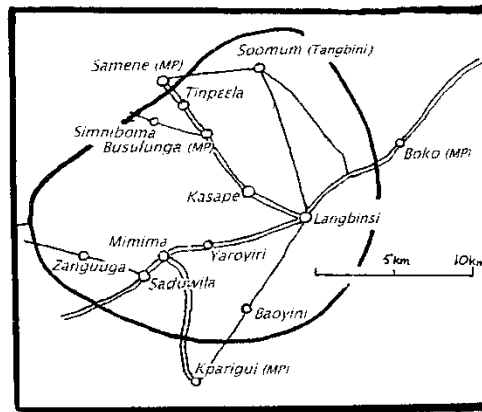
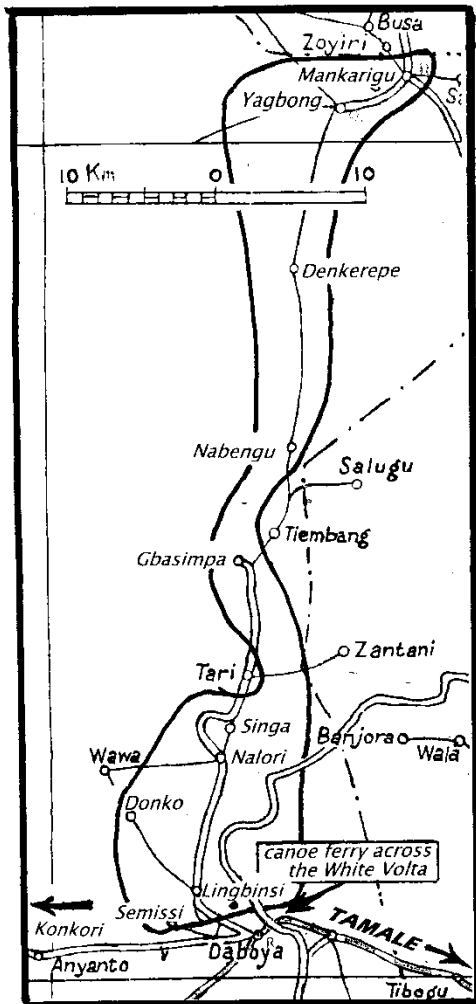
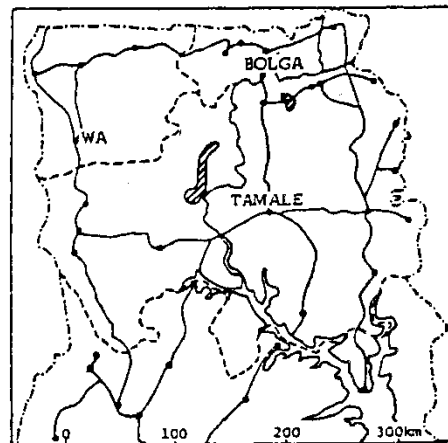


# TAMPULMA



rough sketch map based on memory; not to scale



**location** Two settlements, both in Northern Region: in *East Mamprusi District*, main town *Langbinsi* (near Gambaga), a cluster of villages on either side of the Walewale-Gambaga road; and in *West Gonja District*, main town *Lingbinsi* (near Daboya), a strip 60 km from north to south, along the eastern border of the Mole Game Reserve; The two settlements are about 70 km apart. To remember which is which, note that the “a” town is to NE, and the “i” town is to the SW.

There is no direct route between Langbinsi and Lingbinsi. One must travel via Tamale and Walewale.

**TAMPULMA POPULATION** (2000 Census gives no separate figures for Tampulma; the Census figures below are those for “Other Grusi (Lela, Templensi)”)

**Table 1 TAMPULMA COMPARED BY YEAR**

	<i>1960 Census</i>	<i>1984 estimate</i>	<i>2000 Census</i>	<i>Joshua Project</i>
			<i>(inc “Lela”)</i>	<i>2006 estimate</i>
<i>3 N Regions</i>	not listed	10,000 (not listed in Census)	23,107	
<i>Other 7 Regions</i>		10,000	20,099	
<b>GHANA Total</b>		<b>20,000</b>	<b>43,205</b>	<b>51,090</b>

**Table 2 TAMPULMA COMPARED BY REGION 2000 Census**

<b>Northern</b>			
<i>Upper East</i>	<i>Upper West</i>	<i>Northern</i>	<i>North Total</i>
1,317	2,120	19,670	23,107
<b>Southern</b>			
<i>Western</i>	<i>Central</i>	<i>Greater Accra</i>	<i>Volta</i>
1,649	787	4,387	331
<i>Eastern</i>	<i>Ashanti</i>	<i>Brong Ahafo</i>	<i>South Total</i>
2,762	7,060	3,122	20,099
<b>Ghana Total</b>			<b>43,205</b>

**MIGRATION**

There are small Tampulma settlements in southern Ghana -- the figures of regional population above probably include migrant farm labourers, for many Tampulma go south in November and December to work on cocoa farms and return before their own farming season begins in May or June. There are migrant farmers in Brong Ahafo (Afram plains, Ejura, Techiman), and other Tampulma communities in Accra and Kumasi.

People migrate in search of prosperity; for fear of witchcraft and spiritual attacks; for better medical facilities especially in child-birth. 15% of Tampulma are estimated to have migrated to the southern regions.

[ *Tampulma Youth Association, C/o Box 739, Tamale, N/R*]

**LANGUAGE AND DIALECTS**

Tampulim is a Gur language of the Grusi (west) sub-group, most closely related to Sisala, Chakali, Vagla, and Dεg.

**Language use** In the Langbinsi settlement, Mampruli is the trade language, and it is taught in school and used in church. Baptist churches in the Langbinsi area use Tampulim.

**Dialects** are 1) Langbinsi-Gambaga; 2) Lingbinsi-Daboya; 3) Yagbong Mankariga; 4) Kinkori (spoken in a village 25 km west of the southern settlement). All are mutually intelligible, with minor phonological and vocabulary differences.

There are slight differences between the dialect spoken at the north and south ends of the Daboya settlement, perhaps because the people of Mankariga and Yabum remained in the south-west when the others moved north to serve with the Mamprusi.

## LITERACY AND BIBLE TRANSLATION

by GILLBT	NT & literacy started	NT first & second printings	students enrolled	whole Bible printed	Jesus film shown	NT on audio tape	no of churches & classes
1966/67	1972	1978 & 92	1984 - 600 2010 - 1,272	1999	2000	2008	64 churches 88 classes

The church literacy programme is funded by Wycliffe Canada, and involves Presbyterian, Baptist, SDA, Pentecost, and Catholic churches.

Prior to 1985 GILLBT's literacy work led to the opening of eight new Baptist churches: all are still going strong, except two which need stronger leadership; see table below.

In the NE Sector, Langbinsi, Gladys, wife of a Baptist worker, is coordinator for literacy.

In the SW Sector, Lingbinsi, John Tikaa runs the literacy work, and Samuel Asare is SIU Co-ordinator.

Many Tampulma pastors have been trained to lead local churches using Scriptures in their mother tongue. [*Baptist and Presbyterian churches –The late 1980's a continuing programme where pastorsn are still being trained today both at Langbinsi-Daboya and Lingbinsi-Gambaga*]

## ORIGINS AND HISTORY

The Tampulmas are the dominant ethnic group at their present location- Lingbinsi through o Mankarigu. Some 800 Tampulma people crossed the Black Volta from what is now Burkina Faso and settled at a place in the north-west then called Kadichaara, now called Kpaya, which is some 30-40 miles from Daboya [*Located at the North-Western part of Tingsungu near Tampulima-Yabum*]. Their leader was called *Kadichaara tiina*.

It appears that for a time the Tampulma shared a common history with Sisaala, Vagla, and Dega. These four peoples certainly have a tradition that they were all originally one but quarrelled over the sacrifice of a dog. When the remains were being divided among those present the Sisaala claimed the head; the others would not agree and there was a fight. As a result they split up and they all migrated, ultimate reaching their present locations. (ICG)

Today the Tampulma themselves are divided into two settlements, located as described above ("Location"). Two theories are given to explain the division:

**First theory** The north-east (East Mamprusi District) settlement is the original one, and Tampulma were already living near Gambaga when the Mamprusi chief engaged them as mercenaries to support him, either in a bid for the paramountcy or in a war against the Anufo. According to this account the Lingbinsi-Daboya settlement was formed later by migration, led by Kankoor Ameyaw and Kankoor Manga I.

During the farming season they stopped to farm at Walewale, then helped the Mamprusi chief to fight the Kusasi and brought him to Nalerigu where he asked them to stay. The Mamprusi chief could not fulfil his promise to pay them and instead gave them the Tampulma chiefs the mandate to rule their own people. [*The chief of Lingbinsi*]

**Second theory** The south-west (Lingbinsi-Daboya, West Gonja District) settlement was the first one, and the north-eastern settlement came about when some Tampulma from the Daboya settlement moved to help the Mamprusi chief in the tribal war against the Anufo. After the fighting the chief asked them not to go back, but to stay and protect him. He invited them to settle on land between Gambaga and Walewale, mentioning a payment of hundreds of every kind of living creature including human beings. That agreement has never been fulfilled. (SA)

These Tampulma people were dedicated to war. They did not pay tribute to Mamprusi chiefs, nor did they think of owning land. Their chiefs are Tampulma - no Tampulma village in East Mamprusi District has a Mamprusi chief. [*The chiefs of Kpariya and Yabum*].

The two communities are related by family, culture, and traditional practices; they attend each other's funerals, marriages, enstoolments, and other gatherings.

## AUTHORITY

*[Tampulma communities have effective representation at the East Mamprusi traditional councils-Nayiri]*

There are three main Tampulma stools: Daboya, outside Tampulima territory, is the seat of the paramount, whose title is Tampunaa; Langbinsi and Lingbinsi are separate stools. During the annual Fire Festival all citizens aim to come together to think about the welfare of the Tampulma nation, and the three chiefs collaborate.

**North-east (East Mamprusi District)** Up to 1957 the chief of Langbinsi appears to have been a Tampulma appointed as Kambonakpema (head of the warriors); but in that year this chief had a conflict with a neighbouring Mamprusi chief and the Native Authority Court presided over by the Mamprusi paramount chief gave judgment against him. He therefore led a group of Tampulma from Langbinsi and other villages back to the Daboya settlement, while others chose to remain.

In the East Mamprusi District, Tampulmas are chiefs where the Tampulma are in a majority.

**South-west (West Gonja District)** villages have a Kankooro (captain chief) in Lingbinsi who is a Tampulma.

The Tampulmas owe no allegiance to any chief. They are independent of any other people; they make their own decisions and do not pay tribute to any other chief.

## INHERITANCE

From a deceased man the brother may inherit house, cattle, farm, and wife, together with offices such as chieftaincy, priesthood, and soothsaying. The wife and children may inherit a house *[purely patrilineal inheritance?]*

**Marriage of widows** formerly the one that performed a man's funeral had the right to marry his widow, but now she may marry anyone of her choice. If a woman chooses not to marry again she inherits a place to stay in the deceased husband's compound.

## THE COMPOUND, FARMING &c

**Compounds** A compound is occupied by an extended family under its elder. Occasionally the young people live in a smaller compound nearby. A typical compound has about 20 huts, most of them round and thatched. Compounds are about 200 metres apart.

Formerly compounds were large and extended to take in families of young married sons of the compound head. Nowadays a newly-married man may start a new compound, which is then occupied by his wife and children.

Rooms are mostly rectangular and thatched; compounds have one or more courtyards. Compounds are 50-100 metres apart. (SA)

**Farming** Farms tend to be away from the compound and mostly 5 km or more from the village. Crops include yams, cassava, groundnuts, millet, guinea corn, maize, and beans. Shea nuts and dawadawa pods collected. (ICG)

**Fishing** takes place in rivers and ponds.

**Hunting** Grasscutters are hunted by specialist hunters. *[Antelops, squirrels, turtles, rabbits are also being hunted]*

## TRADE AND DAILY LIFE

**Markets** The main local market in the north-east is at *[Gambaga, every seven days]* and main local markets in the south-west is at Mankarigu and Lingbinsi and takes place every six days. Items traded are clothing, bedding, utensils, and food crops and food crops especially maize, yams, and cassava are also being sold.

**Crafts** include making baskets, mats, rope, and fences woven from grass *[made by Tampulimas]*

**Fuel** People buy kerosene for their lamps and women cut firewood in the bush.

## EDUCATION AND HEALTH

**Education** There were schools in half a dozen of the south-western villages in 1967 but these gradually declined during the next ten years. *[The situation has improved but lack qualified Trained Teachers]*

**Health** There are clinics at Daboya (Catholic) and at Lingbinsi (private, funded from Northern Ireland, UK and Mankarigu, Built in 1992/93).

## SERVICES

**Transport – Langbinsi area** *[Vehicles, motorbikes while many walk on foot around Langbinsi and on the Gambaga-Walewale also Vehicles and motorbikes]*

**Transport – Lingbinsi area** Lingbinsi is 5 km by a footpath from the nearest road at Daboya, a Gonja town; the path is used by pedal cycles and motor-cycles but is not motorable.

a) *Daboya to Tamale* Tamale is 65 km away, by a motorable road, but Daboya and Lingbinsi are on the west side of the White Volta, and the road to Tamale is on the east side; there is no bridge or vehicular ferry; the only way across is by small wooden canoes, with a maximum load of 15-20 passengers, or goods and motorcycles. *[A collapsed bridge during Busia regime and now fail promises by politicians.]*

b) *Daboya to Damongo via Busunu* Busunu is about 50 km SW by a rough road; Damongo, the East Gonja District capital, is a further 35 km by a rough road. The road via Busunu is the better one.

Daboya has a **post office** and **police station**, but there are none in the Tampulma area.

There are several lorries daily from the east bank, opposite Daboya, to Tamale, and there are more buses on Tamale market days.

**Water** Water is drawn by hand from boreholes and from the Volta and tributaries and carried in pans to the house. At Lingbinsi, in 1988 the Catholic Mission made 3 boreholes of which one has broken down. In 2006, the European Union dug a borehole and pump powered by 104 solar panels at a cost of £200,000. *[Mankarigu(operative) and Langbinsi(not working for now)]*

## RELIGION

<i>estimated %age</i>	<i>Traditional</i>	<i>Muslim</i>	<i>Christian</i>	<i>No religion</i>
1986	85+	5+	5	
2010	50	5	45	

### Traditional Religion

**Koosa** is the one who creates everything, and who gives sun and good harvest. Koosa is treated with reverence, and respected.

(Koor is chief; Wusah = lesser gods owned by adults for protection.

**Earth shrines** Sanyo Kuppo (Sonyo Kipo), based at Sonyo, and has an earth shrine at Lingbinsi. There are daily and annual ceremonies there; also, when the need arises, for instance in the case of witchcraft. Kuppo can identify witches.

**gods** are called *simasa*. Sacrifices are made *[by the priest who owned them]* during funerals and as needed.

*lele* are good spirits that can protect families from sicknesses and deaths

The **ancestors** are invoked annually, and in case of sickness, childbirth, and marriage. Fowls are sacrificed to the **ancestors** *[by family heads]*

### Christianity

**Presbyterians** and **Baptists** have been working in the north-east and south-west areas since the 1960s. The Baptists made good progress because they were able to appoint Tampulma workers, whereas the Presbyterian evangelists in both Lingbinsi and Langbinsi were from other peoples.

In the late 1980s there was an evangelism movement entitled “Operation Churches by 1990” which succeeded in planting new Baptist churches in Taki No 2, Kpaya, Tampulima-Yabum, and Busa. The Busa church closed when the pastor died. The Kpaya church was not followed up consistently by the Baptists, and the Catholics took it over.

In 1986 there were still only four denominations actively at work, including the Baptists and Presbyterians.. Over the next 25 years the number of Christian congregations spread impressively, from 10 in 1986 to 40 in 2010. However there was no Christian church at all in Mankarigu. By 2007 Mankarigu and Tampulima-Yabum were described as Muslim-dominated: the only churches in Tampulima-Yabum were Baptist and Catholic.

A few migrant Tampulma have become Christians in the south, for instance the Reverend Peter Wurah [Wusa?] (Baptist).

### CHURCHES

<i>Assemblies of God</i>	<i>AoG</i>	<i>Presbyterian</i>	<i>PC</i>
<i>Baptist</i>	<i>Bapt</i>	<i>Seventh-day Adventist</i>	<i>SDA</i>
<i>Catholic</i>	<i>Cath</i>		
<i>Church of Pentecost</i>	<i>CoP</i>		
<i>Evangelical Lutheran Church</i>	<i>EL</i>	<i>Friday mosque</i>	<i>M</i>
<i>Living Church</i>	<i>LC</i>	<i>Praying place</i>	<i>PP</i>

b = building (chapel)    c = congregation    p = resident pastor or priest

### LANGBINGSI SETTLEMENT (near Gambaga)

<i>Congregations mosques &amp;c</i>	<i>AoG</i>	<i>Bapt</i>	<i>Cath</i>	<i>CoP</i>	<i>EL</i>	<i>Holistic</i>	<i>LC</i>	<i>Pres</i>	<i>SDA</i>	<i>Mosq</i>	<i>Pray'r place</i>	<i>imam</i>
<b>TOTAL 1986</b>	0	-	-	-	-		-	-	-	-	1	-
<b>2010</b>	3	4	1	1	1		1	1	1	1	13	1
<b>Langbinsi</b>		cbp	cbp	cbp				cbp	cbp	large	5	imam
<b>Baoyini</b>	cbp	cb			cb						1	
<b>Mimima</b>	cbp										1	
<b>Saduwila</b>	c										1	
<b>Zanguuga</b>											1	
<b>Kasape</b>		cb									1	
<b>Simniboma</b>							c				1	
<b>Tinpeela</b>											1	
<b>Soomum (Tangbini)</b>		cbp									1	

### LINGBINSI SETTLEMENT (near Daboya)

<i>Congregations mosques &amp;c</i>	<i>AoG</i>	<i>Bapt</i>	<i>Cath</i>	<i>CoP</i>	<i>EL</i>	<i>Holistic</i>	<i>LC</i>	<i>Pres</i>	<i>SDA</i>	<i>Mosq</i>	<i>Pray'r place</i>	<i>imam</i>
<b>TOTAL 1986</b>	0	8		-	1		-	1				
<b>TOTAL 2010</b>	3	9	5	5	-	1	1	1	2	6	20+	1
<b>Lingbinsi</b>	cbp	cbp	cbp	2 cb			cbp	cb	cbp	3	3+	imam
<b>Samisi TP/GJ</b>	1	c									1	
<b>Donko</b>			cb								1	
<b>Wawa</b>											1	
<b>Bragu</b>											1	
<b>Gbantala U/W</b>											1	
<b>Saal Kawu</b>	c										1	
<b>Kinkori</b>											1	
<b>Nalori</b>											1	
<b>Singa</b>		cbp							cb		1	
<b>Tari 1</b>				cbp							1	
<b>Tari2 (Somun)</b>		cbp	cb								1	
<b>Tembanga</b>		cbp									1	
<b>Salugu</b>		cbp									1	
<b>Nabengu</b>		cbp									1	
<b>Gbasimpa</b>		c										
<b>Diisah</b>		c										
<b>Kpaya</b>			cb								1	
<b>Wawa</b>				c								
<b>Gurubagu</b>				c								
<b>Bowena</b>				c		c						
<b>Tampulima-Yabum</b>			cb								1	

<b>Mankarigu</b>		<b>c</b>								3	1	
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(letters in bold type refer to churches resulting from the GILLBT literacy)

## Islam

In 1984 there was a mosque at Lingbinsi and a praying place at Langbinsi but the Muslims were almost all traders from other peoples.

In the years from 1986 to 2007, Islam has made significant progress. Every one of the nine northern and twenty southern villages now has a praying place and there are mosques in several vilages.

The Muslim practice of public prayer and the way children attend *makaranta* in the morning or evening in nearly every village, either in the mosque or on the verandah of a private home, reflect the seriousness of Muslims about their faith. In some villages, particularly the northern stronghold of Mankarigu and Tampulim-Yabum, Muslims are said to ridicule Christians because of their poor knowledge of their own Christian faith.

### RELEVANT LITERATURE

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By: Amadu Latif.

### For: CONTRIBUTORS

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