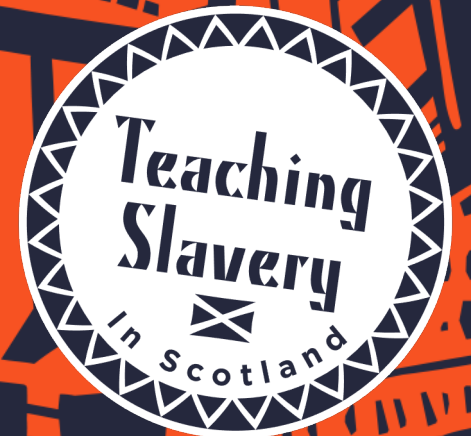


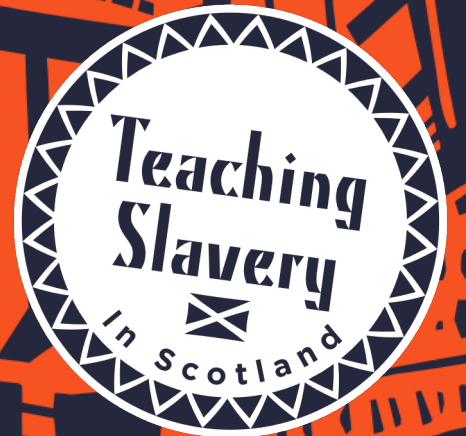
How similar were West African nations between 1770 and 1807?



Nri and Asante

Geography

Lesson 1





Starter Task

Solve the clues to discover the continent we will be studying:

- 1) I have 54 countries.
- 2) Today it is believed there are 1500-2000 languages spoken on this continent.
- 3) Footballers such as Didier Drogba, Samuel Eto'o and Mohamad Salah were all born on this continent.
- 4) Famous people such as Lupita Nyong'O, Elon Musk and Trevor Noah were all born here too.



Starter Task

Solve the clues to discover the continent we will be studying:

**Today we are going to
look at history within
Africa.**



Enquiry Question

How similar were West African nations between 1770 and 1807?

Learning Intentions

Learning about:

- The geographical location of the Igbo and Akan peoples of Africa.

Learning to:

- Complete map work to show where these peoples were located.

Success Criteria

By the end of this lesson I will have a greater **understanding** of some of the ethnic groups located in Africa in the 18th century.

By the end of this lesson I will be able to **show** where the ethnic groups I have looked at were located within Africa.



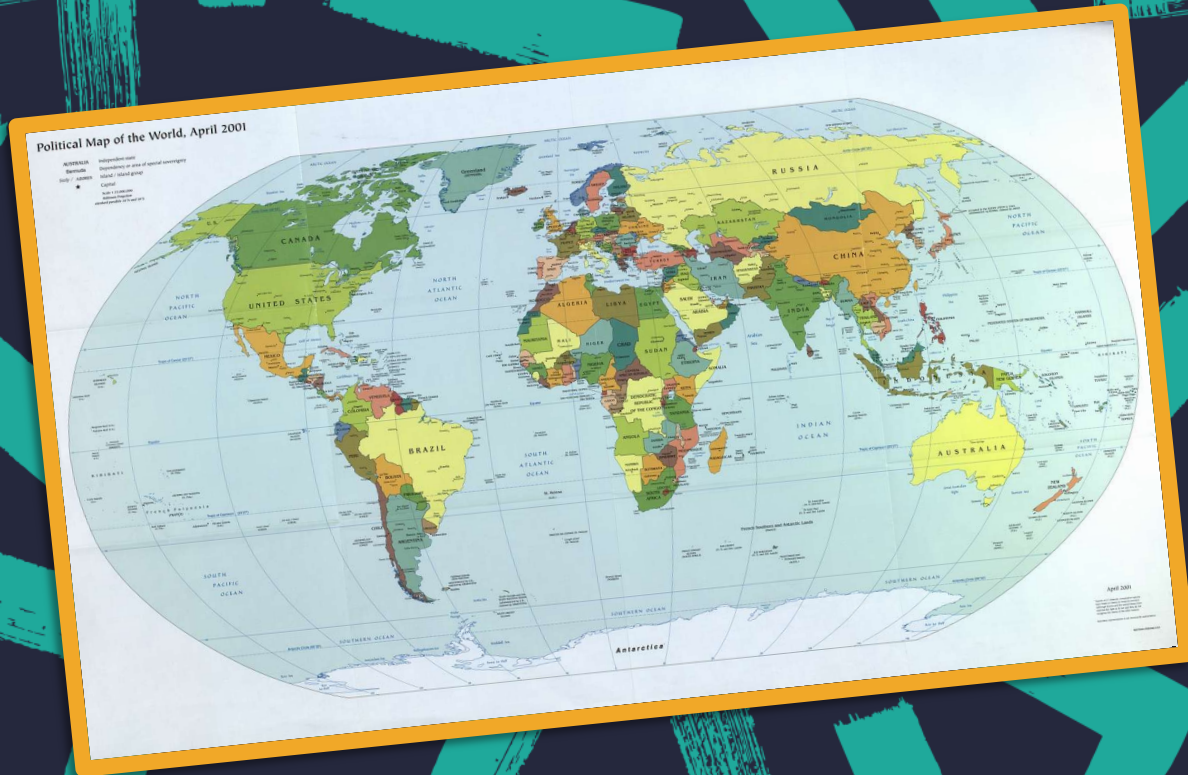
Discuss

How do we define a nation in the 21st century?

- 1) Look at your atlas. What helps make Scotland and England distinct?
- 2) What makes France and Germany distinct?

Nations in the 21st century are **defined by borders**. Language can cross borders as can culture but countries are firmly determined by the internationally agreed territory.

In the 18th century Europe and Africa looked very different. **Today's borders did not exist and nations were more fluid.**





Map of Europe

What can you see in this map that we would still see today?

What is different in this map?

Map of West Africa

Are there any places on this map that you recognise?

Are there any names you have never heard of before? Check your atlas to see if they still exist.





Map skills

- 1) Take a copy of a map of Africa and use an atlas.
- 2) Use the contents page/index page of the atlas to find the map of Africa.
- 3) Use the information from the next slide and your atlas to locate where these two ethnic groups (Asante and Igbo) were found on the African continent.
- 4) On your map create a key to show each ethnic group and colour in the geographical area on the map that they were found.

Igbo

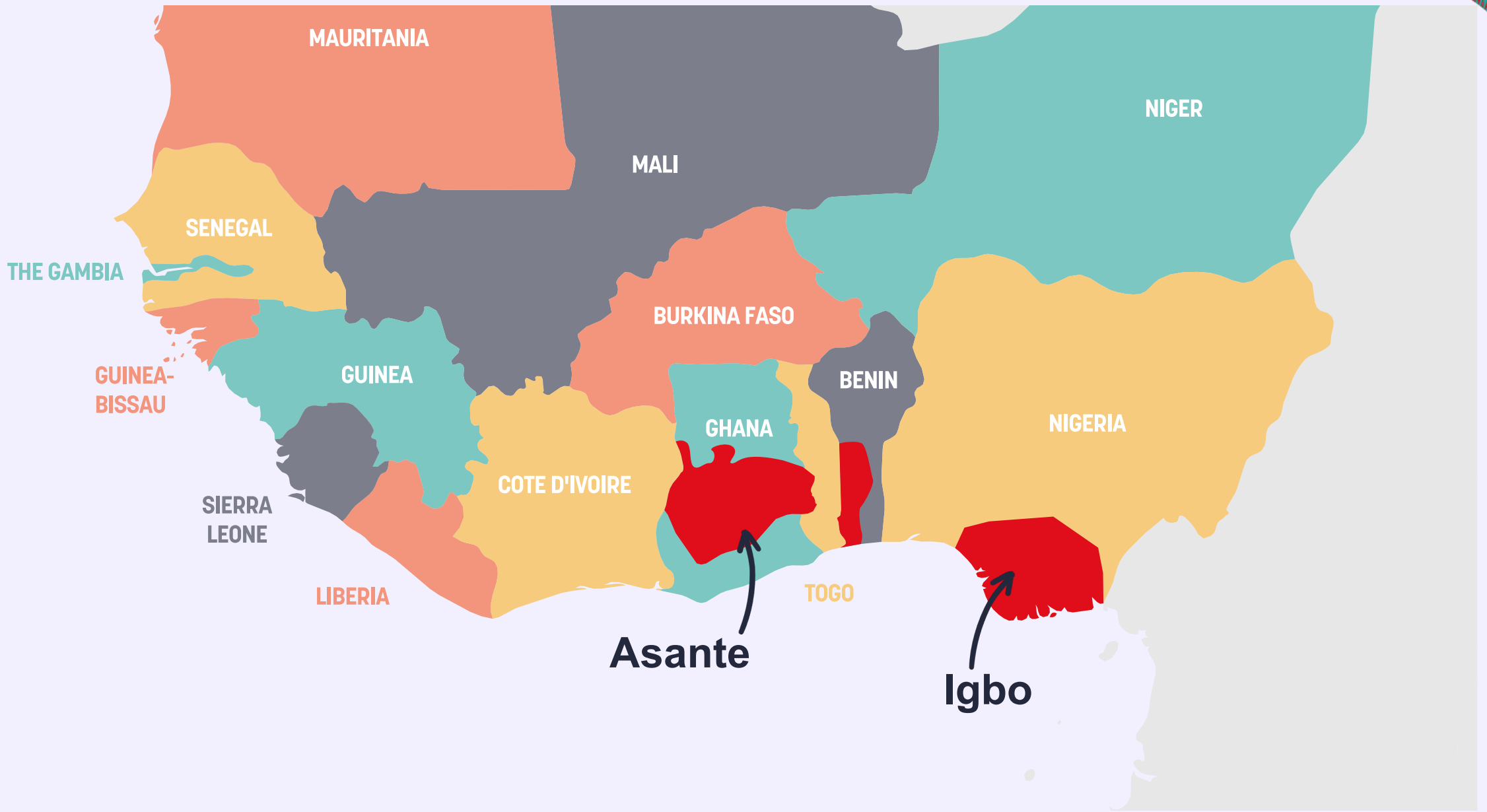
The Igbo people, or Ndigbo, as they like to be called, inhabited the south-eastern parts of Nigeria, including west of the River Niger. Igboland was in the tropical rain forest region near the Atlantic coast.



Asante

Asante (sometimes seen written as Ashanti) people were found in south-central Ghana and areas of Togo and Côte d'Ivoire. Most of the Asante lived around the city of Kumasi, which was the capital.





MAURITANIA

NIGER

MALI

SENEGAL

THE GAMBIA

BURKINA FASO

GUINEA-BISSAU

GUINEA

BENIN

NIGERIA

GHANA

SIERRA LEONE

COTE D'IVOIRE

Asante

TOGO

Igbo

LIBERIA

 **Task**

Copy and complete the table below in your jotter.

Use this link to help: <https://www.culturesofwestafrica.com/timelines/>

	Kingdom of Nri	Ashanti Empire
Ethnic group	Igbo	Akan (Asante are a sub-group of the Akan people)
Language	Igbo	Twi
Dates		

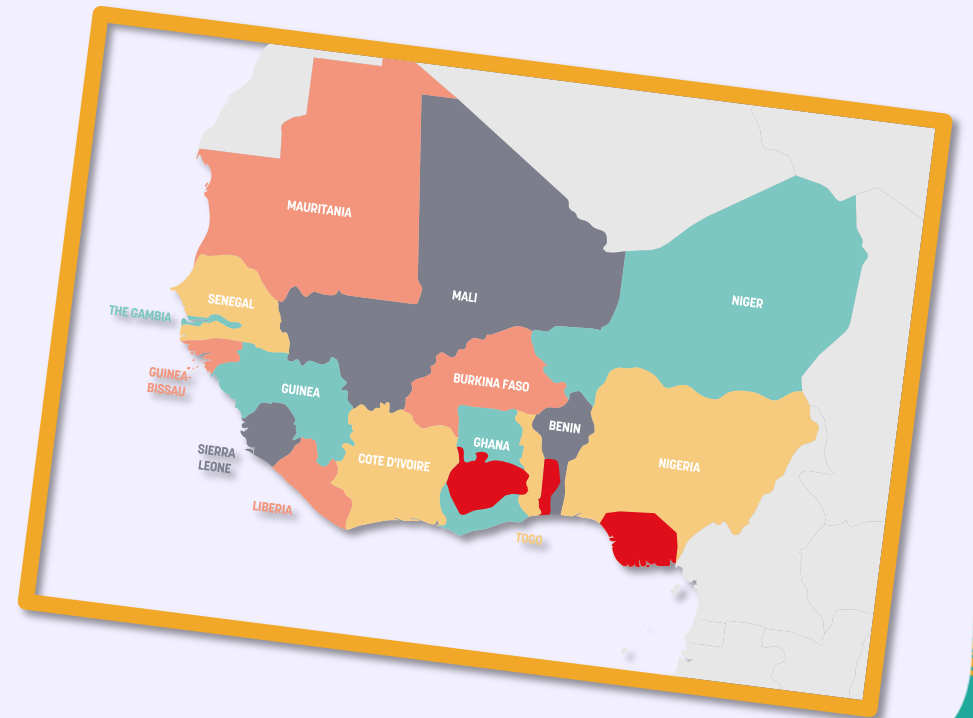


Plenary exercise

How similar were West African nations between 1770 and 1807?

Start to think about answering our enquiry question.

Write down any thoughts you have about this in your jotter.
These can be done in note form.



Igbo and Asante

Hierarchy, Language, Religion, Law and Order

Lesson 2





Starter Task

How do you think Scotland was organised and run politically in the 18th and 19th centuries?

Until 1832 Scottish politics remained in control of landowners in the country, and of small cliques of merchants.



Enquiry Question

**How similar were
West African nations
between 1770 and 1807?**

Learning Intentions

Learning about:

The Kingdom of Nri and the Asante Empire

- How they were organised.
- Understand their beliefs and politics.
- Understand how their languages influenced other languages.

Learning to:

Compare the Kingdom of Nri to other cities around the world.

Summarise how Asante operates.

Understand where these ethnic groups' religions stand in relation to today's world religions.

Understanding the route of language.



Success Criteria

By the end of this lesson,

- I will have **learnt** about the ethnic groups Igbo and Asante political structure, how they organised themselves, their beliefs and understood how their languages influenced other languages.
- I will have **examined** how they differed from one another.
- I will have **examined** how they relate to today's world.
- I will have **challenged** assumptions, as well as how we understand and interpret other ways of living.

What do you think the political, organisational, and belief systems were like among Igbo and Asante people in the 18th and 19th centuries?



**Some interesting facts
about each nation:**

A stylized white graphic consisting of two horizontal wavy lines, one above and one below the text. From the ends of these wavy lines, several short, straight white dashes radiate outwards, creating a starburst or sunburst effect.

Igbo

Igbo

Igbo people were often described by British colonial officials and others in the 20th century as “stateless”, e.g. Margery Perham described Igbo as “having no great history, no impressive chiefs or cities”. Archaeological and oral history evidence, on the other hand, suggests that there were numerous political structures to the west and east of the Niger River.

Igbo

Historians now prefer to say “politically decentralised” instead of “stateless.” Terms like “stateless” defines people by what they are not/do not have. They were politically decentralised societies, with the local as the basic political unit. This means that Igbo were not stateless, but rather political authority was widely devolved, even more than political authority in Scotland is devolved from the United Kingdom.

Igbo

Across these different communities and small states, Igbo people formed several different political formations, including:

The State (Kingdom) of Nri



State of Nri

Ọ̀ràézi Ǹrì in Igbo

1043-1911

Kingdom of Nri

- The Kingdom of Nri is Igbo's oldest state.
- The role of the leader, Eze Nri, the priest-king, was mostly symbolic.
- The Eze Nri leadership style is unique in that it does not rely on military might to assert its authority. Instead, it used religious influence and control of trade routes to expand and maintain power.
- The kingdom's philosophy is one of peace, truth, and harmony.
- Ndi Nri were Eze Nri's officials, who would select and install new Eze Nri.

State of Nri: Sanctuary for enslaved people

The kingdom was a haven for all those who had been rejected in their communities, as well as a place where the enslaved were set free; they did not practice slavery, and anyone who set foot in the kingdom after the 10th Eze Ndi was declared free.

Kingdom of Nri: Philosophy

Peace, truth, and harmony were central to the Nri tradition. Its ideology was spread by traders who travelled around spreading the word. The Nri kingdom expanded through allegiance rather than force to neighbouring communities. Igbo was a kingdom of peace and a haven for human life.

Kingdom of Nri: Iron

People in Nri were also the masters of iron technology, but would not produce weapons. To ensure that iron technology was not weaponised and misused to cause bloodshed the rules were to transform weapons into ritual objects, putting a stop to unnecessary violence. People in Nri believed violence was an abomination that polluted the earth. Nri's peaceful lifestyle is said to be one reason trade flourished in the Kingdom.

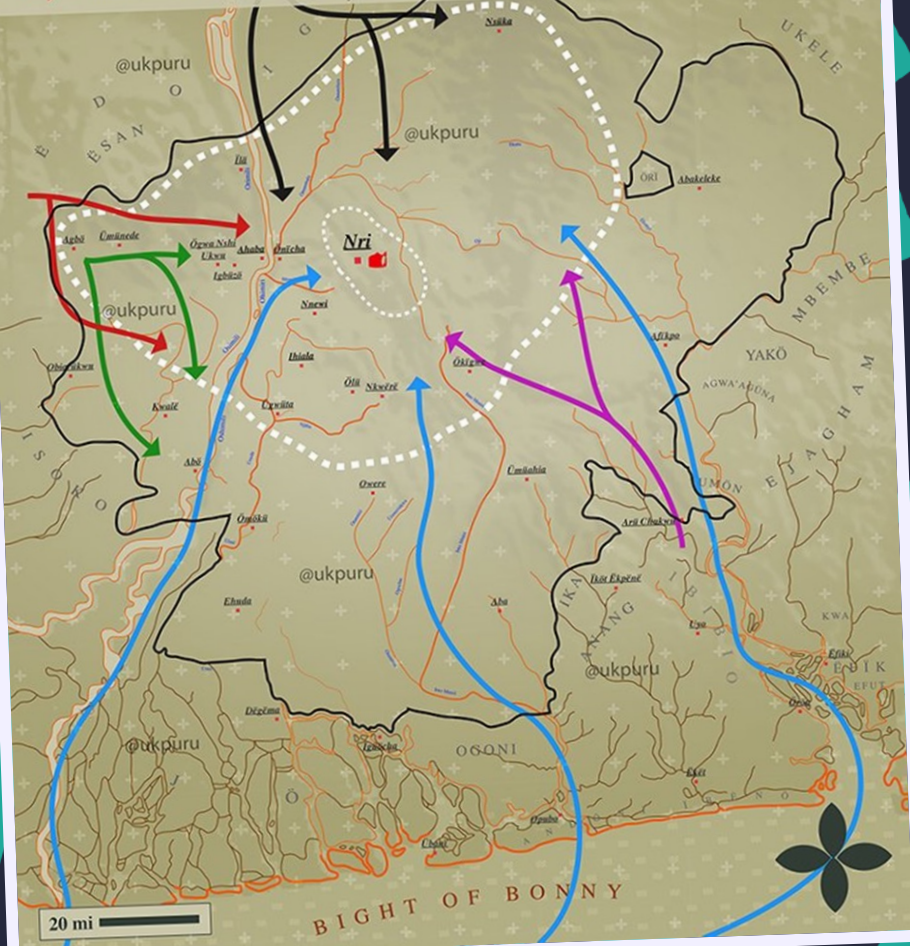
Kingdom of Nri: Holy Land

At its height, Nri's social and religious impact became known as an Africans' Holy Land.

What other holy cities in the world could the Kingdom of Nri be compared to?

Influences on Nri decline

- Europe (17th - 20th c.)
 - Ndi Aro (18th - 19th c.)
 - Igala (18th - 19th c.)
 - Agbo (Ado) (17th - 19th c.)
 - Benin (18th - 19th c.)
- Igbo cultural area
- - - Nri sphere of influence (16th c.)
· · · · Nri sphere of influence (late 19th c.)



The end of the Kingdom of Nri

The kingdom of Nri was gradually pressed on all sides by both African and European competitors until it's final destruction by the British

According to oral tradition, Enwelana, an Eze Nri, was so upset by the slave trade that he appealed to the other kingdoms (states).

Kingdom of Nri: Calendar

In the Igbo calendar, a week had four days;
a month consisted of seven weeks;
13 months made a year;
a day is added to the last month of each year.

This calendar is still used presently and is what Igbo people in villages use especially in determining market days; Eke, Afor, Nkwo, and Oye.



**Asante
Kingdom**

Asante: how it was established

The Asante Empire was established in the late 1600s, shortly after its people's first encounter with Europeans. In some ways the Empire grew out of the wars and dislocations caused by Europeans who sought the famous gold deposits which gave this region its name, "The Gold Coast".

Asante mostly exchanged gold with the Portuguese, giving them wealth and weaponry in exchange, enabling the small state to become more powerful than its neighbours.

Asante: transatlantic trade

The economy of the early Asante Empire depended on the gold trade. By the 1730s it had become a major exporter of enslaved people to meet the growing demand of the British, Dutch and French for captives. In exchange, the Asante received luxury items and some manufactured goods including, most importantly, firearms.

Asante: Osei Tutu

Asante was a powerful militarised and centralised state.

Osei Tutu (1801-1824), the first Asantehene or king of Asante.

As a confederacy and military expansionist state, it is often referred to as the **Asante Empire**.

The Golden Stool

The Golden Stool was a sacred object made from solid gold. It represented the Asantehene's authority as well as being the Asante symbol of unity and good fortune. In 1900, Frederick Mitchell Hodgson, the British Governor of the Gold Coast, demanded that the Asante people give him the Golden Stool. In response, Yaa Asantewaa, the Asante Queen Mother, began a military revolt against the British which led to the War of the Golden Stool. Yaa Asantewaa was defeated in July 1900 and exiled to the Seychelles, along with the Asantehene and other Asante leaders, but the stool was never surrendered to the British.



Asante:

Queen Mother - Asantehemaa

- She was a very important figure in Asante political systems.
- She played a major role in the nomination and selection of the King.
- She was involved in decision-making alongside the Council and Chefs.
- Not only did she participate in the judicial and legislative processes, but also in the making and unmaking of war, and the distribution of land.

Asante:

Kotoko: State control in Asante

Similar to our political cabinet, Kotoko Council consisted of the following people:

- **Asantehene** - The King
- **Asantehemaa** – The Queen Mother
- **Chiefs**

Asante:

Asantemanhyiamu – general assembly

- The Asantemanhyiamu was a federal council of the Asante Empire which met at least once a year.
- The king, who was also a councilor, presided over the meetings.
- The council consisted of the representatives of the individual family clans which goes through the female line, abusua (our culture goes through the male line), who were elected and appointed by the Queen Mother.
- This was seen as a very effective system which largely, if not always, spared the empire from devastating succession disputes.

Asante: Family line

Asante women could accumulate wealth and property through their maternal family line (abusua). A source of great esteem for women was to pass on material wealth to their children.

Compare the female leadership, position in Scotland today with the female leadership in Asante in 18th century.



Asante: State control

Create a diagram to show
how Asante was run.

Key words

Asantehene - the King

Asantehemaa - the Queen Mother

Kotoko - Inner council

Asantemanhyiamu - general assembly

The image features a dark blue background filled with numerous yellow, hand-painted brushstrokes of varying lengths and orientations. In the center, the word "Languages" is written in a clean, white, sans-serif font. This text is enclosed within a white, hand-drawn graphic consisting of two wavy, zigzag lines forming a horizontal shape, with several short, straight white lines radiating outwards from the top and bottom edges, resembling a stylized sunburst or a decorative frame.

Languages



Discuss

Nri

Asante

Igbo

One of the largest languages of West Africa, is spoken by approximately 18 million people in Nigeria.

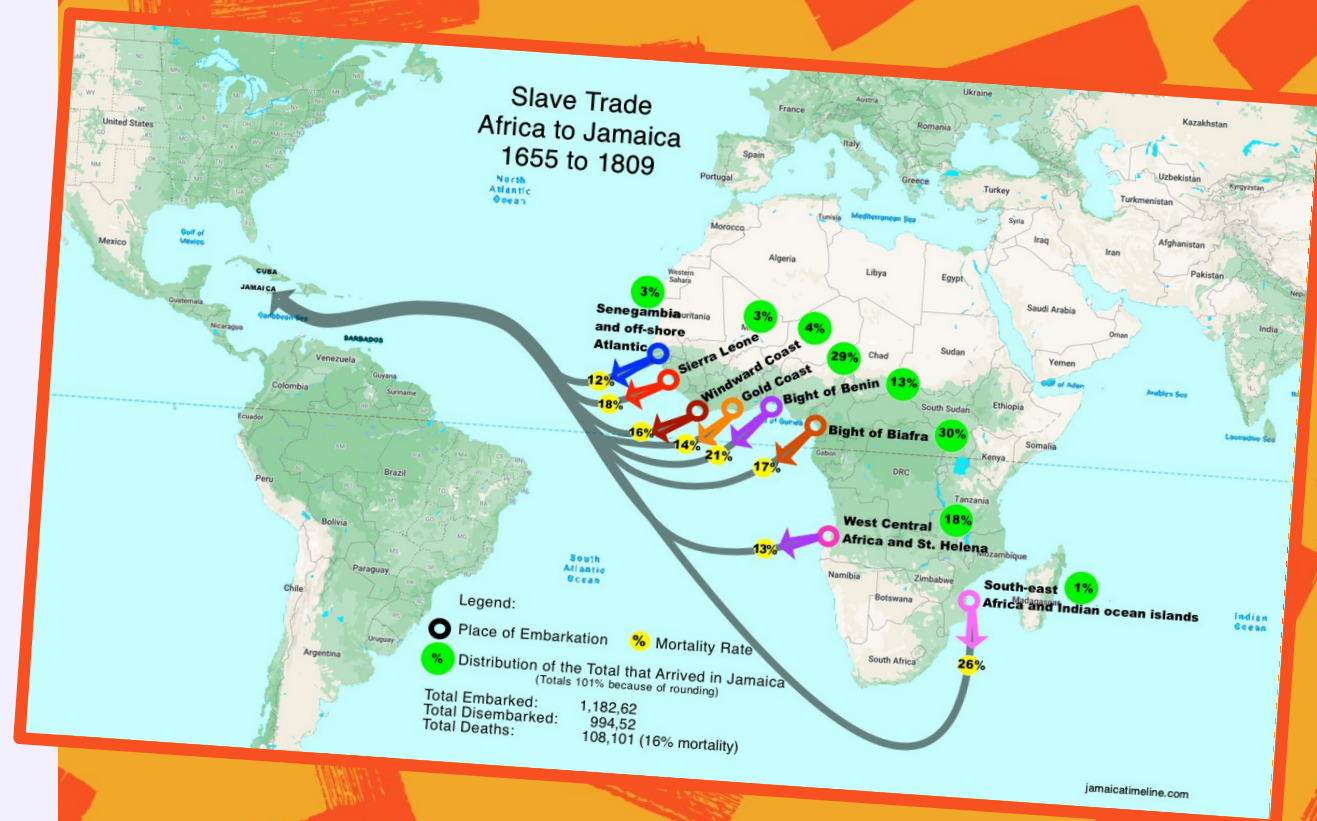
Twi

West African language spoken by approximately 9 million people in Ghana

Twí / Asante words feature heavily in Jamaican creole. Rev Walter Brown 1919 wrote that the 'Jamaica dialect commonly heard in our streets in Jamaica contains so many Igbo words. For example, unu for you, soso for only, and okro a corruption of okwuba. [okwuba means word in Igbo]' There is also a 'nation dance' on Carricou in the Grenadines called 'Scotch Igbo'.

Why do you think there are these connections?

These connections are largely due to the transatlantic trade.



Loanwords

Loanwords are words taken from one language and then incorporated into another language's vocabulary.

Are there any in loanwords English?
Can you think of any examples?

Examples:

croissant, kindergarten, shampoo (from Hindi),
banjo (from Mandinka, West African). +



Religion



Discuss

Igbo

Odinani -
Omenala

Asante

Akan

These 'religions' are
over **6000 years**

Most historians and religious studies scholars argue that the aspects of life that have since approximately the eighteenth century been referred to as 'religion' are present in the very earliest human societies.

Religion in the late 18th Century

In the late 18th century religious and spiritual beliefs were strongly connected with ideas about how the world and people came into being.

Igbo

Their belief is the Igbo people descended from Eri, a divine figure sent by Chukwu to begin civilization.

Asante

Their belief is the High Priest Okomfo Anokye called the 'Golden Stool' down from heaven into the lap of Osei Kofi Tutu I in at the end of the 17th century.

Compare

- What do these religious stories have in common with each other and with other religious stories you know?
- How do they differ?

Igbo

Their belief is the Igbo people descended from Eri, a divine figure sent by Chukwu to begin civilization.

Asante

Their belief is the High Priest Okomfo Anokye called the 'Golden Stool' down from heaven into the lap of Osei Kofi Tutu I in at the end of the 17th century.



Comparing the Kingdom of Nri with Asante

Were the rulers:

- a) Hereditary or not?
- b) Based on religion and morals or military power?

How did the rulers:

- a) Use their resources?
- b) Operate during the transatlantic trade?



Plenary Exercise

"How similar were West African nations between 1770 and 1807?"

- At the beginning of the lesson you were asked "How similar were West African nations between 1770 and 1807?"
- Now you have learned some key pieces of information about each nation, think about how accurate your original answer was.
- Expand on answering our enquiry question in your jotters.

Nri and Asante

Culture
Lesson 3





Enquiry Question

How similar were the Igbo/Asante civilizations before 1880?

Listen carefully – you could be asked to speak at any time!

Remember you can **disagree** with what the other side said, BUT try not to **repeat** what your side has already said.

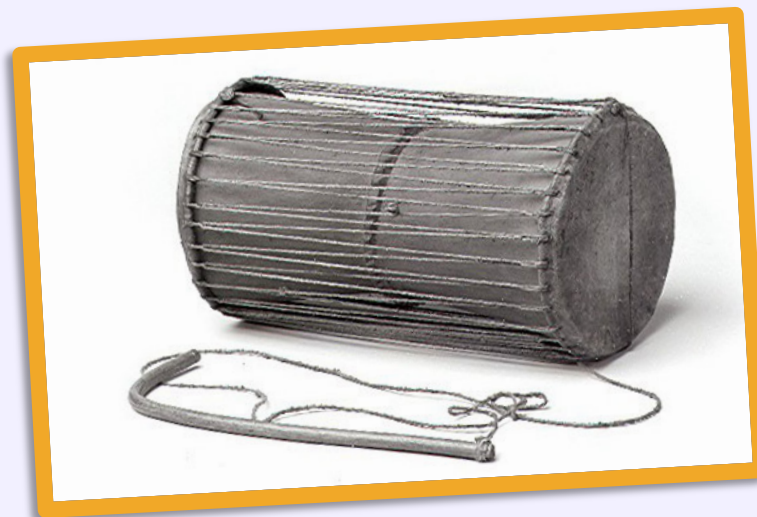
I'll pick on people from this side of the class to explain how these two civilizations were mostly **similar**



I'll pick on people from this side of the class to explain how these two civilizations were mostly **different**

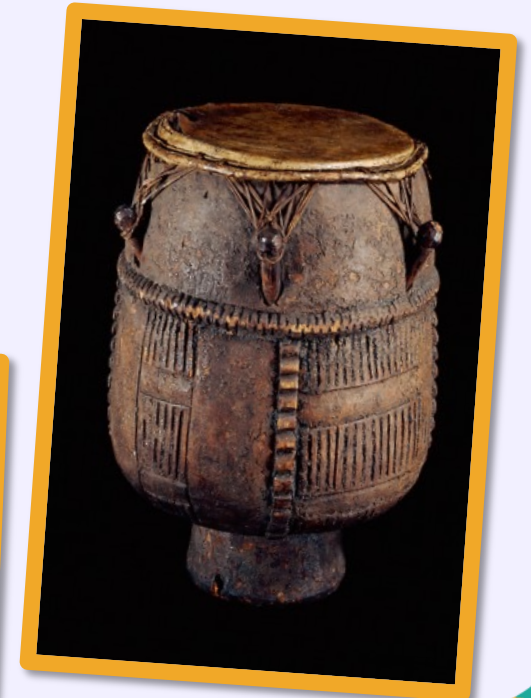
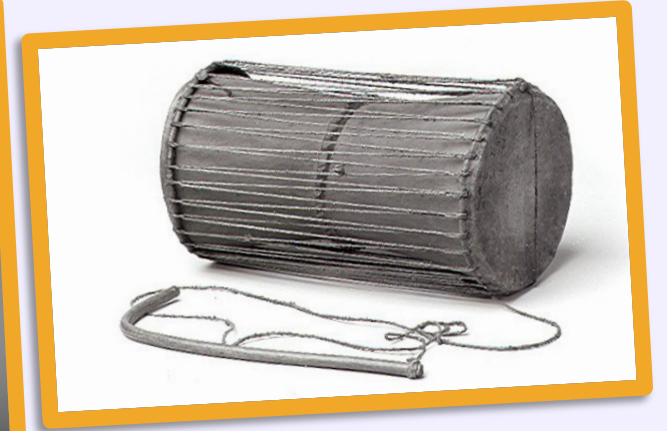


What do these artefacts have in common?

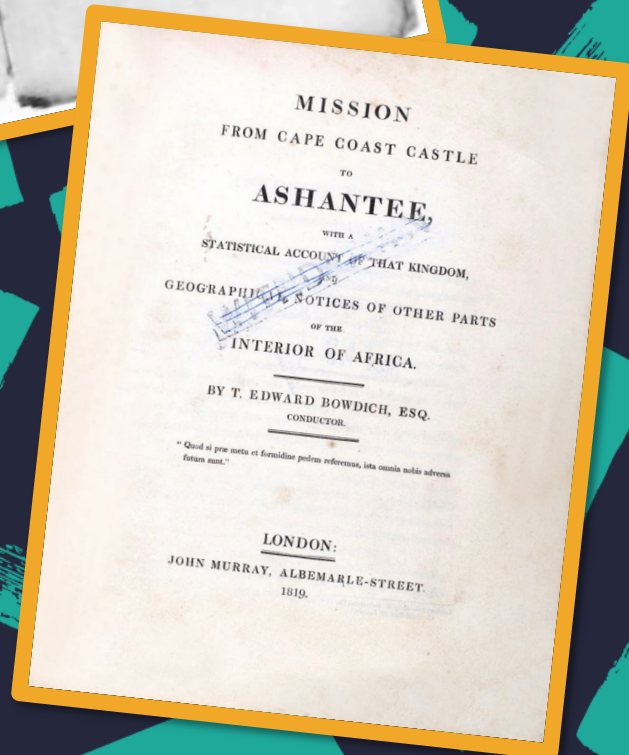


What do these artefacts have in common?

- 1) Made by skilled Asante crafts people
- 2) Old – mostly nineteenth century
- 3) Beautiful – the photos don't do them justice!
- 4) Entertaining – as drums for music
- 5) Crafted from wood and leather
- 6) Functional – they are all *talking* drum:
<https://www.youtube.com/watch?v=Ov9FUu7aIKk>
- 7) Now held in UK/US museums



Task



Your group will be annotating a source which reveals something about either **Asante or Igbo culture.**

Make sure you look carefully at the details of the words or picture, and try to **read between the lines!**

Everyone in the group should add at least **one thought** to the sheet!

Think about **who made the source** and why in deciding whether or not you trust it – remember, it's ok to be somewhere in between!



What does this show/ suggest about Asante culture?

What questions does this raise?

Do you trust the creator of this source? Why or why not?

From Edward Bowditch, 'Mission from Cape Coast Castle to Ashantee', published 1819. Bowditch was from Bristol and worked for the 'African Company of Merchants', which made money from the kidnap and enslavement of people in West Africa, and their forced transportation across the Atlantic.

We are almost a nation of dancers, musicians, and poets. Thus every great event, such as a triumphant return from battle, or other cause of public rejoicing is celebrated in public dances, which are accompanied with songs and music suited to the occasion. The assembly is separated into four divisions, which dance either apart or in succession, and each with a character peculiar to itself. The first division contains the married men, who in their dances frequently exhibit feats of arms, and the representation of a battle. To these succeed the married women, who dance in the second division. The young men occupy the third; and the maidens the fourth. Each represents some interesting scene of real life, such as a great achievement, domestic employment, a pathetic story, or some rural sport; and as the subject is generally founded on some recent event, it is therefore ever new. This gives our dances a spirit and variety which I have scarcely seen elsewhere. We have many musical instruments, particularly drums of different kinds.'

From Olaudah Equiano 'The Interesting Narrative of the Life of Olaudah Equiano', published 1789. Equiano was an anti-slavery activist who had been born in the Igbo civilization, been enslaved, succeeded in escaping and became a hugely successful speaker and author.

What does this show/suggest about Igbo culture?

What questions does this raise?

Do you trust the creator of this source? Why or why not?



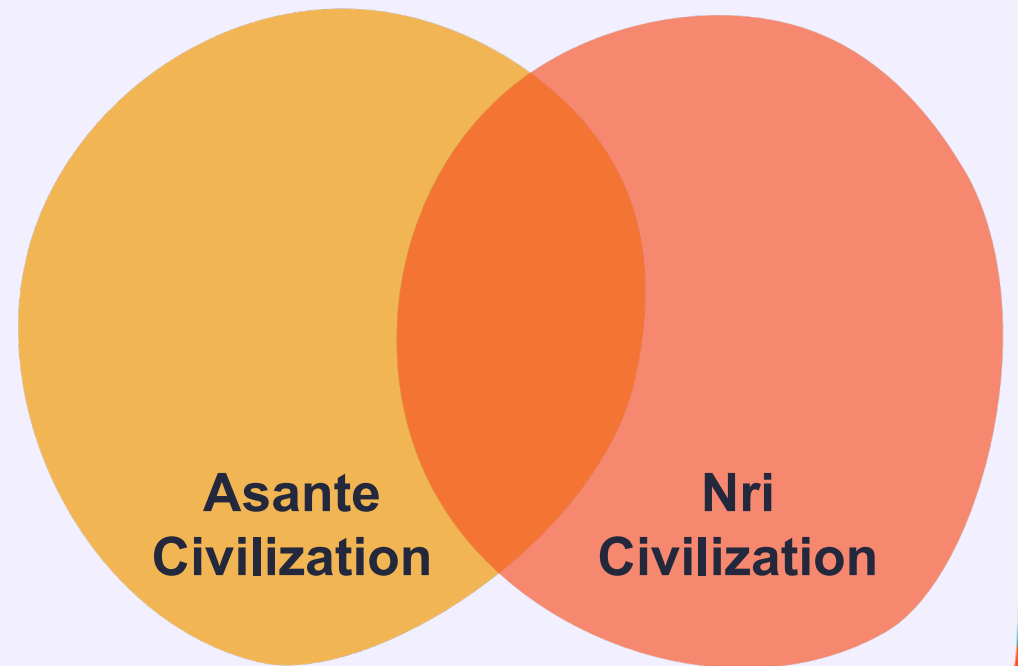
Task

Asante and Nri Culture

You will be allocated a **new group** including people who've just been studying Asante and Igbo culture

Use your source analysis, as well as your jotter notes from the last two lessons, to add as many ideas as possible to the Venn diagram about **similarities** and **differences** between and within the two civilizations.

Prize for the group with the most ideas!



How similar were the Nri and Asante civilizations before 1880?

Not at all similar

Somewhat similar

Significantly similar

We still need to learn more!

Something else!





How similar were the Asante and Nri civilizations before before 1880?

Use specific evidence from the last 3 lessons!
You can use one of the structures below to help:

- The two civilizations were **not at all similar** because....
For example... This shows us that... because... therefore...
- The two civilizations were **somewhat similar** because...
For example... This shows us that... because... therefore...
- The two civilizations were **significantly similar** because...
For example... This shows us that... because... therefore...
- We **still need to learn more** because...
For example... This shows us that...because...therefore...

Dahomey

Who was Adbaraya Toya?

Extension Lesson





Starter Task



Have a look at the photo.

- What do you see?
- What do you think?
- What do you wonder?



Enquiry Question

Who was Adbaraya Toya?

Learning Intentions

To understand how women became soldiers in 18th century West Africa.

Success Criteria

By the end of this lesson you will have learned about an incredible group of women, who were warriors, advisers and leaders, by:

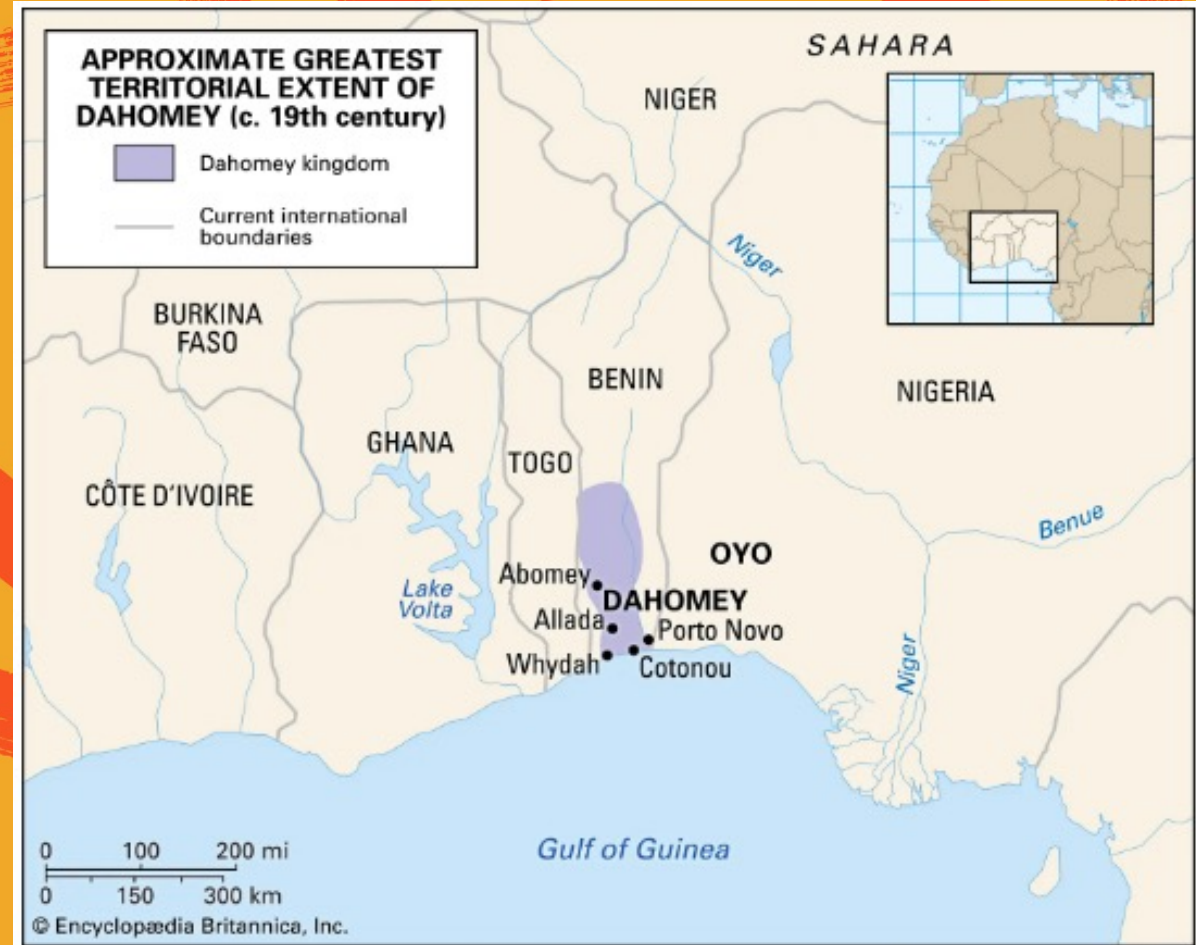
- Creating a timeline from information given.
- Recognising influences in modern day media.
- Being creative with a media project.

Agoji

Agoji were the women warriors of the Dahomey. These female warriors defended their people. Throughout Dahomean history, women have played an important political and physical role.



Where is Dahomey?



Queen Tassi Hangbe & the Story of the Agoji

Queen Tassi Hangbe had a twin brother and a younger brother.

Her father King Houegbadja was the founder of the Dahomey kingdom.

After her father passed away and while her twin brother, King Akaba (1685 – 1716) was suffering a long illness she (silently) became the head of the military units in the Dahomey kingdom.

When her twin brother died she was crowned Queen and stayed in power for 3 years (1716 – 1718).

She was overthrown by her younger brother, Agaji (1718–1740).

Queen Tassi Hangbe & the Story of the Agoji

She asked the women for two things:

- to participate in farming, and
- To participate in fighting.

These two activities at the time in the Dahomey Kingdom were done by men. She broke the boundaries and challenged women to engage in these activities.

Queen Tassi Hangbe became founder of the largest all-female army.

Some women soldiers were volunteers and other were taken captive in war.

Queen Tassi Hangbe & the Story of the Agoji

This **female army** became a very powerful force and when King Gesso (1818–1859) came into power he integrated the army into the Dahomean army. The Agoji were protectors of their kingdom and strategic leaders.

This a true example of the power of women in pre-colonial West Africa.

The Agoji were disbanded by the French in 1894, when Dahomey was taken under French rule. They operated for nearly 200 years. The French said they were the fiercest and most determined adversaries.

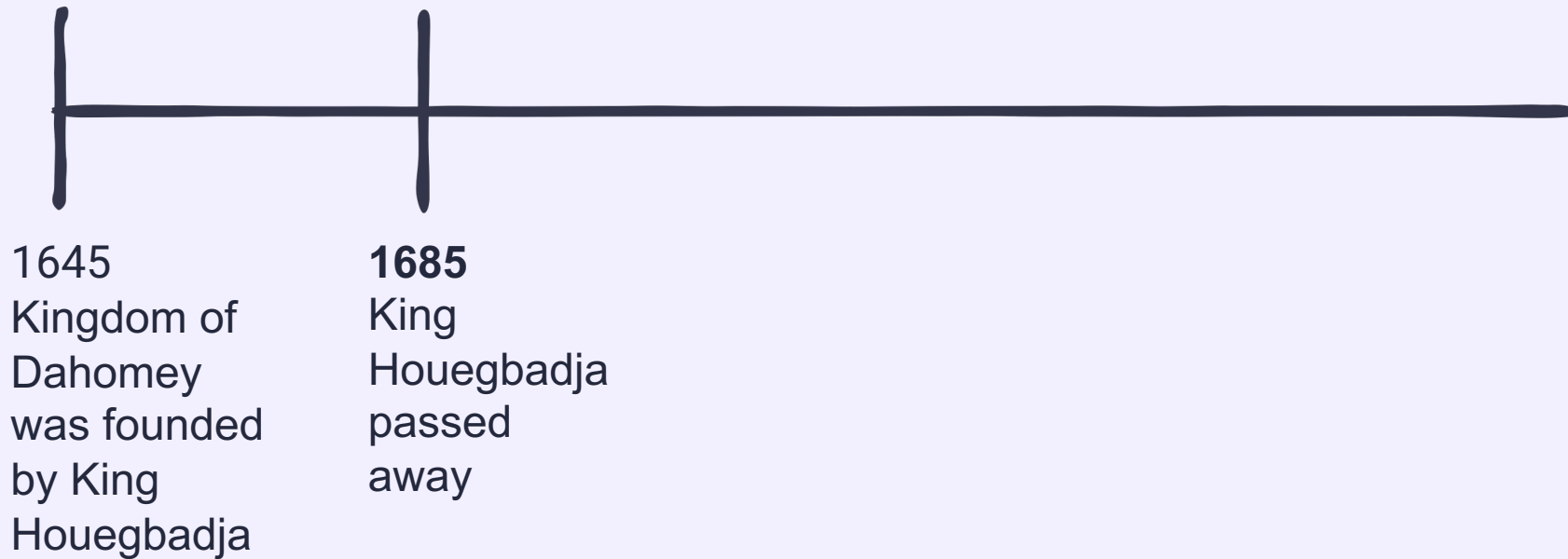


**Statue of Queen Tassi Hangbe,
98 feet tall in Benin (Dahomey)**

Task

Queen Tassi Hangbe and the story of the Agoji

Create a **time line** with dates of **key rulers** and **key events**



What is in a name?

These women warriors were known by several different names:

- They were called the **Mino**, meaning 'Our mothers'
- They were also called **Ahosi**, meaning king's wife. Although the term Ahosi means 'wife', the women lived celibate lives, in the palace grounds, and had privileges of the crown.
- Europeans called them the **Amazon warriors**.

Should we use the name given to them by Europeans or the name they used themselves? Why?

**What Disney film has
characters based on
the Agoji?**



Black Panther

**What Hollywood film
was made about the Agoji?**

The Woman King



Task



List the qualities of Queen Tassi Hangbe and the Agoji.

Adbaraya Toya

(c. 1739-1805)

Adbaraya Toya is regarded as one of the most courageous women in Haitian history due to her influence on the many who fought in the Haitian Revolution.



Adbaraya Toya

She was also known as Victoria Montou, a name she is thought to have been given after arriving from Africa to work as a slave.

Like many other Africans who were forced out of their lands, Adbaraya Toya was kidnapped from Dahomey, now Benin.



Adbaraya Toya

- her journey to Haiti

This search on Voyages:

<https://www.slavevoyages.org/voyages/MnpuKPdC>

shows the traffic in captive people from Bight of Benin (including Dahomey) to St Domingue (which became Haiti).

Roughly 190,000 people were forcibly transported, but only around 160,000 survived the journey.



Adbaraya Toya - her journey to Haiti



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Adbaraya Toya

According to several sources, Adbaraya was an **Agoji** prior to her kidnapping and enslavement.

She was also a healer and on the plantation healed injured workers and fed the sick.



Adbaraya Toya

Adbaraya Toya met Jean-Jacques Dessalines and they formed a close bond. She helped raise him. She taught him how to read, hand-to-hand combat, how to throw a knife, and physical manoeuvres to defend himself in battle.



Adbaraya Toya

Her teachings helped Jean Jacques rise up with the plantation's enslaved, eventually leading him to join the 1791 slave rebellion.

Dessalines later became a leader of the successful revolution that resulting in the formation of a nation. Haiti was the first country to abolish slavery.

ARMÉE INDIGÈNE.

Amourux pousse Justice, où lui voit
quatre, le Général en Chef de l'armée indigène,
accompagné des Gédéons, Chés de l'armée,
accompagné à l'été de perdre les secours qui
doivent venir de la France.

Après avoir été conduit aux Gédéons mou-
lés, en révolte insensée, d'assure à jamais
aux Indigènes d'Élysi, au Gouvernement stable,
afin de se plus voir mérités; et qu'il a fait
par ses discours qui ont été connus aux
Pauvres Égyptiens, la révolution de rendre le
pays indépendant, et de jurer d'être libre
comme par le sang du peuple de cette île; et
qu'il avait voulu le voir, à d'écarter tou-
tous des Gédéons assésés pour le ser-
ment de renouer à jamais à la France, de soule-
ver plus que de vivre sous sa domination, et de
conduire jusqu'à dernier soupir pour l'in-
dépendance.

Le Gédéon, pleins de ses principes vains,
rien avoir dans l'âme voir vaine les ad-
hésions au projet les meilleurs d'indépendance,
est tout prêt à la parole; à l'œuvre entre-
prendre à jamais à la France, et de mener plus
qui de vivre sous sa domination.

Fait son Gédéon, et le 1^{er} Janvier 1791, et le
1^{er} jour de l'indépendance d'Élysi.
Agnès, Deslaines, Gédéon en chef, Christophe,
Félix, Clément, Gédéon, Verret, Gédéon de
Bouquet, Bonté, K. Papiet, Morely, Clément,
Maison, Adolphe-Gédéon, Mory, Rosa,
Chef de Régiment Clément, D. Loret, Quest,
Malheur, Dapet, Gédéon, Dapet, de
Bouquet, M. J. Deslaines, Clément de l'armée,
et Robert Tomere, Jérôme.

LE GÉNÉRAL EN CHEF, AU PEUPLE D'HAÏTI.

C'EST tout ce que d'avoir espéré de voir plus
la liberté que l'on méritait depuis deux siècles;
et c'est par nous être nés en face nos frères
souffrants comme qui se peignent tout à coup de
faibles de liberté que la France espérait à son tour.
Elle par sa loi sur l'humanité nationale, auver
à jamais l'œuvre de la liberté dans le pays; mais
vous n'avez; il faut voir au gouvernement insensé
qui jure depuis longtemps son esprit dans la supporter
la plus humaine; tout espoir de son retour;
il faut être libre indépendance de soi-même;
l'indépendance, et la mort... que nous avons
arrivé nous mêmes, et qu'il nous est égal de
mourir et de notre nation.

Citoyens, sans Compromission, j'ai résolu dans
ce jour d'écarter tout secours, j'ai résolu de
la veille de recueillir les derniers secours de la
liberté; ont prodigé leur sang pour la savoir;
aux Gédéons qui ont guidé vos efforts contre la
tyrannie; à ces jours mêmes nous fait pour votre
liberté... à nos frères Indigènes comme
vous êtes.

Tout y est dans le serment de rendre de ce
peuple barbare; nos lois, nos mœurs, nos villes,
nos usages pour l'espérance française; que de-
jà, il nous est français dans notre île, et nous
vous avons libre et indépendants de cette Répu-
blique qui a combattu toutes la nation; il est
vrai, mais qui de jamais valait celle qui est
venue des Indes.

Et quel s'écarter plus quatre ans de notre
civilité et de notre indépendance, vaincu, non par
des armées françaises, mais par la persécution
des productions de leurs vices; quand nous lau-
rons nous de respirer le même air qu'eux!
Qu'ont-ils nous de commun avec ce peuple bar-
bare! Si nous sommes à notre patrie noble-
ment; ne vouloir à la suite, l'œuvre des vices
qui nous séparent, nous avons toujours nos
devoirs; nous avons nos frères, qu'il nous
soit le devenir nous, et que s'il nous est
vieux par nous, de nous entre les malheurs
de nos malheurs et de ses divisions.

Citoyens Indigènes, hommes, femmes, filles et
enfants, tous vous regardez sur nous les parties
de cette île, cherchez, vous vos frères, vous
vos mœurs, vous vos lois, vous vos usages; que
de voir, abandonner vos usages, vos lois à la
mort! Qui serait Français... le Français
de la terre... le prix de ses vices, de lire
de ses vices insensés, vous ont conduit
à présent que vous voyez; que les signes
évidents de son sang, et de son infamie
prétent vous respectez votre liberté à votre
espérance de vivre libre; que vous avez
espéré dans les vices. Qu'ont-ils nous de
commun avec ce peuple barbare; nous avons
nos frères; nous avons nos frères, que nous
soient le devenir nous, et que s'il nous est
vieux par nous, de nous entre les malheurs
de nos malheurs et de ses divisions.

Indigènes d'Élysi! mon larmes dérivées au ci-
ciel; à dire en jour la mortelle qui de veiller
à la garde de l'île à laquelle vous accédez; j'ai
vécu, malheur, quelqu'un meurt; et si j'ai été
sans mourir que de renouer en son sein le dépit
avec que nous n'avons voulu, songez que c'est à
vous maintenant à le renouer. En combattant pour
votre liberté j'ai travaillé à mon propre bonheur.
Assure de la consolation par des lois qui assent
votre liberté indissoluble; vos Chés, qui j'envalle
le, et au même nous vous devez la dernière
preuve de notre dévouement.

Gédéons, et vous Chés, venez ici près de moi
pour le bonheur de notre pays, le jour est arrivé,
ce jour qui doit écarter entre gloire, votre indé-
pendance.

Si j'ai pu être parmi vous ce jour-ci,
qu'il s'éleve et meuble de prononcer le serment
qui des nous fait.

Jurez à l'œuvre votre, à la parole; à d'écarter
de renouer à jamais à la France, et de mener
plus que de vivre sous sa domination.

En combattant jusqu'à dernier soupir pour l'in-
dépendance de notre pays.

Et toi, peuple trop longtemps insensé, témoin
de services que nous pourrions, sois prêt que
c'est toi la mort et son courage qui j'ai combattu
quand je me suis tenu dans la crainte de la liberté
pour y parvenir la disposition et la tyrannie contre
à tous les peuples qui veulent l'indépendance; et que les
devoirs de son système ne le prononcent qu'en
assurant le jour qui n'est en même et il jure
le renouer en service et maintenant en lui que le
peuple qui n'est à son service des devoirs pour un
bonheur, se méritent la mort des peuples Indigènes.

Mais jure de moi être à jamais libre; et sera le
mort de la liberté que tu chéris, l'œuvre de la
qui se renouent.

Puisse donc entre nos mains le serment de vivre
libre et indépendant, et de peindre la mort à tout
ce qui tend à la mort sous le joug. Jure cela,
de prononcer à jamais des traits et les ennemis
de son indépendance.

Fait en Quatre-vingt-dix de Gédéon, le premier
Janvier, au haut des vices, Le premier de
l'indépendance.

Signé, J. J. DESSALINES.

AU NOM DU PEUPLE D'HAÏTI.

NOUS Gédéons et Chés des Armées de l'île
d'Élysi, pleins de reconnaissance des Indigènes
que nous avons gouvernés du Gédéon en Chef,
Jean-Baptiste Dessalines, le promoteur de la liberté
dans tout le pays.

En nous de la liberté, en nous de l'indépen-
dancer, en nous de peuple qu'il a rendu heureux,
nous le proclamons Gouvernement-Gédéon, à l'île,
d'Élysi, nos jours d'être élevés au sein
établis de son activité, la mort qui nous recon-
struisent nous les devoirs de l'âme de faire la
paix, la guerre et de nous en accoutumer.

Fait en Quatre-vingt-dix de Gédéon, le 1^{er}
Janvier 1791, et le 1^{er} jour de l'indépendance.

Signé, Gédéon, P. Fessier, J. Morely, Capois,
Christophe, Gédéon, D. Gédéon, Verret, Félix,
Clément, Jean-Louis-François, Capis, Rosa,
Yves, Toussaint Bonté, Magloire Adolphe,
Louis Bonté.

Adbaraya Toya

Adbaraya lived long enough to witness Jean Jacques proclaim Haiti's independence. She lived in Jean Jacques Dessalines' house where she was taken care of until **she passed away in 1805.**

After her death, a state funeral was held in her honour and she was celebrated as **the mother of Haiti's independence.**





Task

If a sequel to The Women King is going to be made about Adbaraya Toya:

- 1) What would you call the film?**
- 2) What actors would you cast in the film?**



Developed by

Angel Hinkley (Drumchapel High School), Debbie Tait (Portree High School) and Melanie Balfour (St Augustine's RC High School) as part of the Teaching Slavery in Scotland project at Edinburgh, Glasgow and Stirling Universities.



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