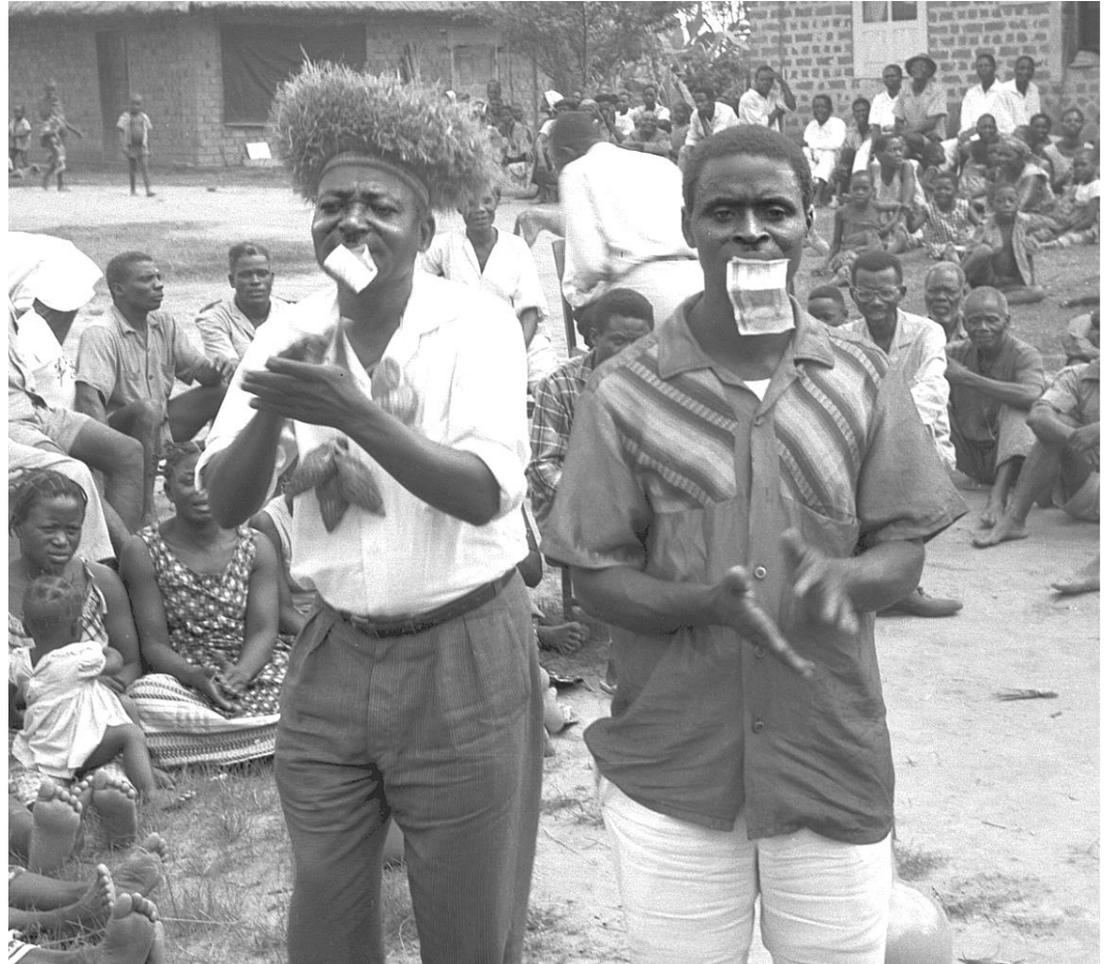


## 8. Suffering and Social Contradictions: What made Mbumba sick?

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.”

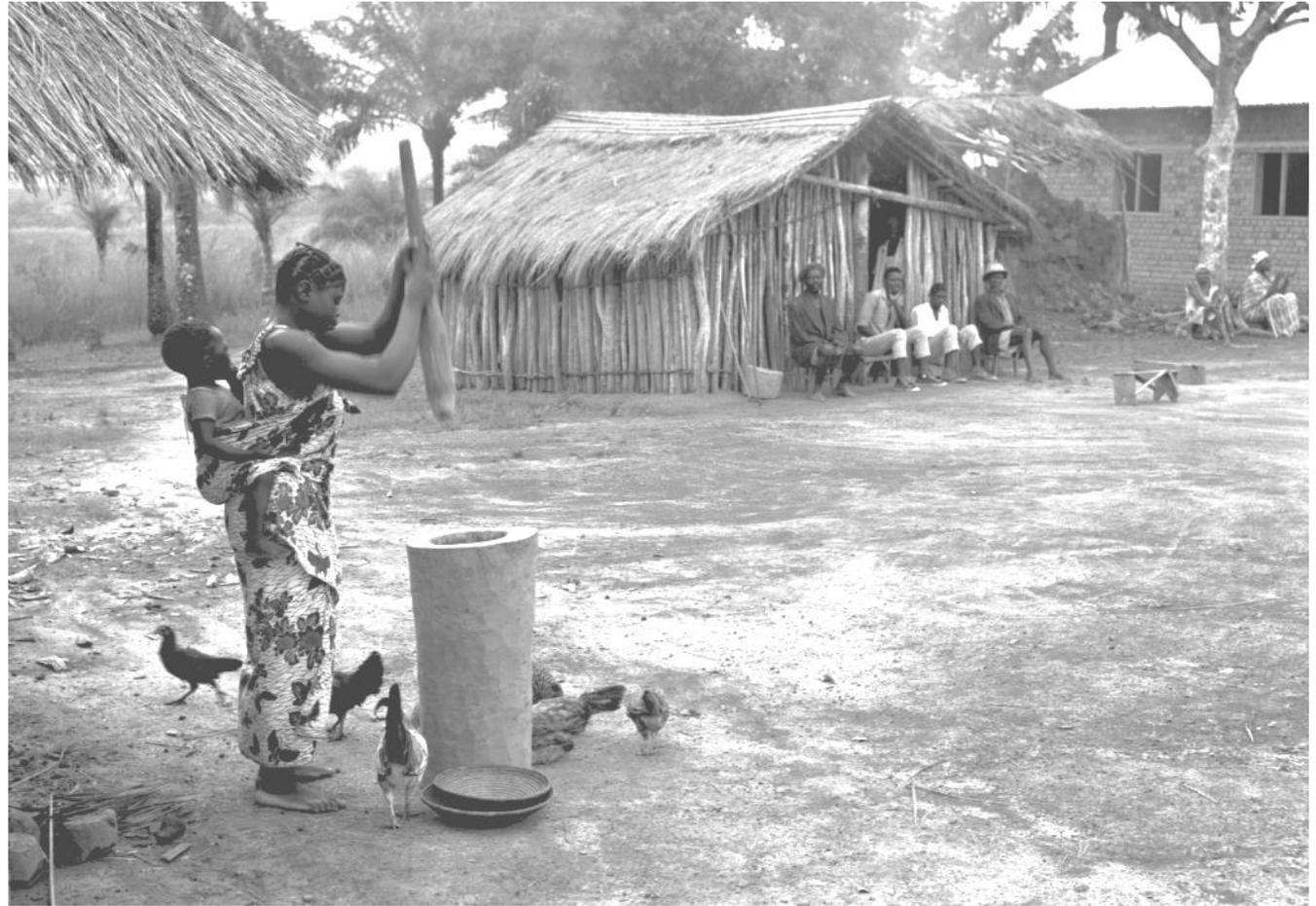


# Nseke Mwini (Bright Grassland), home of Nsundi clan of “Little Kisiasia”



# 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.



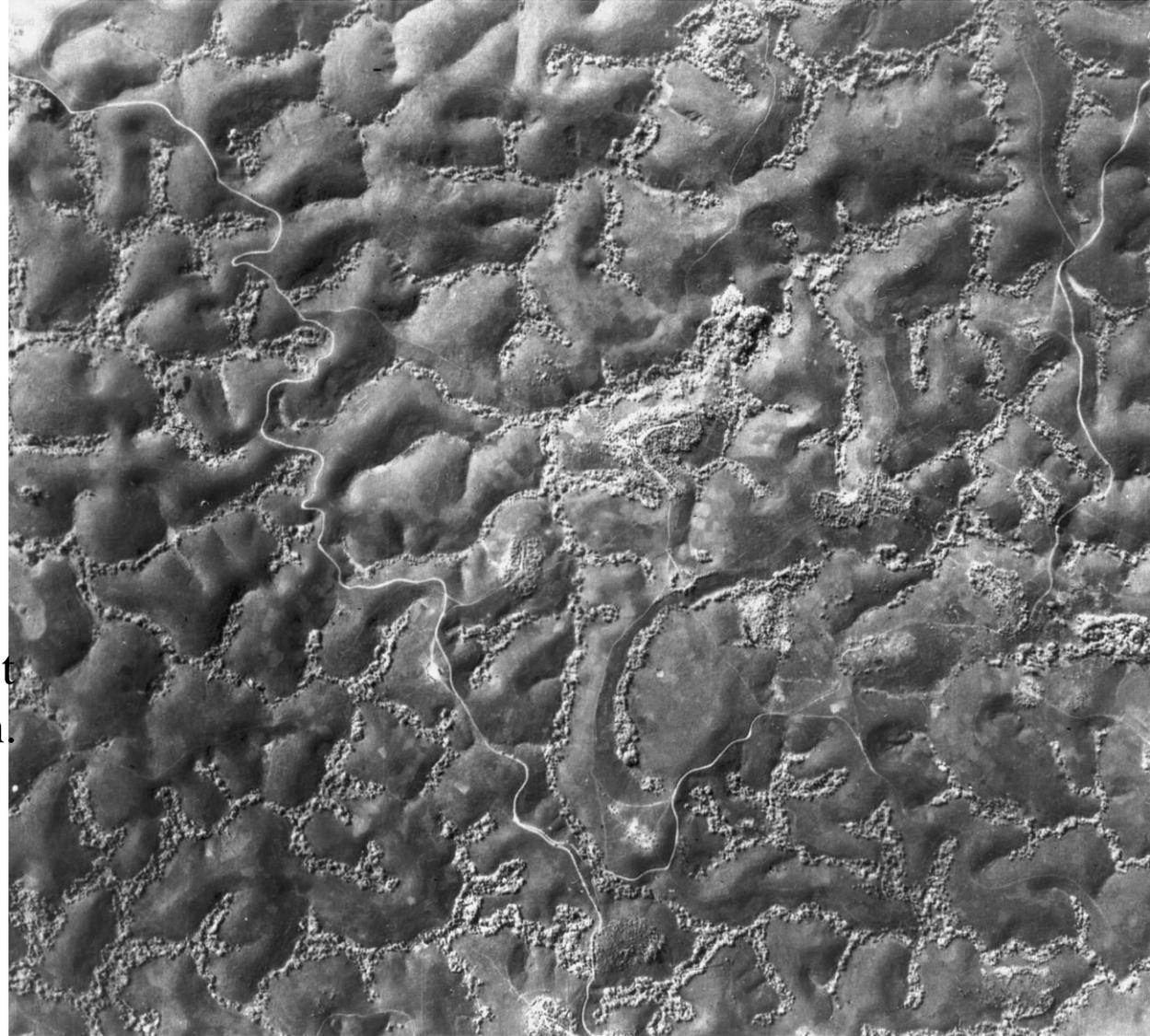
# Kisiasa, a human and agrarian landscape



# The estates of many clans in North Manianga

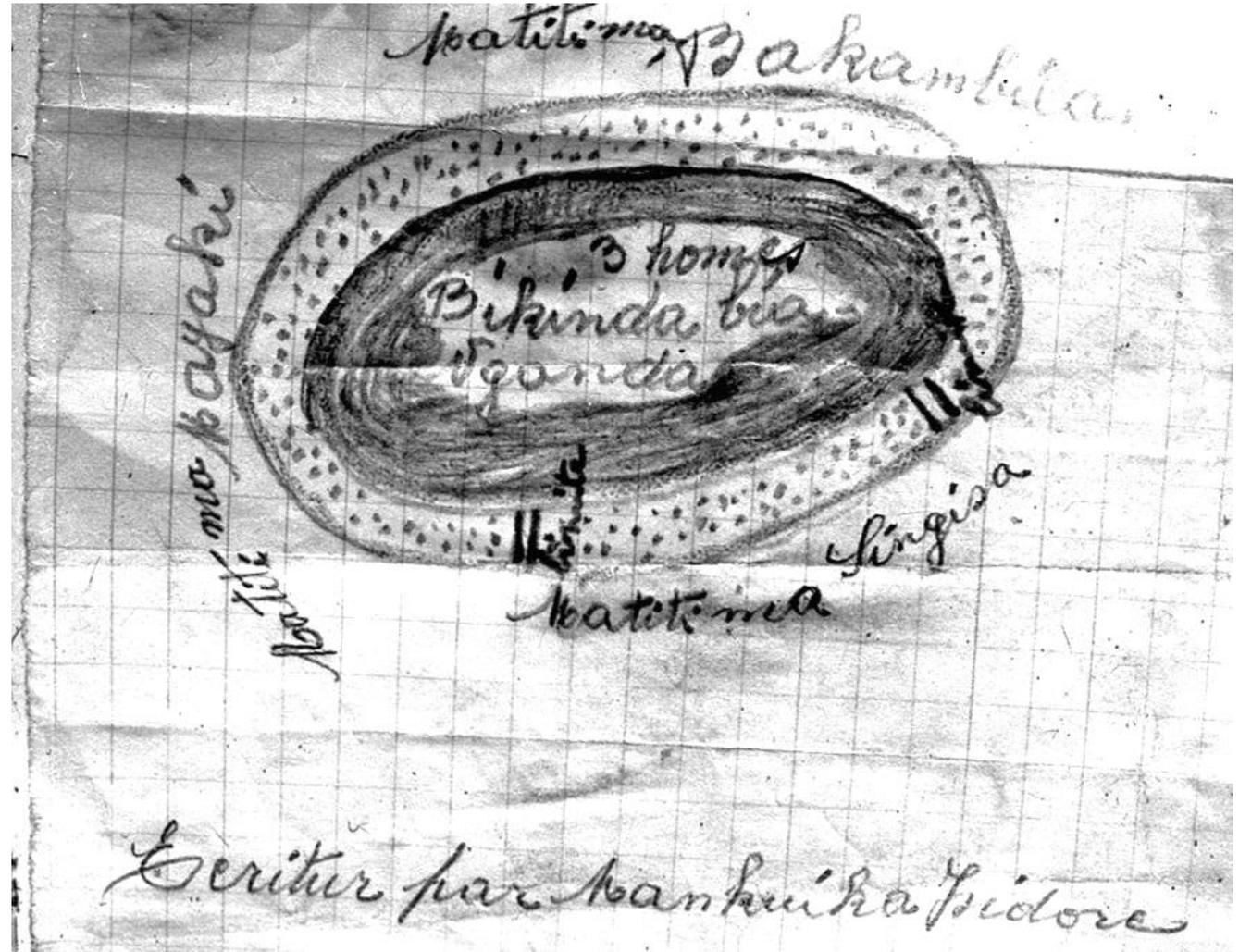


Kusikila Yoswe, of the Nsundi clan of Kisiasia, shown here in 1999, was first postcolonial mayor of region. Land boundaries were constantly on his mind, giving him chronic headaches which Marie Kukunda said were caused by his clan and his work..

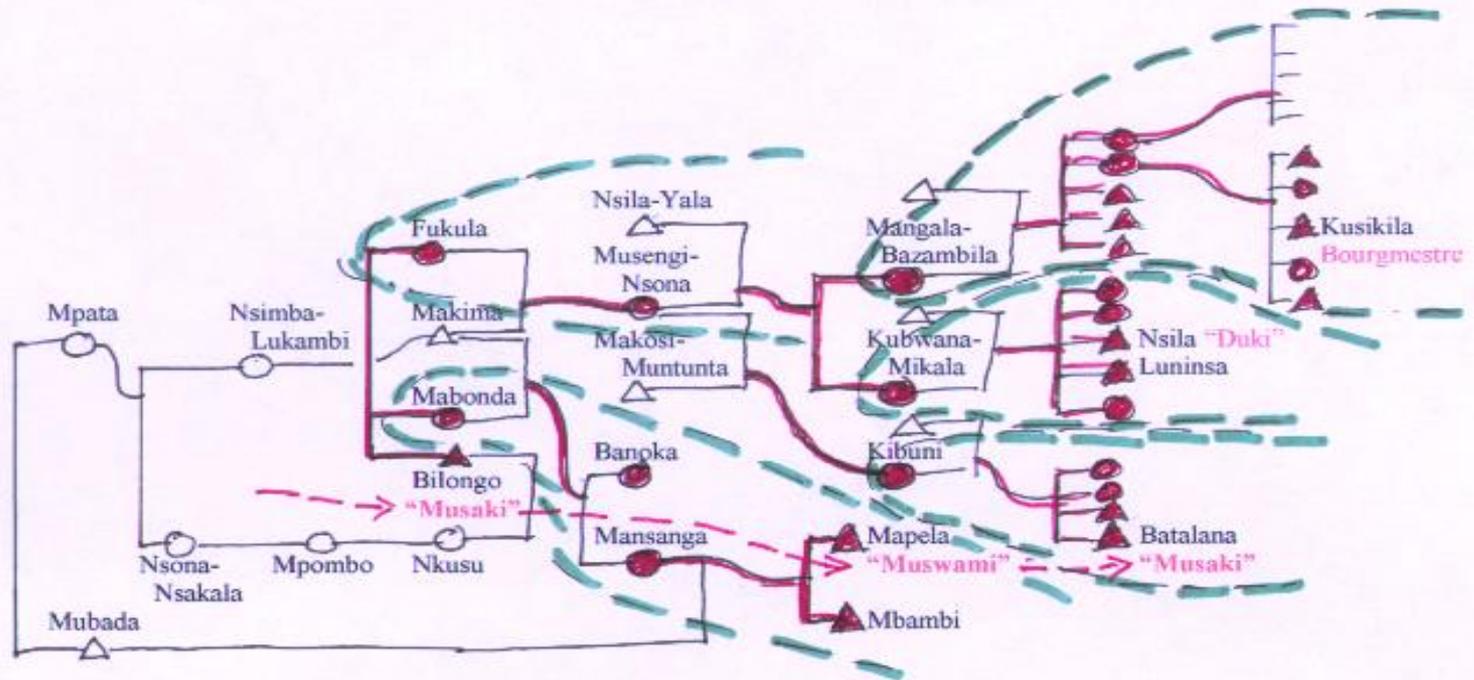




# The three doors of the house

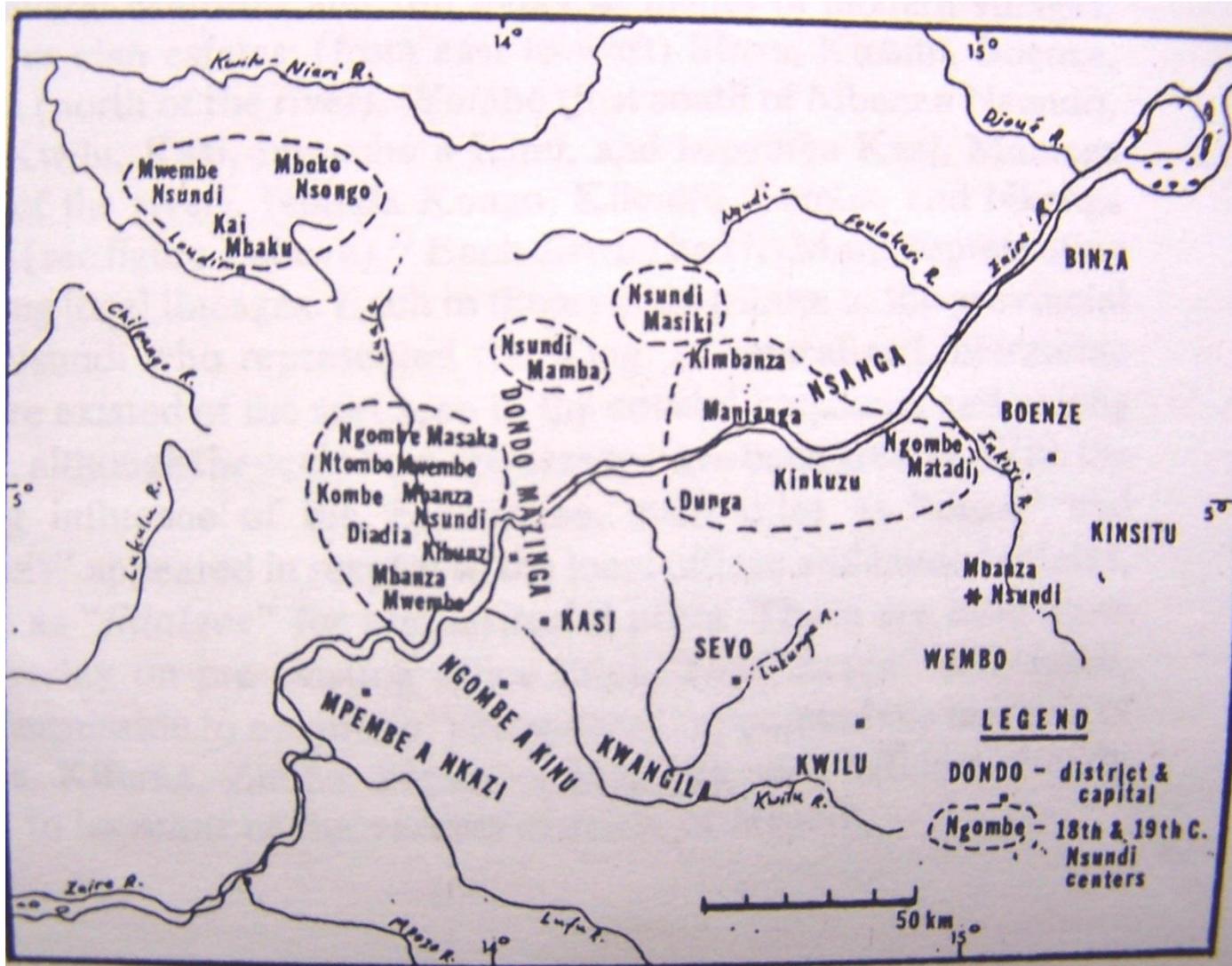


# Nsundi of Kisiasia, Geneological reconstruction



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.

17<sup>th</sup> century Nsundi districts and their capitals, 18<sup>th</sup>-  
 19<sup>th</sup> century Nsundi strongholds—all these  
 communities featured the *mpu* chiefship



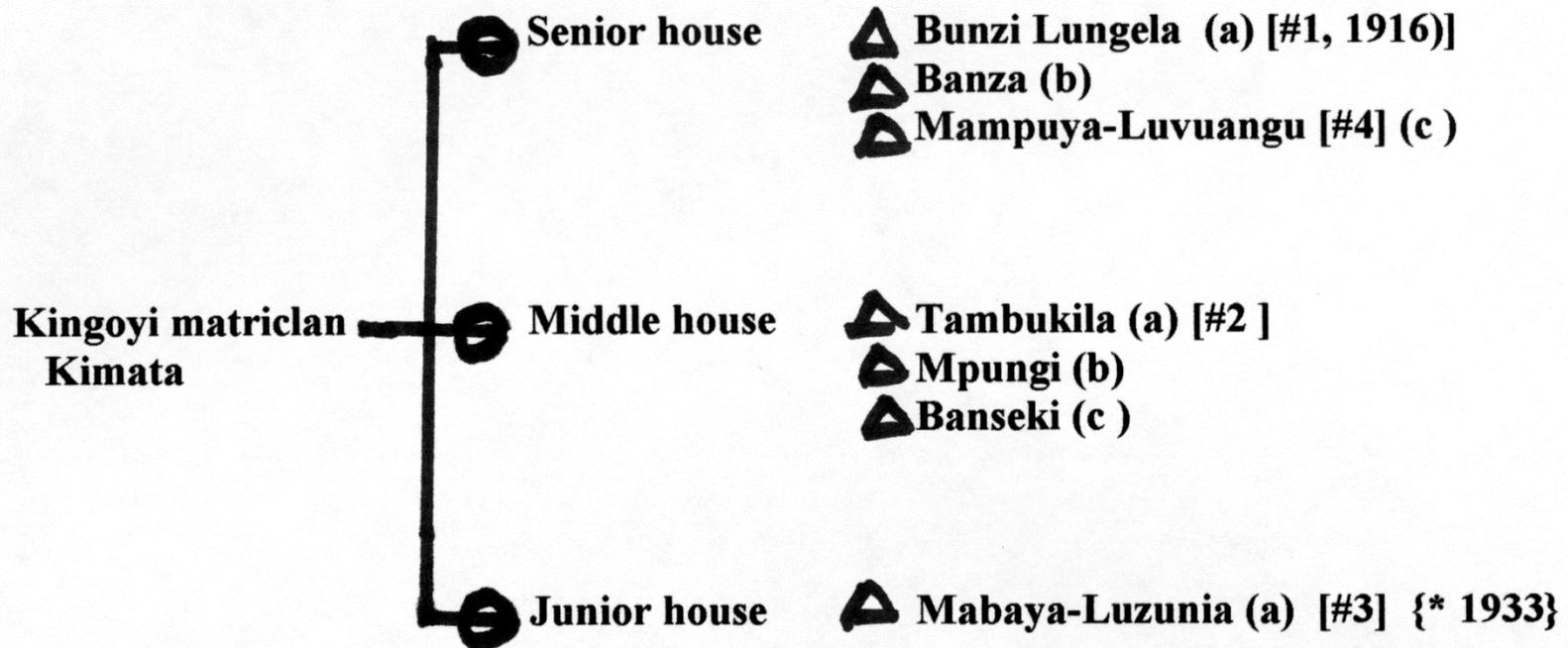
# Kingoyi clan of Kimata



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

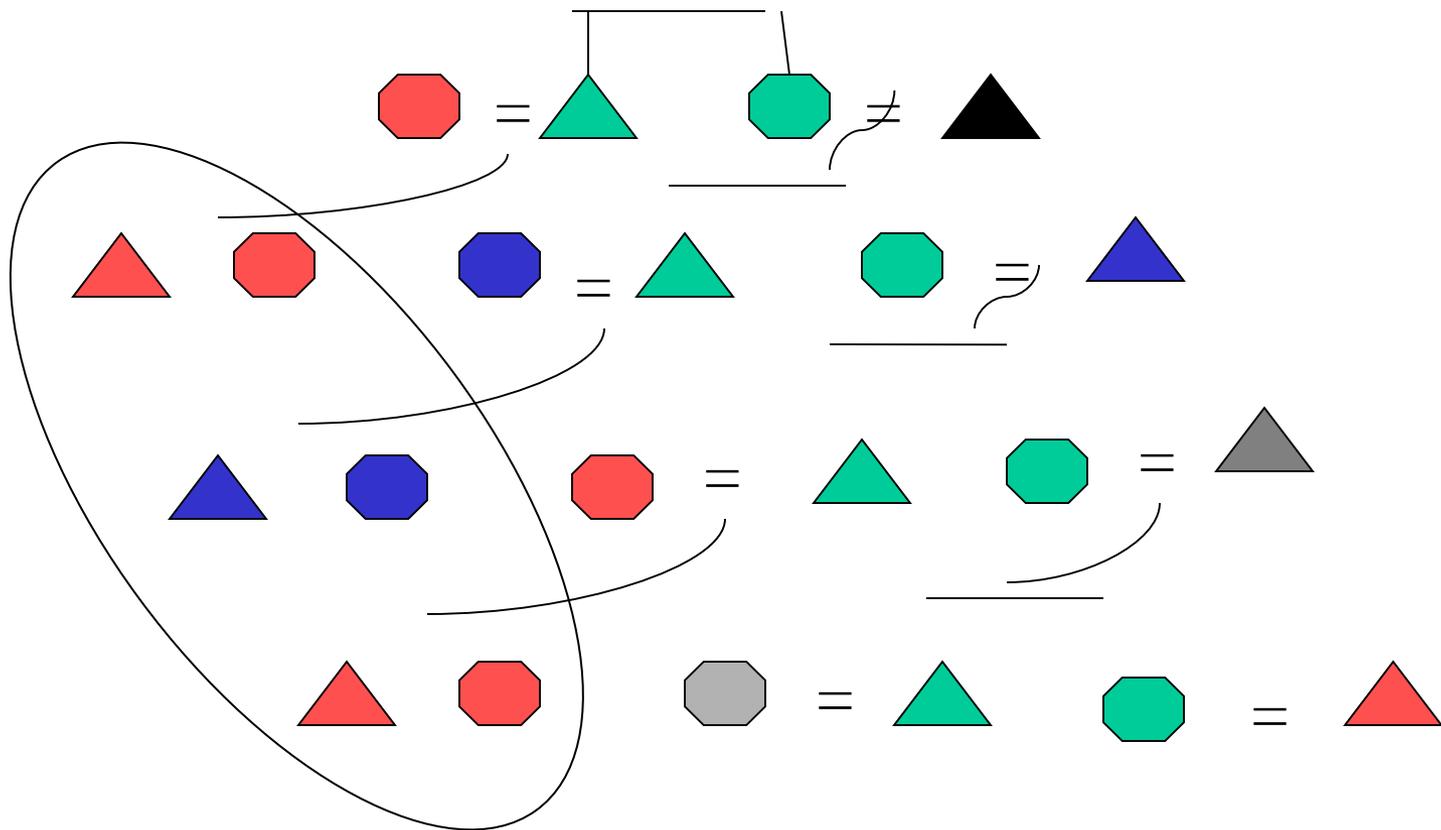
# Kingoyi clan of Kimata

## 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*



e

## substances

*Kala*

charcoal

*Mpemba*

white earth

*Ntoba*, cemetery earth

## plants

Lemba-lemba

Mumpoko

Ntondo

& palm

## space

Village

fields

stream, river

# Big Kisiasia, of the Kimbanga clan





# Kimbanga clan, “Big Kisiasia”

## Succession of headship; “doors of house”

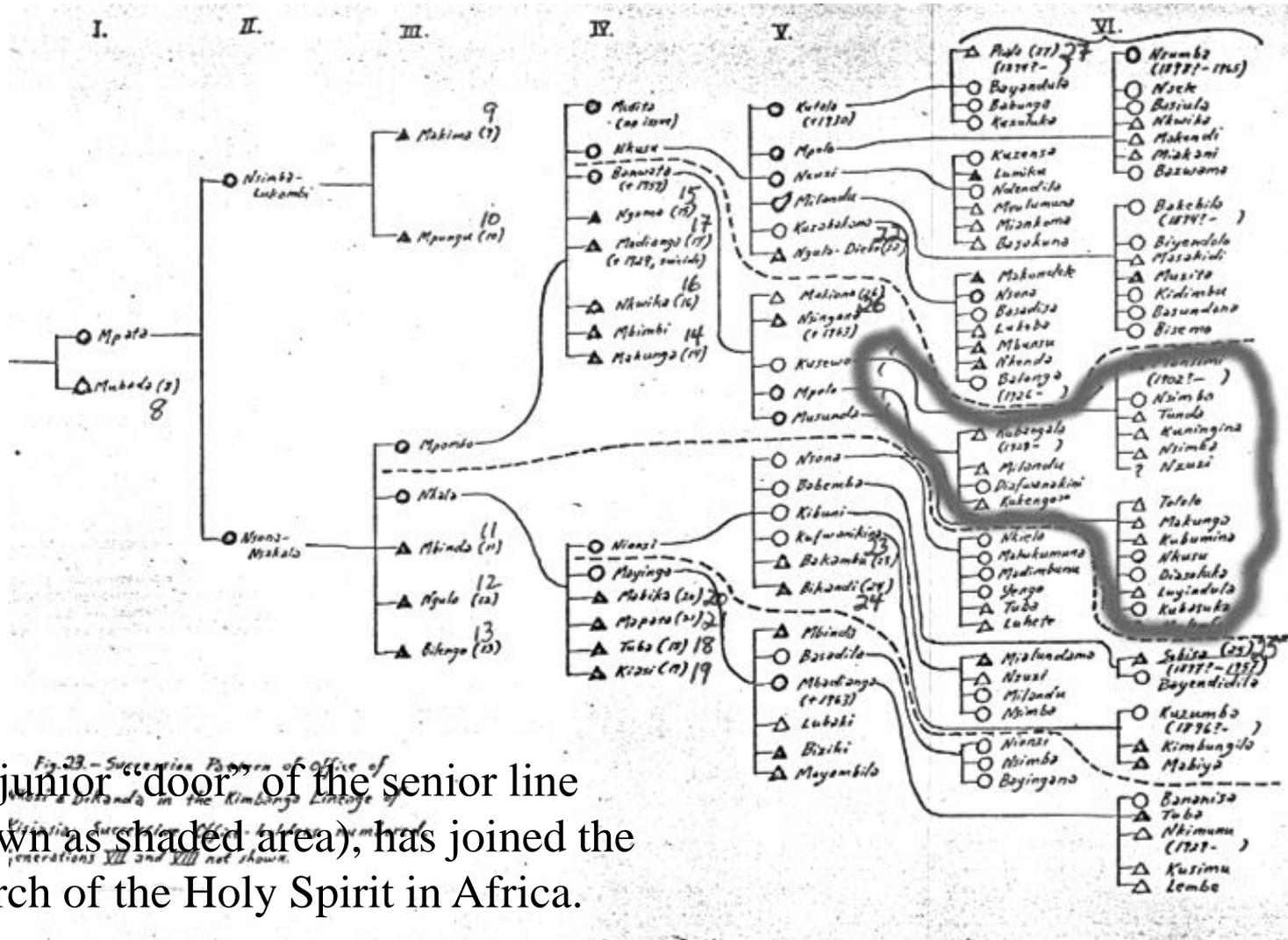


Fig. 23.—Succession Pattern of office of Ntalo & Dikanda in the Kimbanga Lineage of Kisiasia. Succession of office & names of members (generations VII and VIII not shown).

The junior “door” of the senior line (shown as shaded area), has joined the Church of the Holy Spirit in Africa.

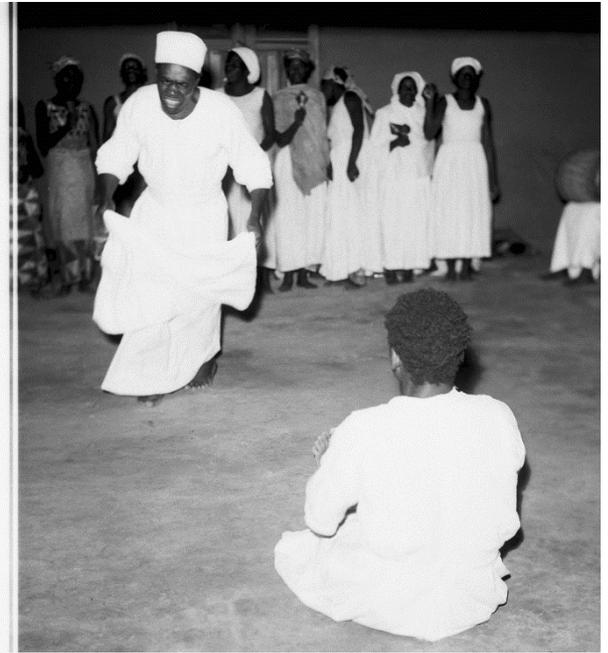
Nzuzi, of Kimbanga clan, celebrates Sobisa, headman 1919-1957, most of colonial era



# Prophet-healers (*bangunza*) of the Manianga-Kongo region, Lower Congo

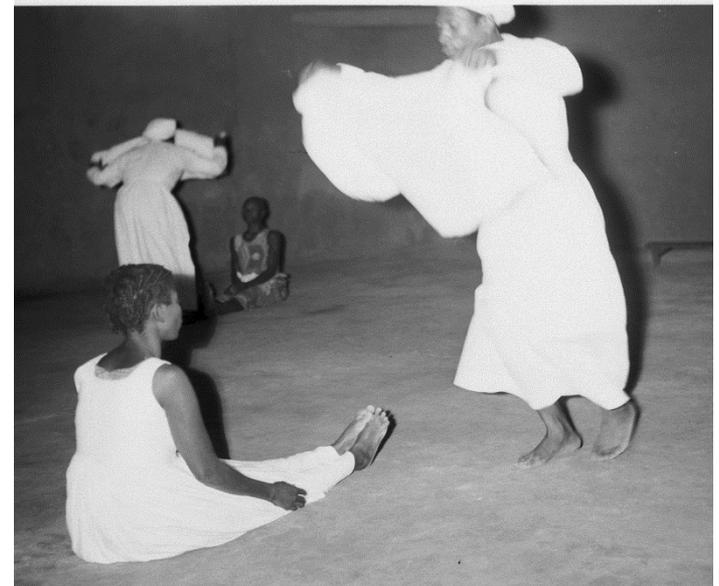


# The Church of the Holy Spirit in Africa



„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.

