

ANNEXES - CHAPTER 5

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ANNEXES

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1 DARAMAGNAKI COMMUNE

1.1 VILLAGE OF DIANDIAN

Meaning: Dian means “happiness.”

1.1.1 HISTORY

The village of Diandian was founded by Mamadou Safahirou Bah (aka Thierno Dian), who came from Hafia (Télimélé), which was founded by his father, Saliou Sadjo Bah, who came from Timbi Touni (Pita). After more than 25 years in Hafia, Mamadou Safahirou Bah decided to leave the village because of the evil genies occupying the area and to found his own village, the current Diandian. That was long before the colonial era. When he arrived, the area was unoccupied and he did not need authorization to settle. He was accompanied by his father and his family. He was a farmer and a great *marabout* (Islamic religious teacher).

Several years later, he was joined by several lineages, including Diaogbé, led by Mody Cellou Bah, who came from Bagnan (Labé), Mamadou Mika Bah, who came from Bourouwal Tapé (Pita), where he had formed a relationship with the founder’s father, and by Mamadou Mika Bah from Kébou (Guinea-Bissau), who was on the move fleeing the power of Alpha Yaya Diallo, king of Labé. Upon arriving at Diandian, he decided to live there permanently.

The founder later hosted Mody Sory Pérédjo Sow, who came from Doubi (in Koin Tougué) by way of Belaly (Telemilé). Finally, he hosted Karamoko Sidi Diallo, who came from Kouramangui (Labé) by way of Belaly (Télimélé) and then Missidé Diandian.

1.1.2 LAND TENURE AND POWER

Land is acquired in the village through clearing and establishing plantations. It is passed down through the wives. The children of each wife work on their respective mothers’ land, which is given by their father during his lifetime.

Outsiders are hosted in the village by the elders of the lineages, who together form the Council of Elders. Land for building is given to the outsider, but land for crops is lent or given to him. He does not have the right to choose the location of his house or his cropland. But if a project comes to the village, they consult several other

villages founded by the children of Missidé Diandian, specifically Karé Dabbhel, Sitako, Missira, Pora, Gaidhe Djelil, Thiéwéré and Tekebadhè.

Village business is decided by the Council of Elders, of which the current eldest is Thierno Mamadou Alpha Bah. The elders are chosen for their age, wisdom and ability to resolve conflicts in the village. Thierno Mamadou Alpha Bah is assisted by the sector chief Mamadou Hasmiou Bah and the elders of other village lineages, such as Thierno Mamadou Mouctar Bah (Imam), Saly Mamadou Bah, Mamadou Gandho Sow and Mody Abdoullaye Bah.

1.2 VILLAGE OF KOURAWI

Meaning: The village bears the name of the *Kouratier* tree (*parinari excelsia*) under which the founder's forge was set up.

1.2.1 HISTORY

Manga M'bouraké Kanté is the founder of Kourawi. He left his native village of Timbi Konladé (Pita) to flee the forced labor of the colonial period. He went to Bambaya (Télimélé) and then to Diandian (Télimélé), where he stayed for several years with the canton chief of the time, Thierno Mouctar Bah, who told him to seek a place to settle. That led him to Thiankwé (Télimélé), where he was welcomed by Alpha Bocar Thiankoye Bah, and finally to Kourawi, which was not occupied and where he settled with the authorization of the canton chief of Diandian, Manga M'Bouraké Kanté. He set up his forge under a *kouratier* tree. That was during the colonial period.

After settling, Manga M'bouraké Kanté hosted:

- Baïlo Bowal Kanté, who came from Timbi Madina (Pita) by way of Roundé Bamé (Bambaya Télimélé) before settling in Kourawi, where he was hosted by the founder. The current elder of this lineage is Thierno Fodé Kanté.
- Thierno Tely Bah, who came from Kerkeré (disappeared today) and was invited by the founder, who, after settling him, gave him his adoptive daughter, Oury Bella Camara, in marriage. The current elder is Diao Bah.
- Amadou Diouldé Bah from Guileré (Bambaya Télimélé), who was hosted at Kourawi by the founder to work the land. The current elder is Satenin Bah.
- Yero Tala Bah, who came from Saré Kaly (Télimélé), settled at Kourawi to flee forced labor. The current elder of this lineage is Yero Tala Bah.

- Yero Diouldé Sané, an artist from Timbi Madina (Pita), went to Boké to play. On his return, he stopped at Kourawi, where he settled permanently. Mamadou Sané is the current elder of this lineage.
- Gallè Manè, who came from Boké, first went to Toumbeta, then Parawol (Sangarédi) before settling permanently in Kourawi because he married a woman from the village. Yero Diouma Manè is the current elder of this lineage.

No village was founded by people leaving Kourawi.

1.2.2 LAND TENURE AND POWER

Cropland is not divided among lineages. Each year, the lands are redistributed by the elder of the founding lineage. Land is transmitted as follows: the father divides his land among his wives and keeps a portion of it. On his death, the children inherit from their mothers and the father's portion is shared among them.

Newcomers are hosted by the founding lineage, which grants them cropland. Land is always lent to outsiders, no matter how long they have been in the village. Villagers acquire land by clearing it or establishing plantations.

Village business is decided by the elders of lineages present in the village. The last word always goes to the elder of the founding lineage. A youth organization exists, chaired by Diao Baïlo Kanté.

Decisions that concern village lands are made independently.

1.3 VILLAGE OF LIMBIKO

Meaning: Limbiko is the name of the pond near the village.

1.3.1 HISTORY

The village was founded by Mosory Dounkiwal Bah, who came from Timbi Touni (Pita) during the colonial era. He left his native village to go and buy salt in Boké. On his way, he stopped in Diandian, where he was welcomed by the father of Thierno Mouctar Bah, the canton chief of Diandian. After spending several years in the village, he was settled by the founding lineage of Diandian near the Limbiko pond, amid a cluster of trees. The village moved to its present site because of forest harvesting in the area by the children of the founder.

After the village was founded, Thierno Souleymane Bah, son of Mosory Dounkiwal Bah, hosted Mamadou Diallo, a hunter from Weddou Koula (Télimélé), and gave him

his sister Salématou Bah in marriage. The current elder of this lineage is Alpha Amadou Bah. Today, these two main lineages are the only inhabitants of the village. No other village was founded from Limbiko.

1.3.2 POWER AND LAND TENURE

Land transmission goes through the wives, who then distribute it among their children. A wife loses her rights to her land if she remarries.

Newcomers are hosted and settled by members of the founding lineage after informing the Elders of Diandian. Cropland is lent to them. Outsiders may buy land to establish a plantation. In such case, they are solely responsible and may sell it whenever they want. Land is acquired clearing, purchase or establishing plantations.

Village business is decided by members of the founding lineage. The final word goes to the eldest, who must be fair and capable of defending the village and resolving its conflicts. Today, this person is Alhassane Bah.

Decisions concerning land are made with the village of Diandian because of their tutorship connection.

1.4 VILLAGE OF PETOUM NYALBI

Meaning: *Petoum* means a small rocky surface and *nyalbi* means calves; in Fulani, the name refers to a small rocky surface where the founder's calves went to drink.

1.4.1 HISTORY

The founder of this village came from Kahirè in the district of Diandian. He was seeking pastureland for his herd and could not stay in the same village as the farmers. The village chief of Diandian asked him to move away and to leave from the other side of the *Pora* pond. He first settled in the village of Horèthimmè, where he stayed several years, but one of his children died every year in this village. He finally left this haunted place to found the village of Petoum Nyalbi. That was during the colonial era. Permission to found was granted him by Diandian and Lougal because this area marked the boundary between the two villages. Land was granted to him by these two villages with no conditions. They therefore had complete freedom to manage, and host outsiders on, the land without turning to these two villages.

Since it was founded, no other village has been founded from Petoum Nyalbi.

1.4.2 POWER AND LAND TENURE

The founding lineage in this village, represented by the elder, hosts and settles outsiders. In this village, land for housing is always given but land for crops and plantations is lent. An outsider never chooses his housing or crop location. He is always directed by his tutor. Land transmission always occurs through the wives, who then distribute it among their children.

The village decision makers are the elders of the founding lineage.

1.5 VILLAGE OF PORA BANLA

Meaning: The pond of the much-travelled road.

1.5.1 HISTORY

The founder of this hamlet was called Alpha Oumar Bah. He came from Diandian, seeking land on which to live because his family no longer had enough land. Right after he retired from the Fria plant, he decided to come and take back his parents' former cropland beside the pond in order to live there with his family and practice agriculture.

The founder, belonging to the founding lineage of Diandian, did not ask permission from anyone for to settle. This hamlet was founded about the time of Lansana Conté.

1.5.2 LAND TENURE AND POWER

The founding lineage is the only one represented in this hamlet, so it is the lineage that hosts and settles outsiders. Land for housing and plantations is given, whereas cropland is lent. Land is acquired by the creation of plantations.

In this hamlet, lands are distributed among the wives, who then divide them among their children. The hamlet's decision maker is the elder of the founding lineage, who rules on all village problems. No other village was founded from Pora Banla.

1.6 VILLAGE OF PORA HODHO

Meaning: Village of the pond.

1.6.1 HISTORY

Mamadou Fougoun Bah founded this village in the era of Alpha Yaya Diallo. He came from Diandian (Télimélé) seeking cropland. Since Diandian was already overpopulated and cropland was increasingly scarce, he sought authorization from the founders of Diandian – who are hellayankébhè (another Fula tribe) – to found his

own village on the other shore of the *Pora* pond. That is how he came to clear this area to settle with his family. Since his settlement, he has received no instructions from his tutors, who gave him complete freedom to administer the land and host new outsiders.

1.6.2 LAND TENURE AND POWER

In this village, only the founding lineage has the power to settle an outsider. The other lineages may welcome outsiders, but do not have the right to settle them without authorization from the founding lineage. Cropland is always lent. Land is acquired through the creation of plantations.

Land is transmitted through the wives, who distribute it among their children.

The decision makers of this village are the elders of the founding lineage, which is headed by the elder of the founding lineage, assisted by the eldest of the outsider lineages and youth representatives, including women. The only hamlet founded from this village is Sintiourou Saikou Timbi.

1.7 VILLAGE OF SINTIOUROU DAROUL DIANDIAN

Meaning: The name of this village comes from Dar-es-Salam, "the city of happiness."

1.7.1 HISTORY

Thierno Fodé Koulibaly is the founder of this new village. He came from Kourawi, where he was born. Before settling in this place, he tended cassava fields for two years. Last year, he asked Souleymane Camara, elder of Thiankwé, for authorization to live here.

After his settlement, Thierno Fodé Koulibaly was joined by Souleymane Baldé and Thierno Saliou Baldé from Sintiourou Kerkeré. Moussa Garanké Sylla from Dandou (near Guémé, Téliimélé) was hosted by Souleymane Camara from Thiankwé, and Amadou Baïlo Kanté from Kousadjiley was hosted by Lamarana Baldé. Mamadou Lamine from Kousadjiley and Manga Touré from Timbo (Guémé Téliimélé) were hosted by the founding lineage of Kerkeré.

1.7.2 LAND TENURE AND POWER

The village is divided into two parts. The left part (toward Toumbeta) belongs to the founding lineage of Thiankwé and the right part belongs to that of Kerkeré. Both

villages are responsible for hosting newcomers on their land. For the time being, land is given to newcomers, who may fragment it for resale.

1.8 VILLAGE OF SINTIOUROU KERKERÉ

Meaning: The village founded at Kerkeré pond.

1.8.1 HISTORY

The lands of Sintiourou Kerkeré belong to the former village of Kerkeré, which was founded by Manga Sara Baldé. Manga Sara lived at Diandian with his master Thierno Mouctar Bah, canton chief at the time. With his master's authorization, Manga Sara settled in Kerkeré in the colonial era. The village remained populated by this sole lineage until the beginning of the presidency of Lansana Conté. After the death of all the elderly people of the village because of their unsuccessful coexistence with local genies, most of the children went to settle in the neighboring village of Kourawi.

Mamadou Sané, nephew of the founding lineage of Kerkeré and a resident of Kourawi, asked his uncle, Amadou Oury Baldé, son of Manga Sara Baldé, for authorization to found the village of Sintiourou Kerkeré situated on the territory of the former village of Kerkeré. He founded Sintiourou Kerkeré with three of his brothers, Oumarou, Mamadou Saliou and Diouhè Sané, during the era of Lansana Conté.

After settling, they were joined by Lamarana Baldé, grandson of Amadou Oury Baldé, who was also living at Kourawi. Next, Agna Kanté from Kerkeré came to live at Sintiourou Kerkeré. Finally, Thierno Alhassane Baldé, who also came from Kerkeré, settled with his family. The current elder of this lineage is Mamadou Baldé.

The village of Sintiourou Kerkeré is in the process of moving closer to the Dar-es-Salam road, to land belonging to the former village of Kerkeré.

1.8.2 LAND TENURE AND POWER

Land is transmitted through the wives. On the death of their husband, if the wives have an unequal number of children, the brothers of the deceased distribute the land fairly among the children. A childless wife will have no inheritance.

Newcomers are always hosted by the founding lineage of Kerkeré, which grants them cropland. The land is always lent to an outsider no matter how long he has lived in the village. An outsider cannot plant in this village. If he receives authorization to do

so, he will never be able to sell the plantation. Land is acquired through clearing or the creation of plantations.

The elders of the lineages present in the village decide village business. The final word goes to the eldest, Mamadou Sané. There is no Council of Elders nor youth organization. Decisions concerning village land are made independently (outside tutorship ties).

1.9 VILLAGE OF SINTIOUROU SAIKOU TIMBI

Meaning: The village founded at Saïkou Timbi.

1.9.1 HISTORY

This village was founded by Saïkou Bah, who was originally from Timbi (Fouta) and came by way of Pora Hodho. He was seeking land suitable for plantations and cultivation. It was during the time of Lansana Conté.

This area was part of the territory of Pora Hodho, where the founder of Sintiourou Saïkou Timbi had settled. He returned there every night to sleep. After three years, he decided to settle permanently in this place, to which he gave his name. After some time, one of his friends from Missidé Diandian (Amadou Bailo Bah) joined him. He settled on the other bank of the Pora (the river that flows through the village) to build his house and create his plantation. He later returned to Missidé Diandian because his children wanted to enroll in school. However, he still went back to the village to cultivate and watch over his plantation. He also took part in decision making concerning the village. Ibrahima Sory Bah, a herder from Bowè Guèmè, was the second lineage hosted. No village was founded from Sintiourou Saïkou Timbi.

1.9.2 LAND TENURE AND POWER

When an outsider arrives in the village, he must speak to the founder, who informs his relatives from Pora Hodho who have a right of review over land management. Land is acquired through initial clearing, creation of plantations and purchase. To date, no purchases have taken place. An outsider who has planted and wants to leave his land may sell his plantation to the founder. Land is transmitted through the wives, who then distribute it to their children. The daughters are not involved. In the case of a plantation with many fruit trees, the wife may inherit in a proportion of two trees for the man, compared with one for the woman.

The founder is solely responsible for decision making and seeks input from resident and nonresident lineages of the village.

1.10 VILLAGE OF SINTIOUROU THIEWERE

Meaning: The new establishment of *thiéwé* (trees).

1.10.1 HISTORY

This village arose from Thiewéré, which was founded by Mamadou Karim Diallo, who came from Kebou (Télimélé) during the colonial era. He was seeking land suitable for agriculture. From Kébou, he went to Bambaya Missidé (Télimélé) and then to Missidé Diandian, where he stayed for several years before deciding to leave and found his own village, which he named Thiéwéré because of the Thiéwé trees growing in the area when he arrived. He did not need authorization to settle. Being a farmer, he noted the presence of a river (the Pora) in the valley (with palm groves) near his village, which prompted him to farm in the surroundings. He liked the place and wanted to move there, but abandoned the plan because it was very cool. In Thiéwéré, he had three children, including Amadou Farba Diallo (who did not live long), Thierno Madjariou Diallo and Lamarana Djiwo Diallo (daughter). After the death of Mamadou Karim Diallo, his sons decided to abandon the village and settle in the valley near the Pora River on the former cropland of their father, which they named Sintiourou Thiéwéré in memory of their former village. A scarcity of water and the presence of evil genies caused them to move. This period goes back to the regime of Sékou Touré (1980). Several lineages were subsequently hosted, but they ended up leaving because cropland became increasingly scarce. Today, only the founding lineage still lives in this village, of which the eldest is currently Mamadou Bailo Diallo. No village was founded from Sintiourou Thiéwéré.

1.10.2 LAND TENURE AND POWER

When an outsider arrives in the village, he must speak to the founding lineage for his settlement. The latter will direct him to land for crops and housing. He may receive authorization to create a plantation, but when he leaves, the plantation reverts to his tutors. Land is transmitted through the wives, who then distribute it among their children. If the father leaves land beyond what he gave his wives, the children divide it among themselves.

The founding lineage is the sole decision maker. It is responsible for resolving all problems of the village. The last word goes to the eldest.

1.11 VILLAGES OF TOUMBETA AND SINTIYOUROU TOUMBETA

Meaning: Name that was borrowed from a Kamsar village and means “city of thorns.”

1.11.1 HISTORY

Toumbeta was founded by Oury Dian Dian Camara, who arrived from Horé Seré Kalouma (Missira Télimélé) to escape forced labor. He first took refuge in Diandian, where he was hosted by the then canton chief Thierno Mouctar Bah, who settled him at Toumbeta, which was uninhabited at the time. This period dates from the colonial era.

After his settlement, Oury Dian Dian Camara was joined by the father of Amadou Baïlo Camara, whose name the interviewee did not know. The latter left Labé to go and settle in Diandian. The current elder of this lineage is Mamadou Alpha Camara. Next, Samba Alarba Bah came from Kourawi, invited by his cousin Alpha Mamadou Toumbéta Camara, son of Amadou Baïlo Camara. That was during the colonial era. The current elder of this lineage is Mamadou Koddho Bah.

N.B: The founding lineage died out but it was replaced by the nephew lineage of Amadou Baïlo Camara. There are only two lineages in the village.

The village founded from Toumbeta is Sinthirou Toumbeta, founded by Manga Yero Camara, younger brother of the current elder of the village.

1.11.2 LAND TENURE AND POWER

Croplands are managed in common by these two lineages of the village. Each year, the lands are redistributed by the elder of the founding lineage. The father divides his land among his wives and retains a portion of it. On his death, the children inherit from their mothers and the father’s portion goes to all the children.

Newcomers are received by the youth, who present them to the elder of the founding lineage, who settles them and gives them cropland. The land is lent to an outsider no matter how long he has been in the village. The outsider may plant if he receives authorization to do so. In this case, he is solely responsible and may sell his plantation when he wishes. Land is acquired through clearing or creating a plantation.

Village business is decided by the elder of the founding lineage, who has the final word. There is a youth organization chaired by Samba Camara.

Decisions concerning land are made with Sintiourou Toumbeta.

1.12 VILLAGE OF THIANKWE

Meaning: Thiankwé is the diminutive of Thiangol, which means pond or river in Fulani.

1.12.1 HISTORY

This village was founded in the precolonial era by Mama Saténé Bah, a farmer,. He came from Timbi Dokorè (Pita) seeking cropland. He left his native village with three other persons. He was the slave of one of them (the founder of Diandian). From Timbi Dokorè, they went to Daka Koura Bambaya (Télimélé), where one person stayed. Mama Satènè Bah and his master continued to present-day Diandian, where the master stayed. From there, Mama Saténé Bah left to found his own village, the current Thiankwé. When he arrived, this area was unoccupied and he asked no one for authorization to settle. After his settlement, he left again for Diandian to help his master build the mosque. After several years, he hosted the Diallo lineage from Timbo in Mamou, of which Samba Djouma was the elder. No village was founded from Thiankwé.

1.12.2 LAND TENURE AND POWER

When an outsider arrives in the village, he must speak to members of the founding lineage of which the current elder is Souleymane Bah. The elder will direct him to land for crops and housing. Land is acquired by the creation of plantations. A resident outsider may be authorized to create a plantation, but it reverts to his tutors when he decides to leave. Land is transmitted through the wives, who distribute it among their children. The father's lands are inherited collectively by his children.

The Council of Elders is the sole authority for making decisions and resolving conflicts. The final word goes to the founding lineage, represented by its elder.

1.13 VILLAGE OF WENDOU BAGA

Meaning: The pond of the Baga.

1.13.1 HISTORY

This village was founded at the beginning of the colonial era by Alpha Mamadou Radiahi Bah, who came from Timbi Tounny (Pita) seeking cropland and pasture. Before arriving at Wendou Baga, he stayed at Limbiko with his elder brother

(founder of this village), where he lived for some time before asking him for authorization to found his own village. His brother directed him to the village chief of Lougal, Mody Sory Louggal, who gave him authorization to settle on the lands of Wendou Baga.

This village was named after a Baga who left Fouta to join his parents on the coast. After arriving at the pond, he fell ill and died. The pond was then given his name.

All the lands were assigned to the founder unconditionally. He had full responsibility for management and the hosting of outsiders. The only village founded from this hamlet is Petel Kelly dans Tinguilinta (Boké).

1.13.2 LAND TENURE AND POWER

When an outsider arrives in this village, he must speak to the elder of the founding lineage, Karamoko Alpha Bah, to negotiate his settlement. Cropland and plantation land is lent, but land for housing is given to outsiders. An outsider does not have the right to choose his land, but is always directed by his tutor. Lands are distributed among the wives, who then redistribute it among their children.

The decision makers of this village are the village elders headed by the elder of the founding lineage, assisted by the elder of the outsider lineage from Ndiarindé Missidé. They are replaced only in the event of serious illness or death.

1.14 VILLAGE OF BOURRETI

Meaning: The shortcut, referring to the path taken to reach the fields on the other shore of the Sitako pond.

1.14.1 HISTORY

This village was founded by Moumimy Diawo Camara, who came from Horé Fello. The Bourreti site, less than two km away, belonged to Alpha Mamoudou Bah, founder of Horé Fello. The latter tried several times to settle there but failed each time because the site was occupied by evil genies who caused many deaths. Moumimy Diawo Camara, who worked the lands, asked Alpha Mamoudou Bah for authorization to settle there permanently despite the presence of genies. In this way, a portion of the land was given to him by Alpha Mamoudou Bah, with whom he maintained good relations. Moumimy Diawo Camara thus founded Bourreti. That was during the time of President Ahmed Sékou Touré.

After his settlement, Moumimy Diawo Camara was joined by Dinnah Touré, grandson of Alpha Mamoudou Bah, who came from Kourawi (Télimélé) and, on the death of his father Mamoudou Touré, left for Ndantary and then Horé Fello. The current elder of the lineage is Boubacar Touré.

Amadou Oury Diallo from Horé Fello was then invited by his friend Dinnah Touré. The current elder of this lineage is Satenin Diallo.

The village is inhabited by these four lineages.

1.14.2 LAND TENURE AND POWER

The land was divided between the lineages of Moumimy Diawo Camara and Alpha Mamoudou Bah. Land is transmitted through the wives. Even so, their husband retains a portion. On his death, this portion is given to his children.

Newcomers are hosted by the elder of the founding lineage. The four lineages consult among themselves to assign lands. Cropland is always lent to an outsider, who must renew the request each year. If land is given to an outsider for a plantation, he becomes solely responsible and may sell if he wishes. Villagers acquire land by clearing it or by creating plantations.

Village business is decided by the elders of the four lineages, but the last word goes to Boubacar Camara, the elder of the founding lineage.

Decisions concerning land are made with Diawo Bah, the elder of the Alpha Mamoudou Bah lineage residing at Ndantary Timbi.

1.15 VILLAGE OF DAROUL

Meaning: The place.

1.15.1 HISTORY

The occupants of Daroul came from the village of Ndanta Pada (now disappeared), which was founded by Alpha Issaga Bah, a native of Petoum Nyalbi (in Télimélé) who came to the region seeking cropland. He was hosted by the inhabitants of Wossou. Two years after his arrival, Alpha Issaga Bah was joined by his friend, Mamadou Saliou Doudho Bah, who came from Diandian to help him farm.

Quite recently, in 2000, their descendants, led by their chief El Mamadou Bah, left Ndanta Pada because their territory was inhabited by genies who proved hostile to their presence and caused many deaths.

1.15.2 LAND TENURE AND POWER

In this village, if an outsider arrives seeking refuge, he is hosted by the founding lineage (Bah), whose current elder is Younoussa Bah, descendant of the founder of Ndanta Pada.

The land is divided among the wives, who redistribute it among their children.

The elders are the decision makers in village business.

1.16 VILLAGE OF KARE DABBHEL

Meaning: The summer pasture of Dabbhel Pond.

1.16.1 HISTORY

This village was founded in the colonial era during the time of Yassine Diallo by a *marabout* named Thierno Ibrahima Diallo and his two students. They came from Koula Maouden in Labé prefecture to transmit their knowledge of the Koran. On arrival, they were hosted by Alpha Ibrahima Tinkebadhé Bah, son of the founder of Diandian, and by Thierno Safaiou Bah, who had the mosque of Diandian built in the era of theocratic Fouta.

After they were settled, their tutor from Diandian gave his daughter in marriage to the new outsiders and granted them land in the Dabbhel area for cultivation and herding. Some years later, they were joined by another group from Timbi (Pita).

The villages founded from Kare Dabbhel are Pora PK130 and Sakidjé.

1.16.2 LAND TENURE AND POWER

If an outsider arrives in this village, he is hosted by the founding lineage on behalf of the elder of the lineage named Thierno Amadou Saikou Bah, grandson of the founder. An outsider may plant trees on the land granted to him by his tutor. But if this outsider does not intend to settle, he does not have the right to plant. This means that it is necessary to create a plantation in order to acquire land.

In this village, the decision makers are the elders, headed by the elder of the founding lineage.

The lands are divided among the wives, who redistribute it among their children. Each child has complete freedom to manage his land once he marries.

1.17 VILLAGE OF MADINA DIAN

Meaning: The village of happiness, referring to Mecca.

1.17.1 HISTORY

This village was founded by Manga Bilaly Diallo, who came from Koté Ghada Cogon in Téliimélé. He next went to Diandian, where he founded a village that bore his name (Bilaly) but no longer exists. The area was inhabited by evil genies, and each child who was born died. So Bilaly went to meet the village chiefs of Diandian and Thiankwé, Mama Doulla Bah and Mama Satené Camara, respectively, to tell them he was leaving his village to found another village in the lowlands of the Sitako River. He received their assent and founded a new village named Parawol Sitako on territory that belonged to both Diandian and Thiankwé. That was during the time of Alpha Yaya Diallo. After he settled, he asked for autonomy from these two villages. That is how, during the regime of Lansana Conté, the village took the name of Madina Dian because a mosque was built, marking its autonomy.

The village of Sintiourou Nyaka was founded by one of the sons of Mamadou Kindi Niaka Diallo, who came from Madina Dian.

1.17.2 LAND TENURE AND POWER

When an outsider arrives in the village, he must speak to the founding lineage, currently represented by Amadou Sara Diallo, who is responsible for directing him to the first two lineages that arrived after the founding of the village. Their current representatives are Sally Samba Tenin Camara and Mamadou Baïlo Diallo. Outsiders never choose their settlement land. They are always directed by their tutors. If they do not intend to settle permanently, they do not have the right to plant.

Land is transmitted through the wives, who distribute it among their children.

In this village, the decision makers are the elders of the founding lineages and the head of the outsider lineages (called Bailo Maouna Manè): they are responsible for resolving the village's problems.

1.18 VILLAGE OF NDANTARI

1.18.1 HISTORY

The village was cofounded by Mody Boubacar Barry, Simini Barry and Mamadou Kolimansa Barry, who all came from Horé Wendou (Téliimélé). They fled this village because of the tyrannical canton chief Alpha Ibrahima Kola Bah, who had 99 wives.

They first settled in Gondodji (Sangarédi) where they were hosted by Manga Dian Pathé Baldé and Manga Kéléfa Barry. After the next harvest that followed the death of Manga Kéléfa Barry, they decided to return to Horé Wendou, where they asked for land for an additional crop year from Manga Fodé Bah, chief of Paragogo.

That year (colonial era) they obtained an abundant harvest and requested authorization from Paragogo to found a village.

They were joined about 10 years later by Manga Landé Barry from Kébou (Télimélé), with whom they shared friendship ties.

1.18.2 POWER AND LAND TENURE

Land acquisition in the village occurs by clearing, purchase and creating plantations, while transmission is done through the wives. The children of each wife work on their mother's land, which was divided up by the father in his lifetime.

An outsider is settled in the village by the three founding lineages. Land for building is given to the outsider and land for crops can be lent or given to him. He does not have the right to choose the location of his housing or cropland.

Village business is decided by the Council of Elders, headed by Thierno Yaya Barry. The elders are chosen for their age, wisdom and ability to resolve disputes in the village.

Major land decisions are made by the Council of Elders, but the last word goes to Yéro Sadjo Barry. He is the current sector chief and this position is always held by his lineage (Bah).

1.19 VILLAGE OF PORA PK 130

1.19.1 HISTORY

The two village's cofounders, Elhadj Amadou Bah and Thierno Mamadou Bilo Bah, came from Karé Dabbhel in the 1980s seeking land for housing and crops. Pora Pk 130 was their destination because it was close to sources of water.

When they arrived, the area was unoccupied. They were the first to clear it and settled without requesting authorization from another village. Elhadj Amadou Bah is deceased, but the second founder is still alive.

No village arose from Pora Pk 130. They hosted other outsiders, who participate in some village decisions.

1.19.2 LAND TENURE AND POWER

Land for housing and cultivation belongs to the founding lineage. When an outsider arrives, he must speak to this lineage. He does not have the right to create a plantation unless he wants to live in the village. Land is transmitted through the wives, who divide it among their children.

Because Elhadj Amadou Bah is dead, the decision maker is Thierno Mamadou Bilo Bah and the elder of the third lineage that arrived in the village.

1.20 VILLAGE OF SAKIDJE

Meaning: *Saki* means a plant in Fulani. The place of the *saki*.

1.20.1 HISTORY

The founder of this hamlet was Mamadou Bambaya Bah, who came from Karé Dabbhel in the district of Diandian in the colonial period. He left his native village seeking cropland. After three years of farming, he noted that the land was very rich, so he decided to settle there. He then left to get his family members at Dabbhel. The land belonged to his father, so there were no tutors.

It should be noted that this village had been inhabited by other people who eventually left because the area was isolated. Before CBG built a railroad, there was no way to access the hamlet.

No village was founded by people from this hamlet.

1.20.2 LAND TENURE AND POWER

If an outsider arrives in this village, he is hosted by the founding lineage. No other lineage has the right to play this role. In this hamlet, land is always lent. The decision makers are the elders of the lineages present in the village, headed by the elder of the founding lineage.

1.21 VILLAGE OF MISSIRA / SINTIOUROU MISSIRA

Meaning: Missira comes from the name of a city at Mecca.

1.21.1 HISTORY

The founder, named Thierno Illiyassou Bah, was a great religious man. His ancestors came from Labé. When they arrived, they were hosted by the founder of Diandian. From Diandian, one of his descendants, Thierno Billo Bah, was sent to Karé Dabbhel, marking the boundary between Téliimélé and Boké, to safeguard their territory.

Thierno Billo Bah settled here and had his first boy, named Thierno Illiyassou Bah, who stayed there until age 30 before leaving to found Missira. That was after the colonial period. His goal was to have more space to grow crops and to move closer to the pond, which at that time was the sole source of water for the village. He did not seek authorization from anyone to found Missira. This area belonged to his father when he was settled at Karé Dabbhel.

1.21.2 LAND TENURE AND POWER

In this village, only the founding lineage is qualified to host an outsider. Once an outsider is hosted and settled, he can build a house, work the land belonging to his tutors and establish a plantation. But on the day that he plans to leave the village, his productive land reverts to his tutors.

The decision maker of this village is the current elder of the founding lineage, assisted by the other village elders. Lands are always divided among the wives who then distribute it among their children, who will be responsible for management of their lands once they marry.

1.22 VILLAGE OF SINTIOUROU NYAKA

Meaning: Niaka is the name of a natural reservoir of water from the pond beside the village.

1.22.1 HISTORY

The founder of this village, who came from Loumba Diodho (Télimélé) during the time of Yacine Diallo, was Mamadou Kindy Niaka Diallo. When he arrived, wild animals inhabited the area, but he took the risk of settling there and hunting them. A lion devoured one of his sons, Dian Bhoie Diallo. His brother then decided to leave the village to find safety in Parawol (now Madina Dian), where he married and had twins, Alassane Diallo and Alseny Diallo.

In 1998, Alseny Diallo returned to Niaka to safeguard his grandfather's land. Today he lives in the village with his family and has hosted no outsider in his village. No village was founded from Nyaka.

1.22.2 POWER AND LAND TENURE

These days, Alseny Diallo, grandson of the founder, hosts and settles outsiders. Land for housing is always given, but crop and plantation land is lent. The lands are

divided among the wives who distribute it to their children. Alseny Diallo is the sole decision maker in this village

1.23 VILLAGE OF SITAKO

Meaning: This rice is better!

1.23.1 HISTORY

When the founder arrived, he grew upland rice but did not find it to his taste. A year later, he left to clear land around a small pond. When he ate his rice, he exclaimed, "Sitako!" ("This rice is better!") and gave the name Sitako to the pond of the village that he would soon found.

The founder, Mamadou Cellou Bah, came from Banian (Faranah) in Upper Guinea. He left his native village to flee the slavery of Samory Touré. He went by way of Timbi (Pita) where he was enslaved. To escape, he left Timbi for Diandian. There he was told that a slave could not live in the same village as his master. He then asked the village chief of Diandian to offer him an area where he could settle with his family. The chief agreed and directed him to land on the other side of the pond. The tutor of Diandian placed no conditions on this settlement. Since then, the founders of Sitako have managed their lands as they wish.

This village was founded during the time of Alpha Yaya Diallo. One year after its founding by Mamadou Cellou Bah, the first outsider hosted was Amadou Tannou Barry, who came from Yengué in Timbi (Pita). Since his arrival, he has been considered a cofounder of Sitako. No village was founded from Sitako.

1.23.2 POWER AND LAND TENURE

Only the two cofounding lineages are qualified to host an outsider, who does not have the right to plant trees if he does not intend to live permanently in the village. Croplands are always lent, whereas land for housing is given. Land is transmitted through the wives, who then divide it among their children. The village decision makers are the elders of the two cofounding lineages, assisted by the heads of the outsider lineages.

2 SANGARÉDI COMMUNE

2.1 VILLAGE OF WOSSOU

2.1.1 HISTORY

This is one of the oldest villages in the Sangarédi area. It was apparently founded on the instructions of Alpha Ibrahima Diallo, king of theocratic Fouta and father of Alpha Yaya Diallo.

The founder of this village, Mama Karimou Bah, came from Koin Missidé on the instructions of the king of theocratic Fouta, who wanted to Islamize the area and conquer new lands.

The founder, also a herder, was seeking pastureland. So he left for Labé, where he settled for several years before returning to Lelouma. From Lelouma, he went to Guémé in Téliimélé. In Guémé, popular resentment was strong against him because of his extensive knowledge of the Koran and he chose to leave the area. He crossed the Cogon and founded his first village, Fembélénya.

He subsequently founded Madidji, Bantanhoun, Djolel and Petoun Koloni. His successive village foundings and departures concluded with the founding of Wossou, not far from Pétoun Koloni. He was then appointed *Almamy* (ruler) of Wossou and represented the power in the surrounding villages. The territory of Wossou is delineated by the Tinguilinta in the direction of Boké, by the Pora River in the direction of Téliimélé and by the Cogon river to the North.

When he was appointed *Almamy*, he began to host and settle new villages, the first of which were Hamdalaye, Boulléré and Balandougou.

At the beginning of the colonial era, Wossou lost power because it refused to collaborate with the whites. Boulléré was then designated the capital of the canton in 1922, and the first canton chief was Alpha Souleymane Bah.

2.1.2 LAND TENURE AND POWER

The only lineage that hosts outsiders is the founder's lineage. If an outsider hosts another outsider, he must inform the founding lineage, which will settle him after informing all the other elders of the other outsider lineages.

Land is transmitted through the wives, who then distribute it among their children.

The decision makers of this village are the elders of the founding lineage under the authority of their eldest. They rule on all village problems. These elders are replaced only in case of death and are always chosen from the founding lineage on the basis of age.

2.2 VILLAGE OF DJOLOUN

Meaning: The hill.

2.2.1 HISTORY

This village was cofounded by Karo Sarr and Ibrahima Sory Diallo, accompanied by their families. They went from Mbouroré to Popo Badjel because of the remarriage of the mother of Ibrahima Sory Diallo with the father of Karo Sarr.

When their family became too large, they left Popo Badjel to find new cropland. That was during the time of Ahmed Sékou Touré.

The territory of Djoloun belonged to Lougal, who hosted them. Ten years after the village was founded, they were joined by Bachirou Bah, who came from Lougal. No village arose from Djoloun.

2.2.2 LAND TENURE AND POWER

Dwellings and plantations belong to the owners, but cropland belongs to the tutors of Lougal. The decision makers of this village must be approached for access to arable land.

The final word goes to the Council of Elders, headed by Mamadou Benthe Diallo, with the blessing of the tutors of Lougal.

2.3 VILLAGE OF LOUGAL (AND SINTIOUROU KAOURI BOWE)

Meaning: The depth.

2.3.1 HISTORY

The village's founder, Mody Ibrahima Sory Bah (aka Lougal), came from Deperé in Labé prefecture. He left his native village with his father, Maman Idi Bah. The two men first settled in Madina, where founder's father died. That was before Alpha Yaya Diallo. At that time, only Boké and Bofa had been founded. The land was unoccupied, and the founder settled there without needing to ask for authorization.

2.3.2 POWER AND LAND TENURE

Outsiders who arrive seeking refuge are directed by the founder: "You will go and settle there where I am growing fonio!"

The land is still under the control of the founding lineage. It is only lent to outsiders. The eldest of this lineage, Amadou Oumar Bah, makes the decisions. In cases where trees are planted and their owner wishes to leave the village, he may sell his plantations freely.

The elder of the founding lineage has the final say in village business, but he consults the elders of the two other lineages represented in the village, Sall and Barry, represented by Mamadou Benthé Sall and Ibrahima Sory Barry, respectively.

2.4 VILLAGE OF BANDODJI NYALBI

Meaning: *Bandodji* designates a species of small red monkeys and *Nyalbi* means calves.

2.4.1 HISTORY

This village was founded by Mama Diao Bah, who came from Gabou (now Guinea Bissau) with his family during the colonial period. He first stopped at Boulléré, where he was hosted by the canton chief of the time (Thierno Lama Bah). There was no previous relationship between. He was simply seeking a place to live. The canton chief married his daughter and gave him authorization to settle wherever he wanted.

He chose a forest near Bandodji Touguidjé, which he farmed from a base in Bandodji Touguidjé, where returned to sleep. In order to secure his territorial footprint, he settled on the site. At the time, there were many small red monkeys, which gave their name to the village, and the location was conducive to raising cattle, which produced many calves.

The founder was then joined by two of his friends, Manga Bhoie Bah and Manga Négué Bah, from Bandodji Touguidjé. For the first two years, however, they came to work their fields and returned to sleep in their village. After three years, they decided to settle permanently in Bandodji Nyalbi.

After them, they were joined successively by a young hunter, Manga Toumani Bah, a native of Téliimélé who passed through Paragogo, and Manga Saran Camara, who also came from Téliimélé. Finally, they were joined by the trader Abdoulaye Diallo, who came from Labé by way of Kourawel.

The founder of Mbouroré came from Bandodji Nyalbi.

2.4.2 POWER AND LAND TENURE

Villagers acquire land by clearing it and planting trees. Land is transmitted through the wives. The children of each wife work on their mother's land, transmitted from their father.

An outsider is hosted by the elders of lineages constituting the Council of Elders. Land for building is given to an outsider, whereas land for crops is either lent or given. He does not have the right to choose the location of his house or his cropland.

Village business is decided by the Council of Elders, headed by Thierno Mamadou Diao Bah. They are chosen for their age, wisdom and ability to resolve disputes.

2.5 VILLAGE OF BANDODJI TOUGUIDJE

Meaning: Monkeys of the palms.

2.5.1 HISTORY

This village was founded during the time of Alpha Yaya Diallo by three men and their families:

- the first, originally from Timbi (between Téliélé and Pita), wanted to escape slavery;
- the second, a ironsmith, came from Lélouma (Fouta), which he left because his master took away his wives every time he married; and
- the third came from Daara (in Labé), which he also left to escape slavery.

On their arrival at Boulléré, the three men were enslaved once again. They were settled in Bandodji Touguidjé to perform agricultural work by their masters from Boulléré.

They won their independence with the end of slavery. Even so, Boulléré retains a number of rights on the territories of Bandodji Touguidjé.

2.5.2 LAND TENURE AND POWER

When an outsider asks to settle, the three groups consult together. The newcomers do not choose their land. They are directed by their tutors, who, if they have no land, turn to the other founding lineages.

Land can be lent to outsiders, but in this case, they cannot plant. Land is sometimes given to outsiders, in which case they may be authorized to plant.

Land is transmitted through the wives, who divide their land with their children.

The Council of Elders makes the decisions. The youth desk is responsible for receiving outsiders and directing them to the elders. The women are organized into self-help groups.

2.6 VILLAGE OF BOSSERE

2.6.1 HISTORY

The founder of Bosséré came from Kébou (Télimélé), from the village of Höre Wendou, which he left before the colonial era. He was accompanied by a dozen people and arrived by way of:

- Woupilili (Sangarédi);
- Djéli Kéboubhè; and
- Poudoukou.

These places were occupied by genies who did not accept the cohabitation. For that reason, they finally settled in Bosséré.

Part of the group left Bosséré after a dispute. It certainly involved thefts committed by people from the village in a neighboring village. The guilty parties were arrested. Most fled, but four stayed in Bosséré. They were Manga Tchéodo Diallo, Maga Yantoulaye Diallo, Manga Balouta Diallo and Sali Oumarou Bah.

The founders of this village were hosted by Boulléré, which was the first village in the region.

Today, the village is inhabited by the descendants of these four companions and the daughters of Mango Tchéodo (he did not have sons and hosted his sons-in-law). The village lineages are Diallo (founder), Bah, Bangoura (from Gaoual).

No village was founded from Bosséré.

2.6.2 LAND TENURE AND POWER

Land is not divided among the wives. It is the founding lineage that manages the division of land collectively so it does not go to outsiders. It is only lent to outsiders. When they leave the village, the land returns to the founders and the elder of the lineage reorganizes its distribution.

The founding lineage also manages the sacred sites and is the principal party responsible for them.

2.7 VILLAGE OF BOULLERE

Meaning: Boulléré comes from “Bouli” which is the name of a thorny plant; hence, “The place where Bouli is found.”

2.7.1 HISTORY

The village was founded during the time of theocratic Fouta by two groups of people from the Yalabhè tribe, the first of which, headed by Mama Alpha Oumar Diallo, came from Daara (in Labé, by way of Donghol Goro), while the second came from Timbi (Pita), with N’Daghadjo Diallo as chief (nicknamed Mama Yala). The latter, before arriving at Boulléré, came through Koura Koto.

The two groups, which did not know each other, wanted to settle in an area that was good for herding and also hunting.

The two men met at Wendou Boulléré (the former village of Boulerré, which no longer exists). They left for Sabèrè Boulléré and then finally decided to settle between the two sites to found the current village of Boulléré.

At the time, there was no authority in the area apart from the traditional leadership of theocratic Fouta (Almamy) located at Wossou.

The villages of Wossou, Guildhè, Hamdalaye, Mbondy Foulasso and Fillo Bowal already existed.

When white colonists arrived and wanted to settle in the area, Wossou refused to cooperate. They then went to Boulléré, where they were received by the village chief. The colonists wanted to install a canton chief and they turned to the oldest man, who was called Mama Yala. He assembled all his brothers and his companion to explain the situation to them. At the end of the discussion, he appointed Mama Alpha Oumar Diallo as first canton chief of the area; he was the youngest of the group (only 30 years old) and had married one of Mama Yala’s daughters.

The canton chief of Boulléré hosted the other villages in the area, including Bاندodji Touguidjé, Gueguéré, Kahel Mbody, Kourawel and Bosséré.

The villages founded by people from Boulléré are Sintiourou Nialby (the founder is Thierno Abdoul Bah), Sintiourou Feto Kewewol (the founder is Thierno Abdoulaye Bah) and Sintiourou Pomboniwol (the founder is Elhadj Lamarana Bah). They were all founded by the grandson of the founder, Mama Alpha Oumar Diallo, in the colonial period.

The first villages hosted by the founders of Boulléré were populated by their slaves, whom they freed when the colonists arrived. They were:

- Daara;
- Kahel Mbody;
- Bandodji Touguidjé;
- Bandodji Nyalbi;
- Kourawel; and
- Kahel Kourawel.

2.7.2 POWER AND LAND TENURE

Outsiders are received by the elders of the two founding lineages (Bah and Diallo), who present them to the administrative authority.

Land for crops is lent to them for a term set by the two lineages. Under these conditions, the outsiders may not plant trees. If the land is for building in the village, it will be sold rather than lent or given. After the purchase, the owner may enjoy all rights on his land. He can sell, lend and even give it to someone without asking the opinion of any of the two founding lineages.

The lands are divided among the wives, who then divide it among their children.

The lineages that arrived after the village was founded are:

- the Balbhè, coming from Ourekaba;
- the Diaoubhè, coming from Fammère Baga (Labé); and
- the Sobayabhè, who settled unofficially in the vicinity of Boulléré in the villages of Daara, Bosseré, Parawol Aliou, etc.

The decision makers for village business are Elhadj Alpha Oumar Bah (elder of the lineage of Mama Alpha Oumar Bah, the cofounder) and Mamadou Djouldé Diallo (elder of the lineage of Mama Yala).

2.8 VILLAGE OF BOUNDI FOULASSO

2.8.1 HISTORY

The founders of this village are Djoubayourou Bah and Mamadou Saliou Bah, who came from Labé in the era of theocratic Fouta period during the time of Alpha Ibrahima Diallo, the father of Alpha Yaya Diallo.

They arrived by way of Filo Bowal with their slaves, whom they left there to go and found Mbondy Foullasso with their families. They were not hosted by another village, but they recognized that when Boundi Foullasso was founded, the villages of Filo Bowal, Dawafou (the former name of Hamdalaye), Mangohi and Wossou were already present. Boulléré, on the other hand, did not yet exist.

Five years after the village was founded, they were joined by Idrissa Diallo, who also came from the village of Djountoun in Labé. The village is therefore divided among these three major lineages, which are subject to no authority from another village for land management.

Sintiourou Kaouri was founded by one of the sons of Boundi Foullasso.

2.8.2 LAND TENURE AND POWER

An outsider must ask one of these three lineages if he wishes to settle and obtain cropland. They then inform the other villages. The land is not given but lent, and acquisition occurs by purchase or establishment of a plantation. In the event of departure, the plantations revert to the tutor.

The decision makers for village business are:

- Mamadou Lamine Bah (grandson of the founder Djoubayourou Bah);
- Boubacar Sidy Bah (grandson of the founder Saliou Bah); and
- Alsény Diallo (grandson of the founder Idrissa DIALLO).

Power is always given to the eldest, and the three founding lineages consult to make decisions.

2.9 VILLAGE OF DAARA

2.9.1 HISTORY

The founder of Daara, named Thierno Boy Diallo, belonged to the Sobayanké clan. Accompanied by his family, he left his native region for three reasons: he was seeking pasture for his cattle, land for crops and a deeper knowledge of the Koran. He came from Pita, from the village of Mélikansa, in Bantigna subprefecture, by way of:

- Ninguèlandé (Pita);

- Foué (Télimélé, subprefecture of Missira), where his first child, Thierno Balla, was born. They then left Foué with their herd, during the time of the Almamy Bokar Barry;
- Bowoun Fota;
- Gnoumou Louri, where the founder's first son, Thierno Balla, died. Before his death, he had another son;
- Parawol Aliou, where they still have a representative. At the time, this village did not exist, nor did Kourawel or Kahel Mbody;
- Wendou Kadiyè (near Kourawel);
- They then left this place and founded Sintiourou Kourawel, where they no longer have a representative. They left this village (it has a cemetery, called "Berdhè Sobayanké bè," that its inhabitants continue to use) because they had found another place to pasture their cattle;
- They next founded the village of Ndanta Fongné ("the fonio plain"). They began to grow fonio there. The village no longer exists. They left the village partly because of genies that took a dislike to their family. Many deaths occurred because the village was surrounded by springs inhabited by genies. That was during the time of Alfa Yaya Dallo, around 1850;
- They next founded Mangohoun ("the forest of little mango trees"), where they planted mangoes;
- They then settled in an unoccupied place that they named Tomberé, which means "parcel". It was a small parcel of land that they cleared to plant rice. The harvest was particularly abundant for such a small parcel;
- Next, they founded Daara (still during the time of Alpha Yaya Diallo).

When he arrived, Thierno Boy Diallo met an old farmer named Thierno Mamadou Bah. He had come from Daara in Labé prefecture and settled in the village of Gada Kéwouel (later Wendou Boulléré) in the direction of the present-day village of Boulléré. Their herds crossed paths regularly and the two men developed friendship ties, all the more since they came from the same region of the Fouta.

Old Thierno Mamadou Bah and Thierno Boy Diallo cofounded the village of Daara.

The chief of Gada Kéwouel (Wendou Boulléré) held all land in the area, and the herders who pastured their cattle there paid him a tax. At the time, the boundaries between Boké and Télimélé were not fixed.

Subsequently, Thierno Mamadou Bah (cofounder of Daara) left the village to join his father at Boulléré, but he left his sons in Daara.

2.9.2 LAND TENURE AND POWER

Daara is subject to the authority of Boulléré. The villagers are still under its tutorship and cultivate land belonging to Boulléré.

The villages founded from Daara are:

- Parawol Aliou; and
- Ndanta Pada (in Boulléré),

These two villages were founded by the grandchildren of Thierno Mamadou Bah, who were the cofounders of Daara and came from Boulléré.

All the villages in this subregion were settled after asking for authorization from Boulléré. The first occupants were the Sobayanké.

2.10 VILLAGE OF FASELY BELENDERE

Meaning: The pond (named Fassaly) of the Belendéré (species of tree)

2.10.1 HISTORY

The founder of the village, Abdoullaye Diallo, is originally from Yorowi, in Labé prefecture. He came to the region to buy salt in Boké but decided to stay. He was first hosted by old Manga Morou Camara, who lived in the village of Filo bowal Mangohi and asked him to assign him the territory of Fassely Belendéré. That was in 1813. Our informants cannot trace the migration of their ancestors.

The founder was later joined by Manga Yöro Condé Diakité, who came from Djolol in Labé.

Currently, only these two lineages (Diallo and Diakité) are represented.

Some of the founder's grandsons migrated to Senegal (Kolda region) where they founded the villages of Tanaf (the founder of which is Amadou Bowé Diallo) and Hinakoh (founded by Abdoullaye Daillo).

2.10.2 LAND TENURE AND POWER

The lands are divided between the Diallo and Diakité lineages. They appropriated the land through cultivation.

If an outsider seeks refuge, he must speak to the two chiefs of the village lineage who jointly decide on his settlement. If he establishes a plantation and leaves the village, he sells his land to his tutor. If the tutor does not have the means to buy it, he may sell his land to someone else. The Camara lineage, the tutor of the village founders who live in Filo bowal Mangohi, has no say in the giving and the sharing of land with outsiders.

Whatever his lineage, the eldest man of the village is the chief and decision maker in village business. Nevertheless, he consults the Council of Elders.

2.11 VILLAGE OF FETO KEWEWOL

Meaning: The rock of Kewewolo Pond

2.11.1 HISTORY

Thierno Mamadou Oury Diallo is the founder of this village. He came from Boulléré with his family during the regime of president Lansana Conté. When he arrived, the area was unoccupied, and this part of the territory belonged to Boulléré. He first grew crops in the area and then, in order to acquire land, he established a plantation and settled permanently beside it. No village was founded from (Sintiourou) Feto Kewewol.

2.11.2 LAND TENURE AND POWER

The land was divided among the wives by the founder's grandfather while his family was in Boulléré. The founding lineage can settle an outsider without informing its tutor at Boulléré. Land is acquired by the establishment of plantations.

The members of the founding lineage make decisions together, and the last word goes to the current elder, Souleymane Diallo, the eldest son of the founder, assisted by his younger brother, Mamadou Djouldé Diallo. The representative of the customary authority is the elder of the founding lineage. An outsider may participate in decision making; his voice is taken into account if it is to the village's advantage.

2.12 VILLAGE OF GUEGUERE

Meaning: Gueguéré is the Fulani name given to a thorny plant.

2.12.1 HISTORY

The different founders of the village of Guegueré come from different places:

- The N'douyèbhè from Saré, in Labé district. They first went through Guémé (Télimélé) and then Diandian, where their chief, Mama Malado Bah, died. His children then left Diandian for Miskoun Guegueré, guided by Thierno Aliou Thianthio Bah. They were hosted there by the Dianguels (another Fula tribe from Télimélé). From Miskoun Guegueré, they went to Guegueré because it was very good for herding. It had water and extensive grassland. That was during the colonial period.
- The Diawobhè, whose elder was called Amadou Bah. They came from Pita (Missidé Banian) led by Mama Diouldé Lébi Bah, who left his village at age 15. He was driven away by a *marabout* who had the ability to predict the future and who discovered that this child would take his place as village chief. The child took refuge in Kahel (das Boulerré), where he stayed for 25 years. The canton chief of Boulerré, Mamadou Moudho, was one of his relatives. It was then that Mama Diouldé Lébi Bah cleared the current territory of Bandodji Touguidjé (formerly named Bandodjihoun) for cultivation, but he left this place after one year to go to Daaba, where he stayed for five years. He married and had four children, who lived in Mbouroré, and they all died in the village. One of their sons named Thierno Oumar Bah went to Guegueré to join his sister, who had married a man called Thierno Ousmane. That was during the colonial period.
- The N'dioboybhè who came from Pita (Timbi Touny) and were led by Alpha Bacar Bah, a herder seeking pastureland. He first stopped at Diandian (Télimélé) but he did not get along with the residents. So he left Diandian to go to Limbiko, where he spent several years. Next, Thierno Aliou left to find him and take him to Miskoun Guegueré, where he died. His son, Thierno Alpha Oumar N'dioboya, and the son of Mama Malado, Thierno Ousmane, left this village to fight the slaves of the Fula of Boulerré who were at Guegueré and settle in their place. That was during the colonial period.

2.12.2 LAND TENURE AND POWER

Outsiders are hosted by these three lineages that agree to settle them.

Land is transmitted through the wives.

The decision makers for village business are the elders of the three lineages.

2.13 VILLAGE OF MBOURORE

Meaning: Comes from the Fulani name for the M'baro, a species of tree.

2.13.1 HISTORY

Sadjouma Bah founded the village of Mbouroré in 1973. He was originally from the village of Bاندodji Nyalbi.

He went to Hamdallaye to find three "witnesses." He left with his witnesses for Paragogo to negotiate access to land. His hosts told him: "You will clear the M'baro forest."

Before Sadjouma Bah, other people, from Paragogo, had tried to settle in this area but the genies were too dangerous and they all left after suffering misfortune and death. Sadjouma Bah managed to settle despite the presence of evil genies by negotiating with them. The Imam of Paragogo lived in Mbouroré and went to Paragogo every Friday to hold prayers. He finally moved to Paragogo. His sons then returned to Mbouroré, where they joined the founder who had made the lands safe.

The four lineages represented in Mbouroré are Bah (the founders), Diallo, Kanté and Barry.

2.13.2 LAND TENURE AND POWER

The Bah are the founders but they are not considered owners of the land they occupy and cultivate. For any village or land-related business, they must refer to their tutors in Paragogo.

If an outsider appears to ask for land, he speaks to the Diallo of Paragogo. The outsider may (but this is not an obligation) give a portion of his harvest to his tutor as thanks for having hosted him.

The father divides the land. He takes his share and divides the rest among his wives, who in turn divide it among their children.

For any village business, a group consultation is organized with the tutors of Paragogo. We were unable to conduct our interview on the sacred sites of Mbouroré without the presence of the tutors from Paragogo. Moreover, it was their representative who answered all the questions we asked.

The landowners discovered the sites long before the founders. When they wanted to settle outsiders there, they realized that the places were “occupied.” Until Sadjouma Bah, no one was able to inhabit these lands, which were considered haunted and dangerous. The genies accepted no presence among them.

If the founder leaves the village, his lands and plantations do not revert to his tutors because the tutors gave them to him (however, they exercise their political authority over them). He can choose to transfer them to the person of his choice (moreover, the founders of Mbouroré “earned” this access, being the first to be accepted by the genies). He distributes it, but nonetheless informs his tutors in Paragogo, who give their approval. The founders, when they host outsiders, point out the haunted places and the sacrifices to “remove” to make it possible to cohabit with the genies.

2.14 VILLAGE OF POMBONIWOL

Meaning: The bridge of the Mboniwol pond.

2.14.1 HISTORY

The founding of this village goes back to 1996 during the regime of Lansana Conté. The founder, Ibrahima Diallo, came from the village of Boundi Foullasso with his family. He is the son of the cofounder of the latter village and settled on his father’s land, which he inherited. He started by coming to grow crops and then settled his family and created the village of Pomboniwol. Several years later, he returned to Boundi Foullasso, leaving part of his family on site.

After the village was founded, it hosted only one lineage. No village was founded from Pomboniwol.

2.14.2 LAND TENURE AND POWER

In this village, the land is managed by the founding lineage, which hosts and settles an outsider. It then accompanies him to Boundi Foullasso to present him to the elder brother of the founder and to the cofounding lineage. It can receive advice from the elder brother to manage village business. Land is transmitted through the wives, who distribute it to their children. For cropland and housing land, the outsider will be directed by the founding lineage.

The land is always lent. It is never given no matter what development has been carried out.

The decision makers for village business are Ibrahima Diallo (the founder of the village) and Mamadou Djouldé Diallo (the elder brother of the founder), who lives in Boundi Foullasso.

2.15 VILLAGE OF SINTIOUROU LENGUERE

Meaning: The village at the place of the Lengué (trees).

2.15.1 HISTORY

Ousmane Bah is the founder of this new village. He came from Guegueré. The land belonged to his grandfather, Abdoulaye Diao Bah, the founder of Guegueré, who was the first to clear the area to make a rice field. It was during the time of Sékou Touré.

Only the founder and his family live in the village.

2.15.2 LAND TENURE AND POWER

The lands are divided between the founder and his brothers, who live in Guegueré. Each one planted his parcel of land. Land transmission follows Sharia law, with the share of two women being equal to the share of one man.

Newcomers are hosted in the village by the founder, with the advice of his brothers living in Guegueré. Land may be sold to outsiders. If the outsider creates a plantation, he will be free to sell his land in case of need. Land is acquired by purchase or by creation of plantations.

Decisions concerning land are made with the village of Guegueré.

The founder and his brothers decide village business. The last word always goes to the founder.

2.16 VILLAGE OF KAHEL MBODY

Meaning: The pond of Kahel.

2.16.1 HISTORY

The founders are Thierno Mamoudou Diallo, Manga Djumbaïrou Diallo and Manga Ousmane Diallo, who all have the same father and the same mother. They came from Labé (Popodora) by way of Missira (Télimélé Commune).

In the time of Alfa Yaya Diallo (1850), when the village was founded, there were no villages in the vicinity except Boulléré. This land did not belong to Boulléré, but the

inhabitants of Kahel Mbody, out of respect and consideration, went to inform Boulléré of the founding of their village.

When they arrived, the founders consulted with the genies living on the land. They saw that they were welcoming and that they agreed to cohabit. They had previously tried to settle elsewhere, but the genies were too hostile to their presence to allow a settlement.

Lineages hosted: Koulibali, Diallo and Bah.

Villages founded from Kahel Mbody: Kourawel, the Nyalé (the founders of Kahel came with the founder of Nyalé), Madina Boussoura (the founder of which is not a son of the village but came by way of Kahel Mbody before settling in Madina), Petoun Beré, Laly Abè, Horé Aïkuè and Dara Salem.

Each of these villages is free to decide on the use of its lands. If they hold a ceremony, on their sacred sites or elsewhere, they inform Kahel Mbody. They still have parcels of land in Kahel Mbody.

2.16.2 LAND TENURE AND POWER

A host may not receive an outsider without going through his tutor (out of respect and recognition), who in turn speaks to his tutor, up to the founder, who has the last word. The chain must be followed.

In this village, the responsibility for sites falls to the elders; the Council of Elders is responsible for decisions affecting them.

An unmarried man works on his mother's land parcels. When he marries, he must be independent, so his father gives him land. He can take parcels transferred to his wife or his own parcels. When the father dies and some of his children do not have land because they are not yet married, the land is divided equitably among the unmarried children.

2.17 VILLAGE OF NYALE BOUSSOURA

Meaning: The white bird (*nyalé*) of happiness (*boussoura*).

2.17.1 HISTORY

The founder of this village is Lama Baba Saïkou Touré, who came from Kankan with his father, Saliou Touré, seeking cropland and pasture at the end of the rule of Samory Touré. Guémé (Télimélé) was their first destination, where his father

founded a village named Horé Wonda. After a few years, Lama Baba left this village with his uncle, Saidou Nènè Manè, and a friend, Manga Gueladjo Diallo, and went to Kahel Mbody. They stayed there briefly before founding Nyalé Boussoura. That was during the time of Alpha Yaya Diallo.

Although the founders went through Kahel Mbody, they do not recognize this village as their tutor because they did not need its authorization to settle.

Nyalé Djaïman emerged from Nyale Boussoura because one of Saidou Nènè Manè's sons, Mamadou Ciné Manè, left to found this hamlet.

2.17.2 LAND TENURE AND POWER

The founding lineage hosts outsiders and settles them. Land is acquired through the creation of plantations. Land is passed down to the children goes through the wives.

All village decisions are made by the two sons of the two cofounders, Thierno Ousmane Touré and Sènè Mansa Diallo. They also rule on all problems arising in the village.

2.18 VILLAGE OF NYALE DJAIMAN

Meaning: The white bird (*nyalé*) of Djaïman.

2.18.1 HISTORY

Mamadou Ciné Manè, son of Saidou Nènè Manè and inhabitant of Nyale Boussoura, founded this hamlet during the time of Yacine Diallo. He first left in search of adventure in Senegal (in Thiedo) and then decided to join his father in Nyalé Boussoura because of his advanced age. After spending some time with his father, he decided to found a village nearby so as not to move too far away. The land he chose belonged to Madina (Kourawel) in Kahel Mbody (Sangarédi) from whom he requested authorization to settle. Two years later, Satala Touré, son of Lama Baba Touré, joined him.

2.18.2 LAND TENURE AND POWER

All the lands belong to the tutors in Madina (Kourawel), to whom they are still subject. When an outsider arrives in the village, he must speak to the elder, Satala Touré, who requests authorization to settle in Madina. The outsider never chooses his land for housing and crops. His tutor always directs him. He can plant, but if he decides to leave, the plantation reverts to his tutor. If his children remain, they

inherit land. Land is transmitted through the wives. The sons of Satala Touré make all the decisions because the Manè lineage has died out.

2.19 VILLAGE OF NYALE HOGO

Meaning: The white bird (*nyalé*) where the concession is found.

2.19.1 HISTORY

Manga Yira Touré, who came from Kankan, fled his native city for Tchindoye because of threats from Almamy Samory Touré, the emperor of Wassoulou . From Tchindoye, he went to Kahel Mbody, where he married a woman from Kourawel (Mariame) and had a son named Bailodjèdjè Touré, the founder of Nyalé Hogo. He was seeking cropland and went to the village of Nyalé Moussa, where he was hosted by the founder, who settled him on his land.

After his settlement, he left for Kébou seeking an old man named Mama Kébou to enclose his land, hence the name of the village. This goes back to the time of Yacine Diallo.

2.19.2 LAND TENURE AND POWER

Only the founding lineage has the right to settle an outsider by informing its tutors in Nyalé Moussa. It is the only lineage represented in the village. All decisions are made by the elder of the lineage, Thierno Mamadou Bobo Touré. No village was founded from this village.

2.20 VILLAGE OF NYALE MOUSSA

Meaning: The white bird (*nyalé*) of Moussa.

2.20.1 HISTORY

The founders of this village, Manga Saidou Bah, Manga Saga Diallo and Manga Bolouba Koulibaly, came from Kahel (Télimélé). They were fleeing attacks by the king, Alpha Yaya Diallo.

Manga Saidou settled first, Manga Saga left for Kahel Mbody and Manga Bolouba for a village beyond Kahel Mbody. Manga Saga did not stay in Kahel. He returned to his former associate in Nyalé Missidé. A little later, they decided to look for Manga Balouba together.

These three lineages are represented by their elders:

- Manga Bossy Bah, elder of the lineage of Manga Saidou Bah, who lives at Nyalé Missidé;
- Sâa Tenin Bah, elder of the lineage of Manga Saga Diallo; and
- Souleymane Koulibaly, elder of the lineage of Manga Balouba.

When Manga Saidou arrived at Nyalé Moussa, the area did not belong to anyone. He settled freely on the land without authorization.

2.20.2 LAND TENURE AND POWER

The elders of the founding lineages host outsiders. Each one may settle his outsider on his lands distributed among the three principal lineages.

Newcomers never choose their land for crops and houses. They are always directed by their tutors. They do not have the right to plant unless they decide to settle permanently in the village. If they leave, the land is turned over to the tutor.

Land is transmitted through the wives.

All decisions are made in common by the three main lineages, which are responsible for managing all village problems.

2.21 VILLAGE OF PARAWOL ALIOU

Meaning: The lowlands of Aliou.

2.21.1 HISTORY

The village was founded in 1983 by two men seeking cropland (their villages had no more arable land) who crossed paths by chance. The first, Salilama Diallo, came from Nyalé Boussoura and the second, Manga Touré, was a descendant of Malinké slaves who came from Paragogo. He married the daughter of Salilama Diallo. At first, they came to cultivate the land, but they decided to settle there after the first harvests.

This land belonged to the village of Paragogo, whose inhabitants came from Madina (Kahel Mbody). These two villages were founded by relatives. It was the founders of Madina who gave authorization (without specific conditions) to the founders of Paragogo to give the land to the founders of Parawol Aliou.

Primary responsibility for this land thus lies with people from the village of Madina (Kahel Mbody). They are Almamy Dian Daillo and Thierno Lama Diallo.

After the founders, six other men came. They settled and the two founders assigned cropland to them without requesting authorization from their tutors in Paragogo. When new people ask to settle, they must speak to the village founders and not those who hosted the founders in their time.

2.21.2 LAND TENURE AND POWER

Anyone may become the village Imam. It depends on his knowledge of the Koran.

Anyone may be village chief; the chief is appointed by the Council of Elders. The council is comprised of the eldest of each lineage present in the village. When they make a decision, they inform their tutors in Paragogo, but the tutors do not participate in village councils.

2.22 VILLAGE OF SINTIOUROU HAKOUNDE THIANGUI

2.22.1 HISTORY

The founder, Farba Satenen Diallo, came from Nyalé Moussa during the time of president Lansana Conté. He was seeking arable land. The land was transferred to him by his father-in-law, Sékou Oumar Diallo, who also lived in Nyalé Moussa.

No village was founded from Sintiourou Hakoundé Thianguï.

2.22.2 LAND TENURE AND POWER

Land for housing is given, whereas cropland is lent. The influential person in the village is Thierno Ousmane Diallo (elder of the founding lineage). The lands are not divided among the wives or sons: each may farm where he wishes under the control of the elder of the founding lineage, Ousmane Diallo.

All social decision making falls to the elder of the founding lineage, who is not obliged to inform or consult the elders in Nyalé Moussa.

2.23 VILLAGE OF KOURAWEL (/SINTIOUROU KOURAWEL)

Meaning: The place of the Koura (African plum tree).

2.23.1 HISTORY

The village bore the name of Kahel Maoudhè in reference to the village in Téliélé through which the founders passed after leaving their native Hoggo M'bourou in Labé.

The founder first came to settle in Belly Djouma (Tinguilinta, Boké prefecture). He then crossed the Tinguilinta River and lived beside it for several years before continuing on his way.

The founder and his family went to Fassaly Belenderé but the village refused to host them. So they left for Kahel Mbody, where they lived for three years before leaving to found Kourawel.

The founder was called Garanké Séné. He died in Kahel Mbody. It was his son, Garanké Dianfoula, who cleared Kourawel. That was during the time of Alpha Yaya Diallo. He was from the Baldé lineage of the large Kouloumanké tribe of Labé.

The current elder of the founding lineage is named Ibrahima Sory Bah.

Their tutors are the founders of Boulleré. The land did not belong to Kahel Mbody. The founder simply settled there for a time before leaving.

The founders later hosted outsiders:

- Maman Dian Doua Diallo, Mandinko from Guinea-Bissau;
- Samba Koura Telly Sagna, Mandinko from N'Gabou; and
- Mala Diallo, from Sakidjé (Télimélé prefecture).

Parawol Aliou and Nyalé Djaïman were founded by people from Kourawel.

2.23.2 LAND TENURE AND POWER

Newcomers are always hosted by the founding lineage, but they go through the occupant of the place they want to occupy (he acts as intermediary with the founding lineage). They do not choose the place where they want to grow crops; their tutor does. Land is acquired with the creation of a plantation, but the outsider does not have the right to plant. Only the natives (tutors) may do so.

Land is always transmitted through the wives, who divide it among their sons under the responsibility of the eldest among them.

The village decision makers are the members of the Council of Elders comprised of a representative from each lineage in the village. Woman and young people attend village meetings.

The elders organize income-generating activities and resolve social problems in the village. If they do not succeed in problem resolution, they call upon the Imams, who, if they have difficulty, turn to the administrative authorities.

2.24 VILLAGE OF FASSELY FOUTA BE

Meaning: The pond of the Fouta people.

2.24.1 HISTORY

The village was founded by Amadou Bella Barry, aka “Bella Pitadjé,” during the time of Yacine Diallo (before independence in the 1940s), the first member [of the French National Assembly from Guinea], who died in 1954.

Amadou Bella Barry left Lélouma in the Fouta Djallon because of sibling conflict. He first went to Dognol Bondy (in Sangarédi) and later founded Fassely Foutabé.

His tutor was the Almamy of Wossou, Ibrahima Dia Bah, to whom he was introduced by the founders of the village of Hamdalaye. The latter had advised Amadou Bella Barry to leave Dognol Bondy because it was a dangerous place that warriors went through on their way to Boulléré.

Twenty years after founding Fassely Foutabé, the founder returned to Dognol Bondy, where he died.

One of his sons, Mamadou Barry, left the village to found Léporé. After his death, his children left for the village of Parawi Kouloré (already founded) to settle there.

2.24.2 LAND TENURE AND POWER

The land is divided among the lineages in the village. The children of each lineage work on the land of their father or their grandfather but, if they want to work on other land, they must ask its owner.

In the village, the last word always goes to the eldest man of the village (of any lineage) who consults with the village elders. The chief can be from any lineage.

2.25 VILLAGE OF HAMDALAYE

2.25.1 HISTORY

The village of Hamdalaye is one of the oldest in the region. It was formerly called Dawafou. Its founder, Thierno Mamadou Bah, came from Mamou (Ourékaba) during the time of Alfa Yaya Diallo. Along the way, he stopped at Guémé (Télimélé) in search of pastureland and cropland. He then continued on his way and stopped at Wossou. In exchange for the hospitality and land of Hamdalaye, he had to bequeath several head of cattle to the founder of Wossou.

The founder of Hamdalaye, once settled, hosted:

- Thierno Malick Bah also from Guémé (Télimélé), who then continued to Foullasso Daba;
- Thierno Mamadou Bah from Fouta (Labé), who was hosted by Malick Bah; and
- Thierno Hassana Bah, who was also from Guémé and hosted by Malick Bah.

The village took the name of Hamdalaye when the mosque was built, shortly after it was founded. The land on which it was built came from Wossou.

The villages founded from Hamdalaye are:

- Binty Modya; and
- Kourawel (Télimélé).

2.25.2 LAND TENURE AND POWER

If an outsider arrives, he must apply to the founding lineage. He can then plant. The division of lands happens through the wives, who distribute it to their sons.

The Council of Elders makes the important decisions, in particular concerning social conflicts. The youth desk is responsible for the village's economic development along with the women's desk.

2.26 VILLAGE OF KOUGNOUBÉ

Meaning: This name refers to the sound of the waterfall heard from the village.

2.26.1 HISTORY

Mama Noumou Garanké Bah, who came from Paragogo, was the founder of Kougnoubé. He was seeking a new place to live. His native village had become crowded, so Mama Noumou Garanké Bah, authorized by his father, Amadou Baïlo (son of Manga Alimou Bah, founder of Paragogo) and accompanied by his brothers, left to settle in Kougnoubé in 1984. This land was former fallow land of his father, who divided it among his children. He settled with his family on the part to which he was entitled and founded Kougnoubé.

After the village was founded, Mama Noumou Garanké Bah sold land to several professionals working in Sangarédi who wanted to establish plantations: Mamadou Diallo, a forestry engineer from Bambaya (Télimélé); Camara, an agronomy engineer; Mamadou Bah, a forestry engineer from Bambaya (Télimélé); and

Ousmane Bah from Fria, a former worker retired from CBG. Only Sadio Bah, who came from Bambaya (Télimélé), purchased a plot, at a symbolic price, through the intermediation of his brother, Alpha Oumar Bah, to live permanently in the village.

2.26.2 LAND TENURE AND POWER

The lands of Kougnoubé were divided between the founder and his brothers, who had the same father. All the outsiders who came to him bought their land. The eldest of the family manages the transmission of paternal land.

The founder hosts newcomers but their settlement is decided jointly among all his brothers. An outsider who bought land in the village may sell it with no problem, but his tutor must be informed. Land acquisition was done through clearing, but these days, it occurs through purchase and creating plantations.

Village business is managed by the founder and his brothers settled at Paragogo, but the last word always goes to the founder, Mama Noumou Garanké Bah.

All decisions concerning Kougnoubé go through the village of Paragogo.

2.27 VILLAGE OF NDANTARY

2.27.1 HISTORY

The village was cofounded by Mody Boubacar Barry, Simini Barry and Mamadou Kolimansa Barry, who were all from Horé Wendou (Télimélé). They fled this village because of the tyrannical rule of canton chief Alpha Ibrahima Kola Bah, who had 99 wives.

They first settled in Gondodji (Sangarédi), where they were hosted by Manga Dian Pathé Baldé and Manga Kéléfa Barry. After the harvest that followed the death of Manga Kéléfa Barry, they decided to return to Horé Wendou. They asked for cropland for one additional farming year from Manga Fodé Bah, chief of Paragogo.

They obtained an abundant harvest that year (during the colonial era) and asked Paragogo for authorization to found a village.

They were joined about 10 years later by Manga Landé Barry, a friend from Kébou (Télimélé).

2.27.2 LAND TENURE AND POWER

Land is acquired in the village through clearing, purchase and establishing a plantation. It is transmitted through wives. The children of each wife work on their mother's lands, which the father divided up during his lifetime.

An outsider is settled by the three founding lineages. Land for building a house is given, while cropland may be lent or given. The outsider does not have the right to choose the location of his house or cropland.

The Council of Elders, headed by Thierno Yaya Barry, makes decisions on village business. The elders are chosen for their age, wisdom and ability to resolve disputes.

The Council of Elders makes major land decisions, but the last word goes to Yéro Sadjo Barry. He is the current sector chief and this position has always been held by his lineage (Bah).

2.28 VILLAGE OF PARAGOGO

Meaning: The pond where roots of the *gogo* (a type of reed) are found.

2.28.1 HISTORY

The founder, named Mamadou Pathé Bah, came from Tébeléri, in Téliimélé prefecture. He first went to Mbouroré and from there to the Paragogo area to grow crops. After two years, he settled near his fields and founded the village of Paragogo. It was during the colonial era. He asked Alpha Souleymane Bah, a landholder and the chief of Boulléré, for authorization to settle.

The lineages that arrived after the village was founded were:

- Manga Kéléfa Besenga Bah from Mali Bamako, who came by way of Kénéba (Samayaghé) and then M'Bouroré;
- Manga Bouraké Diallo from Lamba (Téliimélé), who came by way of Boundou Foulgé and then Mbouroré; and
- Manga Alimou Bah from Pathé Fouta (Téliimélé), who came by way of Djouria and then Sabéré Maoulen.

The villages founded by people from Paragogo are Mbouroré (in part), Parawol Aliou and Mahoulen.

2.28.2 LAND TENURE AND POWER

The lands are divided among the four lineages named above. The land of Paragogo belongs to inhabitants of the village. Their tutors in Boulléré have no right of review over their transfer and redistribution.

If an outsider arrives, the four lineages are consulted to assign him land.

When the village of Paragogo has a problem, the "satellite" villages founded by people from Paragogo are consulted and their decision counts. The elders have the final word and meet in council.

2.29 VILLAGE OF SINTIOUROU BALADAROUL

Meaning: The village of Balan from Daroul.

2.29.1 HISTORY

This village was cofounded by Mamadou Saliou Barry (aka Balan), who came from Daroul (Télimélé) and stayed at Ndantary with his maternal uncle (Madiou Barry), and Lama Sella Bah from Fouta by way of Sella (Sangarédi) and then Ndantary. They left Ndantary to found the village of Sintiourou Baladaroul 31 years ago. Their reason for leaving Ndantary was to seek cropland. Mamadou Saliou Barry came alone and married his first and second wives in Ndantary. No longer wanting to stay with his uncle, he decided, along with his friend Lama Sella Bah, to ask Kaou Simbé, elder of Paragogo, for authorization to found a village. Several years after Baladaroul was founded, Lama Sella Bah decided to return to settle at Ndantary. But he still has his land at Sintiourou Balandaroul.

Mamadou Saliou Barry was joined by his brother-in-law, Samba Titi Diallo, who came from Ndantary. But the land on which the latter lives was sold to him by the leaders of Goundodji.

2.29.2 LAND TENURE AND POWER

When the village was founded, their tutors in Paragogo granted them a large territory. But because of the expansion of the town of Sangarédi, the tutors later took back most of their land to sell it, with the exception of housing land and plantations surrounding the houses. They may not settle an outsider in their village; only their tutors may do so.

Internal village business is decided by Mamadou Moussa Barry, elder of the founding lineage. He must consult his brothers from Ndantary.

2.30 VILLAGE OF CONGON LENGUE

Meaning: The *lengué* (tree) of Cogon.

2.30.1 HISTORY

The village of Cogon Lengué was cofounded by Yero Cogon Touré and his elder brother (by the same mother), Samba Camara. They came from Dandou (Télimélé) to flee the warriors of the king of Labé, Alpha Yaya Diallo. The two brothers first passed through Sambou, where they were hosted by the founder, Manga Saïdou Pathé Fouta Bah, whom they had met at Dandou. Sometime after they settled, Manga Saïdou Pathé Fouta Bah gave his daughter Oussou Bella Bah in marriage to Yero Cogon Touré and authorized him to clear cropland.

After several years in Sambou, Yero Cogon Touré and his brother Samba Camara, seeing that their numbers were growing in the village of Sambou, went to clear a forest to make a field at Dideré Lopé, near the River Cogon, not far from the present site of the village. At the end of the crop year, they decided to settle permanently on this new site after receiving authorization from the founder of Sambou. But after the river repeatedly flooded their huts, they moved to the current site of the village of Cogon Lengué, which was located on higher ground. That was during the colonial era.

After the founding of Cogon Lengué, the two founders were joined by Sali Kamandou Diallo, who had family ties with Yero Cogon Touré's mother. Sali Kamandou was settled by Manga Saïdou of Sambou in the village of Belenderé, a few kilometers from Cogon Lengué.

2.30.2 LAND TENURE AND POWER

From their settlement to the present day, the three lineages have managed the land communally. But the village is still under the authority of Sambou, particularly for land matter. The land is transmitted through the wives.

Newcomers may be hosted by all natives, but are settled by a decision of the village elders on communal land. The land is lent to them and can be planted but they cannot sell it.

Decisions concerning village business go through the Council of Elders of the village. Its current representative is Ibrahima Diallo, eldest man of the first lineages settled.

2.31 VILLAGE OF DABA DOW

2.31.1 HISTORY

This village was founded by Daba Diallo, who came from Hanssangouheré in Missidé Danbata (Labé prefecture) during the time of Thierno Aliou of Gomba (successor to Yaya Diallo). He was seeking cropland. He went directly from his native village to Daba Dow. On his arrival, he was hosted by the people of Foullasso Daba, who gave him this land permanently.

No village has authority over it. The founding lineage hosted another lineage that came from Dalaba, and then the Sylla from Sangarédi.

No village was founded from Daba Dow.

2.31.2 LAND TENURE AND POWER

All decisions are made by the elders of the founding lineage, who are responsible for resolving all problems in the village.

When an outsider arrives, he must speak to the Sylla lineage, which takes him to the founding lineage that will decide on his settlement on its land. He does not choose the land for crops and housing himself; he is guided by his tutors and does not have the right to establish plantations.

Land is acquired through plantation.

The lands are directly divided among the wives and the children.

2.32 VILLAGE OF DABA LEY

2.32.1 HISTORY

The history of this village is connected to that of the village of Foullasso Daba, the initial settlement site of its founders not far from present-day Daba Ley. Foullasso Daba was founded by Thierno Horè Bah, who came from Timbo during the time of Thierno Aliou of Gomba. From Timbo, he went to Gomba, where he spent several years. Then, after the battle of Gomba, he moved to Kouramangui and then to Toudhè in Guémé (Télimélé prefecture), which he left because many people were being taken as slaves were taken in the area. Still seeking refuge and cropland, he left for Madina Popowel. From there, he founded Foullasso Daba.

In this village, he had two children named Thierno Ibrahima and Thierno Malick. Eventually, Thierno Malick left and founded Hamdalaye under the authority of the canton chief of Wossou, Thierno Ibrahima Dian Bah.

Thierno Horé stayed with his eldest son Thierno Ibrahima at Foullasso Daba. On their death, the children of Thierno Ibrahima settled at Nyalé, where they were not well received. They decided to return to their native village, Foullasso Daba, guided by Thierno Mamadou Dian Bah, who is considered the founder of Daba Ley.

The village was founded at the end of the 1990s, under the regime of Lansana Conté. The founder died early in the 2000s. He is represented by his younger brother Thierno Mamadou Aliou, the elder of the lineage.

No village was founded from Daba Ley, but Hamdalaye was founded from Foullasso Daba.

2.32.2 LAND TENURE AND POWER

When an outsider arrives, he must apply to the elder of the founding lineage to be settled. He does not have the right to establish a plantation unless he decides to settle permanently. If he leaves the village, his lands and plantations automatically revert to his tutor.

Land transmission passes through the wives, who distribute it among their children.

All decisions are made by the founding lineage, in particular by Thierno Mamadou Aliou Bah (eldest man) and Mamadou Sadio Bah (his younger brother).

2.33 VILLAGE OF DOUMOUN SELLAWOL

Meaning: The delta of Sellawol Pond,

2.33.1 HISTORY

The founder of this village of former slaves, Yéro Diouma Camara, a slave from Sambou, came from Sambou seeking arable land. It was during the time of Sékou Touré. Initially, he grew crops in the area, but after one year he decided to settle there and founded the village of Doumoun Sellawol. Later, his younger brother, Samba Diouma Camara, joined him to help with the fieldwork and farm the available land. This area belonged to their master, who lived in Sambou, where the canton chief was Bhoie Sambou Bah. The latter gave this territory to the founder's grandfather, Garanké Saada Camara, who came from Timbo in the Mamou region

and was a slave of the founders of Sambou. In this village, only the Camara lineage is represented.

2.33.2 LAND TENURE AND POWER

If an outsider asks for refuge, he must address the founder, who is still alive and takes him to his masters, the grandsons of Bhoie Sambou Bah, in Sambou, who may or may not authorize him to settle. Their tutor then assigns him cropland and authorizes him to plant if he behaves well toward him.

Land is transmitted through the wives, who distribute it among their children.

The decision makers for village business are the founder and the grandsons of the founder of Sambou (Mamadou Bah).

2.34 VILLAGE OF HORE SELLA

Meaning: Above Sella Pond.

2.34.1 HISTORY

This village was founded at the beginning of the presidential term of Sékou Touré by Abdoullaye Bah (aka Doula Sambou), who came from Guémé in Téliélé. He initially settled with his group at Paragogo. His brother then lived at Sambou. When the brother died, he left Paragogo to settle in Sambou near his family. He asked the founders of Sambou for cropland for his family and his brother's family. That is how he created the village of Horé Sella.

Abdoullaye Bah subsequently hosted several people:

- The Barry lineage of carpenters, who came to make the door of the founder's house more than 40 years ago;
- Samba Oury Touré, who came from Guémé;
- Daouda Touré;
- Souleyman N'diaye, who came from Poutétéya (Sangarédi prefecture);
- Mamadou Samba Diallo, who came from Guémé;
- Thierno Bachir Bah, who came from Dounsi; and
- Saïkou Oumar Mané, who came from Guémé.

2.34.2 LAND TENURE AND POWER

When an outsider arrives seeking refuge, the founders of Horé Sella consult their tutors from Sambou, as they do for any political decision. But they first speak to Samba Oury Touré because he is married to the wife of the deceased founder.

2.35 VILLAGE OF NDANTA FONGNE DOW

2.35.1 HISTORY

The founder of this village, Mody Bella Moulé Bah, came from Diandian Bambaya during the time of Yacine Diallo in the colonial period. His group stopped first at Mowlé (in Sangarédi subprefecture) then at Sambou (in Sangarédi), where he lived for some time before being driven away by the canton chief of Hamdalaye, Thierno Malicky Bah. He then left for Mborou (in Guémé, Téliimélé), where he stayed until the death of the Hamdalaye canton chief. He then returned to the village of Sambou.

He was subsequently joined by a group from Pathé Fouta (Guémé, Téliimélé), led by Manga Saïdou Bah. But the two cofounders died a few years later, during the time of Sékou Touré, in a fire that destroyed the village of Sambou. Its inhabitants then left to settle in Wendou Diaoulé. The expansion of CBG's operating area caused them to leave this village to settle at Ndanta Fongné Dow 11 years ago (2003).

2.35.2 LAND TENURE AND POWER

In this village, only the elders are authorized to settle an outsider.

The lands are divided among the wives, who distribute it to their children.

Village matters are decided by the Council of Elders.

2.36 VILLAGE OF NDANTA FONGNE LEY

2.36.1 HISTORY

This village was founded in 1984 by Sabou Barry, who arrived from Loumba Diodho, a local village that no longer exists, seeking cropland. Two years after he built his first hut, CBG destroyed the village of Loumba Diodho to establish a new mine and encouraged its inhabitants to join Sabou Barry, who lived at his farm camp in his growing area. Ndanta Fongné Ley then became a village.

Their former village, Loumba Diodho, was founded by Manga Saathe Bah from Daara (Labé). He was a farmer and slave of the Fulas of Ndounsi (this land belonged to the Ndounsi people, specifically Manga Dianfoula Bah). From there, they went to Loumba

Diodho, which had been founded by Manga Kaly Danèdjo, also a slave of people from Ndounsi. Several years later, Chefou Tahirou Diallo arrived from Wendou Popo Gadha Cogon (Télimélé). After Chefou Tahirou, Kahou Sabou Barry arrived from Mola. There are therefore four lineages in this village.

2.36.2 LAND TENURE AND POWER

It is always the founding lineage that hosts outsiders and consults its tutors from Ndounsi concerning their settlement.

Land transmitted to the children passes through the wives. Newcomers never choose their cropland by themselves; the founders always direct them. Land acquisition occurs through the creation of plantations, but outsiders may not plant.

The decision makers in this village are the elders, specifically the elders of the four lineages mentioned. They are chosen for their honesty. They are the ones who resolve all village problems.

2.37 VILLAGE OF PASSAGO

2.37.1 HISTORY

The village of Passago was founded by Saliou Téné Bah at the beginning of the presidential term of Sékou Touré. He was originally from the village of Wodja Leydi (in Télimélé prefecture). He stopped first at Sella Roundé and then at Sambou.

The lands of Passago belong to no one, so there are no tutors.

Saliou Téné Bah was seeking arable land and decided to come to this region because his grandfather, Manga Alhahi Cinomilo Bah, had founded the village of Passago. But his grandfather was dead and the village had disappeared. He reestablished it 70 years later.

After him, three lineages settled successively:

- Yero Djonna Diakité, who came from Missira (Télimélé prefecture);
- Saïdouba Camara, who came from Bofa then settled in Sangérédi; and
- Harouna Bah, who came from Ndanta Fongné.

2.37.2 LAND TENURE AND POWER

The land belongs to the founding lineage. Land cultivated by the other lineages is only lent to them.

Outsiders seeking refuge must apply to the founding lineage (Bah), the decision maker for village business.

2.38 VILLAGE OF SAMBOU

2.38.1 HISTORY

The village of Sambou was founded by Manga Saïdou Paté Fouta Bah, a farmer who from Pathé Fouta (Télimélé) in search of new cropland. He first went to Sangarédi, then to Bantanhoun Mama Sounou (Sangarédi) and finally to Sambou, which was not yet occupied. He settled freely with his family without asking for authorization from anyone. That was during the time of Alpha Yaya Diallo.

After the village was founded, Manga Saïdou Paté Fouta Bah hosted Amadou Bella Bah, who came from Timbi (Pita) by way of M'Borou (Télimélé) and Dégou (Télimélé). Amadou Bella Bah married Mariama Toro Bah, daughter of Manga Saïdou Paté Fouta Bah, in Télimélé. He then came to settle near his father-in-law, who regarded him as his own son. The current elder of this lineage is Mamadou Sambou Bah.

Aliou Labo Bah from Fouta Djallon, who was passing through, was hosted by Amadou Bella Bah and ended up settling permanently in the village. This lineage is no longer represented, but the eldest, Binta Labo Bah, is married to Sella.

The elder of the founding lineage is Oury Bella Bah. The current President of Sambou District, Mamadou Sambou Bah, is a nephew of the founding lineage and holds all the traditional powers.

The village of Sambou was moved from its original site on the *bowal* (bauxite plateau) in the north to be closer to the water supply.

The villages founded from Sambou are Ndanta Fongné, the Sella villages, Passago and Cogon Lengué.

2.38.2 LAND TENURE AND POWER

The land is common to the two lineages present in the village. Land is passed down through the wives and the children inherit it from their mother's side.

An outsider is hosted in the village by the two founding lineages. Land is always lent to him, but may be given to someone with whom they have very close or marital relationships. The outsider can sell the given land when he leaves the village.

Land is acquired through donation, purchase or creation of plantations.

Mamadou Sambou Bah manages the village business. He is person to see in the village, as the nephew of the founding lineage and President of Silidara District. No other village participates in decisions on land matters.

2.39 VILLAGE OF SELLA ROUNDE / DOUMOUN COGON

2.39.1 HISTORY

Manga Tala Keira left Pita during the time of Alpha Yaya Diallo. He was seeking cropland. His first destination was Leyo Mayotte, where he did not stay long. He left and founded a village named Sella Bantandjé (*Sella of the kapoks*) where he stayed for 10 years. This area was inhabited by genies hostile to the presence of men. They emerged every Thursday to reveal themselves to villagers in the form of an antenna with feelers. There was also a cave near the village that gave shelter to dangerous animals.

Manga Tala Keira thought it necessary to leave the area and found the current Sella Roundé. It was during the time of Yacine Diallo. When he arrived, the territory was unoccupied and he did not ask anyone for authorization to settle. He hosted some outsiders, such as the Kanté.

One of the sons of Sella Roundé, Yero Sella Bah, left to found Doumoun Cogon.

2.39.2 LAND TENURE AND POWER

When an outsider arrives in the village, he must speak to the current elder of the founding lineage, Yero Sella Bah from Doumoun Cogon, and to his younger brother, sector chief Mamadou Saliou Bah. They are the ones who host and direct the outsiders to land for housing and crops.

An outsider does not have the right to establish a plantation unless he settles. Planting conveys a right to land. Land is always passed down through the wives, who divide it among their children.

The decision makers of this village come from the founding lineage. They resolve all problems that arise in the village.

2.40 VILLAGE OF THIAGHÉ / THIANGUI BONODJI

2.40.1 HISTORY

Sènè Mansa Bangoura, a great hunter, founded this village during the regime of Sékou Touré. From Timené in Wendou M'bour (Gaoual), he went to Nyalé Moussa, his mother's native village, to settle with his uncle. He married there and had many children.

Lacking enough cropland to meet his family's needs and without authorization from his uncle to build in the village, he spoke with his father-in-law, Samba Ourry Madian Diallo, who authorized him to settle in Thiagué, an area that belonged to him.

This area was extremely dangerous because many ferocious animals lived there, including hyenas, lions and panthers. Sènè Mansa had the courage to clear the land and grow rice. After the harvest, he left to get his family in Nyalé Moussa so that they could settle with him. Being a hunter, he battled the animals living there without mercy and ended up eliminating them all.

A Sidibé lineage from Kolaboui (Boké) later joined him. No village was founded out of Thiagué.

2.40.2 LAND TENURE AND POWER

The lands of this village are worked by Sènè Mansa Bangoura's children, the eldest of whom is currently sector chief Mamaoudou Bangoura.

Their tutor from Nyalé Moussa retains a degree of authority. When an outsider arrives, he is hosted by the founding lineage and the tutor is informed. An outsider does not choose his housing and cropland; he is directed by the founding lineage.

Land is acquired by the creation of plantations and it is transmitted through the wives, who divide it among their children.

The decision makers are the sons of the founder in collaboration with the second lineage.

2.41 VILLAGE OF PARAWI / FETO PARAWI

Meaning: The large lowland.

2.41.1 HISTORY

This village was cofounded by Manga Djouma Sidibé, Manga Condéma Diallo, Manga Yero Koulibaly and Manga Antoine Touré. The four men were great warriors who fled

the Guèmé (Télimélé) area to escape the authority of the king of Labé, Alpha Yaya Diallo.

When they arrived, they settled at Roundé Sabéré Parawi; it was unoccupied, so they did not need any particular authorization to settle.

They later hosted an old slave from Wossou, Mama Feto, accompanied by her son, Thierno Bhoie. Mama Feto's husband was a slave in Wossou. She had to leave the village because a slave was not allowed to live with his wife in the same village as his master.

When she arrived at Roundé Parawi, Mama Feto was also accompanied by a herd of cattle. But since her tutors were farmers, she could not stay at Roundé Parawi with her cattle and settled at Féto Parawi about two kilometers away, authorized by the four cofounders.

The villages founded from Parawi are Kankalaré Baïla and Madina Kankalaré.

2.41.2 LAND TENURE AND POWER

All residents may host an outsider provided that they have available land. After his settlement, he informs the elders. The tutor chooses the outsider's land for housing and agriculture.

Children inherit land through their mothers.

Land is acquired by the creation of plantations, on the condition that the outsider intends to live in the village.

The decision makers in this village are the elders, chosen for their honesty and wisdom. They do not have a term of office.

The Mosque Council is also involved in the resolution of village problems.

2.42 VILLAGE OF KALINKO GUESSORE

Meaning: *Kalin* is the Fulani word for a tall, stiff grass that is used to write on Koranic tablets and *guessoré* means a natural stone bridge.

2.42.1 HISTORY

Thierno Younoussa Goro Bah, a herder from Wossou, founded Kalinko Guessoré. He was accompanied by his hunter friend Doulah Toguè Bah. They were seeking new pastureland. The Kalinko Guessoré site was not occupied by anyone. They did not need authorization when they founded the village in about 1922.

Sometime after they settled, the two brothers were joined by Kahou Bayi Bah, Ibrahima Boulanger Bah, Oudoussi Bah, Mama Lary Bah and Sirifou Bah, who were all from Wossou. The last lineage settled was that of Thierno Abdoulaye Bah, who also came from Wossou.

2.42.2 LAND TENURE AND POWER

The children work their mother's land, while the father's land, on his death, is added to the share of his wives transmitted to their children.

The settlement of an outsider goes through the village elders, of whom the current chief is Souleymane Bah. The outsider must appear before the elders with kola nuts. The elders allot him land for housing and cropland. If an outsider wishes to return to his village of origin, he may not sell the land back under any circumstances, even if he has created a plantation on it.

The village elders are represented by the first lineages settled, and they must be wise, just, upright and pious.

The village is not under the authority of a tutor. The chief of the elders manages village business, and any pious person of the village may inherit this duty.

2.43 VILLAGE OF KALINKO POUTAI

Meaning: The place of the sweet potato.

2.43.1 HISTORY

This village was founded by Amadou Baïlo Bah, who came from Souka (Sangarédi). The land was cleared by his father, Alpha Boubacar Bah, a *marabout* residing at Souka and son of Ibrahima Hélyanké Bah, nephew of the founder of Souka, Mama Timbo Camara.

Amadou Baïlo Bah farmed the area with his father and founded the village of Kalinko Poutai in 1984.

After he was settled, Amadou Bailo Bah was joined by Sara Bah, Thierno Souleymane Bah and Amadou N'Diaye, all from Souka.

2.43.2 LAND TENURE AND POWER

A man transfers a portion of his land to his wives (distributed equitably among them), which they redistribute to their children, and keeps the other portion for

himself. In his lifetime, his children work the lands that he transferred to their mothers. On his death, his portion is distributed among his wives.

An outsider is settled through the village elders, of whom the current representative is Ibrahima Bah. The outsider must present kola nuts in order for the elders to consult on allocating him land for housing and crops. If an outsider wishes to return to his village, he may not sell the land under any circumstances, even if he planted on it.

The village elders belong to the founding lineage and are chosen because they are wise, just and pious.

Kalinko Poutaï is under the authority of its tutor, the village of Souka. Village business is managed by the Council of Elders.

2.44 VILLAGE OF KALINKO ROUNDE

2.44.1 HISTORY

Kalinko Roundé was founded by Manga Amadou Sara N'diaye, a farmer who came from Mansadian Koumponi (Boké) seeking a better life. He went first to Souka (Sangarédi), where he was hosted by Manga Lamina Camara, cofounder of the village, with whom he had no ties. Manga Lamina Camara later gave him his daughter Oury Tenin Camara in marriage, during the time of the king of Labé, Alpha Yaya Diallo.

After desert locusts destroyed almost half of the crop, Manga Amadou Sara N'diaye decided to go and farm in a locality named Kalinko. At first, all he had there was a camp, where he grew for cassava and potatoes. Only after the harvest did he decide to settle permanently on the site.

A few years after Kalinko was founded, Manga Amadou Sara N'diaye was joined by his son-in-law, Malick Diakité, who in turn was authorized to clear land by the tutors in Souka.

Parawol Dohou was founded by people who left Kalinko Roundé.

2.44.2 LAND TENURE AND POWER

Village land is acquired through clearing or establishing a plantation and it is transmitted through the wives. Children work their mothers' land, which was provided by their father during his lifetime.

An outsider is hosted in the village by the founding lineage. Land for building is given to the outsider whereas land for crops is lent and the request must be renewed every year. The outsider may not choose the location of his housing or his cropland.

Village business is settled by the Council of Elders, whose current representative is Amadou Sara N'diaye. There is a youth representative named Satala Diakit . Major decisions on land questions are made by the tutor village of Souka, which is also involved in such matters as marriage, construction of a mosque or significant disputes.

2.45 VILLAGE OF KANKALAR  (/ KANKALARE HACOUE / MADINA KANKALARE

Meaning: The *Kankalar * is a species of tree.

2.45.1 HISTORY

Oumar Ba lo Tour  founded this village early in the presidential term of Lansana Cont . He came from Telli Bofi and stopped at Parawi, Gnangaba and Kalinko before founding Madina Kankalar  on the territory of Telli Bofi. His objective was to oversee the plantations of his lineage, which then lived in Kalinko.

The territory of Kankalar  belonged in part to Parawi and in part to Telli Bofi.

2.45.2 POWER AND LAND TENURE

The lands are divided between the two lineages represented in this village, Tour  and Sidib , which decide together on the settlement of outsiders on their lands. When an outsider leaves the village, he may sell his plantations but must go through his tutor, who may buy it from him or find a buyer.

Decisions concerning village business are made by the Council of Elders, led by elders of the Tour  and Sidib  lineages.

2.46 VILLAGE OF NYANGABA

Meaning: *Nyangalaba* means "to swear" in Fulani.

2.46.1 HISTORY

The village was cofounded by Amadou Oury Man  and Abdoulaye Diallo in 1970. Amadou Oury Man  was born in Parawi, where he spent his youth. Population growth had made land rather scarce in Parawi, so he decided to leave in search of new cropland. He went first to Parawol (Sangar di), founded by his maternal grandfather,

Manga Yero Koulibaly. He did not find enough land in that village to settle. So, with the authorization of the descendants of Manga Yero Koulibaly, he went to settle in Nyangaba, which was on the unoccupied territory of his grandfather.

At the same time, his childhood friend from Telli Bofi, Abdoulaye Diallo, settled near him on the other bank of Telli Bofi Pond. The land he occupied belonged to his father, Manga Foula Diallo, the founder of Telli Bofi.

Eight years after they settled, Amadou Oury Manè hosted his brother-in-law Manga Abdoulaye Diallo from Souka, his friend Lamarana Diallo and his cousins Boubacar Diallo, Yero Diallo and Satala Camara, who all came from Parawi at his invitation, Amadou Sabou Touré from Boké and Sakamsa Diallo from Bansoumaré. Abdoulaye Diallo, for his part, hosted Thierno Aliou Sidibé and Bonko Diallo, who came from Parawi seeking new cropland.

2.46.2 LAND TENURE AND POWER

After settling the newcomers, the cofounders gave them land for housing and crops. But, in addition to cropland, the two founders make an additional loan of land to outsiders every year. In this village, outsiders are always hosted and settled by the two founders, each on their land.

Land is transmitted through the wives. The father divides his land among his wives and keeps a portion for himself, which will be added to the land of his wives after his death.

Land is acquired in the village by donation, creation of a plantation or purchase.

Village business is managed by the elders, represented by Amadou Oury Manè, Yero Diallo and Mamadou Samba Diallo. The members of the Council of Elders must be honest, just and capable of resolving disputes. The last word goes to Mamadou Bhoïe Manè and Demba Sidibé. The village's youth representative is Mamadou Lamarana Manè.

To this day, the village of Nyangaba remains under the tutorship of Parawi concerning major decisions.

2.47 VILLAGE OF PARAWOL KOURADJE

Meaning: The great lowland of *koura* (trees).

2.47.1 HISTORY

Manga Yero Koulibaly, a resident of Parawi (currently Feto Parawi), cleared this area, long before the colonial era.

Manga Moussa, whose origin is unclear, approached Manga Yero, who settled him on this new territory. History records that he raised many dogs.

Nine years later, he moved closer to the water and settled on the site of the current village. Wossou already existed, and the canton chief, Thierno Ibrahima Bah, opposed his presence there and threatened him several times. Manga Moussa finally gave in to the pressure and left.

Many years later, Manga Tamba Kounka Bah, who came from Missidé Souka in the 1850s (during the time of Alpha Yaya Diallo), founded the village anew. He received authorization from Manga Yero of Parawi. After his death, the village was again abandoned for a long period.

Finally, Thierno Amadou Ourry N'diaye, a Souka native settled in Kalinko, came in turn to refound the village of Parawol Kouradjé. He requested authorization from Manga Alaye Camara of Parawol Malassi, who introduced him to Elhadj M'Boulè Koulibaly, son of Manga Yero. It was during the time of Sékou Touré.

It is said that Thierno Amadou had consulted the *marabouts* of Bantignel Bambaya and Botoko Bamabaya (in Téliimélé), who revealed to him the presence of genies on the land and the sacrifices he must make to be able to settle there (a white ram, white bread and kola nuts).

The lineages that arrived after the village was founded are those of Moumini Diallo, who came from Balandougou, Sékou Camara, who came from Monchon in the Bagataye, Satala Camara who came from Souka, and Mody Ourry Diallo, who came from Kébou in Téliimélé.

All these outsiders were settled by Thierno Amadou Ourry N'Diaye after he informed his tutor in Parawi.

2.47.2 LAND TENURE AND POWER

Land is transmitted through the wives, who then divide it among their children after the death of the family's father. The people of Parawol Kouradjé still request authorization from their tutors in Parawi for cropland because all the land belongs to them. The land consists of plantations and they therefore own it.

In the village, decisions are made by the Council of Elders with the last word going to Thierno Mamadou Samba N'diaye, who is from the founding lineage and heads the council.

2.48 VILLAGE OF PARAWOL MALASSI

Meaning: The lowlands of happiness.

2.48.1 HISTORY

Manga Yero Koulibaly founded the village during the time of Alpha Yaya Diallo. Our informants said they didn't know the identity of their tutors. The founder of Parawol Malassi was originally from Ndaïry (Mamou prefecture). Before arriving in the area, he passed through Dondé (Télimélé prefecture). The village was moved three times.

The lineages hosted by the founders are:

- Tamba Kissi Camara, who came from Mofi (Boulléré) by way of Telli Bofi;
- Yéro Diallo;
- Saa Djouma Mané, who came from Gabou (Guinée Bissau) by way of Fadougou (Boké); and
- Alhaye Camara who came from Guémé (Télimélé).

A man who left Parawol Malassi (Diallo) founded the village of Nyangaba.

2.48.2 LAND TENURE AND POWER

The founding lineage (Koulibaly) oversees the settlement of outsiders and the distribution of land.

Anyone may hold the position of village chief. The chief is elected by the Council of Elders composed of the elder of each lineage represented in the village and headed by Mamadou Samba Kanté, grandson of Tamba Kissi Camara.

2.49 VILLAGE OF SINTIOUROU BARKERE

Meaning: The village of Barkeré Pond.

2.49.1 HISTORY

The lands of Sintiourou Barkeré belong to the former village of Barkeré, which was founded by Manga Sara Baldé. Manga Sara lived in Diandian with his master Thierno Mouctar Bah, canton chief at the time. It was with his authorization that Manga Sara settled in Barkeré during the colonial period. The village was occupied by this single

lineage until the start of Lansana Conté's presidency. After all the elderly people in the village died as a result of unsuccessful cohabitation with the local genies, most of the children went to settle in the neighboring village of Kourawi.

Mamadou Sané, who was a nephew of the founding lineage of Barkeré and living in Kourawi, asked his uncle Amadou Oury Baldé, son of Manga Sara Baldé, for authorization to found the village of Sintiourou Barkeré on the land of the former village of Barkeré. He founded Sintiourou Barkeré with three of his brothers, Oumarou, Mamadou Saliou and Diouhè Sané, during the time of Lansana Conté.

After they were settled, they were joined by Lamarana Baldé, grandson of Amadou Oury Baldé, who was also living in Kourawi. The next to arrive was Agna Kanté, who came directly from Barkeré to stay at Sintiourou Barkeré. Finally, Thierno Alhassane Baldé, who also came from Barkeré, settled with his family at Sintiourou Barkeré. The current elder of this lineage is Mamadou Baldé.

These days, the village of Sintiourou Barkeré is in the process of moving to get closer to the Dares-Salam road on land belonging to the former village of Barkeré.

2.49.2 LAND TENURE AND POWER

Land is transmitted through the wives. On the death of their husband, if the wives have an unequal number of children, the brothers of the deceased distribute land equitably among the children. A childless wife inherits nothing.

Newcomers are always hosted by the founding lineage of Barkeré, which grants them cropland. The land is always lent, no matter how long a newcomer has been there. An outsider may not establish a plantation. If he does receive authorization, he may not under any circumstances sell the plantation. Land is acquired by clearing.

Village business is decided by the elders of the lineages in the village. The final word goes to the eldest, Mamadou Sané. There is no youth organization. Decisions on land questions are made independently.

2.50 VILLAGE OF TELLI BOFI

Meaning: *Telli* is the name of a tree in Fulani and *bofi* means paralyzed.

2.50.1 HISTORY

This village was founded in the colonial period. Manga Foula Diallo apparently came from Pita in the Fouta Djallon and was sold as a slave in Wossou, where he worked

for a while. After regaining his freedom, he left to found the village of Telli Bofi. According to our informants, he did not need to ask anyone for authorization.

A few years after founding the village, he was joined by one of his old friends from Wossou, Mamadou Alpha Bah, who was also originally from Pita. His descendants are no longer present in the village.

The village of Kankalaré was founded by people from Telli Bofi.

2.50.2 LAND TENURE AND POWER

Land is acquired through clearing, purchase or establishing plantations. It is transmitted through the wives. The children of each wife work on their mother's land, transmitted by their father during his lifetime.

Outsiders are hosted in the village by the founding lineage in consultation with the brothers in Nyangaba. Land for building is given to the outsider, whereas cropland is only lent and must be requested anew each year.

An outsider does not have the right to choose the location of his land for housing or crops. If he wants to leave the village, he may sell his plantation but preferably to a native.

Village business is decided by the Council of Elders, of whom the eldest is Lamarana Diallo, assisted by his younger brother, Negué Diallo.

2.51 VILLAGE OF BOUNDOU WANDE

Meaning: The source of the termite's nest.

2.51.1 HISTORY

This village was founded by Manga Fodé Koulibaly, an unmarried slave. He was settled in this location, then called Ghadha Woula ("the other side of the virgin forest") by Manga Satala, head of the Samayabé lineage, which controlled all the territory. It was during the time of Yassine Diallo.

A man called Mamadou Diouhé Diallo, who came from Diandian Bambaya in Téliimélé by way of Tountè in Sangarédi, asked to settle. Manga Fodé presented him to Samayabé to request his settlement and the creation of the village.

Manga married the sister of Mamadou Diouhé, who was a widow.

Today, if the villagers wish to grow crops, they must still speak to the inhabitants of Samayabé who control all the land in the area, being their former masters.

2.51.2 LAND TENURE AND POWER

If an outsider arrives in this village, he must speak to the descendants of the first residents of the village, who will take him to Samayabé to obtain authorization to settle.

Land is transmitted through the wives, who distribute it among their children.

The decision makers are the members of the Council of Elders. They rule on all village business except for land disputes, which are resolved by the former masters in Samayabé.

2.52 VILLAGE OF HAFIA / SINTIOUROU HAFIA

2.52.1 HISTORY

The history of this village is connected to that of the village of Ndanta Pada, founded by Mamadou Ourry Bah, aka Ourry Bobo, who came from Téliélé during the time of Alpha Yaya Diallo.

When he arrived at Ndanta Pada, the area was unoccupied. Only Wossou and Diandian existed. The founder did not need their authorization to settle. He lived in Ndanta Pada until age 98. After his death, noting the increase in the deaths of children and old people in the village because of genies on sites in Wendou Leydi and Wendou Ndanta Pada (more than 10 children and old people died in one week), his family thought it necessary to move to Hafia.

Hafia was founded toward the end of the regime of Ahmed Sékou Touré on the territory of Ndanta Pada and so was not hosted by another village. The whole village moved and the founder was the elder of the founding lineage of Ndanta Pada, Mody Mohamed Bah. He remained head of the village.

The villages of Sintiourou Daroul and Sintiourou Hafia were founded from Hafia. The people leaving these villages may go back to occupy the lands allocated to them in Hafia.

2.52.2 LAND TENURE AND POWER

No outsider may be settled without going through the founding lineage.

Outsiders may establish a plantation and bequeath it to their children as long as they remain in the village. If they leave the village, they must assign their plantation to a villager who may not belong to the lineage that lent the property. As a planter, the outsider may have all rights except the right to sell.

The croplands are divided among the wives, who distribute it among their sons.

The village elders are the decision makers. They are headed by:

- Mamadou Bailo Bah (younger brother of the elder of the lineage), a member of the Tchiankoun Naï District office;
- Amadou Korka Bah (elder of the founding lineage); and
- Amadou Djoudjouka Bah (sector chief of Hafia).

No decisions concerning Hafia are made elsewhere. The village is autonomous at the decision-making level.

2.53 VILLAGE OF HORE LAFOU

Meaning: The head of Lafou Pond.

2.53.1 HISTORY

Thierno Aliou Bah, a hunter and herder from Ouré Kaba (Mamou), founded this village. Seeking new hunting ground and pastureland, he first went to Missidé Foyé (Télimélé) and then Missidé Guémé (Télimélé), Hoggo Kadjè and Thiankoun Nayi (Sangarédi), where he was the first to build a cattle enclosure, and finally, to Horé Lafou, without asking anyone for authorization. He was accompanied by his wife and his son Ibrahima Sory Bah. That was during the colonial period.

Several years after he settled there, Thierno Aliou Bah summoned his nephew Thierno Amadou Foyé Diallo to give him his daughter in marriage and grant him a large expanse of arable land.

The village was moved from its initial site more than 65 years ago to be closer to Lafou Pond.

The only inhabitants of Horé Lafou are the descendants of Thierno Aliou Bah and Thierno Amadou Foyé Diallo.

2.53.2 LAND TENURE AND POWER

The lands were divided between the two lineages and are farmed by their descendants. Land is transmitted through the wives. On the death of the father, his lands are divided among his wives and his children, who inherit through their mothers.

In Horé Lafou, newcomers are always hosted by the founding lineage, which gives them land for housing and crops. Cropland is always lent to outsiders no matter how

long they have been settled. Even so, land may be given to an outsider if he proves to be an exemplary member of the village.

Land is acquired either by clearing, establishment of a plantation or purchase. No other village is involved in decisions concerning land.

Village business is managed by the Council of Elders, which is represented by all lineages. The last word goes to the elder of the founding lineage and to the Imam.

2.54 VILLAGE OF LAFOU MBAYLA

Meaning: Lafou at the ironsmith's.

2.54.1 HISTORY

This village was founded by an ironsmith called Baïlo Yero Djouma Kanté. Seeking cropland, he left his native village of Kissidougou for the Fouta in the time of Alpha Yaya Diallo. From Fouta, he went to Lafou Saberé, where he was hosted by Mody Mamadou Yero Bah, village chief at that time. But the noise of his anvil greatly disturbed his tutor and he had to leave the village. He asked Mody Mamadou to find him another place to settle with his family.

He was taken to an unoccupied area shared by the villages of Hafia and Horé Lafou. He cleared the land and settled there, hence the name of the village, "Lafou at the ironsmith's (Lafou M'Baila)." It was during the time of Yacine Diallo.

No villages were founded by people leaving Lafou Mbayla. The founder, Manga Yero Djouma Kanté, died in 1991 at the age of 127 and had 10 wives.

2.54.2 LAND TENURE AND POWER

Lafou Mbayla is still subject to the authority of its tutor (Lafou Saberé) with respect to cropland because all the arable land belongs to it. If the village hosts an outsider, it may allot him land for housing.

Land is transmitted through the wives, who distribute it among their sons.

The founding lineage is represented by the eldest, Mamadou Aliou Kanté, who is the final decision maker.

2.55 VILLAGE OF NDIARINDE MISSIDE

Meaning: Ndiarindé bears the name of the pond near the village called Diarindéhoun in Fulani. *Missidé* means the mosque.

2.55.1 HISTORY

Ndiarindé Missidé was founded by Thierno Bhoie Barry, a great *marabout* and trader from Mouminyia (Lélouma). He left his native village to trade (loincloths, salt, etc.), which took him to Kouya (in the Fouta), then to Télico (Mamou), Lenguéwi (Mamou), Kouratountoun (Télimélé), Horé Wendou (Télimélé) and then Silati (Télimélé), where he was hosted and greatly honored for his status as a *marabout* by the Sambayankégbé, M'Balbé and Dayagbé lineages of the village.

Thierno Bhoie Barry spent several years in Silati and married Mama Nayiba Bah, daughter of Thierno Lari Bah, a great Islamic religious teacher in Silati. Mama Nayiba Bah had a son, Alpha Mamadou Bobo Barry. Seeking his own territory despite his position in Silati, Thierno Bhoie Barry decided to set off and found his own village. Accompanied by his family and his religious students, he left to found Ndiarindé Missidé in an unoccupied area, in the time of Alpha Yaya Diallo.

After the founder's death, his son, Alpha Mamadou Bobo Barry, hosted Thierno Lamarana Diallo, who came from Missidé Tentékouma (Lélouma). Leaving his native village, Thierno Lamarana Diallo first went to Horé Saré (Télimélé), then to Kounsihoun Dembélyagbé (Télimélé), Silati (Télimélé) and Parawol Malassi (Sangarédi), where he was the first to settle, and finally to Ndiarindé Missidé. During his stay in Parawol Malassi, Thierno Lamarana Diallo was contacted by Alpha Mamadou Bobo Barry, who asked for the marriage of his daughter, Mariama Diouldé Diallo, to his son, Thierno Saïkou Barry. The two families has been linked since their time in Silati (Télimélé). After the marriage, Alpha Mamadou Barry asked Thierno Lamarana Diallo to settle with him in Ndiarindé Missidé.

Thierno Lamarana Diallo arrived to settle with his wife and mother-in-law. They were followed by Thierno Amadou Oury Barry, brother of Mariama Diouldé Diallo's mother.

Thierno Abdoulaye Barry, who came from Silati (Télimélé), had founded Saberé Lafou and then returned to Ndiarindé Missidé.

Ibrahima Diallo, who came from Télimélé, was hosted at Ndiarindé Missidé by Thierno Saïkou Barry, grandson of the founder, whom he had met in Fria and who gave him his granddaughter in marriage.

The village is inhabited by these five lineages.

The villages founded from Ndiarindé Missidé are Sintiourou Lafou and Lengueré (Télimélé).

2.55.2 LAND TENURE AND POWER

Cropland was previously redistributed every year by the founder to the inhabitants. Today, however, the descendants of the five lineages work the land that their parents worked. Land is transmitted as follows: the father divides his land among his wives. On his death, the children inherit on their mother's side.

Newcomers are always hosted in the village by the elder of the founding lineage. To grant cropland to the newcomers, he withdraws a portion of the land from each lineage. If the outsider wants to settle permanently in the village, the cropland is lent to him and if he plants, he will have full responsibility for it.

Land is acquired by clearing or establishment of plantations.

Village business is decided by the Council of Elders, represented by the five lineages. To become an elder, a person must be honest and capable of resolving disputes. There is also a youth desk chaired by Ibrahima Barry and a women's desk chaired by Mariama Barry.

The last word always goes to the elder of the founding lineage, El Hadj Ibrahima Barry.

Decisions concerning village land are made independently.

2.56 VILLAGE OF NDIARINDE ROUNDE

2.56.1 HISTORY

This village was founded in the era of Alpha Yaya Diallo, king of Labé, by Yéro Djouma Bah, who came from Labé with his brother Manga Bailo Bah and his family. From Labé, he went to Hakoundé Thiandi in Pora (Télimélé) and then to Ndiarindé Garanké, which no longer exists. From there, he went to found Ndiarindé Roundé. He asked for authorization to settle in Horé Thiémé, which no longer exists, for the descendants of its former occupants now live in Hafia and Horé Lafou.

After several years, he was joined by Sara Bhoie Diallo from Fouta, Mamadou Sina Bah from Guémé (Télimélé) and Aldjouma Mané, who came from Parawol Sitako to join his elder sister, who lived in the village.

2.56.2 LAND TENURE AND POWER

Land is acquired through clearing, purchase, establishment of a plantation or transmission. The tutors in Hafia have land in the village.

An outsider is hosted in the village by the resident lineages, which are obliged to consult their tutors in Hafia. Land for building is given, but arable land may be lent or given. An outsider may not choose the land for his housing or crops.

Decisions on land questions are made by the Council of Elders with a right of review and decision by Hafia, the tutor village.

Village business is managed by the Council of Elders, headed by Ibrahima Sory Diallo.

2.57 VILLAGE OF KAGNEKA

2.57.1 HISTORY

This village was founded in the colonial period by Mamoudou Bah, who was accompanied by his elder brother Oumar Houbou Bah and his younger brother Alpha Oumar Sama Bah, who were all originally from Labé (Dow Saré). From Labé, they went to Missidé Guémé (Télimélé), where they spent some time before migrating to Wossou. Their objective was to spread the teaching of the Koran and to find pastureland.

In Wossou, Mama Alpha was their tutor and gave them cropland and pastureland in what is now Kagnéka. Subsequently, several lineages arrived in successive waves but left the village later because of an epidemic called *yigui*.

Finally, they hosted Mody Mamadou Saliou Bah, originally from Guémé. He was accompanied by his young brothers because the founder, during his stay at Guémé, had built ties with this family. These are the two principal lineages represented in the village today.

2.57.2 LAND TENURE AND POWER

The lands are divided between these two lineages. Even so, the founding lineage has a veto right and must inform its tutors in Wossou about the decisions it makes. Wossou always has a right of review on the settlement of an outsider.

Land is transmitted through the wives.

Decisions are made by the Council of Elders with the last word going to their President, who belongs to the founding lineage. This position may be assigned to an outsider if he is older.

2.58 VILLAGE OF KALINKO LEY

2.58.1 HISTORY

Kalinko Ley was founded by Ibrahima Dianké Bah, a farmer and herder who from Guémé (Télimélé). Seeking a better life, he went first to Yoro and Bowal Badé, near Parawol, before settling in Wossou (Sangarédi), where he was hosted by the village chief. After several years, he asked that he be assigned a place to build his cattle enclosure and founded the village of Kalinko Ley. That was during the colonial period.

Several years after Kalinko Ley was founded, Ibrahima Dianké Bah was joined by a former neighbor from Wossou, Mamadou Bhoie Bah. Today, the descendants of their two lineages inhabit the village.

2.58.2 LAND TENURE AND POWER

Land is acquired in the village through the establishment of plantations. Land is transmitted through the wives. Their children work on their land, which was divided up by their father during his lifetime.

An outsider is hosted by both lineages. Land for building is given to an outsider, whereas cropland is lent or given. An outsider may not choose the location of his housing or cropland.

Village business is decided by the Council of Elders. The current representatives are Mamadou Hougailou Bah, Hassan Bah and the youth president, Amadou Tidian Bah.

The elders are chosen for their age, moral qualities and ability to resolve disputes. The Council of Elders makes the major decisions and distributes the land, subject to a right of review by Wossou, the tutor village.

2.59 VILLAGE OF SINTIOUROU MADINA

Meaning: The founding of Medina.

2.59.1 HISTORY

Moustapha Bah, a driver from Wossou, founded this village in 1988. He is a descendant of Mama Bévri Bah, founder of the village of Wossou. He left Wossou because of land and agricultural pressure. He was seeking new land on which to plant cashew trees.

He took this initiative on his return from Ivory Coast where he had spent 18 years. The land belonged to his father, Thierno Abdoul Bah. On his death, his children divided up his land. That is how the land of Sintiourou Madina was divided between Moustapha Bah and his brother Mamadou Alpha Bah, who in turn granted his share to his two children, Rachid and Mouminy Bah. Moustapha Bah settled with his brother's two sons in this new village. No outsiders have been hosted thus far.

2.59.2 LAND TENURE AND POWER

Village business is managed by the founder, who is responsible for hosting and settling newcomers by assigning them land for housing and crops.

All the children inherit a plantation, but the land worked by each wife is inherited by her children.

The village is under the tutorship of Wossou, which makes all decisions concerning land.

1 TABLE OF CULTURAL HERITAGE SITES

This table lists all of the Cultural Heritage sites reported in our study, within and outside the 500-meter buffer zone around future mining areas. All of these sites are shown on the general cultural heritage site maps that follow the table.

Only the affected sites are given an identification number (ID) that is also used in the directory of cultural heritage sites.

The table repeats and completes the information on the descriptive site sheets. It lists the sites connected with each of the villages in our study area (in alphabetical order). The following headings are used:

- village name
- site name
- site status (affected or not)
- site identifier (ID) used on the site sheets and map (only for sites within the buffer zone and within future mining areas)
- type of site
- site subtype
- prohibitions for the site
- users of the site (village site, lineage site, family or individual)
- degree of importance of the site

The maps that follow show all the sites inventoried in our study area and listed in the above table.

For sites located within the 500-meter buffer zone around future mining areas (marked in yellow on the map), the following information is shown on the maps:

- type of site
- site subtype
- degree of importance of the site (red, orange and green color codes are also used on the site sheets).

For sites that are outside the 500-meter buffer zone, we only show the type of site (genie residence or burial place).

For each village in our study area, we also provide the number of inhabitants.

The maps also illustrate the railroad, mine roads and village roads, administrative boundaries (subprefecture and prefecture) and rivers.

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Bandodji Touguidj é	Boundou Kiré	NO	6	879	03_12_13	53	Genie residence					615554.368	1228447.82
Bandodji Touguidj é	Dian Pathé	NO	6	880	03_12_13	54	Genie residence					615845.009	1228264.28
Bandodji Touguidj é	Boundou/Famméré Goumbanberé Tossokoun	NO	6	881	03_12_13	55	Genie residence					616103.887	1228166.01
Bandodji Touguidj é	Boundou Fatou	NO	6	882	03_12_13	56	Genie residence					616359.393	1228248.98
Bandodji Touguidj é	Boundou Soumayé	NO	6	883	03_12_13	57	Genie residence					616784.944	1228363.31
Bandodji Touguidj é	Berdhè Ka Gnengnedji	NO	6	884	03_12_13	58	Burial place					616674.557	1228414.89
Bandodji Touguidj é	Berdhè Ka Kouradjé	NO	6	885	03_12_13	59	Burial place					617102.739	1228467.08
Bandodji Touguidj é	Berdhè Ka Télidjé	NO	6	886	03_12_13	60	Burial place					617186.492	1228471.26
Bandodji Touguidj é	Woulen Hore Saré	YES	6	887	03_12_13	61	Genie residence	Visited / Rituals practiced	Wood cutting	Village site	LOW	616985.632	1228229
Djoloun	Boundou Djoloun	NO	6	899	05_12_2013	109	Genie residence					626296.798	1215947.31
Djoloun	Didoun Karé	NO	6	900	05_12_2013	110	Genie residence					626799.663	1215575.43
Fassely Belender é	Boundou Guegueré	NO	6	908	09_12_13	151	Genie residence					614865.79	1224565.88

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Fassely Belenderé	Boundou Gueguéré Ka Touguidjé	YES	6	911	09_12_13	154	Genie residence	Visited / Rituals practiced	Polluting, menstrating women	Village site	MEDIUM	615089.681	1224853.43
Fassely Belenderé	Djourdé Gueguéré	YES	6	913	09_12_13	156	Genie residence	Visited / Rituals practiced	Polluting, shoes, touching the water	Village site	MEDIUM	615399.387	1224939.8
Fassely Fouta Bé	Boundou Ka Dohou Saré	YES	6	888	04_12_2013	84	Genie residence	Visited / Rituals practiced	Cutting wood, polluting, washing oneself, shoes (spring), unveiled women	Village site	MEDIUM	619600.546	1224992.89
Fassely Fouta Bé	Berdhè Maoudhè	YES	6	889	04_12_2013	85	Burial place	Former cemetery	Cutting and collecting wood, entering with shoes on, soiling	Village site	HIGH	619519.324	1224622.66

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Fassely Fouta Bé	Fammèré Ka Dohou Saré	YES	6	890	04_12_2013	86	Genie residence	Visited / Rituals practiced	Cutting wood, entering without shoes (spring), unveiled women, washing oneself in the spring	Village site	MEDIUM	619382.41	1224723.79
Fassely Fouta Bé	Berdhè kessé	YES	6	891	04_12_2013	87	Burial place	Current cemetery	Soiling, cutting and collecting wood, shoes	Village site	HIGH	619260.141	1224912.68
Feto Parawi	Boundou N'gani	YES	6	914	10_12_13	168	Genie residence	Visited / Rituals practiced	Polluting, cutting wood	Village site	MEDIUM	614903.696	1222425.11
Feto Parawi	Berdhè Sintourou Barkeré	YES	6	915	10_12_13	169	Burial place	Current cemetery	Soiling, cutting wood, shouting, dancing	Village site	HIGH	614949.733	1222289.25

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Feto Parawi	Boundou Didéré Gorohi	YES	6	916	10_12_13	170	Genie residence	Visited / Rituals practiced	Collecting objects at the site, cutting wood, polluting, washing oneself or clothes	Village site	MEDIUM	615033.263	1222423.25
Feto Parawi	Boundou Goumbanbehi	YES	6	917	10_12_13	171	Genie residence	Visited / Rituals practiced	Polluting, cutting wood	Village site	MEDIUM	615721.074	1222416.39
Feto Parawi	Boundou Bafatahoun	YES	6	918	10_12_13	172	Genie residence	Visited / Rituals practiced	Polluting the water	Village site	LOW	615701.803	1221998.96
Feto Parawi	Berdhè Sintourou Parawi	YES	6	919	10_12_13	173	Burial place	Former cemetery	Soiling, cutting wood, shouting, singing, dancing smoking	Village site	HIGH	615979.26	1222188.61
Feto Parawi	Djourdé Parawi	YES	6	920	10_12_13	174	Genie residence	Visited / Rituals practiced	Polluting, washing oneself or clothes	Village site	LOW	616231.426	1222147.7

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Feto Parawi	Berdhè Maoudhè Salea	YES	6	921	10_12_13	175	Burial place	Former cemetery	Soiling, cutting wood, shouting, dancing, smoking, women and children	Village site	HIGH	616053.052	1222296.81
Feto Parawi	Berdhè Sintiourou Salea	YES	6	922	10_12_13	176	Burial place	Current cemetery	Soiling, cutting wood, shouting, singing, dancing, smoking	Village site	HIGH	616033.855	1222381.34
Feto Parawi	Boundou Lengueré	YES	6	923	10_12_13	177	Genie residence	Not visited / No rituals practiced	Collecting objects at the site, cutting wood, polluting, was hinging oneself or clothes	Village site	LOW	615989.072	1222533.35
Guegueré	Boundou Mbouroré	YES	6	897	05_12_2013	107	Genie residence	Visited / Rituals practiced	Polluting the spring, cutting wood, fishing in the spring	Village site	MEDIUM	619109.984	1227554.59
Guegueré	Boundou Foufa	YES	6	898	05_12_2013	108	Genie residence	Not visited / No rituals practiced	Polluting the spring	Village site	LOW	618980.78	1225523.56

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Hore Sella	Ka Wendou Abdoulaye	NO	6	941	12_12_13	212	Genie residence					630987.842	1232210.61
Hore Sella	Hounsiré Foyé	NO	6	942	12_12_13	213	Genie residence					630466.944	1231493.61
Hore Sella	Ka Boundou Sidy	NO	6	943	12_12_13	214	Genie residence					629719.112	1231417.62
Hore Sella	Horé Djoloun Ka Sidy	NO	6	944	12_12_13	215	Genie residence					629614.505	1231766.9
Hore Sella	Horé Djoloun Ka Thierno Bachir	NO	6	945	12_12_13	216	Genie residence					629610.654	1232100.33
Hore Sella	Ka Djoloye Koi Foty Don Ka Thierno Bachir	NO	6	946	12_12_13	217	Genie residence					630337.666	1232297.46
Kalinko Ley	Berdhè Kalinko Ley	NO	6	950	16_12_13	244	Burial place					614969.943	1219773.63
Kalinko Ley	Boundou Bappi	YES	6	951	16_12_13	245	Genie residence	Visited / Rituals practiced	Polluting, menstruating women, entering the site with bad intentions or without cleansing after sexual relations	Village site	HIGH	614829.03	1220235.61

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kalinko Ley	Boundou Djoloi Bantan	YES	6	952	16_12_13	246	Genie residence	Visited / Rituals practiced	Menstruating women, drawing water from the spring in the evening	Village site	LOW	615003.059	1220266.98
Kalinko Ley	Famméré Pengué Pongué	YES	6	956	16_12_13	247	Genie residence	Visited / Rituals practiced	Soiling, entering the cave without religious knowledge	Village site	MEDIUM	614409.284	1220020.6
Kalinko Roundé	Bouloi Thiethioi	NO	6	948	14_12_13	242	Genie residence					618502.315	1216554.78
Kalinko Roundé	Ka Berdhè Maoudhè	NO	6	949	14_12_13	243	Burial place					620077.411	1216057.65
Lafou Mbayla	Tountéré Lafou Mbayla	NO	6	958	20_12_13	287	Genie residence					623601.19	1221963.88
Lafou Mbayla	Famméré Sadjouma	NO	6	959	20_12_13	288	Genie residence					624212.587	1221346.44
Lafou Mbayla	Famméré Sadjouma 2	NO	6	960	20_12_13	289	Genie residence					624202.469	1221508.2
Madina Kankalaré	Hounsiré Tiguèya	NO	6	931	11_12_13	190	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	618630.191	1221847.23

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Mbouroré	Boundou Daou	YES	6	835	2_12_2013	31	Genie residence	Visited / Rituals practiced	Polluting, drawing water from the spring	Village site	HIGH	620361.06	1227848.95
Mbouroré	Boundou Mbouroré	YES	6	868	2_12_2013	32	Genie residence	Visited / Rituals practiced	Noise (explosion), polluting, drawing water from the spring	Village site	HIGH	619488.06	1227705.5
Mbouroré	Boundou Goumbanberé	YES	6	869	2_12_2013	33	Genie residence	Visited / Rituals practiced	Polluting, drawing water from the spring	Village site	MEDIUM	619119.92	1227556.84
Mbouroré	Boundou Maman Ndiro	YES	6	870	2_12_2013	34	Genie residence	Not visited / No rituals practiced	Polluting the site	Village site	LOW	619446.579	1228516.98
Mbouroré	Fammèré Maman Ndiro	YES	6	871	2_12_2013	35	Genie residence	Not visited / No rituals practiced	Soiling the site	Village site	LOW	619731.02	1228568.68

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Mbouroré	Berdhè Maoudhè	YES	6	872	2_12_2013	36	Burial place	Current cemetery	Soiling the site, access to women	Village site	HIGH	619851.788	1227895.52
Mbouroré	Fammèré Kogné	YES	6	873	2_12_2013	37	Genie residence	Visited / Rituals practiced	Access	Village site	MEDIUM	620748.425	1226866.57
Ndantari	Kounsihoun Madiou	NO	6	893	04_12_2013	75	Genie residence					625845.272	1227857.91
Ndantari	Ka Woulen Di Manga Foula	NO	6	894	04_12_2013	76	Genie residence					626455.531	1228502.39
Ndantari	Ka Wondihoun Manga Foula	NO	6	896	04_12_2013	77	Genie residence					626428.319	1228898.43
Ndiarindé Roundé	Ka Thiethiehi	NO	6	966	20_12_13	290	Genie residence					626414.433	1218932.45
Ndiarindé Roundé	Wendou Djolol Takoudjè	NO	6	967	20_12_13	291	Genie residence					625657.753	1218810.2
Ndiarindé Roundé	Wendou Djolol Woula	YES	6	968	20_12_13	292	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	625645.137	1218282.4
Ndiarindé Roundé	Wendou Leydi	NO	6	969	20_12_13	293	Genie residence					626407.663	1218647.65
Ndiarindé Roundé	Ka Berdhè Ndiarinde Rounde	NO	6	970	20_12_13	294	Burial place					626441.991	1218729.28
Ndiarindé Roundé	Ka Dioguirde	NO	6	971	20_12_13	295	Genie residence					626584.594	1218723.64
Paragogo	Boundou Guilè	NO	6	901	07_12_13	131						623062.638	1230214.04

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Paragogo	Famméré Houpilili	YES	6	902	07_12_13	132	Genie residence	Not visited / No rituals practiced	Access, collecting objects nearby	Village site	LOW	620894.945	1231162.51
Paragogo	Berdhè Kouraréya	YES	6	904	07_12_13	134	Burial place	Current cemetery	Soiling, women, cutting wood, smoking, dancing, singing	Village site	HIGH	623296.102	1229219.82
Paragogo	Boundou Fétoré	YES	6	903	07_12_13	133	Genie residence	Visited / Rituals practiced	Polluting the spring, cutting wood	Village site	LOW	620435.075	1229068.51
Parawol Aliou	Bhouny Wouly	NO	6	876	2_12_2013	40	Genie residence					625670.757	1231318.71
Parawol Aliou	Boundou Miriré	YES	6	874	2_12_2013	38	Genie residence	Not visited / No rituals practiced	Clearing brush, drawing water, removing wild yams	Village site	LOW	625610.406	1231812.5
Parawol Aliou	Boundou Wourgni Totodo	YES	6	875	2_12_2013	39	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	625108.926	1232003.65

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Parawol Aliou	Boundou Thiewéhi	YES	6	877	2_12_2013	41	Genie residence	Not visited / No rituals practiced	Access	Village site	MEDIUM	624966.133	1231706.38
Parawol Aliou	Thiankoun Loporé	YES	6	878	2_12_2013	42	Genie residence	Not visited / No rituals practiced	Cutting wood, harvesting wild yams, going into the cave	Village site	LOW	623733.643	1231310.14
Parawol Malassi	Boundou Bouloun Djaba	NO	6	905	07_12_13	135	Genie residence					619625.918	1219889.65
Parawol Malassi	Berdhè Pétoun Malassi	NO	6	906	07_12_13	146	Burial place					619619.775	1219656.71
Parawol Malassi	Pammèdjé Boundou Pi lenté	NO	6	907	07_12_13	147	Genie residence					619121.248	1219689.29
Sintiourou Baladaroul	Ka Berdhè Baladaroul	NO	6	892	04_12_2013	74	Burial place					627046.518	1227504.7
Telli Bofi	Boundou Bantan	NO	6	924	11_12_13	183	Genie residence					617564.894	1221104.63
Telli Bofi	Boundou Kankiran	NO	6	925	11_12_13	184	Genie residence					617513.968	1220957.48
Telli Bofi	Berdhè Kessé	NO	6	926	11_12_13	185	Burial place					617416.89	1221037.3
Telli Bofi	Berdhè Maoudhè	NO	6	927	11_12_13	186	Burial place					617418.151	1221049.81
Telli Bofi	Boundou Manga	NO	6	928	11_12_13	187	Genie residence					617110.301	1220590.63

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Telli Bofi	Boundou Djolol Sourouré	NO	6	929	11_12_13	188	Genie residence					616842.286	1220475.44
Telli Bofi	Berdhè Souroudjé	YES	6	930	11_12_13	189	Burial place	Former cemetery	Soiling , singing, dancing, cutting wood, women and children	Village site	HIGH	616883.243	1220969.15
Bandodji Nyalbi	Boundou Nankondje	NO	11	1130	9_01_2014	330	Genie residence					618211.195	1232789.58
Bandodji Nyalbi	Petoun Gnalbi	NO	11	1131	9_01_2014	331	Genie residence					618721.605	1232768
Bandodji Nyalbi	Boundou Kerirè	NO	11	1132	9_01_2014	332	Genie residence					619105.441	1230846.88

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Bandodji Nyalbi	Hairè Hounsiré Woyohi	YES	11	1133	9_01_2014	333	Genie residence	Visited / Rituals practiced	Climbing on the rock, clearing around the rock, washing oneself in the stream by the rock	Village site	MEDIUM	619050.416	1230274.6
Bandodji Nyalbi	Boundou Sinthiourou	NO	11	1134	9_01_2014	334	Genie residence					618185.27	1229928.6
Bandodji Touguidjé	Fammèrè Kounsi Gali	NO	11	1190	21_01_2014	505	Genie residence					615702.521	1228770.72
Boulléré	Boundou Karamoko N'Drahoun	NO	11	1179	20_01_2014	481	Genie residence					615316.525	1233836.05
Boulléré	Boutyndou Djolil Dj	NO	11	1180	20_01_2014	482	Genie residence					615896.562	1234397.6
Boulléré	Berdhè N'Danta Fognè	NO	11	1181	20_01_2014	483	Burial place					616033.831	1234671.14
Boulléré	Fammerè Djolil Djety	NO	11	1182	20_01_2014	484	Genie residence					616052.681	1234409.44
Boulléré	Boundou Ourkidjehoun	NO	11	1183	20_01_2014	485	Genie residence					614033.991	1233107.57

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Daara	Berdhè Télidjé	YES	11	1045	06_12_13	118	Burial place	Elders' cemetery	Soiling, cutting wood, shouting, singing, dancing	Village site	HIGH	617703.96	1234909.32
Daara	Berdhè Sobayabè	YES	11	1046	06_12_13	119	Burial place	Current cemetery	Soiling, wood cutting, shouting, singing, dancing	Village site	HIGH	617527.813	1234969.72
Daara	Tountéré Daara	YES	11	1044	06_12_13	120	Genie residence	Not visited / No rituals practiced	Touching the rock, cutting trees behind the rock (near the bush), farming nearby	Village site	MEDIUM	617732.466	1234876.57
Diandian	Bara ley Telidjè	NO	11	1136	11_01_2014	364	Genie residence					634480.543	1216570.3
Diandian	pelin	NO	11	1137	11_01_2014	365	Genie residence					634567.825	1216388.73
Diandian	Gaïka Gouanwol	NO	11	1138	11_01_2014	366	Genie residence					634330.947	1215850.93
Diandian	Pitahoun Lèdhè	NO	11	1139	11_01_2014	367	Genie residence					634152.226	1216000.94

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Diandian	Kounsirè Kèro	NO	11	1140	11_01_2014	368	Genie residence					633911.687	1216036.56
Diandian	Ka Souninirdhè	NO	11	1141	11_01_2014	369	Genie residence					634134.844	1216296.38
Diandian	Berdhè Ka Kansihi	NO	11	1142	11_01_2014	370	Burial place					633903.565	1216340.67
Diandian	Berdhè Ka Djoulirdhe	NO	11	1143	11_01_2014	371	Burial place					633859.054	1216349.34
Diandian	Berdhè Ka Bantanhi	NO	11	1144	11_01_2014	372	Burial place					633883.989	1216397.66
Diandian	Berdhè Ka Thimmehi	NO	11	1145	11_01_2014	373	Burial place					633875.949	1216413.76
Diandian	Ka Djabalirè Pora Balangal	NO	11	1156	13_01_2014	384	Genie residence					631009.892	1216785.63
Diandian	Pammedjè Pora Kobè	NO	11	1157	13_01_2014	385	Genie residence					630891.143	1215767.34
Diandian	Wendou Bowoun Pora	NO	11	1158	13_01_2014	386	Genie residence					633033.117	1215049.57
Diandian	Pammedjè Pora Ghada	NO	11	1159	13_01_2014	387	Genie residence					631877.429	1214484.64
Diandian	Djolol Södatakè	NO	11	1160	13_01_2014	388	Genie residence					635815.116	1216341.23
Djoloun	Woulen Doundéroun Horé Djoloun	NO	11	1168	17_01_2014	432	Genie residence					625941.6	1215711.15
Djoloun	Oulenrou Maoudou Horé Djoloun	NO	11	1169	17_01_2014	433	Genie residence					625892.207	1215770.46
Djoloun	Wondihoun Horé Djoloun	NO	11	1170	17_01_2014	434	Genie residence					626353.678	1216101.58

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Djoloun	Ka Boundou Yonliti Popobadjel	NO	11	1171	17_01_2014	435	Genie residence					626743.401	1216080.41
Djoloun	Berdhè Djoloun	NO	11	1172	17_01_2014	436	Burial place					626703.945	1215915.25
Djoloun	Guinty Pobadjel	NO	11	1173	17_01_2014	442	Genie residence					626831.038	1215882.9
Doumoun Cogon	Wendou Leydi	NO	11	1196	25_01_2014	532	Genie residence					632417.375	1236388.91
Doumoun Cogon	Ka Sella Yonlity eh Cogon	NO	11	1197	25_01_2014	533	Genie residence					632650.402	1236496.8
Doumoun Cogon	Berdhè Bobobhè	NO	11	1198	25_01_2014	534	Genie residence					632155.314	1236356.3
Hore Lafou	Boundou Madiou	NO	11	1047	09_12_13	166	Genie residence					620701.226	1221915.09
Hore Lafou	Boundou Lafou	NO	11	1048	09_12_13	167	Genie residence					621571.212	1221370.11
Hore Sella	Bouloi Madou	NO	11	1049	12_12_13	218	Genie residence					631377.92	1231628.25
Hore Sella	Djoloun Bouloi Madou	NO	11	1050	12_12_13	219	Genie residence					631389.201	1232157.82
Hore Sella	Fammere Bouloi Madou	NO	11	1051	12_12_13	220	Genie residence					631333.203	1232204.27
Hore Sella	Boundou Horé Sella Ka Pété	NO	11	1052	12_12_13	221	Genie residence					631255.799	1232736.14
Hore Sella	Ka Berdhè Abdoulaye	NO	11	1053	12_12_13	222	Burial place					631139.36	1232498.77
Hore Sella	Djoloun Koun Ka Barry	NO	11	1054	12_12_13	223	Genie residence					630908.946	1232598.81
Hore Sella	Boundou Hassimiou	NO	11	1055	12_12_13	224	Genie residence					630966.411	1232622.16

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kagnéka	Horé Boundou Kagnéka	YES	11	1039	05_12_2013	102	Genie residence	Visited / Rituals practiced	Polluting, drawing water, cutting wood	Village site	HIGH	622033.969	1217888.75
Kagnéka	Wendou Kambi	YES	11	1040	05_12_2013	103	Genie residence	Not visited / No rituals practiced	Access, Polluting, cutting wood, setting fires	Village site	LOW	621884.884	1218169.11
Kagnéka	Berdhè Horé Yoro	YES	11	1041	05_12_2013	104	Burial place	Current cemetery	Soiling, women, cutting wood, smoking, dancing, singing	Village site	HIGH	622112.024	1218287.51
Kagnéka	Beloun Bolé	YES	11	1042	05_12_2013	105	Genie residence	Not visited / No rituals practiced	Access	Village site	MEDIUM	622466.405	1217630.25
Kagnéka	Woulen Horé Goro Yamba	YES	11	1043	05_12_2013	106	Genie residence	Not visited / No rituals practiced	Cutting wood above the hole	Village site	LOW	623275.042	1218152.85
Kalinko Guessoré - Kalinko Poutaï	Djolol Guitè kapè	NO	11	1105	14_12_13	258	Genie residence					616458.252	1219072.78

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kalinko Gueissoré - Kalinko Poutaï	Wondiri Bowoun Gueissoré	NO	11	1106	14_12_13	259	Genie residence					616895.224	1218625.56
Kalinko Gueissoré - Kalinko Poutaï	Balanga Seté	NO	11	1107	14_12_13	260	Genie residence					617092.844	1218813.6
Kalinko Gueissoré - Kalinko Poutaï	Berdhè Kalinko Gueissoré	NO	11	1108	14_12_13	261	Genie residence					617231.366	1218664.91
Kalinko Gueissoré - Kalinko Poutaï	Horè Djolol Dougoulabè	NO	11	1109	14_12_13	262	Genie residence					616847.836	1217942.94
Kalinko Gueissoré - Kalinko Poutaï	Boundou Djolol Bantangné	NO	11	1110	14_12_13	263	Genie residence					617364.429	1218514.66

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kalinko Roundé	Faourè Saroudja	YES	11	1056	14_12_13	248	Genie residence	Visited / Rituals practiced	Soiling, throwing stones in the cave, building a camp hut between the cave and the spring or between the cave and the koura tree, going to the site without cleansing after sexual relations	Village site	MEDIUM	619547.038	1217405.26

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kalinko Roundé	Boundou Saroudja	YES	11	1057	14_12_13	249	Genie residence	Visited / Rituals practiced	Clearing around the site, polluting the spring, pasturing cattle	Village site	MEDIUM	619394.705	1217352.61
Kalinko Roundé	Faourè Youfouna	YES	11	1058	14_12_13	250	Genie residence	Visited / Rituals practiced	Trampling the site, entering the site while impure	Village site	MEDIUM	619867.018	1216998.79
Kalinko Roundé	Boundou Youfouna	NO	11	1059	14_12_13	251	Genie residence					619903.679	1216655.09
Kalinko Roundé	Berdhè Ka Saberé	NO	11	1099	14_12_13	252	Burial place					619186.588	1216535.04
Kalinko Roundé	Woulen Loumbirdé Nahi	NO	11	1100	14_12_13	253	Genie residence					619303.786	1216366.25
Kalinko Roundé	Torohi Ka Tounté	NO	11	1101	14_12_13	254	Genie residence					619538.562	1216285.05
Kalinko Roundé	Wendou Kalinko	NO	11	1102	14_12_13	255	Genie residence					619678.304	1216347.72

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kalinko Roundé	Boundou Manga Sara	NO	11	1103	14_12_13	256	Genie residence					619836.237	1216184.73
Kalinko Roundé	Boundou Mbouroré	NO	11	1104	14_12_13	257	Genie residence					619474.013	1214596.21
Lafou Mbayla	Boundou Petoun Liwè Bowal	NO	11	1117	20_12_13	285	Genie residence					622269.223	1222558.27
Lafou Mbayla	Boundou Pétoun Liwé Ka Fitaré	NO	11	1118	20_12_13	286	Genie residence					623070.578	1222514.95
Mbondy Foullasso	Boundou Ka Boura Balè Dohou	NO	11	1184	21_01_2014	492	Genie residence					612198.763	1237798.78
Mbondy Foullasso	Boundou Ka Boura Balè Ley	NO	11	1185	21_01_2014	493	Genie residence					612389.357	1237689.07
Mbondy Foullasso	Ka Oulendji Konlè	NO	11	1186	21_01_2014	494	Genie residence					612314.584	1237431.69
Mbondy Foullasso	Bouloï Boni Lougol	NO	11	1187	21_01_2014	495	Genie residence					612866.701	1237511.59
Mbondy Foullasso	Boundou Feto Mbandy	NO	11	1188	21_01_2014	496	Genie residence					612537.156	1236043.69
Mbondy Foullasso	Berdhè Boundi Foullasso	NO	11	1189	21_01_2014	497	Burial place					612693.464	1235528.32
Ndantari	Djourdhè Kougnoubé	NO	11	1032	04_12_2013	63	Genie residence					627157.384	1228621.92
Ndantari	Didéré Kougnoubé	NO	11	1033	04_12_2013	64	Genie residence					627146.945	1228553.53

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Ndantari	Didéré Kouné	NO	11	1034	04_12_2013	65	Genie residence					626853.467	1228383.73
Ndantari	Didéré Dabi	NO	11	1035	04_12_2013	66	Burial place					626991.057	1228307.4
Ndantari	Berdhè Bakaria	NO	11	1036	04_12_2013	67	Burial place					626982.729	1228286.91
Ndantari	Berdhè Madiouya	NO	11	1037	04_12_2013	68	Burial place					626969.436	1228223.04
Ndantari	Didéré Boilé Koundidjé	NO	11	1038	04_12_2013	69	Genie residence					627087.838	1228195.3
Ndantary Timbi	inconnu	NO	11	1115	19_12_13	276	Genie residence					636023.951	1220701.6
Ndantary Timbi	Berdhè Ndantary Timbi	NO	11	1116	19_12_13	277	Burial place					636659.837	1221453.55
Ndiarindé Missidé	Beloun Pora	NO	11	1119	8_01_2014	306	Genie residence					627280.173	1220059.43
Ndiarindé Missidé	Horè Djoloun Ndiarinde Garankedjè	NO	11	1120	8_01_2014	307	Genie residence					627189.658	1220074.24
Ndiarindé Missidé	Kewoun Pora	NO	11	1121	8_01_2014	308	Genie residence					627442.352	1220159.82
Ndiarindé Missidé	Brdhe Pora	NO	11	1122	8_01_2014	309	Burial place					627631.899	1219069.55
Ndiarindé Missidé	Petoun Leydi	NO	11	1123	8_01_2014	310	Genie residence					626889.303	1219487.26
Ndiarindé Missidé	Bowoun Berdhè	NO	11	1124	8_01_2014	311	Genie residence					626947.535	1219036.92
Ndiarindé Missidé	Ka Telihi Ndiarinde	NO	11	1125	8_01_2014	312	Genie residence					626805.863	1218266.65
Ndiarindé Missidé	Fammere Horè Ndiarinde	NO	11	1126	8_01_2014	313	Genie residence					624686.723	1216875.1

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Ndiarindé Missidé	Beloun Banirè	NO	11	1127	8_01_2014	314	Genie residence					624889.76	1217440.22
Ndiarindé Missidé	Berdhè Horé Ndiarindé	YES	11	1128	8_01_2014	315	Burial place	Former cemetery	Soiling, singing, dancing, cutting wood	Village site	HIGH	623913.765	1216851.93
Ndiarindé Missidé	Djoloun Filiya	NO	11	1129	8_01_2014	316	Genie residence					626008.977	1217145.46
Nyalé Moussa	Boundou Feto Fetchi	NO	11	1191	23_01_2014	506	Genie residence					626070.342	1235778.98
Nyalé Moussa	Boundou Boilou Koidhè	NO	11	1192	23_01_2014	507	Genie residence					626121.796	1235773.54
Nyalé Moussa	Berdhè Ka Ley Sarè	NO	11	1193	23_01_2014	508	Burial place					626099.78	1235902.52
Nyangaba	Wondiri Mèko	NO	11	1111	16_12_13	264	Genie residence					616862.604	1219987.7
Nyangaba	Berdhè Nyangaba	NO	11	1112	16_12_13	265	Burial place					616947.132	1219905.94
Nyangaba	Boundou Nyangaba	NO	11	1113	16_12_13	266	Genie residence					616857.533	1219663.87
Nyangaba	Boundou Ka Faro	NO	11	1174	18_01_2014	443	Genie residence					616981.13	1219350.45
Nyangaba	Pètè Guèssorè	NO	11	1175	18_01_2014	444	Genie residence					617080.995	1219224.08
Nyangaba	Ka Tountè Horé Guessorè	NO	11	1176	18_01_2014	445	Genie residence					617041.415	1219141
Nyangaba	Ka Toumou Souwal Diyan	NO	11	1177	18_01_2014	446	Genie residence					616941.22	1219175.91
Nyangaba	Bowoun Nyagaba	NO	11	1178	18_01_2014	447	Genie residence					617028.18	1219450.93

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Sambou	Boundou Petoun Thiède	NO	11	1199	27_01_2014	535	Genie residence					633172.933	1235119.05
Sella Roundé	Boundou Sella	NO	11	1194	25_01_2014	530	Genie residence					631347.699	1234847.13
Sella Roundé	Berdhè Sella	NO	11	1195	25_01_2014	531	Burial place					631509.079	1234906.74
Sintiouro u Lengueré	Boundou Guegueré	YES	11	1135	10_01_2014	350	Genie residence	Visited / Rituals practiced	Polluting the spring	Village site	LOW	615461.181	1226455.54
Sintiouro u Saikou Timbi	Bilinbalanwol Alpha Aliou	NO	11	1164	14_01_2014	411	Genie residence					630597.031	1215811.86
Sintiouro u Saikou Timbi	Didèrè Mama Saikou	NO	11	1165	14_01_2014	412	Genie residence					630748.902	1215622.89
Sintiouro u Saikou Timbi	Tountèrè Ka Saikou Timbi	NO	11	1166	14_01_2014	413	Genie residence					630485.415	1216016.11
Sintiouro u Saikou Timbi	Tountèrè Ka Bailo	NO	11	1167	14_01_2014	414	Genie residence					630489.101	1216161.12
Sintourou Thiewéré	Petoun Hamidou	NO	11	1150	11_01_2014	378	Genie residence					629954.811	1217312.17
Sintourou Thiewéré	Boundou Pati	NO	11	1151	11_01_2014	379	Genie residence					629681.494	1217710.78
Sintourou Thiewéré	Didou Baly	NO	11	1152	11_01_2014	380	Genie residence					629436.659	1217953
Sintourou Thiewéré	Didèrè Gorodjè	NO	11	1153	11_01_2014	381	Genie residence					630090.645	1217170.26

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Sintourou Thiewéré	Berdhè Sabèrè Thiéwéré	NO	11	1154	11_01_2014	382	Burial place					630603.578	1218034.39
Sintourou Thiewéré	Berdhè Thiéwéré	NO	11	1155	11_01_2014	383	Burial place					630896.569	1217856.62
Sintourou Thiewéré	Petoun Thiéwéré	NO	11	1161	14_01_2014	408	Genie residence					630532.614	1217554.79
Sintourou Thiewéré	Hounsirè Thiéwéré	NO	11	1162	14_01_2014	409	Genie residence					631035.512	1218221.58
Sintourou Thiewéré	Boundou Limbiko	NO	11	1163	14_01_2014	410	Genie residence					631139.483	1218504.57
Thiankwé	Boundou Djoli	NO	11	1146	11_01_2014	374	Genie residence					637380.276	1219107.59
Thiankwé	Berdhè Djoli	NO	11	1147	11_01_2014	375	Burial place					637173.396	1219327.92
Thiankwé	Bowoun Binany	NO	11	1148	11_01_2014	376	Genie residence					636838.046	1219177.1
Thiankwé	Wendou Messè	NO	11	1149	11_01_2014	377	Genie residence					636775.955	1218609.48
Kourawel	Fammèré Djolol Kaaba	YES	30	1177	06_12_13	9	Genie residence	Not visited / No rituals practiced	Access, soiling	Village site	LOW	620017.167	1234495.36

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kourawel	Berdhè Sobayabè / Berdhè Ka Mangodjè	YES	30	1178	06_12_13	10	Burial place	Current cemetery	Cutting and collecting wood, shoes, soiling, shouting, women	Village site	HIGH	620428.8	1234571.33
Kourawel	Berdhè ka Almadjadja	YES	30	1179	06_12_13	11	Burial place	Former cemetery	Cutting and collecting wood, shoes, soiling, shouting, women	Village site	HIGH	620640.8	1234736.79
Kourawel	Berdhè Ka Djoulirdhè	YES	30	1180	06_12_13	12	Burial place	Current cemetery	Cutting and collecting wood, shoes, soiling, shouting, women	Village site	HIGH	620689.5	1234737.52
Ndantari	Kéoun Tounté	NO	30	1160	04_12_20 13	70	Genie residence					627038.891	1227919.62
Ndantari	Berdhè Bakaria Kesso	NO	30	1161	04_12_20 13	71	Burial place					626951.452	1228044.26
Ndantari	Berdhè Bakaria Kidho	NO	30	1162	04_12_20 13	72	Burial place					626956.729	1228148.56
Ndantari	Berdhè Bobodhè	NO	30	1163	04_12_20 13	73	Burial place					626915.995	1228174.06

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Fassely Fouta Bé	Hounsiré Nguelféti	YES	30	1154	04_12_2013	78	Genie residence	Not visited / No rituals practiced	Access, cutting wood, farming	Village site	LOW	618473.331	1224340.48
Fassely Fouta Bé	Djoloun Kéré	YES	30	1155	04_12_2013	79	Genie residence	Visited / Rituals practiced	Cutting wood and collecting objects found on the site.	Village site	MEDIUM	618841.244	1224338.62
Fassely Fouta Bé	Fammédjé Ka Ley Saré	YES	30	1156	04_12_2013	80	Genie residence	Visited / Rituals practiced	Soiling the site	Village site	MEDIUM	618787.423	1224837.19
Fassely Fouta Bé	Fammèré Faruré Pèti Foufa	NO	30	1157	04_12_2013	81	Genie residence					618759.478	1225282.88
Fassely Fouta Bé	Boundou Ka Ley Saré	YES	30	1158	04_12_2013	82	Genie residence	Visited / Rituals practiced	Polluting the site	Village site	MEDIUM	619115.484	1224979.94
Sintiouro u Baladaro ul	Djolou Sintiourou Baradawoul	NO	30	1159	04_12_2013	83	Genie residence					627007.697	1227627.75
Gueguéré	Boundou Balé	YES	30	1165	05_12_2013	92	Genie residence	Visited / Rituals practiced	Polluting the spring, cutting wood	Village site	MEDIUM	616607.486	1226195.43

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Gueguéré	Berdhè Daba	YES	30	1167	05_12_2013	93	Burial place	Former cemetery	Soiling, shouting, lighting fires, cutting wood	Village site	HIGH	615292.636	1226673.91
Gueguéré	Berdhè Gueguéré (kessé)	YES	30	1168	05_12_2013	94	Burial place	Current cemetery	Soiling, shouting, lighting fires, cutting wood	Village site	HIGH	616388.699	1226195.31
Gueguéré	Boundou Gouyan	YES	30	1169	05_12_2013	95	Genie residence	Visited / Rituals practiced	Access, cutting wood, clearing	Village site	HIGH	616429.046	1226244.33
Kagnéka	Ka Lenguéhoun Kagnéka	YES	30	1170	05_12_2013	96	Genie residence	Visited / Rituals practiced	Soiling, cutting wood around the site, especially lengué trees	Village site	HIGH	622390.197	1217557.2
Kagnéka	Wendou Horé Mama Timbo	YES	30	1171	05_12_2013	97	Genie residence	Not visited / No rituals practiced	Access, cutting wood around the site	Village site	LOW	622570.963	1216872.32

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kagnéka	Horé Kounsi Alimou	YES	30	1172	05_12_2013	98	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	622488.562	1217108.9
Kagnéka	Mango Berdhè	YES	30	1173	05_12_2013	99	Burial place	Former cemetery	Soiling, cutting and collecting wood, shoes, shouting, women	Village site	HIGH	622351.566	1217485.83
Kagnéka	Woulen Mama Timbo	YES	30	1174	05_12_2013	100	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	622244.609	1217511.43
Kagnéka	Faouré Fammèré Horé Bowoun Bonodji	YES	30	1176	05_12_2013	101	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	622051.178	1217375.34
Daara	Tountéré Boroma	YES	30	1181	06_12_13	121	Genie residence	Not visited / No rituals practiced	Touching the stone, cutting trees around the site	Village site	LOW	617167.379	1234568.96
Paragogo	Boundou Djolol Djinadji	YES	30	1182	07_12_13	136	Genie residence	Visited / Rituals practiced	Washing oneself in the spring, catching fish	Village site	MEDIUM	623546.858	1227962

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Paragogo	Boundou Kounsiou Madiou	NO	30	1183	07_12_13	137	Genie residence					625836.754	1227858.76
Paragogo	Souloukou Pammè	NO	30	1184	07_12_13	138	Genie residence					625103.509	1228595.24
Paragogo	Berdhè Missidé 2	YES	30	1185	07_12_13	139	Burial place	Former cemetery for Islamic scholars	Soiling, cutting wood	Village site	HIGH	623975.263	1229242.97
Paragogo	Berdhè Missidé 1	NO	30	1186	07_12_13	140	Burial place					623662.721	1229143.35
Paragogo	Boundou Didoun Djouli	YES	30	1187	07_12_13	141	Genie residence	Visited / Rituals practiced	Polluting the spring	Village site	LOW	623542.711	1229109.39

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Paragogo	Berdhè Sodjoré	YES	30	1188	07_12_13	142	Burial place	Current cemetery	Soiling, women, shoes, cutting wood	Village site	HIGH	623488.362	1229125.55
Parawol Kouradjé	Boundou Makounka	YES	30	1189	07_12_13	143	Genie residence	Visited / Rituals practiced	Polluting the spring, washing oneself, cutting wood	Village site	MEDIUM	619775.407	1218925.28
Parawol Kouradjé	Boundou Malassi	YES	30	1191	07_12_13	148	Genie residence	Visited / Rituals practiced	Polluting the spring, washing oneself, cutting wood	Village site	LOW	619807.112	1218799.77

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Parawol Kouradjé	Boundou Wourigni Toto	YES	30	1192	07_12_13	149	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	620014.149	1218861.01
Fassely Belenderé	Berdhè Fassely Belenderé	YES	30	1194	09_12_13	157	Burial place	Former cemetery	Soiling, shoes, cutting and collecting wood	Village site	HIGH	615269.35	1224551.06
Fassely Belenderé	Ka Douka	YES	30	1195	09_12_13	158	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	615621.613	1224802.02
Fassely Belenderé	Wendou Leydi	YES	30	1196	09_12_13	159	Genie residence	Not visited / No rituals practiced	Access without sacrifices	Village site	LOW	616663.491	1224680.76
Fassely Belenderé	Djourdé Fassalihoun	NO	30	1199	09_12_13	160	Genie residence					617428.813	1224551.69
Fassely Belenderé	Faouréden Fassalihoun	NO	30	1200	09_12_13	161	Genie residence					617024.824	1224410.89
Hore Lafou	Beloun Ka Kourahi	NO	30	1201	09_12_13	162	Genie residence					621648.327	1221314.88
Hore Lafou	Boundou Tiguidanké	NO	30	1202	09_12_13	163	Genie residence					623567.654	1219535.81
Hore Lafou	Boundou Lamy	NO	30	1203	09_12_13	164	Genie residence					623114.281	1220631.61
Hore Lafou	Boundou Popodjé	NO	30	1204	09_12_13	165	Genie residence					622649.537	1220890.75

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Feto Parawi	Wondihoun Bansoumarehoun	NO	30	1205	10_12_13	180	Genie residence					613878.251	1222268.24
Feto Parawi	Berdhè Gani	NO	30	1206	10_12_13	181	Burial place					614281.251	1222579.19
Feto Parawi	Boundou Gada Feto	NO	30	1207	10_12_13	182	Genie residence					614321.276	1222597.02
Ndanta Fongné Dow	Wendou Leydi	NO	30	1208	12_12_13	206	Genie residence					631956.498	1230407.51
Ndanta Fongné Dow	Fammere Ndanta Fongné Dow	NO	30	1209	12_12_13	207	Genie residence					632158.356	1230187.25
Ndanta Fongné Dow	Boundou Ndanta Fongné Dow	NO	30	1210	12_12_13	208	Genie residence					632315.143	1229986.94
Ndanta Fongné Dow	Berdhè Ndanta Fongné	NO	30	1211	12_12_13	209	Burial place					632365.558	1229784.64
Doumoun Sellawol	Sambou	NO	30	1212	12_12_13	210	Genie residence					631946.686	1233484.7
Doumoun Sellawol	Berdhè Doumoun Sellawol	NO	30	1213	12_12_13	211	Burial place					631865.258	1233527.39
Nyalé Boussoura	Fammère Hounsiré Djolol Thierno	NO	30	1219	14_12_13	238	Genie residence					624792.253	1234849.33
Daba Dow	Tounteré Daba Ka Pont	NO	30	1221	16_12_13	239	Genie residence					628603.952	1233245.62

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Daba Dow	Boundou Daba	NO	30	1222	16_12_13	240	Genie residence					628375.839	1233240.73
Daba Dow	Wendou Daba	NO	30	1223	16_12_13	241	Genie residence					629535.419	1232560.99
Pora PK 130	Boundou Djolol	YES	30	1229	18_12_13	267	Genie residence	Visited / Rituals practiced	Menstruating women, polluting the spring	Village site	LOW	630859.578	1223655.19
Pora PK 130	Berdhè Pora Paikoï	YES	30	1230	18_12_13	268	Burial place	Children's cemetery	Soiling, cutting wood, smoking, dancing, women	Village site	HIGH	630617.266	1223521.95
Pora PK 130	Boundou Djolol Louguendji	YES	30	1231	18_12_13	269	Genie residence	Visited / Rituals practiced	Polluting the spring, menstruating women	Family site	MEDIUM	630854.383	1223015.93
Madina Dian	Faourèden Ka Parahoun	NO	30	1233	18_12_13	270	Genie residence					633579.899	1221455.63
Madina Dian	Fammere Dimbata	NO	30	1234	18_12_13	271	Genie residence					632651.854	1221767.81
Madina Dian	Bilinbalan Ka MangaBodè	NO	30	1235	18_12_13	272	Genie residence					632516.902	1221236.63

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Madina Dian	Fammèré Sitako Djihoun	YES	30	1236	18_12_13	273	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	632507.848	1221016.62
Madina Dian	Fammèré Kikirsa	NO	30	1237	18_12_13	275	Genie residence					634324.911	1224209.66
Ndanta Fongné Ley	Faourè Badon 1	NO	30	1214	13_12_2013	486	Genie residence					633477.947	1230327.47
Ndanta Fongné Ley	Faourè Badon 2	NO	30	1215	13_12_2013	487	Genie residence					633608.248	1230539.59
Ndanta Fongné Ley	Feto Tigaya	NO	30	1218	13_12_2013	490	Genie residence					633189.128	1229671.77
Nyalé Djaïman	Hounsirè Ka Bindhè Wendou	NO	30	1220	14_12_2013	491	Genie residence					624808.992	1236338.44
Ndanta Fongné Ley	Boundou Badon	YES	30	1216	13_12_2013	488	Genie residence	Visited / Rituals practiced	Washing onself, drawing water, polluting the spring, access on Thursday and Sunday evening	Village site	HIGH	633885.646	1230175.54
Ndanta Fongné Ley	Berdhè Tigaya	YES	30	1217	13_12_2013	489	Burial place	Current cemetery	Soiling, singing, dancing, cutting wood, women	Village site	HIGH	633581.416	1230027.96

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Parawol Kouradjé	Boundou Bowal	YES	30	1190	07_12_13	144	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	619708.245	1218857.8
Parawol Kouradjé	Berdhè	NO	30	1193	07_12_13	150	Burial place					619917.541	1219196.09
Bandodji Nyalbi	Boundou Pathiana	NO	47	208	9_01_2014	344	Genie residence					615901.666	1231145.36
Bandodji Nyalbi	Boundou Baguirè	NO	47	209	9_01_2014	345	Genie residence					616411.061	1232351.64
Bandodji Nyalbi	Boundou Baguidjoloï	NO	47	210	9_01_2014	346	Genie residence					616970.525	1232325.12
Bandodji Nyalbi	Boundou Minirou	NO	47	211	9_01_2014	347	Genie residence					617023.39	1231386.61
Bandodji Nyalbi	Berdhè Nyalbi	NO	47	212	9_01_2014	348	Burial place					617557.696	1231346.52
Bandodji Nyalbi	Hairè Nialbi	NO	47	213	9_01_2014	349	Genie residence					617575.482	1231621.3
Bandodji Touguidjé	Wendou Leydi	NO	47	236	21_01_2014	504	Genie residence					616773.153	1229547.47
Boulleré	Fammèrè Salli Lama ou Djoloun Thiapigbè	NO	47	229	20_01_2014	462	Genie residence					614593.422	1232098.87
Boulleré	Fammèrè Conakridi	NO	47	230	20_01_2014	463	Genie residence					615120.125	1232868.56
Boulleré	Boundou Conakridi	NO	47	231	20_01_2014	464	Genie residence					615271.024	1233213.48
Boulleré	Fammerè Karamoko Darahoun	NO	47	232	20_01_2014	465	Genie residence					615517.83	1233639.81

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Boulléré	Fammerè Nhourmoutou	NO	47	233	20_01_2014	466	Genie residence					615297.336	1232142.28
Bourreti	Berdhè Ka Djoulirdè	NO	47	248	28_01_2014	546	Burial place					635007.271	1222645.1
Bourreti	Berdhè Boureti	NO	47	249	28_01_2014	547	Burial place					634989.377	1222534.77
Daba Ley	Berdhè Daba	NO	47	237	25_01_2014	522	Burial place					629878.57	1233213
Daba Ley	Wendou Lagui	NO	47	238	25_01_2014	523	Genie residence					630207.159	1233843.05
Daba Ley	Djourdè Daba	NO	47	239	25_01_2014	524	Genie residence					629655.372	1234730.91
Doumoun Cogon	Wendou Ka Sengho Ley Hodho	NO	47	243	25_01_2014	528	Genie residence					632133	1236552.96
Doumoun Cogon	Djoloun Gnamakou	NO	47	244	25_01_2014	529	Genie residence					631548.428	1236075.9
Mbondy Foullasso	Horè Djoloun Khèrkhèrè	NO	47	234	21_01_2014	498	Genie residence					613268.199	1236296.18
Mbondy Foullasso	Horè Bouli Gayi	NO	47	235	21_01_2014	499	Genie residence					613666.762	1236575.6
Ndiarindé Missidé	Goulounboun Pobadjel	NO	47	188	8_01_2014	296	Genie residence					627775.294	1218413.19
Ndiarindé Missidé	Wondihoun Bare wotata	NO	47	189	8_01_2014	297	Genie residence					628009.93	1218231.84
Ndiarindé Missidé	Beloun Horè Pobadjel	NO	47	192	8_01_2014	298	Genie residence					627725.308	1217755.51
Ndiarindé Missidé	Beloun Pobadjel	NO	47	193	8_01_2014	299	Genie residence					626911.295	1217111.13
Ndiarindé Missidé	Berdhè Ndiarinde Misside	NO	47	194	8_01_2014	300	Burial place					626806.416	1218095.33

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Ndiarindé Missidé	Boudou Gaïka	NO	47	195	8_01_2014	301	Genie residence					626500.116	1218191.58
Ndiarindé Missidé	Pitahoun Ndiarinde	NO	47	196	8_01_2014	302	Genie residence					626942.118	1218460.93
Ndiarindé Missidé	Boundou Horè Ndiarinde	NO	47	197	8_01_2014	303	Genie residence					624093.311	1216672.01
Ndiarindé Missidé	Pammehoun Ndiarinde	NO	47	205	8_01_2014	305	Genie residence					626264.557	1217451.8
Nyangaba	Oulen Doundè Hafia	NO	47	223	18_01_2014	448	Genie residence					617299.18	1219801.58
Nyangaba	Djoloun Hafia	NO	47	224	18_01_2014	449	Genie residence					617499.851	1219838.25
Nyangaba	M'Bouni M'Bouni	NO	47	225	18_01_2014	450	Genie residence					616781.259	1219364.34
Nyangaba	Diaberè /Didèrè Djinna	NO	47	226	18_01_2014	451	Genie residence					616357.579	1219701.23
Nyangaba	Ka Boundou Teli Bofi Yonliti Guessàrè	NO	47	227	18_01_2014	452	Genie residence					616712.554	1219603.52
Nyangaba	Ka Teli Nyalbi	NO	47	228	18_01_2014	453	Genie residence					617519.163	1219542.16
Petoum Nyalbi	Wondirè Pobadjel	NO	47	221	14_01_2014	399	Genie residence					627539.34	1216690.55
Petoum Nyalbi	Beloun Pobadjel	NO	47	222	14_01_2014	400	Genie residence					628385.553	1217398.55
Pora Banla	Berdhè Pora Banla	NO	47	219	13_01_2014	397	Burial place					630818.275	1216530.16

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Pora Banla	Berdhè Alpha Oumar Bah	NO	47	220	13_01_2014	398	Burial place					630744.714	1216536.62
Pora Hodho	Berdhè Petoun Nyalbihoun	NO	47	217	13_01_2014	395	Burial place					630015.69	1216204.48
Pora Hodho	Boundou PetounNyalbihoun	NO	47	218	13_01_2014	396	Genie residence					629837.349	1215600.92
Sambou	Berdhè Sambou	NO	47	245	27_01_2014	536	Burial place					632614.978	1232757.72
Sambou	Fammerè Sambou	NO	47	246	27_01_2014	537	Genie residence					632583.281	1232923.59
Sambou	Boundou Sambou	NO	47	247	27_01_2014	538	Genie residence					632523.845	1233621.44
Sintiouro u Hafia	Oulenhoun	NO	47	206	9_01_2014	342	Genie residence					626344.888	1221548.82
Sintiouro u Hafia	Djoloun Gnaki	NO	47	207	9_01_2014	343	Genie residence					625390.423	1221708.37
Sintiouro u Kerkeré	Boundou Kerkeré	NO	47	214	11_01_2014	351	Genie residence					635906.455	1216712.54
Sintiouro u Kerkeré	Sabèrè Kerkeré	NO	47	215	11_01_2014	352	Genie residence					635764.454	1216252.54
Sintiouro u Kerkeré	Brdhè Sintiourou Kerkerè	NO	47	216	11_01_2014	353	Burial place					636760.494	1215350.45
Thiaghé	Berdhè Hirnaguè Hodho	NO	47	240	25_01_2014	525	Burial place					629351.578	1235354.56
Thiaghé	Ka Wondihoun Hacoundè Thiankoye	NO	47	241	25_01_2014	526	Genie residence					629458.486	1235108.69
Thiaghé	Didèrè Thiagué	NO	47	242	25_01_2014	527	Genie residence					629616.633	1235131.66

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Bosseré	Boundou Ronda N'Gaika	NO	48	68	24_01_2014	516	Genie residence					617932.881	1236003.46
Bosseré	Boundou Lougal Pètè Rondan	NO	48	71	24_01_2014	517	Genie residence					618336.854	1235900.98
Bosseré	Tountèrè Rondan	NO	48	72	24_01_2014	518	Genie residence					619370.882	1235684.16
Boulléré	Boundou Djoloun Guèrto	NO	48	57	20_01_2014	467	Genie residence					615504.579	1229762.35
Boulléré	Fammerè Foufafou	NO	48	58	20_01_2014	469	Genie residence					615468.017	1229541.69
Boulléré	Fammerè Foufafou	NO	48	58	20_01_2014	469	Genie residence					615468.017	1229541.69
Boulléré	Boundou Mama Yala	NO	48	59	20_01_2014	470	Genie residence					614102.06	1229968.27
Boulléré	Berdhè Djalaya 1	NO	48	60	20_01_2014	471	Burial place					613909.198	1229964.49
Boulléré	Berdhè Ka Djoulirdhè Timbia	NO	48	61	20_01_2014	472	Burial place					613816.102	1230039.26
Boulléré	Berdhè Djalaya 2	NO	48	62	20_01_2014	473	Burial place					613657.931	1230141.11
Boulléré	Boundou Pati Lamah	NO	48	63	20_01_2014	474	Genie residence					613640.746	1230743.55
Boulléré	Boundou Sintiourou	NO	48	64	20_01_2014	475	Genie residence					613619.423	1230905.92
Bourreti	Didoun Sanka	NO	48	6	19_12_13	283	Genie residence					634772.973	1222556.65

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Bourreti	Didèrè Sitakodji	NO	48	7	19_12_13	284	Genie residence					634854.368	1222687.83
Bourreti	Didèrè Youpedji	NO	48	75	28_01_2014	548	Genie residence					635969.503	1222992.17
Kalinko Gessoré - Kalinko Poutaï	Loumbi Pètè	NO	48	46	17_01_2014	427	Genie residence					617333.194	1218481.04
Kalinko Gessoré - Kalinko Poutaï	Wondihoun Wassarè	NO	48	47	17_01_2014	428	Genie residence					617305.175	1218647.16
Kalinko Gessoré - Kalinko Poutaï	Ka Gabihi	NO	48	48	17_01_2014	429	Genie residence					617308.712	1218637.77
Kalinko Gessoré - Kalinko Poutaï	Wendou Yenadhè Fèto	NO	48	49	17_01_2014	430	Genie residence					617288.271	1218761.22
Kalinko Gessoré - Kalinko Poutaï	Yenadhè Fèto	NO	48	50	17_01_2014	431	Genie residence					617236.437	1218958.66
Kalinko Ley	Touneré Koby	YES	48	52	18_01_2014	457	Genie residence	Not visited / No rituals practiced	Access, soiling, clearing around the stone	Village site	MEDIUM	613444.668	1220099.96

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kalinko Ley	Pammèhoun Koby	YES	48	53	18_01_2014	458	Genie residence	Not visited / No rituals practiced	Access	Village site	MEDIUM	613629.334	1219868.47
Kalinko Ley	Fammerè Djoloun	NO	48	54	18_01_2014	459	Genie residence					613625.64	1219360.08
Kalinko Ley	Boundou Guilè	NO	48	55	18_01_2014	460	Genie residence					613236.881	1219308.86
Kalinko Ley	Boundou Petoun Boumè	NO	48	56	18_01_2014	461	Genie residence					613354.385	1218944.99
Kalinko Roundé	Faourè Ghada Kalinko	NO	48	43	17_01_2014	424	Genie residence					619618.34	1216011.3
Kalinko Roundé	Wondihoun Ghada	NO	48	44	17_01_2014	425	Genie residence					619702.992	1215448.7
Kalinko Roundé	Fammerè Boundou Kalinko	NO	48	45	17_01_2014	426	Genie residence					619861.98	1215836.68
Karé Dabbhel	Boundou Djolol	YES	48	8	8_01_2014	317	Genie residence	Visited / Rituals practiced	Polluting the spring, cutting wood, washing oneself or clothes	Village site	HIGH	630693.606	1222545.47
Karé Dabbhel	Boundou Bilaly	YES	48	9	8_01_2014	318	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	630504.784	1221736.71

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Karé Dabbhel	Boundou Kankiran	YES	48	10	8_01_2014	319	Genie residence	Visited / Rituals practiced	Polluting the spring, cutting wood, washing oneself or clothes	Village site	HIGH	630353.184	1221399.13
Kourawi	Berdhè Kourawi	NO	48	24	11_01_2014	357	Burial place					637772.078	1216251.18
Limbiko	Berdhè Limbiko	NO	48	31	14_01_2014	401	Burial place					633327.617	1217333.24
Limbiko	Berdhè Maoubèben Limbiko	NO	48	32	14_01_2014	402	Burial place					633026.1	1217506.75
Mbondy Foulasso	Wondirè Djoli Djedi	NO	48	65	21_01_2014	500	Genie residence					614819.317	1234268.9
Mbondy Foulasso	Wondirè Hamidi	NO	48	66	21_01_2014	501	Genie residence					614253.272	1234870.27
Missira	Wendou Gnengnedji	NO	48	11	8_01_2014	320	Genie residence					629223.496	1219143.04
Missira	Didèrè Tountè	NO	48	12	8_01_2014	321	Genie residence					628931.65	1218758.58
Missira	Boundou Gnengnedji	NO	48	13	8_01_2014	322	Genie residence					628797.202	1219052.12
Ndantary Timbi	Bara Djina	NO	48	1	19_12_13	278	Genie residence					635524.458	1220589.92
Ndantary Timbi	Touneré Raouna Leydi	YES	48	2	19_12_13	279	Genie residence	Visited / Rituals practiced	Touching the stone, soiling	Village site	MEDIUM	634735.974	1220986.25

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Ndantary Timbi	Berdhè Horé Fello	NO	48	3	19_12_13	280	Burial place					635845.692	1221503.57
Ndantary Timbi	Beloun Koun Horé Fello	NO	48	4	19_12_13	281	Genie residence					635594.144	1221937.06
Ndantary Timbi	Ka youpedji	NO	48	5	19_12_13	282	Genie residence					635813.261	1222341.1
Nyalé Boussoura	Boundou Gongon Narè	NO	48	67	23_01_2014	515	Genie residence					625521.408	1236393.29
Petoum Nyalbi	Wondirè Djolol Banana	NO	48	34	14_01_2014	404	Genie residence					629562.383	1216884.5
Petoum Nyalbi	Bohoun Baba Sadjo	NO	48	35	14_01_2014	405	Genie residence					628918.696	1216303.32
Petoum Nyalbi	Wondirè Kourahi Kebourou	NO	48	36	14_01_2014	406	Genie residence					628952.834	1216625.29
Petoum Nyalbi	Berdhè Karè Petoum Nyalbi	NO	48	37	14_01_2014	407	Burial place					628968.534	1216743.92
Sakidjé	Bowoun Pora	NO	48	14	9_01_2014	335	Genie residence					627739.887	1220933.04
Sakidjé	Berdhè Sakidjè	NO	48	15	9_01_2014	336	Burial place					627599.674	1220889.03
Sambou	Berdhè Ka Goyabehi	NO	48	73	27_01_2014	539	Genie residence					634642.994	1235946.22
Sambou	Berdhè Ka Kouradjè	NO	48	74	27_01_2014	540	Burial place					634590.938	1236016.67
Sintiouro u Kerkeré	Boundou Ka Bappa Douga	NO	48	25	11_01_2014	358	Genie residence					635367.705	1216936.93
Sintiouro u Kerkeré	Boundou Djolol Sory Kebou	NO	48	26	11_01_2014	359	Genie residence					635500.331	1216599.6
Sitako	Boundou Sitakohoun	NO	48	16	9_01_2014	337	Genie residence					634853.956	1217860.95

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Sitako	Berdhè Maoudhè	NO	48	17	9_01_2014	338	Burial place					634295.745	1218522.45
Sitako	Berdhè Bingal	YES	48	18	9_01_2014	339	Burial place	Current cemetery	Soiling, singing, dancing, cutting wood, women and children	Village site	HIGH	634206.195	1218884.06
Sitako	Boundou Tenkebadhè	YES	48	19	9_01_2014	340	Genie residence	Not visited / No rituals practiced	Access	Village site	LOW	633269.303	1219927.25
Sitako	Boundou Raouna Leydi	YES	48	20	9_01_2014	341	Genie residence	Visited / Rituals practiced	Drawing water from the spring, polluting, washing oneself in the spring	Village site	MEDIUM	634367.987	1220405.32
Toumbeta	Berdhè Bobobhè	NO	48	21	11_01_2014	354	Burial place					638595.269	1218821.84
Toumbeta	Berdhè Moko Babhè	NO	48	22	11_01_2014	355	Burial place					638587.616	1218614.88
Toumbeta	Boundou Boywol	NO	48	23	11_01_2014	356	Genie residence					637539.471	1217338.03
Wendou Baga	Berdhè Wendou Baga	NO	48	33	14_01_2014	403	Burial place					628294.189	1215420.77
Wendou Baga	Boundou Kankiran	NO	48	38	15_01_2014	419	Genie residence					628748.263	1215099.95

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Wendou Baga	Boundou Goyonwi	NO	48	39	15_01_2014	420	Genie residence					628833.69	1214604.27
Wendou Baga	Ka Kansihi	NO	48	40	15_01_2014	421	Genie residence					628188.939	1215286.21
Wendou Baga	Wendou Ka Kourahi	NO	48	41	15_01_2014	422	Genie residence					628209.265	1215426.19
Wendou Baga	Tountèrè	NO	48	42	15_01_2014	423	Genie residence					628257.355	1215479.46
Bandodji Touguidjé	Boundou Ndaara 1	YES	49	36	03_12_13	48	Genie residence	Visited / Rituals practiced	Cutting wood, lighting fires, polluting, laundry, menstruating or unveiled women	Village site	HIGH	617594.505	1227790.72
Bandodji Touguidjé	Fammèré Ndaara Tossokoun/Boundou Ndara 2	YES	49	37	03_12_13	49	Genie residence	Visited / Rituals practiced	Cutting wood, lighting fires, soiling, laundry, menstruating or unveiled women	Village site	HIGH	617761.995	1228077.31

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Bandodji Touguidjé	Ka Woulen Dji Ndaara	YES	49	38	03_12_13	50	Genie residence	Visited / Rituals practiced	Cutting wood, lighting fires, soiling, laundry, menstruating or unveiled women	Village site	HIGH	617911.508	1228051.53
Bandodji Touguidjé	Boundou Popodji	NO	49	39	03_12_13	51	Genie residence					617641.193	1229131.69
Bandodji Touguidjé	Boundou Tenkora	NO	49	40	03_12_13	52	Genie residence					618328.698	1229053.35
Bosseré	Ka Berdhè	NO	No GPS point			419	Burial place					#N/A	#N/A
Boulléré	Berdhè M'Balbhéya	NO	49	126	20_01_2014	476	Genie residence					613801.903	1229666.3
Boulléré	Boundou N'Dantari	NO	49	127	20_01_2014	477	Genie residence					613604.456	1229193.94
Boulléré	Boundou Mama Biya	NO	49	128	20_01_2014	478	Genie residence					613649.842	1229113.16
Boulléré	FammerèBandodjihoun Ka Gobidjè	NO	49	129	20_01_2014	479	Genie residence					615148.169	1228326.61
Boulléré	Boundou Bandodjihoun	NO	49	130	20_01_2014	480	Genie residence					615192.961	1228600.04
Boundou Wandé	Boundou Ka Thimmehi	YES	No GPS point			551	Genie residence	Visited / Rituals practiced	Polluting the spring, cutting wood	Village site	MEDIUM	-	-

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Boundou Wandé	Ka Kehoun Pora	YES	49	67	11_12_13	191	Genie residence	Not visited / No rituals practiced	Access	Village site	MEDIUM	628642.477	1221583.23
Boundou Wandé	Ka Babirou Pora	YES	49	68	11_12_13	192	Genie residence	Visited / Rituals practiced	Menstruating or unveiled women, polluting	Village site	HIGH	629093.714	1221572.06
Boundou Wandé	Wondiri Kehoun Pora	YES	49	69	11_12_13	193	Genie residence	Not visited / No rituals practiced	Access, clearing around the site	Village site	LOW	628393.815	1221695.83
Boundou Wandé	Boundou Miridjouli	YES	49	70	11_12_13	194	Genie residence	Not visited / No rituals practiced	Access, clearing around the site	Village site	LOW	628536.617	1223135.66
Boundou Wandé	Petoun Miridjouli	YES	49	71	11_12_13	195	Genie residence	Not visited / No rituals practiced	Access, clearing around the site	Village site	LOW	628318.3	1223451.44
Boundou Wandé	Djolol Djinadji	YES	49	72	11_12_13	196	Genie residence	Visited / Rituals practiced	Soiling, cutting wood	Village site	MEDIUM	627503.231	1223762.66

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Boundou Wandé	Djoloun Kadjè Gada	YES	49	75	11_12_13	199	Genie residence	Not visited / No rituals practiced	Soiling	Village site	LOW	629148.772	1224249.23
Boundou Wandé	Boundou Tely	NO	49	76	11_12_13	200	Genie residence					628621.425	1223983.26
Boundou Wandé	Ka Telihi	NO	49	77	11_12_13	201	Genie residence					628824.026	1224104.5
Boundou Wandé	Ka Wendou Pora	YES	49	78	11_12_13	202	Genie residence	Visited / Rituals practiced	Washing oneself in the pond	Village site	LOW	630291.324	1223894.56
Boundou Wandé	Berdhè Boundou Wandé	YES	49	53	07_12_13	124	Burial place	Current cemetery	Soiling, singing, dancing, cutting wood, women and children	Village site	HIGH	629646.821	1223942.98
Cogon Lengué	Boundou Djewourouguel	YES	49	82	12_12_13	225	Genie residence	Visited / Rituals practiced	Fishing, polluting, washing oneself in the spring	Village site	LOW	636003.575	1231479.23
Cogon Lengué	Boundou Foulbhè	YES	49	83	12_12_13	226	Genie residence	Visited / Rituals practiced	Polluting, cutting wood	Village site	HIGH	636111.464	1231820.66

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Cogon Lengué	Berdhè Ka Kaou Sali Kamandou	NO	49	84	12_12_13	227	Burial place					636302.215	1231860.06
Cogon Lengué	Berdhè Ka Kaou Yero Cogon Touré	NO	49	85	12_12_13	228	Burial place					636367.2	1231962.75
Cogon Lengué	Berdhè Ka Kaou Mamadou Touré	NO	49	86	12_12_13	229	Burial place					636349.521	1231960.57
Cogon Lengué	Berdhè Mamadou Bhoie Diallo	YES	49	87	12_12_13	230	Burial place	Children's cemetery	Soiling, singing, shouting, dancing, lighting fires, cutting wood	Village site	HIGH	636319.234	1232071.49
Cogon Lengué	Berdhè Yaye Saïematou Bah	YES	49	88	12_12_13	231	Burial place	Current cemetery	Soiling, singing, shouting, dancing, lighting fires, cutting wood	Village site	HIGH	636248.402	1232007.37

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Cogon Lengué	Berdhè Maoudhè	YES	49	89	12_12_13	232	Burial place	Current cemetery	Soiling, singing, shouting, dancing, lighting fires, cutting wood	Village site	HIGH	636115.842	1232053.48
Diandian	Boundou Bantan	NO	49	104	11_01_2014	360	Genie residence					633689.379	1216826.64
Diandian	Mbouro Fèto	NO	49	105	11_01_2014	361	Genie residence					633035.17	1216861.24
Diandian	Boundou Bonlè	NO	49	106	11_01_2014	362	Genie residence					632760.32	1217060.53
Diandian	Tely Tchoutchè	NO	49	107	11_01_2014	363	Genie residence					632701.576	1218695.45
Diandian	Pammedjè Djolol Kaba	NO	49	108	13_01_2014	389	Genie residence					632633.878	1215796.91
Diandian	Wondirè Koula Nètè	NO	49	109	13_01_2014	390	Genie residence					634040.338	1214768.77
Diandian	Wendou Keriwel	NO	49	110	13_01_2014	391	Genie residence					635547.844	1215441.74
Diandian	Wadèrè Mountou	NO	49	111	13_01_2014	392	Genie residence					633087.49	1217054.22
Feto Parawi	Boundou Parawi	NO	49	65	10_12_13	178	Genie residence					614675.072	1222451.29
Feto Parawi	Boundou Houmorèwol	NO	49	66	10_12_13	179	Genie residence					618137.956	1222566.27
Gondodji	Berdhè	NO	49	43	04_12_2013	90	Burial place					627604.531	1227153.1

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Gondodji	Thiangole Thiapikouré Ka Di Fottidhon	NO	49	44	04_12_2013	91	Genie residence					627321.633	1227485.1
Hamdala ye	Boundoun Miriré	YES	49	29	2_12_2013	24	Genie residence	Visited / Rituals practiced	Polluting, drawing water from the spring, shouting	Village site	MEDIUM	620977.132	1223902.56
Hamdala ye	Boundou Tabaké	YES	49	30	2_12_2013	25	Genie residence	Visited / Rituals practiced	Polluting, drawing water from the spring, shouting	Village site	MEDIUM	621747.211	1224354
Hamdala ye	Berdhè Ndantary	YES	49	31	2_12_2013	26	Burial place	Current cemetery	Soiling, shouting, cutting or collecting wood, women	Village site	HIGH	621942.333	1224729.19
Hamdala ye	Boundou Ndiaré	YES	49	32	2_12_2013	27	Genie residence	Visited / Rituals practiced	Polluting, drawing water from the spring, shouting	Village site	HIGH	622020.569	1224984.73

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Hamdala ye	Boundou Dogoubé	YES	49	33	2_12_2013	28	Genie residence	Visited / Rituals practiced	Polluting, drawing water from the spring, shouting	Village site	MEDIUM	622661.288	1225288.61
Hamdala ye	Berdhè Ka Hounsiré	YES	49	34	2_12_2013	29	Burial place	Current cemetery	Soiling, shouting, cutting or collecting wood, women	Village site	HIGH	622304.919	1225650.89
Hamdala ye	Berdhè Ka Djoulirdhè	YES	49	35	2_12_2013	30	Burial place	Former cemetery	Soiling, shouting	Village site	HIGH	622108.346	1225667.74
Kahel Mbody	Boundou Gouban	NO	49	21	1_12_2013	15	Genie residence					621704.283	1236281.23
Kahel Mbody	Boundou Bowal	NO	49	22	1_12_2013	16	Genie residence					622087.707	1236302.14
Kahel Mbody	Boundou Téli	NO	49	23	1_12_2013	17	Genie residence					622003.22	1236177.74
Kahel Mbody	Ka Woulendji	NO	49	24	1_12_2013	18	Genie residence					622074.175	1235925.08
Kahel Mbody	Pitahoun Portobè	NO	49	25	1_12_2013	19	Genie residence					621975.514	1235535.42
Kahel Mbody	Ka berdhè Kidé Maoudhè	NO	49	26	1_12_2013	20	Burial place					621730.002	1235658.91
Kahel Mbody	Ka Berdhè	NO	49	27	1_12_2013	21	Burial place					622018.343	1235818.03
Kalinko Gessoré	Ka Kourahi karé Guhalaou	NO	49	120	17_01_2014	439	Genie residence					617822.643	1218577.24

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kalinko Guessoré	Ka Hounsirè Karé guhalaou	NO	49	121	17_01_2014	440	Genie residence					618057.583	1218627.3
Kalinko Guessoré	Bowoun Torohi	NO	49	122	17_01_2014	441	Genie residence					618521.561	1218452.81
Kalinko Ley	Boundou Bowal	NO	49	123	18_01_2014	454	Genie residence					614916.75	1219584.01
Kalinko Ley	Boundou Bantan Bofi	NO	49	124	18_01_2014	455	Genie residence					615256.289	1219712.71
Kalinko Ley	Pammehoun Lenguè	NO	49	125	18_01_2014	456	Genie residence					615391.116	1219832.07
Kalinko Roundé	Pammehoun Boundou Guilè	NO	49	118	17_01_2014	437	Genie residence					620933.429	1215690.54
Kalinko Roundé	Boundou Guilè	NO	49	119	17_01_2014	438	Genie residence					621726.786	1215609.1
Karé Dabbhel	Boundou Guetchi	NO	49	95	8_01_2014	323	Genie residence					629495.757	1221572.11
Karé Dabbhel	Berdhe Maoudhè	NO	49	96	8_01_2014	324	Burial place					629711.773	1221178.7
Karé Dabbhel	Boundou Dabel	NO	49	97	8_01_2014	325	Genie residence					629471.531	1219883.13
Kourawel	Boundou Kourawel	YES	49	9	30_11_2013	5	Genie residence	Not visited / No rituals practiced	Access, polluting	Village site	HIGH	620042.704	1234588.8

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Kourawel	Woulen Doundè Ka Gadha Pétoun	YES	49	10	30_11_2013	6	Genie residence	Not visited / No rituals practiced	Access, soiling, clearing around the site, throwing stones	Village site	LOW	619958.044	1234271.75
Kourawel	Wendou Leydi	YES	49	11	30_11_2013	7	Genie residence	Not visited / No rituals practiced	Access, approaching the site, polluting	Village site	LOW	619513.618	1233851.51
Kourawel	Woulen Doundè	YES	49	13	30_11_2013	8	Genie residence	Not visited / No rituals practiced	Access	Village site	MEDIUM	621512.708	1233709.22
Kourawel	Famméré Bouloun Mamadou Alpha	YES	49	14	30_11_2013	13	Genie residence	Not visited / No rituals practiced	Access, soiling	Village site	LOW	621356.177	1234855.37
Kourawel	Ka Kouyewi	YES	49	15	30_11_2013	14	Genie residence	Visited / Rituals practiced	Soiling, outsiders, noise, crushing at night	Lineage site	HIGH	620554.31	1234356.03
Kourawel et Daara	Bowal Koni	YES	49	12	30_11_2013	122	Genie residence	Not visited / No rituals practiced	Touching the stone	Several villages (Daara, Kourawel, Parawol Aliou)	HIGH	619470.113	1233536.94
Lougal	Berdhè Waliou bè	NO	49	45	05_12_2013	111	Burial place					623885.466	1216795.53

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Lougal	Boundou Horé Diarindé	NO	49	46	05_12_2013	112	Genie residence					624108.73	1216669.19
Lougal	Famméré Horé Diarindé	NO	49	47	05_12_2013	113	Genie residence					624638.724	1216883.44
Lougal	N'Diour N'dé Horé Diarindé	NO	49	48	05_12_2013	114	Genie residence					624661.507	1216723.71
Lougal	Horé Petoun Lougal	NO	49	49	05_12_2013	115	Genie residence					623901.669	1215717.42
Lougal	Boundou Lougal	NO	49	50	05_12_2013	116	Genie residence					624266.828	1215083.56
Lougal	Berdhè Lougal	NO	49	51	05_12_2013	117	Burial place					624654.688	1215354.77
Madina Dian	Ka Woulen Doundé Dji	NO	49	58	07_12_13	126	Genie residence					632532.569	1221306.04
Madina Dian	Ka Kounsihoun	NO	49	59	07_12_13	127	Genie residence					632506.026	1221357.47
Madina Dian	Ka Thiékéhi	NO	49	60	07_12_13	128	Genie residence					632510.586	1221473.28
Madina Dian	Ka Bantanhi	NO	49	61	07_12_13	129	Genie residence					632538.045	1221491.09
Madina Dian	Berdhè	NO	49	62	07_12_13	130	Burial place					632695.911	1221518.71
Mbondy Foullasso	Oulendji Gadha M'Bodywol	NO	49	135	21_01_2014	502	Genie residence					612178.841	1234549.03
Mbondy Foullasso	Fammerè Djolol Bonodji	NO	49	136	21_01_2014	503	Genie residence					610575.923	1236740.03
Mbouroré	Berdhè Mbouroré Gadha	YES	49	41	04_12_2013	88	Burial place	Current cemetery	Soiling, unveiled women	Village site	HIGH	620542.287	1227520.29

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Mbouroré	Gabourou	YES	49	42	04_12_2013	89	Burial place	Founder s' tomb	Soiling	Lineage site	HIGH	619997.146	1227695.22
Missira	Wondihoun Nènè Djawo	NO	49	98	8_01_2014	326	Genie residence					628010.111	1218884.68
Missira	Didèrè Lama Ka Torohi	NO	49	100	8_01_2014	327	Genie residence					627787.63	1218947.18
Missira	Berdhè Maoudhè	NO	49	102	8_01_2014	328	Burial place					628054.548	1219143.43
Missira	Didoun Kossi	NO	49	103	8_01_2014	329	Genie residence					627806.464	1219469.04
Ndanta Fongné Ley	Djourdé Tiguèya	NO	49	90	13_12_13	233	Genie residence					633531.735	1229333.54
Ndanta Fongné Ley	Didedéré Itentedé Sadaka	NO	49	91	13_12_13	234	Genie residence					634992.395	1228811.04
Ndanta Fongné Ley	Wondiré Thiaboulehoun	NO	49	92	13_12_13	235	Genie residence					635735.692	1230194.73
Ndanta Fongné Ley	Boudou Rema Foudali	NO	49	93	13_12_13	236	Genie residence					635883.466	1230794.24
Ndanta Fongné Ley	Boudou Ka Télìhi	NO	49	94	13_12_13	237	Genie residence					632964.008	1229727.03
Nyalé Boussoura	Boundou Djolol Thierno	NO	49	4	27_11_2013	1	Genie residence					624958.324	1234828.3

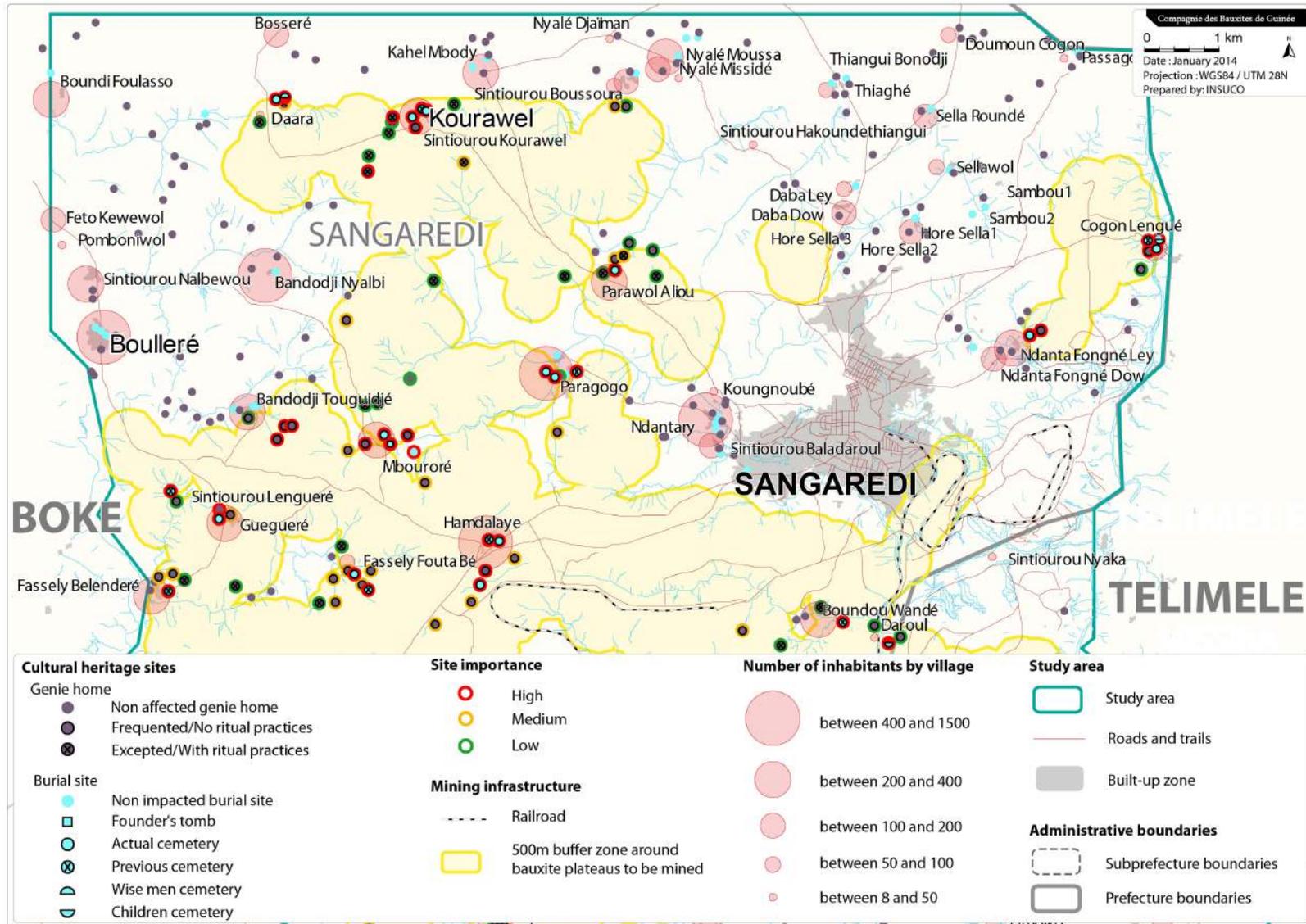
Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Nyalé Boussoura	Berdhè Maoudhè	NO	49	5	27_11_2013	2	Burial place					625210.812	1235558.32
Nyalé Boussoura	Boundou Nyalé Boussoura	NO	49	6	27_11_2013	3	Genie residence					625092.08	1235566.81
Nyalé Boussoura	Fammerè Doundou Gogoron	NO	49	142	23_01_2014	514	Genie residence					624360.179	1235604.02
Nyalé Hogo	Boundou Nyalé hogo	NO	49	7	27_11_2013	4	Genie residence					625776.972	1235597.9
Nyalé Moussa	Oulen Doundè Mama Ghomoti Bowal Petel Kenè	NO	49	137	23_01_2014	509	Genie residence					627575.159	1236214.66
Nyalé Moussa	Boundou Nyale	NO	49	138	23_01_2014	510	Genie residence					626563.155	1236450.33
Nyalé Moussa	Berdhè Nyale Mamarè	NO	49	139	23_01_2014	511	Burial place					626525.892	1236290.16
Nyalé Moussa	Berdhè Nyale Moussa	NO	49	140	23_01_2014	512	Burial place					626270.477	1236289.6
Nyalé Moussa	Boundou Guilinty	NO	49	141	23_01_2014	513	Genie residence					626250.102	1236556.6
Paragogo	Berdhè Ndantary Thiapikouré	YES	49	151	29_01_2014	550	Burial place	Current cemetery	Soiling, singing, dancing, cutting wood, women, shoes	Village site	HIGH	623551.987	1229569.71

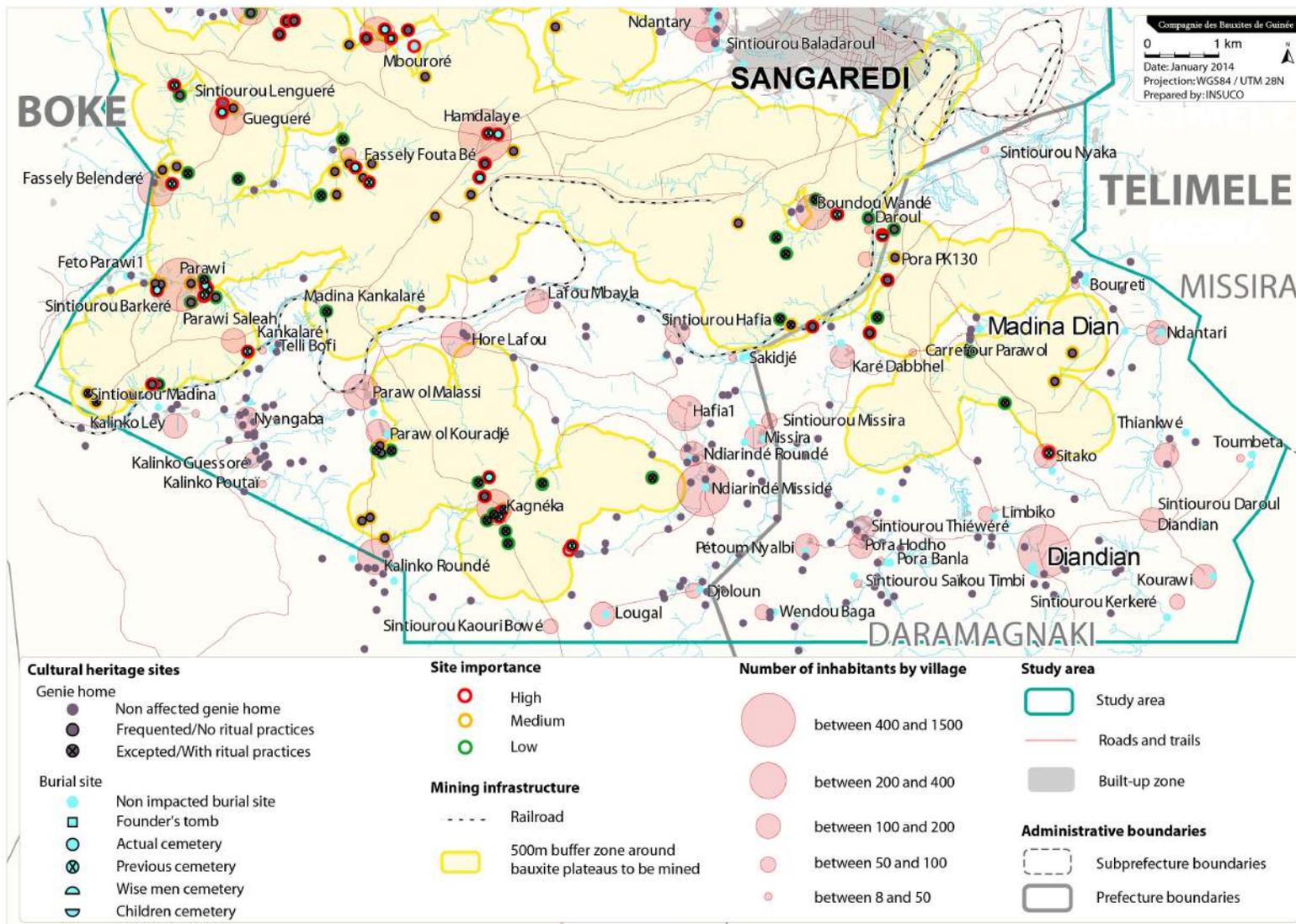
Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Parawol Aliou	Djolol Parawol Aliou	YES	49	16	30_11_2013	43	Genie residence	Not visited / No rituals practiced	Farming, polluting	Village site	LOW	624515.481	1231317.9
Parawol Aliou	Boundou Doubréka	NO	49	17	30_11_2013	44	Genie residence					624384.414	1231774.92
Parawol Aliou	Boundou Djolol Kogné	NO	49	18	30_11_2013	45	Genie residence					624546.312	1232189.49
Parawol Aliou	Boundou Pétil	YES	49	19	30_11_2013	46	Genie residence	Visited / Rituals practiced	Polluting, laundry	Village site	MEDIUM	624794.042	1231669.33
Parawol Aliou	Berdhè	YES	49	20	30_11_2013	47	Burial place	Current cemetery	Cutting wood, soiling, shoes, uncircumcised, women	Village site	HIGH	624780.148	1231364.92
Passago	Fitarè Redoubè	NO	49	148	27_01_2014	543	Genie residence					634015.667	1236357.34
Passago	Oulen Doundè Horè Passago	NO	49	149	27_01_2014	544	Genie residence					634507.49	1235784.73
Passago	Hounsirè Petoun Kendel	NO	49	150	27_01_2014	545	Genie residence					633830.391	1235426.67
Sambou	Berdhè Kidè	NO	49	146	27_01_2014	541	Burial place					632366.861	1232592.8
Sambou	Fammerè ghomoti	NO	49	147	27_01_2014	542	Genie residence					633899.178	1233954.14

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Sintiouro u Daroul Diandian	Berdhè Ndanta Pada	YES	49	79	11_12_13	203	Burial place	Former cemetery	Soiling, lighting fires, cutting wood, women	Village site	HIGH	625928.753	1220898.8
Sintiouro u Daroul Diandian	Wendou Ndantapada	NO	49	80	11_12_13	204	Genie residence					625970.848	1220918.1
Sintiouro u Daroul Diandian	Boundou Ndantapada	NO	49	81	11_12_13	205	Genie residence					626229.57	1220828.18
Sintourou Thiewéré	Didoun Kawoun Ndourou	NO	49	112	13_01_2014	393	Genie residence					630264.286	1217027.73
Sintourou Thiewéré	Djolol Banana	NO	49	113	13_01_2014	394	Genie residence					630627.186	1216938.05
Sintourou Thiewéré	Fello Leydi	NO	49	114	14_01_2014	415	Genie residence					630523.568	1216506.53
Thiaghé	Boundou Ka Tountère	NO	49	143	25_01_2014	519	Genie residence					629739.141	1235353.24
Thiaghé	Berdhè Ka Fournaguè Hodho	NO	49	144	25_01_2014	520	Burial place					629666.751	1235458.46
Thiaghé	Fammerè N'Douka	NO	49	145	25_01_2014	521	Genie residence					629435.331	1235463.06
Wendou Baga	Wendou Nialé Toro	NO	49	115	15_01_2014	416	Genie residence					627652.53	1215174.3
Wendou Baga	Boundou Pobadjel	NO	49	116	15_01_2014	417	Genie residence					627179.755	1215928.15
Wendou Baga	Wondihoun Pobadjel	NO	49	117	15_01_2014	418	Genie residence					627039.971	1216385.47

Village	Site Name	Site Affected Yes/No	GPS Number	GPS_Point_Num	Date Point Read	ID	Site Type	Sub-type	Prohibitions	Users	Degree of importance	X (UTM 28N)	Y (UTM 28N)
Bosseré	Poudoukou	NO	NO ACCESS TO THE SITE WITHOUT SACRIFICES between Bosséré and Daara	NO ACCESS TO THE SITE WITHOUT SACRIFICES between Bosséré and Daara	NO ACCESS TO THE SITE WITHOUT SACRIFICES between Bosséré and Daara								
Bandodji Touguidjé	Woudiri Kounsi Gali	NO	NO ACCESS TO THE SITE northwest of the village (Boulléré boundary)	NO ACCESS TO THE SITE northwest of the village (Boulléré boundary)	NO ACCESS TO THE SITE northwest of the village (Boulléré boundary)		Genie residence						

2 MAPS OF THE SITES





3 CULTURAL HERITAGE SITES AFFECTED

Sites located outside the 500-meter buffer zone around future mining areas were only georeferenced; they are not included in the directory of Cultural Heritage sites because they were not studied.

The sites are listed in order by village and in the same format as the village histories, by administrative area (district and commune).

For each affected site, the following information is provided (also see the above Table of Cultural Heritage Sites):

- Site identifier (ID)
- Site's degree of importance, its use value. This indicator appears as a colored square at the top right of each site description. Three colors signify three degrees of importance:
 - LOW importance
 - MEDIUM importance
 - HIGH importance
- Site name and its meaning
- Site type and subtype
- Description of the site's natural appearance and environment, illustrated with a photograph (photographs could not be taken for some sites).
- The site information includes its age, the circumstances of its discovery, the entities present, its function, the origin of the site's name and the rituals practiced there.
- Resource person(s): names of the people in charge of the site, with their function and status in the village.
- The site's displacement potential (YES or NO and a note stating whether or not negotiation is possible for sites that, in principle, cannot be displaced or destroyed).

3.1 SINTIOUROU DAROUL DIANDIAN VILLAGE (ONE AFFECTED SITE)

3.1.1 ID 130 – Berdhè Ndanta Pada (“Ndanta Pada Cemetery”) ■

Type/subtype: Burial place; Former cemetery

Description: The cemetery is in an open forest outside the village, near the former village and a bowal named bowal pada.

History: This cemetery has existed since the village was founded but the founder is not buried there.

Resource person(s): Younoussa BAH and Mamadou Baïlo BAH (people responsible for the site).

Displaceability: NO, negotiation not possible



3.2 KARE DABBHEL VILLAGE (THREE AFFECTED SITES)

3.2.1 ID 80 – Boundou Djolol (“Valley Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Inaccessible spring located in a small valley in the middle of a large bowal.

History: The presence of genies was determined when the village of Bilaly was founded (former village of the inhabitants of Karé Dabbhel). Every time the villagers came to draw water to take it back to the village, they lost their minds. One of them even lost the use of his legs. Since the genies at the spring were evil, the villagers moved and founded the present village of Karé Dabbhel.

After they moved, the founder (marabout) identified the sacrifice that would enable them to live with these genies (a white ram and a reading from the Koran). His descendents are still in permanent contact with these genies who protect the village. This site is therefore very important.

Resource persons: Thierno Amadou Saikou Bah (village chief and elder of the founding lineage).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.2.2 ID 81 – Boundou Bilaly (“Bilaly Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is located in an inaccessible valley.

History: Before founding this village, Thierno Ibrahima Diallo (who was a marabout) consulted the genies using Islamic istikhara prayers that showed him in a dream where to found his village. The founder showed all his children the dangerous places in the village (genie residences). One day, one of the founder’s students, called



Bilaly (for whom the site is named), went to draw water from this spring despite his master's instructions; he fell down and died.

Resource person(s): Thierno Amadou Saikou Bah, village chief and elder of the founding lineage.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.2.3 ID 82 – Boundou Kankiran (“Big Trunk Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is located in a grove of trees where there are two big stones shaped like trunks.

History: This site was discovered by the village's founder, Thierno Ibrahima Diallowhen, when he founded the village. When he arrived, he performed an istikhar prayer (divination with the Koran) to locate all the genie residences so as to sign a pact with them to allow him to live in the area. This site is still very important for the village; many petitions are made to it.

Resource person(s): Thierno Amadou Saikou Bah, elder of the founding lineage and village chief.

Displaceability: NO, negotiation not possible



3.3 MADINA DIAN VILLAGE (ONE AFFECTED SITE)

3.3.1 ID 94 – Fammère Sitako Djihoun (“Sitakodjihoun Pond Cave”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This cave is on land that has been fallow for 3 years; the entrance is hidden by a tree called gargassaki in Pular.

History: This site was identified as containing a genie residence when the village was founded. The marabouts that the founder consulted told him the site was dangerous and should not be approached. One day, an old man from the village came to clear land near the site. A tree branch hit him in the eyes and knocked him out.

Resource persons: Founding lineage.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.4 PORA PK130 VILLAGE (THREE AFFECTED SITES)

3.4.1 ID 127 – Boundou Djolol (“Valley Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is in a valley in a fruit plantation (bananas, avocados, mangoes, etc.)



History: The site was identified when the village was founded. The founder, before creating the village there, consulted a number of marabouts who informed him about the dangerous places in the area.

Resource person(s): Elhadj Amadou Bah (founder of Pora Pk 130)

Displaceability: YES, after negotiations and identification / sacrifices required.

3.4.2 ID 128 – Berdhè Pora Païkoï (“Children’s Cemetery”) ■

Type/subtype: Burial place / Children’s cemetery

Description: This cemetery is in the village in a mango plantation.

History: It was opened by the founder in 1993 and is still active. Only children who died young are buried there.

Resource person(s): Elhadj Amadou Bah (founder of Pora Pk 130)

Displaceability: YES, after negotiations and identification / sacrifices required.



3.4.3 ID 129 – Boundou Djolol Louguendji (“Wild Yam Valley Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is surrounded by a fruit tree plantation (avocados, bananas, mangoes, coffee and kola, etc.)

History: This site was discovered by the founder who, after consulting a marabout, made a sacrifice (kola nuts) as requested by the site’s genies.

Resource person(s): Thierno Mahamadou Bah (marabout and person responsible for the site)

Displaceability: YES, after negotiations and identification / sacrifices required.



3.5 SITAKO VILLAGE (THREE AFFECTED SITES)

3.5.1 ID 132 – Berdhè Bingal (Cemetery named for the former site of Bingal Village) ■

Type/subtype: Burial place / Current cemetery.

Description: The cemetery is in an open forest not far from the site of the former village.

History: This cemetery dates from the founding of the village and was the first one inaugurated. Its location was chosen because of the good soil and its location east of the village. Children, youths, women and old men are all buried there. It is still in use.

Resource person(s): Ibrahima Sory Bah (hunter and village elder).

Displaceability: NO, negotiation not possible.



3.5.2 ID 133 – Boundou Tenkèbadè (“Stacked Termites’ Nest Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.



Description: This spring is in an open forest (containing the tree species Mbouro, Mèko and Barkelen) east of the village.

History: The presence of genies was observed a while after the village was founded. One day, old Alpha Oumar Bah (a village elder) went to draw water from the spring while a sacrifice was being made near the site so farming could be resumed. When he returned and put the water on the ground, he fainted and fell between the rice dishes. His family had to return the water to the spring; the old man regained consciousness.

Resource person(s): Ibrahima Sory Bah (hunter and village elder).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.5.3 ID 134 – Boundou Raouna Leydi (“Raouna Leydi Pond Spring) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring flows into the pond named Raouna Leydi in a gallery forest in a small valley.



History: This site was identified as a genie residence after the village was founded because at the time, everyone who farmed around the site lost a family member. The person responsible for the site also died because of the genies living there. The most recent case was that of Kaou Cellou who was clearing the site to plant crops. After the harvest, he lost his wife, Fatoumata.

Resource person(s): Ibrahima Sory Bah (hunter and village elder).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.6 BANDODJI NYALBI VILLAGE (ONE AFFECTED SITE)

3.6.1 ID 1 – Haïrè Hounsiré Woyohi (“Stone in Woyoyi (shout) Grove”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This is a large stone about 1.5 m high sitting on a bowal and covered with brush.



History: The presence of genies was noticed when Samba Tenin Bah went to clear near the stone to make a field. He lost an eye after a long illness. After this event, the marabout consulted revealed the presence of dangerous genies there. Later, another person named Sakamissa Camara went to wash in the spring near the stone; he died after a serious illness during which he lost a lot of weight.

Resource person(s): Abdoulaye Bah and Mamadou Saliou Bah (members of the Council of Elders).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.7 BANDODJI TOUGUIDJÉ VILLAGE (FIVE AFFECTED SITES)

3.7.1 ID 2, 3, 4 - Boundou Ndaara 1 (Fammèré Ndaara Tossokoun / Boundou Ndaara 2 / Ka woulendji Ndaara) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring wells up from a rock located in a forest in a valley. The site is linked to three other sacred sites named Fammèré Ndaara Tossokoun (cave), Boundou Ndaara 2 (spring) and Ka Woulendji Ndaara, about 500 meters northeast and roughly 200 meters apart from each other.



History: These four sites are occupied by the same genies that travel from one to the other. They were identified after the village was founded by an old man, Yérohoun Diallo, who tried to set fire to the Boundou Ndaara 1 site to clear and farm it and was burned himself. He was found dead.

Resource person(s): Thierno Mamadou Dian Korka Diallo, one of the village elders.

Displaceability: NO, negotiation not possible.

3.7.2 ID 5 – Woulen Horé Saré (“Danger Above the Village”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This is a hole at the village entrance in a bowal. There is a palm tree and a tree called “Thiéméhi” in Pular.

History: When old Yero Manga Koulibaly tried to block the hole’s entrance with a stone, he became seriously ill. After consulting a karamoko, it was discovered that he had imprisoned the genies that lived in the hole. The karamoko ordered the old man to remove the stone so he could get better. Old Koulibaly did so and regained his health.

Resource person(s): Council of Elders and Mamadou Baïlo Diallo (gardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.8 DAARA VILLAGE (FIVE AFFECTED SITES)

3.8.1 ID 21 – Bowal Koni (“Stone on the Bowal Plateau”) ■

Type/subtype: Genie residence; Not visited / No rituals practiced.

Description: This is a big stone on a large bowal.

History: The stone was identified as being the residence of genies known to be very dangerous by all the villages around this bowal (Daara, Kourawel, Parawol Aliou). It was discovered by the Soba Yanké; a Futa clan from Pita that first occupied this land. When they came to the area, they lived near this stone. One day, Amadou Ourry Diallo (nicknamed “blindman”) wanted to lean against the stone to rest and watch his flock. But when he put his hand on it, he immediately lost his sight. Since that day, no one has dared to go near the stone. In Kourawel, the story is told that in 2008, Russians from the Geo Prospect Company tried to move the stone but it returned to its original place.



Resource person(s): Council of Elders of Daara and Kourawel villages.

Displaceability: YES, but CBG should find a way to move this stone itself and in cooperation with the three villages near the site.

3.8.2 ID 22 – Berdhè Télijé (“Téli Cemetery”) ■

Type/subtype: Burial place / Elders’ cemetery.

Description: The site is in the village. It is enclosed by woods and is shaded by a species of tree called téli (in Pular) in the middle.

History: This cemetery was inaugurated 65 years ago so Elders could be buried apart from other deceased people. Offerings and sacrifices (sadaka) are made to the deceased in return for favors.

Resource person(s): Village Elder’s Council.

Displaceability: NO (in principle), but negotiations may be possible.



3.8.3 ID 23 – Berdhè Sobayabè (“Sobayas’ Cemetery”) ■

Type/subtype: Burial place / Current cemetery.

Description: This uncleared, brush-covered area is marked by a tree.

History: This village cemetery has existed since the village was founded (around 1850). The founders are buried there and men, women and children have been buried there ever since. The only prayers said ask God to bless the deceased.

Resource person(s): Village Council of Elders.

Displaceability: NO (in principle), but negotiations may be possible.



3.8.4 ID 24 – Tountéré Daara (“Daara Stone”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This is a stone leaning against a tree.

History: Since the village was founded, the inhabitants of Dara have known that this place was occupied by genies because when a nanny goat climbed on this stone, she died immediately. The same risk is considered probable for cattle and men. A sacrifice was made to the genies when the village was founded but has never been repeated.

Resource person(s): Village Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.8.5 ID 25 – Tountéré Boroma (“Fallow Field Stone”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: Stone located in a small grove on a bowal and near cropland.

History: The site was discovered 45 years ago when this field was left fallow for the first time. Two children sat on it; one of them fractured his head on the stone (and died immediately) and the



other was found sitting on the stone as if attached by an invisible rope. A sacrifice was made to the genies at the site. The sacrifice is repeated only when there is a problem.

Resource person(s): Village Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.9 FASSELY BELENDERE VILLAGE (FIVE AFFECTED SITES)

3.9.1 ID 25 – Boundou Gueguéré Ka Touguidjé (“Pond-under-the-Palms Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is located on a plantation (palm, mango and orange trees, etc.) and flows into the Gueguéré River.

History: The ancestors said that this place was inhabited and very dangerous. A large snake was often seen by the spring.

Resource person(s): Thierno Ibrahima Sory Diallo and Karamoko Lamarana Diakité, both village chiefs.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.9.2 ID 26 – Djourdé Gueguéré (“Little Waterfall in Gueguéré Pond”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This small waterfall is in an open forest and flows into the Gueguéré River.

History: When the village was founded, Manga Yéro Condé was the first man to clear land around this site after making a sacrifice to the resident genies. It was because he had special powers that he noticed their presence. Moreover, when women went to the spring to draw water, they immediately began to sing.

Resource person(s): Sété Baïlo Diallo, Mamadou Sidi Diallo and Ibrahima Camara (Village elders), Karamoko Lama Diakité (village chief), Thierno Ibrahima Sory Diallo.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.9.3 ID 27 – Berdhè Fassely Belenderé (“Fassely Belenderé Cemetery”) ■

Type/ subtype: Burial place / Current cemetery

Description: It is in an open forest of mango and palm trees near the village.

History: This cemetery was inaugurated when the village was founded. The founder is buried there. It is the only cemetery in the village. Everyone is buried there, regardless of age, gender or status. It is still in use.

Resource person(s): Mamadou Sidy Diallo (Village Imam)

Displaceability: YES, after negotiations and identification / sacrifices required.



3.9.4 ID 28 – Ka Douka: (“Beside the Hole”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This is a hole in a grove near the road to Gueguéré.

History: One day, when hunter Mamby Diallo shot at a doe, the animal disappeared into the hole. When he wanted to shoot the animal, the genies took action and he remained in the grove all night, disoriented and unable to leave. He was found in the morning near Bosséré and the village Elders took him back to Fassely Belenderé.

Resource person(s): Thierno Ibrahima Sory Diallo and Karamoko Lamarana Diakité.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.9.5 ID 29 – Wendou Leydi: (“Temporary Pond”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This is a temporary pond in a clearing on a bowoun.

History: A woman named Adama Koulibaly, on the way to the pond, met the site’s genies who rendered her mute. After consulting marabouts, her family became aware of this encounter.

Resource person(s): Thierno Ibrahima Sory Diallo and Karamoko Lamarana Diakité, all village chiefs.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.10 GUEGUERÉ VILLAGE (SIX AFFECTED SITES)

3.10.1 ID 48 – Boundou Balé (“Balé Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This year-round spring is located on Gueguerehoun pond. A tree named Mango Thiangol is there.

History: This site was identified as the location of a genie residence by the founders. When women went to this spring to draw water, a snake came out and chased them away.

Resource person(s): The person currently responsible for the site is called Amahadou Bah (of the Diowobhè clan).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.10.2 ID 49 – Berdhè Daba (“Daba Cemetery”) ■

Type/subtype: Burial place / Former cemetery

Description: This cemetery is in a forest that has many palm trees.

History: The cemetery was opened when the village was founded by Mama Diouldé Lehbi. Everyone was buried there, no distinctions. It is no longer used now.

Resource person(s): The village Council of Elders under the direction of Amadou Bah.

Displaceability: NO, negotiation not possible.



3.10.3 ID 50 – Berdhè Gueguéré (kessé) (“Gueguéré Cemetery”)

Type/subtype: Burial place / Current cemetery

Description: The cemetery is in a forest, not far from the village.

History: This cemetery dates from the village’s foundation by slaves from Kahel. It is still in use and everyone is buried there, no distinctions made.

Resource person(s): Village Council of Elders.

Displaceability: NO, negotiation not possible.



3.10.4 ID 51 – Boundou Gouyan (“Cliff Spring”)

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is in a forest at the foot of a cliff and is shaded by a palm tree.

History: This site was discovered by Mama Diouldé Lebhi when the village was founded. He made the first sacrifice so the genies living there would accept him. This sacrifice consisted of a cow, one hundred loaves of white bread, plates of rice and a white chicken. It protects the village.

Resource person(s): Amadou Bah (person in charge, officiates at the site)

Displaceability: NO, negotiation not possible.



3.10.4 ID 52 – Boundou Mbouroré (“Mbouroré Pond Spring”)

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is located near a bowoun in a forest of various plant species. It contains small fish and fishing for them is prohibited.

History: This site was discovered by Thierno Abassi Bah, the son of Mama Diouldé Bah, who was the first person to clear around this spring. He was informed by his father that the site was dangerous and required a sacrifice, but he refused to do it. His wife later gave birth to a handicapped child. The couple left the village. Afterwards, old Bobo Djouma Mbouroré cleared around the site and died several weeks later.

Resource person(s): The person currently responsible for the site is Amadou Bah (of the Diowobhè clan).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.10.5 ID 53 – Boundou Foufa (“Foufa Tree Spring”)

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This spring is in a valley near a fruit tree plantation and is shaded by some palm trees.

History: Alpha Oumar Bah of the Diobhayabhè lineage was the first victim of the spring’s genies. During the year in which he cleared around the site, he lost four of his children, all killed by lightning.



The genies' presence was confirmed by consultation with a marabout.

Resource person(s): The person responsible for the site is Mamadou Bah.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.11 MBOURORÉ VILLAGE (NINE AFFECTED SITES)

3.11.1 ID 95 – Boundou Daou (“Daouda Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Year-round spring located in a grove.

History: Daouda (for whom the site is named) was the first man (before the founders) to become a victim of the genies (djinna or wali) of this site. He drew water to drink from the spring, went home and lost his mind. He died shortly afterwards. From that day on, sacrifices (sadaka) are made to the genies there to placate them, protect the villagers and to be able to use the water from the spring.

Resource person(s): The Council of Elders of Mbouroré and Paragogo (parent village) represented by Ibrahima Bah (Paragogo village) and Aboubacar Bah (Mbouroré).

Displaceability: NO (in principle), but negotiations may be possible.

3.11.2 ID 96 – Boundou Mbouroré (“Mbouroré Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This is a spring.

History: It is the most dangerous site in the village. It was discovered before the village of Mbouroré was founded (1973) by a Karamoko who came to hunt on the site during the night. He saw two eyes and, thinking they belonged to game, shot at them. He hit a genie that followed him as far as Paragogo. Once in the village, the karamoko performed incantations to stop the genie.

Resource person(s): The Council of Elders of Mbouroré and Paragogo (parent village) represented by Ibrahima Bah (village of Paragogo) and Aboubacar Bah (Mbouroré).

Displaceability: NO (in principle), but negotiations may be possible.

3.11.3 ID 97 – Boundou Goumbanberé “Goumbanberé Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Year-round spring marked by a tree called Goumbambéré in Pular.

History: The site was named after the aquatic plants (Goumbambéré) found there. It was identified as dangerous on the day a woman went there to draw water. The genies caught her tongue and pulled it. Sacrifices had to be made so she could return to her normal shape and speak.

Resource person(s): The Council of Elders of Mbouroré and Paragogo (parent village) represented by Ibrahima Bah (Paragogo village) and Aboubacar Bah (Mbouroré).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.11.4 ID 98 – Boundou Maman N’diro (“Maman N’diro Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This spring is located near the Fammèré Maman N'diro cave.

History: The site harbors a spring (near the cave of the same name) where passers-by (mainly from Hamdalaye and Boulléré) stop to drink and rest. A canary is kept at the site for this purpose. As for the previous site, it was named for a woman (Maman N'diro) from Paragogo who was born at the site.

Resource person(s): The Council of Elders of Mbouroré and Paragogo (parent village) represented by Ibrahima Bah (Paragogo village) and Aboubacar Bah (Mbouroré).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.11.5 ID 99 – Fammèré Maman Ndiro (“Maman N'diro Cave”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This cave is located near the Boundou Maman N'diro (spring).

History: The site contains a cave where hunters hunt porcupines. It was named for a woman (Maman N'diro) from the village of Paragogo, born on the “Boundou Maman N'diro” site close to Maman N'diro Fammèré.

Resource person(s): The Council of Elders of Mbouroré and Paragogo (parent village) represented by Ibrahima Bah (Paragogo village) and Aboubacar Bah (Mbouroré).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.11.6 ID 100 – Berdhè Maoudhè (“Big Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: This cemetery is located in a forest.

History: This cemetery was inaugurated when the village was founded. All villagers (men, women and children) are buried there.

Resource person(s): The Council of Elders of Mbouroré and Paragogo (parent village).

Displaceability: NO, negotiation not possible.

3.11.7 ID 101 – Fammèré Kogné (“Thorn Cave”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This cave is located on the bowal.

History: The site has a cave that houses genies. It is named for the many thorns that litter the ground, called “kognè”.

Resource person(s): The Council of Elders of Mbouroré and Paragogo (parent village) represented by Ibrahima Bah (Paragogo village) and Aboubacar Bah (Mbouroré).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.11.8 ID 102 – Berdhè Mbouroré Gadha (“Big Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: This cemetery is in the village, in an open forest.

History: The cemetery was inaugurated when the village was founded. All the villagers (men, women and children) are buried there.

Resource person(s): The Council of Elders of Mbouroré and Paragogo (parent village).

Displaceability: NO, negotiation not possible.

3.11.9 ID 103 – Gabourou (“The Tomb”) ■

Type/subtype: Burial place / Founders’ tomb

Description: The tomb is in the centre of the village next to the founders’ house (Bah lineage). It is encircled by woods.

History: This is the tomb of the founder and his wife who asked to be buried next to their house.

Resource person(s): Aboubacar Bah (founder’s son).

Displaceability: NO, negotiation not possible.

3.12 SINTIOUROU LENGUERÉ VILLAGE (ONE AFFECTED SITE)

3.12.1 ID 131 – Boundou Guegueré (“Guegueré Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring wells up between two rocks on a wild palm tree plantation.

History: This place was identified by the founders. The founder’s daughter, Fatoumata Bah, fell ill after washing clothes in water from the spring. Her father had to go to the spring and make sacrifices to apologize to the genies so she could regain her health.

Resource person(s): Ousmane Bah (founding lineage), Chérif Bah, Abass Bah and Thierno Amadou Bah (village elders).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.13 KOURAWEL VILLAGE (TEN AFFECTED SITES)

3.13.1 ID 83 – Boundou Kourawel (“Kourawel Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: Spring that flows from a rock onto a rocky surface. It is in a forest on the western side of the village.

History: Kourawel’s founder (Garanké Séné Bah) was the first to come into contact with the genies at this site; they stipulated two conditions for cohabitation: no raising sheep or accepting dishonest individuals or entering the places where they live. Later, the founder’s son ignored the last prohibition and went onto the Boundou Kourawel site; he was then seen returning to the village shouting, “It’s bad there!” The man lost his mind. Boundou Kourawel is considered the most dangerous site in the village.

Resource person(s): Village Council of Elders and Ibrahima Sory Bah (elder of the founding lineage).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.13.2 ID 84 – Woulen Doundé ka Ghada Pétoun (“Strike Danger on the Other Side of the Rocks”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This is a cave in an open forest topped by a tree called “nonkon” in Pular.

History: At the time of the founding, a hunter left animals he had killed in the cave in this forest but always found them again in a different place. Once, he killed a monkey and when he went to collect it, the animal bit him and he lost his hand.

Resource person(s): Village Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.13.3 ID 85 – Wendou Leydi (“Temporary Pond”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This pond, in a small uncultivated clearing, dries up in the dry season. The site is surrounded by brush and rice fields.

History: About 35 years ago, a woman was looking at her field adjacent to the site. She went into it, crossed the pond in the middle, and ended up with paralyzed legs.

Resource person(s): Council of Elders and Aboubacar Sylla (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.13.4 ID 86 – Woulen Doundé (“Strike Danger”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This is a hole in an open forest.

History: The place was identified as a genie residence by the grandson of one of the village founders (named Ousmane Bandou BAH) because the hole was always clean, never plugged by leaves; even when they fell on the hole, the leaves were always found beside it.

Resource person(s): Village Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.13.5 ID 87 – Fammère Djolol Kaaba (“Corn Valley Cave”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: There are two caves in a small valley in a grove of small shrubs. The site is surrounded by cornfields.



History: The site was identified as a genie residence when a man wandered into it. He disappeared for three days. To find him again, the founders offered sacrifices to the genies, but since that day no sacrifice has been made to them.

Resource person(s): Village Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.13.6 ID 88 – Berdhè Sobayabè (“Sobayabè Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: The cemetery is in a forest that is mostly mango trees. It is also called the Big Cemetery under the Mangoes (Berdhè Ka mangodjè). The site is divided into two parts: one part is reserved for the village elders (who are not Islamic scholars), the other for all villagers (except Islamic scholars).



History: This is the oldest cemetery in the village. It predates the village's foundation. It was founded by the Sobayabhè clan (Fulas, originally from Pita, were the first occupants of the land). After they left (when Kourawel was founded), the villagers continued to use it.

Resource person(s): Village Council of Elders.

Displaceability: NO (in principle), but negotiations may be possible.

3.13.7 ID 89 – Berdhè ka Almadjadja (“Little Mosque Cemetery”) ■

Type/subtype: Burial place / Former cemetery

Description: The site is in the middle of the village where the “little Mosque” used to stand. It was destroyed and replaced by a larger Mosque in 1986.



History: This is the cemetery of the former Mosque where the Islamic scholars were buried.

Resource person(s): Village elders.

Displaceability: NO (in principle), but negotiations may be possible.

3.13.8 ID 90 – Berdhè Ka Djoulirdhè (“Mosque Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: The cemetery is in the village, behind the big Mosque and about 50 m from the location of the former Mosque that was too small for the village population. It is surrounded by a low wall and by brush.



History: It was inaugurated when the big Mosque replaced the small one (1987). Only Islamic scholars are buried there.

Resource person(s): Village Council of Elders.

Displaceability: NO (in principle), but negotiations may be possible.

3.13.9 ID 91 – Fammèré Bouloun Mamadou Alpha (“M. Alpha Spring Cave”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: A spring flows out of this cave in an open forest. At the entrance to the site is a “sataga” tree (Pular name).

History: Mamadou Alpha, for whom this site is named, was the first to clear the space around it. That was about 50 years ago. He did not encounter any particular problems.

Resource person(s): Village Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.13.10 ID 92 – Ka Kouyewi (“Forbidden Place”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This is a box in an open forest at the entrance to the village (east of the hamlet of Sintiourou Kourawel), near the home of the person responsible for the site (Mamadou Samba Sagna).

History: The genie that lives in this box was brought by Manga Koura Toly Sagna (formerly a Mandinko captive from Gabou, Guinea-Bissau). It previously sat in Kourawel village near its owner but was disturbed by the noise in the neighborhood so the owner moved it farther into the forest, built a box to house it, and also built his house next to it to remain close by.

Resource person(s): Mamadou Samba Sagna and Mamadou Tahirou Sagna (people in charge of the site and officiators).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.14 PARAWOL ALIOU VILLAGE (SEVEN AFFECTED SITES)

3.14.1 ID 116 – Boundou Miriré (“Wetland Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: Located east of the village, this spring is sheltered by a forest containing many tree species (nélé, tély, boumé, etc.) and is in a valley near a small bowl.

History: This place was found to be occupied by genies on the day a couple tried to clear the site. The genies pierced the woman’s eye and her husband suffered eye pressure. A sacrifice was made to treat him but that was the only one.

Resource person(s): Village Council of Elders and Yacouba Diallo (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.14.2 ID 117 – Boundou Wourgni Totodo (“Gushing Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: Spring at the foot of a hill in a lowland planted with oil palms.

History: This place was determined to be occupied by genies because every time a woman tried to go there to draw water, she fainted.

Resource person(s): Village Council of Elders and Amadou Bailou Diallo (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.14.3 ID 118 – Boundou Thiewéhi (“Thiewé Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Site description: Spring located under a Thiewé tree (for which the site was named). Oil palms and boumé are also found there.

History: This place was determined to be occupied by genies because the spring is always clean even though the leaves are never raked up. Also, no one knows where the water comes from and every time animals go there, their paws get broken. The site is dangerous.

Resource person(s): Village Council of Elders and Yacouba Diallo (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.14.4 ID 119 – Thiankoun Loporé (“Loporé Pond”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: Spring next to a cave. The site is south of the village in a forest mainly composed of loporè (for which the site is named), téli and méko trees (Pular language) and lianas.

History: This place was found to be occupied by genies when Boubacar Bah tried to cut wood there. He injured himself and his wounds would not heal. A Karamoko had to be called and the injuries lasted two years. Also, a woman lost her mind after trying to dig up the wild yams that grow on this site.

Resource person(s): Village Council of Elders and Thierno Siré Diallo (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.14.5 ID 120 – Djolol Parawol Aliou (“Aliou Lowland Creek”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This seasonal creek feeds a lowland. It is west of the village in an open forest. It leads to a cave inhabited by genies.

History: The villagers discovered that the place was occupied by genies when an old man named Abdoulaye Diallo harvested fields



along the creek after clearing them. He died the night after the harvest ended. Moussa Diallo tried to do the same thing and met the same fate.

Resource person(s): Village Council of Elders and Mamadou Moussa Diallo (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.14.6 ID 121 – Boundou Petil (“Big Rock Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This seasonal spring (dries up in the dry season) is surrounded by rocks and shaded by oil palms and a tree called “nankan” in Pular. It is north of the village and flows into a creek.



History: After the village was founded, the villagers discovered that the place was occupied by genies because when passing through it at night with a torch, the torch goes out a few meters before crossing the spring, then relights several meters farther on. Five women lost their minds after doing their washing at this site. For a while, the genies left the place, but they returned.

Resource person(s): Council of Elders and Mamadou Malado Diallo (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.14.7 ID 122 – Berdhè (“Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: This village cemetery is east of the village in an open forest of tree species called “teli” and “koura” in Pular.



History: The cemetery dates from when the village was founded and was inaugurated in 1983. Men, women and children are buried there. An important personage from another village is also buried there.

Resource person(s): Thierno Amadou Diallo (founding lineage), Council of Elders (including the Imam).

Displaceability: NO (in principle), but negotiations may be possible.

3.15 FASELY FOUTA BE VILLAGE (EIGHT AFFECTED SITES)

3.15.1 ID 30 – Hounsiré Nguelféti (“Rock Place”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This site at the edge of a bowal (named Nguelféti) contains several tree species: Bötöhi, Sangui Bombo and Poré.



History: After clearing around the edge of this forest, the founder’s son lost one of his children. He consulted a Karamoko who revealed that the cause of the death was connected to the clearing done by the father.

Resource person(s): Boubacar Barry, Mamadou Lamine Barry
Displaceability: YES, after negotiations and identification / sacrifices required.

3.15.2 ID 31 – Djoloun kéré (“Kéré (Tree) Valley”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This is a creek that flows through a forest frequented by black monkeys. The forest is north of the bowal for which the site is named: “horé djoloun kéré”.

History: The founders identified this site as a genie residence and warned the children not to go near it.

Resource person(s): Council of Elders and the Sector Chief, Mohamed Lamine Barry (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required



3.15.3 ID 32 – Fammèdjé Ka Ley Saré (“Caves Below the Village”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Two large caves whose entrance is hidden by a rock. The site is on the slope of a valley.

History: The founders identified this site as a genie residence and warned the children not to go near it.

Resource person(s): Council of Elders and Mamadou Lamine BARRY (person responsible for the site).

Displaceability: YES, after negotiations and identification / sacrifices required



3.15.4 ID 33 – Boundou Ka Ley Saré (“Spring Below the Village”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Spring in an open forest consisting mainly of palm trees.

History: When the founder’s grandson wanted to cut the trees beside the spring, his neck and cheeks began to swell up; then it was understood that the site was inhabited by genies.

Resource person(s): Council of Elders and Mamadou Lamine BARRY (person responsible for the site).

Displaceability: YES, after negotiations and identification / sacrifices required



3.15.5 ID 34 – Boundou Ka Dohou Saré (“Spring Above the Village”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring flows through a valley crossed by a river (named Fassaly) bordered by many palm and fruit trees (bananas, mangoes, avocados, oranges, lemons, etc).



History: The village's founder identified this site as a genie residence and warned his children about it. Despite his warning, two men tried to clear around the site but did not stay clear of the boundary he had set. Both men died.

Resource person(s): Council of Elders and Mamadou Benté Barry (guardian of the site).
Displaceability: YES, after negotiations and identification / sacrifices required.

3.15.6 ID 35 – Berdhè Maoudhè (“Big Cemetery”) ■

Type/subtype: Burial place / Former cemetery.

Description: The cemetery is on a treed plain (species: Koura, Téli, Néré, etc.) and is surrounded by cropland.

History: This cemetery was created when the village was founded. It is no longer used today.

Resource person(s): Village Council of Elders and the Sector Chief (Mohamed Lamine Barry)

Displaceability: YES, after negotiations and identification / sacrifices required.



3.15.7 ID 36 – Fammèré Ka Dohou Saré (“Cave Above the Village”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This cave is in an open forest.

History: The village founder identified this site as a genie residence and warned his children about it. Despite his warnings, two men tried to clear around the site but did not stay clear of the boundary he had set. Both men died.

Resource person(s): Council of Elders and Mamadou Benté BARRY (guardian of the site).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.15.8 ID 37 – Berdhè Kessé (“New Cemetery”) ■

Type/subtype: Burial place / Current cemetery.

Description: Cemetery located in the village in an open forest: presence of mango, palm, téli trees, etc.

History: This cemetery was inaugurated in 1993. The first person to be buried there was a Karamoko, Abdoul Barry. Men, women and children are buried there.

Resource person(s): Village Council of Elders and the Sector Chief (Mohamed Lamine Barry).



Displaceability: YES, after negotiations and identification / sacrifices required.

3.16 HAMDALAYE VILLAGE (SEVEN AFFECTED SITES)

3.16.1 ID 54 – Boundou Miriré (“Lowland Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is located in a grove at the end of a plateau (bowal).

History: The site was discovered by the founders who went to the spring to water their flocks. When hunters wandered into the site, they got lost and could not get out again.

Resource person(s): Elders of the founding lineage (Bah).

Displaceability: NO (in principle), but negotiations may be possible.



3.16.2 ID 55 – Boundou Tabaké (“Tabaké Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Spring that wells out of a rock in a forest surrounded by a plateau.

History: The site was discovered by the founders who went to the spring to water their flocks. Each time, they saw a white fish.

Resource person(s): Elders of the founding lineage (Bah).

Displaceability: NO (in principle), but negotiations may be possible.



3.16.3 ID 56 – Berdhè Ndantary (“Cemetery on the Plain”) ■

Type/subtype: Burial place / Current cemetery

Description: The cemetery is in a forest east of the village.

History: This village cemetery was inaugurated when the village was founded. It is used during the rainy season.

Resource person(s): Elders of the founding lineage.

Displaceability: NO (in principle), but negotiations may be possible.



3.16.4 ID 57 – Boundou Ndiaré (“Sandy Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This is a pool of stagnant water full of water lilies, located in a plantation of oil palms and banana trees.

History: The site was discovered by the founders who went to the pool to water their flocks. Old Mamadou Cellou BAH was passing by one day and heard the genies talking to him. They said his name and he died several days later.

Resource person(s): Elders of the founding lineage (Bah).

Displaceability: NO, negotiation not possible.



3.16.5 ID 58 – Boundou dogoubé (“Fugitives’ Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Spring developed in a forest.

History: The site was discovered by the founders who went to the spring to water their flocks. One day, young Louabatou Bah went to the site to draw water and fainted. He died shortly afterwards.

Resource person(s): Elders of the founding lineage (Bah).

Displaceability: NO (in principle), but negotiations may be possible.



3.16.6 ID 59 – Berdhè Ka Hounsiré (“Grove Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: The cemetery is in a grove adjacent to the main road from Sangarédi to Boké, east of the village.

History: This village cemetery was inaugurated when the village was founded. It is used in the dry season.

Resource person(s): Elders of the founding lineage.

Displaceability: NO, negotiation not possible.



3.16.7 ID 60 – Berdhè Ka Djoulirdhè (“Mosque Cemetery”) ■

Type/subtype: Burial place / Former cemetery

Description: This cemetery is in the village, near the Mosque.

History: This village cemetery was inaugurated when the village was founded. It was reserved for Islamic scholars.

Resource person(s): Elders of the founding lineage.

Displaceability: NO, negotiation not possible owing to poor relations between CBG and the village leaders.



3.17 NDANTARY TIMBI VILLAGE (ONE AFFECTED SITE)

3.17.1 ID 106 – Tounteré Raouna Leydi (“Raouna Leydi Pond Stone”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This stone is located in an open forest near Raouna Leydi Pond.

History: The site was discovered after the village was founded when one of the founder’s sons cleared the forest as far as the stone. Afterwards, one of the founder’s grandsons (Mamadou Bobo Camara) fell ill and became disabled. The marabout, Thierno Aliou de Sitako, was consulted and revealed that the place was inhabited by dangerous genies. Every year, before farming near the site, Diao Bailo Camara sacrifices a red rooster, red kola and tangalé to ensure that the crops will be successful.

Resource person(s): Lineage founder (Diao Bailo Camara)



Displaceability: YES, after negotiations and identification / sacrifices required.

3.18 PARAGOGO VILLAGE (SEVEN AFFECTED SITES)

3.18.1 ID 109 – Fammèré Houpilili (“Spread-Washing Cave”) ■

Type/subtype: Genie residence; Not visited / No rituals practiced.

Description: This inaccessible cave is surrounded by thorn trees and located near a spring with the same name. Both are in an open forest of various plant species, including Nonkon, Pédjité, Guilinti, palm trees and Téli.



History: The villagers usually saw laundry spread out in front of the cave. In the evening, it had all disappeared. They assumed that it belonged to the genies living in the cave.

Resource person(s): Souleymane Barry; Mamadou Moussa Bah; Mamadou Bah and Saly Amadou Korka Barry, all members of the Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.18.2 ID 110 – Berdhè Kouraréya (“Koura Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: The cemetery is in an open forest of fruit trees (mangoes, palms, koura) and a river runs through it.



History: This cemetery was founded over 60 years ago. All villagers are buried there, with no age or gender distinctions.

Resource person(s): The Council of Elders, the village Imam and his assistant (El Hadj Mamdou Diallo and Mamadou Aliou Diallo).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.18.3 ID 111 – Boundou Djolol Djinadji (“Spring in Genie Valley”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: The spring is located in an open forest and is shaded by a palm tree.



History: After the village was founded, an old man named Amadou Bah went to fish in this spring. He was chased away and struck by genies that followed him to the village.

Resource person(s): Souleymane Barry; Mamadou Moussa Bah; Mamadou Bah and Saly Amadou Korka Barry, all members of the Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.18.4 ID 112 – Berdhè Missidé 2 (“Missidé 2 Cemetery”) ■

Type/subtype: Burial place / Cemetery for Islamic scholars

Description: This cemetery is located in the yard of the current Mosque in the village.

History: This former cemetery contains the tomb of the village’s first Imam and some Islamic scholars. It was created about 30 years ago.

Resource person(s): The Council of Elders, the village Imam and his assistant (El Hadj Mamdou Diallo and Mamadou Aliou Diallo).

Displaceability: NO (in principle), but negotiations may be possible.

3.18.5 ID 113 – Boundou Didoun Djouli (“Deep Djouli Spring”) ■

Type /Subtype: Genie residence; Visited / With ritual practices.

Description: This is a small, shallow pond, almost stagnant, on the Thiapikouré River that runs through the village.

History: One day, Djouli Bah went to swim in the spring. He fainted and returned to the village naked, leaving his clothes at the spring. That was when the villagers realized the spring was inhabited by genies.



Resource person(s): Souleymane Barry; Mamadou Moussa Bah; Mamadou Bah and Saly Amadou Korka Barry, all members of the Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.18.6 ID 114 – Berdhè Sodjoré (“Thorn Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: The cemetery is located in an open grove just east of the village.

History: This cemetery was founded about 70 years ago.

Resource person(s): The Council of Elders, the village Imam and his assistant (El Hadj Mamdou Diallo and Mamadou Aliou Diallo).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.18.7 ID 115 – Berdhè Ndantary Thiapikouré (“Ndantary Thiapikouré Cemetery”) ■

Type/subtype: Burial place / Current cemetery.

Description: This cemetery is on the Thiapikouré River.

History: The cemetery has existed since the village was founded. It is still in use.

Resource person(s): The Council of Elders, the village Imam and his assistant (El Hadj Mamdou Diallo and Mamadou Aliou Diallo).



Displaceability: YES, after negotiations and identification / sacrifices required.

3.19 COGON LENGUE VILLAGE (FIVE AFFECTED SITES)

3.19.1 ID 16 – Boundou Djewourouguel (“Spring Visible from All Directions”) ■

Type /Subtype: Genie residence; Visited / With ritual practices.

Description: This spring is located at the foot of a hill and is bordered by palm trees.

History: This site was discovered by the founder’s brother who went to fish in the spring. When he arrived in the village, he fainted and had to take the fish back to regain his health.

Resource person(s): Ibrahima Diallo (Boura Cogon) village chief.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.19.2 ID 17 – Boundou Foulbhè (“Fula Spring”) ■

Type /Subtype: Genie residence; Visited / With ritual practices.

Description: This gushing spring has two subsites in a forest that is mainly palm trees and is located in a small valley surrounded by rice fields.

History: Fulas living in camps came to draw water from this spring. They were the first to clear the road leading to this place. Later, it was observed that women fainted when they went there. The marabouts revealed that the place was inhabited by genies.

Resource person(s): Ibrahima Diallo (Boura Cogon), village chief.

Displaceability: NO, negotiation not possible.



3.19.3 ID 18 – Berdhè Mamadou Bhoie Diallo (“Mamadou Bhoie Diallo Cemetery”) ■

Type/subtype: Burial place / Children’s cemetery

Description: Cemetery in a fruit tree plantation (includes mangoes) .

History: After the death of Mamadou Bhoie Diallo (nephew of Yero Touré), this cemetery was inaugurated.

Resource person(s): Foula Diallo, son of Mamadou Bhoie Diallo.

Displaceability: NO, negotiation not possible.

3.19.4 ID 19 – Berdhè Yaye Saïematou Bah (“Yaye Saïematou Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: The cemetery is in a scrubby forest.

History: The cemetery was inaugurated during Lansana Conté’s regime by Lamarana Bah upon the death of his mother, Yaye Saïematou. It is still in use.



Resource person(s): Lamarana Bah 1st Imam of the village

Displaceability: NO, negotiation not possible.

3.19.5 ID 20 – Berdhe Maoudhè: (Old Cemetery) ■

Type/subtype: Burial place / Current cemetery

Description: This is in a forest beside the road leading to Téliélé, very close to the village.

History: Cemetery inaugurated when the village was founded (colonial era); it is still in use. All the important people from the village are buried there.

Resource person(s): Ibrahima Diallo (Boura Cogon), village chief.

Displaceability: NO, negotiation not possible.



3.20 NDANTA FONGNE LEY VILLAGE (2 AFFECTED SITES)

3.20.1 ID 104 – Boundou Badon (“Badon Spring”) ■

Type /Subtype: Genie residence; Visited / With ritual practices.

Description: This spring is located in a small valley and shaded by some trees. The site is surrounded by cropland.

History: The site was discovered in 1988 when a girl, Djénaba Néby Diallo (the village lunatic), disappeared after going to this site. She was never found. Any woman who enters this site goes mad. Recently, the daughter of Oury Tenin Diallo, who was passing near the site, had an epileptic attack. Since then, she has continued to have these attacks, repeating the names of the site’s genies (Maïmouna, Alhassane and Alseny). Before doing any work in the fields around the site, a sacrifice of a red rooster, 7 red kolas, white bread crumbs and ground sesame seeds must be made.

Resource person(s): Mamadou Saliou Diallo (village chief), Mamadou Lamine Bah (elder of the founding lineage) and Alseny Bah (Sector Chief).

Displaceability: YES, after negotiations and identification / sacrifices required



3.20.2 ID 105 – Berdhè Tigaya (“Peanut Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: The site is in an open forest.

History: This cemetery dates from 1987. Everyone is buried there, no distinctions. It is still in use.

Resource person(s): Mamadou Saliou Diallo (village chief), Mamadou Lamine Bah (elder of the founding lineage).

Displaceability: NO, negotiation not possible.



3.21 FETO PARAWI VILLAGE (TEN AFFECTED SITES)

3.21.1 ID 38 - Boundou N'gani: ("Gani Creek Gate Spring") ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Located on Gani Creek, which flows into the Parawi River, the site is in an open forest of palm trees and plant species including Bantandjé (bombax tree) where the genie lives.

History: The founder noted that this place was dangerous and inhabited by genies.

Resource person(s): The Council of Elders chaired by Mamadou Saliou Pethé Camara.

Displaceability: YES, after negotiation and identification / sacrifices required.



3.21.2 ID 39 – Berdhè Sintiourou Barkeré ("Barké Cemetery") ■

Type/subtype: Burial place / Current cemetery

Description: The cemetery is close to homes, in an open forest.

History: This place was chosen as a cemetery after Hothia Diallo died. That was about 40 years ago. She was the first person buried there. Everyone is buried there, no distinctions are made. It is still in use.

Resource person(s): Mamadou Saliou Pethé Camara (Chief), Sékou Adama Camara (the Chief's youngest son).

Displaceability: YES, after negotiation and identification / sacrifices required.



3.21.3 ID 40 – Boundou Didédé Gorohi: ("Kola Pond Spring") ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is on the edge of the Parawi River in an open forest near a market garden.

History: One day, there was a lot of noise coming from this spring; old Sagno Mamoudou Camara had gone to remove bark from a large baobab that had a crack shaped like a door. The genies wanted to close this door on him but fortunately, he had the reflex to back away.

Resource person(s): The Council of Elders chaired by Mamadou Saliou Pethé Camara.

Displaceability: YES, after negotiation and identification / sacrifices required.



3.21.4 ID 41 – Boundou Goumbanbehi: ("Goumbanbé Spring") ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Located on the edge of the Parawi River, this spring is shaded by a Goumbanbé tree (for which it is named). At the site's entrance is a fruit tree plantation consisting mainly of palm, banana, orange, avocado and mango trees.

History: The villagers' ancestors informed them that this place is inhabited by genies. Every time they went there, they saw a big snake. One day, an old man named Négué Mané went to wash in the



spring; the genies cut off his finger and he had mental problems.

Resource person(s): Karamoko Ibrahima Mané, 1st Imam in the village and person responsible for the site.

Displaceability: YES, after negotiation and identification / sacrifices required.

3.21.5 ID 42 – Boundou Bafatahoun (“Rock Spring”) ■

Type/subtype: Genie residence; Visited / Rituals practiced

Description: This spring is shaded by some palm and banana trees. It is located in a small valley next to a cashew plantation.

History: The founder indicated that this place was dangerous because genies lived there. However, no one has fallen victim to their wrath.

Resource person(s): Mamadou Oury Touré, Boubacar Keita, Balla Koulibaly and Yero Camara.

Displaceability: YES, after negotiation and identification / sacrifices required.



3.21.6 ID 43 – Berdhè Sintiourou Parawi (“Little Lowland Cemetery”) ■

Type/ subtype: Burial place / Former cemetery

Description: This cemetery is located near homes in an open forest. Its entrance is in a fruit tree plantation (mangoes, oranges, bananas, avocados, mandarin oranges, etc).

History: This cemetery dates from the foundation of the village. The founder is buried there.

Resource person(s): Karamoko Ibrahima Mané, village Imam.

Displaceability: YES, after negotiations and identification / sacrifices required



3.21.7 ID 44 – Djourdé Parawi (“Little Lowland Waterfall”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Small waterfall in an open forest.

History: The site was discovered when the village was founded: the wife of one of the founders went to this site while she was pregnant. She gave birth to a child who had a big head and could not walk.

Resource person(s): The Council of Elders.

Displaceability: YES, after negotiation and identification / sacrifices required.



3.21.8 ID 45 – Berdhè Maoudhè Salea (“Big Salea Cemetery”) ■

Type/subtype: Burial place / Former cemetery

Description: This former cemetery is in a fruit tree plantation near the village.

History: The cemetery was inaugurated upon the death of Diallo Yacine, after the one in the former village of Roundé Parawi where the founder and many other elders are buried. One day, an animal of an unknown species dug up a cadaver and carried it into the



bush; the villagers then stopped burying their dead in the former village cemetery. For 56 years, this cemetery was reserved for children, but after that event, everyone was buried there. It is no longer in use today.

Resource person(s): Younousa Sidibé (village chief and elder of the founding lineage), Ibrahima Sory Sidibé (second chief of the founding lineage and the village).

Displaceability: NO, negotiation not possible.

3.21.9 ID 46 – Berdhè Sintiourou Salea (“Salea Foundation Cemetery”) ■

Type/subtype: Burial place / Current cemetery

Description: This cemetery is near the village, in an open forest.

History: It was inaugurated during the Sékou Touré era after the death of an outsider who had come to the village to regain his health (Moussa Koulibaly). It is still in use. Everyone can be buried there, no distinctions.

Resource person(s): Younousa Sidibé (village chief and elder of the founding lineage) and Ibrahima Sory Sidibé (second chief of the founding lineage and the village).

Displaceability: NO, negotiation not possible.



3.21.1 ID 47 – Boundou Lengué (“Lengué Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: The spring is in an open forest in a rocky valley. It is shaded by some palm trees.

History: A Baga from Boké went one day to wash his clothes and himself in this spring. He picked up a ring. Genies then followed him from the site to the village to hit him. He had to take the ring back.

Resource person(s): Karamoko Ibrahima Mané first Imam of the village

Displaceability: YES, after negotiation and identification / sacrifices required.



KALINKO ROUNDE VILLAGE (THREE AFFECTED SITES)

3.21.2 ID 77 – Faourè Saroudja (“Saroudja’s Cave”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This cave is located in a grove in the middle of a bowal, north of the village.

History: The genies’ presence was observed by the first person to clear the land; he wanted to identify the area to be cleared. During the night, the genie appeared to him in a dream and told him the conditions to meet to work in that area. One day, a hunter from the village who was chasing a porcupine was held in the cave for seven days by the genies. He was only released after a sacrifice was made.

Resource persons: Amadou Sara N’Diaye (Village elder) and Satenin N’Diaye (First Imam).



Displaceability: YES, after negotiation and identification / sacrifices required.

3.21.3 ID 78 – Boundou Saroudja (“Saroundja’s Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is in a small valley north of the village and is shaded by a tree.



History: The genies’ presence there was identified by the founder who had knowledge of the occult and had made a sacrifice when he moved there in order to be able to live alongside the genies. Their presence was confirmed when a woman wanted to draw water from the spring. When she returned to the village, she lost her mind. Another person who had cleared near the spring had a swollen hand for several days. A healer had to treat both cases.

Resource persons: Amadou Sara N’Diaye (Village elder) and Satenin N’Diaye (First Imam).

Displaceability: YES, after negotiation and identification / sacrifices required.

3.21.4 ID 79 – Faourè Youfouna (“The Cave Where Bees Swarm in the Shape of Hanging Lian”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: The cave is located in a grove near a bowl.



History: The presence of genies was noted when the village inhabitants wanted to harvest honey; they failed every time they tried. The village elders were informed and the founder placated the genies so they would accept cohabitation. Their presence was confirmed when a young villager wanted to clear the land; a rash appeared all over his body. The founder cured him by making a sacrifice that allowed everyone to use the site.

Resource persons: Amadou Sara N’Diaye (Village elder) and Satenin N’Diaye (First Imam).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.22 PARAWOL KOURADJÉ VILLAGE (FOUR AFFECTED SITES)

3.22.1 ID 123 – Boundou Makounka (“Spring by the Lian with Blood-Like Sap”).■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Spring in a plantation of palm and mango trees.

History: Thierno Amadou Ourry N’Diay, third founder of the village, had consulted a blind marabout from Bantignel Bambaya (Télimélé) named Thierno Souleymane Bantignel and another marabout from Bambaya Botoko (Télimélé) named Thierno Souleymane Bambaya who performed istikhara consultation and revealed that genies inhabited the entire territory they wanted to



occupy. Thierno Ibrahima N'Diaye told his children these places were dangerous. Every year, the founding lineage sacrificed a white ram, white bread and a wild taro. This sacrifice is still being made.

Resource person(s): The Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.22.2 ID 124 – Boundou Bowal (“Bowal Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: Spring located on a bowal.

History: Thierno Amadou Ourry N'Diay, third founder of the village, had consulted a blind marabout from Bantignel Bambaya (Télimélé) named Thierno Souleymane Bantignel and another marabout from Bambaya Botoko (Télimélé) named Thierno Souleymane Bambaya who performed istikhara consultation and revealed that genies inhabited the entire territory they wanted to occupy. Thierno Ibrahima N'Diaye told his children these places were dangerous.



Resource person(s): The Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.

3.22.3 ID 125 – Boundou Malassi (“Happiness Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices

Description: This spring is in an open forest.

History: Thierno Amadou Ourry N'Diay, third founder of the village, had consulted a blind marabout and revealed that genies inhabited the entire territory they wanted to occupy. Thierno Ibrahima N'Diaye told his children these places were dangerous. Furthermore, a young woman from the village tried to weed around the site and, while not paying attention, spit in the spring. When she returned home, her hand started to swell and a sacrifice of two red kola nuts and two Taganlé had to be made before she regained her health.



Resource person(s): The Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required

3.22.4 ID 126 – Boundou Wourigni Toto (“Gushing Spring”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: The spring is in an open forest.

History: Thierno Amadou Ourry N'Diay, third founder of the village, had consulted a blind marabout from Bantignel Bambaya (Télimélé) named Thierno Souleymane Bantignel and another marabout from Bambaya Botoko (Télimélé) named Thierno Souleymane Bambaya who performed istikhara consultation and revealed that genies inhabited the entire territory they wanted to occupy. Thierno Ibrahima N'Diaye told his children these places were dangerous.



Resource person(s): Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required

3.23 TELLI BOFI VILLAGE (ONE AFFECTED SITE)

3.23.1 ID 135 – Berdhè Souroudjé (“Souroudjé Cemetery”) ■

Type/subtype: Burial place / Former cemetery

Description: The cemetery is on a bowal and is marked by the presence of some trees (telli, bani, koura, lokou).

History: This cemetery was inaugurated when the village was founded. It is the oldest cemetery in the village. The founders are buried there. It is no longer in use.

Resource person(s): Lamarana Diallo (village chief) and Nèguè Diallo (his assistant).

Displaceability: NO, negotiation not possible.



3.24 BOUNDOU WANDÉ VILLAGE (TEN AFFECTED SITES)

3.24.1 ID 6 – Boundou Ka Thimmehi (“Spring Under the Thimmè”) ■

Type/subtype: Genie residence; Visited / With ritual practices

Description: The spring is located on the edge of Boundou Wandé pond. The Thimmè tree there gave the site its name and harbors the site’s genies.

History: This site was discovered by the village founder because his wife was always frightened when she went to the spring. He consulted the marabouts who revealed that genies lived there and told him what sacrifices to make to control them.

Resource person(s): Yero Bhoie Diallo, founding lineage elder and village chief.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.24.2 ID 7 – Ka Kehoun Pora (“Little Cliff on Pora Pond”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices

Description: This forest is not visited at all and was mostly destroyed by a brush fire. It is on the edge of Pora Pond.

History: This site was discovered 15 years ago when Amadou Senè Bah went to clear around the site. His wife, who accompanied him, was pregnant at the time. After several months, she gave birth to a child who resembled a genie. This daughter still lives in the village but is unable to talk, walk or sit up. Three years later, she gave birth to another child who had no mouth, eyes or ears; this child died.

Resource person(s): Amadou Diouldé Bah and Amadou Sénè Bah who was the first victim of the site’s genies.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.24.3 ID 8 – Ka Babirou Pora (“Meeting Place of Two Pora Ponds”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is in a lowland not far from the pora pond where the villagers have market gardens.

History: The presence of genies here was revealed by a marabout when the founders observed that their wives gave birth to handicapped or mentally defective children. There were cases of serious disease after the area was cleared. The most recent case was last year when a woman from the village, Djenabou Diallo, went to tend her garden near the site. She lost her mind and a marabout intervened so she could regain her health.

Resource person(s): Karamoko Saliou Camara (youth president), Yero Bhoie Diallo (1st imam).

Displaceability: NO, negotiation not possible.



3.24.4 ID 9 – Wondiri Kehoun Pora (“Hghland Forest of Pora Pond”) ■

Type/subtype: Genie residence; Not visited / With ritual practices.

Description: This is an unvisited forest surrounded by cropland. The site has large trees like kourawal and kaiwal.

History: This forest was never cleared by the founders. Amadou Bounga Bah was the first person to clear it. His wife gave birth to a dwarf daughter who is now 17 years old. She also lost her second child.

Resource person(s): Amadou Bounga Bah, forest guide.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.24.5 ID 10 – Boundou Miridjouli (“Pond Runoff Spring”) ■

Type/subtype: Genie residence; Not visited / With ritual practices.

Description: This spring is several meters away from the unvisited forest of Wondiri Kehoun Pora. There is a large stone on the site.

History: The site was identified as a genie residence by the founders. Since then, no one has dared to approach the spring.

Resource person(s): Yero Bhoie Diallo, 1st Imam and chief of the village.

Displaceability: YES, after negotiations and identification / sacrifices required



3.24.6 ID 11 – Pétoun Miridjouli (“Miridjouli Rock (site)”) ■

Type/subtype: Genie residence; Not visited / No rituals practiced.

Description: This forest contains a spring and large rocks where the site’s genies live.



History: This site was discovered by the founder who identified all the genie residences by reciting an istikhara prayer in order to sign a cohabitation agreement with them.

Resource person(s): Village Council of Elders and its representative, Yero Bhoie Diallo (elder of the founding lineage and village chief).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.24.7 ID 12 – Djolol Djinadji (“Genie Valley”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: The site consists of two springs in a forest, in a small valley near the mines.

History: The site was discovered by the father of the current sector chief who was the first to clear around this site. Only when the sector chief himself cleared the place did he lose his sight. He sacrificed a chicken and his sight returned.

Resource person(s): The Samayabé Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.24.8 ID 13 – Djoloun Kadjè Gada (“Rock Valley”) ■

Type/subtype: Genie residence; Not visited / No rituals practiced.

Description: This rock is near a spring in an unvisited forest in a valley.

History: One day, Abdoulaye Camara cleared around the spring. After a while, his wife gave birth to a child with a congenital defect who did not survive. Very often the genies living at the site raise whirlwinds that come right into the village and take the roofs off huts.

Resource person(s): Amadou Diallo, 2nd imam.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.24.9 ID 14 – Ka Wendou pora (“Temporary Pora Pond”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This is a temporary pond in an open forest.

History: The site was discovered by the founder; when he arrived, he identified all the genie residences by reciting an istikhara prayer in order to sign an agreement with the genies so he could move into the area without any trouble.

Resource person(s): Village Council of Elders and its representative, Yero Bhoie Diallo (elder of the founding lineage and village chief).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.24.10 ID 15 – Berdhè Boundou Wandé (“Boundou Wandé Cemetery”) ■

Type/subtype: Burial place / Current cemetery



Description: This cemetery is in an open forest about 1 km from the village.

History: The cemetery was inaugurated by Thierno Diouhé Diallo, the village founder. Everyone is buried there, no distinctions. It is still in use.

Resource person(s): Village Council of Elders and its representative, Yero Bhoie Diallo (elder of the founding lineage and village chief).

Displaceability: NO, negotiation not possible.

3.25 NDIARINDÉ MISSIDÉ VILLAGE (ONE AFFECTED SITE)

3.25.1 ID 107 – Berdhè Horé NDIarindé Berdhè Horé Ndiarindé (“Upper Ndiarindé Cemetery”) ■

Type/subtype: Burial place / Former cemetery

Description: This former cemetery is on the site of a former village in an open forest shaded by some wild trees like thialé and dirdja (in the Pular language).

History: This cemetery was the first in the old village. Houdi Barry was the first to be buried there, followed by a walihou, Alpha Dian Sidi Bah. It is no longer in use. It was used by the villages of Lougai, Kagnéka and Ndiarindé Missidé

Resource person(s): Mamadou Bobo Barry (third Imam), Thierno Mamadou Lamarana Barry (second Imam).

Displaceability: NO (in principle), but negotiations may be possible



3.26 NDIARINDÉ ROUNDÉ VILLAGE (ONE AFFECTED SITE)

3.26.1 ID 108 – Wendou Djolol Woula (“Feared Valley Pond”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices

Description: This is a small pond that dries up in the dry season. It is near a grove beside the road that leads to the village.

History: The site was determined to be dangerous by the founders. One day, an old man named Sara Diallo drank the water in the pond. The next night he had nightmares and became ill.

Resource person(s): Alpha Oumar Bah (Council of Elders) and Aldjouma Mané (healer)

Displaceability: YES, after negotiations and identification / sacrifices required.



3.27 KAGNEKA VILLAGE (ELEVEN AFFECTED SITES)

3.27.1 ID 61 – Ka languéhoun Kagnéka (“Kagnéka Lengué”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: Two trees (lengué and bötö) are in the village, beside the road to Balandougou.



History: The ancestors designated it as an offering place considered inhabited by genies. Every year, a bull of any color is sacrificed at the site, sometimes a white goat, to protect the village.

Resource person(s): The Council of Elders, including Ousmane Bah (Chair).

Displaceability: NO (in principle), but negotiations may be possible.

3.27.2 ID 62 – Wendou Horé Mama Timbo (“Pond Above Mama Timbo Hole”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This temporary pond is flooded in the rainy season and is located in a grove in the center of a bowal.

History: The founder’s marabout indicated that this place was dangerous. One day, his student, Madjaridou Bah, went to clear the area; he had headaches and died.

Resource person(s): Village Council of Elders, including Ousmane Bah (Chair).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.27.3 ID 63 – Horé Kounsi Alimou (“Above Alimou Grove”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This is a small grove around a tree (telli) beside the road to Balandougou.

History: The first time the area around this site was cleared for farming, a child, Alimou, was born in the village. The site was named after him. Later, a young man from the village, named Hamidou Bah (founding lineage) went to cut wood in this grove; he was chased back to the village by a bird. After that, he lost his mind.

Resource person(s): Village Council of Elders including Ousmane Bah (Chair).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.27.4 ID 64 – Mango berdhè (“Mango Tree Cemetery”) ■

Type/subtype: Burial place / Former cemetery

Description: Small forest of mango trees.

History: This cemetery was inaugurated before colonization by the village founder. Many important people are buried there, including the founders. It is no longer used now. Prayers (fidao) are said for the deceased every year in January at the Mosque (not at the cemetery).

Resource person(s): Village Council of Elders including Ousmane Bah (Chair).

Displaceability: NO (in principle), but negotiations may be possible.



3.27.5 ID 65 – Woulen Mama Timbo (“Mama Timbo Hole”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This is a hole in an open forest. Lians are present.

History: The founder’s student, Mama Timbo, died when he cleared the forest around this hole.

Resource person(s): Village Council of Elders including Ousmane Bah (Chair).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.27.6 ID 66 – Faouré Fammèré Horé Bowoun Bonodji (“Bowal Hyenas’ Caves”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This site consists of a number of caves in an open forest.

History: The founders identified it as a dangerous place. People who go there feel dizzy with fright but no one has been a victim of the site’s genies.

Resource person(s): Village Council of Elders including Ousmane Bah (Chair).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.27.7 ID 67 – Horé Boundou Kagnéka (Spring Above Kagnéka) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: The spring is in an open forest. It is shaded by trees.

History: Thierno Mamadou Bah (founder) made a sacrifice here when the village was founded to obtain the genies’ permission to dig a spring because the amount of water produced was not sufficient for the villagers’ needs. He said it was a dangerous place, inhabited by genies. This sacrifice is still made every year after the harvest. A red bull or red goat is sacrificed.

Resource person(s): Village Council of Elders specifically Ousmane Bah (Chair).

Displaceability: NO (in principle), but negotiations may be possible.



3.27.8 ID 68 – Wendou Kambi (“Kambi Pond”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This seasonal pond (dries up in the dry season) is in a grove on a bowal.

History: One day, a person named Kambi went to clear around the pond; then he bathed and died.

Resource person(s): Village Council of Elders including Ousmane Bah (Chair).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.27.9 ID 69 – Berdhè Horé Yoro (“Cemetery Above Yoro Pond”)



Type/subtype: Burial place / Current cemetery

Description: The cemetery is in an open forest near the village.

History: This is the second cemetery built since the village was founded. Women, children and men are buried there. Prayers (fida) for the deceased are recited in the Mosque every year in January.

Resource person(s): Village Council of Elders including Ousmane Bah (Chair).

Displaceability: NO (in principle), but negotiations may be possible.



3.27.10 ID 70 – Beloun Bolé (“Muddy Spring of the Medicinal Plant Bolé”)



Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: Three groves on a bowl.

History: One day, the young brothers of Ousmane Bah (founding lineage) named Alpha Oumar Bah and Mamadou Bah went to this place to play. When they returned to the village, they became ill. Alpha Oumar revealed they had gone to Belou Bolé. He finally died and a red rooster was sacrificed for Mamadou Bah who survived.



Resource person(s): Village Council of Elders including Ousmane Bah (Chair).

Displaceability: YES, after negotiations and identification / sacrifices required.

3.27.11 ID 71 – Woulen Horé Goro Yamba (“Hole in the Forest Above Goro Yamba”)



Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: The hole is in an open forest.

History: The site is named for the old man who lived near this forest and liked to smoke black tobacco (Yamba) and chew kola (goro) there. A youth named Amadou Saikou Bah went to clear and cut wood in this forest; he was seriously ill for two years.

Resource person(s): Village Council of Elders including Ousmane Bah (Chair).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.28 KALINKO LEY VILLAGE (FIVE AFFECTED SITES)

3.28.1 ID 72 – Boundou Bappi (“Spring That Gushes Under the Ground”)



Type/subtype: Genie residence; Visited / With ritual practices.

Description: This spring is about 400 m from the railroad north of the village in a small valley. The spring gushes from under a large stone and there is a cave with the same name beside it.

History: The site is home to a marabout genie that was discovered by the founders. Today it is a religious site where many petitions are made.

Resource person(s): Amadou Tidiane Bah (elder of the founding lineage and youth chair).
Displaceability: YES, after negotiations and identification / sacrifices required.



3.28.2 ID 73 – Boundou Djolol Bantan (“Bombax Valley Spring”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: This temporary spring is about 500 m from the railroad, north of the village. It flows under a “telli” tree and is located in an open forest.

History: The presence of genies was noticed when the founder, Ibrahima Dianké, went to cut lians on the site. Shortly afterward, he became seriously ill and had to go to Wossou.

Resource persons: Amadou Tidiane Bah (elder of the founding lineage and youth chair).

Displaceability: YES, after negotiations and identification / sacrifices required.



3.28.3 ID 74 – Fammèré Pengué Pongué (“Pengué Pongué Cave”) ■

Type/subtype: Genie residence; Visited / With ritual practices.

Description: The gaping opening of this cave leads to an underground tunnel in an open forest not far from the spring with the same name (Boundou Pengué Pongué). Pengué Pongué is the Pular name for a plant that grows in the fields near the site when the users do not make a sacrifice before working there.

History: The site was identified as a genie residence when Thierno Tidia Bah (founding lineage) wanted to farm and clear around the cave. When he arrived at the site, the genies threw dust in his eye. When he returned home, he recited an istikhara consultation prayer (a marabout-style consultation) and learned that the place was inhabited by dwarf genies. He lost his eye. Lamah Bah also cleared the area and his daughter became seriously ill.

Resource person(s): Hassana Bah, first village Imam.

Displaceability: YES, after negotiations and identification / sacrifices required.



3.28.4 ID 75 – Tounteré Kobi (“Buffalo Stone”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: This is a large stone in an open forest between two telli trees and surrounded by fallow land.



History: The founders observed the presence of animals called Kobi around this rock. Curious, they consulted a marabout who told them there were genies living there and that, consequently, the place was suitable for rearing livestock. One day, Abdoul Rahamane Bah went to clear around this site to plant a rice field and went past the boundaries set by the founders (inside the forest where the stone is). He became ill and a marabout had to intervene to treat him. All his harvest was sold.

Resource person(s): Alhassane Bah (member of the Council of Elders).

Displaceability: NO (in principle), but negotiations may be possible.

3.28.5 ID 76 – Pammèhoun Koby (“Buffalo Cave”) ■

Type/subtype: Genie residence; Not visited / Without ritual practices.

Description: The site is a small cave in the same forest as the Tounteré Koby site.

History: When the villagers went to cut lians in the forest, they had health problems. The elder chief (Mamadou Bah) and a young man named Mamadou Kaba Bah were victims of the site’s genies. Also, a large snake was very often seen crossing the national Boké-Sangarédi road; it left the cave for the Kalinko River and caused a serious accident every time it went.



Resource person(s): The person responsible for the site is Mamadou Bah chief of the village Council of Elders.

Displaceability: YES, after negotiations and identification / sacrifices required.