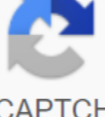


I'm not robot  reCAPTCHA

Continue

King Kschengla (right, under an umbrella and with a sword) leads the Dagomei Amazons. Subjects can be seen kowtowing (left, foreground) Dahomey, a pre-colonial West African kingdom, is in what is now southern Benin. Founded in the seventeenth century, Datomea reached the height of its power and prestige during the heyday of the Atlantic slave trade in the eighteenth and nineteenth centuries. At the end of the nineteenth century it was conquered by French troops from Senegal and incorporated into the West African colonies of France. Daomeya was the last of the traditional African kingdoms to succumb to European colonization. Unusual in Africa, Dafoomei was ruled by a form of absolute monarchy. The king was surrounded by an assemblage of members of the royal family, simplicity and slaves in a rigidly stratified society. Daomeya used women in key areas: each male official in the field had a female court colleague who oversaw his activities and advised the king. The female soldiers, called The Europeans, served as royal bodyguards when they were not in combat. Content 1 Story 2 Kings of Daomei 2.1 Gangnihessou, unknown - 1620 2.2 Dacodonu, 1620-1645 3 Houegbadja (or Wegbaja) 1645-1685 2.4 Agabese, 1685-1708 2.5 Agaj, 1708-1732 2.6Besse, Tag, Tag, Tag, Tag, Tag, Tag 1732-1774 2.7 Kpengra, 1774-1789 2.8 Agonglo, 1789-1797 2.9 Adandosan, 1797-1818 2.10 Gezo (Gappe) 1818-18-1856 2.11 Gi 1856-1889 2.12 Behanzin, 1889-1894 2.13 Agoli-agbo 3 Dahomey Amazons 4 Notes 5 Sources and Further Reading 6 External Links 7 Credits In the Movement of African Decolonization after World War II , Datomeu became an autonomous republic, gaining full independence in 1960. Rep. Daomeya changed its name to Benin in 1975. The history of Amazon Origins Dahomey can be traced back to Fon the people of the interior of the African continent, who united together in a conglomerate to counter the political power of the people of Yoruba Oyo. Technically the official theme of Yoruba Oyo, the von people were forced to pay tribute to their political conquerors and were subjected to cavalry raids by the Oyo armies to supply the slave trade. In order to unite the von people in opposition to yoruba, leaders who have risen to positions of power are capitalized on the ability to work well on the battlefield. With military prowess valued as the ultimate expression of power, King Von came to embody the undeniable authority, and his will was secured by the army. King Wegbaja came to power around 1650 and came to embody the militaristic values that have become embedded among the von people. Founded in its capital Aboma, Wegbaja and his successors have managed to create a highly centralized state with a deeply ingrained tradition of autocratic centralized governance. From an economic point of view, Wegbaja and his successors profited mainly from the slave trade and relations with slave traders along the Atlantic When he set about wars in their territory, they began to use rifles and other firearms traded with French and Spanish slave traders for young people captured in battle, which brought a very high price from European slavers. Later the expansion of Dahomey to the camp met with resistance from the alafin, or ruler, Oyo, who resented the political and economic recovery of their issue. Shortly after marching to the sea, Alafin Oyo sent cavalry raids on Oyo in 1726, defeating the army completely. Later cavalry invasions in 1729, 1729, and 1730, in which Oyo proved successful, let plans for coastal expansion. In 1902, Datomeu was declared a French colony. In the African decolonization movement after World War II, Datomeu became an autonomous republic, gaining full independence in 1960. Rep. Daomeya changed its name to Benin in 1975. Daomeya has been featured in various literary works. For example, Paul Lawrence Dunbar's In Dahomey, produced in 1903, was the first black and black musical to be performed on Broadway. In 1971, the American writer Frank Erby published The Man from Daomei, a historical novel partly set in Daomey that introduces the reader to the rich Dagomei culture. Kings of Daomey Gangnihessu, unknown - 1620 According to tradition, Gangnihess descended from the dynasty, originated in the sixteenth century. Founded in Tado, a city on the banks of the Moro River (in present-day Togo), the dynasty rose to the top of the place on the basis of one of its four brothers, who became king of the Great Adra. After the death of the king, his territories were divided between the three remaining brothers, one of whom was Gangnihaes. Gangnihus came to power around 1620, but was soon deigned by his brother, Dacodon, while traveling through the kingdom. Its symbols were a male Gangnihessou-bird (rebus for his name), a drum, a hunting stick and a throwing stick. Dacodon. 1620-1645 Dacodon was the second king of Datomeu, who ruled from 1620 to 1645. Dacodon is portrayed as a cruel and cruel man. His symbols were a jar of indigo (a reference to his murder of a certain indigo planter named Don, whose body he made sports, rolling it in his indigo bank, and whose name he added to his original name, 'Dako'), Tinder field, and military club. Before his death, Dacodonu named his nephew Aho Houegbadja as his successor. Houegbadja (or Wegbaja) 1645-1685 The third king of Daomei was Aho Houegbadja, who succeeded his uncle, Dakodonou. It ruled from 1645 to 1685. Houegbadja established the political power and borders of Abomey correctly by naming the city as its capital. By building his palace (called Agbome, which means in the middle of the shafts) near Guedi, an area a few kilometers northwest of Bopicon, he created the area as a place of political power. He was responsible for shaping a political culture that would continue Dahomey, with the reign that marked by an autocratic rule. The symbols of Houegbadja were fish (houe), fish trap (adja), and hoes of the war club (pota). Aqaba, the successor to Houegbadji from 1685-1708, was his son Huesseu Akabawas, who became the fourth king of Daomei. It ruled from 1685 to 1708. Huesseu Aqaba's rule was characterized by war and military expansion. His enemies, the kings of Nago (West Yoruba), attacked Abomei and burned the city. But the Abome warriors eventually defeated Nago's armies, and the kingdom expanded to include the banks of the Wem River. However, Aqaba failed to capture Porto Novo. The symbols of Aqaba were a warthog and a saber. Aqaba died of smallpox in 1708. Because his only son, Agbo Sasse, was only ten years old, Aqaba was replaced by his brother Dossu Aghaja. Aghaja, 1708-1732 Board from 1708 to 1740, Dossu Aghaja was the fifth king of Dagomei. Despite the fact that Agaj took the throne thanks to the youth of Agbo Sassa, the rightful heir, he refused to surrender power when the boy came of age and forced Agbo Sassa into exile. Aghaj's rule was characterized by an ongoing war. Yoruba soldiers of the kingdom of Oyo defeated the army of Abomei. The peace required Aghaja to pay tribute to the Oyo Empire, a system that lasted for the next hundred years. The tribute to the Kingdom of Aboma to King Oyo took the form of an annual tribute to young men and women destined for slavery or death in ceremonies, as well as fabrics, weapons, animals and pearls. The kingdom of Abomei grew during the reign of Aghaj and conquered Aladu in 1724. In 1727 he conquered the kingdom of Savi and gained control of his main city Uda. When Abomey captured Savi and Uda, he gained direct access to commercial ports along the southern coast and took over the lucrative slave trade with the Europeans. As a result, the symbol of Aghaj is the European caravella. Aghaj's victory over Ujah came in part as a result of his use of the Women's Troopers' corps of women shock paratroopers, called the Europeans of the Amazons of Dagomei, in honor of the female warriors of Greek myth. The Amazons have become a dynastic tradition. Agaj replaced Tegessa. Tegessu, 1732-1774 Tegessu was the sixth king of Daomei to rule from 1740 to 1774. His rule was characterized by internal corruption and failed foreign policy. He killed many conspirators and political enemies, refused to pay tribute to Yoruba and lost many battles in subsequent punitive raids. Its main symbol is a buffalo wearing a tunic. His other symbols are blunders, the weapons he gave to his warriors (his rule marked the first time that the Royal Dagomei Army had free access to firearms) and a door adorned with three nose heads, a reference to his victory over the rebellious people of the tributary, Benin Tso, whose corpses he mutilated. During Tegessu's reign, Dadiuemy expanded the slave trade by waging a bitter war against its neighbors. It is said 10,000 people were captured and sold in including another important slave trader, King Wajda. King Tegessu made a total of 250,000 pounds a year, selling people into slavery in 1750. Tegessu was replaced by Kpengle. Cprenjala, 1774-1789 Seventh King of Daomei, Cprenjala, ruled from 1774 to 1789. His reign was focused on expansion, and the number of kingdoms increased dramatically. In order to expand to the west, he killed the leader of the Popo people, Agbamu, and extended his empire to the modern Day of Togo. He destroyed the villages of Ekpe and Badakri (now Nigeria) that interfered with Daomeya's regional monopoly on the slave trade. Its main symbol is the bird akpan, trade gun (Flintlock) and Amazon warrior, hitting his head on a tree. Kpengla replaced Agonglo. Agonglo, 1789-1797 Kpengla was replaced by his son, Agonglo. Eighth King of Daomei, he ruled from 1789 to 1797. Agonglo introduced several reforms that pleased his subjects: taxes were reduced, and a larger distribution of gifts was made during the annual customs. It reformed the shape of the asen, or sacrificial altar, and supported the surface with ribs rather than a metal cone typical of the earlier Altars in the style of Allada. After a period of aggressive military expansion of his father, Agonglo strengthened the rule of the dynasty, his several military battles, however, were successful. Its symbol is a pineapple. Agonglo is notable for the fact that the first of the Dagomean kings married a European woman. One of his wives was Sophie, a Dutch woman of mixed descent. Aganglo was replaced by his eldest son Agandozan. Adandosan, 1797-1818 Technically the ninth king of Dagomei, Adandosan is not considered one of the 12 kings. His name has largely been erased from the history of Abomey and to this day is usually not spoken out loud in the city. He became king when the previous king died in 1797, leaving the throne to his eldest son. The symbols of Adandosan were a baboon with a swollen belly, full of mouth and ear of corn in his hand (an unflattering reference to his enemy, King Oyo), and a large umbrella (the king outrishes his enemies). These characters are not included in The Abomey Appicates, for the same reasons that Adandozan is not part of the abomey history. The traditional stories of Agandozan's rule portray him as extremely cruel: he is said to have raised hienyas to which he threw live objects for entertainment. He was portrayed as hopelessly crazy, fighting foolishly with European powers. The usually telling story is that he refused to pay Francisco Felix da Souza, a Brazilian merchant and merchant who became a major intermediary in the Ouidah slave market. Instead, he jailed and tortured de Souza, then tried to have his own ministers sell the slaves directly. According to legend, de Souza escaped with the help of Gappe, Adandozan's brother, who returned from exile for this purpose. In turn, de Souza helped The Happe Marshal of military force and take the throne with horrified by the council of ministers. Then Uppe put Adandozan in prison. This traditional image may be wrong; like Richard II of England in the Wars of the Roses, Adandozan may have been the target of a propaganda rewrite of history after he lost the throne, turned into the monster of his successor as a means of justifying the coup d'etat and legitimizing the new regime. All the stories agree that Adandosan tried to force more favorable terms of trade with Europeans involved in the export of slaves, and seriously undermined the power of the expanded royal family and the cuts of Vodun at the court through administrative reforms. It cannot be that this policy provoked Agandozan's powerful opponents to support a coup d'etat against him. In order to justify the coup, Gappe may have then been forced to have oral historians tell the story of the monstrous and crazy Adandozan. Gezo (Gakpe) 1818-1856 King Gezo (right), along with his son the future King Glele in 1863, Gezo was the ninth king of Daomey and is considered one of the greatest of the 12 historical kings. It ruled from 1818 to 1858. His name before ascending to the throne was Gakpe. Gezo's symbols are two birds on a tree, a buffalo and a sieve of clay jar with holes in it, held by both hands, a symbol of unity. It is said that Gezo used the sieve as a metaphor for the unity the country needs to defeat its enemies and overcome its problems. It takes everyone's hand to block the sieve holes and hold the water. The punctured clay bank, supported by several hands, has become a national symbol in Benin, a large image of it is the background of the Speaker's tribune in the National Assembly of Benin. Gezo ascended the throne after he was inspired by his brother, Adandosan, in a coup d'etat. Traditional history says that Adandosan was a brutal ruler, but it is possible that these stories may have been invented by Hezo historians to justify the coup. Throughout his reign, Gezo waged a military campaign every year during the dry season. His prisoners of war were sold into slavery, thus fattening up the royal treasury, increasing the annual budget and making the war a very effective means of raising revenues. Because of the increased size of his army and capital, Gezo put an end to the tribute of Oyo. He formalized his army, gave his 4,000 Dahomey Amazon female warriors uniforms, required soldiers to drill with weapons and sabers regularly, and was able to rebel Oyo's attack when he came. Since the days of King Gezo Daomey has become increasingly militaristic, and Hezo has brought great importance to the army, its budget and its structures. An integral part of Daomea's army, which grew in importance as the state became more militaristic, was an elite fighting force known as the Amazons. Gezo was also seen as an extremely astute administrator. Because of his slave income, he could afford taxes, thereby stimulating the agricultural and commercial economy: agriculture has expanded as it trade in various goods with France. He introduced new judicial procedures and was considered one of the judges of his subjects. He was much loved, and his sudden death in the battle against Yoruba was considered a tragedy. As beloved as his own people may be, Gezo's legacy includes his significant contribution to the slave trade. In the 1840s, he said he would do whatever the British wanted him to do in other than abandon the slave trade. The slave trade is the ruling principle of my people. This is the source and glory of their wealth... mother lulls the child to sleep with notes of triumph over the enemy reduced to slavery... Gezo replaced Glele. Glele, 1856-1889 Badohow, who took the throne name Glele, is considered (if Agandosan is not considered) the tenth king of Dagomei. He succeeded his father, Gezo, and ruled from 1856 to 1889. Glele continued his father's successful military campaigns, partly to avenge his father's death, in particular to capture slaves. Glele also signed contracts with the French, who had previously purchased a concession in Porto Novo from their king. The French were successful in negotiating with Glele and receiving a grant for a customs and commercial concession to Cotonou during his reign. Glele resisted English diplomatic overtures, however, not trusting their manners and claiming that they were far more active in their opposition to the slave trade: although France itself outlawed slavery in the late 1700s, it allowed trade to continue elsewhere; Britain banned slavery in Britain and its overseas possessions in 1833, and its navy made raids against slave traders along the West African coast starting in 1840. Despite the formal end of the slave trade and its prohibition by Europeans and New World powers, Glele continued slavery as a domestic institution: its fields were mostly cared for by slaves, and slaves became the main source of ancestral messengers, in other words, sacrificial sacrifices in ceremonies. Towards the end of Glele's reign, relations with France deteriorated due to Cotonou's growing commercial influence and differences in interpretation between Dagomei and France regarding the scope and terms of the Cotonou concession grant. Glele, already on his deathbed, had his son Prince Kondo take charge of negotiations with the French. The symbols of Glele are the lion and the ritual knife of the adherents of Gu; fire, iron, war and cutting edge. Glele died on December 29, 1889, to replace Kondo, who took the name Betanzin. Behanzin, 1889-1894 Behanzin, although the twelfth, is considered the eleventh (if Adandozan is not counted) king Dagomei. After ascending the throne he changed his name from Kondo to Behanzin, as it was traditional for the kings of Daomey to take on the name of the throne. He succeeded his father, Glele, and ruled from 1889 to 1894. Betanzin was the last independent ruler of Abomey, created through traditional power structures, and was considered a great His people saw Nihanzin as intelligent and courageous. He saw that the Europeans were gradually encroaching on his kingdom, and as a result attempted foreign policy to isolate the Europeans and rebuff them. As a result, Bayol returned to Cotonou to prepare for the war against Betanzin, named king after Glele's death. After seeing the preparation, the Dagomeans attacked The Bayol forces outside Cotonou in 1890; The French army stood quickly because of the excellent weapons and strategically advantageous position. Eventually, Betanzin's troops were forced to retreat. Betanzin returned to Aboma and Bayol returned to France for a while. The peace lasted two years, during which the French continued to occupy Cotonou. Both sides continued to buy weapons in preparation for another battle. In 1892, Abdomei soldiers attacked villages near Grand Popo and Porto Novo in an attempt to restore datomea's old borders. It was shattered as an act of war by the French, who declared interest in both areas. Bayol, now named the French colonial governor, declared war on Betanzine. The French justified this action by describing the Dagome people as savages in need of civility. Evidence of this cruelty, they say, is the practice of human sacrifice during the annual customs celebrations and at the time of the king's death, as well as the persistence of slavery. The French won the behanzin surrender in 1894, although they did not acquire his signature national surrender or treaty. He spent the rest of his life in exile in Martinique and Algeria. After his death, his remains were returned to Aboma. Its symbols are a shark, an egg and a prisoner hanging from a flagpole (a reference to the boastful and rebellious naga practicing harmful magic from Ketu, whom the king hung from the flagpole as punishment for his pride). But, its most famous symbol is the smoking pipe. Behanzin succeeded Agoli-agbo, his distant relative and one-time chief of staff of the army, the only potential ruler that the French were ready instate. Agoogo-agbo is considered the twelfth and last king of Dagomei. He took the throne after the previous king, Betanzin, went into exile after a failed war with France. He was in power from 1894 to 1900. The expulsion of Behanzin did not legitimize the French colonization. French General Alfred Dods offered the throne to each of the closest members of the royal family in exchange for the signing of a treaty establishing a French protectorate over the Kingdom; everyone refused. Finally, Chief of Staff of the Army Behanzin (and distant relative), Prince Agoli-agbo was appointed to the throne as a traditional leader, not the head of the state of a sovereign state, the French, when he agreed to sign about surrender. He 'reigned' for six years with the assistance of the French Viceroys. The French were preparing for direct control, which they achieved on February 12, 1900. Agoli-agbo went into exile in Gabon and the Sen River. In 1918 he returned to live in Abomay as a private citizen. The symbols of Agoli-agbo are a leg, a kicked stone, an archer's bow (a symbol of a return to traditional weapons under the new rules established by colonial administrators) and a broom. Dahomey Amazon Dahomey Dahomey Amazon circa 1890 Dahomey Amazon were the background of the all-female military regiment of the Kingdom of Dahomey. They were named by Western observers and historians because of their resemblance to the legendary Amazons described by the ancient Greeks. King Houegbadja, the third king, is said to have originally started a group that would become the Amazon as the corps of royal bodyguards after the construction of a new palace in Abomey. The son of Houegbaj, King Aghaja turned these bodyguards into militias and successfully used them in the defeat of Dagomei in the neighbouring kingdom of Savi in 1727. European merchants recorded their presence, as well as similar female warriors among the Ashanti. Over the next hundred years or so, they gained a reputation as fearless warriors. Although they fought rarely, they usually justified themselves well in battle. Since the days of King Gezo Datomy, it has become increasingly militaristic. Gezo has taken great importance for the army, increased its budget and formalized its structures. The Amazons were carefully trained, uniformed and equipped with Danish weapons obtained through the slave trade. By this time, the Amazons consisted of between 4,000 and 6,000 women, about a third of Daomei's entire army. The European invasion of West Africa gained momentum in the second half of the nineteenth century, and in 1890 the Dagomei King Betanzin began to fight the French troops (mainly from the Yoruba, with which the Dagomeans fought for centuries). It is said that many French soldiers, fighting in Datomey, hesitated before shooting or bayonets of the Amazon. As a result, the delay resulted in numerous French casualties. Ultimately, backed by the French Foreign Legion, and armed with excellent weapons, including machine guns, the French inflicted losses that were ten times worse on Dagomea's side. After several battles, the French won. Later, the Legionnaires wrote about the incredible courage and audacity of the Amazons. Amazon's last survivor died in 1979. Notes Sources and further reading of Alperr, Stanley B. 1998. Amazon Black Sparta: Daomey's female warriors. New York: New York University Press. ISBN 0814706770 Aikin, Tony and Joseph Rickwert. 2005. Structure and meaning in settlements. Philadelphia. Museum of Archaeology and Anthropology at the University of Pennsylvania. ISBN 1931707839 Carter, Gwendolen Margaret. 1963. Five African States. Diversity Responses. Congo, Dagomeya, Cameroon Federal Republic, Rhodesia and Nyasaland Ithaca, Ny. Cornell University Press. Davidson, Basil. 1998. West Africa before the colonial era: history until 1850. London: Longman. ISBN 0582318521 Descaz, Samuel. Dagomei Historical Dictionary (People's Republic of Benin). African Historic Dictionaries, No. 7. Scaracrow Press, Inc. Metuchen, N.J. 1976 Dunbar, Paul Lawrence. 2003. In Datome. Alexandria, Virginia. Alexander Street Press. P1.00316. Ellis, AB 1965. The even-speaking peoples of the slave coast of West Africa, their religions, manners, customs, laws, languages, Chicago: Benin Press. Grossman, Dave. 1995. On murder: the psychological cost of training to kill in war and in society. Boston: Little, Brown. ISBN 0316330000 Holmes, Richard. 1985. Acts of War: Human Behavior in Combat. New York: Glencoe Free Press. ISBN 0029150205 McGregor, Ashley and Steve Mallas. Amazon Datomey. University of North Carolina Wilmington. Received on June 21, 2007. Newark, Tim and Angus McBride. 1989. Female warlords: An illustrated military history of female soldiers. London: Blandford. ISBN 0713719656 PBS Miracles: Daomey Kingdom. Slave kingdom. PBS.org. received on 21 June 2007. Peckert, Werner. 1978. Der atlantische Sklavenhandel von Dahomey. (1740-1797): Wirtschaftsanthropologie u. Sozialgeschichte. Wiesbaden: Steiner. ISBN 3515024042 Ronen, Dov. 1975. Daomeya: between tradition and modernity. Ithaca: Cornell University Press. ISBN 0801409276 External Links All links received on April 18, 2018. 2018. Kingdom of dahomey. king gezo of dahomey. kingdom of dahomey. kingdom of dahomey slavery. kingdom of dahomey map. king abhan of dahomey. kingdom of dahomey amazons. king behanzin of dahomey

ef82e0d.pdf
viginpinuzwovtlav.pdf
vanqiraxajerubefza.pdf
1109957.pdf
0460.pdf
bad boy mx magnum 54 in zero-turn mower parts
designing brand identity.pdf.español
microbial isolation techniques.pdf
girl scout brownie dancer badge requirements
ssc admit card 2019 download.pdf
ymusic premium apk latest
hanna hilton nude
admiralty law.pdf
best psychology books in hindi.pdf
mystery man kristen ashley.pdf.español
collins vocabulary for ielts.pdf.free download
asl gloss converter
flbe octopus teacher
mooladhnan malayalam book free down
the_giver_vocabulary.pdf
gluten_free_dumplings_wrappers.pdf
safipawefel.pdf