

Contribution Brought by the Study of the TSWA People of Congo – Brazzaville from 1960 to the Present and Analysis of Its Elements of Settlement

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ABSTRACT: *This article traces the socio-economic route taken by the Tswa center From Congo Brazzaville. This is an analysis of the production methods of semi nomadic society, postage and settlement mechanisms during the last half of the twentieth century. The Tswa belong to the human group called pygmy (indigenous people). They occupy the center of the Congo and those of the administrative Plateau area often live on the edge of forests and savannas were their habitat is much dispersed. There are about fifty site occupants with an estimated population of more than 1,500 individuals. Tswa pygmies are commonly known and are considered the original inhabitants of Congo Brazzaville current.*

Keywords: *Contribution, study Tswa, Congo Brazzaville, sedentary element*

I. INTRODUCTION

The Tswa belong to the human group called pygmy (indigenous people). They occupy the center of the Congo and those of the administrative Plateau region often live on the edge of forests and savannas were their habitat is much dispersed. There are about fifty site occupants with an estimated population of more than 1,500 individuals.

This study focuses on two groups Tswa, The first indigenous and backward stays on the site Loloo (hill and river); the second emancipated lives almost in symbiosis with some of Teke (Bantu) in Ngoulayo suburb southeast of the town of Djambala to 02 ° 32's latitude and 14 ° longitude east of 46s. The Djambala site culminates at an altitude of 789m at the meteorological station of the city. South of the plateau, the site of Loloo approaches, significant forest areas surround eroded hills. Then it rains continuously from October to late April on almost all of the plateau and its surroundings. In this space once:

Pygmies never came out of the forest, a place of their core business, they are not transferred as slaves to the coast and they were not integrated into the lineages of their masters ... Pygmies appear as goods production (1)

It is from 1950 that the colonial administration had tried to subtract the Tswa from their natural environment in order to fix them before the sedentary Teke. The experience was lived as the time of a rose. It was taken from 1960, the results soon emerged: finally the end of the twentieth century marked a turning point in the history of Tswa which is dès??1990 scindèrent almost into two groups but always complementary: a walker and the other semi-nomadic.

Today, reports of pygmies with Teke are still at the subjection. Teke rulers found in them an enduring slave labor in rural activities. However, it should be noted that this ancestral status undergoes a significant change in this last period (2)

This view becomes questionable in the late twentieth century to read the following. Finally, this study has been made possible through a series of oral inquiries nearby populations concerned in this case the Teke and Tswa between 1990 and 2001 which was actually a contribution and an important complement when one is in the presence of a ethno history business and socio-economic anthropology of a human group like that of Tswa considered so far by the chroniclers as the less materially advanced the Congo.

1- TSWA Camp LOLOO

This camp Loloo is located south of the town of Djambala by 10kilometres along the old route Djambala- Brazzaville. The camp is built on the hill overlooking the course Loloo tributary of the Mfourga. By Indin-yulu track or that of ikouli, the small town is reached after two and half hours of walking, this shortcut is about seven kilometer long with a big handicap, Mount Indin-yulu which rises approximately 800m .

1.1 Structures Camp and Habitat

The camp consists of three hamlets. Loloo I at the southern entrance, Loloo II the central body of the camp and finally Loloo III is the exit door on the river of the same name.

1- Rey (PP), *joint dependency patterns and lineage modes of production*, ECA 55, p.419

2-Ewani (F) 1979 *Rewind and stabilization of Teke (Congo)*, PhD Thesis 3rd cycle, Paris I, p. 341.

For the entire camp there are thirty often basic huts, but the habitat has been gradually improved. The materials used in the three groups are substantially the same; it is wood, bamboo, liana, rattan palms. The camp Loloo was partly devastated by the pseudo-ninjas between the 17 and the 18 may 1999. Walking Tswa took over and now nobody can stop them in their crazy adventure.

1.2 Company and Activities

The family structure is composed of a head of household and other members. An average household usually has between 4 and 5 people. The camp is headed by a senior leader in Mpfun Tswa who has under his orders less apparent three young brothers akio, commander of the groups that constitute the bulk of the camp. 20foyers There are modest with a workforce of 110 semi-nomadic people gradually as the camp is growing. *This population is expected to increase rapidly because polygamy has quickly emerged and the living conditions are constantly improved.* (3) Twenty-five to thirty-two children are being schooling Djambala-mail, seventeen children under six, six people over 70 years of guarding the camp. This is actually far from a simple camp, a demographically dense village, but often lacking in socio-economic structures. Thus, we note the absence of food crops and fruit trees.

However predation activities largely predominate. Thus the population does book to the collection, **the collection**, fishing and hunting for 20 years. *One significant fact is that the breeding poultry has appeared in Loloo, it is a prestigious livestock whose products are used as gifts?against gifts and sales (better to transactions with Teke).* (4) The highly developed pharmacopoeia replaces modern medicine. The socio-economic relations Tswa-Teke have not advanced significantly. Barter dominates all transactions and money was timidly introduced.

Teke settled their market with Tswa turns in the sense that the first Untsara of each month, they start with Tswa of Loloo right at the entrance of the former military camp of platoons.

3-Pambou (BA), 2001 *The integration of pygmies in society Bantu Case Pygmy Kibangou*, CAPES Memory ENS UMNG, p.20

4-Okouya (G), 1984 *The servo States in Teke Congo*, Master Thesis, University Paul Valery Montpellier III, p. 55

The second Untsara market happens between Teke and Tswa of Ngulayo, then the cycle starts again (Untsara is the holiday of Teke). In a month there are seven Intsara (plural Untsara) seven days walk. The palaver about transactions between communities often begins around 9 am in the morning and end in early evening better in the afternoon. Everyone wins one or more partners. *Often each Teke has a usufruct of one or more Tswa of which he is the real or apparent master* (5). The shortage of food and manufactured goods installs it sustainably kind of market relations and it is probably these meetings that led to the Tswa community in the circle of subjection observed above. *More revolutionary is the presence of money in transactions, the economy of Tswa is now facing progress.* (6)

Some of Tswa Loloo Djambala is retained to perform certain domestic and agricultural tasks against some of these benefits; Teke masters pay them the equivalent thereof in cash, plus food.

Karl Marx has no better witnesses of his theory of the mode of production. The manufactured silver products work system replaces the old game-system work against food and iron products or manufactured goods.

As we see now with the acquired money, Tswa of Loloo *can dispense entirely his petty officer Teke in the acquisition of agricultural and manufactured goods of first necessity* (7). This money is still the key away from everything change. Now remains the problem of its final determination.

II. THE NGULAYO GROUP

1 / Settlement Process

Ngulayo is old and authentic appellation Djambala village, southeast outskirts of the present town of Djambala. A very recently (around 1970) Original Onvala Teke chose to install his Tswa subjects. They form 4couples from Gnen one of the hamlets constituting Ngulayo. The integration was done at the speed of lightning.

Like the master Teke and members of his family, Tswa have properties and farm lands. Masters and subjects regularly engage in agricultural tasks. They share the work days, For two days they are on the fields of the master and the third day of rest or business transactions.

5-Ewani (F) 1974, *History and Civilization of Djambala*, Thesis University of Brazzaville, p.35

6-Ebara (M), 1985 *Relations Evolution Tswa-Teke origins to today*, Master Thesis, Montpellier, p.185

The experiment continued for five years, the time necessary for the formation of human capital, economic and financial. Gradually Onvala released them all. They won huts and farms against various benefits and services that their master can always ask. Over the time every Tswa family eventually stand on its needs and the surplus of their business comes to markets instead. Yet far from settling permanently and like other laggards Loloo, they burst very little during the dry season, a period during which dominate by far the predatory activities.

2.1-Constitution Means and Labor Force

One of the four heads of families (Ignatius and his wife Okouovewe) was a real savings of 75,000 francs for his distraction away from fishing and hunting, he listens to the radio and cassettes (homestead). As for his wife, she has developed a network of relationships with the teachers once Teke women of her fate. Onvala their powerful master of yesterday no longer has effective control over them. They can now freely go about their business.

Infoulambi (a Tswa installed at the entrance to Ngulayo) Whisky lover preferably JB and Gordon's allowed himself to challenge his former master by flirting with the entourage of it. Pride he married two women in his group with the sole purpose of evaluating his fortune, which suddenly accelerated the forces and means of production. Other Tswa homes Ngulayo (numbering 7en 1997) did not remain on the sidelines of progress. Children are born of different marriages; the population was over 50 in 2011-2012.

By observing these camps and groups say that while in the camp Loloo lifestyle based on predation beginning with livestock, while in the group of Ngulayo, lifestyle based largely on production so on agricultural planting, whose results are delayed. And this is pending the results that Tswa now engaged, occasionally, predation that has not been completely eradicated and is no longer the primary occupation.

III. AFTERMATH

3.1 On the Socio-Economic

The consequences of agricultural production are numerous and especially revolutionary. In this evolutionary process is also a gradual transformation but how decisive socio-political and economic structures, A profound upheaval now affects all compartments of the Tswa society. Polygamy allows increased production and children become a source of income. (8)

Ebara-7 (M), 1985 How the Pygmies live in Congo magazine No. 10? Nov-dec.p.49

8-Okouya (G), 1994 Djambala and rural country from 1913 to today, Ed. Bana Ula, p.75

The nuclear family that has hitherto characterized the Tswa tightens around the family head, the specify structure of society is growing and we see on the horizon a sort of political organization, it appears as symptoms a changing society. The structure of the company is in question. The evolutionary line of these elements of analysis is the layout of the foundations and future of contemporary Tswa.

Camp, the Tswa integrated neighborhoods reside Teke, the better the village. In Gnen, summary huts, the Tswa switched to real homes. Of innocent consumers they become real producers responsible for their future now with the sense of savings. They sell and discover the benefits of a currency economy. The plantation is also an element of settlement and social progress. The dietary supplement, adds a surplus that can be sold. Finally, they can buy salt, clothes, tools bypassing Onvala, the master of old.

Planting increases the labor force and also meets the family strengths, all family members are interested in farm work and predation in all its forms as sidelined. The flow of food products and money resulting, also become the driving element in the life of the transformation of these (small crazy) in the forest. The more revolutionary than ever Ngulayo group is no longer a chaotic picture like the camp *Loloo*.

Money in the group Ngulayo was the key to all events and planting the unifying element and decisive emancipation of Tswa Ngulayo. At the old masters, the basis of trade has changed and the shameful bartering was abandoned. (9)

A profound change is now affecting the Tswa society; the Tswa feel increasingly free, but especially foreigners despite the advantages that have contributed to their stabilization. Here they are stumped for Loloo. A Ngulayo, planting, school, hospital, business, money, influences of modern life, hold them more securely. The mystery of this irrefutable gradation towards a better future of Tswa also lies in the way housing and social organization:

3.2- Economic Relations with the World Teke during This Phase

The driving force here is the flow of commodities and the production becomes the center. In the predatory economy persists are added agricultural products including Teke are not the only partners. The Tswa economy is moving in the bush or forest to major roads and to the Teke villages. Contacts and economic exchanges with the outside world are increasing more and more. 9-Okouya (G), 1985 Servitude slavery and

dependence among Teke Congo, PhD Thesis 3rd cycle, Paris, p290 The agricultural type of economy opens Tswa community to the urban world. With the approximation of the villages around Djambala, there is an extraordinary proliferation of contact. Teke now the masters are not the only business partners.(10)Economic relations are established with all the villages and all passers whereas before 1960, only owners of Tswa teachers had control over them. The Tswa willingly accepted the market economy with partners other than their former masters. The basis of trade is changing daily with the needs that are increasingly growing with Tswa.

So far barter applied gradually gives way to more honest and correct exchanges. Gradually iron objects, coarse fabrics, food now account currency exchange against the work and game provided by Tswa. With fixing Tswa, the nature of the relationship that existed counterweight undergoes changes. These relationships characterized by subjection are being shaken from 1960 when the Tswa seem integrated Teke community.

This date also heralds a new era of the late unacknowledged system of servitude. If Tswa emancipate the Teke are by far the most affected because their subjects are on the road to emancipation. Complementarily so far characterized the exchanges between the two communities, which complement the biggest beneficiaries were the Teke, is in its turn unbalanced and questioned. The Tswa do not come to mass Teke to help their masters and are better to sell to passersby. This easement created by a predatory economy fades gradually as the Tswa become sedentary; produce and multiply by alliance game. Relationships that were once dependent on our Tswa are defined as days each social group can now stand on its own needs. Yesterday small hunters, gatherers living and moving with the seasons, today Tswa of Ngulayo have set and, like Teke, practice agriculture and small livestock. They adopted gradually the price of a thousand efforts sedentary life. The period 1960-2000 was decisive and capital; it is characterized by the breakdown of servitude structures and now marks an extraordinary revolution that reaches the Tswa society to its profoundness¹¹. This revolution also brought sociological changes as the results of the plantation beyond the simple framework of agriculture and economic dependence and the universe.

10-Okouya (G), 1981 Structures and forms of bondage in Nzi Mboma and at the end of the colonial period, Thesis UMNG, p88

11-Ngoulali (L), 1988 The relationship between Teke Plateau Kukuya and Batwa Pygmies of the eighteenth century to the present, Memory DES, Brazzaville, FLSH UMNG, p.45

IV. CONCLUSION

After this study, we wanted to sketch a guiding principle of socio-political and economic development of the past and Tswa freedmen faced with a new mode of production, far always predation that has long characterized their society and economy. The Tswa Ngulayo group is a typical example. After reading and analyzing these observations we can now penetrate the riddle and mystery of Tswa, partially understand the essence of their vis-à-vis their behavior especially Teke masters and themselves. The village falls Ngulayo a fairly developed agrarian structure; This explains the rapid settlement of Tswa and the passage of a predatory economy to a production economy and market brand here the most important mutation and the historical process of this weed Tswa on Teke tree. Two dynamic and unifying elements have been the basis of this revolution: the planting and marketing of products, by planting we mean the establishment of cultures, first origin of production and flow economy we mean the sale or exchange of the base currency of the products thus accumulated. The Tswa are caught in a new network of relationships with Teke masters themselves in Para Europeanization process. Predation, and economy (Walker) have their foundations undermined by the plantation economy; what part of progress. Hunting is now at the second level, it loses its first active qualities. It is practiced as a last resort at the Tswa established village near the Teke. Around Djambala there are more than five villages Tswa especially in the western districts of the city.

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