

APPENDIX
TO THE
DICTIONARY AND GRAMMAR
OF THE
KONGO LANGUAGE

As spoken at San Salvador, the Ancient Capital of the Old

Kongo Empire, West Africa

COMPILED AND PREPARED FOR THE BAPTIST MISSION ON THE
KONGO RIVER, WEST AFRICA

BY THE

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Missionary of the Baptist Missionary Society on the Kongo

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PREFACE

More than seven years have passed since the completion of the Dictionary and Grammar of the Kongo language. During this time the New Testament has been translated, and other books for religious instruction and school use have been translated and prepared ; a Bi-monthly Magazine, " **Se kuki anga**" (The Dawn is Breaking), has appeared, containing original native articles. School work has been well pushed, and a Kongo correspondence passes freely between the natives about our stations.

Kongo can no longer be spoken of as an unwritten language. All this literary activity has called for an Appendix to the work published in 1887. Every new word acquired has been most carefully preserved and investigated ; obscure idioms, and any constructions throwing light on the Grammar and Syntax, have been noted. While the New Testament was in the press, the Appendix to the Dictionary was printed. Returning to the Kongo a few days after the first hundred copies of the New Testament came from the book-binders, the mass of Grammatical and Syntactical notes which had accumulated was studied and arranged.

The Dictionary of 1887 contains some 10,000 Kongo words, omitting as far as possible the thousands of derivative words, which, being formed from the root-words according to simple rules, needed no special note. As the possibilities of this highly flexible language are so great, these derivatives in actual or possible use would number hundreds of thousands ; it was therefore necessary rigorously to exclude them, except such as by their frequent or special usage required special note.

Some 4,000 new words are now added on the same principle, which include, as far as possible, all

words or roots which are used in the Kongo literature of the English Baptist Mission published up to the present. In the same way, the endeavour has been made to reduce the rules of Grammar and Syntax which have been found to be further necessary, during the literary work in which the correctness and sufficiency of the former work was tested. As for the correctness, it has been found that no great changes are necessary ; in some two or three cases only it has been necessary to narrow the application of certain rules which had been too widely stated ; these cases have been carefully noted in their proper places in the Grammar and Syntax of this Appendix.

In this translation and linguistic work, Niemvo, who rendered such valuable assistance in the preparation of what was published in 1887, has still continued his aid, rendered all the more efficient by these fourteen years of work, which have trained and developed his great natural aptitude. This gives the uniformity which is of such great importance.

A change has been made in the Kongo Alphabet, which must here be noted.

A large proportion of the people at San Salvador, and in its neighbourhood, pronounce **s** and **z** before **i** as **sh** and **j** ; for the sound **sh** the letter **x** was adopted (as in Portuguese), while **z** before **i** was written as **j**. Our books are read over a much wider area than the district of San Salvador, and in those parts where **s** and **z** remain unchanged before **i**, the use of **x** and **j** has proved difficult it has therefore been decided to use **s** and **z** only, and in those parts where the sound of these letters is softened before **i** they will be naturally softened in pronunciation, and where they remain unchanged they will be pronounced as written.

This may cause some difficulty in the use of the Dictionary and Appendix, since **simba** appears as **ximba** under X in the Dictionary, and as **simba** under S in the Appendix ; but that lack of uniformity is of small moment, compared with the importance of the attainment of a permanent form at the earliest possible date, and the wider usefulness of our literary productions.

For reasons noted in the preface to the Grammar of 1887, the frequent elision of final and initial vowels in Kongo has not been made in this Appendix, in order that there might be no obscurity as to the actual forms used.

It may be of interest to note the comparative compactness of Kongo and English, in the number of words used in the expression of ideas. For this purpose the words and letters used in Kongo and English in the 1st Epistle to the Corinthians, 13th chapter, have been counted ; in the Kongo version there are 289 words, and 1209 letters ; in the English Revised Version there are 274 words, and 1172 letters.

On page xi. of the preface to the work of 1887, reference is made to a translation of a Portuguese treatise on Christian Doctrine, published in Lisbon in 1624. Fr. Bernardo Maria de Cannecattim, author of the Bunda Grammar (1804), says that the above was "the first work printed in the Kongo language," *and we may be most probably correct in saying that it was the first work printed in any of the Bantu languages.*

The Rev. G. R. Macphail, who was minister of the Presbyterian Church of Scotland in Lisbon, very kindly arranged to have the work copied for me by hand.

It is a Catechism in Portuguese and Kongo interlinear. Two copies are in the National Library at Lisbon, and one in the Library of the Propaganda in Rome.

The Portuguese from which the translation was made "by the order of Mattheus Cardoso," is still in use in the schools in Madeira, as a standard Catechism ; it was written by Marcos Jorge, S. J.

The Portuguese-Kongo work has been very carefully studied, and is a very interesting work, affording evidence of the early usage of certain special words which we find current to-day. It is a creditable production, showing that a good vocabulary has been acquired. There is a liberal admixture of Coast and Mbamba words, suggesting that the early missionaries had picked up the language on the Coast, and carried up the Coast influence with them ; this is noticeable in the employment of **cu** (**ku**) as a prefix to the Infinitive Noun. **V** is always written as **b** ; **w** as **ü**, **ki** as **qui** ; the nasals **m** and **n** are hopelessly confounded, and often omitted or written as in old Portuguese with **er** the vowel. But, after all, it affords no evidence of any change in the language. The main points are true to Kongo ; but where there are differences, it is impossible to determine how much is due to a mixture of the Coast and other dialects, and how much to an imperfect knowledge of the language. It is certainly White-man's Kongo, and sometimes the words are awkwardly spelt. The **N** of **Nzambi ampungu**, *God*, never appears on the name itself, but is often found on the end of the preceding word **dian** **Zambi ampungu**.

It is interesting to find **untotela** (p. 39) used for *majesty*, so that **Ntotela** is not simply a dynastic name of the present kings. **Anquiissi** (-**ankissi**, *fetish*) is used for *holy*, *sacred*; and even **uquiissi**

(*fetish nature*) for *divinity* (p. 30) ! This is a very objectionable use of *nkisi*, *fetish*.

The words in use for the "Holy Faith of the Church of Rome" are : " *Canca anquissi yanzuã muquissi acûna Roma*" (p. 85).

Canca is *nkanka*, *devotion*, *faithfulness*, and, for want of a better word, was strained by these early missionaries into that use ; this explains the expression : "*Dingamena muna nkanka a Nzambi ampungu*," *continue in the Faith of God*; so *fetish devotion* was used for *Holy Faith*. *Yanzuã muquissi* is *ya nzo ankisi*, of the *fetish house* (*nzo ankisi* = *the grave* also) ; this is the only translation used for the Holy Church (of Rome), not the building called a "church," but the Church of the Saints. So we find " The Holy Faith of the Church of Rome " thus translated, to the mystification of the native mind : " The *fetish devotion* of the *fetish house* of at Rome " !

Baptism is always spoken of then, and by the priests to-day, as *dia mungua*, to eat salt; the placing of a little salt in the mouth of the infant, with the words, "ye are the salt of the earth," being part of the ceremony of Baptism according to the Romish' ritual.

Ecussuilu [*ekuswilu*, *the place of rubbing on*, or *smearing* (from *kusu*, *to rub on* or *smear*)] is the equivalent of Purgatory.

Nsambu is used for grace, favour, as it is still by us ; and much of the " religious terminology," as to-day used, is found in this old book ; only it has been necessary to make a discreet selection. However, the work is certainly creditable for those far-off times, when viewed with a kindly eye, even in these days in which we have learned to value a greater accuracy.

My thanks are due to the Committee of the Baptist Missionary Society, for undertaking the expense of publication of this Appendix, as they did that of the previous work.

May the work be found helpful to all who seek to make known in Kongo the Gospel of the Grace of God, and to extend the Kingdom of Righteousness and Peace.

W. H. B.

WATHEN STATION, B.M.S.,
CONGO FREE STATE,
September 1st, 1894.

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)

The Bakongo Research Institute

Nsongelo

Malongi ma Ndona 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 día 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 día Ntontela ko”.

Tutondele wawu vo e nding’eto kayi vila ko. E vo ngeye u mwana Kongo día 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...”

Good Pronunciation

Mind the nasal consonant

Note: by omitting or ignoring “**M**” or/and “**N**” you will be corrupting: nouns, adjectives, verbs etc... (In this way you may “redefine” Kikongo language its).

Will you please make an effort to preserve kikongo grammar as it was originally setup by the honorable Mr. João NLEMVO in 1855?

Good pronunciation is critical in Kikongo language for the sake of the original meaning of the word (etymology), as it is in Shakespeare’s language.

Kikongo language top linguist was the honourable Mr(nkaka). João Nlemvo.

(To Bakongo people Mr. Nlemvo is their William Shakespeare (Brits); pour les Bakongo Mr. Nlembo c’est l’équivalent de Mr. Jean-Baptiste Poquelin[Molière] (les Gaulois); para nós Bakongo o Senhor Nlemvo é o nosso Luís Vaz de Camões(Os Lusos)).

Kikongo language, as any other language deserves a “linguist respect”. Hole is not the same word as *Whole*; Night is not Knight. *The list of words sounding alike, is very long in English language.*

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

October 2011

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 nkento 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).

Kikongo Alphabet

Toma keba:

Masono mi o mi a mbwaki katuna mi awu ko, muna nding'eto
Ki kongo.

A B C D E F G H I
J K L M N O P Q R
S T U V W X Y Z

G is never used as a leading letter in the Kikongo language. It has always been used with the nasal **N** as a short vowel sound: **NGA, NGE, NGI, NGO** and **NGU**.

Use of nasals **M** and **N** to make a vowel sound (general rule)

The letter **M** is always used with the following letters: **B, F, P, V** and the letter **N** with: **D, K, S** and **Z**.

ENGLISH- KONGO- DICTIONARY

N.B. The sign “+” indicates that the word already appears in the Dictionary, but that which follows is a further sense or usage of it.

=====

A.

ABANDON (as of no use),
v.t., **tengol a**

ABANDONMENT, *n.*,
l uyambul u, 10
l uvunzani su, 10;
l utengol o
10 ; see tengola, Appendix.

ABDICATE, *v.*, **kunkuka**.
ABHORRENCE, .,
nkenonoka, 2.

ABILITY, *n.*, **ndwenga**, 2
(*generally Plural*) ; **l ue**, pl. 6.
in one's profession or craft, .
umfuzi , 12.
(quickness) in learning, *n.*,
zadi zadi ,
6.

ABJECT, become, *v.i.*,
bol oka.

ABLE to, be, *v.*, see
fwanwa, Kongo-
Eng. Appendix,
may be, *v.*, **-fwete** (*v. aux.*)

ABOMINABLE behaviour or
insolence,
n., **nduvu**, 4 ; **l unkul u**, 10.

ABORTIVE, become, *v.*,
funga.

ABOUND, *v.t.*, see
abundant, be, App.

ABOUT, see **-i na omu**, App.
used verbally to... about, *v.*,
nanga
...**ye**, App. ; I finished about

ten on the spot, **yananga**
mana ye tezo ki a ekumi
vana ful u.

ABOVE the other, one, *adv.*,
e nkundaki ani ,
e nkundi eka, **e**
mbandaki ani ,
e mbandi eka.
a., **-ankundaki ani** , **-**
aukundi eka,
-ambandi eka, **-**
ambandaki ani .

ABUNDANCE, ., **wi ngi** , 12 ;
ebi di , 8 ; **wokel a**, 9 ;
bi di , 6 ; **vomo**, 6. of
everything, have, *v.*, **vwama**,
pututa.

ABUNDANT, *a.*, **-avomo**.
be, *v.t.*, **sel al al a**,
bwembwena, **besama**,
tuta. make, *v.t.*,
sel el eka, **beseka**.

ABUSE, *v.t.*, **duvul a**,
duka. ., **l uduvuku**, 10 ;
l uduku, 10 ; **nl evo**, 4.
in obscene language, *v.t.*,
bukal al a. (misuse), *v.t.*,
pi takesa.

ABUSIVE toward, be, *v.t.*,
duka.

ABYSS, *n.*, **mbi l u**, 2.

ACCENT, *n.*, **nsi amu**, 2.

ACCEPT as true, *v.*, **si a**
omu matu.

ACCEPTABLE, *adj.*, **-**
edi enga.

ACCOMPLISH much, *v.*,
totol a.

ACCORD, *n.*, **ngwawani** , 2.
v. **wawana**, **kwenda e**
bambal a (6), **totama**.

ACCORDING to, *adv.*, **muna**
owu wa.

ACCURSED, one who is, *n.*,
ki udi , 5 ; **zi aku**, 2 (P. ?) ;
mwana (I) **a kandu** (6); see
kandu, App. ; you are
accursed, **ongeye u**
ki udi .

ACCUSATION, *n.*, **mfundu**,
4.

ACCUSE, *v.t.*, **funda**.

ACCUSTOM to, *v.*, **yuki sa.**

ACCUSTOMED to, be, *v.i.*,
yukwa.

ACHE (of the head only),
v.t., **tota.**

ACIDITY, *n.*, **nsa**, 2 (Bako) ;
ngani , 2.

ACQUIT, *v.*, **kangul a.**

ACTION, *n.*, **evangu**, 8.

ACTIVE, be very, *v.i.*,
tumpa-tumpa.

ADAPT, *v.t.*, **sobol a.**

ADD, *v.t.*, **kundi ka**
further, *v.*, **bandi ka.**
to, *v.t.*, **yi kul a.**
together or up, *v.*,
bangumuna, si a
e ki mbangumuna (5), **tota.**

ADDITION, of a very
different character,

v., **nswangu**, 4.

ADDRESS (a fetish), *v.*,
vovel el a.

ADHERE to, *v.t.*, **tati di l a.**

ADJECTIVE, *n.*, **mbaku**, 4.

ADMONITION, *n.*,
l utemweno, 10.

ADULATION, *n.*, **l usani su**,
10 ; **l usani si nu**,
10.

ADULTERATE, *v.*, **l ûmba.**

ADULTERY, commit, *v.*
kemba nkaza (I)**angani**
(Bako).

ADVANCEMENT, *n.*,
l unungununu, 10,
act. ; **l unungunuku**, 10,
pass.

ADVANTAGE (profit), *n.*,
l uwete, 10 ; **mfunu**, 4 ;
see also vwa **mfunu**, App.

ADVERB, *n.*, **mpangi l u**, 2.

ADVERSE (hostile), *a.*, -
atantu.

ADVISE, *v.t.*, **kubi ki l a**.

ADVOCATE, *n.*, **nzonzi**, 2
(Bako), **nkambakani**,
i & 4.

ADZE, cut with, *v.*, **vaba**.

AFFAIR (business), *n.*,
nkôl o, 4.

AFFECT abilities, *v.*,
kuvàka.

AFFECTION, intense,
n., **l unzi ototo**, 10.
(mutual), *n.*, **nzol ani**, 2.

AFORESAID person, the, *n.*,
mbana, I (pl. **ambana**).

AFRAID of, no longer be ;
see **zanuna** & **zanu**, App.

AFTER, see also **za**, App.
after this or that or a while,
adv., **oku se ntu**.
one after the other, *a.*, -
andandani. *adv.*, **e**
ndandani.

AGAIN (in a discourse),
conj., **ye di aka di aka**.
to. ..over again, *v.*,
Vutuki l a ; see Kongo-Eng.
App.

AGITATE, *v.t.*, **tumpani sa**.

AGITATED, be, *v.i.*,
tembel a.

AGONY, *n.*, **mvi angal u** (4) **a**
nti ma(4).
unspeakable, *n.*, **tema** (6)
ki a nsongo.

AGREE (coincide), *v.*,
kwenda e bambal a
(6), **totama**. upon a price,
zenga e ntal u (2).
well together (be on good
terms), *v.*, **bakana**.

AGREEABLE, become, *v.i.* ;
see **buwa o nti ma** (4), App.
(good), *a.*, **-ambote**, -
abi za.

AGREED ! see **twe l ubasa!**
App. to be, *v.t.*, **kwi kana** ; it
is agreed then, **ozevo**
di kwi kani ni .

AGREEMENT, *n.*, **nkangu**,
4 ; **ekangu**, 8.

AID in the prosecution of
some enterprise, *v.t.*,
yakul ul a. one who does so,
n., **ngyaku**, 2 ; **nyakul udi** ,
I & 4. the aid rendered, *n.*,
nyaku, 4.

AILMENT of babyhood, any,
concerning which we can
ask no questions, only be
conscious that there is
something wrong,
funze, 6.

AIM, the chief, *n.* ; see
eti ma, 8, & **vaki** , 6, App.

ALARM cry, *n.*, **nsaki l a**, 4
(Bako). utter such a cry, **ta**
nsaki l a (Bako).

ALCOHOL, *n.*, **ki ndaki di** ,
5.

ALIKE, be, *v.i.*, totama,
kwenda e bambal a (6).
make, *v.t.*, **toteka**.

ALIVE, *a.*, **-amoyo**.
be, *v.i.*, **vuka** (Bako).

ALL, *prefix*. The prefix all- is
applied to some adjectives to
make a noun the All-wise ; it
is expressed by **Mpungu**
applied as a prefix to the
abstract noun. Almighty,
the, **Mpungu-ngol o** (2).
All-wise, the, **Mpungu-zayi**
(2). ALL in due course, *adv.*,
oku kukwi zi wa. not at all,
ke di onso (7) **di a . . ko** ;
It does not move at all, **ke**
kuna di onso di a ni kuka
ko. all right (in safety),
adv., **mal emba- l emba**.
all sorts of things, *n.*,
wadi wonso, i2.

ALLUDE to, *v.*, **tôl a** (Bako),
zangata, **suma**.

ALMIGHTY, the, *n.*,
Nengol o, I ; **Mpungu-**
ngol o, I.

ALONG the edge, brink, or side, adv.,
o **l unseka-l unseka** (10).

ALOOF, adv., e **vaudi** (6).

ALREADY, adv., see **mpasi owu**, App.

ALTER (of a palaver or language only),
v.i., **bi ndama**.

ALTERNATE, v.t., **swanga, swangani sa**.
v.i., **swangana**.
arrangement,
n., **nswangani** , 2

ALTERNATELY, adv., e **nswangani** .

ALTHOUGH, conj., **kana vo, kana una vo, o si a ele e vo, kufwi la owu... ko** ; see also **ndi vo**, App. ; although I took it, **kufwi la owu mbongel e ki o ko**. (even when), conj., **i muna wau nkutu... ndi vo**. (verbal), -**l embi** ; although I scrubbed it, it would not come off, **yal embi ki o fusul a, kansi ke**

i katuki di ko ; see -
l embi , p. 322.

ALWAYS... -ing, be, v., **sama** (=kwama), **l akama**.

AMASS, v., **vwi si sa**.

AMAZED, be very much, v.i., **kuzengeneka**.
& utter a cry, **ki ol ol oka** ;
kul ul uka.

AMBASSADOR, n., **ntumwa**, 2 ; **nkumbi** , 2 ; **nl ual ua**, 4 ;
mbaku, 4.

AMBITIOUS, be, v.,
kukundi di ka.

AMBUSH, set an, v., **kanga e mbaki** (2). |

AMETHYST, n., **ameti ste**, 2.

AMONG (before a pers. pron.), **vava** or **vovo** or **vana** (**ben a**, &c.); see **-i na**, App. among them, **vana ben a**. among us, **vava twi na**.

among you, **vovo nwi na**.

ANARCHY, *n.*, **ntumpa-ntumpa**, 4.

ANCESTOR, *n.*, **nkul u**, I.

ANCIENT times, most, *n.*, **ekul u**, 8. ancient very, *a.*, -**ankul u-nkumbi**.

AND that, *conj.*, **yovo, yo ovo**.

ANGER, *n.*, **nkafi** 4 (*gen.sing* .= **nsi ta**); **nkenene**, pl. 2 ; **nl ul a**, 4 ; **efwema**, 8 (Bako). very great, **makasi** (pl. 8) **mansuva** or **mavengenene**. one who is slow to, **nkwa nti ma** (4) **a vunda**. soothe, *v.t.*, **wondel eka**.

ANGLE, *n.*, **nzi nga**, 4. at right angles, *adv.*, **ku nkayi kwa**.

ANGRY, to get or be, *v.*, **bai ka maketo** (Bako) ; see also **fwama**(Bako) & **baka efwema** (Bako), App.

ANGUISH at which one cries out, *n.*, **tâtu**, 6.

ANIMAL, huge, *n.*, **evwendengel e**, 8.

ANISE (?), *n.*, **mana-nsusu**, 6.

ANNOY, *v.t.*, **tuntani sa, tokeka**. (pester) *v.t.*, **lakama**.

ANNOYED, be, *v.t.*, **tuntana, tokama**. much, *v.* ; see also **fwama** (Bako) & **baka efwema** (Bako), App.

ANNOYING, *a.*, **-anangi**.

ANOINT with oil, *v.t.*, **lengol a** or **nwi ka o mazi** (pi. 7).

ANSWER, make no, *v.i.*, **vol oka**. be unable to make an, **tungama**.

ANT, driver, *n.*, **nsal afu**, 2 (Bako). white, a variety of,

n., **ndaui au**, 2.nest of (mushroom like), **vava**, 6 ; **nkuku**, 2.swarm of winged (perfect) ants, **nkumbi** , 2 (Bako). *see also* **vunga sama**, App. "Ants' bread," a honey-combed cultivation of fungus (?) found in the nests of white ants, *or* frequented by them, *n.*, **mbungu**, 2.

ANT LION [*myrmeleon formicarius*], *n.*, **nkenge**, 2.

ANTELOPE, gazelle-like, *n.*, **nsi esi e**, 2 (Bako).

ANTIPHON, *n.* to lead with the first antiphonal song, *v.*, **bonga o nkunga** (4). to answer back, *v.*, **yakul a**, **yakul ul a**, **tambul ul a**. the choral answer, *n.*, **ngyaku**, 2.

ANXIETY (apprehensiveness), *n.*, **nsumbi** , 2 ; **nsumbi - nsumbi** , 2. (care), *n.*, **songol ol o**, 6 ; **l unzumbul u**, 10 ; **swengeti** , 6. to do, go, &c., *n.*, **ki angul a**, 5.

ANXIOUS, *be, v.*, **zangi ni ka** *or* **zangananwa onti ma** (4), **nti ma** (u-) **zanganana**, **yel a e nsumbi** (2). for, **vi angal wa** *or* **zi nwa** *or* **lakukwa o moyo** (3) *or* **nti ma** (4), **nti ma** *or* **moyo** (u-) **vi angal a** *or* **zi na**. make, **zangi ni ka o nti ma**.

ANY, *see* **wonso** & **una - i na**, App.

APART, *adv.*, **e kíkaka** (5). (aside), **e ki ngenga** (2), **kuna mpenga** (2). (separate), **e vaudi** (6). from, *prep.*, **e ki kaka yo**, **e vaudi muna**.

APOSTLE, *n.*, **ntumwa**, 2.

APOSTROPHE ('), *n.*, **ni eni e**, 6.

APPAREL, *n.*, **vwatwa**, 6.

APPEAR suddenly *or* unobserved, *v.i.*, **tema**. for a moment only, *v.i.*, **sunsumi na**. (come into view, *also* come out of sun, moon, or stars), *v.i.*, **sel oka**.

APPEARANCE, *n.*, **zi zi** , 6 ;
see **nsampu**, 2, App.
altered, *n.*, **eki tu**, 8.

APPETITE (taste), *n.*,
ki nzol a-nzol a, 5.

APPLICATION, close (to
one's work), *n.*, **l untati** , 10 ;
or **sungi di di** , 6.

APPLY one's self closely to
(one's work), *v.*, **si a...o**
l untati (10) or **sungi di di**
(6). as a brake or against the
surface (of something
revolving), *v.t.* **kaki di l a**.

APPOINT (fix), *v.*, **si ki ni sa**
(Bako), **konkota**, **si kana**.
appointed (by), *a.*, **-esi ka-**
si ka (yo). to a duty, *v.t.*,
toneka, **sonekena**, **si l a**.
(tell off to a duty), **suma**.
the day appointed, *.*, **e**
lumbu ki a nkangu (4) **a**
ntangwa.

APPREHENSION (fear), *n.*,
swengeni a, 6 ; **nsumbi** , 2 ;
nsumbi -nsumbi ,2.

be full of, *v.*, **yel a e**
swengeni a or **nsumbi** .

APPROPRIATE, *v.t.*,
l amuna. (fitting), *a.*, **-**
ansongi .

APPROVE of, *v.*, **l udi ka** ;
l ungani sa ; see also **tonda**,
App.

APRON, *n.*, **l enga**, 6.

ARACHID, harvest season
for, *n.*, **nsungi** (2) **a mpava**.
crushed with pepper and
salt, *n.*, **ki ndungu**, 5.

ARC, ARCH, *n.*, **ngumbu**, 2.

ARDENT, be, *v.i.*, **vel a-**
vel a.

ARDUOUS, *a.*, **-afuki** .

ARE, *n.*, **are**, **meta akare**
100.

ARISE, *v.i.*, **zangumuka**
(never used by an inferior in
reference to a superior),
(of a dispute), *z/.*, [**e mpaka**
(2) **zi -**] **lekama**.

ARM, see **nkonda a koko**,
App. to cross the arms over
the chest and clasp one's
shoulders, **ta nkondobel a**
(2) (Bako), **zi nga nkondo** (4)
(Bako).

AROUND, *adv.*, **e**
ki nzi eta. *prep.*, **muna**
nzi ngul uka (2) *a*.

AROUSE and cause to run
away, *v.t.*, **di kumuna**.
and run away, *v.i.*,
di kumuka.

ARRANGE, *v.*, **kumpa**,
l umpi ka. (fix), *v.*, **si kani sa**
(Bako), **konkota, si kana**.
in a line, *v.t.*, **ki atumuna**,
ki al umuna. together
according to size, height,
or quality, *v.*, **taka**,
takani sa. (set right
straight), *v.*, **l udi ka**.
be arranged, *as above*, *v.*,
l ul ama.

ARRANGEMENT (with),
make an, *v.*, **konka di o (yo)**
; **bakonkel e di o yo**
nengandi, they arranged
it with so and so.

ARROGANT, be (arrogate
great things to one's self), *v.*,
kurnval al a, kuval al a.
make, **kumvi di ka**,
kuvi di ka, kumvi ka.

ARTICLE (*gram.*), **yi ki l wa**,
6.

ARTIFICE, *n.*, **l umpeso**, 10.

As for, *conj.*, **vo i, ngavo**,
ngavo i. as if, as though,
conj., **ne banza vo**. as
often as you (he,&c.) like,
ki eki el e kaka.
as soon as, *adv.*, **una...kaka**
(*past*), **ovo...kaka** (*fut.*)
as well, *adv.*, **kumosi**; he
goes as well, **oyandi o-**
kwenda kumosi. as well, as
well as, *conj.*, **i** after the
demonstrative pronoun in
whatever position; these
(people) will go and Nlemvo
as well, **aya bekwenda**,
oyu i Nlemvo. As well as
we who are here, **aya i yeto**

tuna vava ; we bought those knives on our market, and those hoes (which you hold) as well, **tusumbi di e mbel e zi na vana ezandu di eto, ezo l nsengo** ; I cannot come, for I am too busy, and these visitors have come as well, **ki l endi kwi za ko e kuma e sal u kingi ngi na ki au, ezi i zau nzenza ezi zi zi di .** as well as, **musungul a** (before the noun).

ASCEND, go up (a hill or tree), *v.*, **tota, kuma.** (as smoke), *n.*, **fotomoka, fi ta.**

ASHES, reduce to, *v.*, **komona, bomona.**

ASIDE (apart), *adv.*, **e kíkaka (5), e ki ngenga (5), kuna mpenga (2), va beko (6).**

ASK to come, *v.*, **susumuna, vukul ul a.**

ASKEW, *adv.*, **o nzungu (4).** *a.*, **-anzungu.**

ASLEEP, fall, *v.*, **wondoka yo tul u** (pl. 10).

ASPARAGUS, *n.*, **kal al a, 6** ; **nsende**; 2 & 11 ; **nsende-nsende**, 2.

ASSEMBLE, *v.t.*, **l ungani sa.** (of people only), *v.i.*, **lungwa, kuta** (of things only), *v.t.*, **kuta.**

ASSEMBLY, *n.*, **lukutakanu, 10.**

ASSIDUOUS, be, *v.t.*, *see* persevere, App

ASSISTANCE, *n.*, **nsadi sa, 2 ; l uambu 10.** render, *v.*, **vana o l uambu.** withhold, in crisis, *v.t.*, **fi l akesa l ul umuna, l undumuna, twal akesa** ; *see* K.-Eng. App.

ASSUME the government, **yal a e nkuwu (2), see nkuwu,** App. airs, *v.*, **kukùndi dì ka.** (some very great work), *v.i.*, **kuvàka, vakama, vampama.**

become responsible for, *v.*, **yekama**.

ASSUMPTION, *n.*, **kuvaka**, 9.

ASSURANCE (guarantee), *n.*, **lusi ki di su**, 10.

ASTONISHMENT

(dumbfounded), *n.*,

luzengeneko, 10.

utter cries of, *v.*, **kul ul uka**, **ki ol ol oka**.

ASTOUNDED, be, *v.i.*,

si vi ka, **kumba**.

be very, **kuzèngeneka** (*refl.*), **zenganana**, **yenganana**.

ASTRAY, go, *v.*, **tungi ana**, **zi ezi ana**. to lead, send, **tungi ani sa**, **zi ezi ani sa**. one who has gone, *n.*, **ntungi anu**, 4.

AT all, *adv.*, **Wonso** ; he did not speak at all, **yandi kavovi di ambu wonso**.

first, *adv.*, **vana ki ntete**, **vana ntete**, **e ntete**.

once, *adv.*, **VOVO ful u**, **VOVO vau**, **ki ki l u**; see

also **mu (i mu)**, App. *at once is expressed also by the*

reduplicated verb, to take at once, **bonga-bonga**.

ATHWART, *adv.*, **oku nkayi kwa**.

ATTACHED to, be, or become, *v.t.*, **sel omokena**, **si a . . . o luntati** (10).

ATTACHMENT, great, *n.*, **luntati**, 10 ; see K.-Eng. App. loving, *n.*, **lunzi ototo**, 10.

ATTACK in force, *v.t.*, **bundamena**.

ATTEMPT to do something, well knowing it to be hopeless, *v.i.*, **kufi anunga**, **fi anungi na**.

ATTEND [(listen) to a matter], *v.t.*, **vi vi l a**.

ATTENTION, give, *v.*, **teka o matu** (9). refuse attention to what is heard, *v.* ; see **pakumuna**, App.

ATTENTIVE, *a.*, **-anzoko-zoko**.

AUDIT, *v.t.*, **vi sa**.

AUDITOR, *n.*, **mpi sa**, 2.

AUTHORITY, *n.*, **ol odi**, 2
(P. **ordem**). delegated, *n.*,
wi swa, 6 ; **wi si swa**, 6,
(over), **ki yekwa (ki a)** 6.

AVARICE, *n.*, **evudi di l a**, 8
; **ukabu**, 12.

AVARICIOUS person, *n.*,
ekabu, 8.

AVENUE, *n.*, **mumpumpu**, 3.

AVOID carefully, *v.*,
kukènka.

AVOIDED, something to be,
n., **mvengo**, 4.

AWAKE, *v.t.*, **katumuna**.
v.t., **katumuka**.
with a start, *v.i.*, **di kumuka**.

AWARE, be, *v.t.*, **l ubuka**.

make, *v.t.*, **tumbul wi l a**.

AWFUL, something, *n.*,
tema, 6.

AXE, ., **ki ubi**, 5 (Bako) ;
sengel e, 6 (Bako) ; **ki avu**,
5.

AXIS, AXLE, } *n.*, **ezi ta**, 8 ;
see K.-Eng App.

AXLE-TREE, *n.*,
nsi mbi ni ni (a l ungungu)
2.

+++++

B.

BABE, innocent, *n.*, **wanzi o**
(12) **wa nsa** (4).

BABY, *n.*, see **nti obo** and
mbobol a, App.

BABYHOOD, *n.*, **ki swa**, 5 ;
ki sedi a, 5.

BACK to back, *adv.*, **o**
l uni ma-ni ma.

BACKWARDS, *adv.*, **o**
l uni ma-ni ma.

BAD, be or become, *v.i.*,
yi va. very, *a.*, **-andudi**
(bitter).

BAG, with a running string
sewn into and around its
neck, *n.*, **ki mpodi** ,
5.

BALE, *n.*, **mfuna**, 4.

BAN, *n.*, **kandu**, 6; see K.-
Eng. App.

BANG ! interj., **tewa !**
to make a, *v.*, **xi a e tewu.**

BANK, along the, **muna** (&c.)
niambu a niambu ; o
l unseka-l unseka.
bank of earth, *n.*, **ekunkwa**,
8.

BAPTISM, *n., pass.*, **mvubwa**,
2. after the rite of the
Church of Rome ;
see **mungwa**, App.

BAR, *n.*, **mbmdi** , 2.

BARE, *a.*, **-ampenza**, -
ankul ungunzu.
(dreary), *a.*, **-angi di ngi nza.**
place, *n.*, **seswa**, 6.
small, *n.*, **evel a**, 8.

BARENESS, *n.*, **seswa**, 6 ;
nkul ungunzu,
4 ; **mpenza**, 2.

BARGAIN over a price, *v.*,
ta or vuna e ntal u (2).

BARNACLE, *.*, **eyi di** , 8
(Solongo).

BARRIER, *.*, **kaku**, 6.

BASE, basis, **ezuku**, 8 ; see
K.-Eng. App. (foundation), *.*,
nsi l u, 2 ; **nsi di kwa**,
2. something having no base
to stand upon, *.*,
nsundungul u, 4.

BASIN, *n.*, **ki l a**, 5 ;
l umpi nu, 10.

BASIS, see base, App.

BASKET of fan palm leaves, *n.*, **n-teva**, 2. to carry poultry in, *n.*, **val anga**, 6. of very open work, for things which need air, *n.*, **senze**, 6.

BAT (small), *n.*, **mvi nde**, 11 & 2.

BATH, take a vapour or steam, *v.*, **bukamena e futwa** (6).

BAUHINIA, a species of, large yellow flower, **ndemba - l emba**, 2 ; **mundemba**, 2.

B.C. (before Christ), V.K, (**di avi ta Kri stu**).

BE, to, *z/.*, **-eka** (defective, pres. indef. tense only] (Bako), **-i na**, defective^ see p. 690 & ka & **-i na**, App. who is, was, etc., *wa*, see also **-i na** *vo*, App.

BEADS the strings of which are all full count, **nzi mbu** (pl. 2) **zasoso**

BEAk *n.*, **nsodi a**, 2.

BEAR in mind, *v.*, **si a oku nti ma** (4). (endure) *v.t.*, **si ami na**. patiently, stoically, *v.*, **zozoka**, **zi zi l a**, **vi yi di l a**. she who bore, *muti* (pl. **mi uti**), 3.

BEARD (long), *n.*, **papa**, 6 ; **ki evo**, 5.

BEAT, *v.t.*, **kafa**. against (as a storm), *v.i.*, **wul ama muna**. cruelly, severely, *v.t.*, **yosona**, **yovona**, **ni osona**, **teva**. with, **zuba**, **vama**, **venza**. (with a lash or rods), **vi zul a**, **zwabul a**. (with a stick), *v.*, **kwangul a**.

BEAUTIFUL, be, *v.*, **kenga**. very, **kekoka**. make, **kekol a**.

BECAUSE, see under **si a**, **i si a vo**, and **o kal a kwa**, App. (for the reason that), *conj.*, **e bi l a**, **e bi l a ye**

ebandu.(since, now that),
wau vo, wau ki na or
ki nana vo, wau kadi .

BECKON, *v.t.*, **l abi sa**
(Bako).

BECOMING, *a.*, **-ansongi .**
be, v., **songa.**
it is, **i betel a ki ki .**

BEDSTEAD, *., mbuka*, 2
(Kib.) ; **basa**,
6 (Bako) ; **ki ngembo**, 5.

BEETLE, the unicorn, *also*
others of fine metallic
colour, *n.*, **yunga**,
8 (Bako).

BEFALL, *v.*, **vai ka.**
have befall one, v.,
vai ki l wa.

BEFITTING, *be, v.i.*, **songa.**
it is, **i betel a ki ki .**

BEFORE (in time), *adv.*) **e**
nkete, *preceding the*
predicate, which should be in
the subj. mood, and only
used where the action
is not yet performed; before

you sit down, tie the goat, e
nkete ofonga, okanga e
nkombo.

(in place or time), *prep.*,
kuna ntll a. (while as
yet... not), *adv.*, **wau or una**
ke...ko, vava ke...ko,
see also yavana, App. ;
before the time, **wau ke**
ki afwene e ntangwa ko.

BEG (beseech), *v.*,
wondel el a.

I beg you to allow me further
to remark, ke mu simba
edi di a vova ko.

BEGET, he who begat, *n.*,
muti , 3 (pl. **mi uti**).

BEGIN, *v.t.*, **bandama, toza,**
bantama, dokama.
begin crying, v., **sel oka**
di l a (9).

BEGINNING (the first thing),
n., **mbandamu**, 2 ; **ngyati ku**,
2. (the point from which it
was commenced), *n.*,
eyati ku, 8 ; **ebanti ku**,
8. (making, creation), **esemo**,
8 ; from the very beginning,
tuka kuna esemo.

BEGUILE, *v.t.*, **vuki ka**.

BEHAVE, *v.*, **si ki l a**.

BEHIND, *adv.*, **o l uni ma**.
be left behind by mistake, *v.*,
sadi di l a.

BEING, *n.*, **nkali a**, 2.

BELATED, *be, v.i.*,
yi di di l wa, bwi ti di l wa.

BELIEF (creed), *n.*, **kwi ki zi**,
6.

BELIEVE (a person), *v.t.*,
kwi ki di l a. see think, **zaya**,
& **nkanka**, App.

BELIEVED, *be (of a matter),*
v.i., **kwi kana**. cause to be,
v.t., **kwi kani sa**.

BELOVED, *a.*, **-anzol wa, -a**
nsi a ntima (4). one
specially, *n.*, **ntambuki**, I &
4.

BEND, *v.t.*, **koza**. down, *v.t.*,
yi zi ka. *v.i.*, **yi zama**.

BENEDICTION, *n.*,
l usambu, 10.

BENEVOLENCE, *n.*, **l uzol o**,
10 : **ngemba**, 2 pl.

BENIGHTED, *be, v.i.*,
bwi ti di l wa (of time only),
bubal al a, yi di di l wa
(mentally also).

BEREAVED, *be, v.*, **fwi l wa**,
kal a ku fwi di . of,
fwi di l wa. person, *n.*,
mfwi di, I & 4.

BEREAVEMENT, *n.*, **fwi di**,
6.

BERIBERI (?), *n.*, **mpi mbu**, 2.

BERYL, *n.*, **beri l**, 2.

BESEECH, *v.*, **wondel el a**.

BESIDE, *adv.*, see as well,
App.

BEST, do one's very, *v.*,
babani sa, vangal el a ; he
did his best in building it,
obabani si yo o tunga.

BET, *n.*, **ntel a**, 2.

BETRAY into difficulties, *v.t*
, **si ndakesa, twal akesa**,
l undumuna, l ul umuna.

BETROTHED *n.* (used only
of the girl), **nzi ti ki l a**, 2.

BETTER, become, *v.i.*, see
under **voza**, also **vaza**, App.
feel much, *v.*, **mona e l o**
(6). it would be better or best
to..., see **wete-fi ol e** (12),
or o **wete-wete**, or mpasi,
App. (rather), **deke, vezi** .

BETWEEN, *adv.*, **kuna** or
muna or **vana mposoko** ; see
also under **kati** , App.

BEVERAGE, *n.*, **ndua**, 2 ;
nua, 9.

BEWAIL, with
gesticulations, *v.i.*, **zazana**.

BEWARE ! *interj.*, **makono !**
BEWILDER, *v.t.*,
zi ezi ani sa.

BEWILDERED, be, *v.*, **zayi**
(12 n-) **zenzel a, zi ezi ana** ;
see also perplexed, be, p.
158, & App.

BID (tell), *v.t.*, **samwi na**.
(command), **kani ki na**.

BIG, *a.*, **-ambafu, -ankofo** ;
see also **nki ngwa** &
uti angi , App.

BIGGER, be, or become, in
size, *v.i.*, **tuntuka e ntela**
(2). (stout, great), **-atonga**.
(of pigs only), *a.*, **-antongo**.

BIGNESS (corpulence), *n.*,
tonga, 6.

BIRD, young, *n.*, **nswi di** , 4
(Bako).

BIRTH (a being born), *n.*, **ewutuka**, 8 ; from his birth, **tuka ewutuka di andi** . (a bringing forth), *n.*, **ewuta**, 8 ; her first bearing, **ewuta di andi di antete**.
BIRTHRIGHT, *n.*, **efwafwa**, 8.

BISHOP, *n.*, **nkengi** , I & 4.

BIT, *n.*, **vasi na**, 6 ; **bel a**, 6 ; **tente**, 6. least little, *n.*, **nsunungi na**, 2. (slice), *n.*, **sel e**, 6.

BITE, *v.*, off a large piece, **vwengomona**, **vwengona**.

BITTER, excessively, *a.*, **e ki oki ol o**, **e ki ol o**, *adv.*

BITTERNESS, *n.*, **nl ul a**, 4. excessive, *n.*, **nki o**, 2. of speech or feeling, *n.*, **l unkul u**, 10.

BLACK, *a.*, **-afi o**.
be, grow, *v.i.*, **fi ota**.
be very, **via e mpi la** (2).

BLACKNESS, *n.*, **ndombol a**, 2. excessive, ., **nzi u**, 2 ; **fi o** (pi. 6).

BLAME, *v.*, **semba**.
n., **l usembo**, 10.

BLASPHEME, *v.*, **ti angnna** (**o Nzambi**).

BLASPHEMER, *n.*, **nti anguni** , I, 2,& 4.

BLAZE, *n.*, **nkwi mu**, 4.
v. **kwi ma**, **l ekoka**.

BLEND (combine), *v.t.*, **l ūmba**.

BLESS, *v.t.*, **sambul a**.
(as God, not invoke a blessing), *v.* ; **vana e nsambu** (2) ; see **sakumuna**, App.

BLESSED, be, *v. t* **sambuka**.
blessed one, ., **nsambuki** , i, **nkwa** (I) **nsambu**.

BLESSING, an invocation of
a, *n.*, **l usambu**, 10 ;
l utaul wi l u, 10 ;
l ukandwi l u,
10 ; see **kandwi l a**, App.

invoke, utter, pronounce,
v.t., **sambul a**, **taul wi l a**.

BLOCK, single, *n.*, **ebaya**, 8
; it is one single block only,
ebaya di mosi ki au ekul u.
BLOCK the view, *v.t.*, **ki ka**
o meso (pl- 7). something
which blocks the view,
nkaki di swa, 2. up, see
obstruct, App.

BLOCKED in by, be, *v.*,
bambamena.

BLOW (a fire) *v.*, **l emona**,
l emuna. along, *v.i.* t
vekomoka. (as the wind), *v.i.*,
vekomoka, **beba**.
out (distend), *v.t.*, **tuva**,
ti vi di ka. over or down (of
the wind), *v.t.*, **vi tumuna**.
up (as gunpowder), *v.t.*,
vubuna. (with the breath),
v.t., **ful a**. the manner in
which a blow was
struck, *n.*, **ewanda**, 8.

BLUNT, *a.*, **-ambufu-bufu**.

BLUNTNESS, ;*n.*, **bufu-**
bufu, 12.

BLUSTER (in speech), *v.*,
vul umuki na. rush and
bluster (as the wind), *v.i.*
pekomoka, **vekomoka**.

BOAST, *n.*, **l usanu**, 10.

BOASTING, habit of, *n.*,
esemba, 8.

BODY, dead (of an animal),
n., **fwi l a**, 6.

BOGIE, *n.*, **kakùngu**, 9 ;
ngobodi , 2.

BOIL, *v.*, **fukusa** (Bako),
bi l a (Bako). to pieces, *v.t.*,
bombomona. *v.t.*, **bombomoka**.

BOLD, be, *v.*, **kabuka**.

BOLDLY to tell or speak, *v.*,
kabul a ; he went and told it
boldly to the chief, **wel e di o**
kabul a kwa mfumu.

BOLDNESS, *n.*, **unkabu**, 12 ;
ungyamu, 12 ; **nkabu**, 2.

BOLT (bar), *n.*, **mbi ndi** , 2.

BOND (covenant), *n.*,
ekangu, 8 : **nkangu**, 4.
(tie), *n.*, **kangwa**, 6.

BONDAGE, *n.*, **wayi** , 12 ;
uwayi , 12.

BOOTH, *n.*, **l embeka**, 6.

BORDER of a cloth, *n.*,
bayi , 2 (P. **bai nha**).

BORED, in many places, *a.*,
-**azokozoko**. be (wearied), *v.*,
sukwa o moyo (3) ; **tantwa e**
mpasi (2 pl.).

BORERS, those which
destroy wood in brackish
water, *n.*, **mumbi di** ,
3 (Solongo).

BORNE by many, *adv.*, **e**
kambakamba, **e kakamba**.

BORROW, *v.t.*, see also
sombol a, App. at interest,
di ma.

BORROWED, *a.*, -**ansompa**.

BOTTLE (for water for
travelling), *n.*, **l uamba**, 10.

BOULDER, *n.*, **ngengel e** (2)
a etadi .

BOUNDARY, *n.*, **mwi ngi l u**,
3 ; **nkendel o**, 2 ; **nsi l u**, 4 ;
l ui ku, 10.

BOUNDS of moderation, *n.*,
ngi ngu, 2.

BOW down, *v.t.*, **yi zi ka**. *v.i.*,
yi zama.

BOWELS, *n.*, **ekati** , 8 ; see
K.-Eng. App. be regular as
regards one's bowels,
v., **mona o maful a** (8).

BOWL, *n.*, **l umpi nu**, 10 ;
ki l a, 5.

BOY, *n.*, **ki usi** , 5 (Bako).

BRACKISH, *a.*, -**akanga**
(Solongo).

BRAIN, *n.*, **tomvi**, pl. 10 (Bako), **wombo** (Solongo).

BRANCH (of a tree only), *n.*, **ta**, 6 (Bako). small, **kol a**, 6. branch out a second time (*i.e.* to put out a branch from a branch), *v.*, **tekol a**.

BRASS wire, thick, *n.*, **mbi enga**, 2.

BRAVERY, to show, *v.*, **songa o mwi ka** (3) **a ki akal a** (5).

BREAD, *n.*, **kwanga**, 6.

BREAK in two, *v.t.*, **mi nguna**. (check), ., **nkaki l wa**, 2. a law, ., **bangul a e nkuwu** (2) ; out (of a free fight), *v.*, [**nki ndu** (2) **i -**] **di tuka**. pull and break in two, *v.t.*, **duduna**, **zuzuna**. (snap) in two, **kendona**. a vow, *v.*, **fumba e ndofi** (2).

BREAKFAST, take, *v.*, **mi na e ete** (8) ; see **ete**, App.

BREAST-CLOTH, *n.*, **l enga**, 6.

BREAST-PLATE, *n.*, **nki kwa** (2) **a tul u** (6).

BREATHE into, *v.t.*, **ful unwi na**. the last gasp, *v.*, **kuma o mongo** (3) **a fwa**. softly (as one asleep or unconscious), *v.*, **tumbul a**, **tundul a**.

BREATHING, painful, with difficulty, *n.*, **ekomongo**, 8.

BREED (stock), *n.*, **kuna**, 12.

BREEDER of stock, *n.*, **ntwedi**, I & 4.

BREEZE, strong, *n.*, **tembo**, 6 (Bako).

BRIBE (to secure judgment), *n.*, **mbabu**, 2. *v.*, **vana e mbabu**. given as a, *a.*, - **ambabul a**.

BRIBERY, *n.*, **mbabul a**, 2.

BRIDE, *n.*, **ndumba**, 2.

BRIDEGROOM, *n.*, **ki yòwa-nkùl a**, 5 (so-called from the custom of rubbing a cosmetic of powdered camwood all over the body on the festal occasion).

BRIDESMAID, *n.*, **ndumbi zi**, 2.

BRIEF, *a.*, **-a kol o ki akete**.

BRIEFLY ; so to state things briefly, it was arranged that, **kana mengi , vuya aka, di kubamene vo**; see also story, App.

BRIGHT (dazzling), *a.*, **e sezi** (*adv.*). (giving light), *a.*, **-antemo**. be very, *v.i.*, **kengomoka**.

BRIGHTNESS, *n.*, **el ezi - l ezi**, 8. dazzling, *n.*, **sezi**, pl. 6.

BRILLIANCE, *n.*, **el ezi - l ezi**, 8.

BRILLIANT, *a*, **-el ezi - l ezi**.

BRIM of a hat, **matu** (pl. 9) **ma mpu** (2).

BRING up to the surface *or* up from the dead, *v.*, **tumbul ul a**. to perfection, see perfect, App. up again (some old affair), *v.t.*, **zi otol a**, *not used of or to one's betters*; **yangumnna**. (foster), *v.*, **tongonona**, **kubul ul a**. (rear), *v.*, **kudi sa**.

BRIOPHYLLUM calycinium, *n.*, luyuki, 10 (Bako) ; **luyuki a-yuki a**, 10 (Bako).

BROKEN to atoms, be, *v.*, **wesomoka**.

BROKERAGE, *n.*, **mbata**, 2 ; **mboko**, 2.

BROTHER (used by *or* of the opposite sex only), *n.*,

nsanga, 2. *see also mwana-ngudi* , App.

BROW, *n.*, **mbunzu**, 2.

BRUISE (& cause swelling), *v.t.*, **fungumuna**.

BRUSHWOOD, just outside a town, *n.*, **nganzu**, 2 ; **nkunku**, 2 (Bako).

BRUTE, brutal fellow, *n.*, **mbangadi** , 1 & 4 ; **mbangazi** , 1 & 4 ; **bangazi** , 6.

BUBBLE slowly (of thick fluids), *v.*, **bwadi nga**.

BUILD, *n.*, **kanda**, 12 ; they are both of the same build, **yau ewole kanda umosi** ; the build of one who comes early to maturity, **kanda wa mvudi** (4) *or* **wa vul u-vul u** (6).

BUILDING material, *n.*, **ntungu**, 2 (*sing. Only*).

BULKY, be, *v.i.*, **yi l al al a**. render, *v.t.*, **yi di di ka**.

BUMP (protruding lump), *n.*, **fungudi a**, 6.

BUNDLE, *n.*, **efunda**, 8.

BURDEN, *n.*, **enatu**, 8 ; **zi tu**, 6.

BURIAL, *n.*, **zi kwa**, 6.

BURN, *v.t.*, **yi sa** (Bako). fiercely, *v.i.*, **l ekoka**.

up, to ashes, *v.*, **bomona**, **fumful a**, **fumpul a**.

v.i., **bomoka**, **boma**.

(set fire to), *v.t.*, **vi ka**. up with a roar, *v.i.*, **ki ti ma**.

BURNING fiercely, *a.*, - **anyuyi** . be burning to (anxious), *v.*, **vi anga-l wa** *or* **zi nwa o moyo** (3) *or* **nti ma** (4) ; **moyo** *or* **nti ma** (u-) **vi angal a** *or* **zi na**. (longing) *v.*, **l akukwa o moyo** (3) ; *see* K.-Eng. App.

BURNT, be (consumed by fire), *v.i.*, **ya** (Bako). up to ashes, be, *v.i.*, **bomoka**, **boma**.

BURROW, *n.*, **nduzu**, 4.

BUSH (jungle), *n.*, **mfuta**, 4.
relapse to, *v.*, **futa**.

BUSINESS (trade, profession), *n.*, **nkono**, 4.
(something to be attended to), **nkôl o**, 4. (work in one's profession), **mfunu**, 4 ;
he brought them a good deal of business, **mfunu wi ngi kabatwasi di** . pressure of, **nzi ezi e**, 4 ; **nzi eta**, 4 ;
I unzumbul u, 10 ; I am very busy, **nzi ezi e wi ngi ngi na wau**. one's first, *n.*, **vaki**, 6 ;
see K.-Eng. App.
pressure of, **nzi ezi e**, 4.

BUSTARD, *n.*, **nkunda-ngongo**, 2.

BUSTLE (rush), *n.*, **ngungul a-ngungul a**, 2.

BUSY, be very, *v.i.*, **zuwana**.

BUSYBODY, *n.*, **nyakami** , I & 4. be a, *v.i.*, **yakama**.

BUT, *conj.*, **o ni ongo** (=mpasi , *which see*).
(bringing a strong contrast), **kaka** ; do not as you like, but as I like, **ke nuvangi I uzol o I ueno ko I uame kaka** (mine only).(except), see **evengwa**, App.
but now, see **kasi owu**, App.

BUTCHER, *n.*, **ntetedi** , 4.

BUTTRESS, *n.*, **mwekwa**, 3 ;
nsi ku-I wa, 2 (Bako) ;
nsi amu, 2.

BUY (a slave *only*), *v.t.*, **kutul a**. up, *v.t.*, **ki ta**.

BUZZARD, jackal (buteo jackal), **nkayi -nuni** , 2.
white-breasted, *n.*, **nkodi** (2) **ankwata**.

BY (day by day, &c.), see **ke**, App.C.

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C.

CAGE, *n.*, see **nkul ubu**, App.

CALABAR bean (the true), *n.*, **ngongo** (2) **antel a**.

CALABASH, medium-sized, *n.*, **mfi ba**, 4.
unripe or blighted, **ebubul u**, 8.

CALCULATE, *v.t.*, **di kul a**.

CALCULATION, *by, adv.*, **muna ki mbal u**.

CALL, *v.t.*, **l oka** (Bako), **l oka e mbi l a** (2) (Bako).
for (on the way), *v.*, **vi tul a**. (something to be brought), *v.*, **bokel esa**. (name), *v.*, **yi ka**. out (to a duty), *v.*, **suma**. over (names, items, &c.), **tangumuna**. out loudly, *v.*, **kal ul uka**. upon (a fetish), *v.*, **vovel el a**. upon for help (beseech), *v.t.*, **wondel el a**. upon, make a (visit), *v.*, **kangadi l a**.

CALM, *be, v.*, **vuvama**.

CAMEL, *n.*, **samo** (Fr. chameau).

CAMCENSIA maxima (bot.), *n.*, **mfundangavu**, 4.

CAMP (regular resting-place for travellers), *n.*, **eboko**, 8.

CANDLE, *n.*, **nkengwa**, 2.

CANNIBAL, *n.*, **mundi a-wantu**, 3.

CANOE, *n.*, **bwatu** (Bako, pl. **matu**), 13.

CAPE (headland), *n.*, **nkonko**, 2 (Solongo), **ekunkwa**, 8.

CAPITAL (in trade), *n.*, **l usal u**, 10 ; **kuta**, 6.
in slaves, *n.*, **kuta**, 6.

CAPTIVE, *n.*, **mbakami**, I & 4 ; **muntu** (I) **ambaki**.
a., **-ambaki**.

CARE (anxiety), *n.*, **songol ol o**, 6. (business), **l unzumbul u**, 10. (concern), *n.*, **sunga-sunga**, 6. done without any attempt at care, *a.*, **-afwati ku -fwati ku**. be full of care, *v.i.*, **zumbul uka**. of, take good, *v.*, **kenga, keya**. (look after something alive or movable), *v.*, **l unga-l unga, yenga-yenga**.

CAREFUL (against), be very, *v.*, **kukenka** [*reft, (muna)*].

CARELESS, *a.*, **-ankwal u**. manner, in a, *adv.*, **nkwal u**. which involves great loss, *n.*, **nsoki** (4) **a mbwanzi** (2) ; see K.-Eng. App.

CARELESSNESS (blundering), *n.*, **nsansansal u**, 2 ; see **sansal a**.

CARGO, *n.*, **enatu**, 8.

CARPENTER, *n.*, **mbangu** (2) **a nti** (4).

CARRIED on industriously, be, *v.i.*, **fi ni zi ana**.

CARRY away (as a flood, crowd, *c.*), *v.*, **twal akesa, kukumuna, vi tumuna**. (an infant) in a sling, *v.t.*, **zembeka**. on industriously, *v.t.*, **fi ni zi eka**. on the head without holding, **nata e ntentel a** (2). safely through danger, *v.*, **wombesa**. something very heavy, *v.*, **kaba**. take up and carry away at once, *v.t.*, **ki kul a**.

CARTE BLANCHE, allow, *v.t.*, **kutami sa** (*reft.*). have, *v.i.*, **kutàmi na** (*reft.*).

CARVE (sculpture), *v.t.*, **sema**.

CASE in point, *n.*, **pwa-meso**, 6. to be judged, *n.*, **mfundu**, 4. in case that, or in case of (*lest*), *conj.*, **-nkwa**. (if perhaps), **unkwa, unkwa kal a** vo ; see **-nkwa**, App.

CAS-CHA (732)

CASING, *n.*, **ngumbu**, 2.
permanent, of leather, &c.,
n., **kasu**, 6.

CASSAVA leaves, and a dish
prepared from them, *n.*,
nsaki, 2. small field of, ;*n.*,
ntembel el a, 2.

CASSIA **fi stul a**, *n.*, **nsazu**,
4.

CAST (into an abyss), *v.t.*,
nengona. one's self upon
one's face, *v.*, **bukal al a**.

CASTRATE, *v.t.*, **nwata**
(Bako).

CAT-FISH (siluroid), long-
headed species of, *n.*, **dwel e**,
6 ; **dol e**, 6. broad-headed,
ngol a, 2.

CATCH (seize), *v.t.*, **yi mba**.
and carry away, *v.*, **kukul a**.
by cunning or treachery,
v.t., **lowel a**. the foot and
stumble, *v.i.*, **kankal akana**,
konkal akana. catch hold of,
v.t., **kwata**, **di ma**. in great
numbers (of fish), *v.*,

fumuna. in the very act (of),
v., **vumbul a (muna)**.
sight of, *v.t.*, **mona e kel ezi**
(pl. 6). up (of one following),
v., **bakana**; at last the other
one caught up,
okal okal a babakani ni .
up in one's speech, **yaka o**
zunu (13). (with a hook or
snare), *v.t.*, **kokeka**.

CATTLE, *n.*, **twezi**, 6 (Bako).

CAUGHT, be, get, become,
v.i., **bai ka** (Bako).
of a trap which has been
caught somehow, and
cannot be sprung, *v.*, **fwa e**
fumbi, 6. be caught sight of,
v.i., **moneka e kel ezi** (pl. 6).

CAUSE, *n.*, **bi l a**, 6 ;
ebandu, 8 ; **eyandu**, 8 ;
el onda, 8. for this, **e bi l a**
ki aki (*with the appl. form*),
e bi l a ye ebandu. (origin),
n., **ntondo**, 2.

CAUTIOUS, be very
(against), *v.*, **kukenka**
[*refl.*, (**muna**)].

CAVE, *n.*, **nzi mba**, 2 ;
nduka, 4.

CAVITY, *n.*, see **esangal a**, 8, App. great, **kompodi a**, 6, **wompodi a**, 6.

CEASE, *v.*, **voza**.

CEASELESS, *n.*, -**ankwamu**.

CEASELESSNESS, *n.*, **kwami ni ni**, 6.

CELL, *n.*, see **esangal a**, 8, App.

CENSURE, *v.*, **semba**.
n., **l usembo**, 10.

CENTI- (metre, &c.)= x 100,
senti -(**meta**, etc.).

CENTIME, *n.*, sentime, 2.

CENTIPEDE, *n.*, **mwali a**, 3.

CENTRE, *n.*, **ndunda**, 2 ; the centre of the town, **ndunda a evata**. the very, *n.*, **edi ongi**, 8. line (of something long, as road,

river, plank, c.), *n.*, **munganga**, 3.

CEREMONIOUS, *a.*, -**afuka**.

CEREMONY, *a.*, **fuka**, 6.
perform a, *v.*, **vanga e fuka**.

CERTAIN, be (not fail), *v.*, **ke lembi ko** ; he is certain to go, **kel embi kwenda ko**. it is very certain, **e di ambu yamu ludi** . (evident), see also **l aya**, App. a certain, *a.*, -**mosi** , in the secondary form, and prefixed with the article of its class ; a certain man, **o muntu omosi** .

CERTAINLY (by all means), *adv.*, **ki au tu nki** . (surely), see **mpandi** & **l embwa**, App.

CERTAINTY, *n.*, **zi ku**, 6 ; **l usi ki di su**, 10. (sure knowledge of the facts), *n.*, **vi sa**, 6.

CERTIFICATE, *n.*, **vi sa**, 6 ; **l usi ki di su**, 6.

CERTIFY (formally), *v.t.*,
vi sa ; see K.-Eng. App.

CHAFE (soreness), *n.*,
ni amu, 4.

CHAFF, *n.*, **ki eya**, 5 (Bako)
; **bi etul a**, pl. 5 (Bako).
v., **ta ki eya** or **bi etul a**
(Bako), **ki eki el el a**.

CHAIN (for prisoner), *n.*,
ki ngoyongo, 5- to connect a
prisoner with his keeper, *n.*,
ki mpanga-nkanu, 5.

CHALCEDONY, *n.*,
kal sedone, 2.

CHALLENGE, *v.t.*, **l ôba**, see
tuta o ni embo (4), App.
gun fired as, *n.*, **nzongo** (4) a
sungu (6).

CHANCE (luck), *n.*, **zumbi** ,
6. have a chance (means), *v.*,
kal a yo owu.
(opportunity), **kal a ye**
ntangwa (2), **baka e**
ntangwa, **vwa e nzi l a** (2).
give a, *v.*, **si l a e nzi l a** (2).

CHANGE (alteration), *n.*,
eki tu, 8. bring about (of
heart, not of outward
form), *v.t.*, **ki tumuna**.
(of appearance), *n.*, **soba-**
soba, 6. (of food), *n.*,
mbi ngu, 2. (of a palaver or
language only), *v.i.*,
bi ndama. e'smind,
v.i., **vi l ukwa o nti ma**(4). or
opinion, &c., *v.i.*, **vi l ul a**.

CHANGED, be (for the bad),
in opinion, character, &
heart, *v.i.*, **bi ondomoka**, |
bendomoka.

CHANGEABLENESS, *n.*,
vi l u-vi l u, 6.

CHANNEL, *n.*, **nkwal a**, 2.

CHAPEL, *n.*, **esambi l u**, 8.

CHAPTER (in a book), *n.*,
ekono, 8.

CHARGE not to, to, *v.*,
kani ki na. (before judges),
v., **funda**. (load), *n.*, **zi tu**, 6.
of, place in, *v.*, **si a e**
ki yekwa (5) **ki a**. of, take (of
an orphan or helpless

person or something in no one's care), *v.*, **konkol ol a**.

CHARM (fetish), *n.*, **mpandu**, 2.

CHARMS (beauty), *n.*, **wete**, 12.

CHASE (those fleeing in war), *n.*, **kul ana**. *n.*, **nkul a**, 4.

CHASM caused by the subsidence of the earth, *.*, **vol o**, 6 ; **vol oka**, 6.

CHASTENING (discipline), *n.*, **el ongi** , 8.
(punishment), **tumbu**, 6.

CHASTITY, *n.*, see **zi ku**, App.

CHATTERBOX, *n.*, **nkwa** (I) **lungwedi** (10),
lumbwambokoso, 10.

CHEAP, be, *v.*, **fwi ka** (Bako), **fi ka**.

CHEAT (overreach), *v.i.*, **teka e ngangu** (2).
v.t., **tekel a e ngangu**.

CHECK (brake), *n.*, **nkaki l wa**, 2.
v., **kaki l a**, **kaki di l a**.

CHECK, *v.t.*, **ni ngi ka**, **ki ndi ka**.

CHEEK, a **swol l en**, *n.*, **eyi ti ti** , 8.

CHEWED refuse, *n.*, **nkamvi** , 4.

CHICKEN, little, *n.*, **susubwi l a**, 6 ;
ki nsusubwi l a, 5.

CHILD, *n.*, **l ezi** , 6.
little, **bal a-bal a**, 6 (Bako) ;
ki mwana-mwana, 5 ;
ki ngyanangyana,
5. undersized, **dwel e**, 6.
the firstborn to a man, *.*,
mwana (I) **a toko** (6).
only begotten, *n.*, **ki al ati** ,
5 ; this is my only child,
ki al ati ki ame ki ki ; these
are the only two children I

have had, **eyayi yau ayol e yal ati yame**. (*If there were others, but they are dead, this word cannot be used.*)

CHILLINESS, *n.*, **ezi zi ma**, 8.

CHILLY, *a.*, **-ezi zi ma**.

CHIN, *n.*, **zevo**, 6 (Bako).

CHIP, *n.*, **vasi na**, 6.

CHOICE, allow free, *v.*, **kutami sa**.

CHOOSE (select), *v.t.*, **di mbuna, ta**.

CHORD of music, *n.*, **el eko**, 8. The following are the names of the ivory horns set to the chord :
mi', **I uenze**, 10.
do', **sengel e**, 6.
sol, **ngandu**, 2.
mi, **evul a**, 8.
do, **koka-ti ti**, 6.

the sound of the key-note, **ekanda**, 8.

CHORUS or choral answer in antiphonal song, *n.*, **nyaku**, 4. to sing, *v.*, **yakul ul a, yakul a**.

CHRISTIAN, *n.*, **Nkri stu**, I. *a.*, -ankristu.

CHRISTIANITY, *n.*, **ki kri stu**, 5.

CHRONICLES, *n.*, **I usansu**, 10.

CHRYsalis, *n.*, **ki ntekwa**, 5 (Bako); **ki nketa**, 5 (Bako).

CHRYsolite, *n.*, **kri sol i te**, 2.

CHRYsoprase, *n.*, **kri soprase**, 2.

CHURCH (building), *n.*, **esambi I u**, 8 ; **nzo** (2) **a Nzambi** . (company of Christians or the Church universal), **nsa**, 4 (**a Kri stu**).

CHURLISHNESS, *n.*,
nkumfu, 4 ; **l unkumfu**,
10.

CINNAMON, *n.*, **kanel e**, 2
(Fr. **cannel l e**).

CIRCLE, *n.*, **zongol o**, 6 ;
nkongol ozi , 2.

CIRCUITOUS, BE, *v.i.*,
vi ongol oka,
vi otakana, **vi ondol oka**,
kondol oka,
zi eta.

CIRCUMCISE, *v.t.*, **yotesa**.

CIRCUMCISED, be, *v.i.*,
yota.

CIRCUMCISION, *n.*, **usewa**,
12.

CIRCUMSPECT, be, *v.*,
kukènka (*reft.*).

CIVILIZATION, *n.*, *see*
ngwi zani , 2, App.

CLAMOUR, *n.*, **bi aul a**, pl. 5
(Bako) ; **mi angu.**, pi. 3
; **l ôkôso**, 10.

CLAN, *n.*, **ezi mi** , 8.

CLANG, *n.*, **ti eti ekel e**, pi.
6.

CLANGING, *a.*, **-angenge**.

CLANSHIP, *n.*, **uzi mi** , 12.

CLAP the hands before
beginning to speak, *v.*,
totol a. (of the hands,
showing surprise), *n.*,
efufu, 8. clap thus, *v.*,
bunda e efufu. (for
thanks, congratulation, or
surprise), *v.*, **vuba** ; he
clapped his hands with
surprise, **ovubi di o**
l ukofi .

CLAPPING (noise), *n.*, **toto**,
6.

CLASP the hands over the
head, *v.*, **ta ki ntanda**
(Bako), **zinga e ki ntanda**
(5).

CLASS (of men or society), *n.*, **nzangi** , 2.

CLAY, pottery, *n.*, **luwumba**, 10. mixture of clay with palm-wine, see **towa**, Appendix.

CLEAN, be, *v.*, **l engoka**, **l enguka**. make (white and shining), *v.t.*, **kengomona**. (a child which has made a mess), *v.t.*, **komba**, **kokani sa** (Bako) ; **kusuna**.

CLEANING rag, *n.*, **evuya**, 8. be (as crystal), *v.i.*, **yedi ma**.

CLEANNES, *n.*, **tununu**, pl. 6.

CLEAR, be, *v.i.*, **ki a**. make, *v.t.*, **ki esa**. be (as crystal), *v.t.*, **yedi ma**. be (manifest), *v.t.*, **senzama**. make, *v.t.*, **senzeka**. off, *v.i.*, **vul a**. the road (to allow some one to pass), *v.*, **si la e nzi la** (2) ; why did you not clear the road for me ? **adi eyi ol embel e kungsi di la e nzi la**. the throat, *v.*, **kekomona**. (transparent), *a.*, **-amoni** .

it is (&c.) very clear that, **di tomene kusenga**. it is quite clear, **e di ambu yamu ludi** .

CLEARING, make a good wide, *v.t.*, **venzomona**.

CLEARLY, clearly evidenced, *adv.*, **e pwa-meso** (6). visible, *adv.*, **e ki mona-meso**. (in a clear open space), **vana mpembe** (2).

CLENCH the teeth, *v.*, **kami ka o meno** (pl. 7).

CLEVER, be, *v.i.*, **luenga**, **luengol oka**. *a.*, **-anl uengi** . person, *n.*, **nl uengi** , i & 4.

CLEVERNESS, *n.*, **lu**, pl. 6 ; **luenga**, 9 ; **ndwenga**, pl. 2 ; **di el a**, 7.

CLICK ! *interj.*, **kwaka ! twe!**

CLIMB, *v.t.*, **kuma**, **tota**.

CLOD, ., **ebwengel ekeke**, 8.

CLOSE together, *adv.*, e
ki mfi ni (5). up (as a
wound), *v.*, **vi nduka**.

CLOSENESS, *n.*,
ki mfi nangani , 5 ;
mfi nangani , 2 ; **mfi ni** , 2.
(stiffness), *n.*, **ndukuti l a**,
2.

CLOTH, see also **ndembi -
nona**, App. of fine texture,
n., **nl aya**, 4. house or
duster, *n.*, **evuya**, 8. loin
cloth, having a fringe on its
lower edge, *n.*, **pamba**, 6.
old or rough to wear at one's
work, *n.*, **koka**, 6. red, *n.*,
sal azi , 2 (P. **sarge**).
striped, *n.*, **tuta**, 6. velvet
brocade (native cloth) as
woven on the Upper Kasai, .,
nsi mba-l usangu, 2.
white baft, *n.*, **mpanu**, 2 (P.
panno). worn over the
breasts, *n.*, **l enga**, 6.

CLOTHES-HORSE, line to
hang clothes on, *n.*, **ezal u**,
8.

CLOTHING, *n.*, **vwatwa**, 6.

CLUB, (kill with a club), *v.t.*,
bol a.

CLUMSY, *a.*, -
ansansansal u.

CLUSTER (group), *n.*,
ekutu, 8 ; **ekutukutu**, 8 ;
ekuti , 8 ; **kuti -kuti** ,6.

CLUTCH, *v.t.*, **fi anti ki na**.

COALESCE, *v.t.*, **vukana**.

COAT, *n.*, **ekutuwa**, 8.

Coco yam (Taro, Colocasea
?), *n.*, **mvi ndi** (4) **a el anga**
(8), (pl. **mvi ndi mi a**
mal anga).

COGITATE, *v.*, **l amba**,
di kul a.

COIL (of ntaku wire), *n.*,
sasa, 6.

COINCIDE, *v.*, **kwenda e**
bambal a (6).

COLD (chilliness), **ezi zi ma**, 8 ; **todi** , pl. 6. *a.*, **-ezi zi ma**.

COLLECT by degrees, little by little, *v.*, **wonzekel a**, **wonzol ol a**, **total ol a**.

COLLECTION, *n.*, **ngonzekel a**, 2.

COLONY, *n.*, **evanga**, 8 ; **evanga di a nsi** (2).

COLOUR, *n.*, see also **nzi u** & **lo**, App. lose, *v.i.*, **seboka**, **pukuka**.

COLOURING matter, *n.*, **di ma**, pl. 6.

COLUMN (of cloud or smoke), *n.*, **ki ntungi l a**, 5. (pillar), *n.*, **el unzi** , 8. (row), *n.*, **nl onga**, 4-

COME (an angry word), *v.t.*, **vi angi l a** ; do not come into my house (you rascal), **kuvi angi l a mu nzo ame ko**. crowds, *v.t.*, **ni etoka**, **ni otoka**. In a great crowd,

v.i., **buka**. into one's mind or head, **yi ma muna nti ma** (4). have come into one's head, **yi mwa muna nti ma**. into view, *v.i.*, **sel oka**. it (of new leaves), *z/.*, **tombol oka**. (of sun, moon and stars), *v.i.*, **sel oka**. (of the stars), *v.*, **deka**. (of sunshine after dulness), *v.*, **teka**. out (of something in which it was encased or embedded), *v.i.*, **sokoka**. to the point or to business, *v.*, **zi kul a e di ambu** (7). to the surface, up again, *v.*, **tongomoka**, **tumbul uka**. to one's senses or self, *v.*, **vunguka**, **vunguki l wa**, **kumòna**, **kuzàya**. to the surface of the earth, *v.i.*, **bangumuka**. together (of persons only), *v.i.*, **l ungwa**. violently (of wind or rain), *v.i.*, **vi kuka**. well together (as in a good joint), *v.*, **vi nduka**.

COMFORT (peace of mind), *n.*, **l ufi auku**, 10; **fi auzi** , 12. after a good meal, sense of, *n.*, **nzengel e**, 2.

COMFORTER (restorer of peace of mind), *n.*, **mfi aul wi si** , I & 4.

COMING, reason for, *n.*,
ngi zi l u, 2.

COMMAND, *n.*, **nkani ki nu**,
4. *v.*, **kani ki na**. (tell to),
yi ka, followed by its object,
otherwise **vova** must be
used instead.

COMMENCE, *v.t.*, **toza**,
bantama, **bandama**,
dokama.

COMMENCEMENT (the first
thing), *n.*, **mbandamu**, 2 ;
ngyati ku, 2.

COMMEND, *v.t.*, **sani sa**.
to one's charge, **yekeka**.

COMMISSION (fee), *n.*,
mboko, 2 ; **mbata**, 2.

COMMON, have or possess
in, *v.*, **l endana**. sense, *n.*,
ntona, 2. (ordinary), *a.*,
ki beni ; see also **mpasi** ,
App.

COMMOTION, *n.*, **pi ta-**
pi ta, pl. 6. be in great, *v.i.*,
pi takana, **pi tana**,

tembel a. (noise indicating a
commotion), *n.*, **ndi ki -di ki** ,
2.

COMMUNION, COMMUNITY
n., **ntwadi** , 12; **ki ntwadi** , 5.

COMPANION, *n.*, **mpwa**, 2
(Bako) ; **mboki** , 2 (Kib).

COMPANIONSHIP, *n.*,
ki nkwa, 5 ; **unkwa**, 12 ;
ki ntwadi , 5 ; **untwadi** ,
12. (on the way), **nkangal u**,
4.

COMPANY (large number of
people), *n.*, **evwangi** , 8.
joint stock, *n.*, **ki bal e**, 5.
as a, *adv.*, **e ki bal e**.
(on the way), *n.*, **nkangal u**,
4.

COMPARE together, *v.t.*,
tezani sa, **fwani ni ka**.

COMPARISON, standard of,
nonganonga, 6. make a
comparison, *v.*, **si a e**
nonganonga.

COMPEL, *v.*, **nwengena**.

COMPLAIN to, *v.t.*,
yi di mi na.

COMPLAISANCY, *n.*, see
ngemba, 2, App.

COMPLETE (perfect), be, *v.*,
kunkuka, vangama.
v.t., **kunkul a**.

COMPLETION (of term,
quantity), *n.*, **ni ungu**, 4.

COMPOSE (a speech,
poetry, &c.), *v.*, **yi nda**.

COMPOSED (calm), be,
nti ma (4, **u-**) **bwa**.

COMPOUND, see **-anatana**,
App.

COMPREHEND, *v.*,
vungul a.

COMPRESS, *v.i.*, **koneka**.

COMPRESSED, be, *v.i.*,
kona.

COMPULSION, *n.*, **mfunka**,
2 ; I was under compulsion,
ku mfunka yasi I u.

CONCAVE, to be, *v.i.*,
kompoka, kofoka,
vompoka. make, *v.t.*,
kofol a, kompol a, vompol a.

CONCEALED, *a.*, -
aki nswekamen,
asweki .

CONCERN (anxious), *n.*,
sunga-sunga, 6.

CONCISION, *n.*, **I useoko**,
10.

CONCLUDE, *v.t.*, **ful a**.
I conclude with this ; see
under **yekama**, App.

CONCLUSION, bring to a,
v.t., **ful a**. (decision), come
to a, *v.t.*, **sol ol a**.
(end), *n.*, **nsi I u**, 4.

CONCORD, *v.*, **wawana**.
n., **ngwawani** , 2.

CONDUCT, by force, *v.t.*,
fi l akesa.

CONE, *n.*, **ekunkwa**, 8.

CONFIDE, *v.i.*, **fi ata** (P.
confi ar).

CONFIDENCE, *n.*, **vuvu**, 6 ;
l ufi atu, 10 (P. **confi ar**) ;
see also nkanka, App.
baseless, **ki ememe**, 5.
place, impose, *v.*, **bunda e**
vuvu (6). mutual, **bundana e**
vuvu.

CONFLAGRATION, a great,
n., **nki ti mu**, 4-

CONFORM to, *v.*, **kal a e**
fwani -fwani (6) **ye**.
to new conditions, **mi nuka**.

CONFOUND (perplex), *v.*,
ki ndakesa.

CONFUSE (derange), *v.*,
vwal angasa
(Bako), **vwangal akesa**.

CONFUSION, *n.*, **evwanga**, 8
; **nti angal akani** ,
2 ; **mpi oto**, 2.in, a., -
evwanga. rush along in, *v.i.*,
vi ndana.

CONGO FREE STATE, ; *n.*.
Ekongo di angani .

CONGRATULATE, *v.*,
l ufi aul wi su, 10 ;
vana o l ukofi , 10.

CONGRATULATION, *n.*,
l ukofi , 10.

CONJUNCTION (*gram.*), *n.*,
kangi l wa, 6.

CONQUER, *v.t.*, **tufakesa**.

CONQUERED, be, *v.i.*,
tufakana.

CONSCIENCE, *n.*, **ntona**, pl.
2.

CONSCIOUSNESS, recover,
v., **vunguka**, **vunguki l wa**,
kumòna, **kuzàya**.

CONSIDER carefully, *v.*,
l amba, di kul a, vi mpi ta.

CONSIDERATION, show
each other, *v.*,
yi nduzi ana.

CONSOLATION, *n.*,
l uwondel el o, 10
(*act.*), **l uwondel eko**, 10
(*pass.*). (peace of mind), *n.*,
fi auzi , 12 ; **l ufi auku**,
12.

CONSOLE, *v.t.*, **wondel eka.**

CONSTANT, *a.*, **-ankwamu.**
be constant in (unremitting),
v.t., **fi ni zi eka.**

CONSTANTLY, be, *v.*, **sama,**
l akama.

CONSTIPATION, *n.*,
mfi nga, 2.

CONSTRUCT (of many
materials), *v.t.*, **tudi ka.**

CONSULT, *v.i.*, **vetama** (lay
their

heads together) **vumbuka**
(sit up again) ; they
consulted together, and
then, **bavetamene**
bavumbuki di .

CONTAIN, *v.* *Kongos do not*
say what a thing contains,
but rather where the things
are, or what things are in it ;
this case contains nails, **e**
nkel e yayi nsonso zi na
mo.

CONTEMPT, *n.*, **l utunu**, 10
(Bako); **l uvezo**, 10 ;
l uti al u, 10.

CONTENTMENT, *n.*,
l ufi auku, 10 ;
fi auzi , 12.

CONTENTIOUS fellow, *n.*,
nganga (2) **a mpaka** (2).

CONTINUALLY, to... (do,
&c.), *v.*, **l akama, sama;**
ol akamene o kwenda, he
went continually.

CONTINUE to follow, *v.t.*,
l andi di l a, l akama.

doggedly, *v.i.*, **dokal al a**,
fi ni zi eka. long at (a place),
v.i., **zi ngi l a**.

CONTINUOUS, *a.*, **-ankwamu**.

CONTINUOUSNESS, *n.*,
kwami ni ni, 6.

CONTRACT, *n.*, **nkangu**, 4 ;
ekangu, 8. *v.t.*, **kanga e**
ekangu. (stipulation), **ebi ka**,
8, *genly. plural*.

CONTRADICT (deny), *v.t.*,
vakul a o nkal u (4).

CONTRARY, be (of the
wind), *v.* [**e tembwa** (6) **ki -**]
tal a. act contrary to advice,
kuzuka mal ongi (pl. 8).

CONTRIBUTE, *v.*, **kuba**.

CONTRIBUTION, *n.*, **ekau**,
8.

CONTROL, beyond all, *a.*, -
atununu. be, *v.i.*, **tununuka**.
proper, *n.*, **tunu**, 6 ; **lutunu**,
10.

be well under, *v.*, **tuna**.

CONVALESCENCE, *n.*, **lo**,
6.

CONVALESCENT, be, *v.*,
mona e lo (6).

CONVERSANT, be well, *v.*, -
vi a, vi a e mpi l a (2),
bi l uka.

CONVERSE with, *v.i.*,
yambi l a yo (Bako).

CONVERSION, *n.*, **luvi l uku**
(10) **lua nti ma** (4).

CONVERT, *n.*, **mvi l u**, 2.
v., **vi l ul a o nti ma**.

CONVERTED, be, *v.*,
vi l ukwa o nti ma.

COOK sufficiently, *v.t.*, **yi sa**
(Bako).

COOKED, be, *v.i.*, **ya** (Bako).
be well, but not burnt, *v.i.*,
boma.

COOKING, cleverness in making tasty dishes out of little nothings, *n.*, **vel ezi eka**, 6. make such dishes, *v.*, **vel ezi eka**.

COPPER, *n.*, **ngambaka**, 2.

COPULATE, *v.*, **zoma**.
(of animals), *v.*, **vukul a**.

COPY, *v.t.*, **tangi ni na**,
tangununa. produced, *n.*,
tangi ni na, 6. to be
imitated, *n.*, **mbandu**, 2
; **tangi ni nwa**, 6. exact, *n.*,
nkutu-bandu, 2.

COPY-BOOK, *n.*, **nkanda** (4)
a nkutubandu.

CORD, *n.*, **mfumvu**, 2.
plaited (of palm frondlets,
&c.), *n.*, **ebese**, 8.

CORDIALITY, *n.*,
l uyayi di l u, 10.

CORDIALLY, treat, *v.t.*,
yayi di l a.

CORE (heart, centre), *n.*,
ki ngudi , 5.

CORN, very soft green, *n.*,
ntweni a, 4. (grain
generally), *n.*, **ma** (pl. 6) **ya
mbwaza**.

CORNER, *n.*, **nzi nga**, 4.
v.t., **vaki ka**. of a sheet, *c.*,
nsambu, 2.

CORPSE, *n.*, see deceased,
App. dry a corpse, *v.t.*,
kavi sa.

CORPULENCE, *n.*, **tonga**, 6.

CORPULENT, *a.*, **-atonga**.

CORRECT, *a.*, **-akosi** , -
avi a e mpi l a ; correct
speech, **mambu makosi** .
to pattern or gauge, *a.*, -
anonganonga.

CORRECTNESS (in manner,
style, speech, &c.), *n.*, **kosi** ,
6.

CORRUGATION, *a, n.*,
mungumbuti , 3.

CORRUPT (make evil), *v.*,
bangumuna se mbi (4) of
persons or **bi** (12)
of things \ **yi vi sa**.

CORRUPTIBLE
(perishing), *a.*, -**anwodi** .
be, v., **wol akana**.

CORRUPTION, *n.*,
uwol ezi a, 12.

COST (altogether), *v.*, **kota**
muna; they cost 100 brass
rods, **zi kotel e muna** 100
ntaku.

COUNCILLOR, the most
trusted, *n.*, **nemfi l atu**, 1.

COUNSEL, *v.t.*, **kubi ki l a**.

COUNT carelessly, *v.t.*,
l ambakesa. by turning up at
one corner, *v.*, **samba**.

COUNTENANCE, *n.*, **zi zi** ,
6.

COUNTRY (in
contradistinction to the
town), *n.*, **evi nza**, 8.
far away, foreign, *n.*,
mal ongo, pl.
8.

COURAGE, *n.*, **unkabu**, 12 ;
ungyamu, 12 ; **nkabu**, 2.

COURAGEOUS, *be, v.*,
kabuka.

COURT, before an open,
adv., **ova etenda-**
nkongol o. (of a king), *n.*, see
l el el wa, 6, App. open *a*,
see **mbazi a nkanu**, App.

COURTEOUS, *a.*, -**afuka**.

COVENANT, *n.*, **ekangu**, 8 ;
nkangu, 4. *It is better to use*
the former for the singular,
and the latter in the plural,
unless the singular and the
plural are mentioned
close together, to avoid
confusion with **makangu** (pl.
8), friends, and **nkangu** (4), a
crowd, make *a, v.*, **kanga e**
ekangu, 8 or **o nkangu**, 4.

COVER, *n.*, **fukwa**, 6.

imperfectly, *v.*, see **vunga**, App.

COVERING, outer, *n.*, **ngumbu**, 2.

CRACK ! *interj.*, **bal anganza** ! **kwaka** ! **twe** ! in the corner of one's mouth, **ndungununa**, 2. in the lip, *n.*, **nsi vu-si vu**, 2. in the skin between the ringers or toes, *n.*, **nsi ngu** (2) **a nzi** (2).

CRACKING of twigs by an animal in the "bush," *n.*, **ti e-ti e**, 6.

CRAFT, *n.*, **ekondeka**, 8 ; **ekoneka**, 8 ; **di el a**, 7.

CRAFTILY, act, *v.*, **teka e ngangu** (2).

CRAFTSMAN, a good, *n.*, **mfuzi** , 2.

CRAG, a beetling, *n.*, **l unengananu**, 10.

CRAMP and stiffness after sitting a long while, ; *n.*, **suka-suka**, 9.

CRASHING, made by a great beast in a forest, *n.*, **mfoto**, 4.

CRAVING for, *n.*, **ki nzol a-nzol a**, 5. mad, *v.*, **eketo**, 8 ; he is mad for water, **eketo di a maza kena di au**.

CREATE (make something shapeless into some form), *v.t.*, **sema**.

CREATION, *n.*, **esemo**, 8. the whole, *n.*, **nsema**, 4 ; see also **l el el wa** (pl.6) **ya Nzambi** , App. (a creating), **nsema**, 2.

CREDIT on, *n.*, **e ki podi** , 5 ; see *trust*, App.

CREED, *n.*, **kwi ki zi** , 6.

CREEK, *n.*, **mwi di l a**, 3 (Bako) ; **nsul u**, 4-

CREEPER, thorny, *n.*,
ewol e, 8 ; **ewel e**, 8.

CRETONNE, any cloth of
floral design in many
colours, *n.*, **esungi** , 8.

CREW of a ship, one of, *n.*,
mumpambal a, 3.

CRICKET, **mol e**, *n.*, **nzenze**,
2. (small), *n.*, **ki nzenze**, 5.

CRIME, be guilty of, *v.*, **nata
o nkanu** (4)- capital, **nata e
mpanda** (2). a terrible crime
which can never be
atoned for, *n.*, **mungadu**, 3
(P. ? **peccado** ?) very great,
see **ngungu**, App.

CRISP, be hard and, *v.i.*,
bal al al a. make, *v.t.*,
badi di ka.

CROOKED, be, *v.i.*,
bendomoka, **benda**,
vi ongol oka, **vi otakana**,
zungumuka. (as a road,
fence, &c.), *a.*, **-ampi ol o**.
make, *v.t.*, **bendesa**,
bendomona, **vi ongol ol a**,
vi otakesa.

CROOKEDNESS (of
disposition), *n.*, **nkumfu**, 4 ;
see also **nya**, App.

CROP, *n.*, **nkumbu**, 4.

CROSS (lay athwart), *v.t.*,
kambi ka.

CROSS-EXAMINE, *v.*,
kunka.

CROSS-EYED, make, *v.t.*,
vi di di ka o meso (pl. 7).
be, meso (**ma-**) **vi l al al a**.

CROSS-PIECE or line, *n.*,
nkayi kwa, 2.

CROSS-WISE, *adv.*, **ku
nkayi kwa**.

CROW, *v.i.*, **kuba**.

CROWD (throng) about
(one), *v.t.*, **zadi l a**. around
(of a great crowd), *v.i.*,
fi tama. around some one,
v.t., **fi tamena**. (come

crowding), *v.i.*, **longomoka**. a great, *n.*, **bi di**, 6 ; **ebi di**, 8. (group, cluster, mob), **ekutu**, 8 ; **ekutu-kutu**, 8 ; **ekuti**, 8 ; **kuti kuti**, 6; **ntuti**, 4. dense, see **koka**, App. (things into something), *v.t.*, **komangesa**.

CROWDING and treading upon one another, *adv.*, o **mandi atani** (pl. 7). together, go, *v.i.*, **vi ndana**.

CROWN, *n.*, **kol owa**, 2 (P. coroa) ; see also **ki andu**, App.

CRUCIFIX, *n.*, see under **nketekwa**, App.

CRUEL, *a.*, **-anduvu**, -**al unku u**, **-al ufuma**.

CRUELTY, *n.*, **nduvu**, 4 ; **l unku u**, 10 ; **mfuni a**, 2 ; **l ufuma**, 10. (in beating only), **bobobo**, 6.

CRUMB, *n.*, **nkesona**, 2 ; **vesona**, 6.

CRUNCH, *v.*, **kukuta**.

CRUSH, *v.t.*, **tufakesa**. against the side of the cooking pot, *v.t.*, **ni eta** (Bako), **vota**. and make a mess, *v.t.*, **tufuna**. into pulp, *v.t.*, **ni anzuna**, **ni asuna**.

CRUSHED to atoms, be, *v.*, **wesomoka**. with a rubbing movement, *v.t.*, **funta**.

CRUX (chief difficulty), *n.*, **vaki**, 6.

CRY, *n.*, **boko**, 6. begin to, *v.*, **sel oka o di l a** (9). loudly, *v.t.*, **l oka**. (making a great noise), *v.i.*, **vodi ana**, **wodi ana**. out loudly, *v.t.*, **kal ul uka**. out aloud in song, *v.*, **yengol oka**. (scream as an infant), **yabal a**, **yayaki ana**.

CUBE, *n.*, **kube**, 2.

CUBIC, *a.*, **-akube**.

CULTIVATED country, *n.*,
evi nza, 8.

CUNNING, *n.*, **ekondeka**, 8 ;
ekoneka, 8 (generally pl.) ;
di el a, 7. false, which fails
entirely in its purpose,
n., **ngangu** (2) **zezal a** (8)
or **zavul ul u**. wicked, *n.*,
umpûka, 12. one
distinguished for, **ki mpuka**,
5.

CUPBOARD, *n.*, **nswekel o**,
4 ; **mvaka**, 4 ; **el undi l u**, 8.

CURIOSITY, *n.*,
untongol ozi , 12.

CURIOUS, be (prying), *v.t.*,
tongol ol a.

CURRENCY, *n.*, **nzi mbu**, 2.
The oldest currency we can
hear of was a mat of palm-
fibre cloth, **l usambu** (u & 2),
6xi inch, generally made up
in bundles of 10. They still
linger in use to the north of
Matadi. They were replaced
about 1830 by red glass
olive beads, **mbembe**, 2,
which gave way in about
1863 to a hexagonal blue

pipe glass bead -inch in
diameter, **nzi mbu**, 2,
di nga, 6, which still prevail.

CURRENT, strong, *n.*,
mwai u, 3.

CURSE, *n.*, **ni aza**, 4 (Bako)
; **ndaza**, 2 ; see **si bu**, 6, &
kandu, 6, App.

CURSED (infamous), *a.*, -
asungu.

CURVATURE, amount of, *n.*,
enunga, 8.

CURVE (winding), *n.*,
mongol a, 3.

CUSHION to support the
knee when squatting, *n.*,
nsi ki nwa, 2 ; **ndezi** , 2 ;
mnngi tunu, 2 (Bako).

CUSTARD apple, *n.*, **el ol o**
(8) **di a mputu**.

CUSTOM, established, *n.*,
nki ku, 4.

(habit), *n.*, **mi nu**, 6.

CUSTOMARY, *a.*, **ki beni** ;
customary style of writing,
esoneka ki beni .

CUSTOMS (toll), *n.*, **vaku**,
12.

CUT at, make a (with a
sword *or* large knife), *v.t.*,
saka. (hew, fell), **vi va**.
in short *or* small pieces (of
cassava only), *a.*, -**awel e-**
wel e. make a small cut,
venzona. off (a slice, piece),
vasuna. off (trim), **kumpa**,
kumpi ka. of something
hollow, *v.t.*, **bwanguna**.
(surgically), *v.*, see **seol a**,
App. (on the temples, made
in the operation of cupping),
n., **ki oba**, 5. round the
margins of the hair, *v.*,
deka e nsuki (2). a small
piece (of something eatable),
v.t., **zuna**. the throat, **zenga**
e el aka (8). (trim), **kumpa**,
kumpi ka. up (a carcase of
meat), *v.t.*, **teta**. up to
pieces (of grass, paper,
leaves, &c.), **kel a**. (wound),
n., **ndwadi** , 2. cuts (on cut
glass), ;*n.*, **se**, 6.

CYCLONE, *n.*, **nebi di** , 2.

CYLINDER, *n.*, **si l i nda**, 2.

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D.

DABBLE (as a duck in the
mud), *v.t.*, **wunzul ul a**.

DANCE, a pause and change
in a, *n.*, **ekuma**, 8.

DANGER, *n.*, **sumbu** (Bako),
6 ; **vonza**, 6 ; **l enga**, 6 ;
vangu, 6. be in, *v.*, **sumbuka**
(Bako), **mona e vonza** *or*
vangu *or* **l enga**.

DANGEROUS, *a.*, -**ambengo-**
mbengo, -**avangu**, -**al enga**, -
avonza.

DARE to, *v.*, **kabuka**
(followed by the infinitive
noun) ; dares he to
enter in ? **nga kabuka**
kekabuka o kota e ?
not to dare to, *v.*, **ke vwa**
owu wa . . . ko, *with the fut.*
conseq. subj. ; he dared not
move, **kavwi di owu**

kani kuna ko. to mention, *v.*,
kabul a ; he ventured to go
and tell it to the chief, **wel e**
di o kabul a kwa mfumu.

DARK grow, or be, *v.*, [**kuma**
(9)**ku-**] **lakama** or (**ku-**)
bwi ta or **bwi tal al a** ;
bubal al a. be in the dark
about (a matter), *v. i.*,
yi di di l wa. in the
(concerning a matter), **oku**
bubi di (6).

DARKEN, *v.t.*, **bwi ti di ka.**

DARKENED, be, *v.i.*,
bwi tal al a.

DARKENING, a, *n.*,
ndombol a, 2.

DARKNESS (blackness), *n.*,
ndombol a, 2. (mental or
actual), ., **bubi di** , 6.
(obscurity), *n.*, **l umvungi a -**
mvungi a, 10.

DARLING, *n.* (very precious
thing), **l engezi a**, 6 ;
di abonda, 7. *a.*, **-a nsi a**
nti ma.

DASH (bound) at, *v.t.*,
vul umuki na.
against, *v.t.*, **wul a muna.**

DASHED against, be, *v.i.*,
wul ama muna.

DAUGHTER, *n.*, see **wuta**,
App. daughter or son-in-law,
n., **mwana a l ongo** (10).

DAWN, *n.*, **mvunga-vunga**, 2
; **nki el el o**, 2 ; **mi nki a**, pl.
3. *v.i.* t **tendoka** ; the day is
going to dawn, **o kuma se**
kutendoka.

DAY, some or one, *adv.*, **oku**
kukwi zi wa. star,
n., **ntetembwa**(2)**anki el el o**(
2). upon which there is no
market, **l umbu** (6) **ki ansuwa.**

DAYLIGHT, *n.*, **mi nki a**, pl.
3.

DAZZLING, *a.*, **e sezi**
(*adv.*).

DEACON, *n.*, **sel o**, 6.

DEAD, be quite, *v.*,
fumbuka. cold and, **vol a**.
(a euphemism), **budi ka**.
Raise from the, *v.t.*,
futumuna (Bako). rise from
the, *v.i.*, **futumuka** (Bako).

DEAF, see also **pupu**, App.
to all arguments, one who
is, *n.*, **puki di -matu**, 6 ;
pupul u, 6.

DEALINGS with, have, *v.*,
kal a kumosi ye.

DEATH, the cause of, *n.*,
lufwa, 10. sudden, *.*, **lufwa**
(10) **luakanku** ; **nti ntu**,
4.violent, *n.*, **sungu**, 6.

DEBAUCH, evil effects of, *n.*,
mvunda, 4- result of over-
feeding, **mvunda a di a**.

DECA- (metre, &c.) = x 10 ;
deka-(**meta**, &c.).

DECANT, *v.t.*, **longol ol a**.

DECAYED, something, *n.*,
wol ezi a, 6.

DECEASED, the, *n.*, *it is not
proper to mention the name
of one recently dead, and to
avoid it the following
are used:* **mpasi** , 2 (the
trouble) ; **ezi na**, 8 (the
name), *treated as 1st class
nouns*, **o mpasi** , **o ezi na** (**o
' zi na**) ; also **mfu** (Bako), 4.

DECEIT, *n.*, **l uvungi ni ku**,
10; **l uvuki** , 10.

DECEITFULLY, act, *v.i.*,
teka e ngangu (2).

DECEITFULNESS, *n.*,
umpuki , 12.

DECEIVE, *v.t.*, **vuki ka**,
vungi ni ka.

DECEIVED, be, *v.*, **vukama**,
vunganana.

DECEPTION (feigning) *n.*,
kuvùni na, 9.

DECI- (metre, &c.)= 1/10;
desi -(**meta**, &c.).

DECIDE (come to a decision), *v.*, **yambukwa o moyo** (3) *or* **nti ma** (4). a case in court (" find "), *v.t.*, **sol ol a**.

DECISION, prepare *or* come to a, *v.*, **kubi ka**. in a law court, *n.*, **nzengo**, 2. (judgment), *n.*, see **mpi ku**, 2, App.

DECLARE officially, *v.*, **tel eka**.

DECOMPOSING, *a.*, - **anwodi** .

DECREASE (in size), *v.i.*, **keva**.

DECREASED, *a.*, -**akeva**.

DEED, *n.*, **evangu**, 8.

DEFACE, *v.*, **bandul a**.

DEFECT, *v.*, **twangu**, 6.

DEFENCE, make a (by concocting some excuse), *v.*, **val a o mabungwa** (pl. 8) *or* **e mpi ku** (2). prepare a, **l amba o mabungwa** *or* **e mpi ku**. make a defence (in a court), *v.*, **songa e yel eka** (pl. 5), *lit.* to show the true facts. speech in defence of, ;*n.*, **vovel o**, 6.

DEFEND, *v.t.*, **kangul a**.

DEFER, *v.t.*, **vengekel a**. The day(c.), **l ambul a e l umbu**(c.).

DEFICIENCY, DEFICIT, *n.*, **nkondwa**, 2.

DEFILE, *v.t.*, **saful a**, **bol ol a**.

DEFILEMENT, *n.*, **nsafu**, 4 ; **esafu**, 8.

DEFINE (explain), *v.t.*, **sasuna**.

DEFLOWER, *v.*, **tetel a**.

DEFRAUD, *v.t.*, **tekela e ngangu** (2).

DEGRADE, *v.t.*, see **bolola**, App.
(of persons only), **kunkula**.

DEGREE, in no small degree, **ke-andwelolo**, **keveviko**.

DEJECTION of spirits, *n.*, **zowalala**, 9.

DELAY, *v.t.*, **kinidika**, **ningika**. (tarrying), *n.*, **mazinga**, pl. 8 ; **ezingu**, 8.

DELICATE, a thing which is very, *n.*, **bekenge**, 6.

DELIGHT, *n.*, **ekembo**, 8.

DELIGHTED, be (because of some great acquisition), *v.*, **pata**.

DELIVER (protect), *v.*, **kankana**.

DELIVERER, *n.*, **kangi**, 6.

DELUDE, *v.*, **vukika**, **vunginika**.

DELUDED, be, *v.*, **vukama**, **vunganana**.

DEMANDED of one, to have it, *v.*, **zolelwa** ; it was demanded of him by the chief, **ikazol elwa kwa mfumu**.

DEMIJOHN, small, *n.*, **nzanda**, 4.

DEMON, *n.*, **nkwiya**, 4.

DEMONSTRATE (prove), *v.*, **siaye yelaka** (pl. 5).

DENY, *v.*, **vakulalokala** (4).

DEPART (*of many only*), *v.i.*, **wunguka**. far away, *v.i.*, **vekomoka**.

DEPEND (upon), *v.*, **si a e fi ka** (6) **ye kamba** (6) **muna**, **si a or bunda e vuvu** (6).

DEPENDABLE, *a.*, **-afi ka ye kamba**, **-akwi ki zi**, **-avuvu**, **-azi ku**.

DEPOSE, *v.t.*, **kunkul a**.

DEPRESS (the spirits), *v.*, **zowel eka**.

DEPRESSED in spirits, be, *v.*, **zowal al a**.

DEPRESSION of spirits, *n.*, **zowal al a**, 9.

DERANGE, *v.*, **vwal angasa** (Bako).

DERANGEMENT, *n.*, **mpi oto**, 2 ; **mpi ti ku-mpi ti ku**, 2 ; **nti aku-nti aku**, 4.

DESCENDANTS, *n.*, **mbongo**, 2

DESERVE, *v.i.*, **fwanuki na**, **fwanukwa**.

DESIRE, *n.*, **nzol a**, 2.
earnestly, intensely, *v.*, **l ekokel wa or l ekuki l wa or l engokel wa or l enguki l wa or zi nwa or l akuki l wa o moyo**; **si a... e eti ma** (8) ; **fwi l a... e baba** (6).
(for something, longing), *n.*, **l uema**, 10 ; **evel ema**, 8.
(after), intense, *n.*, **el emena**, 8 (**di a**) ; **eketo**, 8 (**di a**) ; **nl ekoko** (4) **a moyo** (3) ; **baba**, 6. of one's heart, *n.*, **eti ma**, 8 ; **nsi** (2) **a nti ma** (4). passionately, *v.t.*, **ketokel a** (8).

DESIRED to, be, **zol esel a** ; he desired him to go, **unzol esèl e kenda**.

DESOLATION (of a deserted town), *n.*, **uzumbu**, 12 ; **mfuta**, 2.

DESOLATE (bare), *a.*, **-angi di ngi nza**.
(solitary, of places only), *a.*, **-asombe** ; a solitary town, **evata di asombe**.

DESPAIR, *v.i.*, **moyo** (3, **u-**)
zeza.

DESPISE, *v.t.*, **veza**,
bembol a.

DESTITUTE, *a.*, **-ansukami**
(pl. **asukami**).

DESTROY, *v.t.*, **bunga**,
fwasa. (make an end of), *v.*,
funka. (spoil), *v.t.*,
bwangal akesa. (scatter
about), *v.t.*, **pangal akesa**.

DESTROYED utterly, be, *v.*,
kufwi l a.

DESTRUCTION, *n.*,
l ufwasu, 10.

DETAIL (give a detailed
account), *v.t.*, **tetomona**.
(give the details, items), *v.*,
tangumuna,

DETECT in the very act (of),
v., **vumbul a** (**muna**).

DETERMINATION, have a
strong, *v.*, **kanama**.

to do *something bad*, *v.*,
sul ama. fierce, *n.*, **nkasi** , 2.

DETERMINED (to), be very,
v., **si a e ekami** (8, **di a**).

DETHRONE, *v.t.*, **kunkul a**.

DEVASTATE, *v.t.*,
fwantakesa.

DEVIL, *n.*, **bi l ungi** , 2
(Angola?); see
also **nkadi** , App.

DEVOTEDNESS, *n.* , see
nkanka, App.

DEVOUR greedily, *v.t.*,
pi antul a.

DIADEM, *n.*, **kol owa**, 2 (P.
coroa).

DIARRHCEA, severe, *n.* ,
nsi ènène, 2.

DIE, *v.* (an euphemism used
of great people), **yekama e**

ni ma a ki andu. natural death (of one's own accord), not by violence, *v.*, **kufwi l a.** slowly and without apparent cause, *v.*, **si nga.** suddenly, *v.*, **kankuka.**

DIFFERENCE (between), the nature of the, *n.*, **l uswaswanu**, 10 ; they carefully explained to me the difference, **batomene kunsonga o l uswaswanu.** (indefinite), **nswaswani** ,2; there is a difference, **nswaswani i na ko.**

DIFFERENT, be (of a palaver or language only), *v.i.*, **bi ndama** ; their language is different, **e ndi nga au i bi ndamene** ; the palaver takes a different form, assumes a different aspect, **e di ambu se di bi ndama.**

DIFFICULT (arduous), *a.*, - **afuki** . to comprehend or explain, *a.*, -**ampi mpi ta.**

DIFFICULTY, *n.* , **l enga**, pl. 6; **vangu**, pl. 6 ; **vonza**, pl. 6.

DIFFUSED (of an odour), be, *v.i.*, **bundumuka.**

DIG up (things close to the surface), *v.i.*, **funta.** root and all together, *v.t.*, **sebol a.**

DIGEST, *v.*, **bul ul wi sa.**

DIGESTED, be, *z/.z'.*, **bul ul uka.**

DIGESTION, *n.* , **mbul ul uka**, 2 ; **l ubul ul wi su**, 10.

DIGNIFIED bearing, *n.*, **ti fu**, 2 (P.**chefi a**). maintain, *v.*, **ti fuka** (*perf.* - **i ni**).

DILIGENCE, *n.*, **ki akasa**, 5 ; **sungi di di** , 6.

DILIGENT about, be very, *v.*, **kuzi ka**, **si ami sa**, **si a...e eti ma** (8) or **sungi di di** (6) or **swi swi** (6) or **o l untati** (10).

DIMPLED, be, *v.i.*, **kompoka**, **koboka.**

DIP (as a morsel in the gravy), *v.*, **vungi l a**. (with a quick movement), *v.t.*, **zaba**.

DIRECT (of some part of the body), *v.t.*, **fi l a**, to place the legs, **fi l a o mal u** (9 pl.)- direct path, *a*, ;*n.*, **nzi l a** (2) -**abatu a batu**.

DIRECTION, *n.*, **nsongi** , 2 ; he is gone in the direction of my town, **kuna nsongi a evata di ame kel e**. in which one's head lay when lying down, *n.*, **mfi l u** (2) **a ntu** (4). of the feet, **ndambi l u** (2) **a mal u** (9).

DIRTY, become (tarnish, grimed), *v.i.*, **vesoka**. *a.*, -**eveso**. make dirty and spoil, *v.t.*, **bandul a**, **bol ol a**. make foul, **saful a**.

DISAGREEABLE person, see **mungani a**, 3, App.

DISANNUL a covenant, *v.*, **kangul a e ekangu** (8).

DISAPPEAR, *v.i.*, **pumuka**, **vempoka**, **l al a**. slowly, *v.i.*, **komoka**.

DISAPPOINTED, be, *v.*, **ti onga**, **kafal al a**, **nti ma** (4 *u-*) **kafal al a**.

DISAPPOINTMENT, *n.*, **l ukonananu** (10) **l ua nti ma** (4).

DISARRANGE, *v.*, **ti angal akesa**.

DISCIPLE, ; *n.*, **nl ongoki** , 1 & 4. *v.*, **l ongakesa**.

DISCIPLINE (chastening), *n.*, **el ongi** , 8.

DISCLOSE, inadvertently, *v.t.*, **sundakesa**, **l utakesa**.

DISCONTINUE a habit which was once frequent, *v.*, **kenga**.

DISCOVER (find), *v.t.*,
di mbul a, **zi mbul a**.
(invent), *v.t.*, **semona**,
sel omona, **sol omona**.
one's self (leave a hiding-
place), *v.*, **kusenga**.

DISCOVERED with, be, *v.*,
sol oka ye.

DISCREET, be very, *v.*,
kukènka (*reft.*).

DISCUSS point by point, *v.*,
bal ul a. together very
obstinately or strongly,
v., **bambana**, **zekana**.

DISCUSSION, be much
under, *v.i.*, **yaya**.

DISENTANGLE (something
hitched), *v.t.*, **tandul a**.

DIESTEEM, *v.* **savul a**,
bembol a. *n.*, **nsavu**, 4.

DISFIGURE, *v.*, **bandul a**.

DISGRACE, *n.*, **luvungu**,
10; **lutumbuku**, 10.

DISGUSTED, be, *v.*,
kenonoka.

DISGUSTING (sickening), *a.*,
-al ueni a.

DISHEARTEN, *v.*, **vonda o**
nti ma (4).

DISHEARTENED, be, *v.i.*,
fuwa o nti ma (4).
in, *v.t.*, **fwil wa...o nti ma**.

DISHONOUR, *n.*, **nsavu**, 4 ;
lutumbuku, 10.

DISINTER, *v.*, **vundumuna**.

DISLIKE, for some fault or
defect, *v.t.*, **twanga**.

DISLIKED, be strongly (in
consequence of wrong
committed), *v.*, **sumukwa**.

DISMAY (fright, fear), *n.*,
ki nkenda, 5; **keza**, 9.

DISMISS, as of no further
use, *v.t.*, **tengol a**.

DISOBEDIENCE, *n.*,
bukòl o, 12 (Bako) ;
nganzi , 2. (regardlessness),
nl andu, 4.

DISOBEDIENT (regardless),
a., -**anl andu**.

DISORDER (derangement),
n., **mpi ti ku-mpi ti ku**, 2 ;
mpi oto, 2 ; **nti aku-nti aku**,
4 ; **evwanga**, 8. *v.t.*,
vwal angasa (Bako).
in, a., -**evwanga**.
(anarchy), *n.*, **ntumpa-**
ntumpa, 4.

DISPARAGEMENT, *n.*,
nsavu, 4.

DISPENSATION (régime), *n.*,
esansu, 8.

DISPERSE (of crowds,
clouds, &c.), *v.i.*, **vul a**.
in all directions, in disorder,
v.t., **si a o nti aku-nti aku**
(4).

DISPIRITED, *be, v.*, **l uwa o**
nti ma (4); see also
kufi ànunga, App.

DISPLACE (by taking the
place of), *v.t.*, **l ufa**.

DISPLEASE, *v.t.*,
kafi di ka(o nti ma, 4)

DISPLEASED, *be, v.*, [**nti ma**
(4) **u-**] **kafal al a**.

DISPUTE, love of, *n.*,
nzekani , 2. to start a, *v.*,
l eka e mpaka (2).
(wrangle), *v.*, **zekana**,
bambana.

DISREGARD, *n.*, see
umpavul udi a, 12,
App. (contempt) **l uti al u**,
10, *n.* (put up with) *v.t.*,
vukul a. utterly, *v.t.*,
zengeneka.

DISRESPECT, *v.t.*, **bembol a**,
savul a, **veza**. utter, *n.*,
nzengenga, 2. utterly, *v.t.*,
zengeneka.

DISSEMBLER, *n.*,
kuvùni na, 1.

DISSOLUTENESS, *n.*,
yi ngal u, pl. 5.

DISSUADE, *v.*, **kul ul a**.

DISTEND (blow out), *v.t.*,
tuva, **tuvi di ka**,
ti vi di ka.

DISTENDED, be, *v.t.*,
tuval al a. something, .,
tuval a, 6.

DISTENSION, *n.*, **tuval al a**,
9.

DISTINCTLY, do, *v.t.*,
tumbul a. speak, *v.t.*,
tumbul a o vova (9) *or*
e ndi nga (2). write, *v.t.*,
tumbul a o soneka (9).

DISTORT (make crooked),
v.t., **vi ongol ol a**,
vi otakesa, **vi oteka**,
zungumuna.

DISTORTED, be, *v.i.*,
vi ongol oka,
vi otakana, **vi otama**,
zungumuka.

DISTRACT, *v.*, **vukul a**.

DISTRESS, to, *v.t.*, **zubana**,
kendal al a, **kandi di ka o**
nti ma (4). (worry), *v.t.*,
funtuna.

DISTRESSED, be very, *v.i.*,
kendal al a, **nti ma** (4, **u-**)
kandal al a.

DISTRESSING, very, *a.*, -
al ukendal al u.

DISTRICT, *n.*, **zunga**, 6 ;
mvi vu, 4.

DISTURBANCE (riot), *n.*,
nsonsa (4) **yo ni ku-ni ku** (4).

DIVIDE, by cutting right
through, *of something 'which*
is hollow, *v.t.*, **bwanguna**. up
something which is very
small to be divided among
so many, *v.*, **kankana**.

DIVIDED, be (in a state of
division), *v.*, **bul ana**.

DIVISION (mathematical),
n., **l ukayani su**,
10 ; **l ukayi l u**, 10.

(a separation), *n.*, **mpambul a**, 2.

DIVISOR in arithmetic, *n.*, **vaudi**, 6.

DIZZINESS, *n.*, **nzi eta**, 4 ; **nzi ezi e**, 4..

DO, *v.t.*, **sadi ka**. do... a little, *v. aux.*, **vuna** ; wait a little, **vuna di ngama** ; lift it up a trifle, **vuna ki o zangul a**. as one likes with, *v.*, see **zanuna** & **zanu**, App. at once, *v.t.*, **vanga-vanga**. clearly, *v.t.*, **tumbul a**. do much, exceedingly, repeatedly, *v.*, **vangul ul a** ; he treated him repeatedly in manner which would destroy all kindly feeling, **umvangul wi di oma ma nkatul u a unkanka**. (have much to show for if], *v.t.*, **totol a**. slowly, gently, *v.t.*, **l el emba**. *that which is bad only*, *v.t.*, **sul a**. thoroughly well, *v.*, **vangal al a ye**, **vangal el a** ; do this work thoroughly, **toma vangal al a ye sal u ki aki** or **toma vangal el a e sal u ki aki**.

this is all that I can do for you, **i ndenda kuvangi l a aka di di**.

DOCTRINE, *n.*, **nl ongi**, 4.

DODGE about, *v.i.*, **vezosi oka**.

DOER, *n.*, see **mumpanga**, App.

DOME, *n.*, **ngumba**, 2.

DONE, be, *v.i.*, **sal ama**, **saluka**.

DONKEY, *n.*, **ebul uku**, 8 (P. burro).

DOUBLE up (as with pain in the stomach), *v.i.*, **fumbal al a**.

DOUBT, no, adv., **e ki el eka ki au**.

DOWRY paid for a wife, *n.*, **nzi mbu** (pl. 2) or **mbi ya**

(sing. 2) or **nkanda** (4) **a l ongo**.

DRAG about, *v.i.*, **tul uza**. heavily, *v.i.*, **si ndama**.

DRAGON, *n.*, **ngobodi** , 2 ; **kakũngu**, 9.

DRAPE, *v.t.*, **zembel eka**.

DRAUGHT (drunk), *n.*, **ndua**, 2. (of air), **mwali u** (3) **a ki ozi** (5).

DRAW aside (a curtain, c.), *v.t.*, **vungumuna**. away, off (in numbers), *v.t.*, **kokel a**. (a bow), *v.t.*, **nanumuna**, **vuna**. up into folds or puckers, *v.t.*, **kuti di ka**. *v.i.*, **kutal al a** . draw (water), something with which to, *n.*, **tekwa**, 6.

DRAWER, *n.* (a shelf under a native bed), **mvaka**, 4.

DREAD, *n.*, **ki ongomena**, 5.

DREAR, *a.*, **-angi di ngi nza**.

DRIFT with the current, *v.i.*, **bebwa** (Osolongongo).

DRILL, instruct in evolutions, *v.t.*, **vangi sa e fuka** (6).

DRINK, *a*, *n.*, **nua**, 9. making a great noise in swallowing, *v.t.*, **bokomona**.

DRIP (of sticky, viscous fluids), *v.*, **zel omoka**.

DRIVE in (cause to pierce), *v.t.*, **sumi ka**. into a corner, *v.t.*, **vaki ka**. drive out (a woman's word when angry), *v.t.* **l ongomona** ; I will drive the whole crowd of you out, **i kunul ongomona**.

DRIVEN about, first here and then there, *adv.*, **e nangi a-nangi a**(2).

DROVE, *n.*, **bemba**, 6.

DRUM, small, having two diaphragms, played during the wailing for the dead, *n.*, **duku**, 6.

DRUMMER, *n.*, **ki ngoma**, 5.

DRUNK and furious,
become very, *v.i.*,
wuyana.

DRUNKARD, *n.*, **kol wa** (6)
ki a mal avu (pl. 8), (Bako).
a wretched (a slave to drink),
bwe (7) **ki a mal avu** (pl. 8).

DRUNKEN madness, *n.*,
uwuya, 12, man, *n.*, **nkwa**
nkol wa (2).

DRUNKENNESS, the after-
effects of, *n.*, **mvunda** (4) **a**
nua.

DRY (a corpse), *v.t.*, **kavi sa**.
be hard and, *v.*, **koya**.
very, *adv.*, **e koyo**. be (as
paint, mud, gum, &c., *of*
films only), *v.*, **babal al a**.
become (of things not
liquids), *v.i.*, **wumi ni na**.

DUMBFOUNDED, be, *v.i.*,
zenganana,
yenganana, **kuzèngeneka**.

DUNG, *n.*, **uyi**, 12 ; **wi yi**,
12; **yi**, 12. of birds, *n.*,
nsasa, 2.

DUSTY state, in a very,
adv., **e bundukutu**.

DUTY, one's first, ; *n.*, **vaki**,
6.

DWELLING-place, *n.*, **kal u**,
6.

DYE, *n.*, **di ma**, pl. 6.

DYNASTY, *n.*, **vumu**, 6.

DYSENTERY, *n.*, **makul u**, pi.
8.

DYSPNCEA, *n.*, **ekomongo**,
8.

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EACH, *a.*, **konso**, **konto** (Bako) ; they came each man with his gun, bezidi **konso muntu yo ta wandi** .

EAGERNESS (excitement), *n.*, **ki angul a**, 5. eagerness and yet fear, ;*n.*, **nzal a** (2) **a fi wonga**.

EAGLE, *n.*, **nkunku**, 2 ; **vungu**, 6 ; **kavùngu**, 9.

EAR, *n.*, **kutu**, 8 (*pl.* **makutu**), (Bako). ears ready to hear, **wa** (9) **kwanzoko-zoko**.

EARLIEST ages (when things were created), *n.*, **esemo**, 8.

EARNEST, *n.*, **ngyel eka**, 2. about, be very, *n.*, **kuzi ka**, **si ami sa**. be (diligent), *v.i.*, **sungama**, **si a e sungi di di** (6) or **swi swi** (6) or **l untati** (10). (intent) grow, be, *v.*,

vel a-vel a, be (whole-hearted), **si a e etima** (8).

EARNESTLY (wholeheartedly), *adv.* **kuna nsi a nti ma**.

EARNESTNESS (diligence), *n.*, **sungi di di** , 6 ; **swi swi** , 6 ; **l untati** , 10.

EARTH, *n.*, **mavu**, *pl.* 7.

EARTHQUAKE, *n.*, **l udedemo** (10) **l ua ntoto** (4), **nzakama** (2) **a ntoto**.

EARWIG, *n.*, **mwel el e**, 3.

EAST, *n.*, **l unene**, 10.

EAT, *v.t.*, **puta**. without having washed the hands, **di a e kî di a-ùna** (5). up greedily, *z/.*, **pi antul a**.

EAVES, *n.*, **veve**, 6.

EBB (of the tide), *v.*, **kwenda**, **vol a**.

EBONY, *n.*, **si l a**, 6.

ECCLESIASTES (the preacher), *n.*, **ki mpovel a**, 5.

ECLIPSE (outdo), *z/.*, **vandal al a**, **vatal al a**.

ECONOMY, *n.*, see **ki nkani**, App.

EDGE, *v.*, **tombol a**.
n., **l unseka**, 10. brink,
mfumful a, 4. (of a precipice),
n., **l unengananu**, 10 ;
mfumful a, 4. have a rough,
untrimmed, *v.i.*, **zananana**.
rough, of broken wood or
torn cloth, *n.*, **zavuti**, 6.

EDGED, two, *a.*, **-a meno mol e**.

EDGING of a cloth, **bayi**, 2
(P. **bai nha**). to put on an, *v.*,
bombol a.

EDIBLE, *a.*, **-andi a**.

EDIFICATION, *n.*, (*act*)
l uvangameso, 10 ; (*pass.*)
l uvangamu, 10.

EDIFY, *v.t.*, **vangamesa**.

EDUCATE, *v.t.*, **sansa**.

EDUCATED, be well, *v.i.*,
l umbul uka.

EDUCATION, *n.*, **lusansu**,
10; **nsansa**, 2. (teaching),
ndonga, 2.

EEL, *n.*, **nsomvi**, 4 ; **nsonzi**,
4.

EFFECT, *n.*, **kumu**, 6.

EFFECTIVE, effectual, *a.*, **-akumu**.

EFFEMINACY, *n.*, **zeze**, 12
; **uzeze**, 12.

EFFICACY, *n.*, **kumu**, 6.

EFFULGENCE (the shining forth), *n.*, **l utemo**, 10.

EGG, *n.*, **di ki** (pl. **meki**), 7(Kib.) ; **etadi**, 8- (word sometimes used for fowl's eggs, lest the hen should hear her eggs spoken of, and stop laying), **vi di za**, 8 (Kib.) ; **evi l anu**, 8. plant, *n.*, **l ezo**, 6. the fruit of a variety of the, **ki nsukul u**, 5 ; **ki ndukul u**, 5.

ELBOW one's way, *v.*, **kul àkasa**, **kul àka** (*refl.*).

ELDER, *n.*, see **nkul untu** (2), App.

ELECT (the selected), *n.*, **ndi mbuki**, 1&4.

ELEMENT, *n.*, **ezuku**, 8.

ELEMENTARY, *a.*, **-ezuku**.

ELEPHANTIASIS (of foot), *n.*, **mbadi**, 2.

ELEVATION of a gun, the proper, *n.* ; see **zengo**, 6, App.

ELSE, *or, conj* **ke mpel a ko**.

ELSEWHERE, *adv.*, **e ki kaka**.

EMACIATED, *be, v.i.*, **kamuka**, **kava a.**, **-ankâl ati**.

EMACIATION, *n.*, **nkâl ati**, 2.

EMBALM, *v.t.*, **kavi sa**.

EMBRACE, *v.*, **bi mbakana**. the feet, etc., *v.*, **kwenda** *or* **kwi za e ngangal a**, **yi l ama**. see also **e ntayi**, App.

EMERALD, *n.*, **emeraude**, 2.

EMIGRANT, *n.*, **ntangu**, 2.

EMIGRATE, *v.i.*, **tanguka**.

EMOTION, *n.*, **vengenene**, 6.

EMPHASIZE strongly, *v.*, **kuzi ka**.

EMPTINESS, *n.*, **mpenza**, 2 ; **vel a**, 6.

EMPTY, *a.*, -**ampenza**, -**avel a**. be left, *v.i.*, **sâdi l a**. leave, *v.t.*, **sâdi sa**.

ENCLOSURE for drying ground of nuts, &c., *n.*, **saku**, 6.

ENCUMBERED by, to be, *v.*, **bambamena**.

END, *n.*, **nsi l u**, 4 ; *see also* **nsuki si l u**, 2, App. of, make an, *v.*, **funka**. (of a piece of cloth), *n.*, **nsambu**, 2.

ENDEAVOUR (to do something beyond one's power), *v.t.*, **kuvàka** (*refl.*). earnestly, *v.i.*, **si amanana**.

to know *or* obtain, *v.*, **longota**.

ENDLESS, *a.*, **ke -suki** ; endless life, **moyo ke usuki** .

ENDURANCE, brave, *n.*, **vi yi di l a**, 9 ; **zi zi** , 6. lack of, *n.*, **ki angul a**, 5. (persistence), *n.*, **l uzi ndal al u**, 10.

ENDURE (bear), *v.t.*, **si ami na**. patiently, bravely, *v.*, **zozoka**, **zi zi l a**, **vi yi di l a**. (persist), *v.i.*, **zi ndal al a**. (last), **zi ngi l a**. very long, **zi ngul uka**.

ENEMA, administer by *or* an, *v.*, **tuba**.

ENERGETIC, be very, *v.i.*, **tumpa-tumpa**.

ENERGY, *n.*, **tel ami ana**, 9 (ability to move briskly) ; *see also* **nkonzo**, App. (go), *n.*, **sakal a-sakal a**, pl. 6, **ngungul a-ngungul a**, 2. (potential), *n.*, **nkuma**, 4 ; **mfunka**, 4. put out, *v.*, **si a e**

mfunka (2). (active), *n.*,
mfunka, 2.

ENGAGEMENT
(occupation), ;*n.*, **vaki** ,6.

ENGLISH, *a.*, -**angel ezo**.

ENGLISHMAN, *n.*, **Ngel ezo**,
2.

ENGINE, *n.*, **màki na**, 2 (P.
machi na).

ENGRAVE, *v.t.*, **vosa**.

ENGROSSED in, be, *v.*,
si a...o moyo (3).

ENJOIN strictly, *v.t.*,
kani ki na.

ENLARGE, *v.t.* (a thing
which has been already
made, as a hole, house,
&c.), **vudi sa**; he has
enlarged his house, **ovudi si
e nzo andi** .

ENLARGED, be, *v.i.* (as
above), **vul a**.

ENLIGHTEN, *v.t.*, **temona**.

ENORMOUS (massive)
thing, an, *n.*, **ki engel e**,
5 ; an enormous tree,
ki engel e ki a nti .

ENOUGH, be, *v.i.*, **I ungi I a**.
not enough, *adv.*, see under
yavana, App.

ENRAPTURED, be,
sanguna.

ENSNARE, *v.t.*, **kokeka**.

ENTANGLEMENT, *n.*,
mpi oto, 2.

ENTER rudely or without
leave, *v.*, **kuni ùnga** (*refl.*).

ENTERTAIN a hope, *v.*, **si a
e vuvu** (6).

ENTICE, *v.*, **I eba**.

ENTRUST with, *v.t.*, **si a...e mbebe** (2).

ENVIRONMENT, *n.*, **ki nzi eta**, 5 ; **nzi ngul uka**, 2.

EPILEPSY, *n.*, **nki si** (4) **a teke** (Bako) ; **nsansi** , 4 (fits of all kinds).

EPILEPTIC fit, to have, *or* be liable to, *z/.*, *yela o* **nki si** (4) **a teke** (6).

EPIPHYTIC plant growing on the **nsafu**, *n.*, **ki nkundi l a**, 5.

EQUALLY (of division), *adv.*, **e bul akati** .

ERECT, & throwing the chest out, *or* bowed, be very, *v.i.*, **manganana**, **mi nganana**. (set up), *v.t.*, **kuma**.

ERODE slowly, *v.i.*, **komoka**. *v.t.*, **komona**.

ERROR, erratum, *n.*, **vi l wa**, 12 ; **mpi l akeno**, 2 ; **mpi l wa**, 2.

ERUPTION (on the ear), *n.*, **mpekeveke**, 2.

ESCAPE, allow to, *or* to have escape from one, *v.*, **kuti sa**. allow to, *v.*, **vûki sa**. secretly, *v.i.*, **bubumuka**. (slip away), *v.t.*, **Sunuka**.

ESPECIALLY, *adv.*, **musungul a**.

ESSENCE, *n.*, **mwema**, 3.

ESTABLISH securely, *v.t.*, **si di ka**.

ESTEEM, *n.*, **ntondo**, 4.

ESTRANGED, be, *v.i.*, **kuvàva**.

ESTRANGEMENT, *n.*, **umpavul udi a**, 12.

ETERNAL, *a.*, -a koko yakuna, -a mvu ya mvu, ke -suki .

ETERNALLY, *adv.*, yakwel e mvu.

EUNUCH, *n.*, nzi mba, 2.

EUPHEMISM, *n.*, senswa, 6. speak in, *v.*, vova muna senswa.

EVANESCENT, *be, v.i.*, sunsumi na.

EVASION, EVASIVENESS *n.*, mavenga, Pl. 8.

EVASIVE answers, give, *v.*, zi ezi ani sa.

EVEN, *adv.*, utu (Bako), el e, tu ; even we, oyeto tu. even if or when, *conj.*, kana nkutu or vo, kana una, wau nkutu or vo, kufwi l a owu...ko, o vova el e vo, vova el e vo ; see also o si a el e vo, App. ; i muna wau nkutu...ndi vo (emph.) ; even if you go, kufwi l a owu

okwenda ko. even if (supposing), kana una, vo. even then or in that case, e kana nkutu. even number, *n.*, etoka, 8 ; nzanza, 2. even, *a.*, -etoka, -anzanza. even at the top, *a.*, -el al angoma.

EVENTUALLY, *adv.*, oku kukwi zi wa (future}.

EVER, for, *adv.*, yakwel e mvu. for ever and ever, yamu tandu ke tandu.

EVERLASTING, *a.*, ke -suki , -a mvu ya mvu, -a koko ya kuna ; everlasting life, moyo ke usuki .

EVERY, *a.*, konto (Bako), konso.

EVERYTHING, *n.*, wadi wonso. (abstract), wonso, 12.

EVIDENCE, substantial & overwhelming, *n.*, ntungul uzi , 2.

EVIDENT, be, *v.i.* **ki a** ; see also **l aya**, App. make, *v.t.*, **ki esa**.

EVIL, *n.*, **bubi** , 12 (Bako). determine against, *v.t.*, **kanama**. one, person, *n.*, **mbi** , 4.

EVIL-DOER, *n.*, **mumpanga-mayi** , 3 ; **munsul a-mayi** , 3.

EVOLUTION, *n.*, **esemo**, 8 ; **nsema**, 2.

EXACT (correct to pattern), *a.*, **-anonga-nonga**.

EXACTLY the same, in exactly the same way, *adv.* **e nonga-nonga** (6).

EXALT, to, *v.t.*, **kundi di ka**, **tundi di ka**.

EXALTED, be, *v.*, **kundal al a**, **tundal al a**.

EXAMINE, gently, tenderly, or carefully, something very painful or fragile, *v.*, **wunza**.

EXAMINE, *v.*, **sandul ul a**, **satul ul a**.

EXAMINATION, *n.*, **nsandul ul a**, 2 ; **l usandul ul u**, 10 ; **nsatul ul a**, 2 ; **l usatul ul u**, 10.

EXAMPLE (instance), *n.*, **nona**, 6. give an, *v.*, **si a e nona**. (clear, in full view), *n.*, **pwa-meso**, 6. (something to be copied), **mbandu**, 2. set an, *v.*, **songesel a**. (warning, pattern), *n.*, **el ongi** , 8; **si sa**, 6 ; be made an example of him, **unsi di se el ongi** .

EXCEED (have, do more), *v.t.*, **beta**.

EXCEEDING (great), *a.*, **ansi ta** ; exceedingly sweet, **zenza kwansi ta**.

EXCELLENCY, your, see **l ekel a** & **etá**, App.

EXCEPT, *conj.*, **nanga**, **nangi**, **nangu**; *see also* be excepted, *below* & **evengwa**, App.

EXCEPTED, *be*, *v.i.*, **katuka** ; this thing only excepted, **e lekwa ki aki kaka ki katuka** ; any one except Lutu and Ntoni, **konso muntu, o Lutu yo Ntoni aka bakatuka**.

EXCESS, *n.*, **nsundi di** , 2 ; **nsavu**, 4; *see also* **tununu**, App. *a.*, *see* -**ansuwa**, App. of one's due, in, *a.*, - **evudi di l a**. money taken in excess of one's due, *n.*, **nzi mbu** (2) **zevudi di l a**.

EXCESSIVE, *a.*, -**ansi ta**, - **ansuva**.

EXCESSIVENESS (exceeding greatness), *n.*, *see* **nsi ta**, pl. 2, & **ebi ki** , 8 ; & **mbi ki** , 4, App.

EXCHANGE, in, *adv.*, **e nsobani** (2). to give in, *v.*, **vana e nsobani** .

make a mutual, *v.t.*, **toteka**, **vi l angesa**.

EXCITED, *be* (with impatience, eagerness), *v.*, **kal a ye ki angul a** (5). *be* (with pleasure), *v.*, **pi al uzi oka**.

EXCITEMENT (of impatience), *n.*, **ki angul a**, 5.

EXCOMMUNICATE, *v.t.*, **di l a e kandu** (6) ; *see* **kandu**, App.

EXCOMMUNICATED person, *n.*, **mwana** (1) **a kandu** (6).

EXCOMMUNICATION, *n.*, *see* **kandu**, 6, App.

EXCREMENT, *n.*, **uyi** , 12 ; **yi** , 12 ; **wi yi** , 12.

EXCUSE, *n.*, **ebungwa**, 8 ; **mpi ku**, 2 (*see* K.-Eng. App.) ; **evunzavewa**, 8 (*see* **evunza**, App.) ; **eveko**, 8. (artifice), **l umpeso**, 10.

make an, *v.*, **val a o mabungwa** or **e mpi ku**.
make up (concoct), **l amba o mabungwa** or **e mpi ku**.
(unsatisfactory), *n.*, **vi aku**, 6.

EXECRATE strongly, *v.t.*, **duka**.

EXECUTION, place of, ;*n.*, **etetel o**, 8.

EXECUTOR of a will, *n.*, **masi l u**, pl. 8.

EXHORT, *v.*, **wondel el a**.
one another, *v.*, **wonzazi ana**.
to no purpose, *v.t.*, **kuza**.

EXHORTATION, *n.*, **l uwondel el o**, 10.

EXODUS, *n.*, **l uvai ku**, 10.

EXPAND, *v.i.*, **sanzana**.

EXPANSE, *n.*, **esanzamu**, 8.

EXPATiate, *v.t.*, **bwasumuna**, **ti al umuna**.

EXPECT, *v.*, **tal a**.
great things, *v.*, **si a e mpunguvuvu**
(2).

EXPECTATION, great, *n.*, **mpunguvuvu**, 2.

EXPEDIENT, be, *v.*, **songa**.

EXPENSE, *n.*, **mfwi l u**, 4.

EXPLAIN, *v.t.*, **sasuna**.
thoroughly (make plain), *v.t.*, **senzeka**. (state clearly), *v.*, **samuna e peka** (6).

EXPLANATION, *n.*, **nsansumuna**, 2 ; **bâka**, 6.
full, *n.*, **mpi tu** (2) **ye nsengo** (4). as to how something comes to be, **nsengo**, 4.
explanation is further required, it is not sufficiently clear, **e di ambu di adi e mbul a ye mbasa** (proverb).

EXPLODE very slowly, and after much fizzing (of gunpowder), *v.*, **yi nda**.

EXPLORE (spy), *v.t.*, **senga**. (track out), **tongonona**.

EXPOSE (lay bare), *v.t.*, **vununa**. by clearly showing the facts, *v.*, see **venzomona**, App. one's self to view, **kusenga** (*refl.*). to view, *v.t.*, **senzeka**.

EXPOSED, be, *v.i.*, **vunuka**.

EXPOSURE, *n.*, **mvenene**, 4. (to view), *n.*, **mpenza**, 2.

EXPOUND clearly, *v.t.*, **senzeka**.

EXTEND, *v.t.*, **nanumuna**. (apply) to all, *v.t.*, **hi ngi di sa**.

EXTENT (limit), ;*n.*, **lui ku**, 10.

EXTINGUISH, *v.t.*, **pati ka**.

EXTOL, *v.t.*, **sensemeka**.

EXTORT money under pretence that the taboo law has been violated, *v.*, **teka o nkanu** (4).

EXTRA, *a.*, **-ansuwa**.

EXTRACT (as a tooth), *v.t.*, **kongona**.

EXTRAORDINARY, *a.*, **-avava**.

EXTREMITY (farthest point), *n.*, **nsi l u**, 4 ; **nsuki si l u**, 2.

EXULT, *v.t.*, **sanguna**.

EXULTATION, **nsanguni a**, 4. cry of, *n.*, **yaya**, 6. to utter such a cry, **vana e yaya**.

EYE of needle, *v.*, **ekozi di a ntumbu**(2).

EYE-SERVICE, *n.*, **nsal a** (2)
a si wa meso (pl. 7).

EYELASH, *n.*, **ndabu**, 2
(Bako).

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F.

FACE, *n.*, **mbunzu**, 2.
of, before the, *prep.*, oku
(&c.) luse (10) **l ua**, **oku** (&c.)
ndose (2) a. (countenance),
n., **zi zi**, 6. fall upon one's
face (intentionally),
v., **bukal al a**. on one's, *adv.*,
o **mambukama** (pl. 7),
o **mambuka-buka** (pl. 7).
to one's, **vana mpol o** (2).
face to face, *adv.*, o
mantal ani (pl. 7).
(in the very presence), *adv.*,
e pwa-meso (6).

FADE (lose colour),
v., **seboka**, **pukuka**,
tukuka. *v.t.*, **sebol a**,
pukul a.

FAIL, *v.*, **l akwa**; he failed to
do it, **ol aki l u ki o vanga**.

fail in rendering expected
help in a crisis, *v.*,
si ndakesa, **fi l akesa**,
l undumuna, **l ul umuna**,
twal akesa.

FAINT (indistinct), be, *v.i.*,
vi l al al a. (weak), *v.i.*,
l ewoka, **l eoka**, **l euka**,
l eboka.

FAITH (creed), *n.*, **kwi ki zi**,
6; see also **nkanka**, App.

FAITHFUL, see **nkwa**
l uzol o, App. (devoted), *a.*,
nkwa nkanka, **-ankanka**.
(reliable), **-akwi ki zi**, -
avuvu.

FAITHFULNESS (reliability),
n., **kwi ki zi**, 12.
(devotion), *n.*, **nkanka**, 2.

FALL by accident, be let,
v.i., **sunuka**. let, *v.t.*,
sununa. (accidental) from a
tree, *n.*, **l usunzi**, 10.
against or down upon, *v.i.*,
wul ama. cause to, *v.t.*,
wudi ka. short of (the mark
or aim), *v.i.*, **funga**
muna. at or into, *v.t.*,
fungi l a (**muna**);

di afungi l a muna maza, it fell short into the water, upon, *v.t.*, **bwi di l a** (Bako). upon one's face (intentionally), *v.*, **bukal al a**.

FALLOW, lie, *v.i.*, **futa**.

FALSEHOOD (falsity), *n.*, **l uvungi ni ku**, 10 ; **l uvuki ku**, 10 ; **l uvuki** , 10 ; **vuni** , 12.

FAMILY (matriarchal, a sub-division of a clan), *n.*, **vumu**, 6 ; **ezi mi** , 8. the head of, **ngudi** (2) or **ntu** (4) **a vumu**. (stock), *n.*, **kuna**, 12. of a good family or stock, **-a kuna wambote**.

FANCY, *v.*, see also under **zaya**, App.

FANGS, poison fangs, *n.*, **nsoso**, 4.

FAR better, *adv.*, **o wete-fi ol e** (12), **o wete-wete** (12) ; see K.-Eng. App., **deke**, **vezi** . go or come (there is a grumble implied at the distance), *v.*, **l akata**. far-off

lands, *n.*, **mal ongo**, pl. 8. far away, to a far country, *adv.*, **mal a**.

FAREWELL (in a letter), *interj.*, **ki ambote eki o**. bid each other, *v.*, **kanana**.

FASHION (habit, nature), *n.*, **mi nu**, 6.(kind), *n.*, **mvi l a**, 4. adopt or follow the fashion, *v.*, **kal a e fwani -fwani** (6) **ye**. keeping in the fashion, *n.*, see **nyenge- yenge**, 4, App.

FAST, make thoroughly, *v.t.*, **si ami ki na**, **si ami ti na**. be made, **si amanana**. (go without food), *v.*, **fi onkonona**.

FASTEN (by tying), *v.t.*, **pi ta**. exceedingly tightly, **kwi ti ka**. loosely (tie, nail, &c.), **zeyel eka**.

FASTENED loosely, be, *v.i.*, **zeyal al a**. (upon), *v.t.*, **zi ati di l a**. *v.t.*, **zi ati di ka**. (upon), be, *v.i.*, **zi atal al a**.

FAT, *a.*, -**atonga**. be very full of fat, *v.i.*, **si ol ol oka**.

FATHER of the bride (at a wedding), *n.*, **nkomba**, 2.

FAULT, find, *v.*, **semba**, **si a e tumbu** (6). (flaw, failing), *n.*, **tumbu**, 6 ; **twangu**.

FAULT-FINDING, *n.*, **manguna-wuna**, pl.7.

FAVOUR of, be in (of the wind), *v.*, **filakesa** ; the wind was in our favour, **e tembwa ki tufi l akese**.

FAVOURITE, *n.*, **ntambuki**, I & 4. *a.*, -**antambuki** .

FEAR, *n.*, **boma**, 12 (Bako) ; **ki ongomena**, 5. (cowardly), *n.*, **unkuta**, 12. *v.*, **mona o unkuta**. great, *n.*, **swengeni a**, 6 (choking apprehension). lose fear, *v.*, see **zanuna** & **zanu**, App.

FEATHER (oars), *v.*, **ti al umuna o maza muna nkafi** .

FEATHERING of an arrow, *n.*, **eti ta**, 8 ; **vezo**, 6.

FEE, doctor's, *n.*, **kwezi** , 6. paid to a doctor when he undertakes a case or divination, *n.*, **natu**, 4.

FEEDING-GROUND, *n.*, **madi l u**, pl. 8.

FEELING (emotion), *n.*, **vengenene**, 6.

FEIGN, *v.i.*, **kukì ta** (*refl.*).

FELLOW, *n.*, **mpwa**, 2 (Bako) ; see also under **ya**, App.

FELLOWSHIP, ;/., **ki nkwa**, 5 ; **unkwa**, 12 ; **ki ntwadi** , 5 ; **untwadi** , 12.

FEMALE sex, the, *n.*, **kento**, 6.

FERN lycopodium, *n.*,
nzonzanga, 2.

FETCH away (in numbers),
v.t., **kokel a**.

FÊTE, *n.*, **epel e**, 8.

FETISH, *n.*, **mpandu**, 2.
bundle, the powder in, *n.*,
mful a, 2. image, source of
power, see **nki nda**,
2, App.

FETTERS, *n.*, **ku**, 6 ; **nsuku**,
4 (Bako). (any instrument
for the fastening of a
prisoner), *n.*, **ki ngoyongo**,
5.

FETUS, *n.*, **ngyadi** , 2.

FICKLENESS, *n.*, **vi l u-**
vi l u, 6.

FIERCE, *a.*, **-ayezi** .

FIERCENESS, *n.*, **ki ezi** , 5.

FIGHT, to break out into a
free, *v.*, **nki ndu** (2 i -)
di tuka. the first shot in a,
n., **l ol e**, 6. to fire, *v.*, **tuba**
e l ol e. (struggle together),
v., **kankana**. together, *v.*,
bul ana (Bako).

FILL, *v.t.*, **dandi sa**, **ful usa**
(Bako) ; see also **zal a**, App.
(completely), *v.i.*, **l ungi l a**.
up (a hole), *v.t.*,
l angal akesa.
up (something) which has
been partly filled already, *v.*,
zal u-l wi sa.

FILLED up, be (as a hole),
v.i., **l angal akana**.

FILM, *n.*, **mbol o**, 2 ;
mbabal a, 2.

FILTHINESS, *n.*, **nsafu**, 4 ;
esafu, 8.

FILTHY, make, *v.t.*, **saful a**.

FINALLY, *adv.*, **oku nsuka**
(4) ; see also at last, p. 126.
(for the rest), *conj.*, **vo i**
maka.

FIND, *v.t.*, **zi ongol a**.
out (discover), *v.t.*, **zi mbul a**,
sel omona, **sol omona**.

FINE (beautiful), *a.*, -
ankeko. very (of fibres, &c.),
a., -**anl aya**. handsome
young man, *n.*, **mvoyongo**
(4) **etoko** (8). young woman,
n., **mvoyongo a ndumba**
(2).

FINISH, *v.t.*, **ful a** ; *see also*
under **kal a mo**, App.
off well, give a good finish to,
v.t., **fi enza**, **kwezi ka**
(Bako). (thoroughly
complete), **kunkul a**.
(make an end of), *v.*, *see*
funka, App.

FINISHED (perfect), *be*, *v.*,
kunkuka. to have, *v.i.*, *see*
koka, App.

FIRE, *n.*, **ki oto**, 5 (Zombo).
the first shot, *v.*, **tuba e**
l ol e (6). point at which fire
was applied in setting
anything on fire or any
small burning patch, *n.*,
esonso, 8. rake out (an
ember) from the, *v.*, **l ava**.
set on, *v.*, **tumpa o ti ya**
kuna.

FIREWOOD that burns very
badly, *n.*, **mfwi ba**, 4.
a great piece of, *n.*,
nki di bi ta, 4. piece of (more
or less rotten), *n.*,
ewombol o, 8.
(twigs), *n.*, **vùl ùl u**, 6.

FIREWORKS, *n.*, **mbomba**, 2
(P. **bomba**).

FIRM, *a.*, -**azi ku**.
be (secure), *v.i.*, **si amanana**,
si l ama kal a e kekete (6).
make thoroughly, *v.t.*,
si ami ki na, **si ami ti na**,
si di ka. stand, *v.i.*,
ki ndama. be (very tight), *v.t.*,
kwi tama.

FIRMLY, *adv.*, **e ngi** (2), **e**
ngwi (2), **e tel e** (pl. 6), **e**
kekete.

FIRMNESS, *n.*, **kekete**, 6.

FIRST, at, in the first place,
adv., **oku kutuki l u**, **kuna** or
vana ntete, **e ntete-ntete**.
do, &c., *v.*, *see* **tekel el a**,
App. from the very first,
adv., **tuka kuna tuka** (9).
fruits, *n.*, **ntomoni**, 2 ;
ntomo (2) **a mbongo** (2 sing.),

eat, *v.t.*, **tomona**.
go or be, *v.*, **vi ti di l a**.
times (when things were
created), *n.*, **esemo**, 8.
from the very first times,
tuka kuna esemo.
to wish each other to go
first, see **si ngana**.

FISH, small, *n.*, **ki nsi edi**, 5
(Bako) ; **ni ul u**, 4 (Bako) ;
vadi, 6 ; **ki mpadi**, 5 ; **wadi**,
6. dead, & floating on the
water, *n.*, **eti di**, 8.
a siluroid (mud fish ?), *n.*,
nzombo see also cat-fish,
App.

FIT (of any kind), *n.*,
nsansi, 4-be, be made, be
found, **fwaneswa**. make a
good, *v.t.*, **vuwi ka**.
together (accurately), *v.t.*,
toteka. well, *v.i.*, **vuwama**.

FITNESS, *n.*, **l ufwanu**, 10.

FIX (appoint, name a day),
v., **si ki ni sa** (Bako) ;
konkota, kuma, si kana. as
how to arrange something,
to be in a, *v.*, **tukama**.
(make firm), *v.t.* **si di ka**.
be, **si l ama**. be in a, *v.i.*,
tungama. through, *v.i.*,

bi ndamwa.very tightly, *v.t.*,
kwi ti ka.

FIXED very tightly, be, *v.t.*,
kwi tama. (by), *a.*, **-esi ka-**
si ka (yo).

FLANGE, *n.*, **nkaki l wa**, 2.

FLASH (as lightning), *v.i.*,
seki ma.

FLAT, *a.*, **-el al angoma**.
piece, *n.*, **babu**, 6.
place, **efongo**, 8.
place or thing, **el al angoma**,
8.

FLAW, *n.*, **twangu**, 6 ;
tumbu, 6.

FLAX, *n.*, **l i no**, 2 (P.
l i nho).

FLIMSY thing, that goes to
pieces at a touch, *n.*,
etampal a, 8.

FLINCH, *v.t.*, **sunsumuka**.

FLOCK, *n.*, **ekuti** , 8 ; **kuti - kuti** , 6 ; **ekutu**, 8 ; **ekutu-kutu**, 8.

FLOURISH, *v.*, **sakumuka**.
(of plants, c), *v.*, **tokomoka**.
(to be in excellent condition),
tombana.

FLOW down, *v.i.*, **vol oma**.
from, *v.i.*, **buka muna**.
with (have flowing), *v.t.*,
buka.to have the water flow
in through the walls during
a storm, *v.*, **budi ki l a**.
out copiously (from a hole or
wound), *v.i.*, **fwamfumuka**.
out slowly (as viscid fluids),
v., **zenzomoka**,
yenzomoka, **zel omoka**.

FLOWER, *n.*, **ful u**, 6 (Bako).
of one's age, *n.*, **zi kuka**, 9.
be in the, *v.*, **zi kuka**.

FLUTTER, *v.*, **papa**.

FLY, *v.i.*, **dumuka**, **pamuka**.
rapidly, *v.i.*, **vekomoka**.

FOAM (as the sea), *v.*,
ful ul uka.

FOG, *n.*, **mbunge**, 4.

FOLD of the loin cloth above
girdle (often used as a
pocket), *n.*, **mfokol a**, 2.

FOLLOW after eagerly, *v.t.*,
tati di l a. the fashion, *v.*,
kwenda e el ambi -l ambi .
the habit of so doing, *n.*,
el ambi -l ambi , 8.
immediately after (at once or
be next to), *v.t.*, **l andakana**.

FOLLOWER, *n.*, **l andi** , 6.

FOLLOWING each other, *a.*,
-andandani .

FOLLOWS, as, *adv.*, **o si a**
vo, **e ki samuna o zaya vo**
or o si a vo or o vova vo or
vo.

FOMENTED, be, *v.i.*, **futwa**.

FOND of, be very, but have
no chance of getting, *v.*,
l al wa.

FOOD, see also **mbel a-**
mbel a, **mbel ekel a**.

(generally), food-stuffs, *n.*, **edi a**, 8. a tasty stuff to eat with one's bread *or* **kwanga**, *n.*, **di l wa**, 6. stuff wrapped in a leaf for roasting, *n.*, **evumba**, 8.

FOOL, *n.*, **ezengenene**, 8 ; **nzengel evwa**, 4 ; **ezeze**, 8. (an empty-headed, useless lout), *n.*, **dudu**, 6 ; **mama**, 6 ; **yi di**, 6 ; **tunga**, 6 ; **dunga**, 6 ; a foolish fellow, **dudu ki a muntu**. (a great hulk of a fellow), *n.*, **ebubul u**, 8 ; **ebobol o**, 8. (who does not consider the result of his actions), *n.*, **mvutwa**, 4 ; **eduni a**, 8 ; **mvi l wa**, i & 4. (slovenly), **mvoni**, 4, 'useless fellow), *n.*, **mfwanti**, 2. (witless), **evoso** 8

FOOLISH (of things), *a.*, - **azowa**. (of a person), -**ezowa**. (senseless), *a*, -a **uvoso**. become, be, **zeboka**. talk, *n.*, **mambu ma mazengel e ngonde**, **mfwanti**, 2.

FOOT : from beside *or* at *or* from the feet (of persons), **vana ekol o** (8) **di a**.

FOR since,

FORASMUCH as, *conj.*, **wau ki na vo** *or* **ki nana vo**, **wau vo**.

FORBEAR, *v.*, **veza** *or* **landul a** *or* **vukul a o mambu** (pl. 7).

FORBEARANCE (the paying no heed to violence, annoyance, c.), *n.*, **nl andu**, 4 ; **mvuku**, 4.

FORCE, *v.*, **nwengena**. out, in, &c., with violence (of living creatures only), *v.t.*, **l ul umuna**, **l undumuna**. (active), **mfunka**, 2. (potential), **mfunka**, 4. nervous, ., **nkonzo**, 2.

FORCED, be (obliged), *v.*, **nwengwa**.

FOREFATHER, *n.*, **nkul u**, 1.

FOREHEAD, middle of the, *n.*, **nkuta** (2) **a l use** (10).

FOREIGNER, *n.*, **ntangu**, 2.

FOREMOST man in a caravan, *n.*, **nsongi** (2) **a nzi l a** (2).

FOREWARNED, be, *v.*, **l uka, l uki swa, l ubuka.**

FORGE, furnace hollow in, *n.*, **l ûvu**, 10.

FORGET, *v.*, **vi l wa.** completely, *v.*, **zi etakanwa.** for the time being, *v.t.*, **yi di di l wa.**

FORGETFUL, *a.*, - **ampi l akeno.**

FORM (shape, appearance), *n.*, **mpwa**, 2. (likeness), **fwani swa**, 6. (reduce to some form), *v.t.*, **sema.**

FORTE (in music), *n.*, **nzangu**, 2.

FORTITUDE, *n.*, see **fi ndu**, 6, App. lack of, **ki angul a**, 5.

FORTUNATE, be (blessed), *v.*, **sambuka.**

FORTUNE, good, *n.*, **zumbi**, 6.

FOSTER, *v.*, **tongonona, kubul ul a.** child, ;*n.*, **ntongonona**, 10; **kubul u-l wa**, 6.

FOUL, *a.*, -**ansafu**, -**esafu.** *v.*, **saful a.**

FOULNESS, ;*n.*, **nsafu**, 4 ; **esafu**, 8.

FOUND (set firmly), *v.t.*, **si di ka.**

FOUNDATION, *n.*, **nkubi l wa**, 4. (base), *n.*, **nsi l u**, 2 ; **nsi di kwa**, 2. lay, *v.t.*, **kuba.** lines, to mark out, *v.t.*, **sema l uful u** (10).

FOUNDED, be, *v.i.*, **si l ama.**

FOWLS, disease of (?), *n.*, **l uwumi**, 10 (Bako.) ; **mata**, 4.

FRACTURE (of bones), ;*n.*, see **ntol oki**, 2, App.

FRAGILE, a thing which is very, *n.*, **bekenge**, 6.

FRAGMENT, *n.*, **ebembel e**, 8 ; **tente**, 6.

FRAIL, a thing which is very, *n.*, **bekenge**, 6.

FRAILITY, *n.*, **ubekenge**, 12.

FRAMEWORK, *n.*, **vangal a**, 6.

FRANC, *n.*, **frank**, 2.

FRANK, be perfectly (in conversation, *c.*, keeping nothing back), *v.*, **tenda o nti ma** (4).

FRANKNESS, *n.*, **ntendo** (4) **a nti ma**.

FREE, be (not under restrictions), *v.*, **vevoka**, **vevokwa**, **vevokel wa**.
a., **-amvevoki**.

FREEDOM, *n.*, **vevoka**, 9.

from all obstruction and difficulties, *n.*, **nkol omona**, 2.
present with one's freedom, *n.*, **vana o nkanda** (4) **a basi a** (2).

FREELY (generously), *adv.*, **kuna mvevo** (4).

FRENCH, *a.*, **-afwal ansa**.

FRENCHMAN, *n.*, **Mfwal ansa**, 4.

FRENZY, be seized with, *v.i.*, **zengomoka**.

FREQUÈNT (be always found at), *v.*, **kumbama**, **kunda**.

FRÈQUENT, *a.*, **-ankwamu**.

FRET and snivel (as a child), *v.*, **kemona**.

FRICTION, *n.*, **efwenka**, 8.

FRIEND, *n.*, **kumatel e**, 9
sing.

FRIENDLINESS (as opposed to enmity), *n.*, **ungudi** , 12.

FRIGHTEN, *v.t.*, **si si sa**.

FRIGHTENED, be, *v.i.*, **si sa**. be exceedingly, *v.*, **mona keza** (9) or **e ki nkenda** (5). be, and run away, *v.i.*, **di kumuka**.

FRINGE, *n.*, **zamba**, 6.

FROM, see also **wa**, App. commencing from, **tuka vana**. which is from, *adj.*) - **akwa kwa** ; this present is from **Di amoneka, o l ukau l ual u luakwa kwa Di amoneka**.

FRONT, in the, *adv.*) **ntu** (4).

FRUIT, *n.*, **mbongo**, 2 (sing. only). (generic), **mpel o**, 2.

FRUITLESSLY, *adv.*, **e nkaya-kaya**.

FRUSTRATE, *v.t.*, **budi di sa**.

FRYING-PAN, *n.*, **kangi l wa**, 6.

FULFIL, *v.t.*, **l ungani sa**.

FULFILLED, be, *v.*, **l ungana, kwenda e bambal a** (6).

FULFILMENT, *n.*, **nl ungu**, 4.

FULL, be, *v.i.*, **danda**. grown, be, *v.t.*, **vangama**. to overflowing, be or full of fat ; see under **yengel a**, App. . quite, densely full, *adv.*, **e ndi bwa** (2) yo ; **e mbwi** (2) ; see also **nda**, App.

FULNESS, *n.*, **l uzal u**, 10.

FUN, *n.*, **ki eya**, 5 (Bake.). make fun, *v.*, **ta ki eya**.

FUNCTION, great public, *n.*, **nkungi** , 4.

FUNERAL (burial), ; *n.*,
zi kwa, 6.

FUNGUS mass, growing
underground, *n.*, **etondo**, 8.
ot dry rot, also that which
destroys the palm-tree, *n.*,
bwakuku, 6.

|
FUR on the tongue in
sickness, *n.*, **lenzi**, 8
(Bako.); see **el enzi**, App.

FURIOUS, *a.*, -**ayezi** .
be, *v.*, **ful uta yo makasi**
(8).

FURLONG, *n.*, **mavwata** 100,
1/5 **ki a ki l ometa**.

FURNISH, *v.*, **vambul a**.
to or with, *v.*, **vambwi l a**.

FURTHER, go, *v.i.*,
nungunuka. (in a discourse),
conj., **ye di aka di aka**.

FURTHERANCE, *n.*,
l unungununu, 10 (*act.*).

FURY, *n.*, **ntema**, 2 ;
eful uta, 8 ; **kiezi** ,
5 ; **nkenene**, pi. 2.
(of madness or
drunkenness), *n.*,
uwuya, 12.

FUTURE, in the, *adv.*, **oku**
se ntu.

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G.

GAIN (that which is gained or acquired), *n.*, **mbaku**, 2.

GALL, *n.*, **nsumba-ndudi**, 2 (Bako.).

GARDEN round the house in a town, *n.*, **ki al a**, 5.

GARRULOSITY, *n.*, **mpova** (2) **anzoko-zoko** (4), **vova** (9) **kwanzoko-zoko**.

GASH, *n.* **ndwadi**, 2.

GASP, breathe the last, *v. t* **kuma mongo** (3) **a fwa**.

GATE-KEEPER, *n.*, **nemavi tu**, 1.

GATHER, little by little, *v.*, **wonzakel a**, **wonzol ol a**, **total ol a**. large fruit, *v.t.*, **konga**. together, *v.t.*, **kuti sa**, **kunga**. of people, *v.i.* of things, *v.t.* **kuta**

GATHERING, *n.*, **ekutu**, 8 ; **ekutukutu**, 8 ; **ekuti**, 8 ; **kuti -kuti**, 6.

GAUGE (standard), *n.*, **nonga-nonga**, 6 ; **mbandu**, 2. set --as **a**, *v.*, **si a e nonga-nonga**.

GAZE at, *v.*, **tadi ki l a**. fixedly, *v.t.*, **tal a e toni a** (6) or **tungununu** (6), **si a e tuku-tuku** (6).

GENEALOGY, *n.*, **luwutuku**, 10.

GENERAL, in general use, *a.*, **ki beni** ; the general style of dress, **mpwata ki beni**.

GENERATION, *a, n.*, **mbandu**, 2. (a bringing forth), **nguta**, 2. (a making), **mpanga**, 2. (epoch), *n.*, **tandu**, 6.

GENEROSITY, *n.*, **mvevo**, 4. (prodigal), *n.*, **ni ungu-l ungu**, 4; **esanzu** (8) **di a kaya**.

GENEROUS person, *n.*,
nkwa (I) **zayi**
(12) ;see **.zayi** , App.

GENEROUSLY, *adv.*, **kuna**
mvevo (4).

GENESIS, *n.*, **etuku**, 8.

GENIUS, *n.*, **lue**, 6 ;
ndwenga, 2 (*generally pl.*) ;
mamoni , *pi.* 8. natural, *n.*,
ntona, *pl.* 2.

GENTILE, *n.*, **Nzenza**, 2.

GENTLE, *be*, *v.i.*,
l embal al a. make, *v.t.*,
l embel eka. by gentle
means, *adv.*, **kl i na**
Ungomba.

GENTLENESS (of manner),
n., **ungomba**, 12. *n.*,
l embama, 9 ; **unl eka**, 1 2.

GENTLY, *do*, *v.t.*, **l el emba**.

GENUINE (pure), *a.*, see
under **ya**, App.

GET... more, *v.t.*, **batakesa** ;
if I get two more, **ovo**
mbatakesa zi zol e.
from (a seat), *v.*, **tel ama**
vana. into a hammock, *v.i.*,
zembama muna wanda, 13.
out of, **zel oka**. on well, *v.t.*,
vangama, kukòl el a
(*refl.*) together, *v.*, **wi zana**.
up, *v.i.*, **zangumuka**.
up quickly, *v.*, **tel ami ana**.
every one getting what he
can, *a.*, **-ambaki di** ; their
portions were whatever each
could get for himself, **kunku**
yau yambaki di .

GIANT, *n.*, **ndi angul a**, 4 ;
nkwa ntel a (4) **anda**.

GIFT, *n.*, **ekabu**, 8. given at
betrothal *or* engagement of
a labourer, *n.*, **nzi ti ki l a**, 2.
given in the full expectation
of ample returns, **evongo**, 8.
give such a gift, **si a e**
evongo. see also **mpongo**,
App.

GIRD, *v.t.*, see **kami na**, App.

GIRDER (iron), *n.*, **mwangu**,
3.

GIRDLE, *n.*, see **mbama** & **mbuti** , App.

GIRL, a little, *n.*,
dumbal al a, 6 ;
ki ndumbal al a,
5 (*women's words*)
ki ndumba - ndumba, 5 :
dumbel el e, 6.

GIST (of a matter), *n.*,
mfi ku, 2.

GIVE, *v.t.*, **va** (*perf.*, **vene**),
vani ka. a chance,
opportunity, scope, *v.*,
vana e nzi l a (2). a small
quantity of what one has
in abundance to another,
v.t., **zeol ol a**. one's self to,
v., **kusi a muna**. up (hand
over), *v.*, **yekol a**. (never to
..any more), **kenga** ; they
have given up killing
witches, **bavwi di kenga ki o**
e fu ki a vonda e ndoki ; he
has given up telling lies,
okengel e ko o vuna
kwandi . as of no further
use, *v.t.*, **tengol a**. (waste on
one), **bunga** (used only
in complaint when a thing is
not given) ; you did not give
me anything, **kumbungi di**
ma nkutu ko.

GLADLY, very (with much
appreciation), **yo moko**
kwai u.

GLARE fiercely *or* angrily,
v.t., **vul umuna** *or* **tuvi di ka**
or **tuvul a o meso** (pl. 7).

GLASS ware, which is very
frail, *n.*, **bel engenze**, 6.

GLEAM, *v.i.*, **seki ma**,
yedi ma.

GLEAMING, *a.*, **-el ezi -**
l ezi , **-ansemi** .

GLITTER, *v.*, **ni ani a**.

GLUTTON, *n.*, **di a-yurna**, 6.

GNAW, *v.*, **kesumuna**,
kesomona.

Go (an angry word), *v.*,
vi angi l a ; do not go into
my house (you rascal),
kuvi angi l a mu nzo ame ko.
away, in a rage, *v.i.*,
bubumuka. away, never to
return, *v.*, **l angal a**.

away unobserved, *v.*, **vi al uka**. backwards and forwards, *v.*, **ki di bi l a**. crowding, *v.*, **l ongomoka** (an angry word), (energy), *n.*, **sakal a-sakal a**, pl. 6 ; **ngungul a-ngungul a**, 2. about in all directions (as one searching for something lost), *v.i.*, **zungana**. away (*of many only*), *v.i.*, **wunguka**. far away, *v.*, **vekomoka**. for a change of air, *v.*, **ki esa e zunga** (6). in a mass, *v.i.*, **kokomoka**. into all the particulars (detail), **tapu-tuta**, **kumbul ul a**. a little way from, *v.i.* t **vengomoka**. off accidentally (of a gun), *v.i.*, **bubumuka**. out quickly, *v.*, **vayi zi eka**. over to the other side or party, *v.i.*, **zungumuka**, **tekomoka**. go and return quickly, *v.i.*, **l aka**. round to the other side, *v.*, **zel oka**. (start), *v.i.*, **l ondol a**. to meet, *v.* **kamba**. to stool, *v.*, **swama**. up, *v.*, **tota**, **kuma**. far away (into the sky), *v.i.*, **pemoka**, **pumuka**.

GOAD, *n.*, **mpal u**, 2.

GOD forbid, *interj.*, **si ba venda**.

GOD-FATHER, *n.*, see **ese di a mungwa** or **nzi l a a ezul u** ; and **l emba**, App.

GODLY fear, *n.*, see **umpumi na-Nzambi** .

GOING, the reason for, *n.*, **ngyendel o**, 2.

GOOD, that which is good, *n.*, **mbote**, 2. for good, *adv.*, **ki amakul u** (*with the applied form*) ; they have gone for good, **bendel e ki amakul u**. (profit), *n.*, **l uwete**, 10 ; **ke di kumvanga l uwete ko**, it will not do him any good, (sound), *a.*, **-avi mpi** .

GOODS, all one's (possessions), *n.*, **sal angani** , pl. 6 ; **sal anganu**, pl. 6 ; **fwal angani** , pl. 6. possessed, *n.*, **l usal u**, 10.

GOODWILL, *n.*, **l uyayi di l u**, 10.

GORE, *v.* **tul angesa**.

GORGE, *n.*, **mvonzi**, 4.

GORGEOUS (bright), *be, v.*, **kengomoka**.

GORILLA, *n.*, **masi ka**, pl. 13.

GOSSIP, *n.*, **l al abu**, 6.
a woman who spends her time gossiping, **nkento** (I) **ne i mumu yamuna**.

GOURD, wild, *n.*, **esal al a**, 8.

GOVERN, *v.*, **l udi ka**.
with a firm hand, *v.t.*, **bosel el a**.

GOVERNMENT, established, see **nkuwu**, 2, App.

GOVERNOR, *n.*, **nyazi**, I & 4 ; **nkul untu**, 2. (viceroy), **nkumbi**, 2.

GRACE, your, see **l ekel a** and **eta**, App.

GRAFT into (a tree), *v.t.*, see **di ki l a** and **di ka**, App.

GRAIN (generally), *n.*, **ma** (pl. 6) **ya mbwaza**.

GRAMMAR, *n.*, **nki ku** (4) **mi a ndi nga**.

GRAMMATICAL (correct), *a.*, **-akosi**.

GRAMME, *n.*, **grame**, 2.

GRANDCHILD born to one, have *a, v.*, **tekol a**.

GRANDPARENT, great, *.*, **nkaka** (2) **a ekunda** (8).
great-great, *.*, **nkakul udi a**, 2.

GRASS (generic), *n.*, **l uni anga**, 11 & 8.
(the blades of which are covered with a long, soft, downy hair), **efwatakal a**, 8.

climbing (razor-edged), *n.*, **nkengezi**, 2 (Bako.). young sprouting, *n.*, **ndul a**, 2 ; **ntuku-tuku**, 2.
variety of, see tender **ki mbul u**, App.

GRAVE of great hunter, *n.*, see **nkai amenga**, 4, App. temporary, *n.*, see **ngunga**, 2, App.

GRAVITY or weight of something tending to fall from the perpendicular, as the weight of a ladder being placed in position, *n.*, **vweto**, 6.

GREAT, *a.*, -**apoto** (Osolong), -**ankofo**, **ankomfo**, -**ambafu**, -**atonga** ; see also huge, App. (arduous), *a.*, -**afuki** . (of birds only), -**ambudangi** . (of trees & things made of wood), -**ambondo-ngol o**, -**ambombo-ngol o**. grow or be very or too, *v.i.* **vanganana**. how, see under **wi ngi** , App. make, **vangi ni ka**, **nenevesa** (Kib.). one, the (a title of profound respect as chief of all), **ki nene**, 5 ; **ki nene-a-nza**, 5.

one [of children, cubs, &c. (**wana**)], **efwenka-fwenka**, 8.

GREATER, become (in wealth or dignity), *v.i.*, **tunduka**.

GREED, *n.*, **kwi l u**, 9 (Bako.) ; **evudi di l a**, 8 ; **l ueba**, 10 ; **ukabu**, 8.

GREEDY person, *n.*, **ekabu**, 8.

GREEK, *a.*, -**aki ngreki a**. language customs, *n.*, **ki ngreki a**, 5.

GREENNESS, *n.*, **yi su**, 6.

GREENS (vegetables), *n.*, **mvûdi** , 4.

GREET with news, see under **ekaya**, APP.

GREETING, *n.*, **ekaya**, 8 ; **emi angana**, 8 (of women). (a manner of), **nkayi swa**, 2 (*active*); **nkayi swa**, 2 (*passive*) ; **mbi angana**,

2 (*active*, of women).

GRIEF, *n.*, see **nkondo-nkondo**, App.

GRIEVE greatly, *v.t.*, **kendel eka**, **kandi di ka o nti ma**, 4 ; **zubani sa**.

GRIEVED, be, *v.t.*, **kendal al a**, **nti ma !** (4 u-) **kandal al a** or **yanduka** or **ti mvuka** ; **ndunzi** (2, i -) **ti ukwa**; **zubana**, **ti ukwa o nti ma** (4).

GRIME, *n.*, **nkuku**, 2.

GRIMED, *a.*, **e kuku** (*advl.*).

GRIND down, *v.t.*, **kwankuna**. (rub) hard on, *v.t.*, **fwenka**.

GRIP, *v.t.*, **fi anti ki na**.

GROAN (as one deeply moved), *v.*, **fundul uka**.

GROPE about, *v.i.*, **bumbul a**.

GROUND, low down near the, *adv.*, **omu mbetel a** (2) **a nsi** (2).

GROUP, *n.*, **ekutu**, 8 ; **ekutu-kutu**, 8; **ekuti** , 8 ; **kuti -kuti** , 6.

GROW, in size or length, *v.t.*, **vul umuka**. higher (or in value), *v.i.*, **tuntul uka**.

GROWN up, be, *v.t.*, **vangama**; see also under **kal a mo**, App.

GRUMBLE, *v.i.*, **yi di ma**, **vunguta**, **l ol a**, **fundul uka**.

GRUMBLING, *n.*, **nyi di mu**, 4 ; **manguna-wuna**, pl. 7.

GRUNT (as a pig), **kwi nga**. with vexation, *v.*, **ful ul uka**.

GUARD (protecting projection), *n.*, **nkaki l wa**, 2.(watch), *n. t* **mayi ngi l a**, pl. 8.

GUILTY, be (bear the guilt), *v.*, **nata o masumu** (8). of a capital offence, **nata e mpanda** (2). _ of a criminal offence, **nata o nkanu** (4).

GUNPOWDER, a 20-lb. barrel of, *n.*, **mbandu**, 2 (Bako.) ; **nkoyo**, 2. larger size, *n.*, **ngoma**, 2 (Bako.).

GUSH out, *v.i.*, **fwamfumuka**.

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H.

HABIT (nature), *n.*, **butukul u**, 6 (Bako.) ; **wutuki l wa**, 6 ; **wutuki l u**, 6. one who has the habit of, *n.*, see under **mwi si** , App.

HACK (cut with a blunt instrument), *v.*, **fuba**.

HAIR growing upon the chest, *n.*, **nl enda**, 4.

HALF released, be (as the spring of a trap which has caught on something), *v.*, **zonda**. in half, *adv.*, **e bul a-kati** .

HALT, *v.i.*, **ki ndama**.

HAMMER, *n.*, **nkonko**, 2.

HAMMOCK, be swung or supported in or get into a, **zembama muna wanda**(i3). get out of a, **zel oka**.

HAND, *v.*, see under **koko**, App. over, *v.t.*, **yekol a**. to hold up the hand for silence or to cause to retire, **babi di l a**. remain long on hand, *v.*, **kunda**.

HANDBOOK of, *n.*, **mpi tu ye nsengo** (pl. 2) **za** .

HANDLE, of a cup, *n.*, **ekonge**, 8. of knife, *n.*, **nyi ni** , 4 (Bako.).

HANDS, the imposition of, *n.*, **ngyambi ka** (2) **a moko** (9) ; see **yambi ka**, App.

lay on, impose, **yambi ka moko**.

HANDSOME, *a.*, **-ankeko**. person, *n.*, **nkenga**, 4.

HANG tightly, to, *v.i.*, **zi atal al a**. (curtains, flags, &c.), *v.t.*, **zembel eka**. *v.i.*, **zembal al a**. down (one's head), *v.t.*, **bol eka (o ntu**, 4). down low (of the breast), *v.i.*, **bokol a**. down to the ground (of drapery), *v.i.*, **yul umuka**. down (of branches), *v.i.*, **votal al a**.

HAPPEN (take place), *v.*, **vai ka** ; see also under **ya**, App. since, **vi nga** ; what has happened since in the town ? **nki a mambu mavi ngi di oko evata** ? have happen to one, *v.*, **vai ki l wa**.

HAPPINESS, *n.*, **l ufi auku**, 10 ; **fi auzi** , 12.

HAPPY, be (fortunate), *v.*, **sambuka**.

HARASSED, be, *v.i.*, **fi nangeswa**,

fi nangana.

HARD, *a.*, **-ankul ungunzu** (2). and warped, be, *v.i.*, **bal al al a**. make, *v.t.*, **badi di ka**. and dry, be, *v.*, **koya**. very, *adv.*, **e koyo**. and giving a ringing sound, *a.*, **-akal ati** . to explain or understand, *a.*, **-ampi mpi ta**. (of water), *a.*, **-ansi nzi** .

HARDLY..., *v.*, see under **l endakesa**, App.

HARDNESS, *n.*, **nkul ungunzu**, 2. of water, *n.*, **nsi nzi** , 2. which gives a ringing sound, *n.*, **kal ati** , 6.

HARMONIZE, *v.i.*, **totama**. *v.t.*, **toteka**.

HARMONY (accord), *n.*, **ngwawani** , 2. be in, *v.*, **wawana**.

HARVEST, *n.*, **nsâl u**, 4. time, **nsungi** (2) **a nsâl u**. time for arachis, **nsungi a mpava**,

HASSOCK, *n.*, *see*
nsi ki nwa, 2, App. ;
ndezi , 2.

HASTE, in great, *adv.*, o
nzal al a. be in too great
haste about, and fail,
v., **tuki ka**.

HASTY thoughtlessness, *n.*,
nkwal u, 4. *a.*, -**ankwal u**.
adv., o **nkwal u**.

HATCH, *v.t.*, **l al amena**.

HATE fiercely, & determine
evil, *v.i.* **kanama**. and plot
against one another
kanana.

HATRED, bitter, *n.*,
efwenka, 8.

HAUNT, *n.*, **nkunda**, 2.
v., **kunda**, **kumbama**.

HAVE, *see under* **kal a ye**,
App. in, *v.*, -**i ni wa** (*passive*
of -i na). to have to (be
obliged to), *v.*, **nwengwa**,
fwanukwa; *see also*
under must, App.

HAVOC of, make, *v.t.*,
fwantakesa.

HAZARD, *v.*, **kaya**.

HEAD man (of a party,
leading man), **ntu**, 4. in a
discourse, *n.*, **ekono**, 8.

HEADLAND, *n.*, **ekunkwa**, 8.

HEADLONG, headforemost,
adv., e **ki mfi tu** (5). to fall,
v., **ta** or **bwa e ki mfi tu**.

HEADMAN of a gang, &c.,
n., **munsi nda**, 3 ; **ekota**, 8 ;
kapi ta, 2 (P. **capi tão**).

HEADSHIP, *n.*, **kul untu**,
12.

HEALING (act), *n.*, **nwuku**, 4.

HEALTH, restored, *n.*, **l o**, 6.

HEALTHY, *a.*, -**avi mpi** .
person, *n.*, **mvi mpi** , I & 4.

HEAP of dust or rubbish,
ntumba (4) **a efuku** (8).
on, *v.*, **kundakesa**. put all in
a, *v.t.*, **fwati ka, fi ti ka**.
up, on, *v.*, **vomona**.

HEAR, willingness to, *n.*,
matu (9) **manzoko-zoko**.

HEARING, the sense of, *n.*,
ngwi l u, 2. dull of hearing,
be, *v.*, **vi mpakana**.
be very, *v.*, **bandama**.

HEART, in the inmost or at
the bottom of one's heart,
kuna nsi or **muna nsi -nsi a**
nti ma. hint heart (which
soon abandons any pursuit),
nti ma (4) **-ampevo**. lose, *v.i.*,
fuwa o nti ma, see also
kufi ànunga, App. into (any
work, c.), put, *v.*, **si a**
moyo (3) or **nti ma** (4).
set one's heart on, 7',
si a...e eti ma (8). spasm of
the heart, slight (supposed
to be the result of being
mentioned by some one far
away), **nti ma** (4, **u-**)
di kumuka.
(wholeheartedness), *n.*,
eti ma, 8 ; see K.-Eng. App.
with the whole, **kuna nsi a**
nti ma (4).

HEAT, *n.*, **yo**, pl. 6.
white, *n.*, **ngal uka**, 2.

HEATHEN, *n.*, **mùl uzu**, 3
(pl. **mi u-**).

HEAVEN, highest, *n.*,
kayenge, 9, & **kayengel e**, 9
(Bako.) ; **kayé**, 9 ;
kapemo, 9 ; **kapeko**, 9.

HEAVILY burden or load,
v.t., **bi muna**. burdened, be,
v.i., **bi muka**.

HEAVINESS, *n.*, **nzù**, 2 ; see
also **nsi nsi** , 2, App.

HEAVY with sleep, be, *v.*,
kal a e nzu yo tulu (10).
heavy to drag or move, be,
v.i., **si ndama**. render, *v.t.*,
si ndi ka.

HEBREW, *n.*, **l bri** , i.
language & customs,
ki yi bri , 5.

HECTARE, *n.*, **ektare**, 2 ;
are, 100.

HECTO- (metre, &c.) = x 100; **ekto**-(**meta**, &c.).

HEDGE of thick bushes, *n.*, **kanka**, 6.

HEEDLESS, be, *v.*, **veza**, **landul a**.

HEIGHT, *n.*, **kungu**, 6. (of persons), *n.*, **mbandu**, 2 (Bako.). of one plane surface above another or of a horizontal beam above a given point (*not the measure of anything perpendicular*), *n.*, **ngengo**, 2. the proper, usual height, see **zengo**, 6, App.

HELD by the extreme end, be, *v.i.*, **zananana**. back, be, *v.i.*, **vakama**, **simbi ni nwa**, **tatama**.

HELL, *v.i.*, **mbi l u**, 2 (bottomless pit).

HELLISH (which will bring a man to hell), *a.*, -**asungu**.

HELP, see also under aid, App. any one to pick up his load, *v.t.*, **twi ki l a**. *n.*, **l uambu**, 10. render, *v.t.*, **vana o l uambu**. in a crisis, fail to, *v.t.*, **l ul umuna**, **l undumna**, **fi l akesa**, **twal akesa**. in trouble, *v.*, **kankana**.

HELPLESS, see **ki ntanta**, App.

HEM into a corner, *v.t.*, **vaki ka**.

HENCEFORTH, *adv.*, **oku se ntu**.

HERALD, *n.*, **mboki** (I & 4) **a nkoki** (4) ; **ntel eki**, I & 4. *v.*, **tel eka**.

HERBALIST, **mbangi** (I & 4) **a nti** (4).

HERD, *n.*, **bemba**, 6 ; **ekutu**, 8 ; **ekutukutu**, 8 ; **ekuti**, 8 ; **kuti kuti**, 6.

HERE and there, *adv.*, **i nko i nko**. here, there and everywhere, *adv.*, **wa-ya-wa**.

HERESY (schism), *n.*, **mpambani** , 2.

HESITATE, *v.*, **nti ma** (4, **u-si mpama** (Bako.) or **kokoma** or **ti ntama**. to (shrink from), *v.*, **susa, mona e nsusi di** (2).

HESITATION, *n.*, **di ngu-di ngu**, 6 ; **kokoma**, 9.

HICCUP, *v.t.*, **si kul a**.

HIDDEN, *a.*, -**aki nswekamena**, -**asweki** . be, *v. i.*, **vi l ama**.

HIDE, *v.i.*, **swama** (Bako.). (put away), *v.t.*, **vel ekel a**.

HIDING-PLACE (passive), *n.*, **eswekamenno**, 8.

HIGH, be very (of a price), *n.*, **bangal a**.

priced, *a.*, -**ambangadi** . of the forehead, *a* , -**al undal al a**. up, be or stand, 7', **tundal al a, kundal al a**.

HIGHEST, *n.*, **kayenge**, 9, **kayengel e**, 9 (Bako.) ;. **kayè**, 9; **kapèmo**, 9 ; **kapeko**, 9 ; the bird went far away up into the sky, **e nuni yel e muna kayè**.

HIGHWAY, *n.*, **nkwal a**, 2.

HILL, flat top of, *n.*, **esel a**, 8.

HINDERED from (something) by, be, *v.*, **bambamena**.

HINDRANCE, *n.*, **eveko**, 8 ; **ezi ngu**, 8. (important business), **vaki** , 6.

HIRE (labourers, &c.), *v.*, **sumba** (Bako.), **soneka**. (things), **sompa**.

HIRED, *a.*, -**ansompa**.

HISTORY, *n.*, **l usansu**, 10.

HIT with something, *v.*, **bafa**.

HITCH (upon *or* over), *v.t.*, **vokeka** *or* **voteka** (**muna**).

HOE, large, broad, *n.*, **el anga**, 8. strike with, *v.*, **vaba**. up the earth round a plant, *v.t.*, **vundanena**, **vundena**.

HOIST (a sail or flag), *v.t.*, **vwi ka**.

HOLD fast, *v.*, **si mbi ni na**, **tati di l a**. firmly, tightly, **fi ngi ti na**. on very firmly, *v.i.*, **zi tal al a**, **zi atal al a** ; *see also* persevere, App. out from the body (as a fowl her wings on a very hot day), *v.t.*, **ti aki di l a**. out resolutely, *v.i.*, **bamba**. take thorough, *v.i.* (as a disease), **kol eka** (Bako.), **kukèl el a**, **kul uka**. upon the hands with great care, *v.*, **l el el a**. with the claws, **vuta e nzal a** (2 & 11).

HOLE (burrow), *n.*, **nduzu**, 4. caused by the subsidence of the earth, *n.*, **vol o**, 6 ; **vol oka**, 6. (hollow), ., **ki mpol okoso**, 5. in the bed of a river, *n.*, **zanga**, 8 (Bako.) ; **zi nga**, 6. in the earth, *n.*, **kobodi a**, 6 ; **kobonga**, 6. large, in trunk of a tree or piece of wood, *n.*, **esasa**, 8. of large area, not necessarily deep, *n.*, **evongona**, 8. make a round, *v.t.*, **zi ongol a**. very deep, *n.*, **mbi l u**, 2.

HOLLOW, be (of the eye), *v.i.*, **vompoka**. *a.*, **-akoboka**, - **avompoka**.

HOMAGE, *n.*, the formalities, kneeling, &c., which have to be observed in approaching a great chief, **fuka**, 6. to perform such ceremonies, **vanga e fuka**. to kneel three times in approaching the king, **bwa e nzul a** (pl. 4)- to mark a cross on the ground itdoing, *v.*, **tenda e nsi** (2). to roll in the dust in abject homage **l engomoka**.

HOME, *n.*, **nkunda**, 2.

remain, stay at, *v.*, **kunda**.

HONEY, *n.*, **ni osi**, 2 (Bako.) ; **bwi ti**, 12 (Bako.).

HONOUR (exalt), *v.t.*, **kundi di ka**, **tundi di ka**.

HONOURED, be, *v.t.*, **kundal al a**, **tundal al a**, **zi ta**.

HOPE, *n.*, **l ufi atu**, 10 (P. confiar). baseless, **ki ememe**, 5. foolishly, without any basis, *v.*, **si a e ki ememe**.

HOPE against hope, **HOPES**, false, | *n.*, see **wazi wa nsi a vuvu**. live in hopes of, *v.t.*, **l ekel el a**.

HORIZON, *n.*, **zi etwel a**, 6.

HORN, small of antelope, **mfi ba**, 4 ; **fi ba**, 6.

HORRIBLE (pain, trouble, suffering), *n.*, **têma**, 6 ; horrible suffering

têma ki a mpasi .

HORRID, *a.*, **-ansi si** , - **angemi** .

HORROR, *n.*, **nki ti mu** (4) **a nti ma** (4) ; **nsi si** , 2.

HOSTILE, *a.*, **-atantu**.

HOT, be very (of the sun), *v.*, **sanuka**.

HOURL, *n.*, **ntangwa**, 2.

HOUSE, built to keep fetish or charm in, *n.*, **vel a**, 6. house cloth, *n.*, **evuya**, 8. (family), *n.*, **vumu**, 6. for shelter, *n.*, **nsampa**, 4 (Bako.). without walls, *n.*, **nduka**, 4. tie on the inner bamboo lining of the walls, *v.*, **pel a** (Bako), **bi mba**.

HOW many ? *inter, pron.*, **ekwa**, 8 [a what number (*n.*)] ; how many are left ? **ekwa di si di** ? each, **ekwa-ekwa**. very, see **bi za** & **mbote**, App.

HOWEVER, *adv.*, see **mpasi owu** & **oku mpe**, App.

HOYDEN, *n.*, **nkwa ki ndumba**, 5.

HUGE, *a.*, see also great, animal, *n.*, **evwendengel e** (8) **di a** -. for its age (of children, cubs, &c.), *n.*, **efwenka-fwenka** (8) **dia** ; huge child, **efwenka-fwenka di a mwana**. something (fear-inspiring), *n.*, **ngobodi** , 2. thing, *a*, *n.*, **ki ol o**, 5 (a woman's word), **kokosi** , 6 ; **mbofongo**, 4 ; look at those huge tusks of ivory, **se tadi e kokosi ya mpungi** ; a huge snake, **ki ol o ki a ni oka**. *a.*, - **ambofongo**. (of wood), **mbombo-ngol o**, 4. *a.*, - **ambombo-ngol o**.

HUMAN, *a.*, - **awuntu**..

HUMANITY (human nature), *n.*, **wuntu**, 12 ; **uwuntu**, 12.

HUMILITY, *n.*, **l ul embamu**, 10.

HUNCHBACK, *n.*, **ki ngunda**, 5.

HUNGER, which seems insatiable, *n.*, **di o-di o**, 6. one suffering from, **ndi o-di o**, 4. in the morning, supposed to be caused by a new secretion of **sal i va**, *n.*, **ete** (8) **di a ewawa**.

HUNGRY, be, *v.*, **moya** (3, **u-fwama** (Bako.) ; see **vi l wa e nzal a** (2), App.

HUNT, rat, *n.*, **esaku**, 8.

HUNTING skill (in stalking), **ekondeka**, 8 ; **ekoneka**, 8.

HURL far away, *v.*, **swanga**.

HURRICANE, *n.*, **nebi di** , 2.

HURRY, *n.*, **esûta**, 8. along by force, *v.t.*, **si ndakesa**, **fi l akesa**, **l undumuna**, **l ul umuna**. be in, *v.*, **kal a ku esûta**. in a great hurry, *adv.*, **nzal al a** (4).

HUSBAND, *n.*, see **nkama**, 4, App

HUSH-MONEY, see **evunza**, App.

HUT, *n.*, **sudi**, 6.

HYPOCRISY, *n.*, **kuvûni na**, 9.

HYPOCRITE, *n.*, **kuvûni na**, I.

+++++

I.

ICHNEUMON (herpestes), *n.*, **mfwenge**,

IDEA (intention), *n.*, **ekani**, 8. (thought), **ngi ndu**, 2. (whim), *n.*, **nti ti**, 4.

have an idea that , **eki** , with the possessive pron. in class 7 sing. ; I had an idea that I should find it, **eki di ame**, **yasol ol a ki o**.

IDENTIFICATION, means of, *n.*, **zi ki zi ki**, 6.

IDLE talk, see under **nsumi**, App.

IF (in the event that), *conj.*, **vozevo** ; see also under **kana vo kal a**, & **ova**, App. as if, *conj.*, **ne banza vo**. even if, *conj.*, **o vova el e vo** or **vova el e vo**. if not, *conj.*, **ke mpel a ko**. perfect, *n.*, **ebumbu di a ebumbu** (8).

IGNORANCE (darkness), *n.*, **bubi di**, 6. in, *adv.*, **oku bubi di**.

IGNORANT about a matter, be, *v.i.*, **yi di di I wa**. person, *n.*, **mvi I wa**, I & 4. one who is (uneducated), **mùl uzu**, 3.

ILL, be very, *v.*, **ke kal a bi za ko**.

ILLEGAL, *a.*, -**ansi** (2) a **nkuwu** (2). thing, *n.*, **nl ongo**, 4.

ILLUMINATING, *n.* (act.),
ntema, 2.

ILLUMINATION, *n.*, **l utemo**,
10.

IMAGE, reflected, *n.*, *see*
tungununu, 6, **nkangazi** , 4,
App.

IMAGES, maker of, *n.*,
nsemi , (I & 4) or **mvadi** (I &
4) **a teke** (6).

IMAGINE, *v.*, **kal a di au** ;
what did he imagine,
adi eyi kakedi di au.
(think), *see also under* **zaya**,
App.

IMITATE, *v.t.*, **tangi ni na**,
tangununa.

IMITATED, be, *v.i.*,
tangunuka.

IMITATING, habit of, *n.*,
tangi ni ni , 6.

IMITATION (copy), *n.*,
tangi ni na, 6.

act of, *n.*, **ntangi ni na**, 2.

IMMATURE, be, *v.i.*, **ke**
yeboka ko.

IMMEDIATELY, *adv.*, **mu** or
vovo or **vana ful u**, **vovo**
vau ; *see also under* **mu** (**i**
mu), App. ; *also expressed by*
the reduplicated verb, to
take immediately,
bonga-bonga. (*following a*
verb), *adv.*, **ki ki l u** ; he
died immediately, **ofwi di**
ki ki l u.

IMMENSE thing, *n.*, **kokosi** ,
6.

IMMERSE, *v.t.*, **zaba**.

IMMODERATE, *a.*, -
atununu. be, *v.i.*, **tununuka**.

IMMODERATION, *n.*,
yi ngal u, pl. 5 ;
see also **tununu**, 6, App.

IMMORTAL, be, *v.*, **l embi**
fwa.

IMMORTALITY (immortal nature), *n.*, **owu ul embi fwanga**. (not to die), **l embi (9) fwa**; because of his immortality, **muna di ambu di a mfwa kel embi fwa**.

IMMOVABLE, be (very tight), *v.i.*, **kwi tama**; see also firm, be, stand, *v.i.*, **ki ndama**.

IMPART part of something which was given to one, *v.t.*, **kawul ul a**.

IMPATIENCE, *n.*, **mpi avi ana (2) a nti ma (4), mpi avi ani , 2 ; esûta, 8; ki angul a, 5**.

IMPEDE, *v.t.*, **ki ndi ka**.

IMPLY that, which would, *conj.*, see **mpangu**, App.

IMPORTANCE, great, *n.*, **l uvangi ni ku, 10 ; l uvangananu, 10**.

IMPORTANT, *a.*, - **abi ndama**.

grow, be, *v.i.*, **vanganana**.
make, *v.t.*, **vangi ni ka**.

IMPORTUNATE, be, *v.*, **si a e ntâl a** (pl. 2).

IMPORTUNITY, *n.*, **ntâl a**, pl. 2.

IMPOSE hands, *v.*, see **yambi ka o moko (9)**, App.

IMPOSITION of hands, *n.*, **ngyambi l a (2) a moko (9)**; see **yambi ka**,. App.

IMPOSSIBLE, be, *v.i.*, **l embwa o l endakana**.

IMPREGNATE, *v.t.*, **vi di ka**.

IMPRESSION, give a false, *v.t.*, **vungi ni ka**. left by a seal, *n.*, **nkutu-bandu, 2. vi vi d, n., ki enze, 5**.

IMPRINT, *v.*, **kweza, kwezeka**. *n.*, **kwezo, 6**.

IMPROPRIETY, *n.*, **eyanga**, 8 ; see also **tununu**, 6, App. commit an, *v.*, **bul a e eyanga**.

IMPUDENCE, *n.*, **mfi andu**, 2 ; **nti amvuna**, 2.

INADVERTENTLY, do, say, disclose a matter, pass a place, or otherwise act, *v.*, **lutakana**, **sundakana**. cause to act thus, **sundakesa**, **lutakesa**, **luti sa**. let a matter slip thus, **lutakesa e diambu** (7).

INCANDESCENCE, *n.*, **ngal uka**, 2.

INCENSE, *n.*, **ndumbu**, 2.

INCESSANT, *a.*, **-ankwamu**.

INCITE, *v.t.*, **yangumuna**.

INCONTINENCE, *n.*, **yi ngal u**, pl. 5.

INCREASE, *v.i.*, **tuntuka**, see also **vaza**, App. (add to), *v.t.*, **yi kul a**. (grow greater), *v.i.*, **saka**. (in height, value, c.), *v.i.*, **tuntul uka**. (in wealth or dignity), *v.i.*, **tunduka**. (swell out as rice, &c.. in water), *v.*, **futul uka**.

INCREASINGLY, go on, *v.i.*, see under **vaza**.

INDEED (by all means), *adv.*, **ki aù tu nki**, at the head of the clause.

INDENT, *v.t.*, **kofol a**.

INDENTED, *a.*, **-akofoka**.

INDEPENDENCE (holding aloof), *n.*, **umpavul udi a**, 12.

INDICATE, *v.*, **zi ki ni sa**. specially, *v.*, **ta**.

INDICATION, *n.*, **zi ki -zi ki**, 6.

INDICATIVE, *a.*, -azi ki -
zi ki .

INDIFFERENCE (holding
aloof), *n.*, umpavul udi a, 12.

INDIFFERENT, *be, v.*,
kuvàva (*refl.*) (disregardful),
be, v.i., kumval al a.

INDISCREETLY, *do, n.*,
swatakesa.

INDISCRETION, *n.*,
nswatakesa, 2.

INDISTINCT, *be, v.i.*,
vi l al al a, fufuka.

INDIVIDUAL, *n.*, mbana, i
;pl ambana,

INDIVISIBILITY, *n.*, ki dè-
ki dè, 5.

INDIVISIBLY, *adv.*, e ki dè-
ki dè.

INDUCED, *be, v.*, kal a ye
evukuvuku.

INDUCEMENT, *n.*, evuku-
vuku, 8. offer as an, *v.*, si a
e evuku-vuku.

INDUSTRIOUS, *be,*
fi ni zi eka.

INEQUALITY, *n.*, ntuka, 4 ;
ntul a, 4.

INFAMOUS (cursed), *a.*, -
asungu.

INFANCY, *n.*, ki swa, 5.

INFIRMITY, *n.*, eyovoka, 8.

INFLATE, *v.t.*, tuva,
tuvul a, ti vi di ka.

INFORM, *v.*, sunzul a (e
di ambu, 7).

INFORMATION as to the
sickness or death of a
relative or some disaster
which has befallen him,
n., etamba, 8. give the
fullest, si a oku kuki el e.

INFORMED, be well, *v.*,
l umbul uka bi l uka, vi a,
vi a e mpi l a (2).

INFURIATED, be, *v.i.*,
zengomoka.

INHERIT, *v.*, vwa e
efwafwa, 8 ; see
efwafwa, App.
(real property), *v.*, vi ngi l a.

INHERITANCE (birthright),
n., see efwafwa, 8, App.

INITIATED, be well, *N.*, vi a,
l umbul uka.

INITIATIVE in, take the, *n.*,
tomona.

INJUSTICE, *n.*, vi l wa, 12.
(wrongful violence), *n.*, bâl u,
12.

INK, *n.*, dî ma, pl. 6.

INNOCENT, *a.*, ke -i na mu
kuma (6) ko, -al embwa e
kuma ; innocent blood,

menga ke mena mu kuma ko
or menga mal embwa
e kuma. be, *v.*, ke kal a mu
kuma ko, l embwa e kuma (6).

INQUIRE about, after, *v.t.*,
yandal a.

INQUISITIVE about, be, *v.t.*,
tongol ol a. person, *n.*,
ntongol ozi , 2 ; nembumba-
kal utwa, I.

INQUISITIVENESS, *n.*,
untongol ozi , 12.
habit of, l untongol ozi , 10.

INSATIABILITY, *n.*,
ki nzol a-nzol a, 5.

INSEPARABILITY (of two or
more separate things), *n.*,
ki dè-ki dè, 5.

INSEPARABLY, *adv.*, e
ki de-ki de.

INSIGNIFICANT, see small,
unimportant.

INSIST very strongly upon, *v.*, **kuzi ka, si ami sa.**

INSOLENCE, *n.*, **l uti angu**, 10 ; **nti angu**, 2 ; **nduvu**, 4 ; **nti amvuna**, 2 ; **eti ngu**, 8 (*generally pl.*) , **l uti u**, 10.

INSOLENTLY, treat, *v.t.*, **ti aki di l a.**

INSPECT, *v.t.*, **laya, senga.**

INSPECTOR (spy), *n.*, **nsengi** , 2.

INSPIRE, *v.t.*, **ful umwi na, vumwi na.**

INSTANCE, *n.*, **nona**, 6 ; **pwa-meso**, 6. give an, *v.*, **si a e nona**. for, *conj.*, **kasi ka.**

INSTANTLY, *adv.*, see immediately App.

INSTEAD of, *conj.*, **ke mu...ko**; see also **kaka**, App.

INSTINCT, *n.*, **ntona**, pl. 2.

INSTRUCT, in art, mysteries of doctoring, *v.*, **tambi ka e ki nganga** (5)-

INSTRUCTED, be, *v.i.*, **l ongoka**. thoroughly, *v.t.*, **l umbul ul a, vi a.**

INSTRUCTION, thorough, *n.*, **vi sa**, 6.

INSTRUCTIONS, give imperative, *v.* **kani ki na.** (order), **yi ka.**

INSTRUMENT, musical, *n.*, **si kwa**, 6.

INSUBORDINATE, be, *v.*, see **tununuka** & **zanu**, App.

INTEGRITY (correctness of manner), *n.*, **kosi** , 6 ; **nsongi** , 2.

INTELLECT, *n.*, **nyi ndu**, 4 ; **di el a**, 7.

INTELLIGENCE (some small, very imperfect

intelligence of something),
ki undu, 5 (scent in
hunting).

INTENSE (eager), to grow,
v.t., **vel avel a**.

INTENSITY (of love or
longing), *n.*, **ebi ki**, 8 ;
mbi ki, 4 ; **el usu**, 8 ;
esunga, 8.

INTENTION, *n.*, **ekani**, 8.
one who has evil intentions,
n., **nkani**, 2. endeavour
artfully to find out the
intentions of another, *v.t.*,
konda.

INTERCOURSE, friendly, *n.*,
see **ngwi zani**, 2, App.
with, have, *v.*, **kal a kumosi
yo**.

INTERDICTION (strong), *n.*,
see **kandu**, 6, App.

INTEREST, absorb all the,
v.t., **vanganana**. deprive of,
v., **vonda o nti ma** (4).
lose its, *v.*, **tukumuka**.
lose one's, *v.*, **tukumukwa**,
fuwa o nti ma (4).

(on a loan), *n.*, **mazuka**, 8 pl.
only.

INTERESTED in, be much,
v., **si a...o moyo** (3).

INTERIOR, the far, *n.*,
edi ongi, 8.

INTERJECTION, *n.*, **tâtu**,
6.

INTERSPACE, *n.*, **mposoko**,
2 ; **INTERVAL**, **mpwasi la**,
2.

INTESTINE, *n.*, **ekati**, 8,
App.

INTIMATE terms, be on the
most, *v.*, see **yambana**, App.

INTREAT, *v.*, **dodokel a**,
wondel el a.

INVENT, *v.t.*, **semona**,
sol omona, **sel omona**.

INVESTIGATE, *v.*, **longota**.
(trace out), *v.t.*, **tongonona**.

INVESTIGATION, *n.*,
ndongota, 2.
habit of careful, *n.*,
luntongol ozi ,
10.

INVESTIGATOR, *n.*,
ndongoti , 2.

INVISIBLE, be, *v.t.*, **vi l ama**.
be almost, *v.t.*, **vi l al al a**.

IRKSOME (annoying), *n.*, -
anangi .

IRRITATE, *v.t.*, **tuti sa e**
ekudi (8), **zekani sa**.

IRRITATION, *n.* (*active*],
luseko, 10 (*passive*], *n.*,
nkafi , 4 (*geny. sing.*).

ITEM (point), *n.*, **ekono**, 8 ;
see also under **nkumbi** &
nki i nguhi ,
App.

IVORY horn, performer
upon, **ki mpungi** ,
5

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J.

JACINTH, *n.*, **yasi nte**, 2.

JACKET, *n.*, **ekutuwa**, 8.

JAR, *n.*, **bungwa**, 6.

JASPER, *n.*, **yaspe**, 2.

JEALOUS (as regards one's husband or wife), *a.*, - **ansongo**. person, **nganga** (2) **a nsongo**.

JEALOUSY (*as above*), *n.*, **nsongo**, pl. 2. 1

JERK off, *v.t.*, **zazuna**.

JEST, *n.*, **ki eya**, 5 (Bako.). *v.*, **ta ki eya**.

JET, *v.*, **si anzuka**.

JEWEL, JEWELRY, *n.*, **nkembo**, 2.

JIGGER which has not penetrated, *n.*, **nkanza**, 2. which has been in some time, **ntunga**, 2 ; **ntanda**, 4.

JILT, *v.t.*, **ti al a**. *n.*, **nti angu-nti angu**, 2.

JILTING, habit of, *n.*. **unti angu-nti angu**, 12.

JOINT (in the limbs), *n.*, **mboko**, 2.

JOKE, *n.*, **ki eya**, 5 (Bako.). *v.*, **ta ki eya**.

JOSTLE together in running, *v.i.*, **vi ndana**.

JOURNEY about, *v.*, **ki ba**(Bako.) **beba** (Bako.).

JOY, *n.*, **ki enzi** , 5 (Bako.); **ekembo**, 8. (**Nkembo** causes **ekembo** in the heart.)

JUDGE, *v.t.*, **fundi sa**. *n.*, **mfumdi si** , I & 4.

(determine a matter), *v.*, **kubi ka**. (a matter in one's mind), **l amba**. to be a judge (of), *v.*, **zaya e mpambul a** (2) (**a**).

JUDGMENT [process of (active)], *n.*, **l ufundi su**, 10. (active applied and passive), **l ufundi si l u**, 10. give, *v.t.*, **sol ol a, si a e nzengo** (2). (in a law court), *n.*, **nzengo**, 2. (of a judge), *n.*, **mpi ku**, 2. prepare or take counsel as to a, *v.*, **l amba e mpi ku**.

JUMP, *v.*, **yoma, doma, dumuka**. (start), *v.i.*, **ki tumuka**.

JUNGLE (when spoken of generally, not of some part of the jungle), *n.*, **mfuta**, 4. great patch left unburnt, *n.*, **ebembi a**, 8. left by the fires and affording shelter to game, *n.*, **tumbu**, 6. which was not burnt last season, *n.*, **nkunku**, 2.

JUNIOR, *n.*, see **nsaki l a**, pl. 2, App.

JUST, *adv.*, see under **ozevo i ...aka**, App. (proper), *a.*, **-akosi**, - **ansongi**. just as if or like, *adv.*; see under **vanga**, and not, App. to. ..just. ..only, *v.* aux. see **vi ka**, App.

JUXTAPOSITION, put together in, *v.*, **si l a e mbadi kumosi**.

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K.

KEEN edge, have a, *v.*, **vel a-vel a**.

KEEP on ...ing, *v.*, **sama, kwama, kwami ni na, l akama**. clear (of), **kuvàva (muna)**. on at, keep on trying, *v.*, **vanami ana, vampami ana**. (reserve, put aside), *v.*, **vel ekel a**. proudly to one's self, *v.i.*, **ti nti l a**. (maintain) well, in good condition and order, **si mbi ni na**.

KEY, *v.*, **mwi vi**, 3 (Bako.). note (in music), *n.*, **ekanda**, 8.

KICK, *n.*, **ki nkal a**, 5 (Bako.). *v.*, **tua ki nkal a** (Bako.) ; **bal a or pal a e ki nsi** (5). anything along, **pal a**. up or along, **vubuna**.

KILL in great numbers, *v.t.*, **fumuna**.

KILO- (metre, &c.) = x 1,000 ; **ki l o-(meta**, &c.).

KILOMETRE, *n.*, **ki l ometa**, 2 ; **mavwata** 546|.

KIND action, *n.*, **ewete**, 8. (sort), *n.*, **mvi l a**, 4 ; **mpwa**, 2. to each other, be, *v.*, **l embami ana**. of any kind, of the kind, **una -i na** ; I did not see anything of the kind in there, **ki mwene mo ma una ki na ko**. of many good kinds, a., **-a mi za ya mi za**.

KINDLINESS, *n.*, **luyayi di l u**, 10.

KINDLY feeling, *n.*, **ngemba**, 2.

KINDNESS, *n.*, see **ungudi**, 12, App. (motherly), **ngemba** (2) **a ngudi** (Bako.) ; **wal akazi**, 12.

KINDNESS, show, *v.t.*, **yayi di l a**.

KING (in cards), *n.*, **el ei**, 8 (P. **rei**).

KNAVE (in cards), *n.*, **ekonde**, 8 (P. **conde**).

KNEADING trough, *n.*, **el onga**, 8.

KNEEL down to, *v.t.*, **fukamena**.

KNEELING, *adv.*, **o mamfukama** (pl. 7).

KNIFE having a lateral curve for hollowing out rattles, &c., *n.*, **l ukombo**, 10.

KNOCK, *n.*, **dodo**, 6. (anything) along, *v.t.*, **pal a**.

over backwards, *v.t.*,
manguna, **makuna**.
up (a small piece of skin,
bark, c.), *v.t.*, **kewona**.

KNOT, *n.*, see **ekol o**, 8,
App.

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L.

LABORIOUS (arduous), *a.*, -
afuki .

LABOUR, hard, *n.*, **mfuntu**,
4.

LACK ; something of which
a part is lacking, and
therefore useless *n.*, **ntuka**,
4.

LAD, *n.*, **lezi** , 6 ; **ki usi** , 5
(Bako.). of about 15 or 16
years of age, *n.*, **l untoko-**
toko, 10 ; **l untokontoko**,
10.

LADDER, *n.*, **si kada**, 2 (P.
escada); **tombokel o**, 6.

LADY-BIRD, *n.*, **kumbi** -
kumbi , 6.

LAITY, one of the, *n.*,
nsonzol o, 2.

LAMB, *n.*, **meme-meme**, 6.

LAME person, *n.*, **fwa-**
mboko, 6.

LAMENT, with
gesticulations, *v.i.*, **zazana**.

LAMP, *n.*, **nkengwa**, 2.

LANDSCAPE (fine view), *n.*,
tunda, 6.

LANGUAGE, abusive, bad,
n., **l uduvuku**, 10.

LAP (as a dog), *v.t.*, **leta**.

LARGE, *a.*; see great, App.

LARYNX, *n.*, **l ul aka**, 10
(Bako.).

LASCIVIOUSNESS, *n.*,
yi ngal u, pl. 5.

LASH, *v.t.*, **zwabul a**,
vi zul a. (stripe), *n.*, **nzi l a**, 4
; **mvi bu**, 4 ; **nsi l a**, 4.
whip, *n.*, **nzi l a**, 4.

LASHED, be, or scarred with
lashing, *v.i.* **vi l umuka**.

LAST, at, *adv.*, **oku nsuka**,
oku nsuka a ntu ; see also
mbangi , App. (in the future),
kuna ntu kukwi zi wa.
(remain), *v.t.*, **zi ngi l a**.
(very long), **zi ngul uka**.
the (of persons), *n.*, **nsuka**,
4. the last cup of wine in a
calabash, *n.*, **nsi** , 2, sing,
(pi. 2, Bako.).

LATITUDE, also a parallel
of, *n.*. **nkambi ku**. 2.

LAUGH at, *v.t.*, **ki eki el el a**.
heartily, *v.*, **yemba o makaka**
(pl. 8) or **tusevo** (pl. 10),
di ekomoka.

LAUGHTER, roar with
scornful, *v.t.*,
kumbul wi l a.

LAW of nature, *n.*, **mi nu**, 6 ;
nki ku, 4. details of
(statutes), *n.*, **mî na**, pl. 3.

LAWLESSNESS, *n.*,
umpumbul u, 12.
(utter disorder), *n.*, **ntumpa-**
ntumpa, 4.

LAY before (something in
motion to stop it), *v.t.*,
kaki di l a. down (something
great), *v.*, **bubudi ka**.
hold of, *v.t.*, **vwi l a**.
wash & lay out the dead, *v.*,
sunga, (of the laity), *a.*, -
ansonzol o. waste, *v.t.*,
fwantakesa.

LAYER, *n.*, **mbandu**, 2 ;
tenso, 5 ; **kunda**, 6.
in layers, *adv.*, **e mbandu-**
mbandu. of thatch, *n.*,
ntembe, 2. .

LAYMAN (uninitiated), *n.*,
nsonzol o, 2.

LAZINESS, *n.*, **ul eza**, 12.

LAZY, *a.*, **-el eza**.
fellow, **el eza**, 8.

LEAD, *n.*, **ki umbu**, 5 (P. **chumbo**). off, away (bear away), *v.t.*, **twal akesa**, **fi l akesa**. by fair promises or- excuses, *v.t.*, **kokel a**.

LEADER of the refrain in antiphonai singing, *n.*, **ntozi**, 2.

LEADING man, *n.*, **ntu**, 4.

LEAK out fast, *v.i.*, **fwamfumuka**.

LEATHERY, be, *v.*, **si ni ta**.

LEAVE (avoiding observation), *v.*, **kuvàva**.
leave (depart, of many only), *v.t.*, **wunguka**. (a thing) not in the charge of any one, *i'*, **yambi ka**. one's work (for a time), **sonsoka**.
constantly, **sonsozi oka**.

LEAVEN, *v.t.*, **funi sa**.
n., **funa**, 12.

LEAVENED, be, *v.i.*, **funa**.

LEAVINGS (left on one's plate after a meal), *n.*, **nswa-koko**, *sing.*, 2.

LEE (back, shelter), *n.*, **ni ma**, 2.

LEEWARD, to, *adv.*, **ku ntal a** (2) **a tembwa** (6).

LEFT behind by mistake, be, *v.i.*, **sadi di l a**.
empty, be, *v.*, **sâdi l a**.
out, be (of something which one wished to keep secret or hidden ; of things only), *v.i.*, **bel el eka**.

LEFT-HANDED person, *n.*, **monso**, 3.

LEGAL (properly constituted), *a.*, **-a nsi a nkuwu** (2).

LEND at interest, *v.t.*,
di mi sa.

LENGTH at, *adv.*, **oku
nsuka a ntu, oku se ntu,
oku kwakwi zi wa**.
irregular in length, *v.i.*,
swandana.

LENTIL bush and fruit, *n.*,
wandu, 11 & 12.

LESS (in size), *a.*, **-akeva**.
grow, be, *v.*, **keva**.
make, *v.t.*, **kevesa**.

LESSON (warning), *n.*,
el ongi, 8.

LET, *v.*, **yeka** (Zombo).
(imperative), see **mbudi**,
App. off, free, *v.*, **vûki sa**.
out (rent), *v.*, **sompeka**.

LETHARGY, *n.*, **nsi ndu**, 4.

LEVITICUS, book of, *n.*,
Fuka, 6.

LIABLE for, be, *v.*, **l ama**.

LIBERALITY, ruinous,
giving away everything
possessed, **esanzu**
(8) **di a kaya, ni ungu-l ungu**,
4.

LIBERTY, be at, *n.*, **vevoka**,
vevokwa, vevokel wa.

LIE, *v.t.*, **vungi ni ka**.
habit of telling anything but
the truth, *n.*, **mpova** (2) a
ndambu. face upwards, on
one's back, *v.i.*, **kayama**.
face downwards, **bukal al a**.
(of something great), *v.i.*,
bubal al a.

LIFE, *n.*, **moya**, 3 (Bako.).
n. (the living principle),
ful umunu, 6 (Bako.) ; **umunu**,
6 (Bako.); **ful umwi nu**, 6 ;
vumwi nu, 6. the length of, *n.*,
ezi nga, 8. manner of, *n.*,
kadi l u, 6 ; **nkala**, 2.

LIFT (one's opponent off the
ground in
wrestling), *v.t.* **sel a**.

LIGAMENT, *n.*,
nsi mbi ni nu, 2.

LIGHT (not the thing which causes light, but the light resultant), *n.*, **ntemo**, 4.
(candle), *v.*, **nkengwa**, 2.
give light to, *v.*, **temona**.
(not heavy), *a.*, **-ampevo**.
shed, impart, *v.i.*, **tema**.
[of affliction (**mpasi**) only], *a.*,
-ezal a. (not heavy), **-ampevo**.

LIKELY, be very, *v.*, **nanga** ;
he was very likely right,
onanga l unga.

LIKEN to (compare), *v.t.*,
tezani sa yo (&c.).

LIKING (for), *n.*, **nl aku** (a),
4; **el emena (di a)**, 8.

LIMIT, *n.*, **nsi l u**, 4 ; **l ui ku**,
10. in height or depth, *n.*,
zengo, 6.

LIMP, be, *v.i.*, **l ewoka**,
l eoka, **l euka**,
zewoka, **tukuka**.

LINE (row), *n.*, **mbangu**, 4 ;
nl ôl o, 4. take one's place in
a line, *v.*, **yi ka o mbangu**.

in a line, *adv.*, **e ki a-ki a**, **e ndongel eka**. arrange, *v.t.*,
ki al umuna. up (be arranged
in a line), *v.t.*, **ki atumuka**.
(cord) for clothes, *n.*, **ezal u**,
8.

LINEN, *n.*, **l i no**, 2 (P.
l i nho).

LIP, *n.*, **koba**, 6 (Bako.).
(of an animal), **befo**, 6.

LISTEN ! wete ! (= **wa + ete**, Bako.). carefully, *v.*,
teka or kel esa o matu
. (9). to, *v.t.*, **wi di ki l a**
(Bako.), **wi l a**, **vi vi l a**.
to be troublesome to, *v.*,
tekesa o matu (9).
willingness to listen to each
other, *n.*, **ngwi zani** , 2.

LITRE, *n.* (176 pints), **l i ta**,
2.

LITTLE, take too, *v.*,
kusàki di ka (*refl.*). ; do not
take too little, take what you
will, **kwi yi saki di ka ko**,
bonga konso eyi
ozol el e.

LIVE by (make a living by),
v. t **vul uki l a**. luxuriously,
v.t., **pututa**, **vwama**.

LIVE stock, *n.*, **twel ezi** , 6 ;
twezi , 6 (Bako.).

LIVING by, make a, *v.*,
vul uki l a. means of getting
a, *n.*, **mpul uki l u**, 2.

LIZARD, *n.*, **ndi asal a**, 4
(Bako.) ; **ndi al a**, 4 (Bako.).

LOAD (burden), *n.*, **zi tu**, 6 ;
enatu, 6.

LOAFER, *n.*, **nzengel ewwa**,
4.

LOAN, *n.*, **zuka**, 6 ;
ki ndundu, 5.

LOATHING, *n.*, **nkenonoka**,
2. of food after over-feeding,
n., **el enzi** , 8 ; see **l enzi**

LOBSTER, *n.*, **nkosa**, 4 ;
nkosa a mbu (4).

LOCATE, *v.*, **kuma**.

LODGE, *v.t.*, **wunda**.

LODGING, *n.*, **l êko**, 6.

LOG, *n.*, see **mpombol o**,
App.

LONE, *a.*, see lonely.

LONELINESS, *n.*, **ki nzunga**,
5 ; **sombe**, 6 ; **l unzungul u**,
10.

LONELY, *n.* (of places only),
-asombe, **-aki nzunga**.

LONG ago (the remote past),
n., **kavèngel el e**,
9. long long ago, ever so long
ago, *adv.*, **vana**
kavengel el e. be (tarry), *v.*,
zi ngul uka. for, *v.*, **tantama**
; see also desire, App.
(intensely), *v.*, **zi nwa** or
l akukwa o moyo (3) ; see K.-
Eng. App. ; **ketokel a**,
fwi l a e ebaba (8).
(in length), be, become,
grow, *v.i.*, **l eva**. make, *v.t.*,
l evesa.

long range (of weapons), *a.*, -**antunta**, -**antwal a**. so long as (while), *adv.*, see **yavana**, App. & thin, *a.*, -**ansi oni**.

LONGER, no, *adv.*,
ke...di aka ko; I will stand no longer, **ki tel ama di aka ko**.

LONGING, *n.*, **ni ekoko** (4) a **moyo** (3); **evel ema**, 8; **el uema**, 8. to be able to do something which one cannot or must not do, *n.*,
ti ki -ti ki, 6. to have such a longing, *v.*, **sal a e ti ki -ti ki**

LONGINGLY at, to look, *v.*, **l engoke- l wa** or **yengol a o meso** (pl. 7).

LONGITUDE, also a parallel of, *n.*, **ntongeka**, 2.

LONG-SUFFERING (the paying no heed to violence, annoyance, &c.), *n.*, **ni andu**, 4; **mvuku**, 4. be, *v.*,
l andul a, **l azul a**.

LOOK at, for, after, *v.*,
tadi ki l a. blank, *v.t.*,
tungama, **monganana**.
down, *v.*, **veteka o meso** (7).
(slily), *v.*, **ketoka**. fiercely,
angrily, *v.*, **tuvul a** or
vul umuna o meso (pl. 7).
fixedly, *v.i.*, **si a e tuku-tuku**
(6). for (seek), *v.*, **sata**.
forward to, *v.t.*, **l ekel el a**.
longingly at, *v.*, **l engokel wa**
or **l enguki l wa** or
yengol a...o meso (pl. 7).
out ! *interj.*, **makono** !
up, *v.t.*, **sengol a o meso** (pl. 7).
well after, *v.t.*, **kenga**,
keya. well at, *v.t.*, **tadi di l a**.

LOOKED at lovingly,
lustfully by, be,
v., **l engokel wa** or
l enguki l wa o meso kwa.

LOOSE (earth or sand), *n.*,
see **efwesefwese**
di a, App.

LOOSELY, tie, *v.t.*,
zeyel eka. be tied, *v.t.*,
zeyal al a.

LOQUACITY, *n.*,
l umpi ntul a, 10; **l uetol a**,
10.

LORDSHIP over, to exercise, *v.t.*, **bosel el a**.

LOSE all energy or power to say or do, *v.*, **ti onga**. (in gambling, war, &c.), *v.i.*, **yel a**. *v.t.*, **yel wa**. the taste (for a thing), **nl aku** (4, **U-**) **saka**; he has lost the taste for palm-wine, **o nl aku andi a mal avu usaki di**.

LOSS (in trade), *n.*, **nkul uki**, 2. (a losing), **nkul ukwa**, 2. suffer, *v.*, **fwi l wa**. of, **fwi di l wa**. be at a loss to know how to do or make something, *v.*, **yi taki ana**.

LOST, be or get, *v.i.*, **vi anda**. be lost and wandering, *v.*, **vuvana**. (disappear), be, *v.*, **l al a**. hopelessly, be, *v.*, **l angal a**.

LOT, of a, **mundu a** (P. **mando**, the world). what a lot, see **bi za** & **mbote**, App.

LOUD (of the voice), *a.*, - **abakuka**.

LOUDLY, to speak, *v.*, **bakul a e ndi nga** (2).

LOVE, *v.*, see **tonda**, App. rotherly, **tmgl l di**, 12. (mutual), *n.*, **nzol ani**, 2.

LOVED, best (the favourite), *a.*, -**antambuki**.

LOW down, near the ground, *adv.*, **omu mbetel a** (2) **a nsi** (2). and flat, *a.*, - **el al angoma**. and spreading, be, *v.*, **batal al a**.

LOWER a price, *v.t.*, **bu fa**.

LOWERING, be (of the weather), *v.*, [**kuma** (9) **ku-**] **yi tal al a**.

LUBRICATE, *v.*, **l el emesa**, **l el omona**.

LUBRICATED, be, *v.*, **l el omoka**, **l el ema**.

LUCK (good), *n.*, **zumbi**, 6.

LUMP, *n.*, **ebungel a**, 8 ;
ebwengel ekete,
8. left in something
imperfectly ground
or crushed, *n.*, **el usu**, 8 ;
vansi kwa, 6 ; **di ndusu**, 7
(Bako.). (which protrudes),
n., **fungudi a**, 6. (mass), *n.*,
mbumba, 4.

LUNCH, *n.*, **mbel a-mbel a**, 2.

LUPUS exedens, *n.*,
matamba, pl. 8.

LURE, *v.*, **vol el a**.
n., **vol el a**, 6.

LUST, *n.*, **eketo**, 8.
after, *v.t.*, **ketokel a**.
(any one), *v.*, **mwena...o**
longo (10).

LUXURY, live in, *v.*, **vwama**,
pututa.

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M.

MACHINE, *n.*, **màki na**, 2 (P.
machi na).

MADE, be, *v.i.*, **sal ama**.
up (not real), *a.*, **-ansoka**.

MAGISTRATE, *n.*,
mungwi zi, 3.

MAIDEN, young, *n.*,
dumbel el e, 6 ;
see also **mwenze**, App.

MAINTAIN in good
condition, *v.t.*, **si mbi ni na**.

MAKE, *v.t.*, **sadi ka**.
(build, style), *n.*, **kanda**, 12.
little cuts in, *v.*, **nwata**.
(manner of making), *n.*,
ebangu, 8. one's self out to
be, *v.i.*, **kukì ta** (*refl.*)
ki kì tul a (*refl.*). out the
total of an amount to stand
at, **bal ul a** ; I make it
10,000 rods, **mbal wi di**
ki azi ki a ntaku. quickly,
v., **vangi zi eka**. up one's
mind, *v.*, **yambukwa o nti ma**
(4) or **moyo** (3). a way
(through), *v.*, **teta e nzi l a**

[(2) **muna**]. way (to allow some one to pass), *v.*, **si l a e nzi l a** (2).

MALE, *a*, **-abakal a** (Bako.), **-ambakal a** (Bako.). plant, *n.*, **ni omba**, 4. sex, *n.*, **ki akal a**, 5 ; **I ungi sa e kento ye ki akal a**, assemble all the population (*lit.*, all womankind and mankind).

MALICE, *n.*, **efwenka**, 8 ; **I utongeneko**, 10. bear against, *v.t.*, **tongeneka**.

MALIGNITY, *n.*, **efwenka**, 8 ; **I utongeneko**, 10.

MALLET, *n.*, **nkonko**, 2.

MAN, *see also* **mbana**, App. of importance or position, *n.*, **mwí ngi** , 3-

MANAGE, *v.*, **I udi ka**.

MANE, *n.*, **nsamba-samba**, 2.

MANGROVE tree, *n.*, **mwema**, 3 (Solongo).

MANHOOD (that which constitutes a man, a human being), *n.*, **wuntu**, 12 ; **uwuntu**, 12.

MANIOC, a very soft, immature root of, *n.*, **nsi au**, 4.

MANNER, in the same, *adv.*, **kumosi** . (style) of carrying or speaking, **ndata**, 2.

MANTIS, *n.*, **I unkunza-mbuku**, 10 (Kib.) ; **I unkunza-nkonzo**, 10 (Bako.) ; **I unsunga-nkombo**, 10 (Makuta).

MANURE (vegetable), *n.*, **mvûku**, 2.

MANY or too many, take, *v.*, **kwendel esa**. have, **kwendel el wa**. because (there were) so many, *see* **wi ngi** , App. very many, *see* **e ke ye ki ngi** , App.

MAR, *v.*, **bandul a**.

MARK, *v.*, **vi anga**.

made on the road to show the route taken by a caravan, ., **nkol omona**, 2. make a, *v.*, **kol omona**, **tenda e nzi l a** (2).

MARRIAGE, *n.*, **nsompani**, 2.

MARRIED, be, *v.i.*, **sompoka** (of women only).

MARSH, *n.*, **ntabal a**, 4.

MARVEL at, *v.*, **kunmna**. (to utter a cry of surprise), *v.i.*, **kul ul uka**. (wonderful thing), *n.*, **nkumbi**, 4 ; **nkungul u**, 4.

MASH, *v.t.*, **vota**.

MASK, *n.*, **ngobodi**, 2 ; from **ngobodi**, something which inspires awe, on account of its size.

MASS (lump), *n.*, **mbumba**, 4. (great number), ., **bi di**, 6 ; **ebi di**, 8. huge, **ki engel e**, 5 ; **ngengel e**, 2 ;

huge mass of rock, a boulder, **ki engel e ki a etadi** (8) ; *see also* under **nki ngu**, App.

MASSIVENESS, *n.*, **si l u**, pl. 6.

MASTER (of his profession), *n.*, **nkunku**, 2 ; **i sal u ki a nkunku ki ki**, this is the work of a master-hand.

MAT, circular, of the same make as the native baskets, *n.*, **etanda**, 8. *or* be matted together, *v.i.*, **tungal akana**, **tungal aki ana**.

MATTER (to talk about), *n.*, **l usangu**, 10. most important, *n.*, *see under* **nkumbi nkungul a**, App.

MATURE, be, *v.i.*, **yeboka**, **kol a**.

MATURITY (puberty), *n.*, **etul uka**, 8.

MBADI cloth, twelve sheets of, *n.*, **mbondo**, 2.

MEAN person, *n.*, **mbaba**, 4.
that, *conj.*, see **mpangu**, App.

MEANING, *n.*, **nsosa**, 2.

MEANS (ability), **ndenda**, 2 ;
every one according to his
means, **konso muntu muna
ndenda andi** . (of obtaining),
n., **mpwi l u**, 2 ; **baki l u**,
6. by all means, *adv.*, **ki au
tu nki** .

MEANWHILE, *adv.*, **wau**
(during); *the sentence being
reconstructed to admit of the
use of during.*

MEASLES in pork, a cyst of,
n., **yi nga**, 8 (Bako.) ; **di sa**,
7.

MEASURE (a stick, &c., cut
or marked to the exact
length), *n.*, **ezengo**, 8. with
overflowing measure, *adv.*,
mabetomona (pl. 8). thus, to,
v., **si a o mabetomona**.

MEDIATE, *v.*, **kambakana**.

MEDIATOR, *n.*, **nzonzi** , 2
(Bako.) ; **nkambakani** , I & 4.

MEDICINAL bark and roots,
to search for, collect, *v.*,
banga. one who collects, .,
mbangi , I & 4. leaves, to
collect, *v.*, **kaya**. one who
collects, *n.*, **nkayi** , I & 4.

MEDICINE, bundle of
(fetish), *n.*, **ebunda**,
8 ; see also **mful a**, App.

MEDITATE, *n.*, **vi mpi ta**,
l amba, di kul a.

MEEK, be, *v.*, **l embal al a**.
person, *n.*, **nl embami** , I & 4 ;
nl eka, 4-

MEET, go to, *v.*, **kamba**; see
also **bati di l a**, App.

MEETING, *n.*, **l ukutakanu**,
10.

MELT down, *v.t.*, **zel omona**.
(metals), *v.t.*, **zel ol a**,
zunza. *v.i.*, **zel oka**,
zunzuka.

MEMBER of the body, *n.*,
kî kwa, 6.

MEMORIAL, *n.*, **l ubanzi l u**,
10.

MEMORY, *n.*, **l ubanzu**, 10.
something indelible from the
memory,
n., **ki enze**, 5.

MEND, *v.*, see **l usoka**, App.

MENSTRUATE, *v.t.*, **nokwa**
(a euphemism).

MENTION, *v.t.*, **tol a**(Bako.)
; **zangata**, *suma* (*with
respect*) ; **zi otol a** (*not used
of or to one's betters*).
unintentionally, *v.t.*,
sundakesa, **l utakesa**.
item by item, *v.t.*,
tangumuna.

MESS (play with one's
food), *v.*, **zeba**.

MESSAGE, *n.*, **l utumu**, 10.

MESSENGER, *n.*, **ntumwa**, 2
; **nekwenda**, I (*sing.*).
(respected), **mbâku**, 4.
send a, *v.*, **sia e ntumwa**.

METAL, a hard, bright,
such as tin, alloys of tin, *n.*,
ki nzazi, 5.

METAMORPHOSIS, *n.*,
eki tu, 8.

METRE, *n.*, **meta**, 2.

METRIC system, *n.*,
ki meta, 5 (Fr. **mètre**) ; see
meta, **l i ta**, **stere**, **are**, &
mi l i -, **senti -**, **desi -**, **deka-**,
ekto-, **ki l o-**, **mi ri a**, &c.

MICA, tiny scales of, *n.*,
ekwa (8) **di a nzazi** (2).

MIDDAY, **nl ungu** (4) **a
ntangwa** (2),
el unga (8) **di a ntangwa**. 2

MIDDLE (centre), *n.*,
ndunda, 2.

MILLI- (metre, &c.) =
1/1000 **mi l i** - (**meta**, &c.).

MIND (intellect), ;z., **nyi ndu**,
4. (intelligence), *n.*, **di el a**,
7. bear in, *v.i.*, **sungamena**,
si a oku nti ma (4). have
one's mind at rest, *v.*, **moyo**
(4, **u-**) **bwa** or **kul uka**. set,
v.t., **bwi sa** or **kul ul a o moyo**
(3) or **mbundu** (2). make up
one's mind (decide), *v.*,
kubi ka, **yambukwa o nti ma**
(4). make up one's mind to
(earnestly), *n.*, **si a e eti ma**
(8) **di a**.

MINDED, be strong, *v.*,
kuzol el a.

MINUTE (point for
discussion), *n.*,
ekono, 8.

MISERABLE, be, *v.*,
kafal al a, **nti ma**
(4 **u-**) **kafal al a**, **bobal al a**
(Bako.). condition, *n.*,
l ukendel eko, 10,

MISERY, *n.*, **nkangu** (4) a
nti ma (4).

MISFORTUNE, *n.*, **ndaza**, 2
; **nl aza**, 4 (Bako.).

MISS the object, *v.i.*,
ti kumuka. very much, *v.*,
mona o nzuwa (4) or **ntuka**
(4).

MISSIONARY, *n.*, **ntumwa**,
2.

MIST, *n.*, **mbunge**, 4.

MISTAKE, *n.*, **vi l wa**, 12 ;
mpi l wa, 2 ; **mpi l akeno**, 2.
make a, *v.i.*, **tundangana**,
vi l wa. be put in by, *v.i.*,
kwendel el a. put, *v.t.*,
kwendel esa.

MISUSE, *v.t.*, **pi takesa**.

MIX up together (cornbine),
v.t., **l ũmba**.

MIXED in with,, be, *v.i.*,
l ũmbana muna.

MIXTURE *n.*, **nsangu**, 4 ;
see also **nswangu**, 4, App.

MODERATE, be, *v.i.*, **tuna**.

MODERATION, *n.*, **tunu**, 6 ; **lutunu**, 10. exercise, *v.i.*, **tuna**, lose all, *v.i.*, **tununuka**. in, *adv.*, **e ngi ngu** kole. (self-control), *n.*, **vol o**, 6. exercise, *v.*, **vol ol oka**.

MOLE (the animal), *n.*, **mbumbul u**, 2.

MOMENT, at the very, *adv.*, **vana** or **vovo ful u**, **vovo vau**.

MONEY lent on interest, *n.*, **zuka**, 6. a piece of money, *n.*, **mpanza**, 2 & 11.

MONSTER of a (of animals only), *n.*, **evwendengel e di a** (8) ; see also huge, App. ; a monster of a pig, **evwendengel e di a ngul u**.

MONTH, The following are the names of the 13 "moons" in the year, in Luangu: 1, **Mbul a-mazi** ; 2, **Mbùl a-màzi -mbù** (plenty of

fish this month) ; 3, **Nkombe di fol e** ; 4, **Mambunyi - mambunyi** ; 5, **Kuful u** (budding); 6, **Mi noka** (small rains ; 7, **Ntombo** ; 8, **Nuni - ntombo** ; 9, **Mwanga-masangu** ; 10, **Mwanda**; 11, **Ndol o** ; 12, **Mawal a** ; 13, **Mbangal a**.

MOON, *n.*, **ngonda**, 2 (Bako.).

MORE and more, to..., *v.*, **tuntul ul a** (*the object being the action*), **nungunuka** ; see also **vaza**, App. ; they loved him more and more, **batuntul wi di o kunzol a**; it became more and more heavy, **ki nungunuki ni e ezi tu**. have, do, *v.t.*, **beta**, **sunda**, **suva**, **l uta** ; he was stronger than his companion, **oyandi obetel e o nkwa andi e ngol o**. put, *v.t.*, **kundi ki l a**, **kudi ki l a**. than, *adv.*, **ke mu...ko**.

MORNING star, *n.*, **ntetembwa** (2) **a nki el el o** (2). an the morning, when it was morning, *adv.*, **oku l eka mene-mene**.

MORSEL (bit), *n.*, **tente**, 6.
(fragrant), **nkesona**, 2.

MORTAL (causing death),
a., **-amfwi l a**.

MORTAR hollowed out in
the side of a log instead of at
the end, *n.*, **su** (6)
ki andamba (Bako.).

MORTUARY, *n.*, **ngamel a**, 2
(P. **camera**).

MOTHER-IN-LAW, *n.*
of wife, **ngudi** (2) **a l ongo**
(10). of husband, **ko**, 13.

MOTHERLY love, *n.*, **ngemba**
a ngudi, 2 (Bako.) ;
wal akazi, 12.

MOULD into some form, *v.t.*,
sema.

MOULDING, *a* (projection),
n., **mungumbuti**, 3. of
pottery, the manner of, *n.*,
ngumba, 2. the operation of,
l uwumbi l u, 10.

MOUND, slight, raised by a
certain species of white ant,
n., **ki mpanda-ngongo**, 5.

MOUSTACHE, *n.*, **esuni a**,
8.

MOUTH of a bell, trumpet,
funnel *or* any enlargement at
the end of a cylinder, *n.*,
nsanza, 2.

MOUTHFUL, *n.*, **nkanzi ka**,
4.

MOVE (of fetus in utero),
v.i., **dukul a**. slowly and
heavily, *v.i.*, **kokomoka**.
(stir), *v.i.*, **sonsol a**.
up and down (as grass, &c.,
when a rat is making its way
under it, *v.*, **tunduka**.

MUCH more, much less, *see*
ozevo weyi, App.
give, do, take, do too much,
v., **saki sa**. the habit of
making much ado about
a slight ailment or accident,
n., **mfwi di -mfwi di** (I am
dead).

MUDDY place, *n.*, **ntabal a**,
4.

MULTIPLIER, *n.*, **fokwel wa**, 6.

MULTIPLY, *v.*, **fokol a**.
the number of times
multiplied, *n.*, **mfoko**, 2 ; 6
times 20, **mfoko** 6
za 20.

MULTITUDE (great
number), *n.*, **wi ngi** ,
12 ; **ebi di** , 8 ; **bi di** , 6.

MURDEROUS nature, *n.*,
umpondi , 12.

MUD-FISH, *n.*, **ngol a-maza**,
2.

MURMUR, *v.t.*, **vunguta**; *see also*
mutter, App.

MUSACEA strelitzia (bot.),
n., **zeke**, 6 ; **zi eke**, 6 ; *see*
K.-Eng. App.

MUSCULAR fellow, *n.*,
ki ngundu, 5 a
di ngundu, 7.

pad (as at the base of the
thumb, on the the heel, &c.),
n., **mfunda**, *pl.* 2.

MUSHROOM, *n.*, *see*
evamba, 8, App. a cluster of
a small white variety, **nzau**,
2 ; **sazi** , 6 (Bako.).

MUST, *v. aux.*, **kal a ye**
ekami (8) **kami ka** ; *see*
kami ka, App. ; I must go,
ekami ngi na di au di a
kwenda. *see also under*
kaka, **mbul a**, **fwanukwa**,
mpandi , & **I embwa**,
App. *the narrative tense (or a*
form identical with if) may
also be used of future events;
in such case it is very
emphatic must, have to ;
when it is used there can be
no question or hesitation; I
must go, yakwenda ; I must
give it to him, yakumvana
kio ; you will have to drink
it, wanuà tu ki o ;
I must run, yal undumuka.
The negative must be formed
by means of the auxiliary
verb, I embi , to not... ; you
must not sell it, wal embi
ki o teka.

MUTE (grammatical), a, **ku**
mfundu (*adv*)

MUTILATION, *n.*, **l useoko**,
10 (pass.) ; **l useol o**, 10
(act.).

MUTTER to one's self, *v.i.*,
vunguta (Bako.),
yi di ma, l ol a, fundul ul a.

MUTTERING, *n.*, **nyi di mu**,
4.

MYRIA- (metre, &c.) =
multiply 10,000,
mi ri a- (**meta**, &c.).

MVRRH, *n.*, **mor**, 2 (Heb.
mor).

MYSTERY, *n.*, **mfundu**, 2 ;
ki mpi ndi , 5 ; **ki mbi nda**, 5
(something " locked up ").
the explanation of a
mystery, *n.*, **di ambu** (7) **di a**
ki nsamuna. long, a, fl.j -
aki nsamuna.

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N.

NAKED, a., -**ankul ungunzu**.
in a naked state, *adv.*, **o
nkul ungunzu**
(4).

NAKEDNESS, *n.*, **evene**, 8 ;
nkul ungunzu, 4.

NAME (mention), *v.*, **tol a**
(Bako.) ; **zangata**, **suma**.
a price, *v.*, **si a e ntal u** (2)
or **esumbu** (8). after any one,
give a family name?
v.t., **l uka**. family, *n.*, **nl uku**,
4. (fix), *v.*, **si ki ni sa** (Bako.),
si kana. named (by), *a.*, -
esi ka-si ka (**yo**). what are
their names, **nani yo nani**
(*lit.* who & who).

NARROWNESS, *n.*,
ki mfi nangani , 5.

NATION, *n.*, see **vul a**, 6 ;
zul a, 6, App.

NATURAL (as a human
being), *a.*, -**awuntu**, -
aki wuntu. (to a tree or
plant), *a.*, -**a mumbenena**
(3).

NATURE (inborn), *n.*,
butukul u. 6
(Bako.) ; **wutuki l u**, 6 ;
wutuki l wa.
(normal state), *n.*, **mi nu**, 6.

NAVEL, protruding, *n.* ,
ekumba, 8.

NDEMBO mystery, language
of, *n.* ; see **ki zengi** , 5, App.

NEAR (aside), *adv.*, **kuna**
mpenza (2). very near, *adv.*,
e ki mfi ni (5).

NEARLY, very, **fi anzi è**
nga ; the plate was nearly
broken, **fi anzi è nga**
el onga di wudi ki di .

NEARNESS, *n.*,
ki mfi nangani , 5 ; **ki mfi ni** ,
5.

NEATNESS, done without
any attempt at, *a.*, -
afwati ku-fwati ku.

NECESSITY, *n.*, **nkondwa**, 2,

NECK, *n.*, **nsi ngu**, 2 ;
nki ngu, 2 (Bako.).

NECKLACE, *n.*, **nsanga**, 4-
(of beads), *n.*, **di ta**, 6 ;
di ongo, 6

NEED of, be in great, *v.*,
mona o nzuwa (4) or **ntuka**
(4).

NEEDY, *a.*, -**a nsukami** (pl.
asukami).

NEIGHBOURHOOD, *n.*,
mvi vu, 4 ; **zunga**,
6.

NERVE, nervous energy, *n.* ;
see **nkonz**, 2, App, of a
tooth, *n.*, **nsunungu**, 2.
nerve in suffering, lack of,
n., **ki angul a**, 5.

NERVOUS, be (impatient),
v., **kal a ye ki angul a**, 5.

NERVOUSNESS, *n.*,
ki angul a, 5.

NEST of twigs, *n.*, **ki al wa**,
5.

NETTLE, *n.*, **vi di** , 6 ;
di nsi ensi a, 7.

NEVER (not for ever), *adv.*
ke...ko yakwel e mvu.

NEVERTHELESS, *conj.*,
kana nkutu, nkaya-kaya.

NEW, *n.*, -**amona**,
(strange), *a.*, -**ampi mpi ta**,

NEWS, *n.*, **ki nsamu**, 5.
(report), **nsangu**, 2 sing,
second-hand, *n.*, **nsangu** (2)
zankambwa. concerning the
sickness or death of or some
disaster which has befallen
a relative, *n.*, **etamba**, 8.
wonderful, *n.*, **di ambu** (7)
di a ki nsamuna, the
explanation of a mystery,
something which was never
heard of before.

NEXT to, be, *v.t.*,
l andakana.

NIBBLE, *v.*, **kel a**.

NICKNAME, ;*n.*, **nkumbu** (2)
ansokel a.

NIGHT, in the middle of the,
adv. ; see **-edi ki** , App. be or
sit up all night, *v.*, **ki el wa**.

NO, *interj.*, **pe**. no little, no
small, *a.*, **ke -andwel o**.

NOBLE (exalted), be,
kundal al a, **tundal al a**.

NOISE (bustle, rush), *n.*,
ngungul angungul a,
2. at an incantation, *n.*,
nsangu, 4. clamour, *n.*,
l okôso, 10 ; **bi aul a**, pl.
5 (Bako.). expressive of
wonder, *n.*, **ekumbu**, 8.
a great noise, *n.* ; see
eyokosa, 8, App. (loud), of
some commotion,
ndi ki di ki , 2. made when
the new moon appears or at
the birth of a child or
decision of a tribunal, **l ozi** ,
10. make the above noise,
v., **ta o l ozi** . make a noise
as of a free fight, *v.*, **di tuka**.
make a thundering, **dudul a**,
tutul a. of something
moving, *n.*, **nsonsa**, 4. make
such, *v.*, **si a o nsonsa**.

NOISED abroad, be, *v.i.*,
kumba, **yaya**.

NONSENSE, *n.*,
ungol okoso, 12 ;
ungongol okoso,
12 ; **mavamba**,
pl. 8.

NOR, *conj.*, **musungul a**,
ngatu (*with the verb in the
infinite affirmative*) ; I either
bought nor even saw it,
ki sumbi di ki o ko ngatu
moua ki o.

NORTH, *n.*, **note**, 2, *n.* (P.
norte).

NOSE, swelling (hyperasmic)
of inside of, *n.*, **nsute**, 2.

NOT, *adv.*, **ka...ko** (Bako.) ;
see also under sa, App.
was or is. ..he (&c.) not; see
bi za & **mbote**, App.
not a few, *a.*, **ke -andwel o**.
*when two negative sentences
are joined by as though, just
as if, as if, the second
particle of negation
appears only once, and
that at the end of the
combined sentences; do not*

treat me as if I were not your chief, **kumpangi di au adi mosi ne ki mfumu eno ko** ; do not carry the box as if it were not heavy, **kunati e nkel e ne banza vo ke i zi ta ko**.

NOTE especially, *v.*, **ta**. take note of (mentally), *v.t.*, **si a e dimbu** (6), **tonekena**.

NOTHING, *n.*, **mpesa**, 2 ; **mpena**, 2 ; **nkatu**, 2 ; **vel a**, 6. bring to, *v.t.*, **vondesel a**. come to, *v.i.*, **kufwi l a**. for nothing, *a.*, **-angovo**. (utterly wasted), *adv.*, **e ngofwi l a**.

NOTICE of, take no, (put up with), *v.t.* **vukul a**.

NOTION, *n.*, **nti ti** , 4.

NOTWITHSTANDING, *conj.*, **e kana nkutu, nkaya-kaya**. *conj.*, **i muna wau nkutu...ndi vo**. (in protesting), *conj.*, **watu**.

NOUN, *n.*, **nkumbu**, 2.

NOURISH (of food only), *v.t.*, **fi kuna, fi nuna**.

NOURISHMENT (that which food imparts), *n.*, **mfi ku**, 2.

NOW see (what has become of it), *see now, conj.* ; *see* **kasi owu**, App. indeed or at length, *conj.*, **wau l bosi** . that, *conj.*, **wau ki na vo or ki nana vo, wau kadi** .

NSAFU kernel, *n.*, **mungi zi** , 3.

NUCLEUS, *n.*, **ezuku**, 8.

NUDGE (anyone, unobserved, to call his attention), *v.*, **takul a, vi angul a**.

NUISANCE (danger and annoyance), *n.*, **vangu**, 6.

NULLIFY, *v.t.*, **bwangal akesa, pangal akesa**.

NUMBER, a great, *n.*,
ebi di , 8 ; **bi di** , 6 ; **ntuti** , 4
; see also **e ke ye ki ngi** ,
App.

NUMEROUS, a., -**ankangu**.
be, *v.*, **tuta**, **bwembena**,
besama.

NURSING sling, *n.*, **luayi** ,
10. be borne on a, *v.*,
zembama muna luayi (10).
take out of or set down from
a, **zel ol a**.

NUT (for a bolt), *n.*, **kasu**, 6.

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O.

OATH, take an, *v.*,
bi ndumuka e
ndofi (2), **bi ndumuka**.

OBEDIENCE, *n.*, **ngwi lu**, 2.

OBLIGED to, be, *v.i.*,
fwanukwa ; see
also must, App.

OBSCENE, a., -**ansafu**.

OBSCENITY, *n.*, **nsafu**, 4.

OBEY, *v.t.*, **wi di ki la**
(Bako.), **wi la** (*the object*
being the person, not the
Command),

OBJECT, the chief, *n.*,
eti ma, 8.

OBLIGATION. *n.*, **ekami** , 8.
be under great, *v.*,
bi ndakana.

OBLIGATORY, be, *v.t.*,
kamama.

OBLIGED to do something,
be, **zol el wa** (be desired,
required to); because we had
to give the **ntaku**, **e kuma**
twazol èlo o vana e ntaku.
be or feel obliged to, *v.*,
kami ka, **kal a ye ekami** (8),
nwengwa; I am obliged to go,
ngi na ye ekami di a
kwenda, **ndwengeno**
or **nkami ki ni o kwenda**.
be much, *v.*, **bi ndakana**.

OBLONG, see under oval,
App.

OBSERVE, *v.*, **tadi ki l a**.
(carefully), **tadi di l a**.

OBSTINACY, *n* **l ufutu**, 10
(Bako.), **nkumfu**, 4 ; *see also*
ki nkani , App. (of children),
sebe, 6. (persistence), *n.*,
l uzi ndal al u, 10. which will
only yield in the last
extreme, and perhaps not
then, *n.*, **fi ndu**, 6.

OBSTINATE heedlessness to
advice and warning, *n.*,
ti bi ngi , 6. (indifferent to
all), *v.t.*, **kumval al a**.

OBSTINATELY, hold on
(perseveringly),
v., **zi ndal al a**.

OBSTRUCT, *it.*, **kaki di ka**.
(be an obstruction),
kakal al a.

OBSTRUCTION, *n.*, **kaku**, 6.
freedom from all, *n.* ,
nkol omona, 2. ...in, place as
an, **kaki di ka... muna**.

OBTAIN further or beside,
v.t., **batakesa**.

OCCUPATION, pressing, *n.*,
vaki , 6. (trade), *n.*, **nkono**,
4.

OCCUR (happen), *v.*, **vai ka**.
to one, *v.*, **yi ma muna nti ma**
; it occurred to him to see
whether the thing was there,
di yi mi ni muna nti ma andi
edi di a tal a vo e lekwa
ki kedi ko.

OCEAN, *n.*, **mùwu**, 3 (pl.
mi uwu).

ODD number, *n.*, **ntul a**, 4.
ntuka, 4. a., -**antul a**, -
antuka, -**answangani** .
(of no particular use), *a.*, -
ansuwa.

ODDS and evens, the game
of, *n.*, **mpweso**, 4 ; *see*
mpi nzi , **nsi bi di** ,
App. ; games, p. 493.

ODOUR, emit a delightful,
v., **tombana**. give out an, *v.*,
vumbana.

OF (such and such a town,
class, &c.), -**akwa**; Nsafu of
Kimbanda, **Nsafu akwa**

Ki mbanda; the chiefs of Ewombe, a mfumu zakwa Ewombe.

(before a pers. pron.), see - **i na** (preceded by a locative), App. ; see also **mwa**, App.

OFFENCE (something wrong or improper), *n.*, **eyanga**. commit an, *v.*, **bul a e eyanga**. take, *v.*, **baka e efwema** (8).

OFFENSIVE (stinking) condition, in a, *adv.*, **e bokoto** (pl. 6).

OFFSPRING, *n.*, **wutwa**, 6 ; **nwutuki**, I & 4.

OH ! (of regret), *interj.*, **ekwe**,

OLD & tough or useless, be, *v.i.*, **kuva**. person, *n.*, **nenunu**, 4. (very), **nkosa**, 4.

OLIVE, also the tree, *n.*, olive, 2 ; **zetona**, 2 (**P. azei tona**; **Heb. zethan**).

OMISSION, *n.*, **evengwa**, 8.

OMITTED, see **evengwa**, App.

ON, see also **mwa**, App.

ONCE for all, *adv.*, **i ...aka** or **kaka**, with the *emph. dem. pron.*; also.

Ki amakul u with the applied form; I tell you once for all, **i nsamwi na aka yi yi i samwi ni** or **i vovesèl e wo ki amakul u**. at once, *adv.*, **i mu** ; also expressed by the reduplicated verb. to have been once, but not now, *v.*, see **-adi** , *v. defective*, App.

ONE above the other, *a.*, - **ankundaki ani** , - **ankundi eka**, - **ambandi eka**. *adv.* **e nkundaki ani** , **e mbandi eka**, **e nkundi eka**. after the other, *a.*, - **andandani** . *adv.*, **e ndandani** .

ONLY, *conj.*, **ni ongo** (= **mpasi** , p. 354). *a.*, - **ampi vi** . child, *n.*, **ki al ati** , 5.

ONYX, *n.*, **oni s**, 2.

OPEN, a.) -a **mwasi** (3), pl. -**a mi asi** . (in an open state), *adv.* **mwasi** . (the mouth), *v.*, **yasuna**. wide (a door), **bengomona**.

OPINION, **edi** or **e di ambu** (7) -**i na di au** ; this is my opinion, **i di au di di ngi na di au** ; what is his opinion ? **nki a di ambu kena di au** ? our opinion is different, **edi tuna di au di akaka**. (judgment of the mind), *n.*, **nzengo**, 2.

OPINIONATED, be very, *v.*, **bamba**.

OPPORTUNITY, give an, *v.*, **vana** or **si l a e nzi l a** (2). have an, *v.*, **baka e ntangwa** (2) **vwa e nzi l a** (2).

OPPOSE, *v.t.* see **pal ana**, App. the wishes of (another), *v.*, **si a e ki ntanta** (5).

OPPOSITE, be, *v.i.*, **si ngal akana**, **tal ana**.

OPPOSITION, place in, *v.t.*, **kaki di l a**.

OPPRESS, *v.t.*, **futuna**(Bako.), **funtuna**.

OR, or else, *conj.*, **ke mpel a ko**.

ORANGE tree, *n.*, **ni al anza**, 4 (**P. l aranj a**).

ORATOR, *n.*, **ngwèl el e-ngwènze**, 2.

ORCHID (var. ?) *n.*, **mwenzi** (3) **amputu**.

ORDER to go, *v.t.*, **tuma**. (command), *n.*, **nkani ki nu**, 4. *v.*, **kani ki na**. (give instructions to), **yi ka**. of rank or precedence, *n.*, **ndandani** , 2. done without any attempt at order, a., - **afwati ku-fwati ku**.

ORDINANCES (regulations), *n.*, **mi na**, pl. 3 ; **si wa**, 6.

ORDINARY, a., **ki beni** ; ordinary dress, **mpwata ki beni** .

ORE, hard piece of iron, which presents the appearance of furnace slag, *n.*, **ekongwankel a**, 8.

ORIGIN, *n.*, see **ezuku**, 8, App. (cause), *n.* **ntondo**, 2.

ORIGINATE, *v.t.*, **sol omona**, **sel omona**, **semona**.

ORNAMENT, *n.*, **nkembo**, 2.

ORNAMENTAL, *a.*, **-ankeko**.

OSTENTATIOUS, be provokingly, *v.t.*, **ta ki mpadi** (5, Bako.) ; **ta e mpadi** (2).

OTHER, *a.*, **-ankaka** (Bako.).

OTHERWISE, *conj.*, ke **mpel a ko**; come at once otherwise it will be too late, **wi zi di l a**, **ke mpel a ko e ntangwa i saka**.

OTTER, as large as a water rat, white belly, flat tail, *n.*, **l ungol a-ngol a**, 10.

OUGHT, see **nga**, App.

OVAL, an, *n.*, **nswatata**, 4. be, *v.*) **swatumuka**, **sungumuka**. make, *v.*, **sungumuna**, **swatumuna**.

OVERHAUL, *v.t.*, **satul ul a**, **sandul ul a**,

OVERREACH, *v.t.*, **sunda**, **sundi di l a**, **l uta**, **l uti di l a**.

OVERSHADOW, *v.t.*, **yi tal el a**.

OVERWHELMED, be, *v.i.*, **fi nangeswa**.

OWN, of one's, *a.*, - **akuvwi l a** ; he has a knife of his own, **wi na ye mbel e akuvwi l a**.

OWNER, *n.*, **vwa**, I ; the owner of the house, **o vwa-nzo**.

+++++

P.

PACIFY, *v.t.*, **wondel eka**.

PACK closely, *v.t.*, **bandi l a**.

PADDING, *n.*, **mfwadu**, 4 (**P. fardo**).

PAEDOBAPTIST, *n.*, **mundemba-wana**, 3 ; see **l emba o mwana**, App.

PAGE, where a passage may be found, *n.*, **ezi ki l a**, 8 ; **evi ka**, 8.

PAIN (terrible), *n.*, **mvi àngal u** (4) a **nti ma** (4), **tema** (6) **ki a mpasi**.

PAINED in the heart, be, *v.*, **ti ukwa o nti ma** (4).

PAINS, take, *v.*, **songol a**.

PAIR (of animals or birds which mate), *n.*, **ki al wa**, 5.

PALAUER-PLACE, in a town, *n.*, **eboko**, 8 ; **ntanda-ndembo**, 4 ; **mbazi** (2) **a ekongo**.

PALE, become, *v.i.*, **sêboka**, **pukuka**.

PALENESS, *n.*, **seswa**, 6.

PALM, fruit of mpusu, etombe, & date palm, *n.*, **nkul u**, 2. midrib of leaf, *n.*, **keke**, 6. of leaflet, *.*, **si ensi el e**, 6 ; **l usi ensi el e**, II & 2 ; **l usi ensi e**, II & 2. large, of *Raphia vinifera*, **ebanga**, 8. oil, *.*, **nzeta**, 2 (**P. azei te** ; see **zetona**, App.). wine, old sour, *.*, **di kaya**, 7. wine, which is not more than 12 hours old, **mal avu** (pl. 8) **manswa**.

PANT, *v.i.*, **l akal a**, **sakasa**.

PARAGRAPH, *n.*, **ekono**, 8.

PARALLAX, *n.*, **zumbul u**, 6.

PARALLEL, *be*, **si ngamena kumosi** . of latitude, *n.*, **nkambi ku**, 2. of longitude, **ntongeka**, 2.

PARALLELOGRAM, *n.*, **ba**, 6.

PARALYSE, *v.t.*, **vol a**.

PARALYSIS, *n.*, **evol a**, 8.

PARALYTIC, *n.*, **mbevo** (2) a evola.

PARAMOUR, *n.*, **nkambi** , 4 ; **mwambi zi** , 3 (**Mbamba**).

PARCHMENT, *n.*, **ngungu**, 2.

PART, *n.*, **bel a**, 6.
(allotted), *n.*, **kwa**, 6.
(integral), *n.*, see **kî kwa**, 6,
App. (slice), *n.*, **sel e**, 6.

PARTAKE of (eat), *v.t.*, **di a**.
(have a share in), **kal a e ntwadi** (2) **muna**.
(take or receive a portion), **bonga** or **tambul a e kunku** (6).

PARTIAL, *be* (in judgment), *v.*, **kusi a vana esambu di mosi** .

PARTISAN, *n.*, **kamba**, 6.

PARTITION, *n.*, **yaka** (6) **ki ansungi** , **ngumbu**, 2.

PARTNER, *n.*, **mbal e**, 2.

PARTNERSHIP of women, *n.*, **ki ndumbi** , 5 ;
ki ndumbi zi , 5.
in, *adv.*, **e ki ndumbi** , e **ki ndumbi zi** .
enter into, **vanga e ki ndumbi** , &c.
in trapping *only*, *n.*, **bunda**, 6. enter into, *v.*, **leka e bunda**.

PASS, allow to, *v.*, **si l a e nzi l a** (2). by or round something (carefully

avoiding it through fear, respect *or* disgust), *v.i.*, **kengol oka**. over (an obstacle) *or* across (a space), *v.*, **sumbuka**. over a wrong *or* breach of discipline until it should be again repeated ; see **zi nga e ebu** (8), App. through safely *or* unhurt *or* without being interfered with, *v.*, **kuwòmba** (*refl.*).

PASSAGE money, *n.*, **nzambu**, 2. pay, *v.*, **zamba**. a clear passage (a long, open roadway), *n.*, **mumpumpu**, 3.

PASSES, make, *v.* ; see **mi ka**, App.

PASSION, *n.*, **eketo**, 8. (emotion), *n.*, **vengenene**, 6 (sing. overmastering, *n.*, **efwenka**, 8.

PASSOVER, *n.*, **nduta**, 2.

PAST,, the remote, *n.*, **kavèngel el e**, 9 ; **ngodi a-ngodi a**, 2.

PASTURAGE, *n.*, **madi l u**, pl. 8.

PAT playfully, *v.t.*, **wanda o ntayi** (4).

PATCH of cultivated ground, small, *v.*, **lua**, 6.

PATH, *n.*, **nzi a-zi a**, 4. a direct path, **nzi l a** (2) - **abatuabatu**.

PATIENCE, *n.*, **nl ekoko** (4) *or* **nkul uku** (4) **a nti ma** (4) *or* **moyo** (3). in suffering, lack of, *n.*, **ki angul a**, 5. (perseverance), *n.*, **l uzi ndal al u**, 10.

PATIENT (long suffering), be, *v.*, **landul a**, **lazul a**. plodding disposition, **nti ma** (4) -**azi zi** .

PATRIARCH, *n.*, **nkul u**, I.

PATTERN, *n.*, **pwa-meso**, 6 ; **mbandu**, 2. (design, figure), *n.*, **ki mpa**, 5 ; **pa**, 6. (gauge), *n.*, **nonga-nonga**, 6. (make),

n., **kanda**, 12. (style), *n.*, **mpwa**, 2.

PAUSE, *v.*, **kuma**, **ki ndama**.
n., **nkumi nu**, 2.

PAW, *n.*, **buba**, 6.

PAY of a blacksmith *or* doctor, *n.*, **kwezi**, 6.
a passing visit *or* call, *v.*,
vi tamena. for a service *or* a ferry *or* passage money, *v.*,
zamba. *n.*, **nzambu**, 2.

PAYMENT, *n.*, **efuta**, 8 ;
nsendo, 4. (the manner of paying), **mfuta**, 2.

PEACE, *n.*, **ungudi**, 12 (*see* K.-Eng. App.). make peace again, **vutul a o ungudi**.
make, *v.t.*, **si a e ngemba** (pi. 2) ; **si a o ungudi** ; *see also* **nwi ka o nsangal avwa** (4), App. (**nsa-**). of mind, *n.*, **fi auzi**, 12 ; **nkul uku** *or* **nl ekoko a moyo** (3).
(safety), *n.*, **l uvuvamu**, 10.
sue for, *n.*, **l omba o l uve** (10).

PEAK (of mountain), *n.*,
l usangi di ka, 10.

PEARL, *n.*, **perl e**, 2.

PEDIGREE, *n.*, **mvi l a**, 2.

PEEP out of a hole *or* door, just the head appearing, *v.i.*,
l umbal al a.

PEER (into, over, under, &c.), *v.t.*, **di onga**.

PEG upon which to hang things, *n.*, **nketekwa**, 2.

PENAL, *a.*, *see* **-ansi a nkuwu** (2), App.

PENDULOUS, be (of the breast), *v.i.*, **bokol a**,

PEOPLE, great number of, *n.* ; *see* **zel el e**, 6, App.

PERDITION, *n.*, **l ufwasu**, 10.

PERFECT, bring to perfection (*of plans, studies, hopes, &c.*), *v.t.*, **zi kul a**. make, **kunkul a**. be (complete), *v.t.*, **vangama, kunkuka**. (in prime), **zi kuka**. (in idiom *or* style), *a.*, - **akosi** .

PERFECTION, *n.*, **ezi ku**, 8 ; see **zi kuka**, App. be at, *v.i.*, **zi kuka, kunkuka**. bring to, see perfect.

PERFORATED in many places *a.*, -**azoko-zoko**.

PERFUME, something emitting a, *v.*, **di nsunga-nsunga**, 7.

PERHAPS, *used verbally*, to... perhaps, **nanga...ye** (c.) ; I may buy it perhaps tomorrow, **ndanga ki o sumba yo mbazi** ; he was perhaps right, **onanga l unga**. possible to be, *v.*, **nanga kal a vo**, *generally impersonal*, **di nanga kal a vo** ; it is perhaps possible that, *also* **di nanga l ungana vo**. perhaps it may be that, if perhaps, *conj.* ; see **unkwa, unkwa kal a**

vo, & (**kal a**) **owu di akal anga, ke vete ko**, App.

PERIL, *n.*, **l enga**, pl. 6 ; **vonza**, 6 ; **vangu**, 6 ; **sumbu**, 6 (Bako.). be in, *v.*, **mona e vonza**, &c., **sumbuka** (Bako.).

PERILOUS, *a.*, -**ambengo-mbengo**, -**avangu**, -**al enga**, -**avonza**.

PERIOD (epoch), *n.*, **sungi** , 6.

PERISH, *v.i.*, **kufwi l a**.

PERITONEUM, *n.*, **l uvungu**, 10.

PERJURE one's self, *v.*, **fumba e ndofi** (2).

PERMANENT, be, *v.i.*, **zi ngi l a**.

PERMISSION, *v.*, **ngyambu**, 2 ; **ki ambu**, 5.

give, *v.*, vana o l ukaya l ua
kanga o wi ki .

PERPLEX, *v.*, ki ndakesa,
fi nangesa, yi takesa.

PERPLEXED, *be, v.i.*,
ki ndakana, fi nangeswa,
yi taki ana.

IPERSECUTE, *v.t.*, futuna
(Bako.), funtuna,
bangani sa.

PERSECUTED, *v.i.*, *be*,
futuka (Bako),
funtuka, bangama.

PERSECUTOR, *n.*,
ntantabadi , 2 ; sungubadi ,
6.

PERSEVERANCE, *n.*,
ful ul u, 6 ; l uzi ndal al u,
10 ; swi swi , 6 ; sungi di di ,
6. (continuance), *n.*,
kwami ni ni , 6.

PERSEVERE, *v.i.*,
zi ndal ai a, dokal al a,

sungama, fi ni zi eka, si a e
ntâl a (2) or ful ul a (6),
zi tal al a, vanami ana,
vampami ana.

PERSEVERING *in, be*,
fi ni zi eka, zi ndal el a,
dokal el a, sungamena;
we will persevere in our
work, tufi ni zi eka e sal u
ki eto.

PERSIST, *v.*, si a e ntâl a
(2), dokal al a. foolishly in a
request, fol okosa. *in, v. i.*,
kwamanana. *in following*,
v.t., l andi di l a, l akama.
in (a statement or idea), v.,
sel omoka.

PERSISTENCE, *n.*, ntal a,
pl. 2 ; l uzi ndal al u, 10.

PERSISTENT, *be, v.*, see
persevere, in one's own
opinion, to be very, *v.i.*,
bamba.

PERSON, *n.*, mbana, I (pl.
ambana). young person
whose name you forget
or do not wish others to
hear, *n.*, netoko, i.

PERSPIRATION, ;z.,
ndukuti l a, 2.

PERSUADE, try ineffectually
to, *v.t.*, **kuza**.

PERSUADED, be, *v.*,
kwi ki di sa.

PERSUASIVE, *a.*, -**anl ebo**.

PERSUASIVENESS, *n.*,
nl ebo, 4.

PERTINACITY, *n.*, *see*
ki nkani , App.

PERVADE, *v.i.*, *see* **zal a**,
App.

PERVERSION (act), *n.*,
l ubi ondomono,
10 ; **l ubendomono**, 10.

PEVERSTY, *n.*, **l ufutu**, 10
(Bako.); **nkumfu**, 4.

PERVERT, *n.t.*,
bi ondomona, **bendomona**.

PESTER, *v.t.*, **l akama**.

PETITION, *n.*, **mvi ngu**, 4.
also the thing asked for,
ndomba,
2.

PHILOSOPHER, *n.*,
ndongoti , 2.

PHYLACTERY, *n.*, **nki nda**,
2.

PICK out (select), *v.*, **ta**,
di mbuna. out (maize), TA,
bweni a.

PIECE of cloth of double or
extra length, *see* **su**, App.
(bit, small), *n.*, **nkesona**, 2 ;
vasi na, 6 ; **tente**, 6. (slice),
sel e, 6 ; **l umemo**, 10.
entire, **baya**, 6 ; it was of
one piece throughout, **baya**
ki mosi ki au ekul u.
(entire, of cloth, braid, &c.),
n., **mfofeka**, 4. (part), *n.*,
bel a, 6 ; **ebembel e**, 8.

PIECES, in or to, *adv.*, **e**
bel a-bel a ; it is torn to
pieces, **ki baki l u e**
bel a-bel a.

PIERCE (into), *v.i.*, **sumama** (**muna**). with, *v.t.*, **sumi ka**, **someka**.

PIGEON (green), *n.*, **nkutul uzi a**, 2 ; **ntungul uzi a**, 2.

PILE, in one place, *v.t.*, **fi ti ka**. on, *v.*, **kundakesa**.

PILLAR of cloud, *n.*, **etuti** (8) **di a ki ntungi l a** (5), **ki ntungi l a**, 5.

PILLOW, *n.*, **l ukuba**, 11 & 2. (carved wooden), *n.*, **nki ndi** , 4 (Bako.). to sit on, *n.*, **mfwadu**, 4 (P. fardo).

PINAFORE, *n.*, **l enga**, 6.

PIPE (tube), *n.*, **mvuvu**, 4.

PITCH, highest or lowest, *n.*, see **zengo**, 6, App. (slope) of a roof, *c.*, *n.*, **nkunka**, 4.

PITIABLENESS, *n.*, **l ukendel eko**, 10.

PLACE, *v.t.*, **kuma**, **si ki di ka**. apart, separate, *n.*, **beko**, 6. in a separate, **vabeko**. before, *v.t.*, **tumbi ka**. by the roadside where food is offered for sale, *n.*, **l al u**., 6. the end or point against (something), *v.t.*, **tuti ka**. good, *n.*, **ki udi** , 5 (Bako.). a heavy weight upon, *v.t.*, **ni eteka**. in full view, *v.t.*, **senzeka**. in a town where a daily market is held, *n.*, **eboko**, 8. a level, *n.*, **nl el a-nl el a**, 4. (seat), *n.*, **fongo**, 6. sleeping-, *n.*, **l eko**, 6. take, *v.i.*, see **vi nga**, App. (things) in a handy position, where any one can easily get them, *v.t.*, **bembeka**. together, *v.t.*, **fi ti ka**. where anything or anyone is to be surely found, *n.*, **ezi ki l a**, 8 ; **evi ka**, 8 ; I know where he always is, **nzeye di o evi ka di andi** . where highway robbery was committed, **fumbi** , 6. places, in various (but not all), *adv.*, **i nko i nko**.

PLAIN, *n.* , **nl el a-nl el a**, 4. alluvial, **ebwi l a**, 8. (clear), be, *v.i.*, **ki a**. make, *v.t.*, **ki esa**.

PLAIT loosely, *v.t.*, **l aba**.

PLANT, aromatic, *n.*, **ndumbu**, 2. a cane-like plant used in native medicine, *n.* ; see **nsangal avwa**, 4, App. epiphytic growing on the nsafu tree, *n.*, **nkunda-nkunda**, 2. non - fruit - bearing on account of sterility or sex, *n.*, **nl omba**, 4. (planted), *n.*, **nkuna**, 2, *n.* self-sown, *n.*, **ekunda**, 8. a single, *n.*, **zo**, 6. (seedlings for transplanting), *n.*, **mpuza**, 2, *sing. only*.

PLANTAIN, the last hand on a bunch, *n.*, **zangama**, 6.

PLANTAIN EATER, the blue, *n.*, **ntoyo**, 2 ; **mundanda**, 3.

PLANTATION prepared, but not yet planted, *n.*, **nsaya**, 2.

PLATE (slab or sheet), *n.*, **baya**, 6 (P. taboa).

PLATEAU, long stretch of, *n.*, **ekombe**, 8.

PLATEN, of a press, *n.*, **koni** , 6.

PLAYTHING, *n.* , see **sakesa**, 6, App.

PLEASE, if you, do, **dodòkol o di** - (**aku**, &c.).

PLEASURE, *n.*, **ekombo**, 8 ; **ewete** (generally used in the plural **mawete**), 8.

PLENTIFUL, *a.*, **-avomo**. be, *v.i.*, **bwembwena**, **besama**, **tuta**.

PLENTY, *n.*, **vomo**, 6.

PLOD on, *v.i.*, **zi ndal al a**, **dokal al a**, **si a e ful ul u** (6) or **sungi di di** (6).

PLODDING, patient disposition, *n.*, **nti ma** (4) **azi zi** .

PLOT, *n.*, **ekani** , 8. against, *v.*, **si a e ekani** .

against one another, *v.*,
kanana. of ground, *n.*, **efwe**,
8.

PLUCK, *n.*, **nkabu**, 2 ;
unkabu, 12. close off by the
stalk, *v.t.*, **kongona**.
(large fruit), *v.t.*, **konga**.
(small things), **kongona**,
zonzona, **zotona**.

PLUMED tuft, *n.*, **yondo**, 6 ;
bondo, 6.

PLUNGE the head into
water, *v.t.*, **boteka**.

PLURAL, in the, *adv.*, **e**
nkundi kwa (2).

PLUSH, *n.*, **mbumbul u**, 2.

POINT to anything, cut a,
v.t., **sonsona**. farthest, *n.*,
nsi l u, 4. (headland), *n.*,
nkonko, 2 (Solongo)
; **ekunkwa**, 8. (highest), *n.*,
l usangi di ka, 10. of
importance, arrive at, *v.*,
zi kul a. most important
point ; see under **nkumbi** &
nkungul u, App.

(item) in a discussion, *n.*,
ekono, 8. out specially, *v.t.*,
zi ki ni sa. (of punctuation),
n., **ekumi nu**, 8.

POINTED, be, *v.i.*, **sonsoka**.

POISON of a snake, &c., *n.*,
manga, 4. for fish, *n.*, **bumi** ,
12 (Bako.).

POKE out (protrude), *v.i.*,
zonzomoka. with the end of
something long, *v.*,
tuki ka, **tuti ka**.

POLE, *n.*, **ezi ta**, 8 ; see K.-
Eng. App. north pole, **ezi ta**
di a note, south pole, **ezi ta**
di a sud.

POLICEMAN, *n.*, **nkawu**, 2.

POLLUTE, *v.*, **saful a**.

POLLUTION, *n.*, **nsafu**, 4 ;
esafu, 8.

POLYPUS, *n.*, **mbadi** , 2.

POOL left by the fall of a river, *n.*, **zanga**, 8 (Bako.) ; **zi nga**, 6 ; **ezi ya**, 8.

POOR, *a.*, **-a nsukami** (pl. **asukami**), **-amputu**. (commiserating), *see also* under **mbadi**, **nkenda**, **podu**, App.

PORT, *n.*, **esenselo**, 8.

PORTION (allotted), *n.*, **kwa**, 6. (birthright), *n.*, **efwafwa**, 8. (integral), *n.*, **ki kwa**, 6. (share), *n.*, **ekau**, 8. *see also* under part.

POSITION (definite place or post), *n.*, **esi ku**, 8,

POSSESS, *v.*, **wa** (Bako.). in common, *v.*, **l endana**.

POSSESSIONS, *n.*, **l usal u**, 10. in slaves, **kuta**, 6. all one's, *n.*, **sal angani**, pl. 6 ; **sal anganu**, pi. 6.

POSSIBLE, *be*, *v.i.*, **l endakana**.

POST to serve as a buttress, *n.*, **nsi kul wa**, 2 (Bako.); **mwekwa**, 3. (position), *n.*, **esi ku**, 8. main posts of house, *n.*, **nkubi l wa**, 4.

POSTPONE, *v.t.*, **vengekel a**. the day, *v.*, **l ambul a e l umbu** (6).

POT, *n.*, **bungwa**, 6. cooking pot (large, of mottled ware), *n.*, **l uwandu**, 10.

POT-HOLE, *n.*, **wompodi a**, 6 ; **kompodi a**, 6.

POTTERY, which is very frail, *n.*, **bel engenze**, 6.

POUNCE upon, *v.t.*, **bwi di l a** (Bako.), **yi mba**.

POUND at the same time in one mortar (of two or more people), *v.t.*, **bandana**.

POUR down, *v.i.*, **vol oma**. forth, *v.t.*, **bungul a**.

(gush) forth, *v.i.*,
fwamfumuka.out (decant),
v.t., longolola. out (of much
only), *v.i.*, **vongoka**.
v t., **vongol a**.

POVERTY, *n.*, **umputu**, 12.

POWER (physical), *n.*,
nkuma, 4. (potential),
mfunka, 4. (active), **mfunka**,
2. to command, *n.*, **ol odi** (P.
ordem), 2.

POWERFUL (man or nation),
a., **-ankavi** . man, *n.*, **nkavi** ,
2.

PRACTICE of, make a, *v.*,
tati l a.

PRAISE, *n.*, **l usani su**, 2 ;
l usani si nu, 10 ;
l ukembeso, 10 ;
l usensemeko,
10. *v.t.*, **sensemeko**.
(thanks), ., **ntondo**, 4.

PRAISED, be by all, *v.i.*,
sani swa.

PREACH, *v.*, **tel eka**.

PREACHER, *v.*, **ntel eki** , 1
& 4.

PREACHING, *n.*, **ntel eko**, 4
; **ntel eka**, 2.

PRECIOUS thing, very, *n.*,
l engezi a, 6.

PRECIPE (having sides
slightly sloping, *n.*,
l unenge-nenge, 10.
edge, of **l unengananu**, 10.

PRECIPITANCY, *n.*,
nzal al a, 4.

PREFACE (to a book), *n.*,
bâka, 6.

PREGNANCY, to be far
advanced in, *v.*, **e vumu** (6)
ki anunguka.

PREGNANT, be, become,
v.i., **vi di ka**, **kokama**.
by, **vi di kwa kwa**.

PREJUDICED, be, *v.*,
kuzèngel a.

PREMATURE, be, *v.i.*, **ke yeboka ko**.

PREPARE (arrange), *v.*, **kumpa, l udi ka**. for the reception of a guest, **kubi ki l a o zi tu** (12). (make) quickly, *v.*, **vangi zi eka**.

PREPARED, be, *v.i.*, **l ul ama**. (made) quickly, *v.i.*, **vangazi ana**.

PREPOSITION, *n.*, **va-ku-mu**, 14.

PRESENT, *v.t.*, **bemba**. *n.*, **ki bwanga**, 5. made for purpose of insulting, *n.*, **mpadi**, 2. to give such, *v.*, **si a e mpadi**. (for service rendered), give a, *v.* **zamba**.

PRESENTLY, *adv.*, **oku se ntu**.

PRESERVE from danger, *v.t.*, **kankana**. safely through danger, **wombesa**.

PRESS (compress), *v.*, **koneka**. *n.*, **eni emo**, 8. for printing, *n.*, **kwezi**, 6. for squeezing, *.*, **kami nwa**, 6. (urge) ineffectually, *v.t.*, **kuza**. under heavy weight, *v.t.*, **ni eteka**.

PRESSED thus, be, *v.i.*, **ni etama**.

PRESSURE (dynamic or moral), *n.*, **koni**, 6. of business, **nzi eta**, 4 ; **nzi ezi e**, 4.

PRESUMPTION (the idea that one can do anything that he sees another do), *n.*, **nyenge-nyenge**, 4.

PRETENCE of, make, *v.*, **si a e ezu** (8) dia.

PRETEND, *v.*, **kuvùngi ni ka, kuvùki ka, kuki ta** (*refl.*).

PRETENDER, *n.*, **kuvùni na**, 1.

PRETENTIOUSNESS, *n.*,
kuvàka, 9 ;
kumval al a, 9.

PRETEXT, *n.*, **l umpeso**, 10.

PREVARICATE, *v.t.*,
kwenkona.

PREVENT, *v. t.*, **kutul a**; he
prevented my going,
unkutwi di o kwenda
yadi kwenda. (by standing
in front to stop any one)
from going somewhere, *v.*,
kesel a.

PREVENTED, be (by
something), *v.i.*,
takama (muna), **bambamena**
(muna).

PREVIOUS to, *adv.*, **e nkete**
preceding the predicate ;
previous to sitting down, tie
the goat, **e nkete wafonga**,
okanga e nkombo.

PREVIOUSLY, *adv.*, *see also*
ekul u, p. 268.

PRICE agreed upon,
contract price *n.*,
nzengo, 2. bargain over the
price of, *v.*, **ta** or **vuna e**
esumbu (8), at any or a high,
v., **kûl a**. buying, *n.*, **esumbu**,
8. name, *v.*, **si a e esumbu**.
be of a high, *v.*, **bangal a**.
raise excessively, **bangi di ka**
e ntal u (2).at an absurdly
low price, *adv.*, **o mfi ku** (4).
buy thus, *v.*, **sumba o mfi ku**.
have a thing sold to one
thus, **tekel wa o mfi ku**.

PRIDE, *n.*, **mwani a**, 2.
intoxication with, *n.*,
l ungumvi ngumvi ,
10.

PRIME of life, *n.*, **zi kuka**, 9
; **ezi ku**, 8. be in, *n.*, **zi kuka**.

PRINT, *v.t.*, **kweza**,
kwezeka. (something
printed), *n.*, **kwezo**, 6.

PRINTER, *n.*, **nkwezi** , i & 4.

PRISON, *n.*, **pel ezo**, 2 (P.
pri são or **prezo**).

PRIVATE, *a.*, **-abeko**.

in (aside), *adv.*, **e ki ngenga** (5), **e mpenga** (2), **kuna beko** (6).

PRIVATELY, *adv.*, **kuna ki nsweki** (5), **kuna beko** (6).

PROCLAIM, *v.t.*, **tel eka**.

PROCLAMATION, *n.*, **ntel eko**, 4 ; **ntel eka**, 2.

PROCRASTINATE, *v.t.*, **si a e l e l e** (6).

PROCURABLE, *be, v.*, **bongakana** ("gettable"), **bakakana** ("catchable"), **sumbakana** ("purchaseable"). (of medicinal herbs only), **bangakana**. (leaves only), **kayakana**.

PRODIGALITY, *n.*, **nl ungu-l ungu**, 4.

PROFANE, *v.t.*, **zengeneka**. *a.*, -**anzengenga**.

PROFANITY, *n.*, **nzengenga**, 2.

PROFESSION (boast), *n.*, **l usanu**, 10. (trade), *n.*, **nkono**, 4.

PROFESSIONAL man, *n.*, **mfuzi**, 2.

PROFICIENT, *be* thoroughly, *v.i.*, **l umbul uka, kunkuka**.

PROFIT (advantage), *n.*, **l uwete**, 10. (in loaning or investments), *n.*, **mazuka**, 8, *pl. only*, (in trade), *n.*, **ndandu**, 2 ; **ebundavumu**, 8.

PROGNATHOUS, *a.*, -**aduka**.

PROHIBITION, *n.*, **nkandu**, 2 ; **nkandi ki l wa**, 2.

PROMINENT, *be, v.i.*, **l undal al a, tundal al a, zundal al a**. *make, v.t.*, **l undi di ka**, &c.

PROMISE (of good or bad), *n.*, **nkani ki nu**, 4.

PROMISER, one who has made a promise, *n.*, **masi l a**, pl. 8.

PROMONTORY, *n.*, **nkonko**, 2 (Solongo) ; **ekunkwa**, 8.

PRONOUN, *n.*, **nkumbi** , 2.

PRONOUNCE, *v.*, **fokol a**.

PRONUNCIATION, *n.*, **mfoko**. 2. manner of, **mfokol a**, 2.

PROOF, *n.*, **ntonto**, 2 ; **ntonta** (proving), 2. circumstantial, *n.*, **ntungul uzi** , 2. clear & unmistakeable, **mona-meso** (6). prove to be true, *v.*, **l udi ka**.

PROFER, be, *v.i.*, **songa**. (correct), *a.*, -**avi mpi l a**, -**akosi** . make, #*r* of proper length, by cutting off a piece, *v.*, **kumpi ka**, **kumpa**. (right), *a.*, -**ansongi** .

PROPERTY, *n.*, **l usal u**, 10. in slaves, *n.*, **kuta**, 6.

all one's, *n.*, **sal angani** , pl. 6 ; **sal anganu**, pl. 6.

PROPHECY, *v.t.*, **sakul a**.

PROPITIATE a fetish for breaking some restriction, *v.t.*, see **ful ul a**, App.

PROPITIATION (means of), *n.*, **l embeka**, 6.

PROPRIETY (correctness of manner), *n.*, **kosi** , 6. (rectitude), *n.*, **nsongi** , 2.

PROSCRIBED, *a.*, see -**ansi a nkuwu** (2) App.

PROSPER, *v.t.*, **vangama**.

PROSTITUTE, *n.*, **mputa**, 2 (P. **puta**).

PROTECT, *v.*, **kankana**.

PROTECTION of, to assume the, *v.*, **konkol ol a**.

PROTECTOR, *n.*, **kangi** , 6.

PROTRUDE, *v.t.*,
l undal al a, **tundal al a**,
zundal al a, **dûka**. (of a
point), *v.i.*, **zonzomoka**,
(of the eyes only), **l anzuka**.

PROTRUDED, be, from a
hole or spathe, *v.i.*,
l ongomoka, see
K.-Eng. App.

PROTRUDING, *a.*, -
al undal al a. (of the ears),
a., -**apakal al a**.

PROTUBERANT, be (of
forehead, lips,
&c.), *v.*, **bumval al a**.

PROUD & reserved, be, *v.i.*,
fumana, **fumi na**, **ti nti l a**.

PROUDLY, walk or go, *v.*,
kwenda e vuni a-vuni a (pi.
6).

PROVE (demonstrate), *v.*,
si a e yel eka (pl. 5)-

PROVIDE for one's self, *v.*,
kuvàvi l a (*refl.*).
(furnish), *n.*, **vambul a**.
to, **vambwi l a**.

PROVOCATION (active), *n.*,
l useko, 10.

PROVOKE, *v.t.*, **tuti sa e**
ekudi (8).

PROVOKED much, be, *v.i.*,
nti ma (4, u-) or moyo (3, u-)
kangama, **kangamwa o nti ma**
or moyo.

PRYING disposition, *n.*,
untongol ozi ,
12.

PSALM, the book of Psalms,
n., **Sambu**, 6.

PUBERTY, *n.*, **etul uka**, 8.

PUBLIC property, to be used
by any one, *a.*, -**evwanga**.

PUBLICITY, *n.*, **mpenza**, 2 ;
evwangi , 8 ; **mvenene**, 4.

PUBLICLY, *adv.*, e or **ku** (&c.) **mpenza** ; see also **ova etenda**, App.

PUBLISH widely, *v.t.*, **sanzani sa**.

PUCKER, *v.t.*, **kuti di ka**. *v.i.*, **kutal al a**.

PULL down, from a high position (persons only), *v.t.*, **kunkul a**. out (something which has stuck in), *v.t.*, **sumuna**.

PULP, crush into, *v.t.*, **ni anzuna**, **ni asuna**.

PUMP, *n.*, **mpol a**, 2.

PUMPKIN, a small variety of, *n.*, **nsudi a**, 2.

PUPIL, *n.*, **ni ongoki** , 1 & 4. of eye, *n.*, **ngengel e**, 2 (Bako.).

PURE (genuine), *a.*, see under **ya**, App.

PURPLE (the colour), *n.*, **mpi l u**, 2.

PURPOSE (determination), *n.*, **ekani** , 8. (raison d'etre), *n.*, **evangu**, 8 ; **mfunu**, 4- (reason), *n.*, **ebandu**, 8 ; **bi l a**, 6 ; **eyandu**, 8 ; **el onda**, 8. for what purpose, **e el onda**, **e eyandu**, **e ebandu**. some great thing given or done for a purpose, *n.*, **mpongo**, 2 ; see K.-Eng. App

PURPOSELESS (for nothing), *a.*, **-angofwi l a**.

PURSLAIN, *n.*, **madi a** (pi. 9) **ma ngul u**.

PUSH on (of things in motion), *v.t.*, **vi tumuna**. on well with, *v.t.*, **tôtol a**.

PUT aside, to keep, *v.t.*, **vel ekel a**. something, *n.*, **vel ekel a**, 6. aside, out of the way (of something which one has), *v.t.*, **vengeka**. (of something which comes in one's

way or is apart from one),
v.t., **vengomona**. back again
(the earth into a hole),
v.t., **l anga**. be, *v.t.*,
l angama. down (of many
things only), *v.t.*,
vi ndakesa. (of something
great). *v.t.*, **bubi di ka**.
further apart, *v.t.*, **tâvul a**.
in a position, *v.*, **si ki di ka**.
in a handy position, *v.*,
bembeka. in a prominent
position, *v.t.*, **senzeka**.
into (the fire), *v.*, **fumpa**.
off the day, *v.*, **l ambul a e**
l umbu (6). on the top, *v.*,
bandi ka. out (extinguish),
v., **pati ka**. out strength or
energy, *v.*, **si a e mfunka** (2).
with violence (of living
creatures only), *v.t.*,
l ul umuna, **l undumuna**.
plenty, *v.t.*, **tudi di ka**.
in plenty, be, *v.t.*, **tul al al a**.
have plenty put down to or
on one, **tul al al a ye**.
(of some part of body), *v.t.*,
fi l a. the legs, *v.*, **fi l a o**
mal u (pi. 9).
together, *v.t.*, **fi ti ka**, **tota**.
(of many parts), *v.t.*, **tudi ka**.
in good order, *v.t.*, **l umpi ka**.
be, *v.i.*, **l umpama**.
without any attempt at
arrangement or order, *v.*,
fwati kafwati ka. up with
(an inconvenience, &c.), *v.t.*,
vukul a.

upon a man's shoulder (the
load he is to carry), *v.t.*,
twi ki l a.

PUTRID, something, *n.*,
wol ezi a, 6.

PUZZLED at, be, *v.*,
yi taki ana, **ki ndakana**,
fi nangana.

.

Q.

QUAKE, *v.*, **dedema**.

an earthquake, *n.*, **l udedemo**
l ua ntoto (4).

QUAKING, *n.*, **l udedemo**, 10.

QUALIFY (*gram.*) *v.*, **yi kul a**.

QUANTITY, a great, *n.*,
ebi di , 8 ; **bi di** , 6 ; **vomo**, 6
; see **ndi bwa**, 2, App.

QUARRELSOMENESS
(great), *n.*, **uwuya**,
T2.

QUEEN (in cards), *n.*, **mputa**,
2 (P. **puta**, harlot).

QUESTION, beyond all, see
also **l aya**, App.

QUICK in making or
preparing, be, *v.*,
vangami ana (**ye**) ; be quick
with your work, **vangami ana**
ye sal u ki aku. temper,
nti ma (4) **a ki mfi ki a**

nsomvi ; see K.-Eng. App.
(**nsomvi**).

QUICKLY, *adv.*, **e nti nu yo**
nswal u, ki pal u. do or
prepare, *v.*, **vangi zi eka**
(**ye**), **wal a, wal a-wal a**.

do, go, &c., *v.*, **vi ka** (*aux. v.*).
; see soon, Eng.-K. ; also
vi ka, App. go out, *v.*,
vayi zi eka. work, *v.t.*,
sal ami ana. to do a thing
quickly is also expressed by
a reduplication of the verb.
Cut it quickly !
zenga-zenga ki o !

QUICKNESS (in
acquirement), **zadi zadi** ,
6.

QUIET, be (still), *v.i.*,
ki ndama, ni ngama,
di ngama. down, *v.t.*,
l embel el a. v.i., l embal al a.

+++++

R.

RACE (breed). *n.*, **kuna**, 12. (descendants of one parent stock), *n.*, **nzi mbakani**, 2, *n.* ; the whole human, race, **nzi mbakani a wuntu**.

RAGE, *n.*, **ki ezi**, 5 ; **nkenene**, pl. 2 ; **ni ul a**, 4 ; **ntema**, 2 ; **eful uta**, 8. in *a*, *adv.*, **o ni ul a**.

RAGS, in rags & tatters, - **ani anzi -ni anzi** .

RAID for slaves, *v.t.*, **bunda**.

RAIDER, *n.*, **mfuni a**, 2.

RAILROAD, *n.*, **nzi l a** (2) **a tadi** (12).

RAIN, fine, *n.*, **mamwanga-mwanga**, pl. 7 (Bako.) ; **manyanga-nyanga**, pi. 7 (Bako.) ; **mfwefo**, 4 , (Bako.). to be constantly threatening to rain & again clearing up a little, *v.i.* [**ezul u** (8, di-) or **kuma** (9, ku-)] **yi nda**.

very heavy, *n.*, **mvumbi** , 4.

RAINING, **cease**, *v.i.*, **kauka**.

RAISE a price excessively, *v.*, **bangi di ka e ntal u** (2). the voice, *v.*, **bakul a** or **zangul a** or **si ami sa e ndi nga** (2). up upon some support, *v.*, **kundi ki l a**.

RAM (things into something), *v.t.*. **komangesa**. tightly, *v.*, **di ati di l a**.

RANGE (of a throw), *n.*, **sunsa**, 6. of a weapon, **ntunta**, 2 ; **ntwal a**, 2 long range (in guns), *a.*, - **antunta**, -**antwal a**.

RANK, *n.*, **esi ku**, 8.

RAP (knock), *v.*, **tota**.

RARE, *a.*, -**ampava**.

RARELY, *adv.*, **tutu** (6) **ki atundangani** .

RASCAL, *n.*, **baza**, 6 ; **tuzu**, 6 ; **tema**, 6. unscrupulous, ., **ntwanga**, 2.

RASCALITY, *n.*, **untwanga**, 12.

RASHLY, *adv.*, **e nswal al a**. do, *v.*, **swatakesa**.

RASHNESS, *n.*, **swatakani** , 2 ; **nswatakesa**, 2.

RAT hunting, *n.*, **esaku**, 8.

RATHER, *adv.*, **vezi** . (instead), see also **kaka** & **mpasi** , App. than, *adv.*, **ke mu...ko**.

RAVAGE, *v.*, **fwantakesa**.

RAVINE, *n.*, **mvonzi** , 4.

RAW, without previously cooking, *adv.*, e use (2), **e mbi su** (2). condition, **yi su**, 6 ; **nse**, 2.

READ & write, know how to, *v.*, **vi a o masona** (pl. 8). over or from a list, *v.t.*, **tangumuna**.

READINESS, *n.*, **l ul ul amu**, 10 ; **l ukubamu**, 10. to do a kind action, *n.*, **ngemba**, 2.

READY, be, *v.i.*, **l ul ama**. (willing), be, *v.* **vevol a o nti ma** (4). ready to, be, *v.*, **vevol wel a o nti ma**; he was ready to go for me, **wavevol wel a o kungendel a o nti ma**. willingness, *n.*, **mvevo** (4) **a nti ma** (4).

REAR (bring up), *v.*, **tongonona**, **kubul ul a**.

REASON, *n.*, **bi l a**, 6 ; **eyandu**, 8 ; **ebandu**, 8 ; **el onda**, 8 ; **ebungu**, 8. for this, **e bi l a ki aki** , **eyandu di adi** , **el onda di adi** , **e bi l a ye ebandu**. for what, **wa eyandu**, &c. & explanation, *n.*, **mpi tu** (2) **ye nsengo** (4). for coming, *n.*, **ngi zi l u**, 2. For going, **ngyendel o**, 2. for what, **wa edi** .

the real reason is that, **i na ntangwa ki na or ki nana vo**. it cannot have happened without some reason ; see **di ambu**, App.

REASONING, the power of, *n.*, **nyi ndu**, 4*

REBEL against, *v.t.*, **tel ama**.

REBUKE, *v.t.*, **yi ka, sungul a**. (strongly), *v.t.*, **bâdi l a**.

RECEIVE instruction as a doctor, *v.*, **tambul a e ki nganga** (5). respectfully, see under **koko**, App.

RECKLESSNESS, thoughtless, *n.*, **nswatakesa**, 2 ; **nswatakani** , 2.

RECKON, *v.t.*, **di kul a**.

RECLAIM, *v.t.*, **vukul ul a**.

RECOGNISE, RECOLLECT, *v.t.*, **tona, tonena**

RECOLLECTION, *a, n.*, **l ubanzu**, 10. very distinct, *n.*, **ki enze**, 5.

RECOMMEND (counsel), *v.t.*, **kubi ki l a**.

RECOMPENSE, *n.*, **vutudi** , 6 ; **nsendo**, 4.

RECONCILE, *v.t.*, **bakani sa**.

RECONCILED, be, *v.i.*, **bakana**.

RECONCILIATION, *n.*, **l ubakani su**, 10 (*act.*) ; **l ubakanu**, 10 (*pass.*).

RECOVER (from a fit of drunkenness), *v.*, **vungumuna o nzi eta** (4) **a mal avu** (pl. 8). (get well), *v.i.*, **vûka** (Bako.), **vatumuka**. (revive), *v.i.*, **vatumuka**.

RED, be or turn, *v.i.*, **bi l ul uka**.

REDEMPTION (*active*], *n.*,
l ukûl u, 10 ; **nkûl a**, 2.
(*passive*], **nkûl u**, 2 ; **nkûl wa**,
2 ; **nkûka**, 2 ; **kûl wa**, 9.

REDNESS, brilliant, *n.*, **l o**,
pl. 6.

REED, small round, *n.*,
nsaku-saku, 2 & 11
; **ndebel a**, 2 & 11; **nsi esi e**,
2 & *n.* weaver's (the stick
which takes the place of this
in native looms), *n.*, **mbota**,
2.

REFER to, item by item, *v.t.*,
tangumuna.

REFERENCE to, in, *see* -
i na omu, App.

REFLECTION, *n.*, **kî ta**, 5
(Bako.) ; **nkangazi** , 4.

REFRESHED in body, be,
v., **ni tu** (2 i-) **sakumuka**;
moyo (3, u-) **vutul a**. after
thirst, nitu (2, i -) **vol a**.
in mind, **moyo** (3, u-)
sakumuka.

REFUSE, *v.*, **vakul a o**
nkal u (4).

REGRETFULLY, *adv.*, **kuna**
nkenda (*with appl. form*).

REGULAR, *a.*, **ki beni** ; the
regular route, **e nzi l a**
ki beni .

REGULATIONS, *n.*, **mî na**,
pl. 3.

REHEARSE a matter with
full detail from the
beginning to the end,
kumbul ul a, **tapututa**.

RELATIONS, to have the
most intimate, *see* **yambana**,
App.

RELATIONSHIP, *n.*, *see*
also under **ndi a** (4) **mosi** ,
& **wutuki ana. yo**, App.

RELATIVE, *n.*, **yutu**, 6.
by marriage, *n.*, **nkwezi** , 2.
one's own, *n.*, **ki andi** , I (pl.
aki andi).

RELAX one's severity, *v.i.*,
buwa o nti ma (4).

RELAXATION, take, *v.*,
vol esa o nti ma (if mental)
or e to (6) *or e ni tu* (2) (if
physical), have some, *v.*,
ni tu (2, **i -**) **vol a**, *lit.* to cool
down.

RELEASE (abandon), *v.t.*,
tengol a.

RELIABLE, *a.*, **afi ka ye**
kamba, **-azi ku**,
-akwi ki zi, **-avuvu**.
person, *n.*, **nkwa** (I) **zi ku**.

RELIABILITY, *n.*, **zi ku**, 6 ;
kwi ki zi, 12.

RELIGION, *n.*, **kwi ki zi**, 6.
(faith), **lukwi ki lu**, 10.
(religious principle),
unkwi ki zi, 12.

RELINQUISHMENT, *n.*,
lu yambul u, 10 ;
lu vunzani su, 10.

RELUCTANCE, *n.*,
ki ongomena, 5.

RELUCTANT, be, *v.*, **kal a**
ye or si a e ki ongomena
(5). to move, &c., be, *v.i.*,
si ndama.

RELY (upon), *v.*, **si a e fi ka**
(6) **ye kamba** (6) (**muna**) ;
bunda e vuvu (6).

REMAIN long (at a place
also last), *v.*, **zi ngi lu a**.
still, *v.*, **ki ndama**, **ni ngama**,
di ngama. (stay for while),
v.i., **wunda**.

REMAINDER, *n.*,
nsadi di lu a, 2.

REMARK (upon something
said), *n.*, **ndandu**, 2 ; see
reply, App. make such a, *v.*,
lu anda.

REMARKS, scornful, *n.*,
lu ti angu, 10.

REMEMBER (recall to
mind), *v.i.*, **bambukwa o moyo**
(3). (recognise), *v.t.*, **tona**,
tonena. (something
forgotten), *v.t.*, **bakul a**.
cause to, *v.*, **bakul wi sa**.

REMIND, *v.t.*, bambul a o moyo (3).

REMNANT (few or a little remaining), *n.*, nsodi odi o, 2.

REMORSE, *n.*, l ubanzu, 10.

REMOVE soft, sticky stuff, *v.t.*, tampul a.

RENEWED, be, *v.i.*, nungunuki na o va (12).

RENT (let out on hire), *v.t.*, sompeka. (hire), *v.t.*, sompa.

REPEAT (an instruction), *v.t.*, kunka (e di ambu, 7). over & over again, *v.*, l andul ul a.

REPENT, *v.i.*, vi l ukwa o nti ma (4).

REPETITION, *n.*, nkumbul uka, 2.

REPLY, *n.*, ndandu, 2 ; he could make no reply to what I said to him, kavwi di di o ndandu ko edi i mvovese. in antiphonal song, *v.t.*, yakul ul a. *n.*, nyaku, 4. leave no room for, *v.t.*, zengeneka, yengeneka, tungi ka.

REPORT to, *v.t.*, samwi na. (reputation), evil, *n.*, l utumbuku, 10. good, *n.*, l usani si nu, 10. a man of good, *n.*, nkwa (I) ezi na (8) di ambote.

REPRODUCTION (copy), *n.*, nkutubandu, 2.

REPUDIATE, *v.t.*, vakul a o nkal u (4).

REQUIRE, *v.*, zol esel a.

RESCUED, be, *v.i.*, vûka (Bako.).

RESEMBLANCE, *n.*, fwani - fwani , 6. exact, *n.*, nonga-nonga, 6.

RESERVE (proud), *n.*,
eti nti , 8. maintain a, *n.*,
ti nti l a, **fumana**, **fumi na**.

RESIDE (for a time), *v.*,
wunda.

RESIGN *v.i.*, **yekol a**.

RESIGNATION (of mind), *n.*,
nkul ul u (4) *or* **nl ekoko** (4;
a moyo (3).

RESIN, a very inflammable,
n., **el engo**, 8.

RESIST (an attack, &c.),
v.t., **kaki di l a**.

RESOLUTELY, to hold out,
v.i., **bamba**.

RESOLUTION (intention),
n., **ekani** , 8. to make a very
strong, *v.*, **si a e ekami** (8).

RESPECT of persons, *n.*,
mandangi ,pl.7-

RESPECTED, be, *v.i.*, **zi ta**.

(exalted), *v.i.*, **kundal al a**,
tundal al a.

RESPECTFUL (courteous),
a., **-afuka**.

RESPECTFULLY, to hand *or*
receive, *see under* **koko**,
App.

RESPONSIBLE for, be *or*
undertake to be, *v.*, **l ama**,
make, for, **si a e ki yekwa** (5)
ki a; **si a e mbebe**.

RESPONSIBILITY, *n.*,
mbebe, 2. (charge), .,
ki yekwa, 5. habit of
throwing responsibility upon
others, **mavenga**, pl. 8.

REST, for the (finally), **vo i**
maka.

RESTING-PLACE for
travellers, *n.*, **eboko**, .8.

RESTLESSNESS, *n.*,
mpi avi ana (2) **a**
nti ma (4), **mpi avi ani** , 2.

RESTORED to health & vigour, be, *v.i.*, **sakumuka**.

RESTRAIN, *v.t.*, **ki ndi ka**, **ni ngi ka**, **di ngi ka**.

RESURRECTION (*passive*), **l ufutumuki**, 10 (Bako.) ; **l uful uku**, 10.

RETAIL (dry measure goods), *adv.*, e **nzongel a** (2).
sell, *v.*, **zongel a**. (liquids), *adv.*, e **mbukwi l a** (2).
sell, *v.*, **bukwi l a**. (flesh), *adv.*, e **mbaki l a** (2).
sell, *v.*, **baki l a**. by linear or superficial measurement, *adv.*, e **ntendel a** (2).
sell, *v.*, **tendel a**.

RETAIN in possession ("stick to"), *v.t.*, **tati di l a**.

RETAINING fee, *n.*, **ezi ta**, 8.

RETREATING (of the forehead), *a.*, **-akofoka**.

RETURN, *a, n.*, **vutudi**, 6. *v.i.*, **kâl a** (Bako.).

go and return quickly, *v.i.*, **l aka**.

RETURNING some other day, *adv.*, e **nkul uki**.
the same day, e **mputuki**.

REVEAL, *v.t.*, **sengomona**, **sel ol a**.

REVELATION, *n. (act.)*, **l usengonumo**, 10.
(*pass.*), **l usengomoko**, 10.

REVENGEFUL feelings, *n.*, **l uti ma**, 10.

REVERSED, *adv.*, **l uni ma-ni ma**. good and bad are the opposites of each other, **yo weté yo bi l uni ma-ni ma**.

REVIVE (restore to vigour and life), *v.t.*, **sakumuna**.
(recover), *v.i.*, **vûka** (Bako.), **vatumuka**. (some old question), *v.*, **yangumuna**, **zi otol a** ; *not used of or to one's betters*.

REVOLUTION, be in rapid, *v.i.*, **kal a mu zuwana**.

REVOLVE rapidly, *v.i.*, **zuwana**. (in a perpendicular position), *v.i.*, **ni mba**. (in opposite directions as wheels in contact, endless bands, &c.), *v.i.*, **vol ozi oka**.

REWARD, *n.*, **nsendo**, 4. *v.*, **senda**. (return), *n.*, **vutudi**, 6.

RIBS, skeleton of the (complete & *n* position), *n.*, **vol ongonzo**, 6

RICHES, *n.*, **lusal u**, 10. (richness), *n.*, **umvwama**, 12.

RIDICULE (laugh at), *v.t.*, **ki eki el el a**.

RIDICULOUS, become, be, *v.i.*, **tumpal al a**.

RIGHT, be, *v.i.*, **songa**. all right, *adv.*, **e vi e** (pl. 6). it will be or is, **ki a matondo** (pl. 8). be in the right, *v.*, **nunga** (Bako.). (correct, proper), *a.*, **-ansongi**, **-akosi**, **-avi mpi l a**. hand side of anything, *n.*, **nene**, 12; to the right hand

side of, **ki ma l unene l ua**, **kuna nene wa**. *a.*, **-al unene**, **-anene**. on the, *adv.*, **kuna l unene**. and proper, to do what is, *v.*, **tomesa**. a right to, *n.*, **nsongi**, 2 (*with the verb in the applied form*) ; you have no right to enter my house, **kuna ya nsongi a kotel a muna nzo ame ko**.

RIGHTEOUSNESS (in actions), *n.*, **nsongi**, 2. the principle of, *unsongi*, 12. (legal), **ndungi di**, 2.

RIGID, *a.*, **-anti nti bi di**.

RIGIDITY, *n.*, **nti nti bi di**,

RING (as a bell), *v.*, **kuba**. (circle), *n.*, **zongol o**, 6 ; **nkongol ozi**, 2. (finger, *n.*, **ndambi**, 2. ornamental, metal, **ngondo**, 2.

RIPE, be, *v.*, **yeboka**, **kol a**.

RISE (as leavened dough), *v.i.*, **funa**. from (a seat), *v.*, **tel ama vana**. (of the stars), *v.*, **deka**. to the surface, *v.*, **tongomoka**, **tumbul uka**.

(of the tide), *v.i.*, **zal a**.

RISK, *v.*, **kaya**.

ROAD, a broad, *n.*,
mvul êl a, 4. to make a mark
on the ground to show the
road taken (to help
stragglers), *v.*, **tenda e
nzi l a** (2). point where 2
roads branch, *n.*,
bunda-mpambu, 6.

ROAM (prowl), *v.*, **l asa**,
verba. (wander), **vuvuta**,
bembel a.

ROAR, *n.*, **ekumbu**, 8.
(as the fire or blast furnace),
v.i., **yi di ma**.

ROAST, *v.t.*, **babul a**.

ROCK (not detached rocks),
n., **nsenzel e**, 4

ROLL, any parcel or packet
done up in shape as a roll,
n., **mungonga**, 3.

ROOF, *n.*, **mwanzu**, 3
(Mboma).

ROOT (origin, base), *n.* ; see
ezuku, 8, App. up or out (by
handfuls), *v.*, **yaba**.

ROPE, *n.*, **mfumvu**, 2.

ROT and swarm with
maggots, *v.*, **komoka**.

ROTATION (turn), *n.*, **tete**,
6.

ROTTEN, something, *n.*,
wol ezi a, 6. thing that goes
to pieces at a touch,
n., **etampal a**, 8.

ROTTENNESS, *n.*,
uwol ezi a, 12.

ROTTING, *a.*, **-anwodi** .

ROUND (around), *adv.*, e
ki nzi eta, **muna
nzi ngul uka** (2).
about, *prep.*, **muna
nzi ngul uka a**.
about, be, *v.*, **vi ongol oka**,
vi otakana. hole, *n.*,

zongol o, 6. make a, *v.*,
zi ongol a. the trunk (of a
true), **ku vumu** (6);
measure round the trunk,
teza ku vumu.

ROUSE, *v.t.*, **katumuna**
(Bako.). up, *v.i.*, **katumuka**
(Bako.). (stir up as dust,
passion, c.), *v.*, **yangumuna**.
with a start, *v.t.*, **di kumuna**.
v.i., **di kumuka**.

ROUT, *v.t.*, **tufakesa**.

ROUTE, *n.*, **mwali u**, 3.

ROUTED utterly, be, *v.i.*,
tufakana.

ROW, *n.*, **mbangu**, 4 ; **ni ôl o**,
4. to take one's place in a
row, *v.*, **yi ka o mbangu**. all
in a row, *adv.*, **e ki a-ki a**.
put all in a row, *v.*,
ki al umuna, **ki atumuna**.

ROWDY, *n.*, **wuya**, 6.

RUB a part of the body (as
when it itches), *v.*, **fi nta**.
hard on (grind), *v.t.*, **fwenka**.

RUBBISH (foolish talk), *n.*,
mambu ma mazengel e
ngonde, mfwanti ,
2. talk, *v.*, **fol okosa**.

RUDE, be, *v.t.*, see
tununuka, App.

RUDELY, to enter, *v.*,
kuni ùnga (*refl.*)

RUDENESS, see **tununu**, 6,
App.

RUDIMEN, *n.*, **ezuku**, 8.

RULE, general (grammar,'
&c.), *n.*, **nki ku**, 4.
(regulations), **mî na**, pl. 3.
with a firm hand, *v.t.*,
bosel el a.

RULER, *n.*, **nyazi** , I & 4.
(one in authority), *n.*,
mungwi zi , 3.

RUMMAGE (search), *v.t.*,
satul ul a, **sandul ul a**.

RUN, *v.*, **kwaka**, **toteka**.

at one's utmost speed, *v.*,
vani ngi na. away, *v.t.*,
kungumuka. (escape
secretly), *v.i.*, **bubumuka**.
down (of liquids), *v.i.*,
vol oma. (of something
great), *v.i.*, **di ki ta**. (tack, in
sewing), *v.t.*, **sumpa**.
very fast, *v.*, **kwaki di l a**.

RUNNING (quickly), *adv.*, e
l undal unda (6). power, *n.*,
nl aka (4) **a nti nu** ; they
raced together, i.e., tried
their running powers,
batezani ni nl aka a nti nu.

RUSE, *n.*, **mana**, pl. 7 ;
l umpeso, 10.

RUSH, *v.t.*, **l undangana**.
about (be very active), *v.*,
tumpatumpa. in all
directions, *v.*, **tumpa**.
along, *v.i.*, **zi kumuka**.
rush and bluster (as the
wind), *v.i.*, **pekomoka**,
vekomoka. start up and
rush at, *v.t.*, **vul umuki na**.
(flow), *n.*, **ngungul a-**
ngungul a, 2. violently, of
wind or rain, *v.t.*, **vi kuka**.

RUSTLE (as the jungle when
a man or large animal forces

his way through it), *v.*,
fofota. (as leaves in the
wind), *v.i.*, **pukuti swa**,
pukuta. and sway about as
the branches of a tree (when
animals are moving about in
them), *v.i.*, **vwamvwana**.

S.

SAD, be or look, *v.i.*,
kafal al a, **kotama**.
make, *v.t.*, **kafi di ka**,
koteka. (distressing), very,
a., **-al ukendal al u**.
be (dull, pensive), *v.i.*,
futal al a. make, *v.t.*,
futi di ka.

SAFE and sound, *adv.*, **e**
nki ti -nki ti nsangu-
nsangu. be, *v.i.*, **vûka**
(Bako.), **vodoka**. *a.*, **afi ka**
ye kamba,

SAFETY (from danger), *n.*,
I uvuvamu, 10. (security), *n.*,
fi ka (6) **ye kamba** (6).

SAG, *v.*, **fumbal al a**.
cause to, make, **fumbi di ka**.

SAID, it is, see **wa el e**
nkutu.

SAIL (start), *v.i.*, **nengoka**.

SAILOR, *n.*, **mumpambal a**, 3.

SALT, be (of salt), *v.i.*, see
tua, App. without, *a.*, -
atompodi a.

SALUTATION, *n.*, **ekaya**, 8 ;
emi angana, 8 (of women).

SALUTE with a blessing,
v.t., **sambul a**.

SALVATION (act), *n.*,
I uvukusu, 10 (Bako.).

SAME, see under **-mosi** &
okumosi , also **a-**, App.
(of things compared), **di au**
adi mosi . time, at the, *adv.*,
Oku mpe. while. ..at the same
time, **wau... oku mpe**.
In the same way, just the
same, *adv.*, **okumosi** , e de
(6). just the same with (**ya**,
ye or) **yo... Una nkutu** ; see
K.-Eng. App.
under **una**.

SAMPLE, *n.*, **pwa-meso**, 6.

SAND, *n.*, **ki nyengese**, 5
(Bako.) ; **ki nyenge**,
5 (Bako.).

SAND-MARTIN, *n.*, **vol o**, 6.

SANDSTONE, *n.*, **etadi** (8)
di a esenge.

SAPPHIRE, *n.*, **safi re**, 2.

SARCASTIC manner,
n., **nsendomona**, 2.
to speak in a, *v.*, **vova e**
nsendomona (2),
sendomona.

SARD, *n.*, **sardi**, 2.

SARDONYX, *n.*, **sardoni s**,
2.

SATAN, *n.* (the adversary),
Mbeni, 2, **Satan**.

SATISFACTION after a good
meal, sense of, *n.*,
nzengel e, 2.

SATISFIED, be, *v.t.*,
sunanana, **dasanana**.

SATISFY, *v.t.*, **sun i ni ka**,
dasi di ka.

SATYRIASIS, *n.*, **lonzo**, 10.

SAVAGE, *a.*, **-ayezi** (pi. 5).

SAVIOUR, *n.*, **kangi**, 6.

SAWDUST, *n.*, **vesona ya**
nti, pl. 6.

SAY, *v.*, **ta** (Bako.), **total a**
(a woman's word) ; **zi otol a**,
not used of or to one's
bettors. says, said (he, &c.),
i ...wau ; for, said Nlemvo, I
will come, **okal a vo kadi**, **i**
Ni emvo wau, **kwi za**
nkwi za ; said he, **i yandi**
wau. have nothing to say for
one's self, *v.t.*, **tungama**,
yenganana, **zenganana**.
into (one's) ear, *v.*,
longesel a muna
kutu (9). over and over
again, *v.t.*, **zi otol ol a**,
not used of or to ones
bettors. that is to say, **i si a**
vo, **i si a o zaya vo**.
not to say that, **ke si a ko**
vo. to, *v.t.*, **vovesa**,
samwi na, **zi ngwi l a**.

SCAMP, *n.*, **baza**, 6 ; **tuzu**,
6 ; **têma**, 6.

SCARCE, *a.*, -ampava.

SCARCELY... to, *v.t.*, see under **I endakesa**, App.

SCARECROW, *n.*, **si sa**, 6.

SCATTER, in all directions, *v.t.*, **tendani sa**. of shot, - *v.i.*, **baza**.

SCATTERED condition, in *a*, *adv.*, o **mwangu** (4), o **mwangani** (4). far and wide in great numbers, be, *v.*, **sanzana**. in all directions, be. *v.i.*, **tendana**.

SCENT (hunting term), *n.*, **ki undu**, 5. (natural to human beings), **mvuku**, 2.

SCHISM, *n.*, **mpambul a**, 2.

SCOLD, *v.t.*, **boma** (Bako.), **baza**, (speak angrily, loudly), *v.*, **badi l a** ; see also **vovesa**, App.

SCOLDING, *n.*, **I ubal umuki nu**, 10.

SCOPE to, give, *v.*, **si l a e nzi l a** (2).

SCORN, *n.*, **I utunu**, 10 (Bako.). *v.t.*, **tuna** (Bako.), **vweza** (Bako.), **yeza**.

SCORNFUL remarks, *n.*, **nti angu**, 2.

SCOUNDREL, *n.*, see rascal.

SCOURGE, *v.t.*, **zwabul a**, **vi zul a**.

SCOUT, *v.t.*, **senga**, **I aya**. *n.*, **nsengi** , 2.

SCOWL, with *a*, *adv.*, **e koyo** (pl. 6).

SCRAPE, *v.t.*, **kwempa** (Kib. = **vempa**). off (something which has adhered), *v.t.*, **kona**.

SCRATCH, *v.t.*, **kul uta**.

with claws *or* nails, **kwati ka** (**e nzal a**). (the surface), **kwanza** (Bako.). (mark), *n.*, **kwal ati** , 6.

SCREEN, *n.*, **ngumbu**, 2 ; **kubu**, 6 ; **nkaki di swa**, 2. from, *v.t.*, **ki ka** (**o meso**, pl. 7).

SCREAM, *v.i.*, **yabal a**, **yayaki ana**,

SCRUPULOUSLY to avoid anything dirty, *v.*, **ti nti l a**.

SCRUTINIZE, *v.t.*, **zi ongol a**.

SCULPTOR, *n.*, **nsemi** , i & 4.

SCUM, *n.*, **ebo**, 8.

SCURRILOUS, *a.*, *see* - **esutu** & -**a usutu**.

SEA, *n.*, **mùwu**, 3 (pl. **mi uwu**).

SEARCH, far and wide in all directions, *v.i.*, **veyana**. (for a road or track), *v.t.*, **tota**. (overhaul, examine), *v.*, **sanda** (Zombo) **sata**. (rummage), *v.t.*, **satul ul a**, **sandul ul a**.

SEARCHING, *a*, *n.*, **mpava**, 2.

SEASON, *n.*, *see* **sungi** , 6, App. (for certain things), *n.*, **mbi ngu**, 2. early rainy, *n.*, **ki anzu**, 5 (sowingtime). for game, &c., a close, *n.*, **l ukandu**, 10. hot, **nsungi** (2) **a kal a** (6). unhealthy, ., **ni anda**, 4. (of a condiment), *v.t.*, **tua muna**.

SEAT, *n.*, **fongo**, 6.

SECOND, *n.*, **seconde**, 2. (a proposal), *v.*, **yi kesa**.

SECRECY, *n.*, **mfundu**, 2 ; **bubi di** , 6.

SECRET (something kept secret), *n.*, **mfundu**, 2.

a., -**amfundu**, -
aki nswekamena, -
aki nsweki, -**ambumba**.
keep (a matter), *v.i.*,
vol okel a (e di ambu, 7).

SECRETLY, *adv.*, **ku**
mfundu 12, **ku bubi di** (6),
ku ki nsweki ');, **kuna beko**
(6).

SECT, *n.*, **vaudi**, 6.

SECTION (of anything built
or made in sections), *n.*,
kî kwa, 5.

SECURE, be, stand, *v.t.*,
ki ndama. be very, *v.i.*,
si l ama, **kuzama**.
make, *v.t.*, **si di ka**, **kuzi ka**,
si ami sa, **si ami ki na**,
si ami tma, **ki ndi ka**.

SECURELY, *adv.*, **e ngi** (2) ;
e ngwi (2) ; **e tel e** (pl. 6).

SECURITY, paid into court
before a decision is given, *n.*,
ntel a, 2 : **nki edi**, 2.
(sureness), *n.*, **fi ka** (6) **ye**
kamba (6).

SEDATE, be, *v.i.*, **fumi na**,
fumana.

SEDIMENT (of wine, &c.),
n., **ebo**, 15. (muddy), *n.*,
mvunzu, 2.

SEDUCE, *v.t.*, **bi ondomona**,
bendomona, **bi angumuna**.
away a man's wife as a set
off against a debt he owes,
v., **pel a** ; see under **pel a**,
App.

SEDUCTION, *n.*,
l ubi ondomono, 10 ;
l ubi angumunu, 10.

SEE (find), *v.t.*, **zi ongol a**.
plainly, *v.*, **mona e mpenza**
(2).

SEED, *n.*, **mbongo**, 2 (*sing.*
only). husk unbroken but
empty through atrophy, *n.*,
ebefel e, 8.

SEEDLINGS (for
transplanting), *n.*,
mpuza, 2 (*sing. only*).

SEEING, that, *conj.*, **wau**
ki na vo, **wau ki nana vo**.

SEEK, *v.t.*, **sanda** (Zombo),
sata.

SEGMENT, of anything
made up of segments, *n.*,
kî kwa, 6.

SEIZE, *v.t.*, **yi mba**.
by force, with violence, *v.t.*,
bumba. upon, *v.t.*, **bwi di l a**
(Bako.).

SELDOM, *adv.*, **tutu** (6)
ki atundangani .

SELECT, *v.t.*, **di mbuna**, **ta**.

SELF-CONTROL, *n.*, **vol o**,
6. cause, help to exercise, *v.*,
vol ol ol a. exercise,
vol ol oka. lack of, *n.*,
yi ngal u, pl. 5.

SELF-SOWN, *a.*, **-amakunda**,
-aki mbenena.

SELFISHNESS, *n.*, **mvûl a**,
4-

SELL, at a low (price), *v.t.*,
bufa.

SELVEDGE, *n.*, **bayi** (2) **a**
ki ndel e.

SENATOR, *n.*, see **nkul untu**
(2), App.

SEND after or behind, *v.t.*,
l andesa. alone (of a person),
v.t., **tuma**. in charge of some
one, *v.t.*, **twi ka**. a
messenger, *v.*, **si a e ntumwa**
(2). (things), *v.*, **fi di sa**.
up very far away, *v.t.*,
pemona, **pumuna**.

SENIOR, *n.*, see **nkul untu**
(2), App.

SENIORITY, *n.*, **kul untu**,
12.

SENSE (meaning), *n.*, **nsosa**,
2. (wits), *n.*, **mamoni** , pl. 8 ;
di el a, 7.

SENSELESS, *a.*, **-azengi** , **-a**
UVOSO.

SENSELESSNESS, *n.*,
uzengi , 12 ; **uvoso**,
12.

SENTENCE, *n.*, **nl ôl o**, 4.
(of a judge), *n.*, **nzengo**, 2.
give, *v.*, **si a e nzengo**.

SEPARATE, *a.*, **-aki kàka**.
(from), *adv.*, **e vaudi** (6,
muna). be, *v.t.*, **vauka** (**muna**).
put, make, *v.t.*, **vaul a**
(**muna**). position, in a, *adv.*, **e**
ki kaka.

SEPARATED portion, *n.*,
vaudi , 6.

SEPARATELY, *adv.*,
vabeko, **e ki kaka**.
each, **e ki kaka-ki kaka**, -
mosi -mosi (**ki mosi -ki mosi** ,
&c.).

SEPARATION, *n.*,
mpambul a, 2.

SERVANT, *n.*, **ntaudi** , 2 ;
l ezi , 6.

SET (before others), *v.t.*,
tumbi ka. be, *v.* mid.,

tumbama. (construct), *v.t.*,
tudi ka. firmly, *v.t.*, **si di ka**.
be, *v.t.*, **si l ama**. (food)
before, *v.t.*, **tumbi ki l a**.
one's heart upon, see desire,
p. 55. in order (arrange), *v.*,
kumpi ka, **kumpa**, **l umpi ka**,
l udi ka. in a position, *v.t.*,
siki dika. be, *v.t.*, **si kal al a**.
up, *v.t.*, **si ki di ka**. be, *v.i.*,
si kal al a, **dongal al a**.

SETTLE (fix), *v.*, **konkota**,
kuma, **si kana**. (a matter), *v.*,
l ekol a.

SETTLED, be well (long
established), *v.i.*, **koba**.
(fixed), *a.*, **-esi ka-si ka**.

SEVERE, be, towards, *v.*,
zi atal al a. become very (of
a disease), *v.i.*, [**e ki mbevo** (5
ki-)] **kol eka**. (Bako.) ;
kukòl el a, **kul uka**.

SEVERITY, *n.*,
l uzi atal al u, 10.

SEX, female, *n.*, **kento**, 6.
male, **ki yakal a**, 5.

SEXUAL intercourse together, have *v.i.*, **vukana**.

SHACKLE (by which a prisoner is fastened to his keeper), *n.*, **ki mpanganakanu**, 5.

SHADE, *n.*, **ki mpozi**, 5 (Bako.), **ki mpewa**, 5 (Bako.), **kî ta**, 5 (Bako.).
make a (as a spreading tree), *v.i.*) **vwandangana**, **vwandangi ana**.

SHADOW, *n.*, see shade, App.

SHAGGY, be, *v.i.*, **sapal al a**.

SHAKE (tremble), *v.*, **ti ti l a**. (with fear or cold), *v.*, to (6, **ki -**) or **nti ma** (4, **u-**) **ki ti ma**. down closely (of a basket of grain, &c.), *v. t.*, **bandi l a**.

SHAKING, *n.*, **ezakamu**, 8 ; **ntembel el a**, 2.

SHAME, *n.*, **l unsoni -nsoni**, 10. with, *adv.*, **kuna l unsoni -nsoni**.
(disgrace), *n.*, **l uvungu**, 10.

SHAMEFULLY treat, *v.t.*, **ti aki di l a**.

SHANK, *n.*, **ekol o**, 8.

SHAPE, *n.*, **mpwa**, 2.

SHARE (allotted), *n.*, **kwa**, 6. (impart) out with another, *v.t.*, **kawul ul a**.
(portion), *n.*, **ekau**, 8.

SHARP, *a.*, **-ameno**.
make, *v.t.*, **twi sa** ; see **tua**, App.

SHATTERED to atoms, be, *v.*, **wesonoka**.

SHAVE the head entirely (not the whiskers or beard), **tenda o l uvanda** (Ic).

SHED, *n.*, **nsampa**, 2 (Bako.); **sudi**, 6 ; **saba**, 6. forth, *v.t.*, **bungul a**.

SHELF. *n.*, **ki anga**, 5.

SHELTER.TER (of boughs or grass), *n.*, **l embeka**, 6. (screen), *n.*, **nkaki di swa**, 2.

SHERIFF, one whose duty it is to demand the execution of a murderer, *n.*, **mbamba**, 2 ; **mpunga**, 2.

SHIFT aside, out of the way, *v.t.*, **vengomona** (something encountered), **vengeka** (something which one has). *v.i.*, **vengama**, **vengomoka**.

SHIN, *v.i.*, **ekol o**, 8.

SHINE, as a spark or as a small point of light, *v.*, **deka**. [be bright, of the daylight (**kuma**)], *v.*, **tendoka**. brightly, *v.i.*, **yedi ma**, **semenena**. forth (after dulness), *v.*, **teka**. (glitter), *v.i.*, **ni ani a**.

SHINING with splendour, *a*, **el ezi l ezi** .

SHIVER, *v.*, **ti ti l a**.

SHOOT (spring up), *v.*, **vasumuka**. send up a, *v.*, **wuta e nsanga** (2).

SHORT, cut in short pieces, of cassava only, *a.*, **-awel e-wel e**. make short work of (a thing), *v.i.*, **fudi l a muna kufi** (12).

SHOT, a good, *n.*, **nkwa** (I) **sunsa** (6) ; **mal angul a** (pl. 9).

SHOULD (if), *see under kana vo kal a*, App.

SHOUT, *v.i.*, **l ôka**. *n.*, **bôko**, 6. at derisively, *v.t.*, **kumbul wi l a**.

SHOW how, *v.*, **songesel a**. make a good show, have plenty to show for it, *v.t.*, **totol a**. up, *v.t.*, *see* **venzomona**, App.

SHREDS, to, *adv.*, e **bel a-bel a**; it is torn to shreds, **ki baki l u e bel a-bel a**.

SHRINE (heathen), *n.*, **vel a**, 6.

SHRINK from, *v.*, **susa**, **mona e nsusi di** (2).

SHRUNKEN in, be, *v.i.*, **kompoka**, **kofoka**, **vompoka**, **wotoka**.

SHUDDER, *v.*, to (6, ki-) or **nti ma** (4, u-) **ki ti ma**, **kankamwa e ni tu** (2), **ti ti l a**. *n.*, **ewawa**, 8.

SHUT in or up by, be, *v.*, **bambamena**.

SHUTTLE-STICK, weaver's, *n.*, **ndonga**, 2 ; **munòngo**, 3 (Zombo).

SHYNESS on the part of children, *n.*, **umbi u** (refractoriness !), 12.

SICK of (a thing), be, *v.i.*, **tukumukwa**.

SIDE, on every, *adv.*, **ani zi è**, **anazi è**. the other, *n.*, **mpi l uka**, 2.

SIFT, *v.t.*, **ti ka**.

SIGH, as the wind among the branches of trees, *v.i.*, **pukuta**.

SIGHT (seeing), *n.*, **mbweno**, 2. catch sight of, *v.t.*, **mona e kel ezi** (pl. 6). be caught, *v.i.*, **moneka e kel ezi**, a great, ;,;., **mona-meso**, 6 ; **ki monameso**, 5. in sight of each other, *adv.*, **o mambonani** (pl. 7). (spectacle), see **nkungi** , App.

SIGNS (by which dumb persons make themselves understood), **mfundu**, 2.

SILENCE, *v.t.*, **buti ka o nua** (4). a dead, *n.*, **eyi di ngi ngi** , 8.

put to (leave without a reply), *v.t.*, **tungi ka**, **mongeneka**.

SILENT, be perfectly, *v.i.*, **di kal al a**. be, *v.t.*, **tungama**, **monganana**. observe a sullen, **funakana**. be (stop talking, &c.), *v.i.*, **ki ndama**, **ni ngama**. make, *v.t.*, **ki ndi ka**, **ni ngi ka**. remain (unable or unwilling to speak or reply), **monganana**, **tungama**.

SILVER coin, *n.*, **pal ata**, 2 (P. **prata**).

SIMPLETON, *n.*, **mvudi -a-ngungu**, 4.

SIN, *n.*, **esoki**, 8=**nsoki**, which see, P- 392- against, *v.*, **sumuka**. (guilt), *n.*, **esumu**, 8. (unpardonable sin), *n.*, **mungâdu**, 3 (P. **peccado?**).

SINCE (now that), *conj.*, **wau kadi**, that (forasmuch as, seeing that), *conj.*, **di adi di na vo**, **wau ki na vo**, **wau ki nana vo**.

SINCERITY, *n.*, **ntendo** (4) **a nti ma** (4).

SING a chorus or in antiphonal song, *v.t.*, see **yakul ul a**; a psalm or ode at a grave of a great man, see **yi nda**, App. loudly, *v.*, **yengol oka**. to the music of some instrument, *v.*, **vovel el a e esi ki l u** (8).

SINGLE, *a.*, **a-** prefixed to the secondary form of **mosi**; he carried all in a single day, **onete yawonso muna l umbu aki mosi**. (in negative sentences only) *a.*, **wonso**; he did not say a single word, **yandi kavovi di ambu wonso**.

SINGULAR (number), *n.*, **ki mosi**, 5. in the, *adv.*, **e ki mosi**. (strange), *a.*, - **ampi mpi ta**.

SINK to the ground under a load, *v.*, **fwankal akana**. utterly (overwhelmed), *v.i.*, **si nka**.

SIP up (last drops left in a vessel), *v.i.*,
wunzul ul a.

SISTER (used by or of tJie opposite sex only], *n.*,
nsanga, 2.

SIT carelessly so as to expose one's self, *v.i.*,
venanana, **vananana**.
in council, *v.*, **vwanda e mful u** (2). (on eggs), *v.t.*,
l al amena. up all night, *v.*,
ki el wa. up late, *v.i.*,
yi di di l wa, **tongamena**.

SITUATION, fine, *n.*, **ki udi** ,
5 (Bako.).

SKEWER, *n.*, **nsomo**, 2.

SKILL, *n.*, **ndwenga**, 2
(*generally pl.*). in one's craft,
fuzi , 12. (professional), *n.*,
umfuzi , 12. done without
any attempt at, *n.*,
-afwati ku-fwati ku.

SKIN, folds of (in emaciated people), *n.*, **nketa**, 4.
disease, a contagious, *see*
ki nsampal a, App.

SKULL, *n.*, **val anganza**, 6.

SLAB, *n.*, **baya**, 6 (P. **taboa**)
; **babu**, 6.

SLAG, piece of furnace, *n.*,
ekongwa-nkel a, 8.

SLAKED, to have one's
thirst, *v.*, **nti ma** (4 **u-**)
bwi ta.

SLAVE, *n.*, **muwayi** , i ; *see*
also **ntaudi** .

SLAVERY, *n.*, **wayi** , 12 ;
uwayi , 12.

SLEEP heavily, fall into a
heavy sleep, *v.*, **wondoka** or
wonanana yo tul u (pl. 10).
throw into a dead, *v.t.*,
vonda tul u (10). sleep
thus, **fwa o tul u**.
sickness, *n.*, **makwende**, pl. 8
; **mani mba**, pl. 9.

SLEEPER, railway, *n.*,
nzadi l wa, 4.

SLEEPING-PLACE, *n.*, **l eko**, 6.

SLEEPLESS, *be, v.*, **kayi wa** or **kawa o meso** (pl. 7).

SLEEPLESSNESS, *n.*, **nkawa-meso**, 4.

SLICE, *n.*, **sel e**, 6.

SLING, netted, in which a calabash is carried, *n.*, **nsel wa**, 4.

SLIP away, *v.i.*, **sunuka**.

SLOPE of a roof, &c., *n.*, **nkunka**, 4. a steep dangerous, *n.*, **ngengo**, 2.

SLOW, *a.*, **-akomboka**.

SLOWLY, *go, v.*, **komboka**. wear away, *v.i.*, **komoka**.

SMALL *a.*, **-abuzi è** (Bako.). *be, grow, v.*, **keva**.

cut in small pieces, of cassava only *a.*, **-awel e-wel e**.

SMASHED up, *v.i.*, **tufakana**.

SMEAR on thickly, *v.t.*, **l eba**. thinly, *v.t.*, **vi anga**.

SMELL, *v.t.*, **nukuta**. of the steam of hot food, *n.*, **mùfu**, 3 (pl. **mi ufu**). the sense of, *n.*, **ndukana**, 2 ; **ndukuta**, 2.

SMITE with something great or with sickness, *v.*, **buma**; *see also* strike, App.

SMITHY, *n.*, **l uvu**, 10 (Baku.) ; **l unga**, 10.

SMOKE, make a, *v.t.*, **fi ta**, **fî ta o mwi si** (3).

SNACK of food eaten before mealtime, *n.*, **mbel a-mbel a**, 2.

SNAP ! *interj.*, twe,
bal anganza. (of something
small), *v.t.*, **twengona**. in
two, *v.t.*, **kendona**. the finger
& thumb, *v.*, **si ka**
ki ndokel a (5, Bako.), **si ka**
e ki nsansa (5). in two, *v.t.*,
mi nguna. pull & snap in
two, **duduna**, **zuzuna**.

SNATCH away with
violence, *v.*, **vuzumuna**.

SNIFF, *v.*, **swena**, **sweta**.
(when disgusted with a
nasty smell), *v.t.*,
vunguzi oka.

SNORE, *v.*, **sa ngozi**
(Bako.).

SNORING, *n.*, **ngozi** , 2
(Bako.).

SNUFF, *v.*, **sweta**, **swena**.

SO, to be, *v.*, **-i na una**, **kal a**
una ; are you so foolish ?
nga o uzowa weno wi na
una ? so or is it so that, **edi**
kamba vo ; so you bought it,
did you ? **edi kamba vo**

osumbi di ki o ? long as...,
see **yavana**, A pp.
(if only), see only, if.
much, hard, well, that, see
wi ngi , App. that, *conj.*
yavana; see also **i ngi** ,
to say or speak, **i vova vo**.

SOFT, be (as of fine
textures), *v.*, **l el ema**.
and green (of corn), *a.*, -
antweni a. be (limp, not
stiff), *v.*, **tukuka**.
(tender, fragile), *a.*, -
etwenga. thing, *n.*, **etwenga**.
be in a soft & sticky
condition, *v.i.*, **tampwa**.

SOFTEN by placing in
water, *v.t.*, **vundi ka**.
by rubbing in the hands, *v.*,
tukuna.

SOIL, rich, *n.*, **ntoto** (4)
andi a.

SOLDIER, *n.*, **ebamba-**
ngol o, 8.

SOLE (only), *a.*, **ampi vi** .

SOLITARINESS (of places only), *n.*, **ki nzunga**, 5 ; **sombe**, 6.

SOLITARY (of places only), *it.*, -**asombe**, -**aki nzunga**. (drear), *a.*, -**angi di -ngi nza**,.

SOME, *see wonso*, App. day or time or other, *adv.*, **e tandu mvu wonso**, **oku kukwi zi wa**. one whose name one does not care to mention (if a young man), *n.*, **netoko**, *i.* thing as above, **sal amesa**, 6.

SON, *see also wuta*, App.

SOON after (after a while), *adv.*, **oku se ntu**; soon after he went, **oku se ntu**, **wel e kwandi**, to, *v.*, **sa**, *v. aux* ; we shall soon go, **tusa kwenda**. be, come, go, do, *v.*, **vuka** (Bako. =**vi ka**).

SOONER (rather), *adv.*, **vezi** .

SOOTHE (a child), *v.t.*, **bonda** (Bako.), **wondel eka**.

SORCERER, ., **mvandi** (I & 4) **a mpandu**.

SORCERY, *n.*, **mpandu**, 2. practise, *v.*, **vanda e mpandu**.

SORE, *n.*, **mbenza**, 2. be (of the throat), *v.i.*, **kwayal a**.

SORGHUM, *n.*, **masa** (pl. 7) **ma mbal a**, **mbal a**, 2.

SORROW, *n.*, **ni ènge**, 4.

SORROWFULLY, *adv.*, **kuna nkenda-nkenda**-(*with applied form of the verb*).

SORT, *n.*, **mpwa**, 2.

SOUL, *n.*, **ful umunu**, 6 (Bako.) ; **wumunu** (Bako.) ; **ful umwi nu**, 6 ; **vumwi nu**, 6.

SOUND (that which our ears perceive), *n.*, **mpuku-vuku**, 2. a great, *see eyokosa*, App. (healthy, good), *a* , -**avi mpi** .

of something moving, *n.*, **nsonsa**, 4. make such, *v.*, **si a o nsonsa**. (a trumpet), *v.t.*, **ti anti sa**. *v.i.*, **ti anta**.

SOUNDING (giving a ringing sound), *a.*, -**angenge**.

SOURCE (basis), *n.*, see **ezuku**, 8, App. (cause), *n.*, **ntondo**, 2.

SOURNESS, *n.*, **nsa**, 2(Bako.); **ngani**, 2.

SOUTH, *n.*, **sud**, 2 (Fr. **sud**).

SOW. self-sown, *a.*, -**amakunda**, -**aki mbenena**.

SPARE (save), *v.t.*, **vûki sa**. (protect), **kankana**.

SPARKLE, *n.*, **ni ani a**.

SPEAK; *v.*, totola (a woman's word), against..., *v.*, **si a...e di ambu** (7). (angrily), *v.i.*, **bal ata**. to, *v.t.*, **badi l a** ; see also **vovesa**, App. highly of, *v.t.*, **sensemeka**. insolently

about, *v.t.*, **ti al a**, **ti anguna**. in very low tones, *v.*, **vunguta**. of, *v.t.*, **tôl a** (Bako.). **suma**, **zangata**. of or about, *v.*, **zi otol a** (*not used of or to one's betters*). over & over again, **zi otol ol a**, *as above*. privately, secretly, in a whisper to, *v.t.*, **l ongesel a**. sarcastically, *v.i.*, **sendomona**, **vova e nsendomona** (2). scornfully, *v.t.*, **ti anguna**. to (a fetish), *v.*, **vovel el a**. (unadvisedly, what you afterwards wish had been left unsaid), **l uti sa** or **l utakesa** or **sundakesa** (**e di ambu**, 7). without care & propriety (blurt out), **tempa**.

SPEAKER, great, *n.*, **ngwel él e-ngwénze**, 2.

SPECIES, *n.*, **mpwa**, 2.

SPECTACLE, *n.*, **mona-meso**, 6 ; **ki mona-meso**, 5. great public, *n.*, see **nkungi**, 4, App.

SPEECH in defence of, *n.*,
vowel **o**, 6. hasty, careless,
mambu mankwali u. elegant,
proper, grammatical, **mambu**
makosi .

SPEECHLESS
(dumbfounded), *adv.*, **e**
mome (6). be, *v.*, **fwa e mome**.

SPEND lavishly, *v.t.*,
pututa.

SPENT in vain, *a.*, -
angofwi l a.

SPHERE, *n.*, **bul ungunzu**,
6.

SPHERICAL, *a.*, -
abul ungunzu.

SPIKE made of sharpened
pieces of mbasa buried in
the ground, point upwards,
to pierce the feet of
trespassers in gardens,
&c., *n.*, **esomba**, 8, *n.*

SPILL, *v.t.*, **vongomona**,
vongol a, **pongol a**.

SPIN loosely, *v.t.*, **l aba**.

SPIRIT, *n.*, **ful umunu**, 6
(Bako.) ; **wumunu**,
6 (Bako.) ; **vumwi nu**,
6 ; **ful umwi nu**, 6.

SPIRITUAL nature, *n.*,
umwanda, 12.
& characteristics, *n.*,
ki mwanda, 5-
a., -**amwanda**, -**aki mwanda**, -
a. **umwanda**.

SPIRITUALLY, *adv.*, **e**
ki mwanda (5).

SPIRT, *v.t.* **ti al umuna**.

SPIT upon, *v.t.*, **vuma o mete**
(pl.8).

SPITE, *n.*, **l utongeneko**,
10. against, have, *v.t.*,
tongeneka. in spite of all,
adv., **e nkaya-kaya**.
in spite of the fact that ,
conj., **kufwi l a owu**. . .ko.

SPLASH about (as water
when carried), *v.*, **duki nga**,
dukunga.

SPLASHING sound, make, *v.*, **di ki nga**.

SPLENDOUR, *n.*, **el ezi - l ezi**, 8.

SPOIL (destroy), *v.t.*, **fwasa**, **vondesel a**. (mar), *v.*, **bandul a**. (nullify), *v.t.*, **pangal akesa**, **bwangal akesa**.

SPOILED, become (tarnished), *v.i.* **vesoka**. be (so that it cannot come to completion tfrperfection), *v.*, **funga**.

SPONGE, *n.*, **si panzi**, 2 (Eng.).

SPOON, *n.*, **zawul u**, 6 (Bako. =**zal u**). (of metal), *n.*, **ngutu**, 2.

SPOT, *n.*, **ekeya**, 8. (place), **ful u**, 6. on the, *adv.*, **vana** or **vovo ful u**, **vovo** (&c.) **vau**. where anything may be surely found, ., **ezi ki l a**, 8.

SPREAD about, be (scattered), *v.i.*, **tendangi ana**. abroad, *v.t.*, **sanzani sa**. *v.i.*, **sanzana**. from one to the other, *v.i.*, **yal angana**. out in great numbers, *v.*, **sanzana**. (occupy much space), *v.i.*, **yal angana**. cause to, *v.t.*, **yal angesa**. (of things which had been heaped together), *v.t.*, **bungul a**. widely, *v.t.*, **bal umuna**.

SPREADING (of a tree), *a.*, - **anyevi** . be, *v.*, **yeve**.

SPRING suddenly at, *v.t.*, **vul umuki na**. up (as seedlings), *v.*, **tombol oka**, **teka**. in abundance, **vasumuka**.

SPUTTER & frizzle in cooking, *v.*, **si osi a**.

SPY, *n.t.*, **l aya**, **senga**. *n.*, **nsengi**, 2.

SQUANDER, *v.*, **fumba**, **pututa**.

SQUANDERING ways, *n.*,
ni ungu **ungu**, 4-

SQUARE, the great, of a
town, *n.*, **ntanda-ndembo**, 4 ;
mbazi (2) **a ekongo**, **eboko**,
8. *n.*, **karè**, 2 (Fr. **carré**).
a., -**akarè**.

SQUASH, *v.t.*, **tufuna**.

SQUAT, be (low spreading),
v., **batal al a**.

SQUEAK (as a mouse), *v.t.*,
ki enga.

SQUEAL (as a pig), *v.i.*,
kwi nga, **wi nga**.

SQUEEZE through a small
hole, *v.t.*, **fi unununa**.

SQUIRREL, *n.*, **ebal a**, 8 ;
ngondo, 2 ; **ekasa**, 8.

SQUIRT, *v.t.*, **ti al umuna**.

STAB, *v.*, **suka e mbel e** (2).

STADIUM (Greek furlong),
mavwata, 100, 1/5. **ki a**
ki l ometa.

STAGNANT, be, *v.i.*,
di kal al a.

STAIN (colouring matter), *n.*,
dî ma, pl.6.

STAIRCASE, *n.*, **si kada**, 2
(P. **escada**); **tombokel o**, 6 ;
tombokel wa, 6.

STALKING, skill in, *n.*,
ekondeka, 8 ; **ekoneka**, 8.

STAMMKR, *v.*, **kokoma**.

STAND, *n.*, **zangi ki l wa**, 6.
aside (to allow some one to
pass), *v.*, **si l a e nzi l a** (2).
head downwards *or* upon
the head, *v.i.*, **bol ama**.
v.t., **bol eka**. high up, *v.i.*,
zundal al a, **tundal al a**,
kundal al a. the point
against (of something
long), *v.t.*, **tuti ka**.
still, *v.i.*, **ki ndama**,
ni ngama. cause to, *v.t.*,
ki ndi ka, **ni ngi ka**.

be at a loss (because of), **takama** (**muna**), **vakama** (**muna**). & wonder, the right hand under chin or on the side of the face, attitude of perplexity, **fumana**. in frightened perplexity & apprehension, *v.i.*, **zumbal al a**. up suddenly, *adv.*, **kankuka**. (place), *v.t.*, **si ki di ka**. *v.i.*, **si kal al a**.

STANDARD (of comparison), *n.*, **mbandu**, 2 ; **nonga-nonga**, 6.

STANDING (position), *n.*, **esi ku**, 8.

START (begin to go), *v.i.*, see **l ondol a**, App. (begin to do), **toteka**. a dispute, *v.*, **l eka e mpaka** (2). *v.i.* (of many people), **vombol a**. (originate), *v.t.*, **sel omona**, **sol omona**, **soka**. (of a ship, &c.), *v.i.*, **nengoka**. up and rush off, *v.i.*, **di kumuka**. (with pain, fright, shock), *v.i.*, **ki tumuka**.

STARTLE, *v.t.*, **di kumuna**.

STARTLED & run, be, *v.i.*, **di kumuka**.

STARVE, *v.i.*, **zi ka ye nzal a** (2), **vi l wa e nzal a**.

STATE a case (in court), *v.*, **songa** or **si a e yel eka** (pl. 5), *lit.* Show the true facts, clearly, plainly, *v.t.*, **ki esa**.

STATIONARY, be, *v.i.*, **ki ndama**.

STATURE, *n.*, **uti angi**, 12.

STATUTES, *n.*, **mî na**, pl. 3.

STAY, *v.i.*, **ki ndama**. (for a long time), *v.*, **zi ngul uka**. for a while, *v.i.*, **wunda**. *n.*, **nangu**, 4. (support), *n.*, **nsi mbi ni nu**, 2.

STEAL, *v.t.*, **yemba** (Bako.).

STEALTHILY go, move, *v.*, **komboka**.

STEERING (of a ship), the, *n.*, **ebi ndi ku**, 8.
manner of, **mbi ndi ka**, 2.

STEP, *n.*, **tenso**, 6 ; **kunda**, 6.

STEPS, *n.*, **si kada**, 2 (P. **escada**); **tombokel o**, 6 ; **tombokel wa**, 6.

STERE, *n.*, stere, 2 ; **meta mosi akube**.

STERILE, see **nzi mba** & **ni omba**, App.

STICK, far out, and only be held by the extreme end, *v.i.*, **zananana**. in (cause to pierce), *v.t.*, **sumi ka**, **someka**. (one's head a little way out of a door or hole), *v.t.*, **l umbi di ka**. out (protrude), *v.i.*, see protrude, App. to (retain), *v.t.*, **tati di l a**. (persist), *v.*, **l akama**, **l andi di l a**; see also persevere, persist. (a statement or idea), *v.t.*, **sel omokena**. upon a stick or spike, by sticking the spike into the object, *v.t.*,

someka, **sumi ka**.

STIFF, *a.*, **-anti nti bi di** .

STIFFENER to a parcel, *n.*, see **padi padi** , 6, App.

STIFFNESS (rigidity), *n.*, **nti nti bi di** , 4-

STILE, *n.*, **sumbuka**, 6.

STILL, *adv.*, **yangi nu**, **yaki nu** ; see also yet, p. 243 & App. (however), *adv.*, see **mpasi owu** & **oku mpe**, App. (in protesting), *conj.*, **watu**, (there was no change in the circumstances), *adv.*, **kaka**; still there was nothing alive, **ke vakedi kaka ma ki amoyo una ki na ko** ; he was still in the house, **wakedi kaka muna nzo**. (yet) to be, *v.*, **ki ni** ; *v. defective, perf. only* ; some are still at the water, **akaka baki ni kuna maza** ; others are still alive, **akaka baki ni yo moyo**. keep, *v.t.*, **ki ndi ka**. *v.i.*, **ki ndama**.

STING, *n.*, **nswa**, 4 (Bako.) ;
ba, 6 (Bako.) ; **nanga**, 4
(Bako.) ; **nsoso**, 4.

STINGINESS, *n.*, **bwi mi** , 12
(Bako.).

STINGY person, *n.*, **mbaba**,
4.

STINKING condition, in a,
adv., **e bokoto** (pl. 6).

STIR (move), *v.i.*, **sonsol a**.
(a pot), *v.t.*, **zi ungasa**
(Bako.). up (rouse), *v.*,
yangumuna.

STIRRED, be, *v.i.*, **zi ungana**
(Bako.).

STITCH of basting, *n.*,
esumpu, 8.

STOCK (breed), *v.*, **kuna**, 12.
parent or common stock
from which all have sprung,
n., **nzi mbakani** , 2.
remain long in stock, *v.*,
kunda.

STOCKS, *n.*, **nsuku**, 2
(Bako.) ; **ku**, 6.

STOMACH (of rat or **nsi zi**),
n., **efi ngi di ki ti** , 8.

STONE, *v.*, **zuka o matadi**
(pl. 8). to death, **vondel a**
muna matadi . used for
crushing pepper, &c, on
another stone, *n.*, **nsi ndul u**,
2 (Bako.); **ni ki nwa**, 6 ;
nsi ndu, 2.

STOP, *v.i.*, **ki ndama**,
ni ngama. cause to, *v.t.*,
ki ndi ka, **ni ngi ka**.
(cease), *v.i.*, **voza**.
for a while, *v.i.*, **wunda**.
(of punctuation), *n.*,
ekumi nu, 8.

STOPPING without, *adv.*, o
ntusu (4).

STORM, *n.*, **tembo**, 6
(Bako.).

STORY, *n.*, **l usansu**, 10.
to make a long story short
(proverb), **o mwana a**
ki nsamuna kakal a
mpasi ko.

STOUT, *a.*, **-atonga**.
be, grow, *v.*, **yeva**.

STOW closely, *v.t.*, **bandi l a**.

STRAIGHT, *a.*, -
ansi ngi ngi , -**ansi ni ni** .
be, *v.i.*, **si nganana**.
make, *v.t.*, **si ngi ni ka**.
down into the earth, *adv.*, **e ki mbonga**- nsi ; dig straight
clown into the earth, **nuti ma e ki mbonga**- nsi .
on, over, &c., *adv.*, **o nsi ngamu** (4). (of trees,
shafts, &c.), *a.*, -**ansi oni** .
out of the straight, *adv.*, **o nzungu** (4). *a.*, -**anzungu**.

STRAIGHTEN the sides *v.*,
sonsa.

STRAIGHTFORWARD (of a
course), *a.*, -**ankol omona**.

STRAIGHTNESS, *n.*,
nsi ngi ngi , 4 ; **nsi ni ni** ,
4. (of trees, shafts, &c.),
nsi oni , 4.

STRANGE, *a.*, -**ampi mpi ta** ;
a strange affair, **di ambu di ampi mpi ta**. how strange
indeed, **kadi tu, se di akaka**. this is very or it is
very, **se di akaka**.

STRANGER, *n.*, see
ntangu, App.

STRANGLE, *v.t.*, **fi ontona**.

STRATAGEM, *n.*, **mana**, pl.
7. (artifice), *n.*, **l umpeso**, 10.
by, *adv.*, **kuna l umpeso**.
(careful circumventing), *n.*,
ekoneka, 8 (generally pl.).

STRATUM, *n.*, **kunda**, 6.

STRAY, *v.*, **vuvuta**.

STRENGTH, *n.* (active),
mfunka, 2. (physical), **nkuma**,
4. (potential), **mfunka**, 4 ;
see K.-Eng. App. (essence of
meat, herbs, &c.), **mwema**, 3.

STRETCH, *v.t.*, **nanumuna**.

STRICT (carefully correct),
a., -**anonga-nonga**.

STRIKE, *n.*, **nzekani** , 2.

STRIKE, *v.t.*, **kafa**.
(as a clock), *v.*, **kuba**.

a blow with , *v.t.*, **zuba**,
venza, **vama**. a hoe, **vaba**.
a heavy blow, *v.t.*, **ti ama**.
with (a stick or blunt
instrument), **bufuna**, **bufa**.
something great, **buma**.
(pat), playfully, *v. t* **wanda o
ntayi** (4).

STRIP, *n.* a short narrow
strip of grass jungle, which
has remained untouched
after a great bush-fire, **swa**,
6 ; **swanga**, 6. long ditto,
ni anga, 4. (coloured strip
sewn on the end of a cloth),
n., **babatu**, 2. off, *v.t.*,
vuzumuna ; they stripped
him of his cloth,
bamvuzumwi ni o ni el e.

STRIFE, *n.* , **mvi bu**, 4 ;
nzi l a, 4.

STRIVE one's utmost, *v.*,
seneta. hard, *v.i.*,
si amanana, **vama**.
to do (something beyond
one's power), *v.*, **kuvàka**.
together in hot discussion,
v., **bambana**, **zekana**.

STROKE (mark), *n.*,
kwal ati , 6.

STROLL about, *v.*, **beba**
(Bako.), **ki ba**
(Bako.), **bembel a**.

STRONG, be, *v.i.*,
si amanana, **vama**.
(earnest), grow, *v.i.*, **vel a-
vel a**, man, a very, *n.*,
ekabu, 8 ; **vavi** , 6 ;
mpami, 2.(of the voice), *a.*, -
abakuka.

STRUGGLE together, *v.t.*,
kankana. (violently), *v.*,
seneta. (with some great
task or burden), *v.*,
vanama (**ye**, **zekana** (**ye**)).

STUBBORNNESS, *n.*,
l ufutu, 10 (Bako.),
nkumfu, 4.

STUMBLING-BLOCK, *n.*,
sakuba, 6.

STUPID, be, become, *v.i.*,
bobal al a (Bako.),
tumpal al a. be, either
through drink or severe
sickness, *v.i.*, **dungi ana**.
the condition or one who is
so affected, *n.*, **ndungi anu**,
4. one who is utterly, *n.*,

efweke, 8. *n.* & *a.*, see fool,
c., App.

STUTTER, *v.i.*, **kokoma**.

STYLE, *n.*, **mvi l a**, 4.
(build), *n.*, **kanda**, 12.
(of make), *n.*, **ebangu**, 8.
of writing, *n.*, **esoneka**, 8.

SUBJECT, start or refer to
a, **ni kuna e di ambu** (7).

SUBJECTION (lowliness),
l usakal al u, 10.
be absolutely in, *v.*,
bosal al a.

SUBJECTS (of a king), the,
n., **nsa**, 4,
sing.

SUBMISSION, a goat
presented in token
of, *n.*, **nkombo** (2) **a maboko**
(pl. 8) ; see **-eboko**, App.

SUBMIT (treat for peace),
vana e nkombo a maboko.

SUBSEQUENT, see
nsuki ni na, App.

SUBSIDE (of earth when it
caves in), *v.i.*, **wotomoka**.

SUBSTANCE, *n.*, see
mfi ku, App.

SUBTERFUGE, *n.*, **ebungwa**,
8 ; **mpi ku**, 2. make a (to
concoct some story in
excuse), **l amba o mabungwa**.
to make use of, **val a o**
mabungwa.

SUCCESSFUL, be, *v.i.*,
vangama.

SUCCOUR, *n.*, **l uambu**, 10.
render, *v.*, **vana o l uambu**.

SUCH, see **-i na una**, App. ;
such a thing, **e ma ki na**
una. in such a way, *adv.*,
see under **-i ngi**
wi ngi , App.

SUCKLING, *n.*, **ngyemo**, 2.

SUDDEN death, *n.*, **I ufwa**
(10) **I uakanku**.

SUE for peace, *v.*, **I omba o**
I uve (10).

SUFFICE for all, *v.i.*,
I ungi I a.

SUFFICIENCY, *n.*, **I ufwanu**,
10.

SUFFICIENTLY, not, *adv.*,
see under yavana, App.

SUGAR-CANE, a soft,
immature, *n.*, **efubu** (8) **di a**
munse (3).

SUGGEST (a matter), *v.t.*,
sel omona, **sol omona**.

SULK,
SULLEN, be, } *v.i.*, **funakana**.

3

SULPHUR, *n.*, *sec el engo*,
App.

SULPHURETTED hydrogen,
n., **bi andungul a**, *n.*, 6.

SUM (total), *n.*,
ki mbangumuna, 5.
(add), *v.*, **bangumuna**, **tota**.
up (the point in a debate),
v.t., **Songol a**.

SUMMIT, *n.*, **I usangi di ka**,
10.

SUNKEN in, be, *v.*, **vompoka**,
kofoka.

SUPERABUNDANCE,
SUPERFLUITY,
nsavu }

SUPPLY (furnish), *v.*,
vambul a. to, **vambwi I a**.

SUPPORT (aid), *n.*, **I uambu**,
10. *v.*, **vana o I uambu**.
give one's support to a
matter, *v.t.*, **nunguna o**
mvungu (4), **yi kesa**.
upon the hands with great
care, *v.*, **I el el a**.

SUPPORTERS (of a king), *n.*,
I el el wa, 6.

SUPPOSE, *v.*, **kal a** or **-i na di au** ; what did he suppose ? **adi eyi kakedi di au**? (if) *conj.* **kana vo kal a**, with the subj. mood in reference to the past & indicative mood for the future. Suppose I had gone, would he have seen me ? **kana vo kal a ngyenda, nga mona kadi kumbona e** ? (I, & c.), suppose, **owu di akal anga**; see also **mpangu**, App. ; I suppose that he is going, **owu di akal anga kwenda kekwenda**.

SURE (dependable), *a.*, - **azi ku**, -**afi ka ye kamba**. (to be believed, trusted), *a.*, - **akwi ki zi** . be sure to, *v.*, **ke lembi ko**. make very, *v.t.*, **kuzi ka, si ami sa**.

SURELY, *adv.*, **e ki el eka kiau**; see also **l embwa** & **mpandi** , App.

SURFACE, of water only, *n.*, **nkandakanda**, 4. (of water, ground, c.). The water, & c., is mentioned, **vana ntandu** a being sometimes prefaced to it, but the simple mention of

the water, ground, & c.:., is generally sufficient. The surface of the ground was wet is expressed by saying that the ground itself was wet, **o ntoto ukedi e mvutu**. make a smooth level, *v.t.*, **kumba**. scratch the surface of the ground with a hoe, *v.*, **buka**.

SURLINESS, *n.*, **l unkumfu**, 10; **nkumfu**, 4.

SURPASS (outdo, eclipse), *v.i.*, **vandal al a**, **vatal al a**. exceedingly, *v.t.*, **sundi di l a, l uti di l a**. (have, do more), *v.t.*, **beta**.

SURPRISE (blank), *n.*, **l uzengeneko**, 10. utter cries of, *n.*, **kul ul uka, kumba**.

SURROUNDING; country, *n.*, **zunga**, 6 ; **mvi vu**, 4.

SURROUNDINGS (environment), *n.*, **nzi ngul uka**, 2 ; **ki nzi eta**, 5.

SURVEY, *v.t.*, **l aya**, **senga**.

SWALLOW with one gulp or whole, *v.t.*, **ki ubul a**, **ki utul a**.

SWALLOWED up, be, *v.i.*, **si nka**.

SWAMP (muddy place), *n.*, **ntabal a**, 4.

SWAY (about as water when carried), *v.*, **duki nga**, **dukunga**.

SWAYING, *n.*, **ntembel el a**, 2.

SWEAR (an oath), *v.*, **bi ndumuka**, **bi ndumuka e ndofi** (2). at, *v.t.*, **duka**. falsely, *v.*, **fumba e ndofi** (2).

SWEET, be, *v.i.*, see **tua**, App. (as sugar), *a.*, - **anzenzo**.

SWEETHEART, *n.*, **di abonda**, 7 ; **l engezi a**, 6.

SWEETNESS, *n.*, **nzenzo**, 4.

SWELL up to its original size (as something dried, which has been well soaked), *v.i.*, **fundul uka**.

SWERVE, *v.i.*, **ti kumuka**.

SWIM, *v.i.*, **l oba**. (as a fish), *v.*, **beba** (Bako.), **ki ba** (Bako.).

SYLLABLE, *n.*, **ki bal e**, 5. in or by syllables, *adv.*, **e ki bal e**.

SYMPATHISE with, *v.t.*, **tanti l wa...e mpasi** (2) ; see also **yambana**, App.

SYMPATHY, *n.*, see under **ngyambani** & **yambana**, App.

SYNAGOGUE, *n.*, **esambi l u**, 8 (**di a Ayuda**).

T.

TABLET, *n.*, **babu**, 6.

TACK (in sewing), *v.t.*, **sumpa**.

TAIL feathers of a bird set up as a trophy *or* tail of a fish, ;*n.*, **vezo**, 6.

TAKE (appropriate), *v.t.*, **l amuna**. by force, *v.t.*, **bumba**. care of (a living creature *or* something moveable), *v.*, **l ungal unga**. in things put into the sun to air *or* warm, **yanuna**. a large piece (of something), *v.t.*, **yengomona**. very little at a time, *v.t.*, **debol a**, **dekol a**. much, plenty, too much, *v.t.*, **wunga**, **tuta**, **duda**, **vudi di l a**, **puta**, **pututa**. the habit *or* act of taking too much *or* very much, *n.*, **vudi di**, 6. off outer casing, upper part of a pile *or* heap *or* one's outer garments *or* anything **tensama**, *v.*, **tensol a**.

off the surface, *v.t.*, *see* **l al ul a**, App. out (of something in which it was encased *or* embedded), *v.t.*, **sokol a**. up and carry away at once without remark, *v.t.*, **ki kul a**. up & carry on *or* through some enterprise *or* take up some refrain *or* song, **yakul ul a**. one who does so, *n.*, **ngyaku**, 2 ; **nyakul udi**, I & 4. up by the end, *v.t.*, **zani ni ka**. (something which is very long, as a rope, snake, &c.), *v.t.*, **l angumuna**. up with, *v.*, **kusi a muna**. upon oneself, *v.i.*, **yakama**.

TALENT, *n.*, **l ue**, pi. 6; **ndwenga**, pl 2.

TALENT (biblical weight), *n.*, **tal anta**, (**ezi tu di a vi mpa ya tadi**).

TALENTED, be. *v.*, **l uengol oka**.

TALK, constantly, *v.i.*, **kwaya**. empty, senseless talk, *n.*, **mal aza**, pl. 8 ; **mawul umuna**, pl. 8. favourably of, *v.t.*, **sani sa**.

on endlessly, *v.t.*,
bwasumuna, **ti al umuna**.
rubbish or uselessly, *v.*,
fol okosa.

TALKATIVE (full of chatter),
a., -**ampi ntudi** , -
ampi ntul udi , -**ambi odi** .
be, **pi ntul a**, **pi ntul ul a**,
bi ol a. child, *n.*, **mpi ntudi** , I
& 4 ; **mpi ntul udi** ,
I & 4 ; **mbi odi** , I & 4.

TALKATIVENESS, *n.*,
nzoko-zoko, 4.

TALKED of, be much, *v.i.*,
kumba, **yaya**.

TALL person, *n.*, **eti angi** ,
8. straight tree, or tall, thin
man, *n.*, **ndi okol ol o**, 4.
thin, *a.*, -**ansi oni** .

TAMARIND fruit, *n.*,
nsakabadi , 2.
tree, **nsakabadi** , 4.

TAME, be, *v.*, **l embal al a**.

TAN leather, *v.*, **tovol a o**
nkanda (4).

TANTALIZATION, *n.*,
nsondi , 2 (Bako.).

TANTALIZE, *v.*, **ta nsondi**
(Bako.) **tekel a e ngengo** (2).

TAP, *n.*, **kaki l wa**, 6.

TARNISHED appearance,
n., **evesoka**, 8 ; **kuku**, pl. 6.
become, *v.*, **vesoka**.
a., -**eveso**.

TARO, coco yam (colocasia
?), **mvi ndi** (4) **a el anga** (8).

TARRY (be long), *v.*,
zi ngul uka. (stay), **wunda**.

TARTNESS, *n.*, **nsa**, 2
(Bako.); **ngani** ,2.

TASK, have a very
laborious, *v.*, **l engana**
(**ye**).

TASTE (appetite), *n.*, **ki nzol a-nzol a**, 5.
(for), *n.*, **nl aku**, 4 (a).
delicious, *n.*, **ngwenzo**, 2.
(a tasting), **ngyel eka**, 2.
a very little, *v.t.*, **l eveta**.

TASTELESSNESS (too watery), *n.*, **mbuyu-buyu**, 4.

TATTER, *n.*, **nl anzi** , 4.
in rags & tatters, *a.*, -
anl anzi -nl anzi .

TAUGHT well, be, *v.*, **vi a**.

TAX, *n.*, **vaku**, 12.

TEACH well, *v.t.*, **vi sa**.

TEACHABLE, be, *v.*,
l ongakana.

TEACHING, *n.*, **nl ongi** , 4.

TEAR, *v.*, **kaza**.
off a piece, *v.*, **zazuna**.

TEARS, have tears fill one's eyes, *v.*, **ki nsanga** (5, **ki -yengel a**).

TEASE, *v.t.*, **tuntani sa**.

TELL, to, *v.t.*, **samwi na, ta** (Bako.). all the details minutely, *v.t.*, **tapututa, kumbul ul a**. off to a duty, *v.*, **suma**.

TEMPERANCE, *n.*, **vol o**, 6 ;
tunu, 6.

TEMPERATE, be, *v.*,
vol ol oka, tuna.

TEMPT, *v.*, **tambi di l a** ; see **nkanu**, p. 380.

TEMPTED, be (to do something which one knows to be wrong), *v.i.*, **vungi di l wa** ; see K. App.

TENDER, soft, *a.*, **-etwenga**. thing, *n.*, **etwenga**, 8.
mercy, *n.*, **ngemba** (2) **a ngudi** , 2 (Bako.) ; **wal akazi** , 12.

TENDERLY, touch, handle (when examining something very fragile or painful), *v.*, **wunza**.

TENSE, be, *v.i.*, **nanama**.

TERMINATION, *n.*, **nsi lu**, 4.

TERMS of peace, *n.*, **e mpanga** (2) **a ungudi** (12). be on good (agree well), *v.*, **bakana**. with, *v.*, **kal a kumosi ye**.

TERRIBLE, *a.*, **-ansi si**. something, *n.*, **tema**, 6. what a terrible thing ! *interj.*, **nki ti mu** (4) **a nti ma** (4) **ki ki lu ! nki ti mi su** (4) **a nti ma ki ki lu !**

TERROR, *n.*, **nsi si**, 2.

TEST, *n.*, **ntonto**, 2 ; **ntonta** (a testing), 2.

TESTAMENT (covenant), *n.*, **ekangu**, 8 ; **nkangu**, 4. (will), **nkanda** (4) **a efwa**.

TESTIS, *n.*, **mbanga**, 2.

THAN, rather than, more than, *adv.*, **ke mu...ko**.

THANKS, *n.*, **matondo**, pl. 8 ; **ntondo**, 4- with many, *adv.*, **kuna matondo**.

THAT,
THAT is to say, }
see **mpangu** or **si a**
or **samuna** or **-i na vo**, App.
(saying that), *pron.*, **e**
ki samuna o zaya vo or **o**
si a vo or **o vovo**
vo or **vo** ; **o si a vo**.

THEN (next, after that),
conj., **mba** (Bako.), **mbangi**
(Bako.) ; **i mbangi** ; **i**
mbengi ; see also **za**,
App. after an interrogation,
see **vo**, App. (impatient), **utu**
(Bako.), **tu**, **vutu**, **vel e**, **el e**
; go then ! **wenda ele** (as
wendèl e). (so), see **nga**, App.
then it is or was that, *adv.*,
see **i**, App. (in those days),
adv., **o luaka muna lumbu**
i na. then too, *conj.*, **e**
di aka mpe. then, well then,
conj., **buni** (Bako.),

ozevo se ; let us go then,
ozevo se twenda kweto.

THERE --- , *adv. In initiating impersonal clauses, prefix to locative to the verb, with or without the addition of ya, ye or yo after it; see also under i* , App.; there are at or on, &c., **vena** or **kwi na** or **mwi na ye** (**ya, yo**).

THEREFORE, *conj.*, **di anu vo, di au vo.** (*The appl. form is not required when di au & di anu are thus combined with vo.*) **e bi la ki aki** (*with the applied form*)

THICK something very or singularly, *n.*, **mbomongo**, 4. *a.*, -**ambomongo**. smear on a thick coat or thickly, *v.t.*, **leba**.

THIGH, *n.*, **ebunda** (8) **di a kul u** (9).

THIMBLE, *n.*, **mpu** (2) **a nl embo** (4).

THIN, *a.*, -**akasa** (Bako.), -**ankal ati** . be or become, *v.t.*, **kava, kamuka**, **pala**. make, *v.t.*, **padi sa, kavi sa, kamuna**. smear on a thin coat or thinly, *v.t.*, **vi anga**. thin stick of a thing, **mbi engel e**, 2 ; oh, what thin sticks of legs ! **kunakwa mbi engel e za mal u !**

THING (material), *n.*, **leko**, 6 (Bako.). very precious, *n.*, **engezi a**, 6.

THINGS of no use, *n.*, **mfwantakani** , 2. the many things (one saw or has to attend to), **o mambu, nkama ya nsambu a mbumba**.

THINK, *v.*, **bal a**. about (puzzle over), *v.*, **vi mpi ta**. (have an idea that), *v.*, **eki** , *with the poss. pron. in class 7 sing.* ; I thought that I should find it,. **eki di ame, yasol ol a ki o**. (suppose, believe), **kal a** or -**i na. di au** ; what do you think ? **adi eyi wi na di au** ? he thought that they were here, **edi kakedi di au vo kwaku i na**. over, *v.t.*, **di kul a**.

too little of... to make such a present *or* to render such a service *or* do such a kindness, *v.*, **fumbi l a**. too much of (a thing) to dispose of it (to so & so), *v.*, **fumba**.

THINNESS (emaciation), *n.*, **nkali ati**, 2.

THIRST, *n.*, **kodi -kodi**, 6 (Bako.), **l aka-l aka**, 6 burning, *n.*, **el emena** (8) **di a maza** (pl. 7). which seems insatiable, *n.*, **nui nui**, 5. to Have slaked one's, *v.i.*, **nti ma** (4, **u-**) **bwi ta**; he is no longer thirsty, **o nti ma andi ubwi ti di**.

THISTLE, growing in the woods, *n.*, **nkeka** (2) **a mfi nda** (2).

THONGS of skin *or* leather twisted together, *n.*, **nkasi**, 2.

THOROUGH (perfect), *a.*, - **akosi**.

THOROUGHLY (clearly), *adv.*, **e peka** (6). do (well), *v.*, **toma** (*aux. v.*). but not too much, *adv.*, **e ngi ngu kol e**.

THOUGH, *conj.*, **kufwi l a owu...ko, o si a el e vo, kana vo, kana una vo**; see *also* **ndi vo**, App.; though you go, **kufwi l a owu okwenda ko**. as though, *conj.*, **ne banza vo**.

THOUGHT (purpose), *n.*, **ekani**, 8.

THOUGHTLESSNESS, utter, *n.*, see under **ntu ukul a**, &c., App.

THOUSAND, *n.*, **efunda**, 8.

THREAT, *n.*, **nkani ki nu**, 4.

THREATEN, *v.t.*, **si si sa**.

THRESHOLD, *n.*, **mfi etoto**, 4 (Bako.); **nsi ekol o**, 4 (Bako.).

THRILL, *n.*, ewawa, 8.

THRONE, *n.*, ki andu, 5.

THRONG, *v.*, zadi l a,
fi tama. *n.*, ntuti, 4.

THROW, *v.t.*, l aka. down
(something heavy), *v.*, yuva.
down (on the ground or into
water), *v.*, l aki ka.
far away, *v.t.*, swanga.
& miss, *v.t.*, ti kumuna.
out the chest, *v.i.*,
manganana. something large
(into the water), *v.t.*, kuvul a,
kuvumuna. up (mpanza &
catch them before casting),
v., yaka. (in wrestling), *v.t.*,
nongona.

THROWN, be, otherwise
than was intended,
v.t., ti kumuka.

THRUST in by force or
something not intended to
enter, *v.t.*, tumpa.

THUNDER or make a
thundering noise, *v.i.*,
dudul a, tutul a, di di ma.

THUS, *conj.*, e ki samuna o
zaya or o si a vo or o vova
vo or vo ; o si a vo.

TICK, jungle. *n.*, kasa, 8
(Bako.) ; nkuba, 2.

TIE, *n.*, kangwa, 6.
v.t., kuta. firmly, *v.t.*,
kwi ti ka, pi ta, bamba,
vol ol a. round one as a
girdle, *v.*, kanga mbuti (4).
loosely, to, *v.t.*, zeyel eka.

TIED loosely, be, *v.i.*,
zeyal al a. up, *adv.*, o
nkangu ; he sent it tied
up, otwi ki di ki o o
nkangu.

TIER, *n.*, tenso, 6 ; kunda,
6.

TIGHTEN (make firm, sure),
v., kuzi ka. the girding (of
one's cloth), *v.*, kami na.

TIGHTLY, *adv.*, e ngi (2), e
ngwi (2), e tel e (pl. 6).

TIME or number of times, *n.*, **nkumbul uka**, 2. (in multiplication), **mfoko**, 2 ; 6 times 20, **mfoko 6 za 20**. after some time, some time elapsed, then, *adv.*, **o leka o temona** (*lit.*, after sleeping & waking), (*epoch*), *n.*, **sungi**, 6. time spent in being, **kal u**, 6. in staying temporarily or visiting, **enangu**, 8. spent in delay, **mazi nga**, pl. 8.

TIMIDITY, *n.*, **nsumbi**, 2 ; **nsumbi -nsumbi**, 2.

TIRE of a wheel, *n.*, **nkunkul a**, 4.

TIRED, grow (of something), *v.*, **sukwa o moyo** (3), **tantwa e mpasi** (pl. 2), **tukumukwa, banduka** ; I am tired of teaching him, **yabanduka o kunl onganga aka**.

TOAD, large species, *n.*, **sote**, 6.

TODDLE about, *v.*, **kankata**.

TOGETHER, *adv.*, **e ki bal e** (5), **o sangi** (12). (all at one time), *adv.*, **mànkokàngo**. all put together, *adv.*, **e bundu**, 6.

TOIL, *v.*, **futuka** (Bako.), **funtuka**. *n.*, **mfuntu**, 4. (at), *v.t.*, **funtuka** or **l engana** (ye), **si a e mfunka** [(2) **muna**].

TOLL (customs), *n.*, **vaku**, 12, (of a bell), *v.i.*, **kuba**. for passing over a bridge or river, *n.*, **nzambu**, 2. pay, *v.*, **zamba**.

TOO, *expressed generally by recasting the sentence, so that instead of saying, it is too white, say very white, thus : because it is too white = kadi pemba kwi ngi* .

There are a few verbal adjectives implying too :--

too little, small, **-l uel o, -ke**.

too long, high, deep, **-l a**.

too short, **-kufi** .

too new, **-va**.

too old, **-kul u**.

too little, few, short, to be, *v.*, **fwa o ke** (12).

too much, large, many, be, *v.*, **fwa o nene** (12). (as well), *adv.*, see also as well, App.

TOOTH, front (incisor), *n.*, dinu (7) **di ansevi** . which protrudes beyond the lips, *n.*, **esuni a**, 8. a second row of teeth in either the upper or lower jaw, *n.*, **ntudi** , 2 (Bako.).

TOP of hill, flat, *n.*, **esel a**, 8. on the top of, *prep.*, **vana** or **kuna mbata** (sing. 2) a. on the, *adv.*, **vana** or **kuna mbata**. one on the top of the other, *adv.*, **e nkundi eka** (2), **e nkundaki ani** (2), **e mbandaki ani** (2), **e mbandi eka** (2).

TOPAZ, *n.*, **topaze**, 2.

TORMENT, *n.*, **l ubangal u**, 10. *v.t.*, **bangi di ka**, **bangi ka**, **bangani sa**. be in, *v.t.*, **bangal a**, **bangal al a**.

TORMENTOR, *n.*, **muntantabadi** , 3 ;

sungubadi , 6.

TORRENT, bed (very rocky), *n.*, **yasa**, 6.

TORTUOUS, a., **-ampi ol o**. be, *v.*, **vi otakana**. make, *v.t.*, **vi otakesa**.

TORTURE, *v.t.*, **l anda o mambu** (pl. 7) ; see also torment, App.

TOSSED about in all directions, be, *v.i.*, **tumpana**.

TOTAL, *n.*, **ki mbangumuna**, 5 ; **ntota**, 2.

TOUCH of a trap, *n.*, **ntetebeswa**, 2. some one in order to call him aside without attracting the attention of others, *v.t.*, **vi angul a**, **takul a**.

TOUGH, be, *v.*, **si ni ta**. and almost unfit to be eaten, *v.i.*, **kuva**.

TOWER, *n.*, **nzo** (2) **ezul u**.

TOWN, *n.*, **bwal a**, 13
(**Nsundi**).

TRACE to its source, *v.t.*,
tongonona. the barest
(vestige), *.*, **nsunungi na**
(2).

TRACK (of a great beast), *n.*,
mvwavwa, 4 ; **mvwamvwi l a**, 4.
(path), *.*, **nzi a-zi a**, 4.

TRADE, *n.*, **nkono**, 4.
(business transactions),
mfunu, 4.

TRADITION, *n.*, **esansu**, 8.

TRAIN up (a child), *v.t.*,
kubul ul a, **tongonona**.

TRAJECTORY of a bullet,
n., **zengo**, 6.

TRAMPLE upon, *v.t.*, **funta**.

TRANQUILLITY, *n.*,
l uvuvamu, 10.

TRANSFIGURATION, *n.*,
eki tu, 8.

TRANSFORMED, be, *v.i.*,
see **somoka**, App.

TRANSGRESS, *v.*, **kuzuka** [**e**
el ongi (8), &c.].

TRANSGRESSION, *n.*,
ekuzuka, 8.

TRANSGRESSOR, *n.*,
nkuzuki , i & 4.

TRANSMITTED from one to
another, be or have
transmitted to one,
v.i., **sambuki l a**.

TRANSPARENT, *a.*, **-amoni** .
be, *v.*, **mona**.

TRANSPLANTING, plants
for, *n.*, **mpuza**, 2.

TRAP. *n.*, see **mpombol o**, **eni emo**, App. good fortune in catching with, *n.*, **etambu**, 8. the touch or trigger of a trap, *n* **ntetebeswa**, 2.

TRAVAIL with, be in, *n.*, **songokwa kwa**.

TRAVEL about, *v.*, **beba**(Bako.), **ki ba** (Bako.).

TRAVELLER, *n.*, **nkangazi** , 4.

TREACHEROUSLY, to act, *v.t.*, **takul a**.

TREAD upon, *v.t.*, **funta**.

TREASURE, *n.*, **lusal u**, 10.

TREAT for peace, *v.*, **vana e nkombo** (2) **a maboko**. inhumanly or as a fool, **ki tul a e yi di** , **sangi l a**.

TREE, huge, *n.*, **ngengel e** (2) **a nti** (4). red wood tree, good timber, **ndi anuni** , 4. yielding a very inflammable resin, **el engo**, 8.

TREELESS (bare), *a.*, - **angi di ngi nza**.

TREMBLING, *n.*, **l uzakamu**, 10; **ezakamu**, 8. (of delight or fear), *n.*, **epùpùpu**, P.

TRESPASS (transgression), *n.*, **ekuzuka**, 8.

TRIAL, *n.*, **ntonto**, 2 ; **ntonta**, 2 (trying).

TRIANGLE, *n.*, **konko-tatu**, 6.

TRIBUTE, *n.*, **vaku**, 12.

TRIGGER (of a trap), *n.*, **ntetebeswa**, 2.

TRIM, *v.t.*, **kumpa**. (a lamp), *v.t.*, **kol el a**.

TRIUMPH, *n.*, **nsanguni a**, 4.

TROPICS, the lines of, *see* **zengo**, 6, App.

TROUBLE (danger & difficulty), *n.*, **l enga**, pl. 6 ; **vangu**, pl. 6. have a great deal of, *v.t.*, **futuka** (Bako.), **funtuka**. give, *v.t.*, **futuna** (Bako.), **funtuna**, **tokeka**, **tuntani sa**. be in (as a mourner), *v.i.*, **zi ngi di -l wa**. get into (a derisive, scornful expression), *v.t.*, **ki ema**, **l aka**.

TROUBLED, be (sad), *v.i.*, **kendal al a**, **ti ukwa o nti ma** (4). be (worried), *v.t.*, **fi nangeswa**. in mind, be, *v.*, **zangi ni ka o nti ma** (4) ; **nti ma** (u-) **zanganana** or **kangama** ; **zangananwa o nti ma** (4). make, *v.t.*, **zangi ni ka o nti ma**.

TROUBLESOME, *a.*, - **ampasi** , -**al enga**, -**avangu**. (annoying), *a.*, - **anangi** .

TROWEL, *n.*, **ngutu**, 2.

TRULY, *adv.*, **e ki el eka ki au**. (it is indeed true that), **di el e e ki el eka vo**.

TRUMPET, long, straight, without any bend, *n.*, **nkoko**, 4. mouth of a, *n.*, **nsanza**, 2.

TRUNK (of tree), *n.*, **evi mbu**, 8.

TRUST, *n.*, **vuvu**, 6 ; **l ufi atu**, 10 (P. **confi ar**) ; *see also* **nkanka**, App. *v. t* **bunda e vuvu** (6), nata (P. **confi ar**). (entrusted), ., **mbebe**, 2. mutually, *v. t* **bundana e vuvu**. on, *adv.*, **e ki podi** , 5 ; to take anything **e ki podi** implies that a date of settlement has been fixed, & if the amount is paid before then no usury will be charged.

TRUSTWORTHY, one who is, *n.*, **nkwa** (I) **zi ku** (6). (devoted), **nkwa nkanka** (2). nature, **kwi ki zi** , 12.

TRY (a case), *v.t.*, **fundi sa**.
the flavour of, *v.t.*, **leveta**.
hard, *v.*, **nwana**. to do
something, well knowing it
to be hopeless, *v.i.*,
kufi ànunga, fi ànungi na.
to grasp or kill too soon, *i.e.*,
before getting sufficiently
near, **tuwa** (*perf.* **tuwi di**).
in vain to, *v.*, **lembi** or
l embel o; see p. 696.
induce, *see.* **kuza**.

TRYING (dangerous &
difficult), *a.*, -**al enga**, -
avangu.

TUCK up one's cloth, *v.t.*,
vena.

TUFT (of hair), *n.*, **yondo**, 6 ;
bondo, 6.

TUMOR, *n.*, **ki ngengel e**,

TUNE with, be in, *v.i.*,
wawana.

TURKEY (bird), *n.*, **mpi l u**, 2.

TURN aside, *v.i.*, **ti kumuka** ;
see also **vi takana** &
vi takesa, App.
the face or proper side
round, *v.i.* **vi luki l a**.
over in one's mind, *v.*,
l amba, di kul a. puzzle over,
v., **vi mpi ta**. over the surface
of the soil, *v.i.*, **funta**.
(in rotation), *n.*, **tete**, 6.
round, *v.t.*, **yul ul a**
(Bako.)=**vi l ul a** ;
see p. 448.

TURNS (in a task), take, *v.*,
tambul ul a.

TWIG, *n.*, **vuya**, 6.

TWINKLING (of an eye), *v.i.*,
meso (8) -**l ayi swa**; in the
twinkling of n eye, **meso**
tul ayi swa.

TWIST aside, be twisted,
v.i., **zungumuka**.

TYRANT, tyrannical person,
n., **mbangadi** , I & 4 ;
mbangazi , I & 4.

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U

UDDER, *n.*, **yeni** , 6.

UNADULTERATED, *a.*, *see under ya*, App.

UGLY person, *n.*, **mi** , 4.

ULCER, *n.*, **mbenza**, 2.
very large, *n.*, **evongona**, 8.
rodent, which destroys the
nose (*lupus exedens*), *n.*,
matamba, pl. 8. to assume a
healthy appearance,
v.i., **zi tuka**.

UMBILICAL cord, *n.*, **luayi** ,
10.

UNABLE to , be, *v.i.*,
bi ndamwa, **l embakana** ;
I shall be unable to go,
mbi ndamwa o **kwenda**.

UNBELIEVER, *n.*,
mundembi -kwi ki l a,
3-

UNBENDING (rigid), *a.*, -
anti nti bi di .

UNCARED for (not in charge
of any one), *adv.*, **nyambi**
(4).

UNCERTAIN
(untrustworthy), *a.*, **ke**
-bundwanga vuvu ko.

UNCLEAN, *a.*, **-ansafu,-**
al embi vel el a.
render, *v.*, **safu l a**.

UNCLEANNES, *n.*, **nsafu**,
4 ; **esafu**, 8.

UNCONCERN, *n.*,
umpavul udi a, 12.

UNCONSCIOUS, be,
become, *v.*, **fwa e**
ngambu, 2.

UNCONSCIOUSNESS, *n.*,
ngambu, 2.

UNCONTROLLABLE, *a.*, -
atuni mu. be, *v.i.*, **tunumi ka**.

UNCORK, *v.t.*, **kavul a**,
sani una.

UNDENIABLE, to be, *v.*, **ke**
vanakana nkal u ko, **ke**
kal akana ko.

UNDERSTAND (recognise),
v.t., **tona**, **tonena**. (have it
dawn upon one), *v.t.*,
vungul a.

UNDERTAKE to do, *v.t.*,
l ama.

UNDO work which had been
accomplished,
v.t., **pangal akesa**,
bwangal akesa.

UNFAIR, *a.*, **ke -ansongi ko**,
-al embwa e nsongi .

UNFRUITFUL plant or tree,
n., **nl omba**, 4.

UNFRUITFULNESS, *n.*,
unl omba, 12.

UNGRUDGINGLY, *adv.*,
kuna mvevo
(4)-

UNHAPPY, be, *v.*, **kafal al a**,
nti ma (4, u-) **kafal al a**.

UNHEARD of (strange), *a.*, -
ampi mpi ta.

UNINITIATED person, *n.*,
nsonzol o, 2. who has not
been initiated into some
mystery or rite, **vi nga**, 6.

UNINTENTIONALLY, *adv.*, **e**
nswal al a (2).

UNITEDLY (together), *adv.*,
o sangi (12).

UNITY (all intermixed), *n.*,
sangi , 12.

UNIVERSE, see **l el el wa**,
App.

UNJUST person, *n.*, **mvi l wa**,
I & 4. *a.*, **-avi l wa**.

UNKNOWN, long, *a.*, -
aki nsamuna.

UNLAWFUL, see **-ansi a nkuwu** (2), App.

UNLESS, *conj.*, **nanga**, **nangi**, **nangu**; see also under **kal a**, p. 287.

UNOBSERVED, slip away, *v.i.*, **vi al uka**.

UNOBSTRUCTED (of a course), *a.*, **-ankol omona**.

UNPRINCIPLED person, *n.*, **mvi l wa**, I & 4.

UNRIPE (of plantain & bananas & fruit which reddens on ripening), *a.*, **-amfuba**. fruit, *n.*, **efuba**.

UNSCRUPULOUS person, *n.*, **mvi l wa**, I & 4; **ntwanga**, 2.

UNSCRUPULOUSNESS, *n.*, **untwanga**, 12.

UNSOLD, remain, *v.i.*, **funta**.

UNTIL, *adv.*, **yasumbàte**; see **sumbate**; also under **yavana**, App.

UNTRUSTWORTHY, *a.*, **ke – bundwanga vuvu ko**.

UNUSUAL (extraordinary), *a.*, **-avava**.

UNWELL, be, *v.*, **yel a**.
be very, **ke kal a bi za ko yo yel a**; I was very unwell that day, **e l umbu ki na ki kedi bi za ko yo yel a**.

UPRIGHTNESS, *n.*, **nsongi**, 2. (correctness), **kosi**, 6.

URGE ineffectually, *v.t.*, **kuza**. one not to carry out his intention, *v.t.*, **kul ul a**. strongly, *v.t.*, **wondel el a**. unpleasantly, *v.*, **si ndi ki l a**.

URINATE, *v.*, **susa**.

USE, something of no, *n.*, **ngofwi l a**, 2. (advantage), *n.*, **ndandu**, 2. be of no further, *v.*, see **funga**, App. for the first time, *v.t.*, **sambul a**. up, *v.t.*, **funka**. it was of no use, *conj.*, **nkaya-kaya**.

USED to, to be or become, *v.i.*, **yukwa**; he was well used to French, **oyuki l u ki ki l u e ki fwal ansa**.

USEFUL, *a.*, **-amfunu**.

USELESS, *a.*, see **-a Nzambi**, App. it is perfectly useless, *adv.*, **vel ekel a**. render, *v.t.*, **fwasa**, **bwangal akesa**, **pangal akesa**. tough or hard useless (with age), be, *v.i.*, **kuva**. (waste), *a.*, **-angofwi l a**.

USUAL, *a.*, **ki beni** ; usual dress, **mpwata ki beni** .

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V.

VACCINATE, *v.t.*, **nwata**.

VACILLATE, *v.*, **nti ma** (4, **u-**) **ti ntama** or **simpama** (Bako.) or **kokoma**; **kokomesa o nti ma**.

VACILLATION, *n.*, **kokoma**, 9.

VACUUM, *n.*, **vel a**, 6.

VAGINA, *n.*, **nkenza**, 2 (Bako.).

VAIN, *a.*, **-avel a**. fellow, *n.*, **mfwanti** , 2. all was in vain (in spite of all), *conj.*, **nkaya-kaya**. in (all to no purpose), *adv.*, **e ngofwi l a**.

VALLEY, broad flat, *n.*, **evoka**, 8.

VALUABLE (of high value), *a.*, **-ambangadi** .

VALUE, *n.*, **ki mbal u**, 5.

VANISH, *v.i.*, **vempoka**.

VAPOUR bath, *n.*, **futwa**, 6.

VASE, *n.*, **bungwa**, 6.

VAULT for temporary or special interment, *v.*, **ngunga**, 2 ; *see also* **etekol a**, 8, App.

VEGETABLES (edible leaves), *n.*, **mvûdi**, 4- (garden produce), **mpati** (*sing.* 2) **a nsengo**.

VELVET, *n.*, *see* **mbumbul u**, 2, App.

VERB, *n.*, **mpanga**, 2.

VERGE of a precipice, *n.*, **l unengananu**, 10.

VERSE in which some passage occurs, *n.*, **ezi ki l a**, 8.

VERTIGO, *n.*, **nzi eta**, 4 ; **nzi ezi e**, 4.

VERY, be, }
VERY, how }
See **bi za** & **mbote** App.
much (in no small degree),
adv., **ke vevi ko**.

VESTIBULE, *n.*, **mvi ta**, 4.

VEXATION, *n.*, **nkafi**, 4
(generally *sing.*).

VICEROY, *n.*, **nkumbi**, 2.

VICTORY, *n.*, **nsundi di**, 2.
get the, *v.*, **l unga** [be in the right (since might is right)] ;
see also conquer, App.

VIEW of, block the, *v.*, **ki ka**.
to have an unobstructed,
mona e mpenza (2).

VIGOUR, *n.*, **tel ami ana**, 9
(ability to move briskly),
reassume, *v.*, **sakumuka**.

VILIFY, *v.*, **yi vi sa**.

VILLAGE, *n.*, **bwal a**, 13
(Nsundi) ; **mpata-vata**, 2.

VILLAIN, unscrupulous, *n.*,
ntwanga, 2.

VILLANY, *n.*, **untwanga**, 12.

VIOLENCE (force), *n.*, **bal u**,
12. man of, *n.*, **mfuni a**, 2.
by unwarranted, *adv.*, **ye**
nkumbi yo l ul endo.

VIOLENTLY, come, go,
rush, of wind or rain, *v.i.*,
vi kuka.

VIRGIN, *n.*, **mwenze**, 3 ;
ndumba a mwenze (pl. -a
mi enze) ; see **mwenze**, App.
a., -**amwenze**.

VIRGINITY, *n.*, **ki ndumba**
amwenze, 5-

VISCID mass, *n.*, **edi mbu**, 8.

VISION, seeing, *n.*, **mbweno**,
2. wonderful, *n.*, **mona-meso**,
6 ; **ki mona- meso**, 5. in a
vision, *adv.*) **e ki mona-meso**.

VISIT, pay a visit to, *v.*,
kangadi l a,

ki yi l a.
(paid), ., **nkangal u**, 4.

VISITATION (received), *n.*,
nkangadi l u, 4-

VOID, *a.*, -**avel a**. *n.*, **vel a**,
6.

VOLLEY, *n.*, **vumbi** , 6.

VOLUNTARILY, *adv.*, **kuna**
zol el a.

VOW, *n.*, **nkani ki nu**, 4.
v., **kani ki na**. break a, *v.*,
fumba e ndofi . (2).

VOYAGE (by ship), *n.*,
nsauka, 2.

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W

WAD, *n.*, **mbusi a**, 2 (P.
buxa).

WAFT up, away, *v.t.*,
pemona, **pumuna**.

WAGER, *n.*, **ntel a**, 2.

WAIL (making a great noise), *n.*, **vodi ana**, **wodi ana**.

WAKEN, *v.t.* **katumuna** (Bako.).

WALE, *n.*, **nzi l a**, 4 ; **mvi bu**, 4.

WALK about, *v.*, **beba** (Bako.), **ki ba** (Bako.), **vema** (Bako.) ; **bembel a**. catching hold of everything one passes, as a baby, *v.i.*, **tambal a**. noiselessly, *v.i.*, **ni anza**, **ni enza**. be unable to walk, *v.*, **fwa busà** (12, Bako.) ; **fwa e ekoka** (8).

WALL-PLATE, *n.*, **mfumful a** (4) **a yaka** (6).

WANDER about, *v.*, **vuvuta**. (prowl), **vema**, **l asa**.

WANDERER, *n.*, **ntungi anu**, 4.

WANDERING, aimless, *n.*, **tungi anu**, 12.

WANT, *n.*, **kondwa**, 9 ; **nkondwa**, 2. want to lay an egg *or* to go to stool, *v.*, **vi l wa**. badly (miss), *v.*, **mona nzuwa** (4) *or* **ntuka** (4). very much, *v.t.*, **zi otol a**. but not have any chance of obtaining, *v.*, **l âl wa**. (seek), *v.t.*, **sanda** (Zombo).

WARM, be (of persons), *v.*, **yangal al a** ; *used also of warm, fine weather in the rainy seasons* [**kuma** (9) **ku-**] ; it is warm and fine to-day, **o unu o kuma kuyangal el e**.

WARN, *v.t.*, **tumbul wi l a**, **l ubul a**.

WARNED, be, *v.*, **l ubuka**.

WARNING (example), *n.*, **el ongi** , 8 (to teach) ; **si sa**, 6 (cause fear).

WARPED, to be, *v.*, **kandal al a**.

WAS, were, *under* to be ; see also **adi** , App.

WASH very thoroughly, *v.t.*, **venza**. and ay out the dead, *v.*, **sunga**.

WASP, mason, *n.*, **mbul u-ntente**, 2.

WASTE away (as in sickness), *v.t.*
pal a. lay, *v.*, **funka**.
(squander), *v.t.*, **fumba**.
a sheer waste, *n.*, **ngofwi l a**, 2.

WASTED, wasteful, *a.*, -**angofwi l a**.

WATCH (look at), *v.*,
tadi ki l a. (guard), *n.*,
mayi ngi l a, pl. 8.
(with evil intent), *v.t.*,
kondel el a.

WATCHER, watchman, *n.*,
nkawu, 2.

WATER-LILY, *n.*, **el anga**, 8.
weed, *n.*, **mal adi** , pl. 8
(Bako.) ; **l angi** , 12.

WATER-MARK, high or low, *n.*, see **zengo**, 6, App.

WAY of approach, *n.*, **mwali u**, 3. to have one's way, *v.*,
kutàmi na. a long way off,
adv., **mu vali a**. leave or make
a way for, *v.*, **si l a e nzi l a** (2). make, force a way
(through), *v.*, **teta e nzi l a** (2) (**muna**). what a way to,
kuna kwa mpi l a a --; what a
remarkable way they
built it too ! **kuna kwa mpi l a a tunga batungi di yo**.

WEAK, *a.*, -**atontol o**.
be, *v.*, **tova**, **yova**, **lewoka**,
leuka, **leoka**, **zewoka**,
lebangana.

WEAK person or thing, }
WEAKLING, }
n., **mwebel e**, 3; **tontol o**, 6.

WEAKNESS, *n.*, **utontol o**, 12 ; **yoyel o**, 6 ; **eyovoka**, 8.

WEAL, *n.*, **nzi l a**, 4 ; **mvi bu**, 4.

WEAR slowly away, *v.i.*,
komoka.

WEARIED, be, *v.i.*, **l ewoka**,
l eoka, **l euka**, **zewoka**,
tova, **yova**.

WEARISOME, be, *v.*,
tukumuka.

WEARY, grow (of
something), *v.*, **l ukwa**
o moyo (3) ; **tantwa e**
mpasi (pl. 2) ; **tukumukwa**.

WEATHER, hot, *n.*, **kal a**, 6.

WEEP bitterly, *v.i.*,
bokomoka, **bokomoka**
ye di l u. profusely, *v.i.*,
vosona or **vongol a**
e ki nsanga (5).

WEIGH, *v.t.*, **mi ka**. an
anchor, *v.*, **vol a e mbwa** (2).
(a matter), *v.*, **l amba**, **mi ka**.

WEIGHT, *n.*, **nz u**, 2.
(massiveness), *n.*, **si l u**, pl.
6. dead weight, *n.*, see
nsi nsi , 2, App.

WELCOME of or by women,
n., **emi angana**, 8.
gladly, *v.t.*, **saki di l a**.

(receive well), **toma tambul a**.

WELL as possible, do as, *v.*,
babani sa ye (&c.) ; he built
it as well as he possibly
could, **obabani si yo**
tunga. do well (act properly),
v.i., **tomesa**. found, be, *v.i.*,
koba. done ! **wawete!** see -
awete, K.-Eng., App.
now, *conj.*, see **mpangu**, App.
then, *conj.*, **we kansi** .

WEST, *n.*, **l umonso**, 10.

WHAT (I, &c.) is, **muna ki** -- ;
see **ki mona**, **ki vova**,
ki l embi , **ki wa**, **ki mbal u**,
muna ki -, App. a (wonder,
scorn or ridicule implied),
kuna kwa ; **kadi tu**, **kuna**
kwa ; see also **nki ngu**,
App. ; oh, what a house !
kuna kwa nzo or **kadi tu**,
kuna kwa nzo !
inter, pron., **nabwe** (Bako.).

WHATEVER, *pron.*, **kana**.
thing, **kana l ekwa**.

WHEEL, *n.*, **l ungungu**, 10.
tire of a wheel ; also the
surface to which the tire is
applied, *n.*, **nkunkul a**, 4.

WHEEZE, *v.t.*, **twengeni a**, **swengeni a**.

WHEN... (*time*) had passed, *adv.*, **baka muna...i bosi** ; when three days had passed they found him, **o baka muna lumbu tatu, i bosi bansol wel e**. (*while*), *adv.*, **wau**.

WHENEVER (*you, he, &c.*) like, *adv.*, **ki eki el e kaka** ; come whenever you like, **ki eki el e kaka wi za**.

WHEREFORE, *conj.*, **di au vo, di anu vo** (*no applied form needed*), **vo mona owu**.

WHETHER...*or, conj.*, **okal a vo.-ovo**. even, *conj.*, **kana una, kana una vo, kana nkutu**.

WHILE, *adv.*, **una, wau, wau ki - (kol o understood)** ; while the men slept, **wau ki l el e o wantu**. for a while (*at first*), *adv.*, **oku kutuki l a**. a little while is expressed by the *Diminutive form of tlic* *eleventh derivative noun*

formed from the predicate, thus : when they had been sitting a little while, **una bafongel e ki mfonga-mfonga** ; they went to eat for a few minutes, **bel e di a ki ndi a- ndi a**. N.B. *No article is used before the diminutive.*

WHIM, *n.*, **nti ti** , 4.

WHIRL, *n.*, **nzi eta**, 4 ; **nzi ezi e**, 4. rapidly in the air (*of something great*), *v.i.*, **vi kuka**.

WHIRLPOOL, *n.*, **ki nzi ongol ol o**, 5 (*Bako.*).

WHIRLWIND, *n.*, **ki mbonga**, 5.

WHISPERING, the sound of, *n.*, **vi zi kuvi zi ku**, pl. 6.

WHISTLE, *n.*, **mi ozi** , pl. 3 (*Bako.*). to whistle, *v.*, **ta mi ozi** (*Bako.*), **si ka e mi ozi** . (*as wind among the branches of trees*), *v.i.*,

pukuta. wooden, *v.i.*, **nsi ya**, 2.

WHOLE, the, *n.*, **mvi mba**, following the noun, but without article or prefix; I will buy the whole piece, **e ti ni mvi mba nsumba ki o**.

WHOLEHEARTEDNESS, *n.*, see **eti ma**, App. (diligence), **sungi di di**, 6. (readiness), **mvevo** (4) **a nti ma** (4).

WHOLESALE, *adv.*, **e bundu** (6).

WHOOPING cough, *n.*, **ki vunda**, 5.

WHY? *inter. pron.*, **wa edi ?** *interj.*, **anki** ; why, here he is ! **anki ol ueke** ! that is why, *adv.*, **e nkete nki** or **e bi la ki aki** (*with the appl. form*).

WIDEN, *v.i.*, **sanzana**.

WIFE, 2, see **nkama**, 4, App. the first a man marries, *n.*, **nkaza** (I) **a toko** (6).

demand a wife in the place of one who has died, *v.t.*, **tomesa**. give a wife, as above, *v.t.*, **toma**.

WILD (fierce), *a.*, **-ayezi** .

WILDNESS, *n.*, **ki ezi** , 5.

WILE (pretext), *n.*, **l umpeso**, 10. (stratagem), **mana**, pl. 7.

WILFULNESS, *n.*, **nyenge-nyenge**, 4. obstinacy, **nkumfu**, 4.

WILL (all in due course), *future, aux. v.*, **si nga**. strong, *n.*, **kuzòl el a**, 9. (testament), *n.*, **nkanda** (4) **efwa** (8). (one's own inclination, way), **ki akankamba**, 5 ; they have left him entirely to his own will, **bavwi di kunyambwi la e ki akankamba**.

WILLED, be strong, *v.*, **kuzòl el a**.

WILLING, be (ready), *v.*, **vevol a o nti ma** (4). willing

be, to , *v.*, **vevol wel a o nti ma**.

WILTER, *v.i.*, **tukuka**.

WIN (in gambling), *v.i.*, **vol a**.

WIND the loose end of one's loin-cloth round the waist, *v.t.*, **kai ni na** or **vi nda o nl el e** (4). about, *v.i.*, **bi nduzi oka**. strong, *n.*, **tembo**, 6 (Bako.).

WINDING, *a.*, **-ampi ol o**. be, *v.i.*, **vi ongol oka**, **vi oteka**. make, *v.t.*, **vi otakesa**.

WINDINGS about, *n.*, **mbi nduzi oka**, 2.

WINDMILL (toy made of feathers on a spindle), *n.*, **eti ta**, 8.

WINDOW, *n.*, **mbonani** , 2.

WINE-PRESS, *n.*, **ekami nu** (8) **di a vi nyo** (2).

WIRE, *n.*, **nzwenge**, 2.

WISH, *n.*, **nzol a**, 2. (craving, taste), *n.*, **ki nzol a-nzol a**, 5.

WISHFUL, be very, *v.*, **vi angal wa** or **zi nwa o moyo** (3) or **nti ma** (4) **moyo** or **nti ma (u-) vi angal a** or **zi na**; see also desire & App.

WITCH-DOCTOR, be instructed in the art and mystery of, *v.t.*, **yi l wa**.

WITHDRAW from society, *v.*, **kukengesa** (*refl.*). unobserved, *v.*, **kuvàva**.

WITHER, *v.i.*, **tukuka**. & dry up, *v.i.*, **wumi ni na**.

WITHOUT, see **ya**, App.

WITS, *n.*, **mamoni** , pl. 8. have one's wits about one, *v.*, **yanza** (Bako.), **l uenga**. keep your wits about you, **vel esavel esa e ngangu zeno**; see **vel esa**, App.

WOE, *n.*, **tâtu**, 6.

WOMAN, a young, *n.*,
nkento-nkento,
2 ; **mwana** (I) **a nkento**.

WOMANKIND, *n.*, **kento**, 6 ;
womankind and mankind
(the whole population) were
assembled, **e kento ye**
ki akal a bal ungwa
kwau.

WONDER, a, *n.*, **nkumbi** , 4 ;
nkungul u, 4. *v.*, **l embi -o**
si vi ka; I wonder much
that you went, **ndembi yo**
si vi ka e ngyenda wel e.
at, *v.*, **kumuna**. to utter a cry
of, *v.i.*, **kul ul uka**, **kumba**.
what , *v.t.*, see **vuvana**, App.
whether, *v.*, **badi ka vo**
kana; he wondered whether
he will come, **obadi ki di vo**
kana okwi za; we wonder
whether he is alive,
tubadi kanga vo kana wi na
una. *The simple ejaculation*
in the first person is
expressed by the interjection
wa kana ; I wonder whether
we shall catch him, **wa kana**
tukumbaka.

WOOD, felled, *n.*, see **nsol a**,
App. decayed piece of
woodwork, *n.*, **ewombol o**, 8 ;
this is a rotten house,
ewombol o di anzo di adi .

WOODPECKER, *n.*, **mbobo**
(2) **a nti** (4).

WOOF, *n.*, **nkayi kwa**, 2.

WORK, *v.t.*, **sadi ka**.
hard, *n.*, **mfuntu**, 4.
hard and as well as possible
at, *v.*, **vangal el a**. have a
great deal of hard, *v.i.*,
futuka (Bako.), **funtuka**.
quickly, briskly, *v.t.*,
sal ami ana. have the trouble
of work in the sun, *v.*, **wumwa**
o mwi ni (3).

WORKING order, set in, *v.t.*,
l umpi ka. be, *v.i.*, **l umpama**.

WORKMAN, skilled, clever,
n., **mfuzi** , 2, App.

WORRIED, be, *v.t.*,
tuntana, **tokama**.
be, through having many
duties, *v.i.*, **zumbul uka**.

WORRY, *v.t.*, **tuntani sa**, **tokeka**. (of business), *n.*, **I unzumbul u**, 10. (care), *n.*, **songol ol o**, 6.

WORSE, become, *v.t.*, see under **voza** ; also **vaza**, App.

WORSHIP, place of, *n.*, **esambi I u**, 8.

WORTH, *n.*, **ki mbal u**, 5. consider worth while, *v.*, **vevokwa o moyo** (3).

WORTHY, be, *v.*, **fwanuka**. of, *v.*, **fwanuki na**. be, *v.*, see **fwanwa**, App.

WOULD that --- , *conj.*, **kel e vo**, **kadi kal a** or **kel e vo** with subj. fut. indef. to God , *interj.*, **e Nzambi kadi** , have to, see also under **mbul a**, App.

WOUND, *n.*, **ndwadi** , 2 (cut).

WOVEN entire throughout, *n.*, **-ankuba**.

WRANGLE, *v.* **zekana**, **bambana**.

WRECK (destroy), *v.t.*, **bwangal akesa** **pangal akesa**. (devastate), **fwantakesa**.

WRETCH (bad man), *n.*, **baza**, 6 ; **tuzu** 6 ; **têma**, 6.

WRETCHED, become, *v.i.*, **bol oka**.

WRETCHEDNESS, *n.*, **nkangu** (4) **a**, **nti ma** (4)

WRIGGLE (as eels), *v.i.*, **votana**. crawl (as maggots), *v.t.* **ni ongota**,. **ni unguta** (Bako.).

WRINKLE, *n.*, **nswi ku**, 4.

WRITE, *v.*, **vi anga**. distinctly, *v.t.*, **tumbul a o soneka**,

WRITHE (as eels), *v.i.*,
votana.

WRITING, style of, *n.*,
esoneka, 8.

WRONG, *n.*, **vi l wa**, 12.

WRONGFUL, *a.*, **-avi l wa**;
see also- **asungu**, App.
(for nothing), *a.*, **-ankatu**.

WRONGFULLY *should be
used adjectivally* : to suffer
wrongfully, **mona. e mpasi
zankatu**.

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Y.

YEAST, *n.*, **ebo**, 8.

YELL, *v.i.*, **kal ul uka**,
yabal a.

YET, to be, *v.*, **ki ni** , *v.*
defective, perf. only ; they
have not yet come, **ke
baki ni kwi za ko** ; they are

yet in the house, **baki ni
kuna nzo**. (still), *adv.*,
yangi nu, yaki nu; *see*
oku mpe, App. not yet, *adv.*,
**yaki nu ke...ko; ka...
ete ko** (Bako.). (in
protesting), *conj.*, **watu**.

YIELD (fruit), *v.t.*, **va** (perf.
vene).

YOKE, *n.*, **vangu**, 6.

YOUNG man, fine,
handsome, *n.*, **mvoyongo**
(4) **a etoko**. woman,
mvoyongo a ndumba.

YOUNGEST, the, *n.*, *see*
nsaki l a, pl. 2, App.
(child), *a.*, **-ansuka**.

YOUTH (youthfulness), *n.*,
toko, 6. of about 15 or 16
years of age, **l untoko-toko**,
10.

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Z.

ZEAL, *n.*, **sungi di di** , 6 ;
ful ul u, 6 ; **swi -swi** , 6.
(passion), **eketo**, 8.

(wholeheartedness), **eti ma**, 8.

ZEALOUS, be, *v.*, **si a e sungi di di** or **ful ul u**; sungama, **vel a-vel a**, **si a e eti ma**. for, be, *v.*, **si a...e eti ma** (8).

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Extra words

ADVANTAGE, *n.*, **ndandu**, 2.

BULK, *n.*, **evi mbu**, 8.

CATCH, *v.*, see also **bati di l a**, App.

CHAMPION, *n.*, **ebamba-ngolo**, 8.

CHASM, *n.*, **ngengengo**, 2.

CHEAT, *v.t.*, **vuni na**.

COMMENCE, *v.t.*, **toteka**.

DECIMAL, *n.*, **desi ma**, 2.

DESIGN }
DEVICE }
n., **ki mpa**, 5; **pa**, 6.

FACE to face, *adv.*, o **mambonani** (pl. 7).

FLESH (of the body), *n.*, **ni tu**, 2.

FROM . . .to. . . *prep.*, **yamu**.
.. . **ya**. . . (*with future time only*); from age to age (for ever) **yamu i nvu ya mvu**.

LACK of energy or diligence in one's work or duty, *n.*, **l el e**, 6. display such luck, *v.* **si a e l el e**.

KONGO-ENGLISH DICTIONARY.

N.B. The sign "+" indicates that the word already appears in the Dictionary, but that which follows is a further sense or usage of it.

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A.

-a, bearing the prefixes of series applied to secondary adjectives is used to introduce a noun in apposition. It is really the **a** which introduces the adjectival clause, see pp. 561-2, the noun in apposition thus appearing as an adjectival clause : o Nlemvo wa ese andi (w'es' andi) a Kikudi, Nlemvo, the father of Kikudi; e diambu diadi dia mbote kikilu, dia ngiza andi, it is a very good thing, his coming; ona tunina o lukulu, lua luloloko lua masumu meto, by whom we have redemption, the forgiveness of our sins.

a- prefaced or prefixed to the secondary numerals in the singular, one and the same, a single; when expressing surprise, muna lumbu akimosi, in the same day or a single day; muna nzo ayi mosi, in one single house.

in the sing. or pl., and in that case preceded by -au, the same, identical, those very same. This is a more correct spelling than that given on p. 247; mau amamosi rather than mawa mamosi; diau adimosi kwandi, it is the same; muna mvu mi au amimosi, during those very same years. The forms are given in the table at the foot of P. 573-

Adi -an impersonal defective verbal

particle, predicated a condition which once existed but does so no longer. When thus used personality is expressed before the noun indicating the condition by the pronominal particles following adi

Sing. Pl.

Person I. i tu

II. U nu

The 3rd pers. sing. and pl. Require 110 such particle; adi i fwa, I was dead ; adi u muntu ambote, you were once a good man ; adi mpofo, he was once blind ; adi tu akwa umvwama, we were once rich ; adi nu mfumu za nsi, you were once the chiefs of the country ; adi abundu, they were once slaves ; e nzila eyina adi nzila a Mboma, that used to be the road to Mboma ; e nsi zau ezole adi nsi zimosi, those two countries were once one (united).

ADI becomes a defective verb by receiving the same prefixes of the first class as a verb in the past tense, and so serves as an

alternative of the verb " to be " in predicated a condition once existing but no longer so; was, were once ; have, has, had been but not now. The prefixes of classes 2-15 are seldom so applied, the impersonal form is used instead ; kol o king! ki avi oka twadi makangu, a long while ago we were friends (but not now).

-ADI is used also as a defective aux. verb in speaking of some event which will surely come about, and is translated by should, would ; ozeye wo kwandi se wadi bakama, he knew that he would be caught, adi thus used indicates certainty; where there is -uncertainty nkwa. would be used ; vava -adi, while not, before ; vava kadi fwa, before he died.

Aka, adv., see **kaka**, App.

-aka, see under K. App.

-akwa, of, when referring to a town

or locality. Jizuakwa Nazaret, Jesus of Nazareth; alekeakwa Kindinga, the Kindinga children; onkentoakwa Ngombe, the Ngombe woman.

Ametiste, 2, ., amethyst.

Ana, a particle used where there is hesitation in speech, real or affected, as in English "er"; it is used also at the end of clauses or sentences as a shapely finish off; indeed, some speakers at San Salvador will employ it every 5 or 6 words. No meaning can be attached to it; it is merely to fill the hiatus of hesitancy, or an affected pomposity, and is little more than a bad habit. Una tulueke ana kun' evat' ana, twele ana kulumbu ana, when we reached "er" the town "er" we went "er" to the chief's compound "er."

Anazi è, adv., see anizi è, App.

Anga, conj. = nga; it is only used in interrogative sentences.

Anizi è, adv., all round, on all sides; bezi di kunzi eta anizi è, they surrounded him on every side.

Anki, interj., why when used as an interj.; anki, olueke! why here he is!

Are, 2, n., an are, 100 sq. metres. -awa mosi, see a-, App. awawo, dem. and rel. pron., cl. I, pl., 2nd pos. emph., those, those who, who, they.

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B.

Ba, 6, n., a parallelogram, any pattern of that shape, the pieces in a patchwork quilt.

Ba, 6, n. (Bako.), a sting.

ba-, *subj. & obj. pronom., pref., 3 pers. pl., cl. I, they ; see also the 3rd table on p. 578 of the Grammar.*

Baba, 6, n., an intense desire. **fwa e baba**, to be intensely desirous.

Babani sa, v., to do well, to do one's very best ; **toma babani sa o vova**, speak well.

Babatu, 2, n. (P. ?), colour strips sewn on the end of cloth.

Babi di ka, v. t., to cause to dry paint, mud, gum, &c.).

Babi di la, v., to hold up the hand for silence or to cause people to abstain from approaching.

Babu, 6, n., a flat piece, a slab, a tablet.

Babul a, v. t., to roast.

Badi ka vo kana, v., to wonder whether ; **obadi kidi vo kana wel e**, he wondered whether he was gone.

Badi la, v. t., to scold, speak angrily to, rebuke strongly.

Bai ka, v. i. (Bako.), to be, get, become caught. *This "verb serves as a middle voice of baka, to catch (as taika does of teka, to sell).* **E nkombo ame i bai kidi kwa ngo**, my goat has been caught by a leopard. **bai ka maketo**, to get angry, **bai ka nkol e**, to get captured.

Baka e ntangwa (2), v., to have an opportunity. **o baka muna... i bosu**, adv., when... had passed, after, on ; **o baka**

muna lumbu tatu i bosi
bansolwela, after 3 days
they found him.

Baka, 6, n.,
explanation, sense,
preface (to a book).

Bakana, v., to get on,
agree well together,
to live in a state of
harmony, concord and
peace, be on good
terms.

Bakana, v., to catch up
the other (when one is
following to catch
up someone) ; **okal okal a
babakani ni**, at length
the other one caught
up.

Baki la, v. t., to sell
(flesh) retail.

Baki lu, 6, n., a means
of obtaining, skill,
ease, in getting or
catching.
-**abakuka**, p., strong, loud
(of the voice).

Bakula e ndinga (2),
v., to speak with a
long, strong voice, to
raise the voice.

Bakwila, v. t., to sell
(flesh) retail.

Bala, v. t., to think.

Bala e kinsi (5), v. t.,
to kick.

Bala-bala, 6, n.
(Bako.), a child.

Balanganza ! *interj.*,
snap ! crack !
(as of a trigger).

Balu, 12, n., violence,
force, **kuna balu**, adv.,
by violence, force.

Balula, v. t., to
reason, discuss point
by point ; also to
bring out a total of,
to make an amount of;
ekwa obalwidi ? how much
do you make it ?

Bal umuna, v. t., to spread out.

Bamba, v., to hold out resolutely, to be very persistent in one's opinion, be very opinionated.

Bambamena, v. t., to be encumbered, hindered (from something), to be shut in or up, blocked, prevented by something or some circumstance.

Bambana, v. recip., to discuss together very obstinately, strongly, to strive together in hot discussion.

Bambi si si sa, v. t., *caus.* of bambamena.

Bambukwa o moyo (3), v., to remember.

Bambul a o moyo (3), v. t., to remind.

Banda, v. t. (Bako.) =wanda.

Bandama, v. i. +to be very hard of hearing.

Bandama, v. t., to begin, commence.

Bandama, v. i., to be added further, put on the top.

Bandana, v. *recip.*, to beat or pound at the same time in one mortar (*spoken only of 2 or more people*).

Bandi ka, v. t., to put on the top, to add further.

Bandi la, v. t., to stow, pack closely, shake down closely.

Bandu, 2, n. (P. bando, *gang*), estate, condition; e bandu a toko l kena, he is what

you would style a young man.

Banduka, v.i., to be tired of ; **yabanduka o kunl onganga aka**, , I am tired of teaching him.

Banga, 6, n. +a house having the walls made of the mid ribs of Raphi avini fera(**ebanga**). Trading factories are often so constructed ; hence banga came to be the name for plank houses on the coast, or any attempt at imitation of them by the natives.

Bangal a, v.i., to be excessively high (of a price).

Bangal a, **Bangal al a** v.i., to be tormented, in torment, tortured (in hell).

Bangani sa, v.t., to persecute, torment, torture.

Bangazi, 6, n, a tyrannical, brutal fellow, a tyrant.

Bangi di ka, v.t., to torment, torture.

Bangi di ka e ntal u (2), v., to raise a price excessively.

Bangi ka, v.t., to torment, torture, persecute.

Bangumuka, v.i., to come to the surface of the earth.

Bangumuka, v.i., to be added up.

Bangumuna, v.t. + to ring about a radical, utter, change (in a man). As this may be for good or bad, it is necessary to state which, unless the context makes it clear. "**bangumuna se mbi** (4), *of persons*, or **bi** (12), *of things*, to corrupt, make bad.

"bangumuna se mote (3)
or muntu (1) ambote,
of persons, or lekwa
ki ambote, of a thing,
to bring about a great
change for the good,
greatly improve.

Bangumuna, v. t., to add
up, take the sum.

Banza, v. ne banza vo,
as though, as if, as
though (it) were.

Basi a (P. basi a), 2, n.
vana o nkanda (4) a
basi a, to present
with one's freedom.

Batakesa, v. t., to
obtain further, get
... more.

Batakesa, v. t., to get,
acquire, procure
some more.

Batal al a, v. + to be low
and spreading, to be
squat.

Bati di la, v. t., to go
at the proper time
and catch *or* meet (not
at any chance time).

Baya, 6, n. (P.
taboa), a plate, slab
(not very large), a
solid *or* entire
piece (not of wood,
which would
be ebaya, 8).

Bayi, 2, n. (P.
bai nha), n., the
border, edging on a
cloth. bayi a ki nde le,
the selvedge.

Baza, v. i., to scatter
(of shot).

Baza, v. t., to scold.

Baza, 6, n., a very bad
person, a scoundrel,
scamp, rascal, wretch,
brute.

Beba (Bako.), v. i., to
walk about, stroll,
travel about, journey,
swim (*as a fish*), blow
(*as the wind*).

Bebwa, v.i. (Solongo),
to drift with the
current.

Befo, 6, n., a lip.

Bekenge, 6, n.,
anything very frail,
fragile, easily torn or
broken, very delicate.

Beko, 6, n., a
separate, more private,
safe, place. **kuna beko**,
adv., privately,
secretly. **vabeko**, aside,
separately, **-abeko**,
adj., apart, private,
secret, safe.

Bel a, 6, n., a part,
piece. **e bel a-bel a** (6),
adv., in pieces, to
pieces, to shreds;
ki baki lu e bel a-bel a,
it is torn to pieces.

Bel engenze, 6, n.,
something of pottery
ware or glass which is
very fragile, too
slightly made.

Bemba, 6, n. + a herd,
drove.

Bembeka, v.t., to place
in a handy position,
where things are well
to hand, *hence* where
any one can get at *or*
take them.

Bembel a, v.t., walk or
stroll about.

Bembol a, v.t., to
despise, disesteem,
disrespect.

Bendomoka, v.i., to be
crooked, turned aside,
perverted, changed
for bad.

Bendomona, v.t., to
make crooked,
turn aside, pervert,
change for
the bad, seduce, lead
wrong.

Beri l, 2, n., beryl.

Besama, v.i., to be in great numbers, abound, be numerous, plentiful.

Beseka, v.t., to cause to abound.

Beta, v.t., to exceed, surpass, do more (in giving, working, &c.), have more.

Betela, i betela kiki, it is befitting, becoming, this accords.

Biandungula, 6, n., sulphuretted hydrogen, a very offensive eructation.

Biangumuna, v.t., to seduce, draw away, induce another man's wife to leave him.

Biaula, pl. 5, n. (Bako.), noise, clamor, row.

Bidi, 6, n., an abundance, a great

crowd, quantity, number, mass.

Bidikita, *interj.*, the noise of galloping buffaloes, &c., or tramping men.

Bietula, pl. 5, n. (Bako.), chaff, banter.

Bila, 6, n., reason, cause, purpose.
ebila, *conj.*, because, for, so that.
ebilakiaki (*with applied form*) therefore, that is why, for this reason.
ebila ye ebandu, because, for this reason. **ke bila ye ebandu ko**, not without cause or reason.

Bila, v.i. (Bako.), to boil. [Zulu, *Bila*]

Bilama, v. (mid. v. of **bidika**), to abound, be abundant.

Bi l uka, v.i., to be well conversant *or* Informed *or* acquainted (with= **ye** *or* **yo**), to know well how (to=**yo**), be well up (in=**yo**) ;
obi l uki di ye
Ki fwal ansa, he was well up in French.

Bi l ul uka, v.t., to be or turn red.

Bi l ungi, 2, n.
(Angola), the devil.

Bi mba (**e nzo**), v., to tie closely together horizontal bamboo laths on the inner part of the walls of a house.

Bi mbakana, v., to embrace.

Bi muka, v.i., to be heavily laden *or* burdened.

Bi muna, v.t., to load heavily.

Bi ndakana (**kwa**), v.i.+to be under great obligations (to), be much obliged, to have some matter or business which 'one feels under obligation to give prior attention. -**abi ndama**, a., important, indispensable.

Bi ndama, +v.i., to change, alter, be different, &c., of a palaver *or* language only ; **e ndinga au i bi ndamene**, their language is different, i.e., is locked up, obscure ; **e di ambu se di bi ndama**, the palaver takes a different form, assumes a different aspect.

Bi ndamwa, v.i., to be in fix through , to be unable to , to have incurred responsibilities which it is impossible to perform.

Bi ndumuka, **Bi ndumuka e ndofi** (2) v., to take an oath, to swear.

Bi nduzi oka, v.i., to wind about.

Bi ondomoka, v.i. = bendomoka, App.

Bi ondomona, v.t. = bendomona, App.

Bi ta, 2, n. (P. bento, *hol y*), a mark of a cross.

Bi za, ke bi za ko, what a lot there was, &c. ! e nti, ke bi za ko, what a lot of trees there are. ke ka la or -i na bi za ko yo (&c.), *followed by an infinitive or abstract noun*, how very, was ... not ; ke ki kedi bi za ko yo nene, how very big it was, what a great thing it was. ke ka la or -i na bi za ko yo yela, to be very ill or unwell ; kakedi bi za ko yo yela, he was very far from well ; how ill he was.

Bobal al a, v.i. (Bako.) = zowal al a.

Bobo (Bako.) = wowo.

Bobobo, 6, n., cruelty (in beating only).

Bokel esa, v.t., to call for (something to be brought, or people, &c., to come).

Boko, 6, n., a cry, shout.

Bokol a, v.i. t to be pendulous, hang down low (of the breasts).

Bokomoka ye di lu, v.i.) to weep bitterly. e bokoto (*pl.* 6), *adv.* in a very offensive, stinking condition.

Bol ama, v.i., to stand upon its or one's head or hang head downwards, hang down.

Bol eka, v.t., to stand (a thing) head downwards or upon its head.

Bol oka, v.i.+ to become filthy, abject, wretched.

Bol ol a, v. t. +defile, degrade.

Boma, 12, n. (Bako.), fear.

Boma, v. t. (Bako.) -- bama.

Boma, v.i., to burn, be burnt ; *also* to be well cooked, not burnt or underdone.

Bombol a, v. t., to put on an edging.

Bomona, v. t., to burn up, burn to ashes.

Bonda v. (Bako.), to soothe (a child).

Bondo, 6, n., a plumed tuft.

Bosal al a, v.i. to be absolutely in subjection, be governed with a firm hand.

Bosel el a, v. t. (*root, bosa, to crush*), to exercise lordship over, have dominion over, exercise the supreme power over, govern or rule with a firm hand.

Bosi, *adv.*, just ; **bosi kakwi za**, he has just come. **i bosi se**, now at length, now at last.

Boteka, v. t. to plunge the head into water.

Botoka, v. t. (Mboma) =katuka, p. 290.

Bu, 6, n. a service rendered which is to be repaid in kind ; thus if a friend helps a woman to hoe an acre of ground, she owes a debt of service until she has helped her helper to hoe another acre of hers ; **nza vati e bu ki ame**

o unu, come and do a bit of hoeing in my field to-day, I will do the same for you another day ;
ngyee fuka e nzo andi e. bu, I went and roofed his house on the understanding that he would do the same for me. **bu-**, *prefix applied by the Bakongo to nouns & concurring words of classes 12 sing, and pl. & 13 sing.*

Bu (Bako.) =owu or wau.

Buba, v.i. (Bako.)=bufa (App.)

Bubal al a, v.i., to lie (of something great).

Bubal al a, v.i., to be dark, benighted, ignorant.

Bubi, 12, n.
(Bako.)=bi, wi yi,

Bubi di, 6, n., darkness (mental), ignorance,

secrecy. **Oku bubi di**, *adv.*, in the dark (concerning a matter), without knowledge, in secrecy, secretly, covertly.

Bubi di ka, v.t., to put or lay down (of something great).

Bubi di ka, v.t., to darken, render dark, benighted, ignorant.

Bubi ka, v.t., to curve (the legs) beside one in sitting on the ground.

Bubumuka, v.i., to escape secretly, to run away without letting any one know of one's intentions so as to avoid some evil.

Budi di sa, v.t., to frustrate.

Budi ki l a, v.i., to be about to do or accomplish, but have something come to prevent it, be

frustrated ; **o mvovo ubudi ki di**, (I was going to say so, but) something occurred to prevent the expression.

Budi ki l a, v.i., to have the water flow in through the walls during a storm ; **e nzo ame i budi ki di**, the water is coming into my house.

Bufa, v.t., to lower (a price), to sell at a low (price).

Bufu-bufu, 12, n., bluntness.

Buka, v.t., to have... flowing, to flow with ; **e di su di andi di buki di menga**, blood was flowing, from his eye.

Buka muna, v.i., to flow from.

Buka, v.i., to come in a great crowd.

Buka, v.t., to scratch the surface of the ground with a hoe.

Bukal al a, v.i., to cast oneself upon one's face, to fall on one's face (intentionally), be turned face *or* mouth (of a jug, &c.) downwards.

Bukal al a, v. t. (Bako.), to make use of obscene execrations.

Bukamena, v.t., to envelop, enshroud (as darkness, ignorance, &c.).
bukamena e futwa (6), to take a steam, vapour bath.

Buki di ka, v.t., to put down face or mouth downwards, put (a tumbler, &c.) upside down.

Bukòl o, 12, n., (Bako.), di sobedience.

Bukwi l a, v.i., to sell (liquids) retail.

Bul a e eyanga (8), v.,
commit an offence.
E bul a-kati, adv.,
equally (of division),
in half.

Bul ana, v.i., to be
divided, in a state
of division, be divided
into parties.

Bul ul ul a, v.t., to
divide up again.

Buma, v.t., to smite or
strike with something
great *or* sickness;
umbumi ni o yel a, he
smote him with
sickness.

Bumba, v.t., to take *or*
seize by force.

Bumbul a, v.i., to grope
about (in the dark *or*
as a blind man).

Bumi, 12, n. (Bako.),
fish poison=**wi mi**.

Bumval al a, v.i., to be
protuberant (of the
forehead, lips, &c.).

Bunda, 6, n., a
partnership in
trapping. **I eka e bunda**
(yo), v., to enter into
such a partnership
(with).

Bunda, v.t., to make a
slave raid, to
raid for slaves.

Bunda e vuvu (6), v.,
to impose confidence,
trust. **ke -bundwanga**
vuvu ko, p., uncertain,
untrustworthy.

Bunda - mpambu, 6, n.,
the point where two
roads branch off;
vana bunda - mpambu
twel e kunki ka, we went
to meet him where the
road branches.

Bundamena, v.t., to
mass together for,
against, to club
together for, unite for
(some purpose),
attack in force.

Bundana e vuvu (6), v.,
to have mutual
confidence, trust.
e bundu (6), *adv.*, all
together, all put
together, in bulk,
wholesale.

Bunduki na, v.i., to be
a slave of, to, or
through, **e bundukutu**,
adv., in a very dusty
state.

Bundumuka, v.i., to be
diffused (of an odour).

Bundumuna e nsunga (2),
v., to cause an odour
to diffuse itself.

Bunga, v.t. + destroy.

Bungà, 12, (Bako.)=nya,
App.

Bunga, v.t. (Bako.), to
give, bestow, used only
in a complaint that
a thing is not given ;
kumbungi di ma nkutu ko,
you did not give me
anything (waste a
thing on me).

Bungu, 8, n. (Bako.),
reason, motive=:
ebungwa, App.
nki a bungu (Bako.),
why, for what
reason.

Bungul a, v.t. +to pour
forth, shed forth.

Bungwa, 6, n., a vase,
jar, pot.

Buni (Bako.), *conj.*,
then, well then ;
buni twenda kweto, let
us go then.

Bunkùta 12, n. (Bako.),
fear.

Busà, 12, n. (Bako.),
inability to walk
or use one's legs at
all. **fwa busà**, to be
unable to walk, to
be very backward in
walking.

Buti ka nua (4), v., to
be silenced.

Butukul u, 6, n., a sphere, anything spherical.

Butukul u, 6, . (Bako.), the nature, natural condition *or* habit.

Buwa o ntima (4), v.i., to relax one's hardness, quarrelsome, sternness, severity, become agreeable.

Buzi è, 12, 11. (Bako.), littleness, the being too small.
-**abuzi è**, a. (Bako.), small, too small.

Bwakuku, 6, n., the fungus of dry rot, *also that* which destroys the palm-tree.

Bwal a, 13, n. (Nsundi), town, village.

Bwanduka, v.i. =banduka.

Bwangel akesa, v.t., to destroy, render useless, nullify, spoil, wreck.

Bwanguna, v.t., to cut off a piece, divide by cutting right through, *seldom used of anything 'which is not hollow*.

Bwasumuna, v.t., to talk on endlessly, expatiate.

Bwazi, 12, n. (Bako.) =wazi.

Bwe, 6, n.. one who falls. **bwe ki a malavu** (8 pl.), a wretched drunkard, a slave to drink.

Bwembwena, v.i., to be in great numbers, abound, be numerous, plentiful.

Bwi di l a, v.t. (Bako.), to fall upon, pounce, seize upon.

Bwi mi , 12, n. (Bako.),
meanness, stinginess.

Bwi ta, v.i.
ntima (4, u-) bwi ta, to
have one's thirst
slaked.

Bwi tal al a, v.i., to be
darkened, become,
made dark.

Bwi ti , 12, n. (Bako.),
honey.

Bwi ti di ka, v.t., to
darken, make dark.

Bwi ti di l wa, v.i., to be
benighted, belated.

Bwi vi , 12, n.
(Bako.)=wi vi .

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D.

Danda, v.i., to be full.

Dandi sa, v.t., to fill.

Dasanana, v.i., to be satisfied, satiated.

Dasi di ka, v.t., to satisfy. e de (6), adv., just the same=**dedède**, p. 259.

Debol a, v.t., to take a very little at a time.

Dedangana, v.i., to be jerked.

Dedangesa, v.t., to jerk.

Deka-, 10 of the standards of measurement (e.g. dekameta=decameter

= 10 metres).

Deka, v.i., to come out, rise, *of the stars, shine as a spark, sparkle ; used only of small points of light.*

Dekol a, v. + to take a very little (of anything) at a time.

Dekozi oka, v.i., to be constantly nibbled. **o mal u se dekozi oka**, the feeling of cramp, weakness, &c., in the legs after a long sickness is thus expressed : the legs are being nibbled.

Desi -, the tenth part of the standards of measurement (e.g., **desi meta.** = decimetre=1/10 of a metre).

Desi ma, 2, n., a decimal. **di -**, see note at commencement of E, App.

-di . -, *formative prefix of the reflexive form in all tenses.*

o Nzambi wadi kal anga kuna ezulu, God is in heaven. **-adi** , v. , *defective ; see under A.* **edi -i na di au**, this is (my) opinion, (I) think that. **edi -una di au ?** do you think then ? **edi -... VO**, *pref. applied to pers. pronouns*, edi ame, edi au, &c. I, they, &c. , thought that ; **edi eto vo bakama tubakama**, we thought that we should be caught. **edi ndenda kuvangila aka di di** , this is all that I can do for you.

Di abonda, 7, n. , sweetheart.

Di adi di na VO, conj. , since, forasmuch as. **edi aka mpe**, conj. , then too. **ye di aka di aka**, conj. , again (in a **di aka mpe**, continued discourse), in the next place, secondly, & further. *When used suspiciously and interrogatively, what then ?* what lies behind all this ?

Di ambu, 7, n. , + opinion. **e di ambu -i na di au**, this is (my) opinion. **i di ambu di di ngi na di au**, this is my opinion. **e di ambu yamu ludi**, it is quite clear, it is very certain, true indeed it was, it was only too true. **omu di ambu oko wal ekel a**, a respectful preamble for the commencement of an address. **landa o mambu** (pi. 7), v. t to torture. **o mambu, nkama ya nsambu a mbumba**, the countless things. **kosi, kutatu ; ova kati e di ambu di na ko** (proverb), there must be some reason for all this ; *1/1 t.* one & three, but there is something between.

Di anu VO, conj. , therefore. (The applied form is not required when **di anu** or **di au** is thus combined with **vo**.)

Di ati di la, v. , to ram tightly (by any means).

Di au vo= di anu vo, App.

Di awa di mosi, see -a, App.

Di a-yuma, 6, n., a great eater, a glutton.

Di ba, 6, n.
(Bako.) = **di ya**.

Di di ma, v.i., to thunder, make a thundering noise.

Di ekomoka, v.i., to laugh heartily.

Di el a, 7, ., cunning, cleverness, sense ; intelligence, mind.

Di el e (*pres. pcrf. of kwenda+pref. of cl. 7 sing.*). **di el e e ki el eka vo**, of a truth, truly, it is indeed true that.

Di ka, v.t., to ingraft (*the object of the*

verb is the scion, not the tree ; see **di ki l a**, App.

Di kal al a, v.i., to be in a state of perfect silence & stillness, be stagnant.

Di kaya, 7, n., old & sour palm wine.

Di ki (*pl. meki*), 7, n.
(Ki b.), an egg.

Di ki l a, v.t., to graft a scion into a tree (*the object of the verb is the tree, not the scion* ; see **di ka**, App.).

Di ki ta, v.i., to run (of something great).

Di kul a, v.t., to reckon, calculate, think over, put all the facts together, give full consideration.

Di kul ul a, v. t., to feed over again, to graft in again ; see **di ka**, App.

Di kumuka, v. i., to start up *or* off, rush away, be frightened run away, be aroused *or* awake with a start, be startled. **ntima** (4, u-) **di kumuka**, a slight spasm of the heart (supposed to be the result of being mentioned by some one far away).

Di kumuna, v. t., to startle & cause to run, waken with a start.

Di l wa, 6, n., tasty stuff to eat with one's bread *or* kwanga, whether meat *or* vegetable.

Dî ma, pi. 6, n., stain, dye, colouring matter, ink.

Di ma, v. t., to catch hold of.

Di ma, v. t., borrow at interest.

Di mbu, 6, n. **si a e** **dimbu**, v., to take note of (mentally).

Di mbuna, v. t., to choose, select.

Di mi sa, v. t., lend at interest.

Di muna ki ntodi (5) (Kib.), v., to kill pour the blood of a human victim over a corpse.

Di ndusu, 7, n. (Bako.), lumps in farinaceous food.

Di ngi ka, v. t., to restrain, keep still, delay, check, impede, stop.

Di ngundu, 7, n., a muscular fellow,

also a species of
hornet which does not
sting (?)

Di nsi ensi a, 7, n. (P.
I i cença), permi ssi on,
excuse me !

Di nsunga-nsunga, 7, n. ,
something having a
perfume, a perfumed
oil, &c.

Di o-di o, 6, n. , hunger
which seems insati able.

Di onga, v. t. , to peer
(into, over, under,
&c.).

Di onso, 7, n. , the
least particle, bit,
the least or faintest
trace ; **kana di onso**
nkutu ke bezi di di au
ko, they did not bring
the least particle of
it ; **ke bena ya di onso**
di a wonga ko, they have
no fear at all.

Di tuka, v. i. , to make a
noise as of a free
fight.

nki ndu (2, i -) **di tuka**,
to break out into a
free fight.

Do ! *interj.* , I pray
you ! please ! I
beseech you.

Dodokol o di - (-aku,
&c.), i f (you)
please.

Dokal al a, v. i. , to be
persistent in, to
continue doggedly.

Dokama, v. i. , to begin,
commence.

Dol e, 6, n. (Makuta) =
dwel e (App.). **e dudul u**
(6), adv. , with a fat
belly, of living
creatures only.

Duduna, v. t. , to pull &
snap in two.

Duka, v. t. , to be
exceedi ngl y abusive,
execrate strongly,
swear at.

Duka, v. t., to protrude, stick out.
nua (4) **aduka**, ., a prognathous jaw.

Duku, 6, n., a small drum having a diaphragm on each end, & played during the wailing for the dead.

Dukul a, v. i., to move (of the fetus in utero).

Dumbal al a, **Dumbel el e** 6, n., a girl, young maiden.

Dumuka, v. t., to fly, jump.

Dungi ana, v. t., to be in a stupid condition, either through drink or severe sickness.

Duvul a, v. t., to abuse foully.

Dwel e, 6, n., a siluroid fish living in muddy lakelets swamps ; also an undersized child.

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E.

E -, the Bakongo & others often drop the prefix e from nouns in e ; between Matadi & Lukunga it is often replaced by di - ; **evata, vata, di vata**.

Ebal a, 8, n., a large squirrel having a striped back, eyes large, tail slightly bushy, white belly.

Ebamba-ngol o, 8, n., a brave, a champion, a warrior.

Ebanda, 8, n., reason, cause, purpose. (Seldom used] see **bi la** & **eyandu**. **Eyandu** is a far more common form.

Ebanga, 8, n., a large
mid rib of raphia
vini fera palm,
"bamboo."

Ebangu, 8, n., a way or
style of making
things.

Ebanti ku, 8, n., the
point from which
something was
commenced.

Ebefel e, 8, n., a seed
husk, unbroken
but empty through
atrophy.

Ebembel e, 8, n., a
piece, fragment.

Ebembia, 8, n., a great
patch of
jungle left unburnt.

Ebese, 8, n., a plaited
cord (of palm
frondlets, c.).

Ebi di, 8, n., an
abundance, a great

crowd, quantity,
number, mass,
the many, the greater
part.

Ebi ki, 8, n.,
earnestness, keenness,
exceeding greatness (of
desire for), intensity
(of longing or love),
the radical idea being
a sense of the
exceeding greatness of
something, hence
intense desire for it :
muna ebi ki di a nzola
andi, through the
greatness of his love.

Ebi ndi ka, 8, n., the
manner of locking
or steering.

Ebi ndi ku, 8, n.,
locking, steering;
ebi ndi ku di a nzaza ke
diambu di andwel o ko,
the steering of a ship
is no small matter.

Ebo, 8, n., sediment,
floating scum,
Ebo, continued.
cream, yeast.

Ebobolo, 8, n. =

ebul ul u, App.

Eboko, 8, n., a camp, a regular resting-place for travellers, a place in a town where a daily market is held; the town square or "palaver place."
-**eboko**, a. (from **bokol a**, see p. 254).
nkombo (2) **a maboko**, the goat presented in token of submission.
vana e nkombo a maboko, v., to treat for peace.

Ebol o, 8, n., the unci rcumci sed organ.

Ebu, 8, n. **zinga e eb**, v., to pass over some breach of discipline or wrong, in hope that it will not be again committed, with the intention that should it recur, this previous case should be punished.

Ebu (Bako.) = **owu**.

Ebubul u, 8, ., an unripe or blighted

calabash, a stupid fellow, a fool, a great hulk of a fellow, -**ebubul u**, a., foolish, stupid.

Ebumba, 8, n. = **ebunda**, App.

Ebumbu (8) **di a ebumbu**, n., perfect ignorance.

Ebunda, 8, n., a bundle of "medicine" (fetish); see **mful a**, App.

Ebunda (8) **di a kul u** (9), n., the thigh.

Ebunda-vumu, 8, n., profit in trade.

Ebungwa, 8, n., excuse, subterfuge, something to say for oneself (generally untrue or a mis-statement; also reason, cause, used as **kuma** (6).
val a o mabungwa, v., to make an excuse, to concoct some story in excuse, to make a defence.

Ebwe (Bako.)=aweyi .

Ebwengel ekete, 8, n. ,
clod, lump, crystal (of
salt), grain (of sand).

Ebwese, 8, n -, one of 3
or 4 rows of laths in
the finishing lines of
the wall of a house.

Ebwi I a, 8, n. , an
fluvial plain.

Edi a, 8, n. , food
stuff, food generally.
edi a nsi eto di akaka,
the food of our country
is different. -**edi enga**,
a. , acceptable, much to
be desired. **e edi ki**
adv. (from **di kal al a**),
still, quiet. -**edi ki** , a. ,
still, quiet. **fuku** (13)
wedi ki , in the still
hush of night, when all
are hushed ; very late
at night, in the middle
of the night. **tombe** (6)
ki edi ki , still, hushed,
darkness.

Edi I u, 8, n. (*generally*
pl.), a feeding ground,
a place where people
or animals feed.

Edi mbu, 8, n. +a viscid
mass (as of half melted
glue, metal , glass,
&c.).

Edi ongi , 8, n. , the
very centre, the far
interior.

Eduni a, 8, n. , a stupid
fellow, a fool .

Efi ngi di ki ti , 8, n. ,
the stomach of a
nsizi or rat.

Efongo, 8, n. , a flat
place.

Efuba, 8, n. , the green
fruit of a tree, the
fruit of which reddens
when ripe, an unripe
fruit of such
tree.

Efubu (8) **di a munse** (3)
. , a soft immature
sugar cane.

Eful a, 8, n. **mona o**
maful a, v. , to be

regular as regards
one's bowels.

Efuluta, 8, n., fury,
rage.

Efunda, 8, n. + a
bundle, hence a bundle
of 1,000 ; a thousand.

Efuta, 8, n., the
payment, the sum or
price paid.

Efwafwa, 8, n., that
which comes to one by
birth right, inheritance,
portion (not
necessarily coming
through the death of
another). **vwa e efwafwa**,
v., to inherit.

Efwatakala, 8, ., a
species of grass,
the blades of which are
covered with a long,
soft down.

Efwe, 8, n., a plot of
ground.

Efweke, 8, n., one who
is utterly stupid.

Efwema, 8, n. (Bako.),
offence (taken),
annoyance, anger.
baka efwema, v. t to
take offence, be
offended, become angry.

Efwenka, 8, n.,
friction, intense
irritation, an
overmastering passion,
malignity, malice,
bitter hate, **sia e
efwenka**, 7'., to be in
a state of friction, to
feel maliciously
towards, hate, abandon
one's self to passion
about.

Efwenka-fwenka, 8, n., a
monster, a very large
specimen (of children,
cubs, &c.).

Efwese-fwese (8) **di a** ,
., loose (earth or
sand). **efwese-fwese
di adi di a esenge ke
di si makananga tungwa ya
nzo ko**, you cannot set
the uprights of a house
in this loose sand.

-eka *v. def., pres. indef. indie, only* (Bako.), to be. **kuna nsi etu mambu mengi meka, bubi bweka kaka**, there are many palavers in our district, always wickedness.

Ekabu, 8, n., a free gift.

Ekâbu, 8, n., a greedy, avaricious person.

Ekâbu, 8, n., a man of immense strength.

Ekal amanga, 8, n., a very large dog or any carnivorous animal.

Ekami, 8, n., an obligation to, a necessity ; **e ekami ngi na di au di a kwenda**, I must go, I am obliged to go. **sia e ekami (di a)**, *v.*, to be very determined (to), make a very strong resolution (to).

Ekami nu, 8, n., a pressing place, **ekami nu di a vi nyo**, a wine press.

Ekanda, 8, n., the keynote in music.

Ekangu, 8, n., a covenant, agreement, bond.

Ekani, 8, n., intention, purpose, resolution, idea, thought, plot. **sia e ekani**, *v.*, to plot, devise against.

Ekasa, 8, n., a squirrel.

Ekati, 8, n., the inward parts, the interior of the whole body, intestines, bowels.

Ekau, 8, n., a portion, share, an allotment, portion contributed, contribution.

Ekaya, 8, n., a greeting, salutation, **ekaya -ki ka di a...**, to greet with the news that... ; **ekaya banki ki di di a mwana andi OVUtuki di**, they greeted him with the news that his boy had returned.

Ekembo, 8, n., pleasure, the sense of pleasure, joy, delight ; **nkembo** is the experience, **ekembo** is the condition *which makes it possible* (see ewete, App.).

Eketo, 8, n., an intense desire after, a mad craving after, lust, passion, zeal ; **eketo di a maza kena di au**, he is mad for water.

Eki tu, 8, n., metamorphosis, change, altered appearance, transfiguration.

Ekobe, 8, n., a very powerfully-built man or carnivorous animal.

Ekoka, 8, n. **fwa e ekoka**, v., to be unable to walk, very backward in learning to walk.

Ekolo, 8, n., the shank or shin, hence, **vana ekolo di a**, from beside, from or at the feet of (of persons only).

Ekolo, 8, n., a knot [a register of time (kolo), being often marked by knots].

Ekombe, 8, n., a long stretch of plateau or ridge.

Ekomongo, 8, n., dyspnoea, painful breathing.

Ekonde, 8, n. (P. **conde**), the knave (in cards).

Ekondeka, Ekoneka, 8, n. (*generally pl.*), cunning, craft, stratagem.

Ekonge, 8, n., the handle of a cup, mug, &c.

Ekongo di angani, 8, n., the Congo Free State, *État indépendant du Congo*. **mwi si Ekongo di angani**, an inhabitant of the Congo Free State.

Ekongwankel a, 8, n., a piece of furnace slag or hard pieces of iron ore which present the appearance of furnace slag.

Ekono, 8, n., a point reached in a discussion, one item out of many to be touched upon, a head in a discourse or debate, a chapter in a book, a paragraph.

Ekova, 8, n. (Mpa.), the navel.

Ekt0- (Fr. **hecto**), 100 of the standards of measurement (e.g. **ektometa** = hectometre, = 100 metres).

Ekul u, 8, n., the most ancient times, the earliest ages.

Ekumba, 8, n., a protruding navel.

Ekumbu, 8, n., noise, roar, roaring of waves.

Ekumi nu, 8, n., a stop, a point of punctuation.

Ekunda, 8, n., a self-sown plant.

Ekunkwa, 8, n., cone, something conical, a conical stool of earthenware; hence) a point, Ji eadl and, cape, promontory.

Ekuti, **Ekutu**, **Ekutu-kutu** n., 8, a group, gathering, cluster, flock, herd, crowd.

Ekutuwa, 8, n., a coat, jacket.

Ekuzuka, 8, n., a transgression.

Ekwa, 8, n., how many? what number (*treated as a noun as follows*): **ekwa di si di**, how many are left? **ekwa-ekwa**, *inter, pron.*, how many each?

Ekwa (8) **di a nzazi** (2), ., tiny scales of mica.

Ekwe, *interj.* oh! oh that [regret]!
ekwe ka la vo nsumbi di kio, oh! that I had bought it;

Ekwende, 8, n.
makwende, . *pl.*, sleep-sickness.

El ambi -I ambi, 8, n., the unreasonable imitation of others, the habit of following the fashion or exexample of others, following like sheep through a gap.
kwenda e el ambi -I ambi, to follow the fashion,

do what we see others do, whether good, bad or indifferent; to follow like sheep through a gap.

El ambu, 8, n., a feast.

El anga, 8, n., a large, broad hoe.

El al angoma, 8, n., a flat thing or place. **-el al angoma**, a., flat, even at the top.

El aza, 8, n. **mal aza**, *pl.* *only*, empty talk, senseless rubbish.

Ele = tu (the particle), see p. 433 & App. **-ele**, *perf.* of **kwenda**, to go.

El ei, 3, n. (**P. rei**), the king (in cards).

El eko, 8, n., a chord of music. The following are the names of the ivory horns set

to the common chord--
mi, **luenze**, 10.
do, **sengela**, 6.
sol, **ngandu**, 2.
mi, **evula**, 8.
do, **koka-titi**,
6. the sound of the key-
note, **ekanda**, 8.

El emba, 8, n., the charm
referred to under
l emba, App. **ese di a**
el emba, the man who is
to be regarded as the
father of one who has
been initiated into
ndembo. **nganga (2) a**
el emba, the doctor of
el emba.

El embe, 8, n. About *or*.
until the years 1860-
1865, **el embe** was a word
which filled all who
heard it with fear. The
cry of "**el embe edi o**"
would stop a caravan of
traders, & make them
submit to capture
or death without a
struggle. It suggested,
some indefinable
horror, such as
witchcraft, which
no one understands &
every one believes in ;
so the cry of **el embe**
paralysed the hearers,
prevented all
resistance. It is
difficult to understand

why the word had such
an effect, but so
notorious is it that
the time when it became
the means of much wrong
& abuse is spoken of
as the **tandu kia**
el embe. Such crazes are
not uncommon ; see
ki yoka, **ki nyambi**, App.

El emena, 8, n., a great
desire, liking
or taste. **el emena di a**
maza, a burning thirst.
el emena di a nsafu, a
great liking
for **nsafu**.

El engo, 8, n. + the
resinous sap of the
el engo or l engo-l engo
tree, used as medicine
for " **craw-craw**."
It has a very powerful
smell when burnt, burns
fiercely ; hence as an
equivalent for sulphur,
brimstone.

El enzi, 8, n., the
loathing of food after
over-feeding (see
lenza) ; see
also **lenzi**, App.

El eza, 8, n., a lazy
fellow. **-el eza**, a., lazy.

El ezi -l ezi, 8, n.,
brilliance, brightness,
splendour. -**el ezi -l ezi**,
a., gleaming, shining
with splendour,
brilliant.

El olo (8) **di a mputu**, .,
custard or sweet apple.

El onda, 8, n., reason,
purpose, cause.
e el onda, why? for
what reason or
purpose? because, for
the reason that.
i el onda di di (*which*
appl. form) this
is why, this is the
reason, this is how it
is.

El ongi, 8, n., a lesson,
example, warning,
discipline, chastening
; **bansi di se el ongi**,
they made an example of
him. **vana e el ongi**, v.,
to comfort, console.
When any one has
El ongi, continued.
been bereaved, after
some 4 or 5 days have
elapsed, the friends
meet to console him,

vana e el ongi. They
render thanks that he
has so far recovered
from his grief as to
come out of his house
to receive them; he
then returns thanks
to them for bringing
wine, & coming to fetch
him out of the house &
away from his grief,
adding, **ntondel e kwame**
owu nuvangi di yeno,
ki tondel e wo ko own
kavangi di o mbeni, wa
Nkadi -ampemba, I am
thankful to you for
what you have done, but
not for what the
adversary, the devil,
has done.

El ongo, 8, n. + the
place in the "bush"
where a "mystery"
or "rite" is
performed, which the
natives affirm is like
or identical with
circumcision.

El u (Bako.) =ol u.

El uema, 8, n., desire,
longing.

El unga, 8, n., mid-day,
arrival at the zenith.

El usa, 8, n., a great appreciation of something, *hence* an earnestness of endeavour to obtain it, zeal, so greediness.

El usu, 8, n., the larger pieces which are imperfectly crushed, ground or pounded in such processes.

Ema (Bako.)=oma.

Emeraude, 2, n., emerald.

Emi angana, 8, n., a welcome, greeting of or by women, "tumi angana."

Emoni, 8, n.
mamoni, pl., wits, sense, genius, head.

Emu (Bako.)=omu.

Enangu, 8, n., length of time spent in

staying.

Enatu, 8, n., a burden, load, something carried, cargo.

Endu (Bako.)=oyu.

Eni emo, 8, ., a trap, in which a log of wood falls athwart the animal ; also a press.

Enunga, 8, n., the amount to which a spring is bent or of a curve.

Epel e, 8, n., fête.

Epùpùpu, 8, n., trembling (of delight or fear).

Esafu, 8, n., uncleanness, foulness, defilement, pollution, obscenity, -**esafu**, a., unclean, foul, polluted, disgusting, obscene.

Esaku, 8, n., rat hunting.

Esal al a, 8, n., a wild gourd.

Esambi l u, 8, n., a place of orship, church, chapel, synagogue.

Esangal a, 8, n., a place or hollow or thing which contains ; *the idea being that it is something exterior, leaving a hollow cavity inside*, an encompassing body, a cell.

Esansu, 8 n., tradition, matter handed down or from one to another.

Esansu, 8, n., condition of things during a certain period, a dispensation, period of administration, all that concerns a period.

Esanzamu, 8, n., an expanse.

Esanzu (8) **di a kaya**, . . , a liberality which ruins, by giving away everything possessed.

Esasa, 8, n., a large hole in the interior.

Esasal a, 8, n. **kala e esasal a**, to be light (not heavy).

Ese, 8, n. The usage of **ese** & **tata**, is the same as father & papa in English ; i. e., where it would be proper to use papa, **tata** is used ; papa & tata are used in addressing, not with possessive pronouns (my father, not my papa), they are used in speaking of the father (papa is coming). **Ese** must be used where father & son are contrasted. A Kongo slave speaks of his master as his father very often. *The initial e is dropped, unless*

it is preceded by a or an apostrophe ; the final e is elided before a & e. Kw' es' ame, to my father ; o s' eto, our father. It is nearly always a 1st class noun ; see also note on p. 271. e tata ! father ! o s' ame, my father. yo se yo mwana, father & son. O se wabula, the father is dead, wele kwa tata, he is gone to father. When ese is followed by an adj. or adjectival clause, it is treated as a noun of the 8th class; ese di ambote, a good father, ese di a el emba, n. When a person has completed his initiation into the ndembo mystery, the doctor appoints some man to be considered his father, who is called ese di a el emba (godfather ?); see lembe, App. ese di a nzi la a ezulu, ese di a mungwa, es' andi a mungwa, n., a god-father or mother ; see mungwa, lembe o mwana, App.

Esel a, 8, n., the flat top of a hill.

Esemba, 8, n., the habit of boasting.

Esemo, 8, n., making, creation, a bringing into shape or being, generation, evolution, the first times, when things were created, the beginning, the earliest ages, times or days. tuka kuna esemo, from the very first times, ever since the world began.

Esenselo, 8, n., a port.

Esewa, 8, n., the circumcised organ. -esi ka-si ka (yo, &c.), appointed, fixed, named (by).

Esi ki lu, 8, n., a drum of globular shape (cavalry), played at funeral state occasions.

Esi ku, 8, n., a sure place, an established position, a standing, position, post, rank.

Esoki, 8, n. = nsoki [(4), p. 392.

Esomba, 8, n., a sharpened piece of mbasa buried in the ground point upwards, so as to pierce the feet of trespassers in gardens, &c.

Esoneka, 8, n., a style or manner of writing.

Esonso, 8, n., the point at which fire was applied in setting anything on fire; also a small patch of fire, as when jungle is burning each little straggling patch of fire is an **ensonso**.

Esumbu, 8, n., the price, **sia e esumbu**, v., to name a price, **ta** or **vuna e esumbu**, v., to bargain for.

Esumpu, 8, n., a stitch of basting.

Esunga, 8, n., see **elusa**, App.

Esungi, 8, n., cretonne & any like cloth of floral design printed in many colours on a coloured ground.

Esuni a, 8, n., a tooth which protrudes beyond the lips, also moustache.

Esûta, 8, n., a hurry. **kala kuna esûta**, to be in a hurry, **ku esûta kena**, he is in a hurry.

Esutu, 8, n., the uncircumcised organ, **-esutu**, uncircumcised (of the organ, not individuals); also very bad indeed (a most indignant & abusive term), scurrilous, utterly abominable & useless.

Eswekameno, 8, n., a place of hiding.

Età, *interj.*, a particle implying great respect, your honour, excellency, majesty ;
tufi auki di età, we are much obliged (to your grace). **età** enters into the composition of **ingeta=inga età**, i.e. so, my lord.

Etadi, 8, n. +a stone, also a secret name used for an egg, to prevent a fowl from understanding that her eggs were being talked of.
etadi (8) di a esenge, .., sandstone.

Etamba.
matamba, *pl.* 8, n., *Lupus exedens*, a rodent ulcer which destroys the nose, &c.

Etamba, 8, n., information as to the sickness or death of a relative or some disaster which has befallen him.

Etambu, 8, n., good fortune in catching with traps snares.

Etampal a, 8, n., a flimsy, rotten thing that goes to pieces at a touch.

Etanda, 8, n., circular mats of the same make as the native baskets.

Ete, 8, n., the saliva.
mina e ete, *v.*, to take breakfast, break the fast (i.e., swallow the saliva, which has for so long been the only thing in the mouth).
minu-ete, 6, n., breakfast, **ete di a ewawa**, hunger in the morning, supposed to be caused by a new secretion of saliva.

Ete, *an imperative particle giving emphasis to a command*;
wenda ete, go then.

Etekol a, 8, n., a vault. When the grave is dug for a man of some position, it is customary to dig a vault or recess in the side at the bottom. Into this the body

is placed, to avoid its sinking into the floor of the grave, when the earth sinks in after filling up. It is imagined that this is due to the sinking of the floor of the grave itself.

Etekwa, ovi nda e nkome oku mpi aza o masanza nki wasala

(*proverb*) O bracken ! if you send up your new frond (like a closed fist) in the season when the jungle is burnt, what will be left for the first rains ? i.e., it is too late to urge that now (it has been burnt up by the fire).

Etenda, 8, n., in advl. clause only. Ova etenda, in the sight of all, in a public place (see tendoka). ova etenda-nkongolo, before an open court, before an assembled multitude.

Etetelo, 8, n., the place of execution.

Etiangi, 8, n., a tall fellow.

Eti ma, 8, n., the great aim *or* object, the thing most desired, the desire of one's heart, the subject of intense feelings, hence even of revengeful feelings ; zeal. nkwa (i)

eti ma, one who has set or sets his heart on something, one who is much in earnest, zealous, fervent in spirit. sia e etima dia. . . or sia. . . e etima, v., to set one's heart on, to make. . . the great object (of endeavour, &c.), to be much in earnest, zealous, assiduous, industrious in doing, getting, c., make up one's mind to, seek or do most diligently.

Eti ngu, 8 (generally pl.), n., insolence.

Eti nti, 8, n., proud reserve.

Eti ta, 8, n., the feathering of an arrow, a feather toy windmill, a windmill.

Etoka, 8, n. , an even number, -**etoka**, a. , even.

Etompolo, 8, n. = **etampala**, App.

Etondo, 8, n. , a fungus mass growing under the ground.

Etu (Bako.) =**otu** & **eto**.

Etuku, 8, n. +the book of Genesis.

Etuluka, 8, n. , maturity, puberty, marriageable age (of either sex).

Etwenga, 8, n. , a soft, tender thing which is not yet properly hard or mature, -**etwenga**, a. , soft, tender.

Eva (Bako)=**ova**.

Evamba, 8, .
mavamba, *p/* . , nonsense.

Evamba, 8, n. , a small edible mushroom, growing in great abundance, which the people never venture to pluck until they have made homage & roll in the dust, as to a great chief. It is such a great find, that this homage is to induce it to come again.

Evanga, 8, n. , **Evanga diansi** (2), a colony

Evangu, 8, n. , that which is done or made, a deed, action.

Evangu, 8, n. , purpose, *raison d'être*.

Eveko, 8, n. , a hindrance, delay, excuse, reason for not doing something.

Evela, 8, n. +a small bare place (on the ground, &c.).

Evelema, 8, n. , desire, longing.

Evendwa, 8, n.,
(Solongo), mistake,
error.

Evene, 8, n.,
nakedness.

Evengwa, 8, n., an
omission, something
or some person omitted
or to be omitted or
excepted ; **aleke awonso**,
o Bukusu evengwa, all
the boys but or except
Bukusu.

Eveso, Evesoka, 8, n., a
dull, dirty, tarnished
appearance.

Evi ka, 8, n., a place
where any one or
anything is to be
surely found ;
nzeye di o evi ka di andi,
I know where he is
always.

Evi lanu, 8, n., bird's
egg, & sometimes used
of fowl's eggs, lest
the fowl should hear
her eggs spoken of, &
stop laying.

Evi lukilu (8) dia ntima
(4), n., opportunity
for repentance.

Evi mbu, 8, n. + the body,
the trunk (of
a tree), bulk.

Evi nza, 8, n.,
cultivated country, a
part where there are
farms, *hence* the
country, i.e., away
from the towns.

Evoka, 8, n., a broad,
flat valley.

Evol a, 8, n., paralysis.
mbevo a evol a, a
paralytic.

Evol o, 8, n. **mavol o**,
adv., in peace,
safely, quietly ; **o unu**
o mwana ol ele mavol o,
to-day the child slept
quietly ; **wenda mavol o**,
go in peace.

Evongo, 8, n., something
given, expended or
employed in the full

expectation of ample returns.

Evongona, 8, n., a hole of large area, not necessarily deep ; a very large ulcer.

EvOSO, 8, n., a foolish, witless fellow.

Evudi di la, 8, n., greed, avarice, that which makes a man exact more than is his due.
nzi mbu zevudi di la, money taken in excess of one's due.

Evuku-vuku, 8, n., inducement. **kal a ye evuku-vuku**, v., to be induced.

Evul a, 8, n., an ivory horn giving the note of "mi" (the 3rd) in the chord to which they are set.

Evumba, 8, n., food stuff wrapped up

in a leaf, &c., for roasting.

Evunza-, *with a noun suffixed*, an excuse or something to prevent what is expressed by the noun suffixed.
evunza-salu, something which prevents or impedes work, an encumbrance. **evunza-vewa**, an excuse for not giving. **evunza-vova**, something given to hush up a matter, hush-money.

Evuya, 8, n., a cleaning rag, housecloth, duster.

Evwanga, 8, n., confusion, disorder.
-**evwanga**, a., in confusion, disorder.
-**evwanga**, a., public property, to be taken & used by any one. **evwangi**, 8, n., publicity, the presence of a crowd, an unwelcome crowd or company. -**evwangi**, a., in great numbers, too many.

Ewendengel e, 8, n., a monster, a very large specimen (of animals only). **ewwendengel e di a ngul u**, a monster of ; a pig.

Ewanda, 8, n., the manner of striking.

Ewawa, 8, n., a shudder, thrill, etc **di a ewawa**, see **ete**, App.

Ewete (*generally used in the pl. mawete*), 8, n., pleasure, that which is the source of **wete**. **Wete** is the experience, **ewete** the condition which makes it possible; see **ekembo**, App.

Ewol e, 8, n., a thorny creeper.

Ewombol o, 8, n., a decayed, rotten piece of wood-work, house, canoe or piece of fire-wood ; **ewombol o di a nzo di adi**, this is a rotten house.

Ewonzon, 8, n., medicine enclosed in a piece of palm frondlet.

Ewu (Bako.) = **owu**.

Ewul umuna, 8, n. **mawul umuna** (*pl.*), endless talk, gossip, twaddle, chatter.

Ewuta, 8, n., a bearing, a bringing forth ; **owutidi o mwana andi**, e **ewuta di antete**, she brought forth her child, her first bearing (i.e., the first she ever bore).

Ewutuka, 8, n., the birth, the being born ; **tuka ewutuka di andi**, from his birth.

Eyandu, 8, n., reason, cause, purpose ; see **ebandu**, App. **eyandu di adi** (*with applied form*) for this reason, that is why. **wa eyandu?** why? for what reason?

Eyanga, 8, n., an impropriety, something which is wrong or offensive, contrary to proper customs, an offence. **mbula e eyanga**, ., to commit such an offence.

Eyangi di, 8, n. (Mboma), sweet potato.

Eyati ku, 8, n., the point at which a beginning is made.

Eyaya, 8, n., the topic of general conversation, a matter in every one's mouth.

Eyi di, n. (Solongo), a barnacle.

Eyi di ngi ngi, 8, n., a dead silence.

Eyi ti ti, 8, n., a swollen check.

Eyokosa di a, 8, n., a great sound of ; **eyokosa di a mazu**, a great noise ; **eyokosa di a di lu**, a great sound of wailing.

Eyovoka, 8, n., a weakness, infirmity.

Ezakamu, 8, n., shaking, trembling. **-ezala**, n. t light, not severe (of affliction only). **ngangu (2) zezala**, a false, foolish cunning, which fails entirely in its purpose.

Ezal u, 8, n., a line or string near the wall-plate of a house a little way out from the wall, upon which to hang clothes, a clothes-horse.

Ezengenene, 8, n., a fool.

Ezengo, 8, n., a stick or something cut or marked to the exact length, as a measure.

Ezeze, 8, n., an effeminate, useless, helpless fellow, a fool.

Ezi ezi e, 8, n. (gen. *pl.*), bewilderedment, distraction. -a **mazi ezi e**, muddled, bewildered, distracted, irrational, wrong.

Ezi ki l a, 8, n., the definite spot where anything may be surely found, the particular page, verse or stanza to which reference is made or where the passage may be found.

Ezi ku, 8, n., the prime of life, perfection, arrival at perfection, maturity; see **zi kuka**, App.

Ezi mi, 8, n., a clan ; see **zi mi**, App.

Ezi na, 8, n., name, **nkwa ezi na di ambote**, a man of good report, having a good name. **ezi na**, i, n., the deceased, *thus avoiding the mention of the*

name; see deceased, App.

Ezi nga, 8, n., the length of (a man's) life. **mazi nga**, *pi.* only, delay, continuance, time spent or lost.

Ezi ngu, 8, n., , delay, hindrance.

Ezi ta, 8, n., +a knot, *hence* the knot or end round which a native basket is made in its manufacture, the point from which the long whorl of grass of which it is made eccentrates, an axle, axis, the pole of any spherical body, the top & bottom points of an egg, c., the north or south pole (of the earth), the point on the back part of the top of the head from which the hair seems to radiate ; also a retaining fee, a fee which, being paid, secures the first refusal or prevents something from being offered for sale, &c., until an opportunity for treating has been given.

Ezi ya, 8, n., pool left
by the fall of a
river, hole in the bed
of a river.

Ezi zi ma, 8, n.,
coldness, cold,
chilliness,
-ezi zi ma, a., cold,
chilly.

Ezu, 8, n. sia e ezu
dia, v., to make a
pretence of -.

Ezuka, 8, n. mazuka, *pl.*
only, interest, profit.

Ezuku, 8, n., nucleus,
elementary principle,
rudiment, root, source,
origin, basis, base.

F

Fi anungi na, v. t., to try, make an attempt to do something well knowing it to be hopeless.

Fi ata, v. i. (P. **confi ar**), to confi de, trust.

Fi aul wi sa, v., to congratulate.

Fi auzi, 12, n., peace of mind, happiness, contentment, comfort, consolation.

Fi ba, 6, n., the horn of a gazell oid antelope.

Fi di sa, v. t., to send (things).

Fi enza, v. t., to finish off well, add a good finish.

Fi ka, v. i., to be cheap.

Fi ka (6) **ye kamba** (6), n., sureness, security, safety, -**afi ka ye kamba**, a., dependable, sure, safe.

si a e fi ka ye kamba (6) (**muna**), v., to depend (upon).

Fi kuna, v. i., to nourish (of food only).

Fi la, v. t., to turn or direct (of some part of the body). **fi la o malu** (9 *pl.*), to put, place the legs.

Fi l akesa, v. t., to hurry along, to conduct by force, to bear along, be in favour of or favourable (of the .wind), to "blow" from the stern, be with ; to fail to help, withhold assistance in a crisis, to hang back & let others bear the brunt of a struggle ; **e tembwa ki bafi l akese**, the wind was in their favour.

Fi lavu, 15, n., a
little wine.

Fi mpul ul a, v.t., to
diligently or
repeatedly investigate.

Fi nangana, **Fi nangeswa**,
v.i., to be troubled,
is sorely pressed,
overwhelmed, straitened,
perplexed, harassed,
burdened.

Fi ndu, 6, n., reluctance
to move, obey, yield,
exert oneself or to
abandon an enterprise
until absolutely
forced, perhaps not
even then, dogged
obstinacy, a
combination of scorn of
authority, force or
danger, & pure courage.

Fi ngi ti na,
Fi ngi tuna(Bako.), v.,
to hold securely, firm.

Fi ni zi ana, v.i., to be
assiduously plied, to
be industriously
carried on, be
persevered in.

Fi ni zi eka, v., to be
assiduous, constant,
industrious, persevering
in (i.e., leave no long
intervals), not work by
fits & starts
; **tufi ni zi eka**
e sal u ki eto, we will
persevere in our work.

Fi nta, v.t., to rub a
part of the body
(not to anoint or wipe,
but as to rub the nose
or ear when they itch).

Fi nuna, v.t., to
nourish (of food only).

Fi nzul a, v.t.
(Bako.)=**funzul a**.

Fi o, pi. 6, n.,
blackness,
-afi o, a., black.

Fi onkonona, v.t., to
fast, to go without
food.

Fi ontona, v.t., to
strangle.

Fi ota, v.i., to be,
grow black.

Fi ta, v.i. el aka (8, di -
) **fi ta**, to have a
burning, choking
sensation in the
throat, as when strong
liquor is drunk or some
nicotine is swallowed
or when very angry.

Fi ta, Fi ta mwi si (3), v.
+ to smoke, make a
smoke.

Fi tama, v.i., to
throng, crowd around
(of a great crowd).

Fi tamena, v.t., to
throng, crowd round
(some one).

Fi ti ka, v.t., to put,
heap, place together,
pile in one place.

Fi unununa, v.t., to
squeeze through
a small hole.

Fofota, v.i., to make a
sound as the jungle
when a man or large
animal forces his way
through it.

Fokol a, v. +to
multiply, also to put
letters together and
pronounce*

Fokwel wa, 6, n., the
multiplier.

Fol okosa, v., to talk
rubbish, to no purpose
or uselessly, persist
foolishly in a request.

Fonga e mful u (2), v.,
to sit in council.

Fongo, 6, n., a seat,
place.

Fotomoka, v.i., to
ascend (as smoke).

Frank, 2, n., a franc.

Fudi la muna kufi (12),
v., to make short work
of a thing. -**afuka**, a.,
respectful, courteous,
ceremonious, with due
ceremony.

Fûka, v.i., to come to
an end, be exhausted,
fail, be finished,
concluded.

Fûka, 9, n., exhaustion
(of supplies), failure
(of resources),
finality.

Fukamena, v.t., to
kneel down to, so
to intreat, beseech.

Fukusa, v.t. (Bako.), to
boil.

Fukwa, v., *mi d. pass.*, to
lose by death, be
bereaved of.

Fukwa, 6, n., a cover.

Fûl a, v.t., to blow
(with the breath).

Fûl a, v.t. + to finish,
bring to an end,
conclude.

Ful u, 6, n. (Bako.), a
flower.

Ful u, 6, n. a +place,
spot. **mu ful u**, **vana
ful u**, **VOVO ful u**
adv., .on the spot, at
once, instantly,
immediately, at the
very moment, in the
very act.

Ful ul a, v.t.
ful ul a o nki si (4), to
propitiate a fetish for
some broken restriction
(**konko**) or reinstate
it. Gunpowder is strewn
on the ground, the
fetish image or bundle
is held over it, a few
words are spoken, the
powder is then fired,
and as the smoke clears
off, the whistle
(**mbambi**) of the fetish
is blown. This is
supposed to restore the
broken charm by
propitiation,
forgiveness being
obtained from the charm-
principle ; without
gunpowder no **ki menga** or
anything would avail.

Ful ul u, 6, n.,
perseverance, steady
plodding.

Ful ul uka, v. t., to
grunt with vexation.

Ful ul uka, v. t., to foam
(as the sea).

Ful umunu, 6, n.
(Bako.), see **ful umwi nu**
(App).

Ful umwi na, v. t., to
inspire, breathe
into.

Ful umwi nu, 6, n., the
spirit, soul, the
living principle, that
which lives within us
and imparts life to
the body.

Ful usa, v. t. (Bako.),
to fill.

Fumana, v. i., to be
proud and reserved,

grave, sedate ; also to
stand still and wonder,
the right hand under
the chin *or* on the
side of the face, *the*
attitude of
perplexity.

Fumba, v. t., to think
too much of (a thing)
to give it away (to so
so).

Fumba, v. t., to waste,
squander, be prodigal
of. **fumba e ndofi** (2),
v., to swear falsely,
perjure oneself, break
a vow.

Fumbal al a, v. i., to
double up (as with
pain in the stomach),
to sag.

Fumbi, 6, n., the place
where highway robbery
or murder was committed
; also an ambushade
for the purpose. **fwa e**
fumbi, v. t to be
caught (of a trap which
is caught in some way
so that it cannot be
sprung, or of a noose
which is caught .and
cannot draw tight &
catch

that for which it is set).

Fumbi la, v. t., to think too little of... to make (him) such a present *or* to render such a service *or* do such a kindness.

Fumi na, v. =fumana, App.

Fumuna, v. t., to kill (game, &c.) in great numbers or catch (of fish).

Funa, v. t. +to leaven, be leavened.

Funa, 12, n., leaven.

Funakana, v. i., to be sullen, to sulk, to observe a sullen silence.

Funda, v. t., to accuse, charge (before judges) ; **bamfundi di edi di a wi vi**, they charged him with theft,

Fundi sa, v. t., to judge, try (a case).

Fundul uka, v. i., to groan (as one deeply moved in spirit).

Fundul uka, v. i., to swell up to its original size (as something dried which has been well soaked).

Fundul uki la, v. t., to grumble and make a fuss about.

Fundul ul a, v. t., to mutter to oneself or others, but not to the person concerned.

Funga, v. i., to be or become abortive, not to arrive at perfection or full attainment or completion, to fall short (of the mark or aim), be abandoned, not worth completion, to be spoiled, of no further use ; to be neither one

thing nor the other,
hence be spoiled as of
under-cooked plantain,
&c., which cannot
afterwards have the
cooking completed.

Fungudi a, 6, n., a
bump, lump which
protrudes.

Funi sa, v. t., to
leave.

Funka, v. t., to make an
end of, finish off, use
up, carry to the bitter
end.

Funta, v. i. + to turn
over the surface
of the soil, to dig up
by scratching, or
scraping the surface.

Funta, v. t., to crush
with a rubbing
movement, tread,
trample.

Funta, v. i., to remain
unsold (after
offering for sale
publicly), to

exceed the demand.

Funtuka, v. i. (*perf.* -
ini), to have a
great deal of trouble,
be oppressed,
persecuted.
funtuka ye salu, v. i.,
to toil, work
hard, have much trouble
over one's work.

Funtuna, v. t., give
trouble, oppress,
distress, persecute.

Funze, 6, n., any
ailment of babyhood
concerning which one
can ask no questions,
only be conscious
that there is something
wrong, the frailty of
infancy.

Futa, v. i., become bush
or jungle again, to lie
fallow, to become
desolate (of an
abandoned place), be
abandoned.

Futal al a, v. i. = *yi ndal al a*
, p. 474.

Futi di ka, v. t.
=yi ndi di ka, p. 474.

Futuka, v. i. (Bako.),
to have a great
deal of trouble, work,
be oppressed,
persecuted.

Futumuna, v. t. ' (Bako.),
to raise from the dead,
bring, to life again.

Futumuka, v. i. (Bako.),
to rise from,
the dead.

Futwa, v. i. to be
fomented.

Futwa, 6, n., a vapour
bath. **bukamena e futwa**,
v. t to take a vapour
or steam bath.

Fuzi, 12, n., skill in
one's craft.

Fwa, v. i.
fwa e "baba, (6) v. i.,
to be intensely
desirous.

fwa mu meso (pl. 7),
v., to be actually
seen, come under
actual observation,
fwa o ke (12), v., to
be too little,
too few, too short.
fwa o nene (12), v., to
be too many, too large.
fwa o tulu (10), v., to
be in a dead
sleep.

Fwa-mboko, 6, n., a
person lame through
stiffness in the
joints.
-afwalansa, ., French.

Fwama (Bako.), v. i.
*seldom used but in the
perfect (-fweme)*, to be
angry. **moya** (4, u-)
fwama, to be hungry.

Fwamfumuka, v. i., to
flow out copiously
(from a hole or wound),
to pour, gush out, leak
out fast.

Fwaneswa, v. i, to be
fit, be found fit, be
made fit.

Fwani -fwani, 6, n., same fashion or style, resemblance. **kala e fwani -fwani ye**, to adopt the style of, follow the fashion of, conform to.

Fwani ni ka, v. t., to compare together.

Fwankal akana, v. i., to sink to the ground under a load.

Fwantama, v. i. (Bako.), to bend, be bent, bowed down.

Fwantakesa, v. t., to destroy, devastate, lay waste, make havoc of.

Fwanti ka, v. t. (Bako.), to bend, bow down.

Fwanuka, v. i., to be fit, worthy.

Fwanuki na, v. t., to be worthy of, deserve,

be deserving of : to be worthy to, to be deserved by.

Fwanukwa, v. i., to deserve, have as one's deserts, be deserving of; to have to, be obliged to, must, to have nothing left for it but to...

Fwanwa, v. i., to be able to, worthy to. *The difference between fwana and fwanwa lies in the fact that in the case of fwana the ability (or in negative sentences the inability) lies in the subject of the verb, while fwanwa implies that the ability (or inability) lies entirely in something abnormal in the matter referred to; ki fwene kio nata ko, I cannot carry it (on account of my weakness) ; ki fweno kio nata ko, I cannot carry it (for such as I am may not touch such things).*

Fwasa, v. t., to destroy, spoil, render useless.

Fwati ka, v. t., to put all in heap, **fwati ka-fwati ka**, to put together without any attempt at arrangement or order. **-afwi taku-fwati ku**, a., done without any attempt at order, care, skill or neatness.

Fwenka, v. t. +rub or grind hard on. **-fwete**, aux. v. def. +may be able to ; **ozolele kundati sa e ezitu ndembi fwete lenda**, he wants to make me carry a load which I could not possibly carry (which I could not be likely to be able to).

Fwi di, 6, n., a bereavement, **kal a ku fwi di**, v., to be in great sorrow of bereavement, to be bereaved ; **ku fwi di kingi kena**, he has sustained a great loss.

Fwi di lwa, v., to be a loser of, suffer loss of, be bereaved of.

Fwi ka, v. i. (Bako.), to be cheap.

Fwi la e baba (6), v. t., to be intensely desirous after, long eagerly for.

Fwi la, 6, n., a dead body (of an animal, seldom used of a corpse **fwa** except as] carcase.

Fwi lwa, v. i., to be a loser, suffer loss, be bereaved.

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G.

Grame, 2, n. (Fr. gramme), a gramme.

+++++

I.

I, dem. verbal particle, that is why, then, that is when, then it is that ; often not to be translated

at all ; muna di adi i
katutumini, for this
reason he sent us ;
lit. for this it was
that he sent for us.

*i preceded by the dem.
pron., 1st poss. and
there was (so & so)
also or too; emi i
nsinga, and there
were ropes ; oyu i
Kumpaya, and Kumpaya was
there. toward the end of
a sentence this
combination is best
rendered by as well, as
well as, too ; aya
bekwenda, oyu i Nlemvo,
these will go and
Nlemvo as well ;
aya i yeto tuna vava,
as well as we who are
here.*

*i before the personal
pronouns, followed
by wau ; i (yau) wau,
said... ; ingeta, i
yandi wau, yes, said he.*

*i aka or kaka,
with the dem. pronemph.,
once for all ; i mpova
aka yi yi mpovele, I
speak once for all.*

*i aka, with an
infinitive noun
between,
to be just... ; i luaka*

aka, he had just
arrived,

*-i na, v. defective,
(passive, -i ni wa ;
applied form, -i ni na) ;
to be, see Gram., p.
690, and Grammatical
Appendix.*

*-i na (or kala) di au, to
think, imagine, suppose
; edi ngi na di au VO,
I think that- ; adi eyi
bena di au? what did
they think ?*

*-i na preceded by a
locative is translated
by the equivalent of
the locative and of the
pronominal prefix to
the verb ; ke vakedi
mnntn vana bena ozeye
wo ko, there was not a
man among them or of
them who knew it ;
i di au ngi zi di di oku
wina, therefore I came
to you; di nkondo
dimosi vana mena
di vwi di bwaka, one of
the plantains (among
them) was ripe. None of
the tenses of kala are
itsed in this way, only
this present tense
irregular verb -i na is
used, no matter what
the time of the
sentence.*

*-i na omu or muna,
about, in referto*

; tuwidi e nsangn zingizi na omo ngeye, we heard many reports in reference to you ; see also kala muna, App.

-i na una or wau, to be so, such, like that, thus ; e ma kina una, such a thing (/i t. a thing which is thus) ; nga e nzo aku ina una e ? is your house like that then ?

-i na VO, which, who, is, was, &c., also that is to say ; tumwene e mpatu ina vo ya Kikudi, we saw a farm which was Kikudi's ; di vangamene kwa yeto, knna vo, mono yo Kikudi, it was done by us, that is, by Kikudi & me. In this sentence the ku of kuna comes from the locative kwa, the diambu (di-) being forgotten in the giving of the further explanation as to, by whom. ina ye=kala ye, App.

-i ngi .
ye (&c.) ... o wi ngi ,
in such a manner or way, so, so that ;
ye ntunga o wi ngi
betnnganga, e nzo zau
zinga kiki lu,

they build in such a way that their houses last long ; yo vova o wi ngi bavovele , and so spoke that ; yo pemba o wi ngi , & so white that-

-i ni wa, passive of -i na, to have in (one or it], to have (in) ; ndi oyo wi ni wa e ekel a, he who has the bullet in him.

i zi , i zi di , see kwi za.

+++++

J.

Je- & ji -, see under zie- zi - in this Appendix, but also je-ji in the Dictionary, pp. 283-5.

K.

Ka, *defective aux, verb* (Bako.) *equivalent to the verb to be*. **di a bakà ta di anga**, they were just eating. **kwi za tuka kwi zanga**, we are coming.

Ka...ko (Bako.), *the particles of negation* = **ke...ko**, not.
-aka,
o mwaka -mwaka in divers or various places.

Kaba, *v. t.*, to carry something very heavy.

Kabuka, *v. i.*, to be bold, courageous. *followed by the infinitive noun* to dare to ; **nga kabuka kekabuka o kota e?** dares he to enter then ?

Kabul a, *v. t.* of above, to cause to be bold.

Kabul a, *v. t.*, to dare to mention, tell, to tell, speak boldly without fear ; **wel e di o kabul a kwa mfumu**, he went and told it boldly to the chief.

Kadi, *conj.*, **wau kadi**, because now, now that, since. **kadi kal a** or **kel e** with subj. fut. indef., would that **kadi tu, kuna kwa conj.** oh ! what a (wonder or ridicule) ; **kadi tu, kuna kwa ntakuka**, oh ! what a jump. **kadi tu, se di akaka**, how strange indeed, how very strange or wonderful, did you ever hear of such a thing ?

Kadi l a (applied form of **kal a**), *v. + to be*, live for, to, &c. ; **i kubakadi l a se mfumu**, I will be a chief over them ; **adi eyi di kadi l a wau ?** why will it be like that ?

Kadi l u, *n.*, a manner of life (habits, customs, &c.)

Kafa, v. t., to strike, beat.

Kafal al a, v. t., to be or look unhappy, sad, displeased, ill at ease, miserable, disappointed, *often used with ntima, o nti ma andi ukafalele*, he is unhappy in his mind.

Kafi di ka, v. t., to make sad, sadden, render miserable, unhappy, **kafi di ka o nti ma** (4), to displease (one's heart).

Kaka, adv. +still (there was no change in the circumstances) ; **wakedi kaka muna nzo**, he was still in the house. *after a negative sentence kaka often brings out a strong contrast*, but, rather, instead ; **kunwandi ko, unsadi sa kaka**, ~do not beat him, but help him or help him rather. **kaka** or **aka** is often to be rendered by must, will have to, it being regarded as the only possible circumstance that ; **kwenda**

kaka kekwenda, he must go (*// t.* he will only go) ; **ke nuvangi luzolo lueno ko, oluame kaka**, do not do as you like, but as I like ; *// t.* do not your will, mine *only*. -**akaka**, **se di akaka**, this is very strange, how singular.

Kakal al a muna, v. i., to block up, obstruct, be an obstruction in. **e kakamba**, adv., see **e kamba-kamba**, App.

Kàki di ka, v. t., to block, obstruct. **kaki di ka... muna**, to place... as an obstruction in.

Kaki di la, Kaki la, v. t. +to apply (as a brake), to place against (the surface of something revolving, as the tool, &c., against a grindstone) to lay before (something in motion to stop it), to place in opposition, to oppose, resist (an attack).

Kaki I wa, 6, n., a tap.

Kaku, 6, n., a barrier, something which stops the way ; obstruction.

Kakûngu, 9, ; /., bogie, dragon, terrible monster.

Kal a, 6, ; /., hot, dry weather.

Kal a, v., to be. *There is a past tense (indef. & perf.) of kal a, bearing the prefix e instead of a ; it implies time less remote than that in a ; tweekal a, we were ; bekedi, they were, ke kal a bi za ko, v., to be very unwell. kal a (or - i na) di au, v., to think, suppose, imagine ; adieyi kakedi di au, what did he think ? kal a kumosi ye, v., to be on good terms with, have dealings with, have intercourse with. O kal a kwa, adv., it is because, only used where there is no question as to the correctness of the statement*

; o kal a kwa tuma katumini, it is because he was sent. -kal a mo, will be. . . when (it) is finished, when grown up ; e nzo yayi yabi za kiki lu i kal a mo, this will be a splendid house when it is finished ; o mwana oyu wambi kiki lu okal a mo, this child will be very bad when he grows up. kal a muna, v. /., to be in (a business), to give one's consent and co-operation. owu di akal anga, adv., perhaps it may be that, -when it was once very likely, but now most uncertain ; owu di akal anga kwi za kekwi za, perhaps he may come. kal a ye, the Bakongo always express the verb "to have " with kal a ye, not as on p. 286. In Kongo - proper kal a ye does not imply possession, but only being with, and the inference is that the object is the property of another or others ; nki a ntaku tukedi zau ? what rods had we (of our own) ? nki a ntaku zikedi yeto, what rods did we have with us ? (not our own). This latter sentence among the Bakongo would imply that they

were ours. The usage of -ina ye is identical.

Kâl a (perf. **kâdi di**, Kib.), v. t to return. **okal a VO...OVO**, conj., whether... or; **konso lekwa, okal a vo masa, OVO ma ki aka**, anything whether corn or anything else.

Kal akana, v., to be deniable.

Kal al a, 6, n., asparagus.

Kal sedone, 2, n., chalcidony.

Kal u, 6, 11., the length of time spent at, time during which one was .

Kal u, 6, 11., a place to live or be at or in, abode, a dwelling place.

Kal ul uka, v.i., to cry, call or sing out aloud, loudly, to yell.

Kal ùmba, 9, n., a hare.

Kamama, v.i., to be obligatory.

Kamba, edi kamba vo, is it so that? Edi kamba vo kwenda okwenda? so you are going, are you ?

Kamba, 6, n., see **fi ka**, App.

Kamba, v.t., to go to meet.

Kamba, 6, n., one of one's party, a partisan. **e kamba-kamba**, adv., borne by many.

Kambakana, v., to mediate, go between two hostile parties.

Kami ka, v.t., to come to the conclusion or recognise that one must (do something), feel obliged to.

Kami ka o meno (pi. 7), n., to clench the teeth.

Kami na, v.t., to wind the end of one's cloth round the waist instead of having it loose over the shoulders, to gird one's loins. **kami na o luketo** (10) or **vumu** (6), gird up the loins. **kami na o nlele** (4), gird up the cloth.

Kami nwa, 6, n., a press for squeezing.

Kamuka, v.i., to be very thin, emaciated.

Kana, conj., whether, if, as to, a particle denoting uncertainty ; **ki zeye kwame ko kana nsusu kwa zina mo**, I do not know as to how many fowls are in there ; **kana mengi vuya aka**,

vele vovo vasi lu vo (/ / *t.* whether many or only a twig so it was arranged that), so, to state things briefly, it was arranged that-- **kana**, pronominal = **konso**, each, who or whichever ; **babongele, kana nleke, mbel e mosi**, each boy took a knife. **kana nkutu, e kana nkutu**, conj., nevertheless, notwithstanding, even then or in that case, even if *or* though, suppose that it is so, whether even. **kana una, conj.**, even if, even when, even while, whether even. **kana una vo, conj.**, although, even if. **kana vele=kanel e. kana VO, conj.**, *in affirmative clauses, although, though ; in negative clauses* **kana una vo** is used. **kana vo kala**, *followed by the subjunctive mood in reference to the past, and the indicative for the future ;* suppose, if, should (then so and so would happen) ; **kana vo kala bekwenda ko**, suppose they were to go there ; **kana vo kala twiza**, had we come .

Kanama, v., to form the most determined resolution, be most determined, to determine evil against, hate fiercely.

Kanamwa, v.i., to be the subject of most determined resolution or to have such made against one.

Kanana, v., to hate & plot against one another.

Kanana, v., to bid each other farewell.

Kanda, 12, n., build, make, style, pattern ; **yau ewole kanda umosi**, they are both of the same build. **kanda wa mvudi -mvudi** (4) or **wa vulu-vulu** (6), n., the build of one who comes early to maturity.

Kandal al a, v.i., to be dry warped, bent back, **ntima** (4, u-) **kandal al a**, to be very grieved, distressed.

Kandi di ka, v.t. +to warp, bend back.

Kandu, 6, n., a ban, interdiction, curse, excommunication, sentence of excommunication. The most solemn form of promulgation of a law or cursing is that pronounced at the junction of 2 roads and confirmed by rubbing the mouth in the dust and striking the knees with one's hands. No one dare run the risk of the curse which must follow the breaking of a law thus made.

di a e kandu, v.t to interdict with a curse, to pronounce such a curse *or* sentence of excommunication on any one who should dare to do so and so. **di la e kandu**, v., to pronounce a sentence of excommunication upon any one. **mwana (i) a kandu**, n., one who has incurred such a curse, an excommunicated person.

Kanel e VO, Kanel e nkutu vo conj., *in affirmative*

Clauses + al though,
though, even if.

Kanel e, 2, n. (Fr.
cannelle), ., cinnamon.

Kanga o nkangu (4) or **ekangu** (8), v., to make
a covenant. **kanga e
mbaki** (2), v., to set an
ambush. -**akanga**
(Solongo), a., brackish.

Kangadi la, v. t. t to
visit, pay a visit
to, call on.

Kangama, v. i.,
moyo (3, u-) or **ntima**
(4, u-) **kangama**,
v., to be troubled
(congealed) in one's
mind, to be annoyed,
provoked. **kangamwa o
ntima** (4) or **moyo** (3),
V., to be much provoked
in one's mind (lit. to
have one's mind
provoked), be deeply
stirred.

Kangi, 6, n., saviour,
deliverer, protector.

Kangi, 6, n., he who
ties.

Kangi lwa, 6, n., a
conjunct ion.

Kangula, v. t., to
defend, protect, to
let off, excuse,
acquit, declare
innocent.

Kangula e ekangu (8),
v., to disannul
a covenant (**ekangu**)
(/i t. to unbind
a bond).

Kangwa, 6, n., a bond,
tie, binder.

Kani ka, v. t., to cause
a strong determination.

Kani ki na, v. t., to
strictly enjoin, tell
or charge, to command,
order, give imperative
instructions.

Kanka, 6, n. + hedge of thick bushes.

Kankal akana, v. i. catch the foot & stumble.

Kankamwa e ni tu (2), v., to shudder.

Kankana, v. t., to deliver, protect, save, help (in trouble), preserve from danger.

Kankana, v. t., to divide up (among themselves, something that is very small to be divided among so many).

Kankana, v. t., to struggle together.

Kankata, 77. 2., toddle about. -akanku, a. Iufwa (10) luakanku, sudden death.

Kankuka, v. i., to stand up suddenly, also to die suddenly.

Kansi or **we kansi**, conj., well then.

Kapèto, Kapèmo, 9, n. = kayè, App.

Kapì ta 2, n. (P. capi tão), the headman of a caravan.

Kare, 2, n. (Fr. carré), a square (math. }. -akare, a. (Fr. carré), square.

Kasa, 8, n. (Bako.), a grass tick. -akasa, a. (Bako.), thin.

Kasi or **e kasi** + a particle indicating that a matter has or I had slipped from the memory ; sia **tatu kasi tanu**, put 3, I mean 5 ; i.e., I made a mistake, when I said 3 it should have been 5 ;

kasi nani wi zi di? who was it that came ? i.e. I forget who it was.

kasi OWU, conj., now, see what has become of it ; and now, see now, there now, now you see, but now. When **kasi OWU** is used, the idea is always present that it is too late or no use now; **kasi owu e ntangwa i saki di**, but now it is too late.

Kasi ka, conj., for instance.

Kasu, 6, n., a (leather, c.) casing permanently fastened upon anything ; also a nut (for a bolt).

Kati, 9, n., +half. **Oku kati Oku...oku**, in the midst, between ; **sia kio oku kati, oku nzo a Ponde**, oku nzo a **Bukusu**, put it in the middle, between the house of Ponde & **Bukusu**.

Katuka, v.i., to be excepted. -**katuka**, p., excepted ; **e lekwa**

ki aki kaka ki katuka, this thing only excepted.

Kauka, v.i., to cease raining.

Kava, v.i., to be or grow very thin, emaciated.

Kavèngel el e, 9, n., the remote past, long ago. **vana kavengel el e**, ever so long ago, long long ago.

Kavi sa, v.t., to make thin, also to dry a corpse, embalm.

Kavul a, v.t., to uncork.

Kawa, pass, of **kaya** ; see also **kayi wa**, APP.

Kawul ul a, v.t., to share out to another, impart, give part of what one has to another

*; only of that which
has been given to one.*

Kaya, v. , to risk,
hazard.

Kaya, v.meso (pl. 7,
ma-) **kaya**, to be
sleepless.

Kayama, v.i. , to lie
face upwards, on
one's back.

Kayè, 9, n. , the highest
heaven, very far up in
the sky ; **e nuni wele**
muna kayè, the bird
went far away up in the
sky.

Kayenge, Kayengel e, 9,
n. (Bako.) = **kayè**.

Kayi wa, v. , pass, of
kaya, to be divided,
distributed.

Kayi wa o meso (pl. 7),
v. , to be sleepless.

Kaza, v. t. , tear.

Ke, a particle used
between repeated
nouns, as "by" in
English. **Iumbu ke Iumbu**,
day by day. **tandu ke**
tandu, mvu ke mvu, for
' ever (age by age). **ke**
mu...ko, conj. , instead
of, rather than, than,
more than ; **sadi sa, ke**
mu badi la ko, help,
rather than scold. . **ke**
mu ki si a ko vo, not as
though it were that. **e**
ke ye ki ngi (*lit.* few &
many), very many, a
great deal or many, a
large number.

Keke, 6, n. , mid-rib of
palm,

Kekete, 6, n. +
firmness. **e kekete**,
nth' . , with firmness,
firmly, firm. **ka la ye**
kekete, v. , to be firm.

Kekoka, v. i. , to be very
beautiful, highly
ornamental, be well
adorned.

Kekola, v. t. , to adorn.

Kel e VO, *conj.*, *with the subj. fut. indef.*, would that !
kele vo twenda, would that we had gone.

Kel esa o matu (pi. 9), ., to listen attentively (lit. make a funnel of one's ears), **e kelezi**, *adv.* **mona e kelezi**, *v. t.*, to catch sight of. **moneka e kelezi**, *v. t.*, to be caught sight of.

Kema, *v. i.*, to grunt & strain.

Kemba, *v. i.* (Bako.), to put on fine things, to go holiday making.

Kemba nkaza angani (Bako.), to commit adultery.

Kemona, *v. t* to snivel & fret (as a child).

Kena, *v.* =kenanana.

Kendal al a, *v. i.*, to be very distressed, grieved, troubled.

Kendel eka, *v. t.*, to distress, grieve greatly.

Kendoka, *v. i.*, to be broken, snap.

Kendona, *v. f.*, to break, snap in two.

Kenenoka, *v. t.*, + to be disgusted.

Kenga, *v. t.*, to look well after, take good care of.

Kenga, *v.*, to be beautiful.

Kenga, *v.*, never to... any more, to give up (an old habit) ;
bavwi di kenga kio e fu ki a vonda

e ndoki, they no longer kill witches=they have given up killing witches. **Okengela kio o vuna kwandi**, he has given up telling lies. (*Kenga generally takes the (objective) pronoun of its object after it before mentioning the object itself, as seen in the above examples*).

Kengol oka, v. i., to pass by or round (something, carefully avoiding it, through fear, respect or disgust).

Kengomoka, v. i., to be very bright (of highly polished metal), be gorgeous.

Kengomona, v., to make clean (white & shining).

Kento, 6, n., womankind, the female sex; **e kento ye ki akal a bal ungwa kwau**, womankind & mankind were assembled (i.e. the whole population).

Kesela, v., to prevent (by standing in front to stop any one) from going somewhere.

Keti, conj. (Bako.), *a particle prefaced to a question or statement as to which the speaker wishes to express ignorance*. **Kete nani obongela kio?** Who took it? (I have not an idea as to who it was.)

Ketoka, v. i., to be passionately desirous, to long, lust.

Ketokela, v. t., to entertain a passionate desire for, long for, lust, after.

Ketola, v. t., to cause passionate desire, longing or lust.

Keva, v. +to be small. **-akeva**, a., smaller, decreased, less in size.

Kewona, v. t., to knock up (a small piece of skin, bark, &c.).

Keya, v. t., to look well after, take good care of.

ki -. For a singular use of the diminutive form of the eleventh derivative noun, see "while," App.

mwisi ki -, a prefix: by which to form the name of a party from the name of the leader or person who gives the name to it.

esi ki -Maki tu, Maki tu's party.

ki -, appearing as a prefix, &c., without the mention of any noun of the 5th or 6th classes, either refers to **lekwa**, a thing understood, or still more frequently to **kolo**, time understood **yavana ki avunguka o kuma**, until (the time of) the dawn of day.

ki -. The prefix- **ki** (pl. **aki**) applied to the personal poss. pron. Is often used without mention of

the noun referred to; **yi tu ki andi**, his relative; **aki au**, their relatives.

Ki ko = **ke+i ko**, negative combined with the emph. dem. Verbal Particle **i**. I am or was not. - **Ki -**, formative prefix of reflexive form in tenses which lose the **ku**; also in **Bako**: for all tenses.

eki di andi, an elliptic expression equivalent to: he hoped, thought, supposed, expected that—

Ki a (= **ke+i +a**), I am not of or from.
ki a- . . . ko, neg. pref. 1st pers. sing. applied to adjs., I am not (great, &c.) ; **omono ki anene ko**, I am not great.

Ki a, v. *i* + to be clear, plain, evident, to become time to commence; **ezandu di ki ele**, the market has commenced.

si a oku kuki ele, v., to give the fullest information.

Ki àkal a, 5, n., mankind, males, the male sex, *as a class*; **Iungi sa e kento ye ki akala**, assemble all the population (lit. all womankind and mankind note the order).

Ki àkal a, 5, n., bravery, **songa o mwi ka a ki akala**, to evidence bravery.

Ki àkal a, 5, n., the genitals (male).

Ki akankamba, 5, n., one's own way or will *or* good pleasure; **se tuyi yambul a e ki akankamba kwa Nzambi**, let us yield ourselves up to God to do with us as He will; **kadi i ki akankamba ki andi kiki**, for this was his good pleasure.

Ki akasa, 5, n., diligence.
e ki a-ki a, adv. (from **ki ata**), all in a row, in a long line *or* lines.

Ki al a, 5, n., a garden round the house in a town.

Ki al ati, 5, n., the only child; **ki al ati ki ame kiki**, this is my only child; **eyayi yau ayole yal ati yame**, these are the only two children I have had. *If there were others, but they are dead, this word cannot be used.*

Ki al umuna, v. t., to arrange in a line, set in a row.

Ki al wa, 5, n., nest of twigs.

Ki al wa, 5, n., a pair or brace of such animals *or* birds which mate & do not breed promiscuously, as pigeons, the feline animals, c.

Ki àmakul u, *adv.*, *with the applied form, never adjectivally (when not at the end of a sentence the article e may precede it)*, for good, once for all. **wendel e ki amakul u**, he went for good. **mpovèl e wo ki amakul u**, I said so once for all. **ofuti di zo e ki amakul u kakatuka muna mpasi zandi**, he paid for them once for all, to get out of his trouble.

Ki ambote eki o, *interj.*, farewell (in a letter) ! here are my best Wishes!

Ki ambu, 5, n. (from **yambul a**), permission. In Doutrina Christã (1624) **ki ambu** = sacrament (f. 89).

Ki andu, 5, n., throne, the crown, *when used in the sense of the king, the head of all authority & government.* **bayekwel e ki o kuna ki andu**, they

gave it up to. the crown (i.e. the king) ; see also under **yekama**, App.

Ki anga, 5, n. (Mbamba), a shelf.

Ki angul a, 5, n., impatience, eagerness, the inability to rest quietly until something is accomplished, anxiety (to, for, **ki a**), anxiety to complete something, excitement, nervousness, the lack of fortitude, endurance, lack of nerve or patience in suffering. **kal a ye ki angul a**, *v.*, to be excited, &c. (as above).

Ki anzu, 5, ., short dry season (Bako), planting season, sowing time.

Ki atumuka, *v. i.*, to be arranged in a line, line up.

Ki atumuna, *v. t.*, to arrange in a line.

Ki àù tu nki, adv., *at the commencement of the sentence, yes or no indeed, certainly, by all means; ki au tu nki, wenda*, go, by all means.

Ki bal e, 5, n., a joint stock company, a syllable. **e ki bal e**, adv., together, in companionship as a company, each taking part, in syllables.

Ki beni, a., ordinary, usual, customary, in general use, regular, **mpwata ki beni**, the usual dress.

Ki bwanga, 5, n. 4+ a small present, recognition, earnest.

Ki dè-ki dè, 5, n., inseparability, indivisibility (of 2 or more separate things). **e ki dè-ki dè**, adv., inseparably, always together, indivisibly.

Ki di ambu, 5, n., a small matter; **omu ki di ambu oko waleka**, a respectful preamble for the commencement of an address (lit. as for the insignificant matter, in your honourable presence).

Ki di bi la, v., to go backwards & forwards.

Ki eki el e kaka, adv., whenever or as often as one likes.

Ki eki el el a, v. t., to laugh at, ridicule, deride, chaff.

Ki ekwa, 5, n. = **ki yekwa**, App.

Ki el eka, 5, n. **e ki el eka ki au**, adv., surely, truly, without or no doubt. **e ki el eka ki au, i yandi yuyu**, no doubt it is he. **si a e yel eka** (pl.), v., to demonstrate, prove, to put forth all the evidences of truth. **songa e yel eka** (pl. 5), v., give the true

version, *so* to state a case *or* make a defence.

Ki el wa, *v.*, to be or sit up all night, to have the morning dawn upon one.

Ki ema, *v.i.*, to get into trouble (*a deri si ve, scornful expressi on*).

Ki ememe, *5, n.*, a hope which never ought to have been entertained, baseless, only to be disappointed. **si a e ki ememe**, *v.*, to hope, *as above*.

Ki engel e, *5, n.*, a mass. **ki engela ki a etadi** (8), a huge mass of rock, a boulder. **ki engela ki a nti** (4), an enormous tree.

Ki enze, *5, n.*, a vivid impression, a very distinct recollection, something indelible from the memory.

Ki enzi, *5, n.*
(Bako.) = **ki ese**, p. 296.

Ki esa, *v. t.*, to make clear, plain, evident, to state clearly, plainly.

Ki evo, *5, n.*, a long beard.

Ki èya, *5, n.* (Bako.), a joke, chaff, jest, fun. **Ta ki eya**, to joke, jest, make fun, chaff.

Ki ezi, *5, n.*, wildness, rage, fury. **-aki ezi**, *a.*, with 11th derivative nouns & of water, wild, fierce. **ayezi** (*pl. form*), *a.*, wild, savage, fierce, furious.

Ki ka (*o meso, pl. 7*), *v. t.*, to block the view, screen from.

Ki ka, *v.*
ekaya -ki ka di a... ;
see under

ekaya, App.

Ki kaka, 6, *n.*, a being apart, separate, -**aki kaka**, *a.*, separate, detached. **e ki kaka**, *adv.*, in a separate condition, in separation, apart, aside, elsewhere. **e ki kaka yo or muna**, *prep.*, apart from, **yo** *is used 'with persons'*; **muna** with things.

Ki ki lu, *adv.* (*after a verb*), at once, immediately; **OVai ki di ki ki lu kuna mbazi**, he went out at once.

Ki kò, 5, *n.*, the house of one's father & mother-in-law (the husband's only). **kuna ki kò ki ame**, at my mother-in-law's.

Ki kri stu, 5, *n.*, Christianity.

Ki kwa, 5, *n.*, a portion or part (*of anything, not a share or piece broken off*) one of the parts of

the body, a member of the body.

Ki la, 5, *n.*, a basin, bowl.

Ki lembi, **muna ki lembi** (*wa, &c.*) , what (*I, &c.*) do not hear, &c.), *is that*; **muna ki lembi wa vo wele**, I do not hear that he has gone, *but he has*.

Ki lo, 2, *n.*, a kilo or kilogramme, **kilo-**, 1,000 of the standards of measurement (e.g. **kilometa** kilometre, 1,000 metres).

Ki mbalu, 5, *.*, value, work. **muna ki mbalu**, *adv.*, by calculation. **muna ki mbalu (kwi za kekwi za)**, what (*I, &c.*) think is that (he will come); I think that (he will come).

Ki mbangumuna, 5, *n.*, total, sum.

si a e ki mbangumuna, v. ,
to add up,
ascertain the sum.

Ki mbembe, 5, n. +a small hawk.
-aki mbenena, a. , self-sown, growing of itself.

Ki mbi nda, 5, n. , something that is unknown, a locked up mystery, a mystery.

Ki mbonga, 5, n. , a whirlwind.
e ki mbonga-nsi, *adv.* , straight down into the- earth ;
nutima e ki mbonga-nsi, dig straight down.

Ki mbul u, 5, n. , a small succulent grass, growing in damp places, & good for stock.

Ki mbwatakala, 5, n. , a small bottle.

Ki mème-meme, 5, n. , a little sheep, a lamb.

Ki meta, 5, n. , the metric system.

Ki mfi nangani , 5, n. , closeness, narrowness, nearness.

Ki mfi nga, 5, n. , a casing of knitted or " French knitted " string work with which to repair something broken ; " French knitting. "

Ki mfi ni , 5, n. , nearness, closeness, together.
e kimfini , *adv.* , close together, very near.
e kimfitu (5) , *adv.* , headlong, head foremost. **ta or bwa e kimfitu**, to fall headlong.

Ki mfumbi , 5, n. (Bako.), murderous ways, the habit of murdering.

Ki mona.
muna kimona , what (I, &c.) see is that--

Ki mona-meso, 5, a great sight, spectacle, wonderful vision.
e ki mona-meso, adv., evidently, clearly visible, clear & plain before one; as in actual vision, as in a vision, in a vision.
e ki mosi, *adv.*, in the singular.

Ki mpa, 5, n., patterns, device, design.

Ki mpadi, 5, n., a short, black, thick, bony fish.

Ki mpadi, 5, . (Bako.) mpadi.

Ki mpanda-ngongo, 5, n., the slight mound raised by a certain species of white ant.

Ki mpanga-nkanu, 5, n., a shackle by which a prisoner is fastened to his keeper.

Ki mpewa, 5, n. (Bako.), shade.

Ki mpi ndi, 5, n., something unknowable, a mystery.

Ki mpodi, 5, . -, a bag with a running string sewn into & around its neck.

Ki mpozi, 5, n. (Bako.), shade.

Ki mpûka, 5, n., a cunning, wicked fellow, one whose wits go to wickedness.

Ki mpungi, 5, n., one who performs on the ivory horn or cornet.

Ki mungwi zi, 5, . , governorship, a position of authority.

Ki mvunze, 5, n., a small bird which does not build a nest of its own, but lays in old

nests. Colour, black, with white markings on breast.

Ki mwanda, 5, n., that which belongs to a spirit as such, spiritual nature & characteristics.
-aki mwanda, *adv*
spiritual. **e ki mwanda**, *adv.*, spiritually, from a spiritual standpoint.

Ki na vo, wau ki na vo, *conj.*, seeing that, \ since, now that, forasmuch as, for since, the real answer is--**ina ntangwa ki na vo=wau ki na vo**.

Ki nana vo = ki na vo.

Ki ndakesa, *v.*, to perplex, confound.

Ki ndàki di, 5, n., alcohol.

Ki ndama, *v.i.*, to stand still, immovable,

firm, secure, be stationary, stay, halt, pause, be silent, quiet.

Ki ndi ka, *v.t.* to cause to stand still, pause, stop, keep still, be silent, remain immovable, firm, secure, restrain, delay, check, impede.

Ki ndokela 5, n.
Si ka e kinkolela(5), *v.*, to place the left thumb at the base of the little finger and clap it on the palm of the right hand, an act of respect when a great chief drinks in public *or* speaks &c. *or* to request him to excuse something which has irritated him.
si ka ki ndokela (Bako.), to snap the finger & thumb.

Ki ndukul u, 5, n., the fruit of variety of the egg-plant (**Lezo**).

Ki ndumba, 5, n.
nkwa ki ndumba, a hoyden, a fast girl, a girl of loose character,

ki ndumba-amwenze, 5, n.,
virginity.

Ki ndumbal al a,
Ki ndumbel el e 5, n., a
little girl (*a woman's
word*)

Ki ndumbi , ki ndumbi zi 5,
n., a club or
partnership of women.
e ki ndumbi *or*,
ki ndumbi zi together, in
companionship, each
providing a part.

Ki ndundu, 5, n., loan at
interest.

Ki ndungu, 5, n., a
compound of crushed
ground nuts (arachids),
pepper salt.

Ki nene, Ki nene-anza 5,
n., the great one, a
title of profound
respect, as chief of
all, & therefore
applied only to
Ntotela,
the king.
e ki ngenga, *adv.* >
apart, aside, in
private.

Ki ngengel e, 5, n., a
tumour.

Ki ngoma, 5, n., a
drummer.

Ki ngoyongo, 5, n.,
chain, fetter, manacle,
the "fork" *or* any
instrument for the
fastening of a
prisoner.

Ki ngreki a, 5, n., the
Greek language
& customs.

Ki ngumba, 5, ;/. , a
wild, reckless,
lawless fellow.

Ki ngunda, 5, ;z., a
hunchback, deformed
person.

Ki ngundu, 5, n., a very
strong fellow,
very muscular man.
ki ni, *v. defective*,
perf. only (Bako.),
to be still, yet ;
akaka baki ni

kuna maza, some are still at the water ; ke baki ni kwi za ko, they have not yet come.

Ki nkal a, 5, n., a kick.
tua e ki nkal a, v., to kick.

Ki nkani, 5, n., the most remorseless pertinacity obstinacy in maintaining one's point, plan, carrying out one's revenge or in making the best of a thing & getting the utmost out of it, *hence* the economy that makes the most of things, cuts the cloth to the best advantage, &c.

Ki nketa, 5, n. (Bako.), chrysalis.

Ki nkonzo, 5, n. + ugliness.

Ki nkundi l a, 5, n., an epiphytic plant growing on the nsafu.

Ki nkwa, 5, n., fellowship, companionship

Ki nsampal a, 5, n., a contagious skin disease (a lepra ?) commencing with rings of lighter coloured skin, which spread in bad cases break down into ulcers.

Ki nsamu, 5, n., news, intelligence.

Ki nsamuna, 5, n.
mwana a ki nsamuna kakala mpasi ko (Proverb), to. make a long story short.
-aki nsamuna, adj., unknown before, long a mystery.
di ambu (7) di aki nsamuna, wonderful news, astonishing intelligence, the information of something surprising which was never heard of before, the explanation or clearing up of a mystery.

Ki nsanga, 5, n.
vongola e ki nsanga, v., to weep profusely.

Ki nsansa, 5, n.
si ka e ki nsansa, v., to
snap the finger &
thumb.

Ki nsi a-mazi, 5, n., a
light green grass-
hopper(?) which makes a
great noise at night
(edible, "very
fat").

Ki nsi edi, 5, a green
grasshopper (?)
which makes a great
noise at night
(edible).

Ki nsi edi, 5, n.
(Bako.), a small black
fish.

Ki nsukul u, 5, n., the
fruit of a variety
of the egg-plant (Lezo,
6).

Ki nsusubwi la, 5, n., a
very small fowl.
-aki nswekamena, a.,
hidden, concealed,
secret.

Ki nsweki, kuna ki nsweki,
adv., privately,
secretly.

Ki ntanda, 5, n.
ta ki ntanda (Bako.),
zinga e ki ntanda v.,
to clasp the hands
over the head.

Ki ntanta, 5, n.,
inability to do as one
would, utter
helplessness.
mona e ki ntanta, v., to
be utterly helpless,
unable to move.
sia e ki ntanta, to
place in such a
condition, render
helpless.

Ki ntekwa, 5, n.
(Bako.), chrysalis.
-aki ntete, a., first,
of the first time,
vana ki ntete, *adv.*, at
first.

Ki ntungi la, 5, n., a
column (of smoke),
a columnar cloud, the
pillar of
cloud.

Ki ntwadi, 5, . +
communi on, communi ty,
fellowshi p,
compani onshi p.

Ki nyambi, 5, n. In the
year 1885 there
appeared in Kongo
people from Luanda *or*
thereabouts
telling the following
story : A man caught a
fish, and was
proceeding to kill it ;
the fish begged him not
to kill it, for any one
drinking water which
came from its mouth (or
in which it had
remained for any
time) would never die
by fair
means or from natural
causes ; only by
witchcraft could their
death be accomplished.
This water was hawked
about the country and
believed in very
thoroughly by great
numbers even in San
Salvador itself. It
really promised very
little, when the firm
native belief in
witchcraft is
remembered ; it was,
nevertheless, a great
success as a means of
duping the ignorant,
foolish people. When it
was seen that the
purchasers

died like ordinary
mortals the traffic
ceased. Note **el embe**,
ki yoka (App.) for like
crazes.

Ki nyenge, Ki nyengese
| 5, n. (Bako.), sand.

Ki nzazi, 5, n., a hard,
white, bright metal,
such as tin and the
alloys of tin, antimony
& lead or hard tin
solder.

Ki nzenze, 5, n., a
cricket (small), *hence*
insects of that species
generally.

Ki nzi eta, 5, n., the
surroundings,
environment.
e ki nzi eta, *adv.*, all
round, around.
fonga e ki nzi eta, *v.*, to
sit around.

Ki nzi ongol ol o, 5, n.
(Bako.), a whirlpool.

Ki nzol a-nzol a, 5, n.,
insati ability,

appetite, haste (for),
craving ; also
an insatiable person.

Ki nzunga,
5, n. , sol i tari ness,
lonel i ness.
-aki nzunga, a. , lone,
sol i tary, standi ng
alone.
e ki oki olo, **e ki olo**
(*pl. 7*), *adv.* ,
excessi vely
bit ter ; **o ni ngo una**
wi na e ki olo, that
medi ci ne is
excessi vely bi tter.

Ki ol o, 5, n. , a huge
ki ol o ki a ni oka, a huge
snake.

Ki ol ol oka, v. i. , to
utter a cry of
surpri se, be astoni shed,
astounded, amazed.

Ki ongomena, 5, n. ,
reluctance, fear,
dread, shri nki ng.
ka la ye or si a e
ki ongomena, v. , be
reluctant, &c.

Ki oto, 5, n. (Zombo),
fire.

Ki pal u, *adv.* , qui ckl y.

Ki podi , 5, n.
e ki podi , *adv.* , on
trust, on credit, on
account, wi thout
interest bei ng
chargeable unti l date ;
to take anything **e**
ki podi implies that
a date of settlement
has been fixed, and i f
the article is paid
for then, no usury wi ll
be charged.

Ki swa, 5, n. , babyhood.

Ki ta, v. t + to buy up.

Ki ta, 5, n. , somethi ng
appeari ng so
vivi dly to the mi nd
that i t is as
thoug h vi si ble to the
eyes.

[*pl. bi ta* (Bako.)],
shadow, shade
refl ecti on.

Ki ti ma, v. t. , to burn
up wi th a roar.

Ki ti ma, v. t., to shudder, shake (with cold, fear or horror), to (6) or **nti ma** (4) *is generally mentioned.*

Ki tumuka, v. i., to undergo a radical change (of heart, not of outward shape).

Ki tumuka, v. i., to start, jump *with pain, fright or shock.*

Ki tumuna, v., to bring about a change (of heart, not of outward form).

Ki ubi, 5, n. (Bako.), an axe.

Ki ubul a, v. t., to swallow whole or (of liquids) with one gulp.

Ki udi, 5, n., one who is accursed; **ongeye u ki udi**, you are cursed.

Ki udi, 5, w. (Bako.), a good place, fine situation.

Ki umbu, 5, n. (P. chumbo), lead.

Ki undu, 5, n., a scent (a hunting term), a whiff of scent, some small, very imperfect intelligence of something.

Ki usi, 5, n. (Bako.), a boy, lad.

Ki vova, muna ki vova (wi na kuna), what (I, &c.) say is that (he is there).

Ki vunda, 5, n., whooping cough.

Ki wa. muna ki wa , what (I, &c.) hear is that ; muna ki wa vo wele, I hear that he is gone.

Ki yekwa (ki a), 5, n., charge (of)., authority (over). **ka la ye ki yekwa** ki a, v. t to be in charge of. **si a e ki yekwa** ki a, v., to place in charge of, make responsible for.

Ki yi bri , 5, n., the Hebrew language & customs.

Ki yi la, v. t., to visit, pay a visit to.

Ki yi tu, 5, n., the place where one's relations live.

Ki yoka, 5, n. About the year 1872- some natives of Luanda (?) came through the country preaching a crusade against fetishes of all kinds, and the disorder of the country, inducing

the natives in town after town to destroy all their fetishes, assuring them that since death and sickness came by the exercise of the black art, which every one fully believes, if then every fetish were destroyed, and no more made, there would be no more death or suffering. Far and wide the most strenuous efforts were made to accomplish the destruction of all charms to that happy end. They also denounced the lawlessness & violence of the country, robbery and murder were rife, travelling impossible (see **el embe**), the strong chiefs raided enslaved at pleasure. They suggested a series of draconic laws, which enacted that a murderer or one who attempts murder must be put to death, no matter of what rank or for what cause, even in self-defence ; all raids violence to be punished by the chiefs of the district, & instituted the system of nkuwu, Village after village accepted these suggestions, burned their fetishes, and adopted the

system of **nkuwu**; even Ntotela, in San Salvador, had to bow to public opinion, although **ki yoka** never entered San Salvador. The time of this dawning of a golden age, as they expected, is called the **tandu** **ki a nkuwu**. Note also **el embe** & **ki nyambi** for like national movements and fancies.

Ki yówa-nkúl a, 5, n., the bridegroom (so called from the custom* of rubbing a cosmetic of powdered camwood all over the body on so festal an occasion).

Ki zengi, 5, n., the language of the Ndembo mystery (p. 506). The vocabulary is but small, and very feeble as a sample of ingenuity; some examples are given below. Where there is no special word, the ordinary Kongo word is preceded by the syllable **ne**, and when it is desired further to hide it **lwa** is added; **ke diambu ko mbazi tukwenda** *appears thus*: - **ke ne diambulwa ne ko ne**

ki ayi ki a nengundu yal al a tukwenda ne ngyal al a.
bokota, to speak.
fimba, to seek.
ki abandwa, a head.
ki ayi ki a nengundu, to-morrow.
nebweyi = aweyi, how, what.
nefimbi, a dog, a searcher, spy.
neki abandwa, a head.
nemavuzi, a fowl.
nemhumba, luku pudding.
nembweno, an eye.
nembwesena, to see.
nemi onzi, an arm or leg.
nempetekwa, vegetables, greens.
nengwi lu, an ear.
nenkùl u - nenkùl u, an uninitiated person.
nentoko, finery.
nenzwanga, meat.
neputu, fire.
nesansi lu, a house.
nevodia, a month.
nevonda, a gun, knife, stick or any instrument of murder.
ngunguka, to depart, leave.
ntodia, pipe (tobacco).
tika, to die *or* sleep.
tikisa, to eat *or* drink.
toka, to boil.
yal al a, to go.
yoya, to speak.
wamba, water.
zonongwa, yesterday.

Koba, 6, n. (Bako.), a lip.

Koba, v.i., to be thoroughly established, settled, furnished, well set up, well found, get a thorough hold (*as a disease*); **twatoma koba muna Ki fwalansa**, we were well up in French; **o yel a kukobele**, the disease has taken a thorough hold.

Kodi -kodi, 6, n. (Bako.), thirst.

Kofoka, v.i., to be indented, battered in, concave. **-akofoka**, a., indented, concave, retreating (of the forehead), hollow (of the eyes).

Koka, 6, n., a rough or old cloth to wear at one's work.

Kôka, v.t. + to be quit of a business or palaver, to have finished

some important matter *or* work, to be released; also to come out, be knocked out (of a tooth), to fall (as a flower when withered); **antu, koka o meno**, what a dense surging crowd! (lit. people! one's teeth knocked out).

Kokama, v.i. (Bako.), to become pregnant.

Kokama, v.i., to be caught, ensnared, entrapped.

Kokani sa, v.t. (Bako.) = **komba** (Bako.), App.

Koka-ti ti, 6, n., an ivory horn giving the note of lower "do" in the chord to which they are set.

koeka, v.t. + to catch (with a hook or snare), ensnare.

Kokel a, v. t. + draw away, lead off, fetch away (in quantity), to lead away by fair promises or excuses,

Kokel a, 6, n., seductive promises.

Koko, 9, n.
yal a o moko, v., to hand or receive upon the open palms of the hands, an attitude of great or due respect. **vutul a or twi ka or tambul a yo moko kwal u**, to return *or* send *or* receive with much respect, i.e. with the palms of the hands uppermost. **kwal u** probably from the Mbamba word **kwal a=yal a**.

Koko, locative. -a koko ya kuna, ., everlasting, eternal, then & for ever.

Kokoma, v.i., to stutter, stammer, have an impediment in one's speech, also to vacillate (of the mind); **ntima andi ukokoma**

kaka, his mind vacillates, now inclined this way, now that.

Kokoma, 9, n., hesitation, vacillation, stuttering.

Kokomesa o ntim a (4), v., to vacillate, be very changeful in one's mind.

Kokomoka, v.i., to move heavily & slowly, to go in a mass.

Kokosi, 6, n., a huge, immense thing; **se tadi, e kokosi ya mpungi**, look at those huge tusks of ivory.

Kol a, 6, n., a small branch *which can be broken off easily by the hand*.

Kol e, adv., in the second place. **e ngi ngu kol e**, see **ngi ngu**, App.

Kol eka, v.i. (Bako.), to take a thorough hold (as a disease), become very severe ;
mpazi zi ngi zi kol ekel e muna ni tu andi, his sufferings became very great.

Kol el a, v.t., to trim (a lamp), knock the ash off (a torch).

Kol owa, 2, ;/. (P. coroa), a crown, diadem.

Kol wa (6) **ki a mal avu** (pl. 8), .
(Bako.), a wine-drinker, a drunkard.

Komangesa, v.t., to ram, crowd, force (things into something).

Komba, v.t. (Bako.), to clean a child which has made a mess.

Komboka, v.i., to go, come, move, very slowly or stealthily.
-akomboka, p., slow.

Kombol oka, v.i., to be shrunken in (of the abdomen of an emaciated person).

Komoka, v.i., to rot & swarm with maggots.

Komoka, v.i., to slowly wear away, disappear, erode, fade.

Komoka, v.i., to be reduced to ashes.

Komona, v.t., to reduce to ashes. **Komona**, v.t., to slowly wear away, erode.

Kompodi a, 6, n., a pot-hole, a great cavity.

Kompol a, v.t., to render concave.

Kompol oka,
v. i. =: kombol oka, App.

Kona, v. t., to scrape
off (something which
has been daubed on or
has adhered).

Kona, v. i., to be
compressed.

Konda, v. t. +to
endeavour by one
question & another to
find out another's
intentions.

Kondeka, v., to stalk
and kill or catch.

Kondel el a, v. t. +to
watch (with evil
purpose).

Koneka, v. t., to
compress, press.

Koni, 6, n., pressure
(dynamic or moral), the
platen of a printing
or other press.

Konka di o (yo), v. t.,
to arrange it with
(someone), make an
arrangement
; **bakonkele di o yo**
mfumu a evata, they
arranged it with the
chief of the town.

Konko-tatu, 6, n., a
triangle.

Konkol ol a, v. t., to
take under one's
protection, to assume
the care of, to take
charge (as an orphan,
helpless or destitute
person).

Konkota, v. t., to fix,
settle, appoint.
konkota e lumbu (6), to
fix the day.

Konso, a + each,
every. *konso is
frequently followed by
yo (&c.), as below, the
yo not being translated
in English ; konso
muntu ye mbele andi*,
every man his knife.

Konto (Bako.) = konso.

Kota (muna), v.i., to cost (altogether) ;
zi kotele muna ntaku tanu, they cost five ntaku ; kwa ki kotele? what did it cost?
mu kwa i kotele yau eyole? how much did they cost the two? e nkombo zame zi kotele mna ntaku 500, my goats cost altogether 500 brass rods.

Kotama, v.i., to be sad.

Koteka, v.t., to make sad.

Kosi, 6, n., integrity, uprightness, propriety, correctness of behaviour, I manner, style or diction. -akosi, a., right, just, proper, correct, in good grammar and idiom, thorough, most profound. **Koya**, v.i., to be hard dry. **e koyo** (pl. 6), adv., very dry & hard ; (when used in reference to the face] with a scowl.

Kri sol i te, 2, n., chrysolite.

Kri soprase, 2, n., chrysoprase.

Ku, 6, ; /., stocks, fetters.
oku mpe, still, however, yet, at the same time, *in stimating pros. & cons.* ; edi mbenze vo I yandi, kansi oku mpe, ke mpolo andi ko, I think that it is he, but still it is not his face; wau... oku mpe, while... at the same time ; wau nzolele kio sumba, oku mpe kina ya nzimbu ko, while I want to buy it, at the same time I have no money.

Kuba, v.i., to crow, strike (of a clock), toll, ring (of a bell) ; edi ngi di ngi ekoko di ame di kubi di nkuba tatu, my fowl crowed three times at midnight.

Kuba, v. t. , to contribute, give a contribution.

Kuba, v. t. , to begin to build a house, put in the mainpost, the first sticks or stones, lay the foundation.

Kube, 2, . (Fr. cube), a cube.
-akube, a. , cubi c.

Kubi ka, v. t. , to prepare a decision in a court, to consider a sentence, come to decision, to make up one's mind, determine (a matter), judge.

Kubi ki l a, ?'./., to advise, counsel, recommend.
kakatukubi ki l a
twasoneka, he advised us to write.

Kubul ul a, v. t. , to bring up, train up (as a child).

Kubul ul wa, 6, n. , a foster-child.

Kufi ànunga, v. rcfl. , to try, make an attempt to do something, well knowing it to be hopeless.

Kufwi l a, v. *reft.* , to die of one's own accord, not by external violence, *also, without the above idea*, to perish, to be dead & beyond all hope, to be utterly destroyed & of no further use, to become useless, to come to nothing, prove abortive. **kufwi l a owu...ko**, conj. , not losing sight (allowing to become nothing) of the fact that , in spite of the fact that , although, though, even if; **kufwi l a OWU insamunwini wo ko**, although I told him so ; **kufwi l a OWU kena ko vo mwana ame**, although he is my son ; **kufwi l a owu okwenda ko**, even if you go. **kufwi l a wau ko**, conj. , notwithstanding that, still, not forgetting what was before mentioned or in spite of it.

Kûka, v. i., to be redeemed, ransomed.

Kukèngesa, v. reft., withdraw from fellowship, cut oneself off from society.

Kukènka, v. reft., to keep far from, to avoid very carefully, be very cautious, circumspect, discreet.

Kukìta, v. reft., to make oneself out (to be), to feign, pretend (to be).

Kukòl el a, refl., to prosper, *hence* the farewell : **nwi yi kol el a**, fare ye well ; **wi yi kol el a**, farewell.

Kuku, 6, n., a small hoe.

Kuku, pl. 6, n., rough, dirty appearance, grime, tarnished,

kal a e kuku ye mvi ndu, v., to be grimed with dirt.

Kukul a, v. t., to catch and carry away.

Kukumuna, v. t., to carry away (as a flood or crowd).

Kukùndi di ka, v. reft., to be ambitious, assume airs & position above one's station in life.

Kûl a, v. t. +to buy at a high or any price.

Kul àka, **Kul àkasa** v. refl., to elbow one's way violently (into a place), to force oneself into.

Kul ana, v. t., to chase the fleeing in war.

Kul uka, v. t. +to take a thorough hold

(of a disease).

Kul ul a, v. t. + to urge
one not to carry
out his intention.

Kul ul uka, v. i. , to be
very much astonished,
to be astounded,
wonder, marvel, *also* to
make a noise expressive
of the above.

Kul ùntu, 6 & 12, n. ,
headship, seniority,
assembly of the elders.

Kùl uta, v. f. , to
scratch.

Kuma, v. t. + to erect,
set up, locate,
place, fix (a day).

Kuma, 6, n. ke ka la mu
kuma ko *or* lembwa
e kuma, v. , to be
innocent.

Kuma, v. f. , to ascend,
climb,

kuma o mongo a fwa, to
breathe the last gasp.

Kuma, v. i. , to pause.

Kumatel e, 9, sing. , a
friend.

Kumba, v. i. , to be
noised abroad, much
talked of, be in every
one's mouth (used of
information or of the
subject of the report,
whether good or bad).

Kumba, v. t. + to plane
or make a smooth level
surface.

Kumbama, v. i. , to be
always at, generally
found at.

Kumbi, 6, n. , one who
has been initiated in
the "mystery" of the
Elongo or the Eseka.

Kumbi, 6, n. (Bako.) =
madi uka
(App.).

Kumbi -kumbi, 6, n., a lady-bird.

Kumbul ul a, v. t., to begin at the beginning & go carefully through all the details of (a narrative).

Kumbul wi l a, v. t., to shout at derisively roar with scornful laughter.

Kumòna, v. refl., to come to one's senses, recover consciousness.

Kumosi (kuma understood), adv., in the same manner *or* way, the same, of the same mind, of one accord, of one opinion; as well, even. **kala kumosi** yo (&c.), to have dealings, intercourse, be on friendly terms with. **oyandi okwenda kumosi**, he goes as well or even he goes.

Kumpa, Kumpi ka v. t. + to set right, make proper *or* of proper length; to cut neatly.

Kumu, 6, n., the efficacy, practical result, effect.
-akumu, a., effectual, effective.

Kumuna, v. t., to wonder at, marvel at.

Kumval al a, v. i., to be stoically indifferent, altogether regardless of what is said *or* done, be obstinate; *also* to arrogate to oneself a high position, be arrogant.

Kumvi ka, Kumvi di ka v. t., to make arrogant, render stoical, obstinate.

Kuna, 12, n., a breed, "strain," stock, family, race.
-a kuna wambote, of a good stock.

Kuna, locative.

kuna kwa, *interj.*, what a (in ridicule or surprise) ; **kuna kwa nzongo!** oh, what a charge! **tuka kuna ya kuna**, from one place to another.

Kunda, v.i., to make one's home, frequent, haunt ; to remain at home *or* in stock *or* in hand.

Kunda, 6,n., a layer, a stratum, story (in a building).

Kundakana, v.i., to lie across, be crossed.

Kundakesa, v.t., to place one athwart another, to cross ; to heap on, pile on.

Kundal al a, v.t., to stand or appear high up above others ; to tower, be lofty, exalted, great, very noble, honoured.

Kundi di ka, v.t., to make great, noble, to exalt in station, to honour.

Kundi ka, v.t., to put more, add to.

Kundi ki l a, v.t., to raise up upon some support.

Kunga, v.t., to gather together.

Kungèndel a, v.t. (applied form of **kwenda**, with prefix of the 1st pers. sing), to go for me.

Kungì zi l a, v.t. (applied form of **kwi za**, with prefix of 1st pers. sing.), to come for me.

Kungu, 6, n., a height.

Kuni ùnga, v. refl., to enter rudely *or* without leave.

Kunka (e di ambu), v. t., to repeat an instruction to make sure that it is understood.

Kunkuka, v. i., to get, come, down from some high position, be dethroned, degraded, to abdicate. **muna bwa yo kunkuka**, surrounded by dangers (lit. amid to fall to totter & fall).

Kunkuka, v. i., to be complete, perfect, quite finished.

Kunkul a, v. i., to take, push, pull, down from some high position, to order to come down, dethrone, depose, degrade (*used in reference to persons only*).

Kunkul a, v. t., to complete, perfect, bring to perfection.

Kusàki di ka, v. refl., to humble one's self; to take too moderate or too small a quantity.

Kusàul a yo, v. refl., to be angry with.

Kusèmba, v. refl., to scold one's self.

Kusèmba, v. refl., to boast, brag.

Kusènga, v. refl., to reveal, expose one's self to view, to discover one's self, **di tomene kusenga vo**, it is very clear that

Kusi à muna, v. refl., to give or set one's self to, to devote one's self to, to take up with, **kusi à vana esambu di mosi**, v., to be partial (in judgment).

Kuta, v. t., to tie.

Kuta, 6, n., capital in trade, the sum of one's belongings, property, possessions, capital in slaves other effects which may be realised.

Kutal al a, v. t., to be drawn into folds or puckers, to pucker up.

Kutàmi na, v. refl., to be allowed to have one's way, do, choose, &c., as one will, to have free course, carte blanche.

Kutàmi sa, v. refl., to allow any one to do, choose, &c., as he likes, to give carte blanche.

Kuti di ka, v. t., to draw together in folds or puckers, to pucker up.

Kuti -kuti, 6, n., a crowd, herd, flock, group, cluster.

Kuti sa, v. t., to gather (things) together.

Kuti sa, v. t., to allow to escape, have escape from one.

Kutu, 8, n., *pl.* makutu (Bako.), an ear.

Kutu, 9, n. **matu ma mpu** (2), brim of a hat.
sia omu matu, v., to take in, accept as true, believe.

Kutul a, v. t. (*the subject must be personal*), to prevent ; **unkutwi di o kwenda yadi kwenda**, he prevented my going,

Kutul a, v. t., to buy (a slave only).

Kutwa, v. t., to escape (from peril).

Kuva, v. i. + to be very tough, tough & unfit to be eaten, hence old & useless.

Kuvàka, v. refl., to attempt *or* assume something too great, to strive, endeavour, try (to do, make, carry, &c., something beyond one's power), to affect great abilities.

Kuvàka, 9, n., assumption, pretentiousness.

Kuval al a, v. t., see **kumval al a**, App.

Kuvàva, v. refl., to take one's self off, withdraw, to leave as one avoiding observation, *also* to be estranged, indifferent, distant, to have nothing to do (with =**muna**), to keep clear of.

Kuvàvi l a, v. refl., provide or care for one's self.

Kuvi di ka, v. t. = **kumvi di ka**.

Kuvùki ka, v. refl., to deceive one's self, to pretend.

Kuvul a, v. refl., to throw something huge into the water.

Kuvumuna, v. t., to throw something great into the water.

Kuvùngi ka, v. refl., to deceive one's self, to pretend.

Kuvùni na, l, n., a hypocrite, dissembler, one who pretends to be what he is not.

Kuvùni na, 9, n., hypocrisy, deception. -**akuvwi l a**, a., of his (c.) own, belonging to himself; **kena ya mbel e akuvwi l a ko**, he has no knife of his own.

Kuwòmba, v. refl., to go stealthily, without attracting attention, to go, come, get away, pass through, out or in, without being interfered with, unscathed, unhurt, safely, safe & sound ; **wel e ayi wombi**, he took himself off without interference.

Kuyèkol a, v. refl., to give oneself up.

Kuyèkol a (muna), v. refl., to effect one's release (from), get one's self quit (oft).

Kuyènda, v.
When the prefix ku is applied to the verb kwenda, the resultant form is kuyenda, to go to. It follows the same rules as kuyi za, which see.

Knyi -, see **kwi yi**, App.

Kuyi za. *When th. prefix ku is applied to kwi za, the resultant form is kuyi za, &c. Kungi za, to come to me ; kuyi za, to come to you (sing.) ; kunyi za, to come to him or her ; kutuyi za, to come to us ; kunuyi za, to come to you (pl.) ; kubayi za, kwayi za or kwabayi za, to come to them. Its conjugation is like any other verb having y for its initial, which has received the pref. ku, kuyi nga, to drive you ; kungyeka (ku+n+yeka), to appoint me, &c. ; kimbevo ki ambi kingi zi di, a bad complaint has come to me.*

Kuza, v. t., to urge or exhort us to no purpose.

Kuzàya, v. refl., to come to one's self or senses, recover consciousness.

Kuzèngel a, v. refl., to be prejudiced.

Kuzèngeneka, v. *refl.*, to be utterly astounded, dumbfounded, marvel.

Kuzi ka, v. t., to make very sure *or* secure, tighten, insist very strongly upon, be very emphatic about, lay emphasis on, emphasize, be very earnest about, be diligent.

Kuzòl el a, v. *refl.*, to be very strongwilled.

Kuzol el a, 9, n., strong will.

Kuzuka e el ongi (8) *or* **o nkani ki nu** (4), &c., v., to act contrary to instruction *or* advice *or* order, &c., to transgress.

Kwa, 6, n., a portion, allotted part, share. -akwa, a., of (such and such a town, clan, &c.) ; o Nsafu akwa Kimbanda, Nsafu of Kimbanda; a mfumu zakwa Ewombe, the chief of Ewombe.

-akwa kwa, a., which is (&c.) from, from-; o hi kau lualu luakwa kwa Nl emvo, this present is from Nl emvo. **Kwa-** (=ke wa-) *negative of pref. 2 pers. sing, applied to adjectives*, thou art not ; kwambote ko, thou art not good.

Kwa, see under **kuma** (p. 312).

Kwaka ! interj., click! crack! scratch !

Kwaka, v., run.

Kwaki di la, v. i., to run very fast.

Kwakumuka, v. i., to cackle, talk on endlessly.

Kwal a (Mbamba), =yal a.

Kwal ati, 6, ., a stroke, mark, scratch.

Kwal u, see under koko, App.

Kwamananana, v.i., to persist in, be ceaselessly, constantly ...ing.

Kwami ni ni, 6, n., continuousness, ceaselessness, unceasing performance of, perseverance.

Kwanga, 6, n. + bread, kwanga ki atumbama, the shewbread.

Kwangul a, v., to beat (with a stick).

Kwankuna, v.t., to grind down.

Kwanza, v.t. (Bako.), to scratch graze, wound the surface.

Kwata, v.t., catch, catch hold of.

Kwati ka, v.i., to scratch (as a claw or nail).

Kwaya, v.i., to talk constantly.

Kwayal a, -^./., to be sore (of the throat).

Kwempa (Kib.), v.t., to scrape (=vempa).

Kwenda, v. + to ebb (of the tide). kwenda e bambal a (6), v., to accord, agree, coincide, be equal *or* the same, be fulfilled.

Kwendel el a, v.i., to go hurriedly or (of things) get bundled in, get in by mistake.

Kwendel el a, v., to go in abundance (of things).

Kwendel el wa, v., to have come to one

in abundance, to have abundance.
v., to take, have too many, to take in abundance.

Kwenkona, v. t., to prevaricate.

Kweza, **Kwezeka** v. t., to impress a mark, to press upon & leave a mark, print, imprint, make an impression.

Kwezi, 6, n., a doctor's fee, the perquisite & pay of a blacksmith.

Kwezi, 6, n., a machine or apparatus for impressing or printing, a printing press.

Kwezi ka, v. t. (Bako.), to finish off well, add a good finish.

Kwezo, 6, n., an imprint, impression, something imprinted.

Kwi kana, v. i., to be believed (of a matter), to be agreed, arranged ; **ozevo di kwi kani ni**, it is agreed then.

Kwi kani sa, v. t., to cause to be believed.

Kwi kani sa, v. t., to give or join in assent.

Kwi kazi ana, v., to believe each other, to agree together.

Kwi ki di la, v. t., to believe (a person).

Kwi ki di sa, v. i. (*when not the causative of kwi ki la*), to join in the belief, be convinced. *This form is not a causative, but the seldom-applied form which denotes assistance rendered in an action ; see yel esa, sadi sa, kembesa; so kwi ki di sa may be the causative of kwi ki la, & so mean to cause to believe, i.e. to convince ; or to be one*

with those who believe,
i.e. be convinced.

Kwi ki si , Kwi ki zi 6
(Bako.), n. , that which
is believed, belief,
creed, faith, religion
in that sense ;
something to call for
belief, evidence of
truth.

Kwi ki zi , 12, n. ,
trustworthy nature,
faithfulness,
reliability, worthiness
of all trust
confidence, -**akwi ki zi** ,
a. , sure, reliable,
trustworthy, faithful .

Kwi lu , 9, n. (Makuta),
greed, greediness.

Kwi ma , v.i. , to blaze.

Kwi na ye , there are...
at, &c.

Kwi tama , v.i. , to be
firm, immovable,
fixed *or* tied firmly.

Kwi ti ka , v.t. , to fix
or tie *or* fasten
firmly, immovably.

Kwi yi - (*or* **kuyi**),
prefix applied to
verbs in the formation
of the prefixive form
; **songa** , to show ;
kwi yi songa , to show
one's self.

Kwi zi wa , v.
oku kukwi zi wa + some
day, eventually,
all in due course.
.

L.

-al a, a.
mal a (mal ongo
understood), a far
country, far away.

Laba, v. t., to spin *or*
plait loosely, making
the coils or plaits far
apart.

Labi sa, v. t. (Bako.),
to beckon.

Labul a, v. (Bako.), to
steal.

Laka, v. t., to throw.

Laka, v. i., to get into
great trouble.

Laka, v. i., go & return
quickly.

Lakal a, v. i., to pant.

Laka-l aka, 6, n.,
thirst.

Lakama, v. t., to
continue or persist in
following, annoy,
pester, to stick
to a thing ; to persist
in, to...constantly.

Lakama, v. i., to be
thrown, cast down.
kuma (9, ku-) **lakama**,
to grow dark.

Lakata, v. i., to go or
come ever so far
(*there is a grumble
implied at
the distance*).

Laki ka, v. t., to throw
down (on to the
ground or into water).

Lakukwa o moyo (3) or
ntima, v., to
be inflamed, burning,
longing intensely,
intensely anxious,
desirous to have. *Used
in the applied form
(lakukilwa) where
the object is named, &
takes its*

place immediately after the verb.

Lakuki Iwa o moyo (3),
v., to long for, to be
possessed of a
consuming passion for,
also to be longed for
by (kwa).

Lal a, v.i., to be lost,
disappear.

Lal abu, 6, n., a
gossip, nkento ne i
lal abu, a gossip.

Lal amena, v.t., to sit
on eggs, to hatch.

Lal u, 6, n., a place by
the roadside where food
is offered for sale.

Lal ul a, v.t., to take
off the surface
(superficially, water,
earth, &c.). If dust &
rubbish has been
swept together the
chips rubbish is taken
off the top of the
heap, leaving the sand
&

earth, this would be
lal ul a, i.e.
to take off that which
is on the
top.

Lal wa, v., to want very
much, but not have any
chance of obtaining.

Lama, v.t., to be or
become responsible,
liable for.

Lamba, v.t., to
cogitate, thoroughly
turn over in one's
mind, to give full
consideration to a
matter, to judge, weigh
a matter in one's mind.

Lambakesa, v.t., to
count carelessly.

Lambul a e lumbu (6),
v., to defer or
postpone or put off the
day.

Lamuna, v.t., to "
stick to a thing,"
retain, not give up, so
steal.

Landa, v. t. + to make a remark on what has been said.

Landa o mambu (*pl. 7*), v. t., to torture, to treat in an exceedingly cruel manner.

Landakana, v. t., to follow up at once (otherwise it may be too late), to follow immediately after, be next to.

Landesa, v. t. + to send after or behind, to send following ; **banlandese o nkunzi**, they sent an embassy to follow him up.

Landi, 6, n., a follower.

Landi di la, v. t., to continue or persist in following, to stick to a thing.

Landul a, patient, long-suffering

Landul ul a, v. t., to repeat over & over again.

Langal a, v. t., to be lost hopelessly, to be gone or go away never to return ; **ofwi di ol angel e kwandi**, he is dead & gone for ever.

Langi, 12, n., water-weed.
-al asal a, a. (P. **lacerar**), very sharp.

Lava, Lavul a, v. t., to rake out (an ember only) from the fire.

Laya, v. + to wink ; **nga ol ele e ? laya kel aya kwandi**, is he well ? he winks, i. e. he is well alive ; **e di ambu laya di laya**, it is (was) only too or perfectly evident (*lit.* the matter winks, is *living before one*), it is quite certain, beyond all question.

Laya, v. t., to spy, reconnoitre, scout,

inspect, survey..

Layi sa, v.t., to cause to wink, hence to do anything so quickly as to be unobserved ; **undayi si o meso**, he did it so quickly that I did not observe it.

Layi swa, v.i.
meso -layi swa, to have (a thing) happen in the twinkling of an eye ; **meso tulayi swa**, in the twinkling of an eye (of our eyes), instantaneously.

Lazula, 77. /. = **I andula**, see p. 319 App.

Leba, v.t., to smear on thickly.

Lebangana, v.i., to be weak.

Leboka, v.i., to be thickly smeared (of grease, mud, &c.).

Leka, v.
i leka ke zaya diambu ko, ntala ku fula, kulombe e (nkanda), I had not the least idea of anything of the kind or was in perfect ignorance of it all, when a (letter) arrived ; lit. it was sleep, not knowing anything I look out, it darkened (a letter). **o leka o temona (o laya o meso o tiya tukweme)**, after some time, some time elapsed & then-

Leka e mpaka (2), v., to start a dispute or questioning.

Lekama, v.i.
e mpaka (2, zi -)
lekama, a question or dispute arose.

Lekela, v.i.
+ oku kwal ekela, to, unto or before his (your, c.) honour, grace, excellency, majesty, &c. ; **oku kwal ekela Ndompetelo**, to the honourable Ndompetelo ; **ova diambu. oku wal ekela e Ntotela e Ntinu Enekongo**, may

it please your majesty,
Ntotela, King of Kongo ;
vana di adi osakwi di di a
lekel a o sia vo, twenda
kuna Kinsaku ;
kizolele ko kwenda ko
ingeta, as to your
honour's suggestion
that we should go to
Kinsaku, I do not wish
to go.

Lekel el a, ?'./., to
look forward to, hope
for.

Leko, 6, n., a sleepi ng-
place.

Leko, 6, n. (Bako.), a
thing (=lekwa).

Lekoka, v.i., to blaze,
burn fiercely.

Lêkoka, v.i., to be
uncocked, &c., see
p. 321.

Lekol a, v.t., to cause
to blaze.

Lêkol a, v., to settle a
matter, &c., see
p. 321.

Lel e 6, n., lack of
diligence or energy
in one's work or duty,
neglect of duty,
procrasti nation.

Lel el a, v.t., hold upon
the hands or support
gently with great care,
bear up upon the hands.

Lel el wa, 6, n.,
supporters, court,
surrounding, "entourage."
"Lel el wa ya Nzambi", the
universe of God, the
(whole) creati on.

Lel ema, v., to be soft
& smooth (as of fine
textures).

Lel èmba, v.t., to do
slowly, gently,
del icately.

Lemba, v., to deliver
from *or* remove all
power *or* influence of
evil. *or* spells of

sorcery, *hence* to soothe, *i. e.* to remove all pain & annoyance, & so calm & quiet, to civilize by removing the savage instinct ; *also prospectively* to place under a protective influence *or* charm to *avoid* all evil from befalling the individual. This idea became naturally allied with the use of "holy water," & even with the service of baptism of infants. The charm thus conferred is called **el emba**.

Lemba e ekesa (8), v. , to place a soldier under such a spell that he need have no fear, for by it all possibility of harm or danger is removed. The **nganga e el emba** takes palm wine in a wooden plate or bowl, clips his fingers into it & touches the lips of the soldier with the front, the back & then the front of his fingers, & tells him never to look behind ^reenter a house, but go straight away to the war.

l emba e sunga (6), v. , to charm away all danger *or* possibilities of danger.

l emba o mwana (1), v. , to christen a child ; this ceremony among the people before the return of Romish priests to San Salvador in 1881, had become no better than a fetish ceremony, & only used in the case of **lombo** children (see **lombo**, App.). The **nganga e el emba** takes palm wine & touches the child thrice as above described under **l emba e ekesa**, only it is applied to the forehead as well as to the lips. A man or woman stands by, & is called **ese di a nzila a ezulu** (way-to-heaven-father), who is of course the relic of the "god-father"; he must always receive respect from the child.

Lembakana, v. i. , to be unable to.

Lembal al a, v. i. , to be patient, gentle,

meek, quiet, tame.

Lembami ana, v., to be kind gentle to each other.

Lembeka, 6, n., shelter, booth.

Lembeka, 6, n., a propitiation.

Lembekel wa, 6, ., something with which to shelter oneself.

Lembekel wa, 6, n., a means of propitiation.

Lembel eka, v.t., to make gentle, to quiet down, soothe.

Lembi -o si vi ka, v., to wonder ; **ndembi yo si vi ka e ngyenda wela**, I wonder much that you went. **ke Lembi ko**, v., to be sure or certain to ; **ke bel embi kuwila kwi za ko**, they will be sure to hear

that you are come.

Lembwa, *used in the perfect Lembel o* as the mix. verb Lembi, see p.696 ; **ndembelo kio nata**, I tried in vain to carry it.

Lembwa, *adv.*, surely, certainly, must have or be ; **wenda kaka muna nzila ina, ozevo, lembwa otoma ko luaka**, go in that road, and you will reach there most certainly ; **lembwa e nzila vidi sa kavi di siyo**, surely 'he has or must have lost the road ; **lembwa fwa kefwa**, he will surely die ; **lembwa nkala yaku**, surely I will be with you.

Lenda kwandi, he is *or* was able; is *or* was he able ?

Lendakana, v.i., to be possible.

Lendakesa, v.t., to render possible,

ke l endakesa ko, to hardly, scarcely...
; kul endakesa wo vanga ko, you would scarcely do that.

Lendana, v., to possess each other's goods, to have things in common.

Lenga, 6, n., a cloth worn over the breasts *or* over another good cloth to keep it clean, a pinafore, apron. **Lenga kia salu**, ., a work apron.

Lenga, pl. 6, n., danger, trouble, difficulty. **-alenga**, a., difficult, trying, troublesome, dangerous.

Lengana (ye), v.i., to toil (at), to have a very laborious task, heavier than one knows how to accomplish.

Lengezi a, 6, n., a very beautiful, precious thing, *hence* darling, sweetheart.

Lengol a, v.t., to anoint with oil.

Lengomoka, v.i., to roll about from side to side in the dust, as in the homage to a very great chief who is much feared.

Lenzi, 8, n. (Bako.), fur on the tongue in sickness ; *see* **el enzi** (App.).

Leoka, Leuka, v.i. **lewoka**, v.i

Leva, v.t (from **la**, length), to be, become, grow long.

Levesa, v.t., to make long.

Leveta, v.t., to taste a very little, try the flavour of.

Lewoka, v.i., to be limp, faint, wearied, weak.

Lezi, 6, n., a servant, child, boy, lad, youth, little girl, servant, retainer, subordinate, inferior in rank.

Lezo, 6, n. +the egg-plant (Sol anum Mel ongena).

Li no, 2, n., (P. I i nho), linen, flax.

Li ta, 2, n., a litre.

Lo, pl. 6, n., excessive redness, brilliant red, intensity of redness.

Lo, 6, n., convalescence, restored health. mona e lo, v., to be convalescent, restored to feel much better.

Lôba, v. i., to swim.

Lôba, v. i., to challenge, to call another to fight.

Loka, v. t., to call, shout, cry, wail loudly. loka e mbila (2), to call.

Lôkôso, 10, n., noise, clamour.

Lokota, v., to seek, want, a very offensive expression ; nki okwi za lokota, what do you want? what are you on the prowl after ?

Lol a, v. i., to mutter, grumble, growl.

Lol e, 6, n., the first shot in a fight, tuba e lol a, v., to fire the first shot.

Lombo, 6, n. If a pregnant woman dreams of running water, rivers or snakes, or that her unborn child told her where she could find hidden treasure, she knows that the child is a Lombo, an incarnation of a water-fairy. They are supposed to be able to

give luck to any who ask them to do so, and have magical powers, as still retaining their fairy nature. It is, therefore, unlucky to thwart a Lombo or refuse them a favour, especially to strike them on the head. Snakes are fond of water, and are considered to have relations with fairies (*hence* the inference from a dream about snakes), and a snake may never be killed in a house in which a Lombo was born, and in consequence such houses are sometimes infested with snakes. *See also* **Iemba o mwana**, App.

Londola, v.i., to start off; **Londola**=to *begin* to go; **Londoka** = to go, *i.e.* the subsequent action.

Longakesa, v.t., to instruct, cause to learn, make a pupil or disciple of, to discipline.

Longesela, v.t. +to speak privately,

secretly, in a whisper to- **Longesela muna kutu** (9), v., to say into (one's) ear.

Longo, 10, n. **mwena o Longo**, v., to lust after (any one).

Longoka, v.i., to be instructed, taught, learn.

Longomoka, v.i., to come out of *or* be protruded from a hole or spathe, *used only of something long issuing from a hole, as the tongue of a snake, a parasitic worm from the body or the piston rod of an engine, something of life or motion.*

Longota, v., to investigate, to endeavour earnestly to know *or* obtain.

Lowela, v.t., to catch by cunning or treachery.

Lozi, 10, n., a noise made when the new moon appears, at the birth of a child *or* decision of a tribunal, **ta o lozi**, v., to make the above sound. **lu-**, *subjective and objective pronominal prefix to verbs in non-remote tenses* (Bako.), you, ye. **lua-**, *the same as above before remote tenses* (Bako.).

Lua, 6, ., a small patch of cultivated ground.
o luaka muna lumbu ina (&c.), *adv.*, then, in those days.

Luamba, 10, n., a water-bottle for travelling or campaigning.

Luambu, 10, n., help, assistance, succour, support. **vana o luambu**, v., to render help, succour, &c.

Luayi, 10, n., a nursing-sling.

Lubakani su, 10, n., the causing to come into a state of harmony & concord, reconciliation.

Lubakanu, 10, n., reconciliation (pass. }.

Lubal umuki nu, 10, n., scolding, reproof.

Lubangal u, 10, n., torment.

Lubanzi lu, 10, n., a memorial, something to recall memories.

Lubanzu, 10, n., memory, recollection, remorse.

Lubi angumunu, 10, n., seduction.

Lubi ondomono, 10, n., perversion, seduction.

Lubuka, v. i. = **lu ka**, to be aware, p. 328.

Lubul a, v. t. , to warn.

Ludedemo, 10, n. , a quaking. **Ludedemo lua ntoto**, an earthquake.

Ludi , 6, n. **e di ambu yamu ludi** , it is quite clear, it is very certain.

Ludi ka , v. t. (*mid. v.* , **lulama**), to set straight, in order, arrange, establish order *or* government, govern, manage ; also to consider *or* approve of as correct, right, good, prove to be true.

Luduku, **Luduvuku**, 10, n. , abuse, bad language.

Lue, *pl.* 6, n. , cleverness, talent, great ability.

Lueba, 10, n. , greed.

Luengol oka, v. i. , to be clever, talented.

Luema, 10, n. , a desire, longing. **-al ueni a**, . , sickening, disgusting.

Luenze, 10, n. , . an ivory horn giving the note of upper " mi " (or 3rd) in the chord to which they are set.

Luetol a, 10, . , loquacity, endless light talk.

Lufa, v. t. , to displace, expel by taking up the place occupied by the thing expelled.

Lufi auku, 10, n. , comfort, contentment, gratification, happiness.

Lufi aul wi su, 10, . , the cause or causing of peace of mind.

Lufi atu, 10, n. (from P. **confiar**), confidence, trust, hope.

Lufuma, 10, n. , cruel ty.

Lufundi si lu, 10
(*passive*), judgment,
the process of being
judged. (*active*
applied), a process by
which to judge.

Lufundi su, 10, . ,
judgment (*active*),
the process of judgi ng.

Lufunzuku, 10, n. ,
defilement, foulness.
baka (o muntu) o
lufunzuku, v. , to
be disgusted with (any
one), be highly
displeased or vexed
with (any one).

Lufutu, 10, n. (Bako.),
obstinacy, perversity.

Lufutumuki, 10, n.
(Bako.), resurrection
(*passive*).

Lufwa, 10, n. +all about
the death, the cause of
death, reason for being
put to death, the

process of death or
dyi ng.

Lufwal akazi, 10, n. , the
name of the fetish
which is supposed to
remove the curse of
widowhood. **kota o**

lufwal akazi, v. , to be
placed under its spell.

When a man loses his
wife, or a woman her
husband, the bereaved
seeks the doctor of
lufwal akazi. The doctor
gives the bereaved a
raw egg, and the
bereaved enters his
house, and never sees
the sun for six days.
He may only go outside
at night. He sleeps on
a palmbasket (**ntete**).

At dawn of the
seventh day the
relatives of the
deceased (**nzadi**) come
to fetch the bereaved
out of the house ;
men if a man, women if
a woman. If a man, for
instance, he is
conducted, with the
basket he slept upon,
to a stream where
there is plenty of
water. One of the
relatives throws his
basket into the stream,
scrapes his tongue with
a knife, thoroughly
shaves him and pares
his nails, then makes
three little cuts on

his arm, and then seizes the bereaved by the neck and dips him three times thoroughly under the water (**sukula o mfwidi**). He then returns to the town; two fowls are killed, a cock and a hen. The relatives of the deceased partake, the men of the cock, the women of the hen; not a bone may be broken or lost; palm-wine is brought, and the bereaved anointed with oil and camwood powder. At sunset the bones of the fowls are carefully gathered and placed in a palm-leaf basket, and buried at the foot of a young palm-tree. The doctor then calls all present who have never been bereaved of either husband or wife (according to the sex) to tread in the ground over the buried bones. He then places a **konko** (prohibition), that none of those who tread in the bones ever eat a palm-nut, or anything made from it, until a child be born to the individual. To break this would ensure a like bereavement. A pumpkin pip is then placed in the calabash head worn in the necklace of the bereaved, and three

cloths of blackened palm fibre cloth (**mbadi**) are hung in his waist; the doctor's fee, say 50 strings of beads = about half the price of a fowl, and a calabash of palm-wine, is then paid, and thanks duly rendered to the doctor. The evil spell is broken, and the bereaved **okotele o lufwalakazi**.

Lufwanu, 10, n., sufficiency, fitness.

Lufwasu, 10, n., destruction, perdition.

Lui ku, 10, n., limit, extent, boundary.

Luka, v. t., to name after (any one), to give a family name.

Lukandu, 10, n., a close season for game or fish.

Lukandwi lu, 10, n., an invocation of

a blessing, a blessing
(see **kandwila**).

Lukaya, 10, n. vana o
lukaya lua kanga o
wiki, v., to give
permission.

Lukayani su, 10, n.,
division, dividing
up.

Lukembeso, 10, n.,
praise.

Lukendel eko, 10, n.,
that which evokes
pity, pitiableness,
miserable condition.
akendal al u, a., very
sad, very distressing,
much to be deplored.

Lukofi, 10, n., a clap,
as below. **vuba o lukofi**,
to clap in thanks,
congratulation or
surprise.

Lukombo, 10, n., a knife
having a lateral curve
used in hollowing out
wooden rattles, &c.

Lukuba, 11 & 2, n., a
pillow.

Lukudi lu, 10, n., the
means *or* manner in
which redemption was
accomplished.

Lukufi, 10, n.
(Bako.) = **lukofi**.

Lukûl u, 10, n.,
redemption (act.).

Lukutakanu, 10, n., a
meeting, assembly.

Lukwa, v. i., to be named
after, *also* to have
named after one.

Lukwi ki lu, 10, n. + a
religion (belief).

Lul aka, 10, n. (Bako.),
the entrance to the
throat, larynx.

Lul ama, v.i., to be set in order, prepared, ready, arranged, be governed, managed.

Lul embamu, 10, n., humility.

Lul ondolo, 10, n., means of coming or going.

Lul ulamu, 10, n., readiness, preparedness, orderliness.

Lul umuna, v.t., to fail to help, withhold assistance in a crisis, to hang back & let others bear the brunt of a struggle; *also* to push, force, put out or along with violence (*of living creatures only*).

Lumba, v.t., to mix up together, combine, blend, to adulterate, mix adulterations with; **nki a ndumba olumba enteke a wumba**, how do you mix the pottery clay? **ke nulumbi mvindu yingi muna nkweza**

nutekanga ko, do not put dirt in the rubber you sell.

Lumbalala, v.i., to peep out of a hole, door, &c., just the head appearing.

Lumbana (muna), v.t., to be mixed (in with).

Lumbidika, v.t., to stick (one's head, &c., a little way out of a door or hole).

Lumbuluka, v.i., to be thoroughly proficient, well instructed, educated, well-informed.

Lumbulula, v.t., to thoroughly instruct.

Lumbwa-mbòkoso, 10, n., chatterbox, noisy talkative fellow.

Lumonso, 10, n. + the west. **-al umonso**, a., left, western.

Lumpama, v.i., to be put together, set in working order, be arranged.

Lumpeso, 10, n., an excuse, pretext, stratagem, artifice, wile, **kuna Lumpeso**, adv., on some excuse or other, by stratagem.

Lumpi ka, v.t., to put together, set in full working order, arrange, put everything into its place.

Lumpi ntul a, 10, n., loquacity.

Lumpi nu, 10, n., a bowl, basin.

Lumvungi a-mvungi a, 10, n., darkness, that of which we are conscious when there is an utter absence of light. **e l unda-l unda** (6), adv., running quickly.

kwenda e l unda-l unda, v., to rush along.

Lundal al a, v.i., to protrude, stick up high, stick out, stand out prominently. **-al undal al a**, a., protruding, high (of the forehead).

Lundangana, v.i., to rush.

Lundi di ka, v.t., to make up into a hump, to cause to protrude.

Lundumuna, v.t. = **l ul umuna** (App.).

Lunene, 10, n., the east. **-al unene**, right, eastern.

Lunengananu, 10, n., the edge of a perpendicular precipice, a beetling crag.

Lunga-l unga, v. , to keep watch over, guard, take care of (a living creature or something movable).

Lungana, v.i. , to be fulfilled. **nanga lungana vo**, v. , to be perhaps ; **di nanga lungana vo**, it is perhaps.

Lungani sa, v. , approve, express a favourable judgment.

Lungani sa, v. t. , to fulfill .

Lungani sa, v. t. , to assemble, call together.

Lungi di sa, v. t. , to cause to go all round, make sufficient for all, apply to all, make of universal application, extend to all.

Lungi la, v.i. , to suffice for (all), be

enough for, to fill a measure, to go into every part or room, to leave no part untouched.

Lungol a-ngol a, 10, n. , a small otter having a white belly & flat tail.

Lungumvi -ngumvi , 10, n. , intoxication with pride.

Lungungu, 10, n. , a wheel .

Lungwa, v.i. , to come together, assemble.

Luni anga, 11 & 8, n. , grass (generic).
O l uni ma, *adv.* , behind.

Luni ma-ni ma, *adv.* , back to back, backwards, in an opposite position, reversed ; **yo wet e yo bi** , **l uni ma-ni ma**, good and bad are the opposites of each other.

Lunkul u, 10, n.,
cruelty, abominable
behaviour, bitterness
of speech or feeling.
-al unku l u, a., cruel,
abominable, shameful.

Lunkumfu, 10, n. +
surlyness, churlishness.

Lunkunza-mbuku, 10, n.
(Kib.), **Lunkunza-nkonzo**,
10, n. (Bako.), a
mantis.

Lunseka, 10, n., a slope,
slant, **-al unseka**, a.,
sloping, slanting.

Lunseka, 10, n., edge,
margin, brink, verge.
O lunseka, adv., on the
edge, brink, bank, shore
or side, on one side.
o lunseka-lunseka,
along the edge,
&c.

Lunsunga-nkombo, 10, .
(Makuta), a mantis.

Lunsoni -nsoni, 10, n.,
shame. **kuna lunsoni -**
nsoni, adv., with
shame.

Luntati, 10, . (from
tata, to stick),
. **tati**, continued.
great attachment,
desire to be always
with some one beloved
(as a child to its
mother, not wishing to
be for a minute even
separate), close
application, a sticking
(to one's work),
earnestness.

Luntoko-ntoko, Luntoko-
toko 10, n., a lad of
about, 15 or 16 years of
age.

Luntongol ozi, 10, n., the
habit of careful
investigation,
inquisitiveness,
searching curiosity.

Lunungunuku, 10
(pass.), **Lunungununu**, 10
(act.), furtherance,
advancement.

Lunzi ototo, 10, n. , very affectionate feeling, loving attachment, intense affection.

Lunzumbul u, 10, n. , care, worry, the burden of duties, business, &c. ; see **zumbul uka**, App.

Lunzungul u, 10, n. , loneliness, an orphan state.

Lusal u, 10, n. , capital , property, wealth, riches, treasure, goods possessed, possessions.

Lusambu, 10, n. , a benediction, a blessing invoked or pronounced.

Lusambu, 11 & 2, n. , a mat of palm fibre cloth 6 x 1 inch, used as a currency in times past ; they still linger in use to the north of Matadi .

Lusandul ul u, 10, n. , an examination.

Lusangi di ka, 10, n. , the highest point of a house, rock, tree, &c. , summit, peak (of mountain).

Lusangu, 10, n. , something to talk about. **Lusangu lua**, a matter about, something about an affair of.

Lusani su, **Lusani si nu** 10, n. , praise, adulation, good report.

Lusansu, 10, n. + education.

Lusansu, 10, n. , history, story, the chronicles.

Lusanu, 10, n. + profession, boast.

Lusatul ul u, 10, n. , examination.

Luseko, 10, n. , provocation, irritation,

persistent annoyance
(*active*).

Lusembo, 10, n. , blame,
censure.

Lusengomono, 10, n. , a
revelation, the
book of the Revelation.

Lusensemeko, 10, n. ,
praise, exaltation.

Luseoko, 10, n. (pass.),
conclusion, mutilation,
the cutting off of a
piece of flesh ; see
seoka, App.

Luseolo, 10, n. , (act.),
as above.

Lusienzie, **Lusienziele**
II & 2, n. , the mid-rib
of leaflet of a palm.

Lusikidisu, 10, n. , that
which places a matter
beyond question, a
certificate, assurance,
certainty.

Lusoka, 10, n. , a
system of mending
cracked calabashes by
first calking with the
gossamer of palm
spathes mixed with
resin, and then putting
little binders of mvuyi
across the crack, then
inserting the ends into
the body of the
calabash, **tunga Lusoka**,
v. , to mend thus.

Lusunzi, 10, n. , an
accidental fall
from a tree. **nganga** (2)
a Lusunzi, the doctor
who professes to be
able to treat such
cases.

Luswaswanu, 10, n. , the
nature of the
difference (between).

Luta, v. t. +to overreach.

Lutakana, v. i. , to go
in some direction
or pass some place
otherwise than that at
first determined, also
to be mentioned,
disclosed,
inadvertently.

Lutakesa, v. t. , to cause, allow or permit to pass on otherwise than at first intended. **Lutakesa e diambu** (7), to let something become known which one had intended to keep secret, to mention *or* disclose (something) unintentionally, to "let the cat out of the bag," to speak unadvisedly, to say what you afterwards wish had been left unsaid.

Lutemo, 10, n. , illumination, light.

Lutengolo, 10, n. , abandonment of the rights of master, &c. , rejection as useless or not further needed (see **tengola**).

Lutialu, 10, n. , contempt, disregard.

Lutiangu, 10, n. , insolence, a scornful remark.

Lutidila, v. t. , to surpass exceedingly, to over-reach.

Lutima, 10, n. , revengeful feelings.

Lutisa, v. t. , see **Lutakesa**, App.

Lutiu, 10, n. , insolence.

Lutongeneko, 10, n. , spite, malice.

Lutoteko, 10, n. , a mutual exchange.

Lutumbuku, 10, n. , dishonour, disgrace, evil report.

Lutumu, 10, n. +a message.

Lutunu, 10, n. , proper control, moderation. (Bako.), scorn, contempt.

Luvai ku, 10, n. , the Exodus.

Luvanda, 10, n. **tenda o**
luvanda, v. , to shave
the scalp entirely (not
the beard or whiskers).

Luvangameso, 10, n. ,
edification (active.)

Luvangamu, 10, . ,
edification (passive).

Luvangananu,
Luvangi ni ku 10, . ,
great importance,
overwhelming
greatness.

Luvanza, 11 & 2, n. , a
piece of money.

Luve, 10, n. **lomba o luve**,
v. , to sue for peace.

Luvi luku, 10, n. , the
turning round,
conversion.

Luvi mba, 10, n. , the size
(as far as bulk is
concerned), bulk.

Luvu, 10, n. , the furnace
hollow in a forge.
(Bako.) smithy.

Luvuki , Luvuki ku, 10,
n. , deceit.

Luvukusu, 10 n.
(Bako.), salvation.

Luvungi ni ku, 10, n. ,
deceit, falsehood.

Luvungu, 10, n. ,
disgrace, shame.

Luvungu, 10, n. , the
peritoneum.

Luvuvamu, 10, n. , safety,
tranquillity,
peace.

Luvwezo, 10, n. (Bako.)=**lu**
vezo.

Luwandu, 10, n. , a great cooking pot of mottled ware.

Luwete, 10, n. , profit, resultant good, advantage ; **ke di kumvanga luwete ko**, it will not do him any good, no real advantage will accrue to him by it.

Luwondel eko, 10, n. , soothing influence, pacification, consolation.

Luwondel el o, 10, n. , exhortation.

Luwumba, 10, n. , pottery clay. **sema o luwumba**, v. t to work up the clay into some form.

Luwumi , 10, n. (Bako.), a disease of fowls.

Luwutuku, 10, n. , pedigree, genealogy.

Luwutul uku, 10, n. , the being born over again, the new birth, regeneration (*passive*).

Luyambul u, 10, n. , abandonment, relinquishment, a letting alone.

Luyayi di l u, 10, n. , kindness, goodwill, cordiality, heartiness in behaviour.

Luyenzenze, 10, n. , a slope, slant.
-al uyenzenze, a. , sloping, slanting.

Luyi ndul u, 10, n. , a process of thought, thought, a means of remembering, remembrance.

Luyuki , Luyuki a-yuki a 10, n. (Bako.), the "plant of life," Briophyl lum calycium.

Luzakamu, 10, n. , trembling.

Luzal u, 10, n. , ful ness.

Luzengeneko, 10, n. ,
dumbfounded
astoni shment, bl ank
surpri se.

Luzi atal al u, 10, n. ,
severi ty.

Luzi atal al a, 10, n. ,
persi stence, obsti nacy,
pati ence, perseveance,
endurance.

Luzol o, 10, n. +ki ndly
feel ing, benevol ence,
right feel ing towards,
hence fai thful ness in
service or fri endshi p ;
also, great desi re,
and so ai m, purpose,
will . **nkwa Luzol o**, one
who possesses
loveable qual i ti es, one
admi red,

M.

Ma (*pl.* 6) *ya mbwaza*,
n., corn, grain
(general ly).
o mabetomona (*pi.* 8),
adv., with
overflowing measure,
sia o mabetomona, ?'.,
to measure with
overflowing measure.

Madè, an abbreviation
of **ma Dezo!** (P. **Deus**),
would to God! O God!
How much rather would
(I have died) ; *also*
rather, sooner, it would
be better to.

Madi uka, *pl.* 8, n., a man
engaged by a sterile
husband to beget
children for him.

Mafwi la, *pl.* 8
(Bako.) = **lufwal akazi**,
App. -a mazi ezi e, see
ezi ezi e, *App.*

Màki na, 2, n. (P.
machi na), an engine,
machi ne.

Makono! *interj.*, Look
out! beware! keep your
wits about you.
-amakunda, a., self-
sown.

Mal adi, *pl.* 8, . (Bako.),
water-weed. **o mal emba-**
lemba, *adv.*, going on
well, comfortably,
quietly, all right.

Mal ongo, *pl.* 8, n., a
far country, distant
lands. **o ni ambonani** (*pi.*
7), *adv.*, face to face,
in sight of each other.

Mambu. **ma ... kaka**, as
though, just as if ; **o**
lose luandi ma kwenda
kuna Ngombe kaka (**mambu**
understood before
kwenda), his face
was as though he was
going to Ngombe.
O mambuka-buka (*pl.* 7),
adv., on one's face.
O mamfukama (*pl.* 7),
adv., kneeling, on the
knees.

Mamwanga - mwanga, *pl.*
7, n. (Bako.), fine rain.

Mana, v. aux. + to be all...; o luse lumene kunsumamwa kwa nsende, his brow was all pierced with thorns.

Mana, pl. 7, n. + stratagem, ruse, roundabout ways of accomplishing an end or getting what is wanted, *hence* merchandise, barter, &c., i.e. the things a man had to get if he wanted to obtain the goods of the white traders. ku mana, adv., by stratagem, by a ruse.

Mana-nsusu, 6, n. + ani se(?)

Mandangi, pl. 7, n., respect of persons, undue bias to the prejudice of justice. o mandiatani (pl. 7), adv., crowding & treading upon each other.

Manga, 4, n., the poison of a snake, &c.

Manga, 4, . (Bako.), the fetish moko, see p. 504.

Manganana, v.i. + to be very erect & throw the chest well out (to be erect but bowed) ; *strutting pigeons are said to manganana*.

Mangnna-wuna, pl. 7, n., fault-finding, grumbling. o mankokà-ngo, adv., all together (*lit.* as if to drag a leopard) ; nwenda o mankokà-ngo, go all together. o mantalani (pl. 7), adv., face to face.

Manti nwa, 6, n., something by which to mount.

Manyanga-nyanga, pl 7, (Bako.), fine rain.

Masa (pl. 7) ma Mbal a, n., sorghum.

Masi ka, *pl.* 13, *n.*,
gorilla.

Masi la, *pl.* 8, *n.*, one
who has given a
promise, the promiser.

Masi lu, *pl.* 8, *n.*, the
executor of a will.

Masona, *pl.* 9, *n.*
zaya *or* via o masona,
to know how to read &
write.

Matamba, *pl.* 8, *n.*,
lupus exedens, a
rodent ulcer which
destroys the nose, &c.

Matondo, *pl.* 8, *n.*,
thanks. **ki a matondo**,
thanks, all right, it
will be or is well, it
is a good thing.

Matwakanga,
Matwakangwa (Bako.), *pl.*
friend.

Mavasa-vasa, *pl.* 8, *n.*,
nickname of a child who
was born with teeth.

Mavenga, *pl.* 8, *n.*,
evasion, evasiveness,
the gift of throwing
the responsibility upon
others *or* of avoiding
the discovery of
wrong-doing *or*
detection.

Mavu, *pl.* 7, *n.*, earth.
di a mavu, *v.*, eat the
earth, also
to pay homage.
-amavilwa-vilwa, *a.*
mona e ngonde
zamavilwa-vilwa,
to menstruate
regularly.

Mayi ngila, *pl.* 8, *n.*, a
watch, a guard.

Mazengel e e ngonde (2),
n. mambu ma mazengel e e
ngonde, idle, foolish
talk, "rubbish."

Mba, *conj.*
(Bako.)=mbangi, App.
e mba ye, adv.
(bandama), quite

dark with (darkness, smoke, &c., which is within the thing spoken of), full of (that which makes dark) ; **esuku di ame di na e mba yo mwi si**, my room is quite dark with smoke ; **muna nzo mwina e mba ye tombe**, it is perfectly dark in the house ; *lit.* the house is quite full of darkness.

Mbaba, 4, n., a mean, stingy, grudging person.

Mbabu, 2, n., a bribe, money paid to secure a judgment. **vana e mbabu**, v. t to bribe, give a bribe.

Mbabul a, 2, n., bribery. **-ambabul a**, a., given as a bribe.

Mbadi, 2, n., elephantiasis (of foot).

Mbadi, 1 & 4, n., a hard man.

Mbadi, 2, . +a specific sore, after the breaking down of a node, a bad spreading sore.

Mbadi, 2, n., polypus. **e mbadi**, *adv.* in juxtaposition. **sila e mbadi kumosi**, v., to put together in juxtaposition.

Mbadi (2) **ngani** or **mbadi angani** or **mbadi** *followed by the demons, pron. 1st class*, poor fellow ; **vo l mono**, **mbadi ngani** (or **mbadi oyu**), as for poor me, or I, poor wretch that I am. **-ambafu**, a., great, large, big. **-ambakal a**, a. (Bako.), male.

Mbakami, 1 & 4, n., a captive.

Mbaki, 2, n., **kanga e mbaki**, to set an ambush. **-ambaki**, a. t captive. **-ambaki di**, a., every one getting what he can ; **e kunku yau yambaki di**, their portions were whatever each could get for himself.

e mbakila, *adv.*) retail (flesh).

Mbaku, 4, n., an adjective.

Mbaku, 2, ; n. +gain, that which is gained or obtained.

Mbâku, 4, ., ambassador, (honoured) messenger.

Mbala, *sing.* 2, n., sorghum, i.e. **masa ma Mbala**.
e mbalanda, *adv.* = **e mba**, App.

Mbale, 2, n. (see **ki bale**, App.), partner, companion, mate.

Mbama, 4, n., a fancy girdle worn, not to support the cloth, that being accomplished by the ordinary **mponda**, but something extra, a girdle for show.

Mbamba, 2, n., an officer whose duty it is to demand the execution of a murderer, a sheriff.

Mbana, 1, n. (*pl.* **ambana**), person, man, individual, the above-mentioned, the aforesaid.
-ambandaki ani, a., **e mbandaki ani** (2) *adv.*, one above *or.* on top of the other.

Mbandamu, 2, n., the commencement, beginning.

Mbandani (Bako.), **Mbandanu** 2, n., thunder (the effects of lightning are attributed to **mbandanu**).
e mbandi eka (2), *adv.*, **-ambandi eka** one above *or.* on top of the other.

Mbandu, 2, n., a copy, example to be copied, a standard (of measurement, &c.).

Mbandu, 2, n., a layer, stratum, generation. **e mbandu-mbandu**, *adv.*, in layers.

Mbandu, 2, n. (Bako.), a barrel of powder (20 lbs.).

Mbandu, 2, n. (Bako.), height (of persons).

Mbanga, 2, n., a testis. **-ambangadi**, a., of exceedingly high price, of priceless value.

Mbangadi, 1 & 4, **Mbangazi** n., a tyrant, a tyrannical, brutal man, powerful cruel man.

Mbangi (Bako.), **i mbangi** *adv.*, after that, afterwards, then, next. **i mbangi tu se**, *with the verb in the narrative tense, at last*, at length; **i mbangi tu se wakwiza**, so you have come at last.

Mbangu (2) **a kinkutu** (5), n., a tailor. **mbangu a nti** (4), n., a carpenter.

Mbangu, 4, n., a row, line, **yi ka o mbangu**, *v.*, to fall into the line, to take a place in the line.

Mbazi (2) **a nkanu** (4), **komba e mbazi a nkanu**, *v.*, (to sweep, i.e.) to make the necessary arrangements for the holding of a court, to open the assizes.

Mbebe, 2, n., something entrusted which must receive an anxious care; if lost, serious consequences would result, a great responsibility. **sia e mbebe**, *v.*, to make responsible for, leave in charge of.

Mbel a-mbel a, 2, n., a snack of food eaten before the proper time, a lunch, luncheon.

Mbel ekel a, 2, n., when a man has many friends come to visit & dine with him, his wife may well fear that her husband, with his hospitable nature, will not take enough food to properly satisfy himself; she will therefore reserve and hide an extra portion for him, to be eaten on the quiet afterwards. This portion is called **mbel ekel a**.

Mbengo-mbengo, n., 4, a very dangerous spot, place, passage, work, &c. -**ambengo-mbengo**, a., perilous.

Mbeni, 2, n.+the adversary, Satan.

Mbenza, 2, n., a sore, ulcer.

Mbetela, 2, n. **omu mbetela a nsi** (2), low down near the ground; **o matuti mena omu mbetela a nsi o unu**, the clouds are low down on the ground to-day.

Mbi, 4, n., the evil one, a bad person.

Mbi di, 2, n.+a. certain number, a number. *When used without any emphasis or article it implies a comparatively few; with emphasis and article, many*; **mbi di a lumbu**, certain days, a number of days, some days, a few days, some time; if emphasised, many days. **mbi di**, a. (where one object only is referred to), great, fine; **kuna kwa mbi di a mwana**, what a fine child!

Mbi e-mbi e, 2, n., see **nki ambi embi e**, APP.

Mbi enga, 2, n., thick brass wire.

Mbi engel e, 2, n., a thin skewer or stick of a thing; **mbi engel e za malu**, thin sticks of legs.

Mbi ki , 4, n. =ebi ki ,
App.

Mbi lu , 2, n. , a very
deep hole, chasm,
pit *or* abyss, *hence*,
the bottomless
pit, hell.

Mbi ndi , 2, n. +a bar.

Mbi nduzi oka , 2, n. ,
windings about.

Mbi ngu , 2, n. , a change
(of food), the
season (for certain
things). **e mbi su** (2),
adv. , in a raw, fresh,
uncooked *or* green
state, without
previously cooking.

Mbi ya (2) **a l ongo** , the
money paid for a wife.

Mbo , *adv.* (Ki b.) , then,
afterwards.

Mbobo (2) **a nti** (4),
n. , a woodpecker.

Mbofongo , 4, n. , a huge
thing. -**ambofongo** , . ,
huge.

Mboki , 2, n. (Bako.) ,
mate, fellow,
companion.

Mboki , 1 & 4, . , one
who calls, a herald.

Mboki , *adv.* (Bako.) ,
then, afterwards.

Mboko , *adv.* (Ki b.) ,
then, afterwards.

Mboko , 2, 11. , joint
(in the limbs).

Mbobola , 2, n. , baby,
one who has
baby-like habits.

Mbomba , 2, n. (P.
bomba) , fireworks.

Mbombe , 2, n. , **vanga e**
mbombe , *v.* , to make a
fire & roast corn or
arachis in the

resultant ashes.

Mbombo-ngolo, 4, n., a huge tree *or* thing of wood. -**ambombo-ngolo**, a., huge, as above.

Mbomongo, 4, n., something very *or* singularly thick. -**ambomongo**, a., thick.

Mbonani, 2, n., a window.

Mbondo, 2, n., 12 sheets of **mbadi** cloth.

Mbongo, 2, n. (sing. Only) + fruit, seed, descendants.

Mbota, 2, n. + the stick used in weaving to tighten the latest thread woven, the reed,

Mbote, 2, n., good, well-doing, that which is right. **ke mbote ko**, what a lot there were,

&c. ; **e wantu, ke mbote ko**, what a lot of people there were, **ke kala or -ina mbote ko yo** (&c.), *followed by an infinitive or abstract noun*, how very... was... not ; **o mwana kakedi mbote ko ye kiese ?** was not the child happy ? **ke kala or ina mbote ko yo yela**, to be very unwell ; **kakedi mbote ko yo yela**, how very ill he was.

Mbudi, *an abbreviated form of yambudi, the imper. of yambula, let.*

Mbuka, 2, n. (Kib.), a bedstead. **e mbukwila** (2), *adv.*, retail (liquids).

Mbula.
e mbula ye mbasa. (Proverb) **e diambu diadi e mbula ye mbasa ina**, that matter requires further explanation ; that is not sufficiently clear.

Mbula, *after verbs of knowing, thinking,*

telling, &c., *is used to imply* a necessity or urgency ; **edi kabenze vo mbula kenda**, he thought that he would have to go ; **unsamwi na vo mbula kasumba yo kaka**, tell him that he must buy it.

Mbulu-ntente, 2, n. (Bako.), a mason wasp.

Mbumba, 4, n., a lump, mass, also lumps of dried cassava meal for storage *or* sale.
-ambumba, a., secret.

Mbumbulu, 2, n., a mole, *hence also* velvet, plush.

Mbundukutu (2) *a mwi si* (3), n., smoke.

Mbunduna, 2, n., an amputation, also +a grub which eats through the roots of plants.

Mbunge, Mbungi (Bako.), 4, n., mist, fog,)
mistiness,
indistinctness
of vision.

Mbungu, 2, n., "ants' bread," a honeycombed cultivation of fungus (?) found in nests of white ants.

Mbungu, 2, n. (Bako.) =mbungwa.

Mbunzu, 2, n., the brow, face.

Mbusi a, 2, n. (P. buxa), a wad.

Mbuti, 4, n., something worn as a girdle, but above the waist, at the breasts. **kanga o mbuti**, v., to tie round one j as a girdle.

Mbuyu-buyu, 4, ; /., wateriness, tastelessness.

Mbwadi, 1, n., a man of the Ambari of the islands shores of Stanley Pool.

Mbweno, 2, n., sight, vision, the power to see. **e mbwi** (2), adv., quite full; **ozadi si yo e mbwi**, he filled it quite full.

Meme-meme, 6, n., a lamb.

Menga (pl. 7), n., **mwana** (1) a menga, free-born, noble.

Meno, pl. of **di nu**, 7, n. -**ameno**, sharp. -**a meno mole**, two-edged.

Meta, 2, n., a metre.

Mezi (Mbamba), *adv* =**vezi**, App.

Mfi aul wi si, 1 & 4, ., a comforter, consoler, restorer of happiness.

Mfi ba, 4, n., a calabash of medium size.

Mfi ba, 4, n., a small antelope's horn, as of the **nsemi** or **nsa**.

Mfi el ani (P. **fi el** [pl. **fi ei s**] de Deus), heap of stones to mark the spot where a murder was committed, a cursed or unlucky place.

Mfi etoto, 4, n. (Bako.), threshold.

Mfi ku, 4, n. **sumba o mfi ku**, v. t to buy at a ridiculously low price (as a gift), **tekel wa mfi ku**, to have (a thing) sold to one at a very low price.

Mfi ku 2, n., nourishment, that which ministers to life & strength; substance, that which imparts substantiality, the gist (of a matter). **e mfi ku**, *adv.*) to a very considerable extent (of a matter); **e di ambu di aku di zi di e mfi ku omu nti ma ame**, I

have a very fair idea
of what you say.

Mfi lu, 2, n., the
direction towards
which one's (head, &c.)
was or is turned when
lying; the place
where the (head, &c.)
lay.

Mfi ngi tunu, 2, n.
(Bako.), something
with which to support
the knee when
squatting.

Mfofeka, 4, n., an
entire piece (of
cloth, braid, c.).

Mfoko, 2, n.,
pronunciation.

Mfoko, 2, n., a number
of times multiplied.

Mfokol a, 2, n., the fold
of one cloth above the
girdle (often used as
a pocket), a folding
over, a multiplication.

Mfoto, 4, n., the
crashing made by a
great beast in a forest
or jungle.

Mfu, 4, n. (Bako.), the
deceased, thus
*avoiding the mention of
the name*. -**amfuba**, a.,
unripe (of plantain
bananas & fruit which
reddens on ripening).

Mful a, 2, n., the
powder (cam-wood
powder, pepper, crushed
ironstone, ochre, &c.)
in a bundle of
fetish (**ebunda**).

Mfumful a, 4, n., an
edge, verge.
mfumful a a yaka (7), n.,
a wall plate.

Mfumvu, 2, n., a cord,
rope.

Mfunda, *pl.* 2, n., a
muscular pad, as
at the base of the
thumb, heel *or* the
gluteus max.

Mfunda-ngavu, 4, n., Camoensi a maxima, a bramble bearing a large white fragrant flower.

Mfundisi, 14, n., a judge.

Mfundu, 4, n., a matter to be judged, a case, an accusation, the trial of a case; **oyandi una yo mfundu**, he it is who has to be tried, *or if the judge*, he has the trial of the case.

Mfundu, 2, n., a secret, something not known or incomprehensible. **-amfundu**, a., secret. **ku mfundu**, *adv.*, secretly, hidden, mute (grammatical). **mfundu za Nzambi**. All living creatures which have not the gift of speech are supposed to be deprived of it, that they may preserve God's secrets, *hence*, the dumbness, "mfundu za Nzambi bena zau."

Mfundu, 2, n. (*generally pl.*), signs or the inarticulate expressions by which the dumb & the animal creation make themselves understood.

Mfune (2) **evamba** (8), n., a species of heron (?)

Mfunia, 2, n., a freebooter, raider, one who plunders & does as he likes, a man of violence. **-amfunia**, a., raiding, freebooting, violent.

Mfunka, 4, n., strength, force, power, compulsion (*potential*). **mfunka**, 2, n., strength, force, energy (*active*); **ku mfunka yasi lu**, I was absolutely compelled. **sia e mfunka** (2), v., use force, put out strength *or* energy; toil *or* work hard (at, *muna*).

Mfuntakani, **Mfuntakani** 2, n., something crushed,

trodden upon, a
crushing, trampling.

Mfuntu, 4, n., hard
work, toil, severe
labour.

Mfunu, 4, n. + work in
one's profession,
business, trade,
business transactions,
advantage, use ; see
also vwa mfunu, App. -
amfunu, a., of any use
or account, useful.

Mfuta, 4, n., jungle
(*when spoken of
generally, not used of
a portion
indicated*).

Mfuta, 2, n., desolation
of a deserted place.

Mfuzi, 2, n., a
labourer, a workman,
especially one who
knows his craft, a
professional, a master
of his craft. *mfuzi a
ntambu*, a good trapper.
mfuzi a ntungu, a good
builder. *mfuzi a lamba*,
a professional cook.

Mfwadu, 4, n. (P.
fardo), a case of
cloth or leather to
prevent damage to
anything, a pillow
to sit upon, a padding.

Mfwalansa, i 4, ., a
Frenchman.

Mfwantakani, 2, .,
useless things,
rubbish.

Mfwanti, 2, n., a
foolish, vain, useless
fellow.

Mfwefo, 4, . (Bako.),
fine rain.

Mfwene, 2, n., that
which fits *or* is
befitting *or* enough *or*
proper.

Mfwenge, 2, n. + *ichneumon*
(*Herpestes I*).

Mfwi ba, 4, n., firewood that burns very badly.

Mfwi di, 1 & 4, ?2., one who has been bereaved.
sukul a o mfwi di, to perform the triple immersion mentioned under **lufwal akazi**, App.

Mfwi di -mfwi di, 2, n., the habit of making a great fuss of a slight ailment. **-amfwila**, ., mortal, causing death, fatal.

Mfwilu, 4, n. (*sing, generally*), expense, disbursements.
-ami, *pron.* (Bako.) = -ame.

Mi, 4, an ugly person.

Mi angu, *pl.* 3, n. + cl amour, noise.

Mi ka, v. t., to weigh, to try or ascertain the weight.

Mi ka, v. t., to make signs & passes to spoil another's luck (in gambling) by making a line in front of an opponent or passing a **luvanza** under the armpits & tread of the feet or into the mouth.

Mi kuka, v. t. t to be weighed.

Mili - (Fr. *milli*-), a thousandth part of the standards of measurement (e.g. **milimeta** = millimetre = 1/1000 of a metre) -

Mi na, *pl.* 3, n., regulations, statutes, ordinances, the details of a law.

Mi nganana, see **manganana**, App.

Mi nguna, v. t., to break, snap in two.

Mi nu, 6, n., custom, fashion, condition,

normal state, nature, habit, law of nature, natural law ; **vo i mbi zi za maza, I mi nu ki au ki a ka la muna maza**, as to the fishes, it is their nature to live in water.

Mi nuka, v.i. +to be swallowed, *also* to set (of the sun), to disappear from sight (over the crest of a hill or beyond the horizon).

Mi nuka ye, v. , to acquire a fashion, conform to a new condition; **ovwi di mi nuka ye ki si Kongo**, he has become a thorough Kongo in every way.

Mi nute, 2, n. , a minute.

Mi ri a- (Fr. **myri a**-), 10,000 of the standards of measurement (e.g. **mi ri a-meta** = myriametre = 10,000 metres).
-a mi za ya mi za, a. , of many kinds but very good, of various good kinds. **e mome** (6), *adv.* , speechless, struck

dumb with fear or surprise, **fwa e mome**, v. , to be speechless.

Mona, v.i. , to be transparent, clear ; **etadi di adi mona di mona**, this stone is transparent.
-amona, a. , new.

Mona-meso, 6, n. , a great sight, spectacle, (wonderful) vision, that which is plain & evident ; also a clear tangible proof, unmi stakabl e evi dence.

Monganana, v.t. , to be unable or unwilling to make any reply, to look blank, to be put to silence, to keep silent.

Mongeneka, v.t. , to leave one without a word to say in reply, put to silence.

Mòngol a (*pl.* **mi ongol a**). 3, n. , curves (labyri nthi ne).

-amoni, a., clear,
transparent.

Mor, 2, n. (Heb. mor),
myrrh, dimbu
wansunga. -mosi *in the
secondary form, &
prefixed with the
article of its class
is equivalent to a
certain; o muntu omosi*,
a certain man; **e
di nkondo edi mosi**, a
*certain plantain tree
bearing the secondary
prefixes (series 3, p.
518), and again
prefixed with a*, the
same, the identical,
the like; **salu aki mosi**,
the same worth;
mankondo amamosi,
the same plantains.

Moya, 3, n. (Bako.) = moyo.

Moyo, 3, n., see also
ntima, App., of
which it is often a
synonym. **yambukwa o
moyo**, to make up
one's mind, come to a
decision.

Mozi, mi ozi, pl. 3,
(Bako.), a whistle,
ta mi ozi, v (Bako.), to
whistle.

Mpâdi, 2, . (from
pal a).
ta e mpadi, v., to
ridicule another
on account of real or
assumed
poverty; to provoke
another by
ostentatious display.

Mpalu, 2, n. +goad.

Mpambani, 2, n., a
separating, a dividing
up, hence, a heresy.

Mpambula, 2, n., a
division, schism,
a dividing into
parties, a separation.
zaya e mpambula (a),
v., to be able to
distinguish (between),
to be a judge (of).

Mpami, 2, n., a strong
man.

Mpandi, adv. = I embwa,
App.

Mpandu, 2, n., sorcery,
vanda o mpandu, v., to
practise sorcery.

Mpanga, 2, n., a verb.

Mpangi lu, 2, ., an
adverb.

Mpangu,
*conj. introducing a
question*, well, now ;
*introducing an
explanation*, I suppose,
that is to say, that
would mean, that would
be, that would imply
that ; *not used in
speaking to a superior*;
wiza muna lumbu
sambami, mpangu i
unu, come in 6 days,
that would be to-day.

Mpanu, 2, n. (P. panno),
white baft (cloth).

Mpanza, 2 & 11, n. +a
piece of money.

Mpasi, 2, ., trouble.
mpasi twakumona, we
have

suffered much *or* we
have had a great deal
of trouble (*lit.*
trouble we saw him).
mpasi zimonekene, *a
euphemism*, he died (the
trouble came). mpasi, 1,
n., a corpse (*a
euphemism*).

Mpasi (2), n., a common
, an ordinary. mpasi
muntu (*pl.* mpasi
wantu), one of the
common people ; ki
mfumu ko, i mpasi
muntu, I am not the
chief, I am only one
of the common people ;
a mpasi wantu bawidi
ovo wizi di, the common
people heard that he
was come ; a mpasi esi
Kongo ke hazolele wo
ko, the common people
of Kongo do
not like it.

Mpasi, adv. + rather,
better, it would
be better to ; OWU
tuzolele mpasi
twakatuka, what we
wish rather is to get
away.

Mpasi owu, *adv.*,
however, still, at the
same time, not
forgetting that,

already; e mfumu,
tukangala kweto mpasi
owu tumwene e ekembo,
we are going, sir ;
still, we have much
enjoyed ourselves
; se nkwenda kwame
ingeta mpasi owu
ndangini ko e lumbu
atanu, I must go,
thank you ; already I
have been here 5 days.

Mpava, 2, n. , a
searching, a hunting
for. nsungi a mpava, the
month when the arachis
is harvested, -ampava,
a. , rare, scarce.

Mpe. . . **mpe**, conj. ,
both... and ; ozevo,
ndiona okwenda mpe, yo
ona mpe ol embi kwenda,
balungidi kwau, so that
both are right, he who
goes & he who stays.

Mpedi , 1 & 4, n. , one
who seduces away
another man's wife as a
set-off against a debt
; see pel a & ampel a,
App.

Mpeke-veke, 2, n. , an
eruption on the

ear. -ampel a, a. , by
seduction as a set-off
against debt ; see
mpedi & pel a, App. ;
longo luampel a, a
marriage by seduction
as above.

Mpel a, ke mpel a ko,
conj. , if not,
otherwise, or else, or ;
wizi dila ke mpel a ko e
ntangwa i saka, come at
once or else it will
be too late.

Mpel ezi eka, 2, n. , the
manner of making
tasty dishes out of
little nothings.

Mpel o, 2, n. + fruit
(generic).

Mpenga, 2, n. , the
immediate vicinity.
kuna mpenga, adv. ,
beside, near, close at
hand, aside.

Mpenza, 2, n. ,
exposure, bareness,
nakedness, publicity,
emptiness. -ampenza, a. ,
exposed, bare, naked,

public, open (to view), unconcealed, plain, empty. **e or ku or va mpenza**, adv., in full exposure or view, in publicity, in no way hidden, plainly, nakedly, open, emptily. **mona e mpenza**, v., to have an unobstructed view, to see plainly, clearly.

Mpesa, 2, n. = **mpavala**. -**ampevo**, a., light, not heavy. **ntima** (4) **ampevo**, n., a disposition which soon abandons any pursuit, a faint heart.

Mpiavi ana (2) a **ntima** (4), **Mpiavi ani** n., impatience, restlessness.

Mpi ku, 2, n., the aspect put on a matter, an answer in a palaver, whether a defence, excuse, explanation or even the judgment of the judge. **Iamba e mpi ku**, v. (*lit.* to cook an excuse), to counsel together as to answer or excuse to be made or judgment to be delivered, to prepare a judgment.

vala e mpi ku, to work up, trump up an excuse or defence.

Mpi la, 2, n., an animal killed burnt in a bush-fire.

Mpi la, 2, n. **kuna kwa mpi la a**, what a way to, what a remarkable way...; **kuna kwa mpi la a ntungu batungidi yo!** what a remarkable way they built it too! What a remarkable style of building they made of it!

Mpi lakeno, 2, n., an error, mistake, erratum. -**ampi lakeno**, a., forgetful.

Mpi lu, 2, n., a turkey.

Mpi lu, 2, n., a purple colour.

Mpi luka, 2, n., a turning round to the other side, conversion (*pass.*).

Mpi l uka, 2, n., the other side ; **vana mpi l uka a nzo**, on the other side of the house.

Mpi l wa, 2, n. , a mi stake.

Mpi mbu, 2, n. , a di sease characterised by a serous effusion, beri - beri (?) **-ampi mpi ta**, a. , new, strange, singular, unheard, very di ffi cul t to comprehend or know or expl ai n. **-ampi ol o**, a. , crooked, wi ndi ng, tortuous.

Mpi oto, 2, n. , confusi on, derangement, entangl ement.

Mpi sa, 2, n. , an audi tor.

Mpi l i ku-mpi ti ku, 2, n. , di sorder, derangement.

Mpi tu ye nsengo(*pl.* 2) **za**, n. , the reason & expl anat ion of,

handbook of-. **-ampi vi** , a. , sole, only of its ki nd, only.

Mpol a, 2, n. , a pump.

Mpol o, 2, n. **ku mpol o**, adv. , by face ; **ke tunzeye ku mpol o ko**, we do not know him by face. **vana mpol o**, to one's face; **kal endi wo vova vana mpol o ame ko**, he could not tell me that to my face.

Mpombol o, 2, n. , a log of wood, such as is used to block the gates of pi g-sties, also a trap in which a log of wood falls athwart the ani mal .

Mpongo, 2, n. , some great thing given or done for a purpose ; **bansi di e mpongo a tusevo**, they made him laugh much (to divert his attention) ; **kabakayi di e mpongo a mbongo**, he gave them a great deal of cloth (as a trap for them).

Mposoko, 2, n., an interspace. *kuna or muna or vana mposoko*, adv., between.

Mpova (2) a *ndambu*, n., the habit of telling anything but the truth, of putting people off with some false statement or promise.

Mpoza, 2, n., a stoppage, ceasing. *ye mpoza* (pi. only), without accomplishing (it); *ovutuki di ye mpoza zandi*, he returned without accomplishing it.

Mpu (2) a *ni embo* (4), n., a thimble.

Mpuku-vuku, 2, n., sound, that which we hear with our ears.

Mpuluki lu, 2, n., a means of getting a living.

Mpululu, 2, n., a whydah bird.

Mpunga, 2, n., an officer sent by the chiefs of a district, to demand the surrender of a criminal, a sheriff.

Mpungu-, the All-.
Mpungu-ngolo, 2, n., the Almighty.

Mpungu-nkanka, 2, n., the Saviour, who has given us the greatest example of devotion self-sacrifice.

Mpungu-zayi, 2, n., the All-wise,

mpungu-vuvu, 2, n., the supreme hope, great expectation, expectation of great things.

sia e mpungu-vuvu, v., to expect great things.

Mputa, 2, n. (P. *puta*), a woman who has no husband (!), a prostitute, a whore; also the queen in cards (so called by low Portuguese). -**amputu**, a., poor. **e mputuki**, adv., returning the same day; **wizi di e mputuki**, he has come, but returns to-day.

Mpuza; 2 sing, only (as *mbongo*),

seedlings for
transplanting.

Mpuza, 2, n., a manner
of uprooting.

Mpwa, 2, n., a species,
kind, sort, quality,
style, description,
form, shape, pattern.
mpwa, 2, with the
possessive pronouns
prefixed by **y** (**yame**,
&c.), a mate, companion,
mpwa, 2 (Bako.),
companion, friend, mate.

Mpwasi la, 2, n.,
interval, interspace,
muna (&c.) **mpwasila a**
(or **za**), prep., between.

Mpweso, 4, n., the game
of odds & evens ; see
mpinzi, App., games, p.
493.

Mpwi lu, 2, n., a means
of obtaining. **mpwi lu a**
nsambu, a means of
grace. **mu-**, *pl. mi-*,
pref. applied before
the names of many
places having a nasal
initial to denote the
people of the place.

Mingombe =Ngombe
people.

Mu, *locative*.
i mu, adv., immediately,
at once; **una inyuvwi di e**
nzi la, **i mu kandwekele**,
when I asked him the
way, he at once cut me
(with a knife). **ke**
mu...e? is it
(&c.) not... ? **ke mu**
toma e? is it not nice?

Mufu,
3, n. (*pl. mi ufu*) =muku.

Muluzu (*pl. mi uluzu*,
from **mulu**, sweet wort),
3, n., one who is
uneducated, whose
powers have not been
developed, who is in
ignorance, in mental
darkness, a heathen.

mum- or **mun-**, *pl. or.*
mi m- or **mi n-**, prefixes
applied before the
names of many places
having a pure initial
to denote the people of
the place (the nasal is
light] ; **Mindonde**, the
Londe (highland)
people. -a **mumbenena**, a.
(*pl. -a mi mbenena*),

natural (to a tree, plant, &c.), growing on.

Mumbi di, 3, n. (Solongo), the borers which destroy wood in brackish water.

Mumpambal a, 3, n., sailor, one of the crew.

Mumpanga, 3, n., the doer of. **mumpanga** - **mawete**, who does good. **mi mpanga-mayi**, evil doers.

Mumpumpu, 3, n., a great long roadway, a clear passage, a long opening through, a broad avenue.

Mumu, *locative*. **nkento ne i mumu yamuna**, a woman who spends her time gossiping in every house. **mun-**, see **mum-**, App.

Muna, *locative*.

muna ki, what (I, &c.) is. The verbs **VOVa**, **mona**, **wa**, and many others are suffixed to the above, thus **muna ki wa**, **mbazi kel uaka**, what I hear is that tomorrow he will arrive; see also **ki mona**, **ki vova**, **ki lembi**, **ki wa**, **kimbalu**, App.

Mundanda, 3, n., a blue plantain eater.

Mundemba, 3, n., a species of Bauhinia (?), large yellow flower.

Mundemba-wana, 3, n., one who christens children, a pasdobaptist; see **lemba o mwana**, App.

Mundembi -, 3, n., one who does not or who fails to. **mundembi - kwi ki la**, an unbeliever, one who does not believe.

Mundu, 2, n. (P. mundo, the world),

a lot, a world (of), a great quantity (of) or number (of).

Mungadu (P. ? peccado?), 3, n., an unpardonable sin, a terrible crime which can never be atoned for.

Munganga, 3, n., the centre line (of something long, as road, river, plank, &c.).

Mungani a, 3, n., a disagreeable individual who always opposes the suggestions of another ; see **nya**, App.

Mungonga, 3, n., a roll, any packet, parcel done up in shape as a roll.

Mungumbuti, 3, n., a prominent spine, rib *or* ridge, a moulding, a corrugation, a raised ornament, &c., in the form of a ridge.

Mungwa, 3, n., salt. Part of the ceremony of baptism in the Romish Church consists of placing salt in the mouth of the candidate with the words, "ye are the salt of the earth." This impartation of salt is to the native mind the most striking feature of the ceremony, hence since 1624 (*Doutrina Christã*), & certainly before that time **dia o mungwa**, v. t to be baptized after the rite of the Church of Rome.

Mungwi zi, 3, n., one in authority, one who has authority over others, a ruler, magistrate.

Munki a, 3, n. **minki a**, *pl.* dawn of day, daylight.

Munkondwa, 3, one who lacks *or* who is without -; **munkondwa-ngangu**, one who lacks wisdom.

Munkonko, 3, n., a small tree bearing

a tasty berry; the small branches are made into pipe stems.

Munongo, 3, n. (Zombo), a weaver's shuttle stick.

Munsi nda, 3, n., a headman of a gang or caravan.

Munsul a, 3, n., a doer (of evil only) ; see **sul a**, App.
munsul a-mayi, 3, ., the doer of that which is very bad, an evil doer.

Muntantabadi, 3, n., a persistent worrier, tormentor, **sungu** (6) **ki a muntantabadi**, n., a terrible death by violence.

Muntu, 1, n. **ke muntu di aka ko**, (to be) past all hope, (to have) no hope of recovery, (to be) no longer a living being, but practically to rank already among the dead.

Musungul a, *in usage as ngatu*, App. +nor.

Mùti (*pl. mi uti*), 3, n., she who bore, he who begat, the bearer or begetter.

Mvaka, 4, n., the shelf under a native bed, a drawer (in a chest of drawers or table), a store room, a cupboard.

Mvandi (1 & 4) **a mpandu** (2), n., a sorcerer.

Mvenene, 4, n., publicity, exposure ; **e mfulu ame mvenene i na wingi**, my bed is in a very exposed position.

Mvengo, 4, n., something to be avoided.

Mvevo, 4, n., generosity, ungrudging nature, **kuna mvevo**, adv., generously, freely, ungrudgingly.

mvevo a ntima (4), . ,
ready willingness.
-amvevoki, a. , no
longer under
restrictions, free.

Mvi angal u (4) **a ntima**
(4), n. , terrible
pain, agony.

Mvi bu, 4, n. , stripe,
lash, weal .

Mvi la, 4, n. , kind,
fashion, style.

Mvi la, 2, n. , pedigree.

Mvi lu, 2, n. , a
convert.

Mvi lwa, 1 & 4, n. , an
unjust, unpri ncipled,
unscrupulous person ;
also an ignorant,
stupid person,
a fool .

Mvi mba, *without any
article or prefix*

(*after a noun*), 2, n. ,
the whole, all the ,
the entire ; e
tini mvi mba nsumba ki o,
I will buy the whole
piece ; **nzo mvi mba**, the
entire house. This is
probably an adverbial
usage of **mvi mba** (as a
whole), although there
is no article.

Mvi mpi, 1 & 4, n. , a
healthy person, one who
is in sound health.

Mvi nde, 11 & 2, n. , a
small bat.

Mvi ndi (4) **a el anga** (8)
(*pl.* **Mvi ndi mi a
mal anga**), a Colocasia,
coco, taro.

Mvi nga, 2, n. , an
asking.

Mvi ngu, 4, n. , a
petition,

Mvi ngu, 4, n. , that for
which one is waiting.

Mvi ngu, 4, n., that which is given in place of something else, *i. e.* which comes in the place of it ; also he who replaces another.

Mvi nzu, 4, n., a .tree the wood of which is very hard, & which is not touched by borers white ants.

Mvi ta, 4, n., a hall , vestibule.

Mvi vu, 4, n., the surrounding country, the neighbourhood.

Mvoni , 4, n., a slovenly fool .

Mvonzi , 4, n., a deep gully, ravine, (deep) valley, gorge.

Mvoyongo (4) a etoko *or* a ndumba, n., a fine handsome young man or woman.

Mvu, 4, n. yakwela mvu, *adv.*, eternally, for ever, with *the negative* never, -a mvu ya mvu, a., everlasting, eternal .

Mvûdi , 4, n., greens, vegetables, the leaves of which are eaten as food.

Mvudi -mvudi , 4, n., see kanda, App.

Mvudi angungu, 4, n., a simpleton, ignorant man, who does not know what he is doing ; one who does something which will be bitterly regretted ; see ngungu, App.

Mvuku, 2, ., the smell, scent (*of a person only*), the odour natural to any one.

Mvuku, 4, n., forbearance, long-suffering.

Mvûku, 2, n., manure composed of rotting vegetable matter.

Mvûl a, 4, n., selfishness, self-seeking, the determination to please one's self & do as one likes. **nkwa mvul a**, a selfish person.

Mvul êl a, 4, n., a broad road.

Mvumbi, 4, n., an exceedingly heavy rain.

Mvunda, 4, n., the evil defects of surfeit *or* debauch. **mvunda a di a**, the results of overfeeding. **mvunda a nua**, the after effects of drunkenness.

Mvunga-vunga, 2, ., the very early morning, early dawn. **e mvunga-vunga**, *adv.*, at dawn, very early.

Mvungu, 4, n. **nunguna o mvungu**, *v.*, to give one's support to a matter.

Mvunzu, 2, n., muddy sediment.

Mvutwa, 4, n. = **mvudi angungu**, App.

Mvuvu, 4, n. +a pipe, tube.

Mwani a, 2, n., pride.

Mwa-vwa, **Mwamvwi l a** 4, n., the track of a great beast.

Mwa, *locative, on, of, from (before living creatures only, and rarely used ; mwa esi nsi bedi langa e mpaka*, on the people of the country they levy the tax. **o mwaka-mwaka**, *adv.*, in divers or various places.

Mwal al a, 3, n., a centi pede.

Mwal u 3, n., a route, way of approach, way by which an attack is made ; the strong part of a current, the current of a river, the strong current, **mw al u a k i o z i** (5), a draught (of air).

Mwambi zi, 3 n. (Mbamba), a paramour, mistress.

Mwana, l, n. **mwana a l ongo** (12), , , daughter-in-law. **mwana a nkento**, n. +a girl, a young woman.

Mwana-kazi, l, n. (Bako.) **mw al akazi**.

Mwana-ngudi, l (pl. **wana-ngudi**), brother. *This word is used indefinitely of several brothers regardless of the question of comparative age, also more indefinitely of those to whom one is*

much attached and closely connected, as "brethren," in the Christian Church The word ngudi here refers more to the ideas associated with ungudi, than with a common mother, so that it is quite proper to use of those with whom one feels connected as "brethren in Christ, or children of the Heavenly Father ; so that the meaning has become when thus used much widened from the primal idea of motherhood. It is actually in use in native life as a term of close friendship.

Mwandà, adv., see -**anda**, App. -**amwànda**, a., spiritual in nature, spiritual. o **mwangani** (4), adv. = o **mwanga**, App.

Mwangasa, v. t. (Bako.) = **mwangani sa**, p. 363.

Mwangu, 3, n. +a girder (iron). **mwangu** (4), adv., in a scattered condition, in a state of dispersion.

ka la o mwangu, v., to be scattered, dispersed.

Mwanzu, 3, n. (Mboma), roof. -a mwasi (3) (pl.), -a mi asi, amwasi, o mwasi, adv., open.

Mwebel e, 3, n., a weak person or thing.

Mwekwa, 3, n., a strong post on the outside of the wall of a house, to prevent it from heeling over; a buttress.

Mwel el e, 3, n., earwig.

Mwema, 3, n., the essence, essential oil, strength, juice (of meat, vegetables, herbs, &c.).

Mwema, 3, n. (Solongo), the mangrove tree.

Mwenze, 3, n. (of living creatures

Only), one not having yet attained to maturity, hence, maiden, virgin, pure, hence adopted for such as maintain purity even after maturity; see ndumba, p. 369. -amwenze, -a mwenze a., virgin

Mwi di la, 3, n. (Bako.), a creek, gulf.

Mwi na ye, there are... in.

Mwi nga, 3, n. +stubble of any kind.

Mwi ngi, 3, n., one who is very great, a man of importance or position, a somebody. **nene-mwi ngi**, excellent majesty, one exceedingly great, a great one (a high title). **fwa-mwi ngi**, i, death is all-powerful, a name given to a daughter born after many children or relatives have died; see nsimote, App.

Mwi si (I) **ki** , one who
is in the habit of-
(*lit.* a man of the
town where they) ;
mwi si ki baka makasi ,
one who is in the habit
of losing his temper
(*lit.* an inhabitant of
Lose-your-temper).
before a person's name,
a man of the town of-
or one of -'s party or
followers ; **mwi si**
ki -Maki tu, one of
Maki tu's followers or
party.

Mwi vi , 3, n. (Bako.), a
key.

N.

-na, def. v., see **ina**, App.

Nabwe, *pron. inter.* (Bako.), . what? (=aweyi).

Nanama, v.t., to be pulled tight, tense, strained.

Nanga, 4, n. (Bako.), a study.

Nanga, v. *aux.*, to... perhaps or very likely ; **onanga lunga**, very likely he was right. **di nanga lungana vo** or **di nanga kala VO**, it is perhaps possible that ; it may be perhaps that ; **di nanga kala vo kwi za kekwi za**, it may be perhaps that he may come. **nanga...ye**, v. *aitx.*, to... perhaps, to... about ; **yananga mana ye tezo kia ekumi vana fulu**, I finished about ten on the spot ;

ndanga ki o sumha yo mbazi, I may perhaps buy it to-morrow.

Nanga, Nangi *conj.*, unless, if not, except.

Nânga, Nângi *conj.*, perhaps, the *â alone*, *j marking the difference from the above*. **-anangi**, a., troublesome, irksome, annoying.

Nangi a-nangi a, 2, n., a being driven about. **e nangi a-nangi a**, *adv.*, wandering about, driven here and there.

Nangu & nângu, *conj.*, see **nanga & nânga**, App.

Nangu, 4, n., a stay, sojourn.

Nani, *pron.* **u nani kwaku** or **nge nani** ? who are you ? **nani yo nani** ? who were they ? (*lit.*

who and who ?) what are their names ?

Nata, v. t. +to take with one *as escort*, *companions*, &c.

nata o masumu (8), bear the guilt, be guilty.

nata o mfundu (4), become liable to judgment. **nata e mpanda**

(2), be guilty of or come under condemnation for a capital offence.

nata o nkanu (4), be guilty of or come under condemnation for a criminal offence.

-anatana, ., *compound*, combined, united together, as the *compound* eyes of insects, *compound* molars of the elephant, compound engines, binocular instruments, undetached houses.

Natu, 4, n., a small engagement fee paid to a doctor (of any kind) when he is called to a case.

Nanumuna, v. t., to stretch, extend, draw out, to draw a bow. **e nda yo** (2), *adv.* (*from danda*), quite

full of ; **e nzo ina ina e nda yo wantu**, the house is quite full of people. **-anda**, a. **mwandà**, *loc.*, in far distant places.

Ndabu, 2, n. (Bako.), eyelash.

Ndamba, 2, a considering, a turning over in one's mind, cogitating ; see **Iamba**, App. **-andamba**, a. (Bako.). **su ki andamba**, ., a mortar hollowed out in the side of a log instead of the end.

Ndambi Iu (2) **a malu** (9), n., the place where one's feet lay when lying down, the direction of the feet.

Ndambu, 2, n., the confection of oil and indiarubber placed on the tympan of a drum to give tone to it.

Ndambu, 2, n. **vana ndambu a**, *prep.*, beside, as well as.

Ndandani, 2, n., order of rank *or* precedence *or* in which one follows the other. -**andandani**, a., **e ndandani**, *adv* one after the other, following each other.

Ndandu, 2, n., a reply, remark; **kavwi di di o ndandu ko edi imvovese**, he had nothing to remark on what I said to him.

Ndandu, 2, n., profit in trade, gain, use, profit, advantage.

Ndata, 2, n., the manner of carrying; the way of expressing oneself or of putting things, a style of speaking.

Ndaul au, 2, n. + the perfect insect of a variety of white (?) ant, appearing in the cold season.

Ndaza, 2, n., misfortune, curse, woe

; **ndaza kena yau**, a curse is on him; **ndaza tutel ameseno**, everything goes against us or we are under a curse.

Ndemba-I emba, 2, n., a species of Bauhinia (?), large yellow flower.

Ndembi - nona, 2, n., a bai ze cloth, having a red ground with a close pattern of leaves *or* curves upon it.

Ndembo, secret language of, see p. 506; for examples, see **ki zengi**, App. When people return to their towns after initiation into the Ndembo mystery, they assume new names, and of course, of a complimentary import, implying fair, beautiful, light-skinned. Women's names, **Mi anza**, **Mi ezi**, **Mal eko**, **Di ma**, **Ndu ndu**, **Masamba**, **Mvemba**, **Mabwaka**, **Mbwaku**; if dark but comely, **Mwi si**, **Bweto**, **Mal ente**. Men's names, **Lema**, **Kal oka**, **Lembani sa**, **Luyowa**, **Nkau**;

if dark, **Ekùl uzu**.
one who has been
initiated into the
mystery, **nganga**, 2, n.
one who has not, **vanga**,
6, n.

Ndezi, 2, . =nsi ki nwa,
App. -andi a, a.,
feeding, grazing.
ntoto (4) **andi a**, .,
feeding-ground,
pasturage ground which
brings forth food, rich
soil. -andi a, a.,
edible.

Ndi a (4) **mosi**, .,
Iuvila lua ndi a mosi,
the closest
relationship, i.e.
having one mother.

Ndi a-nuni, 4, n., a
red-wood tree,
good timber.

Ndi afu, 2, n., a foul
feeder, one who
eats anything cooked *or*
raw, clean *or* unclean,
hence, a very
irritating term of
abuse.

Ndi al a, 4, n. (Bako.),
a lizard.

Ndi angul a, 4, n., a
giant.

Ndi asal a, 4, n. (Bako.), a lizard.

Ndi bwa, 2, n., a very
great quantity which
fills to overflowing, **endi bwa** (2) **yo**, adv.,
quite full of, densely
full of.

Ndi ki -di ki, 2, n.,
noise of some
commotion.

Ndi mbuki, i & 4, n.,
the selected one,
the elect, the chosen.

Ndi o-di o, 4, ., one
whose hunger seems
insatiable.

Ndi okol ol o, 4, n., a
tall, straight tree,
a tall, thin man.
Ndi ona,

Ndi ona, andi ona,
ondi ona *dem. & rel.*
pron., cl. 1, sing.,
3rd pos. emphatic, he,
who, he that, he who ;
she, &c.

Ndi oyo, *dem. & rel.*
pron., cl. 1, sing.,
2nd pos. emphatic, he,
who, he that, he who ;
she, &c.

Ndi oyu, *dem. & rel.*
pron., cl. 1, sing.,
1st pos. emphatic, he,
who, he
that, he who ; she, &c.

Ndi vo (=yandi vo), *so*
he said, says, quoth he,
&c. i muna nkutu...,
ndi vo, although,
even though ; see
sentence under
wingi, App. e ndolo-
ndolo, adv., hurrying
along (lit. with go-on,
go-on).

Ndomba, 2, n., a
petitioning, begging ;
also the thing begged
for.

Ndombol a, 2, n., a
darkening, a
blackening, darkness,
blackness (act.).

Ndonga, 2, n., a
weaver's shuttle stick.
e ndongel eka, *adv., in*
a line, one after the
other in a line ; ma-
vata man amatanu mena e
ndongel eka, *those 5*
towns are in a line or
come one after the
other on the line of
route.

Ndongota, 2, n.,
investigating,
philosophic pursuits,
philosophizing.

Ndongoti, 2, n., an
investigator, one
who seeks knowledge, a
philosopher.

Ndua, 2, ., a drink,
beverage.

Ndua, 2, n., a manner
of drinking, a
draught.

Nduandu (Bako.)=**ndi oyu**.
-**andudi**, . +very bad,
shocki ng.

Nduka, 4, n., a hole in
a hill side, a cave.

Ndukana, 2, ., the
manner *or* sense
of smelling.

Ndukuta, 2, ., the
sense of smell.

Ndukuti la, 2, n.,
perspiration,
closeness.

Ndul a, 2, n., young
sprouting grass.

Ndumba, 2, n. +a woman
of middle age is often
gallantly spoken of as
ndumba, until indeed it
seems sometimes to be
almost a synonym of
woman. -**andumba**, n.,
young (of women).

Ndũmba, 2, n., a
mi xi ng, bl endi ng,

combi ni ng,
adul terati ng.

Ndumbi zi, 2, ., a
bridesmaid, the
bosom friend of a girl
(*only used
of girls and young
women*).

Ndumbu, 2, n., aromatic
plants (*generic*),
incense.

Nduna (Bako.)=**ndi ona**.

Ndunda, 2, n. the
midst, the main
part, **ndunda a evata**,
the centre of the
town. **ndunda a nkoko**,
the main stream,
well out from the
shore, the middle of
the river.

Ndungi anu, 2, n., a
stupid condition,
the result of drink *or*
severe sickness, *also*
one who is in that
condition.

Ndungununa, 2, n., a crack in the corners of the mouth.

Nduta, 2, n., the passing by, the Passover.

Nduvu, 4, n., cruelty, abominable, hard treatment. -**anduvu**, a., cruel, abominable, shameful (*in that sense*).

Nduzu, 4, n., a burrow, a hole (made by an animal).

Ndwadi, 2, n., a wound, cut, gash. -**andwelo**, a. ke -andwelo, not a few, no little or small.

Ndwenga, 2 (*generally pl.*) n., cleverness, talent, genius, ability, skill, tact.

Ne-, *pref.*, see p. 369. *Nouns prefixed by ne-retain their original class, or become 1st class*; **nenunu**, 4,

an ancient ; **nunu** being a noun of the 4th class.

Nebi di, 2, n., a fierce cyclone, hurricane.

Nekwenda, 1, n., one sent on an errand, messenger.

Nemavi tu, 1, ., the keeper of the gate.

Nembumba-kal utwa, 1, n., an inquisitive fellow, who will allow nothing to pass without investigation (*/i t.* Mr. No-secret-shall-be-passed-by).

Nemfi latu, 1, n., the king's most trusted councillor, the Premier.

Nemfi mbi, 1, n. (from **ki zengi**), a dog's name, searcher.

Nempemba-ewungu, i, n., one of a number of judges who has taken bribes from both parties in a case, & when the case is decided the party which lost exposed his action, and, in consequence, the whole judgment fell upon him; he has gathered (**wungula**) the whole upon himself.

Nene, 12, n., the right side, the east. **kuna nene wa**, to the right hand side or east of.

Nene-mwilingi, see *under* mwilingi, App.

Nenevesa (Kib.), v. t., to make great.

Nengi (Mba.), adv., then, afterwards.

Nengoka, v. t., to start (of a ship), to launch out into the deep, set sail, sail away.

Nengolo, I, n., the mighty one, the all-powerful, the Almighty.

Nengona, v. t., to cast into an abyss or chasm or over a precipice.

Nenkongo-a-mpanzu, i (sing, only), one who performs on the funeral drum (**esikilu**).

Nenunu, 4, n., a very old person, an ancient.

Nga *before a future tense implies that the action is to follow as a natural course; nga mbazi tukwenda*, we shall go then tomorrow (of course). **nga or nga i** *before the past or perfect tense of a verb is 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 wakombela vava ezono**, you

ought to have swept
here yesterday.
nga vo i , -- as for -- ,
but -- ; **nga vo i mono** ,
as for me or but I .

Ngal uka , 2, n. ,
incandescence, , gl owi ng
or whi te heat.

Ngambu , 2, . ,
unconsciousness,
fwa e ngambu , v. to
become unconscious.

Ngamel a , 2, n. (P.
camara), the room
or house in which a
corpse is kept before
interment.

Ngandu , 2, n. , an ivory
horn giving the note of
"sol , " the 5th in the
chord to which they are
set.

Nganga , 2, n. , one who
has been initiated into
the **ndembo** or any other
mystery ; one who has
had one of the
infectious diseases,
and can therefore nurse

any one suffering from
it. **nganga** (2) **a mpaka**
(2), n. , a con-
tentious fellow, one
who is always
rai si ng obj ecti ons.

Ngangu , 2, n.
o ngangu ke nlongo ko ,
vo mi nwi kwa muntu
kal uka (Proverb) , ,
wisdom is not medicine
to be administered that
a man should be wise.

Ngani , 2, n. **mfumu** (2)
ngani , a free man or
woman -- **angani** , a. +that
which nobody has any
right to interfere
with, free, independent.
Ekongo di angani , n. ,
the Congo Free State.

Ngani , 2, n. , sourness,
aci di ty.

Nganzi , 2, n. ,
unwillingness to
comply , , di sobedi ence ;
intumini , kansi nkwa
nganzi , kekwen
kwandi ko , I sent him,
but he is disobedient ;
he will not go,

Nganzu, 2, n., the bush and scrub on the outskirts of a town which is protected from the annual bush-fires by a ring of clearing all round the town.

Ngavo i --, conj., as for-- , but-- . **ngavo i mono**, as for me *or* but I. **ngatu**, conj., nor, *before the last of a series of negative alternatives*, and followed only by an abstract noun or the verb in the infinitive; when preceding a sentence, as below, the verb is in the subj. fut. indef. tense; o nlongoki kasundi di o nlongi andi ko, ngatu o ntaudi kasunda o mfumu andi, a pupil is not greater than his teacher *or* a servant than his master ; kuvovi luvunu ko ngatu yi ya ma, do not tell a lie or steal anything.

Ngawa, 2, . (Bako.) = ngau, p. 372.

Ngemba, 2, n. + the disposition which gladly cheerfully does a kindness,

readiness to do a kind action, complaisancy, kindly feeling, *hence*, friendliness, friendship, &c. **sia e ngemba**, v., to make peace *or* friendship. **ngemba a ngudi**, 2, n. (Bako.), motherly love, tender affection, great kindness, tender mercy. -**angenge**, a., sounding, giving forth a ringing sound,

Ngengel e, 2, n. (Bako.), the pupil of the eye.

Ngengel e, 2, n., a huge mass. **ngengel e a nti**, a huge, enormous tree. **ngengel e a etadi**, a boulder. -**angengel e**, a., huge, massive. **etadi (7) di angengel e**, a boulder stone.

Ngengo, 2, n., the height of one plane surface above another or of one horizontal beam, &c., above some given point, *not the measurement of anything perpendicular*.

Ngengo, 2, n., a very steep and dangerous bank *or* chasm *or* sloping precipice.

Ngengengo, 2, n., a chasm. **e ngi** (2), adv., tightly, firmly, securely. **-angi di ngi nza**, a., desolate, solitary, drear, bare, treeless.

Ngizi lu, 2, n., the reason or purpose for coming.

Ngingu, 2, n., limit, bound, not *'anything marked out, but* the boundary of what is right or intended, the bounds of moderation. **e ngingu kole**, adv., thoroughly but not too much, in moderation, within the bounds of moderation.

Ngobodi, 2, n., something huge, terribly great, something which inspires awe on account of its size, a bogie, a dragon, a fabulous monster, a mask to wear upon the face to inspire awe *or* fear.

Ngodi, 2, . =ngongo, p. 374. **ngodi ame**, I do not want to; **ngodi** is more a child's word than ngongo.

Ngodi a-ngodi a, 2, +the remote past.

Ngofwila, 2, n., something done all to no purpose, a waste (of energy, money, &c.), something not wanted, of no use. **-angofwila**, a., wasted, of no use, spent in vain, not wanted, wasteful, purposeless, useless. **e ngofwila**, adv., all to no purpose, all in vain.

Ngoma, 2 (Bako.), a large barrel (of powder). **-angomba**, a., not timid, not shy, tame.

Ngonda, 2, n. (Bako.), the moon.

Ngondo, 2, n., a large squirrel, white hairs on yellow-skinned belly,

the rest brownish
white, whitish
stripes on tail.

Ngongo (2) **antela**, n.,
Calabar bean.

Ngonzekela, 2, n., a
collection. -**angovo**, a.,
for nothing, for no
purpose or reward or
reason.

Ngozi, 2, n. (Bako.), a
snoring, **sa ngozi**
(Bako.), to snore.

Nguba, 2, n. **dia enguba**
akuluka omu tulu
(Proverb), to eat
without fear or
anxiety, to be in
peaceful circumstances.

Ngudi (2) **alongo** (12),
n., the mother-in-law
of the wife (not of the
husband, she would be
ko).

Ngumba, 2, n.
(Bako.) = **ki mpumbu**.

Ngumbu, 2, n., an outer
covering, casing,
something of sufficient
thickness strength to
provide a protection, a
screen, partition;
also a dome, arch, arc.

Ngunga, 2, n., a vault
for temporary
or special interment.

Ngungu, 2, n. +
parchment.

Ngungu, 2, n., a very
great crime *or* one of
far-reaching
consequences
of evil.

Ngungula-ngungula, 2,
n., noise, rush, bustle,
energy.

Ngutu, 2, n., a metal
spoon, a trowel.

Ngwawani, 2, n.,
concord, accord,
harmony, a being in
tune (whether of people
or musical
instruments).

Ngwel éI e-ngwénze, 2, ., an orator, a good speaker.

Ngwenzó, 2, n., a delicious taste or flavour (supposed to be perceived by the ears rather than the tongue). **e ngwi** (2), adv.) tightly, firmly, securely.

Ngwi I u, 2, n., the sense of hearing.

Ngwi zani, 2, n., willingness to listen to each other be reasonable ; a state of law & order, civilization, friendly intercourse.

Ngyadi, 2, ;/., fetus, embryo.

Ngyaku, 2, n., one who comes to aid in the prosecution *of some enterprise* ; one who joins in a song *or* chorus, a chorister.

Ngymbani, 2, ., the most intimate friendly relationships, even to a community of goods almost ; see **yambana**, App., hence, **ngymbani muna mpasi**, or **mu wete**, sympathy in sorrow or joy.

Ngymbi ka (2) a moko (9), ;?., the laying on of hands, the imposition of hands ; ^yambi ka, App.

Ngymbu, 2, n., permission.

Ngyati kti, 2, n., a commencement, beginning.

Ngyel eka, 2, n., a taste, an earnest, something given as an earnest of more to follow all in due course.

Ngyemo, 2, n., a suckling.

Ngyendel o, 2, n., the reason for going.

Ngyumbul a, 2 (Bako.),
Ngyumbwi l a, 2, a bee

Ni ani a, v.i. t to shine, glitter, sparkle.

Ni anza, v.i., to go, come or walk noiselessly.

Ni anzuna, **Ni asuna** v.t., to crush into pulp, to pulp.

Ni enge, 4, n., sorrow.

Ni engomoka, v.i., to rot to pieces.

Ni eni e, 6, n., apostrophe (').

Ni enza, v.i. = **ni anza** (App.).

Ni eta, v. (Bako.), to crush *or* mash against the side of the cooking pot.

Ni etama, v.i., to be pressed under a heavy weight.

Ni eteka, v.t. y to place a heavy weight upon.

Ni etoka, v.i., to come in crowds.

Ni ki nwa, 6, n., the stone used for crushing (pepper, &c.) on another stone.

Ni ku-ni ku (4), n., *see* **nsonsa**, App.

Ni kuna, v.t. +start (a subject) ; **wau oni kwi ni e di ambu di adi**, since you have started or mentioned this subject .

Ni ma, 2, n. +lee,
shel ter.

Ni mba, v. , to doze.
mani mba, p/ 9, . ,
sl eep-si ckness.

Ni mba, v. t. , to revol ve
rapi dl y, perpendi cul arl y
onl y.

Ni nga, 6, n. , a long
thin kwanga.

Ni ngi ka, v. t. , to stop,
del ay, check, keep still
or si lent, restrain,
i mpede.

Ni okoka, v. i. to come
or be put or brought in
crowds or abundance.

Ni okona, v. i. , to put
or bring pl enti full y.

Ni ongota, v. i. t to
wriggle and crawl
(as maggots).

Ni osona, v. t. , to beat
cruel l y.

Ni otona, v. t. =ni okona,
App.

Ni osi , 2, . , a bee
(Bako.), honey.

Ni tu, 2, n. +the flesh,
the substance of the
body, so the body ;
ni tu ame i na e kiozi , I
am cold, / i t. my flesh
is cold ; **ni tu a muntu**,
human flesh.

Ni ukutu, 2, n.
ye ni ukutu yo nta, a. ,
very sour.

Ni unguta, v. i. (Bako.),
to wriggle &
crawl (as maggots).

Nkabu, 2, n. +courage,
pl uck.

Nkadi , 2, n. , a demon,
devi l , a fi endi sh
person,

nkia nkadi inetete ko,
what in the d--- took
him there ? what
wretched influence
induced him to go there
?

Nkafi, 4, n. (*generally*
sing.) irritation,
anger, vexation.
-ankaka, a. (Bako.),
other.

Nkaka (2) **a ekunda**(8),
2, n., a great-
grandparent.

Nkaki di swa, 2, n., a
screen, shield *or*
shelter, something
which blocks the way or
view.

Nkaki I u, 2, n., a
guard, flange.

Nkaki I wa, 2, n., a
check, brake, ratchet ;
see **kaki di I a**, App.

Nkakul udi a, . 2, n., a
great great
grandparent.

Nkal a-menga, 4, n. +the
place where a great
hunter was buried *or*
where his hair which
was cut off his head at
death, was buried.

Nkâl ati, 2, n.,
thinness, emaciation.
-ankal ati, a., thin,
emaciated.

Nkama, 4, n., wife or
husband, *seldom*
used but, of those in
high position.

Nkambakani, 1 & 4, n.,
a mediator, a go-
between.

Nkambakani, 2, n., many
things lying across
each other.

Nkambi ku, 2, n., a
parallel of latitude,
latitude. **-ankambwa**, a.
nsangu (2) **zankambwa**,
second hand news.

Nkamvi, 4, n., tissue
of any kind which has
been chewed and the
goodness extracted,
chewed refuse.

Nkanda, 4, n.
vana o nkanda a basi a
(P. basi a), v., to
present with one's
freedom. nkanda efwa
(8), ., a will,
testament. nkanda a
longo (10), n., money
paid to the parents for
a wife. wana (l pl.) a
nkanda a ese, children
of one father but
various mothers, i.e.
the children of the
man's matrimonial
speculations.

Nkanda-kanda, 2, n.
vana nkanda-kanda a,
prep., on the top of
(water only).

Nkandi ki lwa, 2, n., a
prohibition.

Nkangadi lu, 4, n., a
visitation (received).

Nkangala (4) **anzi la a**
Luvu (Proverb),
n., those who happen to
be going in the same
direction, but on
different business,
having nothing to do
with each other.

Nkangalu, 4, n.,
company, companionship.

Nkangalu, 4, n., visit
(paid).

Nkangazi, 4, n., one
who travels.

Nkangazi, 4, n. -+a
reflected image.

Nkangu, 4, n., an
agreement, a covenant,
bond, contract. mbi ya a
nkangu, see mbi ya, p.
343-e lumbu ki a nkangu
a ntangwa, the day
appointed. o nkangu,
adv., tied up,
bound, locked; twi ka
ki o o nkangu,
send it tied up;
ngyela yo wana o
nkangu, I went &
found it locked.
-ankangu, ., tied up,
bound, prisoner.
-ankangu, a., numerous.

Nkangu (4) **antima** (4),
. , misery, wretchedness.

Nkani, 2, n., one who has malicious intentions. -**ankani**, ., malicious.

Nkani ki nu, 4, n., a promise, vow, threat, command, imperative instruction, an order. **sia o nkani ki nu**, v., to make a promise or threat, to take a vow, command, order.

Nkanka, 2, n. +devotedness, devotion (*in that sense, not worship*), selfabandonment in the cause of another, faithfulness (in that sense). **sia e nkanka**, v., to display such devotion.

Nkanka, 2, n., the faith, confidence, trust. In Doutrina Christa (1624) this word is always used of the Faith, religion, **nkanka za Nzambi ampungu**=the Christian religion, the holy Faith. This is the solution of the difficulty which prompted the note under

nkanka on p.380. It may be that the real and original meaning of **nkanka** is faithfulness, and that this was strained into usage for faith, because the ancient missionaries lacked a better word, **sia e nkanka**, v., to impose faith or confidence, confide, trust.

Nkanu, 4, n. + a criminal offence, **nata o nkanu**, v., to be guilty of or come under condemnation for a criminal offence, be guilty.

Nkanza, 2, n. (Bako.), a jigger which has not penetrated the skin.

Nkanzangal a, 2, n. **ki ngandi**.

Nkanzi ka, 4, n., a mouthful.

Nkasi, pi. 2, ., thongs of skin or leather twisted together.

Nkasi, 2, n., fierce determination.

Nkata, 2, n. wanda...o moko mu nkata, to convey the news of a murder (to one in authority) ; wi zidi wanda o mfumu o moko mu nkata, he came & told the chief of the murder. -ankatu, a. +for nothing, wrongfully.

Nkatulu, 4, n., the taking away.

Nkavi, 2, n., a powerful, strong man. -ankavi, a., powerful.

Nkawa-meso, 4, n., sleeplessness, night watchings.

Nkawu, 2, n., watcher, watchman, policeman, gendarme.

Nkaya-kaya, conj., notwithstanding,

nevertheless, in spite of all, all was in vain, it was of no use. **e nkaya-kaya**, adv., in vain, fruitlessly, to no purpose.

Nkayi kwa, 2, n., a cross-piece, crossline, cross-threads, the woof, a part which lies at right angles with a structure or fabric, -ankayi kwa, a., lying cross-wise, cross, thwart, at right angles with the length. **ku nkayi kwa**, adv., cross-wise, athwart, at a right angle with the length.

Nkáyi -núni, 2, n., Buteo jackal, the jackal buzzard, having a cry like a jackal, living much on the ground, & is a great ratter.

Nkeka (2) **a mfi nda**, ., a thistle growing in the woods. -ankeko, a., fine, handsome, rich, ornamental.

Nkembo, 2, n., an ornament, piece of

finery, jewel,
jewellery.

Nkenda, 2, n
kuna nkenda or kuna
nkenda-nkenda, *with the
applied form of the
verb*, sorrowfully,
sadly regretfully.
nkenda! *interj.*, poor
thing.

Nkenene, *pl.* 2, n.,
fury, great anger,
rage.

Nkengezi, 2, n.
(Bako.), climbing
grass, razor-edged,
also a sharp
marsh grass.

Nkengi, 1 & 4, n., one
who takes care
or looks after
(something), a bishop.

Nkengwa, 2, ., a light,
lamp, native candle of
arachids or croton
nuts threaded on a
stick.

Nkenonoka, 2, n.,
abhorrence, loathing.

Nkento (i) **ansona**, n.,
a widow (i.e.
a woman solitary,
bereft).

Nkento-nkento, 2, n., a
young woman.

Nkenza, 2, n. (Bako.),
the vagina.

Nkesona, 2, n., a piece
broken off, a
crumb, bit.

Nketa, 4, n., folds of
skin in emaciated or
very fat people. **e
nkete**, *adv.*, *with
subj. fut. indef. And
only used where the
action is not yet
performed*, before,
previous to, while as
yet... not, on no
account... before.
*There is something very
emphatic, even
imperative, when nkete
is used. e nkete ofonga,
okanga e nkomho*, before
you sit down tie the

goat. **e nkete nki** ? why,
for what reason ?
(*/i t.* what was before
as a reason
or cause ?)

Nketekelo, 2, n., that
part of anything
which is between two
large ends, specially
narrowed & drawn out,
as the stem of a
wine-glass or the
handle of a dumb-bell.

Nketekwa, 2, n., a peg
upon which to hang
things, also the
crosses often stuck
into fetishes. The
translator of the
Doutrina Christa (1624)
says that "The
Kongos called the
crucifix *iqueti quel o*"
(pi.), i.e. *iketekelo*
(sing, *kiketekelo*) or,
as it would be in the
modern Kongo, **ketekelwa**
(fr. **keteka**, to
hang up), thing on
which to hang.

Nki .kiaù tu nki, *adv.*,
by all means,
certainly, indeed.
anki, *interj.*, why
(*when used as an*
interj.); **anki ol ueke**,
why, here he is !

Nki ai nbi ei nbi e, 2, n. +
plant and beans (bright
red with black ends) of
Abrus prectorius ; the
beans are known as
Jaquirity beans.

Nki di bi ta, 4, n., a
great piece of
firewood.

Nki edi, 2, n. +money
paid into court
before decision is
given, a wager,
a bet.

Nki el el o, 2, n., dawn.
ntetembwa (2) a
nki el el o, daystar,
morning star.

Nki ku, 4, n., regular
way of doing things,
established custom,
general rule (of
grammar), law
(of nature).

Nki kwa, 2, n., a thing
to intercept with,
nki kwa a tul u (6), a
breast-plate.

Nki nda, 2, n., a being strong, strengthening ; also the charms worn to protect from evil, a phylactery. **nki nda e evata**, a fetish image placed in the centre or entrance of a town to protect the town & ensure its prosperity. A fetish image when carved is a mere piece of wood until a small portion of the contents of a bundle of fetish has been placed in a hole in the head or belly of the image ; this portion is called the **nki nda** (strength), and so long as it remains in the image it is a fetish. The soul of the fetish is in the **nki nda**.

Nki nda-nki nda, 4, n., an uncertain, unstable, unreliable fellow.

Nki ndi, 4, n. (Bako.), a carved wooden pillow.

Nki ngu, 2, n., a crowd, mass, great number, how many *or* exceedingly, what a , *used only in*

expressions of wonderment ;
nkingu a wantu bena vava, what a mass of people there are !
nkingu a tombe ekio ! how fearfully dark it is !
nkingu a nzo yoyo ! what an immense house !
nkingu a tonga ekio ! a big fellow like this too ! (I should have thought that you would have known better, a big fellow like you.)

Nki o, 2, n., excessive bitterness.

Nki si (4) **a teke** (Bako.), . , epileptic fits.

Nki timisu (4) **a ntima** (4), n., a horrible, terrible thing.

Nki timu, 4, n., a great roaring conflagration.

Nki timu (4) **a ntima** (4), n., a horror, a shudder, a terrible thing !

(causing a shudder) ;
nki timu a ntima kiki lu
wekala ! what a
terrible thing it was !
e nki ti nki ti nsangu-
nsangu, *adv.*, safe &
sound.

Nko.i nko i nko, *adv.*,
here one & there
another, here & there,
in various places (but
not everywhere).

Nkodi (2) **ankwata**, ., a
white-breasted buzzard.
-ankofo, *a.*, great,
big.

Nkoko, 4, *n.*, a long
straight trumpet
without any bend.

Nkôlo, 4, *n.*, an affair
to be attended
to, business.

Nkol omona, 2, *n.*,
freedom from all
obstruction &
difficulties ; *also*
marks made at the
junction of two roads
to show which road
the caravan takes,

-ankol omona, *a.*,
straightforward,
unobstructed (of a
course).

Nkol wa, 2, *n.* **nkwa**
nkol wa, a drunken man.

Nkomba, 2, *n.*, the
father of the bride
(at a wedding).

Nkombe, 2, *n.*, a
whistling noise made
by Kongos when stopping
to rest in climbing a
hill or in setting
down a heavy load.
ta e nkombe, *v.*, to
make such a sound.
-ankomfo= **ankofo**.

Nkonda (2) **a koko** (9),
n., the hollow
of the bent arm (in
which children
are often nursed) ;
osi di mwana andi vana
nkonda a koko, he
nursed his child on
his arm.

Nkondo, 4, *n.*
zinga o nkondo, to
cross the arms over the
chest & clasp one's
shoulders.

Nkondobel a, 2, n.
(Bako.)=nkondo
above. ta nkondobel a=
zi nga o nkondo.

Nkondo-nkondo, 4, n.,
the crossing of the
arms over the chest
through grief,
bitterness of spirit,
grief.

Nkondwa, 2, n.,
deficiency, deficit,
that which is lacking,
a being in need, want,
necessity.

Nkongol o, 2, n., see
etenda-nkongol o
(App.).

Nkongol ozi, 2, n., a
ring, circle.

Nkonko, 2, n.
(Solongo), a point,
promontory, cape,
headland.

Nkono, 4, n., the
source of one's income,

business, trade,
occupation,
profession.

Nkonzo, 2, n., the
source of strength
& energy, that which
makes the muscles &
members move and render
their service, *not*
life, but nervous
energy, *hence*,
a nerve ; **kena ya**
nkonz o ya ngol o ko, he
has no energy or
strength. Also a fetish
image supposed to
restore strength to a
paralysed part (i.e.
from which the **nkonz o**
has departed).

Nkosa, 4, **Nkosa a mbu**
n., lobster.

Nkosa, 4, n., a very
old man.

Nkoyo, 2, n., a 20-lb.
barrel of powder.

Nkristu, 1, n., a
Christian,
-**ankristu**, a.,
Christian.

Nkuba, 2, 11., a grass tick. -**ankuba**, a., woven throughout, woven entire.

Nkubi I wa, 4, n., the foundation *or what corresponds to it in a Kongo house*, the main stakes of a building. -**ankufi**, a. i **vankufi va tadi la o maki nu** (Proverb), it is well for him that he tried that little trick on me ; if he had treated any one else so he would have learnt a lesson (*/i t.* it is on a short (small) place that one practises a dance).

Nkûka, 2, n., redemption (*mi d. v.*).

Nkuku, 2, n., a mushroom-shaped nest of white ants.

Nkuku, 2, n., grime.

Nkul a, 4, n., a rapid chase, a race, a course.

Nkul u, 1, n. +a patriarch.
-**ankul u-nkumbi**, a., very ancient.

Nkûl u, 2, ., redemption (*passi ve*).

Nkul u, 2, n., fruit (like a fir cone) of mpusu, & date palm.

Nkul ubu, 2, n., a basket *or* cage (small) in which pigeons *or* small animals can be carried.
e nkul uki, *adv.* returning some other day ; **wel e e nkul uki**, he has gone, and will not return for a day *or* two.

Nkul uki, 2, n., a loss, that which is lost (in trade *or* accounts).

Nkul uku (4) **a moyo** (3) *or* **ntima** (4), n., patience, resignation, ease of mind.

Nkul ukwa, 2, n., a
losing, a loss.

Nkul ungunzu, 2, n.,
hard, -ankul ungunzu,
hard.

Nkul ungunzu, 4, n.,
nakedness, bareness,
-ankul ungunzu, a.,
naked, bare.

Nkul ùntu, 2, n., one of
the chief of the
elders, an ancient man,
a senator, governor.
*There are two nouns
nkul ùntu; one has a
light nasal initial,
and belongs to the 2nd
class, the other a heavy
nasal initial, and is of
the 1st class. The
2nd class noun implies
an individual much more
old and honourable than
him of the 1st class
noun.*

Nkûl wa, 2, n.,
redemption (*passive*).

Nkuma, 4, n., strength
(physical), energy,
power, *by the*

*possession of which one
has efuka.*

Nkumbi, 2, n., a swarm
of **lunswa** (winged white
ants).

Nkumbi, 2, n., a
viceroys, governor,
ambassador,
representative,
pronoun. **ye nkumbi yo
lulendo**, *adv.*, by
assumed pretensions, by
unwarranted violence ;
**bakutumwini o madi a
muna mbangu zeto ye
nkumbi yo lulendo**, they
snatched the food out
of our baskets as
though it were theirs.
-a nkumbi yo lulendo,
**a. e zumba kia nkumbi yo
lulendo**, a rape.

Nkumbi, 4, n., a
wonder, marvel. **i di au
di di i mbuta a
kumbi**, this is the most
important point, item,
factor, matter, &c.

Nkumbu, 2, . + a noun.

Nkumbu, 4, n., a crop.

Nkumbul uka, 2, n., a repetition, a number of times.

Nkumfu, 4, n., wilfulness, obstinacy, stubbornness, perverseness, crookedness, surliness, churlishness.

Nkumi nu, 2, ., a pause.

Nkuna, 2, n. + a plant (planted).

Nkuna, 2, ., a planting, a sowing.

Nkunda, 2, ., home, **e nkundaki ani** (2), *adv.*, -**ankundaki ani**, a., one above the other, one on top of the other.

Nkunda-ngongo, 2, n. (Bako.), a large gallinaceous bird, bustard ?

Nkunda-nkunda, 2, n., an epiphytic plant growing on the nsafu tree. **e nkundi eka** (2), *adv.* -**ankundi eka**, a., one above *or* on top of the other. **e nkundi kwa** (2), *adv.*, in the plural.

Nkungi, 4, n., a great sight, spectacle or function to which a great number of people gather ; **o nkungi a nkasa walungi lu**, the giving of the **nkasa** had gathered a great crowd (*lit.* the function was resorted to, *largely being understood*).

Nkungulu, 4, n., a wonder, marvel. **i di au di di i mbuta a nkungulu**, this is the most important point, item, factor, matter, &c.

Nkunka, 4, n., the pitch, slope, of a roof.

Nkunku, 2, n., a jungle which was not burnt last season.

Nkunku, 2, n. (Bako.) = nganzu (App.) -

Nkunku, 2, n., a master of his profession, one who is perfect (in his knowledge, &c.) ; **i salu kia nkunku kiki**, this is the work of a master hand.

Nkunkula, 4, n., the grinding surface of a grindstone ; the tire of a wheel, also the surface to which the tire is applied.

Nkusi, 4, n. (Bako.), a breaking of wind (downwards), **ta o nkusi**, v., to break wind.

Nkuta (2) **a luse** (10), n., the middle of the forehead.

Nkutu-bandu, 2, n., something which is a careful copy of something else, an exact copy or reproduction, the impression left by a seal.

mwana a nkutu-bandu, a child which is the very image of its parent, &c. **nkanda a nkutu-bandu**, a copybook.

Nkuwu, 2, n., a carpet or rug upon which only a chief may sit, hence the sign of lawful authority government, the ideal of proper government (*see under ki yoka*) ; **kuna nsi eno ke kuna nkuwu ko**, there is no established authority *or* government in your country. **bangula e nkuwu**, v., to break a law, commit a very serious offence. According to Kongo custom, when such an offence was committed anarchy prevailed until the culprit was punished, not until then was law and order restored, meanwhile violence reigned, **yal a e nkuwu**, to spread the nkuwu, to assume the government, **yal a -nkuwu**, a fine spreading tree. **-ansi a nkuwu**, a., unlawful, proscribed, penal, *but when used of authorities, councils, &c.*, legal, properly constituted, according to the statutes.

Nkuzuki, 1 & 4, n., a transgressor.

Nkwa, 1, n. **nkwa zayi** (12), n., a generous, liberal person (who knows how to make good use of his money).
-nkwa *before verbs.*
unkwa or **unkwa kala vo**, in case that, if perhaps, if perhaps it may be that, if ; *when U-* (**uma**, *understood*) *is thus prefixed to -nkwa it becomes impersonal, and implies possibility existent, but when the other prefixes are applied, it is to be translated by lest, &c., i.e. to avoid the possibility ;* **ve nkwa kala oyu ovova vo**, some one may say that .

Nkwal a, 2, n., a channel, highway,
-ankwal a-nkwal a, a.
ndungu zankwal a-nkwal a, pepper without salt.

Nkwal u, 4, n., hasty thoughtlessness & carelessness in speech or action.

-ankwal u, a., hasty, careless, anyhow, thoughtless. **o nkwal u**, adv., hastily, carelessly, with an absence of due care and correctness.
-ankwamu, a., continuous, constant, frequent.

Nkwezi, 2, n., a relative by marriage.

Nkwezi, 1 & 4, n., an impresser, a printer.

Nkweteso, 4, n., a grinding or gnashing (of the teeth).

Nkwi mu, 4, n., a blaze.

Nkwi ya (4) **wal embi vel el a**, n., an unclean spirit.

Nl aka (4) **a nti nu**, n., power to run ; **batezani si o nl aka a nti nu**, they raced together, i.e. compared each other's running

powers. **ni aka** (4) a **kwenda**, n., power to go, the distance which can be traversed ; **teza o ni aka aku a kwenda**, see how far you can go.

Ni akazi, 4, n., a creeping (orchidaceous ?) plant having a small blue flower ; it is very tenacious of life.

Ni aku, 4, n., a great liking (for), a taste ; **o ni aku ke usaki**, do not let your liking carry you too far, use without abusing.

Ni al anza, 4, . (P. **l aranja**), orange tree.

Ni anda, 4, n., an unhealthy season (for people *or* cattle). The season of the heavy rains is very fatal to pigs, the short dry season for goats.

Ni andu, 4, ., the taking no notice (of a call, threat, violence,

annoyance, persecution, pain), stoicism, forbearance, longsuffering (*in the above sense*).

Ni anzi, 4, n., a tatter. -**anl anzi** -**ni anzi**, a., in rags tatters.

Ni aya, 4, n., cloth of very fine tissue, linen, silk, &c. -**anl aya**, a., very fine (of fibres & threads).

Ni aza, 4, n. (Bako.) = **ndaza**, A pp.

Ni ebo, 4, n.) persuasiveness. -**anl ebo**, a., persuasive.

Ni ekoko a moyo (3) or **ntima** (4), n., earnest desire, longing (fr. **lekoka**, to burn fiercely).

Ni êkoko (4) **a moyo** (3) or **ntima** (4),

n., the absence of all
impatience, patience,
peace (fr. *lêkoka*, to
be released).

Ni el a-ni el a, 4, n., a
plain, a level
place.

Ni embami, i, n., one
who is gentle,
meek.

Ni enda, sing. 4, n.,
hair growing on
the chest.

Ni endi, 4, n., a rich
man ; *also a euphemism
for a corpse because
of the ostentation of
wealth at a funeral.*

Ni evo, 4, n., abuse.

Ni ol o, 4, n., a line,
row, a sentence.

Ni omba, 4, n., a small
plant, as a male

papaw, &c., a tree
which does not bear
fruit on account of
sterility *or* sex.

Ni ongi, 4, n.,
teaching, doctrine. o
ni ongo, *conj.* =mpasi
(*conj.*), App.

Ni ongoki, I & 4, ., a
pupil, disciple.

Ni ual ua, 4, n., an
ambassador.

Ni uku, 4, n., a family
name derived from some
ancestor *or* relative.

Ni ul a, 4, n., anger,
rage, bitterness.
O ni ul a, adv., in an
angry mood ; **wel e**
ni ul a, he went away in
an angry mood.

Ni ul u, 4, n. (Bako.), a
small fish.

Ni ungi, I & 4, n., a
keeper.

Nl ungu, 4, n.,
completion, fulfilment,
arrival at its zenith
(astron.).

Nl ungu-l ungu, 4, .,
prodigality,
squandering, wasteful,
ruinous generosity.
ngangu za nl ungu-l ungu,
a cunning which fails
to enable its
possessor to keep his
property, a foolish,
false cunning which
fails entirely in its
purpose.

Nokwa, v.t., to
menstruate (*a
euphemism*).

Nona, 6, n., example,
instance, lesson
(warning). **bonga e nona**,
v., take as an example,
take for instance. **Sia e
nona**, to give an
example.

Nonga-nonga, 6, n.,
pattern, standard
of comparison, gauge,
exact resemblance.
-anonga-nonga, a.,
exact, strict, correct.
e nonga-nonga, *adv.*,
true to scale *or* gauge,
exactly the same, in

exactly the same way
as. **sia...e nonga-nonga**,
v., make a comparison
with..., set... as a
gauge; **utusi di o nti
wau e nonga-nonga**, he
gave us this stick as
the gauge.

Tote, 2, n. (P. norte),
the north.

Nsa, 4, n. + Church,
company of the
followers of Christ.

Nsa, 2, n. (Bako.),
acidity, tartness, an
acid sourness.

Nsadi di la, 2, n.,
remainder.

Nsafu, 4,
n., uncleanness,
foulness, defilement,
pollution, obscenity.
-ansafu, a., unclean,
foul, denied,
polluted, obscene.

Nsakabadi, 4, n.,
tamarind tree.

Nsakabadi, 2, ., tamari nd fruit.

Nsaki, 2, n., cassava leaves, *hence* also a dish prepared from them.

Nsaki la, 4, n., an alarm cry, an alarm =mbwabwa, p. 345.
ta o nsaki la, v., to raise an alarm.

Nsaki la, pl. 2, n., junior, youngest ; *+the plural is used even when one person is spoken of*, **oyandi mpe nsaki la zame**, he, too, is my junior.

Nsala (2) **a si wa meso** (pl. 7), n., eyeservice.

Nsala fu, 2, n. (Bako.), driver ants.

Nsalu, 4, n., harvest.
nsungi a nsalu, n., harvest-time.

Nsamba-samba, 2, n., a mane.

Nsambu, pl. 2, ., grace (imparted). **nkwa nsambu**, one who is blessed, fortunate, **vana e nsambu**, v., to bless, give a blessing.

Nsambu, 2, n., the ends of a piece of cloth, the corners of handkerchief or sheet.

Nsambuki, 1, n., one who is blessed, the Blessed One.

Nsampa, 4, n. (Bako.), a house for shelter built near the woods by a palm-wine tapster, a shelter, booth.

Nsampu, 2, n., appearance, apparition ; **untwasa o mbazi mene yantala e nsampu**, bring him to-morrow, that I may see 'what he is like.

Nsanga, 2, n., a brother or sister of the opposite sex only, i.e. a brother uses it of a sister & vice-versa.

Nsangal avwa, 4, n., a cane-like plant, used in native medicine, nua o nsangal avwa a ungudi, to drink a concoction of nsangal avwa, which is supposed to tame civilize those who drink it, that no misunderstandings may occur between those who drink it together, hence to contract an alliance. nwi ka o nsangal avwa, to make peace, to reconcile, i.e. to cause two or more enemies to drink the draught which seals their peace.

Nsangu, 4, n., the noise (drumming, singing, & shouting) at an incantation.

Nsangu, 4, n., a mixture.

Nsangu, 2, n., in the sing., a report, information, account, history; in the pl., news, intelligence; e nsangu andi, the report of him. nsangu (2) zankambwa, ., second-hand news. e nsangu-nsangu, adv. e nki ti - nki ti nsangu-nsangu, safe & sound.

Nsanguni a, 4, n., triumph, exultation (see sanga).

Nsansi, 4, n., a fit (of any kind).

Nsansumuna, 2, n., explanation.

Nsanu, 2, n. (Bako.), the loofa, a wild cucumber.

Nsanza, 2, n., the mouth of a trumpet, funnel or bell or any enlargement at the end of a cylinder.

Nsasa, *pl.* 2, ., dung
(of birds).

Nsauka, 2, *n.* +a voyage
(by ship).

Nsavu, 4, *n.*, an
excess, superfluity,
super-abundance, *hence*
lavish generosity *or*
expenditure,
prodigality ; *also*
disparagement,
dishonour, disesteem,
light estimation. **nsavu**
a vwa, a superabundance
of goods. -**ansavu**, *a.*,
disparaging,
dishonouring.

Nsaya, 2, *n.*, a
plantation prepared
but not yet planted.

Nse, 2, ., raw
condition. **e nse**, *adv.*,
without previously
cooking, raw.

Nselwa, 4, *n.*, a netted
sling in which a
calabash is carried.

Nsema, 4, ., the whole
creation, all
creatures.

Nsema, 2, *n.*, the
creating, creation.

Nsemi, 1 & 4, a maker
of images, a sculptor,
&c. ; see **sema**,
App.

Nsende, 2 & 11, **Nsende-
nsende**, 2, *n.*, asparagus

Nsendo, 4, *n.*,
recompense, reward,
payment.

Nsendomona, 2, *n.*, a
sarcastic manner.
vova e nsendomona, *n.*,
to speak sarcastically.

Nsengi, 2, *n.*, a spy,
scout, explorer,
inspector, surveyor.

Nsengo, 4, *n.*, an
explanation as to
how something comes to
be ; see **mpi tu-ye-
nsengo**, App.

Nsenzel e, 4, n., rock, a stratum of rock (*not a boulder*), a rocky place, the out-crop of rock. -**ansevi**, a. +**meno** (7) **mansevi**, front teeth (*lit.* smiling teeth, i.e. the teeth which appear when one smiles).

Nsi, 2, **Nsi**, *pl.* 2 (Bako.) the last cup of wine in a calabash. -**ansi**, a., earthly. **nsi** or **nsi -nsi**, with the locatives, the inmost, lowest. **kunansi** or **munansi -nsi** (&c.) **a ntime** (4), in the inmost heart, in the bottom of one's heart. **nsi** (2) **ntima** (4), the heart's desire, earnest desire or wish ; -**a nsi a ntime**, of the heart, the heart's best, the beloved, darling ; **mwana ame a nsi a ntime**, the child of my heart, my darling child.

Nsi -mote, a name given to a son born after many children or relatives have died ; see **mwingi** (**fwamwingi**), App.

Nsi amu, 2, n., accent.

Nsi au, 4, n., a very soft, immature root of manioc.

Nsi di kwa, 2, n., a foundation, base, that which renders secure ; the fetish which gives security to a town.

Nsi ekolo, 4, n. (Bako.), threshold.

Nsi ènène, 2, ., severe diarrhoea, *also* a tuber possessing a highly cathartic principle.

Nsi esi e, 2, n., a small round reed.

Nsi esi e, 2, n. (Bako.), a gazelle-like antelope.

Nsî ki nwa, 2, n., a hassock, foot *or*

knee rest, a small cushion or pad to support the leg when squatting.

Nsi kul wa, 2, .
(Bako.) = mwekwa, App.

Nsi lu, 4, n., end, termination, terminal point, boundary, limit, farthest point, extremity, conclusion ; **e nza yayi o nsi lu weyi**? where is the uttermost bound of the earth ?

Nsi lu, 2, n., a foundation, base, something very firm & secure.

Nsi mba-l usangu, 2, ., native brocaded velvet of palm frond fibre, as woven now on the Upper Kasai .

Nsi mbi ni ni, 2, n., an axle-tree.

Nsi mbi ni nu, 2, ., a stay, fastener, ligament.

Nsi ndu, 4, n., immobility, lethargy.

Nsi ndul u, 2, n. (Bako.), stone *or* pebble used in cracking nuts or crushing pepper, arachis, &c. **o nsi ngamu** (4), adv., straight on, over, &c.

Nsi ngi ngi, 4, n., straightness. **-ansi ngi ngi**, a., straight. **e nsi ngi ngi**, adv., upright, erectly.

Nsi ngu (2) **a nzi** (2), n., a crack in the skin between the fingers *or* toes.

Nsi ni ni, 4, n., straightness. **-ansi ni ni**, a., straight.

Nsi nsi, 2, n., dead weight, weight,

heaviness. **ezi tu** = comparative heaviness ; **nsi nsi** = actual weight, whether great or little.

Nsi nzi, 2, n., that which imparts hardness to water, hardness of water. -**ansi nzi**, a., hard of water. **maza mansi nzi**, hard water.

Nsi oni, 4, the quality of being long & thin, -**ansi oni**, a., tall & thin, long thin, as a tall, thin tree, a shaft, &c.

Nsi si, 2, n., horror (both of fear disgust), terror. -**ansi si**, a., horrible, horrid, terrible.

Nsi ta, pl.
2, n., +exceeding greatness, excessiveness, superlative character, hence the rage & malice which comes through an exaggerated sense of the wrong done to one, or the earnestness of desire

after that which is superlatively desirable ; it may therefore be good as well as bad, & be regarded as the equivalent of malice or zeal, according as the intense emotion be evil or good. -**ansi ta**, a. +exceeding, excessive, superlative ; **zenza kwansi ta**, exceedingly sweet.

Nsi vu-si vu, 2, n., a crack in the lips.

Nsi ya, 2, n., a wooden whistle.

Nsobani, 2, n., a mutual exchange.
e nsobani (2), adv., in exchange.

Nsobwa (2) a **ezi na** (8), n., the changing of the name. *When it becomes necessary to exchange another woman in the place of some other woman betrothed, or a deceased wife, a present is given to the husband on " the changing of the name. "*

Nsodi a, 2, n., a beak.

Nsodi odi o, 2, n., a few remaining, a remnant (after the greater part has gone away). -**ansoka**, a., made up, invented, not real and true.

Nsoki (4) a mbwanzi (2), n., a careless, thoughtless action, which involves great loss. A fly cannot eat a whole carcass, but settles on it for a moment, & the whole soon decomposes. -**ansokela**, a., play, chaffing. **nkumbu** (2) **ansokela**, a nickname.

Nsola, 2, n., the clearing away of forest or woods (not jungle), to make a farm (esole).

Nsola, *sing.* 2, n., the felled wood cut to make a farm, *as above*.

Nsola okoto, 2, n., two plants bearing small seed capsules covered

with barbed thornlets, which adhere to any clothing material.

Nsombo, 2, n., that which is obtained by **sombola**, which see, App.

Nsomo, 2, n., a skewer. -**ansompa**, a., borrowed, hired.

Nsompani, 2, n., marriage, a marrying.

Nsomvi, 4, n. +an eel. *The eel is supposed to have a small stomach, easily filled; hence, nkwa (1) ntima (4) a kimfi. Ki a nsomvi, one who is quick to anger.*

Nsondi, 2, n. (Bako.), tantalization. **tela nsondi**, v., to tantalize.

Nsonga, 2, n., a being proper, correctness of behaviour.

Nsongel o, 2, n., means (letters, &c.) of showing introduction, evidence.

Nsongi (2) **a di ambu** (7), . . , the plaintiff *or* defendant (in a case) ; i.e. either of the parties who have their respective cases to show. **nsongi** (2) **a nzi la** (2), . . +the foremost man in a caravan, **kuna nsongi a nzi la**, to the front place.

Nsongi, 2, n., uprightness, righteousness of conduct, seemliness, comeliness, propriety, -**ansongi**, a., comely, befitting, proper, right, correct.

Nsongi, 2, n. (*used with the verb in the applied form*), the right (to) (a) ; **kuna ya nsongi a kotela muna nzo ame ko**, you have no right to enter my house.

Nsongi, 2, n., the direction of (something), where (something) is or is going to ; **kuna nsongi a evata di ame kele**, he is gone in the direction of my town.

Nsongo, *pl.* 2, n., jealousy as regards one's husband *or* wife. **nganga** (2) **a nsongo**, n., a jealous husband or wife. -**ansongo**, a., jealous.

Nsonsa, 4, n., the noise of work or things being moved about, stir, bustle, a rustling. **si a nsonsa**, v., to make such a noise. **nsonsa yo ni ku-ni ku**, n., disturbance, riot.

Nsonzol o, 2, n., the uninitiated, an uneducated person, one who has not had some special education, a layman ; *pi.*, the laity. -**ansonzol o**, a., uninitiated, lay.

Nsonzolo, 2, n., a single child, not a twin.

Nsosa, 2, n., the meaning, sense.

NSOSO, 4, n., a sting, poison fangs.

Nsudi a, 2, n., a small variety of gourd.

Nsuka, 2, n. **oku nsuka**, *adv.*) in the end, at last, finally.
-**ansuka**, a., the youngest, last (of persons). -**a nsukami** (*pl.* **asukami**), a., poor, needy, destitute.

Nsuki ni na, 2, n., that which comes afterwards, a later development, something subsequent ; **e tandu ki a Mindel e nsuki ni na**, before the time of the white men (*i.e.* the time of the white men was subsequent).

Nsuki si lu, 2, n., the end (of something which has a beginning &

an end, not two ends, as a piece of stick).

Nsuku, 2, n. (Bako.), stocks, fetters.

Nsukul u (4) **a menga** (*pl.* 7), n., the washing of the blood. When a **ntekolo** (see App.) *is given as a wife in exchange for some other female member of the family, lest she should be treated or counted as a slave, some present is given to the husband to "wash her blood," i.e.* to make her as a full member of the family, and take out the slave element.

Nsumbi, **Nsumbi -nsumbi** 2, n., timidity, anxiety, apprehensiveness. **yela e nsumbi**, v. to be anxious, apprehensive.

Nsumba-ndudi, 2, n. (Bako.), the gall bladder.

Nsumi, 4, n. **o nzenza okakanga e nua mi a**

nsumi (Proverb), lit. *a stranger, who as such has no special business, stopping the holes of nsumi ants*= idle talk, the occupation of the unoccupied.

Nsunda, 2, n., the excelling.

Nsundi di, 2, n., surpassing character, Greatness (comparative), excess, victory.

Nsundungul u, 4, n., something having no base to stand upon. -**ansungi**, a. **yaka** (6) **ki ansungi**, ., a partition.

Nsunungi na, 2, n., the barest vestige, the least little bit; e **nzevo zozo? nsunungi na zina!** That a beard? there is just a trace of one.

Nsunungu, 2, n. + the nerve of a tooth.

Nsusi di, 2, n., a shrinking, hesitancy. mona...e **nsusi di**, v., to shrink from, hesitate to.

Nsute, 2, n. **Nsuti**, 2, n. (Bako.) a hyperaemic swelling inside the nose. -**ansuva**, a. + excessive.

Nsuvi di, 2, n. = **nsundi di**, App.

Nsuwa, 4, n., something for which no place, duty or service is found. -**ansuwa**, a. + odd, extra (something) which has not its appointed place, service or duty. **Iumbu ki ansuwa**, a day upon which there is no market.

Nswa, 2, n., freshness of palm-wine, -**answa**, a., not more than 12 hours old (of palm-wine).

Nswa, 4, n., authority, authorization, power, right.

Nswa, 4, n. (Bako.),
sting.

Nswa-koko, *sing.*, 2,
n., that which is left
on one's plate after a
meal. **e nswalala**, *adv.*,
unadvisedly, without
due consideration,
unintentionally,
rashly.

Nswangani, 2, n.,
alternation, alternate
arrangement. **e**
nswangani, *adv.*,
alternately, with
one of one kind and one
of another, odd of
numbers.

Nswangu, 4, n., a
mixture, a foreign
element brought in, an
addition of a very
different character.

Nswaswani, 2, n.,
difference, lack of
resemblance.

Nswatakesa, 2, n.,
rashness, headlong
thoughtlessness,
recklessness.

Nswatata, 4, n., a long
oval, oblong.

Nswekelo, 4, n., a
cupboard.

Nswidi, 4, n. (Bako.),
a young bird.

Nswiku, 4, n. +a
wrinkle.

Ntabala, 4, a swamp,
marsh, muddy place.

Ntala, *pl.* 2, n.,
persistence, importunity.
sia entala, *v.*, to be
persistent, importunate.
ontalala (4) **yo**
ntuluzu (4), *adv.*,
wriggling along on the
buttocks (as a baby who
cannot crawl) ; see
tuluzo, App.

Ntalu (4) **a sunga** (6),
n., the outcome,
result of a test of
character.

Ntambuki, 1 & 4, ., a favourite, pet, most favoured wife or child, one specially loved. -**antambuki**, tf., favourite, best loved.

Ntanda, 4, n., india-rubber.

Ntanda, 4, n., a jigger which has penetrated beneath the skin.
From the above because the native traders brought back jiggers from the coast.

Ntanda-ndembo, 4, n., the great square of a town, the palaver, place.

Ntangu, 2, n., an emigrant, one who lives in a town or country other than that in which he was born, a foreigner, stranger.

Ntangwa, 2, n.
-a nkangu a ntangwa, see nkangu, App.
ina ntangwa kina vo or kinana vo, the real reason is.

Ntantabadi, 2, n., a persecutor, one who persistently annoys, troubles.

Ntatu, a., secy. cl. 1, 3 & 4, three. **ntatu**, 4, n., (a) three (of persons or living creatures only).

Ntaudi, 2, n. + a servant, slave.
o ntayi (4), adv.
wanda o ntayi, v. t to pat or strike playfully (as a pat on the shoulder after a hearty laugh). **e ntayi** (2), adv. **zinga e ntayi**, v., to stand side by side holding each other, each having the arm or hand round the other's neck.

Ntekel a, a man's name, implying that now that he is born the family which had become diminished will soon increase.

Ntekol o, 1, n. + the children of slaves

of the household *are considered almost as children of the family, and are called atekelo*, grandchildren. -antela, a., long, tall. **ngongo** (2) antela, n., Calabar bean.

Ntela, 2, n., a deposit paid into court before a case is decided, a bet, a wager.

Ntel eki, 14, n., a herald, preacher.

Ntel eko, 2, n., a proclamation, that which is proclaimed *or* preached, a solemn declaration.

Ntema, 2, n., rage & fury.

Ntembe, 11 & 2, n., a layer of thatch.

Ntembel el a, 2, n., a shaking, quaking, swaying.

Ntembel el a, 2, n., a small field of cassava.

Ntemo, 4, n., bright shining light, a good clear light (*not the thing which causes the light, but the light resultant*). -antemo, a., bright, giving light. **ntendela**, *adv.*, retail by linear or , superficial measurement.

Ntendo (4) **a ntim**a (4), n., perfect frankness, sincerity, honesty & truthfulness in a declaration or conversation, a straightforward demonstration of innocence. **e ntentela**, *adv.* + without catching hold. **nata e ntentela**, v., to carry on the head without holding. **mungwa vana ntu angani**, **ntentela** (Proverb), a load of salt on another's head is easily carried, i.e. other people's burdens cause us no suffering.

Ntete. vana or kuna
ntete, adv., at first.
e ntete-ntete, adv.,
first, in the first
place.

Ntetebeswa, 2, n., the
" touch " or
trigger of a trap.

Ntetedi, 4, n., a
butcher. To call any one
ntetedi a ngulu would
make him very vexed,
for it is not a clean
and honourable calling
which smears one
with pig's blood.

Ntetela (Bako.), see
ntekela, App.

Nteva, 2, n., a basket
of fan-palm
leaves. -anti, a., wood.
*When the adj. is used
of many things or wood
generally, so that the
products of more than
one tree are
considered, the adj. is
really plural ; this is
seen when it is coupled
by yo to another
adj. ; lekwa yatadi ye
nti, iron wooden things
(not yo nti).*

Nti aku-nti aku, 4, n.,
dispersal in all
directions. **si a o
nti aku-nti aku**, v., to
drive or scatter in all
directions.

Nti angal akani, 2, n.,
confusion, the
state of being
scattered in all
directions.

Nti angU, 2, n.,
insolence, scornful
remarks, blasphemy.

Nti angu-nti angu, 2, n.,
a jilt.

Nti anguni, 1, 2, & 4,
n., one who is
scornfully insolent, a
blasphemer.

Nti ma, 4, n. **ntima** (4,
u-) **bwa**, v., to be
composed, calm,
resigned, to have
one's mind at rest.
fuwa o ntima, to be
disheartened,
dispirited, lose all
interest. **fwilwa... o
ntima**, to be
disheartened,

&c. , i n.

vonda o ntima, v, to
di shearten, di spi ri t,
deprive of interest,
strength & courage.
e ntinu yo nswalu,
adv. , quickl y.

Nti nti bi di , 4, n. ,
ri gi di ty, sti ffness.
-anti nti bi di , a. ,
sti ff, unbendi ng,
ri gi d.

Nti obo, 2, n. (Bako.),
an infant whose mother
has not yet come out
of the house in which
she was confined.

Nti ongo, 2, n. , absence
of all energy *or* power
to say *or* do.

Nti ti , 4, n. , notion,
idea, whim. **o nti ti kaka**
nkutu, ke bakala wau
ko, ovo , they had not
the least idea that

Ntol oki , 2, n. , a
fracture, broken
bones, **yel a e ntol oki** ,
v. , to suffer from
a fracture.

nganga (3) a ntol oki ,
n. , a bonesetter.

Ntomo(2) ambongo(si ng. 2)
, n. **Ntomoni** , 2. n. , first-
frui ts.

Ntona, *pl.* 2, n. ,
i nsti nct, i nherent
knowl edge, i nborn
geni us, knowl edge not
i mparti ed, common
sense, sense,
understandi ng,
consci ence.

Ntondo, 4, n. , thanks,
esteem, commendati on,
prai se.

Ntondo, 2, n. , the
origi n, source,
commencement,
that which brought
i t all about.

Ntongeka, 2, n. , a
parallel of longi tude,
longi tude.
-antongo, a. , big,
great (of pi gs *only*).

Ntongol ozi , 2, n. , a
curi ous, pry i ng,

inquisitive individual
who wants to know
everything.

Ntongonona, 2, n., the
child who has been
brought up entirely by
its parent *or* foster-
parent is his
ntongonona ; a foster -
child ; also a rearing
thus.

Ntonto, 2, n., a test,
proof, trial.

Ntota, 2, n., sum,
total.

Ntotela+. *see remark*
under untotela,
App.

Ntoto (4) andia, . ,
good or productive
soil.

Ntozi, 2, n., the
leader of the refrain
in antiphonal singing,
the beginner.

Ntu, 4, n., head ; *also*
chief, leading
man. **Oku se ntu**, from
that or this time
forward, henceforth,
henceforward, for the
future, from now,
after this or that,
oku se ntu, *with or*
without i **bosi** ,
after a while, at
length, soon,
presently. **kuna ntu**, *adv*
in position, before
; *Prep.* , ahead of, in
front of, preceding ; *in*
time, later
on, afterwards, in the
future. **kwi za kuna ntu**,
a. , to come to
... (*in a dream*) ; **muntu**
wizi di kuna ntu ame (in
my dream), a man came to
me. **o ntu** (4) *or with*
the locatives **vana**
(&c.) **ntu**, *adv.* , in the
front, in front, before
them (&c.). **oku nsuka a**
ntu, at last, at
length. **kuna ntu**
kukwi zi wa, in the end,
at last (in the
future). **ntu ukula**, o
malu mekwenda
(Proverb), utter
thoughtlessness
; *lit.* *head drives, the*
legs go; **e diambu di adi**
di a ntu ukula, o **malu**
mekwenda, this is a
case of gross
thoughtlessness
; **kuna ntu ukula**, o
malu mekwenda, i
kavovèle,

he spoke without the least reflection as to the consequences.

Ntudi, 2, n. (Bako.), a second row of teeth in either the upper or lower jaw.

Ntuka, 4, n., an inequality, the lack of a part which therefore renders useless an odd or extra number, surplus (for which no provision is made). -**antuka**, a., unequal, odd, surplus, excess. **dia o ntuka**, v., to take the odd one. **mona o ntuka**, to be at one's wit's end to know how to do or arrange something, to be unable to make two engagements or purposes fit in together, to want badly, be in great need of, be in great difficulty for want of something of which a part is lacking and is therefore useless.

Ntuku-tuku, 2, n. (*generally* sing.), green sprouting grass after the fires or mowing.

Ntul a, 4=ntuka, 4 (App.).

Ntul uzi, 1 & 4, one who drags about, one who treats outrageously ; see **bunda-tul uza**, App.

Ntul uzu, 4, ., see **ntal al a**, App.

Ntumba (4) **a efuku** (8), n., a dust or rubbish heap.

Ntumpa ntumpa, 4, n., anarchy, disorder, lawlessness.

Ntumwa, 2, n., one sent, a messenger, ambassador, apostle, missionary. **sia e ntumwa**, v., send a messenger.

Ntunga, 2, n., a jigger.

Ntungi anu, 4, n., a wanderer, one

who has gone astray,
lost the road ; *also* an
ignorant man, a fool.

Ntungu, 2, n.
(*sing. only*), building
material.

Ntunguluzi, 2, n.,
substantial evidence,
something produced (*or*
able to be) which
affords overwhelming
evidence or brings
the truth of a matter
very vividly before
one.

Ntunta, 2, ., range of
a weapon, -**antunta**, a.,
of long range (in
guns). **o ntusu** (4),
adv., without stopping,
without a moment's
delay.

Ntuti, 4, ., a throng,
crowd, a very
great number.

Ntwala, 2, n., range of
a weapon. **kuna ntwala**,
adv., ahead.

Ntwanga, 2, n., an
unscrupulous rascal,
one who would stick at
nothing, a scoundrel,
villain, one who can
never be trusted.

Ntwedi, 1 & 4, ., a
breeder of stock.

Ntweni a, 4, n., a very
soft green corn,
-**antweni a**, a., very
soft & green (of
corn).

Nua, 9, n., a drink,
something to
drink.

Nui -nui, 6, n., thirst
which seems insatiable.

Nukuta, v. t., to smell.

Nukwa, v., to be vexed
at *or* with ; **badi dio o**
nukwa, they would
have been vexed at it.

Nunga, v. (Bako.)=lunga,
p. 330.

Nunguka, v.i. +to hang down. e vumu (6, kia-) nunguka, ^., to be great with child.

Nunguna o mvungu (4), v.t. t to give one's support to a matter, lit. to push on the water-bottle ;
O Ntotela vo, Twe lubasa ! yandi kibeni onungwini o mvungu, Ntotela said, Agreed, he himself supported the matter.

Nungunuka, v.i. +to go on or further, be in a progressive state, be or become more and more, increase in.

Nwata, v.t. t to make little cuts in, vaccinate, **nwata**, v.t. (Bako.), to castrate, geld. -**anwe**, a., hearing, attentive.

Nwengena, v.t., to compel, force.

Nwengwa, v.i., to be obliged, forced, to have to. -**anwodi**, ., rotting, decomposing, becoming corrupt, corruptible, perishing.

Nwole, 4, n., a couple, two (*of persons or living creatures only*).

Nwondoko (4) a tulu (pi. 10), ., a falling asleep.

Nwuku, 4, n., the healing.

Nwutuki, 1 & 4, ., offspring.

Nya, *interj.*, a habit of continual disagreement to what is suggested by another, crookedness of disposition ; **yau ewole nya nkutu**, they both disagree about everything (*lit.* they both have the habit of "nya")

or disagreeing with each other's proposals).

Nyakami, 1 & 4, ., busybody.

Nyaku, 4, n., the aid rendered to an enterprise, the choral answer in antiphonal song.

Nyakul udi, 1 & 4, . =ngyaku, App. 0 nyambi (4), adv., not in charge of any one, having no one left or appointed to the care of it.

Nyanzi, 1, n., a Muyansi; hence, a person from the Upper River, because all Upper River people are so called by the Kongos, who only know this nearest Upper River tribe.

Nyati ku, 4, n., the beginning, commencement.

Nyazi, 1 & 4, n., a ruler, governor.

Nyenge-yenge, 4, n., the habit of doing what one sees others do, so that one may be like them, and not singular or behind the times; also the idea that one can do anything that he sees another do, presumption; also wilfulness, the determination to do what one likes. -anyevi, a., stout.

Nyi di mu, 4, n., a grumbling, muttering.

Nyi ndu, 4, n., the power of thought, ability to think, reasoning power, intellect, intelligence, the mind.

Nyi ni, 4, n. (Bako.), the handle of a knife. -anyututu, ., (a garment) reaching to the feet. -anyuyi, a., fiercely burning.

Nza, 2, n. **di a e nza**, to have all that heart could wish, to have all one's desires fulfilled.

Nzadi lwa, 4, n. +a railway sleeper.

Nzakama (2) **a ntoto** (4), n., an earthquake.

Nzal a, 2, n., hunger, **zi ka ye nzal a** *or* **vi lwa e nzal a**, v., to be hungry, starve. **nzal a** (2) **a fi wonga**, n., eagerness & yet fear ; **oku i nzal a a fi wonga fi a kwenda**, there was eagerness to go and at the same time fear.

Nzal a, 2, n., a being full.

Nzal al a, 4, ., hurry, precipitancy. **nzal al a**, adv., very quickly, in a very great hurry.

Nzambi, 1 & 2, n.

e Nzambi kadi, would to God that, please God that -**a Nzambi**, belonging to God, not of any use to us mortals ; **titi ya Nzambi**, mere jungle ; **ma kia Nzambi**, a useless thing.

Nzambu, 2, n. +the toll for passing over a bridge, passage money for a ferry or canoe trip, pay for a performance.

Nzanda, 4, n., a small demi john.

Nzangal avwa, pl. 2, n., the twigs & small wood in a tree *or* bush.

Nzangi, 2, n., a class of men, a class of society. **nzangi a tandu** (6), a generation, those of an epoch *or* era.

Nzangu, 2, n. +a louder outburst of song, forte (in music).

Nzanza, 2, n., an even number. -**anzanza**, a., even (of numbers).

Nzau, 2, n., a cluster of small white mushrooms.

Nzayi (1) a mambu (pl. 7), n., a learned or well-informed man.

Nzaza, 2, n., a sprinkling.

Nzekani, 2, n., striving in dispute, wordy war, disputation, love of dispute, strife.

Nzengel e, 2, n., the sense of comfort, content, satisfaction after a good meal.

Nzengel evwa, 4, n., a foolish fellow, one who has done something foolish; also a lazy, loafing, slovenly fellow, a loafer.

Nzengenga, 2, n., utter regardlessness of the value, importance or sacredness (of things), profanity, utter disrespect; see **zengeneka**, App.

Nzengo, 2, n., a sentence, judgment, decision in a law court or in one's own mind, opinion, a price agreed upon, contract price. *si a or zenga e nzengo*, v., to give sentence.

Nzenza, 2, n. + Gentle.

Nzenzo, 4, n., sweetness (as of sugar). -**anzenzo**, sweet.

Nzeta, 2, n. (P. *azei te*; see **zetona**, App.), palm oil.

Nzi a-zi a, 4, n., a path, track, road. -**anzi è**, adj. **fi anzi è nga**, very nearly; **fi anzi è nga el onga di wudi ki di**, the plate was very nearly broken.

Nzi eta, Nzi ezi e 4, n., the dizziness of drunkenness, &c., vertigo, a whirl ; also some great business in hand or engagement which prevents attention to any other matters ; business, affairs, occupation, engagement, pressure of business, bewilderment.

kal a yo nzi ezi e or nzi eta, v., to be busy, have other affairs, be engaged, occupied, busy, bewildered, in a whirl ; **nzi ezi e wi ngi ngi na wau**, I am very busy.

Nzi kudi, 2, n., one who is full grown or has completed his studies, apprenticeship, &c. ; see **zi kul a**, App.

Nzi l a, 4, n. + a. stripe, lash, weal.

Nzi l a, 2, n., a way ; - f- an opportunity, chance. **si l a e nzi l a**, ?A, make a way for, give an opportunity, give a chance, give

scope. **nzi l a a tadi** (12), n., a railroad.

Nzi mba, 2, n., a woman who has ceased bearing or who has never borne a child, although long married ; used also of a man or animal in like condition, a castrated animal, a eunuch.

Nzi mbakani, 2, n., the parent stock, common stock, that which included all others, and from which all have sprung, the whole race. **nzi mbakani a uwuntu**, the whole human race.

Nzi mbu, 2, n. +currency.

Nzi nga, 4, n., an angle, corner.

Nzi ngul uka, 2, n., the surroundings, environment. **muna nzi ngul uka a, prep.**, around, round about.

Nzi ti ki l a, 2, n., a betrothed (used only of the girl).

Nzi ti ki l a, 2, n., an engagement gift, either of betrothal *or* the hire of labourers.

Nzi u, 2, n., excessive blackness, intensity of colour, in black, blue (dark), very deep purple.

Nzo (2) **ezul u**, ., a tower.

Nzoko-zoko, 4, n., talkativeness, garrulosity; *or* attention, willingness to hear, receptivity. -anzoko-zoko, a., matu (pl. 8) manzoko-zoko wa (9) kwanzoko-zoko, ready ears; listening, attentive, receptive ears. mpova (2) anzoko-zoko, *or* vova kwanzoko-zoko, endless talk, talkativeness.

Nzol a, 2, n. + wish, desire.

Nzol e, 4, n., a couple, two (of persons or living creatures only).

Nzol wa, 1, n., the beloved.

Nzombo, 2, n., a siluroid fish, mud fish (?) **e nzongela** (2), adv., retail (dry measure goods).

Nzonzanga, 2, n., a Lycopodium fern.

Nzonzi, 2, n. (Bako.), a mediator in a quarrel, an advocate.

Nzu, 2, n., weight, heaviness. **kala e nzu yo tul u**, v., to be heavy with sleep.

Nzuka, 2, n., the payment at interest.

Nzul a, 4, n. bwa e
nzul a, v. to kneel 3
times in approaching
the king.

Nzumbi mbi, 4, n., the
feeling of nervousness,
timidity awkwardness
in a strange house or
under strange
circumstances ;
see **zumbal al a**, App.

Nzungu, 4, w. +a being
out of the straight.
0 nzungu, *adv.*,
anzungu, a., curved,
bent, askew, out of the
straight.

Nzuwa, 4, n., the
consciousness of
need of something which
is lacking or missing,
mona nzuwa, v., to want
badly, miss very much,
be in great need of, to
be in great
difficulties for want
of.

Nzwenge, 2, ., wire.

O.

Oku, see under k.

Olo di, 2, n. (P. *ordem*), authority, power to command ; **kwi na olo di yo zi tu ko**, you have no power to command or respect.

Oni s, 2, n., onyx.

Ovo, see under v.

Owu, see under w.

Ozevo se, *adv., used with the present tense before the statement of something which was just being done*, then, just ; **ozevo se bedi anga**, they were just eating at the time ; **ozevo se fuku**, it was then night ; **ozevo se twendi kweto**, let us go then.

+++++

P.

Pa, 6, n., pattern, device, design.

Padi -padi, 6, n. (*generally pl.*), two or more sticks fastened on each side of a porter's load to stiffen it.

Padi sa, v. t., to cause to kick or knock anything along.

Padi sa, v. t., to cause another to make a counter move or act in opposition ; see **pal ana**, App.

Pakal a, 6, n., something which flaps on the ground as a skirt or boots when one walks.

Pakal al a, v. i., to be turned attentively (of the ears).
-apakal al a, p., great protruding (of ears).

Pakama, v.i., to be hemmed up, driven into a corner, cornered.

Paki di ka o matu (9), n., to turn the ears (as a horse), so as to hear well, to turn an attentive ear.

Paki ka, v.t., to hem or drive into a corner, to corner.

Pakumuna o matu (pl. 9), v., *to shake the head violently*, so as to flap rattle the ears on the head, *as goats & dogs often do when anything gets into them*, hence to refuse to pay attention to what is heard, *i.e.* eject it from the ears.

Pal a, v.t., to knock or kick anything along. **pal a e ki nsi** (5), to kick. **pal a** (with an object, food, &c.), to vomit.

Pâl a, v.i., to grow, get, be, become

thin, lean, emaciated, to waste (as in sickness).

Pal ana, v.i. *recip.*, to meet every advance, action, &c., of another party with a like or counter move, to be always contrary & ready to oppose each other, to be always at "loggerheads." **pal ana yo**, to adopt the above attitude with ('any one).

Pal ani sa, v.t., to set people in the above attitude, to make a move oneself & so set some one else on the look out to do the like ; **nengandi opal ani sanga aka o ngwa andi ankazi**, so so is always upsetting his uncle.

Pal àta, 2, n. (P. **prata**) + a piece of silver money.

Pamba, 6, n., a short loin cloth having a fringe on its lower edge.

Pamuka, v.i., to fly.

Pangal akesa, v.t., to spoil, destroy or undo what has already been built, done, arranged, accomplished ; to nullify.

Pata, v.t., to be delighted (because of some great acquisition).

Pati ka, v.t., to extinguish, put out.

Pe, adv., no.
e peka (6), adv., thoroughly, clearly, distinctly, with full knowledge. **samuna e peka**, v., to relate fully, thoroughly explain, tell all about. **tala e peka**, v., to see clearly, distinctly.

Pekomoka, v.i., to rush bluster (as the wind), to blow, to rush by rapidly, whirl along.

Pel a, v.t., to seduce away the wife of another man to make him pay a debt or as a set-off against the debt ; this by consent also of the woman's friends ; see *also* -**ampel a**, App.

Pel a (Bako.), v. t. = **bi mba**, App.

Pel ezo, 2, n. (P. **preso** or **pri são**), prison.

Pemoka, v.i., to go up, be wafted up *or* far away (into the sky or distance) & so disappear.

Pemona, v.t., to waft up *or* far away.

Perl e, 2, n., pearl.

Pi al uzi oka, v.i., to be popping about everywhere, excited with pleasure.

Pi antul a, v. t., to devour, eat up greedily.

Pi ta, v. t., tie securely, make fast (by tying).

Pi takesa, v. t., to put things to a wrong, unnatural use (use a chisel as a screwdriver), misuse, abuse.

Pi taki ana, **Pi tana**, v. i. + to be in great commotion, movement.

Pi ta-pi ta, pl. 6, n., a commotion, rushing about.

Pode ! *interj.* (P. pobre), poor thing !
-apoto, a. (Solongo), great, large, big.

Puki di -matu, 6, n., one who is deaf to all arguments, &c.

Pukuka, v. i., to become pale, fade, lose colour ; see **pemoka**.

Pukuta, v. i., to sigh, whistle (as the wind among the branches of the trees), rustle (as the leaves).

Pukuti swa, v. i., to rustle in the wind.

Pumuna, v. t. = **pemona**, App.

Pupu, 6, n. **matu** (pl. 9) **mandi pupu ya wa**, his ears are of no use, he will not hear (lit. his ears are flaps of skin only, & as such of no service for hearing).

Pupul u, 6, n., one who is deaf to all arguments, &c.

Put a, v. t., to eat, take too *or* very much.

Pututa, v. t., take much, abundantly, live in luxury, to expend lavishly, to eat or live most luxuriously.

Pwa-meso, 6, n., that which is plain & evident before one, an example, instance, case in point, sample, pattern, typical specimen. **epwa-meso**, adv., clearly, distinctly, with (the thing) clearly evidenced, face to face.

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S.

Sa, aux. v., implies that the action will be done some time or other, sooner or later, to ... soon or presently ; **tusa kwenda**, we shall go all in due course.

Sa (perf. **si di**), aux. v., found in the pres., perf. & 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.*

Sa, v. t. (Bako.) = **si a**, and is much used in the same way as **ta** ; eg. **Sa ngozi**, to snore.

Sabi -sabi, **Sabi -sabi tu** adv. + not a bit of it, I would not hear of such a thing.

Sadi di I a, v. i., to be left behind by mistake.

Sadi ka, v. t., to make, do, work. **nki osadi kanga e?** what are you making ?

Sâdi l a, v.i., to be left empty.

Sâdi sa, v.t., to leave or make empty.

Safi re, 2, n., sapphi re.

Safuka, v.i., to be defiled, polluted, foul, unclean.

Saful a, v.t., to defile, pollute, foul, render unclean.

Sâka, v.t., to make a cut at (with a large knife).

Saka, v.i., to increase, be or become still greater, too great ; **o wonga usaki di**, he was all the more or still more afraid.

Sakal a-sakal a, pl. 6, n., go, energy, life.

Sakesa, 6, n., a plaything, something that may be played or trifled with. **ki tula e sakesa**, v., to make a plaything of, to trifle with ; **baki twi di e Ntotela e sakesa**, they trifled with the king (taking his name in vain, & using it lightly).

Saki di l a, v.t. + to welcome gladly.

Saki sa, v., to put, give, take, do too much.

Saki swa e ki ese (6) (Or **omakasi** (8), v., &c.), to be full of joy (or anger, &c.).

Saku, 6, n. *+after the ground-nut harvest the nuts are dried in the sun in a saku*, i.e. an enclosure in the town which is generally lined with grass, to hide & preserve it from fowls & animals.

Sakuba, 6, n., a stumbling-block,

something which causes to stumble.

Sakula, v. t. +to speak (of a great chief only), hence, to prophesy, i.e. to speak as the mouthpiece of God.

Sakumuka, v. i., to be refreshed, &c. ; see **sakumuna**, below. **moyo** (4, u-) **sakumuka**, to be refreshed in mind. **ni tu** (2, i-) **sakumuka**, to be refreshed in body.

Sakumuna, v. t., to revive, restore to (wonted) vigour, to place under the most favourable, prosperous, Flourishing circumstances, to bless (as God blesses, not to invoke a blessing).

Salama, v. i., to be made, done.

Salamesa, v. t., to make, do.

Salamesa, 6, n., something, the name of which you do not wish to mention.

Salami ana, v. i., to work quickly briskly.

Salangani, **Salanganu** 1 6, n., all one's property, goods, effects, things.

Salazi, 2, n. (P. sarge)+red braid or ribbon.

Saluka (mid. v. of **sala**, v. t.), to be done, wrought.

Salumuka, v. i. =**walumuka**, p. 459-

Sama (perf, **sami ni**), v. i., to be always ...ing, keep on ...ing, be constantly ...ing, *with the negative*, not any more ; **ki sama monanga kwame aka mpasi za kondanga aka ko**, I do not want to endure the hardships of hunting any more.

Samba, v. t., to count sheets of **mbadi** or paper by holding fast one corner & turn up at one of the other corners.

Sambi di I wa, 6, n., something by which to mount.

Sambuka, v. i., to be happy, blessed, fortunate, to be the recipient of **nsambu**.

Sambuki I a, v. i. +to be transmitted from one to another, to have transmitted to one.

Sambul a, v. t., to use a thing for the first time.

Sambul a, v. t., to bless, to utter, invoke or pronounce a blessing, to salute with a blessing, *hence, the salutation*, **tusambwi di**, we bless you.

Samo, 2 (Fr. chameau), ., a camel.

Samuna, v. t., to uncork.

Samuna, e ki samuna o zaya vo *or* o si a vo or o vova or vo, as follows, thus, that.

Samwi na, v. t., to tell to, say, declare *or* report to, to bid, direct.

Sanda, v. (Zombo), to seek, search, look for, want, wish for, need ; **nga nsanda**, **nga nsanda ki au ki moni**, search as I might I cannot find it.

Sandul ul a, v. t., examine, make an examination.

Sangi, 12, n., unity (all intermixed). **O sangi**, *adv.*, all together, unitedly, together. **-asangi**, a., joint.

Sangi la, v. t., to treat insolently, shamefully, without the least respect *or* feeling.

Sani sa, v. t., to be always talking about (favourably), praise, commend.

Sani swa, v. i., to be praised by all, in every one's mouth (favourably).

Sansa, v. t. + educate.

Sanuka, v., to be very hot (of the sun, &c.).

Sanzana, v. t. + to spread out, expand, widen, to be scattered far & wide or spread out in great numbers, be published abroad.

Sanzani sa, v. t., to spread abroad, publish widely, declare abroad.

Sapal al a, v. i., to be shaggy, hang ragged (of the hair).

Sard, 2, n., sard.

Sardoni s, 2, ., sardonyx.

Sasa, 6, n., a coil (of ntaku wire).

Sasuna, v. t., to explain, show the meaning of, make plain, define.

Sata, v. i., search, overhaul, look for, seek.

Satakana, v. i., to be able to be searched.
ke -satakani,
unsearchable.

Satul ul a, v. t., to search, rummage, overhaul, examine.

Sazi, 6, n. (Bako.), a cluster of small white mushrooms.

Se (father), see **ese**, p. 271 App.

Se, 6, n. +the cuts facets on cut glass.

Se *is sometimes not translated; it still implies, however, the idea of a change in the state of things*; **se ke yavutuki di di aka kwa yandi ko**, it did not return to him again.

Sêboka, v. i., to become pale, fade, lose colour.

Sêboka, v. i., to be dug up root & all.

Sêbol a, v. t., to dig up root & all together.

Seki ma, v. i., to flash, gleam (as lightning).

Sekonde, 2, n., second (meas. of time or an arc).

Sel a, v. t., to lift (one's opponent off the ground in wrestling).

Sel o, 6, n. +deacon.

Sel oka, v. i., to come into view, be revealed, appear, **sel oka di la** (9), to begin crying.

Sel omoka, v. i., to be invented, c.; see **sel omona** *below*.

Sel omokena, v. t., to persist in, stick to (a statement or idea), to become attached to.

Sel omona, v. t., to invent, discover, find, find out, originate, suggest

(a matter).

Sema, v. t., to reduce to some form or shape, to create, to form, mould, carve into shape, sculpture, **sema o lufulu** (10), v., mark out the lines of a foundation, **sema o luwumba** (10), v., to work up clay.

Semba, v. = **tumba** (to blame, &c.).

Semenena, v. i., to shine *very* brightly, intensely.

Semona, v. t., to discover, invent, originate.

Sendomona, v. t., to speak sarcastically.

Seneta, v. i., to struggle, strive, exercise all one's force.

Senga, v. t., to spy, scout.

Sengel e, 6, n., an ivory horn giving the note of upper " do " in the chord to which they are set.

Sengel e, 6, n., in the Doutrina Christa (1624) **sengel e** = vicar.

Sengel e, 6, n. (Bako.), an axe.

Sengola o meso (*pl.* 7), v. t., to look up, lift up one's eyes.

Sengomona, v. t. + to reveal.

Sensemeka, v. t., to praise, extol, speak highly of.

Sensemesa, v. t., *causative of above*.

Senti - (Fr. *centi* -) a hundredth part of the standards of measurement (*e. g.* **senti-meta** = centimetre)

= 1/100 of a metre).

Sentime, 2, n., a centime, 1/100 of a franc.

Senzama, v.i., to be in full view, fully exposed, explained, expounded, manifested.

Senze, 6, n. + basket of very open work for things which need air.

Senzeka, v.t., to place *an object* where it will be in full view, to expose to view, to thoroughly explain, expound, make clear, manifest.

Seola, v.t., to cut off *or* out a piece of flesh *or* skin, as in circumcision *or* some operation.

Seswa, 6, n., a bare place, bareness, paleness. **kala e seswa**, v., to be bare, pale.

Sezi, pl. 6, n., dazzling brightness. **-asezi**, a., bright & dazzling. **e sezi**, adv., dazzlingly bright.

Sobola, v.t., to adapt, alter so as to adapt.

Sokoka, v.t., to come out (of something in which it was encased or embedded), be stripped of.

Sokola, v.t. +to take out of or strip off (something in which it is encased *or* embedded).

Sia, v.t. **sia e diambu** (7), v., to speak against. **sia e ziku** (6), v., to make sure. **sia o moko** (pi. 9), v., to lay hands on, catch hold of. **sia moyo** (3), v., to be much engrossed, interested in, taken up with. **sia okuntima** (4), v., to bear in mind. **sia owazi wansi** **a vuvu**, to raise false hopes [*lit.* to give one the

(skin) complaint of hoping, *i.e.* to make one sick (fool) enough to hope] ; **unsi di o wazi wa nsi a vuvu ki a futwa kwa yandi**, he raised in me false hopes of being paid by him. **i sia vo or i sia o zaya vo**, *conj.*, that is, that is to say (that) *also equivalent to the following* : -- **i dia sia vo or' dia sia o zaya VO**, because of, were it not that ; (I) must... (otherwise) ; as though (he) would say ; **i dia sia vo kwenda nkwenda kala ke wau ko**, were it not that I am going *or* I must go, otherwise-- **ke sia ko VO**, not to say that. **O sia VO**, to the effect that, stating that, as herein set forth, as follows, that. **o sia ele vo**, even if, though ; **o sia ele vo okumponda ki kwenda kwame ko**, even if you would otherwise kill me I will not go.

Si amanana, v.i., to strive hard, endeavour earnestly, to be strong, firm, secure.

Si ami ki na, Si ami ti na, v.t., to make

thoroughly firm, fast, secure.

Si ami na, v.t., bear, endure, sustain.

Si ba-venda, *interj.*, may the curse be averted ; God forbid ; oh dear, no ; not a bit of it ; no indeed.

Si bu, 6, n., the curse invoked, *not an invocation, but what the invocation should cause, i.e. the cursed condition.*

Si di ka, v.t., to set firmly, fix, establish, make very secure, found.

Si ena, v. (Zombo), to get out of the way.

Si ka ki ndokel a (5) (Bako.) *or e ki nsansa* (5), v., to snap the finger & thumb.

Si kada, 2, n. (P. escada), a ladder, steps, staircase.

Si kal al a, v.i'. + be set, placed (in a position), stand, be stood.

Si kana (yo), v. t to appoint (with), to fix, name. **ki a Konzo tusi kani ni yandi**, we fixed Konzo with him as the day.

Si ki di ka, v. t. + to set, stand, place (in a position).

Si ki l a, v., to behave, conduct oneself.

Si ki ni sa (yo) (Bako.), v. t. =si kana, App.

Si kul a, v.i., to hiccup.

Si kwa, 6, n., something (instrument, &c.) which is played (**si kwa**), musical instrument, &c.

Si l a, 6, n., ebony.

Si l a e nzi l a (2), v., to stand aside or make way or clear the road (to allow some one to pass); to allow to pass, give a way to, give an opportunity.

Si l ama, v. t., to be fixed, firm, founded, set firmly, established, be made very secure.

Si l i nda, 2, n., cylinder.

Si l u, pl. 6, n., weight that renders a thing firm & immovable, massiveness.

Si makana, v. t., to be able to be forbidden, be persuadable not to (do something) ; **kesi makananga ko**, there is no prohibiting him.

Si mba, v. ke mu si mba
edi di a vova ko, not
to prevent you from
making a *or* the remark,
*a polite form used in
interrupting a speaker
or in begging for the
further indulgence
of the audience or
reader ; thus, I beg you
to excuse my venturing
to interrupt you,
but -- ; or I beg you
to allow me to remark
further. Let me give
you another case.*

Si mbi ni na, v. t. , to
keep or maintain
well in good condition.

Si mpama, v. i. nti ma (4,
u-) si mpama, to
hesitate, vacillate, to
feel an inclination
to do something but
still to hesitate.

Si mpi ka, v. t. , to cause
the above.

Sinda muna nti ma (4),
v. , to enter deeply
into the heart,
be thoroughly
comprehended,
taken in.

Si ndakesa, v. t.
=twal akesa, App.

Si ndama, v. i. , to be
heavy, difficult,
reluctant to move, drag
heavily, require a great
deal of pulling.

Si ndani sa,
v. t. twal akesa, App.

Si ndi ka, v. t. , to
render heavy, &c. ;
see si ndama, App.

Si ndi ki l a, v. t. , to
worry, urge
unpleasantly.

Si nduka, v. i. ,
reversive of si ndama,
to have the weight &
difficulty removed so
as to be easily drawn
or moved, become less
heavy.

Si ndul a, v. t. ,
reversive of si ndi ka,
to render light, ready,
no longer reluctant to
move.

Si nga, v. t., to die slowly & without apparent cause (as of those who die of old age or blighted plants).

Si nga, aux. v. + *this auxiliary is best represented by the phrase, "Will all in due course."*

Si ngal akana, v. i., to be opposite.

Si ngamena kumosi, v., to be parallel.

Si nganana, v. i., to be straight.

Si ngi ni ka, v. t., to straighten, make straight.

Si ni ta, v. i., to be tough, leathery.

Si nka, v. i., to sink, utterly be swallowed up.

Si ol ol oka, v. i., to be very full of fat.

Si panzi, 2, n. (Eng.), sponge.

Si sa, v. i., to be frightened.

Si sa, 6, n., warning, example, scarecrow.

Si si sa, v. t., to threaten, to frighten.

Si wa, 6, n., that which is set, arranged, appointed, ordained, an ordinance.

Soba-soba, 6, n., a change (of the moon or any change of appearance).

Sol oka ye (c.), v. i. + to be discovered having or with ; o nengandi wasol oka ye mbel e ame, soand-

so was discovered
having (or with) my
knife.

Solola, v. t. + to find,
judge, give judgment,
decide (a case), come
to a conclusion (in
reference to a
matter).

Solomona, v. t., to
start, originate,
suggest (a matter),
invent, discover,
find, find out.

Sombe, 6, n.,
loneliness.
-**asombe**, a., lonely,
solitary, desolate,
lone, remote from any
other (*used in ref. to
places only*) ; **vasombe
i twina**, we are in a
desolate place.

Sombola, v. t. (P. ?),
to borrow from a
stock which has been
dedicated to a fetish
or from the joint
capital of a
partnership, to be
surely repaid. **Sombola**
appears in the "
Doutrina Christa"
(i 624)=**resgatar**, to

ransom, redeem. **sombola
omwana** (I), to obtain
a child after
requesting God or
one of the Romish
images at San Salvador,
to give one. **sombola e
nzila**, 2, to obtain
permission to use a
road, obtain a right of
way.

Someka, v. t., to stick
(something) upon a
stick, spike, &c., by
thrusting the stick
into the substance
of the bulkier object,
stick in.

Somoka (*perf. somokene*),
v. i., to be
transformed, to
transmigrate ;
*an insect changing from
the larval to the
perfect state is said
to somoka ; a man as he
dies is said to somoka.*

Somona, v. t. +to
transform (*see above*),

Sompa, v. t. +to hire
(things).

Sompeka, v. t. +to rent,
let out.

Sompoka, v. i., to be or
get married (*used only
of women*).

Sonamena, v. t., to be
appointed to, be
fated.

Sonekena, v. t. +to
appoint to (a duty,
&c.).

Songa, v. +to be right,
proper, expedient,
befitting.

Songesel a, v. t., to
show how, set an
example.

Songokwa, v., to be in
travail with.

Songol a, v. t. +to bring
to a point, sum
up.

Songol a, v. t., take
pains (in work).

Songol ol o, 6, n., care,
worry, anxiety.

Sono, 6, n. +scripture.

Sonsa, v. t., to
straighten the sides of
a pit *or* hole.

Sonsozi oka, v. i., to be
constantly leaving
one's work, much
distracted.

Sonsoka, v. i., to be
pointed.

Sonsoka, v. t., to leave
one's work.

Sonsoka, v. i., to be
picked out, *of
grass awns*.

Sonsol a, v. i., to move,
stir, make any or the
least movement.

Sonsol a, v. t., to cause distraction, cause one to leave one's work.

Sonsona, v. t., to cut a point to anything.

Sonsona, v. t., to pick the awns of grass out of one's clothes.

Sote, 6, n., a large frog.

Stere, 2, n., a stere or cubic metre.

Su, 6, n., a piece of cloth of more than the ordinary length, a double piece, i. e. a piece of 12 fathoms; *if of any other length the measure is mentioned*; **su ki a mavwata 30**, a piece of 30 fathoms.

Sud, 2, n. (Fr. **sud**), south.

Sudi, 6, n., hut, shelter, shed (=saba).

Sudi ka, v. t., to cause a strong determination *to do something bad*; see **sul a**, &c., App.

Suka, v., to end.
ke -suki, a. (*unnatural negative*), endless, eternal, everlasting; **moyo ke usuki**, endless or eternal life.

Suka e mbel e (2), v., to stab.

Sukwa...o moyo (3), v., to grow weary, tired of *something*, to be bored.

Sul a, v. t., to do, *but it is always to be understood that the action is evil, & will involve trouble*.

Sul ama, v., to be most determined (to do something which is bad).

Sul amwa, v.i., to have evil determined against one.

Suma, v.t., to talk about, speak of, mention, name, allude to ; to tell off (to a duty, &c.), call out (for a certain service, &c.).

Sumama, v.i., to be talked about, mentioned, named, alluded to ; to be told off (to a duty, &c.), be called out (for a certain service, &c.).

Sumama, v.i., to stick into, pierce, penetrate (into).

Sumamwa, v.i., to be pierced by *or* with.

Sumba, v.t. (Bako.) + to hire (carriers only).

Sumbàte (= **sumba** + **ate** = P. **ate**, until), *adv.* + until.

Sumbu, 6, . (Bako.), danger, peril.

Sumbuka, v.i. (Bako.), to be in danger, peril.

Sumbuka, 6, n.+a. stile.

Sumbuka, v., to pass over (an obstacle) *or* across (a space).

Sumi ka, v.t. = **someka**, App.

Sumi na, v.t., to call out for, call to (a duty, &c.).

Sumpa, v.t., to run, baste, in sewing.

Sumuka, v.t., to sin against.

Sumukwa, v., to be strongly disliked

on account of a wrong
or sin one has
committed, to have
(some one) angry with
us, be in bad odour
with, to have made
ourselves offensive by
our evil actions.

Sumuna, v. t., to pull
out (something
which has stuck in).

Sunanana, v. i., to be
satiated, satisfied.

Sunda, v. t. +to
overreach, get an
advantage over.

Sundakesa, v. t., to
mention (something)
unintentionally, to
"let the cat out of the
bag," to disclose
(something)
inadvertently.

Sundi di la, v. t., to
surpass exceedingly,
overreach, get an
advantage over.

Sunga, v. t. +to wash &
lay out the dead.

Sunga-Sunga, 6, n.,
care, concern, anxious
thought (as of a mother
over an absent child).
sia e sunga-sunga, v.,
to think of with
anxious concern.

Sungama, v. i., to
persevere, be earnest,
zealous.

Sungamena, v. i. +to bear
in mind.

Sungi, 6, n., a season,
period, a time. *If the
season is specified,
nsungi is used ; nsungi
a nsalwa*, harvest time
; *konso nti muna sungi
kiandi*, every tree
in its season ; *e Sungi
twekal a kuna Ekongo*,
the time when we were
living in Kongo.

Sungi di di, 6, n. +
perseverance,
diligence,
earnestness, zeal,
intentness in any
pursuit.

si a e sungi di di, v., to be diligent, earnest, in earnest, zealous.
si a e sungi di di muna salu or si a e salu e sungi di di, to be diligent, zealous in work.

Sungi ka, v. t. (Bako.), to straighten, make straight.

Sungu, 6, n., violent death, **nzongo a sungu**, a gun fired as a challenge. **-asungu**, a. +hellish, leading to hell, infamous, cursed. **nzi mbu zasungu**, n., money (ill gotten) that would drag one to hell.

Sungubadi, 6, n., a persecutor, one who worries or persistently annoys.

Sungul a, v., to rebuke.

Suni ni ka, v. t., to satiate, satisfy.

Sunsa, 6, n. ; +a range, the distance to which one can propel a missile with the arm.

Sunsumi na, v. t., to appear for a few moments or a short time only, to be evanescent.

Sunsumi sa, v. t., to cause to appear, as above.

Sunsumuka, v. i., to flinch.

Sunuka, v. . +to slip away, escape.

Susa, v. t'., to shrink from, hesitate to.

Susubwi l a, 6, n., a very small fowl.

Swandana, v. i., to be one longer than the other, irregular in length or height.

Swanga, v. t. , to throw
or hurl far away.

Swatakesa, v. t. , to do
rashly, without
thought.

Swatumuna, v. t. , to
make or render oval,
oblong. -**asweki** , . ,
hidden, concealed.

Swena, v. t. , to sniff,
snuff.

Swengeni a, 6, n. +great
fear, apprehension
which causes a feeling
as though one were
stifled & could
scarcely draw one's
breath.

Swengeti , 6, anxiety.

Sweta, v. t. , to sniff,
snuff.

Swi -swi , 6, n.
sungidi di , App.

+++++

T.

Ta, v. t. +to pick out,
select, choose
specially note or
indicate.

Ta, v. (Bako.), to say,
tell.

Ta, 6, n. [pl.
bità(Bako.)], a branch.

Tadi di la, v. t. , to
observe carefully,
look well at.

Tadi ki la, v. t. , to
look, look at, look
for, look after, watch,
observe, gaze at.

Taka, v. t. , to arrange.

Takama (muna), v. i. , to
be prevented (by
something), to be at a
standstill (because

of). **uma** (12, -u-) takama, the business is unable to proceed.

Takani sa, v. t., to arrange together with due attention to height, size or quality, all of one kind together.

Takul a, v. t., to induce a man to leave his chief & town to become one's own follower, to act treacherously.

Takul a, v. t., to nudge any one unobserved, to call his attention.

Tal a, v. +to expect, *also* to be contrary, of the wind ; **e tembwa kwa yau ki tadi di**, the wind was contrary to them.

Tal anta, 2, n., a talent (*biblical Weight*).

Tambal a, v. i., to walk along catching hold of everything one passes, like a monkey *or* baby.

Tambi di l a, v., to tempt ; *see nkanu*, p. 380.

Tambi ka e kinganga (5), v., to instruct in the art of doctoring, &c.

Tambul ul a, v., to take turns (in a task), to answer back in antiphonal song.

Tampul a, v. t., to remove soft, sticky stuff.

Tampwa, z/.z., to be of the consistence of stiff paste, in a soft, sticky condition.

Tanda, 6 (Mbundu, **ki tanda**), n., a daily market place.

Tandu, 6, n. **yamu tandu ke tandu**, *adv.*, for

ever & ever. **e tandu mvu wonso**, adv., some day ; **e tandu mvu wonso vutuka kevutuka**, some day he will return.

Tandula, v.t., to disentangle (something caught or in a fix).

Tangi ni na, .vt., to imitate, copy, make or do like.

Tangi ni na, 6, n., a copy (produced), imitation.

Tangi ni ni, 6, n., the habit of imitating or copying others.

Tangi ni nwa, 6, n., a thing to be copied *or* imitated.

Tanguka, v.t., to leave one's own town & go to live in another, emigrate.

Tangumuna, v.t., to read over, to read

out from a list, call over, rehearse *or* give the details, detail, mention or refer to item by item.

Tangunuka, v.i., to be imitated or copied, taken as a copy.

Tantama, v., to long for, intensely or earnestly desire.

Tantwa e mpasi (2), v., to be tired, grow weary (of a thing), be bored ; **ke nutantwa mpasi za sinso ko**, do not grow weary of trying.

Tanti lwa e mpasi (2), v., to sympathise with. -**atantu**, a., hostile, adverse.

Tapututa, v., go into all the details, tell minutely.

Tatidila, v.t., to stick to (a thing), adhere to, retain... in possession;

follow after eagerly,
earnestly endeavour to
acquire.

Tatila, vt.+to make a
practice of, do
constantly.

Tâtu, 6, n., woe,
anguish, that which
causes one to cry out
(tata).

Tavula, v.t., to
arrange with
intervening
spaces, to put further
apart, allow more room
between.

Te ! *interj.*, bang !

Teka, v.i., to begin to
spring up (as the first
seedlings of a
sowing), *hence the v.*
aux. teka.

Têka, v.i., to shine,
come out as sunshine
after dulness, shine
forth.

Teka o nkanu (4), v.,
to pretend that
various actions are
taboo, & to extort
money for the violation
of the taboo law.

Teka e ngangu (2),
v.i., to act
craftily *or*
deceitfully, cheat.

Teka o matu (9), to
give full attention,
to listen very
carefully.

Tekana e ngangu (2),
v., to cheat each
other.

Teke, 6, n. **yela o nki si**
(4) **a teke**, v., to be
subject to epileptic
fits, to have a fit.

Tekela e ngangu (2),
v.t., to act craftily
or deceitfully towards,
to defraud *or* try to
cheat.

Tekel el a, v., to do, be, &c., first, long previously or before ;
e di ambu di adi di atekel el a o kanwa, this was foredetermined.

Tekesa o matu, v., to be troublesome to listen to.

Tekol a, v., to branch a second time, i.e. to put out a branch from a branch, to have a grandchild born, to be a grandparent.

Tekomoka, v.i. +to go over to the other side *or* party.

Tekwa, 6, n., something with which to draw water.

Tel ama, v.i., to be proclaimed.

Tel ama, v.t. + to rebel against, **tel ama vana**, v., get up or rise from (a seat, &c.).

Tel ami ana, v.t., get up quickly.

Tel ami ana, 9, n., vigour, energy, ability to move briskly.
vimpi (12) yo tel ami ana, health & vigour. **e tele (6)**, *adv.*, tightly, firmly, securely.

Tel eka, v.t. +to appoint to (an office), proclaim, make an official or public announcement, declare, preach, herald ; **di anu bantel ekel e e kimfumu**, that is why they appointed him chief.

Tema, v.i., to shed, cast a light ; **o tiya tutemene vana tukedi**, the fire shed a light where we were.

Tema, v.i., to appear suddenly *or* unobserved.

Têma, 6, n., a very bad person, a scoundrel, scamp, rascal, wretch, brute ; also something great & terrible,

awful, horrible to
contemplate (only used
of that that which is
bad) ; **têma ki a nsongo**,
unspeakable agony.

Tembela, v. +to be in a
great state of
commotion, disturbed,
agitated (of a number
of people *or* a whole
town).

Tembo, 6, n. (Bako.), a
strong wind, breeze,
storm, squall.

Temona, v. t., to
enlighten, impart light
to.

Temonwena, v. t., to
inform, make aware,
make known, put up to.

Temozi ana, v., to
inform each other,
make each other aware.

Tempa, v. t., to blurt
out, speak without
care & propriety.

Tenda, v. t., to cut.
tenda e nsi (2), v., to
mark a cross on the
ground in doing homage.
tenda o ntima (4), v.,
to be perfectly frank,
to keep nothing back,
be sincere. **tenda e
nzila** (2), v., to make
a mark on the ground to
show which way the
caravan has passed (to
guide stragglers).

Tendana, v. i., to be
scattered, driven
in all directions.

Tendangana, Tendangi ana
v. i., to scatter,
spread in all
directions.

Tendani sa, v. t., to
scatter, drive in all
directions.

Tendela, v. t., to sell
retail by linear *or*
superficial
measurement.

Tendoka, v. t. +to shine,
be bright, dawn (of the
daylight) ; **kuma**

ke kwatendokel e ko, the day had not dawned.

Tengol a, v. t., to give up, abandon *as of no further use* ; to dismiss, release, let go, set free, give freedom to one not further needed, have no more dealings, friendship, &c., with.

Tenso, 6, n., a tier, step, layer.

Tensol a, v. t., to take off the outer casing, coverings, the upper part of a pile, all one's outer garments, i. e. everything
tensama, see p. 428.

Tente, 6, n., a bit, morsel, little piece.
Teta, v. t., to cut up a carcase. **teta e nzila** (2), v., to break, force, make a way (through, **muna**).

Tete, 6, n., a turn (in rotation) ; appointed time.

Tetel a, v. t., to cut the **makeke** off a palm tree, to prepare it for tapping, leaving only the newest fronds ; to deflower (a virgin).

Tetomona, v. t., to give a detailed account, detail at length.
tetomona e mvila (2), v., explain a genealogy, give a pedigree.

Teva, v. t., to beat severely.

Tewa, v., to be picked out, selected, chosen, specially noted or indicated.

Tewa ! interf., bang !
sia e tewu, v., to make a bang, to fire (a gun).

Tezani sa, v. t., to compare (with), liken (to) ; to compare together.

Ti aki di ka, v. t., to hold out away from the body (as a fowl her wings on a very hot day) or a cloth worn loosely & held out or the arms.

Ti aki di la, v. t., to treat insolently, shamefully, without the least respect *or* feeling, either by personal violence *or* insolence.

Ti al a, v. t., to cease to have any regard for some one, to jilt, to speak insolently about.

Ti al umuna, v. t., to talk on endlessly, expatiate.

Ti al umuna, v. t., to spirt, squirt.

Ti ama, v. t. + to strike a heavy blow.

Ti amuka muna ni ungu (4) *or* nzaza

(2), v., to be wrecked ; **ntiamuka tatu yati amuka muna nzaza**, three times was I shipwrecked.
Ti angal akesa,

Ti akal akesa
= **ti akal akesa**, p. 429.

Ti anguna, Ti anguna e di ambu (7), v. t., to speak scornfully, insolently, to blaspheme ;
unti angwi ni *or* **unti angwi ni o** mam. hu, he spoke scornfully to me.

Ti anta, v. i., to sound (of a trumpet).

Ti anti sa, v. t., to sound a trumpet.

Ti bal al a, v. i., to be inflated, blown out, distended (*with liquid*).

Ti bi di ka, v. t., to inflate, blow out, distend (*with liquid*).

Ti bi ngi, 6, n.,
obstinate heedless
to advice warning.

Tie-tie, 6, n., the
cracking of twigs
caused by an animal in
the "bush."

Ti eti ekele, *pl.* 6, n., a
clanging sound.

Ti fu, 2, n. (P.
Chefi a?), a dignified
bearing.

Ti fuka (*perf.* -ini), v.
(*fr.* above), to
maintain a dignified
bearing.

Ti ka, v. t., to sift.

Ti ki -ti ki, 6, n., a
great desire, longing
to do something which
one cannot *or* must not
do. **sala ye ti ki -ti ki**,
v., to have such a
desire, to long to.

Ti kumuka, v. t., to be
thrown *or* fly otherwise
than was intended, to
miss the mark (of the
object), to swerve &
turn aside.

Ti kumuna, v. t., to
throw miss.

Ti ni na, v. t., to run to
(*not from*), for, with,
&c.

Ti ntama, v. i. ntima (4,
u-) **tintama**, to
hesitate, vacillate, to
feel an inclination
to do something but
still to hesitate.

Ti nti la, v. t., to be
proudly reserved,
keep proudly to one's
self, avoid contact
with others, to
scrupulously avoid
anything dirty.

Ti onga, v. i., to lose
all power to express
one's self or to do
anything, be done, lose
all energy (from heat,
sickness, &c.).

Ti t i l a, v.i., to shake, shudder, shiver.

Ti ukwa o n t i m a (4), v., to be pained in the heart,rieved, troubled, upset.

Ti una=ti mvuna, p. 429.

Ti vi di ka, v. t. =**ti bi di ka**, App.

To ke ka, v. t., give trouble, worry, annoy.

Toko, 6, n., youth, youthfulness.
nkaza (I) a toko, the first wife a man marries. **mwana (I) a toko**, the first child born to a man.

Tokomoka, v.i., to flourish *of plants, trees, &c.*

Tol a, v. t. (Bako.), to mention, say, talk.

Toma, v. t., to give another wife in the place of one dead rather than return the **nkama a longo** with its accrued interest (usury).

Tombana, v.i., to flourish, be in excellent condition.

Tomhana, v.i., to emit a delightful odour.

Tombokel o, Tombokel wa 6, n., a ladder, a means of ascent, staircase, steps.

Tombol oka, v.i., to spring up (as seedlings, come out (as new leaves).

Tomesa, v. t., to demand another wife as above ; see **toma**.

Tomesa, v. t. +to do what is right & proper, to do well.

Tomona, v. t. + to take the initiative in.
-atompodi a, a., without salt.

Tomvi, pl. 10, n.
(Bako.), the brain.

Tona, v. t., to recognise, remember, recollect, know, perceive (a matter), understand.

Tonama muna, v. i., to be appointed to.

Tonda, v. t. -f to approve of, be satisfied with, consider fit or sufficient, like, esteem, be pleased with, admire, express approval; *hence*, to express gratitude, thanks, to love gratefully, so *that although tanda & tonda figure in other Bantu languages for to love, its primary idea in Kongo lies in a sense of satisfaction & only*

ultimately in a complacent or grateful (?) love.

Toneka, v. t., to appoint to a duty, &c. ; *tuntonekene kasumbanga e lekwa ya evula*, we appointed him to the duty of buying the things for the station.

Tonekena, v. t., to take note of, mark (mentally), to exercise discernment, judgment.

Tonekena, 9, t., discernment.

Tonena, v. t. = **Tona**, App.
-atonga, a., stout.

Tongamena, v. t., to sit up late.

Tongeneka, v. t., to have a spite against, to bear... malice.

Tongol ol a, v. t. , to be curious about, inquisitive about, pry into-- .

Tongomoka, v. t
, to rise to the surface, to come up again.

Tongonokakana, v. i. , to be able to be traced out.

Tongonona, v. t. , to trace to its source, trace out (a matter), to investigate, to explore.

Tongonona, v. t. , to bring up, rear, foster. **e tonia** (6), adv. **tala e tonia**, v. , to gaze fixedly.

Tontolo, 6, n. , a weak person, one without strength.
-atontolo, a. , weak.

Topaze, 2, n. , topaz.

Tota, v. i. , to ache (of the head only).

Tota, v. t. (*mid. v. totoka*), to search for (a road *or* track).

Tota, v. t. , to ascend, climb, go up.

Tota, v. t. (*mid. v. totama*), to add, put together.

Totama, v. i. , to accord, harmonise, be alike.

Totama, v. i. , to be added *or* put together.

Toteka, v. t. , to make a beginning with, commence at, start on.

Toteka, v. i. , to run.

Toteka, v. t. to match, to fit together,

make to accord *or* alike, harmonise, to give an equivalent for, to compound by mutual exchange.
toteka longo (10), v., to arrange a cross marriage, so that for a woman given another is given back.

Totoka, v.i., to be commenced, also be well pushed (of a concern), be well under weigh.

Totoka, v.i., to be searched for (of a road *or* track).

Totol a, v., to clap the hands before beginning to speak.

Totol a, v., to say (*a woman's word*).

Totol a, v., to do or accomplish much, make a good show, have plenty to show for it, push on well with.

Totol ol a, v.t., to collect, get together.

Tovol a o nkanda (4), v. to tan leather.

Towa, 6, n., a small mess of clay mixed with palm wine, &c., for the purposes of anointing. **Towa** made at the grave of a great hunter may be smeared on all comers to confer hunting skill.

Toza, v.t., to begin, commence, lay the foundation stone or mark out a site or hole.

Tu, adv. (*causing an accent to fall on the last syllable of the previous word, see p. 433*) +even, too ; **oyetò tu tukwenda**, even we are going. **kansì tu**, conj., but (regretfully *or* indignantlly).

Tua, v.i., to be sharp, acid, salt, biting, sweet, peppery (*according to the*

nature of the condiment). **tua muna**, to season (*of the condiment*).

Tudi di ka, v. t., to put a lot.

Tudi ka, v. t. + set up, put together, to reconstruct (of many parts or materials).

Tufakana, v. i., to be crushed smashed up, to be conquered, utterly routed.

Tufakesa, v. t., to smash, crush up, to conquer, utterly rout.

Tufuka (*perf. -ini*), v., to be crushed, squashed & make a mess.

Tufuna, v. t.) to squash or crush & make a mess.

Tuka kuna tuka (9), adv., from the very first or beginning. **tuka vana**, *prep.*, from, commencing from.

Tukama, v., to be in a fix as to how to arrange something.

Tuki ka (*e di ambu*), v. t., to be in too great a haste and so fail, to be at a loss for a reply.

Tuki ka, v. t., to place, stand the point (against), touch or poke with the end of something (long).

Tuki I wa, v., to be the starting-point of. **Oku kutukilu**, adv., at first, for a while.

Tukuka, v. i. + to fade, wither, wither; be soft, limp.

Tukumuka, v. i., to be wearisome, to

lose its interest.

Tukumukwa, v., to be tired of (something) and give (it) up, to lose one's interest in, be sick of (a thing).

Tukuna, v. +to make soft by rubbing, be limp, to cause to wither.

Tuku-tuku, 6, n. **si a e**
tuku-tuku, v., to gaze, look fixedly.

Tul al al a, v.i., to be put in plenty. **tul al al a**
ye, to have plenty put down to *or* on one.

Tul ama, v.i. + to be set up, put together, constructed (of many parts or materials).

Tul umenta, 2, n.
(Bako.) = **tul umbeta**,
page 434.

Tul uza, v.t., to drag about. **bunda tul uza**, to beat & drag about in an inhuman manner.

Tuma, v.t., to send *alone* (**twi ka**, to send in any one's charge) ; also to order, give an order *or* instructions to go, *not a simple order*; **untumi ni vo kenda**, he ordered him to go.

Tumbama (vana), v.
mid., to be *or* get set or placed (before). **kwanga** (pl. 6)
yatumbama, n., the shew-bread.

Tumbi ka, v.t., to place, set, put (before others).

Tumbi ki l a, v.t., to set *or* place before ;
bantumbi ki di o madi a, they set food before me.

Tumbu, 6, n. + fault, flaw.

sia e tumbu, v. + to find fault with, to speak against.

Tumbu, 6, n., thick jungle left by the fires affording shelter to game.

Tumbul a, v. t., to do clearly, distinctly, make plain, plainly. **tumbula o nsamu** (4), v., to tell plainly. **tumbula o soneka** (9), v., to write distinctly. **tumbula o vova** (9) or **e ndinga** (2), v. + to speak distinctly, clearly.

Tumbul a, v. i. + to breathe softly (as one sleeping).

Tumbul ul a, v. i., to bring up to the surface, bring up from the dead.

Tumbul wi l a, v. t., to make aware of, warn, point out an evil or danger.

Tumpa, v. t, to rush about in all directions. **tumpa-tumpa**, v. t. + to be very active, very energetic, to rush about.

Tumpa, v. t., to thrust in something by force or something not intended to enter.

Tumpal al a, v. i., to become stupid, foolish, ridiculous, absurd, lose one's wits.

Tumpama, v. i., to sit down, to fall down in a sitting posture, so that the buttocks first reach the ground.

Tumpana, v. i., to be tossed about in all directions, agitated.

Tumpi di ka, v. t., to render stupid, ridiculous ; take away one's wits & ideas.

Tuna, v.i., to be moderate, keep well within bounds, be temperate, be under proper control.

Tuna (Bako.), v.t., to despise, scorn.

Tundal al a, v.i., to stand or be high up, be prominent, be exalted.

Tundangana, v.i., to make a mistake, to forget one's errand, business *or* intention for a moment & make a mistake ; **kuvi ki landa diambu ko yavana kilunga etatu ; kosi, susi ; kole, tundangana ; kutatu, kana kakana dio** (Proverb), do not be in too great haste to follow up an offence until it has happened a third time; firstly, *take it for* an accident; secondly, for a mistake ; the third time it was intended. -**atundangani**, -**atundanganu**-- a. **tutu ki atundangani**, very seldom, very rarely indeed.

Tundi di ka, v.t., to exalt, make prominent.

Tunduka, v.i., become greater & greater (in wealth & dignity).

Tunduka, v.i., to move up & down (as grass, &c.) because of some animal making its way under it.

Tundul a, v.t., to lift up (*as above*).

Tundul a, v.i., to breathe softly (as one sleeping).

Tungama, v.i. + to have nothing to say for oneself, to be left without a reply, to look blank, be in a fix.

Tungi anu, 12, n., aimless wandering, straying.

Tangi ka, v. t. +to leave one without a word to say for oneself, put to silence, to leave without a reply. e
tungununu (6), adv.
tala e tungununu, v., to gaze fixedly at, fix the eyes on.

Tuntana, v. i., to be annoyed, worried, troubled.

Tuntani sa, v. t., annoy, worry, trouble, tease.

Tuntuka, v. i., to increase, be further advanced, **tuntuka e ntela** (2), v., to be bigger in size.
tuntuka o nkisi (4), v., to have come under the (benignant) influence of a charm, **tuntuka o moko** (pl. 9), v., to be able to divine moko ; see p. 35-

Tuntul a, v. t. + to cause to increase.

Tuntul a o nkisi (4), v., to bring under

the (benignant) influence of a charm, **tuntul a moko** (pl. 9), v., to render, able to divine moko ; see p. 350.

Tuntul uka, v. i., grow, get bigger, higher, increase (in height, price, &c.).

Tuntul ul a, v. t., to cause to increase (in height, price, &c.), to... more and more.

Tunu, 6, n., proper control, moderation, temperance.

Tununu, pl. 6, n., exceeding cleanness.

Tununu, 6, n., insubordination, rudeness, an overstepping of the bounds of propriety, right, duty, &c., immoderation, excess, impropriety. -**atununu**, a., going beyond the

proper use *or* bounds,
and therefore mad,
foolish, useless,
unservicable,
immoderate, wild,
insubordinate ; *note*
tununuka below.

Tununuka, v.i., to pass
all bounds, become
immoderate, to take
liberties, become rude,
insubordinate,
uncontrollable, to take
advantage of kindness
and gentleness, to act
wildly, to exceed
one's province ; *note*
tuna *above*.

Tuta, v.i., to become
numerous, plentiful,
abundant ; **o matuti**
matutidi kuna ezulu,
the sky is thick with
clouds.

Tuta o nlemho (4), v.,
to touch one in
the face *or* chin with
the finger as a
challenge.

Tutika, v.t., to place,
stand the point
(against), touch or
poke with the end of
something (long), to

place the end of
something against
another object.

Tutisa e ekudi (8), v.,
to irritate, provoke.

Tutu, 6, n. **tutu**
ki atundangani, very
seldom, very rarely
indeed.

Tûvala, 6, n.,
something distended or
blown out.

Tuvalala, 9, n.,
distension.

Tuvula, v., to blow
out. **tuvala o meso** (*pl.*
7), v.t., to look
fiercely, angrily,
glare. **Tuwa** (*perf.*
tuwidi), v.t., to try
to catch or kill too
soon, i.e. before
getting sufficiently
near.

Tuwa (*perf.* **tuwili**),
v.i., to escape
thus.

Tuzu, 6, n., a very bad person, a scoundrel, scamp, rascal, wretch, brute.

Twal akesa, v. t., to betray into difficulties, to lead one into attempting something in hope of support and then to withhold it, fail to help in a crisis, to withhold promised assistance ; to hang back and let others bear the brunt of a struggle ; to hurry along by force, to carry away (as a crowd *or* flood).

Twanga, v., to dislike, to think evil of, find fault with.

Twangu, 6, n., fault, flaw, defect, erratum ; **kimwene o twangu ko**, I find no fault in him.

Twe ! *interf.*, click ! snap ! sound of something breaking.
twe lubasa ! (i.e. the frond rib goes click ! I break the stick in

token of agreement),
let it be so ! agreed !

Twengona, v. t. (fr. twe), to snap.

Twezi, 6, n. (Bako.), flocks, herds, cattle, live stock.

Twi ka, v. t., to send in any one's charge (**tuma**, to send alone).

Twi ki la, v. t., to help any one to pick up his load or to put it on him.

Twi sa, v. t. +to make sharp, acid, &c. ; see **tua**, App.

+++++

U.

Ubekenge, 12, n., frailty, fragility.

Ukabu, 12, n., avarice, greed.

Uleza, 12, n.,
laziness.

Umfuni a, 12, n., the
habit of violence,
plundering.

Umfuzi, 12, n.,
professional skill,
ability in one's
profession *or*
craft. **Umfuzi wa Nzambi**,
God's creative
wisdom. **Umfuzi wa fula**,
great ability in
smith work.

Umpavuludi a, 12, n.,
independence,
indifference,
unconcern, disregard,
estrangement shown by
an absence of all
feeling, affection
or care for those
concerned.

Umpondi, 12, n.,
murderous nature.

Umpûka, 12, n., wicked
cunning, craftiness.

Umpumi na-nzambi, 12,
n., the nature
and characteristics of
one who fears God,
godly fear.

Umputu, 12, n.,
poverty.

Umwanda, 12, n.,
spiritual nature.
Una.

Una.
una-ina, of any kind,
any (thing) like (it),
any (thing) of the
kind; **kimbwene mo ma**
una kina ko, I did not
see anything of the
kind in there. **una**
ke...ko, *adv.* + before,
while as yet... not.
una...una, as, whilst,
as...at the same time
; **una kekwendanga muna**
nzila, o mansanga **una**
mebutumuka muna meso,
as he went the tears
fell fast from his
eyes. (**yo**, **ye or**)
yo...una nkutu..., just
the same with ; **ye**
nzimbu zandi una nkutu,
za wivi, just the same
with his money, it is
by theft...

Unga, 12, n., continual disagreement on every point ; see **nya**, App.

Ungol okoso, 12, n., gammon, nonsense.

Ungomba, 12, absence of all troublesome timidity or shyness, tameness, gentleness of manner, **kuna ungomba**, adv., by gentle means.

Ungongol okoso, 12, n., gammon, nonsense.

Ungudi, 12, n., the relationship as children of one mother, the best relations of terms (between different people), peace, harmony, brotherly or mutual love & care, kindness (such as one would show to one's nearest & dearest). **empanga (2) a ungudi**, terms of peace.

Unki tu, 12, n., wicked cunning.

Unkwa, 12, n., fellowship, companionship.

Unkwa, conj., see under **-nkwa**, App.

Unkwi ki zi, 12, n. +that which constitutes a person a **munkwi ki zi**, religion.

Unl omba, 12, n., unfruitfulness.

Unti angu-nti angu, 12, ., the habit of jilting, changeableness in likes & whims.

Untongol ol i, 12, n., inquisitiveness, curiosity, the disposition to pry into, search out matters.

Untotel a, 12, n., in the Doutrina Christã (1624) **untotel a**=majesty. **Ntotel a**

therefore is not a simple dynastic name.

Untwadi, 2, n., companionship, fellowship, the being together with, community, communion.

Untwanga, 12, n., unscrupulous rascality, Utter untrustworthiness, villainy.

Unzengel ewwa, 12, n., foolishness.

Usewa, 12, n., circumcision.
-a **usutu**, a., very bad indeed (*a most indignant & abusive term*), scurrilous, utterly abominable & useless.

Uti angi, 12, n., stature, physical development attained ; **nkia uti angi kena? una wetoko**, how big a fellow is he? quite a fine young man (i.e. that of a full grown young man).

Uto, 12, n., bodily nature.

Utontolo, 12, n., weakness.

Utu (Bako.), *conj.*, then [impatient], indeed, even=**tu**, **vutu**, App.

Uvel edi, 12, n., saintship, the being a saint. **sumi nwa o uvel edi**, v., to be called to being a saint. *Ep. of Paul*

Uvoso, 12, 72., senselessness, utter folly. -a **UVOSO**, a., senseless.

Uwol ezi a, 12, n., corruption, the nature of corruption, rottenness.

Uwuntu, 12, 72. =**wuntu**, App.

Uwuya, 12, n. , drunken
madness, fury,
quarrel someness, wi l d
reckl essness,
l awl essness.

Uyakal a, 12, n. , manl y
nature, manl i ness.

Uyi , 12, n. , dung,
excrement.

Uzeze, 12, n. ,
effemi nate, del i cate
fasti di ousness,
usel ess hel pl essness.

Uzi mi , 12, n. ,
cl anshi p.

Uzumbu, 12, n. , the
desol ati on of a
deserted town.

V.

V before **a**, **e**, **o** among the Bakongo about Wathen is pronounced as a light guttural **gh** ; by some of the Babwende as **g** ; by the Basundi as **h**.

Va (*perf. vene*), v. t. , to give ; *also* to yield (fruit). *ova is itsed when another further hypothesis is advanced, the foregoing being introduced by OVO.* If, should, see I Ep. John 1. 8 & 10.

Vadi , 6, n. = **ki mpadi** , App.

Vai ka, v. i. +to come out, appear (from somewhere), arise (turn up), happen, befall .

Vai ki I wa, v. , to have come upon one, to have befall one.

Vakama, v. , to be caught, held back. **e mpaka zabavakamene**, further dispute or denial was impossible.

Vaki , 6, n. , the matter to which one is hooked *or* hitched, *i. e.* one's first business, that which must have one's first attention, the first or main thing which one has to do, the first duty, the main point, the great thing to be aimed after, the chief difficulty, obstacle, hindrance, the crucial point, the " crux. "

Vaku, 12, n. , toll , tribute, custom, tax.

Vakul a o nkal u (4), v. , to deny, refuse, contradict, repudiate, refute.

Va-ku-mu, 2, n. , *a combination of the roots of the Locatives*, a preposition.

KONGO-ENGLISH

New Words

Bal a e mbeka (2), *or o*
nl amvu (4), *or o* **nkonzi**
(4), v., to toss up
the folds of cloth in
front of one, in
dancing.

Di anu vo, *conj.* + so.

Di au vo, *conj.* + so.

Di nga-di nga, 6 (Bako.),
n., the larynx.

Ekokol a, 8, n., that
which sticks to
the pot, when cassava
pudding is cooked. When
the **ekokol a** has become
hard and dry, it is
called **mbol a** (2).

Esaka-saka, 8, n.,
breathless impatience.

Esoko, 8, n., *Hel mi a*
bul bi fera, a species of
yam, which bears its

tubers on its vine
above the ground ; the
wild variety is not
good for food.

Etoka, 8 (Bako.), n.,
the game of odds and
evens.

Eyi ku, 8, n., a joint.

Ezunzu, 8, n., a nest
of ants.

Fi si ma, v. t., to itch,
be troubled, annoyed.

Fwanda, v. t., to enjoy,
take pleasure in,
delight in ; *ke*
fwandanga madi a mandi
ko, he does not enjoy
his food.

Kandul a, v. t., to
knead.

Kankuka, v.i., to die in consequence of one's devotion, to die a martyr's death.

Kankula, v.t., to carry.

Kielaka, 5, n.
nkwa yelaka (pl). a truthful person.

Kinsumbu, 5, n.
(Bako.), small-pox.

Kinsunsu, 5, n., the top of the shoulder.
- **ankinzi-ampololo**, a., warm (of fluids).

Kokomona, v.t., to remove filth.

Konda, v.t. + to watch suspiciously.

Kuma, v.t., to stop doing (not used of motion).

Kuma, v.i., to mark time (in drill), to beat time (in music).

Kumana, v.t., to stop (doing something, not motion) for each other, to give each other a chance, take turns.

Kumi na, v.t., to stop at, making no further progress in what one is doing.

Kusu, 6, . = **lukusu** (p. 328).

Lakumuka, **Lalumuka**
v.i., to perish, die in great numbers.

Landa o mambu (pl. 7),
v. + to taunt.

Mani enge, **Mani ota**, . pl.
n., sorrow, hopeless grief, sorrow without hope.

Mbâdi, 2, n., a pair, a couple (of things which always go in pairs).

Mbaza, 2, n., a curse, or spell, or some evil influence, which causes one to be always in trouble.

Mbeka, 2, n., the fold of cloth (long) worn in front. (This word is used in reference to those much respected.)
o mbwi swa (4) **a moyo** (3), *adv.*, patiently.

Mfunu, 4, n. **vwa o mfunu**, v. + to have a use for, need of ; *also*, to be of use, useful ; **mpwi di e lekwa ki aki mfunu**, I have need of this thing ; **e lekwa ki aki ki vwi di o mfunu ki ki lu**, this thing is very useful.

Mfwanda, 2, n. **nzi mbu za mfwanda**, a bribe.

Monzi, 3, n. (Bako.), the penis.

Mpeko, 2, n., the side (of a path) ; bank (of a river).
muna mpeko, *adv.*, on one side, aside.

Mpi luku, 2, n., the reverse, the opposite side.

Mpi mbi di -mbuki di, 2, n. (Bako.), (I swelled and burst), small-pox ; *also*, a sickness resembling an attenuated form of small-pox ; chicken-pox (?).

Mvungu, 4, n., a cave.

Mwal akazi, 3, n. +one who evidences tender affection, as a mother towards her child (**wal akazi**).

Nasi, 4, n., strength.

Ngâtu, *conj.*, unless, if not, except, but ; **ngâtu kenda**, unless he goes ; **ngâtu ngeye**, except you.

Ngatu, *conj.*, especially ; *after a negative*, nor ; **ngâtu ngeye**, especially you.

Ngatu, *adv.*, perhaps ; **ngâtu unu kekwi za**, perhaps he will come to-day.

Ngumbe, 2, n., a muscle.

Ngunda, 2, n., sorrow.

Ni engenena, v. t., to welcome.

Nkamba, 4, n. **yi ka o nkamba**, v., to join in a crowd of onlookers *or* participants.

Nkonzi, 4, n., the fold of cloth (long) worn in front.

Nkusu mi ngyende, *adv.*, day by day.

Nonòno, 6, n., a small spot, *among many such*; pl., a number of small spots aggregated.

Nsangi, 2, n., a mixture. **mu nsangi** a, prep., together with, combined with, as well as, and.

Ntêka, 4, n., a descendant.

Nteka, 2, . =ntekela (p. 898).

Ntente, 2, n. **lumbu ntente**, *adv.*, day by day. **mvu ntente**, *adv.*, year by year.

Nt0, 2, n., cruelty. **ta e nto**, v., to act cruelly.

Nzole, 4, n., a couple, two (of nouns of the 1st class, *or* living creatures only).

Pampal akesa, v. t. t to act carelessly, thoughtlessly.

Pi ampi al akesa, v. t., to break a law, make a mistake.

Saka, v. t., to provoke.

Saul a, v. t., to interpret, translate.

Sendomoka, v. i., to lounge about.

Sesoka, v. i., to burn fiercely.

Tal al akesa, v. t., to announce, tell, relate.

Tal al aki ana, v. i., to be announced, told, related.

Tamanana, v. i., to stand astride.

Tongameno, 6, n., an appearance, similarity, likeness.

Tongona, v. t., to bring up, rear, foster.

Vôdi a, pl. 6, n. **langa e vôdi a**, v., stop your noise (an insolent expression).

Wa-ya-wa, pl. 6, n., foreign or faroff lands.

Womvo, 12, n., smegma preputii.

Yavana, adv., to the uttermost, excessively; *an elliptical expression, until . . . , without mentioning the end or possibility* **kundekena yavana ko**, do not provoke me until I can no longer restrain myself.

Zaki di ka o matu (pl. 9), v. t., to direct the ears, listen eagerly (to good news only).

Zangata, v. t. , to hold
up, announce, proclaim,
declare.

Val a. mu val a, from a long way off ; mu val a katuka, he comes from along distance.

Val anga, 6, n., a basket to carry poultry, &c., in.

Val anganza, 6, n., a skull.

Vama, v.i., to be strong.

Vambul a, v. + to provide, furnish with.

Vambwi l a, v., provide, to furnish ; okutuvambwi l a e nzo zi na zi fwene, he will furnish us with the necessary house.

Vampami ana, v., to persevere, keep on trying, keep on.

Vanakana, v.i., to be possible to be given, be giveable.

vanakana o nkal u (4), v., to be deniable.

Vanama (ye), v.i., to struggle (with some great task or burden).

Vanami ana, v., to persevere, keep on trying, keep on at.

Vanda e mpandu (2), v., to practice sorcery.

Vandal al a, v.i., to surpass, eclipse, out-do everything, be supreme, to proudly think that one cannot be surpassed, eclipsed *or* in any way harmed by any one *or* anything.

Vanga, v. t. + to behave towards, do to.

Vangal a, 6, n. + a framework.

Vangal el a, v. t. , to do thoroughly, well, do one's best at *or* with.

Vangama, v. i. , to prosper, get on well, be successful in business, do well, to be full-grown, grown up, to be edified, perfect, complete (in one's powers, knowledge, education, &c.).

Vangamesa, v. t. , to edify, &c. , *causative of above*.

Vangami ana, v. i. , to be quick in making or preparing ; if the subject is mentioned, it is preceded by *yo* (&c.) ;
vangami ana ye sal u ki aku, "look sharp" with your work.

Vanganana, v. t. , to grow great, become or be very important, absorb all the interest, leave no room for anything else.

Vangani sa, v. i. +to be in a great hurry with any one, impatient with one who is in one's way.

Vangazi ama, v. i. , to be made or prepared quickly.

Vangi ni ka, v. t. , to make great, important.

Vangi zi eka, v. i. , to do, make quickly *or* prepare *something*.

Vangu, 6, n. , a yoke, leash.

Vangu, 6, n. , danger, peril, source of trouble & annoyance, nuisance, difficulty. **-avangu**, a. , difficult, trying, troublesome, dangerous. **si a e vangu**, v. , to cause danger, &c. , be a nuisance.

Vangul ul a (*yo*), v. t. , to do much exceedingly, many times, over again.

Vangwa, v.i. uvangi lu
kwa, just as if, just
like ; uvangi lu kwa kuma
kunoka l kwina oku
ezulu, it is just as
if it is going to rain
; uvangi lu kwa toloka
nima i kena, he is just
as if his back was
broken.

Vani ngi na, v.t., to run
with one's utmost
speed.

Vanzi kwa, 6, n., see
el usu, App.

Vasi na, 6, n., chip,
piece, bit.

Vasumuka, v.i., to
shoot or spring
up in abundance.

Vatal al a, v.i. =
vandal al a, App.

Vatumuka, v.i., to
recover, get right
again *after severe
illness, or in
the case of plants,
revive after fading.*

Vaudi, 6, n., a
separate portion,
something apart, a
sect, divisor in
arithmetic. e vaudi muna
or yo,
adv., apart, separate
from, in a state of
separation from, **yo** is
used with persons, **muna**
of things.

Vauka (muna), v.i., to
be separate, apart
(from), hold aloof
(from).

Vaul a (muna), v.t., to
put separate, apart
(from).

Vava, 6, n., ant's nest
(mushroomlike).

Vava ke...ko, adv.,
before, while as
yet... not ; **vava**
ki ayi zi di ko,
while as yet I had not
come, before I came.
-avava,
a., extraordinary,
unusual.

Vavi, 6, n., a man *or* beast of enormous strength, a Samson, a Hercules.

Vayi zeka, v.i., to go out quickly.

Vaza, v.i., to go on increasingly, become more & more great, numerous, severe *or* intense, receive constant accessions (used of good *or* bad), hence to become worse *or better according as such change may be good or bad*. **Vaza** is the reverse of **voza**.

Vekomoka, v.i. +to rush and bluster (as the wind), to blow, be blown along.

Vekomoka, v.i., to go far away, depart.

Vel a, 6, n., emptiness, a void, vacuum.
-avel a, a., empty, void, vain, useless.

Vel a, 6, n. +any house built for the purpose of keeping a fetish image or charms, a shrine (heathen).

Vel a-vel a, v.i., to grow strong, intense, earnest, be ardently zealous, anxious, intent, keen.

ntima (4) se uvel a-vel a, to want to know or hear more of a matter. **vel a-vel a muna salu**, to grow or be earnest, active, zealous in one's work.
ete (8) se di vel a-vel a, to want more of something tasted.
e mbel e se i vel a-vel a, the knife is very sharp, has a keen edge.

Vel e, adv. =tu (the particle).
kana vel e=kanel e.
ovo vele vo, see **o vova ele vo**.

Vel ekel a, v.t., to put aside, hide.

Vel ekel a, 6, n., something put thus aside *or* hidden.

Vel esa-vel esa, v. t.,
causative of vel avel a
; **vel esa-vel esa e**
ngangu zeno, sharpen
your wits, keep your
wits about you.

Vel ezi eka, 6, n.,
cleverness in making
tasty dishes out of
little nothings ; also
such dishes. **Velezi eka**,
v. t., to make such
dishes.

Vema, v. i. (Bako.)
=**kangal a**, *but in Kongo*
proper has the idea of
to prowl in it.

Vempoka, v. i., to
vanish, disappear
(as smoke or mist).

Vena ye, there are...
at or on, &c.

Vengama, v. i. =
vengomoka, App.

Vengeka, v. t., put
aside, away, hide,

something which one
has.

Vengekel a, v. t., to put
aside, defer, put off,
postpone.

Vengenene, 6, n. (sing,
only), passion,
emotion, strong feeling
or desire. -**avengenene**,
a. **makasi** (8)
mavengenene, fierce
anger.

Vengomoka, v. i., to be
or go aside, on one
side, out of the way,
be gone a little way
from.

Vengomona, v. t., to
put, shift on one
side, aside, out of the
way (something
encountered).

Venza, v. t., to strike
with, beat with.

Venza, v. t., to wash
very thoroughly.

Venzomona, v.t., to make a good wide clearing ; *hence, in a palaver*, to show up, to inform against, to expose by clearly stating the facts.

Venzona, v.t., to make a small cut *or* wound.

Vesoka, v.t., to become vile, spoiled, dirty, loose colour, tarnish.

Vesona, 6, n., small crumbs, sawdust.

Vetama, v.i.
vetama...vumbuka, lit. to bow (the heads), to raise them again, to hold a consultation, consult, confer ;
bavetamene bavumbuki di, they consulted together.

Vete. ke vete ko, conj. + may be, perhaps, *it being hoped that such is the case* ; ke vete ko kwenda nkwenda, perhaps I shall o.

Veve, 6, n., the eaves of a building.

Vevi, ke vevi ko, adv., in no small degree, very much. **oyeno nusundi di e nuni ke vevi ko**, you are far superior to the birds.

Vevoka, v.i. + to be under no restrictions, to be free, to have liberty ; *see under vevokwa below.*

Vevokel wa, v.i. (*pass, of app. f. of mid. v., see p. 629*) = **vevokwa**, *which see below.*

Vevokwa, v.i., to have restrictions removed, be no longer under restrictions, to have freedom, to have liberty granted (*pass, of mid. v., see p. 625*) ; *vevoka does not consider any existence of restrictions ; vevokwa considers them to have existed and to have been*

removed. **vevokwa o moyo** (3), v., to consider worth while, to make up one's mind (to).

Vevola o nti ma (4), v., to be willing, ready.

Vevolwel a o nti ma (4), v., to be willing, ready to-- .

Veyana, v.i., to search far wide, in all directions.

Veza o mambu (pl. 7), v., to forbear.

Vezi, adv., sooner, rather, it would be better that (=deke).

Vezo, 6, n. (**vezosi oka**), the tail feathers of a bird which have been fastened up as a trophy, the feathers of an arrow, the tail of a fish.

Vezosi oka, v.i., to dodge about.

Via , Via e mpi la (2), to be well taught *or* instructed in *or* trained at. **via o masona** (8), to know how to read write, **via o unganga** (12), to be well initiated in the art of a doctor.

Via e mpi la (2), v., to be very black.

Vi aku, 6, n., excuse, an unsatisfactory explanation.

Vi al uka, v.i., to come or go away without telling any one of one's intention, to slip away secretly, to withdraw oneself unnoticed.

Vi anda, v.i., to get lost.

Vi anga, v., to mark, write.

Vi anga, v. t., to smear on a thin coat or thinly.

Vi angal a, v. t. moyo (3, u-) **vi angal a**, **vi angal wa o ntima** (4) *or moyo*, to be very wishful (for), intent (on), anxious (to).

Vi angama, v. t., to be thinly smeared (of grease, &c.).

Vi angil a, v., to go or come (*an angry* word] ; **kuvil angil a mu nzo ame ko**, do not venture into my house (you rascal).

Vi angul a, v. t., to go carefully & stealthily to touch some one (to call him aside without attracting the attention of others).

Vi bil il a (Bako.), z/. = **zizil a**, p. 283 & App.

Vi di di ka meso, v. t. t to render crosseyed.

Vi di ka, v. t., to impregnate.

Vi di kwa (kwa), v., to be with child (by). **e vi di za**, 8, . (Kib.) = **etadi**, App. **e vie** (pl. 6), adv., all right, without anything the matter.

Vi ka, aux. v. + to do quickly, suddenly; also to. . . just. . . only ; **kuna kwa ntukuka uvi ki di tukuka**, how quickly it withered up ; **ovo mpi ki di songa kaka ntu**, if I only just showed my head .

Vi kuka, v. t., to whirl along rapidly (in the air, as leaves before the wind), rush, blow hard, come *or* go violently (of wind *or* rain) -

Vi l a, v. t. + to finish off an edging properly.

Vil a, 6, ., an animal
killed & burnt
in a bush-fire.

Vil al al a, v.i.
meso (7, ma-) vil al al a,
to be crosseyed.

Vil al al a, v.t., to be
faint, indistinct,
almost invisible.

Vil ama, v.i., to be
hidden, not to be
visible, not to appear.

Vil angesa, v.t. + to
make a mutual exchange,
set one over against
the other.

Vil uki l a, v.t., turn
(one's) face round
(towards) (only of the
face or the proper side
of a thing).

Vil ukwa o nti ma (4),
v.i., to repent,
change one's mind.

Vil ul a, v.t., to change
one's mind,
opinion, &c.

Vil umuka, v.i., to be
lashed, scarred with
lashing, be waled.

Vil umuna, v.t., to
lash, wale.

Vil u-vil u, 6, n.,
changeableness,
fickleness.

Vil wa, v.i., to make a
mistake.

Vil wa, 12, n., a
mistake, error, a
forgetting ignorance,
absence of knowledge,
injustice, wrong.

Vil wa, v.i., to want to
attend to a call
of nature, *or in the
case of a fowl*, to want
to lay. **Vil wa e nzal a**
(2), v., to be hungry.

Vi mpakana, v. , to hear imperfectly,
to be dull of hearing.

Vi mpi , 13, n. + heal th.
-avi mpi , a. , heal thy,
heal thful , sound, good ;
el ongi di avi mpi , sound
advice or doctri ne.

Vi mpi ta, v. , think
about, medi tate.

Vi na, v. (Mpa) =wi ni ki na,
p. 461.

Vi nda o ni ele muna
luketo (10), ?/. , to
wind the long loose end
of one's cloth round
the waist as
a gi rdle.

Vi ndakesa, v. t. , to put
down or into (of *many*
things *or* people only).

Vi ndana, v. i. , to rush
along in a crowd,
jostling together, in
wild confusion, pell -
mell .

Vi nduka, v. i. , to close
up (as wound), be closed
up, come well together
(as a well -made joint).

Vi nduna, v. t. , to cause
to come together as
above.

Vi nga, v. i. , to take
place or happen
since, to take the
place of something
else, to be the next
thing to happen ; **nga**
nki a mambu mavi ngi di
oko evata, what has
happened since in the
town.

Vi nga, 6, n. , a person
unini tiated into
a mystery *or* rite.

Vi ngi la, 6, n. , a bird
which does not build a
nest of its own, but
lays always in old
nests.

Vi nzuka, v. i. (Bako.) =
vunzuka,
P- 457-

Vi ongol oka, Vi otakana
v.i., to be winding,
tortuous, circuitous,
crooked, round about,
distorted.

Vi otakesa, v.t., to
render winding, &c.

Vi otama, see vi otakana.

Vi sa, v.t., to
thoroughly instruct,
&c. ; see **via**, App. ; to
place beyond all doubt
as to skill, correctness
or certainty (of acts),
to audit, to officially
or formally sign or
seal or otherwise
certify.

Vi sa, 6, n., thorough
knowledge, certainty,
an audit, official or
certifying signature or
seal, a receipt, a
visa.

Vi takana, v. mid., to
turn aside, leave the
track ; e nkombo
i vi takene kunansi a
nti, the goat left the
track to go under
a tree.

Vi takesa, v.t., to
cause, allow or
make *something which is*
held to go aside from
the mark, line of
track, *as a knife in*
cutting something out
or a goat driven or a
hockey stick in playing
hockey.

Vi tamena, v.t., to make
a call in passing.

Vi ti di la, v., to go or
be the first or
front or before all.

Vi tumuna, v.t. + to
push on with it,
sweep away with it,
carry away with a rush
(*used only in reference*
to things in motion) ;
also to blow over or
down (of the wind).

V. K. (di vi ti di Kri stu),
B. C., before
Christ.

Vi vi la, v.t., to
listen, attend to (*a*
matter, not a person).

Vi yi di la, v. t. =
zi zi la, p. 283 & App.

Vi zi ku-vi zi ku (pl. 6),
n, the sound of
whispering.

Vi zul a, v. t., to beat
with a lash or rods,
scourge.

Vo, conj., equivalent
to " then " as
used sometimes in
questions when some
action or definite
conclusion must result
on receiving an
affirmative answer;
i nsadi sa vo? shall I
help him then ? akweyi
ki tuki di , kuna evata
vo, ovo kuna mpatu?
where does it come
from, from the town or
the farms ? **Vo i**,
conj., as for ; **vo i**
mono mpakwi di o nka lu,
as for me, I denied.
VO mona OWU, conj.,
wherefore, seeing this,
on account of this
(used in speaking of
some action which is to
follow these
conclusions).
OVO, conj., that. **Ovo**
used as a conj.

*is preceded by a comma,
or in speaking by an
equivalent pause ; see
also pp. 310-311.*
OVO, when used with the
future, suggests
uncertainty, if ; when
i /ic perfect is used,
or when it is
followed by **se**, the
event, though
yet future, is sure to
take place in due
course, when. **OVO wau**,
conj., if so, in that
case, if it must be so,
if needs be.

Vodi ana, v., to cry,
wail, making a
great noise.

Vodoka, v. i., to be
safe.

Vodol a, v. t., to render
safe.

Vokeka (muna), v. t., to
hitch (upon or over),
slip (over).

Vol a, v. t. + to win (in
gambling). **vol a e mbwa**
(2), v., weigh an
anchor.

Vol a, v.t., to
paralyse.

Vol a, v., to cool.
ni tu (2, i-) **vol a**, to
have some rest
or relaxation after
exertion, *i i t*.
to cool down.

Vol el a, v.t., to lure,
lure on, lead on
(to some mischief).

Vol el a, 6, n., a lure.

Vol esa e to (6) *or* e
ni tu (2) *or* **o nti ma**
(4), v., to take rest
after some exertion, to
take some relaxation,
mental *i f nti ma i s*
used; physical *i f ni tu*,
sometimes even i f
nti ma.

Vol o, 6, n., self-
control, command
over one's passions,
continence,
moderation.

Vol o, 6, n., a sand-
martin.

Vol o, **Vol oka**, 6, n., a
hole or chasm made by
the subsidence of the
earth.

Vol oka, v.i., to tell
nobody (about an
affair), keep (a thing)
close, dark, to make no
answer, to exercise
self-control & be
silent.

Vol ol oka, v.i., to be
firmly, securely
tied, well braced up,
to have or exercise
self-control, be
temperate, moderate,
continent.

Vol ol ol a, v.t., to tie
firmly, securely,
to cause to exercise
self-control,
make temperate,
moderate.

Vol oma, v.i., to flow,
pour, run down.

Vol ongonzo, 6, n., the framework of the ribs complete & in position.

Vol ozi oka, v.i., to revolve (of endless bands in opposite directions, wheels in contact, &c.).

Vomo, 6, n., abundance, plenty. -**avomo**, a., abundant, plentiful, great (of something made up of many things or of some matter or affair).

Vomoka, v.t., to be abundant, plentiful, become great or serious through many accessions or complications.

Vomona, v.t., to give, put in abundance, heap up, pile on.

Vompoka, v.i., to be hollow (of the eyes), emaciated (of the abdomen).

Vonda tulu (pi. 10), n., to throw into a

dead *or* very sound sleep.

Vongola e ki nsanga (5), v., to weep profusely.

Vonza, 6, n., great danger, peril.

Vosa, v.t. +to engrave, to shape by cutting into the surface (**vala** by cutting off from the surface).

Vosona e ki nsanga (5), v., to weep bitterly.

Votalala, v.i., to hang down (of branches).

Votana, v.i., to writhe & wriggle as eels.

Voteka, v.t., see **vokeka**, App

Votel eka, v.t., to cause to hang down.

Vova, v. i vova vo, so to say or speak. o vova ele vo *or* vova ele vo, even if, in the event of. . . even; o vova ele vo di ambu di kwi za, ke di ambu ko, even if trouble come, never mind. di au ovovel e edi o, as you say ; *a somewhat evasive yet definite assent* (e.g. Luke xxii. 70, & xxiii. 3).

Vovel el a, v. t., to address or call upon (a fetish) or tell it one's wishes. vovel el a e esi ki lu (8), v., sing to a musical instrument.

Vovel o, 6, n., a speech on another's or one's own behalf, a defence.

Vovesa, v. t., to scold, speak angrily to. *This word is to be distinguished from vovesa*, to say to, *by the absence of any matter said or spoken* ; kavovesenge aka o mwana andi, he was always *scol ding* his child ; kavovesenge aka o mwana andi o mambu mambi, he was always *saying* bad things to his child.

VOVO ful u, **Vovo vau** *adv.*, on the spot at once, immediately, instantly, at the very moment, in the very act.

Voza, v. i., to decrease in size, numbers, severity *or* intensity, become less & less, *hence* to become worse or better, *according as such change may be good or bad*. **Voza** is the reverse of vaza.

Voza, v. i., to stop, cease.

Vozevo, *conj.* if, in the event, that.

Vuba, v., to clap (the hands with surprise, &c.). ; ovubudi lukofi, he clapped a clap.

Vubuna, v. t., to kick up *or* along, blow up (as gunpowder).

Vudi di, 6, n., the habit or act of

taking too much or very much.

Vudi di I a, v. t., to take too much or very much.

Vudi I wa, v. i. to have (things) remove *or* removed from (one), to have (the crowd) leave (of a place *or* person who was thronged), to be cleared (of clouds as the sky or of a place from a crowd *or* a wood of its trees) ;
Una kavudi I u, when (the crowd) had cleared off, when he was alone.

Vûka, v. t.) to be spared, let off, let go free, allowed to escape. **vûka** (Bako.), to be saved, safe, get free from danger, trouble, &c., get well.

Vuka, v. *aux.* (Bako.), to be, do, go, come early, soon = **vi ka**, pp. 447, 695.

Vukama, v. i., to be deceived, deluded, under a delusion.

Vukana, v. i., to have sexual intercourse together.

Vukana, v. i., flow together, coalesce.

Vuki ka, v. t., to deceive, delude, beguile, humbug, gammon.

Vuki sa, v. t., to spare, let go free, let off, allow to escape.

Vukul a, v. t. + to distract.

Vukul a, v. t. to put up with (an inconvenience, &c.), disregard, pay no attention to.

Vukul a, v. t., to copulate (of animals).

Vukul ul a, v. t., to take back something which one had given away, reclaim.

Vul a, 6, n. (*from* vul a, to be enlarged), a people, a great following *or* retinue.

Vul a, v.i. to clear off, disperse (of crowds, clouds, &c.)

Vul a, v.t. + to strip off (fetters, &c.).

Vul uki l a, v.t., to live by, make a living by, at ; mu ungema kevu l uki l anga, he lives by palm-tapping.
-avul ul u, a. ngangu (*pl.* 2) zavul ul u, false cunning which defeats its own ends.

Vul umuka, v.t.) to grow, increase in size and stature.

Vul umuki na, v.t. to start up and rush at, to dash, bound at, spring suddenly at.

Vul umuki na, v., to bluster, speak so as to frighten.

Vul umuna o meso (pL 7), v.t., to look fiercely, angrily, glare.

Vul u-vul u, 6, n., see under **kanda**, App.

Vuma, v.t. vuma o maza (pL 7), v., to let water fall from the mouth as in washing the hands, vuma o mete (8), v., to spit upon.

Vumana, v., to respect, fear each other.

Vumbana, v.i., to give out a pleasant odour.

Vumbuka, v.t., see also **vetama**, App.

Vumbul a, v.t., to catch in the very act of doing (something, theft, &c.) ; tumvumbwi di o mwi vi *or* muna wi vi, we have caught the thief in the very act.

Vumu, 6, n., *from vumu*, the belly, one's living, all one's food ; also the subdivision of a clan (**ekanda**), a family, house, dynasty. **ntu** (4) a **vumu**, the head of a family, **ku vumu**, round the trunk.

Vumwi nu, 6, n., the spirit, soul, the living principle, life.

Vuna, v. *aux.*, to do... a little slightly, to a small extent (time, amount, c.) ; **vuna di ngama**, wait a few moments ; **vuna kio zangula**, lift it up a trifle.

Vuna, v.t., to bend (a bow).

Vunda, v., to halt for rest, **nkwa nti ma avunda**, one who is slow to anger.

Vundanena, **Vundena**, v.t., to hoe up the earth round a plant.

Vundi ka, v.t., to place something hard & dry into water to soften it.

Vundumuna, v.t., to disinter.

Vunga, v.t., to cover somewhat imperfectly, *because when vunga is used the thing used to cover with is small, & not sufficient to cover thoroughly.*

Vunga sama (6), v., (Bako.), to place **nzambalalu** grass over the hole from which winged white ants are escaping, to make them lose their wings at once, & so be easily caught.

Vunganana, v.i., to be foolishly hidden.

Vunganana, v.i., to be deceived.

Vungi di Iwa, v.i., to be tempted to do something which one knows

to be wrong. This is used of the temptations which come from the heart. **Vukumuka** expresses the temptation due to suggestion of others.

Vungi la, v. t., to dip (a morsel in the gravy).

Vungi ni ka, v. t., to deceive, to lie, to give a false impression, to make a pretence that .

Vungi ni ka, v. t., to hide foolishly, so that it is easily found.

Vunguka, Vunguki lwa, v., to come to one's senses *or* self, recover consciousness.

Vungula, v. t., to have (it) dawn upon one, to understand, to take in, comprehend.

Vungumuna, v. t., to draw aside a curtain, screen or obstacle which previously obstructed the view. **vungumuna o nzi eta** (4) **a malavu**, v., to shake off a fit of drunkenness.

Vunguta, v. i. + to murmur, speak in very low tones, mutter, grumble.

Vunguzi oka, v. i., to sniff & be disgusted, to catch a nasty smell.

Vuni, 12, n., falsity, falsehood. **e vuni a-vuni a** (pl. 6), adv., (to go, come, walk, &c.) proudly erect.

Vunhi a, Vuni nma, v. t to cheat.

Vunuka, v. i., to be exposed, shown up.

Vununa, v. t., to lay bare, expose.

Vutu, conj., then (impatient), indeed, even = **tu**, **utu**, App., more *used by women*.

Vutudi, 6, n., return, recompense, reward.

Vutukila, v.t., to... over again ; **bavutuki di o tunga evata diau**, they built their town again ; **vutukila wo o vova**, say it over again.

Vutul a, v.i., become moist. **moyo** (3, **u-**) **vutula**, to be refreshed (in body).

Vuvana, v.i., to be lost & wandering, "quite at sea," to be wondering what it is all about.

Vuvani na, v.t., to wonder as to ; **mpuvani ni edi kavovela**, I wondered what he said.

Vuvu, 6, n. **bunda e vuvu**, to trust, place confidence in. **-avuvu**, dependable, reliable.

Vuvuta, v., stray, wander about, roam.

Vuwama, v.i., to well befit, to fit as cloths, &c., to fit its place, fit well.

Vuwi ka, v.t., to make a good fit.

Vuya, 6, n., a small twig.

Vuzumuna, v.t., to strip off or snatch away with violence, to bark (the object must be stated) ; **bamvuzumwi ni o nlele**, they stripped him.

Vwa, 1, n., the owner (always used with the thing possessed mentioned)

immediately after it ;
o vwa-nzo, the owner of
the house.

Vwa o mfunu (4), v., to
have need of *or* use
for, to have any
advantage out of, get
any good from ;
ke di kumpwa mfunu ko,
it will not be of any
use to me.

Vwal angana, v.i., be
deranged, thrown into
disorder *or* confusion.

Vwal angasa (Bako.),
Vwal angesa, v. t, to de-
range, mix up, throw
into disorder, confuse,
throw about.

Vwama, v i. + to have
abundance of
everything, to live in
luxury.

Vwamvwana, v.i., to
rustle sway about as
the branches of a tree
(when climbing animals
& birds are moving
about in them).

Vwanda e mfulu (2), v.,
to sit in council.

Vwandangana,
Vwandangi ana v.i., to
make a shade (as a
spreading tree).

Vwata, 9, n., clothing
; **di a yo vwata**, food &
cl othi ng

Vwatwa, 6, n.,
something to wear,
apparel, dress, (*pl.*)
clothes.

Vwavwazi ana, v. t., to
own each other, to
entertain against each
other (feelings).

Vweto, 6, n., the
gravi ty *or* weight
of something heavy not
standi ng
perpendi cul arly, *as of*
a ladder being placed
in posi ti on.

Vweza, v. t.
(Bako.)=veza, p. 447.

Vwi ka, v. t. + to hoist
(a sail or flag).

Vwi la, v. t., to lay
hold of, get into
one's power.

+++++

W.

W often stands in
osolongo as an
equivalent of **y** in
ki si -kongo.

Wa, *interj.*, an
exclamation of
surprise, astonishment,
protestation or
indignation, sometimes
even equivalent to I
wonder whether, surely,
indeed, why ; *in a
question a negative
answer is expected.*
wa edi, *pron.*, why, for
what reason. **wa ele
nkutu** (**w'ele nkutu**),
with or without vo, it
is said indeed,
according to hearsay
indeed, there is a
report already, indeed
; **wa ele nkutu se yandi
i mfumu i ekunyi ki langa
akaka**, it is said

indeed that some call
him chief ; **wa ele
nkutu edi katukani kini
vondeswa tuvondeswa**,
indeed he threatened to
kill us. **wa nga**, *conj.*,
do... then really (in
indignation) ; **wa nga
ki eleka ki kilu vo
nwavonda o mfumu
eno e ?** do you then
indeed really mean to
kill your chief?

Wa, *an emphatic,
relative verbal
particle used much as ,
but is relative
rather than
demonstrative,*
who is, was, &c., which
is, are, &c. ; it often
appears before a noun
in apposition ; **Ji zu
Kristu wa Mwana a
Nzambi**, Jesus Christ
(who is) the Son of
God.

Wa, v. (Bako.)=**vwa**.

Wa-ya-wa, *adv.*, here,
there, & everywhere.

Wadi, 6, *n.*, a short,
black, thick, bony
fish.

Wadi wonso, 12, n., all sorts of things, every thing.

Wal a, Wal a-wal a, v. t., to do quickly, be quick in doing.

Wandu, 10 & 12, n. + lentil bush & fruit.

Wanzi o (12) wa nsa, ; /., an innocent babe.

Watu, *conj.* + still, yet, notwithstanding that, *when used in a protest*; edi ovovanga ngeye nkundi ame watu e mbongo zame zau oyi yanga, you say that you are my friend, yet you steal my goods.

Wau, Owau *adv.*, see under **uma**. The article is generally prefixed i when it implies now, and absent when it is used of manner, or some other time, or during

owau tuzeye, now we know ; **wau kavovele**, so he said. **OWau i bosi**, *conj.*, now indeed, now at length. **wau**, *of time during, while*, when ; **wau kekwendanga**, while he was going, **Wau kadi**, *conj.*, now that, because ; **wau kadi kwenda** **nkwen** **di ngal al a di aka ko**, because or now that I am going I will stop no longer. **wau ki - (kolo understood)**, *adv.*, while ; **wau kilele o wantu**, while the men slept, **wau kina vo or kinana vo**, **wau vo**, *conj.*, seeing that, since, now that, forasmuch as, for, because ; **wenda asadi e salu wau vo i futidi**, go & work then, now that I have paid you ; **wau vo, ntel'andi ukufi**, for he was too short. **i ni una wau nkutu . . . ndi vo**, *conj.*, notwithstanding that, even when, although, even though ; see sentence under **wi ngi**, App. **wau nkutu**, *conj.*, even when. **i . . . wau**, says, said : **okal a vo kadi**, **i yandi wau**, **kwi za nkwi za**, for, said he, I will come.

Wavo=wa ovo.

Wawana, v.i. +to
accord, concord,
be in tune or harmony,
harmonize.

Wawani sa, v.t., to set
in tune, harmonize.

Wayi, 12, n., slavery,
bondage.

Wazi (12) **wansi** (2) a
vuvu (6) or **moyo** (3),
n., skin diseases often
appear to be getting
better, only to break
out worse again ; hence
false hopes, hope
against hope, *sia o wazi*
wansi a vuvu, to raise
false hopes, to cause
to hope against hope,
kala yo wazi wansi a
vuvu, to entertain
false hopes, to hope
against hope.

We=wa + e ;
see under **wa**, App.
-awele-wele, a., cut in
short or small
pieces, *of cassava*
only.

Wesomoka, v.i., to be
crushed or broken or
shattered to atoms or
pieces.

Wete (Bako.)=wa ete,
listen ! -awete,
wawete ! well done !
good ! When the King of
Kongo is pleased
with a gift, &c., he
exclaims **wawete** ! & a
shout of **wawete** is
taken up all over the
town ; when that has
subsided, he makes such
remarks as he thinks
fit. *o wete-fi ole, o*
wete-wete (12), *adv.*,
it will be a pity if...
not, it would be better
to..., it would indeed
be best to..., happy
indeed (if)... ; *o*
wete-fi ole o kwenda, it
would be far better to
go ; *there is a threat*
or expected disaster
implied when these
words are used.

Wi di ki I a, v.t. (Bako.)
= **wi ni ki na**, p. 461.

Wi I a, v.t. + to listen
to, obey.

Wi ngi , 12, n. ,
abundance, mul ti tude,
great number, the
greatness ; **ke bena ya**
owu bavola di o ko
ye mbi zi o wi ngi , they
cannot draw it on
account of the number
of fish. **o wi ngi** , what
great, how great ; **o**
mambu o wi ngi , the
great things which,
what great things.
yo (&c.)...o wi ngi , so,
so much that, so hard
or well that, in such a
manner that, by the
abundance or greatness,
because... so many ; **yo**
sala wi ngi basadi di
"bavangi di mateva
matatu muna lumbu
kimosi , they worked so
hard that they made 3
mats in one day ; **ye**
mbi zi o wi ngi e
ekonde balembi di o
tunta, because there
were so many fish they
were unable to drag
the net. **mu wi ngi ...**
kwa, how great. .. for ;
e nzola i na ni u wi ngi ,
kwa Nzambi kafwa o
wantu e nkenda, i muna
wau nkutu bena vo wantu
ambi ndivo tuma ketuma
o Mwana andi keza
kubavul uza, how great
was that love, for God
to take pity on men,
even though they were
wicked, He sends His
Son to save them.

Wi si swa, **Wi swa**, 6, n. ,
a means of enforcing,
obedience, a delegated
authori ty.

Wi zana, v. *recip.* , to
listen to another,
consider one another's
interests, to get on
well together.

Wokel a, 9, n. ,
aboundi ng, abundance.
Wokel esa=wokesa, p.
462.

Wol akana, v.n. , to be
corrupti ble.

Wol ezi a, 6, n. ,
something rotten,
decayed, putri d.

Wombesa, v. t. , to carry
safely through danger.

Wombo, 12, n.
(Solongo), the brain.

Wompodi a, 6, n. , a pot-
hole, a great cavi ty.

Wonanana yo tulu (*pl.* 10), v., to sleep heavily.

Wondoka, v.i.
wondoka yo tulu (*pl.* 10), v., to fall asleep, to drop asleep.

Woneneka yo tulu (*pl.* 10), v.t., to cause heavy sleep.

Wondel eka, v.t. y to soothe, pacify, console.

Wondel el a, v.t., beseech, beg, entreat, urge strongly, exhort, urge to gentleness, kindness, goodness, or the putting away of anger or annoyance, to soothe passions ; *hence also* to sing a lullaby.

Wonso, 12, n., all things, everything (*abstract only*) ; **utusamunwini wonso wavovele e mfumu**, he

told us all that the chief said, **wonso** *following the noun*, some, any, some... *or other, in negative sentences*, at all, a single ; **muntu wonso**, some one ; **kabongele ma wonso ko**, he did not take anything at all or a single thing ; **e tandu mvu Wonso**, some time or other.

Wonzazi ana, v., to exhort one another.

Wonzol ol a, v.t. to collect little by little.

Wotoka, v.i., to be concave, shrunken in,

Wotomoka, v.i. +to subside (of the earth when it caves in), **owu, owu di akal anga**, I suppose ; **owu di akal anga kwenda kekwenda**, I suppose that he is going, **ke vwa owu wa...ko** + not to be able to or have any means of not to dare to ; **kavwi di owu kani kuna ko**, he dared not move.

Wudi ka (muna), v.t., to cause to fall (against or down upon).

Wul a, v.t., to dash, hurl.

Wul ama (muna), v.i., to be dashed or fall (against or down upon), beat (against).

Wumba, 12, n. When a married couple have lost several children by death, the witch doctor (**nganga a moko or manga**) will frequently recommend that they be brought under the spell of **wumba** (**kota o wumba**). When the doctor arrives, the woman has a "hand" of plantain placed upon her head, & holds it with her right hand; her left hand has a rope tied to it, & a man leads her by it, crying, **Muntu nteka**; the doctor answers, **Twasa e boba ki okio yansumba kwame, nanga wuta kawuta**. The man demands 3,000 strings of beads; the doctor pays 3 single beads

& takes the woman; he throws away the plantains, saying, **katula e di nkondo di adi, di anu ol embi wutila wau onatanga e di nkondo di adi vana ntu aku**. He cuts the rope from her hand, & an **elambu** (fetish feast) is prepared of fragments of goat & pig, flesh fish, & eels, & the couple partake; the doctor prescribes a **konko** (taboo) that neither may eat goat flesh any more; he may except the woman, if she objects beforehand to such abstinence.

Wumi ni na, v.t. to dry up (of things not liquids), to wither (of a member).

Wumunu, 6, n. (Bako.) **wumwi nu**, App.

Wumwa o mwi ni (3), v., be dried up by the sun, have all the trouble of working in the sun.

Wunda, v.i., to tarry, stay *or* remain for a

while, stop (at),
reside (for a time),
sojourn, lodge.

Wunguka, v.i., to
depart, go away,
leave, *of many -people
or things only*.

Wungulul a, v.t. + to
gather up clear
or take away (*of
anything, but
primarily of weeds*).

Wuntu, 12, n., human
nature, humanity,
manhood. -**awuntu**, a., of
human nature, human,
natural.

Wunzulul a, v.t. + to sip
up (a few drops of
liquid left in a
vessel), to dabble (as a
duck in the mud).

Wuta, 9, n., bearing.

Wuta, 9, n., sonnie,
girlie, dear child,
an affectionate way of
addressing & sometimes

of speaking of one's
own children ; **nza e
wuta** ! come, sonnie !

Wutuki anwa yo, v.i., to
be of the same mother
as.

Wutukilu, Wutukilwa 6,
n., the nature natural
condition *or* habit.

Wutwa, 6, n., offspring.

Wuya, 6, n. = **ki mpumbulu**,
p. 298.

Wuyana, v.i., to become
very drunk & furious,
become raving mad.

+++++

Y.

Y in Solongo generally
becomes **w** in Kongo.

Ya-, *this prefix is
added to the poss.*

pronouns ame, aku, andi, eto, eno, au, in the sense of fellow-, one's special ; the combination is indeclinable, i.e. undergoes no concord change ; makangu yame, my special friend, friends ; etoko yandi, his chum ; ndumbizi yandi, her special friend (girl) ; o mwana yeto, our playmate ; e mpofo, OVO ofididi e mpofo yandi bekoboka muna ewulu, if the blind lead the blind (his fellow blind man), they will both fall into the pit ; ke mnsa si swa etadi vana ntandu a etadi yandi ko, there shall not be left therein one stone upon another (its fellow) Luka xxi. 6 ; wantu yeto, our fellow-men. ya is also prefixed to nkwa in the same way, & is equivalent to fellow- ; nkwa salu yankwa ame ye ekesa yankwa ame, my fellow-servant & fellow soldier. ya, with unnatural negative, without, but not ; nwadi kio vava ya Man ke numoni, you shall seek it, but shall not find it.

Ya konso=konso.

ya placed between two words repeated signifies that it is genuine & unadulterated ; malavu-ya-malavu, pure wine ; tiya-ya-tiya, unadulterated gunpowder ; wolo-ya-wolo, pure gold, ya (ye or yo) is -used (a) in an interrogative sentence before the object of the verb when one is altogether ignorant as to whether there was any previous intention to perform the action, and there is only a desire to know whether it happened to be performed. It may be used also (b) in a narration when something was done without any previous intention or expectation. It is perhaps best expressed, if at all, in English by some part of the verb to happen before the predicate, and often the further use of some, any, a certain, before the object ; (a) nga wasukwila ekulu yo moko e ? did you (happen to) wash your hands first ? nga omonanga ye ma e ? do you (happen to) see anything ? nga kwayi sukulwila

nkutu ya moko ko e ?
and did you not wash
your hands? nga
kumonanga ya ma ko e?
do you not see
anything ? nga
kumonanga ya nsoni ko e
? are you not ashamed
of yourself? vana
ezandu nga osumbidi vo
ye mbi zi e ? did you
(happen to) buy any
meat on the market ?
(6) ngyele kuna evata
di andi , mbwene ko yo
mutu wina ye mbele , I
went to his town &
(happened to see *or*)
saw there a man with a
knife ; mpandi sanga
nwabaka ye mbi zi , you
will be sure to catch
some fish ; kimwene ko
ya muntu wina ya mbele
ko, I did not (happen
to) see any one with a
knife. *It is also thus
used in impersonal
constructions, and is
frequently
untranslated; vena yo
muntu, there is (or
happens to be) a man ;
vatel amene yo ona
nzolele beni , there
stood there him whom I
much love. In any case
it is clearly implied
that the event was not
preconcerted or to have
been anticipated, it is
something unexpected,
it happens, it chances.*

Ya, v. t. (Bako.), to be
cooked, burnt, done *or*
cooked enough, to be
consumed by fire.

Yabal a, v. i. , to
scream, shout, yell ,
cry (as a baby).

Yaka, v. t. , to throw up
the mpanza & catch them
before casting them.
yaka o zunu (13), v. ,
to catch any one up in
his speech.

Yakama, v. i. , to take
upon one's self, to
arrogate, to be a busy-
body.

Yaki nu, adv. + yet,
still ; **yaki nu**
nsonso zole ngi na zau,
I have still two nails.
yaki nu, *followed by a
negative clause, adv. ,
as yet, (not) yet.*

Yaku, see **ya-**, App.

Yaku, prep. + on, upon
; **wele tunta o wanda**

muna maza yaku eseke,
he went & drew the net
out of the water upon
the land.

Yakul a, Yakul ul a, v. t.,
to answer in antiphonal
singing', to take
up (some refrain), to
sing a chorus.

Yakul ul a, v. t., to take
up & carry on *or*
through or to aid *in*
the prosecution of some
enterprise.

Yakwel e mvu, adv., for
ever, with negative
never.

Yal angana, v. i., to
spread, be communicated
from one to the other ;
also to spread out *or*
extend widely, broadly
(used only of a
stationary condition ;
there is no notion of
spreading further
& further).

Yal angesa, v. t., spread
out.

Yambana, v., to be on
the most intimate
terms, have the closest
relations ; see **yambi ka**,
the inference being
that there is almost a
community of goods
; hence, **yambana muna**
mpasi ovo mu weté, to
sympathise in sorrow or
joy.

Yambi ka, v. t., to leave
(a thing) not in the
charge of any one.

Yambi ka o moko (9), v.,
to impose hands, to lay
on hands (*an important*
part of the ceremony of
conferring a dignity or
chieftainship).

Yambi la, v. i. (Bako.) -
to converse, to talk
with = **moka**.

Yambukwa o ntime (4) or
moyo (3), v., to make up
one's mind, to come to
a decision.

Yame, see **ya-**, App.

Yamu , *prep.* e di ambu
yamu ludi , true indeed
it was, it was only too
true, it is quite
clear, it is very
certain. **yamu...ya...** ,
prep. , used of future
time only, from...to... ,
...by... ; **yamu lumbu ya**
lumbu , from day to day
or day by day (*fut.*)

Yana , *dem. pron.* cl. I ,
pl. , *3rd pos. emphatic* ,
used only after the
verbal particle **i** ;
i yau yana , those are
they ; **i yeno yana** ,
you are they, it is you
who.

Yandal a , *v.t.* + to
inquire about, after.

Yandi , see **ya-** , App.

Yangal al a , *v.t.* + to be
fine & warm [of the
weather (**kuma** (9)
ku-)]

Yangi nu = **yaki nu** , App.

Yangumuna , *v.t.* + to
stir up, rouse,
incite.

Yani (Bako.) = **yandi** .

Yani kwa , *v.i.* , to be
put out in the sun ; **o**
nkaka ame ani kwayani kwa
wayanunwa , my
grandfather is a very
helpless old man ; he
cannot get out of the
house by himself, i.e.
has to be helped in &
out of the house (sun).

Yanza , *v.i.* , to be
clever, have one's
wits about one ; **o wana**
ame otomene yanza , my
boy knows what he is
about.

Yasi nte , 2, *n.* ,
Jacinth.

Yaspe , 2, *n.* , jasper.

Yasumbatè , *adv.* , until
; see **sumbate** ,
App.

Yau , see **ya-** , App.

Yavana, *conj.* +until, to the end that, so that. **ke yavana ko**, not sufficiently, not enough ; **ngangu kena zau kansi ke yavana ko**, he is artful, but not quite artful enough. **yavana ke...ko**, so long as, ...not until, before. The negative is used in Kongo when, for emphasis, **yavana** is placed at the commencement of the sentence; **yavana ki ayi zi di ko kunyambul a kakota ko**, until I come, do not let him in (*lit.* So long as I have not come or before I come).

Yaya, *v.i.* +to be under discussion, much talked about.

Yaya, 6, *n.*, a cry of exultation. **vana e yaya**, to utter such a cry.

Yayaki ana, *v.i.*, to cry, scream, squall (as an infant).

Yayi di la, *v.t.*, to show kindness, receive or treat very kindly, cordially.

Yayi sa, *v.t.*, to render the subject of general discussion talk.

Yeboka, *v.i.*, to be mature, ripe, **ke yeboka ko**, to be immature, premature.

Yedi ma, *v.i.*, shine brightly, gleam, to be clear as crystal bright.

Yeka (Zombo), *v.*, to let, allow.

Yeka ani =yambul a ele, let.

Yekama, **yekama e ni ma a ki andu** (5), *v.i.*, to lean back in one's chair, *a euphemism* for to die, *spoken of a great chief*. **vo nuwa e pi-i i yekamene**, if you listen, you will hear it (my walking staff) lodged (against something), i.e. with this I conclude, finish.

Yekama, v. t to be subject to.

Yekola, v. t., to give up, resign, hand over, betray.

Yela, v. i., to lose (in gambling, war or disputes).

Yela, v. i. +to be sick, *sometimes madness is insinuated, hence* to be out of one's mind or to be mad after, have a foolish weakness for (something) ; **yela keyela**, he is crazy.

Yelwa, v., to lose (money, &c., in gambling, &c.).

Yemba (Kib.), v. t., to copulate,

Yemba, v. t. (Bako.), to steal.

Yemba o makaka (pl. 8), v., to laugh very heartily.

Yendelo, 6, n., a means of going,

Yenganana, v. =zenganana.

Yenga-yenga, v. t. = I unga-I unga, App.

Yengel a, v., to be full to overflowing, *only used as below* :
mansanga ' pl. 7, ma-) **yengel a muna meso or o meso** (ma-) **yengel a o mansanga**, the eyes became filled with tears. **yengel a o or yo mazi** (pl. 7), v., to be full of fat, very fat.

Yengeneka, v. t. = zengeneka, App.

Yengola o meso (pl. 7), v., to look longingly at.

Yengol oka, v. , to cry out aloud in song, sing loudly.

Yeno, 6, n. , udder.

Yeno, see **ya-**, App.

Yenzomoka, v.i. , flow out slowly (as viscidi liquids).

Yeto, see **ya-**, App.

Yeva, v.i.+grow stout.

Yeza, v.t. **veza**, p. 447. -**ayezi**, a., see **kiezi**, App.

Yi, 12, ., dung, excrement. -**yi-**, formative prefix of the reflexive form in tenses which lose the **ku-**.

Yi dī, 6, n., a foolish person, a fool, a

useless wight.

ki tula e yi di, to make a fool of, to treat as a fool, inhumanly.

Yi di di ka, v.t., to render very bulky.

Yi di di l wa, v. , to have it grow dark about one, be benighted, belated, to sit up late, to be benighted mentally, in the dark ignorant about (a matter), in a state of ignorance, to have (a matter) slip from one's mind, to forget (for the time being).

Yi di ma, v.i., to grumble, mutter to one's self ; to roar (of the fire or furnace).

Yi di mi ana, v.i., to complain, grumble, one against the other.

Yi di mi na, v.t., to grumble, complain, mutter one's dissatisfaction

about or to (somebody else).

Yi ka, v. t., to rebuke, also to order, give instructions to.

Yi kesa, v. t., to support (a matter), second, join in.

Yi ki l wa, 6, n., an article (*gram.*).

Yi kul a, v. t., to add to, increase, qualify (*gram?*).

Yi l al al a, v. i., to be very bulky.

Yi l wa, v. t., to be instructed in the art & mystery of witch doctoring.

Yi ma muna nti ma, v. t., to come into one's mind or head (of an idea), to occur to one ;
di yi mi ni muna nti ma
andi, it came into his

head. **yi mwa muna nti ma**, v., to have come into one's head.

Yi mda, v. t., to pounce upon, seize, catch.

Yi nda, v. t., to be constantly threatening to rain & again clearing a little, be very uncertain (of the weather) ; to explode very slowly & after much fizzing (of bad gunpowder).

Yi nda, v. t., to compose (a speech, poetry, &c.) ; *also* to sing an ode at the grave of a great man who has been buried some time, begging for blessings in hunting, & presenting the **nzabu a menga**, p. 406 ; *so* to sing a psalm *or* ode.

Yi nduzi ana, v. i., to consider one another, to show each other consideration, respect, to give each the other the preference.

Yi nga, 8, n. (Bako.). a cyst of measles in pork.

Yi ngal u, *pl.* 5, n., habit of carrying things to excess, excess, lark of self-control, incontinency, immoderation, dissoluteness, lasciviousness.

Yi sa, v.t. (Bako.), to cook sufficiently, burn.

Yi su, 6, n., greenness, rawness, uncooked condition.

Yi taki ana, v.i., to be puzzled, at a loss to know how to do or understand something, to be perplexed.

Yi taki anwa, v.i., to be the subject of perplexity.

Yi tal al a, v.t., to be overshadowing, to be lowering (of the weather).

Yi tal el a, v.t., to overshadow, enshroud; **tombe ki yi tal el a e lekwa yawonso**, darkness enshrouds everything.

Yi va, v.i., to be, become bad.

Yi vi sa, v.t., to vilify, make bad.

Yi zama, i>.i., to bend, bow down.

Yi zi ka, v.t., to bend, bow down.

Yo, *pl.* 6, n., heat.

Yondo, 6, n., a plumed tuft, a tuft of hair.

Yosona, v.t. to beat cruelly.

Yovo (=yo ovo) y' ovo,
conj., and that.

Yovona, v. t., to beat
cruelly.

Yoya, v. t. +to be
unable to do anything
further, & so let
things take their
course, to give up,
give way.

Yoyelo, 6, n., weakness.

Yukisa, v. f., to render
accustomed to, to
accustom.

Yukwa, v., to be used
to, accustomed to.

Yulula, v. t. (Bako.)
=vilula, p. 448.

Yulumuka, v. t., to hang
down to the ground (of
drapery).

Yuna, dem. pron., cl. I
sing., 3rd pos. emphatic,
used only after the
verbal particle i, he ;
i yandi yuna, it is he
; i mono yuna, it is I.

Yunga, 8, n. (Bako.),
the unicorn beetle,
also other fine
metallic coloured
beetles.

Yutu, 6, n., a
relative.

Yutumuka, v. t. + to wear
a training robe come in
great state, to display
like a turkey cock.

+++++

Z.

Za, def. aux. v., fut.
conseq. subj., to do
after, then (when used
of the past), to then
proceed to ; wele
kuna, kaza vova kwa yau
vo, he went there, hen
he said that ; una
baluaka kuna ezandu
baza sumba e ngulu,
when they reached the
market, they then
proceeded to buy a

pig. -za (is therefore=bosi). Ji zu wafwa kaza fuluka, Jesus died rose again.

Zaba, v.t. to dip, immerse, take up at once out of the water, baptize.

Zadi la, v.t., to throng, crowd about.

Zadi -zadi, 6, n., quickness, ability in learning. nkwa ntu a zadi -zadi, a quick learner, one who soon takes a thing in.

Zal a, v.i. +to fill, completely occupy, inside out (as water in a sunken boat), to pervade ; o Nzambi ozela mwawonso, God pervades all space. zal a muna, v.i., to fill (of the substance filling) ; o maza mazela muna mbungwa, the water filled the cup.

Zal a, v.i. +to rise (of the tide).

Zal ul uka, v.i., to be filled up completely, of something which previously had been partly full.

Zal ul wi sa, v.t., to fill up something which has been partly filled already.

Zamba, v., to give a present, pay for a performance, pay ferry or passage money.

Zamba, 6, n., a fringe.

Zananana, v.i., to be held by the extreme end, to stick far out only held by the extreme end ; also to have a rough, irregular, untrimmed edge.

Zangama, 6, n., the last small "hand" of plantain or bananas on a bunch (the perquisite of the man who cuts the plantain).

Zangananwa o nti ma (4),
v., to be troubled in
one's mind.

Zangata, v. t., to
mention (with respect),
name, allude to.

Zangi ki l wa, 6, n., a
stand.

Zangi ni ka o nti ma (4),
v., to be anxious,
troubled in mind, to
make anxious.

Zangumuka, v. t., to
rise, get up (a
superior may use this
to an inferior, but
never *vice versa*).

Zani ni ka, v. t., to hold
just at the extreme
end, to cause the edge
to be rough. **e zanu**, 6,
n., the complete
absence of all fear or
respect, insubordination
baka or ki tula e zanu,
v. t. = **za, nuna**, App.,
but may be used with
abstract nouns ; also
to have no compunctions
in reference to ; an
animal which has

used a track so often
that it has no longer
any suspicion *or* fear
of it is said to **ki tula e nzi la e zanu**.

Zanuna, v. t., to be no
longer afraid of, lose
all fear with regard
to, lose respect for,
to do as one likes
with. *An evil or
depreciatory
idea is always present
'when zanuna is used,
never loving
confidence; it cannot
be used with abstract
nouns.*

Zavuna, v. t., to bite
tear.

Zavuti, 6, n., the
rough edge of torn
cloth *or* of broken
wood.

Zawul u, 6, n. (Bako.),
a spoon (= **zal u**).

Zaya, v. (to know), is
often used where
it would be more
correct to say

imagine, conclude,
fancy, &c. ; **nzaya**
nzeye vo wayele, that
is why I fancied (knew)
that you were gone.
o zaya vo, *see under*
sia, i sia o zaya vo, &
ki samuna, App.

Zayi, 12, n. **nkwa zayi**,
a wise person, one of
good sense ; *hence*, a
generous person, *it*
being assumed that
generosity is wisdom.

Zayi lu, 6, n., a means
of knowing.

Zazana, v.i., to
bemoan, lament with
gesticulations of
grief, throwing
up the hands & knocking
one's self about.

Zatuna, v.t. + to jerk
off.

Zazuna, v.t. = **zatuna**, p.
477 App.

Zeboka, v.i., to become
limp, flabby, faint,
wearied, weak ; *also* to
become foolish, act
like a fool.

Zekana, v., to strive
together in dispute,
to dispute, wrangle,
struggle (with a heavy
load).

Zeke, 6, n. = **zieka**,
App.

Zelele, 6, n., a mass
of people, but used
only with **vu** thus **e vu**
ye zelele kina ko, an
immense host of people
were there.

Zeloka, v., to dismount
(from a hammock), to be
put down from a
nursing sling.

Zeloka, v.i., to melt
(of metals).

Zel ol a, v. t., to melt (metal s).

Zel ol a, v. t., to take out *or* set down from (a nursing sling).

Zel omona, v. t. +to melt down.

Zemba l a l a, v. i. + to hang helplessly (as a broken limb *or* in a place of danger).

Zembama, v. i., to be swung *or* supported in a hammock or on a nursing band, to get into a hammock.

Zembeka, v. t., to carry (an infant in a sling).

Zemba l eka, v. t., to drape, hang (curtains, flags, &c.).

Zenga e ntal u (2), v., to agree upon *or* fix a price.

Zenganana, v. i., to be dumbfounded, to have not a word to say for one's self, be astonished, astounded.

Zenganana, v. i., to be treated without respect, profaned ; see **zengeneka**, App.

Zengeneka, v. t., to nonplus, to leave ...not a word to reply, to leave no room for reply, to dumbfound, astound.

Zengeneka, v. t., to treat without the least respect, to be utterly regardless of value, importance or sacredness of things, to profane ; see **nzengenga**, App.

Zengo, 6, n., the proper or usual

height (for), high *or* low water mark, pitch, highest *or* lowest pitch, line of limit in height or depth, the lines of the tropics, the trajectory of a bullet, the proper elevation of a gun.

Zengomoka, v.i., to act madly, like a fool, to become infuriated, to be seized with a frenzy, be carried away, be beside one's self.

Zenzomoka, v.i., to flow out slowly as thick viscid fluids.

Zeoka, v.i., see zeboka, App.

Zeolola, v., to impart, give or bestow a small quantity of something of which one has plenty to another.

Zetona, 2, n. (P. azei tona; Heb.

zeth or zethan), olive tree, an olive. **mazi ma zetona**, olive oil.

Zevo, 6, n. (Bako.), the chin. **ozevo weyi** (at the end of the proposition); lit. what about ... then, how much more, much less ; **omono kwame ovo kilendi kota ko, ongeye ozevo weyi**, if I may not enter, much less you (*lit.* what about you then ?)

Zewoka, Zewuka, v.i. =zeboka Ap

i
Zeyalala, v.i., to be fastened loosely.

Zeyelaka, v.t., to fasten loosely (tie, nail, braid, &c.).

Zeze, 12, n. =uzeze (App.).

Zi in the Dictionary appears as **ji**.

Zi aku, 2, n. (P. ?), one who is accursed.

Zi atal al a, v. t., to hang closely, tightly, to *or* from, hold on tightly, to be fastened (upon), to be severe, unsparing toward.

Zi ati di ka, v. t., to fasten... (upon), to cause to be severe, &c., as above.

Zi ati di l a, v. i., to fasten (i tsel f upon).

Zi eke, 6, n., a plant of the order of the musaceas (*Strelitzia*). Its leaves branch from a subterraneous root-stock, and there is no stem of any kind. It bears a banana-like fruit full of seed.

Zi etakana, v. i., to be entirely forgotten.

Zi etakanwa, v. i., to have lost all recollection of, to have entirely forgotten.

Zi ezi ana, v. i., to be off the track, wander blindly.

Zi ezi ani sa, v. t., to give evasive answers, to put on the wrong track, to show the wrong road.

Zi ka ye nzal a (2), v., to be hungry, starve.

Zi kamena (*mid. of* **zi ki di l a**), v. i., to be shut in *or* out, excluded.

Zi ki -zi ki, 6, n., a special pointing out, indication, means of identification.

-azi ki -zi ki , adj . ,
indicative,
demonstrative.

Zi ki ni sa, v. t. , to
specially indicate,
point out.

Zi ku, 6, n.
+reliability, *also*
faithfulness to one's
marriage vows,
reliability in such
matters ; *hence*,
chastity. **nkwa zi ku**, one
who can be relied
upon, who is
trustworthy. **si a e zi ku**,
v. t. , to make sure.
-azi ku, a. , firm, sure,
reliable, trustworthy,
also chaste.

Zi kuka, v. i. , to be at
perfection, in the
prime of life, in the
flower of one's age, to
be at one's best,
be perfect, in one's
zenith, to have
completed one's
education, be very
clever.

Zi kuka, 9, n. , the
prime of life, the

flower of one's age,
perfection.

Zi kul a, v. t. , to come
to the point or the
crux or to business, to
treat the principal
matter of a palaver,
to say what one wants
to say, to bring to
perfection, maturity,
know thoroughly,
bring one's studies,
plans, hopes, c. , to a
full and satisfactory
end ; **ozi kwi di e**
ki fwal ansa ki andi , he
has perfected his
French ; **se tuzi kul a**
o makani meto, let us
now accomplish our
plans ; **ekoko di ame**
di zi kwi di o kokola, my
fowl is a full-blown
rooster (is in full
crow).

Zi kumuka, v. , to rush
along, whirl (as
a whirlwind *or* wheel).

Zi kwa, 6, n. , burial ,
funeral .

Zi mbul a, v. t. , to find,
find out, discover.

Zi nazi ana o moyo (3),
v., to long ardently
for each other.

Zi ndal al a, v.i., to be
persistent, patiently
plod on, persevere,
obstinately hold on,
endure.

Zi nga, 6, n., a hole or
pool left by a
river at low water.

Zi ngi di l wa, v.i., to be
in trouble (as
a mourner).

Zi ngi l a, v.i., to last
a long while, continue,
endure, remain, remain
long (at a place).
zi nga=to live *or* remain
alive in use or without
wearing out ; **zi ngi l a**,
to last long.

Zi ngul a e efundu (8),
v., to present
as a contribution at
the enshrouding
of a corpse.

Zi ngul uka, v.t., to
last, endure, stay
(a long time), be a
long time, tarry, live a
long time.

Zi nwa o moyo (3), v.,
to be very wishful for
or to , to desire
earnestly to, to long
for ardently.

Zi ol a, v.t., to smooth
out a crease. When a
Kongo has been carrying
a heavy weight for a
long while, on arriving
at a halting place
he will lie on the
ground to undergo an
operation of "massage"
or shampooing d
la mode; he gets a man
to walk slowly up and
down on his back as he
lies, and to press
all the muscles. This
is **zi ol a**, "to take out
the creases." His
head and upper part of
the body is next bent
back as far as
possible, and all the
"creases" being taken
out, the patient feels
refreshed, and takes a
quiet nap.

Zi ongol a, v. t., to find, see.

Zi ongol a, v. t., to do one's best to ascertain something, investigate, scrutinize.

Zi ongol a, v. t., to make a round hole.

Zi otol a, v. t., to want very much.

Zi otol a, v. t., to bring up, revive some old affair, *also* to mention, speak of *or* about, *not used of or to one's betters*.

Zi otol ol a, v. t., to say over and over again, not used of or to one's betters.

Zi ta, v. i., to be honoured, respected, honourable.

Zi tal al a, v. i. = **zi ndal al a**, App.

Zi tu, 12, n. **kubiki la o zi tu** (12), v., to prepare for the reception of a guest.

Zi tu, 6, n., load, burden, charge.

Zi tuka, v. i. +to assume a healthy appearance (of an ulcer).

Zi ungana, v. i. (Bako.), to be stirred, twisted round.

Zi ungasa, v. t. (Bako.), to stir a pot, to twist round. -**azi zi**, a. **ntima** (4) **azi zi**, a patient, plodding disposition.

Zi zi, 6, n., appearance, face, countenance.

Zi zi l a, v. + to bear
stoically, patiently.

Zo, 6, n., a single
plant.

Zoba-zoba, 6, n. =nkenka,
p. 494. -**azoko-zoko**, . ,
perforated *or* bored
in many places.

Zol el a, 6, n.
kuna zol el a, *adv.* ,
voluntarily, of
--own free will.

Zol el wa, v., to be
wanted, demanded,
to be obliged to (do
something) ; **ezono
yazol el o o kwenda**,
yesterday I had to go.

Zol esel a, v., to
require, to desire ;
unzol esel e kenda, he
wanted or required him
to go.

Zongel a, v.t., to sell
retail (of dry measure
goods).

Zongol o, 6, n., a ring
(circular mark),
a round hole.

Zonzomoka, v.i., to
poke out, stick
out, protrude, *of a
point only*. -**azowa**, a.,
foolish, absurd (of
matters, &c., not
people, which takes
-**ezowa**).

Zubana, v.i., to be
much distressed,
troubled, intensely
grieved.

Zudi ka, v., to cause to
stand quite still.

Zuka, 6, n., a sum
loaned on interest,
a loan.

Zuka o matadi (*pl*, 8),
v., to stone.

Zul a, 6, n. (from the
root of **zudi ka**,
to mass), a nation, a
great following.

Zul ama, v.t., to stand quite still.

Zumbal al a, v.i., to stand still in frightened perplexity & apprehension.

Zumbi, 6, n., luck, good fortune, chance.

Zumbi di ka, v.t., to cause to stand still, *as above*.

Zumbul u, 6, n., the whirling past of things seen by one in rapid motion, parallax.

Zumbul ul u, 6, n., intensive form of above.

Zumbul uka, v.i., to be worried *or* crazed with many cares & duties, to have "too many irons in the fire/" to be full of cares.

Zunanana, v.i., to hang down (from).

Zundal al a, v.i., to stand high up, be prominent.

Zundi di ka, v.t., *caus. of above*.

Zunga, 6, n., the surrounding country, the neighbourhood, a district.

Zungana, v.i., go about in all directions (as one searching for something lost).

Zungumuka, v.i. +to twist aside, be distorted, go over to the other side *or* party.

Zuni ni ka, v.t., to hang (something) down (from).

Zunu, 13, n. **yaka zunu**,
to catch any one up
in his speech.

Zuwana, v.i., to be
going about, very
busy, bustling about ;
a/so to be rapidly
revolving ; **mu zuwana**,
adv., in rapid
revolution.

Zuzuna, v.t., to pull &
break (a rope
or chain).

Zwabul a, v.t., to
scourge, lash, beat
(with a rope, thong,
lash, rod or small thin
stick).

KONGO-ENGLISH

New Words

Bal a e mbeka (2), *or o*
nl amvu (4), *or o* **nkonzi**
(4), v., to toss up
the folds of cloth in
front of one, in
dancing.

Di anu vo, *conj.* + so.

Di au vo, *conj.* + so.

Di nga-di nga, 6 (Bako.),
n., the larynx.

Ekokol a, 8, n., that
which sticks to
the pot, when cassava
pudding is cooked. When
the **ekokol a** has become
hard and dry, it is
called **mbol a** (2).

Esaka-saka, 8, n.,
breathless impatience.

Esoko, 8, n., *Hel mi a*
bul bi fera, a species of
yam, which bears its

tubers on its vine
above the ground ; the
wild variety is not
good for food.

Etoka, 8 (Bako.), n.,
the game of odds and
evens.

Eyi ku, 8, n., a joint.

Ezunzu, 8, n., a nest
of ants.

Fi si ma, v. t., to itch,
be troubled, annoyed.

Fwanda, v. t., to enjoy,
take pleasure in,
delight in ; *ke*
fwandanga madi a mandi
ko, he does not enjoy
his food.

Kandul a, v. t., to
knead.

Kankuka, v.i., to die in consequence of one's devotion, to die a martyr's death.

Kankula, v.t., to carry.

Kielaka, 5, n.
nkwa yelaka (pl). a truthful person.

Kinsumbu, 5, n.
(Bako.), small-pox.

Kinsunsu, 5, n., the top of the shoulder.
- **ankinzi-ampololo**, a., warm (of fluids).

Kokomona, v.t., to remove filth.

Konda, v.t. + to watch suspiciously.

Kuma, v.t., to stop doing (not used of motion).

Kuma, v.i., to mark time (in drill), to beat time (in music).

Kumana, v.t., to stop (doing something, not motion) for each other, to give each other a chance, take turns.

Kumi na, v.t., to stop at, making no further progress in what one is doing.

Kusu, 6, . = **lukusu** (p. 328).

Lakumuka, **Lalumuka**
v.i., to perish, die in great numbers.

Landa o mambu (pl. 7),
v. + to taunt.

Mani enge, **Mani ota**, . pl.
n., sorrow, hopeless grief, sorrow without hope.

Mbâdi, 2, n., a pair, a couple (of things which always go in pairs).

Mbaza, 2, n., a curse, or spell, or some evil influence, which causes one to be always in trouble.

Mbeka, 2, n., the fold of cloth (long) worn in front. (This word is used in reference to those much respected.)
o mbwi swa (4) **a moyo** (3), *adv.*, patiently.

Mfunu, 4, n. **vwa o mfunu**, v. + to have a use for, need of ; *also*, to be of use, useful ; **mpwi di e lekwa ki aki mfunu**, I have need of this thing ; **e lekwa ki aki ki vwi di o mfunu ki kilu**, this thing is very useful.

Mfwanda, 2, n. **nzi mbu za mfwanda**, a bribe.

Monzi, 3, n. (Bako.), the penis.

Mpeko, 2, n., the side (of a path) ; bank (of a river).
muna mpeko, *adv.*, on one side, aside.

Mpi luku, 2, n., the reverse, the opposite side.

Mpi mbi di -mbuki di, 2, n. (Bako.), (I swelled and burst), small-pox ; *also*, a sickness resembling an attenuated form of small-pox ; chicken-pox (?).

Mvungu, 4, n., a cave.

Mwal akazi, 3, n. +one who evidences tender affection, as a mother towards her child (**wal akazi**).

Nasi, 4, n., strength.

Ngâtu, *conj.*, unless, if not, except, but ; **ngâtu kenda**, unless he goes ; **ngâtu ngeye**, except you.

Ngatu, *conj.*, especially ; *after a negative*, nor ; **ngâtu ngeye**, especially you.

Ngatu, *adv.*, perhaps ; **ngâtu unu kekwi za**, perhaps he will come to-day.

Ngumbe, 2, n., a muscle.

Ngunda, 2, n., sorrow.

Ni engenena, v. t., to welcome.

Nkamba, 4, n. **yi ka o nkamba**, v., to join in a crowd of onlookers *or* participants.

Nkonzi, 4, n., the fold of cloth (long) worn in front.

Nkusu mi ngyende, *adv.*, day by day.

Nonòno, 6, n., a small spot, *among many such*; pl., a number of small spots aggregated.

Nsangi, 2, n., a mixture. **mu nsangi a**, prep., together with, combined with, as well as, and.

Ntêka, 4, n., a descendant.

Nteka, 2, . = ntekel a (p. 898).

Ntente, 2, n. **lumbu ntente**, *adv.*, day by day. **mvu ntente**, *adv.*, year by year.

Nt0, 2, n., cruelty. **ta e nto**, v., to act cruelly.

Nzole, 4, n., a couple, two (of nouns of the 1st class, *or* living creatures only).

Pampal akesa, v. t. t to act carelessly, thoughtlessly.

Pi ampi al akesa, v. t., to break a law, make a mistake.

Saka, v. t., to provoke.

Saul a, v. t., to interpret, translate.

Sendomoka, v. i., to lounge about.

Sesoka, v. i., to burn fiercely.

Tal al akesa, v. t., to announce, tell, relate.

Tal al aki ana, v. i., to be announced, told, related.

Tamanana, v. i., to stand astride.

Tongameno, 6, n., an appearance, similarity, likeness.

Tongona, v. t., to bring up, rear, foster.

Vôdi a, pl. 6, n. **l anga e vôdi a**, v., stop your noise (an insolent expression).

Wa-ya-wa, pl. 6, n., foreign or faroff lands.

Womvo, 12, n., smegma preputii.

Yavana, adv., to the uttermost, excessively; *an elliptical expression, until . . . , without mentioning the end or possibility* **kundekena yavana ko**, do not provoke me until I can no longer restrain myself.

Zaki di ka o matu (pl. 9), v. t., to direct the ears, listen eagerly (to good news only).

Zangata, v. t. , to hold
up, announce, proclaim,
declare.

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 0 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 **OV0**, *or, if*, although it does elide after the Locative, **OV0**, *on* (second pos.).

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

O I N I T I A L.

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

Yandi i 'viti di e lekwa yawonso :
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 tukes a 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 *menin*.

o mankondo mama, adieyi menena e mbwaki?
Why are these plantains red?

Its natural form would be *ma-inina*, which contracts (p. 524) into *menin*; 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-inina* 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.

CONTRACTIONS.

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).

Nkuluntu, *an elder*, from *nkulu-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 kakàmba**.

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 ki nkutu : a tiny coat.
Fi di nkondo : 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>	Ol ui ngi Ol uayi 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 ekul u, 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 ekul u) 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 di a 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 *-se/f*, or with the Possessive Pronouns by *own*.

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

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

E nzo andi ki beni mpe i vi di :
His own house too is burnt.

Bakutumwini o nlele 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>Demonstrative.</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 oyi ki 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 di ambu di a kutul ùki 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-** is 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.

Ofongele 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 (i.e. this he thought, that, &c.).

Edi kavovela 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 keyelanga kiki 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 *OV0*, *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.

Utulombele 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 vo wenda, 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, kasikila, 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: **diau, dianu, i diau, i dianu, i, e kuma, i kuma kiki, nkia kuma, mu nkia kuma** and like combinations with **bila, elonda, and eyandu, mu nki, mu nkia diambu, adieyi**. 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 ngol o 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 kasumbidi 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 kavutul a wo :
He will soon return it.

Ordinary Adverb preceding, and therefore in abnormal position.

Mal embe kekwendanga:
He goes gently.

Mal u-mal u kel e :
He is gone on foot.

Mbatu kekwi za:
He will come presently.

Fuku kel e 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 masi ka, o mbazi , o unu, e el e o.

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 kafongele :
He sat on the stone.

Muna diambu di eto kavangidi di o:
For our sake he did it.

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

Kuna tuyiki 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, kekungikanga 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 kavovela:
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 katusongele:
The chief wishes to give us the cloth which he showed us.

Bakatwi di e ki andu ki na kafongele 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.

Obongele 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, /et/, 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, kinumana: 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.

Onlongo = 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 kavovel e wo :
When he said that.

Ova kesumba ki o :
When he buys it.

Wau. kazol el e kal a, wau kena :
As he wanted to be, so he is.

Yavana kekwi za :
Until he comes.

Oyangal el e wau kekwen da:
He is happy now that he is going.

Una kavovel e wo, oyambwi di 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.

Musungul a kanusadi sa:
Neither will he help you.

Ova kel uaka, umbokel a:
When he arrives, call me.

Vava kasolwel e ki o, 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.

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

Kal a 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 O 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, otombokela, wela 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.

Yeto 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.
/i t./, 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
diwete ?

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 nsumbila kio:
Yes, I will buy it right out.

Tuteka kungsi ndikila ki amaku u, i bosi . . . :
We will first send him off for good, and then. . . .

Ozevo nukwidi di di 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.

Wel e ko :
He has gone there.

Fonga kafongel e vo:
He sat on it.

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

Ki zol e l e ko kwenda ko :
I do not want to go there.

Knkoti mo kwaku ko :
Do not enter.

After a Transitive, the ordinary forms.

Nata ki o kuna :
Carry it there.

Kuna kasi si di ki o:
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 I anga muna Mfumu eto ko:
They do not believe in our Lord.

I muna Maki tu basi di 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.

Ki zolele 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.

Kielele 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 wele 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 ki kaka 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.
Si a kio e ki kaka muna mbele e 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, umbokel a:
If he comes, call me.

Ovo wi zi di , umbokel a:
When he comes, call me.

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

Ovo i kumbaka, mpasi kemon a:
If I catch him, he will
"see" trouble.

Ovo e ngunga i vovel e, kwi za nkwi za:
When the bell rings, I will come.

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

Ovo ol embi kunsamunwi na, i maku 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 katusamunwini, yeto aleke, ovo, mbazi tukwenda:
What he told us boys was that we are going to-morrow.

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

Musungula.

Musungula 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, musungula yandi:
All go, and he will also.

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

Ngatu.

Ngatu is used in the same way as **musungula**, but after Negative clauses

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

Musungula and ngatu.

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 sinsa o kwenda:
They neither went nor tried to go.

Ki kusadi sa ko musungula 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 ngyele:
When I went.

-nkwa, -nkwa kala.

-nkwa or -nkwa kala, 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 kala 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.*

Dinkwa kala 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 **Iayiwa**.

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

E ki ana ki eto ki ayimwa nguba zingì :
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 zatusvewa 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.

Kina kiampewa 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 **yela**, *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 el e 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>
el a	el azi ana	bokeka	bokel azi ana
ena	enazi ana	tonena	tonenazi ana
i l a	i l azi ana	sambi l a	sambi l azi ana
i ma	i mazi ana	yi di ma	yi di mazi ana
	i mi ana		yi di mi ana
i na	i nazi ana	tani na	tani nazi ana

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.

Bakutùngila 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 kukòkwela ko, walembe kumbona:
You will see me before cock crows;
/i t., 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 ivekele:
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 angi ana
Zol ana

Perfect Active.

bul angi ani ni
zol ani ni

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

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 **kul ula**, 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>" "</i> <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>" "</i> <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>" "</i> <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>Infinitive</i>	<i>Perfect</i>	<i>Infinitive</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 sinza 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 ngina, 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.

I tumi 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."
// it., (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 kio 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 wakwiza!
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, musungula.

Ngâtu and **musungula** 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.

Wi na kwandi o moyo:
He is still alive.

Wi na 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 wina ye di su dimosi:
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.

<i>Active.</i>	-eka , to be.
<i>Passive.</i>	-ekwa , to have in.
<i>Applied.</i>	-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

Ko lo kingi ku vula ngyeka

I have been a long time on the station:

Nduna wekwa nkwi ya:
He who is possessed of demons.

Dieyi twekina 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....

-lambi , -lambel e.

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

Di anu kalambel e (or kalambi) kwi zila:
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 samunwina 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 zing:
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.

Bel e kuna ezandu baza ni kuna nki ndu :
They went to the market and stirred up a row.
Una ka lueke, kaza kubayuvula vo...:
As soon as he arrived, he proceeded to ask them....

Kwi za 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.

Wel e avavi nge:
He went seeking.

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

Kwendi avi ti nge ko:
Do not go on in front.

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

Kekwenda ayi sani nge (from kusàna):
He will go boasting.

Wel e ayi kokel anga:
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 otondela e?
Is he grateful?

Nani umbokela 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, luàndandànda, very long.
-ampa, new; ki ampampàmpa, very new.
-anse, fresh; yànsensèense, 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>	
màya	àya	ì ya
tùya	zì ya	memàya

mùya	mùnya	ùya
------	-------	-----

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

<i>Primary</i>	<i>Secondary</i>	
Weyà	Dì eyà	Veyà
Yeyà	Kweyà	Fì eyà
Kì 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.
Obàkì dì

Applied.
obakì dì

THE DOUBLE APPLIED FORM.

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

Nàti sìnina: to cause to carry for... for.
Bàki sidi la: to cause to catch for... for.
Sàlukidi la: to flinch about... for.
Vàngamènena: to be complete in... for.

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

Tudòdokèl el e	tudòdokèl el ènge
Kasùmbi dì di di	kasùmbi dì di dì nge
Kasàul wì di di	kasàul wì di dì nge

FORMS IN -ana.

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

beyì ndusi ànanga benàtànanga
ki tàmbukakànanga i kònanànanga
ki fwàntal akànanga bàkàni sìnina
ki ti àkal akànanga bàkànì si
bewasazi ananga zòl àni na
bazòl ànanga zòl 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.
Kavìl a, that he should perish; and kàvil 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 nunsisi 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 êkoko,	<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>vil a,</i>	<i>to be lost;</i>	<i>vî l a,</i>	<i>to finish off.</i>
<i>vil wa,</i>	<i>to make a mistake;</i>	<i>Vî l wa,</i>	<i>to want to.</i>
<i>vuka,</i>	<i>to copulate</i>	<i>vû ka,</i>	<i>to spared, let off.</i>
		<i>vû ka,</i>	<i>to be stripped off.</i>

And all derivatives of 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 mumpingilefwa 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 kia 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 kimvuluzi 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 **kimvuluzi**, which is composed of **mvuluzi - ekanda-diaku**, bearing the Prefix **ki -** ; the **mvuluzi** being further qualified by the Adjectival Phrase, **a ekanda diaku**, which agrees with **mvuluzi** ; so that it is really **ki - (mvuluzi - 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 kila 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 nlele wasumbidi ezono:
I took the cloth which you bought yesterday.

I yau yi yi e nzo oyi kidi :
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 kiaku kiambwaki kinkulu:
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 APPPOSITION.

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 diambu diadi diambote kiki lu, dia ngiza andi:
It is a very good thing indeed, his coming.

Ona tunina e nsundidi, ya lutufakeso lua atantu eto:
By whom we have the victory, the utter rout of our enemies.

Muna diadi tunina 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 bekitanga 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 mwina 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 mbel e:
Give me *the* knife.

Umpana mbel e:
Give me a knife.

E lumbu ki aki na, ndonga ampwena yandi andanga:
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 mbel e aku i na muna nzo e?
Is your knife in the house?

Nga mbel e 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 yi tu yeno ikunusaula, ke diambu ko:
If your relatives hate you, never mind.

Ovo yi tu 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 kia ntaku 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 omi o, 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 kiaki kavwidi o nkinzi :
He needs this thing.

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

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

Nki kezi di vava? Nlele 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 kiaki :
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, everembe, 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 osumbi di 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 kansuki di :
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
divi a:
Because your town will be burnt unless you burn a fire ring
round it.

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

With the Particle i.

O nlele 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 aleke ame:
Zeka called my boys.

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

O ngwa ame ankazi Nzinga olueke:
My uncle Nzinga has arrived.

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

O Diamoneka otungidi e mbangu andi:
Diamoneka made her basket.

O ngwa ankazi Nlemvo, ke yandi ko:
Not Uncle Nlemvo.

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

O Nsi ku kalendi kwenda ko:
Nsi ku cannot go.

Out of normal position.

Wele 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 kemon a o Tata:
Now that the sun has come out, Father will suffer.

Nki a 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.

Basamunwi ni Luvezo e di ambu 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 onatnanga 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.

Bokel a Ndomfunsu, ona owwi di Baka:
Call Ndomfunsu, who owns Baka.

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

Represented before the Verb.

Kadi yandi babokel e, o Nki a-ngudi :
Because it was Nki a-ngudi they called.

Tunzolele beni, o Ngwa ankazi 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 ewwa umbaki di --:
The jackal caught him.

O ngo ovovel e 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 yinkutu:
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 ki ki	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 zingi 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 mezi di 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.

Nki a 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, zingì :
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, zingì zifwidi :
Many of the carriers died.

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

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

e nsangu zayingi	zifwidi mwangana:
nsangu zingì	
Much news is spread abroad	

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

Banzi ti si o l uzi tu l uayi ngi :
Luzi tu l uing i banzi ti si :
They respected him greatly (with great respect).

E nzo zayi ngi zambote zi vi di :
Nzo zing i zambote zi vi di :
Many good houses have been burnt.

Qualifying the Subject.

E nzau zayi ngi zi na muna mfi nda zeto:
There are many elephants in our forests.

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

Qualifying the Object.

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

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

Reason.

Nki a kuma batwasi di e mbasa zayi ngi ?
Why did they bring so many mbasa ?

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

Qualified by a Relative Clause.

E nguba zayingi, zi na babakidi, ke zifwene ko:
The many ground-nuts which they obtained are not enough.

After wau.

Wau tusumbidi o mami a mayingi:
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 wel e?
How many times did you go?

Secondary.

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

E ntaku, zi kwa zi si di ?
The ntaku, how many were left?

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

When the Secondary Form is used for the Primary.

Ntaku zi kwa zi si di ?
How many ntaku are left?

Nzo zi kwa zi vi di ?
How many houses were burnt?

Maki makwa ozol el e?
How many eggs do you want?

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

Primary.

Mbel e, kwa-ekwa babongel e?
How many knives each did they take ?

Secondary.

E mfun di mpe, zi kwa-ekwa nuzol ele e?
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 mi andi 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 kafongel e 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.

Tufongel e 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 si di 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?

Kina kizolele o ntima ame:
That which my heart loves.

Belandanga e fu ivanganga o wantu ambi:
They follow the customs of bad men.

E nkombo ina ididi o mèvwa:
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 kilanga o mambu mavova Nzambi:
They only who believe the words which God spoke.

Nda kubasamwi na o mambu mampwena mavangidi 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.

Tulueke muna evata muna mufwila Nsona:
We came into the town in which Nsona died.

Muna sapala muna mwatunga Ngwa ankazi Nsomp:
In the copse where Uncle Nsomp 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-nsieme:
He showed us what Ntima-nsieme wrote to us.

Kazolele kunsamunwi na oma kavovele 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 kimosi twel e akangala:
One day we went for a stroll.

Tuvondel e nkayi zol e:
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 mbangi 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, zina oyikidi:
The five fowls which you mentioned.

E ntaku zazi makumasambanu:
These sixty ntaku.

Special ly definite.

E yandu nana ngikidi, ke yau ko:
Not the eight chairs I mentioned.

E lumbu ekimosi:
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 zina zinete 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 Ki kudi ovwi di nzo andi :
For Ki kudi 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 ti ama 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.

Katungidi 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.

Tuyokele 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.

Nsumbi di 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 kelelwa o wantu e kimega ko:
Since God does not desire human sacrifices.

The simple statement would be:
O Nzambi kazolele kelelwa wantu kimega 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.
(*It*. 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, kufwi la owu tubalongele e fu yambote ko:
Our boys, although we taught them proper behaviour.

Kufwi la owu kal embel e yambul a e nsi ta zandi ko:
Although he did not give up his passion.

Yavana ke nukondel o nkutu o tukau ko:
So that you were lacking in no gift.

E nsangu, una zal uaka, o wantu awonso o wonga ubabaki di :
When the news arrived, all the people were seized with fear.
(*It*. 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 basongel e lulendo ko, ngâtu kanga yi tu 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 e ekoko dina, ovo e 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 wole:
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 nlungu vana ekumu:
There was a canoe also at the beach.

(*Negative.*)

Ke vakedi mpe nlungu 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** (**benavo**) ; 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 kwi na o mbunzi ame :
He is gone to the place where my brother is.

With kala and -ina, to be, under other circumstances.

Mbul a kakal a aka nkaza ame:
Let her continue to be my wife.

Mbul a kakal a nkaza ame:
Let her be my wife.

Kazol ele kala mfumu ko:
He does not wish to be chief.

Nzol ele kukul a, yakal a mfumu ngani :
I wish to redeem myself, that I may be free.

Ke tukedi ntaudi zandi ko:
We were not his boys.

Ozevo okal a kaka mpofo:
Then you will always be a blind man.

Wau ngi na mfumu aku:
Since I am your chief.

Twakalanga ntaudi zandi :
We were his boys.

O mbazi nkalankwa aku:
To-morrow I shall be your companion.

Kadi mfumu kena:
Because he is chief.

The Verb, to be, understood.

Unkitwidi nkaza andi :
He made her (to be) his wife.

Ovangidi kio mbele andi :
He made it (to be) his knife.

Tuwumbidi lo kinzu:
We moulded it into (being) a cooking pot.

I kumvanga mvwama kiki lu:
I will make him (to be) a very rich man.

Adieyi bankitulwidi mbundu?
Why have they made a slave of me ? (lit. me to be a slave).

Enkombo ke ilendi kituka ngulu ko :
A goat cannot be transformed so as to be a pig.

Ozengel ewonti ankufi :
He cut it so that it was a short stick.

Insumbidi mbundu ame:
I bought him to be my slave.

Unangyela kubatala, kinga wana aku ankazi !
When I went to see them, they were your nephews!

Tuwidi e titi isosola, nsa, tukuluki di :
We heard the grass rustle, it was a nsa, we crouched down.

Aleke 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.

Ondioyo 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 kio:
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.

Ovutukidi 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 bulu:
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 minkwikizi:
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.

Bevika 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 mwi si 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 di a:
They too may go and eat.

Reply.

O mwi si 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 balemfoele 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, longa i kunulonga:
Especially you, I will teach you.

Nzolele o wantu awonso benda, musungula oyeno esi belo kiame:
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 kwingi :
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.

Specially emphatic.

O unu okwenda:
This very day he will go.

O mbanu okwi za :
He will be sure to come presently.

O fuku wel e:
He actual ly went by night.

Locative Adverbs special ly 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 special ly 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*; *ki eleka*, *truly*; *kikilu*, *indeed*, are not preceded by an Article ; but an Article appears in the phrase, *e ki eleka kiau*, *surely*.

Wenda nswalu:
Go quickly.

Nata malembe kikilu:
Carry it very gently.

Toma kunsamunwi na ki eleka:
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? adieyi? 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.

Adieyi 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 nkele 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 twi zi di ya nkele 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.

Nuvondela 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 dina 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 wekal a ya nzimbu zing:
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 bal ueke :
Some more people have come.

Muna diambu di a 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.

Bele kwau:
They have gone.

Kizolele kwame kwenda ko:
I do not wish to go.

Onete yo kwandi:
He carried it.

Kizolele mo kwame soneka ko:
I do not wish to write them.

Adi eyi nulembel 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 emvokela:
Follow and obey him.

Bampavi di yo kunsolola:
They sought and found me.

Nutoma kubakayisa 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, kansi ---:
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, *lemba*, *-lembi*, *kambwa*, *-adi*; next in order of precedence are those of *certainty (delayed)*, *za*, *singa*, *sa*; next, *possibility*, *nanga*; then, *potentiality*, *lenda*, *fwete*; then, those of *time, or position in point of time*, *teka*, *vika*, *vita*, *-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 balembel e kwama kwi zila?
Why do they not come constantly?

Bafwete vika luaka:
They ought to be here very soon.

Awana balambi singa 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.

E nzimbu zame zawonso kabongele zo mana dia, odi di 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, **odi di zo**, the whole interested part of the audience repeating the **odi di 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 minkwiki 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 ; *lwa*. 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 nkele 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 dina:
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*.

Tulundanga o malongi batulongele 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 muna 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 isumbidi Kipati:
We saw the goat which Kipati bought.

Ntambwidi o nkanda watnsonekena Mpongi:
I have received the letter which Mpongi wrote to us.

Batwese e nkayi yasikidi 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 Kiantongona:
At my side sat Kiantongona.

Kuna Kindinga, evata diakete, diekala omaka makangu mame:
At Kindinga, a small town, were some friends of mine.

Unsamunwi na kuna kwatuka owiki:
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 mvwatu, 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 diau 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 zi di :
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**, **kasikila**, **kosi**, **kole**, **nanga**, **nangi**, **nangu** (perhaps), **okalokala**, **e el elo**, **e ntete**, **se**, **sa**, **sanga**, **singa**, **oku kwakwiziwa**, and other variations of that Adverb based on **kwiziwa**, **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 (*i.e.* 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 lungidi:
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 kio ko:
Do not leave behind the hat and umbrella.

E mini yo mabinwa, o Mvemba wina 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 kiampa:
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 kiampa:
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.