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African form of Indigenous Mass Communication in the Case of Ethiopia

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Abstract

The purpose of this article is to explore African form of indigenous mass communication with emphasis on Ethiopian indigenous form mass communication institutions, tools, manuscripts, and regulatory bodies. The method employed for this study is qualitative. First hand documents, tools and observation were considered as sources of primary data. Furthermore, pertinent literatures were reviewed. The data was analyzed qualitatively where description of the responses on the bases of themes was given emphasis. The finding of this study argued that drum beating, horn blowing and town crying are a form of mass communications in the ancient time. In the ancient time news in Africa was first made public from the tower in the center, squares of the city, palace main stairs, market and church. Town Criers, Azmari and shepherds were the journalists and the essential news presenter in ancient times. In the same manner, Afe Negus (mouth of the King) and Tsehafe Tezaze (Minister of Pen) was originally indigenous information regulatory bodies of the empire regime. This research discovered the oldest African news paper in Ethiopia a news sheet entitled Zena mewale (Daily News) and the first written news story inscriptions of king Ezana are the first type of African news, which dates back to 320 A.D. Zena mewale is believed to be the first handmade press so far known in Africa for 700 years. This confirmed that Ethiopia has 3000 years of indigenous form of oral mass communication and handmade press history in Africa.

Keywords: Africa-Ethiopia. Forms of indigenous mass communication, Indigenous mass communication, Tools of traditional mass communication.

Introduction

The development of the mass communication was tied to the society life style and government systems. Indigenous mass communication is one of the ancient communication techniques used for information exchange and different type of communication. This type of communication has the potential to be easily absorbed and accepted by the public, as well as with the culture, values, and belief of the people who live far from the regular media. Traditional media have more acceptability and loyalty than conventional media, as they are relatively small in access to rural area residents and rural pastoralists (Rioba 1996).

Ayub Rioba, describes the traditional communication system in Africa as follows:

“In the beginning there was the news without a modern media through which to pass information on to other people. There was the horn-blowing, drum beating, yelling to inform the community populace that there would be a ceremony for local and government programs...” (Rioba 1996a, p. 1)

Mass communications defined as communication reaching large numbers of people (Lee, 2009). McQuail states that mass communication is, “only one of the processes of communication operating at the society-wide level, readily identified by its institutional characteristics” (McQuail, 1987). Various forms of mass communication that have developed over the years have made a tremendous impression on the technological, political, economic, social and cultural trends of every nation. Thus, the oldest mass communications are oral

and written forms of media. Human history gives us a clue that oral form of mass communication, pictures and handmade press were first used to convey the messages.

Ethiopia is one of the traditional countries those that have their own oral and written form of communication system. Ethiopia is a country with plenty of classical magnificently enlightened indigenous form of communication, handmade manuscripts and literature, art, architecture, and music as well. Inscriptions in stone go back to pre-Christian times, after Christianity, handmade press started to be written". Adamu and Belaynesh (1970) the indigenous and medieval period was, "the period of the highest development of Ethiopian literature was between the 14th and 19th century" Dawit (2019) cited (Bender, 1976). They termed the period was 'Golden Age of African literature'. The written communication medium was enhanced developments that came into play 16th and 19th century handmade press forward into printing machines (Girma-Selassie and Pankhurst, 1979).

This research shows the history of how indigenous forms of mass communication system evolved. It describes briefly the form of indigenous form of mass communication in Africa in general, in Ethiopia in particular. Although there were many form of mass communication techniques used in different ages and parts of Africa, this research have covered only a case of Ethiopia.

The purpose of this paper is to explore the historical form of indigenous mass communication of Ethiopia in respect to institutions, tools, and regulatory body. It is based on the published and unpublished literature about these types of mass communication and my own experience as a researcher, writer, journalist, communicator, and producer of media for more than 10 years and as a researcher of Ethiopian media since 2008.

In this article, I attempt to make the necessary historical and document analysis of oral form of mass communication and handmade press, particularly dealing with the indigenous form of mass communication. Moreover, this study will answer the following questions.

- 1) What were the indigenous tools and institutions of mass communication in Africa?
- 2) Which one was the oldest form of press in Africa?
- 3) Who governed the indigenous form of mass communication in Africa in the case of Ethiopia?

Methodology

The design of this study is qualitative and descriptive survey. Primary and secondary data sources are used in this research. Primary sources of data, thus, are the first hand text i.e. the written documents of the ancient period, which are intended to be subject of the research. Accordingly, primary data are gathered from the texts written by ancient chronicle writers. The secondary sources on the other hand, will be written books that are going to be utilized as a source, particularly books, which enable to explore the forms of indigenous mass communication; for review of previous researches and conceptual framework. The researcher, consequently, will employ qualitative form of data analysis through descriptive research method.

According to Dooley (2001, p.249), interpretive or qualitative research strives for depth, as opposed to positivist approaches that consider breadth. Significantly, depth does provide the opportunity to raise as many questions as possible about a particular phenomenon and the answers to these questions ultimately provide for greater understanding of the issue under investigation (Berger, 2000, p.133).

Results and discussion

An analysis of the data is presented in this part of the study of main findings, conclusions and recommendations are given in the rest of sub topics in order to the general objectives.

Indigenous mass communication Institutions

In the ancient period of Africa, even today's way of life ten center of information exchange places are functional and trusted for 85% of African population. These are market, *Adebabaya*, traditional cooperative associations, palace, mosque, church, the tower in the center. *maheber*, *Tsgie*, *Senbetie* are a dominate information institution of Africa. In former times news in Ethiopia was first made public from the tower in the center. These institutions are a connivance form of traditional African mass communication. These institutions are serving as a center of content production and information consumption. Some of them are a place of information and news exchange called society to the society and government to the society.

Market as a center of Mass Communications Institutions

Market is where a place of human idea, debate, negotiation, information and goods exchange in Africa. The extent to which the majority of rural population living in dispersed settlements depend on rural service contras, for drawing; of a range of information, goods and services to be consumed, is well explained. As a result, governmental and public information-exchanging processes may encounter paucity of basic data concerning the exchange patterns in rural Africa in general, in rural Ethiopia in particular.

In case of Ethiopia, the role of markets can be appraised from the viewpoint of their contributions to government and people. For people, marketplaces should provide a range of demanded information and good at any time and at least cost of movement. As far as government are concerned, market places should serve as centers of official information dissemination, a place of free public information exchange and justice in them should be a major place of source and information sharing for the rural people.

Apparently speaking, a market system is a self-contained in satisfying the information and product needs exchange for the people. Given this foundation and the socio-economic conditions in the market area, it plays the role of periodic products and information for the intended audience

As an evaluation system and measures of efficiency of markets, five major function in the development of society cohesion and common information service.

These are market where the place of;

- (1) Organized space and timely information for the public
- (2) Integrated free business and information exchange functions at different levels of society interaction
- (3) Availability of information, goods and services demanded by the people
- (4) The place of meeting families, relatives in a long distances, and
- (5) The space of government information, declaration, judgments

The head of information regulatory in the market place called *Negade Ras*. *Negade ras* is literary means head of merchants, who is appointed in the king collect taxes, keeping peace of the market and deliver the monarchy message only the market place.

***Adebabaye* and Palace as a center of Mass Communications Institution**

A palace is a center of news making, especially a royal office and residence, or the command place of a head of state or some other high-ranking officials, such as a bishop or archbishop (American Heritage Dictionary of the English Language, 2019). *Adebabaye* is a place where a square of information from the public to the public or a down town of the village, it serves as the information sphere. Public debate takes place mostly through the huge trees, village fire discussion, *maheber*, *Tsgie*, *Senbetie*, but also at meetings or through their daily life.

Church and Mosque as a center of Mass Communications

The role of religious institutions in information exchange has been intricately intertwined with the history and formation of palace and society. Throughout its long history, the Church has been a major source of social, political, and economic information services like community and government rules; introduces for government declaration, art, culture in politics and religion. In various ways it has sought to affect public attitudes to vice and virtue in diverse fields.

The church and mosques influence of the information exchange has been vast. Church scholars are spoken person of the palace and preserved daily activities of the king in Ethiopia. During the ancient period, the Church rose to replace the Ethiopian Empire as the unifying force in Ethiopia. The churches of that age remain among the most pictographic writing and parchment literary books, news sheets feats of architecture produced by Ethiopian civilization. Many of news sheets, books, were also produced by the church and mosque at beginning of writing time.

Traditional Association as a form of information exchange institution

Traditional associations are also known in Africa as a center of as community information exchange. As the local culture and custom differ, the people in Ethiopia are spreading their news in folklore, songs tales, dance, spinning, and other forms. This is easy to understand and is used by the people in their community, religion and local connections (*Senbetie*¹, *Juma*; Traditional Administration (*Sultanate*, *Ugas*, *Geda* System); Social Connection (*Edir*²), Economic Connection (*Ekube*³), based on this the people share Information on Economic, Social and Political Issues.

According to ethnic or tribe based form of traditional society communication in Ethiopia are *Dagu*⁴ in *Afar*, *Eyela Eyela* in Amhara *Hugo-Idi-iizi* in Ethio-Somali and *Warsemena* in *Tigray*. These are also operated according to the local traditions of news and current information exchange among the communities. Although

¹ Senbetie, which meets on Sunday at the church, is called the Sabbath Bread and the community based communication and democratically participation system of unity.

² Edir is another traditional social communication where people living in a community contribute a fixed amount every month so that when a family member dies the Edir gives services and items, like tents, for the ceremony.

³ Ekube and Iddir are traditional saving institutions in Ethiopia. Ekube works where a group of people come together and decide to contribute an equal amount of money every month.

⁴ Dagū is virtually dominated by horizontal interaction in that news originates from diverse sources, from ordinary *Afar* to power holders. African traditional societies are the most essential part of the communication flow that is entirely dependent on ordinary people (Jemal, 2016).

there are no different names in Amhara, the Southern Ethiopia and Oromia, they are used for different social services.

Ong argued that;

"There was a form of Journalism at it where in Africa before the advent of Colonialism.... Journalism then took the form of oral discourse using communication norms informed by oral traditions and folk culture with communal story tellers (griots) musicians, poets and dancers playing the role of the modern day Journalist" (1982, p.3).

Early colonial times were the fables of journalism in Africa, musicians, poets, and dancers. Journalism was also portrayed in folklore, in song, poetry, and dance. *Lefafi, Azmari, Eregha* Poetry, singers and fairy tales were also present as journalists.

Tools of Indigenous Mass Communication in Ethiopia

African Journalism begun from drum beating, *thromba* (horn) blowing and town crying form of public communication. There are ten types of instruments which is used most of Africans, specifically for information/news dissemination to mass audience. These are *negarit* (big drum), *tromba* (horn), *mesenquo*, *melekete*, *Embelat*, *kebero*, *dewel* (bell), *tsinatsil*, *kachel washien*, *atamo*,

***Thromba* (Horn blowing)**

Thromba is an indigenous mass communication tool, horn typically made of a cow and bronze's horn, used for village news purposes. Like the modern community radio, have air transmission-altering devices, with all pitch control done by varying the type of news. *Thromba* is blown in mourn, weeding and meeting services on Ethiopia. *Thromba* come in a variety of sizes and shapes, depending on the choice of animal and level of finish.

Thromba was used to announce the new information of death and the official meeting of the village. *Thromba* were used for signifying the start of a war. *Thromba* was blown and drum beating in the times of ancient war to call up the people in the information square. As they surrounded the walls, the *Embelta* was blown and the kings were able to capture the city. *Thromba* was commonly taken out to war so the troops would know when a battle would begin. The person who would blow the *Thromba* or beating drum would call out to the troops from atop a hill. All of the public were able to hear the call of the *Thromba*, *Embelta*, *Dewel* or drum sound from their position because of its distinct sound and gather for the information.

***Negarit* (Drum Beating)**

The *negarit* is a ceremonial instrument, one of the distinctive emblems of authority. On various state functions or when a royal proclamation is publicly made, the *negarit*, is played alone with the imperial trumpets or *melekete*.

Negarit and *Embelat* is a government owned message transmitter. *Trumba* and trumpet used for the common people. In this case the *Negarit* is a national form of information exchange. Horn is used in local form of mass communication. Common people, on the other hand, do not use *negarit* for mass communication, for the *negarit* is regarded as a symbol of authority. Messages transmitted by using *trumba*, *embelat* or trumpet sounds are associated with common people information message until 20th century.

The *Negarit* is a small kettledrum about 60 centimeters in diameter. The body which may be wooden or metallic is semi hemispheric in shape. It is covered at the base with a skin, generally sewn together and tensioned attitudinally round the middle of the body. It is played with a stick and never by hand.

Kebero and Atamo (Small Drum)

The *kebero* is a small drum which invariably accompanies an Ethiopian orchestra of winds and string instruments. The bigger one is played in or outside churches to beat the time during singing of hymns and devotional songs. The instruments are made out of a piece of hollow *wanza* wood, and silver with ends of unequal diameter. Both the ends are covered with skin tied with leather thongs and tensioned at the middle of the body. Usually it is suspended by a strap to shoulder of the player who standing up, marks the time by beating it with both hands from the two ends. The *Atamo* is a small drum held in stick. It is used entirely as a secular instrument and Muslim music.

Dewel (Big Bell)

Another instrument used for a mass call, alert for workers, religious pray, announcement of emergency information, and wholly in church pray is the *dewel* or bell. A bell of resonant slabs, or at times a resonant spar of wood, called *merewa* is still found in a few old churches and palaces. Generally, there is two or three hanging side by side. A round pebble form the striker, when sounded, the bells give out two notes as each stone is struck in turn.

Mesinko

The main Ethiopian bowed musical and communication tool is the *mesinko*, a fiddle. The diamond shaped wooden body has both the face and back left open. These are covered with skin or parchment, which extends right round and over the body. The edges are stitched together right round and over the body. The edges are stitched together down the side of the box. The rounded or rectangular length of wood that forms the neck is inserted through middle of one of the corners. The string of several strands of horsehair passes from the tuning peg over the inverted -V- shaped bridges and is knotted immediately behind it to a fastener. This fastener of string or leather thing leads on either side of the bottom corner of the diamond-shaped box and is hooked round the projecting bottom end of the neck pole (Ethiopia Ministry of Information, Mass Communications in Ethiopia, 1966).

From *Negarit* beating to *Negarit* Gazeta Publication

The main exemplary symbolical ancient to modern transition of Ethiopian media is *Negarit* beating in the ancient period linked with *Neagarit Gazeta* Publication. *Negarit* (Drum) shows the oldest form of mass communication.

One may broadly define the origins of the functions of the press as that of conveying government policies to the public, keeping government informed of public needs and reactions to government policies, and keeping the government and the public informed of events. The first of these functions, in Ethiopia as elsewhere, may be traced as far back as the beginning of organised society.

Many issues need to be looked at in the history of Ethiopia. Symbol of picture and rhythm speakers are the communication tools. *Negarit* was one of the communication tools. Today is the secret of the "*Negarit Gazeta*", the official newspaper of the Federal Government. But there were also reports of journalism.

The historical transition of the announcer beating *negarit* is based on the service that the dispatcher provided and the technology advancement. In ancient Ethiopia, it was the practice of conveying public information to the community by drum beating on the whistle maker, which is made up from animal skins and wood. As a result, the official legal information of the ancient kings' *Negarit* beating declaration transfers to be the *Negarit Gazeta*, which has been published under the laws of the government. The *Negarit Gazeta* is the official legislative, executive and administrative Law Reporter of Ethiopia.

From Town crier to Spoken person/ Minister of Information (From earliest until today)

Town Criers, Azmari, lefafi and Ereghoeche was the essential news presenter in ancient times until today. There are several references to the "traditional form of folk communication," in ancient and contemporary Ethiopia. The king official information, village events, proclamations, local bylaws, market days, ads, and tax increases were all proclaimed by a Town Crier and Azmari.

Town cries or Lefafi

Town Criers have existed in many nations, with a recorded history throughout world (Mundy & Compton, 1991). Today, there are activists in Ethiopian communication called "Town Criers." Over time, Town Criers have been known by several different names. The Ethiopians first called them "Messengers," *Lefafi*, *Azmari* then "Heralds;" This title grown up into the office of national palace as *Afe Negus* (spoken person of the king) and *Tsehafe Tezaze* (Minister of Pen), Minister of information, or Press secretariat of the prime minister.

In many parts of Ethiopia, traditionally the village crier carried a horn or big drum to call public attention, following up with the message. The message had a typical format of source acknowledged and message as an order, starting with "people of this village or town, the monarchy would like to announce that...there is a ceremony..... is 2; 00.... There is a new a new law or declaration The lord is coming this week for the inauguration ..." followed by the message.

Azmari and Eroeghoech

Eregha and Azmari, both in their music and their social roles, represent regional or local variant of a larger Ethiopian pattern of information presenter on poetic style. This pattern is characterized by professionalism or semi-professionalism, and often a caste-like status of musicians and information presenter, who can be both male and female; a high society reputation and restricted social status; itinerancy; patronage by the wealthy and powerful; the performance of songs of personal expression, social commentary, praise and critique, and double meaning; and accompaniment by stringed instruments or oral communication.

Azmari used single string Ethiopian musical instruments called *Mesenquo*. In addition to, *Eregha* used flute musical instruments. Both of them are express all stories in poetic manner. *Azmari* also had a better sense of dread than a shepherd, with all the grievances of the ruling over his regime becoming a hit-by-fact man at home The songs carry a heavy news form of message and communicate with the mass.

One of the characteristics of *azmari and Eregha* that is most often mentioned is their performance of songs of praise or derision, often directed at their patrons and members of their society. Another feature of the songs of *azmari* and *Eregha* is the use of double meaning, a surface meaning and a deeper hidden meaning, in a compositional technique known as 'wax and gold.' Double meaning in the *Azmari* is almost entirely confined also to critic of the king, whereas among *azmari* it can be applied to any topic. Even so, *Eregha*, like *azmari*, are given license to sing about things that would be considered dangerous or scandalous to speak in public.

There is no censorship in folk media and oral communication between the communicator, the public and the rulers.

While this shows that poetry, song, legend, and other legends are the basis for journalism. The history of the vast majority of human beings shows that humans and animals express their love, hatred, grief, joy, or warning signs with a voice and movement.

Regulatory of indigenous form of mass communication

Bahru (2001) indicates that the formation of modern cabinet ministers in Ethiopia dates back to the reign of Emperor Menelik. One of the Ministries he established in 1907 was Minister of spoken person and minister of mouth. In the 4th C, the head of the department was known as " *Tsehafe Tezaze* - Secretary of the Order." It is said that the minister of pen is common in Ethiopian history and that the beginning is in the 356 BC. Their role was to record events and to proclaim the king's decrees. At the time, evidence indicates that the mission of the Secretary of State and the Minister of State were being compromised. This was one reason that both protocols had to work.

Accordingly, Paul (2000), the office of minister of pen which was established in 1900 under the official name of " *Tsehafe Tezaze* was proven to have been a pioneer in this respect; this Agency, which underlies the initiatives to undertake contemporary information dissemination and preservation activities, includes the Ethiopian publications. According to Spencer (1984), Wolde Giyorgis Wolde Yohannes and Aklilu Habte-Wold (1961–1974) was an institution developer of government Minister of *Yetsehfet* minister (Minster of Pen, spoken person of crown) during the monarchy of Ethiopia.

A Proclamation duly approved by both chambers of Parliament and the Emperor is presently published by the Minister of Pen in the *Negarit Gazeta*, as provided in Article 88 of the Constitution and supplemented by Article 3 of Proclamation No. 1 of 1942 and Article 22 of Proclamation No. 2 of 1942. Similarly, a proposal for legislation submitted to the Emperor by the Council of Ministers, in the form of a Decree or Order, is upon His approval, published in the *Negarit Gazeta* by the Minister of Pen.

Subordinate legislation in the form of a Legal Notice is also published in the *Negarit Gazeta* under the signature of the concerned Minister or other authorized government official, as the case may be. On some few occasions, the primary legislation (Proclamation, Order or Decree) may authorize the issuance of a Legal Notice which does not require publication in the *Negarit Gazeta*.

Minister of Pen is responsible for the all information exchange and publication of the *Negarit Gazeta*. This practice has been followed since the present Minister of information and Ministry of justice assumed the portfolio of the Minister of Pen. However, the Ministry of Pen and the Minister initiating the legislation are both responsible for and concerned with the avoiding of defects in the published *Negarit Gazeta* version.

According to John Spencer (1984), he was "the one who traditionally walked two steps behind the Emperor to listen to and write down all orders. *Tsehafe Tezaz* safeguarded the Great Seal, announcer of declaration, censor of the content, kept the records of all important documents, and was responsible for publishing all laws and treaties; "his signature, rather than that of the Emperor, appeared on those [official] publications although the heading in each case referred to His Imperial Majesty." (1984).

Zena Mewale; the oldest and the first African News sheet

During the monarchy period, kings used to circulate news to the people as proclamations, account and *Zena*

Mewale. Indigenous writings as a source of information and a model of newspaper article mentioned from classical times till the late 19th century, most of Ethiopian indigenous presses were composed of Ethiopian indigenous kingdom. *Mewale Zena* is the first African vernacular newspaper in the history of Africa.

The primary typical example of Ethiopian (African) indigenous form of news paper is *Zena Mewael* (chronicle). *Zena Mewael* (*Daily News Reports*) were daily Ethiopian official news recorded document, a sort of daily gazette. They were carved on parchments or woods and presented in meeting hall in palace like the Market and church of Ethiopia. They were also called simply *Zena Mewael*. In many ways, *zena mewal* functioned like an early daily newspaper for the Ethiopian citizenry. It is a pure hard news nature and cover the king activities.

The term *Zena Mewael* also refers to a daily news record written by a *Tsahafi Te'ezaz* (minister of pen) or *Afe Negus* (mouth of the King) in the medieval ages. *Zena Mewael* represents accounts, in prose or verse, of local or distant events over a considerable period of time, both the lifetime of the individual chronicler and often those of several subsequent continuators. If the *Zena Mewael* deals with events year by year, they are often called annals.

The content of the news is in the center of palace and the king. The headline is the king and the queen and his higher officials. Where a *Tsahafi Te'ezaz* (minister of pen) or *Afe Negus* (mouth of the King) obtained the information varies; some chronicles are written from first-hand knowledge, some are from witnesses or participants in events Some made use of written materials; charters, letters, or the works of earlier *Tsahafi Te'ezaz* (minister of pen) or *Afe Negus* (mouth of the King).

It is evident that in the long years of Ethiopian history, indigenous newspaper was known and accounts of those long years of Ethiopian news were to be found in the *Zena Mewael* written by *Tsehafe Tezaze* and *Afe Negus*. The existence of such *Zena Mewael* is fulfilled modern journalism news elements. There are different form of newspapers are *Zena Mewael* (Daily News), *Senkesar* (Synaxarion), *Gedlate* (hagiographies), *Tamerat* (miracle Stories), *Deresenate* (homilies), *Melka* (a type of poetry), *Kebere Negeste* (glory of the king) and *Fetha Negest* (Justice of the king) and *Qene* (wax and gold) sets Ethiopia apart from other African countries as Ethiopia is the only country with its own writing system and written culture. These forms of newspaper serve in Medieval Ethiopia constitute more than seven centuries and a lot has happened during that time which in a way has also shaped the present day Ethiopia.

Zena Mewale, in indigenous and medieval Ethiopia was sort of daily news, containing an officially authorized narrative of noteworthy events at *Aksume*, *Gondar*, *Shewa*, *lalibela* etc. *Zena Mewal* serves more than 700 years (from around 1150 or earlier to 1855). In these long years, around 78 kings had assumed power, some of them up to six times (with interruptions in their reign). Of these, about all of them were considered *Zena Mewael* as a news sheet document. *Zena Mewale* has been an official *gazette* of the royal palace. Its contents were partly official (the king activities, official news, decrees of the emperor, entertainments of the king and court and war dailies), partly private (notices of births, marriages and deaths). Thus to full extent it filled the place of the modern press.

The origin of the *Zena Mewale* is attributed to king *Ezana*, who first ordered the keeping and publishing of the acts of the people by public officers (4th C; Suetonius, Caesar, 20). The *Zena Mewale* was drawn up from day to day and exposed in a public place on palace, church and market. *Tsehafe Tezaze* used them to announce royal or decrees and events of the public. Other forms of *Zena Mewale* were legal, municipal and military notices.

The *Zena Mewale* differed from the *Senkesar* (Tä'ammərat (miracle Stories), Dərsanat (homilies- fictional form of writing), *Melke'* (a type of poetry – a base of feature type of writing), and *Qene* (wax and gold) poetry nature of testing a personal knowledge of word interpretation) in that only the greater and more important matters were given in the latter; while in the former things of less note were recorded. Their publication continued till the transference of the seat of the empire to Aksum, Gondar, Lalibela and Shewa.

Gedlat (Hagiography) constituted an important modern form of profile form of journalistic writing in indigenous Ethiopia. The *Kebra Nagast*, or The Glory of the Kings, is a 4th-century travel for journalistic writing and national epic account written in its existing form, is at least 700 years old and is considered as a journey news record to be a historically reliable work. It is considered to hold the genealogy of the Solomonic dynasty, which followed the Ethiopian Queen Sheba travel news in Jerusalem to Ethiopia.

The paper had a number of sheets with two and three columns on each page and it was published weekly. The paper declared it as a "daily political and public activities paper open to all parties but influenced by the king." *Qene* (critical poem) was also a poet's column in this paper.

Conclusion and Recommendation

Market, palace, information square, *Adebabaye*, church and mosques perform a multiple of functions for both rural and urban populations. The importance of these institutions for the people is also revealed by the termination of all other activities on the main places. As a result, there is still more influence of the tradition in information exchange and public communication. Their role of these institutions, as a source of news, is unlimited by satisfactory information obtained from newsmakers.

African Journalism begun from drum beating, *thromba* (horn) blowing and town crying form of public communication. There are ten types of instruments which is used most of Africans, specifically for information/news dissemination to mass audience. These are *negarit* (big drum), *tromba* (horn), *mesenquo*, *melekete*, *Embelat*, *kebero*, *dewel* (bell), *tsinatsil*, *kachel washien*, and *atamo*.

The indigenous government of Africa had a form of news-sheet called *Mewaele Zena* (Daily news), and *Senkesar* (Synaxarion). In addition to them there were *Afe Negus* and *Tsehafe Tezaze* for serving the royalties with preparing daily handmade press from 4th C. *Zena Mewale* introduced the expression "daily news", which means "a oldest and the first daily news paper." This expression was set in the end of the texts and proclaimed a release to both Ethiopia citizens and non-citizens.

The development of indigenous mass communication, in particular, would raise the standard of living of the people and would change inscription of stones, drum beating, and horn blowing into modern mass media. At present, stone inscriptions and wall painting is developed in to internet blogging; drum beating and horn blowing inducement to radio and television industry (i.e., retailing in periodic information), and handmade press under producers cooperatives and subsidizing then should be taken as one preliminary measures of current newspaper and magazine.

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