

CULTURE

TOPIC 1_PART 4

MBWRA_RESEARCH

AUGUST 2017

MBWRA _Topic 1_Part 1_Index

Queen Ana Nzinga_16

Ceremonies_43

Political Events_10

Agriculture_46

Women's Roles_27

Extra Research_38

Mbundu Culture_30

Mbundu Culture_36

Religion_39

MBWRA

Queen Ana Nzinga

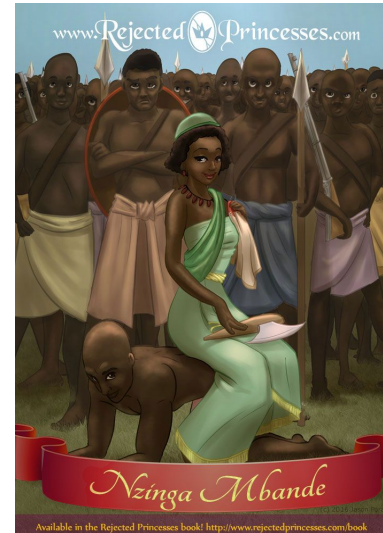
MBWRA _Queen Ana Nzinga

Queen Nzinga, also written Njinga, Mbande or later know as Dona Ana de Souza (c. 1583 – December 17, 1663)

- Ana de Sousa Nzinga was born in 1581 in Kabasa, the capital of the Kingdom of Ndongo (now Angola), which was ruled by a people called *ngolas*.
- Queen Nzinga lived and reigned in a time of colonial conquest and conflict between indigenous groups.
- Highly intelligent and powerful ruler of the Ndongo and Matamba Kingdoms (modern-day Angola).
- She was a excellent military strategist, negotiator and leader who could inspire her people to resist the Europeans.
- Her stare was just as menacing as the men she was surrounded by.
- She had this aura of authority, of strength, an aura of true power.
- She wore the most decorated cloth around her waist and had a string of long beads around her neck that danced with every step she made.
- A decorated spear and arrows peeked from her back.
- Her waist was bound by a band which hid a dagger at each side of her hips.

MBWRA _Queen Ana Nzinga

“She has a special position in Angolan history and is seen as an important root of African nationalism both because of her resistance to colonial rule and because of her success in breaking the regional power of the old ethnic provinces.”



MBWRA _Political Events

- She had unusual strength, and her role as a warrior and an anti-colonialist is an excellent example of the commitment of African women to values of self-reliance and survival.
- As to Nzinga's role as a slave trader, many either choose not to believe it or to simply accept it as part of her legacy.[13]
- One perspective on Nzinga's contradictions is that her quest to preserve the humanity of African people required her to develop a flexible and strategic identity.[14]

“Her legacy is immense, if contradictory. Although often perceived as an outsider by Africans as well as Europeans because of her gender, she was able to manipulate her enemies and gather other outsiders around her to gain support to rule effectively. At times, she supported the slave trade from Africa to the Americas, but she also sometimes protected escaped slaves, in exchange for their loyalty. Through her clever manipulations of the Portuguese, the Imbangala and the Dutch, Nzinga was able to dominate Kimbundu politics for 40 years.”

MBWRA _Queen Ana Nzinga

“Nzinga Mbande led four decades (1620s to 1660s) of warfare against the Portuguese in Angola. Her legacy is a controversial and paradoxical one, as she was a proto-nationalist resistance leader, a devout Christian and Portuguese ally, a superb but ruthless Mbande politician and a vicious slave trader. Despite these contradictions, what remains undisputed is Nzinga’s skill as a negotiator and military strategist: she was directly responsible for limiting the Portuguese colony at Luanda to a few square miles.[1]” -

<http://www.africanfeministforum.com/queen-nzinga-angola/>

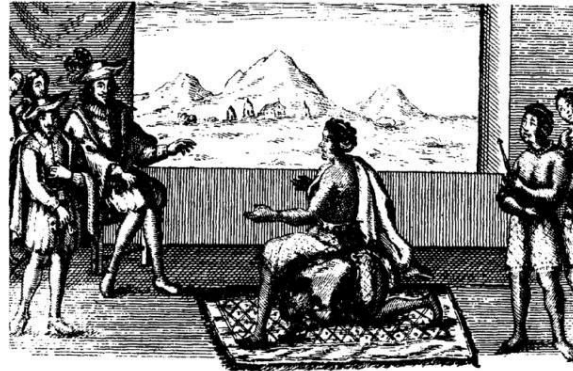
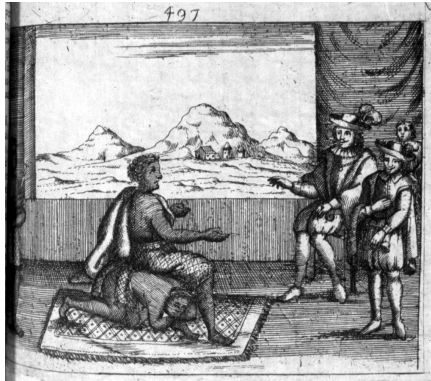


“I was Ana De Sousa, queen, warrior and Christian when it suited me.”

[https://accraplanes.wordpress.com/Mbundu language](https://accraplanes.wordpress.com/Mbundu%20language)

MBWRA _Queen Ana Nzinga

“As with many powerful historical women her story is a mixture of fact and fiction, with the two difficult to separate. That she met with the Portuguese and that she sat on her servant’s back is generally agreed by historians to be accurate. Furthermore, there is no doubt that she was a thorn in the side of the Portuguese, that she founded a new nation, or that she was a great leader. Where it begins to fall to suspicion is in the more salacious rumors. While some report that she murdered her brother, others report that her brother committed suicide. Her slitting the servant girl’s neck and proclaiming her need for one-use chairs is likely hyperbole.”



MBWRA _Queen Ana Nzinga

- After killing her brother's family, she ate their hearts to absorb their courage.
- As a pre-battle ritual, she decapitated slaves and drank their blood.
- She maintained a 60-man-strong harem throughout her life — this one, best I can tell, is more regarded as true than most of the others.
- The men in her harem would fight each other to the death for the right to share her bed for the night. This one is more doubtful.
- She also apparently dressed some of them like women.
- Conversely, she staffed her army with a large number of women warriors.

MBWRA

Political events

MBWRA _Political events

“The Portuguese had become preoccupied with the Ndongo Kingdom as a source of slaves and with expanding the colony of Angola. Early resistance to the colonial onslaught was offered by the Luanda, Matamba and Kasanje kingdoms, which had acquired strong positions through trading slaves for goods from the Americas. The Portuguese did not gain any real control during these initial attempts to govern their proclaimed colony, but did manage to establish a number of forts and other footholds to the east of Luanda. In an attempt to find easier routes to the interior and slaves, the Portuguese also moved southward, where a settlement had been established in Benguela in 1617. But there they met considerable resistance in the highlands from various Ovimbundu kingdoms. Slaves were mainly supplied by competing warlords from the Wambu, Mbailundu and other Ovimbundu kingdoms. The slaves were sold for firearms and other imports, which preserved the power of the victors.” [6]

MBWRA _Political events

- In 1571, a royal order from Lisbon declared that the kingdom of Ndongo be subjected and captured.
- The Portuguese had already converted the Kongo, a neighbouring people, and were after 'black ivory', that is slaves in Angola.
- Nzinga's father, Ngola Karesi, distrusted the European expansion and banned missionaries from his kingdom.
- This action resulted in a war of resistance that lasted 40 years
- Ana's Father died and her brother, Mani aNgola, became ruler.



Exibição de danças

MBWRA _Political events

- Nzinga Mbande began her political life as her nation of Ndongo (present-day Angola) was fighting off a Portuguese invasion.
- She had traded even in slaves with the Europeans and profited.
- Her strategies angered her brother.
- In his anger, Nzinga's brother sterilised her and killed her only son.
- However, after suffering many defeats by the Portuguese, he later begged his sister for help, and Nzinga agreed to aid him to keep her people from being enslaved.
- As she spoke Portuguese, she was sent to negotiate a treaty, which was signed but not honoured.
- Nzinga was sent to Luanda in 1622 to discuss peace terms with the Portuguese governor there.
- At their meeting, in a sign of disrespect, the Portuguese offered her no chair to sit in, instead providing merely a floor mat fit for servants. <http://www.rejectedprincesses.com/princesses/nzinga-mbande>

“In response, Nzinga ordered one of her servants to get on all fours, sitting on her as she would a chair. After the negotiations concluded, according to some accounts (more on that later), she slit her throat in full view of everyone, and informed them that the Queen of Ndongo does not use the same chair twice.”

<http://www.rejectedprincesses.com/princesses/nzinga-mbande>

MBWRA _Political events

“Mendes de Vasconcelos' successors, João Correia de Sousa tried to make a peace with Ndongo in 1621, Ngola Mbandi sent his sister, Nzinga Mbandi to Luanda to negotiate on his behalf. She negotiated a peace treaty in which Portugal agreed to withdraw its advance fort of Ambaca on the Lukala, which had served as a base for the invasion of Ndongo, return a large number of captive ijiko to Ndongo, and force the Imbangala bands who were still ravaging Ndongo to leave. In exchange Ngola Mbandi would leave the island and reestablish himself at the capital and become a Portuguese vassal, paying 100 slaves per year as tribute. However, João Correia de Sousa became involved in a disastrous war with Kongo and in the aftermath was expelled from the colony by angry citizens. His temporary successor, the bishop, was unable to execute the treaty, and it was then left to the new governor, Fernão de Sousa to settle matters when he came in 1624.”



A Rainha convertendo-se ao Catolicismo

MBWRA _Political events

- While in Luanda in 1622,As a necessary preliminary (which for a time won her Portuguese goodwill), she had herself baptized Dona Ana de Souza. -
<http://www.africanfeministforum.com/queen-nzinga-angola/>
- In exchange for temporarily opening her country to missionaries and especially to the Portuguese slave trade, she managed to have a fortress that was located too close to her lands evacuated and certain chiefs whom the Portuguese had made their vassals freed.
- She offered sanctuary to both runaway slaves and the *Kimbares* (Portuguese-trained African soldiers)
- Most importantly, she won recognition of her dominion over Ndongo.
- The freed chiefs were probably little inclined to accept this, given the double handicap of Nzinga's questionable ascendance to political power and her gender.
- In 1623, disappointed with the Portuguese, Nzinga broke with Christianity and allied herself with the Jaga, a marginal group of warriors recently arrived from the southern Kwanza River plateaus.

MBWRA _Political events

- There are conflicting stories of how she came into power.
- One account shows that after her negotiations with the Portuguese, Nzinga returned home, jailed her brother, declared herself ngola and issued her first orders.
- Another account notes that in 1624, Nzinga succeeded to the throne of Ndongo after her brother died under what some deem suspicious circumstances.

“Portugal's failure to honor its treaty took a toll on Ngola Mbandi, and in desperation, he committed suicide, leaving the country in the hands of his sister Nzinga, who was to serve as regent for his minor son, then in the protective custody of the Imbangala leader Kaza, who had left Portuguese service and joined with Ndongo. Nzinga, however, only briefly served as regent, and had the young son murdered and succeeded to the throne as ruling queen.”

MBWRA _Political events

- After Nzinga had claimed the title of Ngola, she had access to the *Jaga* warriors from the South Kwanza plateaus.

“Father Giovanni took this opportunity to reopen negotiations with Nzinga, whose legitimacy he questioned. He refused to return the Ijiko, and insisted that Njinga first acknowledge Portuguese sovereignty. Although Nzinga was prepared to do this, she would not leave the island until her full control was established and the Ijiko returned. When the Portuguese refused, Nzinga encouraged them to run away and enter her service.”

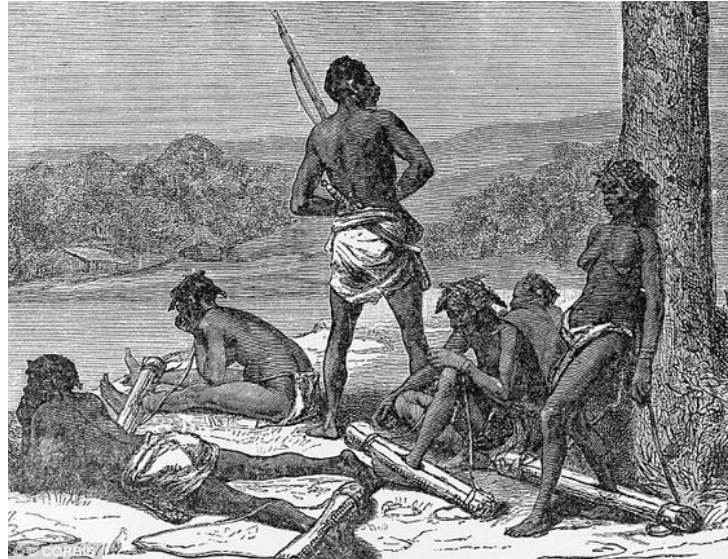


MBWRA _Political events

- Thus by the end of 1624, Nzinga was slowly gaining the military advantage.
- In 1625, she finally incited one vassal chief after another to rebel against the Portuguese and was then told that war would result if she did not return the soldiers and the fugitive slaves.[9]
- She categorically refused.[10]
- The dispute over the Ijiko led to war in 1626, and Sousa's army was able to oust Nzinga from Kidonga, but not to capture her.
- Sousa felt confident enough at this point to declare Nzinga deposed and convened some sobas who had supported her to re-elect as new king Hari a Kiluanji, lord of the rocky fortress of Mpungo a Ndongo (or Pungo Andongo) in 1626, but he died in the smallpox epidemic that broke out as a result of the war, and was replaced by Filipe Hari a Ngola.
- Nzinga refused to recognize Hari a Ngola claiming that he was of slave origin and not eligible to reign. She reoccupied Kindonga and began mobilizing support of all the sobas opposed to Hari a Angola and Portuguese rule, leading to a second war with Portugal
- Sousa's army defeated Nzinga again in 1628, once again forcing her to flee the islands. Nzinga narrowly escaped capture, at one point having to descend into the Baixa de Cassange on ropes with only a few hundred of her followers remaining.

MBWRA _Political events

- Desperate, Nzinga joined her forces with the Imbangala band of Kasanje, who forced her to accept a humiliating position as wife and give up her royal regalia.
- In 1629, she consolidated her power as a *tembanza* (a Jaga title reserved for powerful women) by arranging a ritual marriage (actually a political alliance) with the Jaga's chief, the Kasanje.[11]



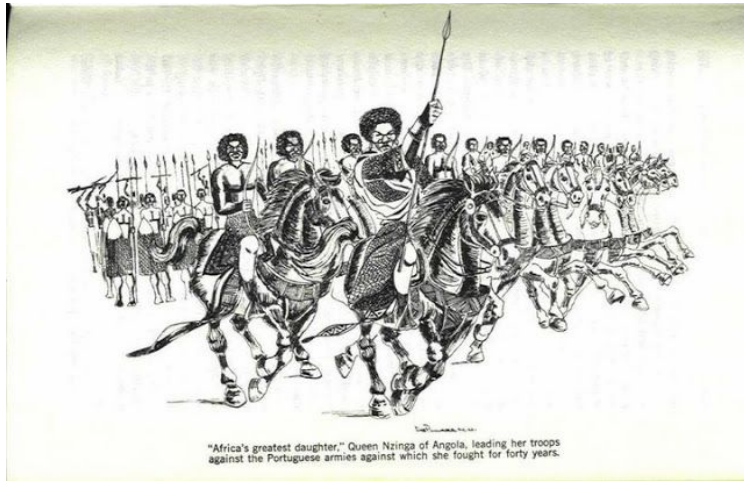
MBWRA _Political events

- Nevertheless, she was able to win one of his supporters, subsequently known as Nzinga Mona (or Nzinga's son) away and rebuild her army.
- Using this support, Nzinga moved northward and captured the Kingdom of Matamba which became her base, even as she sent a detachment to reoccupy the Kindonga Islands, now sacred because her brother's remains were buried there.
- At this point the history of Nzinga become that of Matamba, and her career can be followed in that country.
- Nzinga herself became an Amazon and warrior, and started dressing in men's clothing
- By now she had been able to increase her forces sufficiently and obtain sufficient arms to plunge the kingdom into open warfare.



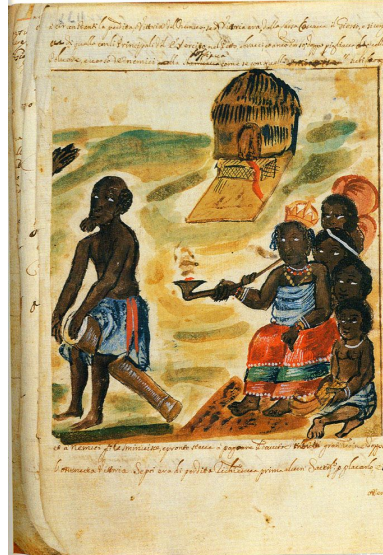
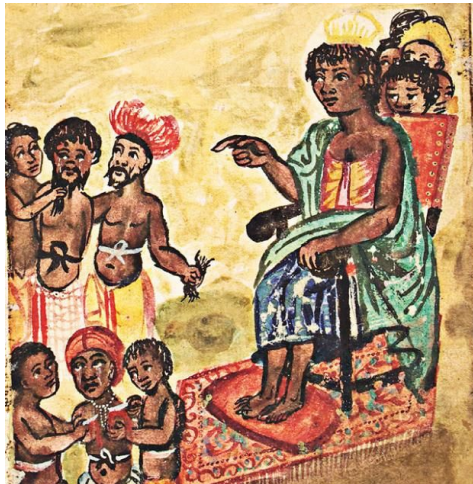
MBWRA _Political events

- The Jaga's tactics helped to foil many Portuguese attempts to capture Nzinga dead or alive.
- Nzinga started to focus on developing the kingdom as a trading power and the gateway to the Central African interior.
- She led her men to infiltrate the Portuguese army to incite the Africans within it to desert.



MBWRA _Political events

- The Portuguese wanted to expel Nzinga and her followers and replace her with a monarch who would be subservient to their needs and wishes.
- Aided by perhaps most of her deceased brother's people, the Mbande, the Portuguese managed to rout her, and this led to a protracted guerrilla war.
- They were eventually able to force Nzinga off her throne and replace her with a puppet ruler.



Queen Nzinga smoking a pipe, 1670s Angola. From the Araldi MS of the Italian missionary Giovanni Antonio Cavazzi da Montecuccolo.

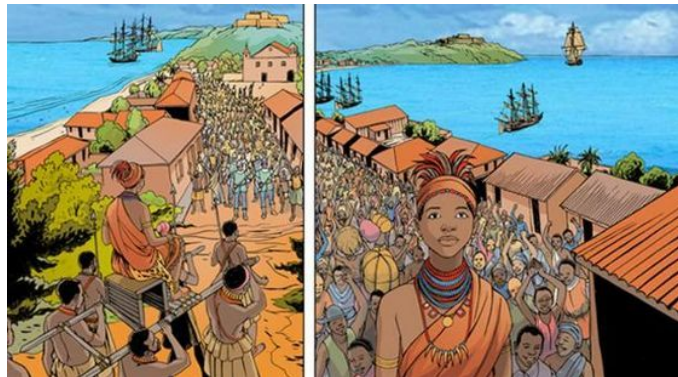
MBWRA _Political events

- She later broke with the Jaga when they allied themselves with the Portuguese and came to pillage her capital.
- Nzinga went into exile and continued to work to convince her followers to destroy the usurper's rule and to expel the Portuguese who maintained him in power.
- Nzinga decided to conquer the kingdom of Matamba to the northeast.
- Matamba was one of the few places in the southern Kongo and northern Kimbundu that had a history of women ruling.
- It was also the principal African slave-trading state in the Luanda region.
- Once in control there, Nzinga worked to develop strong ties with the Dutch to help her against the Portuguese, as well as for commercial and political reasons.
- Her goal was to remove the Portuguese from Angola altogether and have the Dutch as the European trading power on the coast.
- Over the next few years, using a combination of ruthlessness and cleverness, Queen Nzinga was able to consolidate power in the Kimbundu territory of Ndongo and Matamba.

<http://www.africanfeministforum.com/queen-nzinga-angola/>

MBWRA _Political events

- When the Dutch took over Luanda in 1641, Nzinga immediately sent ambassadors to make an alliance with them.
- During these years, she moved her capital from Matamba to Kavanga, where she conducted operations against the Portuguese.
- Though Ndongo forces won a significant victory over the Portuguese in at the Battle of Kombi in 1647, nearly forcing them to abandon the country and laying siege to their inland capital of Masangano, a Portuguese relief force led by Salvador de Sá in 1648 drove out the Dutch and forced Njinga to return to Matamba.
- Although she maintained a symbolic capital at Kindonga, an island in the Kwanza River where she and her predecessor had ruled, the real capital was at the town of Matamba (Santa Maria de Matamba).



MBWRA _Political events

- Matamba dominated the whole Kimbundu region, and after successfully fighting the Portuguese, Nzinga turned on her Dutch allies and defeated them as well.
- She then made a new alliance with the Portuguese, so that she could export the slaves she had captured in war or received from her vassals.
- After Nzinga pushed down the Portuguese for decades (both militarily and economically, cutting off their trade routes), they eventually threw their hands up and in 1654 she began peace overtures to Portugal.
- In 1656, she signed the peace treaty with the Portuguese governor of Angola and reconverted to Catholicism.[12]
- Njinga hoped that a peaceful relationship with Portugal would allow her to settle her kingdom and determine a successor, as she had no children.
- She formed a close alliance with a related family, whose leader João Guterres Ngola Kanini, became one of her most important councillors.
- She was also anxious to remove Imbangala forces, led by Njinga Mona, from her army and place them under her direct control.
- For this reason she also sought to reconcile with the Catholic Church. This strategy was successful, she signed a peace treaty in 1657 and Italian Capuchin missionaries began working in her lands.

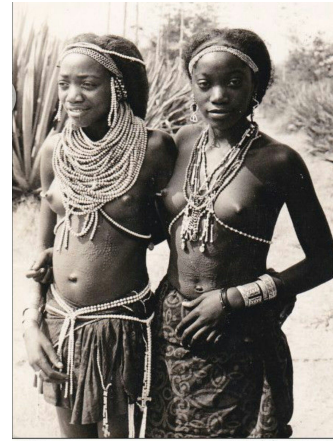
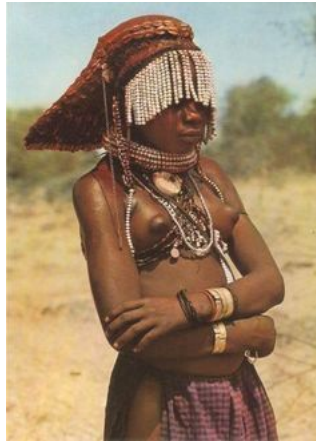
MBWRA _Political events

- They regarded Njinga in her later days as a model Christian and thousands of Matamba subjects were baptized.
- However, reintegration in the Christian community did not solve her problems, and there were still troubling issues of succession. The church refused to recognize a dynastic marriage between João Guterres and her sister Barbara, because Guterres had a wife at the Portuguese fort of Mbaka where he had once been prisoner. Similarly, although the non and even anti-Christian Imbanagala allowed Njinga to alter some of their customs, Njinga Mona's power was unchecked in the army.
- Nzinga was able to keep the peace until her death at approximately 81 in 1663.
- She died a Catholic, and her deathbed was surrounded by the missionary advisers she had come to value in the last eight years of her life.
- Her kingdom was only integrated into Angola in the late 19th century.

MBWRA Women's Roles

MBWRA _Women's Roles

- From the period of Nzinga's leadership to the present, African women have been at the forefront of resisting the militarism and the murderous tendencies of colonial economic relations and of social structures that privileged masculinity and violence.
- Queen Nzinga's record as a military leader, diplomat, spiritual leader and mother belie any simplistic conception of gender identities in African societies.



MBWRA _Women's Roles

- Among the Mbundu, the matrilineage survived centuries of change in other institutions.
- Membership in and loyalty to it was of great importance.
- The lineage supported the individual in material and nonmaterial ways because most land was lineage domain, access to it required lineage membership, and communication between the living and their ancestors, crucial to traditional religion, was mediated through the lineage.
- The Mbundu lineage differed from Bakongo and Ovimbundu groups in its underlying theory; it consisted not of individuals but of statuses or titles filled by living persons.
- In this system, a Mbundu could move from one status to another, thus acquiring a different set of relationships.
- How, in fact, this theoretical system affected interpersonal relationships between biological kin has not been described, however.

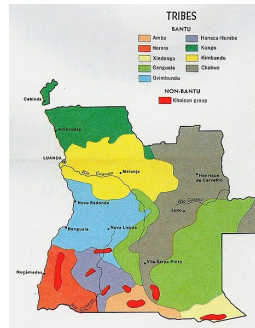
MBWRA

Mbundu Culture

MBWRA _Mbundu Culture

Mbundu Culture:

- Also known as Northern Mbundu or Ambundu
- Bantu-speaking people living in Angola's North-West, North of the river Kwanza.
- They are distinct from the Southern Mbundu or Ovimbundu people.
- The Ambundu speak Kimbundu
- They are the second biggest ethnic group in the country, with 2.4 million people in the latest count.
- The Ambundu nowadays live in the region stretching to the East from Angola's capital city of Luanda.
- They are predominant in the Bengo and Malanje provinces and in neighbouring parts of the Cuanza Norte and Cuanza Sul provinces.
- The head of the main Mbundu kingdom was called Ngola, which is the origin of the name of the country Angola. <https://kwekudee-tripdownmemorylane.blogspot.co.za/2013/06/mbundu-ambundu-people-angolas.html>



MBWRA _Mbundu Culture

- Also known as Northern Mbundu or Ambundu
- The name Mbundu was first used by the Bakongo, before it was adopted by the Mbundu themselves.
- The first king of Kongo occupied part of the Mbundu territories from 1370, and turned it into his province MPemba.
- He made MBanza Kongo his capital there.
- Later on the Mbundu kingdom of Matamba became Kongo's vassal.
- Around 1500 C.E., Kongo also had claims on NDongo and Kisama, near the Kwanza river.
- Shortly after the Portuguese explorer Cão made his initial contact with the Kongo Kingdom of northern Angola in 1483, he established links farther south with Ndongo--an African state less advanced than Kongo that was made up of Kimbundu-speaking people.
- Their ruler, who was tributary to the manikongo, was called the ngola a kiluanje (1515-56) was the most prominent leader of the potentate of the Old Kingdom of Ndongo, being known as The Ngola Kiluanje Inene (Great Ngola).

<https://kwekudee-tripdownmemorylane.blogspot.co.za/2013/06/mbundu-ambundu-people-angolas.html>

MBWRA _Mbundu Culture

- The Ngola Kiluanje Inene founded a dynasty that later was to come to know as the Kingdom of Angola. The term "Ngola" in turn has roots in the term "Ngolo," which in Kimbundu (language of the people Ambundo) means "strength", the same term in Kikongo (Bakongo people's language) means "rigor, strength, fortitude, or strength."
- Throughout most of the sixteenth century, Portugal's relations with Ndongo were overshadowed by its dealings with Kongo. Some historians, citing the disruptions the Portuguese caused in Kongo society, believe that Ndongo benefited from the lack of Portuguese interest. It was not until after the founding of Luanda in 1576 that Portugal's exploration into the area of present-day Angola rivaled its trade and commerce in Kongo. Furthermore, it was only in the early seventeenth century that the importance of the colony Portugal established came to exceed that of Kongo.

<https://kwekudee-tripdownmemorylane.blogspot.co.za/2013/06/mbundu-ambundu-people-angolas.html>

MBWRA _Mbundu Culture

- The Mbundu are a Bantu-speaking people living in Angola's North-West, North of the river Kwanza.
- The Mbundu speak Kimbundu which belongs to the Kimbundu Group of Bantu (Guthrie H21) and is spoken in the Angolan provinces of Luanda, Bengo, Malanje, and Cuanza-Norte.
- Kimbundu should not be confused with Umbundu. Kimbundu is second most spoken language in Angola.
- The Mbundu are distinct from the Southern Mbundu or Ovimbundu people.
- The Mbundu are the second biggest ethnic group in the country, with 2.4 million people in the latest count.
- The Mbundu nowadays live in the region stretching to the East from Angola's capital city of Luanda.
- They are predominant in the Bengo and Malanje provinces and in neighbouring parts of the Cuanza Norte and Cuanza Sul provinces.
- In part of the Malanje Province culturally "assimilated" Mbundu populations produced a mix of Kimbundu and Portuguese called Ambaca, whose speakers are called Ambaquistas.

MBWRA _Mbundu Culture

- The Mbundu society consisted of local communities until the 14th century.
- The head of the main Mbundu kingdom was called Ngola, which is the origin of the name of the country Angola.
<https://kwekudee-tripdownmemorylane.blogspot.co.za/2013/06/mbundu-ambundu-people-angolas.html>
- Their society has always been matrilineal.
- Land was inherited matrilineally, and the descent system was matrilineal as well.
- Boys used to go and live in the villages of their maternal uncles, so as to preserve a matrilinear core to the village.
- Theoretically, the lineage was projected onto status, instead of individuals, which gave the system some flexibility.
- This feature is not found with neighbouring peoples, like the Ovimbundu to the South, and the Bakongo to the North.
- The Mbundu lineage differed from Bakongo and Ovimbundu groups in its underlying theory; it consisted not of individuals but of statuses or titles filled by living persons. In this system, a Mbundu could move from one status to another, thus acquiring a different set of relationships.

MBWRA

Mbundu Society

MBWRA _Mbundu Society

- The Mbundu matrilineage was in some respects a dispersed unit, but a core group maintained a lineage village to which its members returned, either at a particular stage in their lives or for brief visits.
- Women went to the villages of their husbands, and their children were raised there.
- The girls, as their mothers had done, then joined their own husbands.
- The young men, however, went to the lineage village to join their mothers' brothers.
- The mothers' brothers and their sisters' sons formed the more or less permanent core of the lineage community, visited from time to time by the women of the lineage who, as they grew old, might come to live the rest of their lives there.
- After a time, when the senior mother's brother who headed the matrilineage died, some of the younger men would go off to found their own villages.
- A man then became the senior male in a new lineage, the members of which would be his sisters and his sisters' sons.
- One of these younger men might, however, remain in the old village and succeed the senior mother's brother in the latter's status and take on his role completely, thus perpetuating the older lineage.

MBWRA _Mbundu Society

- According to one account, the functioning lineage probably has a genealogical depth of three to four generations: a man, his sister's adult sons, and the latter's younger but married sister's sons.
- The heads of the family in the community are the ngundas.

“The Mbundu (village) may be composed of five to five hundred households. On flat sites the villages tend to be circular and palisaded whereas in broken terrain the villages are irregular in outline and plan. Most villages are divided into several compounds, each containing one to three households. In large villages the compounds are grouped inwards.”

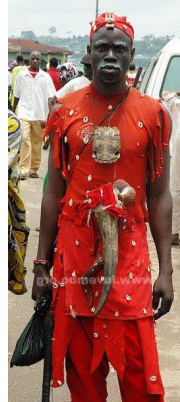


MBWRA Religion

MBWRA_Religion

Mbundu Religion:

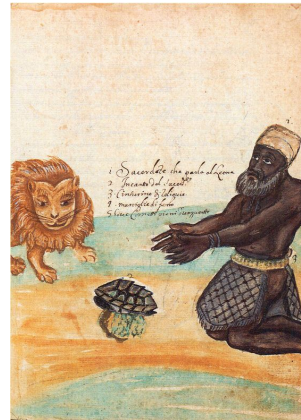
- Individual difficulties are attributed to witchcraft, sorcery, or the acts of ancestral or nature spirits.
- The determination is usually made by a diviner, a specialist whose personal power and use of material objects are held to be generally benevolent (although there are cases in which a diviner may be accused of sorcery) and whose sensitivity to patterns of stress and strain in the community help him or her arrive at a diagnosis.
- A diviner-- widely called a kimbanda--may also have extensive knowledge of herbal medicine, and at least part of the work of the kimbanda is devoted to the application of that knowledge



Mbundu Kimbanda male devotee with Vititi Mpaka and his turtle shell game of Vititi Nkobo.

MBWRA_Religion

- The kimbanda is said to have inherited or acquired the ability to communicate with spirits.
- In many cases, the acquisition of such power follows illness and possession by a specific spirit.
- The proficiency and degree of specialization of diviners varies widely.
- Some will deal only with particular symptoms; others enjoy broad repute and may include more than one village, or even more than one province, in their rounds.
- The greater the reputation of the kimbanda, the more he or she charges for services.
- This widespread term for diviner/healer has entered into local Portuguese, and so central is the role of the kimbanda to the complex of beliefs and practices characterizing most indigenous religions that some sources, such as the Jornal de Angola, have applied the term kimbandism to indigenous systems when cataloging Angolan religions.



MBWRA_Religion

- In general, the belief in spirits (ancestral or natural), witches, and sorcerers is associated with a worldview that leaves no room for the accidental.
- Whether events are favorable or adverse, responsibility for them can in principle be attributed to a causal agent.
- If things go well, the correct ritual has been performed to placate the spirits or invoke their help.
- If things go badly, the correct ritual has not been performed, or a spirit has been otherwise provoked, or malevolent individuals have succeeded in breaching whatever protective (magical) measures have been taken against them.
- This outlook often persisted in Angola among individuals who had been influenced by Christianity or secular education.
- With some changes in particulars, it seemed to pervade urban areas, where a kimbanda rarely lacked clients.

MBWRA Ceremonies

MBWRA _Ceremonies

Passage rituals (birth, death, puberty, seasonal):

The mukanda ceremony and process is held during the dry season (May-October) and lasts anywhere from three to five months. It is a rite of passage into manhood. There is also an onset for female initiation once puberty is reached. Both rituals are public and the whole village participates.

Masks made of carved wood with incised linear and geometric design, classic coffee bean eyes, and well-defined cheeks, early to mid-20th c. Such masks are worn during the initiation of young men into adulthood. (Provenance: David Roth, New York). Ceremonial/Ritual adornment: The use of these ceremonial masks is always accompanied with music and storytelling, both of which have developed in important ways.



MBWRA_Ceremonies

“Percussion, wind, and string instruments are found throughout Angola. Maracas (saxi) are made by drilling a few small holes in dried gourds and placing dried seeds or glass beads inside. The box lute (chilhumba) is played during long journeys.”



MBWRA Agriculture

MBWRA _Agriculture

“Mbundu make use of their abundant fresh and saltwater fish. One dish, calulu, combines fresh and dried fish. A favorite dish is cabidela, chicken's blood eaten with rice and cassava dough. The staple foods include cassava (a plant with an edible root), corn, millet (a small-seeded grain), sorghum (a grassy plant that yields a grain used alone or to make syrup), beans, sweet potatoes, rice, wheat, and bananas.” <https://kwekudee-tripdownmemorylane.blogspot.co.za/2013/06/mbundu-ambundu-people-angolas.html>

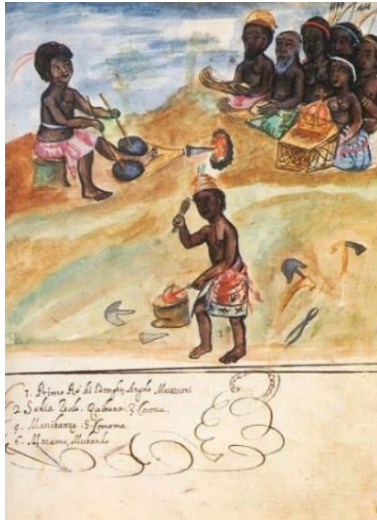
MBWRA Extra Research

MBWRA_Extra Research

Images:

A group of royal spectators watch a demonstration of technology as the king of Ndongo, in the foreground, forges weapons and utensils,

https://www.encyclopediavirginia.org/media_player?mets_filename=evm00003521mets.xml



MBWRA_Extra Research

http://www.africafederation.net/Ndongo_History.htm

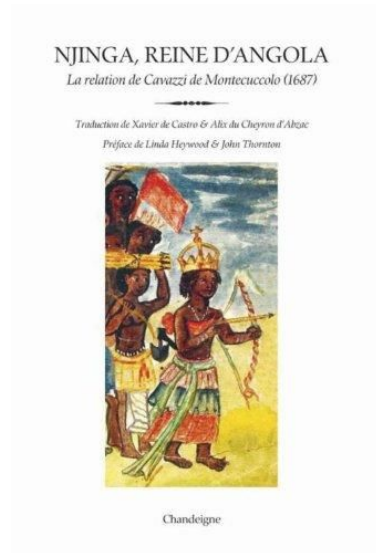


Cerimônia fúnebre – Enterro de Njinga a Mbande



MBWRA_Extra Research

<https://www.abebooks.com/book-search/author/antonio-cavazzi-de-montecuccolo/used/>



MBWRA _Extra Research

Footnotes:

[1] Collelo, I. (1991). *Angola: A country study*. Washington: U.S. G.P.O.

[2] Smith, C. A. (2005). *Market women: Black women entrepreneur—past, present, and future*. Westport, CT: Praeger Publishers.

[3] Smith, C. A. (2005). *Market women*.

[4] Ibid.

[5] Levin, C., Barrett-Graves, D., Carney, J. E., Spellman, W. M., Kennedy, G., & Witham, S. (2000). *Extraordinary women of the medieval and Renaissance world: A biographical dictionary*. Westport, CT: Greenwood Press.

[6] Coquery-Vidrovitch, C., & Raps, B. G. (1997). *African women*.

MBWRA _Extra Research

[8] Levin, C. *et al.* (2000). Extraordinary women.

[9] Vansina, J. (1996). Kingdoms of the Savanna. Madison, WI: University of Wisconsin Press.

[10] Ibid.

[11] Coquery-Vidrovitch, C. & Raps, B. G. (1997). African women.

[12] Levin, C. *et al.* (2000). Extraordinary women.

[13] Collelo, I. (1991). Angola.

[14] Palmberg, M. (1999). National identity and democracy in Africa. Uppsal