

25 MART 1997

130313

Some account of the Wonkepong Susaos, and of
the Mandingos. **Proceedings** of the Church
Missionary Society 2 (1806/1809), pp. 343-351.
MANDINGO

Rajyagor, S.B., *Gazetteer of India, Gujarat State, Junagadh District*, Ahmedabad, Government of Gujarat, 1975.

Russell, R.V. and Hiralal, *The Tribes and Castes of the Central Provinces of India*, London, Macmillan and Company, 1916.

M.K. MASTER

Manding-Speaking Peoples

Community of Gambia, Ghana, Guinea, Mali, Nigeria and Sierra Leone

Manding speakers make up one of the largest groups of West African peoples speaking closely related forms of the same language. Mostly rural, agricultural peoples, those who speak the Manding languages inhabit the western savannas in a broad area around a geographical and cultural centre on the upper Niger River in eastern Guinea and southwestern Mali. Although Manding speakers share strong cultural identity in addition to their often mutually intelligible languages, they have no common name for themselves or their languages.

The word 'Manding', which scholars in increasing numbers have been using in the past decade to refer to the group of languages, comes from the name 'Mandingue', which French colonial officials used when referring to all speakers of the languages. The French took Mandingue from Manden or Mande, the name for the traditional heartland on the upper Niger to which most Manding speakers look for their common heritage.

Linguists call the group of Manding languages Mande-kan and divide them into two major subgroups: Mande-tan and Mande-fu. Speakers of Mande-tan languages form the more northerly and larger portion of the group; in fact, anthropologists and others have sometimes considered speakers of the Mande-tan languages to be *the* 'Manding people', excluding the Mande-fu group.

Mande-tan speakers are almost always divided into three major regional groupings: Mandinka, Bambara and Dyula. These names have come to be thought of as the names of separate ethnic groups. The Mandinka (Maninka, Mandinko, Mandingo,

Malinke) are the central and western most of the Manding speakers.

They occupy an area in the shape of an arc about 800 miles long from lower Gambia to northwestern Ivory Coast, and they remain the residents of the area of Manden near the Guinea-Mali border. The Bambara (Bamana) live northeast of the central Mandinka, occupying much of the savanna region of modern Mali. The Dyula are primarily residents of northern Ivory Coast and western Upper Volta, though some have spread across the borders into Ghana and Mali.

Speakers of the Mande-fu languages are the more southerly Manding speakers. They inhabit regions bordering on the heavier forests in Guinea, Sierra Leone, Liberia and Ivory Coast. Included in this group are the Soso and Yalunka of Guinea; the Mande and Loko of Sierra Leone; the Kpelle, Loma and Mano of Liberia; and the Dan and Kweni (Guro) of Ivory Coast. The Mande-fu languages differ from the Mande-tan in such characteristics as formation of plurals, consonant changes and sentence intonation.

A number of small, related ethnic groups exist around the fringe of the major Manding-speaking regions. They speak dialects of one of the Manding languages. Many of the so-called Fringe Mandinka are identified by their regional location in combination with the Mandinka suffix *-nka* or *-ka*, meaning 'originating from'. Thus a Khasonka is a Manding speaker from Khaso on the upper Senegal River around Keyes; a Wasulunka is from Wasulu, south of the Niger River along the Mali-Guinea border; and so on for the Manyanka (sometimes called Comendi) in eastern Sierra Leone, Konyaka and Mauka in northwestern Ivory Coast.

Although all of these groups speak variants of the Manding language, the Khasonka and Wasulunka maintain traditions of having descended from the Fulani (Fulbe, Fula, Peul) in the distant past. Groups that differ still but share close linguistic affinity and traditions of Manding origins include the Kuranko of north-eastern Sierra Leone, the Kono of Sierra Leone's eastern highlands and the Vai of southeastern Sierra Leone and northeastern Liberia.

10 Tribes from Sahel
- Mali
- Nigeria
- Sudan

DYULA 405

water, the nearest perennial sources—Muwayh al-Raka and al-'Ubayia,—being over a day away by camel. Because al-Duru' ordinarily shun the vast sand desert of the Rub' al-Khali, they have little reason for risking travel across Umm al-Samim, in the quicksands of which, according to popular accounts, unwary travellers, shepherds, and raiders, and their animals, have been swallowed up. Members of the section of 'Iyal Kharas of al-Mahamid are said to know safe paths leading north and south of the inner morass, but they themselves rarely cross.

Despite their commercial exploitation of the nature affords them, al-Duru' have no professional merchants and are a truly nomadic tribe. They have a reputation for bold and wide raiding, and active participation in tribal wars.

The majority of al-Duru are Ibadis, but the large division of al-Makarid and most of the small but ruling clan of al-Mahmid are said to be Sunnis.

The origin of the tribe is unknown. The similarity in name with Al Dir', relatives of Al Sa'ud who formerly lived in Wadi Hanifa and gave their name to the first Sa'udi capital of al-Dir'iyya, is probably without significance. A popular tradition of the south says that al-Duru have the same origin as the tribe of al-Manahil—from Bani (or Ahl) al-Zanna. The frequency of naming from the mother—*fulan b. fulana*— may be an indication of southern origin.

Of other groups living in the territory of al-Duru the most interesting is that composed of some 40 men of al-'Ifar a tribe originally from the area of Habarut in western Zufar, where the majority still live. Al-'ifar are Sunnis and Hinawis, but have the privilege of giving safe escort to strangers in Dir'i and other Ghafiri areas. Their leaders are accorded considerable respect. Their leaders are accorded considerable respect.

Al (or 'iyal) Khumayyis, ranging in Wadi Sayfam and neighbouring valleys between Hamra' al-Duru and al-Jabal al-Akhdar and numbering several hundred males, are said to be of Dir'i origin, but are now regarded as a separate tribe. Other groups, stemming from al-Duru live in al-Sharkiyya and al-Batina. The paramount shaykh is called *al-tamima*. Chiefs of divisions or sections other than those of

al-Mahamid may be given the title of *shaykh*, but the usual title is *rashid*.

BIBLIOGRAPHY

- Admiralty, *A Handbook of Arabia*, II, London, 1916–17.
 Lorimer, J.G., *Gazetteer of the Persian Gulf, 'Oman, and Central Arabia*, II, Calcutta, 1908–15.
 Miles, S.B., *The Countries and Tribes of the Persian Gulf*, II, London, 1919.
 Thesiger, Wilfred, "Across the Empty Quarter", *GJ*, CXI, 1–3, 1948, p. 1021.
 —, "Desert Borderlands of Oman", *GJ*, CXVI, 4–6, 1950, pp. 137–71.
 —, *Arabian Sands*, London and New York, 1959.

M.A. AYOUB

Dyula

Tribe of Ivory Coast, Mali, Nigeria and Sudan

The Dyula, of the three main groups of Manding speakers in West Africa, are the most difficult to define and locate because the meaning of the term 'Dyula' (pronounced 'joola') has changed throughout history. With the Mandinka and Bambara they form a linguistic and cultural population of more than 11.5 million.

The word *dyula* means 'trade' in Manding. Dyula can also refer to Muslim trader who can speak a Manding language (though not necessarily as his first language), or it can refer to a specific ethnic group which differentiates itself from other Manding groups. Here, 'Dyula' refers to the ethnic group of Manding speakers situated in northeastern and north central Ivory Coast, southwestern Upper Volta and contiguous areas of Ghana (where they are often called Wangara) and Mali.

The population size of the ethnic Dyula can only be guessed. Not only are census data outdated and unreliable, but the term, for instance, in the Ivory Coast (where they are most numerous) means an occupation category of people speaking a Manding dialect who are not ethnic Dyula. Certainly there are at least 1 million ethnic Manding-speaking Dyula in West Africa, of whom close to 98 per cent are Muslim.

Historically the ethnic Dyula community has maintained two distinct subgroups: the warriors,

many times against U.S. President George W. Bush and the U.S. invasion of Iraq and the lack of UN participation in the debates. It was only in July 2008 that Mandela and other ANC members were allowed into the United States without special waiver due to the terrorist designation from committing military acts that also killed many civilians in South Africa during the antiapartheid era; Mandela did not deny these violations of human rights and also criticized members of the ANC who wanted to remove those statements during the TRUTH AND RECONCILIATION COMMISSION activities. In July 2007, Mandela, Machel, and DESMOND TUTU convened the Global Elders, a group of senior statesman from around the world, to use their experience to address problems around the world.

See also ACQUIRED IMMUNODEFICIENCY SYNDROME IN AFRICA: AN INTERPRETATION; POLITICAL MOVEMENTS IN AFRICA. 04 Ekim 2015

 KATE TUTTLE

Mandija

Ethnic group of the Central African Republic; also known as the Mandja and the Mandjia.

The Mandija primarily inhabit the central part of the CENTRAL AFRICAN REPUBLIC. They speak a Niger-Congo language and are closely related to the GBAYA people. Approximately 250,000 people consider themselves Mandija.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW.

Mandingo (130013)

Mandinka

Ethnic group with substantial populations in Senegal, Gambia, Guinea-Bissau, and Guinea, and smaller clusters in Mali, Sierra Leone, Liberia, and Côte d'Ivoire; also known as Mandingo.

The Mandinka are the largest ethnic group in GAMBIA; the dominant ethnic group in the Casamance region of southern SENEGAL; a major ethnic group in eastern GUINEA-BISSAU; and the dominant group in GUINEA, where they are the largest group in the northeastern part of that country. They are closely related to other MANDE-speaking peoples who trace their ancestry to the MALI EMPIRE, which first emerged under the leadership of SUNDIATA KEITA in the thirteenth century. According to oral traditions, Sundiata sent one of his primary generals, Tiramakhan Traoré, to expand Mali's domains to the west. As connections with Mali became more tenuous, distinctive Mandinka cultures developed in the Senegambia area (including Senegal, The Gambia, and

Guinea-Bissau) and in the region of upper Guinea (the northeastern third of Guinea).

Some scholars regard the populations in Senegal, The Gambia, and Guinea-Bissau as an ethnic group distinct from the populations in eastern Guinea and northwestern CÔTE D'IVOIRE. Nevertheless the term Mandinka is widely used to refer to both of these groups of people, and there is little doubt that they speak closely related languages and have similar customs and a shared ancestry in the Mali Empire.

Like other Mande groups, the Mandinka emphasize patrilineal descent and live in extended family compounds within larger villages. Like most of the peoples of the western SUDAN (a region extending from CHAD to Senegal between the northern desert and the southern forests), their traditional social organization included a system of hereditary castes. This included the freeborn, who were primarily farmers; slaves, who worked in a variety of capacities; and a cluster of special occupational groups, including metalworkers, griots (praise singers), potters, and leatherworkers, among others. Traditionally, marriage outside of one's caste was forbidden. Each village quarter was dominated by a single patrilineage (an extended-family group recognizing descent along the father's line) and occupational group, which governed its own affairs and—until the massive conversion of the Mandinka to Islam in the late nineteenth century—its own set of spirit shrines. The senior man from the most senior lineage was the chief of a particular village and served as an intermediary with the regional Mandinka officials. Age grades of men who were circumcised and initiated together provided an important source of village unity. Both men and women are circumcised in Mandinka society, and the Mandinka have introduced these practices to a number of neighboring peoples. Traditionally, gender roles are quite distinct. Women performed the bulk of the agricultural labor, while men dominated long-distance trade, hunting, and warfare.

When Tiramakhan Traoré led the ancestors of the Mandinka westward, they conquered a large area along both shores of the GAMBIA RIVER and southeastward toward the highlands of the FOUTA DJALLON. As the kingdom of Mali weakened in the fifteenth century, the western Mandinka states became more autonomous, initially as part of the kingdom of Kaabu. Small groups of Mandinka, known as Guellwar, married into some of the leading WOLOF and SERER ruling families and became an important influence in the political development of Wolof and Serer coastal states. With the expansion of the Atlantic trading system from the sixteenth century, Mandinka kingdoms along the Gambia River, including Niimi, Barra, and Kombo, became increasingly powerful. With easy access to European musketry, gunpowder, and iron, in exchange for