

# Fund the Discursive Form: Adequation Imperative in Canticles Kimbanguistes

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## 1. Introduction

The new African writings, notes Lumbwe Banza (2001:92) are primarily marked by the geopolitical drift which characterized the years of the process of the decolonization and independences in Africa.

Constrained to revolutionize the writing with the manner of the new French novel of the Fifties, the artists writers négro-African started a revolution on the level of the bottom and form for better translating the disenchantment of post-colonial Africa.

However, by tackling this subject of the article, we notice that a fact is significant and deserves a singular attention: a profitable alloy enters the set of themes and the writing, i.e. between the bottom and the discursive form in the Kimbanguiste canticle.

To be done, it sited to specify that the corpus of this study is consisted of the canticles only in lingala and who introduce Simon Kimbangu like a Messiah and a divinity. They will be translated into French (T2).

## 2. The Problem or Fund

The destruction of the primitive religions consists of the deculturation. It is the simple degradation or cultural disintegration which results from the loss of the original cultural values under the influence of a dominant culture.

This degradation, underlines Diangienda Kuntima, (1971:14), was done under the influence of the Gospel. Missionaries resorted to the whip to oblige the blacks, with which they preached the Gospel, to take the practice to go to the worship each Sunday.

Actually, when there is contact of two civilizations, A and B, in all these two cultures there must be the positive one and the negative one. So that there is a good coexistence, it is necessary to take what is good at one and to give up what is bad at the other and at home.

However, which is negative, missionaries come on the African ground, found the people autochtones with the knowledge of their God; what they were to make, it is to guide them, direct them while removing what was not good and leaving what was positive.

According to NDAYWELL E' NZIEM, everywhere the new Masters treated the autochtones as slaves, requisitioning them constantly, following the needs: the division of the drudgeries or the building work of the roads, foreign posts, the missions and the stations. Even the evangelization and the instruction were always proceeded by forced recruitments.

This proves with sufficiency what was the evangelization given in Africa. Christianization was done, by the constraint, the whip and the slap thus obliging African to adhere to this religious movement.

Christianization had not occurred in quietude, but with any annoyance, violence, whips, dictatorships so that the people yield and put into practice their lesson.

With the place which christianization can be different from the bearings, drudgeries, annoyances, harvest of rubber, and ill treatments in the police force; it unfortunately took the same way of brutality, impositions and dominations. This allowed congolais in particular with African in general to reflect deeply on this religion of the colonizer.

Thus for African, Christianity was a colonial company, a company mercantilist which helps the colonizer with better plundering, to fly, to alienate Africa for the interest of the metropolis.

Because of that, several revolts were recorded in several mediums of the populations congolaises to fight against the domination politico-chocolate éclair. For this reason, Simon Kimbangu became a providential man then, a redeemer that Africa in particular and the world in general waited such as one hears it in this canticle: **LIKAMBO LIKAMBO: THE NEWS THE NEWS**

Canticle in stanza	T 2
Likambo, Likambo, likambo, Likambo Likambo, Likweyi Na mokili Likambo likweyi Na Africa Likambo likweyi Na Congo	The news, the news, the news, the news the new one falls into the world the new one fall in Africa. The new one falls to Congo.
Bato ya mayele, Basangana Basosola yango Bato ya Bwanya basangana Bayekola yango Banganga Nzambe Balingi basangana Bayekola yango	The gifted men gather to discover it the wise men meet to study it the men of God meet to study it
Likambo linene, Likweyi Na mokili, lilingi lisakwama. Liye likomama ATU kala Na mokanda mwa nzambe Nzambe Alingi Afanda Na bato naye esika moko.	The great news wants to be known in the world What was written for a long time in the book of God God wants to live with his men at the same place

Indeed, after an attentive hearing of this canticle, it releases two social forces in conflict: the research of the size and human dignity vis-a-vis the dictatorship and to the

oppression of the colonial machine. To this end, the canticle hereafter challenges the black man in these terms: **LIKAMBO LINENE:A GREAT NEWS**

Canticle in stanza	T 2
Likambo linene likweyi Na mokili moningani Bato ya mayele baye kososola likambo oyo Ete Kimbangu azali nzambe molimo Santu Yo moyindo sosola nzambe nayo Kimbangu.	A great news arrived and the world moved. The scientists, came to discover this news According to which Kimbangu is God the Holy Spirit, You black your Kimbangu God seeks
Pasi MPE bisengo ezalikoya bana nanga Bokokima, Bokotika lingomba oyo Mpoete Kimbangu aye kosukisa mokili oyo Mabota manso mayebaye azali nzambe Oyo akotambola Na bosembo nde akokota.	The suffering and misery will come my children. You will flee and you will leave this Church. Because Kimbangu came to confuse this world. And everyone will know that it is the Holy Spirit. That which will go in fear will inherit the kingdom.

The black man, dehumanized a long time, fights for obtaining his place of man in the world. He succeeds in fighting against the draft and colonization politico-chocolate

éclair, situations tragic which have vally to him a redeemer: Simon Kimbangu as canticle **YO OZALI NZAMBE NA BOMOYI** professes it: **YOU YOU ES ALIVE GOD**

Canticle in stanza	T 2
Yo ozali nzambe Na bomoyi Solo yo obongwanakate Liloba nayo kino ekokisama Ozali solo nzambe Na nguya	You are God living Franchement you exchanges not. Your word certainly, will be achieved. You are really very powerful God.
Bilaka opesaki Na biso Bilongani bilongani Monisa nguya nayo Kimbangu Poso mwindo asepele	All the promises which you held. Achieved themselves, Témoignes your power ô Kimbangu. That the black race is delighted.
Ozali nzambe Kimbangu molimo santu Nzambe Kimbangu Solo yo obongwanakate	You are God, Kimbangu Holy Spirit Kimbangu, you are God Really you will not change.
Nzambe Kimbangu A ah ozali nzambe Nzambe Kimbangu Nzambe elongo Na bana naye	God Kimbangu A ah you are God. God Kimbangu God who reigns and who lives among his elected officials.

Vis-a-vis the dramatic situation and tragedy which saw the black man:

save the black people in particular: *it is the black messianism or African* which generated *the panafricanism*.

a) on a side, Simon Kimbangu is introduced through the socioreligieux speech like a Messiah and God who comes to

From this point of view, Simon Kimbangu is a redeemer of the blacks such as canticle **NABIKEKE NYONSO** states it: **IN ALL** the **GENERATIONS** in its the first three stanzas.

Canticle in stanza	T2
Nabikeke nyoso Nzambe akoponaka mosungi <b>Na oyo ya biso nde Kimbangu</b>	In all the God generations a saver Ours chooses it is Kimbangu
<b>Ye motor bike moyindo Abotamaka Na bayindo Akolisamaka Na bayindo</b>	He is a black man He was born from the blacks He is high blacks
<b>Yo lopo mwindo tika osepela Mpoete nkolo nzambe alingi yo Apesi yo Likabo lizangaka nayo mwindo Pona kosepele Na nkembo naye</b>	You delight black race Car God loves you It gave you the offering which missed you So that you are delighted in the joy

In this case, the choice of Simon Kimbangu then seems a providence for the African people and a great news. Thus, the canticle exhorte the African to recognize hereafter Simon

Kimbangu like his Messiah and his God; and especially to like it:

**CANTICLE 9: NA LINGI YO OO KIMBANGU: I LOVE You KIMBANGU**

Canticle in stanza	T 2
Nalingi yo oo Kimbangu. Yondimaki konyokuama pona ngai Moyindo Nalapi Ndayi Nalanda yo solo. Nayebi be nzela nayo bomoyi mpo Na ngai.	I love you you Kimbangu owing to the fact that V2. You suffered for me black. I swear in truth that I will follow you Because I know that it is on your road where there is my life.
Bolingo olakisi, ngai etindi ngai nalanda yo Monene ya Bolingi nayo elekeli ngai etindi ngai nalanda yo. Nandimeli yo, Nandimi yo Na Bomoyi Na ngai, ozala Mobundeli na Ngai Na bitumba ya molili	The love that you testified me pushed to follow you, the size of this love exceeds me and pushes me to love you I believe you, in my life Would be my guard in the spiritual combat.
Nzambe Belema, yo molimo Santu, Kimbangu sukisa, elombe ya mokili mobimba. Nandimeli yo, nandimi yo Na Bomoyi Na ngai, ozala mobundeli Na ngai Na Bitumba ya molili. Nasengi nayo, okolisa kondima Na ngai Nazala naboyebi, MPE bobangi ya malako nayo.	God approaches, you it Holy Kimbangu Spirit the large one and frightening of the whole world, I believe in you, I know that in you there is the life, I want that you increase my faith, That I have your word and your fear. I have the fear of your word.

b) Other side, Simon Kimbangu is presented like a Messiah and God of the whole world: *it is the universal messianism*. Illustrate our remarks, the canticle below:

**KIMBANGU NAPONIYO MPO CONVEYED BA MPATE NA NGAI:SELECTED KIMBANGU I YOU FOR PAITRE MY HERD**

Canticle in stanza	T2
Kimbugu naponiyo, mpo obatela Ba mpate Na ngai. Okomisa bango kino mboka ya elaka Okosala makamwisi mingi Na mkombo ya masiya Koleka kutu oyo ye moko asalaka	Kimbugu I chose you for paitre my ewes Conduis them to the sky You will make miracles in the name of Jesus And much more than him.
<i>Okotongisa lingomba ya suka omokili Mabota manso makoya koluka epayi nayo Bato banso nakopesa nayo baponami Mpo basala nayo elongo O Kimbugu.</i>	You will build the last Church in the world All the nations will come to your research All the men whom you will have will be choose them to give yourself a blow of hand.
Conveyed Bango, teya bango mpo basepela Salisa bango, bikisa bango Na nkombo ya Yesu Longola bango, ominyokoli ya satana Komisa bango, kinomboka ya elaka	Keep them, signs them so that they are delighted Aide them, cured them in the name of Jesus. Release - chains of Satan Lead them to the town of promise
Nkolo Na ngai, nakokite, luka mosusu Mpoete ngai, moyindo, mayele mazangi Bato ya mayele, bakoya, nakoloba nini Nkolo Na ngai, nasengi yo tika ngai.	My Lord, I would not know, choose someone else Because me black, without intelligence. What I will say to the gifted men when they come Seigneur leaves me.

In this canticle, the assigned mission with Simon Kimbugu is universal; because the problem of the search of the size and human dignity conveyed by the canticles kimbuguists is a concern of very whole humanity, therefore universal.

Ultimately, thus let us say that the distressing problem of all Africa in particular and very whole humanity in general will inspire to the artist-type-setters canticles kimbuguists to cut a mould which would be appropriate best for the quality of bricks than they want to produce. This comes down to saying that to a new problem of the company a new discursive structure corresponds.

#### The WRITING OR THE DISCURSIVE FORM

The act to communicate is often related to the speaking subject. It is that which the linguists call the situation of communication. We want to say that the expression takes form starting from the state of heart of the speaker (his aspirations, his sensitivities, its environment, its facts, its problems, etc).

It is the same for the expression of the search of the size and of human dignity that Simon Kimbugu must carry out, deserves an adequate, suitable form.

To express this search, the composer-songwriters of the canticles kimbuguists were used for themselves of a certain discursive structure, a particular form which we seek to include/understand.

In this part of the article, the major concern is that studied the discursive organization of the canticles in order to include/understand it why and it how the type-setter chose such or such form of expression, because there are two kinds to return the message: either it is in poetry or it is in prose. One or the other, this choice is not fortuitous.

So what happen discursive form of the canticles kimbuguists in lingala on the plans vertical and horizontal? To this end, will review our corpus in order to initially give to us an account of the mode of expression chosen by the enonciator and especially to include/understand it why choice of the aforesaid mode of expression and the particular form; because at a given period of the history of the French literature, one spoke about art for art

#### N01 CANTICLE: NABIKEKE NYONSO: In all the generations

Canticle in stanza	T2
Nabikeke nyoso Nzambe akoponaka mosungi Na oyo ya biso nde Kimbugu	In all the God generations a saver Ours chooses it is Kimbugu
Ye motor bike moyindo Abotamaka Na bayindo Akolisamaka Na bayindo	He is a black man He was born from the blacks He is high blacks
Yo loposo mwindo tika osepela Mpoete nkolo nzambe alingi yo Apesi yo Likabo lizangaka nayo mwindo Pona kosepela Na nkembo naye	You delight black race Car God loves you It gave you the offering which missed you So that you are delighted in the joy
Aziya Na amerika Europa Na oceanie Balukaka molimo santu kasi bazuaka you	Asia and America Europe and Oceania sought the Holy Spirit But they did not find any.
Mikili miso, MPE Na mabota manso Balukaka molimo bazuaka you Mpo be bayebi molimo azali eloko yo Eleki biloko binso awa onse	All the continents and all the nations sought the Holy Spirit but did not have it Because they know that the Holy Spirit is a thing Which exceeds any thing here low.
Lelo oyo bayebi bango banso Molimo azali nayo moyindo Kasi kobanga you bakolonga you	To date they confess That the St-Spirit is with you black. Does not fear vis-a-vis this obviousness.
ATA basali manso ezali pamba Oyo nkolo nzambe akotiaka Soki yemoko O nkolo nde	But all their efforts will not have any exit Because, the gift of God cannot be removed by someone else.
Kasi kobanga you yo moyindo Suka Na bango ezali mawa Bakoya kofukamela yo moyindo banso Mpo ozwi bokonzi ya lola	Do not fear anything you black Their end will be only misery When they come to kneel in front of you Because of the royalty from the sky

**a) Morphological organization**

The canticle n1 is composed of eight stanzas of which four have three worms; they are tercets (1, 2, 6 and 7). Stanzas 3, 4, 5 and 8 count each one four worms. They are quatrains. In this canticle, the mode of expression is poetic and nonprosaic. Here, the worms are not traditional, free. Its

vertical structure (paradigmatic) is in stanza whereas that horizontal (syntagmatic) is in worms.

**b) Significance of the canticle**

Kimbanguisme does not admit to exclude these triple functions, which make of Simon Kimbangu more than the Messiah, but God the Holy Spirit and these terms all are allowed with respect to its ministry.

**N02 CANTICLE: KIMBANGU NAPONIYO MPO CONVEYED BA MPATE NA NGAI: SELECTED KIMBANGU I YOU FOR PAITRE MY HERD**

Canticle in stanza	T2
Kimbugu naponiyo, mpo obatela Ba mpate Na ngai. Okomisa bango kino mboka ya elaka Okosala makamwisi mingi Na mkombo ya masiya Koleka kutu oyo ye moko asalaka	Kimbugu I chose you for paitre my ewes Conduis them to the sky You will make miracles in the name of Jesus And much more than him.
Okotongisa lingomba ya suka omokili Mabota manso makoya koluka epayi nayo Bato banso nakopesa nayo baponami Mpo basala nayo elongo O Kimbugu.	You will build the last Church in the world All the nations will come to your research All the men whom you will have will be choose them to give yourself a blow of hand.
Conveyed Bango, teya bango mpo basepela Salisa bango, bikisa bango Na nkombo ya Yesu Longola bango, ominyokoli ya satana Komisa bango, kinomboka ya elaka	Keep them, signs them so that they are delighted Aide them, cured them in the name of Jesus. Release - chains of Satan Lead them to the town of promise
Nkolo Na ngai, nakokite, luka mosusu Mpoete ngai, moyindo, mayele mazangi Bato ya mayele, bakoya, nakoloba nini Nkolo Na ngai, nasengi yo tika ngai.	My Lord, I would not know, choose someone else Because me black, without intelligence. What I will say to the gifted men when they come Seigneur leaves me.

**a) Morphological organization**

The song number four has the isometric stanzas, each stanza includes/understands each one four rising and downward worms. They are free verse.

**b) Significance or message of the canticle**

The intrinsic direction of this canticle relates to the choice of Kimbangu and its principal missions.

**N03 CANTICLE: LIKAMBO LINENE: A GREAT NEWS**

Canticle in stanza	T 2
Likambo linene likweyi Na mokili moningani Bato ya mayele baye kososola likambo oyo Ete Kimbugu azali nzambe molimo Santu Yo moyindo sosola nzambe nayo Kimbugu.	A great news arrived and the world moved. The scientists, came to discover this news According to which Kimbugu is God the Holy Spirit, You black your Kimbugu God seeks
Pasi MPE bisengo ezalikoya bana nanga Bokokima, Bokotika lingomba oyo Mpoete Kimbugu aye kosukisa mokili oyo Mabota manso mayebaye azali nzambe Oyo akotambola Na bosembo nde akokota.	The suffering and misery will come my children. You will flee and you will leave this Church. Because Kimbugu came to confuse this world. And everyone will know that it is the Holy Spirit. That which will go in fear will inherit the kingdom.

**a) Morphological organization**

The song contains two stanzas: The first stanza has four worms and the second has five of them. All are free verse.

In the second stanza, it is a question of the alarm given to all the people of the world that if they do not go according to the will of God, they will die because Kimbugu comes to exterminate the world. The kingdom only that will enter which keeps its commands.

**b) Significance or message of the canticle**

This stanza speaks about the great news which makes move the world. The wise, intelligent men are informed that Kimbugu is God the Holy Spirit. Being black knows that Kimbugu is your God. The message which is in the first stanza is universal. It is for the whole world.

Kimbugu came evangelizer the whole world, its message not only to Africa but it goes beyond. This is why we say that he is the universal Messiah.

**N04 CANTICLE: YO OZALI NZAMBE NA BOMOYI: YOU YOU ES ALIVE GOD**

Canticle in stanza	T 2
Yo ozali nzambe Na bomoyi Solo yo obongwanakate Liloba nayo kino ekokisama Ozali solo nzambe Na nguya	You are God living Franchement you exchanges not. Your word certainly, will be achieved. You are really very powerful God.
Bilaka opesaki Na biso Bilongani bilongani Monisa nguya nayo Kimbugu Poso mwindo asepele	All the promises which you held. Achieved themselves, Témoignes your power ô Kimbugu. V4. That the black race is delighted.
Ozali nzambe Kimbugu molimo santu Nzambe Kimbugu Solo yo obongwanakate	You are God, Kimbugu Holy Spirit Kimbugu, you are God Really you will not change.
Nzambe Kimbugu A ah ozali nzambe Nzambe Kimbugu Nzambe elongo Na bana naye	God Kimbugu A ah you are God. God Kimbugu God who reigns and who lives among his elected officials.

**a) Morphological organization**

This canticle counts four stanzas which includes/understands each one four worms:

**b) Significance or message of the canticle**

In this canticle, it is a question of the divinity of Simon Kimbangu and his promise who must achieve herself. Kimbangu is regarded as God among his people.

**N05 CANTICLE:LIKAMBO LIKAMBO:THE NEWS THE NEWS**

Canticle in stanza	T 2
Likambo, Likambo, likambo, Likambo, Likambo, Likweyi Na mokili Likambo likweyi Na Africa Likambo likweyi Na Congo	The great news which has just fallen the new one falls into the world the new one fall in Africa.The new one falls to Congo.
Bato ya mayele, Basangana Basosola yango Bato ya Bwanya basangana Bayekola yango Banganga Nzambe Balingi basangana Bayekola yango	The gifted men gather to discover it the wise men meet to study it the men of God meet to study it
Likambo linene, Likweyi Na mokili, lilingi lisakwama.Liye likomama ATU kala Na mokanda mwa nzambe Nzambe Alingi Afanda Na bato naye esika moko.	The great news wants to be known in the world What was written for a long time in the book of God God wants to live with his men at the same place

**a) Morphological organization**

This canticle includes/understands three stanzas. The first stanza includes/understands four worms, the second has of them six and finally the third is a tercet.

similar to that of Jesus. Here are that the scientists, intelligent, professor and men of God were agitated and made research about the messianism of Kimbangu, until the organization of a great international conference where, it was attested that Simon Kimbangu is a Messiah is an international inheritance; he is the saver of the oppressed people.

**b) Significance or message of the canticle**

As a message conveyed by this canticle, this surprising news which arrived at the world and which is with the one, is

**N06 CANTICLE:NZAMBE OYO BISO TOKO SAMBELAKA:GOD WHOM WE REQUEST**

Canticle in stanza	T 2
Nzambe oyo Biso tokosambelaka Nzambe oyo biso toko kumisaka Nzambe oyo biso tokoyembelaka Nzambe Kimbangu	God that we request ourselves God that we glorifying ourselves God that we rent ourselves Kimbangu God
Esengo, esengo, esengo Kumisa Nzambe Kimbangu Esengo, esengo, esengo Nzambe Kumisama.	Joy, joy, joy Glorified God Kimbangu Joy, joy, joy God are glorified

**a) Morphological organization**

This canticle includes/understands two stanzas. The first is a quatrain whose three worms follow themselves and fourth is free. The second also has four worms, but which all are free.

Announce that, this canticle plunges us with heart to rate/rhythm Psalmist and wants that the "Nzambi has Mpungu Tulendo", which is the subject of predilection of the faith Kimbanguite, is testified in its divine size in the whole world.

**b) Significance or message of the canticle**

**N07 CANTICLE:NA LINGI YO OO KIMBANGU: I LOVE YOU KIMBANGU**

Canticle in stropheT 2	
Nalingi yo oo Kimbangu.Yondimaki konyokuama pona ngai Moyindo Nalapi Ndayi Nalanda yo solo.Nayebi be nzela nayo bomoyi mpo Na ngai.	I love you you Kimbangu owing to the fact that V2.You suffered for me black.I swear in truth that I will follow you Because I know that it is on your road where there is my life.
Bolingo olakisi, ngai etindi ngai nalanda yo Monene ya Bolingi nayo elekeli ngai etindi ngai nalanda yo.Nandimeli yo, Nandimi yo Na Bomoyi Na ngai, ozala Mobundeli naNgai Na bitumba ya molili	The love that you testified me pushed to follow you, the size of this love exceeds me and pushes me to love you I believe you, in my life Would be my guard in the spiritual combat.
Nzambe Belema, yo molimo Santu, Kimbangu sukisa, elombe ya mokili mobimba.Nandimeli yo, nandimi yo Na Bomoyi Na ngai, ozala mobundeli Na ngai Na Bitumba ya molili.Nasengi nayo, okolisa kondima Na ngai Nazala naboyebi, MPE bobangi ya malako nayo.	God approaches, you it Holy Kimbangu Spirit the large one and frightening of the whole world, I believe in you, I know that in you there is the life, I want that you increase my faith, That I have your word and your fear.I have the fear of your word.

**a) Morphological organization**

This canticle includes/understands three stanzas;the first stanza has four worms which are followed.The second counts of them also four, but embraced.They are traditional worms. As for the third stanza, it has six of them.All are free verse.

**b) Significance or message of the canticle**

In this canticle, it is about the infinite love that the faithful one must express in worms the Messiah.

**N08 CANTICLE:ELIKYA NA BISO LIKOLO YA BOKONZI: OUR HOPE IN THE KINGDOM**

Canticle in stropheT 2	
Elikia Na Biso Likolo ya Bokonzi ya Tata Kimbangu Tokolonga ya solo Bokonzi Nse moko Ekotambuisa, mabotaManso awa onso, Ye Kimbangu Mokonzi	Our hope above the capacity of dad Simon Kimbangu We will overcome really Only one capacity will direct all the nations on the ground It is Kimbangu the king
Bino mabota botalaka, soki bino bowuta wapi Ebakoko bango Banani, Kino Molimo Santu Nani?	You nations look at where you had come Your ancestors who, they are, and the Saint spirit it is which?
Ebandeko Ba mokili, eboyaka tosepela, Obokonzi bwayo Na ngai, Ekowumela seko Conveyed mibeko obokonzi ya Kimbangu, ekolongisa Mokili oyo Libela.	You society men come to delight us, Our capacity will last Garde forever the commands with the kingdom of Kimbangu will make you overcome eternally

**a) Morphological organization**

This canticle includes/understands three stanzas. The first and the third are quatrains. The second is a tercet. All these stanzas are made up of the free verse.

**b) Significance or message of the canticle**

This canticle conveys the messages of hope and victory which must animate very faithful Kimbanguiste.

**N09 CANTICLE:MOKILI MOZALI KOMITUNA:WORLD SE REQUIRES**

Canticle in stanza	T 2
Mokili mozali komituna, bazali KB mituna Soki Nzambe azali wapi eh mawa.Oyo apesameli nyoso likolo MPE Na Ezali yaye tata Kimbangu Mokili moboyi kondimela ye Ezali mawa ah, solo ezali mawa has ah	The world wonders, it wonders Whether god is where?it is unhappy It is him with which returns all the capacity, the sky and the ground It is for him dad Kimbangu the world refuses to know it They are unhappy, it is true, they are unhappy.
Mawa eh mawa ah mawa Ah ah mawa ah mokili solo pasi Nkolo yesu alakaki mokili likambo oyo Ete akotinda mosungi akovanda Na bino libela Ngai Kimbangu naye, mokili mojali kondimela you ATA lopo so nalati ya bayindo eboyi kondimela ngai mawa	They is unhappy, It is unhappy Ah They are unhappy!ah the world it is really the suffering.Lord Jesus has promised with world this news, And that it will send a consolator who will remain with us eternally, Me Kimbangu I come the world does not want to believe me Meme the black skin that I door refuse me to believe.They is unhappy
Mawa ah bayindo boboyi kondimelanga Nani mususu akoya sima Na nga mpo nakobikisa yo Nani mosusu akoya sima Na nanga kopesa yo kimia	They is unhappy the black you refuse to believe me Who of other which will come behind me to save you Which of other which will come behind me to give you peace.
Soki Na kanisi pasi Na monaki kati Na mokili oyo Mbula tuku misatu naboloko konyokama has ah pasi Kasi libota oyo Na nyokwamelaki eboyi kondimela ngai Eh moyindo mawa nani mosusu akosunga yo	If I think the suffering which I know in this world Thirty years of prison in the suffering But the race for which I suffered refuse to believe me black Eh they are unhappy which of other which must comfort you.
Mawa ah bayindo boboyi kondimelanga Nani mosusu akoya sima Na ngai mpo Na lukumu nayo Nani mosusu akoya sima Na ngai kozala molobeli Na yo	They is unhappy the blacks you refuse to believe me Who of other which will come behind me to save you Which of other which will come behind me to give you peace.
Libota yatalo bayindo bazangi bososoli Nkolo yesu Na bayuda bandimelaki yete mawa Alobi bokonzi akotinda yango Na libota mosusu Awa afilika kasi bayindo bazangi bososoli Moyindo mawa ah zoba, ozanga mayele eh Sosola nzambe nayo kimbangu, yende akosunga yo Ndimela!Moyindo lofundu ya pamba tika kotiya ntembe Kimbangu azali nzambe nayo	The expensive race, the blacks miss knowledge, Jesus-Christ at the Jews was not accepted, they are unhappy It said the capacity will be sent to another Ici race in Africa the blacks miss knowledge Noir they are unhappy, are worth anything, you miss intelligence, Découvre your god Kimbangu it is him which will comfort you Accepte!black, useless pride leaves inflate Kimbangu is your God.
Moyindo akondimelala eloko mondele asali eh Kasi yo mokolo nini okosala yayo bandima yo Moyindo mawa ah zoba ah, ozanga mayele eh Sosola nzambe nayo, Kimbangu yende akosunga yo	The black approves what the made white But you, which day that you will make for you so that you are accepted Noir they are unhappy, is worth nothing you are not intelligent Deceiver your god Kimbangu it is him which will comfort you
Mokili oyo ngai kimbangu napesameli yango Na nkolo yesu ATA yolingi, ATA yolingi you Nazali nzambe mokonzi wa bakonzi Libota yatalo Bayindo bazangi bososoli	This world me Kimbangu was allotted to me by the Lord Jesus even if you want, even if you do not want I am god the king of the kings the expensive race the blacks miss intelligence.

**a) Morphological organization**

This canticle includes/understands six stanzas which have all of the free verse. It has two characteristics:the remarkable interbreeding of the stanzas and the length of certain stanzas reaching even eight worms, the equivalent of certain canticles.

**b) Significance or message of the canticle**

This canticle speaks about Simon Kimbangu who regrets for the fact that the world did not reconnait it despite everything the endured sufferings; even the black race did not reconnait it.

**N10 CANTICLE:BAMOKILI BOKOSUTUKA:The society men will be surprised**

Canticle in stanza	T 2
Bamokili bokosutuka MPE bato bokokamwa Mpo ngai Kimbangu bokotiolaka Nalingi nalakisa nguya O mokili	The society men will be surprised And the men will be astonished Because me scorned Kimbangu I will show my power in the world.
If Boyebi maye malekaka Na Egypto oh Nyoka ya Monse emelaka Ba nyoka ya Falao Sikoyo ngai Kimbangu nalingi nalakisa nguya Na ngai Ngai Na pesaki tango bobongisa	This is not you know what had occurred to Egypt the snake from Moise had swallowed that of Pharaon now me Kimbangu I will show my power Me I gave you time to arrange the world but you

mokili kasi bokoki yango you	could not.
Ezali mawa ah mawa mpeza Ezali mawa nayo moyindo	They is unhappy, It is unhappy It is unhappy, for you black.
Bakonzi ya RDC boya Na Nkamba ah Bakonzi ya Brazza City boya Na Nkamba ah Bakonzi ya Angola boya Na Nkamba ah Boya kopesa matatoli Na bino be Kimbangu nde nzambe ya solo O mikili I, I, I, ih Likambo Na likambo ekozalaka Na ebandeli Ebongo suka ekoyaka omokili	The authorities of the RDC come in Nkamba, the authorities of Brazza Ville come in Nkamba the authorities from Angola come in Nkamba come to proclaim with all that Kimbangu is god the saint spirit new A his beginning.And its end will come in the world.
Mokonzi akokumba mokili ngai Kimbangu mokonzi wa Bakonzi Lingomba moko ekotikala O mokili ya ngai Kimbangu Mosolo mwa ngai Kimbangu tango ekoki eh eh eh Mpoete eliyama O mikili mobimbampo bozua Kimia Sika tango ekoki batu basili mayele Mikolo mibelemi mpo basali ya malamau MPE ya mabe bayebana	The king who will direct this world it is me Kimbangu the king of the kings the single church which will remain in the world it is for me Kimbangu the currency for me Kimbangu time came So that it circulates in everyone whole and that you have peace time comes so that the intelligence finishes time arrives so that the goods and the bad servants are known.
Ezali mawa ah mawa mpeza Ezali mawa Na yo moyindo	They is unhappy, It is unhappy It is unhappy, for you black.

### a) Morphological organization

This canticle includes/understands seven stanzas which contain all of the free verse

### b) Significance or message of the canticle

This canticle contains the depth of the confession of the faith Kimbanguiste.

In conclusion, it is not a question of traditional versification as one sees it at Victor Hugo, Paul Verlaine, Jean of the Fountain... but rather of free versification. This verlibrism is the resultant of a spiritual freedom that the black man claims since the arrival of the colonizer on his ground.

The discursive structure evokes independence a long time required by Africa such as Lumbwe Banza (2001:92) note: The black man, dehumanized a long time, fights for obtaining his place of man in the world. He succeeds in fighting against the draft and colonization, situation tragic which were worth a redeemer to him. This redeemer is Simon Kimbangu, such as one sees it in various canticles.

The Kimbanguistes songs which we studied are rich on the plan morphosemantic.

Indeed, after analysis of the corpus, it was released that the research of freedom, the size and human dignity vis-a-vis the oppressor led the artist-type-setters to the decolonization of the discursive structure and the set of themes (of the message) by choosing a mode of clean and adequate expression to the context sociopolitic.

Thus the discursive structure of the Kimbanguistes songs is an adequate vehicle for the transport of a message certified with the context. The verlibrism adopted in the majority of the canticles, the choice of the interbreeding of the stanzas (distich, tercet, quatrain...) and of the new set of themes are the signs and the proof of a revolt and independence of mind of the artist-type-setters and universalism message released by the speech.

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