



AFRICAN LULWENGA CALENDAR

RECONCILIATION **YEAR 137** **AFRICAN CHRONOLOGY**

SENZE KYAMASANZA 7th month October 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

MASANZA 8th month November 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

KUNDI 9th month December 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

NTOMONI 10th month January 2025

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

KYANZA 11th month February 2025

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

MANISA 12th month March 2025

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Historical Events:

- 1 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 2 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 3 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 4 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 5 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 6 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 7 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 8 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 9 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 10 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 11 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 12 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.

RECONCILIATION **YEAR 137** **AFRICAN CHRONOLOGY**

KINTOMBO 1st month April 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

KYELA 2nd month May 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

LWANZA 3rd month June 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

SIVU 4th month July 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

LUNKYESA 5th month August 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

MBANGALA 6th month September 2024

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Historical Events:

- 1 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 2 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 3 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 4 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 5 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 6 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 7 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 8 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 9 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 10 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 11 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.
- 12 - (1946-1947) Transfiguration of Pope Pius XII in the DRC.

52

CENA-ANGOLA

ZOLA, NSIKU, AND BISALU
KIMBANGUIST CHRONOLOGY

HAPPY HOLIDAYS



INDEX GÉNÉRAL

Lulwenga African Calendar	Page 3
Origin of the Calendar	Page 4
Marking the Day in Different Calendars	Page 5
The Clock and the hours of the Day.....	Page 6
The Lulwenga Week	Page 7
The Months of the Year	Page 8
Study of Dates	Page 9
Reflections on Dates	Page 10
Wall Calendar	Page 11
Important Dates in the Kimbanguist Year	Page 12
The Measurement of Time.....	Page 13
Cycles of Years.....	Page 14
Mwendo a Ntangu.....	Page 15
Bibiohraphy.....	Page 18
Appendices - Calendar for Year 137 (2024).....	Page 19
Bibliographic References.....	Page 22



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MANDOMBE

ZOLA, NSIKU, AND BISALU
KIMBANGUIST CHRONOLOGY





LULWENGA AFRICAN CALENDAR

The Lulwenga Calendar is an African solar calendar (the year has 365 days) designed to track time in order to meet civil and religious needs. It was developed in 2019 by Nkwawumbangu Ntangu, Tomás Makanda, member of CENA-Angola, the black African writing association Mandombe, under the guidance of his advisor (Kekete) Sebastião Makadilu, inspector at the Mandombe Center.

ETYMOLOGY

Its scientific name, Manaka Malulwenga Ntangu, comes from the Kikongo language. Manaka means "calendar," Malulwenga evokes "awakening" or "rebirth," and Ntangu means sun or time. Malulwenga is a combination of the prefix "Ma" and "Lulwenga." The prefix "Ma" expresses plurality and the collective belonging of a person, community, or people. Thus, "Ma" can mean Mambu (affairs), Masono (writings), or Masweki (secrets). Lulwenga is a conjugation of the verb kulwenga (to awaken) in the imperative second person plural: Lulwenga means "awaken."

NEW YEAR

The first day of the year in the Lulwenga Calendar is April 6 (Day 1 of Kintombo). This date was chosen by His Eminence Diangienda Kuntima Joseph, the third son of Papa Simon Kimbangu and the first spiritual leader of the Kimbanguist Church (1959-1992). In his message to Kimbanguist followers in Kinshasa on April 6, 1989, Papa Diangienda Kuntima stated:

"We are entering the new year. The new year is not only on January 1st. In our church (civilization)... in relation to our church, we are entering the new year. April 6, 1921... April 6, 1986... many days have passed. In other words, we were nobody. But, God in His mercy, has made us what we are today. Papa, mama, believer (...)"



fig. 1 – Papa Diangienda Kuntima

On April 6, 2024, the Lulwenga Calendar marked the beginning of the new year 137. Normally, the notation used is 137 laa.K., which means "laandila Kimbangu," translated into Portuguese as "after Kimbangu," similar to the Christian notation A.D. (Anno Domini or after Jesus Christ).



ORIGIN OF THE LULWENGA CALENDAR

The Lulwenga calendar draws its roots from the ancient calendar of the Kingdom of Kongo, which named its months based on seasonal events, social interactions between peoples, and principles of good cohabitation. The Kongo calendar was lunar, with months of 28 days and a short 4-day week that indicated a series of regional activities, planting and harvesting, as well as commercial activities that took place in the traditional squares of the Kingdom of Kongo's society (TUNGU, 2019).

With the advent of slavery and, subsequently, colonization, the transmission of African chronological teachings was primarily oral. However, in the context of Kimbanguism, CENA-Angola or the association “Kangu Dya Masono Mandombe” developed a project over several decades with the goal of aligning the Kimbanguist ecclesiastical calendar (CEKI) with its spiritual, scientific, and cultural matrix, and dating activities in the African manner. This possibility was studied for many years, leading to the revitalization and publication of the calendar during church celebrations, in the centenaries of 2018 and 2021.



Fig. 2 - His Excellency Kisolokele Kiangani Paul and the members of CENA-Angola (Mandombe Center in Angola) at the Kimbanguist parish of the Gulf headquarters.



MARKING THE DAY IN DIFFERENT CALENDARS

The need for development as a people has led many communities to create their own calendars over time, thus marking their particular conventions of the concept of time. The sages of past eras designed calendars to meet human needs for measuring time and coordinating their activities.

The Brazilian philosopher Walter Benjamin stated: 'Calendars do not mark time in the same way that clocks do. They are monuments to a historical consciousness.' This quote highlights the deeply cultural nature of the calendar. A calendar encompasses the history of time measurement according to a people's vision, which means that all calendars are equally valid for measuring time according to their own philosophical and cultural perspectives. Each system can have its own starting point in terms of day, month, and year, in accordance with its specific history and culture.

Regarding the reckoning of the civil year, there may be differences between two or more calendars, but this does not mean that one is more advanced than the other in terms of time. The divergence in years between different calendars is simply a matter of cultural choice, a year zero chosen voluntarily to mark the rebirth of a people.

CALENDAR	YEAR	MONTH	DAY	WEEK
Jewish	5783	(4th month) Tammuz	01	yom shelishi
Egyptian	2772	(2nd month) Hathor	04	tchem
Gregorian	2023	(6th month) June	20	Tuesday
Ethiopian	2015	(10th month) Säne	13	maksegno
Islamic	1444	(12th month) al-Hijah	01	ath-thulatha
Lulwenga	136	(3rd month) Lwanza	14	mpangala
North Korean	112	(6th month) June	20	hwa-yo-il

Fig. 3 - Marking the Day in Different Calendars

The table above compares seven calendars, all referencing the same date, according to the particular way each system measures time. It can be observed that each system has its own starting point for day, month, and year based on its history and culture. The Jewish calendar is in the 58th century, the modern Egyptian in the 28th century, the Gregorian in the 21st century, the Ethiopian in the 21st century, the Islamic in the 15th century, the Lulwenga in the 2nd century, and the North Korean in the 2nd century (WEBCALENDAR).

The 4th month in the Jewish calendar corresponds to the 2nd month in the Egyptian calendar, which is the 6th month in the Gregorian calendar, the 10th month in the Ethiopian calendar, the 12th month in the Islamic calendar, the 3rd month in the Lulwenga calendar, and the 6th month in the North Korean calendar. The day of the week is the same across all calendars; only the language of each calendar varies.



THE CLOCK AND THE HOURS OF THE DAY

Before the invention of devices that could measure time, people relied on elements they observed in nature: the sun, the moon, the tides, and the weather. The ancient Egyptians invented the sundial, which was a circular board with a stick in the middle. The clock and the 24-hour day system spread among ancient peoples. The great difficulty with using the sundial was during the night since there was no sun. Therefore, other types of clocks were used, such as: the clepsydra (water clock), hourglass (sand clock), rope clock with fire (burning knot by knot), and candle clock. At that time, time was only measured in hours. By the 15th century, mechanical clocks emerged, with gears, pendulums, and spring mechanisms to mark smaller intervals, laying the foundations for advancements leading to the evolution of digital clocks. (YOUTUBE)



Sundial



Candle clock



Hourglass



Pocket watch



Wristwatch

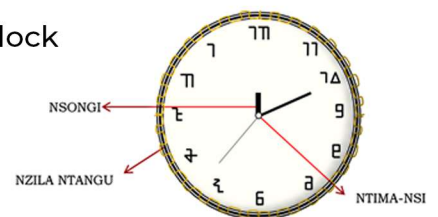
NTANGU A NLENDU CLOCK

Ntangu a Nlendu is a clock based on the Mandombe Thought System. In addition to its mechanical analog or digital functioning, the Ntangu a Nlendu clock is visually subdivided into three parts:

Nzila ntangu (Sun's Pathway): This part consists of Mandombe numeration, varying between 4, 8, or 12 numerical points (stages of the day). Each point represents the position of the sun during the Earth's rotation on its axis.

Ntima-nsi (Earth's Center): This refers to the central point of the clock where the hands are located. This area represents the Earth at the center of the sun's apparent rotational movement.

Minsongi (Clock Hands): The hands of the clock represent the angular lines of solar energy reception by the Earth (Yikamu, distribution lines). These are the needles that indicate the hours of the day on the clock face. The thinnest hand on the Ntangu a Nlendu is called "Ndanda" (the orderer) and it indicates the seconds. The duration of its movement corresponds to the expression "Nseku-nseku." The larger hand is called "Kisalu" (work) and it indicates the minutes (mini). The duration of its movement corresponds to 60 pronouncements of "Nseku-nseku." The smallest hand is called "Kanaana" (commitment) and it indicates the hours (ngunga) of the day. The duration of its movement corresponds to 3600 pronouncements of "Nseku-nseku," or 60 minis (INGOMBOTAS, 2002).



SACRED HOURS

In Kimbanguism, it is believed that within each Lumbu (natural day) there exists a spiritual day called "Kimwanda" (sacred), which consists of a sequence of eight sacred hours for prayer and meditation: 5:00, 10:00, 12:00, 15:00, 18:00, 22:00, 00:00, 3:00. Praying at specific times helps establish a stronger connection with the divine and maintain a sense of discipline and focus in daily life. This routine and ritual also help bring a sense of comfort and security in a world that is often uncertain and chaotic.



THE LULWENGA WEEK

The Lulwenga calendar features a system of weekdays that significantly distinguishes it from the Gregorian calendar, which uses arbitrary names like Monday or Tuesday. In the Lulwenga system, the week is based on elements of human discipline rooted in African cultural teachings.

Each day of the week emphasizes a recommendation or challenge for those using the Lulwenga calendar. It is a system that inspires daily reflection and conscious action. These days serve as vehicles carrying profound lessons, inviting people to awaken to a deeper understanding of themselves, their role in the world, and their connection to the divine. The individual embarks on a path of self-discovery, spiritual growth, and harmony with natural laws.

Nº	DAY OF THE WEEK	MEANING	GREGORIAN WEEK
01	Nkenge	Prevention, caution	Monday
02	Mpangala	Quality of actions	Tuesday
03	Nsona	Writing, systematization	Wednesday
04	Mbala	Potato, nourishment	Thursday
05	Konzo	Honor, peace, alliance	Friday
06	Ndele	Rest	Saturday
07	Nkandu	Prohibition, ban, law	Sunday

Fig. 4 - The Lulwenga Week

ORIGIN OF THE WEEK

The Lulwenga week finds its origin in the ancient society of the Kingdom of Kongo, a society that operated according to a set of clear rules regarding time and professional activity (TUNGU, 2019). The king's subjects knew precisely when to cultivate, when and how to rest, and, most importantly, when and how to buy or sell goods for their sustenance, a parallel that can also be observed in ancient Egyptian society. Being an agriculture-based society with livestock, trade, and devotion to Kongo deities, the week was divided into periods to ensure that all these civil and spiritual activities could be accomplished.

In the Kingdom of Kongo, there was a market calendar with the week consisting of 4 days, indicating a unit of a series of commercial activities occurring on specific days: zandu dya Nkenge (Nkenge market), zandu dya Nsona (Nsona market), zandu dya Konzo (Konzo market), and zandu dya Nkandu (Nkandu market). The second set of days consists of names designating agricultural principles and practices: Mpangala – Active principle, related to actions, facts, and the quality of what is done; Mbala – Principle of sharing, related to agriculture, nourishment, and community; Ndele – Principle of rest, related to rest, 'I have rested,' and also connected to ancestry.



THE MONTHS OF THE YEAR

The months of the year are divisions of the calendar that help organize time and mark the passage of years. The Lulwenga calendar consists of 12 months and 365 days, with most months having 30 days, and only the 1st, 2nd, 6th, 11th, and 12th months having 31 days. The months with 31 days are those in which the Kimbangu civilization and its first-generation leaders were born, namely: KINTOMBO (April), KYELA (May), MBANGALA (September), KYANZA (February), and MANISA (March).

No.	LULWENGA MONTHS	DAY	MEANING	GREGORIAN MONTH
01	Kintombo	31 days	torrential rains	april
02	Kyela	31 days	dawned	may
03	Lwanza	30 days	clear sky	june
04	Sivu	30 days	cold	july
05	Lunkyesa	30 days	enlighten me	august
06	Mbangala	31 days	dry weather	september
07	Senze Kyamasanza	30 days	emergence of grasses	october
08	Masanza	30 days	growth of grasses	november
09	Kundi	30 days	cooperation, friendship	december
10	Ntomoni	30/31 d.	taste, flavors of the earth	january
11	Kyanza	31 days	daylight	february
12	Manisa	31 days	finalize, end	march

Fig. 5 - The Months of the Year

LULWENGA LEAP YEAR

The 10th month, Ntomoni, varies between 30 and 31 days due to normal and leap years. A Lulwenga leap year is a year of solidarity in abundance. It occurs one year before the Gregorian leap year. For example, the years 128, 132, and 136 are Lulwenga leap years and correspond to the years 2015, 2019, and 2023 in the Gregorian calendar.

By adopting the Lulwenga calendar, each individual receives a new birth date within the reality of this chronological system. It is akin to a spiritual rebirth within the African context. It offers a new way to perceive the world and the passage of time, a path to reconnect with cultural roots. To understand the Lulwenga calendar, one must "disconnect" from the Gregorian calendar. It is important to recognize that the two calendars operate independently. Thus, the choice of which calendar to use is yours. When using the Lulwenga calendar, it is crucial to remember that familiar concepts like "Monday" or "April" are redefined. In this calendar, there is no "Monday" or "April." Instead, time takes on a different perspective; what we typically consider "April" is called "Kintombo," and "Monday" is designated as "Nkenge." There is a new year zero that marks the modern African cultural renaissance. The 21st century is the 2nd century, and the year 2024 is year 137. It is essential to understand that we are immersed in a truly African reality, which requires us to call each element by its identity within this calendar.



STUDY OF DATES

In the Lulwenga calendar, New Year is celebrated on the 1st day of Kintombo, which corresponds to April 6 in the Gregorian calendar.

N°	LULWENGA MONTH	DAYS	START	END
01	Kintombo	31 days	6 april	6 may
02	Kyela	31 days	7 may	6 june
03	Lwanza	30 days	7 june	6 july
04	Sivu	30 days	7 july	5 august
05	Lunkyesa	30 days	6 august	4 september
06	Mbangala	31 days	5 september	5 october
07	Senze Kyamasanza	30 days	6 october	4 november
08	Masanza	30 days	5 november	4 december
09	Kundi	30 days	5 december	3 january
10	Ntomoni	30 / 31 d	4 january	2 (3) february
11	Kyanza	31 days	3 (4) february	5 march
12	Manisa	31 days	6 march	5 april

Fig. 6 - Start and End of the Lulwenga Month

START AND END OF THE LULWENGA MONTH

The table above shows that each Lulwenga month has a well-defined number of days. The month of Kintombo consists of 31 days, corresponding to the period from April 6 to May 6 in the Gregorian calendar. This means that: the 1st day of Kintombo is April 6; the 2nd day of Kintombo is April 7; the 3rd day of Kintombo is April 8, and so on. Finally, the 31st day of Kintombo is May 6. The following month, Kyela, also has 31 days and spans from May 7 to June 6: the 1st day of Kyela is May 7; the 2nd day of Kyela is May 8; the 3rd day of Kyela is May 9, and so on.

FULU KUNTIMA

To calculate the Fulu Kuntima, simply subtract one from the first day of each Gregorian month according to the table above (FULU KUNTIMA = START - 1). For the first month (Kintombo), the Fulu Kuntima is 5, because $6 - 1 = 5$. For the second month (Kyela), it is 6, because $7 - 1 = 6$. For the third month (Lwanza), it is 6, because $7 - 1 = 6$...For the last month (Manisa), the Fulu Kuntima is 5, because $6 - 1 = 5$.

Fulu Kuntima is the conversion point between Lulwenga calendar dates and Gregorian calendar dates. To convert a Lulwenga calendar date to the Gregorian calendar, add the Fulu Kuntima to the Lulwenga day. For example, the 2nd day of Kintombo (April) is converted to the Gregorian calendar by adding 5, resulting in April 7 ($2 + 5 = 7$). To convert a Gregorian calendar date to the Lulwenga calendar, subtract the Fulu Kuntima from the Gregorian day. For example, January 19 is converted to the Lulwenga calendar by subtracting 3, resulting in the 16th day of Ntomoni ($19 - 3 = 16$).



REFLECTIONS ON DATES...

Understanding the conversions between the Lulwenga calendar dates and the Gregorian calendar is a major asset for those who wish to master dates without relying solely on the wall calendar. As we delve deeper into these conversions, we encounter situations that require more advanced reflection. This is what we will address here. This chapter deals with more advanced topics, and if you encounter difficulties, don't worry: the knowledge you have acquired so far is already sufficient to understand the Lulwenga chronology.

DAY CONVERSION

To solve the problem of day conversions, we will use the Quantities method. The sequence of Fulu Kuntima for ordinary years is 5-6-6-6 – 5-4-5-4 – 4-3-2-5. Each of these numbers represents a conversion point, listed in order, from kintombo to Manisa, as shown in the table below. For leap years, the sequence changes to 5-6-6-6 – 5-4-5-4 – 4-3-3-5. As illustrated on the page 8, to perform date conversions, it is essential to know the conversion points of the months or Fulu KUNTIMA, then add or subtract the fulukuntima from the day in question (see page 8)

N°	Lulwenga Months	Fulu Kuntima	Gregorian Months
01	Kintombo	5	april
02	Kyela	6	may
03	Lwanza	6	june
04	Sivu	6	july
05	Lunkyesa	5	august
06	Mbangala	4	september
07	Senze Kyamasanza	5	october
08	Masanza	4	november
09	Kundi	4	décember
10	Ntomoni	3	january
11	Kyanza	2 ou 3 (bis)	february
12	Manisa	5	march

fig. 12 - conversion point for the day (fulu kuntima)

RULE OF QUANTITIES

The Rule of Quantities is applied when the basic result of date conversion presents difficulties. This rule involves adding or subtracting quantities to solve the problem.

:

QL represents the number of days in a Lulwenga month. You can see the Lulwenga quantities on page 7. The quantities for Lulwenga are, respectively: 31, 31, 30, 30, 30, 31, 30, 30, 30, 30 (31), 31, and 31. For example, QL for kintombo is 31, because the month of Kintombo has 31 days.

:

QG represents the number of days in a Gregorian month. The quantities for the Gregorian calendar are: 31, 28 (29), 31, 30, 31, 30, 31, 31, 30, 31, 30, and 31.

In converting Lulwenga days to Gregorian days, if the sum of the day and the fulu kuntima exceeds the QG of the equivalent Gregorian month, the result becomes incorrect. To correct this inconsistency, you must SUBTRACT the Gregorian amount [result - QG]. The equivalent Gregorian month in this case will be the following Gregorian month from the one initially calculated. EXAMPLE: For the 27th of Kyela, we have $27 + 6 = 33$ May (incorrect result). The solution is to subtract [33 - QG]. Thus we will have: $33 - 31 = 2$. Thus, the corrected result is June 2nd.

To correct the error when converting from Gregorian day to Lulwenga day the process is generally reversed. If the subtraction of the day and the fulu kuntima is less than 1, the result becomes incorrect. In this case, you must ADD [result + QL] to correct it, and the equivalent month will be the one preceding the initially calculated month. EXAMPLE: For November 1st, we have $1 - 4 = -3$ Masanza. This is an incorrect result. The solution is to add [-3 + QL]. Thus we will have: $-3 + 30 = 27$. Therefore, the corrected result is the 27th of Senze Kyamasanza.

YEAR CONVERSION

The conversion between the Lulwenga and Gregorian years is not as straightforward as it might seem. Since the Lulwenga calendar starts the year on the 1st of Kintombo (April 6), while the Gregorian calendar begins the year on January 1, one calendar starts the new year before the other. To address the challenge of year conversion, the year is divided into two distinct intervals. The first interval, called KYAKU, with a conversion point (Fulu kuntima) of 1887 (standard), covers the period from April 6 to December 31 (from the 1st of Kintombo to the 27th of Kundi). The second interval is called KYANGANI, with a conversion point of 1888, covering the period from January 1 to April 5 (from the 28th of Kuntadi to the 31st of Manisa). For example, to convert the date of April 2, 2012, to Lulwenga, the KYANGANI interval will be used: $2012 - 1888 = 124$ (Lulwenga year), whereas for the date of April 8, 2012, the KYAKU interval will apply: $2012 - 1887 = 125$ (Lulwenga year).



WALL CALENDAR

To facilitate the teaching of the Lulwenga calendar for those familiar with other chronological systems, the adoption of the 'composite presentation form' has become common in wall calendars. In this approach, the Lulwenga and Gregorian calendars are presented side by side, using Mandombe script to represent the Lulwenga calendar for both the ordering and naming of months and the numbering of days.

KINTOMBO 1st month April 2024						
Nkenge	Mpangala	Nsona	Mbala	Konzo	Ndele	Nkandu
					7 6 apr	7 7 apr
8 8 apr	9 9 apr	10 10 apr	11 11 apr	12 12 apr	13 13 apr	14 14 apr
15 15 apr	16 16 apr	17 17 apr	18 18 apr	19 19 apr	20 20 apr	21 21 apr
22 22 apr	23 23 apr	24 24 apr	25 25 apr	26 26 apr	27 27 apr	28 28 apr
29 29 apr	30 30 apr	1 1 may	2 2 may	3 3 may	4 4 may	5 5 may
6 6 may						

7 (day 1 of Kintombo): New year african
 7 (Kintombo 1st): Foundation of Kimbanguism.
 22 (Kintombo 22th): World Day of the Kimbanguist Woman.
 26 (Kintombo 26th): Labor Day.

Fig. 7 - Wall Calendar

In this structure, both calendars coexist, offering a language option to designate a date, whether in the Lulwenga manner or the Gregorian manner.

For example, we can say:

“TODAY IS THE 6TH OF KINTOMBO”

just as we can say:

“TODAY IS APRIL 11”

Invest 5 minutes to learn the Mandombe numbering; it's the key to easily using the Lulwenga calendar. You will know your birth date and be able to use Lulwenga dating in your stories, narratives, studies, and projects.

CALENDAR ICONS



Kimbanguist Ecclesiastical Date



National Holiday



Ngonda Nkenge (new moon)



Ngonda Nsona (crescent moon)



Ngonda Konzo (full moon)



Ngonda Nkandu (waning moon)

Fig. 8 - Calendar Icons

Dígito	
1	1
2	2
3	3
4	4
5	5
6	6
7	7
8	8
9	9
Δ	0

Fig. 9 - Mandombe Numbering.



IMPORTANT DATES IN THE KIMBANGUIST YEAR

The Kimbanguist ecclesiastical calendar has its origins in significant dates that represent crucial milestones in the history, journey, and development of Kimbanguism. These dates celebrate historical events and capture the essence of the faith, culture, and resistance that define Kimbanguism as an emblematic civilization in the process of the modern African renaissance, reflecting the importance of unity, spirituality, and the struggle for freedom and self-affirmation as a people (KUNTIMA, 1984). Among the many important dates, we highlight the Kimbanguist Ecclesiastical calendar:

- **1st of Kintombo:** Kimbanguist New Year. (April 6th)
- **1st of Kintombo:** Foundation of Kimbanguism. (April 6th)
- **22nd of Kintombo:** Kimbanguist Women's Day. (April 27th)
- **19th of Kyela:** Kimbanguist Christmas. (May 25th)
- **31st of Kyela:** Invasion of Nkamba City. (June 6th)
- **2nd of Sivu:** Transfiguration of S.E. Diangienda Kuntima Joseph (3rd son of Papa Simon Kimbangu). (July 8th)
- **11th of Sivu:** Start of the Spiritual Retreat "Beko" (prayer program). (July 17th)
- **23rd of Sivu:** Lukulu (Liberation). (July 29th)
- **29th of Sivu:** Kimbanguist Youth Day. (August 4th)
- **11th of Lunkyesa:** Transfiguration of S.E. Dialungana Kiangani Solomon (2nd son of Papa Simon Kimbangu). (August 16th)
- **8th of Mbangala:** Birth of Papa Simon Kimbangu (Celebration of the New Era). (September 12th)
- **24th of Mbangala:** Tragic accident of S.E. Dialungana Kiangani. (September 28th)
- **29th of Mbangala:** Condemnation of Papa Simon Kimbangu to death by the Belgian colonial government. (October 3rd)
- **7th of Senze Kyamasanza:** Transfiguration of Papa Simon Kimbangu. (October 12th)
- **14th of Mazanza:** Independence of Kimbanguism in Angola by the Portuguese colonial government. (November 18th)
- **20th of Kundi:** Independence of Kimbanguism in the Democratic Republic of Congo (DRC) by the Belgian colonial government. (December 24th)
- **10th of Kyanza:** Birth of S.G. Kisolokele Lukelo Daniel Charles (1st son of Papa Simon Kimbangu). (February 12th)
- **12th of Manisa:** Transfiguration of S.G. Kisolokele Lukelo Daniel Charles. (March 17th)
- **17th of Manisa:** Birth of S.E. Diangienda Kuntima Joseph. (March 22nd)
- **28th of Manisa:** Arrival of the body of Papa Simon Kimbangu at Matadi Mayo from Lubumbashi. (April 2nd) .



THE MEASUREMENT OF TIME

The measurement of time includes the concepts of the new era 'tandu kya mpa' and the old era 'tandu kya nkulu'. The new era began in 1887 AD, known as the 'singini year', meaning the 'new beginning'. This year marked the birth of Papá Simon Kimbangu, a central figure in the modern African renaissance (BITOMBOKELE, 2014).

OLD ERA (TEEKILA KIMBANGU)

NEW ERA (LAANDILA KIMBANGU)

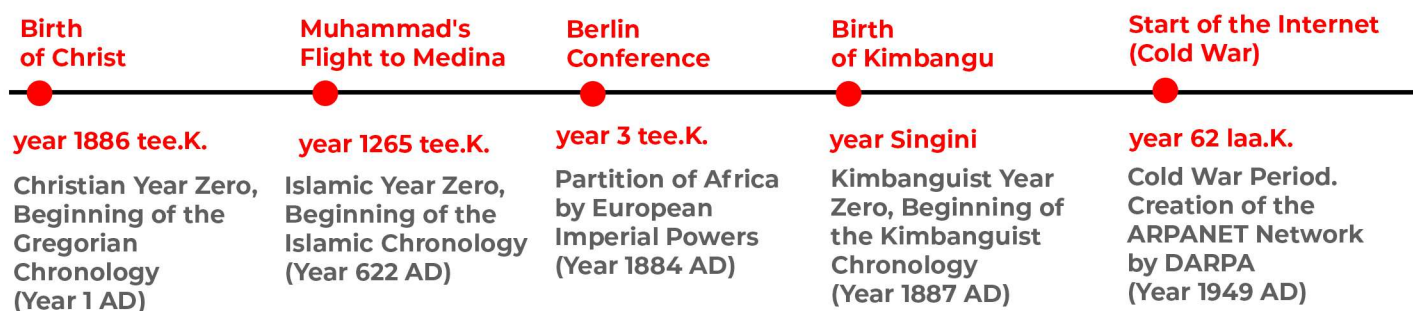


Fig. 10 - Nsyanda-Ntangu (Universal Timeline)

The year 'Singini' marks the 'Nkendelo kya ntangu' (boundary or delimitation of eras). For the old era, the years are written with the expression 'tee.K' – 'teekila' (before) – K (Kimbangu), meaning 'before Kimbangu,' referring to everything that happened before Kimbangu's birth. For the years of the new era, the years are written with the expression 'laa.K' – 'laandila' (after) – K (Kimbangu). These are the events marked after Kimbangu's birth.

MODE OF READING YEARS

For example, the year 6 tee.K is the year 6 before Kimbangu. The year 34 laa.K, or simply year 34, is the year 34 after Kimbangu.

RULES FOR CONVERTER OS YEARS

In the conversion of years, the **Fulu Kuntima** is 1887. To convert a Lulwenga year to the Gregorian year, **add 1887** to the Lulwenga year. For example, the Lulwenga year 34 corresponds to the year 1921 AD, obtained by adding 1887 to 34. To convert a Gregorian year to the Lulwenga year, **subtract the Fulu Kuntima** from the Gregorian year. For example, the year 1914 AD corresponds to year 27 laa.K, resulting from the subtraction 1914 - 1887.

In mathematical operations, the expressions **tee.K** and **BC** symbolize negative years (old era), while **laa.K** and **AD** symbolize positive years (new era). **Example 1:** The year 6 tee.K corresponds to $-6 + 1887 = 1881$ AD, and the year 34 laa.K corresponds to $34 + 1887 = 1921$ AD. **Example 2:** The year 1884 AD corresponds to $1884 - 1887 = -3$ or 3 tee.K, and the year 1914 AD corresponds to $1914 - 1887 = 27$ laa.K.



CYCLES OF YEARS

PAGE 14

The Lulwenga measures time through four cycles of years: the 'Ndandakani' (orientation cycle) lasts 4 years, the 'Nlendu' (growth cycle) lasts 8 years, the 'Lukongolo' (fullness cycle) lasts 24 years, and the 'Nkama' (priority cycle, century) lasts 100 years. The fundamental unit for measuring time is the Lukongolo. The Lulwenga chronology consists of infinite cycles of Lukongolos, which follow one another continuously.

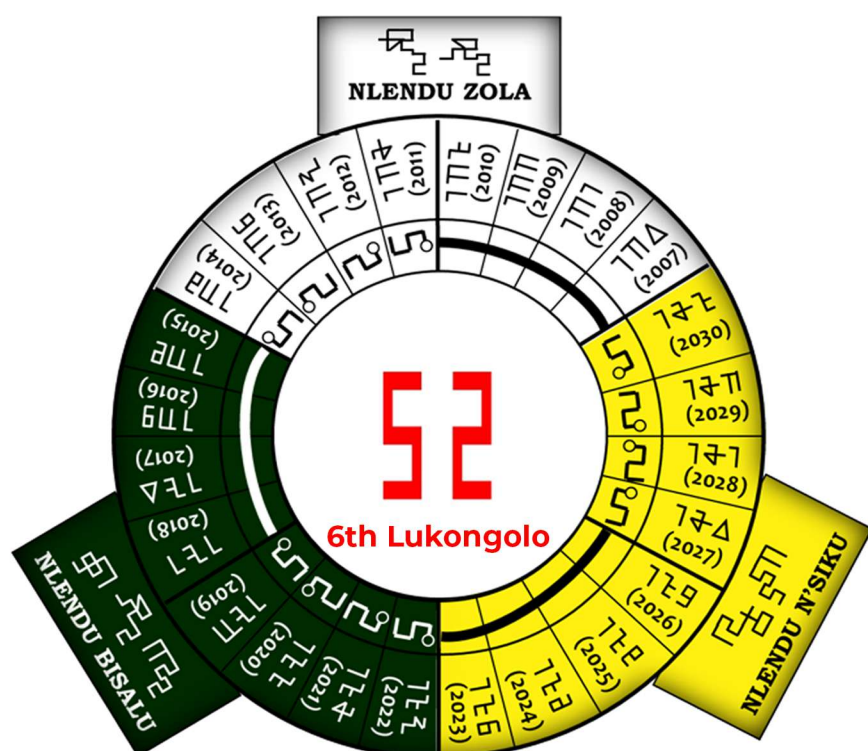


Fig. 11 - Counting the 6th Lukongolo

1st LUKONGOLO:

Year Singini to 23 laa.K.
(Year 1887 to 1910 AD)

2nd LUKONGOLO:

Year 24 to 47 laa.K.
(Year 1911 to 1934 AD)

3rd LUKONGOLO:

Year 48 to 71 laa.K.
(Year 1935 to 1958 AD)

4th LUKONGOLO:

Year 72 to 95 laa.K.
(Year 1959 to 1982 AD)

5th LUKONGOLO:

Year 96 to 119 laa.K.
(Year 1983 to 2006 AD)

6th LUKONGOLO:

Year 120 to 143 laa.K.
(Year 2007 to 2030 AD)

STRUCTURE OF THE LUKONGOLO

In the worldview of the Kongo peoples and, by extension, the Bantu, the world, order, and material growth depend on the balanced manifestation of three primordial forces: Zola/ubuntu (love, brotherhood), Nsiku (principles, laws, and norms), and Bisalu (achievements, work). These are the pillars governing each of the **3 Nlendu of the Lulwenga**. The Nlendu is a growth cycle lasting 8 years (the sum of **two Ndandakani**, which are stages of growth experience at two levels: **fuku** or inexperienced, and **mwini** or experienced). The **Lukongolo** is the cycle of fullness that materializes each of the three Nlendu, with its driving force being the nlendu zola. It is a 24-year cycle where 8 years are dedicated to the manifestation of Zola, 8 to the manifestation of Bisalu, and 8 to the manifestation of Nsiku. The three ancestral divisions are, respectively: Nsaku (Zola), Mpanzu (Bisalu), and Nzinga (Nsiku).

In each Nlendu cycle, the nomenclature of the years follows the same sequence. For example, in the sixth Lukongolo, we have in the Nlendu Zola: year 120 - Kani (idealization), year 121 - Mayindo (management), year 122 - M'vita (action), year 123 - Ntambululu (harvest), year 124 - Kani-nkenge (planning-precaution), year 125 - Mayindo-nsona (management-systematization), year 126 - M'vita-konzo (materialization-honor), year 127 - Ntambululu-nkandu (welcome-divine order). In the Nlendu Bisalu: years 128, 129, 130, 131, 132, 133, 134, 135, and in the Nlendu Nsiku: years 136, 137, 138, 139, 140, 141, 142, 143. with the end of the 6th Lukongolo, the 7th Lukongolo begins again in the Nlendu Zola, in year 144 (Gregorian year 2031, Kani), and the same nomenclature sequence repeats each year.



MWENDO A NTANGU

PAGE 15

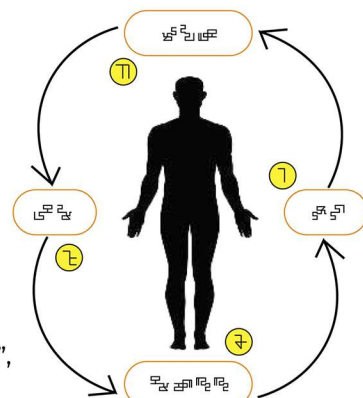
Nsyanda a Ntangu (lulwenga chronology) is a sequential and ordered visual representation of years, conceived based on the principles of Kimbangula. The years are organized into cycles of time, which have applications in Mwendo a Ntangu. The word "mwendo" is of Kikongo origin, derived from the expression "mwendo a kindende" (the act of a baby learning to walk). Each person creates their path through their decisions and attitudes, aiming to balance the scales of life, which must remain constantly balanced. "Ntangu" means sun or time. In other words, "Mwendo a ntangu" means a path of experience.

The lulwenga chronology organizes time into divisions of 4 types of year cycles. The philosophy of cyclical time implies connection: the past, present, and future are all connected. Time is seen as something that flows and is constantly renewed. The cycles of human time need to harmonize with the cycles of nature for a person to achieve complete fulfillment, hence the responsibility of humans, as regulators and participants in nature, to study and understand it deeply. Through this understanding, they can align their actions and decisions with natural rhythms, bringing more balance and harmony to life.

NDANDAKANI CYCLE

The Ndandakani cycle is the shortest cycle of years. Ndandakani comes from Kikongo, derived from "Nda" (go) and "Ndanda" (follow), which, when combined with the word "Kani" (idealization), gives the meaning of "planned guidance." As a chronological unit, a Ndandakani consists of 4 years, but within the framework of "mwendo a ntangu", it is different. The Ndandakani occurs very quickly and is often imperceptible. We constantly experience the elements of the Ndandakani cycle, incorporating them into every activity we undertake. In this way, the Ndandakani represents both a natural structure and a conscious process in which we recognize and utilize this cycle to guide and plan our actions more effectively.

We all have four elements that make up the Ndandakani cycle, each element having its particularity and interdependence in the cycle of actions. We have a "KANI" that allows us to conceive or idealize. All energy that we conceive, all ignitive information that reaches us, whether through the five senses or divine revelation, including the conception of an idea, comes from Kani. We have "MAYINDO", which underpins the entire process of internal development of the conception. We have "MVITA", the energy we externalize through our actions and expression, the spiritual and physical force that supports materialization. We have "NTAMBULULU", which is the harvest, linked to the concrete result of our actions.



Each Ndandakani element directly participates in the experiences we live, categorically guiding each possible change in our actions and decisions. It is from this that the growth of beings is evaluated, through the transformation of energy and the surrounding reality of time. No change in nature happens by chance, and the Ndandakani cycle reflects this logic intrinsically. Every change is an inevitable ordered process of four stages: Kani, Mayindo, Mvita, and Ntambululu. The Ndandakani cycle is present in various situations in our daily lives, from the simplest to the most complex. For example, to eat a piece of cake, I first need to have the idea that I want to eat cake, which is a "Kani" that I am conceiving, or in other words, the idealization. Then, I ask myself, how am I going to eat the cake? This is the reflection, I am going through "Mayindo." Once I organize how and where I will eat, I actually begin to eat, this is the action, I am practicing "Mvita," and after eating, I will either feel full or still hungry, this is the harvest, where I am facing "Ntambululu."

Let's consider a second example: if a person is planning a trip, they start with the idealization (Kani), thinking about which destination they would like to visit. Then, they go through the reflection (Mayindo), evaluating transportation options, accommodation, and available budget. Next, they enter into action (Mvita), purchasing tickets, booking hotels, and organizing the itinerary. Finally, upon returning from the trip, they harvest (Ntambululu), reflecting on the experiences and considering what can be improved for future trips. We can even observe the Ndandakani cycle in companies. It is applied in project development. Starting with idealization (Kani), thinking of new ways to optimize production. Then, moving through reflection (Mayindo), evaluating the critical points of the process and identifying improvement opportunities. Next, entering into action (Mvita), implementing the necessary changes. Finally, harvesting (Ntambululu), analyzing the results and identifying new opportunities for improvement."



NLENDU CYCLE

PAGE 16

The Nlendu cycle spans 8 years and is a cycle of growth. The name Nlendu comes from the image of the 'Nkwatulendu' (the all-powerful) produced in the art of Mandombe script (KIMBANGULA). The Nkwatulendu is a figure constructed with the combination of 8 elements. Nlendu means power or divine force.

Whenever we start a Ndandakani cycle, we enter a real process that affects nature itself and the reality of our lives. This cycle can be in an initial phase, called Ndandakani Fuku (dark segment), or in a consolidation phase, called Ndandakani Mwini (illuminated segment). Being in Ndandakani Fuku means dealing with new experiences, while Ndandakani Mwini involves deepening and applying what has already been learned. This contextualization of consciousness, based on accumulated experience, reflects the presence of Nlendu in our activities. As we go through new experiences, we undergo numerous phases of renewal, which are essential for our learning and development. The Nlendu provides a framework to reflect on what was learned during the four years of Ndandakani Fuku and to apply these lessons in the following four years of Ndandakani Mwini. Within the Nlendu cycle (which is a larger cycle of eight years), the Ndandakani cycle repeats, but in two distinct periods:

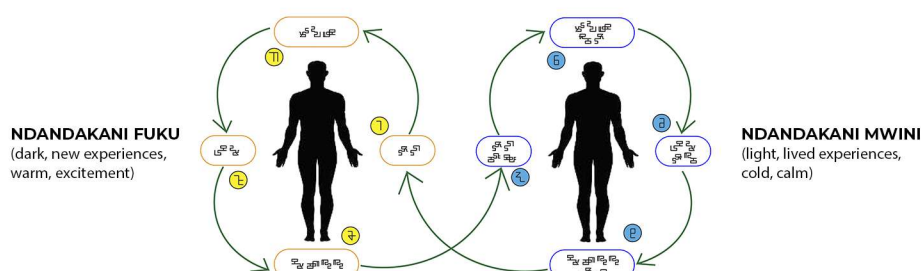


Fig.12 - Nlendu cycle

Ndandakani Fuku (First Four Years): The first four years are focused on new experiences, initial learning, and development. This phase represents the beginning of something new, where exploration and discovery take place. They are: Year Kani: Ideation of new ideas and goals. Year Mayindo: Management and planning of these ideas. Year M'vita: Action and implementation. Year Ntambululu: Harvesting the initial results.

Ndandakani Mwini (Last Four Years): The last four years are where what was learned during Ndandakani Fuku is consolidated. This phase is about practical application, organization, and preparation for the next cycle. They are: Year Kani-nkenge: Ideation with foresight, based on experience. Year Mayindo-nsona: Management with systematization. Year M'vita-konzo: Acting with honor and responsibility. Year Ntambululu-nkandu: Reaping the rewards with a deeper understanding.

LUKONGOLO CYCLE

The Lukongolo is a 24-year cycle. Its name comes from a safety belt, an African harness used to climb palm trees. This harness is fixed to the palm tree before the user makes a step (whether climbing up or descending). Metaphorically, climbing the palm tree corresponds to entering a new period, while descending represents historical time. The palm tree symbolizes time, and the "lukongolo" belt symbolizes the set of events that occur during the period it is secured.

STRUCTURE OF THE LUKONGOLO CYCLE

The Lukongolo cycle is composed of three Nlendu cycles, which are subdivided into 6 Ndandakani cycles.

We can determine the start and end of a Lukongolo, for $n \geq 0$, by the following relation:

start: $(n) \times 24$
end: $(n+1) \times 24 - 1$,

For example, for the 1st Lukongolo (where $n = 0$): start = 0 "singini"; end = 23. The 1st Lukongolo spans from year zero (singini) to year 23.

	ZOLA	BISALU	N'SIKU	
S a	(Da) 1st year	(Va) 9th year	(Tsha) 17th year	S u
	(Ba) 2nd year	(Na) 10th year	(Ja) 18th year	
	(Ga) 3rd year	(Ta) 11th year	(Ka) 19th year	
	(Fa) 4th year	(Sa) 12th year	(Dja) 20th year	
S e	(Ma) 5th year	(Ra) 13th year	(Ha) 21st year	S u
	(Ka) 6th year	(Wa) 14th year	(a) 22nd year	
	(Pa) 7th year	(Ya) 15th year	(Tsa) 23rd year	
	(La) 8th year	(Za) 16th year	(Dra) 24th year	
		(i)	(o)	

ERA NOVA E ERA ANTIGA

Lukongolo cycles span thousands of millions of years, forming the basis for counting epochs in the Lulwenga calendar.

The Lukongolo cycles of the old era are designated using the expression "tee.K." For example, "lukongolo 4 tee.K" refers to the fourth Lukongolo before the Kimbangu era.

We can determine the start and end of a Lukongolo, for $n < 0$, by the following relation:

start: $(n) \times 24$
end: $(n+1) \times 24 - 1$,

Example: For the 4th Lukongolo tee.K (where $n = -4$): start = -96; end = -73. The 4th Lukongolo tee.K spans from year 96 tee.K to year 73 tee.K.



NLENDU ZOLA, THE DAWN OF LUKONGOLO

Nlendu Zola marks the beginning of the Lukongolo, signifying the phase of childhood, the morning of life, and a period dedicated to nurturing and caring for the well-being of animals. During this time, people are encouraged to cultivate and embrace unconditional love, not only for themselves and others but also for the creatures that share our world. By focusing on fostering this love, we establish the foundations for more positive and healthy relationships that benefit society, promoting harmony and compassion.

NLENDU BISALU, THE MIDDAY OF LUKONGOLO

Nlendu Bisalu marks the midpoint of the Lukongolo, symbolizing the years of youth and the vibrant afternoon of life. This phase is dedicated to trees, plants, and cultivation, representing our connection to the plant kingdom. Here, productivity, hard work, and sustainability take center stage. People direct their efforts toward positive endeavors, and the fruits of this labor benefit everyone, elevating the quality of life in the community.

NLENDU NSIKU, THE DUSK OF LUKONGOLO

As Lukongolo reaches its twilight in the Nlendu Nsiku phase, it signifies the transition into adulthood and the arrival of night. During this period, our responsibility and interaction with the mineral kingdom become prominent. In Nlendu Nsiku, our focus shifts to social organization, where people seek to live in harmony, prioritizing collective well-being over individual interests. This is the time when society assumes the responsibility of maintaining the order and structure necessary to ensure peaceful coexistence and progress for all.

Lukongolo represents a time of spiritual fulfillment during which humanity must focus on the three cornerstones: Nlendu Zola (unconditional love), Nlendu Bisalu (production), and Nlendu Nsiku (socialization and divine laws). This structure symbolizes the “makuku matatu malamba kongo” (the three fundamental stones that support the pot that produces food, according to Kongo tradition) and is associated with the three ancestral clans: Nsaku, Mpanzu, and Nzinga. The sequence of the Nlendu cycles occurs in a retrograde manner, following the Sankofa symbol, which means “go back and fetch it,” where the years are counted counterclockwise in the order Zola-Bisalu-Nsiku. This symbolism represents the divine mission of rehabilitating humanity from its first fall into evil inclination up to the present day. This mission of redemption has deep social implications, making it essential to recover the principles of spirituality, morality, and civilization to promote health and social well-being.

NKAMA CYCLE

The Ndandakani constitutes the basic unit. 25 Ndandakani cycles equal 100 years, giving rise to the longest cycle in the Lulwenga calendar. This marks the counting of the Nkama cycles (a 100-year cycle or century). The term Nkama comes from the Kikongo language and refers to the number 100; the Nkama cycle begins with the suffix “01” and ends with the suffix “00”.

- Nkama mosi (century I): Year 01 to Year 100
- Nkama zole (century II): Year 101 to Year 200
- Nkama tatu (century III): Year 201 to Year 300
- Nkama ya (century IV): Year 301 to Year 400
- Nkama taanu (century V): Year 401 to Year 500
- Nkama sambanu (century VI): Year 501 to Year 600
- (...and others)

When analyzing the counting plan of the Nkama cycles (Lukongolo map), it becomes evident that this cycle emphasizes the importance of priority. The Nkama cycle begins in different Ndandakani, shifting its starting point from one Nlendu to another every two centuries. Every 100 years, a new priority is established: “We can do many things, but the main focus is on this Nlendu and this Ndandakani.” This cycle challenges us to develop discipline. Without discipline, we become slaves to our pending tasks and the situations life imposes on us, as we do not prioritize or manage our time effectively to achieve our goals. While it may seem contradictory that such a long cycle emphasizes priority, this is not the case. Prioritizing does not necessarily mean choosing the shortest or quickest path; it involves identifying what is most important, what requires the most attention, effort, and time. This process can be time-consuming, requiring patience and perseverance to achieve the desired results.



fig. Nkwa wumbangu ntangu, Tomás Makanda

BIOGRAPHY

Tomás José Pedro Macanda is a young Angolan researcher, born in Samba, Luanda, on February 12, 1998. He is currently a Telecommunications Engineering student at the Catholic University of Angola.

In December 2017, he began attending the African Mandombe Script course at the Gulf Conference Center – Kimbanguist Church in Luanda. By July 2018, he had become a Nkwamazayi (Mandombe teacher), dedicating himself wholeheartedly to the task of teaching Mandombe to many, discovering his passion for sharing this knowledge in an accessible and engaging manner.

In February of the same year, Tomás embarked on his research career, starting modestly but with a great deal of determination. Years later, through his research, he specialized in Wumbangu-ntangu (African chronological system), which provided him with a solid foundation to explore the complexities of both ancient and modern calendars. Here, he found ways to express his admiration for African culture and to bring to light often forgotten historical knowledge.

Tomás is passionate about Mandombe and its entire scientific process. His research continues to deepen and expand the understanding of the Mandombe thought system and Africa's rich cultural heritage. He stands out as a passionate advocate for the revival and preservation of African knowledge.



AMOR, MANDAMENTO E TRABALHO
CRONOLOGIA KIMBANGUISTA



FESTAS FELIZES

ጥጥር KINTOMBO 1st month April 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
					ጥ 6 apr	ጥ 7 apr
ጥ 8 apr	ጥ 9 apr	ጥ 10 apr	ጥ 11 apr	ጥ 12 apr	ጥ 13 apr	ጥ 14 apr
ጥ 15 apr	ጥ 16 apr	ጥ 17 apr	ጥ 18 apr	ጥ 19 apr	ጥ 20 apr	ጥ 21 apr
ጥ 22 apr	ጥ 23 apr	ጥ 24 apr	ጥ 25 apr	ጥ 26 apr	ጥ 27 apr	ጥ 28 apr
ጥ 29 apr	ጥ 30 apr	ጥ 1 may	ጥ 2 may	ጥ 3 may	ጥ 4 may	ጥ 5 may
ጥ 6 may						

ጥ (Day 1 of Kintombo): New year african.
ጥ (Kintombo 1st): Foundation of Kimbanguism.
ጥጥ (Kintombo 22nd): World Day of the Kimbanguist Woman.
ጥጥጥ (Kintombo 26th): Labor Day.

ጥጥር KYELA 2nd month May 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
	ጥ 7 may	ጥ 8 may	ጥ 9 may	ጥ 10 may	ጥ 11 may	ጥ 12 may
ጥ 13 may	ጥ 14 may	ጥ 15 may	ጥ 16 may	ጥ 17 may	ጥ 18 may	ጥ 19 may
ጥ 20 may	ጥ 21 may	ጥ 22 may	ጥ 23 may	ጥ 24 may	ጥ 25 may	ጥ 26 may
ጥ 27 may	ጥ 28 may	ጥ 29 may	ጥ 30 may	ጥ 31 may	ጥ 1 jun	ጥ 2 jun
ጥ 3 jun	ጥ 4 jun	ጥ 5 jun	ጥ 6 jun			

ጥጥ (Kyela 19th): Kimbanguist Christmas.
ጥጥጥ (Kyela 19th): Africa Day.
ጥጥጥጥ (Kyela 31th): Invasion of Nkamba

ጥጥር LWANZA 3rd month June 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
				ጥ 7 jun	ጥ 8 jun	ጥ 9 jun
ጥ 10 jun	ጥ 11 jun	ጥ 12 jun	ጥ 13 jun	ጥ 14 jun	ጥ 15 jun	ጥ 16 jun
ጥ 17 jun	ጥ 18 jun	ጥ 19 jun	ጥ 20 jun	ጥ 21 jun	ጥ 22 jun	ጥ 23 jun
ጥ 24 jun	ጥ 25 jun	ጥ 26 jun	ጥ 27 jun	ጥ 28 jun	ጥ 29 jun	ጥ 30 jun
ጥ 1 jul	ጥ 2 jul	ጥ 3 jul	ጥ 4 jul	ጥ 5 jul	ጥ 6 jul	

ጥጥር SIVU 4th month July 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
						ጥ 7 jul
ጥ 8 jul	ጥ 9 jul	ጥ 10 jul	ጥ 11 jul	ጥ 12 jul	ጥ 13 jul	ጥ 14 jul
ጥ 15 jul	ጥ 16 jul	ጥ 17 jul	ጥ 18 jul	ጥ 19 jul	ጥ 20 jul	ጥ 21 jul
ጥ 22 jul	ጥ 23 jul	ጥ 24 jul	ጥ 25 jul	ጥ 26 jul	ጥ 27 jul	ጥ 28 jul
ጥ 29 jul	ጥ 30 jul	ጥ 31 jul	ጥ 1 aug	ጥ 2 aug	ጥ 3 aug	ጥ 4 aug
ጥ 5 aug						

ጥ (Sivu 2nd): Transfiguration of His Eminence Diangienda Kuntima Joseph
ጥጥ (Sivu 23rd): Sacrifice of His Eminence Diangienda Kuntima in Lukulu.
ጥጥጥ (Sivu 29th): World Day of the Kimbanguist Youth.

ጥጥር LUNKYESA 5th month August 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
	ጥ 6 aug	ጥ 7 aug	ጥ 8 aug	ጥ 9 aug	ጥ 10 aug	ጥ 11 aug
ጥ 12 aug	ጥ 13 aug	ጥ 14 aug	ጥ 15 aug	ጥ 16 aug	ጥ 17 aug	ጥ 18 aug
ጥ 19 aug	ጥ 20 aug	ጥ 21 aug	ጥ 22 aug	ጥ 23 aug	ጥ 24 aug	ጥ 25 aug
ጥ 26 aug	ጥ 27 aug	ጥ 28 aug	ጥ 29 aug	ጥ 30 aug	ጥ 31 aug	ጥ 1 sep
ጥ 2 sep	ጥ 3 sep	ጥ 4 sep				

ጥጥጥ (Lunkyesa 11th): Transfiguration of His Eminence Dialungana Kiangani.

ጥጥር MBANGALA 6th month September 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
			ጥ 5 sep	ጥ 6 sep	ጥ 7 sep	ጥ 8 sep
ጥ 9 sep	ጥ 10 sep	ጥ 11 sep	ጥ 12 sep	ጥ 13 sep	ጥ 14 sep	ጥ 15 sep
ጥ 16 sep	ጥ 17 sep	ጥ 18 sep	ጥ 19 sep	ጥ 20 sep	ጥ 21 sep	ጥ 22 sep
ጥ 23 sep	ጥ 24 sep	ጥ 25 sep	ጥ 26 sep	ጥ 27 sep	ጥ 28 sep	ጥ 29 sep
ጥ 30 sep	ጥ 1 oct	ጥ 2 oct	ጥ 3 oct	ጥ 4 oct	ጥ 5 oct	

ጥ (Mbanga 8th): Birth of Papa Simon Kimbangu.
ጥጥ (Mbanga 13th): National Hero Day.
ጥጥጥ (Mbanga 24th): Accident of Papa Dialungana Kiangani in Kinkulukuta
ጥጥጥጥ (Mbanga 29th): Condemnation of Papa Simon Kimbangu to death

ጥጥር SENZE KYAMASANZA 7th month October 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
						ጥ 6 oct
ጥ 7 oct	ጥ 8 oct	ጥ 9 oct	ጥ 10 oct	ጥ 11 oct	ጥ 12 oct	ጥ 13 oct
ጥ 14 oct	ጥ 15 oct	ጥ 16 oct	ጥ 17 oct	ጥ 18 oct	ጥ 19 oct	ጥ 20 oct
ጥ 21 oct	ጥ 22 oct	ጥ 23 oct	ጥ 24 oct	ጥ 25 oct	ጥ 26 oct	ጥ 27 oct
ጥ 28 oct	ጥ 29 oct	ጥ 30 oct	ጥ 31 oct	ጥ 1 nov	ጥ 2 nov	ጥ 3 nov
ጥ 4 nov						

ጥጥጥ (Senze Kyamasanza 7th): Transfiguration of Papa Simon Kimbangu.
ጥጥጥጥ (Senze Kyamasanza 28th): All Souls' Day.

ጥጥር MASANZA 8th month November 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
	ጥ 5 nov	ጥ 6 nov	ጥ 7 nov	ጥ 8 nov	ጥ 9 nov	ጥ 10 nov
ጥ 11 nov	ጥ 12 nov	ጥ 13 nov	ጥ 14 nov	ጥ 15 nov	ጥ 16 nov	ጥ 17 nov
ጥ 18 nov	ጥ 19 nov	ጥ 20 nov	ጥ 21 nov	ጥ 22 nov	ጥ 23 nov	ጥ 24 nov
ጥ 25 nov	ጥ 26 nov	ጥ 27 nov	ጥ 28 nov	ጥ 29 nov	ጥ 30 nov	ጥ 1 dec
ጥ 2 dec	ጥ 3 dec	ጥ 4 dec				

ጥጥጥ (Masanza 7th): National Independence Day of Angola.
ጥጥጥጥ (Masanza 14th): Religious Independence of Kimbanguism in Angola.

ጥጥር KUNDI 9th month December 2024						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
			ጥ 5 dec	ጥ 6 dec	ጥ 7 dec	ጥ 8 dec
ጥ 9 dec	ጥ 10 dec	ጥ 11 dec	ጥ 12 dec	ጥ 13 dec	ጥ 14 dec	ጥ 15 dec
ጥ 16 dec	ጥ 17 dec	ጥ 18 dec	ጥ 19 dec	ጥ 20 dec	ጥ 21 dec	ጥ 22 dec
ጥ 23 dec	ጥ 24 dec	ጥ 25 dec	ጥ 26 dec	ጥ 27 dec	ጥ 28 dec	ጥ 29 dec
ጥ 30 dec	ጥ 31 dec	ጥ 1 jan	ጥ 2 jan	ጥ 3 jan		

ጥጥጥጥ (Kundi 20th): Religious Independence of Kimbanguism in the DRC.
ጥጥጥጥጥ (Kundi 21st): Christian Christmas.
ጥጥጥጥጥጥ (Kundi 28th): Gregorian New Year

ጥጥር NTOMONI 10th month Janeiro 2025						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
					ጥ 4 jan	ጥ 5 jan
ጥ 6 jan	ጥ 7 jan	ጥ 8 jan	ጥ 9 jan	ጥ 10 jan	ጥ 11 jan	ጥ 12 jan
ጥ 13 jan	ጥ 14 jan	ጥ 15 jan	ጥ 16 jan	ጥ 17 jan	ጥ 18 jan	ጥ 19 jan
ጥ 20 jan	ጥ 21 jan	ጥ 22 jan	ጥ 23 jan	ጥ 24 jan	ጥ 25 jan	ጥ 26 jan
ጥ 27 jan	ጥ 28 jan	ጥ 29 jan	ጥ 30 jan	ጥ 31 jan	ጥ 1 feb	ጥ 2 feb

ጥጥር KYANZA 11th month Fevereiro 2025						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
ጥ 3 feb	ጥ 4 feb	ጥ 5 feb	ጥ 6 feb	ጥ 7 feb	ጥ 8 feb	ጥ 9 feb
ጥ 10 feb	ጥ 11 feb	ጥ 12 feb	ጥ 13 feb	ጥ 14 feb	ጥ 15 feb	ጥ 16 feb
ጥ 17 feb	ጥ 18 feb	ጥ 19 feb	ጥ 20 feb	ጥ 21 feb	ጥ 22 feb	ጥ 23 feb
ጥ 24 feb	ጥ 25 feb	ጥ 26 feb	ጥ 27 feb	ጥ 28 feb	ጥ 1 mar	ጥ 2 mar
ጥ 3 mar	ጥ 4 mar	ጥ 5 mar				

ጥጥጥ (Kyanza 2nd): Start of the armed struggle.
ጥጥጥጥ (Kyanza 10th): Birth of His Greatness Kisolokele Lukelu Charles.
ጥጥጥጥጥ (Kyanza 29th): Carnival.

ጥጥር MANISA 12th month Março 2025						
ጥጥር Nkenge	ጥጥር Mpangala	ጥጥር Nsona	ጥጥር Mbala	ጥጥር Konzo	ጥጥር Ndele	ጥጥር Nkandu
			ጥ 6 mar	ጥ 7 mar	ጥ 8 mar	ጥ 9 mar
ጥ 10 mar	ጥ 11 mar	ጥ 12 mar	ጥ 13 mar	ጥ 14 mar	ጥ 15 mar	ጥ 16 mar
ጥ 17 mar	ጥ 18 mar	ጥ 19 mar	ጥ 20 mar	ጥ 21 mar	ጥ 22 mar	ጥ 23 mar
ጥ 24 mar	ጥ 25 mar	ጥ 26 mar	ጥ 27 mar	ጥ 28 mar	ጥ 29 mar	ጥ 30 mar
ጥ 31 mar	ጥ 1 apr	ጥ 2 apr	ጥ 3 apr	ጥ 4 apr	ጥ 5 apr	

ጥጥጥጥ (Manisa 3rd): World Day of the Woman.
ጥጥጥጥጥ (Manisa 12th): Transfiguration of His Greatness Kisolokele Lukelu Charles
ጥጥጥጥጥጥ (Manisa 17th): Birth of His Eminence Diangienda Kuntima Joseph.
ጥጥጥጥጥጥጥ (Manisa 18th): Battle of Cuito Cuanavale Day
ጥጥጥጥጥጥጥጥ (Manisa 28th): Exhumation of Papa Simon Kimbangu's body in Lubumbashi.
ጥጥጥጥጥጥጥጥጥ (Manisa 30th): National Day of Peace and Reconciliation (Angola).

YEAR 137

LULWENGA CALENDAR
AFRICAN CHRONOLOGY

SENZE
KYAMASANZA

7th month

October 2024

Nkenge	Mpangala	Nsona	Mbala	Konzo	Ndele	Nkandu
						7 6 oct
7 oct	8 oct	9 oct	10 oct	11 oct	12 oct	13 oct
14 oct	15 oct	16 oct	17 oct	18 oct	19 oct	20 oct
21 oct	22 oct	23 oct	24 oct	25 oct	26 oct	27 oct
28 oct	29 oct	30 oct	31 oct	1 nov	2 nov	3 nov
4 nov						

12 (Senze Kyamasanza 7th): Transfiguration of Papa Simon Kimbangu.
17 (Senze Kyamasanza 28th): All Souls' Day.

MASANZA

8th month

November 2024

Nkenge	Mpangala	Nsona	Mbala	Konzo	Ndele	Nkandu
	5 nov	6 nov	7 nov	8 nov	9 nov	10 nov
11 nov	12 nov	13 nov	14 nov	15 nov	16 nov	17 nov
18 nov	19 nov	20 nov	21 nov	22 nov	23 nov	24 nov
25 nov	26 nov	27 nov	28 nov	29 nov	30 nov	1 dec
2 dec	3 dec	4 dec				

12 (Masanza 7th): National Independence Day of Angola.
17 (Masanza 14th): Religious Independence of Kimbanguism in Angola.

KUNDI

9th month

December 2024

Nkenge	Mpangala	Nsona	Mbala	Konzo	Ndele	Nkandu
			5 dec	6 dec	7 dec	8 dec
9 dec	10 dec	11 dec	12 dec	13 dec	14 dec	15 dec
16 dec	17 dec	18 dec	19 dec	20 dec	21 dec	22 dec
23 dec	24 dec	25 dec	26 dec	27 dec	28 dec	29 dec
30 dec	31 dec	1 jan	2 jan	3 jan		

18 (Kundi 20th): Religious Independence of Kimbanguism in the DRC.
19 (Kundi 21st): Christian Christmas.
21 (Kundi 28th): Gregorian New Year

NTOMONI

10th month

January 2025

Nkenge	Mpangala	Nsona	Mbala	Konzo	Ndele	Nkandu
					4 jan	5 jan
6 jan	7 jan	8 jan	9 jan	10 jan	11 jan	12 jan
13 jan	14 jan	15 jan	16 jan	17 jan	18 jan	19 jan
20 jan	21 jan	22 jan	23 jan	24 jan	25 jan	26 jan
27 jan	28 jan	29 jan	30 jan	31 jan	1 feb	2 feb

KYANZA

11th month

February 2025

Nkenge	Mpangala	Nsona	Mbala	Konzo	Ndele	Nkandu
3 feb	4 feb	5 feb	6 feb	7 feb	8 feb	9 feb
10 feb	11 feb	12 feb	13 feb	14 feb	15 feb	16 feb
17 feb	18 feb	19 feb	20 feb	21 feb	22 feb	23 feb
24 feb	25 feb	26 feb	27 feb	28 feb	1 mar	2 mar
3 mar	4 mar	5 mar				

2 (Kyanza 2nd): Start of the armed struggle.
10 (Kyanza 10th): Birth of His Greatness Kisolokele Lukelu Charles.
29 (Kyanza 29th): Carnival.

MANISA

12th month

March 2025

Nkenge	Mpangala	Nsona	Mbala	Konzo	Ndele	Nkandu
			6 mar	7 mar	8 mar	9 mar
10 mar	11 mar	12 mar	13 mar	14 mar	15 mar	16 mar
17 mar	18 mar	19 mar	20 mar	21 mar	22 mar	23 mar
24 mar	25 mar	26 mar	27 mar	28 mar	29 mar	30 mar
31 mar	1 apr	2 apr	3 apr	4 apr	5 apr	

3 (Manisa 3rd): World Day of the Woman.
12 (Manisa 12th): Transfiguration of His Greatness Kisolokele Lukelu Charles
13 (Manisa 17th): Birth of His Eminence Diangienda Kuntima Joseph.
18 (Manisa 18th): Battle of Cuito Cuanavale Day
28 (Manisa 28th): Exhumation of Papa Simon Kimbangu's body in Lubumbashi.
30 (Manisa 30th): National Day of Peace and Reconciliation (Angola).



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CENTER
MANDOMBE

ZOLA, NSIKU, AND BISALU
KIMBANGUIST CHRONOLOGY





HAPPY NEW YEAR

137

KIMBANGUIST CHRONOLOGY



52

CENA - ANGOLA



HAPPY HOLIDAYS