8. Suffering and Social Contradictions: What made Mbumba sick?

Two lineage headmen celebrate reconciliation between their families. The proceedings were occasioned by the cancer of a prominent member of one of the groups. In the case of Mbumba in Quest, he is diagnosed to suffer from “the sickness of the clan.”
Nseke Mwini (Bright Grassland), home of Nsundi clan of “Little Kisiasia”
Scenes of Kisiasia

Manioc preparation, left; headman Nsila with others at men’s lodge, center; far right, the church where the case of Batalana (Mbumba in Quest) begins.
Kisiasa, a human and agrarian landscape
The estates of many clans in North Manianga

Kusikila Yoswe, of the Nsundi clan of Kisiasia, shown here in 1999, was first postcolonial mayor of region. Land boundaries were constantly on his mind, giving him chronic headaches which Marie Kukunda said were caused by his clan and his work.
The *Nsí* estate, at the center its *makulu*, cemetery grove.
The three doors of the house
Nsundi of Kisiasia,
Genealogical reconstruction

Nsundi matrilineage of Kisiasia, showing “doors” of house, titles of authority—communal mayor, village headman, and deacon), and succession of three *mfumu mpu*, successively named Musaki, Muswami, and Musaki.
17th century Nsundi districts and their capitals, 18th-19th century Nsundi strongholds—all these communities featured the *mpu* chiefship.
Kingoyi clan of Kimata

A segment of Kingoyi of Kimata, 1969, around Nkese Rene and his mother, middle of picture. Mabaya-Luzunia was their predecessor.
Kingoyi clan of Kimata
Genealogy of chiefly offices

Kingoyi matriclan of Kimata, showing three “houses” (or doors), with successional lines of three titles: a,b,c., house or door specific headmen; 1,2,3,4, the colonial medallioned chiefship, and the mpu, bestowed on Mabaya of the junior “door” in 1933.
Who are the patrifilial children?

The offspring of men of a matrilineal clan, who grow up in their parents home, but belong to their mothers’ clans, are the patrilineal children (bana bambuta) of their fathers. Everyone is a patrifilial child in his or her father’s matriclan, there where one was born and raised.
The “ritualizing” of the chief:
Making Mabaya-Luzunia into an *Nkisi*

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<thead>
<tr>
<th>substances</th>
<th>plants</th>
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<tr>
<td><em>Kala</em> charcoal</td>
<td><em>Lemba-lemba</em> Village</td>
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<td></td>
<td><em>Mumpoko</em> fields</td>
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<td><em>Mpemba</em> white earth</td>
<td><em>Ntondo</em> &amp; palm</td>
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<tr>
<td><em>Ntoba</em>, cemetery earth</td>
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Big Kisiasia, of the Kimbanga clan
Kimbanga’s *nsi* estate reflected ancient habitation in this place, at least three centuries. Their clan name suggests they were affiliated with the Teke kingdom north of Brazzaville, rather than the Kongo kingdom. They did not have the *kimfumu mpu* chiefship in their past.
The junior “door” of the senior line (shown as shaded area), has joined the Church of the Holy Spirit in Africa.
Nzuzi, of Kimbanga clan, celebrates Sobisa, headman 1919-1957, most of colonial era
Prophet-healers (*bangunza*) of the Manianga-Kongo region, Lower Congo
The Church of the Holy Spirit in Africa

„The blessing,“ above.

Right top & bottom, „healing“ by creating an aura around the seated sufferer
Dumuna once more—“Weighing the spirit“

In the Church of the Holy Spirit, purity of being is displayed in the successful triple „dumuna“ or „weighing of spirit“ by a senior prophet. Failing the test, the weighee must confess sins or other shortcoming.