



001



483



484

A MUGILA pendant hangs from the roof of the witch doctor's hut and can also be seen at the blacksmith's MUTUMBI. It is displayed during a dance as a tribute to M'Balu, with only the LUANZA present.

The sixth level of significance, those who can control it. The Lega tribe uses UBOGA: a potent divination herb surpassing fly agaric, employed by witches in the Western regions. Similarly, like the pygmies in the East, the Batwa and the Bambuti in the West utilize the traditional Bangui for similar purposes.



019

Blood ritual: an initiation exclusively for adults. A highly confidential practice.

Between UFINDI and EFILA Rega, Guenia (Genia), Lega have always reigned. Their main villages are: Kailo, Kaseka, Kalima, Musunzu, Avuange, Shabunda, Kaniuki, Lakavia. They are landlocked to the north by Kumu and Nyanga. To the east are Hunde, Havu, Shi, Fulero, Nyintu. To the south, the Beembe, along Lake TANGANIKA. In Kasongo, the Bangu-Bangu, the Hembra, the Boyo. Towards the west (KASAI, Muluba), Luba, Binja, Kusu, Tetela.

To the east, heading north towards Kindu are the N'Gengela, Songola, Langa, and Binja tribes, bordered by the Métoko and Lengola to the east.

All this is to understand the complexity of cultural influences on various objects by different ethnic groups and sub-ethnic groups, beginning with housing styles. Researchers interested in studying people in these regions must exercise great caution and humility. In the age of DNA, exploring genetics could potentially reveal the true origins by tracing back to common ancestors, encompassing all African ethnic groups.

On the left: the mask following the triumph over the 16 MWELE (claws) and his DINIO (teeth) of

N'GOZI the leopard.

The festivities of M'Balu, the most sacred among the Lega, commence at the first quarter of the moon.



020

The mask of N'Zala represents hunger and eating. Disguised as PISHI, the KINIEMBE, who enforces justice by consuming the heart and liver of the wrongdoer as a form of trial, participates in a highly secretive ritual.



024

The MUMINIA is the elite's mask, carefully kept in the sacred hut.



025

The Identification of the Belt -

(TULIMI)



026

The LUKUNGU, VISOZI's tears, KABALI's sorrow: M'Balu's bad mood.



027

The lookout. The sentinel of the village. The harbinger of events due to possessing the ability of foresight.



028



029

This mask is worn during ceaseless dances accompanied by the sound of drums, particularly at night illuminated by fires. It pays tribute to the hunter, as the animal remains upright, bravely grasping the tail between its teeth. As M'BOGO, the buffalo, succumbs to the spears, the tail is released, and apologies are offered by the assailants, expressing gratitude and reverence towards the creature. Within the KINDI and IANANI tribes, the sixth rank consistently participates in meat allocation, honoring the sacred ritual.



031

KULUNGU: utilized in a BWAME ritual involving the red monkey. One is consumed, and the other is revered.



033

The WAKBANGO drum is utilized during a BWAME ceremony to honor KALAGA for providing the Lega, M'Balu with their protective mother (the moon) at nightfall, safeguarding them against the strict laws of the colonial regime. Prohibitions on practicing ancestral traditions were deemed sectarian due to persistent colonial interference in activities like leopard, monkey, and bird hunting.



050

Case IDIMU (Number)



325

Height: 45 centimeters

Fertilizing character. IBULUNGU Besides the creative mother M'Balu (the moon), the tree, in connection with the celestial realm, serves as the primary pillar for upholding the harmony of the entire community. It also embodies MOLAZI M'BEZI, MONGEMBE, the majestic blue monkey that walks on two legs. Known as the Warega sibling of the woodland, he acts as the sentinel, alerting others with loud cries when a leopard lurks in the undergrowth. According to the Lega tradition, he engages in dance and song during rainfall, exhibiting great agitation as the storm nears.