West African Civilizations

MAIN IDEA

**ECONOMICS** West Africa contained several rich and powerful states, including Ghana, Mali, and Songhai.

**WHY IT MATTERS NOW**

These civilizations demonstrate the richness of African culture before European colonization.

**TERMS & NAMES**

- Ghana
- Mali
- Sundiata
- Mansa Musa
- Ibn Battuta
- Songhai
- Hausa
- Yoruba
- Benin

SETTING THE STAGE

While the Almohads and Almoravids were building empires in North Africa, three powerful empires flourished in West Africa. These ancient African empires arose in the Sahel, the savanna region just south of the Sahara. They grew strong by controlling trade. In this section you will learn about the West African empires of Ghana, Mali, and Songhai.

Empire of Ghana

By A.D. 200, trade across the Sahara had existed for centuries. However, this trade remained infrequent and irregular because of the harsh desert conditions. Most pack animals—oxen, donkeys, and horses—could not travel very far in the hot, dry Sahara without rest or water. Then, in the third century A.D., Berber nomads began using camels. The camel could plod steadily over much longer distances, covering as much as 60 miles in a day. In addition, it could travel more than ten days without water, twice as long as most pack animals. With the camel, nomads blazed new routes across the desert and trade increased.

The trade routes crossed the savanna through the region farmed by the Soninke (soh•NIHN•keh) people. The Soninke people called their ruler ghana, or war chief. Muslim traders began to use the word to refer to the Soninke region. By the 700s, Ghana was a kingdom, and its rulers were growing rich by taxing the goods that traders carried through their territory.

**Gold-Salt Trade** The two most important trade items were gold and salt. Gold came from a forest region south of the savanna between the Niger (NY•juhr) and Senegal (SEHN•ih•GAWL) rivers. Miners dug gold from shafts as deep as 100 feet or sifted it from fast-moving streams. Some sources estimate that until about 1350, at least two-thirds of the world’s supply of gold came from West Africa. Although rich in gold, West Africa’s savanna and forests lacked salt, a material essential to human life. The Sahara contained deposits of salt. In fact, in the Saharan village of Taghaza, workers built their houses from salt blocks because it was the only material available.

Arab and Berber traders crossed the desert with camel caravans loaded down with salt. They also carried cloth, weapons, and manufactured goods from ports on the Mediterranean. After a long journey, they reached the market towns of the savanna. Meanwhile, African traders brought gold north from the forest regions.
Merchants met in trading cities, where they exchanged goods under the watchful eye of the king’s tax collector. In addition to taxing trade, royal officials made sure that all traders weighed goods fairly and did business according to law. Royal guards also provided protection from bandits.

**Land of Gold** By the year 800, Ghana had become an empire. Because Ghana’s king controlled trade and commanded a large army, he could demand taxes and gifts from the chiefs of surrounding lands. As long as the chiefs made their payments, the king left them in peace to rule their own people.

In his royal palace, the king stored gold nuggets and slabs of salt (collected as taxes). Only the king had the right to own gold nuggets, although gold dust freely circulated in the marketplace. By this means, the king limited the supply of gold and kept its price from falling. Ghana’s African ruler acted as a religious leader, chief judge, and military commander. He headed a large bureaucracy and could call up a huge army. In 1067, a Muslim geographer and scholar named al-Bakri wrote a description of Ghana’s royal court:

**PRIMARY SOURCE**
The king adorns himself... wearing necklaces and bracelets... The court of appeal is held in a domed pavilion around which stand ten horses with gold embroidered trappings. Behind the king stand ten pages holding shields and swords decorated with gold, and on his right are the sons of the subordinate [lower] kings of his country, all wearing splendid garments and with their hair mixed with gold.

_Al-Bakri_, quoted in _Africa in the Days of Exploration_
Islamic Influences While Islam spread through North Africa by conquest, south of the Sahara, Islam spread through trade. Muslim merchants and teachers settled in the states south of the Sahara and introduced their faith there.

Eventually, Ghana’s rulers converted to Islam. By the end of the 11th century, Muslim advisers were helping the king run his kingdom. While Ghana’s African rulers accepted Islam, many people in the empire clung to their animistic beliefs and practices. Animism is the belief that spirits living in animals, plants, and natural forces play an important role in daily life. Much of the population never converted. Those who did kept many of their former beliefs, which they observed along with Islam. Among the upper class, Islam’s growth encouraged the spread of literacy. To study the Qur’an, converts to Islam had to learn Arabic.

In 1076 the Muslim Almoravids of North Africa completed their conquest of Ghana. Although the Almoravids eventually withdrew from Ghana, the war had badly disrupted the gold-salt trade. As a result, Ghana never regained its power.

Empire of Mali

By 1235 the kingdom of Mali had emerged. Its founders were Mande-speaking people, who lived south of Ghana. Mali’s wealth, like Ghana’s, was built on gold. As Ghana remained weak, people who had been under its control began to act independently. In addition, miners found new gold deposits farther east. This caused the most important trade routes to shift eastward, which made a new group of people—the people of Mali—wealthy. It also enabled them to seize power.

Sundiata Conquers an Empire Sundiata (sun•JAHT•ah), came to power by crushing a cruel, unpopular leader. Then, in the words of a Mande oral tradition, “the world knew no other master but Sundiata.” Sundiata became Mali’s mansa, or emperor. Through a series of military victories, he took over the kingdom of Ghana and the trading cities of Kumbi and Walata. A period of peace and prosperity followed.

Sundiata proved to be as great a leader in peace as he had been in war. He put able administrators in charge of Mali’s finances, defense, and foreign affairs. From his new capital at Niani, he promoted agriculture and reestablished the gold-salt trade. Niani became an important center of commerce and trade. People began to call Sundiata’s empire Mali, meaning “where the king lives.”

Mansa Musa Expands Mali Sundiata died in 1255. Some of Mali’s next rulers became Muslims. These African Muslim rulers built mosques, attended public prayers, and supported the preaching of Muslim holy men. The most famous of them was Mansa Musa (MAHN•sah moo•SAH), who may have been Sundiata’s grandnephew. Mansa Musa ruled from about 1312 to 1332.
Between the reigns of Sundiata and Mansa Musa, Mali experienced turmoil. There had been seven different rulers in approximately 50 years. Like Sundiata, Mansa Musa was a skilled military leader who exercised royal control over the gold-salt trade and put down every rebellion. His 100,000-man army kept order and protected Mali from attack. Under Mansa Musa, the empire expanded to roughly twice the size of the empire of Ghana. To govern his far-reaching empire, Mansa Musa divided it into provinces and appointed governors, who ruled fairly and efficiently.

A devout Muslim, Mansa Musa went on a hajj to Mecca from 1324 to 1325. When he returned, he ordered the building of new mosques at the trading cities of Timbuktu (TIHM•buhk•TOO) and Gao. Timbuktu became one of the most important cities of the empire. It attracted Muslim judges, doctors, religious leaders, and scholars from far and wide. They attended Timbuktu’s outstanding mosques and universities.

**Travels of Ibn Battuta** In 1352, one of Mansa Musa’s successors prepared to receive a traveler and historian named Ibn Battuta (IH•B•uhnt•BAH•too•tah). A native of Tangier in North Africa, Ibn Battuta had traveled for 27 years, visiting most of the countries in the Islamic world.

After leaving the royal palace, Ibn Battuta visited Timbuktu and other cities in Mali. He found he could travel without fear of crime. As a devout Muslim, he praised the people for their study of the Qur’an. However, he also criticized them for not strictly practicing Islam’s moral code. Even so, Mali’s justice system greatly impressed him:

**PRIMARY SOURCE**

They are seldom unjust, and have a greater abhorrence 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.

**IBN BATTUTA, quoted in Africa in the Days of Exploration**
Ibn Battuta left Mali in 1353. Within 50 years, the once-powerful empire began to weaken. Most of Mansa Musa’s successors lacked his ability to govern well. In addition, the gold trade that had been the basis of Mali’s wealth shifted eastward as new goldfields were developed elsewhere.

**Empire of Songhai**

As Mali declined in the 1400s, people who had been under its control began to break away. Among them were the Songhai people to the east. They built up an army and extended their territory to the large bend in the Niger River near Gao. They gained control of all-important trade routes. Gao was the capital of their empire.

**Sunni Ali, a Conquering Hero** The Songhai had two extraordinary rulers, both of whom were Muslims. One was Sunni Ali, who built a vast empire by military conquest. Sunni Ali’s rule began in 1464 and lasted almost 30 years.

Sunni Ali built a professional army that had a riverboat fleet of war canoes and a mobile fighting force on horseback. He expanded Songhai into an empire through his skill as a military commander and his aggressive leadership. In 1468, Sunni Ali achieved his first major military triumph. He captured the city of Timbuktu, which had been an important part of Mali’s empire.

Five years later, he took Djenné, also a trade city that had a university. To take Djenné, Sunni Ali surrounded the city with his army for seven years before it fell in 1473. Sunni Ali completed the takeover of Djenné by marrying its queen.

**Askia Muhammad Governs Well** After Sunni Ali’s death in 1492, his son succeeded him as ruler. Almost at once, the son faced a major revolt by Muslims who were angry that he did not practice their religion faithfully. The leader of the revolt was a devout Muslim named Askia Muhammad. He drove Sunni Ali’s son from power and replaced him.

During his 37-year rule, Askia Muhammad proved to be an excellent administrator. He set up an efficient tax system and chose able officials. Adding to the centralized government created by Sunni Ali, he appointed officials to serve as ministers of the treasury, army, navy, and agriculture. Under his rule, the well-governed empire thrived.

Despite its wealth and learning, the Songhai Empire lacked modern weapons. The Chinese had invented gunpowder in the ninth century. About 1304, Arabs developed the first gun, which shot arrows. In 1591, a Moroccan fighting force of several thousand men equipped with gunpowder and cannons crossed the Sahara and invaded Songhai. The Moroccan troops quickly defeated the Songhai warriors, who were armed only with swords and spears. The collapse of the Songhai Empire ended a 1,000-year period in which powerful kingdoms and empires ruled the central region of West Africa.

**Other Peoples of West Africa**

While empires rose and fell, city-states developed in other parts of West Africa. As in Ghana, Mali, and Songhai, Muslim traditions influenced some of these city-states. Other city-states held to their traditional African beliefs.

**Hausa City-States Compete** The Hausa (HOW•suh) were a group of people named after the language they spoke. The...
city-states of the Hausa people first emerged between the years 1000 and 1200 in the savanna area east of Mali and Songhai in what is today northern Nigeria. Songhai briefly ruled the Hausa city-states, but they soon regained their independence. In such city-states as Kano, Katsina, and Zazzau (later Zaria), local rulers built walled cities for their capitals. From their capitals, Hausa rulers governed the farming villages outside the city walls.

Each ruler depended on the crops of the farmers and on a thriving trade in salt, grain, and cotton cloth made by urban weavers. Because they were located on trade routes that linked other West African states with the Mediterranean, Kano and Katsina became major trading states. They profited greatly from supplying the needs of caravans. Kano was noted for its woven and dyed cloth and for its leather goods.

Zazzau, the southernmost state, conducted a vigorous trade in enslaved persons. Zazzau’s traders raiding an area south of the city and sold their captives to traders in other Hausa states. These traders sold them to other North or West African societies in exchange for horses, harnesses, and guns. The Hausa kept some slaves to build and repair city walls and grow food for the cities.

All the Hausa city-states had similar forms of government. Rulers held great power over their subjects, but ministers and other officials acted to check this power. For protection, each city-state raised an army of mounted horsemen. Although rulers often schemed and fought to gain control over their neighbors, none succeeded for long. The constant fighting among city-states prevented any one of them from building a Hausa empire.

Yoruba Kings and Artists  Like the Hausa, the Yoruba (YAWR•uh•buh) people all spoke a common language. Originally the Yoruba-speaking people belonged to a number of small city-states in the forests on the southern edge of the savanna in what is today Benin and southwestern Nigeria. In these communities most people farmed. Over time, some of these smaller communities joined together under strong leaders. This led to the formation of several Yoruba kingdoms.

Considered divine, Yoruba kings served as the most important religious and political leaders in their kingdoms. All Yoruba chiefs traced their descent from the first ruler of Ife (EE•fay). According to legend, the creator sent this first ruler down to earth at Ife, where he founded the first Yoruba state. His many sons became the heads of other Yoruba kingdoms. All Yoruba chiefs regarded the king of Ife as their highest spiritual authority. A secret society of religious and political leaders limited the king’s rule by reviewing the decisions he made.

Ife and Oyo were the two largest Yoruba kingdoms. Ife, developed by 1100, was the most powerful Yoruba kingdom until the late 1600s, when Oyo became more prosperous. As large urban centers, both Ife and Oyo had high walls surrounding them. Most rural farms in the surrounding areas produced surplus...
food, which was sent to the cities. This enabled city dwellers to become both traders and craftspeople.

The Ife were gifted artists who carved in wood and ivory. They produced terra cotta sculptures and cast in metal. Some scholars believe that the rulers supported artists. Many clay and metal casts portray Ife rulers in an idealistic way.

Kingdom of Benin To the south and west of Ife, near the delta of the Niger River, lay the kingdom of Benin (buh•NIHN). Like the Yoruba people of Ife and Oyo, the people of Benin made their homes in the forest. The first kings of Benin date from the 1200s. Like the Yoruba kings, the oba, or ruler, of Benin based his right to rule on claims of descent from the first king of Ife.

In the 1400s, the oba named Ewuare made Benin into a major West African state. He did so by building a powerful army. He used it to control an area that by 1500 stretched from the Niger River delta in the east to what is today Lagos, Nigeria. Ewuare also strengthened Benin City by building walls around it. Inside the city, broad streets were lined by neat rows of houses.

The huge palace contained many courtyards and works of art. Artists working for the oba created magnificent brass heads of the royal family and copper figurines. Brass plaques on the walls and columns of the royal palace of the oba showed legends, historical scenes, and the deeds of the oba and his nobles. According to tradition, Benin artists learned their craft from an Ife artist brought to Benin by the oba to teach them.

In the 1480s, Portuguese trading ships began to sail into Benin’s port at Gwatto. The Portuguese traded with Benin merchants for pepper, leopard skins, ivory, and enslaved persons. This began several centuries of European interference in Africa, during which they enslaved Africans and seized African territories for colonies. Meanwhile, East Africans—discussed in Section 3—prospered from trade and developed thriving cities and empires.