

# An African Basketry of Heterogeneous Variables Kongo-Kikongo-Kisankasa

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**Abstract:** In terms of scientific systems approach to the knowledge of human origins, human organizations, human histories, human kingdoms, human languages, human populations and above all the human genes, unquestionable scientific evidence with human dignity flabbergasted the European strong world of slave-masters and colonialist-policy-rulers. This deduces that the early Europeans knew nothing scientific about the mankind beforehand unleashing their one-up-man-ship over Africa and the Africans except that they were the white skinned flocks and so, not the kith and kin of the Africans in black skin living in what they called the 'Dark Continent'! Of course, in later times, the same masters and rulers committed to not repeating their colonialist racial geo-political injustices.

The whites were domineering and weaponized to the hilt on their own mentality, for their own interests and by their own logic opposing the geopolitically distant African blacks inhabiting the natural resources enriched frontiers. Those 'twists and twitches' in time-line led to the black's slavery and white's slave-trade with meddling Christian Adventist Missionaries, colonialists, religious conversionists, Anglican Universities' Missions, inter-sexual-births, the associative asomi, the dissociative asomi and the non-asomi divisions within African natives in concomitance.

And yet, an indelible African Awe Era (AWE) prevailed in the African Continent. How is it made possible by the Africans? No people or no language or no kingdom exists without some kind of moral, social and political framework and when this is not written-down, it may be strongest as the unwritten-down. A number of early European-written-down accounts in respect of the European-called 'Black Africans' boomeranged when the European scientific researchers discovered that the genetic roots of mankind exploded in Africa proclaiming African commonality superimposed. The first woman of all human beings is an African Mother indeed as confirmed by the knowledge resources Scientists. Of classical civilizations, 'The African Grand Narrative', in turn, exposes that all in reality is 'Spirit' or 'Energy' or 'Power' and that a particular process of knowing emerges from African genesis such as the meaning of being human, and concept of life and death.

This Research Work Paper of my self-directed efforts which I call an advanced research saga precisely answers the just question above by way of an African basketry at my level for the African Awe Era with heterogeneous variables used as the brought-in-borrowed tools, say, African kingdoms, African languages and African peoples such as for example, the handy threesome tool of the "Kong-Kikongo-Kisankasa", respectively.

**Keywords:** African, Awe, Basketry, Kong, Kikongo, Kisankasa Heterogeneous, Variables.

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## Preface

My article's goal is to help timely understanding of what an African History file offers with a definite number of identified African major icons by way of African Kingdoms, African Populations and African Languages as its philosophical pursuit.

Secondly, as to how to reorganize the importance of such a file by giving zest to the role of those identifications in an elaborate manner.

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Thirdly, to keep telling readers for professing African Research in mind that those identifications must have been already individually and teams-wise, neither arguably nor controversially, examined into by the academic laboratories with recourse to several subordinated historical files called the librarized supportive universal literatures in archives legally liberalized for future academic generations' consumption and exploitation in reformed populations.

Fourthly, those identifications believed got duly published as print-cum-electronic records are available to the systematic subsequent academic student-researchers who are the transforming and performing ones.

The coveted purpose in all of the identifications cited is the obvious searches and researches from time to time involving coordinating with the earliest oral contributors, psycho-politico-observers (PPO), social activists, apprentice-observers/studiers/organizers/disturbers/litigant analysts/educated scholars known for their caliber, celebrated tests and reliable publishing.

Before the advent of geo-colonization in Africa, where non-African civilization already existed there were ideas of political expansion, for example, that of Spanish colonies to spread Christianity in America as a reason for the conquest of the seas. Similarly saying that Native Americans tended to eliminate nudity without covering the lower part of the anterior and lower extremities showing a relaxed genitals and dividing buttocks, respectively, and suspected of being human food (the act of eating human flesh or flesh of your kind) among others. He pointed out that the Americans had shown their inability to see the law of nature and therefore colonialism was the only thing that could teach them civilization in partnership with Christianity. Pope: Innocent IV concluded that the movement became official whenever believers violated the law of nature. The Vision of the Environment and Age of Discovery describes efforts to formalize the activities of Spanish colonies in the United States. Also known as the civilization mission theory which was the revered basis for the Spanish invasion and American conquest (UKEssays. November 2018).

Hereunder are listed to be enumerated certain unnoticeable critical notions which have been the building blocks for rise and de-rise of the Colonial times, to make them noticeable to the mind of researchers at once. In fact, it could be said that research is an activity that makes the unnoticeable facts of knowledge noticeable.

1. The Concept of Justice
2. The Natural Law
3. The Concept Colonialism
4. The Concept of Neo-colonialism
5. The Concept of Imperialism
6. The Natural Law & Age of Discovery Theory & Civilizing Mission Theory
7. The Petrine Mandate
8. Civilization and Christianity

Each one of the above commanded its respective weightage in the times of rule by the colonialists, rule of the colonialists and rule for the colonialists in the specified terms and meanings as can be read aloud from top to bottom furnished below.

1. The Concept of Justice: Justice, in its broadest sense, is the principle that people receive that which they deserve, with the interpretation of what then constitutes "deserving" being impacted upon by numerous fields, with many differing viewpoints and perspectives, including the concepts of moral correctness based on ethics and rationality
2. The Natural Law: Natural law is law that exists independently of the positive law of a given political order, society or nation-state. Natural-law argument is an argument for the existence of God.
3. The Concept Colonialism: Colonialism is defined as the policy and practice of a powerful country in increasing control over people or vulnerable areas. It can also be defined as a one-country effort to establish and maintain political, economic and cultural goals in that field. It can be proved that colonialism is achieved through physical domination in a new place. Although colonialism and imperialism are treated as identical symbols, they are actually different. Like colonialism, imperialism also incorporates political and economic control into a dependent environment; however, it

requires less physical control. It is an indirect way of governing a colony with colonial or colonial power. Therefore, we can say that Imperialism is a colonial concept; and the act or practice of imperialism is Colonialism. For example, European settlement systems and political regimes around the world include the United States, Australia and parts of Africa earlier in history while the colonial capital of the African continent were the French, English, Italians, Germans, Russians, Belgians, Americans, Chinese and Dutch. later times in history. Thus, the four main forms of colonialism that emerged in history were colonial settlement, colonial exploitation, treaty colonialism and internal colonialism as dominant colonial elements. (UKEssays. November 2018).

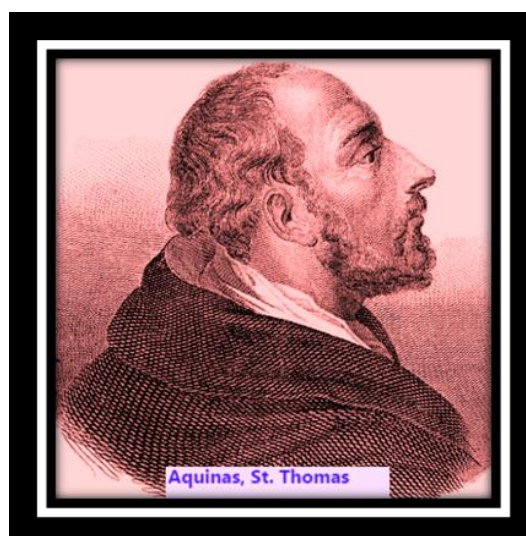
4. The Concept of Neo-colonialism: Neo-colonialism is the use of economic, military, political and cultural pressures to influence other countries especially former colonies. Example of neo-colonialism where direct military control is used is in Iraq, Afghanistan, Syria, Libya and examples of countries where indirect control through the Organizations of the Commonwealth, United Nations, World Bank is utilized are Nigeria, Ghana, and South Africa.

5. The Concept of Imperialism: Although colonialism and imperialism are treated as identical symbols, they are actually different. Like colonialism, imperialism also incorporates political and economic control into a dependent environment; however, it requires less physical control. It is an indirect way of governing a colony with colonial or colonial power. Therefore, we can say that Imperialism is a colonial concept while the act or practice of imperialism is Colonialism. Read (3) above for self-obviousness in comparatively appreciating sense of these two political denominations.

6. The Natural Law & Age of Discovery Theory & Civilizing Mission Theory: This is an attempt to authorize the activities of Spanish colonies in the Americas. It is also known as the civilization mission theory that was the well-known basis for the Spanish invasion of American conquest. This victory sparked religious, political, and moral controversy over the use of military force in foreign affairs (UKEssays. November 2018).

7. The Petrine Mandate: The Spanish colonists continued to excuse themselves for their actions in the Americas, by bringing Christianity to the native peoples. However, the Crusades were originally designed as a defense against the repatriation of non-Christian lands and this act led to the establishment of a legal doctrine called the Petrine Mandate which equated conquest with the territories of non-Christians. However, the conversion of indigenous peoples did not provide an undeniable reason for the conquest of the seas. It should be noted, however, that this victory came at a time when the naturalistic theology of theologians such as St. Thomas Aquinas (see picture) was beginning to influence scholars who were still in the church. Because of this influence, the Pope: Innocent IV (see photo) concluded that the movement is legal whenever believers violate the law of nature.

Image: Aquinas, St. Thomas

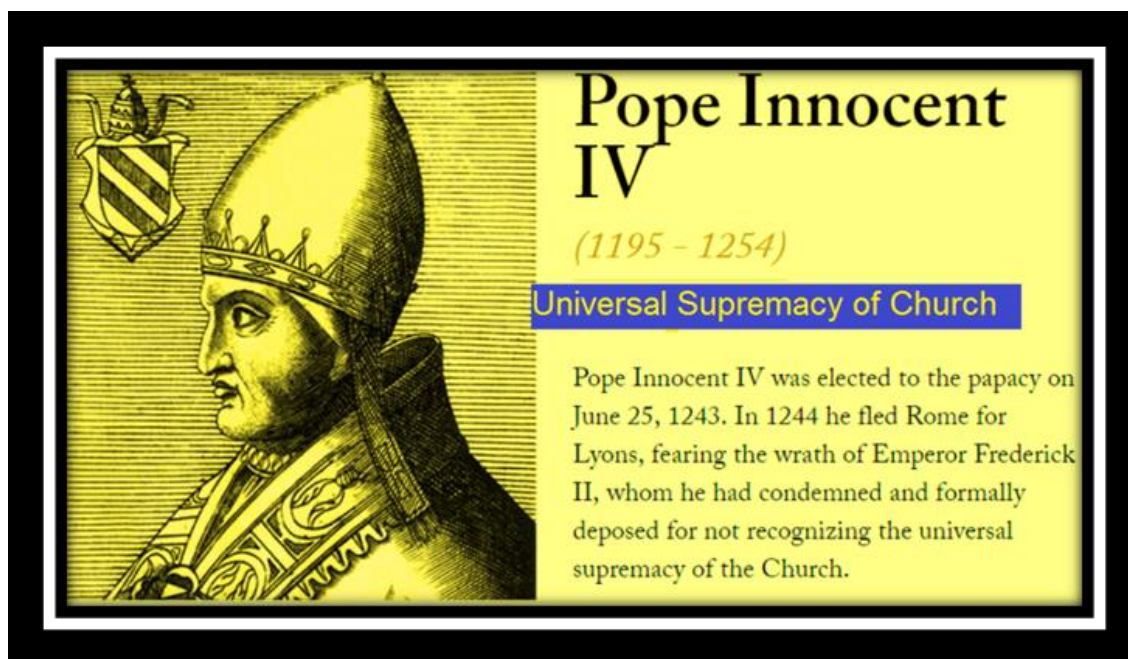


Source : Image © Photos.com/Thinkstock

<<https://www.britannica.com/biography/Saint-Thomas-Aquinas>>

This meant that, non-believers had governance over themselves and property, but this control was rescinded if they proved incapable of governing themselves according to principles that is recognized by every reasonable person (UKEssays. November 2018).

Image: Pope Innocent IV



Source: Innocent IV | Lapham's Quarterly

<<https://www.laphamsquarterly.org/contributors/innocent-iv>>

8. Civilization and Christianity. The Spanish concluded that the habits of the Native Americans, which included: nakedness, alleged cannibalism among others clearly demonstrated their inability to recognize and adhere to natural law and therefore insisted that colonialism was the only way to teach them civilization and Christianity with the idea that Europeans had the duty to civilize the rest of the world.

9. The 15th-century exploration of America by European explorers had an important role in formulating new notions of the Occidental, such as, the notion of the "Other". This term was used in conjunction with "savages", which was either seen as a brutal barbarian, or alternatively, as "noble savage". Thus, civilization was opposed in a dualist manner to barbarity, a classic opposition constitutive of the even more commonly shared ethnocentrism. Ethnology led to the criticism of conceptions of a linear progress, or the pseudo-opposition between "societies with histories" and "societies without histories", judged too dependent on a limited view of history as constituted by accumulative growth (Ngara, 2014).

#### **African Awe Era (AAE)**

“According to Ali Al'amin Mazrui (1933-2014), a Kenyan-born American academic, professor, and political writer on African & Islamic studies and his study on the African history, there are three causative factors for European exploration of the African continent” (Saitip, 2014).

The three factors are stated to be the following.

- Need for gathering scientific knowledge with information vital about the unknown Dark Continent of Africa back in time with mysteries distant from Europe.
- European ethnocentrism or racism's white-complexion-roots deeply entrenched in Western Christianity.
- The desires of European patriots in claiming their country's grandeurs overwhelmingly by contributing the distant lands of Africa.

Image: Ali Mazrui (1933-2014)



Source: Al Jazeera.com, 2014

<<https://www.aljazeera.com/opinions/2014/10/18/an-intellectual-giant-ali-mazrui-1933-2014>>

The above three factors consolidated into one becomes the amalgamated origin in time to the beginning of the African Awe Era (AAE) as felt by the then elders of earlier generations flexible in their geo-political-planar wishes to make practical geo-political accomplishments. In fact, the three factors have led to the colonial administrators' social scientific policies of Assimilation and/or Association, Direct and / or Indirect Rule theories so far as the colonial Africa was concerned with. All of the three factors above are not mutually exclusive but inter-related homogeneously with built-in intersectional common ground for the then sufficiently early imperialism's superior thinking over the unarmed-black-superiority in independent state of existence far away. The whites were domineering and weaponized to the hilt on their own mentality, for their own interests and by their own logic opposing the geopolitically distant African blacks inhabiting the natural resources enriched frontiers. Those 'twists and twitches' in time-line led to the black's slavery and white's slave-trade with meddling Christian Adventist Missionaries, colonialists, religious conversionists, Anglican Universities' Missions, inter-sexual-births, the associative asomi, the dissociative asomi and the non-asomi divisions within African natives in concomitance.

Image : Africa in Heroic Extreme Right Perspective Depiction



Source : Author's Eye View's Pleasant African Continent

**African Awe inspiring Kongo-Kikongo-Kisankasa Templates:**

It is my attempt here through this Article aiming to present rational shape to the aforementioned AAE contemplated with collective and sustentative inputs drawn in the title-frame per se in one go at a uniformed basketry for the three heterogeneous variables of Kongo-Kikongo-Kisankasa . In other words, by way of the miscellaneously selective triad of an African valued kingdom, an African valued language and an African valued population, respectively, for globalizing the African values. Hence the tile-ideation of an African Basketry of Kongo-Kikongo-Kisankasa with respect to referencing into their salient features knowing self-obviously, the means and ways of penning an article-wise exploration surrounding an ancient kingdom, centuries old slavery history and extinct hunter-gatherer community’s language in these times of the current 21st century are not ready-made like in a mechanic’s tool-kit.

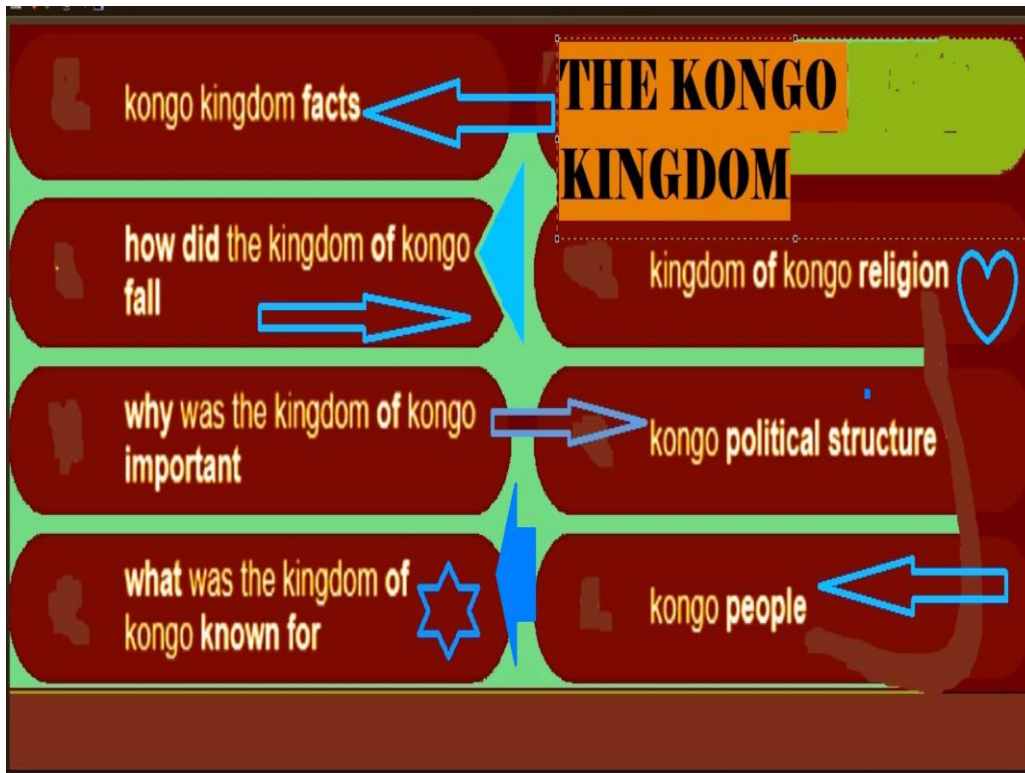
About the combo of distinct variables of a Kingdom, a Slavery History and a Language, it can be justifiably pleaded that all are heterogeneous in estimation, approximation and prudent valuation for lacing into a single continental wired-fabric of African research for presentation. In other words, the Kongo of the African kingdoms, Kikongo language in Africa and Kisankasa people of Africa, pertinent facts and figures from the ancient African studied sources in ‘Reference Literatures’ served as a pointer to their interesting knowledge and information on the following lines of thematic intent and index of article-scope in content for a rewarding re-production, re-writing and re-re-researchable exponents as made out hereunder quantitatively and qualitatively as well.

**AAE Basketry Template**



Source : Author’s Creative Generous Genius

Africa's Kongo Template



Source: Author's Creative Generous Genius

Africa's Kinkongo Template



Source: Author's Creative Genius

**African Kisankasa Template**



Source: Author’s Generous Genius

**Spirit of AAE’s Vista:**

No people or no language or no kingdom exists without some kind of moral, social and political framework and when this is not written-down, it may be strongest as the unwritten-down. A number of early European-written-down accounts in respect of the European-called ‘Black Africans’ boomeranged when the European scientific researchers discovered that the genetic roots of mankind exploded in Africa proclaiming African commonality superimposed . The first woman of all human beings is an African Mother indeed as confirmed by the knowledge resources Scientists.

About the Kongoof the African kingdoms, Kinkongo language and Kisankasa people, pertinent facts and figures from the ancient African sources and materials in reference literature served as a pointer to an interesting knowledge and vivid datamatics plussed with picturesque information. We have gone through above already helpful vectors of exploration for a bonanza for the threefold vista of Kongo-Kinkongo-Kisankasa making up to the AAE in its letter and spirit and thus, constituted its edifice.

Kongo-Kinkongo-Kisankasa, each one is elaborately and substantially contributive to an independently spirited startup discussion highlighting about themselves while being sportively elusive to one another and mutually excluding amongst themselves at about the same time. All the three are discussed below one by one for the purpose of this research article.

**Kongo-Kinkongo-Kisankasa Open-ended Discursions**

**The Kongo Kingdom of Africa**

As per *The Columbia Electronic Encyclopedia (2012)*, the following record in respect of the Kongo Kingdom is made available.

“The Kongo empire was the central government of West central Africa, founded in the 14th century.

In the 15th century, the empire extended from the Congo River in the north to the Loje River in the south and from the Atlantic Ocean in the west to the other side of the Kwango River in the east. Several independent southern and eastern provinces respected it. Kongo is ruled by a manikongo, or king, and is divided into six provinces, each headed by a manikongo-appointed ruler.



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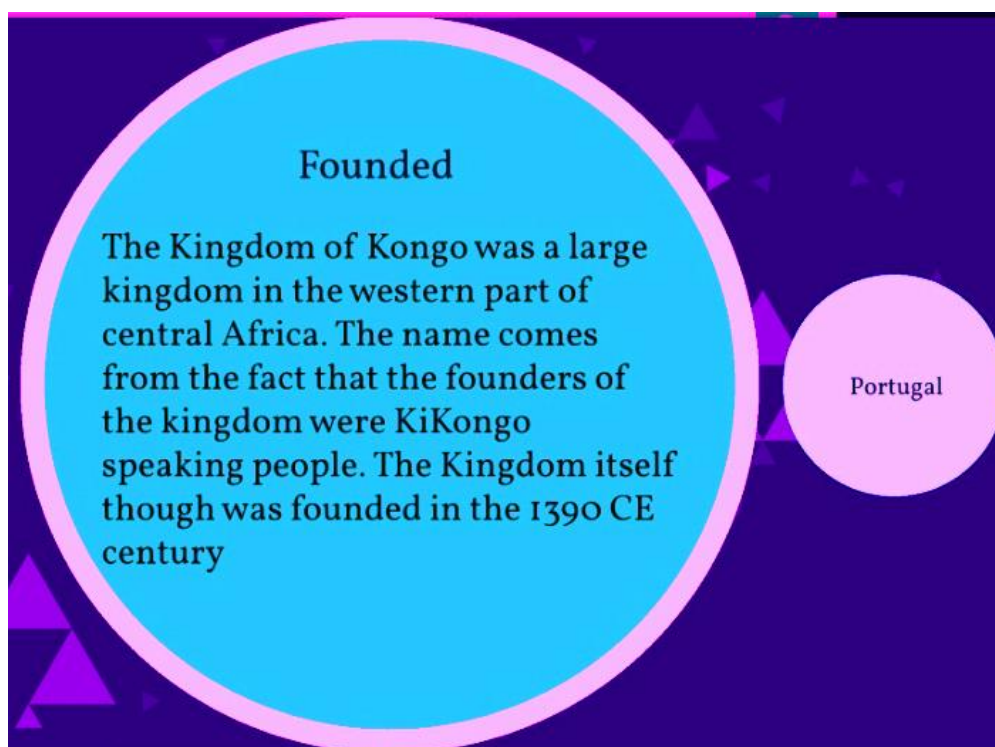
In 1482, Diogo Co, a Portuguese explorer, visited the empire, and the ruling monarch, Nzinga Nkuwu, was impressed by Portuguese culture. In 1491, Portuguese missionaries, soldiers, and craftsmen were welcomed in Mbanza, the capital of the state. The missionaries soon found converts, including Nzinga Nkuwu (later Joo I), and the military helped the nuns to defeat the insurgency.

The next Manikongo, Afonso I (ruled 1505-43), was raised a Christian and tried to convert the empire to Christianity and European methods. However, Portuguese citizens in Congo were keen to increase their private fortunes (especially by capturing Africans and selling them into slavery), and, despite efforts by Portuguese King Manuel I to move his people to constructive efforts, continued Portuguese plunder played a key role in weakening the empire and reducing capture. of the capital (renamed Salvador) in the provinces.

After Afonso's death, Kongo rapidly declined and was invaded by major civil wars. The Portuguese withdrew their interest in the south of the Ndongo empire and helped Ndongo conquer Congo in 1556. However, in 1569 the Portuguese assisted Congo by helping to suppress the invasion of the east by the Lunda tribe. The slave trade, which undermined Congo's social structure, continued to undermine the manikongo's power

In 1641, Manikongo Garcia II allied himself with the Dutch in an effort to control the Portuguese slave traders, but in 1665 the Portuguese army firmly defeated the Kongo army and from then on the manjongo was just under Portugal. The empire was divided into many smaller regions, all of which were controlled by various Portuguese standards. The Kongo area was heavily annexed to Angola and half of it was annexed to the Independent Kongo in the late 19th century.

Image: Founding information on Kongo Kingdom



Source: Preji .com

<<https://prezi.com/p/ncx7qnkugzi3/kingdom-of-kongo/?frame=42fd82d972bca797e0cdf93c212e2cd07a51d646>>

The Kongo Empire was established on the banks of the Congo River off the West African coast and has been in contact with Portugal since the discovery of the Congo River, Diogo Cão, in 1482. In April 1491 a large group of Portuguese soldiers, missionaries, and workers marched peacefully to the capital, Mbanza Kongo, now São Salvador in Angola. From then on Congolese history met with the development of the Atlantic World, and finally the Atlantic slave trade in that part of Africa. The Congolese kings soon embraced Catholicism after 1482, even taking the names of Portuguese kings and their heirs (Brackett, J, 2011) .

*The Great Soviet Encyclopedia (1979)* in its article provides that about the 14th century, the people of Bakongo formed the nationalistic heart of the Congolese royal province. Bakongo maintain the structure of family relationships. Their main occupations are plowing (cassava, bananas) and handicrafts. There is a periodic migration of agricultural workers to industrial activities. The people of Bakongo lived on the banks of the Congo River in the Democratic Republic of the Congo (Zaire) and in areas bordering Angola and the People's Republic of the Congo. Their total value was 3.2 million according to the 1967 estimate. They speak Kikongo, a member of the Bantu language family. Most Bakongo adheres to local traditional beliefs, though some are Christian. Thus, Congo was a province located in the lower reaches of the Congo River from about the 14th to the 18th century when the largest population was the people of Bakongo.

According to legends, as per the *Great Soviet Encyclopedia (1979)*, the Congolese government was founded by King Nimi-a-Lukeni, or Ntinu Wene, who entered the region leading a group of troops from the area around the Kwango River. Congo reached its peak of power in the mid-15th century, and ruled over several provinces and kings, Loango, Kakongo, and Ngojo on the north bank of the Congo River and in the D'Dongo in present-day northern Angola. The state capital, Mban-za-Kongo (modern-day São Salvador), was a major center of the arts and a major political center of the country. The kingdom was ruled by King Manikongo, and the council of kings played an important role. The royal ties that developed at the time were linked to family planning institutions; domestic slavery also existed. The Portuguese first arrived in this area in the late 15th century. The invasion of slave traders and the Portuguese wars led to the gradual decline of the empire from the second half of the 16th century. In 1570 the Jagga warlike nations, from the heart of the tropical Africa, demolished the capital of the Congolese province. They were disappointed with the help of the Portuguese, but at a price to strengthen the Portuguese influence in the country. The growing Portuguese monarchy and the impulsive rule of the monarchy sparked a major uprising under the leadership of Moula Matadi about 1587. By the 17th century the Portuguese, allied with the Jagga, were waging war on the Kongo, and by the middle of the 18th century, the empire had completely disintegrated into warring factions.

The SAHO (South African History online website, 1998) displays the historical evidence that the Ndongo Kingdom of the Mbundu people living on the west coast of Central Africa was a kingdom under the Kingdom of Kongo further points out that Queen Njinga (see picture below) rising as a woman of the day was inconsistent with change and that her actions .

Image: Queen Njinga



Source: sahistory.org

<<https://www.sahistory.org.za/people/njinga-ana-de-sousa>>

#### **Trading Cooperation between the Kingdom Kongo and Portuguese :**

According to the SAHO's ("History Grade 10 - Topic 2 Contextual Overview | South African History Online") detailed input through an History Contextual Overview, at first, the Portuguese set up trading posts along the west coast of Africa

rather than permanent settlements. They built castles in Cape Blanco, Sierra Leone and Elmina to protect their trading posts. In this way, the Portuguese diverted gold and slave trade away from sub-Saharan routes causing their decline and increasing their status as a powerful trading nation. In the 1480s the Portuguese merged with the Congolese empire, located south of the Congo River in what is today northern Angola. The Congolese gained power in the war and took and enslaved the conquerors. The Portuguese did not conquer the region but chose to become part of the Congolese king. The king was determined to use Portuguese teachers and professionals to train his people. He also allowed Catholic missionaries to work among his people. The Portuguese sold guns to slaves captured by Congolese in wars against rival powers within. With the exception of a small amount of copper and raffia cloth, the area did not offer a lucrative trade in gold or silver, much to the disappointment of the Portuguese. The exodus of slaves was also meant for this disappointment (SAHO, 1998).

#### Point of History in Discovery of Kongo Kingdom:

The Congolese Empire was established on the banks of the Congo River off the West African coast and has been in contact with Portugal since the discovery of the Congo River, Diogo Cão, in 1482. In April 1491 a large group of Portuguese soldiers, missionaries, and workers marched peacefully to the capital, Mbanza Kongo, now São Salvador in Angola. From then on Congolese history met with the development of the Atlantic World, and finally the Atlantic slave trade in that part of Africa. The Congolese kings soon embraced Catholicism after 1482, even taking the names of Portuguese kings and their heirs (SAHO, 1998).

Kingdom of Kongo from Timeline of 1390 to 1914:

The Congolese empire was the largest empire in the western part of central Africa. The name comes from the fact that the founders of the state were Congolese-speaking people, and the C-spelling C-letter is derived from the Portuguese translation. The State was established about 1390 CE with the political marriage of Nima a Nzima, Mpemba Kasi, and Luenieni Luansanze, of Mbata, who strengthened the alliance between the two Congolese-speaking people. The Kingdom was to reach its peak in the mid-1600's. The Congolese government eventually fell into the hands of the aristocracy, the split of royalty, and the slave trade in the Trans-Atlantic, which began its decline. In 1888, what was left of the Congo Empire was annexed by Portugal, and in the early 1900's it was officially annexed to the Portuguese colony in Angola (SAHO.1998).

Kongo's early history & formation Timeline of 1390 – 1491:

Understanding the early history of the Kingdom of Congo is complicated by the absence of written sources since then, as well as the problematic fact that almost all the latest accounts are produced by Europeans. This means that there is a need for criticism of European accounts, as they wrote in the opinion of the winners and outsiders. Another issue is that those who write from an internal point of view are making assumptions that are based on race. However, it is acknowledged that the establishment of the Congolese State took place through the voluntary inclusion and non-involvement of neighboring countries close to the central government. The first expansion of the territory of the Kingdom of Congo came about through various voluntary agreements with neighboring smaller provinces. Some historians prefer to call state institutions such as the Congolese State 'ordinary societies' rather than empires, as they were built, in part, by consensus, marriage alliances and cooperation rather than victory. Later the expansion of the realm into the Kingdom came to a new level since the conquest (SAHO, 1998).

The founding myth of the Kingdom of Kongo

Image : Founding Myth of Kongo Kingdom

**Kongo was founded around 1390 CE through the political marriage of Nima a Nzima, of the Mpemba Kasi, and Luqueni Luansanze, of the Mbata, which secured the alliance between the two KiKongo speaking peoples. The Kingdom would reach its peak in the mid 1600s. The Kingdom of Kongo would eventually fall to scheming nobles, feuding royal factions, and the Trans-Atlantic slave trade, initiating its eventual decline.**

Source: Prezi.com<  
ofkongo/?frame=42fd82d972bca797e0cdf93c212e2cd07a51d646>

<https://prezi.com/p/ncx7qnkugzi3/kingdom->

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It all started with the marriage of Nima a Nzima and Luenieni Luansanze, the daughter of Nsa-cu-Clau king of the Mbata people. Their marriage would strengthen the bond between Mpemba Kasi and the people of neighboring Mbata, a coalition that will form the basis of the Congolese Kingdom. Nima a Nzima and Luenieni Luansanze had a child named Lukeni lua Nimi, who would be the first to take the title of Mutinù (King). Lukeni lua Nimi is thought to have been born between 1367 and 1402 CE. Historians therefore have the date of the establishment of the Congolese Empire sometime around 1390 CE. It is estimated that the Kingdom originated in the southern province of Mpemba Kasi in southern Congo, and that Lukeni lua Nimi formed the capital, Mbanza Congo. There is speculation, however, that the previous rulers had a large area before Lukeni lua Nimi became king, and that he simply moved the capital to that area. This was also at a time when the neighboring province of Mbata was under the voluntary protection and submission of the Kingdom of Congo. It is thought, but not certain, that the State of Kongo had similar security agreements with other neighboring provinces. With the help of Mbete and other allied provinces, the Congolese government then conquered Mpangu and Pundi in the south. These provinces would be governed by rulers who received their orders from the Lord. Both Pundi and Mbata later expanded their territories, which would expand the borders of the Kingdom of Congo and by 1490 the Kingdom of Congo was estimated to have an estimated three million subjects. The Kingdom of Kongo is believed to have had six kings (including Nima a Nzima, though never crowned King) before 1490 (SAHO, 1998).

Image: 17<sup>th</sup> century Map of Kongo kingdom



Source : sahistory.org

<<https://www.sahistory.org.za/article/kingdom-kongo-1390-1914#>>

The Establishment of the Catholic Church in the Kingdom of Kongo

The first meeting between Portuguese explorers and King Nzinga a Nkuwu of the Kingdom of Kongo was in 1482. Eight years later King Nzinga a Nkuwu requested, for unknown reasons, to be baptized, and in that case he changed his name to João I. Making the Congolese Christian Church will cause many nobles to change their names. their approach to the Portuguese revolution, and would include the adoption of European titles, such as 'ruler,' 'counting,' and 'lord.' In the centuries that followed, religious tensions in Congo continued to mount. The Portuguese clergy will condemn several

Congolese Kings to the Pope in Rome. King Diogo I (who ruled Congo from 1545 to 1561) was punished by the clergy for leaving the church and supporting the anti-Portuguese movement, while King Álvaro III (who ruled from 1614 to 1622) was accused of ruling the clergy. Many historians and sociologists have argued that the Catholic Church did not have as much influence in the Congo Empire as the Portuguese clergy reported. They argued that Christianity was seen by the Congolese as another religion that existed in the same way as other religions and religious practices. Some Christian customs were practiced locally and incorporated into the existing religious practices and beliefs in the Congolese Empire. Thus, there was no complete conversion to Catholicism, but rather the practice of Christian culture without interfering with existing local beliefs. Portuguese missionaries and clergymen were under great pressure to ignore the persistence of local beliefs; In contrast to the American states, when radical change and complete abolition were common, the Congolese Empire was religiously and culturally strong, and the missionaries were allowed to remain only on the Lord's grant. This meant that the missionaries had to be extremely careful in their approach to local beliefs (SAHO, 1998).

#### Slavery in Kongo

Little is known about slavery in the Congolese Empire before it was annexed by the Portuguese in 1482. Many sources say that there was an established tradition of enslavement to immigrants as a result of conquest in the early 1400's. This may be explained by the fact that the export of slaves was central to Congo's ability to maintain its relations with Portugal, which meant that Congo had to remain enslaved. Slavery, during this early period of the slave trade, would have been very common in the State, although the export of slaves to Europe and the United States would have caused great instability and conflict in the State. The slave trade of Congolese very soon after their contact with the Congolese State. The King of Congo will protect his subjects, called gente or 'born again' Congolese, from slavery. In the 1500s this was not a problem as the Congolese Empire gained rapid population growth and expansion through various conquests, thus providing for foreign-born slaves. Most of these slaves came from the wars fought by the neighboring Mbundu state of Ndongo about 1512. While many slaves were being sent to Portugal, King Afonso of Congo kept many slaves for them. Both King Afonso and later kings would keep slaves, especially slave criminals, but these slaves were born to the Congolese and could not be sold to other groups. (SAHO, 1998) .

In 1526 contact between Portuguese King Joao III, and Congolese King Afonso, indicated that the Portuguese would kidnap many born-again Congolese for the sale of slaves (including children of nobles). While various Congolese nobles were sometimes involved in the Congolese-born trade, much of this illegal trade was caused by Portuguese traders kidnapping people on the streets and in their homes. Failure to protect his subjects proved to be an issue for King Afonso, for he lost the legitimacy of his people (SAHO, 1998) .

From the year 1568–1570, during the reign of King Álvaro I, the Kingdom of Congo faced a major conflict called the Jaga. The source of the Jaga attack is strongly opposed by historians, but it is thought that the Jaga were somehow related to the Yaka race. During the attack they managed to capture the capital Mbaza Kogno. The conflict has created an economic crisis for the State, with the difficulty of having fathers sell their sons, and their brothers selling their brothers into slavery as a way of life. An unprecedented number of reborn Congolese were sold to the Portuguese during this period, including officials. However, after 1590 several civil wars with several rebels reduced the King's authority and resulted in an increasing number of Congolese subjects being enslaved. A major obstacle to the Congolese Empire was that slaves were the only asset on which foreign powers were willing to trade, and this meant that the Congolese monarchs had no foreign currency except the people. Slaves became a tool in which Congo developed and strengthened its ties with material, cultural and political power and European power. Congolese nobles could buy slaves for local currency, shells, and slaves could also be sold for foreign currency. As an example of how slaves were used as international currency we see how the Congolese authorities paid the Catholic Church as slaves to the bishops to perform various religious duties in the State. There needed to be a steady supply of slaves for the Kings to trade in foreign exchange, the absence of which would prevent them from buying power from foreign countries such as Portugal and the Dutch. The Congolese monarchs may desperately need this influence to gain support from the European powers to end the internal rebellion against the State and to be assisted against other colonial powers. For example, in 1641 the Congolese king Garcia of Congo needed the help of Dutch troops, and he paid them as slaves for their help in conquering the counting of Soo (a growing city in the northern part of the Empire) after declaring independence. With the Congolese government suspending their expansionist conquests in the early 1600s, the importation of foreign slaves was dry. The revolt, like Soyo's rebellion, became a new way for the State to provide slaves. In the mid-1600's, it became common practice for Congolese to be

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reborn in various forms of slavery, such as disrespect for nobles, gardening, rebellion against the authorities, and commanding insurgents. In fact, if a number of citizens were found guilty, the entire district was sometimes enslaved. (SAHO, 1998).

The turmoil and conflict within the 1600s and 1700s could mean the end of the Lord's protection for his subjects from slavery; by this time everyone in Congress was in danger of being enslaved, and this led to further instability within the State. During this time of civil strife many of the captives of war, refugees, and conquerors were captured by British, Portuguese, and Dutch slave traders and transported across the Atlantic (SAHO, 1998) .

**Internal Conflict, Factionalism and Civil War in the Kingdom of Kongo (1641-1718):**

Prior to 1641 the Congolese Empire had won several Portuguese wars and was still in its infancy. In the years following 1641 this would change dramatically. Apart from the divisive issue of slavery, the division within the Congo had begun in 1593 with an internal conflict between Soyo, one of the richest provinces in the Kingdom of Congo and the home of the Counts of Soyo, as well as the country of Congo. In 1641 Soyo declared independence under Count Daniel da Silva, and King Garcia II of Congo declared war on the rebels. That same year there were also tensions between Portugal and Congo, where a combined Congolese-Dutch army worked together to expel the Portuguese from Luanda. More than two decades later, in 1665, the Portuguese colonies invaded the Congolese state and fought the Congolese army in the Battle of Mbwila. The Congolese army was lost, and King António I of Congo was assassinated by Portuguese soldiers. The island of Luanda, an important source of local revenue; Nzimbu's shells. The defeat of the Congolese army and the death of King António I would create further internal strife in the State. (SAHO, 1998).

After the death of King António I, two dynasties - the Kimpanzu and the Kinlaza - competed for power and divided the vast country among themselves. to mobilize support for European powers in Holland, Brazil and Portugal to assist them. In 1670, although they had been fighting for the past five years, Portuguese and Congolese forces invaded Soyo and were defeated by Soyo's troops. The Soyo used and exacerbated the António I post-conflict between Kimpanzu and Kinlaza with the aim of creating instability in the Congolese Empire. During the war between Kimpanzu and Kinlaza, the Congolese capital (now called São Salvador) was ousted in 1669 by Soyo and completely destroyed during the 1678 attack by Pedro III of the Kinlaza faction. rebuilt and some former settlers returned, but it would not reach its former size. Two groups developed different titles; the Kinlaza group in the center of the Kimbangu castle, and the Kimpanzu group in the town north of Mbula. The Congolese government has experienced a massive reduction of power during this period of civil war. People and groups of warriors travel long distances and settle in new provinces. Another general, General Pedro Constantinho da Silva, moved his army across the country and in 1705 repatriated his entire army to rebuilt São Salvador. Pedro Constantinho da Silva was defeated by King Pedro IV of the Kinlaza faction in 1709 when he attacked an army outside the former capital. The period between 1641 and 1718 was marked by a series of ongoing conflicts between various factions. There were liberation movements such as Soyo, and there were rival royal kings such as Kimpanzu and Kinlaza. There were also conflicts between foreign nations such as the Portuguese. In the early 1700's, King Pedro IV was able to defeat the Kimpanzu faction, led by King João II. In 1715 João II recognized Pedro IV as the rightful king of Congo, and in the same year, many more internal conflicts ended (SAHO, 1998).

In the 1500s the town of Mbaze Soyo grew significantly through the slave trade. The city had a large population, and it was located in the already affluent area of Syon. This creates two power centers; one in Soyo, and the other in São Salvador. The Soyo reckoning, for a time, was faithful to the Congolese Kings (King Pedro II was related to the Soyo reckoning at the time). The latest figures such as Daniel da Silva, however, had a great deal of animosity in the Kingdom of Congo. By 1680 Soyo had grown strong and independent and was able to mobilize between 20,000 and 25,000 soldiers, and they called themselves the Prince of Soyo. The rise of a new power base and the external pressure of colonialism and slavery and the expansion of the State have all contributed to the civil war. The Congolese empire survived after King Pedro IV succeeded, but his descendants will rule directly over part of the former empire. The structures of power and fame established around the city of São Salvador were an important part of the unification of the State, and in 1718 these structures were completely destroyed by the civil war. (SAHO, 1998).

**Salient features of the Kongo Kingdom's Significance:**

1. Kongo Iron: Symbolic Power, High Technology and Slave Intelligence

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2. The Congolese empire became a major source of slavery for Portuguese traders and other European empires. The Cantino Atlas of 1502 identifies Congo as the source of the slaves of the island of São Tomé.
3. The conversion to Christianity strengthened this important trade relationship. Congolese officials quickly embraced Christianity for a number of reasons. The first is that the status quo of a local government and a structured society facilitated the dissemination of information
4. Thriving in the copper, ivory, and slave trade along the Congo River, the wealth of the empire was strengthened by the arrival of Portuguese traders in the late 15th century CE who greatly increased the slave trade in the region.
5. The rise of the Congolese empire that many people are attracted to Congo because of the rich gold mines in Sofala. Also, they have been seeking to intermarry with the African people in order to gain favor and advance in the middle of Africa without agriculture being a major part of Congo. Apart from that people also developed skills such as weaving, pottery, metal making and carpentry which have had an impact on their economy.
6. The Congolese people produce a vast array of pottery art. The most striking feature of the symbolic style of this region is the natural representation of humans and animals. "The facial and body muscles are meticulously supplied, and much attention is paid to cosmetics and cuts.
7. A common feature of political life in the Congolese state was a fierce contest for the throne highlighted by parties, alliances, prominent men, queues, close relatives, senior officials, members of the royal council, enticing supporters and officials in Church administration.
8. Money management was important to Congolese kings.
9. Jesuit missionaries were paid salaries from the king of the Congolese monarchy
10. The slave trade was subject to Congolese law.
11. Special Committees oversee the legitimacy of the slave trade.
12. In the eighteenth and nineteenth centuries, Congolese musicians began to make crosses and other religious objects depicting Jesus as a diverse African who reflected the belief that Congo was an integral part of the Christian world, and is the basis for this.
13. Ownership of communal land and collective farms produce families divided according to the number of people in each household.
14. The Congolese government has sold shellfish shells called universal currency but not gold or silver for payment and receipts for expenses. Congolese live on a daily basis in agricultural production, fishing, and hunting. Their art form surpasses all other ink numbers that come in all shapes, forms of communication, and size. They usually represent exciting events in a person's life. Due to the segregation of Congolese society, many works of art are aimed at the elite, but nkisi figures are available to everyone.
15. The Congolese authorities view their land as a rent, a budget when the Congolese government imposes an individual head tax.
16. After 100+ years of freedom and independence, the Congolese State eventually allied itself with the Portuguese, Christianity and the Atlantic slave trade. From the decision of their king to accept Catholicism to the imperialist monarchy in the late eighteenth centuries, Congolese ministers were scientifically integrated, integrated, integrated, and revitalized by local and international views, religious ideas, and political views on the new Congo Christian Futuristic Reformation.
17. The end of the 'old empire' came in 1678 with the advent of colonial rule, the slave trade and a sense of free trade between the African and European peoples who ruled and influenced the Congolese society. The 20th century saw the rebirth of the Congolese nationality and culture.

Image : Timeline of Kingdom Kongo’s Rise & Fall Actualizations

C1350-1400	Formation of Kingdom of Kongo at Mbanza Kongo
1482	Arrival of Portuguese fleet under Diogo Cão; ambassadors return to Lisbon and two years later the manikongo Nzinga a Nkuwu accepts baptism.
1506-9	Civil war between pro- and anti-Christian pretenders to the throne – Afonso I the Christian candidate wins out in 1509
1542	Afonso dies and is succeeded by Pedro I
1545	Pedro I is succeeded by Diogo I; relations deteriorate with the Portuguese.
1548	Jesuit missions arrive in Mbanza Kongo and create a rift
1568	Álvaro I accedes to the throne – “Jaga” invade and drive him out of the city
1570	Álvaro I restored to the throne with help of the Portuguese from São Tomé
1575	Formation of Luanda and relations between Portuguese and Ndongo
1580-90	War between Portuguese and Ndongo
1609	First Kongo embassies to Dutch
1622-24	First Kongo-Portuguese war; Pedro I defeats the Portuguese in 1622 and seeks alliance with Dutch
1624	Pedro’s successor Garcia I is more pro Portuguese and refuses Dutch alliance
1630s	Tensions grow again between Luanda and Kongo
1641	Dutch seize Luanda and São Tomé and form alliance with Kongo
1648	Dutch defeated by the Portuguese with a fleet sent from Brazil; Kongo forced to accept harsh peace terms
1650s	Portuguese governors at Luanda all come from military commanders in Brazil where they repeat harsh policies developed there against the Native American populations
1665	Kongolese army destroyed at Battle of Mbwila –civil war begins
1668 and 1678	Mbanza Kongo sacked by rival factions and thereafter abandoned
1705	Mbanza Kongo reclaimed by Beatriz KimpaVita, the “Kongolese Saint Anthony” and reestablished as a religious centre. Kongo’s central kingdom has by now fragmented into rival statelets.

Source : Resourced from African Kingdoms Ebook – Accredited Oxford Cambridge & RSA

<<https://www.ocr.org.uk/Images/208299-african-kingdoms-ebook-.pdf>>

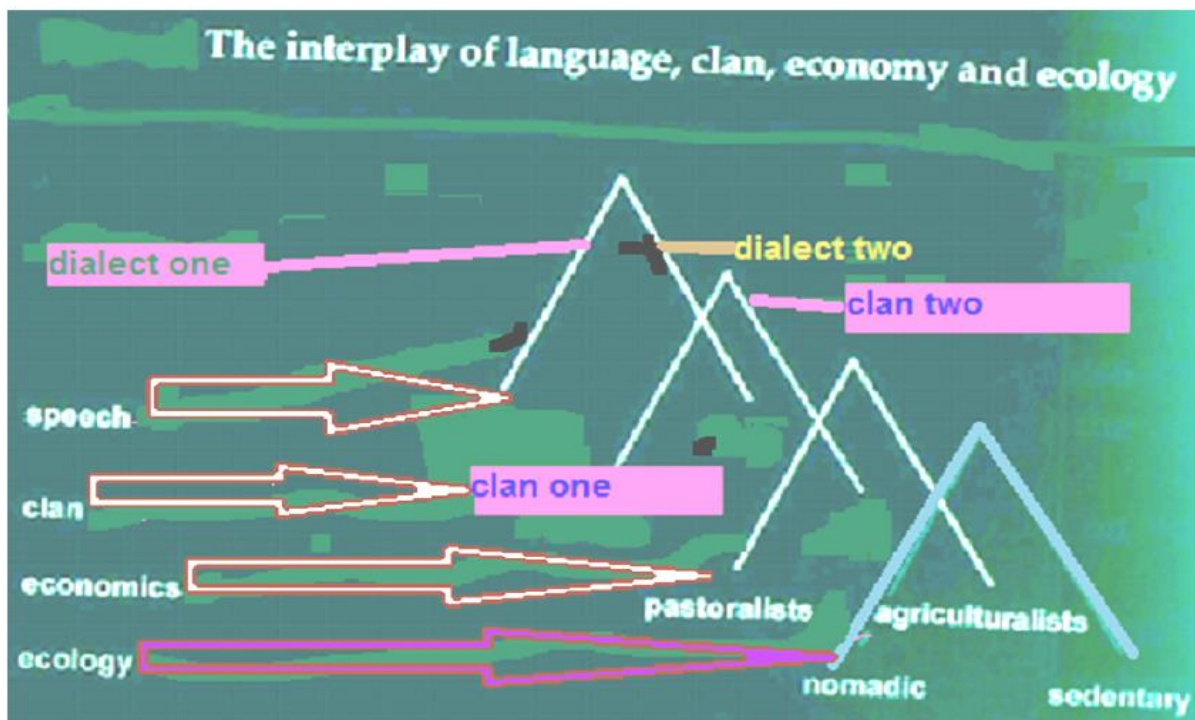
### The Kikongo Language

Language can have one or several names which can tell a great deal about the contact history of a language and the ecological emergence. At times, there is discernible disjuncture between the name in currency among native speakers and



names or nicknames carved out for a language by any outsiders. This is so because, the so-called outsiders comprise experts / groups/expert-groups having sway over domestic cultures and economies while monopolizing advantages in socioeconomic system influencing one institution or polity through another in a kingdom and/or empires. Kikongo itself does not refer to one single language, but to a large dialect continuum manifesting a family resemblance structure and frequently popular in Africanness known by the cultural unity of the Kikongo language.

Image : Language Allomorphism Factors



Source: Adapted from TOSCO Unity & Diversity Somali Dialects

<[https://www.maurotoscio.net/ewExternalFiles/TOSCO\\_Unity%26Diversity\\_Somali\\_Dialects.pdf](https://www.maurotoscio.net/ewExternalFiles/TOSCO_Unity%26Diversity_Somali_Dialects.pdf)>

According to Albaugh and Luna (2018), Languages are home to research islands in unique cultures. And then, people communicate within and beyond borders, because the majority of Africans speak more languages in more places than they do. They may not speak “clean” translations of any language, but they will use many parts. In addition, human power changes over time, responding to various pressures and opportunities. These facts require a much broader sense of language than the speakers of the continent, from many disciplines - history, archeology, anthropology, linguistics, and philosophy, forming clues as to how languages are transformed in Africa as their speakers. on many valuable outcomes, such as economic growth. African coastal hunting groups differ in their origin of the spoken language based on historical linguistic details. Hunters are often found as survivors of the Aboriginal people and possibly even in the Stone Age. At one time, hunters belonged to a modern-day nation made up of runaway slaves, poor shepherds, and war-torn people.

For example, in discussing the origins of Hunters & Gatherers, Kiarie (2011, para 1) indicates that until about 5,000 years ago, all of the East Africa territory was peopled by hunter-gatherers and a Sands (2009) says that the African languages have played an important role in the development of linguistic theory but their role in the fields of historical linguistics has been less prominent. Africa’s linguistic diversity has been long underestimated but has only recently become more widely acknowledged among linguists, Archaeologists, geneticists, and continue to model African prehistory based on African linguistic classifications, which are outdated in recognizing and evaluating the standards by which various African language classifications have been made. Africa’s linguistic diversity will be far greater than what is known so far. As inferred by Bickel & Nichols (2020), the languages of hunter-gatherer societies stood different from those of food producers in that the societies were of smaller size, less complications and lower inhabitant densities based on kinship as the main organizing factor but deficient in usual force of large-scale sociopolitical vitality language standardization.

Image :The Kikongo Language



Source: Author's Creative Genius

According to the National African Language Resource Center's (NALRC) , Kikongo is a Bantu language of the Benue-Congo branch of the Niger-Congo language family of the South Congo, Central Kongo, West Kongo , East

Image : Women studying Kikongo in America@ NALRC



Source : NALRC\_Kikongo

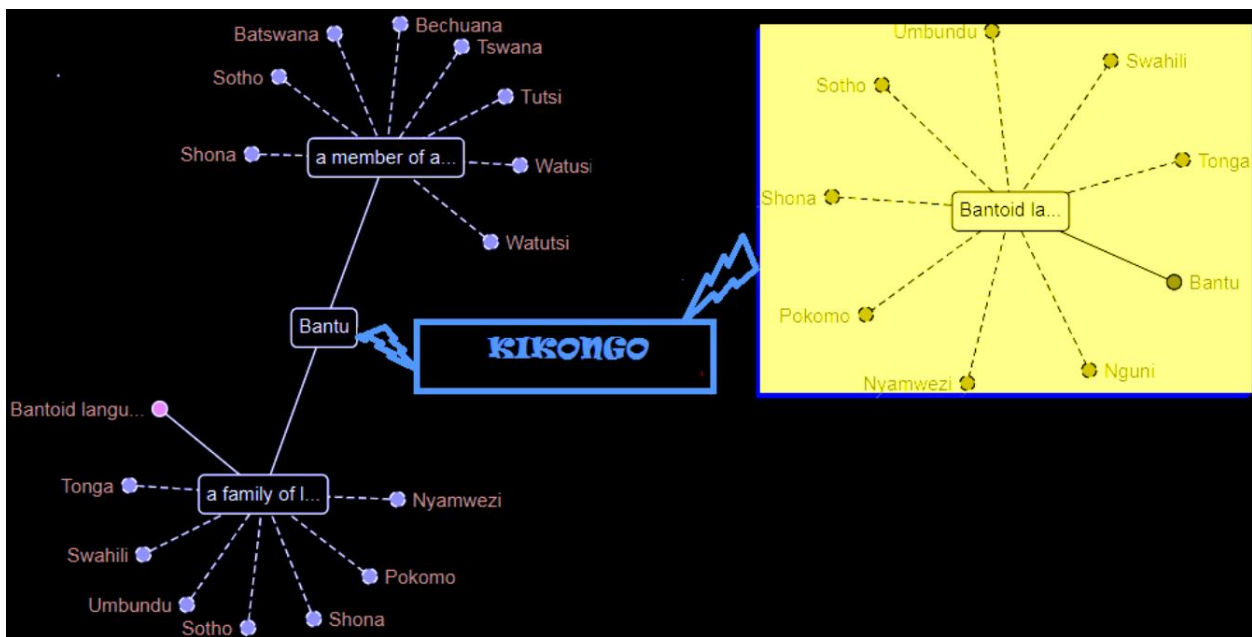
<<https://nalrc.indiana.edu/doc/brochures/kikongo.pdf>>

Kongo and Southeast Kongo . Kikongo is related to some of the most well-known languages of Africa: Bambara, Bemba, Ganda, Gikuyu, Igbo, Lingala, Mandinka, Ndebele, Nyanja, Rundi, Shona, Sotho, Swahili, Tswana, Wolof, Xhosa,

Yoruba, and Zulu. The Kongo people as the ethnic group are Bantu ethnic group primarily defined as the speakers of Kikongo. They have lived along the Atlantic coast of Central Africa, in a region that by the 15th century was a centralized and well-organized Kingdom of Kongo. The Kongo (or the Bakongo) people speak various dialects of Kikongo, similar to the Kikongo spoken in the ancient kingdom. These dialects differ widely across the region; some can hardly be understood by speakers of other dialects. To further its nation-building efforts after independence, the government of the former Zaire created a standardized version of the Kikongo language, which incorporated elements of the many variants.

Seventeenth-century Kikongo is not the ancestor of present-day Kikongo (Bostoen & de Schryver, 2018). Standard Kikongo is used in elementary schools throughout the Lower Province and Bandundu, and is called Mono Kotuba (State Kikongo). In 1992, Kikongo speakers in all countries numbered 3,217,000, the majority of whom lived in Angola. In the Republic of the Congo, Kikongo speakers account for 46 percent of the population.

Image : Kikongo's Bantu Base



Source: thefreedictionary.com

<<https://www.freethesaurus.com/Kikongo>>

Mufwene (2009, p.213) has noted that the reference to Kikongo, also spelled as the Kikoongo as one language is somewhat simplistic. First, there is not always guaranteed mutual intelligibility among the putative dialects of Kikongo, viz., Kiyombe, Kimanyanga, Kintandu, ifioti, and Kiladi, all spoken in the area of the former Kongo Kingdom. Second, speakers of these language varieties do not consider themselves to be speaking the same language, Kikongo, nor to be Bakongo (the corresponding name of the ethnic group in the plural), although they consider themselves to be ethnically related throughout the area between Kinshasa and the Atlantic Ocean. Like many colonized populations around the world, they have been assigned these labels by scholars and use them to advantage when it is necessary to distinguish themselves as a group from other ethnic groups, especially when they are outside their collective homeland. The distinction between ethnic Kikongo and Kikongo-Kituba is thus convenient insofar as the latter is also referred to as Kikongo by its users.

Scheinfeldt et al., (2021, pp. 4166-75) noted, however, as follows the significance in their Research Article with respect to hunter-gatherer populations.

Genetic, archaeological, and linguistic evidence points to a complex history of Africa's population. Naturally modern people originated in Africa and lived in Africa for tens of thousands of years before the subset set came out in Africa. Many studies have focused on how modern, global, and global populations are selective, but very few have demonstrated pre-historic census in Africa. The reconstruction of languages and recent human events, such as the migration of history

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amplify the genomic signatures of adult movements and communication. Africans are looked down upon in the study of human genomics but it is important to understand the origins of modern man and

the basis of evolving genes. We find that poachers from East Africa share a unique unique breed and we see strong signatures of local adaptation near the genes . The data available shows that language becomes vulnerable when its users begin to teach and speak the best language for their children. Because of their nature, endangered languages often have fewer speakers left, and it can be difficult to get information about them. In some cases, the last known speaker of the language may die without public records (Ethnologue, 2020).

Image: Bantu & Bantoid multiples

**Synonyms for Bantu**

*noun* a member of any of a large number of linguistically related peoples of Central and South Africa ▲

*Related Words*

African	Herero	Hutu
Chiluba	Luba	Sotho
Batswana	Bechuana	Tswana
Tutsi	Watusi	Watutsi
Shona		

*noun* a family of languages widely spoken in the southern half of the African continent ▲

*Synonyms*

Bantoid language

*Related Words*

Niger-Congo	Chichewa	ChiMwini
Chishona	Fang	Gikuyu
Giriama	Herero	Kamba
Chaga	Chagga	Kichaga
Kinyarwanda	Kiswahili	Kongo
Tshiluba	Luba	LuGanda
Luyia	Mashi	Mwera
Nguni	Nyamwezi	Pokomo
Shona	Sotho	Umbundu
Swahili	Tonga	

Source: thefreedictionary.com

<<https://www.freethesaurus.com/Bantu>>

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As per *the Great Soviet Encyclopedia* (1979), Kikongo or Kongo, is the language of the Bakongo people, spoken by some 3.3 million people (1970, estimate). It is the official language of the Republic of Zaire and is also widely used in the People’s Republic of the Congo and in Angola. A Bantu language, Kikongo is divided into a southern branch (Kishikongo and Kikongo) and a northern branch (Kakongo and the Yombe and Vili dialects).

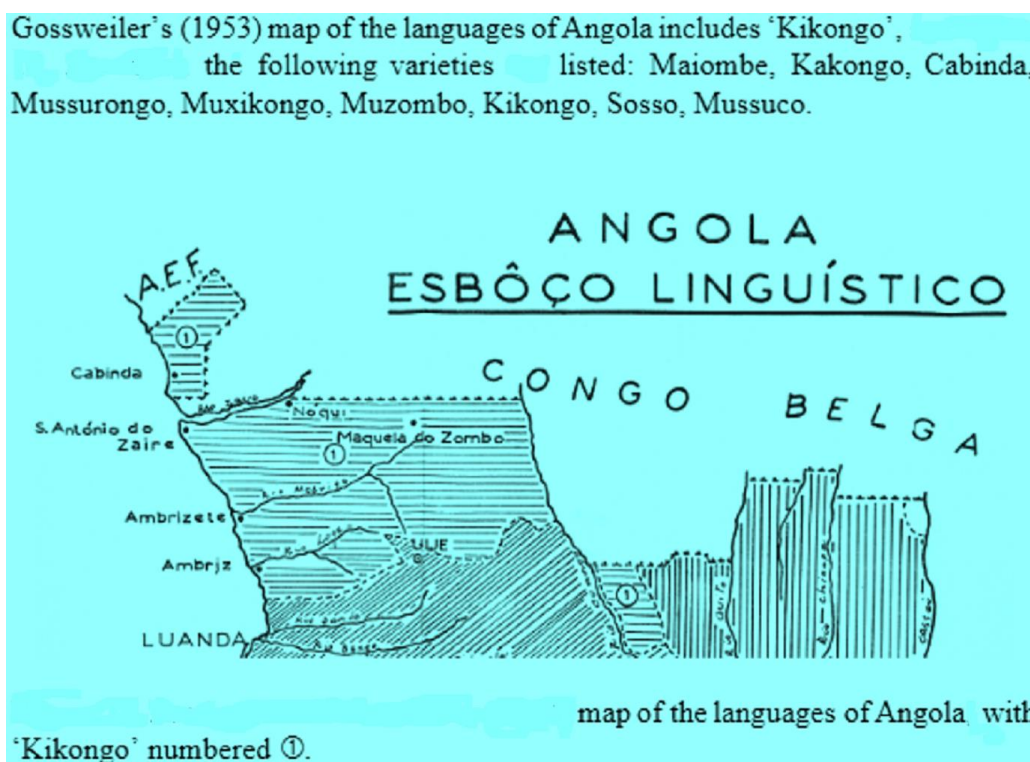
Phylogenetic classification of the Kikongo varieties:

The meaning of Phylogeny means ‘ the evolutionary development and history or evolutionary history of a species or trait of a species for delineating the development of a cultural or linguistic feature’ .

Past dictionary efforts have led to phylogenetic segregation of Human languages. A new study of ninety-five species in the North-West and West Bantu languages in the world spaces in the wider region of the Lower Congo has found a distinct crown (i.e., a collection of living things with their natural history, containing the same ancestor and all its descendants) within West-Coastal Bantu. such as the Kikongo Language Cluster (KLC) of related Human Languages. This has exposed the past importance of Africa. From a broader point of view, this is not only obvious but also especially in the Congolese language, as given by several species of Kikongo historical species spoken over the centuries in the Lower Congo region and on both sides of the Congo River (Gilles-Maurice de Schryver, Rebecca Grollemund and Koen Bostoen, 2015) .

The Kongo people identify themselves with the Kikongo with the power of culture, ethnicity, and evidence of the Kikongo language. The widespread distribution of the Congolese species is the result of the spread of the Congolese empire when many Congolese languages originated and originated with the fall of the Congolese empire in the 17th century. Given the early connection between the Congolese region and the western world, its languages were concerned about the division of the Bantu languages. The ancestral condition of the Bantu-kinships suggests that inheritance and settlement laws arose when agriculture spread throughout sub-Saharan Africa (Gilles-Maurice de Schryver, Rebecca Grollemund and Koen Bostoen, 2015) .

Image : Kikongo in Angola

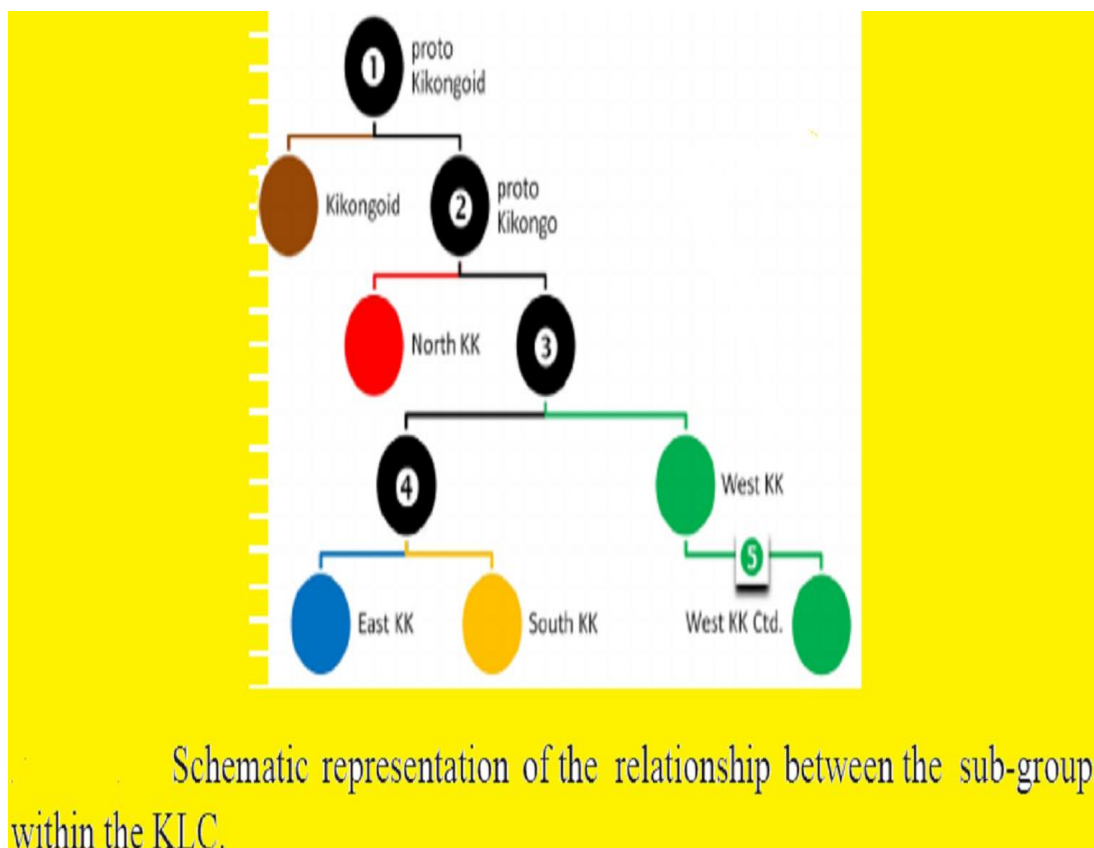


Source: Borrowed from [Africana Linguistica](http://Africana Linguistica)

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The Kikongo( KK) and related varieties are a cluster referred to as clade ( i.e., grouping of organisms made on the basis of their presumed evolutionary history, consisting of a common ancestor and all of its descendants) known cumulatively as the Kikongo Language Cluster (KLC). The KLC constitutes a clade within West-Coastal Bantu, subdivided into four distinct sub-groups geographically as the North KK (NKK), the East KK (EKK), the South KK (SKK) and the West KK (WKK) whereas the varieties within each of these are all the geographic neighbours of one another. In this way, the backbone of huge migration of people represented by the numbers 1, 2, 3 and 4 existed as basis as seen in below drawing (Gilles-Maurice de Schryver, Rebecca Grollemund and Koen Bostoen, 2015)

Image : The KLC of Kikongo inter-linkages



Source: Borrowd from Africana Linguistica

< [https://poj.peeters-leuven.be/content.php?url=article&id=3122579&journal\\_code=AL](https://poj.peeters-leuven.be/content.php?url=article&id=3122579&journal_code=AL)>

The historical break-up of the KLC into four sub-groups of the ‘NEWS\_KK’ (i.e., NKK+EKK+WKK+SKK), is a pointer to processes that preceded the emergence of the Kongo kingdom itself by a wide margin conforming to rightful KLC in existence . The expanding Kongo kingdom did have a central KK internally to the internal divisions of the KLC leading to a convergence zone for the South KK, East KK and North KK creating a Central KK sub-group prevailed north and south of the unnavigable stretches of the Congo River .The phylogenetic classification of the Kikongo Language Cluster proved migrations under laying its emergence (Gilles-Maurice de Schryver, Rebecca Grollemund and Koen Bostoen, 2015) .

In discussing the African Civilizations from the pre-colonial to the modern day, Falola (2002) indicates that although people have been living in Africa for some time, the use of iron tools marks an important moment in African civilization and the daily misfortunes of large societies have led to the formation of empires with common languages through oral / written cultures. Oral-based is a pre-colonial past, after which each previous generation has been suspended with the luxury of written immigration sources. As research into genetics, archeology and language increased, linguistic similarities made it easier to create a flow of migration for pre-colonial Africans. There are, therefore, four groups of African languages, namely,. Khoisan, Afro-Asiatic, Nilo-Saharan and Niger-Congo (Bantu). Linguistic similarities exist

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in Bantu languages. People, such as Zulus, Fangs, Shona, Kikuyu, Swahili, Tswana, Herero, and Kongo, are all Bantu-speaking people and their languages share similar structure and key words. In Africa today, there are over 400 languages spoken in the world. This has led to the conclusion that the majority of sub-Saharan Africans are descended from the ancestors who migrated across the continent from the Niger-Congo region. Famous ancestors migrated across the continent from the area of Niger-Congo. Prominent pre-colonial societies included the Congo and the dense jungles of the Congo Basin. In Central Africa, the Congolese government disintegrated during the 17th century when economic, military, and political systems changed as a result of the effects of the slave trade.

According to the Encyclopedia of Africa (2010), Kongo lost its independence, when Portuguese forces defeated the rebels of Tulante Buta, Kivuzi, who opposed Portuguese rule in 1914 and even dispelled a Congolese monarchy. Although Portugal successfully abolished the rule of the Congolese empire, the Kongo-speaking people gradually came to glorify it as the foundation of Congolese nationalism. Even people whose ancestors had never lived under Congolese rule followed their descent from the previous empire. Many regression movements flourished during the colonial period.

Image: Tabulated Kikongo in several kinds of usage

Table: Varieties of Kikongo Language		
Kikongo	Language alternate name	Koongo
Kikongo	Language alternate name	Kituba
Kikongo	Language alternate name	Kongo, San Salvador
Kikongo Commercial	Language alternate name	Kituba
Kikongo Simplifié	Language alternate name	Kituba
Kikongo Simplifie	Dialect alternate name	Kituba
Kikongo Ya Leta	Language alternate name	Kituba
Kikongo-Kituba	Language alternate name	Kituba
Kikongo-Kituba	Language alternate name	Kituba
Kikongo-Kutuba	Language alternate name	Kituba
Kikongo: Cataract	Dialect alternate name	Koongo
Kikongo: Commercial	Dialect alternate name	Kituba
Kikongo: Fioti	Dialect alternate name	Koongo
Kikongo: Kiomba	Dialect alternate name	Yombe
Kikongo: Kiombe	Dialect alternate name	Yombe

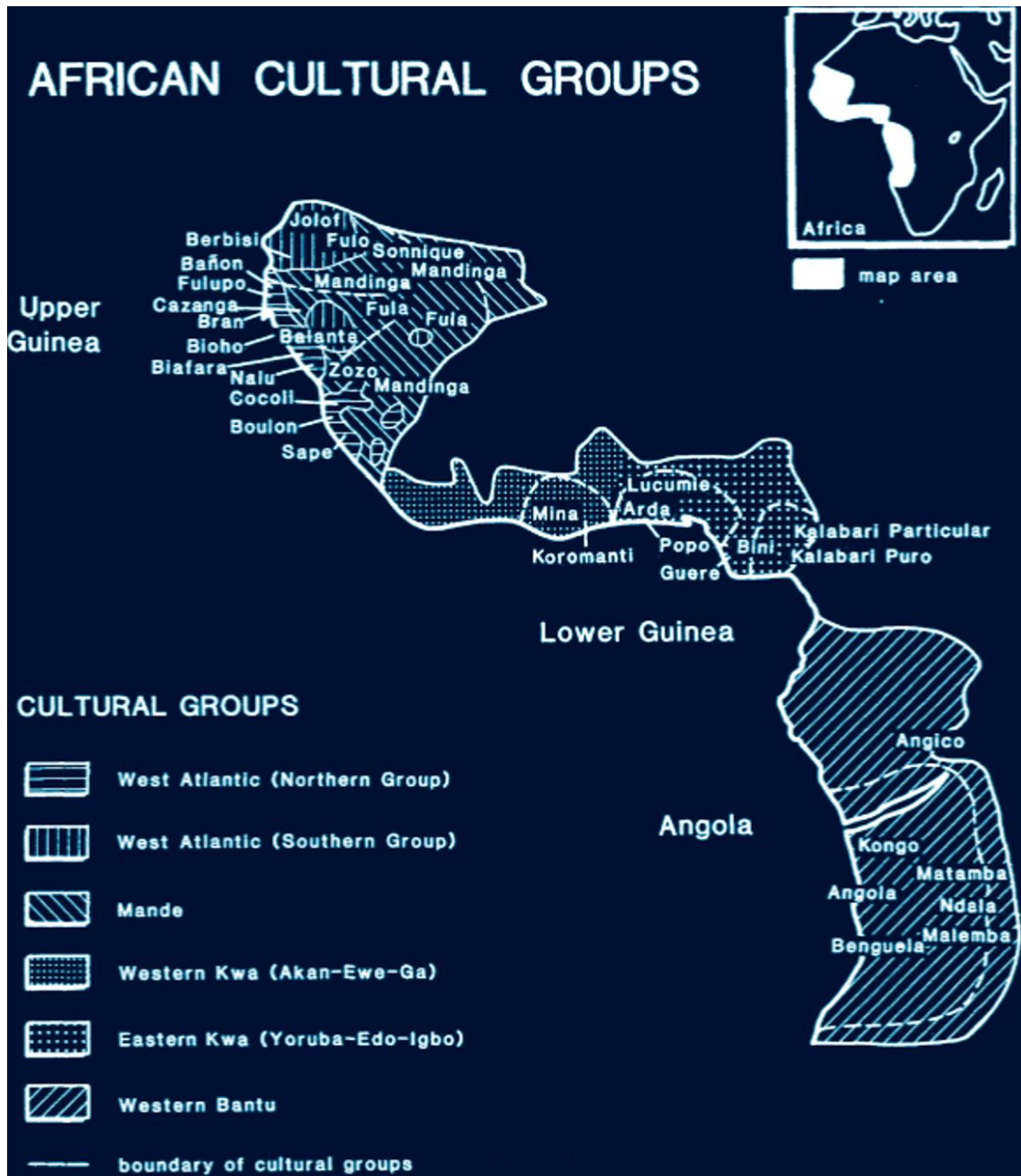
Source: Project Joshua, [Joshuaproject.net](http://Joshuaproject.net)© 2021

<<https://joshuaproject.net/search?term=Kikongo&limit=2>>

Brackett, J. (2011, para. 5) says that John Thornton, a leading historian of the Kongo Kingdom said that there are three cultural zones in West Africa. The first is Upper Guinea, covering an area extending from the Senegal River down to the area just south of Cape Mount in modern Liberia. This area includes the Wolof region. The second zone was what Europeans called Lower Guinea, stretching from the lagoons of Cote d’Ivoire roughly to Cameroon, where the dominant language family is Kwa. The Angola coast stretching inland as far as the Lunda Empire of Shaba in modern Congo was the third zone. The dominant languages there were Kimbundu and Kikongo. The Kingdom of Kongo was part of this third zone.

The word “Mandombe” means “that which is Black” in the Kongo or Kikongo language, which is a Bantu language widely spoken in the Republic of the Congo, the Democratic Republic of the Congo, Angola, and other Central African nations. The Mandombe script can, in fact, be used to transcribe languages such as Kikongo, Lingala, Swahili and Tshiluba, as well as several other Bantu languages in West, Central, East, and Southern Africa. The script is read from left to right, but can also be read from top to bottom, thus making the most advanced African script available on the continent South of the Sahara (Massamba, 2017, para.2).

Image: Angola Coast zone where the Kingdom of Kongo with Kikongo language



Source :Africa & Africans in the Making of the Atlantic World, 1400–1800 by John Thornton

<https://www.amazon.in/Africans-Atlantic-1400-1800-Studies-Comparative/dp/0521627249>



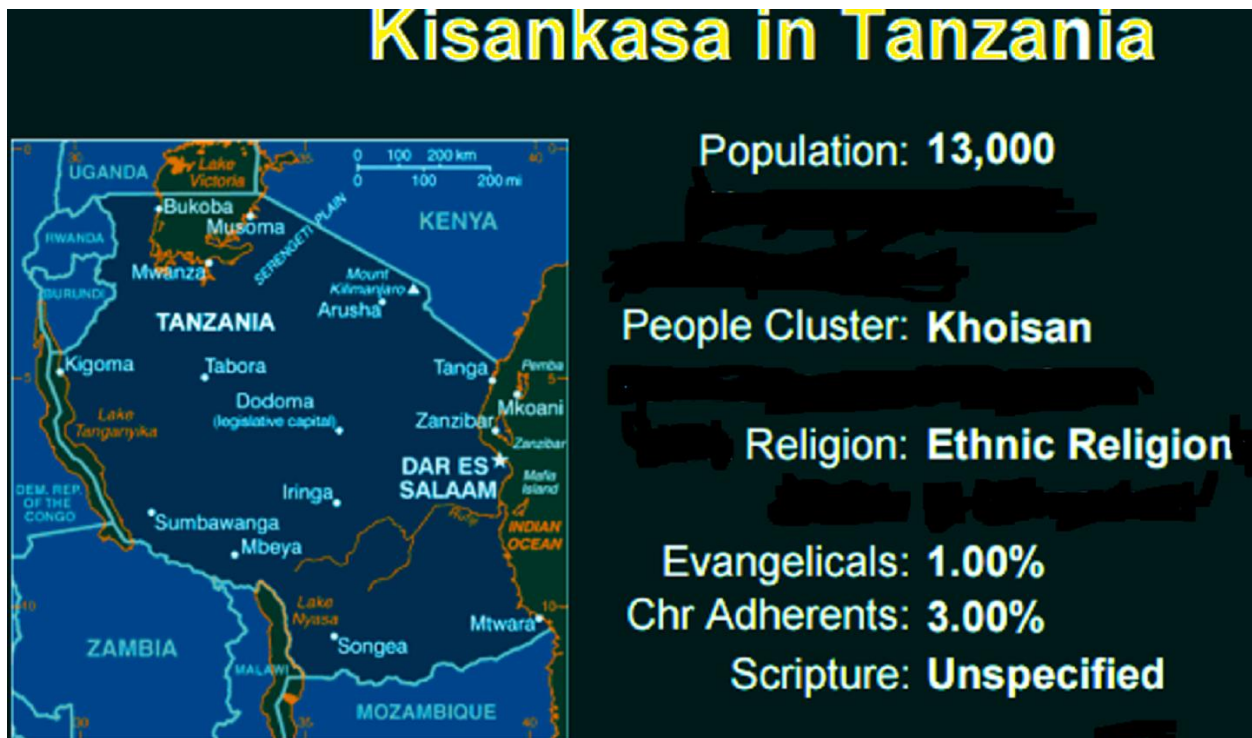
**The Kisankasa People**

The Kisankasa are an ethnic group based in Arusha Region and Mara Region in northern Tanzania of Africa. In 1987 the Kisankasa population was estimated to number 4,670. The Kisankasa are distinct from other groups often called Dorobo (*Free Encyclopedia, 2020*).

Kisankasa people have their own tribal religion. They put their faith in spiritual forces that are in opposition to the Lord Almighty. Witchcraft is widespread. They have not been influenced by relative religious freedom existing in Tanzania. No Scripture resources are available within the Kisankasa population. The Kisankasa people have not embraced the Almighty Christ like the people of the Kong Kingdom.. The Church in Tanzania is shallow without reaching out to the Kisankasa people with devised scripture Prayers. Tanzania is one of the world's poorest nations where an agricultural subsistence economy dominates. Over one million children are orphaned because of AIDS. Widespread systemic poverty affects the Kisankasa people. They are not exposed to establish and maintain schools, medical clinics, drinking water, and sanitation facilities (Joshua project , © 2021).

African Traditional Religions (ATR) in Tanzania do not have organized institutions with which to take part in politics. The influence of ATRs on politics can be assumed to be indirect and difficult in practicing.

Image: Data on the Kisankasa



Source: Joshua Project-2021- A ministry of Frontier Ventures, Prayer Cards

<https://joshuaproject.net/pray/cards/single/12719/TZ>

**2. CONCLUSION**

Political, sociological, historical and linguistic dimensions are the ingredients in the Kongo-Kikongo-Kisankasa establishing them as the African Awe Era’s zenith. This suggests that in terms of building up an innovative platform putting forth propositions and ideas in an initial scientific attempt in the field of African Studies & Research coupled with African Philosophies and African Areas vide evolving patterns of social-scientific efforts, direction or self-direction is more important than speed and selected place of research activity per se. Valuable Articles / Papers / Projects / Dissertations / Theses/ University-Seminars / online-electronic faculty-professional bloggers/ communicative Webinars in availability within the comforts of one’s tracing, tracking and referencing, is to say that the tool-kit is intact for

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carrying out research work from anywhere and at any time . This article-wise-adventure too might be able to see the light, appreciation, cooperation and opposition of the democratic day-book-time before going its way to reach the vast treasure of original research or, for that matter maybe doomed to reach the research-coffin needily.

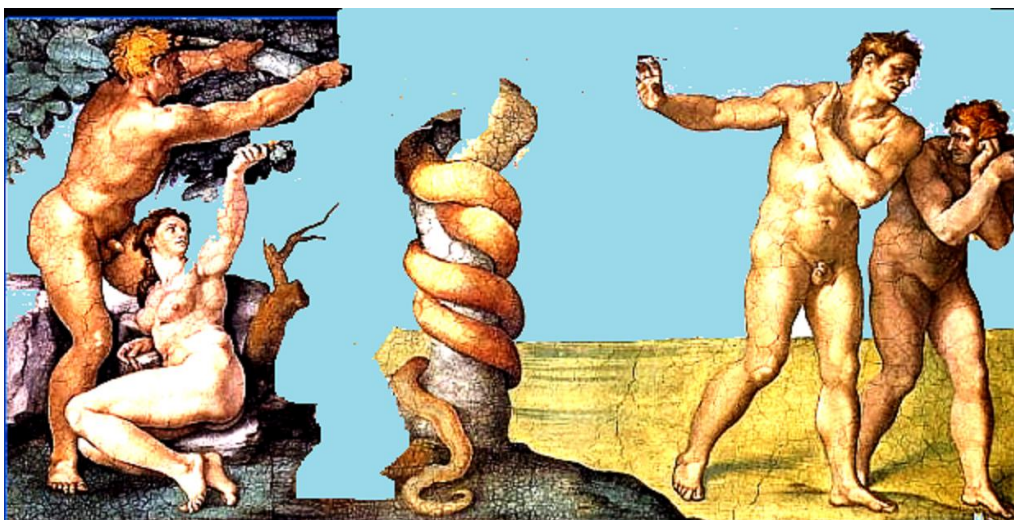
However, as a part of concluding my research stamina, in an unabated spirit of unearthing the African unexplored network of mega value chores, here I bring into limelight two African myths and the third one a mythical reality to unforget conveying the Africanness entirely in letter and spirit, not merely as leftovers at a dining table but which are lessons for a desk-researcher in the remote-controlled academic sense of both myth and reality.

### Myth Number One:

According to Anon (2014), the Kongo Kingdom was formed at the behest of Adam & Eve who were created by the Almighty God but followed the advice of God's opponent , the giant Garden Snake called the Saitan . Read further.

Adam and Eve, according to the Creation Abrahamic Religion (CAR) , were the first Man-Male-Penis and Woman-Female-Vagina . They are central to the belief that the entire Humanity or Human Population is in essence a single family out of the Penis-Vagina-Meeting-Point, with everyone descended from a single pair of original ancestors.

Image: Adam with Eve provoked by Snake Saitan's wisdom in pictures on the Internet



Source: Author's Third Eye View's Holy Fruit Creation & Consumption @Adam-Eve-Sexual-Union

The first Kongo Kingdom was established by Adam, the first human on earth. Not by Nimi Lukeni.

The second Kongo Kingdom (Kongo dia Ntotila) was established by Kimpa Vita , i.e., Adam's wife or the EVE for the respect of Adam's memories , i.e., MBANZA KONGO meaning 'Think about me, KO-NGO'.

KO-NGO means "I refuse that direction" implying 'We are talking about the direction of evil'.

After Kimpa Vita (Eve) came back to Africa from Ararat montaignes where she coast with Noah, she established the second Kongo Kingdom after the world flood.

Kimpa Vita (Eve) was the spiritual advisor of MANI KONGO (Kings of KONGO). When Kings of Kongo could no longer listening to Kimpa Vita, she was killed and the invasion of Kongo Kingdom started. That was the beginning of slavery all over Africa.

KO-NGO is on KI-KO-NGO the original Bantu language. 'Most and Must' of Africans are Bantu and Bantu means the Human kind or we, the human beings!

### Myth Number Two:

Massamba,( 2017) says Kikongo language is founded by a dreamer of the digital or signage era and harbinger of Scientology. Read further.

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In 1978, David Wabeladio Payi created a writing system he dubbed “Mandombe.” He ascertained that the script was revealed to him in a dream where he saw two figures formed by mortar joints on his wall. The mirror figures he saw on the joints looked like the digital numbers 2 and 5 found in some electronic devices. This was the beginning of the existence of the script. Payi was born on January 15, 1957 in the Bas-Congo province, in the Democratic Republic of the Congo (also known as Congo-Kinshasa).

The word “Mandombe” means “that which is Black” in the Kongo or Kikongo language, which is a Bantu language widely spoken in the Republic of the Congo, the Democratic Republic of the Congo, Angola, and other Central African nations. The Mandombe script can, in fact, be used to transcribe languages such as Kikongo, Lingala, Swahili and Tshiluba, as well as several other Bantu languages in West, Central, East, and Southern Africa. The script is read from left to right, but can also be read from top to bottom, thus making the most advanced African script available on the continent South of the Sahara.

Image: David Wabeladio Payi , the Dreamer-Sensor



Source: Blackpast .org ; David Wabeladio Payi (1957-2013)

<<https://www.blackpast.org/global-african-history/payi-david-wabeladio-1957-2013/>>

In 1982, Payi received patent No. 2505/82 for his writing system from the Ministry of Industry and Trade of the then Republic of Zaïre (now Democratic Republic of the Congo or DRC). In 1994, however, his writing system was officially presented to the general public. and later, he passed away on April 4, 2013 in Turkmenistan .

In 2010, the Unicode Consortium received a submission for preliminary proposal (N3970) containing information about the Mandombe writing system for inclusion in Unicode Standard (ISO 10646). The Unicode Consortium enables people around the world to use computers in any language. In 2016, a revised Unicode proposal was written by computer programmers familiar with Mandombe. There now exists Nzitani (formerly Lundombe) an operating system conceived entirely in Mandombe script which allows a computer user to utilize software to write and compute in Mandombe electronically. On December 22, 2011, David Wabeladio Payi was granted the honorary title Doctor Honoris Causa, at the University of Kinshasa in Kinshasa, the capital of the Democratic Republic of the Congo for his work in developing Mandombe. Until the time of his death, Payi was teaching the Mandombe script to thousands of people, not only at the University of Kinshasa, but also in Brazzaville, the capital of Congo-Brazzaville as well as other overseas centers including Brussels (Belgium) and Paris (France).

At least 25 percent of the world's languages spoken today are found in Africa, the continent of which modern humans — and perhaps even the human language — are from. As a place of language, Africa is still visible, not only in many languages, but also in genetic diversity. According to the widely accepted genetic code of African languages, there are four major phyla species: Afro-asiatic, Khoisan, Niger-Congo, and Nilo-Saharan in the genetic field. The whole ideas of Phylogenetic classification of the Kikongo varieties, its major phyla species, Kikongo Language Cluster and related sub-groups within cluster , according to me and in the spirit of a layman's mindview , could be colorfully setup to be seen and enjoyed as per the below eye-view.

Image : Kikongo genetic diversifications

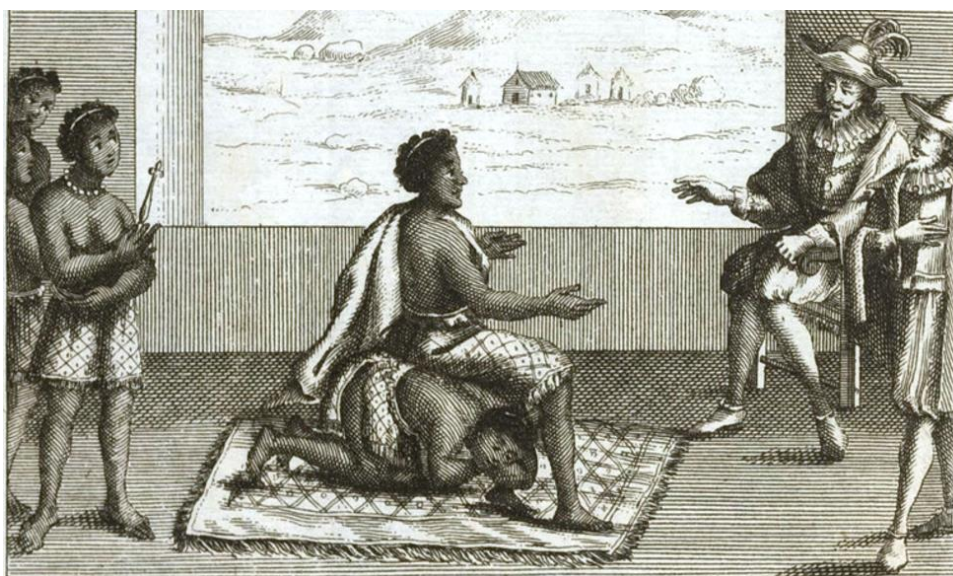


Source: Author's Creative Third Eye-contextual-view

Myth & Reality Number Three:

It is not at all correct that what had been said and written to project the black-psychology weaker to that of the psychological-white-supremacies in the earlier centuries of European denominations in the political world of those times. The picture below is the direct proof, thanks to the drawing-makers when scientific cameras were not in existence.

Image: Servant performs the role of a chair for the Queen



Source: Queen Nzinga Matamba in negotiations with the Portuguese governor, dated 1657<[https://en.wikipedia.org/wiki/Nzinga\\_of\\_Ndongo\\_and\\_Matamba](https://en.wikipedia.org/wiki/Nzinga_of_Ndongo_and_Matamba)>

The fact is that the African Queen proved herself being second to none in equations of politico-African-psychological values when drawn against those of the Portuguese systems. The later failed to offer her an elevated chair at the negotiating meeting with the Portuguese governor and so, in protesting courtesy-style, she managed her own elevated Chair upon the prostrating back of her own servant. The inference is that the African-psychological values when drawn against those of the Portuguese values, were much better in competitive political conditions.

So, conclusively, in terms of scientific systems approach to the knowledge of human origins, human organizations, human histories, human kingdoms, human languages, human populations and above all the human genes, unquestionable scientific evidence prevailing as heterogeneous variables is of immense value .

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