

CONCISE GRAMMAR
OF
LUNA INKONGO.

BY
WILLIAM HENRY WESTCOTT.

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FOREWORD.

THE reader must not expect profound discussion on abstruse questions in this little handbook. Its purpose is to give him a series of compact lessons, introducing him to the general knowledge of the language employed as the language of education in what we call for convenience the "Inkongo" area.

Wedged in between the Bakuba, Baluba, and Batetela tribes, the Inkongo area shews many variations of dialect: but we have felt thankful to God from the first that we were led to Inkongo itself, and at a time when the language (called "Luna Inkongo") spoken there had not become corrupted by the "lingua franca" or trade and State language commonly spoken by white men, and widely adopted by natives in their communications with whites.

The trade language does not lend itself to grammatical construction, and hence is of no use for accurate Bible translation or teaching. The language herein set before the reader is the one used in the schools connected with the work, based upon Inkongo. In proportion as the different workers apply themselves diligently to the use of this, the tongue into which the Scriptures have been translated, and employ it uniformly in all their school teaching in the towns and villages, will the natives become more and more familiar with the Scriptures themselves. I urge that it is a mistake to teach natives in their own vernacular in the various districts; if they become well instructed in the language of education, the vernacular

will tend to disappear, even as it has done to so large an extent in Great Britain. Put the native of Caithness into the company of the native of Cornwall, and let each speak in the dialect of his own county: you would find them unable to communicate to any great extent. Let them speak to each other in the language of common English education, and there is little that they could not mutually understand and enjoy.

One remark must be made ere the student applies himself to the language herein set forth. At the close of the grammatical lessons is a small Appendix. The first section thereof speaks of "The Apparent Negative." This is so largely used by all pure natives, that if it had been possible to interweave it into earlier lessons this would have been done. It has been judged best to put it in its separate place, with this special note as to its importance.

In common with all Bantu languages, in reducing this one to writing the compiler has used the ordinary Latin characters. Being phonetically written, the printed page is remarkably easy to read.

W. H. WESTCOTT.

It is very important to remember that every syllable ends with a vowel. In pronouncing a word such as "tunatamba" separate the syllables carefully, especially the last two, or is so easy to say T A M tam BA ba. tamba. The mba is by itself too-na-tá-mba. HW.

CONCISE GRAMMAR OF LUNA INKONGO.

LESSON 1.

THE ALPHABET.

There are 20 letters, namely:—

A (pronounced *ah*), B (*bay*), C (*chay*), D (*day*), E (*eh!*), F (*fay*), G (*gay*), I (*ee*), K (*kay*), L (*lay*), M (*may*), N (*nay*), O (*oh*), P (*pay*), S (*say*), T (*tay*), U (*oo*), W (*way*), X (*shay*), Y (*yay*).

A little rhyme has been made for the natives, the first line of which means, "We-will-name the-letters."

Tunatamba biletā,
A B C D E F G,
I K L M N O P,
S T U W X Y.

THE VOWELS.

These are 5 in number,—A *ah*, E *eh*, I *ee*, O *oh*, U *oo*.

NOTES.

- A. 1. Ordinarily as in *f_ather*, or as in *gh*, at the beginning of a word, or in the body of it.
2. At the end of a word, a lighter sound as at the end of *Marthā*.

3. As *a* in *cáll*. This is only in 3 letter syllables of which *w* is the middle letter. As the *w* in the middle is itself an indication of the sound, there is no need for any accent to be printed over it.

- E. 1. Ordinarily as in *eh*?, *fête*.
 2. Frequently shorter at the end of a word, and pronounced as in *féd*.
- I. 1. Long, as in *marîne*, *i.e.* as *ee* in *feed*.
 2. Shorter, as in *merît*.
- O. 1. Long, as in *nôte*, or as in *oh*!
 2. Short, as in *nôt*, especially before nasal *m*.
 3. Broad, as in *nought*. This is always printed with a circumflex accent. Thus, *ô*.
- U. 1. Long, as in *rule*, and pronounced as *oo* in *food*.
 (NOT as the Scottish, NOR as the French, *u*).
 2. Short, as in *rüt*. But this is only before *m* nasal, or *n* nasal, in a following syllable.

EXAMPLES.

To ensure correct pronunciation, the following words are accented, or underlined.

- a. BABALĀ, (pronounced) bah-bah-lā.
 SALĀ, „ Sah-lā.
 MUKWĀKWĀ, „ moo-kwô(r)-kwô(r).
- e. KIMEMĚ, „ kee-meh-mě.
 PEPĚ, „ pay-pě.

- i. YIMIMĪ, (pronounced) yee-mee-mī.
 KIMANINĪ, „ kee-mah-nee-nī.
- o. LOLŌ, „ loh-lō.
 LŌMBĀ, „ lõ-mbā.
 TWĀKŌ, „ twô(r)-kô(r).
- u. BUTĀ, „ boo-tā.
 NDŪMBĀ, „ ndū-mbā.

PRONOUNCE.

BWALO BUDI MO NAKO. UTUSAKOLELI
 MWELE OU. AKAYA KUDI BENA ISALELE. MALO
 MABI ABATUKA MU MUSUKU. ELA BIYEI MU
 DINA KIBIYI TWAKŌ. TULOMBI KIBUSU.

LESSON 2.

THE CONSONANTS.

These are 15 in number. They all have the same value as the English consonants, except that note must be made of the following:—

C. = *ch* in *change*. So *ca*, *ce*, *ci*, *co*, *cu* are pronounced as though written *chāh*, *chēn*, *chēe*, *chōh*, *choo*.

G. = *g* in *gate*. It is always hard; never as *G* in *George*. By natives it is always used with *n* preceding. So *nga*, *nge*, *ngi*, *ngo*, *ngu*.

K. Is rarely followed by a simple *e*. A *y* is always inserted. The natives do not seem accustomed to say *ke* (*keh*), they almost invariably say *kye* (*kyeh*).

- N. 1. When not followed by *g* as above, may be simple as in English. Thus *na*, *ne*, *ni*, *no*, *nu*, are pronounced *nāh*, *nēh*, *nee*, *nōh*, *noo*.
2. But it may be nasal, with a sound similar to that of *ng* in *ring*, *king*, etc. In such case it is written with a 'til' over it, as in Portuguese; thus *ña*, *ñe*, *ño*, are pronounced *n(g)ah*, *n(g)eh*, *n(g)oh*. In the English sentence "Give the *king* a goat," the italicised words give almost the exact pronunciation of "kiñe" in native speech.
- P. 1. If preceded by *m*, is always hard in sound, as in *compare*.
2. Otherwise it is always soft and must be patiently practised. Place the lips together as if to whistle, blow gently, and eject a vowel sound. *Pa*, *pe*, *pi*, *po*, *pu*.
- W. Is a sort of half consonant, and combines with other vowels. Actually it is the *u* (*oo*) sound which with a vowel following converts itself into a *w*. Thus *u-a* (*oo-ah*) if rapidly sounded becomes *wa* (*w-ah*). So we write *wa* (*wāh*), *we* (*wēh*), *wi* (*wee*), *wo* (*woh*), *wu* (*woo*).
- X. = *sh*, as in *shame*. *Xa*, *xe*, *xi*, *xo*, *xu*, are pronounced *shāh*, *shēh*, *shee*, *shoh̄*, *shoo*.
- Y. Is also a half consonant, and has the sound value of *i*. *Ya* = *i-āh*, compressed into one syllable.

EXERCISES.

(a)—Compile a table of two-letter syllables, using the 15 consonants and the 5 vowels, the vowel always to end the syllable; and pronounce them.

(b)—Spell and pronounce :—

BECI, BÔI, CABA, CICI, COCO, DICU, CILA, KACI, KICU, KÔCI, KOKU, CINA, CUMA, ÑANI, NONU, ÑONU, BOPI, DIPU, PAKA, PAPA, BUXI, CUYI, MÔYO, PÔI, TÔYA, XAKA, XIPA, YEI.

LESSON 3.

TWO SIMILAR VOWELS coming together usually coalesce in speaking.

Thus, *Mai a-amapona paxi*, The-water has-fallen on-the-ground, is spoken, *Māh-ee ä-māh-poh-nāh pāh-shee*. Usually in writing also, and printing, the first *a* of such a word is omitted, being understood.

But, as is sometimes the case, where there is any ambiguity in the meaning, we have felt free to print the double letter to make it clear.

THE VOWEL *a* generally disappears in speech before a following *e*, and is very lightly sounded before *o*. Thus, *A-ecikisi bilo*, *a-ombululi mici*, let-him-throw-away the-weeds, let-him-pick-up

the-sticks, would be spoken as though written, Ecikisi bilo, (ã)ombululi mici.

DIPHTHONGS need not be considered. Vowels found together run almost into one sound, but only need to be rapidly sounded separately, thus :—

Mai, water, is not sounded *my*, but mah-*ee*; yet rapidly.

So also such combinations as kibau, yei, mieto, diulu, pôi, you.

U MODIFIED.—In the 5th and 6th classes of nouns, there is a faint *u* sound before the vowels of declinable words following, such as adjectives, verbs, etc.

As this is not a full *w* (See note on *w* in Lesson 2), it is to be indicated by a short sign over the vowel. In uttering a full *w* as in wa, the student will notice that his lips touch each other. In uttering the vowel when written *ã*, it is to be pronounced oo-*ãh*, *without touching the lips*. Rapidly sounded, this is a feature of the Inkongo people proper as distinct from the Luba people. So *ã*, *ẽ*, *ĩ*, *õ* (It is not found with *u*). This sign over the vowel is always printed where required.

CONSONANTS COMBINE; but each separate syllable has its terminal vowel; no syllable ends in a consonant.

(a) In three letter syllables a *w* may follow b, c, f, k, l, m, n, p, s, or t. And any vowel may be added at the end except *u*. Thus we have the following combinations—

bwa	bwe	bwi	bwo
cwa	cwe	cwi	cwo
fwa	fwe	fwi	fwo
kwa	kwe	kwi	kwo
lwa	lwe	lwi	lwo
mwa	mwe	mwi	mwo
nwa	nwe	nwi	nwo
pwa	pwe	pwi	pwo
swa	swe	swi	swo
twa	twe	twi	two

For some reason we have not met with dwa, etc., save with a *n* preceding it, ndwa, etc. See below. The same with gwa, etc.

(b) A *y* may follow b, d, k, n, p. Thus :—

bya	bye	byi	byo	byu
dya	dye	dyi	dyo	dyu
kya	kye	kyi	kyo	kyu
nya	nye	nyi	nyo	nyu
pya	pye	pyi	pyo	pyu

(c) Also in three letter syllables *m* combines with *b* or *p*, and a vowel :—

mba	mbe	mbi	mbo	mbu
mpa	mpe	mpi	mpo	mpu

(d) *N* combines in three letter syllables with c, d, g, k, s, t, x, or y.

nea	nce	nei	neo	neu
nda	nde	ndi	ndo	ndu
nga	nge	ngi	ngo	ngu
nka	—	nki	nko	nku
nsa	nse	nsi	nso	nsu
nta	nte	nti	nto	ntu
nxa	nxe	nxi	nxo	nxu
nya	nye	nyi	nyo	nyu

- (e) There are four letter syllables of some of the foregoing with a *w* insertion before the vowel, or in a few cases a *y*. These are all given here :—

Mbwa, mbwe, mbwi, mbwo, mbwô,
mpwa, mpwe, newa, ndwa, ndwi,
ndwo, ngwa, ngwe, ngwi, ngwo, nkwa,
nkwe, nkwi, nkwo, nswa, nswo, ngye,
nkye.

PRONUNCIATION.

As to the pronunciation of the above syllables, the student must divest himself of the English way of dividing them. Every syllable ends in a vowel. So Ndo wananga, walombelapo bantu kunu (if-you-are-willing, please-pray-for-the-people here), is thus divided into syllables : Ndo wa-na-nga, wa-lo-mbe-la-po ba-ntu ku-nu.

For the (a) section above remember that the *w* has the vowel value of *u* (Lesson 2). Bwa, if very slowly uttered could be analysed as boo-ah. But as speed of utterance is increased until you sound it as a single syllable, you get the native sound of *bwa*. Thus also with *cwa*. Commencing slowly with *choo-ah*, you repeat it more and more rapidly in your practice till it becomes the one sound *cwa*. So with the other vowels.

For the (b) section, the *y* has the sound value of *i*. Nya, slowly uttered, is as though sounded *ni-ah*. Compressed into one syllable and rapidly pronounced, it becomes the native *nya*.

The (c) section needs care. To pronounce

mba as though it were *em-bah* is totally wrong. In the word “embargo” in English the two first syllables are *em-bar*. If the reader can cut the *e* sound out and sound the middle part as though it were *e-mbar-go*, he would have the native pronunciation of *mba*.

The (d) section is the same. To sound *nca* as though it were *en-chañ* is quite wrong. It gives a wrong meaning to the syllable as well as being wrong in pronunciation. It is one syllable, not two. In English the words “main chance,” if differently divided would illustrate this. Say *mai nchance*, and in the first part of the second word you have the exact sound of the Inkongo *nca*.

The (e) section introduces the nasal sound of *m* or *n* before other combinations, uttering them with a half sort of twang. Nevertheless, it must be emphasized that each of these is uttered as one syllable and not as two.

ACCENTS.

The accent in words of two syllables or more falls on the last syllable but one. In words of many syllables it commonly falls on the alternate ones reckoning backwards from the penultimate, or last syllable but one.

So, Móna Mwána a mukwákwa a Ncémbi, (Behold the Lamb of God).

But the earlier accents in long words are not sounded quite so heavily as the last accent. This is especially the case with tenses of verbs, and infixed pronouns.

Kátusóli muláku mba (we-do-not-like noise mate). Kilámba kiaméne kidi mbíndu, múkye-léngi; kisolélekýela yi kubwéla (my cloth is dirty, white-man; I-am-not-fit to-enter).

THE FOREGOING being mastered, you can read any literature in the Inkongo tongue; practice being needed to make perfect. Take any printed book that may be available in the language, and often read aloud, to get accustomed to the sound of your own voice.

LESSON 4.

EXERCISES ON THE FOREGOING LESSONS 1 to 3.

Read aloud :—

Yisu akakwombwa ene, bamamwela ixongo; yi pakadi amamusokolola, akamwambila ene, Owe wamakwetabuxila Mwana a Ncembí? Yei akapingasa ene, Nani lolo yei, Fumu, binxemwetabuxila? Yisu akamwambila ene, Wapumumona, udi you ambilañana yinebe. Yi akatôya ene, Namakwetabusa, Fumu; yi akamuxingila.

—(John 9, 35-38).

Yi pakafikabo kudi kimbukuma, pakalwa muntu kudiyi akakuma binu paxi ku mpala anci ene, Fumu ombwelapo mwanami mwengo, bwalo budiyi muna mwombi, atata kungi. Bwalo bwapona ponayi mu mudilu mapona mangi, yi munda mwa mai. Yi nakamuewala kudi beyi bebe, yi bakadi kabasoponya yi kumupandisa. Yisu akapingasa ene, Mwociya utena kwetabusa, âmaungaunga, nakwakala yinenu kikondo beci? Nakwekyela yinenu

kikondo beci? Numuewali kunu kundi. Yi Yisu akamulanga yi kidimu kibi kiakamuncuka, yi mwana akapandixibwa pôi ola you.—(Matthew 17, 14-18).

Take one full sentence from the above, and divide it into its syllables, remembering that each syllable ends with a vowel.

LESSON 5.

NOUNS AND THEIR CLASSES.

NOUNS are divided into classes by their prefixes, or by the prefixes required to qualify them when they lack a prefix of their own. We take the Plural prefixes as our guide, save in the *KU* group of Class 1, which lacks a plural form. The nouns which are the same in the singular and the plural, *i.e.*, that lack a prefix, are put into a Class by themselves.

Every noun may be classified under one of eight headings.

	<i>Singular.</i>	<i>Plural.</i>
Class 1 Prefix <i>DI</i>	} Prefix <i>MA</i>	(none)
„ <i>BU, BO, BWA</i>		
„ <i>KU</i>		
„ 2 „ <i>KA</i>	„ <i>TU</i>	
„ 3 „ <i>KI</i>	„ <i>BI</i>	
„ 4 „ <i>LU, LO, LWO</i>	„ <i>N, M,</i> <i>NG, or NC</i>	
„ 5 „ <i>MU</i>	„ <i>MI</i>	
„ 6 „ <i>MWO</i>	„ <i>MIE</i>	

Class 7 Personal nouns in
Prefix *MU*,
and some } Prefix *BA*
with no sing-
ular prefix }

„ 8 No prefixes in either singular or plural; (irregular nouns in this way).

In addition to these noun Classes, there are LOCATIVE PREPOSITIONS, three in number, which when placed at the beginning of a sentence or clause act in the same way as nouns, in influencing it by concord. Examples of their use will be given later, but they are given here. They are,

KU (to, or at), indicating motion towards something, or position at some place.

MU (in), indicating movement toward the inside of something, or place within.

PA (on, or by), indicating motion into nearness to, or rest upon, a thing.

BY CONCORD is meant that each noun or locative as above throws its influence over each adjective, pronoun, or verb, that it qualifies, and over each declinable numeral.

NOUNS AND ADJECTIVES.

First examine Classes 1, 2 and 3. We will qualify certain sample nouns by one or other of the following adjectives :—

- nene, large, great.
- bende, small, slight, few.

— ngi, much, many, several. Sometimes translatable by the adverb very, when describing moral or physical qualities.

The dash is put where the prefix is to be supplied, answering to the noun.

CLASS 1.

<i>Singular.</i>	<i>Plural.</i>
<i>DI</i> cina, a root.	<i>MA</i> cina, roots.
<i>BU</i> la, a town, village.	<i>MA</i> la, towns, villages.
* <i>BO</i> diko, a shelf.	<i>MA</i> diko, shelves.
<i>BW</i> adi, a law.	<i>MA</i> di, laws.
* <i>These three forms of prefix each take bu for adjectival concord.</i>	
<i>KU</i> lebel, softness,	—
weakness, gentleness.	

CLASS 2.

*KAN*onge, a cane. *TUN*onge, canes.

CLASS 3.

*KI*cini, a bit, piece. *BI*cini, bits, pieces.

CLASS 1.

<i>Singular.</i>	<i>Plural.</i>
A great root—	Great roots—
<i>DI</i> cina <i>di</i> nene.	<i>MA</i> cina <i>ma</i> nene.
A large town—	Large towns—
<i>BU</i> la <i>bu</i> nene.	<i>MA</i> la <i>ma</i> nene.
A small shelf—	Small shelves—
<i>BO</i> diko <i>bu</i> bende.	<i>MA</i> diko <i>ma</i> bende.
A great law—	Great laws—
<i>BW</i> adi <i>bu</i> nene.	<i>MA</i> di <i>ma</i> nene.

Very soft, weak or gentle—

Kulebela kungi. (no plural).

Slightly soft—

Kulebela kubende..

CLASS 2.

A little cane—*Kanonge kabende.*

Little canes—*Tunonge tubende.*

Many little canes—*Tunonge tubende tungi.*

CLASS 3.

A small bit—*Kicini kibende.*

Small bits—*Bicini bibende.*

Many small bits—*Bicini bibende bingi.*

EXERCISE.

Fill in prefixes as required in :—

Dicina — bende. Macina — ngi. Bula
— bende. Mala — bende. Bodiko — nene.
Madiko — ngi.

Give Inkongo for :—

Many laws. Many small canes. Several
small towns. Large bits.

LESSON 6.

Taking the same Classes 1, 2 and 3, we will now see the
PRONOMINAL PREFIXES, as they are used before :—

(a) Possessive Pronouns.

(b) Verbs.

(c) Verbal Adjectives.

(d) Declinable Numerals.

These words usually follow the noun.

WORDS FOR EXERCISES.

(a) *Possessive Pronouns*—

-amene, my.	-ecu, our.
-ebe, thy.	-enu, your.
-anci or -enci,—	-abo, their.
his, or her.	

(b) *Verbs*—

-di, am, art, is or are.	-nengela, good, to be good.
-diko, is present.	-lebela, weak, soft, gentle.
-akadi, was or were.	

(c) *Verbal Adjectives*—

(d) *Declinable Numerals*—

-mo—mwe, one (concord repeated).	-nai, four.
-bidi, two.	-tano, five.
-satu, three.	-sambomo, six.

Adverbs—

Kunu, here.	Momu, in, herein, therein.
Koku, there.	Papa, on or by.
Yikwa, yonder.	

These adverbs may be used as Locatives at the beginning of a sentence, and in such case require the concord of *ku*, *mu*, and *pa*, respectively. (See Lesson 11.)

A noun in

CLASS 1.

BU, BO, BWA singular requires pronominal concord	BU
DI " "	DI
KU " "	KU
MA plural "	A (Note).

CLASS 2.

KA sing.	requires	KA
TU plural	„	TU

CLASS 3.

KI sing.	„	KI
BI plural	„	BI

STUDY :—*Dicina dinene didi koku. Macina manene adi yikwa. Bula bwamene budi kunu. Mala anci (a-anci, Lesson 3) anai adi koku. Kulebela kwanci kudi kungi. Kanonge kabende kakadi kamene. Kanonge kyebe kadiko. (Remark : Ka-ebe. A collapses. But Inkongo natives here never say ke as we do in English ; there is always a y sound inserted, and the syllable must be written kye. Hence the above line appears as Kanonge kyebe kadiko). Kanonge kyecu kakadi kunu. Kanonge kyenu kadi kabende. Tunonge twabo tusatu twakadi yikwa. Kicini kiebe kiakadi kunu. Bicini bienci bidi bingi. (Remark : Under the influence of i, the 3rd pers. poss. becomes -enci.) Papa padi panengela. Dicina dinengela. Mala abo adi anengela. Kunu kudi kanonge kamene kabende. Momu mudi madiko mangi. Yikwa kudi bula bwanci.*

LESSON 7.

The remaining Classes of Nouns may now be taken in hand.

CLASS 4.

<i>Singular.</i>	<i>Plural.</i>
<i>LU</i> kasu, a hoe.	<i>N</i> kasu.
<i>LU</i> bilu, a run.	<i>M</i> bilu.
<i>LW</i> endo, a journey.	<i>NG</i> endo.
<i>LW</i> edi, a measure.	<i>NC</i> edi.
<i>LO</i> boko, earth, land.	<i>M</i> boko.

Remark 1.—This prefix followed by syllable beginning with *l* changes *l* to *d* in the plural.

<i>LO</i> leki, weaver-bird.	<i>N</i> deki.
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Remark 2.—Followed by initial *f, m, n, s,* or *x,* the prefix drops entirely for the plural, though this does not affect the question of concord.

<i>LU</i> sala, cooking-pot.	<i>S</i> ala.
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CLASS 5.

<i>MU</i> ci, a stick, or tree.	<i>MI</i> ci.
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CLASS 6.

<i>MW</i> Okulu, a rope.	<i>MI</i> Ekulu.
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CLASS 7.

<i>MU</i> ntu, a person.	<i>BA</i> ntu.
<i>MW</i> ana, child, son.	<i>BA</i> na.

Remark 1.—Some nouns, names of persons, have no prefix in the singular, but take plural in BA.

Fumu, Chief, Lord.	<i>BA</i> fumu.
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Remark 2.—Occasionally a prefix in Mwo, if a personal noun, has plural Ba.

<i>MW</i> Odidi, rich man.	<i>BA</i> didi.
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CLASS 8.

Irregular nouns without prefixes, same in singular and plural.

Ncolo, fowl.	Mbuta, sore.
Ncila, road.	Mbeki, cliff.
Ncibo, house.	Soka, axe.
Mpamba, cup.	Xenci, kind of animal.
Nkwasa, chair.	
Mesa, table.	Yixi, fish, etc.

NOUNS AND ADJECTIVES.

First as to the adjectival prefixes. (*See* Lesson 5).

Use the same adjectives—

- nene, large, great.
- bende, small, gentle, short.
- ngi, much, many.

Also—

- bi, bad, evil, wicked.

CLASS 4.

Lukasu lubende, a small hoe.
 Nkasu mibende, small hoes.
 Lubilu lubende, a gentle run.
 Mbilu mibende, small runs.
 Lwendo lubende, a short journey.
 Ngendo mibende, short journeys.
 Lwedi lubende, a short measure.
 Ncedi mibende, short measures.
 Loboko lunene, the great earth.
 Mboko mingi, many lands.

Loleki lubende, a small weaver-bird.
 Ndeki mibende, small weaver-birds.
 Lusala lubi, a bad cooking pot.
 Sala mibi, bad cooking pots.

Remark.—From the above it will be seen that the adjectival concord of this Class is always *LU* in the singular and *MI* in the plural.

CLASS 5.

Muci mubi, a bad stick.
 Mici mibi, bad sticks.

CLASS 6.

Mwokulu munene, a large rope.
 Miekulu minene, large ropes.

CLASS 7.

Muntu mubi, a wicked person.
 Bantu babi, bad people.
 Mwana mubende, a little child.
 Bana babende, little children.
 Fumu munene, a great chief.
 Bafumu banene, great chiefs.

CLASS 8.

The adjectival concords of irregular nouns are the same as Class 5.

MU singular and *MI* plural.

Singular—Ncolo, yixi, etc., *Munene*.
 Plural— Ncolo, yixi, etc., *Minene*.

LESSON 8.

How many Classes of Nouns ?

Give one example of each from memory.

WORDS TO LEARN.

Mpi, give me. Teka, put. Angata, fetch (sing.). Cwala, bring, carry (sing.). Xipa, kill. Ku, to or at. Mu, in. Pa, on.

TRANSLATE.

Give me my cane. Fetch the rope yonder. Give me a small bit. Bring my small hoe. The root is large. My town is there. His goodness is great (-ngi). Bring the measure here. Fetch a small stick. A naughty child. A petty chief. A big axe. A bad fowl. Many large sores. Many weaver-birds. Here are fowls; carry a large fowl to the house. Put the hoes in the house. Fetch a small chair; put the cup on the large table. At Lupopo was a large tree. Carry the small axe to their town. In thy house is a little child.

LESSON 9.

Following on the lines of Lesson 6, we will complete the PRONOMINAL PREFIXES, for the Classes 4 to 8.

They are used before—

- (a) Possessive Pronouns.
- (b) Verbs.
- (c) Verbal Adjectives.
- (d) Declinable Numerals.

A Noun in

Class 4. Singular LU, etc., requires concord LU
 Plural in N, M, } ... I, Y, or YI
 NG, NC }

Class 5. Singular MU U or u
 modified, represented
 by short sign over
 vowel (˘).

Plural MI I, Y, or YI

Class 6. Singular MWO U, or u
 modified as above.

Plural MIE I, Y, or YI

Class 7. Singular MU U, or A
 (never the modified u).

Plural BA BA

Class 8. Singular Irregular Nouns U, or A
 (never the modified u).

Plural Irregular Nouns I, Y, or YI

Remark.—Classes 4, 5, 6 and 8 have therefore the same concord in the plural.

The *UN*modified *u* in classes 5, 6, 7 and 8 is used before a consonant.

The *modified u* is used for concord of Classes 5 and 6, before a vowel; that is to say, the vowel takes the short sign over it, and is pronounced as though it were a diphthong with a light *u* in front. See Lesson 3, par. 2.

A is used in Classes 7 and 8, before vowels, and commonly disappears in rapid speaking (Lesson 3). But we sometimes write it to avoid ambiguity.

ILLUSTRATIONS.

Loboko lwecu ludi lunene. Nkasu yabo idi mibende. Ndeki mingi idiko. Sala yamene minene. Muci amene unengela. Mici yenci yinengela. Mwokulu abo akadi kunu. Miekulu mingi idi yikwa. Muntu udi kunu; akadi koku. Bantu banci badi babi. Soka (Ncibo, etc.) amene udi kunu. (My axe is here). Soka yamene idi kunu. (My axes are here).

LESSON 10.

We will now look at all the prefixes together.

	<u>NOUN</u> <u>prefix.</u>	<u>ADJECTIVAL</u> <u>prefix.</u>	<u>PRONOMINAL</u> <u>prefix.</u>
Class 1.	DI	DI	DI
	BU, etc.	BU(w)	BU(w)
	KU	KU(w)	KU(w)
	MA	MA	A
Class 2.	KA	KA(y)	KA(y)
	TU	TU(w)	TU(w)
Class 3.	KI	KI	KI
	BI	BI	BI
Class 4.	LU, etc.	LU(w)	LU(w)
	N, M, NG, NC	MI	I, Y, YI

Class 5.

MU	MU(w)	U or modified u*
MI	MI	I, Y, YI

Class 6.

MWO	MU	U or modified u*
MIE	MI	I, Y, YI

Class 7.

MU (personal names; also a few with no prefix).

	MU(w)	U, A
BA	BA	BA

Class 8. Irregular nouns, no prefix.

In singular	MU	U, A
In plural	MI	I, Y, YI

NOTES.

(w)—The *u* changes into a *w* before a vowel.

(y)—the *a* changes into a *y* before *e*.

* (°)—This sign of modified *u* is placed over the succeeding vowel. Thus ä, ë, ï, ö.

REMARKS.

1. It will be seen that the prefixes DI-BU-KU; KA-TU-KI; BI-LU-BA (9 prefixes) pass entire as concords, *i.e.*, both adjectival concords, and pronominal or verbal concords. Memorise these.

2. To these we may add MA-MU-MI (the three M's), which pass entire for the adjectives. Memorise.

Note.—Class 6 is for all concord purposes the same as Class 5.

3. All the plurals which take *MI* as the adjectival concord, take I, Y, YI for the pronominal concord; *really dropping their consonant M*.

4. The plurals in *MA* give their vowel *a* as pronominal prefix, *dropping the consonant M*.

5. The only remaining ones which we have to consider are those singular nouns which, while they uniformly take *MU* for the adjectival concord, may require either *U*, *u modified*, (◌), or *A* for the pronominal concord.

It is therefore recommended that attention be concentrated on these. They are the singulars of Classes 5, 6, 7 and 8. Of these, 5 and 6 go together. It will again be noted that the consonant *m* is dropped for the pronominal concord, and only the vowel is to be dealt with.

Re-read, therefore, the text of Lesson 9, and re-study the examples.

LESSON 11.

In Lesson 5 the LOCATIVE PREPOSITIONS *KU*, *MU* and *PA* are given as qualifying words in the same way as nouns. This occurs when the idea of location comes first in the sentence. And it is also true of all compound words which contain these prepositions. Their concords as stated in Lesson 6, are *ku*, *mu*, and *pa*.

LEARN.

<i>KU</i> , to or at	<i>MU</i> , in	<i>PA</i> , by or on
<i>Kunu</i> , here	<i>Momu</i> , in here or there	<i>Papa</i> , on or by here or there.
<i>Koku</i> , there.	<i>Yimwa</i> , therein.	<i>Yipa</i> , thereon by there.
<i>Yikwa</i> , thereto, or thereat.		
<i>Kunci</i> , at home, in the town, also outside of anything.	<i>Muxi</i> , beneath. <i>Munda</i> , within, inside.	<i>Paxi</i> , on the ground.

GENITIVE CASE.

The English preposition "of," or the idea of "belonging to," is rendered in Inkongo by *-a*, which takes pronominal prefixes just as any ordinary pronoun.

Dicina dia mucu, the root of the tree.

Ncolo a fumu, the chief's fowl.

Muci a (u modified *-a*) ndeki, the tree of the weaver-birds.

Muxi mwa lusala, under the pot.

Munda mwa ncibo, inside the house.

EXAMPLES.

Paxi padi bantu basatu. On the ground are three men.

Kunci kwabo kudi bana babende banai. In their home are ~~three~~ little children.

four

Teka soka isatu ya fumu munda mwa ncibo ; cwala nkasu yecu isambomo kunci. Put the three axes of the chief inside the house ; carry our six hoes outside.

Pa mesa yipa padi sala yebe isambomo ; teka lusala lumolumwe mu ncibo momu. On a table yonder are thy six pots ; put one pot in the house here.

LESSON 12.

EXERCISES.

Use and learn :—

- | | |
|--------------------------|--------------------|
| ✓ 1. Dimoma, fruit. | Dilwa, leaf. |
| ✓ Dibaxi, cloud. | Buxitu, heaviness, |
| Bosala, lightness. | heavy. |
| -a bosala, light. | -a buxitu, heavy. |
| ✓ Kunengela, goodness. | Kukola, hardness, |
| Kucwa, sharpness. | severity. |
| 2. Kasadi, small knife. | Kakula, camwood. |
| ✓ 3. Kikaka, pine-apple. | Kintu, a thing. |
| Kimbila, a friend. | |
| 4. Lukuki, door. | Lukita, grave. |
| Ludimi, tongue. | |
| 5. Mucima, liver, or | Musadi, knife. |
| heart (moral). | Mukanda, book, or |
| Muxeti, box. | letter. |
| 6. Mwoloko, heart (the | Mwobebe, cob of |
| organ). | maize. |
| Mwokito, inheritance. | |

- | | |
|-------------------------|-------------------|
| 7. Mukyelengi, white | Muloxi, witch, |
| man. | sorcerer. |
| Mupandixi, Saviour. | Mupangi, Creator. |
| Muna, man of, owner of. | Bena, people of. |
| 8. Ncembu, God. | Mputu, Europe. |
| Ngulu, strength. | Mbelo, doorway. |
| | |
| Kalistu, Christ. | Bena Kalistu, |
| | Christians. |

-a, of, belonging to.

-epe, short. -oso, any, all, every.

-nga, another.

In plural, more, } -kola, hard, to be hard.
 some, other. } -lebelo, soft, to be soft, tender.

Yi, and, with. Lelo, to-day.

Mankyelo, to-morrow or yesterday.

Pepe, near. Nkyekyu, now.

TRANSLATE.

Dimoma dia mucu. Bikaka bia mukyelengi bidi binene. Mu muxeti ëbe mudi bintu bingi. Ku Inkongo kudi bantu ba ndimi minga. Munda mwa ncibo anci mudi tukula tungi. Kasadi kyebe kadi kucwa. Muloxi udi yi bwalo bwanci bubu. Lukuki ludi ku mbelo a ncibo. Ku mbelo a ncibo kudi lukuki. Muci anci udi mwepe. Tunonge twabo tudi masala. Lukita lwanci ludi lunene. Bena Kalistu badi yi (—have) micima yabo yilebela ; badi bantu banengela. Mwana a Ncembu udi kunengela ; udi munda mwa diulu nkyekyu. Bana ba Ncembu badi bangi ku loboko.

Your knife is sharp. The leaves of maize are in a box. The clouds are far away to-day ; yesterday they were near.

The people of Inkongo have (—are with) hard hearts. In (ku) Europe are many white men of great strength, (usually plural).

The Book of God is many portions. God is our Creator. The Goodness of God and the Severity of God. The Lord Jesus (Fumu Yisu) is the Son of God, and my Friend and my Saviour. The inheritance of Christians.

LESSON 13.

1.—INDEPENDENT PERSONAL PRONOUNS.

Meme, I.	Coco, we.
Owe, Thou.	Nonu, ye.
Yei, he, she.	Bobo, they.

These are the same for either Nominative or Objective Cases, and stand by themselves.

2.—PERSONAL PRONOUNS WITH VERBS.

	<i>Nom. Cases.</i>	<i>Obj. Cases.</i>
<i>Sing.</i>	1. Ngu(w), N, M.	Ngu(w), N, M.
	2. U(w).	Ku(w).
	3. U, A.	Mu(w).
<i>Plur.</i>	1. Tu(w).	Tu(w).
	2. Nu(w).	Nu(w).
	3. Ba.	Ba.

Note.—(w). The *u* is changed in these cases into *w* before a vowel.

REMARKS.

The Singular alone requires to be closely observed.

(a)—*NGU* is used as Nom. in ordinary present tenses, save in the following :—

(b)—*N* and *M* are used in the present tense 1st person with -di, to be ; Ndi, I am ; -bili, to know ; Mbili, I know ; and in the present actual tense of verbs, whose sign is -tana. N-tana-nanga, I am loving.

(c)—*N* and *M* are also used euphonicly when a pronoun in the Objective Case is infixed in the present tense of any verb.

M-ba-ananga, written *Mbananga*, I love them, (bantú).

N-di-amaona, written *Ndiamona*, I see it, (*dicina*).

(d)—*N* and *M* as Nominatives are used in all tenses of the verb other than the present tense.

(e)—*N* and *M* are used as *Objective Pronouns* of the 1st person before a suitable consonant. (See Lesson 3, three letter syllables).

Bakampa, they gave *me*.

Bakankuma, they struck *me*.

These may nevertheless be rendered—*Bakangupa*, *Bakangukuma*. You are quite safe in using *ngu*.

(f)—The *U* of the 2nd and 3rd person Singular is used with -di ; -bili ; and with the present actual tense in -tana ; as given in (b) of this Lesson. And it is also used when another

pronoun in the Objective Case is infixed in the present tense of any verb as in (c) of this Lesson :—

Ubananga. Udiamona.

(g)—The *A* of the 3rd person is used in all tenses except as mentioned in the foregoing paragraph.

EXERCISE.

From—

-nanga, to love, we have

Present Tense—

-Ananga (it requires prefixes).

Sing.

Plur.

1. *Ngwananga*, I love. *Twananga*, we love.
2. *Wananga*, thou lovest. *Nwananga*, you love.
3. *Ananga*, he or she loves. *Bananga*, they love.

STUDY.

Nkwananga, I love *thee*.

M(m)wananga,
(written *Mwananga*) I love *him*.

N(n)wananga
(written *Nwananga*) I love *you*.

Mbananga I love *them*.

1. *Mbwananga* I like it (town).

Ndiananga „ (fruit).

2. *Nk(a)ananga* „ (a cane).

3. *Nkiananga* „ (pineapple).

4. *Ndwananga* „ (the hoe).

5. *Ngw(u)ananga* „ (the book).

6. *do.* „ (the rope).

7. As above ; personal pronouns.

8. *M(m)wananga* „ (the fowl).

The above are formed with the 1st person Singular. Repeat them with :—

(a) The 2nd person. *U*, thou.

(b) „ 3rd „ *U, A*.

(c) „ 1st or 2nd pers. plural *TU, NU*.

(d) „ 3rd person plural *BA*.

For further exercise, work out the foregoing with the plurals of the nouns suggested.

LESSON 14.

THE VERB.

In the vocabularies of this Grammar, and in the Dictionary, this is written with a dash before the Verb stem, Thus :—

-nanga, to love.

-ecikisa, to throw away.

-mona, to see.

The various tense signs or pronominal prefixes are supplied where the dash is.

INFINITIVE.

The infinitive form is *ku*, prefixed to the verb stem, or if the stem begin with a vowel, *kw*.

Thus :—

Kunanga, to love, like. *Kumona*, to see.

Kulebela, to be weak. *Kwecikisa*, to throw away.

This form is often used in a substantive way, *i.e.*, as a noun. It then comes into Class 1 of the nouns, as we have already learnt ; thus :—

Kulebela kwanci, his weakness.

INDICATIVE MOOD.

The language affords examples of Present, Past, Future, and Conditional Tenses ; some of these having various modifications.

THE PRESENT TENSE.

1. Simple Present :— -ananga, (I) love.

<i>Sing.</i>	<i>Plural.</i>
Ngwananga, I love.	Twananga, we love.
Wananga, thou lovest.	Nwananga, you love.
Ananga, he, she, loves.	Bananga, they love.

2. Present Actual—

(a) -tanananga, (I) am (in the act of) loving.

<i>Sing.</i>	<i>Plur.</i>
Ntanananga— I am loving.	Tutanananga— We are loving.
Utanananga— Thou art loving.	Nutanananga— You are loving.
Utanananga— He, she, is loving.	Batanananga— They are loving.

(b) We often hear an abbreviated form in *ta*.

(*Same meaning as above*).

Ntananga	Tutananga.
Utananga.	Nutananga.
Utananga.	Batananga.

(c) An alternative form of the above is made with the present tense of -di, to be, with the preposition *mu*, and the infinitive of the verb used substantively. Thus :—Ndi mu kunanga, I am in loving, I am loving.

*Sing.**Plur.*

(Same meaning).

Ndi mu kunanga.	Tudi mu kunanga.
Udi mu kunanga.	Nudi mu kunanga.
Udi mu kunanga.	Badi mu kunanga.

THE PAST TENSE.1. Past continuous, *i.e.*, with a present bearing.
-amananga, (I) have loved, (and am loving).

<i>Sing.</i>	<i>Plur.</i>
Namananga— I have loved.	Twamananga— We have loved.
Wamananga— Thou hast loved.	Nwamananga— You have loved.
Amananga— He, she, has loved.	Bamananga— They have loved.

2. Past to-day, present perfect. -apunanga, (I)
have loved (to-day, and completed).

<i>Sing.</i>	<i>Plur.</i>
Napunanga— I have loved (to-day)	Twapunanga— We have loved (to-day).
Wapunanga— Thou hast loved ,,	Nwapunanga— You have loved ,,
Apunanga— He, she, has loved ,,	Bapunanga— They have loved ,,

3. Past, preterite—

(a) Historical past. -akananga, (I) loved.

<i>Sing.</i>	<i>Plur.</i>
Nakananga— I loved.	Twakananga— We loved.
Wakananga— Thou lovedst.	Nwakananga— You loved.
Akananga— He, she, loved.	Bakananga— They loved.

(b) An incomplete sense may be given to an action which was going on at the past time referred to.

-akadi mu kunanga, (I) was in the act of loving (at the time referred to).

<i>Sing.</i>	<i>Plur.</i>
Nakadi mu kunanga— I was loving.	Twakadi mu kunanga— We were loving.
Wakadi mu kunanga— Thou wert loving.	Nwakadi mu kunanga— You were loving.
Akadi mu kunanga— He, she, was loving.	Bakadi mu kunanga— They were loving.

(c) This may also be expressed—

<i>Sing.</i>	<i>Plur.</i>
Nakadi ntanananga (<i>Same meaning</i>).	Twakadi tutanananga—
Wakadi utanananga.	Nwakadi nutanananga.
Akadi utanananga.	Bakadi batanananga.

4. Past, pluperfect—

(a) -akamananga, (I) had loved.

<i>Sing.</i>	<i>Plur.</i>
Nakamananga— I had loved.	Twakamananga— We had loved.
Wakamananga— Thou hadst loved.	Nwakamananga— You had loved.
Akamananga— He, she, had loved.	Bakamananga— They had loved.

(b) An alternative form of this is made with the past tense of -di, to be, (-akadi), and the past tense (I) of the verb.

-akadi -amananga, (I) was (I) have loved (and was loving).

<i>Sing.</i>	<i>Plur.</i>
Nakadi namananga.	Twakadi twamananga.
Wakadi wamananga.	Nwakadi nwamananga.
Akadi amananga.	Bakadi bamananga.

5. Past ; responsive past, *i.e.*, an affirmative answer to a question as to the past.
-ananga, (yes, I) did love.

<i>Sing.</i>	<i>Plur.</i>
Nananga— (yes) I loved.	Twananga— (yes) We loved.
Wananga— (yes) Thou lovedst.	Nwananga— (yes) You loved.
Ananga— (yes) He, she, loved.	Bananga— (yes) They loved.

THE FUTURE TENSE.

1. Simple Future. -nananga, — will love.
(The 1st Person Singular is irregular.)

<i>Sing.</i>	<i>Plur.</i>
Nakananga— I will love.	Tunananga— We will love.
Unananga— Thou wilt love.	Nunananga— You will love.
Unananga— He, she, will love.	Banananga— They will love.

2. Definite Future. -kyenanga, (I) will love,
(?) at some definite time.

<i>Sing.</i>	<i>Plur.</i>
Nkyenanga— I will love.	Tukyenanga— We will love.
Ukyenanga— Thou wilt love.	Nukyenanga— You will love.
Ukyenanga— He, she, will love.	Bakyenanga— They will love.

THE CONDITIONAL TENSE.

-xenanga, (I) should, would, love.

<i>Sing.</i>	<i>Plur.</i>
Nxenanga— I should love.	Tuxenanga— We should love.
Uxenanga— Thou shouldst love.	Nuxenanga— You should love.
Uxenanga— He, she, should love.	Baxenanga— They should love.

LESSON 15.POSSESSIVE ADJECTIVES AND PRONOUNS.

-amene, -ami, My or mine. -ecu, our, ours.
-ebe, Thy, thine. -enu, your, yours.
-anci, enci, his, hers. -abo, their, theirs.

The above require suitable prefixes. Nkwasa yabo, their chairs. Mukanda udi ānci, the book is his. Lukasu lwebe, Thy hoe, etc.

When the Possessive Pronoun represents an IMPERSONAL Noun, meaning *its* or *their*, the preposition -a (of) is used, followed by the *suffix* answering to the impersonal noun.

The thing possessed gives its *prefix* to this combination.

Ex.—Teka lusala mu kidi kialu.

Put the pot in its place (lit. in the place of it).

The Suffixes according to class are :—

	<i>Sing.</i>	<i>Plur.</i>
1.	-adio, -abu, -aku	-ao.
2.	-ako	-atu.
3.	-akio	-abio.
4.	-alu	-ayo.
5.	-au	-ayo.
6.	-au	-ayo.
7.	-anci, -enci	-abo.
8.	-anci	-abo.

EXAMPLES.

CLASS 1.

The root and its bitterness.	<i>Dicina yi bululu bwadio.</i>
The roots and their bitterness.	<i>Macina yi bululu bwao.</i>
The town and its people.	<i>Bula yi bantu babu.</i>
The shelf and its pots.	<i>Bodiko yi sala yabu.</i>
The towns and their people.	<i>Mala yi bantu bao.</i>

CLASS 2.

Thy cane and its measure.	<i>Kanonge kyebe yi lwedi lwako.</i>
Their canes and their measures.	<i>T'unonge twabo yi ncedi yatu.</i>

CLASS 3.

The bit of sugar and its sweetness.	<i>Kicini kia sukadi yi maxika akio.</i>
Bits of sugar and their sweetness.	<i>Bicini bia sukadi yi maxika abio.</i>

CLASS 4.

Thy hoe and its handle.	<i>Lukasu lwebe yi mulabi ālu.</i>
-------------------------	------------------------------------

Your hoes and their handles.	Nkasu yenu yi milabi yayo.
The weaver-bird and its nest.	Loleki yi diswa dialu (sometimes dienci).
Weaver-birds and their nests.	Ndeki yi maswa ayo (or abo).

CLASS 5.

The tree and its root.	Muci yi dicina diau.
Trees and their roots.	Mici yi macina ayo.

CLASS 6.

His rope and its strength.	Mwokulu ānci yi ngulu (pl) yau.
His ropes and their strength.	Miekulu yenci yi ngulu yayo.

CLASS 7.

The man and his child and his things.	Muntu yi mwanānci, yi bintu bienci.
The men and their children, and their things.	Bantu yi bana babo, yi bintu biabo.
The chief and his law.	Fumu yi bwadi bwānci.
Chiefs and their laws.	Bafumu yi madi abo.
The rich man and his house.	Mwodidi yi ncibo ānci.
Rich men and their houses.	Badidi yi ncibo yabo.

CLASS 8.

My house and its roof.	Ncibo amene yi samba ānci.
Our houses and their roofs.	Ncibo yecu yi samba yabo.

Note 1.—The form -ami, 1st person singular is used only in conjunction with other words in the singular number, and these refer mostly to names of relationship.

Fumu ami, contracted into Fumwami.	
Mwana ami	„ Mwanami.
Tete ami	„ Tetemi.

But the plural, Bafumu bamene, bana bamene, etc.

So also the names :—

Mukasa, wife	Mukasami.
Mwakunyi, younger brother or relative	Mwakunyami.
Mukulu, older brother or relative	Mukulwami.
Ngasana, brother or sister (said by opposite sex)	Ngasanami.
Baya, husband	Bayami.
Mukwa, wife's relative	Mukwami.
Mupu, uncle, father's brother	Mupwami.
Mpakata, woman's suitor	Mpakatami.
Mukilo, grandchild	Mukilwami.

Note 2.—The form -enci (7) follows on the vowel *i*.

Thus :—Kintu kienci, his thing. It also combines with Tete (father) as Tetenci, his father ; and with Mwakunyi, younger brother.

-ānci follows the vowels *a*, *o*, *u*. Bukula bwānci, fumwānci, mukulwānci, mamoma ānci.

PRONOUNS IN THE OBJECTIVE CASE are in all cases placed next before the Verb stem. (*EXCEPT the Present Tense in -a*). (See Lesson 13, Remarks (c) and (f).

Ex.—Unangunanga, he will love me.

Twakaunanga, we liked it.

(the knife, *musadi*).

Bamamunanga, they liked it.

(the fish, *yixi*).

EVERY CLASS OF NOUN AND EACH LOCATIVE PLACES ITS SUITED PRONOMINAL PREFIX AS NOMINATIVE BEFORE THE TENSE EMPLOYED.

Ex.—Bula bwecu bwamananga fumu.

Ndeki yananga miebele.

Mucima āmene āmananga bwalo bwa Ncemi.

Mukyelengi unananga kikaka.

Bana babo bananga mikanda.

Pa mesa pakadi sala ibidi.

Mu ncibo a ncolo mudi ncolo mingi.

LESSON 16.

With the exception of two Verbs, EVERY VERB OF WHICH THE STEM BEGINS WITH A VOWEL requires that the infinitive sign be placed before the vowel in the :—

- (a) Present-actual Tense.
- (b) Past Tense 1.
- (c) Past Tense 3.
- (d) Past Tense 4.
- (e) Future Tense 1 (except the first person singular.)

-eya, to learn.

-eyesa, to teach.

(a) Ntanakweya, nutanakweya.

(b) Namakweya, bamakweya.

(c) Wakakweyesa, twakakweyesa.

(d) Akamakweya, nwakamakweya.

(e) Unakweya, tunakweya.

(In the 1st person singular, simply according to the general rule, Nakweyesa).

The exceptions are :—

1. -angata, to fetch, bring—

Ntanangata. Banangata.

2. -akala, to be—

Nakakala. Nwamakala.

INTERROGATIONS do not require any structural alterations ; the voice simply rises at the end of a question.

MONOSYLLABIC VERBS have a peculiar present tense simple. Also dissyllabic verbs, *if they begin with a vowel*. The following are common :—

-asa, to stab, hit. Ngwasasa, etc. I stab.
(a mark).

-cwa, to pound. Ncocwa, „

-dya, to eat. Ndedya, „

-eba, to steal. Ngwebeba „

-ela, to throw. Ngwelela „

-elwa, to forget. Ngwelelwa „

-emba, to dig. Ngwembemba „

-enca, to do. Ngwencenca „

-enga, to betray. Ngwengenga „

-eya, to learn. Ngweyeya „

-fwa, to die. (n)fofwa „

-lwa, to come.	Ndolwa	etc.
-nwa, to drink.	(n)nonwa	„
-ola, to buy.	Ngwolola	„
-ombwa, to hear.	Ngwombombwa	„
-osa, to burn.	Ngwososa	„
-owa, to bathe.	Ngwowowa	„
-sa, to dance.	Ngwasasa	„
-ya, to go.	Nceya, uyeya	„

LESSON 17.

VOCABULARY.

-tuma, to send.	-piñana, to return.
-bala, to read, count.	Kunyuma, afterwards.
Buxi, precedence, at first.	Kalikali, long ago.
Loko, nicely, well.	Kumoni, or Kanana, no, or
E, or Ya, yes.	not.

TRANSLATE.

Uyeya ku Matende? Wapwosa ncibo?
 Kanana. Mukyelengi akatuma mukanda ku
 Lusambo mankyelo. Muntu anci unapiñana
 mankyelo. Ntanaya ku Bakanda lelo. Nceya.
 Ndolwa. Ngwombombwa. Muntu ebeba
 ncolo. Ncolo udedya miebele. Mwana elela
 mici. Mwana olola kakula. Kakyese akangata
 mukanda ä Mateyo kalikali; utanakweya
 kubala loko. Yudaxi akakwenga Fumu Yisu.
 Ipala akanweyesa buxi; Mukyelengi Mbote
 unanweyesa kunyuma.

I eat pineapples. I am eating a pineapple.
 I have eaten maize to-day. I shall eat the

fruit to-morrow. I heard the weaver-birds
 long ago at Lusambo. Do you hear? Yes, I
 hear. Have you bathed? Not to-day; I
 bathed yesterday. The fowl is drinking water
 (mai). He has forgotten his book, and has
 returned home; he will read it in his house
 with his father and his younger brother.

LESSON 18.

NEGATIVES.

(a) The simple Negatives are—

Kumoni	} No.
Kanana	

(b) Compounded with Verbs in the PRESENT
 Tense, we have the two particles *ka . . . so*,
 with the pronominal concord between ; with
 the following exception.

In the *Singular* of the present tense the
personal pronouns I, thou, he or she, take
 the following forms :—

Kiso — (followed by the verb stem).
Kuso —
Kaso —

The plural pronouns follow the ordinary rule.

Katuso —
Kanuso —
Kabaso —

(c) In the PAST Tenses, the negative forms of the personal pronouns are :—

Ki —	Katu —
Ku —	Kanu —
Ka —	Kaba —

PRESENT TENSE.

(— do not love.)

<i>Sing.</i>	<i>Plur.</i>
Kisonanga.	Katusonanga.
Kusonanga.	Kanusonanga.
Kasonanga.	Kabasonanga.

PAST TENSE.

(— did not love).

<i>Sing.</i>	<i>Plur.</i>
Kiananga.	Katwananga.
Kwananga.	Kanwananga.
Kananga.	Kabananga.

DITTO, ALTERNATIVE FORM 1.

(I) *was*, (I) am not loving, etc.)

<i>Sing.</i>	<i>Plur.</i>
Nakadi kisonanga.	Twakadi katusonanga.
Wakadi kusonanga.	Nwakadi kanusonanga.
Akadi kasonanga.	Bakadi kabasonanga.

DITTO, ALTERNATIVE FORM 2.

Responsive past negative.

(— have not loved).

<i>Sing.</i>	<i>Plur.</i>
Kinangili.	Katunangili.
Kunangili.	Kanunangili.
Kanangili.	Kabanangili.

NOTES.

In verbs whose penultimate vowel is *e* or *o*, the Responsive Past Negative ends in *eli*, e.g.,

-tela, to sew.	Kiteleli.
	Kuteleli.
	Kateleli, etc.

Such verbs as have *m* or *n* for the last consonant, and have the *a*, *i*, or *u* for the preceding vowel, take *ini* instead of *ili* or *eli*. But if the preceding vowel be *e* or *o* it takes *eni*.

-sañana, to find.	Kisañanini, etc.
-kuma, to strike, hit.	Kikumini, etc.
-xina, to polish.	Kixinini, etc.
-kuna, to plant.	Kikunini, etc.
-mona, to see.	Kimoneni, etc.
-mena, to sprout.	Kimeneni, etc.

FUTURE TENSE.

(— shall not love).

<i>Sing.</i>	<i>Plur.</i>
Kinananga.	Katunananga.
Kunananga.	Kanunananga.
Kanananga.	Kabananga.

CONDITIONAL TENSE.

(— should not, ought not, to love).

<i>Sing.</i>	<i>Plur.</i>
Kixenanga.	Katuxenanga.
Kuxenanga.	Kanuxenanga.
Kaxenanga.	Kabaxenanga.

DITTO, ALTERNATIVE FORM, past time.

(— should not have loved).

<i>Sing.</i>	<i>Plur.</i>
Nakadi kixenanga.	Twakadi katuxenanga.
Wakadi kuxenanga.	Nwakadi kanuxenanga.
Akadi kaxenanga.	Bakadi kabaxenanga.

NOTES.

- (a) The above negatives are formed with *personal* pronouns. The concord for an impersonal pronoun, or for a locative, is put in its proper place, thus :—

Lukuki kalusodipuka loko—The door does not open properly.

Mukanda kausodipuka loko.

Ncibo kasodipuka loko.

Ku mbelo kakusodipuka loko.

Bwalo bwebe, meme kisobunanga.

(Your matter, I do not like it).

- (b) The Tenses prove *so* to be used only in the present ; and that in all the other Tenses the forms are *Ki, ku, and ka*, respectively for 1st, 2nd and 3rd persons singular.

- (c) The negative of the verb, *-di, to be*, which is irregular is to be found in Lesson 28.

LESSON 19.

NUMERAL ADJECTIVES, ETC.

1. In simply counting the natives use the following indeclinable numbers up to ten :—

1. Kôci.	2. Pende.	3. Exatu.
4. Enei.	5. Etano.	6. Esambanu.
7. Sambwali.	8. Yenana.	9. Dibwa.
10. Iyomu.		

Then they begin again, always keeping count of the number of tens.

2. In enumerating *articles*, failing any other concord, they use *u* for one, and *i* for two or more, up to six ; after which no concords are accepted.

For known and designated articles, the following forms are used with *pronominal* prefixes answering to the names of the articles.

1. -mo-mwe.	2. -bidi.
3. -satu.	4. -nai.
5. -tanó.	6. -sambomo.
7. Sambwali.	8. Yenana.
9. Dibwa.	10. Disangi.

Examples—Kintu kimokimwe (note the double concord), one thing. Bintu bibidi, bisatu, binai, bitano, bisambomo. Bintu sambwali, yenana, dibwa, disangi. Dimoma dimo-dimwe. Mamoma atano. Muci umoumwe. Mici ibidi. Muntu umoumwe, bantu banai, bantu sambwali, bantu disangi.

In the numbers above ten and under twenty, they say ten and one, ten and two, etc., up to ten and nine. Thus :—

- Disangi yi umoumwe.
- Disangi yi ibidi.
- Disangi yi isatu.
- Disangi yi inai.
- Disangi yi itano.
- Disangi yi isambomo.
- Disangi yi sambwali.
- Disangi yi yenana.
- Disangi yi dibwa.

Bintu disangi yi (kintu) kimokimwe.

Nkasu disangi yi inai. Tunonge disangi yi tusambomo.

Bantu disangi yi dibwa.

3. In the numbers above ten, observe that disangi is *a* ten, being a noun of the 1st class.

So 20 is Masangi abidi.

30	„	„	asatu.
40	„	„	anai.
50	„	„	atano.
60	„	„	asambomo.
70	„	„	sambwali.
80	„	„	yenana.
90	„	„	dibwa.

Examples.—Bantu masangi sambwali. Bantu disangi yi babidi. Mici disangi yi umoumwe. Nkasu masangi anai yi isambomo. Ndeki masangi sambwali yi yenana.

4. One hundred is Nkama (Class 8). Bantu nkama itano, *or* Nkama itano ya bantu, 500 men. Mikwakwa nkama isatu yi masangi asambomo yi (mikwakwa) inai = 364 sheep. Mici nkama isatu yi masangi asatu yi isatu = 333 sticks.

5. One thousand is Lokone (Class 4). Nkone itano, 5,000.

The native here cannot count beyond thousands, and often muddles even them. One million (1,000,000) would be Lokone lwa nkone ; nkone inai ya nkone, four millions, etc.

THE ORDINAL NUMBERS.

The ordinal numbers accept the same prefixes. They are formed by the aid of the preposition -a, of.

1st	-a buxi.	2nd	-amubidi.
3rd	-amusatu.	4th	-amunai.
5th	-amutano.	6th	-amusambomo.
7th	-a sambwali.	8th	-a yenana.
9th	-a dibwa.	10th	-a disangi.

Above ten, *i.e.*, for the eleventh, etc., etc., use the disangi, and *u* for the first one above, and *i* for more.

11th	-a disangi yi umoumwe.
12th	-a disangi yi ibidi.
17th	-a disangi yi sambwali.
21st	-a masangi abidi yi umoumwe.
46th	-a masangi anai yi isambomo.

The 93rd day of the 28th year. Dituku dia masangi dibwa yi isatu dia mbula a masangi abidi yi yenana.

LESSON 20.

IMPERATIVE MOOD.

Nanga, love thou. Nunangi, love ye.

Softened form—

Wananga. Nwananga.

Monosyllabic verbs take *ka* as a suffix in the Singular. Thus :—

Yaka, go ; from -ya, to go.

Nwaka, drink ; from -nwa, to drink, etc.

(See Examples, Lesson 16).

HORTATIVE IMPERATIVE.

<i>Sing.</i>	<i>Plur.</i>
Unangi, love thou.	Tunangi, let us love.
Anangi, let him, her, love.	Nunangi, love ye. Banangi, let them love.

INTERROGATIVE IMPERATIVEOR SUBJUNCTIVE.

<i>Sing.</i>	<i>Plur.</i>
Nangi? Am I to love? or May I love?	Tunangi? Are we to love?
Anangi? Is he, she, etc.	Banangi? Are they to love?

Impersonal nouns require that the verb should be preceded by the pronominal concord of the 3rd person singular and plural. Thus :—

Lukasu lusali kunu. Mici yakali yikwa.
Mamoma a mucu alundi buxi; kunyuma
uxindi mucu paxi.

When the verbs -lwa, to come, and -ya, to go, are prolonged into another action, the suffix *ka* referred to above may be dropped, and the verb monosyllable may be run on to the second verb.

Lwa moni mukanda, come and see the book.
Or it may be said twice, thus :—
Lwaka, lwa moni mukanda.

This prolongation applies to -lwa and -ya throughout their whole conjugation, For example :—

Apuya mona maxua, He has gone to see the steamer.

Nakuya tebela mu muxeti ämene, I will go
and look in my box.

When a pronoun in the objective case is attached to the verb in the imperative, it precedes it; and even in the singular the terminal *a* is changed into *i*.

U(u)kali, cut it (mucu, stick).
Umucwali, bring him (the child).
Numwangati, fetch ye him.
Bamwangati, let them fetch it (the axe).
Bawangati, let them fetch it (the book).

THE NEGATIVE OF THE IMPERATIVE.

Kunangi, love not thou.
Kanangi, let him not love.
Katunangi, let us not love.
Kanunangi, love not ye.
Kabanangi, let them not love.

Verbs which have the final syllable in *la*, change the *l* into *d* in the negative imperative; and the verbs whose finals are *sa* and *ta* change *s* and *t* into *x* and *c* respectively, except when *ta* is preceded by *e* or *o*.

So from—

-sala, to work,
-pasa, to chip,
-tata, to suffer,

we get the negative imperatives—

Kusadi, Kanusadi, etc.
Kupaxi, Kanupaxi, etc.
Kutaci, Kanutaci, etc.

But from -teta, to shorten,

Kuteti, Kanuteti, etc.

In regard of Impersonal Nouns, when a negative imperative is employed, the concord follows the negative *ka*. For example—

Lukasu kalusadi kunu, the hoe is not to remain here.

Ncolo kayisadi mu ncibo, the fowls are not to remain in the house.

LESSON 21.

VOCABULARY.

Bidya, food (<i>pl.</i>)	Nkwasa, chair.
Mbuxi, goat.	Needi, river.
Dimpa, loaf, bread.	Mweyi, disciple.
Diulu, heaven.	Kibusu, canoe, ship.
Kikoma, lesson, verse.	Kicini, part, piece, chapter.
Musambu, hymn, song.	Tetemi, my father.
Tete, father.	Bôï, "boy," waiter,
Dituku, day.	attendant.

-xinda, to fell (as a tree), to catch (fish).	-kwata, to catch, take hold of.
-palala, to seek.	-landa, to follow, go after.
-bika, to rise again, get up.	-lwangwala, to, before, pre- cede.
-bwela, (mu), to go (in), enter.	-bikila, to call.
-ombuluka, to arise.	-ona, to sin.
-ambila, to tell, say to.	Ene, saying.

PUT INTO NEGATIVES.

Ngwananga bidya. Cwala ncolo kunu.
Yaka ku needi. Nunapona paxi. Meme
nakadi namananga kuya ku Lusambo. Napu-
xinda yixi. Kwata mukanda. Apalali mbuxi.

TRANSLATE.

The twelve disciples followed JESUS. Five loaves and two small fishes. Five thousand men. Two other little ships. Great fishes, an hundred and fifty and three. I will rise again the third day, and will go before you into Galilee (Ngalili). Paul (Paulu) went into the third heaven. The first chapter of John (Yoano) and the eighteenth verse. The seventy-third hymn. The second house in Munungu. The fifth day of July (Yuli) 1909.

Tell Mulumba (saying) he is to go to Bakanda. I will arise and go to my father, and will say unto him (saying) Father, I have sinned.

Call the boys, let them take the chairs to the river (and) let them wash them. On one shelf are fourteen books.

LESSON 22.

RELATIVE PRONOUNS.

The relative pronouns are the same in form as the ordinary Pronominal prefixes, whether they be in the Nominative case or in the Objective: they are:—

	<i>Sing.</i>	<i>Plur.</i>
Class 1.	Bu	A
	Di	
	Ku	
2.	Ka	Tu
3.	Ki	Bi
4.	Lu	I, Y, Yi
5.	U before a consonant	Ditto
	(^u) before a vowel	
6.	Ditto	Ditto
7.	U before a consonant	Ba
	A before a vowel	
8.	U before a consonant	I, Y, Yi
	A before a vowel	

Examples.—The fruit which-grows on the lemon-tree, Dimoma dialunda ku mucu ā dilala. The little child who-told-a-lie is here, Kana kabende kakadimba kadi kunu. The book which-tells about GOD, Mukanda ātōya dia NCEMBI. The fish which-broke the hook, Yixi akaxipa dilopo, etc., etc.

When the Relative Pronoun is in the Objective case, the prefixes are the same, as stated above. But in such a case, whenever the *subject* is a pronoun in the 3rd person singular or plural, it is flung to the end of the verb as exemplified below. The pronoun representing an Impersonal noun often has a final *o* added.

Examples.—The flour which-I-ate, Bukula bunakadya. The fruit which-you-threw-away, Dimona diwakakwecikisa. The towns which-we-saw, Mala atwakamona. The hoes

which-you-bought, Nkasu yinwakakwola. The book which-thou-readest, Mukanda ābala owe. The axe which-I-like, Soka ungwana. The people whom-he-loves, Bantu banangayi. The children he-has-chosen, Bana bamasungulayi. The things which-he-will-do, Bintu binakwencyai. The pencils which-they-have-sharpened, Tuci twamasongabo. The words which-it-(the book)speaks, Meyi atōyau. The cloth is wet, because it-got-wet-in the rain, Kilamba kidi mai bwalo bwakatopakio yi mbula.

THE LOCATIVES, if used relatively are subject to the same rule.

Examples.—In the house where-we-slept, Mu ncibo mutwakalala. Under the shed where-they-slept, Muxi mwa kitanda mwakalalabo. To the town where-he-works, Ku bula kwasalayi mudimo. On the cupboard where-it-(the fruit) was, Pa kikōbe pakadidio.

RELATIVE PRONOUNS IN NEGATIVE CLAUSES.

When a Relative Pronoun is followed by a verb in the negative, the Particles *TA* or *TA . . SO* take the place occupied by *KA* or *KA . . SO*, in a simple negative sentence.

As to *persons* represented in a Relative clause in the negative, the 1st and 2nd persons are assimilated to the 3rd person after the following model:—

MEME	} utasonanga	COCO	} batasonanga
OWE		NONU	
YEI		BOBO	

I, who do not like, etc. We, who do not like, etc.

The different classes of nouns are treated in the same way.

Examples.—The butterfly which-does-not-fly, Lubaibai lutasopumbuka. Sticks which-do-not-rot, Mici yitasobola. Cloth which-does-not-tear, Mbuxa utasopandika.

In Tenses other than the Present, the *SO* drops out.

Muci mwoso utakuna Tetemi, Every tree which my Father did - not - plant. Batamoneni (-mona, to see) balwi kunu, Those-who-have-not-seen, let them come here. Nucwali mai atabidili (-bila, to boil (*intr.*)), Bring water which-has-not-boiled.

WHEN THE RELATIVE IS IN THE OBJECTIVE CASE, governed by the Negative verb in the clause, the same rules apply as in the affirmative. The 3rd person singular or plural which is the subject of the clause is again flung to the end.

Kintu kintasonanga, the thing which-I, etc.,-
Kintu kitasonanga, do-not-like.
Kintu kitasonangayi,
Kintu kitutasonanga,
Kintu kinutasonanga,
Kintu kitasonangabo.

So, Mankondi atasokwolabo, plantains which-they-do-not-buy, etc., etc.

Thus also all tenses. Kintu kintananga, the thing which-I-did-not-like. The **FUTURE** does not appear to be often used, however, in the Negative with a Relative Pronoun.

LESSON 23.

DEMONSTRATIVE PRONOUNS.

Throughout the language there is an affiliation of vowels; of *e* with *i*, and of *o* with *u*. This may have been noticed in Lesson 16 in the paragraph on the Present Tense of Monosyllabic verbs.

The vowel *a* simply repeats itself in a Demonstrative Pronoun. The vowel *i* requires that *e* precede it. The first Demonstrative Pronouns then are very simple, and are as follows, meaning *THIS* or *THAT* :—

	Noun Prefix.	Pronoun Prefix.	Demon- strative.
Class 1.	Bu	Bu	Bobu
	Di	Di	Dedi
	Ku	Ku	Koku
	Ma	A	Aa
2.	Ka	Ka	Kaka
	Tu	Tu	Totu
3.	Ki	Ki	K(i)eki
	Bi	Bi	Bebi
4.	Lu	Lu	Lolu
	N.M. etc.	I, y, yi	Yei
5.	Mu	U, etc.	Ou
	Mi	I, Y, Yi	Yei
6.	Mwo	U, etc.	Ou
	Mie	I, Y, Yi	Yei
7.	Mu (pers)	U, etc.	You
	Ba	Ba	Baba
8.	Irreg.	U, etc.	You
	do. Pl.	I, Y, Yi	Yei

THE LOCATIVES *Ku, mu, pa*, after the same rule become Koku, momu, papa.

A MORE DEFINITE FORM OF DEMONSTRATIVE PRONOUNS, used, for instance, when pointing at a thing, or otherwise indicating, is made by prefixing *KA* to the preceding forms, meaning **THIS ONE HERE**; **THAT ONE THERE**. They become:—

Class 1.	Ka bobu	}	Ka aa
	Ka dedi		
	Ka koku		
2.	Ka kaka		Ka totu
3.	Ka kiek		Ka bebi
4.	Ka lolu		Ka yei
5.	Ka ou		Ka yei
6.	Ka ou		Ka yei
7.	Ka you		Ka baba
8.	Ka you		Ka yei

LOCATIVES—

Ka koku, ka momu, ka papa.

Examples.—Take away that thing there—that one; Ncula kintu kiek—ka kiek. Give me that hoe; Mpi lukasu lolu. Where have you put that stick?; Waputeka mucu ou kupai? That man came first, there.; You muntu apulwa buxi, ka you. I have brought the other box, there (it is); Namacwala munga muxeti, ka ou. Here are the pea-nuts; Tundanda ka totu. You may eat those fruits; Nudi mamoma aa. Is it at Muledi's where there is another school?; Kwa Muledi ndo kudi munga sikulu? Yes;

there; E; ka koku. By what place are the bamboos?; Pa kidi kai padi mapepe? There they are; Ka papa.

MORE DISTANT OBJECTS require the insertion of the pronominal prefix between the particles *YI . . A*, and then the demonstrative means **THAT (or THOSE)** yonder.

Class 1.	Yibwa	}	Yia
	yidia		
	yikwa		
2.	Yika		Yitwa
3.	Yikia		Yibia
4.	Yilwa		Yia
5.	Yiwa		Yia
6.	Yiwa		Yia
7.	Yiwa		Yiba
8.	Yiwa		Yia

LOCATIVES—

Yikwa, yimwa, yipa.

The particle *Ka* may also be used with these for greater definiteness in indicating a distant object. Thus:—

Ka yibwa, ka yidia, ka yia, etc.

LOCATIVES—

Ka yikwa, ka yimwa, ka yipa.

THE DEMONSTRATIVE is often used in respect of time.

Examples.—

Ngondo you, this month.

Matuku aa, these days, recently.

Butuku bobu, to-night.

Lumingu lolu, this week.

Or more remotely—

Ngondo yiwa, that particular month.

Dituku dedi, yidia, that very day.

Ku matuku yia, in those days.

Lumingu yilwa, that Sunday.

LESSON 24.

INTERROGATIVE PRONOUNS.

SIMPLE INTERROGATIONS are :—

ÑANI ? Who ? Whom ? (Sing.)

BAÑANI ? „ „

Ñani you ? Who is that ?

Ungwabikila ñani ? Who is calling me ?

Bañani yiba ? Who are those people yonder ?

Bakatanda yi bañani ? With whom did they fight ?

From Ñani ? is formed

AN ADJECTIVAL INTERROGATIVE, accepting the *adjectival* prefixes. -ñani ? Which ? What ?

It is especially used when you have caught the prefix of a noun, but did not hear exactly. Supposing one man to say to another indistinctly, Cwala lukasu ; the latter may ask, to be sure—Luñani, mba ? What did you say, beginning with *lu*, mate ?

The use of this word being adjectival, the concord for a noun in *mu* or *mwo* is *mu*.

Muñani ? From this comes—

Kiñani ? what (thing) ?

What is the matter ?

THE POSSESSIVE INTERROGATIVE.

Whose ? is formed from ñani ? with the prepositional adjective -a, and takes the pronominal prefixes.

-a ñani ? Whose ? (sing.).

-a bañani ? Whose ? (plur.).

Kifulu kia ñani kiekii ? Whose hat is this ?

Mikwakwa ya bañani idi ku lupongo ?

Whose sheep are on the hill ?

OTHER INTERROGATIVE PRONOUNS are :—

—NGA ? How much ? How many ?

This being an interrogative pronoun, requires the pronominal prefixes.

Nwapulwa banga ? How many of you have come ? Mici yapulwa inga ? How many sticks have come ?

Distinguish between, Mici minga ; and, mici inga ?

—PAI ? In what place ? Where ?

(Pronominal prefixes).

Mukanda upai ? Where is the book ?

Nkombo yipai ? Where are the brooms ?

Kupai ? Whereat ? Locative *ku*

Mupai ? Wherein ? Locative *mu*

Papai ? Whereon ? Locative *pa*

KAI ? (indeclinable) What ? Which ?

Muci kai ? Which stick ?

Muntu kai ? What man ?

Bintu kai ? What things ?

Yixi kai ? What (kind of) fish ?

Wananga kai ? What do you want ?

-a kai ? of what ? for what ? which ? what for ?
 Mankondi a kai ? which (kind) plantains ?
 Lungwoso lwa kai ? What is the hurry for ?
 Mulaku ä kai ? What is the noise about ?
 Ku kai ? kukai ? For what ? Why ? to
 what purpose ?

BECI ? (indeclinable). How much ? How
 many ?

Bantu badi beci ? How many people ?
 Bukula bwebe budi beci ? What quantity
 of flour have you ?

-a beci ? of what kind ? which sort ? of what
 measure ?

Lukasu lwa beci ? Which kind of hoe ?

REFLEXIVE PRONOUNS.

The English *-self* is represented by the
 INKONGO *MIKYE*, with a suitable suffix to
 define its application. The personal reflexive
 pronouns are :—

MIKYEMI, myself. MIKYECU, ourselves.
 MIKYEBE, thyself. MIKYENU, yourselves.
 MIKYENCI, himself, MIKYEABO, them-
 herself. selves.

Applied to nouns with prefixes, the reflexive
 pronouns are :—

	<i>Prefix.</i>	
Class 1.	BU	MIKYEBU.
	DI	MIKYEDIO.
	KU	MIKYEKU.
	MA	MIKYEO.
Class 2	KA	MIKYEKO.
	TU	MIKYETU.

Class 3.	KI	MIKYEKIO.
	BI	MIKYEBIO.
Class 4.	LU	MIKYELU.
	N, M., etc.	MIKYEYO.
Class 5.	MU and MWO	MIKYEU.
Class 6.	N. M., etc.	MIKYEYO.
Class 7.	MU (personal)	MIKYENCI.
	BA	MIKYEABO.
Class 8.	Irreg. sing.	MIKYENCI.
	plur.	MIKYEABO.
	sometimes	MIKYEYO.

Note.—The *o* terminal seems to be added for
 euphony. In those cases in which an *a* should
 precede the *o*, it is elided.

LESSON 25.

VOCABULARY.

Dog	Yimbwa.	Our mothers	Bamamecu.
Hawk	Kabyamba.	Your „	Bamamenu.
Chicken	Kana ka ncolo	Their „	Bamamabo.
	(<i>pl.</i> Twana twa nc.)	Banana	Dibocwe.
Man (male)	Mwamulumi	Hammer	Kisopo.
	(<i>pl.</i> Babalumi).	Illness	Kusama.
Woman	Mwamukaxi	Leaf	Dilwa.
	(<i>pl.</i> Babakaxi).	Mat	Kikanga.
Mother	Mama	Milk	Mabele (<i>pl.</i>)
	(<i>pl.</i> bamama).	Steamer	Maxua (<i>pl.</i>)
My mother	Yimayu,	Top	Mucwe (head).
	or mamami.	Towel	Kitambala.

Thy mother	Mabebe.	Water	Mai (<i>pl.</i>)
His, her ,,	Mamanci.	Wilderness	Mbata a kisobe.
Our ,,	Mamecu.		
Your ,,	Mamenu.		
Their ,,	Mamabo.		

To bear	-kama.	To oppress	-fina.
(fruit)		To preach	-ambila (diembi).
To begin	-banga.	To prefer	-tunga.
To build	-abaka.	To sell	-odisa.
To create	-panga.	To shew	-ebesa.
To desire	-kyeba.	To substitute,	} -kita (intr.),
To dwell	-xikama.	take the place of	
To fight	-tanda.	To substitute,	} -kitisa (tr.)
To fight for	-tandila.	put in place of	
		To think	-enca, -kisa, -ela lukanyi.

Wet	Mai, -a mai	Perhaps	Ambeci.
	(adj.).	So	nako ; noku.
But	Mo ; kate		
	(contrastive).		

EXERCISES ON PRONOUNS.

RELATIVES.

The little child who was afraid of the dog. The hawks that eat the chickens. The women who pounded the maize. The steamer which will bring the boxes. The letters which speak of her mother's illness. The goats which give milk. The hoes which they prefer are in the house here. The hammers which the white man bought. The bananas which we like. The earth which GOD created. The Heaven where he dwells. The goodness which He has shewn us.

DEMONSTRATIVES.

Sell me that goat and that sheep. I will sell them afterwards ; but not at this time. Yonder on the top of the hill is a large tree which bears not any fruit. This one towel is dry ; the others yonder on the string are wet. That King who oppressed the Israelites in Egypt (Ecipito). Those men who fought for David (Dafidi). Take these fruits into Egypt. These three years I come, seeking fruit on this fig-tree. That town yonder is a small one. This man began to build. Those canes yonder are good for making fowl-baskets (bwalo bwa misanda kukisa). That hoe is done for. This rope has snapped. This mat is very dirty ; substitute that one yonder. I thought that perhaps Kamulete should teach these boys here ; but if you prefer so let him take (-eyesa) those who know Lesson 7.

INTERROGATIVES.

Where *are* the men ? There they are (distant). Who killed the children of Bethlehem ? Who died in the wilderness ? Those that believed not. What man is there that desireth life, and loveth many days ? What things shall I do ? How many leaves are there in this book ? How much flour is in the tin ? To whom does this earth belong ? Whose are those children ? To whom have you preached to-day ? Whose is this hat and this cane ?

LESSON 26.

DERIVATIVE FORMS OF VERBS.

(1.) From simple verbs are derived other forms related to the originals in their meaning. The changes are usually made in the suffix ; but the reflexive form employs a prefix.

(2.) The following seven forms assumed by the verb -xipa, to kill, will illustrate in part these related forms and meanings.

1. The SIMPLE verb -xipa, to kill.
2. The REFLEXIVE -dixipa, to kill oneself.
3. The CAUSATIVE or HELPING -xipisa, to help, or cause, to kill.
4. The RELATIVE -xipila, to kill for another.
5. The RECIPROCAL or HABITUAL -xipañana, to kill each other, or to kill habitually.
6. The CONTINUOUS -xipa xipa, to keep on killing.
7. The PASSIVE -xipibwa, to be killed.

(3.) As to the forms—

1. The simple verb,
2. The Reflexive verb,
5. The Reciprocal, or Habitual,
6. The Continuous,

inasmuch as they concern the simple verb stem alone, they are made in the same way, without exception in *every* verb.

(4.) The forms—

3. The Causative or helping,
4. The Relative,
7. The Passive,

vary in form according to the rules which follow. Inasmuch as when once the true form of the *relative* is found, the other two follow suit, it will be sufficient to state the rule as regards the relative.

- (a) The relative final syllable is always either *-la* or *-na*.
- (b) It becomes *-na* when the last consonant in the simple verb stem is *m* or *n*.

In all other cases it is *-la*,

THUS—

-xipila, to kill for ; from -xipa.
but -tumina, to send for.
-sunina, to draw (water) for ;
from -tuma, -suna.

- (c) Whenever the vowel of the penultimate of the simple verb is *a*, *i*, or *u*, the relative form is made in *ila* or *ina*.

THUS :—

-bandila, to climb for.
-finina, to squeeze for ;
from -banda, -fina.

- (d) If, however, the vowel in the penultimate be *e* or *o*, the relative form is then made in *ela* or *ena*. So—
-telela, to sew for.
-monena, to see for ; from -tela, -mona.

- (e) Finally, be it remarked that those verbs which have *a*, *i*, or *u* for penultimate vowel, and *la*, *sa*, or *ta*, for the final syllable generally change—
- ala into adila—
 -sadila—from -sala, to work.
- ila into idila—
 -pidila—from -pila, to overcome.
- ula into udila—
 -sudila—from -sula, to untie.
- asa into axila—
 -babaxila—from -babasa, to warm up.
- isa into ixila—
 -kixila—from -kisa, to do, or work.
- usa into uxila—
 -batuxila—from -batusa, to put
 outside.
- ata into acila—
 -kwacila—from -kwata, to seize, take.
- ita into icila—
 -bicila—from -bita, to choke.
- uta into ucila—
 -fucila—from -futa, to pay (wage).

To put it in another way, *a*, *i*, or *u*, being the penultimate vowel in the stem, the *l* in the last syllable of the simple verb changes into *d* in derived forms; *s* into *x*; and *t* into *c*.

If the penultimate be *e* or *o*, the consonants *l* and *t* remain unchanged, though *s* still changes into *x*.

The Causative form and the Passive form are easily made when the Relative has been determined. (See Section 4 of this Lesson.)

Paragraph (b)—

Relative.	Causative.	Passive.
-xipila	-xipisa	-xipibwa
-tumina	-tumisa	-tumibwa
-sunina	-sunisa	-sunibwa

Paragraph (c)—

-bandila	-bandisa	-bandibwa
-finina	-finisa	-finibwa

Paragraph (d)—

-telela	-telesa	-telebwa
-monena	-monesa	-monebwa

Paragraph (e)—

-sadila	-sadisa	-sadibwa
-pidila	-pidisa	-pidibwa
-sudila	-sudisa	-sudibwa
-babaxila	-babaxisa	-babaxibwa
-kixila	-kixisa	-kixibwa
-batuxila	-batuxisa	-batuxibwa
-kwacila	-kwacisa	-kwacibwa
-bicila	-bicisa	-bicibwa
-fucila	-fucisa	-fucibwa

LESSON 27.

PRESENT AND PAST PARTICIPLES.

(a) The PRESENT PARTICIPLE in English is rendered in Luna Inkongo—

1. Either by the simple present tense, as, He is working . . . *Akisa* : or the present actual, He is working . . . *Utanakisa*.

or—

2. By the alternative form of the present actual as given in Lesson 14. He is working . . . *Udi mu kukisa.*

Examples.—Lubumbu ludi mu kuxangowa. The clay is falling away. Kusomona kintu kieki kindi mu kutebela? Do you not see that thing which I am looking at? Kanusomona kintu kieki kidibo mu kutebela? Do you not see that thing which they are looking at? Kusomona mukanda ou udiyi mu kutebela? Dost thou not see that book he is looking at? Ncedi utanaputa (or utaputa) mwowa. The river is subsiding. Ncedi udi mu kutuma mai mangi. The river is rising fast.

(b) THE PAST PARTICIPLES, in transitive verbs are simply the verb stems with adjectival prefixes. These are usually employed with a copulative verb.

Mbelo udi muncibika, the door is shut. Bikaka bitano bidi bikala. Five pineapples are cut.

The student must learn to distinguish between the Intransitive verb, the Passive verb, and the Past participle.

The simple verb *-tapa*, means to cut, wound or notch.

Mici idi mitapa : cwala mici mitapa kunu. The sticks are notched : bring the notched sticks here. Here the *mitapa* is an adjective describing the kind of sticks, and the past participle is used with adjectival prefix.

-tapika means to be in a wounded state. Namatapika kasadi, I am wounded with a knife.

-tapibwa, to be wounded. This is the Passive. Namatapibwa, I have been wounded. I am the passive subject of the action.

Nkima you udi yi mwexi änci mukonya. That monkey has a curled tail. Fikisa bitambala bebi kunu, bikusula bebi. Bring the towels here, those washed ones. Ndo mucu ämakadibwa, udi mucu mukala. If a stick has been cut, it is a cut stick.

(c) With an INTRANSITIVE VERB the only difference is that the terminal *a* is changed into *i*.

Dibungu diolubili, a full dibungu. Papa padi panyoki, *There* is broken. Kiboko kinyoki, a broken arm.

(d) When a participle of an Intransitive verb is set in apposition to some object, that is, as a verbal description of the thing or person, the following forms are used with the verbal or *pronominal* prefixes :—

I found him sitting on the ground. Naka-musañana *uxikamini* pa loboko. Who are those children standing there? Bana baba badi bañani, *bemanini* papa? Call the workman lying down yonder. Bikila muna mudimo *uxembamini* yikwa.

LESSON 28.

THE VERB TO BE.

-di, to be, takes only the Present and Past Tenses.

PRESENT—

<i>Sing.</i>	<i>Plur.</i>
Ndi, I am	Tudi, we are.
Udi, thou art.	Nudi, you are.
Udi, he is.	Badi, they are.

PAST—

<i>Sing.</i>	<i>Plur.</i>
Nakadi, I was, etc.	Twakadi.
Wakadi.	Nwakadi.
Akadi.	Bakadi.

What is defective in this verb is supplied from *-akala*, to be.

-akala, to be.

Present—

Ngwakala, etc., etc. I am.

Present Perfect—

Napwakala, etc. I was.

Preterite-past—

Nakakala, etc. I was.

Future—

Nakwakala, unakala, etc., I shall be.

Conditional—

Nxeakala, etc., I should be.

Imperative and Hortative—

Ngwakali	Twakali.
Ikala.	Nwakali.
Akali.	Bakali.

Notice the 2nd person *sing.*, which is *irregular*.

In this verb—as stated in earlier Lessons—the Infinitive sign *KU* is not inserted for euphony. See Lesson 16.

-tani, to be, is used only in the present tense—

Ntani, utani, utani. I am, etc.

Tutani, nutani. batani.

Ncolo utani kinunu. The fowl is old.

THE NEGATIVE OF THE VERB TO BE.

The verb *-akala*, to be, takes the *usual* negative forms: and where the verb *-di* lacks, it supplies the missing negative tenses for that also.

The negative of *-di*, to be, is in the present tense quite different in form from the affirmative. It has for its stem *-na* (not), to be. (Perhaps ancient *-ena*).

PRESENT:—

<i>Sing.</i>	<i>Plur.</i>
Kiena I am not, etc.	Katuna.
Kuna.	Kanuna.
Kiena.	Kabena.

With Impersonal Nouns:—

Class 1.	Kabuna, kadina,	Kayena.
	Kakuna.	
2.	Kakyena.	Katuna.
3.	Kakina.	Kabina.
4.	Kaluna.	Kayina.
5.	Kauna.	Kayina.

Class 6.	Kauna.	Kayina.
7.	Kiena.	Kabena.
8.	Kiena.	Kayina.

PAST :—

<i>Sing.</i>	<i>Plur.</i>
Kiakadi, I was not, etc.	Katwakadi.
Kwakadi.	Kanwakadi.
Kakadi.	Kabakadi.

ADDENDUM.

NDO. The fixed particle *ndo* sometimes usurps the place of the copulative verb *-di*, to be ; being used in an equivalent sense. It thus distinguishes the person or thing. You *ndo Fumu Ibanca ndo atôyelayi. Nako ndo kieu. Bwalo butasokwenca mwexi, ndo mbula.*

LESSON 29.

VOCABULARY AND EXERCISES.

-bela, to judge.	-bala, to read, count.
-lubukwa, to know.	-suma, to bite.
-loka, to fall (rain).	-tubuka, to be pierced.
-olubila, to be full.	-olubisa, to fill.
-ecikisa, to throw away.	-sadila, to serve (somebody).

Nyinga, love.	Nyeci, buffalo.
Mukasanci, his wife.	Mangaxini, store.
Mbula, rain.	Nkwasa, chair.
Mesa (8), table.	Bilamba, clothes.
Susu, cleanness, clean.	Mupika, slave.
Ngulu, strength.	Kudi, by, by means of.
(yi) ngulu, strong.	Pôi . . pôi ku, from, to.

Let us not judge others, but let us judge ourselves. He that loveth his wife loveth himself. Teach these men to-day : make them read Lesson 1. To know GOD'S love makes us love other people. Little children, love one another. This is a snake that bites habitually. In this part of the Congo Belge, the rain falls continually from August (Angustu) to April (Apili). A buffalo has been killed by Mwokobo. This table was made by Mixi. Bring that full dibungu. Fill the dibungu with water : we will see if it be pierced. Put the pierced dibungu by the Store door yonder. This broken chair should be thrown away.

I am not your chief. He is not a Christian. If you have washed the clothes, they should be clean ; but they are not clean. The hoes which I have bought are not strong. I want to serve men, but I will not be the slave of any man to do evil. This book is not mine.

APPENDIX.

THE ITEMS THAT FOLLOW

are set forth as a sort of Appendix, to make this Handbook as complete as possible ; though the preceding lessons will enable most ordinary people to speak so as to be understood.

THE APPARENT NEGATIVE.

There is a peculiar use of the Particle *KA*.

It is much employed in describing a characteristic act ; but frequently also in a simple statement of fact. It seems to ask a question, yet it is not a question. It appears to imply a negative, yet is not a negative. Practically it means " am I," or " was I not," or again " do I," or " did I not ? " etc.

Compare *Rom. viii*, 31-36.

Ka (a)puya yinenu ku maxua kunwapuya ? Did he not go with you to the steamer where you went ?

Ilemba ka (a)malwa. Ilemba has come.

Ndo bayeya kwabanda kabadingila ku mukunci ; ndo bayeya ku mukunci kabadingila kwabanda. If they are going down river, they look up : if they are going up river, they look down. (Of a rowing boat).

Aputeka mampa kikondo kingi ? Kuni: mo nkyekyu papulomba Mbapembi ene, Nceya kunci, *katekayi*. Has he put in the bread a long time ? No : only just now, when Mbapembi asked, May I go home ? he put them in.

Kakuna kudi mwanya munene ? Is it not that there is a great space ? = There is a great space.

Bobo *kabena* batôya ene, Loboko ? Do they not call it "loboko ?"

Ku Letu *ka* kudiyi. He is at the Letu.

GENDER.

For *human beings* this is indicated by the addition of—

-a babalumi—male, masculine.

-a babakaxi—female, feminine.

Mwana a babakaxi—a female child.

For *the brute creation*, etc., it is indicated by—

-a mulumi—male, masculine.

-a mukaxi—female, feminine.

Ncolo a mukaxi—a hen.

Ncolo ya bakaxi—hens.

Mikwakwa ya balumi (= mpanga)—rams.

These accept plurals in the ordinary way.

Certain words—but very few—carry with them their own definition of gender —

Mama—mother.	Mukasa, or Mukaxi—wife.
Tete—father.	Dipulwa—young man.
Muxika—girl.	Ntala—cock.
Songwalumi— young man.	Mpanda—he-goat.
Baya—husband.	Mpanga—ram.

DOUBLE SUBJECT.

In great measure the tendency is to avoid making two nouns the subject of one verb. In English we should say, "Mapumba and his people are come." The Inkongo people say, "Mapumba apulwa yi bantu banci." The chief is regarded as the main subject of the coming ; the people are a secondary idea and are not thought of in the verb.

In all cases where one detail is prominent above others, this is the mode of procedure. If one says, "Misumanyi yakatumibwa yi bisopo,"—"nails have been sent and hammers," we are probably to infer that the nails had been expected some time, while the hammers only came in by the way in the speaker's mind. So even in a mixture of ingredients :—"Binga bintu bilolwa ? Ya, mupunga yi tundolo tuputola tukanga"—"Are there other things coming ? Yes, rice and potato fritters."

BUT TRUE DOUBLE SUBJECTS occur.

1. Where human beings alone are referred to, the prefix to the verb is *ba*. The smiths and the carpenters arrived together—Batudi yi basongi bakafika ndongo.

2. Where human beings and things are joined to form the verb, the influence of the human being is flung over the whole subject, and the prefix is again *ba*.

Muntu yi mbuxi batanadika mo nkyekyu.
Ncibo yi bantu bakatutuka kalikali, etc.

3. In all other combinations, the different items may be estimated as *things*, (*bintu*), and be followed by the prefix *bi*.

Nkwasa yi kitanda biakakwencebwa kudi Mixi. Mici yi yixi biakapangibwa kudi NCEMBI. Diba yi ngondo yi mitoto biakapangibwa kulu. Lupepele yi diele biakapwekyelela.

DOUBLE OBJECT.

Some verbs take a double object. The personal pronoun which, in *English*, forms the Indirect object, is in Inkongo placed within the verb: and the pronoun which is the direct object in English is put to the end of the word.

Bamampabu—they have given it to me. (Bosodi—the soup).

Nee mupau ? Am I to go and give it to him ? (mulundu—the bottle).

Uyi ngupelayi môyo. Go and give him “môyo” for me.

So—

Wapungupabu (bukula). Wapungupao (manga). Wapungupakio (kitambala). Wakatupa yei. Namamupa bobu. Twam-abapa yei (mici). Wapungupayi (ncolo).

INTENTION, PURPOSE, DELIBERATION.

When a dependent clause is introduced by “that, so that, in order that,” and expressing aim, end, or purpose, it may be rendered by the conjunction *bi* with the conditional tense.

These things came to pass that it might be fulfilled which was spoken by the LORD—Bintu bebi biakapona bixefikixibwa diyi diakatôyebwa kudi FUMU.

In the negative this means “lest in order that not,” etc.

Akadi kasoya bitaxekumibwayi—He did not go lest he should be beaten.

When the idea in the dependent sentence develops into entreaty or command, the hortative imperative form is used in the way of a subjunctive.

Bikila Mwosôya ayi ku Bakanda—Call Mwosôya that he may go to Bakanda.

Nakamukanda kayi—I stopped him from going (—that he might not go).

Fikisa malonga a bidya nkyekyu, mukyelengi adi—Bring the plates now, that mukyelengi may eat.

Namuna kibusu kakibakami koku—Push off the canoe that it may not touch there.

Sometimes a sort of deliberative question may be asked. This is also rendered by the hortative imperative.

Nkisi beci ?—What shall I do ?
What am I to do ?

Mbali mukanda kai lelo ? Mbangi kupai ?—
What book had I better read to-day ? Where
had I better begin ?

DEFECTIVE VERBS.

Three verbs are defective, being used in the
present tense only.

<i>Sing.</i>	<i>Plur.</i>
1. <i>Mbili</i> , I know, etc.	<i>Tubili</i> , we know, etc.
<i>Ubili</i> ,	<i>Nubili</i> ,
<i>Ubili</i> ,	<i>Babili</i> ,
2. <i>Kibiyi</i> , I do not know, etc.	<i>Katubiyi</i> , we do not know, etc.
<i>Kubiyi</i> ,	<i>Kanubiyi</i> ,
<i>Kabiyi</i> ,	<i>Kababiyi</i> ,
3. <i>Kisoli</i> , I do not like, etc.	<i>Katusoli</i> , we do not like, etc.
<i>Kusoli</i> ,	<i>Kanusoli</i> ,
<i>Kasoli</i> ,	<i>Kabasoli</i> ,

What the two first verbs lack is supplied
from the verb *-lubukwa*, to know, and its
negative forms : and what the third verb lacks
is supplied from *-nanga*, to like, with its
negative forms.

LOCATIVES WITH -DI, to be.

Where prepositions are followed by pronouns,
these are, in *Luna Inkongo*, rendered by
corresponding Locatives with the verb *-di*,
to be.

Thus—Come to me, *Lwaka kundi*. Go
away from me, *Ncuka kundi*.

Where the pronoun is in the third person,
it is thrown to the end. So—

Carry this axe to him, *Cwala soka you
kudiyi, i.e.*, where he is.

The following are the forms used :—

<i>KU</i> , to, from,	<i>MU</i> , in,	<i>PA</i> , by, on,
<i>Kundi</i> , to me (at), etc.	<i>Mundi</i> , to me (in), etc.	<i>Pandi</i> , to me (on or by), etc.
<i>Kudi</i>	<i>Mudi</i>	<i>Padi</i> etc.
<i>Kudiyi</i>	<i>Mudiyi</i>	<i>Padiyi</i>
<i>Kutudi</i>	<i>Mutudi</i>	<i>Patudi</i>
<i>Kunudi</i>	<i>Munudi</i>	<i>Panudi</i>
<i>Kudibo</i>	<i>Mudibo</i>	<i>Padibo</i>

LOCATIVES WITH POSSESSIVE PRONOUNS.

When the Locatives are linked with possessive
pronouns, they acquire the force of the
French “chez”—at the place (or house) of.

The two Locatives chiefly used are *ku* and
pa.

<i>Kwamene</i> , to, or at, my place, etc.	<i>Pamene</i> , by, or on, my place, etc.
<i>Kwebe</i>	<i>Pebe</i>
<i>Kwanci</i>	<i>Panci</i>
<i>Kwecu</i>	<i>Pecu</i>
<i>Kwenu</i>	<i>Penu</i>
<i>Kwabo</i>	<i>Pabo</i>

Sometimes the pronouns of Impersonal
nouns take on this construction. But more

commonly the 3rd person singular or plural of the personal pronoun is substituted.

Kupulula mikanda yei kunci kwayo, or kunci kwabo—Dust these books outside (of them).

Kancibo kaka kadi manyi kunci kwako, or kwanci—That small house has oil on the outside.

Bikanga bebi bidi bintu munda mwabio—Those mats have something inside them.

LOCATIVE KU WITH DEMONSTRATIVE.

For emphasis in indicating the position of a person or thing, the Locative *ku* is used in conjunction with the demonstrative pronoun. The combination may be used interrogatively or affirmatively. The *ku* is preceded by the preposition *-a* with its usual concords.

Examples :—

1. Bukula bwaku bobu—that flour there, etc.
Dilonga diaku dedi.
Malonga aku aa.
2. Kancila kaku kaka.
Tuncila twaku totu.
3. Kintu kiaku kiekii.
Bintu biaku bebi.
4. Lukasu lwaku lolu.
Nkasu yaku yei.
5. Mukanda aku ou.
Mikanda yaku yei.

6. Mwokulu aku ou.
Miekulu yaku yei.

7. Mwana aku you.
Bana baku baba.

8. Ncolo aku you.
Ncolo yaku yei.

The nouns are often left out in reply to enquiries as to the things.

ADJECTIVES FROM NOUNS.

The preposition *-a* followed by a noun gives that noun an adjectival force. The *-a* requires concord as usual. Thus—

Susu—whiteness. *-a* susu—white.

Kitambala kia susu—a white cloth.

Ngulu—strength. *-a* ngulu—strong.

Muntu a ngulu—a powerful person.

Bululu—bitterness. *-a* bululu—bitter.

Mwonci a bululu bungi—a very bitter creeper.

MODIFICATIONS OF THE VERB WITH ADVERBS.

BE, please, kindly, a little, just.

When the verb is to be softened slightly, or its action is to be but partially executed, the particle “be” is inserted before the stem. If hortative, the terminal is *i*, except in the *2nd person singular. But if it be a simple statement, the terminal is *a*.

* Except when *u* is politely put before it.

Examples :—

Bedipula ncibo ; *but* * *ubedipuli* ncibo.
Kindly open the house.

Bekala mucu—Just cut the stick.

Nubenculi mwana—Take away the child
a moment.

Babedimi kunu—Let them hoe here a
little.

Mbebali buxi—I'll read a bit first.

Tunabemona—We will just see.

Bakabelebesa mwonci — They slightly
loosened the creeper.

KI, still.

When the expression " I still (love) " is to be translated, the particle *ki* is inserted in the simple present tense. This not being the prefix of a noun, it has been thought well to change the *i* into *y* before a vowel.

Sing.

Nkidi, I still am, etc.

Ukidi,

Ukidi,

Plur.

Tukidi, we still are.

Nukidi, you still are.

Bakidi, they still are.

Sing.

Nkyananga, I still love,

Ukyananga, etc.

Ukyananga,

Plur.

Tukyananga, we still love.

Nukyananga, you still love.

Bakyananga, they still
love.

PO, please.

The English " If you please " or " by your favour," used when asking a favour and

especially from a superior, is translated by the suffix *po*. The terminal vowel of the verb then becomes the penultimate, and the accent falls upon it. Very generally also the softer form of the imperative is used.

Namanangapo kantu ka sabanga—I want please a little bit of soap.

Mba, tebelapo koku—Just look there will you, comrade.

Ndo wananga, walombelapo bantu kunu ?—
If you are willing, will you please pray for the people here ?

MU and *BI*, How, the state in which.

When desirable to call attention to or to enquire about the state or condition of a thing, or of what sort it is, the verb is prefixed by the adverb *mu* or *bi*. These particles throw the pronouns of the 3rd person to the end of the word as usual.

Mona *mungwencenca*—See how I work.

Tabela *mwencencayi* — Behold how he works.

Enca *mwencencabo*—Work as they work.

Xixima bukula bobu *bidibu*—Examine that flour in what state it is.

Kusomona dilonga *bididio*, *ānci mukixilu*—
Don't you see the plate, what it is like, of its own make.

Mbai, mona mai *bidi(a)o*—Mate, see the water, how it is.

SOME ADDITIONAL USES OF PRONOUNS.

YI, with, in company with, or by.

This may be used to express "in company with" or "by means of."

The unknown particle *NA* is inserted after *YI*, and the suitable suffix is added after the manner of possessive pronouns. Thus—

Sing.

Plur.

Yinami, with me.

Yinecu, with us.

Yinebe, with thee.

Yinenu, with you.

Yinanci, with him, her Yinabo, with them.

Class 1. Yinabu.

Yinadio.

Yinao.

Yinaku.

Class 2. Yinako

Yinatu.

etc., etc.

This form, combined with the verb *-di*, to be, or *-akala*, to be, is the equivalent of the verb to have.

Examples :—

Lwaka yinami—Come with me. Bitambala bidi kupai? nulwi yinabio—Where are the towels? come ye with them.

Ndo udi yi bwinu, enci yinabu—If he has skill, let him work with it.

Lukoso ludi yinanci—He has a cough.

Ñani udi yi lukasu?—Who has the hoe?

Ilemba udi yinalu—Ilemba has it.

BOTH of two, or *ALL*, of more : up to six.

The Numerals from 2 to 6 are converted into nouns, with the prefix *BU*.

Bubidi bwecu Both of us.

Busatu „ The three of us.

Bunai „ The four „

Butano „ The five „

Busambomo „ The six „

So—bunai bwenu, bwabo.

Examples :—

Bakaya busambomo bwabo—The whole six went.

Nucwali tumpoxe busatu bwatu—Bring the three cats.

Ola malonga a bukula bunai bwao—Buy all the four plates of flour.

From seven upwards, the next rule must be used.

BUNGI BWA, the whole of.

To express the whole of a number or of a quantity, the noun *Bungi* (the whole) is used, with usual concords.

Bungi bwecu all, the whole, of us.

Do. bwenu „ „ of you.

Do. bwabo „ „ of them.

Cwala bukula bungi bwabu—Bring all the flour.

Nufundili bantu bungi bwabo—Write to all the people.

Nubatôyeli meyi aa, bungi bwao—Tell them all these words.

Kicini kia lukunyi bungi bwakio—An entire piece of firewood.

Misumanyi bungi bwayo, kayei—Here are the whole of the nails.

ALL TOGETHER.

The collective word *Bwoso* translates the doing of a thing simultaneously, all together. It is linked with the plural verbal pronouns, and the particle *a* is inserted between. In this instance, the 1st person plural becomes *cu* instead of *tu*. So—

Cu-a-bwoso	all of us together.
Nu-a-bwoso	all of you ,,
Bo-a-bwoso	all of them ,,

Nwapuya nu-a-bwoso—You went all together.

Tulali cu-a-bwoso tulu—Let us all go to sleep.

Maxua akaya bo-a-bwoso, ndongo abo umoumwe—The steamers started simultaneously.

BY ITSELF—BY THEMSELVES.

When these mean “of its own sort,” or “in its own place,” the word *butonga* (sort, kind) seems to supply its prefix *bu* to express this: preceded by the preposition *pa*.

Suffixes are added, of the possessive pronouns.

Nuteki mikanda pa bwayo, bitambala pa bwabio—Put the books by themselves, the towels by themselves.

Kikanga kidi pa bwakio, lubanga pa bwalu—a mat is one thing, a chin is another.

Babôi badi pa bwabo, bena midimo badi pa bwabo—The boys are by themselves, the workmen by themselves.

Sometimes the word *Kidi* (place) may be used, or *Butonga* (sort). With either of these, if used as above, the possessive pronoun precedes the noun: and in this case even things are personified and take the personal pronoun.

Bebi bikanga bidi bwabo butonga—These mats are of a kind by themselves.

Mankondi anamukañana, dedi kienci kidi, dedi kienci kidi—The plantains are separate, this in its place, that in its place.

The words *Ditondo*, *mumbidi*, *mwocindu*, may also be employed in similar manner.

Neundu udi änci mumbidi—The otter has an appearance peculiar to itself.

IRREGULAR PLURALS.

<i>Sing.</i>	<i>Plur.</i>
Diembi, story, narrative	Mambi.
Diko, fireplace	Meko.
Dilu, a nostril	Melu.
Diulu, heaven	Melu.
Dinu, a tooth	Menu.

Diso, an eye	Meso.
Lukolo, a leg	Mikolo.
Lupi, a slap	Mapi.
Musalai, or Disalai, a soldier	Masalai.

NOUNS USED IN PLURAL ONLY.

Cuma, a little water	} Concord
Cwanyi, a little oil	
Bidya, food.	
Bima, goods.	
Mabele, milk.	
Madimba, musical instrument.	
Malufu, palm-wine.	
Malulu, dew.	
Manyi, oil.	
Mancanga, hypocrisy.	
Matei, fish-net.	
Mati, spittle.	
Maxi, blood.	
Maxua, steamer. Modern, <i>Dixua</i> .	
Ndongote, cassava-leaves.	
Nkanka, bean-leaves.	
Tufina, matter, pus.	
Tulu, sleep.	
Tuxoko, laughter.	
And a few others less commonly used.	

WILLIAM HENRY WESTCOTT.

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