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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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PUBLISHED BY THE BAPTIST MISSIONARY SOCIETY  
19, FURNIVAL STREET, HOLBORN, LONDON, E.C.  
AND  
KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.  
PATERNOSTER HOUSE, CHARING CROSS ROAD, LONDON, W.C.

1895

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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 **di an 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. **Anquissi** (-ankisi, *fetish*) is used for *holy, sacred*; and even **uquissi**

(*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 : "*Di ngamena 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.

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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.*

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Nsongelo

*Malongi ma Ndonga Madungu:*

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

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

**Mind the nasal consonant**

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

Kikongo language, as any other language deserves a “linguist

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

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

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

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

*The Bakongo Research Institute*

*November 2010*

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

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

He and mama Ntantani Massaki(his wife)lived and worked in Austria with Walter Trobisch the founder of the Family Life Mission [www.familylifemission.org](http://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 ndi ng' 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**.

**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 kiki lu, 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 aki mosi, 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 ami mosi, during those very' same years. The forms are given in the table at the foot of P. 573-

**Adi** -an impersonal defective verbal

*particle, predicating 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 3<sup>rd</sup> pers. sing, and pi. 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 predicating 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 ; kolo 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 -uncertainfy 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. Jizu akwa Nazaret, Jesus of Nazareth ; aleke akwa Kindinga, the Kindinga children ; o nkento akwa Ngombe, the Ngombe woman.

**Ameti ste**, 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 tuelveke ana kun' evat' ana, twele ana ku lumbu 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 kunzieta anizi e, 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.

+++++

**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 fers. pl., cl. 1, they ; see also the 3<sup>rd</sup> 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 wela**, 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 nkole**, 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  
bansolwewe, 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 I kena, he is what

you would style a young man.

**Banduka**, v.i., to be tired of ; **yabanduka o kunlonganga 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.

**Bangala**, v.i., to be excessively high (of a price).

**Bangala, Bangala** v.i., to be tormented, in torment, tortured (in hell).

**Bangisa**, v.t., to persecute, torment, torture.

**Bangazi**, 6, n, a tyrannical, brutal fellow, a tyrant.

**Bangidika**, v.t., to torment, torture.

**Bangidika entalu** (2), v., to raise a price excessively.

**Bangika**, 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.

**Bembela**, v. t., walk or  
stroll about.

**Bembola**, v. t., to  
despise, disrespect,  
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.

**Beril**, 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.  
**ebilaye 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 ;  
**ngyele 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 I 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.

**Bukò o**, 12, n., (Bako.), di sobedience.

**Bukwi I 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.

**Bungula**, 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.

**Butika 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 I 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 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 malu 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 ; *lit.* 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 ele** (*pres. pcrf. of kwenda+pref. of cl. 7 sing.*). **di ele 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. *licença*), permission, excuse me !

**Di nsunga-nsunga**, 7, n., something having a perfume, a perfumed oil, &c.

**Di o-di o**, 6, n., hunger which seems insatiable.

**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.)**, if (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 exceedingly 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 a l a**, **Dumbel e l 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 **bila** & **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.

**Ebembi a**, 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 di ambu di andwel o ko**, the steering of a ship is no small matter.

**Ebo**, 8, n., sediment, floating scum, **Ebo**, continued. cream, yeast.

**Ebobol o**, 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 ebu**, 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.) = awayi .

**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 la**, 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 ala**),  
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 lu**, 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 simakananga 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.

**Ekalamanga**, 8, n., a very large dog or any carnivorous animal.

**Ekami**, 8, n., an obligation to, a necessity; **e ekami ngina diau dia kwenda**, I must go, I am obliged to go. **sia e ekami (dia)**, *v.*, to be very determined (to), make a very strong resolution (to).

**Ekami nu**, 8, n., a pressing place, **ekami nu dia 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.

**Ekongwankela**, 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).

**Ekulu**, 8, n., the most ancient times, the earliest ages.

**Ekumba**, 8, n., a protruding navel.

**Ekumbu**, 8, n., noise, roar, roaring of waves.

**Ekumu 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, Jieadland, cape, promontory.

**Ekuti, Ekutu, Ekutukutu** 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 example 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**, l uenze, 10.  
**do**, sengel e, 6.  
**sol**, ngandu, 2.  
**mi**, evula, 8.  
**do**, koka-ti ti,  
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 **l enza**) ; see also **l enzi**, App.

**El eza**, 8, n., a lazy fellow. -**el eza**, a., lazy.

**El ezi -I ezi** , 8, n. ,  
brilliance, brightness,  
splendour. -el ezi -I 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 (*whi ch  
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, n., 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.

**Esalala**, 8, n., a wild gourd.

**Esambilu**, 8, n., a place of worship, church, chapel, synagogue.

**Esangala**, 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.

**Esasala**, 8, n. **kala e esasala**, 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 nzila 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 funerals 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 unci rcumci sed organ, **-esutu**, unci rcumci sed (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.

**Etampala**, 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.

**Eti angi, 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 ) etima,** 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, pl., 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 ; **al eke 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 luki lu (8) di a 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.

**Evula**, 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.

**Ewanga**, 8, n., confusion, disorder.  
**-ewanga**, a., in confusion, disorder.  
**-ewanga**, a., public property, to be taken & used by any one. **ewangi**, 8, n., publicity, the presence of a crowd, an unwelcome crowd or company. **-ewangi**, 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, **ete 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.

**Ewole**, 8, n., a thorny creeper.

**Ewombolo**, 8, n., a decayed, rotten piece of wood-work, house, canoe or piece of fire-wood ; **ewombolo di a nzo di adi**, this is a rotten house.

**Ewonzonzo**, 8, n., medicine enclosed in a piece of palm frondlet.

**Ewu** (Bako.) = **owu**.

**Ewulumuna**, 8, n. **mawulumuna** (*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 cheek.

**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.

**Ezalu**, 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.

**Ezeze**, 8, n. (gen. pl.), bewilderment, distraction. -a **mazeze**, muddled, bewildered, distracted, irrational, wrong.

**Ezila**, 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.

**Eziku**, 8, n., the prime of life, perfection, arrival at perfection, maturity; see **zikuka**, App.

**Ezimi**, 8, n., a clan; see **zimi**, App.

**Ezina**, 8, n., name, **nkwezina diambote**, a man of good report, having a good name. **ezina**, i, n., the deceased, *thus avoiding the mention of the*

*name; see deceased*, App.

**Ezinga**, 8, n., the length of (a man's) life. **mazinga**, pi. only, delay, continuance, time spent or lost.

**Ezingu**, 8, n., delay, hindrance.

**Ezita**, 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. **confiar**), to confide, 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 gazeloid 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., *mid. pass.*, to lose by death, be bereaved of.

**Fukwa**, 6, n., a cover.

**Fûla**, v.t., to blow (with the breath).

**Fûla**, v.t. + to finish, bring to an end, conclude.

**Fulu**, 6, n. (Bako.), a flower.

**Fulu**, 6, n. a +place, spot. **mu fulu**, **vana fulu**, **VOVO fulu** *adv.*, .on the spot, at once, instantly, immediately, at the very moment, in the very act.

**Fulula**, v.t. **fulula onkisi** (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  
pl odding.

**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 wivi**, 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.

**Futalala**, v. i. = *yindalala*, 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, **fwatika-fwatika**, 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 ; **ozole e 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, **kala 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 I wa**, 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 I wa**, v. i., to be a loser, suffer loss, be bereaved.

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**G.**

**Grame**, 2, n. (Fr. gramme), a gramme.

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**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 Nl emvo*, these will go and Nl emvo 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 wi na**, therefore I came to you; **dinkondo dimosi vana mena di vwi di bwaka**, one of the plantains (*among them*) was ripe. *None of the tenses of kala are itted 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 zing**  
**zina omo ngeye**, we  
heard many reports in  
reference to you ; see  
also **kala muna**, App.

**-ina** una or wau, to be  
so, such, like that,  
thus ; **e ma kina una**,  
such a thing (*lit.* a  
thing which is thus) ;  
**nga e nzo aku ina**  
**una e ?** is your house  
like that then ?

**-ina 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.

**-ingi** .  
**ye (&c.) ... o wingi**,  
in such a manner or  
way, so, so that ;  
**ye ntunga o wingi**  
**betnnganga, e nzo zau**  
**zinga kiki lu**,

they build in such a  
way that their houses  
last long ; **yo vova**  
**o wingi bavovele**, and  
so spoke that ; **yo**  
**pemba o wingi**, & so  
white that-

**-iniwa**, passive of -  
**ina**, to have in (one or  
it], to have (in) ;  
**ndi oyo winiwa e ekel a**,  
he who has the bullet  
in him.

**izi, izidi**, see **kwi za**.

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**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 kala** or **kele** 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 la** (applied form of **kala**), *v. + to be*, live for, to, &c. ; **ikubakadi la se mfumu**, I will be a chief over them ; **adi eyi di kadi la wau ?** why will it be like that ?

**Kadi lu**, *n.*, a manner of life (habits, customs, &c.)

**Kafa**, v. t., to strike, beat.

**Kafalala**, v. t., to be or look unhappy, sad, displeased, ill at ease, miserable, disappointed, *often used with ntima, o ntima andi ukafalele*, he is unhappy in his mind.

**Kafi di ka**, v. t., to make sad, sadden, render miserable, unhappy, **kafi di ka o ntima** (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 (*lit.* he will only go) ; **ke nuvangi luzolo lueno ko, oluame kaka**, do not do as you like, but as I like ; *lit.* do not your will, mine *only*. -**akaka, se diakaka**, this is very strange, how singular.

**Kakalala 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.

**Kakungu**, 9, ;/., bogie, dragon, terrible monster.

**Kala**, 6, ;/., hot, dry weather.

**Kala**, v., to be. *There is a past tense (indef. & perf.) of kala, bearing the prefix e instead of a ; it implies time less remote than that in a ;* **twekala**, we were ; **bekedi**, they were, **kekala biza ko**, v., to be very unwell. **kala** (or - **ina**) **di au**, v., to think, suppose, imagine ; **adi eyi kakedi di au**, what did he think ? **kala kumosi ye**, v., to be on good terms with, have dealings with, have intercourse with. **O kala kwa**, adv., it is because, *only used where there is no question as to the correctness of the statement*

; **o kala kwa tuma katumini**, it is because he was sent. **-kala mo**, will be. . . when (it) is finished, when grown up ; **e nzo yayi yabi za kiki lu i kala mo**, this will be a splendid house when it is finished ; **o mwana oyu wambi kiki lu okala mo**, this child will be very bad when he grows up. **kala muna**, v. i., 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 noiv most uncertain; **owu di akal anga kwi za kekwi za**, perhaps he may come. **kala ye**, *the Bakongo always express the verb "to have" with kala ye, not as on p. 286. In Kongo - proper kala 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.*

**Kâla** (perf. **kâdidi**, Kib.), v. t to return. **okala VO...OVO**, conj., whether... or; **konso lekwa, okala vo masa, OVO ma kiaka**, anything whether corn or anything else.

**Kal akana**, v., to be deniable.

**Kalala**, 6, n., asparagus.

**Kal sedone**, 2, n., chalcidony.

**Kalu**, 6, 11., the length of time spent at, time during which one was .

**Kalu**, 6, 11., a place to live or be at or in, abode, a dwelling place.

**Kal uluka**, v.i., to cry, call or sing out aloud, loudly, to yell.

**Kalumba**, 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 **fika**, 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** (*lit.* 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* + although, 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 I wa**, 6, n., a conjunction.

**Kangula**, v. t., to defend, protect, to let off, excuse, acquit, declare innocent.

**Kangula e ekangu** (8), v., to disannul a covenant (**ekangu**) (*lit.* 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. capitão), 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 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 isaki 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; **si a 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 kisi a ko vo**, not as though it were that. **e ke ye kingi** (*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.

**Kele VO**, *conj.*, with the subj. fut. indef., would that !  
**kele vo twenda**, would that we had gone.

**Kelesa 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. **Okengele 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*).

**Kengoloka**, 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 obongele 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.

**mwi si 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 ala**, 5, n., a garden round the house in a town.

**Ki alati**, 5, n., the only child; **ki alati ki ame kiki**, this is my only child; **eyayi yau ayole yalati yame**, these are the only two children I have had. *If there were others, but they are dead, this word cannot be used.*

**Ki alumuna**, *v. t.*, to arrange in a line, set in a row.

**Ki alwa**, 5, n., nest of twigs.

**Ki alwa**, 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; kiau tu nki, wenda*, go, by all means.

**Ki bale**, 5, n.. a joint stock company, a syllable. **e ki bale**, 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 bila**, v., to go backwards & forwards.

**Ki eki ele 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 kiau**, adv., surely, truly, without or no doubt. **e ki el eka kiau, i yandi yuyu**, no doubt it is he. **sia 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 expression*).

**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 engele ki a etadi* (8), a huge mass of rock, a boulder. *ki engele 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. **ki lo meta** 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 kimbangumuna**, 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 mbulu**, 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 ki mfi ni** , *adv.* , close  
together, very near.  
**e ki mfi tu (5)** , *adv.* ,  
headlong, head  
foremost. **ta or bwa e  
ki mfi tu** , to fall  
headlong.

**Ki mfumbi** , 5, n.  
(Bako. ) , murderous  
ways, the habit of  
murdering.

**Ki mona**.  
**muna ki mona** , 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 ki nkol el a(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 ndumbalala**,  
**Ki ndumbel ele** 5, n., a  
little girl (*a woman's  
word*)

**Ki ndumbi**, **ki ndumbizi** 5,  
n., a club or  
partnership of women.  
**e ki ndumbi** *or*,  
**ki ndumbizi** 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 kinkala, 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 nkonz o**, 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.  
sika 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  
(edi ble, "very  
fat").

**Ki nsi edi**, 5, a green  
grasshopper (?)  
which makes a great  
noise at night  
(edi ble).

**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 kintanda (Bako.),  
zinga e kintanda *v.*,  
to clasp, the hands  
over the head.

**Ki ntanta**, 5, n.,  
inability to do as one  
would, utter  
helplessness.  
mona e kintanta, *v.*, to  
be utterly helpless,  
unable to move.  
sia e kintanta, to  
place in such a  
condition, render  
helpless.

**Ki ntekwa**, 5, n.  
(Bako.), chrysalis.  
-akintete, a., first,  
of the first time,  
vana kintete, *adv.*, at  
first.

**Ki ntungila**, 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 olo**, 5, n. (Bako.), a whirl pool.

**Ki nzol a-nzol a**, 5, n., insati ability,

appetite, haste (for),  
craving ; also  
an insatiable person.

**Ki nzunga**,  
5, n., solitari ness,  
loneliness.  
-aki nzunga, a., lone,  
solitary, standing  
alone.  
**e ki oki olo**, **e ki olo**  
(*pl. 7*), *adv.*,  
excessively  
bitter ; **o nlongo una**  
**wina e ki olo**, that  
medicine is  
excessively bitter.

**Ki olo**, 5, n., a huge  
**ki olo ki a ni oka**, a huge  
snake.

**Ki ol ol oka**, v. i., to  
utter a cry of  
surprise, be astoni shed,  
astounded, amazed.

**Ki ongomena**, 5, n.,  
reluctance, fear,  
dread, shrinki ng.  
**ka la ye or si a e**  
**ki ongomena**, v., be  
reluctant, &c.

**Ki oto**, 5, n. (Zombo),  
fire.

**Ki pal u**, *adv.*, quickl y.

**Ki podi**, 5, n.  
**e ki podi**, *adv.*, on  
trust, on credit, on  
account, without  
interest being  
chargeable until date ;  
to take anything **e**  
**ki podi** implies that  
a date of settlement  
has been fixed, and if  
the article is paid  
for then, no usury will  
be charged.

**Ki swa**, 5, n., babyhood.

**Ki ta**, v. t + to buy up.

**Ki ta**, 5, n., somethi ng  
appeari ng so  
vividly to the mi nd  
that it is as  
though visible to the  
eyes.

[*pl. bi ta* (Bako.)],  
shadow, shade  
reflecti on.

**Ki ti ma**, v. t., to burn  
up with a roar.

**Ki ti ma**, v. t., to shudder, shake (with cold, fear or horror), to (6) or **ntima** (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 yalala tukwenda ne ngyalala**.  
**bokota**, to speak.  
**fimba**, to seek.  
**ki abandwa**, a head.  
**ki ayi ki a nengundu**, tomorrow.  
**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.  
**nenkùlu - nenkùlu**, 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.  
**yalala**, 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 yela 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.

**kokeka**, v. t + to catch (with a hook or snare), ensnare.

**Kokela**, v. t. + draw away, lead off, fetch away (in quantity), to lead away by fair promises or excuses,

**Kokela**, 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 twika 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 ntima** (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.

**Kola**, 6, n., a small branch *which can be broken off easily by the hand*.

**Kole**, adv., in the second place. **e ngi ngu kole**, see **ngi ngu**, App.

**Kol eka**, v. i. (Bako.), to take a thorough hold (as a disease), become very severe ;  
**mpazi zingĩ zikolekel 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.

**Komodi 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., chrysol i te.

**Kri soprase**, 2, n., chrysoprased.

**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., cubic.

**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 la**, ?'./., to advise, counsel, recommend.  
kakatukubi ki la 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 la**, 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 la 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 la OWU insamwini wo ko**, although I told him so; **kufwi la OWU kena ko vo mwana ame**, although he is my son; **kufwi la owu okwenda ko**, even if you go. **kufwi la 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. refl., withdraw from fellowship, cut oneself off from society.

**Kukènka**, v. refl., to keep far from, to avoid very carefully, be very cautious, circumspect, discreet.

**Kukìta**, v. refl., 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,

**ka la 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. refl., 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, seni ori ty,  
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,  
cl imb,

**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  
El ongo 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 1<sup>st</sup> pers. sing), to go for me.

**Kungì zi l a**, v.t. (*applied form of kwiza*, with prefix of 1<sup>st</sup> 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.

**Kutalala**, v. t., to be drawn into folds or puckers, to pucker up.

**Kutàmina**, 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 ; **unkutwidi 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. ; ki mbevo 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.

**Kwalu**, 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.

**Kwangula**, 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.

**Kwayala**, -^./., to be sore (of the throat).

**Kwempa** (Kib.), v.t., to scrape (=vempa).

**Kwenda**, v. + to ebb (of the tide). kwenda e bambala (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 reflexive 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).

**Lala**, v.i., to be lost, disappear.

**Lalabu**, 6, n., a gossip, nkento ne i lalabu, a gossip.

**Lalamera**, v.t., to sit on eggs, to hatch.

**Lalu**, 6, n., a place by the roadside where food is offered for sale.

**Lalula**, 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 **lalula**, i.e. to take off that which is on the top.

**Lalwa**, 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.

**Lambula 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.

**Landula**, patient, long-suffering

**Landulula**, v. t., to repeat over & over again.

**Langala**, v. t., to be lost hopelessly, to be gone or go away never to return ; **ofwidi olange kwandi**, he is dead & gone for ever.

**Langi**, 12, n., water-weed.  
**-alasa**, a. (P. **lacerar**), very sharp.

**Lava, Lavula**, v. t., to rake out (an ember only) from the fire.

**Laya**, v. + to wink ; **ngalale? laya kelaya kwandi**, is he well? he winks, i. e. he is well alive ; **ediambu laya dilaya**, 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 ; **undayisi o meso**, he did it so quickly that I did not observe it.

**Layiswa**, v. i. **meso -layiswa**, to have (a thing) happen in the twinkling of an eye ; **meso tulayiswa**, in the twinkling of an eye (of our eyes), instantaneously.

**Lazula**, 77. /. = **landula**, 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, kulombele (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  
lekela 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-  
pl ace.

**Leko**, 6, n. (Bako. ), a  
thi ng (=lekwa).

**Lekoka**, v. i. , to blaze,  
burn fiercel y.

**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,  
procrastinati on.

**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  
uni verse of God, the  
(whol e) creati on.

**Lel ema**, v. , to be soft  
& smooth (as of fine  
textures).

**Lel èmba**, v. t. , to do  
slowly, gently,  
del icatel y.

**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 ^renter a house, but go straight away to the war.

**Lemba e sunga** (6), v. , to charm away all danger *or* possibilities of danger.

**Lemba 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 **lemba e ekesa**, only it is applied to the forehead as well as to the lips. A man or woman stands by, & is called **ese dia 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 **Lembelo** 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 nzi la vi di sa kavi di si yo**, surely 'he has or must have lost the road ; **Lembwa fwa ke fwa**, he will surely die ; **Lembwa nka la 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.

**Lengola**, 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. l inho), 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?

**Lola**, v. i., to mutter, grumble, growl.

**Lole**, 6, n., the first shot in a fight, **tuba e lola**, 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.

**Lubangalu**, 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. = **luka**, 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. (*mi d. 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.

**Luetola**, 10, . , loquacity, endless light talk.

**Lufa**, v. t. , to displace, expel by taking up the place occupied by the thing expelled.

**Lufi aiku**, 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. ,  
defi lement, foul ness.  
**baka (o muntu) o  
lufunzuku**, v. , to  
be di sgusted wi th (any  
one), be hi ghly  
di spl eased or vexed  
wi th (any one).

**Lufutu**, 10, n. (Bako.),  
obsti nacy, perversi ty.

**Lufutumuki**, 10, n.  
(Bako.), resurrecti on  
(*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 i ts spell.  
When a man loses hi s  
wi fe, 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 hi s  
house, and never sees  
the sun for si x 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 i f a man, women i f  
a woman. I f a man, for  
i nstance, he i s  
conducted, wi th the  
basket he slept upon,  
to a stream where  
there i s plenty of  
water. One of the  
relatives throws hi s  
basket i nto the stream,  
scrapes hi s tongue wi th  
a kni fe, thoroughl y  
shaves hi m and pares  
hi s nai ls, then makes  
three l i ttle cuts on

his arm, and then seizes the bereaved by the neck and dips him three times thoroughly under the water (**sukula o mfwi di**). 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 lufwal akazi**.

**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.  
**akendalalu**, 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.

**Lukofi**, 10, n.  
(Bako.) = **lukofi**.

**Lukûlu**, 10, n.,  
redemption (act.).

**Lukutakanu**, 10, n., a  
meeting, assembly.

**Lukwa**, v. i., to be named  
after, *also* to have  
named after one.

**Lukwili lu**, 10, n. + a  
religion (belief).

**Lulaka**, 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 ul amu**, 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*).

**Lûmba**, v. t. , to mix up together, combine, blend, to adulterate, mix adulterations with ; **nki a ndûmba ol ûmba e nteke a wumba**, how do you mix the pottery clay? **ke nul umbi mvi ndu yingi muna nkweza**

**nutekanga ko**, do not put dirt in the rubber you sell.

**Lumbal al a**, v. i. , to peep out of a hole, door, &c. , just the head appearing.

**Lûmbana (muna)**, v. t. , to be mixed (in with).

**Lumbi di ka**, v. t. , to stick (one's head, &c. , a little way out of a door or hole).

**Lumbul uka**, v. i. , to be thoroughly proficient, well instructed, educated, well -informed.

**Lumbul ul a**, v. t. , to thoroughly instruct.

**Lûmbwa-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 ntula**, 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 lunda-lunda** (6), adv., running quickly.

**kwenda e lunda-lunda**, v., to rush along.

**Lundalala**, v.i., to protrude, stick up high, stick out, stand out prominently. **-alundalala**, 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. = **lulumuna** (App.).

**Lunene**, 10, n., the east. **-alunene**, right, eastern.

**Lunengananu**, 10, n., the edge of a perpendicular precipice, a beetling crag.

**Lunga-lunga**, 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 luni ma**, *adv.* , behind.

**Luni ma-ni ma**, *adv.* , back to back, backwards, in an opposite position, reversed ; **yo wete yo bi** , **luni ma-ni ma**, good and bad are the opposites of each other.

**Lunkulu**, 10, n.,  
cruelty, abominable  
behaviour, bitterness  
of speech or feeling.  
**-alunkulu**, a., cruel,  
abominable, shameful.

**Lunkumfu**, 10, n. +  
sourliness, churlishness.

**Lunkunza-mbuku**, 10, n.  
(Kib.), **Lunkunza-nkonzo**,  
10, n. (Bako.), a  
mantis.

**Lunseka**, 10, n., a slope,  
slant, **-alunseka**, 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 someone 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.), concision, mutilation, the cutting off of a piece of flesh; see **seoka**, App.

**Luseolo**, 10, n., (act.), as above.

**Lusienise**, **Lusieniele** II & 2, n., the mid-rib of leaflet of a palm.

**Lusiki disu**, 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 di ambu** (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. , edifi cation (active.)

**Luvangamu**, 10, . , edifi cation (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), bul k.

**Luvu**, 10, n. , the furnace hollow in a forge. (Bako.) a smi thy.

**Luvuki , Luvuki ku**, 10, n. , decei t.

**Luvukusu**, 10 n. (Bako. ), sal vation.

**Luvungi ni ku**, 10, n. , decei t, fal sehood.

**Luvungu**, 10, n. , di sgrace, shame.

**Luvungu**, 10, n. , the peritoneum.

**Luvuvamu**, 10, n. , safety, tranqui lli ty, peace.

**Luvwezo**, 10, n. (Bako. )=l u 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, 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," *Briophyllum calycinum*.

**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, perseve rance,  
endurance.

**Luzol o**, 10, n. +ki ndly  
feel ing, benevol ence,  
right feel ing towards,  
*hence* fai thful ness in  
servi ce or fri endshi p ;  
*also*, great desi re,  
and so ai m, purpose,  
wi ll. **nkwa Luzol o**, one  
who possesse s  
loveabl e qual i ti es, one  
admi red,

**M.**

**Ma** (*pl.* 6) *ya mbwaza*,  
n., corn, grain  
(general ly).  
**o mabetomona** (*pl.* 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-**  
**l emba**, *adv.*, going on  
well, comfortably,  
quietly, all right.

**Mal ongo**, *pl.* 8, n., a  
far country, distant  
lands. **o ni ambonani** (*pl.*  
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. + anise(?)

**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.*

**Mangna-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.

**Mayingila**, *pl.* 8, ., 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. **masama 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.  
**-ambandakiani**, a., **e mbandakiani** (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. **si a 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 longo** , 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 mwisi* (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.

**Mbusia**, 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's 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; **ozadisi 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 diambu di aku di zidi e mfi ku omu ntima 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 (?)

**Mfuni a**, 2, n., a freebooter, raider, one who plunders & does as he likes, a man of violence. **-amfuni a**, 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.  
**sukula 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.

**Miangu**, *pl.* 3, n. + **cl** amour, noise.

**Mika**, v. t., to weigh, to try or ascertain the weight.

**Mika**, 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.

**Mikuka**, 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) -

**Mina**, *pl.* 3, n., regulations, statutes, ordinances, the details of a law.

**Minganana**, see **manganana**, App.

**Minguna**, v. t., to break, snap in two.

**Minu**, 6, n., custom, fashion, condition,

normal state, nature, habit, law of nature, natural law ; **vo i mbizi za maza, I mi nu ki au ki a kala 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 (labyrinthine).

-**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**  
**dinkondo edimosi**, a  
*certain plantain tree*  
*bearing the secondary*  
*prefixes (series 3, p.*  
*518), and again*  
*prefixed with a*, the  
same, the identical,  
the like; **salu akimosi**,  
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  
pala).  
**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 **pele** & **ampela**,  
App.

**Mpeke-veke**, 2, n. , an  
eruption on the

ear. -**ampela**, a. , by  
seduction as a set-off  
against debt ; see  
**mpedi** & **pele**, App. ;  
**Longo luampela**, a  
marriage by seduction  
as above.

**Mpele** a, ke **mpela** ko,  
conj. , if not,  
otherwise, or else, or ;  
**wizidila ke mpela ko e  
ntangwa isaka**, come at  
once or else it will  
be too late.

**Mpelezi eka**, 2, n. , the  
manner of making  
tasty dishes out of  
little nothings.

**Mpele** 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.*).

**Mpiluka**, 2, n., the other side ; **vana mpiluka anzo**, on the other side of the house.

**Mpilwa**, 2, n., a mistake.

**Mpimbu**, 2, n., a disease characterised by a serious effusion, beri-beri (?) **-ampimbita**, a., new, strange, singular, unheard, very difficult to comprehend or know or explain. **-ampilo**, a., crooked, winding, tortuous.

**Mpioto**, 2, n., confusion, derangement, entanglement.

**Mpisa**, 2, n., an auditor.

**Mpiliku-mpitiku**, 2, n., disorder, derangement.

**Mpituyensengo** (*pl.* 2) **za**, n., the reason & explanation of,

handbook of-. **-ampivi**, a., sole, only of its kind, only.

**Mpola**, 2, n., a pump.

**Mpolo**, 2, n. **ku mpolo**, adv., by face ; **ke tunzeye ku mpolo ko**, we do not know him by face. **vana mpolo**, to one's face; **kalendi wovova vana mpolo ame ko**, he could not tell me that to my face.

**Mpombolo**, 2, n., a log of wood, such as is used to block the gates of pig-sties, also a trap in which a log of wood falls athwart the animal.

**Mpongo**, 2, n., some great thing given or done for a purpose ; **bansidi e mpongo atusevo**, they made him laugh much (to divert his attention) ; **kabakayidi e mpongo ambongo**, 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.

**Mpwilu**, 2, n., a means  
of obtaining. **mpwila 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.*  
**imu**, adv., immediately,  
at once; **una inyuvwidi e**  
**nzi la, imu 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?

**Mùfu**,  
3, n. (*pl. miufu*) =muku.

**Mùluzu** (*pl. miuluzu*,  
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.

**Mumbidi**, 3, n. (Solongo), the borers which destroy wood in brackish water.

**Mumpambala**, 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 keluaka*, what I hear is that tomorrow he will arrive; see also *ki mona*, *ki vova*, *ki lembi*, *ki wa*, *ki mbalu*, 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 *lamba 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. **mi nki 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 ina 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 angalu** (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, unprincipled,  
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 elanga** (8)  
(*pl.* **Mvi ndi mi a  
malanga**), 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, forever, 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 ki ozi** (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.

**Mwenz e**, 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. -amwenz e, -a mwenz e a., vi rgin

**Mwi di l a**, 3, n. (Bako.), a creek, gul f.

**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 osition, 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 **nsi mote**, 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 lunga** **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 lu** (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, **ndi 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. **endolo-**  
**ndolo**, *adv.*, hurrying  
along (lit. with go-on,  
go-on).

**Ndomba**, 2, n., a  
petiti oning, beggi ng ;  
also the thing begged  
for.

**Ndombol a**, 2, n., a  
darkeni ng, a  
bl ackeni ng, darkness,  
bl ackness (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.,  
i nvesti gati ng,  
phi losophi c pursui ts,  
phi losophi zi ng.

**Ndongoti**, 2, n., an  
i nvesti gator, one  
who seeks knowledge, a  
phi losopher.

**Ndua**, 2, ., a drink,  
beverage.

**Ndua**, 2, n., a manner  
of dri nki ng, a  
draught.

**Nduandu** (Bako.)=ndi oyu.  
-andudi, . +very bad,  
shocking.

**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.

**Ndukutila**, 2, n.,  
perspiration,  
closeness.

**Ndula**, 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).

**Ndumba**, 2, n., a  
mixing, blending,

combining,  
adulterating.

**Ndumbizi**, 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.)=ndiona.

**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 (*lit.* 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 ngai** *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 wakombel e 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  
rais ing 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 , kekwenda**  
**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) **a longo** (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, shelter.

**Ni mba**, v., to doze.  
**mani mba**, pl 9, ., sleep-sickness.

**Ni mba**, v. t., to revolve rapidly, perpendicularly only.

**Ni nga**, 6, n., a long thin kwanga.

**Ni ngi ka**, v. t., to stop, delay, check, keep still or silent, restrain, impede.

**Ni okoka**, v. i. to come or be put or brought in crowds or abundance.

**Ni okona**, v. i., to put or bring plentifully.

**Ni ongota**, v. i. t to wriggle and crawl (as maggots).

**Ni osona**, v. t., to beat cruelly.

**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 ina 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, pluck.

**Nkadi**, 2, n., a demon, devil, a fiendish person,

**nki a 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  
prohibiti on.

**Nkangadi lu**, 4, n., a  
visitation (received).

**Nkangala (4) a nzi 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, compani onship.

**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 ;  
ngyel e yo wana o  
nkangu, I went &  
found it locked.  
-ankangu, ., tied up,  
bound, prisoner.  
-ankangu, a., numerous.

**Nkangu (4) a ntima (4)**,  
. , misery, wretchedness.

**Nkani**, 2, n., one who has malicious intentions. -**ankani**, ., malicious.

**Nkani kinu**, 4, n., a promise, vow, threat, command, imperative instruction, an order. **sia o nkani kinu**, 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.

**Nkanzangala**, 2, n. **kingandi**.

**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) ; **wizi di 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. **enkaya-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.  
**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 ?  
(*lit.* 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 olueke**,  
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 tulu** (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.

**Nkongolo**, 2, n., see  
etenda-nkongolo  
(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**  
**nkonzo ya ngolo ko**, he  
has no energy or  
strength. Also a fetish  
image supposed to  
restore strength to a  
paralysed part (i.e.  
from which the **nkonzo**  
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 (*lit.* it is on a short (small) place that one practises a dance).

**Nkûka**, 2, n., redemption (*mid. 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 (*passive*).

**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  
viceroi, 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  
didi 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., willfulness, 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.) ; **isalu 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 ;* **nkwa kala oyu ovova vo**, some one may say that .

**Nkwala**, 2, n., a channel, highway,  
**-ankwala-nkwala**, a. **ndungu zankwala-nkwala**, pepper without salt.

**Nkwalu**, 4, n., hasty thoughtlessness & carelessness in speech or action.

**-ankwalu**, a., hasty, careless, anyhow, thoughtless. **o nkwalu**, 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).

**Nkwimu**, 4, n., a blaze.

**Nkwinya** (4) **wal embi vel el a**, n., an unclean spirit.

**Nlaka** (4) **antinu**, n., power to run ; **batezansi o nlaka antinu**, 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. **-ani anzi -ni anzi**, a., in rags tatters.

**Ni aya**, 4, n., cloth of very fine tissue, linen, silk, &c. **-ani aya**, a., very fine (of fibres & threads).

**Ni aza**, 4, n. (Bako.) = **ndaza**, A pp.

**Ni ebo**, 4, n.) persuasiveness. **-ani 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. 1èkoka, 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 olo**, 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 ; **utusidi 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, . . ,  
tamarind 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.

**Nsagal avwa**, 4, n., a cane-like plant, used in native medicine, nua o nsagal avwa a ungu di, to drink a concoction of nsagal 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 nsagal 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**  
**avwa**, 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 **mpitu-ye-**  
**nsengo**, App.

**Nsenzela**, 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.) **antima** (4), in the inmost heart, in the bottom of one's heart. **nsi** (2) **ntima** (4), the heart's desire, earnest desire or wish; -**ansi antima**, of the heart, the heart's best, the beloved, darling; **mwana ame ansi antima**, 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** (**fwamwngi**), 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 esie**, 2, n., a small round reed.

**Nsi esie**, 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 nsilu 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 ndulu**, 2, n. (Bako.), stone *or* pebble used in cracking nuts or crushing pepper, arachis, &c.  
**o nsingamu** (4), adv., straight on, over, &c.

**Nsi ngi ngi**, 4, n., straightness.  
**-ansi ngi ngi**, a., straight. **e nsinging**, 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*.

**Nsol 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**. **Kia 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 **nzila** (2), . +the foremost man in a caravan, **kuna nsongi a nzila**, 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. **sia nsonsa**, v., to make such a noise. **nsonsa yo ni ku-ni ku**, n., disturbance, riot.

**Nsonzolo**, 2, n., the uninitiated, an uneducated person, one who has not had some special education, a layman ; *pl.*, the laity. **-ansonzolo**, 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.

**Nsudia**, 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). -**ansukami** (*pl. asukami*), a., poor, needy, destitute.

**Nsukini na**, 2, n., that which comes afterwards, a later development, something subsequent; **e tandu ki a Mindele nsukini na**, before the time of the white men (*lit.* the time of the white men was subsequent).

**Nsukisilu**, 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.

**Nsukulu** (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. **onzenza okakanga enuami** 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.

**Nsundungulu**, 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.  
**sialentala**, v., to be  
persistent, importunate.  
**ontalala** (4) **yo  
ntuluzu** (4), *adv.*,  
wriggling along on the  
buttocks (as a baby who  
cannot crawl) ; see  
**tuluz**, 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.

**Ntekela**, 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) **antima** (4), n., perfect frankness, sincerity, honesty & truthfulness in a declaration or conversation, a straightforward demonstration of innocence. **ententela**, *adv.* + without catching hold. **nata ententela**, 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. sia 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.

**Ntima**, 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. fwi lwa... o  
ntima, to be  
disheartened,

&c. , in.  
**vonda o ntima**, v, to  
dishearten, dispirit,  
deprive of interest,  
strength & courage.  
**entinu yonswalu**,  
*adv.* , quickly.

**Ntinti bidi** , 4, n. ,  
rigidity, stiffness.  
**-antintibidi** , a. ,  
stiff, unbending,  
rigid.

**Ntibo**, 2, n. (Bako. ),  
an infant whose mother  
has not yet come out  
of the house in which  
she was confined.

**Ntongo**, 2, n. , absence  
of all energy *or* power  
to say *or* do.

**Ntiti** , 4, n. , notion,  
idea, whim. **ontitika**  
**nkutu, ke bakalawau**  
**ko, ovo** , they had not  
the least idea that

**Ntoloki** , 2, n. , a  
fracture, broken  
bones, **yela entoloki** ,  
v. , to suffer from  
a fracture.

**nganga (3) antoloki** ,  
n. , a bonesetter.

**Ntomo(2) ambongo**(sing. 2)  
, n. **Ntomoni** , 2. n. , first-  
fruits.

**Ntona**, *pl.* 2, n. ,  
instinct, inherent  
knowledge, inborn  
genius, knowledge not  
imparted, common  
sense, sense,  
understanding,  
conscience.

**Ntondo**, 4, n. , thanks,  
esteem, commendation,  
praise.

**Ntondo**, 2, n. , the  
origin, source,  
commencement,  
that which brought  
it all about.

**Ntongeka**, 2, n. , a  
parallel of longitude,  
longitude.  
**-antongo**, a. , big,  
great (of pigs *only*).

**Ntongol ozi** , 2, n. , a  
curious, prying,

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 bosì**, 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 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.

**Nwolie**, 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**, I & 4, ., busybody.

**Nyaku**, 4, n., the aid rendered to an enterprise, the choral answer in antiphonal song.

**Nyakul udi**, I & 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**, I, 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**, I & 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 I wa**, 4, n. +a railway sleeper.

**Nzakama** (2) *a ntoto* (4), n., an earthquake.

**Nzal a**, 2, n., hunger, *zika ye nzala or vilwa e nzala*, v., to be hungry, starve. *nzala* (2) *a fiwonga*, n., eagerness & yet fear; *oku i nzala a fiwonga 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. *nzalala*, 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.  
**kala 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 wingi 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 kula**, App.

**Nzi la**, 4, n. + a. stripe, lash, weal.

**Nzi la**, 2, n., a way ; - f- an opportunity, chance. **sila e nzi la**, ?A, make a way for, give an opportunity, give a chance, give

scope. **nzi la 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 la**, 2, n., a betrothed (used only of the girl).

**Nzi ti ki la**, 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.

**Nzola**, 2, n. + wish, desire.

**Nzole**, 4, n., a couple, two (of persons or living creatures only).

**Nzowa**, 1, n., the beloved.

**Nzombo**, 2, n., a siluroid fish, mud fish (?) **enzongela** (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 enzu yotulu**, 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 a**, App.

**Nzungu**, 4, w. +a being  
out of the straight.  
**O 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.

**Oi odi**, 2, n. (P. *ordem*), authority, power to command ; **kwi na oi odi 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.

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**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. **pala e kinsi** (5), to kick. **pala** (with an object, food, &c.), to vomit.

**Pâla**, 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).

**Patika**, 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.

**Pela**, 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* -ampela, App.

**Pela** (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.

**Perle**, 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 lembwa) ; 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.*

**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 la**, 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 la**, 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.

**Safu la**, 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 ; **wonga usaki di**, he was all the more or still more afraid.

**Saka la-saka la**, 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 la**, 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.

**Salamina**, 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 ala**, 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 oku ntima** (4), v., to bear in mind. **sia o wazi wa nsi 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 la**, 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 la**, 6, n., ebony.

**Si la e nzila** (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 lama**, v. t., to be fixed, firm, founded, set firmly, established, be made very secure.

**Si li nda**, 2, n., cylinder.

**Si lu**, 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. =twalakesa, 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. twalakesa, App.

**Si ndi ka**, v. t. , to render heavy, &c. ; see **si ndama**, App.

**Si ndi ki la**, 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.

**Songesela**, v. t., to show how, set an example.

**Songokwa**, v., to be in travail with.

**Songola**, v. t. +to bring to a point, sum up.

**Songola**, v. t., take pains (in work).

**Songolo**, 6, n., care, worry, anxiety.

**Sono**, 6, n. +scripture.

**Sonsa**, v. t., to straighten the sides of a pit *or* hole.

**Sonsozika**, 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*.

**Sonsola**, v. i., to move, stir, make any or the least movement.

**Sonsola**, 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 **sula**, &c. , App.

**Suka**, v. , to end.  
**ke -suki**, a. (*unnatural negative*), endless, eternal, everlasting ; **moyo ke usuki**, endless or eternal life.

**Suka embel e** (2), v. , to stab.

**Sukwa...o moyo** (3), v. , to grow weary, tired of *something*, to be bored.

**Sula**, 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 la**, 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. **sungi di di**, App.

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**T.**

**Ta**, v. t. +to pick out, select, choose specially note or indicate.

**Ta**, v. (Bako.), to say, tell.

**Ta**, 6, n. [*pl.* **bi tà**(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 sinza ko**, do not grow weary of trying.

**Tantiwa e mpasi (2)**, v., to sympathise with. -**atantu**, a., hostile, adverse.

**Tapututa**, v., go into all the details, tell minutely.

**Tatidla**, 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 foredetermi ned.

**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 eke 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.

**Tensola**, 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 carcass. **teta e nzila** (2), v., to break, force, make a way (through, **muna**).

**Tete**, 6, n., a turn (in rotation); appointed time.

**Tetela**, 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 tewa**, 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 ala**, 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 shi pwrecked. **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 ala**, 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, grieved, troubled, upset.

**Ti una=ti mvuna**, p. 429.

**Ti vi di ka**, v. t. = **ti bi di ka**, App.

**Tokeka**, 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 tonda & 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).

**Totola**, v., to clap the hands before beginning to speak.

**Totola**, v., to say (*a woman's word*).

**Totola**, v., to do or accomplish much, make a good show, have plenty to show for it, push on well with.

**Totola**, v.t., to collect, get together.

**Tovola 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* indignantl y).

**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 kutuki lu**, 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 di ambu 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-

**Tuntula**, v. t. + to cause to increase.

**Tuntula o nkisi** (4), v., to bring under

the (benignant) influence of a charm, **tuntula moko** (*pl.* 9), v., to render, able to divine moko ; see p. 350.

**Tuntuluka**, v. i., grow, get bigger, higher, increase (in height, price, &c.).

**Tuntulula**, 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**  
**matuti di 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. **tuvula 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.* **tuwilu**),  
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 kizi**, 12, n. +that which constitutes a person a **munkwi kizi**, religion.

**Unl omba**, 12, n., unfruitfulness.

**Unti angu-nti angu**, 12, ., the habit of jilting, changeableness in likes & whims.

**Untongol oli**, 12, n., inquisitiveness, curiosity, the disposition to pry into, search out matters.

**Untotela**, 12, n., in the Doutrina Christã (1624) **untotela**=majesty. **Ntotela**

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, wild  
recklessness,  
lawlessness.

**Uyakala**, 12, n., manly  
nature, manliness.

**Uyi**, 12, n., dung,  
excrement.

**Uzeze**, 12, n.,  
effeminate, delicate  
fastidiousness,  
useless helplessness.

**Uzimi**, 12, n.,  
clanship.

**Uzumbu**, 12, n., the  
desolation 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.

**Vakula onkalu** (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 nlamvu* (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.

**Kumina**, 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 wwi 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*; **pi.**, 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 nka l 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. , difficulty, trying, troublesome, dangerous. **sia 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.

**Vanin gina**, v. t., to run with one's utmost speed.

**Vanzi kwa**, 6, n., see elusu, App.

**Vasina**, 6, n., chip, piece, bit.

**Vasumuka**, v. i., to shoot or spring up in abundance.

**Vatalala**, v. i. = vandala, 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).

**Vaula** (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 zidi 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 ardent, 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 vel e vo**, see **o vova el e 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 ntima** (4), v., to be willing, ready.

**Vevolwela o ntima** (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. (**vezozika**), the tail feathers of a bird which have been fastened up as a trophy, the feathers of an arrow, the tail of a fish.

**Vezozi oka**, v.i., to dodge about.

**Via , Via e mpila** (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 mpila** (2), v., to be very black.

**Viaku**, 6, n., excuse, an unsatisfactory explanation.

**Vialuka**, v.i., to come or go away without telling any one of one's intention, to slip away secretly, to withdraw oneself unnoticed.

**Vianda**, v.i., to get lost.

**Vianga**, 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 la**, v. t. + to finish off an edging properly.

**Vila**, 6, ., an animal killed & burnt in a bush-fire.

**Vilalala**, v.i. meso (7, ma-) vilalala, to be crosseyed.

**Vilalala**, v.t., to be faint, indistinct, almost invisible.

**Vilama**, v.i., to be hidden, not to be visible, not to appear.

**Vilangesa**, v.t. + to make a mutual exchange, set one over against the other.

**Vilukila**, v.t., turn (one's) face round (towards) (only of the face or the proper side of a thing).

**Vilukwa o ntima** (4), v.i., to repent, change one's mind.

**Vilula**, v.t., to change one's mind, opinion, &c.

**Vilumuka**, v.i., to be lashed, scarred with lashing, be waled.

**Vilumuna**, v.t., to lash, wale.

**Vilu-vilu**, 6, n., changeableness, fickleness.

**Vilwa**, v.i., to make a mistake.

**Vilwa**, 12, n., a mistake, error, a forgetting ignorance, absence of knowledge, injustice, wrong.

**Vilwa**, v.i., to want to attend to a call of nature, *or in the case of a fowl*, to want to lay. **vilwa enzala** (2), v., to be hungry.

**Vi mpakana**, v. , to hear imperfectly, to be dull of hearing.

**Vi mpi** , 13, n. + health. -**avi mpi** , a. , healthy, healthful , sound, good ; **el ongi di avi mpi** , sound advice or doctrine.

**Vi mpi ta**, v. , think about, meditate.

**Vi na**, v. (Mpa) = **wi ni ki na**, p. 461.

**Vi nda o ni le e muna luketo** (10), ?/. , to wind the long loose end of one's cloth round the waist as a girdle.

**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 uninitiated 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  
ivi 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. =  
zizila, p. 283 & App.

**Vi zi ku-vi zi ku** (pl. 6),  
n, the sound of  
whispering.

**Vi zula**, 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;  
insadi sa vo? shall I  
help him then? akweyi  
kitukidi, 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 mpakwidi o nkalu,  
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.

**Vodola**, 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 paral yse.

**Vol a**, v., to cool.  
**ni tu** (2, i -) **vol a**, to have some rest or relaxation after exertion, *lit.* 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 ntima** (4), v., to take rest after some exertion, to take some relaxation, mental *if ntima is used*; physical *if ni tu*, sometimes even *if ntima*.

**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 kinsanga** (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 kinsanga** (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

**Votelaka**, 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 esiki 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 *scolding* 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 ke vul 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 ntima 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 ; **bavutukidi o tunga evata diau**, they built their town again ; **vutukila wo o vova**, say it over again.

**Vutula**, 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.

**Vuwika**, 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) ; **bamvuzumwini 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 othing

**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.

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**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 kiki lu 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 nkwenda ki 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 : **okala 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, *si a 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**  
**mbizi 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 ina 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.  
(Sol ongo), the brai n.

**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 eka**, 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*) ; **utusamunwi ni 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 oia**, 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. 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 mpumbul u,  
p. 298.

**Wuyana**, v.i., to become  
very drunk & furious,  
become raving mad.

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**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 siwa 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 & fellowsoldier. 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 ; mal avu-ya-mal avu, pure wine ; ti ya-ya-ti ya, unadulterated gunpowder ; wol o-ya-wol o, 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 wi na 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 wi na 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 wete**, 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.) -  
fto converse, to talk  
with = **moka**.

**Yambukwa o ntima** (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. 1,  
*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 zidi 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 iyekamene**, 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 viscid 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.

**kitula eyidi**, to make a fool of, to treat as a fool, inhumanly.

**Yi di di ka**, v.t., to render very bulky.

**Yi di di lwa**, 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, lack 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 ala**, 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., 3<sup>rd</sup> 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 engulu, 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.

**Zala**, v. i. +to fill, completely occupy, inside out (as water in a sunken boat), to pervade ; o Nzambi ozela mwawonso, God pervades all space. zala muna, v. i., to fill (of the substance filling) ; o maza mazela muna mbungwa, the water filled the cup.

**Zala**, v. i. +to rise (of the tide).

**Zaluluka**, v. i., to be filled up completely, of something which previously had been partly full.

**Zalulwisa**, 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 ntima** (4), v., to be troubled in one's mind.

**Zangata**, v. t., to mention (with respect), name, allude to.

**Zangi ki lwa**, 6, n., a stand.

**Zangi ni ka o ntima** (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. = **zanuna**, 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 nzila 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.

**Zawulu**, 6, n. (Bako.), a spoon (= **zalu**).

**Zaya**, v. (to know), is often used where it would be more correct to say

imagine, conclude, fancy, &c. ; **inzaya nze ye vo wayele**, that is why I fancied (knew) that you were gone. **o zaya vo**, *see under sia, isia o zaya vo*, & **kisamuna**, App.

**Zayi**, 12, n. **nkwa zayi**, a wise person, one of good sense ; *hence*, a generous person, *it being assumed that generosity is wisdom*.

**Zayilu**, 6, n., a means of knowing.

**Zazana**, v.i., to bewail, 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 (metals).

**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**, 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 a**, v. t., to hang closely, tightly, to *or* from, hold on tightly, to be fastened (upon), to be severe, unsparring toward.

**Zi ati di ka**, v. t., to fasten... (upon), to cause to be severe, &c., as above.

**Zi ati di la**, v. i., to fasten (itself 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 nzala (2)**, v., to be hungry, starve.

**Zi kamena** (*mid. of ziki di la*), 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).  
**zinga**=to live *or* remain alive in use or without wearing out ; **zingi l a**, to last long.

**Zi ngul a e e fundu** (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 haltingplace 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.

**Zizila**, 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 ;  
*also* to be rapidly  
revolving ; *mu zuwana*,  
adv., in rapid  
revolution.

**Zuzuna**, v.t., to pull &  
break (a rope  
or chain).

**Zwabula**, 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 nlamvu* (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.

**Kumina**, 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 wwi 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*; **pi.**, 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.