Aden, a natural harbor a short distance from the entrance to the Red Sea, was designated as a British protectorate in an agreement with the ruler of the sultanate of Lahej. During the course of the 19th century Britain extended its influence over neighboring territories until, by the beginning of the 20th century, it had control of most of the southern half of present-day Yemen. The city of Aden was designated a British colony and became a provisioning port on the sea route to India after the opening of the Suez Canal in 1869. While Britain built its power in the south of Yemen, the north came fully under the control of the Ottoman Empire.

Following the defeat of the Ottoman Empire during World War I, the northern part of Yemen became independent in 1918 as the Mutawakkilite Kingdom of Yemen (or North Yemen). British rule of the Aden Protectorate in the south evolved through several stages. In 1959 the Federation of Arab Emirates of the South was formed as an amalgamation of British protectorates in the western half of British-controlled Yemen. Protectorates in the sparsely inhabited eastern half were united as the Protectorate of South Arabia. The Federation of Arab Emirates of the South was extended in 1962 and renamed the Federation of South Arabia, and the Aden Colony was integrated into this extended federation in 1963. From that year an armed separatist movement began to campaign for independence from Britain, and in November 1967, the Federation of South Arabia and the Protectorate of South Arabia were united as the independent nation of the People's Republic of South Yemen (known as the People's Democratic Republic of South Yemen from December 1970). In 1962 a revolution in the Mutawakkilite Kingdom of Yemen had deposed the monarchy and renamed the country the Yemen Arab Republic. The two states, commonly referred to as North Yemen (the Yemen Arab Republic) and South Yemen (the People's Democratic Republic of South Yemen), remained separate until May 1990. The unification of North and South Yemen to form the present-day Republic of Yemen came about partly as the result of long-held ambitions in both states to achieve unification and partly as a means of resolving disputes about the future distribution of revenue from oil reserves discovered along their common border.

CULTURAL IDENTITY

Yemen has been a unified nation for only a few decades and consequently has had little time to develop an inclusive and unifying national identity. The unification of Yemen was not an immediate success. Six months after unification the first Gulf War began. The Yemeni government did not support the stance of its powerful neighbor, Saudi Arabia, which invited the United States and other nations to deploy troops on its territory in preparation for the liberation of Kuwait from Iraqi occupation. In retaliation the Saudi government deported up to 800,000 Yemeni workers dealing a severe blow to the Yemeni economy. In 1994 a civil war broke out when political leaders in the south attempted to secede from the newly formed state and declared an independent Democratic Republic of Yemen. This entity was not internationally recognized, and the secessionists were defeated within a few months. Tensions between south and north continue into the present. South Yemenis often believe that the north receives more than its fair share of economic development, and there are ingrained cultural differences between the north and the south based on the political histories of the two formerly separate states. South Yemen was governed according to secular communist principles from the 1970s until the early 1990s, while North Yemen retained a more traditional social structure following its independence from Ottoman rule.

A second internal conflict began in 2004 when followers of Husayn Badreddin al-Houthi,

a cleric belonging to the Zaydi sect (a branch of Shii Islam), began a separatist insurgency movement against the Yemeni government (*see* Zaydis). Centered on the Sadah district of northwest Yemen, which borders Saudi Arabia, the insurgency has cost hundreds of lives and involved attacks on military and civilian targets. The Yemeni government accuses the rebels of attempting to overthrow the government and establish a Shii Islamic state in its place and also claims that Iran has directed and financed the uprising. The rebels claim they are defending their heritage against institutionalized oppression from a Sunni-dominated state.

Yemen is one of the world's poorest nations and the poorest nation in the Middle East. Yemeni society remains highly traditional, with clearly delineated social strata. The top strata consists of families who are accepted as tracing their lineage from the family of the prophet Muhammad. Traditionally, the males of these families have competed to become the most important religious leaders in the country (and therefore the most politically powerful, since there is little distinction between religious and political status). Below these is a class of less prestigious families (nevertheless of ancient Arabian lineage), the males of which tend to hold positions as religious judges and the heads of tribes or clans. Beneath this is a much larger group made up of farmers and traders. These people are part of the tribal structure, in that they have an established lineage, but are not members of the tribal elite. They own land, which they usually cultivate themselves rather than leasing to others, and traditionally they have been permitted to own weapons. At the bottom of the social structure are all those people of obscure or unknown lineage and foreigners. These people traditionally work at low-status occupations, such as metalworking, carpentry, and weaving and dying, which are often hereditary. In the past the majority of Yemen's Jewish population were part of this skilled underclass, but since an Israeli-sponsored migration in 1949 and 1950 that saw 50,000 Yemeni Jews relocated to Israel, there are only a few hundred Jewish people remaining in the country (*see* Israelis: nationality; Jews). The repatriation of hundreds of thousands of Yemenis from Saudi Arabia and other Arab countries in the early 1990s have created some social tension in the country because some of these people have non-Yemeni wives and children of mixed ancestry who do not fit into the traditional social pattern. Traditional social patterns are stronger in former North Yemen and in the rural areas of former South Yemen. The urban areas of former South Yemen were subject to the egalitarian principles of communism under the period of communist rule, which discouraged these traditions.

A modern Yemeni woman wearing a *niqab*.

Although modern Yemen has an established set of democratically elected government institutions, including a bicameral legislature and prime ministerial and presidential offices, these are somewhat tenuously connected to the real exercise of political power, which takes place at the level of personal relationships through family, social, and regional links. A series of reforms have attempted to make government more genuinely transparent, and especially to encourage citizens to use the state legal system rather than the traditional system of tribal arbitration. Women are guaranteed equal legal rights in the country's constitution, but in reality there continues to be a great disparity between the status of men and women, and this disparity is reinforced and maintained by religious leaders.

Distinctive elements of Yemeni culture include the widespread use of khat, a plant with mild stimulant properties chewed by many

Yemenis; the *jambiya,* a dagger with a short curved blade traditionally worn as a symbol of male status; and the remarkable high-rise architecture of the old city of Sanaa. Khat is a controlled or illegal substance in many countries, and its use is banned in most other Muslim countries, but it is legal and extremely popular in Yemen. The leaves of the plant are chewed at many social gatherings, and its cultivation is an important source of income in many rural areas. The *jambiya* is not specifically Yemeni in origin (the word means "dagger" in Arabic, and similar weapons are found across the Arabian Peninsula), but it has come to be associated with Yemen because it has remained a popular cultural symbol into the modern era. It is worn in a sheath, which is held in front of the body by a cloth or leather belt. The handle of a *jambiya* often indicates the wealth and status of its owner; the most expensive and prestigious examples are made from ivory or rhinoceros horn.

The old city of Sanaa is a United Nations–designated World Heritage Site and has been inhabited since at least the period of the Sabaeans in the sixth century B.C.E. The city is surrounded by a clay-brick wall that is up to 30 feet high in places. Many of the ancient houses that make up the city are seven or eight stories high and decorated with intricate friezes and wooden lattices.

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Yergam *See* Yergan.

Yergan (Yergam)

The Yergan are a Bantu people who live in central Nigeria's Plateau State.

Yerwa *See* Kanuri.

Yimbe *See* Limba.

Yolof *See* Wolof.

Yombe

The Yombe are a subgroup of the Kongo. Their homelands are the Yombe Mountain region of the Republic of the Congo.

A Yombe *nkisi nkondi,* or "power figure" sculpture embedded with nails and a mirror

Yoruba

The Yoruba mainly live in the southwest of Nigeria, in eastern Benin, and in parts of Togo.

YORUBA

location:
Nigeria, Benin, and Togo

time period:
Seventh century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

ORIGINS

Through their myths, the Yoruba believe that they have lived in their present homeland for thousands of years. The kingdom of Ife is accepted as the birthplace of the Yoruba as a separate people. The town of Ife is considered to be the Yoruba spiritual capital, perhaps having emerged in the seventh or eighth century. The Yoruba's traditional ruling families are able to trace their ancestors back to the 12th century.

LANGUAGE

In the past, the Yoruba spoke a number of dialects of Kwa, a branch of the Niger-Congo family of languages. Over the past hundred years, however, a common version of their language has developed called Yoruba. There is a rich heritage of literature and poetry written in Yoruba; the playwright Duro Lapido is one example of a well-known writer in the Yoruba language.

HISTORY

From Ife, new Yoruba kingdoms were later established, the most powerful being Oyo in the grasslands to the north. Oyo grew into a great empire, controlling the trade routes linking the sea with the north. In the 18th century, the Oyo Empire was torn apart by civil war, collapsing completely in the 1830s. After the demise of Oyo, Ibadan became the most powerful Yoruba town, eventually controlling a large empire. European slave traders benefited from Yoruba divisions, with rival kings capturing and selling large numbers of their enemies into slavery for transportation to the Americas. Even today clear elements of Yoruba culture survive in the Americas, in particular in Brazil.

As the 19th century progressed, more and more British traders, missionaries, soldiers, and government officials entered Yoruba territory, making agreements with local kings or forcefully stripping power from those who resisted, often destroying and looting their towns. By 1897, the British had established control over the Yoruba and the region was incorporated into the protectorate of Southern Nigeria in 1900. The Yoruba played an important role in Nigeria's gaining independence in 1960; since then they have continued to be of major importance in political life. (*See also* NIGERIANS: NATIONALITY.)

A bronze head created by a Yoruba sculptor in the 13th or 14th century

CULTURE

Although an agricultural people, the Yoruba have always lived in towns—Ibadan was the largest city south of the Sahara in precolonial Africa. In a typical Yoruba town the majority are farmers but a few are artisans or traders. Farms can be up to 20 miles from town and produce a wide range of crops including yams, cassava, and cocoa.

Historically, Yoruba towns were enclosed by a high wall with the palace of the *oba* (king) marking the central point. In front of the palace was the central market, and around the palace were grouped the interconnecting courtyards, houses, and rooms that formed the compounds where other families lived. The compounds could be huge, often housing more than a thousand people. In modern times, compounds have largely been replaced by two-story houses, and many *oba* have built luxurious palaces.

Government and Societ

The position of *oba* is held by a descendant of the town's founder, passing in turn to princes from several ruling houses. Decision-mak-

Yoruba time line

C.E.	
600s	Emergence of Ife Kingdom
1300s	Bronze and terra-cotta sculpture produced in Ife. Oyo state founded.
1510	Start of Atlantic slave trade
1789	Oyo Empire reaches greatest extent.
1836	Oyo dominated by Sokoto Caliphate: Oyo dissolves.
1862	Ibadan Empire established in Nigeria and becomes most powerful in region.
1897	British conquest of Yorubaland completed.
1950s	Discovery of petroleum deposits in Nigeria
1960	Nigeria wins independence.
1967–70	Biafran (Nigerian Civil) War between Yoruba and northern Nigerians against eastern (mainly Igbo) secessionists.
1993	Yoruba politician Moshood Abiola wins presidential election but is subsequently jailed by the military government and dies in prison.
1997	Oodua Peoples Congress (OPC) formed; a Yoruba group attempting to establish an independent Yoruba nation.
1999	Oodua Liberation Movement (OLM), a radical wing of the OPC, is formed.
2000–09	Ethnic violence between Yoruba and Hausa in Nigerian cities.

See also NIGERIANS: NATIONALITY

ing powers, however, were held by a council of chiefs made up of representatives of the town's families. Chiefs would meet every day in a palace courtyard, sending their decisions to the *oba* for formal approval. This form of government made it possible to unite the people of each town. This system, however, meant that it was extremely difficult to unite with neighboring towns, making resistance to colonial rule more difficult.

Religion

Today, over half of the Yoruba are Muslim or Christian. Even so, the Yoruba religion remains important to Yoruba life and culture, although some of the purest forms are found not in Nigeria but among the descendants of former Yoruba slaves living in Brazil. Yoruba religion centers on a supreme god, Olodumare (the owner of Heaven), but few temples or shrines are erected in his honor. This is because he is considered detached from everyday life, so lesser deities are more likely to be approached to deal with specific situations. These deities or spirits can act as intermediaries between Olodumare and his followers; called *orisa,* they concern themselves with the affairs of the earth. Each *orisa* has its own cult, priests, temples, and shrines. *Orisa* have two roles, to protect and provide for the individual cult member and to provide a particular service to all members of the community.

There are hundreds of *orisa,* some considered more important than others. Obatala, as the chief representative of Olodumare on earth, is the most important of the *orisa*. Obatala was taught to create the human form into which Olodumare then put life. Esu is the messenger of good and evil and the main link between heaven and earth. Esu, often described as the "trickster god," tells Olodumare of the activities of the other *orisa* and of people. Sango is associated with thunderstorms and the anger of Olodumare. Yemoja is a female *orisa,* associated with water, rivers, lakes, and streams. Olokun is an *orisa* who lives in the sea, controlling its anger and sharing its riches. Over time, *orisas* can acquire new associations. For example, Ogun, the god associated with iron and other metals and metalwork, is often shown respect by taxi drivers, who have singled him out for to provide protection while they drive their vehicles—as cars are made from metal.

Respect for ancestors forms a major part of the Yoruba religion. Dances and dramas are performed to praise the dead and promote the wellbeing of the community.

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Z

Zaghawa

The Zaghawa are the largest subgroup of the Beri. They live in Chad and Sudan.

Zambians: nationality (people of Zambia)

GEOGRAPHY

The Republic of Zambia is a landlocked country in south-central Africa. It has an area of approximately 290,600 square miles and is bordered by nine other nations: The Democratic Republic of the Congo lies to the north; Angola to the west; Namibia, Botswana, and Zimbabwe to the south; Mozambique and Malawi to the east; and Tanzania to the northeast. There are five large lakes within Zambia or on its borders. Zambia's borders with Tanzania and the Democratic Republic of the Congo cross the southern portion of Lake Tanganyika in the northeast corner of the country, and the border with the Democratic Republic of the Congo also bisects Lake Mweru. In the south, Zambia's border with Zimbabwe passes through Lake Kariba, one of the world's largest artificial lakes. The two lakes entirely within Zambia's territory are Lake Bangwelu in the north central region and Lake Mweru Wantipa, which lies very close to Lake Mweru in the north.

The southern portion of Zambia lies within the drainage basin of the Zambezi River. The source of the Zambezi, Africa's fourth longest river, is located in the northern highlands of Zambia. From there the river flows south and then turns east toward the Indian Ocean, forming the boundary between Zambia and Namibia and Zambia and Zimbabwe before continuing into Mozambique. Before reaching Lake Kariba, the Zambezi drops into a series of slotlike gorges, forming the Victoria Falls (also known as Mosi oa Tunya), Africa's greatest waterfall. The north of Zambia lies within the drainage basin of the Congo River. The two primary tributaries of the Congo, the Lualaba River and the Chambeshi River, both rise in Zambia.

Topographically the bulk of Zambian territory consists of an elevated plateau with an altitude of 3,000 to 4,500 feet. Highlands are found in the northeast and northwest of the country, the latter forming part of the Muchinga Mountains with elevations in excess of 5,900 feet.

There are two centers of population concentration in Zambia. The capital and largest city, Lusaka, is situated on the southern part of the central plateau close to the border with Zimbabwe. Lusaka is one of Africa's fastest growing cities and was formerly the seat of the British colonial administration of Northern Rhodesia. The second concentration is in the Copperbelt Province of north central Zimbabwe, so called because of the area's rich deposits of copper ore and the mining and smelting industries that grew up around them. The largest cities in the copper belt are Ndole, Kitwe, and Chingola. Up to 45 percent of the population of Zambia live in urban areas, making it one of Africa's most urbanized countries.

ZAMBIANS: NATIONALITY

nation:
Zambia; Republic of Zambia

derivation of name:
From the Zambezi River

government:
Republic

capital:
Lusaka

language:
The country's official language is English. There are about 75 indigenous languages, the most widely spoken of which are Bemba, Kaonda, Lozi, Lunda, Luvale, Nyanja, and Tonga.

religion:
Between 50 and 75 percent of the population are Christian; between 25 and 50 percent are Muslim or Hindu.

earlier inhabitants:
San peoples

(continued)

(continues)

demographics:
The Bemba people make up 37 of the population. Other large groups include the Tonga (19 percent), Lunda (12 percent), Nyanja (11 percent), Mambwe (8 percent), and Lozi (7 percent). There are about 70 other smaller ethnic groups.

INCEPTION AS A NATION

Bantu peoples are believed to have migrated into the area of present-day Zambia in the fourth of fifth century C.E. They brought knowledge of metalworking and agriculture and gradually marginalized the earlier San peoples who had inhabited the region. By the beginning of the 19th century three kingdoms had emerged. The Bemba people controlled the highlands of northeastern Zambia, the Lunda Kingdom extended from the Congo Basin (in the present-day Democratic Republic of the Congo) into northwest Zambia, and the Lozi people were dominant in the southwest. In the mid-19th century the Ngoni people, displaced by the widespread wars and migrations in southern Africa known as the *Mfecane,* moved north across the Zambezi River into present-day southern Zambia. Resistance from the established Lunda Kingdom stemmed their continued northward migration, however. In the same era more northerly peoples who were involved in the long-distance overland trade routes that terminated in the Arab settlements on the Indian Ocean coast also began to penetrate this remote and isolated part of the continent.

European explorers seeking the sources of Africa's great rivers also arrived in present-day Zambia in the mid-19th century. The British explorer David Livingston is the first European known to have visited the great waterfalls on the Zambezi River, one of which he named Victorian Falls. The city of Livingstone near the falls is named for him. Christian missionaries, primarily from Britain and France, followed soon after the first explorers. In the 1890s the British South Africa Company (BSAC), which had been granted a charter by the British government to develop British trade interests in south-central Africa, unilaterally extended its remit north of the Zambezi River to take in the territory of modern-day Zambia. The BSAC, although technically a commercial organization, established itself as the de facto government of the territories in which it operated. It employed a police force and routinely resorted to armed violence when indigenous peoples attempted to resist its seizure of lands.

In 1923 the British government took direct control of BSAC territories, administering the area north of the Zambezi as the protectorate of Northern Rhodesia (Southern Rhodesia to the south of the Zambezi later became the modern nation of Zimbabwe). Large deposits of copper ore were discovered in the north central part of Northern Rhodesia in the 1930s, and the protectorate quickly attracted significant investment in industry and infrastructure as a result. European settlement in the area also increased dramatically. Self-government was granted in the 1920s in the form of an elected Legislative Assembly, but white settlers were the only section of society entitled to stand for election or to vote.

Plans to unite the two Rhodesias had been made in the late 1930s but they were interrupted by World War II. They came to fruition in 1953 when Northern Rhodesia (present-day Zambia), Southern Rhodesian (present-day Zimbabwe), and Nyasaland (present-day Malawi) were united to form the Central African Federation (also known as the Federation of Rhodesia and Nyasaland). The unification was strongly opposed by the indigenous inhabitants of all three territories and was one of the chief motivating factors for the independence movement that grew rapidly across the region in the early 1950s. The Central African Federation was dominated by Southern Rhodesia, which had the largest and most established white population of the three territories. There were strong objections in Northern Rhodesia both to the dominance of a white-minority government and to the extent that the wealth generated by Northern Rhodesia's mining industry was being used disproportionately to develop Southern Rhodesia.

In 1962 the adoption of a new constitution for Northern Rhodesia was followed by elections that brought a black African majority to the Legislative Council for the first time. The Central African Federation was dissolved at the end of 1963, and in October of 1964 Northern Rhodesia became independent as Zambia. Kenneth Kaunda, the leader of the United National Independence Party (UNIP), was the country's first president.

CULTURAL IDENTITY

The dissolution of the Central African Federation marked the end of Southern Rhodesia's virtual hegemony over Zambia, but it did not end the contentious relationship between the two newly separated countries. Kaunda's government actively supported rebel groups in Rhodesia that were fighting to overthrow the white majority government there. The border between Zambia and Rhodesia was closed from 1973 until 1978 in retaliation for Rhodesian raids into Zambian territory that sought to target rebel bases. Kuanda also supported groups opposing colonial rule in neighboring Angola

and Namibia and gave sanctuary to anti-apartheid activists from South Africa.

Kuanda held power in Zambia for 27 years, winning presidential elections in 1969, 1973, 1978, and 1983. His election in 1969 was unopposed, but shortly thereafter a one-party system was introduced with all political parties other than the United National Independence Party (UNIP) being outlawed in 1972. Kuanda's regime pursued socialist policies similar to those adopted in other postindependence African nations, notably in Tanzania under President Nyerere (see TANZANIANS: NATIONALITY). Collectively, these similar socialist systems are known as African Socialism because they took a form unique to the African continent and were closely connected to an ideology of erasing the economic and social conditions imposed under colonialism. In the 1960s and 1970s many of Zambia's industries were nationalized, including its critically important mining industry. Private land was also nationalized as part of a centrally planned agricultural improvement program that had mixed results. In the 1980s a dramatic fall in the world market price for copper had a devastating impact on Zambia's economy. A country that had been one of the richest in Africa at independence swiftly became one of the poorest. Government mismanagement, corruption, and the general failure of the agricultural improvement program contributed to the worsening situation. Strong political opposition to Kuanda began to develop as miners lost their jobs and food prices soared.

There were a series of coup attempts against Kuanda in the early 1980s, and in 1986 mass public protests broke out over the removal of subsidies on staple foods. The economic situation worsened as the 1980s progressed, and by 1990 opposition groups had come together to form the Movement for Multiparty Democracy (MMD). Food riots in Lusaka and another coup attempt finally persuaded Kuanda to open negotiations with the MMD the same year. A new constitution allowing for multiparty elections was adopted in 1991, and in the first openly contested presidential elections Kuanda was defeated by the MMD leader Frederick Chiluba.

Chiluba's attempts to revitalize the economy in accordance with International Monetary Fund guidelines were unpopular, particularly his plans to privatize the mining industry, which drew opposition from the country's powerful trade unions. His regime also became corrupt and autocratic. International observers cited serious irregularities in the 1996 elections that returned Chiluba to power, and although his attempt to amend the constitution to allow him to run for a third term were defeated in parliament, the MMD hung on to power when Chiluba's nominated successor, Levy Mwanawasa, was elected in a 2001 poll that was also widely denounced as fraudulent. Since 2001 Zambia's political arena has remained turbulent. Corruption charges have been brought against former president Chiluba and other high-ranking officials, but economic reforms are slowly improving the state of Zambia's industries.

The more than 70 ethnic groups that make up Zambia's population have a history of relatively harmonious coexistence, and there have been no significant instances of interethnic conflict since independence. Although most

Zambians: nationality time line

C.E.	
1851	British explorer David Livingstone visits the Zambezi River.
1890s	British South Africa Company (BSAC) establishes control over Northern Rhodesia (modern Zambia).
1923	British government annexes BSAC territory of Northern Rhodesia.
1953	Northern Rhodesia (present-day Zambia), Southern Rhodesian (present-day Zimbabwe), and Nyasaland (present-day Malawi) are united to form the Central African Federation.
1960	United National Independence Party (UNIP) founded by Kenneth Kaunda.
1963	Central African Federation dissolved.
1964	Northern Rhodesia becomes independent as the Republic of Zambia with Kaunda as president.
1972	UNIP becomes the only legal party.
1975	Tan-Zam railway opened linking Zambia's copper belt with the Tanzanian port of Dar es Salaam.
1991	Zambia adopts a new constitution allowing for multiparty elections. The Movement for Multiparty Democracy (MMD) wins elections and Frederick Chiluba becomes president.
1996	Chiluba wins a second presidential term.
1997	Unsuccessful coup attempt
2000	Up to 60,000 displaced persons cross the border into Zambia fleeing fighting in the Democratic Republic of the Congo.
2002	Levy Mwanawasa of the MMD elected president.
2003	Former president Chiluba charged with corruption.
2006	Mwanawasa elected to a second presidential term.
2007	China makes large investments in Zambia's copper belt.

Zambians identify with their ethnic group first and their nation second, there is a relatively strongly developed sense of Zambian identity. This can be attributed to several factors. Zambian independence came about as a result of opposition to the British-imposed federation of Northern Rhodesia (Zambia) and Southern Rhodesia (Zimbabwe). This gave Zambians a strong sense of unity, and the subsequent struggle against the white minority government of Zimbabwe enhanced this feeling of unity. A second factor is Zambia's mineral wealth and the mining industry that has grown up around it. Since the 1930s Zambia has been one of the world's largest producers of copper, and Zambians are proud of the status this gives their country in international markets. Although the profitability of the copper industry dipped in the 1980s, it has seen strong growth since the 1990s. Miners and miners' trade unions have played a central part in the country's politics. Significant urbanization, a factor related to the mining industry, has also helped to form a cohesive Zambian identity. In urban areas members of different groups tend to socialize and intermarry, strengthening common feeling.

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Zande *See* Azande.

Zaramo

The Zaramo occupy a 100-mile-wide strip of the Tanzanian coastline centered on Tanzania's biggest city, Dar es Salaam. This strip extends from Kisiju, roughly 50 miles south of Dar es Salaam, to Bagamoyo, roughly 50 miles north of Dar es Salaam. The Zaramo language is called Kizaramo, but most also speak Swahili, East Africa's common language.

More than 200 years ago, the Zaramo migrated into their present lands. They share a common ancestry with the Luguru of the Uluguru Mountains about 125 miles west of Dar es Salaam. The name Luguru simply means "people of the mountains," and when these people migrated eastward, they developed into new ethnic groups. Kizarama and the Luguru language have only slight differences.

Today, the majority of Zaramo are Muslims, but as recently as 100 years ago they were worshipping a god called Kolelo. The Zaramo traveled west to pray to Kolelo at a cave in the Uluguru Mountains.

Zarma *See* Zerma.

Zaydis (Fivers; Zaidis; Zaidiya; Zaydiyya)

Zaydis are a branch of Shii Muslims who take their name from Zayd, whom they consider the Fourth Imam, or spiritual leader. They are represented most notably in modern-day Yemen, where they established themselves in the 10th century c.e. (*see* Yemenis: nationality). While Sunnis make up the majority of the population of Yemen (about 58 percent in 2005), the rest of the population of more than 22 million are Shia, most of them Zaydis. The town of Saada, about 150 miles north of Yemen's capital, Sanaa, is the spiritual center of the Zaydis. Another Zaydi community took root at about the same time in the Caspian Sea area, but it survived only until about the 16th century, when those remaining Zaydis converted to Twelver, or Imami, Shia (*see* Twelvers).

Zaydis trace their history back to an unsuccessful revolt that took place in the city of Kufa, in modern-day Iraq, in 740 c.e. The Shia, whose name comes from the Arabic phrase Shiat Ali, "the party of Ali," believed that Ali, the cousin and son-in-law of the prophet Muhammad, should have succeeded Muhammad as spiritual and political leader of the Muslims. Instead, though, other Muslim leaders were chosen, and Ali was named caliph, or "successor," only after three others, all of whom were close associates of the prophet, had preceded him. When Ali became caliph, war broke out, and in 661 Ali was killed. The Umayyad dynasty was established, but the partisans of Ali pressed the claim of Ali's son Husayn to the caliphate. But

he and his family were slaughtered by Umayyad forces in 680 at Karbala, Iraq.

The Shia did not abandon their claim that Ali's descendants were the proper heirs to the caliphate, and in 740 Zayd ibn Ali ibn al-Husayn (Ali's great-grandson), from whom the Zaydis take their name, prepared to lead a revolt against the Umayyads. But he was not radical enough for some Shia, who withdrew their support from him because he refused to condemn the caliphs who had preceded Ali. Those who withdrew became the Imami Shia, or Twelvers, while those who remained with Zayd became the Zaydis. Zayd was killed in battle. This schism is seen as separating the Shia into the more radical Imamis and the more moderate Zaydis, who are closer in their beliefs to Sunnis, and this distinction persists today. The Zaydis, then, believe that the line of Imams is Ali, his two sons, Hasan and Husayn, Sajjad (the son of Husayn, who survived the massacre at Karbala), and Zayd, the Fifth Imam. Zaydis, in contrast to Twelvers, believe that after the Five Imams, the imam can be any pious, learned adult male and that the imamate is not hereditary. They reject the Twelver belief in the Hidden Imam who will return at the end of time to initiate a reign of divine justice.

Zemarites

The Zemarites were an ancient Hamite tribe who claimed descent from the patriarch Canaan, and lived in the area of modern-day Lebanon and Syria (*see* Canaanites). They are mentioned in the Old Testament of the Bible, in Genesis 10:18 and I Chronicles 1:16. The city of Zemar, or Zumur, was also mentioned in the Amarna tablets, chronicles found in Egypt dating from about 1350 B.C.E. In that record, Zemar is named as one of the most important Phoenician cities (*see* Phoenicians). After that time, though, the city seems to have disappeared from the historical record. It is, however, identified with the modern-day town of Sumra, on the coast of Lebanon, north of the city of Tripoli.

Zerma (Djerma; Zarma)

After the Hausa, the Zerma are the largest ethnic group in Niger. They are closely related to the Songhay people of Niger and Mali, and the two groups speak different dialects of the Songhay language. Although Songhay has been classified as a Nilo-Saharan language, it is not obviously related to any other known language. Together the Zerma and Songhay account for around 20 percent of Niger's population.

The Zerma are spread across a region in western Niger that is bordered by the Niger River in the east and extends west to a seasonally dry river, the Dallol Maouri, in the east. Many Zerma can be found living in the large towns of western Niger such as the capital, Niamey. The Zerma are thought to have originated from the swampy inland delta of the Niger River, near Lake Debo in modern-day Mali. They were part of western Songhay—the medieval empire founded by the Songhay people in about 750 C.E. on the Niger River, an important trade route. The Zerma began migrating southward in the 15th century, reaching their present lands in the 17th and 18th centuries.

Zezuru

The Zezuru are a Shona subgroup. They make up a quarter of the Shona population in Zimbabwe. The Zezuru speak the Zezuru, Karanga, Manyika, Ndau, or Korekore dialects of the Shona language.

Zhu *See* Kung.

Zhutwasi *See* Kung.

Ziba *See* Haya.

Zigalu

The Zigalu are part of the Zaramo. They are 7-.6998 Tw -1.481 -B8(r)8hp(e)t02(7)

Zimbabweans: nationality time line

C.E.	
third–fourth centuries	Bantu-speaking peoples migrate into present-day Zimbabwe.
11th–15th centuries	Height of the Monomotapa Kingdom associated with the city of Zimbabwe
1830s	Ndebele people migrate northward and settle in present-day Matebeleland, displacing Shona peoples northward.
1850s	British explorer David Livingstone travels along the Zambezi River.
1889	The British South Africa Company (BSAC) receives permission from the British government to colonize Zimbabwe.
1890	White settlers establish city of Salisbury (present-day Harare).
1893	Ndebele uprising defeated by BSAC troops.
1923	British government takes control of all BSAC territories.
1930	Land Apportionment Act gives white settlers control of the majority of Southern Rhodesia's (present-day Zimbabwe) arable land.
1953	Northern Rhodesia (present-day Zambia), Southern Rhodesian (present-day Zimbabwe), and Nyasaland (present-day Malawi) are united to form the Central African Federation.
1963	Central African Federation dissolved.
1964	Northern Rhodesia becomes independent as the Republic of Zambia. Ian Smith of the Rhodesian Front becomes prime minister of Southern Rhodesia.
1965	Smith unilaterally declares independence from Britain under a white minority government. Rhodesian independence and Smith's government are not internationally recognized.
1970s	African nationalist groups, the Zimbabwe African People's Union (ZAPU) and the Zimbabwe African National Union (ZANU), conduct a guerrilla war against Smith's government.
1978	Transitional government led by Bishop Abel Muzorewa established. Country renamed Zimbabwe Rhodesia but not internationally recognized.
1979	Government and opposition groups agree to a new constitution and a cease-fire.
1980	Zimbabwe becomes independent. Canaan Banana is the country's first president. ZANU party wins the country's first elections and its leader, Robert Mugabe, becomes prime minister.
1982	ZAPU leader Joshua Nkome is expelled from Mugabe's cabinet.
1983–84	Government forces massacre ZAPU supporters following rebellions in Matebeleland.
1987	ZAPU and ZANU merge to form the ZANU Patriotic Front (ZANU-PF).
1998–2002	Zimbabwean troops involved in civil war in the Democratic Republic of the Congo.
1999	Movement for Democratic Change (MDC) opposition alliance formed.
2000	MDC makes significant gains in parliamentary elections. "War veterans" begin occupying white-owned farms.
2002	Mugabe reelected in presidential elections described as flawed by international observers.
2003	General strike followed by mass arrests of opposition supporters
2005	Government begins clearance of shantytowns. Up to 700,000 people are made homeless.
2008	Mugabe wins a sixth presidential term after opposition leader Morgan Tsvangirai withdraws.
2009	Morgan Tsvangirai becomes prime minister as part of a power sharing agreement.

Africa's greatest waterfall, are on the Zambezi River and lie partly within Zimbabwean territory and partly within the territory of neighboring Zambia. Zimbabwe's southern border with South Africa is defined by the course of the Limpopo River.

Topographically Zimbabwe consists of an elevated central plateau with low-lying regions

in the north and the southeast. A central highland spine crosses the central plateau from the northeast corner to the southwest corner. Rivers north of this central spine, including the Shangani River, the Sanyati River, and the Hunyani River, flow generally northwest. Rivers to the south of the central highlands, including the Save River, the Lundi River, and the Mwenezi River, flow generally southeast toward Mozambique and the Indian Ocean. The Eastern Highlands (also known as the East African Highlands) run from north to south along the eastern margin of Zimbabwe, defining much of the country's border with Mozambique. Zimbabwe's highest point, the 8,500-foot peak of Mount Nyangani, is situated in the Eastern Highlands.

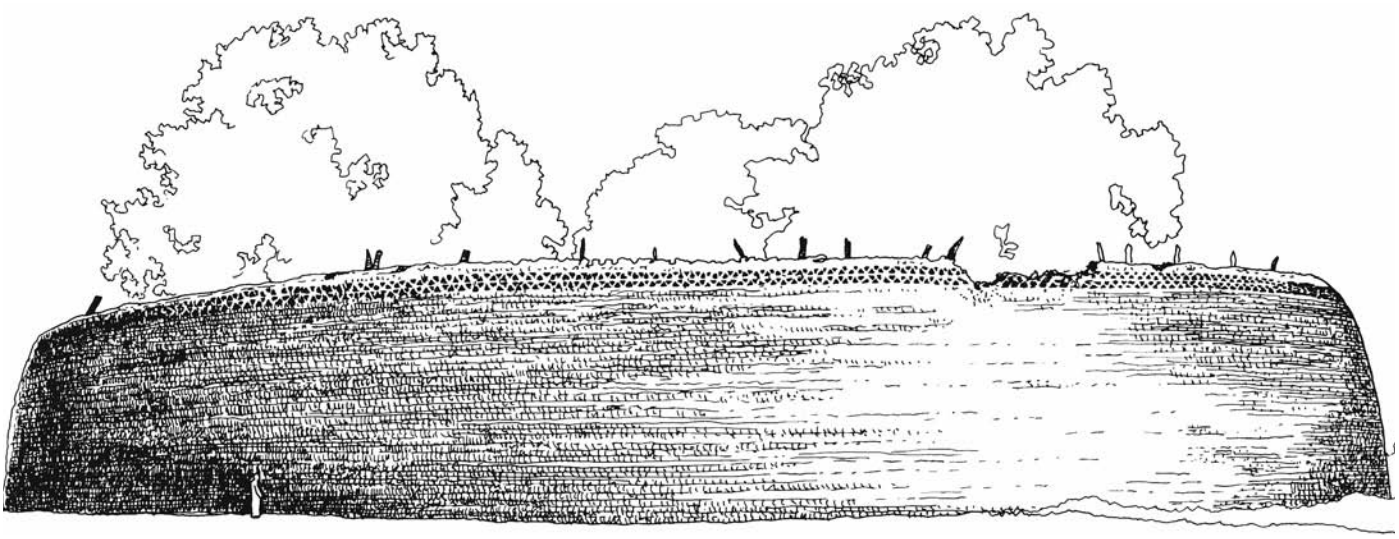
A relatively high proportion of Zimbabwe's population, about 40 percent, lives in towns and cities. The largest city, Harare (formerly known as Salisbury), is also the capital and the country's industrial center. It is situated in the north-central part of the country. Other large cities include Bulawayo in the southwest; Chitungwiza, a densely populated dormitory town close to Harare; and Gweru in the geographical center of the county.

INCEPTION AS A NATION

Bantu-speaking peoples are believed to have migrated into the territory of present-day Zimbabwe in the third or fourth century C.E., displacing or assimilating the Khoisan peoples who had previously lived there. Among these immigrants were the ancestors of the modern Shona people, who make up about 80 percent of the present-day population of Zimbabwe. From the 11th to the 15th centuries a powerful and wealthy civilization with its capital at a great stone city known as Zimbabwe became established. The modern nation of Zimbabwe takes its name from this ancient city, which was abandoned and ruined when Portuguese explorers first visited the site early in the 16th century. Archaeological evidence shows that the inhabitants of this city participated in trade routes that stretched as far as the Arabian Peninsula and China, probably through Arab traders who had settled on the Indian Ocean coast.

In the late 1830s the dominance of the Shona people was challenged by the arrival of the Ndebele, who began to migrate into present-day Zimbabwe from south of the Limpopo River. The Ndebele established themselves in the west and southwest, forcing the Shona to concentrate in the north. The British began arriving in Zimbabwe in the 1860s following the explorations carried out by David Livingstone along the Zambezi River in the 1850s. Christian missionaries were soon followed by those with commercial interests as reports of the mineral wealth of the region became known. The area attracted the attention of Cecil Rhodes, who had previously become wealthy from diamond mining in South Africa, and who wanted to open the region to commercial exploitation by Britain. In 1888 the king of the Ndebele agreed to a treaty with Britain and granted exclusive mineral rights in his kingdom to an agent of Rhodes. The area that the Ndebele inhabited became known to the British as Matabeleland. In 1889 Rhodes's British South Africa Company (BSAC) obtained a charter from the British government to secure mineral rights in Mashonaland (the area inhabited by the Shona) as well. From 1893 to 1897 the heavily armed "police" of the BSAC stifled opposition from the Ndebele and the Shona and established themselves as the de facto government of the area. Tens of thousands of Shona and Ndebele were killed in these actions. From 1895 the area controlled by the BSAC was commonly referred to as Rhodesia in honor of Cecil Rhodes. Lands to the north of the Zambezi were known as Northern Rhodesia (present-day Zambia) and lands to the south as Southern Rhodesia (present-day Zimbabwe).

As well as mineral wealth, Southern Rhodesia offered excellent farmland, and British settlement was rapid and extensive under the BSAC. Disputes between settlers and the BSAC, however, eventually led to the British government assuming direct control of all BSAC territory in 1923. Southern Rhodesia was granted limited self-rule soon after its annexation by the British crown, although only white settlers were permitted to vote for representatives in the Legislative Assembly. In 1930 Southern Rhodesia adopted a land apportionment act that was accepted by the British government. Under this measure, about half of the country's land, including all the mining and industrial regions and all the areas served by railroads or roads, was reserved for Europeans. Most of the rest was designated as Tribal Trust Land, native purchase land, or unassigned land. Later acts firmly entrenched the policy of dividing land on a racial basis. This act was to prove a source of great political turmoil in the decades to come.



Part of the stone walls of Great Zimbabwe

In 1953 Northern Rhodesian, Southern Rhodesian, and Nyasaland (present-day Malawi) were united to form the Central African Federation (also known as the Federation of Rhodesia and Nyasaland). Although each territory retained its own constitution, the inhabitants of Northern Rhodesia and Nyasaland strongly opposed the federation because it inevitably resulted in political and economic dominance from the white-minority government in Harare. The Central African Federation was dissolved in 1963, and Northern Rhodesia and Nyasaland quickly became independent thereafter. The government of Southern Rhodesia, made up of white settlers, also demanded independence, and African nationalists groups demanded independence but with the condition that the constitution be amended to facilitate African majority rule. In November 1965 Rhodesia's prime minster Ian Smith declared unilateral independence from the United Kingdom.

Britain did not recognize Rhodesia's declaration of independence but took no action to reassert its control. The country's predominantly white electorate voted to establish Rhodesia as a republic in 1969, a decision that prompted the United Nations Security Council to call on its members to refuse to recognize any acts by the regime. Following a decade of conflict between the white majority government and black African groups demanding the establishment of true democracy, Rhodesia's period of racial segregation came to an end in 1980 with the country's first multiparty elections under full adult suffrage. A new constitution was adopted, and Rhodesia became the internationally recognized independent state of Zimbabwe in April 1980.

CULTURAL IDENTITY

The 15-year period between Rhodesia's unilateral declaration of independence under a white minority government in 1965 and the establishment of the modern state of Zimbabwe in 1980 constituted an interregnum during which the country's cultural development was arrested in a climate of political instability. During this period the principal opposition groups were the African National Congress (ANC), which was also active in white-ruled South Africa, the Zimbabwe African People's Union (ZAPU), and the Zimbabwe African National Union (ZANU). By the late 1970s ZAPU and ZANU formed an alliance known as the Patriotic Front. ZANU, led by Robert Mugabe, drew its support from the Shona majority, while ZAPU, led by Joshua Nkome, had its roots in the Ndebele community. Zimbabwe's first democratically elected government in 1980 was a coalition led by Mugabe as prime minister and included Nkome. Conflict between the political representatives of the country's two major ethnic groups soon emerged. In 1982 Mugabe ejected Nkome from the cabinet, citing evidence of an alleged coup attempt by ZAPU, and ZAPU supporters began carrying out guerrilla attacks against government forces in Matebeleland (the Ndebele homeland) from this date. The government's military response to these activities was brutal and resulted in a series of massacres in Matabeleland. Food supplies to the region were

also severely curtailed, resulting in widespread famine. Sporadic fighting continued until 1987, when an effectively defeated ZAPU agreed to merge with ZANU to form a single political party, the ZANU Patriotic Front (known as ZANU-PF). Zimbabwe effectively became a one-party state from this time. In the same year Mugabe altered the country's constitution, making himself president.

Since the land apportionment laws of the 1930s, land redistribution has been a major political issue first in Rhodesia and then in Zimbabwe. Under these laws, white settlers received almost total control over the best agricultural land. In 1979 the white minority government of Rhodesia and the leading opposition parties met in London to agree to terms for the transition to a new constitution, and land reform was the issue that caused the greatest disagreement. ZANU and ZAPU wanted an immediate redistribution of white-owned land among the landless black population, while the former government argued that farmers should not be forced to give up their lands and livelihoods irrespective of whether they were white or black. The two parties reached a compromise in the 1979 Lancaster House Agreement, which established the principle that the new government of Zimbabwe would be entitled to buy land from farmers who were willing to sell but could not seize land from those who were unwilling. This became known as the "willing buyer, willing seller" principle, and the British and U.S. governments agreed to provide funds to Zimbabwe for a decade to help carry it out. When Mugabe's ZANU party came to power, about 70 percent of the nation's arable land was owned by less than 1 percent of the population. Not many of these white farmers were inclined to abandon their homes, so the process of redistribution was slow and also became increasingly corrupt as the years of one-party rule passed. In the decade between 1980 and 1990, only about 70,000 families were resettled.

In 1992 the Zimbabwean government abandoned the "willing buyer, willing seller" principle and adopted powers to compulsorily purchase land for redistribution. Opposition from commercial farmers, both black and white, was intense, but many white farmers also abandoned their land and left the country. Corruption had become endemic by this time, however, and much of the newly available land was gifted to cabinet ministers or government supporters rather than being redistributed to the landless. Even when formerly landless families were given land, they lacked the resources to continue the technologically advanced intensive farming techniques that had been used by the former occupants, so productivity dropped dramatically as a consequence. In 1999 the government drafted a new constitution that included provisions for the seizure of land without compensation. The new constitution also included measures that would have further cemented Mugabe's political power and as such was opposed by the newly formed Movement for Democratic Change (MDC) opposition alliance. When the new constitution was voted down in a 2000 referendum, there was a widespread expectation within Zimbabwe and internationally that this defeat would mark the end of Mugabe's power. Instead Mugabe seized on the land issue as a means of summoning popular support. In the aftermath of the referendum defeat, ZANU-PF organized groups of activists, who were described as veterans of the independence war of the 1970s, although many were too young to have taken part in that conflict, to march onto white-owned farms and occupy the land. Although these seizures began peacefully, incidents of violence against farmers and their families became increasingly common as the movement gathered pace and became uncontrollable. In the parliamentary elections that took place against the backdrop of this turmoil, the MDC made significant gains but ZANU-PF retained its majority. In 2002 Mugabe defeated a challenge for the presidency from MDC leader Morgan Tsvangarai following a campaign in which the so-called "war veterans" were accused of intimidation and violence against opposition supporters.

The negative economic effects of chaotic land redistribution were compounded by Zimbabwe's involvement in the Democratic Republic of the Congo's civil war between 1998 and 2002, which cost the government millions of dollars. The government's failure to address accusations of human rights abuses or to hold free and fair elections led international donors to withdraw their financial support in the early 2000s, worsening the economic situation. The results have been hyperinflation, mass unemployment, mass economic migration into Botswana and South Africa, and a dramatic fall in average life expectancy. In 1998 Zimbabwe's official rate of inflation stood at 32 percent; in 2007 the official figure was 26,000 percent, with unofficial estimates suggesting a true figure of over 100,000 percent. Average life expectancy dropped from over 60 years in the mid-1990s

to 37 years for men and 34 years for women in 2006, then the lowest in the world. More than 3 million Zimbabweans, a quarter of the population, were believed to have left the country by mid-2007, most traveling to South Africa in search of better economic conditions. Up to three quarters of a million people are believed to have been internally displaced.

Despite their nation's many economic and political problems, at the beginning of the 21st century Zimbabweans retain a strong sense of national identity. This can be attributed both to the predominance of a single ethnic group, the Shona, who make up about 80 percent of the population, and to the unifying effect of the long struggle to overthrow the white minority government that took place between 1965 and 1980. Zimbabweans are particularly proud of the ancient city of Zimbabwe and its associated settlements, regarding them as evidence of a long history of technologically advanced urban civilization that predates colonial rule. The city itself is a sacred site in the Shona religion, and symbols from the period of its greatest flourishing, such as soapstone statues of the African fish eagle (known as the Zimbabwe bird), are common in Zimbabwean culture. The Zimbabwe bird, for example, features on the Zimbabwean flag.

Further Reading

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ZULU

location:
South Africa

time period:
19th century C.E. to present

ancestry:
Bantu

language:
Bantu (Niger-Congo)

Zombo

The Zombo are a subgroup of the Kongo. They live in Angola and the Democratic Republic of the Congo.

Zulu

There are about 7 million Zulu, most of whom live in the province of KwaZulu-Natal on the east coast of South Africa. The Zulu emerged from the Nguni group of Bantu-speaking peoples and have close cultural and linguistic links with other Nguni peoples such as the Xhosa and the Swazi. The term "Zulu" originally referred to the people descended from a man of the same name, but it came to refer to a much broader population after the Mfecane period of the early 19th century.

ORIGINS

Before 1816 the Zulu chiefdoms belonged to the Mthethwa kingdom, which was ruled by Dingiswayo. When Dingiswayo died, his Zulu general Shaka took over. With military skill and ruthlessness, Shaka founded the Zulu kingdom, precipitating the Mfecane—a series of wars and migrations triggered by the rapid expansion of the Zulu nation. This wave of conflict, which lasted from 1819 to 1839, left an estimated 5 million people dead and made the region vulnerable to takeover by white settlers.

LANGUAGE

The Zulu language is also called Zulu (or isiZulu). Zulu has some 19,000 words and one of the most complex grammars in the world. Many Dutch and English words have been incorporated into Zulu.

HISTORY

After 1836 the Zulu came into conflict with the growing number of white settlers, first the Afrikaners, or Boers, and later the British. In 1879 at Isandhlwana, a massive onslaught of Zulu warriors defeated the British, who retaliated later that year and defeated the 40,000-strong Zulu army led by Cetshwayo at Ulundi.

In the 20th century, the Zulus' lives were dominated by the South African policy of apartheid (the racist doctrine of "separate development"), which discriminated against black people in every area of life. A homeland, consisting of only a portion of the original Zululand, was set up for the Zulu in the 1970s. This homeland, called KwaZulu, was in the region of the modern KwaZulu-Natal province of South Africa. Following the end of apartheid in the early 1990s, the Zulu have become a significant political force through the Inkatha Freedom Party (IFP).

CULTURE

Although many men have left Zululand to work as laborers in South Africa's mines and industries, farming is still the backbone of the Zulu economy. The soil is generally poor and suffers from increasing erosion, but in spite

of this the Zulu are able to grow crops such as millet, corn, sweet potatoes, and vegetables and to raise cattle, sheep, and goats. Like many other peoples of southern Africa, the Zulu have a long tradition of metalworking and use their skills to manufacture axes, hoes, spears, and other tools and weapons. Their ceramics are all well made, simple, and practical and have few decorative additions. Many Zulu are skilled woodworkers and makers of baskets and beadwork artifacts.

Government and Society

The Zulu have a complex social organization that has survived the pressures of modern life relatively intact. It is based on the *imzi,* or homestead, a group of circular thatched houses (or, increasingly, brick-built houses) enclosed by a fence. A number of *imzi,* spaced at intervals of half a mile to a mile apart, make up a ward, or village. Each *imzi* is occupied by an elder or *imzi* head and his extended family, and the other *imzi* in the ward are usually occupied by related families.

From ward level, the social structure extends upward through district head and clan chief levels to the ultimate head of the Zulu nation, the king. The position of the king is one of solely cultural and social importance, however, as the Zulu are governed by the Republic of South Africa.

A man may have more than one wife, but no marriage is considered legitimate until the husband has given *lobola* (or bride-wealth), usually a gift of cattle, to the bride's family to compensate them for their loss. Marriage between members of the same clan is discouraged.

Religion

Christianity is widespread among the Zulu. There are many independent churches with Zulu clergy as well as Anglican and Catholic churches. Zionist Spirit churches that stress faith healing are also popular. During the apartheid era, people were denied a political voice, and this, in part, explains the vibrancy of many churches as they often provided the only forum for people to air their complaints. Christianity coexists with the Zulu religion, which is still widely followed. The Zulu religion is mostly concerned with the reverence of ancestors. Ancestors are believed to directly influence their living descendants so respect must be shown to them. Healing methods as practiced by religious practitioners of the Zulu religion (diviners, or *sangomas,* for example) also survive, alongside modern clinics and hospitals, and are used to alleviate diseases thought to arise from defective personal relationships or from supernatural causes. Many of these healers work within the official healthcare system at the local level.

See also South Africans: nationality.

Zulu time line

C.E.	
200s	Bantu-speaking peoples begin to arrive in Southern Africa.
300s–400s	Bantu-speakers reach present-day KwaZulu-Natal.
1787	Birth of Shaka
1816	Shaka becomes Zulu leader.
1818–19	Zulu–Ndwandwe War establishes Zulu supremacy.
1819–39	Mfecane: period of mass migrations and wars
1828	Shaka assassinated; Dingane succeeds him as Zulu leader.
1838	Zulu defeated by Boers at the Battle of Blood River.
1840	After defeating Dingane, Mpande becomes Zulu leader.
1872	Cetshwayo becomes Zulu king.
1879	British conquer Zulu.
1883–84	Zulu Civil War after British partition Zululand.
1885–87	Zululand divided between British Zululand and Transvaal.
1910	White-minority-ruled Union of South Africa created.
1913	Zulu restricted to inadequate native reserves.
1920	Zululand joined to South Africa.
1928	Inkatha, Zulu nationalist movement, founded.
1970s	KwaZulu homeland created.
1975	Inkatha reconvened.
1980s–90s	Fighting between Inkatha and African National Congress (ANC) supporters.
1991	Apartheid legislation repealed.
1999	ANC wins large majority in South African elections; the Inkatha Freedom Party (IFP) comes in third with 8 percent of the vote.
2004	IFP ends its alliance with ANC and joins the Democratic Alliance, the main opposition party.

Further Reading

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APPENDIX I

List of Individuals Featured in Biographical Sidebars, Organized Alphabetically

Abdullah ibn al Hussein—Hashemites
Yasir Arafat—Palestinians
Alp Arslan—Seljuks
Mustafa Kemal Atatürk—Turks: nationality
Sultan Barquq—Circassians
David Ben-Gurion—Israelis: nationality
Muammar al-Qaddafi—Libyans: nationality
Haile Selassie—Ethiopians: nationality
Saddam Hussein—Iraqis: nationality
King Hussein I—Jordanians: nationality
Abd al-Aziz Ibn Saud—Saudi Arabians: nationality
Ayatollah Khomeini—Iranians: nationality
Khosrau I—Sassanians
Nelson Mandela—South Africans: nationality
Gamal Abdel Nasser—Egyptians: nationality
Ramasses III—Sea Peoples
Edward Said—Palestinians
Saladin—Kurds
Léopold Sédar Senghor— Senegalese: nationality
Suleyman I—Ottomans
Timur—Turkic Peoples

APPENDIX II
TOPOGRAPHY

THE NAME

There are several theories concerning the etymology of the name Africa. The most widely accepted current theory points to the Latin name Afri for an ancient people who lived on the Mediterranean coast in present-day Tunisia who are first recorded in Roman writings from the time of the Punic Wars (264–146 B.C.). The Romans referred to the region in which the Afri lived as Africa terra, meaning "land of the Afri." Following the Roman victory over the Carthaginians in the Third Punic War (149–46 B.C.) they established a colony in the region known as Africa Proconsularis (Province of Africa). The etymology of the name Afri is unclear.

GEOGRAPHY

Africa is the Earth's second largest continent, after Asia, with an area of approximately 11.7 million square miles. The limits of the great majority of the continent are clearly delineated by its coastline; it is bounded in the north by the Mediterranean Sea, in the west by the Atlantic Ocean, in the south by the Southern (or Arctic) Ocean, and in the east by the Indian Ocean. Africa's only point of contact with another continent is in the extreme northeast where the Sinai Peninsula forms a land bridge to Asia. Geographers usually include the Sinai Peninsula as part of Africa rather than Asia.

Africa's northernmost point is at Ras ben Sakka, a promontory on the coast of Tunisia, and its southernmost point is Cape Agulhas (or the Cape of Needles) in South Africa; a distance of about 5,000 miles separates these two points. The continent's westernmost point is Cape Verde (or Cap-Vert) on the Senegalese coast, and its easternmost point is Ras Hafun in Somalia; a distance of about 4,600 miles separates these two points. Africa's coastline is approximately 16,100 miles long and is notable for its lack of indentations and promontories compared to the coastlines of other continents.

POPULATION

Africa is the world's second most populous continent, after Asia, with approximately 14 percent of the global population. There are 53 nations on the continent (including island nations such as Madagascar). Geopolitically Africa is commonly considered in five sections: Northern, Western, Central, Eastern, and Southern.

Northern Africa is broadly separated from the rest of the continent by the Sahara Desert and the Atlas Mountains and borders the Mediterranean Sea to the north. The United Nations defines Northern Africa as the territories of Algeria, Egypt, Libya, Morocco, Sudan, Tunisia, and Western Sahara (a disputed territory occupied by Morocco). Historically the western half of Northern Africa (Morocco, Algeria, and Tunisia) has been referred to as the Maghreb, and this term also used today by some historians and geographers.

Western Africa is that part of the continent that forms a large promontory protecting into the Atlantic Ocean north of the Gulf of Guinea. The United Nations defines Western Africa as including the territories of Benin, Burkina Faso, Cape Verde, The Gambia, Ghana, Guinea, Guinea-Bissau, Ivory Coast, Liberia, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, and Togo.

Central Africa is roughly the area between the Gulf of Guinea in the west and the Great Rift Valley in the east. It is dominated by the drainage basin of the Congo (or Zaire) River, Africa's second greatest river. The United Nations defines Central (or Middle) Africa as including the territories of Angola, Cameroon, Central African Republic, Chad, Democratic Republic of the Congo, Republic of the Congo, Equatorial Guinea, Gabon, and São Tomé and Principe.

Eastern Africa is approximately that area of the continent that lies between the Great Rift Valley in the west and the Indian Ocean in the east. The United Nations includes the territories of 17 nations in its definition of Southern Africa: Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Madagascar, Malawi, Mauritius, Mozambique, Rwanda, Seychelles, Somalia, Tanzania, Uganda, Zambia, Zimbabwe (plus the French overseas territories of Réunion and Mayotte). Other authorities exclude Madagascar, Malawi, Mozambique, Zambia, and Zimbabwe, regarding them as part of Southern Africa. The territories of Djibouti, Eritrea, Ethiopia, and Somalia are often referred to collectively as the Horn of Africa.

Southern Africa is often defined as the territory south of the Zambezi River, although the United Nations includes a less extensive area, restricting its definition of Southern Af

rica to the territories of Botswana, Lesotho, Namibia, South Africa, and Swaziland.

I

With the notable exception of Madagascar, the islands that lie close to the African continent are generally small and sparsely inhabited. Madagascar is the world's fourth-largest island and lies about 250 miles off the southeast coast of mainland Africa. The Mozambique Channel, which separates Madagascar from the mainland, is the location of the Comoro Islands. The islands that make up the Republic of the Seychelles lie north of Madagascar, and the islands of the Republic of Mauritius lie to the east of Madagascar. Other notable island groups are the Canary Islands and the Cape Verde islands, both of which lie off the continent's northwest coast, and a chain of islands in the Gulf of Guinea that includes São Tomé and Principe.

H

The African continent is unusual in that it has relatively little very high ground or very low-lying ground compared to the other continents; much of the land area of Africa lies close to the continental average elevation of about 2,000 feet above sea level. Maximum elevations in all areas of Africa are consistently less than maximum elevations in Asia and North and South America. The little land area above 10,000 feet consists almost entirely of a small number of isolated peaks. Aside from the relatively small Atlas and Drakensberg ranges, there are none of the young massively folded regions that constitute the extensive high mountain ranges, such as the Andes, the Rockies, and the Himalayas, on other continents. Most of Africa's highest peaks are volcanic in origin. The continent's highlands are typically composed of elevated plateaus with relatively homogeneous elevations rather than dramatic peaks and valleys.

A major plateau dominates much of the interior of the continent south of Congo Basin. This plateau, which has a mean elevation of about 3,500 feet, is bounded by mountain ranges on its western, southern, and eastern side that form an abrupt drop to the low-lying coastal strip that surrounds it. In the north the land falls away more gradually into the low-lying Congo Basin. Another highland area, known as the East African Plateau or the East African Highlands, extends northward from the northeast corner of the southern plateau. This feature is notable for two great depressions on a north–south axis, which contain some of the continent's largest lakes. The Great Rift Valley extends northward from this highland region toward the Red Sea.

The Great Rift Valley is perhaps the most striking topographical feature of Africa and one of the most striking geological features in the world. Running for approximately 3,700 miles from Syria in the Middle East to Mozambique in East Africa, the Great Rift Valley is a deep but narrow depression in the Earth's crust associated with a ring of mountainous peaks along its edges. The Great Rift Valley splits into two distinct branches in East Africa: the Western Rift Valley and the Eastern Rift Valley. The peaks that lie along the edge of the Western Rift Valley are some of the highest in Africa and include the Virunga, Mitumba, and Ruwenzori ranges. The low-lying floors of the valleys contain some of the world's largest and deepest lakes.

At the northern end of the Great Rift Valley there is a third major upland region known as the Ethiopian Highlands. The Ethiopian Highlands represent the single largest area of upland with altitudes in excess of 5,000 feet on the entire continent. The Atlas Mountains, which extend through Morocco, Algeria, and Tunisia, are isolated from the main upland features of eastern and southern Africa by the low-lying Sahara Desert and the great plains of central Africa.

The three highest peaks on the continent are Mount Kilimanjaro (19,340 feet) in Tanzania, Mount Kenya (17,058 feet) in Kenya, and Mount Stanley (16,763 feet) in the Democratic Republic of the Congo.

A vast low-lying plain, divided into a series of drainage basins, dominates the area between the Eastern Highlands and the Atlas Mountains. There are isolated mountainous outcrops within this plain, notably in the Sahara Desert, but these are few and rarely reach more than 8,000 feet.

R

A large number of rivers flow the relatively short distance from the mountainous fringes of the southern and eastern plateaus to the sea, but the continent's greatest rivers drain the vast low-lying basins of the central and western plains. The Nile, the longest river in Africa, and the Congo, the second-longest river in Africa, both rise in the mountains of East Africa. The Nile flows north to the Mediterranean while the Congo flows west to the Atlantic. The Niger River, the third-longest river on the continent, follows a highly eccentric course. Rising in the Guinea Highlands, a short distance inland from the Atlantic coast, it flows toward the center of the continent before turning sharply south at the southern margin of the Sahara Desert and continuing to the Gulf of Guinea. Other notable watercourses include the Orange River in Southern Africa and the Zambezi River, which is the fourth-longest river on the continent and the only major African river that empties into the Indian Ocean.

Most of Africa's largest lakes are found in the Great Lakes region of East Africa. These bodies of water are associated with the Great Rift Valley system, many of them having formed in the deep, steep-sided rift valleys. Lake Victoria, Lake Tanganyika, Lake Nyasa, Lake Turkana, Lake Albert, and Lake Kivu are generally included in lists of the Great Lakes. Lake Victoria is Africa's largest lake in terms of area and the second largest lake in the world according to the same criterion. Unlike the other Great Lakes, Lake Victoria is relatively shallow, having a mean depth of about 130 feet, and fills a wide basin located between the Western and Eastern Rift Valleys rather than being located in the valleys

themselves. Lake Tanganyika is the second largest lake in the world by volume and the second deepest, having a maximum depth of about 4,800 feet. It is situated in the steep-sided Western Rift Valley. Lake Nyasa, also known as Lake Malawi, is the continent's third largest lake. It is situated in the Eastern Rift Valley and is the most southerly of the Great Lakes of Africa.

Lake Chad is another notable body of water entirely unconnected with the Great Lakes region. Located in West Africa on the borders of Nigeria, Niger, and Chad, Lake Chad was one of the largest lakes in the world when it was first visited and recorded by European explorers in the 19th century. Today, however, it has decreased in size dramatically as a result of desertification and increasing demand for water from the human population living around its shores. Lake Chad is very shallow considering its size, having a maximum depth of just 34 feet.

Hydroelectricity programs have created numerous artificial reservoirs across Africa. Lake Volta, the world's largest reservoir, is situated in Ghana and was formed as a result of building the dam of the Akosombo Hydroelectric Project on the Volta River. Other large reservoirs include Lake Kariba on the Zambezi River bordering Zambia and Zimbabwe, and Lake Nasser on the Nile River in Egypt and Sudan.

C

Africa straddles the equator, and the majority of its area lies within the tropics. The land area to the north of the equator is roughly equal to the land area south of the equator, and to a large degree the climatic conditions in the north are mirrored in the south. The extreme north and south of the continent both experience a warm temperate climate. Moving toward the equator from these coastal zones, the interiors of both the northern and southern halves of the continent feature large desert zones, the Sahara Desert in the north and the Kalahari Desert in the south. These desert zones are created by a combination of high solar heating and low rainfall. The Sahara is the larger and more arid of the two because the north of the continent is much wider than the south, so the interior is further from the moisture of the surrounding oceans. Maximum temperatures are generally higher in the northern half of the continent than the south both because of the greater distance from the interior to the cooling ocean in the north and because the principal highlands areas, where temperatures tend to be lower, are located in the south.

The annual movement of the tropical rain belt dominates the climate across the central tropical band of the continent. The tropical rain belt, a constantly shifting east–west band of high rainfall, moves through the tropical latitudes, completing one journey between the Tropic of Cancer and the Tropic of Capricorn every 12 months. Tropical latitudes south of the equator experience a wet season between October and March while tropical latitudes north of the equator experience a corresponding dry season during the same period. Between April and September the tropical rain belt is north of the equator, and tropical latitudes south of the equator experience a dry season. On the equator there are two wet seasons every year as the tropical rain belt passes overhead twice, once moving south and once moving north. Latitudes close to the equator typically experience one long and one short wet season each year. This general picture typical of the tropical zones around the globe applies well to tropical Africa, although local geography can disrupt this overall pattern. East Africa, for example, is much drier throughout the year than its tropical latitude would suggest. This can be attributed to the disrupting effects of the East African Highlands on weather patterns. The southwest coast is also drier than might be expected. The area with the highest annual rainfall lies along the coast of the Gulf of Guinea.

Almost every climate type can be found in Africa, ranging from subarctic conditions near the peaks of the continent's highest mountains to tropical conditions in the low-lying basins of the central interior. These low-lying tropical zones of Central and West Africa are dominated by dense tropical rainforest and tropical savanna (grasslands). The transition zones between the arid deserts in the north and the south and the well-watered central tropical band are typified by tropical or subtropical savanna. These areas experience one short but intense wet season every year and very little precipitation for the rest of the year. In the northern half of the continent this transitional zone between the desert and the tropical areas can be divided into two zones: the Sahel and the Sudanian Savanna.

The Sahel is the more northerly of these transition zones, bordering the Sahara Desert. Rainfall in the Sahel is unpredictable. In the 20th century rainfall patterns oscillated dramatically over the course of several decades. There was a severe drought between approximately 1910 and 1919, peaking in 1914, when annual rainfall was significantly lower than average. The period from 1950 to 1970 saw unusually high annual rainfall but between 1970 and 1990 there was a prolonged period of very low annual rainfall that caused devastating famines across the region. Evidence of large-scale migrations in the past and firsthand accounts from visitors to the region during the 17th, 18th, and 19th centuries indicate that this irregular pattern of wet decades and drought decades has been occurring for centuries.

To the south of the Sahel is the Sudanian Savanna, a belt of tropical savanna where rainfall is still restricted to a single annual wet season but is greater in volume and more consistent. At its southern limit the Sudanian Savanna breaks up into a patchwork of savanna and tropical forest that gradually gives way to tropical rainforest.

A

Much of the animal life characteristic of Africa is found south of the Sahara Desert. The central tropical region is one of the world's most species-rich environments, and Africa's equatorial rainforests are home to about 50 percent of the continent's animal species. Madagascar is also a biodiversity

hotspot of global importance. Its long geographical isolation from mainland Africa has allowed many unique species to evolve there.

The arid north is home to a few large Afrotropical mammals, such as the African wild ass and the Nubian ibex, but the majority of smaller mammals, birds, and reptiles are found across the Mediterranean region. The desert regions of the south have a number of rare African mammal species including the aardwolf, the meerkat, and the black-footed cat.

Africa's extensive savannas are home to some of its most characteristic species such as the lion, the African elephant, the black rhinoceros, the leopard, the cheetah, the african wild dog, the hyena, the zebra, the gazelle, the wildebeest, and the giraffe. Many of the savanna's grazing animals undertake annual migrations that follow the seasonal rains. There is evidence that the Sahel region was formerly more densely populated with some of these animals, but human activities and an historical trend toward greater aridity have greatly reduced their numbers in the present day.

The tropical rainforest of Central and West Africa are home to four of the world's species of Great Ape: the western gorilla and the eastern gorilla, and the common chimpanzee and the bonobo. There are also numerous other mammal species endemic to Africa such as the okapi, the potto, and the bongo. The forested regions of Madagascar are home to a large number of mammal species that are found nowhere else in the world, including lemurs, tenrecs, the fossa, and the aye-aye. Of the 64 species of primate living in Africa most live in forested regions.

The Great Lakes Region of East Africa is a biodiversity hotspot for many freshwater fishes, and the rivers and-mangrove forests of tropical West Africa are also home to a large percentage of the continent's fish species. Overall Africa has the largest number of freshwater fish species of any continent. The lakes of East Africa are also a biodiversity center for invertebrates, particularly mollusks. It is estimated that between 10 and 20 percent of the world's insect species are endemic to Africa, with more than 100,000 species described to date. There are 1,600 known species of bees, more than 1,000 known termite species, 2,000 species of ants, and more than 3,600 species of butterfly. Many of the 2,600 bird species found in Africa are migratory, spending only part of the year on the continent, but there are endemic species and families as well such as the ostrich, the secretary bird, sunbirds, guinea fowl, mousebird, and mesites, which are endemic to Madagascar. Reptiles are well represented in Africa, but almost all belong to families that are widespread around the globe. Chameleons are an exception in that the great majority of chameleon species are found only in Africa and Madagascar.

T

e term Middle East was rst used in the 19th century in the United Kingdom, and at that time was used to refer an unde ned area surrounding the Persian Gulf. e rst known use of the term comes from a British current-a airs journal published in 1902. In the early decades of the 20th century British and U.S. sources commonly referred to the eastern shore of the Mediterranean as the Near East, the area between Persian Gulf and western India as the Middle East, and the part of Asia centered on China as the Far East. To day the term is widely used in the English-speaking world to refer to the Arab nations (which include nations in North Africa) but also to refer to the Arab nations and Iran.

Alternative terms for parts of the area commonly de scribed as the Middle East include the European term Le vant and the Arabic term Mashriq. e Levant is a historical geographical designation for the area bounded in the north by the Taurus Mountains of southern Turkey, in the west by the Mediterranean, and in the south by the Arabian Desert. e eastern limit of the Levant is o en described as northern Mesopotamia, but some sources include almost the whole of Mesopotamia to the shore of the Persian Gulf. Mashriq is a general term that includes the Arabic-speaking countries north of the Arabian Peninsula.

Numerous authorities have criticized the usage of the term Middle East on the grounds that it is Eurocentric, since the area of the world it refers to is only in the east from a European perspective. Nevertheless, the term remains in common usage and is widely understood to refer to a group of nations or territories with closely interrelated histories and cultures. e United Nations designates the area as Western Asia.

G

ere are no clear physical boundaries to the Middle East, a fact re ected in the vagueness of the term itself. Some au thorities cite a narrow de nition that is restricted to the ter ritory of the nations surrounding the Persian Gulf, others include parts of North Africa and the Levant. More recently the term Middle East has been used to refer to an extended area including all of North Africa, Turkey, the Caucasus, Iran, and parts of Central Asia such as Afghanistan. is work is based on the broader rather than the narrower de - nition of the term with the exception that North Africa is described in the Geography of Africa appendix.

N

For the purposes of this work the nations and territories of the Middle East are taken to include Bahrain, Iran, Iraq, Is rael, Jordan, Kuwait, Lebanon, Oman, the Palestinian ter ritories, Qatar, Saudi Arabia, Syria, Turkey, the United Arab Emirates, and Yemen. Together these nations and territo

in the west to 4,000 feet in the east. e plateau is bounded in the north by the Pontic Mountains, rising to 12,000 feet, and in the south by the Taurus Mountain range, which also has peaks above 12,000 feet. In the east of Turkey, where the Pontic and Tauris mountains converge, the land is rugged and mountainous with an average altitude above 9,000 feet and a maximum of almost 17,000 feet at the peak of Mount Ararat. e northeast corner of Iran, which borders the east of Turkey, is also a prominent highland area, being the re gion where the Zagros Mountains of western Iran and the Alborz Mountains of northern Iran converge. Iran is one of the world's most mountainous nations. e Iranian plateau, which extends eastward beyond the borders of Iran into Afghanistan and Pakistan, is made up of a series of moun tainous spines surrounding lower lying basins. e Zagros Mountains, which extend along the western edge of the pla teau all the way to the Straits of Hormuz at the mouth of the Persian Gulf, are one of Asia's great mountain ranges, and the Alborz Mountains, which separate the Iranian pla teau from the coastal plain of the Caspian Sea, include many peaks over 11,000 feet and the peak of Mount Damavand—the highest mountain in Iran at more than 15,300 feet.

e highland area extending south from Lebanon through Jordan and along the western edge of the Arabian Peninsula has a much lesser average elevation than the high lands of eastern Turkey and Iran. Much of Lebanon is moun tainous, being dominated by the parallel north–south ranges of Mount Lebanon and the Anti-Lebanon Mountains. To the south of Lebanon the highland area of southwest Syria is a continuation of this highland band. e western edge of Jor dan is also a highland area. South of Jordan the area of high ground continues in the form of a high escarpment that runs parallel to the coast of the Red Sea through western Saudi Arabia. is escarpment gradually becomes progressively higher moving south, apart from a signi cant low-lying gap around the city of Mecca.

e lowland areas of the Middle East are typically coast al. e narrow coastal plain that extends along Iran's Cas pian Sea coast is no more than 100 feet above sea level at its highest point, and much of the western shore of the Red Sea is very low lying. e area to the west of the Zagros Moun tains, historically referred to a lower Mesopotamia, is also a lowland area. In the Levant the most striking lowland area is the Jordan Valley—a narrow depression divided from north to south by the border between Jordan and Israel. e Jordan Valley is associated with the Great Ri Valley features that extend as far south as East Africa. e shore of the Dead Sea, which lies in the Jordan Valley, is the lowest point above wa ter on the Earth's surface, lying at approximately 1,300 feet below sea level.

R L

e three major rivers of the Middle East rise in the highland area of eastern Turkey. Of these the two longest are the Eu phrates and the Tigris, both of which ow southeast into the lowlands of southern Iraq before emptying into the Persian Gulf. ese two great rivers follow parallel courses before mingling in a great marshland and then joining to form the Shatt al-Arab about 100 miles before reaching the sea. e third of these rivers, the Aras, ows east through Armenia, Iran, and Azerbaijan before emptying into the Caspian Sea.

e Jordan River is the major watercourse of the Levant, although at just 150 miles in length it is not a major river from a global perspective. e Jordan River rises in the Anti-Lebanon Mountains of Lebanon and ows south through the Jordan Valley. Along its course the Jordan River feeds a series of increasingly low-lying lakes that are also located in the valley. From north to south these lakes are Lake Hula, the Sea of Galilee (also known as Lake Tiberias), and the Dead Sea. e Dead Sea has no outlet, and to its south the Jordan Valley is arid.

e largest lakes of the Middle East are in Turkey and Iran. Lake Van, with an area of 1,450 square miles, is the largest lake in Turkey and is situated in the mountainous east of the country. Lake Urmia, with an area of approximately 2,000 square miles, is the largest lake in Iran and is situat ed in the northwest of the country. Lake Urmia and several permanent lakes in Turkey are highly saline. e Dead Sea, situated on the border between Jordan and the West Bank, is also highly saline.

C

e Middle East represents only a small proportion of the world's total land area but it features a great range of cli matic conditions. e coastal regions of Turkey, the Levant, and the extreme north of Iran have a Mediterranean climate featuring hot dry summers and cool wet winters. e inte rior of the Anatolian Peninsula, northern Iraq, and northern Iran are all highland areas with relatively low precipitation and low temperatures during winter. South of the moun tain ous belt that extends across Turkey, northern Iraq, and into Iran, much of the Middle East is arid or semi-arid with high summer temperatures, and this is increasingly true moving south. e interior of the Arabian Peninsula is dominated by desert, and the southern portion of Iraq is also arid. Despite the prevailing arid climate there are numerous pockets of fertile land across the region. e area between the Euphra tes and Tigris Rivers in southern Iran has been a center of agriculture for thousands of years, as has the Jordan Valley.

A

e majority of the Middle East lies within the Palearctic ecozone (an area with broadly related plant and animal types), which extends across the entire Asian continent north of the Himalayas, the whole of Europe, and into North Africa. Only the southern half of the Arabian Peninsula is considered to be part of the Afrotropic ecozone. Consequently much of the plant and animal life found in the Middle East is also found across a much wider area of Asia and North Africa.

APPENDIX IV
THE HUMAN

Around 6 million years ago the earliest identifiable human ancestors emerged in the African continent. A considerable body of evidence supports this claim, ranging from fossils to DNA analysis, with scholars from a number of disciplines contributing to the history thus far reconstructed. Africa has been shown to be the cradle of human evolution, and it is here that the fascinating story of our earliest human ancestors begins.

HOMINIDS

The term *hominid* refers to any creature—extinct or extant—of the family Hominidae (of the order Primates), which is made up of erect bipedal (i.e., walking on two feet) primate mammals. Of this family, the only species that exists today is *Homo sapiens*, literally, "knowing man," that is, humans. Extinct members of this family, the earliest humans, are attested through fossil remains. The earliest hominids are represented by the genus *Australopithecus*, followed by later species of the genus *Homo* ("man"), among them *Homo habilis* ("handy man"), *Homo ergaster* ("working man"), *Homo erectus* ("standing man"), and most recently, *Homo sapiens*.

The study of human prehistory involves a number of disciplines, including paleontology, the study of fossils; anthropology, the study of human societies and cultures; physical anthropology, which focuses on human zoology and evolution; paleoanthropology, the branch of anthropology concerned with fossil hominids; and archaeology, the study of the physical remains of human life.

THE EARLIEST HUMANS

Humans and apes descend from a common ancestor, and when the human ancestral species began to diverge and differentiate from this common ancestor, this process marked the appearance of the hominids. This divergence of species, or speciation, took place during a period of climate change, when the warm and moist tropical to subtropical climate prevailing in Africa was interrupted for periods of several million years at a stretch by cooler, drier weather. Against this backdrop, the earliest human species began to differentiate from the apes. While fossil evidence uncovered from the 19th century on has supported the postulation of human ancestors dating back to eras too distant in the past to imagine, it was not until the late 20th century that those dates could be better approximated. In the 1990s, DNA studies comparing genetic material from modern-day humans to that of chimpanzees allowed for the extrapolation back to a common ancestor and for the rough dating of that ancestor to sometime between 6 million and 4.5 million years ago. This dating would put the divergence of species as coinciding with climate shifts in Africa. Fossil evidence to support this claim, though, was unknown until, in 1994, an announcement was made of the discovery of fossil bone fragments much older than anything previously known. These fragments, found at Aramis, in north-central Ethiopia, were dated to 4.4 million years ago and provided the oldest fossil evidence for a hominid with an upright stance and bipedal gait rather than the knuckle walking of chimpanzees. This hominid, originally classified as an *Australopithecus*, was reclassified under a new genus and is now known as *Ardipithecus ramidus*.

Additional early fossil finds include *Australopithecus anamensis*, dated to between 3.9 million and 4.2 million years ago. Remains of this hominid were found in Kenya by the anthropologist and archaeologist Mary Leakey (d. 1996). Mary Leakey and her husband, Louis Leakey (d. 1972), were the pioneers of the study of human evolution. They spent much of their lives working in Kenya and are credited with demonstrating that human ancestors go back much farther in history than had been previously believed and that human evolution centered in Africa, not Asia, as had been assumed from earlier discoveries. The Leakeys and their co-workers made many of the discoveries that have shaped our understanding of human evolution. Their work has also provided evidence for a common ancestor of apes and humans, a species called *Proconsul africanus*, which lived about 25 million years ago, discovered in 1948 at Rusinga, an island in Lake Victoria, Kenya. In 1962, Louis Leakey's team discovered fossils of another species, *Kenyapithecus*, dating to about 14 million years ago, the era before the divergence of apes and hominids, thus making this, too, a common ancestor of apes and humans.

Climate change played an essential role in the emergence of early humans. The shift to a cooler and drier climate transformed the dense tropical forest in ways that supported the divergence of species. The tropical forest opened into zones of forest and of open savanna, or grasslands, providing a habitat well suited to the australopithecines, who could walk upright in search of food, then if necessary retreat quickly to the shelter of the forest, carrying with them the food they had gathered.

The next wave of speciation took place around 3 to 2 million years ago, a period when the climate was again cooler and drier. This wave, too, has left fossils of hominids and many other species. The fossils suggest that many forest-dwelling species of bovids, members of the cattle family such as antelopes, became extinct during this period, while others more suited to open habitats evolved. At the same time, the forest-dwelling hominid genus *Australopithecus* diverged into species of the genus *Paranthropus* (although not all paleontologists accept this notion). Up until this point, all the hominids, along with their ancestors the apes, were forest-dwelling herbivores. The genus *Homo*, though, as aggressive, omnivorous scavengers and possibly hunters, was able to exploit the new habitats. The bovids ranged across wide areas, an adaptation probably necessitated by the lower density of nutrients in grasslands as compared with the denser nutrients of the forest. Members of the genus *Homo*, distinguished by their larger size, longer legs, and a pelvic structure that allowed a bipedal gait, were well adapted to follow the bovid herds and perhaps dispersed with them.

Australopithecus

The *Australopithecus*, a name that means "southern ape," is a genus of extinct hominids that lived in Africa from about 5.3 million years ago to about 1.6 million years ago. Most scientists believe this genus is an ancestor of modern humans. Members of this family differed from early apes in their upright posture and bipedal gait, as attested by the development of the arm and leg bones preserved in the fossils of this genus that have been found. Their brains were relatively small, like those of apes today, but their teeth were similar to those of modern humans.

The identification of this genus dates from the discovery by the Australian-born paleontologist Raymond Dart in 1924 of a skull found at Taung, South Africa, near the Kalahari Desert. The fossil was determined to be the remains of a juvenile, nicknamed the "Taung baby." The position of this specimen's foramen magnum, the opening in the base of the skull through which the spinal cord attaches to the brain, would have allowed it to walk upright. Over the next 30 years many other fossils were found in other South African sites, and all of these were eventually given the species designation *Australopithecus africanus*. The species is dated to about 3 to 2 million years ago. This hominid had a relatively small cranium; it stood about five feet tall and weighed between 75 and 130 pounds. The brain size in relation to the size of the body falls between that of modern apes and modern humans. Few upper-limb bone fossils have been found, and from those that do survive, nothing can be determined about the manipulative abilities of these hominids, although the shoulder bones suggest that they were well adapted for climbing. Their teeth are not arranged in the usual U-shape of the apes but instead follow a more rounded line. Other aspects of the teeth set them apart from the apes, as, for example, the fact that the canine teeth are small and do not project above the other teeth, as they always do in apes. On the other hand, the order in which the teeth appeared and their rate of maturation are more similar to that of apes than that of modern humans. The pelvic cavity is wider than that of apes, allowing for the birth of babies with larger heads, providing additional evidence for a larger brain size.

Another species, the Australopithecus afarensis, was postulated, based on two major finds: In 1978 Mary Leakey discovered three trails of footprints in volcanic ash at a site in Tanzania, dating from about 3.5 million years ago and providing striking affirmation of the bipedal gait of the individuals who left the footprints. Between 1972 and 1977 excavations carried out by a team led by Donald Johanson, Maurice Taieb, and Yves Coppens, in Hadar, Ethiopia, uncovered a remarkable female skeleton, nicknamed "Lucy," of which nearly half survived intact, and another set of fossils, nicknamed "the First Family," which includes the remains of at least 13 individuals. Features from both these finds were taken as evidence for a new species, *A. afarensis*, distinguished from *A. africanus* by a more projecting face, the shape of the teeth and their placement in the jaw, and differences in the cranium.

A number of other species of the genus *Australopithecus* have been identified and grouped into two broad categories according to body type: gracile (of slender build) and robust. The gracile group, which includes *A. africanus*, have lighter bones, especially in the face, than robust species, such as *A. boisei*, which are characterized by powerful jaws and teeth adapted to crushing tough foodstuffs, probably mostly plant foods, and a ridge running from front to back on the top of the skull that served to anchor powerful jaw muscles. The average brain size of the robust australopithecines is a little larger than that of the gracile group, but because the robust group is 10 to 25 percent larger in body size, the brain-to-body ratio is roughly the same as that of the gracile group. Robust species are classified alternately as belonging to the genus *Paranthropus*, a name meaning "next to man," or as belonging to *Australopithecus*. The fossil record of early hominids is still so sparse as to make it impossible to ascertain with authority relationships between lineages. Accordingly, it is still uncertain which lineage of *Australopithecus* is the direct ancestor of the genus *Homo*.

Homo

The earliest known members of the genus *Homo* are *Homo habilis* (handy man) and *Homo rudolfensis*, named for Lake

larger than that of earlier australopithcines and other early Homo species, and the teeth are nearly identical to modern human teeth, although somewhat larger, with a larger jaw bone. The species H. erectus is thought to have diverged from H. ergaster about 1.6 million years ago and subsequently migrated to Asia.

Recent studies have challenged the theory that H. erectus disappeared about 400,000 years ago, as other species continued to evolve. Modern stratigraphic analysis of the complicated layers at the Java sites has shown Java Man and other Solo River fossils to be only 50,000 years old, making this population of H. erectus contemporary with H. sapiens, that is, modern humans.

Among the questions that remain are how and where populations of H. erectus evolved into early H. sapiens, whether dispersed populations evolved independently, or whether a population in a particular geographic area evolved rapidly and then migrated into other areas. The study of human evolution is still a young field, and because relatively few specimens have been recovered, a single find or newly developed methods of analysis can result in the dramatic realignment of the human family tree. In 2006 such a redefining find was made when a skull was uncovered in Gawis, Ethiopia, northeast of the capital, Addis Ababa. Some scientists believe that this may prove to be the missing link between H. erectus and H. sapiens. This specimen is thought to be between 500,000 and 200,000 years old and comes from an area rich in paleoanthropological finds. In this area of Ethiopia, the oldest known stone tools, dated from about 2.6 million years ago, were found, as was the skeleton known as Lucy, and in 2005, specimens of the Ardipithecus ramidus hominids, dated to between 4.5 and 4.3 million years ago.

H

Fossil remains of early H. sapiens are known not only from sites in Africa, but also from sites in the Middle East and Europe, dating from the Paleolithic Period—the Old Stone Age—from about 200,000 to about 15,000 years ago. With sapiens, the genus Homo takes on characteristics much more recognizable as "human" and distinct from their more-apelike forebears. This is particularly evident in the many features that distinguish the sapiens skull from that of erectus. The overall direction of this evolution shows an increase in cranial capacity (and thus brain size), the rounding of the cranial vault (the top of the head), and the gradual reduction in the masticatory, or chewing, complex of features, including the jaws and the teeth. Accordingly, the sapiens skull is marked by a well-developed and vertical brow that lacks the prominent supraorbital torus of earlier species. The jaws and teeth are smaller, and thus the muscles required to support them would not have been as heavy. The lighter, more delicate face could have been supported by a smaller neck and reduced neck muscles. With the smaller teeth, the chin becomes a more prominent feature and the "muzzle" aspect of earlier species recedes. The arrangement of teeth, called dentition, observed in sapiens shows smaller teeth crowded into the jaw, with a markedly smaller third molar. Interestingly, in modern humans, too, the third molars—commonly referred to as wisdom teeth—are genetically unstable and are often missing or impacted.

The skeleton of H. sapiens supports a fully upright posture and an efficient bipedal gait, with a spinal column curved only at the neck and the small of the back, evenly dispersing weight along the line of gravity and allowing the pelvis to tilt back, which in turn allows the legs to swing freely over the ground. The structure of the leg bones and the feet add further efficiency to the stride. The evolving capacity and refinement of grip mechanisms and the continued evolution of the hand, along with increased brain capacity, allowed for greater and greater manipulative skills, essential to the development of more advanced tools and other skills.

The earliest human found in Europe is H. neanderthalensis, the Neanderthal, named after the Neander River valley in Germany, where the first specimen—a skullcap—was found in 1856, dated to about 200,000 years ago. These hominids, while more like modern humans than any other hominid found, are also very unlike humans in their massive physique and extremely heavy bones. The question remains as to whether the Neanderthals represent a species distinct from H. sapiens or are a subspecies of H. sapiens. In any case, the Neanderthals are thought to be the immediate predecessors of early modern man. Neanderthal populations lived in an area that extended from Europe to Central Asia, to the eastern Mediterranean region. Excavated sites include not only those in the Neander Valley and other parts of Europe but also sites in the Middle East: Shanidar (in Iraq), Tabun (Mount Carmel, in the West Bank and Israel), and Amud and Kebara (in Israel).

Other early human populations roughly contemporaneous with but different from the Neanderthals have been identified across Africa and the Middle East. East African remains include fossils found in southern Ethiopia by an expedition led by Richard Leakey and dating from about 200,000 to about 70,000 years ago, known as Omo I and Omo II. Remains found in the Border Cave site, between South Africa and Swaziland, have been dated to between 110,000 and 90,000 years ago and are undoubtedly H. sapiens. Another cave site, this one near the city of Nazareth, in Israel, called Jebel Qafzeh, yielded remains of about a dozen individuals, stone tools, and a variety of animal remains, including those of horses, rhinoceroses, deer, oxen, and gazelles. Skeletons from this site have been dated to about 115,000 to 90,000 years ago. The human skulls and bones from limbs found there are not those of Neanderthals or of H. erectus but are clearly related to H. sapiens.

Generally speaking, the early H. sapiens sites are still few and widely scattered, making it impossible to outline with certainty patterns of migration. Nevertheless, evidence now points to the emergence of modern humans from sub-Saharan Africa sometime before 50,000 years ago. This is the widely held "Out of Africa" theory of human origins. The

Omo nds of Ethiopia, as well as those from sites in Kenya, Tanzania, and South Africa, are considered to be the pre cursors of these modern humans. From these sites in Africa this species spread northward, absorbing and sometimes displacing other populations, including the Neanderthals. It had been thought that the Neanderthals and other extinct species died out, but research published in 2002, conducted by Alan R. Templeton, a population biologist at Washington University in St. Louis, found two evolutionary links to Afri ca imprinted in the genes of modern populations, suggesting there were at least two migrations out of Africa of H. sapiens, one dating from about half a million years ago and the other beginning no more than 100,000 years ago. e ndings of this study also suggest that H. sapiens interbred with the Ne anderthals, and thus traces of Neanderthal genes live on in modern-day European populations.

A number of sites in Morocco have also provided fossils, but these have not yet been de nitively placed in the evolu tionary sequence. ese early modern humans are thought to date from between 70,000 to 40,000 years ago.

L

While skeletons and skulls attest to the evolution of the hu man body and archaeological artifacts help us reconstruct the development of material culture, we have no such evidence to draw upon for the history of human language. Anthropol ogists and linguists have drawn some conclusions from the shape of the cranium—whether certain physiological devel opments at least would have allowed for vocalization and the development of speech—but the leap from vocalization to the complex symbolic system that characterizes language is enormous. Language also requires a highly developed brain, capable of processing and storing complex symbols.

Because fossils reveal next to nothing about the de velopment of language in humans, experiments have been conducted on one of humankind's closet relatives, the chimpanzee, to explore the development of this most hu man of behaviors. Since chimpanzees do not have a larynx that would allow them to make the sounds necessary for human speech, these experiments have focused on teach ing them sign language for the deaf, which, like other forms of human language, is a rich symbolic system that allows for the creation of an in nite number of new "utterances." Washoe, the female chimpanzee raised and observed at the University of Nevada, Reno, and Central Washington Uni versity, reportedly learned to make signs for more than 100 words and could understand more than 300 signs. She was able to construct simple sentences, usually asking for food, but never used signs in a spontaneous way to communicate ideas, an essential feature of human use of language. Wash oe died in 2007. While this and other research on chim pan zees has undoubtedly shed light on the workings of primate cognition, most linguists and cognitive scientists agree that Washoe's use of language fell far short of qualifying as hu man language.

T

It was only rather recently that humans made the leap from hunting and gathering—an activity that rests on a somewhat passive relationship with the environment—to taking con trol of the food supply through agriculture. is leap was made about 11,400 years ago, as evidenced by nine small gs uncovered in the ruins of a prehistoric village near Jericho, in the Palestinian territory of the West Bank. is is the ear liest evidence for a cultivated food crop so far discovered anywhere in the world. e nd was announced in 2006 by archaeobotanists Mordechai Kislev and Anat Hartmann of Bar-Ilan University in Israel, and Ofer Bar-Yosef, an archae ologist at the Peabody Museum of Harvard University.

e dawn of agriculture was a major event in human history. In Dr. Bar-Yosef's words, "People decided to inter vene in nature and supply their own food rather than relying on what was provided by the gods. is shi to a sedentary lifestyle grounded in the growing of wild crops such as bar ley and wheat marked a dramatic change from 2.5 million years of humans as mobile hunter-gatherers."

ese cultivated gs have been shown to predate by about 1,000 years the staple crops of wheat, barely, and chickpeas, which were cultivated across wide areas of the Middle East. Before the discovery of these gs, the staple grains and le gumes had been assumed to be the earliest cultivated crops. e gs were discovered in the remains of a building that had burned, charring the gs but preserving them well for de tailed analysis. e age of the gs was established by dating the detritus le by the re. e carbonized gs had retained their shape, suggesting they may have been dried for human consumption. It is thought that gs came to be cultivated be fore other fruits because they can be propagated by the sim plest of techniques: one can take a shoot from a g tree, plant it in the ground, and it will take root and grow into a tree. is ease of cultivation may explain why gs were cultivated much earlier than grapes, olives, and other plants normally grown from seed.

As for where grains were rst cultivated, research ers have di ering views. Some think they were introduced in what is now Israel and the upper Euphrates River valley, while others contend that southern Turkey is the likely site.

P

Ideas about the complexity and organization of human so ciety in the period between the dawn of agriculture—about 11,000 years ago—and the time when humans began to write things down—about 6,000 years ago—have changed dramatically over recent decades as new evidence has come to light. Until recently, most anthropologists believed that humans lived in simple, self-su cient farming villages from the dawn of agriculture right up until the great leap in hu man history known as the Urban Transformation, which took place around 6,000 to 5,500 years ago, de ned by the rise of cities in the Middle East and the concurrent begin nings of metal making and the invention of writing. In light

of nds of the last few decades and reassessment of earlier ones, this view has been reformulated to posit a much more complex and sophisticated village life that developed 3,000 to 1,000 years before the rise of cities.

One of the sites that has played a central role in this new understanding of early society is Cayonu, in eastern Turkey, currently under excavation. e site contains the remains of a village of about 100 to 200 people, dating from about 9,000 to 8,000 years ago—that is, from the Neolithic (New Stone) Age. e people of Cayonu are thought to have been the rst farmers of Anatolia, cultivating wheat and barley and possibly other plants. e settlement includes a number of storage facilities probably used for grain. Evidence points to the dog as the rst animal domesticated in this village, followed by the pig, and then sheep and goats. A gurine of a female deity was found, one of the earliest relics of a cult known as that of the Mother Goddess of Anatolia. e dead were buried under the oors of the dwellings, and decorative items such as buckles and beads have been found in some of these burials. Metal objects, though, have provided some of the biggest surprises of this site. Copper items in various shapes were uncovered—sheets that had been hammered at and various sorts of tools, such as awls, pins, and hooks. Careful analysis of these pieces has shown that the copper was heated before it was shaped. is discovery puts the date at which early villagers were heating metals in order to work them 3,000 years earlier than had been previously thought. Another site in Turkey, Gritille, southwest of Cayonu, produced lumps of iron that had been heated.

Other villages contemporaneous with Cayonu show a degree of social organization and division of labor that was not thought to have existed so early. At Beidha, in Jordan, one house was apparently used for bead making, another for butchering, and another for making ints. Umm Dabaghiya, a site between the Tigris and the Euphrates Rivers in northern Iraq, includes a storage facility with hundreds of separate chambers, pellets that could be shot from slings, and int tools for scraping. Archaeologists believe this village specialized in tanning animal hides and that it supplied a wide area with leather. Evidence of specialized industry has also been found in other areas. Yarim Tepe and Tell-es-Suwwan, also in Iraq, have sophisticated pottery kilns that would have been suited for mass production, suggesting that the surplus would have been traded.

Trade took place across great distances. Obsidian, the volcanic glass prized for its sharpness, was an essential tool of Neolithic culture and has been traced across the Middle East to areas to which it had to have been carried by traders. Similarly, pottery has been analyzed to identify trace elements in the clay, allowing a particular pottery sample to be traced to a speci c locale, providing additional proof for wide-ranging trade routes.

One of the most astonishing Neolithic sites is the settlement of 6,000 to perhaps 10,000 inhabitants called Catalhuyuk (Çatalhöyük), near Konya, in south-central Turkey, rst excavated in the 1960s, with new excavations begun in 1993 and still under way. e town is believed to have been a trading center, and artifacts uncovered there include fabrics, cosmetics, sticks for applying eye makeup, mirrors made of obsidian, wooden vessels, and other items. e dwellings, built close together, were rectangular mudbrick houses—probably entered through the roof by means of a wooden ladder. Each house had a hearth, an oven, and platforms where one could sleep or work. e dead were buried under these platforms. Grains, oil-producing seeds, and nuts were cultivated and animal husbandry practiced.

T : A

Who we are and where we came from are questions that humans have pondered using many di erent approaches and the tools of many disciplines. Since the 1980s, molecular biologists have produced strong DNA evidence supporting the claim that humans of today of all races and inhabiting all corners of the earth share a common genetic ancestry that can be traced back to Africa about 150,000 years ago. at research is the basis for the “Out of Africa” theory held by most anthropologists, which posits a relatively recent migration of human ancestors leaving Africa in several waves, crossing into Asia and Europe, and establishing populations there and eventually across the globe.

In early 2008 results were announced of a large-scale study of genetic markers gathered from nearly a thousand individuals from 51 populations around the world. is study, coauthored by Marcus Feldman, an evolutionary biologist, and Richard Myers, a geneticist, both of Stanford University provides surprising insights into human evolution and into the migrations that populated the earth. is research examined 650,000 genetic locations in the DNA of members of this wide variety of populations. e result is the highest resolution map of human genetic diversity to date. e map brings into focus in astonishing detail human genetic history, substantiating theories of migration and population variation. A sequence of genes identi ed in the Yakut people in northeastern Siberia, for instance, was shown to be shared by Native Americans. e shared sequence, then, con rms that the two populations now widely separated on the face of the earth are, in fact, closely related. e shared genetic marker serves to con rm the archaeological evidence that a migration took place tens of thousands of years ago from Siberia across the Bering Strait and into the Americas.

e study of these genetic markers bolsters the Out of Africa model. is conclusion is drawn from the nding that the greatest genetic variation occurs among African populations, and variation becomes less and less with populations farther from this source. If the rst humans migrated out of Africa each group that broke away would have carried only a sampling of the parent population’s genetic diversity. As us, with each breaking away, the genetic variation in the population would diminish, and that’s exactly what this study shows.

APPENDIX V
CHRONOLOGY

The following chronology is intended to provide the reader with an overview of the entire span of human history in the Middle East and Africa. This chronology concentrates on broad cultural trends and the rise and fall of cultures, peoples, and empires. More detailed chronologies can be found accompanying each of the major entries in the main body of these volumes.

Our sources of knowledge about the past depend on the time period in question. Information about the very earliest human history is derived primarily from archaeological evidence, and this evidence generally becomes more sparse the more ancient the period. With the adoption of writing the history of a culture can become much more detailed and accessible. The first part of this chronology, the prehistoric period, is concerned with the period before writing systems were adopted while the second part, the historic period, is concerned with the period after their adoption. Periods of cultural or technological development in the prehistoric section often overlap both because there is conflicting archaeological evidence for their inception and decline and because different technologies (or industries) were in use in different parts of the Middle East and Africa during the same time periods. The transition to written history occurs comparatively early in the history of the Middle East but much later in sub-Saharan Africa producing a much greater emphasis on Middle Eastern rather than African history in the corresponding period. The great concentration of archaeological research in the Middle East and Egypt has also provided historians with a much greater range of information on these areas than is the case with sub-Saharan Africa.

PART ONE: PREHISTORIC PERIOD

Paleolithic (Old Stone Age): ca. 2.6 million years before present (B.P.)–ca. 10,000 B.P.

This period includes the great majority of human history beginning with the earliest production of stone tools and ending just before the emergence of agriculture. In cultural terms it can usefully be subdivided into periods in which pre-humans and humans made advances in tool-production methods and other significant steps such as the controlled use of fire. These sub periods are usually referred to as the Lower, Middle, and Upper Paleolithic.

Lower Paleolithic: ca. 2.6 million B.P.–100,000 B.P.

The emergence of the first species of the genus *Homo*, the genus to which modern humans and their closest ancestors belong. *Homo habilis*, *Homo ergaster*, and *Homo erectus* emerge in East Africa and begin to migrate across the continent and into West Asia (the Middle East) and southern Europe. The ancestral relationships between these species is unclear but it is generally accepted that *Homo habilis* was the earliest and *Homo erectus* was the latest, and that *Homo habilis* was less adept at tool making than its successors.

ca. 2.6–1.7 million B.P.

Oldowan industry: The period of the earliest known tool-making industry. "Industry" in this sense refers to a common method of producing tools. These tools consist of roughly spherical quartz, quartzite, basalt, obsidian, flint, or chert stones with a segment struck away to create a cutting edge. The earliest known Oldowan artifacts are created by pre-human hominids in the Olduvai Gorge in present-day Tanzania.

ca. 1.7 million B.P.–100,000 B.P.

Acheulean industry: Roughly corresponding with the emergence of *Homo erectus* a new method of tool production comes into use. The stone tools produced in this period are more extensively and precisely worked and there is increasing sophistication over time. During this period *Homo erectus* groups are believed to have migrated from Africa into West Asia and Europe taking their tool-producing methods with them. The earliest known evidence of the controlled use of fire occurs at sites in East Africa dating from ca. 1.4–1.5 million B.P.

Middle Paleolithic (Middle Stone Age): ca. 300,000–50,000 B.P.

The emergence of anatomically modern humans (*Homo sapiens*) in East Africa. *Homo sapiens* begin migrating across Africa and into West Asia replacing earlier hominin species. Some features of behavioral modernity begin to emerge such as ritual, art, and the production of increasingly sophisticated bone and stone

tools. Many historians argue that sophisticated language probably emerged during this period.

ca. 300,000–30,000 B.C.E.

Mousterian industry: Roughly corresponding with the emergence of *Homo sapiens* (anatomically modern humans) in East Africa and *Homo neanderthalensis* (Neanderthals) in Europe and West Asia a more sophisticated method of tool production comes into use. Mousterian industry tools are primarily made from flint and are produced in North Africa and the Middle East as well as across unglaciated regions of Europe.

Upper Paleolithic (Middle Stone Age): ca. 50,000–10,000 B.C.E.

The last sub period of the Paleolithic is characterized by the full emergence of human behavioral modernity. Fully modern humans (*Homo sapiens sapiens*) become the dominant species replacing all other earlier *Homo* species. Humans begin to establish semi-permanent settlements and to develop stone tools to work bone, antler, and hides. There is an apparent explosion of invention including fishhooks, eyed needles, rope, oil lamps, and advanced projectile weapons such as harpoons and the bow and arrow. The production of artworks such as cave painting and figurative sculpture becomes widespread, suggesting an increasingly sophisticated form of ritual and culture. Evidence of long distance trade in rare raw materials also emerges. In North Africa the region of the present-day Sahara Desert is a well-watered patchwork of grassland and woodland supporting numerous herbivores and predators.

Epipaleolithic: ca. 20,000–10,000

Unlike in Europe, where there is a distinct period of cultural change associated with the dramatic climatic changes at the end of last glacial period (usually known as the Mesolithic or Middle Stone Age), climatic change in the Middle East and most of Africa was less dramatic and the transition from a hunter-gatherer lifestyle to settled agriculture (the mark of the later Neolithic period) was more gradual and less clearly defined. A group of transitional cultures exist, primarily in the Middle East, during this period.

ca. 18,000–14,000 B.C.E.

Kebaran culture: A nomadic culture of hunter-gatherers making use of microliths (small stone tools probably used as arrowheads or barbs) is in existence across much of western Asia.

ca. 14,500–11,500 B.C.E.

Natufian culture: In the eastern Mediterranean the earliest known settled communities emerge. This culture builds permanent dwellings, partially of stone, but continues to live a hunter-gatherer lifestyle. This unusual combination of settled habitation and hunting and gathering is thought to have been made possible by an abundance of game and wild cereals produced by a favorable climate. The Natufians make use of microliths (small stone tools probably used as arrowheads or barbs), bows and arrows, numerous stone and bone tools including sickles, and create sculpture. The presence of canine remains in human burials indicates that the domestication of the dog occurs in this period.

ca. 13,000–9,000 B.C.E.

Qadan culture: This culture in Upper Egypt (present-day southern Egypt) appears to be the first in the region to develop the systematic harvesting of wild cereal crops—a stage immediately preceding the development of true agriculture. Stone blades that may have been used to harvest cereals and associated grinding stones are in use. The people of the Qadan culture also practice ritual burial in cemeteries. Up to 40 percent of the individuals buried at the Jebel Sahaba cemetery show evidence of having died from wounds received from projectiles, suggesting a period of invasion or intense inter-tribal conflict.

Younger Dryas: ca. 12,900–11,500 B.C.E.

A brief period, in geological terms, in which glacial conditions return to northern latitudes and abruptly alter the climate of North Africa and the Middle East. The resulting drought in North Africa and the Middle East may have been a motivating factor for the development of settled agriculture by cultures in these regions.

ca. 11,000–8,000 B.C.E.

At Gobekli Tepe in present-day southeastern Turkey the earliest known shrine or temple complex is built by a hunter-gatherer culture. The builders of Gobekli Tepe may have been the first to develop settled agriculture as climate change forced them to abandon hunting and gathering as their primary means of subsistence.

Neolithic (New Stone Age): ca. 10,000–6,000 B.C.E. (ca. 8,000–4,000 B.C.E.)

Cultures in the Middle East and North Africa continue to use stone tools but settled agriculture emerges as the most successful and widespread way of life. The earliest farmers raise einkorn wheat, millet, and spelt and keep dogs, sheep, and goats. In the Middle East and North Africa the advent of settled agriculture precedes the use of pottery, which does not become common until ca. 7,500 B.C.E. Across much of the rest of Africa a hunter-gatherer lifestyle continues to be viable.

ca. 8,000–7,300 B.C.E. (ca. 6,000–5,300 B.C.E.)

Halafian culture: In northern Mesopotamia and present-day Turkey and Syria an agricultural society characterized by the production of glazed pottery decorated with animal designs and geometric patterns emerges. They build houses and temples from mud brick and produce ceramic female figurines.

Chalcolithic (Copper Age): ca. 7,500–6,000 B.C.E. (ca. 5,500–4,000 B.C.E.)

Cultures in the Middle East begin to use copper tools alongside stone tools and to manufacture copper ornaments. The Chalcolithic is relatively brief in the Middle East where experimentation with alloying copper and tin to produce bronze (the characteristic technology of the succeeding Bronze Age) occurs soon after copper itself begins to be exploited.

ca. 7,300–6,100 B.C.E. (ca. 5,300–4,100 B.C.E.)

Ubaid culture: This culture, centered on southern Mesopotamia, represents the first known permanent settlement of the area. The Ubaid culture develops through three stages: Early, Middle,

and Late (or Classical). Early Ubaid culture is characterized by the development of new techniques for growing crops in a comparatively arid area. Middle Ubaid culture is characterized by the development of systematic irrigation by means of an extensive network of canals. Late Ubaid culture sees the beginnings and rapid northward spread of urbanization as well as the development of trade routes stretching from the Mediterranean to the southern tip of the Arabian peninsula. The wheel is invented, originally in the form of the potter's wheel.

ca. 6,000 to 5,000 . . (ca. 4,000 to 3,000.)

Uruk culture: This culture, which stretches across Mesopotamia, develops from the earlier Ubaid culture. Urbanization becomes the standard model of settlement across the region. Government and strong social stratification begin to develop in the new urban centers. Late in this culture the Early Dynastic Period of the Sumerian and Egyptian civilizations begin to emerge. Towards the end of this period some urban centers have populations of up to 20,000 people.

Bronze Age: ca. 5,300–3,200 (ca. 3,300–1,200 . .)

Cultures in the Middle East and North Africa develop the techniques to produce high quality bronze artifacts. The first systematic production of bronze artifacts begins in Mesopotamia and the technology subsequently spreads rapidly to Egypt, the Levant, and Anatolia (present-day Turkey). The early Bronze Age in the Middle East and North Africa coincides with the first writing systems and the beginnings of recorded history in those regions. In Mesopotamia the late period of the Uruk culture, the early period of Sumerian history, the Akkadian Empire, the Old Babylonian and Old Assyrian periods, and the period of the Kassite kings of Babylonia all occur in the Bronze Age. Egyptian history from the Early Dynastic Period to the New Kingdom Period takes place during the Bronze Age. In much of sub-Saharan Africa Bronze Age technology never becomes established and stone tools continue to be used until the introduction of iron smelting in West Africa in ca. 1200 . . .

PART TWO: HISTORIC PERIOD

ca. 3200 . . .

The earliest known Sumerian cuneiform tablets are produced.

The earliest known Egyptian hieroglyphics are produced.

ca. 3100–2686 . . .

The Early (or Archaic) Dynastic Period in Egypt.

ca. 2900–2270 . . .

The Early Dynastic Period of Sumerian culture.

ca. 2700 . . .

The beginning of the Old Elamite Period and the reign of the first recorded Elamite king. The Elamite civilization was centered on an area east of Mesopotamia roughly corresponding to the Khuzestan province in the west of present-day Iran.

ca. 2686–2134 . . .

The Old Kingdom Period in Egypt.

ca. 2500–2400 . . .

In Egypt the pyramids of the Giza Necropolis are constructed.

ca. 2457 . . .

King Eannatum of Lagash conquers all of Sumer (southern Mesopotamia) establishing the first known empire in the world.

ca. 2350 . . .

King Lugal-zage-si of Uruk begins the expansion of Akkadian power across Sumer.

ca. 2300–2200 . . .

Akkadian culture spreads as far west as Anatolia and the Mediterranean Sea and east to Elam in present-day Iran and the Akkadian language becomes the lingua franca of the Middle East.

ca. 2270–2083 . . .

The period of the Akkadian Empire. Centered on the city of Akkad in present-day Iraq the Akkadian Empire supersedes Sumer as the predominant culture of Mesopotamia.

ca. 2270–2215 . . .

Sargon rules the Akkadian Empire.

ca. 2150–2050 . . .

The Gutian dynasty rules the Akkadian Empire.

ca. 2100–2000 . . .

The collapse of Mesopotamian agriculture precipitates the downfall of the Akkadian Empire.

ca. 2040–1640 . . .

The Middle Kingdom period in Egypt.

ca. 2000–1600 . . .

The Old Period of Assyrian history. The first Assyrian Empire is established in northern Mesopotamia.

ca. 1900 . . .

The southern Mesopotamian city of Babylon begins to grow in power; within 200 years it is the largest city in the world.

ca. 1792–50 . . .

Reign of Hammurabi, the sixth Amorite king of Babylon. Hammurabi founds the Old Babylonian Empire.

ca. 1670 . . .

Labarna, the first recorded Hittite ruler, extends his realm from an ancestral power base in Anatolia.

ca. 1650 . . .

King Hattusili founds the Hittite capital of Hattusa (central Anatolia) and makes conquests throughout eastern Anatolia.

ca. 1648–1540 . . .

The non-Egyptian Hyksos kings rule Egypt.

ca. 1600–1000 . . .

The Middle Period of Assyrian history. Assyria emerges as a leading power in Mesopotamia. Conflicts with the Sea Peoples, the Aramaeans, and the Hittites eventually lead to a decline in Assyrian fortunes.

ca. 1595 . . .

Samsuditana, the last king of the Old Babylonian Empire, is overthrown by Hittite invaders.

ca. 1540–1070 . . .

The New Kingdom period in Egypt.

ca. 1500–1100 . . .

The Kassite kings rule Babylon. Babylonia emerges as a unified state in southern Mesopotamia.

ca. 1500 . . .

The beginning of the Middle Elamite Period.

ca. 1479–1425 . . .

Thutmose III, sixth Pharaoh of the Eighteenth Dynasty, rules Egypt, first as coregent with his stepmother Hatshepsut and later as pharaoh. In a series of military campaigns Thutmose extends Egypt's empire to its greatest ever extent.

1440 . . .

The traditional date of the exodus of the Jewish people from Egypt.

ca. 1400 . . .

The ascendancy of King Tudhaliya marks the beginning of the Hittite New Kingdom.

ca. 1353–1336 . . .

The reign of Pharaoh Akhenaten over Egypt, who attempts to impose a monotheistic faith on the entire kingdom—the worship of the sun god Aten.

ca. 1350–1322 . . .

The height of Hittite power under Suppiluliuma I; his empire stretches from western Anatolia to present-day Lebanon.

ca. 1279–1213 . . .

The reign of Pharaoh Ramesses II, also known as Ramesses the Great, over Egypt.

1274 . . .

The Hittite and Egyptian empires clash at the Battle of Kadesh, in modern-day Syria. Both sides claim victory.

ca. 1274–1245 . . .

The reign of Shalmaneser in Assyria. The First Assyrian Empire reaches its zenith under his rule and that of his son, Tukulti-Ninurta I.

1205 . . .

The last recorded ruler of the Hittite New Kingdom dynasty, Suppiluliuma II, comes to the throne in Hattusa. Following the end of his reign at some time in the 1270s Hattusa was destroyed by fire, possibly by Sea Peoples.

ca. 1100 . . .

The Beginning of the Neo-Elamite Period. The Elamites and the Babylonians ally against the rising power of the Neo-Assyrian Empire and Elamite kings rule in Babylon for a time.

ca. 1000–612 . . .

The period of the Neo-Assyrian Empire.

ca. 813 . . .

The Phoenician colony at Carthage in present-day Tunisia is founded.

ca. 700 . . .

After a century of struggle, the Neo-Hittite city-states finally fall into the hands of the Assyrians. All semblance of Hittite identity seems to be lost at this time.

ca. 689 . . .

Sennacherib, the ruler of Assyria, sacks the city of Babylon.

ca. 669–627 . . .

The reign of Ashurbanipal II, the last of the great king of the Neo-Assyrian Empire.

ca. 646 . . .

Ashurbanipal II defeats the Elamites and destroys their capital Susa.

ca. 627–605 . . .

The reign of Nabopolassar, the first Chaldean king of Babylon and founder of the Neo-Babylonian Empire.

612 . . .

The combined forces of the Medes and the Babylonians conquer the Assyrian capital Nineveh, and the Babylonian leader Nebuchadrezzar II seizes the territory of the Neo-Assyrian Empire.

ca. 600 . . .

The Kingdom of Armenia is established under the Orontonid dynasty.

586 . . .

The destruction of the Jewish First Temple (or Solomon's Temple) as the Babylonians capture Jerusalem and end the Kingdom of Judah. The Jewish elite are exiled to Babylon.

ca. 558–529 . . .

The reign of Cyrus the Great, founder of the Achaemenid dynasty in Iran.

550–539 . . .

Anatolia and Babylon are added to the Iranian Achaemenid Empire.

547 . . .

TheKingdom of Lydia is conquered by the Achaemenids.

ca. 538 . . .

Some Jews return to Jerusalem from Babylon.

539 . . .

The Elamites are conquered by Cyrus the Great effectively ending the Elamite state.

Cyrus the Great conquers Babylonia ending the Neo-Babylonian Empire.

525–404 . . .

Egypt is conquered by the Achaemenids.

522 . . .

Darius I becomes ruler of the Achaemenid Empire after the death of Cambyses II.

515 . . .

The Jewish Second Temple is built in Jerusalem.

490 . . .

The Achaemenid ruler Darius I is defeated at the Battle of Marathon by Greek forces.

336–323 . . .

The reign of Alexander the Great (also known as Alexander III of Macedon) over Macedon. During his rule Alexander defeats and conquers the territory of the Achaemenid Empire and Egypt and extends his empire into India.

332 . . .

Alexander the Great conquers Egypt.

330 . . .

Darius III, the last ruler of the Achaemenid dynasty, is defeated by Alexander the Great.

323 . . .

Ptolemy is appointed satrap (governor) of Egypt after Alexander the Great's death.

312 . . .

The Seleucid Empire is founded by Seleucus I.

305 . . .

Ptolemy proclaims himself pharaoh of Egypt and founds the Ptolemaic dynasty.

95–66 . . .

The Kingdom of Armenia reaches its greatest extent under Tigranes II (known as Tigranes the Great). Its territory extends from the Mediterranean coast in the west to the shores of the Caspian Sea in the east.

51–30 . . .

Thereign of Cleopatra VII, the last pharaoh of Egypt and the last of the Ptolemaic dynasty.

30 . . .

Egypt becomes a Roman province.

F

ca. 1 . .

Bantu-speaking peoples begin to disperse across Africa.

ca. 40

Christianity is introduced to Egypt.

64

Rome occupies Phoenicia, which becomes part of a new Roman colony called Syria.

66–73

A Jewish rebellion against the Romans ends in collapse with the destruction of Jerusalem and the Second Temple. This is the traditional date for the beginning of the Jewish Diaspora.

70

The Roman emperor Vespasian and his son Titus besiege Jerusalem and destroy the Jewish Second Temple.

S

ca. 100

The Axumite kingdom is established in present-day Ethiopia.

110

The Himyarite kingdom is founded in Arabia.

132–135

The Jewish leader Shimon Bar Kochba briefly ejects the Romans from Jerusalem and reestablishes a Jewish state but Roman forces re-conquer Bar Kochba's state within three years. The new Roman name for the territory, "Palaestina," becomes standard over the coming centuries. Jerusalem is renamed Aelia Capitolina by the Romans, and Jewish people are prohibited from entering the city.

T

Bantu-speakers reach the north and southeast of present-day South Africa.

ca. 200

Greek records mention Jews in Ethiopia.

The Nok Culture of present-day Nigeria ends.

222

The rule of the Sassanian dynasty over the Persian Empire begins when the vassal king Ardashir revolts and captures the Persian capital, Ctesiphon.

285

The Romans abandon their African territories on the northwest coast.

F

ca. 300

The Empire of Ghana emerges in present-day Mali.

ca. 301–314

Christianity becomes the state religion of the Kingdom of Armenia.

313

The Edict of Milan legalizes Christianity in the Roman Empire.

324

The Axumite kingdom conquers the Meroitic kingdom (present-day Sudan).

392

Christianity becomes the official religion of Roman Empire.

F

428

The Kingdom of Armenia comes to an end following conquests by the Iranian Sassanian Empire and the Roman Empire.

429

The Vandals, an European people, begin their conquest of the north coast of Africa.

451

The Council of Chalcedon establishes the Coptic Church of Egypt as a distinct church body.

S

510

The death of Hashim ibn Abd al-Manaf, the progenitor of the Hashemites.

533

Vandal territories in North Africa are conquered by the Byzantine Empire.

S

610

The prophet Muhammad receives the first revelations of the Quran, the principal religious text of Islam.

622

The hijra—the prophet Muhammad and his followers leave Mecca and flee to Medina. The Muslim calendar is counted from this year.

632

The death of the prophet Muhammad; Muslim conquests outside of Arabia begin.

632–661

The period of the Rashidun Caliphate, the first Arab caliphate, also known as the period of the rule of the Rightly Guided Caliphs or the Righteous Caliphs.

639–642

Muslim Arabs conquer Egypt.

640

Arab armies begin their conquest of North Africa bringing Islam to the region.

642

The Persian Sassanian dynasty comes to a decisive end with the Arab victory over Persia at Nehavand.

Islam is introduced to the Azeris by their Arab conquerors.

650–1300

Large, cattle-owning, Iron-Age "Toutswe tradition" communities in existence in present-day Botswana.

661

Ali, son-in-law and cousin of the prophet Muhammad, is assassinated in Kufa in present-day Iraq. He is buried in Najaf and his tomb later becomes the site of the Imam Ali Mosque.

661–750

The period of the Umayyad Caliphate; the second Arab caliphate.

680

The killing of Ali's son Husayn at Karbala in present-day Iraq.

691

The Dome of the Rock, an important Muslim site to the present day, is built in Jerusalem.

E

706–715

The Umayyad Mosque is built in Damascus.

ca. 750

The Kingdom of Kangaba, from which the powerful Empire of Mali emerges, is founded in present-day Mali. The Songhay state also emerges in present-day Mali.

750–1258

The period of the Abbasid Caliphate; the third Arab caliphate.

N

Muslim Arabs settle in the Horn of Africa.

The Takrur state is founded in present-day Senegal.

ca. 800

The Kingdom of Kanem emerges in the Lake Chad region.

873–874

The disappearance of the 12th Shii imam—the leader believed by the Shia to be the rightful successor to the prophet Muhammad.

T

Islamic Somali nomads begin to expand southward; Arab trading posts at Mogadishu (in present-day Somalia) and Kilwa (in present-day Tanzania) are established.

The Bambandyanalo-Mapungubwe trading center on the Limpopo River flourishes.

909–1171

The period of the Fatamid Caliphate; the fourth and final Arab caliphate.

945–1055

The period of the rule of the Iranian Buyid dynasty in Baghdad.

969

The city of Cairo is established in Egypt by the Fatimid dynasty as their capital.

990–1020

Oghuz Turks, including the clan of Seljuk, migrate southward from the Aral Sea and convert to Islam.

E

Bantu-speakers migrate from mainland Africa to Madagascar.

The major Iron-Age settlement known as Leopard Kopje is built in present-day Zimbabwe.

1037–1194

The period of the Turkic Seljuk empire.

1040

The Seljuk leaders Tughril Beg and Chagri Beg lead a rebellion that defeats the forces of the Persian Ghaznavid dynasty at the Battle of Dandanqan.

ca. 1050

Islam is introduced to West Africa.

1054

The foundation of the Berber Almoravid dynasty in present-day Western Sahara.

1055

The Seljuk leader Tughril Beg captures Baghdad and is named “sultan of the east and west.”

1063–72

The reign of the Seljuk sultan Alp Arslan.

1069

The Berber Almoravid dynasty conquers Morocco.

1071

The Battle of Manzikert; the Seljuk Turks under the leadership of Alp Arslan defeat the Byzantines and Turkic elements begin to populate the Anatolian peninsula (present-day Turkey). The Byzantine emperor Romanos IV Diogenesis is captured in the battle.

1077–1307

The period of the rule of the Seljuks of Rum on the Anatolian peninsula (present-day Turkey).

1080–1375

The period of the Armenian Kingdom of Cilicia. Armenians begin migrating into Cilicia, a region extending from the northeast coast of the Mediterranean Sea inland to the Taurus Mountains, around 1080 and establish a Christian state.

1092

The Seljuk sultan Malikshah I dies. The Seljuk empire is at its greatest extent stretching from the Hindu Kush to eastern Anatolia and from Central Asia to the Persian Gulf.

1099

European Crusaders capture Jerusalem and begin to establish Christian states in the Middle East.

1100–1300

The Bambandyanalo-Mapungubwe trading center (on the border of present-day South Africa and Zimbabwe) is at its height.

T

The Great Zimbabwe civilization develops in present-day Zimbabwe.

1117

The beginning of the rule of the Zagwe dynasty in Ethiopia.

1147

The Berber Almohad dynasty is founded in present-day Western Sahara.

ca. 1150

The Ghana Empire is at its height in West Africa.

1150

The Berber Almoravid Empire collapses and their territories come under the control of the Almohads.

1169

The Fatimid Empire collapses.

1169–1867

The semi-autonomous Kurdish Ardalan state flourishes in northwest Iran.

1171–1250

The rule of the Kurdish Ayyubid dynasty is founded by Saladin.

1187

Saladin, the founder of the Ayyubid dynasty, recaptures Jerusalem from European Crusaders.

1194

Togrul III, the last Seljuk sultan, is defeated by the Iranian Khwarezmian Empire.

1199–1300

The period of the greatest flourishing of the Cilician Kingdom of Armenia. Armenian culture experiences a golden age despite expansionist pressure from its Arab and Byzantine neighbors.

Thirteenth century

The kingdom of Benin emerges in present-day Nigeria. Mossi states begin to be established in present-day Ghana.

Mogadishu is the preeminent port in East Africa.

ca. 1230

The Kanem state in present-day Chad and Libya reaches its height.

1235

The Mali Empire is founded in present-day Mali.

1236–42

Mongol invaders rule over the Azeris.

ca. 1240

The Mali Empire absorbs the Ghana and Songhay states.

1243

The Seljuks become vassals of the Mongols.

ca. 1250

The Takrur state in present-day Senegal is absorbed by the empire of Mali.

1250

The rule of the Mamluk dynasty in Egypt begins; Egypt becomes the center of the eastern Arab world.

1258

The Mongols under Chenggis Khan sack Baghdad and kill the Abbasid caliph. This event marks the end of the Abbasid Caliphate.

1265

The death of Hulegu, grandson of the Mongol leader Chenggis Khan, and founder of the Ilkhanid dynasty.

1268

The Ethiopian Zagwe dynasty is overthrown and the Amharic Solomonic dynasty is established.

1269

The Almohad Empire collapses.

1285

The Muslim Afar are unified under the Caliphate of Ifat in present-day Ethiopia and Somalia.

1299

Osman I, founder of the Ottoman dynasty of the Ottoman Empire, declares independence from the Seljuks.

The Mongols under Ghazan Khan sack Damascus and conquer Syria.

ca. 1300

The Yoruba state of Oyo is established in present-day Nigeria. The Oyo Empire later becomes a major power in West Africa.

Fourteenth century

Kilwa is the most important trading port on the east coast of Africa.

The founding of the Kongo kingdom on the Congo River in present-day Angola and the Democratic Republic of the Congo.

The Great Zimbabwe civilization in present-day Zimbabwe reaches its height.

Muslim trading colonies and kingdoms are established on Madagascar.

Ingombe Ilede is a major Central African trading link with the east coast.

ca. 1325

The Mali Empire reaches its height.

1340s

The Songhay state becomes independent from the Mali Empire.

ca. 1350– ca. 1500

The Bachwezi dynasty rules over the Bunyoro-Kitara state (in present-day Uganda) and the Nyoro religion develops.

ca. 1350

The Hausa city-states emerge in present-day Nigeria.

1375

Levon V, the last king of the Armenian Kingdom of Cilicia, is deposed.

1381–1404

The Turkic leader Timur conquers Iran, Iraq, Syria, parts of India, and parts of the Ottoman Empire, enlarging his empire to a scale comparative with that of the Mongols of the previous century.

1382–1517

The rule of the dynasty of the Circassian Mamluks in Egypt and Syria.

1382–1399

Barquq, a Circassian Mamluk, declares himself sultan and rules the Mamluk lands of Egypt and Syria until his death.

1386

The State of Borno is established in the Lake Chad region.

1387

The Turkic leader Timur establishes the Timurid dynasty over Persia.

Fifteenth century

The Ndongo Kingdom is established to the south of the kingdom of Kongo in present-day Angola.

1415

The caliphate of Ifat is conquered by Ethiopia; the Ifat state is succeeded by the Adal state.

1443

Portugal establishes its first fort on the West African coast in present-day Mauritania.

1444–81

The reign of the Ottoman sultan Mehmed II the Conqueror.

1447–51

Wars between the Turkic Black Sheep and White Sheep tribal confederations in Anatolia (present-day Turkey).

1453

The Ottomans capture the Byzantine capital of Constantinople (present-day Istanbul); the city subsequently becomes the capital of the Ottoman Empire.

1482

Portuguese explorers reach the Congo River estuary and encounter the Kongo kingdom.

1484

Christianity is introduced to the Kongo kingdom.

ca. 1490

The Mali Empire is eclipsed by the expanding Songhay Empire.

1491

The Kongo king Nzinga Nkguwu and his court are converted to Christianity.

1492

Jews expelled from Spain are welcomed into the Ottoman Empire by Bayezid II.

1494

Pro- and anti-Portuguese factions develop within the Kongo kingdom.

1498

Portuguese Vasco da Gama visits cities on the East African coast.

Sixteenth century

by 1500

The site of Great Zimbabwe is abandoned; civilization moves north and the Mutapa Empire is established.

1500s–1700s

Successive Tsonga kingdoms, Nyaka, Tembe, and Maputo flourish in present-day Mozambique.

1501–1722

The period of the rule of the Safavid dynasty in Iran. Twelver Shia is established as the state's official faith.

1501

Shah Ismail founds the Safavid dynasty of Iran.

1502–1509

The Portuguese conquer much of the East African coast and gain control of trade.

1505

The Funj kingdom is founded in present-day Sudan.

1506

Civil war breaks out in the Kongo kingdom; Affonso I succeeds as king with Portuguese support; Affonso attempts to westernize the Kongo people.

1507

The Portuguese capture Muscat and establish forts along the northern coast of Oman.

ca. 1510

Start of the Atlantic slave trade.

1511

The Portuguese discover the uninhabited island of Mauritius.

1512–20

Reign of the Ottoman sultan Selim I.

ca. 1515

The Songhay Empire reaches its height in West Africa extending inland from the Atlantic coast along the course of the Niger River to the southern limits of the Sahara Desert.

1517

The Ottoman sultan Selim I defeats the last of the Mamluks and conquers Egypt.

1520–66

The reign of the Ottoman sultan Suleyman "the Magnificent."

1520s

The Kongo kingdom supplies slaves to the Portuguese on São Tomé.

1526

The Adal state declares Islamic holy war on Christian Ethiopia.

1526

The Borno state controls Kanem.

1543

Ethiopia conquers the Adal state.

ca. 1550

The Wolof Empire dissolves.

The Mali Empire ceases to exist.

A centralized Luba kingdom is in existence in the present-day Democratic Republic of the Congo.

ca. 1550s

The Bunyoro kingdom in present-day Uganda reaches its greatest extent.

Tutsi people found the kingdom of Ruanda (present-day Rwanda).

1551

The Ottomans conquer Tripoli in present-day Libya.

1556

War breaks out between the Kongo people and the Portuguese-backed Ndongo people to the south; the Ndongo ngola (ruler) is victorious; Portuguese slave trade with the Ndongo expands.

1557

The Suleymaniye Mosque in Istanbul is completed by the architect Sinan.

1571

Defeat of the Ottoman navy by a combined European fleet at the Battle of Lepanto.

1571

The Portuguese drive Jaga invaders from Kongo; the Kongo kingdom becomes a Portuguese vassal state.

1574

The Selimiye Mosque in Edirne is completed by the architect Sinan.

The Ottomans control most of North Africa except Morocco.

1576

An independent Portuguese fort is established at Luanda in present-day Angola; it becomes a major slave depot.

1587

The Portuguese take control of the Cape Verde Islands.

1590

The Songhay Empire is conquered by the Moroccans.

1590s

Dutch trading ships begin to stop for supplies at the future site of Cape Town (in present-day South Africa).

The Dutch occupy Mauritius. Dutch settlement of the island does not begin until the 1630s.

1591

The Muslim Kanem-Borno state in Central and West Africa reaches its greatest extent stretching across present-day Chad, Cameroon, and Nigeria.

Seventeenth century

1600s

The Tutsi kingdom in Urundi (present-day Burundi) is established.

1619

The Portuguese and the Jaga people conquer the Ndongo kingdom.

1623

Nzinga Mbandi (also known as Anna) becomes the Ndongo queen and leads the Ndongo against Portuguese rule.

1625

The Dahomey state is established in present-day Benin.

1631

England establishes its first colonial post on the Gold Coast in present-day Ghana.

ca. 1640

Fante states emerge in present-day Ghana.

1641

The Dutch take Luanda from the Portuguese; Nzinga forces the Portuguese from Angola.

1648

The Angolans and the Dutch are defeated by Brazilian landowner Salvador de Sa restoring the colony to Portugal.

1649–1850

The semi-autonomous Kurdish Baban state flourishes in northern Iraq and eastern Turkey.

ca. 1650

The Bemba kingdom is founded in present-day Zambia.

The Sultanate of Wadai is founded in present-day Chad.

1650

The Portuguese are driven out of Oman by the Omanis. The Omanis begin to establish a maritime trading empire that eventually encompasses Zanzibar and Mombasa in East Africa as well as parts of India.

1652

Omani Arab traders begin to settle on the East African coast.

1657

Former Dutch East India Company soldiers and other groups of Europeans settle as farmers (Boers) in the Cape Town area (present-day South Africa).

1657–1677

Khoikhoi people and Boers in conflict in present-day South Africa.

1665–1670

The Portuguese invade and establish rule over the Kongo kingdom.

1670

The rule of the Alawid dynasty begins in Morocco.

1670s

Asante clans unify in present-day Ghana.

1699

The Omanis displace the Portuguese and control much of the East African coast.

Eighteenth century

The emergence of the Lozi kingdom in present-day Zambia.

A centralized Lunda Empire emerges in present-day Democratic Republic of the Congo.

The Funj Sultanate of northern Sudan reaches its greatest extent.

ca. 1700

The kingdom of Kong emerges in present-day Ivory Coast.

1703–30

The reign of the Ottoman sultan Ahmed III.

1710

The Dutch abandon Mauritius.

1715

The French occupy Mauritius.

1718–30

The Tulip Period in Ottoman history; the Ottomans consolidate their territorial gains and enter a phase of cultural growth.

1722–36

The Safavid dynasty of Iran collapses under a series of invasions from Afghan, Russian, and Ottoman forces.

1727

The Dahomey state in present-day Benin reaches its greatest extent.

1740

The Segu state is founded in present-day Mali.

1744

The First Saudi state is founded by Prince Muhammad ibn Saud.

1748

The Dahomey state in present-day Benin is conquered by the nascent Oyo Empire.

1749

The Al Bu Said dynasty comes to power in Oman.

1756

Sabah I, the first emir of Kuwait, comes to power with the support of the Ottoman sultan.

1756

The Seychelles become a French territory.

ca. 1770

Umbundu kingdoms are established in present-day Angola.

1789

The Oyo Empire centered in present-day western Nigeria reaches its greatest extent.

1794

The Seychelles are captured by the British.

1795–1799

Several unsuccessful Boer rebellions against Cape authority take place.

1795–1925

The period of the rule of the Qajar dynasty in Iran.

by 1797

The Merina kingdom is established on Madagascar.

1798

The French general Napoleon invades Egypt.

1799–1878

A series of nine Cape-Xhosa wars between the Xhosa and the Boers and, later, the Xhosa and the British: the Xhosa are eventually defeated by the British.

Nineteenth century

by 1800

The Kazembe state in present-day Zambia controls transcontinental trade routes.

19th century

Buganda supplants Bunyoro as most powerful kingdom in the region.

1801

Ottoman and British forces take Egypt from France.

1805

Muhammad Ali comes to power in Egypt.

1806

The British take control of the Cape from the Dutch.

The Cape and Mauritius become British colonies.

1807

The Ottoman sultan Selim III is deposed and imprisoned by members of the Janissary corps (the sultan's standing army). He is murdered by the Janissary the following year.

1808–39

The reign of the Ottoman sultan Mahmud II. The Ottomans lose control of Greece and Algeria during this period prompting the sultan to dismantle the Janissary corps and established a new military structure. These reforms lay the foundations for the later Tanzimar (or "reform") period.

1809

The Hausa states are overrun in the Fulani jihad (holy war). The Sokoto Caliphate is founded by the Fulani in present-day Nigeria.

1814

The Seychelles become a British colony.

by 1815

The Nguni kingdoms of Ndwandwe (ruled by Zwide), Ngwane (ruled by Sobhuza I), and Mthethwa (ruled by Dingiswayo) dominate the region east of the Drakensberg Mountains.

1816

The Fante state in present-day Ghana is defeated by the Asante.

1816

Shaka becomes the leader of the Zulu people. He rules until his death in 1828.

1818

Dahomey breaks away from the declining Oyo Empire.

1818–19

The Zulu-Ndwandwe war establishes Zulu supremacy in the region.

1819–39

The Mfecane period of mass migrations and wars in present-day South Africa.

1820

Britain concludes the first of a series of agreements with local rulers on the southern shore of the Persian Gulf intended to limit the activities of maritime raiders in the area. These states become known as the Trucial States.

1820s

Mzilikazi founds the Ndebele kingdom in present-day South Africa.

1821

The Egyptians destroy the Funj kingdom.

1821–29

The Greek War of Independence against Ottomans rule.

1822–1837

Much of the East African coast comes under Omani rule.

1824

Moshoeshoe founds the Basuto kingdom (present-day Lesotho).

The second Saudi state is founded by Turki ibn Abdallah ibn Muhammad.

1824–1874

Four major Anglo-Asante wars leave the Asante Empire in disarray.

1827

The Battle of Navarino; European forces supporting the Greek struggle for independence decisively defeat the Ottoman navy.

ca. 1830

The Muslim Sokoto state of present-day northern Nigeria reaches its greatest extent.

1830s

The Ngoni state of Gaza emerges in present-day Mozambique.

ca. 1830

The Babito prince of Bunyoro founds the independent Toro kingdom in present-day Uganda.

1831

The Sotho people defeat the invading Ndebele.

1832

Zanzibar becomes the capital of Oman.

ca. 1835

Arab and Swahili slave trading caravans begin to visit the interior of East Africa.

1836

The Oyo Empire dissolves and the Ibadan Empire emerges in present-day southern Nigeria.

1836

The Portuguese outlaw the slave trade in their territories.

1836–48

The Great Trek brings Boers into conflict with peoples across the interior of present-day South Africa.

1837

The Ndebele migrate north to Matebeleland in present-day Zimbabwe.

1838

The Zulus are defeated by the Boers at the Battle of Blood River.

1839

The Boer republic of Natalia is founded.

1839–65

The reign of Mswati I over the Ngwane and the creation of a powerful Swazi nation.

1839–76

The Tanzimat (or "reform") period in Ottoman history. Reforms of industry, military, and banking intended to modernize the state are instituted.

1840s–80s

Height of the Arab and Swahili slave trade in East Africa.

1841

Mayotte (one of the Comoros Islands) becomes a French colony.

1842

French rule in Algeria begins.

1843

The Boer republic of Natalia is seized by the British who rename it the colony of Natal.

1847

Liberia is established by freed American slaves.

1850s

The Oromo people begin to establish Muslim kingdoms in Ethiopia.

The Muslim Wadai state in present-day Chad reaches its greatest extent.

1852

The South African Republic (Transvaal) is founded by Boers.

The Muslim Tukolor Empire is established in present-day Mali.

1852–73

British explorer David Livingstone travels Central and East Africa.

1854

The Orange Free State is founded by Boers.

1856

Zanzibar becomes an independent sultanate.

1858

The Portuguese abolish slavery in their territories.

1859–70

War between the Bunyoro and Toro kingdoms in present-day Uganda.

1859–69

The Suez Canal is constructed in Egypt by a French company.

1860–67

The Venda and Sotho peoples drive the Boers out of lands north of the Olifants River.

1865–68

Basuto becomes the British colony of Basutoland after its defeat by the Orange Free State.

1867

The first diamonds are discovered in the Vaal Valley (in present-day South Africa).

1870s–80s

The Second Manding Empire is established in present-day Senegal as successor to the empire of Mali.

1873

The Zanzibar slave market closes.

1876

The Young Ottoman reformers introduce a new constitution that limits the power of the Ottoman sultan and establishes a parliament. Sultan Abdulhamid II later suspends this parliament.

1877

The British annex the Boer Transvaal republic.

1877–78

Russo-Turkish War; the Ottomans lose control of Cyprus.

1878

Circassian refugees arrive in Jordan, reviving the ancient city of Amman, which later becomes the country's capital. Circassians who had first been settled in the Balkans after their expulsion from the Caucasus also arrive in Syria and Israel.

1879

Rabih b. Fadl Allah begins to build an empire in present-day Chad and Nigeria.

1880s–1914

The "Scramble for Africa;" European states compete to establish colonial control over the majority of the African continent.

1880–81

The "Gun War"—an unsuccessful Sotho rebellion against British rule.

The Transvaal Boers rebel against British rule.

1881

French rule begins in Tunisia.

1882

British rule begins in Egypt.

An Anglo-Egyptian force conquers Sudan.

The Muslim leader known as the Mahdi begins campaigns against the British and Egyptians.

The first *aliya*, or "ascent," of Jewish immigrants fleeing persecution in Russia and Central Europe begins to arrive in Palestine.

1883–84

The Zulu Civil War follows the British partition of Zululand.

1884–85

At the Berlin Conference the European states reach a series of agreements assigning mutually recognized spheres of influence in Africa. European colonialism in Africa accelerates rapidly.

1884

French Somaliland (present-day Djibouti) and British Somaliland (present-day Somalia) are established as colonies.

The Germans colonize South West Africa (present-day Namibia).

1885

The British colony of Bechuanaland (present-day Botswana) is established in the territory of the Tswana people.

The Comoros become a French colony.

The Belgian king Leopold II establishes his personal colony—the Congo Free State—in the present-day Democratic Republic of the Congo.

The Spanish colony of Río de Oro is established in present-day Western Sahara.

1885–87

Zululand is divided between British Zululand and the Transvaal.

1886

Italian Somaliland (present-day Somalia) is established.

The city of Johannesburg is founded in present-day South Africa.

1889

The Mahdist State in present-day Sudan reaches its greatest extent.

1890

The Barotseland Treaty delivers the Lozi kingdom to the British South Africa Company (BSA) as Barotseland, part of BSA's colony of Northern Rhodesia.

The British South Africa Company colonizes Southern Rhodesia (present-day Zimbabwe).

1891

Britain declares a protectorate over Nyasaland (present-day Malawi).

The House of Al Rashid defeats the second Saudi state at the Battle of Mulayda.

1892

The Dahomey state is conquered by the French.

The Trucial States of the Persian Gulf become British protectorates.

1893

The Kanem-Borno state is defeated by Rabih b. Fadl.

The French conquer the Tukolor empire.

1894

Swaziland becomes a British colony.

1894–97

The Hamidan Massacres are carried out under the policies of the Ottoman sultan Abdulhamid II. As many as 200,000 Armenian are killed and many thousands more are forced to emigrate.

1895

Britain and Germany complete their partition of the territories of the Sultanate of Zanzibar. The British take control of Kenya.

France forms a federation of colonies that becomes French West Africa.

The French colonize Madagascar.

1896

The British found the Gold Coast colony on the territory of the defeated Asante Empire in present-day Ghana.

Italian forces are defeated by the Ethiopians at the Battle of Adowa; Ethiopia conquers the Oromo kingdoms.

The Bunyoro and Toro kingdoms in present-day Uganda become British protectorates.

1897

The Benin kingdom and the Ibadan Empire in present-day Nigeria are conquered by the British.

Urundi (present-day Burundi) comes under German rule.

Theodor Herzl, the founder of political Zionism, convenes the first World Zionist Congress in Basel, Switzerland, to promote the idea of a Jewish homeland in Israel.

1897–1900

The Bemba state is conquered by the British South Africa Company; it becomes part of Northern Rhodesia (present-day Zambia).

1898

Anglo-Egyptian forces conquer the Mahdist state.

The Second Mandinka Empire is conquered by the French.

1899

Kuwait becomes a British protectorate. Britain continues to recognize nominal Ottoman rule over Kuwait but deploys warships and troops to deter Ottoman occupation.

1899–1902

The Anglo-Boer War (also known as the Second Boer War) ends with the two independent Boer republics (the Orange Free State and the South African Republic) being defeated by the British.

Twentieth century

1900

Buganda becomes a part of the British protectorate of Uganda.

1901

The French conquer the empire of Rabih az-Zubayr ibn Fadl Allah and the Mossi states in the Lake Chad area.

1902

Abd al Aziz al Saud recaptures the former Saudi capital of Riyahd from the Al Rashid.

The remaining Asante territories are annexed to the British colony of the Gold Coast (present-day Ghana).

1902–03

The Ovimbundu people engage in the failed Bailundo Revolt against the Portuguese colonization of present-day Angola.

1903

Mauritania becomes a French protectorate.

The Sokoto state in present-day Nigeria is conquered by the British.

1904–05

An uprising by the Herero people is suppressed by German forces in South West Africa.

1907

A new constitution limits the absolute power of the Iranian monarchy for the first time.

1908

The Belgian government takes control of the Congo Free State from the king renaming it the Belgian Congo (the present-day Democratic Republic of the Congo).

The Young Turk Revolution reestablishes the suspended 1876 Ottoman constitution and parliament. The Young Turks advocate limits to the power of the sultan. The revolution is a significant step towards the eventual dissolution of the empire.

1909

The Wadai state is conquered by the French.

1910

The Union of South Africa unites the British Cape and Natal with the Boer republics.

1911

Italy occupies Libya.

1912

The Afrikaner-based National Party and the South African Native National Congress (SANNC) are formed.

French rule begins in Morocco.

1912–13

The Balkan Wars; the Ottomans lose their territories in the Balkans to nationalist independence movements.

1913

A coup initiates the Rule of the Three Pashas (key government ministers) over the Ottoman state; the Ottomans form an alliance with Germany.

1914–18

World War I

1914

Egypt becomes a British protectorate.

1915

The Sykes-Picot agreement between France and Britain decides the future of territory within the Ottoman Empire.

1915–17

The Ottoman government deports hundreds of thousands of Armenians to Syria because of their suspected pro-Russian sympathies. Many thousands die as the result of violence or privation. Armenian historians refer to these events as the Armenian Genocide.

1916–18

The "Arab Revolt" against the Ottomans is encouraged and partly funded by the British.

1916

The German colonies of Togoland (present-day Togo and Ghana) and Kamerun (present-day Cameroon) are occupied by Britain and France.

Ruanda (present-day Rwanda) and Urundi (present-day Burundi) are occupied by Belgium.

Qatar becomes a British protectorate.

1917

Britain issues the Balfour Declaration in favor of the establishment of a Jewish state in Palestine.

1918

At the end of World War I the Ottoman Empire is defeated by Allied forces. The League of Nations grants Britain a mandate over the former Ottoman territories of Iraq, Palestine, and Transjordan, and the French gain control of Syria and Lebanon.

At the climax of the "Arab Revolt" an Arab army captures Damascus, ending four centuries of rule by the Ottoman Empire.

1920

The Syrian National Congress proclaims Faysal bin al-Hussein bin Ali el-Hashemi King Faysal I of Syria. He is swiftly deposed by French forces and France establishes the State of Greater Lebanon, including parts of the Lebanon Mountains and the Bekaa Valley traditionally regarded as part of Syria.

1921

Faysal I is installed by the British as the king of Iraq.

1922

Armenia is incorporated into the Union of Soviet Socialist Republics (USSR).

Britain grants self-government to Egypt.

The British government takes control of League of Nations' Mandate of Palestine.

Turkish nationalists abolish the Ottoman sultanate.

1922–24

The short-lived Kingdom of Kurdistan exists in northern Iraq.

1922–39

The Mandate period sees large-scale immigration of Jewish farmers, workers, and intellectuals from Europe to Palestine. Tel Aviv, Haifa, and Jerusalem grow substantially, and a culture develops with modern Hebrew as its language.

1923

The Republic of Turkey is declared with Mustafa Kemal as its first president.

Egypt becomes a constitutional monarchy.

The South African Native National Congress becomes the African National Congress (ANC).

1923–24

The British government takes control of the British South Africa Company territories of Southern and Northern Rhodesia (present-day Zimbabwe and Zambia); Africans in the Rhodesias begin to be forced into reserves and whites are encouraged to settle.

1925

Abd al Aziz al Saud captures the cities of Mecca and Medina.

The Iranian parliament appoints Reza Shah (also known as Reza Pahlavi) to the throne of Iranian.

Turkey adopts the western Gregorian calendar.

1927–31

The short-lived Kurdish Republic of Ararat exists in Turkey.

1928

Inkatha, the Zulu nationalist movement, is founded.

1930

Haile Selassie I becomes emperor of Ethiopia.

1932

The foundation of the modern Kingdom of Saudi Arabia with Abd al-Aziz Ibn Saud as king.

1932

Iraq becomes an independent state. Faysal I, crowned in 1921, is head of state.

1934

Mustafa Kemal is awarded the title "Atatürk" ("Father of the Turks").

1935–41

Italian forces invade and occupy Ethiopia.

1936–39

Arab protests against British rule and Jewish immigration in Palestine erupt into the Arab Uprising. In 1937 the Peel Commission recommends the partition of Palestine.

1937

Substantial oil reserves are discovered by the Kuwait Oil Company, which is partly owned by the British Anglo-Persian Oil Company (later British Petroleum).

1938

Death of Mustafa Kemal Atatürk, first president of the Republic of Turkey.

Oil is discovered in Saudi Arabia.

1939–45

World War II; many major battles are fought in North Africa between Allied and Axis forces.

1939

King Ghazi of Iraq dies and is succeeded by his son King Faysal II. As the new king is still a child, his uncle Abd al-ilah rules in his stead.

Oil is discovered on Qatari territory.

1941

British and Free French forces occupy Syria. The French undertake to grant Syrian independence.

Lebanon is occupied by British and Free French forces.

British and Russian forces invade Iran during World War II and depose Reza Shah because of his support for the Axis powers. Reza Shah's son, Muhammad Reza Pahlavi, is installed on the throne by the British.

1943

Lebanon becomes independent.

1945

The Arab League, an organization of Arab states, is founded.

1946

The last French forces leave Syria.

Transjordan becomes independent as the Hashemite Kingdom of Jordan.

1947

The Pan-Arabist Baath Party is founded.

1948

President David Ben-Gurion declares Israel's independence in Tel Aviv, in accordance with the United Nations partition plan.

The first Arab-Israeli War results in an influx of thousands of Palestinians into southern Lebanon.

Apartheid begins in South Africa.

1950s

The Kariba Dam is built on the Zambezi River displacing thousands of people.

Oil is discovered in the Trucial States, and foreign companies begin investing in oil extraction and production facilities.

1951

King Abdullah of Jordan is assassinated.

Libya becomes independent from Italy.

1952

A coup deposes the British-backed monarchy in Egypt; rise to power of Gamal Abdel Nasser.

Eritrea is federated to Ethiopia.

Hussein, the grandson of Abdullah, becomes king of Jordan and rules until his death in 1999.

Turkey joins the North Atlantic Treaty Organization (NATO).

1952–60

The Mau Mau rebellion in Kenya fights against British rule. The rebels are defeated militarily but numerous concessions are made by the colonial authorities.

1953

King Faysal II becomes king of Iraq.

Northern Rhodesia (present-day Zambia), Southern Rhodesia (present-day Zimbabwe), and Nyasaland (present-day Malawi) are combined to form the white-minority ruled Central African Federation (CAF).

1956

Gamel Abdel Nasser becomes president of Egypt. Nasser nationalizes the Suez Canal leading to the Suez Crisis; Israel, Britain, and France invade Egypt but are compelled to reach a peace settlement before achieving their military goals.

French Morocco and Spanish Morocco become independent as a single nation.

Sudan becomes independent from British and Egyptian rule.

Tunisia becomes independent from France.

1957

Gold Coast becomes independent from Britain as Ghana.

1958

A military coup in Iraq overthrows the monarchy and the country is declared a republic. One of the coup leaders, Abdel-Karim Qasim, becomes prime minister.

The Zambia Africa National Congress (ZANC) is formed in the Central African Federation with Kenneth Kaunda as president.

French Guinea becomes independent from France as Guinea.

1958–61

Egypt and Syrian unite to form the United Arab Republic. The Republic is dissolved after a military coup in Syria.

1959

Hutu elements overthrow the Tutsi monarchy in Ruanda (present-day Rwanda).

1960

Chad becomes independent from France.

Dahomey becomes independent from France.

French Cameroon becomes independent from France as Cameroon

French Sudan becomes independent from France as Mali.

Gabon becomes independent from France.

Ivory Coast becomes independent from France.

Madagascar becomes independent from France.

Mauritania becomes independent from France.

Middle, or French, Congo becomes independent from France as the Republic of the Congo.

Niger becomes independent from France.

Nigeria becomes independent from Britain.

Oubangui-Chari, a part of French Equatorial Africa, becomes independent from France as the Central African Republic.

Senegal becomes independent from France.

Somalia becomes independent from Britain.

The Belgian Congo becomes independent from Belgium as the Republic of the Congo (later renamed Zaire and currently named the Democratic Republic of the Congo).

Togoland becomes independent from France as Togo.

Upper Volta becomes independent from France as Burkina Faso.

The South West Africa People's Organization (SWAPO) is founded in South-West Africa (present-day Namibia).

The Organization of Petroleum Exporting Countries (OPEC) is formed.

The provinces of South Kasai and Katanga (now Shaba) announce their secession from the Democratic Republic of the Congo producing a civil war; a military coup follows.

1961–91

Eritrean War of Independence. The Eritrean People's Liberation Front (EPLF) and the Eritrean Liberation Front (ELF) fight a 30-year war to liberate Eritrea from Ethiopian rule. The war ends with the fall of the Ethiopian government and independence for Eritrea follows in 1993.

1961

Sierra Leone becomes independent from Britain.

South Cameroons becomes independent from Britain and unites with former French Cameroon to form the Federal Republic of Cameroon.

Tanganyika becomes independent from Britain.

The Angolan independence war begins.

Kuwait becomes fully independent from Britain and joins the Arab League. Iraq threatens to invade Kuwait but backs down after British forces are deployed to defend it.

1962

Algeria becomes independent from France.

Ruanda-Urundi becomes independent from Belgium as the separate nations of Rwanda and Burundi.

Uganda becomes independent from Britain.

The Front for the Liberation of Mozambique (Frelimo) is formed in Mozambique.

The Zimbabwe African People's Union (ZAPU) is formed in South Rhodesia (present-day Zimbabwe).

The royal family of North Yemen is overthrown in a military coup and the country is renamed the Yemen Arab Republic.

1963

Kenya becomes independent from Britain.

Zanzibar becomes independent from Britain.

The Organization of African Unity (OAU) is founded.

Government forces reunite the Democratic Republic of the Congo.

The Central African Federation is dissolved.

The Zimbabwe African National Union (ZANU) is formed in South Rhodesia (present-day Zimbabwe).

1964

Northern Rhodesia becomes independent from Britain as Zambia.

Nyasaland becomes independent from Britain as Malawi.

Tanganyika and Zanzibar unite to form Tanzania.

The African National Congress leader Nelson Mandela is imprisoned in South Africa.

Formation of the Palestine Liberation Organization (PLO), a political organization with the goal of eliminating the Jewish state of Israel and establishing an Arab Palestinian state in its stead.

1965

A military coup in Algeria brings Houari Boumedienne to power. The Algerian army is to remain the dominant force in Algerian politics for the next 40 years.

Gambia becomes independent from Britain.

Suleyman Demirel becomes prime minister of Turkey. He will hold the office six more times in the coming decades.

Tutsis purge many Hutus from the army and state bureaucracy in Rwanda.

1966

Basutoland becomes independent from Britain as Lesotho.

Bechuanaland becomes independent from Britain as Botswana

Antigovernment guerrilla activity begins in Chad.

South West Africa People's Organization rebels begin operations against South African forces in South West Africa (present-day Namibia).

1967–79

The period of guerrilla warfare against the white-minority government of Rhodesian carried out principally by the Zimbabwe National Liberation Army and the Zimbabwe People's Revolutionary Army.

1967

The Biafran (Nigerian Civil) War begins.

South Yemen gains independence from British rule as the People's Republic of South Yemen.

The Third Arab-Israeli (or Six-Day) War begins with a preemptive Israeli attack amid fears of an invasion by the combined forces of Egypt, Jordan, and Syria. After a rapid victory for Israeli forces, the war ends with a large gain in territory for Israel.

Uganda abolishes its traditional kingdoms.

French Somaliland becomes the French Territory of the Afars and the Issas.

1968

Equatorial Guinea becomes independent from Portugal.

Mauritius becomes independent from Britain.

Swaziland becomes independent from Britain

Britain announces its intention to withdraw from all protection agreements with states in the Persian Gulf. Bahrain, Qatar, and the seven emirates of the Trucial States begin negotiations for the formation of a union of Arab emirates.

Palestinian militants in southern Lebanon launch attacks against Israel. Israel responds by destroying 13 civilian airliners owned by Arab countries at Beirut airport.

1969

A military coup in Libya brings Muammar al Qaddafi to power.

The United Nations declares South Africa's occupation of South West Africa (present-day Namibia) illegal.

1970

Biafran secessionists are defeated in Nigeria.

Gamel Abdel Nasser dies and is succeeded by Anwar Sadat as Egypt's president.

In Jordan the PLO challenges King Hussein's authority and a civil war erupts. Syrian tanks enter the country in support of the PLO, and Hussein asks for military assistance from the United States. A peace treaty is signed and the PLO is forced out of Jordan.

South Yemen is renamed the People's Democratic Republic of South Yemen.

1971

Bahrain and Qatar withdraw from the union of Arab emirates. The emirates of Abu Dhabi, Dubai, Sharjah, Ajman, Umm al Qaiwain, and Fujairah form the United Arab Emirates (UAE).

Qatar becomes independent from Britain.

Idi Amin Dada seizes power in Uganda.

The Republic of the Congo is renamed Zaire as part of President Mobutu's "authenticity" drive to remove foreign influences.

Libya begins to nationalize foreign oil company holdings.

1972

Eighty thousand Asians are expelled from Uganda by Idi Amin Dada.

Armed conflict between North and South Yemen over border disputes.

Hutu people in Burundi revolt against the Tutsi ruling elite leading to a civil war in which over 100,000 Hutus are killed.

The first Sudanese civil war ends.

1973

The fourth Arab-Israeli (or Yom Kippur) War; Egypt and Syria launch a surprise military attack on Israel on the Jewish holiday of Yom Kippur, at first inflicting heavy losses on Israel but with little ultimate territorial gain.

Swaziland bans political parties and the king assumes absolute power.

1974–91

The Ethiopian Civil War. Several rebel groups in Ethiopia and Eritrea fight to overthrow the governments of Mengistu Haile Mariam. The war ends in victory for a coalition of rebel groups known as the Ethiopian People's Revolutionary Democratic Front (EPRDF).

1974

Portuguese Guinea becomes independent from Portugal as Guinea-Bissau.

Emperor Haile Selassie I is overthrown by the army in Ethiopia. Mengistu Haile Mariam comes to power as the head of the Derg government.

Turkey invades northern Cyprus following a period of political violence between Turkish and Greek inhabitants of the island.

The United Nations recognizes the PLO as representative of the Palestinian people and grants them permanent observer status. PLO chairman Yasir Arafat addresses the General Assembly of the UN.

1975–2002

The Angolan Civil War. A long-running conflict between the Soviet- and Cuban-backed Popular Movement for the Liberation of Angola (MPLA), the South African- and U.S.-backed National Union for the Total Independence of Angola (Unita), and the National Front for the Liberation of Angola (FNLA) ends with the MPLA forming a government.

1975

Angola becomes independent from Portugal

Cape Verde becomes independent from Portugal.

Mozambique becomes independent from Portugal.

São Tomé and Príncipe become independent from Portugal.

The Comoros become independent from France.

Dahomey is renamed Benin

King Faysal of Saudi Arabia is assassinated by his nephew. Faysal's brother, Khalid bin Abd al-Aziz Ibn Saud, takes the throne.

Start of the civil war in Lebanon; Christian militants ambush a bus carrying Palestinian in Beirut, killing 27.

Western Sahara is ceded to Morocco and Mauritania by Spain.

1976

In Angola the MPLA defeats the FNLA but conflict with Unita rebels continues.

The Economic Community of West African States (ECOWAS) is established.

In Rhodesia (present-day Zimbabwe) the Zimbabwe African People's Union and the Zimbabwe African National Union merge to form the Zimbabwe African National Union Patriotic Front (ZANU-PF) resistance movement.

The Seychelles becomes independent from Britain.

1977

First Shaba War in Zaire (present-day Democratic Republic of the Congo) as the Katanga province attempts to secede; Moroccan and French troops help quell the uprising.

Mengistu Haile Mariam takes power in Ethiopia and launches the "red terror" campaign of political oppression.

Fighting takes place between Somalia and Ethiopia over the Ogaden region.

The French Territory of the Afars and the Issas (formerly French Somaliland) becomes independent from France as Djibouti.

1978

Israel invades southern Lebanon in response to continuing PLO attacks. Israel withdraws after the United Nations calls for an end to hostilities but leaves control of southern Lebanon to a Christian pro-Israeli militia.

The U.S.-sponsored Camp David accords end the state of war between Egypt and Israel.

Uganda invades Tanzania.

Second Shaba War; a second unsuccessful Katangan rebellion takes place in Zaire (present-day Democratic Republic of the Congo).

1979

The shah of Iran Reza Pahlavi flees into exile. Senior religious leader Ayatollah Ruhollah Khomeini returns to Iran from exile and takes power. The country is declared to be an Islamic republic following a national referendum.

Fifty-two U.S. diplomats are taken hostage in Iran by a group of radical Islamist students. They are held for 444 days.

Ahmad Hasan al-Bakr resigns as president of Iraq and is succeeded by his vice president, Saddam Hussein.

Israel and Egypt sign a peace treaty following the Camp David accords in the United States.

President Amin of Uganda is ousted by Ugandan rebels aided by Tanzanian forces.

South Africa and Rhodesia (present-day Zimbabwe) escalate their military activities in Angola.

1980–88

The Iran-Iraq War results in hundreds of thousands of deaths on both sides without territorial gain.

1980

White-minority rule in Rhodesia ends; the new government renames Rhodesia as Zimbabwe.

A series of antigovernment demonstrations known as the Berber Spring brings unrest to Berber areas of Algeria.

The Israeli parliament officially annexes East Jerusalem to Israel.

1981

Egypt's president Anwar Sadat is assassinated by Muslim extremists; Hosni Mubarak becomes president.

Israel bombs an Iraqi nuclear research center.

1981–86

The Ugandan civil war; rebels led by Yoweri Museveni win power.

1982

Israel launches a second invasion of Lebanon and quickly advances to Beirut. Christian militias carry out massacres at Palestinian refugee camps in West Beirut.

Tens of thousands are killed in Syrian operations against the Muslim Brotherhood rebellion in the city of Hama.

Senegal and Gambia unite to form the Senegambia Confederation.

1983

Shii Muslim militants bomb the U.S. and French barracks in Lebanon, killing more than 300.

Sudan adopts Sharia (Islamic holy) law against the wishes of the non-Muslim majority in the south; civil war breaks out.

1984–85

In "Operation Moses" 8,000 refugee Falasha are airlifted from Sudan to Israel.

1984

The Kurdish Workers Party (PKK) begins a secessionist campaign in southeast Turkey.

Upper Volta is renamed Burkina Faso.

1985

Israel withdraws to a "security zone" in southern Lebanon.

The Organisation of African Unity (OAU) admits Western Saharan representatives; Morocco leaves the OAU in protest.

1986

Nigerian writer Wole Soyinka wins the Nobel Prize for Literature.

South Africa declares a state of emergency after escalating troubles in the townships.

The United States bombs Tripoli, Libya.

1987–93

First Palestinian Intifada

1988

Gassing of the Kurdish Iraqi village of Halabja by Iraqi government forces resulting in thousands of deaths.

Two competing governments are set up in Lebanon: a mainly Maronite Christian government in East Beirut led by Michel Aoun, and a mainly Muslim government in West Beirut led by Salim al Huss.

South African and Cuban forces begin to withdraw from Angola.

1989–96

The first Liberian Civil War. Conflict between the Liberian government, the National Patriotic Front of Liberia (NPFL), the Independent National Patriotic Front of Liberia (INPFL), the United Liberation Movement of Liberia for Democracy (ULIMO), and Economic Community of West African States Monitoring Group (ECOMOG)

forces ends with 200,000 dead and millions displaced. Following peace agreements Charles Taylor is elected president in 1997.

1989

Ayatollah Khomeini, Supreme Leader of Iran, dies and President Ali Khamenei is appointed his successor.

The Senegambia Confederation is dissolved.

1990

Iraq invades and occupies Kuwait following accusations that Kuwait is stealing oil from Iraqi oil fields.

Nelson Mandela is released from prison in South Africa; the ANC ends its armed struggle; talks with the government begin and the state of emergency is ended.

The civil war in Lebanon ends. A government of national reconciliation is set up.

South West Africa becomes independent from South Africa as Namibia.

North and South Yemen are unified as the Republic of Yemen. Ali Abdallah Saleh, former president of North Yemen, become president of the new republic.

1990–91

The Persian (First) Gulf War; a U.S.-led coalition ejects Iraqi forces from Kuwait and liberates the country. Subsequent large-scale uprisings against Saddam Hussein's rule in the south and north of Iraq are suppressed with brutal military action. Retreating Iraqi forces cause billions of dollars worth of damage to the infrastructure of the Kuwaiti petroleum industry and ignite hundreds of oil wells, causing an environmental disaster.

1990–93

The Rwandan Civil War. An interethnic conflict between an invading force of exiled Tutsis under the banner of the Rwandan Patriotic Front (RPF) and the Hutu-dominated government of Juvenal Habyarimana results in the Arusha accords and a power-sharing government in Rwanda.

1991–2002

The Sierra Leone Civil War. Conflict between the government, Revolutionary United Front (RUF) rebels, and Economic Community of West African States Monitoring Group (ECOMOG) forces over control of Sierra Leone's mineral wealth results around 100,000 deaths and displaces more than a third of the population.

1991

Mengistu loses control of Ethiopia.

Civil war breaks out in Somalia as President Barre is ousted by rebel clan groups. Former British Somaliland declares its independence from Somalia as the Somaliland Republic.

Rebels launch an antigovernment offensive in Sierra Leone sparking a bloody civil war.

In South Africa all apartheid policies are officially abandoned following negotiations between the government and the ANC.

1992

King Fahd of Saudi Arabia adopts the Basic Law of Government in which the Quran is cited as the nation's constitution.

1993

The Oslo accords between the PLO and Israel; Israel recognizes the PLO as the legitimate representative of the Palestinian people and the PLO renounce terrorism and recognizes Israel.

Israel launches a major attack against Hezbollah in southern Lebanon.

Melchior Ndadaye becomes Burundi's first Hutu president. He is assassinated by Tutsi soldiers and the country is plunged into ethnic conflict in which as many as 300,000 people are killed.

Eritrea becomes independent from Ethiopia.

Tansu Ciller becomes Turkey's first female prime minister.

1994

The Rwandan Genocide. Rwandan president Juvenal Habyarimana and Burundian president Cyprien Ntaryamira, both Hutus, are killed when their plane is shot down by unknown assailants. In the three months following the assassinations Hutu militias and the Hutu-dominated Rwandan military massacre between 800,000 and 1 million Tutsis and Hutu moderates. Concurrently with the massacres the largely Tutsi Rwandan Patriotic Front (RPF) resumes its rebellion and overthrows the government bringing the killings to an end. About 2 million Hutus flee Rwanda after the overthrow of the government fearing violent Tutsi reprisals but none take place.

The ANC wins the first nonracial elections in South Africa; Nelson Mandela becomes the country's first black president.

Israeli prime minister Yitzhak Rabin, Israeli foreign minister Shimon Peres, and PLO chairman Yasir Arafat are jointly awarded the Nobel Peace Prize.

1995

In Qatar Prince Hamad bin Khalifa seizes power from his father and begins to institute liberal reforms.

1996–97

The First Congo War. In Zaire (the present-day Democratic Republic of the Congo) rebel forces backed by Uganda and Rwanda overthrow President Mobutu Sese Seko and Laurent Kabila takes power.

1996

The Al Jazeera satellite television station is launched in Qatar following the abolition of censorship laws.

1997

Zaire is renamed the Democratic Republic of the Congo following Laurent Kabila's seizure of power at the end of the First Congo War.

In Egypt 58 foreign tourists are murdered by gunmen; the government bans fundamentalist Islamic groups.

1998–99

The Guinea-Bissau Civil War. Separatists and rebel groups overthrow the government of Joao Bernardo Vieira.

1998–2000

The Eritrean-Ethiopian War. Tens of thousands are killed on both sides in a war that ends with minor border changes.

1998–2003

The Second Congo War, also referred to as Africa's World War or the Great War of Africa, is the most devastating conflict to occur in Africa since the end of Word War II. Eight African nations and dozens of militias become involved in fighting in the Democratic Republic of the Congo. More than 5 million people are killed in the fighting or as a result of malnutrition and displacement.

1999–2003

The Second Liberian Civil War. Liberians United for Reconciliation and Democracy (LURD) rebels overthrow the government of Charles Taylor.

1999

Abdullah, son of Hussein, is crowned king of Jordan as Abdullah II.

The first democratic elections in Qatar since 1971 take place. Female citizens are allowed to vote for the first time in the nation's history.

The PKK's leader Abdullah Ocalan is captured by Turkish security forces in Kenya leading to a major reduction in Kurdish separatist activities.

Twenty-first century

2000

Israel withdraws from southern Lebanon.

President Assad of Syria dies; Assad's son, Bashar al-Assad, is installed as president.

The Second Palestinian Intifada commences.

The U.S. naval vessel USS *Cole* is damaged in a suicide attack in Aden and the British embassy in Aden is bombed. Both attacks are blamed on Muslim extremists.

2002

Coptic Christmas is recognized as an official holiday in Egypt.

2003–08

The Darfur conflict in Sudan. A rebellion in the Darfur region against the Arab-dominated government is met with air attacks by government forces and a sustained campaign of ethnic violence carried out by government forces and the government-backed Janjaweed militia. An estimated 100,000 die in each year of the conflict and the United States and other governments accuse the Sudanese government of genocide. Combatants and refugees cross freely into neighboring Chad contributing to the civil war there.

2003

Invasion of Iraq (Second Gulf War). U.S., British, and allied forces invade Iraq, depose Saddam Hussein, and dismantle the Baath Party. An interim U.S. administration in Iraq is established.

PLO leader Yasir Arafat dies.

Oman's first female minister is appointed.

Shaykh Zayed bin Sultan al-Nuhayyan, who has served as president of the UAE for more than 30 years, dies and is succeeded by his son Shaykh Khalifa.

2005–07

In the Central African Republic rebel forces in the north of the country fight a bitter insurgency against the government. Thousands of lives are lost before a peace accord ends the fighting in 2007.

2005–08

The Civil War in Chad. Rebel groups forming the United Front for Democracy and Change (FUCD) oppose the government of Idriss Deby. Combatants and refugees from the Darfur conflict in neighboring Sudan are heavily involved in the war.

2005

An autonomous Kurdish region in the north of Iraq is declared. Massoud Barzani is elected as its first president.

The Transitional Iraqi Assembly is elected as a result of Iraq's first open and democratic elections for 50 years.

The conservative former mayor of Tehran, Mahmoud Ahmadinejad, is elected president of Iran. Many potential opponents are barred from standing by religious authorities.

The International Atomic Energy Agency (IAEA) accuses Iran of contravening the Nuclear Non-Proliferation Treaty by restarting its uranium enrichment program. The Iranian government insists the program is for peaceful purposes only.

Syria withdraws from Lebanon.

King Fahd of Saudi Arabia dies and is succeeded by Prince Abdullah bin Abd al-Aziz al-Saud.

Mahmoud Abbas is elected president of the Palestinian Authority.

Shaykh Khalifa announces the UAE's first democratic elections.

In Zimbabwe the government launches Operation Drive Out Trash (or Operation Murambatsvina) to clear slum areas. Hundred of thousands of urban and rural poor are made homeless.

2006

Elections bring Hamas, an Islamist party, to power for the first time in the Palestinian Authority. Western donor states cut off aid to the Palestinian Authority, declaring Hamas a terrorist organization.

Jalal Talabani, a leading Kurdish politician, is elected president of Iraq.

The July War or Second Lebanon War; Israel invades Lebanon and withdraws a month later. Thousands of Lebanese seek refuge in Syria during Israel's military operation against Hezbollah in the south of the country.

Former Iraqi president Saddam Hussein is found guilty of crimes against humanity by an Iraqi court and executed.

The Jordanian-born leader of al-Qaeda in Iraq, Abu Musab al-Zarqawi, is killed in an air strike.

2007

In Iraq the Kurdish regional government assumes responsibility for security in the autonomous northern Kurdish region.

Israel bombs a facility in Syria that it claims is being used for a nuclear weapons program.

The IAEA claims that Iran will be capable of producing nuclear weapons within three years. The United States imposes tough economic sanctions against Iran in protest at the country's developing nuclear program.

In Algeria an Islamist group calling itself al-Qaeda in the Islamic Maghreb launches a series of deadly bomb attacks against civilian and government targets.

United Nations African Union Mission in Darfur (UNAMID) troops begin arriving in the Darfur region of Sudan as a peacekeeping force.

2008

In Algeria 60 people are killed in bombings carried out by al-Qaeda in the Islamic Maghreb.

A Jewish woman is appointed Bahrain's ambassador to the United States. Houda Nonoo is believed to be the first Jewish person appointed as an ambassador for an Arab nation.

Four Copts are killed in gun attack on a Coptic-owned business in Cairo. Egyptian courts uphold the right of 12 Christians who had converted to Islam to reconvert to Christianity.

King Abdullah becomes the first head of an Arab nation to visit Iraq since the U.S.-led invasion of 2003.

Turkey's Constitutional Court finds the ruling Justice and Development Party guilty of becoming the focus of anti-secularist actions but narrowly avoids banning it as a political party.

The International Criminal Court (ICC) files 10 war crimes charges (including three of genocide) against Sudan's President Omar al-Bashir for his actions in the Darfur conflict.

An Israeli-built barrier seperating the Gaza Strip from Egypt is breached by Hamas militants. Hundreds of thousands of Palestinians cross into Egypt.

Israel launches air and ground attacks against Palestinian targets in the Gaza Strip in response to rocket attacks launched into Israel by militants

Glossary of Cultural Terms

a cappella Vocal music without instrumental accompaniment.

abarusura The historic army of the Bunyoro kingdom.

abaya A lose ankle-length over garment traditionally worn by women in Muslim societies.

abd An Arabic word meaning "slave" or "servant." ***Abd*** is often used as part of name in Arabic culture; for example the name Abdullah means "servant of Allah."

Abuk An important *YATH* in the Dinka religion. Abuk was the first woman and is associated with rivers.

adoimara The "whites" (or lower class) in Afar society.

African Franc Zone A group of African countries whose currencies are linked with the French franc at a fixed exchange rate. The currency that these countries use is called the CFA or CFA franc.

Afro-Beat A form of popular West African music.

age-grades The various social levels in certain societies. Each person belongs to a particular age-set that moves up through the various age-grades.

age-regiments A largely historical feature common to many southern African peoples. Men or women were organized by age into these groups, which were usually used as mobile sources of labor or occasionally as a source of troops. Different societies structured or organized their age-regiments in various ways. The Zulu age-regiments under Shaka, for instance, were largely concerned with warfare and remained together for much longer than in other African societies. Age-regiments were an important way of providing social unity.

agora An open public space in an ancient Greek city that served as a marketplace and public meeting place.

ahl al-bayt An Arabic phrase meaning "people of the house" and used in the context of Islamic tradition to refer to the family of the prophet Muhammad.

ait An Arabic term meaning "sons of" or "tribe." *See also* ***Banu***.

akhet The season of flooding in ancient Egypt.

akhnif A long, embroidered cape once worn by Jewish men in North Africa.

akiwor Initiation of Karamojong girls into adulthood.

akple A mixture of corn and cassava flour used to make a food that is usually eaten with meat or vegetable stew.

Akuj The supreme god of the Karamojong religion.

Ala In the Igbo religion, Ala is generally considered to be the Earth goddess. Shrines are dedicated to Ala, and the Igbo's most important festival, the Yam Festival, is celebrated in her honor.

aliyah A Hebrew term literally meaning "to ascend" and used to refer to the immigration of Jewish people to Israel or to Palestine before the establishment of Israel.

Allah The Muslim name for God.

aloalo A carved wooden pole on a Mahafaly tomb.

amaNdlozi The revered ancestors of a Ndebele family, who are believed to be spirit guardians.

amelu The ruling class of Sumerian society.

amenokal In the past, the Tuareg were divided into seven main confederations. Each was led by an *amenokal*, or king.

Amma The Dogon supreme god.

Amon In ancient Eygpt, Amon was a local Theban god depicted with a ram's head and symbolizing life and fertility. Over time, Amon became identified with Re and eventually became known as Amon-Re.

Anansi A spider character, known as a trickster, who features in many West African folktales.

ankh A T-shaped cross with a loop at the top. It is based on the ancient Egyptian hieroglyph for eternal life.

apartheid An Afrikaans word meaning "apartness" or "separateness." It is generally used to refer to the South African government's policy of racial and ethnic segregation and white domination. Officially, apartheid was in effect from 1948 to 1991, though racist policies had been in place before this date. The government definition of apartheid was "separate development of the races."

Apedemak An ancient Nubian god.

aperit An overnight Karamojong festival for elders.

apoikiai A form of ancient Greek colony with the status of an independent city state.

appliqué A decoration or trimming of one material sewn or fixed onto another.

arghul An ancient instrument from rural Egypt, a type of double clarinet.

ari An Afar house of flexible sticks covered with mats.

asaimara The politically dominant class in Afar society.

asantehene The Asante king.

asapan Initiation of Karamojong boys into adulthood.

ashough A traditional traveling entertainer in Armenian culture.

askari Africans who fought in the colonial armies of German East Africa during World War I.

Astarte The Phoenician Moon goddess, renamed "Tanit-Pene-Baal" (meaning "Tanit the Face of Baal") by the Carthaginians.

atabeg An honorific title originating during the Seljuk dynasty for a noble charged with raising the son of a ruler.

ataliqate A Circassian custom in which the children of nobles were raised and educated by their vassals.

auxilia Elements of the Roman army made up of noncitizens, principally men from the Roman provinces.

avant-gardistes A Congo (Democratic Republic) art movement of the 1970s that attempted to create a uniquely African art style unaffected by foreign influences.

awoamefia The *duko o* head of the Anlo Ewe.

ayana A saint of the Oromo religion.

azat A part of the Armenian nobility.

Baal-Moloch The Phoenician Sun god, renamed Baal-Haman by the Carthaginians.

badgir A ventilation device used in traditional Iranian architecture.

badima Pedestal-based drums used at Tonga funerals.

badimo Offerings that Sotho people make to their ancestors to ask for assistance or in gratitude.

bakama A Bachwezi king.

balopwe A group of official ministers that helped the Luba king with certain duties.

banda In Herero society, a lineage of ancestors that is traced through a person's female relatives.

bandair A large Berber tambourine with an extra set of strings (snares) across its surface for added vibrations.

bani An Arabic term meaning "sons of" or "tribe." Arabic grammar requires that the word is sometimes written as *BANU*.

Bantustan An alternative name for a HOMELAND.

banu An Arabic term meaning "sons of" or "tribe." Arabic grammar requires that the word is sometimes written as *BANI*.

bany In the political structure of the Dinka, each group has a priestly or religious clan, called a *bany*, whose historical role was to control and safeguard the land.

bao kiswahili An East African version of *MANKALA*.

baraka A blessing bestowed by a *MARABOUT* or the spiritual power of a *marabout*.

basango Spirits in the Tonga belief system. They are associated with particular regions or neighborhoods.

Baswezi A Nyamwezi society devoted to SWEZI.

bataka The Ganda term for the head of a clan.

bavide In the Luba religion it is believed that these spirits exert a bad influence on people.

B.C.E. An abbreviation for "Before the Common Era," a

term used to refer to the time period preceding the first year of the revised Gregorian calendar.

bdeshkh A powerful Armenian noble equivalent to a prince or viceroy.

bebtara A Falasha religious official.

Bena Yanda A Bemba clan. The name literally means "Crocodile Clan."

bendir A traditional frame drum used in North Africa.

beng The head of the *BANY* in Dinka society. The name means "Master of the Fishing Spear."

bet ha-knesset The Hebrew term for a synagogue.

be A Turkish title for the governor or commander of a *beylik* (province or district) of the Ottoman Empire. The term remains in use today as a respectful title for a man.

beylerbey A Turkish title for a senior BEY (governor or commander) in the Ottoman Empire; ranking higher than a bey in the hierarchy of the imperial government and the overall governor or commander of a *BEYLERBEYLIK*.

beylerbeylik An administrative division of the Ottoman empire governed by a *BEYLERBEY*. A *beylerbeylik* usually consisted of several smaller *BEYLIKS*.

beylik An administrative division of the Ottoman Empire governed by a BEY.

bieri A form of ancestral reverence practiced by the Fang as part of the Fang religion.

Black Consciousness A movement that emerged in the 1970s with medical student Steve Biko as one of its leading thinkers. Biko formed the South African Students Organization (SASO), which was based on the principles of Black Consciousness. The movement stressed pride in being black, emphasized black values and culture, and rejected white culture and white liberalism.

Boeremusiek Light, danceable Afrikaner country music.

bokulaka A Mongo village chief.

bolombato A Manding gourd harp.

braaivleis An Afrikaner barbecue.

bridewealth A practice common among African people in which a marriage between a couple is sealed with a gift—often cattle, but it may be cash or other animals—from the groom to the bride's family. The bride is not regarded as property. It is usually considered to be compensation to the bride's family for loss of a working member or a token of respect. Part of it may be used by the couple to set up home together.

brimbiri A Nuba stringed musical instrument.

bugalli A Nyamwezi porridgelike dish.

bulogi Witchcraft as believed in by many Nyamwezi.

burka (*burqa*) A lose-fitting over garment that covers the entire body and with a veiled opening for the eyes. Traditionally worn by women in some Muslim cultures.

burra An Afar camp, usually comprising one or two *ARI*.

***butala* granar** A mud and grass granary with a thatched roof.

bwiti A politico-religious movement practiced by the Fang, which has replaced *BIERI* as the main religious force. Bwiti combines aspects of both Christianity and *bieri*.

cahen A Falasha religious official.

calabash A type of gourd whose hollowed-out shell has a wide variety of uses from container to musical instrument. Calabashes often figure in African legends where the two halves are used, for example, to symbolize the union of heaven and earth, man and woman, or land and sky.

caliph An historical title for the supreme ruler of an Islamic state. *Caliph* is an English transliteration of the Arabic term *khalifa,* meaning "successor." In early Islamic history the title of caliph was held by the political and spiritual successors of the prophet Muhammad as heads of the Arab Muslim polity. Subsequently the title was claimed by or attributed to the leaders of several different Muslim sects.

canop A layer in a forest formed by the crowns (branches and leaves) of trees. Rainforests have more than one canopy. The upper canopy occurs at a height of 90 to 150 feet, but this layer is pierced by occasional tall trees called emergents. One or two lower canopies occur at roughly 60 feet and 30 feet. The canopies are inhabited by tree-dwelling species such as birds, bats, and monkeys. The sunlight is strong and the vegetation is thick and virtually impenetrable. Below the canopies, relatively little sunlight penetrates down to ground level, where vegetation is more sparse.

caravan A company of travelers journeying together, often with a train of animals loaded with goods.

Casamance-style music A percussive style of music from the Casamance region of Senegal and Gambia.

caste A rigid class distinction generally based on birth, wealth, and occupation. The Hindu (Indian) caste system consists of four main castes, called *varnas*, into which a person is born. The top *varna* is occupied by Brahmans (religious leaders and scholars); the next consists of Kshatriyas (rulers, nobles, and warriors); then come the Vaisyas (bankers and other kinds of businesspeople); and the lowest varna comprises the Sudras (artisans and laborers). Besides the four varnas there is a fifth category of "outcastes," called *panchamas* (fifths), untouchables, or the "children of god". Many attempts have been made to eliminate the system, and laws and modern urban life have lessened its rigidity somewhat.

cataphract An armored cavalry soldier. *Cataphracts* originated among the nomadic peoples of eastern Iran but were later deployed by the armies of successive Persian dynasties, the Armenians, the Greeks, the Romans, and the Byzantines.

cataract An unnavigable or hazardous stretch of river, perhaps created by rapids, waterfalls, or a narrowing of the riverbanks. There are six major (numbered) cataracts on the Nile River between Aswan and Khartoum, some of which once formed political frontiers.

C.E. An abbreviation for "Common Era," a term used to refer used the time period that began with the first year of the revised Gregorian calendar.

CFA An abbreviation for "Communauté Financière Africaine," CFA is the currency used by the Central and West African countries that form the African Franc Zone. The CFA franc is on a fixed exchange rate with the French franc. The initials originally stood for "Colonies Français d'Afrique," but the term was changed after these territories became independent from colonial rule.

chaabi A form of popular music in Morocco; a mix of Arab, Berber, and contemporary Western styles, the lyrics tending to highlight political and social issues.

cheikhas Women musicians from rural Algeria from several centuries ago. The male equivalent is ***cheikhs***.

chikha A female singer in Morocco. (Note: it can also have negative connotations; ***chikha*** can also mean "prostitute.")

chimurenga A contemporary African music based on the rhythms of the *MBIRA*. Created by Thomas Mapfumo, *chimurenga*—which means "liberation war"—played an important role in the struggle for majority rule in Zimbabwe (then Rhodesia).

Chitimukulu The name and title of the Bemba kings. It literally means "Chiti the Great" and refers to Chiti, the leader of the Bena Yanda, who founded the Bemba kingdom. All the following kings were named after him.

chiton A loose-fitting ankle-length garment worn by men and women in ancient Greece and later introduced to the Middle East and North Africa.

chleuh Professional Berber musician-dancers of the High Atlas Mountains of Morocco.

Chukwu A supreme being acknowledged by some Igbo groups. Chukwu is the creator of the visible universe.

chuppa The ceremonial canopy symbolizing the home under which a traditional Jewish wedding takes place.

cikunza A Chokwe mask used as part of the initiation of boys into adulthood.

ciondo A Kenyan bag made from sisal.

circumcision A relatively simple, if painful, procedure (removal of all or part of the foreskin) for males but a much more serious operation (ranging from minor to severe genital mutilation) with long-lasting consequences for females. This practice is highly controversial, however, and is opposed by many African women.

clan A group of people, usually several lineages, who claim descent from a common ancestor or ancestors.

clibanarii A heavily armored cavalry soldier deployed by various historical armies across the Middle East.

compound An enclosure containing living quarters. Compound is often used to refer to a group of buildings lived in by members of the same family or extended family. One compound may include several buildings.

confederation An alliance of political groupings.

congo A popular style of Central African music that developed in the Congo (Republic) and Congo (Democratic Republic). Also referred to as *soukous*.

copra The dried "meat" of the coconut. Copra is the source of coconut oil.

Coptic The word "Coptic" is derived from *aiguptios,* the Greek word for Egyptian, which comes from an Ancient Egyptian name for Memphis. Today, the word "Coptic" has acquired many different meanings. As a noun, it is the name of an Afroasiatic language written in the Greek alphabet that is now largely extinct. Used as an adjective, Coptic can refer to the Copts (the Christian minority in Egypt); the Coptic (Christian) churches of Egypt and Ethiopia; to a historical period in Egypt's history; and to certain artifacts. Not all Copts are members of the Egyptian Coptic Church; some are Roman Catholics or belong to various evangelical sects.

Those that are members of the Coptic Church are sometimes called Orthodox Copts. The historical Coptic Period is basically Egypt's Christian Era, which can be dated from either the 200s to 642 or from 451 to 642. "Coptic" is also used to refer to artifacts that were produced in Egypt during its Coptic Period, but not necessarily by Coptic artists. Finally, "Coptic" can be used to describe the Ethiopian Christian Church, which traces its origins to the Egyptian Coptic Church.

couscous A spicy dish originating in North Africa that consists of a steamed, coarse-ground grain such as semolina. Couscous is popular in the Sahel region of West Africa.

crux ansata A cross used from the fifth century onward in Egypt (during the **Coptic** Period), the shape of which is based on the Ancient Egyptian hieroglyph for "life" (the ***ankh***). These crosses often decorated gravestones.

daff A large frame drum used extensively in the traditional music of various Middle Eastern cultures.

Dak The legendary son of NYIKANG.

darabouka A Moroccan clay drum.

dardar The head of an Afar sultanate.

davul A large double-headed drum used in traditional Turkish music.

deforestation The clearing of trees in a forest. In the African rainforests, huge tracts of land are being cleared of trees every year. The reasons are primarily economic. In poorer countries, where most rainforests are, their clearance is a way of raising much-needed cash to pay off debts to foreign banks and governments. Also, the growth of urban areas has led to the intensification and extensification of agriculture: More land is needed to farm, and this land is farmed more intensively, leaving it little time to recover. In forest areas, this can result in a permanent loss of forest if the land is not allowed time to recover from cultivation. Deforestation causes soil deterioration, which can lead to soil erosion. It can also indirectly lead to a decrease in rainfall as trees are an essential part of the climatic processes that produce rain.

delta An apron of land made from sediment deposited at the mouth of a river.

demotic A simplified system of ancient Egyptian hieroglyphic writing.

Deng An important *YATH* in the Dinka religion, Deng is associated with rain, thunder, and lightning.

derra A colored blouse once worn by Jewish women in North Africa.

dervishes Members of a branch of Islam called SUFISM. Dervishes are dedicated to a life of poverty and chastity.

desertification A process of land degradation in which previously fertile land can be turned into barren land or desert. It is usually caused by drought or the overuse of fragile lands. Desertification occurs only in drylands, which have low, infrequent, and irregular rainfall and high temperatures. This includes the SAHEL semidesert region in West Africa, where desertification has become an increasingly urgent problem in recent decades, and, in southern Africa the fringes of the Nambi Desert and the semidesert Kalahari.

devshirme A form of tax in the Ottoman Empire in which non-Muslim rural communities living within the empire were required to provide a number of young male slaves to the Ottoman government. These boys were converted to Islam and trained for military or religious occupations.

dhimmi A non-Muslim subject of a state governed according to SHARIA law. Historically the Muslim empires and states of the Middle East have recognized an obligation to protect the lives, property, and freedom of religion of *dhimmi* in return for their loyalty to the state and the payment of a poll tax known as the *JIZYA*.

dhow A cargo ship with a raised deck at the stern (rear end) and sails, which is used along Indian Ocean coasts.

diaspora A large-scale migration of a group of ethnically related people from their traditional homeland. From the Greek term meaning "dispersion" or "scattering."

diel The founding family of a Shilluk village.

Difaqane A Sotho-Tswana word meaning "scattering." It is used to refer to the period (1819–39) of mass migrations and wars in the southeastern half of southern Africa. The Difaqane was triggered by the rise of the Zulu kingdom. This period is known as the **Mfecane** by the Nguni peoples east of the Drakensberg Mountains.

disenfranchisement Depriving a person of the right to vote or other rights of citizenship.

dishdasha A long robe, usually white in color, traditionally worn by men in many Middle Eastern cultures. In some countries it is known as at *THOB*.

divination A common feature of many African religions, divination is practiced by diviners who use various tools (such as wooden figures, plants, bones, or seeds) to divine the spiritual cause of a specific problem such as illness, accident, or misfortune.

diviner A practitioner of DIVINATION.

diwani A highly decorative form of calligraphic Arabic script developed by artists of the Ottoman courts in the 16th and 17th centuries.

Dja-ga The first human according to the Nuer religion. Dja-gay is said to have emerged from a hole in the ground at a holy place called Duar.

domba In Venda society, girls who have completed the *VHUSHA* initiation process attend a school known as the *domba* to learn the duties expected of wives and mothers. Domba can also refer to the process of initiation itself.

drahm A unit of currency used in the Persian empire from the beginning of the Sassanian dynasty (third century C.E.).

drought Water shortage caused by a prolonged period of inadequate rainfall. Drought can have a devastating affect on the land and people who make their living from the land, in particular reducing the number of nomads, for example, in the SAHEL region of western Africa in recent decades.

duduk A traditional Armenian wind instrument.

dufia The head of a village in Ewe society.

dukowo A council of Ewe *dufias* who acted as advisors to the overall leader of a whole region.

durra An alternative name for the cereal sorghum.

dyamu A Malinke word for a group of people who share the same name, male ancestors, and taboos.

dyeli A name for professional singers (bards) among the Bambara and Malinke. Dyeli are often involved in maintaining oral history as their songs retell and preserve Manding history.

Ehi The people of the historic Kingdom of Benin believed that every human had a spirit of destiny, called an Ehi, which the soul created before birth in conversation with Osanobua.

Eid al-Fitr A Muslim festival held on the first day of the 10th month of the Islamic calendar to mark then end of RAMADAN.

ekitela Subsections of Karamojong society whose members gather for festivities relating to the seasons and the harvest. *Ekitela* is literally the name of a reddish soil.

electric *mbira* A contemporary African style of music that translates the sounds of the ***mbira*** into guitar riffs accompanied by complicated drum patterns and vocals based on traditional singing styles.

emahiya A brightly colored body wrap worn by Swazi men and women.

embalming The treatment of a dead body, usually after removing the internal organs, with various chemicals to prevent it from decaying. The ancient Egyptians practiced embalming so that the dead could use their own bodies in the afterlife. Early embalmers used tarlike substances as embalming solutions, but better techniques using dry natron (a naturally occurring salt) were developed over time.

emir A title of high nobility used throughout the Arab world and historically in some Turkic states. The precise rank of the title has varied considerably across time periods and geography.

emporia A form of ancient Greek or Phoenician colony that was essentially a recognized trading post founded by one state in the territory of another state.

enkang Maasai rainy-season homes.

Epiphan A yearly festival held on January 6 in many Christian churches commemorating both the revealing of Jesus as Christ and the baptism of Jesus.

epiphytes A plant that grows on another plant but is not a parasite—an epiphyte does not obtain its nourishment from its host or cause the host any harm; found particularly in rainforests.

erg An area of shifting sand dunes in a desert.

erosion Can be used to refer to the loss of soil cover, which has been eroded by the action of wind or rain.

Esu (Eshu) A god of the historic Kingdom of Benin and of the Yoruba people. Often described as the "trickster god," Esu tells OLODUMARE of the activities of other *ORISA* and of people.

fama A Bambara local leader.

feluccas Small, narrow boats propelled by oar or wind that have been used on the Nile River for centuries.

fez A brimless felt hat shaped like a truncated cone. Also known as a *TARBUSH*.

fiqh The study of Islamic jurisprudence.

firman A decree issued by the monarch of certain historical Muslim states including the sultans of the Ottoman Empire.

forest-foragers Forest-dwelling peoples who are mainly hunter-gatherers.

fou-fou Cassava root turned into flour and made into a kind of dough.

fusha The standard written form of the Arabic language traditionally used in literature.

gadaa The historic Oromo democratic system.

gandu The basic unit of the cooperative system in which most Hausa agricultural work is carried out.

Garang An important *YATH* in the Dinka religion. Garang was the first man and is associated with the sun. Garang is also a common Dinka family name.

garigue Heath and poor scrub with patches of bare rock and soil.

Gaua An evil god in some Khoisan religions, also called Gawama, who tries to disrupt the work of Nadi.

geerewol A dance performed at a Fulani *WORSO*. These dances prove the ability of men to attract women.

Gelede Festivals incorporating masked dancers held by the Yoruba at regular intervals. Now largely to entertain, they were once intended to appease local witches.

ger The traditional Mongolian frame tent sometimes erroneously referred to as a yurt.

gerber An Oromo water container made from a whole goatskin with the leg, tail, and neck openings tied.

ghaita A Berber reed instrument.

ghana The title—meaning "war-chief"—of the kings of the ancient empire of Wagadu. It later came to be used as the name for the medieval Empire of Ghana.

ghazal An ancient and popular poetic form common across many Arabic-speaking and Persian-speaking cultures. Originating in sixth century C.E. pre-Islamic Arabic verse, the structural requirements for a *ghazal* are strict and demanding.

ghazi A general term for a warrior engaged in a Muslim holy war.

Giku▲u According to the Kikuyu religion, the Kikuyu are descended from Gikuyu, the son of Ngai.

ginna The "great house," generally lived in by the male head of a Dogon village or clan.

gorfa A Bedouin granary.

granar▲ A building or room in which grain is stored.

Great Vid▲e The creator-god of the Luba religion.

griot A general West African name for storytellers, singers, and musicians.

groundnut A group of plants including the peanut, which are a cash crop and food item in many African countries.

guedra A Moroccan drum made from a cooking pot with a skin stretched over its opening.

gum arabic A gum exuded by certain acacia trees. It has many uses, including the manufacture of ink, food thickeners, and pills.

gumbri A small, three-stringed Berber lute.

hadith A general term for reports about the actions or words of the prophet Muhammad. Originally transmitted orally, *hadiths* were later evaluated by Muslim scholars and written down in collections. These collections continue to be important references in discussions of Islamic law or history to the present day.

haikal A screen that separates the sanctuary from the choir in a Coptic church.

hajj A pilgrimage to the city of Mecca, Saudi Arabia. Performing the hajj at least once is the duty of every Muslim who is physically able and can afford to do so.

hakpa A session at a Ewe festival that is a general singing practice for everybody.

halal An Arabic term meaning "permissible." The term is most frequently used in English to refer to food that has been prepared in accordance with Islamic dietary laws, but in Arab cultures it can be used to refer to anything that is permissible according to Islam.

hale Societies to which many Mende belong. Among the most important *hale* are Poro and Sande. Others include Humui, Njayei, Yassi, and Kpa. Until recently the working of these societies was kept from noninitiates, so they are often referred to as "secret" societies.

halo A feature of some Ewe festivals, it is an exchange of insulting songs between neighboring villages.

hammada An area of rock platforms and boulders in a desert, covered with a thin layer of sand and pebbles.

Hanukkah An annual eight-day Jewish festival that commemorates the reconsecration of the Second temple in

Jerusalem in 164 B.C.E. The date of the celebration is determined according to the Hebrew calendar and takes place between late November and late December according to the Gregorian calendar.

haratin Lower-class Berber oasis cultivators.

harayto A traditional top worn by rural Afar men.

harmattan A cool, dry, dusty wind from the Sahara Desert that blows toward the West African coast, especially from November through March.

Hasidim A sect of Judaism founded in eastern Europe during the 18th century C.E. and characterized in the present day by devotion to the traditional precepts of the religion.

havalu A session at a Ewe festival in which the composer teaches a new song to his fellow drummers.

hazaj A poetic meter frequently used in the epic poetry of Middle Eastern cultures.

henna A reddish-orange dye made from plants and used as a paint with which to decorate skin or dye hair.

hieratic A simplified, handwritten form of ancient Egyptian hieroglyphics largely used by priests.

hieroglyph A picture symbol used in hieroglyphics.

hieroglyphics A form of writing, especially used in ancient Egypt and Nubia, that uses pictures and symbols to represent concepts, objects, or sounds.

highlife A dance music style that is often considered the

Muhammad. In Sunni Islam *imam* is used more generally to refer to religious leaders and teachers.

Imana The benevolent god of the Hutu and Tutsi.

imdyazen A traditional traveling entertainer in the Berber culture of North Africa.

imdyazn A type of Berber band usually made up of four musicians, including a poet as leader.

imghad A Tuareg social classification referring to the ordinary citizen.

imraguen A Moorish social class of largely itinerant fisherman who live along the coast of Mauritania.

imwu A rounded bunlike hairstyle worn—more commonly in the past—by Teke men of noble rank.

imzi A Zulu homestead.

inabanza The *inabanza,* one of the Luba BALOPWE, had charge of ritual matters concerning the *mulop e's* sacred role.

inakulu The principal wife of an Ovimbundu chief. They are believed to have supernatural powers in the Ovimbundu religion.

Incwala A three-week-long period, also called the First Fruits Festival, when the king and nation of Swaziland reaffirm their relationship.

indigo A deep blue dye usually made from certain plants.

indlu The basic social unit in Swazi society is the *indlu* (a husband and wife and their children). Several *indlu* make up an UMUTI. The members of an *umuti* typically share agricultural tasks.

ingondo Small Twa pots that were intended to contain love charms. Twa women would wear them tied around the waist to ensure their husband's affections.

injera A pancakelike bread made from TEFF.

inkosi Historically, the Xhosa's allegiance was to their clan, led by an *inkosi* whose status was gained through his mother. *Inkosi* (which means "thank-you") were obliged to be hospitable and generous, and their powers were limited by public opinion and counselors.

inselbergs Isolated rocky hills rising abruptly from a flat plain or plateau. In southern central and southern Africa inselbergs are known as *kopje*.

intifada An Arabic word meaning "shaking off" that is often loosely translated as "rebellion" or "uprising." The term has been used to refer to several rebellions or protracted periods of civil disturbance by Arabic-speaking communities in North Africa and the Middle East in the 20th and 21st centuries, most famously the First Intifada (1987–93) and the Second, or al-Aqsa Intifada, (beginning in 2000) of the Palestinians against Israeli rule.

iqta A form of tax farming that developed during the Abbasid Caliphate period (750–1258). Tax farming is the practice of assigning the responsibility for collecting state taxation for a particular area to a local governor, military official, or other important figure.

iscathamiya An A CAPPELLA Zulu singing style originally from the all-male workers' hostels of 1920s Natal.

Isis An ancient Egyptian fertility goddess, usually depicted as a woman with cow's horns; wife and sister of OSIRIS and mother of HORUS.

itoom A type of sculpture used in divination by the Kuba. A moistened disk would be rubbed on the back of the sculpture while the diviner recited certain phrases. The phrase at which the disk stuck would reveal the answers to the client's question.

iwan An architectural feature consisting of a vaulted space walled on three sides and open on the fourth. Iwans were originally a feature of Persian architecture in the pre-Islamic period and later became a common feature of Islamic architecture and secular architecture across the Muslim world.

iwisa A knobkerrie—a stick with a round knob at the end—used as a club or missile by Zulu warriors.

izar Long, striped garment, usually red or white, once worn by Jewish women in North Africa.

jali Manding term for GRIOT; the traditional caste of musician storytellers.

jambiya An Arabic word for "dagger" commonly used to refer to a specific kind of dagger with a short curved blade associated with Yemeni culture.

jihad An Arabic term meaning "to struggle" or "to strive." Historically the term has been used to describe the individual Muslim's duty to strive to improve the self and the society in which one lives. One part of the meaning of the term has always referred to a Muslim's duty to engage in warfare when required to do so under the terms of Islamic law. Precise definitions differ among Muslim denominations.

jile An Afar dagger.

jinn A supernatural creature, often described as being composed of fire, common in Arabian folklore and also referred to in the Quran.

Jit Jive A term coined by the internationally successful Zimbabwean group, the Bhundu Boys. It is an energetic dance music featuring *MBIRA*-style guitars.

jizya A poll tax traditionally levied on part of the non-Muslim community in states governed according to SHARIA law. Payment of the *jizya* symbolized a non-Muslim's acceptance of and loyalty to the Islamic state, and non-Muslims were accorded protection and the freedom to practice their religion from the state in return. According to tradition the *jizya* was introduced during the eighth century. Over time the details of the *jizya* varied greatly under different regimes and was still levied in Egypt in the mid-19th century.

juju Yoruba urban music of Nigeria.

Juok The god of the Shilluk people. Juok is an abstract divine being who is thought to have created the world.

ka An ancient Egyptian concept defined as the "life force." According to ancient Egyptian philosophy the *ka* was the force that left the body on death.

Kaaba An approximately cube-shaped building in the city of Mecca, Saudi Arabia. It is more than two thousand years old and is regarded as the most sacred site in Islam. All Muslims face towards the Kaaba during prayers.

kabaka A Bugandan king.

kabosy A Madagascan instrument similar to a guitar.

Kaddish A Jewish prayer with numerous variations. The most widely known and commonly referred to version of the Kaddish is the Mourners' Kaddish, which forms part of traditional burial and memorial rituals in Judaism.

kaffir An Arabic term used in an Islamic context to refer to non-Muslims.

kaffiya A traditional Arabian male headdress.

kafu A group of Malinke villages making up a distinct social unit, headed by a *MANSA*.

Kaikara The Nyoro harvest goddess.

kalam An Arabic term for the academic study of Islamic theology.

kalindula A Zambian bass instrument and the very fast-paced form of music of the same name.

kalunga A type of TALKING DRUM from Nigeria.

Kalunga The supreme god of the Chokwe. Also known as Nzambi.

kamanja A traditional Persian stringed instrument related to the violin.

Kanaga The "Hand of God," the name of a Dogon mask worn by newly initiated young men.

kasbah A fortress of defendable citadel in an Arab city or town.

kashrut A Hebrew term referring to the dietary laws of Judaism.

kente Colorful cloth generally made by Asante weavers and considered the national dress of Ghana. Kente cloth is famous for its complex patterns. The colors used in each cloth have established symbolic meanings.

keskes A lidded pot in which couscous is steamed.

kess A Falasha community priest, similar to a rabbi.

keta Strip-woven cloth generally made by Ewe weavers that uses contrasting warp and weft colors with inlaid designs. It is similar to Asante KENTE cloth.

kettledrum A drum made from a hollow metallic hemisphere with a flexible top that can be tightened or loosened to change the pitch.

kgotla A Sotho-Tswana term that can be used to mean both meeting place and court.

khamsa (*hamsa*) Arabic for "five." A symbol of the hand representing the five holy duties of Sunni Muslims commonly used in jewelry, amulets, and charms across the Arab world but particularly in North Africa.

khamsin A strong local wind in Egypt.

khan A title for a military or political leader that originated among the nomadic peoples of Central Asia and was later adopted by Turkic and Mongol peoples who introduced it to the Middle East.

khanate The territory governed by a khan.

khanga A rectangular cloth printed with a border and a design that includes a Swahili proverb.

khanjar A short dagger with a curved blade associated with Omani culture and very similar to the Yemeni *JAMBIYA*.

kharaj A form of tax originally levied as a lump sum payment on newly conquered territories by the Arab rulers of the seventh century. Over time the tax evolved into a more general payment levied against agricultural land regardless of the faith of the owners.

khatchkar A carved memorial stone featuring a Christian cross commonly found in Armenian communities.

khums A form of tax levied under SHARIA law requiring the payment of one fifth of the value of specified assets. Originally the *khums* tax applied specifically to booty acquired in warfare.

kia A trancelike state that Kung healers usually achieve by performing a dance. This activates *num* (an energy from the gods), which is then used as a healing force.

kibbutz A collective community in Israeli society traditionally relying on agricultural production for their livelihood but increasingly employed in other enterprises as well. The first kibbutzim were founded in Palestine in the first decades of the 20th century by Jewish immigrants before the establishment of the modern state of Israel. Only about five percent of modern Israelis live on kibbutzim.

Kibuka The Ganda god of war, brother of Mukasa.

kidumu A mask worn by Tsaayi (eastern Teke) dancers at funerals and celebrations.

kinjal A traditional Circassian dagger.

Kintu The first man in the mythology of the Ganda.

kippah The traditional skullcap worn at all times by Orthodox Jewish men and sometimes by other Jewish men (and some women) during Judaic rituals. A *kippah* may also be worn by non-Jewish men as a mark of respect at Jewish rituals or Jewish holy sites.

kissar A Sudanese stringed instrument similar to a lyre.

kitumpa kya muchi One of the names a Luba diviner could call a *MBOKO*.

kize-uzi Fonio grain, the smallest cultivated seed. The Dogon call it "the little thing."

koine A form of the Greek language that became the lingua franca of the eastern Mediterranean from ca. 300 B.C.E. to 300 C.E.

Kongolo The Songye ruler of the Luba kingdom.

kontingo A three-stringed, Manding musical instrument.

kora A popular stringed musical instrument played widely throughout West Africa but thought to originate from Manding culture.

kosher The common English transliteration of the Hebrew term *kasher* denoting food that conforms to the dietary laws of Judaism.

kot A traditional Armenian female headdress.

Kowth The creator-god of the Nuer religion. The Nuer pray to Kowth for health and good fortune.

Kozo The name of a particular *NKISI NKONDI* used in matters concerning women's affairs.

Kpa A Mende *HALE*. Kpa members, who are largely men, are trained to use herbs to treat minor ailments.

kpegisu One of the oldest traditional Ewe drums, the *kpegisu* was probably originally a war drum.

kpezi A clay and raffia drum used at Fon funerals.

kufic A traditional form of calligraphic Arabic script. Kufic Arabic script was in use in parts of the Arabian Peninsula in the pre-Islamic era.

Kuomboka An annual Lozi festival centered on the rise and fall of the waters of the Zambezi River and the transfer of the king's capital from Lealui to Limulunga.

kuuarmuon A magistrate figure among the Nuer peoples; also known as the "leopard-skin chief" because, in the past, he would wear a leopard skin to indicate his status.

kwosso A fast ball game played by the Afar.

laibon A Maasai prophet or healer.

lamba A wraparound dress that is a very traditional style of Madagascan clothing rarely worn today.

language famil↑ A term used in linguistics to describe a group of languages, distinct but with elements in common and related historically in that they are descended from a common language. Examples of important language families in Africa and the Middle East include Afro-Asiatic, Niger-Congo, and Turkic.

leaven Any substance, such as yeast, that helps dough to rise.

Leza The creator god of the Tonga religion.

lifela Sotho songs describing the life of migrant laborers.

Likube The supreme god of the Nyamwezi religion, variously referred to as Limatunda (the Creator), Limi (the Sun), or Liwelelo (the Universe).

lineage An extended family that shares a common ancestor. If descent is traced through the male line, the lineage is patrilineal. If descent is traced through the female line, the lineage is matrilineal. Several related lineages make up a clan.

Lisa The Sun god of the Fon religion who represents strength and endurance and who causes day and heat. He is the son of MAWA.

lithoko Sotho poetry praising a noble person.

litunga A Lozi king.

lobola The name used by many Bantu-speaking people of Southern Africa for **bridewealth**.

lolwapa A low-walled courtyard that lies at the heart of a Tswana compound.

lost-wax (lost-beetle) A metal-casting method used by Asante goldsmiths and other metalworkers for centuries. A wax model of the object is made and encased in a clay mold. When the clay mold is heated, the wax melts and molten metal is poured into its place through a hole in the mold. The lost-beetle method, which may be even older, is similar but uses a real object such as a beetle or seed rather than a wax model.

Lukiko The council of ministers of a *KABAKA*.

Macardit A *YATH* in the Dinka religion. Macardit is the source of death and sterility.

madrasa An Arabic word meaning "school." A madrasa may be religious (Muslim or non-Muslim) or secular. Historically the role of madrasas was to teach the principles of Islam as well as many other subjects, and in the present day the great majority of madrasas continue this tradition.

Maghreb The Arabic name for the region comprising Morocco, Algeria, and Tunisia.

mahamba Chokwe ancestral and nature spirits that act as intermediaries with KALUNGA.

Mahdi In some interpretations of Islamic theology the Mahdi is a prophesized figure who will live on earth in the final years before the day of resurrection bringing truth, peace, and justice. Several Muslim leaders have claimed to be the incarnation of the Mahdi from the seventh to the 20th centuries but none have received wide recognition.

maina A male Kikuyu social division that shares political power with the *m angi*.

makhzen A Moroccan Arabic term meaning "warehouse" originally used to refer to the centralized bureaucracy created by the Moroccan monarchy in the 16th century. In the present day the term is also used derogatively to refer to the governing elite of Morocco.

makossa A fast and popular style of Central African dance music that originated in Cameroon. It combines HIGHLIFE with elements of African American soul, jazz, funk, and rock.

Mamluks A military force in historical Muslim states that was controlled directly by the **caliph** or **sultan**. The first known Mamluk force served the Abbasid caliphs at the end of the ninth century C.E. Originally Mmluk soldiers were usually enslaved as children during raids into non-Muslim lands, converted to Islam, and then trained in dedicated military academies. Later the Mamluks became a hereditary class and acquired power in their own right.

mangrove forest (mangrove swamp) A forest of mangrove trees—tropical evergreen trees with intertwining roots that form a dense thicket. Mangrove forests generally occur along coasts and rivers, where their networks of roots help to anchor the soil. This can create areas of swampy land, hence their alternative name of mangrove swamps. Many West African mangrove forests have been cleared for rice cultivation. This DEFORESTATION is a threat to the great variety of animal and marine life that inhabits these areas.

mani The title of the Kongo king. Also, it is the name of an Azande initiation society that flourished in the early 20th century.

mankala An ancient game, played in many parts of the world, in which seeds are moved around a board.

mankuntu Cylindrical Tonga drums of varying pitch.

mansa A Malinke chief or king.

manyatta A camp in which, for their initiation into adulthood, young Maasai men of about 16 years of age live away from their village.

mapoto A beaded apron worn by a married Ndebele woman.

maqam A traditional Arab melody form.

maqama A traditional form in Arabic literature characterized by rhyming prose.

maquis Shrubby mostly evergreen vegetation.

marabi An early form of TOWNSHIP jazz based around three chords.

marabout An Islamic religious leader or teacher in West Africa or, historically, in North Africa. In the Berber language *marabout* means "saint."

marimba A type of xylophone, also called a balaphone. Its tuned wooden bars are played with sticks, and gourds below the bars act as resonators to amplify the sound.

masabe Spirits of the Tonga belief system. Masabe are considered to be invasive and are thought to attack and possess people. Also, the name of a Tonga drum.

mashta A female singer in Tunisia.

masquerade A festival at which masks and costumes are worn. Many African cultures have rich heritages that include masquerades, which when taken to the Americas by slaves became the ancestors of many modern carnivals.

matano Made from clay or wood, *matano* figures are used to illustrate the stories and ***milayo*** that are part of the teaching process of Venda girls undergoing initiation.

Mawa The creator god of the Fon religion. Mawa is the Moon god and has both male and female characteristics. Mawa is also associated with MAWU**,** the supreme god of the Ewe religion, which is related to the Fon religion.

mawali A collective Arabic term for the peoples of territories conquered by the Muslim Arab armies of the seventh century who subsequently converted to Islam.

mawe The basic Mende social and economic unit.

Mawu The supreme god of the Ewe religion. Mawu is usually only approached through the ***trowo***. Mawu is associated with MAWA, the creator god of the Fon religion, which is closely related to the Ewe religion.

mbanje Long CALABASH pipes still occasionally smoked by some Tonga women. The *mbanje* used by men tended to be smaller and made from clay.

mbaqanga A vocal style that can be traced back to the four-part harmonies of 1950s African American bands. South African musicians at first copied these harmonies but then added an extra voice, creating a five-part harmony style reminiscent of African singing.

Mbar The first man according to Lunda legend.

mbari A political division in Kikuyu society, literally meaning "ridge"—of which Kikuyuland has many.

mbira An instrument used widely by many African peoples. It consists of tuned metal strips, attached to a resonating metal box, which are plucked with the thumbs. One of the most popular musical instruments in Central Africa, it is used in both traditional and modern music. Also called a *sansa* or thumb piano.

mboko A carved wooden figure used in Luba divination.

Mboli The all-powerful god of the Azande religion.

mbweci A Chokwe staff used by men on long journeys as a walking stick.

Mebere The one god of the Fang religion.

mesgid A Falasha synagogue.

mezonad A Tunisian musical instrument similar to a bagpipe.

Mfecane An Nguni word meaning "crushing." It is used to refer to the period (1819–39) of mass migrations and wars in the southeastern half of southern Africa. The Mfecane was triggered by the rise of the Zulu kingdom. It is known as the DIFAQANE by the Sotho-Tswana people west of the Drakensberg Mountains.

mfumu Nyamwezi diviners.

mhondoro In the Shona religion, the ancestral spirits of influential people. *Mhondoro* spirits provide the link between mortals and god.

mihrab A feature of Islamic architecture. A *mihrab* is a niche in the wall of a mosque that indicates the direction of the KAABA in the city of Mecca and, therefore, the direction Muslims should face in prayer.

mikisi mihasi Commemorative sculptures made by the Luba people that are named after certain ancestors.

milayo A Venda saying that expresses a wise or clever observation or a general truth or belief.

millet A historical term for a community sharing the same faith within the territory of the Ottoman Empire. The principal non-Muslim millets were Orthodox Christian, Armenian, Syrian Christian, and Jewish.

minaret A slender tower, topped by a platform and attached to or associated with a **mosque**.

minbar A flight of steps in a mosque, leading up to a seat from which the speaker can address the congregation.

minsereh Carved wooden female figures used by the Mende Yassi society for healing and divination.

minyan The minimum number of 10 adult Jewish males required for certain forms of communal worship in Judaism. Some Jewish communities allow women to form part of the *minyan*.

mishiki In the Luba religion, it is believed that these spirits control the supply of game and fish.

mizimo Spirits of dead ancestors revered by the Tonga. They are particular to certain families only.

Mkhulumnqande The creator-god of the Swazi religion.

mogho naba The supreme ruler, or king, of the Mossi.

Molimo The creator-god of the Tswana religion.

monoculture The continuous growing of one particular type of crop.

monogamy The practice of having only wife or husband.

Monophysite doctrine The Coptic Christian doctrine that asserts the unity of both the human and the divine in the nature of Christ.

monotheism The belief in a single, all-powerful god.

monotheistic The practice of believing in only one god.

monsoon A seasonal wind of the Indian Ocean, or the (rainy) period during which it blows from the southwest.

montane forest (cloud forest) "Montane" literally means from or inhabiting mountainous regions. A montane forest is made up of trees and vegetation that prefer the cool and moist conditions of highland areas. These forests are also sometimes known as mist or cloud forests.

Moombi In the Kikuyu religion, the wife of GIKUYU. According to legend she bore him nine daughters, the origin of the nine main clans of the Kikuyu.

moran After they have undergone circumcision, young Maasai men join the age-grade of *moran,* often translated as "warriors." Moran did act in the past as the Maasai army, but they mainly provide a flexible pool of labor for specific tasks such as herding.

mosque A Muslim place of worship.

mpsikidy A Madagascan diviner.

mud cloths Bambara mud cloths are woven by men but bear geometric designs applied by women. A pattern is painted onto a just dyed cloth using mud, then soap, then more mud. When the cloth is dry, the mud is scraped off, which removes the dye from the area beneath and leaves the pattern exposed. Usually, mud cloths are made with a pale pattern on a dark background.

mudzimo The ancestral spirit of an ordinary person according to the Shona religion.

muezzin A crier who calls the Muslim faithful to prayer. The muezzin may stand on the platform of a MINARET.

Mugizi The Bachwezi god of Lake Albert.

Muhingo The Bachwezi god of war.

Mukasa The great god of the Ganda religion.

mulena mukwae The princess chief of the Lozi kingdom, who was based in Nalolo.

mulopwe The Kunda ruler of the Luba kingdom. The *mulop e* was the head of the government and the religious leader, and was believed to have supernatural powers.

murundu A circumcision ceremony for boys entering adulthood in Venda society.

Musang The first woman according to Lunda legend.

mushkinu The middle class of Sumerian society consisting of merchants, farmers, laborers and all nonslaves who were not part of the ruling *AMELU* class.

musimbo A type of Tonga drum.

musnad The script of the ancient South Arabian alphabet in use by the eighth century C.E.

muwahidun An Arabic term meaning "unitarians" used by followers of the Salafi branch of Sunni Islam (also known as Wahhabism) to refer to themselves.

mvet A stringed Fang instrument that is a cross between a zither (a musical instrument that has strings stretched over a resonating box) and a harp.

mwaash a mbooy Masks made from wood, beads, cowrie shells, and fibers that were used as a tool of royal justice by the Kuba. They were supposed to be able to assess the behavior of the king's subjects. When they appeared before their subjects, the king or chief wore the whole costume.

mwadi Made by the Tetela people, a Mongo subgroup, a *m adi* is a mask that is part of a costume worn by dancers who performed at funerals and weddings.

Mwaku The son of MUSANG and MBAR.

mwami ATutsi king.

mwana pwo The name for the mask and raffia (palm fiber) costume used by the Chokwe to represent the ideal wife and beautiful woman.

mwangi A male Kikuyu social division that shares political power with the *MAINA*.

Mwari The supreme god of the Shona religion, referred to as Murungu in historical documents.

mwata yamvo The title of the king of the Lunda Empire. It comes from an early Lunda ruler of the same name.

mwenge A beer brewed in Uganda from bananas.

n'anga Religious and medical practitioners of the Shona religion, who both heal illnesses with herbs and diagnose evil forces at work through divination.

naba A chief in Mossi society.

Nadi The supreme god of some Khoisan religions.

nakharar An historical title held by the leading caste of Armenian nobility.

nakoms Literally meaning "the right and power to rule," the nakomsé is the Mossi ruling class, and was made up of chiefs, kings, and emperors in the past.

nalikwanda The royal barge of the Lozi *LITUNGA*.

Nambi A goddess of the Ganda religion; the daughter of the king of heaven, and wife of **Kintu**, the first man.

naqqara A kettledrum played by Berber musicians.

naskh A traditional form of calligraphic Arabic script. Printed Arabic texts typically use a version of *naskh*.

nastaliq A traditional form of calligraphic script developed in Iran in the 14th and 15th centuries.

nazir Leader of a Baggara group. The *nazir* acts as the official link with the Sudanese government.

ndilo A bowl used in the past for divination at the courts of Venda chiefs, in particular to identify witches.

ndlovukazi The title of the mother of the Swazi king; it literally means "Lady Elephant," a reference to her considerable influence and power.

ndop A series of wooden sculptures that represent Kuba kings. The statues were used to both commemorate a dead king and initiate a new one. *Ndop* were considered to be the receptacle of the king's spirit and would be placed by the king's bed. After his death, the statue would be placed next to the new king in order that the spirit could be passed on. Although over 100 Kuba kings were known, only 19 *ndop* have survived.

Nduala The Bachwezi god of pestilence.

Ngai The all-powerful god of the Kikuyu religion. Also, the name of the supreme god of the Maasai religion.

Ngewo The supreme god of the Mende religion.

ngikenoi Subsections of Karamojong society whose members gather for certain ceremonies. *Ngikenoi* literally means, "fireplace with three stones."

ngil A pre–20th century Fang society whose members had both political and judicial powers.

ngitela Social groupings of the Karamojong people of Uganda that celebrate religious and social events together. They are determined by geography.

ngoma A Venda drum played at a chief's court.

ngombo wa tshisuka A divination tool used by Chokwe diviners. It comprises a basket that contains over 60 carved wooden objects, each with a symbolic meaning.

ngoni A four-stringed lute, in the past played by Bambara musicians to inspire men to fight.

ngozi In the Shona religion, harmful ancestral spirits that are thought to cause evil; they can be the spirits of people who were murdered.

ngwenyama The title of the Swazi king or male ruler; it literally means "lion." The female equivalent given to the Queen Mother or senior queen is ndlovukati.

Nhialac A Dinka divinity or *YATH*, Nhialac can be several things: the sky; what is in the sky; an entity sometimes called "father" or "creator"; and also a power that can be possessed by any *yath* or even a particular man.

nizamiyya A form of institute of higher education founded in the 11th century C.E. in the Seljuk Empire by Nizam al-Mulk (1018–92).

Njaᵛei A Mende ***hale***. Njayei initiates use herbs and other substances to cure mental illness, which is attributed to breaching this society's rules.

nkisi nkondi The Kongo people make different figures out of wood, iron, and other materials they call *nkisi nkondi,* or "power figures." Nails, spikes, or blades would be embedded into the figure to mark an occasion or to deal with a particular problem, grievance, or other matter or to rouse the figure's magical or medicinal properties.

nomad Used to describe a particular lifestyle followed by many desert-living peoples. Nomads are "wanderers" (the word derives from *nomas,* Latin for "wandering shepherd"), but they usually travel well-used paths, and their movements are dictated by the demands of trade or the needs of their herds for pasture and water.

nomori A type of figurine made by Mende artisans.

nsikala The *nsikala* acted as a temporary ruler when the reigning *MULOPWE* of the Luba kingdom died or was unwell.

ntemi Self-governing Nyamwezi chiefdoms.

ntomos Societies among the Bambara and Malinke whose responsibility it is to prepare young boys for circumcision and initiation into adulthood.

nubsa The Fang term for a form of **bridewealth** that became due on the birth of a couple's first child.

nyamakala Professional groups representing different craft workers among the Bambara and Malinke.

Nᵛambe The supreme god of the Lozi religion.

Nᵛame The supreme god of the Asante religion.

nyangas Male herbalists in the Ndebele religion.

Nᵛikang The hero-god of the Shilluk religion. He is thought to have founded the Shilluk and to be reincarnated in the figure of the *RETH*.

nyonyos A Mossi social class of ordinary civilians. *Nyonyosé* means "ancient ones" or "children of the earth."

Nzambi The creator god of the Lunda religion.

Nziam The creator god of the Teke religion.

oasis A fertile pocket in an arid region where water from an underground source reaches the surface.

oba A position held by a descendant of a town's founder in Yoruba society, passing in turn to princes from several ruling houses. Also, the title of the king of the historic Kingdom of Benin.

Obatala The most important of the Yoruba *ORISA,* Obatala is the chief representative of **Olodumare** on earth. Obatala was taught to create the human form into which Olodumare then put life.

ocher A yellow or reddish-brown clay. Many African people traditionally use ocher to color and style their hair or paint their bodies.

oding A traditional flute from Cameroon usually played only by women. The *oding* is filled with water.

Ogun A god of the historic Kingdom of Benin, Ogun was the god of farmers, hunters, and metalworkers. In the Yoruba religion, Ogun is the god associated with iron and is often shown respect by taxi drivers who have singled him out for protection while they drive their vehicles.

ohemmaa Commonly referred to as the "queen mother" in some literature, the *ohemmaa* is actually the most senior Asante woman and not necessarily the mother of the ***asantehene***.

Ohiguwu A god of the historic Kingdom of Benin, Ohiguwu is the bringer of death.

olaiguenani A chairman of Maasai age-grade meetings.

Olodumare The supreme god (the owner of Heaven) in the Yoruba religion.

Olukon A god of the historic Kingdom of Benin, son of Osanbua, who brought prosperity and long life.

omakipa Ivory clasp buttons that were given by an Ovambo bridegroom to his bride in the past.

omda An official of a Baggara group responsible for collecting taxes and settling disputes.

omukama A king of the Bunyoro kingdom.

onigi Meaning "sticks" in Yoruba, *onigi* refers to hairstyles in which the hair is wrapped to resemble sticks.

orinka A Maasai ceremonial club.

orirembo A Bachwezi royal enclosure.

orisa Yoruba spirits or deities, each with its own cult, priests, temples, and shrines. There are more than 400 *orisa* in the Yoruba religion.

Orit The Falasha name for the TORAH.

oruzo In Herero society, a lineage that is traced through a person's male relatives.

Osanobua The creator-god of the historic Kingdom of Benin, Osanobua brought prosperity and long life.

Osiris An ancient Egyptian god, ruler of the underworld and judge of the dead.

oud A traditional stringed instrument commonly used in Middle Eastern music.

ozonganda A Herero compound.

Palearctic faunal realm A biogeographical zone that includes Africa north of the Sahara, Europe, and most of Asia north and west of the Himalayas.

paleontolog▲ The study of the fossil remains and ancient life-forms.

panku An advisory legislative council in the Hittite state.

pap▲rus A tall, reedlike water plant, or the writing material made from it by the ancient Egyptians. The ancient Egyptians also used papyrus to make boats.

Passover A Jewish festival that celebrates the deliverance of the Jews from slavery in Egypt.

pastoral Characteristic of, or like, pastoralists and their ways of life.

pastoralist A person who raises livestock.

peret A season in the ancient Egyptian calendar during which the Nile flood receded and planting took place.

pharaoh The title of the kings of ancient Egypt.

pir A Sufi teacher or master.

pitsos Sotho term for public meetings.

polis An ancient Greek city, city-state, or a collective term for the citizens of a city or city-state.

polit▲ A general term that refers to a group with some form of cohesive political organization. It may refer to a loosely organized society, such as a tribe, but can also mean any politically organized group including a state or an empire.

pol▲gam▲ The practice of having more than one wife or husband.

pongo A decorated and patterned bark cloth typical of the forager art of Congo (Democratic Republic).

Poro A Mende *HALE* for men. Initiates are taken to a camp in the forest where they live in seclusion for weeks. Poro teaches Mende ideals of manhood, settles local disputes, and regulates market trading.

protectorate A state or territory that is controlled by a usually stronger nation. In particular it is used to refer to the colonies established by Europeans in Africa.

Ptah An Ancient Egyptian god, worshipped as the creator of both gods and mortals.

p▲lon A monumental gateway, such as one at the entrance to an ancient Egyptian temple. Ancient Egyptian pylons often resembled shortened pyramids.

p▲rethrum A plant of the chrysanthemum family, or the insecticide made from the dried heads of certain varieties.

qabiil The Somali clans.

qalittis Female religious leaders in the Oromo religion.

qanat A traditional water-management system used to deliver potable water and irrigation by the use of subterranean tunnels. Developed in Persia at an unknown date, the techniques later spread across the Middle East and to North Africa and southern Europe with the Arab conquests of the seventh century C.E.

qanoun A traditional stringed instrument similar to the zither used in Middle Eastern music.

qasida A traditional form of Middle Eastern poetry with origins in pre-Islamic Arabic literature and oral traditions.

qat A plant of the staff-tree family. The fresh leaf is chewed for its stimulating effects or used in tea.

quallus Hereditary Oromo religious leaders.

qumqum An Arabic perfume sprinkler.

Quran The central religious text of Islam.

rabab A bowed instrument, similar to a fiddle, largely used in the MAGHREB.

rabbi A scholar and teacher of Jewish law who is qualified to decide questions of law and ritual and to perform ceremonies such as marriages.

rai A hugely popular form of music in Algeria and Morocco,

rai has its roots in the Algerian rural musicians of several centuries ago but has been adopted by a new generation of young, disaffected Algerians as a form of protest music.

rainforest Dense forest found in tropical areas with heavy rainfall. The trees are nearly all broadleaved evergreens. The crowns of these trees merge to form several canopies of leaves and branches. The upper canopy is pierced by even taller trees called emergents. The temperature is about 80°F throughout the year with 80 percent humidity. Up to 50 percent of the rain that falls on a rainforest consists of water released into the atmosphere by the forest itself, so without the forest, the rainfall in the region is greatly reduced. Also, rainforests are ecologically very rich and house a greater variety of flora and fauna than most other environments.

Ramadan The name of the ninth month of the Islamic calendar and the religious observances that Muslims undertake during this month. Muslims traditionally fast between dawn and sunset during Ramadan, say additional prayers, and are encouraged to read the Quran.

rebec A medieval fiddle and ancestor of the *RABAB*.

reg An area of gravel and pebbles in a desert.

reliquar♦ figure A carved wooden statue designed to protect Fang ancestral relics.

reth A king who is the ruler of the Shilluk people of southern Sudan, believed by his subjects to be the incarnation of the legendary hero-god NYIKANG.

riika The Kikuyu name for an AGE-SET.

rumbira A contemporary style of Zimbabwean music that blends electric *MBIRA* with Congo (Democratic Republic) rumba rhythms.

rwais A group of professional Berber musicians who mix poetry, dance, and music in their performances.

Sabbath The Jewish holy day of rest, usually Saturday.

sadaqa A form of voluntary charity in Muslim culture (in contrast to the *ZAKAT* charity required of Muslims).

Sahel A semiarid belt of savanna extending across Africa from west to east that forms the transition zone between the Sahara Desert to the north and the more fertile region to the south.

salinization The buildup of salts in the soil that often occurs in poorly drained, irrigated drylands. As the water level rises, evaporation also increases, leaving behind the salts from the water. The concentration of salts in the soil impairs plant growth and causes crop yields to drop.

sanafil A traditional garment worn by the Afar; it is wrapped around the waist and tied on the right hip.

Sande A Mende *HALE* for women. Initiates are taken to a camp in the forest where they live in seclusion for weeks. Sande mostly teaches Mende ideals of womanhood, though it also provides health care and advice for women.

Sango The Yoruba *ORISA* associated with thunderstorms and the anger of OLODUMARE.

sangoma A Nguni word for a diviner or prophet. *Sangoma* literally means "people of the drum."

sanjak An administrative district of the early Ottoman Empire. By the end of the 14th century the *sanjaks* had become subdivisions of the larger *BEYLERBEYLIKS*.

sanza An Azande musical instrument made of wood or hollowed gourds and similar to a balaphone.

savanna Open grasslands, often with scattered bushes or trees, characteristic of parts of tropical Africa.

sayyid An honorific Arabic title afforded to males descended from the prophet Muhammad through his grandsons.

saz A long-necked stringed instrument used in traditional Turkish, Iranian, and Armenian music.

saza Historic provinces of the Bunyoro Kingdom.

scarification The practice of making scratches or shallow cuts to adorn the body or face. The scar formed when such a cut heals is called a cicatrix.

scribe A professional writer who copied manuscripts before the advent of printing.

scrub Dense vegetation consisting of stunted trees, bushes, and other plants. Also referred to as bush.

seder A ritual feast held on the first or second night of the Jewish festival of PASSOVER.

seminomadic pastoralism A form of PASTORALISM involving the seasonal movement of livestock.

seminomadic Used to describe lifestyles that involve a seasonal or regular movement from place to place.

sharia The system of Islamic law, which governs all aspects of a Muslim's life. The Arabic term means "the path to the water hole."

sharif A traditional Arabic title originally afforded to an individual who protects the tribe. Sunni Arabs use the term as an honorific title for the male descendents of the prophet Muhammad's grandson Husayn ibn Ali.

sharkan A traditional form of Armenian religious music.

shash A black, cloth headdress traditionally worn by a married Afar woman. Also known as a *mushal*.

shawm A musical instrument used in the Maghreb; an ancestor of the modern oboe.

shaykh A traditional honorific title typically used in the Arab world to refer to a senior and respected member of a tribe or to a prominent Islamic scholar. Among the Bedouin it is the traditional title of a tribal leader.

shemu A season in the ancient Egyptian calendar during which the waters of the Nile reached their lowest level and the harvest took place.

Shii A member of the SHIA denomination of Islam.

Shii Islam The second largest denomination of Islam.

shifting cultivation A land use system in which a patch of land is cleared and cultivated until its fertility diminishes, and then abandoned until restored naturally. This type of farming has long been practiced in Africa.

shikuki Ovambo reed baskets used for catching fish.

shiruba A women's hairstyle common in East Africa, composed of tiny braids worn close to the scalp at the roots and loose at the ends.

shongo A multibladed throwing knife. A deadly weapon, the *shongo* spins through the air when thrown, allowing it to inflict the maximum damage. *Shongo* were used by many people in East and Central Africa, the Azande and Kuba in particular.

sibhaca A Swazi dance performed by men.

Sigd A unique Falasha festival that celebrates the return of the exiles from Babylonia, led by Ezra and Nehemia.

sikidy A form divination practiced in Madagascar.

Silk Road A system of overland routes (not a constructed road) crossing nearly 4,000 miles of Asia and used for about 1,500 years for trade between the East and the West. It was named for silk, a valued commodity transported over it.

simoom A hot, violent, sand-laden wind of the desert.

sira An Arabic term for a biography of the prophet Muhammad.

sirata Designs on Maasai shields that indicate the AGE-GROUP and family of the shield's owner.

sirocco A hot, steady, oppressive wind that blows from the Libyan Desert (which is part of the Sahara Desert) across the Mediterranean into southern Europe, often accompanied by rain and dust.

sisal A strong durable fiber made from leaves of the sisal plant; it is used to make rope, baskets, and other goods.

sistrum A rattle-like musical instrument with bells.

siwa A Swahili brass horn used to announce ceremonies and religious events.

slash-and-burn A form of shifting cultivation practiced in forest regions. It is a short-term method of cultivation in which forest is cleared by cutting down and burning trees and other vegetation for temporary agricultural use. Although labor intensive, this method is ideally suited to the tropics. It allows the soil to recuperate, and the burning of vegetation fixes nutrients in the soil.

solidus A form of currency originally issued by the Romans in the fourth century C.E., which continued to be used throughout the Byzantine period.

soukous An African version of Cuban rumba music. Also a generic term for all Congo-Zairean dance music. It can also refer to a particular style of folk dancing.

steppe An extensive grassy plain, usually without trees.

subsistence agriculture A type of agriculture in which all or most of the crop is consumed by the farmer and his family, leaving little or nothing for other uses.

Sufism A mystical tradition in Islam.

sultan An Islamic title that has been used historically for many different offices of state. The title was first used by Mahmud of Ghazni, the founder of the Turkic Ghaznavid dynasty (975–1187) which ruled much of present-day Iran and Iraq, to distinguish his worldly authority from the spiritual authority of the CALIPH. Rulers of the Seljuk and Ottoman Empires typically held the title sultan, and the title is still in use in the present day by the monarchs of certain Muslim states such as Oman and Brunei.

sungu The *sungu*, one of the Luba *BALOPWE,* was a sort of prime minister who mediated between the people and the *MULOPWE*.

Sunni A member of the Sunni denomination of Islam.

Sunni Islam The largest denomination of Islam.

suq The traditional commercial center or public market in an Arab city.

Swezi A spirit in the Nyamwezi religion that is believed to influence people. Individuals who have been attacked or possessed by Swezi must join the Baswezi society in order to obtain relief from its influence.

synagogue A Jewish house of worship.

taboo A social prohibition or restriction laid down by culture, tradition, or convention that forbids, for example, certain actions and helps to define acceptable behavior.

tafsir The Arabic term for commentaries on the Quran.

tagelmust A length of dyed cotton cloth (traditionally indigo in color) worn by Tuareg men to cover the head and face.

Tahi A Chokwe diviner.

tajwid The discipline of reading the Quran.

talking drum A drum that can be used to mimic the tonal qualities of African languages. The pitch of talking drums can be adjusted by tightening the "waist" of these drums, which are often hourglass shaped. Talking drums probably originate from Wolof culture.

tallit A Jewish prayer shawl worn by men and women during certain religious rituals. It has a knotted and twined fringe around its edge.

Talmud From the Hebrew word for "learning," the Talmud is a collection of writings and instructions on the Jewish way of life (especially civil and religious law), based on oral teachings from the time of Moses.

tambour A Nubian stringed musical instrument.

Tanzimat A period of administrative reform and modernization in the Ottoman Empire during the 19th century C.E.

tarbush A cylindrical red felt hat traditionally worn by various ethnic groups in the Ottoman empire. The tarbush is also known as the fez, particularly in Turkey.

tawhid The Arabic word for the concept of monotheism in Islam.

tbeck A large basket in which couscous grains, sorted according to size, are stored.

teff A small, cultivated grain rich in iron and protein.

tefilla A general Hebrew term for "prayer" and a small leather box containing verses from the Hebrew bible worn by Jewish men on the arm or the forehead during prayers.

tell A mound of decayed building material built up over successive generations.

thob A traditional ankle-length garment, usually with long sleeves, worn by men across the Arabian peninsula and in some other Arab countries. In some countries it is known as a ***dishdasha***.

thuluth A traditional form of calligraphic Arabic script that emerged in the 11th century C.E. and was later developed by Ottoman calligraphers.

timar An area of land awarded by sultans of the Ottoman Empire to military commanders between the 14th and 16th centuries.

tinkhundla Local authorities in Swaziland based on small groups of chieftaincies. In 1978, the Swazi king revived parliament (which he had previously dissolved in 1973) with a system of indirect, nonparty elections based on *tinkhundla*. This system allows the king to preserve his hold on power.

Tisiefa In the Ewe religion, *Tisiefa* means the "Other World," which is where people go after death.

togu na An open-sided building in the main square of a Dogon village. It is used for council meetings.

Torah From the Hebrew "to instruct," Torah refers to the first five books of the Old Testament regarded collectively. It can also refer to the scroll on which this is written, as used in synagogue services, or the whole body of traditional Jewish teaching, including oral law.

Towahedo The Orthodox Christian Church in Ethiopia, which has close links with the Egyptian Coptic Church.

township Government-built towns in South Africa that were created during the apartheid era to house people evicted from "white" towns. Townships often had poor facilities and high population levels. As their inhabitants' labor was still needed in the "white" towns, however, the government developed "subsidized busing" to take people from the townships to their place of work. The journey could take up eight hours and could cost a person a quarter of their wages.

trekboer A migrant Afrikaner farmer. *Trekboers* led the colonization of areas inland from the Cape in the 1700s.

tro A spirit or deity in the Ewe religion.

tsetse fl The Bantu word, "tsetse" literally means "the fly that kills." Tsetse flies carry organisms that can cause severe illnesses in both animals and humans. They flourish near rivers and in swamps, and their presence can make a region uninhabitable. The tsetse fly is particularly widespread in Central Africa.

tukl A Nuba building with a thatched, cone-shaped roof.

tumba A Kongo tomb sculpture.

tumellano Sotho songs in which groups of people sing together in harmony.

Ti-wara A mythical half-man, half-antelope attributed with the introduction of cultivation to the Bambara.

tzedaka The Judaic obligation to perform charitable and philanthropic acts.

ubuhake A system whereby a Hutu could enter into a client relationship with a Tutsi, who would provide cattle to herd and general protection, in return for menial tasks.

ujamma A rural village in Tanzania established as part of the villagization policies as set out in the Arusha Declaration in 1967, after which attempts were made to reorganize Tanzanian society along socialist lines.

ummah An Arabic term for "community" or "nation." In the context of pan-Arabism it is used to refer collectively to all Arabic-speaking peoples or Arab nation-states. In the context of Islam it is used to refer collectively to all Muslims.

umnumzana Each Swazi *UMUTI* has as its head an *umnumzana*, who is usually male but can be a woman. The *umnumzana* settles disputes, allocates land, and organizes workers.

umuti A social unit made up of several Swazi families.

urbanization The process of making a predominately rural area more industrialized and urban. This often involves the migration of rural people into towns.

ushr A general tax levied on the Muslim inhabitants of territories conquered by the Arab Muslim armies of the seventh century.

vako-drazana Traditional Madagascan songs.

vakojazzana A contemporary Madagascan music style that combines jazz with *VAKO-DRAZANA*.

valiha A Madagascan horn consisting of a long tube (in the past, it was usually of bamboo) with 20 or more strings stretched lengthwise around its circumference.

vhusha In Venda society, girls who have reached puberty undergo this six-day initiation process.

villagization The process of restructuring rural communities into planned, often state-controlled, villages.

vodu A spirit or deity of the Fon religion. The plural of vodu is vodun (or vodoun, which is also an alternative name for the Fon religion). Vodun are very similar to the *TROWO* of the Ewe religion. *Vodu* is probably the origin of the word "voodoo," a term that embodies Western misunderstandings about the Fon religion—"voodoo" is often incorrectly described as involving "black magic," witchcraft, and the worship of fetishes (idols).

Voortrekker An Afrikaner who took part in the Great Trek (1836–45).

wadi A normally dry watercourse in the desert that is subject to flash flooding after heavy rain.

Waqaa o The supreme god of the Oromo religion.

waqf In Islam an endowment of property for charitable purposes.

warp Lengthwise threads in a woven cloth.

wattle-and-daub A building technique using a woven latticework of sticks thickly plastered with clay.

waya A togalike garment worn by Oromo men.

weft Threads that go across the warp in a woven cloth.

worso A Wodaabe (Fulani) annual festival that celebrates marriages and births of the previous year.

yaake A dance performed at a *WORSO* in which men are judged for charm, magnetism, and personality by elders.

yad A hand indicator for use while reciting the TORAH.

Yanda A carved wooden figure used in the Azande religion to represent the Yanda spirit.

Yassi A Mende *HALE* that is devoted to the art of spiritual healing. Female Yassi diviners use *MINSEREH* figures.

yath A divinity or power of the Dinka religion.

Yemoja A female *ORISA*, associated with water, rivers, lakes, and streams.

yeshiva A Judaic institute for the study of the Torah and the Talmud.

zakat The Islamic obligation to give a percentage of one's earnings to charity.

zilin A Fon singing technique similar to the blues.

zimbabwe A dry-wall (without mortar) stone house or enclosure built by the Shona.

Zoroastrian Characteristic of, or relating to, Zoroaster or Zoroastrianism; or a follower of Zoroastrianism—the religion of the Persians before their conversion to Islam. It was founded by Zoroaster (who probably lived in the 1200s), and it includes belief in an afterlife and in the continuous struggle between good and evil. Zoroastrians pray in the presence of fire, which is considered to be a symbol of order and justice.

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