

KONGO
LANGUAGE COURSE:
MALOONGI MAKIKOONGO

A COURSE IN THE DIALECT
OF ZOOMBO, NORTHERN ANGOLA

BY
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AND
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AFRICAN STUDIES PROGRAM
UNIVERSITY OF WISCONSIN-MADISON



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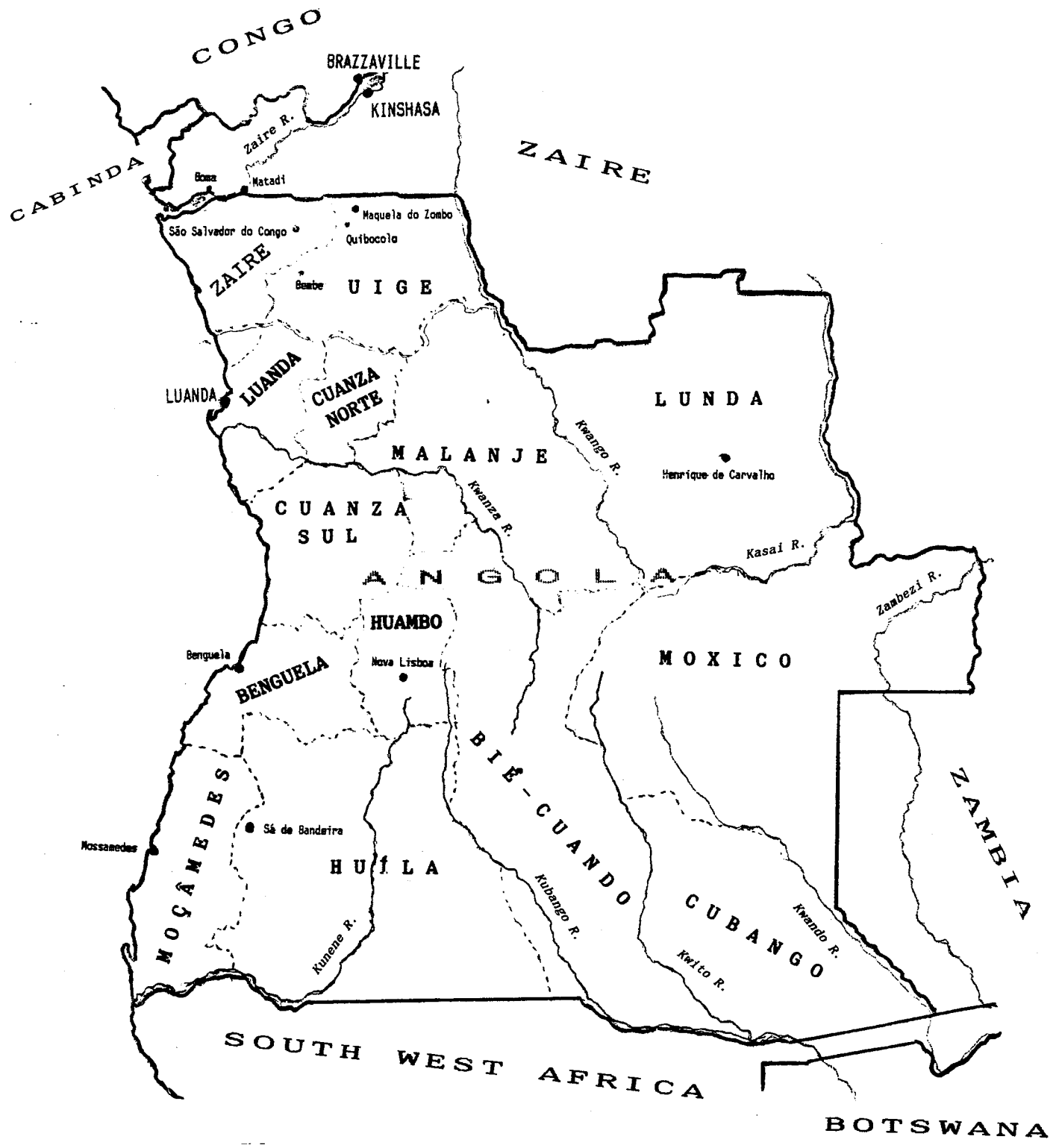
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ANGOLA



FOREWORD

Kongo (kiKóongo) is a blanket term for a large number of related, though often quite divergent, dialects spoken principally in the Zaire, the Republic of Congo, and Angola. The Zoombo dialect is the modern descendant of the 'San Salvador' variety of Kongo written of by W.Holman Bentley in the *Dictionary and Grammar of the Kongo Language*, first published in 1887; Zoombo is also part of the 'domaine linguistique du Sud' described by Karl E.Laman in the *Dictionnaire kikongo-français* of 1936. It is spoken in the north of Angola, and by refugees from the original centres who have fled to the Zaire.

Historically, Kongo played a considerable part in the development of the transatlantic creole languages, from United States Gullah (as noted by Lorenzo Dow Turner in *Africanisms in the Gullah Dialect*, first published 1949), through the Caribbean, to South America. Kongo influence is found even in 'non-Black' American English: 'goober (pea)' is from Kongo ngubá 'peanut/s' (see Lesson 20/2).

The present course was prepared with the assistance of a first language speaker of Zoombo Kongo, Sr. João Makoondekwa, whose knowledge and love of his language were matched by his enthusiasm and patience in teaching the co-author, and his willing co-operation and care during the writing and recording of the material. Language has a special place in Kongo culture; they are rightly proud of their own, and we can do no better than quote from Bentley 1887:xxiii, in the Preface to his dictionary:

"At every point and turn ... the richness, flexibility, exactness, subtlety of idea and nicety of expression of the language revealed themselves... We find then the Kongos speaking a language so exact and truthful that the tricks, the double intention, the falsities and illogical perversions which are so freely perpetrated in European languages, would not be possible in Kongo argument. Half the quibbles and mountains of reasoning, thrown up upon strained usage of words and indefinite expressions ... could trouble no Kongos, with so exact and definite a speech at their command... an elaborate and regular grammatical system of speech of such subtlety and exactness of idea that its daily use is in itself an education."

It is our hope that the users of this book will, by the end of the course, have made a beginning in appreciation of the great Kongo language. For those who wish to go further, the Bibliography gives references.

We have especially to thank the laboratory technicians of the School of Oriental and African Studies, University of London, in particular George Garland, for unfailing goodwill, good advice and technical skill during recording sessions; and the African Studies Program of the University of Wisconsin, Madison, for encouraging and defraying the costs of publication. All those students who have made suggestions for improvement are thanked, but I should like to single out especially Kevin Donnelly, to whom is due the suggestion to categorize nominals in terms of 'moving tone' and 'non-moving tone', rather than the former unwieldy system of tone classes. Otherwise, all tonal interpretation and systematization of pitch phenomena, and all errors of

transcription and translation, are the responsibility of the author whose name appears below. It cannot be said that all tonal problems have been solved; the information given here reflects the present state of the said author's thinking. Readers familiar with past work on this topic will notice some changes: *ye-*, *kwa-*, compounds and relative pronouns are no longer given as initial in the tone phrase; but there is still a great deal to be learnt about tone in Kongo, and the present systematization can certainly not be regarded as final.

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May 1987

IMPORTANT NOTE

These are special **teaching drills**, not testing drills, as in some 'language laboratory' courses. **Please read the instructions below very carefully**, to enable you to make best use of the course.

Instructions

The material is arranged in twenty-four lessons, of (usually) six sections each. A section consists of a teaching drill, in the format of either:

- a) a **two-phase** or **repetition drill**. The speaker says a word or phrase twice, with a following interval in which you attempt to repeat what he has said.
- or
- b) a **three-phase** drill. Here the speaker first gives a **stimulus** -- a question, or a statement requiring a response -- and pauses for a short while. Then he gives the required response. To use a three-phase drill:

1. Listen to the whole section several times, following from the book, without speaking yourself.
2. When you feel ready to do so, try and answer the question in the interval, again following from the book. Since you are encouraged to speak at normal speed right from the start, the interval is very short; it does not matter if you overlap with the speaker's answer¹.
3. When confident enough, answer **without** looking at the book.

Do NOT repeat the answer, as in conventional 'four-phase' laboratory drills.

At the head of each section is a **pattern**, the skeleton of the structure being learnt, and a **model** or models, giving one or more examples of the structure with lexical insertions, i.e., complete with all words. After a section or lesson you may find notes on the grammar; use these only if you wish. The course is designed to teach you to speak, rather than to know about Kongo, but some people learn best when they have some idea of the grammar. You are **however strongly advised to read the notes on tone marking in Lesson 1**, otherwise you will be puzzled by the various signs indicating tone. Even if you are used to tone-marked material, please read the notes carefully; the significance of the diacritics is quite different from many other systems using the same ones.

After every four lessons is a written test; keys begin on p.0000. The Kongo-English vocabulary is at the back of the book, followed by the English-Kongo.

¹. If the intervals are really too short for comfort, you can 'explode' the recordings, i.e., re-record, giving longer intervals.

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MALOŊGI MAKÍKOONGO / KONGO COURSE

LESSON 1 / LOŊGI DYÁNTHETE

1/1 Nkhũunku yánthete / Section 1

(Repeat after the speaker. Everything is said twice before the gap.)

Kyǎmbote.	How are you? (lit. '(health) of goodness')
Taáta.	Father = sir, Mr.
Neěngwa.	Mother = madam, Mrs.
Eělo.	Yes.
Íngeta.	Certainly; yes indeed.
Vvé.	No.
Saala kyǎmbote.	Goodbye (lit. 'stay well'; said by person leaving).
Weenda kyǎmbote.	Goodbye (lit. 'go well'; said by person staying).
Nusaala kyǎmbote.	Stay well (to several people or a senior person).
Nweenda kyǎmbote.	Go well (to several people or a senior person).
Kedyaambũ-ko.	It doesn't matter; never mind (lit. it is not an affair).
Dyǎmbote!	Good! Right!
Awěyi?	My goodness! (lit. 'it is how?')
Akwěyi?	Where (is it)?
Ĕkkuma nkĩ?	Why? (lit. 'the reason is what?')
Kewaãu-ko ee?	Isn't that right? [Will sound more like kewaãu-kw' ee?]
Saansuka!	Be well brought up! (said to a person sneezing)
Unndòloká.	Forgive me (excuse me; I'm sorry).
Awěyi oovele?	What did you say? (lit. 'it is how that you spoke?')
Kiwlidi-kó.	I didn't hear; I haven't understood.
Enkhuumbu-aãme	My name ...
João Makóondekwá.	is João Makoondekwa.

The book title means literally 'Lessons of the Kongo language'; **maloŋgi** 'lessons' is related to a verb **-loŋga** 'teach', and languages (and cultures) always have the prefix **ki-**, hence **kikóongo**. **Loŋgi dyánthete** lit. '[it is] lesson of the first', and **nkhũunku yánthete** '[it is] section of the first'.

Pronunciation and spelling

Pronunciation presents few difficulties for English speakers. The character **h** written after a consonant symbol represents aspiration, a puff of air, as in **nkhũunku** 'part, section'. You may be able to hear the difference between **nkhũ-** and **-nku**, the latter without aspiration.

Vowels have the so-called Italian values, and should be clear from the recording. Two adjacent vowel characters represent **two** syllables. Thus there are **three** syllables in **saala** 'remain, stay', but only **two** in **sala** 'work'. Doubled consonant symbols represent **geminate** sounds, which are pronounced with greater force, and are often longer in duration, than single consonants. The word **ĕkkuma** 'the reason' has the geminate **kk** pronounced as in 'neck cool'.

The spelling system used here has been specially developed by the authors, and is not used in ordinary printed books, etc. The current orthographies in

Angola and Zaire do not distinguish between geminate and single consonants, double and single vowels, and several other important features.

Tone-marking

Kongo is a tone language, in which differences of pitch pattern carry differences of meaning, e.g.

wákaanga (high-low-low-low) '(s)he roasted, fried'
 wakáanga (low-high-low-low) '(s)he tied up, hindered'

These notes are intended to give you some idea of the system, but if you find them confusing rather than helpful, disregard the tone marks and simply copy the speaker's voice.

(i) **Tone bearing elements.** Only vowels carry contrastive tone in Angolan Kongo; there are no syllabic consonants. All voiced consonants, of course, must be pronounced on a particular pitch, but they always either (a) start off low in beginning a tone phrase, as in (ii) below, or (b) take their pitch from the preceding vowel.

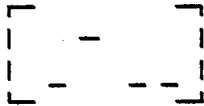
(ii) **Tone phrases and peak pitch.** Each Kongo sentence consists of one or more tone phrases. At the beginning of each tone phrase, the voice starts on a low pitch. During the phrase, the voice may stay low and roughly level, as when the phrase consists of only low tone (unmarked, or with subscript dot -- to be explained later):

Oalongoki 'The students' (as subject of a verb)



or it may go up to a peak pitch (= the highest pitch of the phrase), and then come down again, if there is only one high tone in the phrase:

Walǒngoka. '(S)he learnt.'



Peak pitch is marked by the hachek, klicka or wedge, [✓]). Here is a sentence of two phrases, one all low, and one with a single high tone at peak pitch:

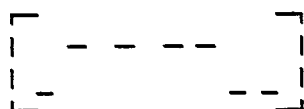
Omadya | manǎtwa. 'The food | was carried.'



The symbol [|] means 'tone phrase boundary' -- this is not necessarily a pause.

(iii) **Bridging.** A bridge is a peak 'stretched' over more than one syllable. Beginning and ending high tones are shown by [˘] and [ˊ]; everything in between is at level (high) pitch:

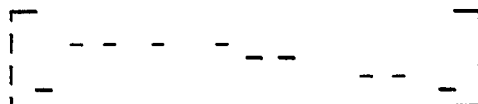
Isinga kubámona. 'I am going to see them.'



Bridges occur only between the first two high tones of a phrase. You will learn how to operate them during the first few lessons.

(iv) **Stepping.** Further high tones in a phrase are also marked [ˊ], and the sentence is a series of 'steps', with the high tones as step edges:

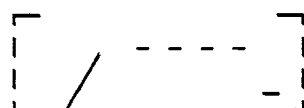
Ketusinga vvútuká mmbazí-ko. 'We won't return tomorrow.'



Sentence initial vowels with tone marks are in lower case: *ɪ*ngeta 'certainly'.

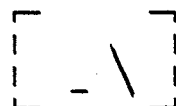
(v) **Initial and final high tones.** A phrase initial high tone has sharply rising pitch:

Dyàmbote beéni. '(It is) very good.'



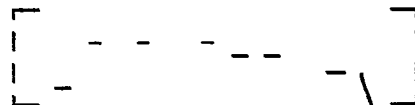
while a phrase final high tone has sharply falling pitch, especially if also sentence final:

Kwanndǎ 'It's a long way away.'



This applies to all final high tones, whether or not at peak pitch:

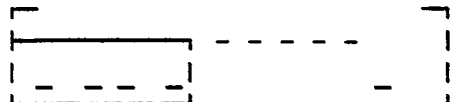
Tusinga vvútuká mmbazí. 'We'll return tomorrow.'



The one exception is the question indicator ee? (see 2/1).

(vi) **Suppressed high tones.** In certain conditions, the first basic high tone of a phrase is suppressed (deleted, unrealized) and the next high tone, if any,

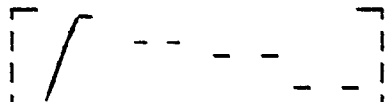
takes peak pitch. Suppressed high tone is shown by the subscript dot [·] under the vowel character, and the behavior is as for low tones:

Ènkhuumbu àngudi-aáandi ... 'The name of his mother'


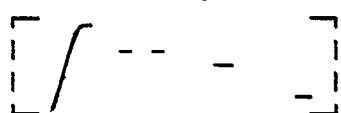
cf. Yànssoong' énkhuumbu-aáame. 'I told him my name.'



(vii) Extra high pitch is found on the first high tone of phrases containing 'WH' question words such as *nkhi?* 'what (is it)?', *awèyi?* 'how (is it)?' and *nàni?* 'who?', when these are direct (i.e. not reported, indirect) questions. This extra high pitch is never bridged:

Nkhi tusínga vváanga? 'What is it that we are going to do?'


The first high tone need not be actually in the question word:

Mvvwàatú myánani? 'They are clothes of whom? Whose clothes are they?'


This extra high pitched high tone is not specially marked, as the context is sufficient to signal it.

(viii) **Phrasing and syntax.** Phrasing has nothing whatever to do with breath groups, pauses, etc. Phrase boundary and pause **may** coincide, but pause may also occur within a tone phrase, and several phrases may be uttered without pause. Phrasing is entirely controlled by the **syntax**, the relationship of words within a sentence. Similarly, bridging, high tone deletion/suppression and extra high pitch are dependent upon the syntax, and the system will be gradually explained during the course.

(ix) **Phrases without H.** A word or phrase without H often shows a slightly raised and emphasized pitch on the final syllable: | *tukosokele*. 'we have sat down.' This may be considered a kind of 'false' or 'imposed' H. It will not be marked in the material here.

1/2 Nkhùunku yazóole / Section 2

Repeat after the speaker; everything is said twice.

Kyamóosi.	(It is) Monday.	(lit. first day)
Kyazóole.	Tuesday.	(second)
Kyatáatu.	Wednesday.	(third)
Kyayǎ.	Thursday.	(fourth)
Katáanu.	Friday.	(fifth)
Kyántsaabala.	Saturday.	(< Portuguese sábado)
Kyalumiŋgu.	Sunday.	(< Portuguese domingo)
Kyánkheenge.	1st day of market week.	
Kyántsona.	2nd day of market week.	
Kyamphaǎngala.	3rd day of market week.	
Kyakkóonzo.	4th day of market week.	
Ewuunu kyatáanu.	Today is Friday.	

Days of the week; predicate words

There are two 'week' systems among the Kongo: the European seven day week, introduced by the Portuguese, begins on Monday, (llúmbu) *kyamóosi* 'day of the first = first day'. The indigenous Kongo system is a four day 'market week'; the market is held in a different place on each of the four days, returning to the first place when the cycle recommences on the fifth day. Names for the market days vary over the Kongo area.

Strictly, all the day names in this drill mean 'It is (first day, etc.)', but no verb is required in Kongo. Any word functioning as a **predicate** always begins a phrase, and has all high tones 'realized', i.e., no deletion or suppression.

LESSON 2 / LOŃNGI DYAZÓOLE

2/1 Nkhùunku yánthete / Section 1

Note: this is a 'three phase' drill; please read instructions on p.iii before starting. Bracketed vowels are elided.

Pattern : Ongey(e) | osinga ---(a) ee? Eělo, | omon(o) | isinga ---a.
 You (sg) | are you going to --- ? Yes, | me | 'I am going to ---.

Model : Ongey' | osinga ssál' ee? Eělo, | omon' | isinga ssála.
 Are you going to work? Yes, I'm going to work.

Ongey' osinga ssál' ee?	Eělo, omon' isinga ssála.
vvóv' (speak)	vvóva.
lláamb' (cook)	lláamba.
ttáang' (read)	ttáanga.
osingá ddy (eat)	ddyá.
nnw' (drink)	nnwá.
osinga ssíkám' (get up)	ssíkamá.
vvútúk' (return)	vvútuká.
vviingíl' (wait)	vviingilá.
kkósók' (sit down)	kkósoká.
ssáál' (stay behind)	ssáalá.

Future tense 1 (1st & 2nd sg); ee?; elision; subject pronouns and nouns

This future form is roughly equivalent to 'I am going to ...', and consists of three pieces:

Subject Prefix	Future Auxiliary	Verb Infinitive
i- 'I'	-sínga	ssála 'to work'
o- 'you sg'	-sínga	vvútuká 'to return'

Thus *isinga ssála* 'I am going to work' and *osinga vvútuká* 'you are going to return'. An indicative (main) verb always begins a phrase, so the high tone of *-sínga* is at peak pitch (and bridged with the first one of the infinitive,)

The **subject prefix** (sp) is an integral part of the verb, even though there is a separate pronoun here (*ongéye*, *omóno*) with the same meaning.

The **verb infinitive** consists of a stem ending in *-a* (*-sála*, *-vútuká*), with a **prefix**, meaning much the same as 'to'; for verbs beginning with a consonant the prefix is **gemination**, or **doubling** of the first consonant: *s-sála*, *v-vútuká*. The particle *ee?* placed at the end of a sentence turns it into a question of the 'yes-no' kind. It has rising pitch, not marked, as it does not behave like an ordinary high tone. There is no change of word order, as in English.

All Kongo words end in a vowel, which is often elided, or dropped, when the next word begins with a vowel. Elision is indicated by apostrophe, elided vowels being shown in brackets for the first occurrence: *Ongey(e)*, then *Ongey'*.

The question indicator *ee?* causes elision of the preceding vowel, or sometimes contraction: *-u* (sometimes *-o* ---> *-w'* and *-i* ---> *-y'*). This has the effect of transferring any high tone from the final vowel to the one before it:

isinga vvútuká + ee? ---> isinga vvútúk' ee?
 'I am going to return' ---> 'am I going to return?'

Adjacent high tones are on different levels, the second one lower.
 The pronouns **ongéye** 'you sg' and **omóno** 'I, me' are here subject of the verb. A noun or pronoun as subject:

- (a) has an initial vowel (about which you will learn more later)
- (b) begins a tone phrase
- (c) has first high tone suppressed

hence **ongéye** ---> | **ongeye** and **omóno** ---> | **omono**. Here the pronouns begin the sentence, as well as beginning a tone phrase.

Subject pronouns are not essential, since the person is shown by the subject prefix of the verb (i-, o-), but they are often used for emphasis.

2/2 Nkhũunku yazóole / Section 2

Pattern : **Ongey(e)** | **osinga** ---(a) **ee?** **Vvě,** | **kisinga** ---a-ko.
 You | are you going to --- ? No, | I'm not going to ---.

Model : **Ongey'** | **osinga ssál'** **ee?** **Vvě,** | **kisinga ssála-kó.**
 Are you going to work? No, I'm not going to work.

Ongey' osinga ssál' ee?	Vvě, kisinga ssála-kó.
vvóv'	vvóva-kó.
lláamb'	lláamba-kó.
ttáang'	ttáanga-kó.
osingá ddy'	ddyá-ko.
nnw'	nnwá-ko.
osinga ssíkám'	ssíkamá-ko.
vvútúk'	vvútuká-ko.
vvíingíl'	vvíingilá-ko.
kkósók'	kkósoká-ko.
ssáál'	ssáalá-ko.

Negatives

Any sentence in Kongo can be negated by prefixing **ka-** or **ke-** (contracted to **k-** before a vowel) and suffixing **-ko** at the end. The verbs you have met so far belong to a tone-class which has high tone on the first stem syllable, and another on the final if there are more than two stem syllables: **-dyá**, **-móna**, **-vútuká**, **-víingilá**. There is one exception: stems with a nasal + another consonant after the double vowel, like **-láamba** and **-táanga**. The double vowel here comes from a lengthening process which took place before such sequences or clusters of consonants; there is no difference in sound between the true double vowel, as in **-sáalá**, and the 'long' vowel of **-láamba**, only a difference of effect, as will shortly be seen. These will be called T(one) C(lass) I verbs.

When **-ko** is suffixed to the TCI infinitive, it will itself have a high tone when the verb has two syllables; for this purpose the 'long vowel' verbs behave as the two syllable verbs: **-móna-kó**, **-láamba-kó**. With other TCI verbs, **-ko** has low-tone (though sometimes the final high of the verb may be transferred to it): **-dyá-ko**, **-vútuká-ko**, **-sáalá-ko**, **-víingilá-ko**.

2/3 Nkhùunku yatáatu / Section 3

Pattern: --- osínga ---(a) ee? Eělo, | --- isínga ---a.
 Is it --- you are going to --- Yes, | it's --- I'm going to ---.
 (Are you going to --- some --?) (Yes, I'm going to --- some ---.)

Model : Ssàlu osínga vváang' ee? Eělo, | ssàlu isínga vváanga.
 Are you going to do some work? Yes, I'm going to do some work.
 (Lit. is it work that you are...) (... it is work that I ...)

Ssàlu osínga vváang' ee?		Eělo, ssàlu isínga vváanga.
Madyà osínga lláamb'	(food, cook)	madyà isínga lláamba.
Maàz(a) osíngá nnw'	(water, drink)	maàza nnwá.
Madyà ddy'	(food, eat)	madyà ddyá.
KiKòongo osínga vvóv'	(Kongo, speak)	kiKòongo vvóva.
Nkkàanda ttáang'	(book/letter, read)	nkkàanda ttáanga.
Kimbvumina osíngá nnw'	(milk, drink)	kimbvumina nnwá.
Mvvwàatú osínga ssúumb'	(clothes, buy)	mvvwàatú ssúumba.
Nkkàanda ssónék'	(book/letter, write)	nkkàanda ttáanga.

Stable (predicate) nouns; Indirect relatives

The noun beginning the questions means 'It is a/some N': Ssàlu 'It is work', Mvvwàatú 'They are clothes.' This kind of noun is called predicative or stable; the English translation includes 'be', but in Kongo, the noun is predicative simply by being at the beginning of a phrase, with no initial vowel. If a second high tone occurs in the same phrase, there is a bridge; this high tone may be in the same word, or the next one: | mvvwàatú 'they are clothes', | ssàlu isínga (vváanga) 'it is work (that) I am going (to do)'.

The form isínga (vváanga, etc.) is no different in shape or basic tone-pattern from the indicative examples used in previous lessons, but it is not initial in the phrase, hence it is relative, not indicative; i.e., it means 'which/that I am going (to do, etc.)'. Kongo, like English, does not need anything meaning 'which/that/whom' in this kind of relative clause.

2/4 Nkhùunku yayá / Section 4

Pattern : Oyeeno | nusínga ---(a) ee? Eělo, | oyeeto | tusinga ---a.
 You (pl) | are you going to --- ? Yes, | we | we are going to ---.

Model : Oyeeno | nusínga kkósók' ee? Eělo, | oyeeto | tusinga kkósoká.
 Are you going to sit down? Yes, we are going to sit down.

Oyeeno nusínga kkósók' ee?		Eělo, oyeeto tusinga kkósoká.
lléék' (sleep)		lléeká.
vvútúk'		vvútuká.
nusíngá ddy'		ddyá.
nusínga vviingíl'		vviingilá.
ssáál'		ssáalá.
ttélám' (stand up)		ttélamá.
ttál' (look, watch)		ttála.
vvóv'		vvóva.

1st and 2nd persons plural

The structure is as for Section 1 of this lesson, but using the plural pronouns **oyéeto** 'we' and **oyéeno** 'you (more than one, or respectful to one)', and the corresponding subject prefixes **tu-** 'we' and **nu-** 'you (pl)'. As before, when used as subject, the pronouns are phrase initial, and show suppression of the high tone: | **oyeeto**, | **oyeeno**.

2/5 Nkhùunku yatáanu / Section 5

Pattern : --- nusínga ---(a) ee? Vvě, | ketusínga ---a ---ko.
Is it [noun] you're going to --- ? No, | we're not going to ---
any [noun].

Model: Malavù nusínga ssúumb' ee? Vvě, | ketusínga ssúumba malavú-ko.
Is it palm wine you're going to buy? No, we are not going to buy any palm wine.

Malavù nusínga ssúumb' ee?	Vvě, ketusínga ssúumba malavú-ko.
Madyà lláamb'	lláamba madyá-ko.
Kingelèezo vvóv' (English, speak)	vvóva kingelèezo-ko.
Mmbazì vvútúk' (tomorrow, return)	vvútuká mmbazì-ko.
Nkkàanda ttáang'	ttáanga nkkàanda-kó.
Ssálu vváang'	vváanga ssálu-kó.
Nkkàanda ssónék'	ssóneká nkkàanda-kó.
Akùundi mmón' (friends, see)	mmóna akùundi-kó.
Mmbizì nusíngá ddy' (meat, eat)	ddyá mmbizì-kó.

-ko attached to nouns

To understand why the tone of **-ko** varies when attached to nouns, you need to know more about noun structure. Most nouns in Kongo consist of a prefix attached to a stem:

ma-áza 'water'	mv-vwáatú 'clothes'
ma-dyá 'food'	nk-káanda 'book, letter'
ma-lavú 'palm wine'	ki-Kóongo 'Kongo language'
s-sálu 'work'	ki-ngelèezo 'English language'
a-kúundi 'friends'	mm-bazì 'tomorrow, outside'
mm-bizì 'meat'	

Some have a third element, between the prefix and stem, called a **stem augment**: **kí-mb-vumina** 'milk'. In the vocabulary, nouns are shown under the first letter of the stem, e.g. **ma-áza** is under A, **kí-mb-vumina** under V.

When **-ko** is suffixed, nouns with high tone on the first stem syllable behave as TCI verbs: **madyá-ko** cf. **ddyá-ko**, **ssálu-kó** cf. **mmóna-kó**, **nkkàanda-kó** cf. **ttáanga-kó**. Where the noun has high tone after first stem syllable, **-ko** has low tone: **mmbazì-ko**, **malavú-ko**, **kingelèezo-ko**.

2/6 Nkhùunku yasáambanu / Section 6

Pattern : Omono | isinga ---a. Nkhí osinga ---a?
 Me | I am going to ---. What is it that you are going to --?

Model : Omono | isinga ddyá. Nkhí osinga ddyá?
 I | am going to eat. What are you going to eat?

Omono isinga ddyá.	Nkhí osinga ddyá?
ttáanga.	ttáanga?
nnwá.	nnwá?
lláamba.	lláamba?
vvóva.	vvóva?
ssúumba.	ssúumba?
ttáambulá. (receive)	ttáambulá?
mmóna.	mmóna?
vváanga. (do, act)	vváanga?
vvíingilá. (wait for)	vvíingilá?

Questions with nkhí? 'what is it?'

The question word nkhí? 'what?' is usually in the stable form, as here, meaning 'it is what?' Being a question word, it causes the first high tone of the phrase to have higher than normal peak pitch, which is not bridged; see Note (vii) on p. 4. Compare:

Nkhí osinga vváanga?	'What is it that you are going to do?'
with Ssálu isinga vváanga.	'It is work that I am going to do.'

LESSON 3 / LOÒNGI DYATÁATU

3/1 Nkhùunku yánthete / Section 1

Pattern: O--- | osinga ---(a) ee? Eělo, | oyaandi | osinga ---a.
 The [noun] | is s/he going to --- ? Yes, | s/hé | s/he's going to---

Model : Omwaan(a) | osingá ddy' ee? Eělo, | oyaandi | osinga ddyá.
 Is the child | going to eat? Yes, s/hé is going to eat.

Omwaan(a) osingá ddy' ee?	Eělo, oyaandi osinga ddyá.
Onkkeentó osinga lláamb' (woman)	lláamba.
Onkkuundi-aáku vvútúk' (your friend, return)	vvútuká.
Ómuuntu vvát' (person, plow/cultivate)	vváta.
Onndezi-mwaana ssáál' (child nurse)	ssáalá.
Ompfumu ávata vvyóók' (village chief, pass by)	vvyóoká.
Ómwaan' lléék'	lléeká.
Omuuntu vvívíl' (listen)	vvívilá.
Ompfumu ávata vvóv'	vvóva.

Negatives ctd

In some contexts, the 3rd person singular subject prefix is zero (= nothing). One such context is the negative, where the negative prefix takes the form *ka-* : | *osinga ddyá* 's/he is going to eat' but | *kasinga ddyá* 's/he is not going to eat'.

Nkkutú gives the meaning 'even, at all', and behaves as a noun with high tone after first stem syllable, i.e. *-ko* has no high tone.

3/3 Nkhũunku yatáatu / Section 3

Pattern : *Zolele kutũ---(a) ee?* *Eělo, | ndzolele kunũ---a.*
Do you (sg) want to --- us? Yes, | I want to --- you (pl).

Model : *Zolele kutũviingil(á) ee?* *Eělo, | ndzolele kunũviingilá.*
Do you want to wait for us? Yes, I want to wait for you.

<i>Zolele kutũviingil' ee?</i>	<i>Eělo, ndzolele kunũviingilá.</i>
<i>kutũsadís' (help)</i>	<i> ndzolele kunũsadísá.</i>
<i>kutũmon'</i>	<i>kunũmona.</i>
<i>kutũsonekén' (write to)</i>	<i>kunũsonekená.</i>
<i>kutũlaambil' (cook for)</i>	<i>kunũlaambilá.</i>
<i>kutũkiyíl' (visit)</i>	<i>kunũkiyilá.</i>
<i>kutũvivíl'</i>	<i>kunũvivilá.</i>
<i>kutũsoong' (tell, show)</i>	<i>kunũsoonga.</i>
<i>kutũsamunwiín' (explain/describe to)</i>	<i>kunũsamunwiiná.</i>

Object concords, 1st & 2nd pl persons; 'I/you want'

Where English has a pronoun such as 'us' as object of a verb, Kongo has an **object concord** which for **persons** comes right before the verb stem. For 1st and 2nd persons these are *-tu-* 'us' and *-nu-* 'you (pl)'. Now the prefix is *ku-* instead of gemination: *m-móna* 'to see' but *ku-tú-mona* 'to see us'. The H moves back one syllable, from first stem syllable to object concord, as shown.

Ndzolele 'I want' and *zolele* 'you (sg) want' (variant of *o-zolele*) are perfect forms of the verb *-zóla* 'want, like, love'. Perfect forms are explained in greater detail in Lesson 9. The two examples here have no high tones.

3/4 Nkhũunku yayá / Section 4

Pattern: *O- -- | besinga ---a, | kewaãu-ko ee?*
Thé [pl noun] | they are going to ---, | isn't that so?
(The --s are going to ---, aren't they?)
Vvě, | oyaau | kebesinga ---a-ko.
No, | they | they aren't going to ---.

Model : *Owaana | besinga ddyá, | kewaãu-ko ee?*
Thé children | are going to eat, | aren't they?
Vvě, | oyaau | kebesinga ddyá-ko.
No, | they | are not going to eat.

3/4 ctd

Owaana besinga ddyá, kewáau-ko ee?	Vvě, oyaau kebesinga ddyá-ko.
Oakeentö lláamba,	lláamba-kó.
Oákuundi-aáku vvútuká, (your friends)	vvútuká-ko.
Owaantu vváta, (people, plow)	vváta-kó.
Enndezi zawáana ssáalá, (nurses of the children)	ssáalá-ko.
Empfumu zamávata vvyóoká, (village chiefs)	vvyóoká-ko.
Ówaana lléeká,	lléeká-ko.
Owaantu vvivilá	vvivilá-ko.
Empfumu zamávata vvóva,	vvóva-kó.

Plural nouns; 3rd pl pronoun and subject prefix; kewaáu-ko

The nouns in the questions are the plurals of those in 3/1. At this stage you need not try and learn these plurals, though you may notice that some, such as 'chiefs' and 'nurses', are identical with the singular forms. Enndezi zawáana 'the nurses of the children' is not a compound, as is its singular.

kewaáu-ko 'it is not so' (see 1/1) is from waáu M 'thus', a pronoun of a class referring to abstracts.

3/5 Nkhùunku yatáanu / Section 5

Pattern: Nuzolel(e) o---(a) o--- ee? Íngeta, | tuzolele kubà---a.
Do you want to --- the [pl noun]? Yes indeed, | we want to --- them.

Model : Nuzolel' òmmon' owáan' ee? Íngeta, | tuzolele kubàmona.
Do you want to see the children? Yes indeed, | we want to see them.

Variation exx. 4-8: Íngeta replaced by Eělo.

Nuzolel' òmmon' owáan' ee?	Íngeta, tuzolele kubàmona.
òkkiyil' óákuundi-eéno (visit your friends)	kubàkiyilá.
òvviingil' óákeentó (wait for the women)	kubàviingilá.
òssadis' ówaántu (help the people)	kubàsadisá.
òllaambil' ówáan'-eéno (cook for your (pl) children)	kubàlaambilá.
òssonekén' éngudi-zeéno (write to your mothers)	kubàsonekená.
òddiik' ówáan' (feed the children)	kubàdiiká.
òssoong' óámmbuta zawaántu (show/tell the elders*)	kubàsoonga.

*lit. 'elders of the people'.

3rd pl object concords; infinitive as noun;
elision, tone transfer and tone shift

The object concord for the 3rd person plural 'they', when referring to people, is -ba- (with a variant -a-): ku-bá-mona 'to see them'. In the questions the infinitive has IV, the Variant 1 form; it is a noun like any other and can appear with or without IV.

4/2 ctd

Ndzolele vř | walongoka.
walaanda.
walwaaka.
wakota.
wafinama.
wavuunda.
wayambula.
wayiindula.
waseva.
wiiza.
weenda.

Vvě, | kizòlele llongóka-ko.
llaánda-ko.
llwaáka-ko.
kkotá-ko.
ffináma-ko.
vvuúnda-ko.
yyambúla-ko.
yyiíndula-ko.
ssevá-ko.
kwiíza-ko.
kweénda-ko.

'I don't want'; TCII verbs with -ko

'I don't want/like to' is expressed by kizólele ---a-ko, which as an indicative is phrase initial: | kizòlele ... The high tone will be bridged with the next, as usual: | kizòlele yyambúla-ko 'I don't want to stop.' In a negative phrases, the infinitive has no IV.

4/3 Nkhùunku yatáatu / Section 3

Pattern: Besinga ---a. Nkhĩ ánthangwa besinga ---a?
They are going to ---. It is what of time that they are going to --?
(When are they going to ---?)

Model : Besinga kkotá. Nkhĩ ánthangwa besinga kkotá?
They are going to go/come in. When are they going to go/come in?

Besinga kkotá.	Nkhĩ ánthangwa besinga kkotá?
llwaáka.	llwaáka?
kwiíza.	kwiíza?
vvuúnda.	vvuúnda?
kweénda.	kweénda?
mmaánta (climb)	mmaánta?

'When?' questions

'When?' is expressed by Nkhĩ ánthangwa? lit. 'It-is-what of-time?' followed by indirect relative, as in 2/6. Being a WH question, this structure has no bridge, and the first high tone has extra high pitch.

4/4 Nkhùunku yayá / Section 4

Pattern : Nufwete kutù---a. Dyámbbote, | tusinga kunú---á.
You ought to --- us. Very well, | we'll --- you.

Model : Nufwete kutúlaandá. Dyámbbote, | tusinga kunúlaandá.
You ought to follow us. Very well, | we'll follow you.

4/4 ctd

Nufwete kutùlaandá.	Dyǎmbote, tusinga	kunúlaandá.
kutúkiyilá.		kunúkiyilá.
kutúyizilá. (come for)		kunúyizilá.
kutùloongá. (teach)		kunúloongá.
kutúyiindulá.		kunúyiindulá.
kutùsamunwiiná.		kunúsamunwiiná.
kutùwaaná. (meet, lit. find)		kunúwaaná.
kutùvubilá. (baptize)		kunúvubilá.

TCII verbs with object concord

The object concord (-tu-, -nu- etc.) is inserted before the root, as before, and the prefix ku- replaces gemination. The concord and final vowel both have high tone: kutúkiyilá 'to visit us'. In -izila 'to come for', -y- is inserted between the concord and the stem: kunúyizilá 'to come for you.'

-fwete 'ought' is an auxiliary, allied to the perfect forms (see Lesson 9).

4/5 Nkhùunku yatáanu / Section 5

Pattern : Zolele kùNA---(á) ee? Eělo, | ndzolele kùG---á.
Do you want to --- me? Yes, | I want to --- you (sg).

Model : Zolele kùnkhiyil(á) ee? Eělo, | ndzolele kùkkiyilá.
Do you want to visit me? Yes, | I want to visit you.

Zolele kùnkhiyil' ee? (-kiyilá, visit, lit. travel for)

	Eělo, ndzolele kùkkiyilá
kùntsadís' (-sádisá, help)	kùssadísá.
kùndoóng' (-loóngá, teach)	kùlloongá.
kùmmbon' (-móna, see)	kùmmona.
kùntsonekén' (-sónekená, write to)	kùssonekená.
kùndaambíl' (-láambilá, cook for)	kùllaambilá.
kùmphivíl' (-vívilá, listen to)	kùvvivilá.
kùmphiangíl' (-víingilá, wait for)	kùvviingilá.
kùnthangíl' (-táangilá, read to)	kùttaangilá.
kùnjiindúl' (-yiíndula, remember, think of)	kùyyiindulá.
kùngw' (-wá, hear)	kùwwa.
kùndiík' (-díiká, feed)	kùddiiká.
kùmpfiímp' (-fiímpa, measure, examine)	kùffiimpá.
kùnnat' (-natá, carry)	kùnnatá.

1st and 2nd sg object concords: -NA- and -G-

The 2nd person sg object concord is gemination (-G-) of the first stem sound, e.g. kù-s-sadísá 'to help you'. (In s-sádisá gemination represents 'to', in kù-s-sadísá it stands for 'you'.) The first person concord 'me' is a nasal plus another sound, represented NA; you need not try to learn these now, but get used to recognizing the verb with and without 'me'. In the case of the two vowel commencing stems and their derivatives, the extra -y- is geminated: kù-y-yendelá 'to go for you'. Since neither of these object concords is syllabic, the high tone goes on to the preceding ku.

4/6 Nkhũunku yasámbanu / Section 6

Pattern : **Dya---**, | **kewaáũ-ko ee?** **Íngeta,** | **dya---** **beéni.**
 It is of ---ness, | isn't it so? Oh yes, | it's of ---ness very.
 (It's [adjective], isn't it?) (Oh yes, it's very [adjective].)

Model : **Dyámmbote,** | **kewaáũ-ko ee?** **Íngeta,** | **dyámmbote beéni.**
 It's good, | isn't it? Oh yes, | it's very good.

Dyámmbote, kewaáũ-ko ee?	Íngeta, dyámmbote beéni.
Dyallũdi, (true)	dyallũdi
Dyássivi, (amazing)	dyássivi
Dyamphiĩmpita (strange)	dyamphiĩmpita
Dyasíkila, (correct)	dyasíkila
Dyakizowá (stupid)	dyakizowá
Dyangaãngu (clever)	dyangaãngu
Dyaluvunũ (untrue)	dyaluvunũ
(also luvũnu , e.g. in 4/7.)	
Dyánkheenda (a pity, sad)	dyánkheenda
Kwanndá (distant, far)	kwanndá
Kwáñkhufi (near, close)	kwáñkhufi

Adjectival concepts; the impersonal and locative

Most adjectival concepts in this section are expressed by a prefix meaning 'of' attached to a noun meaning a quality, e.g. **mm-bóte** M 'goodness', **l-lúdi** 'truth'. The exception is **dyasíkila**, a verb form meaning 'which has become correct'. Nouns are dealt with in greater detail from Lesson 6 onwards. A possessive prefix attached to a noun has the same tonal effect on moving tones as the IV: **mm-bóte** but **dyámmbote**.

The prefix **dya-** is an impersonal, referring to things or matters in general; it agrees with **dya-ambú** 'word, affair, matter'. The last two examples have a locative meaning, referring to place. (For future reference, **dya-** is Class 5, **kwa-** is Class 17.)

4/7 Nkhũunku yantsámbwaadi / Section 7

Pattern : **Dya---**, | **kewaáũ-ko ee?** **Vvě,** | **kedya---** **nkkutú-ko.**
 It is of ---ness, | is it not so? No, | it's not of ---ness at all.
 (It's [adjective], isn't it?) (No, it's not [adjective] at all.)

Model : **Dyámmbote,** | **kewaáũ-ko ee?** **Vvě,** | **kedyámmbote nkkutú-ko.**
 It's good, | isn't it? No, | it's not good at all.

4/7 ctd

Dyãmbote, kewaãu-ko ee?	Vvè, kedyãmbote nkkutú-ko.
Dyallüdi,	kedyallüdi
Dyãssivi,	kedyãssivi
Dyamphiïmpita,	kedyamphiïmpita
Dyasïkila,	kedyasïkila
Dyakizowã,	kedyakizowã
Dyaluvünu,	kedyaluvünu
Dyãnkheenda,	kedyãnkheenda

Kwanndã,	kekwanndã
Kwãnkhuifi,	kekwãnkhuifi

Negating adjectival concepts

Questions as for previous section, with negative answers, adding nkkutú as in 3/2. The negative prefix appears as ke- before possessive prefix.

TEST FOR LESSONS 1-4 (key on p.142)

A. Translate from Kongo:

- | | |
|--|--|
| 1. Saala kyãmbote. | 12. Nkhĩ osinga ttãambulã? |
| 2. Kedyambũ-ko. | 13. Oyaandi osinga ssónekã. |
| 3. Unndòlokã. | 14. Vvè, kasinga vvútukã nkkutú-ko. |
| 4. Ewuunu kyazõole. | 15. Ndzolele kunüviingilã. |
| 5. Omono isinga kkósokã. | 16. Vvè, oyaau kebesinga vvãta-kó. |
| 6. Vvè, kisinga ssíkamã-ko. | 17. Ñgeta, tuzolele kubãsadisã. |
| 7. Kikõongo isinga vvóva. | 18. Dyãmbote, isinga ffinãma. |
| 8. Eëlo, oyeeto tusinga ssãla. | 19. Vvè, kizõlele yyiíndula-ko. |
| 9. Madyã isinga ddyã. | 20. Nkhĩ ánthangwa besinga kwiíza? |
| 10. Oyeeto tusinga ttãla. | 21. Dyãmbote, tusinga kunúwaanã. |
| 11. Vvè, ketusinga ssúumba mbizi-kó. | 22. Ndzolele kúwwa. |
| | 23. Ñgeta, kwãnkhuifi beéni. |
| | 24. Vvè, kedyamphiïmpita nkkutú-ko. |

B. Translate into Kongo:

- | | |
|-----------------------------------|---|
| 1. How are you? | 12. She's not going to cook at all. |
| 2. What did you say? | 13. Yes, I want to help you pl. |
| 3. I didn't understand. | 14. No, they aren't going to listen. |
| 4. My name is ... | 15. Oh yes, we want to see them. |
| 5. Today is Monday. | 16. OK, I'll come. |
| 6. I'm going to wait. | 17. No, I don't want to go. |
| 7. I'm not going to stay behind. | 18. What time are they going to arrive? |
| 8. I'm going to drink some water. | 19. Very well, we'll follow you. |
| 9. We're going to go back. | 20. Yes, I want to examine you sg. |
| 10. What are you sg going to do? | 21. Oh yes, it's very true. |
| 11. He's going to speak. | 22. No, it's not far at all. |

LESSON 5 / LOŒNGI DYATÁANU

5/1 Nkhũunku yánthete / Section 1

Pattern : Nkhĩ zolele? Zolele vŏ | ya---a?
 What is it that you want? Do you want that | I should --- ?
 Eělo, | ndzolele vŏ | wa--a.
 Yes, | I want that | you should ---.

Model : Nkhĩ zolele? Zolele vŏ | yavutuka?
 What do you want? Do you want | me to return?
 Eělo, | ndzolele vŏ | wavutuka.
 Yes, | I want | you to return.

Nkhĩ zolele?	Zolele vŏ yavutuka?	Eělo, ndzolele vŏ wavutuka.
	yakosoka?	wakosoka.
	yaviingila?	waviingila.
	yasaala?	wasaala.
	yavova?	wavova.
	yatala?	watala.
	yadya?	wadya.
	yalaanda?	walaanda.
	yakota?	wakota.
	njiiza? (come)	wiiza.
	njeenda? (go)	weenda.
	yafinama?	wafinama.

Subjunctive, 1st & 2nd persons sg; vŏ 'that'; pitch features of questions

The subjunctive was introduced briefly in 4/1; the structure is subject prefix + -a- + verb root + -a, and the meaning is '[that] I should/may do'. It is used after vŏ '[so] that' to express wishing, commanding and purpose. The 1st person i- is contracted to y-, and the 2nd person o- to w-. The exception is 'I' before the two vowel commencing verbs, where it has the form nj-. The letter j represents a palatal plosive, rather like gy in Magyar. The subjunctive has no high tone in the forms without object concords, but you may hear the 'false' or 'imposed' high tone on the final vowel (see (ix) in the tonal notes of Lesson 1). It always begins a phrase.

In these same two verbs, the vowel of the marker -a- is assimilated to the root vowel, hence /o-a-iz-a/ ---> wiiza and /o-a-end-a/ ---> weenda.

The questions, it will be noted, do not have the ee? at the end; instead, they have higher pitch than usual throughout, and no fall on the final high tone. This is an alternative way of forming yes-no questions in Kongo. (A 'yes-no question' is one which required either 'yes' or 'no' for the answer.)

5/2 Nkhùunku yazóole / Section 2

Pattern : Bazòlele vó | nwaba---a.
 They want that | you should --- them. (They want you to --- them.)
 Bazòlele vó | twaba---a? Ekkuma | nkhi?
 They want that | we should --- them? The reason | is what?
 (They want us to --- them? Why?)

Model : Bazòlele vó | nwabasàdisá.
 They want | you to help them.
 Bazòlele vó | twabasàdisá? Ekkuma | nkhi?
 They want | us to help them? Why?

Bazòlele vó nwabasàdisá.	Bazòlele vó twabasàdisá?	Ekkuma nkhi?
nwabatāla.	twabatāla?	
nwabalaānda.	twabalaānda?	
nwabavivilá.	twabavivilá?	
nwabawá.	twabawá?	
nwabavubŷla.	twabavubŷla?	
nwabaloōnga.	twabaloōnga?	
nwabafiŷpa.	twabafiŷpa?	
nwabakiyŷla.	twabakiyŷla?	

Subjunctive ctd : 1st & 2nd pl, with object concords; 'why?'; 'they want'

As before, the subject prefixes are contracted when a vowel follows: tu- is replaced by tw- and nu- by nw-. With an infixed object concord -- here the 3rd person pl -ba- 'them' -- the stem has infinitive tones: nwabasàdisá 'that we may help them' but nwabaloōnga 'that we may teach them' (no H shift).

'Why?' is expressed by ekkuma | nkhi? 'The reason | is what?', from k-kúma M, a noun meaning 'reason'. As subject of the sentence, it has IV (either e- or o-), begins a tone phrase, and has first high tone suppressed.

bazólele 'they want', unlike 1st and 2nd person forms, has a high tone.

5/3 Nkhùunku yataātu / Section 3

Pattern : O--- | ofwete ---a. Eělo, | dyàmbote vó | ka---a.
 The [noun] | ought to ---. Yes, | it is good that | s/he ---.

Model : Omuuntu | ofwete vvuúnda. Eělo, | dyàmbote vó | kavuunda.
 The person | ought to rest. Yes, | it is good for | him/her to rest.

Omuuntu ofwete vvuúnda.	Eělo, dyàmbote vó kavuunda.
Onkkeentō llāamba.	kalaamba.
Omwaana llèeká.	kaleeka.
Onkkuundi-aāme kkotā.	kakota.
Ombbuunzi-aāme fwete ddyā. (my younger brother/sister)	kadya.
Onlloongi vvivilá. (teacher)	kavivila.
Ose-dyaāku ofwete kwiŷza. (your father, come)	keeza.
Engudi-aāme kweēnda.	keenda.
Empfumu āvata fwete vvōva.	kavova.

Subjunctive ctd: 3rd person sg; -fwete 'ought'

The 3rd sg subject prefix, 's/he', is ka- for the subjunctive (the only one different from forms in other tenses); -a- assimilates to following -e-, and coalesces with -i- to make -e-, hence kadya, but keenda and keeza.

The auxiliary -fwete 'ought' occurs in 4/4. The 3rd person subject prefix can, as noted in 3/2, be omitted.

You may be puzzled by the different forms of the possessives 'my' and 'your': ónkkuundi-aáku 'your friend' but óse-dyaáku 'your father'. This is because the two nouns are in different noun classes, as you will soon see. However, any noun meaning person/s can take 'person' verbal subject prefixes.

5/4 Nkhũunku yayá / Section 4

Pattern : Ekkuma | nkħĩ zoleele vó | yaNG---a?

The reason | is what for which you want that | I should --- him/her?
(Why do you want me to --- him/her?)

Ekkuma | kǎdi | dyàmffunu vó | waNG--a.

The reason | is because | it is of necessity that | you --- him/her.
(Because it is necessary/useful for you to --- him/her.)

Model : Ekkuma | nkħĩ zoleele vó | yanssàdisá?

Why | do you want | me to help him/her?

Ekkuma | kǎdi | dyàmffunu vó | wanssàdisá.

Because || it's necessary for | you to help him/her.

Ekkuma nkħĩ zoleele vó	Ekkuma kǎdi dyàmffunu vó	
yanssàdisá*?		wanssàdisá.
yamvvivilá?		wamvvivilá.
yanttǎla?		wanttǎla.
yanllaǎnda.		wanllaǎnda.
yamvvubíla?		wamvvubíla.
yankkiyíla?		wankkiyíla.
yanddiiká?		wanddiiká.
yanlloǒnga?		wanlloǒnga.
yammǒna?		wammǒna.
yannatǎ?		wannatǎ.

*wrong in recording (wanssàdisá)

Object concord, 3rd person singular -NG-

As in the subject prefixes, there is no sex-gender distinction in Kongo, and the 3rd sg object concord can mean 'her' and 'him'. It consists of a nasal with **gemination** (doubling) of the following consonant, and is symbolized by -NG-. The nasal is 'homorganic' with the following consonant, i.e., made with the same organs of speech, hence wa-ns-sàdisá 'that you may help him', but wa-mv-vubíla 'that you may baptize him'. For -izíla 'come for' and -endéla 'go for', the -y- is added and geminated: wa-ny-yendéla 'that you may go for him'.

When the following consonant is itself a nasal, instead of writing three characters, two are written and the second underlined to represent gemination:

-NG- is like -G- 'you' (and -NA- 'me', see 6/3): it is not syllabic, so cannot bear tone, hence *kú-nt-tala* 'to see him/her', cf. *kú-t-tala* 'to see you sg' and *ku-tú-tala* 'to see us'.

zoleele means 'for which you want'. *dyámffunu* lit. 'of necessity'; *mf-fúnu* M 'usefulness, necessity, profit'. Note no bridging with *nkhĩ?*, see 2/6.

5/5 Nkhùunku yatáanu / Section 5

Pattern : Naǎng(a) | osinga [verb] [noun].

Perhaps | you will --- a/some ---.

Avǒ | ya---a ---, | isinga yyangálala.

If | I (should) --- a/some ---, | I shall be happy.

Model : Naǎng' | osinga ttáambulá nkkáanda.

Perhaps | you will get a letter.

Avǒ | yataambula nkkáanda, | isinga yyangálala.

If | I (should) get a letter, | I'll be happy. (If I do get one...)

Naǎng'

osinga ttáambulá nkkáanda.	Avǒ yataambula nkkáanda, isinga yyangálala.
mmóna ngúdi-aáku.	yamona ngúdi-aáme,
vvéwa mvvwáatú.	yavewa mvvwáatú,
(be given clothes)	
ddyá madyá mámbote	yadya madyà mámbote,
(eat good food)	
llwaáka owuúnu.	yalwaaka wuúnu,
(arrive today)	
wwaána yyúunga kyámbote.	yawaana yyúnga-kyámbote,
(find a good coat)	
ssúumba mphú ámbote.	yasuumba mphù ámbote,
(buy a good hat)	
lleénda kwiíza.	yaleenda kwiizǎ,
(be able to come)	
ssóolá kinkhutú kyámbote.	yasoola kinkhutú kyámbote,
(choose an attractive shirt)	
bbáka vvíimpi,	yabaka vvíimpi,
(get better, lit. catch health)	
ssoómpa nkkéentó ámbote,	yasoompa nkkèentó ámbote,
(marry lit. borrow a good wife)	

Future conditions : avǒ + subjunctive; four-syllable contraction rule

A future condition is expressed by avǒ 'if' followed by the subjunctive -- phrase initial as always (and it has no 'false' H, as the following noun has H). There is some uncertainty about the condition: 'if I do get a letter ...'

Two vowels may be contracted to one if they are at the beginning of a stem or root of four or more syllables; -váanga 'make, do' has a related verb -vángakaná 'get done, be feasible', where the addition of other elements has brought the number of syllables up to four. Sometimes an adjectival expression is compounded with its noun to make one word, which is what has happened in *yyúunga kyámbote* ---> *yyúnga-kyámbote*. This is particularly common when the

'long' vowel comes before a nasal cluster (m or n followed by another consonant), because at some time in the past, vowels were lengthened before such clusters, so are especially vulnerable to contraction.

5/6 Nkhũunku yasáambanu / Section 6

Pattern : Nkhĩ kávvangaangá? Mu---a ken(á) ee?
 What is it that s/he is doing? Is it in ---ing that s/he is?
 Vvě, | keG---aanga-ko.
 No, | s/he's not ---ing.

Model : Nkhĩ kávvangaangá? Mũddya kén' ee?
 What's s/he doing? Is s/he eating?
 Vvě, | kèddyaangá-ko.
 No, | s/he's not eating.

Nkhĩ kávvangaangá?	Mũddya kén' ee?	Vvě, kèddyaangá-ko.
	Mũllaamba kén'	kèllaambaangá-ko.
	Mũssala	kèssalaangá-ko.
	Mũttaanga	kèttaangaangá-ko.
	Muddilà (weep, cry)	kèddilàanga-ko.
	Mullongòka	kèllongòkaanga-ko.
	Mussevà	kèssevàanga-ko.
	Mussukùla (wash)	kèssukùlaanga-ko.
	Muvvuùnda	kèvvuùndaanga-ko.
	Mullundùmuka (run)	kèllundùmukaanga-ko.
	Mũvvutuká	kèvvutukaangá-ko.

Two present tenses; -anga 'continuative' suffix

There are two ways of expressing the present. The first, shown in the questions, consists of **mu-**'in' prefixed to the infinitive, stabilized by being phrase initial, and followed by the indirect relative of **-iná** 'be'(explained more fully in the next section): | **mũllaamba kená** 'it-is-in-cooking that-she-is'. The prefix causes the usual shift of moving tones. This form emphasizes the verb: 'is she cooking?' when asking for information, and expresses the progressive aspect, 'be ---ing'.

The second form consists of the subject prefix + infinitive + **-anga**, a 'continuative' suffix: | **tũllaambaangá** 'we are cooking'. Addition of the suffix brings the number of syllables up to three or more for TCI verbs, which accordingly have a second high tone. The subject prefix, like any other prefix, causes high tone shift. Here the negative is used; for 3rd sg the form is **ke-**, and as before, **-ko** has low tone. Later you will learn other usages for **-anga** which are not 'continuative'.

Though not shown, the two vowel commencing stems will behave regularly:
 | **tukweẽndaanga** 'we are going' and | **kekwiĩzaanga-ko** 'she's not coming'.

This second form of the present is used for both progressive and habitual:
 | **kèllongòkaanga-ko** 'he isn't learning, he doesn't learn.'

N.B. **-aanga** does not count towards the 'four-syllable' rule: **bévvilingilaangá** 'they wait'.

LESSON 6 / LOŪNGI DYASÁAMBANU

6/1 Nkhùunku yánthete / Section 1

Pattern : O-----aame, | akwěyi -iná? Mùndzo -iná.
 [noun] my, | it is where that it is? It is in the house that it is.

Model : Onkkeentǒ-aame, | akwěyi kená? Mùndzo kená.
 My wife, | where is she? (Where's my wife?) She's in the house.

Onkkeentǒ-aame, akwěyi kená?		Mùndzo kená.
Èngudi-aáme,	kená? (my mother)	kená.
Ówaan'-aáme,	bená? (my children)	bená.
Ekinkhutǔ-kyaame,	kiná?	kiná.
Omadya-maáme,	mená?	mená.
Omvvwaatǔ-myaame,	miná? (my clothes)	miná.
Ónkkaand(a)-aáme,	winá? (my book)	winá.
Ónkkaanda-myaáme,	miná? (my books)	miná.

-iná 'be'; 'where?' questions; topic nouns;
 concords and subject prefixes of noun classes 1/2, 3/4, 6,7,9

The verb -iná 'be' is irregular in some ways; it has no infinitive ('to' form), and is found only in the present tense. It begins with a vowel, and some subject prefixes show assimilation or coalescence of their vowels; the 1st person singular has the form nj-:

Singular:	njiná 'I am'	Plural:	twiná 'we are'
	winá 'you are'		nwiná 'you are'
	winá 's/he is'		bená, ená 'they are'
	(kená 'that s/he is')		

For other forms see below,
 noun classes.

The question word akwěyi? 'where?' behaves like nkhi? in that it is stable, so phrase initial, is followed by the indirect relative, and causes extra high unbridged first high tone: | akwěyi kiná? lit. 'it-is-where that-it-is?'. In the answer the noun denoting the place is stabilized and followed by indirect relative -- but bridged: | mùndzo kiná 'it-is-in-the-house that-it-is.'

The noun here is strictly not a subject, but a **topic**; its behavior however is the same as that of a subject, i.e., it has IV, and the first high tone is suppressed: Ekinkhutǔ-kyaame, | akwěyi kiná? or | mùndzo kiná.

Nouns are assorted into a number of **noun classes**. Each class has a system of agreement operating through the sentence; certain other words are required to be in agreement with it, and this agreement, or **concord**, is achieved by a set of concordial elements for each class. Exx:

Omadya - maáme, | akwěyi mená? 'My food, | where is it?'
 Ekinkhutǔ-kyaame, | akwěyi kiná? 'My shirt, | where is it?'

As shown in 2/3, nouns normally consist of a **prefix** and a **stem**, with perhaps a stem augment, plus or minus IV. Each class has a prefix or set of prefixes;

there are often different forms of the prefix before vowels, stem augments, and consonants; also some classes share some of their forms.

Classes are individually numbered, from 1 to 18, according to a system used over the whole Bantu field; there is a gap for Class 12, which does not exist in Kongo, but does in related languages. Many classes are paired sg/pl, thus Class 1 usually has plurals in 2, Class 3 has plurals in Class 4, and so on.

The classes illustrated in this section are 1/2, 3/4, 6, 7 and 9. The following table shows the prefix forms for nouns, and subject prefixes. There are usually different forms of the subject prefix before consonant (full form) and before a vowel (contracted form). One (Class 1) has a special form for the indirect relative. There is also variation, even within one person's speech (idiolect); all the variants used by Sr. Makoondekwa are shown.

Subject prefixes may show assimilation or coalescence of the vowel with that of *-iná* 'be'; as a help in the present drill, the indirect relative form for each class is shown for *-iná*.

Class no.	Noun Prefix			Subject Prefix		
	+consonant	+vowel	+stem augment	full	contracted	ind. rel.
1	NG-	mV-, mu-u	mu-	o-/ø-	w-	ka-; kená
2	a-, ba-	wa-	a-, ba-	be-/ba/ a-/e-	b-, ø-	bená
3	NG-	mWV-, mu-u, mo-o	mu-	u-	w-	winá
4	NG-	myV-, mi-i	mi-i	mi-	my-	miná
6	ma-	ma-	ma-	ma-	m-	mená
7	G-	kyV-, ki-i	ki-	ki-	ky-	kiná
9	NA-	NA-	(none)	i-	y-	yiná

Examples: Classes 1/2 : nk-kéentó/a-kéentó M 'woman,/women'
mwa-ána/wa-ána M 'child/children'
mú-nn-dele/á-nn-dele 'white man/white men'

Classes 3/4 : nk-káanda/nk-káanda M 'book/books'
mo-óngo/myo-óngo M 'mountain/mountains'
mú-nt-se/mí-nt-se 'sugarcane/canes'

Class 6 : ma-dyá M 'food'
ma-áza M 'water'

Class 7 : s-sálu M 'work, task'
kyo-ózi M 'cold(ness)'
ki-inzú M 'pot'
kí-mb-vumina 'milk'

Class 9 : m-phú M 'hat'
ng-údi M 'mother'

The noun **mu-untú** M 'person' is in Class 1, with plural **wa-antú** 'people', slightly irregular. Further classes will be dealt with as they arise.

ónkkanda-myaáme is another example of vowel contraction (from **ónkkaanda**). See notes on **yyúnga-kyámbote** in 5/5.

6/2 Nkhùunku yazóole / Section 2

Pattern: **O-----aame, | mündzo -in(á) ee?** **Vvě, | ke--inà mündzo-kó.**
 [noun] my, | is it in the house that -- is? No, | -- is not in the house.

Model : **Onkkeentǒ-aame, | mündzo kén' ee?** **Vvě, | kenà mündzo-kó.**
 My wife, | is she in the house? No, she's not in the house.
 (Is my wife in the house?)

Onkkeentǒ-aame, mündzo kén' ee?	Vvě, kenà mündzo-kó.
Éngudi-aáme, kén'	kenà
Ówaan'-aáme, bén'	kebenà
Oakuundi-aáme, bén'	kebenà
Ekinkhutǔ-kyaame, kín'	kekinà
Eyyunga-kyaáme, kín'	kekinà
Ómadya-maáme, mén'	kemenà
Omúvwaatǔ-myaame, mín'	keminà
Ónkkaand'-aáme, wín'	kewinà
Ónkkaanda-myaáme, mín'	keminà

Negative of -inà 'be'

The negative is formed in the usual way by affixation of **ke- -ko**. The 3rd sg/Class 1 form is **kená**, identical with the indirect relative **kená** 'which s/he is', but is not confused with it; the indirect relative is not phrase initial.

-ko has a high tone when suffixed to **mündzo**. **Eyyunga-kyaáme** is another example of the 'four syllable contraction' rule applying to a compound, cf.5/5.

6/3 Nkhùunku yatáatu / Section 3

Pattern : **O-----aame, | akwěyi -iná?** **Kizèeyé-ko kana | akwěyi -iná.**
 My ---, | it is where that -- is? I don't know whether | it is where
 that -- is.

Model : **Omwaan(a)-aáme, | akwěyi kená?** **Kizèeyé-ko kana | akwěyi kená.**
 My child, | where is s/he? I don't know | where s/he is.
 (Where is my child?)

THIS SECTION IS CONTINUED ON THE NEXT PAGE

6/3 ctd

Omwan'-aãme, akwěyi kená?	Kizèeyé-ko kana akwěyi kená.
Onkkuundi-aãme, kená?	kená.
Ónkaz(a)-aãme, kená? (my spouse)	kená.
Ówaan'-aãme, bená?	bená.
Oakuundi-aãme, bená?	bená.
Enkkanda-myaãme, miná?	miná.
Émvvwaatú-myaame, miná?	miná.
Ékinkhutú-kyaame, kiná?	kiná.
Eyyunga-kyaãme, kiná?	kiná.
Émphu-aãme, yiná?	yiná.
Émboongo-zaãme, ziná? (my money)	ziná.
Éntsampaatú-zaame, ziná? (my shoes)	ziná.

Classes 9/10; NA consonant clusters; indirect questions

The prefixes for Class 9 were shown in 6/1. Classes 9 and 10 have the same noun prefixes, but Class 10 has an extra or 'augment prefix' *zi-*, used when nothing else in the vicinity shows plurality, e.g. *zín-d-zo* 'houses'. Otherwise, the prefix is *NA-* ('nasal plus another element'). The manifestations of *NA* are shown below:

NA + f --->	mpf	mp-fúmu M 'chief'
v --->	mbv,	mb-vóva, m-phóva M 'act of speaking' (< -vóva)
	mph	m-phú M 'hat'
s --->	nts	nt-sámpaatú M 'shoe'
z --->	ndz	nd-zó M 'house'
t --->	nth	n-tháangwa M 'time'
k --->	nkh	n-khúfi M 'shortness'
b --->	mmb	mm-bízi M 'meat'
d --->	nnd	nn-dyá M 'act of eating' (<-dyá)
m --->	mmb	mm-bóna M 'act of seeing' (-móna)
n --->	nnd	nn-datá 'act of carrying' (<-natá)
l --->	nnd	nn-dá 'tallness' (cf. -lá 'be tall')

Before vowels *i*, *e*, and

semi-vowel <i>y</i> , NA --->	nj :	nj-izá 'act of coming' (<-izá)
		nj-endélo 'way of going' (<-endéla)
		nj-iíndu 'thought, idea' (<-yiíndula)

Before vowels *a*, *i*, *u*, and

semi-vowel <i>w</i> , NA --->	ng :	ng-aángu 'wisdom'
		ng-oló 'strength'
		ng-údi M 'mother'
		ng-waána 'act of finding' (<-waána)

There is a tendency for the first, nasal, element to be dropped in speech, especially before voiceless plosives, *p*, *t*, *k*; one may often hear *pfúmu* for *mpfúmu*, *phú* for *mphú* and so on.

The subject prefix for Class 10 is *zi-*, contracted *z-*; however, when the noun subject (or topic) refers to a human (as *(zi)mpfumu*), prefixes of Classes 1 and 2, the person classes, may be used.

Indirect questions are introduced by *kana* 'whether'. The quoted question

has the same form as the direct questions, BUT does not have the extra high pitch, and therefore has bridging. Compare:

| akwěyi kená? 'where is he?'
 (kana) | akwěyi kená 'where he is'

As can be seen, -ko can be attached to any appropriate word, normally the end of the clause.

6/4 Nkhùunku yayá / Section 4

Pattern : Nkhĩ kasínga ---a? Kizèeyé-ko kana | nkhi kasínga ---a.
 It is what that s/he I don't know whether | it is what that s/he
 is going to ---? is going to ---.

Model : Nkhĩ kasínga vváanga? Kizèeyé-ko kana | nkhi kasínga vváanga.
 What is s/he going to do? I don't know | what s/he's going to do.

Nkhĩ kasínga vváanga?	Kizèeyé-ko kana nkhi kasínga vváanga.
ddyá?	ddyá.
lláamba?	lláamba.
vváaná? (give)	vváaná.
ttwáasá ¹ ? (bring)	ttwáasá.
ttáambulá? (receive, accept)	ttáambulá.
mmóna?	mmóna.
nнатá?	nнатá.
llongóka?	llongóka.
bboóngá? (pick up, take)	bboóngá.
ssukúla?	ssukúla.
vvilákana? (forget)	vvilákana.

Indirect questions with nkhi 'what?'

These are formed in the same way as in the previous section : introduced by kana, without extra high pitch at the peak, and no bridging:

| nkhi kasínga vváanga? 'what is s/he going to do?'
 (kana) | nkhi kasínga vváanga. 'what s/he is going to do'

6/5 Nkhùunku yatáanu / Section 5

Patterns: (i) O-----aame | osínga ---a. issya vó | kana ka---a-ko.
 My --- | is going to ---. It is to say that | s/he hasn't yet
 ----ed?

(ii) Omono | isínga ---a. issya vó | kana ---a-ko?
 Me | I am going to ---. Which means that | you haven't yet
 ----ed?

Model : Onkkuundi-aáme | osínga llwaáka. issya vó | kana kalwaáka-ko?
 My friend | is going to arrive. So s/he hasn't arrived yet?

1. Speaker uses both TCs for this verb.

6/5 ctd

Onkkuundi-aãme	osinga llwaáka.	ïssya vó	kana kalwaãka-ko?
Ómwaan'-aãme	lléeká.		káleeká-ko?
Onkkeentõ-aame	lláamba.		kálaamba-kó?
Ómwaan'-aãme	ddyá.		kàdya-kó?
Ose-dyaãme	kwifza.		keẽza-ko?
Ómono	isinga kkotá.	ïssya vó	kana kotã-ko?
	vvubwá. (be baptized)		vubwã-ko?
	ssukúla.		sukúla-ko?
	ffiĩmpwa. (be examined)		fiĩmpwa-ko?
	vvútuká.		vùtuká-ko?

Inceptive or 'not yet' verb form; ïssya vó

This consists of: kana + subject prefix + verb root + -a-ko, the subject prefix being ka- for 3rd sg (Class 1) and zero (nothing) for 2nd sg 'you'. As before, the addition of a subject prefix causes tone shift for TCI verbs, and addition of -ko produces a second high tone for the short TCI stems. The affirmative of this form is shown in 22/1.

| ïssya vó means literally 'it is the putting that' = 'that is to say, you mean, so, i.e., that means, etc.'

6/6 Nkhũunku yasáambanu / Section 6

Pattern : Nkhĩ kávvangaangá? Mu---a ken(á) ee?
 What is it that s/he is doing? Is it in ---ing that s/he is?
 Eẽlo, | mu---a kená.
 Yes, | it is in ---ing that s/he is.

Model : Nkhĩ kávvangaangá? Mũddya kén' ee? Eẽlo, | mũddya kená.
 What is s/he doing? Is s/he ---ing? Yes, s/he's eating.

Nkhĩ kávvangaangá?	Mũddya kén' ee?	Eẽlo, mũddya kená.
Mũllaamba		mũllaamba
Mũssala		mũssala
Mũttaanga		mũttaanga
Muddilá		muddilá
Mullongòka		mullongòka
Mullundũmuka (run)		mullundũmuka
Mũvvutuká		mũvvutuká
Muvvuũnda		muvvuũnda
Mũwwa (hear, understand)		mũwwa
Mũvvivilá		mũvvivilá

Present tenses, ctd

The questions are as for 5/6, but the answers here are affirmative, using the mu- + infinitive and the indirect relative of -iná, e.g. mũllaamba kená lit. 'it is in cooking that she is'.

The gemination of w as in mũwwa 'in hearing' produces a velar fricative (like g in get, but continuous), so the word tends to sound like *múgwa.

LESSON 7 / LÒNGI DYANTSÁMBWAADI

7/1 Nkhùunku yánthete / Section 1

Pattern : Oyaandi | osínga ---a. Náni osínga ---a?
 S/he | s/he is going to ---. Who is it who is going to ---?

Model : Oyaandi | osínga yyángalalá*. Náni osínga yyángalalá?
 S/he | is going to be happy. Who [is it who] is going to be happy?

*Also occurs in TCII, see 5/5.

Oyaandi | osínga yyángalalá. Náni osínga yyángalalá?
 osínga ssúumba yyúunga. osínga ssúumba yyúunga?
 mmóna ngúdi áandi (see his/her mother)
 bbáka vvíimpi.
 ffúunga makasí. (get angry)
 ssoómpa nnduúmba. (marry a girl)
 kwiíza mmbazí. (come tomorrow)
 kutúsadisá.
 ttwáasá kímrvumina. (bring some milk)

Questions with náni? 'who?'

Like other question words, náni? 'who?' is stabilized by being phrase initial, with extra high pitch for the peak: | náni? 'who is it?' Here however it is **subject** of the clause, so is followed by the **direct relative**, with Class 1 's/he' agreement, since it always refers to a person. This is equivalent to English 'the man **who** came to dinner', 'the ship **that** died', but whereas English has obligatory relative pronoun 'who', 'which', etc., Kongo does not; the direct relative is identical with the indicative, but is **not phrase initial**¹. The only feature which distinguishes it from the indirect relative is that the 3rd sg/Class 1 subject prefix is o- and not ka-:

osínga mmóna	'he is going to see'
... osínga mmóna	'who is going to see'
... kasínga mmóna	'whom/which/that he is going to see'

7/2 Nkhùunku yazóole / Section 2

Pattern : Oyaau | besínga ---a [noun]. Omonǒ-mphe | ndzolele ---a [verb].
 Thèy | are going to [verb] [noun]. 'I also | want to [verb] [noun].

Model : Oyaau | besínga vvéwa lukaú. Omonǒ-mphe | ndzolele vvèwa lukaú.
 Thèy | are going to be given a gift. I too | want to be given a gift.

¹. Exceptions: the relative is tonally different from the indicative in the perfect, see Lesson 9; and relatives can occur stabilized in phrase initial position: | wàkubama njiná 'it-is-one-who-has-become-ready that-I-am', and see also 18/3.

7/2 ctd

Oyaau besinga vvéwa lukaú.	Omonǒ-mphe ndzolele vvéwa lukaú.
kkósoká váavá. (sit here)	kkòsoká váavá.
ddyá mmbízi.	
kkotá muná-ndzo (enter into the house)	
kweénda kumakazínu (go to the shops)	
vváanga ssálu.	
lleénda kwiíza.	
ssúumba mvvwáatú.	
nnwá malavú.	
ssóba nkkáanda. ([ex]change a book)	
mmóna akúundi.	

More on bridging; -mphe 'also'

Bridging is entirely mechanical, between the first two (realized, unsuppressed) high tones of a phrase. The first realized high tone may not even be in the first word: ndzolele has no high tone, so the bridge begins in the next word.

-mphe 'also, too' is a suffix; it is always preceded by a high tone: ssúumbá-mphe 'to buy also'. Here omóno is a subject, hence has IV and is phrase initial; as a result, its own high tone is suppressed, but the one it receives from -mphe is the first realized in the phrase, so is realized at peak pitch: omonǒ-mphe.

The form muná-ndzo 'in[to] the house', belongs to a category of compounds described in 11/3. muna- -- actually a demonstrative meaning 'in there'-- acts as a prefix, causing tone shift of 'moving' tones: ndzó 'house' but muná-ndzo 'in[to] the house'. It is used instead of the straightforward prefix mu-.

7/3 Nkhùunku yataátu / Section 3

Pattern: Oyaau besinga ---a ---.	Kaǎnsi yeeto ketuleèndi ---a-ko.
Théy are going to --- ---.	But we 'we can't --- any ---.

Model: Oyaau besinga ddyá mmbízi.	Kaǎnsi yeeto ketuleèndi ddyá mmbízi-kó.
Théy are going to eat meat.	But wé can't eat any meat.

Oyaau besinga ddyá mmbízi.	Kaǎnsi yeeto ketuleèndi ddyá mmbízi-kó.
kweénda kumakazínu.	kweénda kumakazínu-ko.
ssúumba mvvwáatú.	ssúumba mvvwáatú-ko.
mmóna akúundi-aáu (their)	mmóna akúundi-kó.
kkotá muná-ndzo.	kkotá muná-ndzo-ko.
vváanga ssálu.	vváanga ssálu-kó.
nnwá malavú.	nnwá malavú-ko.
mmokéna yémpfumu. (converse with the chief)	mmokéna yémpfumu-kó.

Subject/topic [pro]nouns; negative of -leénda; ye- 'and, with'

Subject (and topic) nouns and pronouns are phrase initial even when preceded by other words in the sentence; oyéeto ---> | oyeeto after kaǎnsi. The o- of pronouns, as for nouns, is the sign of Variant 1, the variant proper to the

subject. (The IV is sometimes omitted, especially if after another word.)

-leénda 'be able' functions as an auxiliary, and has slightly different forms from regular verbs. The negative has final -i, but otherwise the negative affix ke- and the subject prefixes are as for the negative of -sínga.

ye- 'and, with' is attached to nouns and pronouns, with Variant 1 pattern, as for any pre-prefix: mp-fúmu M 'chief', é-mp-fumu 'the chief', yé-mp-fumu 'with the chief'.

7/4 Nkhùunku yayá / Section 4

Pattern : Kazòlele ---a ----ko.

S/he doesn't want to --- any ---.

Ekkuma | nkhĩ kazoleele ----a ----ko?

The reason | is what that s/he doesn't want to --- any ---?

Model : Kazòlele nnwá malavú-ko.

S/he doesn't want to
drink any palm wine.

Ekkuma | nkhĩ kazoleele nnwá malavú-ko?

Why | doesn't s/he want to drink any
palm wine?

Kazòlele nnwá malavú-ko.

kwiíza yeéto-kó. (come with us)
ttúunga ndzó-ko. (build a house)
lloóngá kingeléezo-ko. (teach English)
nnwá fwóomó-ko. (smoke, lit. drink smoke)
lléeká mündzo-kó. (sleep in a/the house)
vwáatá mphú-ko. (wear a hat)
ttéezá llongóka-ko. (try to learn)
vvéwa lukaú-ko.
kubákiyilá-ko.

Ekkuma | nkhĩ kazoleele nnwá malavú-ko?

kwiíza yeéto-kó?
ttúunga ...

'Why not?'; ye- + pronominal stem

As in 5/2, 'why?' is expressed by 'The reason | is what?' + indirect relative, which is here a negative. -zoleele is the perfect of -zólelá 'want for', and has no H in relatives for 3rd persons. Perfect forms are dealt with at several later points in the course..

ye- is here attached to a stem, not a complete noun or pronoun. yeéto 'with us' is distinct from (o)yéeto 'we, us', the full pronoun.

7/5 Nkhùunku yatáanu / Section 5

Pattern : Vaavà numéne ---a | nusínga --- ee?

When you pl have finished ---ing, | are you going to ---?

Eélo, | vaavà tuméne ---, | tusínga ---.

Yes, | when we have finished ---ing, | we're going to ---.

Model : Vaavá numéne ssála, | nusínga lléek' ee?

When you've finished working, | are you going to sleep?

Eélo, | vaavà tuméne ssála, | tusínga lléeká.

Yes, | when we've finished working, | we're going to sleep.

7/5 ctd

Vaavà numéne (1), nusinga (2) ee?	Eělo, vaavà tuméne (1), tusinga (3).
(1)	(2) (3)
ssála,	lléék'
numén' éddyá, (tuméne ddyá)	ssála dyaák(a) (work again)
numéne ssukúl' émvvwaátu,	vvuúnd'
ssób' ónkkaanda-myeéno*	vvútúk'
lláamb' omádyá	-singá-mó ddy' (eat it)
mmokéna	ttélám' (stand up)
ddíik' ówáana,	kubásukúl' (wash them)
ssúumb' ómvvwaatú,	-myó vvwáát' (wear them)
	lléeká.
	ssála dyaáka.
	vvuúnda.
	vvútuká.
	-mó ddyá.
	ttélamá.
	kubásukulá.
	-myó vvwáatá.

*'changed your books'; myeéto 'our' in answer

'When' temporal clauses; -méne; noun class object suffixes

Temporal clauses are introduced by **váavá**, which begins a phrase, giving | **vaavà**, and is followed by an indirect relative. A more literal translation would be 'When that you have finished' (cf. Shakespearean English, "When that I was a little tiny boy").

-**méne** is an auxiliary meaning 'have finished'; it can be followed by either variant of the infinitive, though all but one of the present examples (... **numén' éddyá**) uses Variant 2, without IV.

Only persons have infixed object concords (-**tu-**, -**ba-** -**G-**, etc.); Classes other than 1 and 2 have **object suffixes**, which are attached to the end of a verb, and behave tonally like -**ko**. If there is an auxiliary, they are attached to that: | **tusinga-mó ssukúla** 'we are going to wash them (Class 4)'; -**singa** behaves like a TCI verb, so the object suffix has high tone. For classes met so far, the object suffixes are:

Class 3 :	-wo	nk-káanda sg, mv-vwáatú sg
Class 4 :	-myo	nk-káanda pl, mv-vwáatú pl
Class 6 :	-mo	ma-áza, ma-dyá, ma-lavú, ma-kasí, ma-kazínu
Class 7 :	-kyo	s-sálu, y-yúunga, ki-Kóongo, kí-mb-vumina, ki-ngeléezo
Class 9 :	-yo	nd-zó sg, m-phú sg, mp-fúmu sg, mm-bízi sg
Class 10 :	-zo	nt-sámpaatú pl, mm-bóongo, nd-zó pl, m-phú pl, mp-fúmu pl-

7/6 Nkhùunku yasáambanu / Section 6

Pattern : Vaav(à) oméne --a, | osinga ---(a) ee?
 When you sg have finished ---ing, | are you going to ---?
 Eělo, | vaavà mbéne ---a, | isinga ---a.
 Yes, | when I've finished ---ing, | I'm going to ---.

Model : Vaav' oméne ssála, | osinga lléék' ee?
 When you've done working, | are you going to sleep?
 Eělo, | vaavà mbéne ssála, | isinga lléeká.
 Yes, | when I've done working, | I'm going to sleep.

7/6 ctd

Vaav' òméne (1), | osinga (2) ee? Eélo, | vaavà mmbéne (1), | isinga (3)

(1)	(2)	(3)
ssála,	lléék'	lléeká.
ddy' ómádyá,	ssála dyaák(a)	ssála dyaáka.
ssukúl' ómvvwaatú,	vvuúnd'	vvuúnda.
ssónék' ónkaanda,	kúntsadís' (help me)	kússadisá. (help you)
ffiimp' omwáana,	kúmpfiimpá-mphe(e)	kúffiimpá-mphe.
	(examine me again)	(examine you again)
vvát'émphatu	vvútuk' ókúvat(a)	vvútuk' ókúvata.
(plow the field)	(return to the village)	
mmokéna,	vváyik' ómúndzo	vváyik' ómúndzo.
	(come out of [in] the house)	
ssukúl' omwáana,	kúnddiik'	kúnddiiká.
	(feed him)	

'When' temporal clauses, ctd

| Vaavà + oméne ---> | Vaav' òméne 'when you've finished', by elision and transfer of high tone. The 1st person singular subject prefix for perfect forms is NA-, and the auxiliary -méne is a perfect form, hence mmbéne 'I have finished (...ing)'.
The fifth pair contains the 1st and 2nd persons sg object concords, -NA- and -G-, and the last the 3rd person/Class 1 object concord, -NG-: compare e.g. kú-nt-sadisá 'to help me', kú-s-sadisá to help you sg' and kú-ns-sadisá 'to help him/her'.

When -mphe is preceded by a high tone, no further high tone is added, hence kúffiimpá 'to examine you' and kúffiimpá-mphe 'to examine you too.'

LESSON 8 / LOŊNGI DYANÁANA

8/1 Nkhũunku yánthete / Section 1

Pattern : E----aame, | omweeně--o ee? Vvě, | kisidi--ó mmóna-kó.
 --- my, | have you seen it? No, | I haven't managed to see it.

Model : Ekinkhutũ-kyaame, | omweeně-kyo ee? Vvě, | kisidi-kyó mmóna-kó.
 My shirt, | have you seen it? No, | I've not seen it yet.

Ekinkhutũ-kyaame,	omweeně-kyo ee?	Vvě, kisidi-kyó mmóna-kó.
Eyýunga-kyaáme,	-kyo	-kyó
Ěmphu-aáme,	-yo	-yó
Ěntsapaatũ-zaame,	-zo	-zó
Ělapi-aame, (my pen)	-yo	-yó
Enguúya-zaame, (spectacles)	-zo	-zó
Emboongo-zaáme,	-zo	-zó
Ěnkkaanda-myaáme,	-myo	-myó
Ěmvvwaatũ-myaame,	-myo	-myó
Ěyinkhutũ-yaame, (shirts)	-yo	-yó

Class 8; more on object suffixes;
 -sidi 'have managed to manage to, yet done'

Class 8 is the plural of Class 7. The noun prefixes are:

G- before consonants: s-sálu M 'tasks'; y-yúunga M 'coats'

yi-/yV- before vowels: yi-inzú M 'pot'; ya-ána M 'gardens'

yi- before stem augment: yí-n-khutú 'shirts'

Subject prefix is yi-, contracted y-; object suffix -yo.

The object suffix attached to a perfect form without H produces H on the final of the verb: omweene 'you have seen', omweené-zo 'you have seen them (Cl.10)'.
 -sidi is an auxiliary meaning 'manage to, yet have done'. The object suffix is attached with H, cf. -sínga 7/5.

-sidi is an auxiliary meaning 'manage to, yet have done'. The object suffix is attached with H, cf. -sínga 7/5.

8/2 Nkhũunku yazóole / Section 2

Pattern : O-----aame, | u--mwěen(e) ee?
 My ---, | have you seen her/him/them?
 Vvě, | kisidi ku--mona-kó.
 No, | I haven't managed to see her/him/them.

Model : Owaan' -aáme, | ubamwěen' ee?
 My children, have you seen them?
 Vvě, | kisidi kubámona-kó.
 No, | I haven't seen them yet.

8/2 ctd

Owaan' -aãme, ubamwëen' ee?	Vvë, kisidi kubámona-kó.
Oakuundi-aãme, ubamwëen'	kubámona-kó.
Omwaan' -aãme, ummwëen'	kúmmóna-kó.
Engüdi-aãme,	
Èse-dyaãme, (my father)	
Èphangi-zaãme, ubamwëen'	kubámona-kó.
(elder brothers and sisters)	
Eyakala-dyaame, ummwëen'	kúmmóna-kó.
(man, husband -- !)	
Enkkaz(a)-aame, (spouse)	
Onlloongi-aame, nummwëen'	ketusidi kúmmóna-kó.
(teacher, you pl)	
Oalongoki-aame, nubamwëen'	kubámona-kó.
(pupils, students)	

2nd person singular subject prefix variants; notional agreement

Where there is no infix object concord, the subject prefix for 'you sg' is o- or zero (contracted form w-, as in the subjunctive, 5/1); where there is an infix object concord immediately following the prefix, the form is u-:

(o)-mweene 'you have seen' but u-ba-mwéene 'you have seen them'

The insertion of the object concord also produces H after itself.

The answers here contain infix object concords; refer to 3/3, 3/5, 4/4, 4/5, 5/4. Although the nouns are in various classes, they are represented by the 'personal' object concords, and not the class object suffixes as in 8/1, since they all refer to people. This is known as **notional agreement**.

Èphangi-zaãme is a further example of contraction, from èmpaangi.

8/3 Nkhùunku yatáatu / Section 3

Pattern : E-----aame, | akwëyi -iná? E-----aaku, | eë--i.
 --- my, | where is it that it is? --- your, | this is it.

Model : Ekinkhutũ-kyaame, | akwëyi kiná? Ekinkhutũ-kyaaku, | eëki.
 My shirt, | where is it? Your shirt, | here it is.

Ekinkhutũ-kyaame, akwëyi kiná?	Ekinkhutũ-kyaaku	eëki.
Eyüunga-kyaãme, kiná?	-kyaãku,	eëki.
Èmpu-aãme, yiná?	-aãku,	eëyi.
Èntsapaatũ-zaame, ziná?	-zaaku,	eëzi.
Èlapi-aame, yiná?	-aaku,	eëyi.
Enguüya-zaame, ziná?	-zaaku,	eëzi.
Emboongo-zaãme, ziná?	-zaãku,	eëzi.
Ènkkaanda-myaãme miná?	-myaãku,	eëmi.
Èmvvwaatũ-myaame, miná?	-myaaku,	eëmi.
Èyinkhutũ-yaame, yiná?	-yaaku,	eëyi.

Possessive prefixes and stems; 'here is' presentative

Possessives such as 'my, mine' and 'your, yours' consist of a **possessive stem** representing the possessor (such as **-ame** for the 1st sg 'me'), to which is attached a **possessive prefix**, agreeing with the 'possession': **kí-nkhutú** + **kya-ame** 'shirt it-of-me'. The possessive stems are:

-ame	'my, mine'	-eto	'our, ours'
-andi	'his, her, its, their'	-eno	'your, yours pl'
-aku	'your, yours sg'	-au	'their (people)'

-andi serves for all classes, sg or pl, except 2. Possessive prefixes are:

Class	1	2	3	4	5	6
	wa-,a-	a-,(ba-)	wa-,a-	mya-	dya-	ma-
Class	7	8	9	10		
	kya-	ya-	ya-,a-	za-		

Class 5 is exemplified by **óse-dyaáme** 'my father', 6/5, and is described in 8/5. The second form, if unbracketed, is used when the possessive comes immediately after the noun: **émphu-aáme** (not **yaáme**), except in careful speech, as in the section headings. Tonally the possessive adjective is an extension of the noun, and fits in with the TC of the noun: with a noun with one moving H on the first stem syllable, the possessive has H on the penultimate vowel; otherwise it has none: **ssálu-kyaáme** 'my work', **mmvwáatú-myaame** 'my clothes', **nguúya-zaame** 'my spectacles'. Class 2 **ba-** is alternative to **a-**. For 1st and 2nd persons pl, the **-a-** of the possessive prefix is assimilated: **s-sálu-kye-éto** 'our work'.

'Here is/are' is expressed by a presentative meaning 'this is, here is'. All forms in the section are from classes whose subject prefix contains **-i-**, and whose presentative begins with **eé-**; other classes have **oó-**:

Class	1	2	3	4	5	6
	oóyu	oówa	oówu	eémi	eédi	oóma
Class	7	8	9	10		
	eéki	eéyi	eéyi	eézi		

8/4 Nkhùunku yayá / Section 4

Pattern : E-aa--V | [noun], | **kewaáú-ko ee?** Vvě, | **ke---** **nkkutú-ko.**
 This | is a ---, | isn't it? No, it's not a --- at all.

Model : **Ekyaa**ki | **kìnkhutú**, | **kewaáú-ko ee?** Vvě, | **kekìnkhutú nkkutú-ko.**
 This | is a shirt, isn't it? No, | it's not a shirt at all.

Note: The symbol V stands for 'any of a,i,u, according to noun class'

SECTION CONTINUED ON NEXT PAGE

8/4 ctd

Ekyaaiki	kinkhutú, kewaáú-ko ee?	Vvé, kekinkhutú nkkutú-ko.
	yyúunga,	keyyúunga
Eyaayi	mphú,	kemphú
	ntsâmpaátu (a shoe)	kentsâmpaátu
Ezaazi	ntsâmpaátu (shoes)	kentsâmpaátu
Omaama	maázi (oil)	kemaázi
	madyá,	kemadyá
Olwaalu	lukú (cassava porridge)	kelukú
Otwáatu	tiyá (fire)	ketiyá
Owaawu	nkkáanda (a book, letter)	kenkkáanda
Emyaami	nkkáanda (letters, books)	kenkkáanda
Edyaadi	dyámbote (this is good)	kedyámbote

Negative stabilization; -aá-V demonstrative pronouns

To express 'it is not a---', they are not ---s', ke- (or ka-) is prefixed to Variant 2 of the noun, phrase initial, and -ko is suffixed somewhere along the line -- here after nkkutú, compare 4/7. N.B. ke-/ka- does NOT shift moving H. The last example is an 'adjectival' possessive; forms with preprefix, like the possessive, have pattern fixed at Variant 1.

The demonstrative pronoun here means 'this/these', implying 'in view, or now to be described'. As subject it has IV and H suppression, e.g. emyaami (Cl.4).

There is slight rise in pitch on the final syllable, showing 'this utterance is not over -- keep listening'. The forms shown above, plus Class 8, are:

Class	1	2	3	4	5	6
	ndyoóyu	waáya	waáwu	myaámi	dyaádi	maáma
Class	7	8	9	10	11	13
	kyaáki	yaáyi	yaáyi	zaázi	lwaálu	twaátu

Class 5 and two new classes, 11 and 13, are dealt with in the next section.

8/5 Nkhùunku yatáanu / Section 5

Pattern : E-----aa--V, | òzzolaangá-zo ee? Íngeta, | ítoma--ó zzólaangá.
 --- this, | do you like it? Oh yes, | I do well it to like.

Model : Ekinkhutú-kyaaki, | òzzolaangá-kyo ee? Íngeta, | ítoma-zó zzólaangá.
 This shirt, | do you like it? Oh yes, | I like it very much.

Ekinkhutú-kyaaki,	òzzolaangá-kyo ee?	íngeta,	ítoma-kyó zzólaangá.
Eyyuunga-kyaáki,	-kyo		-kyó
Émphu-yaáyi,	-yo		-yó
Éntsapaatú-zaazi,	-zo		-zó
Ómadya-maáma,	-mo		-mó
Olúku-lwaálu,	-lo		-ló
Otúsaansu-twaatu, (stories)	-to		-tó
Onkkaanda-waáwu,	-wo		-wó
Énkkaanda-myaámi,	-myo		-myó
Évata-dyaádi, (village)	-dyo		-dyó

Demonstrative adjectives; Classes 5, 11, 13; -tóma 'do well'

The demonstrative adjectives 'this/these' in this section are identical with the pronouns from the previous section; here they follow the noun and are compounded with it, so, like the possessives, they have H on the penultimate syllable after nouns with moving H on 1st stem syllable, otherwise none.

Class 5 is the singular of Class 6 -- though many Class 6 nouns are 'uncountables' or mass nouns, like 'water' and 'oil', and have no singulars. Classes 11 and 13 form a singular/plural pair. The noun prefixes, subject prefixes, possessive prefixes and object concords are shown below:

Noun	Class 5	Class 11	Class 13
prefix before			
consonant	∅-	lu-	tu-
vowel	dy-V, di-i	lw-V, lu-u	tw-, t-
stem augment	di-	lu-	tu-
Subject prefix:			
full	di-	lu-	tu-
contracted	dy-	lw-	tw-
Object concord	-dyo	-lo	-to
Demonstrative:	dyaádi	lwaálu	twaátu
Presentative	eédi	oòlu	oòtu

-tóma is another auxiliary verb, 'do well', which means much the same as 'very, (much)' in English: | *ítoma zzólaangá* 'I like very much'. The continuative suffix -anga (see 5/6) cannot be attached to the auxiliary, so it goes on the infinitive, to make the present habitual/progressive.

8/6 Nkhùunku yasáambanu / Section 6

Pattern : E-----aa--V | -ǎmbote, | kewaáú-ko ee?
 --- this, | it is of goodness, | is it not so?
 Íngeta, | -àmbote beéni kíkílu.
 Oh yes, | it is of goodness very indeed.

Model : Ekinkhutú-kyaaki | kyǎmbote, | kewaáú-ko ee?
 This shirt | is good, | isn't it?
 Íngeta, | kyàmbote beéni kíkílu.
 Oh yes, | it's very good indeed.

Ekinkhutú-kyaaki	kyǎmbote, kewaáú-ko ee?	Íngeta, kyàmbote beéni kíkílu.
Eyyuunga-kyaáki,	kyǎmbote,	kyàmbote
Émphu-yaáyi,	yǎmbote,	yàmbote
Éntsapaatú-zaazi	zǎmbote,	zàmbote
Ómadya-maáma	mǎmbote,	màmbote
Olúku-lwaálu	lwǎmbote,	lwàmbote
Onkkaanda-waáwu	wǎmbote,	wàmbote
Énkkaanda-myaámi	myǎmbote,	myàmbote
Évata-dyaádi	dyǎmbote,	dyàmbote

Stable (predicative) adjectival expressions

As shown in 4/6, many adjectival concepts are expressed in Kongo by possessive prefix on a noun meaning a quality; placed at the beginning of a tone phrase, it is stabilized (predicative). This section practises agreement of demonstrative and possessive prefixes in seven of the noun classes.

TEST FOR LESSONS 5-8 (key on p.142)

A. Translate from Kongo:

1. Ndzolele vǒ | waviingila.
2. Bazǒlele vǒ | twabasadisá. Ekkuma | nkǎí?
3. Dyǎmbote vǒ | wavuunda.
4. Ekkuma | nkǎí? Ekkuma | kǎdi | dyǎmffunu vǒ | wavuunda.
5. Avǒ | yawaana kǎnkhutú kyǎmbote, | isinga yyǎngalalá.
6. Omwaana | kǎddyaangá-ko.
7. Omwaan'-aǎme, | mǔndzo kená.
8. Omvǔwaatǔ-myaame | keminá mǔndzo-kó.
9. Kizǎeyé-ko kana | akwǎyi miná.
10. Kizǎeyé-ko kana | nkǎi kasínga yyiíndula.
11. Issya vǒ | ǒnkkuundi-aǎku | kana kalwaǎka-ko?
12. Onkkeentǒ | mǔddya kená.
13. Nǎni osínga kutúsadisá?
14. Omonǒ-mphe | ndzolele kweénda kumakazíinu.
15. Kaǎnsi | yeeto | ketuleéndi kweénda kumakazíinu-ko.
16. Ekkuma | nkǎí kazoleele vvóva-kó?
17. Vǎavǎ tuméne ssála, | tusínga vvuúnda.
18. Vǎavǎ mbéne ssónek' ónkkaanda, | isínga kússadisá.
19. Eǎtsampaatǔ-zaaku, | kisídi-zó mmóna-kó.
20. Ówaan'-aǎku, | kisídi kubámona-kó.
21. Emphu-aǎku | eǎyi.
22. Éyaayi | kemphǔ nkkutú-ko.
23. Oluku-lwaǎlu, | ítoma-ló zzólaangá.
24. Edyaǎdi | dyǎmbote beéni kíkílu.

B. Translate into Kongo:

1. I want you to come back.
2. They want us to visit them? Why?
3. It's good for you to sleep.
4. It's necessary for you to listen to him.
5. If I get better, I'll be happy.
6. The child isn't crying.
7. Your clothes are in the house.
(...it is in the house that they are)
8. Your coat isn't in the house.
9. I don't know where he is.
10. I don't know what he's going to do.
11. Does that mean he hasn't arrived yet?
12. So you haven't been baptized yet?

13. The child is crying.
14. Who's going to get upset?
15. I want to buy some food too.
16. But we can't drink palm wine.
17. Why doesn't he want to learn Kongo?
18. When you've done chatting, are you going to do some more work?
19. When I've finished washing the clothes, I'll do the cooking.
20. (As to) your spectacles, I haven't yet seen them.
21. (As to) your father, we haven't seen him.
22. Here's your money.
23. This isn't money at all.
24. I'm very fond of this book. (This book, I like it well.) It's very good indeed.

LESSON 9 / LOŌNGI DYAVWÉ

9/1 Nkhùunku yánthete / Section 1

Pattern : O--- | ba---idi ee?
 The ---s, | have they ---ed?
 Eělo, | ba---idi kalá.
 Yes, | they have ---ed already.

Model : Oakuundi-aǎku, | bavůtukidi ee?
 Your friends, | have they returned?
 Eělo, | bavůtukidi kalá.
 Yes. | they have already returned.

Oakuundi-aǎku, bavůtukidi ee?	Eělo, bavůtukidi kalá.
Oákeentǒ-waaya, bavǎyikidi	bavǎyikidi
(these) (come out)	
Owaana balweěke (arrived)	
Owáantu bayǎntikidi (started)	
Oákeentǒ balǎambidi	
Owaana badǎidi (eaten)	
Oabuunzi-aǎku beězidi (come)	
Empfumu zamakaǎnda bavyǒokel' (clan chiefs)	
Óyaau bakotěl(e) (entered)	
Owáana bakǒsokel(e)	
Owáana balěel(e) (gone to sleep)	
Oyaau beěl(e) (go)	

The perfect suffix and present perfect tense

The present perfect consists of subject prefix + verb root + perfect suffix: **ba-vůtuk-idi** 'they have returned'. The perfect suffix is **-idi** when the root contains **a, i** or **u**, but **-ele** when it contains **e** or **o**: **bakotěle** 'they have entered'. There are a number of other adjustments, to which you will be introduced gradually; two shown in this section are the **monosyllabic** stems, which have a double vowel: **-dyá** ---> **-diidi**, and some which replace medial and final vowels by **e**: **-lwaáka** ---> **-lweěke** (see further in 10/2). **-izá** gives **-izidi**, and **ba + izidi** ---> **beězidi** 'they have come'.

There are also a few which are just plain irregular: **-léeká** ---> **-leele** and **-endá** ---> **-ele**; **ba + -éle** ---> **beěle** 'they have gone'.

For 3rd persons and classes, TCI verbs have H on first stem syllables, and TCII verbs have H on second stem syllable: **bakósokele** 'they have sat down', but **balweěke** 'they have arrived'. For **-endá** and **-izá** the tones are shown above. As a statement all forms will, of course, be phrase initial.

The meaning is basically 'have done', but the present perfect is often used to refer to a **present state**; two examples you already know are **-zolele** from **-zóla**, e.g. **ndzolele** 'I want', and **-zeeye** from **-zaáya** 'know', e.g. **kizèeyé-ko** (or **kizèeye-kó**) 'I don't know'. In 1/1 you also met **kiwlidi-kó** 'I have't understood', from **-wá** 'hear, understand'.

9/2 Nkhũunku yazóole / Section 2

Pattern : O--- | ba---idi ee?
 The ---s, | have they ---ed?
 Kizèeyé-ko kana | nkhi ánthangwa besínga ---a.
 I don't know whether | what it is of time that they will ---.

Model : Oakuundi-aáku | bavútukidi ee?
 Your friends, have they arrived? (Have your friends arrived?)
 Kizèeyé-ko kana | nkhi ánthangwa besínga vvútuká.
 I don't know | what time (it is that) they are going to arrive.

Oakuundi-aáku bavútukidi ee?	Kizèeyé-ko kana	
	nkhi ánthangwa besínga vvútuká.	
Oakeentõ baváyikidi		besínga vváyiká.
Owaana balweék(e)		llwaáka.
Owáaantu bayántikidi		yyántiká ¹ .
Oakeentõ baláambidi		lláamba.
Owaana badíidi		ddyá.
Oabuunzi-aáku bežzidi		kwiíza.
Oyáau bakotél(e)		kkotá.
Empfumu zamakaánda bavyóokel(e)		vvyóoká.
Ówaana bakóokel(e)		kkósoká.
Owáana baléel(e)		basínga lléeká.
Oyáau beél(e)		besínga kweénda.

Reconverting perfect forms to the infinitive; indirect questions ctd

This section gives practice in recognizing the verb in perfect form, and giving the infinitive. *be-* or *ba-* can be used throughout for the answer, but *be-* is not used for the present perfect, except from assimilation, as in *beéle*, *beézidi*.

Note the bridging of the indirect question *nkhi ánthangwa?* 'when (it is) 'in the answer (cf. 6/3), as compared with the direct question *nkhi ánthangwa?* 'when (is it)?' of 4/3.

9/3 Nhũunku yatáatu / Section 3

Pattern : Nkhí ánthangwa besínga ---a?
 When is it that they will ---?
 Ba---idi kalá.
 They have already ---ed.

Model : Nkhí ánthangwa besínga vvútuká?
 When will they return?
 Bavútukidi kalá.
 They have already returned.

1. -yántiká has several variants; see vocabularies.

9/3 ctd

Nkhĩ ánthangwa besínga	vvútuká?	Bavùtukidi kalá.
	vváyiká?	Bavàyikidi
	llwaáka?	Balweèke
	yyáantiká ¹ ?	Bayàntikidi
	lláamba?	Balàambidi
	kkotá?	Bakotèle
	ddyá?	Badiidi
	kwiíza?	Beèzidi
	vvyóoká?	Bavyòokele
	kkòsoká?	Bakòsokele
	lléeká?	Balèele
	kweénda?	Beèle

The perfect suffix ctd

Here the process of 9/2 is reversed, and you derive the perfect forms from the infinitive, without help from the question.

9/4 Nkhùunku yayá / Section 4

Pattern : Fwete ---a.
 You ought to ---.
 NA---idi kalá.
 I've ---ed already.

Model : Fwete vvùtuká.
 You ought to return.
 Mbvutukidi kalá.
 I've already returned.

Fwete vvùtuká.	Mbvutukidi kalá.
vvàyiká.	Mbvayikidi kalá.
llwaáka.	Nndweeke
yyàantiká.	Njaantikidi
lláamba.	Nndaambidi
kkotá.	Nkhotele
ddyá.	Nndiidi
kwiíza.	Njiizidi
vvyòoká.	Mbvyookele
kkòsoká.	Nkhosokele
llèeká.	Nndeele
kweénda.	Njeele

Present perfect with 1st sg subject prefix (NA-)

The form of the subject prefix for this tense is NA-; see the list in the notes to 6/3 -- it is exactly the same as for the Class 9/10 noun prefixes,

¹. One of the variants of -yántiká; see fn. previous page.

e.g. -kósoká ---> nkhosokele.

The 1st and 2nd persons have no high tone in the present perfect indicative, unless there is an object infix (8/2), or an object suffix (8/1), or negative markers (6/4, 9/2). If there is no other word in the phrase, there may be a 'false H' on the final syllable, as for the subjunctive.

Notice that the speaker has relaxed his 'careful' speech, and left out the y- of yánthete in the heading. See notes to 8/3.

9/5

Nkhùunku atáanu / Section 5

Pattern : O--- | o---idi. Nkhĩ ka---idi?
The --- | has ---ed. What is it that s/he has ---ed?

Model : Omwaan' | odĩidi. Nkhĩ kadiidi?
The child | has eaten. What has s/he eaten?

Omwaan' odĩidi.	Nkhĩ kadiidi?
Onkkeentõ olãambidi.	kalaambidi?
Ómuuntu otãangidi.	kataangidi? (also -teenge)
Ommbut(a) amũntu osevēle.	kasevēle?
(honored elder, laugh [at])	
Onkkuundi-aãme oboõngele.	kaboõngele?
(pick up, take)	kayantikidi?
Onkkaz(a)-aãme oyãntikidi.	kasadidi?
Ómwaan'-aãme osãdidi.	

Indirect relative perfect

For the 3rd person sg/Class 1, the subject prefix is o- or zero for the indicative and direct relative, but ka- for the indirect relative: (o)laambidi 'she (who) has cooked' but kalaambidi 'which she has cooked'. TCI verbs have no high tone in the indirect relative, but TCII verbs have the same for all forms: (o)boõngele 'he/who has taken' and kaboõngele 'which he has taken'.

LESSON 10 / LOŌNGI DYAKÚMI

10/1 Nkhũunku yáthete / Section 1

Pattern : Fwete vvùtul(á) omátoondo muna----- --n(á) oveeno.
 You should return thanks for the --- that you have been given.
 Nthoondele beèni muna----- --ná umphéene.
 I have given thanks indeed for the --- that you have given me.

Model : Fwete vvùtul' omátoondo muna-lúsadisú lun' óveeno.
 You ought to be grateful for the help that you have been given.
 Nthoondele beèni muna-lúsadisú luná umphéene.
 I am most grateful for the help that you have given me.

Fwete vvùtul' omátoondo	Nthoondele beèni
muna-lúsadisú lun' óveeno.	muna-lúsadisú luná umphéene.
muna-laú (opportunity) din'	diná
muná-mmbwa (dog) yin'	yiná
muná-mboongo zin'	ziná
muna-tukaú (gifts) tun'	tuná
muná-llekwa (thing) kin'	kiná
muna-kínkhutú kin'	kiná
muna-yínkhutú yin'	yiná
muna-mádyá men'	mená
muná-mvvaatú min'	miná

Relative pronouns; muna-

As previously stated, relative pronouns are not obligatory in Kongo, but they are nonetheless very common. They are equivalent to 'who(m), which, that', and function as both subject and object of a relative clause. This section shows you the use as object: 'the --- which you have given me.' The relative pronouns for all classes so far are shown in the following table:

Class	1	2	3	4	5	6
	oná, ndyoná	aná, ená, baná, bená	uná	miná	diná	mená, maná
Class	7	8	9	10	11	13
	kiná	yiná	yiná	ziná	luná	tuná

In the questions, the elision has caused transfer of the high tone: luná + oveeno ---> lun' óveeno 'which you have been given.'

muna is from a series identical in shape with the relative pronouns, but with no H, and is prefixed to a noun (with Variant 1 pattern). In current Kongo spelling, it is written separately, but in this course it is hyphenated. It has many meanings: 'in, for, by, with (instrument, not accompaniment), by means of, from (materials, place)', and with an infinitive it means 'for, in order to' (see 18/1). It can be used instead of the prefix mu-.

-veeno is the passive perfect for -váaná 'give' (from -véwa, which is strictly the passive of -vá, an older form of 'give'). The passive perfect is explained in 14/6.

10/2 Nkhũunku yazóole / Section 2

Pattern : E--- --n(à) o--ee-e | -ǎmbbote.
 The --- which you have ---ed | is of goodness.
 Vvě, | e--- --ná NA--ee-e | --ǎmbbi.
 No, | the --- which I have ---ed | is of badness.

Model : Essalu kin' óveenge | kyǎmbbote. (-veenge < -váanga)
 The work which you have done | is good.
 Vvě, | essalu kinǎ mpheenge | kyǎmbbi.
 No, | the work which I have done | is bad.

Essalu kin' óveenge kyǎmbbote.	Vvě,	essalu kinǎ mpheenge	kyǎmbbi.
Ótukau tun' ótweése twǎ- (-twáasá)		tunǎ nthweése	twǎ-
Emvwaátù min' óvweéte myǎ- (-vwáatá)		minǎ mbvweéte	myǎ-
Ólukau lun' óveene lwǎ- (-váaná)		lunǎ mpheene	lwǎ-
Ellekwa yin' óweéne yǎ- (-waána)		yinǎ ngweéne	yǎ-
Éndzo zin' ómweene zǎ- (-móna)		zinǎ mmweene	zǎ-

Irregular perfect stems

Some verbs form the perfect by changing the medial and final vowels to -ee-e. As previously stated, TCI verbs have no high tones in the indirect relative, (but -vweete has been given TCII tones here). kin' óveenge <--- kinǎ + oveenge, with vowel elision and H transfer.

NA + v is optionally either mbv or mph : mpheenge/mbveenge 'I have done', mbvweete/mphweete 'I am wearing'. -vwáatá is like -zolele in expressing present state by the present perfect.

This section also practises agreement of possessive prefixes attached to the 'adjectival nouns' mm-bóte M 'goodness' and mm-bí M 'evil, badness, ugliness'.

10/3 Nkhũunku yatáatu / Section 3

Pattern : E--oo-o----, | nu--ee-è--o ee?
 That ----, | have you ---ed it?
 Vvě, | kaǎnsi | tusinga--ó ---a, | vaavà tulweéke kuná-vata.
 No, | but | we're going to --- it, | when we have arrived at
 the village.

Model : Ekyookyǒ-ssalu, | nuveengě-kyo ee?
 That work, | have you pl done it?
 Vvě, | kaǎnsi | tusinga-kyó vváanga, | vaavà tulweéke kuná-vata.
 No, | but | we're going to do it, | when we've got home.

The -óó-o demonstrative

This means 'that already spoken of, the one in question'. The forms are:

Class	1	2	3	4	5	6
	ndyoóyo	woówo	woówo	myoómyo	dyoódyo	moómo
Class	-9	10	11	13		
	yoóyo	zoózo	loólo	toóto		

H is non-moving. Here the pronoun functions as a subject, so follows the usual rule : IV, and H suppression.

The noun with which the demonstrative agrees is here placed before its noun, for emphasis, and the tonal behavior is as for the -aá-V demonstrative (see 8/5). i.e., the noun has Variant 1 pattern.

For the suffixed object concord in the answers, see 8/1 and 8/5.

10/4 Nkhùunku yayá / Section 4

Pattern : Kinà ye--- ayíngi-kó.

I am not with --- of muchness very.

Kedyaambǔ-ko, | mono | -ayíngi njiná -aáu.

It is not a matter, | me | it is some of muchness that I have it.

Model : Kinà yémboongo zayíngi-kó.

I haven't got very much money.

Kedyaambǔ-ko, | mono | zayíngi njiná zaáu.

Never mind, I | have plenty of it.

Kinà yémboongo zayíngi-kó.	Kedyaambǔ-ko, mono	zayíngi njiná zaáu.
yekímbvumina kya-		kyayíngi kyaáu.
yémvwaatú mya-		myayíngi myaáu.
yomádyá ma-		ma- maáu.
yelúku lwa-		lwa- lwaáu.
yetukaú twa-		twa- twaáu.
yémbizi a-		ya- yaáu.
yénthaangw(a) a- (time)		ya- yaáu.
yónllei(e) (cloth)		wa- waáu.

ye-/yo- 'and, with'; -iná (ye-) 'have';
class pronouns; possessive prefixes ctd.

ye- or yo- is prefixed to the noun, and, as with all preprefixes, the noun then has Variant 1 pattern; **mbóongo** 'money', **yémboongo** 'and/with money'.

'Have' is expressed in two ways:

(i) by -iná 'be' followed by ye- attached to the noun, i.e., 'I am with ...': njiná yémboongo 'I am with money = I have money', negative kinà yémboongo-kó 'I haven't any money'. This is the form in the initiating (or 'stimulus') statement.

(ii) by front-shifting and stabilizing the 'possession', followed by -iná in the indirect relative, then the pronoun of the noun class of the possession (which sounds very complicated but is not): | **mbóongo njiná zaáu** 'it-is-money that-I-have it' -- -iná in this context means 'have' by itself.

In the present examples, we have an adjectival expression, -ayíngi 'of many/muchness = many, much, plenty of' (yi-íngi M 'muchness'). In these cases, it is not compounded with the noun.

The class pronouns meaning 'it' and 'them, they,' referring to classes other than 1 and 2, consist of a class marker prefixed to a stem -aáu. The high tone is a 'moving' one, and as always, they may have IV in certain contexts. The complete list of pronouns, including persons, and for classes met so far, is:

1st sg	móno	1st pl	yeéto M
2nd sg	ngéye	2nd pl	yeéno M
3rd sg/		3rd pl/	
Class 1	yaáandi M	Class 2	yaáu M
3	waáu M	4	myaáu M
5	dyaáu M	6	maáu M
7	kyaáu M	8	yaáu M
9	yaáu M	10	zaáu M
11	lwaáu M	13	twaáu M

After -iná, the Variant 2 form, without IV, is used.

In the answer, the **possessive prefix** is not with its controlling noun, so the full form is used: | **yayíngi njiná yaáu** 'I have plenty of it, compare with **yénthaangw'** **ayíngi** 'with plenty of time'. The classes affected by this are 1 and 3 (w)a- and 9 (y)a-.

10/5 Nkhùunku yatáanu / Section 5

Pattern : Kuzòlele ---a dyaáka-ko ee?

Don't you want to --- again?

Eělo, | ekkuma | kádi | sèkkolo nthuukiidi kal(á) o---a.

Yes, | the reason | is because | it is now a period that I have come from already the ---ing.

Model : Kuzòlele kubáviingilá dyaáka-ko ee?

Don't you want to wait for them any more?

Eělo, | ekkuma | kádi | sèkkolo nthuukiidi kal' ókubáviingilá.

No, || because | I've already been waiting for them a long time now.

Kuzòlele kubáviingilá dyaáka-ko ee? Eělo, | ekkuma | kádi | sèkkolo nthuukiidi

ddyá

kkáangalá (travel)

ttála

ssáalá dyaáka múndzo-kó

yyimbíla

mmokéna

llundúmuka (run)

kubálaandá (follow them)

vvuúnda

kal' ókubáviingilá.

kál' óddyá.

ókkaangalá.

óttala.

óssaal' ómúndzo.

kal' óyyimbíla.

ómmokéna.

óllundúmuka.

ókubálaandá.

óvvuúnda.

Answering negative questions; se-; 'for (a time)'

A negative question is answered with respect to its truth; 'yes' means 'you are right in what you say' and 'no' means 'you are wrong'. Since here the questioner assumes correctly what the addressee doesn't want to do, the answer begins with 'Yes'. (Vvè would mean 'You're wrong, I do want to ...')

Se- is a prefix which implies a change; here used with a noun stabilized by being phrase initial. It then means 'now it is...' -- whereas it wasn't before. k-kólo M 7/8 'a [long] period'; nthuukiidi 'which I have come' from', perfect of -túukilá 'come from [at]'; infinitive with IV, meaning 'the doing'. Literally, | sèkkolo nthuukiidi kalá + ovvuúnda 'it is now a long time ago

that I have come from the resting' = 'I've been resting for a long time now.'

kalá follows the usual rules of elision and H shift/transfer: kalá + ovvuúnda ---> kal'óvvuúnda, but kalá + óddya ---> kál' óddya.

10/6 Nkhũunku yasáambanu / Section 6

Pattern : E-----aa--V, | awěyi -iná?
 This ---, | it is how that it is?
 E-----aa--V, | -àmbbote -iná.
 This ---, | it is of goodness that it is.

Model : Ekinkhutũ-kyaaki, | awěyi kiná?
 This shirt, | what is it like?
 Ekinkhutũ-kyaaki, | kyàmbbote kiná.
 This shirt | is good/fine/OK, etc.

Ekinkhutũ-kyaaki, awěyi kiná?	Ekinkhutũ-kyaaki, kyàmbbote kiná.
Eyũuunga-kyaãki, kiná?	kyà- kiná.
Éyinkhutũ-yaayi, yiná?	yà- yiná.
Eyũuunga-yaãyi,	
Ómuntse-waãwu, (sugarcane) winá?	wà- winá.
Enkkaanda-waãwu, winá?	wà- winá.
Émintse-myaãmi, miná?	myà- miná.
Enkkaanda-myaãmi,	
Édinkhondo-dyaadi, diná?	dyà- diná.
(plantain, banana)	
Evata-dyaãdi, (village)	
Ómankhondo-maama, mená?	mà- mená.
Omavata-máama,	

awěyi? 'how [is it]?'; noun class prefix variants

awěyi? how?', like other WH question words, is stabilized and followed by an indirect relative, and what is the 'subject' in English becomes the topic in Kongo.

Several of the noun classes shown here have prefix variants, as shown in 6/1 and onwards, e.g. 8/5; this practises the variants before a stem consonant, and before a stem augment.

LESSON 11 / LOŌNGI DYÁKUUMÍ-YEMOSI

11/1 Nkhùunku yánthete / Section 1

Pattern : NuG---aang(a) e--- ee?

Do you pl [verb] the [noun]?

Eělo, | nkkùumbu myayíngi tuG---aang(a) e---.

Yes, | it is times of manyness that we [verb] the [noun].

Model : Nussukùlaang' émvvwaátu ee?

(2nd Do you wash the clothes?

example) Eělo, | nkkùumbu myayíngi tussukùlaang' émvvwaátu.

Yes, | it is often that we wash the clothes (= we often wash...) ctd

Nukkiyílaang' oákuundi ee?	Eělo, nkkùumbu myayíngi tukkiyílaang' oákuundi.
Nussukùlaang' émvvwaátu	tussukùlaang' émvvwaátu.
Nùnnwáang' ékímbvumin(a)	tùnnwaaang' ékímbvumina.
-bbakaang' ékaálu (catch the train)	-bbakaang' ékaálu.
-ssonekaang' énkkaand(a)	-ssonekaang' énkkaanda.
-wwukaang' émbbeevo (treat the sick)	-wwukaang' émbbeevo.
Nukweéndaang' okumakazínu	tukweéndaang' okumakazínu.
Nuttwaásaang' owáan(a)	-ttwaásaang' owáana.
Nùddyaang' ólúku	tùddyaang' ólúku.
-ttaangaang' énkkaand(a)	-ttaangaang' énkkaanda.
-ssuumbaang' émvvwaátu	-ssuumbaang' émvvwaatú.
-kkaangaang' ómankhondó (roast plantains)	-kkaangaang' ómankhondó.

Stabilizing for emphasis; -G---aanga present tense, ctd

The adverbial *Nkhùumbu myayíngi* 'it is times of manyness' is stabilized, in order to emphasize it. To emphasize any noun or noun phrase, it is stabilized-- Variant 2 form is phrase initial, and the verb is indirect relative.

The -G---aanga present tense was first introduced in 5/6, and consists of: full subject prefix + -G-/-ku- + verb root + -aanga. The tense marker is the same as for the infinitive: -G- where the verb root begins with a consonant, -ku- contracting to -kw- before a vowel, and -ku- before an object infix: tu-s-sukúl-aanga 'we wash', tu-kw-eéndaanga 'we go', tu-ku-bá-mon-aanga 'we see them'. All TCI verbs have high tone on the pre-stem and final or penultimate syllables; all TCII verbs have one high tone, on the second stem vowel; for- endá and -izá this is the second of the two vowels: tu-kw-eénd-aanga, etc. The form shown in the question is the indicative, that in the answer is indirect relative, but there is no difference between them except that (as before) a 3rd person singular/Class 1 will have ka- subject prefix in the indirect relative, whereas the indicative and direct relative have o- (or zero).

11/2 Nkhùunku yazóole / Section 2

Pattern : NuG---aang(a) e--- ee?

Do you pl [verb] the [noun]?

Ezak' énthaaangwa | tuku-----aangá.

Some times | we --- it.

Model : Nukkiyílaang' oákuundi ee?

Do you visit the friends?

Ezak' énthaaangwa | tukubákiyílaangá.

Sometimes | we visit them.

11/2 ctd

Nukkiyilaang' oákuundi ee?	Ezak' ěnthaangwa	tukubàkiyilaangá.
Nuttwaàsaang' owáan'		tukubàtwaasaangá.
Nùwwukaáng' émmbeevo		tukubàwukaangá.
Nùmmonaáng' éngudi-eéno		tukùmmonaangá.
Nüssonekenaáng' ése-dyeéno		tukùnssonekenaangá.
Nüssadisaang' ónllóongi-eeno		tukùnssadisaangá.
Nùllaambilaang' óákeénto		tukubàlaambilaangá.
Nukkiyilaang' ónkkuundi-eéno		tukùnkkiyilaangá.
Nùvvaanaang' ómáko-meéno tukaú		tukubàvaanaang' ótukaú.
(give your in-laws presents)		

'sometimes'; -G---aanga present tense with infixed object

Unlike Nkkùumbu myayíngi '(it is) many times, often' in 11/1, ezak(a) ěnthaangwa is not stable, hence not emphasized. The emphasis is rather on the verb: 'Sometimes we do visit them...' Nouns functioning as unemphatic adverbials, and coming before the verb, behave as do subjects and topics -- Variant 1 and phrase initial, hence the first H suppressed. Ezak' is from -áka M, 'some, other', one of the few true adjectives in Kongo; it precedes its noun and has a class prefix in agreement with it, the same in shape as the possessive prefix¹. It very often shows vowel reduction, but ezaak' ěnthaangwa is also found, see 11/4. The present tense here has object concord infixed as for the infinitive; both TCs have pre-stem and final H.

11/3 Nkhùunku yatáatu / Section 3

Pattern : OG---aang(a) e--- ee?
Do you sg [verb] the [noun]?
KiG---aang(a) --- | llumbu-yawòonso-kó.
I don't [verb] [noun] | days of allness.

Model : Ossukùlaang' émvvwaátu ee?
Do you wash the clothes?
Kissukùlaanga mrvváatú | llumbu-yawòonso-kó.
I don't wash clothes | every day.

Ossukùlaang' émvvwaátu ee?	Kissukùlaanga mrvváatú llumbu-yawòonso-kó.
òddyaáng' émbbizi	Kìddyaangá mmbízi
Okweèndesaang' ekaálu (drive car)	Kikweèndesaanga kaálu
òssonekenaáng' énkkaand(a)	Kìssonekaangá nkkáanda
Okwiízaang' okusikoól(a) (to school)	Kikwiízaanga kusikoóla
ònnwaang' ómalavú	Kìnnwaangá malavú
ottwaàsaang' owáan'	Kittwaàsaanga waána
òssuumbaang' ómády'	Kìssuumbaangá madyá
òllaambaang' ólúku	Kìllaambaangá lukú
Okkiyilaang' ése-dyaáku	Kikkiyilaanga sé-dyaáme

¹. This is in fact the variant found before vowel commencing stems, with compensatory doubling of the stem vowel: z- + -áka (or -aká) ---> zaáka.

Object nouns; more on compounds

As shown in 2/5, 3/1 and 3/5, a noun standing as object after a verb is normally in Variant 1 form for affirmative and Variant 2 for negative clauses.

'Every day' is expressed by a kind of compound in which the first component loses its high tones, and the compound begins a tone phrase. 1-lúmbu M 7/8 'day', wo-ónso M 'allness' ---> llúmbu yawóonso 'all days, every day', and when compounded, | llumbu-yawóonso.

11/4 Nkhùunku yayá / Section 4

Pattern : Ezaak' ènthangwa | oG---aang(a) o---.
 Sométimes | s/he [verb]s the [noun].
 Nkhí á_nthangwa kaku-----aangá?
 It is what of time that s/he [verb]s [object concord.]

Model : Ezaak' ènthangwa | ottwaàsaang' owáan'-aándi.
 Sométimes | he brings his children.
 Nkhí ánthangwa kakubátwaasaangá?
 When is it that he brings them?

Ezaak' ènthangwa	Nkhí ánthangwa
ottwaàsaang' owáan'-aándi.	kakubátwaasaangá?
okkiyílaang' oákuundi-aándi.	kakubákiyílaangá?
òwwukaáng' émmbevo.	kakubáwukaangá?
òssadisaang' óaloóngi-aandi.	kakubásadisaangá?
okwiizílaang' oábuunzi-aándi.	kakubáyizílaangá?
(comes for his younger siblings)	
òvvaanaang' ómáko-maándi otukaú.	kakubávaanaang' ótukaú?
(gives her in-laws gifts)	
òmmonaáng' éngudi-aándi.	kakúmmonaangá?
òssonekenaáng' émpaangi-aándi.	kakúnssonekenaangá?
(writes to his elder sister/brother/	cousin)
òssuumbílaang' ówáan'-aándi émvvwaátu.	kakubásuumbílaang'
(buys clothes for his children)	émvvaátu?
okutùtwaasílaang' ékímbvumina.	kakunùtwaasílaang'
(brings milk for us)	ékímbvumina?
okùyyiindulaangá. (thinks of you sg)	kakúnjiindulaangá? (of me)

-G---aanga present tense, ctd; the relational extension

The question shows indicative, the answer indirect relative, of the present tense; remember that the Class 1/3rd sg subject prefix is ka- for indirect relative, as opposed to o- or zero for the indicative and direct relative.

The stems -sónekená, 'write to/for', -súumbilá 'buy for', -twáasilá 'bring to/for', and -láambilá 'cook for' in 11/2, contain an element known as the relational extension, which may appear as -il-, -el-, -in-, -en- and other forms, according to rules of vowel and consonant harmony (see 17/1).

11/5 Nkhùunku yatáanu / Section 5

Pattern : E--- | -ǎmbbote, | nuG---aanga--o ee?
 The --- | is good, | do you --- it?
 Vvě, | ketuG---aanga--o nkkutú-ko.
 No, we don't --- it at all.

Model : Emmbizi | yǎmbbote, | nùzzolaangá-yo ee?
 The meat | is good, | do you like it?
 Vvě, | ketùzzolaangá-yo nkkutú-ko.
 No, | we don't like it at all.

Emmbizi yǎmbbote, nùzzolaangá-yo ee?	Vvě, ketùzzolaangá-yo nkkutú-ko.
Óluku lwǎmbbote, nùddyaangá-lo	ketùddyaangá-lo
Ekimbvumina kyǎ- nùnnwaangá-kyo	ketùnnwaangá-kyo
Emvvaatũ myǎ- nùssuumbaangá-myo	ketùssuumbaangá-myo
Ómankhondo mǎ- nùkkaangaangá-mo	kenùkkaangaangá-mo
Kunǎ-vata kwǎ- nukkweēndaanga-ko	ketukweēndaanga-ko
(at home)	(go there)
Emmbaanza yǎ- nukkiyílaanga-yo	ketukkiyílaanga-yo
(city)	
Ekikoongo kyǎ- nùvvovaangá-kyo	ketùvvovaangá-kyo
Enkhoombo zǎ- nùttweelaangá-zo	ketùttweelaangá-zo
(goats)	(herd them)
Owaangila wǎ- nùvvataangá-wo	ketùvvataangá-wo
(sesame)	(grow it)

-G---aanga tense with suffixed object concord; Classes 14,17

A class object concord suffixed to the present tense behaves like -ko (see 2/2); here it has no H (see 7/5).

The two new classes, 14 and 17, have the following sets of concords:

	<u>Class 14</u>	<u>Class 17</u>
Noun prefix before		
consonant	G-	ku-
vowel	wV-	kw-
stem augment	u-	ku-
Subject prefix:		
full/contracted	u-/w-	ku-/kw-
Object concord	-wo	-ko
Demonstratives	waáwu, woówo	kwaáku, koóko
Presentative	oówo	oóku
Possessive prefix	wa-	kwa-
Pronoun	waáu M	kwaáu M
Relative pronoun	uná	kuná

Demonstratives are shown with the pattern for 'isolate' (pronominal) occurrence, and for first component of a compound; as second component, tones will vary as usual, depending on the tone class of the noun.

Examples of Class 14: v-vímpi M 'health', wa-angíla 'sesame', wo-ónso 'allness, completeness', u-mm-baángu 'skill'. Many are abstracts.

Class 17 is a locative class, one of three (16-18), which will be more fully described in Lesson 23. Locative classes have prefixes and concords as do other noun classes, but the prefix is usually attached to a complete word e.g. (o)kú-vata 'to the village', (o)ku-mm-baánza 'to/at the city'. The concords carry the idea of location in themselves: kwa-nn-dá '(location) of farness' = 'a long way away', and the object concord -ko means 'there'.

Instead of the straightforward locative prefix, kuna- may be attached, in the same way as muna- in 10/1, making a compound: kuná-vata 'to the village'. As before, the noun will be in Variant 1 pattern. A compound of this kind has no further suppression of high tones when it functions as a subject, as in | kuná-vata | kwámmbote 'at home | it is good' (= 'it's nice at home').

11/6 Nkhũunku yasáambanu / Section 6

Pattern : Vaav(à) oG---aang(a) o---, | oG---aang(a) e--- ee?

When you [verb 1] the [noun 1], | do you [verb 2] the [noun 2]?

Íngeta, | vaav(à) iG---aang(a) o---, | itèka G---(a) o---.

Of course, | when I [verb 1] the [noun 1], | I first [verb 2] the [noun 2].

Model : Vaav' òkkiyílaang(á) ómbeevo, | òlloombaang(á) enssw(á) ee?

When | you visit the sick, | do you ask permission?

Íngeta, | vaav' ikkiyílaang' émbbeevo, | itèka llóombaang' énsswá.

Of course, | when I visit the sick, | I first ask permission.

Vaav' òkkiyílaang' émbbeevo, | òlloombaang' 'énssw' ee?

Íngeta, | vaav' ikkiyílaang' ómbeevo, | itèka llóombaang' énsswá.

Vaav 'òvvútukaang' ókúvata, | òssoongaangá-dyo kwángudi-eéno (tell it to your mother)

ívvútukaang' ókúvata, | itèka-dyó ssóongaangá kwángudi-aáme.

òddíikaang' ómwána, | okùnssukulaangá-mp(e)

iddíikaang' ómwána, | itèka kúnssukulaangá.

òvvóvaangá kwámpfumu, | okkuúndaang' omakóonzo

(speak to the chief; clap ceremonially)

ívvóvaangá kwámpfumu, | itèka kkuúndaang' omakóonzo.

òwwaánaanaanga yómmbut(a) amúntu, | okùnkayisaang'

(meet together with an elder, greet him)

íwwaánaanaanga yómmbut' amúntu, | itèka kùnkayisaangá.

Vaavà núddyaangá, | núvvutulaang' ómátoondo kwaNdzáambi (return thanks to God)

vaavà túddyaangá, | tutèka vvútul' ómátoondo kwaNdzáambi.

núttuungaang' évata, | nússoolaangá ffulú kyámbot(e)

(build the village; choose a good place)

túttuungaang' évata, | tutèka ssóolaangá ffulú kyámbote.

núllaambaang' ómadyóoko, | nùtteetaangá-mo (cook the cassava; cut it up)

túllaambaang' ómadyóoko, | tutèka-dyó ttéetaangá.

núttuungaang' éndzo, | nuzzeèngaang' omabay(á) (build the house; cut poles)

túttuungaang' éndzo, | tutèka zzeèngaang' omabayá.

-teka 'do first'; kwa- 'to, by'

-teka is another auxiliary, with the meaning 'do first, do before something else'. Behavior is as for -sínga. kwa- prefixed to Variant 1 pattern expresses 'to' or 'by' a person. Non-persons have ku(na) for 'to' and mu(na) for 'by'.

LESSON 12 / LOŊGI DYAKÚMÍ-YEZOOLE

12/1 Nkhùunku yánthete / Section 1

Pattern : O--- | --zòlele oG---a.
 The --- | want/s to ---.
 Avò | --zolele, | ---i/e/a kwaa---.
 If | --- want/s, | let him etc. ---.

Model : Owaana | bazòlele óttaamba.
 The children | want to play.
 Avǒ | bazòlele, | bàtambi-kwaáú.
 If | they want, | let them play.

Owaana bazòlele óttaamba.	Avǒ bazòlele, bàtambi-kwaáú.
Ndzolele kweénda.	zolele, wendǎ-kwaaku.
Onkkuundi-aáme ozòlele okkotá.	zòlele, kakotí-kwaandi.
Ómwaan'-aáme ozòlele óddyá.	zòlele, kǎdye-kwaáandi.
Tuzòlele okwiiz' ommbazí.	nuzolele, nwizí-kweeno.
Eyinndende yizòlele ónnw' okimbvumina. (young children)	yizòlele, yínwe-kwaáú.
Onlleek(e)-aáme ozòlele óssoneká. (younger sibling of same sex)	zòlele, kàsonekí-kwaandi.
Ndzolele mmokèna yaáku. (chat with you sg)	zolele, leénda kúmbokesá. (you can 'make me converse')

Hortative and imperative; the kwa- emphasizer; strict class agreement

The hortative means 'let him ---' and consists of subject prefix + verb root + -e/-i. Monosyllabic stems such as -dyá have -e, longer stems have -i. Tones are as for the Variant 1 infinitive, e.g. kàsonekí 'let him write' ---> | kàsonekí, since the hortative is, like the indicative, phrase initial. This form very frequently has se- attached, e.g. sètadi-kwaáku 'now [let you] look' (2nd sg prefix zero); see 24/1,3 for further examples.

For 2nd person sg, the imperative (command) is used : weenda ---> | wendǎ-kwaaku 'go!'. This also is phrase initial.

In the examples here, the hortative or imperative is compounded with the kwa- emphasizer, which consists of kwa- prefixed to the appropriate possessive stem. The meaning is something like that of the American reflexive in 'Have yourself a good time', and has the effect of emphasizing ('Yes, of course, go ahead and ...'). The kwa- possessive behaves tonally as other compounded possessives, with low tone for TCII verbs and TCI verbs which already have two high tones, but adding a penultimate high with shorter TCI verbs: kakotí-kwaandi, kàsonekí-kwaandi, but kǎdye-kwaáandi. This compound obeys the 'four syllable rule', which contracts long vowels in the first component when the total stem length is four or more syllables, hence bàtambi-kwaáú, wendǎ-kwaaku, nwizí-kweeno. (Remember -andi serves for all classes except 2, see 8/3.)

In the final example, the speaker has chosen to use a different form, the auxiliary -leénda 'be able, can, may' in the present form (zero subject prefix for 2nd person), meaning 'you may (chat with me, lit. make me chat)'.

Note that both 2nd sg and 3rd sg have zero subject prefix here, but are still tonally distinct: | zolele 'you want', | zòlele 's/he wants'. The rise at

the end of the phrases where **-zolele** has no high tone does not represent a true high tone, but signals a non-final pause.

The noun **eyíndende** 'children, youngsters' is in Class 8, sg. **ekíndende**, Class 7. The subject prefix **yi-** here shows the strict class agreement, and this is the usual pattern for any agreement of a word directly adjacent to the noun; compare the 'notional agreement' with the 'personal' classes 1 and 2 in 8/2.

12/2 Nkhùunku yazóole / Section 2

Pattern : Winà ye--- ee? ǃngeta, | njinà ye---.
Are you with ---? Yes indeed, | I am with ---.

Model : Winà yénthaangw(a) áfwaan(a) ee?
Are you with time which has become enough? (enough time?)
ǃngeta, | njinà yénthaangw' áfwaana.
Certainly | I have enough time.

Winà yénthaangw' áfwaan' ee?	ǃngeta, njinà yénthaangw' áfwaana.
yémboongo záfwaan'	yémboongo záfwaana.
yómvvwaatú	
yóttweelezǐ (domestic animals)	
yomávy(a) (cultivated fields)	yomávya.
yéndzo ámbot(e)	yéndzo ámbote.
yembidíki (bricks)	
yomatóolo (corrugated iron)	
yentsoónso (nails)	

'Have' ctd; 'adjectival' verbs

-iná ye- 'be with' expressing 'have' was introduced in 10/4; here the form is affirmative, and the 'possession' is not stabilized in a 'clefted' sentence as before, since the emphasis is more on the fact of possession than the item possessed: 'Yes, I do have some'.

-fwáaná means 'become sufficient'; here the past tense (see 20/3-5), direct relative, literally 'which has become sufficient', means 'enough'. **yénthaangw' áfwaana** is from (é)nthaangwa yáfwaana, the subject prefix showing the same variation as the possessive prefix (see 10/4 for this too).

12/3 Nkhùunku yatáatu / Section 3

Pattern : Winà ye--- ee? Vvě, | kinà ye----ko.
Are you with ---? No, | I am not with ---.

Model : Winà yénthaangw' áfwaan' ee?
Have you enough time?
Vvě, | kinà yénthaangw' áfwaana-kó.
No, | I haven't enough time.

12/3 ctd

Winà yénthaangw' áfwaan' ee?	Vvě, kinà yénthaangw' áfwaana-kó.
yémboongo záfwaan'	yómmoongo záfwaana-kó.
yómvwaaatú	yómvwaaatú-ko.
yowáan(a)	yowáana-kó.
yóttweelezi	yóttweelezi-kó.
yomávy(a)	yomávya-kó.
yéndzo ámbot(e)	yéndzo ámbote-kó.
yembidíki	yembidíki-ko.
yomatóolo	yomatóolo-kó.
yentsoónso	yentsoónso-kó.

This section reviews several points, old and new. For behavior of -ko see 2/2; for ye-/yo- see 7/3 and 10/4. ye- and yo- are completely interchangeable, and you may use either in the answers. The speaker has sometimes varied as between question and answer.

12/4 Nkhùunku yayá / Section 4

Pattern : Nwinàanga ye--- ? Ingeta, | twinàanga ye---.
Are you pl with ---? Yes indeed, | we are with ---.

Model : Nwinàanga yokkúunda yáfwaan(a) ee?
Do you have enough chairs?
Ingeta, | twinàanga yokkúunda yáfwaana.
Yes indeed, | we have enough chairs.

Nwinàanga yokkúunda yáfwaan' ee? Ingeta, | twinàanga yokkúunda yáfwaana.
yomatóolo máfwaana.
yowáan' ayíngi
yentsoónso záfwaana.
yóttweelezi yayíngi
yómvwaaatú myáfwaan(a)

-iná with -anga 'continuative' suffix

This gives the notion of duration of possession over a long time: 'we always/generally have...'

12/5 Nkhùunku yatáanu / Section 5

Pattern : Kinà ye----ko.
I am not with ---.
Waawũ-vo | kwinà ye----ko, | nkhi osinga vváanga?
Now that | you are not with ---, | what is it that you are going to do?

Model : Kinà yénthaangw' áfwaana-kó.
I haven't enough time.
Waawũ-vo | kwinà yénthaangw' áfwaana-kó, | nkhi osinga vváanga?
Since | you haven't time enough, | what are you going to do?

12/5 ctd

Variation : Ketwinà 'we have not';
 answer kenwinà 'you pl have not', | nkħĩ nusínga vváanga?

Kinà yénthaangw' áfwaana-kó.	Waawũ-vo kwinà yénthaangw' áfwaana-kó,
	nkħĩ osínga vváanga?
yémboongo záfwaana-kó.	kwinà yémboongo záfwaana-kó,
yómvvwaatú-ko.	yómvvwaatú-ko,
Ketwinà yomatóolo-kó.	kenwinà yomatóolo-kó,
	nkħĩ nusínga vváanga?
yentsoónso zayıngi-kó.	
yokkúunda yáfwaana-kó.	

Waawũ-vo 'since'; -vó as a suffix

Waáwu is the 'this' demonstrative of Class 14 (see 11/4). When not in agreement with a noun, it carries the meaning 'now' or 'like this', hence (e)waawũ-vo 'now that' = 'since, because'. Here -vó is suffixed, and in this case the H is moved to the preceding syllable. There is no IV, but the pattern is that of Variant 1. It is phrase initial, and hence has (first and only) H: | waawũ-vo; the following verb is indicative.

TEST FOR LESSONS 9-12 (key on p.143)

- A. Give the perfect stem of the following (e.g. -váyiká ---> -vayikidi):
 -vútuká, -láamba, -kotá, -sála, -vóva, -dyá, -izá, -kósoká, -váanga,
 -lwaáka, -léeká, -móna.
- B. Give the infinitive stem of the following (e.g. -kosokele ---> -kósoká):
 -suumbidi, -wiidi, -teenge, -vyookele, -soongele, -tadidi, -diikidi,
 -longókele, -éle, -weéne, -sevéle, -sikamene.
- C. Translate from Kongo:
- Owaana | badiidi kalá.
 - Kizèeye-kó kana | nkħĩ ánthangwa besínga vváyiká.
 - Njaantikidi kalá.
 - Oambut' amuũntu | nkħĩ kasevéle?
 - Nthoondele beèni muna-tukaú tuná umphéene.
 - Emvvwaatù miná mbvweete | myámmbi.
 - Ekyookyó-ssalu, | tusínga-kyó vváanga, | vaavà tulweéke kuná-vata.
 - Kedyaambũ-ko, | omono | mmbòongo zayıngi njiná zaáu.
 - Sèkkolo nthuukiidi kal' ókubálaandá.
 - Eyyuunga-kyaáki, | kyámmbote kiná.
 - Nkkùumbu myayıngi tukweéndaang' okumakazíinu.
 - Ezak' énthangwa | tukubávaanaang' ótukaú.
 - Kidyaánga mbízi | llumbu-yawòonso-kó.
 - Engudi-aáandi | nkħĩ ánthangwa kakúnssuumbilaáng' émvvwaatú?
 - Vaavà túvvovaangá kwámpfumu, | tutèka kkuúndaang' omakóonso.
 - Avó | zólele, | kàkosokí-kwaandi.
 - Njiná yematóolo mayíngi.

18. Twinàanga yentsoónso záfwaan' ee?
 19. Waawù-vo | ketwinà yokkúunda záfwaana-kó, | nkhi tusinga vváanga?
 20. Kuzòlele kweénda-ko ee? Eèlo, | kizòlele kweénda-ko.

D. Translate into Kongo :

1. Your friends have already gone by.
2. I don't know what time they'll eat.
3. The children have already gone.
4. I have already arrived.
5. What has he eaten?
6. Thanks very much for the help you have given me.
7. The milk they have brought is bad.
8. Those things, we'll find them when we get home.
9. No matter, I've plenty of food.
10. I don't want to wait any longer for them, because I've been waiting for them a long time already.
11. Don't you want to come? No, I don't want to come.
12. This village is very attractive.
13. We often eat cassava porridge.
14. Sometimes we visit her.
15. I don't go to school every day.
16. When does she cook for them?
17. No, [as to] goats, we don't keep them at all.
18. When I meet with an elder, I first greet him.
19. If they like, they can go inside.
20. I have enough time, but I don't have enough money.

LESSON 13 / LOŌNGI DYÁKUMÍ-YETATU

13/1 Nkhũunku yánthete / Section 1

Pattern : --- kená -aáu ee? Eělo, | --- kená -aáu.
Is it --- that s/he has it? Yes, | it is --- that s/he has it.

Model : Nllũunzu ánttu kená waáu ee?
Is it a pain of the head that she has it?
(Has she got a head-ache?)
Eělo, | nllũunzu ánttu kená waáu.
Yes, | she has a head-ache.

Nllũunzu ánttu kená waáu ee?	Eělo, nllũunzu ánttu kená waáu.
Fũkutila kená dyaáu (a cold)	fũkutila
Baáu dyaáu (fever)	
Mphutà zaáu (sores)	
Mffusũkw(a) ánttima waáu (nausea)	

Variation: Q. winá have you? A. njiná that I have

Nyyámu álaka winá waáu (sore throat)	nyyámu álaka njiná waáu.
Nssêta myaáu (intestinal worms)	
Mabilibi maáu (feelings of faintness)	
Ssêsye kyaáu (measles)	
Mvâyikú avvumú waáu (diarrhoea, lit. coming out of the stomach)	
Nllũunzu avvumú waáu (stomach-ache)	

Illness and pain

The pattern follows that of 10/4, expressing possession with stable (predicative) noun, indirect relative of -iná, and pronoun of the class of the 'possession'. Mffusũkw(a) ánttima is literally 'boiling up of the heart', and nyyámu is from -yáma 'hurt, sting, smart, intr'.

13/2 Nkhũunku yazóole / Section 2

Pattern : 0--- | --- kená -aáu ee?
The --- | is it --- that s/he has it?
ǫwóo, | nańga | kenà ye----ko.
Oh no, | perhaps | s/he is not with ---.

Model : Omwàana | baáu kená dyaáu ee?
Has the child | got a fever?
ǫwóo, | nańga | kenà yebaáu-ko.
Oh no, | perhaps s/he hasn't got a fever.
(I don't really think s/he has a fever.)

13/2 ctd

Omwaana baáu kená dyaáu ee?	ǒwóo, naǎnga kenà yebaáu-ko.
Onkkeentǒ mabilbi kená maáu	yomabilibi-ko.
Ónsseédya (baby) nssèta kená myaáu	yónsseta-kó.
Ennduumba (girl) mffusúkw' ánttima kená waáu	yemffusúkw' ánttima-kó.
Etokó (boy) nllúunzu avvumú kená waáu	yónlluunzu avvumú-ko.
Ongeye fùkutila winá dyaáu	kinà yófukutila-kó.
mphutà winá zaáu	yomphutá-ko.

ǒwóo 'no'; notional agreement

The interjection | **ǒwóo** does not show bridging, although it is not a question word. Interjections sometimes have unusual behavior.

The nouns **onsseédya**, **ennduumba** and **etokó** are respectively in Classes 3/4, 5/6 and 9/10. Here they have **notional agreement**, i.e., agreement with Class 1 (which contains persons only).

13/3 Nkhùunku yatáatu / Section 3

Pattern : O--- | **nkkw(à)** a---, | **kewaáu-ko ee?**
 The ---, | it is a possessor of --- that s/he is, | is it not so?
Eělo, | **nkkw(à)** a---.
 Yes, | /she is a possessor of ---.

Model : **Onkkuundi-aáku** | **nkkw' ázzola,** | **kewaáu-ko ee?**
 Your friend, | it is possessor of love that she is, | isn't she?
 (she's affectionate)
Eělo, | **nkkw' ázzola.**
 Yes, | she's affectionate.

Onkkuundi-aáku nkkw' ázzola, kewaáu-ko ee?	Eělo, nkkw' ázzola.
Ónleeke-aáku nkkw' ákyéese (joy)	nkkw' ákyéese.
Emphaangi-aáku nkkw' áluyangálalu (happiness)	
Ómbbuunzi-aáku nkkw' ántháantu (sadness)	
Émpfumu-ávata nkkw' ángaángu (wisdom)	
Ómwaana-ndyoóyu nkkw' ávvumí (this child; respectfulness)	
Engúdi-aáku nkkw' ánttim(a) ámbbote (heart of goodness = kindness)	
Ómuuntu-ndyooyo nkkw' ánttim' ámbbi (heart of badness = malice)	

nkkwá 'possessor'

Adjectival concepts applied to a person are often expressed by **nk-kwá** M 1/2 (pl **a-kwá**) 'possessor', with possessive prefix + the name of a quality. Since the Class 1 possessive prefix in this context is **a-**, there is elision of the final **-á** of **nkkwá**. The high tone is transferred to the possessive prefix if possible (**nkkw' áluyangálalu** 'possessor of happiness, a happy person'), but if the prefix itself has high tone, there is nowhere for the high tone of the elided vowel to go; there is as it were a bridge within the one vowel, and no further bridging: **nkkwá + ánttima + ámbbote** ---> **nkkw' ánttim' ámbbote** 'possessor of a heart of goodness'. The **nkkwá** is stabilized in this section.

13/4 Nkhũunku yayá / Section 4

Pattern : Yaandi | nkkw(à) a--- ee?

S/he | is s/he possessor of --- ?

Íngeta, | yaandi | nkkw' a---, | kemumono-ko.

Yes indeed, | s/he | is possessor of ---, | not me.

Model : Yaandi | nkkw' àzzayí beéni ee?

Is he | very knowledgeable (possessor of knowledge very)?

Íngeta, | yaandi | nkkw' àzzayí beéni, | kemumono-ko.

Yes indeed, he | is far more knowledgeable | than I.

(is possessor of knowledge very, not me)

Yaandi | nkkw' àzzayí beéni ee? Íngeta, | yaandi | nkkw' àzzayí beéni, |

nkkw' àngaángu

[kemumono-ko.

nkkw' àndzayílu (knowledge)

àlaú dyámbot(e) (good luck)

àuzow(á) (stupidity)

ánttel(a) anndá (tall stature)

ánttel(a) ànkhuí (short stature)

nkkw' àngaángu zayíngi

àndzayílu zasíkila

(correct knowledge)

àlaú dyámbote

àuzowá kíkílu (indeed)

Comparison; abstract nouns

There are no comparative or superlative forms as in English. Comparison is expressed by the phrase | **kemu---ko**, literally 'not in ---', hence 'without ---, not ---' which in this context means '(more) than'. **mu-** is attached to the Variant 1 pattern, and the structure is phrase initial, with first high tone suppressed.

Kongo has a large number of abstract derivatives, with finer shades of meaning than English is capable of expressing (in single words, at least). **zzayí** 14 is 'knowledgeableness', while **ndzayílu** 10 is 'way of knowing.' **uzowá** 14 is 'stupidity' as an abstract concept, while **kizowá** is 'stupid way of behaving'.

13/5 Nkhũunku yatáanu / Section 5

Pattern : Nǎni osuundidi o--- vakáti-kweéno?

Who is it who has surpassed [in] ---ness between you pl?

Yaandi | untsũundidi o---.

S/he | has surpassed me [in] ---ness/being ---.

Model : Nǎni osuundidi ólla vakáti-kweéno?

Who is the taller/tallest among you?

Yaandi | untsũundidi ólla.

S/he | has surpassed me [in] being tall.

13/5 ctd

Năni osuundidi ólla vakáti-kweéno? Yaandi | untsùundidi ólla.
 ozzayí
 engaángu
 éndzayilú
 ónttela (stature, height)
 evvoónga (be large, fat)
 ókkeevá (be small)

Comparison ctd; direct relative of perfect;
 3rd sg subject prefixes; vakáti 'among'

Another way of expressing comparison is by means of the present perfect of -súunda 'surpass, conquer', followed by the noun denoting the quality. In Kongo there is no essential difference between the comparative and superlative.

The present perfect direct relative has the same tones as the indirect relative; see also 9/5.

The 3rd sg/Class 1 subject prefixes have different forms for the present perfect with and without object infix. These are identical to those of the 2nd sg, namely o- or zero for indicative without object concord infix, and u- with infix: osùundidi 'he has surpassed', untsùundidi 'he has surpassed me.'

va-káti 'between, among' is a locative, in Class 16 (see 14/3, 15/3); however, it takes agreements of Class 17 (see 11/5), here the possessive prefix kwa-; vakáti-kweéno 'at/on the midst of you, between/among you.'

13/6 Nkhùunku yasáambanu / Section 6

Pattern : Năni osuundidi o--- vakáti-kweéno?
 Who has surpassed [in] ---ness/ing?
 Mono | inssùundidi ó---.
 Me | I have surpassed him [in] ---ness/ing.

Model : Năni osuundidi ólla vakáti-kweéno?
 Who is the taller/tallest of you?
 Mono | inssùundidi ólla.
 I | am taller than he (I have surpassed him being tall).

Năni osuundidi ólla vakáti-kweéno? Mono | inssùundidi ólla.
 ónttela
 evvoónga
 ókkeevá
 ekímbuta (age = who is the elder/eldest?)

Comparison ctd; 1st sg subject prefixes; dropping the IV

The structure and questions are as before, but the rôles are reversed; the speaker is the taller, older, etc.

The 1st person singular subject prefixes for the present perfect vary according to whether or not there is an object concord infix after it: NA- is used when there is no infix, and i- when there is: nt-suundidi 'I have surpassed' but i-ns-sùundidi 'I have surpassed him'.

Nouns and pronouns as subject or topic may appear without IV in the speech of first language Kongo speakers, but it is unwise for foreigners to do this, as it gives an impression of brusqueness, **mphóva zandzatúna** 'snapping speech'.

LESSON 14 / LOÒNGI DYÁKUMÍ-YEYA

14/1 Nkhũunku yánthete / Section 1

Pattern : **Náni ofwete ---a e---?**
Who is it who should --- the --- ?
E--- | --singa ---wa kwayéeto.
The --- | will be ---ed by us.

Model : **Náni ofwete ssukúl(a) émvvwaatú?**
Who ought to wash the clothes?
Émvvwaatũ | misinga ssukúlwa kwayéeto.
The clothes | will be washed by us.

Náni osinga ssukúl' émvvwaatú? Émvvwaatũ | misinga ssukúlwa kwayéeto.
ttyáám' énkhuini? Ònkhuini | zisinga ttyáamwá (be fetched)

(fetch the firewood)

tték' omáaza? Omaaza | masinga ttékwa (be drawn)

(draw the water)

vvyéengés' éndzo? Òndzo | yisinga vvyéengeswá (be decorated)

(decorate the house)

yyal' óméeza? Omeeza | masinga yyalwá (be spread)

(lay, lit. spread, the table)

ttwáadis' ólúkutakánu? Olúkutakánu | lusinga ttwáadiswá

(lead/chair the meeting)

(be chaired/led)

ssúumb' omavutá? Omavuta | masinga ssúumbwa (be bought)

(buy the sweet potatoes)

ssaáns' omwána? Omwaan' | osinga ssaánswa (be looked after)

(look after the child)

The passive extension

The element **-w-** inserted after the root gives a passive meaning: **-sukúla** 'wash', **-sukúlwa** 'be washed'. This is a verbal (or radical) extension. **-véwa** 'be given', serves as passive of **-váaná** 'give', but is derived from older **-vá**, now only used in proverbs and cf. derivatives such as **mv-vé** M 1/2 'giver'.

kwa- is discussed in 11/6. **me-éza** M 6 is from Portuguese **mesa**; it is one of a small number of Class 6 nouns having **me-** rather than **ma-** as prefix.

14/2 Nkhùunku yazóole / Section 2

Pattern : 0--- | --singa ---wa kwa---, | kewaáú-ko ee?
 The --- | will be ---ed | by ---, | is it not so?
 Eělo, | ---, | i--singa--o ---a.
 Yes, | it is ---, | it is he(etc.) who will --- them.

Model : Omvwwaatũ | misinga ssukúlwa kwaákeentó, | kewaáú-ko ee?
 The clothes | will be washed by the women, | won't they?
 Eělo, | akèentó | ibesinga-myó ssukúla.
 Yes, | it is the women, | they are the ones who will wash them.

N.B: 5 and 7 are variations; penultimate has infixes object concord. See notes.

Omvwwaatũ | misinga ssukúlwa kwaákeentó, | kewaáú-ko ee?
 Eělo, | akèentó | ibesinga-myó ssukúla.
 Omaloongi | masinga vvéwa kwaámbuta, | ámbuta, | ibesinga-myó vváaná.
 (lessons, given by elders)
 Omaaza | masinga ttékwa kwaaleéke, | aleéke | ibesinga-mó ttéka.
 Enkkuunga | misinga yyimbílwa kwamatokó yonndúmba |
 (songs, sung by boys and girls) | matokò yonndúmba | ibesinga-myó yyimbíla.
 Essaambu | kisinga ffilwa kwangaáng(a)-aNdzaambi,
 (prayer, led by the minister, lit. doctor-of-God)
 engaang'-aNdzaambi | isinga-kyó ffila.
 Omasumu | masinga llolóka kwaNdzaambi wáse-dyeéto,
 (sins, forgiven by God our father) Ndzaambi wáse-dyeéto | isinga-mó llolóka.
 Owaan' | asinga ssaánsa kwangéye | mōno ikubásaansá
 (the children, be looked after) (it is I who will...)
 Omavuta | masinga ssúumbwa kwanlluúndi aaleéke,
 (one in charge of young folk)
 | nlluúndi aaleéke | isinga-mó ssúumba.

i- stabilized relatives; double predicates;
 Classes 1 & 2 subject prefix variation; appositional phrases

Prefixing i- to a relative verb converts it to a predicate, meaning e.g. 'it is he who, he is the one who': | ... besinga ssukúla 'they who will wash' --->
 | ibesinga ssukúla 'it is they who will wash, they're the ones who will wash'.
 Being now equivalent to an indicative verb, it will be phrase initial.

The double predicate -- two main clauses, as 'it is women, it is they who' -- is quite common. The speaker has departed from this in three cases: in the fifth and sixth examples, engaang'-aNdzaambi and (e)Ndzaambi are straightforward subjects, Variant 1 with suppression of first high tone, and in the seventh, | mōno ikubásaansá 'it is I who will look after them' is a misreading for | mōno | iikubásaansá 'it is me | it is I who will look after them'. The tense here is another future form, dealt with in 20/1 and 20/7.

The 3rd person subject prefixes, Classes 1 and 2, have several variants, as already shown (see e.g. 6/1). The 3rd sg/Class 1 direct relative form used with i- is zero: i-Ø-singa-kyó ffila 'it is he who will lead it'; and in the seventh example, the stimulus has the variant a- for 3rd pl/Class 2: a-singa ssaánsa 'they will be looked after'.

Appositional phrases relating to persons often have the possessive prefix: Ndzaámbi wá-se-dyeéto 'it/he is God of our father'(nd-zaámbi M 'god'), Yíiso wa-mwáan' aNdzáambi 'Jesus of the son of God'.

The possessive phrase ngaáng'-aNdzaambi 'minister, lit. doctor of God' is a compound of the same kind as the possessives described in 8/3 (and nndezi-mwaana in 3/2); -Ndzaambi has no high tones, because ngaánga is from a tone class having only one high tone, on the second stem syllable (liké TCII verbs).

14/3 Nkhũunku yatáatu / Section 3

Pattern : Awěyi, | ndenda ---(a) ee? Eělo, | ---a vana-váau.
How is it, | could I ---? Yes, | [imperative] | at once.

Model : Awěyi, | ndenda kwiǐz' ee? Eělo, | wiiza vana-váau.
I say, | could I come now? Yes, | come at once.

Awěyi, ndenda kwiǐz' ee?	Eělo, wiiza vana-váau.
kùbik' óméez(a)	kubika
(prepare the table)	
ndendǎ ddy'	dya
ndenda llèék'	leeka
ssiǐmb' (touch, begin, hold)	siimba
yyùvùl' (ask question)	yuvula
vvivíl'	vivila
ttèlám' (stand up)	telama
ffiǐmp'	fiimpa
ssamũn' (explain, describe)	samuna

Imperative singular; -lenda; vana-váau

The imperative singular, for verbs beginning with a consonant, consists of the verb stem (ending in -a), with no H for either TC: | leeka 'sleep!' and | samuna 'explain!' The two vowel commencing stems add the subject prefix, 2nd sg, which before a vowel is w-, and causes doubling of the vowel: | wiiza 'come!' and | weenda 'go!' The imperative is phrase initial. (There is also a short form nda 'go', see 24/1.)

ndenda 'I could' is from the auxiliary -lenda 'might, could, would' -- it is a contracted form of -leénda 'be able'; notice the 1st sg subject prefix here is a nasal (*nl ---> nd in Kongo).

vana-váau is literally 'on there' = 'on the spot, immediately, at once'; both elements are in Class 16, a locative class meaning 'on' or 'at'. The first element is a demonstrative, like muna-; the second element is the Variant 1 of the pronoun, vaáu M, which follows the pattern of other class pronouns (see 10/5). Locatives are dealt with in detail later.

14/4 Nkhùunku yayá / Section 4

Pattern : Awěyi, | ndenda --- (a) ee?
 How is it, | could I ---?
 ōwóo, | ku---i-ko, | kadi | kavenà yénthaangw(a) áfwaana-kó.
 Oh no, | don't ---, | because | there has no time [which is] enough.

Model : Awěyi, | ndenda kwiřz' ee?
 Well, | may I come?
 ōwóo, | kwiřzi-kó, | kadi | kavenà yénthaangw' áfwaana-kó.
 Oh no, | don't come, | because | there isn't enough time.

Awěyi, | ndenda kwiřz' ee? ōwóo, | kwiřzi-kó, | kadi | kavenà
 yénthaangw' áfwaana-kó.

kkùbik' óméez(a)	kukùbiki-kó,
ndendǎ ddy'	kudyè-ko
ndenda llèék'	kulèeki-kó,
ssiĩmb'	kusiĩmbi-kó,

Variation: Vvě, | ku---i-ko, | kedyàmffunu nkkutú-ko.
 No, | don't ---, | it isn't at all necessary.

Awěyi, | ndenda yyùvúl' ee? Vvě, | kuyùvudi-kó, | kedyàmffunu nkkutú-ko.
 vvìvìl'
 ttèlám'
 ffiĩmp'
 ssamũn'

Imperative negative (singular); 'there is not'

For the imperative negative (sg), prefix ku- (<ka-u-), and suffix -i to the root (-e for monosyllabics like -dyá); -ko is suffixed. *li ---> di, so kuyùvudi-kó 'don't ask questions' < -yùvulá. Vowel commencing roots show ku-V ---> kwVV, thus kwiřzi-kó. In both TCs the first stem vowel has H, and so does -ko, save in monosyllabics. (HH is not allowed, except as a result of elision and transfer or shift.)

kavenà ye-...-ko 'there has not' = 'there is not', has subject prefix of the locative Class 16.

14/5 Nkhùunku yatáanu / Section 5

Pattern : Ndenda ---(a) o--- ee?
 Could I --- the --- ?
 ĩngeta, | ---(à) o---; | dyoodyo | ĩndzolele.
 yes indeed, | --- the ---, | that | is what I want.

Model : Ndenda kweènd' okùzaandu ee?
 Could I go to the market?
 ĩngeta, | weènd' okùzaandu; | dyoodyo | ĩndzolele.
 Of course, | go to the market; | that | is what I want.

14/5 ctd

Ndenda kweènd' okúzaandu ee? Íngeta, | weend' okúzaandu; | dyoodyo | Índzolele.
 ttuùt' olúku (pound the cassava meal) tuut' olúku;
 sseès' onkhoóvi (shred the cabbage) sees' onkhoóvi;
 ssyeèt' onssiíng(a) (twist the string) syeet' onssiíng(a);
 ssòm' émbbizi (spit the meat) som' émbbizi;

Variation : Eělo, | ... | avǒ | dyoodyo | izolele óvvaanga.
 Yes, | ... | if | that | is what you want to do.

Ndenda llàamb' omády(a) ee? Eělo, | laamb' omády(a), | avǒ | dyoodyo | izolele óvvaanga.
 vvuùngil' embvum(á) (water the flowers) vuungil' embvumǎ,
 kkòomb' éyyaanzal(a) (sweep the yard) koomb' éyyaanzala,
 vvùnzún' éssonono (erase the writing) vuunzun' éssonono,
 nnat' èkkúund(a) (carry the chair) nat' ekkúunda,

Imperative with following object; stabilized indirect relative

Since the imperative has no H, the first H of the following noun will take peak pitch (and be bridged, if another H follows).

The indirect relative, like the direct relative, may be stabilized with i-: *índzolele* 'it is what I want'. The i- takes high tone for forms which have none of their own, and of course, the stabilization makes it phrase initial.

14/6 Nkhùunku yasáambanu / Section 6

Pattern : Ndenda ---a o--- ee? Vvě, | ku---i ----ko, | ----ilu kalá.
 May I --- the --- ? No, | don't --- any ---, | it's been ---ed
 already.

Model : Ndenda ttuùt' olúku ee?
 May I pound the cassava meal?
 Vvě, | kutùuti lukú-ko, | lutuùtilu kalá.
 No, | don't pound any meal, | it's been pounded already.

Ndenda ttuùt' olúku ee? Vvě, | kutùuti lukú-ko, | lutuùtilu kalá.
 sseès' onkhoóvi kusèesi nkhoóvi-ko, | yiseèsele kalá.
 ssyeèt' onssiíng(a) kusyèeti nssiíng(a)-ko, | usyeètele
 ssòm' émbbizi kusòmi mbbizi-kó, | isòmeno
 llàamb' omády(a) kulàambi madyá-ko, | malàambilu
 vvuùngil' embvum(á) kuvùngudi mbvumá-ko, | zivuùngilu
 kkòomb' éyyaanzal(a) kukòombi yyáanzala-kó, | kikòombelo
 vvùnzún' éssonono kuvùnzuni ssóno-kó, | kivùnzwiinu
 nnat' èkkúund(a) (chairs) kunàti kkúunda-kó, | yineèto

Negative imperative + object noun; perfect suffix ctd:
 vowel and consonant harmony, and the passive

After the negative imperative, the object noun is, as usual in negative clauses, in Variant 2 form, whereas the questions, in the affirmative, show Variant 1: *olúku* but *lukú*.

The **passive perfect** is a combination of the perfect suffix and the passive extension. Unlike other extensions we shall meet, the passive has the peculiarity of coming **after** the perfect suffix, where it replaces the final -i or -e, and takes the form -u (for roots with a,i,u) or -o (for roots with e,o): -vóva 'speak', perfect -vovele 'have spoken', passive perfect -vovelo 'have been spoken'; -láamba 'cook', -laambidi 'have cooked', -laambilu 'have been cooked'. Note that the change from l ---> d caused by final -i is reversed in the passive. -vúunzuná 'erase' has perfect -vuunzwiini 'have erased', passive vuunzwiinu 'have been erased'. For -natá 'carry', which has a special perfect form -neéte (see 10/2), the passive perfect is -neéto 'have been carried', i.e., you work from the vowel of the perfect, not the infinitive vowel (likewise -váaná 'give', -veene 'have given', -veeno 'have been given').

The vowel harmony system of the perfect suffix was explained in Lesson 9. There is also a **consonant harmony** system. Verb roots which contain a **single** nasal (m or n, NOT nasal clusters such as mb and ng), have -n- instead of -l- in the perfect: -sóneká 'write', -sonekene 'have written'; -lundúmuka 'run', -lundúmukini 'have run'. Change -i to -u and -e to -o for the passive.

There are some exceptions to the vowel harmony: verbs ending in -ama have perfect suffix -ene: -fináama 'approach', -finámene 'have approached', and those ending in -ana replace this by -eene: -vilákana 'forget', -vilákeene 'have forgotten', -vilákeeno 'have been forgotten'.

If the verb root ends in il, el, in, or en the perfect suffix combines with it to form iidí, eelee, iini, or eene: -vuúngila 'water', -vuúngiidí 'have watered', -vuúngiilu 'have been watered'; -sónekená 'write to', -sonekeene 'have written to'. Verb roots ending in ul, ol, un, or on similarly combine with the perfect suffix to form wiidi, weele, wiini, weene: -vúunzuná 'erase', -vuunzwiini 'have erased', hence -vuunzwiinu 'have been erased'.

LESSON 15 / LOONGI DYAKUUMI-YETAANU

15/1 Nkhùunku yánthete / Section 1

Pattern : Yambula | twanu---a. Eělo, | nutu---i.
 Allow | (that) we may --- you pl. Yes, | --- us.

Model : Yambula | twanukayíla. Eělo, | nutukâyidi.
 Let | us share with you. Yes, | (do) share with us.

Yambula twanukayíla.	Eělo, nutukâyidi.
twanusaãnsa.	nutusaãnsi.
twanutâambulá. (receive)	nututâambudi.
twanusâdisá.	nutusâdisi.
twanuvèvolá. (relieve [of burden])	nutuvèvodi.
twanulõomba. (request, ask)	nutulõombi.
twanukaãmba. (inform, show)	nutukãmbi.
twanuvivilá.	nutuvívidi.
twanufíla. (lead)	nutufídi.
twanulaãnda.	nutulãandi.

Imperative, ctd: plural; with object infix

The plural of the imperative is obtained by prefixing nu- : nuvivila! 'listen!' With an object concord infixed, however, the final vowel is -i, and there is high tone on the first stem vowel, for both TCs. Where roots end in l, there is the usual change from *li ---> di: nutuvívidi.

The questions show the subjunctive; with yambula 'allow', vó is not obligatory, though it is sometimes used.

15/2 Nkhùunku yazóole / Section 2

Pattern : Mpfwete --- (a) e--- ee? Íngeta, | ---a--o -awóonsono.
 Should I --- the ---? Certainly, | --- it/them of allness.

Model : Mpfwete ssiimb(a) entsoónso ee? Íngeta, | siimba-zò zawóonsono.
 Am I to take (hold) the nails? Certainly, | take them all.

Mpfwete ssiimb' entsoónso ee?	Íngeta, siimba-zò zawóonsono.
nnát' òmáaz(a)	natà-mo mawóonsono.
ssàl' éssalu-yaáyi (do these jobs)	sala-yò ya-
ssukùl' émvvwaatú-myaami	sukula-myò mya-
kkes' òmínts(e) (cut down cane)	kesà-myo mya-
ttàang' otusaánsu (read the stories)	taanga-tò twa-
ddy' òlúku	dya-lò lwa-
llongòk' eloóngi (learn the lesson)	longokà-dyo dya-
nnw' èkímbvumina	nwa-kyò kya-
bbùund' owaángila (thresh the sesame)	buunda-wò wa-

Imperative ctd: with suffixed object concord; 'all'

When the imperative has suffixed object concord, there is high tone on the suffix after TC verbs which have only one high tone in the infinitive stem (like -dyá, -sála, -láamba), and elsewhere, on the final verb vowel. Thus *laamba-mô* 'cook it', but *siimbâ-zo* 'take them'.

The notion of 'all' or 'whole' is expressed by either of the nouns *wo-ónso* M or *wo-ónsono* M, 'wholeness', both in Class 14, with possessive prefix: *entsoónso zawóonso(no)* 'all the nails', *omádyá mawóonso(no)* 'all the food'.

15/3 Nkhùunku yatáatu / Section 3

Pattern : *Ndenda ---(a) omu/ova--- ee?*

May I --- in/at the --- ?

Eělo, | ---a-mo/vo, | waawũ-vo | idyoódyo zolele.

Yes, | ---in there/on there, | since that | it is what you want.

Model : *Ndenda kkot' òmúndzo ee?*

May I go into the house?

Eělo, | kotã-mo, | waawũ-vo | idyoódyo zolele.

Yes, | go in, | since | that is you want.

Ndenda kkot' òmúndzo ee? Eělo, | kotã-mo, | waawũ-vo | idyoódyo zolele.

kkotã muna-sikoól(a)

kkòsok' óvaffulú-kyaaki (on this place) kosokã-vo,

kkòsoká vaná-nthaandu (on top, higher)

Locative classes, ctd

Locative classes 16-18 have suffixed object concords of the same pattern as other classes; you have already met the concord for Class 17, in 11/5 (*nukweěndaanga-ko* 'you go (to) there'). Class 16 -vo means 'on there' or 'thereat', and Class 18 'in there'. The compound forms *vana-* (see 14/4) and *muna-* (see 10/1) take the same agreements as the straightforward prefixes (o)va- and (o)mu-.

15/4 Nkhùunku yayá / Section 4

Pattern : *Mpfwete ---(a) o--- ee?*

Should I --- the ---?

ǫwóo, | ku---i---o-kó.

Oh no, | don't --- it/them.

Model : *Mpfwete ssukùl' omankhóndw' ee?**

Should I wash the plantains?

ǫwóo, | kusùkudi-mo-kó.

Oh no, | don't wash them.

SECTION CONTINUED ON NEXT PAGE

15/4 ctd

Mpfwete	ssukùl' omankhóndw' ee*?	ǒwóo,	kusùkudi-mo-kó.
	kkes' òmínts(e)		kukèsi-myo-kó.
	vvâyik' évat(a) (leave the village)		kuvâyiki-dyo-kó.
	ssâl' éssalu yawóonsono		kusâdi-yo-kó.
	vvòv' émvvovo waáwu		kuvòvi-wo-kó.
	(use this expression, lit. speak this speech)		
	yyùvùl' énjuvu-yaáyi (ask this question)		kuyùvudi-yo-kó.
	llongòk' éssalu kyáttuung(a)		kulòngoki-kyo-kó.
	(learn the work of building)		
	ttwaàs' entsoónso zawóonsono		kutwàasi-zo-kó.
	ddlik' ówáan(a)		kubadiiki-kó.
	nnat' òmwáan(a)		kunnàti-kó.

* from omankhondó + ee?

Negative imperative with object concord; nasal deletion

The negative imperative was shown in 14/6. Object concords are suffixed for Classes 3-18, infixes for Classes 1-2, and all persons. First stem vowel is H; if addition of suffix and/or -ko brings the length up to three or more stem syllables, there is a second, final high tone. In the present case, -ko bears this high tone; but insertion of something else before -ko would result in the suffixed concord's having the high tone: *kukèsi-myo-kó* 'don't cut it', but *kukèsi-myó myawóonsono-kó* 'don't cut it all'. Both the suffix and -ko form part of the word to which they are attached, and take their tone from it.

The variation in the pronunciation of *ntsa(m)paátu* 'shoe/s' and some other words has already been pointed out. Nasal consonants tend to be dropped (deleted) before other consonants: *ntsoónso* or *ntsoóso* 'nails', *mpfúmu* or *pfúmu* 'chief'; NG and NC -- but not NA -- clusters tend to replace the nasal by nasalization of the vowel: *ékkaanda*, *ntsòóso*.


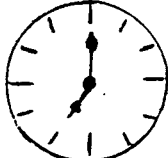
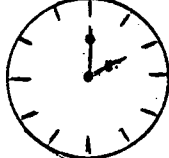

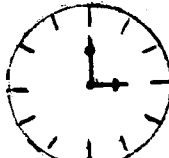
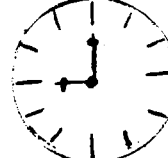
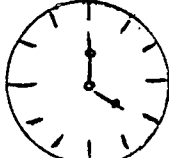
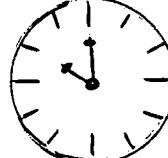

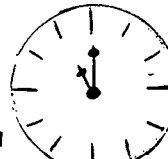


PICTURE DRILLS

The next sections ask questions about pictures. Cut a piece of card or paper large enough to cover at least one of the pictures, and cover the picture following the one you are using. Uncover each picture in turn. Since you cannot shut the book when answering without the help of the written answers, cover the questions and answers and leave the pictures uncovered.

15/5 Nkhùunku yatáanu / Section 5

Nutadi ewaáwu eyimpfwanimpfwani. Look now at the pictures.

Pattern :	Kya---	It is [picture] of the ---th.
	Nkhĩ aóla setwiiná?	It is what of hour that we have now?
	Seòla [numeral] ewaáwu.	It is now hour [numeral] now.
Model :	Kyáñthete.	First (picture).
	Nkhĩ aóla setwiiná?	What's the time now?
	Seòla-mosí ewaáwu.	It is now one o'clock.

<p>1. Kyānthete. Nkhĩ aóla setwiiná? Seòla-mosí ewaáwu.</p> 	<p>7. Kyantsāmbwaadi. Nkhĩ aóla setwiiná? Seòla-ntsambwaadí ewaáwu.</p> 
<p>2. Kyazǒole. Nkhĩ aóla setwiiná? Seòla-zool(é) ewaáwu.</p> 	<p>8. Kyanāana. Nkhĩ aóla setwiiná? Seòla-naan(á) ewaáwu.</p> 
<p>3. Kyatāatu. Nkhĩ aóla setwiiná? Seòla-tatú ewaáwu.</p> 	<p>9. Kyantsāmbwaadi. Nkhĩ aóla setwiiná? Seòla-vw(é) ewaáwu.</p> 
<p>4. Kyayǎ. Nkhĩ aóla setwiiná? Seòla-yá ewaáwu.</p> 	<p>10. Kyakúumi. Nkhĩ aóla setwiiná? Seòla-kuumí ewaáwu.</p> 
<p>5. Kyatāanu. Nkhĩ aóla setwiiná? Seòla-taanú ewaáwu.</p> 	<p>11. Kyàkuumí-yemosi. Nkhĩ aóla setwiiná? Seòla-kuumí-yemosi ewaáwu</p> 
<p>6. Kyasāmbanu. Nkhĩ aóla setwiiná? Seòla-saambanú ewaáwu.</p> 	<p>12. Kyàkuumí-yezoole. Nkhĩ aóla setwiiná? Seòla-kuumí-yezoole ewaáw</p> 

**Ordinal, 'adjectival' (appositional) and compound numerals;
telling the time**

The ordinal numerals are used to number the pictures : the possessive prefix is attached to a set of numerals equivalent to 'first', 'second', etc.:

-á-nthéte	'first'	-a-ntsámwaadi	'seventh'
-a-zóole	'second'	-a-naána	'eighth'
-a-táatu	'third'	-a-vwé	'ninth'
-a-yá	'fourth'	-a-kúumí	'tenth'
-a-táanu	'fifth'	-á-kuumí-yemosi	'eleventh'
-a-sáambanu	'sixth'	-á-kuumí-yezoole	'twelfth'

The 'adjectival' numerals are best regarded as appositional, e.g. 'a foursome' rather than 'four'. Only 1-5 take agreements; 6-9 are invariables, and 10 is a noun in Class 5 (pl. *ma-kúumí* M), as are its derivatives. Here the agreement is with Class 9 (for *mosi*) and Class 10 for the others (e.g. *zo-ole*).

These numerals are given below; except for 'one' and 'three', they resemble the ordinals, but have different tone patterns:

-mosí	'one'	ntsámwaádi	'seven'
-óle M	'two'	naána	'eight'
-tátu	'three'	vwé, vwá	'nine'
-yá	'four'	kúumí	'a ten'
-taánu M	'five'	kúumí-yemosi	'eleven'
sáambanú	'six'	kúumí-yezoole	'twelve'

However, when compounded, as here, with the previous noun, they behave as the possessives, as an extension to the noun, and take their pattern from the tone class of the noun. In this case, they are compounded with *óla* 'hour' (< Portuguese *hora*), which has high tone on the first stem syllable; the numeral will accordingly have high tone on the final, with H transfer as appropriate: *óla-vwé* 'nine o'clock', *óla-vw' éwaáwu* 'nine o'clock now'.

The compound numerals are literally 'ten and one' for 'eleven', etc., and the *ye-* form is treated as part of the preceding noun, i.e. the 'ten'. But it cannot, apparently, participate in the tone pattern of the noun to which it is joined; instead, it has no high tones at. As second component of a compound, *-kumi* behaves normally, as an extension of the noun: *óla-kuumí*; as first component, however, it has two H's, as shown above: *kúumí-yemosi* 'eleven'.

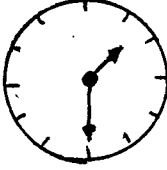
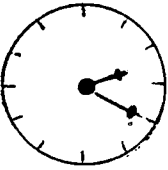

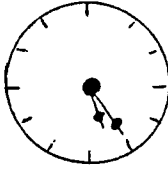
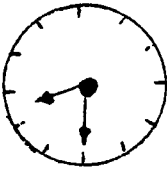

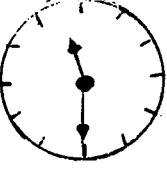

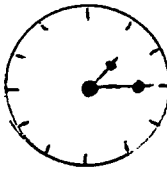
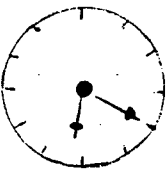
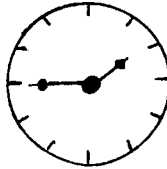
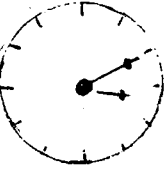
Telling the time: literally one asks, 'It is what of hour that we now have?' *se-* (see 10/5), implies change of state; in English we would emphasize 'now'. The double vowel in *-iiná* is often used for the meaning 'have' rather than 'be'. *se-* in the answer is on a stabilized phrase initial noun.

15/6 Nkhùunku yasáambanu / Section 6

Pattern and model as for previous section, with relevant addition from :

-yenndaambu	'and a half (half past)'
-yeminiiti-[numeral]	'and --- minutes (--- minutes past)'
-zakoondwa-miniiti-[numeral]	'which lack --- minutes (--- mins. to)'

15/6 ctd

<p>1. Kyànthete. Nkhì aóla setwiiná? Seòla-mosí-yenndaambu ewaáwu. (1.30)</p> 	<p>7. Kyantsàmbwaadi. Nkhì aóla setwiiná? Seòla-zoolé- yeminiiti-makumoole. (2.20)</p> 
<p>2. Kyazòole. Nkhì aóla setwiiná? Seòla-yá-yenndaambu ewaáwu. (4.30)</p> 	<p>8. Kyanàana. Nkhì aóla setwiiná? Seòla-taanú- yeminiiti-makumoole- yenttaanu ewaáwu. (5.25)</p> 
<p>3. Kyatàatu. Nkhì aóla setwiiná? Seòla-ntsambwaadí- yenndaambu ewaáwu. (7.30)</p> 	<p>9. Kyavwè. Nkhì aóla setwiiná? Seòla-ntsambwaadí- yeminiiti-kuumi- yenaan(a) (7.18)</p> 
<p>4. Kyayà. Nkhì aóla setwiiná? Seòla-kuumí-yemosi- yenndaambu (11.30)</p> 	<p>10. Kyakùumi. Nkhì aóla setwiiná? Seòla-naán' ewaáwu- zakoondwa-miniiti- makumatatu-yenttaanu. (35 to 8.0, 7.25)</p> 
<p>5. Kyatàanu. Nkhì aóla setwiiná? Seòla-mosí-yeminiiti- kuumi-yenttaanu ewaáwu. (1.15)</p> 	<p>11. Kyakùumí-yemosi. Nkhì aóla setwiiná? Seòla-ntsambwaad(i) ewaáwu-zakoondwa- miniiti-makumaya. (40 to 7.0, 6.20)</p> 
<p>6. Kyasàmbanu. Nkhì aóla setwiin(á) ewaáwu? Seòla-mosí-yeminiiti- makumaya-yenttaanu (1.45)</p> 	<p>12. Kyakùumí-yezoole. Nkhì aóla setwiiná? Seòla-yá-zakoondwa- miniiti-makumataanu. (50 to 4.0, 3.10)</p> 

Telling the time, ctd; more complex numbers

In between complete hours, the calculation can be made either from the previous hour, with ye- 'and = past' (Nos. 1-9) or from the coming hour, with [óla]-zakoondwa '[hours] which lack' (Nos. 10-12). 'Half-past' is expressed by 'and a half (or part)'; for other times, the minutes are counted (no

'quarters'). For **past** the hour, use **-yendaambu** (from **nn-daambu** 'side, part, half') for 'half past', and **-yemiiti** (from **mi-niiti**) for 'minutes'.

The entire number is compounded -- which means that there are no high tones at all after the first two components. Where the numeral is interrupted by **ewaáwu** 'now', the rest of the number is compounded on to **ewaáwu**.

The form **nt-taanu** has the Class 4 prefix, and means rather 'a fivesome in Class 4' than a true adjective: **mi-niiti-nt-taanu** 'minutes-a-fivesome'.

The multiples of 10 up to 60 are contractions of **ma-kúumí** 'tens' and a compounded numeral: **ma-kúumí-mayá** ---> **ma-kúmayá** 'four tens ---> forty', etc. (Here they are themselves compounded: **-miniiti-makumaya**, on the regular pattern.) Over 60 they are Class 11 nouns:

	lu-sámbwaádi	'seventy'
	lu-naána	'eighty'
	lu-vwé, lu-vwá	'ninety'
and higher nos.:	n-kháma M 9/10	'hundred'
	zuúnda 5/6	'thousand, hundred thousand, million'

Some speakers use **fúunda M 5/6** for 'thousand'.

LESSON 16 / LOONGI DYAKUUMI-YESAAMBANU

16/1 Nkhùunku yánthete / Section 1

Pattern : -y----kwa olenda mmóna? It is ---s how many that you can see?
 -----mosi káka mmbweene. It is a --- one only that I can see.

Model : Waán(a)-akw(á) olenda mmóna? Mwaàna-mmosí káka mmbweene.
 How many children can you see? I can see only one child.

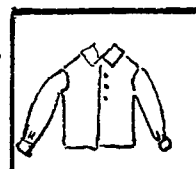
1. Waán(a)-akw(á) olenda mmóna?
 Mwaàna-mmosí káka mmbweene.

1.



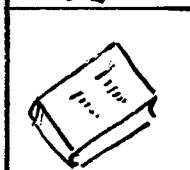
6. Yínkhutú-kkwa
 Kínkhutú-kimosi káka

6.



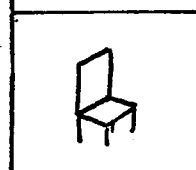
2. Nkkáanda-nkkw(á) olenda mmóna?
 Nkkàanda-mmosí káka

2.



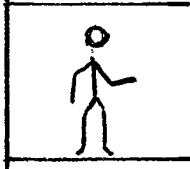
7. Kkúunda-kkw(á)
 Kkùunda-kimosi káka

7.



3. Mýnndele-nkkw(á) (whitemen)
 Mùnndele-mmosí káka

3.



8. Mmbwá-kw(a)
 Mmbwà-mosi káka

8.



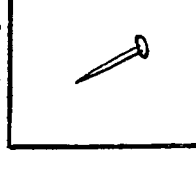
4. Aakál(a)-akw(a) (men, males)
 Yakàla-dimosi káka

4.



9. Ntsoonsõ-kw(a)
 Ntsoonsò-mosi káka

9.



5. Maãki-makw(á) (eggs)
 Dyaàki-dimosi káka

5.



-kwa? 'how many/much?'; numerals ctd; present perfect ctd

The stem -kwa? 'how many/much?', with prefix of the noun class, compounds with the preceding noun: yínkhutú-kwa, aakál(a)-akwa, waán(a)-akwá. Here the noun is stabilized, and as -kwa? is a WH question word, the first high tone has extra high pitch, without bridge, as usual. If the prefix of -kwa? begins with a vowel, the noun's final vowel is elided: waán'-akwá? 'how many children [are they]?'

In the answers, -mosi has the appropriate class prefixes; it is compounded with the noun, and the whole form stabilized: mwaàna-mmosí 'it is one child', yakàla-dimosi 'it is one man'. Class prefixes for -kwa? and -mosi are as for nouns, except Classes 4 (di-) and 9/10 (zero). Classes 1 and 3/4 have NG-: mm- means 'single nasal plus geminate' (see 1/1 and 3/3).

The present perfect mmbweene refers to a present state.

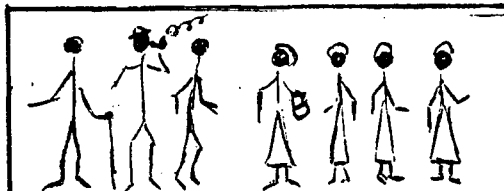
16/2 Nkhùunku yazóole / Section 2

Pattern : Nkhì olenda mmóna mukímpfwanimpfwani-kyaáki?
 What is it that you can see in this picture?
 --- [number] | yo--- [number].
 It is [number] ---s | and [number] ---s.

Model : Nkhì olenda mmóna mukímpfwanimpfwani-kyaáki?
 What can you see in this picture?
 Aakâl(a)-atatú, | yoákeentó-aya.
 (It is) three men and four women.

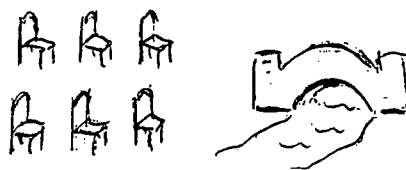
1. Kyànthete. Nkhí olenda mmóna mukímpfwanimpfwani-kyaáki?

Aakâl'-atatú | yoákeentó-aya.



2. Kyazòole.

Kkùunda-saambanú | yozzàanzu-kimosí.



3. Kyatáatu.

Meèso-moolé | yònllleembo-nttaanú.



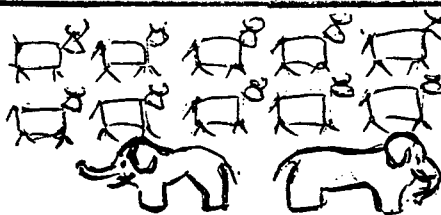
4. Kyayá.

Maalù-moolé | yomòoko-moolé.



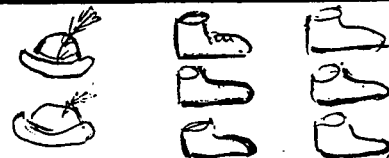
5. Kyatàanu.

Ngoombè-kuumí | yòndzaamba-zoolé.



6. Kyasàambanu.

Mphù-zoolé | yòntsampaatú-saambanu.



7. Kyantsàmbwaadi.

Ndzò-tatú | yontheteémbwa-ya.



Numerals ctd.

The numerals follow the pattern as given up to now, except that here we have more than one set of objects. In this case, each set starts a new phrase

16/3 Nkhùunku yatáatu /Section 3

Muna-kìmpfwanimpfwani-kyaáki, | olenda mmòn' omúntu.

In this picture | you can see a [lit. the] person.

Pattern : ^v----kwa kenáanga -aáu? ---[-no.] kenáanga -aáu.
It is ---s how many that he has? It is [no.] ---s that he has them.

Model : Meěso-makwá kenáanga maáu? Meěso-moolé kenáanga maáu.
How many eyes does he have? It is two eyes that he has (them).

Meěso-makwá kenáanga maáu?
Meěso-moolé kenáanga maáu.

Nttũ-nkkwa kenáanga myaáu? (heads)
Nttũ-mmosí waáu.

Nzzũnu-nkkwá kenáanga myaáu. (noses)
Nzzũnu-mmosi waáu.

Matũ-makwa kenáanga maáu? (ears)
Matũ-moole kená* maáu.

Moóko-makwá kenáanga* maáu? (arms/hands)
Moóko-moolé kená* maáu.



Variation : ^v----kwa -vwiidi konsó [Variant 1 noun]?
It is how many ---s that each --- possesses?
Konso --- | kuvwiidi ...
Each --- possesses...

Nllěembo-nkkwá kuvwiidi konsó kóoko? (fingers; each arm/hand)
Konso kóoko | kuvwiidi | nllěembo-nttaanú.

Nllěembo-nkkwá kuvwiidi konsó kúulu? (each leg/foot)
Konso kúulu | kuvwiidi | nllěembo-nttaanú myamaálu.
(ten fingers of the feet = toes)

Nllěembo-nkkwá kuvwiidi konsó muúntu?
Konso muúntu | ovwiidi | nllěembo-kuumí.

*Alternative expressions; either may be used.

-vwiidi 'possess'; konsó 'each, every'; Classes 15/6

The verb -vwá become possessed of' is used in the present perfect form -vwiidi to mean 'possess' in the present: | ovwiidi '(s)he possesses', kavwiidi

'which (s)he possesses'.

Konsó 'each, every', is an invariable (no agreements), preceding the noun in its proper variant, here Variant 1. The strictly correct spelling should be **kons' ómuúntu**, from **kons(ó) + ómuúntu**, but this is obviously inconvenient.

Classes 15 and 6 form a singular/plural pair, in which there are two kinds of noun: three parts of the body (which all come in pairs):

ku-tú [pl **ma-tú**] 'ear' (also occurs as **kutú** 5/6 **ma-kutú**)

ku-úlu M [pl. **ma-álu**] 'leg and/or foot'

ko-óko M [pl **mo-óko**] 'hand and/or arm'

and infinitives, e.g. **y-yéelá** M 'to be sick; being sick; an illness', pl. **ma-yéelá** M 'illnesses, diseases'. The concords for Class 6 were dealt with in 6/1 and following lessons; the concords for Class 15 are as for Class 17, with the addition of the G- form of the prefix for the infinitives: **s-sádisá** 'to help', **kú-nt-sadisá** 'to help me'.

16/4 Nkhùunku yayá / Section 4

Pattern : 0--- | -inà ---.

The ---(s) is/are [location/'adjective'].

Dyǎmbote, | **twaas(a)** o--- -ná -inà ---.

Good, | bring the ---(s) which is/are [location/'adjective'].

Model : **Omaaki** | **menà vana-méeza**.

The eggs | are on the table.

Dyǎmbote, | **twaas' omàaki maná mená vana-méeza**.

Very well, | bring the eggs which are on the table.

Omaaki | **menà vana-méeza**. **Dyǎmbote**,

| **twaas' omàaki maná mená vana-méeza**.

omaaza | **mabàkidi tíya**.

(water, has 'caught fire' == become hot)

omàaza mená mabakidi tíya.

Okimbvumina | **kinà muná-mmbuungu**.

(in the cup)

okimbvumina kiná kiná

Omrvvwaatũ | **minà vana-mpfulú-aaku**.

(on your bed)

twaas' omrvvwaatú miná miná

vana-mpfulú-aame.

Oluzala | **lwinà vana-méeza-maáku**.

(pen)

(on your table/desk)

olùzala luná lwiná

vana-méeza-maáme.

Oyinndende | **yinà vana-mmbazí**.

(outside)

oyinndende yiná yiná vana-mmbazí.

Øntsampaātu | **zinà kuná-ntsi ampfulú**.

(under the bed)

twaas' Øntsampaātu ziná ziná

vaná-ntsi ampfulú.

Oluku | **lwinà lwávya**. (fully-cooked).

olùku luná lwiná lwávya.

Otúkau | **twinà kuná-ndzo-aáku**.

otukaù tuná twiná kuná-ndzo-aáku.

Relative pronouns ctd

The relative pronoun series was introduced in 10/1. This drill practises forms which are very similar to each other: the relative pronoun (e.g. **luná** Class 11), the present tense of **-inà** 'be' (e.g. **lwiná**) and the 'long loc' @^@^@^@^@^@

such as *mená/maná*.

lwávya 'which has become fully ripe/cooked' is from a verb *-vyá*, in the relative of the Narrative Past tense, to come in Lesson 20; it is of the same kind as the *-áfwaana* set from *-fwáaná* (see 12/2).

16/5 Nkhùunku yatáanu / Section 5

Pattern : E-oo-o---- | mu---a -iná.
That --- , | it is in ---ing that it is.
Eèlo, | e-oo-o | i--- -ná --G---aanga.
Yes, | that | is the --- which is ---ing.

Model : Endyooyo-mwána | muddilâ kená.
That child | is crying.
Eèlo, | endyooyo | imwàana ndyon(á) oddiláanga.
Yes, | that | is the child who is crying.

Endyooyo-mwána | muddilâ kená.

Eèlo, | endyooyo | imwàana ndyon' óddiláanga.
emyooyo | imintse miná mikkeswáanga.
edyooyo | itokò diná díttiinaangá.

Eyooyo-míntse | mukkeswâ miná.

Edyooyo-tokó | müttiiná diná.

(boy; running away)

Emooyo-màdyookó | muyyondèkwa mená.

(being steeped)

Eyooyo-kkúunda | mulloondwa yiná.

(being mended)

emooyo | imàdyookó mená mayyondékwaanga.

eyooyo | ikkúunda yiná yilloondwaanga.

Variation: E-aa-i.... This/these ...

Ezaazi-ndzõnzi | mùkkaangwa ziná.

Eèlo, | ezaazi | indzõnzi ziná zíkkaangwaangá.

Ezaazi-mmbevo | mùwwukwa ziná.

ezaazi | immbevo ziná zíwwukwaangá.

Elwáalu-lùyaalú | mùssoolwá lwiná.

elwáalu | ilùyaalú luná lússoolwaangá.

(government; being elected)

Ewaawu-waàngila | mùbbuundwa winá.

ewaawu | iwaàngila uná úbbuundwaangá.

(being threshed)

Demonstratives ctd; i- stabilizer with nouns; more on the passive

The two demonstratives here were introduced in 8/4 and 10/3. As before, they are 'prefixed' to the noun which has Variant 1 pattern. As (first part of the) topic in the stimulus, and subject in the response, the demonstrative has IV and H-suppression, being phrase initial.

The i- stabilizer has been met before, attached to relative verbs (14/2,5); here it is attached to nouns, with the meaning 'it is the', 'they are the', i.e., a defining or restrictive stabilization. i- is prefixed, and the noun therefore has Variant 1 : | *mwaána* '(s)he/it is a child', but | *imwána* '(s)he/it is the child'.

The passive extension, like all other extensions, comes immediately after the root in all forms except the perfect.

16/6 Nkhũunku yasámbanu / Section 6

Pattern : NA---idi ---. I have ---ed a/some ---.
 Untsòongi eéti kwaám(e) e--- --ná wa---idi.
 Do please show me the ---(s) which you ---ed.

Model : Ntsuumbidi mvvwàatú myámpha.
 I have bought some clothes of newness (new clothes).
 Untsòongi eéti kwaám(e) émvvwàatú miná wasuumbidi.
 Do please show me the clothes which you bought.

Ntsuumbidi mvwàatú myámpha. Untsòongi eéti kwaám' émvvwàatú miná wasuumbidi.
 Nndaambidi fimádyá (a little food). efimádyá finá walaambidi.
 Nthuungidi ndzò ámpa. éndzo yiná watuungidi.
 Mbvoondele nkhayi kingáandi (killed a few buck). enkhayi yiná wavoondele.
 [vóonda, kill]
 Mbvaangwiidi koòko-kwaáme (hurt my hand) ekóoko-kwaáku kuná wavaangwiidi.
 [-váangulá, hurt]

Variation: E-----aame | o---idi ---.
 My --- has ---ed a/some ---.
 Utusòongi eéti kweéto e--- --ná ----idi e----aaku.
 Do please show us the ---(s) which has ---ed your ---.
 (= which your --- has ---ed)

Ese-dyaáme | obàkidi findzóonzi. Utusòongi eéti kweéto
 (caught a few/some little sp. fish) efindzóonzi finá fibakidi ése-dyaáku.
 otweèse tukaú twayiingi. otukaú tuná twatweés'
 olwaákiilu kwandzéenza. endzéenza ziná kalwaákiilu
 Engudi-aáme | okùbidi finllele (woven a little cloth).
 efinllele finá fikubidi éngudi-aáku.
 otùungidi dintsayá dyambwáaki (sewn a skirt of redness = red)
 edintsayá dyambwáaki diná dituungidi

Inverted relatives; more on the perfect and past perfect;
 contracted subject prefixes; Class 19 diminutives

If an indirect relative has a noun subject, it is common, though not obligatory, for the noun to follow the verb, as in the 3rd example ('the guests which he has been arrived at my father'). An alternative is to use the 'illogical' or inverted relative, as in edintsayá diná dituungidi éngudi-aáme 'the skirt which has sewn my mother.' Both relative pronoun and verb agree with the real-life object -- which thus becomes the grammatical subject; and the verb is now a direct relative. The real-life subject becomes the grammatical object. The closest structure in English is the archaic "Where walks, they say, the shrieking ghost" -- it is the ghost that is said to walk, not the 'where'. Many Bantu languages use the inverted or illogical relative.

Two more forms of the perfect suffix are shown here: (i) verbs ending in -ila have -iidi: -lwaákila 'arrive at' ---> -lwaákiidi 'have arrived at', passive (as here) -lwaákiilu 'have been arrived at'; (ii) verbs ending in -ula have -wiidi: -váangulá 'hurt', -vaangwiidi 'have hurt'.

Insertion of -a- after the subject prefix, with the perfect suffix, gives

the past perfect tense. This gives a 'more remote from the speaker' connotation (not necessarily more remote in time), and may be translated by the preterite 'did', rather than 'have done'. You will see that, while the present perfect is used throughout in the stimulus statements, the answers vary. Where the speaker giving the stimulus was personally involved in the activity, the person answering uses the past perfect, since he was not personally involved, and the action is 'more remote' for him; this is reflected in the translations. When a third person was involved in the activity, it is equally 'remote' (or close) for both speakers; here I have used the English 'have' perfect for both.

Before tense markers beginning with a vowel, the **subject prefix** is in the **contracted** form, as e.g. for -iná; the complete list of full and contracted prefixes follows (including Class 19, see below):

<u>Class</u>	<u>Full/Contracted</u>	<u>Class</u>	<u>Full/Contracted</u>
1st sg	i-, (NA-)/y-	Class 8	yi-/y-
2nd sg	o-, u-, ø-/w-	Class 9	yi-/y-
1st pl	tu-/tw-	Class 10	zi-/z-
2nd pl	nu-/nw-	Class 11	lu-/lw-
Class 1	o-, u-, ø-, (ka-)/w-, -(k-)	Class 13	tu-/tw-
Class 2	ba-, be-, a-, e-/w-, ø-	Class 14	u-/w-
Class 3	u-/w-	Class 15	ku-/kw-
Class 4	mi-, my-	Class 16	va-, ve-/v-
Class 5	di-/dy-	Class 17	ku-/kw-
Class 6	ma-, me-/m-	Class 18	mu-/mw-
Class 7	ki-/ky-	Class 19	fi-/fy-

Bracketed (ka-) and (k-) for Class 1 are the indirect relative forms; bracketed (NA-) for the 1st sg is for the present perfect **without** object infix, and the subjunctive, for V-commencing verbs (5/1). All other variants are unconditioned (free variants).

Class 19 is a diminutive class, meaning either 'small in size' or 'small in quantity, few' -- or both -- as appropriate, and is both singular and plural. The prefix **fi-** is attached to complete nouns : **fi-nl-lele** 'a small piece of cloth, cf. **nl-léle** M 3/4 'cloth'. When an extra prefix is attached in this way, the noun has the Variant 1 pattern, which is fixed, whether or not there are further pre-prefixes, such as possessive. The concords are as for Class 4, replacing **m** by **f**, e.g. **(e)fyoófyo**, **finá**, **fi-** (subject prefix) and so on.

TEST FOR LESSONS 13-16 (key on p.144)

A. Translate from Kongo:

1. Nyàmu álaka njiná waáu.
2. ðowóo, | nańga | kwínà yényyamu álaka-kó.
3. Engudi-aáku | nkkw'ánttim' ámbbote, | kewaáu-ko ee?
4. Eèlo, | nkkw' ánttim' ámbbote, | kemumono-ko.
5. Yaandi | untsùundidi ólla, | kańsi, | omono | inssùundidi endzayílu.
6. Omadya | masinga lláambwa kwayéeto, | kewaáu-ko ee?
7. Vvè, | akèentó | ibesinga-mó lláamba.
8. Telama vana-vàau. ðowóo, | kutèlami-kó; | kedyàmffunu nkkutú-ko.

9. Vuunzun' ěsso, | avǒ | dyodyo | izolele óvvaanga.
10. Ńowó, | kukðombi yyáanzala-kó, | kikðombelo kalá.
11. Nutusǎdisi; | ketwinà yémboongo záfwaana-kó.
12. Mpfwete llongòk' eloóngi ee? Eělo, | longokà-dyo dyawóonso.
13. Vvě, | kulòngoki-dyo-kó, | ekkuma | kǎdi | kavenà yénthaangw' áfwaana-kó.
14. Nkhĩ aóla setwiiná? Seòla-mosí ewaáwu. Vvě, | seòla-mosí-yenndaambu ewaáwu.
15. Nkhĩ olenda mmóna? Kìnkhutú-kimosi káka mmbweene.
16. Moòko-makwá kenáanga maáu? Moòko-moolé kená maáu.
17. Twaas' ekìmbvumina kiná kiná vana-méeza.
18. Emoomo | imàdyookó miná mikkeswáanga.
19. Untsòngi eéti kwaám' éndzo yiná watuungidi.
20. Utusòngi eéti kweéto findzòonzi fibakidi ése-dyaáku.

B. Translate into Kongo:

1. My mother has a headache.
2. Perhaps the girl hasn't got a fever.
3. My father is wiser than I.
4. My brother is of taller stature than I.
5. This boy is the stupidest of us.
6. The water will be drawn by us.
7. Who will fetch the firewood? The boys are the ones who will fetch it.
8. Don't wait, because there isn't time. Answer at once!
9. Yes, water the flowers, if that's what you want.
10. Don't buy any eggs; they've been bought already.
11. Do tell [inform] us.
12. Must I eat all the cabbage? Yes, eat it all.
13. No, don't bring all the chairs; it isn't at all necessary.
14. What time is it? It's half past seven now.
15. How many men can you see? I can see only one man.
16. How many fingers have you? I have ten fingers; each hand has five fingers.
17. Bring the clothes that are on the bed.
18. These are the patients who are being treated.
19. Please show me the nzonzi fish you have caught.
20. Please show me the nzonzi fish your father has caught.

(i)				
-láamba	cook	-láambila	cook <u>for</u>	
-sála	work	-sádilá	work <u>for</u> , [also] use	
-fiimpa	measure	-fiimpila	measure <u>for</u>	
-túba	throw	-túbilá	throw <u>for</u>	
-endá	go	-endéla	go <u>for</u>	
-kóomba	sweep	-kóombelá	sweep <u>for</u>	
(ii)*				
-wá	hear	-wiilá	hear <u>for</u>	
-syá	put	-síilá	put <u>for</u>	
-nwá	drink	-nwiiná	drink <u>for</u>	
(iii)				
-natá	carry	-natína	carry <u>for</u>	
-sóneká	write	-sónekená	write <u>for</u>	
(iv)				
-télamá	stand up	-télamená	stand up <u>for</u>	
(v)**				
-sukúla	wash	-sukwiila	wash <u>for</u>	
-vévolá	relieve of burden	-vévweelá	relieve of <u>for</u>	
-vúnzuná	erase	-vúnzwiiná	erase <u>for</u>	
-móna	see	-mwéená	see <u>for</u>	

* A few verbs have -ee-: -kyá 'dawn', -kyéelá 'dawn on'; -tá 'speak, do', -téelá 'do for'.

** Does not apply when the vowel of -ol- etc. is part of a double vowel, e.g. -sóolá 'choose', -sóolelá 'choose for'.

The subjunctive with suffixed object concord follows the same rules as for the imperative, see 15/2. The last of the first set shows an infix concord, dealt with in 5/2. Where there is both infix and suffix, as in the second set, all verbs show tones as for infinitive.

The reflexive infix is -ki- or, in the infinitive, -yi-, and it behaves as other infixed objects: yakisùumbilá 'that I may buy for myself'; yakilàambilá-mo 'that I may cook them for myself'; kuyiivaangilá 'to cook for myself'.

The compounds mono-kibeène and yeto-kibeène are of the same type as llumbu-yawóonso in 11/3: the first component has no high tones, and the compound begins a phrase. Yeto-kibeène illustrates another feature of this kind of compound: the first component has reduction of any long or double vowels: yeto- <--- yeéto M 'we, us'.

17/2 Nkhùunku yazóole / Section 2

Pattern : 0--- | --G---aang(a) e---.

The --- | ---(s) the ---.

Ekkuma | nkhi --G---ilaang(a) e---?

The reason | is what that he (they etc) ---(s) for the ---?

Model : Oakeentǒ | bassukùlaang' émvvwaatú.

The women | wash/are washing the clothes.

Ekkuma | nkhi bassukwilaang' émvvwaatú?

The reason | is what for which they wash/are washing the clothes?

(= Why do they wash/are they washing the clothes?)

17/2 ctd

Oakeentõ bassukûlaang' émvvwaatú.	Ekkuma nkħ bassukwîlaang' émvvwaatú?
Oáleeēke bakweēndaang' okúzaandu.	bakweēndelaang' okúzaandu?
Oakuundi-aāme akwiizaang' ombazí.	bakwiizilaang' ombazí?
Ōnkhoombo ziddyaang' ómátiiti. (goats eat rubbish/garbage)	ziddiilaang' ómátiiti?
Ose-dyaāme dissevāanga.	dissevēlaanga?
Ōnkkeentõ òllaambaang' ólúku.	kállaambilaang' ólúku?
Ōammbuta bākkosokaangá.	bākkosokaangá?
Ōngaang' amāwuku yinnatāang' ónkkelá. (medical doctor carries the case)	yinnatínaang' ónkkelá?
Ōmpaangi-aāme òssonekaáng' ónkkaanda.	kássonekenaáng' ónkkaanda?
Ōyakala dívvevolaang(á) onkkaz(á)-aandi.	dívvevweelaang' ónkkaaz'-áandi?

Relational extension ctd: 'what for?'; Class 2 subject prefixes;
strict class (vs. notional) agreement

An important use of the relational extension is shown here: with *ekkuma | nkħi?* 'the reason | is what?', plus indirect relative with relational extension, the meaning is 'for what reason?' = 'why?'

In the third example, the speaker has chosen to use the *a-* variant of the Class 2 subject prefix in the stimulus, and the *ba-* variant in the response. Either can be used, or even the *be-* variant.

Note that he has also taken the option to use strict class agreement for *Ose -dyaāme | dissevāanga*; compare examples in 12/1 and 9/1.

17/3 Nkhũunku yatáatu / Section 3

Pattern : Nkhĩ amphilá --in(á) e---? --inà -a--- | yovò | -a---?

It is what of kind that is the ---? Is it of ---ness | or | is it of ---ness?
-a--- --iná.

It is of ---ness that it is.

Model : Nkhĩ amphilá yin(á) éndzaamba? Yinà yánnene | yovõ | yánnndweelo?

What is the elephant like? Is it large | or | [is it] small?

Yánnene yiná.

It's large. (Lit. It is of largeness that it is.)

THIS SECTION CONTINUED ON NEXT PAGE

17/3 ctd

Nkhĩ *amphilá* yín' éndzaamba? Yinà yánnene | yovǒ | yǎndweelo?

				Yánnene yiná.
yín'	émphuku?	Yinà yánnene yovǒ yǎndweelo?		Yǎndweelo yiná.
	(rat)			
ken'	óngónde?	Winà wampheémbe yovǒ wanndǒmbe?	Wampheémbe kená.	
	(moon)	(whiteness)	(blackness, darkness)	
din'	ézúlu múffuku?	Dyampheémbe yovǒ dyannndǒmbe?	Dyannndǒmbe diná.	
	(sky at night)			
men'	émeénga?	Menà mambwáaki yovǒ manndǒmbe?	Mambwáaki mená.	
	(blood)			
men'	émakayá mántti?	Menà mánkhuunzu yovǒ mambwáaki?		Mánkhuunzu mená.
	(leaves of trees)	(greenness)		
kén'	énthaangu?	Winà watiya yovǒ wakyǒzi?	Watiya winá.	
	(sun)	(of fire = hot)	(cold[ness])	
kín'	éssivu?	Kinà kyatiya yovǒ kyakyǒzi?	Kyakyǒzi kiná.	
	(winter)			
din'	ébuúla dyánitu-múntu?	Dinà dyaléboka yovǒ dyǎbaala?		Dyaléboka diná.
	(skin of human body)	(become soft)	(become hard)	
dín'	étadi?	Dinà dyaléboka yovǒ dyǎbaala?	Dyǎbaala diná.	
	(stone)			
men'	émáaza?	Menà mayóndalala yovǒ máyuma?	Mayóndalala mená.	
		(become wet)	(become dry)	

'What is --- like?'; adjectival expression ctd; yovǒ 'or'; Class 1a/2a nouns

Asking what something is like is achieved by *nkhĩ amphilá*? 'it is what of kind?' (*m-philá* 9/10 'kind, sort'), followed by indirect relative of *-iná*, in the now familiar pattern. Note that in the second sentence, *-iná* is not obligatory, and has indeed been omitted in the fourth example. This is cast in the form of an indicative: 'Is it of ---ness or of ---ness?', but the answer, which emphasizes one only of the two possibilities, is in the form of a cleft sentence: 'It is of ---ness that it is' -- again as usual.

The adjectival expressions in this section are for the most part of the structure possessive prefix + name of quality (largeness, greenness, etc) or some object typifying the quality (fire = heat). The last three however illustrate the use of verbs in the 'narrative past' tense, like *-fwáaná* in 12/2. The narrative past is described in Lesson 20; meanwhile, you can think of the first syllable as the same in shape as the possessive prefix.

'Or' is expressed by | *yovǒ* ; it usually begins, and often occupies completely, a tone phrase. Mostly it is followed, as here, by a predicate: | *yovǒ | dyannndǒmbe* ' | or | it is of blackness'.

In the first lesson you met two nouns, *taáta* 'Father, sir, Mr.' and *neéngwa* 'Mother, madam, Mrs.' These have no prefixes in the singular, but take the same agreements as Class 1, the 'person' class (since all nouns in it are names of persons). The plural is formed by prefixing *aki-*: *akitaáta* 'fathers, gentlemen' (as in addressing a gathering), and takes the agreements of Class 2. Since nouns of this kind control Class 1/2 agreements, but have different or no prefix, they are said to be in Class 1a (singular) and Class 2a (plural).

The noun for 'sun' is the same as that for 'time': *n-tháangwa* or *n-tháangu* M, and the noun for 'moon' is the same as that for 'month': *ng-oónde* M.

However, when the meaning is 'sun' or 'moon', the noun is in Class 1a -- the heavenly bodies are treated, as it were, as persons; when the meaning is the 'time' or 'month', the noun is in Class 9/10 in each case.

17/4 Nkhùunku yayá / Section 4

Pattern : Zolele | ya---(a) (e)--- ee?
Do you want | I should --- (the) ---?
Eělo, | ĩngeta, | uNA---idi (e)---.
Yes, | certainly, | --- for me (the) ---.

Model : Zolele | yalaamba fimády(a) ee?
Do you want | me to cook a little food?
Eělo, | ĩngeta, | unndàambidi fimády.
Yes, | certainly, | cook a little food for me.

Zolele yalaamba fimády' ee?	Eělo, ĩngeta, unndàambidi fimády.
yatub'ènkkaanda muna-koleéyo	unthùbidi énkkaanda muna-koleéyo.
yakoomb' ěsuku	unkhòombedi ésuku.
yanat' effundà kuná-ndzo (parcel, home)	unndàtini effundá kuná-ndzo.
yasukul' ekínkhút'w'	untsùkwiidi ekínkhutú.
yasy' edintsay(à) effeélo	untsiidi edintsay' éffeélo.

Variation (answer): | utu---idi ... --- for us

Zolele yalandulul' ěnjuvu (repeat the question)	utulàndulwiidi ěnjuvu.
yasuumb' emáazi (the oil)	utusùumbidi emáazi.
yasom' ěmbizi	utusòmeni ěmbizi.
yanusòng' endzíl(a) (show you pl the way)	utusòngedi endzíla.
njeend' ekúzaandu	utuyèndedi ekúzaandu.

This section reviews the imperative with infixed object concord (15/1), the 1st person sg object concord (4/5, 6/3) and pl (3/3), and the relational extension (17/1-2). For the subjunctive in the questions, see 5/1 and 5/5.

17/5 Nkhùunku yatáanu / Section 5

Pattern : --- (command) , | dínkhwa kkalá vo | ---idi.
(Command), | lest it be that | --- has ---ed.
Kele vǒ | se-[pronoun] ----idi, | ngǎ | yàdi mmóna nkhéenda.
If ever that | it is now --- that has ---ed, | then | I should see sorrow.

Model : Toma kǎba, | dínkhwa kkalá vo | bwidi.
Do well to take care, | lest it be that | you have fallen.
(Take great care, in case you fall.)
Kele vǒ | semòno mmbwiidi, | ngǎ | yàdi mmóna nkhéenda.
If ever | I were to fall, | then | I should be sorry.

17/5 ctd

Toma kkēba, | dīnkhwā kkalá vo | bwiidi.
 Kele vō | semòno mmbwiidi, | ngà | yàdi mmóna nkhéenda.
 Kudikumuka beéni-ko, | yooyele. (rush around; get tired)
 semòno njoóyele,
 Tufwete llàamb' endzoonzi ewuúnu, | ziwolěle. (go bad)
 sezàau ziwoléle
 Ombeevo | fwete wwūkwa | ofwiidi kwaáandi (actually die)
 seyāandi ofwiidi,
 Fwete ttòma zzing' emwáana vaná-nllele, | obàkidi fúkutíla. (catch a cold)
 (wrap the child up well in a cloth) seyāandi obakidi fúkutíla, cold)
 Loond(a) enlludí, | vaav(à) émbvula yikwiíza, | unókene.
 (mend the roof; when the rain comes, it will leak)
 sewāau unokene,

Variation (answer): | twàdi mmóna nkhéenda. we should see sorrow (be sorry).

Nusy(a) ensswaálu, ekuumbi | divyòokele-kwaáandi. (train; pass in fact)
 (hurry up, lit. put the speed) = go before we arrive)
 sedyāau divyookele-kwaáandi,
 Nuvaanaang(a) owàana madyá mámbbote, | babàkidi yyéelá kwámmbi.
 (keep giving) (catch a bad/serious illness)
 seyāau babakidi yyéelá kwámmbi,
 Dyāmbbote vō | nweend(a) ewaáwu, | nulweeke nthāangu ásaka
 (arrive time which has become too much = too late)
 seyèeto tulweéke nthāangu ásaka,
 Nusy(e) ènkkaanda-myééno muna-vvakála-yeeno, | nuvidiisí-myo.
 (put your books in your briefcases; lose them [-vidísa])
 seyèeto tuvidiisí-myo,
 Nututèetodi enjĩndu | tuvilakeene*. (forget: -vilákana)
 (remind us of the ideas) seyèeno nuvilákeene,

*Erroneously given as nuvilakeene on recording.

'Lest'; unfulfilled conditionals ('if ever'); ngà ; -ádi potential;
 more on the perfect; miscellaneous points

'Lest', 'in case' something happens in the future is expressed by means of *dīnkhwā kkalá vo*, followed by an indicative; this is best learnt as a phrase. The present perfect is used to refer to the future.

The phrase *kele vō* introduces an unfulfilled or hypothetical condition, which is either unlikely, or did not happen. (Contrast *avō*, which introduces a likely or probable condition.) This is followed by an indicative verb or, as here, a stable/stabilized noun/pronoun/relative verb. The pronoun here has the preprefix *se-*, and a direct relative follows: *semòno mmbwiidi* '(if ever) now it is me who has fallen' = 'if ever I were to be the one who has fallen' = 'if ever I were to fall'. (Speaker has used TCII pattern for *-bwá* here.) *kele vō* sometimes occurs as *kelè-vo*.

The particle *ngà* occupies a tone phrase to itself, and introduces a clause of result, hence is translated as 'then' = 'as a result'.

The potential form of the verb consists of the auxiliary *-ádi* + infinitive :
 | *yàdi mmóna* 'I should see'.

The verb *-móna* 'see' is used in a number of expressions with the meaning 'experience': *-móna nkhéenda* 'see sorrow = 'experience unhappiness'.

The perfect of verbs ending in *-isa* is another fused form: *-iisi*; hence *-vidisa* ---> *-vidiisi*. Another example is *-sádisá* ---> *-sadiisi*. Perfect tone patterns depend on several variables; for affirmative forms, without object concords, there are TC, person (1st & 2nd against others), and mood (indicative, direct relative, indirect relative):

	Indicative	Direct Relative	Indirect Relative
1st & 2nd persons			
TCI	No H	No H	No H
TCII	No H	2nd stem syll. H	2nd stem syll. H
3rd persons (classes)			
TCI	1st stem syll. H	No H	No H
TCII	2nd stem syll. H	2nd stem syll. H	2nd stem syll. H

As in the penultimate example, forms without H acquire one in the final syllable, when an object concord is suffixed: *nuvidiisi-myó* 'you have lost them'; infixing a concord also produces a stem H: *inssùundidi* 'I have surpassed him'. Negative forms: all persons have 1st stem syllable H for TCI: | *kizòlele-kó* 'I don't want', | *kiwìidi-kó* 'I haven't heard/understood'. See further under 19/3. *-bwá* 'fall' is one of several verbs which the speaker assigns to both TCs; here it is treated as in TCII. For *yyéelá* see 16/3.

17/6 Nkhùunku yasáambanu* / Section 6

Pattern : (---) *ka-leèndi* ---a ----ko.
 (---) cannot --- any ---.
Ozeévo | *-fwete* ---ilwa.
 Therefore | -- must be ----ed for.

Model : *Kileèndi ssóneká nkkáanda-kó.*
 I cannot write a letter.
Ozeévo | *fwete ssònekenwá.*
 Then | you must be written for (have it written for you).

<i>Kileèndi ssóneká nkkáanda-kó.</i>	<i>Ozeévo</i> <i>fwete ssònekenwá.</i>
<i>Kileèndi ttyáamá nk húni-kó.</i>	<i>fwete ttyáaminwá.</i>
<i>Kuleèndi ssúumba mvvwaatú-ko.</i> (you sg)	<i>mpfwete ssùumbilwá.</i>
<i>Kuleèndi vvóonda ntsúsu-kó.</i> (kill a chicken)	<i>mpfwete vvòondelwá.</i>
<i>Omwaana</i> <i>kaleèndi zziwúla kyeélo-kó.</i> (open door)	<i>fwete zziwúlwilwá.</i>
<i>Ose-dyaáme</i> <i>kaleèndi kkóolá malavú-ko.</i> (extract palm sap)	<i>fwete kkòolelwá.</i>
<i>Katuleèndi ssamúna dyaambú-ko.</i> (explain word)	<i>nufwete ssamúniinwá.</i>
<i>Katuleèndi ssyá ffeélo muná-mvvaatú-ko.</i>	<i>nufwete ssìilwá.</i>
<i>Kanuleèndi nnatá ffundá-ko.</i>	<i>tufwete nnatínwá.</i>
<i>Kanuleèndi ssukúla nlléle-kó.</i>	<i>tufwete ssukwíilwá.</i>
<i>Owaana</i> <i>kabaleèndi ttáanga lusaánsu-ko.</i> (read story)	<i>bafwete ttàangilwá.</i>
<i>Onsseedyá</i> <i>kemileèndi kkotésa mabutú-ko.</i>	<i>mifwete kkotéselwá.</i>
(do up buttons, lit. make buttons enter)	

*Erroneously given as *Nkhùunku yatáanu* in recording.

Relational passive

The combination of relational and passive extensions gives the meaning 'have something done for/to one', literally 'be ---ed for', e.g. -*táangilwá* 'be read to, have read for one'. (Warning: when you have mastered this in Kongo, you will feel the lack of it in English, and begin surprising your friends with utterances such as 'I want to be cooked for.')

Some verbs ending in -*ul-*, -*un-* and similar terminations have an extra syllable for the relational and relational passive: -*ziwúla* 'open', -*ziwúlwil(w)a* 'open for, (be opened for)'; -*samúna* 'describe, explain', -*samúnwiin(w)a* 'explain to, (be explained to)'.

LESSON 18 / LOŌNGI DYÁKUUMÍ-YENAANA

18/1 Nkhùunku yánthete / Section 1

Pattern : [noun 1] --zolele ---a; | [noun 2] --vwiidi éffunu ee?
 It is [1] that -- wishes to ---; | is it [2] that -- has the need?
 Eělo, | [2] --vwiidi éffunu, muna----(a) e---.
 Yes, | it is [2] that -- has the need, in ---ing the ---.

Model : Ndzò ndzolele ttúunga; | mabayà mbwiidi éffunu ee?
 It is a house that I wish to build; | is it poles/planks I possess the need? (I want to build a house; do I need planks/poles?)
 Eělo, | mabayà ovwiidi éffunu, muná-ttuung' éndzo.
 Yes, | it is planks that you possess the need, in building the house. (planks are what you need for building the house.)

Ndzò ndzolele ttúunga; | mabayà mbvwiidi éffunu ee?
 Eělo, | mabayà ovwiidi éffunu, muná-ttuung' éndzo.

Dintsayà ndzolele ttúunga; | nllèle mbvwiidi éffunu (-túunga = 'sew' here)
 nllèle ovwiidi éffunu, muná-ttuung' edintsayá.

Nkkàanda ndzolele ssóneká; | papèele (paper)
 papeèele ovwiidi éffunu, muná-ssonék' énkkaanda.

Mavutà ndzolele ssúumba; | mmbðongo
 mmbðongo ovwiidi éffunu, muná-ssuumb' omavutá.

Ose-dyaáme | ndzò kazolele vvyéengesá; | tiíta kavwiidi (decorate; paint n.)
 tiíta kavwiidi éffunu, muná-vvyeengés' éndzo.

Onndũmba | maàza kazolele ótteka; | nkhàlu kavwiidi (draw water; calabash)
 nkhàlu kavwiidi éffunu, muná-ttek' omáaza.

Nkhùni tuzolele okkesá; | sseèngele tuvwiidi (chop firewood; axe)
 sseèngele nuvwiidi éffunu, muna-kkés' ónkhuni.

Wùlu tuzolele ossimá¹; | ppaàwu tuvwiidi (dig hole; spade)
 ppaàwu nuvwiidi éffunu, muna-ssím' ówulu.

Owaana | bazòlele lluúnd' évvwa-kwaáu; | luùndilu dyasíkila bavwiidi
 (keep their possessions; safe receptacle)
 luùndilu dyasíkila bavwiidi éffunu, muna-lluúnd' évvwa-kwaáu.

¹. -simá 'dig' contrasts with -sima M 'prevent, stop'. -simá + ówulu ---> -sím' ówulu. This still contrasts with -sima M, which here would be muná-ssim' ówulu 'in preventing a hole'.

Further uses of -vwá; muna 'in order to'; Variants 1 and 2 again

The present perfect of -vwá 'possess' indicating present possession has already been introduced (16/3). Followed by éffunu 'the need' (mf-fúnu M 3/4 'need, profit, usefulness'), with the name of the needful object in between, it means 'have need of something' : mbvwiidi eppàau éffunu 'I need the spade'. Here the structure has been clefted, the name of the object front-shifted and stabilized: ppaáwu mbvwiidi éffunu 'it is a spade that I need'.

A further use of -vwá is shown in the last example; the infinitive vvwá M can mean 'possession/s'. As always, it controls Class 15 concords, hence évvwa-kwaáu 'their possessions'.

muna + infinitive means 'in order to', 'in doing'.

Notice that in the question Variant 2 is used for object the speaker wishes to work on, because it is not a introduced as a particular house, skirt, letter, etc. but 'a house', etc. When the answer is given, the object is regarded as defined, 'the house', etc., so Variant 1 is used.

18/2 Nkhùunku yazóole / Section 2

Pattern : questions as in previous section.

Eělo, | [2] | --vwiilu éffunu muna----(a) e-[1].

Model : Ndzò ndzolele(e) étтуunga; | mabayà mbvwiidi éffunu ee?

I want to build a house; | do I need planks?

Eělo, | mabaya | mavwiilu éffunu muná-ttuung' éndzo.

Yes, | planks | are needed for building the house.

Ndzò ndzolele' étтуunga; | mabayà mbwiidi éffunu ee?

Eělo, | mabaya | mavwiilu éffunu muná-ttuung' éndzo.

Dintsayà ndzolele ttúunga; | nlièle

nlele | uvwiilu mffúnu muná-ttuung' edintsayá.

Nkkàanda ndzolele ssóneká; | papeèle

papeele | yivwiilu éffunu muná-ssonék' énkkaanda.

Mavutà ndzolele ssúumba; | mmbòongo

mboongo | zivwiilu éffunu muná-ssuumb' omavutá.

Ọse-dyaàme | ndzò kazolele vvyéengesá; | tiita kavwiidi

tiita | yivwiilu éffunu muná-vvyeengés' éndzo.

Onnduumba | maàza kazolele ótteka; | nkhalu zámpha (of newness = new)

nkhalu zámpha | zivwiilu éffunu muná-ttek' omáaza.

Nkhùni tuzolele okkesá; | sseèngele yátwa tuvwiidi (axes which h.become sharp)

sseengele yátwa | yivwiilu éffunu muna-kkés' ónkhuini.

Wùlu tuzolele ossimá; | ppaáwu kyákkaka (spade of otherness = another spade)

ppaawu kyákkaka | kivwiilu éffunu muna-ssím' ówulu.

Owaana | bazòlele lluúnd' évvwa-kwaáu; | luúndilu dyasíkila bavwiidi

luúndilu dyasíkila | divwiilu éffunu muna-lluúnd' évvwa-kwaáu.

-vwá ctd; Variant 1 without IV; more adjectival expressions

The passive of -vwá is -vúwa, perfect form -vwiilu, hence -vwiilu éffunu lit. 'be possessed the need' = 'be needed'.

The first noun in the answer functions as subject, for which Variant 1 is

the proper form, phrase-initial, and with first H suppressed. However, in this case the speaker has left off the IV. It is recommended that you do not follow this example, but use the IV yourself, other than in this drill. See note at end of 13/6.

Several more adjectival expressions occur here, of both the kinds with which you are now familiar: possessive prefix attached to noun (-ákkaka 'of otherness, other'; -ámpha 'of newness, new') and verbs in the relative narrative past, like -á-twa '(which has become) sharp' from -twá 'become sharp' and -a-síkila 'correct, safe' from -sikíla 'become correct, safe'.

18/3 Nkhùunku yatáatu / Section 3

Pattern : Muna---- | i---G---aanga [subject] [object] ee?
 In the --- | is it that [subject] ---s the [object]?
 Eělo, | muna---- | i--luta--ó G---aanga.
 Yes, | in the --- | it is that -- surpasses to it/them ---.

Model : Muna-kkábadi | illuùndilaang(a) émbuungu ee?
 In the cupboard | is it that you keep the cups?
 Eělo, | muna-kkábadi | iiluta-zó lluúndilaangá.
 Yes, | in the cupboard | it is that I usually keep them.

Muna-másika | ikàllaambaang' ónkkaz'áaku ee? (in the evening, your wife)
 Eělo, | muna-másika | ikàluta lláambaangá.
 Munǎ-ffuku | itussamúnwaang' otusaánsu (at night, stories are told)
 munǎ-ffuku | itùluta ssamúnwaanga.
 Muna-kínthombo | inukkeèbaang' omávy(a) (in spring, you prepare the fields)
 itùluta-mó kkeébaanga.
 Muna-kkábadi | illuùndilaang' émbuungu (in the cupboard, you keep the cups)
 iiluta-zó lluúndilaanga.
 Munǎ-ndzo | inulluùndilaang' ónkhuni (in the house, you keep the firewood)
 itùluta-zó lluúndilaanga.
 Kunǎ-nkkoko | ibàttekelaang' óákeentó omáaz(a) (at the river, ... draw water)
 ibàluta-mó ttékaangá.
 Kunǎ-zaandu | issuumbilaang' élúku (at the market, you buy cassava flour)
 iiluta-ló ssúumbaangá.
 Muna-mpfiínd(a) | inussolwèelaang' emphakás(a) (in the forests, you find buffalo)
 itùluta-zó ssolwéelaanga.
 Muna-ngoǒmbe | ibàbbakilaang' ówaántu ekímbvumin(a) (from cattle, get the milk)
 ibàluta-kyó bbákilaangá.
 Munǎ-mmenemene | ibakweèndaang' oyíndende kusikoól(a) (in the early morning)
 ibàluta kweèndaang' okusikoóla.

Stabilization of indirect relative ctd; -lúta auxiliary;
 -anga 'continuative' suffix; relational extension ctd; word order

The stabilization of the indirect relative was shown in 14/5, where the tense was the present perfect. Here again i- is prefixed to the indirect relative, now composed of auxiliary + infinitive: *ilùta kweèndaanga* 'I usually go', *iiluta kweèndaanga* 'it is that I usually go'. The -anga suffix gives the meaning of 'continuous' (see also 18/4).

-lúta lit. 'pass, surpass' is an auxiliary like -sína; it can be translated by English adverbs such as 'more, rather, usually'; suffixed object concord has H tone. See also 22/2 for another usage.

The relational extension is often used with expressions denoting place, e.g. 'keep in the cupboard', 'find in the forest'.

The word order in the questions is verb (+ subject) + object. In English the subject precedes the verb: 'It is at the river that the women draw water', but in Kongo one can say, 'At the river it is that (they) draw (at) the women the water'. (For other word orders see next section.)

The subject nouns in the answer have their IV omitted; you are advised not to drop the IV yourself, except in this drill, cf. note at end of 13/6.

18/4 Nkhùunku yayá / Section 4

Pattern : ě (é)kkuma --lembele ---il(a) e---?
 What about the reason that -- failed to ---?
 --àdi ---a | kele vǔ | se-[pronoun] --leénde-de-dy(o) óvvaanga.
 --- would --- | if that | it is now [pronoun] who is able it to do.

Model : ě kkuma zilembele kwiízil(a) endzéenza?
 Why haven't the visitors come?
 Zàdi kwiíza | kele vǔ | seyàau baleénde-de-dy(o) óvvaanga.
 They would come | if | they could (do it).

ě kkum' olembele ttwaásil' ómbbuunzi-aáku? (you bring your younger sibling)
 Yàdi kúnttwaasá | kele vǔ | semòno ndeénde-de-dy' óvvaanga.

kkuma zilembele kwiízil' endzéenza?

Zàdi kwiíza | kele vǔ | seyàau baleénde-de-dy' óvvaanga.

kalembele mmanísín' omády' emwáana? (child, finish the food)

Wàdi-mó mmanísa seyàandi leénde-de-

olembele ssímin' émwáana muna-kívaangulá? (prevent; hurting himself)

Yàdi kúnssima semòno ndeénde-de-

yilembele kweéndela kuna-sikoól' eyíndende?

Yàdi kweénda seyàau baleénde-de-

Variation (answer): --àdi --aanga | ... | se--- --leénde-de-ge-dy' óvvaanga.

--- would have ---ed | ... | --- could have done it.

ě kkum' olembele ssíil' ómaloónga muna-luúndilu?
 (you, put the plates in the cupboard¹)

Yàdi-mó ssyáangá | kele vǔ | semòno ndeénde-de-ge-dy' óvvaanga.

(I should have put them [there] if I had been able to do it)

balembele nnatín' émmbeevo kuná-ndzo anlooóngo?

(they take the patient to the hospital, lit. house of medicine)

Bàdi kúnntaangá seyàau baleénde-de-ge-

etaáta kalembele kúnthwiikíl' énkkaanda? (father, send me a letter?)

Wàdi-wó kúttwiikilaangá seyàandi oleénde-de-ge-

(he would have sent it to you)

oásadi balembele llooóndel' enlludí? (workmen, mend the roof)

Bàdi-wó llooónda seyàau baleénde-de-ge-

¹. luúndilu 5/6 lit. 'place for keeping in' (<-luúnda 'keep') can be any kind of receptacle, container or storage device.

ě 'what about?'; -lembele 'have failed'; 'reason for which';
-anga extension ctd; more on word order; double objects

The particle ě means roughly 'what about?' or 'tell me what is...'; it has extra high pitch, and, like WH question words, does not participate in bridging.

-lembele, a perfect form, TCI, is an auxiliary meaning 'have failed'; it is often used instead of a negative.

In 17/2 we saw that the relational extension could be used with nkhi? to mean 'why?' Here likewise the relational extension is used with ékkuma (kkúma M) 'the reason' to mean 'the reason for which', hence 'why': ě (é)kkuma kalebele mmanísín(a) omády(a) emwáana 'tell me, what is the reason for which he failed to finish the food the child? = 'why didn't the child finish the food?' The verb is indirect relative.

The -anga 'continuative' extension has another use; added to a tense, it puts the time reference 'one back' in the past. The present tense you have been using, e.g. óllaambaangá 'she cooks', is actually a future tense: óllaamba 'she will cook', plus the -anga suffix, bringing it back into the present. Similarly, the present perfect has -ingi or -enge added (matching the perfect suffix vowel), to give a pluperfect: baleéndeke 'they have been able' = 'they are able', vs. baleéndekeenge 'they had been able' = 'they were able'.

You will see that some variation in word order occurs. In the 2nd example, the subjects endzéenza comes after the (indirect relative) verb; in the 3rd, the subject emwáana comes after the verb and object omádyá, and in the 5th, the subject eyíndende follows the verb and locative kuna-sikoóla; conversely, in the final two, the subjects etaáta and oásadi come before the verb. The position of the subject can thus vary as between before and after the verb, but if it is after the verb, it should also be after any object or locative.

Kongo is one of the few Bantu languages which may have two object concords with the same verb form -- but one must be 'personal' or reflexive, and the other from one of classes 3-19, as in | wádi-wó kúttwiikilaangá 'he would have sent it you'.

kívaangulá 'to hurt oneself' is a contraction of ku-yí-vaangulá (see 17/1). For kele vò see 17/5.

18/5 Nkhùunku yatáanu / Section 5

Pattern : -- -ánani [demonstrative]? --- -vwiidí--o ee?
They are the --- of whom, these/those? Is it --- who owns them?
Eělo, | --áa--.
Yes, | they're ---'s [possessive pronoun].

Model : Ntsámpaatú zánani ezaázi? Ngèye ovwiidí-zo ee?
They are shoes of whom these? Is it you who owns them?
(Whose shoes are these?)
Eělo, | záame.
Yes, | they're mine.

SECTION CONTINUED ON NEXT PAGE

18/5 ctd

Ntsámpaatú zánani ezaázi?	Ngèye ovwiidí- zo ee?	Eělo, zǎame.
Kívunga kyánani ekyaáki?	- kyo (wrap)	kyǎame.
Nkhěl(a) ánani eyaáyi?	Mòno mbvwiidí- yo (suitcase)	yǎaku.
Mvvwǎatú myánani emyaámi?	- myo	myǎaku.
Mmbwǎ ánani eyoóyo?	Mpfùmu ávat(a) ovwiidí- yo	yǎandi.
Kaǎlu dyánani edyoódyo?	Sè-dyaáku vwiidí- dyo	dyǎandi.

Variation (question): Kwa--- --vwiilu ee? Is it by --- that it is owned?

Nkkáanda myánani emyoómyo?	Kwayěeno mivwiilu ee?	Eělo, myěeto.
Níisi ánani eyoóyo?	yivwiilu (cat)	yěeto.
Mmbǒngo zánani ezaázi?	Kwayěeto zivwiilu	zěeno.
Waangǎla wánani ewaáwu?	uvwiilu	wěeno.
Nkhǒombo zánani ezoózo?	Kwaèsi-váta zivwiilu (villagers)	zǎau.
Mavyǎ mánani emoómo?	Kwa-èsi-kaandá-dyaaku mivwiilu (cultivated fields)	mǎau.
	(your clanfolk)	

'Whose?'; possessive pronouns; **mwisí-/esí-**

The question word **náni?** was introduced in 7/1; here the possessive prefix is attached, to mean 'of whom?' = 'whose?' As in all WH questions, the first high tone of the phrase has extra high pitch, unbridged; notice this high tone is the first of the stabilized noun -- and if that noun has two high tones, the first will be higher than the second, as in **Mvvwǎatú myánani?** 'They are clothes of whom?' The demonstratives (see 8/4 and 10/3) come after 'of whom?'

For the possessive stems, see 8/3. Here the possessives are functioning as pronouns, by themselves. In this case, they have nonmoving H on the first syllable. Further, they are stable, being phrase initial, so have no IV.

The forms **mwisí-** M 1/2 (pl. **esí-**) are always attached to another noun. The meaning is 'inhabitant of (a place), member of (a group)', rather like the **-er**, **-an**, **-ian**, or **-man** of **Londoner**, **Chicagoan**, **Canadian**, **clansman**. These forms are attached to Variant 2: **mwisí-váta** 'inhabitant of a village, villager', cf. **évata**; **esí-kaandá** 'clan members, clansfolk', cf. **ekaánda**.

18/6 Nkhùunku yasáambanu / Section 6

Pattern : **ě (é)kkuma -lembele ---ila(anga)? Ka---ko ee?**

What is the reason -- has failed to ---? Didn't -- [verb]?

Eělo, | **ěkkuma -lembele ---ila(anga), | ikyàssya vó | ka---ko.**

Yes, | the reason -- didn't ---, | it is of putting that | -- didn't ---.
(the reason why -- didn't --- is the fact that -- didn't ---.)

Model : **ě kkuma nulembele vvòondelaang(á) ényoka?**

Why didn't you kill the snake?

Kayikèdiinge yámvvaangudí-ko ee?

Wasn't it of poison (poisonous)?

Eělo, | **ěkkuma tulembele vvòondelaang(á) ényoka, | ikyàssya vó**

Yes, | the reason we didn't kill the snake | is because

| **kayikèdiinge yámvvaangudí-ko.**

| it wasn't poisonous.

18/6 ctd

ě kkuma nulebele vvòndelaang(á) ényoka? Kayikèdiinge yámvvaangudí-ko ee?

Eělo, | ekkuma tulebele vvòndelaang(á) ényoka,

| ikyàssya vó | kayikèdiinge yámvvaangudí-ko.

ě kkum' éngudi-aáku kalebele kúttungil' émbukúna (blouse) yekivunga?

Kakèdiinge yónllele áfwaaná-kw' ee? (she didn't have enough cloth?)

Eělo, | ekkum' èngudi-aáme kalebele kúnthungil' émbukúna yekivunga,

... | kakèdiinge yónllele áfwaana-kó.

ě kkum' oávati balembi zzólelaaang' óttek'óbbulu-zaáu? (farmers, sell, animals)

Kebavwiidi mmbóongo mffúnú-kw' ee? (don't need money?)

Eělo, | ekkum' oávati balembi ... | kebavwiidi mmbóongo mffúnu-kó.

ě kkum' entheteém̃wa zilembi mmónékén' ewaáwu? (stars, be visible now)

Zafukámene ziná kwamátuti ee? (is it covered that they are by clouds?)

Eělo, | ekkum' enthetèmbwa ... | zafukámene ziná kwamátuti.

Variation: Imunà-kkuma kyákkoonwa kwa--- ee?

Is it by reason of the lack of --- ?

Eělo, | ekkuma ... | ikkoondwa kwa---.

Yes, | the reason ... | is the lack of ---.

ě kkuma nulebele ffwokwéelaang' olloónd' enlludí? (finish¹ mending the roof)

Imunà-kkuma kyákkoonwa kwamatólo máfwaán' ee? (corrugated iron)

Eělo, | ekkuma tulebele ffwokwèel' elluúnd' enlludí

| ikkoondwa kwamatólo máfwaana.

ě kkum' omwàana kalebele mmanísín' omádyá mawóonsono?

Imunà-kkuma kyákkoonwa kwandzál' ee? (lack of hunger?)

Eělo, | ekkum' omwàana ... | ikkoondwa kwandzalá.

ě kkum' émpfumu ávata kalebele vvóvelá kuna-lúkutakanú? (speak at the meeting)

Imunà-kkuma kyákkoonwa kwaédi kafwete vvóv' ee? (lack of what he should say?)

Eělo, | ekkum' émpfumu ... | ikkoondwa kwaédi kafwete vvvóva.

è kkum' ongéye lembele mmanísín' ozzeénga' ónkhuni omázoono?

(finish cutting the firewood yesterday)

ikkuma kyákkoonwa kwánthaangw' áfwaan' ee? (lack of enough time)

Eělo, | ekkuma ndembele mmanísín' ... | ikkoondwa kwánthaangw' áfwaana.

è kkuma zinínaanga zákalalala émpthatu ewaáwu? (fields, dry now)

Imunà-kkuma kyámbvula zilebele nnóka kwayíngi ee? (rain, failed much falling)

Eělo, | ekkuma zinínaang' zákalalal' ... | ikkoondwa kwámbvula zayíngi.

(lack of much rain)

'Reason why' ctd; -lembele and -lembi; 'because of the fact that';

-kédi(inge) 'was/were'; -kóondwa 'be lacking'; édi 'what'

This is a development of 18/4, but now you are giving the 'reason why' clause. The reason is introduced in the first set of answers by | ikyàssya vo lit. 'it is of the putting that' = 'it is that (+ statement of reason)'.
The variant -lembi, referring to the present, is used as well as -lembele, which refers to the past.

-kédi is the perfect of -kalá, which has tone patterns of TCI in some of its

¹. Relational of -fwokóla 'put an end to'; -manísa means rather 'cause to come to an end', but the two can be used virtually interchangeably.

forms, though its infinitive is TCII. It means 'be'; **-inge** (variant **-ingi**) is the form taken by the 'continuative' extension when attached to it.

-kóonda means 'lack, not have'; the passive **-kóondwa** means 'be lacking, not be there'. **Ikkoondwa kwa-** 'it is the lack of' shows again that the infinitive is a noun -- as also does **nnóka kwayingi** 'much raining'.

édi is from a series used mostly as relative pronouns when there is no noun to relate to; here we have Class 5, impersonal, meaning 'what': **Ikkoondwa kwaédi kafwete vvóva** 'it is the lack of what he should say' = not having anything to say. See later in 22/6.

LESSON 19 / LOŌNGI DYÁKUUMÍ-YEVWA

19/1 Nkhùunku yánthete / Section 1

Pattern : Wuùnu ---idi ee? Is it today that --- has ---ed?
 ōwóo, | lumingu-lwavyookelé -a---idi.
 Oh no, | it is last week that --- ---ed.

Model : Wuùn(u) olweék(e) ee? Is it today that you have arrived?
 ōwóo, | lumingu-lwavyookelé yalweéke.
 Oh no, | it is last week that I arrived.

Wuùn' olweék' ee?	ōwóo, lumingu-lwavyookelé yalweéke.
ofutídi émmboongo (paid)	yafutídi-zo.
Wuùnu kavvóvesé-dyo (told you it: -vóvesá)	kamphóvesé-dyo.
keéle kúzaandu émpfumu ávat'	kayelé kúzaandu émpfumu ávata.
weéle mmónaaná yongaáng'-awwuk(a)	yayelé mmónaaná yaándi.
(went to see [together with] the doctor [of healing])	
bayaantikidi óttuung' éndzo oásadi	bayaantikidí-y(o) óttuunga.

Variations (answer):

(i) | mazùuzi kyáNkheenge | it is the day before yesterday, on Nkheenge
 (ii) | mazòno ... it is yesterday (that) ... [see 2/1]

(i) Wuùnu katweése omalavú enkkítý' (trader, nkkítý; brought the palm wine)
 ōwóo, | mazùuzi kyáNkheenge katweesé-mo.
 bazeéngéle omabayá oaleék(e) bazeengelé-mo.
 numanfisi éssalu twamaniisí-myo.

(ii) Wuùn' otaambwiidi énkkaanda túuká kwángudi-aáku ánkhazi ee?
 (received the letter from your maternal uncle)
 ōwóo, | mazòno yataambwiidí-wo.
 ósuumbidí émbbati wamwáan'-aáku (bought the trousers for [lit. of])
 yanssuumbiidí-wo (bought them for him)

Wuùnu ziyantikidí ónnok' émbvul(a) (rain began to fall)
 zayaantikidí ónnoka.

Present and past perfect, ctd; further perfect forms

The questions are in the present perfect, since the speaker thinks the other person has done something today, hence the event is close to both parties. The response is in the past perfect; the speaker considers the event more remote from him, since it took place some time ago.

Further perfect forms are -voveese from -vóvesá 'lit. cause to speak = tell', -manfisi from -manísa 'cause to finish, finish (something)' and -taambwiidi from -táambulá, all regular.

lumingu-lwavyookelé is from lu-míngu 'week' + lwavyookele 'which (has) passed'. These are compounded, hence the contraction to lumingu-; the verb is treated as an extension of the noun, and since there is now H on the first stem syllable, a final H is added. Frequently used phrases often are compounded.

In Kongo, seeing someone in the sense of having a meeting with him and conversing is expressed as 'seeing together with': -mónaaná ye-, since the other party is equally involved. ngaáng(a)-awwuka is a compound; the second

element is the infinitive of -wúka 'heal'; it loses its H in the compounding. Cf. ngaáng'aNdzaambi in 14/2. The mother's brother, ngúdi-ánkhazi lit. 'mother of the female side', is a very important figure in the life of a Kongo person.

Note túuká kwa- 'from' (derived from -túuká 'come from').

19/2 Nkhùunku yazóole / Section 2

Pattern : Yamuwuúnu | (e--- |) --G---aanga (e---) ee?
 Up to today | does (subject) still --- (object)?
 Vvě, | ke---G---aanga(--o) dyaáka-ko, | kaànsi útu,
 No, s/he doesn't --- (it) any more, | however,
 | --aG---aanga(--o) beéni, muná-ttaandu kyáankhulu.
 | s/he used to --- (it) indeed, in the era of oldness.
 (in former times)

Model : Yamuwuúnu | nùkkunaang(á) engub(á) ee?
 Up to today, | do you grow peanuts/ (Do you still grow peanuts?)
 Vvě, | ketukkùnaanga-zó dyaáka-ko, | kaànsi útu
 No, | we don't grow them any longer, | however,
 | twakkùnaanga-zó beéni, muná-ttaandu kyáankhulu.
 | we certainly used to grow them in former times.

Yamuwuúnu | nùkkunaáng' engúb' ee?
 Vvě, | ketukkùnaanga-zó dyaáka-ko, | kaànsi útu,
 | twakkùnaanga-zó beéni, muná-ttaandu kyáankhulu.
 Enkhosi | yamuwuúnu | zimmonekaáng' omúntsi-yaáyi (lions, seen in this country)
 | kezimmonekaang' dyaáka-ko, ... zammonekaangá beéni,
 Yamuwuúnu | owaantu | bavvetàang' óndzaamb(a) (hunt elephants)
 | kabavvetàanga-zo dyaáka-ko, ... bavvetàanga-zo beéni
 | embaadi | yivvwaatwaáng' (palm fibre cloth, be worn)
 | keyivvwaatwaangá ... yavvwaatwaangá ...

Variation (answer): munà-mvву myávyooka in years gone by (before 2nd verb)

Yamuwuúnu | onkkoko wàawúna | ùvvyookelaangá muna-káti kwávata-dyeéno
 (that river; run through the centre of your village)
 Vvě, | keùvvyookelaanga-mó dyaáka-ko, | kaànsi útu,
 | munà-mvву myávyooka, | wavvyòkelaanga-mó beéni.
 Yamuwuúnu | enkhaki-aáku | okweèndaanga kuna-mmbazí ánkkanu
 (your grandfather; go to the courthouse)
 | kakweèndaanga-ko dyaáka-ko ... wayèndaanga-ko* beéni.
 | ongeye | òkkangaleelaangá muna-mvvélo (travel by bicycle)
 | kikkangaleelaanga-mó ... yakkàngaleelaanga-mó beéni kíkilu.
 | engudi zaàkeentó | bàzzekaáng' évusu (old ladies, plait raffia)
 | kebàzzekaanga-dyó ... bazzèkaanga-dyó beéni kíkilu.

Emphatic past continuous

This expresses something which certainly used to happen. The structure is: contracted subject prefix + -a- + G/ku- + verb root + -aanga; (as present continuous, plus-a- before the root, but tones as for infinitive without shift leftward of moving H: yassúmbaangá 'I did indeed use to buy', cf. íssuumbaangá 'I buy, am buying'; yassúmbaanga-zó 'I did indeed use to buy them (Class 10)';

yakubavánaangá 'I certainly used to give them'. The Class 1 = 3rd singular (human) prefix is **k-** for this tense in all moods: **kassúmbaangá** 's/he did use to buy'. The two vowel-commencing stems have the **-ku-** form of the tense sign, as in the present: **yakweéndaanga** 'I did use to go'. (In the 6th example, * marks a narrative past continuous, given in error; see Lesson 20.)

waáwuna in No. 5 is Class 3 member of a demonstrative series meaning 'that very, that particular', composed of the **-aá-**V demonstrative with **-na** suffixed.

ngúdi zaákeentó lit. 'mothers of women' is a polite term for 'old ladies'.

19/3 Nkhùunku yataátu / Section 3

Pattern : One of various ways of expressing 'X hasn't happened yet; should we Y?' The reply is: 'Yes, you should/could Y until (yevaná, yavaná) X has happened.'

Model : **Endzeenza** | **kezilweèk(e) eéti-kó**; | **tufwete kubàviingil(á) ee?**
The guests | haven't yet arrived; | should we wait for them?
Eélo, | **nufwete kubàviingilá yavaná zilweéke**.
Yes, | you should wait for them until they have arrived.

Endzeenza | **kezilweèk' eéti-kó**; **tufwete kubàviingil' ee?**
Eélo, | **nufwete kubàviingilá yavaná zilweéke**.

Emmbizi | **keyitòmene vvyá-ko**; | **ndenda-yò yyambúla** | **yayila dyaák(a) ee?**
(meat, not properly cooked; could I leave it to boil some more?)
| **lenda-yò yyambúla** | **yayila dyaàka, yevaná yitomene vvyá**.

Enthaangu | **kana kākuluká-ko**; | **tulenda kweèto kkwáminin' ókweénd' ee?**
(sun, not yet set; should we continue walking/travelling?)
| **nulenda kweèn(o) ókkwaminin' ókweénda, yeván' énthangu kakulukidi**.

Embeevo | **kana kátoma ssásuká-ko**; | **kafwete kkalà káka muna-mpfulw' ee?**
(patient, not fully recovered; should he just be [=stay] in bed?)
| **kafwete kkalà káka muna-mpfulú yevaná katomene ssásuká**.

Kivèeno eéti nsswá-ko vó | **njeenda**; | **ndenda kkalà vaáv' ee?**
(I haven't been given permission to go; could I stay here?)
lenda kkal'èvoóvo (there) **yevan' óveen(o) onsswá vo** | **weenda**.

Omaaza | **kana màyanduká-ko**; | **ekilizu** | **kifwete yyambúlwa** | **kyakala vana-tíy' ee?**
(water, not yet become hot; should the pot be let stay on the fire?)
| **kifwete yyambúlwa** | **kyakala vana-tíya yevan' ómáaza mayandukidi**.

Embungeezi | **kana yimána vvengómoka-ko**; | **tulenda kkòsoká-kweeto evaáv' ee?**
(mist, not yet cleared; could we actually sit here?)
| **nulenda kkòsoká-kweeno evoóvo yevan' émbungeézi yiméne vvengómoka**.

yevaná 'until'; negative perfect

'Until' is expressed by **yevaná** (variant **yavaná**) followed by the indirect relative, lit. 'until that it has happened'. The subject of the relative may precede or follow its verb, as usual; in these examples, the subjects precede the verb. A future expected event after **yevaná** is in the perfect (as in English: 'until the mist has cleared'). Note that **-tóma** has a regular perfect form, **-tomene**.

The negative perfect, present and past, has the same pattern for all persons, and both TCs: H on first stem syllable, and on a suffix such as **-ko** or object concord. As always, only one further H may be added, even with two

suffixes: **kizòlele-zo-kó** 'I don't want them'.

Note **ka-** for Class 1/3rd sg subject prefix on **kafwete**; this is equivalent to an emphatic tense (see previous and next sections).

19/4 **Nkhùunku yayá / Section 4**

Pattern : [Emphatic past], | **iboosĩ** | -----idi, | **kewaáũ-ko ee?**
 -- did ---, | and then | ---ed, | isn't that so?
Eělo, | [emphatic past] **yevaná --- --a---idi**.
 Yes, | -- really ---ed, until -- had ---ed.

Model : **Kakkiyǎ**, | **iboosĩ** | **oyoóyele**, | **kewaáũ-ko ee?**
 He did travel, | and then | he got tired, | isn't that so?
Eělo, | **kakkiyǎ yevaná kayoóyele**.
 Yes, | he did travel until he had got tired.

Kakkiyǎ, | **iboosĩ** | **oyoóyele**, | **kewaáũ-ko ee?**
Eělo, | **kakkiyǎ yevaná kayoóyele**.
Wavvaāv(a) énkhoombo-zaáku, | **iboosĩ** | **omweeně-zo**, (you did seek your goats)
 | **yavvaāv' énkhoombo-zaáme yevaná yamweené-zo**.
Ekinndende | **kyallundũmuka**, | **iboosĩ** | **kyallwaáka vana-gaále**,
 (child ran; reached station)
 | **kyallundũmuka yevaná kyalweéke vana-gaále**.
Kattèezá, | **kattèezá**, | **iboosĩ** | **okummbanĩnu** | **osũundidi**,
 (did try, finally conquered = succeeded)
kattèezá, | **kattèezá**, **yevaná kasuundidi**.
Nwammaánta, | **nwammaánta**, | **iboosĩ** | **okummbanĩnu** | **nulweéke kuná-nttu amoóngo**,
 (you pl did climb, finally reached summit [lit. head] of mountain)
Twammaánta, | **twammaánta**, **yevaná twalweéke kuná-nttu amoóngo**.
Emwĩini | **wattèeká**, | **iboosĩ** | **embungéezi** | **yivengómokene**,
 (sunlight did shine; mist dispersed)
 | **wattèeká yevan' émbungéezi yavengómokene**.
Embvula | **yátoma nnóka**, | **iboosĩ** | **iyelées(e) énkoko**,
 (rain fell hard; filled the river)
 | **yátoma nnóka yevaná yayelées' énkoko**.
Embeevo | **kavvèw(a) enlloóngo**, | **iboosĩ** | **kassásuká**,
 (was given medicines; recovered)
kavvèw' enlloóngo yevaná kassasukidi.
Owaana | **baddyǎ**, | **iboosĩ** | **bayyùkutá** (were satisfied, sated)
 | **baddyǎ yevaná bayukwiiti**.

Emphatic past; iboosĩ; perfect forms ctd; past perfect ctd; preverbal locatives

The **emphatic past** focusses attention on the verb: 'I did look for my goats', or, 'I looked for my goats' (rather than do anything else to them). In English we might use an emphatic intonation, or stress the verb or its auxiliary. The Kongo emphatic past has the structure of the emphatic past continuous, minus **-anga**, i.e. subject prefix + **-a-** + **G/ku-** + root + **-a**. Stem tones as infinitive, but no shift of moving H: **yammóna** 'I really did see', cf. **immona** 'I shall see'. The Class 1/3rd sg subject prefix is **k-**, as before : **kaddyǎ** 'he actually did-eat'. **WARNING**: in some grammars, this is given as the 'narrative past'; in Angolan Kongo it is not; for Zoombo narrative past see Lesson 20.

iboosĩ is said to be from Portuguese **depois** 'then, afterwards'.

Two more perfect forms here are **-yeléese** from **-yelésa** 'to make full, fill', and **-yukwiiti** from **-yúkutá** 'be satisfied, full (of food)'.

The past perfect here can be translated by the pluperfect: 'he did travel, until he had got tired.' As always, there is the implication of remoteness: the speaker is concentrating on the emphatic verb, and the result is subsidiary.

In No.4, the locative **okummbaninu** 'at the end = in the end' comes before the verb. A preverbal locative is like a subject/topic; it has IV, Variant 1 pattern, is phrase initial and first H suppressed: | **okummbaninu**. Exceptions are locatives with 'long' prefixed element, **muna-** etc. (see 11/5, 18/2).

19/5 Nkhũunku yatáanu / Section 5

Pattern : [Emphatic past] | **kemu---**a nkkutú-ko, | **iwáau ee?**
 -- did ---, | without ---ing, | is that so?
Eělo, | **kanèele vó** | [emphatic past] **kíkilu,**
 Yes, | although | -- did ---,
 | **ke--sĩdi ---a nkkutú-ko.**
 | -- didn't ever --- at all.

Model : **Kakkiyǎ** | **kemuyyooya nkkutũ-ko,** | **iwáau ee?**
 He did walk | without getting tired at all, | is that right?
Eělo, | **kanèele vó** | **kakkiyǎ kíkilu,** | **kasĩdi yyoóya nkkutú-ko.**
 Yes, | although | he did walk a lot, | he never got tired at all.

Kakkiyǎ | **kemuyyooya nkkutũ-ko,** | **iwáau ee?**
Eělo, | **kanèele vó** | **kakkiyǎ kíkilu,** | **kasĩdi yyoóya nkkutú-ko.**
Ekinndende | **kyallundũmuka kuna-gaále,** | **kemullwaaka mũnthaangw' ámbbote-kó,**
 (did run to the station, and didn't arrive in [good] time)
kyallundũmuka kíkilu, | **keyasĩdi llwaáka mũnthaangw' ámbbote**
Nwammaǎnta, | **nwammaǎnta,** | **kaǎnsi** | **kemussala llwaáka kũnttu amoóngo-ko,**
 (without managing to get to the summit)
twammaǎnta kíkilu, | **ketwasĩdi llwaáka kũnttu amoóngo**
Embvula | **yátoma nnóka kwayĩngi,** | **kaǎnsi** | **kemuyyelesa nkkòko-kó,**
 (without filling the river)
yátoma nnóka kwayĩngi, | **keyasĩdi yyelésa nkkòko**
Ewaana | **baddyǎ,** | **kaǎnsi** | **kemuyyukutǎ-ko,** (without getting satisfied)
baddyǎ kíkilu, | **kebasĩdi yyúkutá**
Kattõma ttéezá, | **kaǎnsi** | **kemussuunda-ko,** (tried hard without succeeding)
kattõma ttéezá kíkilu, | **kasĩdi ssũunda**
Emwiini | **wattèeká,** | **kaǎnsi** | **kemuvvengomona mbungéezi-ko**
 (without dispersing the mist)
wattõma ttéeká kíkilu, | **kewasĩdi vvengómona mbungéezi**

kanèele vó 'although; **kemu-** 'without doing'

'Although' **kanèele vó,** is followed by an indicative, often an emphatic form.

The attaching of **kemu-** (-ko) to an infinitive, phrase initial position, and first H suppressed, means 'and not (verb), without doing'. Cf | **kemumono-ko** 'and not me, than me' (13/4). This also expresses a negative result, or simultaneous action: 'he went and didn't come back' = 'he went without coming back': **kakweńda** | **kemuvvutukǎ-ko.**

LESSON 20 / LOŌNGI DYAMÁKUMOLÉ

20/1 Nkhũunku yá nthete / Section 1

Pattern : Avǒ | [negative future, verb 1] | [negative future, verb 2]
 If | -- doesn't [verb 1], | -- won't [verb 2].
 ìssya vó | nkhetè ----a, | -fwete ---a?
 That is to say, | before -- [verb 2] | -- must [verb 1]?

Model : Avǒ | killaamba-kó, | kiddya-kó.
 If | I don't cook, | I won't eat.
 ìssya-vó | nkhetě dya, | ofwete llǎamba?
 That is to say, | before you eat, | you must cook?

Avǒ | killaamba-kó, | kiddya-kó. ìssya-vó | nkhetě dya, | ofwete llǎamba?
 Avǒ | muuntu | kavvitũla mmbóongo-kó, | kalleènda ssúumba llékwa-kó,
 (if a person doesn't take money with him, he won't be able to buy a thing)
 | nkhetè kasuumb(a) éllekwa, | kafwete vvitũl' émmoongo?
 | ketummanisa ssálu-kó, | ketukweènda-ko. (finish task; go)
 | nkhetè tweendá, | tufwete mmanis' éssalu?
 | kenukũnllóomba-kó, | kakunúsadisá-ko. (ask him; he won't help you)
 | nkhetè katusádisá | tufwete kũnllóomba.
 | kũyyuvulwá-ko, | kulleènda vvútulá mphútwiilú-ko. (return an answer)
 (be asked) | nkhetè mbvutul' émphutwiilú, | mpfwete yyùvulwá?
 | ketũlloomba nsswá-ko, | ketulleènda kwiizá-ko. (ask permission; come)
 | nkhetè nwiizá, | nufwete llòomb' onsswá.
 | kiĩnzũ | kekissukũlwa-ko, | kekilleènda lláambilwá-ko. (be cooked in)
 | nkhetè kilaambilwá, | ekiĩnzũ | kifwete ssukũlwa nthéte.
 (before it can be cooked in, the pot must be washed first)
 | akeentò | kebátteka maáza-kó, | owaantu | kebànnwa-kó.
 | nkhetě banwa, | oakeentò | bafwete ttèka nthét(e) omáaza.
 | maaza | kemàkkuluká-ko, | ketusinga lleènda ssaúka nkkóko-kó.
 (water doesn't go down, we sha'n't be able to cross the river)
 | nkhetè tusaúk' ónkkoko, | omaaza | mafwete kkũluká nthéte?

Future tense; with avò (future condition);
 nkhetè + dependent verb form; question pitch features

The one-word future tense consists of subject prefix + G/ku- + root + -a. Tones as infinitive, with H shift one syllable to left for TCI verbs when there is a syllable before the root: ì-m-mon-a 'I shall see', tu-kũ-m-mon-a 'we shall see you sg', tu-ku-bà-mon-a 'we shall see them', tu-s-sukũl-a 'we shall wash', etc. This has the meaning 'we shall do', rather than 'we are going to do', (which is expressed by the -singa auxiliary + infinitive). The indirect relative has ka- as usual for the Class 1/3rd sg prefix: ... ká-m-mon-a 'which he will see'. In this section we have the negative, formed as usual by k(e)--ko: ketũlloomba nsswá-ko 'we sha'n't ask permission'.

When used with avò, this expresses a future condition. This is a condition more certain of fulfilment than the avǒ + subjunctive of 5/5: 'if you don't ask' rather than 'if you were not to ask'. Notice that a subject noun can come between avǒ and the verb, and this noun will be, as usual, in Variant 1 form,

with IV. Strictly, the noun should be written with IV, and -ǒ of avǒ elided, with H transferred to the noun IV: av' ǒ-|-muuntu, but since the elision is across phrase boundary, it is more convenient to write the vowel on avǒ.

You may have noticed that there is no fall on the final H of the questions which constitute your response. As mentioned in 5/5, this is characteristic of yes-no questions which are not formed with ee?

The **dependent verb form** consists of subject prefix + root + -a, with H on the -a except for monosyllabic stems. The ka- subject prefix is used for Class 1/3rd sg. nkhetê 'before' is used with reference to **future** events: nkhetê nweendá 'before you (can) go' -- and is usually accompanied by a command, or statement of something which **must** happen, the condition under which the event can take place. The tone patterns of this are not yet certain; TCI verbs seem to have no H, unless final in the phrase, TCII verbs have 2nd stem syllable H.

20/2 Nkhùunku yazóole / Section 2

Pattern : [Verb] + [specific] | yo-[generic] -ákkaka, | ndívo ee?
 " " | and other ---s, | is that so?
 Íngeta, | [verb] + [generic] | ně | i-[specific].
 Yes indeed, | " " | like | it is the [specific].

Model : Tufwete ttwaàsa ngubá | yomàdya mákkaka, | ndívo ee?
 We should bring peanuts | and other food, | shouldn't we?
 Íngeta, | nufwete ttwaàsa madyá | ně | ingúba.
 Yes indeed | you should bring food | such | as peanuts.

Tufwete ttwaàsa ngubá | yomàdya mákkaka, | ndívo ee?
 Íngeta, | nufwete ttwaàsa madyá | ně | ingúba.
 Bakkòndaangá mphakása, | yòbbulu yákkaka,
 (did use to hunt buffalo & other animals) | bakkòndaangá bbúlu | ně | imphakása.
 Engudi-aáku | òttuungaangá mbukúna | yòmuvvwaatú myákkaka,
 | òttuungaangá mvvwaatú | ně | immbukúna.
 Onkkiti | òttekaangá sabúni | yòllekwa yákkaka,
 (sells soap & other things) | òttekaangá llékwa | ně | isabúni.
 Ongeye | òssuumbaangá kkwá (yams) | yomàdya mákkaka,
 | òssuumbaangá madyá | ně | ikkwá.

Variation (question): | dyallúdi ee? is it true? (replaces | ndívo ee?)
 (answer): | ně | i- on 1st verb of question, indirect relative.

Ongeye | vitidi vvóva kalá-vo | kukèdiingi kuúna-ko, | dyallúdi ee?
 (you have previously said already that | you weren't there)
 Íngeta, | kikèdiingi kuúna-ko, | ně | imphitidi vvóva kalá.
 Bàssoonga vó | empfumu | wafwiidi, (they told you that | the chief had died)
 | empfumu | wafwiidi, | ně | ibántsoonga. (as they told me)
 Oyeeno | nutekele vvóva vó | nuzolele kubásadisá
 (you said at first) | tuzolele kubásadisá, | ně | itutekele vvóva kalá.

| ně | i- '(such) as'; -víta & -téka; past narrative

| ně | i- means literally 'like | it is ...'; i- may be attached to noun or relative verb (either kind). When attached to a noun or direct relative, the

meaning is 'such as', when giving examples; when i- is attached to an indirect relative verb, the meaning is 'as': llékwa | ně | isabūni 'articles such as soap'; | ně | ìmhitidi vvóva kalá 'as I said before'. Stabilization of relatives was described in 14/2 and 14/5; as there, forms without H acquire one on the i-, thus mhitidi vvóva 'I previously said', but ìmhitidi vvóva 'it is that/what I said'. (vó is sometimes written as suffixed, and sometimes not; in this course it is only hyphenated when clearly attached, as when it has no H.)

Two auxiliaries shown here: -vita (perfect -vitidi) and -téka (-tekele), both meaning 'do first, do previously, before something else' (cf. 11/6).

The forms bássoonga 'they told you sg' and bántsoonga 'they told me' are narrative past (see 20/5), in error for the emphatic past. Neither tone nor gemination is symbolized in present Kongo orthography, so the written form yasadisa may stand for any of five speech forms: emphatic past yassàdisá 'I really did help', narrative past yásadisa 'I helped'; past narrative with 2nd sg object concord yàssadisa 'I helped you', subjunctive yasadisa 'that I may help', and subjunctive with infix cord yassàdisá 'that I may help you'. This creates interpretation problems, and accounts for several places in this course where the reader has interpreted differently from the intention.

20/3 Nkhũunku yatáatu / Section 3

Pattern : (E---) [verb 1] | iboosĩ | [verb 2].
 (The ---) ---ed, | then | ---ed.
 Eělo, | dyallũdi; | [verb 1] | ye-[verb 2].
 Yes, | it's true; | -- ---ed | and (to) ---.

Model : Oyaandi | wanànik(a) ekkúunda, | iboosĩ | wăkosoka.
 He | pulled out the chair, | and then | he sat down.
 Eělo, | dyallũdi; | wanànik' ekkúunda yókkosoká.
 Yes, | it's true; | he pulled out the chair and sat down.

Oyaandi | wanànik(a) ekkúunda, | iboosĩ | wăkosoka.
 Eělo, | dyallũdi; | wanànik' ekkúunda yókkosoká.
 Wătelama, | iboosĩ | wāvova mambú-maNdzámby' ámphuungu (words of the high God)
 | wătelama yévvova ...
 Wabòong(a) enkkuúnga, | iboosĩ | wayĩmbila. (took up the song; sang)
 yeyyimbíla.
 Wabòong' elápi, | iboosĩ | wāyaantik' óssoneká.
 yóyyaantik' óssoneká.
 Bassik' ónkele-myaáu, | iboosĩ | bavvòond' énkhosi. (fired guns; did kill lion)
 yóvvooond' énkhosi.
 Embvula | zannõka, | iboosĩ | zazzàdís' énkko
 yózzadís' énkko.
 Omadya | mallăambwa, | iboosĩ | maddiwa kwawaántu.
 yóddiwa kwawaántu.
 Omwaana | wăbwa vana-nttóto | iboosĩ | wadĩla. (fell on the ground; cried)
 yoddilá.
 Wayalumun' ónkkaand' aNdzámby, | iboosĩ | walðonga. (opened God's book = Bible)
 yolloónga.
 Ombwa | yăteelwa, | iboosĩ | yakotà muná-ndzo. (was called, lit. spoken to)
 yokkotá muná-ndzo.

Past narrative; consecutive

The past narrative consists of the contracted subject prefix + -a- + root + -a. TCI verbs have H on the prestem syllable, TCII verbs on the 2nd stem syllable: *yámona* 'I saw', *yanúmona* 'I saw you pl', but *yaséva* 'I laughed', *yabaséva* 'I laughed at them'. (See also 20/5.) This tense is used in telling stories, or relating events in the remote past.

ye- + infinitive expresses a consecutive, 'and ---ed': *yómmona* 'and saw', lit. 'and to see'.

Ndzáambi ámpuungu lit. 'God of the highest point', cf. Latin *in excelsis* 'in the highest'.

20/4 Nkhùunku yayá / Section 4

Pattern : 0--- | -a---a oG---a.

The --- | ---ed to ---.

Okumbaninu | awěyi, | -aG---a(a) ee?

In the end, | how is it? | did -- actually ---?

Model : Ombeevo | wàteez(a) óttelamá nkkúumbu myayíngi.

The sick man | tried to stand up many times.

Okumbaninu | awěyi, | kalleènd(á) óttelam(á) ee?

In the end, | well, | was he in fact able to stand?

Ombeevo | wàteez' óttelamá nkkúumbu myayíngi.

Okumbaninu | awěyi, | kalleènd' óttelám' ee?

Dyaăki; | ombut(a) amuúntu | wàteeza-dyó ssyá vana-meéza.

(it is an egg; tried to put it on the table)

| kassyă-dyo ee?

Omphofo | wàzola mmóna (blind man; wanted to see)

| kammón'

Onkhongo | wàzola bbáka (hunter; catch [something])

| kabbāk'

Ómwaana | wayíindula llóomba (thought of asking)

| kallóomb'

Onttuungi ándzo | wàzola lléeká (housebuilder)

| kalléék'

Óakeentó | bakàna ssáalá (intended to stay)

| bassáal'

Óaleeke | bakàna kkituká ngaangá zàwwuka

| bakkitúk'

(intended to become doctors)

Ompfumu zamakaánda | bakàna llaánda

| ballaánd'

Óngudi zaakeentó | bayíindula kweendá (thought of going)

| bakweënd'

Óakiyi | bakàna llwaáka múllumbu-kyookyó

| ballwaāk'

(travellers; intended to arrive on that day)

This section practises the emphatic past, and the preverbal locative (see 19/4). Note the useful verbs *-kaná* 'intend' and *-yiíndula* 'think (of doing)'. *-kítuká* means 'change/turn into something different', hence 'become (what you are not now)'.

20/5 Nkhùunku yataáanu / Section 5

This is a repetition drill; all examples are said once only; repeat after the speaker.

Narrative Past Tense

TCI		TCII	
yǎdya	I ate	yakōta	I entered
yǎmona	I saw	yalǎanda	I followed
yǎvaanga	I did/made	yalōngoka	I learnt
yǎtwaasa	I brought	yalūndumuka	I ran
yǎkosoka	I sat down	yayíza	I came
yǎsungamena	I remembered	yayēnda	I went

The pattern stays the same for all persons and all moods (indicative, both relatives), but the 3rd sg/Class 1 subject prefix is k- for the indirect relative: *kámona* 'which s/he saw', vs. *wámona* 's/he (who) saw', as usual. The examples are recorded as they are in phrase initial position, with nothing following in the same phrase, i.e. | *yǎdya*, etc. A following word with H would have bridging: | *yǎdy* 'omádyá' 'I ate the food', etc.

20/6 Nkhùunku yasáambanu / Section 6

This is a repetition drill.

Emphatic Past Tense

TCI		TCII	
yaddyǎ	I did eat	yakkotǎ	I did enter
yammóna	I did see	yallaǎnda	I did follow
yavvǎanga	I did do/make	yallundúmuka	I did run
yattwáasá	I did bring	yakwiíza	I did come
yakkòsoká	I did sit down	yakweénda	I did go
yassùngamená	I did remember		

In this tense the 3rd sg /Class 1 subject prefix is k- throughout: | *kakkotâ* 'he really did enter' and | ...*kakkotá* 'which he really did enter'. Again, the examples are spoken as they are in phrase initial position, occupying an entire tone phrase; in the case of forms with two high tones, this produces bridging: | *yakkòsoká* 'I really did sit down'. (Speaker has used TCI for -*twáasá* here.)

20/7 Nkhùunku yantsámwaadi / Section 7

This is a repetition drill.

Future Tense (one-word)

	TCI		TCII
Íddyá	I shall eat	ikkotǎ	I shall enter
Ímmona	I shall see	illaǎnda	I shall follow
Ívvaanga	I shall do/make	illwaǎka	I shall arrive
Íttwaasá	I shall bring	illongǒka	I shall learn
Íkkosoká	I shall sit	illundúmuka	I shall run
Íssungamená	I shall remember	ikwiǎza	I shall come
		ikweǎnda	I shall go

Tones are the same for indicative and relative; in the indicative, as here, phrase initial position leads to bridging of two H's. The indirect relative 3rd sg/Class 1 subject prefix is ka-: olongǒka 's/he will learn', kalongǒka 'which s/he will learn'.

TEST FOR LESSONS 17-20 (key on p.145)

A. Translate from Kongo:

1. Dyámmbote vó | yakityáamin' ónkhuni | m̄ono-kibeéni.
2. Ekkuma | nkhi bakwiizilaang' ombazi endzéenza?
3. Émakaya mántti | mánkhuunzu mená.
4. Untsiidi ekínkhutú-kyaaame effeélo.
5. Kele vǒ | seyèeno nubakidi yyéelá kwámmbi, | ngǎ | yádi mmóna nkhéenda.
6. Waawǔ vo | omwaana | kaleèndi kkotésa mabutú-ko, | ofwete kkotéselwa.
7. Sseèngele nuwiiidi éffunu muna-kkés' ónkhuni.
8. Emboongo | zivwiilu éffunu muná-ssuumb' émvvwaatú.
9. Muna-mpfiínda | itúluta ssolwéelaang' éndzaamba.
10. Yádi kwifza | kele vǒ | semóno ndeénde-de-dy' óvvaanga.
11. Oasadi | bádi lloónd' enlludí | kele vǒ | seyáau baleéndeenge-dy' óvvaanga.
12. Kaǎlu dyánani edyoódyo? Kwayéeno divwiilu ee? Eélo, | yéeto.
13. Ekkum' enthàngwa kalembi mmónékén' ewaáwu | icyássya vó | wafukámene kená kwamátuti.
14. Mazðono yayelé mmónaaná yóse-dyaáme.
15. Kikkangaleelaangá muna-mmvélo dyaáka-ko, | kaǎnsi | muná-mvva myávyooka, | yakkàngaleelaanga-mó beéni.
16. Ekiinzu | kifwete yyambúlwá | kyakala vana-tiya yevan' ómáaza mayandukidi.
17. Yavvaáv' engoómbe-zaame yevaná yanweené-zo.
18. Kanèele vó | yallundúmuka kíkilu, | kyasidi llwaáka múnthaangw' ámbbote-kó.
19. Nkhetè nweendá, | nufwete llóomb' onsswá.
20. Kikèdiinge kuúna-ko, | né | imphitidi vvóva kalá.
21. Embvula | yattóma nnóka yoyyelés' ónkkoko.

B. Translate into Kongo:

1. It's best for me to post the letter for myself.
2. Why do the people carry guns?
3. A stone is hard; human body skin is soft.
4. Carry the parcel home for me.
5. If it (the roof) were to let the rain in, I'd be upset.
6. Since you can't kill a chicken, you'll have to have it killed for you (tr. be killed for).
7. You need money in order to buy things.
8. A safe place is needed for keeping your possessions in.
9. It's cattle people usually get milk from (tr. From cattle it is that catch from the people the milk).
10. We should have taken the patient to hospital if we could have (done it).
11. Whose land (tr. fields) is this? Does it belong to your family (clansfolk)? Yes, it's theirs.
12. The reason we didn't finish building the house is the lack of money.
13. It was last week that the rain began to fall.
14. People no longer hunt lions in this country, but many years go they certainly used to hunt them.
15. The patient should certainly stay in bed until he has fully recovered.
16. He did try and try, until he succeeded.
17. Although he tried his level best (tr. did well to try), he didn't manage to succeed at all.
18. Before he'll help you, you have to ask him.
19. You should buy food such as yams and cassava flour.
20. He took up the pen and began to write.
21. Finally the young man did become a doctor.

LESSON 21 / LOŦNGI DYAMÁKUMOLÉ-YEMOSI

21/1 Nkhùunku yánthete / Section 1

This is a repetition drill.

Stabilization of nouns with i-

íse	he/it is the father	inndũmba	it is the girl
imǎse	they are the fathers	izinndũmba	it is/they are the girls
issě	it is the color	imuũntu	it is the person
ívata	it is the village	iwaǎntu	they are the people
imǎvata	they are the villages	inssadisí	it is the assistant
illũdi	it is the truth	iǎsadisí	it is the assistants
imalũlu	they are the (sp.) bitter leaves	inllongõki	it is the pupil
ibayǎ	it is the plank/pole	ilũkutakanú	it is the meeting
imabayǎ	they are the planks/ poles	ilũsuunzulú	it is the introduction
ívaangu	it is the action	iluyangǎlalu	it is the happiness
imǎvaangu	they are the actions	intsoõmpelo	it is the marriage (lit. the borrowing)

This brings together nouns of all tone-patterns. When i- is prefixed, the noun has Variant 1 pattern -- any nouns with moving H will show it on the pre-stem syllable, and nouns with two H's show bridging, since i- has the effect of stabilizing the noun to mean 'it/he/she' is the ...' This is called restrictive or defining stabilization.

21/2 Nkhùunku yazóole / Section 2

This is a repetition drill.

Stabilization without preprefix

sě	he/it is a father	muuntǔ	it/he is a person
masě	they are fathers	waantǔ	it is/they are people
ssě	it is a color	nnduǔmba	it/she is a girl
vǎta	it is a village	nssàdisí	it/s/he is an assistant
mavǎta	they are villages	asàdisí	they are assistants
llǔdi	it is truth	nllongǒki	it/s/he is a pupil
malǔlu	they are bitter leaves	alongǒki	they are pupils
bayǎ	it is a pole/plank	lukùtakanú	it is a meeting
mabayǎ	they are poles/planks	lusùnzulú	it is an introduction
vǎangu	it is an action	luyangǎlalu	it is happiness
mavǎangu	they are actions	ntsoǒmpelo	it is a marriage

This is stabilization by phrase initial position only, though the phrase boundary is not marked, since the noun is a complete sentence in itself. This kind of stabilization has an indefinite or undefined meaning, i.e., 'he is a pupil', 'they are people', also the impersonal in 'it's people I want to see'. This is in fact the first kind of stabilization you learnt (see 2/3). The noun has Variant 2 pattern, without IV. As always, there is bridging of two H's.

21/3 Nhùunku yatáatu / Section 3

This is a repetition drill.

Nouns with and without stem augments

imǎse, masě	(fathers)
ikǐmpha, kǐmpha	(tale of marvels)
imǎvata, mavǎta	(villages)
iǎmbuta, ǎmbuta	(elders)
imuǔntu, muuntǔ	(person)
ikimuǔntu, kimuǔntu	(human nature)
ingaǎngula, ngaangǔla	(blacksmith)
ikingaǎngula, kingaǎngula	(smithery)

Both nouns in each pair belong to the same tone class, but the second has a stem augment, which 'fixes' the pattern at Variant 1, like any other preprefix. This is especially clear when the words are related, as muuntú and kimuúntu.

21/4 Nkhùunku yayá / Section 4Nítu : the body

This section is primarily for medical students. If you do not need more than the basic body part vocabulary, skip what you feel is unnecessary, or learn a few items, and come back later to the others, using this as a reference guide.

Pattern : [Number of picture.] E-aa-V | i---.
 [Number of picture.] This | is the ---.

Model : Moǎsi. Ewaawu | Ýnttu.
 1. This | is the head.

1. (Moǎsi.) Ewaawu | Ýnttu (head).
2. (Zoǎle.) Ewaawu | intsũki (hairs).
3. (Tǎtu.) Ekyaaki
 | ivvalãnganza kyãnttu (skull).
4. (Yǎ.) Ekwaaku | itǎomfo (skull).
5. (Taãnu.) Omaama | imeẽnga (blood).
6. (Sãambãnu.) Eyaayi | Ývvisi (bones).
7. (Ntsãmbwaádi.) Ewaawu
 | inssunŷ (muscle).
8. (Naãna.) Ezaazi | Ýmpfuunda (flesh).
9. (Vwě.) Elwaalu | ilǎse, | yovǎ,
 | eyaayi | impholǎ (face, visage)
10. (Kũumí.) Ewaawu | Ýnkkut(a) alóse
 (forehead).
11. (Kũumí-yemosi.) Omaama
 | imabũundi (cheeks).
12. (Kũumí-yezoole.) Ekyaaki | Ýbbobo,
 | yovǎ, | izzěvo (chin).

21/4 ctd

13. (Kùumí-yetatu.) Okwaaku | ikũtu;
| yě | omaama | imãtu (ear/s).
14. (Kùumí-yeya.) Ezaazi | ìntse
zaméeso (eyebrows).
15. (Kùumí-yetaanu.) Eyaayi | iffukilú
yaméeso (eyelids).
16. (Kùumí-yesaambanu.) Ezaazi
| ìntsalantsala zaméeso (eyelashes).
17. (Kùumí-yentsambwaadi.) Edyaadi
| idĩisu; | yě | omaama | iměeso (eye/s).
18. (Kùumí-yenaana.) Endyooyu | imwàan'
adĩisu (pupil, lit. child of the eye).
19. (Kùumí-yevwa.) Ewaawu | inttungùnuunu
adĩisu (white of the eye).
20. (Makùmoolé.) Endyooyu | ìnkkoongolo
adĩisu (iris).
21. (Makùmoolé-yemosi.) Ekyaaiki
| ìbbobo kyáyaanda (lower jaw).
22. (Makùmoolé-yezoole.) Ewaawu | Ìnzzunu,
| yovǒ, | eyaayi | immbǒombo (nose).
23. (Makùmoolé-yetatu.) Ekyaaiki | ìbběfo;
| yě | eyaayi | ìbběfo (lip/s).
24. (Makùmoolé-yeya.) Ewaawu | imwàangu
ambǒombo (bridge of the nose).
25. (Makùmoolé-yetaanu.) Edyaadi | isũunya,
| yovǒ, | ewaawu | Ìnkkyeenje
(moustache | or | whiskers).
26. (Makùmoolé-yesaambanu.) Elwaalu
| iluzěvo; | yě | ezaazi | indzěvo
(hair of beard, beard)
27. (Makùmoolé yentsambwaádi.) Edyaadi
| idĩinu; | yě | omaama | iměeno
(tooth, teeth).
28. (Makùmoolé yenaána.) Ewaawu
| imffingĩnya; | yě | emyaami
| imffingĩnya (gum/s).

21/4 ctd

29. (Makùmoolé-yevwa.) Elwaalu
| ilùbini; | yě | elwaalu | ilùlaka
(tongue, larynx).
30. (Makùmatatú.) Ekyaaiki
| imminumínu (Adam's apple).
31. (Makùmatatú-yemosi.) Eyaayi
| Ìntsiingu (neck).
32. (Makùmatatú-yezoole.) Edyaadi
| Ìlaka (throat).
33. (Makùmatatú-yetatu.) Ewaawu
| inttuutu álaka, | yovó-mphe
| imvvuvu álaka (windpipe).
34. (Makùmatatú-yeya.) Eyaayi
| inndíinga (voice[-box]).
35. (Makùmatatú-yetaanu.) Edyaadi
| Ìveembo; | yě | omaama
| imáveembo (shoulders).
36. (Makùmatatú-yesaambanu.)
Ekwaaku | ikóoko; | yě | omaama
| imóoko (arm/s and/or hand/s).
37. (Makùmatatú yentsambwaádi.)
Ekwaakú-mphe | ikóoko; | yě
| omaamá-mphe | imóoko (hand/s).
38. (Makùmatatú yenaána.)
Ekyaaiki | ikkongónya (elbow).
39. (Makùmatatú-yevwa.) Eyaayi
| Ìntsiingu akóoko (wrist, lit.
neck of the arm).
40. (Makùmayá.) Eyaayi | imbaanzal(a)
akóoko (palm of hand).
41. (Makùmayá-yemosi.) Ewaawu | Ìnleembo;
| yě | emyaami | Ìnleembo. (finger/toes; finger/toes.)
42. (Makùmayá-yezoole.) Eyaayi | Ìzzala;
| kimosí | zzála. (finger/toe-nail/s.)

21/4 ctd

43. (Makùmayá-yetatu.) Eyaayi | intsi
amphakáni. (under the armpit).
44. (Makùmayá-yeya.) Eyaayi | Inthulu
(chest, breast).
45. (Makùmayá-yetaanu.) Elwaalu
| ilūketo (waist).
46. (Makùmayá-yesaambanu.) Elwaalu
| ilūkutu; | yovǒ | ekyaaki | ivvumũ
(stomach or abdomen).
47. (Makùmayá yentsambwaádi.) Ezaazi
| inkhosokélo, | yovǒ | imbvwaǎndilu
(buttocks [both polite terms,
'sit-upon' and 'rest-upon']).
48. (Makùmayá yenaána.) Eyaayi | inĩma
(the back).
49. (Makùmayá yevwá.) Eyaayi | ilúbasa
lwanĩma (spine [of the back]).
50. (Makùmataanú.) Elwaalu | ilǔse,
| yovǒ | ilǒse (front, lit. face).
51. (Makùmataanú-yemosi.) Elwaalu | ilubaǎnzi;
| yě | ezaazi | imbaǎnzi (rib/s).
52. (Makùmataanú-yezoole.) Eyaayi
| imbuũndu, | yovǒ | ewaawu
| ĩnttima (heart).
53. (Makùmataanú-yetatu.) Elwaalu | ilufulũ,
| yě | omaama | imafulũ (lung/s).
54. (Makùmataanú-yeya.) Ewaawu | inddyǎ,
| yovǒ | emyaami | inddyǎ (intestine/s).
55. (Makùmataanú-yetaanu.) Edyaadi | ikǎti,
| yovǒ | ekyaaki | ikimoǒyo (liver).
56. (Makùmataanú-yesaambanu.) Eyaayi | ingùb(a)
anĩma (kidney, lit. peanut of the back).
57. (Makùmataanú yentsambwaádi.) Eyaayi | indzil(a)
ameénga (bloodvessel, lit. path of the blood).
58. (Makùmataanú yenaána.) Ewaawu | imwǎanzi,
| yě | emyaami | imyǎanzi (artery, -ies).

21/4 ctd

59. (Makùmataanú-yevwa.) Ekwaaku | ikũulu,
| yě | omaama | imãalu (lèg/foot, legs/feet).
60. (Makùmasaambanú.) Edyaadi | Ýtaku, | yovǒ
| sina dyakúulu (thigh, or start of the leg).
61. (Makùmasaambanú-yemosi.) Edyaadi
| ikungũlu (knee).
62. (Makùmasaambanú-yezoole.) Eyaayi
| Intsiingu akungúlu (kneecap).
63. (Makùmasaambanú-yetatu.) Ewaawu
| imvindingi akuúlu | yovǒ
| inkkwãaku (shin).
64. (Makùmasaambanú-yeya.) Ekyaaki
| ikiimpfi kyakúulu (calf of leg).*
65. (Makùmasaambanú-yetaanu.) Ekyaaki
| ikkòdodya kyakúulu* (ankle, lit.
joint of the leg).
66. (Makùmasaambanú-yesaambanu.) Ekyaaki
| ikkandãanga kyakúulu (instep).
67. (Makùmasaambanú yentsambwaádi.) Ekyaaki
| Ýbboombo (heel).
68. (Makùmasaambanú yenaána.) Ekyaaki
| Ýttaambi ([sole of] foot).
69. (Makùmasaambanú-yevwa.) Ekyaaki
| ikyùukusá, | yovǒ | kyùufutá (sweat).
70. (Lusãmbwaádi.) Ekyaaki | ikíntsanga,
| yovǒ | edyaadi | idíntsanga (tear [from eye]).

*Reader omitted bridging. Please add the following, excluded by oversight:
Ewaawu | innwã. This | is [the inside of] the mouth.

Cardinal numerals; | yě

The picture numbers here are given in the form of the cardinal numerals, used in counting, 'One, two, three', or 'Number one, Number two', etc. In Kongo, they are always stable, lit. 'It is one' etc. The cardinals up to 10:

moðsi	one	sãambanú	six
zoðle	two	ntsãmbwaádi	seven
tãtu	three	naána	eight
-yã	four	vwè, vwà	nine
taànu	five	kùumí	ten

Multiples of 'ten' were shown in 15/6. Numerals up to 70 are shown here; the speaker tends not to compound 'six' and 'seven'.

You have already met the prefix **ye-**, which conjoins nouns; it can also be used by itself, as a particle, conjoining **clauses** or **sentences**. In this case, like | **yovǝ**, it usually occupies a tone phrase to itself though it may also be followed by **-mphe** to form | **yě-mphe** | 'and also'.

LESSON 22 / LOŦNGI DYAMÁKUMOLÉ-YEZOOLE

22/1 Nkhũunku yánthete / Section 1

Pattern : E--- | [past verb].
 The --- | (has) ---ed.
 Nǎni na u-----isa?
 Who could have made (him etc.) ---?

Model : Omwan(a) | odĩidi.
 The child | has eaten.
 Nǎni na unddĩisá?
 Whoever will make him eat (feeds him)?

Omwaan(a) odĩidi.	Nǎni na unddĩisá?
Ennduumba yǎvyeenga (become adorned).	umvvyéengesá? (adorn her)
Etokó dyǎtelama.	unttélamesá? (get him to stand up)
Ntsungameen(e) ewaǎwu (remember now).	ussungámeesa (remind you)
Enkhaak(a) osevēle (grandparent).	unsevēsa (amuse, make him laugh)
Empfumu olweēke.	unllwaákisa?
Áleeke asikoǒla amwaǎngeene (disperse, intr).	ubamwangáneesa? (disperse, tr)
Mbvilakeene (I have forgotten).	uvvilákeesa? (make you forget)
Onkkeentǒ weēle (has gone).	unyyendésa? (make her go)

Emphatic na ; causative extension

na is an **emphasizer**, which often comes before an imperative (command), and in Laman's opinion is a prefix. Here the future tense follows, though the statement is in the past. The meaning is roughly 'who would do such a thing?'

The **causative extension** has the basic form **-is-/-es-**, following the usual vowel harmony rules: **-lwaák-is-a** 'cause to arrive', **-sev-és-a** 'cause someone to laugh = amuse'. The meaning is 'cause someone to do something, 'get them to do...' or 'cause something to be done'. Just as in English you can teach children (cause them to learn) or teach mathematics (cause it to be learnt), so in Kongo. You have already had a number of causatives: **-endésa** 'cause to go = drive (a car)' < **-endá** 'go', **-manísa** 'cause to be finished' < **-maná** 'come to an end', **-twáadisá** 'chair (a meeting), lit. cause to be conducted' < **-twáalá** 'conduct, present', **-vóvesá** 'speak to someone, lit. cause them to speak' < **-vóva**, **-yelésa** 'cause to get full = fill' < **-yelá** 'get full', and **-zádisá** also 'cause to get full = fill' < **-zála** 'become full'. Very often the English equivalents are a pair of intransitive/transitive verbs, which may be of identical shape: 'finish (= come to an end)' vs. 'finish (something off)', 'fill (as of a lake filling up)' vs. 'fill (e.g. something with a liquid)'.
 Some types of verbs have slightly different forms of the extension: those ending in **-ana** or **-ena** often have **-eesa**, as in **-vilákana** 'forget' ---> **'vilákeesa** 'make forget, cause to be forgotten' and **-sungámena**¹ 'remember'----> **-sungámeesa** 'remind, cause to be remembered'. The ending **-aana** gives **-aneesa**: **-mwaángaana** 'disperse (intr)' ---> **-mwangáneesa** 'disperse (trans)'.

¹. Another verb which occurs in both TCs.

22/2 Nkhùunku yazóole / Section 2

Pattern : Nkhĩ --lúta/lutidi ---a/aanga; | X | yovǒ | Y?
 What is it that -- ---s more; | is it X | or | is it Y?
 --lúta/lutidi ---a/aanga X, | kemu-Y-ko.
 -- ---s X more, | and not Y.

Model : Nkhĩ olutidi zzóla; | mmbĩzi | yovǒ | maãki?
 Which do you like more; | [is it] meat | or | [is it] eggs?
 Nndutidi zzóla mmbĩzi, | kemumaaki-kǒ.
 I like meat more, | and not eggs.
 (I prefer meat rather than eggs.)

Nkhĩ olutidi zzóla; | mmbĩzi | yovǒ | maãki?
 Nndutidi zzóla mmbĩzi, | kemumaaki-kǒ.
 Nkhĩ olúta zzólaáng' ónnwa; | maãza | yovǒ | malavú?
 Ilúta zzólaáng' ónnwa maãza, | kemumalavu-ko.
 Nkhĩ olúta zzólaangá muna-lluúng' otiya; | nkhũni | yovǒ | makãla?
 (what do you prefer for lighting the fire; [fire-]wood or [char-]coal?)
 Muna-lluúng' otiya, | ilúta zzólaangá nkhũni, | kemumakala-kǒ.
 Nkhĩ amphil(á) amiínda | ibalúta ssádilaang' ówaántu; | myamphitílu | yovǒ |
 myakũle? (what kind of lamps, people use most; [of] kerosene or electricity?)
 Owaantu | balúta ssádilaangá miínda myamphitílu, | kemumyakule-kǒ.
 Nkhĩ amphilá lúta zzólaang' ókweéndela kuná-ssalu; | mumaálu | yovǒ | mukuũmbi?
 (what kind [of transport] ... to go to work; on foot, by train/car?)
 Ilúta zzólaang' ókweéndela kuná-ssalu mumaálu, | kemukuumbi-ko.
 Nkhĩ ánthaangu lúta zzólaang' óssukúl' olóse-lwaáku; | muná-nssuuká | yovǒ |
 muna-mĩdi? (what time... wash your face; early morning or later?)
 Ilúta zzólaang' óssukúla lóse-lwaáme muná-nssuuká, | kemumĩdi-kǒ.

-lúta 'do more/rather'

-lúta was introduced in 18/3; here it can be translated as 'more, rather', and with -zóla the meaning is 'prefer'. In this context the kemu- -ko construction can be translated by 'rather than'.

22/3 Nhùunku yatáatu / Section 3

Model : Engudi-aáku, | dintsayà dyambwáaki kasuumbidi, | yovǒ | dyanndǒombe?
 Your mother, | is it a skirt of redness that she has sewn, | or | is it of blackness? (Has your mother made a red or a black skirt?)
 Dyambwáaki kasuumbidi, | kedianndǒombe-kó.
 It is one of redness that she has sewn, | it is not of blackness.
 (It's a red one, not a black one.)

SECTION CONTINUED ON NEXT PAGE

22/3 ctd

Engudi-aáku, | dintsayà dyambwáaki kasuumbidi, | yovǒ | dyanndǒombe?
 Dyambwáaki kasuumbidi, | kedianndǒombe-kó.

Owaan'-aáku, | amaákala bená, | yovǒ | aákeentó? (male or female?)
 Owaan'-aáme, | amaákala bená, | keaákeentó-ko.

Owaantu | madyòokó békkunaangá, | yovò | masàmbala? (cassava or millet?)
 | kemasàmbala-kó.

Sě | keez(a) embazi, | yovǒ | llùmbu killaánd' embazi?
 (Will s/he come tomorrow, or the day which will follow tomorrow?)

Sě | keez' embazi, | kellùmbu killaánd' embazi.

Nyàanga zanssóni núffukilaáng' éndzo, | yovǒ | mińga?
 (Do you use nsoni grass for thatching the house, or reeds?)

Nyàanga zanssóni túffukilaáng' éndzo, | kemińga-kó.

Mazòono ulweékeeng(e) ónkkaanda, | yovǒ | mazũuzi. (day before yesterday)
 | kemazũuzi-kó.

Kimphùtuki nullongókaanga | yovǒ | kifwáalaanza? (Portuguese or French?)
 tu- | kekifwáalaanza-kó.

Nndata nkhalu, | yovǒ | kkátini? (Should I carry = take calabash or pail?)
 Nata | kekkátini-kó.

Mpfwete zzèkoká kulúnene, | yovǒ | kulumǒonso? (Should I turn right or left?)
 Zekoká | kekulumǒonso-kó.

'and [it is] not'; sè + subjunctive future

When the 'and not' item is paired with a stable noun, the | kemu- -ko construction is replaced by a stable negative, lit. 'it is not'.

Yet another future tense is created by | sè + subjunctive. This is a 'more certain' future, as well as carrying the 'changed state' meaning of sé.

OWING TO THE AUTHORS' INNUMERACY, THERE IS NO SECTION 4

22/5 Nkhùunku yatáanu / Section 5

Pattern : Mu---a -iná; | nkhý kévvaangaangá?

It is in ---ing that s/he is; | what is it that /she is doing?

---a -----aanga.

It is to --- that /she is ---ing.

Model : Müddya kená ; | nkhý kévvaangaangá?

It is in eating that he is; | what is it that he is doing?

(He's eating; what's he doing?)

Ddyà kédyaangá.

It is to eat that he is eating. (He's eating.)

Müddya kená ; | nkhý kévvaangaangá?

Müssoneká

Muyyimbila bená;

bé-

Müvvova bená;

Eyinnende | müttaamba yiná;

yí- (playing)

Empfumu | mummokèna ziná;

zí-

Müvviingilá njiná;

i-

Ddyà kédyaangá.

Ssòneká késsonekaangá.

Yyimbila beyyimbilaanga.

Vvòva bévvovaangá.

Tttàamba yíttaambaangá.

Mmokèna zimmokénaanga.

Vviingil' óvviingilaangá.

Clefted verb; 3rd sg/Class 1 subject prefix variant

The clefted verb is a famous African construction (apparently limited to western languages) which has found its way across the Atlantic, into Caribbean English ("Is sick him sick"). The verb appears twice: first as a stable infinitive, then as an indirect relative, in the appropriate tense e.g. | **vvòva bévvovaanga** 'it is to speak that they (are) speak(ing)', which throws emphasis on the meaning of the verb: 'they're **speaking** (not something else).' Obviously, Kongo cannot use voice pitch as we use it in English, to convey emphasis (among other things), since pitch is reserved for the tonal system; clefting is one of the ways in which Kongo signals where attention is to be directed. With a clefted verb, the 'subject' is strictly the topic (compare 6/1 and 10/6).

Here is a further variant of Class 1/3rd sg subject prefix for the present indirect relative: **ke-**, a variant of **ka-**.

22/6 Nkhùunku yasáambanu / Section 6

Pattern : **Edi** -----ilaanga, | i---a ee?
 What --- ---s for, | is it to ---?
Eělo, | -----aanga | kinumaǎna | -a---a.
 Yes, | -- ---s | in order that | -- may ---.

Model : **Edi bakweèndelaang(a) okusikoóla** | **illongǒk(a) ee?**
 What they go to school for, | is it the learning/to learn?
Eělo, | **bakweèndaang'** okusikoóla | **kinumaǎna** | **balongoka**.
 Yes, | they go to school | in order | that they may learn.

Edi bakweèndelaang(a) okusikoóla | **illongǒk(a) ee?**
Eělo, | **bakweèndaang'** okusikoóla | **kinumaǎna** | **balongoka**.
bàllaambilaang' óákeentó | **íddy'** ee?
 | **bàllaambaangá** | **kinumaǎna** | **badya**.
kakwiǎzilaang' | **ikutùsadís'** ee?
 | **okwiǎzaanga** | **kinumaǎna** | **kanusàdisá**.
kàssadilaánng' énsadi | **ibbak'** émmboongo
 (what worker works for, to get money) **òssalaangá** | ... | **kabak'** émmboongo.
bayyimbidilaang' owáana | **iyyangidik'** endzéenz(a) (to please the guests)
bayyimbílaanga | | **bayangidik'** endzéenza.
wiǎziidi | **illoomb'** ónssw' (you have come for; to ask permission)
njiizidi | ... | **yaloomb'** onsswǎ.
weèndeele kúnthaandu | **ibbak'** óyyuung' (you went upstairs for; get the coat)
njeele kúnthaandu | ... | **yabak'** óyyuunga.

kinumaǎna 'in order that'

Although written as one word, **kinumaǎna** is probably two in origin: **kinu** 'still (be)' and **maǎna** 'those (distant) things'. (The strictly correct spelling would be | **kinu maǎna**.) The meaning is 'to the end, with the goal', and **vo** 'that' may come after. It is then followed by the subjunctive: **kinumaǎna (vó)** | **balongoka** 'in order that | they may learn'.

For **édi** see 18/6.

22/7 Nkhũunku yantsámwaadi / Section 7

This is a repetition drill. Items are said in pairs, once each. Repeat each pair after the speaker.

Present Perfect Indicative

tudiidi	we have eaten	tuneete	we have carried
badĩidi	they have eaten	baneěte	they have carried
tumweene	we have seen	tusevele	we have laughed
banwěene	they have seen	basevěle	they have laughed
tusadidi	we have worked	tuleende	we have followed
basǎdidi	they have worked	baleěnde	they have followed
tutweese	we have brought	tusoompele	we have borrowed
batwěese	they have brought	basoõmpele	they have borrowed
tukosokele	we have sat down	tulongokele	we have learnt
bakõsokele	they have sat down	balongõkele	they have learnt
tusungameene	we have remebered	tuvilakeene	we have forgotten
basũngameene	they have remembered	bavilǎkeene	they have forgotten

The patterns here are those appropriate to the word filling an entire phrase. i.e., with the 'false H' imposed on the final syllable for the forms without true H.

LESSON 23 / LOŦNGI DYAMÁKUMOLÉ-YETATU

23/1 Nkhũunku yánthete / Section 1

Pattern : Nkhĩ kiná [locative]; | [noun] ee?
 What is it that is [location]; | is it --- ?
 Eělo, | [noun] -ináanga-o [locative].
 Yes, | it is --- which is there [location].

Model : Nkhĩ kin(á) ovaméeza; | nkkǎand(a) ee?
 What is it that is on the table; | is it a book/letter?
 Eělo, | nkkàanda wináanga-v(o) ovaméeza.
 Yes, | it's a book which is there on the table (there's a book...).

Nkhĩ kín' ovaméeza; | nkkǎand' ee? Eělo, | nkkàanda wináanga-v(o) ovaméeza.
 | mĩnkkaand' (books) | nkkàanda mináanga-v(o) ovaméeza.
 ovánttoto; | kyaǎndu (on ground; chair) | kyaǎndu kináanga-v(o) ovánttoto.
 okúvata; | zĩndzo (at village; houses) | ndzò zináanga-k(o) okúvata,
 kiná kuna-Kíbokolo; | nttĩ myámmang(a) (at Quibocolo; mango trees)
 | nttĩ myámmanga mináanga-ko kuna-Kíbokolo.
 kináanga kuna-kyáana; | nkkaànda myamyáaz(a) (in the garden; onion beds)
 nkkaànda myamyáaza mináanga-ko kuna-kyáana.
 kiná muna-nttété; | tukaũ (Moses cradle of palm fronds; gifts) | tukaũ twináanga-mo muna-ntteté¹
 muná-nkkoko; | mmbĩzi zamáaz(a) (animals of the water = fish)
 mmbĩzi zamáaza zináanga-mo muná-nkkoko.
 muná-nkhela; | yĩyyuung(a) (in the suitcase; coats) | yyũunga yináanga-mo munánkhela.

Locatives ctd; plural augment prefixes

The three locative classes, 16, 17 and 18, have appeared from time to time since 11/5. As you now know, the class prefixes are usually attached to a full noun, with a meaning like that of an English preposition. Class 16 means 'on' : ova-nt-tóto 'on the ground'; Class 17 means 'at, to': okú-vata 'to/at the village [= at/to home]'; Class 18 means 'in (and several other meanings)': omu-n-natá 'in carrying'. When a locative prefix is attached to a noun, the noun will have Variant 1 pattern, as with any preprefix: ma-váta M 'villages', but (o)ku-má-vata 'to (the) villages'. This pattern is now fixed, whatever the context; the H cannot move any more. The 'long locatives' vana-, kuna-, muna-, have the same effect : kuna-mávata. For all practical purposes they can be used interchangeably with the ordinary prefixes, but (on present showing) do not show H-suppression when e.g. acting as subjects; see examples in 18/3 ('In the cupboard | is where I keep the cups', etc.).

Locative prefixes are like those of any other class, and there is a full range of concords. Since the classes carry the idea of location, many of the concords can be used independently of a locativized noun; e.g. the demonstratives vaáva '(on) here, kwaáku 'at/to here', mwaámu 'in here'; and the

¹. Like ndzilá/ndzila and a few others, nttété/ntteté has variable pattern.

object concords -vo 'there (on)', -ko 'there(at/to)', -mo 'there(in)'.

Plural augment prefixes are used when there is nothing else to show the noun is plural. For example, Classes 3 and 4 have the same prefix, NG-, before a consonant: nk-káanda 'a book', nk-káanda 'books'. If there is some concord to show which one is meant, so well and good: nkkáanda mináanga 'they are books which are' has the subject concord mi-, which settles the question; but nkkáanda could mean either 'it's a book' or 'they are books'. Class 4 is one of those with a augment prefix where there is an extra element between prefix and stem, e.g. mú-nn-dele 'whiteman', pl. mí-nn-dele; so the prefix mi- is added to show the plural in cases of ambiguity: mí-nk-kaanda 'books'. Similarly, zi- is used for Class 10: zí-nd-zo 'houses' and yi- for Class 8: yí-yuunga 'coats'.

Note the difference between nk-káanda M 'book/letter/skin' and nk-kaánda 'plot, bed (for flowers etc.)'

23/2 Nkhũunku yazóole / Section 2

Pattern : Questions as in preceding section.

Answer: ōwóo, | [locative] | ka--inàanga konsó --- nkkutú-ko.
Oh no, | [location] | there isn't any --- at all.

Model : Nkhĩ kin(á) ovaméeza; | nkkáand(a) ee?

What is it that is on the table; | is it a book?

ōwóo, | ovameeza | kavenàanga konsó nkkáanda nkkhutú-ko.

Oh no, | on the table | there isn't any book at all.

Nkhĩ kin' óvaméeza; | nkkáand' ee?

ōwóo, | ovameeza | kavenàanga konsó nkkáanda nkkutú-ko.

óvánttoto; | kyaáandu

| ovánttoto | kavenàanga konsó kyaáandu

ókúvata; | zĩndzo

| okuvata | kakwinàanga konsó ndzó

kiná kuna-Kibokolo; | ntti myámang(a)

| kuna-Kibokolo | kakwinàanga konsó ntti myámanga

kuna-kyáana; | nkkaánda myamyáaz(a)

| kuna-kyáana | kekwinàanga konsó nkkaánda myamyáaza

muna-ntteté; | tukaũ

| muna-ntteté | kemwinàanga konsó tukaũ

muná-nkkoko; | mbizi zamáaz(a)

| muná-nkkoko | kemwinàanga konsó mbizi zamáaza

muná-nkhela; | yĩyyuung(a)

| muná-nkhela | kemwinàanga konsó yyúunga

'There is/is not'; more on negatives

The locative subject prefixes are used for expressions such as 'There is/are', using -iná(anga), and sometimes following with ye-: Venàanga (y)évata 'There is a village (on/at somewhere)'. Here the negative is shown, and you will see that the negative prefix appears variously as ke- or ka-.

23/3 Nhũunku yataátu / Section 3

Pattern : E--- | [verb] [locative].
 The --- [verb] [some place].
Wakweèndaanga [location] --ná [verb] e---?
 Have you actually been to the [place] where [verb] the ---?

Model : (E)ntti | **mimmenàanga vana-moóngo**.
 The trees | grow on the mountain.
Wakweèndaanga vana-moóngo vaná vammenáang(a) éntti ee?
 Have you actually been on the mountain where grow the trees?
 (where the trees grow)

(E)ntti | **mimmenàanga vana-moóngo**.
Wakweèndaanga vana-moóngo vaná vammenáang(a) éntti ee?

(E)ngaandu | **yimònekeneengé vana-mmbél(a) azzaáanzu**
 (crocodile appeared near bridge)

vana-mmbél' azzaáanzu vaná vamonekeneeng(e) engaáandu
Ommbeevo | **okèdiinge muná-ndzo-aándi**. (sick man was in his house)
kuná-ndzo kuná kukedding' émmbeevo

Owaana | **mántsa bakele ttáanga muná-nkkoko**. (were swimming)
kuná-nkkoko kuná kukele ttéelaang' ówáan' ománts'
 (where were swimming the children = where the children were swimming)

Variation (answer): **Wakkotà kala ... Did you actually enter..?**

(E)ngó | **ozziingilaanga muna-nddúku** (leopard lives in a cave)
Wakkotà kalá muna-nddúku muná muzziingilaang' engó

Enkkulu amuúntu | **okòsokeleenge muná-ndzo ánkkanu**
 (old man was sitting in the courthouse)
muná-ndzo ánkkanu muná mukosokeleeng' énkkuulu amuúntu

More on the inverted relative

The inverted relative (see 16/6) is especially common with locatives; compare English 'poetic inversion', as in Matthew Arnold's 'The plains of Niflheim, where dwell the dead.' Similarly in Kongo, 'the cave wherein lives the leopard'. Notice that the speaker often uses **kuna** in the answer, whatever the locative class in the stimulus, as being more appropriate to 'going'.

The expression for 'swim' is **-t(á) omántsá** lit. 'do the swimming' **-táangá** here is **-tá** with the continuative suffix (nothing to do with **-táanga** 'read!'), and **-téelá** is the relational form 'do (swimming) at/in etc.' (see 17/1).

23/4 Nkhũunku yayá / Section 4

Pattern : Questions as in preceding section (except last one).

Answer: **Yakĩnu** | **kana njeěnda--o-ko**,
 So far | I haven't yet gone there,
 | **kaãnsi** | **njinà yékani dyakweénda--o**.
 | but | I have the intention of going there.

Model : **Wakweěndaanga vana-moóngo vaná vammenáang' éntti ee?**
 Have you actually been on the mountain where the trees grow?

Yakĩnu | **kana njeěnda-vo-ko**,
 Up to now | I haven't been there yet,
 | **kaãnsi** | **njinà yékani dyakweénda-vo**.
 | but | I have the intention of going there.

Wakweěndaanga vana-moóngo vaná vammenáang' éntti ee?

Yakĩnu | **kana njeěnda-vo-ko**, | **kaãnsi** | **njinà yékani dyakweénda-vo**.
vana-mbél(a) azzaáanzu vaná vamonekeeneeng' engaáandu
 | **kana njeěnda-vo-ko**, **dyakweénda-vo**.
kuná-ndzo kuná kukediing' ómbeevo
 -ko-ko, **dyakweénda-ko**.
kuná-nkkoko kuná kukele ttéelaang' ówáan' ománts'
 -ko-ko, **dyakweénda-ko**.

Wakkotà kalá muna-nddúku muná muzziingilaang' engó

Yakĩnu | **kana nkhotá-mo-ko**, | **kaãnsi** | **njinà yékanu dyakkotá-mo**.
muná-ndzo muná mútteelaang' óámmbut(a) omaámbu
 (into the house in which the elders discuss affairs)
 -mo-ko, **dyakkotá-mo**.

Yakĩnu 'so far' with inceptive form

The word **yakĩnu** is probably derived from **ye-** 'and' attached to **kinu** 'still', see notes on **kinumaãna** in previous section. Here it is followed by the inceptive, introduced in 6/5. The 1st sg. subject prefix is **NA-** for this form, as for the present perfect: **nkhotá**, **njeěnda**. The inceptive begins a phrase, as before.

23/5 Nkhùunku yatáanu / Section 5

Model : Ndívo | ongeye | òssadisaáng' óse-dyaáku, | yě | oyaandĩ-mphe
 Is it that | you help your father | and | he also |
 | okùssadisaangá; | kewaáú-ko ee?
 | he helps you; | is it not so?
 Eělo, | dyallũdi; | ese-dyaàme yomóno | tùssalazyaanaangá.
 Yes, | it is true; | my father and I | we help each other.

Ndívo | ongeye | òssadisaáng' óse-dyaáku, | yě | oyaandĩ-mphe | okùssadisaangá; |
 kewaáú-ko ee?
 Eělo, | dyallũdi; | ese-dyaàme yomóno | tùssalazyaanaangá.
 Ndívo | eMvuuulu | ozzitisaanga Mayázi, (respect)
 | yě | oMayazĩ-mphe | ozzitisaanga Mvuuulu,
 | eMvuuulu yoMáyazi | bazzitázyaanaanga. (Mv. and Ma. respect each other)
 Ndívo | eNsseénga | òzzolaangá Luvúumbu, | yě | oLuvuumbu | òzzolaangá Nsseénga,
 | eNsseénga yoLúvuumbu | bàzzolazyaanaangá.
 Ndívo | eMavwiidi | kakkaàmbaanga Nndómbele, | yě (give the news to)
 | eNndombelě-mphe | kakkaàmbaanga Mavwiidi,
 | eMavwiidi yoNndómbele | bakkambázyaanaanga (give each other the news).
 Ndívo | eMvveemba | kassòongaáng' éssalu-kyaándi kwaNndolomíngu,
 | yě | Nndolomíngũ-mphe | kassòongaáng' éssalu-kyaándi kwáMvveemba,
 (M. did use to show his work to N., and vice versa)
 | oMvveemba yoNndolomíngu | bassòngazyaanaang' éssalu-yaáú.
 (show each other their work)
 Ndívo | eKyaaku | kattèlamesaang(á) eNtsi-ángani, (did use to support)
 | yě | Ntsi-anganĩ-mphe | kattèlamesaangá Kyáaku,
 | eKyaaku yoNtsi-ángani | battèlamesazyaanaangá.
 (did use to support each other)

Reciprocal extension; personal names

This means 'do something together or to each other'. For some verbs the form is simply -aan-, as in -waánaana 'find each other = meet together, and -mónaaná 'see each other', but for many it is -azyaan-: -zóla 'love', -zólazyaaná 'love each other'. Long vowels before NC are contracted when the addition of the extension brings the number of stem syllables up to four: -kaámba 'give news to', -kambázyaana 'exchange news with each other', and -sóonga 'show' ---> -sóngazyaaná 'show each other'. Other extensions such as the causative are often omitted: -sádisá ---> -sálazyaaná, -zitísa ---> -zitázyaana, but -télamesá ---> -télamesazyaaná.

Personal names are like other nouns; they are in Class 1a¹. All Kongo names have meaning. The names in this section are: Mvuuulu either 'glutton' or

¹. Except when the full set of names is given (two or three), in which case the names are treated as common nouns, joined by possessive prefixes, e.g. Luvuúvamu lwaMáyazi maKívaatilá lit. 'Peace of-the-Governor of-Scratching-for-oneself'. Kongo naming practices are described in *Ntsaásuka yenndongóka zamwisi-Kóngo* (Upbringing and education of a Kongo) by J.Makoondekwa, tr. and ed. H.Carter, in preparation.

'rescued/r'; **Mayázi M** 'ruler, governor'; **Nsseénga** has several possibilities, including the name of a sp. of tree, or 'one who asks in marriage'; **Luvuúmbu** 'resuscitator'; **Mavwíidi** '(the affairs) have possessed = the quarrel is over'; **Ndombéle** 'Mr. Handsome' < Port. **Dom Belo**; **Mvveémba** 'albino'; **Ndolomifingu** 'Mr. Sunday' < Port. **Dom Domingo**; **Kyáaku** 'yours', from a proverb meaning 'What's yours is yours; the dog drinks water' (a dog's lapping resembles **kyáaku**, **kyáaku** 'it's yours, it's yours', suggesting that even a dog knows the difference between 'mine' and 'thine'; it is better to have a child of one's own); **Ntsi-ángani** 'So-and-so's country', implying that the family is immigrant.

LESSON 24 / LOŌNGI DYAMÁKUMOLÉ-YEYA

The final lesson consists of a conversation, two continuous passages, and the Lord's Prayer (Nkand' aNzambi version). The practice of showing phrase boundary is discontinued; by now the student should have some grasp of the phrasing system, and subscript dots and peak pitch marking will adequately indicate most phrase initial words. Translations are on facing pages. Line numbers refer to Kongo version only. Bolded words are explained in notes (footnotes Section 1, otherwise endnotes).

24/1 Nkhũunku yánthete: **Mmokõ** (conversation)

Vivil' emmokõ kyawaántu-woole: Neèngwa Cartér, yoTaáta João Makóondekwá. 1
Taata Makóondekwá iyyaantik' émmokó.

- JM. Kyámmbot(e), e Maáma.
 HC. Kyámmbot(e), e Taáta.
 JM. Nusikamene kwèeno kyámmbot' e Maám' ee? 5
 HC. ĭnget(a), e Taáta, tusikamene kwèeto kyámmbote. Oyèenõ-mphe, nusikamene kwèeno kyámmbot' ee?
 JM. ĭnget' e Maáma, tusikamene kwèeto kyámmbote, kanèele vó enlluunzu myánttu sekamĩkkoondwaangá káka-kó.
 HC. Emazuuzi Kyánkheenge, yammõnaaná yoMávwiidi. Ongeyẽ-mphe, wakũmmon' ee? 10
 JM. ĭnget' e Maáma, yakũmmona. Kákkolo beéni-ko ewaáwu túuká kavutukidi kuKizóole.
 HC. Nkhĩ ntsaángu zaKizóole kavutukidi zaáu?
 JM. Kentsaángu beéni-ko. Dimosi káka vó, eMayaala wamene ttúunga ndzó yamakuúmbu kíkilu! 15
 HC. **Waáwu útu**, kedyámmbote kaveenge-kó ee? Kadi waáwuna eúlolo wankkaángu awaántu kessaánsaanga, dyámffunu kíkilu mukkalá yéndzo yatóma ssáanzuká yomásuku mayĩngi kíkilu. Nkhĩ ffulú **katuungiidĩ-yo**? Vana-nttõto wásiis(a) énkkuulu **myaési-kandá-dyaandi**, yovõ, vana-waáwuna wásiis' émi myakíse-kyaáandi? 20
 JM. Waawũ vo endzo yinà kavíta ttúunga yinàanga vana-nttõto wásiis' ése-dyaáandi, eyaayi yámpha, otúungiidĩ-yo vana-nttõto uná wásiis' énkkuulu myaési-kandá-dyaandi. Edyoodyo ikántsoongel' oMávwiidi, ĭngeta. E Maáma, **kumbàki mmbí-ko**, kaánsi, **vvyòoká ndzolele vvyòoká**, ozeévo, **sẽ saadi kàka** kyámmbote. Ndzolele llwaàka **kúndzo (a)nllóngo**, vaavà keyazíkamene 25 eéti-ko, ĭngeta.
 HC. Eẽlo, e Taáta, kedyambũ-ko. Emonõ-mphe, ndzolele kweènda kumakazĩnu, ekkuma kãdi, twinàanga yénkhoondwa yállekwa yayĩngi omúndzo-yaáyi, yẽ, ndenda-yõ ssolóla káka avõ mono njeèle kuna-makazĩnu. Nda kyámmbote, 30 e Taáta.
 JM. Saalã-mphe kyámmbot' eMaáma.

3, 4. e is an apostrophic particle, equivalent to 'O (Father, etc.)'

13. Lit. 'What is it of news that he has returned [with] them?' See 10/4.

16. **Waáwu útu** lit. 'Now [it is] however!'

18. **katuungiidĩ-yo** 'that he has built it at/on', < -túungilá, relational.

24/1 Section 1: A conversation
 (Note that line numbers refer to Kongo version only.)

Listen to the conversation of two people: Ms. Carter and Mr. João 1
 Makoondekwa. Mr. Makoondekwa is the one who will begin the conversation.

- JM. Good day, Mother.
 HC. Good day, Father.
 JM. Have you risen well, Mother? 5
 HC. Indeed yes, Father, we have risen well. And you too, have you risen well?
 JM. Indeed yes, Mother, we have risen well, although only headaches are now not lacking.
 HC. The day before yesterday, on Nkheenge, I met Mavwiidi. Did you see him too? 10
 JM. Yes, Mother, I did see him. It's not long now since he returned from Kizoole.
 HC. What news did he bring back from Kizoole?
 JM. Not very much news. The only thing is that Mayaala had finished building a wonderful new house! 15
 HC. Well now, isn't that a good thing he has done? For now that he has such a crowd of people to look after, it is very necessary for him to have a good big house, with plenty of rooms. On what site has he built it? On the land his own clan (mother's family) left, or on that which his father's side left? 20
 JM. Since the house he built first is on the land his father left, this new one, he has built it on the land which his forebears from his own clan left. That is what Mavwiidi told me, in fact. Well, Mother, don't take offence, but I do want to get back, so stay well. I want to get to the pharmacy/hospital before it has shut, actually. 25
 HC. Yes, Father, never mind. I want to go to the stores too, because we have a shortage of many things in the house, and I can only get them if I go to the stores. Go well, Father. 30
 JM. And stay well, Mother.

19. The *kaandá* M 5/6 'clan' is the mother's side; the Kongo are matrilineal.
 24. *kumbàki mmbí-ko* lit. 'don't get me wrong'; *vvyòoká ndzolele vvyóoká* 'it is to return that I want to return'; see 22/5; *sě saadi* 'now let you stay'; hortative (12/1); 2nd sg prefix is zero.
 25. *ndzó (a)nllóngo* lit. 'house of medicine', see 18/4.
 29. *Nda* 'Go', short form, see 14/3.

24/2 Nkhùunku yazóole: Angòla

1. Angola ìntsi ánnene kíkílu. 2. Evvoonga kwántsi-yoóyo kusùundidi evvoonga kwántsi áPutulukaále, nkkùumbu makúoolé-yenttaanu yenndaámbu. 3. Kùffwillá-ko vó entsi yaNgóla ìntsi ánnene kíkílu, avǒ ìnthalu awaántu yiná yizziíngilaanga múntsi-yoóyo, keyisùundidi ttéezó kyamazuúnda-masaambanu-ko. 4. Ekyaaiki íkkuma: muna-waàn' awóonsono áwwutukaangá, tteezò kyamákatatú muna-konsó nkháma kemazziíngaanga-ko. 5. Ensseedya mizziíngaanga mikkè kíkílu; avǒ imyaamina míffwaangá, mitòmene llúta kíkílu. 6. Muna-dyaádi, ntsi yaNgóla keyivwíidi waántu ayíngi-kó.

7. Ewaawuna wináang' énnene wántsi yaNgóla, iwaawuná-mphe wináang' éwwete wántsi-yaáyina. 8. Entsi yaNgóla ìntsi ámbote yówweté-mphe. 9. Kanèele vó entsi-yoóyo ikèntsi yamyóngo beéni-ko, kaánsi yivwíidi kkundúbulu yayíngi kíkílu. 10. Muná-kkuma kyamyóngo-myoomyo, Ngola yivwíidi nkkóko yeyínkhoko-nkhoko yayíngi. 11. Munkkoko-myoomyo, mwínà yémbizi zayíngi zamáaza, yébbulu yákkaká-mphe. 12. Ézaazi ìnkhuumbu zámmbizi zamáaza ziná zináanga-mo: mphúumba, makalála, mmoómvo, mphimbá, nkkáamba, ngolá, yezaáka, yezaáka. 13. Avǒ ibbulu yiná yizziíngilaanga-mo, iyaáyi: ngaáandu, nguvú, mmbakú-maaza, lungolá-ngola, mmbaambi-amáaza, yeyákkaka-kkaka.

14. Ntsi yaNgóla yivwíidi-mphe mpfiinda zayíngi kíkílu. 15. Mupfiinda-zoozo mwínáanga yéntti myayíngi miná milenda vváangwa omabayá, yé, mumpfiinda-zoozo muvwlíidi bbúlu yayíngi kíkílu. 16. Vakati kwayaáwu tulenda ssuungulá bbúlu né iyaáyi: mphakása, ntsá, mbvudí, ndzázamba, ntsyéšye, kimphití, ngǒ, ndzuzí, nkhyá, nkhwá, nkhyá, yeyaáka, yeyaáka; kaánsi, kemwiná yénkhosi zayíngi-kó.

17. Ekimbvwaama kyántsi yaNgóla kekívovokaná nkkutú-ko, kadi kekiná káka muná-nkkoko-myaáandi, yempfiinda-zaandi-ko, kaánsi-mphe, muna-ówu wanttóto yéntsi-aáandi anttóto. 18. Enttóto waNgóla wámmbote beéni kíkílu muná-kkuna yoyyimísa fisíidi ngá mmoóngo yawóonsono yávaanga Ndzámbi-ámphuungu ngoló. 19. Eyaayi immoóngo yiná yívvatwaangá, yé yilenda vvátwa, muná-ntsi yaNgóla: bá, madyókó, nkhasa zamádeezo, nkhasa zammbwéenge, yezaáka, yezaáka; ngubá, mavutá, kkwá yamphilá-mumphila, waáandu, waangíla, mítse, mankhondǒ, masáangu, mmbiiká, mbvúudila, malála, manánaazi, kiikilá, masávwooka, yobbuúndu yákkaka yamphilá-mumphila. 20. Kaánsi, vaná-nthaandu állekwa-yoóyo yawóonsono, éki kisuundidi ikkáfe kuná kwínáanga vó ikimbvwaama kyánnene kyántsi yaNgóla. 21. Ngola ìntsi azóole muná-ndza mvvímiba muná-ntsi zawóonsono zívvatwaang' ékkáfe.

(Mbanínu yanndaámbu-zoole)

22. Ntsi aNgóla ìntsi ánnene kíkílu, yé yaúmbvwaama wámphweena kíkílú-mphe. 23. Múntsi anttóto mwínáanga yóttadi wamphilá-mumphila, wináanga vó ikimbvwaama-kyaaakína kisuundidi eyimbvwaama yántsi-yaáyina yawóonsono. 24. Ewaawu ittadi uná wináanga múntsi anttóto waNgóla: woólo, sseéngo, ngweéta, kupáála, míika, matádi manjelémi (yovǒ makkezími), mandzanzá, yowaáka, yowaáka. 25. Kemoómo káka-kó, kaánsi-mphe, entsi yaNgóla yivwíidi maázi mayíngi muná-ntsi-aáandi anttóto.

24/2 Section 2: Angola

1. Angola is a very large country. 2. The size of the land is twenty-five and a half times the size of the country of Portugal¹. 3. Although the country of Angola is a very large land, concerning the number of people who live in the country, it does not exceed a total of six million. 4. This is the reason: of all the children who are born, about thirty in each hundred [30%] do not survive. 5. The babies who live are very few; those who die are very numerous. 6. Because of this, the land of Angola does not have many people. 7. As is the size of the land of Angola, so also is the beauty of this same land. 8. The land of Angola is a land of beauty and loveliness also. 9. Although it is not the most mountainous of countries, yet it has very many hills. On account of these hills, Angola has many rivers and streams. 11. In these rivers there are many fish, and [aquatic] animals too. 12. These are the names of the fish which are therein: mpumba, kalala, mbomvo, mpimba, eel, catfish, and so on and so forth. Concerning the animals that live therein, they are these: crocodile, hippopotamus, otter, flat-tailed otter, water-lizard, and various others.

14. The land of Angola also possesses very many forests. 15. In these forests there are many trees, which can be made [into] planks, and in these forests there are very many animals. 16. Among them we might mention animals such as these: buffalo, waterbuck, elephant, antelope, gazelle, leopard, cerval cat, ape, monkey, harnessed antelope, etc.; but there are not many lions.

17. The wealth of the country of Angola is indescribable, for it is not only in its rivers and its forests, but (it is) also in its soil, and under its soil. 18. The soil of Angola is very good indeed for planting and growing virtually every kind of crop which the great God almighty has created. 19. These are the crops which are grown, and can be grown, in the land of Angola: oil-palm, manioc (cassava), tree-beans, chick-peas, etc.; peanuts, sweet potatoes, yams of various kinds, pea-beans, sesame, sugar cane, bananas (plantains), maize/corn, seeds [esp. melon], vegetables, citrus, pineapples, pawpaw, avocado, and other fruits of various sorts. 20. But beyond all [other] things, that which is most important is coffee, which is the major [source of] wealth of the land of Angola. 21. Angola is the second largest coffee producing country in the whole world.

(Continuation [lit. end] of Section 2)

22. The land of Angola is a very large country, and of great resources also. 23. Under its soil there are minerals of various kinds, which constitute the most important natural resource. 24. These are the minerals which are under the soil of Angola: gold, iron, malachite, copper, mica, 'glittering (or shining) stones' (diamonds), tin, and so on. 25. And not only these, but also the land of Angola has much oil under its surface.

¹. According to Wm. A. Hance, *The Geography of Modern Africa*, Columbia University Press, 1964, Angola is fourteen times the size of Portugal, with an area of 481,226 square miles. Population in 1961 was estimated at 4.87 m.

24/2 ctd

26. Avõ iwaantu bazziingilaanga muná-ntsi yaNgóla, balenda yyikilwá, yovõ kkayilwa muna-nndaambu ně izaãzi: kunà-nthaandu aNgóla itwinàanga yewaantu béyyikilwaangá vo, esì-Kóongo, yovõ, aKóongo. 27. Avõ inndlinga yiná bévvovaangá, yiyyikilwaangá-vo, kiKóongo. 28. Owaantu-waaya benãanga àkw' ánttela myanndá, yě, enitu-zaáú zākumama. 29. Esse wānitu-zaáú wasàngana beéni winá, yě wakinndombe yewampheembe, yewakáti yekáti yenndombe yempheembe. 30. Akkaka mukáti-kwaáú benãang' akw' àummbaangu muná-ntsadilú-zaau. 31. Akkaka-mphe benãanga, yě balenda kkalà afúundisí, yě azzayi amaámbu muná-mpoveló yéntheeló zamaámbu muna-káti-kwaáú. 32. Akkaka muna-káti-kwaáú benãang' akiti áfulalala beéni kíkilu, kemussungulà-ko aZóombo.

33. Ekaanda difinámeme dyaádi tuvítidi yyíka kalá, ikaanda dyakiMmbúndu, diná dizziingilaanga muná-ntsi yaMaláanzi, yoKátete, yóNnduundu. 34. Awaayá-mphe benãanga waantù ákumama beéni. 35. Owaantu-waayá-mphe benãang' ákwà ummbaangu, yezzayi muná-ntsadilú-zaau.

36. Kuná-yaanda, yevena-káti kwaNgóla, itwinà yooviMmbúndu, aná benáanga vó waantù ánnene yeákumama beéni-mphe. 37. Yaa iwaantu aná bévvovaang' énddinga yauMmbúndu. 38. Yaa benãanga waantù áleembama beéni, kaãnsi, avõ sekumakasi bená, sewaantu ákkak' olenda kubáyikilá! 39. Yaa-mphe iwaantu ámbbote, azòdi ámphatu, yónttweedí myábbulu ně iyaáyi; ngoombě, ntsúsu, nkhdombo, mameeme, yompháatu.

40. Omoomo imakaanda mau-matatú mená vo imatòmene zzayákana muná-ntsi yaNgóla. 41. Kaãnsi twinàngá-mphe yomakaanda mákkaka ně imaãma: baLwĩmbi, baTsyoōkwe, baKwanyãma, baNgangēela, yomákkaka, yomákkaka.

42. Eyaayi impfwòko yafimaámbu mudyaámbu dyántsi yaNgóla.

Notes

3. Lit. 'you will not die for that' = 'despite the fact that'.
7. Lit. 'Thus that is for the size [largeness] ... it is thus also that is the beauty', both inverted relatives.
6. **muna-dyaádi** 'from this, because of this'.
8. **Kanēele vó** 'although' is often followed by **kaãnsi** 'but, yet' introducing the main clause.
9. **yínkhoko-nkhoko** is another way of forming a diminutive: the stem is put into Class 9 and reduplicated, and the whole then given Class 7 (or 8 for pl) augment prefix: **nk-kóko** M 'river', **kí-n-khoko-n-khoko** 'stream'. Compare **kínndekwa-nndekwa** 'a tiny thing', < **l-lékwa** M.
12. The **ngolá** 'catfish' is said be the origin of the name Angola; **yezaáka**, **yezaáka** lit. 'and others, and others (in Class 10)'; **-áka** 'another (of the same kind)', whence **dyaáka** 'again' lit. 'another affair of the same kind'.
13. **yeyákkaka-kkaka**: lit. 'and of various otherness'. Reduplication often has the meaning 'various kinds of'.
17. **muna-ówu** 'in that [way] of', Class 14, which often refers to manner, or the abstract. **yéntsi-aáandi anttóto** lit. 'and its underneath of the soil'.
18. **fisíidi ngá**, lit. 'a little remains and then', an idiom meaning 'almost'; here 'almost all the crops'. **yávaanga** .. **ngoló** is an inverted relative: '(crops) which made the great God.; **Ndzámbi-ámphuungu ngoló** is a set phrase for 'great God almighty', cf. **ngoló** 'power, strength'.

24/2 ctd

26. Concerning the people who live in the land of Angola, they can be named, or divided into groups such as these: to the north of Angola it is that we have the people who are called Congolese, or Kongo. 27. As to the language they speak, it is called Kongo. 28. These people are of tall stature, and their physique is sturdy. 29. The color of their bodies varies from dark to light, and all shades in between. 30. Some among them are skilful in various activities. Others too are, and can be, judges, and competent in public affairs. 32. Others among them are successful traders, especially the Zoombo.

33. The people closest to the one we have already mentioned is the tribe of the kiMbundu, which inhabits the region of Malange, and Katete, and Dundu. 34. These also are very sturdy people. 35. These people also are skilful and knowledgeable in their activities.

36. To the south, and in the centre of Angola, is where we have the oviMbundu, who are also big and very sturdy folk. 37. They are the people who speak the language of uMbundu. 38. They are very gentle people, but if once they get into a rage, you could take them for different people! 39. They too are good folk, lovers of agriculture, and herders of animals such as these: cattle, chickens, goats, sheep and poultry [ducks and geese].

40. These are the three best-known peoples in the land of Angola. 41. But we also have other peoples such as these: the Lwimbi, the Chokwe, the Kwanyama, the Ngangela, and and various other.

42. That is the end of [these] few words on the subject of the land of Angola.

Notes ctd

19. **-amphilá-mumphila** lit. 'of sorts in sorts', a compound meaning 'of different kinds'.
20. **kuná kwináanga vó ikibvwaama** lit. 'which is that it is the wealth'; this seemingly tautologous construction is extremely common, and occurs several times in this piece, cf. 36. **aná benáanga vó waantù ánnene** 'who are that they are people of size', and 26. **béyyikilwaangá-vo esl-Kóngo** 'who are called that they are Congolese'. Cf. also **benáanga | akwá umbaángu** 'they are | they are possessors of skill.'
29. More literally, 'The color of their bodies, it is very mixed that it is, and is of dark and of light, and of between and between and dark and light.'
30. **ntsádilú M.** lit. 'way of working'.
31. Lit. 'they are knowers of affairs in the way of speaking and the way of conducting of affairs among them[selves]'; cf. **-t(á) omaámbu** 'to conduct affairs.'
32. This is another idiom, meaning 'especially'.
38. More literally, 'if now it is at anger that they are, it is now different people that you could call them'.
39. Lit. 'lovers of [cultivated] fields'; from **-váta** 'cultivate, grow things'.

24/3 Nhũunku yataáatu : Njendèlo kuna-Ngóla

1. Avõ kuna-Ngòla sezolele okweénda, ekkolo win' òmwaámu muLoóndele, sungamena-dyõ vo nkkaàngalu anndá ekíbeéni wináanga waáu. 2. Venàanga yendzilá zazingi zilenda kúllwaakisá kuna-Ngóla. 3. Olenda kweénda yovõ muzũlu, yovõ mumasuwá, yovõ-mphe mukaálu, yovõ-mphe nkkutú mumáalu. 4. Kileèndi kúllongeselá-ko vó yooyo indzil' òfwete kweéndela, kaãnsi sekileèndí-mphe kúkkangá ndzilá-ko, avõ yooyo indzil' ássaasu kwangéye, yiná yilenda kúllwaakisá kuna-Ngóla kemukonso mabiíbi-ko.

5. Kedyangaàngu kíkílu nkkutú-ko, édi dyáyyaantik' òmweéndo, vaavà kwíná yekonso nkkáanda myandzila-kó, ekkuma kádi, kekkòlo-kó, sě wataambulwa nthàambulú ámbi, yénkheenda kíkílu. 6. Muna-dyaádi, vaav' òméne-dyó zzeénga vó, fwete kweénda kuna-Angóla, fwete zzaây' evvísá kaná vó, enkkaanda-myaáku myandzila miná muna-oólodi yezzitú.

7. Waawũ-vo venàanga yendzilá zayingi ziná zilenda kúllwaakisá kuna-Ngóla, edyaambu sèdisiidi kwangéye. 8. Kaãnsi avõ sengéye ozolele llwaáka mundzáki kíkílu kinumaána wavoond' evwiina dyámon'éntsi-yoóyo, naãnga mpfwete kúlluukisá-vo weendela munndéki. 9. Lenda kkotà konsó ndzó yittalaang'ómaámbu mánkhangaleeló, yě yaau sebàttekel' éttíki kyamundzil' azúlu. 10. Vaavà seméne ssúumb' ettíki-kyaáku, kana vó kyànki kimbvúk(a) ózzola vó iyifwete kweéndela, osinga ttílumunwa túuk' émmbaanz'-eyaáyi, yokuna-Lisbóa. 11. Emmbaanz'-eyaáyi iyantsi yiná yíyyaalaangá éntsi yaNgóla. 12. Mummbaanz'-eyoóyo yaLisbóa, osinga bbáka dyaáka nndéki yákkaka, yiná yisinga kúllwaakisá kuná-ntsi yin'ózelele okkiyíla.

13. Dillendákana-kwaandí-mphe vó, ozolele kweéndela mundzila yamáaza makalúunga yovõ mámbbu. 14. Avõ sedyoódyo ozolele, zaaya-dyõ-vo, kusinga llwaáka kuAngóla-kó yevaná kivyookele ttéézó kyállumbu kúumí-yetaanu yovõ-mphe makúmoólé. 15. Dyallúdi vó, kettéézá nkkutú-ko yomuuntu ndyoná weéndeel(e) omumáalu. 16. Kaãnsi kadi, avõ sekwinàanga-kwaaku mundzáki-kó, ekweendela mukuúmbi dyamáaza indzil' ámbbote-kwaáandi, ekkuma kádi, osinga kkalá yénthaangw' áfwaana muna-vvuúnda yokkiingula ffulú yayíngi yákkaka ékkolo kwalweéke eéti-ko muná-ntsi yaNgóla.

17. Vaav' òméne ssúumb' ettíki-kyaáku kyamukuúmbi dyamáaza, yě, vaav' òméne ssikídis' éllumbu kin' òfwete kweénda, effulu kin' òsinga bbáki' ékuúmbi dyamáaza ímmbaanza yaSoutháampton. 18. Tuuk' èffulú-kyookyo, sě wanatwa yokuna-Lisbóa. 19. Etuúk' émmbaanza-yoóyo, naãng(a) ekuumbi-dyaaku disinga nniingama dyaáka kuná-Tenerife, Matádi, iboosí Lwaánda. 20. Eyaayi ímmbaanz' ánnene kíkílu yántsi-yoóyo yaNgóla. 21. Olweèk(e) ewaáwu ozéévo, sě tadi-kwaáku emphíl' áwwete wámbaanz'-eyoóyo. 22. Emmbaanz'-eyoóyo yisinga kúmmweesá kyéese kyamphilá!

23. Saala kyámbbote, yě toma kweéndá-mphe kyámbbote!

Notes

Title: Nj-endélo 9/10 lit. 'way/s of going'

1. Lit. remember it (impersonal, Class 5) that'. The insertion of a Class 5 concord in expressions dealing with matters in general is very common; cf. also 5. Kedyangaàngu ... édi dyáyyaantik(á) 'It is not of wisdom ... this of beginning' = 'It is not wise to begin', and 6. oméne-dyó zzeénga vó 'you have decided it that'.
2. kúllwaakisá lit. 'to cause you sg to arrive'.
3. s-sáasu M 'ease'; kemukonso mabiíbi-ko lit. 'without exhaustion'.

24/3 Section 3: Travelling to Angola

1. If you ever want to go to Angola, while you are here in London, remember [it] that it is a very long journey you have [ahead of you]. 2. There are many ways which will get you to Angola. 3. You can go either by air, or by boat, or even by car, or even on foot. 4. I cannot direct you as to which way you should go, but neither can I stop you [from taking] a way, if that is the easiest way for you, which can get you to Angola without any difficulty.

5. It is not very prudent at all to begin the journey when you have no travel documents, because before long you will meet with an unpleasant reception, and a good deal of annoyance. Therefore, when you have decided that you should go to Angola, you should be quite certain that your travel documents are in order, and correct.

7. Since there are many ways you can be taken to Angola, the matter is up to you. 8. But if ever you want to get there quickly, so that you may 'kill the thirst to see the country', I should perhaps advise you to go by 'plane. 9. You can go into any travel agent's, and they will then sell you an airline ticket. 10. Once you have bought your ticket, from whatever company you (will) want to travel by, you will be flown from this city to Lisbon. 11. This city is in the land which rules over the country of Angola*. 12. In the city of Lisbon, you will take yet another aircraft, which will take you to the country you want to visit.

13. It is quite possible that you wish to go by the ocean or sea route. 14. If ever you want that, [you have to] realize that you will not reach Angola until about fifteen or twenty days have passed. 15. It is true that there is no comparison with someone who has gone on foot. 16. All the same, if you are not in a hurry, going by ship is an extremely good way, because you will have enough time to rest, and to visit many other places before you get to Angola.

17. When you have done buying your boat ticket, and when you have fixed the date you are to go, the place where you will catch the boat is the city of Southampton. 18. From this place you will be taken to Lisbon. 19. From that city, your boat will perhaps make further stops at Tenerife [Canary Is.], Matadi [Zaire], and then Luanda. 20. This is the capital city of the country of Angola. 21. You have now arrived, so, now [let you] go on and look about you, at how beautiful the city is. 22. The city will give you such a deal of enjoyment! 23. Stay well, and have a good journey!

*This piece was composed in 1969.

Notes to 24/3 ctd

- 5. See note to 1; **nkkáand'** andzila also 'passport'; **-zaáy(a) evvísa** lit. 'know to understand thoroughly'; **ye-zzitú** 'and honor, good reputation'.
- 7. **sêdisiidi** 'it is now that it has remained' < **-sáalá**.
- 9. Lit. 'a house that looks to matters of the way of travelling'.
- 13. **-lendákana** 'be possible' < **-leénda** 'be able'.
- 17. Southampton is a port on the south coast of England.
- 21. Lit. 'the kind of beauty of this city'.
- 22. **-mwéesá** 'cause to see/experience', causative **-móna**; cf. **-móna nkhéenda** 17/5.

24/4 Nkhũunku yayá : Ssàambu yámpfumu (The Lord's Prayer)

Empfumu Yiĩsu okõ-vo, 'Avõ senũssaamba, nuvovĩ-vo: "Es'-eèto, win' ókúzu, yambul' enkhuumbu-aãku yazitiswa; ekĩmpfumu-kyaãku kiiza; oluzolo-lwaãku lwavaangama ovãntsi ně ikoð(ko) kúzu. Utuvãani éddya-kweéto kwállumbu yéllumbu; utulòloki omásumu-meéto enndolóka yiná tullolókaang' oataantu-eeto. Kutufidi múmphukumuni-kó, kaãnsi utuvùluzá muná-mmbi; kadi kyaaku ikĩmpfumu, yongoló yónkkeembo ámvvu yémvvu, aámen."

Notes

okõ-vo, an idiom = 'he (they etc.) said'.
 avõ senũssaamba 'if it is now that you (will) pray'= 'if ever you pray'.
 éddya-kweéto lit. 'our eating'.
 kwállumbu yéllumbu lit. 'of days and days'.

TEST FOR LESSONS 21-24 (key on p.146)

- A. Give meaning and i- stabilized forms of the following. Example: muuntú M , give 'person', imuũntu. (The i- stabilized form is the one meaning 'it/she/he is the [person, etc.]'.)

nkhúumbu, llúdi, akúundi, ntsí, laú, lukútakanú, mmbízi, Ndzaámbi, ntsaángu, lusaánsu, mvvú, vutá, yyúunga, ndzó, ngaánga, mmbáanza, mbbú, kinndóombe, meengá, ffulú.

- B. (For those who have done 21/2.) Give the names of the following parts of the body, in Variant 2 form, e.g. for 'head' give nttú.

brain/s, bones, muscle, flesh, lip, eye, ear, tooth, arm/hand, leg/foot, hair, finger, knee, blood vessel, liver, kidney, heart, stomach, intestines, tongue, throat.

24/4 Section 4: The Lord's Prayer

The Lord Jesus said, 'When you pray, say: "Our Father, who art in heaven, may Thy name be respected; may Thy kingdom come; may Thy will be done on earth as there in heaven. Give us our food of every day; forgive us our sins, [with] the forgiving that we forgive our enemies. Do not lead us into temptation, but save us from evil; for Thine is the kingdom, and the power, and the glory of years and years, amen."'

TESTS FOR LESSONS 21-24 CTD

C. Translate from Kongo:

1. Owaantu | balûta zzólaangá miínda myakúle, | kemumphitîlu-ko.
2. Sě | keez' èllumbu killaánd' emmbazí, | kemumbazî-ko.
3. Nkhĩ kévvaangaangá? Ddilâ keddiláanga.
4. Mbvumâ zinâanga-mo muna-kyáana.
5. Kuna-makazîinu | kekwinâanga konsó sabúni-ko.
6. Wakweêndaanga kuna-ffulú kiná kissolwéelwaang' omátadi manjelémi?
7. Dyallûdi vó | omono yenndûumb'eyaáyi | tûzzolazyanaangá beéni kíkilu.
(note "I" comes first in Kongo, not the other party.)

D. Translate into Kongo:

1. He prefers to go to work on foot, rather than by car.
2. They speak French, not Portuguese.
3. There are lots of fish in the river.
4. What are they doing? They're working.
5. There isn't any food in the house.
6. Did you actually go into the house where the chief was?
7. I and he show each other our work.

- E. Having listened to the conversation and passages of Lesson 24, record yourself reading them. Try slowly at first, aiming for a smooth flow, rather than absolute correctness, or high speed. If you have access to the appropriate equipment, try 'exploding' the passage (re-recording with spaces between manageable sized stretches) and repeating each stretch a number of times until you are confident with it.

Suggestions for further study

The best way to continue study is, of course, to go to Angola or Zaire and talk with speakers of the language. Elsewhere speakers are not easy to find. (In Britain, the Baptist Missionary Society often has information regarding speakers in that country.) The authors of this course have prepared two more books of material which you may find useful, and other titles in the bibliography can sometimes be found.

KEY TO TEST FOR LESSONS 1-4 (p.18)

- A. 1. Stay well.
 2. It doesn't matter.
 3. Excuse me.
 4. Today is Tuesday.
 5. I am going to sit down.
 6. No, I'm not going to get up.
 7. I'm going to speak Kongo.
 8. Yes, we're going to work.
 9. I'm going to eat some food.
 10. We're going to look on.
 11. No, we're not going to buy meat.
 12. What are you going to get?
 13. S/he is going to write.
 14. No, he's not going to return.
 15. I want to wait for you pl.
 16. No, they aren't going to plow.
 17. Yes of course we want to help you.
 18. OK, I'll come closer.
 19. No, I don't want to think.
 20. What time are they going to come?
 21. All right, we'll meet you.
 22. I want to listen.
 23. Yes indeed, it's very near.
 24. No, it's not at all peculiar.
- B. 1. Kyǎmbote.
 2. Awěyi ovovele?
 3. Kiwiidi-kó.
 4. Ẽkhuumbu-aǎme | [give your name].
 5. Ewuunu | kyamđosi.
 6. Isinga vviingilá.
 7. Kisinga ssáalá-ko/ssáala-kó
 8. Maàza isinga nnwá.
 9. Tusinga vvútuká.
 10. Nkhí osinga vváanga?
 11. Osinga vvóva.
 12. Kasinga lláamba nkkutú-ko.
 13. Eělo, | ndzolele kunùsadisá.
 14. Vvě, | kebasinga vvivíla-ko.
 15. ẏngeta, | tuzolele kubǎmona.
 16. Dyǎmbote, | isinga kwíza.
 17. Vvě, | kizòlele kweénda-ko.
 18. Nkhí ánthangwa besinga llwaáka?
 19. Dyǎmbote, | tusinga kunúllaandá.
 20. Eělo, | ndzolele kùffiimpá.
 21. ẏngeta, | dyallùdi beéni.
 22. Vvě, | kekwanndà nkkutú-ko.

KEY TO TEST FOR LESSONS 5-8 (p.40)

- A. 1. I want you to wait.
 2. They want us to help them. Why?
 3. It's good/better for you to rest.
 4. Why? Because it's necessary for you to rest.
 5. If I find a decent shirt, I'll be glad.
 6. The child doesn't eat/isn't eating.
 7. My child is in the house.
 8. My clothes aren't in the house.
 9. I don't know where they are.
 10. I don't know what s/he's going to think.
 11. So that means your friend hasn't arrived yet?
 12. The woman is eating.
 13. Who is going to help us?
 14. I want to go to the stores too.
 15. But we can't go to the stores.
 16. Why doesn't s/he want to talk?
 17. When we've done working, we're going to rest.
 18. When I've finished writing the letter, I'm going to help you.
 19. I haven't seen your shoes (yet).
 20. I haven't managed to see your children.
 21. Here's your hat. 22. This isn't a hat at all.
 23. I'm very fond of your fufu.
 24. This is very good indeed.

- B.
1. Ndzolele vǒ | wavutuka.
 2. Bazòlele vó | twabakiyíla? Ekkuma | nkǎ?
 3. Dyàmbote vó | waleeka.
 4. Dyàmffunu vó | wamvvivila.
 5. Avǒ | yabaka vvímpi, | isínga yyángalala/yyángalalá.
 6. Omwaana | keddiláanga-ko.
 7. Omvvwaatú-myaaku | múnzò miná.
 8. Èyyuunga-kyaáku | kekiná múnzò-kó.
 9. Kizèeyé-ko kana | akwèyi kená.
 10. Kizèeyé-ko kana | nkǎ kasínga vváanga.
 11. Ìssya-vó | kana kalwaáka-ko?
 12. Ìssya-vó | kana vubwá-ko?
 13. Emwaana | muddilá kená.
 14. Nǎni osínga ffúunga makasí?
 15. Omond-mphe | ndzolele ssùumba madyá.
 16. Kaánsi | oyeeto | ketuleèndi nnwá malavú-ko.
 17. Ekkuma | nkǎ kazoleele nnwá malavú-ko?
 18. Vaavà numéne mmókéna, | nusínga ssála dyaák' ee?
 19. Vaavà mbéne sssukúl' émvvwaatú, | isínga lláamba.
 20. Enguuya-zaaku, | kisidi-zó mmóna-kó.
 21. Ose-dyaáku, | ketusidi kúmmona.
 22. Èmboongo-zaáku, | eézi.
 23. Èzaazi | kèmmboongo nkkutú-ko.
 24. Enkkaanda-waáwu, | itóma-wó zzólaangá. Wàmbote beéni kíkilu.

KEY TO TEST FOR LESSONS 9-12 (p.59)

- A. -vutukidi, -laambidi, -kotéle, -sadidi, -vovele, -diidi, -ízidi, -kosokele, -veenge, -lweéke, -leele, -mweene.
- B. -súumba, -wá, -táanga, -vyóoká, -sóonga, -tála, -dfiká, -longóka, -endá, -waána, -sevá, -síkaná.
- C.
1. The children have already eaten.
 2. I don't know what time they're going/coming out.
 3. I've started already.
 4. What did the old man laugh at?
 5. Thank you much for the gifts you have given me.
 6. The clothes I'm wearing are awful.
 7. We'll do that job when we get home.
 8. Never mind, I've got plenty of money.
 9. I've been following them for a long time now.
 10. This coat's good.
 11. We often go to the stores.
 12. Sometimes we give them gifts.
 13. I don't eat meat every day.
 14. When does his/her mother wash [his/her] clothes for him/her?
 15. When we speak to the chief, we first clap hands in greeting.
 16. If he likes, he can go off.
 17. I've got plenty of corrugated iron.
 18. Have we got enough nails?
 19. As you have't enough chairs, what are you going to do?
 20. Don't you want to go? No, I don't want to go.

- D
1. Oakuundi-aáku | bavàyikidi kalá.
 2. Kizèeyé-ko kana | nkhi ánthangwa besínga ddyá.
 3. Owaana | beèle kalá.
 4. Nndweèke kalá.
 5. Nkhĩ kadiidi?
 6. Nthoondede bèeni muna-lúsadisú luná umphéene.
 7. Ekimbvumina kinà batweese | kyámmbi. (also batweése)
 8. Eliekwa-yoóyo, | tusinga-yó wwaána, | vaavà tulweèke kuná-vata.
 9. Kedyambũ-ko, | madyà mayíngi njiná maáu.
 10. Kizòlele kubáviingilá dyaáka-ko, | ekkuma | kádi | sèkkolo nthuukiidi kal'
 11. Kuzòlele kwifza-ko ee? Eélo, | kizòlele kwifza-ko. [ókubáviingilá.
 12. Evata-dyaádi | dyámmbote diná.
 13. Nkkũumbu myayíngi túddyang' ólúku.
 14. Ezak' énthangwa | tukùnkkiyilaangá.
 15. Kikweèndaanga kusikoóla | llumbu-yawòonso-kó.
 16. Nkhĩ ánthangwa kakubálaambilaangá?
 17. Vvě, | onkhoombo, | ketùttweelaangá-zo nkkutú-ko.
 18. Vaav' iwwaánaanaanga yómmbut' amúuntu, | itèka kúnkkayisaangá.
 19. Avš | bazòlele, | bakotĩ-kwaau.
 20. Nthàangu záfwaana njiná yaáu, | kaánsi | kinà yémboongo záfwaana-kó.

KEY TO TEST FOR LESSONS 13-16 (p.84)

- A.
1. I have a sore throat.
 2. Oh no, perhaps you haven't got a sore throat = I don't think you have.
 3. Your mother is kind, isn't she?
 4. Yes, she's kinder than I.
 5. He's taller than I, but I am more knowledgeable than he.
 6. The food is going to be cooked by us, isn't it?
 7. No, the women are the ones who are going to cook it.
 8. Stand up at once. No, don't stand up, there's no need.
 9. Erase the writing, if that's what you want to do.
 10. No, don't sweep the yard, it's been swept already.
 11. [Let you] help us; we haven't enough money.
 12. Should I learn the lesson? Yes, learn all of it.
 13. No, don't learn it, because there isn't enough time.
 14. What's the time now? (More lit. What [of] hour have we now?)
It's one o'clock now. No, it's half past one now.
 15. What can you see? I can see a single shirt.
 16. How many arms/hands has he got? He has two arms/hands.
 17. Bring the milk that's on the table.
 18. This is the manioc/cassava that is being steeped.
 19. Do please show me the house you built.
 20. Do please show us the nzonzi fish your father has caught.
- B.
1. Engudi-aáme, | nllùunzu ánttima kená waáu.
 2. Náäng' | onnduumba | kenà yebaáu-ko.
 3. Ose-dyaáme | ontsùundidi engaangu OR | nkkw'àngaangu | kemumono-ko.
 4. Ómbbuunzi-aáme/ Emphaangi-aáme | ontsùundid ólla OR nkkw' ànttel'anndá,
 5. Ètoko-dyaadi | osùundidi ouzowá vakáti-kweéto. [| kemumono-ko.
 6. Omaaza | masínga ttékwa kwayéeto.
 7. Náni osínga ttyám' énkuni? Matokš | ibesínga-zó ttyámá.

8. Kuvlingidi-kó, | ekkuma | kàdi | kavenã yénthaangw' áfwaana-kó. Yuvula
9. Eělo, | vuungul' émbvumã, | avõ | dyoodyo | Ýzolele. [vana-vãau!
10. Kusũmbi maãki-kó, | masũmbilu kalã.
11. Utukãambi.
12. Mpfwete ddy' ònkhoóvi awóonsono ee? Eělo, | dya-lò lwawóonsono.
13. Vvẽ, | kutwãasi kkũunda yawóonso-kó, | kedyãffunu nkkutú-ko.
14. Nkhĩ aóla setwiiná? Seòla-ntsambwaadí ewaáwu.
15. Waantũ-akw' olenda mmóna? Muuntũ-mosi kãka mmbweene.
16. Nllẽembo-nkkwã ovwiidi? Nllẽembo-kuumi njiná myaáu; | konso kóoko |
17. Twaas' òmvvwaatú minã minã vana-mpfulú. [kuvwiidi nllẽembo-nttaanú.
18. Ezaazi | imbeevo zinã zivvukwaangã.
19. Untsòongi eėti-kwaãme endzòonzi zinã wabakidi.
20. Untsòongi eėti-kwaãme endzòonzi zinã zibakidi ése-dyaáku.

KEY TO TEST FOR LESSONS 17-20 (p.111)

- A.
1. It's better for me to gather the firewood for myself.
 2. Why are the visitors coming tomorrow?
 3. The leaves of the trees are green.
 4. Iron the skirt for me.
 5. If you caught a serious illness, I should be sorry.
 6. Since the child can't do the buttons up, he'll have to have them done up for him.
 7. You need an ax for chopping up the firewood.
 8. Money is needed in order to buy something.
 9. In the forests is where we normally find the elephant/s.
 10. I would come if I could (do it).
 11. The workmen would have mended the roof if they had been able to do it.
 12. Whose car is that? Does it belong to you? Yes, it's ours.
 13. The reason why the sun can't be seen just now is that it is covered by
 14. It is yesterday that I went to see my father. [clouds.
 15. I don't ride a bicycle any more, but in former years I used to do it a lot.
 16. The pot should be left on the fire until the water has boiled.
 17. I searched for my goats until I had found them.
 18. Although I ran hard, I didn't manage to get there in [good] time.
 19. Before we go, we have to ask permission.
 20. I wasn't there, as I've already said before.
 21. The rain came down heavily and filled the river.
- B.
1. Dyãmbote vó | yakisiyil 'énkkaanda muna-koleéyo | mono-kibeěni.
 2. Ekkuma | nkhĩ owaántu bennatínaang' emínkkele?
 3. Ètadi | dyãbaala dinã; | ebuula dyãnitũ amuúntu | dyalèboka dinã.
 4. Unndãtin' effundã kunã-ndzo.
 5. Kele võ | sewãau unokene, | ngã | yãdi mmóna nkhéenda.
 6. Waawũ-vo | kuleèndi vvóonda ntsúsu-kó, | ofwete vvòndelwã.
 7. Mmbòongo ovwiidi éffunu munã-ssuumb' éllekwa.
 8. Eluundilu dyasíkila | divwiilu éffunu muna-lluúnd' évvwa-kwaáku.
 9. Munã-ngoómbè | ibalũta bbákilaang' ówaántu ekímbvumina. [dy' óvvaanga.
 10. Twãdi nnãt'ómbeevo kunã-ndzo anllóngo | kele võ | seyèeto tuleéndeenge-
 11. Mphãtu ánani ezaãzi? Kwaèsi-ka(a)ndã-dyaaku zivwiilu ee? Eělo, | zãau.
(OR Mavyã mã- ... emaãma? ... mavwiilu ... | mãau.
 12. Ekkuma tulebebe mmanis' óttuungilaang' éndzo | ikkoondwa kwãmboongo.
 13. Lũngũ-lwavyookelè yayaantikidi ónnok' émbvula.

14. Owaantu | kebavvetàanga nkhósi muná-ntsi-yaáyi dyaáka-ko, | kaánsi | muná-mvuu myávyooka, | bavvetàanga-zo beéni.
15. Ommbeevo | kafwete kkalà káka muna-mpfulú yevaná kasasukidi.
16. Kattèezá, | kattèezá, yevaná kasuundidi.
17. Kanèele vó | kattóma ttéezá, | kasídi ssúunda nkkutú-ko.
18. Nkhetè kakunúsadisá, | nufwete künlloomba.
19. Ofwete ssùumba madyá | ně | imavutà yolúku.
20. Wabboðng' olúzala yóyyaantik' óssoneká.
21. Okumbaninu, | etoko | kakkituká ngaáng'-awwuka.

KEY TO TEST FOR LESSONS 21-24 (p.140)

- A. 'name', Ìnkhuumbu; 'truth', illüdi; 'friends', iäkuundi; 'country, land', Ìntsi; 'chance, opportunity', ilaũ; 'meeting', ilükutakanú; 'meat, flesh, animal', Ìmbizi; 'God', iNdžambi; 'news', intsaangu; 'story, history', ilusaansu; 'year/s', Ìmvuu; 'sweet potato', ivutã; 'coat', Ìyyuunga; 'house', Ìndzo; 'doctor', ingaanga; 'city', Ìmbaanza; 'sea', Ìmbbu; 'blackness, darkness', ikinndöombe; 'blood', imeenga; 'place', iffulù.
- B. toómfo, vvísi, nssuní, mpfúunda, bbéfo, díisu, díinu, koóko, kuúlu, ntsúki, nlléembo, kungúlu, ndzil'-ámeenga, káti/kimoóyo, vvumú, nddyá, lubíni, láka.
- C. 1. People generally prefer electric lamps to kerosene [ones].
 2. He'll come the day after tomorrow, not tomorrow.
 3. What's s/he doing? S/he's crying.
 4. There are flowers in the garden.
 5. There's no soap in the shops.
 6. Have you actually been to the place where diamonds are found?
 7. It is true that I and this girl love each other very much.
- D. 1. Olùta zzólaang' ókweéndela kuná-ssalu mumáalu, | kemukaalu-ko.
 2. Kifwálaanza bévvovaangá, | kekimpfutúki-ko.
 3. Mbizi zamáaza zayíngi | zinàanga-m(o) omúkkoko OR munã-nkkoko | mwinàanga mbizi zamáaza zayíngi.
 4. Nkhĩ bévvaangaangá? Ssála kessálaangá OR mùssala bená.
 5. Munã-ndzo | kemwinàanga konsó madyá-ko.
 6. Wakkotà kalá muná-ndzo (muná) nukedíng' émpfumu ee?
 7. Omono yoyãandi | tùssongazyaanaáng' éssalu-yeéto.
- E. Kola | wasyaama! Grow and be strong! (said to somebody sneezing, but an appropriate wish for your further progress in Kongo.)

KONGO-ENGLISH GLOSSARY

Nominals -- nouns, pronouns, demonstratives, 'adjectives' -- are arranged in alphabetical order of first letter of stem; thus **nk-kéentó** is to be found under K, and **mp-fúmu** under F. Stem augments are treated as distinct from the true stem, and placed on the prefix side of the entry, set off by hyphen from both true prefix and stem, thus **-mp-** in **kí-mp-fumu**. Where a contracted prefix is followed by a double stem vowel, the first of the two is placed in the prefix syllables, e.g. **mwa-ázi**. Noun class numeration is given for all nominals and concordial elements such as subject prefixes and possessive stems.

The form entered in the glossary is normally Variant 2, without initial vowel: **mwa-ána** (not **omwá-ana** or **emwá-ana**). A capital M indicates that the H (high tone) will shift or move one place to the left when any element is preprefixed (except the negative affix **ke-/ka-**): **mwa-ána M** implies **omwá-ana**, **-amwáana**, etc. Bracketed (M) indicates that both 'moved' and 'unmoved' forms have been found, e.g. **nd-zilá (M)** implies both **endzila** and **endzilá**. Question marks against any feature indicate uncertainty. Some entries have been found only in preprefixed form, and it is not known whether or not the tone has shifted. These are given in the form with initial vowel, e.g. **emm-bungézi**. Entries marked with [^] are always phrase initial.

For verbs, the infinitive stem is given, with tones as for the 'single prefix' form; thus **-bwá**, **-móna**, **-váanga** etc., and **-sevá**, **-loóna**, **-longóka**. Verbs with high tone on the first syllable will always have 'moving' tone with preprefix such as initial vowel: **-móna** but **ómmona**. Perfect forms are shown (for some verbs) in brackets: **-dyá (-diidi)**.

Etymologies from other languages are given for Kongo-English only.

ABBREVIATIONS

adj	adjective	os	object concord, suffixed
adv	adverb	pass	passive
aux	auxiliary verb	perf	perfect
caus	causative	pl	plural
cf	compare	Port	Portuguese
coll	collective	pp	possessive prefix
conj	conjunction	pref	prefix
cpd	compound	prep	prepositio(nal)/relational
crd	cardinal (of numerals)	pres	presentative
csp	contracted subject prefix	pron	pronoun
dem	demonstrative	ps	possessive stem
Eng	English	recip	reciprocal
e.o.	each other	rp	relative pronoun
Fr	French	sg	singular
inf	infinitive	sp	(full) subject prefix
intr	intransitive	sp.	species of
inv	invariable	subj	subjunctive
kiMb	kiMbundu	Sw	Swahili
lit	literally	tr	transitive
n	noun	v	verb
num	numeral	var	variant of, has variant
oc	object concord, infix		

A

a- 2 sp, they (var ba-/(b)e-); 2 pp, of (var ba-/0-); 1 & 3 & 9 pp (immediately after controlling noun), of
 -a- 2 oc, them (var -ba-)
 aána 2 dem, those distant (var eéna)
 ng-aáandu M 9/10, crocodile
 ng-aáanga 9/10 & 1a/2, doctor;
 n. aNdzáambi, Christian minister;
 n. amáwuku/áwwuka, medical doctor
 ng-aáangu 10, intelligence; wisdom;
 -angaáangu, intelligent; wise; clever
 ng-aángula M 9/10 & 1a/2, smith
 ki-ng-aángula 7, ironworking
 -ádi see -dí
 -áka M, some; other; more; dyaáka 5, again; eza(a)k' énthangwa, sometimes
 ma-akála/a-akála M see yakála
 dya-áki M 5/6, egg
 -aku 2nd sg ps, your(s) sg
 akwèyi?, where (is it)?
 ma-alú see ku-ulú
 dya-ambú M 5/6 (ma-ambú), word; matter; affair; question; kedyambú-ko, it doesn't matter; -t(á) omaámbu, discuss matters
 -ame 1st sg ps, my; mine
 aná 2 rp, who
 mwa-ána M 1/2, child; mwaán'adifisu, pupil of the eye; kya-ána M 7/8, garden; yard
 -andi 1 & 3-19 ps, his/her(s)/its/their(s)
 wa-áandu M 14, pea-bean
 kya-áandu M 7/8, chair
 wa-angila M 14, sesame
 mwa-áangu M 3/4: m. ammbóombo, bridge of the nose
 mwa-ánzi M 3/4, artery
 -au 2 ps, their(s)
 avò, if, when
 awèyi?, how (is it)?
 mwa-áza M 3/4, onion
 ma-áza M 6, water
 ma-ázi M 6, oil

B

b- 2 csp, they (var 0)
 ba- (i) 2 sp, they (var a-); (ii) 2 pp, of (var a-)
 -ba- 2 oc, them (var -a-)
 bá M 5/6, oil palm tree; *Elaeis guinaeënsis*
 mm-baádi M 9/10, palm fibre cloth fringed at both ends
 -báalá (-baadidi), be hard
 mb-báambi amáaza M 3/4, water lizard
 u-mm-baáangu 14, skill
 mm-báanza M/mm-baánza 9/10, city
 mm-báanzala akóoko M 9/10, palm of hand
 lu-baánzi 11/10 (mm-baánzi), rib
 baáu 5/6, fever
 -báka (-bakidi), catch; seize; b.mmbí, take offence; b.vvimpí, recover health
 mb-bakú-maaza 3/4, otter
 mm-banínu 9/10, end (< -maná)
 lu-bása lwaníma M 11/13, spine
 mb-báti M 3, trousers
 bayá 5/6, pole; plank
 mm-bazí (M) 9, outside; tomorrow;
 m. ánkkanu, court house; court of justice
 be- 2 sp, they (var ba-, a-)
 ki-beéne see kibeéne under K
 beéni, very, much
 mm-béevo M 9/10 & 1a/2, sick person; patient
 b-béfo 7/8, lip; (pl) mouth
 mm-béla 9, side; edge; vana-mmbèl' a-, by the side of; near
 mm-bí M 9, evil; -ámmbi, evil; bad;
 -báka m., take offence
 mm-bidíki 9/10, brick (?<Fr brique)
 ma-bííbi 6, feelings of faintness; exhaustion
 mb-biiká M 3/4, seed (esp. melon)
 lu-bíni M 11/13, tongue
 mm-bízi M 9/10, animal; meat; flesh;
 m. zamáaza, fish
 b-bóbo M 7/8, chin; b. kyá-yaanda, lower jaw
 b-bóombo M 7/8, heel
 emm-bóombo ?M 9/10, nose
 emm-boómvo ?M 9/10, sp. fish

-boónge (-boóngele), pick up; take
 mm-bóongo M 9/10, possession; money
 mm-boóngo 9/10, crop
 mm-bóte M 9, goodness; -ámbote, good;
 kyámbote, well; kyámbote!, hallo!;
 (n)weenda kyámbote!, go well!,
 goodbye
 mb-bú M 3/4, sea
 mm-bú M 9/10, mosquito
 mm-bukúna 9/10, blouse
 b-búlu M 7/8, animal
 emm-bungézi ?M 9/10, mist
 mm-búta M 9/10 & 1a/2, elder; elder
 brother; m. amúntu, gentleman, Mr.
 kí-mm-buta 7, age
 butú 5/6 (?<Port botão or Fr bouton),
 button
 buúla 5/6, outer skin; peel; rind
 -buúnda(-buúndidi), thresh
 búundi 5/6, cheek
 b-buúndu 7/8, fruit
 mm-buúndu 9/10, heart
 mm-búungu M 9/10, cup
 mb-búunzi M 1/2, younger brother or
 sister (same sex as referent person)
 -bwá (-bwiidi), fall
 mm-bwá M 9/10, dog
 emm-bwáaki ?M 9, redness; -ambwáaki,
 red
 -bwiidi see -bwá

D

nn-dá 9, height; length; depth; -anndá,
 tall; high; long; deep; kwanndá, far
 away
 nn-daámbu 9/10, side; part; half
 nn-déki 9/10, aeroplane; aircraft (?<Sw
 ndege 'bird')
 mú-**nn-dele** 3/4 & 1/2, European
 kí-**nn-dende** 7/8, young child
 nn-dezí 9/10 & 1a/2, nurse; nn-dezí
 amwáana/nndezi-mwaana, child nurse
 di- 5 sp, it
 -dí aux (past + inf), would/should
 (have); yádi zzóla, I should (have)
 like(d)
 -diidi see -dyá
 -díká (-diikidi), feed
 -díilá (-diididi), eat for (prep -dyá)
 díina 5 dem, that distant
 nn-dínga M 9/10, voice; language

-díisá, cause to eat or be eaten
 -dikúmuka (-dikúmukini), rush about
 -dilá (-didídi), weep; cry
 diná 5 rp, which
 -díwa (-diilu), be eaten (pass -dyá)
 nn-dolóka 9/10, (act of) forgiveness
 enn-dóombe ?M 9, blackness; darkness;
 -anndóombe, black; dark
 ki-**nn-dóombe** 7, blackness; darkness
 nd-dúku 3/4, cave (var nl-lúku)
 nn-duúmba M 9/10 & 1a/2, girl
 nn-dwéelo M 9, smallness; -ánndweelo,
 small; little
 dy- 5 csp, it
 -dyá (-diidi), eat
 dya- 5 pp, of
 nd-dyá M 3/4, intestine
 ma-dyá M 6, food
 dyaádi 5 dem, this
 dyaádina 5 dem, that very/ particular
 dyaáka, again; further; more; still
 (and see -áka)
 dyaáu M 5 pr, it
 -dyo 5 os, it
 dyoódyo 5 dem, the aforementioned
 ma-dyóokó M 6 (<Tupi man(d)ioca via?),
 manioc; cassava

E

ee? question indicator
 e- (i) 2 sp, they (var a-, ba-, be-);
 (ii) initial vowel of nominals
 (var o-); (iii) vocative pref
 édi 5 dem & rp, this/that/any (which);
 konsó édi, anything (impersonal);
 konsó ówu, something like that
 (manner)
 eèdi pres 5, here it is
 eèfi pres 19, here it is/they are
 eèki pres 7, here it is
 eèmi pres 4, here they are
 eèyi pres 9 & 8, here it its/they are
 eèzi pres 10, here they are
 eèlo, yes
 eéna 2 dem, those distant (var aána)
 eéti, (after imper.) please do; be on
 the point of; ke-...eéti-ko,
 not yet
 éfi 19 dem & rp, this/these/any (which)
 éki 7 dem & rp, this/that/any (which)
 (concrete)

- éle see -endá
 ki-ng-eléezo 7, English culture/
 language
 nj-elémi 9, glittering; sparkling;
 tádi dyan., diamond
 kye-élo M 7/8, door
 émi 4 dem & rp, these/those/any (which)
 ená 2 rp, who (var aná)
 -endá M, go (inf kweénda; past stem
 -yénda; perf -éle); (n)weenda
 kyàmbote!, go well, goodbye!
 -endéla M (inf kweéndela, past stem
 -yéndela, perf -endéele), go for
 nj-endélo 9/10, way of going
 -endésa M (-endéese), drive; make go
 mwe-endó M 3/4, journey
 me-engá M 6, blood
 -eno 2nd pl ps, your(s) pl
 me-éno see di-ínu
 kye-ése M 7, joy
 me-éso see di-ísu
 -eto 1st pl ps, our(s)
 éyi 8 & 9 dem & rp, this/these/that/
 those/any (which)
 me-éza M 6 (<Port mesa), table
 ézi 10 dem & rp, these/those/any
 (which)
 -ézidi see -izá

F

- f-feélo 7/8 (<Port.ferro), iron (for
 pressing clothes); -syá X effeélo,
 iron X
 fi- 19 sp, it; they
 -fiimpa (-fiimpidi), measure; examine
 fiina 19 dem, that/those distant
 mp-fiínda 9/10, forest
 -fila (-fididi), lead
 finá 19 rp, which
 -fináma (-finámene), approach
 mf-fingínya 3/4, gum (of teeth)
 -fúka (-fukidi), cover
 -fúkamá/-fukáma (-fukámene), be covered
 f-fúkilú kyaméeso M 7/8, eyelid
 f-fúku M 7/8, night
 fúkutila M 5/6, cold (in the head)
 -fúlalalá(-fulaleele), persevere to the
 end (hence succeed)
 f-fulú 7/8, place
 mp-fulú 9/10, bed
 lu-fulú 11/6, lung
 mp-fúmu M 9/10 & 1a/2, chief
 kí-mp-fumu 7/8, chieftainship; realm;
 kingdom
 f-fundá 7/8, parcel
 mf-fúnu M 3/4, necessity; need;
 profit; use; advantage; -ámffunu,
 necessary; useful; profitable;
 -vwá X ém., have the need of X;
 -vúwa ém., be needed
 mf-fusúkwa ánttima 3/4, nausea
 -futá (-futídi), pay
 mp-fúunda M 9, flesh
 mf-fúundisí M 1/2, judge
 -fúunga: f. omakasí, become angry
 -fwá (-fwiidi), die
 -fwáaná (-fweene), become enough
 kí-fwáalaanza 7 (?<Port francês),
 French language or culture
 kí-mp-fwani-mpfwani 7/8, likeness;
 picture
 -fweene see -fwáaná
 -fwete aux, should; ought; will
 -fwéte aux, must
 -fwíilá, die for; kúffwíilá-ko vó,
 although
 mp-fwokó M 9/10, end
 -fwokóla (-fwokwéele), finish tr
 -fwokwéela, finish at/for
 fwóomó M 9 (<Port fumo), smoke; -nwá
 ef., smoke tobacco
 fy- 19 csp, it; they
 fya- 19 pp, of
 fyaáfi 19 dem, this/these
 fyaáfina 19 dem, that/those very/
 particular
 fyaáu 19 pron, it; them
 -fyo 19 os, it; them
 fyoófyo 19 dem, the aforementioned

G

- gaále 7/8 (<Fr gare), railway station
 -G- 2nd sg oc, you sg

I

- i- (i) 1st sg sp, I; (ii) definite
 stabilizer, it is/they are the
 iboosi conj, (and) then (?<Port
 depois)
 mi-íka ?M 4 (?<Port.), mica

- ki-ikíla 7/8 (?<Latin carica via Port.), pawpaw; papaya
 ki-impfi kyakuúlu M 7/8, calf of leg
 -iná/-ifina, be; have
 mwi-indá M 3/4, lamp; light
 mwi-ínga M 3/4, reed
 íngeta, yes; indeed
 yi-íngi M 7/8, manyness; muchness;
 -ayíngi, many; much
 zi-íngi M 10, a number (in Cl 10)
 zazíngi, many (in Cl 10)
 mwi-íni M 3, sunlight
 -inína, be for
 di-ínu M 5/6 (me-éno), tooth
 ki-inzú M 7/8, pot
 mw-isí- M 1/2 (esí-), member of;
 inhabitant of (+ Variant 2); mwisí-
 kaandá, member of clan; mwisí-váta,
 villager
 di-ísu M 5/6 (me-éso), eye;
 mwaán'adíisu, pupil of eye
 t-iyá M 13, fire; heat;
 -báka t., become hot
 -izá M (inf kwiíza, past stem -yíza,
 perf -ízidi, Cl 2 beézidi), come
 -izíla M (-íziidi), come for
- J
- n-jiíndu 9/10 (<-yiíndula), thought;
 idea; 10 (also) mind
 n-júvu M 9/10, question (<-yúvulá)
- K
- Stems beginning with kh- + vowel are
 included under k- + vowel, e.g. for
 kha- look under ka-.
- ka-(var ke-)...-ko neg marker, not
 n-kháaka M 9/10 & 1a/2, grandparent
 kaálu 5/6 (<Port. carro), car
 -kaámba (-kaámbidi), inform; show
 nk-káamba M 3/4, eel
 kaandá M, kaánda 5/6, clan; family;
 lineage; tribe; race
 nk-káanda M 3/4, skin; letter; book;
 n. andzíla, travel document,
 passport
 nk-kaánda, garden bed
 -káanga (-kaangidi), fry; roast
 -kaánga (-kaángidi), tie; bind; hinder
- kaángala, -káangalá (-kaangeele),
 travel
 nk-kaángalu 3/4, journey
 nk-kaángu 3/4, company; the public;
 people
 kaánsi conj, but; kaánsi útu, however
 k-kábadi 7/8 (<Eng), cupboard; closet
 kádi, for; ekkuma | kádi, (the reason
 is |) because
 k-kafé M 15 (<Port café), coffee
 káka, only; merely
 k-káka M 7/14, difference; otherness;-
 ákkaka, other; different; some; more;
 -ákkaka-kaka, various others
 n-kháki 9/10, 1a/2, grandfather
 kalá, already
 -kalá (past TCI; -kedi/-kele), be
 ma-kalá 6, charcoal; coal (*-kádà)
 kalála 5/6, sp. fish
 -kálalalá (-kalaleele), become dry
 n-khálu M 9/10, calabash
 kalúunga 5/6 (<kiMb), sea; ocean
 n-kháma M 9/10, a hundred
 -kambázyaana (-kambázyeene) inform one
 another
 kana, whether; kana ...-ko, not yet
 -kána (-kanini), intend
 k-kandáanga kyakuúlu 7/8, instep
 kanèele vó, although
 -kángaleelá/-kangáleela, travel in/by
 n-khángaleeló M/ n-khangáleelo 9/10,
 way of travelling
 káni M 5/6, intention
 nk-kánu M 3/4, court case;
 mmbazí ánkkanu, court; court house
 n-khása ?M 9/10, bean; n. zamádeezo,
 tree beans; n. zambwéenge, chick
 peas
 ma-kasí 6, anger; -fúung' om., get
 angry
 káti 5 & 17 liver; center; middle; k.
 kwa- amongst; between; in the
 midst of
 k-katíni 7/8 (<Port cantina), pail;
 bucket
 lu-kaú 11/13, gift
 lu-kayá 11/6, leaf
 n-kháyi 9/10, buck; harnessed antelope
 -kayíla (-kayíidi), divide/share with
 -kayísa (-kayíisi), greet
 nk-kazá 1/2 (<Port casado/-da),
 spouse; husband; wife

- n-kházi see ng-údi
ma-kazínu 6 (?<Fr magasin), shop/s;
store/s
ke-(var ka-)...-ko neg marker, not;
-kéba (-kebele), take care
-kedi see -kalá
-keéba (-keébele), prepare for
cultivation by clearing and burning
nk-kéembo M 3/4, celebration; glory
n-khéenda M 9/10, sorrow; kindness;
pity; móna n., be unhappy; feel pity
Kyá-n-kheenge 7 (for l-lúmbu k.), 1st
day of market week
nk-kéenje M 3/4, hair on face; whisker
nk-kéentó M 1/2, woman; wife
-kéevá (-kevele), be small
n-khéla M 9/10, box; suitcase
kelê-vo, if
nk-kéle M 3/4, gun
kemu- -ko, and not; without; than;
kemussungulâ-ko, especially
-kesá (-keséle), chop down; cut down
lu-kéto M 11/13, waist
n-khewá 9/10, monkey
nk-kezími 3, shining; gleaming; tádi
dyan., diamond
ki- sp 7, it
-ki- oc, self
n-khí? M 9, what?; nkhi a- ? which?;
nkhi ánthangwa?, when [is it]?;
nkhi amphilá?, what kind [is it]?;
ekkuma | nkhi?, why?
kibeéne/kibeéni, self
kiína dem 7, that distant
-kiíngula (-kiíngwiidi), visit (for a
short while)
kíkilu, indeed
n-khíma M 9/10, ape
kiná rp 7, which
kingáandi, such-and-such; a few
kinumaána vó, so that
nk-kití 1/2 & 3/4, trader
-kítuká (-kitukidi), become; turn into
-kiyá (-kiyídi), travel
nk-kiyí 1/2, traveller
-kiyíla (-kiyíidi), visit
-kké, very/too few/small
-ko os 15 & 17, it; there
-ko see also ka- and ke-
k-kó M 14/6, in-law
nk-kóko M 3/4, river
kí-n-khokonkhoko 7/8, stream; brook
koleéyo ?9, post; mail
k-kólo M 7/8, period of time
di-n-khondó/di-n-khóndo 5/6, plantain;
banana
n-khóngo M 9/10 & 1a/2, hunter
k-kongónya 7/8, elbow
konsó each; every; any; k. édi, any-
thing (affair); k. éki, anything
(concrete); k. óva/óku/ómu,
anywhere; k. ówu, some such
(manner); k. óyu, anybody; anyone
k-koódyá M? 7/8; k. kyakúulu, ankle
koóko dem 15 & 17, that/there
aforementioned
-kóolá (-koolele), extract
-kóomba (-koombele), sweep
n-khóombo M 9/10, goat
-kóonda (-koondele), hunt
-kóondwa (-koondelo), be lacking
n-khóondwa M 9, lack; want; absence
ki-Kóongo M 7, Kongo language/culture
nk-Kóongo M 1/2, Kongo person
nk-kóongolo adíisu M 3/4, iris of eye
Kya-k-kóonzo 7, 4th day of market week
n-khóovi 9/10 (<Port. couve), cabbage
n-khósi M 9/10, lion
-kósoká (-kosokele), sit down
-kósokelá (-kosokeele), sit down
for/at/on
n-khósokeló M 9/10, buttock (lit.
place for sitting on)
-kotá (-kotéle), enter
-kotésa (-kotéese), admit; make enter;
k. mabutú, do up buttons
-kotésela (-kotéseele), make enter for
ku- 15 & 17 sp, it; there
ku- 17 prefix, at; to
lu-kú M 11, flour; meal; cassava
porridge
-kúba (-kubidi), weave
-kúbiká (-kubikidi), prepare
n-khúfi M 9, shortness; -ánkhufi,
short; kwánkhufi, near
kúle ?9 (?< Fr. courant), electricity
nk-kúlu M 1/2 & 3/4, old person;
ancestor
n-khúlu M 9, olden times
-kúluká (-kulukidi), descend; go/come
down; (of sun) set
k-kúma M 7/8, reason; ekkuma kádi,
because (lit. the reason is
because); ekkuma nkhi?, why? (lit.

the reason is what?)
 -kúmamá (-kumamene), become strong/
 sturdy
 ma-kúmataanú, fifty
 ma-kúmatatú, thirty
 ma-kúmayá, forty
 nk-kúmbu see n-khúumbu
 ma-kúmoólé, twenty
 kuná Cls 15 & 17 rp, which; where
 -kúna (-kunini), plant; grow tr
 k-kundúbulu 7/8, hill; hillock
 kungúlu 5/6, knee
 n-khúni see lu-kúni
 lu-kúni M 11/10 (n-khúni), firewood
 kupaála 5 (?<Port. cobre), copper
 nk-kúta M 3/4, forehead
 lu-kútakanú M 11/13, meeting
 kutú 5/6, ear (var ku-tú)
 lu-kútu M 11/13, stomach
 kí-n-khutú 7/8, shirt
 kuúmbi 5/6 (<Port.comboio), car; train
 n-khúumbu M 9/10, name
 nk-kúumbu M 3/4, time; occasion;
 nkk(ú)umbu-myayíngi, often
 ma-kúumbu: -amák., astonishing;
 wonderful
 kúumí M 5/6, a ten(-some);
 -a-kúumi, tenth
 -kuumi inv adj num, ten
 kuúna 15 & 17, that; there (distant)
 k-kúunda 7/8, chair; seat
 nk-kúundi M 1/2, friend
 nk-kuúnga 3/4, song
 n-khúunku M 9/10, part; section
 n-khúunzu M 9/10, greenness; -ánkhunzu,
 green
 kw- 15 & 17 csp, it; there
 kwa- (i) 15 & 17 pp, of; (ii) to; by
 (person); (iii) + possessive stem,
 quite; completely (in relation to
 person) e.g. kwaáku (in relation to
 you sg); kwaáme (... me); kwaáandi
 (... him/ her/them ex. Cl 2); kwaáu
 (... them Cl 2); kweéno (... you
 pl); kweéto (... us)
 -kwá? M, how many?; how much?
 k-kwá 7/8, yam
 nk-kwá M 1/2, possessor; owner
 kwaáku 15 & 17 dem, this; here
 kwaáku see kwa- (iii)
 enk-kwáaku ?M 3/4, shin
 kwaákuna, 15 & 17 dem, that very/

particular; at that very place
 kwaáme see kwa- (iii)
 kwaáandi see kwa- (iii)
 kwaáu see kwa- (iii)
 -kwámininá (-kwaminiini), continue;
 persevere
 kweéno see kwa- (iii)
 kweéto see kwa- (iii)
 ky- 7 csp, it
 kya- 7 pp, of
 kyaáki 7 dem, this
 kyaákina 7 dem, that very/ particular
 kyaáu M 7 pron, it
 -kyo 7 os, it
 kyoókyo 7 dem, the aforementioned

L

-lá, be tall
 láala M 5/6 (<Port. laranja), citrus
 fruit; orange
 -láamba (-laambidi), cook
 -laambilu, perf -láambwa
 -laánda (-leénde), follow
 láka M 5/6, throat
 lu-láka M 11/13, larynx
 -landúlula (-landúlwiidi), repeat
 -landúlwiila, repeat for
 lápi/lapí 9/10 (<Port. lapis
 'pencil'), pencil, pen
 laú 5/6, chance; opportunity
 ma-lavú 6, palm wine
 -lebóka (-lebókele), become soft
 -léeká (-leele), lie down; go to sleep
 nl-leéke 1/2, younger sibling of same
 sex as speaker; young person
 -leele see -léeká
 -léembamá (-leembamene), be gentle/
 kind
 nl-léembo M 3/4, finger; -amáalu, toe
 -leénda (-leénde), be able
 -leénda see -laánda
 l-lékwa M 7/8, thing; object; article
 -lelá (-lelele), bring up; raise child
 nl-léle M 3/4, cloth
 -lembele aux, not have done
 -lembi aux, not do
 -lenda aux, may; might; could
 -lo os 11, it
 u-lóló M 14, crowd; great number
 -lolóka (-lolókele), forgive
 -longésela (-longésele), advise

-longóka (-longókele), learn

nl-longóki 1/2, learner; student; pupil
 loólo dem 11, the aforementioned
 -lóomba (-loombele), ask for; request
 -loónda (-loónde), mend
 -loónga (-loóngele), teach
 loónga 5/6, plate
 loóngi 5/6, lesson
 nl-loóngi 1/2, teacher
 nl-loóngo 3/4, medicine; ndzo an.,
 hospital; pharmacy
 lu- sp 11, it
 maá-lu see ku-úlu
 kuú-lu see ku-úlu
 l-lúdi 7, truth
 nl-ludí 3/4, roof
 nl-lúku 3/4 (var nd-dúku), cave
 lúlu 5/6, bitter leaf sp.
 l-lúmbu M 7/8, day
 luná rp 11, which
 -lundúmuka (-lundúmukini), run
 -lúta (-lutidi) aux, usually do; do
 rather; do more
 -lúukisá (-luukiisi), warn; advise
 luúna dem 11, that distant
 -luúnda (-luúndidi), keep
 nl-luúndi 1/2, keeper; one in charge
 luúndilu 5/6, place for keeping; con-
 tainer; shelf/shelves; cupboard
 -luúnga (-luúngidi), light (fire)
 nl-lúunzu M 3/4, pain; ache
 lw- csp 11, it
 lwa- pp 11, of
 -lwaáka (-lweéke), arrive
 -lwaákilwa (-lwaákiilu), be reached
 -lwaákisa (-lwaákiisi), cause to
 arrive; receive; welcome
 lwaálu dem 11, this
 lwaáluna dem 11, this particular
 lwaáu M pr 11, it
 -lweéka see -lwaáka

M

m- csp 6, they; it
 ma-, sp 6 (var me-) they; it; pp 6, of
 maáma dem 6, this; these
 maámána dem 6, that/those particular
 maána dem 6, that/those distant
 -maánta (-meénte), climb
 maáu M pr 6, they; them

maná (var mená) rp 6, which
 m-mánga M 7/8, mango
 -manísa (-maníisi), finish tr
 -manísina (-manísiini), finish for/at
 me- sp 6 (var ma-), it; they
 meéme 5/6, sheep
 mená (var maná) rp 6, which
 -mená (-menéne), grow intr
 -méne aux, have done
 m-ménemene M 7/8, morning
 mi- sp 4, they
 mídi ?9, midday; later in the day
 mína dem 4, those distant
 lu-míngu 11/13 (<Port.domingo), week;
 Kya-lum. 7, Sunday
 miná rp 4, which
 m-minúminu 7, Adam's apple
 -mo os 6 & 18, them; it; therein
 -mokéna (-mokéene), chat; converse
 -mokésa (-mokéese), talk to
 m-mokó 7/8, conversation
 -móna (-mweene), see; m. nkhéenda,
 feel sad; feel pity
 -mónaaná (-monaneene), see each other
 móno pr 1st sg, I; me
 moómo dem 6 & 18, therein afore-
 mentioned
 lu-moónso M 11, left (hand)
 moósi crd num, one; -a-móosi, first;
 Kyamóosi, Monday
 -mosí adj num, one
 mu- 18, in; in order to; by; with
 (instrument); sp 18, it; there
 muna- 18, in; by; with; for; in order
 to
 muná rp 18, in which
 muúna dem 18, therein (distant)
 mw- csp 18, it; there(In)
 mwa- pp 18, of
 mwaámu dem 18, in here
 mwaámuna dem 18, in that very place
 -mwaángana(-mwaáengeene), disperse intr
 -mwangáneesa, disperse tr
 -mweene see -móna
 -mwéesá, cause to see/experience
 my- csp 4, they
 nya- pp 4, of
 nyaámi dem 4, these
 nyaámina dem 4, these particular
 nyaáu M pr 4, they; them

N

NA- 1st sg sp and oc, I; me
 na, emphasizer
 naána crd & inv num, eight
 -a-naána, eighth
 naànga, perhaps
 nánaázi M 5/6, pineapple
 nání? M 1a/2a (aki-), who?
 -naníka (-naníkini), pull out
 -natá (-neéte), carry; take
 -natína (-natiini), carry for
 nda! imper -endá, go!
 ndivo, it is so
 ndyoná rp 1, who
 ndyoóna dem 1, that distant; that very
 ndyoóyo dem 1, the aforementioned
 ndyoóyu dem 1, this
 nè, like
 neéngwa 1a/2a (aki-), mother; lady;
 madam; Mrs.
 -neéte see -natá
 -neéto perf -natwá
 n-néne M ?14, largeness; size;
 -ánnene, big; large
 lu-néne M 11, right (hand)
 -NG- oc 1, him; her
 ngà, then; in consequence
 ngéye pr 2nd sg, you sg
 lu-ngolángola 11/13, flat-tailed otter
 ngoónde M 1a, moon
 -niíngama (-nifingamene), stop intr
 níisí M 9/10, cat
 níma 9, back
 mi-níiti 4, minute(s)
 nítu M 9/10, body
 nkhetè, before (future event)
 nkí? see n-kí?
 -nkhwá: dínkhwa kkalá vo, lest; in case
 nkkutú, at all; even
 -nóka (-nokene), fall (of rain); let
 rain in (of roof)
 ntháangwa M 1a, sun
 ntsámbwaádi see nt-sámbwaádi
 muu-ntú see mu-untú
 nu- sp 2nd pl, you pl
 -nu-, oc 2nd pl, you pl
 nw- csp 2nd pl, you pl
 -nwá (-nwiini), drink; n. éfwoomó,
 smoke tobacco
 nyáanga M 9/10, grass
 nyóka M 9/10, snake

O

o-, initial vowel of nominals; 2nd sg
 & 3rd sg/1 sp, you sg & s/he
 ng-ó 9/10, leopard
 okò vo, (he etc.) said that
 ko-óko M 15/6, arm and/or hand
 óku rp, this/that/any (which/where)
 konsó ó., anywhere
 óla 9/10 (<Port. hora), hour; time
 (o'clock)
 ng-olá 9/10, catfish
 -óle M num adj, two
 ng-oló 10, power; strength
 wo-ólo 14 (<Port. ouro), gold
 ólu rp 11, this which; any which
 óma rp 6, these/those/any (which)
 to-ómfo M 13, brain/s
 ómu rp 18, where(in); k o n s ó ó . .
 anywhere in which
 oná rp 1, who(m)
 mo-óngo M 3/4, mountain
 wo-ónso(no) M 14, wholeness;
 -awóonsono, all; the whole
 oólodi 9 (?<Port. ordem), order
 ng-oombé M 9/10, beast; (pl) cattle
 oóna dem 1, that distant
 ng-oónde M 9/10, month
 òwóo, oh no, certainly not
 lo-sé (var. lu-sé) M 11/13, face
 ótu rp 13, those which; any which
 óva rp 16, anywhere (which); konsó
 óva, anywhere; somewhere
 ówu rp 14, this/that/any (which)
 konsó ówu, something like that
 mo-oyó M 3/4, life
 kí-mó-oyo 7/8, liver
 óyu rp 1, this who; s/he who; any who;
 konsó óyu, anyone
 kyo-ózi M 7, cold; coldness
 ozeévo, therefore

P

For stems beginning with ph + vowel,
 see under p + vowel, e.g. for pha-,
 see under pa-.

m-phá M 9, newness; -ámpha, new
 kí-m-pha 7/8, tale of marvels
 Kya-m-phaángala 7, 3rd day of market
 week

- m-pháangi** M 9/10 & 1a/2, elder relative (brother; sister; cousin)
m-pháatu ?M 9/10, duck; goose
p-paáwu 7/8 (<Port. pá), spade
m-phakáni 9/10, armpit
m-phakása 9/10, buffalo
papéele 9/10, paper
m-phátu M 9/10, cultivated field
m-pheembe 9, whiteness; -am., white
m-phiimpita 9, strangeness; -am., strange
m-philá 9/10, kind, sort; -amphilá-mumphila, of different kinds
m-phimbá 9/10, fish sp.
ki-m-phití 7/8, gazelle
m-phitílu 9 (<Port. petróleo), kerosene; paraffin
m-phofó 9/10 & 1a/2, blind person
m-pholó 9/10, face
m-phóveló M 9/10, way of speaking
m-phú M 9/10, hat
m-phúku M 9/10, rat
m-phúkumuní M 9/10, temptation
m-phutá 9/10, sore
ki-m-phutúku 7, Portuguese language
Pútulukaále M 9, Portugal
m-phútwiilú M 9/10, answer
em-phúumba ?M 9/10, fish sp.
- S**
- nt-sá** M 9/10, red antelope
má-nt-sa 6, swimming; -t(á) om., swim
Kyá-nt-saabala 7 (<Port. sábado), Saturday
-sáalá (-siidi), remain behind; (nu)saala kyámbote! goodbye!
-sáamba (-saambidi), pray
sáambanú crd & inv num, six
-a-sáambanu, sixth
s-sáambu M 7/8, prayer
-saángaana (-saángeene), become mixed
ma-sáangu M 6, corn; maize
nt-saángu 10, news
-saánsa (-saánsidi), look after
lu-saánsu 11/13, history; story
-saánsuka (-saánsukidi), be well brought up
-sáanzuká (-saanzukidi), become wide; become large
s-sáasu M ?14, easiness; -ássaasu, easy
sabúni 9 (?<Port. sabão/Fr. savon), soap
- ns-sádi** M 1/2, workman
-sádilá (-sadiidi), use
nt-sádilú M 9/10, way of working
-sádisá (sadiisi), help
ns-sádisí M 1/2, helper; assistant
lu-sádisú M 11, help; aid; assistance
-sáka (-sakidi), become excessive; ntháangu ásaka, too late
-sála (-sadidi), work
nt-sálantsala M 9/10, eyelash
-sálazyaaná (-salazyeeene), help e. o.
s-sálu M 7/8, work; task; job
ma-sámbala M 6, millet
nt-sámbwaádi ?M ?9 crd & inv num, seven
-a-nt-sámbwaadi, seventh
lu-sámbwaádi 11, seventy
nt-sámpaatú M 9/10 (var. ntsápaatú <Port. sapato), shoe
-samúna (-samwiini), tell stories; explain; describe
-samúnuna (-samúnwiini), explain
-samúnwiina, explain to; describe to
dí-nt-sanga 5/6, tear from eye
kí-nt-sanga 7/8, tear from eye
nt-sápaatú (var. ntsámpaatú), shoe
-sásuká (-sasukidi), recover from illness; get better
-saúka (-saúkidi), cross (e.g. river)
ma-sávwooka M 6 (?<Port.), avocado
di-nt-sayá 5/6 (<Port. saia), skirt
sè + subj, future tense marker
se-, now (change of state)
sé M 5/6, father
kí-se 7, father's side
s-sé 14/8, color; kind
nt-sé M 9/10, eyebrow
mú-nt-se 3/4, sweetcane; sugar cane
lu-sé M 11/13 (var. l-osé), front; face
ns-seédya 1/2 & 3/4, baby
s-seéngéle 7/8, ax
s-seéngo 7, iron
-seésa (-seésele), shred
ns-séta M 3/4, intestinal worm
-sevá (-sevéle), laugh
-sevésa (-sevése), amuse
nt-sí M 9/10, land; country; earth; vaná-ntsi a-, underneath
-sidi aux., manage to; ever do
-siidi: fisiidi nga-, almost; and see
-sáalá, -syá
-síilá, put for

-sifmba (-sifmbidi), touch; begin
 nt-siindu akungúlu 9/10, kneecap
 ns-sifinga 3/4, string
 nt-sifingu M 9/10, neck; n. akóoko,
 wrist
 -sika (-sikídi), fire (gun)
 ma-sika M 6, evening; afternoon
 -sikamá (-sikamene), wake/ up; rise
 -sikídisa (-sikídiisi), settle; arrange
 -sikíla (-sikíidi), be correct; be
 safe; be proper
 sikoóla 9/10, school
 -sima (-simini), prevent; stop tr
 -simá (-simini), dig
 sina M 5/6, beginning; start n.
 sina dyakúulu, thigh
 -singa aux, future marker
 s-sívi M 77 (Laman 5), astonishment;
 wonder; marvel; -ássivi, wonderful;
 astonishing; marvellous
 s-sívu M 7/8, winter
 -sóba (-sobéle), change tr; exchange
 -solóla (-solwéele), find
 -solwéela, find at/in/for
 -sóma (-somene), spit (for roasting)
 -sómená (-someene), put on spit for
 Kyá-nt-sona, 2nd day of market week
 -sóneká (-sonekene), write
 -sónekená (-sonekeene), write for/to
 -sóngazyaaná (-songazyeeene), show e.o.
 ns-sóni 3/4, grass sp.
 s-sóno M 7/8, writing
 -sóolá (-soolele), choose
 -sóolelá (-sooleele), choose for
 -soómpa (-soómpele), borrow; marry
 nt-soompélo M 9/10, marriage
 -sóonga (-soongele), show; tell
 -sóongelá (-soongeele), show to/for
 nt-soonsó M 9/10, nail (metal); and see
 next entry
 lu-soonsó M 11/10 (nt-soonsó), nail
 (metal)
 lu-súki 11/10 (nt-súki), hair (single)
 11; hair (coll) 10
 nt-súki see lu-súki
 súku M 5/6, room [in house]
 -sukúla (-sukwíidi), wash tr
 -sukwíila, wash for
 súmu M 5/6, sin
 -súngamená (-sungameene), remember
 -súngamesá/=sungámesa (-sungameese),
 remind

-súngulá: kemussungulá-ko, especially
 ns-suní 3/4, muscle
 nt-súsu M 9/10, chicken; fowl
 ns-súuká M 3/4, early morning
 -súumba (-suumbidi), buy
 -súunda (-suundidi), pass; surpass;
 succeed; win
 -súungulá (-suungwiidi), mention
 súunya 5/6, moustache
 lu-súunzulú M 11/13, introduction;
 presentation
 suwá 5/6, boat
 ns-swá 3/4, permission
 ns-swaálu 3, speed; -sy(á) ensswaálu,
 hurry; make haste
 -syá (-siidi), put; -sy(á) effeélo,
 iron [clothes]; issya vó, that is
 [to say]; i.e.; see previous entry
 -syééta (-syéetele), twist
 nt-syéésye M 9/10, antelope
 s-syéésye M 7, measles

T

For stems beginning with th + vowel, see under t + vowel, e.g. for tha see under ta.

-tá (-teele), speak; do; conduct;
 -t(á) omaámbu, conduct affairs;
 -t(á) omántsa, swim
 -táamba (-taambidi), play
 t-táambi M 7/8, sole of foot; foot
 -táambulá (-taambwiidi), accept;
 receive; welcome
 n-tháambulú/n-tháambulwá M 9/10,
 reception
 t-táandu M 7/8, era; epoch
 n-tháandu M 9, top
 kú-n-thaandu, upstairs
 -táanga (-taangidi, -teenge), read;
 count
 n-tháangu/n-tháangwa M 9/10, time
 nt-taántu 1/2, enemy
 n-tháantu ?M 9, sadness
 taánu crd num, five
 -taánu M adj, five
 -atáanu, fifth; Kya-táanu 7, Friday
 taáta 1a, father (mode of address or
 title); Mr.; sir
 -a-táatu, third; Kya-táatu 7,
 Wednesday

- tádi M 5/6, stone; t. dyanjelémi/
dyankkezími, diamond
- t-tádi M 14, metal; mineral
- táku M 5/6, thigh; buttock
- tála (-tadidi), watch; look (at); deal
with; manage; see to
- n-thálu M 9/10, sum; total
- tátu crd num, three
- tátu adj num, three
- teéka (-teékele), shine
- téelá (-teelele <-tá), do at/in; speak
to; call
- n-théeló M 9/10, way of doing; way of
dealing with; nthéeló zamaámbu,
discussion; management of affairs
- teenge, see -táanga
- téetá (-teetele), cut up
- teétola (-teétweele), remind
- téézá (-teezele), try; compare
- t-téezo M 7/8, measure; limited
quantity/amount
- ttéézó kya-, approximately
- téka(-tekele), draw water; sell; do
first
- tékelá (-tekeele), draw (water)
from/at/in; sell to/for
- nt-téla M 3/4, stature
- télaná (-telamene), stand up
- télamesá (-telameese), help to stand;
stand up tr; establish; set up
- télamesazyaaná, help e.o. to stand up;
stand e.o. up
- nt-téte (M) 3/4, Moses' cradle; basket
of palm fronds
- n-théte M 29, first (adv); -ánthete,
first (num adj)
- n-thetéembwa 9/10, star
- nt-tí M 3/4, tree
- tíiná (-tiinini), run away; escape
- tiínta/tiíta 5/6 (<Port.tinta), paint
- ma-tíiti M 6, garbage; rubbish; trash
- t-tíki 7/8, ticket
- tilúmuka (-tilúmukini), fly
- tilúmuna (-tilúmwiini), fly tr; take
by air
- nt-tíma M 3/4, heart
- tíya see t-íya
- to os 13, them
- tokó 5/6, boy; youth; young man
- tóma (-tomene) aux, do well; do
carefully; do very much
- kí-n-thombo 7, spring (season)
- ma-tóolo 6, corrugated iron (sheets)
- tóonda (-toondele), thank
- ma-tóondo M 6, thanks; -vútulá
matóondo, return thanks
- toóto dem 13, these/those
aforementioned
- nt-tóto (M) 3/4, earth; soil; ground;
dirt
- tu- 1st pl sp, we
- tu- sp 13, they
- tu- oc, us
- nt-tú M 3/4, head
- ku-tú M 17/6, ear
- túba (-tubidi), throw
- n-thúlu M 9/10, breast; chest
- tuná rp 13, which
- nt-tungúnuunu 3/4, white of eye
- túti M 5/6, cloud
- túuká (-tuukiidi), come from
- túuká, from; since
- túukilá (-tuukiidi), come from
- tuúna dem 13, those distant
- túunga (-tuungidi), build; sew;
construct
- nt-túungi M 1/2, builder
- tuúta (-tuútidí), pound
- nt-túutu álaka M 3/4, windpipe;
trachea
- tw- csp 1st pl, we; csp 13, they
- twá (-twiidí), become sharp
- twa- pp 13, of
- twáadisá (-twaadiisi), chair
(meeting); introduce
- twáasá/-twaása (-tweése/-tweese),
bring
- twaátu dem 13, these
- twaátuna dem 13, those particular/very
- twaáu M pr 13, they, them
- nt-twéedí M 1/2 & 3/4, herdsman;
pastoralist
- twéelá (-tweelele), herd (animals);
keep (animals)
- t-twéelezí M 7/8, animal (domestic)
- tweése/-tweese, see -twáasá/-twaása
- twíiká (-twiikidi), send
- tyáamá (-tyaamini), gather (firewood)
- tyáaminá (-tyaamiini), gather (fire-
wood) for

U

- u- sp 3rd sg/1, he; she; sp 3 & 14,
it; sp 2nd sg, you sg

ng-ubá (M) 9/10, peanut; groundnut;

ngubá aníma, kidney

ng-údi 9/10 & 1a/2, mother; ngúdi

ánkkeentó, old lady; ngúdi ánkhazi,

maternal uncle; mother's brother

kyu-úfutá M 7, sweat; perspiration

kyu-úkúsá M 7, sweat; perspiration

ku-úlu M 15/6, foot; leg; foot and leg

uná rp 3 & 14, which; 14 how

mu-untú M 1/2, person; African

ki-mu-úntu 7, human nature

útu, particle expressing impatience

kaànsi útu, however

wu-únu (takes agreements of 7), today

ng-uvú 9/10, hippopotamus

ng-uúya 10, eyeglasses; spectacles

V

v- csp 16, there

va- sp 16, there

va- loc pref 16, on; at

va- pp 16, of

vaána dem 16, there (distant)

-váavá (-veene), give

-váanga (-veenge), do; make

-váangamá (-vaangamene), get done

váangu M 5/6, act; deed; action

v-váangu M 7/8, creature

mv-váangudí M 3/4, harm; poison

-váangulá (-vaangwiidi), hurt tr; harm

vaáu M pr 16, thereon; thereat; vana

váau, immediately; at once

vaáva dem 16, here(on/at)

vaavà, when

-vááva (-vaávidi), seek; search for;

look for; need

vaávana dem 16, at/on that

very/particular place

v-vakála 7/8, briefcase

v-valánganza 7/8, skull

vaná rp 16, which; where(at/on)

vana- 16, on; at

-váta (-vatidi), cultivate; grow tr

váta M 5/6, village; homestead; home

mv-váti 1/2 & 3/4, agriculturalist;

farmer

-váyiká (-vayikidi), emerge; come/go

out

mv-váyikú M 3/4: m. avvumú, diarrhoea

ve- sp 16, there

véembo M 5/6, shoulder

-veene see -váaná

-veenge see -váanga

mv-vélo 3/4, bicycle

vená rp 16, where; which

-vengómoka (-vengómokene), disperse

intr; clear intr

-vengómona (-vengómweene), disperse

tr; clear tr

-vetá (-vetéle), hunt with dogs

-vévolá (-vevweele), relieve of a

burden

-vvévweelá, relieve of burden for

-véwa (-veeno), be given

-vidísa (-vidiisi), lose

mv-víimba 3, the whole; the entire

v-víimpi 14/6, health; -báka vvíimpi,

recover health; get better

-víingilá (-viingiidi), wait for

-víisá (-viisidi), make sure;

understand thoroughly

-vilá (-vidídi), disappear; vanish

-vilákana (-vilákeene), forget

-vilákeesa (-vilákeese), make forget

mv-víndíngi akúulu 3/4, shin

v-vísi M 7/8, bone

-víta (-vitidi), do first; do

previously; be the first to do

-vitúla (-vitwiidi), take on a journey

-vivíla (-viviidi), listen

vó/-vo, that

-vo os 16, there(at/on)

-vóonda (-voondele), kill

-vóondelá (-voondeele), kill for

-voóngá (-voóngele), be large; be fat;

grow bigger

voóvo dem 16, here/there afore-

mentioned

-vóva (-vovele), speak

-vóvelá (-voveele), speak at/for; talk

at/for

-vóvesá (-voveese), tell; talk to;

speak to; say to

mv-vóvo M 3/4, expression; speech

-vóvokaná (-vovokeene), be describable

mv-vú M 3/4, year

mb-vú M 9/10, grey hair; white hair

-vubá (-vubidi), baptize

-vubíla (-vubíidi), baptize

mb-vudí 9/10, water antelope

ki-mb-vuká 7/8, society; group;

company

-vukúmuna (-vukúmwiini), tempt

mb-vúla M 9/10, rain
-vulúza (-vulwiizi), save; rescue
mb-vumá 9/10, flower
v-vúmi 14, respectfulness
kí-mb-vumina 7, milk
v-vumú 7/8, stomach; belly
kí-vunga 7/8, wrap; shawl; blanket
lu-vúnu (M) 11/13, falsehood; lie
vúsu M 5, raffia
vutá 5/6, sweet potato
-vútuká (-vutukidi), return intr; go back; come back
-vútulá (-vutwiidi), return tr; give back; **-v. mphútwiilú**, return an answer; answer; reply; **v. matóondo**, return thanks
-vúwa (-vwiilu) (kwa-), be possessed/owned (by); belong (to); **-vúw(a) émffunu**, be needed
mb-vuúdila M 10, greens; vegetables (green)
-vuúnda (-vuúndidi), rest
-vuúngila (-vuúngiidi), water (plants)
-vúunzuná (-vuunzwiini), erase
mv-vúuvu álaka M 3/4, windpipe; trachea
vvè!, no!
vwá crd & inv num (var. **vwé**), nine
-a-vwá, ninth
lu-vwá 11, ninety
-vwá (-vwiidi), possess; own; **-vw(á) émffunu**, need
v-vwá M 15/6, possession; property
kí-mb-vwaama 7, riches; wealth; resource
ú-mb-vwaama 14, richness; wealthiness
mb-vwaándilu 9/10, buttock; bottom ('sit-upon')
-vwáatá (-vweete), put on (clothes); wear
mv-vwáatú M 3/4, garment; clothes (pl)
vwé crd & inv num (var. **vwá**), nine
-a-vwé, ninth
lu-vwé 11, ninety
-vweete see **-vwáatá**
-vwiidi see **-vwá**
vwiina 5, thirst; **vóond(a) evwiina**, slake thirst
-vyá (-viidi), become fully cooked; mature; ripen fully
vyá M 5/6, cultivated field
-vyéenga (-vyeengele), adorn oneself
-vyéengesá (-vyeengeese), decorate;

adorn; paint
-vyóoká (-vyookele), pass; pass by; **lumiingu luvyookele**, last week; **mvvú uvyookele**, last year

W

w- csp 1 & 3 & 14, he; she; it; csp 2nd sg, you sg
-wá (-wiidi), hear
-waána (-weéne), find; meet
-waánaana (-waán[an]eene), meet together; meet e.o.
waáu M pr 3 & 14, it; thus; so
waáwu dem 3 & 14, this; now; thus
waawù vo, since; because
waáwuna dem 3 & 14, that very/particular; in that very same way
waáya dem 2, these
-weéne see **-waána**
ng-weéta 9, malachite
w-wéte M 14, beauty
-wiidi see **-wá**
-wo os 3 & 14, it; thus
-wolá (-woléle), rot; go bad
woówo dem 3 & 14, that aforementioned; thus
-wúka (-wukidi), treat for illness
ma-wúku M 6, treatment (medical)
wúlu M 5/6, hole; pit
-wútuká (-wutukidi), be born
wúuna dem 3 & 14, that distant; thus

Y

y- csp 1st sg, I; csp 8 & 9, they; it
yá crd num, four
-ya adj num, four
-ayá, fourth; **Kya-yá** 7, Thursday
ya- pp 8 & 9, of
yá M 5/6, oil palm tree; *Elaeis guineensis*
yaáku, with you sg
-yáalá (-yaadidi), rule over; govern
lu-yáalú M 11/13, government
yaáme, with me
yáanda M 5, lower part; south
-á-yaanda, lower; southern
yaándi, with her; with him
yaándi M pr 1, he; him; her; she
-yáantiká (-yaantikidi), begin; start

y-yáanzala M 7/8, yard; courtyard
 yaáu, with them 8, with it 9
 yaáu M pr 2, they; pr 8 & 9, they;
 them; it
 yaáyi dem 8 & 9, this; these
 yaáyina dem 8 & 9, that/those
 very/particular
 yakála 5/6 & 2 (ma-akála & a-akála M),
 man; husband; male
 yakínu, so far; up to now
 -yalá (-yadídi), spread
 -yalúmuna (-yalúmwiini), open tr
 -yáma (-yamini), hurt intr; sting intr;
 smart; be sore
 -yambúla (-yambwíidi), allow; let
 ny-yámu M 3/4: n. álaka, sore throat
 -yánduká (-yandukidi), become hot; heat
 up intr
 -yángalalá/-yangálala (-yangaleele),
 become happy; become glad
 lu-yangálalu 11, happiness
 -yangídika (-yangidikidi), make happy;
 please
 -yá(n)tiká (-ya(n)tikidi), begin; start
 yavanà, until
 yè (joining sentences), and
 ye- (joining nouns), and; with
 -yéelá (-yeelele), become ill
 y-yéelá M 15/6, illness; disease;
 sickness
 yeéno, with you pl
 yeéno M pr 2nd pl, you pl
 yeéto, with us
 yeéto M pr 1st pl, we; us
 -yelá (-yeléle), become full; fill up
 intr
 -yelésa (-yeléese), fill tr
 -yendéla see -endéla
 yevanà, until
 yi- sp 8 & 9, they; it
 -yi- reflexive infix, self
 yiína dem 8 & 9, those/that distant
 -yiíndula (-yiíndwiidi), think; think
 about
 -yíka (-yikidi), mention by name
 -yíkílá (-yikiidi), name; call by name
 -yilá (-yididi), boil intr
 -yimbídila (-yimbíidi), sing for
 -yimbíla (-yimbíidi), sing
 -yimísa (-yimísi), bring to fruition
 yiná rp 8 & 9, which
 -yo os 8 & 9, them; it

yo- var ye-, and, with
 -yondálala (-yondáleele), get wet;
 become wet
 -yondéka (-yondékele), steep; soak tr
 -yoóya (-yoóyele), get tired; tire
 intr
 yoóyo dem 8 & 9, those/that
 aforementioned
 yovó, or
 -yúkútá (-yukwiiti), become satisfied;
 get full (of food)
 -yúma (-yumini), dry intr; get dry
 y-yúunga M 7/8, coat
 -yúvulá (-yuvwiidi), ask (question)

Z

z- csp 10, they
 za- pp 10, of
 nd-zá M 9/10, world
 nd-záamba M 9/10, elephant
 Nd-zaámbi M 9/10 & 1a/2, God
 záandu M 5/6, market; -tá mazáandu, go
 marketing; shop v
 z-zaánu 7/8, bridge
 zaáu M pr 10, they; them
 -zaáya (-zeéye), know; come to know
 zaázi dem 10, these
 zaázina dem 10, those very/particular
 -zádisá (-zadiisi), fill tr
 nd-záki 9/10, speed; mu(na)-ndzáki,
 quickly
 nd-zalá (M) 9, hunger; famine
 z-zála M 7/8, nail (of finger or toe);
 fingernail; toenail
 lu-zála M 11/13, pen
 ma-nd-zanzá 6, tin (metal)
 -zayákana (-zayákeene), be known
 nz-zayí 1/2, knower
 z-zayí 14, knowledge
 nd-zayílu 9/10, knowledge; way of
 knowing; epistemology
 -zeénga (-zeéngele), cut; decide
 nd-zeénza M 9/10 & 1a/2, visitor;
 guest; stranger
 -zeeye see -záayá
 -zéka (-zekele), plait
 -zékoká (-zekokele), turn intr
 lu-zévo 11/10 (nd-zévo), hair of
 beard; 10 beard
 z-zévo 7/8, chin
 zi- sp 10, they

zifina dem 10, those distant
 -ziinga (-ziingidi), wrap up
 -ziinga (-ziingidi), live
 -ziingila (-ziingiidi), live at/in
 -zikáma (-zikámene), be shut; be closed
 nd-zilá (M) 9/10, path; way
 ziná rp 10, which
 -zitázyaana, respect each other
 -zitísa (-zitiisi), respect
 z-zitú 14, honor; reputation (good)
 -ziwúla (-ziwiidi), open tr
 -ziwúlwiila, open for
 -zo os 10, them
 nd-zó M 9/10, house; building
 ndzó anllóngo, hospital; pharmacy
 nz-zódi M 1/2, lover
 -zóla (-zolele), like; love; want; wish
 -zólazyaaná, love each other
 -zólelá (-zoleele), want for
 lu-zólo M 11, will; wish; desire
 zoóle crd num, two;
 -azóole, second; Kya-zóole 7, Tuesday
 ma-zóono M 6, yesterday
 nd-zoónzi M 9/10, fish sp.
 zoózo dem 10, those aforementioned
 ki-zowá 7, stupidity; -akizowá, stupid
 u-zowá 14, stupidity
 zúlu/zulú M 5, sky; heaven
 nz-zúnu M 3/4, nose
 zuúnda 5/6, million; hundred thousand
 ma-zuúzi 6, day before yesterday
 nd-zuzí 9/10, serval cat; leopard cat

ENGLISH-KONGO GLOSSARY

- able, be, -leénda (-leénde)
 absence, n-khóondwa M 9
 accept, -táambulá (-taambwiidi)
 ache, nl-lúunzu M 3/4
 act, váangu M 5/6
 action, váangu M 5/6
 Adam's apple, m-minúminu 7
 admit, -kotésa (-kotéese),
 adorn, -vyéengesá (-vyeengeese)
 adorn oneself, -vyéenga (-vyeengele)
 advantage, mf-fúnu M 3/4
 advise, -longésela (-longéseele);
 -lúukisá (-luukiisi)
 aeroplane, nn-déki 9/10 (?<Sw ndege
 'bird')
 affair, dya-ambú M 5/6 (ma-ambú)
 African, mu-untú M 1/2
 aforementioned, see that/those
 aforementioned
 afternoon, ma-síka M 6
 again, dyaáka
 age, kí-mm-butá 7
 agriculturalist, mv-váti 1/2 & 3/4
 aid, lu-sádisú M 11
 aircraft, nn-déki 9/10 (?<Sw ndege
 'bird')
 all, -awóonso(no)
 allow, -yambúla (-yambwiidi)
 almost, fisiidi nga-
 already, kalá
 although, kanèele vó; kúffwiilá-ko vó
 amongst, káti kwa-
 amuse, -sevésá (-sevéese)
 ancestor, nk-kúlu M 1/2 & 3/4
 and, yè (joining sentences); ye-/yo
 (joining nouns)
 and not, kemu- -ko
 and then, iboosí
 anger, ma-kasí 6
 angry, become, -fúunga (o)makasí
 animal, b-búlu M 7/8; mm-bízi M 9/10
 animal (domesticated), t-twéelezí M 7/8
 ankle, k-koólya kyakúulu M 7/8
 answer (n), m-phútwiilú M 9/10; (v)
 -vútulá mphútwiilú
 antelope, nt-syéseye M 9/10
 any, konsó
 any which/who, dem & rep óyu 1; ówa 2;
 owu 3 & 14; émi 4; édi 5; óma 6; éki
 7; éyi 8 & 9; ézi 10; ólu 11; ótu
 13; óku 15 & 17; ómu 18; éfi 19
 anybody, anyone, konsó óyu
 anything (which), (affair) konsó édi;
 (concrete) konsó éki;
 (impersonal), konsó édi
 anywhere (which), konsó óva/óku/ómu
 ape, n-khíma M 9/10
 approach, -fináma (-finámene)
 approximately, ttéézó kya-
 arm and/or hand, ko-óko M 15/6
 armpit, m-phakáni 9/10
 arrange, -sikídisa (-sikídiisi)
 arrive, -lwaáka (-lweéke),
 artery, mwa-ánzi M 3/4
 article, l-lékwa M 7/8
 ask (question), -yúvulá (-yuvwiidi)
 ask for, -lóomba (-loombele),
 assistance, lu-sádisú M 11
 assistant, ns-sádisí M 1/2
 astonishing, -amákuumbu; -ássivi
 astonishment, s-sívi M ?7
 at, ku-; kuna-; va-; vana-
 at all, nkkutú
 at once, vana váau
 at that very place, kwaákuna; vaávana
 avocado, ma-sávwooka M 6
 ax, s-seéengele 7/8
 baby, ns-seédyá 1/2 & 3/4
 back, níma 9
 bad, -ámmbi
 banana, di-n-khondó/di-n-khóndo 5/6
 baptize, -vubá (-vubidi); -vubíla
 (-vubíidi)
 basket of palm fronds, nt-téte (M) 3/4
 be, -íina; -kalá (past TCI -kedi/-
 kele)
 be able, -leénda (-leénde)
 be born, -wútuká (-wutukidi)
 be closed, -zikáma (-zikámene)
 be correct, -sikíla (-sikíidi),
 be covered, -fúkamá/-fukáma
 (-fukámene)
 be describable, -vóvokaná (-vovokeene)
 be fat, -voóngá (-voóngele)
 be for, -inína
 be gentle/ kind, -léembamá
 (-leembamene)
 be given, -véwa (-veeno)

- be hard, -báalá (-baadidi)
 be known, -zayákana (-zayákeene)
 be lacking, -kóondwa (-koondelo)
 be large, -voóngá (-voóngele)
 be needed, -vúw(a) émffunu
 be on the point of, eéti (after imper.)
 be owned/possessed (by), -vúwa (kwa-)
 (-vwiilu)
 be proper, -sikíla (-sikíidi)
 be reached, -lwaákilwa (-lwaákiilu)
 be safe, -sikíla (-sikíidi)
 be shut, -zikáma (-zikámene)
 be small, -kéevá (-keevele)
 be sore, -yáma (-yamini)
 be tall, -lá
 be the first to do, -víta (-vitidi)
 be unhappy, -móna nkhéenda
 be well brought up, -saánsuka
 (-saánsukidi)
 bean, n-khása ?M 9/10; pea-bean,
 wa-áandu M 14
 beard, nd-zévo 10
 beast, ng-oombé M 9/10
 beauty, w-wéte M 14
 because, ekkuma | kàdi; waawù vo
 become, -kítuká (-kitukidi)
 become angry, -fúunga (o)makási
 become dry, -kálalalá (-kalaleele)
 become enough, -fwáaná (-fweene)
 become excessive, -sáka (-sakidi)
 become full, yelá (-yeléle)
 become fully cooked, -vyá (-viidi)
 become glad/happy, -yángalalá/
 -yangálala (-yangaleele)
 become hot, -báka tíya; -yánduká
 (-yandukidi)
 become ill, -yéelá (-yeelele)
 become large, -sáanzuká (-saanzukidi)
 become mixed, -saángaana (-saángeene)
 become satisfied, -yúkutá (-yukwiiti)
 become sharp, -twá (-twiidi)
 become soft, -lebóka (-lebókele)
 become strong/sturdy, -kúmamá
 (-kumamene)
 become wet, -yondálala (-yondáleele)
 become wide, -sáanzuká (-saanzukidi)
 bed, mp-fulú 9/10
 before (future event), nkhetè
 begin, -siimba (-siimbidi); -yá(n)tiká
 (-ya(n)tikidi); -yáantiká
 (-yaantikidi)
 beginning, sína M 5/6
 belly, v-vumú 7/8
 belong (to), -vúwa (kwa-) (-vwiilu)
 better, get -báka vviimpi; -sásuká
 (-sasukidi)
 between, káti kwa-
 bicycle, mv-vélo 3/4
 big, -ánnene; grow bigger, -sáanzuká
 (-saanzukidi); -voóngá (-voongele)
 bind, -kaánga (-kaángidi)
 bitter leaf sp., lúlu 5/6
 black, -anndóombe
 blackness, enn-dóombe ?M 9; ki-nn-
 dóombe 7
 blanket, kí-vunga 7/8
 blind person, m-phofó 9/10 & 1a/2
 blood, me-engá M 6
 blouse, mm-bukúna 9/10
 boat, suwá 5/6
 body, nítu M 9/10
 boil intr, -yilá (-yididi)
 bone, v-vísi M 7/8
 book, nk-káanda M 3/4
 borrow, -soómpa (-soómpele)
 bottom (sit-upon), n-khósolekó M 9/10;
 mb-vwaándilu 9/10; táku M 5/6
 box, n-khéla M 9/10
 boy, tokó 5/6
 brain/s, to-ómfo M 13
 breast, n-thúlu M 9/10
 brick, mm-bidíki 9/10
 bridge, z-zaánu 7/8; (of the nose)
 mwa-ángu ammbóombo M 3/4
 briefcase, v-vakála 7/8
 bring, -twáasá/-twaása (-tweése/
 -tweese)
 bring to fruition, -yimísa (-yimísi)
 bring up, -lelá (-lelele)
 brook, kí-n-khokonkhoko 7/8
 brother (elder), m-pháangi M 9/10 &
 1a/2; (elder, of male) mm-búta M
 9/10 & 1a/2; (younger, of male)
 mb-búunzi M 1/2, nl-leéke 1/2 &
 3/4; (mother's) ngúdi ánkhazi M
 9/10 & 1a/2
 buck, n-kháyi 9/10
 bucket, k-katíni 7/8
 buffalo, m-phakása 9/10
 build, -túunga (-tuungidi)
 builder, nt-túungi M 1/2
 building, nd-zó M 9/10
 but, kaànsi

- buttock, n-khósokeló M 9/10; mb-
 vwaándilu 9/10; táku M 5/6
 button, butú 5/6
 buy, -súmba (-suumbidi)
 by, (person) kwa-; (instrument) mu-/
 muna- 18
 by the side of, vana-mmbèl' a- 16
 cabbage, n-khóovi 9/10
 calabash, n-khálu M 9/10
 calf of leg, ki-ímpfi kyakuúlu M 7/8
 call, -téelá (-teelele <-tá)
 call by name, -yíkilá (-yikiidi)
 car, kaálu 5/6; kuúmbi 5/6
 carry, -natá (-neéte)
 carry for, -natína (-natíini)
 cassava, ma-dyóokó M 6
 cassava porridge, lu-kú M 11
 cat, níisí M 9/10; (serval) nd-zuzí
 9/10
 catch, -báka (-bakidi)
 catfish, ng-olá 9/10
 cattle, ng-oombé M 9/10
 cause to arrive, -lwaákisa (-lwaákiisi)
 cause to eat or be eaten, -díisá
 cause to see/experience, -mwéesá
 cave, nl-lúku 3/4; nd-dúku 3/4
 celebration, nk-kéembo M 3/4
 center, káti 5
 certainly not, òwóo
 chair (meeting), -twáadisá (-twaadiisi)
 chair, k-kúunda 7/8; kya-áandu M 7/8
 chance, laú 5/6
 change tr, -sóba (-sobéle)
 charcoal, ma-kalá 6
 chat, -mokéna (-mokéene)
 cheek, búundi 5/6
 chest, n-thúlu M 9/10
 chick peas, nkhása zammbwéenge
 chicken, nt-súsu M 9/10
 chief, mp-fúmu M 9/10 & 1a/2
 chieftainship, kí-mp-fumu 7/8
 child, mwa-ána M 1/2
 child nurse, nn-dezí amwána/-mwaana
 cpd 9/10 & 1/2
 chin, b-bóbo M 7/8; z-zévo 7/8
 choose, -sólá (-soolele)
 choose for, -sóolelá (-sooleele)
 chop down, -kesá (-keséle)
 Christian minister, ngaáng(a) aNdzáambi
 citrus fruit, -láala M 5/6
 city, mm-báanza M/mm-baánza 9/10
 clan, kaandá M/kaánda 5/6
 clear intr, -vengómoka (-vengómokene)
 clear tr, -vengómona (-vengómweene)
 clever, -angaángu
 climb, -maánta (-meénte)
 closet, k-kábadi 7/8
 cloth, nl-léle M 3/4; of palm fibre,
 mm-baádi M 9/10
 clothes (pl), mv-vwáatú M 3/4
 cloud, túti M 5/6
 coal, ma-kalá 6
 coat, y-yúunga M 7/8
 coffee, k-kafé M 15
 cold (in the head), fúkutila M 5/6
 cold(ness), kyo-ózi M 7
 color, s-sé 14/8
 come, -izá M (inf kwiíza; past stem
 -yíza perf -ízidi Cl 2 beézidi)
 come back, -vútuká (-vutukidi)
 come from, -túuká (-tuukiidi);
 -túukilá (-tuukiidi)
 come out, -váyiká (-vayikidi)
 come to know, -zaáya (-zeéye)
 company, ki-mb-vuká 7/8; nk-kaángu 3/4
 compare, -téezá (-teezele)
 completely 1, (in relation to me)
 kwaáme; (them Cl 2) kwaáu; (you
 sg) kwaáku; (us) kweéto; (you pl)
 kweéno; (1-19, ex.2) kwaáandi
 conduct, -tá (-teele); c. affairs,
 -t(á) omaámbu
 construct, -túunga (-tuungidi)
 continue, -kwámininá (-kwaminiini)
 conversation, m-mokó 7/8
 converse, -mokéna (-mokéene)
 cook, -láamba (-laambidi)
 copper, kupaála 5
 corn, ma-sáangu M 6
 corrugated iron (sheets), ma-tóolo 6
 could, -lenda aux
 count, -táanga (-taangidi, -teenge)
 country, nt-sí M 9/10
 court, (case) nk-kánu M 3/4; c. house,
 c. of justice, mmbazí ánkkanu 9
 courtyard, y-yáanzala M 7/8
 cousin (elder), m-pháangi M 9/10 &
 1a/2
 cover, -fúka (-fukidi)
 covered, be, -fúkamá/-fúkama
 (-fukámene)
 creature, v-váangu M 7/8
 crocodile, ng-aáandu M 9/10
 crop, mm-boóngo 9/10

- cross (e.g. river), -saúka (-saúkidi)
 crowd, u-lólo M 14
 cry, -dilá (-didídi)
 cultivate, -váta (-vatidi)
 cultivated field, m-phátu M 9/10; vyá M 5/6
 cultivation by clearing and burning, -keéba (-keébele)
 cup, mm-búngu M 9/10
 cupboard, k-kábadi 7/8; luúndilu 5/6
 cut, -zeénga (-zeéngéle)
 cut down, -kesá (-keséle)
 cut up, -téetá (-teetele)
 dark, -anndóombe
 darkness, enn-dóombe 9; ki-nn-dóombe 7
 day, l-lúmbu M 7/8; (of market week):
 1st Kyánkheenge 7; 2nd, Kyántsona 7;
 3rd, Kyamphaángala 7; 4th; Kya-
 kkóonzo 7; (d. before yesterday),
 ma-zuúzi 6
 deal with, -tála (-tadidi)
 decide, -zeénga (-zeéngéle); -sikídisa
 (-sikídiisi)
 decorate, -vyéengesá (-vyeengeese)
 deed, váangu M 5/6
 deep, -anndá
 depth, nn-dá 9
 descend, -kúluká (-kulukidi)
 describe, -samúna (-samwíini);
 -samúnuna (-samúnwiini)
 describe to, -samúnwiina
 desire, lu-zólo M 11
 diamond, tádi dyanjelémi/dyankkezími
 5/6
 diarrhoea, mv-váyikú avvumú M 3/4
 die, -fwá (-fwiidi)
 die for, -fwíilá
 difference, k-káka M ?14
 different, -ákkaka
 dig, -simá (-simíni)
 dirt, nt-tóto (M) 3/4
 disappear, -vilá (-vidídi)
 discuss matters, -t(á) omaámbu
 discussion, nthéeló zamaámbu 10
 disease, y-yéelá M 15/6
 disperse int, -mwaángana (-mwaángene);
 -vengómboka (-vengómbokene)
 disperse tr, -mwangáneesa; -vengómona
 (-vengómbweene)
 divide/share with, -kayíla (-kayíidi)
 do, -tá (-teele); -váanga (-veenge)
 do at/in, -téelá (-teelele <-tá)
- do carefully, -tóma (-tomene)
 do first, -téka(-tekele); -vita
 (-vitidi)
 do more, -lúta (-lutidi)
 do previously, -vita (-vitidi)
 do rather, -lúta (-lutidi)
 do up buttons, -kotésa mabutú
 do very much, -tóma (-tomene)
 do well, -tóma (-tomene)
 doctor, ng-aánga 9/10 & 1a/2
 dog, mm-bwá M 9/10
 done, get, -váangamá (-vaangamene)
 done, have, -méne
 door, kye-élo M 7/8
 draw water, -téka(-tekele); (from/
 at/in) -tékelá (-tekeele)
 drink, -nwá (-nwiini)
 drive, -endésa M (-endéese)
 dry intr, become dry, -kálalalá
 (-kalaleele); -yúma (-yumini)
 duck, m-phátu ?M 9/10
 each, konsó (+ Variant 2)
 ear, kutú 5/6; ku-tú M 17/6
 early morning, ns-súuká M 3/4
 earth, nt-sí M 9/10; (soil, dirt) nt-
 tóto (M) 3/4
 easiness, s-sáasu M ?14
 easy, -ássaasu
 eat, -dyá (-diidi)
 eat for, -díilá (-diididi)
 eaten, be, -díwa (-diilu)
 edge, mm-béla 9
 eel, nk-káamba M 3/4
 egg, dya-áki M 5/6
 eight, crd & inv num naána
 eighth, -anaána
 eighty, lu-naána 11
 elbow, k-kongónya 7/8
 elder sibling/relative, m-pháangi M
 9/10 & 1a/2; mm-búta M 9/10 & 1a/2
 electricity, kúle ?9
 elephant, nd-záamba M 9/10
 emerge, -váyiká (-vayikidi)
 emphazizer, na
 end, mm-banínu 9/10 (< -maná);
 mp-fwokó M 9/10
 enemy, nt-taántu 1/2
 English language, ki-ng-eléezo 7
 enough, become, -fwáaná (-fweene)
 enter, -kotá (-kotéle)
 entire, the, mv-viimba 3
 epistemology, nd-zayílu 9/10

- epoch, era, t-táandu M 7/8
 erase, -vúunzuná (-vuunzwiini)
 escape, -tíiná (-tiinini)
 especially, kemussungulá-ko
 establish, -télamesá (-telameese)
 European, mú-nn-dele 3/4 & 1/2
 even, nkkutú
 evening, ma-síka M 6
 ever do, -sidi; (future) se- + indirect
 relative future
 every, konsó (+ Variant 2)
 evil (adj), -ámmbi
 evil n., mm-bí M 9
 examine, -fiímpa (-fiímpidi)
 excessive, become, -sáka (-sakidi)
 exchange, -sóna (-sobéle)
 exhaustion, ma-bifíbi 6
 explain, -samúna (-samwiini); -samúnuna
 (-samúnwiini)
 explain to, -samúnwiina
 expression, mv-vóvo M 3/4
 extract, -kóolá (-kooolele)
 eye, di-ísu M 5/6 (me-éso)
 eyebrow, nt-sé M 9/10
 eyeglasses, ng-uúya 10
 eyelash, nt-sálantsala M 9/10
 eyelid, f-fúkílú kyaméeso M 7/8
 face, lo-sé M 11/13; lu-sé M 11/13;
 m-pholó 9/10
 fall, -bwá (-bwiidi)
 falsehood, lu-vúnu (M) 11/13
 family, kaandá M/kaánda 5/6
 famine, nd-zalá (M) 9
 far away, kwanndá
 farmer, mv-váti 1/2 & 3/4
 father, sé M 5/6; (mode of address or
 title), taáta 1a/2a (aki-)
 father's side, kí-se 7
 feed, -díiká (-diikidi)
 feel pity, f. sad, -móna nkhéenda
 feelings of faintness, ma-bifíbi 6
 fever, baáu 5/6
 few, kingáandi
 few, very/too, -kké
 fifth, -atáanu
 fifty, ma-kúmataanú
 fill tr, -yelésa (-yeléese); -zádisá
 (-zadiisi)
 fill up intr, yelá (-yeléle)
 find, -solóla (-solwéele); -waána
 (-weéne)
 find at/in/for, -solwéela
 finger, nl-léembo M 3/4
 fingernail, z-zála M 7/8
 finish tr, -fwokóla (-fwokwéele);
 -manísa (-manísi); (at/for)
 -fwokwéela; -manísina
 (-manísiini)
 fire (gun), -síka (-sikidi)
 fire, t-iyá M 13
 firewood, n-khúni M 10
 first (adj), -ánthete; -amóosi; (adv),
 n-théte
 first, do, -téka (-tekele); -vita
 (-vitidi)
 fish, mbízi zamáaza
 fish sps., em-phúumba ?M 9/10;
 m-phimbá 9/10; nd-zoónzi M 9/10;
 kalála 5/6
 five, crd num taánu M; adj -taánu M
 flat-tailed otter, lu-ngolángola 11/13
 flesh, mm-bízi M 9/10; mp-fúunda M 9
 flour, lu-kú M 11
 flower, mb-vumá 9/10
 fly intr, -tilúmuka (-tilúmukini)
 fly tr, -tilúmuna (-tilúmwiini)
 follow, -laánda (-leénde)
 food, ma-dyá M 6
 foot, t-táambi M 7/8; (and/or leg),
 ku-úlu M 15/6
 for, (conj) kádi; (prep) muna- 18;
 relational extension
 for, be, -inína
 for, come, -izíla (-iziidi)
 forehead, nk-kúta M 3/4
 forest, mp-fiínda 9/10
 forget, -vilákana (-vilákeene)
 forgive, -lolóka (-lolókele)
 forgiveness, nn-dolóka 9/10
 forty, ma-kúmayá
 four, crd num yá; adj -ya
 fourth, -ayá
 fowl, nt-súsu M 9/10
 French language or culture, ki-
 fwáalaanza 7
 Friday, Kya-táanu 7
 friend, nk-kúundi M 1/2
 from, túuká
 front, lu-sé M 11/13 (var. l-osé)
 fruit, b-buúndu 7/8
 fry, -káanga (-kaangidi)
 full, get, -yelá (-yeléle); (of food),
 -yúkutá (-yukwiiti); see also fill
 further, dyaáka

- future markers, -singa aux; sè + subj
 garbage, ma-tiiti M 6
 garden bed, nk-kaánda
 garden, kya-ána M 7/8
 garment, mv-vwáatú M 3/4
 gather (firewood), -tyáamá (-tyaam-
 ini); (for) -tyáaminá (-tyaamiini)
 gazelle, ki-m-phití 7/8
 gentle, be, -léembamá (-leembamene)
 gentleman, mm-bút(a) amúntu 9/10 &
 1a/2
 get better, -báka vvímpi; -sásuká
 (-sasukidi)
 get done, -váangamá (-vaangamene)
 get dry, -yúma (-yumini)
 get full, -yelá (-yeléle); (of food),
 -yúkutá (-yukwiiti)
 get tired, -yoóya (-yoóyele)
 get up, -síkamá (-sikamene)
 get wet, -yondálala (-yondáleele),
 gift, lu-kaú 11/13
 girl, nn-duúmba M 9/10 & 1a/2
 give, -váavá (-veene)
 give back, -vútulá (-vutwiidi)
 gleaming, nk-kezími 3
 glittering, nj-elémi 9
 glory, nk-kéembo M 3/4
 go, -endá M (inf kweénda: past stem
 -yénda; perf -éle)
 go back, -vútuká (-vutukidi)
 go bad, -wolá (-woléle)
 go for, -yéndela (-endéele)
 go marketing, -tá mazáandu
 go out, -váyiká (-vayikidi)
 go to sleep, -léeká (-leele)
 go well!, (n)weenda kyàmbote!
 go!, nda! (imper -endá)
 go/come down, -kúluká (-kulukidi)
 goat, n-khóombo M 9/10
 God, Nd-zaámbi M 9/10 & 1a/2
 gold, wo-ólo 14
 good, -ámbote
 goodbye!, (n)weenda kyàmbote!;
 (nu)saala kyàmbote!
 goodness, mm-bóte M 9
 goose, m-pháatu ?M 9/10
 govern, -yáalá (-yaadidi)
 government, lu-yáalú M 11/13
 grandfather, n-kháki 9/10 & 1a/2
 grandparent, n-kháaka M 9/10 & 1a/2
 grass, nyáanga M 9/10; (sp.) ns-sóni
 3/4
 great number, u-lólo M 14
 green, -ánkhuunzu
 greenness, n-khúunzu M 910
 greens, mb-vuúdila M 10
 greet, -kayísa (-kayíisi)
 grey hair, mb-vú M 9/10
 ground, nt-tóto (M) 3/4
 groundnut, ng-ubá (M) 9/10
 group, ki-mb-vuká 7/8
 grow bigger, -voónga (-voóngele)
 grow (intr), -mená (-menéne); (tr)
 -kúna (-kunini); -váta (-vatidi)
 guest, nd-zeéza M 9/10 & 1a/2
 gum (of teeth), mf-fingínya 3/4
 gun, nk-kéle M 3/4
 hair, (single), lu-súki 11; (coll)
 nt-súki 10; (of beard) lu-zévo
 11/10 (nd-zévo); (on face,
 whisker) nk-kéenje M 3/4
 half, nn-daámbu 9/10
 hello!, kyàmbote!
 happiness, lu-yangálalu 11
 hard, be, -báalá (-baadidi)
 harm v, -váangulá (-vaangwiidi)
 harm n, mv-váangudí M 3/4
 harnessed antelope, n-kháyi 9/10
 hat, m-phú M 9/10
 have, -iná (ye-)
 have done, -méne aux
 have the need of X, -vwá X émffunu
 he, sp/csp 1 o-,u-/w-; pr 1 yaáandi
 head, nt-tú M 3/4
 health, v-vímpi 14/6
 hear, -wá (-wiidi)
 heart, mm-buúndu 9/10; nt-tíma M 3/4
 heat, t-iyá M 13
 heat up intr, -yánduká (-yandukidi);
 -báka tíya
 heaven, zúlu/zulú M 5
 heel, b-bóombo M 7/8
 height, nn-dá 9
 help n, lu-sádisú M 11
 help v, -sádisá (sadiisi)
 help e. o., -sálazyaaná (-salazyeene)
 help to stand, -télamesá (-telameese);
 (e.o.) -télamesazyaaná
 helper, ns-sádisí M 1/2
 her, pr 1 yaáandi M; os 1 -NG-; ps 1
 -andi
 herd (animals), -twéelá (-tweelele)
 herdsman, nt-twéedí M 1/2 & 3/4

- here it is/they are, pres oòyu 1; oòwa 2; oòwu 3 & 14; eèmi 4; eèdi 5; oòm 6; eèki 7; eèyi 8 & 9; eèzi 10; oòlu 11; oòtu 13; oòku 15 & 17; oòva 16; oòmu 18; eèfi 19
- here, dem vaáva 16; kwaáku 17; moómu 18
- here/there aforementioned, dem voóvo 16; koóko 17; moómu 18
- here they are, see here it is/they are high, -anndá
- hill, hillock k-kundúbulu 7/8
- him, oc -NG-; pr yaáandi M
- hinder, -kaánga (-kaángidi)
- hippopotamus, ng-uvú 9/10
- his, ps -andi
- history, lu-saánsu 11/13
- hole, wúlu M 5/6
- home, váta M 5/6
- homestead, váta M 5/6
- honor, z-zitú 14
- hospital, ndzo anlloóngo
- hot, become, -báka tíya; -yánduká (-yandukidi)
- hour, óla 9/10
- house, nd-zó M 9/10
- how, uná rp 14
- how (is it)?, awèyi?
- how many?, -kwá? M
- how much?, -kwá? M
- however, kaánsi útu
- human being, mu-untú M 1/2
- human nature, ki-mu-úntu 7
- hundred, n-kháma M 9/10
- hundred thousand, zuúnda 5/6
- hunger, nd-zalá (M) 9
- hunt, -kóonda (-koondele)
- hunt with dogs, -vetá (-vetéle)
- hunter, n-khóngo M 9/10 & 1a/2
- hurry, -sy(á) ensswaálu
- hurt intr, -yáma (-yamini)
- hurt tr, -váangulá (-vaangwiidi)
- husband, nk-kazá 1/2; yakála 5/6 & 2 (ma-akála & a-akála M)
- I, sp/csp i-,NA-/y-; pr móno; oc -NA- i.e., issya vó
- idea, n-jiíndu 9/10
- if, kelè-vo; avò
- illness, y-yéelá M 15/6
- immediately, vana váau
- impatience, particle expressing, útu
- in, mu-; muna-
- in case, dinkhwa kkalá vo
- in consequence, ngà
- in, come/go, -kotá (-kotéle)
- in here, mwaámu
- in order to, mu-; muna-
- in that very same way, dem waáwuna 14
- in that very place, dem mwaámuna 18
- in the midst of, káti kwa-
- in which, muná rp 18
- in-law, k-kó M 14/6
- indeed, ingeta; kíkilu
- inform, -kaámba (-kaámbidi)
- inform one another, -kambázyaana (-kambázyeene)
- inhabitant of, mw-isi- M 1/2 (esi-)(+ Variant 2)
- initial vowel of nominals, e-, o-
- instead, k-kandáanga kyakuúlu 7/8
- intelligence, ng-aángu 10
- intelligent, -angaángu
- intend, -kána (-kanini)
- intention, káni M 5/6
- intestinal worm, ns-séta M 3/4
- intestine, nd-dyá M 3/4
- introduce, -twáadisá(-twaadiisi)
- introduction, lu-súunzulú M 11/13
- iris of eye, nk-kóongolo adíisu M 3/4
- iron (metal), s-seéngo 7
- iron (for pressing), f-feélo 7/8
- iron [clothes], -syá effeélo
- ironworking, ki-ng-aángula 7
- it/them, oc 2 -(b)a- ; os 3 & 14 -wo; 5 -dyo; 6 -mo; 7 -kyo; 8 & 9-yo; 10 -zo; 11 -lo; 13 -to; 15 & 17 -ko; 16 -vo; 18 -mo; 19 -fyo
- it/they, sp/csp (b)a,(b)e-/(b)- 2; u-/w- 3; mi-/my- 4; di-/dy- 5; ma-,me-, /m- 6; ki-/ky- 7; yi-/y- 8 & 9; zi-/zy- 10; lu-/lw- 11; tu-/tw- 13; ku-/kw- 15 & 17; mu-/mw- 18; fi-/fy- 19
- it/they/them, pr yaáu M 2 & 8 & 9; waáu M 3 & 14; myaáu M 4; dyaáu M 5; maáu M 6; kyaáu M 7; zaáu M 10; lwaáu M 11; twaáu M 13; kwaáu M 15 & 17; mwaáu M 18; fyaáu M 19
- it is so, ndivo
- it is the, i-
- its, ps -andi
- job, s-sálu M 7/8
- journey, mwe-endó M 3/4; nk-kaángalu 3/4
- joy, kye-ése M 7

- judge, mf-fúundisí M 1/2
 keep (animals), -twéelá (-tweelele)
 keep, -luúnda (-luúndidi)
 keeper, nl-luúndi 1/2
 kerosene, m-phitílu 9
 kidney, ngubá aníma
 kill, -vóonda (-voondele)
 kill for, -vóondelá (-voondeele)
 kind, be -léembamá (-leembamene)
 kind (sort), s-sé 14/8; m-philá 9/10;
 (of various kinds) -amphilá mumphila
 kindness, n-khéenda M 9/10
 kingdom, kí-mp-fumu 7/8
 knee, kungúlu 5/6
 kneecap, nt-síindu akungúlu M 9/10
 know, come to, -zaáya (-zeéye)
 knower, nz-zayí 1/2
 knowledge, nd-zayílu 9/10; z-zayí 14
 Kongo language/culture, ki-Kóongo M 7
 Kongo person, nk-Kóongo M 1/2
 lack, n-khóondwa M 9
 lacking, be, -kóondwa (-koondelo)
 lady, neéngwa la/2a
 lamp, mwi-indá M 3/4
 land, nt-sí M 9/10
 language, nn-diínga 9/10
 large, -ánnene
 large, become, -sáanzuká (-saanzukidi)
 largeness, n-néne M ?14
 larynx, lu-láka M 11/13
 last week, lumiíngu luvyookele
 last year, mvvú uvyookele
 later in the day, mídi ?9
 laugh, -sevá (-sevéle)
 lead, -fíla (-fididi)
 leaf, lu-kayá 11/6
 learn, -longóka (-longókele)
 learner, nl-longóki 1/2
 left (hand), lu-moónso M 11
 leg, ku-úlu M 15/6
 length, nn-dá 9
 leopard cat, nd-zuzí 9/10
 leopard, ng-ó 9/10
 lesson, loóngi 5/6
 lest, dínkhwa kkalá vo
 let, -yambúla (-yambwíidi)
 letter, nk-káanda M 3/4
 lie down, -léeká (-leele)
 lie, lu-vúnu (M) 11/13
 life, mo-oyó M 3/4
 light, mwi-indá M 3/4
 light (fire), -luúnga (-luúngidi)
 like, -zóla (-zolele)
 like, nè (+ i-)
 like(d), should (have), -àdi zzóla
 likeness, kí-mp-fwani-mpfwani 7/8
 limited quantity/amount, t-téezo M 7/8
 lineage, kaandá M/kaánda 5/6
 lion, n-khósi M 9/10
 lip, b-béfo 7/8
 listen, -vivíla (-viviidi)
 little, -ánndweelo
 live, -ziínga (-ziíngidi)
 live at/in, -ziíngila (-ziíngiidi)
 liver, káti 5; ki-mó-oyo 7/8
 long, -anndá
 look (at), -tála (-tadidi)
 look after, -saánsa (-saánsidi)
 look for, -vaáva (-vaávidi)
 lose, -vidísa (-vidiisi)
 love, -zóla (-zolele)
 love each other, -zólazyaaná
 lover, nz-zódi M 1/2
 lower, -áyaanda
 lower jaw, b-bóbo kyáyaanda
 lower part, yáanda M 5
 lung, lu-fulú 11/6
 madam, neéngwa la/2a
 mail, koleéyo ?9
 maize, ma-sáangu M 6
 make, -vâanga (-veenge)
 make enter, -kotésa (-kotéese),
 make enter for, -kotésela (-kotéseele)
 make forget, -vilákeesa (-vilákeese)
 make go, -endésa M (-endéese)
 make happy, -yangídika (-yangidiki-
 idi)
 make haste, -sy(á) ensswaálu
 make sure, -vísá (-viisidi)
 malachite, ng-weéta 9
 male, man, yakála 5/6 & 2 (ma-akála &
 a-akála M)
 manage, -tála (-tadidi)
 manage to, -sidi
 management of affairs, nthéeló
 zamaámbu
 mango, m-mánga M 7/8
 manioc, ma-dyóokó M 6
 many (in Cl 10), zazíngi
 many, -ayíngi
 manyness, yi-íngi M ?8
 market, záandu M 5/6
 marriage, nt-soompélo M 9/10
 marry, -soómpa (-soómpela)

- marvel, s-sívi M ?7
 marvellous, -ássivi
 maternal uncle, ngúdi ánkhazi
 matter, dya-ambú M 5/6 (ma-ambú); it
 doesn't matter, kedyambú-ko
 mature, -vyá (-viidi)
 may, -lenda aux
 me, pr móno; oc -NA-
 meal, lu-kú M 11
 measles, s-syéseye M 7
 measure n, t-téezo M 7/8
 measure v, -fiimpa (-fiimpidi)
 meat, mm-bízi M 9/10
 medical doctor, ngaáng(a) amáwuku/
 áwwuka
 medicine, nl-loóngo 3/4
 meet, -waána (-weéne)
 meet e.o./together, -waánaana
 (-wanáneene)
 meeting, lu-kútakanú M 11/13
 member of, mw-isi- M 1/2 (esi-)
 member of clan, mwisí-kaandá
 mend, -loónnda (-loóndele),
 mention, -súungulá (-suungwiidi)
 mention by name, -yíka (-yikidi)
 merely, káka
 metal, t-tádi M 14
 mica, mi-íka ?M 4
 midday, mídi ?9
 middle, káti 5 & 17; (in the m. of)
 vakáti kwa-
 might, -lenda aux
 milk, kí-mb-vumina 7
 millet, ma-sámbala M 6
 million, zuúnda 5/6
 mind, n-jiíndu 9/10 (<-yiíndula)
 mine, ps -ame
 mineral, t-tádi M 14
 minute(s), mi-níiti 4
 mist, emm-bungéezi ?M 9/10
 mixed, become, -saángaana (-saángeene)
 Monday, Kya-móosi 7
 money, mm-bóongo M 9/10
 monkey, n-khewá 9/10
 month, ng-oónde M 9/10
 moon, ngoónde M 1a
 more, adj -áka M; -ákkaka
 more (adv), dyaáka
 morning, m-ménemene M 7/8
 Moses' cradle, nt-téte (M) 3/4
 mosquito, mm-bú M 9/10
 mother, ng-údi 9/10 & 1a/2
 mother's brother, ngúdi ánkhazi
 mountain, mo-óngo M 3/4
 moustache, súunya 5/6
 mouth, b-béfo 8
 Mr., mmbút(a) amúuntu; taáta 1a/2a
 (aki-)
 Mrs., Neéngwa 1a/2a
 much, (adj) -ayíngi; (adv) beéni
 muchness, yi-íngi M ?8
 muscle, ns-suní 3/4
 must, -fwéte aux
 my, -ame 1st sg ps
 nail (metal), lu-soonsó M 11/10
 (nt-soonsó); nt-soonsó M 9/10
 nail (of finger or toe), z-zála M 7/8
 name n, n-khúumbu M 9/10
 name v, -yíkilá (-yikiidi)
 nausea, mf-fusúkwa ánttima 3/4
 near, kwánkhufi 17; vana-mmbèl' a- 16
 necessary, -ámffunu
 necessity, mf-fúnu M 3/4
 neck, nt-síngu M 9/10
 need n, mf-fúnu M 3/4
 need v, -vaáva (-vaávidi); -vw(á)
 émffunu
 needed, be, -vúwa émffunu
 new, -ámpha
 newness, m-phá M 9
 news, nt-saángu 10
 night, f-fúku M 7/8
 nine, crd num vwá/vwé; inv adj vwa/vwe
 ninety, lu-vwá 11; lu-vwé 11
 ninth, -avwá/-avwé
 no!, vvè!
 nose, emm-bóombo ?M 9/10; nz-zúnu M
 3/4
 not, ka-/ke-...-ko
 not do, -lembi
 not have done, -lemebele
 not yet, kana ...-ko; ke-...ééti-ko
 now, waáwu dem 14
 now (change of state), se-
 nurse, nn-dezí 9/10 & 1a/2; child-,
 nndezi-mwaana 9/10 & 1a/2
 object, l-lékwa M 7/8
 occasion, nk-kúumbu M 3/4
 ocean, kalúunga 5/6 (<kiMb)
 of, pp wa-/a- 1 & 9; ba-/a- 2;mya- 4;
 dya- 5; ma- 6; kya- 7; ya- 8; ya-
 /a- 9; za- 10; lwa- 11; twa- 13;
 wa- 14; kwa- 15 & 17; va- 16; mwa-
 18

- of different kinds, -amphilá-mumphila
 often, nkk(ú)umbu-myayíngi
 oh no, òwóó
 oil, ma-ázi M 6
 oil palm, bá M 5/6; yá M 5/6
 old lady, ngúdi ánkkeentó
 old person, nk-kúlu M 1/2 & 3/4
 olden times, n-khúlu M 9
 on the point of, be, eéti (after
 imper.)
 on, va-; vana-
 one, adj num -mosi
 one in charge, nl-luúndi 1/2
 one, crd num móosi
 onion, mwa-áza M 3/4
 only, káka
 open for, -ziwúlwiila
 open tr, -yalúmuna (-yalúmwiini);
 -ziwúla (-ziwiidi)
 opportunity, laú 5/6
 or, yovó
 orange, láala M 5/6
 order, oólodi 9
 other, -ákkaka
 otherness, k-káka M ?14
 otter, mb-bakú-maaza 3/4
 ought, -fwete
 our(s), ps -eto
 outer skin, buúla 5/6
 outside, mm-bazí (M) 9
 own, -vwá (-vwiidi)
 be owned (by), -vúwa (kwa-) (-vwiilu)
 pail, k-katíni 7/8
 pain, nl-lúunzu M 3/4
 paint n, tínta/tiíta 5/6
 paint v, -vyéengesá (-vyeengeese)
 palm fibre cloth fringed at both ends,
 mm-baádi M 9/10
 palm of hand, mm-báanzala akóoko M 9/10
 palm tree (oil), bá M 5/6; yá M 5/6
 palm wine, ma-lavú 6
 papaya, ki-ikíla 7/8
 paper, papéele 9/10
 paraffin, m-phitílu 9
 parcel, f-fundá 7/8
 part, n-khúunku M 9/10; nn-daámbu 9/10
 pass (by), -vyóóká (-vyookele);
 -súunda (-suundidi)
 passport, nkkáanda andzila
 pastoralist, nt-twéedí M 1/2 & 3/4
 path, nd-zilá (M) 9/10
 patient (sick), mm-béevo M 9/10 & 1a/2
 pawpaw, ki-ikíla 7/8
 pay, -futá (-futídi)
 pea-bean, wa-ánu M 14
 peanut, ng-ubá (M) 9/10
 peel, buúla 5/6
 pen, lápi/lapí 9/10; lu-zála M 11/13
 pencil, lápi 9/10
 people (coll), nk-kaángu 3/4
 perhaps, naànga
 period of time, k-kólo M 7/8
 permission, ns-swá 3/4
 persevere, -kwámininá (-kwaminiini)
 persevere to the end (hence succeed),
 -fúlalalá (-fulaleele)
 person, mu-untú M 1/2
 perspiration, kyu-úfutá/kyu-úkusá M 7
 pharmacy, ndzó anlooóngo
 pick up, -boónga (-boóngele)
 picture, kí-mp-fwani-mpfwani 7/8
 pineapple, nánaázi M 5/6
 pit, wúlu M 5/6
 pity, n-khéenda M 9/10
 place, f-fulú 7/8; (for keeping)
 luúndilu 5/6
 plait, -zéka (-zekele)
 plank, bayá 5/6
 plant, -kúna (-kunini)
 plantain, di-n-khondó/di-n-khóndo 5/6
 plate, loónga 5/6
 play, -táamba (-taambidi)
 please, -yangídika (-yangidikidi)
 please do, eéti (after imper.)
 poison, mv-váangudí M 3/4
 pole, bayá 5/6
 Portugal, Pútulukaále M 9
 Portuguese language, ki-m-phutúku 7
 possess, -vwá (-vwiidi)
 possession, mm-bóongo M 9/10; v-vwá M
 15/6
 possessor (of quality), nk-kwá M 1/2
 post, koleéyo ?9
 pot, ki-inzú M 7/8
 pound, -tuúta (-tuútidí)
 power, ng-oló 10
 pray, -sáamba (-saambidi)
 prayer, s-sáambu M 7/8
 prepare, -kúbiká (-kubikidi)
 prepare for cultivation by slashing
 and burning, -keéba (-keebele)
 presentation, lu-súunzulú M 11/13
 prevent, -síma (-simini)

- profit, mf-fúnu M 3/4
profitable, -ámffunu
property, v-vwá M 15/6; mm-bóongo M 9/10
public, the, nk-kaángu 3/4
pull out, -naníka (-naníkini)
pupil, nl-longóki 1/2
pupil of eye, mwaán'adíisu
put, -syá (-siidi)
put for, -síilá
put on (clothes), -vwáatá (-vweete)
put on spit, -sóma (-somene)
question n, n-júvu M 9/10
question, ask, -yúvulá (-yuvwiidi)
question (matter), dya-ambú M 5/6 (ma-ambú)
question indicator, ee?
quickly, mu(na)-ndzáki
quite, kwa- + possessive stem
race, (lineage) kaandá M/kaánda 5/6
raffia, vúsu M 5
railway station, gaále 7/8
rain n, mb-vúla M 9/10; (let r. in, of roof) -nóka (-nokene)
rain v, -nóka (-nokene)
raise child, -lelá (-lelele)
rat, m-phúku M 9/10
reached, be, -lwaákiilwa (-lwaákiilu)
read, -táanga (-taangidi, -teenge)
realm, kí-mp-fumu 7/8
reason, k-kúma M 7/8
receive, -lwaákisa (-lwaákiisi); -táambulá (-taambwiidi)
receptacle, luúndilu 5/6
reception, n-tháambulú/n-tháambulwá M 9/10
recover from illness, recover health, -báka vviimpi, -sásuká (-sasukidi)
red, -ammbwáaki
red antelope, nt-sá M 9/10
redness, emm-bwáaki ?M 9
reed, mwi-ínga M 3/4
relieve of burden, -vévolá (-vevweele)
relieve of burden for, -vvévweelá
remain behind, -sáalá (-siidi)
remember, -súngamená (-sungameene)
remind, -súngamesá/-sungámesa (-sunga-meese); -teétola (-teétweele)
repeat, -landúlula (-landúlwiidi)
repeat for, -landúlwiila
reply, -vútulá mphútwiilú
reputation (good), z-zitú 14
request, -lóomba (-loombele)
rescue, -vulúza (-vulwiizi)
resource, kí-mb-vwaama 7
respect, -zitísa (-zitiisi)
respect each other, -zitázyaana
respectfulness, v-vúmi 14
rest, -vuúnda (-vuúndidi)
return an answer, -vútulá mphútwiilú
return intr, -vútuká (-vutukidi)
return thanks, -vútulá matóondo,
return tr, -vútulá (-vutwiidi)
rib, lu-baánzi 11/10 (mm-baánzi)
riches, kí-mb-vwaama 7
richness, ú-mb-vwaama 14
right (hand), lu-néne M 11
rind, buúla 5/6
ripen fully, -vyá (-viidi)
rise, -síkamá (-sikamene)
river, nk-kóko M 3/4
roast, -káanga (-kaangidi)
roof, nl-ludí 3/4
room [in house], súku M 5/6
rot, -wolá (-woléle)
rubbish, ma-tiiti M 6
rule over, -yáalá (-yaadidi)
run, -lundúmuka (-lundúmukini)
run away, -tíiná (-tiinini),
rush about, -dikúmuka (-dikúmukini)
sadness, n-tháantu ?M 9
Saturday, Kyá-nt-saabala 7 . sábadó)
save, -vulúza (-vulwiizi)
say to, -vóvesá (-voveese)
say: (he etc.) said that, okò vo
school, sikoóla 9/10
sea, kalúunga 5/6 (<kiMb); mb-bú M 3/4
search for, -vaáva (-vaávidi)
seat, k-kúunda 7/8
second, -a-zoóle
section, n-khúunku M 9/10
see, -móna (-mweene)
see each other, -mónaaná (-monaneene)
see to, -tála (-tadidi)
seed (esp. melon), mb-biiká M 3/4
seek, -vaáva (-vaávidi)
seize, -báka (-bakidi)
self, oc reflexive -ki-; -yi-; pr + kibeéne/kibeéni
sell, -téka(-tekele)
sell to/for, -tékelá (-tekeele)
send, -twíiká (-twiikidi)
serval cat, nd-zuzí 9/10
sesame, wa-angíla M 14

- set (of sun), -kúluká (-kulukidi)
 set up, -télamesá (-telameese)
 settle on, decide on -sikídisa
 (-sikídiisi)
 seven, crd & inv num nt-sámbwaádi
 seventh, -antsámbwaadi
 seventy, lu-sámbwaádi 11
 sew, -túunga (-tuungidi)
 shawl, kí-vunga 7/8
 she, sp/csp 1 o-, u-/w-; pr yaándi M;
 she who, dem & pr óyu; ndyoná; oná
 sheep, meéme 5/6
 shelf/ves, luúndilu 5/6
 shin, enk-kwáaku ?M 3/4; mv-vindíngi
 akúulu 3/4
 shine, -teéka (-teékele)
 shining, nk-kezími 3
 shirt, kí-n-khutú 7/8
 shoe, nt-sá(m)paatú M 9/10
 shop v, -tá mazáandu
 shop/s, ma-kazíinu 6
 short, -ánkhufi
 shortness, n-khúfi M 9
 should (have), -ádi
 should, -fwete
 shoulder, véembo M 5/6
 show, -kaamba (-kaambidi); -sóonga
 (-soongele)
 show e.o., -sóngazyaaná (-songazyeene)
 show to/for, -sóongelá (-soongeele)
 shred, -seésa (-seésele)
 sibling: elder, mp-háangi M 9/10 &
 1a/2; mm-búta M 9/10 & 1a/2;
 younger, mb-búunzi M 1/2; nl-leéke
 1/2 & 3/4
 sick person, mm-béevo M 9/10 & 1a/2
 sickness, y-yéelá M 15/6
 side, mm-béla 9; nn-daámbu 9/10
 sin, súmu M 5/6
 since, waawù vo; túuká
 sing, -yimbíla (-yimbíidi)
 sing for, -yimbídila (-yimbíidi)
 sir, mmbút(a) amúuntu; taáta 1a
 sister (elder), m-pháangi M 9/10 &
 1a/2; (younger, of woman) mb-búunzi
 M 1/2
 sit down, -kósoká (-kosokele)
 six, crd & inv num sáambanú
 sixth, -asáambanu
 size, n-néne M ?14
 skill, u-mm-baángu 14
 skin, nk-káanda M 3/4
 skirt, di-nt-sayá 5/6
 skull, v-valánganza 7/8
 sky, zúlu/zulú M 5
 slake thirst, vóond(a) evwiína
 small, -ánndweelo
 small, be, -kéevá (-keevele)
 small, very/too -kké
 smallness, nn-dwéelo M 9
 smart, -yáma (-yamini)
 smith, ng-aángula M 9/10 & 1a/2
 smoke n, fwóomó M 9
 smoke tobacco, -nwá fwóomó/éfwoomó
 snake, nyóka M 9/10
 so, waáu M pr 14
 so far, yakínu
 so that, kinumaána vó,
 soak tr, -yondéka (-yondékele)
 soap, sabúni 9
 society, ki-mb-vuká 7/8
 soft, become, -lebóka (-lebókele)
 soil, nt-tóto (M) 3/4
 sole of foot, t-táambi M 7/8
 some, -ákkaka
 some other, -áka M
 some such (manner), konsó ówu
 something like that, konsó ówu
 sometimes, eza(a)k' énthangwa
 somewhere, konsó óva/óku/ómu
 song, nk-kuúnga 3/4
 sore, m-phutá 9/10
 sore throat, ny-yámu álaka M 3/4
 sorrow, n-khéenda M 9/10
 sort, s-sé 7/8; m-philá 9/10
 south, yáanda M 5
 southern, -áyaanda
 spade, p-paáwu 7/8
 sparkling, nj-elémi 9
 speak, -tá (-teele); -vóva (-vovele)
 speak at/for, -vóvelá (-vovele)
 speak to, -téelá (-teelele <-tá);
 -vóvesá (-voveese)
 spectacles, ng-uúya 10
 speech, mv-vóvo M 3/4
 speed, nd-záki 9/10; ns-swaálu 3
 spine, lu-bása lwaníma M 11/13
 spit (for roasting) v, -sóma (-somene)
 spouse, nk-kazá 1/2
 spread, -yalá (-yadídi)
 spring (season), kí-n-thombo 7
 stand e.o. up, -télamesazyaana
 stand up, -télamá (-telamene)
 stand up tr, -télamesá (-telameese)

- star, n-thetéembwa 9/10
 start, -yá(n)tiká (-ya(n)tikidi);
 -yáantiká (-yaantikidi)
 start n., sína M 5/6
 stature, nt-téla M 3/4
 steep, -yondéka (-yondékele)
 still (adv), dyaáka
 sting intr, -yáma (-yamini)
 stomach, lu-kútu M 11/13; v-vumú 7/8
 stone, tádi M 5/6
 stop intr, -níngama (-níngamene)
 stop tr, -síma (-simini)
 store/s, ma-kazínu 6
 story, lu-saánsu 11/13
 strange, -amphiimpita
 strangeness, m-phiimpita 9
 stranger, nd-zeéza M 9/10 & 1a/2
 stream, kí-n-khokonkhoko 7/8
 strength, ng-oló 10
 string, ns-siínga 3/4
 strong, become, -kúamá (-kumamene)
 student, nl-longóki 1/2
 stupid, -akizowá
 stupidity, ki-zowá 7; u-zowá 14
 sturdy, become, -kúamá (-kumamene)
 succeed, -súunda (-suundidi)
 such-and-such, kingáandi
 sugar cane, mú-nt-se 3/4
 suitcase, n-khéla M 9/10
 sum, n-thálu M 9/10
 sun, ntháangwa M 1a
 Sunday, kyalumiíngu 7
 sunlight, mwi-íni M 3
 surpass, -súunda (-suundidi)
 sweat, kyu-úfutá M 7; kyu-úkusá M 7
 sweep, -kóomba (-koombele)
 sweet potato, vutá 5/6
 sweetcane, mú-nt-se 3/4
 swim, -t(á) omántsá
 swimming, má-nt-sa 6
 table, me-éza M 6
 take, (pick up) -boónga (-boóngele);
 (carry) -natá (-neéte)
 take by air, -tilúmuna (-tilúmwiini)
 take care, -kéba (-kebele)
 take offence, -báka mmbí
 take on a journey, -vitúla (-vitwiidi)
 tale of marvels, kí-m-pha 7/8
 talk, -vóva (-vovele); (converse)
 -mokéna (-mokéene)
 talk at/for, -vóvelá (-voveele)
 talk to, -vóvesá (-voveese); -mokésa
 (-mokéese)
 tall, -anndá
 tall, be, -lá
 task, s-sálu M 7/8
 teach, -loónga (-loóngele)
 teacher, nl-loóngi 1/2
 tear from eye, kí-nt-sanga 7/8; dí-nt-
 sanga 5/6
 tell, -sóonga (-soongele); -vóvesá
 (-voveese)
 tell stories, -samúna (-samwíini)
 tempt, -vukúmuna (-vukúmwiini)
 temptation, m-phúkumuní M 9/10
 ten, crd num, kúumí M 5/6; inv adj
 -kuumi
 tenth, -akúumi
 than, kemu- -ko
 thank, -tóonda (-toondele); -vútulá
 matóondo
 thanks, ma-tóondo M 6
 that (conj), vó/-vo
 that aforementioned, see that/those
 that is [to say], íssya vó
 that/those aforementioned, dem ndyoóyo
 1; woówo 2 & 3 & 14; myoómyo 4;
 dyoódyo 5; moómo 6; kyoókyo 7;
 yoóyo 8 & 9; zoózo 10; loólo 11;
 toóto 13; koóko 15 & 17; voóvo 16;
 moómo 18; fyoófyo 19
 that/those distant, dem ndyoóna 1;
 aána 2; wuúna 3 & 14; miína 4;
 diína 5; maána 6; kiína 7; yiína 8
 & 9; ziína 10; luúna 11; tuúna 13;
 kuúna 15 & 17; vaána 16; muúna 18;
 fiína 19
 that/those particular/very, dem
 ndyoóna 1, aána 2, waáwuna 3 & 14,
 myaámína 4, dyaádína 5, maámána 6;
 kyaákína 7; yaáyína 8 & 9; zaázína
 10; lwaáluna 11; twaátuna 13;
 kwaákuna 15 & 17; vaávána 16;
 mwaámuna 18; fyaáfína 19
 that/those which, dem & pr óyu 1; ówa
 2; ówu 3 & 14; émi 4; édi 5; óma
 6; éki 7; éyi 8 & 9; ézi 10; ólu
 11; ótu 13; óku 15 & 17; óva 16;
 ómu 18; éfi 19
 their(s), ps -au 2; -andi 1 & 3-19
 them, see it/them
 then, iboosí; ngà
 there, sp/csp va-,ve-/v- 16; ku-/kw-
 17; mu-/mw- 18; os -vo 16; -ko 17;

- mo 18; pr vaáu M 16; kwaáu M 17; mwaáu M 18; (distant), vaána 16; kuúna 17; muúna 18
- therefore, ozeévo
- therein (distant), muúna dem 18
- these, see this/these, that/those
- they, see it/they
- thigh, sína dyakúulu; táku M 5/6
- thing, l-lékwa M 7/8
- think, think about, -yiíndula (-yiíndwiidi)
- third, -atáatu
- thirst, vwiína 5
- thirty, ma-kúmatatú
- this/these, dem ndyoóyu 1; waáya 2; waáwu 3 & 14; myaámi 4; dyaádi 5; maá-ma 6; kyaáki 7; yaáyi 8 & 9; zaázi 10; lwaálu 11; twaátu 13; kwaáku 15 & 17; vaáva 16; mwaámu 18; fyaáfi 19
- this which, see that/those which
- this/these (which), see that/those
- those, see that/those
- those particular/very, see that/those particular/very
- thought, n-jiíndu 9/10
- three, crd num tátu; adj -tátu
- thresh, -buúnda (-buúndidi)
- throat, láka M 5/6
- throw, -túba (-tubidi)
- Thursday, Kya-yá 7
- thus, os -wo 14; pr waáu M 14; (like this) waáwu dem 14; (like that/this) woówo dem 14; (distant) wuúna dem 14
- ticket, t-tíki 7/8
- tie, -kaánga (-kaángidi)
- time (o'clock), óla 9/10
- time (period), k-kólo M 7/8
- time, n-tháangu/n-tháangwa M 9/10
- tin (metal), ma-nd-zanzá 6
- tire intr, get tired, -yoóya (-yoóyele)
- to, ku-; kuna-; (people) kwa-
- today, wu-únu (takes agreements of 7)
- toe, nlléembo amáalu M 3/4
- toenail, z-zála M 7/8
- tomorrow, mm-bazí (M) 9
- tongue, lu-bíni M 11/13
- too late, ntháangu ásaka
- tooth, di-ínu M 5/6 (me-éno)
- top, n-tháandu M 9
- total (sum), n-thálu M 9/10
- touch, -siimba (-siimbidi)
- trachea, mv-vúuvu álaka M 3/4; nttúutu álaka M 3/4
- trader, nk-kití 1/2 & 3/4
- train, kuúmbi 5/6
- trash, ma-tíiti M 6
- travel, -kaángala/-káangalá (-kaangeele); -kiyá (-kiyídi)
- travel in/by, -kángaleelá/-kángáleela
- traveller, nk-kiyí 1/2
- treat for illness, -wúka (-wukidi)
- treatment (medical), ma-wúku M 6
- tree, nt-tí M 3/4
- tree beans, nkhása zamádeezo
- tribe, kaandá M/kaánda 5/6
- trousers, mb-báti M 3
- truth, l-lúdi 7
- try, -téezá (-teezele)
- Tuesday, Kya-zóole 7
- turn into (become), -kítuká (-kitukidi)
- turn intr, -zékoká (-zekokele)
- twenty, ma-kúmoole
- twist, -syéeta (-syéetele)
- two, crd num zoóle; adj -óle M
- underneath, vaná-ntsi a-
- understand thoroughly, -viísá (-viisidi)
- unhappy, be, -móna nkhéenda
- until, yavanà/yevanà
- up, get, -síkamá (-sikamene)
- up to now, yakínu
- upstairs, kú-n-thaandu 17
- us, oc -tu-; pr yeéto M
- use n, mf-fúnu M 3/4
- use v, -sádilá (-sadiidi)
- useful, -ámffunu
- usually do, -lúta (-lutidi) aux
- vanish, -vilá (-vidídi)
- various others, -ákkaká-kaka
- vegetables (green), mb-vuúdila M 10
- very, beéni; see also much, indeed
- village, váta M 5/6
- villager, mwisí-váta
- visit, -kiyíla (-kiyídi); (for a short while) -kiíngula (-kiíngwiidi)
- visitor, nd-zeéza M 9/10 & 1a/2
- vocative pref, e-
- voice, nn-diínga 9/10
- waist, lu-kéto M 11/13
- wait for, -víingilá (-viingiidi)
- wake up, -síkamá (-sikamene)

- want for, -zólelá (-zoleele)
 want, n-khóondwa M 9
 warn, -lúukisá (-luukiisi)
 wash for, -sukwiila
 wash tr, -sukúla (-sukwiidi)
 water, ma-áza M 6
 watch, -tála (-tadidi)
 water (plants), -vuúngila (-vuúngiidi)
 water antelope, mb-vudí 9/10
 water lizard, mb-báambi amáaza M 3/4
 way, nd-zilá (M) 9/10
 way of dealing with, n-théeló M 9/10
 way of doing, n-théeló M 9/10
 way of going, nj-endélo 9//10
 way of knowing, nd-zayilu 9/10
 way of speaking, m-phóveló M 9/10
 way of travelling, n-khángaleeló M/
 n-khangáleelo 9/10
 way of working, nt-sádilú M 9/10
 we, sp/csp tu-/tw-; pr yeéto M
 wealth, kí-mb-vwaama 7
 wealthiness, ú-mb-vwaama 14
 wear, -vwáatá (-vweete)
 weave, -kúba (-kubidi)
 Wednesday, kya-táatu 7
 week, lu-míngu 11/13
 weep, -dilá (-dididi)
 welcome, -lwaákisa (-lwaákiisi) (lit.
 cause to arrive); táambulá
 (-taambwiidi)
 well, kyámbote
 well brought up, be, -saánsuka
 (-saánsukidi)
 well, do, -tóma (-tomene)
 wet, get, -yondálala (-yondáleele)
 what?, n-khí? M 9
 what kind [is it]?, nkhi amphilá?
 when [is it]?, nkhi ánthangwa?
 when, vaavà
 where, rp kuná 17; óku 17; vená/vaná
 16; (in) ómu 18
 where (is it)?, akwèyi?
 whether, kana
 which, rp ndyoná 1; (b)aná/(b)ená 2;
 uná 3 & 14; miná 4; diná 5; maná/
 mená 6; kiná 7; yiná 8 & 9; ziná 10;
 luná 11; tuná 13; kuná 15 & 17;
 vaná/vená 16; muná 18; finá 19
 which [is it]? nkhi a- ?
 whisker, nk-kéenje M 3/4
 white, -ammphéembe
 white hair, mb-vú M 9/10
 white of eye, nt-tungúnuunu 3/4
 whiteness, m-pheémbe 9
 who, (rp) ndyoná 1; (b)aná/(b)ená 2
 who(m)?, náni? M 1a/2a (aki-)
 whole, the, -awónso(no); mv-viimba 3
 wholeness, wo-ónso(no) M 14
 whose? -ánani?
 why?, ekkuma | nkhi?
 wide, become, -sáanzuká (-saanzukidi)
 wife, nk-kazá 1/2; nk-kéentó M 1/2
 will aux, -fwete
 will n, lu-zólo M 11
 win, -súunda (-suundidi)
 windpipe, mv-vúvu álaka M 3/4;
 nt-túutu álaka M 3/4
 winter, s-sívu M 7/8
 wisdom, ng-aángu 10
 wise, -angaángu
 wish, -zóla (-zolele)
 wish, lu-zólo M 11
 with, (instrument) muna- 18;
 (accompaniment) ye-/yo-
 with her/him/it, yaáandi; w. me, yaáme;
 w., yaáu; w. us, yeéto; w. you pl,
 yeéno; w. you sg, yaáku
 without, kemu- -ko
 woman, nk-kéentó M 1/2
 wonder, s-sívi M 7?
 wonderful, -amákuumbu; -ássivi
 word, dya-ambú M 5/6 (ma-ambú)
 work n, s-sálu M 7/8
 work v, -sála (-sadidi)
 workman, ns-sádi M 1/2
 world, nd-zá M 9/10
 would (have), -ádi
 wrap, kí-vunga 7/8
 wrap up, -zíinga (-ziingidi)
 wrist, nt-síngu akóoko
 write, -sóneká (-sonekene)
 write for/to, -sónekená (-sonekeene)
 writing, s-sóno M 7/8
 yam, k-kwá 7/8
 yard, kya-ána M 7/8; y-yáanzala M 7/8
 year, mv-vú M 3/4 yes, eélo, ingeta
 yesterday, ma-zóono M 6; day before
 y., ma-zuúzi 6
 you pl, sp/csp nu-/nw-; oc -nu-; pr
 yeéno M
 you sg, sp/csp o-,u-/o-; os -G-; pr
 ngéye
 young child, kí-nn-dende 7/8
 young man, tokó 5/6

young person, nl-leéke 1/2 your(s) pl, ps -eno
 younger sibling (of same sex as your(s) sg, ps -aku
 speaker), mb-búunzi M 1/2; nl-leéke youth, tokó 5/6
 1/2 & 3/4

BIBLIOGRAPHY

This is a very selective bibliography, since most modern studies of Angolan Kongo are published in Portuguese, while those on Zairean Kongo are predominantly in French, Nederlands or Swedish. These will not be included, except for a few very important works.

The works most readily available to English speakers are:

- BENTLEY, W.Holman 1887. Dictionary and Grammar of the Kongo Language. London, Baptist Missionary Society.
 ----- 1895. Appendix to the Dictionary and Grammar of the Kongo Language. London, BMS & Kegan Paul, Trench, Trübner & Co.
 Both volumes republished 1967 by Gregg, Farnborough.

Bentley did not mark tone, and used different systems of orthography and of noun class numeration. The following notes may be useful:

1. No vowel length shown: -sáalá 'stay' and -sála 'work' both appear as Saala.
2. The sequences wV and yV are often spelt uV and iV, thus, Diambu for dyaambú 'word, matter' and -lwaáka 'arrive' as Luaka.
3. It is clear from the Grammar that Bentley recognized at least two of the three kinds of nasal-consonant sequence, but did not distinguish between them in his orthography, hence mvvú 'year' and mbvú 'white hair' are both Mvu, and ntsá 'antelope' and nssá 'retinue' are both Nsa.
4. Gemination is not recognized: Vangu stands for both váangu 'action' and vváangu 'creature'.
5. The palatal voiced stop is spelt g: Ngindu for njiíndu 'thought'.
6. In the 1885 work only, i.e., not in the Appendix, si is spelt xi and zi is ji. This reflects a pronunciation used by some speakers (and also reflects the Portuguese way of spelling these sounds). Thus Nxi = ntsi, Jitu = zziú.
7. Nouns in the dictionary are given under first letter of prefix, not of stem; thus Nlele (nl-léle) is under N, and Kiese (kye-ése) under K. The exception is (our) Class 5, which is shown with the IV e- attached: Evuta (vutá).
8. There follows a 'conversion table' for the noun classes, Bentley's numeration in the lefthand column, and the modern Bleek-Meinhof in the righthand column:

<u>Bentley</u>	<u>Modern</u>	<u>Bentley</u>	<u>Modern</u>
1	1/2	9	15/6
2	9/10	10	11/13
3	3/4	11	11/13 & others
4	3/4	12	14
5	7/8	13	14/6
6	7/8	14	16,6,18,4
7	5/6	15	19,8
8	5/6		

Several classes appear more than once in Bentley's system, since he distinguished classes on the basis of prefix, as well as agreement patterns. Class 7 nouns with the 'augment prefix' ki- are in his 'Class 5', while those with gemination are in 'Class 6'. The locatives are treated separately, and not numbered. Despite the necessity of making these adjustments, it is very worth while to consult Bentley's work. The following is the most important dictionary published this century, containing some 70,000 entries, hence we include it here, despite its being in French:

LAMAN, K.E. 1936. Dictionnaire kikongo-français. Brussels, Falk files for the Royal Belgian Colonial Institute.

Laman wrote several other works on the Kongo language and people, but relating to Zairean forms rather than Angolan. Among Portuguese publications, the following is included:

da SILVA MAIA, P. António 1961. Dicionário Complementar Português-Kimbundu-Kikongo. Cucujães, the author.

This uses an orthography virtually identical to that of Bentley. For a list of works by Swedish writers, consult the following (itself in French):

SODERBERG, Bertil & WIDMAN, Ragnar 1978. Publications en kikongo. Uppsala, Scandinavian Institute for African Studies.

The following has a summary in English, and though it relates to a Zairean dialect, much is applicable to Zombo:

DAELEMAN, J. 1966. Morfologie van naamwoord en werkwoord in het Kongo (Ntandu) met ontleding van het foneemstelsel. University of Leiden.

The authors of the present course have in preparation the following materials for the Zombo dialect:

1. Introductory Kongo Reader. Thirteen passages with parallel English translation, grammatical sketch, annotations and glossary. Ms 223pp.
2. Ntšaāsuka yenndongóka zamwisi-Kóongo (Upbringing and Education of a Kongo). Text with parallel translation, annotations and glossary. Ms. 208pp.

Recordings of all material will be available.

