Chapter One

Historical Background
CHAPTER-I
HISTORICAL BACKGROUND

1.1. Introduction
India and Ethiopia are two most important countries of the world, each having its own glorious history and a long tradition of statehood. India and Ethiopia are great countries with time honoured civilisation and glorious histories. Apart from being countries with rich civilisation and cultural values and historic traditions, they share similar historical experiences witnessed in the long and hard struggles waged against foreign interventions and colonial rule to safeguard their national independence and territorial integrity. The links between two oldest countries have some shared historical experience of the relatively modern era. Now question can arise that, what is the significance of history to the present relations of India and Ethiopia? This question is difficult to answer, but not impossible. One can argue that history of the early or recent times has a secondary role when it comes of playing a decisive role in shaping any two countries prevailing relations and setting their future directions. Without totally disagreeing with this view, it must, however, be pointed out that current relations between two given countries may not either be fully explained or even better understood, in isolation from their past history. Scholar like M.P.S. Nair correctly said, “History has always been a dialogue between the past and present; to understand the present one must necessarily know the past”.

On the basis of above views, this chapter is divided into two sections. First section of this chapter will emphasize on foundation of Indo-Ethiopia relations. In this section, emphasis would be on the historicity of India and Africa continent. Second section of this chapter will examine historical links between Indo-Ethiopian relations. Last section of this chapter will be the concluding remarks.

1.2. The Foundation of Indo-Ethiopia Relations
Before a wide discussion about the historicity of Indo-Ethiopia relations, it will be better to understand the foundation of Indo-Ethiopia relations. India’s oldest relations with African countries are the foundation of the Indo-Ethiopia relations. As we know that India had developed political relation with African countries. The Indo-African contacts go back to the earliest times. There are ample evidences of this in ancient Indian religious and secular literature in Sanskrit and Pali, archaeological finds art,
coinage and traditional lore. Much of that is corroborated by pre-Christian era accounts of ancient Egypt, Mesopotamia, Persia, Babylon and the like. India's early ocean trade with Egypt and Mesopotamia is traced by some to go beyond 3000 B.C. It is not unlikely that the Indians might have also traded with the coastal region of Eastern Africa in those early times. The ancient Indians had developed a network of their mercantile trade. Much before the Christian era, sea-faring ships were regularly fitted on the shores of India to carry Indian merchandise to the lands lying on the western and northern shores of the Arabian Sea, to Persia, Arabian Coast, Egypt and the East African coastal region. The early Indo-African contacts and the nature of relations that developed between the two peoples across the vast Indian Ocean, is a fascinating field of research. (Ramchandani, R.R., 1980: 59-65)

During colonial days, with the expansion of Europe, and the coming of Europeans in Asia and Africa, a new era began, an era of Western dominance based on merchant capitalism, followed by industrial capitalism. As machine-made production expanded in the wake of industrial revolution, Europe sought outlets outside Europe through colonisation and conquest. India felt its impact, so did Africa. To fit into the mechanism of the new order-capitalist system—the colonial capitalism demanded full exploitation of cheap colonial labour. As the system advanced slave labour was replaced by contract labour. The scope of supply of cheap labour was thus immensely widened. The Indian labour was employed on sugar plantations in South Africa, Mauritius and the other countries in southern Africa. The subordinate and technical services, apart from labour for the well-known Uganda Railway, were again recruited from India. It may be mentioned that in the former British East African territories, Indians mainly supplied middle-level services clerks and artisans, teachers and supervisors—and provided the channels of distributive trade. They opened up the interior region through merchanting and 'duka' trading. Over time, they became a significant factor in the economic life of the East African countries. But, it must be underlined that they had no hand in either devising the system or designing its objectives. The friction between and the people of Indian origin that was generated in East Africa during the colonial period was unfortunate. It was the product of the peculiar colonial pattern of development. Fortunately, it is moving into history. (Ramchandani, R.R., 1980: 59-65)

The new collaborative links that are being forged between India and independent African countries are free from any friction or misunderstanding. On the
contrary, there base on immense mutual good will and clear understanding of each other problems. They are likely to be further strengthened because firstly, India, at its present stage of development has attained certain technological and manpower capacities whose supply price is generally much lower to that of the Western sources. Again, certain production processes, having been developing in labour surplus market, are comparatively more labour intensive. They are, therefore, likely to be found by the African countries to be of greater relevance to their present requirements. Secondly, in India, today, seeking a job or business opportunity in African countries is totally free from any racial prejudice which might have influenced an Indian immigrant of the colonial period.

1.2.1. Historical and Political Aspects

In the light of the realities of the complex situation in Southern Africa, as outlined above, the limitations to any major role by India in the process of decolonisation are fairly obvious; especially when the large demand on her resources at home have been an added restraint on her capability to assist the liberation movements. Therefore utmost caution is called for in any assessment of India's policies in respect of this area. On other hand, to ignore or belittle the part played by India would be swinging to the other extreme. It is widely recognized that India's contribution, direct and indirect, has been useful stimulating the march to African independence. As one of the countries to gain freedom soon after the war, India actively engaged itself in the United Nations, Commonwealth conferences and other international forums in initiating diplomatic moves to create conditions for a peaceful transfer of power. India's whole-hearted identification with the emerging nationalist forces was most conspicuous in her assertive role at the United Nations from the time it was established and which synchronised with her own independence. Despite the bold assertion in the Atlantic Charter, the concept of self-determination had received very guarded acceptance at the San Francisco Conference where the atmosphere was marked by a preponderant concern for world peace. It was the Indian delegate, A. Ramaswamy Mudaliar, who striking a prophetic note, proposed an amendment to the provisions relating to peace. He suggested that due recognition should be given to the promotion of "fundamental human rights for all men and women, irrespective of race, color or creed in all nations and in all international relations and associations of nations with one another." (Chari, P.R. 1977)
India's Endeavour’s to extend and consolidate the authority of the United Nations in the dependent territories came to the surface in the many legal battles fought at the United Nations on the question of decolonization of special significance in the context of the situation in Namibia were the suggestions made by India to ensure that the Trusteeship system worked strictly for the interests of the dependent peoples. These included: (a) that in placing a dependent area under a Trustee, there should be no parceling out of territories on the basis of strategic needs or outlets for surplus population; (b) that, besides the information required to be submitted by the Trustee, Organisation should also get regular information on the measures taken, or proposed to be taken, to enable the Trust territory in the shortest possible time, to achieve the objective independence and also on the manner in which the wishes of the peoples were being taken into account and the period of time in which each trust territory would attain the objective of independence or self-government and more significantly; and (c) that the United Nations should make it clear that Trusteeship agreements did not involve annexation and that administrative and fiscal union between the administering authority and the trust territory should not mean incorporation of the one into the other as South Africa had done with regard to South West Africa (Namibia). (Rana, Swadesh. Rajan, M.S., 1977: 75-76)

Similarly, India made vigorous efforts to get world opinion solidly crystallized against South Africa. She was the first country to take up the question of apartheid and racial discrimination in the first session of the General Assembly of the United Nations in 1946 even before her own independence. Though the question arose from the treatment of peoples of Indian origin in South Africa, it exposed South Africa's discriminating laws as a violation of fundamental human rights. Jawaharlal Nehru highlighting the dangers inherent in the denial of fundamental human freedom to certain races warned then that in their attempt to secure redress of the long-standing injustice against themselves, they (the so-called inferior races) might touch off a world conflagration of which no one could see the range of consequences. (Narasimhaiah, C.D., 1960: 75-76)

As, a result, the UN General Assembly in its resolution declared that the treatment of the people of Indian origin in South Africa should conform to the relevant provisions of the Charter and to South Africa's international obligations. Despite South Africa's refusal to accept the United Nations resolution India's consistent stand helped stimulate a discussion of the issue of apartheid in its wider
context. And as Dr Rajendra Prasad, the President of India, was later to explain in his address to the Lok Sabha: This question is no longer merely one of Indians of South Africa; it has already assumed a greater and wider significance. It is a question of racial domination and racial intolerance. It is a question of the future of Africans (more than that) of Indians in South Africa. (Lok Sabha Debates, 16th May, 1952)

Meanwhile, in 1954, India was again the first country to withdraw its High Commissioner in Pretoria and institute economic sanctions against South Africa, much in advance of the United Nations recommendatory sanctions. It is true India's trade boycott of South Africa was rendered ineffective initially by the re-export of products of Indian origin by countries like Australia, Kenya, Southern Rhodesia and Hong Kong and later by the breaking of the boycott by Pakistan, but it would not be denied that the loss of the South African market in which India had established itself earlier and where the demand for its products had been continuously growing was substantial (Chagla, M.P. 1964). Again, when Portugal was admitted to the United Nations in 1956, India rose to challenge Lisbon's contention that it did not have any colonial possessions within the meaning of Chapter XI of the United Nations Charter; that according to its constitution which was unitary in character, an "overseas territory has no more and no less in its status than any other territory". The controversy over the status of Portuguese colonies dragged on till 1960 when on the initiative of India, along with some other countries, a Committee was appointed and headed by India's Permanent Representative C.S. Jha, to go into the question. Finally, as a result of the Jha Committee's Report the General Assembly adopted a resolution in December 1960 specifying for the first time the territories in regard to which Portugal was under an obligation to transmit information under Chapter XI of the Charter. (U.N. Doc. 100/2:37)

As far as Rhodesia is concerned, India has throughout considered its status as a non-self governing territory as confirmed in the United Nations General Assembly resolution of 28 June 1962. Earlier, in 1953 India opposed in the General Assembly the idea of a Central African Federation comprising present-day Zambia, Malawi and Rhodesia, as it would have perpetuated White domination and extension of apartheid. On 7th May 1965, India again became the first country in the world to break off diplomatic relations with Rhodesia and was one of the first to impose a total embargo. The decision to withdraw the Indian mission in Salisbury was prompted by the series of measures taken by the minority settler's government, especially elections ordered
for that day, indicating its determination to take positive steps towards the unilateral declaration of independence. It demonstrated India's disapproval of the manner in which the Rhodesian regime was persisting in the achievement of its illegal objectives and seeking to give a semblance of constitutionality by the process of conducting spurious elections. The decision to snap a diplomatic tie was also considered a sign that India was no longer certain of Britain's ability to effectively intervene in Rhodesian affairs to prevent a unilateral declaration of independence by the White regime. (Narasimhaiah, C.D., 1960: 75-76)

Finally, India has been equally forthright on the Namibian question and identified itself with the new forces (SWAPO) which emerged in 1966. India's crusading role in the UN Trusteeship Council to which it was first elected in 1954 has already been described above. She is among the traditional donors of the UN Trust Fund to provide relief, assistance and education to persons persecuted under South Africa's discriminating legislation. India has regularly contributed to the Fund for Namibia set up in 1970 and when the UN Council for Namibia visited India in 1975, the Government decided to further strengthen cooperation particularly for post-independence construction of the territory by agreeing to provide training facilities to 150 people from Namibia immediately. In addition, India decided to send equipment and experts, professors and lecturers to serve in the Institute set up in Lusaka for Namibians. Recognition of India's positive contribution at the United Nations came in 1960 when the General Assembly adopted a resolution, without a dissenting vote, which proclaimed the necessity of bringing to speedy and unconditional end colonialism in all its forms and manifestations and India was unanimously elected as Chairman of the Special Committee of Twenty. The Committee was set up to examine and recommend measures for accelerating progress in the implementation of the historic Declaration on the Granting of Independence to Colonial Countries and Peoples. (U.N. Review, January, 1961)

With the rapid expansion of Afro-Asian membership of the United Nations, India appeared to be content with a quieter role. One explanation for this may be found in the emergence of an African group at the United Nations in 1958, which naturally, assumed the responsibility of articulating the problems of apartheid and colonialism, this group became more vocal after the Organisation of African Unity decided to establish a semi-permanent group in 1963 to represent the African case on the liberation of Southern Africa at the United Nations. Nonetheless, there was some
criticism of India's moderate role by the more militant African leaders, especially on
the question of Algeria, where it was felt that the Indian Government's attitude was
not in accord with its traditional anti-colonial policy. However, apart from the change
of circumstances, other factors which affected India's erstwhile role was undoubtedly
the 1962 Sino-Indian conflict and the realisation on India's part that a more pragmatic
policy was essential. The priorities since then have shifted to exploring the practical
options to it in respect of policies towards its own neighbours and the deployment of
national capacities for dealing with basic economic tasks. India, however, continues to
regard the United Nations as the most effective instrument of collective international
action in the fight against apartheid and colonialism. And whatever the criticisms,
there is no denying that political pressures at the UN forced Governments and peoples
to recognise that the future of Africa had become a vital problem in international
relations; that by encouraging African demands, the policy of gradualism advocated
by the colonial powers and the White supremacists in southern Africa has been upset
and, that the system of international accountability forced these powers, albeit
reluctantly, to reappraise their policies. The latest tribute to India's constructive role at
the UN is the reported move to involve her in the United Nations Peace Keeping
Force in Rhodesia during the transition from White minority to majority rule as
proposed by the United States and Britain. (Ramchandani, R.R., 1980: 59-65)

1.2.2. India's Support to African Liberation struggle
Outside the United Nations, India has fully supported the policies laid down with
regard to the liberation movements by the Organisation of African Unity founded in
1963. India in particular appreciated the OAU's endeavours to create conditions to
find an African solution to an African problem—one of its cardinal principles—as it has
been painfully aware of the enormous role external powers played to divide and
weaken Africa during the 1960 Congo (Zaire) crisis. More recently, in Angola the
policies of some powers to consolidate and extend their leverage in the area have
made them more suspects in the eyes of their African critics, calling for a complete
reversal of their policies. India, on the contrary, strictly adhered to the policy of
supporting the OAU in its efforts to form a Government of National Unity and it was
only after the MPLA secured an absolute majority in the OAU that it officially
accorded its recognition. Moreover, as India is anxious to sustain its relations with
Africa on an entirely different basis, seeking no privileged position for itself and does
not wish to take sides in the liberation movements, it has sought to channel its aid primarily through the OAU. By 1969 India had spent more than one and a quarter million rupees to assist the liberation movements. (Pal Singh, S., 1970: 7) By then the contributions to the OAU's Liberation Committee by the 35 Member states had reportedly dwindled from around 2 million dollars in previous years to less than a million dollars and only Tanzania, Zambia, Algeria and the Ivory Coast had paid their dues for the fiscal year 1968-69, according to the OAU Report. India's total assistance up to date has reportedly crossed the 5 million rupees mark. Evidence that India continues to stand by its commitments has recently been provided by the Tanzanian Shihsa news agency, which reported during Foreign Minister Atal Behari Vajpayee's visit that India had allocated 27 million Tanzanian shillings (nearly Rs. 31 million) to aid the struggle for the liberation of South Africa this financial year (Statesman, 4 August, 1977). Of perhaps even longer significance than this gesture of full backing for the liberation movements is the drive initiated by India soon after the 1970 Lusaka non-aligned summit conference to share the burden of the "front line" states as any instability in these countries cannot but be unsettling from Africa's point of view at this crucial stage of the liberation struggle in Southern Africa. India recently offered to contribute a million rupees to the Lesotho Special Fund and half a million rupees for the Botswana Special Fund to be used at their discretion for Indian goods and technical services. Both these 'captive' states are critically dependent on South Africa which, until 1969, had toyed with the idea of incorporating them along with Swaziland and Rhodesia. It, therefore, goes to credit that these states have asserted the principle of human dignity and given refuge to young South African blacks and white radicals fleeing police persecution. It is in the fitness of things that India promptly responded to the UN appeal for financial help to ease their plight. (Bhattacharyya, D.K., 1970: 579-582)

The high priority relations with Tanzania and Zambia have been accorded is evident from the fact that they are included in the neighborly zone of countries which fall in the category second only to our immediate neighbours. These countries moreover are themselves beginning to appreciate the experience of a country like India which has been tested in a similar socio-economic background. But most important perhaps is the knowledge that relations with India are non-exclusive and absolutely free from any political overtones. Equally significant, the complementarities of our economies have lifted these relations to a higher plane
qualitatively both in scope and dimension as reflected in the trade between our countries. (Chopra, V.S., 1968: 369)

Last, but not the least, the opportunity provided for Indian technicians and experts to work alongside and under Africans will not only improve India's image markedly but the tendency to overplay African emotions against Asians can be tempered notably to the mutual advantage of both. For Presidents Kaunda and Nyerere a successful experiment in racial partnership has a much greater significance as it could prove to be a most effective weapon in eventually eroding the foundations of apartheid in South Africa itself. For all these reasons, speaking on the occasion of Vajpayee's last visit, the Tanzanian Vice President, Aboud Jumbe, described cooperation between India and Africa as a model for Third World Countries and a beacon of hope in the dark and troubled waters of economic exploitation and the rich-poor tussle. (Patriot, 5 August 1977)

Finally, a new emphasis is noticeable in India's support to the liberation struggle in Southern Africa in the official statements made by former Foreign Minister Vajpayee during his visit to Tanzania and at the Commonwealth Conference. Renewing the pledge of support, for instance, he declared that India would "definitely consider" any request for arms made by guerrillas fighting against White minority rule in Southern Africa. (Statesman, 4th August, 1977) Viewed from any aspect India can take pride in her African Policy which is as it should be, a balanced blend of idealism and enlightened self interest.

1.2.3. Indo-African Relations in post-colonial period

India's ties with the African countries after independence are no more based on former colonial equation. Even before her own independence, the Indian leaders had consistently stood by the African countries in their struggle against colonial dominations, racial discrimination, and human degradation. Since India attained independence, she lent full force of support, given her own limitations, to the emerging African nationalist movements. In the words of India's President S. Radhakrishnan, "Indian independence blazed the trail of liberation of many countries in Asia and Africa."(Quoted in R.R. Ramchandani, 1980: 3) It will be recalled that the great Indian leader, Mahatma Gandhi, had himself fought against the repressive racist policies of the South African government. Evolved and sharpened the technique of non violent resistance Satyagraha while he still lived and suffered the impact of
racial discrimination in South Africa. Under his dynamic leadership, and later under the leadership Pandit Jawaharlal Nehru, a close affinity develops between the Indian and African Nationalist movements. India became the torch bearer. Gandhi ji often pointed out to the British imperial masters that “Indian independence... will be a help to novel effort throughout the world throughout the world and a promise of relief to its entire exploited people.” Not surprisingly, after India’s independence, the freedom struggles in Africa and elsewhere soon gathered god-speed. The colonial powers felt increasingly compelled to give up their political hold over Africa. Between 1956 and 1971 almost all the African countries, excepting Rhodesia (Zimbabwe), Namibia and that citadel of white settlers, the union of South Africa, emerged as independent nation states. Jawaharlal Nehru, India’s first Prime Minister laid the foundation for Indo-African relations. The importance of Africa, he felt, arose from the fact that though separated by the Indian Ocean from us, it is in a sense our next door neighbor. There were two major strands of his policy towards Africa. The first was the support for the struggle against colonisation and racial discrimination in South Africa. On these issues India was very active at the United Nations. The second was related to the people of Indian origin settled in Africa. He advised the Indians to identify themselves with the local community, adopt a more positive attitude towards the political aspirations of the people of their adopted countries. In economic matters, he advised them not to seek any special privileges at the cost of equal opportunities for the Africans. The Africans acknowledged both Nehru’s and Mahatma Gandhi’s support for the African struggle. Ali Mazrui, says that Gandhi’s message of non-violence and passive resistance inspired many black leaders in Africa including Kwame Nkrumah of Ghana, Kenneth Kaunda of Zambia and Julius Nyerere of Tanzania. Similarly, as the Cold War began, Nehru’s principle of non-alignment appealed to the Africans. (Mazrui, Ali, 1977: 117-118) However, towards the end of Nehru’s tenure, India’s Africa relations dipped to a low. Few African nations gave diplomatic support to India bilaterally or at multilateral forum like the Non-aligned Movement (NAM). This was due to a number of factors. Firstly, India’s defeat in the Sino-Indian war in 1962 caused a setback to the image of India as a leader. Secondly, India’s hesitation in fixing a date for the end of colonialism (on the logic that it was unrealistic) in Africa at the Belgrade NAM Summit in 1961 made it look soft towards the colonial powers. Thirdly, its insistence on African liberation movements to adopt peaceful means as opposed to China’s overt gestures towards arms assistance was not appreciated.
Fourthly, immediately after the 1962 war, India was busy countering China at every multilateral forum. However, by the mid-1960s India undertook a serious reassessment of its Africa relations and adopted some fresh initiatives. Indira Gandhi's African Safari in 1964 was aimed at measuring the depth of African solidarity with India. Subsequently, India stopped treating African countries as a bloc and became selective in its friendship. It also launched a policy of economic diplomacy. This was flagged off by the launch of the Indian Technical and Economic Cooperation (ITEC) Programmed in 1964, primarily to counter China's aid diplomacy. By the 1970s, India's stature had risen in African eyes; the Indo-Soviet Treaty (1971), the 1971 war, the Green Revolution, and the Peaceful Nuclear Explosion (PNE) in 1974 probably contributed towards this change. Emphasis on economic diplomacy increased in the early 1970s in tandem with the realisation among developing countries in Asia and Africa of the need for economic cooperation among themselves. Adoption of the Lagos Plan of Action by the Organisation of African Unity (OAU) in 1980 underlined the importance given by the Africans to regional and South-South cooperation. The impact of these initiatives was an increase in India's trade with Africa, with the balance of trade favouring India. (Dubey, A.K., 1990: 43-57)

In the 1970s and 1980s India continued to support liberation struggles in Africa. It worked closely with the Africans in the fight against apartheid in South Africa and Namibia; not just at the UN but also at other multilateral forum such as NAM, and the Commonwealth. India had accorded diplomatic status to the African National Congress (ANC) in 1967 and SWAPO (South West African People's Organisation) in 1985. Apart from diplomatic support, India also provided financial and material aid to the liberation struggles in Africa, not directly but through multilateral institutions like the OAU. The UN Fund for Namibia, UN Educational and Training Programme for South Africa and finally through the Action for Resisting Invasion, Colonialism and Apartheid Africa Fund. The Africa Fund was established by NAM under Prime Minister Rajiv Gandhi's leadership in 1986 to assist frontline states and liberation movements in South Africa and Namibia. According to one estimate India provided Rs 36 million by 1977-78 while India's initial contribution to the Africa Fund was Rs 500 million which included private and individual contributions of Rs 25 million.). As far as India's policy towards people of Indian origin (PIO) is concerned, Mrs. Indira Gandhi initially advanced a policy of engagement. During her African Safari she called them Ambassadors of India. The
African states resented the changes in India's policy towards the PIOs. When Kenya and Uganda launched the policy of Africanisation and asked Indians to leave the country, Government of India's sympathy and concern towards the PIOs was resented. These developments had an impact at three levels. First, realisation of the fact that the Indian government's support to the African liberation movements was not reciprocated by the Africans in giving protection to the people of Indian origin. Second, the Government of India reverted back to the policy of disengagement with the PIOs. Subsequent governments till the late 1990s continued this policy. Third, the Government of India's hesitation in welcoming the expelled Indians back into its fold, in turn, made them realise the limits of the policy towards them and the fact that they had been left to their own fate in their adopted countries. (Gupta, A., 1979: 269)

India-Africa relations span over centuries with thriving trade and cultural ties. Mahatma Gandhi's civil disobedience movement against British colonial rule began in South Africa. In the post-independence era, India has strongly supported anti-apartheid and independence movements in several African nations. India has also time and again strongly advocated for a proactive Non-aligned movement and South-South cooperation in terms of G-77 and G-15. The last few decades witnessed changes in both India and Africa. In this way India had developed their relations with African continent and it became foundation of India and Ethiopia relations.

On the light of above background, we will discuss country profile of both the nations and later part of this chapter will trace back the origin of the early contacts between India and Ethiopia relations.

1.3. Country profile Ethiopia: An overview

Ethiopia is 1,127,127 square kilometers (435,071 sq. mi) in size, and is the major portion of the Horn of Africa, which is the eastern-most part of the African landmass. Bordering Ethiopia is Sudan to the west, Djibouti and Eritrea to the north, Somalia to the cast, and Kenya to the south. Within Ethiopia is a massive highland complex of mountains and dissected plateaus divided by the Great Rift Valley, which runs generally southwest to northeast and is surrounded by lowlands, steppes, or semi desert. The great diversity of terrain determines wide variations in climate, soils, natural vegetation, and settlement patterns. (Pankhurst, Richard, 2003)
1.3.1. Geographical location of Ethiopia

Elevation and geographic location produce three climatic zones: the cool zone above 2,400 meters (7,900 ft) where temperatures range from near freezing to 16°C (32°–61°F); the temperate zone at elevations of 1,500 to 2,400 meters (4,900—7,900 ft) with temperatures from 16°C to 30°C (61°–86°F); and the hot zone below 1,500 meters (4,900 ft) with both tropical and arid conditions and daytime temperatures ranging from 27°C to 50°C (81°–122°F). The normal rainy season is from mid-June to mid-September (longer in the southern highlands) preceded by intermittent showers from February or March; the remainder of the year is generally dry. Ethiopia is an ecologically diverse country. Lake Tana in the north is the source of the Blue Nile. It also has a large number of endemic species, notably the Gelada Baboon, the Walia Ibex and the Ethiopian wolf or Simien fox. (Stuart Munro-Hay, 1991)

Ethiopia is located in the Horn of Africa and is bordered on the north and northeast by Eritrea, on the east by Djibouti and Somalia, on the south by Kenya, and on the west and southwest by Sudan. The country has a high central plateau that varies from 1,800 to 3,000 meters (6,000 ft.-10,000 ft.) above sea level, with some mountains reaching 4,620 meters (15,158 ft.). Elevation is generally highest just before the point of descent to the Great Rift Valley, which splits the plateau diagonally. A number of rivers cross the plateau—notably the Blue Nile flowing from Lake Tana. The plateau gradually slopes to the lowlands of the Sudan on the west and the Somali-inhabited plains to the southeast. The climate is temperate on the plateau and hot in the lowlands. At Addis Ababa, which ranges from 2,200 to 2,600 meters (7,000 ft.-8,500 ft.), maximum temperature is 26° C (80° F) and minimum 4° C (40° F). The weather is usually sunny and dry with the short (belg) rains occurring February-April and the big (meher) rains beginning in mid-June and ending in mid-September. (www.ethiopiafacts.org)

1.3.2. The People

Ethiopia's population is highly diverse. Most of its people speak a Semitic or Cushitic language. The Oromo, Amhara, and Tigreans make up more than three-fourths of the population, but there are more than 77 different ethnic groups with their own distinct languages within Ethiopia. Some of these have as few as 10,000 members. In general, most of the Christians live in the highlands, while Muslims and adherents of traditional African religions tend to inhabit lowland regions. English is the most
widely spoken foreign language and is taught in all secondary schools. Amharic is the official language and was the language of primary school instruction but has been replaced in many areas by local languages such as Oromifa and Tigrinya. (Stuart Munro-Hay, 1991)

1.3.3. Religion and languages
According to the 2007 National Census, Christians make up 62.8 percent of the country's population (43.5 percent Ethiopian Orthodox, 19.3 percent other denominations), Muslims 33.9 percent, practitioners of traditional faiths 2.6 percent, and other religions 0.6 percent. This is in agreement with the updated CIA World Fact book, which states that Christianity is the most widely practiced religion in Ethiopia. According to the latest CIA fact book says that Muslims constitute 32.8 percent of the population. (CIA fact book)

1.3.4. Economy
The current government has embarked on a cautious program of economic reform, including privatization of state enterprises and rationalization of government regulation. While the process is still ongoing, so far the reforms have attracted only meager foreign investment, and the government remains heavily involved in the economy.

The Ethiopian economy is based on agriculture, which contributes 45 percent to GDP and more than 80 percent of exports, and employs 85 percent of the population. The major agricultural export crop is coffee, providing approximately 35 percent of Ethiopia's foreign exchange earnings, down from 65 percent a decade ago because of the slump in coffee prices since the mid-1990s. Other traditional major agricultural exports are leather, hides and skins, pulses, oilseeds, and the traditional "khat," a leafy shrub that has psychotropic qualities when chewed. Sugar and gold production has also become important in recent years. Ethiopia's agriculture is plagued by periodic drought, soil degradation caused by inappropriate agricultural practices and overgrazing, deforestation, high population density, undeveloped water resources, and poor transport infrastructure, making it difficult and expensive to get goods to market. Yet agriculture is the country's most promising resource. Potential exists for self-sufficiency in grains and for export development in livestock, flowers, grains, oilseeds, sugar, vegetables, and fruits.
Gold, marble, limestone, and small amounts of tantalum are mined in Ethiopia. Other resources with potential for commercial development include large potash deposits, natural gas, iron ore, and possibly oil and geothermal energy. Although Ethiopia has good hydroelectric resources, which power most of its manufacturing sector, it is totally dependent on imports for oil. A landlocked country, Ethiopia has relied on the port of Djibouti since the 1998-2000 border war with Eritrea. Ethiopia is connected with the port of Djibouti by road and rail for international trade. Of the 23,812 kilometers of all-weather roads in Ethiopia, 15 percent are asphalt. Mountainous terrain and the lack of good roads and sufficient vehicles make land transportation difficult and expensive. Ethiopian Airlines serves 38 domestic airfields and has 42 international destinations. (Stuart Munro-Hay, 1991) (Appendix: I)

Dependent on a few vulnerable crops for its foreign exchange earnings and reliant on imported oil, Ethiopia is suffering a severe lack of foreign exchange while simultaneously battling high inflation. The largely subsistence economy is incapable of meeting the budget requirements for drought relief, an ambitious development plan, and indispensable imports such as oil. The gap has largely been covered through foreign assistance inflows.

1.3.5: Agriculture
Ethiopia is basically an agricultural and pastoral country. Agriculture dominates the Ethiopian life to the extent that little progress can be made unless agriculture is attacked directly. Ethiopia is a country of peasants with primitive agriculture. The physical potential for sharply increased agriculture is high but the obstacles for development are immense still, despite recent government attempts. The two dominant agricultural systems in Ethiopia are the mixed agriculture of the highlands, where both crops and livestock production are integrated, and pastoralist in the lowlands. The mixed agriculture exhibits several subsystems. Commercial agriculture using the river basins, such as the Awash Basin, is a recent phenomenon. Agricultural research as a formal activity and national programme is less than twenty-five years old and has undergone three formative stages reflecting the level of government commitment to agricultural development. The agricultural research system has now entered a new period where policy and infrastructures are being well laid down with emphasis on rural development. But these developments must be matched by greatly improved human and financial resource allocations. Agriculture, which constituted 46
percent of GDP and more than 80 percent of exports in 1998, is by far the most
important economic activity in the Ethiopian economy (1998 est.). An estimated 85
percent of the population is engaged in agricultural production. Important agricultural
exports include coffee, hides and skins (leather products), pulses, oilseeds, beeswax,
and, increasingly, tea. Domestically, meat and dairy production play an integral role
for subsistence purposes. Socialist agricultural reforms conducted by the Derg
included land reforms that led to relatively equitable patterns of land tenure. The state
maintained complete ownership of land, and state marketing boards were created with
monopolistic rights to purchase and sell agricultural commodities. Currently, the
government retains the right of ultimate land ownership in the agricultural sector,
though most marketing boards have been abolished. While marketing boards enabled
farmers to sell their crops to the highest bidder, they also required the dissolution of
minimum prices for agricultural commodities. Since the government normally
purchased agricultural commodities at low prices, however, the abolition of marketing
boards may prove to be a positive development. With 25 percent of all Ethiopians
approximately 15 million people gaining their livelihoods from coffee production, the
coffee sector is the most important agricultural activity. According to the U.S. Central
Intelligence Agency World Fact book 2000, coffee production, Ethiopia's largest
source of foreign exchange, contributed US$267 million to the economy in 1999, with
export volumes equaling 105,000 metric tons. Coffee has long held a central role in
Ethiopia's export economy and, as early as the mid-1970s, about 55 percent of the
nation's total export earnings derived from coffee exports. This percent share
remained more or less constant until the mid-1990s, when it increased to an average
of 63 percent of total export earnings between 1995 to 1998. With the export
economy so heavily dependent upon the exportation of a single crop, the Ethiopian
economy is structured into a precarious (insecure and dangerous) position. If annual
production declines as a result of a bad harvest (due to natural factors, such as drought
a constant threat), export earnings will suffer considerably, exacerbating (making
worse) the country's already negative balance of trade. Similarly, if all coffee
producing countries produce large amounts of coffee in a given year resulting in
excessive supply international prices for coffee will decline and Ethiopia's export
economy will accordingly suffer. Such was the case in 1998, when a glut in the world
supply of coffee reduced Ethiopia's coffee earnings by 22 percent from the previous
year. With 75 million heads of livestock, Ethiopia has the largest concentration of
livestock on the African continent. According to the Country Commercial Guide 2000, however, it is difficult to calculate the cattle sector's exact value, since a substantial amount of meat and dairy production is for subsistence consumption. In certain regions, such as the highlands, livestock is utilized only to support farming. Still, hides and leather products are Ethiopia's second most important export, though the Commercial Guide states that the sector's huge potential remains largely untapped, as a result of weather conditions (drought), diseases, and the lack of a coherent government plan for the development of the sector. In 1996, Ethiopia produced 8,500 metric tons of leather and leather products for exportation, thereby earning a total of US$6.5 million. Ethiopia is also the continent's leading producer and exporter of beeswax and honey. The country has approximately 7 million bee colonies. Other important agricultural activities include tea production, which has reached approximately 4,000 metric tons of output in recent years, and cotton and sugar production. Moreover, there are opportunities for expanding cultivation and export of dried fruits, cut flowers, and canned vegetable products. While the agricultural export economy is constantly subjected to the caprices (whims) of the weather, so too is agricultural production geared towards domestic consumption. In 1992, for example, IMF statistics indicate that Ethiopia produced 51,850 quintals of cereals, mostly for domestic consumption, whereas the following year the cereals output dropped to 47,404 quintals—a decline of 8.6 percent. The decrease was largely the result of drought. The fact that Ethiopia has an extremely poor infrastructure for agricultural production does not help the matter. Though there is the potential for Ethiopia to become self-sufficient in grain production, the country must currently continue to import grains in addition to receiving food aid in order to feed the population. Like many African countries, Ethiopia confronts several environmental issues that are particularly problematic for the agricultural sector of the economy. Such issues include deforestation (depletion of forests), over-grazing (depletion of pastures), soil erosion (depletion of quality soil), and desertification (extensive drying of the land). Since only 12 percent of all Ethiopian land is arable, 1 percent is used for permanent crops, and 40 percent is comprised of permanent pastures, it is essential for Ethiopia to address these environmental problems in order to maintain the land so fundamental for agricultural activities. Moreover, according to Girma Kebbede, the author of The State and Development in Ethiopia, it is precisely these environmental problems—rather than just the shifting weather patterns which contribute primarily to the chronic
famines that so frequently plague the country. Quite simply, limited arable land as a result of soil erosion and other environmental difficulties mean that in times of drought, there are very few available methods to prevent widespread famine. (www.nationsencyclopedia.com)

1.3.6. Subdivisions of Ethiopia

Before 1996 Ethiopia was divided into 13 (14 before Eritrea's independence in 1993) provinces, many of which historical bases. Ethiopia now has a tiered government system consisting of a federal government, ethnically-based regional states, zones, districts (woredas), and neighborhoods (kebele). Ethiopia is divided into 9 ethnically-based administrative regions, and subdivided into 68 zones and two chartered cities: Addis Ababa and Dire Dawa. It is further subdivided into 550 woredas and six special woredas. The constitution assigns extensive power to regional states that can establish their own government and democracy according to the federal government's constitution. Each region has its apex regional council where members are directly elected to represent the districts and the council has legislative and executive power to direct internal affairs of the regions. Article 39 of the Ethiopian Constitution further gives every regional state the right to secede from Ethiopia. There is debate; however, as to how much of the power guaranteed in the constitution is actually given to the states. The councils implement their mandate through an executive committee and regional sectoral bureaus. Such elaborate structure of council, executive, and sectoral public institutions is replicated to the next level (woreda). (Pankhurst, Richard, 2003)


1.4. Country profile India: An overview

1.4.1. Geographical location of India

The geography of India describes the physical features of India, a country in South Asia that lies entirely on the Indian Plate in the northern portion of the Indo-Australian Plate. The country lies to the north of the equator between 8°4' and 37°6' north latitude and 68°7' and 97°25' east longitude. It is the seventh-largest country in the world, with a total land area of 3,287,263 square kilometers (1,269,219 sq mi). India measures 3,214 km (1,997 mi) from north to south and 2,993 km (1,860 mi)
from east to west. It has a land frontier of 15,200 km (9,445 mi) and a coastline of 7,517 km (4,671 mi). India is bounded to the southwest by the Arabian Sea, to the southeast by the Bay of Bengal and the Indian Ocean to the south. Kanyakumari constitutes the southern tip of the Indian peninsula, which narrows before ending in the Indian Ocean. The southernmost part of India is Indira Point in the Andaman and Nicobar Islands. The Maldives, Sri Lanka and Indonesia are island nations to the south of India with Sri Lanka separated from India by a narrow channel of sea formed by Palk Strait and the Gulf of Mannar. The territorial waters of India extend into the sea to a distance of 12 nautical miles (13.8 mi; 22.2 km) measured from the appropriate baseline. (India Yearbook, 2007)

One of the earliest civilizations, the Indus Valley civilization flourished on the Indian subcontinent from c. 2600 B.C. to c. 2000 B.C. It is generally accepted that the Aryans entered India c. 1500 B.C. from the northwest, finding a land that was already home to an advanced civilization. They introduced Sanskrit and the Vedic religion, a forerunner of Hinduism. Buddhism was founded in the 6th century B.C. and was spread throughout northern India, most notably by one of the great ancient kings of the Mauryan dynasty, Ashoka (c. 269–232 B.C.), who also unified most of the Indian subcontinent for the first time. In 1526, Muslim invaders founded the great Mogul Empire, centered on Delhi, which lasted, at least in name, until 1857. Akbar the Great (1542–1605) strengthened and consolidated this empire. The long reign of his great-grandson, Aurangzeb (1618–1707), represents both the greatest extent of the Mogul Empire and the beginning of its decay. (http://india.gov.in/knowindia/profile.php.)

1.4.2. The People

The demographics of India are remarkably diverse. India is the second-most populous country in the world with over 1.18 billion people (estimate for April, 2010) and consists of more than one-sixth of the world's population. It contributes 17.31 percent of the world's population and it is projected that India will be the largest populated country in the world by 2025 surpassing China, and by 2050 its population will cross 1.6 billion people. India has more than two thousand ethnic groups, and every major religion is represented, as are four major families of languages (Indo-European, Dravidian, Austro-Asiatic and Tibeto-Burman languages) as well as a language isolate (the Nihali language spoken in parts of Maharashtra). Further complexity is lent by the great variation that occurs across this population on social parameters such
as income and education. Only the continent of Africa exceeds the linguistic, genetic and cultural diversity of the nation of India.

1.4.3. Religion and languages

43 percent of the Hindus speak Hindi while the rest speak Bangla, Telugu, Marathi, Tamil, Gujarati, Kannada, Malayalam, Assamese and other languages. Almost 45 percent of the Muslims speak Urdu while the rest speak Bangla, Hindi, Kashmiri, Malayalam, Telugu, Tamil, Gujarati, Assamese and other languages. About one-third of the Christians speak Malayalam, one-sixth speak Tamil while the rest speak a variety of languages. In total, there are 1,652 languages and dialects spoken in India. (Census Data 2001) (See Table: 1.1)

### Table 1.1: Religious demographics

<table>
<thead>
<tr>
<th>Religious Composition</th>
<th>Population</th>
<th>(percent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>827,578,868</td>
<td>80.5 percent</td>
</tr>
<tr>
<td>Muslims</td>
<td>138,188,240</td>
<td>13.4 percent</td>
</tr>
<tr>
<td>Christians</td>
<td>24,080,016</td>
<td>2.3 percent</td>
</tr>
<tr>
<td>Sikhs</td>
<td>19,215,730</td>
<td>1.9 percent</td>
</tr>
<tr>
<td>Buddhists</td>
<td>7,955,207</td>
<td>0.8 percent</td>
</tr>
<tr>
<td>Jains</td>
<td>4,225,053</td>
<td>0.4 percent</td>
</tr>
<tr>
<td>Other Religions &amp; Persuasions</td>
<td>6,639,626</td>
<td>0.6 percent</td>
</tr>
<tr>
<td>Religion not stated</td>
<td>727,588</td>
<td>0.1 percent</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,028,610,328</strong></td>
<td><strong>100.0 percent</strong></td>
</tr>
</tbody>
</table>

Source: Census Data, 2001

1.4.4. Economy

The economy of India is the eleventh largest economy in the world by nominal GDP and the fourth largest by purchasing power parity (PPP). Following strong economic reforms from the socialist inspired economy of a post-independence Indian nation, the country began to develop a fast-paced economic growth, as markets opened for international competition and investment, in the 1990s. In the 21st century, India is an emerging economic power with vast human and natural resources, and a huge
knowledge base. Economists predict that by 2020, India will be among the leading economies of the world. (India Yearbook 2007)

India was under social democratic-based policies from 1947 to 1991. The economy was characterised by extensive regulation, protectionism, public ownership, pervasive corruption and slow growth. Since 1991, continuing economic liberalisation has moved the economy towards a market-based system. A revival of economic reforms and better economic policy in 2000s accelerated India's economic growth rate. In recent years, Indian cities have continued to liberalize business regulations. By 2008, India had established itself as the world's second-fastest growing major economy. However, the year 2009 saw a significant slowdown in India's GDP growth rate to 6.8 percent as well as the return of a large projected fiscal deficit of 6.8 percent of GDP which would be among the highest in the world. India's large service industry accounts for 55 percent of the country's Gross Domestic Product (GDP) while the industrial and agricultural sector contributes 28 percent and 17 percent respectively.

Agriculture is the predominant occupation in India, accounting for about 52 percent of employment. The service sector makes up a further 34 percent, and industrial sector around 14 percent. The labor force totals half a billion workers. Major agricultural products include rice, wheat, oilseed, cotton, jute, tea, sugarcane, potatoes, cattle, water buffalo, sheep, goats, poultry and fish. Major industries include telecommunications, textiles, chemicals, food processing, steel, transportation equipment, cement, mining, petroleum, machinery, information technology enabled services and software. India's per capita income (nominal) is $1,030, ranked 139th in the world, while it's per capita (PPP) of US$2,940 is ranked 128th. Previously a closed economy, India's trade has grown fast. India currently accounts for 1.5 percent of World trade as of 2007 according to the WTO. According to the World Trade Statistics of the WTO in 2006, India's total merchandise trade (counting exports and imports) was valued at $294 billion in 2006 and India's services trade inclusive of export and import was $143 billion. Thus, India's global economic engagement in 2006 covering both merchandise and services trade was of the order of $437 billion, up by a record 72 percent from a level of $253 billion in 2004. India's trade has reached a still relatively moderate share 24 percent of GDP in 2006, up from 6 percent in 1985. (Economic survey of India, 2007)
I.4.5. Agriculture

Agriculture in India has a long history dating back to ten thousand years. Today, India ranks second worldwide in farm output. Agriculture and allied sectors like forestry and logging accounted for 16.6 percent of the GDP in 2007, employed 52 percent of the total workforce and despite a steady decline of its share in the GDP, is still the largest economic sector and plays a significant role in the overall socio-economic development of India. India is the largest producer in the world of milk, cashew nuts, coconuts, tea, ginger, turmeric and black pepper. It also has the world's largest cattle population (281 million). It is the second largest producer of wheat, rice, sugar, groundnut and inland fish. It is the third largest producer of tobacco. India accounts for 10 percent of the world fruit production with first rank in the production of banana and sapato. India's population is growing faster than its ability to produce rice and wheat. (Economic survey of India, 2007)

1.5. The Civilisation of India and Ethiopia

Asia is a continent in which republics were unusual in early ages. Here history reveals monarchies under despotic rulers, who were worshipped as though the subjects were mere slaves. India until late ages was under a very different form of government. In early Buddhist times we find the land full of aristocratic republics. This was the same form of government to be found on other Cushite sites. Here in a more isolated clime, remote from outside influences, the old Cushite communal form of government has come on down to our times. Much can be gained from a study of this unique system. Out of it came the gentleness of the Hindu and it was the environment that nourished his exalted mental attainments. Again it is too lightly considered, when we remember that this form of life produced artists and craftsmen who brought into existence lost arts and a skill and originality that we do not today attain. It is a common error to suppose that the tribes that the Aryan invaders found were savages. Ancient annals represented the Cushite Indi as wise and skillful. Heeren said that these writings represented the early Hindu as a commercial people that their merchants could travel from one of the Nile flowing through Barabra (Ethiopia) and the mountains of the Moon. Even the name Hindu is Ethiopian. Ancient records of authority made Hind and Sind sons of Cush. Philostratus. in Vit. Apollon, says, "The Indi are the wisest of mankind. The Ethiopians are a colony of them, and they inherit the wisdom of their fathers." The separation of India from the parent Cushite stock was in ages long
before the rise of the so-called Aryans in India. The older Greeks always associated the sacred waves of the Indian Sea with the wonderful Ethiopians. Ephorus stated that they occupied all the southern coasts of Asia and Africa. As in Chaldea they brought to the aboriginal tribes of India the knowledge of metals to take the place of stone implements, they brought the knowledge of the arts. Their funeral remains all over India reveal the stone circles and upright massive menhirs of North Africa. They understood in those far distant ages how to make hard earthenware, iron weapons and ornaments of gold. Today in a state of degenerated art, Sind is the only province where the potters craft is artistic. Before Megathenes, a Greek ambassador to the court of the non-Aryan Chandra Gupta, about 300 B. C., the Greeks mentioned as Indi only the Cushites of the areas between the Hindu Kush and Persia. The name India means black, and Condor thinks that it was employed only to designate the home of the Asiatic Ethiopians. Let us look for a brief space at the land. India has often been described as almost a continent of itself, surrounded as it is by high mountain ranges to the north with the spurs stretching out to east and west, leaving only two natural passages down into the peninsula. India has a rich and varied climate and landscape. First come the Himalayas with their colder atmosphere, then the vast, fertile, densely populated plains of northern India watered by the Indus, the great Ganges and the Brahmaputra. These have the greatest volume of any rivers of the world. South of the great northern plain is the elevated plateau of Decan. The Ganges has meant so much to the life and development of the country that it is a sacred river to the Hindu. Almost all the traffic of the country passes up and down this river. Southern India has a tropical climate. The Indian plains are sultry but Decan and the slopes of the Himalayas enjoy a temperate climate. There are two annual seasons the rainy and the dry. Modern books deal with forest destruction in India and the wearing out of the land. These are the result of conquest and the crowding back of tribes upon the more waste areas. The great Indian rivers cause terrible disasters through floods that sweep off cattle, grain, stores and houses. The mighty currents undermine and carry away soil to build up monstrous deltas. Still with all these disasters India has an age old system of agriculture and we see everywhere the evidences of a people long skilled in agriculture. Northern India produces the plants of the temperate zone in profusion. Southern India abounds in tropical verdure. Two harvests are sometimes reaped in one year. Rice grows in the irrigated districts. Many think that cotton was first developed in India and that many other important plants found there their origin. We
find indigo, jute, tobacco, sugar cane, cocoa, the date and other palms. Among the
tropical fruits are the orange, lime, citron, melon, pineapple, fig and other fruits. The
dense growth of tropical woods affords some of the world's most important plants.
Here we find resins, gums, perfumes and varnishes with hundreds of other articles of
commerce or luxury. These wonderful and useful plains and fruits of India are not the
result of accident, but are the fruit of the genius of some continuously agricultural
race. These products were the foundation of the age old art and commerce of the
Indies, that in the days of Columbus made the route to India the world sought quest of
western nations. Nearly every article that produces commerce abounds in India. All
the shrubs and herbs needed for the healing of the nations may be found there and are
used as native medicines. Rice and millet are the staple foods, though sweet potatoes,
onions, barley and garlic are much used. The vast forests are densely populated with
wild animals and birds. The leopard, wolf, tiger, hyena, fox and jackal abound, the
lion is extinct. Snakes and reptiles cause innumerable death. The tiger is in every part
of the country. One tiger in the course of three years killed one hundred and eight
persons and another caused thirteen villages to be abandoned. There is a government
price on the tiger's head. The tamer animals are deer, sheep, goats, antelope, oxen,
camels, mules, horses and many birds. With this rich flora and fauna a distinctive
ancient life developed and flowered as gorgeously in religion and art. (Barker, 1971)

A glance at India today reveals a great difference from the old condition of
opulence. The country has grown overpopulated. Many districts are so overcrowded
that the natives can hardly secure land to cultivate. Life in the British Isles is very
congested, the population being about 213 to a square mile, but in India we find 271
to the square mile. In England the people support themselves by working in the
industries. India has very few large towns. Millions are struggling to live and support
themselves on half an acre. If the rains fall short by only a few inches, there is terrible
scarcity of food and thousands die. This condition is due to the fact also that the old
industrial system of the Hindu has been destroyed. Once they manufactured in their
homes and thus kept themselves from want. During the centuries of misrule after the
various conquests of India, the land became full of robbers and armed bands. Since
introduction of railroads by the English, the natives are slowly moving from the
congested districts to the few remaining spare lands. In ancient days each rural family
was rooted to the spot of its ancestry. The first glimpses that we catch of the Hindu in
historical times we find a people of varied ethnology. The popular theory emphasizes
an Aryan invasion that took place in late ages, compared to the primitive times when the deeds of the Indian epics were enacted. As late as the authoritative records of history, the most powerful kingdoms of India were ruled over by non-Aryan princes. These were the Indi of the ancient records. This ruling race had produced the culture that passed down, and just as across all the wide belt of the equator the civilization of the ancient Cushite was appropriated—here it was not destroyed. So intermixed are all the classes of the Hindu today that all Brahmin, and Soudra have identically the same formation of skull, the old formation of Ethiopia. This later Brahmic type which has only ruled India in the Christian era is Turanian in the same sense that the races of Western Europe may be so called. These Turanians entering India were inferior in culture to the Indi. Today after continued conquest, we find great peoples using literary languages among the Dravidians who represent the primitive Cushite stock. Such are the Tamils, Telugu, Malayalam and Kanarese. Authorities dispute the claim that the black Rajputs were the same race as the invading Turanians. The ancient books read without prejudice reveal a deadly contest between Brahmins and the Kshattriyas, the original royal stock. The literature reveals that this hostility did not come to an end until the Brahmins gave up the hope of holding the sovereignty and took over the custody of the ancient books and the priesthood.

In the ancient books of India there is no mention of caste. Long before the time of Alexander all the Hindu was a dark race. Baldwin declares that Indo-Aryans were but a small proportion of the whole population of India. All over the country are masses, whose dialects reveal that they did not belong to the Indo-European group. Cushites entering India in primitive ages perhaps found aboriginal Malays. They did not exterminate them but conciliated, civilized and to some extent absorbed them. This was the Ethiopian custom over their wide domains. In the central provinces an aboriginal Malay race forms a large proportion of the population, showing that the Cushites may have refused to intermix. The struggle represented as taking place between these Cushites and their conquerors might have been but a later emigration of their race as the Cassite invaders of Chaldea. We would think this from the identity of skull formation of all the racial divisions of India. The hill people of the Himalayas have always been fair, as we find Cushite people on all the continents where they were not exposed to the torrid rays of the sun. The Casdim or Cassites of ancient days occupied the highlands of southwestern Asia from Caucasus to the highlands of India.
Does it not seem more reasonable that this learned race as proved by the Chaldeans and Elamites sent the type into India that made her ruling class. (Bahru, 2001)

5000 years ago we have shown there was no branch of the Aryan race that could have produced the Rig-Veda. 5000 years ago no Japhetic nation possessed blacksmiths, chariots, and the civilization that the Rig-Veda reveals. It seems to be the story of the passage to the southwest of Hindu colonists from the mountains of Hindu-Kush (Cush) down into the plains of India. Note the name of the region from which they came. In the beginning these invaders took Dravidian wives because most probably they were primarily of the same stock. 3000 to 4500 B. C. the father is represented with the ancient Cushite traits in all their glory. He was priest of the family. He conducted human sacrifice, for which the horse sacrifice was substituted in later ages. There was no burning of widows and woman enjoyed a high position. The Rig-Veda represents these people at this far distant age as blacksmiths, barbers, coppersmiths, goldsmiths, carpenters and husbandmen. They fought from chariots as did all Cushite nations. They settled down as husbandmen to till the fields. Unlike the modern Hindu they ate beef. They adored gods identical with those of Egypt, Chaldea and Ethiopia. Who were these people who 4500 B. C. possessed towns and built ships. When the Hebrews left Egypt they did not understand the art of welding iron. Persians in late ages used Egyptians as their carpenters. The historic Greek and Roman at this early age had not emerged from caves and use of rude stone tools. Let us glance at the Goths as they appeared on the plains of Western Europe as late as the Christian era and see if we find the race traits that the Rig-Veda reveals. They possessed no knowledge of metals. They scorned images and temples, therefore they had no priests. The name of not a single Gothic deity has come down to us. They showed not the faintest glimmer of the mentality and austerity of life of the Buddhist. They were coarse and gluttonous. They loved strong drink and would lay for days in drunken stupor in the ashes of their hearths. They appropriated the gods of the long headed race of Western Europe, Odin and Thor. They knew nothing of agriculture being a nomadic race fitted for conquest. (www.countrystudies.com)

They had no communal interests as the people of India, they were extreme individualists. They battered down the grand structures of antiquity; they did not create them and smashed the art treasures of ages. Even in the Middle Ages they had developed none of the traits of the gentle Hindu and regarded not the rights of others unless compelled to do so by the sword. Beside this picture let us line the Hindu
priest. His is a type that early was devoted to ceremony. His whole life was mapped out for stages of discipline. When he had reared a family and gained a practical knowledge of the world, he retired into the forest as a recluse, using nature's wild foods. Here he practiced religious duties with increased devotion. Next he entered upon an ascetic and rigorous self-denial, wandering as a religious mendicant, wholly withdrawn from joy or pain, wholly absorbed in final absorption into the deity. He ate nothing but what was given him unasked, remained not more than one day in a village. Throughout his life he took no wine, curbed desire, shut out tumults of war, his duty was to pray and not to fight, to study and practice self-restraint. The Brahmin represents a race in India that holds supremacy not by force of arms but by vigor of hereditary culture and temperance. Dynasties have fallen, religions have spread themselves over the land and disappeared, but since the dawn of history the Brahmin has calmly ruled. In almost every part of Oudh and the northwestern provinces are to be found ruins ascribed to this race, which reigned at different periods from the fifth to the eleventh centuries A.D. The early invaders found as the Vedas describe, these people in possession of wealth, having cattle, cities and forts. The literature represents them as making alliances with the native Cushite princes, this would have been impossible if they had not been of the same race. The Nubians (Cushites) of old Ethiopia will not intermarry with Arabs or Egyptians. Some superficial interpretations of the Vedas attempt to make out the Dravidian Cushites as disturbers of sacrifices, lawless, without gods, and without rites. This would not describe Cushites anywhere in the world. For at no stage of their development do they seem to be without sacrifice, law and religion, which rites they gave to the ancient world. That section of the Vedas describes Cushites finding the aborigines of the country without these rites, which they naturally at first opposed. To those who read the Rig-Veda intelligently and without the confusing glasses of prejudice, these mutilated and interpolated writings are but a description of the familiar traits and customs of Cushite Ethiopians. The Brahmins were probably a much later and intermixed branch of the inhabitants of Hindu-Kush. That they were intermixed we can tell by their cruelty. Full blooded Cushites are very gentle. The fact that the Brahmins altered the Sanskrit writings to such great extent is proof itself that they were not the original authors of these works. They took over and appropriated much from Buddhism that would appeal to the masses when they found it otherwise impossible for them to sit in the saddle of the priesthood. An ancient treatise tells us of the early Cushite element, that they adorned
their dead with gifts, with raiment, and ornaments, imagining thereby that they shall
attain the world to come. Their ornaments were bronze, copper and gold. One non-
Aryan chief described this race as of fearful swiftness, unyielding in battle, in color
like a dark blue cloud. This old type is represented today by the compact masses at the
south. These Dravidians constitute forty-six millions of southern Indians today. They
represent the unmixed Cushite type. All the rest of the blood of India is heavily mixed
with this strain. These Dravidians that the untruthful book seeks to represent today as
despised outcasts when they are still a very important division of the Hindu
population entered India in primitive times by the Northwest Passage. They were a
part of that advancing wave of the Old Race that swept eastward and westward,
peopling primitive Arabia, Egypt and Chaldea. The rich merchants of the ancient
Indian commerce had been Dravidians. One of their greatest kingdoms was Pandya so
noted in the Sanskrit writings. The Nandas in Behar of whom the great Chandra
Gupta sprang and his greater grandson Asoka, were non-Aryan. These were of the
supposed-to-be degraded Sudra. The Takshak and Naga nations who figure so largely
in Sanskrit traditions are words purely African. Koch or Kush (Cush) forms the
masses of Bengal and Behar. By virtue of their descent from the old dominant race
they retain their name of Kshattiriya and call themselves Rajbansis a term exactly
corresponding to Rajput. The rajas of Kuch Behar claim a divine descent. The name
Rajput means of royal descent. It was the title of the old conquering class of the
ancient Cushites. There was alliance between them and the Brahmans. We find
distinguished bodies of the Kshattiriyan so-called caste received into the Brahmin
caste and for the same reason sections of aboriginal races manufactured into
Brahmins. In the Hindu Puranas the Dravidian kingdom of Pandya was given two
dynasties. The first had seventy-three kings, the second forty-three kings. The last
king of the second dynasty was overthrown 1324 A. D. by the Mohammedans. No
other Dravidian kingdom can boast so continuous a succession as the kings of
Madura. The chronicles enumerate fifty Chara kings and fifty-six Chola kings as well
as many minor dynasties. Dr. Deiche and Isaac Taylor thought the Hindu alphabet
derived from the south Arabian and adopted a thousand years later by the Brahmans.
(www.countrystudies.com)

The early history of the Dravidians is yet to be deciphered from moldering
palm leaves and more trustworthy inscriptions on copper and stone. Like the Minoan
script of Crete and the Merotic of Ethiopia this is a third of the Ethiopian stem has not
been interpreted. In the territory of the Dravidians, we find extensive ruins of ancient temples, fortifications, tanks, bridges and vast remains. The Dravidians in ethnic type are Ethiopian and are the race of India from which her civilization originated. Megathenes said that the natives of India and Ethiopia were not much different in complexion or feature. Dravidians are short like the race of the Mediterranean called Iberians and the Chaldeans. Their complexions are black or very dark. Their hair is plentiful and crispy. Their heads are elongated with the nose very broad. They occupy the oldest geological formation of India. They are descendants of that race of black men with short woolly hair that were the primitive inhabitants of ancient Media, Susiana and Persia, mentioned repeatedly in the Iranian legends, and whose faces look out at us from the sculptures of Babylon and Nineveh Dravidian is spoken by forty-six millions of India, not including the numerous uncultivated hill tribes and retired communities. A form of speech similar to it is spoken in Beluchistan, which originally was Cushite. In all the political changes that come to India, the communal type of life to which these natives cling never changes. In ancient times India was ruled by Rajas, who were assisted by a council of elders. Sometimes the Raja was influenced by a queen mother or dowager. In Cushite races lineage was traced through the mother. The succession of the Rajah was traced in the same way. This was changed upon the ascendancy of the Brahmins. Turanians trace lineage from the father's side. Some authors have sought to prove that the metronymic system or inheritance through the female line is evidence of promiscuity in the beginning of human life. In savage life men and women pair in mating, also among anthropoid apes proving that this instinct is as old as the human species. The spirit of the Cushite was to honor and exalt woman, therefore lineage was thus traced. Nephews when born of sisters were treated as sons and inherited the property to the exclusion of sons. Devalle described the queen of Ilaza as a black Ethiopian. He said she ruled like a woman of judgment. Marco Polo described the inhabitants of India as black and adorned with massive gold bracelets and strings of rare and precious gems. They had temples and priests. Vasco de Gama while circumnavigating the globe found the inhabitants black.

Trade and economic relations between Ethiopia and India date back centuries when the Indian Ocean served as a main highway for commercial and cultural interaction between the two countries. These age-old ties have been further strengthened by measures undertaken in the past few decades. The relationship was
given great fillip on 12 November 1982 when the two countries signed a bilateral trade agreement that laid down the framework of cooperation to expand and further develop the trade relations between the two countries. Furthermore, in view of growing realisation of the need to diversify and further strengthen the bilateral economic relations, particularly in the area of trade and investment, the following cooperation agreements have been signed and are now under implementation. (www.countrystudies.com)

The renewed Trade Agreement was signed in March 1997. Based on this agreement, Ethio-Indian Joint Trade Committee and Ethio-India Joint Business Council were established and have already held two meetings in both countries; Cooperation Agreement between The Ethiopian Export Promotion Agency and The Indian Trade Promotion Organisation; and, Bilateral Investment Promotion and Protection Agreement. Memoranda of Understanding have also been signed between the following entities: Ethiopian Investment Authority and Indian Investment Centre; Federal Micro and Small Enterprises Development Agency of Ethiopia and the Federation of Indian Micro and Medium Enterprises (FISME); The Ethiopian Private Industries Association and Confederation of Indian Industry (CII); Addis Ababa Chamber of Commerce and CII; and, Addis Ababa Chamber of Commerce and Indo-African Chamber of Commerce. In the last six years trade between the two counties has witnessed steady growth from US$ 58,566,700 in 1997, to US$ 80,199,944 in 1998, to US$ 97,312,787 in 2000, and over 100 million thereafter. In the same period India’s exports to Ethiopia increased from US$ 57,155,801 to US$ 90,075,176, whereas Ethiopia’s exports to India, which was to the tune of US$ 7,237,011 in 2000, reached US$ 18 million in the month of July 2002. Ethiopia’s exports to India include semi-processed hides and skins, pulses, natural gum, oilseeds and spices, and there is a potential to expand exports to include raw coffee, tea, marble, minerals, cotton, textile, leather products, gemstones, sugar and others. (www.countrystudies.com)

In areas of industrial cooperation, a wide-range of Indian companies are showing mounting interest in setting up projects in Ethiopia either wholly or in joint collaboration with domestic entrepreneurs. Since issuance of the new investment code in 1992, approximately twenty-seven Indian companies have been issued an investment license to undertake manufacturing. Projects in the manufacturing sector include galvanized sheet, plastic, soap, nails, corrugated paper boxes, industrial gasses, mineral water plant, yarn, paint and others. Some Indian companies are
actively participating in infrastructure projects especially in road and water sectors consultancy. It is widely believed that Indian companies by availing their expertise and experience in these sub-sectors could take advantage in participating in a number of projects in Ethiopia. Besides this, enormous prospects exist for prospective Indian investors in agro-industries, leather and leather products, garment, machinery for light industry, disposable syringes, processing of oil seeds, assembly of tractors, chemical dyes for leather and textiles, manufacturing industries, construction, mining, hotel and tourism, small scale industry, commercial farming, health, human resource development sectors, and we look forward to a mutually beneficial and further strengthened economic relationship between Ethiopia and India. (www.businessworldindia.com)

1.6. Evolution of Indo-Ethiopian Relations
The ancient Kushite or Ethiopian culture may be called the Archaic Civilization. Even before the rise of the culture of Egypt, there was the great Kushite, or Ethiopian civilization, which was widespread in both Africa and Asia. One of the greatest African Ethiopian temples was located at Abu Simbel, or Ipsambul, in Nubia. When an English traveler named Wilson visited this temple, he saw sculptured on its walls the story of the Fall of Man as told in Genesis. Adam and Eve were shown in the Garden of Eden as well as the tempting serpent and the fatal tree. Commenting on this fact, Godfrey Higgins asked: "How is the fact of the mythos of the second book of Genesis being found in Nubia, probably a thousand miles above Heliopolis, to be accounted for?" Higgins then added that: "The same mythos is found in India." For evidence he cited Colonel Tod's History of Rajputana as follows: "A drawing brought by Colonel Coombs, from a sculptured column in a cave-temple in the south of India represents the first pair at the foot of the ambrosial tree, and a serpent entwined among the heavily laden boughs, presenting to them some of the fruit from his mouth." The ancient peoples of India were Asiatic Ethiopians and it should not surprise us that they shared common traditions with their brothers in Africa. Ancient links between India and Ethiopia have existed even before history was recorded during the Auximite period (2nd to 9th Century A.D.) According to famous historian Dr. Richard Pankhurst, "contacts between the land which came to be known as Ethiopia and India date back to the dawn of history." Trade between India and the Axumite Kingdom flourished in the 6th century A.D. The ancient port of Adulis
served as an entry-pot and the hub of maritime trade where Indian traders flocked to trade in spices and silk for ivory and gold. In later periods, the arrival of Indians in the 17th Century with the support of the Portuguese, the Indian troops in 1868 brought by Robert Napier who was then the Commander-in-Chief of the British Army in Bombay and in 1935 when fascist Italy invaded Ethiopia were important events. Indian artisans and workers played an important role in the development of the famous city of Gondar and the Palace of Emperor Fasilidas. General Rawley had been loaned by India to set up a Military Academy for Ethiopia. A large number of Indians had been employed between the late sixties and the nineties on a contractual basis to teach in the country’s primary and secondary schools. But with the overthrow of Emperor Haile Selassie by Colonel Mengistu, the new communist regime introduced a policy of “Ethiopianisation” which meant that foreigners were not allowed to teach in Ethiopian schools. Consequently, all the teachers and a large number of Indian businessmen moved to other destinations. Only a few Indians remained behind, among whom were those who had settled down in the country for more than three generations. At one time there were more than 9000 families in Ethiopia. By the mid-80s their number had come down to 8000. Presently, the Indian community numbers approximately 1500 nationals plus an approx. number of 400 teaching staff on contractual assignment. Around a hundred of them are businessmen. Mainly from Gujarat, they work as commission agents of various import-export companies. Another 150 are professors who teach in the Defense Ministry’s Engineering College and in various faculties of leading Ethiopian universities and other institutions of higher learning. Six of them teach in the Civil Services College, a prestigious institution under the Prime Minister’s Office that is similar to our Administrative Staff College. As many as 15 Indian professionals are on the staff of various UN agencies in Addis Ababa. There are three associations, The Indian Association set up in 1937, The Hindu Mahajan and The Malayalam Association. There is also an Indian National School which is an autonomous institution set up in 1947 under the auspices of the Indian Association Hindus are allowed cremation rights in Hindu Mahajan located in Addis Ababa. Indian businessmen run two of the three Indian restaurants in Addis Ababa. Several Indian PSUs - TCIL, WAPCOS, RITES, ICT, etc. have won a number of contracts. Their officials in Ethiopia enjoy a good rapport with their local counterparts. All in all, Ethiopians hold the Indian community in high esteem. (Richard Pankhurst)
Ethiopia is one of the oldest continuous civilizations in the world. Most of us identify Ethiopia with Emperor Hailie Selassie or the Queen of Sheba (Saba). The land of Sheba was referred to as Saba by the Ethiopians. The actual name of the Queen of Sheba was Queen Makeda. The time span between the reigns of Queen Makeda and Emperor Hailie Selassie is approximately 3000 years. Most of the world is familiar with this period of history wherein Ethiopians ruled a great civilization. Most people are unaware of the existence of at least 97 other sovereign rulers who reigned prior to Queen Makeda. Once we include the rule of these 97 sovereigns, Ethiopian civilization can be traced back to 3000 BC. In addition to Ethiopia being one of the oldest civilizations in the world, Ethiopia is also one of the oldest Christian nations in the world. The Ethiopian court (governing officials) was first introduced to Christianity in approximately the year 42. Another very interesting fact with respect to Christianity that remains hidden is that Christianity became the official state religion of Ethiopia in the year 320 (the 4th century) during the rule of Emperor Ezana. Further, the Ethiopians commemorated the event (acceptance of Christianity as the state religion) by removing the image of the crescent from their coins and replacing it with the Christian cross!! The Ethiopians of what was known as the Axumite Empire minted, distributed and utilized coins for money. Hundreds of varieties of coins were minted in gold, silver and bronze during the Axumite Empire over a period that spanned 700 to 1000 years. Ethiopians (Axumites) also built numerous monuments, palaces, temples and other structures in northern Ethiopia. Some remain standing after 2000 years. (www.countrystudies.com)

Is there authentic evidence to prove that relations between Ethiopia and India date back to the dawn of history, what is the significance of history to the present relations of Ethiopia and India. These questions are difficult, but not impossible to answer. One can argue that history of the early or recent times has a secondary role when it comes to playing a decisive role in shaping any two countries prevailing relations and setting their future direction. Without totally disagreeing with this view, it must, however, be pointed out that current relations between two given countries may not either be fully explained or even better understood, in isolation from their past. (Nair, M.P.S., 1990) Let it not be confused in understanding from this chapter that it is seeking comfort in the glorious past of the two countries' relationship. What it is trying to do is to show that there is a proud historical legacy on which diverse bilateral co-operation based on mutual interest, and close bonds of friendship can be
further strengthened and promoted for the mutual benefit of the two countries and their peoples. Viewed in this context, it would be therefore, appropriate as well as necessary to have, at least, a glimpse at the Ethiopia-India relations across the centuries. Ethiopia and India are two of the oldest countries of the world, each having its own proud history and a long tradition of statehood. Both are great nations with time-honored civilizations and glorious histories. Apart from being countries with rich civilizations and proud cultural values and traditions, they share similar historical experiences witnessed in their long and hard struggles waged against foreign aggressions and colonial rule to safeguard their national independence and territorial integrity. The contacts between the two countries, of course, go far beyond this shared historical experience of the relatively recent times. (Kebret Negash, 2001)

1.6.1. Ancient Contacts between India and Ethiopia

It is beyond the objective of this chapter to try anything like tracing back the origin of the early contacts between Ethiopia and India. Moreover, it would be extremely difficult to know exactly when Ethiopia's contacts with India commenced. Nevertheless, the ancient contacts between Ethiopia and India, according to classical historians, could go back to several centuries before the Christian era. These early contacts, of course, did not only extend over centuries but also date back to remotest times when all areas inhabited by dark-skinned and black people regarded as Ethiopia. That is why Dr. Richard Pankhurst, an authority on Ethiopian History, says that “Contacts between the land which came to be known as Ethiopia and India date back to the dawn of history.” (Pankhurst, Richard 1999)

Stretching back into pre-historic times, contacts between India and Africa have their roots in antiquity. History tells us that earliest contacts between India and East African countries, including Ethiopia, began in ancient times. As to the origin of Ethiopia-India ancient contacts, classical historians give us an interesting account. We are told that the Greeks during those times were sure in their assumption that Ethiopians came from India. This is not, however, generally regarded as a historical fact, by scholars of ancient studies. Moreover, the nature and extent of the linkages between the races of the two countries have not also been substantiated by adequate historical evidences. It must be also noted that in more cases such of assumptions are backed by indirect evidences which are often of a doubtful character. Nevertheless, it would be indeed very interesting to refer to the writing of Sir William Jones, one of
the scholars of ancient history, who said: Philostratus introduces the Brahmin priest by stating that the Ethiopians were originally an Indian race, compelled to leave India for the sin of slaying a monarch to whom they owed allegiance. In Philostratus, an Egyptian is made to remark that he heard from his father that Indians were wise and that the Ethiopians—the descendants of the Indian colonisers, preserved the wisdom and usage of their fore-fathers and acknowledged their ancient origin. We find the same assertion made at a later period in the 3rd century A.D. by Julius Africanus from whom it has been preserved by Eusebius that the Ethiopians migrated from the river Indus and settled in the vicinity of Egypt. For these classical historians, there are also ethnological grounds which support the assumption that the ancient Ethiopians are of Indian origin. The physical similarities, both in colour and shape of the body, for instance, between South Indians and Ethiopians are presented as an additional proof. Furthermore, these historians pointed out that it was on record that during the days of Marco Polo, Africa was called "Greater India" and Ethiopia, as "Middle India". (Muthanna, I.M)

The assumption that there are age-old relations between the two countries seems to be connected with the earliest migration of Indians to West Asia and East Africa. Scholars of ancient Indian history say that a large number of Indians, as other adventurers and sea-farers from other countries did in those days, migrated from the West Coast of India in search of new lands and settled in Egypt, East African countries like Nubia (The Sudan) and Ethiopia. (Muthanna, I.M)

It is important, however, to note in this connection that despite the authenticity of this historical account early contacts between the two countries existed from times immemorial. The peoples of the two countries are known to have had contacts for the past many centuries. As relations between two old states, Ethiopia-India ancient contacts also began by way of trade and commercial intercourse. In this regard, it is necessary to point out that there is a mass of evidence, both Indian and Ethiopian, with respect to exchange of commodities between the two countries in ancient times. The ancient Axumite Empire of Ethiopia is indeed a case in point.

1.6.2. The Axumite Period
It was during the Axumite period that historical evidences of ancient contacts between Ethiopia and India were relatively well documented. This period clearly shows that contacts between the two countries were not only age-old but they were also
essentially trade-oriented. There were exchanges of commodities like spices, silk, gold and ivory between them during those days. Shanti Sadiq Ali, referring to these trade and commercial relations, wrote: The port of Adulis, by the times of the Periplus, had become a meeting point for maritime trade and served as an outlet for Axum, itself a great collecting center for ivory from various regions. Later, Cosmas confirmed that there is "a multitude of elephants with large rusk; from Ethiopia these tusks are sent by boat to India, Persia-the land of Himyarites, and Romania." Its position in commerce was further evident in the minting of its own gold, silver and copper coins. Moreover the Axumite period witnessed the expansion and intensification of trade contacts between the two countries and vividly showed that some of the products exported to India from Ethiopia were of a high value. During those days what made Axum one of the centers of World trade, among other things, was its high quality ivory exported to India as well as to Ceylon (Sri Lanka). In fact, Axum at that time represented the global commercial significance of Ethiopia and its trade with India was a factor of supreme importance in the evolution of Ethiopia-India relations in ancient period. Dr. Muthanna describes the then flourishing trade between Ethiopia and India and one of Ethiopia's major export items-ivory to India in the following words: Ethiopia abounded in elephants with large tusks which were exported by sea to India and Persia. Ethiopian ivory was much prized as the Indian elephant's were not having large tusks like that of the Ethiopian tusks. Ivory has been a precious commodity throughout history. The throne-of Solomon was of ivory overlaid with gold. In India and other Eastern countries ivory was used for choice carvings, fine works of art and for ornaments and utensils. Adulis was an Aksumite port. In the 6th century, traders from India and Sri Lanka flocked there, and it was a place of international commerce. (Ali Sadiq Shanti)

The existence of trade and commercial intercourse at the time was further brought to light by archeological evidences. These evidences were mainly gold coins used for exchange of commodities between the two countries. These very early coins, according to Dr. Pankhurst, "have been discovered, over the years, in several parts of South West India, while a hoard of Indian Kushana money was found in the vicinity of the northern Ethiopian monastery of Dabra Darmo." (Pankhurst, Richard) Furthermore, the trade link was evident from other early historical records of ancient Indian merchants who travelled to Ethiopia. Shanti Sadig Ail, in this connection,
added that "A Cornelian seal also found at Adulis, is said to have an inscription in Brahimi and belonged presumably to an Indian Trader." (Ali Sadiq Shanti)

It is unnecessary therefore, to refer at length to well-known evidences which indicate that Ethiopia-India trade contacts during the Axumite era were based on a firmer ground. It is a noteworthy fact, however, that in addition to trade, as witnessed during the centuries that followed the Axumite period. There were also cultural contacts but with a lesser degree of influence on their relations. The Indian influence, accompanied by the trade and commercial intercourse of the time, was indeed very minimal due to the fact that Axum also had rich civilisation and culture of its own that was renowned worldwide.

1.6.3. India and Ethiopia in the 18th and 19th Centuries
The role that trade played in forging relations between the two countries was not confined to the Axumite period, although it was a major facilitating factor. There were also commercial activities which continued in the subsequent centuries. Writing on the ancient and medieval commercial relationship between Ethiopia and India, Dr. Richard Pankhurst stated: The two countries, though geographically remote from one another; had largely complimentary economies. Ethiopia was a source of gold, ivory and slaves, all three of them in great demand in India. India by contrast produced cotton and silk, pepper and other spices, all in great demand in Ethiopia, as well as some manufactured articles consumed by the elite. These early trade and commercial activities continued unabated in the following periods together with the slave trade between India and the countries of East Africa. According to Dr. Pankhurst, "Hapshis are known to have arrived in India as early as the thirteenth century. The first Hapshi of whom we have record was a slave called Jamal ad-Din Yaqut, who is reported to have won the favour of Queen Raidyya (1236-1240), in the kingdom of Delhi". The export of the Ethiopian slaves, then known as Hapshis, to India, apart from helping to sustain the long-standing trade ties between the two countries, provided an opportunity to ancient Ethiopians to contribute significantly to Indian History. Dr.Pankhurst, writing about the role of Ethiopians in the history of India, quoted another historian by the name of Ross who said: "like the Turks who founded dynasties throughout the Mohammedan world these Hapshis usually began as slaves and seem to have shown the same wonderful capacity, as did the Turks". (Pankhurst, Richard)
Regarding the Ethiopian architectural influence in India during the medieval period, in particular their ability in designing and construction in general, Dr. I.M. Muthanna said; The Hapshis who were the chiefs of governments, army commanders and politicians, had an interest in the Muslim architecture and they continued to build great structures during the reign of the Bahmini Sultans and the Mughal chiefs all the north. The Greatest Habshi construction in India was that of an Abyssinian noble, Shaik Sa'iid Al Habshi, and Sultan of Ahmednagar, who got the Sidi Sa'id Mosque built. This sidi Sa'id Mosque is now a leading tourist attraction in Ahmedabad. Dr. Muthanna, in describing the Ethiopian architect who Designed and built this great Mosque, further stated: Little is known about the gifted master-mason who created this marvel of stone in this perfect workmanship. He was an Abyssinian called Sa'id Habshi who was in India originally as a slave, and then rose in the service of the Sultan Muzaffar Ali, and later became a big landlord. (Muthanna, I.M)

It is also very much evident that Ethiopian stone masons, Craftsmen and architects had a hand in the building of not only this famous Sidi Sa'id Mosque in Ahmedabad but also in constructions of the same kind in other states of India. In this connection, Dr.Muthanna added: Similarly there are numerous known and unknown constructions of the Habshis all over the Deccan, Gujrat, Khandesh, Oudh and Bengal. Some medieval mosques and tombs which are seen in Hyderabad, Bijapur, Ahmedabad, Aurangabad and elsewhere still bear the impressions or the workmanship of the Habshi craftsmen who diligently toiled under the local Muslim chiefs of those days. (Muthanna, I.M) Ethiopian war prisoners of Ahmed Gragne (the left-handed), Who invaded Ethiopia in the sixteenth century, were also sent to India slaves, but later educated to become soldiers, palace guards 2nd mechanical traders. The important role Ethiopians played in India in the medieval times thus continued by their holding different positions of high rank close to Indian rulers. On the other hand, after the defeat of Ahmed Gragne by Emperor Lebna Dengel (1508-1546), with the support of Portuguese military, Indian technicians (commoners, builders. Blacksmiths, carpenters, masons, shoe-makers and other craftsmen) came to Ethiopia from Goa when Portuguese missionaries and travellers were shuttling between East Africa and India in the 17th Century. Likewise, the contribution of these Indians in Ethiopia was significant, especially in the field of construction. Quoting the report of the Jesuit Priest Almeida that "some masons come from India, brought by the patriarch" who were employed by the Emperor to build "a palace of stone and lime, a
structure that was wonder in the country". Shanti Sadiq Ali wrote: "They (Indians) played an innovative role, particularly in the building of bridges. And introduction of lime and mortar construction" (Ali Sadiq Shanti). By the Seventeenth and Eighteenth centuries, trade continued to further dominate the relations between the two countries, despite the fact that contacts in the fields of arts and culture were clearly evident. Ethiopian products, especially gold used to be exported to India to buy clothes from India. This commercial intercourse also led to more visible contacts in the field of culture and arts. Some scholars have traced contacts between the two countries which brought influences on early Ethiopian arts. The impact of Indian influence, according to Dr. Pankhurst, can be seen from the 18th and 19th century Ethiopian Christian arts. In this regard he remarked as follows: Contacts with India, in this period seem to have had interesting, though by no means extensive, influences on eighteenth and early nineteenth century Ethiopian Christian art... The Virgin Mary is thus. Occasionally depicted in an unmistakably Indian posture; Guardian archangels in the interior of churches are often seen wearing Mogul-type clothes; some manuscript illustrations of buildings seem of Indian inspiration. (Pankhurst, Richard)

1.6.4. India and Ethiopia in the 19th and 20th Centuries
The first time Indian troops came to Ethiopia was in 1868 as soldiers of Robert Napier's expedition against Emperor Theodros of Ethiopia. At that time, Napier was the Commander-in-chief of the British Army in Bombay and his expedition force had 12,000 troops out of which more than 8,000 were Indian soldiers from Bombay and Punjab Regiments and Artillery from Bengal. Following the defeat of the Italians by King Menelik in March 1896 at the battle of Adowa, the British attempted to win the friendship of the Emperor, whose then prestige at international level was very high, by dispatching a Mission. It is interesting to note that this Mission, in addition to British officers, included Indians and an Ethiopian surgeon, Dr. Workneh who studied in India. He had an important official post in India before he returned to Ethiopia to become later on a personal physician of the Emperor. In those days, especially towards the end of 19th century, many Indians such as merchants, workers and artisans came to Ethiopia and some settled in the country by establishing business shops and trade firms. By 1909 there were about 150 Indian businessmen in Addis Ababa with established business enterprises. Muhammed Ali and Co. and Keshavalal Telakchand were among the oldest Indian trading companies or firms established in 1913 and
1915 respectively. These trading houses, with headquarters in Bombay, exported coffee, Pulses and wheat to Ethiopia while they imported items, such as cotton, rayon, yarns, gunny bags etc... 18 Before Ethiopia was invaded by Fascist Italy, the number of these business firms increased to 3000- out of which 1,700 were Hindus and the rest were Muslims. (Ali Sadiq Shanti) When Ethiopia was invaded by fascist Italy on October 3, 1935, there was huge sympathy and solidarity from the people of India to Ethiopia. The Indian National Congress leaders Jawaharlal Nehru, Mahatma Gandhi, the Father of the Indian nation, vehemently condemned the aggression and gave total political and moral support to Ethiopia. Jawaharlal Nehru declined to accept the invitation extended to him by the fascist leader Benito Mussolini to go to Rome while he was visiting Europe in 1936 because it "would inevitably have led to all manner of interferences and would be used for fascist Italy propaganda." (Gupta, vijay 1994) But shortly after he returned to India his Congress party, the main political movement of the time, organized a mass demonstration under the Banner of "Ethiopia Day" to show India's solidarity with Ethiopia against Italian atrocities in the country. Moreover, Mahatma Gandhi, ardent promoter of the non-violence principle, when asked "what could ill-armed Abyssinia do against well-armed Italy, if she were non-violent?" Gandhi replied: If Abyssinia were non violent, she could have no arms, would want none. She would make no appeal to the League (of Nations) or any other power for armed intervention. She would never give any cause for Complaint; And Italy would find nothing to conquer if Abyssinians would not offer armed resistance not would they give co-operation willing or forced. Italian occupation in that case would mean that of the land without its people. That, however, is not Italy's exact object. She seeks submission of the people of that beautiful land. This response clearly shows the sympathy Gandhi had in his own style to the people of Ethiopia. The Ethiopian people, however, fought back the invading Italian forces in unison, leaving behind a great saga of heroism. The total moral support extended to Ethiopia by the wide section of the Indian intelligentsia, including the Press was indeed encouraging and constant. The late Indian President Dr. Radha Krishnan (1962-1967), who was then a Professor at Oxford University, added his voice to the moral support Ethiopia enjoyed in India by saying that "events in Abyssinia constituted a betrayal of moral values". This view was also expressed poetically and, in different ways, by several Indian poets, writers and journalists of those days. The famous Indian poet, philosopher and Nobel laureate, Rabindranath Tagore, vividly conveyed in his poetry, the then friendly
sentiments and sympathy that prevailed in India as follows: The savage greed of the civilized stripped naked its unashamed inhumanity. You wept and your cry was smothered, your forest trails became muddy with tears and blood, while the nailed boots of the robbers left their indelible prints along the history of your indignity. (Muthanna, I.M) Evidently the then colonial situation in which India found itself was a major contributing factor to the unanimous solidarity India demonstrated to Ethiopia. Both India and Ethiopia at the time were waging their independence struggle against colonial rule and fascism respectively. It is in this context Nehru said: "...It is essential that one should know the international situation as India is a part of the world Abyssinia has been annexed by Italy. Is there any difference between Abyssinia and India" They may look separate but both of them are parts of the same picture". (Gupta, V., 1994) It was during this time of Italian occupation that the Indian troops, for the second time, after almost seven decades, came back to Ethiopia again as soldiers of Britain but for different purpose, that is, to join the allied armies to fight against fascist Italy's occupation forces. Following the ignominious defeat of fascist Italy and the re-entry of the late Emperor Haile Selassie in to Ethiopia, the Ethiopian Emperor on several occasions expressed gratitude to Indian troops who along with the Ethiopian patriots fought hard against the aggressors. (Muthanna, I.M)

1.7. Establishment of Diplomatic Relations

India, shortly after achieving its independence, dispatched a good-will Mission to Ethiopia to maintain and further consolidate the long-standing ties between them. Before the arrival of this good-will Mission, Ethiopia, however, had already taken a decision to establish diplomatic relations with India at the legation level in July 1948. Four months later and, three years after India become free, the Emperor of Ethiopia in his coronation speech announced that diplomatic relations with India would be established soon. Accordingly, in 1950 full diplomatic relations were established to formally develop and maintain close cordial, ties between them. The leader of the Indian good-will mission, Mr. Sardar Sant Singh, was appointed by the Government of India as the first Indian Ambassador to Ethiopia. The two countries did not only strengthen their relations which have been historically close, friendly and time-tested through the setting up of diplomatic ties but they have continued to remain committed to promote mutually beneficial co-operation. Their multifaceted relations continued to grow from time to time. The depending and expansion of their relationship has been
clearly reflected in the exchanges of high-level visits between the two countries. The late Ethiopian Emperor Haile Selassie paid two official visits to India in 1956 and 1968. The then Ethiopian Crown Prince and princess also visited India in 1959. From the Indian side, the Indian President Dr. Radha Krishnan in 1957 and the then Vice-President of India Dr. Zakir Hussain in 1960 paid official visits to Ethiopia. Again the President of India, V.V.Giri, during his 1972 visit to some African countries, travelled to Ethiopia for a working visit. In 1956 the Late Prime Minister Indira Gandhi, when she was the Minister of Information of the Government of India, visited Ethiopia. After almost thirty years, in 1986, the leader of the military government of Ethiopia, Colonel Mengistu Haile Mariam, came to India for an official visit. Only four years ago, in March 1997, the current Prime Minister of Ethiopia Meles Zenawi paid an official state visit to India. Since this last visit, relations between the two countries have continued to be marked with friendship, cordiality, and meaningful co-operation in all areas of mutual interest. The continuation of visits to each other's country by political, technical and cultural delegations at various levels have further widened the scope of bilateral co-operation and strengthened mutually advantageous ties. The civilisational and cultural influences of both countries had gone beyond their frontiers that nature set up for them to have a lasting impact on their relations. Their ancient merchants, through trade and commercial intercourse, and masons and craftsmen carried with them elements of their art, architecture and paintings which are still evident today in both countries. Over the centuries their relations had always been cordial and their economies complimentary. Ethiopia and India could be proud of the continuity of contacts through the ages. Their contacts have survived the ravages of time and enabled them to successfully lay down a solid foundation for the present close ties and time-tested friendship. Today, Ethiopia and India enjoy strong friendly relations and bonds of friendship underpinned by their long-standing historical links. Both have always attached the highest importance to their centuries-old ties and are committed to further strengthen and deepen the already existing excellent bilateral links. Let me finally quote what Krishna Kripalani (1907-1992), an Indian freedom fighter and a close associate of Rabindranath Tagore, said: "History and legend, fact and myth are so inextricably blended in Indian tradition that it is not always easy to say where the one ends and the other begins". (Kripalani, Krishna)
I believe in the case of India's early contacts with Ethiopia it is different. By this brief writing I have tried to make clear that Ethiopia and India, from times immemorial, maintained contacts which are backed by direct or indirect historical records.

1.8. Conclusion
Both India and Ethiopia had developed their relations in ancient era. But we do not have historical evidences of ancient contexts between Ethiopia and India. It was not properly documented the axumite period was very important for India and Ethiopia relations. It was during this period that historical evidence contacts between Ethiopia and India were relatively well documented. Ethiopia and India could be proud of the continuity of contacts through the ages. Their contacts have survived the ravages of time and enabled than to successfully lay down a solid foundation for the present close ties and time tasted friendship. In the era of globalization Ethiopia and India enjoy strong friendly relations and bonds of friendship under pinned by their long standing historical links.