

The Pre-Colonial Structures Of Civilization Companies Of Alima- Léfini: Typical Societies And Become Contemporary XIXth -XXth Centuries

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Abstract – Before the arrival of the Europeans, the political structures Tswa , Teke and Mbosi constitute a set of rich policies, by the rigor of the political organization which it lacked, to be modern, that the use of the writing. The practice of the ideogram existed, and perhaps it would have evolved into writing without the long disruption of the slave trade. The Tswa in the collectivization of political decision-making mechanisms ,solved problems, conflicts and other dangers by systematic recourse to the methods of public opinion, of competence, of the so-called men of the situation, whenever a problem has arisen. The Mbosi companies seem to have followed a cyclical evolution. They lived as a set of territorial entities based on lineage under a sacral organization, in the old power of the mfumu and the kani. The colonial administration had based its work on a new category of chiefs, the bakonzi with the power of foreigners. In this double conflict for influence, the mfumu and the kani kept the upper hand. They represented for all the only authentic power born from an intrinsic dynamics of the company. As for the Teke they have known how to preserve traditions. Certainly indigenous racial stocks and Bantu are physically and anthropologically different but culturally, long ago that was starting up the history of their inter culturing that shaped the manners of Congolese. It is enough for the Congolese to continue to work intelligently and ardently in this direction to hope for the fundamental rebirth of the Congo.

Keywords – Structures; pre-colonial; organization, civilization, alima-Lefini.

I.INTRODUCTION

The history of the characteristic features of the political state provides ample information on a series of political systems that, for lack of any other concept to account for their specificity, we continue to call: elastic or decentralized powers, lordships or chiefdoms, the kingdoms in state structures.. To deal with the traditional life of the pre-colonial populations of the Alima-Léfini, we have recourse to the documents of the time and to the studies which have been devoted by contemporary researchers. We restore in a retro-prospective, discursive manner, at the same synthetic time s the political structures of the populations of Alima-Léfini. It is a question of restoring a set of structures and mentalities on which the impact of colonization will take place and can be measured. Beyond the proliferation of ethnic groups (Aka , Teke , Mbosi), two major divisions remained from the end of the Bantu and Aka migrations in Central Africa and the Congo : the Aka civilization , on the one hand and, on the other hand, the bantu civilization. This article aims to show the evolution of pre-colonial structures of the Alima-Lefini and their mode of organization.

1. Building of the societies of Alima-Léfini

1.1. Typical regions and populations

1.1.1. Teke trays

The region so named starts from the left side of the Léfini to the hills of the Ngungwel contact front. Mbosi near the center of Ongoni, front which integrates in the northwest the Mbose -Téké-Alima contact line around Abala and Osselé. These trays in the area of our study are: the tray Nsa-Ngo, tray Kukuya and tray Djambala. We also include the hills of Ngungwuel country, in Gamboma district. The main localities considered are: Itsouali , Ngo, Djambala, Lékana , Mbon , Gamboma .

2. The main Teke groups in Congo

There are three main groups of Teke in Congo: the Teke of the central, northern and north-western plateaus.[1]

□The téké of the trays

Authentically, their names are Ateke (in Kukuya language and Atio in Ndziku language) and Boma. The subgroups are dominating: the Kukuya the ndziku the boma , the Teke of tray Mbe .

- The Kukuya: akikwa, akukuya, koukouya, asikuya, achikouya inhabit the plateau " Kwa ", that is to say, the part of the sub-prefecture of Lekana .

-The Ndziku: andzindzyu, nziki, jinju , anziche , anseco , anzique , anzicana inhabit the Djambala plateau also called Ndzuyu or Indzyu . They meet in the following localities: Ndolo , Idzyu , Djambala-village, Oyomfula , Akouh , Mbali , Man, Osah , Intntsini , Misa.

-The Boma : boon , aboma, baboma , abum live on the " Mbum " plateau which extends from Mpouya to Ingouoni (Ingwoni) on the one hand and from Nsah to Mbwambé (Lékini village via Adzi , Epinansa) on the other hand. The main Abum lands are: Nambouli, Adzi capital .Nsah / Nsah, Mbensala / Mbessala (Ngo). Ingouoni / Ingouoni, Nkoumou / Nkum

- The teke of Mbe : On the one hand, the awum , bawumu , bawoumou who live in the " Mpum " plain , Mpumu in the south of the Mbe plateau . On the other hand, the ambeh - mbeh , bambembe meet in the north of the Mbé plateau in the locality of Boula- Nkyo and its surroundings. There are mixed populations in these localities: andzindzyu and abum . The asises live in the upper Lefini while the akwe (bakwe) live in Pangala and its surroundings.

□The téké of the north

The mbeti , the tege (teke-Alima) and the bagangulu .

-The mbeti : the mbère (sing ,Ombère , pl. Ambère) are subdivided into nine groups : mbère - okana , mbère - oyomi , mbère - téké etc. Occupy the west of Makoua, in the sub-prefectures of Kellé , Mbomo and Mbama .Their neighbors are the teke of Ewo , the ngare (in the sub-prefecture of Etoumbi) and the bakota to the east of the sub-prefecture of Mbon .

- The tegé / teké -Alima :are divided into several sub groups : okwesse around Okwesse , Odingi ,Engama, Iko , Abolo , Oleli .Kimpi around Nkwa, Kewami, Okoya, Asigi , Boli .Ali maaround Obu, Otsala ferry Okoyo viaDjambala Lekety -Djambala road. Nzabi around Esa, Edzuga border Gabon.

-The bangagulu :are located in Gamboma

□The teke of the south

The bantsintseke , balali , bayaka and the teke of Mayoko , Komono , Mossendjo.

-The bantsintseke: asintseke literally »people of Savannah« occupy the north-western edge of the plateau Kukuya .We meet them on Ndjombani lands, deputy to the Lekana sub-prefecture in Ontouvou .

-The balali :(sing Molale , Balali) are found in the prefectures of Bouenza and Lékoumou . Along the main roads: Mouyondzi - Sibiti- Tsiaki , Sibiti- Komono , Sibiti- Zanaga , Mabombo -Madingou.

-The bayaka: (pl. Baya): meet around Sibiti, Miamba , Minkélé .

-The bantsabi[2] : meet sporadically on the bateke plateaus and coexist with the bantsangi (from Mossendjo and Mayoko).

The southernteke[3] including : afum , bafoumou , bafoumbou , tekefrom Impila , Ngamaba and mfununga , amfununga , mfunu . The bafoumou, afum, bafoumbou inhabit the region of Mbamo, the surroundings of Foulakari, the north of Kinkala and the south-east of Mayama.

Some Teke populations live mixed with the Sundi of the Kindamba and Pangala regions .Impila teke [4] occupy the region bordering the Congo River. They prefer to say Bouemba , instead of Mvima . These are with Bouenga, the two large bateke villages in the region headed by Chief Nguie. Before the expansion of the urban areas of Brazzaville and Kinshasa, the bateke of Impila were also stationed in the villages of Ingambwa , on the left bank of the Congo River, current DRC. We thus discover the origin of the word «Intsaya ", Kisaya " distorted by use and become Kinshasa. This village which was called «Oulio " served the bateke of Impila , under the orders of their chief Ntsaulouhou to exchange their fish for cassava from the Bamboumou hunters .

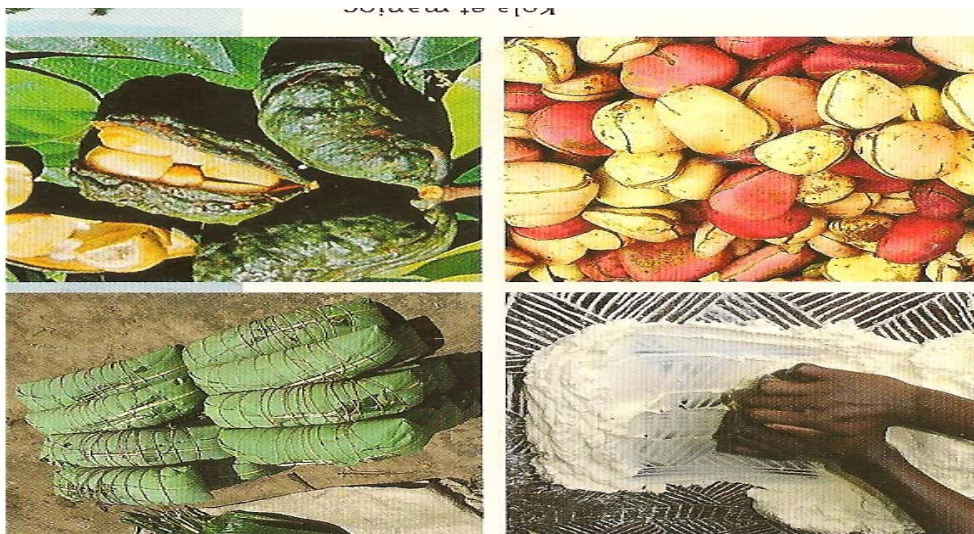


Figure 1 : Traditional Teke products

Source: Anonymos, 2009, The domain of Makoko ,Paris,Craterre, p.7.

Take's ethno linguistic diversity is broken down as follows, from south to north-west and north-east:

- The Abum (Boma, Aboma) living in the district of Ngo (Boma of Nsa (nsah), Nkumu , Ngangony and who have affinities with the Ngungul / Ngungwel / Bangangoulou), the Boma of Mpouya .The Boma of Lefini.
- The Anzinzu (Ndzihu , Anzika , Anziche , Anseco , Anzique , Anzicana) occupying district Djambala Oyomfoula , Engangomou) Ebalá , SOAD
- The Antsintsche , author of the Ndzombani villages , Ndzongulu .
- The kukuya , in the Lekana district and populating the twelve lands of the plateau (kukuya) below :
 - Likana , capital of Likana (Lekana)
 - Ntsekampika , capital (Ngulokila)
 - Yulakuya , Ntsumu capital
 - Akolo , Ntsumu capital
 - Ungali (Ongali), Angyeme capital

- Kumu , capital of Nkwa (Nkoua)
- Swo , capital of Swo
- Ntsama , Ntsama capital ,
- Ekulu , capital of Ekulu ;
- Enku, Angama capital ;
- Abila , Kebara capital
- Lage (Lague), Akana capital

The Ngungwel (Bangangoulou), in the district of Gamboma on a territory which is limited to the north by the basin, to the south by the Djambala plateau, to the east by the Congo river and to the west by the valley of the Alima. There are two groups among them : the Akakel (Ekikila) around Yaba , Olwo , Gamboma , Inkwele , Eko , Leto , Inkansian , Odzio . And the Ampumpwons , around Mbaya , Etoro , Tsampoko , Osio , Obala .The first grouping with Yaba as its capital is the stronghold of Chief Elion while that of the Ampumpwon is led by the king of Mbaya , Ngamboon .

The Tswa / Ekikila / Akoa communities commonly called “Pygmies” but in reality and historically Aka , are around Lekana , Djambala and Gamboma . Just as they are found on the Abala side under typical names " Okorobongo , Akoa , Ekikila ... " .

The Tege (Alima), around Abala , Ossele and Allembe , atomized among the Mbosi groups .

Long before the missionaries arrived in the Teke locality, the people had a culture. Indeed, in this region, one only believed in the spirits of the ancestors and in Dzami " Ngampu " particularly in Lekana , the creator of the universe. But, since the 1930s, the epoch symbolizing the arrival of missionaries in this area, the role of religion through the evangelization of Christianity on the beliefs and ritual practices of these populations no longer needs to be demonstrated. And yet, in many villages of the country we note the presence of several religious denominations. Among which: Catholics, Protestants and the so-called revival churches; but that does not prevent them from having recourse to other gods for various reasons (illnesses, drought, family problem.). These peoples believe in deities, spirits, ancestors' manes, mikui, ngassoukou (nkwé - bali) defender and protective spirit of the kukuya who manifests in the form of a person (beautiful woman or handsome man) and gives the forbidden to respect the Mpika fourth day of the traditional week. Attached to tradition, the Lekana man organizes ceremonies for the release of twins in the 6th month of their birth, respects the laws of teke widowhood which are perpetuated from generation to generation from the ancestors, magic practices and fetishism or frequent the charlatan (ngaa), he becomes a sorcerer or witch by blood or by initiation. To this end, J. Ngampaka in his memoir quotes:

" The set of evil occult actions exercised in this space (area of crime or death) by these individuals endowed by birth or by initiation, with the power to put to their perverse will the society in which they live and the destinies of their fellows " [5].

The kukuya have had the power of miyali (tipoye) since their ancestors . These rites concern the traditional chiefdoms holding the high plateau area, descendants or relatives from the same blood. Originally, it would seem that this rite resembled a competition between the different groups of miyali during which a demonstration of the superiority of the mystical power between groups was made at the time of the death of a customary chief from the miyali family or an initiated member concerned by this rite[6]. From this rite that the kukuya involves its traditional dance groups : bibina , mantsiemen , sima , dzéké etc. Kinship is the relationship of consanguinity (natural or biological kinship) or alliance that unites people from the same group or the same lineage. In this context, the kinship system can only be important within the clan (Nzo). This kinship system is presented by Zéphirin Sah : “ in this kukuya kinship system , the filiation system is essentially matrilineal, that is to say that the child maintains a privileged bond with his mother and his mother's group. . He is rarely alone since the children of his uterine sisters of his mother or her parallel cousins form a group with him, this is called the lineage group, so he forms with others what we call the parentage group [7]. This last group represents all consanguineous relatives of the same known biological origin or culturally identified as such. It is important to note that the father of children plays a linear role and has authority over them only while they are young. The so-called lineage group is often led or controlled by an mfumu [8]. This is a group whose members have the same perfectly verifiable biological origin. This group is part of another larger group called clan. The clan includes all living or dead members

from a common ancestor (male or female). The members of the clan are also united by blood ties and economic ties (collective properties of living space and collective work). However, it is up to the lineage group leader or parentage group to determine the status and role of the individual belonging to the group, his rights and duties.

Concerning the Ngungwel sub-groups, mainly populating the Congolese districts of Gamboma and Abala in the Alima- Nkeni region, the Ngungwel are spread over a few areas: Empo , Obo, Yia , Mpuon and Ngwel . The socio geographical extension of these territories and sub-groups is schematically as follows:

–Empo : this territory forms a border with the Teke of Djambala . We designate its inhabitants by Afi - Empo , the people of Empo ;

–Obo: includes all the villages of Ossele land. Its inhabitants are Afi -Obo , they live alongside the Tege (Teke) of the right bank of the Alima and the Lekety ;

–Yia : land located north-west of Gamboma ; it is the area of Akel also known as Akekel . Gilles Sautter , 1969 , From the Atlantic , transcribed this term by Aki - kel . The Akekel is the country of famous pygmoid Akekel / Akikila , Tswa of Ngungwel . The city of Yaba is the capital. The geographical extension of this land covers the centers of Olouo, Gamboma , Inkouele , Eko , Leta , Inkansian , Odzio . ⁽²⁾

–Mpuon is the land located northeast of Gamboma; the inhabitants are Afi - Mpuon or A- Mpumpuon , around Mbaya , Etoro , Tsampoko , Ossio , Obaba . ⁽³⁾

–Ngwel is located south-east of Gamboma. The inhabitants are the Afi - Ngwel.

–Kam , located south of the Como River is the domain of the Afi - Ngwel -A-Kam

Social poles govern this distribution in the district of Gamboma: on the one hand, the Akekel around the chief Elion and the city of Yaba and, on the other hand, the Ampumpuon , dominated by the Ngamboon and grouped around the city of Mbaya . Gilles Sautter , 1969, De l'Atlantique... op.cit. p.248 (4) , specifies this division of the Ngungwel : the Ampumpuon would have Mbosi affinities while the Aki - kele (Akekel) would have sharper Teke features . For their Tswa/ Akikila neighbors, the Ngungwel are the Dzionh , Andzionh or even Andziina / Andziin , the former name of the Teke who have shared the Congolese territory with the Pygmies or Aka since the dawn of time. The relationship of the Tswa- Akikila with the Teke is a proven fact. The Aka are found at the very sources of power among the Bantu. In the kingdom of Onkoo , they dressed the first kings of Mbe . In the kingdom of Mbaya or Kala - Nkoo , in order not to lose her holiness or the purity of her blood, the tenth wife of the Ngamboon must be of Pygmy origin. In the absence of a pygmy woman, the Ngamboon must have incestuous relations with one of his cousins to preserve the purity of his blood. In the kingdom of Loango , the Maloango marries a pygmy woman to regenerate the royal succession. The task of history is to actively seek the meaning of the historical construction of this social and political division within the Ngungwel subgroup, the Teke people of the Congo. The Tege assert that long before the Mbosi push from east to west, the migrations of their ancestors were mainly oriented from west to east, from south to north, i.e. from the savannah to the land of rivers. Or, savannah to forest Congo-Gabonaise. This is the oldest trace of pre- Ngala (Mbosi) migrations . The departure of the Ngungwel from the Ossele -Abala zone to the south, would represent the second stage of the Teke migrations from east to west, under the pressure of the ancestors of the Mbosi and other Ngala of the Congolese basin. During the primitive migrations-those of the primitive separation of the Ngungwel from the other Teke groups of the dry zones of the plateau of the center of Congo- the Ngungwel report that their ancestors were welcomed and guided by the Tswa /Akikila Pygmies . During the migrations of the second wave, under the pressure of the Ngala (Mbosi) coming from the north (north-east or north-west), certainly pushed back from the east of Gabon by the Tege -nziniki and the Mbere - Ombamba , the Ngungwel jostled the Baboma (Teke) who retreated further south and southwest in the areas of Mbon and Ngo where we still meet Tswa Pygmies on the Nsah plateau . The ancient migrations had to put the Bantu Teke in contact with the Negrillas Tswa while the inter-Bantu shocks remain after these initial historical contacts with the Pygmies. Other contemporary factors explain the secondary rearrangements of ethnic spaces and were studied by Gilles Sautter, 1969, in Central Africa, in the Congo-Gabon space.

Image1 : Traditional Teke products



Source : Le domaine du Makoko , Op.cit , p.7.

Speaking of Nzo a nsuele: catafalque of the funeral of Makoko , we distinguish dances, songs and demonstrations during this period. The honors paid to Makoko are grandiose and very much mobilize the population. As soon as the death of Makoko is announced, mourning is decreed throughout the kingdom. All field work is stopped during the period of mourning, with the exception of urgent activities of vital interest. When Makoko dies, a group of specialists is mobilized to mummify the body. A selection of aquatic and creeping plants placed on the body will absorb the body fluid. The operation is repeated once a month for three months. On the day of the burial, the Makoko's remains are placed in the fetal position in a pyramid-shaped catafalque. The latter is decorated with fabrics of red dominance, the color of the Kingdom, symbol of wisdom and the power of a "Mbulla a Ngo (blanket spotted with black and red) ". After the last adornments, the catafalque is exhibited in the public square where delegations from all over the world can come to meditate. Before the burial, the funeral catafalque of Makoko is carried by the crowd and goes around the village between dances and songs of griots : the Makoko bids farewell to the population. He is then buried in the place he chose during his lifetime in agreement with the family, in a circular vault, in the presence only of the closest relatives. The meeting between De Brazza and Makoko King as well as the signed conventions has triggered several events in Africa. Indeed, after treaty signed between the Teke King, his delegates and De Brazza , France definitively took final possession of the territory between Djoue river played and Impila [9]

Image 2 : funeral of Makoko NGouayoulou



Source : Le domaine du Makoko , Op.cit, p.19 .

3. Beliefs, customs, culture, tradition and civilization Teke

3.1 The Mbosi country of Alima-Léfini

The mbosi space (mbochi , mbochi , mboshi , m'boshi) stretches from the right bank of the Alima to the hills region of Ongoni and Gamboma . The first Europeans to speak of the Mbosi were the members of the West African Mission (1883-1885). Regarding ethnonymy , we meet different forms : Amboshi , Baboshi , Bochi , Boubangui , Embosi , M bochi , Mbochis , M' boschi , Mboshe , Mboshi , Mbosi , Ombosi .In fact, the following authentic terms are used: " Ambosi " (in the plural) and " Ombosi " (in the singular) to designate the originators of this ethnic group and " Mbosi " to designate the ethnic group. The first land that of the Alima- Ncomo loop is a portion of the Mbosi area of the Congo, the general map of which was drawn up by Théophile Obenga in 1976. The Mbosi of Alima from the viewpoint of the The boundaries of the study area are precisely the "Mbosi Olee " which inhabit the right bank of the Alima (Alima loop) before flowing into the Congo River. They occupy a territory which goes from the Alima river to the north of the village " Inkouélé " in the south-west and to the mouth of the " Tsakosso " in the south-east village " Iphéri " in the district of Makotipoko , from the source of the river. .This "Mbosi Olee "space is located in the Alima-Léfini, currently renamed the Plateaux administrative region and brings together the districts of Abala , Ollombo , Ongogni and Makotipoko . The Mbosi people are one of the major Bantu ethno linguistic groups of the Republic of Congo called " Ngala [10] ". The generic term "Mbosi» is customarily used to refer to this large northern ethnic group. But, this usage is a distortion of the name mbosi which dates back to colonization and which was blamed on colonial administrators and Catholic missionaries, who were unfamiliar with indigenous (native) culture and language. This group is divided into several sub-groups below: Akwa , Koyo Ngare , Mboko , Mbosi . To these are added other sub-groups: Ngala , among others the Moye (or Moï), Likouba and Likouala. They are a Bantu speaking population. Their language is mbosi or kimbochi .Spoken in the Republic of Congo, in the Cuvette region as well as in the Plateaux region. Other communities live in the west of the Democratic Republic of Congo (Ngombé), as well as in the east of Gabon. In addition, mbosi also designates a group of languages spoken in the north of the Republic of Congo including: □ akoua / akwa

- koyo
- likouba
- the Likouala
- mboko

The Mbochi also use " Lingala " as a lingua franca. The geographical distribution of the Mbochi language in the Republic of Congo in the regions is presented as follows:

- Bowl region
- Boundji Ngoko District
- Owando District
- Oyo District
- District of Bokouélé
- Tongo District
- Tchikapika District
- Mossaka District
- □ Plateau region
- District of Abala
- District of Allembé / Alembe
- District of Ongogni

The Mbosi Oee, settled on both sides of Alima, they live in the districts of Abala, Ollombo, Alembe, Ongongi, Boundzi, Oyo, Tchikapika, Ngoko. They occupy part of those of Mossaka, Owando and Makotimpoko. We can distinguish, on the left bank of the Alima river: the Mbosi of Mbonzi, Obaa, Eboyi or Omboo, Ambosi a Ngolo. This Mbosi sub-group (Ambosi a Ngolo) currently contains the following subgroups: Tsambitso, Okouele, Mbochi de Tchicapika and Tongo. This name " Ambosi a Ngolo " was attributed by the Mbosi Olee to designate all their Mbosi brothers who live on the left bank of the Alima river (specifically the districts of Oyo and Tchicapika). However, these and Likouba call their brothers of the right bank of the Alima (Mbosi Olee) by Ambosi has Ngola Tsongo (Mbosi side Tsongo). They are two related and neighboring groups living on both banks of the Alima. Indeed, the Mbosi who are today designated " Asi Tsambito " (in the district of Oyo) did not recognize themselves by this designation. It was awarded to them recently. Tsambitso (literally Tsambi = earth; Tso = red) is in fact the name of a village of Asi Ibongo. It is in this village that Bishop Augouard had established on January 15, 1899, a Catholic mission, Sainte Radegonde. On the right bank of the Alima river: the Mbosi Olee, Ngae, Nguilima, Ondinga. These four groups all inhabit the Alima loop. The mbochi has 12 nominal classes, each with its morphemes and prefixes. This corresponds to the classes of other Bantu languages. The term " Olee " from the Mbosi Olee sub-group, designates a traditional Mbosi dance performed by the people of the Asoni, Bombo, Olembe, Ilanga, Tsongo, Ondinga and Tse lands. To illustrate this, Joseph Itoua states:

This dance is one of the foundations of the culture of this Mbosi sub-group and has ended up becoming the identifying element of the sub-group. The expression Mbochi Olee is recent. She was born in Brazzaville capital of Congo after the Second World War (1945) because the Mbosi made the Olee dance their main group manifestation, the main cause of their gatherings at the end of the weekend. This expression Mbosi Olee, is actually the nickname used to designate them, to distinguish them from other sub-groups and especially to locate them in the territory occupied by the ethnic group. This nickname, once poorly appreciated by these Mbosi, is making its way to become their point of identity [11].

These Mbosi Olee are divided into residential areas including Joseph Itoua, details that:

Asi Asoni, that is to say, those originally from Asoni, who number 21,746 inhabitants, in the districts of Ollombo and Ongogni; grouped together in the villages: Endolo, Esami, Okaye, Otsini, Apheme (Mapémé), Oyaa, Mollomo, Toro (Kalanga), Mbandza, Lesanga, Akiese, Ngamba, Oyale, Oyani, Endzei, Iphoundou, Mbe A Tsono, Owoyi, Ondzaton (Pama), Komo, Ongoyi, Ongo, Elo, Epaa, Otsini, Oleme, Ipounou (Tsoloba), Kanaa, Bomba, Ongogni, Inguina, Mbe - Ongouala (Ongouala), Obala, Ongale, Ka, Kaye, Mbe - Ngueko (Kasimba), Okoo -Ako, Nguielakomo, Bele, Ekasa, Konosoho, Ekolo, Osende (Mossende), Ala. Asi Tsongo that is to say, those originally from Tsongo, with 3,000 inhabitants, in the district of Ollombo and around the Nguile villages - Okasa, Okasa, Ngania, Esebili, Akiele, Tsodzo (or Tsodzou), Ekongo, Etoni. Asi Bombo that is to say those originally from Bombo, with 3000 inhabitants, in the district of Ollombo and around the villages: Ndzouou, Bene, Ngosi - Ngosi, Ambombongo, Mbe - kanga (Aphoua), Bolo, Okoo, Pounamoue, Ndongo, Akiele, Nguiele, Itandi, Etala, Ngouene, Obatsene, Koli, Epengue, Lekana, Djambala, Tsolo - Okassa. Asi Ilanga that is to say, those originally from Ilanga, with 6,900 inhabitants, in the district of Ollombo and around the villages: Epaa, Ikouele, Kapha, Tsolokasa, Ondzandongo, Tsokia, Ngamba, Komo, Pama, Ika, Ndongo, Emboli, Yapha, Bouandza, Pombo, Ibaphi, Abongotsambe, Asale. Asi Tse or Asi Ilanga la Tse, that is to say those originally from Tse or Ilanga in the south, with 1,713 inhabitants in the district of Makotimpoko and around the villages: Ibouli, Ebba, Mbondzi, Obetsene, Elondi, Okiele, Konga, Osa, Ipheri, Asomina, Obendza, Osele, Odoumou, Okonongo, Opombo, Obeme, Tangalenga. Asi Olembe i.e. people from Olembe, with 5459 inhabitants, in the districts of Ollombo and Ongogni, around the villages: Okamamoue, Ekasa, Itsoundou, Tsagni, Oleme, Abatsambe, Ngania Ossebi, Ollombo, Kondzi, Ikouele, Okaa, Kala, Oboya, Konohoso, Itoo, Ikare, Angolo, Mbandza, Pasa, Mboma, Akana, Ibangu, Akiele A Ngouene, Kondzi, Abatsambe, Obangue, Iphinda, Tsangue, Esala, Tsalehe, Akiele, Akana, Mbe a koa. Asi Ondinga c' is that is to say those originally from Ondinga, with 6,729 inhabitants, in the districts of Abala and Ollombo, and around the villages of Abala, Ndimi, Ondzolo, Okondo, Itomba, Ebba, Ongoli, Endolo, Mbaye, Ongoueya, Asengue, Pousou, Oyongo, Okonga, Ekisi, Kosona, Akala, Apombo, Mbaa, Ati-Ati, Ebou, Okele, Endzolo, Obeme, Mbanguoni, Onguende, Ekouasende, Ebongo, Otali, Etoro, Enganga, Olanaa, Okouebe, Etseli, Olongo In Tsono, Osa, Akongo, Ibea, Odzeka, Epougnou, Okongo, Leboa, Ongouo, Oyaba, Kanihi, Iphi - Lephoo, Asengue, Okaga (Oka), Komo, Ilo, Oyapha, Okiemoue, Etoro, Akongo m' Okouma, Ipounou, Ndongo - Omio, Elondi, Mbopho, Nguielokasa, Ekolayoa (Iphinda), Iniengue [12]. The socio-political life of the Mbosi Olee was dominated by the "Otwere" institution which appears as a vision of the world, a system of representation, with an ideology which guides its action in all dimensions of social and political life, economic and cultural. But the year 1958 marks the definitive disappearance of Otwere in the region, because of the combined actions of the colonial administration and the Catholic religion. So, Joseph Itoua lets us know that:

Otwere has been intrinsically linked to the Mbosi people from their origins. Without specifying exactly the date of establishment of this institution, we can go back to before the time of migration. This lets us think and conclude that Otwere, as an institution, is linked to the very root of Mbosi culture and civilization (...) Otwere was born out of a need, that of regulating and organizing different customs. Life and create a stable and peaceful society, capable of self-regulation, growth and progress in a stable and institutionalized way.[13]

The Mbosi country of Alima- Léfini is home to the "attavic" Mbosi, not to say xenophobic. There are:

- Ambosi in Ngae (Ngahe), on the right bank of the Alima, around Otsendé, Boha, Ikasa, Luange, Allembé, Bonga;
- Ambosi ba Olee also called Ambosi a Ngolatsongo or Ambosi a Boleko. They are in fact the densest subgroup of all the Mbosi subgroups. We can distinguish:
 - The Asoni has Kolo »as smart as the mole", around Mbanza, Elo, Ongonyi;
 - The Tsongo a Ngaya »who loves wrestling", around Nganya, Akyele, Esebili, Ngelokaka (Ngyelé Okasa), Okosa / Okasa; - The Tsongo ya Tse "Tsongo d'en Bas", around Tsondzu, Emboli, Isemba;
 - The Bombo a Nzoyi - Ikolo, around Ngwené, Osendé;
 - The Olembé, around Ollombo, Tsokya, Mbompfo;
 - The Abalé or Ilanga, around Oleme, Odzandongo, Ndongo.
- Ambosi b'Ondinga, from the Middle Alima to Abala;

□Ambosi in Ngilima , around Abala , Mabiru , Ibange , Ilanga .

It is on land in this part of the country Mbosi Congo that stands the Ondinga, the country of their eponymous ancestor Ndinga 1st , great leader and conqueror of historical migrations Bantu Congo.

3.2. The Moyes

The average ecological environment is similar to the entire flood-prone region of the Congolese basin. We commonly speak of the middle marsh while recognizing some singular features: the country is bathed in a subequatorial climate. Temperatures range between 24 and 32 degrees celsius . The average annual rainfall varies between 13 and 1600mm. The thermal differences between day and night and between seasons are small (1 to 2). The terrain is low altitude. Its aspect of topographic hollow compared to the surrounding relief associated with the local hydrological regime, have an influence on the climatic conditions. The hydrographic network is organized around the main rivers that are the Congo River bordering the country to the east, for nearly 100 km, the Alima for nearly 45 km, to the north; the Nkeni , over nearly 30 km , and the Nkeme , the main river that crosses the country from the North-West to the South-East , over a length of more than 60 km and which leads to the Congo at Makotimpoko , the main center of the region. The Nkhémé divides the locality of Makotimpoko in two. It is supplied by Mabandzi , the terminal part of the Tsakoso , and by Menkenya , an arm of the Alima. [14] Referring to the Likuba lagoons , Gilles Sautter states that :

The same device is repeated. A river, the Nkemé, accompanies the Congo at a distance and only joins after about forty kilometers, threading in the passage a succession of small lakes. Are we dealing with an ancient arm of the Congo or with the bed of the river itself, in a prime position, from which it would have been dislodged under the pressure of the sandy alluvium of the Alima? The hypothesis cannot be excluded. But, it seems to us that the lagoons and the Nkémé in their extension simply occupy, behind the bead which blocks the flow of water, the hollow of a flood valley the giant size of the Congo. [15]

A multitude of small lakes, ponds and small rivers anastomose in times of flooding. The overflow of their beds creates many channels inland.

This network spreads out like a fan on the right bank of the Congo River towards where, all these rivers converge and give the region an allure reminiscent of Mesopotamia.[16]

In fact, variations in hydrological regimes and climatic data introduce a cycle of seasons which cannot be distinguished from each other by the type of rainfall and thermal disturbances. The year, mobu, has four seasons, namely:

- mpela , flood season, is characterized by heavy rainfall ; it manifests itself from the month of October to the month of December ;
- muanga , period of recession extends from the month of January to the month of March when the territory is put back to dryness and the rivers return to their initial level ;
- ndzobolo , average recruiting period, takes place from mid-April until mid-June. This season is marked by an increase in the water level. The sandbanks appearing offshore are submerged in the water;
- esowo , period of great drying up, rages in September. Many marshes were put back to dryness revealing islets and sandbanks which litter the Congo River, caused by the instantaneous discharge on this lowland, flooding, generally from mid-September to December and the moderate flooding of the river. Mid-April to mid-June. During this period, the floating grass carpet which borders the banks rises and merges with the flood water table; which therefore allows canoes to travel through the gallery forest and the surrounding flooded meadow. This hydrographic network, which makes water the most characteristic of nature, has an influence that is both harmful and positive on society: first of all harmful, through the effect of floods on human habitat and crops; then positive, because the high water period favors permanent river circulation; which remedies the inexistence of land communication channels and offers immense possibilities to the practice of fishing which in fact remains the main economic activity. The monotonous orographic landscape gives the impression of a land without real relief; the altitudes hardly reach 300 meters. Gilles Sautter rightly writes:

This low-lying country with its aquatic landscape is in the western region of the Congo Basin, the most depressed part where barely carpeted alluvium emerges. It is invaded by swamps whose extent and depth of the water table vary with the seasons, but remain submersible during the period of high water.[17]

We are dealing here with a flat surface, occupied by innumerable marshes which barely indicate the presence of a few mounds and groves behind the bulges of the banks of the rivers.

II.CONCLUSION

Moreover, the peoples of Alima-Lefini experienced a well-structured social organization. But in contact with the Europeans, all pre-colonial structures disintegrated because the newcomers imposed on the indigenous populations a new form of political and economic organization.

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