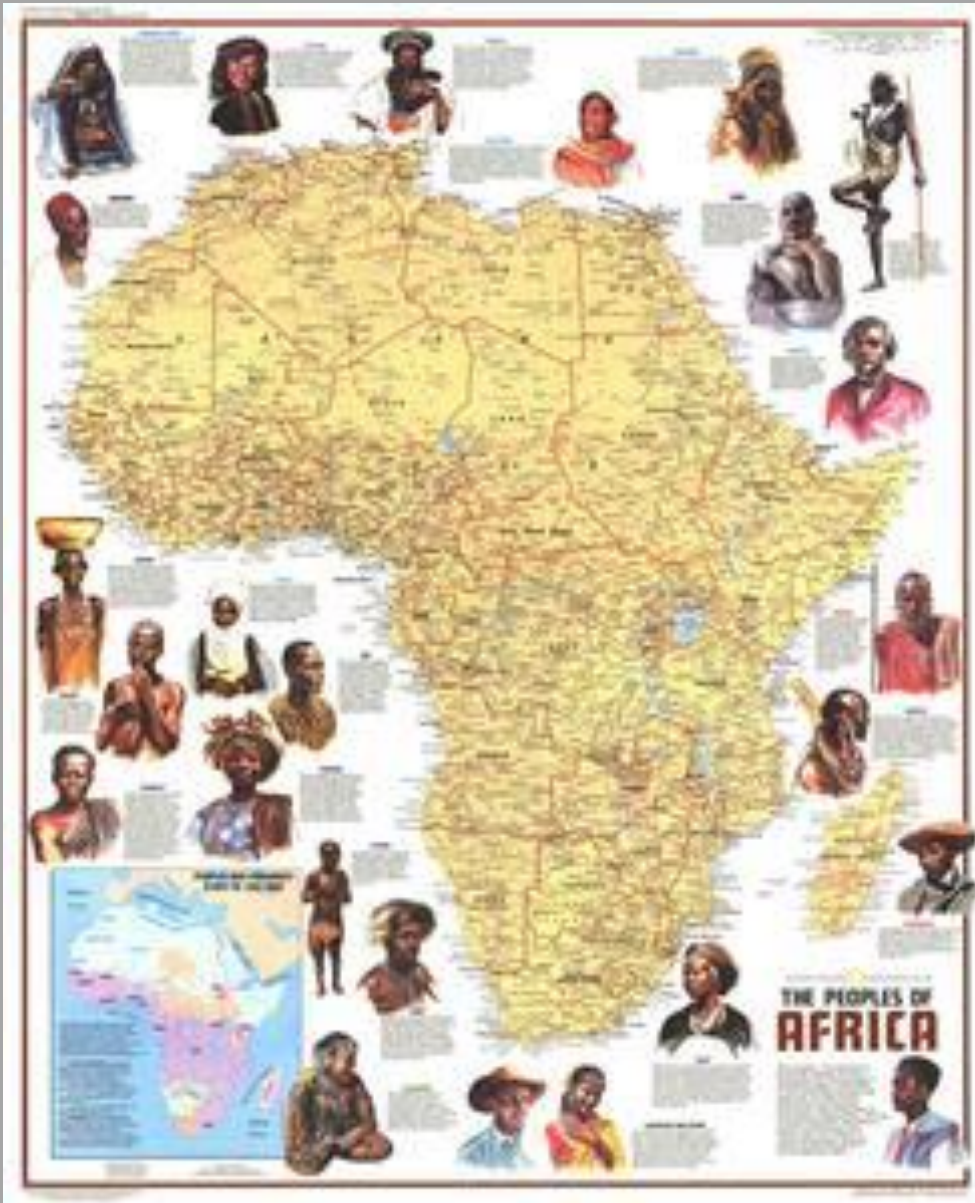


Intro to African Civilizations

7.21 Identify and locate the geographical features of West Africa, including: Atlantic Ocean, Niger River, Djenne , The Sahara, Gulf of Guinea, Timbuktu

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





Post-Classical Africa in a Day (or two really)

Mastery Objective:

I can summarize the basic timeline of Post-Classical African Civilization and identify key geographic features of Africa.

What are today's State Standards?

Preview of Unit 5 standards & *7.21 Identify and locate the geographical features of West Africa, including: Atlantic Ocean, Niger River, Djenne , The Sahara, Gulf of Guinea, Timbuktu*

Strategies/Activities:

- Bellwork: set up new table of contents
- Map of Post-Classical Africa
- Summary using your map as your source

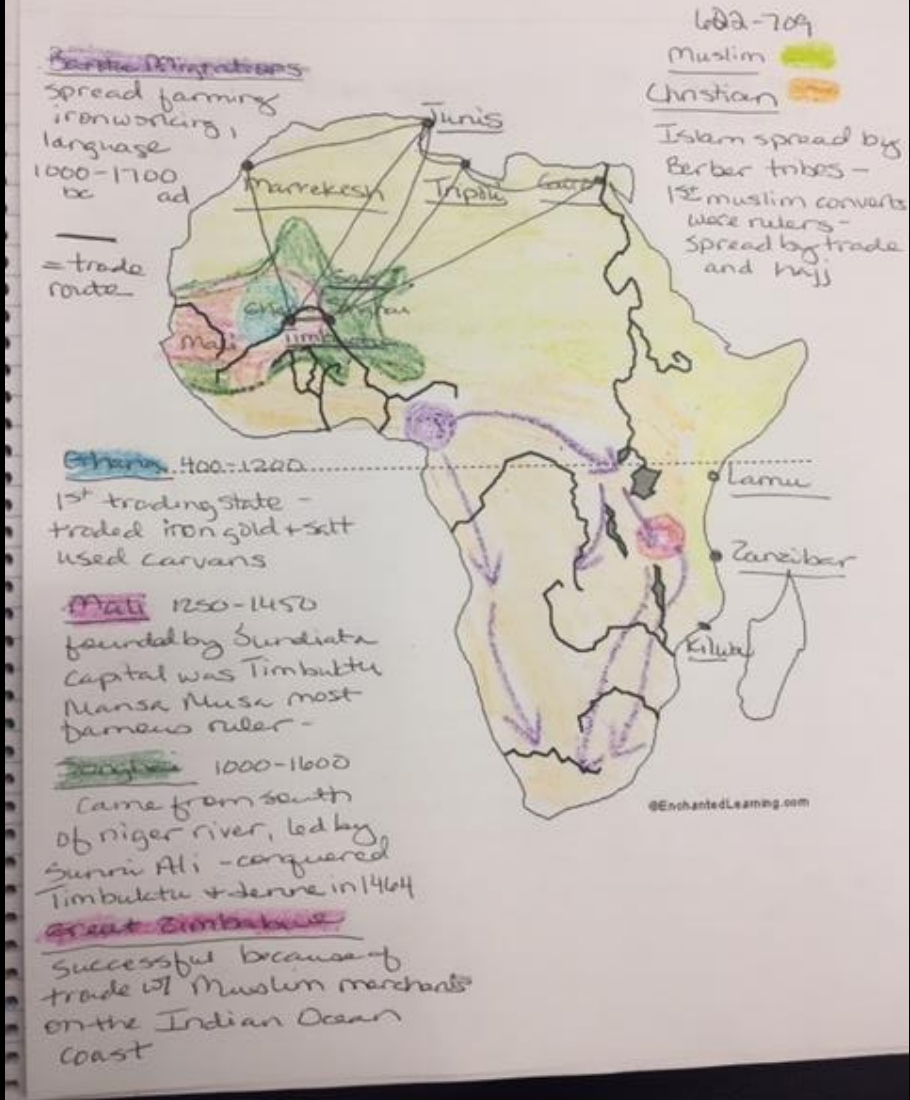
END OF DAY PRODUCT:

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

Unit 5
Standards
*African
Civilizations*

- 7.21 Identify and locate the geographical features of West Africa, including: Atlantic Ocean, Niger River, Djenne , The Sahara, Gulf of Guinea, Timbuktu
- 7.22 Explain indigenous African spiritual traditions, including: ancestor worship, animism, and the relationship between humans and deities.
- 7.23 Analyze the growth of the kingdoms of Ghana, Mali, and Songhai, including cities such as Djenne and Timbuktu as centers of trade, culture, and learning.
- 7.24 Describe the role of the Trans-Saharan caravan trade in the changing religious and cultural characteristics of West Africa and in the exchange of salt, gold, and slaves.
- 7.25 Explain the importance of griots in the transmission of West African history and culture.
- 7.26 Explain the importance of the Malian king Mansa Musa and his pilgrimage to Mecca in 1324.

Map of Post Classical Africa – INB 61



Annotated Map – INB 61

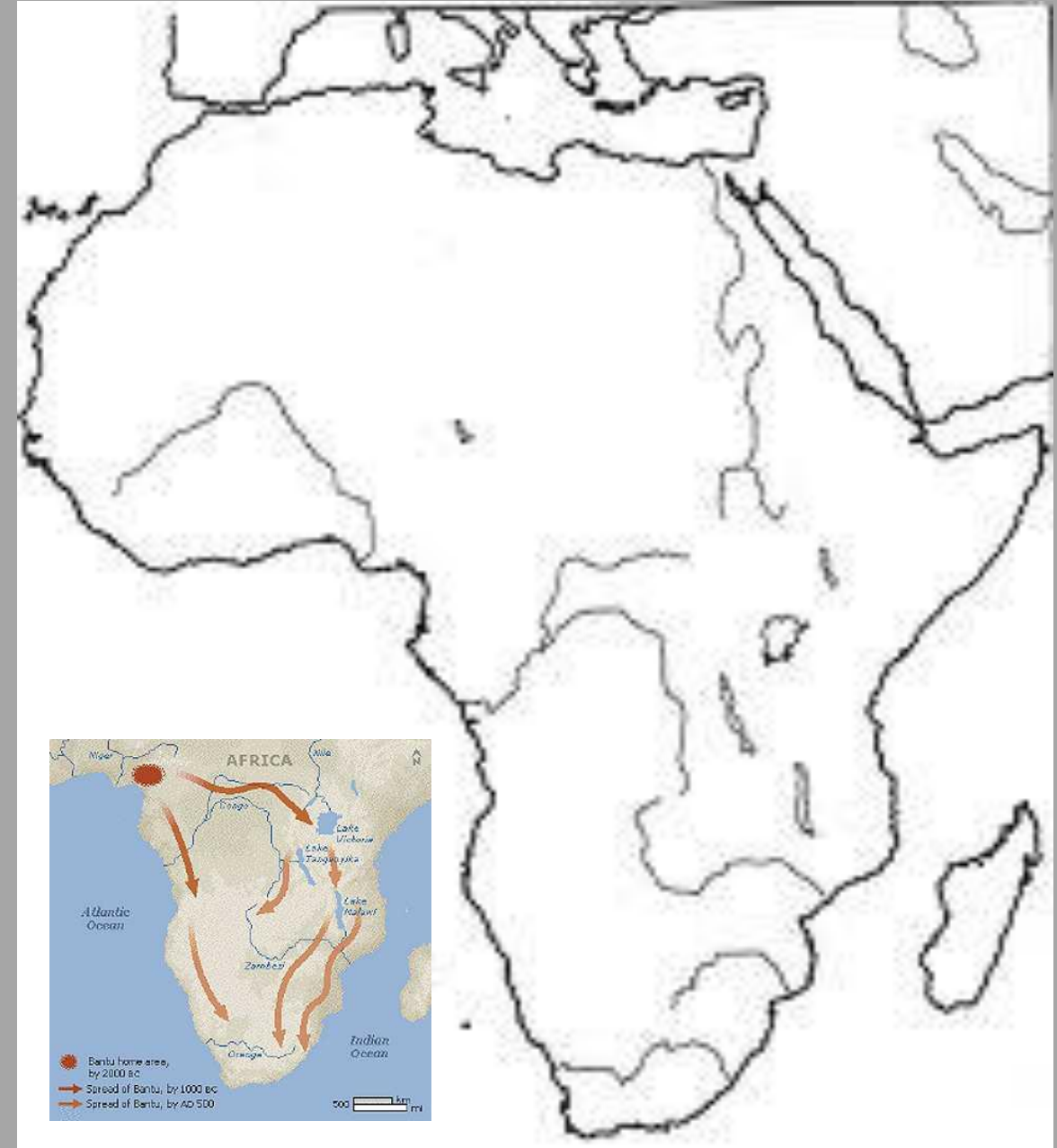
- We will be creating an ANNOTATED map of Post – Classical African Civilizations.
- You will need to follow directions VERY closely for each and every slide. What I do on the board should be replicated on your paper.
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Bantu Migrations

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.

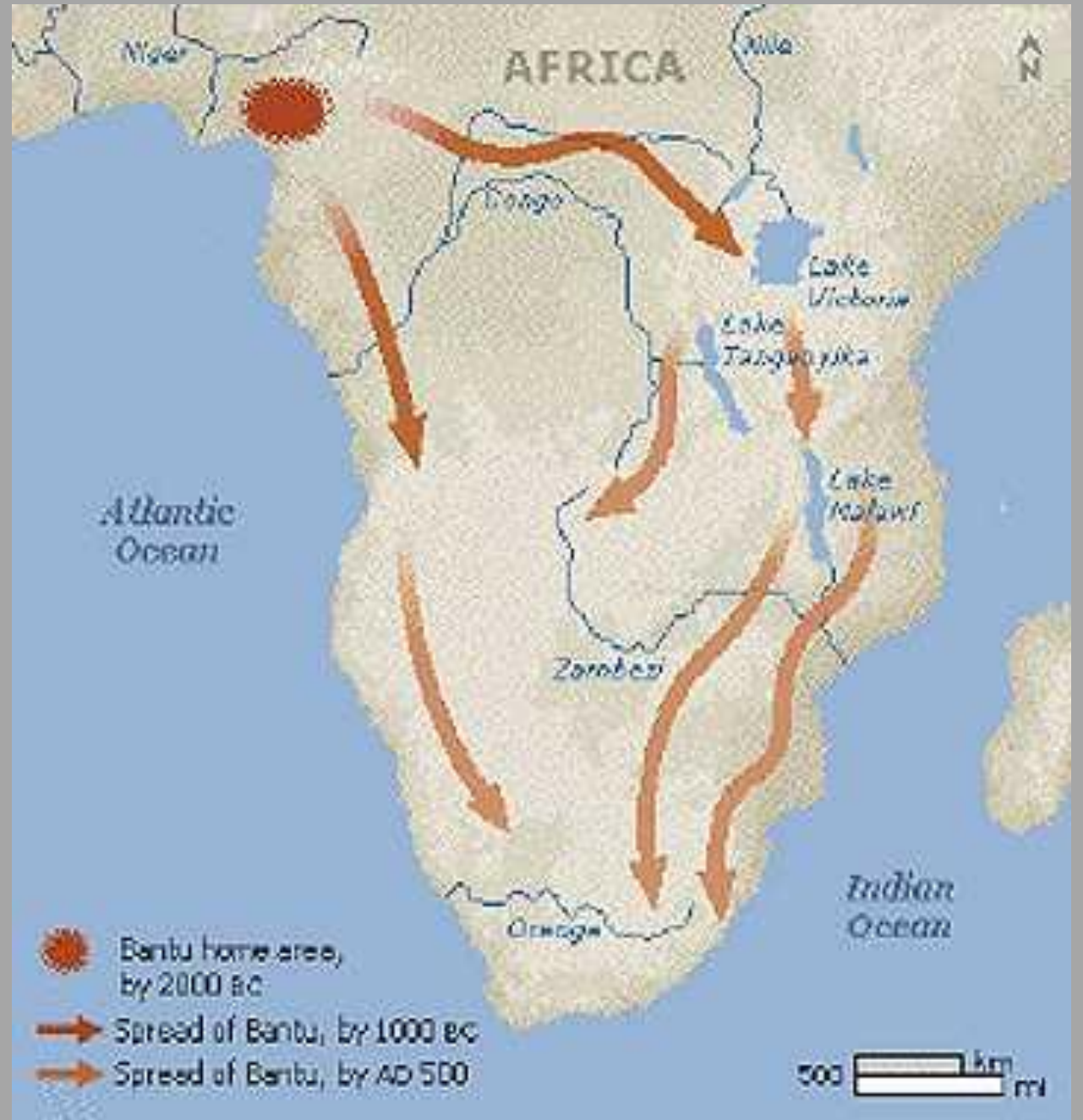


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Spread of Islam

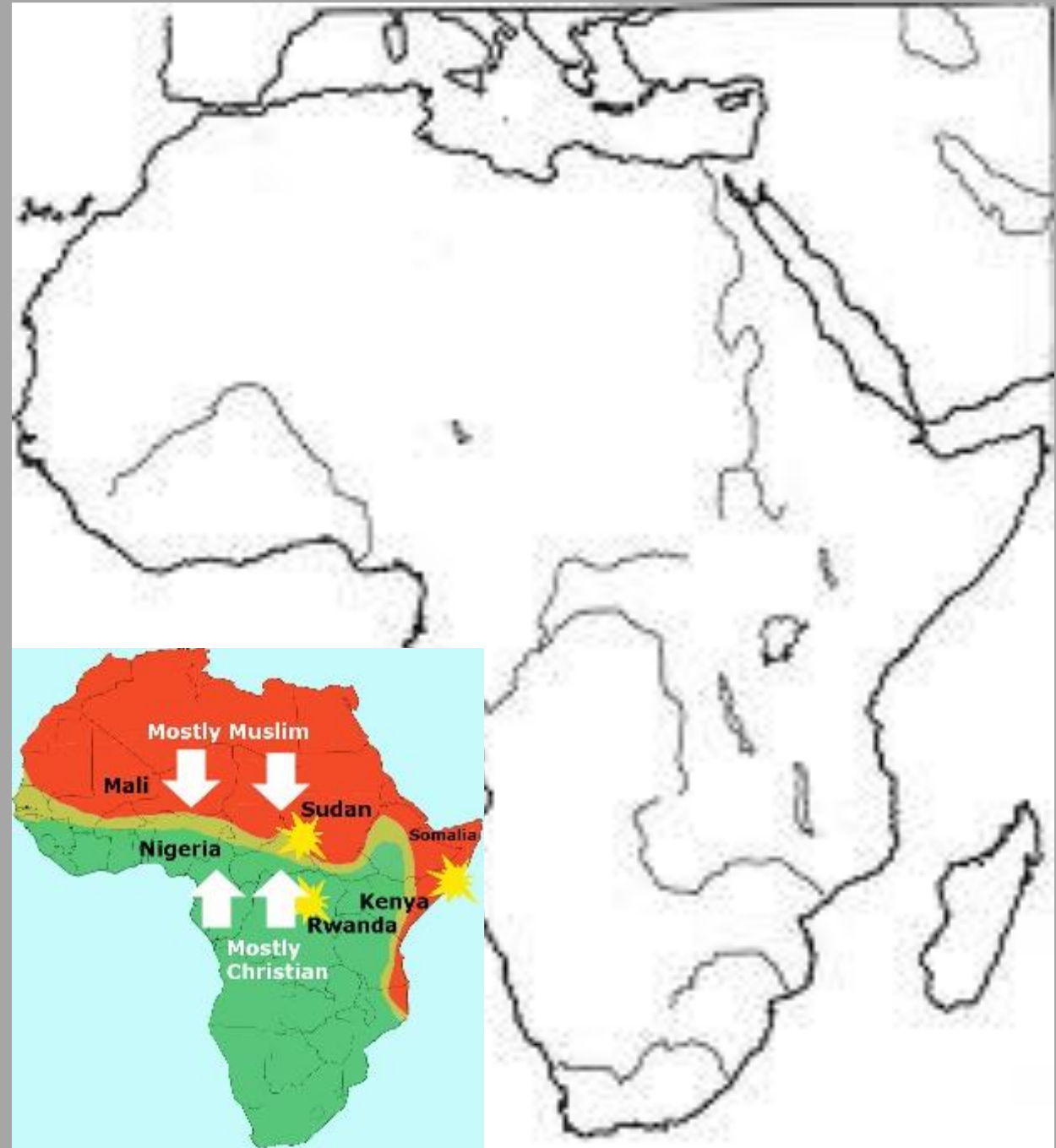
622-709 AD

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.



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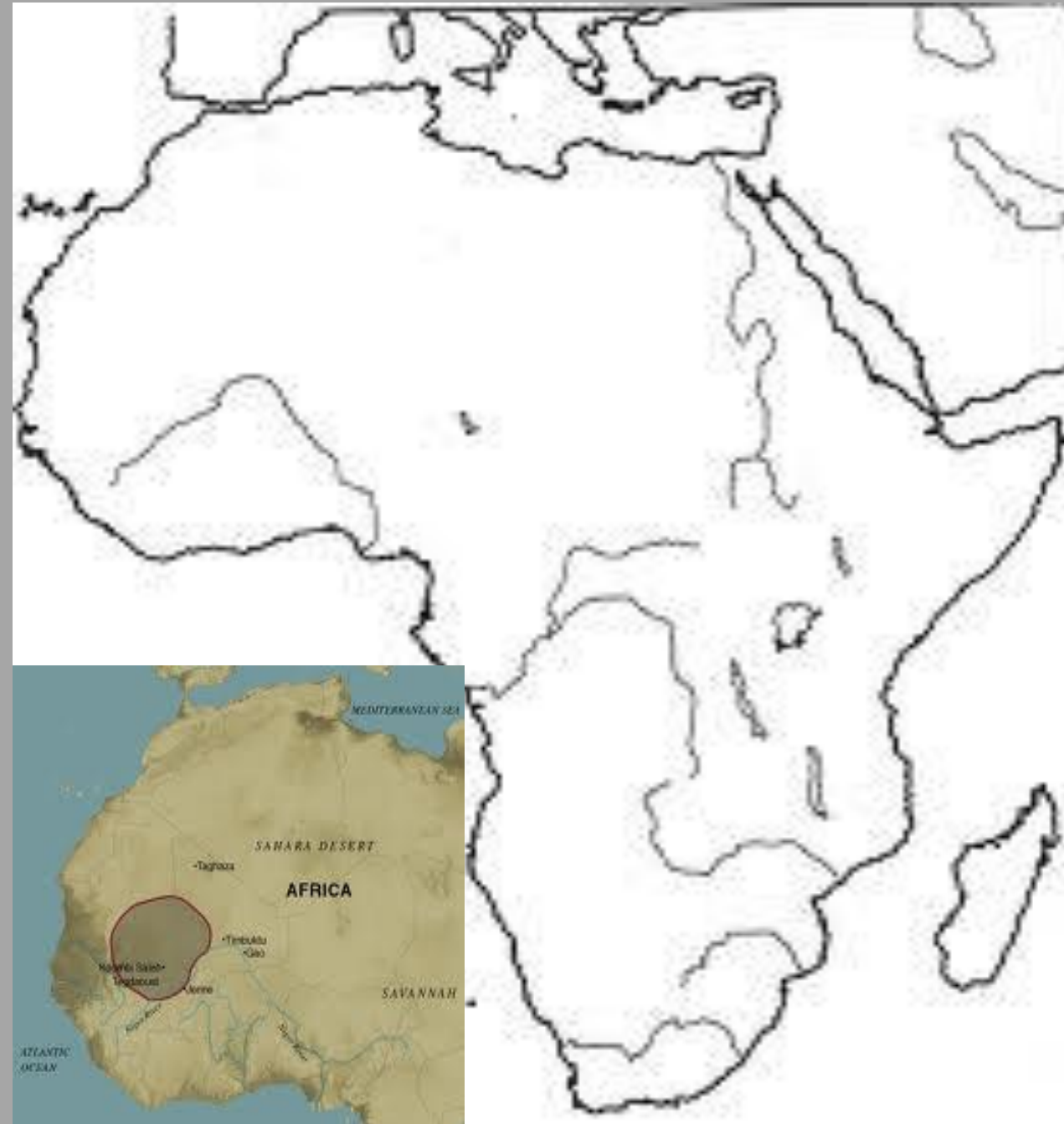
Kingdom of Ghana

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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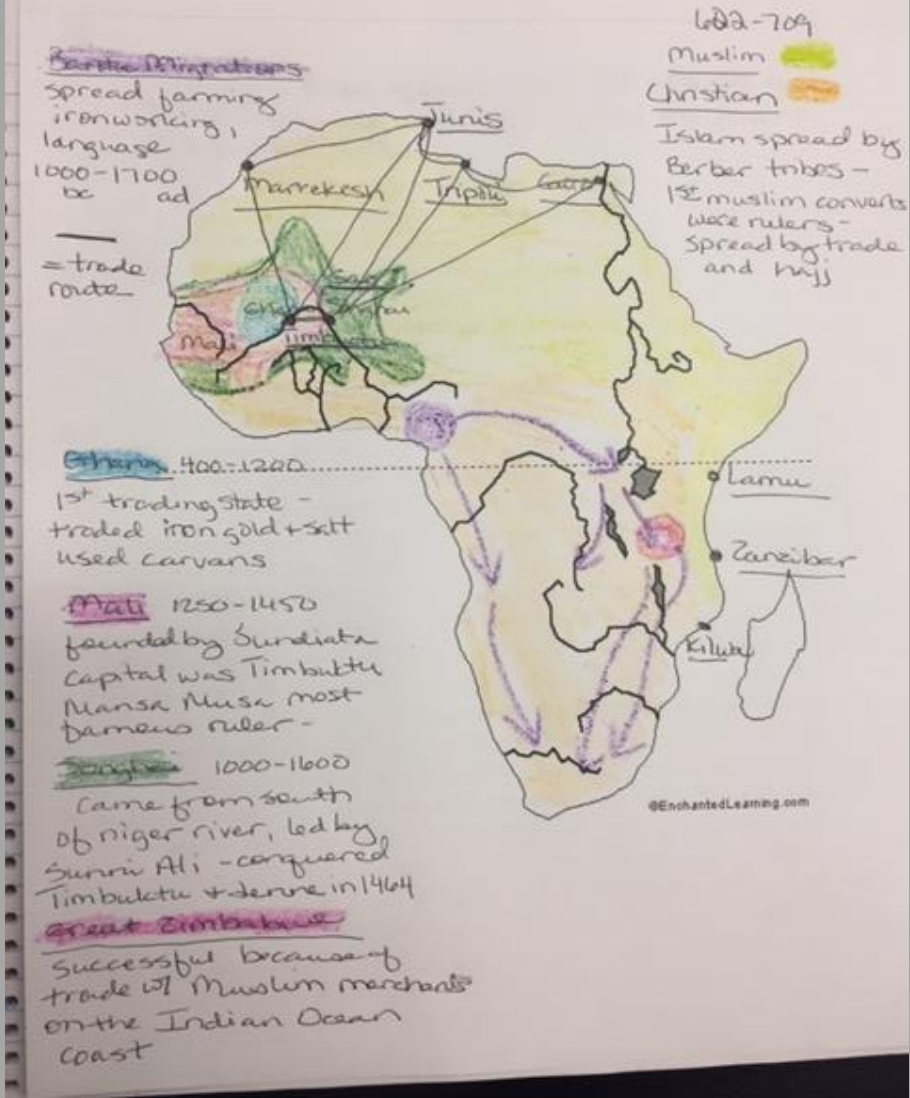
Strategies/Activities:

- Bellwork: set up new table of contents
- Map of Post-Classical Africa
- Summary using your map as your source

END OF DAY PRODUCT:

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

Map of Post Classical Africa – INB 61



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Kingdom of Mali

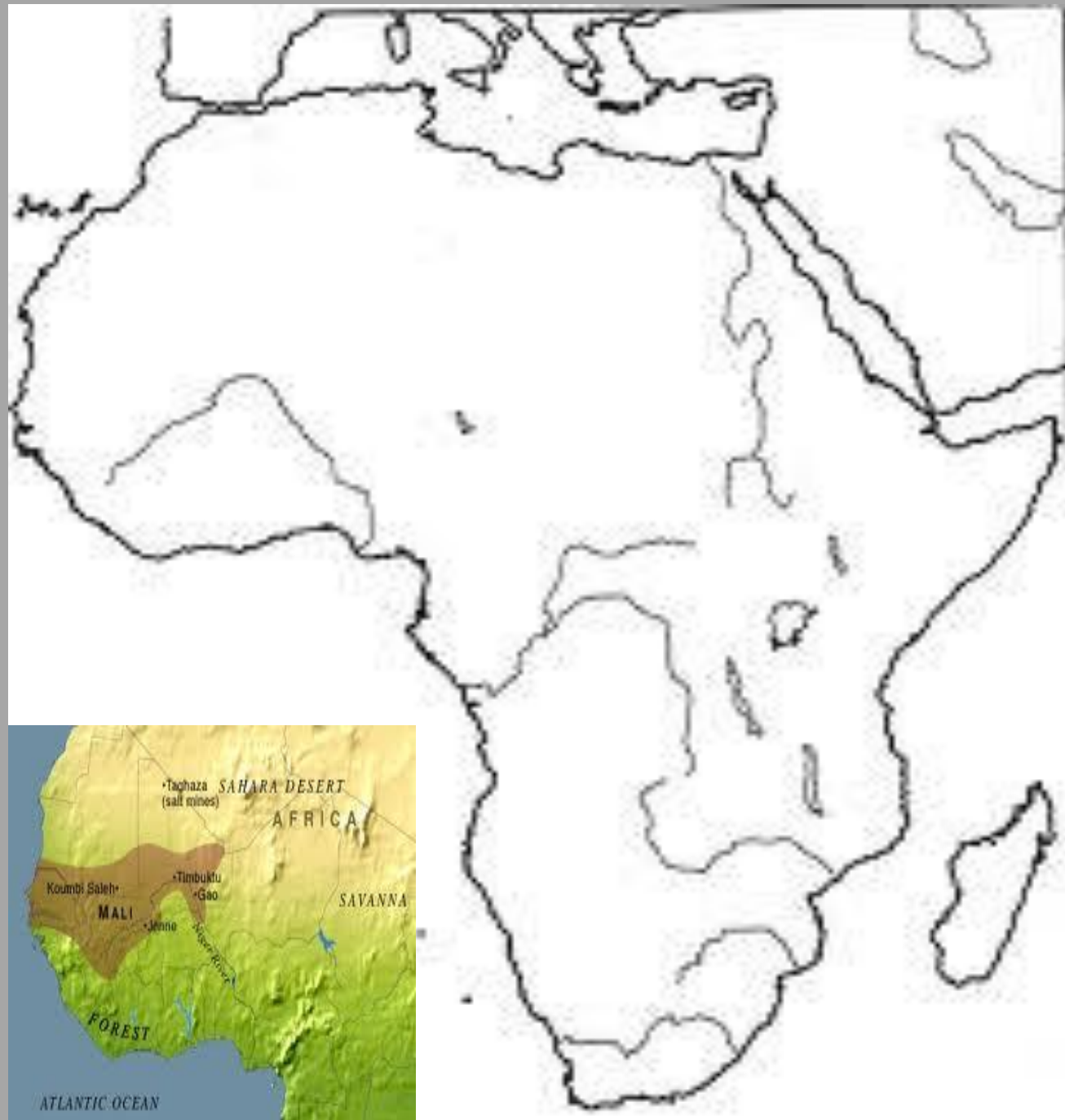
1250-1450 AD

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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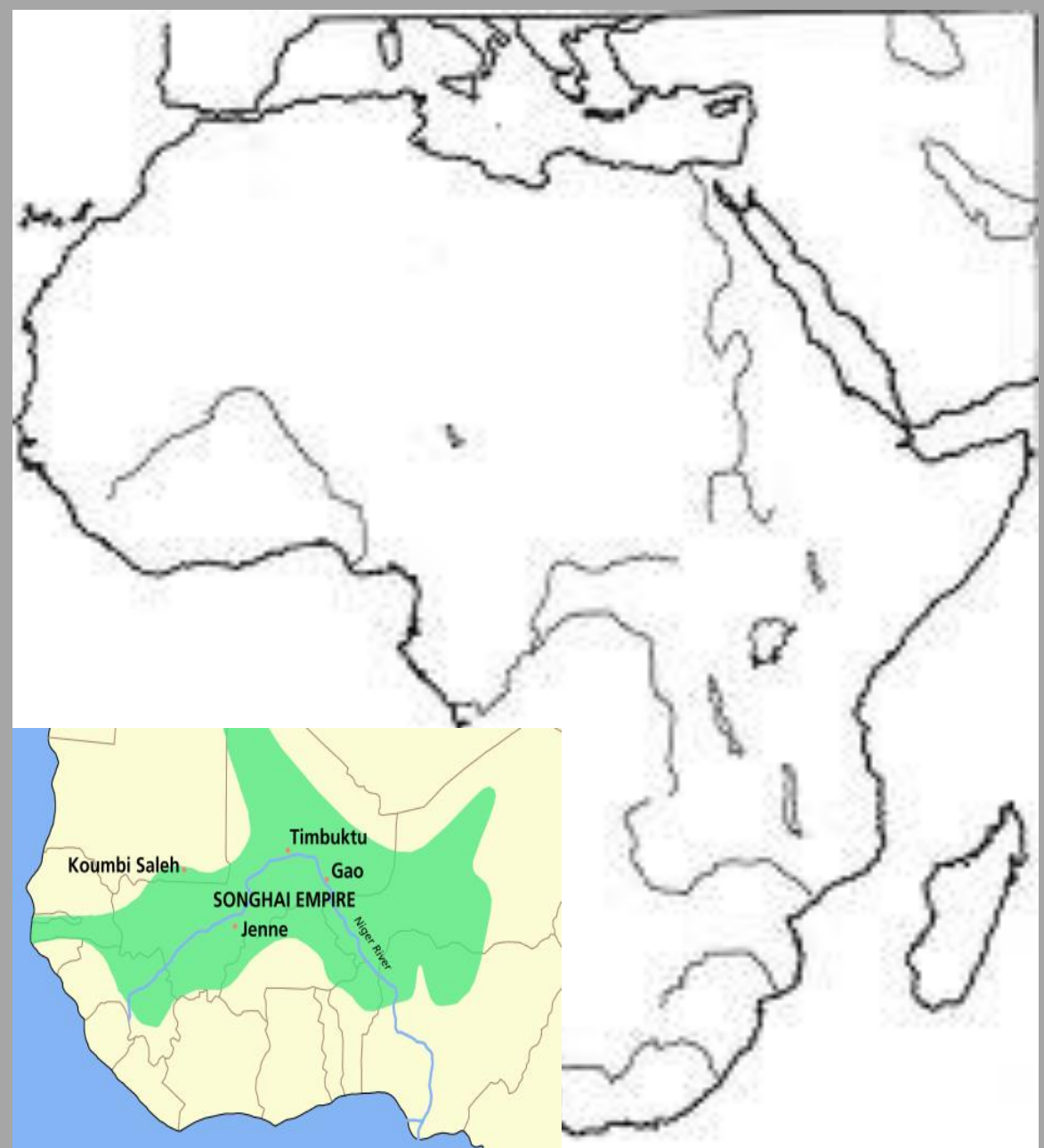


Kingdom of Songhai

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.



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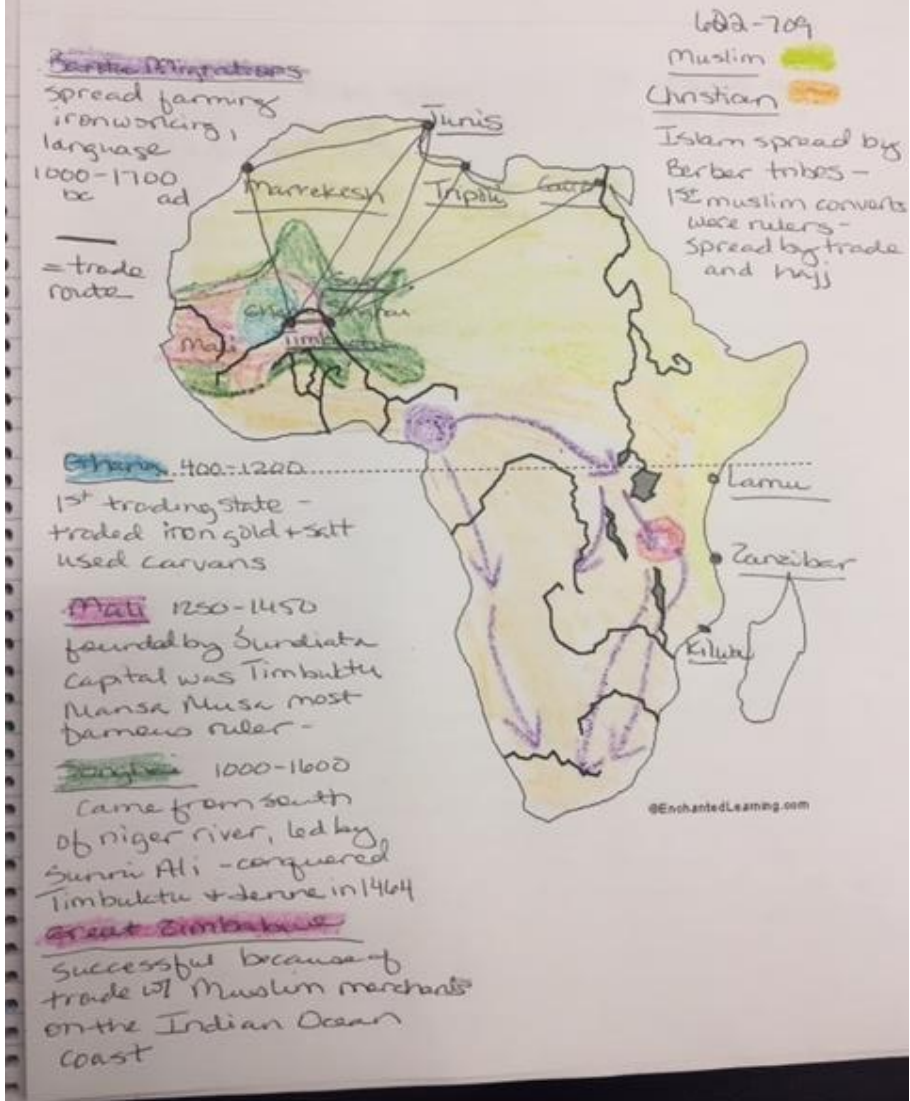


Trans-Saharan Trade Routes



Page 130 in your textbook will also be helpful

Map of Post Classical Africa – INB 61



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

Mansa Musa

1280-1337

Bellwork – INB 62

- 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 explain why Mansa Musa and his hajj to Mecca were important & use historical sources to evaluate the claim that Mansa Musa was the richest person EVER.

What are today's State Standards?

7.26 Explain the importance of the Malian king Mansa Musa and his pilgrimage to Mecca in 1324.

Strategies/Activities:

- **Bellwork:** Huffington Post Blog entry and Text Dependent Questions
- **Classwork:** Document Analysis & Discussion

How are you going to be assessed?

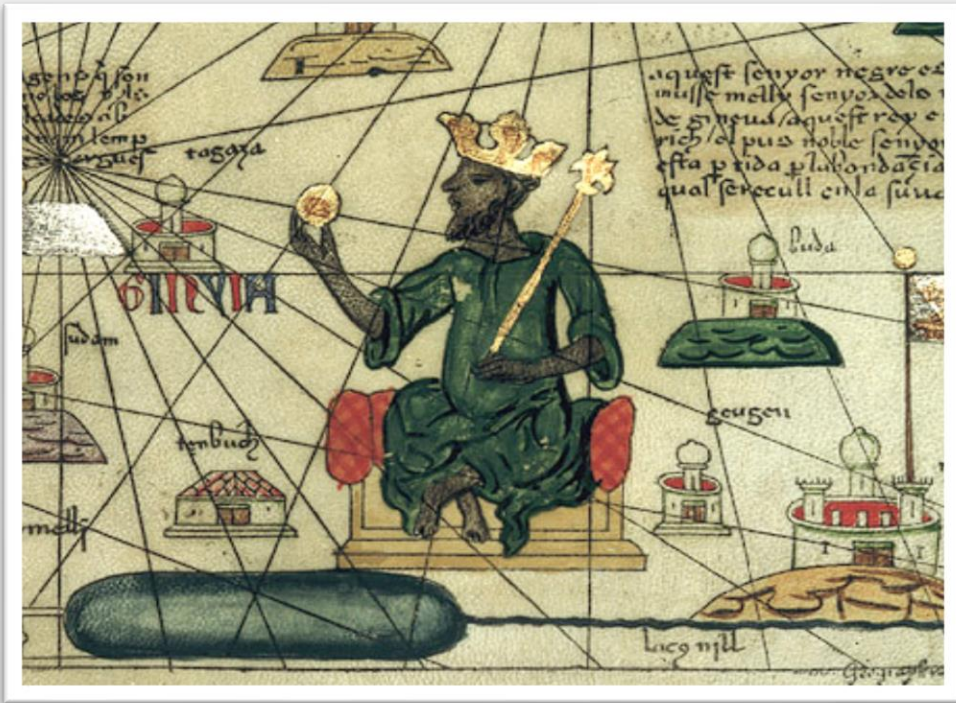
I will be able to tell you have mastered the objective if you have a complete and thoughtful response to the closure prompt explaining WHY Mansa Musa was important AND and telling me whether or not you AGREE with the claim that Mansa Musa was the richest person ever.

Essential Questions

- Who was he?
- Why was he important?
- Was he the richest person ever?



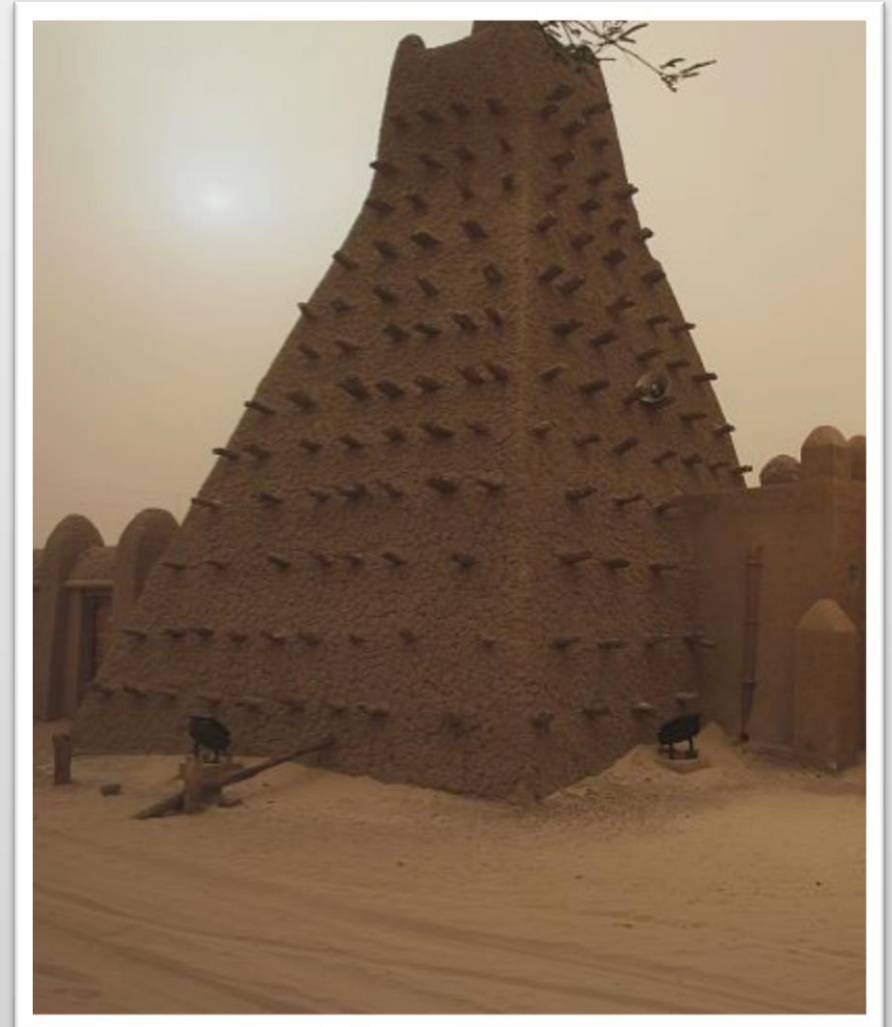
Mansa Musa (1280-1337)



- The 10th Mansa (king) of Mali in West Africa
- Ruled from 1312-1337.
- Sources of Wealth
 - Salt
 - Gold
 - Control of trade routes

Mansa Musa's Reign – Key Accomplishments

- He was a devout Muslim who made the hajj to Mecca in 1324
- He returned to Mali with Muslim architects and scholars who helped turn Timbuktu into a renowned center of learning.
- He ordered the building of mosques, libraries, and a university.
- Mali doubled in size under the rule of Mansa Musa.



Sankore Mosque, Timbuktu

Historical Skill: Corroboration

What do other documents say?

Do the documents agree?

If not, Why?

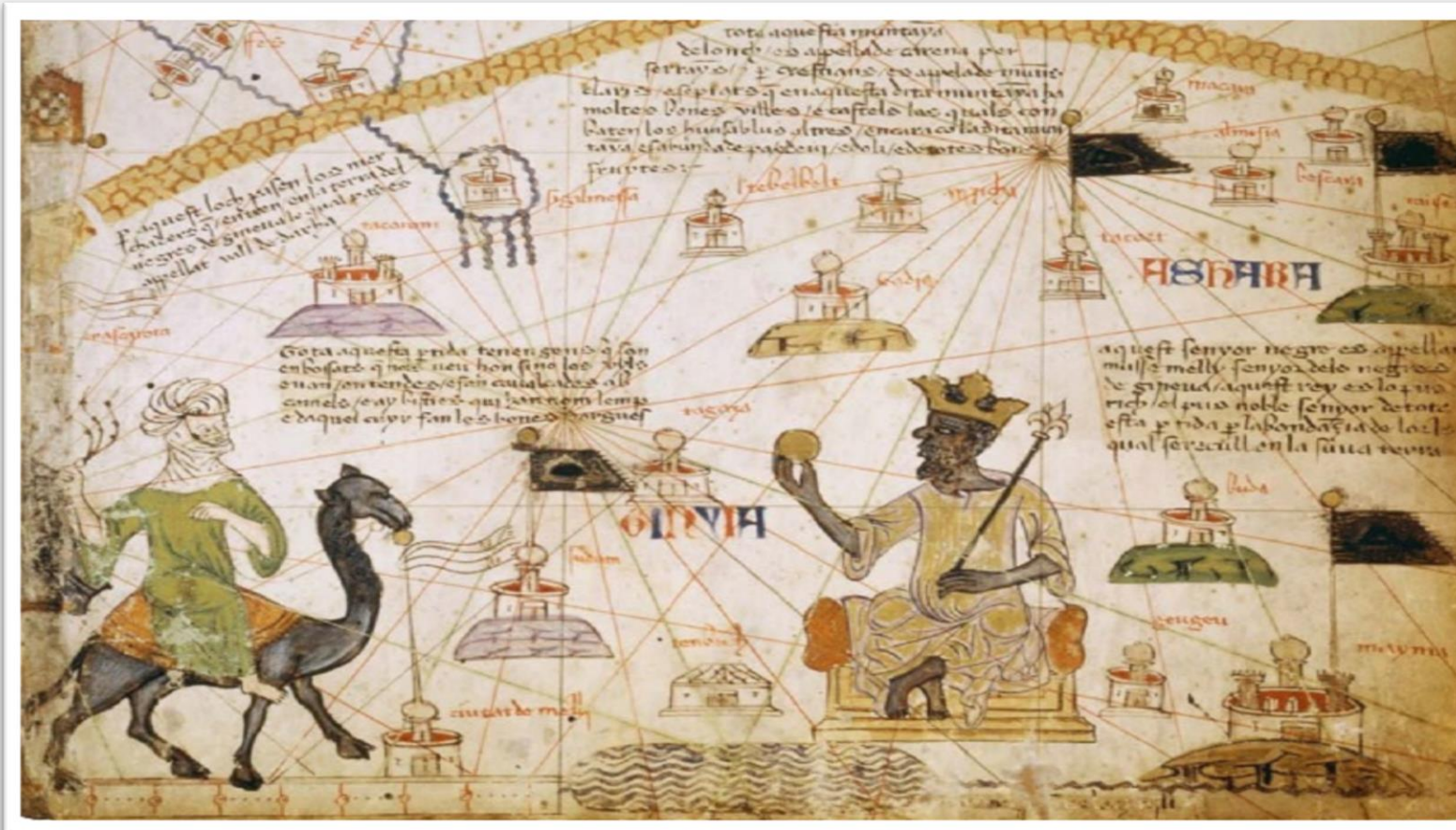
What documents are most reliable?

Stretch - What are other possible documents?

Document B: The Catalan Atlas, 1375



Document B - 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 63

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? (does it corroborate our claim or not?)
4. Do you think this is an accurate depiction of Mansa Musa? Can you trust it? Why or why not?

Respond to the guiding questions on INB 63 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 63

1. Who is Al-Umari?
2. Do you think he is a reliable source of information on Mansa Musa's pilgrimage to Mecca – Can you trust this source? Why or why not?
3. How does this document compare to the Huffington Post and the Catalan Atlas in how it talks about Mansa Musa?
4. Do you think this account is more or less accurate/trustworthy than Document B? Why or why not?

Respond to the guiding questions on INB 63 in complete sentences

Closure: What Do You Think?

- Respond to the following questions in paragraph form (remember to cite EVIDENCE from the sources to support your responses)
 - Who was Mansa Musa and WHY is he important?
 - Do you think it is possible that he was the richest person ever?
 - Do you think the claims made by the Huffington Post were cooborrated by the sources we read? How?
 - 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 RACE strategy – Restate, Answer, Cite, Explain

R

RESTATE THE QUESTION

Restate or reword the question and turn it into a statement.

A

ANSWER THE QUESTION

What is being asked?

Answer all parts of the question.

C

CITE THE SOURCE

Tell where you found examples and details in the text.

In paragraph 2... The text states ... The author says...

E

EXPLAIN your response. Give evidence from the text to support your answer. Add your thoughts.

For example... This shows... This means... I believe...

Bellwork – INB 64 *(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 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?

7.23 Analyze the growth of the kingdoms of Ghana, Mali, and Songhai, including cities such as Djenne and Timbuktu as centers of trade, culture, and learning.

Strategies/Activities:

- Bellwork: Source Analysis
- Informational Text & Graphic Organizer – West African Kingdoms
- Essential Question – What did all these kingdoms have in common?

END OF DAY PRODUCT – How will you be assessed?

By the end of today's class you should have an accurate and completed graphic organizer an accurate and thoughtful response to the essential question.

West African Kingdoms – INB 65

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

Ghana

Mali

Songhai

Create the chart you see
here on INB 65

Essential Questions

- Where was the kingdom located?
- When did it begin to rise in power?
- What resources did it have?
- What did it do that made it successful?
- What was the government like?
- Are there any important people we should know about?
What did they do? (Ghana doesn't have any)
- When and why did it begin to fall?

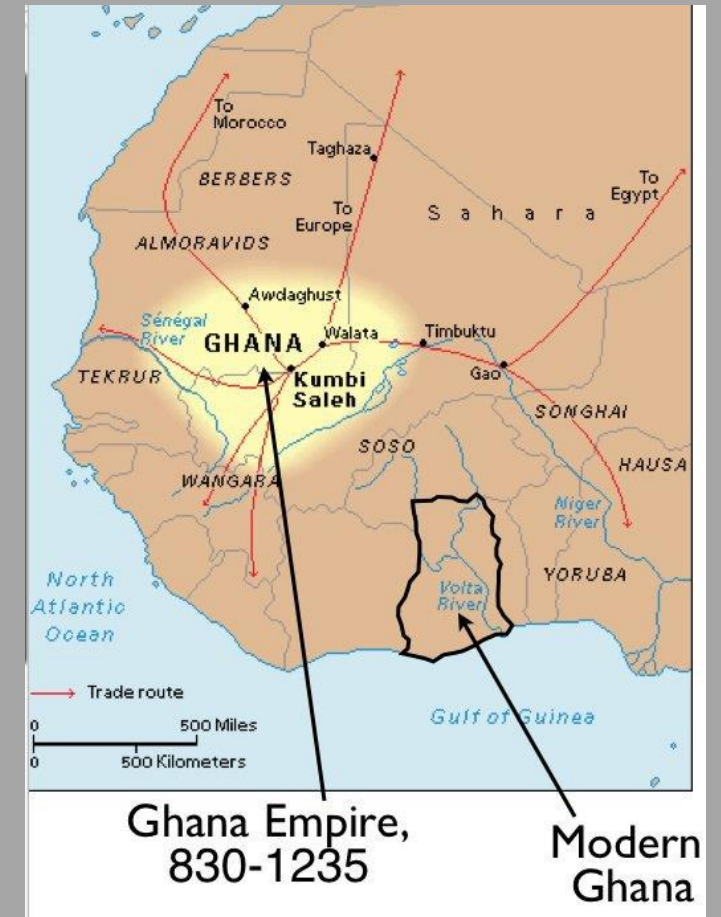
Trans – Saharan Trade

- Caravans from West Africa carried ivory, spices, leather, and ostrich feathers. In addition, they **transported** enslaved people captured in wars. Merchants sent these captives to the Mediterranean area and Southwest Asia to serve as soldiers or servants. Caravans also headed from North Africa to West Africa. They transported cloth, weapons, horses, paper, and books. Once in West Africa, they traded for salt from mines in the Sahara.
- During the A.D. 700s, Berber and Arab traders brought Islam to West Africa. They established ties with West African merchants, many of whom became Muslims.
- The Saharan trade brought prosperity to West Africa. As a result of trade, the population grew, and powerful city states emerged in the region. Eventually, rulers of these city states began to build empires. From the A.D. 500s to the A.D.1300s, these African empires were bigger than most European kingdoms in wealth and size.



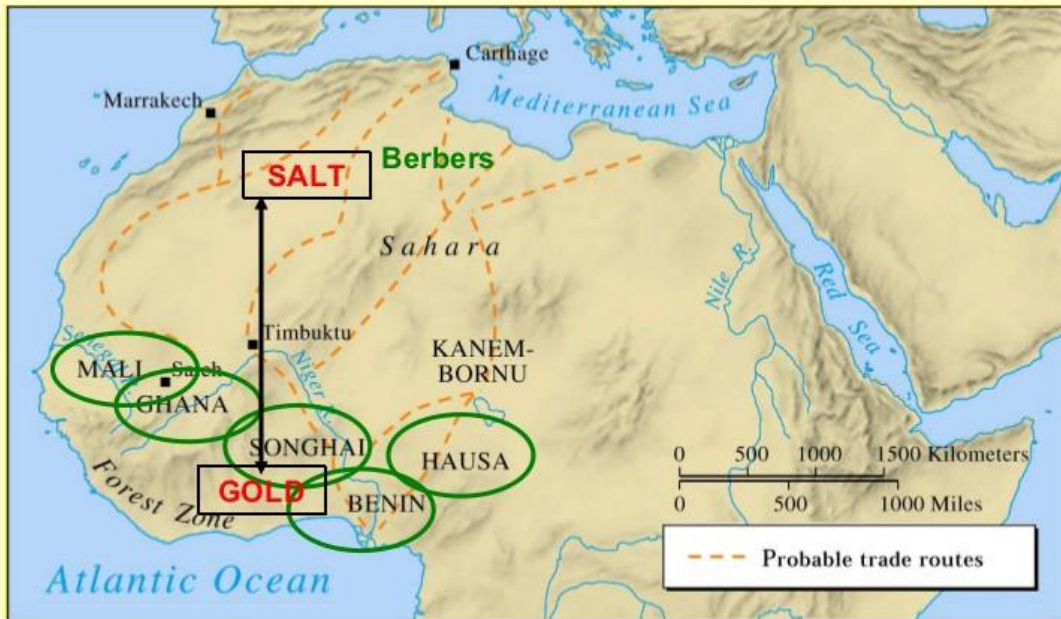
The Ghana Empire

- Ghana was the first great trading empire in West Africa. It rose to power during the A.D. 400s. The kingdom of Ghana was located in the Sudan. This area was mostly grassland, stretching across north central Africa. Fertile soil and iron tools helped the farmers of Ghana produce enough food.
- Ghana was located between the Sahara salt mines and gold mines near the West African coastal rain forests. As a result, Ghana became an important crossroads of trade. From Ghana, trade routes extended into North Africa and down the Niger River. They also linked to kingdoms in the Central African rain forest. Some routes reached all the way to Africa's eastern coast.



The Ghana Empire

Gold-Salt Trade



- Traders interested in salt or gold had to pass through Ghana, which came at a price. Traders had no choice but to pay taxes to Ghana's kings. First, Ghana had iron ore and knew how to make iron weapons. Although Ghana owned no gold mines, it controlled the West Africans who did. Second, Ghana's kings had a well-trained army to enforce their wishes. Third, people were willing to pay any price for salt, a highly desired item used to flavor and preserve food. Berber traders wanted gold so they could buy goods from Arab countries and from Europe.
- Abdullah Abu-Ubayd **Al-Bakri**, an Arab travelling writer in about A.D. 1067, described the way Ghana taxed merchants:
 - ***" The king [of Ghana] exacts the right of one dinar [of gold] on each donkey-load of salt that enters his country, and two dinars of gold on each load of salt that goes out. "***
 - ***—from Ghana in 1067***
- Ghana reached the height of its trading power in the A.D. 800s and 900s. Muslim Arabs and Berbers involved in the salt and gold trade brought Islam to Ghana.

The Ghana Empire

- The kings of Ghana were strong rulers who played active roles in running the kingdom with the help of ministers and advisors. As the empire grew, the kings divided their territory into provinces. Lesser kings often governed the provinces, which were made up of districts and governed by district chiefs. Each district was composed of villages belonging to the chief's **clan**. A clan is a group of people descended from the same ancestor.
- Ghana's government had a **unique** method of transferring power from one ruler to another. "This is their custom and their habit," stated an Arab writer, "that the kingdom is inherited only by the son of the king's sister." In Arab lands, property was inherited by a man's sons. In Ghana, leadership passed to the king's nephew.



Primary Source - Mali

- **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?**

The Kingdom of Mali

- During the A.D. 1100s, invaders from North Africa disrupted Ghana's trade, and the empire fell. As Ghana weakened, local groups separated to form new trading states in West Africa.
- In the A.D. 1200s, a small state named Mali conquered Ghana. Mali created a new empire. West African **griots**, or storytellers, credit a great king for Mali's rise. His name was Sundiata Keita, the "Lion Prince." Sundiata ruled from 1230 to 1255. He united the people of Mali.
- Sundiata conquered territory extending from the Atlantic coast inland to the trading city of Timbuktu. His conquests put Mali in control of the gold mines in West Africa. As a result, Mali built its wealth and power on the gold and salt trade.





The Kingdom of Mali

- Mali had a government like that of Ghana, but on a grander scale. Mali had more territory, more people, and more trade. As a result, royal officials had more responsibilities.
- Mali's kings controlled a strong central government. The empire was divided into provinces, like those of Ghana. However, the kings put generals in charge of these areas. Many people supported the generals, because the generals protected Mali from invaders. Also, the generals often came from the provinces they ruled.

The Kingdom of Mali

- Mansa Musa, Mali's most powerful king, won the loyalty of his subjects by giving them gold, property, and horses. He gave military heroes the "National Honor of the Trousers." As one Arab writer said:
- " Whenever a hero adds to the lists of his exploits [adventures], the king gives him a pair of wide trousers. . . . [T]he greater the number of the knight's [soldier's] exploits, the bigger the size of his trousers. "
- —from **Medieval West Africa: Views from Arab Scholars and Merchants, excerpt by Ibn Fadl Allah al-'Umari**
- In Mali, only the king and his family could wear clothing that was sewn, like the clothes we wear today. Other people wore pieces of cloth wrapped around their bodies to form clothing. The trousers awarded to military heroes were truly a great honor.

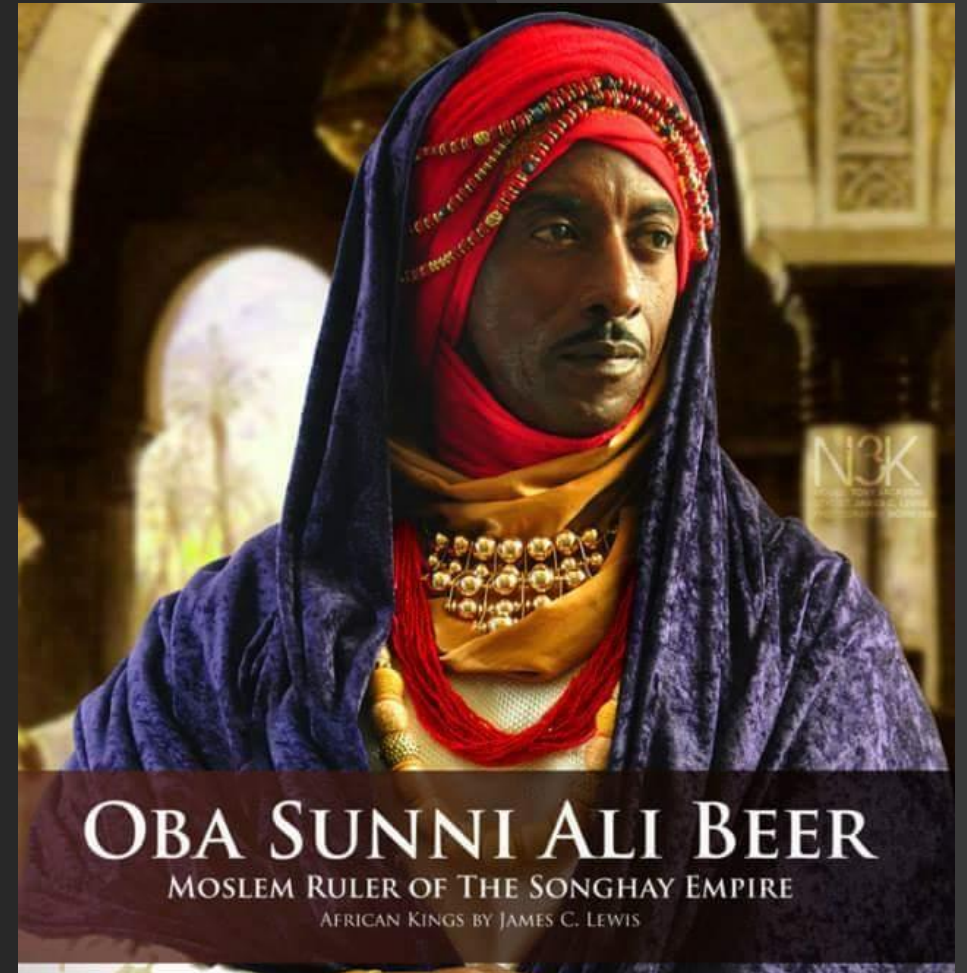


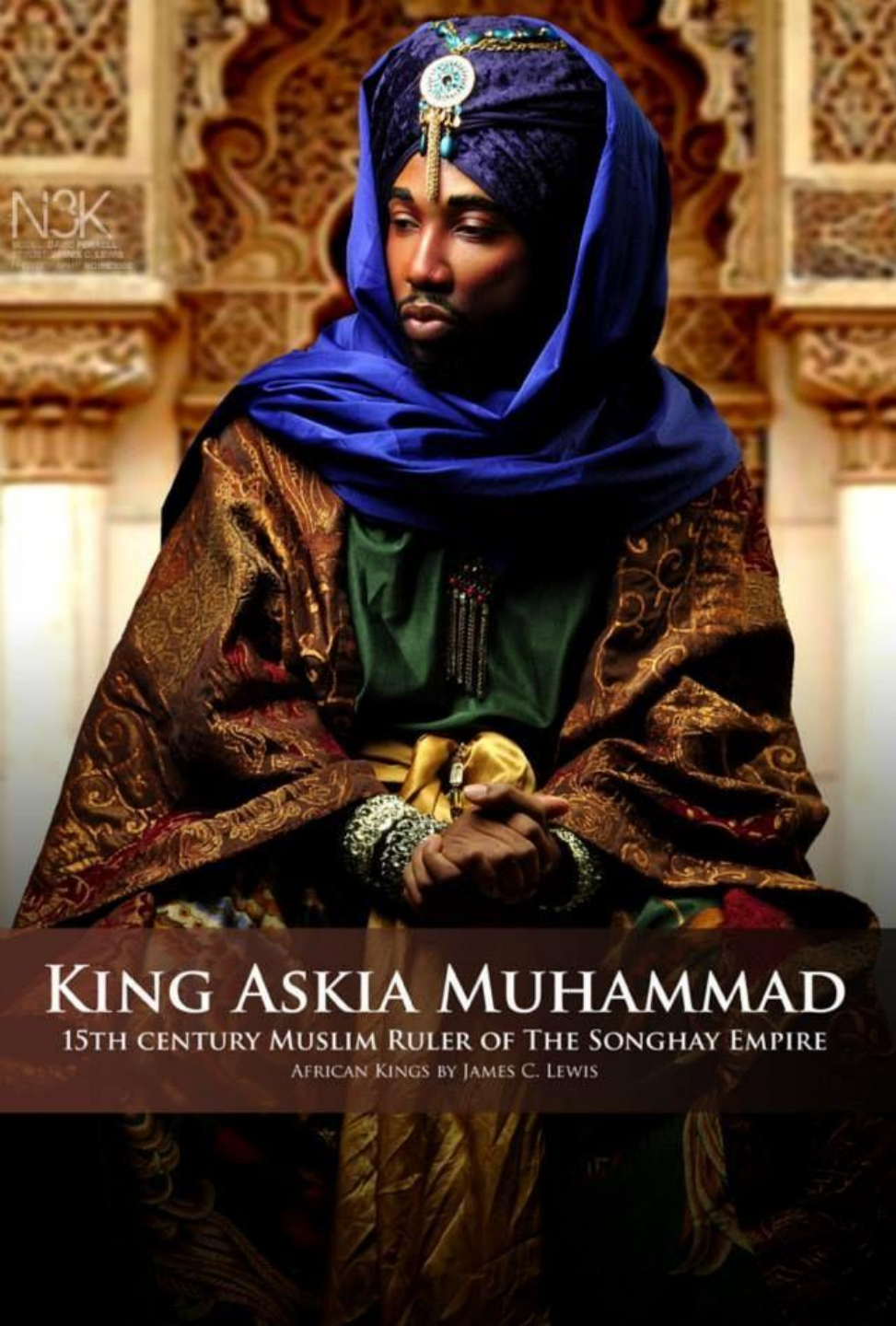
The Empire of Songhai (Songhay)



The Empire of Songhai (Songhay)

- Mali weakened after the death of king Mansa Musa in 1337. One of the states that eventually broke away from Mali's control was Songhai. In 1464, Sunni Ali became the ruler of Songhai. He seized control of Timbuktu. Sunni Ali used Songhai's location along the Niger River to extend his territory.
- He took control of the river and then seized the salt mines. Songhai soon controlled the trade in salt from the Sahara and gold. By 1492, Songhai was the largest empire in West Africa. Invaders from North Africa ended the empire by A.D. 1600.
- The West African kingdoms ruled the savannas. The rain forest, near the Equator, also had its own kingdoms. They included Benin, which arose in the Niger delta, and Kongo, which formed in the Congo River basin.





KING ASKIA MUHAMMAD

15TH CENTURY MUSLIM RULER OF THE SONGHAY EMPIRE

AFRICAN KINGS BY JAMES C. LEWIS

The Empire of Songhai (Songhay)

- Songhai built on the political traditions of Ghana and Mali. It reached the height of its power under Muhammad Ture. A general and a devout Muslim, Muhammad Ture seized power in 1493 and created a new dynasty. He was a capable administrator who divided Songhai into provinces. A governor, a tax collector, a court of judges, and a trade inspector ran each province. Muhammad Ture maintained the peace and security of his empire with a navy and soldiers on horseback.

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:**
 - Restate the question as your topic sentence
 - 2-3 sentences to explain your answer to the prompt
 - evidence from the text 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	<ul style="list-style-type: none">-Introduces answer with a topic sentence-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 (Cite evidence from the text)	Provides 2 pieces of relevant proof (evidence) stated or implied in the text that supports your answers	Provides 2 pieces of proof (evidence) 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 (this evidence SHOWS me...)	Explains HOW proof supports answer	Unclearly explains how proof supports answer	Illogically explains how proof supports answer

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.

1. Define Griot: _____
2. Read the source and answer the following question: 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 how griots passed down history & culture and explain how Sundiata became the king of Mali...

What are today's State Standards?

7.25 Explain the importance of griots in the transmission of West African history and culture.

Strategies/Activities:

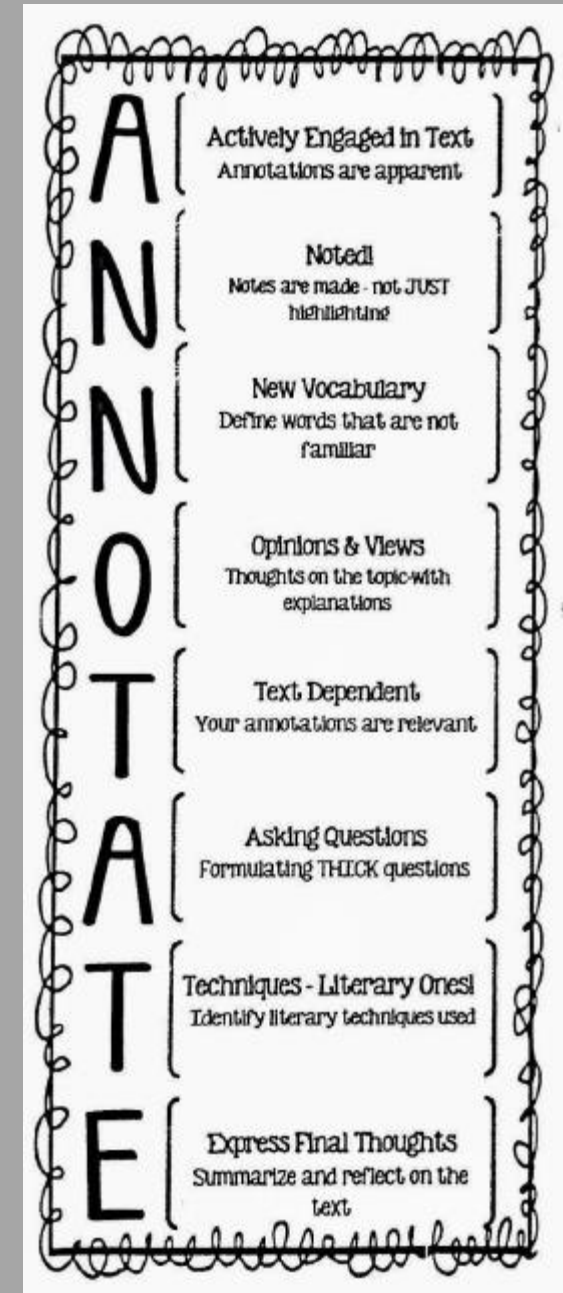
- Primary source & new vocabulary
- Close Read – Sundiata: An Epic of Old Mali
- Closure – Summary Practice

How will you be assessed?

To show you have mastered today's standard you should have an accurate set of text dependent questions and an annotated reading of Sundiata: An Epic of Old Mali AND an accurate summary of the story of Sundiata.

Sundiata: An Epic of Old Mali— INB 67

- Number the **sections** of the story
- Listen to the story being read TO you...
- **Re-Read** the story to yourself...
- Circle words that are unfamiliar to you...
- 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?



this story is over 1000 years old!

Sundiata – An Epic of Old Mali (INB 57)

Introduction: The Epic of Sundiata was passed down from griot to griot from the 14th to the 20th century. In the 1950s, historian D. T. Niane wrote down this version of the Sundiata epic as it was told to him by a griot, Djeli Mamoudou Kouyaté.

Listen then, sons of Mali, children of the black people, listen to my word, for I am going to tell you of Sundiata, the father of the **Bright Country**¹, of the savanna land, the ancestor of those who draw the bow, the master of a hundred defeated kings ...

The country of Ghana is a dry region where water is short. Formerly the kings of Ghana were the most powerful . . . At the time of Sundiata [they] . . . were paying tribute to the king of Sosso. After several days of traveling the caravan arrived outside Wagadou. The merchants showed Sogolon and her children the great forest of Wagadou, where the great serpent-god used to live. The town was surrounded with enormous walls, very badly maintained. The travelers noticed that there were a lot of **white traders**² at Wagadou and many camps were around the town. **Tethered**³ camels were everywhere... **The Soninke**⁴ are great traders. Their donkey caravans came heavily laden to **Niani**⁵ every dry season. They would set themselves up behind the town and the inhabitants would come out to barter.

I wonder how the kings of Ghana lost power

I would like to think blacksmiths would be king!

Soumaoro⁶ was descended from the line of smiths called Diarisso who first made fire and taught men how to work iron, but for a long time Sosso had remained a little village of no significance. The powerful king of Ghana was the master of the country. Little by little the kingdom of Sosso had grown at the expense of Ghana and now the Kantes dominated their old masters. Like all masters of fire,

blacksmiths

Soumaoro Kante was a great sorcerer. His **fetishes**⁷ had a terrible power and it was because of them that all kings trembled before him, for he could deal a swift death to whoever he pleased. He had the power to...

I wonder how much

Sundiata – An Epic of Old Mali

Answer in complete sentences on **INB 67** AND highlight the evidence to support your answer in the text of the story

1. When Sundiata was living, what had happened to the kingdom of Ghana?
2. Who was the most powerful king at the time?
3. What made that person so powerful?
4. What did the king of Mema do for Sundiata?
5. How did Sundiata become king?
6. What actions did Sundiata take to govern the kingdom of Mali?

Sundiata – An Epic of Old Mali

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- Listen then, sons of Mali, children of the black people, listen to my word, for I am going to tell you of Sundiata, the father of the **Bright Country**, of the savanna land, the ancestor of those who draw the bow, the master of a hundred defeated kings ...
- **The Bright Country – name for the savanna of West Africa**

Sundiata – An Epic of Old Mali

- The country of Ghana is a dry region where water is short. Formerly the kings of Ghana were the most powerful . . . At the time of Sundiata [they] . . . were paying tribute to the king of Sosso. After several days of traveling the caravan arrived outside Wagadou. The merchants showed Sogolon and her children the great forest of Wagadou, where the great serpent-god used to live. The town was surrounded with enormous walls, very badly maintained. The travelers noticed that there were a lot of **white traders** at Wagadou and many camps were around the town. **Tethered** camels were everywhere... **The Soninke** are great traders. Their donkey caravans came heavily laden to **Niani** every dry season. They would set themselves up behind the town and the inhabitants would come out to barter.
- White traders – Arabs/North Africans
- Tethered – tied up around their ankles so they wouldn't run away
- Soninke – the people of Ghana
- Niane – Sundiata's home town

Sundiata – An Epic of Old Mali

- **Soumaoro** was descended from the line of smiths called Diarisso who first made fire and taught men how to work iron, but for a long time Sosso had remained a little village of no significance. The powerful king of Ghana was the master of the country. Little by little the kingdom of Sosso had grown at the expense of Ghana and now the Kantes dominated their old masters. Like all masters of fire, Soumaoro Kante was a great sorcerer. His **fetishes** had a terrible power and it was because of them that all kings trembled before him, for he could deal a swift death to whoever he pleased. He had **fortified** Soumaoro – the wicked king of Sosso, Sundiata’s enemy Sosso with a triple curtain wall and in the middle of the town loomed his palace, towering over the thatched huts of the villages. He had had a huge seven-story tower built for himself and he lived on the seventh floor in the middle of his fetishes. This is why he was called *“The Untouchable King”*.

- Fetish – magical object
- Fortified - strengthened

Sundiata – An Epic of Old Mali

- Sundiata was strong enough now to face his enemies. At the age of eighteen he had the stateliness of the lion and the strength of the buffalo. His voice carried authority, his eyes were live coals, his arm was iron, and he was the master of power. Moussa Tounkara, king of Mema, give Sundiata half of his army. The bravest men came forward of their own free will to follow Sundiata in the great adventure. The **cavalry** of Mema, which he had trained himself, formed his iron squadron. Sundiata, dressed in the Muslim fashion of Mema, left the town at the head of his small but strong army.
- **Cavalry – soldiers on horseback**

Sundiata – An Epic of Old Mali

- . . . On all sides villages opened their gates to Sundiata. In all these villages Sundiata **recruited** soldiers. In the same way as light come before the sun, so the glory of Sundiata, leaping over the mountains, shed itself on all the Niger plain. All the rebellious kings of the savanna country had gathered ...Raising his hand Sundiata spoke: “I salute you all, sons of Mali. . . . I have come back, and as long as I breathe Mali will never be in slavery - rather death than slavery. We will live free because our ancestors lived free. I am going to avenge the indignity that Mali has undergone.”
- Recruited – gathered men for his army

Sundiata – An Epic of Old Mali

- The army of Sundiata had subdued all the countries of the savanna. From Ghana in the north to Mali in the south and from Mema in the east to the Fouta in the west, all the lands had recognized Sundiata's authority. Then [Sundiata] climbed up to sit in his place. Thereafter, one by one, the twelve kings of the bright savanna country got up and proclaimed Sundiata "**Mansa**" in their turn. . . . One by one all the kings received their kingdoms from the very hands of Sundiata, and each one bowed before him as one bows before a Mansa. Sundiata pronounced all the rules which still apply in relations between the tribes. To each tribe he assigned its land, he established the rights of each people, and approved of their friendship.
- Mansa - king

Closure – **INB 66**

Underneath your bellwork

- Summarize the story of Sundiata and HOW he became the king of Mali...
- **5-7 Sentences minimum**



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 common features of many traditional African religions.

What are today's State Standards?

7.22 Explain indigenous African spiritual traditions, including: ancestor worship, animism, and the relationship between humans and deities.

Strategies/Activities:

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

How will you be assessed:

To show you have mastered today's standard you should have an accurate graphic organizer along with a completed STOP closure.

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

- Your headings are:
 - Traditional Religions
 - Creation
 - Flood Stories
 - Tricksters
 - Storytelling
 - Heroes

69


Traditional African Religions

● 7.22 - Explain indigenous spiritual traditions

<u>Traditional Religions</u>	<u>Creation</u>
<u>Flood Stories</u>	<u>Tricksters</u>
<u>Storytelling</u>	<u>Heroes</u>

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



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 ransacking 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



Traditional Religions Shape African Life

- What is a common feature of many African societies?
- How do they differ?
- What is the purpose of the religious beliefs?



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.

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The African supreme-being and creation

- What is a common feature of African creation stories?
- What are common features of a supreme being?
- Give two examples of a supreme being from African religions



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

- What is a common African flood story?
- Do we see this in any other religion?
- What do you think flood stories are so common?

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

- What are tricksters like?
- What can many tricksters DO & why do they do it?
- What is their purpose in African mythology?



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

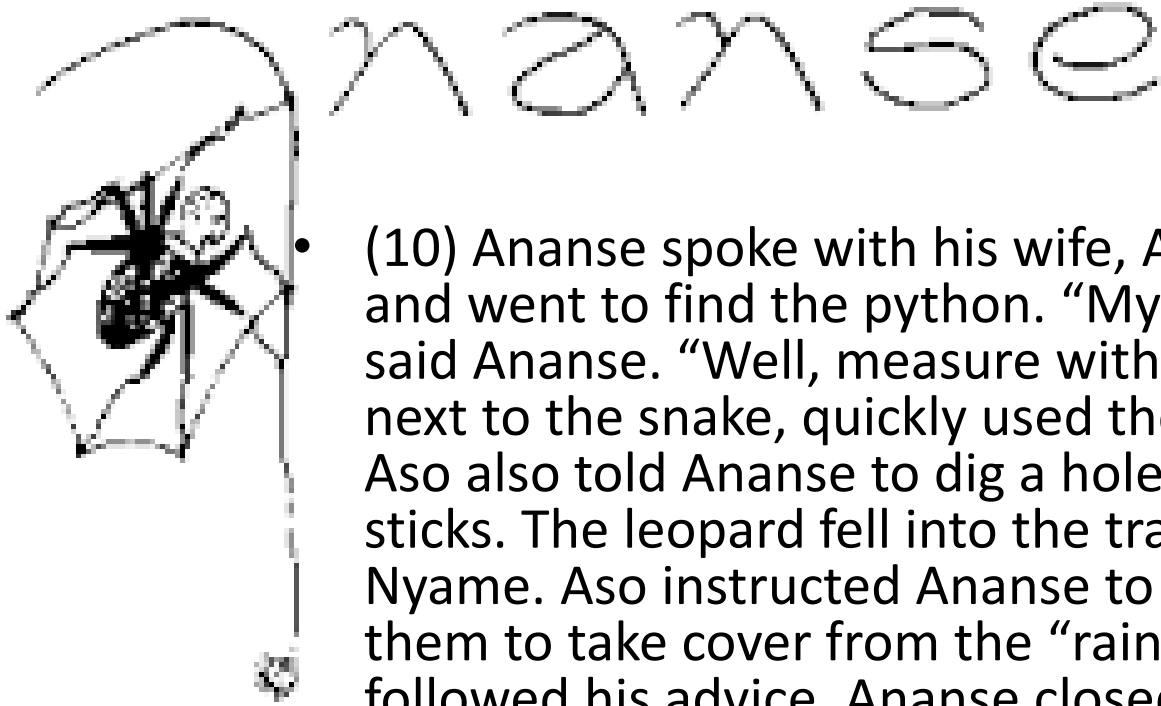


- Who is Ananse?
- What was his purpose?
- Why did he tell stories?

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."



- (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

- What is a hero's journey?
- Why do many African stories have a hero's journey?
- What is the purpose of the hero in African mythology?



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.

