

Dark Bullion: Study Guide

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How to Use This Guide

This study guide is designed to enhance your understanding of the *Dark Bullion* audio series and provide multiple ways to engage with the material, whether you're studying independently, in a classroom, or as part of a book club or discussion group.

Recommended Approach

For First-Time Listeners:

1. Read the [Project Description](#) to understand the scope and methodology
2. Listen to each episode without interruption to experience the narrative flow
3. Explore the [Maps](#) and [Timeline](#) to contextualize the events geographically and chronologically
4. Review the [Glossary](#) and [Cast-List](#) for any unfamiliar terms or figures
5. Use the [Quiz Questions](#) to test your comprehension

For In-Depth Study:

1. Listen to an episode while following along with the transcript
2. Take notes on key themes and contradictions
3. Answer the corresponding quiz questions for that episode
4. Consult the Timeline and Cast-List for historical context
5. Tackle one of the [Essay Questions](#) that interests you most

Time Commitments

Current episodes Listening Time:

- Episode 1: A Portal to Oblivion - *14 minutes*
- Episode 2: West African Peoples - *10 minutes*
- Episode 3: Captive Markets - *15 minutes*
- Episode 4: Paper Bulls - *13 minutes*
- Episode 5: Women of West Africa - *22 minutes*

Total Series Length: *74 minutes*

Study Activities:

- Quiz (9 short answer questions): 30-45 minutes
- Single Essay Question: 2-4 hours (including research and writing)
- Reviewing Timeline, Maps, and Glossary: 20-30 minutes
- Complete study guide activities: 4-6 hours

What is Essential vs. Supplementary

Essential for Basic Understanding:

- Listen to all five episodes
- Review the Glossary for unfamiliar terms
- Complete the Quiz questions to test comprehension

Supplementary for Deeper Learning:

- Study the Timeline to understand historical progression
- Examine the Maps to visualize trade routes and regions
- Research characters in the Cast-List for biographical context
- Write responses to Essay Questions for analytical depth

Optional Extensions:

- Explore the SlaveVoyages.org database for additional data
- Read the episode transcripts for direct quotations and citations

A Note on the Material

The content of *Dark Bullion* deals with the Atlantic slave trade and contains discussions of violence, dehumanization, and systematic oppression. While the series focuses on lesser-known themes rather than graphic depictions of suffering, the subject matter is inherently difficult. We encourage listeners to:

- Take breaks as needed
- Discuss challenging material with others
- Seek additional historical context when questions arise
- Remember that this history, while painful, is essential to understanding the present

Questions or Feedback?

For questions about the series or this study guide, contact: calvinwalk@gmail.com

Project Description

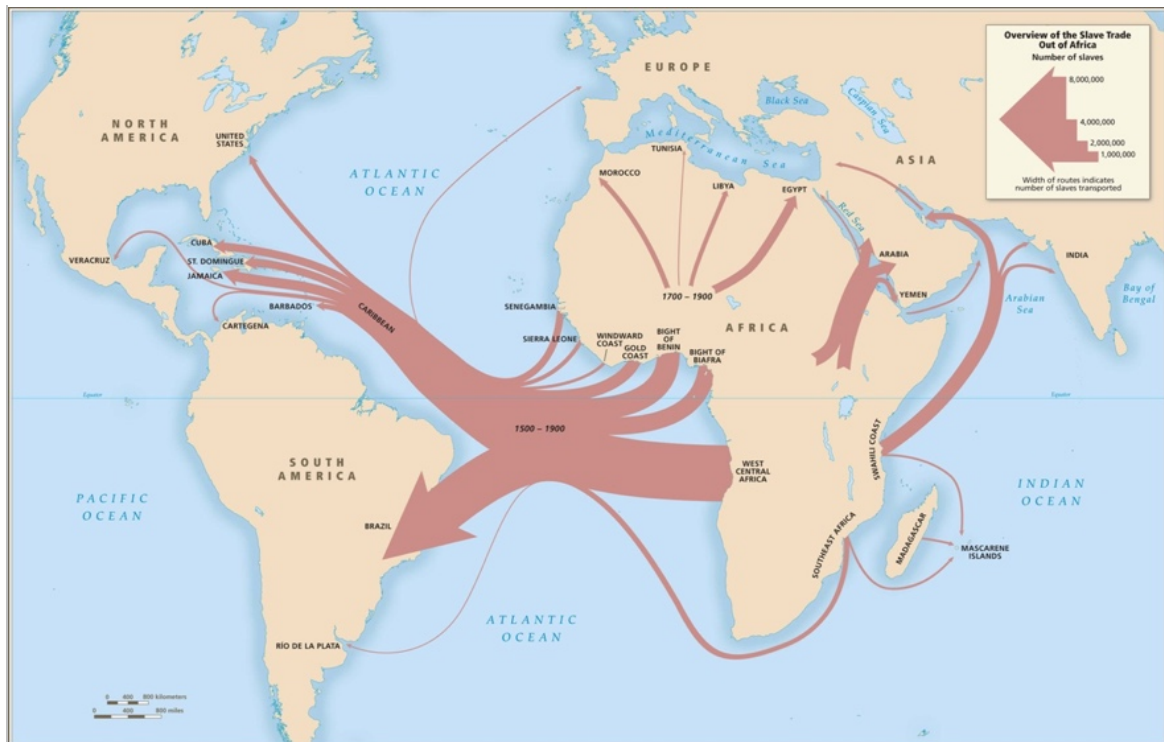
The *Dark Bullion* audio series is a historical project that explores the Atlantic slave trade, focusing on lesser-known themes and contradictions rather than the widely documented horrors. It begins in mid-17th century West Africa and utilizes AI-generated voices.

The content is drawn from historical records, traveler accounts, and European enslavers' reports, aiming for historical accuracy while acknowledging conflicting interpretations among historians. The project seeks to present the complexity and contradictions of the past with care, without simplification.

Note on Terminology: For accessibility, the podcast uses "Voodoo," though "Vodou" or "Vodún" are the appropriate spellings in the context of West African religious traditions.

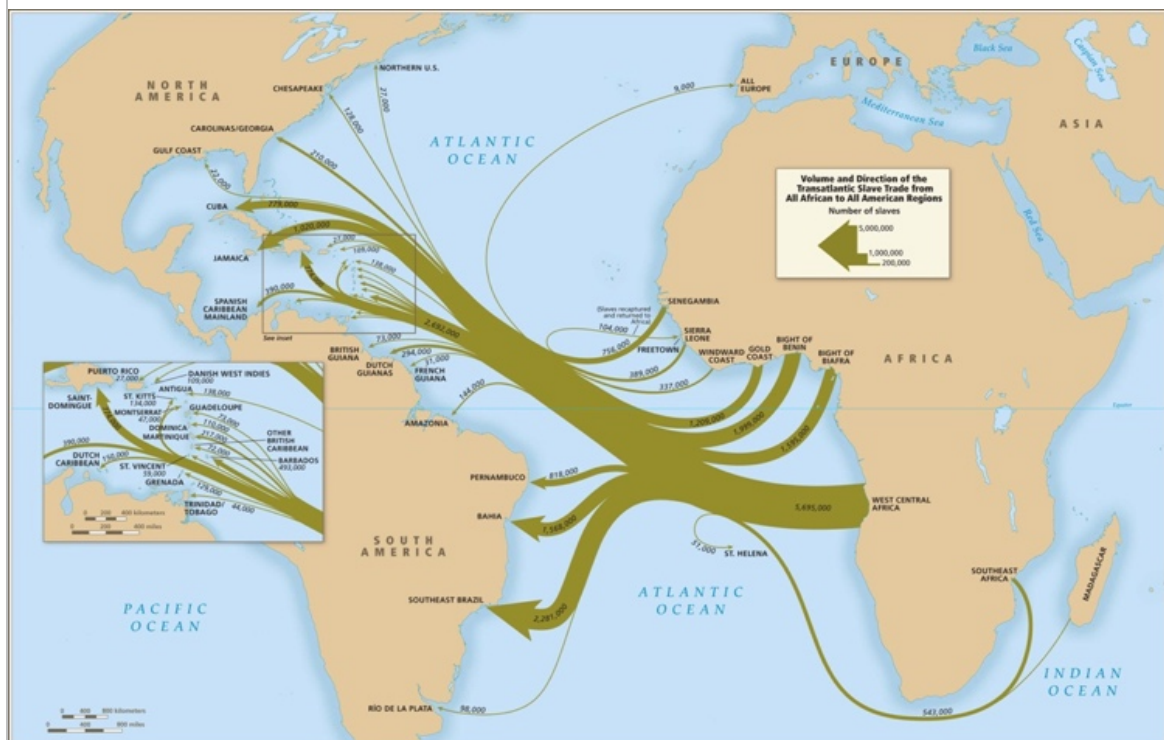
Transatlantic Slave Trade Maps

Introductory maps to the Transatlantic Slave Trade courtesy of David Eltis and David Richardson from *Atlas of the Transatlantic Slave Trade* (New Haven, 2010) reproduced with the permission of Yale University Press. Visit SlaveVoyages.org.



©Yale University Press - David Eltis and David Richardson.

Overview of the slave trade out of Africa, 1500-1900



©Yale University Press - David Eltis and David Richardson.

Volume and direction of the trans-Atlantic slave trade from all African to all American regions

Episode Guide

Episode 1: A Portal to Oblivion

Duration: 14 minutes

This episode explores **Ouidah, Dahomey in 1685**, a key West African trading port deeply involved in the Atlantic slave trade. It details the dynamics between European powers like the **Royal African Company** and African rulers. Key aspects include the trade of captives for weapons, **the Tree of Oblivion ritual**, and the extensive involvement of various European empires in the trade. The episode also touches on the symbolic depiction of Black figures in European art.

Episode 2: West African Peoples

Duration: 10 minutes

This episode examines 17th-century **European stereotypes about West African peoples**, contrasting them with the rich diversity of cultures like the **Yoruba, Fon, and Mandé**. It details their political systems, economies, traditions, and clothing. The narrative highlights the **complex reality of West African kingdoms**, their internal trade networks, linguistic diversity, and varying degrees of resistance to the Atlantic slave trade.

Episode 3: Captive Markets

Duration: 15 minutes

This episode investigates the developing mechanics of the **Atlantic slave trade**, emphasizing the immense suffering involved. It details methods of capture, including warfare, kidnappings, and false **accusations of witchcraft**. The episode explores the market **dynamics of assessing and trading captives**, the roles of African and European traders, and the evolution of violence. It also notes efforts by communities, like the **Tofinu**, to evade enslavement.

Episode 4: Paper Bulls

Duration: 13 minutes

This episode explores how religion shaped the Atlantic slave trade. It traces the Church's reinterpretation of the **"Curse of Ham"** as justification for slavery, contrasts it with biblical passages against enslavement, and highlights the **complicity of popes** and the **Church of England**. Alongside, it examines African **spiritual traditions such as Vodou**, their survival in the Americas, and the Church of England's recent admission of its historic ties to slavery.

Episode 5: Women of West Africa

Duration: 22 minutes

This episode examines the **complex and multifaceted roles of women** during the Atlantic slave trade period in West Africa. It profiles the **Mino (Agojié)**, Dahomey's all-female military regiment, and explores women's positions as **traders, political advisors, and warriors**. It highlights three

remarkable figures: **Queen Agontimé**, who rose from captivity to become a Candomblé priestess in Brazil; **Queen Nzinga Mbande** of Ndongo and Matamba, a diplomatic and military leader who resisted Portuguese colonization; and **Dona Beatriz Kimpa Vita**, a religious visionary whose Antonianism movement challenged both church authority and the slave trade.

Total Series Duration: *Total 74 minutes*

STUDY QUESTIONS

1) Quiz: Short Answer Questions

Answer each question in 2-3 sentences using only information from the provided sources.

1. What was the **Tree of Oblivion** ritual in **Ouidah**, and what was its intended purpose for the enslaved?
2. Describe the primary reasons for the development of the **Atlantic slave trade**, particularly concerning labor in the New World.
3. How did European traders use weapons to create a self-perpetuating cycle of enslavement in **West Africa**?
4. Explain the concept of the **Curse of Ham** and how Christian institutions reinterpreted it to justify the enslavement of African people.
5. Who were the **Mino** (or **Agojié**) of **Dahomey**, and how were they recruited into service?
6. Contrast the general characteristics of local slavery within West Africa with the system of **chattel slavery** that developed in the Americas.
7. Identify the two European nations responsible for transporting the most enslaved Africans and the primary destination for the largest percentage of disembarked captives.
8. Who was **Queen Nzinga Mbande**, and what methods did she employ to resist Portuguese colonial expansion?
9. Describe the practice of **woman-to-woman marriage** in Dahomey and its main social and economic functions.

Answer Key

1. The **Tree of Oblivion** ritual forced captive men to circle a giant tree nine times and women seven times. The enslavers' intention was to use this Vodou ritual to erase all memory of the captives' identity, family, and homeland, thereby "rebranding" them and preventing their spirits from returning to seek vengeance after death.
2. The Atlantic slave trade was driven by a high demand for labor in **the New World** to produce export crops like sugar and coffee. This labor shortage was caused by the rapid decline of the **indigenous Amerindian population**, who lacked immunity to **Old World diseases**, and the refusal of sufficient numbers of Europeans to migrate to the tropics.
3. European traders exchanged goods like **cannons and muskets for captives**. This armed warring African communities to fight more efficiently, which in turn guaranteed a larger, continuous stream of future captives for the Europeans to trade for more weapons, creating a cycle of "**divide, control, conquer**."
4. The "**Curse of Ham**" comes from a Bible story where Noah curses Ham's son, Canaan, to be a "servant of servants." Though the original story makes no mention of skin color or

- Africa, **European theologians** beginning in the Middle Ages reinterpreted it to falsely claim Ham was the ancestor of African peoples, thereby framing slavery as a divine plan.
5. The **Mino**, also known as **Agojié**, were an all-female military regiment in the Kingdom of Dahomey. They were recruited from various sources, including foreign captives, free Dahomean women who volunteered, and the king's wives (**Ahosi**); some women were also forcibly enrolled if males complained to the king about their behavior.
 6. Slavery within West Africa often resembled **indentured servitude**, was not necessarily heritable, and allowed for some social mobility, with some slaves even owning their own slaves. In contrast, **chattel slavery** in the Americas was a permanent, hereditary condition where enslaved people were legally defined as **movable property**, or chattel, with no rights.
 7. **Portugal** (including Portuguese Brazil) was the **largest carrier**, responsible for 47.6% of slave voyages, followed by Great Britain at 25.5% (source: SlaveVoyages.org, referenced in the Maps section of this guide). The primary destination for the largest group of enslaved Africans was Brazil, which received 45% of the approximately 10 million people who were disembarked.
 8. **Queen Nzinga Mbande** was a 17th-century leader of the **Ndongo and Matamba kingdoms** who resisted Portuguese colonization. A formidable diplomat and military strategist, she negotiated treaties, waged war, converted to Christianity for diplomatic purposes, allied with the Dutch against the Portuguese, and established her territory as a refuge for escaped captives.
 9. **Woman-to-woman marriage** was a practice in Dahomey, **primarily among wealthy women**, where one woman would pay bride dues for another woman to be her wife. This was not necessarily a homosexual union but a social and economic strategy that allowed a "woman-husband" to secure her family name, property, and influence by having heirs, as children born by the wife (fathered by a designated male) were legally considered the offspring of the woman-husband.
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2) History in the Present Tense: *The Atlantic Slave Trade Today*

These questions are designed to spark conversation and reflection on key themes from *Dark Bullion*. They work well for classroom discussions, book clubs, podcast listening groups, or personal journal entries. There are no "right" answers. The goal is to engage critically with the material, explore different perspectives, and consider how echoes of this history resonate in our present day.

On Gender and Power

- What surprised you most about women's roles in West African societies during the slave trade period? How do these realities contrast with common assumptions?
- How does the practice of woman-to-woman marriage in Dahomey challenge modern Western understandings of marriage, family, and inheritance?
- The Mino (Agojié) were both warriors and symbols of the state. What does their existence tell us about gender in precolonial Dahomey?
- **Today's echo:** Women continue to be disproportionately affected by modern forms of trafficking and exploitation. How do the survival strategies of women like Queen Nzinga, Agontimé, and the Mino inform our understanding of women's agency in oppressive systems today?

On Memory and Symbolism

- How do you think the Tree of Oblivion's fall in 2024 relates to the podcast's themes? Is it merely coincidence, or does it carry symbolic meaning?
- What does the Tree of Oblivion ritual reveal about the psychology of enslavement—the attempt to erase identity, memory, and homeland?
- **Today's echo:** Many descendants of enslaved people struggle to trace their ancestry due to deliberately destroyed records. How does this ongoing erasure of family history continue the work of the Tree of Oblivion? What does it mean to reclaim identity when records have been systematically erased?

On Religion and Justification

- Compare religious justifications for slavery across different European nations and church institutions. Were there meaningful differences between Catholic and Protestant approaches?
- How did Vodou function both as a target of European persecution and as a tool of African resistance and survival?
- What does the reinterpretation of the "Curse of Ham" reveal about how religious texts can be manipulated for political and economic purposes?
- **Today's echo:** Religious institutions and texts continue to be invoked to justify discrimination and oppression. What parallels do you see between the church's justification of slavery and contemporary uses of religion to legitimize inequality? How do communities resist through spiritual practice today?

On Complexity and Contradiction

- The series emphasizes "lesser-known themes and contradictions" rather than the well-documented horrors. What contradictions or complexities stood out to you most?
- How do you reconcile the fact that some African leaders and merchants participated in the slave trade while others resisted it?
- What does it mean that a society like Dahomey could be relatively gender-equal while simultaneously being deeply involved in enslaving others?
- **Today's echo:** We often live with contradictions, benefiting from systems of exploitation (cheap goods produced in sweatshops, tech devices made with conflict minerals) while opposing injustice. How do the moral complexities of the slave trade period help us think about our own complicity in modern exploitation?

On Economic Systems and Exploitation

- The "divide, control, conquer" strategy, arming communities to fight each other to create more captives, was economically strategic. How did this create a self-perpetuating cycle?
- European enslavers could legally sue for "damaged goods" if an enslaved person became mentally ill from trauma. What does this reveal about chattel slavery as an economic system?
- **Today's echo:** Modern slavery and human trafficking generate an estimated \$150 billion annually. The International Labour Organization estimates 50 million people live in modern slavery. How do contemporary forms of exploitation (debt bondage, forced labor in supply chains, prison labor, sex trafficking) echo the economic mechanisms of the Atlantic slave trade? What role do corporations play today that mirrors the role of the Royal African Company?

On Displacement and Migration

- Entire coastal communities relocated inland to avoid capture. The Tofinu people built Ganvié on water to escape slave raids. What do these survival strategies tell us about forced displacement?
- **Today's echo:** Climate change, conflict, and economic instability create massive migration and displacement today. Refugees flee violence; communities relocate due to rising seas or drought. How do contemporary displacement crises echo the forced movements of the slave trade era? What can we learn from historical survival strategies like Ganvié?

On Methods of Control and Dehumanization

- Accusations of witchcraft, invented crimes, impossible trials. These were systematic methods to generate captives. How did the legal system itself become a tool of enslavement?
- The series notes that terms like "cruelty" and "brutality" fall short—"there are no words yet created to capture the magnitude of that suffering." Why is language inadequate? What does it mean to discuss atrocities that exceed vocabulary?

- **Today's echo:** Mass incarceration in the United States (particularly of Black Americans) has been called "the new Jim Crow." Prison labor, criminalization of poverty, cash bail systems—how do modern criminal justice systems echo the use of "legal" mechanisms to control and exploit populations? Consider also: immigrant detention, the school-to-prison pipeline, three-strikes laws.

On Resistance and Resilience

- What forms of resistance (military, diplomatic, spiritual, cultural) proved most effective? What were the limitations of each approach?
- Vodou, Candomblé, and Santería survived and evolved in the Americas despite brutal suppression. What does this spiritual persistence tell us about cultural resilience?
- **Today's echo:** How do contemporary movements like Black Lives Matter, decolonization efforts, Indigenous land back movements, and reparations campaigns echo historical resistance? What can we learn from Queen Nzinga's diplomatic strategies, the Mino's military organization, or Dona Beatriz Kimpa Vita's spiritual movement?

On Historical Reckoning and Repair

- The Church of England proposed a £1 billion reparations fund in 2019, but it remains a "wish, not an allocated sum." Historical revisionists attempt to minimize church complicity. What would genuine institutional accountability look like?
- **Today's echo:** Debates over reparations for slavery continue in the United States, Caribbean nations seek reparations from European colonial powers, and institutions examine their historical ties to slavery (universities, corporations, museums). Is financial compensation sufficient? What other forms might repair take? How do we reckon with inherited wealth built on exploitation? Who has the responsibility to repair historical harms — governments, institutions, individuals, or all of the above?

On Identity and Categorization

- European traders created crude stereotypes of different African peoples to assign them "market value." The Yoruba were "compliant," the Coromantee "rebellious," the Igbo "prone to melancholy." How did these dehumanizing categorizations serve the economics of slavery?
- Europeans wrongly referred to diverse peoples simply as "Africans," erasing the distinct languages, cultures, and political systems of the Yoruba, Fon, Mandé, Akan, Hausa, and many others.
- **Today's echo:** How do modern racial categories (themselves largely invented to justify slavery) continue to flatten complex identities? How does the term "African American" simultaneously represent a powerful shared identity and mask the enormous diversity of peoples whose histories were deliberately erased? What parallels exist in how other groups (immigrants, refugees, Indigenous peoples) are categorized in ways that erase their specific identities?

On Witnessing Difficult Histories

- The *Dark Bullion* series focuses on "lesser-known themes and contradictions" rather than graphic depictions of suffering. Why might this approach be valuable? What are its limitations?
 - **Today's reflection:** How do we bear witness to historical atrocities without either exploiting suffering or minimizing horror? What responsibility do we have to learn difficult histories? How do we sit with the discomfort of knowing that our present comfort may be built on past (and ongoing) exploitation?
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3) Essay Questions

These essay questions are designed for deeper analytical work. Choose one that interests you and develop a well-structured argument supported by specific examples from the *Dark Bullion* series. Each essay should be 1,500-2,500 words (5-8 pages).

Core Essays

Essay 1: Women, Power, and Paradox ★★

Theme: Gender and Agency

Analyze the complex and often contradictory roles of women in 17th and 18th-century West African societies amidst the Atlantic slave trade. How did women navigate positions of power, vulnerability, and survival in a world increasingly shaped by the demand for enslaved labor?

In your essay, consider:

1. Women as rulers and military leaders (Queen Nzinga Mbande, the Mino/Agojié, Queen Amina)
2. Women as spiritual authorities and visionaries (Dona Beatriz Kimpa Vita, Queen Agontimé)
3. Women's participation in the slave trade as merchants and intermediaries
4. The paradox of women simultaneously holding power and being vulnerable to enslavement
5. How woman-to-woman marriage functioned as a strategy for securing legacy and power

Key figures to discuss: Queen Nzinga Mbande, Dona Beatriz Kimpa Vita, Queen Agontimé, the Mino (Agojié)

Extension question for advanced students: How does understanding the agency and complexity of West African women during this period challenge both historical narratives that portray Africans solely as victims and narratives that oversimplify the role of "patriarchy" in global history?

Essay 2: Forms and Strategies of Resistance ★

Theme: African Agency and Defiance

Explore the various forms of African resistance to the slave trade documented in the *Dark Bullion* series. Resistance took many shapes—from military opposition and diplomatic maneuvering to community adaptation and spiritual movements. How effective were these different strategies, and what do they reveal about African agency during the slave trade period?

In your essay, consider:

1. Military resistance by kingdoms and leaders (Queen Nzinga's decades-long struggle, the Kru people's fierce resistance)

2. Community-level survival strategies (the Tofinu people's creation of Ganvié water village, the Mandé's longer resistance to European enslavement)
3. Spiritual and intellectual movements (Dona Beatriz Kimpa Vita's Antonianism, the preservation and transformation of Vodou)
4. Individual acts of defiance (the high suicide rates among the Igbo people, escape and rebellion)
5. The limitations and challenges faced by those who resisted

Key examples to discuss: Ganvié, Queen Nzinga Mbande, Dona Beatriz Kimpa Vita, Vodou's survival and transformation

Extension question for advanced students: Historians debate whether to emphasize African resistance or victimization when teaching about the slave trade. How does focusing on resistance risk minimizing the horror of the trade, while focusing only on victimization risks erasing African agency? How can we hold both truths simultaneously?

Essay 3: Sacred Justifications, Sacred Resistance ★★

Theme: Religion and Ideology

Discuss the critical role of religion and spiritual beliefs in both perpetuating and challenging the Atlantic slave trade. How did European Christian institutions provide justification for enslavement, and how did African spiritual systems both suffer under and resist this system?

In your essay, consider:

1. European religious justifications (the "Curse of Ham" reinterpretation, Papal Bulls, the complicity of the Church of England)
2. The contradiction between biblical passages condemning enslavement (Exodus 21:16) and passages used to justify it
3. West African spiritual systems (Vodou/Vodún) and their integration into daily life and governance
4. The survival and transformation of African spirituality in the Americas (Vodou in Haiti, Candomblé in Brazil, Santería in Cuba)
5. Spiritual resistance movements (Dona Beatriz Kimpa Vita's Antonianism proclaiming Jesus and the saints were African)
6. The 2019 Church of England investigation and contemporary reckonings with religious complicity

Key concepts to discuss: Curse of Ham, Papal Bulls, Vodou, Mawu-Lisa, Papa Legba, syncretic religions, Antonianism

Extension question for advanced students: The Church of England proposed a £1 billion reparations fund (which is a "wish, not an allocated sum"), while historical revisionists attempt to minimize church involvement. What would genuine institutional accountability look like? Is financial reparation sufficient, or even possible, for such historical wrongs?

Essay Writing Tips

Before you begin:

- Listen to all relevant episodes at least twice
- Take detailed notes on specific examples and quotations
- Consult the Timeline, Cast-List, and Glossary for context
- Review the episode transcripts for precise wording when quoting

Structure your essay:

- Introduction: Present your thesis and outline your argument
- Body paragraphs: Each should focus on one main point supported by specific examples from the series
- Conclusion: Synthesize your arguments and consider broader implications

Citation:

- When referencing specific information, cite the episode: (*Dark Bullion*, EP03)
 - When quoting directly, use quotation marks and provide the speaker if known: "Violence begets fear. Begets violence." (*Dark Bullion*, EP03)
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Timeline of Important Events

Date/Period	Event or Context
15TH-16TH CENTURIES: FOUNDATIONS & EARLY CONTACT	
15th Century	Portuguese mariners begin explorations down the coast of West Africa. Slavery had existed in the Iberian Peninsula throughout recorded history.
1441–1444	Portuguese traders first capture Africans on the Atlantic coast (in present-day Mauritania), establishing a fort for the slave trade at the Bay of Arguin.
1452	Pope Nicholas V issues the papal bull <i>Dum Diversas</i> , giving the King of Portugal the right to perpetually enslave non-Christians, including Muslims in West Africa.
1454	Pope Nicholas V issues <i>Romanus Pontifex</i> , allowing Catholic nations to expand dominion over "discovered" land and validate the enslavement of non-Christian "pagans" in Africa and the New World.
1493	Pope Alexander VI issues the papal bull <i>Inter Caetera</i> , which grants Spain and Portugal rights to claim non-Christian lands in the Americas and enslave Native Americans and Africans.
1494	The Treaty of Tordesillas is established by the Pope, dividing the non-European world into Spanish and Portuguese zones and preventing Spanish ships from entering African ports.
17TH CENTURY: PEAK ATLANTIC SLAVE TRADE ERA	
Mid-1600s	The Royal African Company (RAC) sets up along the West Coast of Africa, establishing six forts on the Gold Coast and a post in Ouidah. The RAC's income from slave trading exceeds that from gold.
1662	Slavery is progressively codified in Virginia, beginning with chattel slavery and the principle of <i>partus sequitur ventrem</i> is adopted (children of slave mothers are also slaves).
1684	Dona Beatriz Kimpa Vita is born in the Kingdom of Kongo (Angola).
October 1685	The main setting for <i>Dark Bullion</i> EP01: The episode is set in Ouidah, Dahomey, on the Coast of West Africa , detailing the trade dynamics and the ritual at the Tree of Oblivion.
18TH-19TH CENTURIES: HEIGHT OF TRADE & ABOLITION	
Early 1700s	Dona Beatriz Kimpa Vita preaches in the Kingdom of Kongo, calling for reunification and condemning the enslavement of fellow Congolese (Antonianism movement).
1706	Dona Beatriz Kimpa Vita is arrested and burned at the stake for heresy at the age of 22.
1713	Following the War of the Spanish Succession, the <i>Asiento</i> (permission to sell slaves in Spanish colonies) is granted to the South Sea Company (SSC) as part of the Treaty of Utrecht.

1715–1850	Dahomey's King Agaja (1718–1740) and King Ghezo (reigned 1818–1858) play major roles during this period of intense slave trading.
1807	Great Britain bans the slave trade (Slave Trade Act 1807), imposing stiff fines. The U.S. Congress also bans the African slave trade, effective January 1, 1808.
1818–1858	Reign of King Ghezo in Dahomey. He expanded the roles and numbers of the Mino (Agojié) women warriors.
1833	The Slavery Abolition Act is passed by the UK Parliament, gradually abolishing slavery in the British Empire.
1892 (November)	The Dahomey kingdom falls after its two wars against the French, leading to the dissolution of the Agojié (Mino) women's regiment .
1893	Dahomey practiced the Atlantic slave trade until as late as this year.
20TH-21ST CENTURIES: MODERN RECKONING	
2019	The Church of England launches an internal investigation into its financial ties to the slave trade.
2024 (June 2)	The Tree of Oblivion (which had been replanted in the 20th century) is found uprooted and split in two in Ouidah, Dahomey.

Cast-List of Important Characters

Historical figures crucial to the *Dark Bullion* narrative, particularly those involved in the slave trade, African leadership, or spiritual movements.

Character Name	Role/Affiliation	Context in Sources
EUROPEAN FIGURES		
King James II of England	Governor and chief stockholder of the Royal African Company (RAC) .	Previously, as the Duke of York, he had many enslaved people branded with the initials D-O-Y.
Captain Henry Clarke	Slave trader captain of the ship <i>Prosperous</i> .	Commanded the ship on behalf of the Royal African Company.
King Louis XIV of France	French monarch who established the <i>Code Noir</i> (Black Code).	The <i>Code Noir</i> created regulations for slavery, defining enslaved people as movable property and authorizing slave owners to mutilate human chattel.
Pope Innocent VIII	Roman Catholic Church leader.	Personally received enslaved Africans as a gift from the Spanish monarchy and distributed them among his Cardinals and Roman elites.
Pope Alexander VI	Successor to Innocent VIII; described as a corrupt and immoral person.	His Papal Bulls were routinely interpreted by colonial powers to validate lifelong bondage and colonization of the New World.
WEST AFRICAN LEADERS AND SPIRITUAL FIGURES		
Queen Nzinga Mbande (Nzinga Anna de Souza Mbanda)	Leader (Queen/King) of Ndongo and Matamba (present-day Angola).	A formidable diplomat and military strategist who fought against Portuguese colonization for decades, reorganizing Matamba into a refuge for escaped captives. She was trained militarily and adopted the title "King" to assert authority.
Dona Beatriz Kimpa Vita	Religious visionary in the Kingdom of Kongo (Angola).	Founded Antonianism , a movement blending Christian and Kongo beliefs. She called for reunification and condemned the enslavement of fellow Congolese, proclaiming Jesus and the saints were African. She was arrested and burned at the stake for heresy in 1706.
Queen Agontimé (Na Agontimé)	Queen in Dahomey, later enslaved, and Candomblé Priestess in Brazil.	Originally captured from the Mahi people, she rose to become a wife of King Agonglo and mother of the future King Ghezo. Following a conspiracy, she was sold to Portuguese traders and, once in Salvador de

		Bahia, Brazil, established herself as a respected Candomblé priestess.
King Agonglo	Reigning King of Dahomey, husband of Queen Agontimé.	Assassinated due to a conspiracy; his son, born of another wife, sold Queen Agontimé and other suspects into slavery.
King Ghezo	Controversial future King of Dahomey (reigned 1818–1858).	Son of Agontimé. His reign occurred during the abolition of slave trading. He expanded the role and number of the Mino women warriors.
Hevioso	Vodou god of Thunder, Lightning, and Rain.	Summoned, metaphorically, to manifest his wrath in EP01, resulting in the uprooting of the Tree of Oblivion.
Mawu-Lisa	The single great creator in Fon belief (Vodou/Vodún), representing gender duality (moon/female and sun/male).	Their duality inspired the progressive, gender-equal society of precolonial Dahomey. Mawu (female) is sometimes given creative primacy.
Queen Amina	Warrior queen of the Hausa people.	Reigned until the beginning of the 17th century and refused to marry, preferring to choose temporary husbands from vanquished foes.

Glossary of Key Terms

Term	Definition
Abomey	The capital city and location of the Royal Palace in the Kingdom of Dahomey.
Agojié	An alternate name for the Mino, the all-female military regiment of Dahomey.
Agontimé	A queen of Dahomey, originally captured from the Mahi people, who was later sold into slavery in Brazil. There, she rose again to become a renowned Candomblé priestess in Salvador de Bahia.
Ahosi	The Fon term for the king's wives in Dahomey. Some Ahosi were recruited into the all-female military regiment.
Akan	A people of the Gold Coast (modern Ghana), known as gold miners, traders, and warriors, whose kings wore kente cloth.
Antonianism	A religious movement in the Kingdom of Kongo started by Dona Beatriz Kimpa Vita. It mixed Christian and Kongo beliefs, proclaimed that Jesus and the saints were African, and condemned the enslavement of fellow Congolese.
Asiento de Negros	A system where the Spanish Empire awarded a license, often to foreign merchants (like the Portuguese, Genoese, or British), to trade enslaved people from Africa to its American colonies.
Barracoon	A fortified enclosure or barracks used to hold enslaved people on the coast while they awaited shipment across the Atlantic.
Beatriz Kimpa Vita, Dona	A religious visionary from a noble family in the Kingdom of Kongo who started the Antonianism movement. Her movement challenged both church authority and the slave trade, leading to her execution for heresy at the age of 22.
Candomblé	A religion in Brazil that blends Portuguese Roman Catholicism with traditional African religions, brought to the Americas by enslaved Africans. Queen Agontimé established a center for it.
Chattel Slavery	The system of slavery practiced in the Americas where an enslaved person was the legal property (chattel) of their owner and could be bought and sold. This status was permanent and hereditary.
Code Noir	The "Black Code" established by French King Louis XIV, which created regulations for slavery in the French Caribbean. It defined enslaved people as movable property and authorized owners to punish or mutilate them.
Coromantee	A term used by European slavers for people from the Gold Coast. They were perceived as strong and brave but also rebellious and prone to uprisings.
Curse of Ham	A biblical story from Genesis, originally about Noah cursing his grandson Canaan. It was reinterpreted by European theologians to falsely identify Ham as the ancestor of Africans and justify their perpetual enslavement.
Dahomey	A West African kingdom (in modern-day Benin) that was a major power from the 17th to 19th centuries. It was deeply involved in the slave trade, known for

	its highly organized military, which included the Mino female warriors, and was the birthplace of Vodou.
Factor	A European agent or manager established on or near the African coast to manage a trading post (factory) and expedite the purchase and shipping of slaves.
Fon	The dominant ethnic group and language of the Kingdom of Dahomey.
Ganvié	A water village built on stilts since the 16th century by the Tofinu people to escape slave raids from the Fon warriors, whose religion forbade them from fighting on water. The name translates to "we survived."
Gbeto	The huntress regiment of the Dahomey women warriors, skilled at hunting elephants. It is thought by some to have been the original all-women warrior unit.
Gold Coast	A region on the West African coast (modern Ghana) named by Europeans for its rich gold resources. It was a major site of European forts and a significant source of enslaved people.
Hevioso	The Vodou god of thunder, lightning, and rain in the Fon tradition of Dahomey.
Igbo	A people from the region of modern-day Nigeria. European slavers stereotyped them as more submissive but prone to melancholy and suicide.
Indentured Servitude	A system where a person signs a contract to work for an employer for a set number of years in exchange for passage to a colony, food, and housing. It was a primary source of labor in some English colonies before the large-scale shift to African slavery.
Kente Cloth	A textile made of brightly-colored, handwoven strips of silk and cotton, worn by the kings and elite of the Akan people.
Kingdom of Kongo	A kingdom in West Central Africa (modern Angola) weakened by civil wars that fed the slave trade. It was the home of Dona Beatriz Kimpa Vita and the Antonianism movement.
Legba (Papa Legba)	A key spirit in Vodou, serving as the gatekeeper between the great creator (Mawu-Lisa) and humanity. He is believed to speak all human languages and must grant permission to communicate with other spirits.
Mandé	A group of peoples in West Africa, including the Mandingo, who were descendants of the Mali Empire. They were known as merchants, blacksmiths, and scholars who resisted large-scale European enslavement longer than many coastal groups.
Mawu-Lisa	The single great creator god in Fon belief, a unified and dual-gendered deity. Mawu is the female moon aspect (the primary creator), and Lisa is the male sun aspect (teacher of civilization).
Middle Passage	The brutal, weeks-long sea voyage that transported enslaved Africans from West Africa to the Americas. Mortality rates were high due to disease, brutal treatment, and unsanitary conditions.

Mino	The Fon name, meaning "our mothers," for the all-female military regiment of Dahomey, also known as the Dahomey Amazons.
Nzinga Mbande, Queen	A 17th-century queen of the Ndongo and Matamba kingdoms in West Central Africa. She was a skilled diplomat and military leader who led resistance against Portuguese colonization for decades.
Ouidah	A key port city in the Kingdom of Dahomey, deeply involved in the Atlantic slave trade and known as the birthplace of Vodou. It was the site of the Tree of Oblivion ritual and forts for European powers like Portugal, England, and France.
Papal Bulls	Official decrees issued by the Pope. In the 15th century, bulls like <i>Dum Diversas</i> and <i>Romanus Pontifex</i> were issued that endorsed the subjugation and enslavement of non-Christian peoples, providing religious justification for the slave trade.
Pawns	A system where African traders would leave a relative or associate on a European slave ship as collateral. The pawn would be freed if the trader delivered the promised number of captives.
Royal African Company	An English trading company, chartered in 1672, that held a monopoly on the slave trade. Its governor and chief stockholder was King James II (then Duke of York), and it shipped more enslaved Africans to the Americas than any other single company.
South Sea Company	A British joint-stock company that transported over 34,000 Africans. A Church of England fund, Queen Anne's Bounty, invested heavily in this company in the 18th century.
Tofinu	A people, part of the Ajitado group, who ingeniously evaded Fon slave raids by building the water village of Ganvié.
Triangular Trade	The three-legged trade route used by European ships: 1) European goods (guns, textiles, alcohol) were taken to Africa and exchanged for slaves; 2) Enslaved Africans were transported across the Atlantic (the Middle Passage) to the Americas; 3) Goods produced by slave labor (sugar, cotton, tobacco) were transported back to Europe.
Vodou (Vodún)	A complex West African religion, originating in Dahomey, deeply woven into society. It involves a single great creator and numerous spirits, and was carried to the Americas where it transformed into traditions like Haitian Vodou.
Yoruba	A major cultural and linguistic group from the region of modern Nigeria, Benin, and Togo. European enslavers perceived them as religious and spiritual but generally compliant laborers.