

NKIKU MIA NDIINGA KIKONGO

KIKONGO GRAMMAR

Gramática Kikongo

Kikongo grammar

Grammaire kikongo

Kikongo Grammatik

William Holman Bentley
1855 to 1905
Baptist Missionary Society
Congo

William Holman Bentley was a Baptist Missionary Society (BMS) missionary in the Congo. Bentley was born at Sudbury, Suffolk, England, where his father was a Baptist minister. He worked as a bank clerk before being accepted by the BMS for its new Congo mission. He sailed for the Congo (Zaire) in April 1879 in the company of Thomas and Minnie Comber, H. E. Crudgington, and J. S. Hartland. In January 1881, Bentley and Crudgington became the first Europeans to establish a route inland from the mouth of the Congo to Stanley Pool, where modern Kinshasa is situated. In 1884, Bentley returned to England on a furlough. He took with him a Congolese assistant, Nlemvo, who worked with him on the compilation of the *Dictionary and Grammar of the Kongo Language* (1887), a work still used today. During this furlough he married Hendrina Margo Kloekers. Bentley returned to the Congo in 1886 to assume responsibility for a station on the upper river, but the death of Thomas Comber in 1887 diverted him to Ngombe Lutete among the Bakongo people. There Bentley remained, nurturing the growth of the Kongo church and devoting his linguistic expertise to the translation of the New Testament into Kikongo, which was completed in 1893. He also translated Genesis, Proverbs, and part of the Psalms. For these achievements he was awarded an honorary doctorate of divinity by the University of Glasgow. He died in Bristol.

Brian Stanley (source: www.dacb.org)

Nsongelo

Malongi ma Ndonga Madungu:

Kinkulu i kinvuama!... Evo vilakene kinkulu kiaku ngeye muntu ladidi(vididi) kwaku i siavo “mfwanga za ndundu ye mbaka...” Kitukidi muntu wa mpamba kikilu. Ulenda kala vo, u mvuama yevo nkwa ngangu kansi evo ngeye muntu luvila lwaku ku zeye yo ko, muna ki ntinu kia bana ba Kongo dia Ntontela muntu kuzitisa nkatu. Muna tandu a nkaka zeto e muntu evo kazeye luvila lwandi ko, e wantu a nyindula, ye vova vo: “e ndiona muntu nanga sumbwa ka sumbwa(wayi); isia vo nzenza, ku nsi a nda katuka ka mwana Kongo dia Ntontela ko”.

Tutondele wawu vo e nding’eto kayi vila ko. E vo ngeye u mwana Kongo dia Ntontele, tuku dodokele mpasi vo watoma kebanga e nding’eto, tanini yo, ye toma tumba bena be zolanga fwasa(be fwasanga) ye soba(be sobanga) e nding’eto; Sunguna kuntu vo e nkumbu zeto za mbote za tuvana mase ye ngudi zeto. Tufueti toma yo tanini; ye nwanina yo muna kibakala...: “ye nzala, ye meno meto...”

Mind the nasal consonant

Note: by omitting or ignoring “M” or/and “N” you will be redefining nouns, verbs etc.. thus redefining kikongo language itself. Will you please make an effort to preserve the kikongo grammar as it was originally set up by the honourable Mr. NLEMVO in 1887 ?

Kikongo language, as any other language deserves a “linguist

respect". Hole is not the same word as Whole; Night is not the same word as Knight. The list of words sounding alike, is very long in English language. Although they share the same pronunciation, each word has different meaning.

Kikongo language top linguist was the honourable Mr("nkaka"). João Nlemvo. [*To Bakongo people Mr. Nlemvo is their William Shakespeare(Brits); pour le Bakongo, Mr. Nlemvo c'est l'équivalent de Jean-Baptiste Poquelin "Molière" (les Gaulois); para nós Bakongo, o senhor Nlemvo é o nosso Luís Vaz de Camões(Os Lusos)*].

Please when/if in doubt please check words again the original William Bentley's text online at:
<http://www.archive.org/details/dictionarygramma00bentuoft>

Note: **Kib** = Kibokolo; **Bako** = San Salvador; **Solongo** = Soyo; **P** = Portuguese; **Zombo** = Makela do Zombo

The Bakongo Research Institute

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ⁱ A fictional character created by tata Andre Massaki Ndomikolayi www.andremassaki.org in the 1970's. "Nki a kuma yavanin'e nkumbu a Ndonga Madungu muna malongi mame? Vena ye kuma. Muna vata dieto (Mbanza Lembe, ku Angola) i mwakala nkeno mosi wandwenga, wazayi, wantona, ndiona walwakiIwanga kwa bantu bampila mu mpila mu vuvu kia tambula ndwengoso kwa yandi. Mu luyindulu Iwa nkumbu andi ye salu kina kasala muna zunga kieto, i kuma yabanzila vo nkumbu andi yafwana kikilu mu bakw'e tezo." Quote from his book: **Malongi Ma Mama Ndonga Madungu**(1977), published by Cedi(Centre Protestant d'Editions et de Diffusion. B.P 11.398, Kinshasa I, République du Zaïre)

Tata Massaki was born in Kikaka(Kisemo) village; in Makela do Zombo county, in The Republic of Angola on 25 February 1923 ;He is Muzombo top writer(9 titles) of his generation and was the FIRST journalist/presenter and editor of the FIRST Christian program(Congo Baptist church news) ever broadcast on the D. R. of Congo National radio from 1958 to 1968. He was at the same time Swedish Mission Magazine(Messenger of Peace) correspondent and editor of "The Congolese Voice"(a magazine that dealt with political, social & cultural issues).

He and mama Ntantani Massaki(his wife)lived and worked in Austria with Walter Trobisch the founder of the Family Life Mission www.familylifemission.org and returned to Angola in early 1980's. He refused an offer to become the organization representative to the US, because he wanted to assist his own people (Angolans) in matters related to family, indeed he was a mentor to young people, mainly Christian youth. In Angola he setup and worked for the same organization until his retirement and now lives in Viana (Luanda).

APPENDIX
TO THE
GRAMMAR AND SYNTAX

GRAMMAR

pronounced as *w* before it, which is never the case ; it is always *nzo zole*, *two houses*, not *nzo ezole*.

This principle is seen in other cases also, when a final *i* is pronounced as *e* before a word having a consonant initial ; thus :

Mwana-zumba, *a bastard*, is pronounced *mwane-zumba*.

e FINAL.

E final does not elide before a word having an initial *e*. The only exception to this rule are the monosyllables *se*, *ne*, *nze*, *ke*, *ye*, and *e* standing alone as a Particle, these do elide before *a* and *e* ; also the *e* final of *ese*, *a father*, elides before the initial *a* and *e* of the Personal Pronouns.

S' anunu,	<i>they are now old, for</i>	se anunu.
S' asumuki	<i>they are now shiners, for</i>	se asumuki
S' ekwendanga	<i>he is going, for</i>	se ekwendanga
N' esi nsi ame	<i>like my countrymen, for</i>	ne esi nsi ame
N' akw' ame	<i>like my people, for</i>	ne akwa ame
K' akw' ame ko	<i>not my people, for</i>	akwa ame ko
K' evata di ame ko	<i>not my town, for</i>	ke evata di ame ko

Kw' es' andi	<i>To his father, for</i>	kwa ese andi
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-se FINAL.

-se final, in nouns, is often pronounced as shi, in some districts, when followed by an initial a or e.

Ndoshi au	<i>their presence, for</i>	ndose an
Munshi ame	<i>my sugar-cane, for</i>	munse ame

e INITIAL.

E initial elides *after the Article o*, which is sometimes placed before it, in treating the Noun of which it is the initial as a Noun of the First Class.

O' yakal a (eyakal a) : the man.

O' zi na (ezi na) : the corpse, *thus euphemistically spoken of*.

E initial also elides *after the O final of konso*, any (except the e of esi), and after the i *final of mwi si*, an inhabitant.

Konso' vata : any town.

Konso' yakal a : any man.

Mwi si' vata : a man of the town.

Mwi si' kanda : one of the clan.

E initial elides *after the Personal Pronouns, and the Demonstrative Pronominal Particles i and u*.

<i>Pers. Pron.</i>	Oyandi 'baba :	he, the dumb man.
	Omono' kesa di andi :	I, who am one of his soldiers
	Nge' toko :	you, young man.
<i>Pos. Pron.</i>	Edi ame' vata	my own town.
	Edi aku' bul uku	your own donkey.
	Edi andi 'meme :	his sheep.
	Edi eto' si ki lu :	our drum.
	Edi eno' sau :	your ferry.
	Edi au' yembe :	their pigeon.
<i>Dem. Pronl. Parts.</i>	Kadi u' baba :	for you are dumb.
	I' vata di di :	this is the town.

E initial does not elide after the Conjunction **OVO**, *or, if*, although it does elide after the Locative, **OVO**, *on* (second pos.).

Ovo' teva di aku : on your mat.
Ovo evata di kweme : if the town is burnt.

O INITIAL.

O initial (prefix to the verb in the second and third pers. sing.) elides after the Demonstrative Pronominal Particle **i** and **se**.

I' kwendel 'o mbazi :
That is why you must go to-morrow.

Mfumu yandi ki beni i 'si nga kwi za :
The Lord Himself shall come.

Owau se' ti ni ni :
Now he has run away.

Owau se 'vovel e wo :
Now you have said it.
Owau se' mon' e mpasi :
Now you will have trouble.

Yandi i 'vi tidi e lekwa yawonsoho :
He was before all things.

O FINAL.

final in the Objective Pronouns, **mi o**, **ki o**, **di o**, **no** (that is to say, in those compounded with i), elides before the Interrogative and Impatient Interjection, **e**

Nga sumba nsumba ki' e?
Shall I buy it then?

Unu tukesa mi' e?
Shall we fell them to-day?

Nusolwel e fi' e?
Have you found it?

Ozevo simbadi' e!
Hold it then!

In the case of the other Objective Pronouns it does not elide.

Onata zo e?
Will you carry them

Mbonga lo e?
May I take it?

O FINAL.

o final in **yo** elides before the prefix **o** of Pronouns.

Y' omame masa mpe:
And my corn too.

EUPHONIC INFLUENCE.

A further instance of the remote euphonic influence noted on page 525 is found in the word **menena**, Applied Form of **-ina**, *to be*, 3rd pers. pl. 8th class, instead of **meni na**.

o **mankondo** **mama**, **adi eyi** **menena** **e** **mbwaki**?
Why are these plantains red?

Its natural form would be **ma-ini na**, which contracts (p. 524) into **meni na**; but the resultant **e** of the prefix **me-** causes a further change, and the second **i** becomes **e**, **menena**; so that Euphonic Law reduces **ma-ini na** to **menena**.

In some Bantu languages, such as Se-Chuana, the consonantal and other changes due to Euphony are far more numerous and complicated than in Kongo.

CONTRACTI ONS.

There are a few well-known contracted words among the Bantu languages, such as **nkento**, *a woman*, from **nkazi ntu**, or **nkazi muntu**, which is found as **omukazendu** in Herero (Damara-land).

Nkul ùntu, *an elder*, from **nkul u-muntu**, is another instance; the irregular accent being thus accounted for.

Nzo, *a house*, is found as **ndaku** in the language of the Bangala (Ba-iboko). Otherwise there is not much evidence of contraction in Kongo words.

There are a few instances of such influence at work on reduplicated words; thus, **e kamba-kamba**, *borne by many*, is found also as **e kakamba**.

The Bakongo also often contract in the case of reduplicated numerals; thus they will say **ta-tatu** instead of **tatu-tatu**, *three each*; and **zo-zole** for **zole-zole**, *two each*, and so on.

Nonòno, *a number of tiny spots*, is a contraction of **nono-nòno**, from **nona**, *to pick up*.

THE NOUN.

DERIVATIVE NOUNS.

THE TWELFTH DERIVATIVE.

When the Simple Form of the Verb [**lu...u** (**luvangu**)] is the basis of the construction of this Derivative, it is active in its meaning.

When it is formed from the Applied Form of the Verb [**lu...ilu** (**luvangilu**)] the Noun has a passive meaning; it may, however, be so formed to convey the idea of the Applied Form, and indicate a means of accomplishing.

Simple Form. **Luvangu** : the manufacture, how they make.

Applied Form. **Luvangilu** : the manufacture, how it is made.

The Eleventh Derivative denotes *a manner, an act, a doing*; or with the sense of the Applied Form, *what it is made for*.

The Twelfth Derivative, *a process, or a purpose for which*.

11th Der. **Mpanga** : a making.
Mpangwa : a being made.

12th Der. **Luvangu** : the process of making.
Luvangilu : the process of being made, *or* the purpose for which it is made (the being made for).

Often it is not possible to trace these ideas, and where this form is used, it appears to be adopted as a convenient form to express the abstract idea of the general performance of the action indicated by the root. The eleventh would indicate a specific act; the twelfth the act generally.

THE FIFTEENTH DERIVATIVE.

The Prefixes **ki-** and **u-** used in the construction of this form, are sometimes necessarily applied to a Compound Noun, or to a Noun qualified by some word or clause ; in such case the Prefix is not applied to the qualifying word or clause. Thus, from **mbuta a makesa**, *captain of soldiers*, comes **kimbuta a makesa**, *a captaincy of soldiers*, not **kimbuta kia makesa**, which would mean the captaincy of soldiers in another sense, namely, the superiority of soldiers over ordinary civilians ; so that in this instance, **mbuta a makesa** is the idea to which the **ki-** is to be applied, so **mbuta-a-makesa** is treated as a Compound Noun, and receives its Prefix accordingly. Any further qualifying word receives the Prefix also.

E kimbuta-a-makesa kiame kikatwiliu:
My captaincy has been taken away.

Ki mwana-a-Nzambi ki andi :
His Sonship with God.

This construction is further referred to in this Appendix, in the Syntax, under " The Subject, Compound Nouns. "

THE SEVENTEENTH DERIVATIVE.

The Prefix *fi-* is applied to any Prefix of the Noun to which it is applied.

Fi lukaya : a tiny leaf.
Fi kinutu : a tiny coat.
Fi dinkondo : a tiny plantain.

THE TWENTY-FIRST DERIVATIVE.

This Derivative, which follows properly on the Seventh, is formed by adding *ilu, elo, inu, or eno* to the Verb Stem, according to its Conjugation. It expresses, not the thing which was the instrument of the performance of the action, as the Seventh does, but the *means, opportunity, circumstances, excuse, reason, manner, and method*. This Derivative is a sixth class Noun.

Baka, to catch ; **baki lu,** an opportunity or excuse for catching.

Kwenda, to go ; yendelo, a reason for going.

Vova, to say ; vovelo, a chance or reason for saying.

CLASSIFICATION OF NOUNS.

Nouns bearing the Prefix **ne-**, retain either their original class, or become first class Nouns ; thus, from **nunu** (cl. 4), *an old man*, comes, **nenunu** (cl. 1 and 4), *a very old man*, or as a first class Noun making its plural in **anenunu**, or **akinenunu**.

FORMATION OF THE PLURAL.

Nouns in **mu-**, which make the Plural in **miu-**, are accented on the **u** of the **mu-**, because the **u** is radical, hence also its persistence in the Plural.

The rule therefore stands thus : All Nouns in **mu-**, which take the accent on the **mu-**, form the Plural in **miu-**. The instances quoted on page 546 will serve to illustrate this. **Mungùla**, *warmth*, might be expected to take its accent on the second syllable as though **nmngùla**, but as the accent is on the first syllable, it is clear that the **u** is radical, and that the word is a contraction of **mu + ùngula**, and its Plural is therefore **mi + ùngula = mi ùngula**.

REDUPLICATED NOUNS.

The Reduplication of Nouns in the formation of the Diminutive forms, the Sixteenth and Seventeenth Derivatives, is explained on pages 535-537. Nouns are also reduplicated to give a partitive idea ; thus, **mbel e**, *a knife*; **mbel e-mbel e**, *a knife each*.

Babaki di ki mbundi -ki mbundi :
They received each of them a piece of cloth.

Ubavana mbel e-mbel e ye mpu-mpu :
Give them each a knife and a hat.

ADJECTIVES.

page 563, under the word **-nkwa**, *possessing, having*, some sentences are given illustrating the usage and concord of the word ; while they are useful for that purpose, they are inappropriate, for **-nkwa** is only used where the possession is an acquirement, or a changed condition, and not an original or normal condition or possession. So that it is correct to speak of those whose hair has become grey as **akwa mvu**, for their hair was once of another colour ; but it is not correct to speak of black people as **akwa ndombe**, for that is their normal colour, and as there is no change in that respect, **nkwa** or **akwa** cannot be used.

So, too, the sentences as to *black-haired goats*, and *white-flowering trees* are inappropriate for the same reason, such being their natural condition ; **akwa nzala** is a correct expression, for that should scarcely be a permanent or normal condition.

QUANTITATIVE ADJECTIVES.

-ingi, -ayingi

When **-ngi** and **ayingi** are used intensively or emphatically without the Nouns they qualify, they take the Prefix proper to

the Noun with which they agree and prefaced to that, the Article, in all but the first class.

<i>Class: -</i>	2	3&4	5&6	7&8	9
<i>Sing.</i>	Eyi ngi Eyayi ngi	owi ngi Owayi ngi	Eki ngi Eki ayi ngi	Edi ngi Edi ayi ngi	okwi ngi okwayi ngi
<i>Plur.</i>	Ezi ngi Ezayi ngi	Emi ngi Emi ayi ngi	Eyi ngi Eyayi ngi	Omengi Omayi ngi	omengi omayi ngi
<i>Class: -</i>	10&11	12	13`	14	15
<i>Sing.</i>	Oi ui ngi Oiuayi ngi	Owi ngi Owayi ngi	Owi ngi Owai ngi	Ovi ngi Ovayi ngi	efi ngi efi ayi ngi
<i>Plur.</i>	Otwi ngi Otwayi ngi	Owi ngi Owayi ngi	Omengi Omayi ngi	omwi ngi omwayi ngi	

Konso ona obaki di eyi ngi :
Any one who has obtained many.

Awana bel ongwa omayi ngi (or omengi):
Those who were taught many things.

Ovo bawi di edi ngi :
If they heard much.

-awonso, -awonso
-awonso, -awonso.

all, every, every one, each, each one, the whole of them, all of them, the lot, the whole.

These Adjectives are derived from the root onso, and might perhaps be more properly written -au onso, as in the case of the other word for all, -au ekulu.

All the things : *Iekwa yau ekulu, or Iekwa yau onso*. The form **awonso** has, however, been preferred. This derivation accounts for an apparent irregularity in these Adjectives from **onso** ; for when used in the singular, as an equivalent of *the whole*, only the Secondary Form is used.

E nzo yawonso (or yau ekulu) nsongoni a nkutu :
The whole house was nothing but driver ants (full of them).

nti wawonso uwumini :
The whole tree is dry.

The plural of the Secondary Form being identical with the plural of the Primary Form, this distinction in the plural is not noticeable ; it is only apparent in the singular, and even then only in Classes j, 2, 3, and 4.

In the Secondary Form of the plural of the first class there are two forms, **awonso**, or **yawonso**; the **y** is not characteristic of the plural of the first class, but it is clearly **yau onso**, and goes to further establish the above conclusion as to the derivation of **-awonso**.

wantu awonso bazolele o kwenda:
All the people want to go.

Yawonso akwa masumu :
All are guilty.

Konso, *any, each*, is most probably derived from the same root, **onso** ; being a contraction of **ku-onso**.

Ki beni .

Ki beni must be classed as an Indeclinable Adjective ; its prime sense is, *usual, ordinary, customary, in general use, regular, normal*.

O mwatu ki beni :
The ordinary clothing.

Nwi za muna lumbu ki beni ki a nlongo:

Come on the regular day for medicine.

I etona ki beni dia wi vwa wau:
This is the normal colour of these mushrooms.

When used with the Personal Pronouns, it is expressed in English by the Suffix *-self*, or with the Possessive Pronouns by *own*.

Kwi za kekwi za yandi ki beni :
He himself is coming.

Yeno ki beni nuvo ve wo:
You, your own selves said so.

E nzo andi ki beni mpe ividi :
His own house too is burnt.

Bakutumwini onlele ame ki beni :
They took away my own cloth.

SECONDARY NUMERALS, DEMONSTRATIVE FORM.

There is a Demonstrative Form of the Secondary Numerals from 1-9, which is made by prefixing the Article (proper to its class) to the Secondary Form; the sense thus imparted is that of the emphasized Definite Article before a Numeral, in English ; thus :-

Primary. **Nzo zole zambote :** Two good houses.

Secondary. **Zi zole zambote :** Two are good ; *or*, two good ones.

<i>Demostrative.</i>		The two are good; <i>or</i> , two good ones.
	Ezi zole zambote:	
<i>Secondary.</i>		

When the Article is applied to Prefixes having a vowel initial, the Semi vowels, **w** or **y**, intervene between the Article and the Prefix ; **w** before **u**, and **y** before **i**.

e + i mosi	becomes	eyi mosi	one of them, the one.
E + i tatu	becomes	eyi tatu,	three of them, the three
O + utanu	becomes	owutanu,	five of them, the five

Muna nkombo zame, bonga zi zole, ezi zole zakondwa e mpaka,
ke zau ko :
From among my goats, take two ; the two without horns, not those.

Ke tusolwela e lekwa yaku yawonso ko, kansi eyi tanu oyiki di,
i yau yi yi :
We have not found all your things, but here are the five you mentioned.

The sense of a *certain* (one, two, &c.) *in particular*, is also implied by this form.

Twela ye mfumu eyi mosi, Kumpaya :
We went with a certain chief (named) Kumpaya.

Muna evata edi mosi mubwi di e diambu di a kutuluki sa:
Something happened in a certain town to warn us.

E di nkondo edi mosi :
A certain plantain.

muntu omosi :
A certain man.

In the case of the Numerals from 10 upwards, the Numerals mentioned become Nouns, and precede.

makumole ma wantu:
The 20 men.

mazunda mole ye nkama tatu za ngombe kafutiswa :
The 2,300 cattle which he had to pay.

O nzole.

There is another secondary form of the Numeral two, in the 1st class, o nzole, a couple, two; it is a noun of the 4th class. It is also used of living creatures.

O nzole wina muna nzo wau:
Two are in the house now.

Ye and yo in joining Numerals.

The Conjunctions used in joining *tens, hundreds, and thousands*, are *ye* and *yo*, according to the class of the Numeral following. The *ye* before the Numerals bearing the Prefixes *ma-* and *lu-*, on pp. 572 and 573, are errata.

Matadi nkama yo makumatanu yo mematatu:
153 stones.

THE PRONOUN.

SUBJECTIVE PRONOMINAL PREFIXES.

FIRST PERSON SINGULAR.

The Subjective Pronominal Prefix of the first person singular is the heavy nasal, *m or n*, in the present indefinite indicative ; but in the present perfect indicative and future indefinite subjunctive, it is the light nasal.

<i>Pres. indef. indic.</i>		<i>Pres. perf. indic.</i>		<i>Fut. Indef. Subj.</i>	
nyambul a,	I leave;	ngyambwi di ,	I left;	Ngyambul a,	that I may leave.
nwanda,	I strike;	ngwende,	I struck;	ngwanda,	that I may strike.
ni anda,	I follow;	ndende,	I followed;	ndanda,	that I may follow.
Nata,	I carry;	ndete,	I carried;	ndata,	that I may carry.
Nsumba,	I buy;	nsumbi di ,	I bought;	Nsumba,	That I may buy.

In applying the Pronominal Prefix of the 1st person singular to the Adjective (see p. 578), there are two forms in the Negative, *kianene ko*, and *ki wanene ko*, *I am not great*.

THIRD PERSON SINGULAR AND PLURAL.

The Prefixes, *e-* and *ke-*, of the 3rd person singular, are used indiscriminately, so also *a-* and *ka-* ; but *e-* is also an alternative of *be-* in the 3rd person plural ; so is *a-* of *ba-*. It follows, then, that the shortest forms of the singular and plural are identical ; this is confusing, and it is therefore advisable to use the full forms, *ke-*, *ka-*, *be-*, *ba-*, to avoid all obscurity, and especially so since these forms are used much more widely through the country. It is true that

ka-, Positive, is identical with the **ka-** of the Unnatural Negative (p. 607); but there is an accent on the latter **ka-**, which effectively distinguishes it.

Kavîla, he perished ; **kàvîla**, that he may not perish.

It is necessary to choose between the forms in adopting a style, and the full forms are preferable for the above reasons ; they are, however, used indiscriminately, in the same sentence, by the natives of San Salvador and its neighbourhood.

THIRD PERSON SINGULAR, e- OR ka-.

On page 647 it is noted that when a personal subject, or its pronoun, is mentioned immediately before a Verb in the third person, the Pronominal Prefix is **o** or **w** (before a vowel) ; when the subject is not mentioned immediately before the Verb, and the Prefix is its only representative, **ke-**, **e-**, **ka-**, or **a-** used.

This may serve as a general rule, but further study reveals the following more precise rules. The Prefix **o-** or **w-** (before a vowel), or **u-** immediately before an Objective Pronominal Prefix, is, for convenience in treating the subject, here referred to as the Prefix in **o** ; while the Prefixes **ke-** or **e-**, **ka** or **a-**, are referred to as the Prefix in **k**.

I. When the Subject immediately precedes the Predicate, or even when it is absent, the Prefix in **o-** is used, in a simple statement.

O nleke aku osasuki di :
Your boy has recovered.

O muntu, ona bayi ki di , ofwi di :
The man they mentioned is dead.

Wi na kwandi muna nzo andi :

He is in his house.

Ke diambu ko, wenda kwandi :
Never mind, he may go.

Ofongel e vana ezandu :
He sat on the market place.

2. When the Object precedes the Verb, the Prefix **in k** is used, unless the Object is further represented by an Objective Pronominal Prefix, or an Objective Pronoun after the Verb, in which case the Prefix is **0**.

Mbi zi kasumbi di :
He has bought some meat.

Nzo andi kazolele o tunga:
He wants to build his house.

Ntete andi kayekekele muna nzo:
He set his carrier's basket up against the house.

Mwana andi kezi di wuki sa :
He has come to have his child medically treated.

Ki nkutu ki aku kewomalanga :
He is ironing your coat.

Edi kabenze vo tukwenda :
He thought that we were going (*lit.* this he thought, that, &c.).

Edi kavovele vo mbazi betala kio :
He said that they should see it to-morrow.

Edi kazolele, kenda o unu :
He wants to go to-day.

Where the Object is further represented.

E kuma kadi, o nkanda ame osumbi di wo :
Because he bought my book.

E nzo andi ki beni oyokel e yo :
He burnt his own house.
Okalokala, e ntumbu, osolwel e yo :
At length he found the needle.
mwana andi ki beni , umvondel e :
He killed his own child.

3. When the Verb is preceded by its own Infinitive Noun, the Prefix is always in k.

Kwi za kekwi za :
He is coming.

Yel a keyel anga ki ki lu:
He is very sick.

Teka keteka kio o mbatu :
He will sell it later on in the day.

4. The Interrogative Pronouns, *aweyi* , *adi eyi* , *ameyi* , &c. , *nki* , *nki a* , *kwa* , require the Prefix in k.

Aweyi kavovel e ?
What did he say ?

Nki kasumbi di ?
What has he bought ?

Nki a muntu kabokel e?
What man did he call ?

5. When a Subjunctive Clause is brought in by *VO* or *OVO*, *that*; or when it is understood, the Prefix in k is used ; but when the Clause introduced is in the Indicative Mood, the Prefix in o is used.

Subjunctive.

Nzol el e vo kenda :

I wish that he should go.

Tuvovela vo keza:

We said that he should come.

Edi bavovela vo kenda o mbazi :

They said that he should go to-morrow.

Edi tuzolele katoma kio nata:

What we want is that he should carry it carefully.

Utulombela o nswa, ovo, kenda:

He asked of us permission to go (that he might go).

Indicative.

Edi bavovela vo, okwenda o mbazi :

They said that he will go to-morrow.

Nzolele kala vwendwa, kansi owau e ntangwa isakidi:

I wish that he had gone, but now it is too late.

Edi tubenze otoma kio nata:

We thought that he would carry it carefully.

6. The normal position of an Adverb or Adverbial Clause is following its Verb, and when it so appears, the Verb takes the Prefix in 0 (unless some other rule supervenes to the contrary). There are, however, some Adverbs which always precede their Verb, and when they are thus in their normal position, preceding the Verb, they also are followed by the Prefix in 0. The following are the Adverbs referred to: *i bosi, deke, kasi kila, kosi, kole, nanga, nangi, nangu (perhaps), okalokala, e elelo, e ntete, oku kwakwendewa, oku kwakwiziwa, oku kwatukwa*, and other variations of these last three Adverbs.

There are other Adverbs which precede their Verb, and also cause it to assume the Applied Form; these induce the Prefix in k. They are as follows: *di au, di anu, i di au, i di anu, i, e kuma, i kuma kiki, nki a kuma, mu nki a kuma* and like combinations with *bila, elonda, and eyandu, mu nki, mu nki a di ambu, adi eyi*. The Adverbial Particles, ' *se, sa,*

sanga, and si nga, also require the Prefix in k.

When any other Adverb precedes its Verb for emphasis, the Prefix in k is applied to the Verb.

Adverbs in normal position.

Wel e o fuku muna nkonda :
He went hunting by night.

Osumbi di yo o unu :
He bought it to-day.

Kasi ki la ofi la e mpaka :
Perhaps he will raise objections.

Wel e kwandi kuna nzo :
He is gone to the house.

Ofongel e vana etadi :
He sat on the stone.

Ovangi di di o muna di ambu di eto:
He did it for our sake.

Ovene ki o kwa yeto :
He gave it to us.

Okal okal a umvene wo :
At last he gave it to him.

Adverbs requiring the Applied Form.

Di anu kayambul wi di e ngolo zandi :
Therefore he abandoned his opposition (strength).

I kazol el e wo :
That is why he wants it.

Mu nki a kuma kendel e?
Why did he go ?

I kuma kiki kasumbi di kio :
That is why he bought it.
I kezi di :
That is why he came.

The Particles mentioned.

Sa kenda:
He will soon go.

Sanga kavutula wo :
He will soon return it.

Ordinary Adverb preceding, and therefore in abnormal position.

Mal embe kekwendanga:
He goes gently.

Mal u-mal u ke le :
He is gone on foot.

Mbatu kekwi za:
He will come presently.

Fuku ke le omu nkonda :
At night he went stalking game.

7. It is noted in this Appendix, in the Syntax, under the "Attributes of the Subject The Article," in Rule 38, that the following Adverbs of time, when preceding their Verb, and especially emphatic, take the Article; in that case they take the Prefix in O instead of that in k. The Adverbs in question are : o fuku, o mbanu, o nganu, o mbatu, o ngatu, o masika, o mbazi, o unu, e el eo.

O mbazi okwi za :
To-morrow he will come.

O fuku wele kuna evata di andi :
He went by night to his town.

O unu otekele kio:
He sold it to-day.

8. When an Adverbial Clause precedes its Verb for emphasis, the Prefix in **k** is applied, but where there is no emphasis at all, the Prefix in **o** is used.

Ngyenda zing kel e:
He went often.

Kuna nzo kel e :
He went to the house.

Vana etadi kafongel e :
He sat on the stone.

Muna di ambu di eto kavangi di di o:
For our sake he did it.

Muna ni ungu kel e vwanda :
He went and sat in the canoe.

Kuna tuyi ki di kel e :
He is gone to the place which we spoke of.

Kwa yeto kavene kio :
He gave it to us.

**Ke lumbu kiantete ko, o Kalemba, kekungi kanga vo i
makangu mandi :**
It is not the first day that Kalemba is calling me his friend.

Ngi ka zing kangi ki di wo:
Many times he has so spoken of me.

I ndungani sa yi yi , o Nzambi , kalungani si owu kavovel e:
This is the way in which God has fulfilled what He said.

No emphasis.

Kansi muna diambu dieto ovangi di dio :
But for our sake he did it.

Muna maka mambu otondel e:
He was thankful for some things.

Ezaka ntangwa okwi zanga :
Sometimes he comes.

Kiau kolo eki olele :
During this time he slept.

9- The Verb in a Relative Clause takes the Prefix in k.

O mfumu ozolele o kutuvana o nlele katusongel e:
The chief wishes to give us the cloth which he showed us.

Bakatwi di e ki andu ki na kafongel e o nkento:
They took away the chair on which the woman sat.

I nsadi sa kansadi si , o Mpukuta:
This is the way in which Mpukuta helped me.

Obongel e konso eki kazolele :
He took whatever he liked.

Bamvene e ntaku zi na kayi ki di :
They gave me the brass rods which he directed.

Zi na kanete ke zi fwene ko :
Those which he took were insufficient.

10. After **yambul a**, *let*, or its abbreviated form, **mbul a**, the Prefix in k is employed.

Nunyambul a kenda:
Let him go.

Mbul a kakota:
Let him enter.

Yambul a kateka di a:
Let him eat first.

11. The following Conjunctions induce the Prefix in k:

Kasi owu: but now...!

Kimana, ki numana: so that, in order that.

Kufwila owu *Or* wau...ko: although, even if.

Mpasi, mpasi owu (*but not* mpasi ovo): so long as, but only.

Mpasi yavana: nevertheless, all the same, even then, still, yet.

Musungula, ngâtu: nor, neither (i.e. after a negative clause).

Nanga, nangi, nangu: unless, if not, except.

O nlongo = mpasi.

Una : since, when, as, while, as *or* so soon as, after.

Una...una: as... so.

Vava, Ova (*but not* OVO) : when, after, as *or* so soon as.

Wau : now that, since, when, as, while, as *or* so soon as.

Wau kadi : now that, because.

Ovo wau : if so, in that case.

WOWO...WQWO : as... so.

Yavana : until, before, so that.

The other Conjunctions (so far as they have been at present obtained) are followed by the Prefix in O.

Kufwila wau kele ko :
Although he has gone.

Mpasi kenda kaka :
So long as he goes.

Ki mana keza:
So that he may come.

Una kavovele wo :
When he said that.

Ova kesumba kio :
When he buys it.

Wau. kazol ele kala, wau kena :
As he wanted to be, so he is.

Yavana kekwi za :
Until he comes.

Oyangal ele wau kekwenda:
He is happy now that he is going.

Una kavovele wo, oyambwidi e mpaka zandi :
When he said that, he did not further object.

Ngatu o mwana ankazi kasunda o ngwa andi ankazi :
Neither is a nephew superior to his uncle.

Musungula kanusadi sa:
Neither will he help you.

Ova keluaka, umbokela:
When he arrives, call me.

Vava kasolwelo kio, ki ese kamwene :
When he found it, he was delighted.

Yavana kavewa o nswa, kayenda ko :
Until he had permission, he did not go.

Kufwila own kafutidi e mfuka ko, o nzuka usidi :
Even if he paid the debt, the interest remains (unpaid).

After the other Conjunctions.

Ovo o Nzambi otoma kunsadi sa:
or Nzambi, ovo otoma kunsadi sa :
If God helps me well .

O mfumu aku, ovo ozolele o sumba o mungwa:
If your chief wants to buy salt.

Ovo o mpangi ame okwiki di wo :
If my brother agrees to it.

Ovo tukuntuma, okwenda:
If we send him, he will go.

Ovo otumi ni o nleke andi :
If he sent his servant.

Kala wenda, nga ovuluki di :
If he had gone, he would have been saved.

Kala vo osinsa, nga ovangi di edi mpovele:
If he had tried, he would have done what I said.

Kana okwenda, kana osala, ke diambu ko:
Whether he goes or stays, it does not matter.

12. The Prefix in k is used after i bosi, *after that, then, and the next thing was, c.*, when the Verb follows it immediately, without any pause ; but when there is a pause (comma) after the i bosi, the Prefix in 0 is used. In the first case, the matter introduced by i bosi simply follows on in the course of things, without any special importance, while in the latter case, i bosi commences a fresh sentence, or stage in the proceedings, and introduces a new' matter of importance.

I bosi katusongele e nzo andi :
After that he showed us his house.

I bosi kambokel e :
Then he called him.

Toma kunsonga, i bosi kevanga ki o :
Show him carefully, then he will do it.

After pause.

I bosi, otadi di e lekwa yawonso kavangi di :
In the next place he looked at all the things which he had made.

I bosi, otombokel e, wel e kuna evata di andi :
After this, he came up, and went to his town.

I bosi, oyuvwi di edi di a Mpongi :
The next stage in the proceedings was this, he asked about Mpongi's affair.

I bosi, okotele, o muntu akaka... :
After this, another man came in (and then...).

OBJECTIVE PRONOMINAL PREFIXES.

The Objective Pronominal Prefix of the 1st person singular is always the light nasal, *m or n*, in all moods and tenses.

Kundata : to carry me.
Kandata : that he may carry me.
Kandete : he carried me.

PRONOMINAL PARTICLES.

On the top of page 579 there is a list of Pronominal Particles used when a Noun stands in apposition to a Personal Pronoun ; the list has been deranged in the printing, and should read as follows :-

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
I	i.	Tu, twa, tu a.
II	u.	Nu, nwa, nu a.

It is better to write these as separate Particles, rather than as Prefixes.

Kadi ongeye u mfumu :
Because you are a chief.

Mono i nleke aku:
I am your servant.

EMPHATIC PERSONAL PRONOUNS.

The Emphatic Personal Pronouns, **kwame**, **kwandi**, **kwau**, &c., are idiomatically used with the Infinitive in the manner illustrated by the following sentences. The 1st & 2nd persons singular and plural are perfectly normal in their employment, and the 3rd persons singular and plural also, in so far as they refer to living creatures ; but **kwandi** is used both in the singular and plural in reference to inanimate objects, and the vegetable kingdom ; **kwau** never being used in reference to inanimate objects, only of living creatures.

Oyandi mpe, kwenda kwandi :
He too is to go.

Ezaka ntangwa a mpuku mpe, bakama kwau:
Sometimes rats too are caught.

mankondo mpe, di wa kwandi :
Plantains too are edible.

Oyeto aleke mpe, zonza kweto:
We children too quarrel.

Omono mpe sumba kwame :
I too will buy.

Oyeno mpe fwa kweno konso lumbu:
You too will die some day.

Kwandi .

Kwandi is often used in a reassuring sense, as *only* is used in English.

Ni emvo kwandi :
It is only Ni emvo (it is all right).

Mbwa kwandi :
Only a dog (supposed to have been something worse).

PERSONAL PRONOUNS COMBINED WITH yo.

The combinations of the Personal Pronouns with the Conjunction *yo* are given on page 581. When the Personal Pronoun is brought for emphasis to the head of the sentence, the Preposition is still combined with a Pronoun after the Verb. These Pronouns are as follows: -

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
I	yame	Yau in all persons
II	yaku	
III	yandi	

Mono ketuka ki yanga yame :
He was just walking with me.

I yandi kazolele nwana yandi :
It is with him that he wants to fight.

Yetu kamonani ni yau:
He (saw) stopped and talked with us.

I yeno kasauzi ana yau :
It was between you and him that there was such ill-feeling.
lit., It was you with whom he entertained the mutual aversion (with you).

Kadi yeto kadi di yau :
For he ate with us.

INTERROGATIVE PRONOUNS.

The Interrogative Pronouns **aki eyi**, **aweyi**, &c., may appear without the Prefix **a-**, **ki eyi**, **weyi**, &c. The Prefix **a-** adds force to the question, and evidences a desire or need to know. In making an inquiry as to the comparative size, &c., of several things, the things are stated, and the question may then be framed as though the things were persons ; that is to say, Personal Pronouns and even Nouns may be used in the question ; the Interrogative Pronoun proper to the Class of the things may also be used, instead of the Personal Interrogative.

**Vana vena o malonga mau amatanu, nani i mote ; or adieyi
di wete ?**

Which is the most beautiful of those three plates ?

Andieyi or nki i nene, e nzo vo, ovo e ki andu ki na mo?

Which is the greater, the house or the chair which is in it ?

DEMONSTRATIVE PRONOUNS.

POSITIONS.

The positions of the three forms of the Kongo Demonstrative Pronouns are better explained as follows :-

Although, in English, there are only two Positions recognised by the Demonstratives, *here* and *there*; *this* and *that*; *these* and *those*; there are in Kongo three Positions recognised.

The First Position is used of that which is close to the speaker, just as the First Position in English: *eki*, *this*; *eyi*, *these*; *oku*, *here*.

The Second Position is used in reference to that which is with or near to the person addressed: *ekio*, *that* (where you are); *eyo*, *those*; *oko*, *there*.

The Third Position regards that which is at a distance remote from both the speaker and the person addressed: *ekina*, *that-*
eyina, *those*; *kuna*, *there*.

EMPHATIC DEMONSTRATIVES.

In the First and Second Emphatic Forms, 1st class, plural, 2nd position, beside the form, *awowo*, *those*, there is an alternative form in use, *awoyo*.

The Emphatic Demonstratives used after the Particle *i*, given on page 589, have only the forms of the 1st position tabulated, as the forms of the 2nd and 3rd positions are identical with those of the First Emphatics; exception must be made, however, in the case of the 1st class, which are as follows: -

	<i>Singular</i>	<i>Plural</i>
1 st Position	<i>i yandi yuyu</i> , this is he;	<i>i yau yaya</i> , these are they
2 nd Position	<i>i yandi yoyo</i> , that is he;	<i>i yau yoyo</i> , those are they
3 rd Position	<i>i yandi yuna</i> , that is he;	<i>i yau yana</i> , those are they

ADVERBS.

Di anu, di au.

Di anu, di au, i di anu, and i di au, *for this reason, therefore, that is why*, always require the Applied Form of the Verb which they modify ; but **di anu vo** and **di au vo**, *therefore, so*, are Conjunctions, and have no such influence.

I di anu basumbi la ki o:
That is why they bought it.

Di anu wendel a:
Go for that very reason.

Di au nzolele tungi la e nzo akaka:
That is why I wish to build another house.

Kwenda yadi kwenda, kansi, mbwene o muntu umpovese vo, Kwendi ko; di anu vo, ki kwenda di aka ko :
I should have gone, but I saw some one who told me not to go, so I am not going any more.

Yansadi sa nsadi sa zingì , di au vo nzolele kansadi sa owau:
I have often helped him, so I want him to help me now.

Adi .

Adi , *once*, appears as an Adverb, as well as the root of the Auxiliary Verb -adi .

Adi tu mfumu, kansi owau tu mpasi wantu :
We were chiefs, but now we are common people.

Ki amaku u.

Ki amaku u, *for good, once for all, finally, definitely*, requires the Applied Form of the Verb which it modifies, when it is emphatic, and figures as the most important point of the remark ; otherwise the Simple Form of the Verb may be used.

When it appears in a question, or a reply, it is preceded by its article *e*, with or without the Applied Form, accordingly as it may be emphatic or otherwise.

Nga osumhila kio e ki amaku u e?
Will you buy it then right out?

Elo kadi, e ki amaku u nsumhila kio:
Yes, I will buy it right out.

Tuteka kungsi ndiki la ki amaku u, i bosu . . . :
We will first send him off for good, and then. . . .

Ozevo nukwidi didi dio ki amaku u e?
So you agreed to it definitely?

LOCATIVE ADVERBS.

When the Locative Adverbs follow immediately upon an Intransitive Verb, either in a positive or negative sentence, they assume a shortened form, **ko, vo, mo**; unless the Locative is emphatic. When emphatic, or under other circumstances than those above referred to, they assume the ordinary forms.

Wele ko :
He has gone there.

Fonga kafongele vo:
He sat on it.

I bosi badi uki di mo:
Then they entered into it (therein).

Ki zolele ko kwenda ko :
I do not want to go there.

Knkoti mo kwaku ko :
Do not enter.

After a Transitive, the ordinary forms.

Nata kio kuna :
Carry it there.

Kuna kasisidi kio:
He left it there.

THE PREPOSITION.

LOCATIVE PREPOSITIONS.

It is noted on page 609 that when the Locatives are used before a Noun expressing a living creature, kwa, or some combination of kwa with oku, kuna, &c., is the only form of Locative admissible; this requires to be modified in the case of such Verbs as naturally take mima after them, as kwikila muna, to believe in; sia e VUVU muna, to rely on; yekeka muna, to throw the responsibility upon; dia e mpaku muna, to levy a tax upon; in such cases some form of muna is used, rather than kwa.

Ke bekwi ki langa muna Mfumu eto ko:
They do not believe in our Lord.

I muna Maki tu basidi e vuvu :
They relied upon Maki tu.

Bayekekel e e di ambu di au omu mono :
They made me responsible for their affair.

Mu esi nsi bedi langa e mpaku :
On the people of the country they levy the tax.

Vana is occasionally used in the same way.

Bafuki di eteva vana mfumu wau kalele :
They covered the chief with a mat as he slept.

The Locative Prepositions assume abbreviated forms when they immediately follow the Verb, in Negative Clauses. The forms are: - **ku, va, mu**, without any Article Prefix, or sign of Position. The Objective Pronoun intervening does not prevent the use of these forms. The lengthened forms are admissible, but their presence is emphatic.

Kizolele kota mu nzo andi ko:
I do not want to enter his house.

Kufongi va eteva di ame ko:
Do not sit on my mat.

Kiele ku evata ko:
I did not go to the town.

Ke mu di ambu di eto ko:
Not on our account.

Kuvovela ku makasi ko:
Do not speak angrily (in anger).

Kala kuna:
There remain.

These shortened forms very often appear when the Preposition follows immediately on the Verb, when there is no idea of position implied ; also in a reply as to, *from* or *in where*, or *into what*, when the Locative commences the sentence.

Obudi di zo mu nzi mbu :
He exchanged them for beads.

fuku wela mu nkonda:
At night he went hunting.

Ku evata kele :
He is gone to the town.

Mu nkele kasi di wo :
He put it in the box.

PREPOSITIONAL PHRASES.

Further Prepositional Phrases should be added to those given on page 612; among them:

...ke..., ...by..., from... to..., *of past time only.*

yamu..., ya..., ...by..., from... to..., *of future time only.*

muna nzinguluka a, round, in the environment of.

e kika yo or muna,	apart fro, separate from
e vaudi yo or muna,	

In the case of the two latter phrases, **yo** is used with persons, **muna** with things.

Lumbu ke lumbu kezi di :
He came day by day.

Bemona o wete yamu mvu ya mvu:

They will be happy for ever (year by year).

Bafongel e muna nzi ngul uka a nki si :

They sat round the fetish.

Sia kio e kikaka muna mbele zakaka:

Put it apart from the other knives.

Nukala e vaudi yo wantu awaya:

Keep separate from these people.

Muna nsi a ntima.

In the Prepositional phrase, **muna nsi a ntima**, the Noun, **nsi a ntima**, is not a Compound Noun, **nsi -a-ntima** ; but where it is qualified by a Possessive Pronoun, the Pronoun follows immediately after the Noun **nsi** , not after **ntima**.

Muna nsi andi a ntima:

From, at *or* to the bottom of his heart.

Ya, ye yo.

The rules as to the combination of the Article in this Preposition will be found in this Appendix, in the Syntax, under "The Attributes of the Subject."

For an idiomatic use of **ya, ye, yo**, see page 932, under **ya**.

Mu nsangi a.

The Preposition **mu nsangi a** implies *in commixture with, together with, combined with*, and hence becomes almost equivalent to the English Conjunctions, *as well as, and, also*.

Omwene o wonga mu nsangi a ki ese:

He had some fear together with joy.

THE CONJUNCTION.

Ovo, if, when.

When the Conjunction *ovo, if, when*, is used with the Present Indefinite tense, uncertainty is implied, it is then equivalent to *if*; but when it is used with the Perfect tense, or when it is followed by *se*, the event, though yet future, is sure to take place in due course ; it is then better expressed by *when*.

Ovo okwi za, umbokela:
If he comes, call me.

Ovo wizi di, umbokela:
When he comes, call me.

Ovo se kekwi za (s' ekwi za), umbokela:
When he is coming, call me.

Ovo ikumbaka, mpasi kemoni:
If I catch him, he will
"see" trouble.

Ovo engunga ivovela, kwiza nkwi za:
When the bell rings, I will come.

Ovo se beluaka, tuzaya wo:
When they arrive, we shall know it.

Ovo olambi kunsamunwina, imaku momo:
If you do not tell me, that will be your fault.

Vo, ovo, that.

On page 616 it is noted that *VO* is used as a Conjunction, equivalent to *that*, after Verbs of *ordering, informing, saying, knowing, wishing, thinking, &c.* When *vo* is far separated from its Verb, it takes the Prefix of its Article, and becomes *ovo*, and is preceded by a comma (or the pause it represents).

Edi katusamunwi ni, yeto aleke, ovo, mbazi tukwenda:
What he told us boys was that we are going to-morrow.

Wenda kunsamunwi na kuna ki mfundu-mfundu, ovo, yandi mvi nganga:
Go and whisper to him that I am waiting for him.

Musungul a.

Musungul a means *especially, as well as, as well, also*, when it connects with Positive sentences, but *neither, nor, certainly not*, when it connects with a Negative clause.

Awonso bekwenda, musungul a yandi :
All go, and he will also.

Ze ngeye ko, musungul a yandi :
Not you, and certainly not he.

Ngâtu.

Ngâtu is used in the same way as **musungul a**, but after Negative clauses

Kuyiyi ko ngâtu vova o luvunu:
Do not steal nor tell lies.

Musungul a and ngâtu.

These Conjunctions are followed by the Verb in the Infinitive Mood in reference to *past* and *present* time ; but in reference to *future* time, only the Future Consequent Subjunctive may be used ; **kwi za** and **kwenda** only take the Future Indefinite tense.

Ke bele ko, ngatu si nsa o kwenda:
They neither went nor tried to go.

Ki kusadi sa ko musungul a yavovesa di ambu:

I will not help you, neither will I say anything to you.

Kalendi tuma ko, ngatu kwi za:
He can neither send nor come.

Una.

Una is only used of past time.

Una ngyel e:
When I went.

-nkwa, -nkwa kal a.

-nkwa or -nkwa kal a, when they take the Prefix proper to the Object of the previous sentence, or a Locative Prefix, imply *lest, for fear that, in case of ...ing, in case that.*

Toma kanga e nkombo zinkwa taya:
Tie the goats carefully, lest they run away,

-nkwa kal a vo.

This Conjunction, when it takes the Prefixes proper to **diambu** (di-), **uma** (u-), or **kuma** (ki-), implies a probability existent; *if perhaps, if indeed, in the event of having, in case that, if it is so that.*

Di nkwa kal a vo nwayenda :
If indeed you went (as you say).

THE VERB.

THE PASSIVE VOICE.

Verbs in **aya** have most of them a Passive Form in **awa**, as well as the Forms in **iwa** and **yua**, given on page 620.

<i>Active</i>	<i>Passive</i>
Baya , to shine;	Bawa , to have the light shine at.
Taya , to escape;	Tawa , to have... escape from.
Kaya , to divide;	Kawa , to be divided

Zaya, to know, and **Iaya**, to wink, do not form their Passives with **awa**, but take **zayiwa**, and **zayua**, and **Iayywa**.

Yima and **va**, to yield, bear (fruit), do not use the Passive for that which is yielded, the Active is used in such case ; **va** is never used in the Passive at all; but **yimwa** is used of the place in which the tree bears.

O nti wau yima kiki lu:
This tree bears wonderfully.

Nsafu zingi zayima omu nti wau:
Many nsafu were yielded by this tree.

E ki ana ki eto ki ayimwa nguba zingi :
Our garden yielded a large crop of ground-nuts.

E ki ana ki eto ke ki vanga di aka ko:
Our garden no longer yields.

nti wau ke uvà di aka ko :
This tree will not bear any more.

PASSIVE VERBS BEARING AN OBJECTIVE PREFIX.

There is a singular usage of the Passive Voice, which wears an aspect of irregularity, in that it is marked by the possession of an Objective Pronominal Prefix. It implies that the action

is performed with something which is the property of the individual referred to by the Objective Prefix, without his (&c.) consent.

Kututùngwa: of ours to be built.
Kutubòngwa: of ours to be taken.
Kutuvèwa: of ours to be given to....

E nzimbu zatuveva kwa Tata:
Our money which was given *by somebody else* to Father.

E nzo yantungwa kwa mfumu:
The house *of mine* (partly built) which *some one* built
(finished the building of)
for the chief.

E mbele yòbongwa kwa Kulu:
That knife *of yours* which was taken by Kulu.

E ntete mi ànukùtumunwa kuna Ntampa:
The bundles *of yours* which were seized at Ntampa.

O luse luandi lumene kunsumamwa kwa nsende:
His brow was all pierced with thorns.

Ki na ki ampewa kwa Nzinga:
That of mine which was given to Nzinga.

THE MIDDLE VOICE.

Many Middle Voice and Intransitive Verbs appear to be Active Transitives, since they appear to be followed by an Object ; but such Object is really an Adverbial Adjunct.

Bangama o mwini : to be roasted in the sun.

Fonga e mbadi : to sit in mbadi cloth.

Kwenda o malu-malu : to go on foot.

THE FORMATION OF THE MIDDLE VOICE.

The following additions have also to be made to the tables of suffixes used in the formation of the Middle Voice: -

SUFFIXES. EXAMPLES.

SUFFIXES		EXAMPLES	
<i>Active.</i>	<i>Middle.</i>	<i>Active.</i>	<i>Middle.</i>
-i zi eka	-azi ama	Vangi zi eka	vangazi ama
-i di la	-amena	Tati di la	tatamena
		Zi ki di la	zi kamena

THE APPLIED FORM.

The Applied Form is used sometimes in combination with **wau**, so, like this; and **ne i**, **ne...i**, **nze i**, **nze...i**, like.

Tunga, to build; **tungila wau**, to build in this manner (like this).

Nani otungilanga e nzo andi wau:
Who is building his house like this.

Ke tulendi bakila nsusu wau ko :
We cannot catch a fowl like this.

Nzol ele nwasonekena wau:
I want you to write like this.

Ne i nzo ame otungila yo:
Like my house you must build it.

Ne luvuma lua titi i kevempokela:
Like the flower of the grass he perishes.

When an Adverb which induces the Verb to assume the Applied Form is far removed from the Verb by some intervening clause, the Adverb loses its influence, and the Verb assumes the Simple Form.

I diau didi, ovo o mfumu ozolele wo, ntwika yo:
Therefore, if the chief is willing, I will send it.

I kuma kiki, wau katulongela wo, tuzitazi ananga :
For this reason, because he so taught us, we respect one another.

THE PASSIVE OF THE APPLIED FORM.

On page 629, the sense implied by the Passive of the Applied Form is illustrated by the Verb bakila, to catch for. Thus: -

O mfumu wabakilwa e nsusu:
The chief had the fowl caught for him.

It is also possible to say: -

E nsusu yabakilwa o mfumu:
The fowl was caught for the chief.

E nsusu yambakilwa:
The fowl was caught for him.

In this way the Passive Verb may have a Secondary Object brought in by the Applied Form.

THE CAUSATIVE FORM.

There is a singular use of the Causative Form with many Verbs, by which the idea of *assistance* or *fellowship* is imparted, rather than an idea of causation ; the usage in no way precludes the use and sense of the ordinary Causative with the Verb. Thus from **sala**, *to work*, comes **sadi sa**, *to help in work, to help* (generally); as well as **sadi sa**, *to cause to work*.

From **yel a**, *to be sick*, comes **yel esa**, *to help in sickness, i. e. to nurse*; as well as **yel esa**, *to make sick*.

Other instances are:

Di di sa: to weep with (those who weep).

Kembesa: to rejoice with (those who rejoice).

Nati sa: to help to carry.

Baki sa: to help to catch.

So that the Causative Form implies *causation or assistance*.

THE RECIPROCAL FORM.

The Reciprocal Form is used more often in Kongo than in English ; when the mutual idea is unavoidably present, it must be stated.

Ngyel e monana yandi :
I went to see him.

Ozol ele bundana yame:
He wants to fight with me.

The following forms are applied to Verbs having suffixes in la, na, and ma:

SUFFIXES		EXAMPLES	
<i>Simple.</i>	<i>Reciprocal.</i>	<i>Simple.</i>	<i>Reciprocal.</i>
ela	elaziana	bokeka	bokelaziana
ena	enaziana	tonena	tonenaziana
ila	ilaziana	sambila	sambilaziana
ima	imaziana	yidima	yidimaziana
	imiana		yidimiana
ina	inaziana	tani na	tani naziana

THE REPETITIVE FORM.

The Monosyllabic Verb ta, to do, &c., takes tewolola as its Repetitive Form; kaya, to divide, &c., takes kawulula, to divide repeatedly.

THE REFLEXIVE FORM.

Applied Form of the Reflexive sometimes conveys the idea of the perance of the action being the prelude to some other action; *to first...and then*

Okuvolela o nkanu, i bosi nukunlonga e?

He will commit some crime, and then you will teach him, eh?

i.e., you will wait until he has committed some crime, and then, and not until then, will you admonish him; *or* you will

wait for some crime of his to be the prelude to your instructing him properly.

Bakutùngi la vava nzanza wau, i bosi bavakulwisi o wantu awonso:
They first built on this plateau, and then levied black-mail on all passers-by.

Bekusùmbila o tiya twayingi, i bosi benwana e vita:
They will first buy a lot of powder, and then they will fight.

The Negative of this idiomatic use of the Applied Form of the Reflexive implies that the action was or will be interrupted, or hindered, or not accomplished before something else happened ; *did not... before, or will not... before.*

E nsusu ke i kukòkwel a ko, wal embi kumbona:
You will see me before cock crows;
lit., the cock will not crow without your seeing me.

Ke bayi luaki si di yandi ko, ofwi di :
He died before they got him there.

Ke tutomene mo kubùndila ko, e ntangwa i vekel e:
We did not well thresh it before the sun went down.

Ke bayi sùmbila kio ko, e nzimbu zisuki di :
They did not buy it, their money failed; i.e., failed before they could buy it.

If the last sentence were a simple statement of fact, that they did not buy it for their money failed, **basumbila** would have been used instead.

The Reflexive has also a Causative Form.

Kuwomba: to get away safely.

Kuwombesa: to get one's self safely out of a scrape.

Kutonda: to love one's self.

Kutondesa: to make one's self loved.

REDUPLICATED VERBS.

Among the Verb Forms should be noted the Reduplicated Form ; it is, referred to on page 687, with some remarks on its Conjugation.

In some verbs it has an intensive sense, as from *lunga*, to take care of, comes *lunga-lunga*, to take great care of.

The more general idea imparted by the Reduplication is this : that the action is or must be performed as quickly as possible, for a short time only, or in a short time, that is to say, with the least possible delay ; it is an impatient expression, indicative of the fact that until the action is complete and finished there will be no peace of mind ; it is the Urgent Form of the Verb. Thus we have from: -

Tunga, to build; *tunga-tunga*, to build quickly.
Vova, to speak; *vova-vova*, to speak quickly, briefly.
Sumba, to buy; *sumba-sumba*, to buy quickly, at once.
Lamba, to cook; *lamba-lamba*, to cook at once or quickly.

Monosyllabic Verbs, and Dissyllables in *ia* (as *dia*), are triplicated in all but the Perfect Tenses.

Dia, to eat; *dia-dia-dia*, to eat quickly.
Kia, to dawn; *kia-kia-kia*, to dawn quickly.
Sia, to put; *sia-sia-sia*, to put quickly.
Ta, to do, &c. ; *ta-ta-ta*, to do at once.
Wa, to hear; *wa-wa-wa*, to listen for a few moments, at once, readily.

The Reduplicated Form causes some complication in conjugation. The Pronominal Prefixes are only applied once.

The Perfect Suffix twice.

The Continuative Suffix once.

The Objective Pronominal Prefix (if present) is only applied once: -

kekutuvana-vananga : he is giving us for a few moments.

The Verbs **kwi za** and **kwenda** retain the Pronominal Prefixes on reduplication, in the Present Perfect Tenses, and in the Future Indefinite Subjunctive; this is induced by the weakness of the stems, **-i za** and **-enda**. (See page 975.)

THE PERFECT FORM.

Verbs having the termination **-ana**, form their Perfect in **-ani ni**.

Simple.

Bul angina
Zolana

Perfect Active.

bul angini ni
zolani ni

Va, to yield (fruit), makes its Perfect in **vene**.
Kia, to dawn, grow light, in **ki ele**.

THE PERFECT OF VERBS IN **la** AND **na**,

On page 642 a list of Suffixes is given with their Perfect Forms; but it is necessary to call attention to the fact that these forms only result when the termination is a suffix, and not radical.

When the termination **-ula** is a suffix, it makes its Perfect according to the long table on page 642; but when the **-ula** is radical, it follows the rule of the Simple Verb; thus, in **kulula**, the termination **-ula** is a suffix, which has been

added to the root **kula** ; it therefore makes its Perfect in **kulwidi** ; but in the case of **bula**, **fula**, **kula**, **lula**, **sula**, **tula**, **vula**, and **wula**, the **-ula** is part of the Verb, and since it is radical, the Perfect is formed as a regular Verb in **u**; that is to say, by replacing the final **a** by **-idi**, the radical **l** becoming **d** before the **i** in the suffix. The Perfects, therefore, of these Verbs are **buidi**, **fuidi**, **kuidi**, **luidi**, **suidi**, **tuidi**, **vuidi**, and **wuidi**. Where the **-ula** is radical, the Verb must be dissyllabic ; when of more than two syllables it is clearly a suffix, for no roots have more than two syllables, so there is no difficulty in recognising the character of the termination.

The same rule applies to the terminations **-Una**, **-Ola**, and **ona**; when

CONJUGATION OF THE REDUPLICATED VERB.

<i>Mood.</i>	<i>Tense.</i>	<i>To come qui ckl y.</i>	<i>To go qui ckl y.</i>	<i>To cook qui ckl y, at once.</i>	<i>To eat qui ckl y</i>
<i>Infinite Indicative</i>		Kwi za- kwi za	Kwenda- kwenda	Lamba- lamba	Di a- di a-di a
	<i>Pres. Indef.</i>	Nkwi za- kwi za	Nkwenda- kwenda	Nlamba- lamba	Ndi a- di a-di a
	<i>" " cont.</i>	Nkwi za- kwi zanga	Nkwenda- kwenda a	Nlamba- lambanga	Ndi a- di a- di anga
	<i>Pres. Perf.</i>	Ngi zi di - ngi zi di	Ngyel e- ngyel e	Ndambi di - lambi di	Ndi di - di di
	<i>" " cont.</i>	Ngi zi di - ngi zi di eng i	Ngyel e- yel enge	Ndambi di - lambi di ng e	Ndi di - di di nge
	<i>Past Indef.</i>	Yayi za- yi za	Yayenda- yenda	Yalamba- lamba	Yadi a- di a-di a
	<i>" " cont.</i>	Yayi za- yi zanga	Yayenda- yendanga	Yalamba- lambanga	Yadi a- di a- di anga
	<i>Past Perf.</i>	Yayi zi di - yi zi di	Yayel e- yel e	Yalambi di -lambi di	Yadi di - di di

	" "	Yayi zi di - yi zi di nge	Yayel e- yel enge	Yal ambi di - l ambi di ng e	Yadi di - di di nge
	<i>Narrative</i>	Yakwi za- kwi za	Yakwenda -kwenda	Yal amba- l amba	Yadi a- di a-di a
	" "	Yakwi za- kwi zanga	Yakwenda - kwendang a	Yal amba- l ambanga	Yadi a- di a- di anga
Subjunctive	<i>Future Indef.</i>	Ngi za- ngi za	Ngyenda- ngyenda	Ndamba- l amba	Ndi a- di a-di a
	" "	Ngi za- ngi zanga	Ngyenda- ngyendan ga	Ndamba- l ambanga	Yadi a- di a- di anga
	" "	Yayi za- yi za	Yayenda- yenda	Yal amba- l amba	Yadi a- di a-di a
	" "	Yayi za- yi zanga	Yayenda- yendanga	Yal amba- l ambanga	Yadi a- di a- di anga
Imperative	<i>Future Indef.</i>	Wi za-wi za	Wenda- wenda	Lamba- l amba	Di a- di a-di a
	" "	Wi za- wi zanga	Wenda- wendanga	Lamba- l ambanga	Di a- di a- di anga
	" "	Wayi za- yi za	Wayenda- yenda	Wal amba- l amba	Wadi a- di a-di a
	" "	Wayi za- yi zanga	Wayenda- yendanga	Wal amba- l ambanga	Wadi a- di a- di anga

radical, the Perfects are -uni ni, -ol el e, onene; but when suffixes, -wi ni, -wel e, and -wene.

<i>Infinite</i>	<i>Perfect</i>	<i>Infinite</i>	<i>Perfect</i>
Kul a	Kudi di	Kukul a	kukwi di
Kuna	kuni ni	bakuna	bakwi ni
Kol a	kol el e	sekol a	sekwel e

Kona	Konene	tokona	tokwene
------	--------	--------	---------

THE INFINITIVE MOOD.

There are idiomatic usages of the Infinitive Mood which need to be noted ; the following sentences illustrate them :

Eyaka lumbu a nsala mpe bakama kwau:
Some days cray-fish are caught also.

El o kadi , e nsafu mpe di wa kwandi :
Yes, nsafu too are edible.

Omono mpe kwenda kwame:
I too will go.

O nti wau yima kiki lu:
This tree bears very freely.

Oyeno mpe kangama kweno konso lumbu:
You too will be tied up some day.

Yau aleke zonza kwi ngi :
The children are very quarrelsome.

The Infinitive Form is used as a Gerund in the manner noted on page 714.

Kwi za nkwi za : I am coming.

It is used as a Noun, or in the "Absolute construction" in the following idioms:

O luaka muna lumbu ki na:
On the arrival of that day (when that day arrived).

O baka muna evata di au, bavavi di o madi a:

On reaching their town, they sought food.

O tala muna nzo eto, kinga mwankatu:

On looking into our house, it was (empty) not there.

O sinsa o vova, ntungamene kwame:

When I tried to speak, I had nothing to say for myself.

O kwenda, mpasi zankatu:

If you go (on going), it will be trouble for nothing.

TENSES.

THE PRESENT INDEFINITE TENSE.

On page 649 it is explained that the Indicative Mood in Kongo has no future tense. Whenever future time is spoken of, the time or circumstances of the action are distinctly mentioned, and the action is represented as being then present. Instead of saying: *I will come to-morrow*, Kongos say: *to-morrow I come*; that is to say, the time, *to-morrow*, is stated, and then the action is considered present at the time stated. When the action is actually in progress, the Continuous or Progressive Form is used; but when the action is not actually in progress at the moment, but is referred to some future time, the Simple Form only is used. In this way the Simple Form becomes practically Future Indefinite; while the form in **-anga** becomes Present Indefinite, or rather Present Progressive, and it might be simpler so to designate them; but to do so would be incorrect. This is borne out by the fact that when an Auxiliary Verb is used, the Verb assisted takes the suffix **-anga**, while the Auxiliary takes the Present Indefinite prefixes only; thus:

Nzo andi ketunganga:

He is building his house.

Nzo andi ketoma tunganga:

He is building his house well.

Yel a kekwama yel anga:
He is constantly ailing.

This tendency to use the Present Indicative tense in speaking of future action is common to most languages.

To-morrow he comes to fetch me.
Next week I am going to Brussels.
The ship sails in three days' time.

The Verb *-ina*, *to be*, has no Continuous Form, and its Present Indefinite tense is always used in the Simple Form. It is only used in reference to present time, never of the- future; the future being always expressed by the verb *kala*, which follows the rule of the Regular Verbs.

Kuna tukal a:
There we shall be.

Kwaku ngi na, kwaku nkal a:
Here I am, here I will remain (be).

Nzal a ying i tuna yau:
We are very hungry.

Kwaku bekal anga e lumbu yawonso:
Here they are always.

When it is desired to express definitely continuous action in the future, the Continuative Form may be used, as a Future even ; indeed, there is every reason to regard the tense as one and identical , whether used of present time or of the future, the context alone making clear as to the time.

Ozevo, kuna ntu tumonanga aka e ki ese:
So then, in the future we shall always be happy.

Ova ke wau ko, e lumbu yawonso oyel anga aka:
If not you will always be ill.

Since then the Progressive or Continuous Form in **-anga** is used when the action is at the time in progress, it follows that when the form in **-anga** is absent, the action is deferred, or not at the time in progress, that is to say, future. The Simple Form of the Present Indefinite tense is therefore practically a Future, and the Continuous of it a Present (except in the cases above noted).

THE PRESENT PERFECT TENSE.

Fonga and **vwanda**, *to sit, sit down*, prefer the Perfect tense, where the Present Indefinite would be used in English, for when a person is sitting the act of sitting down is complete, he sat down, hence the Perfect. **Vwata**, *to wear, dress in*, also prefers the Perfect.

E nkumbu andi nani? andi ona ofongele vana eteva di a mfumu:
What is the name of him who is sitting on the chiefs mat?

After **OVO**, **vava**, *when, if*, and a future Predicate, the contingent Verb often assumes the Perfect tense ; it is a strong way of expressing the certainty of the act, treating it even as already accomplished.

Vava di mana, bavai ki di :
When it is finished they will come out.

Ovo bekwenda, bafwi di :
If they go they will die (are dead).

In relating a narrative of consecutive acts in a clause introduced by **una or vava**, having the Verb in the Past Perfect, the Present Perfect may follow.

Una zavutuki di , zi nkumbul wi di mawonso mabwi di :

When they had returned, they detailed to me all things that had happened.

The Present Perfect tense is used in stating, or calling to witness as to what one is just telling, warning, writing, ordering, doing, &c.

Inusonamène mama:

I write these things to you.

Inutemonwene wau:

I warn you now.

Itumi ni , wenda!

I sent you, go!

THE PAST TENSE.

The Past Indefinite or Perfect tenses, prefixed by **-nga** or **nga i**, are equivalent to *ought to have*, *should have*, the action being considered as a natural consequence to something expressed or understood.

Nga i nwavanga di di :

You ought to have done this.

Nga wakombel e vava ezono:

You ought to have swept here yesterday.

When **i** is used it is more emphatic.

THE PAST PERFECT.

There is not a "yesterday tense" ; but "yesterday," when stated, makes the event to have been perfected and

accomplished at a time not now to be regarded as present ; a Past Perfect has therefore to be used after **ezono**, or any clear statement of a perfect action combined with past time.

Ezono yayel e:
Yesterday I went.

Ezuzi zal ueke:
The day before yesterday they arrived.

The following sentence illustrates another idiomatic use of the Past Perfect: -

Wawidi wo, el elo sa katonda:
He will know now how to say
"thank you."
lit., (another time) he will have learned (heard) now, he will soon say "thank you."

THE NARRATIVE TENSE.

The Narrative tense (or a form identical with it) has also a usage other than that of an Indefinite Past ; it may be used of a future event to signify that the action must be performed, there can be no hesitation, or question about it.

Yakwenda:
I must go.

Yakumvana ki o:
I must give it to him.

Yal undumuka:
I must run.

O mbazi twakwenda kumbaka:
To-morrow we must go to catch him.

Wanna tu ki o:
You will have to drink it, say what you may.

The Negative of this must be formed by means of the auxiliary verb **I embi**, to not....

Walembi ki o teka:
You must not sell it.

After **i mhangi tu se**, *so at last*, the Narrative tense implies, with this combination, *so... have... at last*. The action must, however, be definitely complete.

I mhangi tn se wakwi za!
So you have come at last!

The Narrative tense is also used after **wan** in the following idiomatic manner :

Kansi wau se yaknmbaka:
But now that I have caught him.

Wau yatemokwa o meso:
Now that I have my eyes open.

This construction expresses a present state the result of something which happened in the indefinite past. The first sentence having an Objective prefix shows that it is the Narrative tense by the presence of the tense prefix **-ku-**.

THE SUBJUNCTIVE MOOD.

The Verbs **kwi za** and **kwenda** prefer the Future Indefinite Subjunctive to the Future Consequent tense; *in this respect they do not conform to the three following rules.*

Yambul a, mbul a.

Yambul a, or its contracted form **mbul a**, requires the Subjunctive Mood in the Verb which follows it, and the Future Consequent tense is that which is generally used. There is, however, a usage of the Present Indefinite Indicative after **yambul a** which implies a promise or assurance.

Yambul a yasumba ki o:
Let me buy it.

Yambul a, nsumba ki o:
Allow me, and I will buy it ; or, let me, I will buy it.

Mbul a bakota:
Let them enter.

Mbul a ngyenda:
Let me go.

Mbul a beza:
Let them come.

Ki mana, ki numana.

Ki mana and **ki numana** also require the Future Consequent Subjunctive in the Verbs which follow them.

Ki mana ke bamona nzal a:
Lest they suffer hunger.

Ki mana batoma luaka:
So that they may arrive safely.

Ki mana benda kwau:
In order that they may go.

Inutumi ni nwenda:
I send you to go.

Ngâtu, musungul a.

Ngâtu and **musungul a** require the Infinitive Mood in a Verb following them, but when referring to future time the Future Consequent Subjunctive may follow.

Kisadi sa ko, ngatu yavovesa di ambu:
I will neither help you nor say anything to you.

Katuminu ko, ngatu kenda:
He was not sent, neither will he go.

Kala and -ina, *to be*.

The Verbs **kala**, and **-ina or -na, to be**, are used to express the idea of *to have*. The combination of these Verbs with the Article, and with the Preposition **ya, ye, yo**, and with the Personal Pronoun proper to the Noun, is noted on pages 286 and 840 : it remains to be remarked that the difference between **kala yo** and **kala** is this : When used with the Article, the possession is *normal*, and has been *long continued*; when used with **ya, ye, or yo**, the possession is *an acquirement*, and is not *a normal condition*. The use with **-ina or -na** is identical. The Article may be absent in accordance with the rules noted later on in the Syntax, under " Attributes of the Subject The Article," in this Appendix.

Wina kwandi o moyo:
He is still alive.

Wina kwandi yo moyo:
His life has come back to him again.
i. e., He has revived.

Tuna bi wingi omu ntima mi eto:
We have much evil in our hearts.

(To use **yo** in this case would imply that the evil was abnormal, and a recent acquirement.)

E mbele ame ina o mva:
My knife has a handle.

Bena ye ki ese kingi:
They are very happy.

Tuna kweto o meso mole-mole, yeto awonsono:
We, all of us, have two eyes.

Ondi ona kaka wi na ye di su di mosi:
He alone has only one eye (he was not born so).

Ke bena meso ko:
They have no eyes.

O lumbemba-mbemba lualu ke luna nsala ko:
This butterfly has no wings.

Ki na ya nzimbu ko:
I have no money.
(Money does not belong to one naturally, it has to be earned.)

These distinctions, while perfectly accurate, are often very delicate, and careful thought is necessary in making them.

Sometimes the Verb to have is expressed by the Verb to be, followed by the Personal Pronoun combined with the Preposition **yo**; in this case no possession is implied, only that the articles mentioned happen to be with the speaker.

Ordinary construction of the verb to have.

Nki a lekwa tuna yau?
What things have we (do we possess)?

Idiom just explained.

Nki a lekwa ina yeto?
What things have we (happen to be with us)?

Nkombo zingizi na yeno:
You have many goats with you.

Mankondo makaka mena yeto:
Other plantains are with us; or, we have other plantains.

This latter idiom is in constant use among the Bakongo as the ordinary Verb, *to have*.

Kala.

This Verb has a Past Tense Indefinite and Perfect bearing the prefix *e* as well as that in *a*; they are in every way identical in meaning and time.

Twekala or twakala: we were.
Bekedi or bakedi: they were.

-na or -ina.

This Defective Verb does not take the Continuative Form, neither does it appear in any other tense than the Present Indefinite, and then always implies present time; it has, however, a Passive and an Applied Form.

Passive, -iniwa, to have in.
Applied, -inina, to be for.

O mwana andi winiwa nkwiya nsambwadi:
His child is possessed of seven demons.

Adi eyi kini na wau?
Why is it like that?

When **-ina** is combined with an Objective prefix, the initial **i** is strengthened by **y**, as is the case with the weak-stemmed Verbs **kwi za** and **kwenda**, see page 654.

Ubayi na e wi sa:
He has authority over them.

Kansi owau tunuyi na o makasi:
But now we are angry with you.

-eka.

The Bakongo use a Defective Verb **-eka**, *to be*; it is found in the Present Indefinite Tense only, in the same way as **-ina**, and has a Passive Voice, and an Applied Form.

Active. **-eka**, to be.
Passive. **-ekwa**, to have in.
Applied. **-ekina**, to be for.

<i>Person</i>	<i>Class</i>	<i>Singular</i>	<i>Plural</i>
1	1	ngyeka	tweka
2		weka	lueka
3		keka	beka
	2	Yeka	zeka
	3&4	weka	mi eka
	5&6	ki eka	bi eka
	7&8	di eka	meka
	9	kweka	meka
	10&11	lueka	tweka
	12	bweka	bweka
	13	weka	meka
	14	veka	mweka
	15	fi eka	

Kuna mbazi tombe kweka:
It is dark outside

Kolo kingi ku vula ngyeka

I have been a long time on the station:

Nduna wekwa nkwiya:
He who is possessed of demons.

Dieyi tweki na mu luvambu lualu?
Why are we in this chain?

These examples are in the Dialect of the Bakongo.

THE AUXILIARY VERBS.

-kini .

The Defective Auxiliary **-kini** is used among the Bakongo ; it is found only in the Past Perfect tense; it is equivalent to, *to be still...*; *to be yet...*; *to continue and complete what is now in progress, and then...* ; *to first finish, and then...*

Di a baki ni di a:
They are still eating.

Twakini sala salu kietu, i bosu... :
We must first finish our work, and then....

-l embi , -l embel e.

This Auxiliary is found in the Perfect as **-l embel e**, but in other tenses it takes i final : **-l embi**, *to fail to, to not....*

Di anu kal embel e (or kal embi) kwi zi la:
That is why he failed to come.

Lenda.

When the Auxiliary Verb *lenda*, *can*, is used in a Negative Clause in reference to present or future time, the Future Indefinite Subjunctive is used (negative), *-lendi*.

Ke tulendi kio nata ko:
We cannot carry it.

Kalendi vova ko:
He cannot speak.

Mana.

Mana may also be rendered by, *to be all....*

O luse luandi lumene kunsumamwa kwa nsende:
His brow was all pierced with thorns.

Nanga.

Nanga is equivalent to, *to...perhaps, to...very likely.*

Onanga lunga:
He is perhaps right.

Tunanga kwenda o mbazi:
We shall go to-morrow very likely.

Sa.

Sa implies that the action will be certainly done some time or other, sooner or later; *to be going to... all in due course, to... soon or presently, or all in due course*; it is only found in the Present Indicative.

Tusa sumba kio:
We shall buy it all in due course.

Sa (*perf.* -si di).

Sa, making its Perfect in -si di, is found in the Present Perfect and Past tenses, it is only used in a Negative statement, to which it adds some measure of an emphasis or definiteness, *to take care not to*. The Negative Particles are always used, for sa does not convey in itself any Negative idea (as is the case with **I embwa**).

Ke basa wo samunwi na muntu ko:
They took care not to mention it to any one.

There is no idea of *taking care* in it, but that phrase conveniently expresses the emphasis.

Si mba.

Si mba cannot, be classed with the Auxiliary Verbs as on page 694, for it always takes the Article before the Infinitive which follows, and is an ordinary Regular Verb, not an Auxiliary at all.

Basi mbi di o di la; not basi mbi di di la:
They began to cry.

Vi ka.

Vi ka may be rendered by, *used to, before, aforeside, previously*.

Wavi ka kubasi a e vuvu:
He used to trust in them.

Ovi ki di nwana ndwana zingiri:
He used previously to fight a great deal.

Za,

Za is a Defective Auxiliary Verb found in the Future Consequent Subjunctive, *to do after, to do then, then to proceed to...*; see also page 696.

Bele kuna ezandu baza ni kuna nkindu :
They went to the market and stirred up a row.
Una kal ueke, kaza kubayuvula vo... :
As soon as he arrived, he proceeded to ask them....

Kwiza or kwenda, before another verb.

The rule as to this construction is given on page 698 ; to that should be added that where the Continuative Form is used it appears on the second Verb. In Dissyllables only the final a of the stem becomes i, and when the Continuous Form Suffix is added, it is -nge (as that applied in the Perfect). In verbs of three or more syllables the final a of the stem is unchanged, and the suffix is -nga.

Wele avavinge:
He went seeking.

Di atila kwandi kayenda adi atilanga:
He went walking (on foot, not carried).

Kwendi avitinge ko:
Do not go on in front.

When a Verb in the Reflexive Form follows kwiza and kwenda in this manner, the Prefix ku- of the Reflexive Form does not appear, but instead the Prefix yi-.

Kekwenda ayisanninge (from kusana):
He will go boasting.

Wele ayi kokelanga:
He went dragging himself along.

THE INTERJECTION.

E.

The Interrogative Interjection e is used at the end of an interrogative sentence which has no Interrogative Pronouns or Adverbs (-eyi, nki, nki a, nani) to mark its interrogative character ; but when such Interrogative Adverbs or Pronouns are present it is not used.

Kwenda okwenda e?
Are you going?

Nga otondel e e?
Is he grateful?

Nani umbokel e?
Who called me?

Akweyi kena?
Where is he?

Nki a nzo?
What house?

Nki ki na mo?
What is in it?

When a question is asked as an alternative to a previous question, the e is not repeated ; neither is it required after any but the first of a series of questions.

Nga kuzolele o kwenda ko e? ovo kulendi ko ?
Do you not wish to go, or can you not?

Aweyi tuvanga? tuteka kio, ovo veta kio, ovo tukayila kio kwa wantu akaka?
What shall we do, sell it, or throw it away, or give it to other people ?

ACCENT.

NOUNS IN *mu-*, PLURAL *mi u-*,

There are a few Nouns bearing in the Singular the Prefix *mu-*, which make in the Plural *mi u-*, because the Prefix *mu-* is a contraction of *mu + u*, *u* being the first letter of the Stem ; for this reason the *u* of the contracted Prefix in the Singular takes the Accent, while the *u* of the *mi u-* takes the Accent in the Plural.

Mùngul a, warmth, plural *mi ùngul a* ; i. e., *Mu + ungul a*, *mi + ungul a*.

TRIPLICATED MONOSYLLABIC ADJECTIVES.

When a Monosyllabic Adjective is triplicated for special emphasis, it is accentuated on the Prefix and Penult.

-*anda*, long; *màndandànda*, *l u àndandànda*, very long.
-*ampa*, new; *ki ampampàmpa*, very new.
-*anse*, fresh; *yànsensènse*, very fresh.

THE NUMERAL *-ya*, *four*.

The Cardinal Numeral *-ya*, *four*, takes its Accent on the Prefix immediately preceding the Stem when it has more than one syllable (*nyà*, *màya*).

<i>Primary</i>	<i>Secondary</i>	
<i>màya</i>	<i>àya</i>	<i>ì ya</i>
<i>tùya</i>	<i>zì ya</i>	<i>memàya</i>

mùya	mùnya	ùya
------	-------	-----

The Ordinal Numeral *-eya*, *the fourth*, is accented on the Stem only.

<i>Primary</i>	<i>Secondary</i>	
Weyà	Di eyà	Veyà
Yeyà	Kweyà	Fi eyà
Ki eyà	I ueyà	

THE APPLIED FORM.

The Perfect Continuous Tense of the Applied Form takes the Accent as follows: -

Ofòngèl ènge kasùmbì dì nge banàtì nì nge

The same Tense in the Simple Form of the Verb would be accentuated thus: -

Ofòngel ènge kasùmdi dì nge banàti nì nge

The extra accent comes in consequence of the rule at the foot of page 702, in which the distinction between the Perfect of the Simple and the Applied Forms is noted as indicated by an extra Accent on the Applied Form.

Simple.
Obàki di

Applied.
obakì di

THE DOUBLE APPLIED FORM.

The Double Applied Form when complicated with other Form Suffixes is thus accentuated: -

Nàti s̀i ni na: to cause to carry for... for.
Bàki s̀i di la: to cause to catch for... for.
S̀a l u k i di l a: to flinch about... for.
Vàngamèna: to be complete in... for.

The Perfect Tenses of the Double Applied Form are accentuated as follows: -

Tudòdokèl e l e	tudòdokèl e l ènge
Kasùmbi d̀i d̀i d̀i	kasùmbi d̀i d̀i d̀i nge
Kasàul ẁi d̀i d̀i	kasàul ẁi d̀i d̀i nge

FORMS IN -ana.

The Suffix -ana carries a persistent Accent on the first a, z̀òl àna, not z̀òl ana. The Suffix -anàna accentuates on the second a. These Accents are not influenced or shifted by the other Accents in the same word.

beỳi ndusi ànanga benàtànanga
ki tàmbukakànanga i kònànànanga
ki fwàntal akànanga bàkàni s̀i ni na
ki ti àkal akànanga bàkànì si
bewasazi ananga z̀òl àni na
baz̀òl ànanga z̀òl ànì ni (*Perf. Applied*)

THE APPLIED REFLEXIVE FORM.

The Applied Form of the Reflexive Form is thus accentuated: -

kùkwì zì l a kayì yì zì di
kùkwèndel a bayì yendèl e
kùsùmbi l a tuyì sumbì di

ACCENTED PRONOMINAL PREFIXES.

It is noted on page 670 that there is no Objective Pronominal Prefix for the 2nd person applied to the Verb ; the person addressed is aware of the fact, and needs no such mention. In those tenses which retain the Prefix **-ku-** between the Subjective and Objective Prefixes, the presence of the **-ku-** serves to indicate that there is an Objective Prefix understood, otherwise there would be no **-ku-**. In those tenses which do not retain the **-ku-**, there is a special accent on the Prefix, instead of the first syllable of the Stem. So strong is this accentuation that it appears almost to double the first consonant of the root (although there is no real closed syllable in Kongo, nor indeed in any Bantu language). **Kàvul uza**, *that he might save you*, is pronounced almost as **kavvul uza**.

Kàtala: that he may see you.
Twàsadi sa: that we may help you.
Bànata: that they may carry you.
Yàsumbila: that I may buy... for you.

This sharp accentuation of a Prefix occurs also in the 3rd person singular of the Negative of the Future Consequent tense Subjunctive, to distinguish between: -

Kasùmba, that he may sell; and **kàsumba**, that he may not sell.
Kavì l a, that he should perish; and **kàvì l a**, that he should not perish.

As this tense does not take the second Particle of Negation, some such distinction is necessary.

A negation by Accent is common in other Bantu languages ; in Mpongwe (Gaboon), for instance, **ebekenda**, *he will go*;

ebekènda, *he will not go* ; ekamba, *he speaks*; ekàmba, *he does not speak*.

There are a few words which seem to be accentuated contrary to the rules :

El el ènsi : a plain.

E kakàmba: borne by many.

Lel èmba: to do slowly.

Nkul ùntu: an elder, head-man.

Kul ùntu: seniority, headship.

Pal àta: silver.

Lùmbwa-mbòkoso: a chatterbox.

Nonòno: a number of tiny spots.

They are all probably contracted or compound words.

El el ènsi , probably from el ele-nsi ; the monosyllable nsi throwing its Accent back on the previous syllable, and the Accent on the first syllable of the root being lost.

E kakàmba, a contraction of e kamba-kamba.

Lel èmba, probably a contraction of lemba-lemba.

Nkul ùntu, from nkulu muntu, so nkulu-ntu, the monosyllable ntu throwing its Accent back on the previous syllable.

Nkul ùntu, from the above.

Pal àta, from the Portuguese pràta, hence Pal àta.

Lùmbwa-mbòkoso is probably thus accentuated for the sake of euphony,

Nonòno, a contraction of nono-nono, from nona, *to pick up*.

CIRCUMFLEX.

Kuna, muna, and vana final .

When these Locatives are emphatic at the end of a sentence, the Accent is broadened out into a Circumflex.

Okal okal a bansolwel e muna:

At length they found him in there.

Adi eyi nungsi di vana?

Why did you leave him there ?

The Circumflex, or broadened Accent, is used to distinguish between two roots which are otherwise exactly alike, as noted at the foot of page 703.

Baka,	<i>to catch;</i>	bâka,	<i>to rend</i>
bul a,	<i>to strike;</i>	bûl a,	<i>to lance an abscess.</i>
bul a,	<i>to break.</i>		
deka,	<i>to cut up small;</i>	dêka,	<i>to ache.</i>
deka,	<i>to trim the hair;</i>	dêka,	<i>to shine.</i>
deka,	<i>to crack.</i>		
fuka,	<i>to be forged;</i>	fûka,	<i>to come to an end</i>
Ful a,	<i>to blow, forge</i>	fûl a,	<i>to bring to an end.</i>
ki ta,	<i>to buy;</i>	kî ta,	<i>a vivid impression.</i>
kul a,	<i>to drive away;</i>	kûl a,	<i>to redeem.</i>
Lekoka,	<i>to burn fiercely</i>	l êkoka,	<i>to be released (of a spring)</i>
l umba,	<i>to put down heavily;</i>	l ûmba,	<i>to mix.</i>
mbaku,	<i>gain;</i>	mbâku,	<i>an ambassador</i>
mvudi ,	<i>A water buck;</i>	mvûdi ,	<i>greens.</i>
mvuku,	<i>forbearance;</i>	mvûku,	<i>manure.</i>
mvul a,	<i>rain;</i>	mvûl a	<i>selfishness.</i>
nanga,	<i>unless, except;</i>	nânga,	<i>perhaps.</i>
nangi ,		nângi ,	
nangu,		nângu,	
ngatu,	<i>presently;</i>	ngâtu,	<i>perhaps, unless, especially.</i>
nkaka,	<i>a manis;</i>	nkâka	<i>a grandparent.</i>
nl ekoko,	<i>ardour;</i>	nl êkoko,	<i>patience.</i>
nsal a,	<i>feathers;</i>	nsâl a,	<i>a cray-fish.</i>
nsona,	<i>a day of the Kongo week;</i>	nsôna,	<i>an orphan.</i>
padi sa,	<i>to cause to kick;</i>	Pâdi sa,	<i>to cause a counter-move</i>
pal a,	<i>to kick;</i>	-apâl a,	<i>thin.</i>
sal a,	<i>to work;</i>	sâl a	<i>to be left.</i>
sadi l a,	<i>to work for;</i>	sâdi l a,	<i>to be broad.</i>
sadi sa,	<i>to help in</i>	sâdi sa,	<i>to make broad</i>

	<i>work;</i>		
<i>vila,</i>	<i>to be lost;</i>	<i>vîla,</i>	<i>to finish off.</i>
<i>vilwa,</i>	<i>to make a mistake;</i>	<i>Vîlwa,</i>	<i>to want to.</i>
<i>vuka,</i>	<i>to copulate</i>	<i>vûka,</i>	<i>to spared, let off.</i>
		<i>vûka,</i>	<i>to be stripped off.</i>

And all derivatives if these words, and their cognate words.

PUNCTUATION.

The Stops used in the Punctuation of a sentence should naturally represent the actual pauses, and inflexions of voice in speech; it is more convenient also to speak of Commas, and other Stops, than to explain each time the pauses, and inflexions of voice which they indicate.

Very little need be written as to the Punctuation in Kongo; sentences and clauses divide themselves so naturally that there is little or no difficulty in deciding the position of a Stop.

THE COMMA.

A Comma is frequently needed before a Noun in Apposition, to preserve the sense.

O Maki tu, wa mfumu a nsi :
Maki tu the chief of the country.

Without the pause, the *wa* might be mistaken for *wa, of*. In this Appendix, under the "Pronoun Subjective Pronominal Prefixes, 3rd Pers., Sing, and Plural," it is noted that a pause after *i bosi* shows that the sentence introduced by it is

a new departure or stage in the proceedings being related ; it makes a difference in the Prefix applied to the Verb; instances are there given.

When there is a pause before *vo*, *that*, it becomes *ovo*; *ovo*, *that*, should therefore have a Comma before it.

Edi kavovele, ovo, ke tuvangi wo ko:
He said that we should not do so.

THE NOTE OF INTERROGATION.

If a question contains several alternatives, the Note of Interrogation, and the rise of voice which it requires, come at the end of the first question, and not after the alternatives; when there are no alternatives, the Note of Interrogation comes at the end of the question.

Nga di ansongi edi di a vanga o mawete muna lumbu ki a vundn e?
ovo o vanga o mayi; o vuluza o moyo, ovo o vonda.

Is it lawful on the Sabbath day to do good, or to do harm ? to save a life, or to kill ?

+++++

SYNTAX.

THE SUBJECT.

COMPOUND NOUNS.

The Subject may be a Compound Noun. In such case the principal Noun rules the sentence; but its own component parts concord with their own principal Noun.

E kimfumu a evata kinkatwilu:

The chieftainship of the town is taken away from him.

The Subject is **ki - (mfumu-a-evata)**, and to this the Verb accords **kinkatwilu** ; but the Adjectival Phrase, **a evata**, agrees with its own Noun, **mfumu**, making **mfumu a evata**, *chief of the town*; to this idea the Abstract Prefix **ki -** is added, which thereupon implies *the chieftainship-of-the-town* [(chief-of-the-town)-ship].

O mumpingi lefwa dia kintinu a nsi olueke:

The successor-to-the-inheritance of the office-of-king-of-the-country has come.

Here the Noun **mumpingila**, the *inheritor*, is the Subject of the Verb, **olueke** ; this Subject is further extended by taking the Noun, **efwa**, as a Suffix, and this extension is further qualified by the Adjectival Phrase, **dia kintinu a nsi**, which agrees with the Noun, **efwa**, which it qualifies. This sentence therefore gives a double instance of such complication, for **kintinu ansi = ki + (ntinu-a-nsi)** ; its component parts are **ntinu-a-nsi**, *king-of-the-country*, which on receiving the Prefix **ki -**, implies *the office-of-king-of-the-country*.

The expression, **kintinu kiana nsi**, is admissible, and implies *the kingship of the country* ; but in such a sentence as that given above the more correct idiom would be that therein used.

**E kimpuluzi a ekanda diaku muna moko ma atantu au kwa ngeye
kiyekelo :**

The office- of-deliverer (deliverership) of your clan from the hands of their enemies, to you it is given.

Here the Subject is **kimpuluzi**, which is composed of **mpuluzi - ekanda-diaku**, bearing the Prefix **ki -** ; the **mpuluzi** being further qualified by the Adjectival Phrase, **a ekanda diaku**, which agrees with **mpuluzi** ; so that it is really **ki - (mpuluzi - a-ekanda-diaku)**, *the office-of-deliverer-of-your-country*, the Possessive Pronoun, **diaku**, of course concords with its Noun **ekanda**.

A complicated construction results under these circumstances, but it is grammatically correct; and since the Verb **yeka** (or **yekwa**) requires the abstract Noun of the office or title to follow it, there is no other way of expressing it.

E kimbuta a makesa ki andi ki vika telekwa:

His captaincy of the soldiers will soon be announced.

Osiwa e kiyekwa ki a unlongi a Esi Ekongo:

He was delegated to the office of teacher of the Kongos.
i. e. , he was appointed teacher of the Kongos.

This construction is also referred to in this Appendix under "The Noun- Fifteenth Derivative. "

NOUNS CONNECTED BY CONJUNCTIONS.

When the subject is composed of two or more Nouns connected by the Conjunction, **ya**, **ye**, **yo**, they may figure as in the sentences at the foot of page 704; but in that case the first **yo** would be translated in English by *both*.

Yo ngeye yo yandi nwenda:

Both you and he go (you go).

O mundele ye ngamba zandi zilueke:

The white man and his carriers have arrived.

O mfumu ya aleke andi babakamene :

The chief and his followers are caught.

THE RELATIVE PRONOUN.

The Relative Pronoun is not always expressed in introducing the Relative Clause ; it is often understood.

Mbongel e o ni ele e wasumbidi ezono:
I took the cloth which you bought yesterday.

I yau yi yi e nzo oyiki di:
This is the house that you mentioned.

ATTRIBUTES OF THE SUBJECT.

COMPOUND ATTRIBUTES.

When two or more Attributes qualify one Noun, the subsequent Attributes (whenever possible) are coupled to the first Adjective by the Conjunction *ye or yo*, but as Nouns (abstract where possible), not as Adjectives. If one of these subsequent Attributes is a participial idea (in English), the Infinitive Noun represents it.

The Quantitative Adjectives, *-ingi, -akaka, -awonso*, &c., are excepted from this rule, as also the Numerals, the Possessive and Demonstrative Pronouns (which are adjectival); they precede all other Attributes, and are not followed by *ya, ye, or yo*.

O wantu ambi yo ulau:
Bad and wild people.

wantu alau yo bi (*abstract, not mbi*) :
Wild and bad people.

Kadi nti ambote yo mfunu:
For it is a good useful wood.

O mfumu au anunu yo zolwa:
Their aged and beloved chief.

Makesa mangolo ye nkabu ye zizi:
Strong, brave, loyal soldiers.

Wana ame anzolwa yo zola:
My beloved and loving children.

Makangu maku matatu mankulu ye vuvu:
Your three old and trusted friends.

Muntu ambi yo lufuma:
A bad and cruel man.

E nsusu a malu mankufi yo matete:
The short-legged spotted fowl.

Some Adjectives are not or cannot be thus expressed. For instance, when the subsequent idea is not one of a combination of Attributes, but a further Attribute of an already qualified Noun, it follows on as an Adjective, just as an Adjective follows on after a Quantitative Adjective, Numeral, or Possessive, or Demonstrative Pronoun.

E kinkutu ki aku ki ambwaki ki ankulu:
Your old red coat.

In English we should not say, *your old and red coat*, neither in Kongo do they introduce a Conjunction. The Conjunction is more often omitted in English, but wherever it is altogether inadmissible, it is omitted in Kongo.

O nlele andi ebundi ampa:
His new blue cloth.

Mateva mame matatu ma mfubu mampwena mampa:
My three new great pandanus mats.

NOUN IN APPOSITION.

A Noun in Apposition may be an Attribute to the Subject. In such case it is preceded by the Particle -a (which serves to introduce an Adjectival Clause, see pp. 561, 562). The Particle, in such case, receives the Secondary Prefix

of the Class proper to the Noun, to which it introduces a qualifying clause (P- 562).

O Jizu Kristu, wa Mfumu eto:
Jesus Christ our Lord.

O mfumu Maki tu, wa ntu a nsi:
The chief Maki tu, paramount chief of the country.

E di ambu di adi di ambote kiki lu, di a ngi za andi:
It is a very good thing indeed, his coming.

Ona tuni na e nsundi di, ya lutufakeso lua atantu eto:
By whom we have the victory, the utter rout of our enemies.

Muna di adi tuni na ye nzimbu zampa, za frank ye sentime:
For this reason we have a new currency, francs and centimes.

There is also another idiom in use when the Noun in Apposition appears more as though it were in a list. In such case it appears without Article or Particle.

Salu kimosi kizeye ko, vata:
One class of work I do not know, agriculture.

Vena ye ma kiesivi ndembela mona, ekumbi dia ntoto:
There is one marvellous thing which I did not see, a railway train.

Omaka mana ke beki tanga mo ko, nkwezo:
Certain produce they do not trade in, india-rubber.

THE ARTICLE.

The following rules for the use of the Article have all been grouped here for convenience and comparison.

1. In a simple *positive* predication the Subject and Object take the Article proper to their Class. In a *negative*

predication the Article is absent between the Particles of Negation (ke...ko), except in the cases noted under other rules.

O mpangi ame osumbi di o nkanda:
My brother bought a book.

O mpangi ame kasumbi di nkanda ko:
My brother did not buy a book.

Tusauki di e Nzadi o unu:
We crossed the river to-day.

Ke tusauki di Nzadi ko o unu:
We did not cross the river to-day.

E nzo andi ke imene tungwa ko:
His house is not finished building.

Bamvene e nkumbu a Luvuni na:
They gave him the name of Luvuni na.

Ke bamvene nkumbu ambote ko:
They did not give him a nice name.

Kuna nsi eto ke kwi na mfi nda ko:
There are no forests in our country.

Muna mfi nda zeno ke mwi na ntemo ko:
In your forests there is no light.

Vana eyanga di na ke vena dole ko:
There are no mud-fish in that pond.

2. The Article in Kongo gives more or less of definiteness to its Noun; it indicates that it has previously been spoken of, or it is a case in point, or in some way well known; but when the Article is absent, and there is no rule to cause such absence, its absence specially marks the indefiniteness of the Noun; in such case, in English we might use *some...or other, any, one of...* This is specially the case after *ovo, if,* and in negative clauses generally. There are other rules for the presence or absence of the Article to be noted further on.

In the case of Negative Clauses, the Article is present when the Noun is definite, or where the subject of conversation is a case in point ; it is absent in a general remark.

In the Imperative Negative, and Subjunctive Negative, the presence of the Article indicates that, at the time in question, the contrary to what is ordered or suggested is being done ; in such case the Adverbs, *so, like that, as (you, &c.)* do, would often be used in English.

Umpana e mbele:
Give me *the* knife.

Umpana mbele:
Give me a knife.

E lumbu ki akina, ndonga ampwena yanlandanga:
That day a great crowd was following him.

Ke babongele nkutu ma ko:
They did not take anything at all.

O Mbal a osumbi di o nkel e:
Mbal a bought a gun.

O Mbal a kasumbi di nkel e ko:
Mbal a did not buy a gun.

Nga e mbele aku i na muna nzo e?
Is your knife in the house?

Nga mbele aku, i na muna nzo e?
Is that a knife of yours which is in the house?

Kizeye e lekwa kiaki mfunu ko:
I do not know the use of this thing.

Ovo muntu olembi kwenda:
If any man does not go.

Ovo o muntu olembi kwenda:
If the man does not go.

Ovo muntu okunsadila, mbula kandemvokela:
If a man (any one) will work for me, let him obey me.

Ovo o muntu okunsadila, mbula kandemvokela:
If the man will work for me, let him obey me.

Ovo e mbele ame ina muna nzo, twasa yo:
If my knife is in the house, bring it.

Ovo mbele ame ina muna nzo, twasa yo:
If any knife of mine is in the house, bring it.

Ovo mbele ina muna nzo, twasa yo:
If there is a knife in the house, bring it.

Ovo e mbele ina ina muna nzo, twasa yo:
If that knife is in the house, bring it.

Ovo e yitu yeno ikunusaula, ke diambu ko:
If your relatives hate you, never mind.

Ovo yitu yeno ikunusaula, ke diambu ko:
If any of your relatives hate you, never mind.

Wenda tala ovo o ngwa aku ankazi wina muna nzo:
Go and see whether your uncle is in the house.

Wenda tala ovo ngwa aku ankazi wina muna nzo:
Go and see whether it is one of your uncles who is in the house.

Ke basolwela nsabi ko:
They did not find the key.

Oyiki di vo batuvana ma twadi a:
He told them to give us something to eat.

Edi mbenze se betunganga e nzo au:
I think that they are now building their house (*not before mentioned*).

Ovo muntu okuyuvula ovo muntu wina muna nzo:
If any one asks you whether any one is in the house.

O mbunzi ame osumbidi kwanga kiantaku tanu:
My brother bought five ntaku worth of kwanga.

Mbul a benda kol o ki andwel o:
Let them go for a little while.

Ne yandi okutuvovesa di ambu:
As though he would say something to us.

Bonga o nlele wau, ovo e nkanda mi omio, ovo e mbel e yasumbi di ezono, ovo nlele akaka :
Take this cloth, or these books, or the knife I bought yesterday, or some other cloth.

Ovo o nlele akaka:
Or the other cloth.

Ovo nlele akaka:
Or other cloth.

Imperative Negatives.

Ke nusi mi o vova e ndinga zakaka ko:
Do not forbid the speaking of other languages (*there being a case in point*).

Ke nusi mi vova ndinga zakaka ko:
Do not forbid the speaking of other languages (*general admonition*).

Ke nutel eka e mi oyo mi eno ko:
Do not be so anxious.

Ke nutel eka mi oyo ko:
Do not be anxious (*generally*).

Kufungi o makasi ko:
Do not be so angry (*as I see you are*).

Kufungi makasi ko:
Do not be angry (*general admonition*).

Kuvondi o mwana ko:
Do not kill the child (*as you seem to be doing*).

Ke nutubi mbongo zeno ko:
Do not throw away your goods (*general*).

Ke nutubi e mbongo zeno ko:
Do not throw away your goods (*case in point*).

Ke nutokani sa o wana eno ko:
Do not worry your children (*as you do*).

Subjunctive Negative.

Kala vo kakufika e lumbu ko:
Had he not shortened the days (*which were fixed*).

Edi katungidi e kozo, e ngandu ke zadia e nkombo zandi:
He built a stock-yard fence so that the crocodiles should not eat his goats (*as they used to do*).

Unkani kini vo kayambula o tunga e nzo ko:
He ordered him not to stop the building of the house (*but he is doing so*).

Unkani kini vo kayambula tunga nzo ko:
He ordered him not to stop building the house (*neither has he done so*).

Simple Negative,

Ke benatanga e mpu a mfumu ko:
They are not bringing the (said) hat of the chief.

Ke benatanga mpu a mfumu ko:
They are not bringing the chiefs hat (*it must belong to some one else*).

3. In a simple reply to a question, if a Noun commences the sentence, it takes an Article. If the reply is not a sentence at all, but a Noun, it may take an Article if the Noun is qualified by a Demonstrative Pronoun, or a Relative Clause.

Replies.

Lekwa ki aki kavwi di o nki nzi :
He needs this thing.

Kadi mbel e andi i vi di di :
Because his knife is lost.

Lol onzi ame ngi zi di tambula :
I have come for my watch.

Nki kezi di vava? Ni ele andi :
What has he come for? His cloth.

Qualified by a Demonstrative Pronoun.

Nki kel ombanga? E mbel e yayi :
What is he asking for ? This knife.

Aweyi ? E ki andu ki aki :
What ? This chair.

Qualified by a Relative Clause.

Nki a nzo? E nzo i na i songel e:
Which house ? The house which I showed you.

4. There is no Article before Reduplicated Partitive Nouns, unless it is used in the construction of the Verb *to have*, as in the third sentence.

Babaki di ki mbundi -ki mbundi :
They got a piece of cloth each.

Nubavana mbel e-mbel e:
Give them a knife each.

Tuna kweto o meso mole-mole:
We have each of us two eyes.

5. The Article is not used in a Catalogue, or a Heading, or Title, or in indicating one, or certain individuals out of a number, for some purpose known to all.

Betekanga nkove, kwa, evembe, ye minse:
They are selling cabbages, potatoes, spinach, and sugar-cane.

Title page.

MWELO A ZAYI:
"The portal of knowledge," a Primer.

Heading.

Mavangu ma Ntumwa:
The Acts of the Apostles.

Nkombo aku ivondwa:
Your goat is to be killed.

Mwana andi mpe osala:
His child too is to stay.

Mvungudi otiamane nkuni:
The herdsman is to fetch firewood.

6. In a Positive statement in which the Object is first mentioned or thrown the end of the sentence, to give it prominence, it does not take an Article, unless the Object is further represented by an Objective Pronoun after the Verb, or when the Demonstrative Particle *i* precedes the Verb, which always happens under the above circumstances, when the Noun is qualified by a Demonstrative Pronoun.

E kuma kadi, o nkanda ame osumbidi wo:
Because he bought my book.

E kuma kadi , nkanda ame kasumbidi :
Because it was my book that he bought.

Ezaka ntangwa mpasi monanga za nzala:
Sometimes I suffer hunger.

Nkombo kazolele teka:
He wants to sell a goat.

Aleke bezi di , nkanda balombele:
The boys have come, they ask for a book.

Nzo andi ketunganga:
He is building his house.

E mponda kamvondela, nsosolo kansukidi :
He killed him by stabbing him with a sword.

O muntu, ovo mfuka zandi kedi a:
If a man gets into debt.

With an Objective Pronoun as well.

E kuma kadi , e nganzu, ovo ol embela yo yoka, evata di aku
di vi a:
Because your town will be burnt unless you burn a fire ring
round it.

O ni ungu ame bakani ni wo o yi ya:
They made up their minds to steal my canoe.

With the Particle i.

O ni ele ame mpe i kabongele:
And he took my cloth too.

E ntaku za mfumu i bakayani ni :
They shared together the chiefs ntaku.

Qualified by the Demonstrative Pronoun, and having the Particle i.

Al eke bezi di, o nkanda una oyi ki di i bazolele:
The boys have come, they want the book which you spoke of.

E nzo yayi i ketunganga:
He is building this house.

At the end of the sentence.

Tuzolele kio tala, e lekwa ki aku:
We want to see it, that thing of yours.

Sumba nsumba zo, e nkombo:
I will buy them, those goats.

Ke tumwene yo nkutu ko, e leke yaku:
We did not see them at all, those boys of yours.

7. In a Negative statement, when the Object precedes its Verb, or is placed at the end of the sentence, outside the Particles of Negation, it is represented by an Objective Pronoun after the Verb; in such case the Object always takes the Article.

E nzo andi nkutu, kazolele yo tunga ko:
He does not even want to build his own house.

E nsusu aku, kimwene yo kwame ko:
I did not see your fowl.

Ezaka ntangwa o madi a mandi kazolele mo di a ko:
Sometimes he does not like to eat his food.

Ki zeye di o kwame ko, e di ambu di na oyi ki di:
I do not know the matter you mention.

Ki sumbanga zo kwame ko, e nkombo za yela:
I do not buy sick goats.

8. The Article is prefaced to the Name of a person, when it stands as the Subject of a Verb, no matter what its position

in the sentence ; but if the sentence in which it appears is an answer to a question, the Name does not take an Article.

If a Style or Title (Uncle, Chief, &c.) is prefaced to the Name, or stands instead of it, the Style or Title follows the rule, and the Name follows after, without any further Article, as though the Style or Title were part of the Name.

O Zeka obokel e al eke ame:
Zeka called my boys.

O Luvezo wi zi di kungyuvul a di ambu:
Luvezo came to ask me something.

O ngwa ame ankazi Nzi nga ol ueke:
My uncle Nzi nga has arrived.

O Nel amvu ozolele o sumba e esiki lu di aku:
Nel amvu wants to buy your musical instrument.

O Di amoneka otungi di e mbangu andi :
Di amoneka made her basket.

O ngwa ankazi Ni emvo, ke yandi ko:
Not Uncle Ni emvo.

O nsanga ame Nsona wela kuna evata di andi :
My sister Nsona has gone to her town.

O Nsi ku kal endi kwenda ko:
Nsi ku cannot go.

Out of normal position.

Wela kwandi , o Lukelo:
Lukelo has gone.

Osumbi di kio, o Nkunku:
Nkunku has bought it.

Kwiza kekwi za, o Tata:
Father is coming.

Bavangi di ne i kavovele, o Mfumu:
They did as the Lord commanded.

Kazeye tunga nzo ko, o Ngwa ankazi:
Uncle does not know how to build a house.

Wau kitekele o mwini, mpasi kemono o Tata:
Now that the sun has come out, Father will suffer.

Nkia ndata kenata kio, o Bakana?
How will Bakana carry it?

Bakayani ni e mfundi kalambidi o Ponte:
They divided out the mfundi that Ponte cooked.

Utusamunwini owu kavangi di o Sodiadia:
He told us what Sodiadia had done.

In an answer.

E kuma Nlemvo wayele ezono:
Because Nlemvo went yesterday.

Luvezo unsamunwini wo:
Luvezo told me.

Ingeta, ezaka ntangwa Sita okwendanga:
Yes, sometimes Sita goes.

The Verb **wana**, when it is used in the sense of to *find*, and has for its Object a Noun Clause indicating the state of things found, if the Subject of the Noun Clause is the Name of a person, the Name takes the Article; in that case the Name is not the Object of the Verb, but the Subject of the Noun Clause, so the Name takes the Article.

Bele wana o Kikudi yau kevinganga:
They went and found Kikudi waiting for them.

9. When the Name of a Person, or a Style, or Title, is the actual Object of a Verb, it does not take an Article, whatever its position in the sentence, not even when it precedes the Verb for any reason, nor in a Relative Clause. But when the Name, or Style, or Title, is represented by a Personal Pronoun, or by an Objective Pronominal Prefix on the Verb, the Name, &c., may be mentioned after the Clause or sentence ; in such case it takes an Article.

Basamunwini Luvezo e diambu di au ekulu:
They told Luvezo all about it.

Nki a ndata kenata Bakana?
How will he carry Bakana?

Kubokela Tata Bukusu ko:
Do not call Father Bukusu.

Nwenda sadi sa Si tua:
Go and help Si tua.

Nda yuvula Makwekwe:
Go and ask Makwekwe.

Adi eyi onati nanga Nengudi ?
Why are you carrying Nengudi ?

Out of normal position.

Ingeta, mfumu Ki kudi besadi sanga:
Yes, they are helping the chief Ki kudi .

Ni andu kaka tumwene:
We only saw Ni andu.

Relative Clause.

Bokela Ndomfunso, ona owidi Baka:
Call Ndomfunso, who owns Baka.

Vana kio kwa Ewete, ona osadi sanga Luvila:
Give it to Ewete, who is helping Luvila.

Represented before the Verb.

Kadi yandi babokela, o Nkiana-ngudi :
Because it was Nkiana-ngudi they called.

Tunzolele beni, o Ngwanankazi Lotutala:
Of Uncle Lotutala we are very fond.

Wenda kunsusumuna, o Mvemba:
Go and call Mvemba.

10. The Article may appear before each of a man's Names, when more than one is mentioned, and the Name is the Subject of the Verb. It is more courtly so to do, but it is certainly a cumbersome form of speech, and may be dispensed with.

Manwele o Kedi unsamunwini vo--:
Manwele Kedi told me that--

11. Sometimes Animals, &c., are personified; in such case they take the Article as 1st Class Nouns.

O di ewa umbaki di --:
The jackal caught him.

O ngo ovovela vo--:
The leopard said that--

12. The Names of Places follow the rules of Common Nouns, not those of the Names of Persons.

E nsi i na i fi namene e Ngombe:
That country is near Ngombe.

Kimwene kwame Ki ndi nga ko:
I did not see Kindinga (a town).

13. A Noun in Apposition takes no Article.

Di a kumosi ki di anga ko, mfundi :
One thing I do not eat, mfundi .

Omaka mana ke mena o nluta ko, malonga ye yi nkutu:
Some barter stuff brings no profit plates and coats.

14. When a Noun is qualified by *-ingi*, *much*, *many*, or by *-andwelo*, or *-akete*, *a little*, *few*, it does not take the Article, unless the sentence is prefaced by: -

i	di au
i kuma kiki	di anu
e kuma	i di au di di
e kuma kadi	okala vo kadi
e kuma?	kadi
nki a kuma?	adi eyi ?

and such words stating and requiring a reason. In such case it takes an Article.

The Noun qualified by *-ingi*, &c., also takes an Article when further qualified by a Demonstrative Pronoun, or a Relative Clause, or when it occurs in a Relative Clause, or in a Clause commencing with *wau*, *Una*, *ova*, *vava*, *yavana*, *kufwila owu...ko*.

Where **-ingi** would be translated by *much of, or many of*, and **-andwelo, or -akete**, by *few of, a little of*, its Noun takes the Article, and is followed by a comma.

Nzau zingzi zina muna mfinda zeto:
There are many elephants in our forests.

Wantu andwelo bevwatanga e mbadi:
Few people wear palm fibre cloth.

Nzo zakete zisidi kuna evata diandi:
Few houses remain in his town.

Maza mengi mezidi muna nlungu:
Much water came into the canoe.

Reason, &c.

E kuma, e kwanga yakete kiki lu isidi:
Because there are very few kwanga left.

Nkia kuma nubongele e nsonso zakete?
Why did you take so few nails?

Qualified by a Demonstrative Pronoun.

O mavi a mau makete mafwene:
Their few fields are sufficient.

Qualified by a Relative Clause.

E nguba zakete, zina babakidi, ke zifwene ko:
The few ground-nuts they got are not sufficient.

E nanazi (zi na) tusolwela, zingwi:
Many were the pine-apples which we found.

In a Relative Clause.

Awana banete e ntaku zakete kaka, ke yau ko:
Not those who carried only a few rods.

After wau, &c.

Wau kafudidi e nsengo zakete:
Since he forged but few hoes.

Many of, &c.

O wantu, engi bamwene o wonga:
Many of the people were afraid.

E ngamba, zingwi zifwidi:
Many of the carriers died.

15. The strengthened form, **-ayingwi**, is generally employed instead of **-ingwi** when the Article is present; but **-ingwi** is the more frequent form when the Article is absent.

-ayingwi has also this peculiarity, that when it qualifies the Subject of the Verb, the Subject takes an Article whether it would or not with **-ingwi**; but when it qualifies the Object, the Object only takes an Article when it would with **-ingwi**; see the above rules.

e nsangu zayingwi	zifwidi mwangana:
nsangu zingwi	
Much news is spread abroad	

e nkayi zayi ngi	zi vondel o:
nkayi zi ngi	
Many antelopes have been killed.	

**Banzi tisi o luzi tu luayingi :
Luzi tu lui ngi banzi tisi :**
They respected him greatly (with great respect).

**E nzo zayingi zambote zividi :
Nzo zing zambote zividi :**
Many good houses have been burnt.

Qualifying the Subject.

E nzau zayingi zina muna mfinda zeto:
There are many elephants in our forests.

O maza mayi ngi mezi di muna nlungu:
Much water came into the canoe.

Qualifying the Object.

Bantwese madi a mayi ngi :
They brought me much food.

E mfumu zifundi di mambu mayi ngi :
The chiefs charged him with many things.

Reason.

Nkia kuma batwasi di e mbasa zayingi ?
Why did they bring so many mbasa ?

E kuma, e nzo zayi ngi bazolele tunga:
Because they want to build many houses.

Qualified by a Relative Clause.

E nguba zayi ngi , zi na babaki di , ke zi fwene ko:
The many ground-nuts which they obtained are not enough.

After wau.

Wau tusumbidi o mami a mayi ngi :
Now that we have bought many mami a stems.

16. Before **kwa**, *how many* (primary form), the Noun never takes an Article; but when **kwa** is in the Secondary Form (see p. 566), the Noun takes the Article.

Sometimes, however, the Secondary Form is used as the Primary; in that case it does not take an Article, any more than the simple Primary Form in **kwa**.

The difference between the true Secondary Form and that used as a Primary Form is very often difficult to distinguish. When the Secondary Form is used with the Article, the Noun has been the subject of thought and conversation and the simple question is asked as to how many of them. When the Secondary Form is used as a Primary Form, without the Article, the Noun has not been mentioned or considered specially, and the question is rather, how many, if at all.

Primary.

Nti kwa okesele?
How many trees did you fell?

Nsonso kwa ovava?
How many nails do you want?

Nkumbu kwa wela?
How many times did you go?

Secondary.

O maki mpe, makwa osumbidi?
The eggs too, how many did you buy?

E ntaku, zi kwa zisidi?
The ntaku, how many were left?

E mfundi, zi kwa nudianga muna lumbu?
How many cassava puddings do you eat a day?

When the Secondary Form is used for the Primary.

Ntaku zi kwa zisidi?
How many ntaku are left?

Nzo zi kwa zividi?
How many houses were burnt?

Maki makwa ozolele?
How many eggs do you want?

Kwa-ekwa and **-kwa-ekwa**, *how many* each, follow the same rule.

Primary.

Mbele, kwa-ekwa babongele?
How many knives each did they take?

Secondary.

E mfun di mpe, zi kwa-ekwa nuzol ele?
How many cassava puddings do you want, each of you?

Secondary Form used for the Primary.

Maki mekwa-ekwa nul ambi di?
How many eggs have you boiled, each of you ?

17. In a Relative Clause all common Nouns take an Article, whether the Clause be positive or negative.

Obokel e Mbandila, ona ozolele o teka e nkombo o mbazi:
He called Mbandila, who wants to sell a goat to-morrow.

Ke vena ona unsnndi di o nene ko:
There is no one (who is) greater than he.

Ana ke bazolanga o lunda e nsi ku miandi ko:
Those who do not wish to keep his laws.

Ona, ki fweno o nata e nsampatu zandi ko:
Whose shoes I am not worthy to carry.

Di na kafongele o nkento:
That (mat) on which the woman sat.

Mana ke mena o nsi ku ko:
Against which there is no law.

Ona kavangi di e diambu ko:
Who had done nothing.

Tufongele vana vakedi e ndonga:
We sat down where the crowd was.

Ke tutunga vana vena o matadi ko:
We will not build where the stones are.

Muna ke mwasiwa nkutu o muntu ko:
Where no man had ever been laid.

Kuna ke kwina o ntemo ko, ke kwau ko:
Not where there is no light.

Kuna kulungi di o wantu i tukwenda:
We are going to the place where the people are congregated.

Sia kio vana vena o maza:
Put it where there is water.

Kala kuna kwina e leke yame:
Remain where my boys are.

Kizolele kota muna mwina e tombe ko:
I do not like to go into a dark place (where there is darkness).

Kuna nsi eto, kuna ke kwina e mfinda ko, ke kwau ko:
Not in our country, where there are no forests.

Osi sidi kio vana ke vakedi o muntu ko:
He left it where there was no one about.

Muna ke mwakedi o ntoto ayingi ko:
Where there was not much earth.

In the following sentence the Negative Clause is not part of the Relative Clause which ends at the word **mo**.

Ana bewanga mo, ke be monanga wonga ko :
Those who hear of these things are not afraid.

18. A Participle may initiate a Relative Clause; in such case the Noun which it qualifies takes an Article.

E nzo katungi di o nleke aku:
The house which your boy built.

O wantu betunganga e nzo zau, ke bekwenda ko:
The people who are building their houses need not go.

A Participle thus initiating a Relative Clause may agree with its own Object by "attraction," and the construction result which is noted at the foot of page 707, and is further explained in these notes on the Syntax, under "The Predicate, Subjective Prefixes Concord by Attraction;" in such case the rule of the Relative Clause prevails, with the sole exception of the names of Persons, Styles, or Titles, which do not take the Article.

Nani okuntwasa e nsangu za mambu mevova o se aku?
Who will bring me word of what your father says?

Ki na ki zolele o ntima ame:
That which my heart loves.

Bel andanga e fu ivanganga o wantu ambi:
They follow the customs of bad men.

E nkombo i na ididi o mevwa:
The goat which the jackals ate.
(*this might be translated, the goat which ate the jackals.*)

Concord by attraction; Subject a Proper Noun.

Oyau kaka, ana bekwi ki langa o mambu mavova Nzambi:
They only who believe the words which God spoke.

Nda kubasamwi na o mambu mampwena mavangi di Nzambi:
Go and tell them what great things God has done for you.

Ne i wau uvovele mfumu:
Just as the chief said.

Kuna kulele Mpukuta ke kwambote ko:
The place where Mpukuta sleeps is not a good one.

Kuna kwayaluki la Mfumu Maki tu:
The place to which the chief Maki tu removed.

Bansamunwi ni kuna kwayenda Ngudi -ankama:
They told me where Ngudi -ankama had gone.

Tul ueke muna evata muna mufwi la Nsona:
We came into the town in which Nsona died.

Muna sapala muna mwatunga Ngwa ankazi Nsompi :
In the copse where Uncle Nsompi built.

Kuna kwi na Nkwezi Lukelo:
Where Nkwezi Lukelo is.

Kuna kwi na mfumu:
Where the chief is.

When there is no "Concord by Attraction," and a Proper Noun stands as the Subject of the Verb, the Noun takes an Article.

I bosi toma kutusamunwi na oma kevova o Kidudu:
And then tell us properly what Kidudu says.

Utusongele oma katusonekene o Ntima-nsi eme:
He showed us what Ntima-nsi eme wrote to us.

Kazolele kunsamunwi na oma kavovela o mfumu ko:
He does not want to tell us what the chief said.

Twawa o mambu mampwena kamvangidi o Mfumu:
That we may hear the great things which the Lord has done for him.

The Demonstrative Verbal Particle *i* may preface a Relative Clause. In such case the rules as to Relative Clauses are in full force.

Ana bena ye fu yayi i bemona o wonga:
It is those who have such customs who fear.

Konso muntu ozolele o vioka i nulembi mwesa e mpasi :
Any one who wishes to pass by, he it is to whom you must do no harm.

Ana bewanga mo i ke bemona e mpasi ko:
It is those who attend to these things who do not suffer.

19. A Noun qualified by a Cardinal Numeral does not take an Article. The following exceptions to this rule must, however, be borne in mind : A Noun thus qualified takes the Article when it appears in a Relative Clause ; or when qualified by a Demonstrative Pronoun, or Relative Clause ; or when the Numeral is combined with the Demonstrative Pronoun (see the list at the foot of page 573) ; or when that particular Number is specially definite ; or after *kwa*, how many; or in quoting some well-known instance or case in point. Where the Noun forms part of a clause in which the Verb is preceded by *una*, *wau*, *vava*, *ova*, *ovo*, *yavana*, *kufwila owu...ko*, it takes the Article, since it is always definite.

Qualified by Numeral; Indefinite.

Sumba nsusu ya:
Buy four fowls.

Lumbu ki mosi twele akangala:
One day we went for a stroll.

Tuvondel e nkayi zole:
We killed two harnessed antelopes.

Lumbu tatu tulele muna nzila:
We slept three (days) nights on the road.

In a Relative Clause.

Tusumbidi e kimbundi kina o mavwata masambanu:
We bought a piece of cloth which was six fathoms long.

Muna evata dina tulele e lumbu tatu:
In the town in which we slept three days.

Vana yo kwa awana banete e zenzo tanu:
Give them to those who carried five barrels.

Vana vena e mhangi zole:
Where there are two witnesses.

Qualified by a Demonstrative Pronoun, or a Relative Clause.

Ki zolele e nkoinbo zazi zau atanu ko:
I do not want these five goats.

O mateva mau amatatu, ke mau ko:
Not these three mats.

E nsusu tanu, zi na oyi kidi:
The five fowls which you mentioned.

E ntaku zazi makumasambanu:
These sixty ntaku.

Special ly defini te.

E yandu nana ngi kidi, ke yau ko:
Not the eight chairs I mentioned.

E lumbu eki mosi:
One of the days.

Nutunga e nzo eyimosi:
You must build one of the houses.

Ufwene vo o muntu mosi ofwa, ke mu wantu awonso ko:
Better that one man (in particular) die than all.

O muntu omosi:
One of the men.

After kwa.

Nkumbu kwa ndenda kaya e ntaku nkama yo makumaya muna
wantu makumole?
How many times can I divide 140 rods among twenty men?

Wantu kwa balenda nata o mazi tu mole?
How many men can carry two loads (each)?

Instance or case in point.

Nga e mbi zi zole, ke zau ko zatekwa muna lutaku e?
Are not two fish sold for a rod?

E ni ungu mi ole mi akukwi di ezono, mi akangwa e nkangwa mosi :
The two canoes which drifted away yesterday were tied in the same way.

With **una, wau, &c.**

E ngonde nsambwadi ova zavi oka:
After seven (or the seven) months.

E mvu mi ole una mi lungi di :
When the two years were up.

Una kivi okela e lumbu tanu:
When the five days were over.

A Noun qualified by a Partitive Numeral does not take an Article, except in Relative Clause.

Ubavana mankondo mole-mole:
Give them two plantains each.

In a Relative Clause.

E ngamba zi na zi nete o malonga matatu-matatu:
Those carriers who have carried three plates each.

20. There is an idiom in which the Object of the Verb is qualified by a Possessive Pronoun (adj.), and neither the

Subject nor the Object takes an Article; in such case it is always implied that the Subject performs the action predicated himself, for himself, on his own account, not for any other. In this construction the Article is conspicuously absent from both Subject and Object, not even appearing as a Prefix to the Personal Pronouns.

Mpangi ame wateka mbwa zandi vana ezandu:
My brother himself sold his dogs on the market;

With the Articles: --

O mpangi ame wateka e mbwa zandi vana ezandu:
My brother sold his dogs on the market.

Ngwa ankazi otunganga nzo andi :
Uncle is building his house himself;
(*With the Articles:* Uncle is building his house).

Kadi Kikudi ovwidi nzo andi :
For Kikudi has his own house.

Nata kayi ki aku:
Take a cutlass for yourself;
(*With the Article:* Take your cutlass).

Bonga nguba zaku:
Help yourself to ground-nuts, or take ground-nuts for yourself.

Tuzolele tunga belo ki eto:
We wish to build a quarter for ourselves.

Mono nsumba mbi zi ame:
I will buy my own meat.

Mpangi ame wele tiama nkuni zandi :
My brother is gone to get his own firewood.

Tuzolele solola nsi eto:
We wish to find a country for ourselves.

Mono mpwi di lekwa yame:
I own my own things.

Ovo onata e vevo ki ame, nata mpe vevo ki aku:
If you carry my umbrella, take one for yourself.

Kunati madi a maku ko:
Do not take food for yourself;
(*With the Article:* Do not take your food).

21. When a Common Noun is qualified by a Demonstrative Pronoun (adj.), or a Relative Clause, it always takes the Article, whether in a Positive or Negative Clause.

Qualified by a Demonstrative Pronoun.

Ki sumba kwame e nkombo yayi ko:
I will not buy this goat.

Kalendi sweka e diambu diadi ko:
He cannot hide this affair.

Kolo kingi ke bamwene e ntetembwa ina ko:
They did not see that star for a long while.

Katungi di e nzo yayi na ko:
He did not build that house.

Kusonekene e ngamba zazi ko:
You have not written (the names of) these carriers.

Tuyokela e ebaya dina diambote:
We burnt the good plank.

Kikaki lwa e nzila yayi ko:
I will not have this road shut against me.

Kivwi di e lekwa kiaki mfunu ko:
I have no use for this thing.

Qualified by a Relative Clause.

Ke tuzolele o nlele una ul embi zinga ko:
We do not like cloth which does not wear well.

Ke tuvidisi e mbele ina watuvana ko:
We did not lose the knife you gave us.

E nzo ina oyikidi yambote kiki lu:
The house you mentioned is a fine one indeed.

Nsumbidi e ngulu zina twamwene ezono:
I have bought the pigs which we saw yesterday,

O nleke wi na wau:
Such a boy as that.

Ki sumba e nkombo ina wau ko:
I will not buy such a goat.

Ki sumba e nkombo ina oyikidi ko:
I will not buy the goat you mentioned.

22. No Article comes between *nkia*, *what*, and its Noun.

Nkia muntu?
What man?

Nkia ntangwa?
What time?

Nkia nkombo i fwi di?
What goat is dead?

23. In a Clause introduced by *ne* or *nze*, *as*, *as though*, the Nouns do not take an Article.

Ne banza vo nzo zau zividi:
As though their houses were burnt.

Nze yandi wel e vava nzi mbu:
As if he had gone to seek some beads.

Ne yeno nuwidi mbele yayi nkinzi:
As though you had some need of this knife.

Bakotele ne yau bemonanga nsoni:
They entered as though they were ashamed.

Ne kazeye lekwa kina mfunu ko:
As if he did not know the use of that thing.

24. No Article is used in the construction noted under " while (a little while), "on page 810.

Una bafongele kimefonga-mfonga:
When they had been sitting a little while.

25. The Article is always present in subordinate sentences, whether Positive or Negative, which are connected with the principal by *wau, una, ova, vava, yavana, wau kadi, kufwila owu...ko*, with any Predicate but *kala or ina, to be*.

See rule 30.

O Nzambi, wau kazolele o kel elwa o wantu e kimenga ko:
Since God does not desire human sacrifices.

The simple statement would be:

O Nzambi kazolele kel elwa wantu kimenga ko:
God does not desire human sacrifices.

Wau ke vena e kuma ko:
Since there is no reason.

Wau ke bena o nsi ku ko:
Seeing that they have no law.

Wau ke babongele nkutu e ma ko, tubayambwi di :
As they did not take anything, we let them go.

Una bamwene o muntu muna nzo:
When they saw a (*or* the) man in the house.

Una ke bamwene o muntu muna nzo ko:
When they saw no one (*or* did not see the man) in the house.

Una kafudi di nkutu o vova ko:
Before he had finished speaking.
(*lit.* while as yet he had not at all finished to speak.)

Una ki atungi di e nzo ame ko:
Before I had built my house.

Une ke ki abwi di e si vu ko:
Before the cold season set in.

Ova ke vamonekene o muntu ko:
Before any one appeared.

Vava ke ki asemeno e nza ko:
Before the creation of the world.

Esi nsi, yavana ke bayambwi di o vonda e ndoki ko--:
The people, until they abstain from killing witches--

Al eke eto, kufwila owu tubalongele e fu yambote ko:
Our boys, although we taught them proper behaviour.

Kufwila owu kal embel e yambula e nsi ta zandi ko:
Although he did not give up his passion.

Yavana ke nukondelo nkutu o tukau ko:
So that you were lacking in no gift.

E nsangu, una zaluaka, o wantu awonso o wonga ubabaki di :
When the news arrived, all the people were seized with fear.
(*lit.* fear seized them.)

26. No Article appears after the Conjunctions, **ovo, kana, ei ther, or, nei ther, nor ; ngâtu, musungula, nei ther, nor,**

especially or *certainly not*. when they connect with a *negative* clause or sentence ; neither is there any Article after *nanga, nangi, nangu, ngâtu, nganu, except*. When *ovo, kana, ngâtu, musungula* connect with a *positive* sentence, the Article is used.

Kukangala ko, ngâtu teka maza:
Do not walk about nor fetch water.

Ki basongele lulendo ko, ngâtu kanga yitu yau:
I did not behave proudly to them, nor tie up their relations.

Awonso nangu Dimbu:
All but Dimbu.

O wantu awonso bekwenda, nangu mfumu:
All the people will go except the chief.

Bonga konso nsusu ozolele, nanga nsusu ampembe:
Take any fowl you like, except the white one.

Kunati nzimbu ko, ovo mbele, ovo nti, ngâtu nkele:
Take neither money, nor a knife, nor staff, nor gun.

With Positive Clauses.

Kana onlele wau, kana empu, ke diambu ko:
Whether this cloth, or the hat, it does not matter.

Bonga konso nsusu ozolele, ovo ekoko dina, ovo nkento ina:
Take whichever fowl you like, either that cock or that hen.

27. There is never any Article after the Preposition -a, of; or after any of the Locatives.

Mwisi a mfomo:
Tobacco smoke.

Ntambi za wantu:
The footsteps of people.

Nzo a mfumu:
The house of the chief.

Wel e kuna bel o ki andi :
He is gone to his part of the town.

Vana ki o kwa nsusu:
Give it to the fowls.

Muna nkel e:
In the box.

Vana ful u:
On the spot.

28. When a Narrative *commences* with an Impersonal Verb bearing a Locative Prefix, no Article ever precedes the Noun, not even when it is qualified by a Relative Clause.

Vakezi muntu vana ezandu o unu:
There was a man at the market to-day.

Kul ueke Mundel e kuna evata di eto;
There came a white man to our town.

Muvi kuki di tembwa ki ampwena:
There beat down a great storm of wind.

Vakal a muntu wakal a yo wana andi wol e:
There was a man who had two sons.

If, however, the Impersonal Verb introduces a *secondary incident* into a Narrative, an Article is prefaced to the Noun in Positive sentences. In such case, some Conjunction is expressed or implied in English, and, *now, too, also;* or an Adverb, *after that, then, at last, &c.*

I bosi , vezi di o muntu:
After that there came a man

Vakedi mpe o nl ungu vana ekumu:
There was a canoe also at the beach.

(Negative.)

Ke vakedi mpe nl ungu va ekumu ko:
There was no canoe either at the beach.

Mwakala e ndonga a aleke muna nzo:
Now there was a crowd of boys in the house.

Vamonekene o nkunzi a mfumu:
(After that) a messenger from the king appeared.

(Negative.)

Ke vamonekene nkunzi a mfumu ko:
There appeared no messenger from the chief.

These remarks only apply to cases where the Impersonal Verb introduces the Subject, and commences the sentence.

29. When the Verbs **kala**, **-na**, or **-ina**, *to be*, are used with or without the Article to express the Verb *to have (normally)*, the Noun which completes the Predicate takes or omits the Article in accordance with the general rules of the Article ; so also when these Verbs bear an Impersonal Prefix (Locative or **ki-** for time], they follow the general rules.

When these Verbs precede a Noun under any other circumstances than those above noted, they are never followed by an Article.

When the Verb *to be* is understood, but not expressed, or where the Demonstrative Verbal Particle **i** (which is equivalent to the Verb *to be* in all its parts) precedes the Noun, and serves as the Verb *to be*; or after the Pronominal Particles **i**, **u**, **tu**, **twa**, **nu**, **nwa** (see page 579) ; or after the Particles **se**, **ne** or **nze** ; or when **-ina** is combined with **vo** (**vena vo**) ; the Noun following never takes an Article, not even in a Relative Clause, and so far overrides that far-reaching rule.

With kala or -ina, to have (normally).

Wi na kwandi o moyo:
He is alive (with life).

Awana bena o meso mole:
Those who have two eyes.

E mbi zi ina ke ina nkila ko:
That animal has no tail (negative clause).

Bearing a Locative Prefix.

Bafongele vana vakedi o maza :
They sat down where there was water.

Wele kuna kwina o mbunzi ame :
He is gone to the place where my brother is.

With kala and -ina, to be, under other circumstances.

Mbul a kakala aka nkaza ame:
Let her continue to be my wife.

Mbul a kakala nkaza ame:
Let her be my wife.

Kazolele kala mfumu ko:
He does not wish to be chief.

Nzolele kukula, yakala mfumu ngani :
I wish to redeem myself, that I may be free.

Ke tukedi ntaudi zandi ko:
We were not his boys.

Ozevo okala kaka mpofo:
Then you will always be a blind man.

Wau ngina mfumu aku:
Since I am your chief.

Twakalanga ntaudi zandi :
We were his boys.

O mbazi nkal a nkwa aku:
To-morrow I shall be your companion.

Kadi mfumu kena:
Because he is chief.

The Verb, to be, understood.

Unki twi di nkaza andi :
He made her (to be) his wife.

Ovangi di ki o mbele andi :
He made it (to be) his knife.

Tuwumbi di lo kinzu:
We moulded it into (being) a cooking pot.

I kumvanga mwama kiki lu:
I will make him (to be) a very rich man.

Adi eyi banki tulwi di mbundu?
Why have they made a slave of me ? (lit. me to be a slave).

E nkombo ke ilendi kituka ngulu ko :
A goat cannot be transformed so as to be a pig.

Ozengel e wo nti ankufi :
He cut it so that it was a short stick.

Insumbi di mbundu ame:
I bought him to be my slave.

Una ngyele kubatala, kinga wana aku ankazi!
When I went to see them, they were your nephews!

Tuwi di e titi isosola, nsa, tukuluki di :
We heard the grass rustle, it was a nsa, we crouched down.

Al eke yau awole, Bakana yo Mpongi :
The two boys are Bakana and Mpongi.

O wantu yau atanu, wana ame nkutu:
Those five people are all my children.

Ondi oyo mbundi i a Maki tu:
That man is a slave of Maki tu.

With the Particles.

Kadi eyayi i nzo eto:
For this is our house.

Nga vo i mfumu eto--:
As for our chief--

I mpanga tuvangi di ki o:
That is how we made it.

Ki zolele kala di aka i mfumu ko:
I do not wish to be any longer chief.

Konso ona ovanganga esumu i mbundu a esumu:
He who commits sin is the slave of sin.

Kumoni o wonga ko, tu mpangi zaku:
Do not be so afraid, we are your brothers.

Ovo o yeno nu mfumu:
If you are chiefs.

Ovo yeno i mfumu:
If you are the chiefs.

Ovo yau i a mfumu:
If they are the chiefs.

Ovutuki di se mfumu ngani :
He came back (being) a free man.

Kansi owau se nleke ambi :
But now he is a bad boy.

Wi na kwandi ne bul u:
He is like an animal.

Untungila e nzo, ne nzo aku:
Build me a house like yours.

Kina ne i wantu akaka ko:
I am not like other people.

Wina nze mfumu eto:
He is like our chief.

-ina vo, &c.

A mfumu bena vo minkwizi:
The chiefs who are Christians.

Owau se bena vo wana ansôna:
Now they are orphan children.

Ana bena vo i mfumu zeto:
Those who are our chiefs.

Relative sentence.

Kina kina ne nsongo:
Which is like copper.

30. After an Auxiliary Verb the Infinitive Noun never takes an Article; otherwise the Infinitive Noun follows the rule of other Nouns. After **zola** it is sometimes dispensed with.

Toma nata:
Carry carefully.

Osi nga kwenda:
You will go all in due course.

Bevi ka luaka:
They will soon be here.

After any other Verb the Infinitive Noun takes, or omits the Article according to the general rules above given.

Mi sundi di o lambuka:
They are longer.

Nani ozolele o sumba kio?
Who wishes to buy it?

Baluti di o zola embika ke mu mbi zi ko:
They preferred gourd pips to meat.

Bazolele kiki lu o kwenda:
They want very much to go.

N. B. -- *The rules which regulate the use of the Article in combination with other parts of speech, or members of the sentence, are here given that all may be Together, and thus afford better means of comparison.*

31. The Adjective **konso**, *each, every*, always precedes its Noun, but never receives an Article Prefix, neither does the Noun it qualifies take an Article under any circumstances.

Konso muntu kenda kwandi:
Any one may go.

Konso etadi, etadi kwandi:
Any stone will do (*lit.* any stone is a stone).

Bokela konso muntu:
Call any one.

Konso aleke banata yo:
Any boys may carry them.

32. The Secondary Adjective *-aka, some*, takes the Article Proper to its Noun as a Prefix.

Ezaka ntangwa:
Some times.

Eyaka lekwa:
Some things.

33. The Personal Pronouns follow the rule of the Nouns as to the use of the Article or otherwise. They receive the Article as a Prefix when a Noun would have it, and dispense with it when it would be absent in a Noun.

The Personal Pronouns, however, take no Article prefix in a reply; or in a curt assertion; or before *kaka*, and *aka, only*; or after a Locative; or after *ovo, or kana, either, or*; or after the Particle *i*; or in a Negative Clause; see also rule 20.

With the Article Prefix.

Wau vo oyandi mpe mwisi Ekongo:
Since he too is a Kongo.

Oyeto tumvovese vo:
We said to him that.

Oyeno nu akwa ngangu:
You are the wise ones.

Oyau mpe benda dia:
They too may go and eat.

Reply.

O mwisi Ekongo nani? Yandi:
Which is the Kongo? This is he.

Nani? Mono i muntu:
Who? I am the man.

Nani ofi langa e mpaka? Yeto kweto ki beni:
Who raises objections? We ourselves do so.

Nani ovutuki di? Mono kwame:
Who has returned? I.

Nani utumi ni? Yandi ki beni:
Who sent you? He himself.

Nani i mfumu? Ngeye i mfumu:
Who is chief? You are the chief.

Curt assertion.

Mono i mfumu a evata:
I am the chief of the town.

Yandi i nleke ame, untuma ovo ozolele wo:
He is my servant, send him if you like.

Mono kwame i Mvungudi ambote:
I am the good Shepherd.

Before kaka.

Mono kaka nzeye di o:
I only know it.

After a Locative.

Ovene ki o kwa mono:
He gave it to me.

Oko kwa yeno:
To you.

After *i*.

Vo i mono:
As for me.

Edi babenze, i mono:
They think that it is I.

Bena ne i yeto:
They are like us.

Ovovel e nze i yandi:
He speaks like him.

In a Negative Clause.

Kansi ke mono ko:
But it is not I.

After ngâtu, nangu, or ovo.

Ke yandi ko, ngatu mono:
Neither he nor I.

Konso muntu nangu yandi:
Any one but he.

Ovo ngeye, ovo yandi, ke diambu ko:
Either you or he, it does not matter.

34. The Personal Pronouns take the Article Prefix before the Demonstrative Particle *i*, or even without it, when comparisons, or contradistinctions are being made; also before *mpe, too, also, as well*; or after *musungula, or ngâtu, especially, in particular*, when it connects with a Positive Clause, otherwise the Article Prefix is absent.

Comparisons, &c.

Omono i mfumu, oyeno i leke:
I am the chief, you are the servants.

Oyeto i asukami, ongeye i mvwama:
We are poor people, you are rich.

Ovo wantu akaka bale mfoele kwenda, omono, kwenda nkwenda:
If other people will not go, I (for my part) will.

Mpe, &c.

Omono mpe, nzeye o tanga:
I also know how to read.

Oyau mpe bene ye ngangu:
They too are clever.

Musungula oyeno, longanga i kunlonga:
Especially you, I will teach you.

Nzolele o wantu awonso benda, musungula oyeno esi belo ki ame:
I want all the people to go, especially you who belong to my quarter.

Oyeto awonso mpe tuzolele o toma vwata:
All of us too, we wish to dress well.

Musungula and ngâtu after a Negative Clause.

Ke vekwenda muntu ko, musungula ngeye:
No one shall go, especially you.

Kimwene aleke ko, ngâtu yandi:
I did not see any boys, certainly not him.

35. When the Personal Pronouns are qualified by -awonso, all, they do not take the Article Prefix unless they are preceded by musungula, especially, in particular, or followed by mpe, also, too, as well.

Tuzolele o kwenda, yeto awonso:
We want to go, all of us.

Kekubavondesa ko, yau awonso:
He will not put all of them to death.

Aki nani tukwenda yau? Yeto awonso:
With whom shall we go? With us all.

36. After **e kuma**, and such words stating or requiring a reason, the Personal Pronouns take the Article Prefix, unless the case is exceptional, or **kaka**, *only*, is expressed or understood; in that case the Article Prefix is absent.

E kuma kadi oyeno, zonza kwi ngi:
Because you are very quarrelsome.

Kadi oyeto, kwi za tukwi za:
Because we are coming.

Exceptional.

Kadi yeno nuzolele kumwesa empasi zazi:
Because you like to bring this trouble upon yourselves.

With kaka.

Kadi yandi kaka basadi si:
Because they only helped him.

37. Adverbs derived from Nouns, when not formed with the Locatives, or **ya, ye, or yo**, are simply preceded by the Article ; this will be apparent from the list on page 604. When such an Adverb is brought out of its normal position, so that instead of following the Verb, it precedes it, the Article is dropped. The following Adverbs of time may take their Article when they precede the Verb, when they are highly emphatic: --**o fuku, e mbanu, nganu, mbatu, o ngatu, o masika, o mbazi, o unu, o elelo**. In the same way the Locative Adverbs and Prepositions take the Article as a Prefix, when specially emphatic, and preceding the Verb.

E kuma kadi, nswalu kabamwene:
Because he saw them quickly.

Kadi malembi kedi atanga:
Because he walks slowly.

Mbazi kekwi za:
He comes to-morrow.

Mbatu okuna yo:
Plant it later on in the day.

Ngovo nutambwidi, nuvana e ngovo:
Freely you have received, freely give.

Ezaka ntangwa betela ikwendanga:
Sometimes they coincide.

Kimfundu-mfundu kevovanga:
He speaks in whispers.

:
He plays left-handedly.

Specialy emphatic.

O unu okwenda:
This very day he will go.

O mbanu okwi za :
He will be sure to come presently.

O fuku wela:
He actually went by night.

Locative Adverbs specially emphatic.

Okoko i kena:
He is there (with you).

Omuna tukunwana:
There we shall surely meet him.

Ovava ke vau ko:
Not there.

Locative Adverbs specially emphatic.

Okuna nzo ; kiimwene ko e ?
At the house ; do you not see him ?
Okwaku kwina o maza, ke kwau ko :
Not here where there is water.
Ovavana ezandu :
There on the market.

38. In *simple statements* the Adverbs, **nswalu**, *quickly*, **malembe**, *gently*; **kielaka**, *truly*; **kikilu**, *indeed*, are not preceded by an Article ; but an Article appears in the phrase, **e kielaka kiau**, *surely*.

Wenda nswalu:
Go quickly.

Nata malembe kikilu:
Carry it very gently.

Toma kunsamunwi na kielaka:
Tell me truly.

39. After *e kuma*, *i kuma kiki*, *e kuma kadi*, *okala vo kadi*, *kadi*, *dianu*, *diau*, *i diau didi*, *i*, *nki a kuma?* *e kuma?* *adi eyi?* and such words stating or requiring a reason, the Adverbs, *o nswalu*, *o malembe*, and *e kieleka*, take their Articles, when they assume their normal position following the Verbs they modify.

E kuma kadi, o kwenda o nswalu, diampasi:
Because it was difficult to go quickly.

I diau didi ndembele kio natina o malembe:
That is why I did not carry it carefully.

I tuvovelanga o nswalu:
That is why we talk rapidly.

Adi eyi nuzolele dio kunsamunwina e kieleka wau?
Why do you want to tell me truthfully about it now?

40. The Conjunction and Preposition *ya*, *and*, *or* *with*, may combine with the Article proper to the Noun following it, and thus become, *ya*, *ye*, or *yo*, as the case may require; in so doing it follows the rules of the Article, combining in those cases in which a Noun takes an Article, and not combining where an Article should be absent, except in the cases noted below.

Wenda ye vevo kiaku:
Go with your umbrella.

Banete o loso, ye ntaku, yo mungwa, yo malonga, ye nsonso, yo nkel e mosi:
They carried rice, and salt, and plates, and nails, and one gun.

41. When the Conjunction and Preposition *ya*, *ye*, or *yo*, is used in a Negative Clause, the first time it occurs it does not combine with the Article, except in those cases in which a

Noun would take it ; as in a Relative clause, &c., see the rules above. The second and any subsequent occurrences combine with the Article.

Ke tuna ya kwanga ye mbi zi ko:
We have no kwanga or meat.

Ke tuna ya mbele ko:
We have no knife.

Ki na ya mwana akaka ko:
I have no other child.

Ke twizi di ya nkel e ye mbele yo maswanga ko:
We have not come with guns and knives and spears.

Relative Clause Negative.

Mana ke makedi yo mfunu ko:
Which were useless.

Nuvondel e o muntu kena ye diambu ko:
You have killed a man who was innocent.

After wau, &c.

Wau ki na ye nzo ko:
Now that I have no house.

Una kakedi yo mwana ko:
When he had no child.

42. Ya, ye, or yo, are used before Nouns qualified by a Numeral.

Tukwenda ye mfumu zole:
We shall go with two chiefs.

43. When *ya, ye, or yo*, are used before *konso, whichever, any, &c.*, they agree with the Noun or Pronoun qualified by the *konso*.

Yo konso nti:
And every tree.

Ye konso nkombo:
And any goat.

Yo konso ona:
And any one who---

Ye konso zi na:
And any which---

44. *Ya* is used without an Article before the Names of Persons, when the Person in question is not a personal acquaintance; it carries with it the English idea of, *a certain, or some one named*.

Bele ya Tezo:
They went with a certain Tezo.

Vana ezandu di na bawanani ni ya Mpandu:
On that market they met with a person named Mpandu.

I bosi bavambani ni ya Ntoni:
Then they separated from (the man) Ntoni.

45. *Ya* is used without combination with the Article, when surprise is expressed, or when any unusual or astonishing circumstances are spoken of.

O mfumu wekala ya nzimbu zingi:
The chief had a great deal of money.

Ne yeno nwatuka ya moyo muna mafwa:
As if you had come back alive from the dead.

Owau wi na ya wana engi :
Since you have many children.
Bena ya ki ese ki ng! ;
They are very happy.

THE POSITION OF ATTRIBUTES.

In the preceding consideration of the "Attributes of the Subject" there are given sentences which may serve to illustrate also the position of such attributes in the sentence ; there will be found also certain rules on pp. 708-9.

It needs further to be noted that in a series of qualifying words and clauses the Possessive Pronoun has the precedence, and stands next to its Noun ; next in order come Numerals, or the Demonstrative Pronoun, or combinations of both ; then the most characteristic, or important attribute ; then any further qualification; if there are more than one remaining, then - *ampa*, *new*, -*ankulu*, *old*; -*ambote*, *good*; -*ambi*, *bad*; and such qualifications rank last in mention.

E mbel e aku yayi :
This knife of yours.

Nsusu zeno tatu:
Your three fowls.

E nti mi au antatu mi ambote:
Those three good trees.

O malonga mame maya manti mampembe mampa inambote:
My four good new white wooden plates.

Konso.

Konso, *each*, *any*, *every*, always precedes the Noun or Pronoun which it qualifies.

Konso muntu:
Any man.

-aka, -akaka.

The shorter form, **-aka**, is practically the Secondary Form of **-akaka**, *some, other, some more*, **-aka** precedes its Noun, concurring with it, and taking the Article proper to the Class of its Noun as a Prefix.

The longer, or Primary form, **-akaka**, follows its noun.

Ezaka nsonso; or e nsonso zakaka:
Some nails.

Akaka is preferred with Nouns of the 1st Class plural, and precedes its Noun, unless it implies *some more*, or follows a Preposition; in that case it follows its Noun.

Akaka antu bazolele zo:
Other or some people like them.

O wantu akaka balueke :
Some more people have come.

Muna diambu dia wantu akaka:
For the sake of other people.

Otherwise **-aka** is generally to be translated by *some*; **-akaka**, by *other*; **-aka...-akaka** or **-aka... aka...**, in comparisons, by *some... other*.

Ezaka ntangwa bekwi zanga, e ntangwa zakaka ke bekwi zanga ko:
Sometimes they come, at other times they do not.

Emi aka nti mi savuki di, emi aka ke mi savuki di ko:
Some trees have budded, others have not.

Kwame, &c.

The Pronouns **kwame, kwakn, kwandi, kweto, kweno, and kwau**, follow immediately after the Predicate ; but an Objective Pronoun has precedence, if there be one ; when there is an Auxiliary (or Auxiliaries), it comes after the principal Verb.

Bel e kwau:
They have gone.

Ki zol e e kwame kwenda ko:
I do not wish to go.

Onete yo kwandi :
He carried it.

Ki zol e e mo kwame soneka ko:
I do not wish to write them.

Adi eyi nul embel e vika zo nati na kweno?
Why did you not carry them off quickly?

THE PREDICATE.

COMBINATIONS OF TWO OR MORE VERBS.

When two or more Verbs, connected by the Conjunction **yo**, combine as one Predicate, the first alone receives the Subjective Pronominal and Tense Prefixes, the other Verbs appear in the Infinitive mood, bearing any Objective Pronominal Prefixes which may appear on the first Verb. No Objective Pronoun is repeated.

Nunl anda yo kunl emvokel a:
Follow and obey him.

Bampavi di yo kunsolola:
They sought and found me.

Nutoma kubakayi sa yo kubatambula:
Greet them well, and accord them a reception.

With an Objective Pronoun.

Tubongela zo yo toma lunda:
We took them, and carefully kept them.

Fula dio yo kufika:
Finish it then, and make it short.

THE AUXILIARY VERBS.

When the idiom requires that the Verb which receives the Auxiliary should be preceded by its Infinitive Noun, or the 11th Derivative Noun (see page 532), which is formed by prefixing the light nasal to the stem, it is never the Infinitive Noun, or the nth Derivative Noun of the Auxiliary which thus precedes, but always that of the principal Verb.

I ngyenda ndembela kwenda:
This is why I did not go;
(*lit.* This is the going I failed to go.)

I ndata kalendele Mo nata:
This is how he was able to carry it.

Bansai mmwini e mpai ka kavi kidi vai ka:
They told me how soon he went out.

Kwenda kel embi kwenda:
He will not go.

Sumba yadi kio sumba, kansii ---:
I should have bought it, but---.

Luaka tunanga luaka o mbazi :
We shall perhaps arrive to-morrow.

THE ORDER OF COMBINED AUXILIARIES.

Sometimes more than one Auxiliary will assist one Verb, in such case the *Negative* Auxiliaries take the first precedence, *l emba, -l embi, kambwa, -adi*; next in order of precedence are those of *certainty (delayed)*, *za, singa, sa*; next, *possibility*, *nanga*; then, *potentiality*, *l enda, fwete*; then, those of *time, or position in point of time*, *teka, vi ka, vi ta, -kani ni, -kini* (Bako.) ; next, the Auxiliary Verbs, *baka, bonga, tuka*; then, those of *manner*, *toma, kwama, sala*; and lastly, those of *completeness*, *mana* and *vwa*.

It is probably correct that *zola, to want*, when followed by the Infinitive Noun without its Article, is an Auxiliary Verb; it takes the precedence of all the Auxiliaries; an Objective Pronoun, if there be one, immediately precedes the principal Verb; except when the Auxiliaries *mana* and *vwa* are employed; these two Auxiliaries immediately precede the principal Verb, and the Objective Pronoun must precede them.

1	2	3	4	5
<i>Want.</i>	<i>Negative.</i>	<i>Certainty.</i>	<i>Possibility.</i>	<i>Potentiality.</i>
Zol a	l emba	za	nanga	l enda
	-l embi	si nga		-fwete
	kambwa	Sa		
	-adi			
6	7	8	9	
<i>Time</i>	<i>(?)</i>	<i>Manner</i>	<i>Completeness.</i>	
teka	baka	toma	mana	
vi ka	bonga	kwama	Vwa	
vi ta	tuka	sal a		
-kani ni				
-ki ni				

EXAMPLES.

Baza nanga lenda vika toma kio vwa katula:
They will then most probably be soon able to completely take it away in a careful manner.

Bazolele teka mana luaka:
They wish to arrive all of them (completely) first.

Adi eyi bal embel e kwama kwi zila?
Why do they not come constantly?

Bafwete vika luaka:
They ought to be here very soon.

Awana bal embi si nga kwenda:
Those who will fail to go when the proper time comes.

Olenda toma dio soneka, ovo ozolele wo:
You can write it well, if you care to do so.

Enzumbu zame zawonso kabongele zo mana dia, odidi zo:
All my money he must needs appropriate completely.

(In recounting the outrageous circumstances of the last example, a good orator would introduce thus the Verb **bonga**, and state what was done, and then repeat the statement, **odidi zo**, the whole interested part of the audience repeating the **odidi zo** with him at the same time ; this is a very effective style of harangue, the audience being in this way worked up into excitement and indignation, and thus the point is carried.)

THE COMPLEMENT OF THE PREDICATE.

In English the Verb *to be* admits of an Adjective as its complement; in Kongo this is never the case, only Nouns or Adverbs (or Noun or Adverbial Clauses) can so serve; sometimes the Verb *to be* is transformed into the Verb *to have (to be with)*, to get over the difficulty. Unless an Adverb is preferable, a Noun or Noun Clause corresponding to the adjectival idea in English is used; where the idea is participial, the Infinitive Noun serves to express it. In Relative Clauses the Particle **vo** follows immediately after the Verb to be, when a Noun is its complement.

Akwa umvwama bena; or mvwama bena:
They are rich.

Kuna makasi kena:
He is angry.

Kena di aka ku makasi ko:
He is no longer angry.

Bena ye ki ese ki ngi :
They are very happy; *lit.* They have great happiness.

Awana kaka bena vo avimpi yo kumama:
Only those who are healthy and strong.

Kuna kwa awana bena vo mi nkwi ki zi yo zolwa:
To those who are faithful and beloved.

Awana bena mvwama mu nsangi a ki ese:
Those who are rich as well as happy.

VERBS OF RESTRICTED SENSE.

Certain Verbs indicating motion concern themselves only with the place from which the action proceeds, and not at all with the direction towards which the action tends; among them are, **katuka**, *to go away from, to leave*; and **yaluka**, *to migrate from*. When the place *from* is of no moment, while the place *towards* only is mentioned, or the motion is viewed in both its aspects, *from* and *towards*, either the Applied Form must be used before the place *towards* (the place *from* being omitted); or the Verbs **kwenda**, *to go*, or **kwiza**, *to come*, must be made use of. **Kulumuka**, *to descend to*, refers to the place *to which* the descent is made, and the above rule must be adjusted accordingly.

Katuka muna nzo:
Go out of the house.

Bekulumuka ova nsi:
They will come down to the ground.

O wantu awonso bakatuki di muna nlungu, bezi di kuna eseke :
All the people got out of the canoe (and came) on the beach.

Bayaluki di kuna Ngombe a Ntumba, bele kuna Mputu-Kasongo:
They migrated from Ngombe a Ntumba to Mputu-Kasongo.

Bakatukila kuna nsi akaka:
They went away to another country.

SUBJECTIVE PREFIXES.

On page 621 it is noted that Kongos are most careful that the Subject of conversation should be the Subject of the Verb.

In a narrative it often happens that there is no one Subject, but a course of circumstances, or actions are being narrated; in such case, various Subjects occupy the attention one after the other, and for the time being rule sentence after

sentence, until superseded by other matter ; but the Subject for the time being is paramount, and if necessary the Passive or Middle Voice is used, or even the Passive of the Middle Voice, in a way and extent which is strange to those who are used to European Syntax, but which is nevertheless perfectly correct as ideal Grammar and Syntax.

This idiom prevails even in the presence of a Relative Pronoun, which although the object, is emphatic, and takes the first place in the clause, as is seen in the following sentences: ---

Ona bafwi lwa:

He who died for them ; *lit.* Him by whom they were died for.

Bamwene mpe ona batungila e nzo:

They saw him for whom they built the house.

PREFIX AFTER COMPOUND SUBJECTS.

On page 710 the rules given from "when the predicate possesses" (line 11) to the end of the page must be superseded ; the statement that the Verb concords with the first of two subjects if emphatic is not correct. Out of many subjects the last mentioned rules ; the Verb assumes the Prefix proper to the Number and Class of the last named; but if one of the Subjects is personal, the Personal Noun rules ; and where one person is specially mentioned with his subordinates, the person may rule the Verb.

E nkel e zaku yo makuba maku mal ueke:

Your boxes and bales have arrived.

Nguba ye kwa yambalu kiki lu:

Ground-nuts and potatoes are exceedingly dear.

E nzo zandi yo masole mandi matai kidi :

His houses and forest clearings are sold.

O Mundele ye mbongo zandi wizi di :
The White-man and his goods have come.

O mfumu Maki tu ya aleke andi wele kuna evata di aku:
The chief Maki tu and his retainers have gone to your town.

**O mfumu Leopold ye ndonga kiki lu wizi di tala e lekwa yatuka
kuna Ekongo:**
King Leopold and a great crowd has come to see the things
which came from the Kongo.

Ana bafwa, ye tembwa mpe, bawanga e ndinga andi :
The dead, and even the winds, obeyed his voice.

Nangu olenda ye ndonga andi banwana ye esi evata di na:
Perhaps he is able, with his party, to fight (that they should
fight) with the people of that town.

In this case the Subject of *olenda* and his party (pi.) become
the Subject of *nwana*.

PREFIX AFTER COLLECTIVE NOUNS.

After Collective Nouns (though singular in form) the Verb may wear the Prefix proper to the Class and Number of the Collective Noun ; or the plural Prefix proper to the Noun to which the Collective Noun refers or rather, the Noun which expresses the individuals considered collectively in the Collective Noun whether such Noun is expressed or understood ; such Collective Nouns are few.

Mbi di a wantu wafwa (or bafwa):
Great numbers of people died.

Ndonga yingi bele (or yele) ani andi :
A great multitude went after him.

Bemba kingi (kia mbi zi za maza) ki bakamene (or zi bakamene):
A great shoal (of fish) was caught.

PREFIX AFTER PERSONAL AND PERSONIFIED NOUNS.

In agreeing with many Personal Nouns of various classes, considered as persons, the Verb may receive a Prefix of the 1st Class, but in such case the Noun must be prefaced by the Article of the 1st Class (if any Article appears at all), not the Article proper to its own Class, although the Attributes of the Noun may concord with its own Class; the 1st Class Article indicates the personification. *O mfumu olueke, the chief has come*; here the 2nd Class Noun, *mfumu*, is brought into the 1st Class and thus personified; otherwise it is: *e mfumu ilueke. O mbuta aku wizidi, your relative has come, or, e mbuta aku izidi.*

Tul undanga o malongi batulongel e o mase meto:
We keep the teachings which our fathers taught us.

O selo kiaku, ovo ozolele o kwi za:
If your steward likes to come.

A mfumu za nsi ke bazolele wo ko:
The chiefs of the country do not like it.

Animals, trees, and things, may be thus personified, if they are for the moment supposed to hear, see, think, speak, or act, and the Verb receives a personal prefix accordingly. The Seasons may be thus personified.

O ngo vo, Ngongo ame:
The Leopard said, I do not want to.

O Si vu, ovo obwidi:
When the Cold Season has set in.

PREFIX AFTER CONJUNCTIONS OF TIME.

After the Conjunctions of Time, **wau, una, ova, vava, yavana,** c., or even where they are understood, the Verb assumes an Impersonal prefix, **ki-** (lumbu, kolo, tandu, or some such noun of time being understood).

Una ke ki asumbi lu o nti ko:
Before the tree was bought.

Una ki vene o mfumu o nswa:
When the chief gave permission.

Wan ki zidi o mayela mama:
Now that this epidemic has come.

Wauna ki afniwa Kristi mna mafwa:
Since Christ has been raised from the dead.

I nsonama ki asonama o mambu:
That is how the words were then written.

CONCORD BY ATTRACTION.

There is a singular idiom in Relative Sentences by which the Verb takes its Subjective Prefix "by attraction" from the Noun immediately preceding it, although it is not really its Subject at all, being actually the Object. It appears that the Subject in such sentences follows the Verb, rather than come between it and the Relative, and the Verb assumes the prefix proper to the word which immediately precedes it.

E lekwa ki na ki zolele o mwana ame:
The thing which my child wants.

This sentence might also be translated: ---
The thing which loves (or wants) my child.

This is the explanation of the singular construction noted at the foot of page 707. Further examples are here given: ---

Bazi kidi o muntu ndiona ovondela esi evata:
They buried the man who was killed by the towns-folk, *or* who killed them.

Tumwene e nkombo i sumbi di Kipati:
We saw the goat which Kipati bought.

Ntambwi di o nkanda watsonekena Mpongi:
I have received the letter which Mpongi wrote to us.

Batwese e nkayi yasi kidi Makwekwe ezono:
They brought the antelope which Makwekwe shot yesterday.

In the same way there may be an "Attracted" Subject to Intransitive Verbs.

Vana esambu di ame di vwende Ki antongona:
At my side sat Ki antongona.

Kuna Kindinga, evata di akete, di ekala omaka makangu mame:
At Kindinga, a small town, were some friends of mine.

Unsamunwi na kuna kwatuka o wiki:
Tell me where the honey came from.

Some such "Concord by Attraction" as above noted must explain the following singular idiom. Where an action is only performed by one particular class, or thing, the Predicate concords with the Object. The Passive or Middle Voice would appear to be more appropriate, but the Active is used and the Verb "by attraction" takes as its Subject the Subject of conversation.

O madi a mama, mfumu media:
Only chiefs eat this food.

O mayela, ndoki melokanga:
Sickness is only caused by witches.

Ezaka ntangwa wantu kwandi zi tuntanga nzaza:
Sometimes only men haul the barges.

O nlele, Mindlele ukubanga:
Only White-men weave cloth.

E mhwatu, akala mitunganga:
Only men sew clothes.

E mfundi, akento zilambanga:
Only women cook puddings.

OBJECTIVE PRONOMINAL PREFIXES.

Nouns of the 1st Class only can be represented by a Pronominal Prefix, the rules as to their form and use are given in the Grammar on pp. 670-87, and in the Syntax on page 716. In the latter place it is noted that they are not applied to the Auxiliary, but to the principal Verb. Such a sentence as:

Nanga tukunlenda o baka:
Perhaps we shall be able to catch him,

is no exception to the rule; the Article before the Infinitive Noun shows that *lenda* is not serving as an Auxiliary, but as an ordinary Verb, and so receives the Objective prefix, which might appear with equal correctness on the Infinitive Noun, *baka*, thus: ---

Nanga tulenda o kumbaka.

MODIFICATIONS OF THE PREDICATE.

Many Adverbs take an Article: the rules which determine the use of the Article with the Adverb, &c., are given in this Appendix to the Syntax, under "The Attributes of the Subject The Article Rules 37-39." The influence of the Adverbs and Adverbial Clauses on the Pronominal prefix of the 3rd Person singular is noted in the Grammatical Section of this Appendix, under "The Pronoun Subjective Pronominal Prefixes."

Ne, nze.

Ne, and **nze**, *as, like as, as though*, take the Demonstrative Verbal Particle **i** after them, when they precede a Noun qualified by a Demonstrative or Relative Pronoun, or when they commence a clause; indeed, wherever the verbal idea *as though (it were)*, &c., is to be implied.

Ki na ne i di su di a l u l u n g u , d i n a d i m e n e n e --- :
It is like (as though it were) a pepper seed, which grew.

Ne l u v u m a l u a t i t i i k e v e m p o k e l a :
Like a flower of the grass he will disappear.

Otherwise.

W i n a n e b u l u :
He is like an animal.

PARTICLES OF NEGATION.

When two Negative sentences are joined by **ne or nze, as though, just as if, as if, as though**; or **kufwila owu...ko, although**, the second Particle of Negation appears once only, and that at the end of the combined sentences.

Kumpangi di au adimosi ne ki mfumu eno ko:
Do not treat me as though I were not your chief.

Kunati e nkele ne banza vo ke izita ko:
Do not carry the box as though it were not heavy.

Kungika ne ki makangu maku ko:
Do not speak of me as though I were not your friend.

Kufwila owu ngina vo ki mfumu ko:
Not losing sight of the fact that I am not the chief.

POSITION OF MODIFIERS OF THE PREDICATE.

Ko, mo, vo.

The Locatives, **ko, mo, vo**, are really the Objective Pronouns proper to **kuma, muma, and vuma**, used adverbially, but in the matter of position they follow the rules of the Objective Pronoun (page 716). The Conjunction **inkwa, lug**, is verbal to some extent in character, and follows the rules as to the position of the Auxiliaries (page 711).

Ozol ele ko kota:
He wishes to enter there.

Kazol ele ko kota ko:
He does not wish to enter there.

Maza mavai ki di mo ezono:
Water flowed from that place yesterday.

Unkwa mo wana ma:
Lest that he should find something therein.

Mpe.

Mpe, also, too, when it especially refers to the Verb, or to its Object follows immediately after the Verb; nothing can intervene but the Objective Pronoun but that also may follow the **mpe**; indeed, it is preferable for the sake of Euphony, if for no other reason, that the Objective Pronoun should follow the **mpe**; **natà mpe di o** is more euphonic than **nata di ò mpe**, although either would be correct in Syntax.

Bekwendà mpe kuna Lukunga:
They go also to Lukunga.

Tubamwenè mpe:
We saw them too.

Londà mpe vava:
Mend here too.

Natà mpe di o kunà nzo:
Carry it also to the house.

Kwi za kekwi zà mpe:
He will come too.

When **mpe** is more especially connected with the Subject, the **mpe** follows the Subject, but after any Adjective qualifying the Noun ; but between the Noun and any Adjectival Clause.

E ngubà mpe, ke zi sumbwanga di aka ko:
Ground-nuts also are no longer being bought.

E nzo akù mpe i vi di :
Your house too is burnt.

Mama mpe bevanga:
These things, too, they will do.

Oyetò mpe, tuzolele wo:
We, too, like it.

E nsusu zandi mpe, zina katwela, zabilama:
His fowls, too, that he kept were very numerous.

When **mpe** more especially modifies a combination of the Demonstrative Pronoun with the Verbal Particle **i**, the **mpe** comes after the Subjective Personal Pronoun.

I yandi mpe yuyu:
He it is too.

I wau mpe wuwu:
So it is too.

I di au mpe di di :
This too is why.

Nkutu, di aka, kaka, aka.

The Adverbs **nkutu**, *at all, even, indeed*, on no account, never; **di aka**, *again*; **kaka**, and **aka**, *only, always*, when referring especially to the Verb or to its Object, follow immediately upon the Verb, the Objective Pronoun or **mpe** only being allowed to intervene.

Nkutu, **kaka**, and **aka**, may refer to the Subject ; only Adjectives may intervene. When referring to the Demonstrative Pronoun combined with **i**, it follows the Subjective Personal Pronoun. They sometimes modify other Adverbs, and accordingly follow immediately after them, if they precede the Verb.

Kunsimbi nkutu ko:
On no account touch me.

Ke tumwene kio nkutu ko:
We did not see it at all.

Wenda dio nata di aka:
Go and carry it again.

Sumba kaka masela mole:
Buy only two masela (fish).

Besi nsanga aka o kumbaka:
They are always trying to catch him.

Akaka nkutu babayambwi di bakota:
They even allowed other people to enter.

I yau kaka yaya bekwenda:
Only these are to go.

I wau mpe wuwu tuvovela:
And so we said.

Sa nkutu nwàmona:
Indeed you will soon see him.

Owau nkutu wi zidi :
He is even now come.

Nkutu may come between the Auxiliary and its Verb.

Toma nkutu kunsimba:
Hold him indeed carefully.

ADVERBS WHICH PRECEDE THE VERB.

On page 713 certain Adverbs and Adverbial Phrases are mentioned as preceding the Verb which they modify ; to those must be added **i bosi, deke, kasi kila, kosi, kole, nanga, nangi, nangu** (perhaps), **okalokala, e el elo, e ntete, se, sa, sanga, si nga, oku kwakwizi wa**, and other variations of that Adverb based on **kwi zi wa, kwendewa, and tukwa**. Other Adverbs may precede the Verb when specially emphatic.

I bosi tukwenda:
After that we will go.

E el elo nutunguluki di :
This time you have been found out.

Owau e ntangwa i fwene:
Now it is time.

POSITION OF THE PARTICLES OF NEGATION.

The general rule given on page 607, to the effect that the Particles of Negation include within them the clause to be negated, needs only to be supplemented by the following remarks: ---

When the Verbs *kala or -ina, to be*, are followed by the Particle **VO**, in such cases as those given below, or before combinations of the Locatives with *-ina*, the second Particle of Negation precedes the *vo*, or the Locative, as the case may be. The *ko* is sometimes heard at the end of the clause, but the rule above given is considered as more correct

Kufwila owu kena ko vo mwana ame:
Although he is my son.

Wau ke bena ko vo makangu mandi:
Since they are not his friends.

Ki samunwi ni muntu ko vovo nwi na:
I did not tell one of you (*lit.* any man among you).

Ke mayi kwanga nkutu ko vovo nwi na:
Let them not even be mentioned among you.

ADVERBIAL CLAUSES POSITION OF COMPONENT PARTS.

Subordinate Clauses which are connected with the principal by *wau, nna, ova, vava, yavana, wau kadi, kufwila owu...ko*, and such Conjunctions, first state their own Subject, if there be a Noun or Pronoun as Subject; then the Conjunction, then follows the rest of the sentence. It is sometimes more

convenient to put the Subject in the emphatic position at the end of the sentence or clause.

O mfumu eto, wau kekwenda ko, omono mpe ki kwenda kwame ko:
Since that our chief is not going, I will not go.

O Mpongi, kufwila own kele ko ko, ki twika kio ko:
Although Mpongi has gone there, I will not send it.

E mvu makui maya una mi lungi di:
When the forty years were complete.

Nsona, ovo ozolele wo;
or, Ovo ozolele wo, o Nsona:
If Nsona likes.

O Kipati, yavana kekwi za;
or, Yavana kekwi za, o Kipati :
Until Kipati comes.

THE OBJECT.

The rules of Syntax as to the Object are, in many respects, identical with those which govern the Subject, especially those which concern the Attributes. The rules as to the presence or absence of the Article before the Object, will be found under " The Subject."

THE OBJECTIVE PRONOUN.

When the Object consists of two or more Nouns, the Objective Pronoun concords in number and class with the last-named Noun, if Pronoun is required at all.

O meza mame ye ki andu ki ame nunata kio:
Carry my table and chair.

E mpu ye vevo ke nusi ai ki o ko:
Do not leave behind the hat and umbrella.

E mi ni yo mabi ndwa, o Mvemba wi na mau:
Mvemba has the candle and matches.

THE OBJECT WITH yo.

When the Subject of the Verb is qualified by *konso*, *each*, *every*, and the Object by the Possessive Pronoun, the Object must be preceded by the Preposition *ya*, *ye*, or *yo*, *with*. The same rule prevails in English in the case of Intransitive Verbs, but not in the case of Transitives. It may be objected, however, that Intransitive Verbs have no Object, some further explanation of the preceding remark is therefore necessary.

In English an Intransitive Verb in combination with a Preposition may become a Transitive. *To go* is an Intransitive Verb, but by combination with the Preposition *into* (*to go-into*) it becomes a Transitive Verb, as its synonym, *to enter*. So we say in English:

They went in every man with his sword in his hand.

The English idiom admits then the usage of the Preposition *with*, in combination with what are otherwise Intransitive Verbs, when the subject of the Verb is qualified by *each* or *every*.

They came every man with his gun:
i.e. Every man came-with his gun.
We went away each of us with a new coat:
i.e. Each of us went-away-with a new coat.

No such combination is possible in English with Transitive Verbs; in the case of Transitives the *with* is omitted, thus:

They found every man his gun.
We received each of us a new coat.

In Kongo the Preposition *ya, ye, or yo*, with, has to appear, whether the Verb is Transitive or Intransitive, when the Subject is qualified by *konso*, and the Object by a Possessive Pronoun.

Bezidi kwau, konso muntu yo nkele andi :
They came each man with his gun.

Tukatukidi kweto, konso muntu oku twina ye kinkutu ki ampa:
We went away each one of us with a new coat.

So far the Kongo and English idioms accord, the Verbs being Intransitive (apart from the combined Preposition *with*). The following sentences show the Kongo idiom retaining the Preposition after a Transitive Verb:

Basolwewe konso muntu yo nkele andi :
They found each man his gun.

Tutani bwidi konso muntu oku twina ye kinkutu ki ampa:
We received each of us a new coat.

In Kongo, when such constructions occur, whether the Verb be Transitive or Intransitive, the Preposition *ya, ye, or yo*, with, must precede the Object; and whether or not there is a Possessive Pronoun, or an Indefinite Article in English, the Object is always qualified in Kongo by the Possessive Pronoun.

Nutwasa konso muntu ye mbele andi :
Bring every man a knife.

Nutala konso muntu yo mandi mambu:
Each of you mind his own business.

Basamunwini konso muntu ye mpangi andi :
Each man told his brother.