

offered iron, spices, precious stones, and cotton cloth from India and other lands beyond the Indian Ocean. Ships bore these goods up the Red Sea, where they collected linen cloth, brass, copper, iron tools, wine, and olive oil from Europe and countries along the Mediterranean.

**The Spread of Christianity** In these great centers of international trade, Greek, Egyptian, Arab, and Jewish merchants mingled with traders from Africa, India, and other regions. As elsewhere, ideas spread along with goods. In the 300s, Axum's great king, Ezana, converted to Christianity. As the new religion took hold among the people, Christian churches replaced older temples.

At first, Christianity strengthened the ties between Axum, North Africa, and the Mediterranean world. Axum's other African neighbors, however, were not Christian. In the 600s, Islam began spreading across Africa. Many African rulers embraced this new faith, creating strong cultural ties across much of the continent. Axum was now isolated from its own trade network—by distance from Europe and by religion from many former trading partners. Civil war and economic decline combined to weaken Axum, and the kingdom slowly declined.

**Ethiopia, a Christian Outpost** Though Axum's political and economic power faded, its cultural and religious influence did not vanish. This legacy survived among the peoples of the interior uplands, in what today is Ethiopia. Protected by rugged mountains, descendants of the Axumites were able to maintain their independence for centuries. Their success was due in part to the unifying power of their Coptic Christian faith, which gave them a unique sense of identity and helped establish a culture distinct from that of neighboring peoples.

During the reign of King Lalibela in the early 1200s, Christian monks built a number of remarkable churches. They were carved into the solid rock of the mountains. According to Ethiopian chronicles, the builders had divine help:

"Angels joined the workers, the quarry men, the stone cutters, and the laborers. The angels worked with them by day and by themselves at night. The men . . . doubted whether the angels were doing this work because they could not see them, but Lalibela knew, because the angels, who understood his virtue, did not hide from him."

—*The Ethiopian Royal Chronicles*

Despite their isolation, Ethiopian Christians kept ties with the Holy Land. Some made pilgrimages to Jerusalem. Ethiopians also were in touch with Christian communities in Egypt. Still, Ethiopians saw their country as a Christian outpost. Over time, Ethiopian Christians absorbed many local customs. They adapted traditional East African drum music and dances that are still used in church services today.

The kings of Ethiopia claimed descent from the Israelite king Solomon and the queen of Sheba. This belief was recorded in an ancient Ethiopian book called *The Glory of Kings* and reinforced by observing Jewish holidays and dietary laws. One group of Ethiopians practiced Judaism rather than Christianity. These Ethiopian Jews, known as the Falasha, survived in the mountains of Ethiopia until recent years, when they were evacuated to Israel during a famine.

## East African City-States

While Axum declined, a string of commercial cities—including Kilwa, Mogadishu, Mombasa, and Sofala—gradually rose along the East African coast. Since ancient times, Phoenician, Greek, Roman, and Indian traders had visited this coast. Under the protection of local African rulers, Arab and

## Primary Source

### Trade in Mogadishu

In 1331, the North African scholar Ibn Battuta visited East Africa. His account of his travels provides the only eyewitness description of Mogadishu during this period:

"Among the customs of the people of this town is the following: when a ship comes into port, it is boarded from . . . little boats. Each [boat] carries a crowd of young men, each carrying a covered dish, containing food. Each one of them presents his dish to a merchant on board, and calls out, 'This man is my guest.' . . . Not one of the merchants disembarks except to go to the house of his host. . . .

When a merchant has settled in his host's house, the latter sells for him what he has brought and makes his purchases for him. Buying anything from a merchant below its market price or selling him anything except in his host's presence is disapproved of by the people of Mogadishu."

—*Les Voyages d'Ibn Batoutah*

## Skills Assessment

**Primary Source** How did the people of Mogadishu control trade?

# City Of Ellis Esler

**Marco Cascella**



**City Of Ellis Esler:**

## Unveiling the Magic of Words: A Report on "**City Of Ellis Esler**"

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