

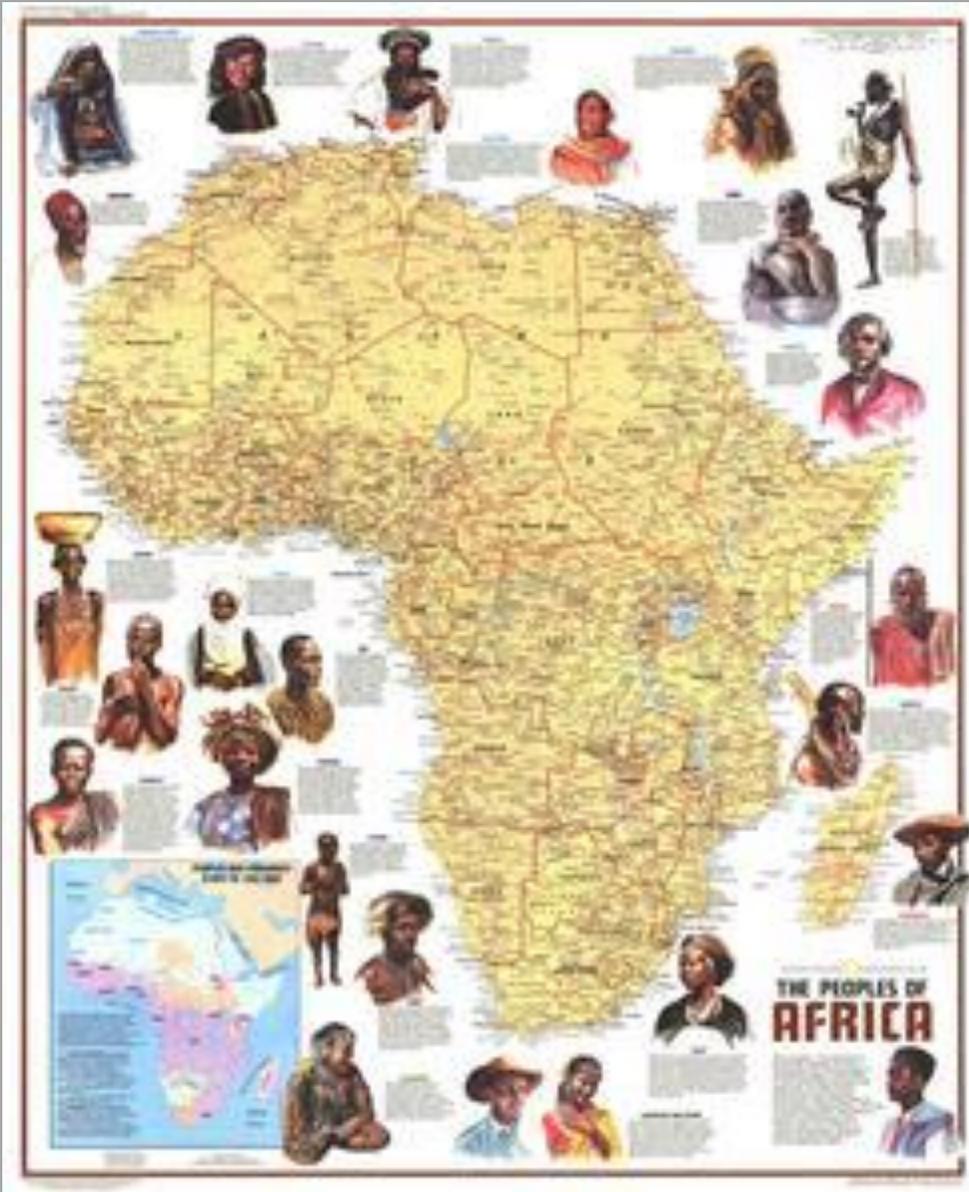
Intro to African Civilizations

7.13 Analyze the growth of the kingdoms of Ghana, Mali and Songhai including trading centers such as Timbuktu and Jenne, which would later develop into centers of culture and learning.

7.14 Draw evidence from informational texts to describe the role of the trans-Saharan caravan trade in the changing religious and cultural characteristics of West Africa and the influence of Islamic beliefs, ethics and law.

Bellwork - Unit 5 – *African Civilizations*

1. On **INB 60** – create a **NEW** table of Contents titled “Unit 5 – African Civilizations” and number *that* page 61 – 71
2. Open your textbook to RA19 (the map reference pages at the **FRONT** of your book) and begin to study the geography of Africa



Mastery Objective:

I can summarize the basic timeline of Post-Classical African Civilization.

What are today's State Standards?

Preview of Unit 5 standards 7.13 – 7.18

Strategies/Activities:

- Bellwork: set up new table of contents
- Map Summary of Post-Classical Africa
- Summary Practice – Use your map to help you write a summary of Post-Classical Africa

END OF DAY PRODUCT:

By the end of today's class you should have a completed map summary of Post Classical Africa

Unit 5

Standards

African

Civilizations

- **7.13** Analyze the growth of Ghana, Mali, and Songhai kingdoms including trading centers such as Timbuktu and Jenne, which would later develop into centers of culture and learning.
- **7.14** Draw evidence from informational texts to describe the role of the trans-Saharan caravan trade in the changing religious and cultural characteristics of West Africa and the influence of Islamic beliefs, ethics, and law.
- **7.15** Examine the importance of written and oral traditions in the transmission of African history and culture.
- **7.16** Analyze the importance of family, labor specialization, and regional commerce in the development of states and cities in West Africa.
- **7.17** Explain the importance of Mansa Musa and locate his pilgrimage to Mecca in 1324.
- **7.18** Compare the indigenous religious practices observed by early Africans before and after contact with Islam and Christianity

Map of Post Classical Africa – INB 61

Berber Migrations
600-700
Spread farming, ironworking, language
1000-1700 ad

Muslim (green)
Christian (orange)

Islam spread by Berber tribes - 1st muslim converts were rulers - spread by trade and hijj

Ethiopia 400-1200
1st trading state - traded iron, gold + salt used caravans

Mali 1250-1450
founded by Sundiata
Capital was Timbuktu
Mansa Musa most famous ruler -

Swahili 1000-1600
Came from south of Niger river, led by Sunni Ali - conquered Timbuktu + Senegal in 1464

Great Zimbabwe
Successful because of trade w/ Muslim merchants on the Indian Ocean coast

Annotated Map – INB 61

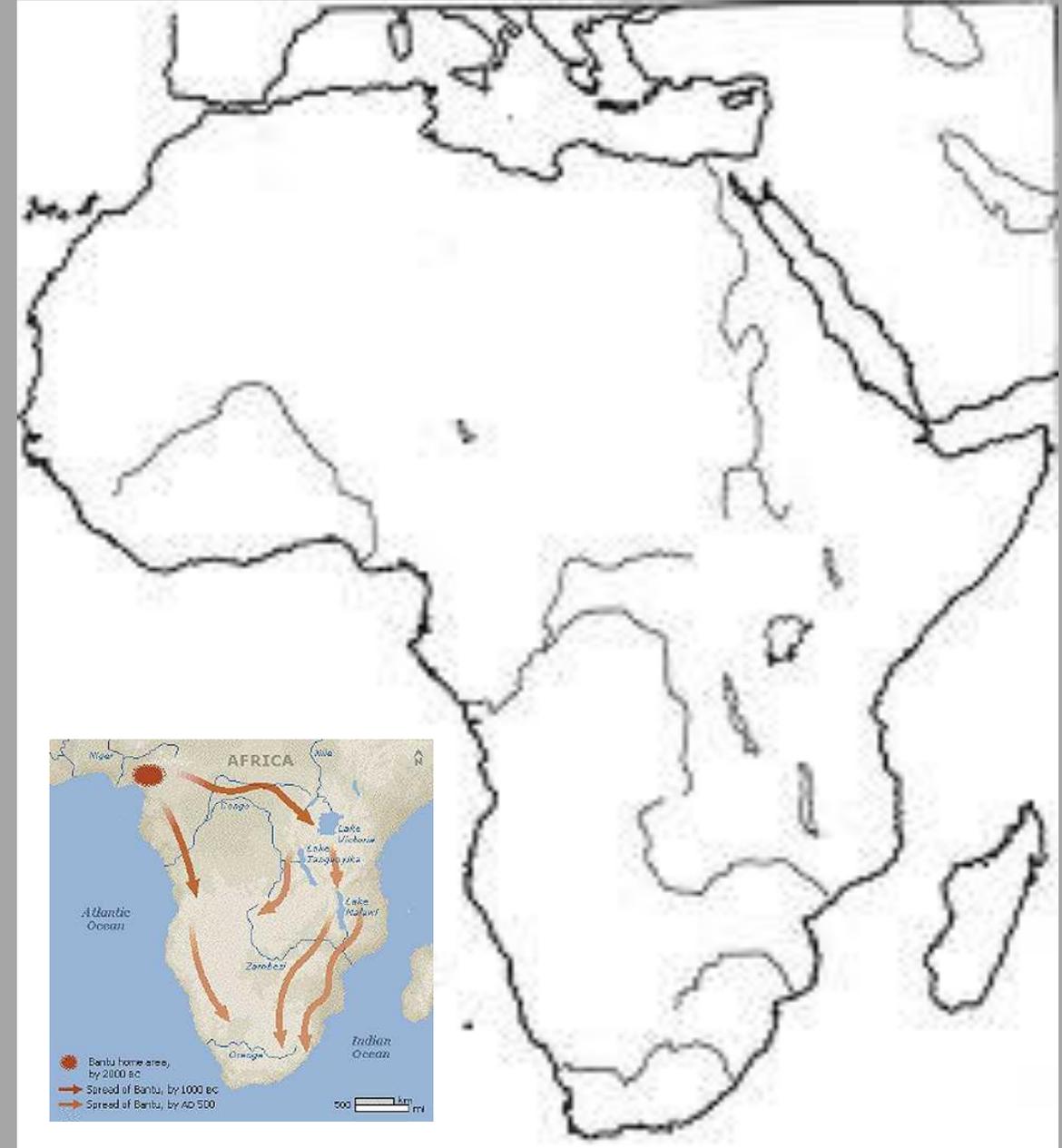
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Bantu Migrations

1000 bc to 1700 ad

Bantu tribes migrated across southern Africa, spreading agriculture, ironworking, language and culture to those areas.

Bantu groups migrated to East African coast and interacted with Arab traders, resulting in Swahili city-states for Indian Ocean trade.

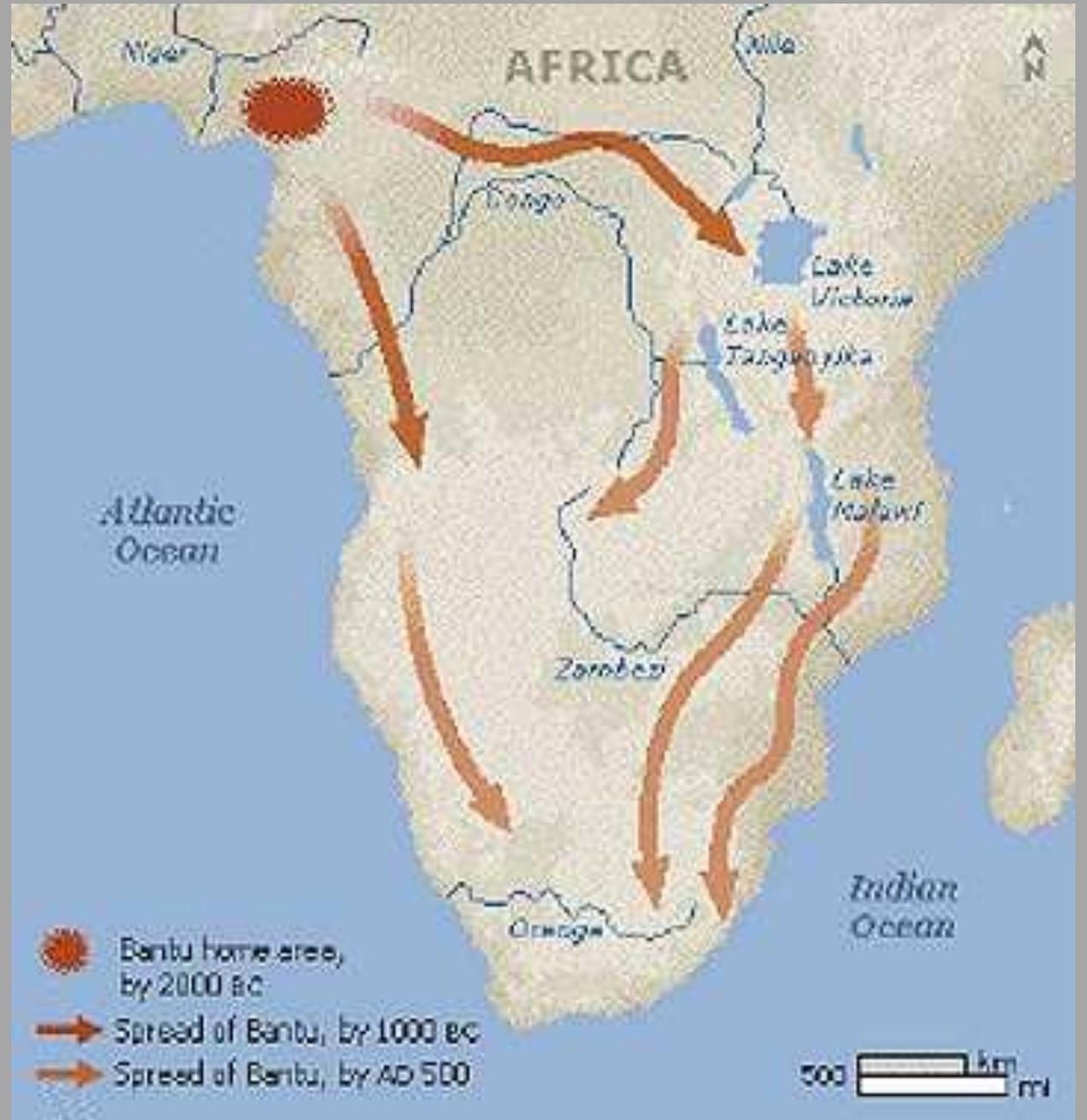


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Spread of Islam

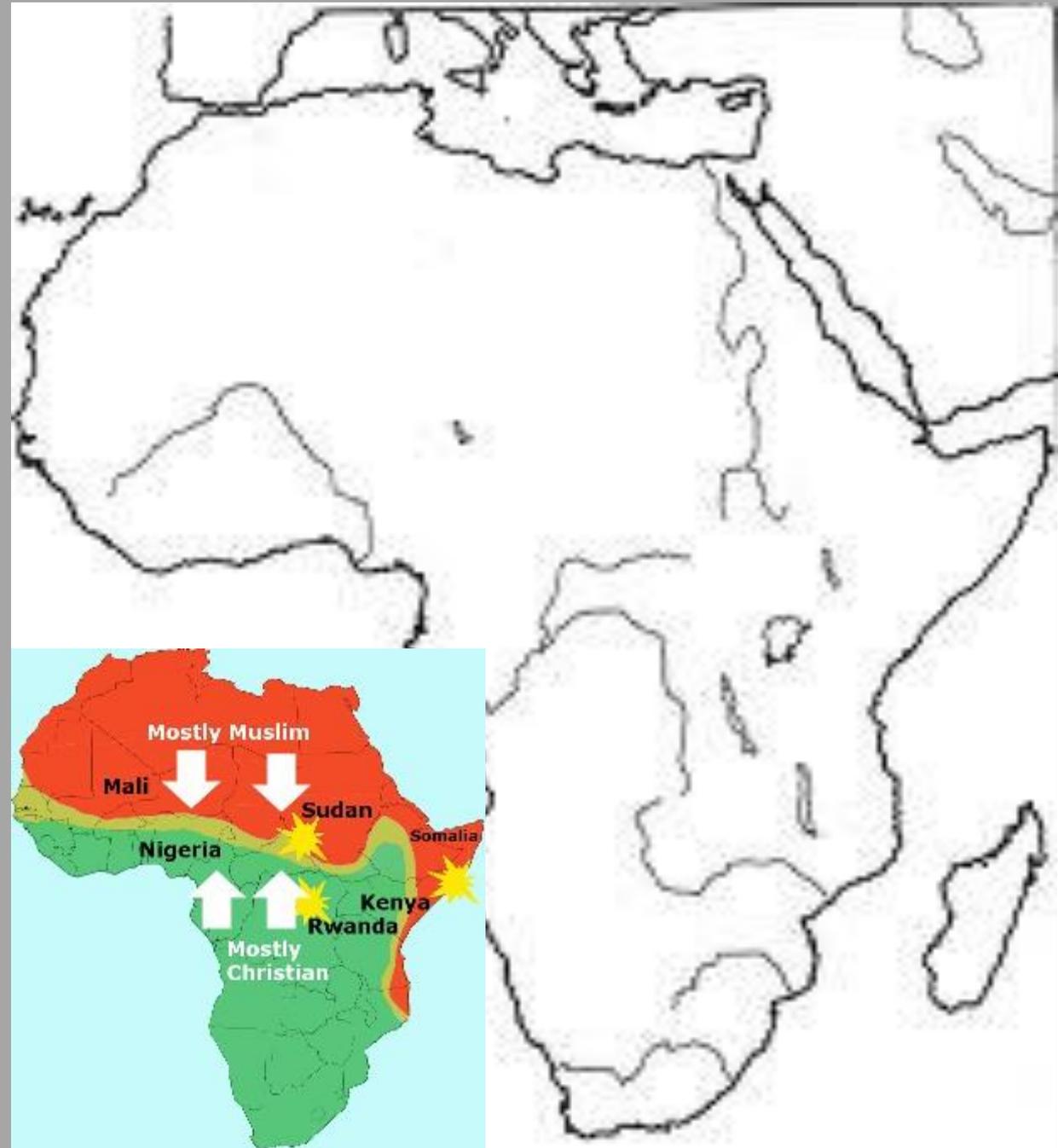
622-709 AD

Islam initially spread into **North Africa** under the first caliphs (bypassing the already Christian Ethiopia), spread south across the Sahara **into West Africa by Berber tribes.**

The first **West African converts were rulers** of kingdoms (including Mali) which saw Islam as a valuable tool with which to increase their authority. It was also useful to impose monotheistic belief on a diverse, polytheistic population.

Conversion by the masses was more gradual and rarely eliminated all **Animist rituals/beliefs.**

West African kingdoms were increasingly connected to the outside world through trade and the Hajj.



Spread of Islam

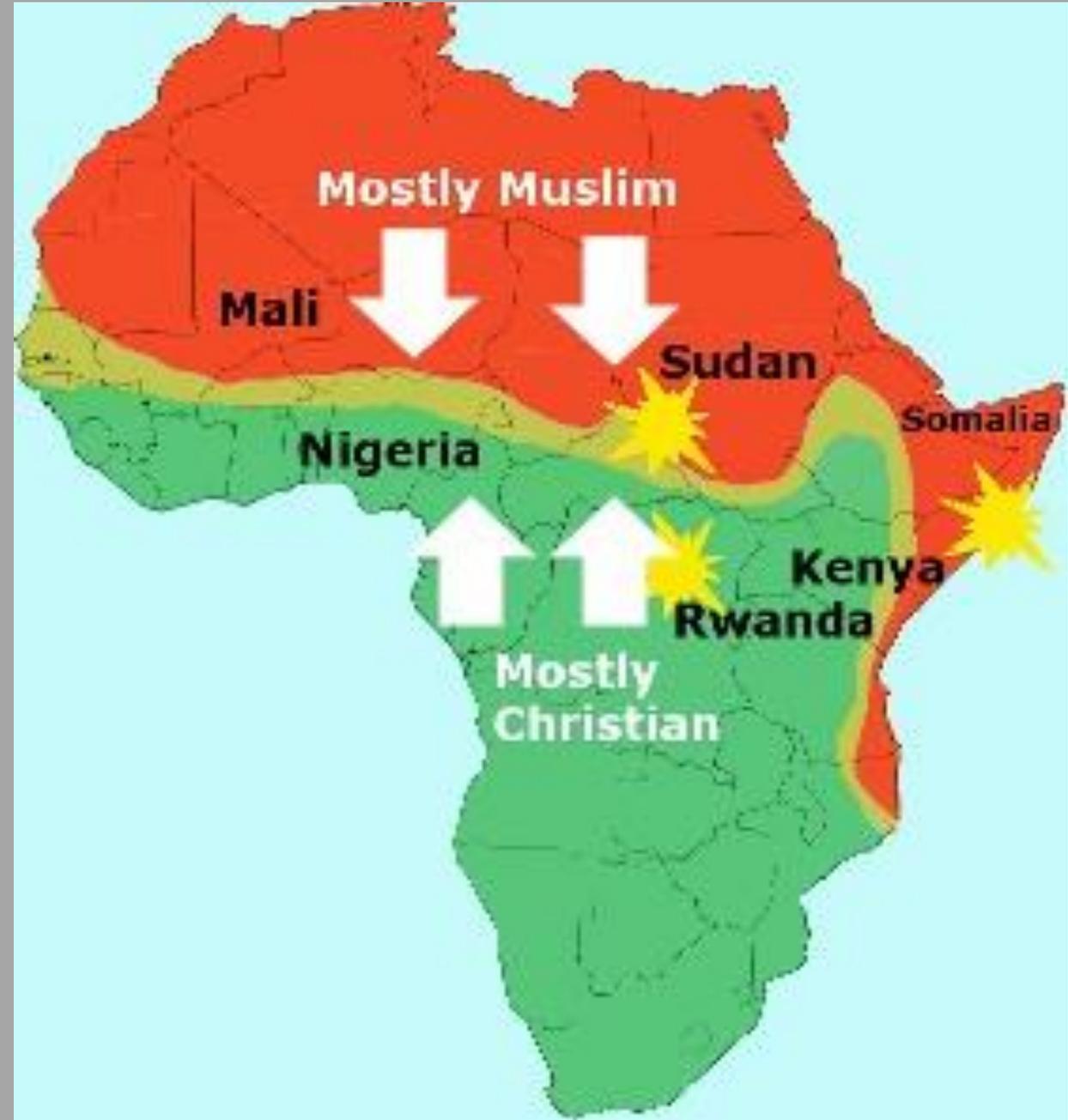
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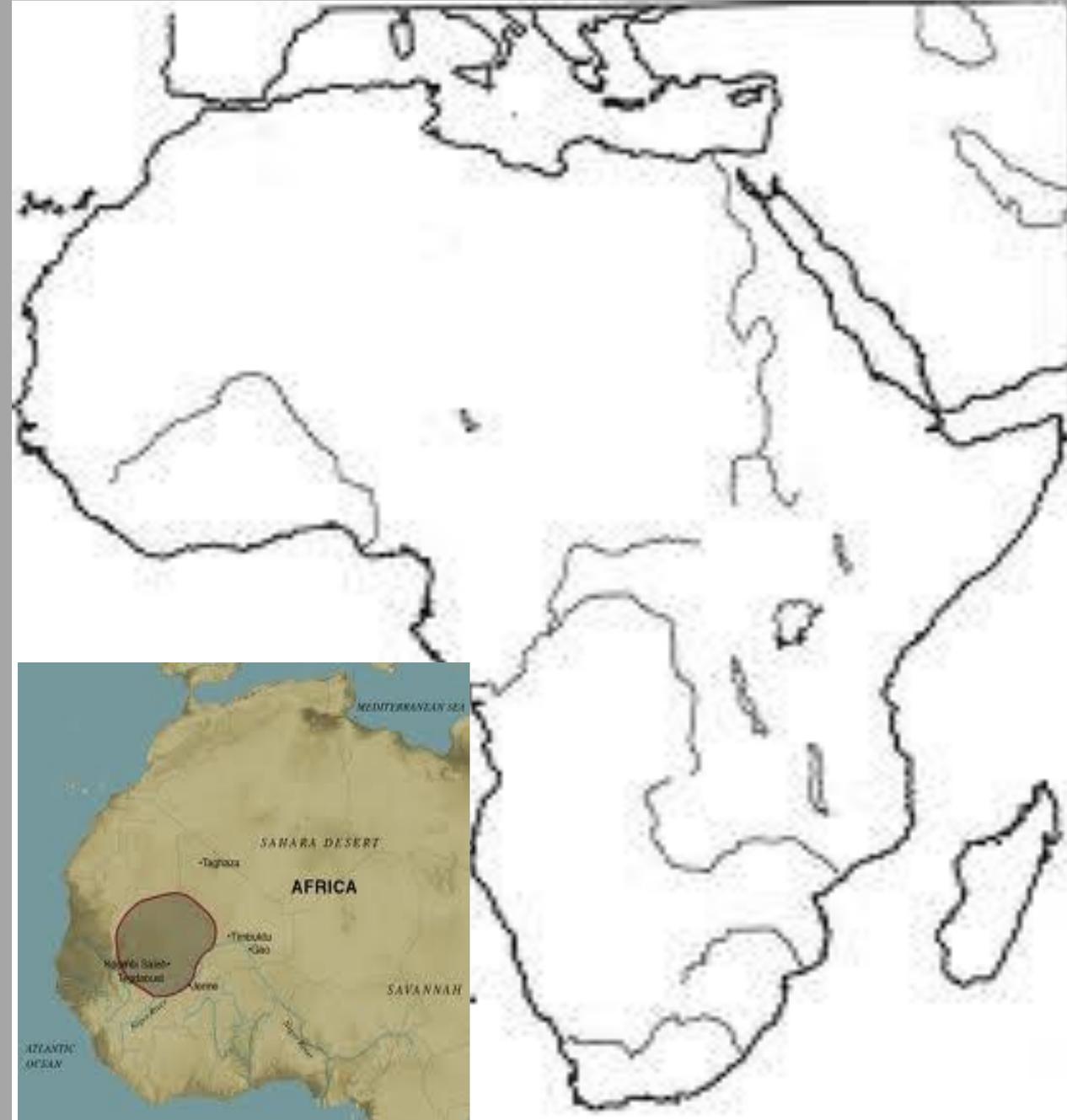
Kingdom of Ghana

400-1200 AD

Ghana was the first great Trade State of West Africa.

Ghana's **Merchants** and Kings grew very wealthy **trading** abundant **Iron Ore** and **Gold** for **North African Salt**.

Muslim traders traveled across the Sahara using camel caravans “fleets of the desert.”



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Kingdom of Mali

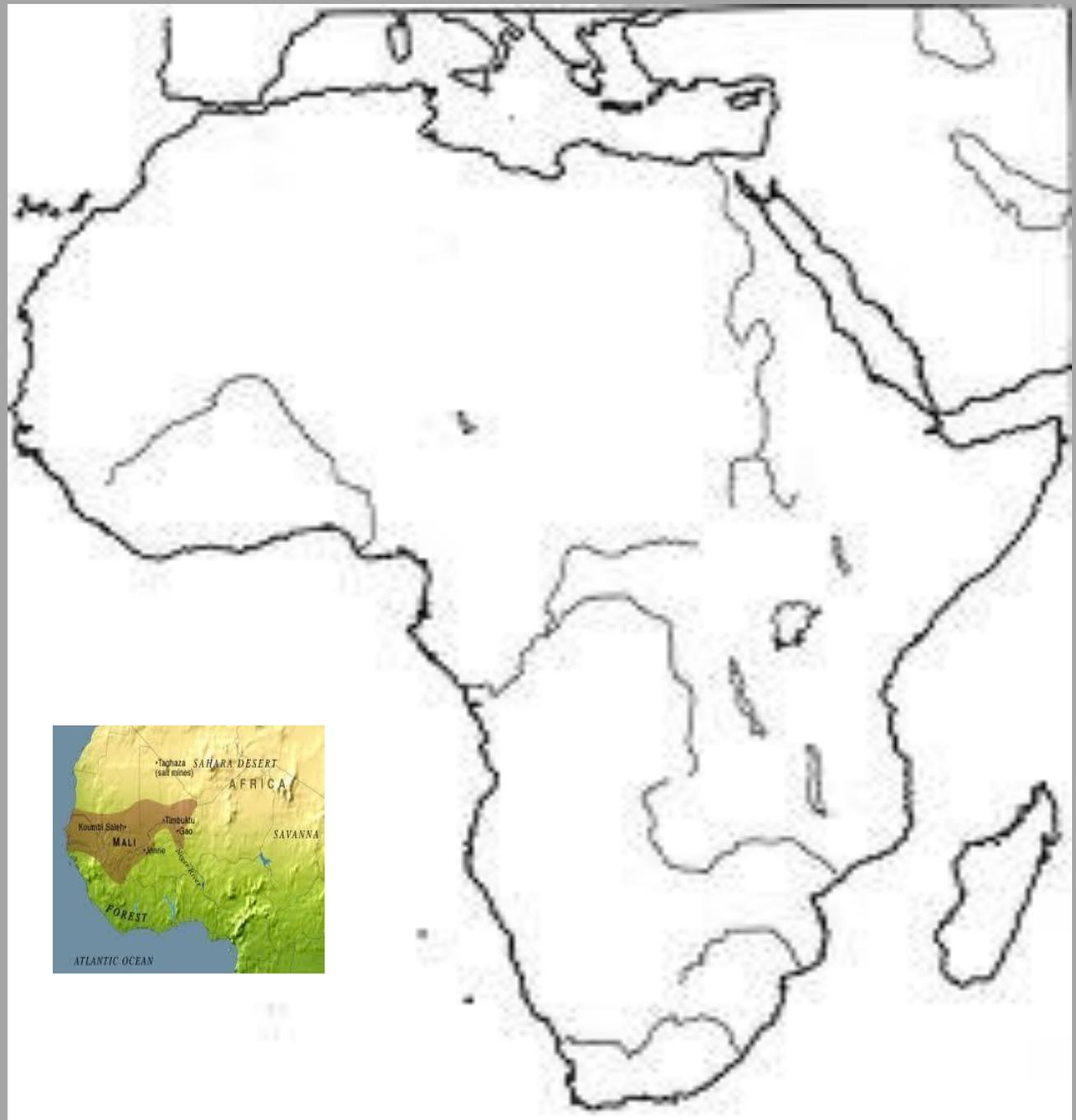
1250-1450 AD

In the 13th century, **Sundiata Keita** united the people of Mali and created a strong government.

Wealth and power of Mali and its capital, **Timbuktu** were built on the **Gold and Salt Trade**.

Mansa Musa (1312-1337) doubled the size of Mali. He is most famous for his Pilgrimage to Mecca and his giving **Gold and Gifts to everyone he met**

He established **Timbuktu as a center for scholarship and religious study**.



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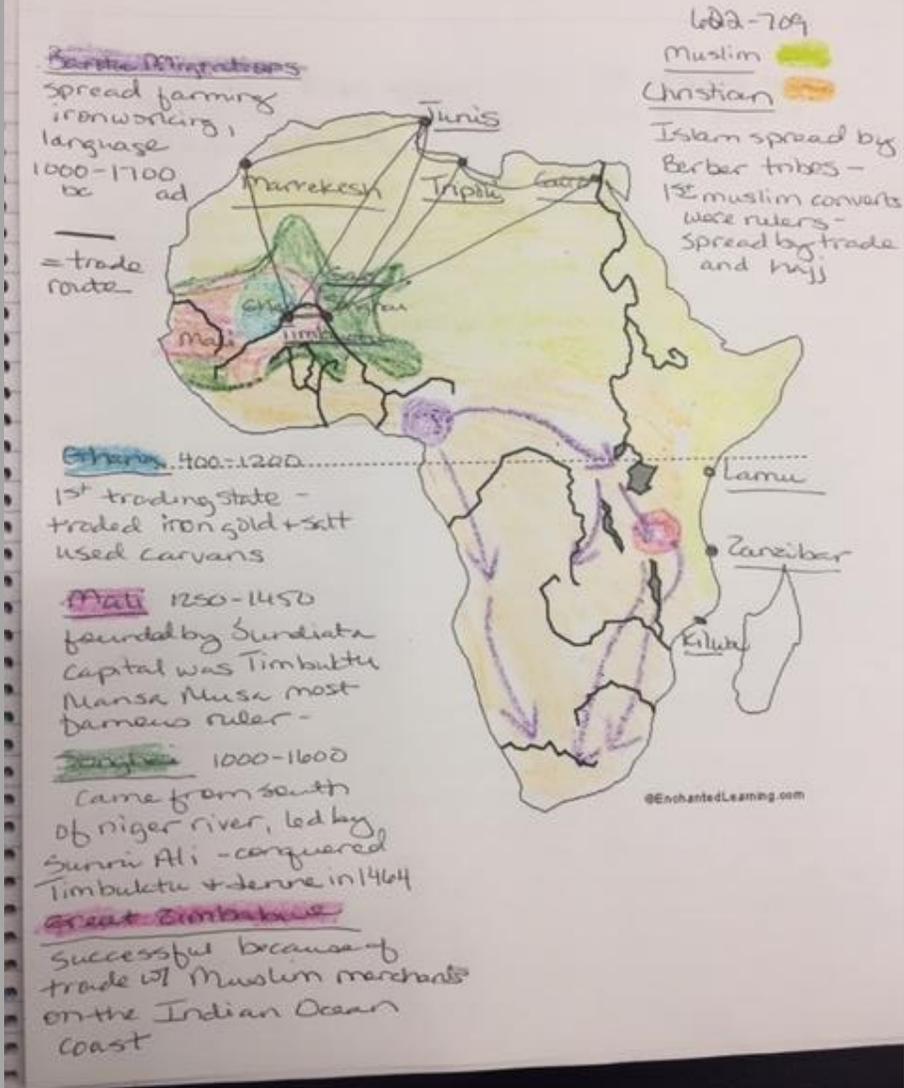
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Map of Post Classical Africa – INB 61



Annotated Map – INB 61

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Kingdom of Songhai

1000-1600 AD

From south of the Niger river, the Songhai people slowly grew in regional power.

Under the leadership of Sunni Ali, the Songhai gained control of trade in West Africa with the conquest of Timbuktu and Jenne in 1464.



Kingdom of Songhai

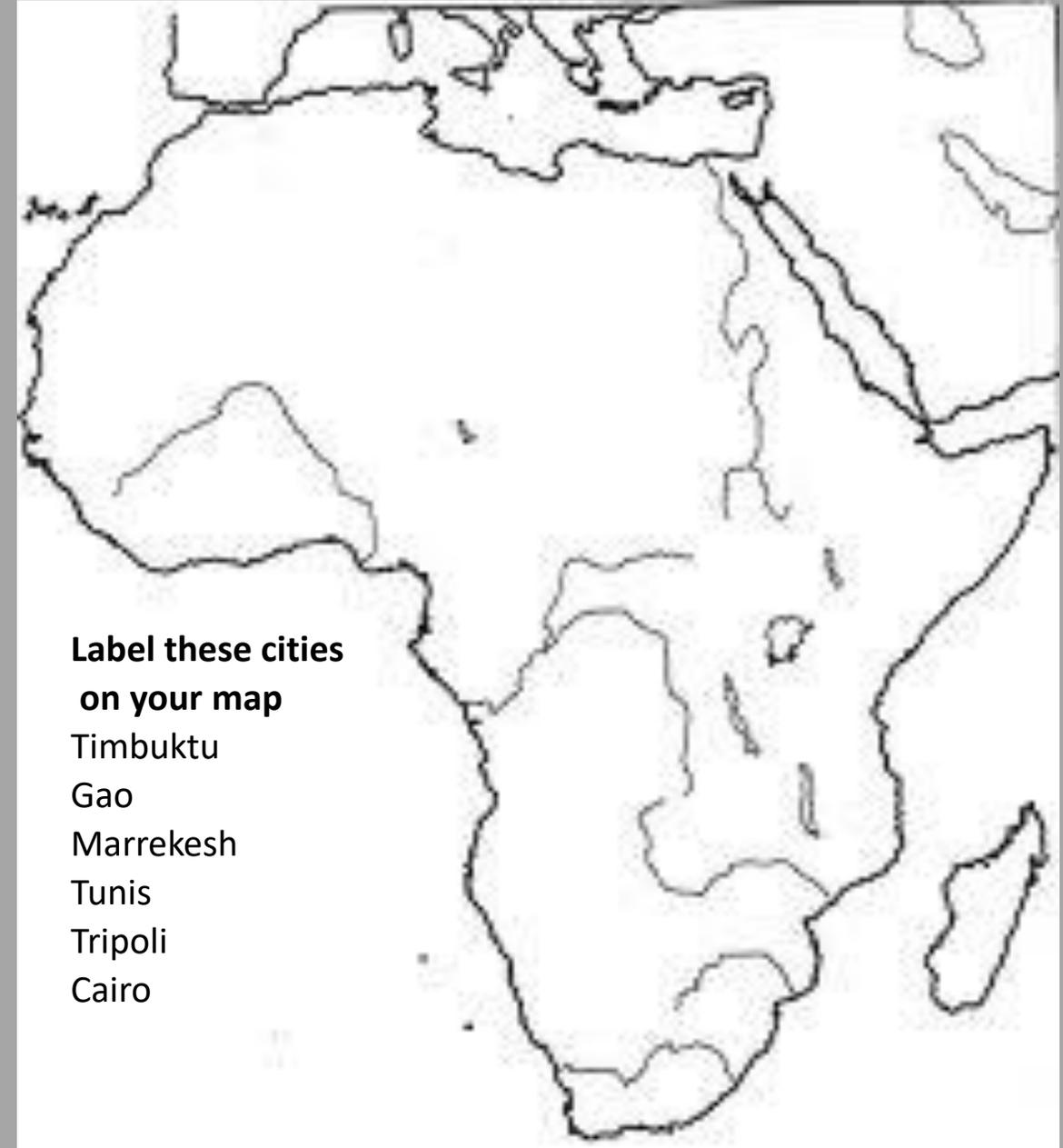
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Trans-Saharan Trade Routes

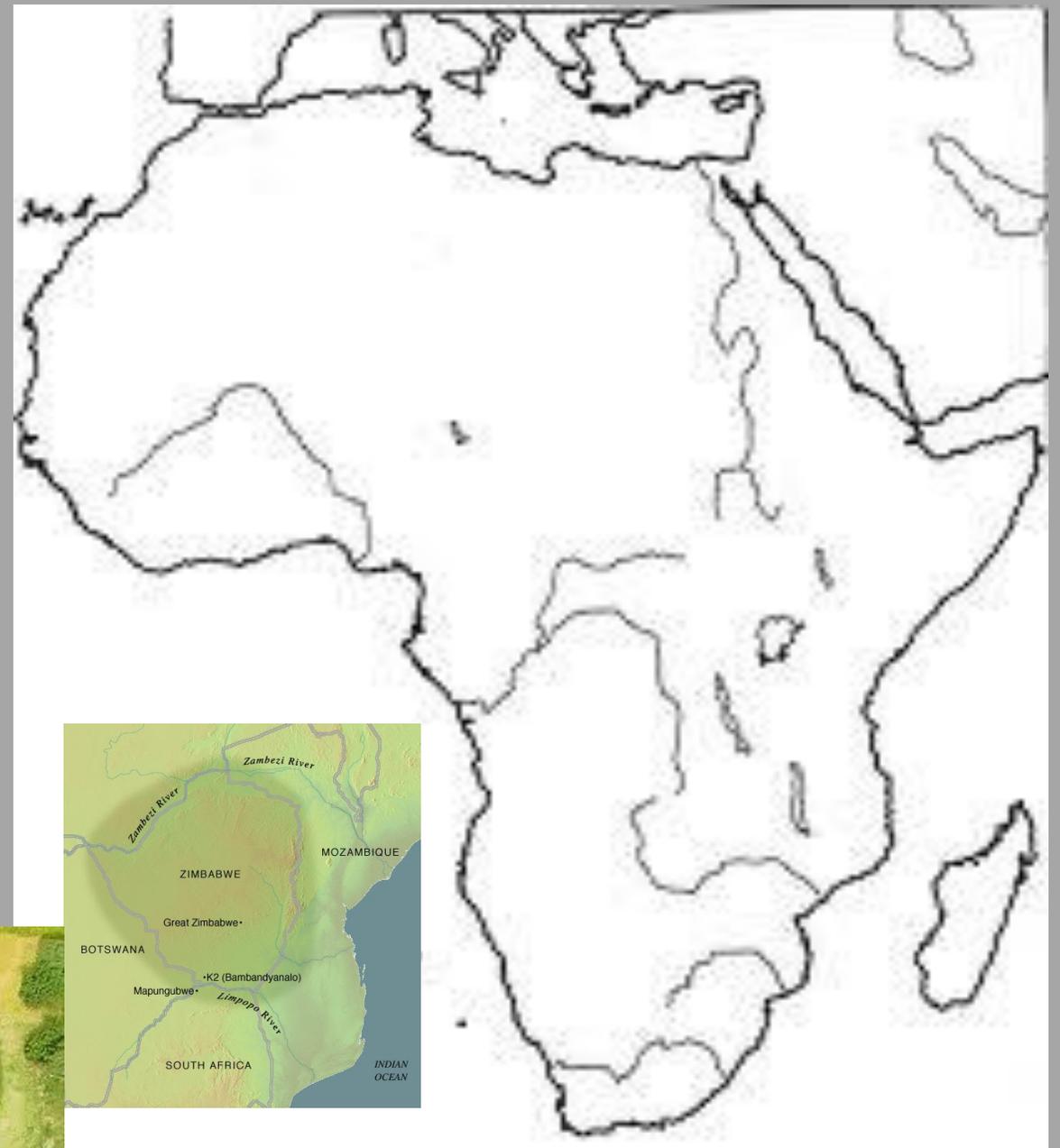
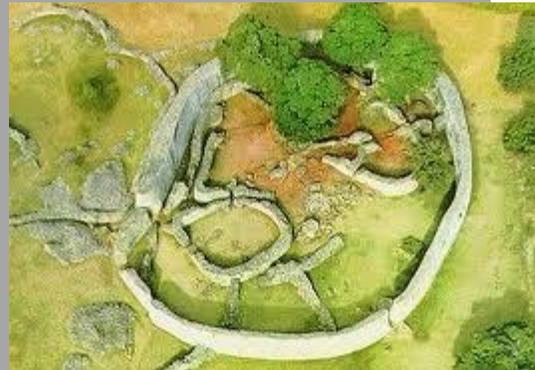


Page 130 in your textbook will also be helpful

Great Zimbabwe

1350-1450 AD

Zimbabwe was the major kingdom in southern Africa: *it prospered from trade with Muslim merchants on the coast of the Indian Ocean*



East African Swahili City-States 800-1505 AD

Beginning in the 8th century AD Muslim traders began to settle in ports along the East African Coast.

The result was a string of **City-State trading ports**.

The People and Traders of **Mogadishu, Manda, Zanzibar and Kilwa** grew quite wealthy from trade with India, China and West Africa.



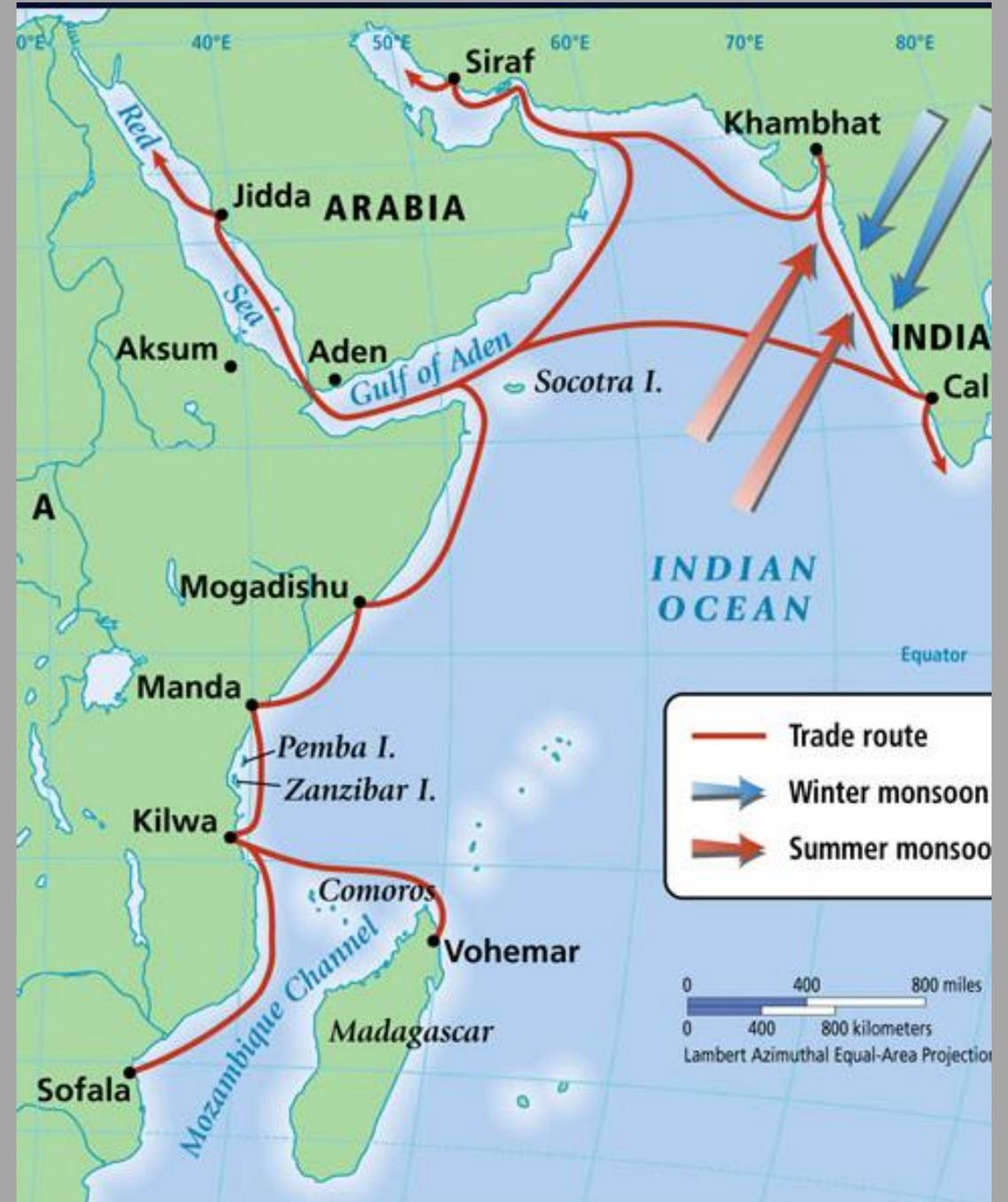
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Map of Post Classical Africa – INB 61

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Spread farming, ironworking, language
1000-1700 bc ad

— = trade route

600-700
Muslim
Christian

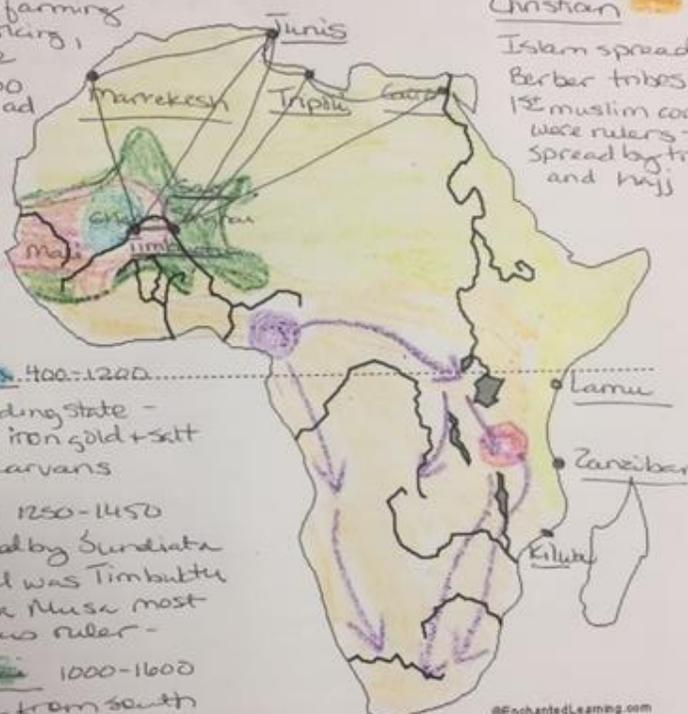
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Closure – INB 61

- Use your completed map to help you create a summary of the development of African civilizations in the Post Classical era
- You need a topic sentence, mention of all major trading states, the Bantu Migrations, and the spread of Islam

Bellwork – INB 62 *(answer the questions in COMPLETE sentences and highlight the evidence)*

- Source: Leon E. Clark, editor, Through African Eyes, Praeger Press, Inc., 1970 (adapted)
- The Arab traders of this region wanted gold as much as the Wangara wanted salt, but both had to pass through Ghana to trade. . . . Ghana controlled the land . . . [and] it had the military forces . . . to maintain peace in the area, thereby assuring safe trade for the Arabs and the Wangara. Ancient Ghana was an extremely complex empire. It possessed many of the characteristics of powerful nations today: wealth based on trade, sufficient food to feed its people, income derived from taxes, social organization that ensured justice and efficient political control, a strong army equipped with advanced weapons, and a foreign policy that led to peace and cooperation with other people.
 - What was ancient Ghana's role in the gold-salt trade?
 - What characteristics of an advanced civilization did ancient Ghana possess?
 - What does this tell you about Ghana during the Middle Ages?

Mastery Objective:

I can identify the West African Trading Kingdoms and explain why they rose and fell.

What are today's State Standards?

7.13 Analyze the growth of Ghana, Mali, and Songhai kingdoms including trading centers such as Timbuktu and Jenne, which would later develop into centers of culture and learning.

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Strategies/Activities:

- Bellwork: Source Analysis
- Informational Text – The Empire of Ghana – Annotation and Graphic Organizer

END OF DAY PRODUCT:

By the end of today's class you should have a completed map summary of Post Classical Africa

West African Kingdoms – INB 63

7.13 Analyze the growth of the kingdoms of Ghana, Mali and Songhai

Ghana

Mali

Songhai

Today you will TURN IN your reading with your annotations on it so I can closely monitor how well you are annotating – remember you are showing your THINKING about the reading....

Directions: We will use the same graphic organizer for three days – One kingdom per day.

There will be a different reading for EACH kingdom which you must annotate – You will turn in your article each day and I will check the quality of your annotations. This will be a separate grade

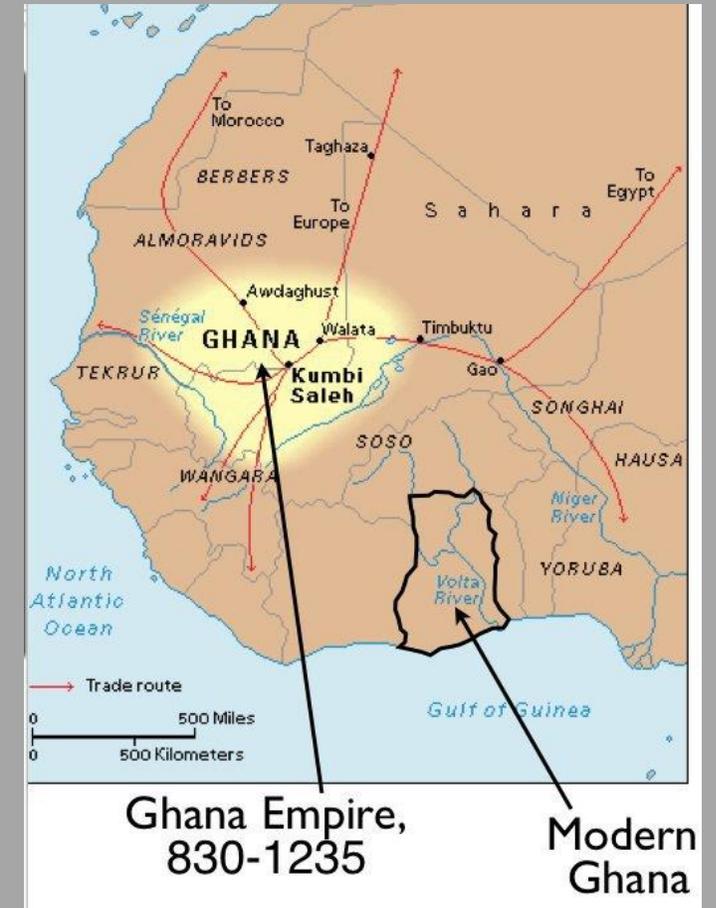
The Ghana Empire

- (1) For centuries, there were many city-states and small kingdoms in West Africa. The Ghana Empire was the first major agrarian empire to appear in the region. Its history is mysterious. The Ghana Empire had a complex society. It had division of labor, wealth, and trade. Still, like the Inca in the Americas, it did not have a form of writing. Much of what we know depends on stories passed down through history and the writings of medieval Arab traders.

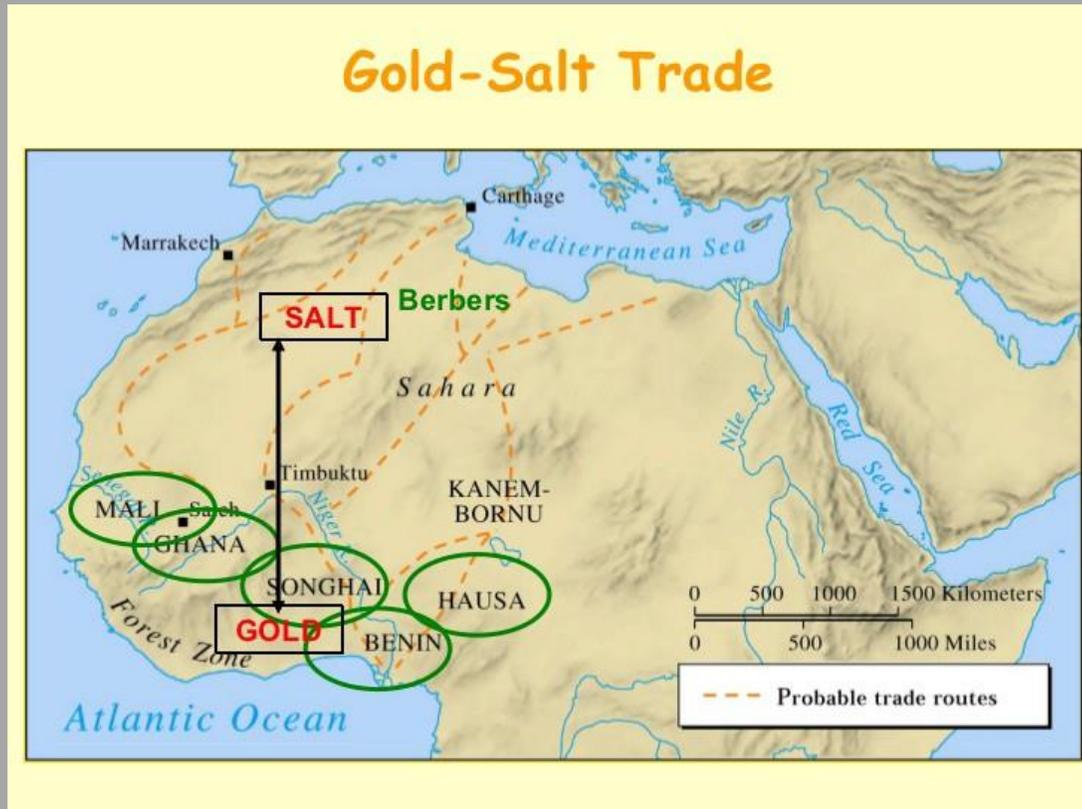


The Ghana Empire

- (2) According to the story, a man named Kaya Magar Cissé was king of an area called Wagadou in West Africa around 300 CE. His sons and grandsons then took over several other kingdoms into the growing empire. The names of many of Ghana's rulers are unknown. Only a few of their actions have been recorded.
- (3) We do know that around 300 CE, West Africans domesticated the camel. Camels are made for the desert. This innovation revolutionized trade across the Sahara. More trade brought wealth and power to West Africa just as the Ghana Empire was developing.



The Ghana Empire



- (4) The Ghana Empire grew rich from the trans-Saharan trade. It helped that the empire controlled three major gold fields to the south. Traders called Ghana “the Land of Gold.” The kings of Ghana were sometimes called “the Lords of the Gold.” Gold helped the Ghana Empire to grow and survive.
- (5) The king of Ghana had a monopoly on all the gold nuggets found in the mines. People could only keep and trade gold dust. They had to give all gold nuggets to the government. This helped the government become very powerful. It helped make Ghana’s civilization more complex.

The Ghana Empire

- (6) In the 600s and 700s CE, Arabs moved into Egypt and Northwest Africa. Trade increased. Ghana became even richer. The West Africans became major traders in the Old World. They sold ivory, salt, iron tools, furniture, cloth, sandals, herbs, spices, fish, rice, and honey.
- (7) At this time, a slave trade began in West Africa. Many West Africans were sent to the Islamic world as slaves. Centuries later, the Portuguese would again enslave West Africans. This time Africans were sent to the Americas. The trans-Atlantic slave trade caused the deaths of millions while crossing the Atlantic. It forced millions more into a life of hard labor and misery when they survived the journey. Slavery is found in many early agrarian civilizations — from Mesopotamia, to Egypt, to the Greco-Romans. It was devastating for West Africans after about 1500 CE.



The Ghana Empire



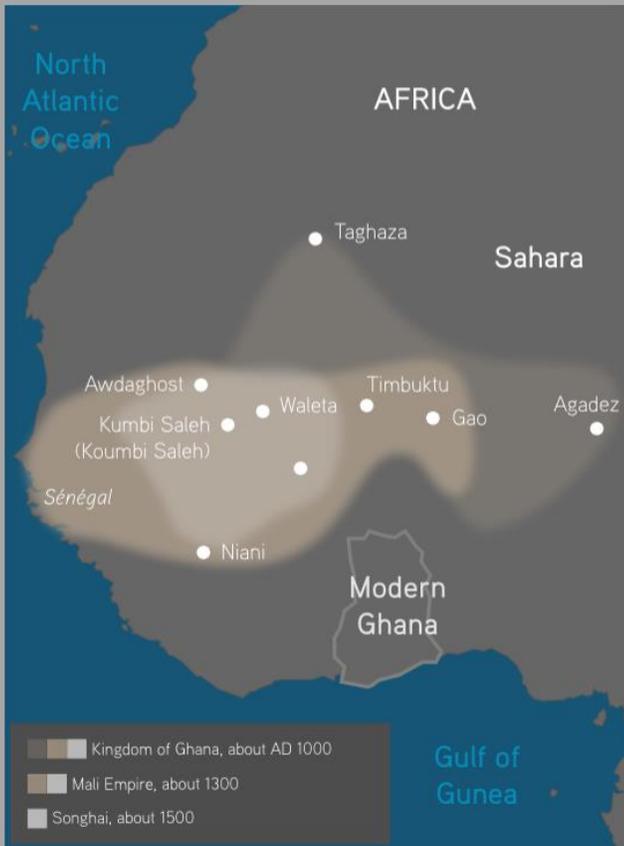
- (8) Gold allowed the Ghana Empire to reach the height of its power. Ghana's rule extended as far as the Niger valley. At the time, Europe was weakening after the fall of the Roman Empire.
- (9) Many archaeologists believe the city of Koumbi Saleh was the empire's capital. They estimate 15,000 to 20,000 people lived there. This may not seem like much compared to other ancient cities. However, this was an amazing accomplishment for a city in the Sahel. The climate was dry and drinking water was hard to find. The town had many wells to support its population. Through architecture and engineering, 15,000 to 20,000 people were able to live on the edge of the harsh Sahara. Koumbi Saleh also had an impressive palace that housed the king and other officials.

The Ghana Empire

- (10) Stories say that ruler of the Ghana Empire sent many luxurious gifts to his neighbors. This makes sense. He controlled huge amounts of gold. Arab sources tell us that in the 1000s, the Ghana Empire had 200,000 soldiers, including 40,000 archers. The number is probably exaggerated (common for medieval writers). Still, the empire had a strong military force. It was enough to amaze Arab visitors. Thanks to farming, mining, and trade, Ghana became a wealthy and powerful civilization in Africa. It dominated the region for centuries. It was West Africa's first major power, but it was not the last.



The Ghana Empire

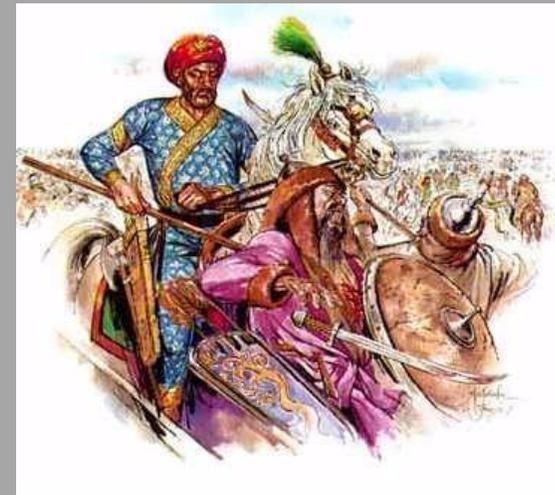


Range of the Ghana Empire in West Africa

- (11) Once agrarian states develop, they often compete with each other. Using agriculture, humans can get more and more energy from the environment (food and resources). Then, civilizations often compete for that energy. In a way, they are similar to animals in nature. Both civilizations and animals need energy to either maintain or increase their complexity.
- (12) The first challenge to Ghana's power came in the eleventh century. It came from the Almoravids, a civilization from the Atlas region in Northwest Africa. The Almoravids took control of the Western Sahara. They soon came into conflict with Ghana. The details of the conflict are hazy. Some Arab sources claim that Koumbi Saleh, Ghana's capital, was attacked. (Archaeological evidence doesn't support this.) In any case, the Ghana Empire managed to fight off the Almoravids, who went into decline in the next century.

The Ghana Empire

- (13) In the twelfth century, Ghana began including more Muslims in its government. These included diplomats and the master of the treasury. By the end of the 1100s, all of Ghana had converted to Islam.
- (14) Before, Ghana had followed an animist religion. This religion involved spirits of the forests and holy trees that only priests could visit. By 1200, however, Ghana was absorbing more and more influences. West Africa sat at the very end of the Silk Road trading network that stretched across Afro-Eurasia.
- (15) Ghana's long period of power ended in the 1200s. Scholars argue that climate change played a part. A drier climate in the Sahel made farming more difficult. The Ghana Empire had less resources and less power. Its leaders began fighting among themselves. Ghana could no longer control its territory. Other groups soon moved in to take over.



The Ghana Empire



- (16) The Sosso briefly took over parts of Ghana, including the capital. They built their own short-lived empire. The Sosso were conquered by the Mali Empire, who built an even larger and wealthier empire in West Africa. The Mali Empire was overthrown by the Songhai Empire in the 1400s.
- (17) In the 1590s, however, the Songhai Empire fell to the Moroccans from the north. The Moroccans had early muskets thanks to imported collective learning. From that point forward, world zones became more unified. West Africa was increasingly caught up in the global story.

Closure – INB 62

Between 800 and 1076, the kingdom of Ghana was rich and powerful. It controlled the trans-Saharan gold and salt trade. This document describes the king's court in ancient Ghana. *It was written by the Arab scholar Al-Bakri in 1067.*

- “The court of appeal is held in a domed pavilion (*outdoor open tent*) around which stand ten horses with gold embroidered trappings. Behind the king stand ten pages (*young attendants*) holding shields and swords decorated with gold, and on his right are the sons of the subordinate (*lesser*) kings of his country, all wearing splendid garments and with their hair mixed with gold. The governor of the city sits on the ground before the king, and around him are his ministers. At the door of the pavilion are dogs...[wearing] collars of gold and silver, studded with a number of balls of the same metals.”

Based on this excerpt AND your Bellwork reading write a PARAGRAPH describing what you think Ghana was like in the Middle Ages. You must include a topic sentence, your answer, evidence, and an explanation of HOW your evidence supports your answer.

Bellwork – *On the paper provided (to turn in)*

- **Ibn Battuta traveled in Mali in 1352 and wrote this description in Travels to Kingdom of Mali.**
- *They are seldom unjust, and have a greater hatred of injustice than any other people. Their sultan shows no mercy to anyone who is guilty of the least act of it. There is complete security in their country. Neither traveler nor inhabitant in it has anything to fear from robbers.*
 - **Based on the source what TWO things impressed Ibn Battuta about Mali? Does this fit your ideas about African civilizations during the Middle Ages?**

Mastery Objective:

I can identify the West African Trading Kingdoms and explain why they rose and fell. (continuing with Mali today)

What are today's State Standards?

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Strategies/Activities:

- Bellwork: Source Analysis
- Informational Text – The Empire of Mali – Annotation and Graphic Organizer
- Closure: Primary Source Analysis and opinion writing

END OF DAY PRODUCT:

By the end of today's class you should have a fully completed the Mali portion of your graphic organizer and have a completed closure ready to turn in.

West African Kingdoms – INB 63

7.13 Analyze the growth of the kingdoms of Ghana, Mali and Songhai

Ghana

Mali

Songhai

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The Kingdom of Mali

- (1) What would life be like if a magician ruled the land? The history of ancient Mali gives us some ideas. The founder of this West African kingdom was known among his people as a man of magic who had more than a few tricks up his sleeve.





The Kingdom of Mali

- (2) Before the sorcerer ruled and the Malian kingdom was born, years of fighting went on in these lands west of the upper Niger River. Finally, in the 13th century A.D., a group known as the Soso emerged as victors. The Soso's new lands had once belonged to the kingdom of Ghana. They were like giant pots of gold.
- (3) However, before the Soso could settle in and enjoy the wealth, the great "sorcerer-king" Sundiata moved in to take over.

7.16 Analyze the importance of family, labor specialization, and regional commerce in the development of states and cities in West Africa.

The Kingdom of Mali

- (4) Sundiata claimed that Mali belonged to him by right of inheritance. In 1230 A.D. he defeated the Soso and took back the land. Legend says that Sundiata's rival, King Sumanguru, was also a sorcerer. Sumanguru conjured up the heads of eight spirits for assistance fighting Sundiata. But Sundiata had stronger magic. He defeated the eight heads and then shot an arrow, which grazed Sumanguru's shoulder, draining him of all of his magic. With a pat on the back, Sundiata declared himself ruler, or mansa, of the region. He set up a capital in the city of Niani.
- (5) Sundiata, also known as the "Lion King," was determined to make changes, and indeed he did. He decided to assign occupations to family groups and developed a social system for it. For example, anyone born into a family of warriors was destined to be a warrior. Anyone born into a family of djeli, or storytellers, had to join the djeli custom. Choice of career was not allowed.



The Kingdom of Mali

- (6) Conveniently for Sundiata and his family, this system meant that anyone born into a family of *mansa* was part of the line of rulers. The ruling dynasty was called the Keita. This was one of Sundiata's "tricks" to keep power in the family.
- (7) For the most part, the system worked. However, for a short time, power escaped the Keita and landed in the hands of a former slave. The disruptive rule of the ex-slave, known as Sakura, paved the way for Sundiata's nephew, Mansa Kankan Musa, to regain the throne. Known for his wealth, generosity and dedication to the religion of Islam, Mansa Musa took the kingdom to new heights.



The Kingdom of Mali

- (8) Mansa Musa led Mali to great riches. The kingdom was involved in the gold trade that swept through Africa and reached all the way to Europe. The region's wealth was nothing new. However, based on Egyptian records, Mansa Musa's display of the riches, and the way he distributed Mali's wealth, had not been seen before.
- (9) In 1324, Mansa Musa set out on a pilgrimage to Mecca, a holy city for those who practice Islam. Wearing his finest clothes, Mansa Musa passed through Cairo with 500 slaves, each carrying a 6-pound staff of gold. With them were 100 camels, carrying over 30,000 pounds of the precious metal.
- (10) Surely this was a sight to behold. The accounts left behind say that the show got even better. While cruising through Cairo, Mansa Musa reportedly handed out gifts of gold to bystanders. He entertained the crowds and made a lucky few suddenly rich.



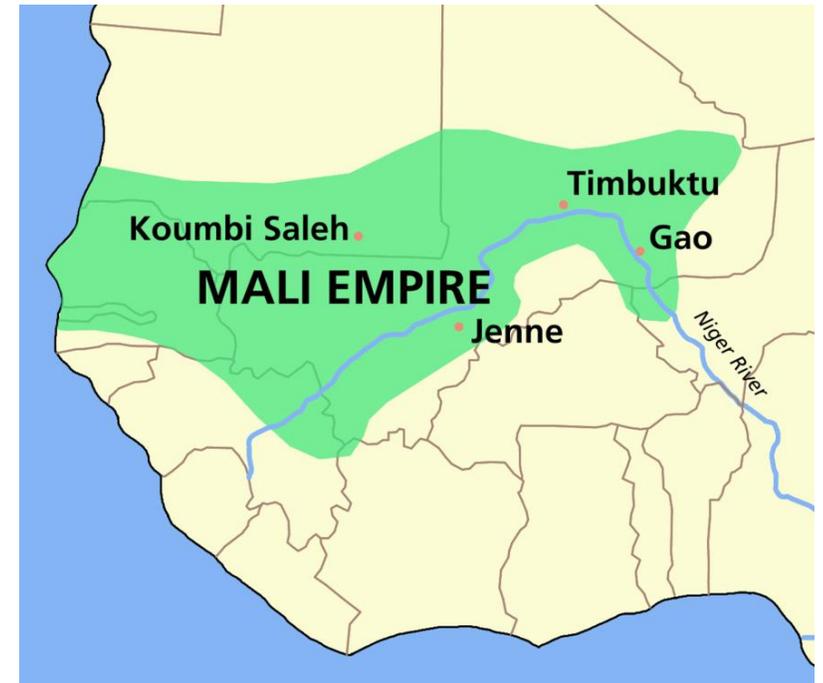
The Kingdom of Mali

- (11) Mansa Musa made an important mark in Mali by introducing the kingdom to Islam and making it one of the first Muslim states in northern Africa. He used the laws of the Quran, Islam's main religious text, in his justice system. Cities such as Timbuktu and Gao developed into international centers of Islamic learning. Elaborate mosques, some almost 60 feet high, were built, as were libraries. The university built in Timbuktu might have been the world's first. The cities became centers for poets, scholars and artists.
- (12) Though not everyone accepted the new faith, a strong relationship between religion and politics quickly developed. Mansa Musa ruled with all the ideals of a fine Muslim king. He died in the mid-14th century, and Mali was never quite the same. Squabbling between ruling families weakened Mali's governing, and its network of states started to unravel. Then, in 1430, a group of Berbers, a North African ethnic group, seized much of Mali's territory, including Timbuktu.



The Kingdom of Mali

- (13) Though the wealth and power of Mali were swept up by the next great empire, its history stands proudly. At its peak, from 1200 to 1300, the Mali Empire extended across West Africa to the Atlantic Ocean. It included parts of present-day Mali and southern and western Mauritania and Senegal. The Malian kingdom ruled over an estimated 40 to 50 million people. The pioneering spirit and groundbreaking accomplishments of Mali's kingdom make its rise and fall an important chapter of African history.



Closure – *At the bottom of your Bellwork page use the ACE strategy – Answer, Cite, Explain*

- Mansa Musa expanded the Mali empire to twice the size of the Ghana empire it replaced. On his hajj to Mecca, Mansa Musa stopped in Cairo, Egypt, and was described by the Egyptian official in this way:
- *This man Mansa Musa, spread upon Cairo the flood of his generosity: there was no person, officer of the court, or holder of any office of the Sultanate who did not receive a sum of gold from him.*
- Based on your knowledge of history and the source what impressed the Egyptian official so much about Mansa Musa? Do YOU think Mansa Musa was impressive? Why or why not?

Answer – Cite – Explain

- The Egyptian official was so impressed by Mansa Musa giving away so much gold to so many people. This is supported in the text when the official says “there was no person, officer of the court, or holder of any office of the Sultanate who did not receive a sum of gold from him”. This evidence shows just how generous Mansa Musa was with his wealth because it describes the many different people that Mansa Musa gave gold to.

Bellwork – Leo Africanus on Timbuktu (to turn in)

- There is a most stately temple to be seen, the walls are made of stone and lime; and a princely palace also built by a most excellent workmen of Granada. There are many shops of craftsmen, and merchants, and weavers of linen and cotton cloth. And the Barbarie merchants bring cloth of Europe to these markets. All the women of the region except maidservants go with their faces covered, and sell all necessary food. The inhabitants, & especially strangers there residing, are exceeding rich, so much so that the king that now is there, married both his daughters to two rich merchants. There are many wells, containing most sweet water. Corn, cattle, milk, and butter this region yields in great abundance: but salt it very scarce here; for it is brought here by land from Tagaza, which is few hundred miles distant. When I myself was there, I saw one camel load of salt sold for 80 gold ducats (gold coin) . The rich king of Timbuktu has many plates and scepters of gold, some weigh 1300 pounds; ... He has always three thousand horsemen, and a great number of footmen that shoot poisoned arrows, attending upon him. ...There are great store of doctors, judges, priests and other learned men, that are bountifully maintained at the king's cost and charges. And to this great city are brought diverse manuscripts or written books out of Barbarie (North Africa), which are sold for more money than any other merchandise...
- *What can you tell about Timbuktu from this description?*
- *What can you tell about the economic connections between Timbuktu and North Africa and Europe?*

Mastery Objective:

I can identify the West African Trading Kingdoms and explain why they rose and fell. (Songhai today)

What are today's State Standards?

7.13 Analyze the growth of Ghana, Mali, and Songhai kingdoms including trading centers such as Timbuktu and Jenne, which would later develop into centers of culture and learning.

7.14 Draw evidence from informational texts to describe the role of the trans-Saharan caravan trade in the changing religious and cultural characteristics of West Africa and the influence of Islamic beliefs, ethics, and law.

Strategies/Activities:

- Bellwork: Source Analysis
- Informational Text – The Empire of Songhai– Annotation and Graphic Organizer
- Closure: Writing Assessment

END OF DAY PRODUCT:

By the end of today's class you should have a fully completed graphic organizer addressing all of our guiding questions about all three West African Kingdoms and a completed closure task.

West African Kingdoms – INB 63

7.13 Analyze the growth of the kingdoms of Ghana, Mali and Songhai

Ghana

Mali

Songhai

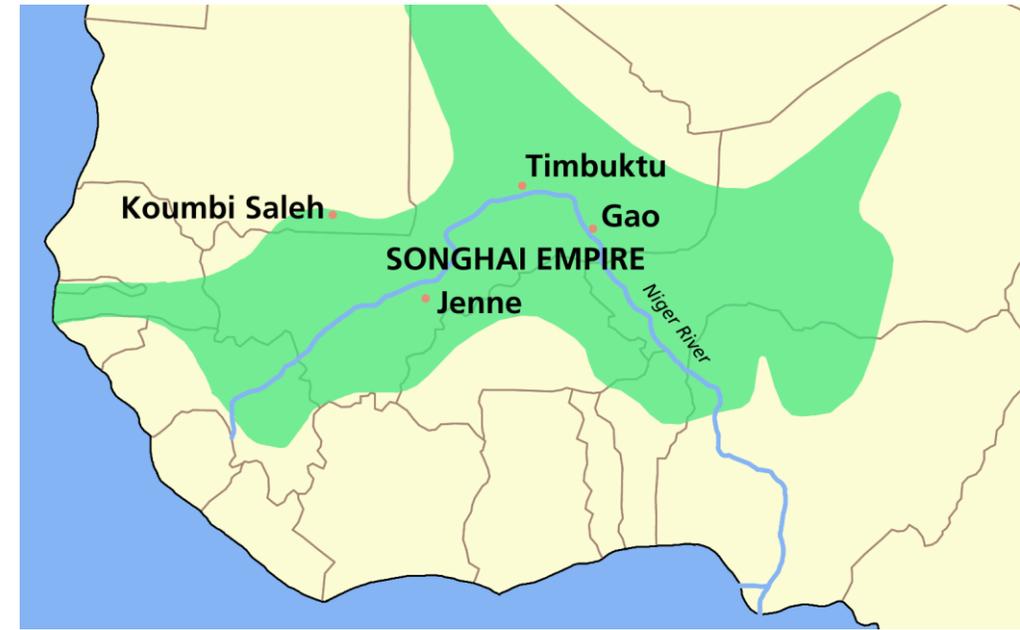
Today you will TURN IN your reading with your annotations on it so I can closely monitor how well you are annotating – remember you are showing your THINKING about the reading....

Directions: We will use the same graphic organizer for three days – One kingdom per day.

There will be a different reading for EACH kingdom which you must annotate – You will turn in your article each day and I will check the quality of your annotations. This will be a separate grade

The Empire of Songhai (Songhay)

- (1) The Songhai are a West African ethnic group that lives primarily in the country of Mali. The Songhai are famous for having formed one of the great empires of western Africa.
- (2) Before the Songhai, western Africa had been ruled by the great empire of Mali. This empire started to decline in the 14th century, which gave the Songhai an opportunity to expand. The Songhai took over vast territories from the Mali empire, surpassing it both in power and in wealth.



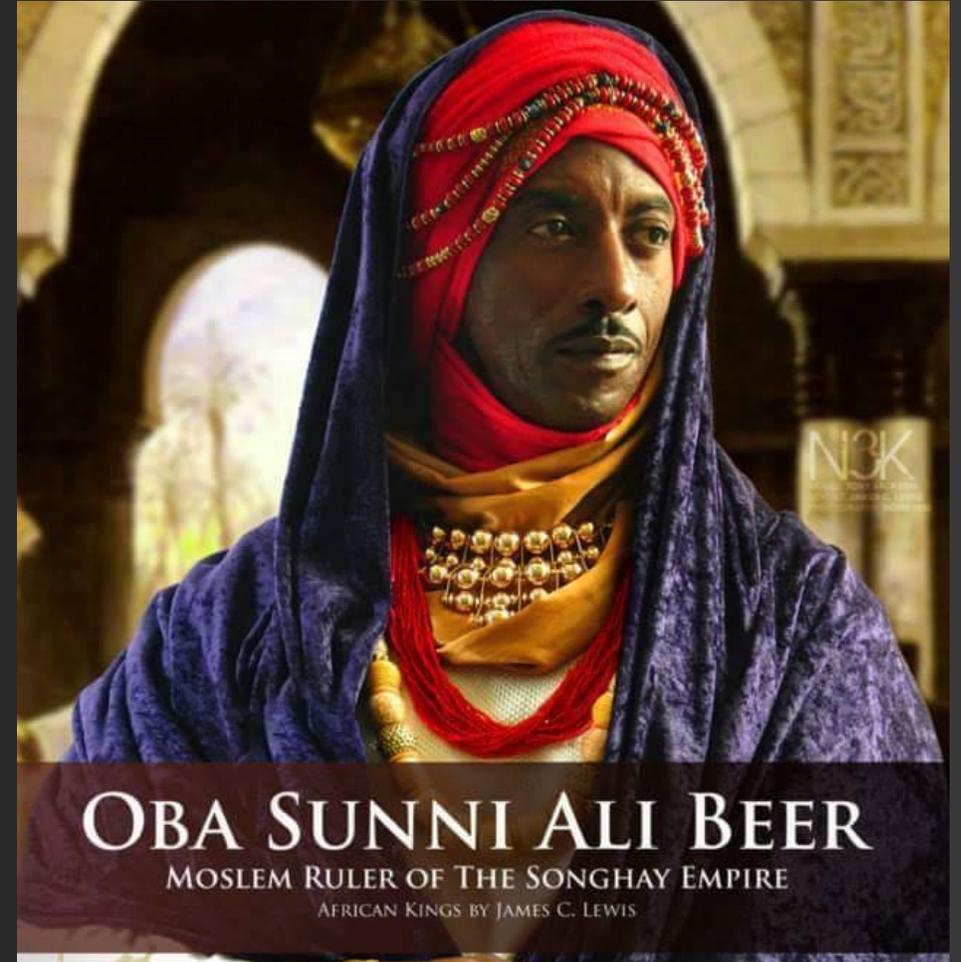


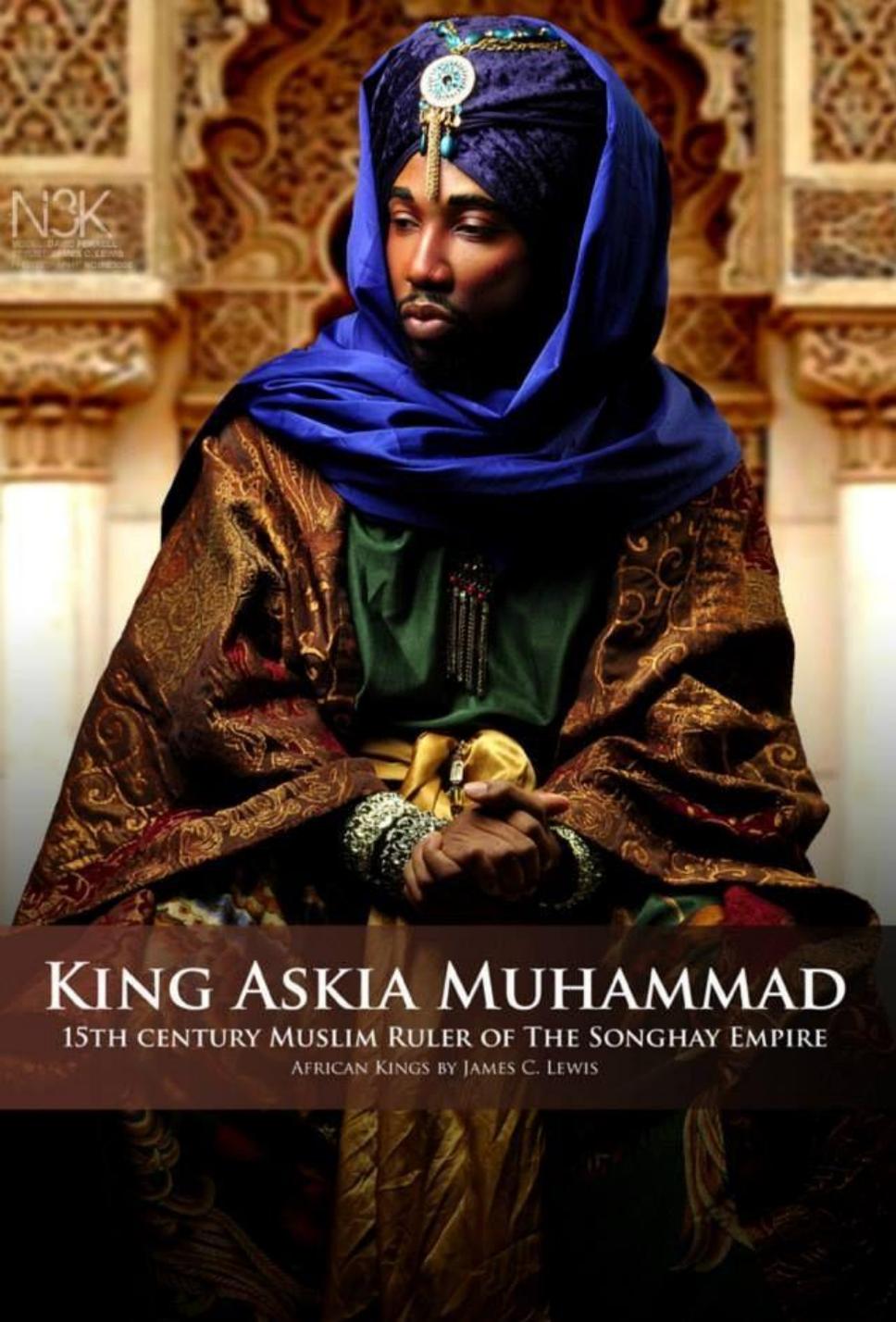
The Empire of Songhai (Songhay)

- (3) The capital of the Songhai empire was the city of Gao. The city is still located on the Niger River at the southern edge of the Sahara Desert.
- (4) Founded by fishermen in the 7th century, Gao is one of the oldest trading centers in western Africa. The Songhai people established themselves there about 800 A.D. and made it their capital in the 11th century.
- (5) Gao was taken over by Mali in 1325, but it was returned to Songhai 40 years later. The town thrived as a major trading center for gold, copper, salt and slaves.

The Empire of Songhai (Songhay)

- (6) In the 1400s, the Songhai kingdom only consisted of Gao and a small surrounding area. When Sonni 'Alī ascended to the throne in 1464, he was determined to expand his territory
- (7) He got his chance in 1468 when the leaders of Timbuktu, a city to the west of Gao, asked for his help. The city had been occupied by a people called the Tuareg, and it needed the Songhai king to drive them away. Sonni 'Alī was able to free the city from the Tuareg, but only to seize it for himself.
- (8) Sonni 'Alī then attacked the wealthy trading city of Djenné, which surrendered to him in 1473. Soon, more territories fell to Sonni 'Alī's armies and a large and mighty empire was born..





KING ASKIA MUHAMMAD

15TH CENTURY MUSLIM RULER OF THE SONGHAY EMPIRE

AFRICAN KINGS BY JAMES C. LEWIS

The Empire of Songhai (Songhay)

- (9) After the death of Sonni 'Alī, the Muslim rebel Muḥammad ibn Abī Bakr Ture seized power. Under Muḥammad's rule, the Songhai kingdom became an Islamic state with Arabic as the official writing language.
- (10) Muḥammad took the title of Askia, which became both the name of the dynasty he founded and the name of its leaders.
- (11) Muḥammad set up an efficient administration of the regions conquered by Sonni 'Alī. He began by dividing Songhai into provinces and placed each under a governor. A standing army and a fleet of war canoes were organized under the command of a general and an admiral.

The Empire of Songhai (Songhay)

- (12) Moreover, Muḥammad set up a well-organized system of taxation. This is when a government collects money from its citizens to pay for cities, armies and services. He also introduced many new rules for activities such as agriculture and fishing.
- (13) Muḥammad created many new government positions, including director of finance, of justice, of agriculture, of waters and of forests. Most of the officials who took on these roles were his relatives. However, Muhammad also introduced an effective system for training government employees.



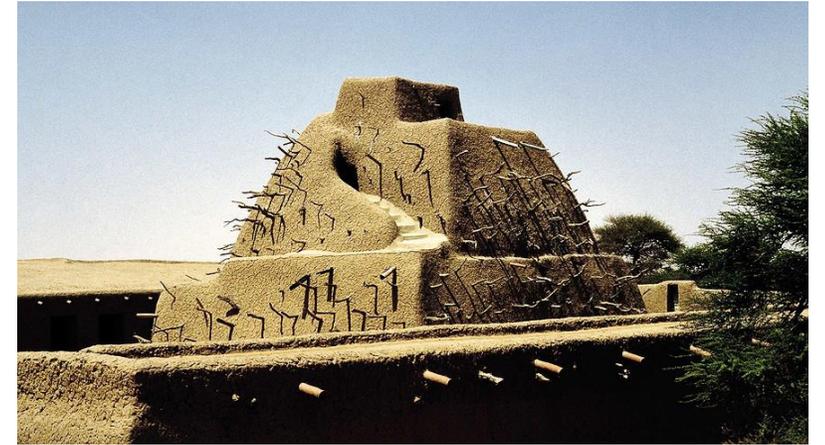


The Empire of Songhai (Songhay)

- (14) Militarily, Muḥammad was only partially successful. He did manage to expand the empire, but his armies were beaten back in certain areas. One of his army leaders rebelled against him and even managed to take control of a part of the empire.
- (15) It is unclear just how large the Songhai empire was during this period, but it is certain that the Songhai had a great influence on other civilizations. The spread of Islam was one key part of this influence. Muslim scholars went into areas they would not have been able to penetrate without the Gao ruler's support. And for several centuries to come, the small African states would look to the Islamic empire of Songhai as a model to imitate.

The Empire of Songhai (Songhay)

- (16) The end of Muḥammad's reign was tragic, however. Little by little his dream of establishing a vast Islamic region in West Africa evaporated. Even during his lifetime, his children were fighting for control of the empire. In 1528 Musa, his eldest son, killed Muḥammad's top general and then seized the throne from his father. Musa himself was assassinated by one of his own brothers three years later.
- (17) Meanwhile, Askia Muḥammad was banished to a remote island "infested with mosquitoes and toads." He remained there from 1528-1537, powerless to stop the murderous schemes of his children over the territory of Songhai.
- (18) In 1537, a third ruler, Askia Ismaïl who was also Muhammad's son, brought his father back to Gao. Muḥammad died one year later. He was buried in Gao, and his tomb, which is still standing, later became one of the holiest Islamic religious sites in all of West Africa.



Askia Muhammad's Tomb

The Empire of Songhai (Songhay)

- (19) Despite the endless struggles for power, Songhai remained largely wealthy and peaceful for decades. That peace was shattered in 1591, when Moroccan forces armed with guns advanced into the Songhai empire. Morocco, which is now a country, was a region in the north of Africa intent on taking over the gold and salt trade. Although the Songhai troops were far more numerous, they were outmatched and easily defeated.
- (20) The empire then fell under Moroccan rule for some time. Once the Moroccans gave up their control of the region, the once-mighty empire splintered into dozens of small kingdoms.



Assessment – This is for a quiz grade...

- **Based on the sources and your background knowledge, describe the *connection* between the rise and fall of West African trading kingdoms and the trans-Saharan caravan trade.**
- Use complete sentences and provide evidence from **any** of the primary sources or informational texts we have used this week to support your answer.
- Must have:
 - a topic sentence
 - 2-3 sentences to explain your answer to the prompt
 - evidence from at least 2 sources to support your answer
 - explanations that detail HOW your evidence supports your answer

How Will your response be graded?

	Level 4	Level 3	Level 2	Level 1
Topic Sentence & Answer	-Clearly organized -Fully answers the question while restating it in the answer	Answers the question and restates part of the question in the answer	Answers the question somewhat clearly	Partially answers the question or is very unclear
Proof	Provides relevant proof stated or implied in the text that supports your answers	Provides relevant proof stated in the text that supports your answers	Provides some proof from the text to support your answer	Provides little or irrelevant proof from the text that supports your answer
Explanation	Clearly Explains HOW proof supports answer	Explains HOW proof supports answer	Unclearly explains how proof supports answer	Illogically explains how proof supports answer

World History Bellwork

Read the definitions:

- tajiri = rich man
- maskini = poor man

Record:

- What do you think a “folktale” is?

Read and record your quote:

- Do you think it is talking about the rich man or the poor man?
- What can you INFER about the person from your quote?



Folktale - definition



- A **folktale** is a story or legend forming part of an oral tradition. *Folktales* are generally passed down from one generation to another and often take on the characteristics of the time and place in which they are told and often try to relate a message or moral....

Mastery Objective:

I can describe what a folktale is and explain what the moral of “An African Folktale” is.

What are today’s State Standards?

7.15 Examine the importance of written and oral traditions in the transmission of African history and culture.

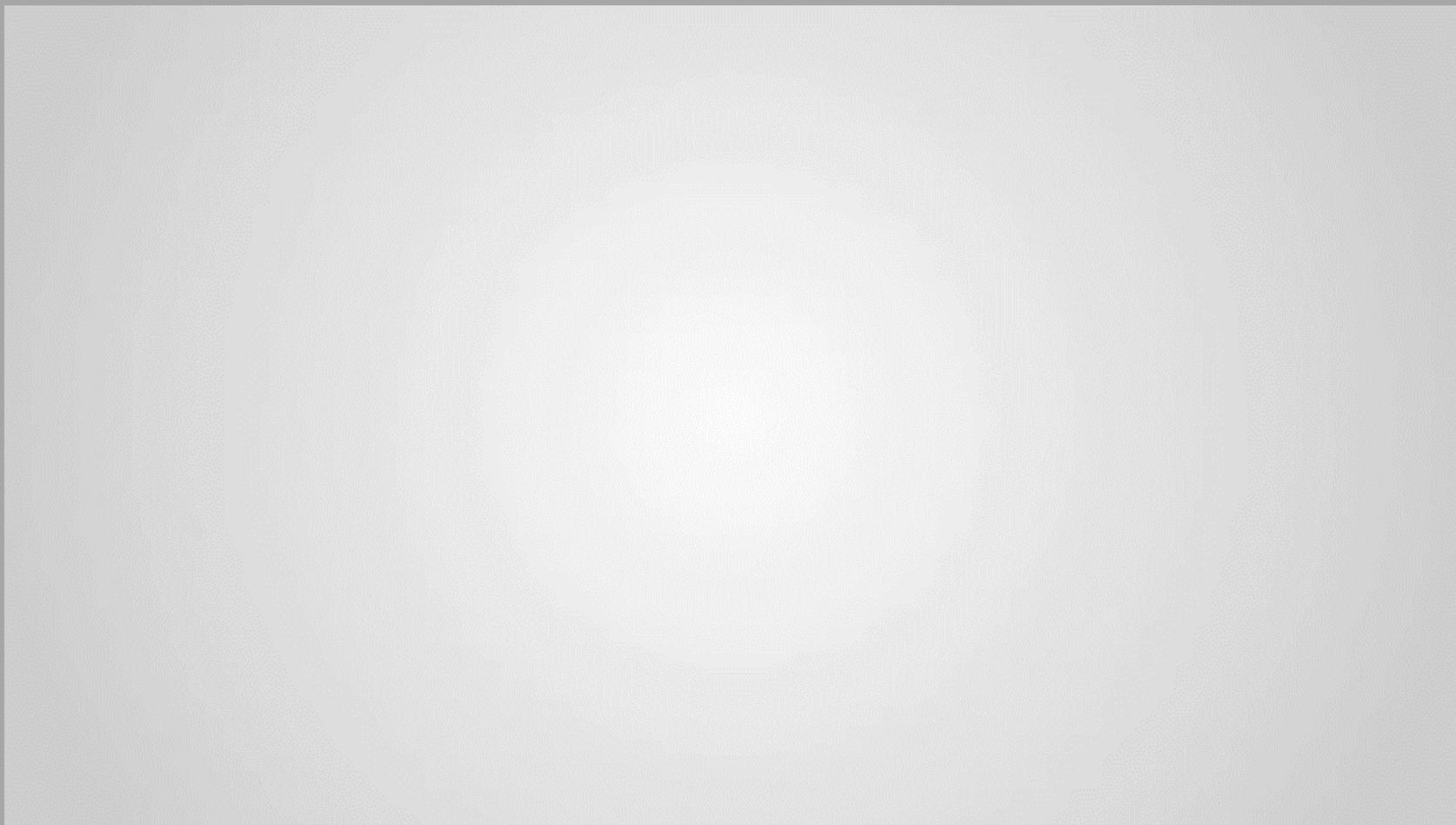
Strategies/Activities:

- Bellwork: Thinking question
- Close read – An African Folktale – with Text Dependent Questions
- Closure: Short Answer question – What was the moral of the story?

END OF DAY PRODUCT:

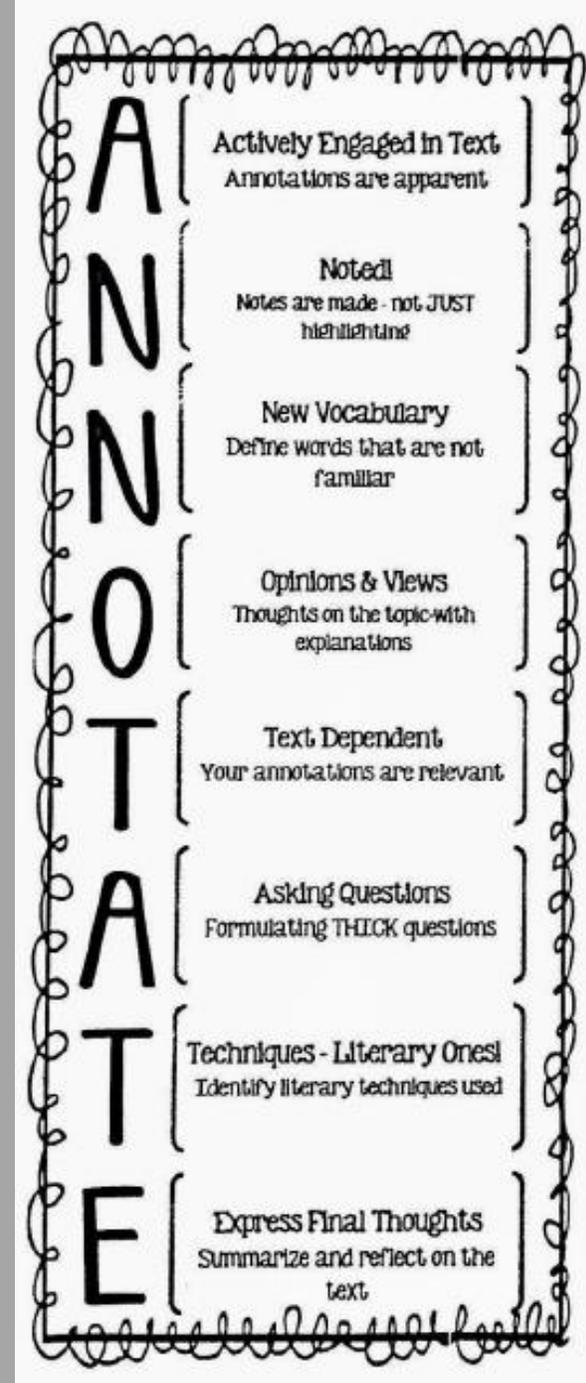
By the end of today’s class you should have a completely annotated reading and questions along with a completed short answer closure...

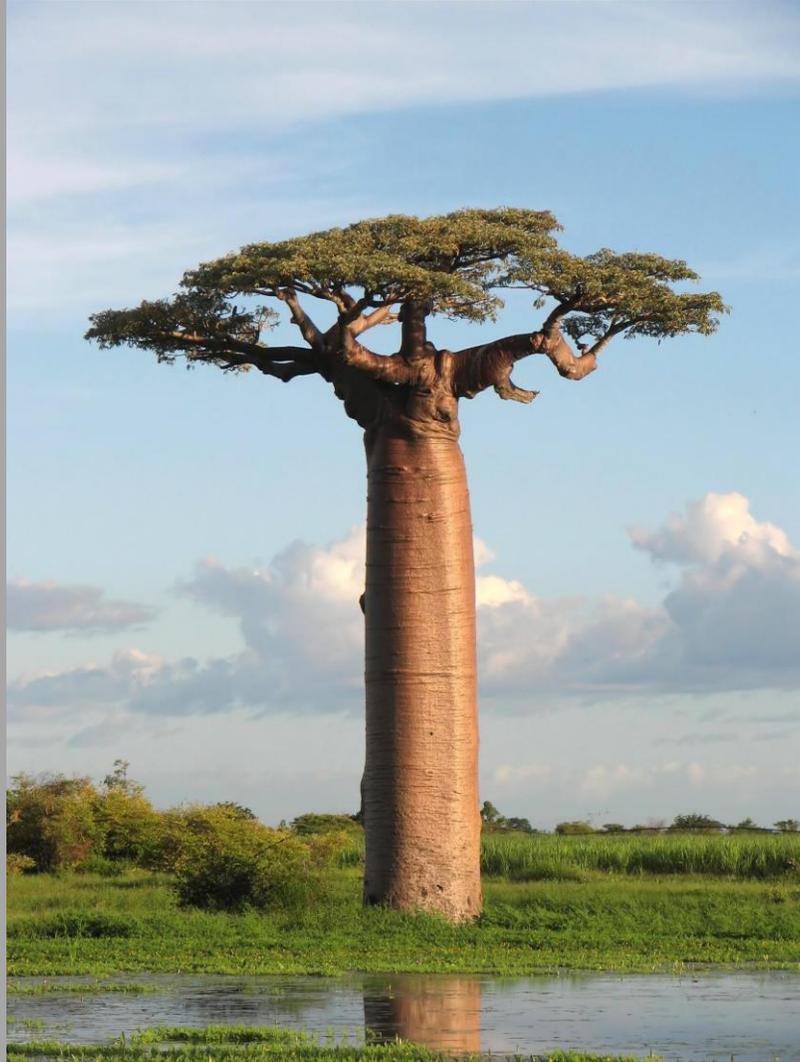
The Demon, the Woman and the Bird



Reading Annotation – An African folktale...

- **Number your paragraphs**
- **Listen to the story being read to you...**
- **Re-Read** the story to yourself...
- Circle words that are unfamiliar to you and look for context clues...
- Underline or highlight what you think is **important** in the text.
- **COMMENT** on what you highlight...
 - Does it make you question something you think?
 - Does it surprise you? Why?
 - Does it seem super important? Why?
 - Does it connect with something else you have learned? How?
- Make sure you have at least **five** annotations (comments)
- **Be prepared to use the text as evidence for your writing prompt**





Baobab Tree

Closure – On the paper provided....

- *“What do you think the moral of the story was? What is the story trying to teach us and how can you tell?” (be sure to cite evidence from the text)*



Mansa Musa

1280-1337

Bellwork – INB 64

- Read the **print out** of the Blog Post that is on your desk and respond to the following 3 questions in **complete sentences**:
 1. What is the article **ABOUT**?
 2. What is the **CLAIM** made by the article?
 3. What **EVIDENCE** does it offer to support these claims?

Mastery Objective:

I can use historical sources to evaluate the claim that Mansa Musa was the richest person ever.

What are today's State Standards?

7.17 Explain the importance of Mansa Musa and locate his pilgrimage to Mecca in 1324.

Strategies/Activities:

- Bellwork: Huffington Post Blog entry and TDQs
- Classwork: Document Analysis & Discussion
- Closure: Respond to the claim and provide corroborating evidence to support your answer.

END OF DAY PRODUCT:

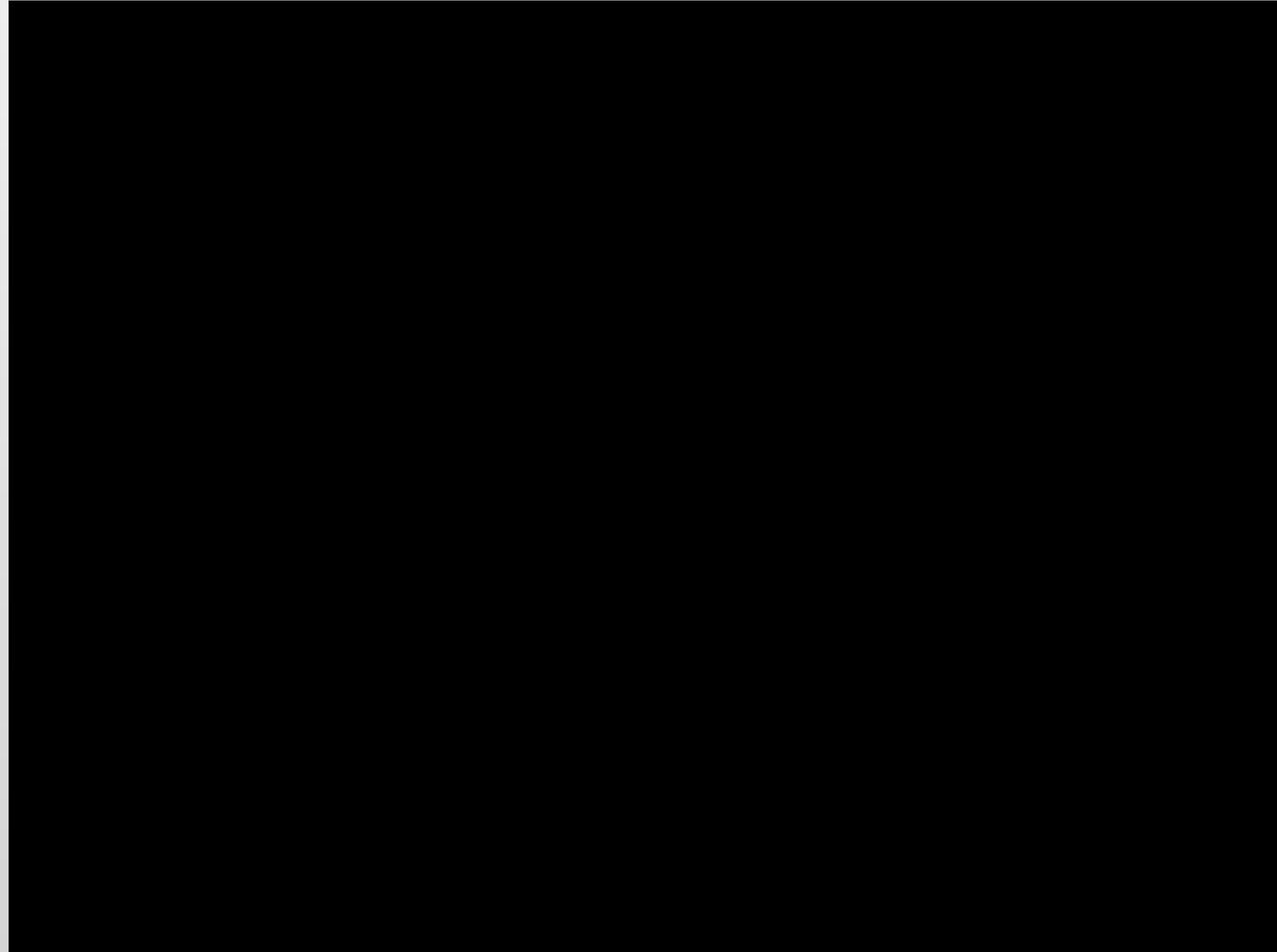
By the end of today's class you should have a two annotated primary sources with completed TDQs along with a completed response to the essential question.

Essential Questions

- Who was he?
- How do we know about him?
- *Was he the richest person ever?*



Mansa Musa



Central Historical Question

Was Mansa Musa
the richest person
ever?

Historical Skill: Corroboration

What do other documents say?

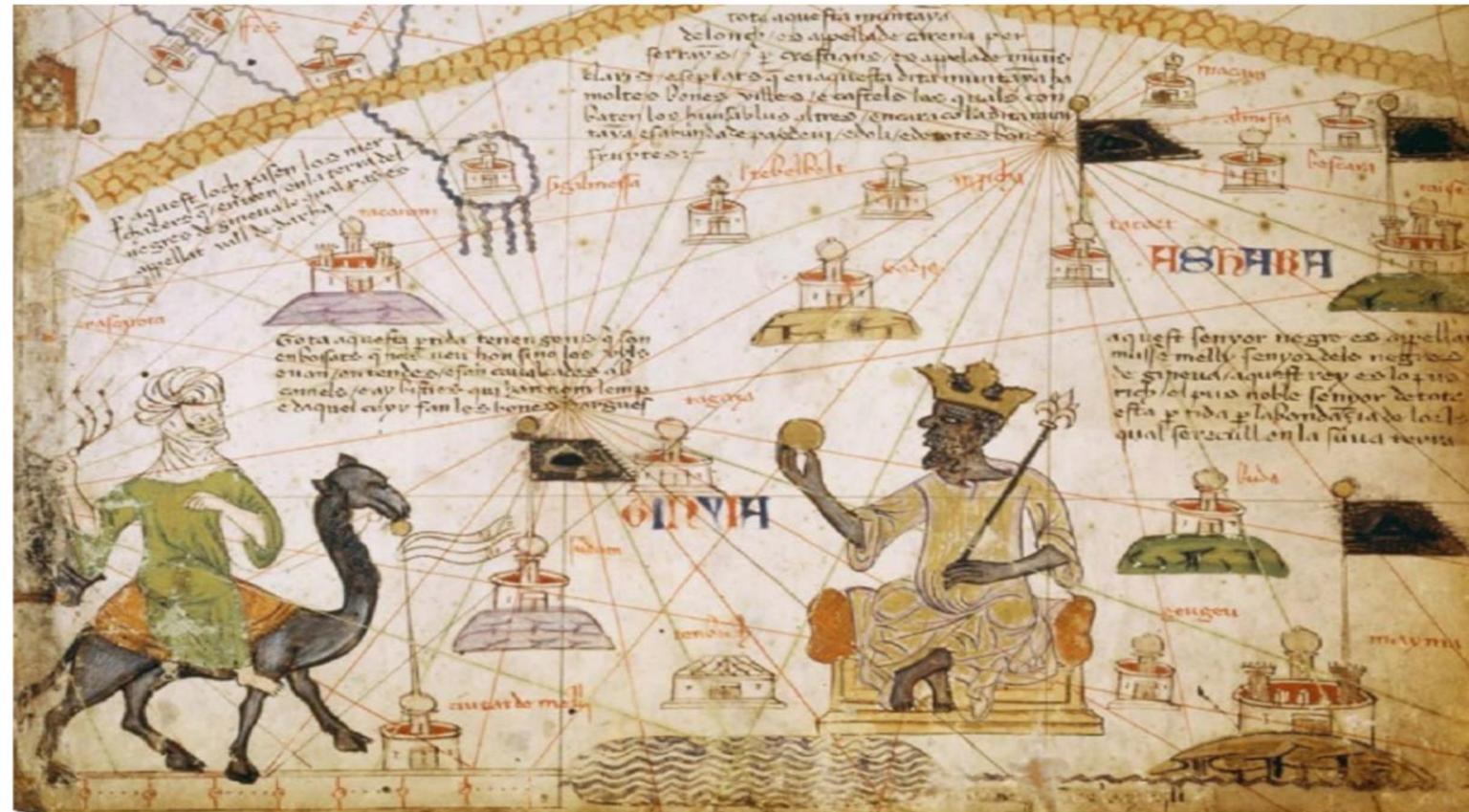
Do the documents agree?

If not, Why?

What are other possible documents?

What documents are most reliable?

The Catalan Atlas - 1375



“This Black lord is called Musa Mali, Lord of the Black people of Mali. So abundant is the gold which is found in his country that he is the richest and most noble king in all the land.” —*Catalan Atlas inscription*

Document B: The Catalan Atlas, 1375 – INB 65

1. What kind of document is this?
2. Who created it and when?
3. How does the Catalan Atlas compare to the *Huffington Post* blog in terms of how it describes Mansa Musa?
4. Do you think this is an accurate depiction of Mansa Musa? Why or why not?

Respond to the guiding questions on INB 65 in complete sentences

Document C: Al-Umari, 1337-1338

- *Al-Umari was an Arab historian from Damascus, Syria. He visited the city of Cairo in Egypt several years after Mansa Musa passed through there on his pilgrimage in 1324 CE. He then wrote this account of Mansa Musa's visit, as told to him by the people of Cairo.*
- Mansa Musa flooded Cairo with his gifts. He left no emir or holder of a royal office without the gift of a load of gold. The people of Cairo made **incalculable** profits out of him and his caravan in buying and selling and giving and taking. They traded away gold until they **depressed** its value in Egypt and caused its price to fall. This has been the state of affairs for about twelve years until this day by reason of the large amount of gold which they brought into Egypt and spent there.

Document C: Al-Umari, 1337-1338 – INB 65

1. Who is Al-Umari?
2. Do you think he is a reliable source of information on Mansa Musa's pilgrimage to Mecca? Why or why not?
3. How does this document compare to the Huffington Post and the Catalan Atlas in how it depicts Mansa Musa?
4. Do you think this account is accurate? Why or why not?

Respond to the guiding questions on INB 65 in complete sentences

Closure: What Do You Think?

- In paragraph form respond to the following questions (remember to cite EVIDENCE from the sources to support your responses)
 - Based on all the evidence, how would YOU describe Mansa Musa?
 - Do you think it is *possible* that he was the richest person ever?
 - Do you think the claims made by the Huffington Post were accurate? Why or why not?
 - Stretch question (extra credit if this level is addressed) : What other evidence might you need to fully answer this question? What might be the difficulties in locating evidence?

Use the ACE strategy – Answer, Cite, Explain

Bellwork – INB 66

The following excerpt was written by Ibn Battuta, an Arabic Muslim, while he was visiting Mali in 1350 CE. He records the celebration of an Islamic festival in Mali.

On Muslim feast-days the story-telling griots come in. Each of them is inside a costume resembling an African songbird, made of feathers, and provided with a wooden mask with a red beak, to look like a thrush's head. They stand in front of the sultan in this costume and recite their poems. I was told that their poetry is a kind of religious talk in which they say to the sultan: "This throne which you occupy was the same as your ancestors and the kings before you, and they did great and noble things. Their memory lives on even though they are gone. In the same way, you must also do good so your memory will live longer than you." After that the chief of the griots climbs the steps of the throne and lays his head on the sultan's lap, then climbs to the top of the throne and lays his head first on the sultan's right shoulder and then on his left, speaking all the while in the African language, and finally he comes down again. I was told that the practice of the griot is a very old tradition with the Africans, from before the introduction of Islam, and that they continue to blend it with Islam today.

Based on your knowledge of history and the source above, how did the adoption of Islam impact the role of griots?

- A. Griots were replaced in importance by Muslim imams.**
- B. Griots did not change their practices as a result of Islam.**
- C. Griots maintained an important place in West African culture.**
- D. Griots changed their traditional practices after converting to Islam.**

Mastery Objective:

I can describe early African religions and explain how Islam spread in Africa.

What are today's State Standards?

7.17 Explain the importance of Mansa Musa and locate his pilgrimage to Mecca in 1324.

7.18 Compare the indigenous religious practices observed by early Africans before and after contact with Islam and Christianity. (Anchor Standard)

Strategies/Activities:

- Bellwork: Quick Assessment
- Reading/Note-taking Strategy – text –to – notes reading on African Religions
- Closure: Question Olympics

END OF DAY PRODUCT:

By the end of today's class you should have a completed text to notes handout along with as many of the Bronze, Silver, & Gold level questions as you can answer.

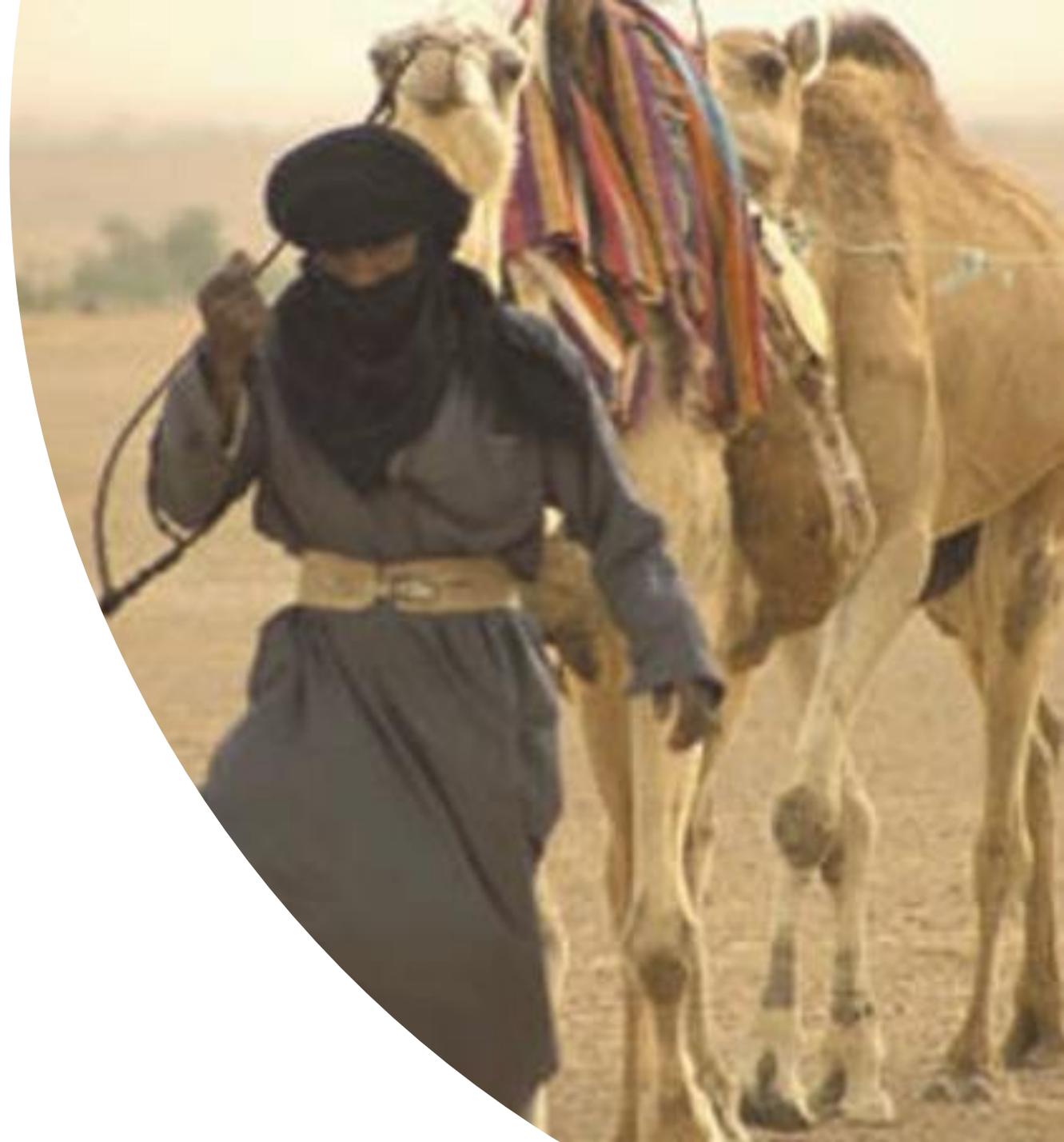


Traditional Religions Shape African Life

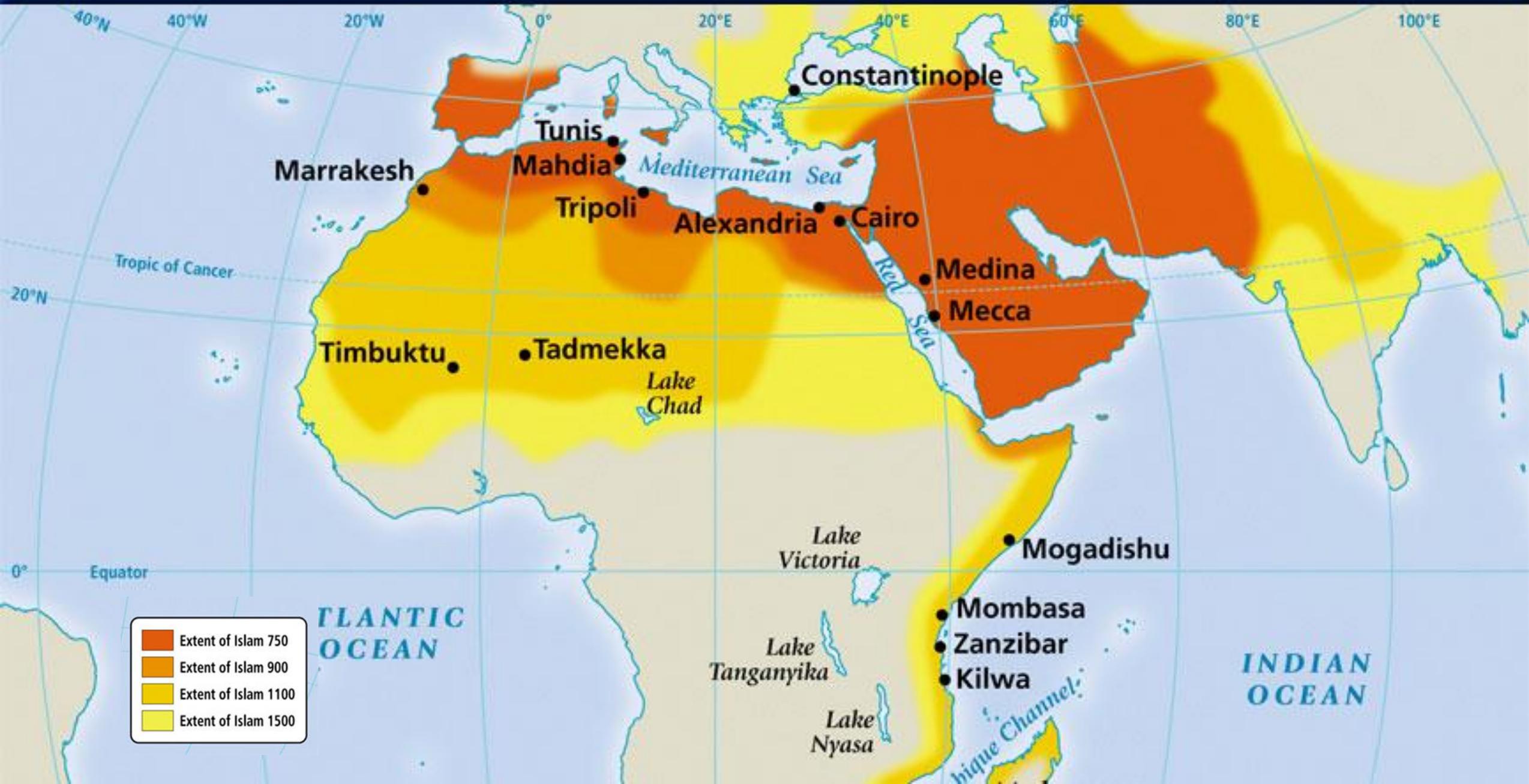
- Most African societies shared some common religious beliefs. One of these was a belief in a single creator god. Many groups, however, carried out their own religious practices. These practices differed from place to place. For example, the Yoruba lived in West Africa. They believed that their chief god sent his son from heaven in a canoe. The son then created the first humans. This religion was practiced by many of the enslaved people brought by Europeans to the Americas.
- In some religions, the creator god was linked to a group of lesser gods. The Ashanti people of Ghana believed in a supreme god whose sons were lesser gods. Others held that the creator god had once lived on Earth but left in anger at human behavior. This god, however, was forgiving if people corrected their ways.
- Even though Africans practiced different religions in different places, their beliefs served similar purposes. They provided rules for living and helped people honor their history and ancestors. Africans also relied on religion to protect them from harm and to **guarantee** success in life. A special group of people, called diviners, were believed to have the power to foretell events. Kings often hired diviners to guarantee good harvests and protect their kingdoms.

Islam Arrives in Africa

- Beginning in the a.d. 700s, traditional African religions were challenged by the arrival of Islam. Through trade, Berber and Arab merchants eventually introduced Muslim beliefs to West Africa. African rulers welcomed Muslim traders and allowed their people to convert to Islam. The rulers did not become Muslims themselves until the a.d. 1000s. By the end of the 1400s, much of the population south of the Sahara had converted to Islam.

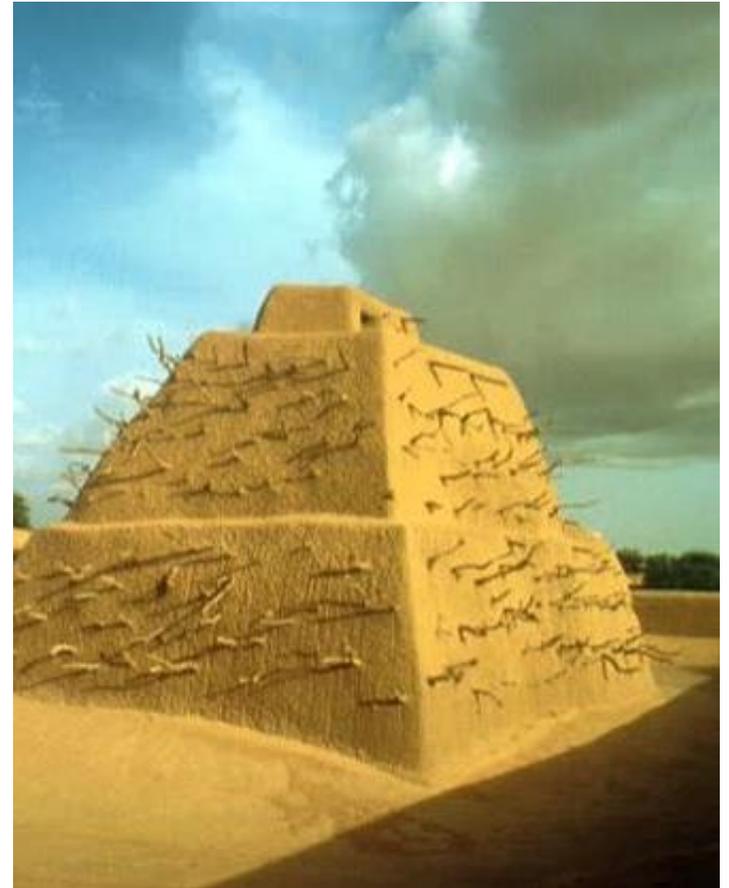


Expansion of Islam 750–1500



Islam in Songhai

- Islam won followers among the Songhai people. Sunni Ali, the ruler, became a Muslim to keep the loyalty of merchants. After Sunni Ali died, his son refused to accept Islam. Muhammad Ture, a Songhai general, took over the government. With the backing of Muslim townspeople, he made himself king. He drove out Sunni Ali's family. He then took the name Askia.
- Under Askia Muhammad, the Songhai created the largest empire in West Africa's history. He ordered local courts to follow Muslim laws. He also made Timbuktu an important center of Islamic learning. Askia Muhammad set up a famous university and opened schools to teach the Quran.
- The Songhai Empire **survived** disputes among royal family members. But it did not survive the guns of Moroccan invaders. This invasion in 1591 brought down the empire.



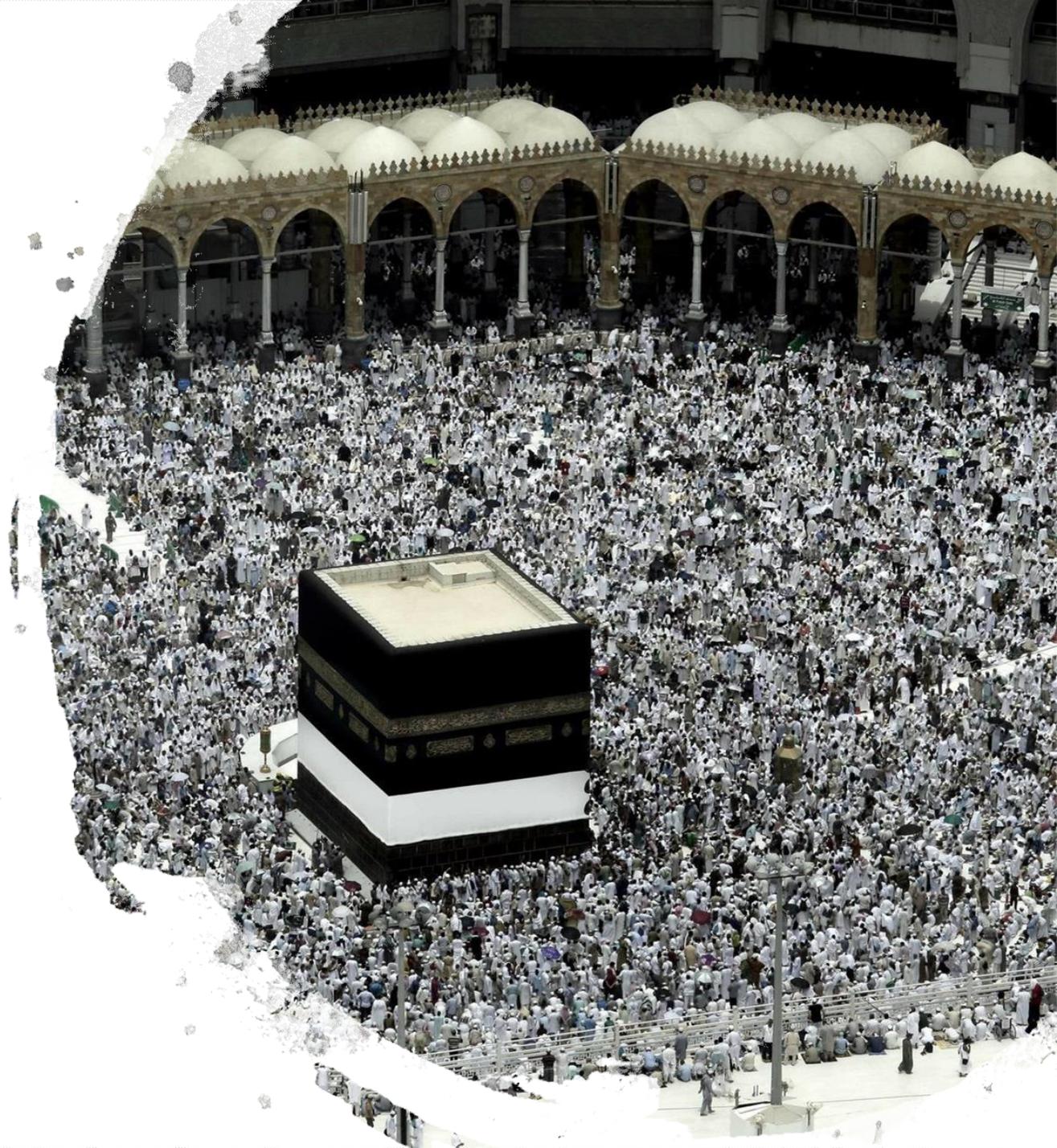
Islam In East Africa

- Islam spread slowly in East Africa. Islam arrived in the a.d. 700s, but the religion did not gain many followers until the 1100s and 1200s. A new society arose known as **Swahili**. It was based on a blend of African and Muslim cultures. The word Swahili comes from an Arabic word meaning "people of the coast." By 1331, however, it had come to mean both the culture of East Africa's coast and the language spoken there.
- The African influences on the Swahili culture came from the cultures of Africa's interior. Muslim influences came from Arab and Persian settlers. The Swahili culture and language still thrive in Africa.



Islam's Effect on Africa

- Islam had a far-reaching effect on much of Africa. Africans who accepted Islam adopted Islamic laws and ideas. They also were influenced by Islamic learning. Muslim schools introduced the Arabic language to their students. In addition, Islam influenced African art and its buildings. Muslim architects built beautiful mosques and palaces in Timbuktu and other cities.



World History Closure – **INB 66**

Under Your Bellwork – Scholar Olympics

- **Bronze (Knowledge):**
 - What were common traditional African religions beliefs?
 - How did Islam spread into North Africa?
 - Who was Mansa Musa and what effect did he have on religion in Africa?
- **Silver (Comprehension/Application):**
 - *How* reliable do you think Arab merchant's writings are in describing culture and religion in Africa?
 - How did Askia Muhammad encourage the growth of Islam in Songhai?
- **Gold (Analyze):**
 - What is one **unintended** consequence of the wide spread adoption of Islam in Africa?
 - You have to choose an alternate title for Mansa Musa - what title would you choose to describe him and his accomplishments and why did you choose that title?

You MUST answer ALL Bronze level questions and as many Silver & Gold as you can...
Answer in Complete sentences...

Bellwork – INB 68

read the source, answer the question below and highlight the part of the text that supports your answer.

Today, the most common religions in Africa are Christianity and Islam. There are also people who practice other faiths, such as Judaism and those who continue to practice traditional African religions that developed before the arrival of European colonists. Many people in Africa have combined traditional beliefs with Christian or Islamic practices. Over 100 million people practice a traditional African religion, and the traditions themselves vary widely across the continent.

Still, there are certain general characteristics in the traditional beliefs of Africa. These include, for instance, a faraway creator, with the earth often seen as the creator's wife, the creative but sometimes disruptive actions of culture hero/tricksters and an abundance of animals.

Based on your knowledge of history and the source above, how did the coming of Christianity and Islam to Africa affect traditional African religions?

- A. traditional African religions have been completely replaced by Christianity and Islam.**
- B. traditional African religions have not changed as a result of Christianity and Islam.**
- C. traditional African religions, Christianity, and Islam have blended in new and unique ways.**
- D. traditional African religions, Christianity, and Islam have all three blended to form a brand new religion.**

Mastery Objective:

I can identify and analyze the different stereotypes that are common threads in many traditional African religions.

What are today's State Standards?

7.18 Compare the indigenous religious practices observed by early Africans before and after contact with Islam and Christianity. (Anchor Standard)

Strategies/Activities:

- Bellwork: Quick Assessment
- Reading/Note-taking Strategy – Graphic Organizer and Annotation of Newsela Article on African Religions
- Closure: STOP! Closure

END OF DAY PRODUCT:

By the end of today's class you should have a completely annotated article and graphic organizer along with your STOP closure.

Reading & Chart INB 69 – set up your chart while I distribute the reading

- Your headings are:
 - Creation
 - Flood Stories
 - Tricksters
 - Storytelling
 - Heroes
- Your reading must have at least 5 annotations per side



The African supreme-being and creation

Most African tribes have a creation story involving a supreme being. This being can be either male or female. Many of these creators are different from Christian or Muslim views of a supreme being. In animism, these supreme beings often create the world and then leave their creation alone. The southwestern Nigerian Yoruba creator is called Olorun. He left creation to an underling and then remained aloof from humanity, handing over the Earth to spirits known as orishas.

Some of these creators leave the world alone out of disgust. The Bushman creator, Mantis, lived with his human creations in the beginning. But human foolishness so bothered him that he simply abandoned the world, leaving behind worldwide hunger. Pygmies of central Africa believed their creator once lived on earth as an animal master. They believe he now lives in heaven and concerns himself with the stars and solar system.

Other creators are challenged by rivals. The Ijaw of Nigeria have a female creator, Woyongi. She was angered by a woman named Ogboinba, who overstepped the boundaries set by the goddess at creation. The West African Ashanti high god Nyame had his creative work undermined by a famous trickster. The same was true of Fidi Mkuila, the southeastern Congo supreme god of the Baluba and Basonge.

A more overtly animistic creator is the Zulu Unkulunkulu. The Zulu believe Unkulunkulu not only created everything but is everything: the corn, the trees, the water, the cows, the humans.

African flood stories

There are many African flood stories. A Yoruba story tells how the god Olorun ruled the sky and the goddess Olokun ruled the earth. Another god, Obatala, gained permission to go to earth to create dry land and creatures to live on it. After creating the land, he became bored and drank too much wine. Then, while drunk, he created new creatures in his general image, including people.

The new humans built villages and a great city, and the gods were happy with Obatala's work. But the goddess Olokun resented what she saw as Obatala's intrusion into her territory. While Obatala was away on a visit to the sky, Olokun used her actions to flood the land, killing many people and ruining their settlements. The people begged the trickster to take them up to heaven to beg for help. Eshu agreed, but only if sacrifices were made to him and to Obatala. When this was done, Eshu carried the message to the sky and put an end to the flooding.

The role of tricksters

Tricksters are creative rule-breakers. They have enormous appetites for food and power. They challenge or undermine the Supreme Being for their own purposes and sometimes help people. Tricksters can change shapes, often becoming animals, to achieve their questionable goals. Their role in African myths creates the sense that life is uncertain and that the gods cannot be relied upon.

Handwritten annotations:

- new old it's that this story persists across some different cultures
- Similar to deism
- Why do all cultures have flood stories
- What an unusual story - people were an accident
- funny how primitive gods act like petulant children
- shouldn't we be able to rely on the gods

The African supreme-being and creation

- (1) Most African tribes have a creation story involving a supreme being. This being can be either male or female. Many of these creators are different from Christian or Muslim views of a supreme being. In animism, these supreme beings often create the world and then leave their creation alone. The southwestern Nigerian Yoruba creator is called Olorun. He left creation to an underling and then remained aloof from humanity, handing over the Earth to spirits known as orishas.
- (2) Some of these creators leave the world alone out of disgust. The Bushman creator, Mantis, lived with his human creations in the beginning. But human foolishness so bothered him that he simply abandoned the world, leaving behind worldwide hunger. Pygmies of central Africa believed their creator once lived on earth as an animal master. They believe he now lives in heaven and concerns himself with the stars and solar system.



The African supreme-being and creation

- (3) Other creators are challenged by rivals. The Ijaw of Nigeria have a female creator, Woyengi. She was angered by a woman named Ogboinba, who overstepped the boundaries set by the goddess at creation. The West African Ashanti high god Nyame had his creative work undermined by a famous trickster. The same was true of Fidi Mkulla, the southeastern Congo supreme god of the Baluba and Basonge.
- (4) A more overtly animistic creator is the Zulu Unkulunkulu. The Zulu believe Unkulunkulu not only created everything but is everything: the corn, the trees, the water, the cows, the humans.



African flood stories

- (5) There are many African flood stories. A Yoruba story tells how the god Olorun ruled the sky and the goddess Olokun ruled the earth. Another god, Obatala, gained permission to go to earth to create dry land and creatures to live on it. After creating the land, he became bored and drank too much wine. Then, while drunk, he created new creatures in his general image, including people.
- (6) The new humans built villages and a great city, and the gods were happy with Obatala's work. But the goddess Olokun resented what she saw as Obatala's intrusion into her territory. While Obatala was away on a visit to the sky, Olokun used her oceans to flood the land. This killed many people and ruined their settlements. The people begged the trickster Eshu to go up to heaven to beg for help. Eshu agreed, but only if sacrifices were made to him and to Obatala. When this was done, Eshu carried the message to the sky and put an end to the flooding.

The role of tricksters

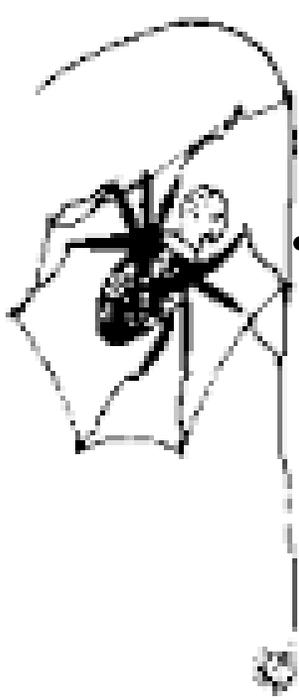
- (7) Tricksters are creative rule-breakers. They have enormous appetites for food and power. They challenge or undermine the Supreme Being for their own purposes and sometimes help people. Tricksters can change shapes, often becoming animals, to achieve their questionable goals. Their role in African myths reveals the sense that life is uncertain and that the gods cannot be relied upon.



Storytelling



- (8) Some say Ananse, the spider, was the son of the sky god and the earth goddess. Ananse made up for his small size by being especially cunning. Like other tricksters, he often stole. Some see Ananse primarily as a hero who brought gifts people needed in order to survive. The Ashanti people say that it was Ananse who created the sun, stars and first people, although it was the sky god Nyame who gave them the breath of life.
- (9) Ananse was, above all, a storyteller. The mysterious power of language was crucial to him. An Ashanti story tells how Ananse stole storytelling from Nyame. When Ananse offered to pay Nyame for the stories that only he knew, Nyame said, "Why should I sell them to you? In any case, the price is much too steep for you." When Ananse asked the price, Nyame said, "It is the Python, the Leopard, the Hornets and a Fairy."



ANANSE

- (10) Ananse spoke with his wife, Aso. Following her advice, he took a stick and vines and went to find the python. “My wife and I have been arguing about your length,” said Ananse. “Well, measure with that stick,” said the python. Ananse placed the stick next to the snake, quickly used the vine to tie it to the stick and delivered it to Nyame. Aso also told Ananse to dig a hole in the leopard’s hunting trail and cover it over with sticks. The leopard fell into the trap and Ananse captured him, too, and took him to Nyame. Aso instructed Ananse to pour water over a swarm of hornets and then urge them to take cover from the “rain” in the gourd he was carrying. When the insects followed his advice, Ananse closed the gourd and took it to Nyame.
- (11) Finally, with Aso’s help, the trickster carved a little doll and painted it with sticky sap. He placed some yam mash in its hands and attached a string to its head. He put the doll in a place where the fairies enjoyed dancing, and hid nearby. When a fairy asked the doll for some of the mash, Ananse used the string to make the doll’s head nod. The fairy thanked the doll, but the doll did not answer. This made the fairy angry, and when it slapped the doll, it stuck to the sap (this is an African version of the American “tar baby” story). Ananse took the captured fairy to Nyame as well. The god had no choice but to give the stories to Ananse. This is why we have stories in the world, especially the Spider Tales.

Heros & Heroines

- (12) The Bantu of Sesuto tell the story of the god-hero Lituolone. He was born fully adult and ready to take on a hero's journey, or quest. An evil monster had devoured everyone except his old mother. So, like many heroes before him, Lituolone decided to be a monster slayer. Taking his knife, Lituolone challenged the monster and was immediately swallowed by it. Once in the monster's belly, Lituolone cut his way out, killing the evil monster and releasing all the captured people.
- (13) In African stories most heroes fight for the needs of ordinary people against gods who are distant or disinterested. This is especially true of tricksters like Ananse and Legba, who successfully trick the Supreme Being. Legba revealed the unfairness of the creator. Ananse got the art of storytelling from him. Other heroes such as Gikuyu taught the Kikuyu people how to survive. The trickster heroes reflect a general sense that people struggle to survive in a dangerous world, with little help from the gods. Tricksters may be ill-behaved or even bad. However, they are also heroes to the people who hope they will succeed.



Closure – Underneath your Bellwork INB 68

- **Stop! Closure - Stop! – What did we learn today?**
 - S – Summarize. Summarize the day's lesson in 1-2 sentences.
 - T – Translate. Put the objective for the day into your own words.
 - O – Objective. Connect the day's lesson to the objective. How do they relate?
 - P – Purpose. Can you connect the day's lesson to our lives today and the real world.

