

SWAH 403

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The History

It is believed the "eastern coast of Africa changed significantly around the close of the first millennium A.D." The first of the Bantu-speaking people migrated and settled along the coast from Kenya to South Africa. Afterwards, merchants and traders from the Muslim world and India settled on the coast as well. These merchants and traders realized the importance of the east coast of Africa, made for commercial traffic. They began to make it their home.

According to a report from the Swahili Kingdom, "from 900 AD onwards, the east coast of Africa saw an influx of Shirazi Arabs from the Persian Gulf and even small settlements of Indian." (The Civilization in Africa: The Swahili Kingdom, p1). The Arabs called this region al-Zartj, "The Blacks," and the coastal area slowly came under the control of Muslim merchants from Arabia and Persia. In other words, these Arabs and Persian settlers took over. They made this land their own. They infiltrated it and by the 1300s, the major east African ports reached from Mombaza in the north to Sofala in the south." It had become thoroughly Islamic and cultural centers.

The Swahili civilization gradually moved southward until they reached "Kilwa in Zanzibar ()". Later, Swahili civilization formed a small region further southward around Sofala. in Zimbabwe. The northern cities remained localized and did WA have but a little influence on African culture inland from the Coast, the Sofalans actively went inland and spread Islam and Islamic culture deep into the African territory.

Blue is identical wording from the below source.

Red is credited quotes from the same source below

Black is original text.

<http://public.wsu.edu/~dee/CIVAFRCA/SWAHILI.HTM>

This entire paragraph is paragraph three with black text only changed from Civilizations of Africa, The Swahili Kingdoms. By Richard Hooker
<http://public.wsu.edu/~dee/CIVAFRCA/SWAHILI.HTM>

The major Swahili city-states were Mogadishu, Barawa, Mombasa (Kenya), Gedi, Pate, Malinda, Zanzibar, ICilwa, and Sofala in the far south. These city-states were Muslim. They were also cosmopolitan and remained politically independent of one another. They refused a Swahili empire. In fact, they were more like {"competitive"} companies or corporations competing and {"each"} vying for the "lion's share of African trade," (pi). The chief export was ivory, sandalwood, ebony, and gold. These commodities were very profitable and they were worldwide rather than limited local. They were from a cultural mix of Bantu, Islamic and Indian influences, but the commerce also brought Chinese artifacts and culture as well as the Indian culture.

This entire paragraph is paragraph four from Civilizations of Africa, The Swahili Kingdoms. By Richard Hooker

<http://public.wsu.edu/~dee/CIVAF/RCA/SWAHILI.HTM>

with black text only changed and words {bracketed} representing words from cited documents removed from sentences.

Africa of today presents a complex picture. In area, a "vast ill-formed triangle," (The Future of Africa, p. 1), the continent covers eleven and a half million miles in space. Each side of the triangle is pierced by a mighty river; on the north the Nile, on the west the Congo, on the east Zambesi. An African traveler has roughly classified the great continent thus: "north Africa where men go for health South Africa where they go for wealth., Central Africa where they go for adventure" (page 10. Its population of about one hundred and sixty million seems enormous, yet, in comparison to the area, it is small. It is computed at fifteen to the square feet. Its races are innumerable; its dialect a vast confusion. The climate of Africa is modified by its elevation above the sea level, but two thirds of the continent lies within the tropics. The religion of Africa may be unequally divided under three heads: Christianity, Mohammedanism. and Paganism. Africa's territorial divisions are, in the main, a matter of recent history. Eight million square miles of its area are partitioned amongst the various European powers. (Page 3)

This entire paragraph is paragraph from The Future of Africa. By Donald Frazer

<http://www.ebooksread.com/authors-eng/donald-fraser/the-future-of-africa-sar/1-the-future-of-africa-sar.shtml>

From the dawn of history, North Africa has been accessible and preserved in record, but until the Middle Ages nothing was known of South and Central Africa. **Wonderful stories now came to Europe of the riches of "Timbuctoo," where the king tied his horse to a rock of solid gold.** From Sofalu on the East Coast came reports of the mines of Ophri which had enriched Solomon and the East; and expedition after expedition was dispatched to find them. Yet, for all types of men, Africa holds the abiding fascination: "The riddle of the human race, its origin and development, the greed of gain, the desire for sport and adventures, the love of fellowmen, the sense of the mysterious awful responsibility of millions of souls still ignorant of Christ" (Page 10). All this embodied in Africa has its significance for the readers and researchers of her story. In other words, the Swahili are a result of the coming together of two distinct cultures: a blend of the African and Middle Eastern whose origins lie lost in the mists of time.

This area is from section 4 of The Future of Africa. By Donald Frazer
This area is from section 12 of The Future of Africa. By Donald Frazer

This area is from Early Discovery section 3 of The Future of Africa. By Donald Frazer

Quoted

<http://www.ebooksread.com/authors-eng/donald-fraser/the-future-of-africa-sar/1-the-future-of-africa-sar.shtml>

For centuries, while most Africans lay scattered across the interior of nomadic Africa, the East African coast had developed an urban civilization within which its people lived in {stone} houses, engaged in maritime trade on an intercontinental scale, used one of Africa's first languages, enjoyed a sophisticated deeply religious culture whose leaders lived in houses inlaid with gold, silver and ivory. The development of the Swahili civilization is {inextricably} linked with trade. The Swahili people who lived here before them, have been engaged in overseas trade for at least three millennia, providing a range of luxury goods unsurpassed anywhere in the world. **The East African coast begins at the tip of the Horn of Africa, with the peninsula standing octal the end of the Red Sea at a point known as Cape Guardafu. The coast line around and to the south of the Horn is a dry area- with few natural harbors where sand dunes extend far inland, but in the hinterland beyond is a land that was, from ancient times, so rich in spice and aromatic gum that it was also known as the Cape of Spices or the Cape of Cinnamon. Waves of immigrants from nearby Arabia and settlement by inland tribes came and altered the population to such an extent it cannot today be called part of the Swahili world; yet it is still where our story begins.**

This entire paragraph is paragraph from The History of the East Africa

Coast. By Charles Cornelius

Page 1

Page 4

Page 5

<http://www.scribd.com/doc/15962055/The-History-of-the-East-African-Coast>

The Spartan northern Somali coast eventually breaks into the more lush Benadir coast along which towns like Warsheikh, Mogadishu, Merca, Brava and Kismayu are located farther south, a string of thin islands sit close offshore and, just beyond the frontier with modern Kenya lies the Lamu Archipelago;

three small, sand islands whose creeks act as beds for huge crops of mangrove poles, a valuable material used in construction for thousands of years. Here, the Mainland is still sandy, but it soon give way to a more Irish and fertile plain where agriculture thrives and through which the Tana and Sabald Rivers flow out into a great bay. Traveling by Water was the world over preferred method of travel until the most recent times and in this, the East African coast was no exception. To help in this, the people of the Indian Ocean invented a sewn boat with triangular sails, the dhow. Able to navigate both deep oceans and shallow coastal waters, it was ideally suited to conditions in the Indian Ocean.

The journey across the ocean was made possible by a hugely helpful weather condition known as monsoon winds; they blew away from East Africa for one part of the year, before turning 180 degrees and blowing back the other way. These winds have been blowing with metronome regularity for eons, carrying dhows laden with cargo. From October to April, the wind blows from the northeast Known to the Swahili as the - kaskazi, it carried dhows from India, Persia and Arabia to the East African coast, carrying goods to sell in. exchange for East Africa' s luxuries. Then the wind turns, and for the rest of the year the northwest monsoon blows. Known as the kuzi, it carried dhows away from East Africa, laden with gold, ivory, and all the other produce of the land. Before the age of steam, this force was the power that drove trade around the Indian Ocean world and without it; the story of Swahili that follows in history would not have been possible. So here it is then: **"A story brimming with pioneers, pirates, adventurers and entrepreneurs, horrors, tragedies and comedies, scandal and political intrigue, international commerce, lost cities, invasion, rebellion and reconstruction, an African success story that provides us, not only with a history of the past, but and understanding of the present and a hope for the future"** (Frayser, p12). (Wrong this is a direct quote of Cornelius Page 5)

The Habitats of the people in East Africa

The Maasi people of East Africa live on the Sergenti Plain near Kenya and Tanzania, along the Great Rift Valley. The Maasi occupy a total land area of 160,000 square kilometers with a population of approximately {text says “one half million”} five hundred thousand people. **The Maasi live in kraals which are arranged in a circular fashion. The men are responsible for building a fence around the kraal to protect the cattle from lions. The women are responsible for building the houses** (Hoppe, 2009) **Incorrect Citation, Hoppe wrote about the Kikuyu tribe who were heavily in agriculture.**

The Maasi tribe are pastoralists. They do not believe in cultivating the land for farming. A majority of their food is derived from natural herbal sources. Their livelihood depends greatly on the herding of cattle, sheep, goats and donkeys. They use their cattle to trade for cash, food, beads and clothing (Hoppe, 2009) **Incorrect Citation, Hoppe wrote about the Kikuyu tribe who were heavily in agriculture.** This appears to come from a travel website http://www.africadreamsafaris.com/choose_op_cultural.html from this paragraph. At least he changed the words!! Here is the website paragraph:

“The Maasai are pastoralists and they live off their herds of cattle, sheep, goats, and donkeys. Traditionally, the Maasai move nomadically with their herds to find pasture and water; however, in recent years some of them have made more permanent settlements. It is becoming more and more common for Maasai to supplement their diet of milk, blood, and meat with grain. The Maasai live in peaceful coexistence with the surrounding wildlife. The Maasai are legendary for their independence, physical courage, and their ferocity as warriors.”

Kikuyu people now make up Kenya's largest ethnic group. The Kikuyu people spread rapidly throughout the Central Province and Kenya. The Kikuyu usually identify their land by the surrounding mountain ranges which they call Kirinyaga-the shining mountain. The Kikuyu are Bantu and actually came into Kenya during the Bantu migration (Hoppe, 2009).

The Kikuyu rely heavily on agriculture. They grow bananas, sugarcane, arum lily, yams, beans, millet, maize, black beans and a variety of other vegetables. They also raise cattle, sheep, and goats. They use the hides from the cattle to make bedding, sandals, and carrying straps and they raise the goats and sheep to use for religious sacrifices and purification. Though they are traditionally agricultural people and have a reputation as hard-working people, a lot of them are now involved in business. Most of the Kikuyu still live on small family plots but many of them have

*This entire paragraph is paragraph
from The Maasai People
By Maasai Association
Paragraph 1*

Paragraph 3
<http://www.maasai-association.org/maasai.html>

*This entire paragraph is paragraph
from African People and Culture
By Kris Hoppe*

*Paragraph 1
Paragraph 3
Paragraph 5*

Originally from Emuseum..
Article now located at:

<http://www.africaguide.com/culture/tribes/kikuyu.htm>

also seen the opportunities in business and have moved to cities and different areas to work (Hoppe, 2009).

The Giriama or Giriama people are one of the nine tribes of the Mijikenda tribe. They live along the coastal areas of Kenya. The Cririama tribe occupies the Kilifi and Wind District of the Kenyan Coast. They reside in homes called Makuti thatched houses which are often made with mud walls. Since their homes are in close proximity of the Indian Ocean fishing and planting perennials are a primary way of life (Yao People Profile, 2009) **Wrong citation. Different tribe.**

The Swahili is the name given to the coastal people who historically could be found as far North as Mogadishu (Somalia) and as far south as the Rovuma River. (Mozambique). They share a common language widely spoken by non-Swahilis, called Ki-Swahili, and enjoy a city-based fusion of African and Arab culture.

This entire paragraph is paragraph from The Story of Africa THE SWAHILI
By BBC World Services
Paragraph 1
http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index_section5.shtml

Swahili (also called Kiswahili) is the Bantu language and the most widely spoken non-European language in Africa. Swahili is the mother tongue of the Swahili people who inhabit a 1500 km stretch of the East African coast from southern Somalia to northern Mozambique. It is spoken by over 50 million people, of whom there are approximately five million first-language speakers and thirty to fifty million second-language speakers. It is the Sub-Saharan African language with the most speakers and has become a lingua franca for East Africa and surrounding areas (Yao People Profile, 2009) **Wrong Citation.**

This entire paragraph is paragraph from Swahili Time
By Swahili Online
Paragraph 1
Paragraph 3
<http://www.swahilionline.com/language.html>

Swahili is a national and/or official language in Tanzania, Kenya, Congo (DRC) and Uganda. It is also a local language in Burundi, Comoros Islands (including Mayotte), Malawi, Mozambique, Rwanda, some parts of southern Sudan and Somalia. Swahili belongs to the Sabaki subgroup of the Northeastern coast Bantu languages. It is closely related to the Mijikenda group of languages, Pokomo, Ngazija, etc (Yao People Profile, 2009).

Mijikenda adopted its name in 1940. It means "nine villages" and is also known as the Nyika or Nika tribe meaning bush people. They occupy the coast of Kenya in Eastern Africa. Their tribes spread over 95 miles between the Sabald River in the north and Uмба in the south. The land that the Mijikenda live on is 200 to 1,000 feet above sea level. The eastern land is fertile but only comprises of a fourth of land for farming. The western land has desert like conditions making farming impossible. Farming is difficult for some farmers due to the different rainfall patterns (Zezeza, Tiyambe) **Chapter 1 of the book Mijikenda by the author stated.**

The Yao are a predominantly Muslim people group of about 2 million spread over three countries, Malawi, Mozambique and Tanzania and are one of the poorest people groups in the world. **There are a minimum estimated 450,000 Yao people living in Mozambique. They largely occupy the eastern and northern part of the Niassa province and form about 40% of the population of Lichinga, the capital of this province (Yao People Profile, 2009).**

The Mozambican Yao people are generally agricultural. Growing a good corn crop has everything to do with how a given family makes a living. Their level of production is mostly subsistence and therefore they basically eat what they grow. When a good corn crop is produced they sometimes will sell some of it on-the local 'market in order to buy things that they do not produce themselves such as soap, salt and bicycles - (Yao People Profile, 2009).

The **Burundi** tribe is located in **Central Africa** and borders **Tanzania** and **Rwanda**. The climate is equatorial and has a high plateau with considerable altitude variation (772 m to 2,670 m above sea level); average annual temperature varies with altitude from 73 to 63 degrees Fahrenheit but is generally moderate as the average altitude is 1,300 m (5,600 ft.); average annual rainfall is about 150 cm (59 in.); two wet seasons (February to May and September to November), and two dry seasons (June to August and December to January) (Background Note: Burundi, 2009).

*This entire paragraph is section from **Yao People Profile***

By Youth with a Mission Africa

Paragraph 1 (entire)

Population and location section (entire)

Livelihood section (entire)

http://www.ywamafrica.org/South_Central/Mozambique/Lichinga/church/pl/yao_prof.html

*This entire section from **US Department of State Website. Info on Republic of Burundi (not the tribe)***

Geography

<http://www.state.gov/r/pa/ei/bgn/2821.htm>

Buganda was a powerful kingdom of East Africa during the 19th century, located along the northern shore of Lake Victoria in present-day south-central Uganda. Buganda was one of several small principalities founded by Bantu-speaking peoples in what is now Uganda. It was founded in the late 14th century, when the kabaka, or ruler, of the Ganda people came to exercise strong centralized control over his domains, called Buganda (Buganda, 2009).

This entire section from
Encyclopedia Britannica Online
[http://www.britannica.com/EBchecked
/topic/83725/Buganda](http://www.britannica.com/EBchecked/topic/83725/Buganda)

The Swahili Language

The Swahili language is basically of Bantu (African) origin. It has borrowed words from other languages such as Arabic, probably as a result of the Swahili people using the Quran written in Arabic for spiritual guidance in Muslims. Scholars have attributed the formation of the Swahili culture and language to the intercourse of African and Asiatic people on the coast of East Africa. The word "Swahili" got its origin from visitors of Arabic descent and its meaning was the coast. Eventually, it became applicable to the people and the language became their language. The older view linked to the colonist time declares that the Swahili language originated from Arabs and Persians who moved to the East African coast, however having established that, the fact that only the vocabulary can be associated with these groups but the syntax or grammar of the language is Bantu. This argument has almost been forgotten. It is well known that any language that has to grow and expand its territories ought to absorb some vocabulary from other languages in its way.

This entire section from A Brief
History of the Swahili Language
By
Hassan O. Ali
[http://www.glcom.com/hassan/swahili
_history.html](http://www.glcom.com/hassan/swahili_history.html)

Further, it has been suggested that Swahili is an old language. The earliest known document recall-ling the past situation, the East African coast was written in the 2nd century AD (in Greek language by an anonymous author at Alexandria in Egypt and it is cal the Periplus or Erythraean Sea) states that merchants visiting the East African coast at that time from Southern Arabia used to speak with the natives in their local language and they intermarried with them. Those people used this relationship to point to the early usage of Swahili and its adaptation during that time. It can not be denied and the truth is that Arab and Persian culture had greatest influence on the Swahili culture and the Swahili language. It is demonstrated by the contribution of each culture in the Swahili language. For further clarity, take the numbers as they are spoken in Swahili, "moj a" = one; "mbili" = two; "tatu" = three; "nne" = four; "tAno" = five, "nane" = eight; "kumi" = ten, are all of Bantu origin. On the other hand, there is "sita" = six; "saba" =

seven and "tisa" = nine, that are borrowed from Arabic: The Swshili words, "char =tea; "achs-n" pickle; ""serrkali" = government; "diwani" = councilor; "sheha" = village councilor, are some of the words bon-owed from Persian gearing testimony to the older connection -with Persian merchants.

The Periplus of the Erythraean Sea stories are sketchy and laced with legend, but there can be little doubt that by the second century AD, a well-organized trading system, served by coastal settlements had been established in East Africa. We know this because of a guide book, by far the most important written source surviving from ancient time, dating from around the year 100AD, called the Periplus of the Erythraean Sea. A Periplus is a kind of ancient glide book and the Erythraean Sea was the name given by ancient Greeks and Romans to the Indian Ocean. This guidebook to the Indian Ocean, written by a Greek merchant, described a journey from the Red Sea southwards along the East African coast Half a century Later, a Greek from Alexandria in Egypt called Claudius Ptolemy, wrote one of the greatest ancient works on geography, which included information about the East African coast, giving us a text with which to compare and supplement the Periplus. Together, these two texts give us a fascinating, ail-too-brief glimpse into life at the coast in the first half of the second century.

*This entire section is from
The History of the East Africa Coast.
By Charles Cornelius
[http://www.scribd.com/doc/15962055
/The-History-of-the-East-African-Coast](http://www.scribd.com/doc/15962055/The-History-of-the-East-African-Coast)*

Both the Periplus and Ptolemy referred to the East African coast using the ancient Greek name for the region, Azania. They named several settlements although they cannot be easily identified with any towns of today. As a matter of fact, we cannot even be sure if they were part of the permanent settlements. Many of them may well have been temporary trading bases, growing as traders arrived with the kaskazi, dying once the kuzi began to take traders home. **Consequently**, the most important town in Azania was Rhapta,, "the last mainland emporium of Azania," a town named after the small sewn boats used there, where a large amount of ivory and tortoiseshell could be found. Rhapta is also mentioned by Ptolemy, who gave Rhapta the grandiose title of metropolis, and says it was "set back a little from the sea: near a river flowed out into a bay which took three days and nights to cross. Ptolemy knew little of the world beyond Rhapta, except for a brief mention that further south lay the island of Menouthias. In the Periplus of the Erythraean Sea, Menouthias is described as a flat, wooded island with marry rivers, whose inhabitants caught mainly fish and tortoise using small sew boats and dug-out canoes. Crocodiles lived there. This description of the island doesn't exactly give the impression of a vibrant trading community, and the place remains something of a mystery, not least because it is even harder than Rhapta to pinpoint on the map . Ptolemy places it to the south of Rhapta while the Periplus places it two day's Sail to the north mMenouthias could be Pemba or Zanzibar. It might be Mafliia. It could even be Madagascar. We simply don't know.

The Swahili language also absorbed words from the Portuguese who controlled the Swahili coastal town (c.1500-1700AD). Some of the words that the Swahili language absorbed from the Portuguese include "leso" (handkerchief), "meza" (table), "gereza" (Prison), "pesa" ('peso', money), etc. Swahili bull-fighting still popular on the Pemba island, is also a Portuguese legacy from that period. The Swahili language also borrowed some words from languages of the later colonial powers on the East African coast — English (British) and German. Swahilized English words include "baiskeli" (bicycle), "basi" (bus), "penseli" (pencil), "mashine" (machine), "loti" (coat), etc. The Swahilized German words include "shule" for school and "hela" for a German coin.

*This entire section from **A Brief History of the Swahili Language***

By

Hassan O. Ali

http://www.glcom.com/hassan/swahili_history.html

For years, even centuries, Swahili was regarded as the language from the people of the East African coast. Long-time interactions with other people bordering the Indian Ocean spread the Swahili language to distant places such as on the islands of Comoro and - Madagascar and even far beyond to South Africa, Oman and United Arab Emirates. Trade and migration from the Swahili coast during the nineteenth-century helped spread the language to the interior of particularly Tanzania. It also reached Uganda, Rwanda, Burundi, Congo, Central African Republic, and Mozambique: **Later, the** Christian - missionaries learned Swahili as the language of Communication to spread the Gospel in Eastern Africa. So, the missionaries also helped to spread the language. As a matter of fact, the first Swahili-English dictionary was prepared by a missionary. During the colonial time, Swahili was used for communication with the local inhabitants. Hence the colonial administrators pioneered the effort of standardizing the Swahili language. Zanzibar was the epicenter of culture and commerce; therefore colonial administrators selected the dialect to the Zanzibar -(Unguja) town as the standard Swahili. The Unguja dialect (Klunjuja) was then used for all formal communication such as in schools, in mass media (newspaper and radio), in books and other publications.

Now Swahili is spoken in many countries of Eastern Africa. For Tanzania, deliberate efforts were made by the independent nation to foster the language (credit goes to the former heads of state, Julius K. Nyerere). Tanzania's special relations with countries of southern Africa was the chief reason behind the spread of Swahili to Zambia, Malawi, South Africa., other neighboring countries to the south. Swahili is the national as well as the official language in Tanzania-almost all Tanzanians speak Swahili proficiently and are unified by it. In Kenya and Uganda, it is the national language, but official correspondence is still conducted in English.

Swahili is the most widely spoken language of eastern Africa and many world institutions have responded to its dispora. It is one of the languages that is featured in some world radio stations such as, the BBC, Radio Cairo (Egypt), the Voice of America (U.SA), Radio Deutschewelle (Germany), Radio Moscow International (Russia), Radio Japan International, Radio China International, Radio Sudan, and Radio South Africa_ The Swahili language is also raking its presence in the art world — in some theatres, movies and television programs. For example, the lyrics for the song titled "Liberian girl" by Michael Jackson have Swahili phrases: "Nakupenda pia, nakutaka pia, mpenzi we!" (I love you, and I want you, my dear!). The well celebrated Disney movie, "The Lion King" (Page 4) features several Swahili words, for example "samba" (lion), "rafiki" (friend), as the names of the characters. The Swahili phrase "hakuna matata" (No troubles or no problems) was also used in that movie.

The promotion of the Swahili language is not only in its use but also deliberate efforts are made throughout the world to include it in education for higher institutions of learning. It is taught in many parts of the world. You can also learn more of the language from the Periplus as it suggests a quite significant fact, that Arab merchants were intermarrying with the Africans and learning their language, suggesting that Arab settlement on the coast began at least 2000 years ago. The Periplus is vey clear on details of the goods traded: in the north, around Cape Guardaful, [cinnamon](#), [slaves](#) and [tortoiseshell](#) were common; farther south, ivory, rhinoceros horn and tortoiseshell were important commodities. No mention was made of gold, which a thousand years earlier and thousand years later was noted exports. In return for these goods that were sold, such items as iron tools, weapons, and small glass vessels were exchanged. Wine and wheat were also provided by Arab merchants 'to gain the goodwill of the barbarians.'

*This entire section is from
The History of the East Africa Coast.
By Charles Cornelius
[http://www.scribd.com/doc/15962055
/The-History-of-the-East-African-Coast](http://www.scribd.com/doc/15962055/The-History-of-the-East-African-Coast)*

The Swahili culture extends along the Indian Ocean from roughly Central Tan7artia to Central Kenya including the islands of Zanzibar and Pemba. The Swahili culture can be found as far North as Somalia and as far south as Mozambique (The History of the East African Coast, 2009).

"Stretching along 3000 miles of coastline from Somalia in the north to Mozambique in the South and encompassing offshore islands as distant as the Comoros Islands, the East African coast has been blessed with a combination of geographical gifts that have made the region ideal for settlement, navigation and commercial exploitation. The coast is protected by an. almost unbroken line of coral reef, keeping much of the force of ocean waves and currents at bay, making navigation behind the reefs much easier and providing sheltered beaches for offloading cargo.

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The coral itself made an excellent building tool. In places, rivers flowing from the distant African highlands break out the ocean, forming deep inlets which provide excellent natural harbors and a base for large towns, while offshore islands, some close to the mainland, others farther offshore, provided good harbors and a degree of protection from history's marauding island tribes" (The History of the East African Coast, para 4).

"The East African Coast begins at the tip of the Horn of Africa, the peninsula standing out at the end of the Red Sea, a point known as Cape Guardafui, The coastline around and to the south of the Horn is a dry area with few natural harbors where sand dunes extend far inland, but in the hinterland beyond is a land that was, from ancient times, so rich in spices and aromatic gums that it was also known as the Cape of Spices or the Cape of Cinnamon. Waves of immigrants from nearby Arabia and by inland tribes have altered the population to such an extent that it cannot today be called part of the Swahili world, but it is where our story begins" (The History of the East African Coast, para. 5).

"The Spartan northern Somali coast eventually breaks into the Ipsher Benadir coast, along With towns like Warsheikh, Mogadishu, Merca, Brava and Kismayu are located. Farther south, a string of thin islands sit close offshore and, just beyond the frontier with modern Kenya, lies the Luau Archipelago, three small, sandy islands whose creeks act as beds for huge crops of mangrove poles, a valuable material used in construction for thousands of years. Here, the mainland is still sandy, but it soon gives way to a more lush and fertile coastal plain where agriculture thrives and through which the Tana and Sabaki rivers flow out into a great bay, watched over by the town of Malindi whose harbor is red with the soil carried from far inland. After another fertile stretch of deeply forested land lies in Kilifi, looking out over a grandiose bay of brilliant blue and farther south, the island of Mombasa, nestling between the two arms of the mainland coastline. South of Mombasa lies along stretch of sandy beach, popular with tourists today and home to a number of scattered settlements all the way up to the border with Tanzania. The northern Tanzanian coast is home to some of the bustling ports of the eighteenth and nineteenth centuries, including Tanzania's former capital city, Dar es Salaam, still an important commercial centre. The great islands of the Swahili coast lie off the coast of Tanzania including Pemba, and the queen of them all, Zanzibar. The curiously named Mafia island stands close to the delta formed by the outpouring of the Rufiji River and further south lies Kilwa. A string of small settlements line the fertile coast that stretches into Mozambique, where a number of important ports are located, including Quelimane, Maputo and, lying just south of the point at which the Great Rift Valley breaks out into the ocean, Sofala, while 300 kilometers offshore lie the Comoros islands. Beyond lie the giant island of Madagascar and the coast of South Africa, beginning with the province of Natal (The History of the East African Coast, para. 6).

"The East African coast looked out, until the twentieth century; to the Indian Ocean world for its raison d'etre. The construction of railways and roads at the end of the nineteenth century from the coast to the new towns of the interior such as Nairobi, overcame to an extent the difficulties of traveling overland, a journey previously made almost impossible by an uncompromising expanse of arid desert that cut the coastal plains off from the fertile highlands" (The History of the East African Coast, para 7).

Traveling by water was the world over, the preferred method of travel until the most recent times. And in this, the East African coast was no exception. To help in this, the people of the Indian Ocean invented a sewn boat with triangular sails, the dhow. Being able to navigate both deep oceans and shallow coastal waters, it was ideally suited for conditions in the Indian Ocean." However, near the center of the Eastern Hemisphere, Arabia forms a large land bridge joining Africa and Asia. This land bridge is surrounded water on four sides--by the Red Sea, the Mediterranean, the Persian (Arabian) Gulf, and the Indian Ocean. Arabia's location made it a crossroads of ancient land and sea routes. Ships from Africa and Asia came to the southern shores with the monsoon winds. North Africans visited its Mediterranean ports. Caravans arrived in northern Arabia cities after their long journey on the Silk Road all the way from China.

*This entire section is from
Introduction to Islam and Arabs in
the Middle East
By Susan L. Douglass
[http://www.scribd.com/doc/21707822/
/Introduction-to-Islam-Arabs](http://www.scribd.com/doc/21707822/Introduction-to-Islam-Arabs)*

By the 500CE, Makkah (Mecca) had become an important trading town on the Red Sea route that led from Asia and the lands around the Indian Ocean in the Mediterranean. Makkah had another claim to fame as well. It was the site of a simple stone building called the Ka'aba, a house of worship that the Arabs traced back to Abraham. Arab tribes made pilgrimage to the house Abraham had dedicated to the one God, but over time, they brought idol worship to the sacred place. Makkah grew rich from trade and pilgrimage journeys to its barren valley.

*This entire section is the WTF
section.
The history of Islam and Mecca?
Must be filler from another paper.*

Muhammad, the Prophet of Islam, was born in Makkah in CE 570. At the age of 40, Muslims believe he received the first revelations from God through the Angel Gabriel. Over the next twenty three years, the revelations continued and were collected into the Qur'an, the holy book of Islam. Muslims believe the Qur'an represents the direct word of God, called Allah in Arabic. According to the Qur'an, the central message of Islam is, "There is no god but God, "(Douglas, page 2). After many years of turmoil, wars and dissension concerning the empires of Christianity, Judaism and other faiths, the evolution of a common culture stemmed partly from Muslims' upholding of the Five Pillars--or basic beliefs and practices--of Islam: (10 Shahaadah

(Testimony of bearing witness); (2) Salaat (Prayer); (3) Zakaat (Charity); (4) Sawm (Fasting); and the last one, (5) Hajj (Pilgrimage). And this of course, became the legacy of interaction among many cultures including their religions.

The Colonial Era

According to Robert O. Collins and James McDonald Burn, "A History of Sub-Saharan Africa," they reported that "Scholars of East African history continue to debate the origins of the Swahili civilization of the East African Coast," (page 1). It is believed by many and argued by most that the Swahili society is fundamentally African; others that it was pervasively Asian. Nonetheless, during the colonial era there was general agreement among scholars that the roots of Swahili culture emanated from Islamic Asia, as most of them were British and intimately acquainted with the Islamic civilizations of India, particularly the great Mughal 1 (Mogul) empire (1526-1707) that introduced the Arabic alphabets and left behind world renowned palaces, mosques, tombs and fornications. The "British colonial officials in east Africa favored the interpretation of foreign Asia as origins for the Swahili culture and this would give legitimacy to Britain." (Page 103). As for the Swahili, most of them were convinced that their heritage came from the Islamic heartlands, the birthplace of the Prophet Mohammad.

Also, during the colonial era, many Swahili perceived that those British subjects who regarded as Asian were given preference over those recognized as African in the civil and commercial affairs of the East African coast. Politics, also, have played a role in this debate as to the origins and evolution of the Swahili. With the same enthusiasm as British archaeologists in the colonial era seeking proof of Asian influence, scholars in the post-independence years have sought to compensate for their bias by discovering evidence to confirm the indigenous Africa roots of Swahili civilization. Not surprisingly, "Julius Nyerere, the first president of Tanzania, eagerly sought to make Swahili the official language in preference to English and the language of instruction in Tanzania's public schools in order to cultivate the African roots of the nation as a unifying symbol of the diverse, polyglot country of Tanzania" (Page/104).

The developments that were brought by independence caused other important changes among the Swahili people. In the 1970's and 1980's the coastal population grew rapidly. Book 1 pg.46 Change has take place in the social systems, trading, marriage customs, and ritual practices.

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civilizations in africa

the swahili kingdoms

<http://public.wsu.edu/~dee/CIVAFRCA/SWAHILI.HTM>

The eastern coast of Africa changed profoundly around the close of the first millenium AD. First, Bantu-speaking from the interior migrated and settled along the coast from Kenya to South Africa. Second, merchants and traders from the Muslim world and India realized the strategic importance of the east coast of Africa for commercial traffic and began to settle there. From 900 AD onwards, the east coast of Africa saw an influx of Shirazi Arabs from the Persian Gulf and even small settlements of Indians. The Arabs called this region *al-Zanj*, "The Blacks," and the coastal areas slowly came under the control of Muslim merchants from Arabia and Persia. By the 1300's, the major east African ports from Mombaza in the north to Sofala in the south had become thoroughly Islamic cities and cultural centers.

The language that grew out of the mix of Arabs and Bantu is one of the most common and widespread of the *lingua franca* (a *lingua franca* is a secondary language that is a combination of two or more languages): **Swahili** or **Kiswahili** (from the Arabic word *sawahil* which means "coast"). Swahili is primarily a Bantu language with some Arabic elements; it is written in the Arabic alphabet. Like the language, the Swahili culture was a mixture of the two cultures, Bantu and Arabic, and we call the civilizations of the African east coast "Swahili" to reflect the hybrid nature of those civilizations.

The Swahili civilizations slowly expanded southwards until they reached Kilwa in Zanzibar (from the Arabic word *al-Zanj*). Later, Swahili civilization carved out a small territory even further south around Sofala in Zimbabwe. While the northern cities remained localized and had little influence on African culture inland from the coast, the Sofalans actively went inland and spread Islam and Islamic culture deep in African territory.

The major Swahili city-states were Mogadishu, Barawa, Mombasa (Kenya), Gedi, Pate, Malindi, Zanzibar, Kilwa, and Sofala in the far south. These city-states were Muslim and cosmopolitan and they were all politically independent of one another; nothing like a Swahili empire or hegemony was formed around

any of these city-states. In fact, they were more like competitive companies or corporations each vying for the lion's share of African trade. The chief export was ivory, sandalwood, ebony, and gold. These cities were also culturally cosmopolitan: they were formed from a cultural mix of Bantu, Islamic, and Indian influences, but commerce brought Chinese artifacts and culture as well as Indian culture.

While the Arabs and Persians were significant players in the growth of Swahili civilization, the cities were run by a nobility that was African in origin (with possible admixture of Persian or Arab blood). Below the nobility were the commoners and the resident foreigners who made up a large part of the citizenry. Like other Islamic African states, slavery was actively practiced.

These city-states began to decline in the sixteenth century; the advent of Portugese trade disrupted the old trade routes and made the Swahili commercial centers obsolete. The Portugese wanted native Africans to have no share in African trade and busily set about conquering the Islamic city-states along the eastern coast. In the late seventeenth century, Oman (in the south of Arabia) then conquered all the Portugese cities along the coast and the eastern African coast was controlled by the Omani sultanate for another two hundred years.

Richard Hooker

It took some searching, but I found it!!

<http://www.africaguide.com/culture/tribes/kikuyu.htm>

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TRIBES & PEOPLE GROUPS

GIKUYU (otherwise spelled Gikuyu)

Having migrated to their current location about four centuries ago, the Kikuyu now make up Kenya's largest ethnic group. The Kikuyu people spread rapidly throughout the Central Province and Kenya. The Kikuyu usually identify their land by the surrounding mountain ranges which they call Kirinyaga-the shining mountain. The Kikuyu are Bantu and actually came into Kenya during the Bantu migration. They include some families from all the surrounding people and can be identified with the Kamba, the Meru, the Embu and the Chuka.

The Kikuyu tribe was originally founded by a man named Gikuyu. Kikuyu history says that the Kikuyu God, Ngai, took Gikuyu to the top of Kirinyaga and told him to stay and build his home there. He was also given his wife, Mumbi. Together, Mumbi and Gikuyu had nine daughters. There was actually a tenth daughter but the Kikuyu considered it to be bad luck to say the number ten. When counting they used to say "full nine" instead of ten. It was from the nine daughters that the nine (occasionally a tenth) Kikuyu clans -Achera, Agachiku, Airimu, Ambui, Angare, Anjiru, Angui, Aithaga, and Aitherandu- were formed.

The Kikuyu rely heavily on agriculture. They grow bananas, sugarcane, arum lily, yams, beans, millet, maize, black beans and a variety of other vegetables. They also raise cattle, sheep, and goats. They use the hides from the cattle to make bedding, sandals, and carrying straps and they raise the goats and sheep to use for religious sacrifices and purification. In the Kikuyu culture boys and girls are raised very differently. The girls are raised to work in the farm and the boys usually work with the animals. The girls also have the responsibility of taking care of a baby brother or sister and also helping the mother out with household chores.

In the Kikuyu culture family identity is carried on by naming the first boy after the father's father and the second after the mother's father. The same goes for the girls; the first is named after the father's mother and the second after the mother's mother. Following children are named after the brothers and sisters of the grandparents, starting with the oldest and working to the youngest. Along with the naming of the children was the belief that the deceased grandparent's spirit, that the child was named after, would come in to the new child. This belief was lost with the increase in life-span because generally the grandparents are now still alive when the children are born.

Though they are traditionally agricultural people and have a reputation as hard-working people, a lot of them are now involved in business. Most of the Kikuyu still live on small

family plots but many of them have also seen the opportunities in business and have moved to cities and different areas to work. They have a desire for knowledge and it is believed that all children should receive a full education. They have a terrific reputation for money management and it is common for them to have many enterprises at one time. The Kikuyu have also been active politically.

The first president of Kenya, Jomo Kenyatta, was actually a Kikuyu. Kenyatta was a major figure in Kenya's fight for independence.

Information kindly provided by [Emuseum](#) - Written by: Kris Hoppe

Yao People profile



The Yao are a predominantly Muslim people group of about 2 million spread over three countries, Malawi, Mozambique and Tanzania and are one of the poorest people groups in the world

Historical Background



The Yao have lived in northern Mozambique for hundreds of years. A close look at the history of the Yao people as a whole will show that their ethno geographic center is located in a small village called Chiconono, in the northwestern Mozambican province of Niassa.

When Arabs arrived on the east coast of Africa they began trading with the Yao people, mainly slave and ivory, in exchange for clothes and guns. Because of their involvement in this coastal trade they became one of the richest and most influential tribes in Southern Africa. Large Yao kingdoms came into being as mighty Yao chiefs took control of the Niassa province of Mozambique in the 19th century. During that time the Yao began to move from their traditional home in today's Malawi and Tanzania, which resulted in the Yao populations they now have.

The most important result of the great chiefdoms was the turning of the whole nation to Islam around the turn of the 20th century and after the 1st World War. Because of their trade with the Arabs, the Yao chiefs (sultans) needed scribes who could read and write



Arabic.

The Islam teachers who were employed and lived in the Yao villages, made a significant impact on the Yao people because they could offer them literacy, a holy book, smart clothes and a square, instead of round, houses.



Furthermore, the Yao sultans strongly resisted the Portuguese, British and German colonial rule, which was viewed as a major threat to them. The British, who were seen as Christians, tried to stop the slave trade by attacking some of the Yao slave caravans near the coast.

They freed the slaves and confiscated the ivory, which the slaves had been transporting. The greater Yao chief Mataka decided that becoming a Christian would have a negative economic impact on his people, while Islam offered them a social system, which would assimilate their traditional culture. Because of the political and ritual domination of the chiefs, their conversion to Islam caused their subjects to do likewise.

The Islam, which they have embraced, is not the orthodox religion, which is found in the countries such as Iran, Iraq, Saudi-Arabia, ect. But is totally intermingled with their traditional animistic belief system. It is often referred to as "Folk Islam"

The Yao of Mozambique

The Yao people have a strong cultural identity, which seems to transcend the national borders. It is necessary to take note of the following set of circumstances, which have occurred in Mozambique's history:

- Nearly 500 years of Portuguese rule and influence
- The long bloody struggle during the war of independence (1962- 1975)
- Over a decade of Marxism under the leadership of Mozambique's first president, Samora Michel.
- The effects of 17 years of civil war, famine and disease resulting in millions of deaths and Mozambique. (1975 - 1992).

Population and Location:



There are a minimum estimated 450 000 Yao people living in Mozambique. They largely occupy the eastern and northern part of the Niassa province and form about 40% of the population of Lichinga, the capital of this province.

Christian faith:

Recent information estimates that a mere 0,02 % of the Mozambican Yao people is Christians. The majority of the Mozambican Yao people are virtually ignorant of who God is, how creation happened and the need for a savior. They need certain knowledge of the Old Testament first in order to help make sense of the New Testament message of Christ.

Presently there is New Testament translation in Yao. However, for the most part, the Yao have rejected it because it is considered and inferior translation. A new translation is underway in Malawi. It is hoped that this translation will be understandable for the Mozambican Yao people as well.

Livelihood



The Mozambican Yao people are generally agricultural. Growing a good corn crop has everything to do with how a given family makes a living. Their level of production is mostly subsistence and therefore they basically eat what they grow. When a good corn crop is produced they sometimes will sell some of it on the local market in order to buy things that they do not produce themselves such as soap, salt and bicycles.