A. **Analyzing Causes and Recognizing Effects**  As you read about the empires and states that arose in West Africa, briefly note the causes or effects (depending on which is missing) of each situation.

<table>
<thead>
<tr>
<th>Causes</th>
<th>Effects</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Berbers discovered that camels could cover greater distances than other pack animals and could travel up to ten days without water.</td>
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<td>2. The Muslim Almoravids disrupted the gold-salt trade that Ghana had controlled.</td>
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<tr>
<td>3. The people of Mali, who lived in the region of the new trade routes, were able to seize power.</td>
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<td>4. The empire of Mali weakened.</td>
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<td>5. Moroccan troops quickly defeated the Songhai warriors.</td>
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<tr>
<td>6. The city-states of Kano and Katsina were located along the route that linked other West African states with the Mediterranean.</td>
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<td>7. The largest Yoruba kingdoms produced surplus food, which was sent to cities.</td>
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</tbody>
</table>

B. **Summarizing**  On the back of this paper, briefly identify each term or name.

Sundiata  Mansa Musa  Ibn Battuta  Yoruba  Benin
Ibn Battuta, a Muslim from Morocco, made a pilgrimage to Mecca in 1325 at the age of twenty-one. That trip piqued his curiosity about the world and he set out on a 75,000-mile journey to India, the Middle East, and China. However, it was only at the end of his travels that Ibn Battuta decided to explore his native West African region.

Ibn Battuta decided to visit Mali, a kingdom known for its abundance of gold and salt. He began his journey in the fall of 1351, spurred by the fact that it was the only Islamic country he had not seen. After traveling to Sijilmasa, he spent four months there waiting for the cooler and wetter months of winter. In February 1352, Ibn Battuta, accompanied by a large caravan, began crossing the Sahara Desert. Using a camel, which can carry a load between 275 and 330 pounds and can go ten days without water, he reached Walata sometime in April.

When Ibn Battuta arrived there, the casual interaction between men and women shocked him. On one occasion, he went to see a local scholar and found the man's wife chatting casually with another man in their courtyard. Ibn Battuta expressed his disapproval and then promptly left the house, never to return.

In Kangaba the Mansa (king) received Ibn Battuta. After the ceremony, Ibn Battuta received word that the Mansa Sulayman had sent him a gift. Because of the gold and riches lavished on him by other kings, he was disappointed when he found that the gift consisted of three loaves of bread, a piece of fried beef, and some yogurt. The king went on to ignore Ibn Battuta, but months later finally provided him with a house and gold.

Ibn Battuta did not have great affection for Mansa Sulayman, but he respected Mali's stable government and the devotion of the Mali people to Muslim prayers and the Qu'ran. Ibn Battuta finally left Mali in the fall of 1353. He returned to Morocco to write about his lifetime of travels.
Interpreting Text and Visuals

1. Before entering the northern Sahara Desert, Ibn Battuta passed through what city? ________

2. Name three cities along the Niger River visited by Ibn Battuta. ________________________
   ________________________________________________________________________________

3. About how many miles did he travel from Sijilmasa to Walata? About how many miles long was
   his entire journey?______________________________________________________________
   ________________________________________________________________________________

4. Along which rivers were gold-bearing areas located? __________________________________
   ________________________________________________________________________________

5. Where were the salt-bearing areas located? ________________________________________
   ________________________________________________________________________________

6. After leaving Kangaba, Ibn Battuta returned northward to the city of Walata before heading
   east to Timbuktu, even though this was not the most direct route. Why might he have done this?
   Explain. ________________________________________________________________________
   ________________________________________________________________________________
   ________________________________________________________________________________
   ________________________________________________________________________________

7. What did Ibn Battuta’s expecting gold from Mansa Sulayman indicate about the gifts that he
   received from other kings? ______________________________________________________
   ________________________________________________________________________________
   ________________________________________________________________________________
   ________________________________________________________________________________
PRIMARY SOURCE  Benin Bronze Sculpture

Artists in Benin fashioned bronze plaques, heads of the royal family, and figurines like this one. Made in 16th-century Benin, this figurine represents a messenger of the oba, or ruler. He wears a royal insignia, a cap, and a cross, and has facial markings called whisker scars. He also carries a staff, a rod or baton carried as a symbol of authority.

Discussion Questions

Determining Main Ideas

1. What part of this figurine’s attire indicates that he is a royal messenger?
2. How can you tell that this figurine was cast after the Portuguese arrived in Benin?

3. Drawing Conclusions  Compare this bronze sculpture with those in your textbook. What conclusions about life in Benin might you draw from these sculptures?
PRIMARY SOURCE  The Making of Benin Bronzes

According to tradition, artists in Benin learned the lost-wax process of making bronze sculpture from their Ife neighbors. The following description of this technique comes from an oral account of a Hausa artisan from northern Nigeria. What materials and skills did artists in Benin use to make bronze figures?

In the name of Allah the Compassionate, the Merciful. This account will show how the [Benin] figures are made. This work is one to cause wonder. Now this kind of work is done with clay, and wax, and red metal [copper], and solder [zinc], and lead, and fire. The first thing to be done if one of the figures is to be made, is to get clay and work it most thoroughly, and get the little stones which are in it worked out. It is well worked in the hands. Next the shape of the top of a head is constructed [from the clay], and then the jaws on the same piece as the top of the head. Then the nose is shaped, and the eyes and the lips made. Then a certain stick which has been shaped like a knife is put [against the model] and it is smoothed [with this]. A very little water is put on when it is being thus smoothed until it is perfect; then it is set in the sun to dry. Next wax is melted and poured over it [the clay model], [and] then it is gone over [again] with the knife. As it [the wax] hardens it is smoothed over. . . . The eyes get the finishing touches, [and] the eyebrows, and mouth and chin and beard. Then this stick like a knife is got out [and] dipped in water [and] pressed against the wax, [and] passed over it—it is well smoothed [and] shines [all over]. If the model is of a woman's head then the hair adornment is put on. . . . Then he sits down—this [part of the work] is completed. There remains the pouring in of the metal. When he has finished . . . he takes up mud [and] covers the whole head with it; leaving only a small hole. He puts it in the sun to dry—this part is finished. There remains the pouring in of the metal.

This description is of the pouring in of the metal. The way the metal is poured in is [as follows]. When the fire has been brought it is poured into the melting-furnace, [and] the bellows are set to work [and] the fire blown [and] charcoal poured in. Then the model is lifted [and] placed on the fire. Water is poured into a pot or cup. When the model has become heated then the wax inside melts. Then it is taken up, the tongs, or some [take] a stick, are placed across the pot [of water], and the figure put on top, and the wax keeps dropping out. And it is held so till all the wax has melted and dropped into the water. Then a great quantity of charcoal is poured [into the furnace]. The figure [in clay] is set on the fire. Bars of metal are continually being cut with a hammer; many pieces are broken up in this way, [and] put in the melting-pot. Then they scrape out a hole in the charcoal and put the melting-pot in, replace the charcoal again, [and] cover up. The [mud] figure is brought and set. [It is set] on the fire. They keep blowing the bellows, and this clay lump is turned till red hot. Then the metal has melted, then the figure is taken up, a hole is dug, [and] it is placed in it so that it is firmly set. The hole left in the clay is cleared out and the melted metal poured in. If it is filled, that is well; if not, more is added to fill it. If full then [the work] is finished. Next it is set aside to cool, then [the outside covering of clay] is broken off. Then you see a beautiful figure. That is it. The work of Ali is completed.


Activity Options

1. **Following Chronological Order**  Write a list of steps, in chronological order, to explain how to make Benin bronze figures.

2. **Comparing and Contrasting**  Invite an artist or art teacher to discuss how bronze sculpture is made. Then, as a class, compare modern techniques with the Benin techniques.
LITERATURE SELECTION from Sundiata: An Epic of Old Mali  
by D. T. Niane

Much of the history of Mali is known today partly because of its people’s tradition of telling oral histories and partly because of the writings of Arab travelers. The following story, from the oral history of Mali’s emperor Sundiata, describes a famous battle at Krina in 1235. The battle, between Sundiata and Sumanguru (also spelled Soumaoro), the tyrannical king of Sosso, was a struggle for control of Mali. After seven centuries, Sundiata’s triumph over Sumanguru is still told by the griots, or storytellers, of modern Mali. As you read, think about how Sundiata defeated his enemy.

Soumaoro advanced as far as Krina, near the village of Dayala on the Niger and decided to assert his rights before joining battle. Soumaoro knew that Sundiata also was a sorcerer, so, instead of sending an embassy, he committed his words to one of his owls. The night bird came and perched on the roof of Djata’s [Sundiata’s] tent and spoke. The son of Sogolon [another epithet for Sundiata] in his turn sent his own to Soumaoro. Here is the dialogue of the sorcerer kings:

“Stop, young man. Henceforth I am the king of Mali. If you want peace, return to where you came from,” said Soumaoro.

“I am coming back, Soumaoro, to recapture my kingdom. If you want peace you will make amends to my allies and return to Sosso where you are the king.”

“I am king of Mali by force of arms. My rights have been established by conquest.”

“Then I will take Mali from you by force of arms and chase you from my kingdom.” “Know, then, that I am the wild yam of the rocks; nothing will make me leave Mali.”

“Know, also that I have in my camp seven master smiths who will shatter the rocks. Then, yam, I will eat you.”

“I am the poisonous mushroom that makes the fearless vomit.”

“As for me, I am the ravenous cock, the poison does not matter to me.”

“Behave yourself, little boy, or you will burn your foot, for I am the red-hot cinder.”

“But me, I am the rain that extinguishes the cinder; I am the boisterous torrent that will carry you off.”

“I am the mighty silk-cotton tree that looks from on high on the tops of other trees.”

“And I, I am the strangling creeper that climbs to the top of the forest giant.”

“Enough of this argument. You shall not have Mali.”

“Know that there is not room for two kings on the same skin, Soumaoro; you will let me have your place.”

“Very well, since you want war I will wage war against you, but I would have you know that I have killed nine kings whose heads adorn my room. What a pity that your head should take its place beside those of your fellow madcaps.”

“Prepare yourself, Soumaoro, for it will be long before the calamity that is going to crash down upon you and yours comes to an end.”

Thus Sundiata and Soumaoro spoke together. After the war of mouths, swords had to decide the issue. . . .

At break of day, Fakoli came and woke up Sundiata to tell him that Soumaoro had begun to move his sofás [infantry] out of Krina.

The son of Sogolon appeared dressed like a hunter king. He wore tight-fitting, ochre-colored trousers. He gave the order to draw up the sofás across the plain, and while his chiefs bustled about, [two officers] came into Djata’s tent.

“Brother,” said Manding Bory, “have you got the bow ready?”


He unhooked his bow from the wall, along with the deadly arrow. It was not an iron arrow at all,
but was made of wood and pointed with the spur of a white cock. The cock’s spur was the Tana of Soumaoro, the secret which Nana Triban had managed to draw out of the king of Sosso.

The sun had risen on the other side of the river and already lit the whole plain. Sundiata’s troops deployed from the edge of the river across the plain, but Soumaoro’s army was so big that other sofas remaining in Krina had ascended the ramparts to see the battle. Soumaoro was already distinguishable in the distance by his tall headdress, and the wings of his enormous army brushed the river on one side and the hills on the other. Sundiata did not deploy all his forces. The bowmen of Wagadou and the Djallonkes stood at the rear ready to spill out on the left towards the hills as the battle spread. Fakoli Koroma [king of the Koroma tribe and a defector from the army of Soumaoro, his uncle] and Kamandjan were in the front line with Sundiata and his cavalry.

With his powerful voice Sundiata cried, “An gnewa! [Forward!]” The order was repeated from tribe to tribe and the army started off. Soumaoro stood on the right with his cavalry.

Djata and his cavalry charged with great dash but they were stopped by the horsemen of Diaghan and a struggle to the death began. Tabon Wana and the archers of Wagadou stretched out their lines towards the hills and the battle spread over the entire plain, while an unrelenting sun climbed in the sky. The horses of Mema were extremely agile, and they reared forward with their fore hooves raised and swooped down on the horsemen of Diaghan, who rolled on the ground trampled under the horses’ hooves. Presently the men of Diaghan gave ground and fell back towards the rear. The enemy center was broken. It was then that MANDINGO Bory galloped up to announce to Sundiata that Soumaoro, having thrown in all his reserve, had swept down on Fakoli and his smiths.

His eyes red with anger, Sundiata pulled his cavalry over to the left in the direction of the hills where Fakoli was valiantly enduring his uncle’s blows. But wherever the son of the buffalo passed, death rejoiced. [Sundiata] looked for Soumaoro and caught sight of him in the middle of the fray. Sundiata struck out right and left and the Sossos scrambled out of his way. The king of Sosso, who did not want Sundiata to get near him, retreated far behind his men, but Sundiata followed him with his eyes. He stopped and bent his bow. The arrow flew and grazed Soumaoro on the shoulder. The cock’s spur no more than scratched him, but the effect was immediate and Soumaoro felt his powers leave him. His eyes met Sundiata’s. Now trembling like a man in the grip of a fever, the vanquished Soumaoro looked up towards the sun. A great black bird flew over above the fray and he understood. It was a bird of misfortune.

“The bird of Krina,” he muttered.

The king of Sosso let out a great cry and, turning his horse’s head, he took to flight. The Sossos saw the king and fled in their turn. It was a rout. Death hovered over the great plain and blood poured out of a thousand wounds. Who can tell how many Sossos perished at Krina? The rout was complete and Sundiata then dashed off in pursuit of Soumaoro.

When Djata had been joined by all the army he marched on Sosso. Soumaoro’s city, Sosso, the impregnable city, the city of smiths skilled in wielding the spear.

Soumaoro was a magnificent city. In the open plain her triple rampart with awe-inspiring towers reached into the sky. The city comprised a hundred and eighty-eight fortresses and the palace of Soumaoro loomed above the whole city like a gigantic tower.

From the top of a hill, Djata and his general staff gazed upon the fearsome city of the sorcerer-king. The army encamped in the plain opposite the great gate of the city and fires were lit in the camp. Djata resolved to take Sosso in the course of a morning. He fed his men a double ration and the tam-tams beat all night to stir up the victors of Krina.

At daybreak the towers of the ramparts were black with sofas. Others were positioned on the ramparts themselves. They were the archers. The Mandingoes were masters in the art of storming a town. In the front line Sundiata placed the sofas of Mali, while those who held the ladders were in the second line protected by the shields of the spearmen. The main body of the army was to attack the city gate. When all was ready, Djata gave the order
to attack. The drums resounded, the horns blared and like a tide the Mandingo front line moved off, giving mighty shouts. With their shields raised above their heads the Mandingoes advanced up to the foot of the wall, then the Sossos began to rain large stones down on the assailants. From the rear, the bowmen of Wagadou shot arrows at the ramparts. The attack spread and the town was assaulted at all points. Sundiata had a murderous reserve; they were the bowmen whom the king of the Bobos had sent shortly before Krina. The archers of Bobo are the best in the world. On one knee the archers fired flaming arrows over the ramparts. Within the walls the thatched huts took fire and the smoke swirled up. The ladders stood against the curtain wall and the first Mandingo sofas were already at the top. Seized by panic through seeing the town on fire, the Sossos hesitated a moment. The huge tower surmounting the gate surrendered, for Fakoli's smiths had made themselves masters of it. . . . They opened the gates to the main body of the army. . . .

Soumaoro's palace was now at Sundiata's mercy. While everywhere the Sossos were begging for quarter, Sundiata, preceded by Balla Fasseke [Sundiata's griot], entered Soumaoro's tower. The griot knew every nook and cranny of the palace from his captivity and he led Sundiata to Soumaoro's magic chamber. . . . The inmates of the chamber had lost their power. The snake in the pitcher was in the throes of death, the owls from the perch were flapping pitifully about on the ground. Everything was dying in the sorcerer's abode. It was all up with the power of Soumaoro. Sundiata had all Soumaoro's fetishes taken down and before the palace were gathered together all Soumaoro's wives, all princesses taken from their families by force. The prisoners, their hands tied behind their backs, were already herded together. Just as he had wished, Sundiata had taken Sosso in the course of a morning. When everything was outside of the town and all that there was to take had been taken out, Sundiata gave the order to complete its destruction. The last houses were set fire to and prisoners were employed in the razing of the walls. . . .

Yes, Sosso was razed to the ground. It has disappeared, the proud city of Soumaoro. A ghastly wilderness extends over the places where kings came and humbled themselves before the sorcerer king. . . . Sosso vanished from the earth and it was Sundiata, the son of the buffalo, who gave these places over to solitude. After the destruction of Soumaoro's capital the world knew no other master but Sundiata.


Discussion Questions

Determining Main Ideas

1. How did Sumanguru (Soumaoro) justify his claim to be king of Mali?
2. What event decided the battle of Krina in Sundiata's favor?
3. What was Sosso, and what happened to it?
4. Drawing Conclusions Which events in the narrative seem likely to have been added to the story of the actual battle?
From China to Nigeria, from Russia to the Nile, and from Java to Spain, Ibn Battuta traveled to almost every corner of the known world during the early 14th century. Spurred by his unquenchable curiosity, he left his impressions of the people and places, kings and peasants, modes of dress and habits of diet that he found throughout the years and miles of his journeys.

The future world traveler was born in Tangier, Morocco, to a family that had a tradition of serving as judges in the Muslim religious courts. Ibn Battuta was meant for such a career as well and received the proper education for it. He occasionally halted his travels to undertake that role, but those stops were only infrequent and brief.

Ibn Battuta probably was blessed with several advantages that helped him successfully through his trips. His family was probably wealthy, as the great voyager needed money to support himself during almost 30 years of traveling. It is likely, too, that he had considerable charm and graciousness, since he generally met acceptance wherever he went. Most of all, Ibn Battuta must have been endlessly curious.

Ibn Battuta’s first journey was not unusual for a Muslim. In 1325, at the age of 21, he undertook the hajj, or pilgrimage to Mecca, that all Muslims are obliged to perform by their faith. He also used the occasion to add to his knowledge of Muslim theology and law. He stopped at most of the important cities of North Africa, including Alexandria, which still enjoyed its reputation as a center of learning, and Cairo, then one of the leading cities of the Muslim world. Reaching Damascus after more than a year of travel, he turned south to cross the blistering deserts of Arabia for Mecca. He returned to Morocco in late 1326.

Ibn Battuta did not stay home for long. He returned to Mecca, where he stayed for three years. After that, he traveled to the Persian Gulf and the Red Sea regions. He also reached the upper Nile River and descended it to see Cairo again. He then journeyed to Turkey and crossed the Black Sea to visit one of the Mongol states that controlled part of Russia. From there he traveled briefly in parts of Mongolia.

Next, Ibn Battuta visited Constantinople. While there, he even had an interview with the Orthodox Christian emperor of the Byzantine Empire. Ibn Battuta then turned east and crossed the Hindu Kush Mountains into the Indus River valley. For the next eight years he served as a judge to a Muslim ruler in Delhi, India. This period plunged him into serious financial difficulties, however. He was saved when that ruler sent him as head of a delegation to China. Shipwreck ended that plan, and Ibn Battuta moved along the west coast of India. Once again, he stayed and briefly became a judge until he was ready to move on again.

Ibn Battuta’s ensuing stops included Ceylon, Burma, and Java. He then turned north to head for China and returned by sea to Damascus. There he heard that his father had died some 15 years earlier. The bubonic plague soon to strike Europe was ravaging Damascus at the time, and Ibn Battuta left a vivid account of the horrors of this disease. Afterward, he returned to Morocco, reaching it in 1349.

The restless traveler did not stay long, however. Within a few years, he was in Muslim Spain and then visited the Islamic kingdoms in West Africa, going as far south as modern Nigeria. Summoned by the ruler of Morocco, he finally returned to Tangier, where he remained until his death some 15 years later. Upon arriving home, his ruler ordered Ibn Juzayy to record the voyager’s memories of his experiences. Though occasionally marred by incorrect chronology or exaggerated details, *The Travels of Ibn Battuta* remains a rich and valuable resource on life in many areas of the world in the early to mid-1300s.

Questions
1. **Making Inferences** What kind of character do you think Ibn Battuta had? Explain.
2. **Drawing Conclusions** What makes Ibn Battuta’s journeys so important?
3. **Clarifying** What non-Muslim lands did Ibn Battuta visit?
As you have read in this chapter, African empires grew wealthy and powerful by controlling trade. In Chapter 7, you learned about the Silk Roads, the trade routes that crisscrossed central Asia, and about India’s sea trade. How did Africa’s overland trade routes compare with the Silk Roads used by Asian traders hundreds of years earlier? How did control of trade affect the people living in the Indian, Chinese, and West African empires? Use the information in Chapters 7 and 15 to fill in the chart.

### Trade Routes in Asia and West Africa

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<thead>
<tr>
<th></th>
<th>Silk Roads and Sea Trade</th>
<th>West African Routes</th>
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<tbody>
<tr>
<td>1. What areas did the trade routes connect?</td>
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<td>2. What were some of the geographic features of the land routes?</td>
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<td>3. How were goods transported along the routes?</td>
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<td>4. Who were the trading partners?</td>
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<td>5. What goods were traded?</td>
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<td>6. How did trade affect economic growth?</td>
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<td>7. How did trade influence the spread of culture?</td>
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RETEACHING ACTIVITY

West African Civilizations

Multiple Choice  Choose the best answer for each item. Write the letter of your answer in the blank.

1. The kingdom of __________ was created in 1235, and its wealth was built on gold.
   a. Ghana  
   b. Sundiata  
   c. Mali  
   d. Libya  

2. A devout Muslim, __________, was one of Mansa Musa's successors who traveled to most of the countries in the Islamic world.
   a. Hausa  
   b. Ibn Battuta  
   c. Sundiata  
   d. Askia Muhammad  

3. The capital of the __________ empire was Gao.
   a. Songhai  
   b. Mali  
   c. Mansa Musa  
   d. Benin  

4. The __________ people lived in city-states in what is today northern Nigeria.
   a. Yoruba  
   b. Muslim  
   c. Ghanese  
   d. Hausa  

5. __________ is a hard ceramic clay that was used to make sculptures.
   a. Papyrus  
   b. Silt  
   c. Porcelain  
   d. Terra cotta  

6. Originally __________ meant war chief, but by the 700s, it had become a kingdom that chiefly traded gold and salt.
   a. oba  
   b. ghana  
   c. Oyo  
   d. Soninke  

7. As the first great ruler of Mali, __________ was cruel and unpopular.
   a. Al-Bakri  
   b. Mansa Musa  
   c. Sundiata  
   d. Niani  

8. As a skilled military leader, __________ protected Mali and expanded the empire.
   a. Mansa Musa  
   b. Ibn Battuta  
   c. Sunni Ali  
   d. Zazzau  

9. The kingdom of __________ was located in the forest near the Niger River.
   a. Hausa  
   b. Ghana  
   c. Benin  
   d. Songhai  

10. In the __________ society, a secret group of religious and political leaders limited the king's authority by reviewing his decisions.
    a. Benin  
    b. West African  
    c. Nigerian  
    d. Yoruba

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