

KIANG - POPULATION (Assessment data)

	<u>Eastern Kiang</u>	<u>Central Kiang</u>	<u>Western Kiang</u>	
1944	2547	2862	6168	
1945	2856	2476	5747	
1946	2959	2527	6715	
1947	3010	2399	5762	
1948	2945	2558	6687	
1949	2991	2468	5767	
1950	3017	2422	6223	
1951	2595	2567	6789	
1952	2610	2870	6474	
1953	3388	2926	5839	
1954	3150	3048	5733	
1955	3340	2857	5945	
1956	3278	3151	6235	
1957	3265	4144	6213	
1958	3199	3919	6359	
1959	n.a.			
1960	n.a.			
1961	3554	4407	6814	
1962	n.a.			
1963	4386	4105	8604	Census
1973	5246	4932	10,084	Census
1983	5668	6402	11,573	Census
1993	6329	7490	13,165	Census

Western Kiyang has tended to be a rather poverty stricken area.

Banta faro land suitable for rice growing is limited. Millet and sorghum demand a good soil, which is in short supply. Tsetse flies are abundant, cattle are few, baboons and wart hogs are a constant source of trouble to farmers.

Nor does the land of Central and Eastern Kiyang strike one as being particularly good. Certainly European agricultural methods have so far been able to do little for it. Neither the Colonial Development Farm at Kuynela, nor the Nutrition Field Working Party at Jenyer met with great success on the upland farms.

KIANG EAST

In the 1902 Village List the District appears as South Bank No. 3 S.

This district consists of large Mandinka villages close to the swamp, along the old main road - Kolior, Masembe, Jenyer, Kaiaf.

Inland to the south were Fulbe (Toroobe) - Toranka Bantang, Njolofofin, Yoro Julia, Njama Kuta etc. Some of these villages appear to be across the straight line boundary drawn with Jaara West, but are linked to Kaiaf by a track, and are regarded locally as being in Kiang East.

In the religious wars of the last century Kaiaf was a Muslim village, Jenyer a "Soninke" village, rivalry and tension between the two villages continues down to the present.

1894	1902	1930	1948	1946	1950	1953	1973
Village List	Village List	Village List	Map	Assessment	Assessment	Assessment	Census
		Babu Ya			additions		
1							
2				Ba'jon Koto (Sare Hamady)			
3				Dasalami			
4					Jamakuta		
5		Jassobo	Jasobo	Jasabo	Jasabo	Jasabo	Jarsoba
6	Genaer	Jenner	Jinirie	Jeneri	Jeneri	Jenyer	Genieri
7	Joumar	Jaumari	Jomar	Jomar	Jomar	Jomar	Jomarie
8	Kaiaf	Kaiaff	Kaiaf	Kavaff	Kavaff	Kayaf	Kaiaf
9	Kolior	Kolior	Kolior	Kolior	Kolior	Kolior	Kolior Nyamala
10	Massenbi	Massembi	Massembi	Massembi	Massembi	Massembi	Massembi
11			Munku Talla = Yoro Julia				
12				Njamakuta- Ba'jonki			
13	Jolafeni	Njolofine	Jollofin	Njolofen	Njolofin	Njolofin	Njollofan
14					Nyafuye		
15				Samba Ya = Njamakuta			
16				Samba Ya Nding			
17		Sankoji					Sare Pate
18							
19	Sotokwoi	Sotokoi	Toranka Bantang	Toranka Bantang			Toranka Bantang
20							

21	1894	1902	1930	1948	1946	1950	1953	1973
	Village List	Village List	Map	Assessment	Assessment	Assessment	Census	
			Yoro Julia (See Munku Talla)				Yoro Julia	
22				Yoro Julia Bajonki	Yoro Julia Bajonki			

NOTES

- #1 Babu Ya was between Koliyor and Masembe, near Yoro Julia
- #2 Bajonkoto 1953 uninhabited
- #3 Dasilami 1953 "
- #17 Sankoji said to be east of Jenyer. uninhabited
- Yoro Julia was 2 miles from Kaiaf. It was another 2 miles from Yoro Julia to Njama
- #19 Sotokoi 1953 uninhabited. About 1½ miles south of Koliyor on path to Toranka Bantang
- #14 Nyafuye 1953 uninhabited. Beyond Njama Kuta Bajonki

POPULATION - EASTERN KIANG						
1902	1930	1946	1950	1953	1973	
Village List	Village List	Assessment	Assessment	Assessment	Census	
Babu Ya	56					
Dasalami		11				
Jasobo	100	102	112	204	195	
Jenyer	161	312	389	436	722	
Jomar	35	169	180	254	231	
Kaiaf	663	996	1060	935	1722	
Koliyor	269	425	443	466	579	
Masembe	82	390	380	450	1039	
Njamakuta -Bajonki		221	46	48		
Njolofin	172	153	184	81	203	
Nyafuye			82			
Sakoji	34					
Saare Pate					106	
Sotokoy	156	24				
Toranka Bantang		107	84	103	-	
Voro Jula		73	57	74		
others					449	(Villages under 100 each)
	1538	1461	2959	3017	3051	5246

ETHNIC GROUPING- EASTERN KIANG

Source: Assessment data as in SECOM's records.

	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955
Mandinka	2334	2030	1973	1923	2434	2326	2329	2896	2696	
Fulbe										
- Firdu	2	114	109	130	8	-	-	98	90	
- Futa Toro	569	860	851	856	432	218	218	303	272	
- Futa Jalon	-	-	-	-	-	14	14	14	14	
- Jombonko	-	-	-	-	14	-	-	-	-	
- Lorobo	-	-	-	-	4	-	-	-	-	
Jola	4	-	-	-	5	14	14	14	14	
Manjago	2	-	-	-	6	2	2	6	6	
Wolof	9	-	-	40	66	4	4	14	14	
Aku	-	6	12	14	24	4	4	10	11	
Serahuli	-	-	-	8	1	6	6	6	6	
Bambara	14	-	-	10	5	-	-	-	-	
Bainunka	-	-	-	-	4	-	-	-	-	
Mauretanian	-	-	-	-	1	-	-	-	-	
Nyoominka/ Serer	-	-	-	-	9	7	7	7	7	
Yalunka	-	-	-	-	1	-	-	-	-	
Others	25	-	-	10	3	-	12	20	20	
	2959	3010	2945	2991	3017	2595	2610	3388	3150	

ETHNIC GROUPS - 1952 & 1953

A re-evaluation of the assessment data was made by visiting the villages, and asking the alkalo or elders the affiliation of the various yard owners.

	<u>1952</u>	<u>1953</u>	<u>%</u>
Mandinka	2120	2701	88.5
Futa Tooro Fulbe	265	306	10.0
Laibe	-	4	0.1
Other Fulbe	-	8	0.3
Tilibonka	-	6	0.2
Manjago	-	7	0.2
Aku	8	2	0.1
Jola	2	7	0.2
Wolof	-	10	0.3
others	5	-	-
			<hr/> 99.9%
	<hr/> 2598	<hr/> 3051	

The data has been corrected for arithmetical errors, and duplication of entries for immigrants.

The Agricultural Department Compound at Masembe where there are a number of Wolof etc. from Banjul does not appear to figure in the assessment data.

Various Wolof traders also come in the dry season for a while to trade at such places as Jenyeri.

ETHNIC GROUPINGS - 1953

Kaiaf	Mandinka	930	
	Manjago	3	
	Aku	2	935
Jasobo	Mandinka	198	
	Tilbonko	6	204
Jomar	Mandinka		254
Kolior	Mandinka	462	
	Laibe	4	466
Masembe	Mandinka	435	
	Manjago	4	
	Jola	7	
	Wolof	4	450
Jenyer	Mandinka	422	
	Wolof	6	
	Fulbe	8	436
Toranka- Bantang	Futa Tocco Fulbe		103
Njolofofin	"		81
Yoro Jula	"		74
Njama Kuta	"		48
			<hr/>
			3051
			<hr/>

MOVEMENTS OF POPULATION

- (a) Jasobo was founded by people from Kaiaf, and also received settlers from the old village of Sotokoy, now abandoned.

Jasobo appears on the map prepared by the Courlanders (1652), but must have been abandoned later.

- (b) In 1953 considerable numbers of people from Western Kiang moved to Eastern Kiang - to Jasobo, Masembe, Kolior, and Jomaru.

The village of Tunjina in West Kiang migrated completely to Jomaru.

- (c) The origins of "settlers" in East Kiang are as follows:-

(1)	Born in other East Kiang villages (mainly resident at Jasobo)	139
(2)	From Jarra	14
	Baddibu	61
	Central Kiang	30
	Western Kiang	232
(3)	From the south - Kaabu	12
	Woy (Guinea-Bissau)	4
(4)	No data	<u>8</u>
		<u>500</u>

SPECIFIC PLACES

JASOBO

JENYERI

JOMAR

KOLIOR

MASEMBE

JASOBO (KIANG)

Notes from A.K.Rahman:

"Fode Kemo Sane left Kaiaf thirty years ago (written in 1948) , and founded Jasobo. He was given land by Jombo Nyana Sane of Kolior. Fode Kemo left Kaiaf Alkalikunda to settle elsewhere because he refused to recognise the then almami who was a leather-worker...The Sanes at Jasobo are brothers to the Sanes at Kaiaf, who are also related to the Jenyeri Sanes."

JENYERI (KIANG)	1855	Guignir (Heguard)	
	1893	Genaer	
(Old spellings	1905	Jiniri, 1906	Giniri,
		Genieri)

= JEENYERI

Notes from A.K.Rahman: "Mamba Saane, a Kaabu Mandinka (from Portuguese Guinea), came to The Gambia with his family and settled at Mangadanqi,^a south east of Jenyeri, where the ruins can still be seen. A hunter also came with him who used to wander about the bush nearby. One day he happened to find a stream (the present Jenyeri Bolong). He returned to his master, and told him that he had found a place near a stream, and that it would be the best place for the family to stay, for they could easily get fish and water. Mamba and his family moved to the present Genieri area. The hunter pointed to the stream and exclaimed: "There, fishes (je, nyeolu) hence the name Je-nye-ri. "

The bush between Jenyeri and Jifin was called Papator.

After a preliminary survey in 1946 the Nutrition Field Working Party under Dr. Berry began work at Jenyeri in January 1947. The scheme was initiated by Professor B.S. Platt, Director of the Human Nutrition Research Unit, London. For details see items 1932 to 1948 in Gamble: A General Bibliography of The Gambia (Up to 31 December 1977). (1979). Dr. W.T.C.Berry's book: "Before The Wind of Change," 1984, has photographs of a Village Street (p.83), and the original housing of the Nutrition Field Working Party (1948), p.91.

a. Mangadenve, Mangadenya on p. 96.

JOMAR

Hequard: Voyage sur la côte et dans l'intérieur de l'Afrique Occidentale. 1855.

p. 147 Hequard by passed the village, where the king was carousing.
name spelt: Diaoumar.

KOLIOR -

A Soninke town. Founded by Mansa Barikoto Sane, son of Mamba Sane, founder of Jenveri. He became the ruler after it had passed to Jataba.

The town later split, one section moving to the new road, the other remaining on the old site.

MASEMBE

A Mandinka villages, 3 miles west of Kaiaf, formerly on the old main road, but now to the north of the new road.

During the time of the Nutrition Field Working Party at Jenyer, an Agricultural Department Workshop was established there (1956).

Hequard (Voyage sur la côte et dans l'intérieur de l'Afrique Occidentale, p. 147), passed through it in 1851.

KIYANG CENTRAL

1894	1902	1905	1930	1946	1948	1953/4	1973
South Bank No.3	Route book	Assessment	Assessment	Map	DPG	Census	
1 Bumbako	Bambakko	Bambako (Bambako)	Bambako	Bambako	Bambako	Bambako	Bambako
2 Bumar	Bumari	Bumari	Bumari ?	Bumari	Bumari	Bumari	Bumari
3		Darusallam					
4		Jafara					
5		Jatta Kunda	Jatakunda		Jatakunda		
6 Giroff	Giroff (Girofa)	Jiroff	Jiroff	Jiroff	Jiroff	Jiroff	Giroff
7			Jiroff Tenda				
8 Quinella	Kwinella	Kuinalla	Kwinella	Kwinella	Kuynella	Kwinella	Kwinella - Nyakunda - Sansangkono
9		Kolikunda	Kolikunda				
10 Kunung	Kunnong	Kunong			Kunnong - Mansasansang		
		= Kunong Mansasansang					
11			Kunong-Numukunda		Kunnong-Numukundaa Kunnong-Fulakunda		
12 Madina		Madina	Madina	Madina	Madina	Madina	Madina
13 Mandina	Mandina	Mandina	Mandina	Mandina	Mandina	Mandina	Mandina
14	Nima		Nema	Nema	Neema	Neema	Nema
15		Nema Kuta			Neema Kuta		
16			Nioro	Nioro	Nyoro		

1894	1902 South Bank No. 3	1905	Route book	Assessment	1930	1946	Assessment	Map	1953/4	1973
									DPG	Census
17	Numu Kunda (= Kunong Numu-kunda)	Numakunda	Numu Kunda	Numu Kunda	Numu Kunda	Numu Kunda	Numu Kunda	Numu Kunda	Numukunda	
18	Sarri Kunda		Sarra Kunda	Sarakunda	Sarre Kunda	Sarekunda				
19					Sare Suna = Tabandinto					
20					Sare Mamoudou					
21										Sare Ndalla
22					Sajo Ya					
23					sibito	sibito	sibito	sibito	sibito	sibitto
24					Tabanani	Tabanani	Tabanani	Tabanani	Tabanaani	
25					Tabandinto	Tabandinto			Tabandingoto (= Saare Suna)	
26	Tenderba	Tenda Ba	Tendeba	Tendaba	Tendaba	Tendaba			Tendabaa	
27	Uroko	Urokang	Urokang) Uroka)	Worokang	Worokang	Worokang	Wurokang	Wurokang	Wurokang	Worokang

Notes on Villages

From 1954.

Kunong Mansasansang. Site of an old village. Refounded in recent years.
On main road about 5 miles east of Kuynela.

Kunong Fulakunda. On right of road going towards Mansakonko.
At mile post 17, about 1 mile from Kunong Numukunda.

Sare Suna. Also known as Tabandinto.

Sare Mamadu. Not in assessment.
Site not visited,

Nema Braima Cham. Abandoned. Beside Nema Kuta Yoro.

Bumari had moved from site shown on old maps - inland, south-east
of Kuynela - to the main road, so as to be near land
suitable for rice farming.

1930 List

Jafara Used to be where Neema is.

Sajo Ya Near Jatakundaa. People went to Casamance ?

Population movements

1954- Of the 'new settlers' about a quarter represented movement within
Central Kiang itself, nearly half were people from Western Kiang, with just
over 10% each from East Kiang, and Badibu. Most were in settlements along
the (old) main road.

Village list	1902	1930	Assessment		1973 Census
			1946	1953	
Bambako	49	86	151	121	286
Bumari	129	98	89	85	103
Darusallam		39			
Jafara		16			
Jatakunda		98	14	65	-
Jirof	69	98	183	260	800
Kuynela	800	508	830	854	826 (Nyakunda (Sansangkono
Kolikunda		35			239
Kunong-Mansa-sansang	19	52		71	-
-Fulakunda				91	111
-Numukunda	36	36	141	133	233
Madina (Koli)		56	83	116	111
Madina (Lang Kadi)	96	77	113	187	353
Nema			215	287	692
Nema Kuta	22	35			208
Nema Yoro So				63	
Nyoro			94	101	
Sajo ya		27			
Sarekunda	67	39	62	40	114
Sarendalla					384
Sibito		299	221	157	
Tabanani		52	56	43	
Tabandinto		30	75	27	
Tendaba	32	28	49	36	
Wurokang	185	115	134	190	173
others					299
	1504	1824	2510	2927	4932

CENTRAL KIANG - ETHNIC DATA

Revision of 1954 data.

				Total	
Bambako	Mandinka	136		136	
Bumari	Mandinka	77		77	
Jatakunda	Futa Tooro Fulbe	45		45	
Jirof	Fulbe- Ngalungaabe	228			
	Mandinka	55			
	Nyoominka	14			
	Jaxanke	4			
	Wolof	1			
	Mauritanian	3*		305	*left
Kuynela	Mandinka	780			
	Jaxanke	7		787	
Kunong-Mansa-sansang	Mandinka	60			
	Tilibonka	3		63	
Kunong-Fulakunda	Fulbe	65			
	Tilibonka	2		67	
Kunong-Numu-kunda	Mandinka	126			
	Fulbe	10		136	
Madina (Koli)	Futa Tooro F.	138			
	Laibe	9		147	
Madina (Lang Kadi)	Mandinka	233		233	
Nema	Mandinka	289		289	
Nema Kuta	Fulbe	61		61	
Nyoro	Futa Tooro F.	43			
	Futa Jalon F.	13			
	Mandinka	40		96	
Sarekunda	Mandinka	41		41	
Sibito	Futa Tooro F.	146			
	Mandinka	23			
	Wolof	5			
	Futa Jalon Fulbe	10		184	
Tabanani	Fulbe	36		36	
Tabandinto	Fulbe	21		21	
Tendaba	Mandinka	34			
	Nyoominka	5		39	
Wurokang	Mandinka	148		148	

Summary

		%
Mandinka	2042	70.1
Fulbe - Futa Tooro Fulbe	372	12.8
Ngalungaabe	421	14.5
Laibe	9	0.3
Futa Jalon Fulbe	23	0.8
Nyoominka	19	0.6
Tilibonka	5	0.2
Jaxanke	11	0.4
Mauritanian	3	0.1
Wolof	6	0.2

2911	100.0
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KWINELLA (Kiang)

The founder was Sankule Sanyang, a follower of Mamba Sane of Jenyeri.
 He married Mamba Sane's sister, and was also sent to live west of Jenyeri.
 He founded Kwinella... the children of these leaders were cousins..hence the
 intermarriage between these villages. (Notes from A.K. Rahman).

Amalgamation of two settlements

Nyakunda - (The people of Wurokang on the road south are
 related to those of Nyakunda)
 Sansangkono-

Originally there was a lake in this area (Kudala).

former ? two miles
 The area (a/settlement ?) /north of Kwinella on the road to the wharf
 as known as Nemba or Namba.

TENDABAA

On the South Bank in Kiyang.

Jobson (1621)...."We passed up by tydes, intending to stay at a towne called Taukorovalle, but over-shot it in the night, and next morning were against another towne foure leagues higher, called Tindobauge...Here dwelt Emanuel Corseen, a Portugall..."

Francis Moore (1738), p. 35

"Above (Tancrowall), about three leagues, are a parcel of rocks, at a place called Tendebar, lying a good way out from the shore, which are dry at low water."

John Morgan (18--) p. 12

" Tentabar is a small trading port in the kingdom of Queenella, on the south bank of the river. Having been informed that a trader named Ainsley resided there, who entertained Mungo Park years before, further up the country, when on his way into the interior..... he was a black man dressed like an English tradesman, and having some knowledge of English claimed the respect due to an English merchant...."

Singleton (1820)

"Tendebarport...behind this port is a small rise (it deserved not the name of hill) which is sprinkled with stones, some of considerable size. The ground continues rather elevated to Quenella, the king's residence (on the map named Tendebar). A European, who lives at Tendabar-port, pointed out to me a large tree, which the natives call the devil's tree, being fully persuaded that it is inhabited or haunted by evil spirits. They have the same belief regarding the rise behind the port, and would not erect a hut upon it on any account. At the foot of this mount is the burying ground of the port.

(Mentions a trader called Arafong, a native who can speak English.)

J.J.Simpson (1911) p. 207

"A landing-stage on the river about three miles from Quinela...There are no European factories here, but it is a recognized calling place for launches passing up and down river. Considerable trade is, however, carried on by the natives, and a large quantity of ground nuts is shipped here on board schooners for Bathurst. The landing stage itself is at the end of a laterite escarpment, and consequently the bush in the immediate vicinity is very sparse, but the bank of the river, except for a clearing of less than 100 yards, is fringed with mangroves. (Blood sucking flies abundant).

Reeve (1912) p. 144

"Tendaba (Big Wharf) is sixty miles from Bathurst, and twenty eight from Elephant Island. It is the port of Kwinella....and also of Bateling. Nearly opposite to Tendaba is Kachang Creek, which serves the town and district of Baddibu as a port for lack of any firm land on the right bank."

A colored photograph (Couleurs d'Afrique, #212, 1986) shows the Tourist Camp.

In the 1950s groundnuts were transhipped from Tendabaa to Balingho for loading into ocean-going vessels.

Vagn Fentz: Gambia (1978), 131.



Landingsbroen ved Tendebe

Jay Saidy wrote an article on the village in 1978 (The Gambia News Bulletin 18 April 1978, p. 2). By this time a tourist camp had been set up, and was being run by Wille Karlsson.

"There have hardly been any changes in Tendaba in a whole generation. At eight compounds and about eighty people living there the village has maintained a virtual zero growth both in area and population.

Tendaba is today anything but a 'tendaba' which, in point of fact, it never was within living memory. True, some of the country's greatest traders had their heyday there and still, people like Musa Ceesay, of the defunct UAC are fondly remembered for the part they played in the village's history. Those were the days when as a wharf town it served as the only river outlet serving practically the whole of the Kiangs. River transportation was then the order of the day. Villages far and near sold their groundnut crop within a radius of 20 to 30 miles. Since the existence of motorable, all-weather roads in the provinces Tendaba, as a river port, simply died a natural death.....

Situated at the foot of the hill stretching half-way between Kwinella and the River, flanked by an uncultivable salty marsh, Tendaba's stagnation is hardly surprising.

One way in which the village is not stagnant is in its fish output. There is always more than enough fish for the village's own requirements, and it has long held a place of pride as supplier of fish to the villages up-land, and even across the Southern border in Cassamance. The daily loads of fish are transported south either on bicycles or in taxis.

Partly because of the proximity of water full of fish and partly for lack of suitable farming land the villages are essentially fishers rather than crop farmers. The village economy is squarely based on fishing, which, one way or the other, engages every household.... "

He then describes the exodus of young people, either to Kwinella, or further

afield to Banjul or to Mansakonko in search of employment.

A major problem for the village is lack of fresh water. There is insufficient fresh water to be used for irrigating gardens or fruit trees.

A sketch map, and a description of the area is provided in

Rod Ward's A Birdwatchers' Guide to The Gambia, 1994, 76-81.

Tendaba Camp is described in Jim Hudgens and Richard Trillo's

West Africa: The Rough Guide, 1995, p.285.

KIANG WEST / WESTERN Kiang)

Western Kiang is predominantly a Mandinka area, though a substantial part of the population may well have been Jola, captured as slaves and absorbed into the general population.

In the days of the slave trade slaves were brought from across the Bintang Creek to Manduar, then dispersed to the villages of Janekunda, Karantaba, and Burong, to be shipped across the river to Nyoomi and Jokaduu. Some might be shipped through Tankular to Badibu and beyond.

At the present day most of the Jola are to be found in small settlements in the southern part of the district, close to the Bintang Bolong and its various creeks.

The Fulbe (Futa Toro Fulbe) are found only on eastern edge of Western Kiang, really belonging to the Kabada region, the Torobe being found inland south of the Mandinka villages in Central and Eastern Kiang.

Before the main roads were built, traders could take cutters up the Bintang Bolong to Sandeng, just beyond the Brumen Bridge. Trading points were also to be found on the Nganingkoy Bolong near Bateling, e.g. Jabindori. The point on the main river called Tubab-kolong (White man's well) where there is solid land right down to the river bank, has long since been abandoned.

Foremrly there was also a village on the riverside east of Tankular named Jamaly Cunda (Governor Ingram, 1847). He writes "twenty years since this was the most flourishing place on the banks of the river, being then the rendez vous of the gold merchants from the interior; it is now of comparatively. It little importance." It is shown on Lajaille's map (1785 ?), published 1802, (prepared by Lapie). It would seem to have been close to the mouth of the Nganingkoy Bolong, on the western side.

KIANG WEST

"The topography of the Kiang West District is characterized by a gradual incline from the banks of the River Gambia to a low plateau in the interior. The elevation on the river is about 3 meters above sea level, while the plateau rises to about 48 meters near Jifarang and Bajana. From this high point the topography then slopes back down to the Bintang Bolong....the levels of salinity vary according to the ebb and flow of Atlantic Ocean tides as well as to the amount of fresh water run-off...

The bolongs support an array of non-euryhaline and euryhaline aquatic and vegetative species both of which migrate in and out of the system depending on the season and salinity levels.

The ecology of the Kiang West district is diverse, comprising many distinct microecologies. The forested areas make up a large portion of the district. These forests border the River Gambia and Jarin Bolong to the north and the Bintang Bolong to the south. A series of small villages are located along the southern fringes of these large forested areas....

p.7 About one half of the forested area consists of the Kiang West National Park, an 11,000 hectare state reserve gazetted in 1987. On the other side of the Kiang West National Park another forested area stretches past the district capital of Manduar to the limits of the Lower River Division. Small villages are carved out of these forested areas, nearly all possessing upland and lowland cultivated areas. The district also includes three forest parks intensely managed by the Gambia-German Forestry Project. These are the Faba Forest Park (530 hectares), the Brikama Forest Park (500 hectares) and the Mutaro Kunda Forest Park (803 acres). These three forest parks were gazetted in 1952, but intensive management only began in 1990 when the Gambia-German Forestry Project fenced off the perimeters of the park, opened a sawmill in Dumbuto to process logs into timber, and began to implement a forest-management plan.

The village settlements and associated cultivated area are generally located along the borders of slight valleys which slope downwards towards the principal bolongs. Over the centuries Mandinka and Jola women have cleared the valleys of dense forests and converted the land for rice fields.....

Lower down in the valley next to the bolongs are barren salt flats, herbaceous steppes, and mangrove (*Rhizophora* spp.).....In many villages like Dumbutu, women rice farmers have abandoned these lowlands because of insufficient rainfall. There has not been enough run-off to flush out saltwater...

The bolongs have been used not only as transport routes but also as important fishing and oyster collecting areas.....Women of Dumbutu and surrounding villages as well as women from the Kombo (Karoninka) come down to the mangrove swamps to collect oysters on a seasonal basis.

The upland plateaux surrounding villages like Dumbutu have been cleared of dense forest vegetation and converted to field crop cultivation. Upland field crops like groundnuts and millet are cultivated on these fields. Fields close to the villages are generally better manured, especially by those who are fortunate enough to have sufficient access to cattle. Pockets of lowland depressions are found scattered throughout the uplands and these are used for upland rice cultivation by women during abundant rainfall years.

On the cultivated and fallow uplands one finds^d economically useful trees such as *Parkia biglobosa*, *Pterocarpus erinaceus*, *Ficus* sp. and *Adansonia digitata*. These species are used by rural populations for fruit, nuts, firewood, forage for animals, cords, and medicines. "

Source: Freudenberger, Mark S. & Nancy Ann Sheehan
Tenure and Resource Management in The Gambia: A Case Study of the
Kiang West District.
 University of Michigan: Land Tenure Center, August 1994.

The 1902 list of villages shows "Western Kiang" as divided into three sections:

- | | |
|--------------------------------------|---|
| Kiang No. 1
= Central
area | (Bajjangko, Bula Fula, Kanntonn Kunda, Kenni Ba, Kuli Kunda, Jali, Janng, Tannkula) |
| Kiang "A"
= Western
area | (Burong, Guoli, Gise, Janna Kunda, Kannianng Dumbutu, Mandua, Karrannta Ba, Kurung Koto, Manndina, Makka, Sanntamma Ba, Willamisa, Banta Su, Kenno Koto.) |
| Kiang No. 2

= Eastern
area | (Batteling, Bajana, Jatta Ba, Minujenn, Sanndeng, Kiaffang - deserted, Saua Kunda, Nanning Kwoi, Jiffarong) |

	1894	1902	1930	1946	1948	1973
			Assessment	Assessment	Map	Census
1	Bayjana	Badiana	2 Bajana 1 Baijangko	Baijana	Baijana	Bajana
2	Bantasu			Bantasu	Bantasu	
3					Bankuling	Bankulling
4	Bateling	Battelling	2 Battelling	Battelling	Battelling	Battelling
5	Bulufula		1 Bulu Fula	Bulufula	Bulufulla	
6	Burong	Berong	A Burong	Burong	Burong	Burong
7	Dumbutu	Dumbutu	(= Dumbutu) A Kannianng ?	Dumbutu (Sanyangkunda)	Dumbutu	Dumbutu
8		Dumbutu (new)				
9	Jaali	Jarli	1 Jali	Jali	Jali	Jalli
10	Jamaru			Jamaru	Jangmarr (Tabafulanding)	
11	Janyangfara		1 Jannng ?			
12	Jaaneekunda	Janna Kunda	A	Janianfara	Jarjangfara (Baijangkortor)	Janneh Kunda
13	Jatabaa	Jattaba	2 Jattaba	Jataba	Jattaba	Jattaba
14				Jarfang*		*not known
15	Juwoli	Guoli	A Guoli	Joli	Juoli	Jouli
16	Jifarong	Jiffarong	2 Jiffarong	Jifarong	Jifarong	Jifarong
17	Jise		A Gise	Jissi		
18	Julakunda	Julakunda		Julakunda	Julakunda	Julakunda
19	Kantong-kunda	Kanton Kunda	1 Kanntonn Kunda	Kantonkunda	Kantong Kunda	Kantong Kunda

	1894	1902	1930 Assessment	1946 Assessment	1948 Map	1973 Census
20		A Kannianng Dumbutu				
21	Karantaba	Karantaba	A Karrannta Ba	Karantaba	Karantaba	Karantaba
22		A Kenno Koto				Kemo to
23						
24	Kenebaa	Kenneba	1 Kenniba	Keneba	Keneba	Keneba
24					Kenniang	
25		2 Kiaffang (Deserted)				
26	Kulikundaa	Kolikunda	1 Kuli Kunda	Kulikunda	Kulikunda	Kulikunda
27	Kurung-koto	Kuron Koto	A Kurung Koto		Kurung Kortor (abandoned)	
28	Kuyang			Kuyang		
29	Madina					
30	Mandina	A Mandina		Madina		Madina
31	Manduwar	Mandua	A Mandua	Manduwar	Manduwar	Manduwar
32	Maka	Maka	A Makka	Maka	Macca	
33	Minjang		2 Minujenn			Missira Tenda
34	Misira					
35	Nganingkoyo		2 Nanning Kwoi		Nganingkoi (abandoned)	
36					Neman Kunda (ruin)	

	1894	1902	1930 Assessment	1946 Assessment	1948 Map	1973 Census
37 Nyoro Jataba					(Nyoro Jataba)	Nioro Jattaba
38 Sandeng	Sanding	2 Sandeng	Sandeng	Sandeng	Sandeng	Sandeng
39 Sanyang-kundaa	= Dumbutu			Sanyangkunda = Dumbutu		Sanyangkunda
40 Santambaa	Santambar			Santangba	Santang Ba	
41 Sankandi	Sankandi	Sankandi	= Sumakunda	Sankandi	Sankandi	Sankandi
42		2 Saua Kunda				
43					Tabafulanding = Jamaru	
44 Taburung Koto					Tarburung Kotor	Taburung Koto
45 Tankular	Tankular	1 Tannkula	Tankular	Tankular	Tankular	Tankular
46 Tubabu-kolong			Tubakolon	Tubabukolong		
47				Timjima = Tunjina ?		
48 Wulumisa	Willemisa	A Willamisa	Willamisa	Wulumisa	Wulumisa = Manar	
49 Tuba Kuta					Tuba Kuta (J) nr. Bantasu	

#42 Saua Kunda - not identified. a wharf.

Notes on various villages

All villages in Western Kiyang were visited in 1955, except for Juoli.

Kurung-Koto . Also known as Misira. People came from Burong.
Located on creek, 1 3/4 miles SW of Burong.

Madina (Ansu Jiba). An old site, refounded about 1950. 1 1/4 miles WNW of Karantaba.

Tubakuta (Batabut) An offshoot from Bantasu, separated by a swamp.
Located near where map has Santang Ba.

Jise One mile SE of Bantasu. Abandoned in 1953, the people
moving to Bantasu, 3 1/2 miles from Manduwari.

Bankuling. Near the Bintam Bolong. A small Jola village. Came in 1951.
3 miles from Bantasu. Exact location difficult to determine.
There is a well defined road running to it, which may well
be the road shown on the 1948 map. One forks right at the
ruins of Jise.

Kuyang Small settlement 3/4 mile north of Bantasu.

Kennokoto (1905 list) East from Bankuling, 3 1/2 miles from Jise,
12 from Bintang by river. The last measurement would put it
near the present site of Santambaa.

Santambaa is on the Bintam Bolong, one mile south of where the map
shows Kurong Kottor. Was re-opened as a trading station
in 1949.

Tunjina Marked on map, but not named. One mile SW of Kantongkunda.
abandoned in 1953, the people moving to Jomari in Eastern
Kiyang.

Birikama Not marked on map. A Jola hamlet, 2 1/2 miles SW of Kulikuunda.

Jamaru & Two names for same area. The original village was where Jamaru
Tabafulanding (Landing Njaay) is now, 1 mile South of Kulikunda, at a fork
in the path. The inhabitants migrated nearer the creek some
20 years ago (1930s.) Several yards have recently moved to the
site of the old village.

Tuba (= Minjang) A new village founded in 1952, near the site of the old
village of Minjang. Midway between Bateling and Jaali.
The people came from Bayijana. 1905 list gives the distance
from Bateling to Minjang as 5 1/2 miles.

Misera.	Location not identified. A village near Janyangfara. People originally from Jifarong. Founded 1951, but abandoned in 1953, the inhabitants going to Jaara Japeni.
Madina (Kutubo Njaay)	Founded about 1944, from Jifarong. Apparently near site shown on map as Neman Kunda.
Tubabkolong	Trading point on main river. Not inhabited now. Population of 15 in 1930.
Nganing-kovo -----	Trading point. Not far from Bateling. On creek.
Kolikunda	2 miles SE of Dumbutu, 1 mile east of main road. Futa Toro Fulbe village. came 1953. from Casamance ?
Nyoro Jataba	On main road, 2 miles north of Bintam Bolong. Futa Toro Fulbe village. came 1951. from Casamance ?

	1902	1930	1946	1954/55	1973
	Village list	list	Assessment	Assessment	Census
Baijana		293	238	64	195
Bajjangko	31				
Bankuling				15	135
Bantasu			77	42	
Bateling		434	327	249	214
Bulufula	41	43	42	32	
Birikaama				29	
Burong	193	511	606	264	585
Dumbutu/Sanyangkunda		503	570	375	501
Jaali	388	644	814	554	877
Jamaru		46	110	49	
Janyangfara	57?	110	71	83	
Jaenekunda	150	213	309	363	566
Jataba		274	335	278	566
Jarfang		60			
Juwoli	53	120	154	111	254
Jifarong		425	397	436	560
Jise	54	74			
Julakunda		109	91	83	229
Kantonq-kunda	114	202	177	154	299
Kanniang-Dumbutu	115				
Karantaba	98	146	256	213	449
Kemoto					222
Kennokoto	29				
Kenebaa	102	414	556	510	872
Kolikunda				28	
Kulikunda	39	95	114	131	250
Kurungkoto	23			123	
Kuyang			12	31	
Madina				33	
Mandina	62	134	52	236	138

	1902	1930	1946	1954/55	1973
	Village Lists	Assessment	Assessment	Census	
Manduwari	63	260	246	224	503
Maka	64	91	71	62	
Minjang		53		20	
Misira Tenda					168
Nvoro Jataba				135	498
Sandeng		287	219	167	319
Santamba	59		41	87	
Sankandi				121	233
Sumakunda		190	138		111
Taburung Koto					736
Tankular	274	660	582	335	
Tubab-kolong		15	18	20	
Tunjina?			43		
Wulumisa	27	26	49	49	
				2	604
					(Villages less than 100 people)
		6432	6715	5708	10084

Western Kiang- Ethnic Grouping 1954/55

Mandinka Villages

Bayijana	Mandinka	64	
Bateling	"	249	
Bulufula	"	32	
Burong	"	264	
Dumbuto	"	375	
Jali	"	554	
Jamaru (Tabafulanding)	"	38	
Janyangfara	Mandinka	79	83
	Nyoominka	4	
Janekunda	Mandinka	352	363
	Jola	11	
Jataba	Mandinka	278	
Juoli	"	111	
Jifarong	"	436	
Julakunda	"	83	
Kantong-kunda	"	154	
Karantaba	"	213	
Keneba	"	510	
Kulikunda	"	131	
Kurungkoto	"	123	
Madina (Ansu Jiba)	Mandinka	157	
	Jola	79	236
Madina (Kutubo Njayi)	Mandinka	33	
Manduwari	"	224	
Maka	"	62	
Sandeng	"	167	
Sankandi	"	121	
Tankular	"	335	

Wulumisa	Mandinka	49
Minjang	"	20
Turekunda	"	2

Jola Settlements

Bantasu	Jola	39	
	Fula	3	42
Bankuling	Jola		15
Birikaama	Jola		29
Jamaru (old site)	Jola		11
Kuyang	Jola	25	
	Torobe	6	31
Santamba	Jola	64	
	Mandinka	23	87
Tuba Kuta	Jola		20

Fula settlements

Nyoro Jataba	Fulbe	129	
	Laiibe	6	135
Kolikunda	Fulbe		28

Summary

		%
Mandinka	5239	91.8
Tilibonka	6	0.1
Fulbe (Senegal)	3	
Futa Tocco Fulbe	157	2.8
Laiibe	6	0.1
Nyoominka	4	0.1
Jola	293	5.1
	<u>5708</u>	<u>100.0</u>

BATELING	<u>SPECIFIC PLACES</u>
DUMBUTO	
JAMARU	
JATABA	
KENEBA	
MANDUWAR	
MUTA POINT	
SANKANDI	
TANKULAR	

BATELING

Momodou Jammeh in "My Own Beef" (1993) lists the rulers at Bateling as

Mansa Koto

Lang Nyama Sanyang

Jankung Sulayman Sanyang

Nfali Sanyang

Bunja Sanneh (Bunja Sanneh was a nephew of Nfali and was also married to Nfali's daughter. Nfali had no sons to succeed him.)

Kebba Ansu Sanyang. He ruled from Manduar. He died after 6 years.

Landing Kika Sanyang Ruled from Bateling. The first elected mansa.

Alhaji Burama Sanyang.

DUMBUTO (Based on Fredenberger & Sheehan - See reference on page 135).

Dumbuto may have been founded around the 1850s. Sirimang Darbo and Karfa Dabo had originally settled in Batteling under Sankule Koring. They went off on a hunting expedition. The tale is related that Sirimang resting under a tree heard his dogs talking, describing how an important village might be in the area. (The motif of dogs talking is also found in a legend relating to Alfa Molo Bande).

Wurokang was founded before Dumbutu by Darbo Bah Camara. Later the village of Dumbutu was founded by Siramang's brother Karfa Darbo. Sirimang did not rest in one place, and went on to found the village of Jula Kunda.

Siramang was initially a 'pagan' but was converted to Islam by Fode Ibrahim Hawa Darame, who had come from Baddibu and settled in Dumbutu. The conversion created a certain amount of tension with non-Islamic villages like Bateling and Manduarinding. Warfare broke out in which the people of Dumbutu destroyed Manduarinding, the people fleeing to what is now the location of Manduar.

In 1899 a land dispute broke out between Sankandi and Jattaba, and attempts to settle the dispute resulted in the killing of Mansa Koto, and the Commissioners Sitwell and Silva (1900) (See notes under Sankandi). Fode Kaba was a supporter of both Dumbutu and Sankandi. In 1901 British and French forces with the help of Musa Molo mounted an expedition against Fode Kaba in the Casamance. During this campaign Sankandi was destroyed, and there was a massacre of the people of Dumbutu. Eventually military and political control was re-established, after Fode Kaba had been killed by French forces.

This village was the subject of intensive study by a Research Team in June 1993. (Working Group on Resource Tenure and Land Use Planning.)

The village is now situated on the main road south of Kwinella. "The village has been relocated three times and vestiges of the former villages still exist today. Towering baobabs indicate one place where the village was found in the past, mounds of soils indicate the location of the former mosque and home of one of the leaders of the village. The village has moved for several reason; unusual mortality of villagers, burning of the village, and the construction of the new road.

The spatial layout of Dumbutu is well organized. The village has a wide array of infrastructures; wells with pumps, several small stores, a seed bank, milling machines, a public school, a mosque, a dispensary, and a multipurpose community center.

Dumbutu is surrounded on nearly all sides by state forest parks and a national park. Rights of access to the forest have been progressively restricted.....The Senegal border is about 3 kilometers immediately east of the village. Women enter the forest to collect tree crop products for home consumption as well as sale. Children collect fruit and hunt small animals. Firewood is also collected.

The rice cultivation valley is divided into various place names. Swamp rice is cultivated in normal rainfall years at the bottom of the valley nearest the bolong, but recently there has been saltwater intrusion. ...Women now place a priority on cultivating fields in the upland valley area, but here they suffer from a lack of sufficient water from rainfall run-off. Ovsters are collected from the bolong, and fish are also caught.

There has been a large migration of youths both to urban centers and overseas, it being estimated that roughly half of the youth have migrated. Besides going to the Kombo St.Marv area, there are many young people in

Libya, Germany, Sweden, Spain, Nigeria and elsewhere. Youths send back remittances to the village and this is an important source of income for the households. The migration has resulted in the reduction of cultivated land. In addition there is greater damage to crops from pests, monkeys, bush pigs (wart hogs) etc. as there are not enough young men to protect the crops.

Various governmental and non-governmental projects have worked with the village to set up a primary school, a seed bank, a primary health care center, a family planning clinic, a trained midwife, a milling machine, capped wells with pumps, and a women's garden. Sponsors have included Action Aid, Catholic Relief Services, Freedom from Hunger Committee, IOGT, and most of the main-line government departments. There is also a link between Woodbury, England and Dumbutu ; currently sponsoring the construction of a multipurpose community center, and recent purchase of a tractor. Two American Peace Corps volunteers live in the village as part of the ongoing development of the Kiang National Park. The village also has a well maintained primary school.

Since the early 1980s Karoninka women have come in the dry season to collect, process and sell oysters. The oyster shells are a source of lime, used in whitewash, cement, and plaster. Some Dumbutu women have learnt the processing technology from the Karoninka women.

In spite of being strongly Muslim, Dumbutu still attaches considerable importance to scared trees, and other respected locations. Five sacred trees are found around Dumbutu. Some areas are used for prayers, while others are the location of ceremonies organized by women to call for rain.

The sites occupied by the people of Dumbuto are listed by Momodu Jammeh

("My Own Beef", 1993, p.21 as:

Banding

Sitanding Wuleng

Bantabakoto

Tumbungato

Bajonkoto Mano Kang. (This means 'new settlement near the tar road.)

JAMMARU

This is a village near present day Koli-kunda. It was a Soninke village, known for its warriors. The nearby Muslim villages of Bajana, Kulikunda, Jali, and Keneba decided to eliminate the village. The people were invited to Jali for a meeting, and all came unarmed except for Sherif Sonko, who had a boy hide his gear near the meeting place. The men of Jamaru were asked to convert to Islam, and when they refused were massacred, except for Sherif Sonko, who managed to escape to relatives in Dumbuto.

Sherif planned to carry out revenge, and for a time raided the town to capture children as slaves, when they were out herding cattle. Eventually he persuaded Musa Moloh Bande to attack Jali, which he did approaching the town from Kantongkunda. Most of the men, however, had gone on a hunting expedition, but when they returned, tired and thirsty, were unable to put up any resistance. Jali was burnt down, and many people were sold into slavery by Musa Moloh and Sherif Sonko .

Source: Momodou Jammeh My Own Beef. 1993.

JATABA (KIANG)

Founded by Mansa Ariuma Sinde Sane, son of Mamba Sane, founder of Jenyeri. After the death of Mansa Ma Sane of Jenyeri, he became the ruler of this part of Kiang. Subsequently the kingship went to Kolior.

KENEBA

Situated in the middle of Western Kiang.

Lies in flat orchard-bush country broken by occasional low laterite ridges. To the south are mangrove swamps intersected by numerous creeks, each of which has its own fringe of mangroves. Two such creeks embrace Keneba on its south east and south west sides.

The next village to the west is Mandua, but this was an animist village, whereas Keneba was a Muslim. Even today there is no intermarriage between these two villages.

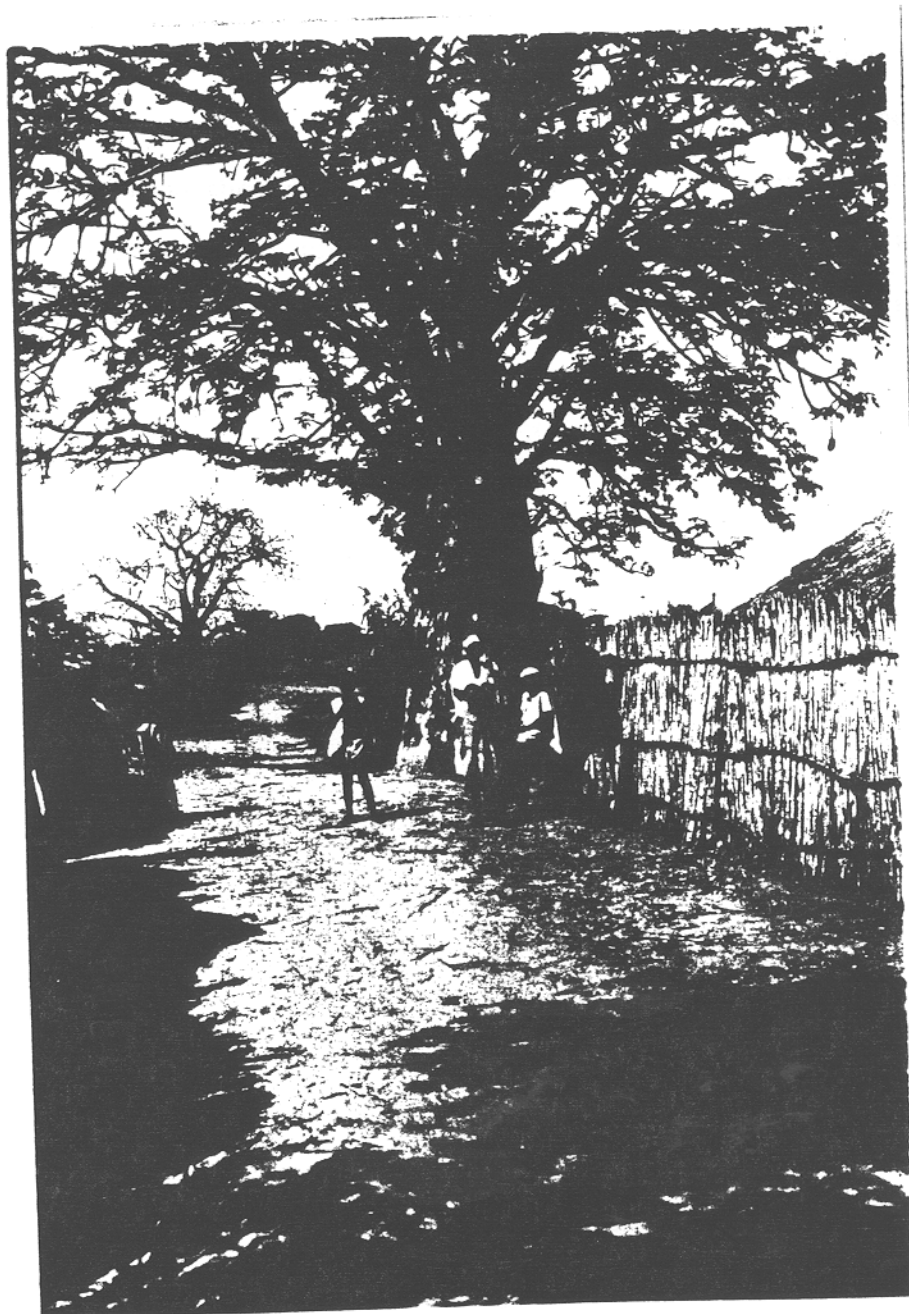
In 1950 Keneba was selected as the base for a research scheme sponsored by the Medical Research Council under the direction of Dr. McGregor, the main aim being the control of parasitic diseases, especially malaria. Its population was then just over 700 people.

When Dr. McGregor left in 19 , the Dunn Nutrition Unit opened a field station, concerned not merely with research but also with improving the nutrition of the community through education.

Mark Hudson's Book "Our Grandmothers' Drums", 1989, describes daily life in Keneba, which he calls Dulaba.

MAIN STREET- KENEBA (WESTERN KIANG) - 1951

Photograph by: David P. Gamble.



MANDUWAR

(Kiang West)

(Old spellings: Manndwa)

Source: Jay Saidy: "The Rugged Tracks of Kiang West,"
The Gambia News Bulletin, 27 April 1978.

.."The home of the chieftaincy, the institution traditionally headed in turns by the Korings, or Sanvangs, of Batteling and Kwinella.

Manduar existed long before Fode Kaba's wars (at the end of the 19th and beginning of 20th centuries), and it is the third of the Koring Kundas to emerge from the original Kundon Mar-Ya, the others being Kwinella and Batteling." An elder stated that there was a tarig in Nema Kuta (about 40 miles away) with details about the leading families of the district.

MUTA POINT (Spelling variants: Mootah)

In Western Kiang. Here the river shifts from a westerly course to a south-westerly course. Opposite the Mini-minium Bolong on the north bank. Known locally as Kemo-to.

Governor Ingram (1842) #504

"The natives have a tradition of there being a tree, haunted by an evil spirit, called the 'Devil's Tree,' on Moota Point, and that it occasionally burns at night. They hold it in great dread, and will not venture near it."

(in 1993 ?)

An 'hotel' for tourists was built at Kemoto. / Drinking water at this place, however, presents a problem.

See Ceesay, Saikou
"Kemoto Villagers Drink Salty Water,"
Daily Observer, 17 September 1993, 18.

Also mentioned in West Africa: The Rough Guide (1995), p.285.

eries

Project to develop artisanal fishing funded by the Italian Aid Fund (FAI), (1987) Ref. GNB, 30 Sept 1987, 3. The facilities include processing for fresh, smoked and dried fish.

SANKANDI

This village achieved notoriety early in the century through the murders of two Travelling Commissioners and a local Chief. The Annual Report for 1900 summarises the events as follows:

" The year was marked by one very tragic event, the murder of Mr. Sitwell and Mr. Silva, Travelling Commissioners, six constables and a Native Chief called Mansah Kotah, at Sankandi, in Kiang on the 14th. June. A dispute had arisen between the inhabitants of Sankandi and those of a town called Batelling, of which Mansa Kotah was the Alkadi, on the subject of the ownership of some rice fields lying between the two places. As Mr. Silva had only recently assumed his duties, Mr. Sitwell, who had considerable experience in the Protectorate, was sent with him to enquire into the dispute and to endeavour to bring about a better understanding between the Sankandi people and those of Mansah Kotah. On arrival at Sankandi the Commissioners proceeded into the town, the people having refused to accept Mr. Sitwell's proposal to meet him outside and discuss matters. When they reached the usual meeting place the Commissioners found no one there, but after a little delay the headman of Sankandi, Dari Bana Dabu, appeared alone, driving some goats. As he had shown himself to be very disaffected to the Government, Mr. Sitwell left the native huts where he and his party had placed themselves and endeavoured to arrest him. He resisted and called upon his people, who it was suddenly discovered were lying in ambush among some houses close by, to fire, which they did, with the fatal results I have related.... Unfortunately it was for some little time difficult to punish the offenders, and the ringleaders escaped into French Territory. This gave rise to a strong spirit of opposition to constituted authority throughout the Protectorate, and it was found necessary in the early part of the present year (1901) to organise an expedition against some of the towns adjacent to Sankandi, especially one named Dumbutu. The Expedition, however, very soon brought about the desired result, and complete quiet is now to be found everywhere within the sphere of British influence."

TANKULAR, sometimes TANKURAL is used.

Old spellings

1621	Jobson	Tancrovally (In Purchas, Vol. XI)		
		Taukorovalle	"	Vol. VI
		Taucro Valley	(p.13)	
1646	Capucin Missionaries	Tancaroale		
1684	Francisco de Lemos Coelho	Tancoroale		
1685	Sieur de la Courbe	Tancorla		
1680/1686	Barbot/ Dapper	Tankerval	1723	Stibbs Tancrowall
1850	Poole	(Tontrowall)		
	(Notoriously inaccurate in his place names)			
			1821	Singleton Tankrowall
1855	Hecquard	Tankoral		
			1842/3	Tankerwall
1881	Mitchinson	Tancular		
			1885/6	Tankularr

Jobson intended to stay there, but "We past up by Tydes, intending to stay at a Towne called Taukorovalle, but overshot it in the night and the next morning were against another Towne foure leagues higher, called Tindobauge (= Tendaba). In a section given later (Vol. IX of Purchas) Jobson refers to the river "Foure leagues inward it spreads it selfe into so many Rivers, Bayes, and Creeks, that for thirtie leagues unto Tancrovally it is very intricate..."

In the account of the Capucin Missions (1646-47) (Article in Afrika Zamani 16/17, 1986, p. 79) there is mention of "Tancaroale - port de la Gambie."

Francisco de Lemos Coelho: Description of the Coast of Guinea (1684) writes (#16) ..South side...Its first port is that of Tancoroale, where there is a fine village. The kingdom is called the kingdom of Quiam (= Kiyang), and the king (the)Faram of Quiam.

(The rulers of Kiang bore the title of Faring or Farang DPG)

(#18) In this village of Tancoroale, which lies along the waterside, whites always used to live, but today there are none there other than "sons of the land", and there is not much trade, other than that in salt and a few hides. In this land of Faram de Quiam, there are many ports, such as Jasobo,

Tubabo-Colom, and Sitato. All these parts have rivers that can be entered in canoes, in order to buy salt.....

(p.25)

Francis Moore (1730) provides much detail: "The next Country to Fonia is Caen (Kiyang), governed both by an Emperor and a King, both Mundingoes, who have their different Revenues arising from the Customs and other **Things**. In this Country the Company have a Factory settled at Tancrowall, which is a large Town close to the Water-side.

(pp. 49-50...(Trade in)..Bees-Wax, for which they must pay a dear Rate, there being a Competitor, called Seignior Antonia Voss, a noted Black Portuguese, who lives near the Factory, and trades very largely with most of our English separate Traders who use this River and very often trades with the Company. He is reckon'd to be worth 10,000 l. Sterling, has got a vast Number of House-Slaves (viz. Slaves which live with him as Servants, a Grandeur much used by the Portuguese and Spaniards) which he keeps for Service and Breed, and are esteemed by him almost as much as his own Children. And as he has got a great many Canoes he sends his own Men-Slaves with them to all Ports of Trade up the River, and by that Means engrosses a great deal of Trade; insomuch that he has commonly a great many Slaves, and good quantities of Elephants Teeth and Bees-Wax by him, with which he turns a penny with the separate Shipping....

Tancrowall is divided into two Parts, one for the Portuguese, and the other for the Mundingoes, the former living always in square large Houses, the latter in round Huts.....

This Town of Tancrowall is the Residence of a Priest who is yearly sent over from St. Jago. Here is also a Church, where, during the Priest's Stay, is Mass almost every Day. Here are a great many other Portuguese, who have among them several Canoas, which they send up the River to trade once or twice a Year; by which they have made this Town a Place of great Resort, and the richest in the whole River. It is pleasantly situated by the Water-Side,

about half a Mile in Length, with a woody Hill behind, that runs some miles along the River-Side about half a mile from it, between is pleasant Walking in the Dry-Season.

THE TANKULAR BELL

An article on the Tankular Bell appeared in the Times (London), 1 Sept. 1960, p. 12. The author says that "according to the villagers, a man-o-war was overcome in the river by the local inhabitants. Possibly the crew had been weakened by fever. The ship was despoiled and the guns and bell carried away. The bell remained in Tankular, the guns went elsewhere....Four are at Bateling, 16 miles away, and one at Kwinella, 18 away..."

According to my own information the ship would have been in the Nganingkoyo Bolong, not the main river.

"....a large and heavy bell some 16 in. in diameter at the lip with a massive rusty clipper. The Bell is dusty and slightly green, but it is in good condition and bears the date 1711, but no other inscription or mark of any sort. There is not one ring to take the supporting rope, but a series of metal arches arranged so that faintly, and doubtless fortuitously, they resemble a crown."

"The Bell is used as a Lutine Bell and is struck only when a canoe or cutter is in difficulties on the river... There is too a certain superstition attached to the bell and any attempt to sound it, even with one's knuckles, to hear the tone (which is very rich) is frowned upon."

(Information and Tourism)

In 1977 a Government Minister/was shown the bell, and was told that the bell had been left in the village by the Portuguese... The bell is kept at Tapha Kunda, which was the kabilo that gave the Portuguese land at Tankular, and helped them to settle there. The bell was rung only when an accident occurs in the river when all able bodied men and women rush to the river bank to rescue whoever is in trouble. (Gambia News Bulletin, 4 October 1977, p.3)

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Archives de Sciences Sociales de la Cooperation et du Developpement, Vol. 81, July-Sept. 1987, 95-103.