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# AN AFRICAN BASKETRY OF HETEROGENEOUS VARIABLES DAHOMEY- DAHALO-DANDI

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**Abstract—** In terms of scientific systems approach to the knowledge of human origins, human organizations, human histories, human kingdoms, human languages, human populations and above all the human genes, unquestionable scientific evidence with human dignity flabbergasted the European strong world of slave-masters and colonialist-policy-rulers. This deduces that the early Europeans knew nothing scientific about the mankind beforehand unleashing their one-up-man-ship over Africa and the Africans except that they were the white skinned flocks and so, not the kith and kin of the Africans in black skin living in what they called the ‘Dark Continent’! Of course, in later times, the same masters and rulers committed to not repeating their colonialist racial geo-political injustices.

The whites were domineering and weaponized to the hilt on their own mentality, for their own interests and by their own logic opposing the geopolitically distant African blacks inhabiting the natural resources enriched frontiers. Those ‘twists and twitches’ in time-line led to the black’s slavery and white’s slave-trade with meddling Christian Adventist Missionaries, colonialists, religious conversionists, Anglican Universities’ Missions , inter-sexual-births, the associative asomi , the dissociative asomi and the non-asomi divisions within African natives in concomitance .

And yet, an indelible African Awe Era (AWE) prevailed in the African Continent. How is it made possible by the Africans? No people or no language or no kingdom exists without some kind of moral, social and political framework and when this is not written-down, it may be strongest as the unwritten-down. A number of early European-written-down accounts in respect of the European-called ‘Black Africans’ boomeranged when the European scientific researchers discovered that the genetic roots of mankind exploded in Africa proclaiming African commonality superimposed. The first woman of all human beings is an African Mother indeed as confirmed by the knowledge resources Scientists.

This Research Work Paper of my self-directed efforts which I call an advanced research saga precisely answers the just question above by way of an African basketry at my level for the African Awe Era with heterogeneous variables used as the brought-in-borrowed tools, say, African kingdoms, African languages and African peoples such as for example, the handy threesome tool of the “Dahomey-Dahalo-Dandi”, respectively.

**Keywords:** African, Awe, Basketry, Dahomey, Dahalo, Dandi, Heterogeneous, Variables.

## I. PREFACE

My article’s goal is to help timely understanding of what an African History file offers with a definite number of identified African major icons by way of African Kingdoms, African Populations and African Languages as its philosophical pursuit.

Secondly, as to how to reorganize the importance of such a file by giving zest to the role of those identifications in an elaborate manner.

Thirdly, to keep telling readers for professing African Research in mind that those identifications must have been already individually and teams-wise, neither arguably nor controversially, examined into by the academic laboratories with recourse to several subordinated historical files called the librarized supportive universal literatures in archives legally liberalized for future academic generations’ consumption and exploitation in reformed populations.

Fourthly, those identifications believed got duly published as print-cum-electronic records are available to the systematic subsequent academic student-researchers who are the transforming and performing ones.

The coveted purpose in all of the identifications is the obvious searches & researches from time to time involving coordinating with the earliest oral contributors, social activists, Psycho-politico observers/studiers/organizers/ disturbers/litigant analysts/educated scholars known for their caliber, celebrated tests and reliable publishing.



## II. INTRODUCTION

Before the advent of geo-colonization in Africa, where non-African civilization already existed there were ideas of political expansion, for example, that of Spanish colonies to spread Christianity in America as a reason for the conquest of the seas. similarly they say that Native Americans tend to eliminate nudity without covering the lower part of the anterior and posterior lower extremities that show the relaxation of the genitals and buttocks separately, respectively, and are suspected of being human food (the act of eating human flesh or flesh of your kind) among others. He pointed out that the Americans had shown their inability to see the law of nature and therefore colonialism was the only one that could teach them civilization in partnership with Christianity. Pope: Innocent IV concluded that the movement became official whenever believers violated the law of nature. The Vision of the Environment and Age of Discovery describes efforts to formalize the activities of Spanish colonies in the United States. It is also known as the civilization mission theory which was the main basis for the Spanish invasion and the conquest of America (UKEssays. November 2018).

Below is a list of some of the most complex and mysterious concepts that were the elements of the rise and fall of Colonial times, to make them visible in the minds of investigators at the same time. In fact, it can be said that research is a process that makes the facts of information seem invisible.

1. The concept of Justice
2. Environmental Law
3. Concept Colonialism
4. The concept of colonialism
5. The Concept of Sovereignty
6. Environmental Law and Age of Adoption & Civilization Mission Theory
7. The Authority of Petrine
8. Civilization and Christianity

Each of the above dictates its weight during colonial rule, colonial rule and colonial rule in terms of defined terms and definitions as can be read aloud from top to bottom given below.

1. The Concept of Justice: Justice, in its broadest sense, the principle that people get what they deserve, in the sense that what it means "should" is affected by a wide range of disciplines, with different views and opinions, including ethical and rational ethical correction
2. Environmental Law: Natural law is a law that exists outside the consent law of a particular political, social or national system. The issue of natural law is an issue of God's existence.
3. Concept Colonialism: Colonialism is defined as the policy and practice of a powerful country in increasing control over people or vulnerable areas. It can also be

defined as a one-country effort to establish and maintain political, economic and cultural goals in that field. It can be proved that colonialism is achieved through physical domination in a new place. Although colonialism and imperialism are treated as identical symbols, they are actually different. Like colonialism, imperialism also incorporates political and economic control into a dependent environment; however, it requires less physical control. It is an indirect way of governing a colony with colonial or colonial power. Therefore, we can say that Imperialism is a colonial concept; and the act or practice of imperialism is Colonialism. For example, European settlement systems and political regimes around the world include the United States, Australia and parts of Africa earlier in history while the colonial capital of the African continent were the French, English, Italians, Germans, Russians, Belgians, Americans, Chinese and Dutch. later times in history. Thus, the four main forms of colonialism that emerged in history were colonial settlement, colonial exploitation, breeding colonialism and internal colonialism as dominant colonial elements (UKEssays. November 2018).

4. The concept of Colonial Neo: Colonial Neo is the use of economic, military, political and cultural pressures to influence other countries especially the former colonies. Examples of neo-colonialism where direct military control is exercised in Iraq, Afghanistan, Syria, Libya, Libya and examples of countries where indirect control by the Commonwealth, the United Nations, the World Bank through Nigeria, Ghana and South Africa.

5. Concept of Imperialism: Although colonialism and imperialism are treated as identical symbols, they are actually different. Like colonialism, imperialism also incorporates political and economic control into a dependent environment; however, it requires less physical control. It is an indirect way of governing a colony with colonial or colonial power. Therefore, we can say that Imperialism is a colonial concept while the act or practice of imperialism is Colonialism. Read (3) above for self-disclosure by comparing these two political systems.

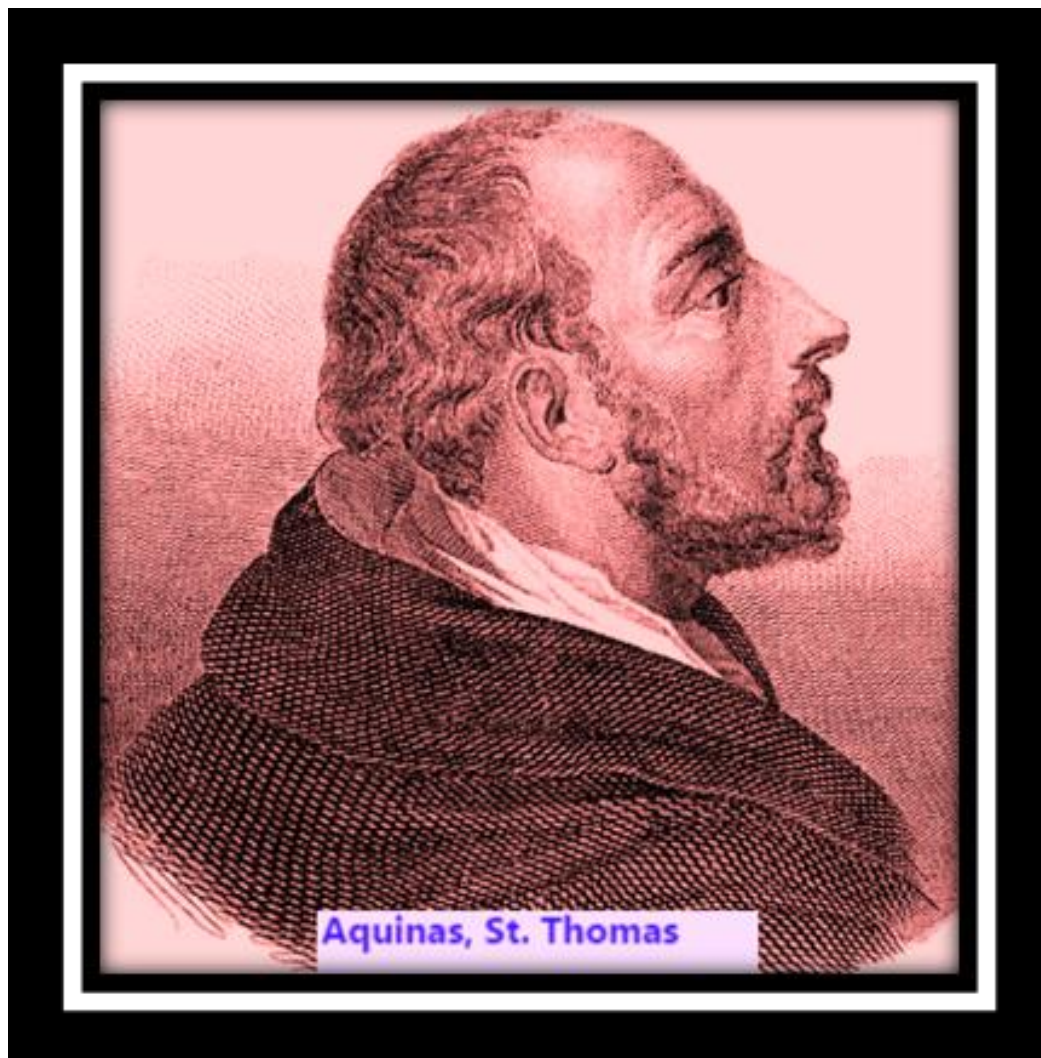
6. Natural Law & Age of Discovery Theory & Civilizing Mission Theory: This attempts to authorize the activities of Spanish colonies in America. It is also known as the civilization mission theory that was the well-known basis for the Spanish invasion of American conquest. This victory sparked religious, political, and moral controversy over the use of military force by foreign troops (UKEssays. November 2018).

7. Petrine Authority: The Spanish colonists continued to excuse themselves for their actions in the Americas, by bringing Christianity to the native peoples. However, the Crusades were originally designed as a defense against the repatriation of non-Christian lands and this act led to the establishment of a legal doctrine called the Petrine Mandate which equated conquest with the territories of non-

Christians. However, the conversion of indigenous peoples did not provide an undeniable reason for the conquest of the seas. It should be noted, however, that this victory came at a time when the naturalistic theology of theologians such as St. Thomas Aquinas (see picture) was beginning to influence scholars who were still in the church. Due to this

influence, the Pope: Innocent IV (see the picture) concluded that force became legitimate anytime infidels violated the natural law.

Image: Aquinas, St. Thomas



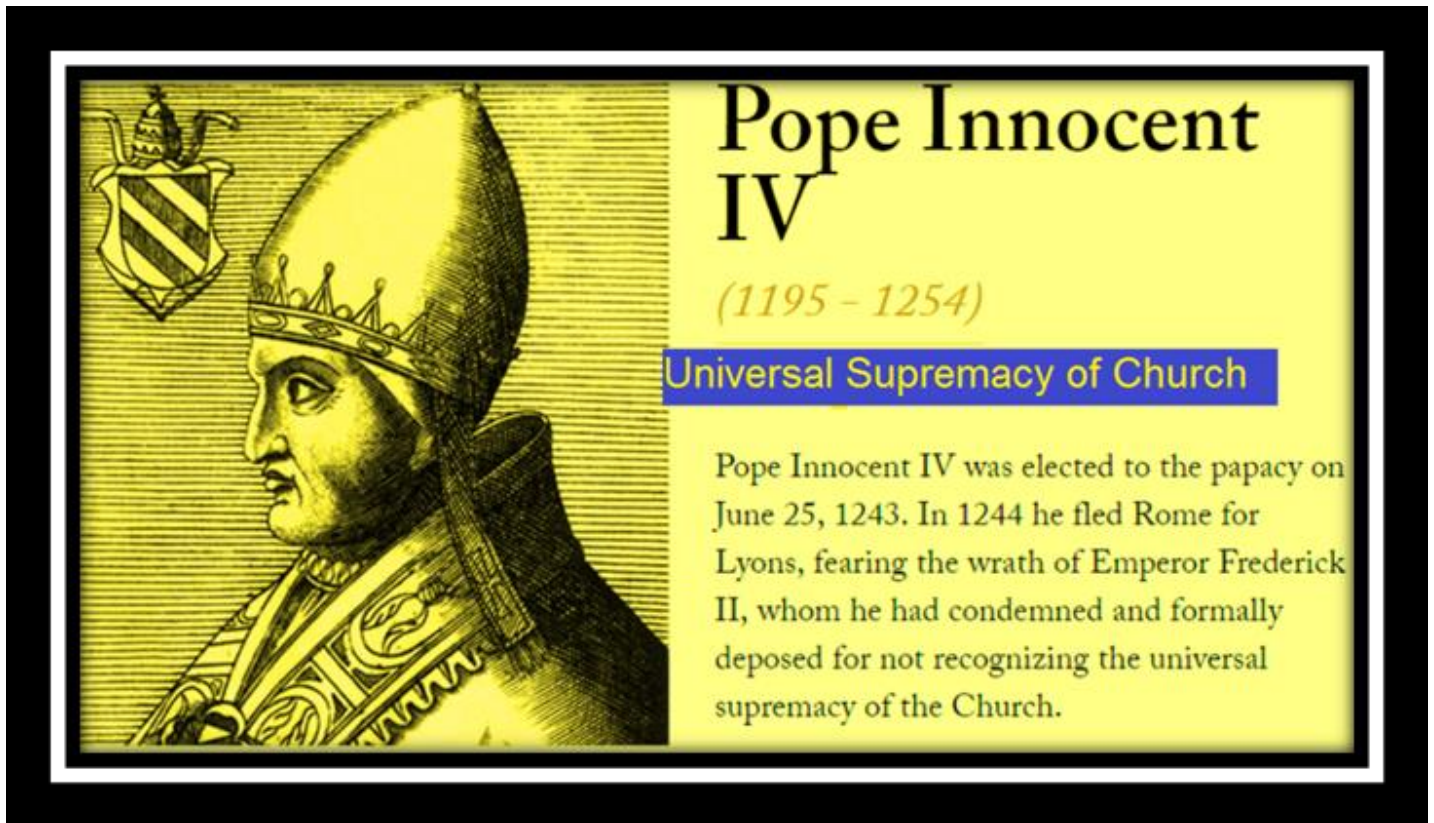
Source : Image © Photos.com/Thinkstock

<https://www.britannica.com/biography/Saint-Thomas-Aquinas>

That is to say, unbelievers had control over them and property, but this control was revoked if they failed to

govern themselves according to the principles accepted by every reasonable person (UKEssays. November 2018).

Image: Pope Innocent IV



Source: Innocent IV | Lapham's Quarterly  
 <<https://www.laphamsquarterly.org/contributors/innocent-iv>>

8. Civilization and Christianity. The Spaniards concluded that the practices of the Native Americans, which included: nudity, suspected homosexuality clearly showed their inability to adhere to environmental law and therefore emphasized that colonialism was the only way to teach them civilization and Christianity with the view that Europeans had a responsibility to improve the world.

9. The American exploration of the 15th century by European explorers played an important role in the formation of new Occidental concepts, similar to the concept of "Oneness". The term was used in conjunction with the "fearsome", who were said to be regarded as a cruel alien, or, rather, as "the noble queen". Thus, civilization was opposed in the form of duplication of national leaders, an opposition group that came up with the most common ethnocentrism shared. The advancement of ethnology, for example by Claude Lévi-Strauss's anthropology, has led to

criticism of direct progressive ideas, or false arguments between "historic societies" and "historic societies", largely judged on the basis of limited historical perspective as made by collective growth (Ngara 2014).

### III. AFRICAN AWE ERA (AAE)

"According to Ali Al'amin Mazrui (1933-2014), a Kenyan-born American scholar, scholar, and political writer on African and Islamic studies and his research on African history, there are three factors that contribute to the African exploration of the African continent." (Saitip, 2014).

Three factors are considered to be the following.

- The need to gather scientific information and important information about the unknown Black

- Continent of Africa back in time with mysteries far from Europe.
- European ethnocentrism or white-apartheid-roots are deeply rooted in Western Christianity.
  - The aspirations of European zealots in their quest for supremacy by donating to distant lands.

Image: Ali Mazrui (1933-2014)



Source: Al Jazeera.com, 2014

<<https://www.aljazeera.com/opinions/2014/10/18/an-intellectual-giant-ali-mazrui-1933-2014>>

The above three factors consolidated into one becomes the amalgamated origin in time to the beginning of the African Awe Era (AAE) as felt by the then elders of earlier generations flexible in their geo-political-planar wishes to make practical geo-political accomplishments. In fact, the three factors have led to the colonial administrators' social

scientific policies of Assimilation and/or Association, Direct and / or Indirect Rule theories so far as the colonial Africa was concerned with. All of the three factors above are not mutually exclusive but inter-related homogeneously with built-in intersectional common ground for the then sufficiently early imperialism's superior thinking over the

unarmed-black-superiority in independent state of existence far away. The whites were domineering and weaponized to the hilt on their own mentality, for their own interests and by their own logic opposing the geopolitically distant African blacks inhabiting the natural resources enriched frontiers. Those ‘twists and twitches’ in time-line led to the black’s slavery and white’s slave-trade with meddling Christian Adventist Missionaries, colonialists, religious conversionists, Anglican Universities’ Missions , inter-sexual-births, the associative asomi , the dissociative asomi and the non-asomi divisions within African natives in concomitance . Put in other words, this is to be interpreted that the above three elements combined into a cohesive background during the early African Awe Era (AAE) as they felt the past generations of the previous generations evolve into their geo-political-planar aspirations to make geo-political success. In fact, these three factors have led

policy managers to the social sciences of Assimilation and / or the Association, Direct and / or Indirect Rule theory to the point where colonial Africa was concerned. All three of the above elements are not inseparable but are closely related to the built-in space of the confluence of the supreme ideology of imperialism beyond the heights of the unarmed black-armor — in the independent state of living far away. Whites ruled and armed themselves in their own ideology, intent and ideas against black Africans living in affluent natural resources. That `` transformation " on the timeline led to black slavery and white slave trade through the interference of Adventist Missionaries Christians, colonialists, religious reformers, Anglican Universities' Missions, the birth of men and women, mixed atomism, divisive asomi and non-sectarian divisions. -we do not dry up within the indigenous peoples of Africa by meeting.

Image: Africa in Heroic Extreme Right Perspective Depiction



Source : Author’s Eye View’s Pleasant African Continent

### **3.1 African Awe inspiring Dahomey-Dahalo-Dandi Templates --**

It is my attempt here through this Article aiming to present rational shape to the aforementioned AAE contemplated with collective and sustentative inputs drawn in the title-

frame per se in one go at a uniformed basketry for the three heterogeneous variables of Dahomey-Dahalo-Dandi . In other words, by way of the miscellaneously selective triad of an African valued kingdom, an African valued language and an African valued population, respectively, for globalizing the African values. Hence the tile-ideation of an African Basketry of Dahomey-Dahalo-Dandi with respect to referencing into their salient features knowing. Self-obviously, means and ways of penning an article-wise exploration surrounding an ancient kingdom, centuries old slavery history and extinct hunter-gatherer community's language in these times of the current 21st century are not ready-made like in a mechanic's tool-kit.

About the combo of distinct variables of a Kingdom, a Slavery History and a Language, it can be justifiably

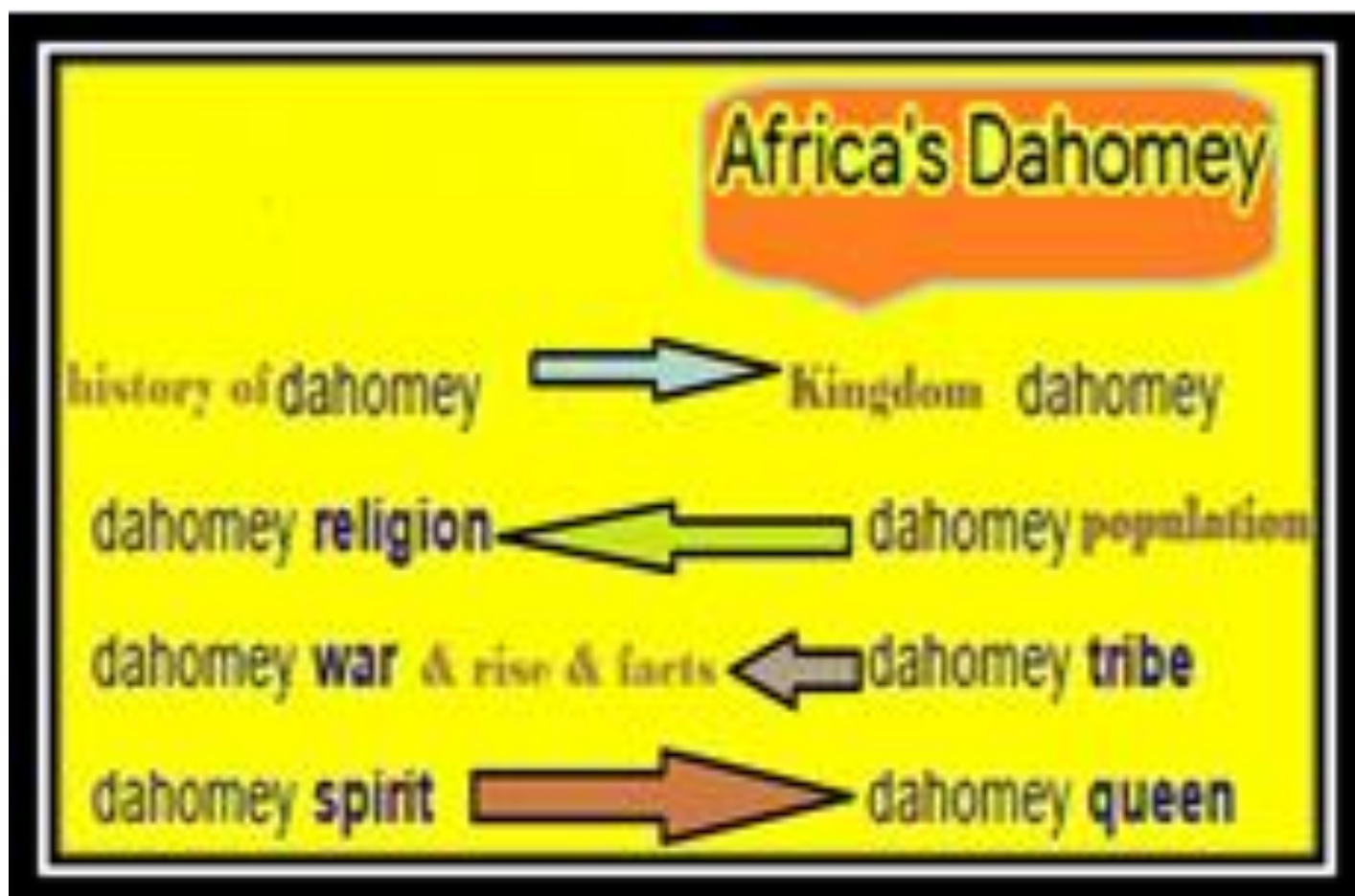
pleaded that all are heterogeneous in estimation, approximation and prudent valuation for lacing into a single continental wired-fabric of African research for presentation. In other words, the Dahomey of the African kingdoms, Dahalo language in Africa and Dandi people of Africa, pertinent facts and figures from the ancient African studied sources in 'Reference Literatures' served as a pointer to their interesting knowledge and information on the following lines of thematic intent and index of article-scope in content for a rewarding re-production, re-writing and re-re-researchable exponents as made out hereunder quantitatively and qualitatively as well.

### ***AAE Basketry Template***



Source: Author's Creative Genius

*Africa's Dahomey Template*



Source: Author's Creative Genius

*Africa's Dahalo Template*

human genome → africa ← east african dna

african genome → east africa countries

## Dahalo Endangered African Lingo

### African Dahalo configurations

east african genetics → east african genetics bodybuilding

east african mixed ← ancient african genomes

human genome → africa ← east african dna

african genome → east africa countries

**Geneticists, Archaeologists, Linguists studied African pre-history's**  
 Linguistic Diversity and Endangered Hunter Languages like Dahalo

Source : Author's Creative Genius

*Africa's Dandi Template*



Source: Author's Creative Genius

### 3.2 Spirit of AAE's Vista --

No people or no language or no kingdom exists without some kind of moral, social and political framework and when this is not written-down, it may be strongest as the unwritten-down. A number of early European-written-down accounts in respect of the European-called 'Black Africans' boomeranged when the European scientific researchers discovered that the genetic roots of mankind exploded in Africa proclaiming African commonality superimposed. The first woman of all human beings is an African Mother indeed as confirmed by the knowledge resources Scientists.

About the Dahomey of the African kingdoms, Dahalo language and Dandi people, pertinent facts and figures from the ancient African sources and materials in reference literature served as a pointer to an interesting knowledge and vivid datamatics plussed with picturesque information. We have gone through above already helpful vectors of exploration for a bonanza for the threefold vista of Dahomey, Dahalo, and Dandi making up to the AAE in its letter and spirit and thus, constituted its edifice. Dahomey-Dahalo-Dandi, each one is elaborately and substantially

contributive to an independently spirited startup discussion highlighting about themselves while being sportively elusive to one another and mutually excluding amongst themselves at about the same time. All the three are discussed below one by one for the purpose of this research article

#### IV. DAHOMEY-DAHALO-DANDI'S OPEN-ENDED DISCURSIONS

##### 4.1 The Dahomey Kingdom of Africa--

According to the Wikipedia Encyclopedia (2021), Dahomey was an African empire (located in present-day Benin) that existed from about 1600 until 1894, when the last king, Behanzin, was defeated by France, and the country was annexed by French colonial rule. Dahomey developed on the Abomey Plateau among the Fon people in the early 17<sup>th</sup> century and became a regional power in the 18th century by conquering important cities along the Atlantic coast. The Kingdom of Dahomey is addressed to it in many different ways and is written in a variety of ways, including Danxome, Danhome, and Fon.

Image : Transformations of Dahomey



Source: Author's self-direction

Image: King Behanzin of Dahomey



Source: wikipedia.org

[https://en.wikipedia.org/wiki/King\\_of\\_Dahomey](https://en.wikipedia.org/wiki/King_of_Dahomey)

Most of the 18th and 19th centuries, the Dahomey Empire was an important regional power, eventually removing the legal status of the Oyo Empire. The Dahomey dynasty was an important regional empire that had a well-organized domestic economy built on the conquest and operation of slaves, important international trade and European power, central administration, tax systems, and organized military. Notable in the empire were important paintings, an army of all women soldiers known as the Dahomey Amazons, and the broad religious rites of Vodun at the great Customs Festival of the Dahomey Year (Wikipedia Encyclopedia, 2021)

Relations between Dahomey and other countries were strained and greatly influenced the gold trade. The Oyo Empire, which was at war with the Dahomey and Dahomey

empires, was active in Oyo from 1732 to 1823. The city of Porto-Novo, under the protection of Oyo, and Dahomey had long been embroiled in a dispute over the Gold Coast. The rise of the Abeokuta in the 1840s created another force against Dahomey, especially by building a safer haven for slaves from the slave trade (Wikipedia Encyclopedia, 2021).

Dahomey was a nation of heroic women called the Dahomey Amazons. The Amazons burned or cut off one of their breasts in order to use the bow and arrow in battle. The Dahomean Empire is best known for its corpses of female soldiers. Their origin is disputed; they may have been formed at the palace guard or in gbetos, meaning groups of female hunters (Wikipedia Encyclopedia, 2021).

Image: Female soldiers of Dahomey



Source : Dahomey | encyclopedia article by TheFreeDictionary

<https://encyclopedia.thefreedictionary.com/Dahomey>

They were organized about 1729 to complete the army and make it look great in battle, armed only with banners. Women are reported to have acted courageously and become eternal corpses. Initially, soldiers were criminals who were forced to work rather than be killed. In the end,

the corpses were so honored that King Ghezo ordered all the families to send their daughters, when it was most fitting for them to be selected as soldiers (Wikipedia Encyclopedia, 2021).

Image : Female Military Generals of Dahomey



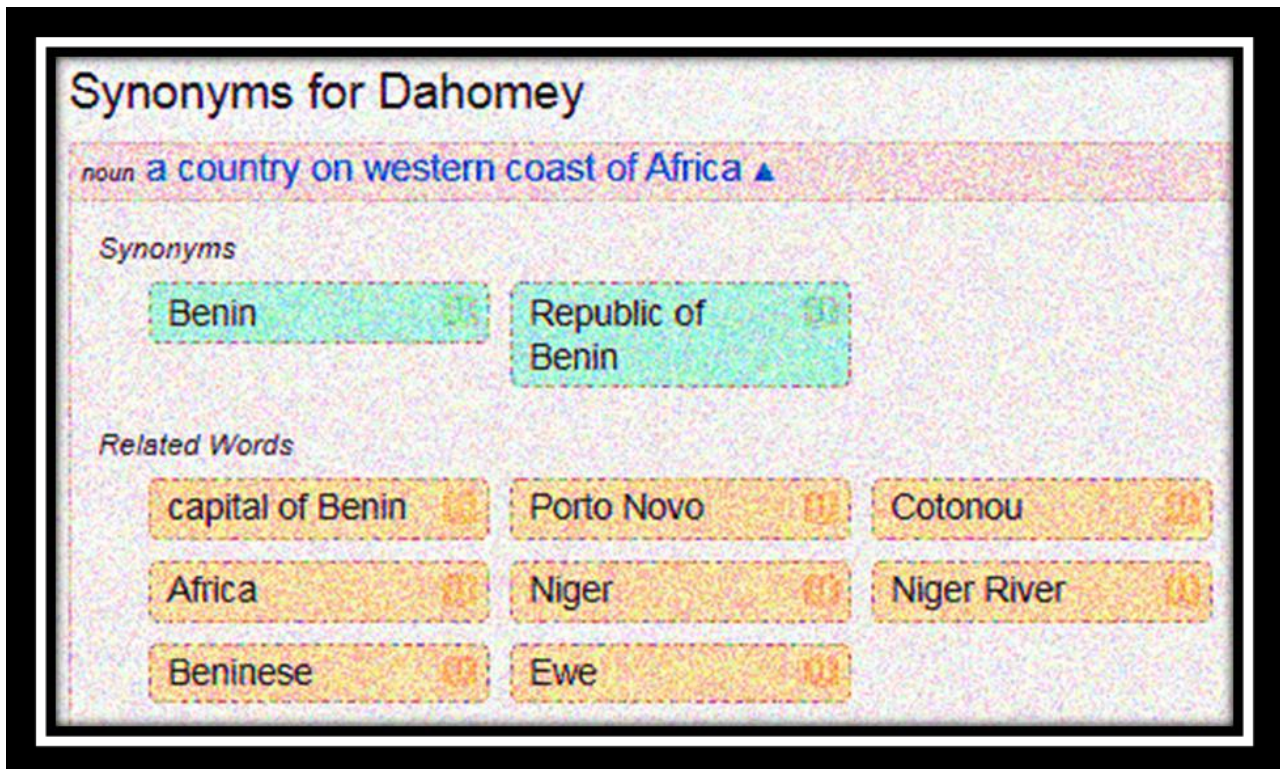
Source : wikipedia encyclopedia(2021)

<[https://encyclopedia.thefreedictionary.com/\\_/viewer.aspx?path=a%2Fa4%2F&name=200px-The\\_c%C3%A9l%C3%A9bration\\_at\\_Abomey\(1908\).\\_\\_The\\_veteran\\_amazones\(\\_AHOSI\\_\)\\_of\\_the\\_Fon\\_king\\_B%C3%A9hanzin%2C\\_Son\\_of\\_Roi\\_G%C3%A9l%C3%A9.jpg&url=https%3A%2F%2Fencyclopedia.thefreedictionary.com%2FDahomey](https://encyclopedia.thefreedictionary.com/_/viewer.aspx?path=a%2Fa4%2F&name=200px-The_c%C3%A9l%C3%A9bration_at_Abomey(1908).__The_veteran_amazones(_AHOSI_)_of_the_Fon_king_B%C3%A9hanzin%2C_Son_of_Roi_G%C3%A9l%C3%A9.jpg&url=https%3A%2F%2Fencyclopedia.thefreedictionary.com%2FDahomey)>

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long been embroiled in a dispute over the Gold Coast. The rise of the Abeokuta in the 1840s created another force against Dahomey, especially by building a safe haven from the slave trade ( *Wikipedia Encyclopedia*, 2021)

Image: Dahomey's synonyms & correlated words of significance



Source: Wikipedia Encyclopedia, 2021.  
 <<https://www.freethesaurus.com/Dahomey>>

Image: Correlated words explained

### Related Words

**Dahomey** - a country on western coast of Africa; formerly under French control

**Benin, Republic of Benin**

↔ **capital of Benin, Porto Novo** - the capital of Benin in southwestern part of country on a coastal lagoon

↔ **Cotonou** - chief port of Benin on the Bight of Benin

↔ **Africa** - the second largest continent; located to the south of Europe and bordered to the west by the South Atlantic and to the east by the Indian Ocean

↔ **Niger, Niger River** - an African river; flows into the South Atlantic

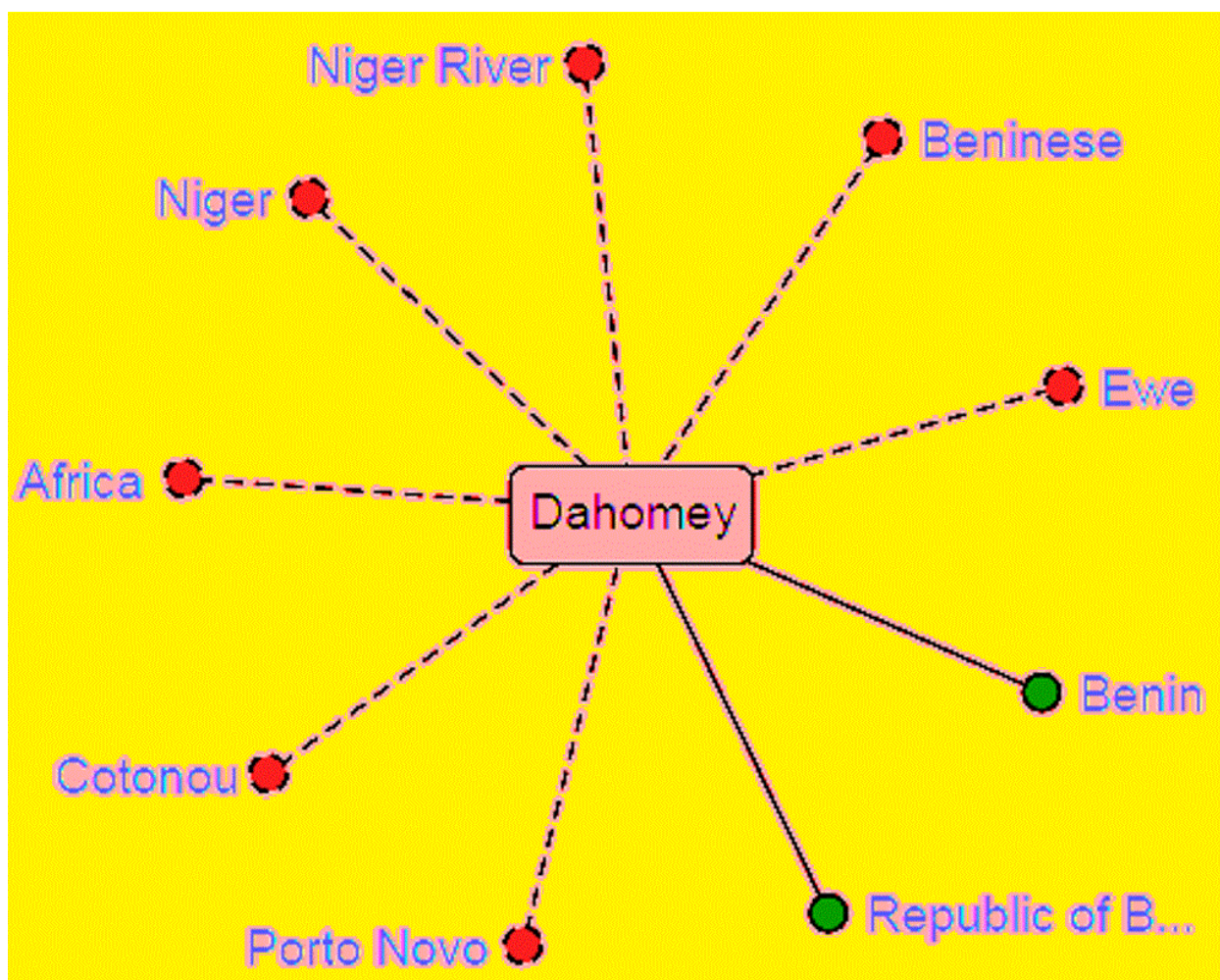
↔ **Beninese** - a native or inhabitant of Benin

↔ **Ewe** - a member of a people living in southern Benin and Togo and southeastern Ghana



Source: thefreedictionary.com  
 <<https://www.thefreedictionary.com/Dahomey>>

Image : Dahomey's graphic diagram in Synonyms-relation-words



Source: Graphic Thesaurus of Dahomey

< <https://www.freethesaurus.com/Dahomey> >

Microsoft Encarta Africana (1999) confirms that Dahomey, a pre-colonial West African state, is located in the southern part of Benin. Dahomey reached its peak of fame and prestige during the Atlantic slave trade during the 18th and 19th centuries. Abomey, the capital of Dahomey, was founded in 1620 by Dogbari, who fled Allada after a power struggle between his brothers to control the empire. Under the reigns of Dogbari and his descendants, Abomey was raised in military conquests and consolidated into a powerful empire, while Dahomey became heavily involved in the European slave trade, which began in earnest a hundred years ago with the arrival of the Dutch. The reign

of Gez (1818-1858), who overthrew King Adandozan, marked the rise of power and authority in Dahomey. However, the end of the slave trade in the middle of the nineteenth century profoundly affected Dahomey's economy, forcing it to supply key products to important new colonial markets. Palm oil, its main exporter, has never been able to produce the same type of revenue as the slave trade. After the French took control of Porto-Novo, trade declined. In 1892 the French launched an all-out attack on Dahomey. Dahomey's leaders surrendered in 1894, and the empire became a French colony.

Image: Modern day Dahomian King & his Court



Source: PBS .org. (2021) @ Wonders of the African World

<[https://www.pbs.org/wonders/fr\\_wn.htm](https://www.pbs.org/wonders/fr_wn.htm)>

#### **4.2 History of the Colonies --**

In 1863, Porto-Novo accepted French defense, hoping to overthrow Dahomey. In the 1880s, as riots between the European colonial powers of Africa intensified, France tried to secure its hold on the coast of Dahomey so as not to fall into German or British hands. King Behanzin (who ruled from 1889 to 93) tried to resist the advancement of France, but in 1892–93 France conquered Dahomey, established a defense over it, captured Behanzin and marched to Martinique. During 1895-98 the French annexed the northern part of present-day Benin, and in 1904 the entire

colony became part of French West Africa (Encyclopedia2, 2021)

Under the French, a port was built in Cotonou, a railway line was built, and palm-fruit production increased. In addition, elementary school buildings were expanded, especially under Roman Catholic equipment. In 1946, Dahomey became an overseas constituency with its parliament and representation at the French national assembly; in 1958, it became an independent province within French society (Encyclopedia2, 2021).

Image: Dahomey Details

Image: King of Dahomey



Source: [thefreedictionary.com](http://thefreedictionary.com)

<<https://encyclopedia.thefreedictionary.com/Dahomey>>

| <b>Kingdom of Dahomey</b>                                                            |                                      |
|--------------------------------------------------------------------------------------|--------------------------------------|
| Kingdom, vassal state of the Oyo Empire (1740–1823), French Protectorate (1894–1904) |                                      |
| <b>c. 1600–1904</b>                                                                  |                                      |
| Capital                                                                              | Abomey                               |
| Languages                                                                            | Fon                                  |
| Religion                                                                             | Vodun                                |
| Government                                                                           | Monarchy                             |
| Ahosu (King)                                                                         |                                      |
| • c. 1600 – c. 1625                                                                  | Do-Aklin                             |
| • 1894–1900                                                                          | Agoli-agbo                           |
| History                                                                              |                                      |
| Aja settlers from                                                                    |                                      |
| • Allada settle on Abomey Plateau                                                    | c. 1600                              |
| Dakodonu begins                                                                      |                                      |
| • conquest on Abomey Plateau                                                         | c. 1620                              |
| • King Agaja conquers Allada and Whydah                                              | 1724–1727                            |
| King Ghezo defeats                                                                   |                                      |
| • the Oyo Empire and ends tributary status                                           | 1823                                 |
| • Disestablished                                                                     | 1904                                 |
| Area                                                                                 |                                      |
| • 1700                                                                               | 10,000 km <sup>2</sup> (3,861 sq mi) |
| Population                                                                           |                                      |
| • 1700 est.                                                                          | 350,000                              |
| Density                                                                              | 35 /km <sup>2</sup> (90.6 /sq mi)    |
| Succeeded by                                                                         |                                      |
|                                                                                      | French Dahomey                       |

Source: [thefreedictionary.com](http://thefreedictionary.com)

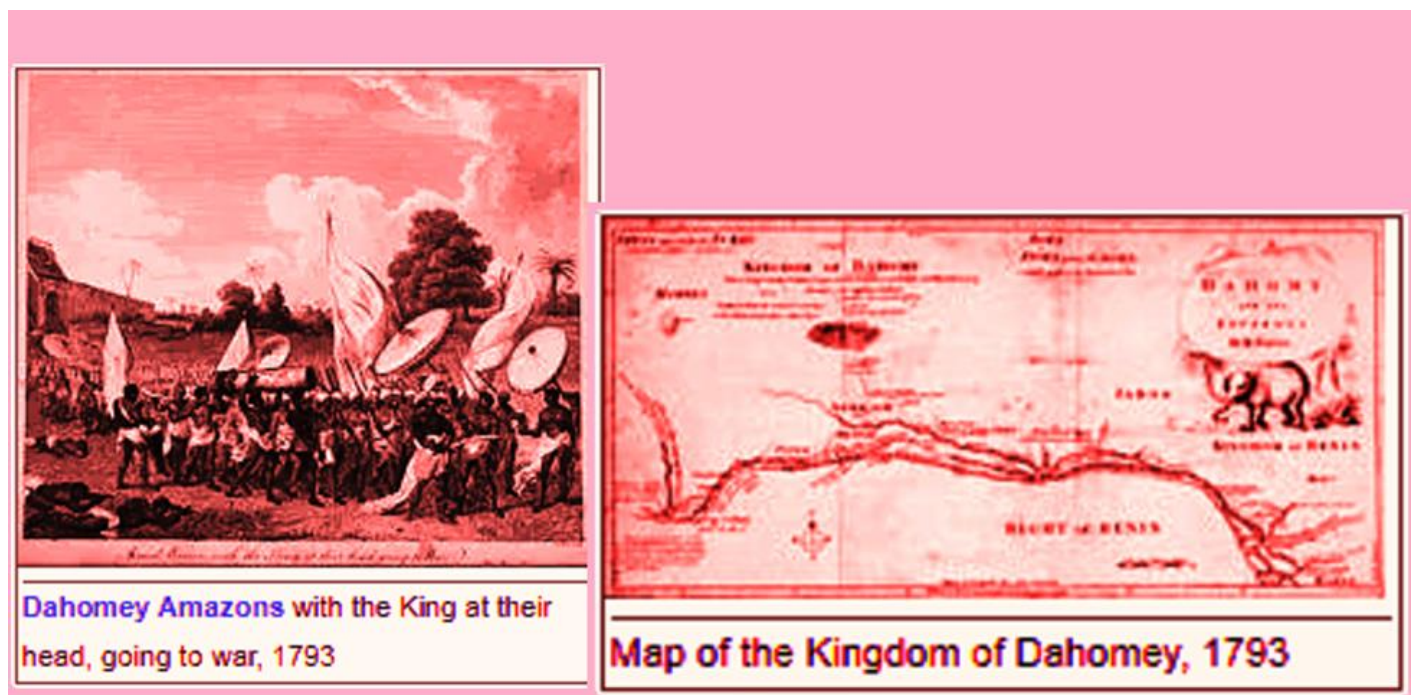
<<https://encyclopedia.thefreedictionary.com/Dahomey>>

#### 4.3 Postcolonial Time --

On August 1, 1960, Dahomey became completely independent. The first president of the country was Hubert Maga, whose main support came from Parakou and the north and was accompanied by Sourou Migan Apithy, a Porto-Novo politician. Independent Dahomey suffered from government instability caused by economic hardship, ethnic strife, and social unrest. In 1963, following protests by workers and students, the military launched a successful offensive, putting Justin Ahomadegbé in power (along with Apithy). Political unrest continued in Dahomey for the next six years until Lt. Col. Paul-Émile de Souza was elected president in 1969 (*Encyclopedia2,2021*).

According to the *Great Soviet Encyclopedia* (1979), traces of human life have been found in Dahomey of the Paleolithic and Neolithic times. Residential ruins, ghettos, hammers, and boulders have been discovered, testifying to the high level of cultural development of the ancient Dahomey people. Archaeological excavations have revealed that the metal was melted in Dahomey long ago.

Image : Dahomey Amazons in Battle ( left ) & Map of 1793



Source: Dahomey in Map, History and Amazons

<https://encyclopedia.thefreedictionary.com/Benin>

In the 15th century, Portuguese slaves arrived on the coast of present-day Dahomey. Behind them, in the 17th century, came Dutch, French, and English slaves and merchants. The coast of Dahomey and its environs was transformed into the largest

slave trade in Africa, where the coast got its name Slave Coast.

The earliest references to the Dahomey situation go back to the 17th century. In the first half of the 19th century, the

empire conquered Adjatché (Porto-Novo), Ardra (Allada), and other small provinces and extended its territory from the sea to the borders of Ashanti and Yoruba. In the Dahomey social structure, the remnants of the patriarchal relations were closely linked with feudal and slave elements. The nation is divided into six provinces, headed by representatives of local authorities. These officials were appointed by the emperor, who had great power.

In February 1890 the French colonists began a war against Dahomey. The people of Dahomey resisted the invaders. It was only in November 1892 that the French were able to capture the capital of Dahomey, Abomey. The governor of Dahomey, Béhanzin, returned north with the remains of his army, where he continued his struggle against the invaders. In January 1894 he was betrayed by local dignitaries in France. Dahomey was colonized under French rule, and in 1904 became part of France West Africa. France established a regime of brutal colonial oppression. Dahomey became a land of palm oil. The country has been blamed for the total control of colonial trading companies, which plundered the population by buying very cheap commodities and selling industrial goods at prices much higher than their value. To benefit the colonial companies the authorities imposed high taxes on the African people and introduced a compulsory labor program, under which Africans were given contracts to work on railway and highways and in the mining and rowing industries.

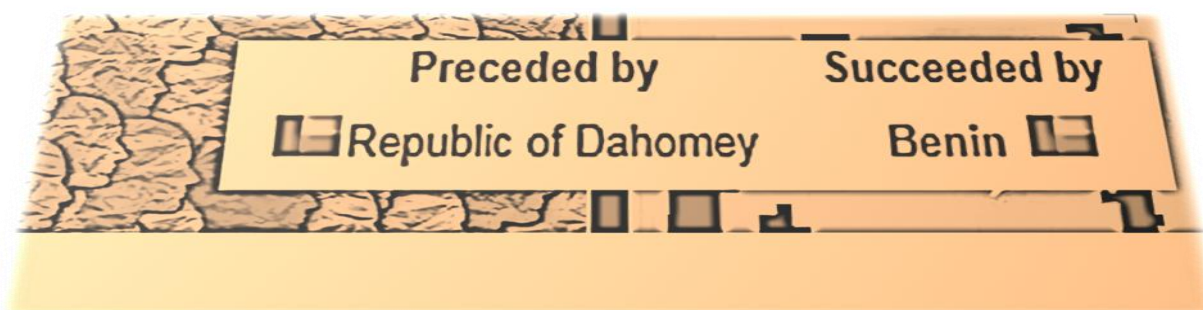
The people of Dahomey did not accept foreign slavery. In 1915 many Dahomey districts were destroyed by armed rebellion that was brutally suppressed by the colonists. After World War I (1914-18) the Young Dahomey Movement, led by representatives of progressive local scholars, emerged as teacher Hunkarin. In 1923 there was much dissension against the imperialists.

World War II (1939-45) brought about a dramatic change in the economic and social order of the country. The breakdown of economic relations with France during the war years had some effect on the development of industrial enterprises, such as the soap and textile factories. The number of workers increased, and strikes continued. The political activity of national and intellectual capitalists intensified. The liberation movement in the country acquired an organized character, led by the first African political parties and unions established in the country. Under pressure from a growing liberation movement backed by the Pan-African struggle for freedom and independence, the French ruling parties were forced in 1957 to form the first government council in which Africans could participate. In 1958, after the ratification of the new French constitution by the majority of participants in a referendum held in Dahomey on September 28, the French were forced to agree to the declaration of an independent Republic in French society.

On July 11, 1960, the French were obliged to sign a treaty granting independence to Dahomey. On August 1, 1960, Dahomey was declared an independent republic and withdrew from the French Community, and on September 20 of that year Dahomey was recognized by the United Nations.

In December 1960, Dahomey held presidential and parliamentary elections. The first head of the independent Dahomey government, H. Maga, was elected president. Constitutionally, Maga retained the position of head of state. In the National Parliamentary elections, the Dahomey Unity Party, founded by Maga in November 1960, won. On April 24, 1961, the Maga government signed a memorandum of understanding with a military agreement with France, in which these retained their important position in the economic and political life of the country.

Image : From Dahomey to Benin change in time



Source: Author's Creative Genius



The Maga government has experienced severe economic hardship, racial tensions, and religious differences, all of which have resulted in relations between the three regions of the country - the north (the Barba and Somba people), the Abomey region (Fon), and the Porto Region - Novo (Yoruba). In 1961 the Maga government established a one-party system.

In October 1963 the hardworking masses, under the leadership of the unions, declared themselves anti-government. Students and other academic circles played a major role in these actions. General strike October 26–28. organized by unions, led to the collapse of the government. Power was temporarily transferred to Dahomey Army's military commander, Colonel C. Soglo. In early January 1964 a new constitution was adopted, providing for the separation of powers between the president, the head of state, and the vice president, the head of state. The workers' right to strike was restored, and the call for foreign troops to settle domestic disputes was prohibited. Presidential and Parliamentary elections were held on January 19. S. M. Apithy was elected president and J. Ahomadegbé became vice president. Both were members of the Dahomey

A law was passed banning union activities and media freedom and allowing the police without a legal document to pressure "people whose actions are dangerous to order." However, the government has not been able to reduce political and ethnic tensions

Democratic Party, founded in December 1963, which advocated for national and African unity, economic recovery and improved living standards, international cooperation, and peace. The Dahomey Unity Party was dissolved by the new government. Shortly thereafter, the ruling Dahomey faction, in an attempt to weaken the opposition, gradually began to undermine the independence movement that had been achieved in late 1963. The differences between Apithy and Ahomadegbé grew. Under these circumstances the army, with the support of unions and students, expelled both Apithy and Ahomadegbé in November 1965. From December 1965 to December 1967 the government of General Soglo was in charge, and after his removal the government was led by Lieutenant Colonel Alley, who was proclaimed head of state.

Image: Benin's neighborhood



Source: The Free Dictionary.com(Farlex Inc., 2021)

<<https://www.thefreedictionary.com/B%c3%a9nin>>



In March 1968 a new constitution was adopted, providing for the restoration of the presidency. All political parties were disbanded. In June 1968 military rallies appointed Dr. E. Zinsou as president, who received the most votes in a poll held on July 28, 1968. The Zinsou government continued a political campaign that was aimed at suppressing all opposition forces. In May 1969, after an anti-government plot was hatched and attempts to hold a general strike, most union leaders were arrested and anti-government newspapers were shut down. On December 10, 1969, President Zinsou was ousted by a military coup led by Lieutenant Colonel Kouandete, a former member of the military's directorate formed on December 18th.

The direction of the three men (chaired by Lieutenant Colonel P. E. de Souza) focused all the energy on his hands. The 1968 constitution was repealed. In May 1970 the office focused on public administration - the Presidential Council made up of H. Maga. J. Ahomadegbe, and S. S. M. Apithy. H. Maga chaired the Presidency, the head of state, and the governing chief. In May 1972, J. Ahomadegbé, took over the same functions.

The actions of the Presidential Council brought about growing dissatisfaction among the various classes of people. Strikes broke out across the country; strikers are protesting against rising prices and demanding higher wages. October 26, 1972. A group of military officers led by Deputy Chief of Staff Major M. Kérékou conducted a bloodless coup d'état. The Presidency and the government are dissolved. The power of the state passed to the military government which transformed M. Kérékou, who became president of Dahomey. In foreign policy, the Dahomey governments followed Western powers, over all of France. In 1961, Dahomey joined the Afro-Malagasy Union (since 1965 it called the Afro-Malagasy Common Organization and since 1970, the Afro-Malagasy and the Mauritius Common Organization). Along with the

Upper Volta, Ivory Coast, Niger, and Togo. Dahomey is a member of a regional organization, the Entente Council, founded in 1959. The military government and the rebels declared that the policy of non-compliance was the basis of its foreign policy. It called for improved relations with all nations regardless of their political systems and the strengthening of solidarity with all national liberation movements in their struggle against imperialism, neocolonialism, and racism. In 1962, Dahomey established relations with the USSR and many other socialist countries. In 1963. Soviet-Dahomey treaties to cultural and scientific cooperation and trade were terminated. In 1964, the Soviet-Dahomey agreement on economic and technological cooperation was signed". Finally, the Republic of Benin in West Africa crosses Togo, Burkina Faso, Nigeria, Niger, and the Atlantic Ocean. Once the seat of the powerful Dahomey dynasty, Benin became a French colony in 1900 and gained independence in 1960, becoming the first African country to successfully transition from dictatorship to a political system. Benin's natural resources include oil, marble, limestone, and wood. Industries include textiles, cigarettes, food and beverages, building materials, and petrol. However, the economy is largely based on agriculture. The tropical climate consists of two rainy seasons and two dry seasons. Benin is a relatively small non-Muslim country in sub-Saharan Africa (Adventist Frontier Missions 2021).

#### V. THE DAHALO LANGUAGE

The African coastal hunting groups are unique by their speech origins supported historical linguistic data. The hunters are usually found to be survivors of aboriginal and possibly Stone Age populations. Sometimes, the hunters are of relatively recent ethnic formations made from runaway slaves, destitute pastoralists, and other people dispersed by wars.

Image : The Dahalo of Africa

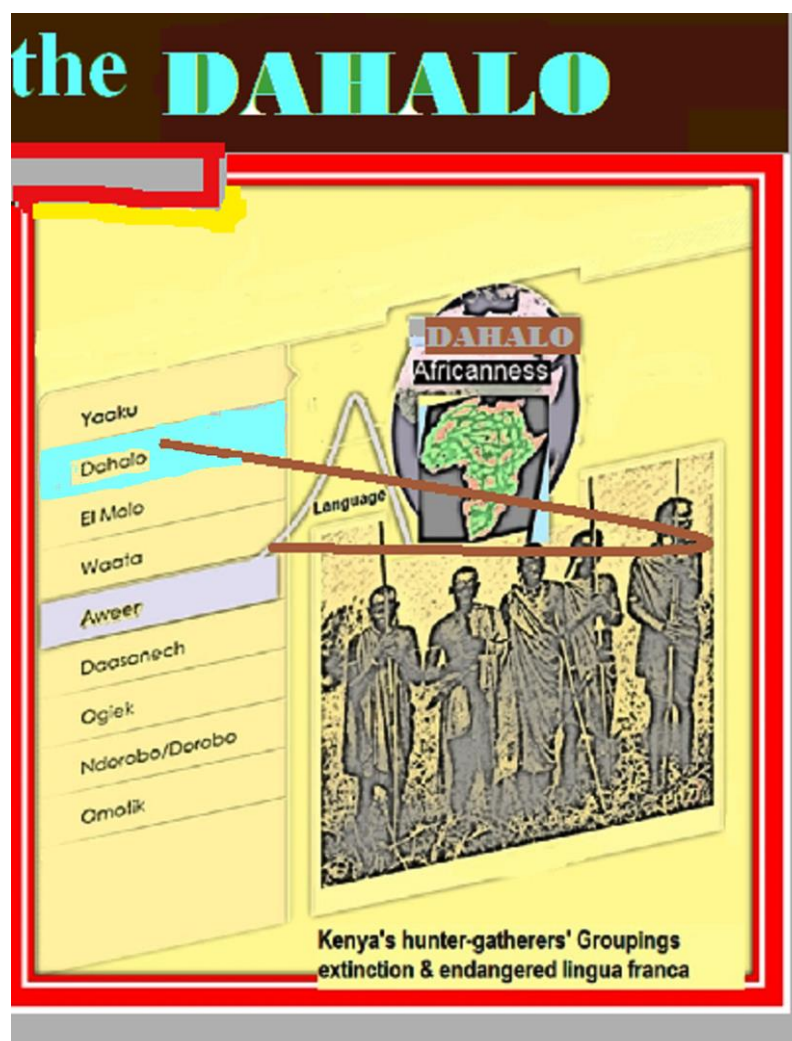


Source: Author's Creative Genius

In discussing the origins of Hunters & Gatherers, Kiarie (2011, para 1) indicates that until about 5,000 years ago, all of the East Africa territory was peopled by hunter-gatherers. As inferred by Bickel & Nichols (2020), the languages of hunter-gatherer societies stood different from those of food producers therein the societies were of smaller size, less complications and lower inhabitant densities. They also inferred that the hunter-gatherer societies were supported kinship as a main organizing factor and typically lack force of large-scale sociopolitical vitality for hunter-gatherers language standardization.

Stiles has brought out that the Boni — speaking a definite Eastern Cushitic language called Aweera; called Wasanye or Waboni in Swahili, Waboni by the Wata (though within the past they were referred to as the Wata-bala), Wata by the Orma, Bon by the Somali, and Aweer by themselves. He noted that the Dahalo called them Ogoda while also, Boni is in additional common use within the literature and therefore the incontrovertible fact that the Boni see nothing wrong with the term and use it themselves despite the name "Boni" could also be pejorative; then, "Aweera" is that the preferred name (Stiles 1980, pp.52-69).

Image : Hunters' nomenclature for Languages Dahalo



Source: Hunters & Gatherers | Enzi, 2011

<<http://www.enzimuseum.org/peoples-cultures/hunters-gatherers>>

“ The ethnonym Boni, an adaptation of Somali boon “hunters,” nowadays widely utilized in Kenya is matched by a parallel denomination as Waata among the Oromo and as Aweer ~ Aweera within the group itself; of these terms simply

mean “hunters.” of these ethnonyms indicate that, a minimum of since the split from the Somali, one is confronted with an vocation that's also a separate ethno linguistic entity” (Heine 1977, pp. 89-146).

Image:Hunters in evolutionary exit



Source: Author's Creative Thirs Eye-view

Sands (2009) says that the African languages have played a crucial role within the development of linguistic theory but their role within the fields of linguistics has been less prominent. Africa's linguistic diversity has been long underestimated but has only recently become more widely acknowledged among linguists, Archaeologists, geneticists, and still model African prehistory supported African linguistic classifications, which are outdated in recognizing and evaluating the standards by which various African language classifications are made. Africa's linguistic diversity are going to be far greater than what's known thus far .

According to Stiles (1980, pp. 52-69), Turton (1975) and Morton (in press) argue that coastal hunter-gatherer communities seen today originated since the sixteenth century. They maintain that these people were originally of Somali origin, from the Garre section, who inhabited the Juba-Tana region before the arrival of the Galla within the seventeenth century. The Galla dispersed the Garre, a number of whom fled into the coastal forests to become Boni, Dahalo, and Wata (though Turton and Morton don't distinguish between them and use terms like Sanye and Ariangulo). These Garre-derived coastal hunters later absorbed elements from the Galla and Bantu populations and form therefore a mixed group of relatively recent origins.

On the hunting-gathering lifestyle, genetic structure in Africa is broadly correlated not only with geography, but to a lesser extent, with linguistic affiliation and subsistence strategy. Four East African hunter-gatherer populations are geographically distant from one another yet with evidence of common ancestry. These are the Hadza, Sandawe of Khosian language, the Dahalo-speaking and therefore the Sabue of an unclassified language. Relatively more is understood about population histories in Africa during the recent overdue to linguistic reconstructions. Speakers of the Dahalo are the foremost striking demographic event in Africa commonly mentioned because the Dahalo expansion with the landscape of genetic and cultural diversity in Africa (Scheinfeldt et al., 2021, pp. 4166-75).

Based on African linguistic deliberations, three are hunter-population groups existing along the coast acclimatized to hunting-gathering subsistence economy, namely, the Wata, speaking a dialect of the Eastern Cushitic language group, Oromo, the Boni, speaking a definite Eastern Cushitic language called Aweera and therefore, the Dahalo, speaking a Southern Cushitic language called by themselves numma guhooni (Stiles, 1980).

Image : African Ancient Languages

### Levels of vitality for endangered languages of Kenya

| Name of language | Alternate name | Vitality                   | No of speakers | Year        | Location                     |
|------------------|----------------|----------------------------|----------------|-------------|------------------------------|
| Omotik           | Laamoot        | Critically endangered      | 50             | 1992        | Rift Valley                  |
| Elmolo           |                | Extinct                    | —              | 1992        | Rift Valley                  |
| Bong'om          |                | Definitely endangered      | 1,000          | 2007        | Somali Kenya Border          |
| Boni             | Aweera, Waata  | Definitely endangered      | 3,000          | 1990        | North Eastern                |
| Burji            |                | Vulnerable                 | 7,000          | 1994        | North Eastern                |
| <b>Dahalo</b>    |                | <b>Severely endangered</b> | <b>400</b>     | <b>1992</b> | <b>Mouth of R. Tana</b>      |
| Kinare           |                | Extinct                    | —              | 1992        | Makuyu region                |
| Kore             |                | Extinct                    | —              | 1992        | Coastal region               |
| Lorkoti          |                | Extinct                    | —              | 1992        | Eastern (Embu)               |
| Ongamo           | Ngasa/ Nadza   | Critically endangered      | 200            | 1992        | Kenya-TZ Border- Kilimanjaro |
| Sogoo            |                | Extinct                    | —              | 1992        | —                            |
| Saba             |                | Vulnerable                 | 10,000         | 1992        | Kenya/ Tanzania              |
| Yaaku            |                | Extinct                    | —              | 1990        | —                            |

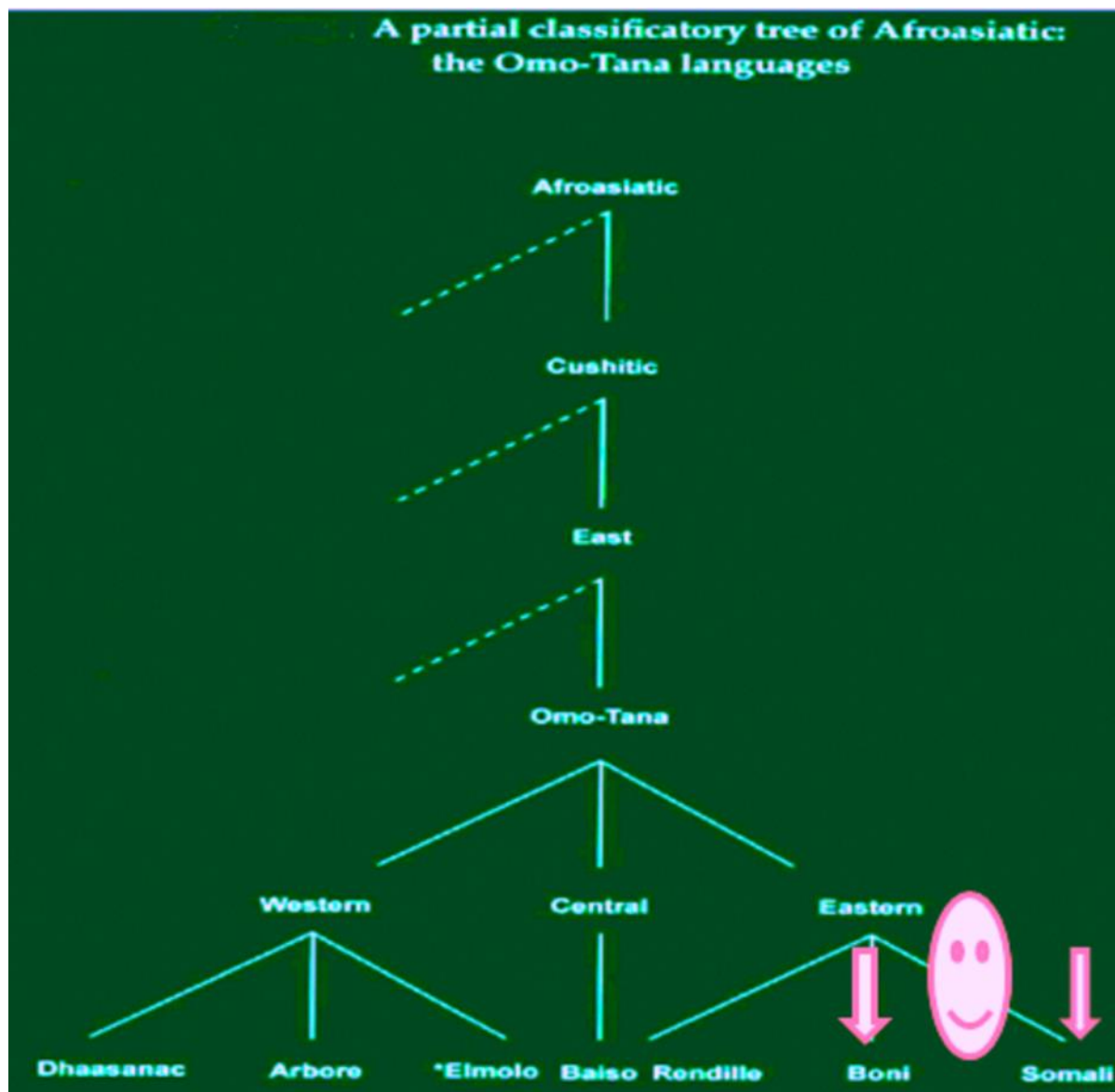
Source: Borrowed from: Moseley, C. (2010)

<[http://www.ijhssnet.com/journals/Vol\\_3\\_No\\_7\\_April\\_2013/28.pdf](http://www.ijhssnet.com/journals/Vol_3_No_7_April_2013/28.pdf)>

Scheinfeldt et al., (2021, pp. 4166-75) noted, however, as follows the importance in their Research Article with reference to hunter-gatherer populations. “African populations are underrepresented in human genomics research yet are important for understanding modern human origins and therefore the genetic basis of adaptive traits. we discover that geographically distant hunter-gatherer populations from East Africa share unique common ancestry and that we see strong signatures of local adaptation near genes”. Genetic, archaeological, and linguistic evidence reflect a posh

demographic history for populations in Africa. Anatomically modern humans emerged in Africa and lived in Africa for tens of thousands of years before a subset migrated out of Africa . Many studies have focused on when, where, and the way modern humans colonized the remainder of the world , but relatively few have characterized prehistoric demography within Africa. Linguistic reconstruction and up to date demographic events, like historical migrations complicate genomic signatures of older population movements and interactions.”

Image: Tree of Languages Afro-asiatic



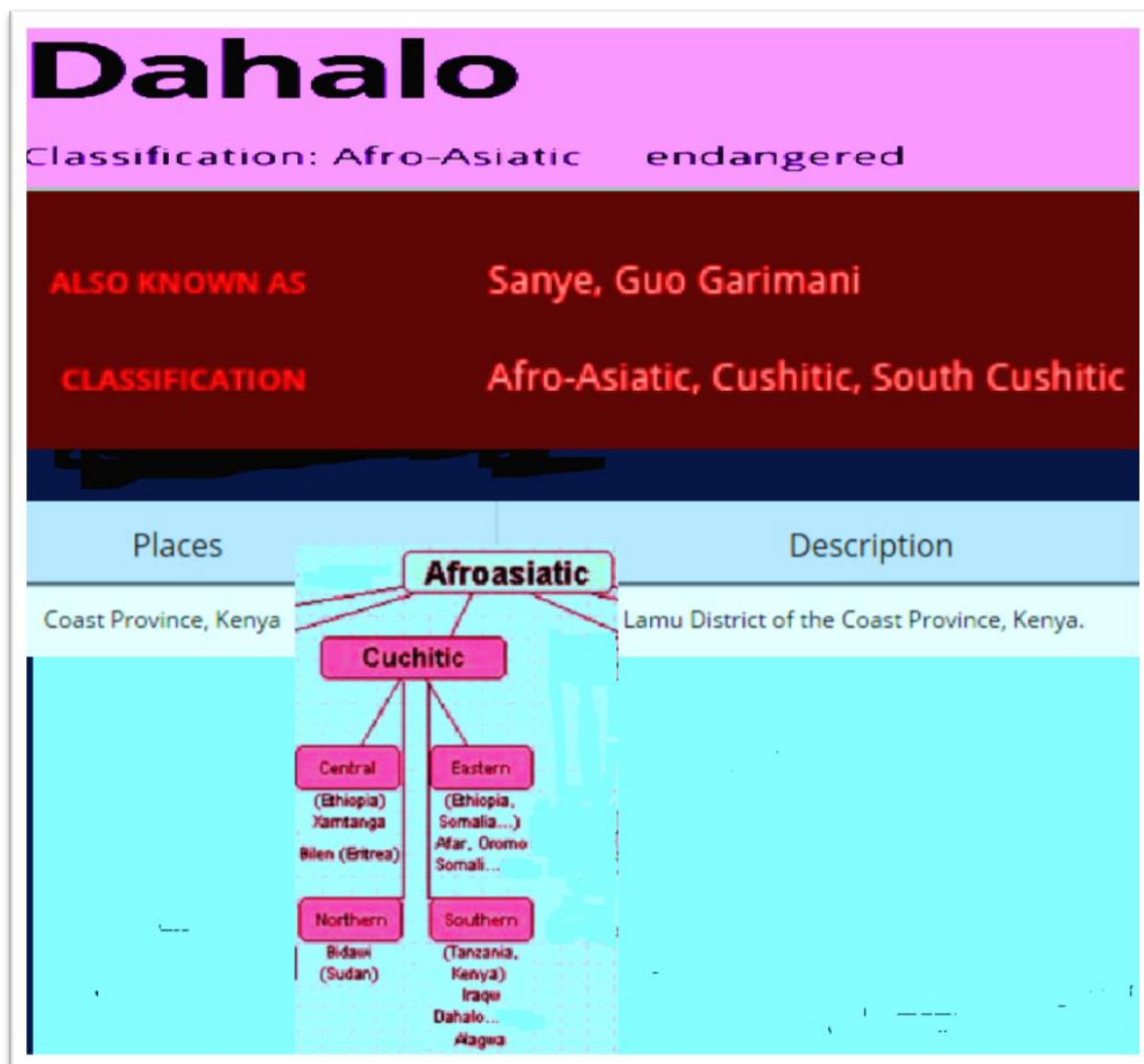
Source: The Centre for Advanced Studies of African Society, South Africa, 2012

<[https://www.maurotosco.net/ewExternalFiles/TOSCO\\_Unity%26Diversity\\_Somali\\_Dialects.pdf](https://www.maurotosco.net/ewExternalFiles/TOSCO_Unity%26Diversity_Somali_Dialects.pdf)>

Available information indicates that a language becomes endangered when its users begin to show and speak a more dominant language to their children. thanks to their nature, endangered languages often have few speakers left, and it's

going to be difficult to urge information about them. Other times, the last known speaker of a language may die without public records (Ethnologue, 2020).

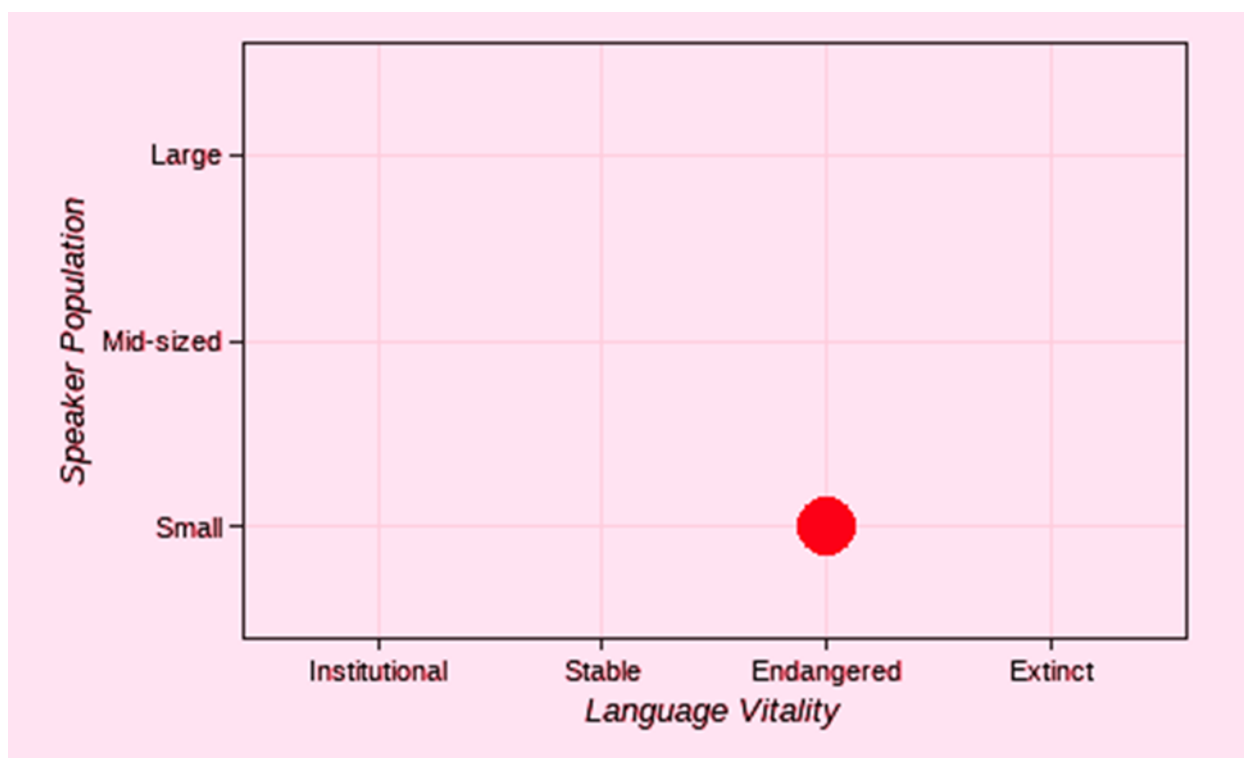
Image: Information on Dahalo Classification



Source : Endangered Languages Project-Dahalo  
 <<http://www.endangeredlanguages.com/lang/4064>>

## 5.1 A Fact Checker on Size and vitality of Dahalo Language --

Image: Graph for Dahalo Status



Source : Dahalo | Ethnologue- [ethnologue.com](http://ethnologue.com).(2020)

<<https://www.ethnologue.com/language/dal>>

This graph summarizes the status of Dahalo in terms of broad categories of language size and language vitality. The vertical axis plots the estimated number of all users in terms of three levels:

Large — The language has more than 1,000,000 users.

Mid-sized — The language has from 10,000 to 1,000,000 users.

Small — The language has fewer than 10,000 users.

The horizontal axis plots the level of vitality. Red implies endangered since it is no longer the norm that children learn and use this language.

## VI. THE DANDI PEOPLE

The Dandi is additionally referred to as the Dendi or the Dandawa equivalents of nomenclatures and used interchangeably.

According to the Encyclopedia of Africa (2010), the Dandi people are the ethnos of West Africa referred to as Dandi or Dandawa or Dendi . The Dandi primarily inhabit Benin, Niger, and Nigeria. They speak Songhai, a Nilo-Saharan .

Though they share cultural practices with other Songhai peoples, they need Mande origins. Approximately 130,000 people consider themselves Dandi.

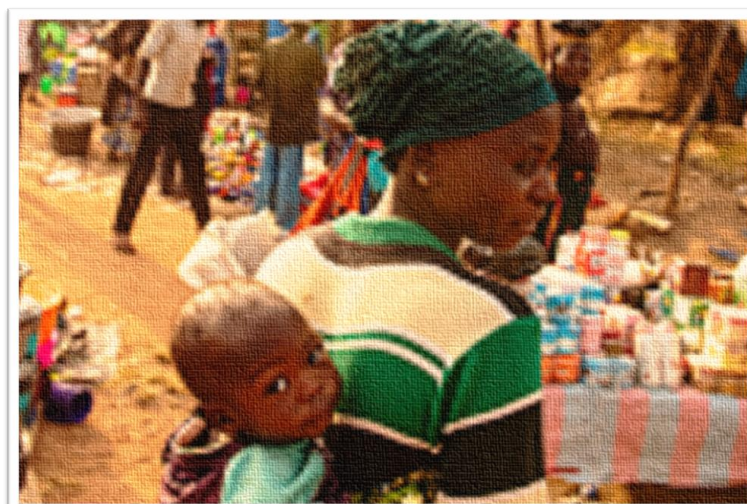
According to the Missionaries' Adventist Frontier Missions (2021), the Dendi people of Benin are located within the northernmost region of the country, mainly within the lush plains of the Niger . a number of the Dendi sleep in the high grass areas, where there's little water and sparse vegetation. Sizable communities also can be found within the nearby countries of Nigeria, Niger, Burkina Faso and Mali. The Dendi are one among approximately 70 ethnic groups in Benin, the smallest amount evangelized non-Muslim country south of the Sahara. They trace their origin to the eighth century kingdom of Za. They embraced Islam as early as 1010, but it had been mixed with their original beliefs in animism. Dendi settlements usually contains round, mud or thatched homes with straw roofs. Today, an increasing number of villagers sleep in rectangular mud brick houses with corrugated tin roofs. Dendi settlements along the Niger contain many rice fields and garden plots. Villages farther from the river are surrounded by bush areas and cultivated fields. Cowpeas, groundnuts, and manioc are the standard

crops, but millet is grown from June to September during the brief season . Farming is taken into account noble labor among the Dendi and is for men only. the ladies have gardens during which they grow mangoes, guavas, citrus fruits, papayas, dates, and bananas during the recent , season . They also cultivate carrots, tomatoes, peppers, cabbages, and various sorts of squash. Most of the garden work is completed by relations . additionally to farming, the Dendi also raise some livestock. The Dendi are almost entirely Muslim. albeit Islam introduced new elements to the Dendi culture, it left the underlying framework of custom and tradition virtually untouched. Islam is superficially important. Every town features a mosque. Some communities have imams (religious leaders) who teach Islamic philosophy and lead Muslim ceremonies. However, spirit possession, magic, sorcery, worship and witchcraft remain vital components of Dendi belief. Unfortunately, the Dendi suffer times of drought, and malnutrition is additionally a drag for several of them. Currently, there are some Christian resources available amongst the Dendi and yet , an excellent deal of those precious people haven't heard from the Gospel .

According to the Free Encyclopedia (2020), the Dendi are an ethnos located in Benin, Niger, Nigeria and northern Togo mainly within the plains of the Niger . they're a part of the Songhai people. Derived from the Songhay language, the term "Dendi" translates to "down the river." The community consists of 195,633 people. Among them, only 4,505 sleep in Nigeria. In Niger they sleep in round the city of Gaya.

The Ethnohistorical Dictionary (1996) while describing the Peoples of Africa, defines the Dendis saying that the Dendis (Dandis, Dandawas), are an ethnos of roughly 100,000 people. they're concentrated within the northern reaches of the Republic of Benin, also as in Togo, Niger, and Nigeria. They speak a Songhai language and know of their origins within the great Songhai Empire of the sixteenth century. Centuries ago, as merchants, they migrated throughout the Niger Valley, establishing themselves along caravan routes where they might sell their goods and services. Today, they still work as merchants and itinerant traders, although large numbers of Dendis also work as subsistence farmers, raising maize, millet, manioc, and plantains. The Dendis are a subgroup of the Songhai people of West Africa . they're particularly concentrated in Parakou, Djougou, Kandi, and Nikki in Benin. they're overwhelmingly Muslim.

Image : Dandi Boy with Mother



Source: Adventist Frontier Missions(2021)  
 <<https://afmonline.org/serve/>>

Image: Dandi Proliferation

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                             |                                                                    |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------|--------------------------------------------------------------------|
| The <b>Dendi</b> are an ethnic group located in <b>Benin, Niger, Nigeria</b> and northern <b>Togo</b> mainly in the plains of the <b>Niger River</b> . They are part of the <b>Songhai people</b> . Derived from the Songhay language, the term "Dendi" translates to "down the river." The community consists of 195.633 people. Among them, only 4,505 live in Nigeria. In Niger they live in around the city of <b>Gaya</b> . Their mother tongue is <b>Dendi</b> . | <b>Dendi</b>                                |                                                                    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Total population</b>                     | 195.633 people                                                     |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Regions with significant populations</b> | <b>Benin, Nigeria</b> (4,505 people), <b>Niger</b> and <b>Togo</b> |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Languages</b>                            | <b>Dendi</b>                                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Religion</b>                             | <b>Islam</b>                                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Related ethnic groups</b>                | <b>Songhai</b>                                                     |

Source: Dendi people – Wikipedia (2020)  
 <[https://en.wikipedia.org/wiki/Dendi\\_people](https://en.wikipedia.org/wiki/Dendi_people)>

## VII. CONCLUSION

Political, sociological, historical and linguistic dimensions are the ingredients in the Dahomey-Dahalo-Dandi establishing them as the African Awe Era's zenith. This suggests that in terms of building up an innovative platform putting forth propositions and ideas in an initial scientific attempt in the field of African Studies & Research coupled with African Philosophies and African Areas vide evolving patterns of social-scientific efforts, direction or self-direction is more important than speed and selected place of research activity per se. Valuable Articles / Papers / Projects / Dissertations / Theses/ University-Seminars / online-electronic faculty-professional bloggers/ communicative Webinars in availability within the comforts of one's tracing, tracking and referencing, is to say that the tool-kit is intact for carrying out



research work from anywhere and at any time . This article-wise-adventure too might be able to see the light, appreciation, cooperation and opposition of the democratic day-book-time before going its way to reach the vast treasure of original research or, for that matter maybe doomed to reach the research-coffin needily.



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