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Benin

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01 Temmuz 2019

COTONOU

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SUSANA CALVO CAPILLA

Cotonou

The port city of **Cotonou** is the major urban centre and economic hub of the West African Republic of Benin (known as Dahomey until 1975), with 679,012 inhabitants in 2013 (14.2 percent were Muslim in 2002). Cotonou was a fishing settlement, tributary to the Danxome (the Fon etymon of Dahomey) kingdom (c. 1600–1894) before the gradual encroachment of the French; it was overshadowed by the older Porto-Novo, the colonial and now political capital, twenty-four kilometres to the east. From the 1850s through the colonial period, Porto-Novo (25.1 percent Muslim in 2002) was the epicentre of Muslim socio-political and intellectual life in this part of the Guinea Coast.

The number of Muslims in Cotonou, estimated at 300 in 1926, grew gradually by the immigration of migrant traders of Hausa, Nago (Yoruba of Oyo ancestry), Dendi, and other origins; native Fon converts to Islam were scarce. Each community tended to conserve its own Muslim and ethnic traditions. By mid-century, the Jonquet and Cadjèhoun mosques were the town's principal Islamic edifices.

After independence in 1960, the rapidly modernising Cotonou became the base for new nationwide Islamic associa-

23 OCAK 1991

madde: BENIN

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Dahomey

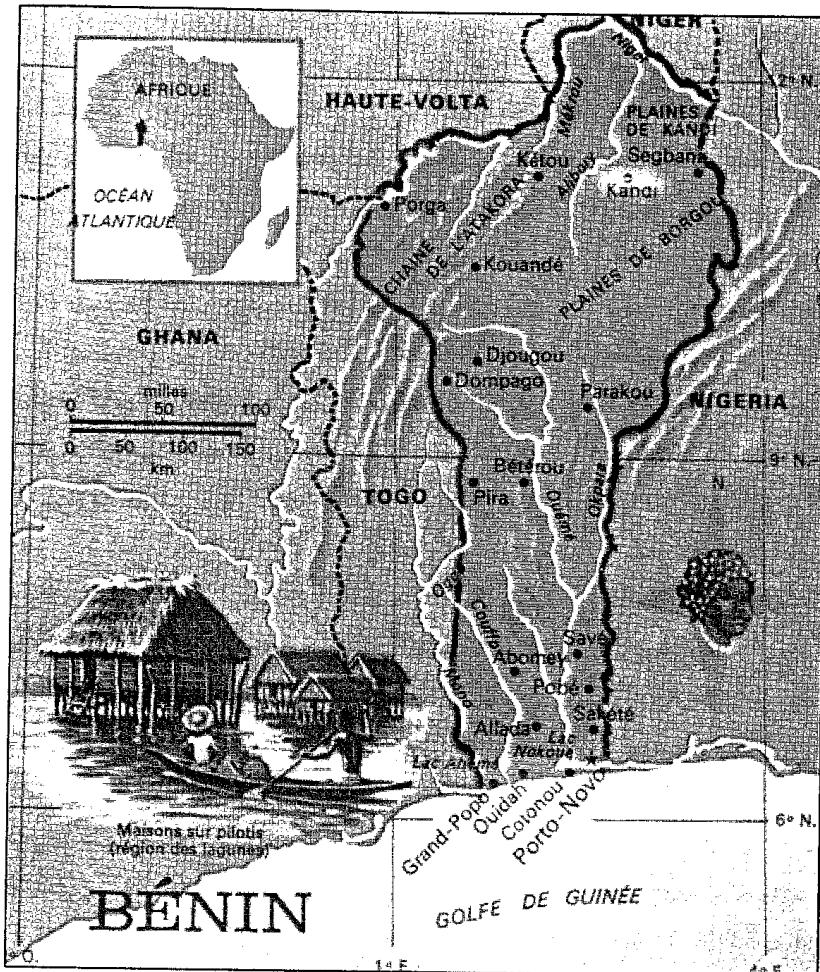
bk Benin

1.ÜKTB(TY) N° 3195

الموسوعة التاريخية الجغرافية

DN: 55912

مسعود الحوند: الجزء ٦ (١٤٤-١٣٨) ١٩٩٦-١٩٩٧، بيروت-لبنان



بين

بطاقة تعريف

كلم)، ونيجيريا (٧٥٠ كلم) والنيجر (١٩٠ كلم).

المساحة: ١١٢ ألفاً و٦٢٢ كلم م².
العاصمة: بورتو نوفو. أهم المدن: كوتونو، باراكو، أبيومي، ناتينغو، لو كوسا.

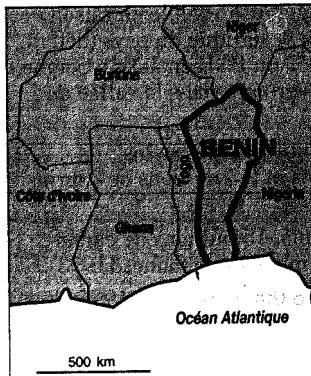
اللغات: الفرنسية (رسمية)، ولغات قبلية محلية: فون ويتكلّمها نحو ٤٧٪ من السكان، دندي ويوروبا (٪٩)، مينا وغون وباريسا (٪١٠)، فولاني (٪٦)، سومبا (٪٥)، يوآبا وآزو (٪٥)، أدوا (٪١٢).

السكان: كان عددهم في ١٩٢٠ نحو مليون و٢٠٠ ألف نسمة. ويعدون حالياً (١٩٩٦) نحو ٥ ملايين نسمة، وتشير التقديرات إلى أنهم

الاسم: «داهومي» حتى ٢٦ تشرين الأول ١٩٧٥. وكانت «أبومي» في السابق عاصمة إحدى ممالك بينن. وما يزال في مدينة أبيومي الحالية قصر يقصده السكان والسائحون كان مقر الملك، وقد حولته السلطات إلى متحف يضم تحفًا أثرية عديدة. وكانت مملكة داهومي التاريخية تغطي نحو خمس مساحة بينن الحالية، ووصلت إلى أوج ازدهارها في القرنين السابع عشر والثامن عشر.

الموقع: تقع في غرب أفريقيا على خليج غانا. تحيط بها بوركينا فاسو التي كانت تدعى فولتا العليا (طول حدودها معها ٢٧٠ كلم)، والتوغو (٦٢٠ كلم)، وخليج غينيا (الشاطيء، ١٢٠

Bénin



Nom officiel :

République du Bénin.

Capitale :

Porto-Novo.

Superficie :

112 622 km².

Population :

5,4 millions

d'habitants (1995).

Langues courantes :

français (officielle).

Date d'indépendance :

1^{er} août 1960.

Nature du régime :

démocratie pluraliste.

Produit national brut :

2 milliards de dollars (1994).

PNB par habitant :

370 dollars en 1994.

Croissance du PNB par habitant (1985-1994) :

-0,8% par an.

Dette extérieure :

1,6 milliard de dollars (1994).

Service de la dette :

52 millions de dollars (1994).

Exportations de biens

et services : 405 millions de dollars (1994).

Importations de biens

et services : 518 millions de dollars (1994).

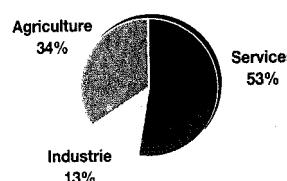
Monnaie :

franc CFA.

Taux de change :

1 dollar = 510 F CFA
(avril 1996).

PIB PAR SECTEURS



LA TERRE ET LES HOMMES

Relief : littoral lagunaire, puis plateaux s'élevant peu à peu vers le nord. Chaîne de l'Atakora au nord-ouest, culminant à 800 m.

Cours d'eau : Ouémé, Zou, lac Nokoué près du littoral.

Climat et végétation : climat subéquatorial assez chaud et humide sur la moitié sud (très boisée), tropical sur la moitié nord. Cotonou, 26-28°C en mars, 23-25°C en août, 1 325 mm de pluie par an.

Démographie : taux moyen d'accroissement (1995-2000), 2,9 %. 12,3 millions d'habitants en 2025. Densité moyenne : 48 habitants au km² (1995).

Villes principales : Porto-Novo 200 000 habitants, Cotonou 650 000, Parakou 120 000, Abomey 60 000.

Répartition de la population : urbaine 31 % ; rurale 69 % (1995).

Religions : chrétiens 23,3 %, (catholiques 21 %, protestants 2,3 %) ; musulmans 12 % ; croyances traditionnelles 62 % ; autres 2,7 %.

LE CADRE POLITIQUE

Pouvoir exécutif : chef de l'Etat en exercice, Mathieu Kérékou, né en 1930, élu le 18 mars 1996 pour cinq ans (52,49 % des voix).

Pouvoir législatif : Assemblée nationale (64 sièges, mandat de 5 ans).

Constitution en vigueur : 2 décembre 1990.

NIVEAU DE VIE

Espérance de vie à la naissance : 47,6 ans (1992).

Taux de mortalité infantile : 86 pour 1 000 naissances (1992).

Population ayant accès aux services de santé : 18 % (1993).

Population ayant accès à l'eau potable : 51 % (1993).

Population ayant accès à l'assainissement : 34 % (1993).

Taux d'alphabétisation des adultes : 32,9 % (1992).

DONNÉES ÉCONOMIQUES

Taux de croissance : 4,8 % (1994).

Taux d'inflation : 38,6 % à la consommation (1994).

Produit intérieur brut : 1,6 milliard de dollars en 1994.

Production agricole : coton 310 000 de tonnes ; manioc 1 104 200 de t ; igname 1 047 600 de t ; maïs 408 400 de t (prévisions 1994-1995).

Elevage : 961 450 bovins ; 1 190 000 ovins ; 1 135 000 caprins ; 610 000 porcins et 10 millions de volailles (estimation 1995).

Pêche : 30 000 tonnes de poissons en 1993.

Industries : agro-alimentaire, textile, chaussures.

Forêt : 5,4 millions de m³ de coupes en 1992.

Pétrole : 149 400 tonnes en 1994.

Mines : or, marbre (fer et phosphate décelés).

Hydroélectricité : 5 millions de kWh en 1992.

DONNÉES FINANCIÈRES

Budget (1994, milliards de F CFA) :
Recettes (127) ; dépenses (162), solde (-35).

Investissements budgétaires : 93 milliards de F CFA (1994).

Aide extérieure totale : 257 millions de dollars (versements nets, 1994).

Solde de la balance des paiements : 25 milliards de F CFA (1994).

Dette extérieure totale : 1,619 milliard de dollars (1994). 81 % du PNB.

Service de la dette : 52 millions de dollars (1994), dont 39 millions payés, soit 10,2 % des exportations de biens et services.

COMMERCE EXTÉRIEUR

Exportations de marchandises : 366 millions de dollars en 1994.

Importations de marchandises : 500 millions de dollars en 1994.

Principaux produits importés : produits alimentaires, machines, énergie.

Principaux produits exportés : coton, fuel.

Principaux fournisseurs (1993) : France (19,8 %), Thaïlande (11,3 %), Chine (6,8 %), Pays-Bas (6,3 %).

Principaux clients (1993) : Portugal (13,8 %), Maroc (13,8 %), Etats-Unis (10,3 %), Italie (7,6 %).

TRANSPORTS ET COMMUNICATIONS

Réseau routier : 6 070 km de routes, dont 20 % sont bitumées (1992).

Réseau ferroviaire : 600 km environ (1987).

Principal port : Cotonou.

Principal aéroport : Cotonou.

Téléphone : 15 800 postes en 1992 (32 pour 1 000 habitants).

AROUND THE MUSLIM WORLD

Muslims in Dahomey. *bk: Benin*

Location : West Africa. Area : 44,290 square miles. Population : 2,050,000 million (Muslims 60%)

Head of the State : Sorou Migan Apithy (President). Capital : Porto Novo:

General Feature:

The coastal strip which is sandy, low and flat is succeeded in the north by the lagoon region. Lower Dahomey has a plateau of ferruginous clay which is cut by a large swampy depression stretching from west to east; there are several isolated mountains in this region with altitudes of less than 1,500 feet. In the north there is a plateau of granite and gneiss where the Atacora Mountains run in a north-east-southwest direction ranging in height between 1000 and 3000 feet. Rivers flow from these mountains toward the ocean or the River Niger in the northern boundary. This region also includes the fertile plains of the Borgu in the east and the Kaudi in the northeast.

Population:

According to UN 1961 estimates, the population is 2,050,000. There are various authorities to show that the majority of the population today is Muslim. The Muslims are estimated at 60% while the Christians form a mere 11% of the total population; the rest are animists. A number of local African dialects are spoken in the country but the official language is French.

Since the middle of the nineteenth century Christian missionary efforts were more concentrated in Dahomey than in the rest of French West Africa, especially through the means of education. As a result, there are 163,000 Catholics and 18,000 Protestants in the country. Since the early centuries of Islam there were Muslims in the northern part and there had been Fulani Muslim migration in the past from the north, as well as Hausa Muslim migration from Nigeria. Many of the tribes in the north like the Baribas had become Muslim in the past centuries. But the ferocious tribes of Dahomey in the south, under their war-like kings, resisted any conversion to Islam. Though there had been no organised Muslim missionary efforts, the presence of the Muslim communities in the north and their example has been resulting in an

ever increasing number of converts among the southern tribes.

History:

Nothing is known of the history of tribes who had lived in Dahomey in the Pre-Islamic period. Bronzes which have been discovered show that there must have been some form of civilisation in the remote past. Islam had penetrated Dahomey along with other countries south of the Sahara in the early centuries of the Hijra era; there is record of Muslim Communities in the northern part of the country in the earlier centuries, though Islam began to spread fast only after French colonisation. There is no record of any Muslim Sultanate in the past as we have in other neighbouring countries like Nigeria.

The only history that we have of the indigenous tribes and their kingdoms dates from the 17th century, when the kingdom of Dahomey was formed. The word Dahomey literally means the "belly of Dan". Dan was the name of a former king of the tribe who was accustomed to eat his victims. The Dahomeyans were a fierce and fighting tribe; one of their special features was their Amazons-trained women troops; there were 18,000 of these at one time and their fierceness and valour knew no bounds. This Kingdom reached its apogee in 1818 when King Gezo ascended the throne and died after a reign of forty years.

In 1851 the French signed a commercial treaty with King Gezo. King Gezo was succeeded by his son Glegle. In 1863 the French annexed Porto Novo after the British annexation of Lagos in Nigeria. An Anglo-French agreement in 1864 fixed the borders between French territory in Dahomey and British territory in Nigeria. The Germans who had set foot on Togo in the west began encroaching on Dahomey but by a Franco-German agreement of 1885 the Germans agreed to confine their "Protection" to Guinea and Togo. Final fixation of boundaries was made by the Anglo-French agree-

ment of 1889 whereby Cotonou was surrendered by Britain. In 1889 trouble arose between the King of Dahomey and the French usurpers who had made the country their own without the knowledge of the people. Severe fighting followed in which the Amazons played a conspicuous part. In 1890 a treaty was signed which secured to France Porto Novo and Cotonou and to the King of Dahomey an annual pension of £800. Glegle was succeeded by his son, Behanzin, who led in 1892 a war against the French. Dahomeyans were defeated, and the King, Behanzin, set fire to his capital and fled to the north, but finally surrendered in 1894. The French divided the country into two parts, Abomey and Alloda, placing on the throne of Abomey a brother of the exiled monarch, while the rest of the country was under their direct control. The King of Abomey too was exiled by the French to Congo in 1900. By the Anglo-French convention of 1898 the eastern frontiers were finally fixed while a French German convention in 1912 delimited the western Togo-Dahomey boundary.

After the Second World War the first semi-independent government was set up by the French in May 1947. Internal autonomy was given in May 1957. In December 1958, Dahomey elected her status as a member-state of the French Community and adopted its constitution in Feb. 1959. A Legislative Assembly with 70 members was elected for five years in April 1959 and M. Hubert Maga, as leader of a coalition, headed the government. On Aug. 1, 1960, Dahomey proclaimed its complete independence and on 20th September 1960 was admitted to the United Nations. In Jan. 1961, M. Hubert Maga was elected as President of the Republic with full powers. Dahomey after independence did not join the French community but signed treaties for economic, technical and military cooperation. President Hubert Maga was deposed in 1963 and M. Sorou Migan Apithy is now the President of Dahomey.

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MONIKA SALZBRUNN

Benin

Northern and southern **Benin** (formerly Dahomey), which lie in different economic and cultural areas, have been traversed since early times by merchants and by the *alfas* (a local term for Islamic scholar) who accompanied them and introduced Islam. Islam arrived in the north beginning in the tenth/sixteenth century, or at the

end of the eighth/fourteenth, but was not established permanently along the coast until the nineteenth century. Muslim merchants from the north are first mentioned, in 1116/1704, by the Chevalier des Marchais (Étienne Reynaud Desmarchais, c. 1683–1728), a French cartographer and navigator. It was, however, after the treaties abolishing the Atlantic slave trade (1807 and 1820) that Islam was established, having been introduced overland, by Hausa and Yoruba merchants coming from Nigeria, and by sea, beginning in 1850, with the return of freed slaves from Brazil.

The Islam of Benin is peaceful and tolerant, in the tradition of al-Haj Salim Suwari (fl. middle and late ninth/fifteenth century), and it helped instill in the Soninke merchants their characteristics of devotion to Islam and to trade, pacifism, and keeping aloof from politics. Coexisting harmoniously with local and Christian religions, its adherents represent 24 percent of the population that declares a religion (census of 2002), and it became the religion of the majority in the north during the second half of the twentieth century, although it remained a minority religion in the south.

The Qādiriyya and Tijāniyya *turuq* (Ar. pl. of *tarīqa*, lit. "way," hence "order") came from Nigeria (the Qādiriyya, now widespread across the Muslim world, is named for 'Abd al-Qādir Jīlānī, d. 561/1166, a Ḥanbalī scholar active in Baghdad, who became, after his death, the namesake and patron of the order; the Tijāniyya, which dominated much of North and West Africa, was founded in Tlemcen, in Algeria, in 1195/1781 by Aḥmad b. Muḥammad al-Tijānī, d. 1815). The Tijāniyya replaced the Qādiriyya and split up after the death of Ibrāhīm "Niass"

them into meal and oil aboard factory ships. Of the few large-scale commercial processing operations in African ports, most are owned by multinational corporations, such as the Starkist Tuna canning facility in Tema, Ghana.

As part of the structural adjustment plans imposed on many African states in the 1980s, international lenders have encouraged the nontraditional export of fish in coastal states. Ironically, as debt and malnutrition in sub-Saharan Africa have increased in the past decade, so have the exports of nutritionally valuable fish products to the supermarkets, livestock feedlots, and fertilizer factories of the developed world. Per capita consumption of fish in sub-Saharan Africa declined from nine kilograms (twenty pounds) in 1990 to 6.7 kilograms in 1997.

Since 1983, most coastal states have claimed exclusive economic zones (EEZs) over the seas extending 320 kilometers (200 miles) from their coastline. The EEZ is one of the main principles of the United Nations Convention on the Law of the Sea (UNCLOS), intended to promote better management of marine resources through the national privatization of marine space. With the exception of ERITREA, every African state has signed UNCLOS. Many coastal African countries signed UNCLOS hoping to negotiate access fees and other deals for foreign entry into their EEZs. However, given the frontier-like quality of the high seas, access to the EEZs is difficult to enforce for poor African states that cannot afford the necessary high-technology surveillance vessels or military power.

The exploitation of marine fisheries off African coasts has increased substantially since 1980. The reported catch of crustaceans and mollusks in Africa soared from 102,000 metric tons that year to 336,000 metric tons in 1999; the continent's total fish catch rose from 3.5 million metric tons to more than 5.5 million metric tons over the same period. Overexploitation is depleting Africa's fish stocks. Small-scale and commercial marine fishers alike complain of not only reduced numbers of fish, but smaller sizes of fish. Given the poor management practices in both sectors, the future of Africa's marine fisheries is doubtful.

See also MALAWI, LAKE; STRUCTURAL ADJUSTMENT IN AFRICA; SWAHILI PEOPLE; TANGANYIKA, LAKE; VICTORIA, LAKE.

BARBARA WALKER

Bem (020638) MADDE YAYIMLANDIKTAN
Fon SONRA GELEN DOKUMAN

Ethnic group of the Republic of Benin whose ancestors built the powerful precolonial Kingdom of Dahomey; also called the Agadja.

Closely related to the Adja and Gun ethnic groups, the Fon were once a part of the Adja Kingdom in Tado (part of

present-day TOGO). In the late seventeenth century, however, the Fon broke from the Adja and migrated to Allada. According to Fon legend, the group was forced to leave after Agasu, the son of an Adja princess and a leopard, unsuccessfully attempted to usurp the Adja throne. Agasu and his followers fled to Allada and established their own kingdom, but a later succession struggle forced Agasu's son Dogbari to migrate to Abomey, where he and his Fon subjects established the kingdom of DAHOMEY around 1620.

Dahomey quickly evolved into a highly centralized monarchy, and its large, sophisticated army enabled the Fon to conquer neighboring kingdoms and expand their territory throughout most of southern BENIN. On its conquests the army commonly took captives, who were used as slave labor on the king's plantations or as sacrificial offerings in the annual religious ceremonies held to honor royal ancestors. These ceremonies were also an opportunity for the Dahomey kings to assemble their provincial chiefs and confirm their loyalty.

The Dahomey kingdom expanded during the seventeenth century and the early eighteenth century, reaching its pinnacle during the reign of Agaja (1708–1740). By this time the kingdom stretched from the Abomey plateau to the Atlantic Coast and was well positioned to participate in European trade, particularly the booming transatlantic slave trade. Although some scholars believe the Dahomey intended to end or at least curtail the slave trade, the kingdom became one of West Africa's biggest suppliers of slaves, and it grew heavily dependent on the trade for revenue.

But after 1804, when Great Britain formally prohibited slave trading, Dahomey's rulers were forced to pursue other commodities. They ordered their subjects to produce palm oil and used slaves on their state palm plantations. Despite high European demand for palm oil, however, the Dahomey kings found its production less lucrative than selling slaves and attempted to increase revenue by levying heavy taxes and leasing ports, such as COTONOU and Whydah, to the French. By the late nineteenth century, the French were claiming they had been ceded the land, and when the Dahomey king Glele demanded that France relinquish control of the ports, France took the dispute as an opportunity for conquest. In 1892 the French launched an attack against Glele's successor, Behanzin; two years later they captured him and occupied the kingdom, which subsequently became part of the colony of Dahomey.

The French colonial administration preserved some of the centralized authority structures of the Dahomey kingdom because it found them useful for enacting colonial dictates on the local level. Many of the kingdom's chiefs, almost all Fon, were appointed to the colonial civil service.

53-482-483

Kilimambogo Boys, Peter Mwambi and his Kyanganga Boys, and the Katitu Boys, also gained popularity with variants of the style.

D. O. Misiani, who was born in Tanganyika (now TANZANIA), gradually emerged as one of the most prominent benga performers. In the late 1960s Misiani, with his group Shirati Jazz, and Ochieng Nelly of the Victoria Kings were the first to transfer the older acoustic guitar styles and what was emerging as the benga sound to electric instruments. The two groups, working independently, also added a light but driving percussion beat and two-part singing. Later known as the "King of Benga," Misiani and Shirati Jazz had a number of hits over many years. The Luo flavor of the music was so much in demand during the 1970s that even bands consisting of non-Luo musicians would occasionally invite a Luo guitarist or even a Luo nyatiti musician to join the ensemble for select performances. In KENYA throughout the 1970s, benga outsold even the regionally popular Congolese rumba and other styles of East and Central African popular music.

The lyrics of early benga music were based on the praise-singing tradition, in which performers sing poetic praises, jokes, and other commentaries about an individual, family, or clan. In later versions of benga, contemporary political and social topics and personal songs of love became common.

The Kenyan government decreed in 1980 that primarily Kenyan music should dominate the national radio station airwaves. Despite this decree, other international styles such as Congolese SOUKOUS continued to grow in popularity. Still, because of its distinctive traditional Kenyan roots, in the 1990s benga remained the most recognizable Kenyan popular music.

See also MUSIC, AFRICAN.

Beni Amer

Ethnic group of northeastern Africa; also known simply as Amer and Nabtab.

The Beni Amer primarily inhabit eastern SUDAN and northwestern ETHIOPIA. They speak an Afro-Asiatic language and are one of the BEJA peoples. Some 300,000 people consider themselves Beni Amer.

2 Ekim 2015

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Benin 020638

PALESTINIAN LANDKARTEN

COLONIAL DOKTORAN

West African country bordered by Togo, Burkina Faso, Niger, Nigeria, and the Atlantic Ocean.

Benin, formerly DAHOMEY, is a country better known by its past than its present. Along its narrow tropical coast, precolonial kingdoms grew wealthy through participation in the transatlantic slave trade. They developed rich

religious traditions, such as Vodou, and built formidable armies, which for years resisted French conquest. During the colonial era, Dahomey—a small palm-oil exporter known for frequent uprisings—found itself on the periphery of France's West African empire. In the years that followed independence in 1960, Dahomey maintained its reputation for political volatility while doing little to invigorate an economy still heavily dependent on palm oil exports. Since democratic reforms in the early 1990s, however, Benin's political climate and economy have both improved considerably. Observers are now waiting to see if this progress continues after the 2001 reelection of former dictator Mathieu KÉRÉKOU.

PRECOLONIAL HISTORY

The early histories of northern and southern Benin are markedly different. Although powerful kingdoms controlled both regions, north and south had little interaction until the period of European colonialism that began in the 1890s. The northern region was inhabited primarily by the BARIBA. Little is known about the precolonial Bariba, except that they were reputed to have killed every European explorer who crossed their borders. According to oral histories, the Bariba Kingdom was founded by a Persian warrior, Kisra, during the seventh century. She led the group from what is now SUDAN to the present-day Borgou province, where they settled between the NIGER RIVER and the Atacora Mountains. The kingdom divided into four main states—Bussa, Illo, Nikki, and Wawa—and a number of smaller semiautonomous states. Bussa was the ruling state, but Nikki was the largest and possessed the strongest army. The smaller states such as Bikki, Kani, Kouande, and Parakou formed the base of the kingdom's hierarchy. In each the landed nobility, called wasangari, ruled over FULANI herdsmen and gando, slaves who had been acquired through conquests and slave raids. The Bariba's economy was based primarily on agriculture and trade, mostly with trans-Saharan merchants and neighboring HAUSA and Fulani states, including the SOKOTO CALIPHATE. Although some trade occurred with the southern kingdom of Dahomey during the eighteenth century, it was relatively infrequent and limited to slave trading.

The history of southern Benin, home of the Dahomey, Allada, Houéda, and Gun Kingdoms, is much better recorded. These kingdoms were founded by ADJA peoples who migrated to the area from Tado (in present-day TOGO) during the fifteenth and sixteenth centuries. By the late sixteenth century the FON (or Agadja) had created the Dahomey Kingdom near Abomey in the southern interior. The Allada, Houéda, and Gun established their kingdoms closer to the Atlantic coast, where they built ports at COTONOU, Ouidah (or Wydah), and PORTO-Novo. All

metal plaques showing elaborate scenes of court life and lore dating from the sixteenth to the eighteenth century. Said originally to have decorated the walls or pillars of the palace, these works were used by Benin court authorities as visual references to Benin history long after they had been removed from their original palace locations. These plaques contain important insights into traditional forms of costuming and ritual, and they have played a role in refashioning the ancient kingship in the contemporary era.

SUZANNE PRESTON BLIER

Benin, Early Kingdom of

Medieval African empire centered in the Edo state of contemporary Nigeria.

The early kingdom of Benin gained prominence in the fifteenth century under the rule of the Oba or king, Ewuare. Ewuare established the empire's political organization and consolidated its territory by conquering YORUBA territory to the west and IGBO land to the east. Despite the arrival of Portuguese merchants in the late fifteenth century, the kingdom maintained independence from European control. Under Oba Ewuare, as well as under the next two obas, relationships between the people of Benin and the Portuguese were largely peaceful and cooperative.

The empire grew in the sixteenth century under the rule of Oba Esigie. Like many of the great African empires, Benin was intimately involved in the slave trade; various border conflicts and civil disturbances were exploited to send large numbers of non-Benin Africans to the Americas. The empire's power waned throughout the eighteenth and nineteenth centuries as neighboring Yoruba states, especially the Oyo kingdom, gained prominence. In 1897 the British took the city of Benin, forcing Oba Ovonramwen into exile and effectively ending Benin's independence. In 1900 Benin was incorporated into British colonial administration within the Protectorate of Southern Nigeria. Although the position of oba is not obsolete, the present-day Benin oba has only an advisory role in the government. The story of the defeat of the Benin empire is told in *Ovonramwen Nogbaisi* (1973), a tragic drama by the Nigerian playwright and director Olawale Rotimi.

Benin Bronzes

See BENIN, ART OF THE EARLY KINGDOM OF.

Benjedid, Chadli

1929—

Third president of Algeria.

Chadli Benjedid grew up in the Annaba region of colonial ALGERIA, then joined the military wing of the national liberation group, the FRONT DE LIBÉRATION NATIONALE (FLN). Moving quickly through the ranks, he became a

rebel commander in 1960. After Algeria's independence he helped oversee the withdrawal of French troops.

While in the rebel army, Benjedid earned the trust of chief of staff Houari BOUMEDIENNE, whom he later supported in the 1965 coup d'état against President Ahmed BEN BELLA. Under President Boumedienne, Benjedid held high positions in the military and served on the ruling Revolutionary Council.

Within the FLN Benjedid gained a reputation as an evenhanded leader, and for this reason he was sought as the presidential candidate to heal divisions within the party after Boumedienne's death. In 1979 Benjedid was elected and began a tenure that lasted through two reelections. During his thirteen years as president, he took steps to liberalize the state-controlled economy and to develop regional relations.

In the 1980s Benjedid faced increasing pressure from groups critical of the FLN's exclusive hold on power. Hoping to appease pro-Islamic groups, Benjedid signed the National Charter, which affirmed Algeria's Arab and socialist identity. Despite these gestures, Benjedid continued to draw criticism, particularly as the national economy floundered in the late 1980s. In 1988 the military killed more than 500 civilians following a riot over food shortages. In the aftermath of this incident, popular outrage forced Benjedid to make concessions such as the legalization of the ISLAMIC SALVATION FRONT (FIS) and other banned parties.

Although Benjedid was reelected president in 1989, the Islamic Salvation Front won municipal elections in 1990. In 1991 Benjedid resigned as the head of the FLN as support for the FIS grew. Shortly thereafter, he was deposed by a coup and placed under house arrest. More than a decade of violent unrest would follow, mostly involving Islamic groups in opposition to government forces. Some 150,000 people were killed before the fighting largely came to an end in 2002.

MADDE YAYIMLANDIKTAN

See also ISLAMIC FUNDAMENTALISM: AN ISLAMIC STATE INTERPRETATION.

2 Feb 2015

MARIAN AGUIAR

Berbeller (020668)

Berber

Large and widely dispersed ethnic group in North and West Africa.

The origins of the name Berber are uncertain. Some historians claim the word means "outcast," or "barbarian," or "those from the land of Ber" (the son of biblical figure Ham). The word refers to several disparate groups who speak related languages and share certain historical experiences. Berbers have lived in North Africa since at least 3000 B.C.E.; today the largest populations of the estimated fifteen million people (though some estimates

A GLIMPSE INTO THE PAST!

History of Dahomey

b. Benin

The territory in West Africa now called the Republic of Dahomey not only comprises of the land in the southern part of the country and along the coast which was in the past ruled by the pagan King of Dahomey, but also lands in the north where Fulani and Hausa Muslims had settled centuries ago.

Dahomey lies west of Nigeria. It is bounded on the north by Niger and Upper Volta, on the west by Togo and on the south by the Gulf of Guinea.

Nothing is known of the tribes who had lived in this territory in the pre-Islamic period. Bronzes that have been discovered show that there must have been some form of civilisation in the remote past.

The only history that we have of the indigenous Negroid tribes and their small kingdoms dates from the seventeenth century when the kingdom of Dahomey was formed in the southern half of present Dahomey.

The word "Dahomey" means the "belly of Dan"; "Dan" was the name of an ancestral King of the tribe, who was accustomed to eat his victims. The Dahomeyans were a fierce and fighting tribe. One of their special features was their Amazons—trained women fighters. At one time these women fighters numbered 18,000 and their fierceness and valour was well-known. This kingdom reached its apogee in 1818 when King Gezo ascended the throne.

Twenty-three miles west of Cotonou, the present capital, lies "Whydah", an old town, which is called the "Garden of Dahomey" because of its orange and citron trees. Porto Novo, the present chief port, is 20 miles northeast of Cotonou. French traders had built a fort in Whydah in the seventeenth century. Portugal and Britain also had forts at Whydah.

King Gezo was succeeded in 1858 by his son Glegle, who wanted to expand his kingdom, and began to attack neighbouring areas. "To check the aggressive spirit of the King of Dahomey"—in the words of a British officer of the

time—England in 1861 annexed the island of Lagos (now the federal capital of Nigeria). Nevertheless Glegle captured in 1862 the Yoruba town of Ishagga in the Lagos hinterland but he failed to capture Abeokuta. As a counterpart of the British capture of Lagos, the French in 1863 imposed their "protection" over the Dahomeyan port of Porto Novo. An Anglo-French agreement in 1864 fixed the limits of their respective spheres of influence. The protectorate was soon abandoned by Napoleon III but was re-established in 1882.

Then came the European scramble for African territories. German agents also appeared on the coast of Dahomey. However, by an agreement in 1885 the Germans agreed to limit themselves to Togo. French-British claims were settled in 1889 when the British surrendered Cotonou to France.

The local tribes and particularly the King of Dahomey were in the dark about the arrangements between the European powers. In 1889, however, trouble arose between the King of Dahomey and the French protectors (or colonialists). Severe fighting followed in which the Amazons played a conspicuous part. Fierce women soldiers was something new and Dahomey struck headlines in the news of the then world. In October 1890 a treaty was signed which secured to France Porto Novo and Cotonou and to King Glegle an annual pension of a mere 800 pounds sterling. It was unlikely that peace on such shameful terms would prove lasting.

King Glegle was succeeded by King Behanzin in 1889. King Behanzin in 1892 waged a new war with France. The Dahomeyans were defeated but Behanzin set fire to his capital and fled north. He surrendered on 25 January 1894. Thus ended what was left of the independence of Dahomey.

On the north, the French penetrated to River Niger; on the west they overlapped the territory claimed by Germany as the hinterland of Togo. The French struggle with

SPANISH SAHARA

An Algerian paper recently reported the existence of a liberation movement in the Spanish Sahara. The movement is considering armed struggle to gain independence from Spain.

Britain and Germany in this region forms one of the most interesting chapters in the story of the enslavement of Africa. Finally, France succeeded in securing a junction between Dahomey and the other French possessions in West Africa, but failed to secure any part of the River Niger.

A Franco-German convention of 1897 settled the boundary on the West and the Anglo-French convention of 1898 defined its borders in the east with Nigeria.

France thus obtained a footing in 1863 and by 1898 had spread its control over the whole area of present Dahomey.

Since the early centuries of Islam there were Muslims in the northern part of present Dahomey—some were settlers from the still north, others were converts from Baribas and other tribes in the north. But the ferocious Dahomeyans and other southern tribes resisted conversion to any other than their ancestral pagan faiths. Strange to say that after they lost their independence there have been numerous conversions of Dahomeyans to Islam. In spite of huge missionary effort, Christians are about 10 percent, while Muslims today form 60 per cent of the population.

After the Second World War, French set up a semi-independent government in 1947. Internal autonomy was given in May 1947. In December 1958 Dahomey became an independent state within the French Community. On 1 August 1960 Dahomey proclaimed its complete independence and was admitted to the UN on 20 September 1960. French was the official language during the colonial period and continues to be so after independence. The government machinery is manned by French educated Christians and as, during the colonial days, education was the monopoly of the Christian missionaries, the country was and is ruled by the Christian minority, though the majority of the population is Muslim.

**LISTE DES ETATS MEMBRES ET OBSERVATEURS
DE L'ORGANISATION DE LA CONFERENCE ISLAMIQUE**

	National Day
	25th MAY 1946
1. Royaume Hachémite de Jordanie	
2. République de l'Azerbaïjan	
3. Etat Islamique de l'Afghanistan	
4. République de l'Albanie	2th DECEMBER 1971
5. L'Etat des Emirats Arabes Unis	
6. République de l'Indonésie	9 OCTOBER 1962
7. République d'Ouganda	
8. République Islamique d'Iran	
9. République Islamique du Pakistan	
10. L'Etat du Bahreïn	15th AUGUST 1971
11. Brunei Darussalam	5th AUGUST 1960
12. Burkina Faso	
13. République Populaire du Bangladesh	
14. République du Bénin	15th AUGUST 1960
15. République de Turquie	29th OCTOBER 1923
16. République du Tchad	11th AUGUST 1960
17. République de Turkménistan	20th MARCH 1956
18. République de Tunisie	
19. République de Tadjikistan	17th AUGUST 1960
20. République Gabonaise	18th FEBRUARY 1965
21. République de la Gambie	3th JULY 1962
22. République Algérienne Démocratique et Populaire	
23. République Fédérale Islamique des Comores	
24. République de Djibouti	27th JUNE 1960
25. Royaume d'Arabie Saoudite	
26. République du Sénégal	4th AVRIL 1960
27. République du Soudan	18th JANUARY 1956
28. République Arabe Syrienne	28th SEPTEMBER 1941
29. République de Sierra Léone	
30. République Démocratique de Somalie	27th APRIL 1961
31. République d'Iraq	26th JUNE 1960
32. Le Sultanat d'Oman	14 JULY 1958
33. République de Guinée	20th DECEMBER 1951
34. République de Guinée-Bissau	28th SEPTEMBER 1958
35. L'Etat de Palestine	10th SEPTEMBER 1974
36. République de Kyrgyzstan	13th SEPTEMBER 1993
37. L'Etat de Qatar	
38. République du Cameroun	3 SEPTEMBER 1971
39. L'Etat du Koweït	15th JANUARY 1960
40. République du Liban	19 JUNE 1961
41. République Arabe Libyenne Socialiste et Populaire	22th NOVEMBER 1943
42. République des Maldives	15th SEPTEMBER 1969
43. République du Mali	20th JUNE 1960
44. Malaisie	
45. République Arabe d'Egypte	23th JULY 1952
46. Royaume du Maroc	2th MARCH 1956
47. République Islamique de Mauritanie	28th NOVEMBER 1960
48. République du Mozambique	25th JUNE 1975
49. République du Niger	3th AUGUST 1960
50. République Fédérale du Nigéria	15th OCTOBER 1960
51. République du Yémen	

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DAHOMEY

(Minorité musulmane.)

ISÉNIV

Le Dahomey est limité par le Togo (W.), la Haute Volta (N.), la Nigéria (E.). Administré par un lieutenant-gouverneur, résidant à Porto-Novo, il se divise en 13 cercles.

Sur 107.000 kilomètres carrés, il compte 842.137 habitants (1921). Les principales villes sont: Porto-Novo (20.103 hab.), Ouida (11.542), Abomey (9.166), Djougou (6.730), Cotonou (3.000).

La population se répartit entre les races Fons (Dahoméens, 361.000), Yoroubas (Nagos, 83.000), Baribas (100.000), Peuls (42.000) et Dendis (16.000).

Il n'y a que 70.000 musulmans (7 p. 100).

Les Fons sont animistes. 3.000 Yoroubas se sont convertis à l'Islam et forment à Porto-Novo une colonie remuante et turbulente (une mosquée, six écoles coraniques).

Pour le moment, ce n'est que dans le haut pays qu'il y a des majorités locales musulmanes ; les Dendis (16.000) au bord du Niger, convertis au début du xix^e siècle par les conquérants peuls du Sokoto; chez eux et alentour vivent 9.000 marchands Haoussas, musulmans. Puis les Baribas (ancien royaume du Bo rgou, chef-lieu Nikki), animistes, dont les chefs seuls sont islamisés (3.500), mais dont les anciens vassaux, des pasteurs, Peuls (42.000), sont tous musulmans fervents; ils ont été émancipés par l'administration.

On peut s'attendre, sur la côte, à une expansion de la poussée musulmane venant des Yoroubas du Lagos britannique, qui s'infiltrent actuellement dans la région de Porto-Novo.

ÉTUDES SUR L'ISLAM AU DAHOMEY

LIVRE PREMIER

LE BAS DAHOMEY

CHAPITRE PREMIER

Le milieu.

I. — GROUPEMENTS ETHNIQUES.

Le bas Dahomey est ethnographiquement le Dahomey tout court. C'est l'autorité française qui, en créant l'actuelle colonie de ce nom (décret du 22 juin 1894), y a compris administrativement tous les territoires qui s'étendaient au Nord du royaume du Dahomey jusqu'au cours du moyen Niger. De ce jour-là, il y a eu un haut et un bas Dahomey.

Le Dahomey primitif signifiait donc : *a*) le palais d'Abomey (Agbomé) ; *b*) par extension, tout le territoire que commandait le souverain d'Abomey ; *c*) *latissimo sensu*,

NOT: Bu makale sayfa 109 dan 127'e kadar.

Dergi İRCICA'da idir.

THE NUMERICAL STRENGTH OF ISLAM IN
THE SUDAN

There have been many attempts to estimate the numbers of Mohammedans throughout the world, but few have made a special study of Africa. This continent presented a difficult problem before 1900, because of the lack of a framework of boundaries and the absence for large areas of information of any kind. Travellers, who necessarily went from town to town under the protection of native "kings", got an exaggerated view of the problem, and their reports led to unreliable estimates. When actual attempts at counting the numbers were made, tremendous difficulty appeared in deciding whether communities or even individuals were Moslems.¹

Since 1920, the colonial and national boundaries have been fairly well fixed. The principal alterations have been:—

- a) A small withdrawal of the northern frontier of Northern Nigeria to give the French a moderately fertile strip along which to reach Lake Chad.
- b) The annexation by France of 3,000 square miles of Northeastern Liberia in 1907.
- c) A number of awkward readjustments with reference to the allocation of the "Military Territories" and the creation of Niger Colony, which are difficult to allow for in estimates.
- d) The division of Haut Sénégal-Niger into Soudan Française and Haut-Volta after the War.
- e) The abolition of Haut-Volta and its mergence with French Sudan, Niger Colony Ivory Coast and French Guinea in 1932—a change which has scarcely been noted in the outside world as yet.

¹ See, for example the remarks of the Director of the 1921 census in Northern Nigeria in "Northern Tribes of Nigeria", by C. K. Meek, Vol. II., p. 172. Oxford, 1925.

- Gambia
- Sierra Leone
- Fildisi Sahilleri
- Gine
- Liberia
- Senegal
- Burkina Faso
- Benin

Mabale 8-5-38, getindell

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Lisân-ı Fâtih'ten

Mülk-i mevrûsum nedir? Dünya değil kâfi bana
Hangi fîkr-i bî-sûkûn fîkrîm kadar cevlânlıdır?
Şân u cândan istesem dünyayı tecrîd eylerim
Feyz-i tecdîdimle millet canlı, devlet şânlıdır.

Kesti siyâsî savletim Hunyâd'ların dermânını
Kahramanlar! Baş kesin şemşîr-i kahrim kanlıdır.
Saf-şikâf-i safderân ünvanlıdır her fârisim
Her piyâdem saf-şikâf-i safderân ünvanlıdır.

Etmemek mümkün müdür âlem teveccûh gönlüme
Şârk u garbin vâkîf-i efkâri bir Osmanlıdır.

Baktığım her yerde bir vech-i hakîkat seyreder
Dîde-i Hayder-nigâhim ol kadar im'ânlıdır.

Kesf-i hikmet san'atımdır, feth-i kışver âdetim
Seyredin âsârımı dâvâlarım burhânlıdır.

Muallim Nâci
(*Tercümân-ı Hakîkat*, nr.1837, 30 Temmuz
1884)

Tahmîs
Lisân-ı Fâtih'ten

Gerçi dünya olmuyor cevlânma fûşat-nûmâ
İsterim dünyayı teshîr eylemek ser-tâ-be-pâ
Elde bir şemşîr-i kâhir, dîle azm-i i'tilâ
"Mülk-i mevrûsum nedir? Dünya değil kâfi bana
Hangi fîkr-i bî-sûkûn fîkrîm kadar cevlânlıdır?"

Satvetimle düşmân-ı dîni tehdîd eylerim
Korku bilmez askerim mülki tezîyî eylerim
Bence bir mânî' bulunmaz, azmî te'yîd eylerim.
"Şân u cândan istesem dünyayı tecrîd eylerim
Feyz-i tecdîdimle millet canlı, devlet şânlıdır."

Bir eihangîrin tahayyûl eyleyin irfânını
Milletin târîhe yazdırırdım ulûvv-i şânnı
Heybetim mahvet Kostantînî'rin bûnyânını
"Kesti siyâsî savletim Hunyâd'ların dermânını
Kahramanlar! Baş kesin şemşîr-i kahrim kanlıdır."

Taht-ı âlî-baht-ı Osmânî'ye çıktırm câlîsim,
Milletin ikbâl ü istikbâlîne ben hârisim
Düşmenim dünyada olsa hükmü yoktur, âbîsim
"Saf-şikâf-i safderân ünvanlıdır her fârisim
Her piyâdem saf-şikâf-i safderân ünvanlıdır."

Şân-ı nusret eyliyor her dem teveccûh gönlüme
Eyler, ettiğe sefer, Rüstem teveccûh gönlüme
Eylemişken fîkr-i müsta'zam teveccûh gönlüme
"Etmemek mümkün müdür âlem teveccûh gönlüme
Şârk u garbin vâkîf-i efkâri bir Osmanlıdır."

Az mı gördün kuvve-i idrâkimi ey bî-zafer?
Fikrimi çek imtihan mîzâmnâ gör tâb u fer
Bir hakîkat, görmeden kâbil midir etsin güzer?
"Baktığım her yerde bir vech-i hakîkat seyreder
Dîde-i Hayder-nigâhim ol kadar im'ânlıdır."

Olmuyor fâriğ havârikdan ulûvv-i fitratum
Arz eder u'cübeler dünyaya fîkr ü haslettüm
Bak ne kudrettir ki hâizdir onu mâhiyyetim:
"Keşf-i hikmet san'atımdır, feth-i kışver âdetim
Seyredin âsârımı dâvâlarım burhânlıdır."

Abdükerim Sâbit

(*İmdâdiâ'l-Midâd*, 1303/1885, s.264-266)

**Cenet-mekân Fâtih Sultan Mehmed
Hân Hazretleri Lisânından**

Gerçi cevlângâh-ı âsârım fezâ-yi bî-kerân
Lâkin aksâ-yi emel ondan daha meydanlıdır.
Kadrimi i'lâ içün fermûdedir "ni'me'l-emîr"
Leşker-i fethim de "ni'me'l-ceys" ile fermanlıdır.

Sâye şer' ü mâye adl ü pâye feth-i memleket
Emr-i dînim şanlı, devlet canlı, seyfim kanlıdır.

Hîzr-ı tevfîkât-ı Rabbâniyye rehberdir müdâm
Hem rîcâlullâh iânet kîlmağa peymânlıdır.

Tûg u tîgîn inkîyâd u ihtîlâfa münhasır
Sarsar-ı te'sîr-i adlîm (...) cevlânlıdır.

Savlet-i şîrâne me tâb-âver olmak mümîneni'
Siyâsî satvet-sâzîm ol vâfdîde gayet şanlıdır.

Saf-şiken şemşîr-zen tedmîr-i hasm-i dîn eden
Gâziyân-ı nâmâdârîm kahraman Osmanlı'dır.

Re's-i engîşt-i işârâtîmda tevhîd-i mîlî
"Lâ" götürmez nutk u akl-ı hikmetim burhânlıdır.

Ben Ebû'l-feth'îm ki feth-i kışverâe şâhîd budur
Nâm-ı pâkîm haşre dek "Fâtih" diye ünvanlıdır.

Hamdi Bey

(*Risâle-i Hâfi*, y.1, nr.12, 25 Cemâziyelâhir
1305/26. Şubat 1303/9 Mart 1888), s.48-49)

**İMAM BİRGİVİ'NİN (929-981H/1523-1573)
BİR MEKTUBU**

Ahmet Turan ARSLAN*

1. Giriş¹

XVI. Asır Osmanlı müelliflerinden, İmam Birgivî diye şöhret bulmuş olan Mehmed b. Pîr Ali'nin eserlerinde göze çarpan en bariz özelliklerden biri onun, yaşadığı devrin aktüel meselelerinden bahsetmiş olmasıdır. Denilebilir ki, onun kaleminden çıkan eserler, o günün tartışılan konuları, çözüm bekleyen problemleri ve insanların açıklanmasını istedikleri meseleleri ihtiva etmektedir. Bu itibarla onun bu mektubu, XVI. yüzyılın sosyal hayatını -bir kesitini de olsa- yansıttığı için önem taşır. Zira mektupta Sadrazam ve Şeyhulislâm'ın işlerine karşılığı ve onların da bu durumdan rahatsızlık duydukları kaydedilen Ataullah Efendi'ye nasihatler yer almaktadır. Tarihî ve sosyal olayların daha iyi ve daha doğru anlaşılması için artık bu tür belgelerin neşrine ihtiyaç duyulduğu da bir vâkiyadır.

Mektup, Kânûnî Sultan Süleyman'ın kendisinin ve annesinin Ravza-i Muttâhara'ya vakfettikleri kıymetli eşya hakkında Ebüssuûd Efendi'nin, yapılan bu vakfın câiz olduğuna dair verdiği fetvâya reddiye mahiyetindedir. Bu sebeple olmalıdır ki, mektubun tespit edebildiğimiz nûshalarından Süleymaniye Kütüphanesi Esad Efendi Bölümündeki nûshasının başlığı "Reddü'l-Birgivî li fetvâ Ebi's-Suûd" şeklinde kaydedilmiştir.

Ayrıca, muhatabı olan zata öğütler ve İmam Birgivî'nin bid'atler konusundaki bazı düşünceleri ile Birgi'deki özel durumuna dair kimi bilgiler de bulunmaktadır.

Mektubun kime yazıldığına dair açık bir kayda rastlayamadık, fakat içinde yer alan nasihatlerin İkinci Selim'in hocası olan ve Birgivî ile aralarındaki muhabbetin derecesi bilinen Ataullah Efendi'nin özel durumu ve işleriyle yakından ilgili bulunması bizi, muhâtabın Ataullah Efendi olduğu kanaatine sevketti. Öte yandan

* Doç. Dr., M. Ü. İlâhiyat Fakültesi.

¹ Hayatı ve eserleri hakkında geniş bilgi için bkz: Ahmet Turan Arslan, İmam Birgivî Hayatı, Eserleri ve Arapça Tedrisatındaki Yeri, Seha Neşriyat, İstanbul, 1992.

LES WANGARA DU NORD-BÉNIN FACE À L'AVANCÉE
DU FONDAMENTALISME : ÉTUDE COMPARATIVE À PARAKOU
ET DJOUGOU

Denise Brégand*

L'ancien royaume du Borgou, situé au nord de l'actuel Bénin, a été traversé dès le xv^e siècle, et peut-être même dès le xiv^e, par les pistes du commerce caravanier reliant Bighu à Kano. Ce royaume était dominé par des chefferies fortes, hiérarchisées, dont le centre se trouvait à Nikki¹. Ces chefs constituaient une classe de guerriers, redoutables pour leurs voisins, grâce auxquels le Borgou n'a jamais été envahi avant la colonisation : ni par les Askya songhay au xv^e siècle, ni par Uthman dan Fodio au début du xix^e. Les marchands musulmans (les *wangara* des auteurs arabes) y ont fondé les quartiers appelés Wangara autour du marché et de la mosquée, et les *alfa* (lettres coraniques) qui les accompagnaient ont introduit l'islam. Parakou était une des étapes caravanières dans le royaume du Borgou. Djougou, distante de Parakou d'une centaine de kilomètres ne faisait pas partie du royaume, mais du même espace plus vaste structuré par les pistes. Djougou a connu dans le passé la prospérité et le prestige lié à la réputation de ses *alfa*, ce n'est plus le cas aujourd'hui. Parakou, ville principale de l'actuel département du Borgou avec cent dix mille habitants, doit son développement à sa situation sur un axe de communication reliant le port de Cotonou au Niger².

L'islam a connu dans tout le nord du Bénin une forte progression au xx^e siècle. Marty, en 1926, dresse un état de l'islamisation, recense les *alfa*, et constate que « le groupement de Djougou paraît être le premier en date de cette région » (p. 185). Il y compte vingt-quatre mosquées, dont douze existaient déjà avant la colonisation. Aujourd'hui, la population de Djougou est en quasi-totalité musulmane, alors qu'à Parakou, la population est plus hétérogène sur le plan religieux. Partout l'islam connaît une forte expansion, mais il n'y a que

Islam et sociétés au sud du sahara
no: 13 (1999) s. 91-102.

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1. C'est le royaume bariba dont les structures politiques ont été étudiées par Jacques Lombard (1965).

2. Les limites du département du Borgou ne sont pas les mêmes que celles de l'ancien royaume bariba. Parakou se situe au terminus de la voie ferrée qui part de Cotonou, et qui fut achevée en 1937.

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ÉTUDES SUR L'ISLAM AU DAHOMEY (1)

(Suite.)

LIVRE PREMIER. — LE BAS-DAHOMEY

CHAPITRE II. — La Communauté islamique.

II. — 1^o Cercle de Porto-Novo (Suite).

On projeta alors d'alterner les services cultuels à la mosquée, soit le même vendredi, chaque groupe présidé par son imam opérant successivement ; soit par vendredis alternés.

Ce dernier projet, accepté avec enthousiasme par les deux groupes, fut sur le point de réussir, mais il échoua sur la question de savoir qui commencerait le premier vendredi. Tous deux en voulaient l'honneur, et aucun d'eux ne voulut s'en remettre au jugement d'Allah, c'est-à-dire au sort.

Bref, il fallut pour le moment renoncer à l'espoir de réconcilier les musulmans de Porto-Novo sur la question de l'imamat.

Celle de la mosquée fut facile à résoudre. Également méfiants l'un de l'autre, mais également confiants dans l'autorité française, les deux groupes acceptèrent de confier fonds et matériaux au Commandant de cercle, pour qu'il pût lui-même diriger seul et sans compromission la fin des travaux. Cette solution a été toutefois écartée, car si l'administration, désireuse de mettre fin au conflit, pouvait à la

(1) Voir *R.M.M.*, vol. LX, p. 109-188.

not: makale sayfa 75-146 arasında.

IRCA'da dr.

Revue Du Monde Musulman

(s. 61) s. 147, 1925 (PARIS))

13

LIVRE II

LE HAUT DAHOMEY

CHAPITRE PREMIER

Le milieu.

Une chaîne de petites collines, de peu d'importance, se détachant des monts de l'Atacora et atteignant la frontière de la Nigéria, à Nikki, partage le Haut-Dahomey en deux bassins : Atlantique et Nigérien.

Au sud de ces collines, prennent naissance tous les cours d'eau qui vont constituer l'Ouémé et son affluent principal l'Okpa. Ce grand plateau, qui descend en pente douce vers la forêt, est actuellement divisé en trois cercles : l'Atacora (chef-lieu Natitengou), le Djougou (chef-lieu Djougou ; le Borgou (chef-lieu Parakou).

Au nord des collines qui constituent cette ligne de partage des eaux, toutes les rivières : Mekrou, Alibory, Bouly, vont d'un cours presque direct au moyen Niger. C'est un plateau assez riche, s'abaissant aussi en pentes douces vers le grand fleuve, mais marqué, en arrivant dans la plaine du Niger, par un ressaut assez brusque, qui franchissent péniblement les cours d'eau et qui coupe fâcheusement la navigation. Il constitue administrativement le vaste cercle du Moyen Niger (chef-lieu Kandi).

NOT: Makale sayfo 147 - 162 aerasindadir.

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ISLAM IN AFRICA

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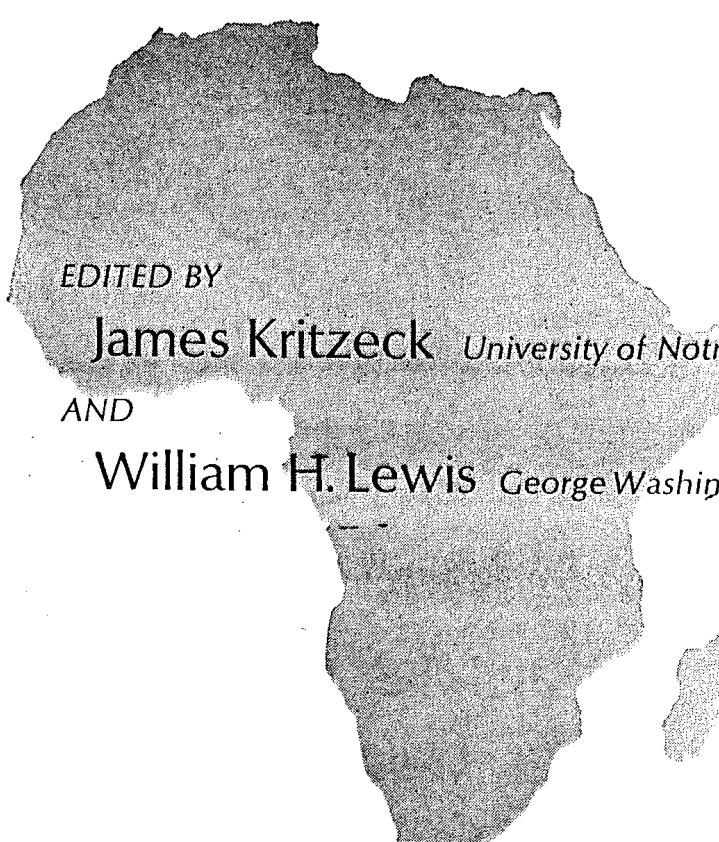
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312 Nehemia Levzion

mercenaries—Zaberma, Hausa and Fulani cavalry—to strengthen his power against the divisional chiefs. After his death (in the 1870's) there was a reaction against his reforms, and all his successors except two have not been Moslems.²⁵

Since the First World War the process of Islamization among the Kotokoli has accelerated. Many young men went to the Gold Coast, and most of them came back Moslems. At home these new Moslems propagated Islam among their families and neighbors. It was this process of conversion and not a decree by a chief which contributed to the integration of the old Moslem families. Islam ceased to be identified with strangers. The present paramount chief of the Kotokoli, Al-hajj Yusuf Ayeva is a devoted Moslem. He has delegated all the ritual duties of the chief which are incompatible with Islam to his uncle.

South of Kotokoli, Moslems can be found in almost every town. All the Moslems in the south are strangers, mainly Hausa and Yoruba, who came to Togo during the colonial period.

— Benin

ISLAM IN DAHOMEY

Dahomey stretches up to the north further than Togo and Ghana. In the northeast corner of Dahomey is the land of the Dendi, with its center in Ilo and Gaya (two important towns on the trade route from Hausa to Salaga). The Dendi were once part of the Songhai Empire, but at that early period they kept themselves up the Niger, near Niamey. They migrated to their present habitation in the eighteenth century. They are now mixed with groups which had been in that region before the arrival of the Dendi, and with others who came later.

The Dendi had been Islamized for a long time, probably since the time of the Askias of Songhai. Their Islam may have weakened during the centuries, but it had its regeneration under the impact of the Fulani jihad of Sokoto, which is in close communication with Ilo and Gaya. The Dendi played an important role in the spread of Islam in the other parts of northern Dahomey.

Borgu is the central native state in northern Dahomey. At the beginning of the sixteenth century Borgu defeated an attack by the Islamized Songhai Empire. It thus shared with the Mossi the reputation of being "arch-pagans." Indeed, the Dendi call the people of Borgu *bariba*, infidels.

The Borgu did not welcome the Songhai invaders and did not embrace Islam voluntarily. Nevertheless, their country has not remained sealed against Moslem immigrants and Islamic influences. Trade routes from Hausa to Salaga passed through Borgu. Nikki, the capital of Borgu, had a Moslem section called Maluwa. As in other states under similar Islamic

influence, the chief of Borgu has not been regarded as a Moslem, but not as a complete pagan either. The imam took part in the major court ceremonies, such as the funeral of a chief and the investiture of a new chief. It could be suggested that at the end of the nineteenth century the imam of Nikki had some political influence. In 1894 Captain Lugard signed a treaty with the imam, mistaking him for the real sovereign. This mistake cost the British the loss of Borgu, as their treaty turned out to be invalid compared with the treaty which the French signed with the chief, a short time later.

Fulani herdsmen are found in Borgu in great numbers. Many Borgu villages have a Fulani village attached to them. Fulani herdsmen are spread in other parts of the area covered in this chapter, notably among the Kotokoli. But, though Moslems, these Fulani have not been important in propagating Islam either in Borgu or elsewhere.

The Moslem community of Parakou (at present the main town in northern Dahomey) was founded by Hausa traders, known in that region as Gambari. Other Moslems from various tribal groups, but mainly Dendi, came later. The Moslem community of Parakou prospered and at one time was even practically autonomous toward the Borgu chief.

In Djougou, as in Parakou, the town has a majority of Moslems, but the political authority rests with a non-Moslem chief. Djougou is situated on an important trade route from Hausa to Salaga. Djougou was founded at the time when this trade route gained its importance in the first half of the eighteenth century. Djougou had originally been two towns: Kilar, the town of the chiefs, and Wangara, the town of the Moslems. Though they belong to a number of tribal groups (Dendi, Hausa, Fulani, Borgu, etc.), the Moslems of Djougou are generally called Dendi.²⁶

The Dendi spread from their center near the Niger throughout the North of Dahomey and now form a considerable part of every Moslem community. But their cultural influence even exceeded their proportion among the Moslems. Dendi became the lingua franca of the Moslems in northern Dahomey. Hence, the term "Dendi" has become identical with "a Moslem." A native of Borgu is called Bariba if he is a pagan, but when he becomes Moslem he is called Dendi.

In the South of Dahomey, Islam developed in the nineteenth century among three groups:²⁷

(a) The Yoruba of Dahomey are known as Nago. The Islamization of the Nago is part of the process of the Islamization of the Yoruba in western Nigeria and will be discussed elsewhere.

(b) The kingdom of Dahomey had a similar role to that of Ashanti in Ghana. The slave trade prospered on the coast of Dahomey even after it had been outlawed along the West African coast. Hausa traders fre-

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Africa from the Sixteenth to the Eighteenth Century

separation as more than 5000 years, which indicates the stability of the language communities in the region. Separation times for dialect clusters within the Ijo group itself, between the Central and Eastern Delta, for example, have been estimated at 1-2000 years. A similar estimate of 2000 years is made for Yoruba and the related language, Igala.

The long continuities in this region's history should be borne in mind when evaluating the changes supposedly induced by the arrival of Europeans on the Atlantic coast from the end of the fifteenth century. It may be noted that the predominant influence of developments in the savannah and the hinterland on this region was only equalled over a long period and only recently superseded by the influences of the European impact from the coast.

The sixteenth century was the beginning of European activity of any significance in the Bights of Benin and Bonny. The Portuguese reached Benin in 1486 and established relations with the *Oba* of Benin. They also established commercial relations at various points all along the coast. During the following centuries European activity on the coast began to change the direction of trade from north to south, and the coast gradually became the major origin of stimuli to change.

The overseas slave trade was the obvious focus of European activity from the sixteenth to the eighteenth century. The region covered in this study was one of the main markets for slaves on the West African coast. Some states, such as the Kingdom of Dahomey, derived great impetus for their formation and growth from the trade. The development of others, from the Niger Delta to the Cameroon, was influenced by the profits to be derived from it. Other communities, especially those organized in non-state forms, tended to be the victims of slave-raids and to constitute supply sources. In one way or other, every community was affected by the disruptions, depopulation and changes induced by the overseas slave trade.

During this period, the main impact of the slave trade was to draw the communities into the world economy as suppliers of slaves for work in the American plantations. The increase in the local slave supply led to social and political changes within the communities. The arrival of forced African migrants in the Americas also created additional forces for change in the New World. But in the oral traditions of the communities, what emerges is the effect of the trade on the fortunes of local lineages, groups or dynasties.

The Fon kingdom of Dahomey

The political development of the Kingdom of Dahomey and of the neighbouring states of Allada, Whydah, Popo, and Jakin was largely related to the activities of the European slave-traders on the coast, and to the influence of the Yoruba kingdom of Oyo to the north-east. According to a study of

Volume V of the *General History of Africa* is accompanied by a corrigendum reproducing some corrections which could not have been made for technical reasons. The publishers believe that this is necessary to maintain the historical, political and academic accuracy required of such a *History*

GENERAL HISTORY OF AFRICA · V

Africa from the Sixteenth to the Eighteenth Century

EDITOR B. A. OGOT

Fon and Yoruba: the Niger Delta and the Cameroon



PLATE 15.1 Fifteenth- or sixteenth-century commemorative head from Benin, Nigeria, cast in bronze and inlaid with iron. Height: 22 cm

this area by Akinjogbin,² developments before the early nineteenth century relate closely to the effects of the slave trade and the attempts by Oyo to impose its authority.

The traditional institutions of the small communities and states of the area were weakened by the introduction of the slave trade and, by the end of the seventeenth century, a political vacuum had been created. It was at this point that the founders of the Kingdom of Dahomey re-established order by fashioning a new form of political organization out of various groups of Aja peoples comprising Egun (Gun), Fon, Arada and others from the southern part of the modern Republic of Benin. By 1700 Dahomey had become a major power in the area. Between 1724 and 1727 its ruler, Agaja, embarked on a conquest of the small but older states surrounding

2. I. A. Akinjogbin, 1967, p. ix and 1976.

لِحَاتٌ مِّن التَّارِخِ الْأَفْرِيْقِيِّ الْأَحَدِيْثِ

د. أَحْمَدْ إِبْرَاهِيمْ دِيَابْ

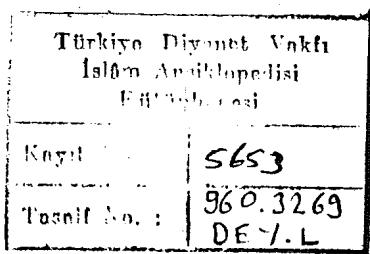
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الناشر



الرياض - المملكة العربية السعودية

وتتجه للفارات المتركرة عليها من جاراتها إلى الجنوب اضطرت داهومي بتنظيم دولتها على أساس عسكري ليقوى على مقاومة تلك الفارات حتى إذا ما أهل القرن الثامن عشر وصلت درجة من القوة جعلتها ترد الهجوم وتتقدم خطوة أخرى لتملا الفراغ الذي اوجده الانقسامات في المنطقة . ففي سنة ١٧٢٤ غزا إقاجا ملك داهومي الادا وحطمتها تلية لدعوة تلقاها من أحد أفراد العائلة المالكة المتنافسين للعرش وفي سنة ١٧٢٧ انضمت هوإيدا عن طريق الفتح حتى إذا ما حل سنة ١٧٣٠ كانت داهومي تمتلك قوة مركزية في منطقة أجا لسيطرة تلك المنطقة . بدعيه أن لا تقف اويو متفرجة أمام محاولات داهومي للسيطرة على منطقة أجا وهي تدفع جزية لها فقد غزت اويو داهومي أربع مرات بين سنطي ١٧٣٠ و ١٧٢٦ .

وكانت هناك قوة تاجر الرقيق الأوروبيين الذين لم يرضوا عن سياسة إقاجا ملك داهومي لانه وضع العقبات أمامهم بان امر رعایاه الا يتعاملاً في تجارة الرقيق ومارس الفريقان (اويو و تاجر الرقيق) ضغطاً على داهومي انتهى بان قبل اقاجا تبعية اويو وان ينزع منه جزءاً من الادا لتكوين دولة لوحدها . واتفق مع الأوروبيين ايضاً بان يحميهم داخل مملكته وان لا يعرض سبيل تجارة الرقيق كما كان يفعل سابقاً . وقد نال اقاجا بعض الامتيازات بمعاهدة ١٨٣٠ هذه اذ اعترف له بالحكم الذاتي الداخلي وان يحتفظ بجهازه العسكري . وحوالي منتصف القرن الثامن عشر حاول خليفة اقاجا التحرر من قبضة اويو ولكن المحاولة عادت على داهومي بتحديد أكثر للسلطات وتفوقة قبضة اويو الى اواخر القرن الثامن عشر . ولم تكون داهومي مررتاحه لهذا الاستبعاد ولكن القوة اجرتهم للخضوع وخاصة لأن بعض ملوك اويو يصدرون الاوامر لمزيد من الضوابط والسيطرة . ولو ان سيادة اويو حمت داهومي من جيرانها مما جعل

داهومي ويوروبا عبر التاريخ :
تمتد جذور العلاقة بين مجموعة داهومي ومجموعة يوروبا عبر التاريخ . فالروايات السبعية اليوروبا وأجا وايوى تؤيد وجود علاقات ثقافية قوية بين أجا تحت زعامة الادا واليوروبا تحت زعامة ايفي في زمن سابق لذاتية داهومي كقوة سياسية . وتبورت هذه العلاقة الثقافية في اوائل القرن السابع عشر حيث أصبحت لغة اليوروبا هي اللغة التي يتحدثها شعوب اجا وايوى . واظهرت الابحاث الحديثة ان اغلبية المعتقدات الدينية لداهومي مأخوذة من بلاد اليوروبا . ومع هذه الروابط الثقافية فإنه لم ينفع تماماً فيما اذا كانت هناك اصول مشتركة ام أنها ثقافة فرضت على أجا بالقوة أو سلبياً .

اويو (يوروبا) واجا :
وتطورت العلاقات بين اويو (قسم من اليوروبا) وأجا حوالي الرابع الأخير من القرن السابع عشر إلى علاقة السيد والمسود . بين سنتي ١٦٨٠ و ١٧٠٠ غزا جيش اويو الادا (أردا) عاصمة دولة مجموعة أجا مرتين انتهت بان أصبحت أجا تابعة لاويو . وصادف غزو اويو بداية تجارة الرقيق عبر الاطلantيقي مما ادى إلى تحطيم النظم السياسية التقليدية لأجا . وتواترت حروب أهلية في المنطقة مما زاد في تدهور عظيم . واكتفت اويو طوال هذه المدة بالجزية التي اعتادت حياتها من المنطقة دون الاهتمام بالنظم السياسية والادارية . فإذا ما أهل القرن الثامن عشر بزرت لنا صورة منطقة أجا المفككة التي يعوزها تنظيم سياسي اداري في انتظار القوة التي تنهي هذه الفرصة وتملا الفراغ .

داهومي :
كانت داهومي احدى دولات مجموعة أجا قبل بداية القرن الثامن عشر ولم تكن اقواها ويتم تتوسيع ملكها دائماً في اكرا عاصمة المجموعة .

79781 LES AFRICAINS

sous la direction
de
Charles-André Julien
et
Magali Morsy,
Catherine Coquery-Vidrovitch,
Yves Person

TOME I

Türkische Diyanet Vakfi İslam Araştırmaları Merkezi Kütüphanesi	
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Gezo ou les dernières grandes heures du royaume d'Abomey Catherine Coquery-Vidrovitch

En 1818, le Dahomey (ou, plus précisément, le royaume d'Abomey), limité au nord par le pays Mahi, à l'ouest par les plaines de la Volta et les confins du pays Ashanti, et à l'est par les rivières et lagunes du pays Egba qui débouchaient sur la cité voisine et concurrente de Lagos, n'avait guère varié depuis que, un siècle auparavant, par la conquête du royaume côtier de Ouidah, le grand roi Agadja (1708-1740) avait jeté les bases de la vocation atlantique et de l'avenir négrier du pays Fon.

Le royaume sortait néanmoins d'une crise profonde, étatique et économique. Au cours de son long règne (1818-1858), l'habileté et le sens politique de Gezo, dont la figure domine incontestablement le siècle, allaient déterminer une reprise sans précédent d'expansion et de prospérité. Il sut imposer l'indépendance de son pays, le triomphe du pouvoir monarchique à base territoriale sur les forces centrifuges des chefs lignagers traditionnels et le renouveau de la vie économique par l'innovation déterminante du commerce de l'huile de palme, appelé à pallier le déclin de la traite dans la deuxième moitié du siècle.

Monopole royal depuis la fin du XVIII^e siècle et fondement de la prospérité du royaume, le commerce des esclaves était alors animé, tout le long de la côte, par une catégorie sociale dynamique de négociants créoles — sorte d'aristocratie noire teintée d'occidentalisme, composée, à côté de quelques notables autochtones, de métis ayant fait souche dans le pays et surtout de «Brésiliens», ainsi dénommés d'après leur origine et l'usage de la langue, puisqu'il s'agissait d'anciens esclaves, souvent d'origine yoruba ou mahi, revenus au pays à la suite de mesures partielles de

libération outre-Atlantique. Installés à Ouidah, Grand-Popo, Agoué ou Porto-Novo, avertis de par leur passé et les liens conservés outre-mer des conditions de la traite, ces émigrants jouèrent au XIX^e siècle un rôle de premier plan; enrichis par les affaires, rompus aux techniques européennes et habitués au genre de vie occidental, ils intervenaient dans la vie politique locale, conseillaient les rois et leur conseillaient des prêts¹.

Tel fut à Ouidah, au tournant du XIX^e siècle, le fameux Francisco Felix da Souza. Était-il européen ou métis? Toujours est-il qu'il avait d'abord été employé au fort portugais avant de s'établir à son compte, essaimant ses affaires de Badagry à Petit-Popo. Et l'alliance entre le futur roi Gezo — champion d'une monarchie forte à l'intérieur comme à l'extérieur — et Francisco da Souza — protecteur des intérêts économiques liés au commerce atlantique — allait contribuer à forger la grandeur d'un Etat rénové, dont l'originalité rend compte, encore aujourd'hui, de la vitalité du sentiment national dahoméen enraciné dans son passé.

Les origines

Le souverain précédent, Adandozan, qui régnait depuis 1797, s'était d'abord montré incapable de remédier à la dépression de longue durée dont souffrait le commerce extérieur, à la suite de la révolution américaine puis de la politique de blocus maritime des guerres napoléoniennes qui avaient désorganisé la traite dans la mer des Caraïbes². Certes, le roi avait déjà cherché une alternative à la traite dans le développement de la

1. Cf. P. Verger. Voir bibliographie.

2. Cf. I.A.A. Kinjogbin. Voir bibliographie.

tinù have international reputations, and their works are often played in the annual spring music festival in Prague. In addition, jazz and related musical forms, and their performers, are also very popular, as is folk music.

Czechoslovak motion pictures are noted for their delicate and sympathetic treatments of basic human situations. In fact, modern Czechoslovak literary, theatrical, and film creations are all characterized by an interest in everyday life combined with the application of new forms of expression. A notable example of this has been the continued success of the combination of film, ballet, and theatre known as *Laterna magica*, which first attracted international attention at the world expositions in Brussels (1958) and Montreal (1967).

Fine, applied, and popular arts. In painting and in sculpture, abstract schools have made themselves felt, but Realism generally prevails. One of the best known painters before independence was Josef Mánes, and after his time Alphonse (Czech Alfons) Mucha gained world renown, as did the half-Czech Oskar Kokoschka. The glass designer and sculptor René Roubíček is also world renowned in his restricted field. In the applied arts, the manufacture of glass ornaments, the traditional north Bohemian costume jewelry, and toys is probably best known. Popular art has been preserved above all in useful objects in ceramics and wood; embroideries and traditional costumes are now of less importance.

Libraries and museums. The largest library is the State Library of the Czech Socialist Republic in Prague, created in 1958 by merger of several older libraries (one of which, the University Library, was founded in 1348); its collections include 4,600,000 volumes. The National Museum Library, also in Prague and founded in 1818, has about 2,400,000 volumes. Other major collections are in the Slovak National Library in Martin (2,040,000 volumes), the Slovak Technical Library of Bratislava (1,100,000), and the university libraries in Bratislava and Brno (1,330,000 and 2,390,000, respectively). Public lending libraries are found in every community.

Among the many museums, in both Prague and the provinces, may be mentioned three in Prague: the National Museum (founded 1818), the National Gallery (1796), and the Museum of Decorative Arts (1885), the last housing one of the world's largest glass collections.

The media of mass communication. Among the nearly 1,200 varied periodicals published in Czechoslovakia, there are only about 30 newspapers, the leader of which is the KSČ organ *Rudé Právo*. The national television network reaches the whole country. Half of the programs are devoted to music and a quarter to news and reportage.

PROSPECTS

Czechoslovakia, a rather small country situated in the centre of Europe, is characterized by a great internal variation, a fact that Czechoslovaks feel justifies the words of the national anthem, which claim that the country is "a paradise to look at." Complicated natural conditions, limited resources of raw materials, and a land-locked position are reflected in the national character, demography, and economy. Czechs and Slovaks entered the modern period as peoples without a large noble class and higher social order, and subsequent developments have made them cosmopolitan, with social consciousness and a strong democratic spirit. Their prospects centre on the intensification and modernization of the national economy, but also important are the improvement of surviving backward areas and the smoothing out of regional differences.

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(M.BI./R.H.O./Ed.)

Dahomey

The Republic of Dahomey—which in 1975 was renamed People's Republic of Benin—is one of the smaller independent states of West Africa. With an area of 43,500 square miles (112,600 square kilometres), it consists of a long wedge of territory extending for about 420 miles (675 kilometres) from the Niger River, which forms part of its northern frontier, to the Atlantic Ocean in the south, on which it has a 78-mile (125-kilometre) seaboard. Its population, estimated to be 3,100,000 in 1975, is composed of a variety of ethnic groups, the largest of which is composed of Fon, or Dahomean, people, numbering about 850,000 (1969 estimate). Dahomey is bounded to the west by Togo, to the northwest by Upper Volta, to the northeast by Niger, to the east by Nigeria, and to the south by the Atlantic Ocean. The capital is Porto-Novo (population, according to 1972 estimate, 100,000). Cotonou is the de facto capital.

A former French colony, which gained its independence in 1960, Dahomey has diverse and distinctive cultural heritages. Today it is composed of a somewhat uneasy grouping of ancient kingdoms or chiefly states that were formerly at war with one another; one of these states, Dan-Homé ("On the Stomach of Dan," Dā, or Dan, being a conquered 17th-century kinglet), gave its name to the entire country. It was this kingdom, which had its capital at Abomey, that was renowned for its Amazon warriors—an elite corps of women soldiers who fought in the armies of the king of Abomey. The name Benin was that of a major West African state of earlier times.

Modern Dahomey has been characterized by political instability; there were eight changes of government and four military coups in the first decade of independence alone. The economy is dependent upon palm oil—which, along with palm kernels and products, accounts for two-fifths of the value of all exports—and upon aid, primarily from France. The discovery of offshore oil has raised hopes for a new source of national income. The economy was strengthened by the opening of an artificial deep-water harbour at Cotonou in 1965, a port that is now the commercial capital and largest city in the country (population estimated to be 175,000 in 1972). (For coverage of an associated physical feature, see *NIGER RIVER*; for historical aspects, see *WEST AFRICA, HISTORY OF*.)

The landscape. *Relief.* Dahomey consists of five natural regions—a coastal region, the *barre* country, the Dahomeyan plateaus, the Atacora Massif, and the Niger plains.

The coastal region is low, flat, and sandy, backed by lagoons. It forms, in effect, a long sandbar on which grow clumps of coconut palms; the lagoons are narrower in the western part of the country and wider in the east, and some are interconnected. In the west the Grand-Popo Lagoon extends into neighbouring Togo, while in the east the Porto-Novo Lagoon provides a natural waterway to the port of Lagos, Nigeria, although its use is discouraged by the political boundary. Only at Grand-Popo and at Cotonou do the lagoons have outlets to the sea. The outlet at Grand-Popo is known as the *Bouche du Roi* ("King's Mouth"), a French corruption of the Portuguese name, *Bocca de Rio* ("River Mouth").

Behind the coastal region occurs the *barre* country—the word being a French adaptation of the Portuguese word *barro* ("clay"). A fertile clay plateau, the *barre* region contains the Lama Depression, a vast swampy

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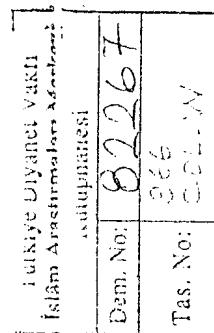
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WESTERN AFRICAN HISTORY

Vol. I of African History: Text and Readings



by
Robert O. Collins
University of California, Santa Barbara

M Markus Wiener Publishing
W New York

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The Guinea Coast

178 There are many tribes and negro kings here, and also communities which are partly mohammedan and partly heathen.

These are constantly making war among themselves. The kings are worshipped by their subjects, who believe that they come from heaven, and speak of them always with great reverence, at a distance and on bended knees. Great ceremony surrounds them, and many of these kings never allow themselves to be seen eating, so as not to destroy the belief of their subjects that they can live without food. They worship the sun, and believe that spirits are immortal, and that after death they go to the sun. Among others, there is in the kingdom of Benin an ancient custom, observed to the present day, that when the king dies, the people all assemble in a large field, in the centre of which is a very deep well, wider at the bottom than at the mouth. They cast the body of the dead king into this well, and all his friends and servants gather round, and those who are judged to have been most dear to and favoured by the king (this includes not a few, as all are anxious for the honour) voluntarily go down to keep him company. When they have done so, the people place a great stone over the mouth of the well, and remain by it day and night. On the second day, a few deputies remove the stone, and ask those below what they know, and if any of them have already gone to serve the king; and the reply is, No. On the third day, the same question is asked; and some-one then replies that so-and-so, mentioning a name, has been the first to go, and so-and-so the second. It is considered highly praiseworthy to be the first, and he is spoken of with the greatest admiration by all the people, and considered happy and blessed. After four or five days all these unfortunate people die. When this is apparent to those above, since none reply to their questions, they inform their new king; who causes a great fire to be lit near the well, where numerous animals are roasted. These are given to the people to eat, and he with great

ceremony is declared to be the true king, and takes the oath to govern well.

The negroes of Guinea and Benin are very haphazard in their habits of eating. They have no set times for meals, and eat and drink four or five times a day, drinking water, or a wine which they distil from palms. They have no hair except for a few bristly strands on top of the head, and none grows; and the rest of the bodies are completely hairless. They live for the best part of 100 years, and are always vigorous, except at certain times of the year when they become very weak, as if they had fever. They are then bled, and recover, having a great deal of blood in their system. Some of the negroes in this country are so superstitious that they worship the first object they see on the day of recovery. A kind of plant called melegete, very like the sorgum of Italia, but in flavour like pepper, grows on this coast. A kind of pepper also grows here, which is very strong, double the strength of the pepper of Calicut, and which because it has a small stem attached to it, is called by us Portoghesi *pimienta dal rabo*, that is, pepper with a tail. It is very like cubeb in shape, but has such a strong flavour that an ounce of it has the same effect as half a pound of common pepper; and as it is forbidden, there are heavy penalties for gathering it on this coast.² There is, nevertheless, a secret trade in it, and as it is sold in Inghilterra [England] at double the price of common pepper, our king, feeling that it would ruin trade in the larger quantity [of common pepper] which is taken every year from Calicut, decided that none should be allowed to trade in it. They also grow certain bushes with stems as long as beans, with seeds inside, which have no flavour; but the stem, when chewed, has a delicate ginger flavour. The negroes call them *unias*, and use them, together with the said pepper, when they eat fish, of which they are very

John Barbot

fond. The soap made of ashes and palm oil, also forbidden by the said king, is very effective in whitening the hands, and so also is cloth made of flax, which is commonly used as soap.

All the coast, as far as the kingdom of Manicongo, is divided into two parts, which are leased [to European traders —ed.] every four or five years to whoever makes the best offer, that is, to be able to go to contract in those lands and ports, and those in this business are called contractors, though among us they would be known as *appaltatori*, and their deputies, and no others may approach and land on this shore, or even buy or sell. Great caravans of negroes come here, bringing gold and slaves for sale. Some of the slaves have been captured in battle, others are sent by their parents, who think they are doing their children the best service in the world by sending them to be sold in this way to other lands where there is an abundance of provisions. They are brought as naked as they are born, both males and females, except for a sheepskin cloth; and they have glass rosaries of various colours, and articles made of glass, copper, brass, and cotton cloths of different colours, and other similar things used throughout Ethiopia. These contractors take the slaves to the island of San Jacobo, where they are bought by merchant captains from various countries and prov-

inces, chiefly from the Spanish Indies. These give their merchandise in exchange and always wish to have the same number of male and female slaves, because otherwise they do not get good service from them. During the voyage, they separate the men from the women, putting the men below the deck and the women above, where they cannot see when the men are given food; because otherwise the women would do nothing but look at them. Regarding these negroes, our king has had a castle built on the said coast, at Mina, 6 degrees north of the equator, where none but his servants are allowed to live; and large numbers of negroes come to this place with grains of gold, which they have found in the river beds and sand, and bargain with these servants, taking various objects from them in exchange; principally glass necklaces or rosaries, and another kind made of a blue stone, not lapis lazuli, but another stone which our king causes to be brought from Manicongo, where it is found. These rosaries are in the form of necklaces, and are called coral; and a quantity of gold is given in exchange for them, as they are greatly valued by all the negroes. They wear them round their necks as a charm against spirits, but some wear necklaces of glass, which are very similar, but which will not bear the heat of fire.

05 MART 2002
MADDE YAYINLANDIKTAN
SONRA GELEN DOKUMAN

23 JOHN BARBOT

BENIN

John Barbot was an employee of English and French trading companies who made at least two voyages to West Africa between 1678 and 1682. He wrote the following account in French in 1682 and translated it into English; much of his material was derived from his journal of a voyage that began at La Rochelle, France, on October 22, 1678. At the time Barbot visited the Guinea Coast, the kingdom of Benin was one of the most powerful and effectively organized states of West Africa and was a center of the slave trade.

From John Barbot, *An Abstract of a Voyage to Congo River, or the Zair, and to Cabinde, in the Year 1700*, in Awsham and John Churchill, *A Collection of Voyages and Travels* (London: Henry Linton and John Osborn, 1746), V, 367-370.

² King Manuel forbade the trade in Benin pepper in 1506.



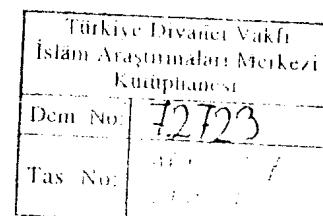
"Uqbah bin Nafir stopped by the furious waves of the Atlantic on the West Coast of Morocco"

ISLAM IN AFRICA

by
PROFESSOR MAHMUD BRELVI

Foreword by
PROFESSOR M. M. SHARIF

Introduction by
DR. ISHTIAQ HUSAIN QURESHI



INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE

1964

MADDE YAYINLAŞIRKETİ
SONRA GELEN GÜZÜMAN
3 TEMMUZ 2002
Berîz
(46)

The Republic Of Dahomey

DAHOMEY is an independent country in West Africa. It is bounded south by the Gulf of Guinea, east by Nigeria, north by the Niger and Upper Volta, and west by the Togo. It has a coast line of only 75 miles. As far as 9° N. latitude, the width of the country is no greater than the coastline. From this point, the country broadens out both eastward and westward, attaining a maximum width of 200 miles. It includes the western part of Borgu, and reaches the Niger at a spot a little above Illo. Its greatest length from north to south is 430 miles.

The inhabitants of the coast region are of pure negro stock. The Dahomi, who inhabit the central part of the country, form one of the eighteen closely-allied clans occupying the country between the Volta and Porto Novo, and form their common tongue known as the Ewe-speaking tribes. In their own tongue, the Dahomi are called "Fon" or "Jejes". They are tall, well-built, proud, reserved, polite, warlike and good traders. The Mina of Popos are noted for their skill as surfmen. Porto Novo is inhabited by a tribe called Nago, which speaks a Yoruba dialect. In Whydah and other coast-towns are many Mulattos, speaking Portuguese. In the north, the inhabitants—Mabi, Bariba, Gurmai—are also of negro stock. Settled among them are the Muslim communities of Fula and Hausa. There are many Muslims in the northern districts, but the Mahi and Dahomi proper are mostly fetish worshippers.

Cotonou, the capital, is the starting point of a railway to the Niger. Porto Novo, the chief port and the chief business centre, is on the northern side of the lagoon of the same name and twenty miles north-east of Cotonou by water. It contains numerous churches and mosques. Whydah, twenty-three miles west of Cotonou, is an old town. In consequence of the thousands of orange and citron trees, which adorn it, Whydah is called "the garden of Dahomey". West of Whydah, on the coast and near the frontier of Togoland, is the trading town of Grand Popo. Inland in Dahomey proper are Abomey—the ancient capital—Allada, Kana (formerly the burial place of the kings of Dahomey), and Dogba. In the hinterland

The Republic of Dahomey

are Carnotville, Nikki and Paraku, Borgu town and Garu on the right bank of the Niger.

The former French colony of Dahomey was administered by a French governor assisted by a council. It was divided into twelve "circles" or provinces. Over each "circle" was an administrator with extensive powers. In general, the administrative system was the same as that for all the former colonies of French West Africa.

The history of Dahomey begins about the commencement of the seventeenth century. At that period, the country, now known as Dahomey, was included in the extensive kingdom of "Allada" or "Ardrah", of which the capital was the present town of Allada on the road from Whydah to Abomey. Allada became dismembered on the death of the reigning sovereign, and three separate kingdoms were constituted under his three sons. One State was formed by one brother round the old capital of Allada, and retained the name of Allada or Ardrah; another brother migrated to the east and formed a State known under the name of Porto Novo; while the third brother, Takudonu, travelled northwards, and, after some vicissitudes, established the kingdom of Dahomey. About 1724-28, Dahomey, having become a powerful State, invaded and conquered successively Allada and Whydah.

King Gezo ascended the throne about 1818, and, during a reign of forty years, raised the power of Dahomey to its highest pitch, extending greatly the border of his kingdom to the north. He boasted of having first organised the "Amazons", a force of women to whom he attributed his successes.

In 1851, Gezo attacked Abeokuta in the Yoruba country and the centre of the Egba power, but was beaten back. In the same year, the king signed a commercial treaty with France. The French "fort" at Whydah was built in the seventeenth century, and in 1842 made over to a French mercantile house. Portugal, England and Brazil also had "forts" at Whydah. In 1858, Gezo died.

Gezo was succeeded by his son, Glele (or Gele), whose attacks on the neighbouring States and his anti-Christian behaviour involved him in difficulties with Britain and France. It was, as Lord Russell then said, to check "the aggressive spirit of the king of Dahomey" that England, in 1861, annexed the island of Lagos (now the federal capital of Nigeria). Nevertheless, in the following year, Glele captured Ishagga and, in 1864, unsuccessfully attacked Abeokuta—both towns in the Lagos hinterland.

In 1863, a step was taken by France, which was the counterpart of the British annexation of Lagos. The kingdom of Porto Novo accepted a French protectorate, and an Anglo-French agreement of 1864 fixed its boundaries. This protectorate was, soon afterwards, abandoned by Napoleon III, but was re-established in 1882.

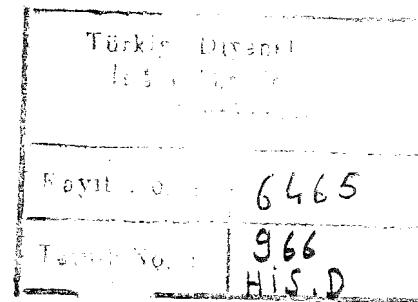
At this period, the rivalry of European powers for possessions in Africa

The Development of Islam in West Africa

DAHOMEY

BENIN

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DEVELOPMENT OF ISLAM IN WEST AFRICA

community. They therefore sent their Imām Sa'īd to Kong, which had become a centre of Islamic learning directed largely by *shaykhs* of the Saghanughu clan. Imām Sa'īd returned as a *mujaddid*, a 'Renewer', and reinvigorated Islam in Wa.

The chiefs of Wa, as elsewhere in the Volta states, held the balance between Muslims and non-Muslims. During the second half of the 19 century AD (AH 1267-1317), they became strongly subjected to Islamic influences. Despite this, not all of them became Muslims. In Wa, as among the northern Mossi, this seems to have remained matter of personal choice; conversion to Islam was certainly not expected of them.

Borgu and Zabarma

To the east of the Mossi states lies Borgu, the country of the Ibariba people. They are of Mande origin and developed a number of centralised states - Bussa, Illo, Nikki and Wawa - as a result of their involvement in the long-distance trade passing through Borgu into the Volta region. Like the northern Mossi, the Ibaribas were bitter enemies of the Songhay empire. In 963/1555-6 Askia Dawūd devastated Bussa but the Ibaribas were not converted to Islam. They resisted all subsequent attempts to win them over. The story goes that at one time certain Muslims persuaded the chief to pray three times a year. He later recanted and from then on defied Islam by beating drums. This the Ibaribas continue to do every year at the appearance of the first moon of Ramaḍān, the month of the Islamic fast. Even so, individual Ibaribas did convert under the influence of Muslim traders passing through Borgu. These Borgu Muslims speak the Dendi dialect of Songhay, a fact that suggests they may have been converted in the first instance by Wangarawa from the Songhay empire. Indeed, some are no doubt descended from Wangarawa who settled in Borgu. Because they speak the Dendi dialect, the Hausas call them 'Dendawa' and this seems the most convenient way to refer to them. Communities of these Dendawa Muslims then grew up along the caravan routes leading to Gonja. In due course Borgu society became divided into two classes - Dendawa Muslims and non-Muslim Ibaribas. They remained largely separate and the Ibaribas retained their suspicion of Islam right up to and beyond 1220/1806, when Borgu was attacked by the Fulani jihadists.

Like the Yorubas, the Gobirawa and the Kwararafas, the Ibaribas have had a legend of origin thrust upon them that identifies them not with a Muslim hero, but with a wicked, non-Muslim, arch-enemy of the Prophet. He is Kisra, the emperor of the Zoroastrian Persians, who is said to have led them out of Arabia, across the Niger, to Borgu. This legend, too, has been interpreted as a deliberate expression of Ibariba hostility to, and rejection of, Islam. Like the Lamurudu legend of the Yorubas and Gobirawa and that of the Kwararafas, it certainly came in the first instance from classical Arabic literature, not from the Ibaribas' own folk literature. The most probable source is the *Sīra*, the 'Biography' of the Prophet Muhammad; it must therefore have been formulated by Muslim literates, probably Dendawa. Their reason must surely have been to account for the infidelity of the Ibaribas among whom they lived. Once the story had taken root, the Ibaribas accepted it, not because it expressed their hostility to Islam, but simply because it was a good story. Then, various versions of the legend emerged, according to which Kisra, or certain members of his family or one or other of his followers, became the founder of towns in

ISLAM IN THE VOLTA TO c.1267/1850

Borgu, such as Bussa, Nikki and so on. It is clear that the purpose of each of these versions was to establish the seniority of the place in question over other Borgu towns and kingdoms. The legend thus became a useful means of expressing political and dynastic rivalries and local patriotism and this probably accounts for its survival.

North-west of Borgu lies the country of the Zabarmawa or Jerma people, also organised in family-and-clan groups not in centralised states under chieftains. They, like the northern Mossi and the Ibaribas, resisted Islam resolutely right up to 1224/1809, when they were attacked by Fulani jihadists. As a result of that *jihād* and their closeness to the Sokoto empire, Islam began to make rapid progress among them. By 1266/1850, the Zabarmawa had become largely Muslim, although their traditional beliefs still survived to some extent. It was, no doubt, their lack of a strong traditional political structure that enabled this swift conversion to take place, once the Zabarmawa had come within the sphere of influence of the powerful and relatively highly organised caliphate in Sokoto.

Sansanne-Mango and Kotokoli

Sansanne-Mango is the centre of a Chikossi kingdom situated in north-western Togoland. It is the last point on the route out of the Volta Basin into Gurma and thus on to Hausaland. It was founded c. 1165-6/1751, or perhaps a little later, by Dyula Muslims at a time of increasing trade with Hausaland. Hausa traders began to settle there shortly after its foundation and they set up their own *zongo*. (Hausa *zango*). This may be reflected in the name of the kingdom, for this comes in the first instance from the Hausa word *sansani*, 'camp' and the name probably means 'the camp of the Mango people'.² The kingdom acquired a mixed population of Hausas, Gonjas and Larabanga Muslims. It also developed close relations with Kong, a Mande kingdom to the south-west, founded between 1111/1700 and 1158/1745-6, which became an important centre of Dyula Islamic learning. Despite these early Islamic connections, the chiefs of Sansanne-Mango remained only partly Muslim and the commoners, natives of the area, were hardly affected by Islam at all.

South of Gurma lay a country of family-and-clan group people, now northern Togo. Early in the 12/13 century chiefs of Gurma origin founded a confederation of kingdoms there, known as the kingdoms of the Kotokoli. The most important were Basilo and Sokode. The foundation of these centralised states was probably due to their position on the route from Hausaland to Gonja. By the end of the century, traders from Hausaland, Borno, Gurma and Gonja had settled there, creating a mixed immigrant Muslim population similar to that in Sansanne-Mango. The chiefs however, remained non-Muslim until late in the 19 century AD (13/14 century AH).

Dahomey and Djougou

Immediately to the east of Togoland lay the country of Dahomey which, at the beginning of the 13/14 century was a powerful West African kingdom. Muslims, some of them from North Africa, some from Nupe but most of them Hausas, probably from Zamfara, had settled there by 1112/1700 or shortly after. Early European travellers who first noted their presence, called them 'Malayes', a word that surely comes from 'Mali' and is a form coined by

Benin

West Africa and Islam

*A Study of Religious
Development from the
8th to the 20th Century*

by Peter B. Clarke

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Edward Arnold

as the religion of a low status minority group to one where it was accepted by all the different social strata in Yoruba society. As the Muslim community developed it took on many of the "material" and some of the non-material characteristics of Yoruba society, adapting for its own use Yoruba political, social and religious practices and ideas. The general tendency among Muslims was to conform and only very rarely did they resort to aggression or rebellion. The end of the century, however, saw the emergence of an Islamic movement, discussed in the next chapter, which aimed at preserving an Islamic identity in the face of pressure from the western system of education, the Christian missions and colonialism.

Islam in Dahomey (The People's Republic of Benin) in the 19th century.

The kingdom of Dahomey, situated to the west of Nigeria, once for a time formed part of the Old Oyo Empire. Under its Fon rulers Dahomey began to emerge as a centralised state in the 17th century.²⁵ Although it never expanded its frontiers to anything like the same extent as the Old Oyo or the Asante kingdoms it was by the 19th century a strong, well organised state with an efficient standing army and was able to offer very stiff resistance to the French colonial forces in 1892. The French, however, eventually subdued the Dahomeans, occupying the capital Abomey. In 1894 Agohagbo, brother of Behanzin who had led the resistance, became the ruler of Dahomey, and was prepared to negotiate with the French. Behanzin did not surrender until much later, and when he did he was deported first to Martinique and then to Algeria where he died in 1906.

Today Dahomey forms part of the Peoples Republic of Benin. This Republic stretches from the Gulf of Guinea in the south as far north as the southern frontier of the Republic of Niger. The majority of its three million inhabitants live in and around Cotonou, Whydah and Porto Novo situated on the coast in the south, and Parakou in the centre of the country.

Islam first entered the kingdom of Dahomey from the north. In the northern region of the country many of the inhabitants, known as the Dendi, had become Muslims by the 19th century. According to one early 20th-century estimate c. 10,000 of the 16,000 Dendi in northern Dahomey were Muslims at that time.²⁶ Although relatively small in numbers, the Dendi Muslims, who first came into contact with Islam in the late 15th century, have nevertheless exercised a great deal of influence over their neighbours. From their bases at Illo and Gaya in the middle Niger region they spread out over the northern region settling in commercial centres such as Djougou, Parakou and Nikki, all situated on the trade route linking Hausaland with Gonja. Eventually, all the Muslims in the area adopted the Dendi language, a dialect of Songhay, as their lingua franca. Moreover, the name Dendi became synonymous with the term Muslim among the Muslims in the Volta Basin, and later it was used in the same sense by the French colonial administration. By way of contrast the term Bariba came to mean unbeliever, pagan or non-Muslim.

The Bariba, as we have seen, formed the majority of the inhabitants of Borgu and are said to have resisted, like the Mossi, all attempts by Songhay

to convert them to Islam. Again in the 19th century the Sokoto reformers sent out expeditions against Borgu but they failed to convert the Bariba to Islam. Islam did, however, make some headway among the Bariba. Muslim traders from Hausaland exerted a limited influence over a number of Bariba chiefs and ordinary people, and by the early years of the 20th century an estimated 4,000 out of the 125,000 Bariba were Muslims.²⁷ There were also some 40,000 Muslim Fulani in and around areas frequented by the Bariba.²⁸

A few Muslim traders had reached the south of Dahomey by the very early years of the 18th century. They probably arrived at the port of Whydah after travelling through Oyo, and were also very probably involved in the slave trade. By the beginning of the 19th century the number of Muslims in southern Dahomey had grown, and it appears that several hundred of them from Hausaland and Yorubaland who had settled at Whydah were sold into slavery for allegedly plotting against the Dahomean ruler, Gézo.²⁹

Some of these Muslims, now freed from enslavement, returned to Whydah and rebuilt their Muslim community. In the 1840s, 50s and 60s the Muslims returning from slavery in Brazil and others from Sierra Leone, where they had been settled as recaptives, helped to develop the already existing Muslim community in Porto Novo to the east of Whydah. One of the better known of this group was José Paraiso, of Yoruba ancestry and once a slave in Brazil. He and his family played an important role in the Muslim community in Porto Novo.³⁰

Many of the freed slaves had become Roman Catholics while in Brazil and one is reported to have told a missionary in Dahomey, "I was a slave when I was baptised; I was in the power of my master, I allowed this to be done."³¹ On returning home, however, though they retained their Brazilian names such as Paraiso, Marcos, Lopez and Da Silva, they re-converted to Islam although it seems that their faith was in the end a mixture of Islam and Catholicism. Moreover, the ties of friendship made in exile persisted; those who remained Catholics accompanied others once their companions and fellow-slaves in Brazil to the doors of the mosques on Fridays, while the Muslims or those who had re-converted to Islam went along on days of service with their Catholic friends to the doors of the Catholic Church.³²

By the 1880s Porto Novo had a large and impressive central mosque and many of the Muslims like Ignacio Paraiso, son of Jose Paraiso, had become important and influential businessmen.

The Muslim community in Grand Popo on the coast was founded in the second half of the 19th century by Hausa and Nupe traders from Nigeria. Cotonou, present-day capital of the Republic of Benin, had a very small floating Muslim population in the 19th century. The Muslims in Cotonou came in the main from Senegal, and from northern and western Nigeria, arriving for the most part in the 1890s after the French conquest. The then Chief Imam, for example, was born in Lagos of Nupe parents and ran an Islamic secondary or ilm school, which had only a few pupils, and a small Qur'anic school.

By the end of the 19th century there were Muslim communities in all the main towns in southern Dahomey (Benin Republic), the largest and most highly developed being the one in Porto Novo. In Porto Novo, as we have

The Bengali people have followed a complex course of historical development. They began to establish themselves as a nation in the second half of the 19th century. They reached a high level of culture, developing their literature, music, dance, theater, painting and sculpture, artistic crafts, and so forth. The basic occupation is agriculture. (The principal crops include rice and jute.) The ethnic territory of the Bengalis is one of the most densely populated agrarian regions of South Asia and of the entire world (reaching a rural population of 1,000 per sq km). A relatively large number of Bengalis work in production, mainly in Calcutta and its satellite cities, as well as in the areas of Asansol, Belur, and others. Weaving, pottery-making, wood and ivory carving, embroidery, printing of silks, and other crafts are well developed.

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[3-564-3]

BENGAL LIGHT, a pyrotechnic compound containing barium nitrate (the oxidant), powdered aluminum or magnesium (the fuel), dextrin or starch (the cementer), and oxidized iron or steel filings. The compound is applied to pieces of iron wire to obtain so-called Bengal candles. When ignited, Bengal light burns slowly, scattering bright, flashing sparks (particles of metal burning to completion in the air). [3-563-3]

BENGHAZI (or Bengasi), a city and, along with Tripoli, the capital of Libya. It is located at the southern tip of a rocky peninsula washed by the Sidra Gulf of the Mediterranean Sea. Population, 137,300 (1964).

Benghazi was founded in the fifth century B.C. as the ancient Greek colony of Euhesperides, or Hesperides. After the seizure of Cyrene by the Ptolemies, the city was renamed Berenice (in honor of the wife of Ptolemy III). According to tradition, the city received its present-day name from the Muslim saint (*marabout*) Ban Ghazi (or Sidi Ghazi), whose grave is located not far from Benghazi. The city was part of the Ottoman Empire from 1578 until 1911. In October 1911, Benghazi was occupied by Italian troops and became part of the Italian colony of Libya. From 1912 to 1942, it was Italy's naval base in North Africa. During World War II the city suffered heavy destruction; in November 1942 it was occupied by British troops. From 1943 onward it was under British military administration. From December 1951 until Sept. 1, 1969, Benghazi was one of the capitals of the kingdom of Libya; since Sept. 1, 1969, it has been a capital of the Libyan Arab Republic.

After Tripoli, Benghazi is the country's largest and busiest port, exporting raw leather and wool. It is an important trade and industrial center for Libya, with one-fourth of all the country's industrial enterprises, on the Tripoli-Tobruk main line. There are cement and asphalt plants. Olive oil, fruit drinks, and preserves are among the products of Benghazi, and fishing and sponge fishing are based there. Salt is mined nearby. Benina, an airport of international importance, is located east of Benghazi.

Benghazi consists of an old Arabian sector and the new city. The old sector has narrow streets, adobe houses, and mosques, among them Jami al-Kabir, which was built in the 16th century and reconstructed in the 20th. The new city, south of the old, contains modern government buildings, movie theaters, and hotels. Three departments of the University of Libya are located in Benghazi. [3-561-1]

BENGUELA CURRENT, a cold current along the western shores of Africa; a northern branch of the West Wind Drift. Its speed measures 1-2 km/hr. The surface water tempera-

ture in summer ranges from 19° C in the south to 26° C in the north; in winter it is 15°-22° C, respectively. Directed offshore, under the influence of rising waters from the depths, the temperature falls below 15° C in the summer and below 12° C in winter. [3-565-1]

BEN-GURION, DAVID. Born Oct. 16, 1886, in Płonisz, Poland. Israeli political figure.

Ben-Gurion graduated from the law faculty of the University of Istanbul. One of the leaders of the Zionist movement, he was prime minister and defense minister from 1948 to 1953 and from 1955 to 1963, with an interruption in 1961. He was an organizer and head of the right-socialist Zionist party Mapai. In 1965 he founded a new party, Rafi, from the most extremist elements of the Mapai Party. An adherent of the expansionist course in Israel's policy, he is one of the instigators of aggressive ventures against Arab countries. [3-565-1]

BENIN (local name Edo), a state that existed until the end of the 19th century in the southern part of Nigeria. The name "Benin" was given by the Portuguese, who first arrived there in the last third of the 15th century. The name is evidently associated with the name of the local population, the Bini (Edo language group).

The Benin state flourished in the 13th to 15th centuries, but later declined as a result of internecine warfare. Slavery was significantly developed. In governing the country, the ruler shared power with his mother and the most important high officials. The history of Benin is closely associated with the history of the Yoruba states. It is assumed that originally (before the 13th century and perhaps later) Benin was dependent on Ife, the main Yoruba state. In the course of the British subjugation of Nigeria, which began in the mid-19th century, the British colonizers bombed, looted, and burned the capital of Benin (1897). The territory of Benin was included in the English colony of Nigeria (since 1960, the independent Federation of Nigeria; since 1963, the Federal Republic of Nigeria).

Great monuments of the artistic culture of ancient Benin have been preserved; this culture represents a branch of the even more ancient Yoruba culture. The flowering of Benin art took place in the 15th to 17th centuries, when bronze casting from wax models reached a high level. Earlier specimens (until the end of the 16th century)—including busts of the king and his retinue, statues of nobles, hunters and warriors, and figures of animals and birds—were executed in a realistic or somewhat stylized (but convincing) manner. They are distinguished by their subtle execution and soft texture, which leads some investigators to consider these works influenced by Ife art. The sculpture of later times (including the bronze relief plaques depicting court ceremonies, hunting scenes, and sacrificial rites on a background of flowered ornamentation) has characteristics of sketchiness and stylization. Hanging masks and goblets and reliefs on elephant tusks are graceful and masterfully carved in ivory. The capital of Benin (Benin City), with the royal palace and houses made of red earth with open galleries and roofs of palm leaves, is known from descriptions.

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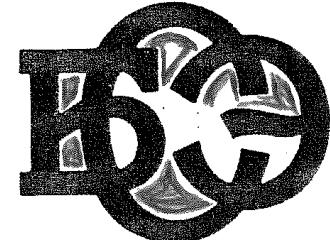
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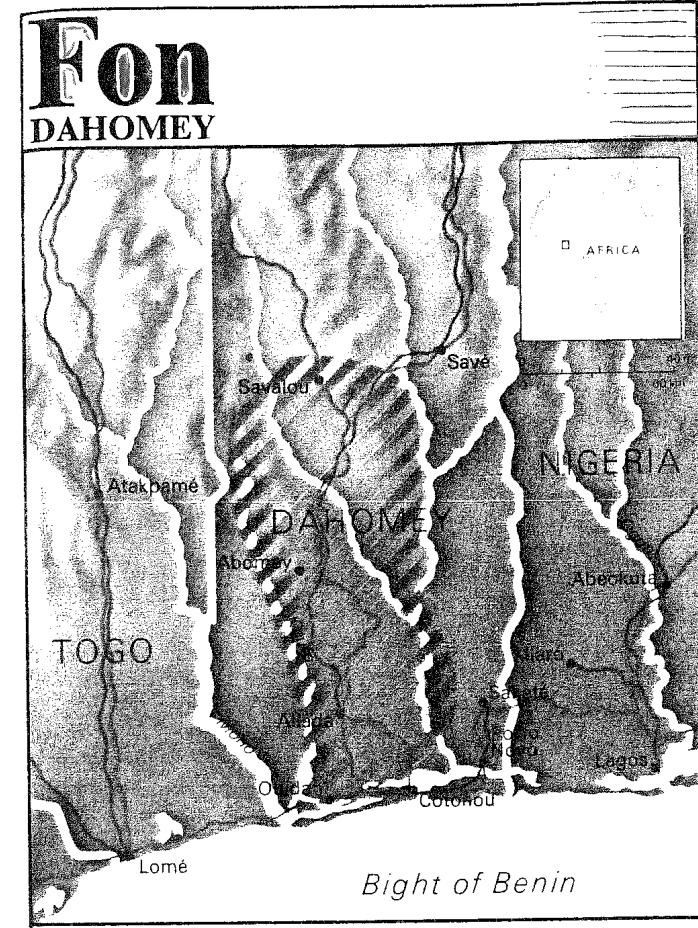


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Bight of Benin

Ghana, Togo, Dahomey and western Nigeria. Presumably, like the rest of these peoples, the Fon once cultivated the crops of what is called the Sudanic Complex—akee, ambari, cotton, cow- and earth-peas, various pumpkins and gourds, guinea-yams, millet and sorghum, okra and oil palms. These crops are still grown, but they are only of major significance in the north of Dahomey. In the south of the country, where the savannah breaks through the tropical rain-forest to reach the sea, the crops of the so-called Indonesian Complex are of much greater importance. These were originally imported from the Far East, and include the Malaysian yams and taro, which grow extremely well in the more humid areas of West Africa and were the basis upon which the forest peoples originally prospered.

But with the coming of the Europeans, and particularly during the period of the slave-trade in the 17th and 18th centuries, many plants were also brought back to Africa from the Americas. These included maize, manioc, peanuts, peppers, squash, sweet potatoes, tomatoes and cacao, and have become an important source of food for the Fon. Cocoa and palm oil have become the main sources of cash, and the Fon also keep a number of animals—sheep, goats, cats and dogs, pigs, chickens, guinea-fowl, ducks and pigeons. Cows are kept for meat, but are not usually milked; horses are used for transport, although less so than in the past when they were an important part of the king's armoury.

The Fon live in compact towns and villages which are divided into quarters and compounds, usually occupied by members belonging to one 'sib'. The sib is a group of people related to each other through a male ancestor. The

No other West African people has exercised a greater fascination over the minds of Europeans than the Fon of Dahomey. The reason for this fascination, or indeed, obsession, is not hard to find. The kingdom of Dahomey had features which appealed to all the feelings of mystery with which the Victorians viewed 'Darkest Africa'. Each year, for example, at the King's Annual Custom the royal lineage paid tribute to its ancestors, and human sacrifices would be made by the score if not by the hundreds. Then, at the death of a king, even more victims would accompany him to the next world. The King's Court was spectacular with its great officers, its eunuchs and its famous regiment of female warriors, the 'Amazons', who played a leading role in Fon warfare. The kings did their best to keep Europeans out and the mystery surrounding these customs was maintained until the conquest of Dahomey by the French in 1894.

The power of the king came to an end with the French conquest and the sacrifices of human victims had to cease. But the vigour and dynamism which made the founding of the kingdom possible still exists. For the Fon, the beliefs which sustained the state, were the same as underlay their whole social and family structure, and they were influential in all the people's daily lives. These beliefs, in fact, describe the whole view of the world held by the Fon, and it is essential to understand them if we are to understand the people.

With a population of more than a million, the Fon are the largest of the peoples speaking languages related to Ewe. These are part of the Twi branch of the Kwa sub-family of languages spoken by most of the peoples of

Distinguished by their umbrellas, these are Fon chiefs from Abomey in southern Dahomey. In the past such chiefs, like the kings of the whole Fon State, would maintain an elaborate hierarchy of ministers.



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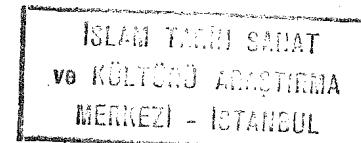
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16 Dahomey and Yoruba in the Nineteenth Century

I. AKINJOGBIN

FOR most of the nineteenth century the kingdom of Dahomey covered only approximately the southern third of the present republic of Dahomey. It had a frightening reputation, particularly in the latter half of the century, when the mere mention of the name aroused fear, passion or admiration in the countries immediately surrounding it. Europeans too had a fantastic impression of the kingdom. To some it was the kingdom of the Amazons, where women fought much more efficiently than men. To others it was simply a barbaric outpost in jungle Africa, where the slave trade reigned supreme and European civilisation was resisted.

The Dahomean authorities themselves did little to give their kingdom a better image in the outside world. They mercilessly massacred their war prisoners and delighted in razing to the ground a once crowded city. They delayed every European visitor, put him in something like honourable confinement and made him an unwilling spectator of human sacrifice.

The behaviour of the kings of Dahomey (and the impression which they created outside their territories) became known in the nineteenth century through their relations with the Yoruba. This chapter examines briefly the history behind Dahomey's adoption of the policies that gave it such a bad reputation, traces its operation in the nineteenth century and discusses its consequences.

DAHOMEY AND YORUBA

The relations between Dahomey and Yoruba go far back into history. Oral traditions of the Yoruba, the Aja and the Ewe peoples witness to the fact that long before Dahomey had a political identity there had been strong cultural contact between the Aja peoples under the leadership of Allada and the Yoruba peoples under the leadership of Ife. This cultural contact was so strong that by the early seventeenth century the Yoruba language was the *lingua franca* of both the Aja and the Ewe. Nor did the contact abate

IDEOLOGIES OF ROYAL POWER:
THE DISSOLUTION AND RECONSTRUCTION OF
POLITICAL AUTHORITY ON THE 'SLAVE COAST',
1680-1750

Robin Law

THE HISTORICAL CONTEXT: THE CRISIS OF POLITICAL ORDER, 1680-1750

In the late seventeenth and early eighteenth centuries the 'Slave Coast' of West Africa suffered increasingly severe problems of disorder, which seem to have been in large part a consequence of the impact of the Atlantic slave trade.¹ These disorders involved not only wars among the major states but also (in at least some cases) the weakening of political authority within states. The most obvious aspect of this dissolution of authority was the decline in the power of the kingdom of Allada, which had earlier exercised some degree of suzerainty over most if not all of the other states in the area. Among the tributaries of Allada which repudiated its authority was the kingdom of Whydah (Hueda), on the coast to the south-west, which was already effectively independent by the 1680s, and which even went to war with Allada in 1691-92 and again in 1714-17. The kingdom of Fon, or Dahomey, in the interior north of Allada, was originally also a dependency of Allada, but is recorded to have revolted and asserted its independence in 1715.²

During the same period there were also signs of an erosion of the effectiveness of political authority within some of the Slave Coast states. This was most evident in the case of Whydah, where the accession to the throne of Huffon, a youth of only about twelve, in 1708 led to the collapse of effective royal authority, the principal chiefs becoming virtually independent in their viceroyalties and indulging their mutual rivalries, at times to the point of civil war, with the king little more than a passive observer, or at best an ineffective mediator (cf. Snelgrave, 1734: 4-5; Akinjogbin, 1967: 41-2). Huffon's attempts to reassert royal authority during the 1710s merely had the effect of alienating his chiefs further (Akinjogbin, 1967: 51-3). The internal history of Allada itself in this period is less well documented, but there is evidence of political divisions there also during the reign of Soso (1717-24), whose right to the throne was challenged by his brother, Hussar. An early plot to dethrone Soso in favour of his brother, supported by a chief described as the 'Great Captain or Constable' of the kingdom, was reported in 1722.³

This process of political disruption culminated in the 1720s in the conquest of most of the area by Dahomey. Under King Agaja, who had come to the throne probably c. 1716,⁴ Dahomey overran the coastal area, conquering Allada in 1724 and Whydah in 1727. This Dahomian conquest was primarily due to the superior organisation and discipline of the Dahomian armed forces, but it is clear that it was also greatly facilitated by the internal political divisions of the coastal kingdoms. Agaja was able to attack Allada in 1724 in alliance with Hussar the disaffected claimant to the throne (Snelgrave, 1734: 6-7); only later did he drive out Hussar and claim the throne for himself. The invasion of Whydah in 1727 was likewise

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Reviews of books

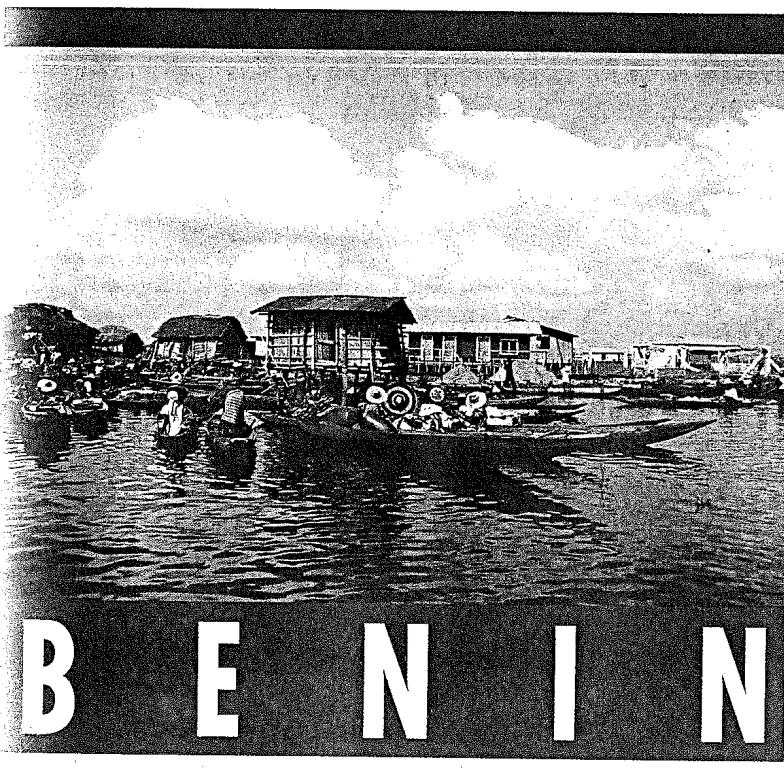
R. Hosier, *Energy Use in Rural Kenya*, and P. Raskin, *A Description of the LDC Energy Alternatives Planning System* (DAVID PEARCE); J. Pottier (ed.), *Food Systems in Central and Southern Africa* (MEGAN VAUGHAN); I. G. Shivji, *Law, State and the Working Class in Tanzania* (JOE DOHERTY); C. P. Gasarasi, *The Tripartite Approach to the Resettlement and Integration of Rural Refugees in Tanzania* (JEFF CRISP); R. and M. Sjöström, *How do you Spell Development?* (BRIAN V. STREET); G. Andrae and B. Beckman, *The Wheat Trap* (UZO M. IGBOZURIKE); R. Wente-Lukas, *Handbook of Ethnic Units in Nigeria* (CONRAD MAX BENEDICT BRANN); K. Mann, *Marrying Well* (NINA MBA); B. Potash (ed.), *Widows in African Societies* (PAT CAPLAN); W. van Binsbergen and M. Schoffeleers (eds.), *Theoretical Explorations in African Religion* (J. D. Y. PEEL); A. Adu Boahen (ed.), *General History of Africa*, VII (T. C. MCCASKIE); C. Prouty, *Empress Taytu and Menilek II* (RICHARD PANKHURST); P. Bonner, *Kings, Commoners and Concessionaires* (HILDA KUPER).

BENIN

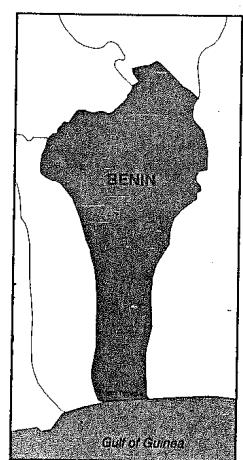
هشتمین اجلاس سران کشورهای اسلامی
ISLAMIC SUMMIT CONFERENCE
Tehran 9-11 Dec. 1997

Tehran, ۱۳۷۶/۱۹۹۷

IRCICA : 36008



B E N I N



LOCATION, CLIMATE, LANGUAGE, RELIGION, FLAG, CAPITAL

The Republic of Benin (known as the People's Republic of Benin between 1975 and 1990) is a narrow stretch of territory in West Africa. The country has an Atlantic coastline of about 100 km (60 miles), flanked by Nigeria to the east and Togo to the west; its northern borders are with Burkina Faso and Niger. Benin's climate is tropical, and is divided into three zones: the north has a rainy season between July and September, with a hot, dry season in October-April; the central region has periods of abundant rain in May-June and in October, while there is year round precipitation in the south, the heaviest rains being in May-October. Average annual rainfall in Cotonou is 1,300mm. French is the official language, but each of the indigenous ethnic groups has its own language. Bariba and Fulani are the major languages in the north, while Fon and Yoruba are widely spoken in the south. The majority of the people (about 60%) follow traditional beliefs and customs; more than 20% are Christians, mainly Roman Catholics, and the remainder are Muslims. The national flag (proportions 3 by 2) has a vertical green stripe at the hoist, with equal horizontal stripes of yellow over red in the fly. The administrative capital is Porto-Novo, but most government offices and other state bodies are presently in the economic capital, Cotonou.

AREA, POPULATION AND DENSITY

Area (sq km)	112,622
Population (census results)	
20-30 March 1979	
Total	3,331,210
15-29 February 1992	
Males	2,390,336
Females	2,525,219
Total	4,915,555
Population (official estimates at mid-year)	
1993	5,215,000
1994	5,387,000
1995	5,561,000
Density (per sq km) at mid-1995	49.4

ECONOMY

Monetary Units: 100 centimes = 1 franc de la Communauté financière africaine (CFA).

Revenue ('000 million francs CFA)	1993	1994	1995
tax revenue	65.8	91.6	123.0
Taxes on income and profits	18.1	30.5	40.2
Individual	6.3	7.1	8.8
Corporate	8.5	20.7	25.9
Domestic taxes on goods and services	12.8	15.6	19.2
Turnover taxes	7.8	11.4	10.4
Excises	3.4	2.0	1.8
Arrears of taxes on goods and services	0.6	0.6	5.2
Taxes on international trade & transactions	32.7	42.1	60.3
Import duties	30.0	38.5	56.4
Non-tax revenue	11.8	14.5	26.1
From non-financial public enterprises	2.3	3.1	10.7
Contribution to government employees' pension fund	5.0	5.5	7.3
Repayment on on-lending	2.5	4.2	4.8
Total	77.6	106.1	149.1

International Reserves (US \$ million at 31 December)

	1993	1994	1995
Gold	4.1	4.1	4.3
IMF special drawing rights	0.1	-	0.1
Reserve position in IMF	2.9	3.1	3.2
Foreign exchange	241.0	255.1	194.7
Total	248.1	262.3	202.2

EDUCATION
(1993/94)

	Institutions	Teachers	Males	Females	Total
Pre-primary	282	n.a	7,528	6,299	13,827
Primary	2,889	12,343	392,748	209,321	602,069
Secondary					
General	145	2,384	70,831	27,649	97,480
Vocational	14	283	3,553	1,320	4,873

سان خوان القديمة. وفي محيطها أيضاً الآثار والمناطق السياحية الجذابة ومنها التي تعرف بالكوماندانت Elcomandante، إضافة إلى مناطق الشاطئ الشرقي التي تجذب السياح. فياض سكير

(١٨٨٢-١٨٢٦). والشاعر وكاتب المقالة لويس بالس ماتوس Luis Pales Matos (١٨٩٩-١٩٥٩) وغيرهما.

ويغلب على الهندسة المعاصرة في بورتوريكو الطابع الإسباني، ويبدو ذلك في منازل مدينة

وظهر في منتصف القرن التاسع عشر عدد من الشعراء والصحفيين والمسرحيين الذين عملوا في أكثر من مجال، مما ساعد على إغناء التراث الأدبي ومنهم المسرحي والروائي الشاعر إلياندرو تابيا Alejandro Tapia

مراجع للستراذة:

- كتاب العالم السنوي لفيشر ١٩٩٩ (فرانكفورت ١٩٩٨).

- RUTH GRUBER, Puerto Rico, Island of Promise (New York 1960).
- STEWARD JULIAL et al (U.of Illinois), People of Puerto Rico (1966).

سواء في التعليم أو في المؤسسات الحكومية. ويبلغ عدد سكان المدينة نحو ٢٠٨ ألف نسمة أي نحو ٤٪ فقط من سكان دولة بنين البالغ عددهم ٥،٤٧٥،٠٠٠ نسمة في عام ١٩٩٥. ويدين نحو ٧٠٪ من سكان المدينة بديانات محلية قديمة (طوطمية وطبيعية وغيرها)، وهناك نحو ١٦٪ يدينون بالسيحية، في حين يدين الباقى (١٤٪) بالإسلام. وفي المدينة عدد من الكنائس والمساجد. وتعاني بورتو نوفو كغيرها من مدن البلاد موجات الهجرة الدائمة إليها من المناطق الريفية.

عشر، أصبحت بورتو نوفو المقر الإقليمي لحكومة مستعمرات إفريقيا الغربية الفرنسية، وعاصمة مستعمرة داهومي. وبقيت هكذا حتى الاستقلال في الأول من شهر آب عام ١٩٦٠. وغدت عاصمة لجمهورية بنين.

السكان

يقطن مدينة بورتو نوفو جماعات سكانية زنجية، يتحدثون بلغات كونغولية محلية عائدة لسواحل وسط إفريقيا وغيرها، ويقدر عددها بنحو ٦٠ جماعة بنينية أغلبهم من الكوا Kwa. واللغة الفرنسية هي اللغة الرسمية في الدولة،



أحد الأحياء الشعبية في بورتو نوفو

بورتو نوفو

[انظر خريطة بنين]

بورتو نوفو Porto-Novo عاصمة جمهورية بنين (داهومي سابقاً) ومعناها «المينا الجديد» تقع على الضفة اليمنى لنهر أويمى Oueme عند مصبها في المحيط الأطلسي، شمال خط الاستواء على خط عرض ٦ درجات و٣٠ دقيقة. وهي في الوقت نفسه المركز الإداري لمقاطعة أويمى، الواقعة في أقصى الجنوب الشرقي من البلاد قرب الحدود النيجيرية. قامت المدينة في وسط سهل واسع يُشرف على شواطئ خليج بنين الذي هو جزء من خليج غينيا. ويتضمن مناخها باليستوائي، إذ متوسط درجات الحرارة في شهر كانون الثاني يبلغ نحو ١٧ درجة مئوية، ومتوسطها في شهر تموز ٢٥.٣°C، ويبلغ متوسط النطولات المطرية ١٥٩.٠ مم سنوياً، تزداد في فصلي الخريف والربيع. مع غياب ظاهرة الفصلية هنا وسيادة ظاهرة اليوم الاستوائي.

نشأة المدينة وتاريخها

ذكرت بورتو نوفو لأول مرة في القرن السابع عشر، وكانت تحمل اسم هوغبونو Hogbonu حتى عام ١٨٩٤ حين صار اسمها الجديد بورتو نوفو، وأتبعت لإدارة المستعمرات الفرنسية في داهومي. وأقام البرتغاليون فيها منذ أواخر القرن الخامس عشر مركزاً تجارياً تحول إلى مركز لتجارة العبيد مع اكتشاف القارة الجديدة (أمريكا)، وظلت بورتو نوفو من أهم مراكز هذه التجارة في غرب إفريقيا طوال القرن الثامن عشر، حتى عُرف موقعها باسم «ساحل العبيد». ومع بداية الاستعمار الفرنسي لداهومي في أواخر القرن التاسع

عشر إلى إحداث شيء من الوحدة في أنظمة هذه الأديرة المستقلة وتعاليمها، واقتراح عام ١٨٩٣ منصب كبير الأساقفة ليكون رئيساً لاتحاد الأديرة المستقلة.

لينا حمدان

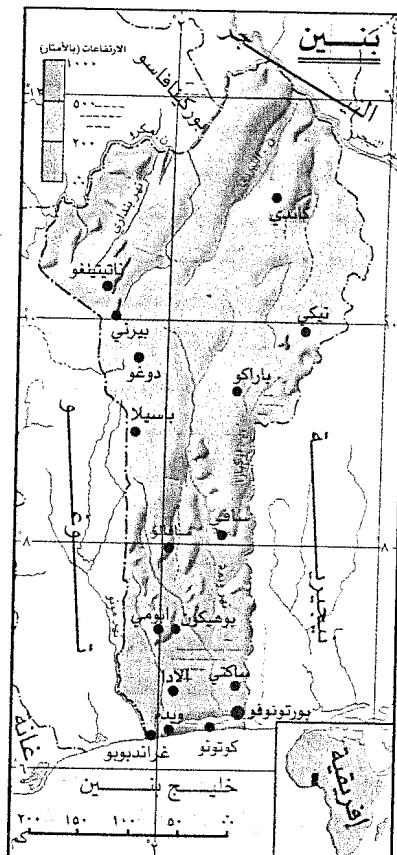
الثامن عشر لتبدأ من جديد في منتصف القرن التاسع عشر مرحلة جديدة من ازدهار الحياة الرهبانية في أوربة وإنكلترا ثم شمالي أمريكا وجنوبها.

وبعد هذا النجاح عمد البابا لويس الثالث

والرهبنة النسوية تماماً من شمالي أوربة، وكانت معاناتها كبيرة في فرنسة ووسط أوربة، إلا أنها عاودت نشاطها في القرن السابع عشر في فرنسة وألمانيا، فتأسست الجمعيات والأديرة للذكور والإذاث، ثم انحسرت في القرن

الموضوعات ذات الصلة:
الكاثوليكية - الكنيسة - المسيحية.

مراجع للسترازدة:
- O.Hunter- Bluir, The Rule of our Most Holy Father St.Benedict, 4th ed. (1934).



(المانغروف)، والأشجار التي يؤخذ منها الخشب الثمين مثل خشب التك. وتغطي الغابات نحو ٢٠٪ من مساحة الأرضي (١٩٩٣)، ويبلغ إنتاجها من الخشب ما يقارب ٤,٥ مليون م³، أما البهبية الداخلية فتغطيها نباتات السافانا. وأهم حيوانات هذه البيئة الطبيعية الفيل الإفريقي ووحيد القرن والغزلان والجواهيس (البوفالو) والضباع والفهود والقردة، أما الطيور فكثيرة الأنواع، منها النعام، ومنها المستوطنة ومنها المهاجرة.

والأمطار غزيرة وصيفية، تدور من شهر نيسان حتى شهر تموز. أما البهبية الداخلية فمتاخها مداري، والفرق الحراري اليومية والفصلية فيها واضح، كما تتناقص كمية الأمطار باتجاه الشمال، وتهطل الأمطار في البهبية الداخلية من شهر أيلول حتى تشرين الثاني، أما في المناطق الشمالية من بنين فيدور موسم الأمطار من نيسان حتى شهر تشرين الأول، وتبلغ كميات الأمطار في المناطق الجنوبية الساحلية ١٢٠٠ مم، وفي البهبية الداخلية ٥٥٠٠ مم، وفي المناطق الشمالية ٩٠٠ مم. المياه: أهم أنهار البلاد نهر النيجر الذي ينبع جزءاً من حدود بنين مع دولة النيجر، وفيما عدا ذلك فليس لأنها الأنهار أهمية كبيرة لأنها قصيرة غالباً وتكثر في مجاريها الشلالات والجداول مما يجعلها غير صالحة للملاحة، ويعين نهر أويمي Ouémé أكبر هذه الأنهار، ويصب في خليج بنين (خليج غينيا)، ويصل طوله إلى ٥٥٠ كم تقريباً، وثمة أنهار صغيرة تتجه شمالاً لترتفع نهر النيجر، أو تنتهي في منخفضات مستنقعة وعدد من البحيرات الساحلية.

التربة: تسود في بنين ترب المستنقعات والترب الرملية في منطقة السهل الساحلي، وترب اللاتريت الغابية في المناطق الجنوبية الشرقية، وترب السافانا الحمراء العادمة، وترب السافانا المتصرحة في المناطق الداخلية، إضافة إلى الترب الضحلة في المناطق البهبية المرتفعة.

النبات والحيوان: تغطي الغابات الكثيفة في بنين السهول الساحلية الكثيرة البحيرات، وأهم أشجارها جوز الهند، والقرم

بنين Benin جمهورية شعبية من دول إفريقيا، تطل على المحيط الأطلسي، عاصمتها بورتوفونوفور، اسمها السابق داهومي Dahomey، أُعلن في عام ١٩٧٥ تغيير اسمها في إطار حملة الأصالة الإفريقية.

تقع أراضي دولة بنين بين دائري عرض ٦ درجات و١٧ درجة و٢٩ درجة و٤٢ درجة، شمالاً، وخطي طول درجة صفر و٤٦ درجة، و٢ درجات و٤٨ درجة شرقاً. وبذلك تقع دولة بنين في العروض الاستوائية الشمالية، تحدها من الغرب توغو، ومن الشمال بوركينا فاسو والنيجر، ومن الشرق نيجيريا، وتطل على المحيط الأطلسي من جهة الجنوب بساحل طوله ١٢٤ كم. وتبلغ مساحتها ١١٦٦٢ كم^٢.

الأوضاع الجغرافية الطبيعية

التضاريس: سواحل بنين على المحيط الأطلسي رملية منخفضة، تحف بها بحيرات ساحلية قليلة العمق، وليس على سواحلها موانئ طبيعية، لكن هناك ميناء صناعياً أقامته الدولة في منطقة كوتونو، يمكن أن ترسو فيه بعض السفن. وتمتد إلى الشمال من الساحل سهول تغطيها غابات كثيفة من أشجار جوز الهند على مسافة ٢٠٠ كم من الساحل باتجاه الداخل، تبدأ بعدها الأرض بالارتفاع ببطء كلما امتدت شمالاً حتى تبلغ أقصى ارتفاع لها في شمال غربي البلاد، في هضبة أتاكورا التي يبلغ ارتفاعها نحو ٨٠٠ م، ثم تعود فتتلاشى وتتعدد شمالاً نحو نهر النيجر. وفي الشمال الغربي نحو أعلى نهر الفولتا.

المناخ: مناخ السهل الساحلي في بنين استوائي حار رطب، ودرجات الحرارة فيه ثابتة تقريباً وضعيفة المدى اليومي والسنوي،

groups attempted to seize the government, intent on secession and the restoration of the kingdom. A small, radical political group, the Nationalist Socialist Party, called Nazis, preempted the planned coup and attempted its own takeover of the Bavarian government. For his part in the failed coup, the group's leader, Adolf Hitler, received a five-year prison sentence. In the Bavarian prison he wrote *Mein Kampf*, his plan for world domination.

The Nazis, with their only strong support in Bavaria's Protestant north, after taking control of the German government in 1933, dispatched elite troops to take control of Bavaria on the pretext that the state authorities had proved unable to maintain order and supported Bavarian separatism. A Catholic separatist plot, discovered in 1934, gave the Nazis a reason to ruthlessly eliminate all remaining Bavarian opposition.

Initially enthusiastic in 1939, Bavarian support for the war declined rapidly as Allied bombers reduced many cities to rubble. A resurgent nationalist movement attempted to win Allied support for separate independence in 1945 but ultimately settled for major autonomy within a reconstituted federal Germany. The poorest of the states in 1949, Bavaria experienced an economic miracle when industries relocated from Communist East Germany. By 1972 Bavaria had become one of the federation's richest states.

European integration and German reunification, in 1990, rekindled Bavarian nationalism. Nationalists compare Bavaria's inclusion in united Europe, as part of Germany, to the still-controversial accession of the state to Bismarck's Germany in 1871. For many Bavarian nationalists, the German government has become an unwanted tier of government above Bavaria's cherished autonomy. Nationalists continue to press for greater direct Bavarian participation in united Europe, while an increasingly vocal minority argues for the "European Option," Bavarian independence within a European federation.

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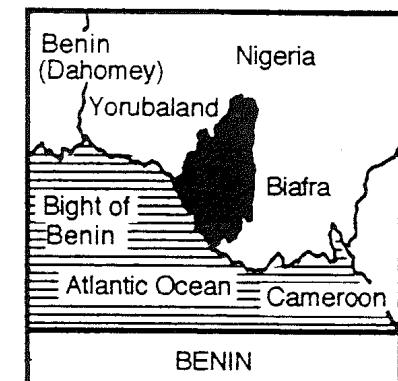
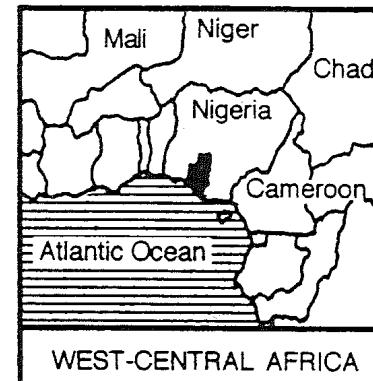
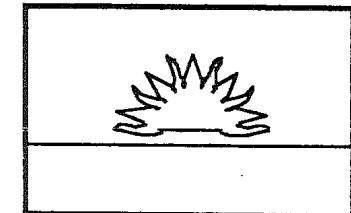
JAMES MINAHAN, NATIONS WITHOUT STATES: A HISTORICAL DICTIONARY OF CONTEMPORARY NATIONAL MOVEMENTS,
 WESTPORT, CONNECTICUT 1996, ISAM DN: 61006.

MADDE YATINLANDŞIRKAN
 SONRA GELEN DOKÜMAN
 09 HAZİRAN 1999

BENIN

Great Benin; Bendel; Edoland; Midwest Nigeria

CAPITAL: Benin City



POPULATION: (95e) 4,899,000: 3,500,000 Edo in Nigeria (2,000,000 Edo, 1,200,000 Urhobo, 300,000 Bini). MAJOR NATIONAL GROUPS: (95e) Edo (including Urhobo and Bini) 63%, Itsekiri, Ibo, Ijaw, other Nigerian. MAJOR LANGUAGES: Edo, Jehiri, Ibo, Ijo, English. MAJOR RELIGIONS: Protestant, Roman Catholic, animist. MAJOR CITIES: (95e) Benin City 228,000, Sapele 138,000, Warri 127,000, Uromi 80,000, Asaba 72,000, Igarra 69,000, Ugwashi-Uku 55,000, Forcados 50,000, Burutu 35,000.

GEOGRAPHY: AREA: 15,361 sq.mi.-39,795 sq.km. LOCATION: Benin lies in southwestern Nigeria, occupying an upland savanna sloping down to the forest zone and the delta of the Niger River on the Bight of Benin. POLITICAL STATUS: Benin has no official status; the region forms Edo and Delta states of the Federal Republic of Nigeria.

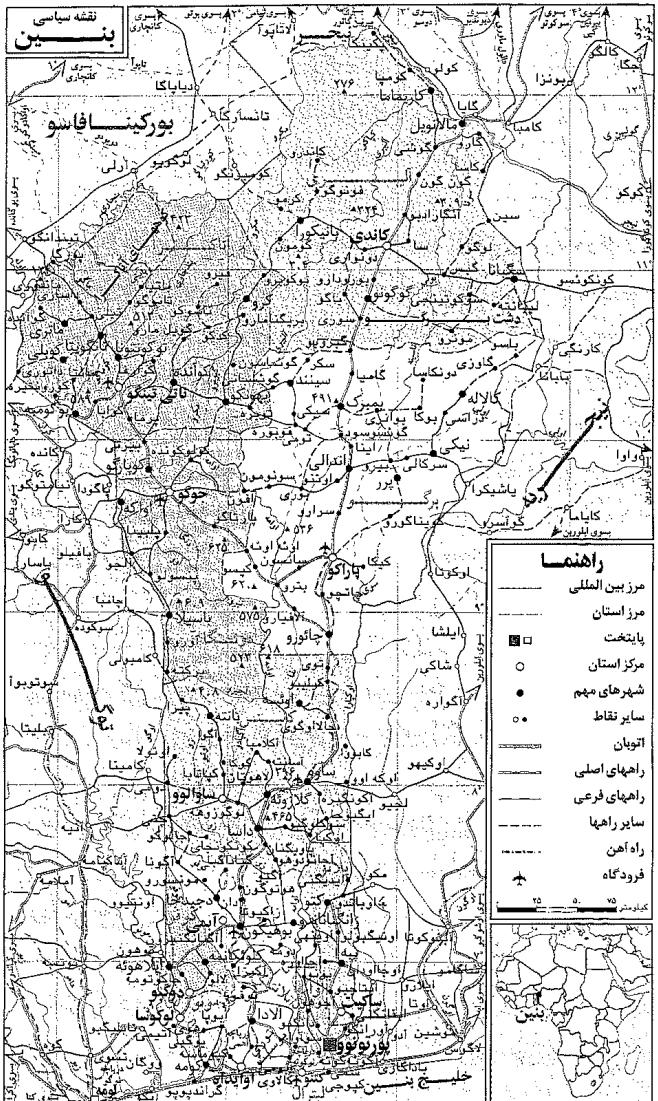
INDEPENDENCE DECLARED: 18 August 1967.

FLAG: The Edo national flag, the flag of the national movement, is a black field, with a broad green, horizontal stripe at the bottom, bearing a yellow rising sun with eleven rays centered.

PEOPLE: The Edo are a Bantu people, the descendants of one of Africa's most sophisticated precolonial kingdoms. The Edo nation includes the Edo proper and two subgroups, the Urhobo (Sobo) south of Benin City and the Bini around the capital city, all three divisions speaking dialects of the same language of the Kwa group of Niger-Congo languages. The Edo form the largest of the six ethnic-linguistic groups that inhabit the territory formerly included in the territory of the Edo's Kingdom of Benin.

می‌کند (همانجا).

اقتصاد این کشور بر پایه کشاورزی استوار است. ۶۴٪ نیروی کار



این کشور دریخشن کشاورزی، ماهی‌گیری و چنگلداری به کار مسلحوند. عمدت‌ترین محصولات کشاورزی بنین را قهقهه، کاکائو، بادام زمینی، پنبه و تنبایکو تشکیل می‌دهد (پیک، ۲۴۴؛ انکارتا). از دیگر منابع اقتصادی بنین بخش معدن است که مهم‌ترین فرآورده‌های آن سنگ آهن، سنگ آهک، کروم، فسفات و مرمر است (فرد، ۱۵۳؛ انکارتا). نفت خام از دیگر محصولات معدنی بنین به شمار می‌رود که در سواحل این کشور در نزدیکی بندر کتو استخراج می‌شود. هرچند که گفته می‌شود ذخایر این معادن رو به اتمام است، اما در حال حاضر نفت خام در کنار پنبه، کاکائو و روغن خرما مهم‌ترین صادرات بنین را تشکیل می‌دهند (همانجا). بخش صنعت در بنین رشد چندانی ندارد و مهم‌ترین محصولات صنعتی این کشور سیمان و شکر است. اخیراً نیز کارخانه تولید کابل و مجتمع فولادسازی راه‌اندازی شده است (همانجا).

introd, *Oeuvre d'astronomie*, by Thabit ibn Qurra, tr. R. Morelon, Paris, 1987; Rashed, Roshdi, «Archimedean Learning in the Middle Ages», *Historia Scientiarum*, 1996, vol. VI, no. 1; id, *Géométrie et dioptrique au X^e siècle*, Paris, 1993; id, *Les Mathématiques infinitésimales du IX^e au XI^e siècle*, London, 1996; Steinschneider, M., «Die Söhne der Musa ben Schakir», *Islamic Mathematics and Astronomy*, ed. F. Sezgin, Frankfurt, 1998, vol. LXXVIII; Wiedemann, E., *Gesammelte Schriften zur arabisch-islamischen Wissenschaftsgeschichte*, ed. D. Girke, Frankfurt, 1984; id, «Die Konstruktion von Springbrunnen durch muslimische Gelehrte», *Festschrift der Wetterauischen Gesellschaft für die gesamte Naturkunde*, Hanau, 1908, pp. 29-43; id, «Über Musikautomaten bei den Arabern», *Gesammelte Schriften*, I/251-272.

حسین مصوّبی هدایی

بنین، کشوری در ساحل خلیج گینه، در غرب افریقا که سایقاً داهومی نام داشت. بنین ۱۱۲۶۴۲ کم^۲ مساحت دارد و جمعیت آن حدود ۶۰۰،۹۲۸،۷۰۰ تن (۱۳۸۳ ش/۲۰۰۴ م) است. این کشور میان ۶°۵ تا ۱۲°۵ عرض شمالی و ۱° تا ۴° طول شرقی واقع است («فرهنگ...»؛ شاملوی، ۳۳۷-۳۳۵). بنین از شمال به کشورهای نیجر و بورکینافاسو، از جنوب به خلیج گینه در آقیانوس اطلس، از شرق به نیجریه و از غرب به توگو محدود است (نکته).

بنین به ۱۲ استان تقسیم می‌شود: آلییری، آتاکرا، آتلانتیک، بُرگو، گُلینس، کوفو، دُنگا، لیترال، مونو، اوامه، پلاتو و زو («فرهنگ»). از مهم‌ترین شهرهای بنین مالانویل، کاندی، جوگو، ساوه، آبمی و بیه را می‌توان نام برد. بنادر مهم آن اوایداه، گُشتو و بورتونو (۵ م) نام دارد که شهر اخیر پایتخت کشور است (شاملوی، ۳۳۷).

بنین کشوری جلگه‌ای و فاقد بلندیهای مهم است (همو، ۳۳۶). این کشور به صورت عمودی کشیده شده، و فاصله جنوبی ترین نقطه تا شمالی ترین نقطه آن ۶۷۰ کم، و پهنهای آن میان ۱۲۰ تا ۲۰۰ کم متغیر است (کوک، ۲۹۲؛ انکارتا). این ویژگی سبب شده است تا سیمای طبیعی این کشور از جنوب به شمال متغیر باشد. آب و هوای نواحی جنوبی، استوایی، و هرچه به سمت شمال پیش برویم گرم‌تر و خشک‌تر می‌شود (همانجا). از لحاظ آب و هوایی بنین را می‌توان به ۵ بخش تقسیم کرد: ۱. منطقه ساحلی که پست و هموار است؛ ۲. منطقه «بار» که فلاتی مردابی در آن واقع است؛ ۳. دشتیابی که تا رشته کوههای آتاکرا، در مرکز بنین گستردگی داشته است؛ ۴. رشته کوههای آتاکرا که رودخانه‌هایی که به خلیج گینه در جنوب می‌ریزد، و شاخه‌های رودخانه نیجر در شمال، از آن سرچشمه می‌گیرد؛ ۵. دشتیابی شرقی بُرگو و کاندی. به سبب کافی نبودن میزان بارندگی، به استثنای نواحی ساحلی این کشور که پوشیده از جنگل‌های ابتوه استوایی است، دیگر نواحی این کشور را علفزارهای استوایی و درختان پر اکنده (ساوان) پوشانده است (کوک، ۲۹۳-۲۹۲؛ انکارتا).

مهم‌ترین رودخانه‌های بنین اوامه و کوفو است که نواحی جنوبی آنجا را مشروب می‌سازند. رودخانه‌های سوتا، مکرو^۳ و آلیری که از شاخه‌های رود نیجر به شمار می‌آیند، بخش‌های شمالی بنین را آبیاری

Togo

Official Name	République Togolaise
Togo Republic	
Area	56 000 sq km
Date of Independence	27 Apr 1960
Status and Name in Colonial Times	1894-1918 German colony: Togoland 1919-60 joint mandate under League of Nations and UN: British and French Togoland (British part joined Ghana)
Population	1 997 109 (1970 census); 2 500 000 (UN est 1979)
Annual Growth Rate	2.8% (UN est 1979)
Capital City	Lomé
Population of Capital	229 400 (est 1977)
National Language(s)	French; Ewe, Mina, Dagomba, Tim, Cabrais
Gross National Product (US dollars)	700 million; 300 per capita (est 1977)
Local Currency	1 franc CFA = 100 centimes

among the Ewe. During the war all Ewe had been under British rule and a single Presbyterian church had been created, which served as a focus for the community. The drawing of the border through Ewe territory naturally aroused discontent. In the 1930s attempts by the British and French to enforce border regulations led to riots. But despite Ewe pressure the colonial powers resisted unification. At independence British Togoland (although never tightly integrated with the Gold Coast) voted to join Ghana. This problem continued to plague the independent governments of Ghana and Togo.

Togo's mandate status marked the colony for eventual independence (or at least autonomy within a French federation) long before the possibility was considered for the other French possessions. The Togolese resisted any inroads into their special status, and were in the vanguard of nationalism in French West Africa. Most political parties in the colonies were government-sponsored, but the Comité d'Unité Togolaise (CUT) was independent and anti-French. From 1950 the French were committed to increasing self-government, but hoped to retain the territory within the French sphere.

Elections leading to independence were held in 1958 and were swept by Sylvanus Olympio's CUT. Olympio then led Togo to independence in 1960. Togo retained close links with France and established economic links with other former French colonies. The problem of Ewe irredentism remained; Olympio demanded the unification of British and French Togoland, despite the plebiscite in the former. There were several attempted coups in 1961 and 1962, and the opposition Juvento Party was dissolved. In January 1963 Olympio was assassinated in a coup led by non-commissioned army officers, who invited Nicolas Grunitzky to form a government. There was a belief – both among Togolese and among anti-Nkrumah Ghanaians – that the Ghana government had collaborated in this and earlier coup attempts.

Bad relations with Ghana continued under the new government, as did dissatisfaction within the army. There was an attempted coup in 1966, followed by a successful one in 1967, when Grunitzky agreed to hand over power to the army under Lieutenant Colonel Eyadema (who had also been involved in the overthrow of Olympio). Eyadema promised to hand over power to civilian rule, but in 1969 created his own party, the Togolese People's Party, and was confirmed as head of state by an apparently huge majority in a referendum in 1972.

I.S.

Benin

Benin is physically small, economically poor and politically unstable. Squeezed between Togo and Nigeria, it has a coastline of only 125 kilometers and a hinterland stretching back 675 kilometers. Apart from the relatively fertile *terre de barre* near the coast, Benin has poor soils and there is little forest cover, the savanna reaching virtually to the Atlantic's edge.

As Dahomey, Benin became a French colony

in 1894. It took its name from the kingdom which, from its capital at Abomey, 100 kilometers north of the coast, flourished by involvement in the slave trade in the late 18th and early 19th centuries. After 50 years of direct colonial rule, Dahomey was given elective representation and a territorial assembly in 1946. Universal suffrage was introduced in 1957 and increasing degrees of self-government led to independence in August 1960.

Both the population (largely concentrated in the south) and the government's exchequer are dependent for income on agriculture, which provides the main cash crops (palm produce and, increasingly, cotton). Low prices, lack of investment, inflation and a high birthrate have prevented a significant growth in real incomes since independence, although a sharp increase in food production has occurred since 1976. The small size of the domestic market has discouraged manufacturing industry, most of which has been limited to the processing of exportable commodities. The narrow range of such commodities and their low prices have kept down government revenue – over half of which comes from taxes on trade – and have contributed to a severe and chronic balance-of-payments problem: between 1960 and 1973, there were only four years in which exports covered even 50 per cent of imports.

Benin's problems arising from a lack of physical resources have, ironically, been compounded by its exceptional wealth of human resources, especially of skilled and educated manpower. This abundance, created by high rates of school attendance in the colonial period, became an embarrassment after the breakup in 1960 of the French West African Federation, of which Benin was a part and throughout which its educated elite was dispersed. The forcible repatriation of this elite led to the overstaffing of the domestic civil service (salaries for which still consume over 65 per cent of the budget). It led also to the creation of a sophisticated and demanding middle class which has resisted austerity programs, pushed up import bills, and – not least – contributed to the curious blend of high-flown rhetoric and dismal performance that characterizes Beninois politics. Gorged with programs, analyses, promises and plots, Benin still has an infant mortality rate of 185 deaths per 1000 live births and for the average citizen a life expectancy of 41 years (1973).

Since 1960, Benin has had ten heads of state and six coups d'état – more than any other African state. This instability was caused initially by the establishment of three regional parties (one in northern and two in southern and central Benin), sufficiently balanced, entrenched and exclusive to prevent the building of stable coalitions or the emergence of a one-party system. The extreme parochialism of rural Benin was, before and after independence, aggravated by intense competition for office within the urban elite (including latterly the officer corps of an army numbering only 1500). The result was an apparently endless and unfathomable sequence of realignments, coups and conspiracies.

Since 1975, Benin has officially transcended both regionalism and "bourgeois mentality" by the adoption of Marxism-Leninism and the

Benin

Official name	République Populaire du Benin
Area	112 622 sq km
Date of Independence	1 Aug 1960 (as Republic of Dahomey)
Status and Name in Colonial Times	French colony (part of French West Africa)
Population	3 400 000 (est 1979)
Annual Growth Rate	2.7% (est 1979)
Capital City	Porto Novo
Population of Capital	104 000 (est 1975)
National Language(s)	French; Fon, Mina, Yoruba, Dendi
Gross National Product (US dollars)	660 million; 200 per capita (est 1977)
Local Currency	1 franc CFA = 100 centimes

In foreign affairs Algeria has been cautious, looking to France and the West, to the USSR and to China for assistance. It has been close to Syria in support of the Palestine Liberation Organization and, as a member of the Organization of Petroleum Exporting Countries, has advocated a high price for oil. A long-standing border dispute with Morocco, which led to a clash in 1963, has since 1975 taken the form of support for *Polisario** military forces fighting Moroccan troops in Western (formerly Spanish) Sahara.*

M.B.

Angola

Area (km ²)	1 246 700
Population 1980 (UN projection)	7 181 000
GNP per capita 1977 (US\$)	330
Capital	Luanda
Currency	Kwanza

The official end to Portugal's presence in Angola on 11 November 1975 saw the country in open civil war, with three claimants to governmental legitimacy. In Luanda the *Movimento Popular de Libertação de Angola* (MPLA) established a 'People's Republic of Angola', while both the *Frente Nacional de Libertação de Angola* (FNLA) and the *União Nacional de Independência Total de Angola* (UNITA) set up rival regimes respectively at Ambriz and Huambo. A few days later, UNITA and FNLA reluctantly combined at the instigation of their foreign backers to form a coalition 'Popular Democratic Republic of Angola'. At independence, however, MPLA's control of the district capitals and seaboard towns had collapsed in the face of a combined South African and UNITA-FNLA advance. With the arrival of Cuban regulars and greatly increased levels of Soviet military assistance, the MPLA was able to halt the South African-supported advance about 400 km south of Luanda on 20 November. To the north, the FNLA was similarly repulsed and on 16 February 1976 the last major area of resistance at São Salvador was taken. This change in the military balance prompted a South African withdrawal from forward positions in January, leaving the poorly organized and still mutually hostile UNITA-FNLA to garrison the southern provinces. MPLA then launched a major offensive and by 12 February had captured all the major towns previously in UNITA-FNLA hands. On 27 March the last South African troops were pulled out with only small, isolated bands of UNITA guerrillas being left to operate in Huambo and Bie provinces and from across the Namibian border. By this time, the MPLA's Peoples' Republic had been recognized by both the Organization of African Unity* (11 February) and Portugal (12 February).

Immense tasks of reconstruction faced the new government. These were made especially difficult because of shortages in all types of technical and managerial personnel following the departure of over 600 000 whites before independence and critical losses in basic infrastructure such as bridges, trucks and rail-links. Great damage to the food-growing regions of the central plateau and to the coffee plantations in the north was compounded by the loss of over 90 per cent of the Ovimbundu migrant workers to UNITA strongholds in the south. Thus production of coffee, the main export crop, as well as sisal and cotton has slumped to under 30 per cent of pre-war levels.

Despite these formidable problems, Angola's trade balance remained in surplus in the late 1970s, chiefly because of tax and royalties collected from the American subsidiary, Cabinda Gulf Oil. Indeed, some two-thirds of government revenue was derived from this single source. National policy is to seek a controlling interest in foreign companies rather than outright nationalization. Peasants and workers cooperatives are envisaged as the basis of the new Angolan economy but their extension beyond formerly abandoned enterprises is inevitably gradual. In this phase of reconstruction and economic recovery a policy of pragmatism has therefore been pursued, with official encouragement for a private sector in small-scale artisan and service activities.

In the political field, MPLA underwent a major restructuring in 1978 in response to the factional activity surrounding an attempted coup by MPLA dissidents on 27 May 1977. Renamed 'MPLA Party of Labour' at its first Congress in December 1977, it has assumed a vanguard role in the building of a new society. Nevertheless, a considerable distance has yet to be travelled before Angola can be said to possess a fully integrated set of political institutions.

J.E.C.

Benin

Area (km ²)	112 622
Population 1980 (UN projection)	3 534 000
GNP per capita 1977 (US\$)	200
Capital	Cotonou
Currency	CFA franc

After becoming independent from France as the Republic of Dahomey in 1960, the country went through a decade of acute political instability, with six bloodless coups between 1963 and 1973. Economic difficulties (with a chronic budgetary deficit) provide some of the relevant background to this political turmoil. Dahomey also had a problem with the enforced repatriation of its relatively well-educated nationals who had occupied administrative posts through-

الوطن الإسلامي :

جمهورية داهومي

حقائق وآرقاء

والفرنسية هي اللغة الرسمية في
البلاد .

الموقع : أفريقيا الغربية :
المساحة : ٤٤٢٩٠ ميلاً مربعاً

التاريخ

لا يعرف شيء عن تاريخ القبائل التي عاشت في داهومي قبل الإسلام ، وتدل الأدوات البرونزية التي اكتشفت على وجود نوع من المدينة في الماضي البعيد - وقد شق الإسلام طريقه إلى داهومي وغيرها من البلدان جنوب الصحراء في القرون الأولى لعهد الهجرة . وهناك معلومات تشير إلى وجود جماعات إسلامية في شمال البلاد منذ القرون القديمة ولو أن الدين الإسلامي لم ينتشر بسرعة إلا بعد الاستعمار الفرنسي ولا توجد أية معلومات عن قيام سلطانات إسلامية في الماضي كما لدينا عن غيرها من البلدان المجاورة مثل نيجيريا .

ليس لدينا معلومات تاريخية عن القبائل الأصلية ومساكنها إلا التي

عدد السكان: ٤٤٢٩٠٠٠ نسمة
منهم ٦٠٪ مسلمون

المدن الرئيسية : مع السكان :
بورتونوفو (العاصمة) ٦٥٠٠٠ نسمة - كوتونو ٨٥٠٠٠ نسمة - أبيومي ٢٠٠٠٠ نسمة - أويده ١٥٠٠٠ نسمة - دجووكو ٧٠٠٠ نسمة - براكون ٥٠٠٠ نسمة .

السكان

بلغ مجموع السكان - حسب تقديرات الأمم المتحدة لعام ١٩٦١ ٤٤٢٩٠٠٠ نسمة وتبين مختلف المصادر المؤثقة أن الأكثريّة هي من المسلمين وتقدر بستين في المائة . وبالرغم من الجهود التبشيرية الجبار لمؤلف المسيحيون أكثر من ١١٪ من السكان والباقي من الوثنين . اللغات هي عبارة عن لهجات محلية

ترجع إلى القرن السابع عشر عندما قاتلت مملكة داهومي ، وكلمة « داهومي » هذه تعني حرفياً « بطن دان » ودان اسم ملك قديم للقبيلة وكان هذا الملك يأكل فريسته ، والدهوميون في الأصل قبيلة شرسة مقاتلة اختصت بفرق مدرية من النساء الجنود تسمى الأمازون بلغ عددهن ١٨٠٠٠ في وقت من الأوقات وكن شرسات وشجاعات إلى درجة كبيرة وقد بلغت هذه المملكة أوجها في سنة ١٨١٨ عندما تبوأ العرش الملك جيزو الذي توفي بعد حكم دام أربعين عاماً .

وفي سنة ١٨٥١ وقعت فرنسا معااهدة تجارية مع الملك جيزو الذي خلفه ابنه جليجل وفي سنة ١٨٦٣ استولت فرنسا على بورتونوفو بعد أن استولى البريطانيون الاجوس في نيجيريا وبدأ الألمان الذين كانوا على عرش أبيومي شقيق الملك المنفي بينما وضعت بقية البلاد تحت سيطرتهم المباشرة وقد نهى الفرنسيون أن يحصروا حياتهم في « جوينيا » و « توجو » بسوجب معااهدة فرنسية أيا ملك أبيومي إلى الكونغو عام ١٩٠٠ وبسوجب المعااهدة الانكليزية قبل الألمان أن يحصروا « حياتهم » في جوينيا وتوجو ولم يجر ثبت

Benin

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Tribes, Castes and Communities, VOL.IV, 2001 DELHI. IRCICA DN. 41905. pp.

*- Benin
- Ghana*

*- Nigeria
- Sierra Leone*

YORUBA 1539

MADSI SONRA GELERY DOKUMAN

Although Islam stresses patrilineal descend and inheritance, matrilineal descent and inheritance continue unchanged for the most part. The Yao regard parallel cousin marriage (*bint amm*—father's brother's daughter) as incestuous, but marriage to cross cousins (father's sister's daughter or mother's brother's daughter) is desirable. Many Yao have moved to the major cities of East Africa and have adapted to urban living, while still retaining links to their home areas.

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J.L. BRAIN

Yoruba

Community of Benin, Brazil, Cuba, Ghana, Nigeria and Sierra Leone

The term 'Yoruba' is used to identify a people having, with considerable dialectic variation, a common language (of the Kwa group of the Niger Congo family) and a common culture, which is remarkably persistent in spite of great political, geographical and religious differences that have arisen over the past three centuries. The language and culture are found as far from their West African origin as Brazil and Cuba, while substantial Yoruba communities are found in most West African states, especially in Sierra Leone and Ghana (230,000). The greatest number, probably over 17 million, are in southwestern Nigeria, adjacent areas of Benin and beyond in Togo. Nearly one-half are Muslims, largely Sunni.

Yoruba constitute virtually the entire populations of the Nigerian states of Ogun, Ondo and Oyo, as well as the great majority of Lagos State, the Ilorin area of Kwara State up almost to Jebba and south and east as well. A few Ondo Yoruba live in Bendel State, and others are in trade or government throughout Nigeria. Until recently, only the Oyo were identified as Yoruba proper, other communities being identified by name with their royal cities. The dialects of Ondo and Ekiti are strikingly different from Oyo, and while gross cultural differences are very few, there exist a great many cultural peculiarities which clearly differentiate, for example, Ife, Ijebu, Ijesa, Ekiti and Ondo from each other and from Oyo.

Recent interpretations of Yoruba traditions of origin agree in identifying Yoruba as a Sudanic people who successfully imposed their rule on an indigenous population in the forest belt of present Nigeria. All traditions confirm Ile-Ife as the first city

da yaşadı. Ayetullah Humeyni ile birlikte İran'a döndü (1978). 28 ocak 1980'de İran cumhurbaşkanlığına seçildi. İran devrimi ilimi kanadının temsilcisi olarak, İslam cumhuriyet partisi'nden din adamlarının muhalefeti ile karşılaştı ve Humeyni'nin desteğini yitirdi; haziran 1981'de parlamento tarafından görevden alındı. Bu karar Humeyni tarafından onaylandı. Fransa'ya sığındı.

BENI TAHİR, Yemen'de hüküm süren arap hanedanı (1451-1517). Emvei soyundan geldiğini öne süren ve hanedanı adını veren Tahir bin Muavvade, başlangıçta Resülfü hükümdarı el-Melik Ün-Nâsîr Ahmed'in koruması altına girdi. Resülfü devletinin çöküşünden sonra oğulları el-Melik Üz-Zâfir Selahattin ile el-Melik Ül-Mücahit Şemsettin Ali, Yemen'de birlikte hüküm sürmeye başladılar. Selahattin ölmeye, Şemsettin Ali de tahttan çekilerek yerini kardeşinin oğlu el-Melik Ül-Mansur Tacettin Abdülvehhab'a bıraktı. Onun oğlu el-Melik Üz-Zâfir Selahattin II döneminden Memluklar, Portekizliler'e karşı kendilerine yardım etmediğleri gereğesile Yemen'i ele geçirerek Beni Tahir devletine son verdiler.

BENİĀDEN a. (ar. *beni* ve *ādem*'den). Esk. Ademoğulları, insanlar.

BENICARLO, İspanya'da liman ve sayfiye merkezi, Akdeniz kıyısında, Valencia'nın K.'inde; 13 000 nüf.

BENİÇİCE (Ethem İzzet), türk gazeteci ve yazar (İstanbul 1903 - ay. 1967). Galatasaray lisesi'nden sonra Yüksek denizcilik okulu'nu bitirdi. Gazeteciliğe öğrencilik yıllarında Tevhid-i Efkâr'da başladı (1920). İkdam, Zaman, Açık söz, son tegraf, Gece postası gazetelerini yayımladı ve başyazarlıklarını yaptı. Kars (1939-1943) ve Siirt (1946-1950) milletvekili olarak TBMM'de bulundu. Vatan, Son saat ve Milliyet gazetelerinde de başyazarlar yazdı.

Gazeteciliğinin yanı sıra çok sayıda piyasa romanı kaleme aldı; başlıcaları: *Çıldırtan kadın* (1927), *İstirap çocuğu* (1927), *Yakılacak kitap* (1927), *Aşk gündeşi* (1930), *Gözyaşları* (1932), *Beş hasta var* (1932), *On yılın romanı* (1933), *Yosma* (1936), *Sen de seveceksin* (1942), *Foya* (1944), *Ben hiç sevmedim* (1947), *Pota* (1956), *Adsız şehit* (1964).

BENİÇİNCİ → BENMERKEZİ.

BENİÇİNCİLİK → BENMERKEZİLİK.

BENİDORF, İspanya'da sayfiye merkezi, Akdeniz kıyısında, Alicante'nin K.-D.'sunda 12 100 nüf.

BENİHATIRLA a. Kurak bölgelerde yetişen, mızrağımsı yapraklı, beyaz ya da mavimsi çiçekli, yılan ya da çokyllik bitki. (Bil. a. *omphalodes*; hodangiller familyası) [Çeşitli türleri (ekşimen, arantincıme, küçük hodan) bahçelerde süs bitkisi olarak yetiştirilir. *Omphalodes luciliae* türünde Toroslar'da 1 600 m yükseltilerde rastlanır.]

BENİ İSGEN, Büyük Sahra'nın Cezayir kesiminde kent, Mzab'da, Gardaya'nın G.'inde. Kente yalnızca yüksek surdaki üç kapıdan girilebilir. Mzab bölgesindein en önemli camisi olan kent camisi, yarımdaire biçimde kulelerle donanın bir surla çevrilidir. Hurma bahçesi. Din merkezi.

BENİLDEMEK → BELİNLEMEK.

BENİ MELLAL, Fas'ın batı kesiminde il merkezi kent, Tadla ovasında, Orta Atlaslar'ın epejinde; 53 800 nüf. Tarihi pazarı. Besin sanayisi (şeker fabrikası). - *Beni Mellal İl*; 7 075 km²; 668 700 nüf. (1982). Tadla ovasında ve Orta Atlaslar'ın bir bölümünde uzanır.

BENİMSEMİR g. f. 1. Bir düşüncenin, tutumun, olayı, vb. benimsemek, onu doğru, kesin ya da haklı görmek, onaylamak, beğenmek; kabul etmek: Atatürk ilke-

ni benimsemek. Hic: benimsememi bir davranış. — 2. Bir kimseyi, bir şeyi benimsemek, o kimseyi, o şeyi kendine yakın bulmak, sevmek, ona ismink, alısmak: Hepimiz onu benimseyiverdik. Çocuk yeri okulunu bir türlü benimseyemedi.

◆ **benimsememek** edilg. f. Bir kimseyen, bir şeveyen söz ederken kabul edilmek, ona sahip çıkılmak: *Tartışmaz benimsenmiş bir önerি*.

◆ **benimsetmek** ettirg. f. (Bir kimseye) bir şeyi benimsetmek, onu kabul ettirmek: *Bana düşüncelerini zorla benimsetmemesin*.

BENİMSENİR sıf. Dilbil. Benimsenirlik niteliği, gösteren söylem için kullanılır.

BENİMSENIRLIK a. Dilbil. Konuşucunun kolayca anıldığı ya da doğal bir biçimde ürettiği söylemin özelliği. (Bk. *ansikl. boli*.)

—ANSİKL. Dilbil. Benimsenirlik, kullanım modeline bağlanan bir kavramdır; bir edinim örneğinden kaynaklanan dilbilgisel tümceler bütününde, benimsenir tümceler altbirimi (sonsuz), böyle bir model aracılıyla belirlenebilir.

Konuşucu öznenin sevgisine bağlı olan benimsenirliğin dereceleri vardır, çünkü belirlenmesinde birçok öğe içe karışır; öncelikle dilbilgisel etkendir; bununla birlikte, belki bir uzunluktan sonra, dilbilgisel olsa bile bir tümcə benimsenirliğini yitirir; yine bu benimsenmezlik derecesi, dilin sözlü ya da yazılımasına göre verici ya da alici açısından farklılıklar gösteredebilir. Öyleyse benimsenilebilirlik, bağlama (bildirinin hızı, gürültü, vb.) ve öznenin ruhsal özelliklerine (bellek, dikkat, vb.) bağlıdır.

BENİMSENİRMEK → BENİMSEMİR.

BENİMSETMEK → BENİMSEMİR.

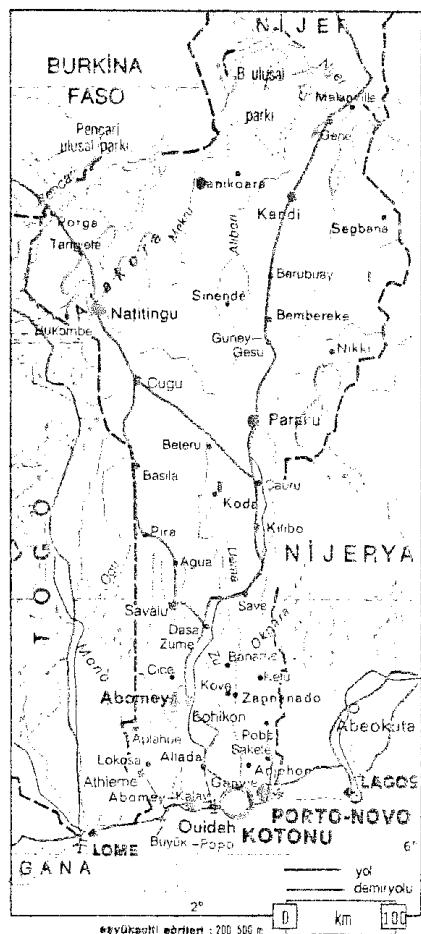
BENİN çoğl. a. (ar. *ibn*'in çoğl. *benin*). Esk. Oğullar, evlatlar.

◆ sıf. Akılı, öngörülü.

■ **BENİN**, esk. *Dahomey*, Batı Afrika'da devlet, Atlas okyanusu (*Benin körfezi*) kıyısında; 113 000 km²; 4 000 000 nüf. (1985). Başkenti Porto Novo. Resmi dili fransızca.

COĞRAFYA

6° ve 12° Kuzey enlemleri arasında 670 km boyunca uzanan Benin, kuzeye doğru hafifçe genişleyen dar bir toprak şeridi genelde doğuştandır. Atlas okyanusu cephesinin (125 km) kenarında, büyük su örtülerini (göller ya da denizkızıkları) birbirinden ayıran kıyı şeritleri uzanır. Bu kıyı şeridinin arındı, kırmızı renkli kumlu - kılıçlı tortul gereçlerden oluşan, hafifçe engelseli bir plato yer alır. Burası, eski ormanların yerini, humra bahçelerine, manyok ve misir tarlalarına bıraktığı verimli bir bölgedir. Ülkenin geri kalan bölümünü, yükseltisi 200-400 m arasında değişen, birkaç inselbergin yükseldiği, Parakü'nun kırırmızılı engebeli ve K.'e doğru yaşı Atakora kütlesi kadar yavaş yavaş yükselen büyük bir plato oluştur. Yükseltisi pek fazla olmayan (800 m) Atakora kütlesi, birbirini izleten, içiçe geçmiş dağ sıralanından oluşur; G.-B.'dan K.-D.'ya doğru uzanan Atakora kütlesi, Volta sırısına paralel olarak Ülkeyi verebilecek biçimde ikiye ayırr. Akarsu ağı, rejimleri düzensiz iki akarsu obegi kapsar; büyük bölümü 10° paralelin geçtiği bölgeden doğan bu akarsular, ya doğrudan doğuya ya da Nijer ve Volta ırmakları aracılığıyla Atlas okyanusu'na dökülür. Ülkenin güney kesiminde iki mevsimi yağılı (mayıs-temmuz ve eylül-ekim) bir yariekvator iklimi egemendir; bununla birlikte, kıyı boyunca B.'dan D.'ya doğru ilerleyen bir soğuk su akıntısi muson rüzgârlarının etkisini azaltır. K.'e doğru gidildikçe iki karşılıkılı tropikal iklim varlığını duyurmaya başlar; ocak ayında sık sık Atlas okyanu-



BENİN

su kıyısına kadar sokulan harmatian rüzgarı, sıcaklık ve nem farklılıklarını artırır.

Nüfus, ülke topraklarına son derece eşitsiz biçimde dağılmış 60 kadar halktan oluşur. Oldukça yoğun nüfusu (km²'ye ortalama 25 kişi) güney kesimde Fonlar, Yoruba kökenli Nagolar, Pıalar, Minalar, Acalar ve Benin'e geri dönen "Brezilyalılar" (Porto Novo ve Uidah'ın büyük tückar aileleri Brezilya'lıdır) yaşar. K.'de Baribalar'ın, Sombalar'ın, Pöller'in yanı sıra, komşu ülkelerde de rastlanan topluluklar (özellikle Hausalar ve Mosiler) yerleşmiştir.

Geleneksel besin tarımına (darı, pırıngı, yam, manyok) süpekülsiyona yönelik bir kesim (G.'de yağ çıkarılan bitkiler, kahve,

Benin (Nijerya)

eski tarihi içinde sanat:

iki savaşçı ve iki çelginciyle çevrili

bir sefi gösteren bronz levme

musée de l'Homme, Paris



Güven Belgeli Haberciler aracılığıyla nasıl temsil edileceklerinin ona açıkladığını söylüyor.

Unveiled Mysteries ABD'nin her yanında çok sayıda satıldı. 1934'te Ballard'lar Chicago'da kurslar düzenleyerek Göge Yükseliş Efendilerden haber iletmeye başladılar. Ayrıca başka kentlere yolculuklar yaparak ders verdiler ve toplantıları yönettiler. Hareketin ilk ortaya çıktıği yıllarda dinsel gösterileri ve yaşama biçimleri oldukça yalındı, ama hareketi izleyenler ve mali destek sağlayanlar coğaldıkça, toplantılar gösterişli olmaya başladı. Hareketin en parlak dönemi olan 1938'de, üye sayısının 1-3 milyon arasında olduğu sanılır; ama bu konuya ilgili resmi istatistik yoktur. Gene de bu dönemde, binlerce kişinin Ballard'ları görüp dinleyebilmek için ABD'nin büyük kentlerindeki en büyük salonları doldurduğu doğrudur. Hareketi sürdürmek için yerel subeler kuruldu, aylık *The Voice of the I Am* (Benim'in Sesi) dergisi yayıldı. Örgütün merkezi Chicago daydı.

Zamanla basında Ballard'lar ile ilgili eleştirmenler coğaldı; dolandırıcılıkla suçlanmaya başladılar. 1939'da Guy Ballard, Aziz Germain'den bütün toplantıları bir süre için erteleme talimatı aldılarını duyurdu. İleride, toplantı ve derslere, ancak harekete kabul edilenler katılabilecekti. Guy Ballard'ın 29 Aralık 1939'da ölmesi, hareket içinde bölgelere yol açtı. Edna Ballard eşiinin cesedini yaktırdıktan sonra Ballard'ın göge yükseldiğini ve Göge Yükseliş Efendiler katına ulaşlığını 1 Ocak 1940'ta, derslerinden birinde duyurdu. Ama, Ballard'ın ölüm haberini, birçok kişinin hareketten ayrılmışına neden oldu; çünkü Ballard'ın öğretisine göre, göge yükseliş (beden ve ruh göçünden sonsuza degen kurtuluş) fiziksel ölüm yaşamadan gerçekleşecekti. Edna Ballard, hareketin başkanlığını sürdürdü ve sık sık ölmüş kocasından haberler ilettiler.

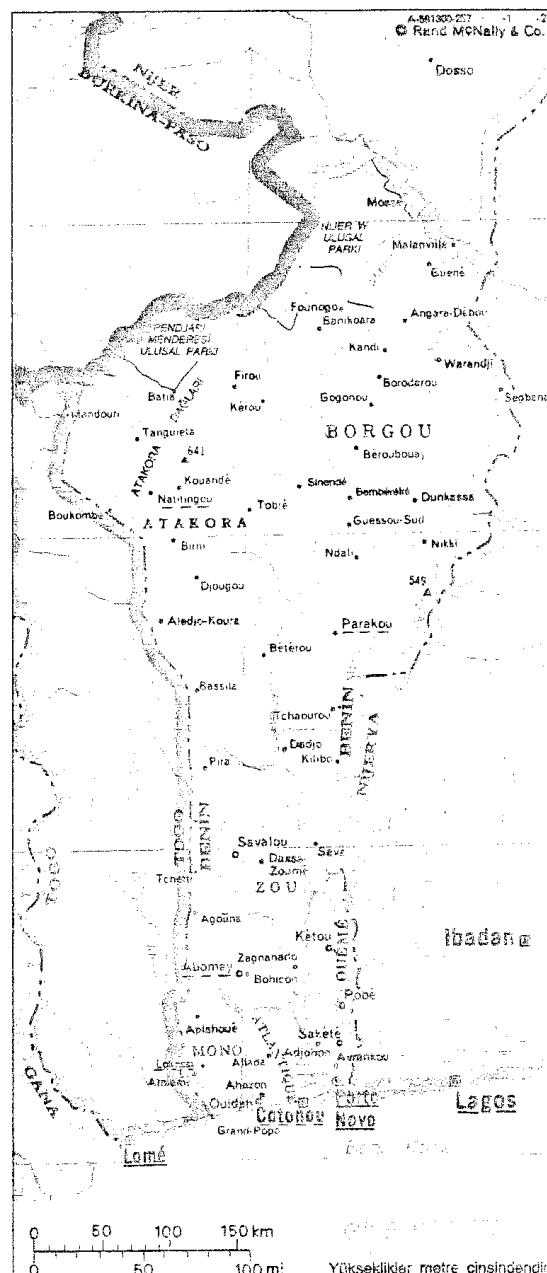
1940'ta Edna, Donald ve hareketin önderlerinden birkaç inançları aldatarak paralarına el koymaktan dolayı dolandırıcılıkla suçlandılar; bu da harekete inen ikinci darbe oldu. Uzun süren ve büyük yankılar uyandıran duruşma, Edna ve Donald'ın birkaç maddeden birden mahkumiyetleriyle sonuçlandı. Sonuç birkaç kez temyiz edildi, 1946'da ABD Yüksek Mahkemesi teknik bir ayrıntı nedeniyle suçlamayı iptal etti. Bununla birlikte, Ballard'ların postadan yararlanma hakları ellerinden alındı. Hareket canlılığını yitirdiyse de, Edna Ballard 1971'de olduğunda hâlâ harekete inanıyorlardı.

Benin, resmi adı BENIN HALK CUMHURİYETİ, Fransızca RÉPUBLIQUE POPULAIRE DU BÉNIN, eskiden (1975'e degen) DAHOMEY, Batı Afrika'nın en küçük bağımsız ülkelerinden biri. Benin Körfezinden 700 km kadar içeriye uzanır; kuzeyde Nijer Irmağı ile güneyde Atlas Okyanusu arasında 112.600 km²lik alan kapları. Batıdan Togo, kuzeybatıdan Burkina Faso (1984'e degen Yukarı Volta), kuzeydoğudan Nijer, doğudan Nijerya ile çevrilidir. Güneydeki kıyı şeridinin uzunluğu yalnızca 120 km'dir. Resmi başkenti Porto-Novo olmakla birlikte, devlet işleri ülkenin en büyük kenti Cotonou'dan yürütür. Nüfusu (1986 tah.) 4.126.000'dir.

DOĞAL YAPI. Benin beş doğal bölgeye ayrılır: Kıyı bölgesi, *barre* (kil) bölgesi, Benin Piatoları, Atakora Dağları ve Nijer düzüklüğü. Alçak ovalardan oluşan kıyı bölgesi lagünlerle kaplıdır ve batıda Grand Popo Lagününden, doğuda Porto-Novo Lagününe kadar uzanır. *Barre* bölgesinde bazı

kayaçların bozunmasıyla oluşmuş süngeşili topraklar verimli bir plato oluşturur. Burada Allada'dan Abomey'e kadar yayılan güç topraklar üzerinde oluşmuş geniş Lama bataklığı yer alır. Kristaileşmiş bir taban üzerinde yer alan kılıcı toprakların oluşturduğu Benin Piatolarının Abomey, Aplahoué, Ketou ve Zagnanado yörelerinde yükseklik 90-230 m arasında değişir.

Rönier palmisi, hindistancevizi, kapol, man ve abanoz ağaçlarıyla kaplıdır. Abomey'in kuzeyinde orman ve savan karışımı bir bitki örtüsü görülür. Daha kuzeyde ormanın yerini savanlar alır. Burada fil, panter, aslan, çeşitli antilop türleri, maymun, yabandomuzu, timsaht ve manda gibi hayvanları yaşar. Toprağın yaklaşık yüzde 15'i tarıma elverişlidir, yüzde 5 kadarı da otlak olarak kullanılır.



Benin

Kuzeybatıda yer alan Atakora Dağları, Togo dağ dizisinin bir uzantısıdır; en yüksek yeri 630 m'dir. Kuzeydoğuda Nijer Irmağı vadisine doğru inen Nijer düzüklüğü, kılıç kum taşlarından oluşur. Benin'in en uzun ırmağı olan Ouémé, güneyde Porto-Novo Lagününe dökülür. Uzunluğu 456 km olan ırmağın 200 km²lik bölümü ulaşma elverişlidir.

Kıyı bölgesinde Ekvator iklimi egemendir; bütün yıl sıcaklık yalmazca 22°-34°C aralığında değişir. Güneyde biri mart ayından hazırlana, öteki eylülün kasıma degen süren iki yağmur mevsimi yaşanır. Bunlar arasında da iki kurak mevsim görülür. Kuzeyde yağmur mevsimi mayıstan eylülde degen devam eder; öteki aylar kurak geçer. Güneyde yıllık yağış toplamı 760-1.270 mm arasında değişir; kuzeye doğru gittikçe yağışlar azalır. Ülkenin güney bölgesi yağ palmyesi,

Ülkede benüz işletmeye açılmamış fosfat, altın ve krom yatakları vardır. 1980'lerin başında petrol rezervleri 9,5 milyon ton olarak tahmin edilmektedir.

NÜFUS

Benin nüfusunun yaklaşık yarısı 15 yaşın altındadır. Nüfus yoğunluğu km²'de 36,6 kişidir; ama ülke topraklarının üçte birini oluşturan güney bölgesinde nüfusun üçte ikisi yaşar. Kuzeydeki kimi bölgelerde yalnızca göçebe Fulaniler bulunur. 1984 verileriyle kentlerde yaşayanlar ülke nüfusunun yüzde 16'sını oluşturmaktaydı. Ticari ve siyasal yaşamın merkezi olan Cotonou, Avrupalıların kurduğu modern bir kenttir. Başkent Porto-Novo Afrikalılarca kurulmuştur ve hem Avrupa'ya, hem Afrika'ya özgü nitelikler taşır. Cotonou'nun nüfusu (1982 tah.) 487.000, Porto-Novo'nun nüfusu ise 208.258'dir.

THE THREE-PARTY SYSTEM IN DAHOMEY: II, 1956-1957

BY MARTIN STANILAND

BENIN

IN an earlier article in this *Journal* (xiv, 2, 291-312), I examined the process by which three regionally-based political parties appeared in Dahomey under the stimulus of rapid enfranchisement and constitutional reform. By 1955 the triangle of regional parties was complete: the south-east was effectively controlled by Apithy's Parti Républicain du Dahomey (P.R.D.), the north by Maga's Mouvement Démocratique du Dahomey (M.D.D.), and south-western and central Dahomey was coming into the fold of the Union Démocratique Dahoméenne (U.D.D.).

The U.D.D. aspired to be a 'national' party, rejecting the 'tribalism' of Apithy and Maga; it also claimed to be a 'mass' party, by-passing the 'vote contractors' upon whom its rivals depended. The purpose of this article is to establish how far the U.D.D. was successful in pursuit of these claims and under the pressure of its rivals. The elections of 1957 were of crucial importance to the parties since, for the first time, they offered a prospect of executive power to the winners. The tactics of the parties in the 1957 elections are therefore of particular interest.

The 1956 National Assembly Elections

On 2 January 1956 elections were held for the territory's two seats in the National Assembly. Five slates, each of two candidates, were put forward. The P.R.D. slate consisted of Apithy and Valentin Djibodé Aplogan, a member of the royal family of Allada and a major electoral contractor for the P.R.D. The M.D.D. put up Maga and Faustin Gbaguidi, a member of the Savalou royal family—a choice intended to consolidate the M.D.D.'s foothold in southern politics. The U.D.D. proposed Adandé and Ahomadegbe, a strong combination which would bring in regional votes from Abomey and Porto-Novo (Adandé's home town) as well as the votes of students and *évolués*. Two northern lists were presented in opposition to the M.D.D.: one was headed by the Bariba civil servant, Antoine Toko, the other by Paul Darboux, the Djougou merchant.

Apithy and Maga were returned to the Assembly, having received 35.8 and 33.7 per cent respectively of all votes cast.¹ But the U.D.D. list attracted over 22 per cent of votes cast, and an examination of the regional figures (see tables Ia and Ib) shows a clear reduction of the

¹ The final figures were: Apithy-Aplogan, 64,344 votes; Maga-Gbaguidi, 60,600; Adandé-Ahomadegbe, 40,637; Toko-Maurat, 10,592; Darboux-Soumanou Mama, 2,963. The total turnout was 46.6 per cent (179,734 out of a registered electorate of 384,868) (*France-Dahomey*, 3 Jan. 1956, 13 Jan. 1956).

commercially by cuttings. They succeed well in almost any good soil, the tubers or the young plants being set in beds as soon as danger from frost is past. When frost has killed the tops in the autumn, the plants are dug and the tubers stored in a cool, dry cellar until spring, or until they are needed for obtaining cuttings, when they are placed on greenhouse benches and forced. Few pests attack the plants.

DAHLMANN, däl'män, Friedrich Christoph, German historian and political leader: b. Wismar, Germany (then under Swedish rule), May 13, 1785; d. Bonn, Dec. 5, 1860. Educated at Copenhagen and Wittenberg, he taught at Kiel from 1812 and was an early leader of the Germans who sought to separate Schleswig-Holstein from the Danish crown. In 1829 he was appointed professor of history at Göttingen and had a major part in framing the liberal Hanover constitution of 1833. When this was abrogated (1837) by King Ernest Augustus, Dahlmann was one of the professors, known as the "Göttingen Seven," who made formal protest. All were dismissed and vanished, but public indignation over the action stimulated the demand for political reform.

Appointed to the faculty of Bonn University in 1842, Dahlmann re-entered political life after the outbreak of the 1848 revolution. He was a prominent member of the National Assembly at Frankfurt am Main in 1848–1849 and was one of the committee of 17 named to draft a constitution for its consideration. The constitution failed to win acceptance, and Dahlmann, despairing of achieving a unified Germany under a constitutional monarchy, returned to teach at Bonn in 1850. His political theory is set forth in *Dic Politik . . .* (1835). Major historical works are *Quellenkunde der deutschen Geschichte* (1830), an important bibliography of sources for German historical research, expanded by Georg Waitz in 1875 and by others in the 20th century; and *Geschichte von Dänemark* (3 vols., 1840–43).

DAHLSTIerna, däl'shär-ná, Gunnar (original surname EURELIUS), Swedish poet: b. Örs, Dalsland, Sweden, Sept. 7, 1661; d. Pomerania, Sept. 7, 1709. His professional career as a land surveyor required him to spend considerable time in Sweden's remoter territories, and in the course of these sojourns he wrote the intensely patriotic poems on which his fame rests. He was made head of the Swedish land survey department in 1699, and in 1702, in recognition of his professional service and poetic talents, was given a title of nobility as Dahlsterna. Best known of his works are a melodious elegy on the death of King Charles XI, *Kunga Skald* (1697), and an allegorical epic in dialect, much in the spirit of a folk song, *Giöta Kiämparvisa om Kåningens å Herr Pädar* (1701), inspired by the victory of Charles XII over Peter the Great of Russia at Narva (1700).

DAHN, dän, (Julius Sophus) Felix, German legal scholar, historian, and poet: b. Hamburg, Germany, Feb. 9, 1834; d. Breslau, Jan. 3, 1912. Professor of law at Würzburg (from 1863), Königsberg (from 1872) and Breslau (from 1888; rector from 1895), he was a prolific writer of histories, historical novels, plays, and poetry, and is best remembered for his works concerning early Germanic peoples. Among his historical writings are *Dic Könige der Germanen*

(20 vols., 1861–1911) and *Urgeschichte der germanischen und romanischen Völker* (4 vols., 1881–90). His fictional works include *Ein Kampf um Rom* (1876), his first and best-known novel, describing the fall of the Ostrogoths' empire, and numerous romances such as *Odhins Trost* (1880), based on sagas of the Nordic gods.

DAHOMEY, Republic of, dä-hō'mī, Fr. dā-ô-mā', independent republic, West Africa, a member of the French Community. The Republic of Dahomey extends from the Gulf of Guinea, on the Atlantic Coast, some 435 miles northward to the Niger River. It is bounded on the east by the Federation of Nigeria, on the west by the Republic of Togo, and on the north by the republics of Upper Volta and Niger. Dahomey's width varies from about 75 miles in the south to about 190 miles in the north, its area being just under 44,390 square miles. Estimated population in 1959 was about 1,750,000, including approximately 3,000 nonindigenous persons. Porto-Novo, the capital, a seaport, has a population estimated (1957) at 31,500, and Cotonou, also an important seaport and the republic's commercial and trading center, 57,900.

The Land.—Dahomey falls into roughly four zones, from south to north. On the coast is a narrow rectangular area of littoral dunes behind which expands a system of lagoons. Inland is an area of immense palm forests, followed by the marshy depression of Lama. Northward of this rise the hills of the hinterland and the Atakora Mountains, which reach altitudes of 1,600 feet.

In the southern part of the country, the climate is equatorial—hot and humid, with a mean temperature of over 80° F. Rainy seasons in the spring and fall occur between a dry summer and dry winter season, the latter characterized by the harmattan, a cold, dry wind that blows from the north-northeast for several days at a time. In the north the climate is tropical, with considerable difference in temperature between day and night and two strikingly different seasons of rain in summer (June to October) and winter harmattan.

The People.—Dahomey is the most densely populated of the French Community states in West Africa. The principal native tribes are the Fon and Adja in the south, agricultural people who speak the Ewe languages; in the north, the Yoruba and Mahi, essentially traders, and the Bariba, once raiders but now a settled agricultural people; and the Somba, who live in the region between the Atakora Mountains and Togo.

Economic Activity.—The country is essentially agricultural, its principal natural resource being the oil palm, which is cultivated from the coast to a distance of 300 miles inland. The palm kernels and oil provide Dahomey with its chief exports, along with coffee beans. Other agricultural products include castor beans, nuts, cotton, kapok, root plants (igname, manioc, taro), and various fruits. Cattle and sheep are bred in the north, and fishing in the lagoons and rivers is extensive. There is also regulated game hunting.

The country's developing industry includes cotton and kapok gins and oil- and nut-processing factories. The harbor of Cotonou handled growing freight loads during the 1950's, and in 1959 improvements were undertaken to increase the port's capacity.

Some 3,200 miles of roads include three fed-

Dahomey'de okulların adları
Kolejler, Lisesler ve Mektepler

My notes
Gineyele Fon ve Aca
Kebibele Yasar
Kureyde ise Tarihi
Mahi ve Baribalar Yasar
mektubular. Birebat kavvila
Mafayakadolar
Atakora dağları bolgesind
ise servisler yasalar.

der englischen Revolution (1844) and *Geschichte der französischen Revolution*. In these works he showed a strong preference for the English form of constitution as analyzed by Montesquieu and this view and preference determined his work after 1848 on the proposed German constitution. In 1848, at Frankfurt, he was a member of the preliminary parliament and of the national assembly in the Paulskirche. He was appointed to the constitutional committee, and the draft constitution was largely influenced by his ideas. A Protestant and a northerner, Dahlmann had no emotional ties with the historic medieval empire or with Austria and he wished for the exclusion of the non-German Austrian dominions from a unified Germany. His thinking on German unity envisaged a constitutional monarchy under Prussian leadership, supported by a strong middle class. Absolutism and radicalism were alike alien to his thinking. When Frederick William IV was elected emperor by the Frankfurt assembly on March 28, 1849, Dahlmann was one of the deputation which offered him the crown in Berlin. After the king's refusal Dahlmann retired from the national assembly (May 21) and gradually from political life. He was still, however, one of the chief promoters of the Gotha conference in June 1849 and sat in the Prussian parliament (1849–50) and in the Union parliament at Erfurt (1850). He died in Bonn on Dec. 5, 1860. Dahlmann's writings influenced H. von Sybel and H. von Treitschke.

Of his other works the most important is *Quellenkunde der deutschen Geschichte* (1830), which, revised by G. Waitz and later by others, appeared in its 9th edition, under the title *Dahlmann-Waitz*, in 1931.

DAHN, (JULIUS SOPHUS) FELIX (1834–1912), German poet, jurist and historian, author of historical novels with a didactic intent inspired by the writer's attitude to contemporary issues. He was born on Feb. 9, 1834, in Hamburg. His father, Friedrich Dahn, and his mother, Konstanze Dahn (*née* Le Gay), were on the stage and the family had been connected with the theatre for several generations. Felix Dahn grew up in Munich in an intellectual and artistic atmosphere and studied law and philosophy in Munich and Berlin (1849–53). His parents separated in 1850 and the shock drove him into a solitary asceticism which remained characteristic. His *Erinnerungen* (6 vol., 1890–95) give a vivid picture of his early life as a member of a Protestant family living in predominantly Roman Catholic Bavaria and of the growth of the liberal and monistic ideas which were to inform his work. He was appointed *Privatdozent* at Munich university (1857), after publishing several works in jurisprudence, but had already begun composing verse-epics on subjects from early German history, encouraged by Theodor Fontane and influenced by de la Motte Fouqué and Graf von Platen-Hallermünde (*Harald und Theano*, 1854–55; *Die Amalungen*, written in 1857–58, published in 1876). He was appointed to a professorship at Würzburg in 1863, then moved to the University of Königsberg in 1872 and settled at Breslau in 1888, where he achieved great popular fame as teacher, lecturer and poet. His liberal principles developed strongly at this time in the direction of Bismarckian patriotism. He became rector of the university in 1893.

His work as a scholar is enshrined in a great number of books and monographs on historical subjects, the most substantial being *Die Könige der Germanen* (11 vol., 1861–1907), *Die Urgeschichte der germanischen und romanischen Völker* (4 vol., 1881–90) and *Deutsche Geschichte von der Urzeit bis 843* (1883–88). All reveal immense erudition and great imaginative insight. Many of his essays and articles were collected in *Bausteine* (8 vol., 1879–84). His historical novels enjoyed an enormous success at the time, but are not widely read today. The best is probably *Ein Kampf um Rom* (4 vol., 1876–78), where he succeeds in infusing a tense and theatrical story about the decline of the power of the Goths in Italy with a good deal of contemporary relevance. Its success led him to produce a series of similar works, treating historical subjects in an emotional way with a pedagogic aim. His first volume of poems was published in 1857 and he produced a steady stream of poetry, mostly ballads, till the end of his life. His first marriage was dissolved. His second wife, Therese (*née* Freiin von Droste-Hülshoff), collaborated in some of his novels. His

Sämtliche Werke poetischen Inhalts (21 vol.) appeared in 1899 and were augmented by four more volumes in 1903. He died in Breslau on Jan. 3, 1912.

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DAHOMEY (FON), the name of a people living in the south of the Republic of Dahomey in Africa; they speak Fōn, a language belonging to the Kwa subfamily of the Niger-Congo family of African languages. According to a Dahoman tradition, first recorded in the late 17th century, the kingdom was formed when the conqueror of a group living on the plateau of Abomey slit open the corpse of his defeated enemy, Dā, and reared his compound over it, naming it "in the belly of Dā" or *Dā-ho-mé*. The Aladahonu dynasty, which later conquered its way to the coast, continued to reign until it fell before the French in 1894.

The traditional economy of Dahomey was based on agriculture. There was considerable craft specialization, and cowrie shells used as money laid the basis for an intricate market system. Specialists included administrators, tax collectors, priests and diviners. Social structures ranged from the polygynous immediate family (*hwe*), through the extended family (*gbe*) to the totemic clan (*xenu*). Secret societies were banned, these being regarded as potential instruments of political subversion.

World view and ritual organization are complex. The offspring of an androgynous Great God (Mawu-Lisa) constitute pantheons of nature deities; there are personal gods and forces, an ancestral cult, developing out of a complicated series of beliefs in multiple souls, magic and an intricate divining system, the cult of Fa. The whole comprises a tightly integrated conceptual unity that supports the economic, social and political systems. Dahoman culture has extensive aesthetic resources in wood carving, brass working and cloth weaving. Art has both religious and secular significance, brass figurines and appliquéd cloths being symbols of wealth and high political position. There is a wealth of narrative forms and a rich musical tradition. See also DAHOMEY, REPUBLIC OF: *History; The People*.

See M. J. Herskovits, *Dahomey: an Ancient West African Kingdom*, 2 vol. (1938); M. J. and F. S. Herskovits, *Dahomean Narrative: a Cross-Cultural Analysis* (1958). (M. J. Hs.)

DAHOMEY, REPUBLIC OF (RÉPUBLIQUE DU DAHOMEY), since 1960 an independent republic in West Africa, extends from the Bight of Benin in the south to the Republic of Niger in the north, where the Niger River (*q.v.*) forms its boundary. On the east it is bounded by Nigeria, on the west by the Republic of Togo, and on the northwest by the Republic of Upper Volta. It lies approximately between latitude 6° and 12° 30' N and longitude 0° 45' and 3° 45' E. Measuring about 416 mi. (670 km.) north-south and about 78 mi. (125 km.) east-west (except toward the Niger where it widens to about 202 mi. [325 km.]), Dahomey is small compared with other African countries; its area is 43,483 sq.mi. (112,622 sq.km.) and its population (1968 est.) 2,576,600. The capital is Porto-Novo (*q.v.*).

Physical Geography.—Four regions are distinguishable: (1) the coastal belt, low, flat, and with clumps of coconut palms, an extensive sand bar forming an obstacle to the establishment of ports. Behind the sandy fringe is a depression occupied by lagoons, some interconnected (Porto-Novo Lagoon, 12 mi. [19 km.] long; Cotonou or Nokoué Lake; Ouidah Lagoon, 25 mi. long; Grand-Popo Lagoon, connected with those of Togo), but they join the sea only at Grand-Popo and at Cotonou; (2) farther north the *terre de barre* ("bar country"), a fertile clay plateau crossed by a wide marshy depression, the Lama, between Allada and Abomey. This region is flat and uniform except for some isolated hills not exceeding 1,300 ft. (400 m.); the greater part of Dahomey forming a plain on a crystalline base, gently undulating or dominated by occasional banks of bare rocks; (3) the Atakora massif in the northwest, reaching 2,146 ft. (654 m.), a dissected quartzite plateau flanked by escarpments from which streams flow toward the sea, toward the Niger (Mékrou, Alibori), and toward the Volta (Pandjari); (4) the eastern plains, the Borgu, and the plain of Kandi, crossed by the tributaries of the

in the colonial period. The growth of Nairobi, a colonial urban centre *par excellence*, provided unequal opportunities for its African population. The majority of the Nairobi Africans came to constitute the African crowd—domestic servants, the majority of workers in private and public employment, and petty traders. This group should be distinguished from the Nairobi African middle class which formed the 'political élite'. The African middle class possessed a fairly high level of education and had remunerative positions with government or were wealthy traders. By the mid-forties, this group had become well integrated within the colonial system.

The different, and often contradictory, interests of these two groups of people was strikingly manifested on the level of political action. The 'popular movements' of the African crowd were direct and often extra-constitutional. Their organizations, e.g. the 40 Group, were characteristically militant, and were often based on mass support. The 'élite politics' of the African middle class were strictly constitutional and moderate. Their goal—to consolidate their position within the colonial system—had obviously only limited appeal. The conflict between these two social groups was resolved by the elimination of the African crowd as a political force.

THE THREE-PARTY SYSTEM IN DAHOMEY:
I, 1946–56

BY MARTIN STANILAND

THE purpose of this and a subsequent article is to examine the creation of regionally-based political parties in Dahomey and the ways in which they accommodated their tactics to a rapid expansion of the electorate from 1951 onwards. Maurice-A. Glélé, in his recent book, *Naissance d'un Etat Noir*,¹ tends to play down the significance of this expansion and does not specifically discuss its effects on party development. He remarks that even when the electorate numbered 352,338 (in 1955), it was 'only a minute element' in the population.² My argument is that the structure and tactics of the major parties were products of a situation in which enfranchisement occurred with great speed in a society which was very unmodernized. The phenomenon was, of course, a common one in the 1950s; but Dahomey was an extreme example.

The underdevelopment of Dahomey

It would be hard to disagree with Glélé's general comment on the political sociology of Dahomey when he writes:

... beneath the appearance of democratic rule, there is in fact rule over the people (*une démocratie gouvernée*), directed by a minute bourgeoisie which the illiterate rural masses follow.³

In the mid-fifties, some 87.6 per cent of the active population was engaged in agriculture, and agricultural produce provided 95 per cent of the value of Dahomey's exports. In 1947 there were only 12,000 wage-earners in the territory, most of them in central government service: there were few employees in the agricultural sector. Compared with Ghana, Ivory Coast, or Senegal, urbanization was at a low level: in 1955 only 7.1 per cent of the population was in towns of 20,000 or more inhabitants.⁴ With the growth of Cotonou in the fifties, trade unions began to become politically significant; but in 1953 there were only 16,500 trade union members in Dahomey, divided between the C.G.T., C.F.T.C. and F.O. *centrales* as well as autonomous bodies.⁵ Incomes, principally derived from low price oleaginous commodities, were small: in 1956 *per capita* G.D.P. was equivalent to £33. Disparities between north and south were considerable.

¹ Maurice-A. Glélé, *Naissance d'un Etat Noir. L'évolution politique et constitutionnelle du Dahomey, de la colonisation à nos jours* (Paris, 1969). ² Ibid. 71 ³ Ibid. 41.

⁴ Robert Cornevin, *Histoire du Dahomey* (Paris, 1962), 465–7; A. Akindélé and C. Aguessy, *Le Dahomey* (Paris, 1955), 95; M. J. Herskovits and M. Harwitz (eds.), *Economic Transition in Africa* (London, 1964), 258; Ministère de la France d'Outre-Mer, Direction des Affaires Politiques, 2^{me} Bureau, *Le Syndicalisme dans les Territoires Africains* (1954).

⁵ Ministère de la France d'Outre-Mer, *Le Syndicalisme*.

chief was going to be a cipher or not depended on the personality of the chief himself. It is wisest, therefore, not to be dogmatic on this issue, and to consider each case on its merits.

The indirect rule system, then, while it lasted, proved a useful system of local government in Yorubaland. Its value, however, might well have been greater had those who operated it been readier, especially during the 1940s, to include within it a higher proportion of the more progressive elements.

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DOKÜMAN TASYON MERKEZİ

Indirect Rule in Benin

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The period before 1914

In 1897 a British punitive expedition conquered Benin and deposed the Oba, Ovonramwen, and exiled him to Calabar. The expedition was the result of what the old text books called the 'Benin Massacre' of 1896. In that year, acting consul Phillips and his party were killed by Bini soldiers while on their way to Benin to attempt to persuade the Oba to sign a treaty by which Benin would become British-protected territory.



Acting consul Phillips

BENIN (Dahomey)

GENERAL

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THE FALL OF BENIN: A REASSESSMENT¹

BY PHILIP A. IGBAFE

DESPITE the fact that Europeans had been in trading contact with Benin for some four centuries, and despite the increasing use by British consuls of gun-boats to protect British trade and interests, and to intervene in the affairs of African states on the Bights of Benin and Biafra², it was not until well into the second half of the nineteenth century that the kingdom of Benin became a matter of official concern to Britain. The consular activities and 'gun-boat politics'³ were essentially coastal, and the territories under the effective rule of the Obas of Benin were long untouched by British commercial and political influences. The first British inroad into this isolation of Benin came with the visit of Richard Burton in 1862, while he was British consul at Fernando Po. In his subsequent book, Burton emphasized the moral degeneracy of the people, the decline of their standard of civilization and the 'bloody customs'. He described Benin as a place of 'gratuitous barbarity which stinks of death'. Burton's account was given wide publicity⁴ and therefore became a threat to the independence of Benin.

It is tempting to argue that subsequent consular attempts to visit Benin were motivated by the desire to confirm the 'uncivilized' practices which Burton's account publicized. It is true that such accounts stirred the consciences of many in an age when the industrial revolution had made humanitarianism a fashionable doctrine, and when the trade in tropical products had replaced the slave-trade as 'legitimate' trade. The events which followed Burton's visit do not, however, bear out the contention that the pressure of officials on Benin in the 1890s was due to humanitarian considerations. Rather, the increased pressure to bring Benin into the sphere of consular control was occasioned by commercial considerations.⁵ The rich products of Benin forests had to be exploited. Penetration into the Oba's territories was a prerequisite if access to these forests was to be gained. Freedom to exploit the forests implied the co-operation or subordination of the powerful ruler at Benin, who was, in any case, not willing

¹ It should be pointed out that this article was written before the appearance of Professor A. F. C. Ryder's *Benin and the Europeans, 1485-1897* (London, 1969). All F.O. and C.O. references are to records at the Public Record Office, London. Except when otherwise stated, other references are to documents at the National Archives, Ibadan, Nigeria.

² The most notable of these Consuls was John Beecroft. See K.O. Dike, 'John Beecroft, 1790-1854: Her Britannic Majesty's Consul to the Bights of Benin and Biafra, 1849-1854', *Journal of the Historical Society of Nigeria*, I, no. 1 (1956), 5-14.

³ K. O. Dike: *Trade and Politics in the Niger Delta* (Oxford, 1956), 128.

⁴ Sir Richard Burton, *My Wanderings in West Africa by a F.R.G.S.*, part II, 'The renowned city of Benin', (1863).

⁵ See pp. 388-93 below.

representatives were merely complying with Ovonramwen's wishes. Lastly, and this is most significant, the treaty with the 'X' marks in place of the signatures of the Oba and his chiefs marked the beginning of the end of the independence of Benin.¹⁰ It was a huge diplomatic success for Gallwey and the cause which he represented. He had, by the treaty, provided Britain with the legal grounds for subsequently holding Oba Ovonramwen accountable for practices which were adjudged obstructionist and hostile to British commerce and the British policy of penetration into the interior of the country.¹¹

Contrary to popular views, the treaty did not mention, at least specifically, anything about human sacrifices, bloody customs or the slave-trade, except in so far as these might, by some strenuous stretch of the imagination, have been implied in the last part of Article V, which, *inter alia*, mentions in a vague way the Oba's agreement to co-operate with British officials in the interest of 'order, good government and the general progress of civilization'. On the other hand, the treaty was eloquently specific on the commercial issues which prompted Gallwey's visit, and also on the issue of political control of the Oba, since this was necessary to secure economic subordination as well. The treaty compelled the Oba to accept the advice of British consular and other officials in the internal government of his kingdom, in the adjudication of disputes, in his external relations with neighbouring chiefs, and in 'the development of the resources of the country' (Articles II, IV and V). Civil and criminal jurisdiction in Benin over 'British subjects' and other foreigners 'enjoying British protection' was reserved for Her Majesty's consuls or other representatives (Article III). Freedom of trade 'in every part of the king's territories' was forced on the Oba, including the building of 'factories and houses' in those parts (Article VI).¹² The Oba's territories were similarly opened to all forms of religious missions (Article VII).¹³ These were far-reaching concessions from a hitherto independent ruler of vast dominions.

It is pertinent to state here that in the question of signing 'treaties of protection' with British officials, African rulers had scarcely any choice in the matter. Ovonramwen, like other African rulers, was made to sign the 'book' on the explanations given by Captain Gallwey. In fact, as Gallwey himself explains, the Oba refused to touch the pen, though he allowed his name to be written and his advisers to sign the treaty.¹⁴ It is certain that the Oba did not invite Captain Gallwey to Benin City in 1892,

¹⁰ F.O. 84/2194, Macdonald to F.O. no. 26 of 16 May 1892 contains the details of this treaty.

¹¹ The treaty with Oba Ovonramwen was not, broadly speaking, different from those signed with other African rulers in the Niger Coast Protectorate except that the Oba did not object to any of the articles as Nana and Jaja had done in their own cases. This raises the point whether the Oba at all understood the implications of the Treaty.

¹² F.O. 84/2194, Macdonald to F.O. no. 26 of 16 May 1892; Henry Ling Roth, *Great Benin, its Customs, Art and Horrors* (Halifax, 1903), appendix 1.

¹³ *Ibid.*
¹⁴ F.O. 84/2194, Gallwey's Report on visit to Ubini (Benin City), the Capital of the Benin Country, 30 March 1892, in Macdonald to F.O. no. 26 of 16 May 1892.

SLAVERY AND EMANCIPATION IN BENIN, 1897-1945

BY PHILIP A. IGBAFE

ONE of the main economic props of the pre-colonial Benin kingdom was the institution of slavery. Closely related to it but markedly different in nature and practice was the system of pawning under which individuals who borrowed money offered themselves or their relations as pledge. The institution of slavery and the allied practice of pawning underwent changes of various kinds under British rule in the years after the Benin punitive expedition. This paper attempts to analyse these changes and to show that the abolition of slavery in Benin by the British was used, in contrast to many areas of Nigeria, to facilitate British occupation, and that later it became an expression of British commitment to a principle. This abolition of slavery in Benin created a host of problems which had economic, political and social ramifications. As far as possible, parallels and contrasts between Benin and other communities in Nigeria are given in order to put the colonial experience of Benin in respect of slavery in its proper setting.

Until late in the nineteenth century, slavery in the Benin as well as in other West African kingdoms had its own place in the structure of the state. The institution of slavery, which ante-dated the advent of European rule, had its roots basically in the economic, military, social and political necessities of the Benin kingdom. Broadly, two classes of slaves existed. These were the king's slaves and the slaves of ordinary Benin citizens. It must be emphasized that the expression 'king's slaves' in this context has to be differentiated from the common pre-colonial Edo expression, *evien-oba*, whose literal meaning, 'Oba's slaves', really meant 'subjects of the Benin monarchy'. In this pre-colonial usage the connotation was not of servile status, nor was Benin one vast kingdom of slaves in varying degrees of relationship to the Oba and chiefs.¹ The expression merely served to stress the pre-eminent position of the monarchy in the Benin political system. The expression was also used by Binis to identify themselves as free subjects of the Oba under common bonds of brotherhood.²

In pre-colonial Benin, slaves were acquired in a variety of ways. The first was by the innumerable wars of conquest and expansion which Benin

¹ This impression is given by Ling Roth in *Great Benin: Its customs, art and horrors* (Halifax, 1903), 103.

² Foreign visitors to Benin did not quite understand this position and regarded the expressions as symbolic of a servile relationship between the Oba and his subjects. See Gallwey: 'Journeys in the Benin country West Africa' *Geographical Journal*, II (1893), 129; Roth, *Great Benin*, 103. Gallwey writes: 'the Benin people are free, but are treated as slaves by the king, the title of king's slave being considered an honour.'

could be sacrificed or sold.⁷ In this regard there were usually a few important occasions during the year for making human sacrifices.⁸ The first was during the anniversary of the death of an Oba's father (*Ugierha-Oba*). On this occasion, a dozen each of slaves, cows, goats, sheep and fowls were sacrificed with prayers by the Oba to his deceased father to preserve the kingdom, spare it from all sickness, and save all the people and their belongings as well as all the crops in their farms. While the slaves were executed and thrown into the pits at the back of the Oba's compound, the animals were killed near the altar and their blood was sprinkled over the big ivories and brass works stored in the palace. The ceremony usually ended with feasting and dancing.

A second occasion for the sacrifice of one slave was at the annual bead ceremony usually performed at the end of the rainy season. All the king's beads were collected and a kneeling slave was struck on the head by the Oba so that the slave's blood ran over the beads. The accompanying prayer was that the 'Bead spirit' should give the Oba wisdom, and save him from the harmful effects of any charms directed against him. The slave was supposed to carry this supplication to the Bead spirit in the next world when he was finally beheaded. In the same way human sacrifices were carried out to propitiate the rain and sun gods, if, in any year, there was either too much rain or sun or too little, as these affected the crops and threatened the kingdom with famine. Sir Ralph Moor reported in 1897 that even after the capture of Benin City by the British, so incomprehensible to the Oba was his surrender, deposition and changed circumstances, that from his jail he asked for permission to send people to Benin water-side to catch some Urhobo slaves for sacrifice as the rains were falling too incessantly for the good of the people and their crops.⁹ A woman was usually sacrificed on these occasions with a message for the Rain or Sun god put into her mouth and, after death, she was hoisted on a crucifixion tree 'for the rain and sun to see'.¹⁰

In the event of the priests and doctors declaring an epidemic to be imminent, two slaves—male and female—were sacrificed to please the god of sickness (*Ogiwo*) with prayers to spare the kingdom from the horrors of an epidemic or general illness and to promote the birth of healthy male children to all pregnant women. In a kingdom where ancestor worship was widespread and where belief in the power of spirits for good and evil was deeply entrenched in the religious philosophy of the people, the sacrifice of slaves on the occasions referred to above, was an important aspect of the state rituals.

In addition to these customary circumstances for human sacrifices, the

⁷ Interview with Oba Akenzua II (3.4.62) at which the palace chiefs were present.

⁸ Egharevba, *Benin Law and Custom*, 85-88. Public Record Office, London (PRO): F.O. 2/178, Moor to F.O. 19 Nov. 1897, 'Particulars of Benin History' collected from the court historian, and other chiefs. NAI: Cal Prof 8/2, Alfred Turner to Moor 30 Mar. 1897.

⁹ PRO: F.O. 2/123 Moor to Salisbury No. 120 of 18.10.97.

¹⁰ PRO: F.O. 2/178 Moor to F.O. 19.11.97.

A RECONSIDERATION OF THE IFE-BENIN RELATIONSHIP¹

By A. F. C. RYDER

THE dynasty which now rules in Benin is related by current tradition to the Yoruba complex of kingship through a common ancestor, Odudua, the founder of Ife.² After banishing the last ruler of the first Benin dynasty, the Ogiso, so the tradition runs, the people tried to establish a non-monarchical form of government, but when disputes arose they sent to Ife asking Odudua to give them one of his sons as their ruler. Although Odudua was not able to meet this request in his lifetime, his son and successor, Obalufon, sent his brother Oranmiyan to Benin. After living for some years at Usama, on the outskirts of present-day Benin City, Oranmiyan grew tired of the opposition he constantly met from the chiefs of Benin and decided to return to Ife, leaving in his place as Oba or king the son born to him by the daughter of a Benin chief. In his later years Oranmiyan founded the dynasty of Oyo and finally returned to Ife where he reigned as Oni. Thus the Benin tradition credits its ruling dynasty with a premier position among the hierarchy of rulers in south-western Nigeria, subject only to the ancestral line of Ife. It is possible to imagine circumstances in which such a claim would have been of great importance to Benin and its Obas.

Through four centuries of contact between Benin and various nations of Europe no hint of this relationship with Ife emerges in any record until after the British occupation of the kingdom in 1897. It is true that European visitors to Benin lacked a sense of history, and either asked or recorded nothing about the origins of the State and its dynasty. The earliest evidence of this kind was written down in 1823 from information gathered in Benin early that same year by a visitor who in all ascertainable detail proves to have been a reliable observer.³ The tradition he recorded described the 'founder of this extensive kingdom' as a 'white man who came from the great water'. To that ruler 'their tradition attributes the plan and building of the city and king's palace, the introduction of the arts of working in brass, iron, and ivory, and the establishment of laws'. The visitor took this story to be a confusion of dynastic origins with memories of the first arrival of the Portuguese, but such an explanation is most implausible. More probably the 'great water' was not the ocean but the Niger, which up to the nineteenth century was often referred to in this

¹ The substance of this article was originally presented in a paper read to a Congress of the Historical Society of Nigeria held at the University of Ibadan in December 1962.

² The best traditional account of Benin history is that of Chief J. U. Egharevba, *A Short History of Benin* (third edition, Ibadan, 1960).

³ Royal Gold Coast Gazette, vol. 1, no. 21, Tuesday, 25 March 1823, 73-4.

behind them and granted the requests he had made; this foot they revered as though it were something holy.⁷

It must be considered significant that the Portuguese heard nothing about the Ogane in Ijebu, although they frequently traded there early in the sixteenth century and must have posed the same questions as in Benin. Probably Ijebu was not then subject to the Ogane to whom Benin owed allegiance.

Is it possible that the Ogane was the Oni of Ife?⁸ The twenty moons' journey mentioned by de Barros is no insuperable obstacle to such an identification. Most attempts to translate such time measurements into distance have failed to take account of the scale employed. In recent times, for example, the journey from Uromi in Ishan to Benin City—some fifty miles—traditionally took four to six months.⁹ Moreover, the visit of a new Oba's emissaries to the Ogane was a ritual one which may have demanded a lengthy stay in the overlord's court.¹⁰ Therefore it is not necessary to assume that the land of the Ogane lay a great distance from Benin.

Two further details about the Ogane recorded by the Portuguese chroniclers raise greater difficulties. They insist that he lived to the east of Benin—a matter on which Portuguese inquiries would have been very particular, but possibly self-deluding, because they believed for a time that Ogane might be Prester John. A recent clue that seems to point in the same direction is provided by Ward-Price, who in the 1920s was taken by Eweka II into a narrow room in the palace, at one end of which was a tall window. The Oba told him that he went there alone every day at dawn, waited for the first rays of the sun to illuminate the window (which must, therefore, have faced east), then, pressing a brass cross to his forehead, prayed for the Oghene (Oni) of Ife, the Alafin of Oyo, himself and all other Yoruba kings.¹¹ As there is no evidence that either the east or a similar dawn ritual played any part in Ife or other Yoruba religious practice, it may well be that the ceremonial described by Eweka II contained elements of two distinct phases of politico-religious allegiance. However, it must be borne in mind that the categories of direction, like those of distance, have to be referred to the Benin context from which these items of information were gathered. East and west are nowadays indicated at Benin with reference to the morning and evening sun, and in the Benin view of the world the sun

⁷ J. de Barros, *Da Asia* (Lisbon, 1552), *decada I, livro III, cap. iv.*

⁸ This has been the general assumption. Cf. R. E. Bradbury, *The Benin Kingdom and the Edo-speaking peoples of south-western Nigeria* (London, 1957), 20.

⁹ C. G. Okojie, *Ishan Native Laws and Customs* (Yaba, n.d.), 210. It must also be remembered that, in questioning the Benin envoy, the King of Portugal was seeking a link between Benin and the land of Prester John, which maps then available represented as being some 250 leagues apart.

¹⁰ In a personal communication, Dr R. E. Bradbury points out that 'the Edo speak of the messengers who carried the Oba's remains to Ife taking about three years over the journey. It was not only the length of stay at Ife that counted, but the ritual progression itself from site to site along the route which the first Oba is supposed to have followed.'

¹¹ H. L. Ward-Price, *Dark Subjects* (London, 1939), 238.

be regarded as a correct description of the preparations made by the German High Command prior to invasion. No attempt has been made by the editor to relate the narrative to historical facts and perhaps this is just as well. Even so, the English foreword refers to the poem as 'this classic'. It is not the first time that such lavish praise has been bestowed upon a Swahili poem written in the traditional manner. This poem is a good example of its kind, and no more than that.

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LYNDON HARRIES

BENIN

A Short History of Benin. By JACOB EGHAREVBA. Ibadan University Press, 3rd ed. (revised), 1960. Pp. xii, 101, illus. 8s. 6d.

Chief Egharevba's *A Short History of Benin* was first published in English, by the C.M.S. Bookshop in Lagos, in 1934. It was one of the first—and still remains among the best—of the now numerous little books in which Nigerians have written down the histories of their own peoples or states as they see them, relying for the most part on oral tradition, but also often making use of such written sources as were available to them. Its success eventually necessitated a reprint, published by the author at Benin in 1953, and has now occasioned a completely new edition.

This new edition has been handsomely re-set, in a larger and better format, by the Ibadan University Press, and contains, in a foreword, a justly warm appreciation of Chief Egharevba's work by Dr R. E. Bradbury, the anthropologist on the recent Benin Historical Research Scheme. It has clearly undergone a careful revision, involving some reorganization of chapters, the correction of misprints, and the use of a more accurate orthography for proper names. In addition there is some interesting new material, especially for the very early period, the Ogisos and their immediate successors Evian and Ogiamwen, who are remembered as the rulers of Benin before the coming of Oranmiyan from Ife (which Egharevba dates c. A.D. 1170), but also for some of the earlier *Obas* of the Oranmiyan line, such as Ewuare (c. 1440) and Ozolua (c. 1481).

Both the value and the appeal of this important source-book for Nigerian history will be increased by this new edition.

J. D. F.

Kamerun unter Deutscher Kolonialherrschaft. Herausgegeben von DR HELMUTH STOECKER. Band 1.—Schriftenreihe des Instituts für Allgemeine Geschichte an der Humboldt-Universität Berlin. Herausgegeben von PROFESSOR DR GERHARD SCHILFERT. Band 5.—Rütten und Loening, Berlin, 1960. Pp. 288 and one map.

This book is the outcome of classes held by Dr Stoecker at the Institute for General History at the Humboldt University of East Berlin. With the exception of an introduction by Dr Stoecker himself (largely devoted to polemics against West German historians such as Ritter, Hartung and Herzfeld), the contributions are by students. Although they have been put into shape ('bearbeitet') by the editor (whose position in the university is not indicated), they are clearly

The Journal of African History. c. II, (s. 1, 2) S. 351, 1961 (Cambridge)
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streams and the sea in the religion of Southern Nigerians need not be dilated upon.) Improbable as this assumption is, it is perhaps the only one that could define *akori* as jewels produced of inorganic material (stone or glass), without denying (rather a difficult matter) the worth of the accounts of Braun, Dapper and Barbot of the origin of *akori* from the sea and rivers. The suggestions of nautical relations of the Carthaginians with the coasts of Nigeria and the Cameroons would be worth considering in this case.³⁵ Unfortunately, the sources known up to now do not allow of a definitive solution of the *akori* problem³⁶.

That probably most of *akori* beads were produced in ancient Ife is confirmed firstly by the existence of a large but long forgotten glass industry in the so called Olokun³⁷ Grove near the present city of Ife³⁸ and then by some similarities between the *akori* as described by Römer and Pacheco, and the glass beads from Ife: 'blue-green glass with centres of red glass'.³⁹ It is also interesting to note that the glass-making crucibles from Ife and the *akori* as described by Römer have some common features. The crucibles were made of some kind of white clay, incrusted with glass of many shades of colours⁴⁰ and Römer mentioned the 'porcelain' *akori*, which had no less than four colours added only subsequently.⁴¹ On the other hand, in one of his less known works Frobenius explicitly stated that so called *akori* were a kind of glass beads from Ife.⁴²

SUMMARY

The problem of *akori* beads consists above all in the question of their [organic or inorganic] composition. If, according to the 'water theory', *akori* were some kind of corals, then how to explain their findings in old graves, where they remained in good state of preservation after the human bones decayed? In the present stage of research the following explanation might be offered: the term of 'akori' served for the designation of cylindrical and oval beads of varying composition and colour, made maybe of some now unknown kind of coral, but certainly also of stone or glass; perhaps the *akori* recovered from the sea-shores and rivers were not really corals but worked jewels from the corpses of those buried in the water or offerings to the sea-deity Olokun. The discovery in Ife of large production of glass beads seems to support this.

³⁵ See Frobenius, 340-5; Talbot, 1, 25, 182; Bovill, 26-8.

³⁶ For the precision of some notions and definitions I am indebted to the kindness of Professor J. D. Fage, who sent me a letter containing an analysis of the first version of this article.

³⁷ *Akori* possibly made of glass and recovered from the sea-shores and rivers could also be offerings to this deity of wealth, the sea and coral beads. See William Fagg, *Nigerian Images*, London (1963), 13.

³⁸ William Fagg and Frank Willet, 'Ancient Life', *Odu*, no. 8 (Oct. 1960), 29; W. Fagg, *Nigerian Images*, 27.

³⁹ Fagg and Willet, 29.

⁴⁰ Ibid., see also Frobenius, 295-296: 'wertvolle, mit Glass übergossene Krüge aus einer Art Porzellanmasse.'

⁴¹ Römer, 16-17.

⁴² Leo Frobenius u. Ritter v. Wilm, *Atlas Africanus* (Berlin und Leipzig 1931), Heft 8, Blatt 49.

ARCHIBALD DALZEL: SLAVE TRADER AND HISTORIAN OF DAHOMEY¹

BY I. A. AKINJOGBIN

ARCHIBALD DALZEL, by training a surgeon, spent most of his life in the slave trade, and is best known today for his *History of Dahomey*, which, since its publication in 1793, has become accepted as the best single account of Dahomey in the eighteenth century. Although it has recently been pointed out that his book was less of a dispassionate history than a polemic on behalf of the slave trade,² there is no doubt at all that Dalzel was equipped with greater intellectual training than was usual with most of the eighteenth century slave traders. Why then did he engage on the slave trade? What was his attitude to the trade and on what was it based?

It is intended that this biographical sketch should answer these questions on the evidence of Dalzel's surviving correspondence, especially with his younger brother, Andrew, lecturer and then professor of classics in Edinburgh University.³

Archibald Dalzel was born in Kirkliston, West Lothian, Scotland, on 23 October 1740.⁴ He had three younger brothers, Andrew, William (Willie), John (Jack), and a younger sister, Elizabeth (Bess). He was trained as a medical doctor, a training which he seems to have completed during the Seven Years War (1756-63). Around 1762 he himself took part in the war, probably as an assistant surgeon, and was present at the taking of Newfoundland.⁵ Discharged and paid off at the end of the war early in 1763, he was faced with the problem of finding employment.

This problem arose from two main factors. First, as he told his brother Andrew in 1771: 'I am conscious, Andrew, I shall never make a good M.D. Perhaps I never discovered to you that I never was fond of my business. Sure I am, I shall never make a proficient (sic) in that way.'⁶ The second factor, which aggravated the first, was that he felt, perhaps too consciously,

¹ The substance of this article was first read as a paper at the Congress of the Nigerian Historical Society in Lagos in December 1964.

² L. K. Waldman, 'An unnoticed aspect of Archibald Dalzel's *The History of Dahomey*', *J.A.H.* vi (1965), 185-192.

³ This correspondence is to be found in Edinburgh University Library (E.U.L.) in Dk.7.52. I am grateful to Professor J. D. Fingraves, Barnett-Fletcher Professor of History in the University of Aberdeen, for first drawing my attention to the existence of these letters, and the Librarian of the University of Edinburgh for his kindness in letting me see them.

⁴ Scottish Parochial Registers, Register House Edinburgh 667/2; Register book of Baptisms and marriages in the Parish of Kirkliston, 1731-1819. For this information, and reference, I am grateful to Mr Christopher Fyfe, Reader in History at the Centre of African Studies, University of Edinburgh.

⁵ Archibald Dalziel, to Andrew Dalziel, Spithead 6 January 1763 (E.U.L.Dk.7.52).

⁶ Archibald Dalziel to Andrew Dalziel, London, 13 April 1771 (E.U.L. Dk.7.52).

ROYAL MONOPOLY AND PRIVATE ENTERPRISE IN THE ATLANTIC TRADE: THE CASE OF DAHOMEY¹

BY ROBIN LAW

THE notion that the kings of the major states in the coastal area of West Africa regularly enjoyed a monopoly of commerce with the Europeans, while not altogether unchallenged, remains firmly embedded in the historical literature. According to a commonly drawn contrast, long-distance trade in the coastal kingdoms was characterized by the existence of such state monopolies, whereas in the states of the West African hinterland commerce was normally left to private enterprise.² The kingdom of Dahomey has frequently been cited as an example of a coastal state whose kings exercised a monopoly of the Atlantic trade. Dahomey, indeed, with its supposed royal commercial monopoly, has played a central role in the historiography of West Africa, since detailed studies of this kingdom have formed the basis for some very influential general models of the economic organization of African societies. Above all, the case of Dahomey was used by Karl Polanyi to expound his model of an 'archaic economy', an important feature of which was the exclusive control of the Atlantic slave trade by the king: according to Polanyi, in Dahomey there were only 'the administered forms of governmental trading', and there were 'no private merchants, only ... commercial diplomats'.³ Under Polanyi's influence, the commercial monopoly supposedly enjoyed by the kings of Dahomey has also been invoked as a central element in one variant of Coquery-Vidrovitch's 'African mode of production',⁴ and in Elwert's 'slave-raiding mode of production'.⁵

¹ An earlier version of this paper was presented to a seminar of the African Studies Group of the University of Stirling in March 1975. My thanks are due to those colleagues from whom I have derived ideas and information on the topic, and especially to Tony Hopkins, Agneta Pallinder and David Ross. I wish also to record my thanks to my students at Stirling, discussion with whom has served to clarify my thinking on the subject, and in particular to Susan Hargreaves and John Reid.

² See e.g. Jack Goody, *Technology, Tradition and the State in Africa* (London, 1971), 51-2; Nehemia Levtzion, *Ancient Ghana and Mali* (London, 1973), 122-3; R. Oliver and J. D. Fage, *A Short History of Africa*, 3rd ed. (Harmondsworth, 1970), 109.

³ Karl Polanyi, *Dahomey and the Slave Trade: an analysis of an archaic economy* (Seattle, 1966), 94.

⁴ Catherine Coquery-Vidrovitch, 'Recherches sur un mode de production africain', *La Pensée*, cxlii (1969), 74-5. In a more recent publication (which is discussed later in this article) Coquery-Vidrovitch has substantially modified this picture of Dahomeian commercial organization: id., 'De la traite des esclaves à l'exportation de l'huile de palme et des palmistes au Dahomey', in Claude Meillassoux (ed.), *The Development of Indigenous Trade and Markets in West Africa* (London, 1971), esp. 109-12.

⁵ Georg Elwert, *Wirtschaft und Herrschaft von 'Daxome' (Dahomey) im 18. Jahrhundert: Ökonomie des Sklavenraubs und Gesellschaftsstruktur 1724 bis 1818* (München, 1973), 28-9.

institutions which too often in the past were dismissed as barbaric and mysterious. Their importance to the Mende whom Little studied is unquestioned, and one can only make some tantalizing hypotheses about their role in the subsequent history of the Mende people.

The Mende of Sierra Leone is a product of careful anthropological field work. As a classic study of this type it contains considerable information at the outset on Mende history. Most of this was gathered from the collection of oral tradition, and reading, largely uncritically, in secondary sources. In very broad outline what Little has to say about Mende history is all there is to say, even in 1967, about Mende history. Very little is known beyond the fact that the original Mende settlers were hunters in the dense Sierra Leone forests or fishers in the creeks and rivers of the interior, that such settlement took place during the sixteenth century, that a secondary invasion produced a more warlike Mende, that the Mende were late (nineteenth-century) arrivals on the coast, and that in 1898 they rebelled against the British imposition of the hut-tax and the general introduction of an alien western culture. If Little is correct in his broad outline, however, many of his specifics are no longer tenable in the light of subsequent research. Kup, for example, shows that the Temne are fifteenth-century arrivals in Sierra Leone, having established themselves along the coast by 1500. Little's continuing reference to Butt-Thompson as a valid historical source on these migrations simply will not do in 1967 (p. 27). In addition to Kup, those interested in the details of such migrations would do well to consult the various works of Fyfe (especially his article on the Windward Coast between 1000 and 1800 in J. F. A. Ajayi and Ian Espie, A Thousand Years of West African History [Ibadan, 1965]) and the article by Hollis Lynch in the same volume. Even more pertinent to a complete study of Mende history, however, is the kind of field study represented in the article by Dick Simpson, "A Preliminary Political History of the Kenema Area," Sierra Leone Studies, New Series, Number 21 (July, 1967), pp. 52-62. Eventually it will be to such studies that one will look for Mende history. To Kenneth Little, Sierra Leone and the scholarly world will be indebted for providing a most complete description and analysis of the Mende at mid-twentieth century.

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DAHOMEY AND ITS NEIGHBOURS, 1708-1818. By I. A. Akinjogbin. Cambridge: The University Press, 1967. Pp. xi, 234. \$9.50.

This book is a revision of Dr. Akinjogbin's Ph.D. thesis. "Its aim is to trace, with the aid of hitherto unused documents, the eighteenth century political developments in Dahomey Its central theme is Dahomey's attempt to create a politically stable and economically viable state." The Author has succeeded in his aims, for this is a valuable history of eighteenth-century Dahomey, including a particularly full account of European-Dahomean relations during that

period. Although the book is concerned with more than a century of Dahomean political development, Dr. Akinjogbin's synthesis has been very much affected by his view of the conditions in which the Dahomey kingdom was born. He sees the formation of the new state as a part of the general impact of the European slave trade on the African mainland:

The introduction of the trans-Atlantic slave trade into the Aja country had, by the end of the seventeenth century, weakened the Aja institutions and created a political vacuum. Before the process had reached an incurable stage, however, a group of Aja had founded a new state, later called Dahomey, designed to withstand the corrosive influences of the new economic system (p. ix).

The kinds of changes which the author sees as having occurred are important to his thesis.

Formerly, the Yoruba and Aja peoples were organized into a politico-cultural complex designated by Akinjogbin as the "Ebi" Commonwealth (Ebi means family). The member villages and states of this commonwealth recognized a kinship relationship between themselves and Ife among the Yoruba and themselves and Allada among the Aja; and the Aja people traced their ultimate ancestry to the Yoruba. Political, social, and economic relationships within the Commonwealth were governed by norms of kinship, that is, by "natural obedience freely given" rather than by force. This "Ebi" system was disrupted by the arrival of the European slave traders; among the resulting political dislocations was a succession dispute in Allada whence a group of royal dissidents fled to establish the new village of Abomey. According to Akinjogbin, these men concluded that the "Ebi" system could not survive under the strain of the new conditions; also, they vowed to oppose the trans-Atlantic slave trade, which they blamed for the unsettled situation. They then set about building a new political system to replace the old. As their power grew, the new state of Dahomey began to conquer its neighbors and eventually defeated Allada, the spiritual capital of the Aja people, and Whydah, the coastal slave-trading entrepôt.

Apparently Akinjogbin has sided with those historians who find that the trans-Atlantic slave trade had a debilitating impact on African societies, as his choice of the words "weakened," "political vacuum," and "corrosive" in the above quotation indicate. Throughout the book he points up the folly of the slave-trade policy in terms of long range, stable benefits for Dahomey. Yet, it is undeniable that out of this unsettled social and political milieu emerged a new and powerful state which profited from the trade in slaves, even if only in the short run. However, Akinjogbin does not accept the contention of many historians that Dahomey originally sought to profit from the trade. His hypothesis is that the dissidents from Allada consciously "rejected the 'Ebi' social theory and the political organization founded on it" and "decided to found a new kingdom based on a completely new concept" (pp. 24, 25). The new state was "designed to withstand the corrosive influences of the new economic system [i.e., the slave trade]."

This is an interesting hypothesis, but Dr. Akinjogbin has bent too far in seeking to support it. Oyo became Dahomey's most powerful antagonist. Akinjogbin does not deny that this was due partially to a clash of political

Calabahs [Efik and Ibibio from Eastern Nigeria]	319
Kakanjas [the generic term for Nupe and associated peoples, derived from Kakanda]	163
Mokos [the generic term for peoples from the Cameroons]	470
Binnees [Benin. In this context probably included all people from the forest belt west of Yoruba and east of Ibo]	107
Congos [Bakongo, but used more generally for all Bantu-speaking peoples of Central Africa]	421
Hausas [Hausa]	657
Kromantees [generic term for the Akan peoples of the Gold Coast, and sometimes for the hinterland as well]	168
Mandingos	188
Sherbros	38
Timnehs [Timne]	5
Foulahs [Fulbe. As used here, the terms may include both the Fulbe of the Sierra Leone hinterland in the Futa Jallon and the Fulbe of Nigeria, who were usually called Fulani]	14
Soosoos [Susu]	51
Koosoos [Koso, in a narrow sense a term meaning Mende, but sometimes more broadly extended to other peoples of the Sierra Leone hinterland]	609
Jolofs [in nineteenth-century usage, all Wolof-speakers, not merely those from the kingdom of Jolof]	16
Mozambiques [generic term for all Africans shipped from the east coast of Africa]	18
Bassas [in Sierra Leone usage, the Bassa of Liberia, and often by extension other peoples of the Liberian hinterland]	60
Other small tribes	549

SUMMARY

A large proportion of the slaves captured at sea by the British Royal Navy during the early nineteenth century were landed at Sierra Leone. Statistical data on the make-up of the Sierra Leonean population at this period is available from several sources, and it provides some interesting clues to the scope and size of the slave trade from different parts of Africa.

CHRISTIANITY AND POLITICS IN DAHOMEY,
1843-1867

By REV. PAUL ELLINGWORTH

How clearly did nineteenth-century African rulers and their peoples distinguish between the religious and secular aspects of European 'presence' in their midst? What, if any, were the factors making for confusion? What, in intention and in effect, was the relationship between these two forms of European activity?

Such questions can only be fully answered on the basis of detailed studies of the situation in many different parts of the continent. The field is one in which generalizations are likely to remain dangerous, if not impossible. The present article offers only a sample account of the political implications of early work by the Wesleyan (now Methodist) Missionary Society (W.M.S.) in the kingdom of Dahomey from 1843 to 1867.¹

Even in this limited area, conclusions can be no more than tentative. It is impossible to reconstruct with precision the attitudes, motives and policies of African rulers on a foundation of second-hand and fragmentary reports which have passed through the distorting mirror of at least one interpreter's mind, and which reflect largely European interests and pre-occupations. British missionaries in this part of West Africa were not generally remarkable as linguists; African ministers in Dahomey, though not at Porto Novo, were working outside their own language area; and official dispatches from governors and consuls inevitably tend to be even more remote from the 'grass roots'.²

An indirect approach may therefore prove more rewarding. We shall outline (i) the main aims of Dahomean policy during this period, and (ii) the guiding principles of missionary activity, before surveying (iii) the development of relations between state and mission.

I

Dahomean policy throughout these years was dominated by two problems, neither of which was to reach a decisive settlement. The first was the effort to check or crush the relatively new but rising power of the Egba capital, Abeokuta. Incursions into Egba territory began not later

¹ No other Protestant missionary society was active in this area. For the work of the Roman Catholic Société des Missions Africaines from 1861 onwards, cf. J. Lafitte, *Le Dahomé. Souvenirs de voyage et de mission* (1873); E. Desribes, *L'Evangile au Dahomey et à la Côte des Esclaves* (1877); P. Bouche, *La Côte des Esclaves et le Dahomey* (1885); J. M. Todd, *African Mission* (1962), especially chapter III and IV.

² Louis Fraser describes as follows the procedure of a meeting he had as British vice-consul with the King of Dahomey in 1851: 'I read [Lord Palmerston's two letters] piecemeal, then rendered them as near as I could into Madiki's English, which is no joke, and then he interpreted, as well as he could, I suppose.' Fraser's Journal, fo. 90^r, in Beecroft to Palmerston, 19 Feb. 1852, F.O. 84/886, encl. 20, sub-encl. 1 in no. 3.

1970 ; îles de tempêtes, 1973, parallèle entre les destins de Napoléon et de Toussaint-Louverture).

DADOU, n. m. ♦ Cours d'eau de l'Albigeois qui prend sa source dans les monts de Lacaune ; affluent de droite de l'Agout dans lequel il se jette en aval de Lavaur (80 km de cours).

DĀDŪ DAYAL. ♦ Poète indien (Gujarat, 1544 - 1604), d'expression gujarati, auteur de *dits* célèbres dans lesquels il s'insurge contre le culte des idoles. Il créa une secte religieuse syncrétique vishnouite indo-musulmane, dite des *Dādū-panthi*, inspirée de la philosophie de Kabir*.

DAEGU (Taegu). ♦ V. de Corée du Sud, ch.-l. de la prov. de Gyeongsang-nord. 1 311 078 hab. (1975). — Universités. Indus. textiles, électriques et conserveries.

DAE-HAN MIN-GUG (Tae Han Min Kuk). ♦ Nom officiel que prit en 1948 la république de Corée, gardé par le gouvernement de Corée* du Sud.

DAGAN. ♦ Ancien dieu sémitique occidental dont les Amorites répandirent le culte en Mésopotamie. C'était sans doute un dieu de la fertilité, un dieu « froment ». Ses principaux temples étaient à Mari*, Ougarit*. Il apparaît dans la Bible, sous la forme *Dagon*, comme dieu des Philistins* : ceux-ci l'auraient donc adopté lors de leur installation en Palestine.

DAGENHAM. ♦ Aggl. résidentielle et indus. de la banlieue E. de Londres*. 108 000 hab. Indus. chimiques et automobiles.

DAGHESTAN ou DAGUESTAN, n. f. (République socialiste soviétique autonome de, en russe *Daghestanskaja A. S. S. R.*) ♦ Une des seize républiques autonomes de la R. S. F. S. de Russie*. Située dans le Caucase du N., elle est baignée à l'E. par la mer Caspienne*. 50 300 km². 1 600 000 hab. en 1978 (en majorité musulmans ; une trentaine de peuples : Andiets, Avarets, Darghiens, Laks, Lesghiens, Koumucks, Nogaïs). Cap. : Makhatchkala. Le *Daghestan* (son nom signifie en turc « pays de montagnes ») est fragmenté par des vallées et des bassins intérieurs. — **Écon.** L'activité agricole est représentée par la culture du blé, du maïs, des légumes et de la vigne. Indus. pétrolières, mécaniques, chimiques et alimentaires. Traitement du bois. Pêcherie. — **Hist.** Conquis par les Perses (IV^e s.), les Arabes (VIII^e s.), puis les Turcs Osmanlis (XVI^e s.), le Daghestan fit partie de l'Empire russe dès la fin du XVII^e s. Après la révolution d'Octobre, le régime soviétique y fut instauré. Envahi en 1918 par les Russes blancs, les Allemands et les Turcs, disputé entre eux et les bolcheviks, il devint une R. S. S. autonome en 1921.

DAGINCOURT (Francois). ♦ → AGINCOURT (d').

DAGÖ. ♦ Nom suédois de Khiouma* (Estonie).

Dagoba. ♦ Nom par lequel on désigne les monuments bouddhiques du type des *stūpa** à Ceylan. En Inde, appellation des mêmes *stūpa* qui se trouvent à l'intérieur des sanctuaires bouddhiques.

DAGOBERT I^r. ♦ Roi des Francs (629-639), né au début du VII^e s. Son père Clotaire* II le fit roi d'Austrasie sous la tutelle de Pépin* l'Ancien. Devenu roi des Francs en 629, il reconstitua l'unité du royaume franc, à la mort de son frère Caribert (632), avec Paris pour capitale. Pendant dix ans, il y maintint l'ordre, aidé des futurs saint Éloi* et saint Ouen*. Mais en 634, il fut contraint de reconnaître l'indépendance de l'Austrasie avec, pour roi, son fils Sigebert* II, tandis que son second fils, Clovis, devait devenir, à sa mort, roi de Neustrie, sous le nom de Clovis II. — Dagobert fut enseveli à Saint-Denis.

DAGOBERT II. ♦ Petit-fils de Dagobert I^r et fils de Sigebert II. Roi d'Austrasie (676-679). Il fut assassiné par ordre de Grimoald, fils de Pépin l'Ancien. Sa fille fut canonisée sous le nom d'Adèle.

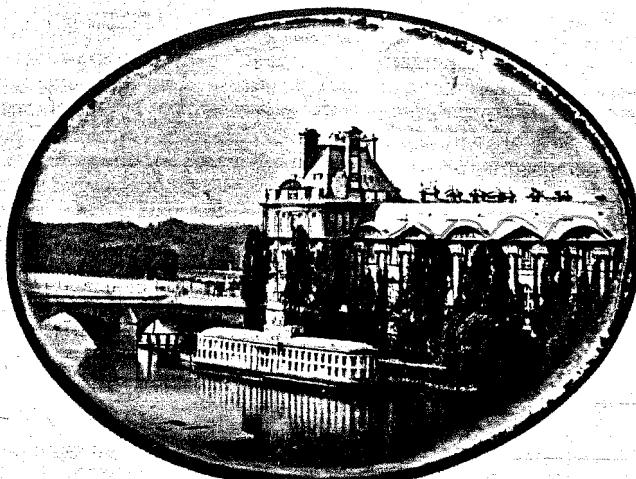
DAGOBERT III. ♦ Fils de Childebert* III et roi de Neustrie (711-715) sous la tutelle de Pépin le Gros. — Père de Thierry* IV.

DAGON. ♦ → DAGAN.

DAGONVILLE. ♦ Comm. de la Meuse, arr. de Commercy. 94 hab. — Lieu de naissance de Ligier Richier*.

DAGRON (René). ♦ Chimiste français (Beauvoir, 1819 - Paris, 1900). Inventeur de la microphotographie, il fut chargé d'un service de renseignements.

DAGUERRE (Jacques). ♦ Inventeur français (Cormeilles-en-



Ph. Nimatallah/Ricciarini

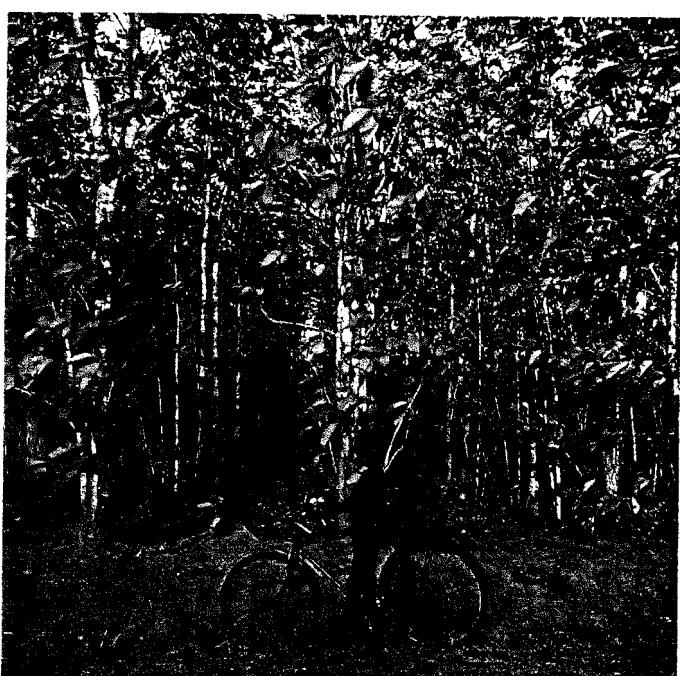
J. Daguerre : une des premières photos, 1839.
(Musée des Techniques, Arts et Métiers, Paris.)

Paris, 1787 - Bry-sur-Marne, 1851). Peintre de décors ayant inventé le diorama en 1822, il s'associa en 1829 à Niepce*, inventeur de la photographie, qui poursuivait ses recherches ; après la mort de Niepce, Daguerre découvrit les procédés permettant de développer (1835) et de fixer (1837) ses images, et dès 1838 obtint les *daguerréotypes*.

DAHL (Johan Christian). ♦ Peintre norvégien (Bergen, 1788-Dresde, 1857). Paysagiste de tempérament romantique, il se plut à rendre le caractère grandiose de la nature et fut en même temps un observateur attentif. Ses études de nuages témoignent de sa sensibilité aux effets d'atmosphère. Il influenza profondément la peinture norvégienne.

DAHN (Felix). ♦ Historien allemand (Hambourg, 1834 - Breslau, 1912). Professeur de droit, il participa activement au *Kultkampf* et se fit connaître par ses importants ouvrages historiques sur l'histoire des Germains et de l'Allemagne primitive des origines à 843. Il a laissé en outre un roman historique sur la conquête de Rome par les Ostrogoths (*La Bataille de Rome*) et des épopées.

DAHOMEY, n. m. ♦ Nom du Bénin* jusqu'en 1975. — **Hist.** Dès le

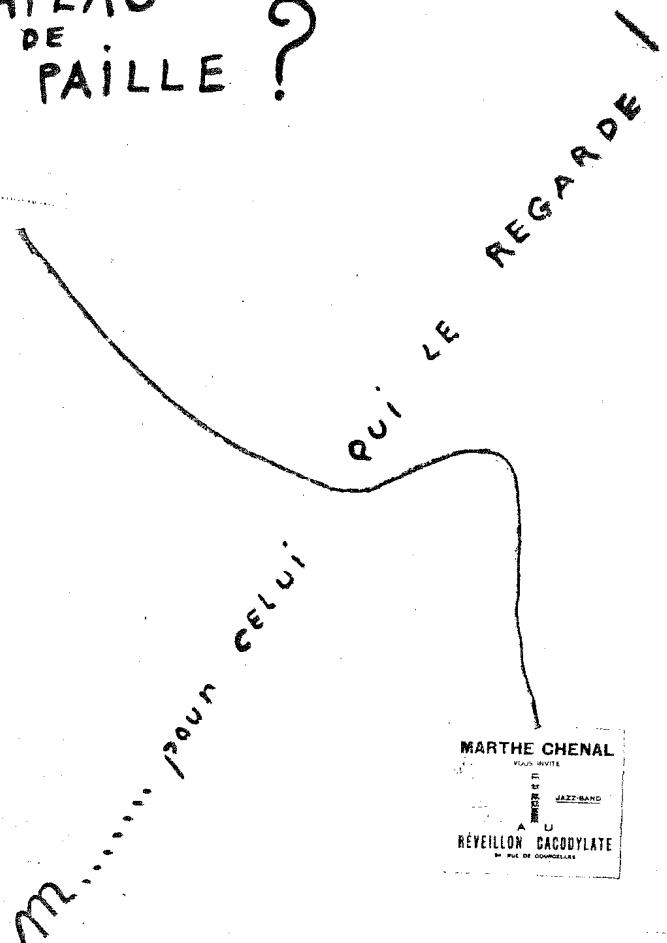


Ph. Hétier

Dahomey : forêt de tecks.

Le Grand Roberts, c. II, s. 807-808, 1987
(Part 2)

CHAPEAU DE PAILLE ?



Francis Picabia : « Chapeau de paille », 1921. Dada est un « insignifiant absolu », disait Gide en 1920. Dada confirme qu'il se refuse à poser la traditionnelle question du sens pour soulever celle de la fonction artistique. Gal. Louis Carré, Paris (L. Carré).

complètes, 2 vol., coll. La Pléiade, Paris, 1968 / R. HAUSMANN, *Courrier dada*, Paris, 1958 / R. HUELSENBECK, *Dada Almanach*, New York, 1967 / G. HUGNET, *L'Aventure dada*, 1916-1922, Paris, 1957 / M. LE BOT, « Dada et la guerre », in *Europe*, n° 421 et 422, mai et juin 1964; Francis Picabia et la crise des valeurs figuratives, Paris, 1968 / R. MOTHERWELL, *The Dada Painters and Poets*, New York, 1951 / F. PICABIA, *Pensees sans langage*, Paris, 1919; *Unique Eunuque*, Paris, 1920; *Jésus-Christ rastaquouère*, Paris, 1920; 391, rééd. intégrale en fac-similé de la revue 391, Paris, 1960 / J. PIERRE, *Le Futurisme et le dadaïsme*, Lausanne, 1967 / G. RIBEMONT-DESSAIGNES, *Déjà jadis ou Du mouvement dada à l'espace abstrait*, Paris, 1958; *Théâtre*, Paris, 1966 / H. RICHTER, *Dada art et anti-art*, Bruxelles, 1966 / M. SANQUILLET, *Dada à Paris*, Paris, 1965 / P. SOUPAULT, *Rose des vents*, Paris, 1920 / T. TZARA, *Sept Manifestes dada*, Paris, 1924 / W. VERKAUF, *Dada. Monographie d'un mouvement (Dada. Monographie einer Bewegung)*, Teufen, 1957.

Corrélat

ABSTRAIT (ART), ARAGON (L.), ARP (H.), BLAUE REITER (DER), BRETON (A.), BRÜCKE (DIE), COLLAGES, CONSTRUCTIVISME, CUBISME, DELAUNAY (R. ET S.), ÉLUARD (P.), ERNST (M.), EXPRESSIONNISME, FIGURATIF (ART), FUTURISME, KANDINSKY (W.), LÉGER (I.), PICABIA (F.), SURREALISME, SURREALISME ET ART, TECHNIQUE ET ART.

DAHOMEY	
1	<i>Le pays</i>
2	<i>Le royaume du Dahomey</i>
3	<i>Colonisation et décolonisation</i>
4	<i>La République dahoméenne</i>

L'histoire du Dahomey ne commence pas avec le débarquement des navigateurs européens sur la côte des Esclaves et l'installation de comptoirs. Elle ne commence pas au XIX^e siècle. La répartition ethnique de la population de l'actuel Dahomey (2 505 000 habitants) suggère quelles sont les racines d'une histoire qui a été aussi celle du royaume du Dahomey et qui s'identifie aujourd'hui avec celle de la décolonisation et de ses vicissitudes.

Cependant, le Dahomey, dans ses frontières actuelles, constitue un ensemble politique particulièrement hétérogène. Crée de toutes pièces par les

coloniseurs français, ce pays comprend des ensembles ayant atteint des stades d'évolution très différents les uns des autres : royaumes du Dahomey, qui a donné son nom à la colonie, puis à la jeune république, et de Porto-Novo dans le sud, royaume Bariba du nord, sans compter de nombreux groupes ethniques dont l'organisation politique, récemment encore, ne dépassait guère le cadre tribal.

Le Dahomey est essentiellement un pays agricole et, comme beaucoup de pays dits sous-développés, un pays de monoculture (les neuf dixièmes de l'économie agricole reposent sur les oléagineux), ce qui rend son économie très sensible aux mouvements de la conjoncture et aux conditions climatiques : l'amélioration des modes de culture n'a pu interdire la famine qui, en 1958, éprouvait le nord du pays. L'exiguité du marché, fortement dominé par l'économie des pays développés, et l'instabilité politique pèsent sur les projets et les perspectives économiques du pays.

P. D. et E. U.

1 Le pays

Le Dahomey est un Etat de l'Ouest africain qui couvre seulement 112 622 km² entre le Togo et le Nigeria : il s'étend du nord au sud, sur près de 700 km, entre le golfe de Guinée et le Niger.

Avec ses 2 505 000 habitants, il est un des pays les plus peuplés de l'Ouest africain : la densité y dépasse 22 habitants au kilomètre carré. Cette population compte plusieurs ethnies assez proches par leurs langues, leurs coutumes, leurs genres de vie.

Un relief uniforme

Le relief est d'une grande uniformité : le vieux socle archéen donne des plateaux lourds que surmontent, de-ci de-là, des pointements de roches éruptives, tandis qu'au nord l'alignement de quartzites de la chaîne de l'Atakora dessine un léger brouillelet.

Au nord, un effondrement du socle a engendré un bassin en partie remblayé de formations continentales du Tertiaire. Au sud, les formations sédimentaires pénètrent en golfe jusqu'à la latitude d'Abomey ; elles s'ordonnent en bassin dont les couches se disposent en auréoles autour de Porto-Novo : Crétacé du Continental intercalaire, Éocène, Continental terminal du Tertiaire indifférencié et, sur la côte, atterrissements plio-quaternaires.

A ces différentes formations correspondent de petites régions bien individualisées : sous les plateaux cristallins, la dépression de Lama, creusée dans les couches tendres de l'Éocène, est périodiquement inondée par les crues de l'Ouémé et de son affluent, le Zou. Au sud, la « Terre de barre » coïncide avec les argiles lourdes mais fertiles du Tertiaire indifférencié. Enfin, les cordons littoraux emprisonnent un chapelet de lagunes dont seules celles de Grand-Popo et de Cotonou communiquent avec la mer : cette étroite bande côtière est une zone privilégiée : les terres alluviales portent des cultures de manioc, de riz, de cocotiers, tandis que les lagunes alimentent une pêche active.

Diversité du climat et de la végétation

En raison de l'insignifiance du relief, c'est la latitude qui commande la répartition géographique des climats. Compris

Robert CORNEVIN, Histoire du Dahomey, Paris 1962.

CHAPITRE XIV

ÉVOLUTION POLITIQUE

Disposant dans le sud d'une élite intellectuelle solide, d'une bourgeoisie catholique nombreuse, le Dahomey qui s'était déjà fait remarquer par la valeur de ses représentants alors désignés au grand Conseil n'eut aucun mal à prendre sa place dans une vie politique nouvelle, aussi bien dans les assemblées locales qu'à Paris, à Dakar et dans la vie des partis politiques africains.

L'évolution politique dahoméenne doit être examinée sur les divers plans, internes, fédéraux, franco-africains, internationaux, aux niveaux divers des hommes politiques et des partis, des assemblées et depuis la loi-cadre Deffére, des gouvernements.

La vie politique est caractérisée par la permanence des élites dahoméennes, une certaine autonomie du Dahomey vis-à-vis de l'A.O.F., enfin à l'intérieur du Dahomey par un régionalisme historique des partis qui suivent une personnalité ; ainsi la région sud-est, celle de l'ancien royaume de Porto-Novo, suivra M. Apithy, celle de Cotonou - Ouidah - Abomey (ancien royaume du Danhomé) suivra M. Ahomadegbé, enfin le nord (ancien royaume Bariba) suivra M. Hubert Maga. Cette division ne sera que lentement surmontée grâce à l'entente des hommes politiques dahoméens, entente qui sera confirmée par une réforme constitutionnelle aboutissant au succès du parti de l'unité groupant les partis de MM. Maga et Apithy. Ce parti adhèrent dans le cadre de l'entente au RDA, la fusion était enfin réalisée en avril 1961 après six mois de difficultés politiques.

Dans l'évolution politique du Dahomey après guerre on peut distinguer :

1^o les élus dahoméens dans le cadre politique métropolitain. M. Apithy et la première assemblée (1945-1951) qui voit

les premiers pas du Conseil général dahoméen et, sur le plan parisien, la création du parti des Indépendants d'outre-mer ;

2^o la deuxième assemblée et l'apparition du nord-Dahomey en tant que force politique (1951-1956) ;

3^o la loi-cadre, les tendances fédérales et l'entente (1956-1959) ;

4^o le Dahomey dans la Communauté et l'indépendance.

Avant d'aborder ces différentes périodes nous étudierons successivement l'évolution des institutions, les diverses élections et la représentation parlementaire.

I. — ÉVOLUTION DES INSTITUTIONS POLITIQUES

Le Dahomey appartenant à l'A.O.F. va suivre le sort de cette fédération et bénéficier des différentes mesures concernant les divers territoires du groupe.

Les Dahoméens possèdent la citoyenneté française par la loi Lamine Guèye du 7 mai 1946, puis par l'article 80 de la Constitution de 1946 qui établissait la coïncidence entre nationalité et citoyenneté.

Jusqu'en 1945, nous avons vu que le Dahomey n'a que des représentants désignés par le gouvernement au sein du Conseil d'administration et du conseil de gouvernement fédéral. Par ailleurs les trois communes mixtes de Porto-Novo, Cotonou et Ouidah ont des commissions municipales consultatives.

En 1946, le Dahomey a un conseil général élu qui délibère sur le budget de la colonie et en réalité sur toute la vie interne, le fonctionnement propre du Dahomey. Cette assemblée envoie cinq représentants au grand Conseil de l'A.O.F. à Dakar, deux sénateurs et deux conseillers de l'Union française à Paris. Par ailleurs un corps électoral unique (1^{er} et 2^o collèges) envoie au Parlement français un député, puis deux à partir de 1951.

La loi-cadre Deffére pour les territoires d'outre-mer donne au Dahomey un conseil de gouvernement dirigé par M. Apithy. Le Dahomey approuvera massivement la constitution de 1958 puis, avec le conseil de l'Entente, accèdera à l'indépendance le 1^{er} août 1960.

rule, while his short-lived successors Brand and Foote helped to persuade the British Government that it was desirable and feasible to effect the transition to a colony. The consular decade at Lagos was a time of change which foreshadowed many of the issues of the Partition and was the first step in the making of Nigeria.

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FLY AND ELEPHANT PARTIES: POLITICAL POLARIZATION IN DAHOMEY, 1840-1870

BY JOHN C. YODER

I. Introduction

WHEN the West African slave trade was permanently suppressed in the mid-nineteenth century, the kingdom of Dahomey experienced a profound economic and military transformation. Until about 1840, Dahomey obtained much of its income from the capture and sale of slaves, but in the second half of the century the nation was forced to devote its economic efforts to the peaceful production and exportation of palm oil. While Catherine Coquery-Vidrovitch has analysed the economic implications of this change,¹ no one has attempted to discuss the political background to such a significant *volte-face*. The economic transformation was accompanied by noticeable political realignments, creating polarizations among Dahomean leaders and interest groups. Competing viewpoints began to coalesce around opposing positions as two distinct political parties emerged in the decades between 1840 and 1870. For reasons to be explained later in this study, these two groups might appropriately be labelled the Fly Party and the Elephant Party.

An overemphasis on the absolute power of the Dahomean monarchy has caused scholars to overlook the complex and competitive political process in nineteenth-century Dahomey. Most early European visitors to this West African kingdom, interpreting royal harshness as absolutism, believed that all power and decision-making were concentrated in the hands of the king and a small clique of his high-ranking officials who acted with little regard for the pressures of interest groups or political constituencies.² The bias of the early travellers has been reflected in subsequent scholarly descriptions of Dahomey. In *Le Dahomey*, a nineteenth-century book claiming to be a 'scientific study' of African life, Edouard Foa described the Dahomean form of government as an

... uncontrolled, absolute monarchy without limitations. This [polity] permits all sorts of abuses on the part of the king. His smallest caprice is a law to which all his subjects, from the highest to the lowest, must submit without murmuring. And he changes the statutes at the whim of his fancy. Far from accepting the wise counsel which those surrounding him are able to give because of their age and experience, the sovereign listens only to his own desires.³

¹ Catherine Coquery-Vidrovitch, 'De la traite des esclaves à l'exportation de l'huile de palme et des palmistes au Dahomey: XIX^e siècle', in *The Development of Indigenous Trade and Markets in West Africa*, Claude Meillassoux, ed. (London, 1971), 107-23.

² See for example Abbé Lafitte, *Les pays des nègres et la côte des esclaves* (Tours, 1878), 91. Lafitte was a Catholic missionary to Dahomey in the 1860s.

³ Edouard Foa, *Le Dahomey* (Paris, 1895), 265.

tinu have international reputations, and their works are often played in the annual spring music festival in Prague. In addition, jazz and related musical forms, and their performers, are also very popular, as is folk music.

Czechoslovak motion pictures are noted for their delicate and sympathetic treatments of basic human situations. In fact, modern Czechoslovak literary, theatrical, and film creations are all characterized by an interest in everyday life combined with the application of new forms of expression. A notable example of this has been the continued success of the combination of film, ballet, and theatre known as *Laterna magica*, which first attracted international attention at the world expositions in Brussels (1958) and Montreal (1967).

Fine, applied, and popular arts. In painting and in sculpture, abstract schools have made themselves felt, but Realism generally prevails. One of the best known painters before independence was Josef Mánes, and after his time Alphonse (Czech Alfons) Mucha gained world renown, as did the half-Czech Oskar Kokoschka. The glass designer and sculptor René Roubíček is also world renowned in his restricted field. In the applied arts, the manufacture of glass ornaments, the traditional north Bohemian costume jewelry, and toys is probably best known. Popular art has been preserved above all in useful objects in ceramics and wood; embroideries and traditional costumes are now of less importance.

Libraries and museums. The largest library is the State Library of the Czech Socialist Republic in Prague, created in 1958 by merger of several older libraries (one of which, the University Library, was founded in 1348); its collections include 4,600,000 volumes. The National Museum Library, also in Prague and founded in 1818, has about 2,400,000 volumes. Other major collections are in the Slovak National Library in Martin (2,040,000 volumes), the Slovak Technical Library of Bratislava (1,100,000), and the university libraries in Bratislava and Brno (1,330,000 and 2,390,000, respectively). Public lending libraries are found in every community.

Among the many museums, in both Prague and the provinces, may be mentioned three in Prague: the National Museum (founded 1818), the National Gallery (1796), and the Museum of Decorative Arts (1885), the last housing one of the world's largest glass collections.

The media of mass communication. Among the nearly 1,200 varied periodicals published in Czechoslovakia, there are only about 30 newspapers, the leader of which is the KSČ organ *Rudé Právo*. The national television network reaches the whole country. Half of the programs are devoted to music and a quarter to news and reportage.

PROSPECTS

Czechoslovakia, a rather small country situated in the centre of Europe, is characterized by a great internal variation, a fact that Czechoslovaks feel justifies the words of the national anthem, which claim that the country is "a paradise to look at." Complicated natural conditions, limited resources of raw materials, and a land-locked position are reflected in the national character, demography, and economy. Czechs and Slovaks entered the modern period as peoples without a large noble class and higher social order, and subsequent developments have made them cosmopolitan, with social consciousness and a strong democratic spirit. Their prospects centre on the intensification and modernization of the national economy, but also important are the improvement of surviving backward areas and the smoothing out of regional differences.

BIBLIOGRAPHY. The literature on Czechoslovakia is predominantly written in Czech. Foreign sources are often out of date, but competent works with sections on Czechoslovakia include P. GEORGE and H. SMOTKINE, *Les Républiques socialistes d'Europe centrale* (1967); A.F.A. MUTTON, *Central Europe: A Regional and Human Geography*, 2nd ed. (1968); R.H. OSBORNE, *East Central Europe: A Geographical Introduction to Seven Socialist States* (1967), N.J.G. POUNDS, *Eastern Europe* (1969), and R.E.H. MELLOR, *Eastern Europe: A Geography of the Comecon Countries* (1975), all detailed works. Regional geographies include M. BLAZEK, *Ökonomische Geographie der Tschechoslowakischen Republik*, in German

(1959; also pub. in Russian, 1960); J. DEMEK *et al.*, *Geography of Czechoslovakia* (1971); V. HAUFER, *Changes in the Geographical Distribution of Population in Czechoslovakia* (1966), and V. HAUFER *et al.*, *Czechoslovakia: Land and People* (1968); population data are in *WORLD POPULATION YEAR*, *La Population de la Tchécoslovaquie* (1974), and detailed analysis in the official *Vývoj společnosti ČSSR*, based on the 1970 census figures; detailed information may also be found in English in the *Atlas Československé socialistické republiky* (1966); M. BLAZEK, *Ekonomická geografia ČSSR* (1964); *Príruční slovník naučný*, vol. 1, pp. 389-462 (1962), a concise encyclopaedia; and in the *Statistical Yearbook of the Czechoslovak Socialist Republic* (annual).

(M.BI./R.H.O./Ed.)

Dahomey

(BENIN)

The Republic of Dahomey—which in 1975 was renamed People's Republic of Benin—is one of the smaller independent states of West Africa. With an area of 43,500 square miles (112,600 square kilometres), it consists of a long wedge of territory extending for about 420 miles (675 kilometres) from the Niger River, which forms part of its northern frontier, to the Atlantic Ocean in the south, on which it has a 78-mile (125-kilometre) seaboard. Its population, estimated to be 3,100,000 in 1975, is composed of a variety of ethnic groups, the largest of which is composed of Fon, or Dahomean, people, numbering about 850,000 (1969 estimate). Dahomey is bounded to the west by Togo, to the northwest by Upper Volta, to the northeast by Niger, to the east by Nigeria, and to the south by the Atlantic Ocean. The capital is Porto-Novo (population, according to 1972 estimate, 100,000). Cotonou is the de facto capital.

A former French colony, which gained its independence in 1960, Dahomey has diverse and distinctive cultural heritages. Today it is composed of a somewhat uneasy grouping of ancient kingdoms or chiefly states that were formerly at war with one another; one of these states, Dan-Homé ("On the Stomach of Dan," Dã, or Dan, being a conquered 17th-century kinglet), gave its name to the entire country. It was this kingdom, which had its capital at Abomey, that was renowned for its Amazon warriors—an elite corps of women soldiers who fought in the armies of the king of Abomey. The name Benin was that of a major West African state of earlier times.

Modern Dahomey has been characterized by political instability; there were eight changes of government and four military coups in the first decade of independence alone. The economy is dependent upon palm oil—which, along with palm kernels and products, accounts for two-fifths of the value of all exports—and upon aid, primarily from France. The discovery of offshore oil has raised hopes for a new source of national income. The economy was strengthened by the opening of an artificial deep-water harbour at Cotonou in 1965, a port that is now the commercial capital and largest city in the country (population estimated to be 175,000 in 1972). (For coverage of an associated physical feature, see *NIGER RIVER*; for historical aspects, see *WEST AFRICA, HISTORY OF*.)

The landscape. *Relief.* Dahomey consists of five natural regions—a coastal region, the *barre* country, the Dahomeyan plateaus, the Atacora Massif, and the Niger plains.

The coastal region is low, flat, and sandy, backed by lagoons. It forms, in effect, a long sandbar on which grow clumps of coconut palms; the lagoons are narrower in the western part of the country and wider in the east, and some are interconnected. In the west the Grand-Popo Lagoon extends into neighbouring Togo, while in the east the Porto-Novo Lagoon provides a natural waterway to the port of Lagos, Nigeria, although its use is discouraged by the political boundary. Only at Grand-Popo and at Cotonou do the lagoons have outlets to the sea. The outlet at Grand-Popo is known as the *Bouche du Roi* ("King's Mouth"), a French corruption of the Portuguese name, *Bocco de Rio* ("River Mouth").

Behind the coastal region occurs the *barre* country—the word being a French adaptation of the Portuguese word *barro* ("clay"). A fertile clay plateau, the *barre* region contains the Lama Depression, a vast swampy

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kingdom

Türkische und mongolische Elemente im Neopersischen, iii, 618-21, No. 1658.

The term *kōlwāl* was especially used in Muslim India under the Mughals and, after the collapse of their empire in the mid-18th century, in British India for approximately a century more. But in fact, this office, in the sense of "official responsible for public order, the maintenance of public services etc., in a town" (something like the *Sāhib al-Shurta* [q.v.] of the earlier caliphate), existed before the Mughals, e.g. in the territories of the Dihli sultanate and in the provincial sultanates which arose in South India and eastern India during the post-Tughluqid period, cf. I. H. Qureshi, *The administration of the sultanate of Delhi*⁴, Karachi 1958, 173-4, and Majumdar, ed., *The history and culture of the Indian people*. vi. *The Delhi sultanate*, Bombay 1960, index s.v. The accounts of Portuguese adventurers in India, from Vasco da Gama onwards, speak of encounters with the *catual* or royal representative in the towns where they disembarked (thus also in Camoēns, *The Lusiads* [completed 1572], vii, viii, *passim*).

In the *A'īn-i Akbarī* of Abu 'l-Faḍl 'Allāmī [q.v.], we find a classic exposition of the duties of the *kōlwāl*. His multifarious responsibilities included the maintenance of law and order, with the pursuance of criminals and robbers (for the recovery of whose depredations the *kōlwāl* was personally responsible); the keeping of a register of houses and streets; maintaining an intelligence system in the town, including observations of the incomes and life-styles of the populace, the results of which espionage to be reported to the central government; the enforcement of a curfew; the supervision of weights and measures and fair market practices; the upholding of the standard of coinage and the calling-in of bad coins for re-minting; the oversight of public water supplies; the appropriation for the state of intestate properties; the care that widows did not make the sacrifice of *sati* against their wills; the allocation of separate quarters in the town for noisome and despised trades like those of butchers, corpse-washers [see *DJAZZĀR* and *GHASSĀL* in Suppl.] and sweepers; etc. One notes the correspondence of many of these duties with those of the classical Islamic *muhtasib*, whose office was certainly known in pre-Mughal India under the Dihli sultans and their epigoni [see *HISBA*. iv. The Indian subcontinent]; it seems that the purely secular, semi-military *kōlwāl* now largely replaced the *muhtasib*. But in many ways, the wide range of the *kōlwāl*'s responsibilities is an echo of those of the *nagaraka* or Town Prefect of Mauryan times; cf. Kautilya's *Arthashastra*, ch. xxxvi. Abu 'l-Faḍl's whole exposition has, however, a somewhat theoretical cast, and should probably be interpreted as a blue-print for the ideal administrative system for Akbar, rather than a delineation of actual practice; amongst other duties of the *kōlwāl* mentioned is responsibility for seeing that the festivals of Akbar's *Dīn-i Ilāhī* and the new *Ilāhī* era [see *AKBAR*] were observed (*A'īn-i Akbarī*, ii, tr. H. S. Jarrett⁵, Calcutta 1949, 43-5; cf. also Mirzā Muhammad Hasan, *Mir'āt-i Ahmādī*, ed. Syed Nawab Ali, Baroda 1947-8, i, 163 ff. [compiled in Gujarat, 1175/1761], section on the duties of officials charged with the safety and good governance of the state).

More definitely in accordance with contemporary Mughal practice are the reports of European travellers within India at this time. Thus F. Bernier speaks of the *Cotōial* or "grand Prevost de la campagne" as sending soldiers all through his town when the Mughal court passed through it, and these blew

trumpets in order to scare away malefactors (*Travels in the Mogul empire A.D. 1656-1668*, tr. A. Constable 1891, repr. Delhi 1972, 188, 369). N. Manucci's personal observations are especially valuable. Describing the situation in the latter part of Awrangzib's reign, he tells how the *kōlwāl* stopped the illicit distilling of arrack and spirits, and the practice of prostitution, and how he sent intelligence reports to the court based on the information gathered in private houses by the scavengers, *alacor* (= *halāl-khūr*). He also saw that ferry tolls, abolished by the Emperor, were not illegally exacted. At his disposal, he had a force of cavalry and infantry, with detachments for each quarter of the town. In the administration of justice, on the other hand, he was under the orders of the *kādī*, and carried out his written orders, such as sentence of death (*Storia do Mogor, or Mogul India, 1653-1708*, tr. W. Irvine 1907-8, repr. Calcutta 1965-7, ii, 420-1). In fact, we know that towards the end of Awrangzib's reign, *kōlwāls* in the newly-conquered, peripheral regions like South India, managed to achieve considerable freedom of action, away from the central government's control; this was the case with the *kōlwāl* and *fawdīdār* [q.v.] of Haydarābād, the most important city of the eastern Deccan, see J. F. Richards, *Mughal administration in Golconda*, Oxford 1975, 83-5.

When a new police system was introduced into British India after 1861, the office of *kōlwāl* disappeared from most of the subcontinent, and his duties were taken over by Inspectors or Sub-Inspectors. In the North-West Frontier Province, however, the term continued in use to designate the chief police officer of the larger towns and cantonments.

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(C. E. BOSWORTH)

KOUANDÉ, at present a regional capital of the People's Republic of Benin, was founded by a clan of Bariba hunters, the Toso, specialists in the hunting of elephants, who provided a tribute of ivory tusks to the sovereign of Nikki. This settlement of hunters must have been ancient (perhaps in the 16th century), but a prolonged dynastic quarrel at Nikki brought to Kouandé considerable numbers of young warriors who must have used this city, every dry season, as a raiding-base.

The prince Chabi Gada of Nikki, having killed one of his pregnant wives, was expelled and took refuge at Birno Maro at the court of the *Tossounon* (chief of the Toso) who offered him in marriage his eldest daughter, Gnon Birsi (in about 1762). Accepting succession to the throne of his father-in-law, he renounced all allegiance with regard to Nikki. He had, moreover, carried off with him some of the ritual objects that were the property of the king: six *kakati* (trumpets), silver and bronze stirrups, ceremonial sabres and lances, harness and bridle-bits as well as the ritual scissors which were used to cut the hair of young princes on the day of the ceremony of *Gnon Kogui*, which marked the passage from childhood to adolescence.

The death of Gada (in about 1789) led to a quarrel over the throne between Ouaoro Ouari, known as Tabouroufa ("wearer of the ear-ring"), a prince born at Nikki, and Ouorou Kpassi, son of Gnon Birsi, princess of Birni. The latter was victorious and took