Lombi Survey Report

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Abstract

A rapid appraisal survey was done in the Lombi language of the Bafwasende Zone of northeastern Zaïre. Lombi is linguistically related to the Mangbetu dialect cluster but the Lombi people probably will not be able to read Mangbetu literature. Challenges to language development include the relatively small number of speakers and difficulty of access to the area. However, there is local interest in language development activities in the Lombi language.

(This survey report written some time ago deserves to be made available even at this late date and without the usual anonymous peer-review. Conditions were such that it was not published when originally written. The reader is cautioned that more recent research may be available elsewhere. Historical data are quite valuable as they provide a basis for a longitudinal analysis and help us understand both the trajectory and pace of change as compared with more recent studies.—Editor)
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1 Introduction

Two surveyors of the Eastern Zaïre Group of SIL International, Andreas Neudorf and Douglas Boone, visited Opienge and other sites in the southern Bafwasende Zone of Upper Zaïre between 3 and 14 December 1993, in order to conduct a rapid appraisal of the Lombi language. This report summarizes their findings and conclusions.1

1.1 Purpose

The purpose of the survey was to gather enough information to
1. make a reasonably confident assessment regarding whether the Lombi would benefit from a Lombi language development program;
2. summarize the relevant factors in the local situation which would shape a language development program in the Lombi language; and
3. evaluate the probable success of such a program.

1.2 Review of previous research

We know of no previous research or language development work in Lombi. It is said to be closely related to Mangbetu, but not so closely that the two languages are immediately mutually intelligible. A project of linguistic analysis and language development is underway in the Medje (or Meegye)2 dialect of Mangbetu, under the sponsorship of CECCA/16 at Egbita. CECCA (Communauté Évangélique du Christ du Coeur de l’Afrique) is a regional church in the northeast of the Democratic Republic of Congo in an area with the town of Isiro at its center.

Lombi was one of the many speech varieties documented by the Linguistic Survey of the Northern Bantu Borderland (see Van Bulck and Hackett 1956). They list Lombi as one of eight varieties of an unclassified language group called “Meegye.”

Van Geluwe (1957) provides quite a bit of information on Lombi culture, together with that of four other groups (Komo, Pere, Bila, and Bera). Vansina (1966) includes Lombi in his “Balese-Komo Cultural Region”; much of his information is apparently gleaned from Van Geluwe.

The Atlas linguistique du Zaïre (Kadima and Mutomba 1983:106) indicates that the phonology and lexicon of Lombi have been sketched but lists no specific references for Lombi in the bibliography (1983:106) with only a general reference (1983:149, 72) to Tucker and Bryan (1956).

Lombi is also mentioned by Greenberg (1963, 1971) and by Voegelin and Voegelin (1977), as a Mangbetu-related speech variety (see also section 2.3.1).

1.3 Research questions

The survey was conducted with the following questions in mind:
1. Should Lombi be classified as a single distinct language? Demonstrate that Lombi is not actually a dialect of another identified language. Determine the degree of dialectal variation, if any.
2. How feasible is computer-assisted adaptation of texts in related languages, notably the Mangbetu dialects, as source material for Lombi literature?

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1 Additional comment by the Journal of Language Survey Reports editor (June 2021): In 1997, the Republic of Zaïre was renamed the Democratic Republic of Congo (DRC). Accordingly, the Eastern Zaïre Group is now the Eastern Congo Group. In present-day nomenclature, the Bafwasende Zone of the Upper Zaïre Region is now the Bafwasende Territory of Tshopo Province.

2 The accepted (orthographic) spelling is “Medje,” but in this author’s opinion, “Meegye” is a more phonetically accurate spelling. The present report will use the latter spelling. (See orthographic note below figure 1 in section 2.4.)
3. In case there are multiple dialects, which dialect or dialects are strongest candidates for a “reference dialect”? The answer involves an evaluation of certain linguistic, sociolinguistic, and other factors. (Our hypothesis is that this would be the Opienge dialect since it is probably the most influential.)

4. In what social contexts do the Lombi use their own language, Swahili, and other languages?

1.4 Methodology

Because Lombi is a little-researched language, basic linguistic data was gathered. For comparability with Meegye and Mangbetu, Lombi lexical and grammatical data was collected using elicitation lists based on the ones used during research of the Mangbetu varieties spoken in the Gombari and Niangara areas (Abhule et al. 1990).

Sociolinguistic information was gathered through interviews, using prepared interview schedules.3 Interviews were primarily conducted with groups. Some of the questions often asked in individual interviews in other surveys were asked in less formal situations on this survey. Attempts were made to interview government and school officials and church leaders.

An oral text in Lombi was collected, transcribed and glossed in French to the best of our ability (see Appendix C). A Meegye text used for comprehension testing in the 1990 survey was translated into Lombi, with the intention of following the form of the original as much as possible. Experimental manual adaptations of the Lombi text to Meegye and/or Mangbetu and the results of the attempted adaptation of the Meegye text to Lombi might give a measure of the value of computer-assisted adaptation of texts between these languages in the future.

The team also made a point to find information on anyone who had already attempted to reduce the Lombi language to writing or showed a keen interest in doing so as well as highly-educated Lombi people.

2 Findings

2.1 Glossonyms and ethnonyms

Van Bulck and Hackett (1956:111) call the language Nodyalombi-tu. They say that it is “spoken by the Odyalombi, known to the Administration as Barumbi.” The *Atlas linguistique du Zaïre* (Kadima and Mutomba 1983:26) calls the language Odyalombito, and notes that it is called “kirúmbi” by the administration. Voegelin and Voegelin (1977:317) give the names Lombi, Lumbi, Odyalombi-to, Barumbi, and BaLumbi.

According to a group of about twenty people interviewed at Opienge, the Lombi autoglossonym is nodyaLombi-tu.4 The autoethnonym is nodyaLombi (singular) and odyaLombi (plural). The Komo people call the language kiLombi and the people BaLombi; that is, they use the common Bantu prefixes ki- (language) and Ba- (people).

This report will refer simply to “the Lombi language,” “Lombi speakers” and “the Lombi people.”

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3 Usually the surveyor poses the questions orally, reading from the form, and then notes the responses. Strictly speaking, the survey instrument so used is not a questionnaire but an interview schedule since the term “questionnaire” is often reserved for a form submitted to the respondent to read and to complete in writing.

4 Unfortunately, we did not take care to note the exact vowel qualities in these names. The root may be Lumbi (-ATR high vowels) rather than Lombi (+ ATR vowels).
2.2 Geography and population

2.2.1 Review of the literature

According to Van Bulck and Hackett (1956:111), Lombi is spoken in the Opienge area of what is now the Bafwasende Zone. Including “the Wanumbi enclave of the River Tshopo,” the Lombi-speaking population was 8,133 at the time of their survey (mid-1950). This figure is apparently the latest one available, and it is rounded to 8,100 in Voegelin and Voegelin (1977:317), a figure which is repeated in the Ethnologue (Grimes 1992:423).

Van Geluwe’s map (1957) shows Lombi in the same location, in one connected territory, but identifies two divisions: “Lombi Tshopo” in the west and “Lombi Opienge” in the east.

Van Bulck and Hackett (1956:83) mention that a group called Badoombi, located twenty-nine kilometers north of Kisangani, were in fact Tshopo Komo people and not Barumbi (i.e., Odyalombi) as they had previously wrongly been classified.

2.2.2 Present situation in 1993

Lombi is spoken in the four groupements of the Barumbi collectivity of the Bafwasende Zone (Tshopo Sub-Region, Upper Zaïre Region of the Republic of Zaïre) and in the Maganga (or Barumbi-Tshopo) groupement of the Bekeni collectivity of the same Zone. To the south of the Lombi is a Komo-speaking collectivity; the other four collectivities (including the Bekeni collectivity) are mainly Bali-speaking.

The largest population center in the Lombi area is Opienge. The Mulimo groupement lies to the south and west of Opienge and is therefore the southernmost Lombi groupement. North of Opienge is the Bakoroye groupement, and the Banginda groupement is north and northeast of there. Road travel between the villages of these three groupements is possible (although difficult) without leaving the collectivity (see the map on p. 4).

To the east of the Banginda groupement, across the Opienge and Lindi rivers, is the Bigbulu groupement. To reach it by road from the rest of the collectivity, one must pass through Bafwasende, requiring over 150 kilometers of travel outside the collectivity. The Maganga groupement is found along the road to Kisangani, reportedly around kilometer 114. By comparison, the Opienge road joins the Kisangani-Bafwasende road at kilometer 232. The expression Barumbi-Tshopo reflects the fact that these villages lie just east of the Tshopo River, which forms the boundary at that point between the Bafwasende and Ubundu Zones.

The secretary of the sub-zonal office responsible for the Barumbi and Bakumu d’Angumu collectivities provided the following Lombi population figure: 15,677. This may represent the total population of the Barumbi collectivity in 1992, including non-Lombi residents.

A Catholic priest expressed doubt that there were so many people in the Barumbi collectivity. His area of interest coincides with that of the sub-zonal secretary, i.e., the two non-Bali collectivities. He said that the population of the two collectivities was approximately eleven or twelve thousand around 1985, which he noted was about the same as it had been when he arrived in 1959. If so, the official figure might represent the combined population of both collectivities. Alternatively, the rapid increase could be a result of immigration. Either way, if we accept the priest’s figures, the actual Lombi population probably would not exceed 12,000.5

There are reportedly only five Maganga villages with a total population of about one hundred.

It is therefore probable that the Lombi population has not increased more than 50% over the last forty years.

5 It appears that the populations of what are now the Lombi and Komo collectivities of the Bafwasende Zone were about 8,000 and 3,370 in 1950 (Van Bulck and Hackett 1956:111, 83) and 7,983 and 3,894 in 1959 (de Smet 1962:3, 15) – in four and two groupements, respectively. The Catholic priest supposed that the total population was still about the same twenty-five years later. Taking the 1992 figure as representing the total for the two collectivities, postulating a non-Komo and non-Lombi population of 2,000 and assuming that the rest are divided in a ratio of approximately two Lombi to one Komo, there would be about 9,000 Lombi in the Barumbi collectivity.
2.3 Linguistic relationships: dialects and related languages

2.3.1 Review of the literature to 1993

Van Bulck and Hackett (1956:111) mention four Lombi “groups”: Mabodi, Bamulimu, Bakorooyi, Babwangi – to the east, south, north, and northeast respectively of Opienge. Linguistic differences between these groups are, however, not very striking.

These are in addition to the “Wanumbi enclave of the River Tshopo” referred to in section 2.2.1. As has already been mentioned, Van Geluwe (1957) distinguishes “Lombi Tshopo” and “Lombi Opienge.” Otherwise, we find no reference in the literature to Lombi dialects.


Among the speakers of Namangbetu-ti, according to their list, are the following Mangbetu-ized peoples: Mabisanga, Amaidjuwu and Mangbele.

In the literature since that time, “the speech of the Aka pygmies” is listed as Asua, a separate language. In their classification schedule, Fivaz and Scott note: “Lombi, Makere, Meje, and Popoi, dialects of Mangbetu E241, were listed as independent languages in Greenberg (1963:109). As they are omitted from Greenberg (1971) it is assumed that he now agrees with Tucker and Bryan (1956:7, 8) in regarding them as dialects” (Fivaz and Scott 1977).
Tucker and Bryan (1956:8) refer to Van Bulck (1952) and Hackett (p.c.) in listing the following varieties as Mangbetu dialects: Mangbetu, Abulu, Lombi, Popoi, Maelé, Makere, Meje, Mabisanga, Majuu. Meje is the same as Meegye, and Majuu is the same as Maiduwu. They add that “dialects of this cluster are also spoken by the Mangbele” (1956:8). By this account, there are nine dialects in the Mangbetu “dialect cluster,” and some of the Mangbele people speak Mangbetu as well (while others speak their original Bantu language or Mayogo). The eleventh name, Asua, is a separate language.

Voegelin and Voegelin also separate Asua from the other ten varieties, which they call Mangbetu dialects. They note, however, that “some of the dialects listed here may be separate languages” (1977:317).

The Ethnologue (Grimes 1992:413, 423–425) has entries for Asua [asv], Lombi [lmi], Mangbele [mkq], and Mangbetu [mdj]. It should be noted, however, that the Mangbele entry may have its origin as the original Bantu language spoken by those people, all of whom apparently now speak either Mangbetu, Mayogo, or (possibly) Mamvu. This original Bantu language is also listed in the Ethnologue as Ngbee [nbl] (1992:427).

Meje, Mangbetu, Makere, Malele, and Popoi are the dialects of the Mangbetu language, according to the Ethnologue (Grimes 1992:425), while Mabisanga is a clan name and Aberu is another Mangbetu-speaking ethnic group. As argued above, the statement “Lombi, Asua, and Mangbele are related separate languages” is not entirely accurate. If Mangbele is a separate language, it is not related (but redundant with Ngbee). If it is related, it is not even a separate dialect but an ethnic name.

The Atlas linguistique du Zaïre merely identifies Lombi as belonging to the Moru-Mangbetu group of the Nilo-Saharan language family (Kadima and Mutomba 1983:120, 125, 149).

### 2.3.2 Present situation in 1993

To arrive at a first approximation to a list of dialects for a language this size, one may enumerate the groupements. This is the practice of the people themselves, although it can be difficult to distinguish between dialects and accents. In the case of the Lombi, there are five groupements, but in every group interview we held, we were told clearly that the people of the Banginda and Bakoroye groupements spoke with “one voice,” that there were no dialectal differences between them.

As far as the Lombi people are concerned, then, there are four dialects of their language: Banginda (spoken also in the Bakoroye groupement), Mulimo, Bigbulu, and Maganga.

A wordlist was elicited at Opienge in the supposed Banginda dialect. The list was reviewed with speakers of the Mulimo dialect, and again with one speaker each from the Maganga and Bigbulu groupements. However, each time, speakers of the Banginda dialect were present.

There were no important lexical differences between the lists representing the four “dialects.” There were a few pronunciation differences and occasional cases of a synonym existing in some of the dialects and not in others. It is possible that the first list, taken at Opienge, had some Mulimo influence. But it is unlikely that successive data sources would not identify the influence. It is also possible that some dialect differences were minimized when the other two lists were taken, that is, that the presence of Banginda speakers caused the representatives of other dialects to cite “standard” forms.

However, every Lombi group we spoke to affirmed the reality of dialect differences. The general consensus was that the Banginda dialect was the “best” Lombi. The large group at Opienge said that there were very great differences between their own dialects, on one hand, and the Maganga dialect, on the other. They said that central Lombis would still choose to speak Lombi with people from Maganga and would not change the way they spoke it in order to be better understood. Still, they supposed that a child from Opienge who was younger than fifteen would not understand the Maganga dialect. They felt that a Lombi child from the Barumbi collectivity would understand any other Lombi dialect spoken in the collectivity as soon as he can speak Lombi himself.

Based on the linguistic data collected, Lombi and Meegye/Mangbetu have clearly similar phonologies and lexicon. One feature present in Lombi and not in Meegye is a voiceless w. There is
approximately 70 to 75% lexical similarity (D. Boone’s analysis, using the inspection method). In a number of cases, careful comparison of cognate terms revealed a semantic difference. The meaning of the Lombi word might be broader in range, narrower in range, or the meaning might have shifted vis-à-vis the corresponding word in Meegye and Mangbetu. These differences could impede intercomprehension or text adaptation; some of the differences are cited in Appendix A.

Other semantic differences may include “spatial adjectives” and demonstratives. These data are presented in Appendix B, along with other results of an inquiry into the respective grammars. Analysis of these few data reveals identical morphology of number (singular vs. plural) but different subject prefixes on verbs. There were no differences in the syntax of modified nouns or negative statements, but it would appear that some verbal constructions are different, as would be the way possessives are treated.

Some of the leaders of CECCA chapels in the Ndrekoko parish cited some differences of pronunciation among the dialects in addition to the minor differences we had noted in collecting lexical data. An example of pronunciation differences is the word for “people,” which is pronounced àmbi in Bigbulu and Mulimo and àmbéì in Banginda, Bakoroye, and Maganga.

For the purpose of this report, because of the apparent consensus on a reference dialect, we will leave unresolved the question of detailed differences between dialects. (See also section 2.6.1.)

2.4 History

A small group of Lombi men interviewed at Opienge pieced together the following genealogy. This must be taken as tentative for two reasons. In the first place, it is possible that other peoples “cited here” as descendants of Naap would remember things differently. Secondly, as we probed for details, they may have amended their presentation so it would better explain the present groupement and village names.

![Figure 1. Possible Lombi family tree.](image)

The vowel sounds [ɛ, ɪ,ɔ,] and [u] are pronounced with the [- Advanced Tongue Root] (-ATR) quality, and correspond to [e, i, o,] and [u] (the + ATR vowels), respectively. The digraphs <bw> and <dh> stand, as in the Mangbetu orthography, for the voiced bilabial trill and the imploded [d] ([Id]), respectively. The digraph <gy> stands for a palatal sound written <dj> in the Mangbetu orthography (thus the two spellings “Meegye” and “Medje”). These spellings are, naturally, tentative.

The words in capital letters are the groupement names; the words underneath them in parentheses are their respective chief villages. The Lombi of Maganga apparently sprang from the Bakoroye branch.

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6 A. Neudorf’s independent analysis yielded approximately 60% lexical similarity. His decisions and those of D. Boone have not been compared as of this writing. Probably some of the cases which Neudorf judged to represent dissimilar words with similar meanings were actually cases of dissimilar meanings. The survey department hopes to produce a data paper presenting lexical data in Medje, Mangbetu, Abeyru, Lombi, and possibly other related varieties. In addition to the data themselves, the paper will also include a more complete lexicostatistical analysis. For the purposes of this report, in any case, we need not know the exact similarity percentage.
The Banginda are also called “Babwangi.” The other name for the chief village of Mulimo, Basikwambili, is said to come from the name of a family.

If we reorder the Lombi group names cited by Van Bulck and Hackett (1956), they correspond to the four families above: Bakorooyi, Bamulimu, Babwangi, and Mabodi.

Some of Noombi’s grandsons (according to figure 1) were originally cited as sons and at one point one of his sons (according to figure 1) was misidentified as a grandson. It should also be mentioned that another person, Gbodhi, was in the original list of Noombi’s children. This person was variously listed as Noombi’s fourth son (before Gbulu) and Ngindo’s parent before finally being identified as a girl, Noombi’s daughter and Ngindo’s sister. When D. Boone drew the family tree in figure 1 for the group who gave the information, they instructed him to omit Gbodhi.

The elders’ general sense was that Naapɛ’s descendants came to what is now Zaïre from what is now Sudan. They explained Noombi’s separation from his brothers as follows: Ngbetɔ killed an antelope and Lombi asked him for the head; when Ngbetɔ refused, Noombi left. This may have happened at the Uélé River near Niangara.

2.5 Language use

2.5.1 Young people

It is said that Lombi children at Opienge learn Lombi and Swahili simultaneously since Swahili is more “active” there. In the villages, however, Lombi children reportedly learn Lombi first, followed by Swahili, which they learn through play, at school, and probably at home as well. Some Lombi children from remote areas, it is said, do not learn Swahili until they go to school. The people interviewed individually reported that their children learned both languages at an early age.

As is the case in most language communities, the mature adults feel that some of the young people mix languages too much when they speak. Other young people, however, speak Lombi flawlessly.

2.5.2 In school

As is the rule throughout this part of Zaïre, Swahili is used as medium of instruction for the first two grades of school and French is used thereafter. The director of the CECCA primary school at Opienge said that children left school for various reasons, but not because of lack of understanding of French.

2.5.3 In church

Reportedly, Swahili sermons are the rule in the Lombi territory, except among the Kimbanguists, where Lingala is used. Many languages are used in singing at CECCA chapels, including Swahili, Lombi, and Komo. When we went to Bangolu, the most important CNCA chapel in the area, we were greeted by a choir singing in Lingala. The leaders there said that Swahili was the main language used for singing in CNCA chapels, but the CECCA leaders at Opienge thought that Lombi songs were also sung in CNCA chapels. In CECCA chapels, they say, people pray primarily in Swahili and Lombi. Announcements also tend to be in Swahili. Reportedly, prayers are offered and announcements are made in both Swahili and Lombi in CNCA chapels.

At the CECCA parish at Ndrekoko, the parishioners said that Swahili was used in services for the sake of non-Lombi who might attend. However, they added, Lombi is sometimes used for preaching, for prayer, and for singing.

Generally speaking, according to the CECCA leaders at Opienge, Swahili sermons are not translated into Lombi. When evangelists of the Diguna mission came, they preached in Swahili without interpretation, and many people responded to their gospel message.

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Additional comment by the Journal of Language Survey Reports editor (June 2021): CNCA, headquartered in Kisangani, is, like CECCA, under the umbrella of the Church of Christ in Congo (CCC, French acronym ECC), a federation of 62 Protestant denominations.
When asked what language is used in house meetings of Catholic lay fellowship groups, the Belgian priest supposed that people speak Lombi.

2.5.4 Other

It is reported that the chief gives speeches in Lombi. Generally, people use Swahili when they come to speak to the Assistant Zonal Commissar at Opieenge.

Those interviewed individually tended to give the same answers. They reported that they use Lombi with their brothers and sisters, the village elders, and friends in the field. Swahili is their language of choice at the market and at the dispensary. Most, but not all, reported using Lombi with their spouse, and the majority reported using Swahili with their children. Of four people asked what language they use most frequently with friends their own age, two said Lombi and two said Swahili.

Generally speaking, Lombi still seems to be the more important private language for Lombi people. Of seven interviewees, one reported dreaming in Swahili and thinking in Swahili, while the other six claimed Lombi in those areas. A different person preferred to ask favors in Swahili, but the other six said they use Lombi more often for that purpose. For private prayer, some prefer Swahili and some prefer Lombi. All use Swahili to count money, and only one uses Lombi more often than Swahili to count things. Interestingly, four of six with a preference chose to use Swahili in arguments, and five of six with a preference chose to use Swahili to give testimony (as in court).

2.6 Language attitudes

2.6.1 Attitudes towards dialects and related languages

There is no regular contact with speakers of related languages; thus there is little basis for opinions of related languages and peoples.

The group we interviewed at CECCA-Opienge said that the Maganga dialect was quite divergent. In each place where we asked about dialects, people emphasized that there are no differences whatsoever between the speech of the Banginda and Bakoroye groupements.

Someone at Ndrekoko offered the opinion that the Mulimo dialect was prettiest, apparently because they sometimes use proverbial expressions. His example was as follows: all dialects have the same word for water, which is \( \text{ɛ́} \text{gw} \text{ɔ̀} \), but in the Mulimo dialect, the term \( \text{ɛ̀} \text{ng} \text{ɛ̀} \text{r} \text{ɔ̀} \) (literally “leg of fish”) is also used. (We did not ask a Mulimo speaker to confirm this.)

However, these expressions must be learned, and to the uninitiated, they do not make sense. Thus the “popular” (prosaic) word should be used in written or recorded material intended to serve all the Lombi people, rather than the “beautiful” (poetic) expression, which would prove hard to understand. This analysis should be compared with the statement by some people interviewed at CNCA-Bangolu (including speakers of all three non-Mulimo dialects) that Mulimo would be a poor choice for a reference dialect “because of grammatical differences.”

2.6.2 Attitudes toward languages of wider communication (LWC)

The CECCA school director, a MuBudu, said that he and his wife have not seen the need to learn another language to live at Opieenge. Swahili is sufficient to meet their communication needs. The Lombi-speaking leaders of CECCA at Opieenge said that they know Lombi well, but do not understand everything that is said in Swahili.

The church leaders at CNCA-Bangolu gave four reasons why they do not preach in Lombi (responses literally translated from Swahili): they like other peoples’ language; they despise their own language; they are defeated; and there is no Lombi Bible. The second and third reasons can bear expansion and interpretation. They do not feel equipped to preach in Lombi, perhaps from lack of key terms or from being better practiced in preaching in Swahili. They think that not to preach in Lombi is to neglect their language, not to show it the respect they ought to.
Generally speaking, learning French does not bring a person added respect according to the people we interviewed.

2.7 Language development in Lombi

Both at Ndrekoko and at Opienge, CECCA leaders said that a Beseni resident named Petro composed many Lombi Christian songs in the days of “Bwana Kumi,” a missionary who served at Opienge before independence. This was perhaps forty years ago, and although they were never written down, some of them are still being sung. Some, however, have been forgotten. They added that new songs are also being composed.

The CNCA church leaders said that they sometimes tried to write letters in the Lombi language. They also said that they would be ready to find somebody to help in a Lombi language development project. In their opinion, there would be two benefits to having Lombi literature: people would better understand the meaning of the Bible, and children would gain knowledge of the Lombi language.

The CECCA church leaders said that Lombi would continue to be spoken in years to come, but especially so if it is written down. They thought that there might be some danger of people abandoning the language if it were not written.

2.8 Literacy

According to the Director of the CECCA-run Primary School at Opienge, adult literacy in Swahili was proposed a year ago but a program was not initiated. The Catholic priest said that adult literacy instruction is informal, that is, that people who know how to read tutor people who do not. The CNCA group we interviewed claimed that most of the people born after 1930 knew how to read.

2.9 Institutions

2.9.1 Church presence

The principal churches in the area are CECCA/16, CNCA/21, and the Roman Catholic Church. All have a chapel at Opienge, as do CECA/40 and the Kimbanguist and Edomite sects. A Belgian Roman Catholic priest also lives at Opienge. The CECCA leaders interviewed at Opienge mentioned another sect called the Christian Union (Union Chrétienne).

According to the group we interviewed at CECCA-Opienge, CECCA is the predominant church, followed in order by CNCA and the Kimbanguists.

We interviewed a group at CNCA-Bangolu (a Subregion, approximately equivalent to a CECCA District). They said that the Subregion includes four posts and eight subposts, and that there are 34 local chapels in the Barumbi collectivity. In 1992, there were 2,170 members of CNCA, and 179 people were baptized. They said that the first CNCA church in the area was established in 1932, at Banginda.

The leaders of the CNCA church at Bangolu said that the gospel had been preached throughout the Lombi territory. They hold evangelistic campaigns every month or two.

The Catholic priest said that there were between 2,000 and 3,000 baptized Catholics in the Barumbi and Bakumu collectivities, including people who had converted to other faiths. As a fraction of the total population, this would represent one fifth or one quarter.

Many baptized Catholics are not active in the church. The priest said that chapel attendance at Opienge was about 30–40 adults daily, with 150–200 on Sundays and 300 for feast days. There is only one other chapel, at Banguruye. There is a lay Catholic movement, Communauté Écclésiale Vivante (CEV), which meets in homes for discussion and prayer.

The Edomites are reportedly a Kimbanguist-like sect, whose prophet was Kokabe. Many of them are from the Nande ethnic group, whose home area is around Beni. It is not clear why these people emigrated to the Opienge area.
2.9.2 Schools

There are four primary schools and one secondary school in the Lombi collectivity. However, none of them are fully operational.

At Opienge, three CECCA teachers are working without pay to teach one hundred pupils in five primary grades. The director says that capacity operation would be eight teachers and a director for four hundred pupils in six grades, eight classes (two classes for each of the first two years). Some of the classrooms are still under construction.

The CNCA-run primary school in Wanginda is closed. As elsewhere, the teachers had not been paid. There is a “complete” primary school on the Catholic mission at Opienge, and another Catholic-affiliated primary school, “dependent on the collectivity chief,” at Ndrekoko.

The Roman Catholic-run secondary school is not accredited (agréée) by the state. According to the Belgian priest, there used to be one hundred students but now there are only forty or fifty. The CECCA leaders said that the secondary school at Opienge offers only two years, after which students must go to Bafwasende, Ibambi, or Kisangani. They said that Lombi young people have continued their education at each of these three places.

The primary school director at CECCA-Opienge said that most of the teachers at his school were Komo, Budu, or Lombi. The pupils are Lombi (about two-thirds), Komo, Nande (members of Edomite sect), and from other ethnic groups (from merchant or military families). The ratio of boys and girls, he said, was “proportional.” There are schools in the Bakumu groupements, where essentially all the pupils are Komo.

2.9.3 Other institutions

The interviewees at CECCA-Opienge said that there is a small Health Post but that the Health Center is closed. The dispensary on the CECCA mission was also closed due to lack of medicines. One man identified the lack of a doctor as their single greatest development need.

There is a market at Opienge, but apparently nowhere else in the collectivity.

3 Analysis

3.1 Classification

Lombi is clearly related to Mangbetu, but it appears that the languages are not so similar that they are immediately mutually intelligible. Speakers of the two languages rarely spend time in one another’s home areas. Thus, it is not known how quickly or easily a Lombi can come to understand a Mangbetu dialect.

Based on all the evidence, it is best to classify Lombi and Mangbetu as separate languages, rather than dialects of a single language.

Also based on all evidence, the Lombi consider themselves one people, and there is neither a linguistic nor a psycho-ethnic basis for distinguishing more than one Lombi language or more than one Lombi people. The exact degree of dialectal variation is not clear. Wordlist data show a very high degree of homogeneity, while the people suggest that some dialects are not 100% inherently intelligible to speakers of other dialects.

3.2 Computer-assisted adaptation of texts (CARLA)

The feasibility of using CARLA (Computer-Assisted Related-Language Adaptation) to produce first-draft Lombi materials from Meegye written texts remains to be seen. Grammatical divergence may be an impediment. As an experiment in text adaptation, a Lombi text was elicited and glossed and a Meegye text was translated into Lombi.
The glossing of the Lombi text was done in French with educated but linguistically untrained Lombi speakers by a linguist without intimate knowledge of a Central Sudanic language. Nevertheless, an attempt was made to have as consistent a morpheme-by-morpheme gloss as possible.

### 3.3 Reference dialect

The consensus appeared to be that the central dialect should be chosen as the reference dialect for written (and audio?) materials in the Lombi language. This is the Banginda dialect, spoken in the Banginda and Bakoroye groupements. Other dialects are Mulimo (south and west of Opienge), Bigbulu (east of the other dialects, along a different road), and Maganga (a small group far to the west on the road to Kisangani).

The Banginda dialect is spoken by approximately half the Lombi population or more. It is said to be linguistically as well as geographically central and, therefore, is the most easily understood of all the dialects. There are Banginda-speaking villages within a few kilometers of Opienge, and Ndrekoko and Bangolu are in the Banginda groupement.

Ndrekoko is the seat of the collectivity chief and of a CECCA/16 parish. The CNCA/21 church has an important center at Bangolu, three kilometers north of Ndrekoko. There is a Roman Catholic center at Banguruye, eight kilometers south of Ndrekoko.

Opienge is the largest population center, the site of a sub-zonal office with oversight of the two non-Bali collectivities, the seat of the Opienge Ecclesiastical District of CECCA/16 and the location of the most important Lombi-speaking chapel of the Roman Catholic church. There is a short but suitable airstrip. There are chapels of CNCA/21 and CECA/40 at Opienge and also meeting places for the Kimbanguist and Edomite sects.

The surveyors suspect that the linguistic data they elicited does not fully show the diversity within the Lombi language. It seems that people wanted to present a unified view of the language and therefore minimized differences of vocabulary and pronunciation. As far as a reference dialect is concerned, however, it seems that the Banginda dialect is the clear choice. A language development project could be based at Opienge (preferably) or at Ndrekoko.

### 3.4 Language use

The general rule for language choice among Lombi people would seem to be communicative efficiency. There is a positive attitude to the use of Lombi. Although many people use Swahili and Swahili will surely continue to play an important role in the Lombi-speaking area, there is no evidence that it is displacing the Lombi language.

The language most used in church is Swahili, but Lombi is reportedly used to some extent in Protestant chapels. The chief reasons for the predominance of Swahili in worship services would seem to be the presence of mixed-language congregations, the fact that there is a Bible in Swahili and not in Lombi, and the fact that most church leaders have studied in Swahili Bible schools.

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8 “High degree of declared understanding of the dialect,” “numerical importance of dialect speakers,” “advantageous geographical position of the dialect,” and “pureness of the dialect” are four of the primary criteria cited by Sadembouo (1989:15–17) for the choice of a reference dialect. These all would seem to favor the choice of the Banginda dialect. Most of the other criteria do not apply. Two criteria that favor a dialect spoken near Opienge are “location of the dialect at the center of activity” and “good working conditions for the researchers.” To a lesser degree, these criteria are met by the Ndrekoko-Bangolou-Banguruye area.
4 Conclusions

4.1 Language development need

How proficient does a community need to be in Swahili or Bangala in order to obviate the need for a language development program? Is written material in Swahili adequately intelligible to people who are proficient in local oral Swahili?

Depending how one answers these questions, there may be either very few or very many language development needs in eastern Zaïre. Impressions of the role of Swahili or Bangala in the language community should be noted and may be used to gauge the importance of language development.

The Lombi people cannot use written material in other vernaculars, whether related languages (Mangbetu) or neighboring languages (Komo or Bali). There is no conclusive information concerning their ability to use written material in Swahili. These findings suggest that the Lombi would benefit from a Lombi language development program, pending reliable and objective information concerning Swahili proficiency.

4.2 Predicted success of a Lombi project

An appropriately designed Lombi project would probably succeed since Lombi is used to some degree in group activities and there is a good local organizational infrastructure in spite of poor roads. At first, a Lombi project would need to have modest goals. It would be necessary to evaluate how broad a Lombi literature is warranted in light of the Lombi population and the role of Swahili. Use of the CARLA tool may make literature production less labor-intensive once initial analysis and relationship-building are complete.
## Appendix A: Some Lexical and Semantic Differences Between Mangbetu, Medje, and Lombi

<table>
<thead>
<tr>
<th>Glosses (English, French, Swahili)</th>
<th>Niangara</th>
<th>Gombari</th>
<th>Medje</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>heart, coeur, moyo</td>
<td>néísú</td>
<td>néísú</td>
<td>néísú</td>
<td>nélísú</td>
</tr>
<tr>
<td>(Also: conscience; also: roho)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>spirit, esprit, roho/âmé/nafsí</td>
<td>nékufukudu</td>
<td>nékufukudu</td>
<td>nékufukudu</td>
<td>nóufukuðunúbyà</td>
</tr>
<tr>
<td>(Also: shadow [néðò = shadow])</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>liver, foie, maini</td>
<td>nèkûbya</td>
<td>[no data]</td>
<td>nòbya</td>
<td>nààbò</td>
</tr>
<tr>
<td>lung, poumon</td>
<td>[no data]</td>
<td>nefefèke</td>
<td>nefefèè</td>
<td>nèfùfù</td>
</tr>
<tr>
<td>sorcery, sorcellerie</td>
<td>nòtú</td>
<td>nòtú</td>
<td>nòtú</td>
<td>nòtú</td>
</tr>
<tr>
<td>(Medje: “when applied to a person”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>stomach, estomac</td>
<td>nòtú?</td>
<td>nòtú?</td>
<td>nòtú</td>
<td>nòtú</td>
</tr>
<tr>
<td>(Medje: “When applied to an animal”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>neck, cou, shingo</td>
<td>(nékórá)</td>
<td>nekórákpó</td>
<td>nekóráyé</td>
<td>némóbò</td>
</tr>
<tr>
<td>voice, voix, sauti</td>
<td>[no data]</td>
<td>[no data]</td>
<td>[no data]</td>
<td>[no data]</td>
</tr>
<tr>
<td>palate, palais</td>
<td>(nèmbwú)</td>
<td>nèmbwú</td>
<td>nèmbwú</td>
<td>nèmbwú</td>
</tr>
<tr>
<td>back, dos, mugongo</td>
<td>néùngù</td>
<td>néungù</td>
<td>néungù</td>
<td>nèmbwú</td>
</tr>
<tr>
<td>“nguku” (“reins” or “waist”)</td>
<td>nèmbunèkàbò</td>
<td>nèmbunèkàbò</td>
<td>nèmbunèkàbò</td>
<td>nèmbunèkàbò</td>
</tr>
<tr>
<td>(?)</td>
<td>(?)</td>
<td>(?)</td>
<td>(?)</td>
<td>(?)</td>
</tr>
<tr>
<td>hip, hanche, nyonga</td>
<td>nèèbú</td>
<td>nèèbú</td>
<td>nèèbú</td>
<td>nèmbàtèrì</td>
</tr>
<tr>
<td>(Also in this general semantic area: Lombi násò “waist” (kiuno, reins); Medje násò “tailbone”; Lombi word may also mean “kidneys” (the organs); Lombi nòpà “thigh” (cuisse); Medje nòpà “animal thigh”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>urinate, uriner, -kojoa</td>
<td>[no data]</td>
<td>nòufùufù</td>
<td>nòufùufù</td>
<td>nòfù</td>
</tr>
<tr>
<td>(Medje: nòfu “have diarrhea”; Lombi: longer form is repetitive)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>brother, frère, ndugu</td>
<td>nèwàngwè</td>
<td>nèwàngwè</td>
<td>nèwàngwè</td>
<td>nàyàngwè</td>
</tr>
<tr>
<td>friend, ami, rafiki</td>
<td>“?”</td>
<td>“?”</td>
<td>“?”</td>
<td>nòbyomì</td>
</tr>
<tr>
<td>f’ship, amitié, urafiiki</td>
<td>nàndrágò</td>
<td>[no entry]</td>
<td>nàndrágò</td>
<td>nàmbìlì</td>
</tr>
<tr>
<td>monkey, singe, makako</td>
<td>nèèbù</td>
<td>nàlbù</td>
<td>nèèbù</td>
<td>nèmbàtèrì</td>
</tr>
<tr>
<td>(néèbù is general word in Medje, specific word in Lombi)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>salt, sel, chumvi</td>
<td>nàygándjò</td>
<td>nàygándjò</td>
<td>nàygándjò</td>
<td>nèkú</td>
</tr>
<tr>
<td>salt, sel, chumvi</td>
<td>[no data]</td>
<td>[no data]</td>
<td>[no data]</td>
<td>nòdyàlombi-ku</td>
</tr>
<tr>
<td>(First line: store-bought; second line: found in forest)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Second Lombi line apparently means nòdyàLombi-ku “Lombi-style salt”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>war, guerre, vita</td>
<td>nàápò</td>
<td>nàápò</td>
<td>nàápwo</td>
<td>nàdpò</td>
</tr>
<tr>
<td>(Lombi people say “war” and “say” are homophones)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to say, dire, kusema</td>
<td>nàdýàc</td>
<td>nàdýàc</td>
<td>nàdýàc</td>
<td>nàdýàc</td>
</tr>
<tr>
<td>affair, affaire/palabre, likambo, (ma)neno</td>
<td>nàdýàc</td>
<td>nàdýàc</td>
<td>nàdýàc</td>
<td>nàdýàc</td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td>Glosses (English, French, Swahili)</td>
<td>Niangara</td>
<td>Gombari</td>
<td>Medje</td>
<td>Lombi</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>----------</td>
<td>---------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>to talk …</td>
<td>nodrùè</td>
<td>[no data]</td>
<td>nodrùè</td>
<td>(no cognate)</td>
</tr>
<tr>
<td>(Medje: first line “raconter”; second line “bavardage”)</td>
<td>(?)</td>
<td></td>
<td>nùtùrò</td>
<td>nùtùrò</td>
</tr>
<tr>
<td>(Lombi: first line (no data); second line “causer”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>law, loi, sheria</td>
<td>nèkòbùwò</td>
<td>nèkòbùwò</td>
<td>nòsbùwò</td>
<td>nùbùlùmbè</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to die, mourir, kufa</td>
<td>nònìzi</td>
<td>nònìzi</td>
<td>nònìzi</td>
<td>nòzi</td>
</tr>
<tr>
<td>(Also means “death”; in Medje, can also mean “sickness”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sickness, maladie, ugonjwa</td>
<td>[no data]</td>
<td>nògò</td>
<td>nògò</td>
<td>nòkùlà</td>
</tr>
<tr>
<td>sickness (?)</td>
<td>nùmò</td>
<td>[no data]</td>
<td>nùmò</td>
<td>nùmò</td>
</tr>
<tr>
<td>(Medje: also “folie”; Lombi: said to be a verb)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wind, vent, upepo</td>
<td>nàbùbù</td>
<td>(cognate?)</td>
<td>nàbwubùwù</td>
<td>nàbwùbùwù</td>
</tr>
<tr>
<td>(cognate?)</td>
<td>(cognate?)</td>
<td>nàbhíhí</td>
<td>(no cognate)</td>
<td>(no cognate)</td>
</tr>
<tr>
<td>(Medje: first line “general wind,” second line “vent impétueux”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Lombi first line “strong wind,” second line “general wind”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>night, nuit, usiku</td>
<td>nèkìnì</td>
<td>nèkìnì</td>
<td>nèkìnì</td>
<td>nèkìnì</td>
</tr>
<tr>
<td>day, jour, siku</td>
<td>nètìànè</td>
<td>nètìànè</td>
<td>nètìànè</td>
<td>nìkìnì</td>
</tr>
<tr>
<td>(Supposedly countable days, 24-hour periods, but another)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medje source says: nètìànè = daytime, -èkìnì = 24 hour period</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sun, soleil, jua</td>
<td>nèlkó</td>
<td>nèlkó</td>
<td>nèlkó</td>
<td>nèlkó</td>
</tr>
<tr>
<td>(The same Medje source glossed èlkó (cf. below) as “jours”: simply plural of “sun”? change of tone and or ATR?)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dry season, ..., kipwa</td>
<td>nèkàràngà</td>
<td>nèkàràngà</td>
<td>nèkàràngà</td>
<td>èlkó</td>
</tr>
<tr>
<td>(karanga may be Bantu loan; Lombi word derived from neliko?)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rain, pluie, mvua</td>
<td>nèkòmà</td>
<td>èkòmà</td>
<td>nèkòmà</td>
<td>èkòmà</td>
</tr>
<tr>
<td>rainy season, ...</td>
<td>nèfùlùlù</td>
<td>nèfùlùlù</td>
<td>nèfùlùlù</td>
<td>èkòmà</td>
</tr>
<tr>
<td>(Reportedly nèfùlùlù is NOT a Lingala loan)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mud, boue, matope</td>
<td>nèbòtòlò</td>
<td>nàbòtòlò</td>
<td>nèbòtòlò</td>
<td>nàtù</td>
</tr>
<tr>
<td>(Medje: nàtù = “partie de rivière où l’eau est stagnante”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hole, trou, shimo</td>
<td>(?)</td>
<td>(?)</td>
<td>mètùtùlù</td>
<td>mètùtùlù</td>
</tr>
<tr>
<td>deep, profond(e), ...</td>
<td>mètùtùlù</td>
<td>mètùtùlù</td>
<td>mètùtùlù</td>
<td>mòmògù</td>
</tr>
<tr>
<td>(Lombi has separate adjective, unknown in Medje; the noun in Lombi can also mean “wheel”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tomorrow, demain, kesho</td>
<td>[no data]</td>
<td>[no data]</td>
<td>obùro</td>
<td>nòbùlòbù</td>
</tr>
<tr>
<td>morning, matin, asubui</td>
<td>èbùlòbù</td>
<td>èbùlòbù</td>
<td>èbùlòbù</td>
<td>nòbùlòbù</td>
</tr>
<tr>
<td>(Lombi literally ‘tomorrow night’ meaning “early morning”)</td>
<td></td>
<td></td>
<td></td>
<td>nìkìnì</td>
</tr>
<tr>
<td>to go, aller, kwenda</td>
<td>nòyù</td>
<td>nòyù</td>
<td>nòyù</td>
<td>nòkù</td>
</tr>
<tr>
<td>(Apparently the preferred words, though Mangbetu is said to have nòkùalso. Lombi nòyù = “to pass, kupita”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to exit, sortir, kutoka</td>
<td>nèdìèdì</td>
<td>nèdìèdì</td>
<td>nèdìèdì</td>
<td>nòvùhù</td>
</tr>
<tr>
<td>Medje: nòvùhù = “light a fire” or “have a bowel movement”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Lombi: nèdìèdì = “to attack,” nòvùhù = “to leave the house”)</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Glosses (English, French, Swahili)</td>
<td>Niangara</td>
<td>Gombari</td>
<td>Medje</td>
<td>Lombi</td>
</tr>
<tr>
<td>-----------------------------------</td>
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<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>enter, entrer, kuingia</td>
<td>nékíékí</td>
<td>nékíékí</td>
<td>nékíékí</td>
<td>nštè</td>
</tr>
<tr>
<td>(General word in Mangbetu/Medje has special sense in Lombi: i.e., Lombi nèkyékí “se baisser pour entrer”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pour, verser, kumwanga</td>
<td>nètùëötó [no data]</td>
<td>nètùëötó [no data]</td>
<td>nètùëötó netuetue</td>
<td>nójè nètwétò</td>
</tr>
<tr>
<td>to put, mettre, kuweka</td>
<td>netuetue</td>
<td>netuetue</td>
<td>netuetue</td>
<td>netuetue</td>
</tr>
<tr>
<td>(Medje: nójè is a special sense of pouring, not general word (Lombi: nètwétò is Mulimo dialect; other dialects nètùëötó))</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to bathe, se baigner ...</td>
<td>nǒóbóbà</td>
<td>nǒóbóbà</td>
<td>nǒóbóbà</td>
<td>nǒmyà</td>
</tr>
<tr>
<td>(Medje: nǒmyà “to swim, nager”; nǒóbóbà is reflexive (Lombi: reflexive nǒmyà, trans. nǒlbǎlòbà “bathe s.o. else”))</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to read, lire, kusoma</td>
<td>nĕhyéhyà</td>
<td>nĕhyéhyà</td>
<td>nĕhyéhyà</td>
<td>něhyáhyà</td>
</tr>
<tr>
<td>to count, compter, kuhesabu</td>
<td>= ‘read’</td>
<td>= ‘read’</td>
<td>= ‘read’</td>
<td>něpwèpwè</td>
</tr>
<tr>
<td>(Mangbetu and Medje, like Lingala, use same word for both (Lombi has the two different words. Note: h = glottal stop))</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix B: Initial Grammar Inquiry

These are the 1990 survey data from Medje and Gombari Mangbetu (including French and Bangala elicitation forms), and analogous data from the Lombi survey in Dec 1993 (including English and Swahili translations of the elicitation forms).

Note:
- In Medje and Mangbetu-Gombari data, bh is [implosive b].
- In Lombi data, nj and tj are [palatal n and t], wø is [voiceless w].
- Unmarked tones assumed low.

### B.1 Singular/Plural

<table>
<thead>
<tr>
<th></th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>bone/ os (sg)/ mokua/ mufupa</td>
<td>někpɔ</td>
<td>někpɔ</td>
<td>někpɔ</td>
</tr>
<tr>
<td>bones/ os (pl)/ mikua/ mifupa</td>
<td>ĕkpɔ</td>
<td>ĕkpɔ</td>
<td>ĕkpɔ</td>
</tr>
<tr>
<td>eye / oeil/ liso jicho</td>
<td>něŋɔ</td>
<td>něŋɔ</td>
<td>něŋi</td>
</tr>
<tr>
<td>eyes/ yeux/ miso/ macho</td>
<td>ĕŋɔ</td>
<td>ĕŋɔ</td>
<td>ĕŋɔ</td>
</tr>
<tr>
<td>ear / oreille / litoi/ sikio</td>
<td>něbi</td>
<td>něbi</td>
<td>něbi</td>
</tr>
<tr>
<td>ears/ oreilles/ matoi/ masikio</td>
<td>ĕbi</td>
<td>ĕbi</td>
<td>ĕbi</td>
</tr>
<tr>
<td>bird/ oiseau/ ndeke/ ndege (sg)</td>
<td>nári</td>
<td>nári</td>
<td>naőri</td>
</tr>
<tr>
<td>birds/ oiseaux/ bandeke/ ndege (pl)</td>
<td>āri</td>
<td>āri</td>
<td>aőri</td>
</tr>
</tbody>
</table>

Analysis: No difference in singular/ plural systems.

### B.2 Simple noun phrase

<table>
<thead>
<tr>
<th></th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>long bone/ os long/ mokua molai/ mufupa mufupi</td>
<td>někpɔ bátti</td>
<td>někpɔ (in)a métti</td>
<td>někpɔ gbugbu</td>
</tr>
<tr>
<td>short bone/ os court/ mokua mokuse/ mufupa murefu</td>
<td>někpɔ yeere</td>
<td>někpɔ (in)a méyeye</td>
<td>někpɔ moda</td>
</tr>
</tbody>
</table>

Analysis:
No syntactic difference between Medje and Lombi (N + Adj).
ma in Mangbetu-Gombari may be a copula (see “Demonstratives” and “Prepositions”).

### B.3 Subject prefixes

<table>
<thead>
<tr>
<th></th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>I'm awake/ nalamuki/ niliamuka</td>
<td>máąngorú</td>
<td>máąngorú</td>
<td>yaruętéć</td>
</tr>
<tr>
<td>we're awake/ tolamuki/ tuliamuka</td>
<td>máąngorú</td>
<td>máąngorú</td>
<td>maruętéć</td>
</tr>
<tr>
<td>you (sg)…/ olamuki/ uliamuka</td>
<td>míńgorú múú</td>
<td>míńgorú</td>
<td>óruętéć</td>
</tr>
<tr>
<td>you (pl)…/ bolamuki/ muliamuka</td>
<td>míńgorú</td>
<td>míńgorú</td>
<td>muruętéć</td>
</tr>
<tr>
<td>he's awake/ alamuki/ aliamuka</td>
<td>aąńgorú</td>
<td>aąńgorú</td>
<td>oruętéć</td>
</tr>
<tr>
<td>they're awake/ balamuki/ waliamuka</td>
<td>káąngorú</td>
<td>káąngorú</td>
<td>(oruętéć)</td>
</tr>
</tbody>
</table>

Analysis:
Different subject prefixes for Lombi.
Medje distinguishes 2d pers sg and pl via muu (?)
Medje/Mangbetu SPfx + ngo + verb; Lombi SPfx + verb + été.

### B.4 Negation

<table>
<thead>
<tr>
<th></th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>I'm not awake/ nalamuki te/ sijaamuka</td>
<td>kamáru</td>
<td>kái máru</td>
<td>kamárua í</td>
</tr>
<tr>
<td>we're not awake/ tolamuki te/ hatujaamuka</td>
<td>kamaru</td>
<td>kái maru</td>
<td>kamáruamanangí</td>
</tr>
<tr>
<td>you (sg)…/ olamuki te/ hujaamuka</td>
<td>kamóru</td>
<td>kái múru</td>
<td>kámúraí</td>
</tr>
<tr>
<td>you (pl)…/ bolamuki te/ hamujaamuka</td>
<td>kamoru</td>
<td>kái muru</td>
<td>kámuruai</td>
</tr>
<tr>
<td>he’s not awake/ alamuki te/ hajamuka</td>
<td>kanóru</td>
<td>kái noru</td>
<td>kanúruáí</td>
</tr>
<tr>
<td>they’re not awake/ balamuki te/ hawajaamuka</td>
<td>kakóru</td>
<td>kái kóru</td>
<td>kóruai</td>
</tr>
</tbody>
</table>

(In Lombi manangí = sote (all))

Analysis: No syntactic differences (all have ka + SPfx + verb).
First two persons: sg/pl distinguished by tone in Medje and Gombari; probably also true in Lombi.

### B.5 Tense-aspect

<table>
<thead>
<tr>
<th></th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>present: you wake up (now)/ olamuki/ unaamuka</td>
<td>múŋgoru</td>
<td>múʊŋgorù</td>
<td>orúyò</td>
</tr>
<tr>
<td>2nd past: you woke up/ olamukaki/ uliamuka</td>
<td>múrúbá</td>
<td>múrúba</td>
<td>orúngamúrù</td>
</tr>
<tr>
<td>2nd futr: you’ll wake up/ okolamuka/ utaamuka</td>
<td>múruba</td>
<td>múruba</td>
<td>orúmurù</td>
</tr>
<tr>
<td>imperatv: wake up!/ lamuka!/ amuka!</td>
<td>kúru</td>
<td>kúru</td>
<td>orú</td>
</tr>
<tr>
<td>habitual: you wake up/ olamukaka/ unaamukaka</td>
<td>múrúrú</td>
<td>múrúrú</td>
<td>orúrùmúrù</td>
</tr>
<tr>
<td>perfectv: you have awakened/ osili kolamuka/ umeamuka</td>
<td>múrúnga</td>
<td>múnga sì múŋgorù</td>
<td>oruyò</td>
</tr>
<tr>
<td>prst cnt: you are waking up/ ozali kolamuka/ uko amuka</td>
<td>múrúmúra</td>
<td>mádje múru</td>
<td>yarúyò</td>
</tr>
</tbody>
</table>

Analysis: No syntactic difference in most cases between Medje and Gombari.
(Gombari speaker may have translated literally for last two tenses).
Choice of verb may have made some elicitation sentences seem weird.

### B.6 Spatial adjectives

<table>
<thead>
<tr>
<th></th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>enter here/ Kota awa/ Ingia hapa</td>
<td>kékíndru zá</td>
<td>kékíndru zá</td>
<td>uténdru dri</td>
</tr>
<tr>
<td>enter there/ Kota kuna/ Ingia pale</td>
<td>kékíndru drye</td>
<td>kékíndru únú</td>
<td>uténdru dro</td>
</tr>
<tr>
<td>enter yonder/ Kota wana/ Ingia kule</td>
<td>kékíndru édje</td>
<td>kékíndru édje</td>
<td>uténdru dre</td>
</tr>
</tbody>
</table>

Analysis: Spatial adjectives appear not to match up.
### B.7 Demonstratives

<table>
<thead>
<tr>
<th></th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>this (here) is good/ oyo (awa) ezali malamu/ hii ni nzuri</td>
<td>néi ña məmbé</td>
<td>éndrì ña mēbalì</td>
<td>nendríndrí sɔdɔ</td>
</tr>
<tr>
<td>these (here) are good/ (ba)oyo (awa) ezali malamu/ haya ni nzuri</td>
<td>ési ka məmbé</td>
<td>ísi ka mēbalì</td>
<td>nená sɔdɔ</td>
</tr>
<tr>
<td>that (there) is good/ yango (kuna) ezali malamu/ ile ni nzuri</td>
<td>nénè ña məmbó</td>
<td>ñé amēbalì</td>
<td>nendrénè sɔdɔ</td>
</tr>
<tr>
<td>these (there) are good/ (ba)oyo (kuna) ezali malamu/yale ni nzuri</td>
<td>éhé ka məmbé</td>
<td>fhé ká mēbalì</td>
<td>nendrénérù sɔdɔ</td>
</tr>
<tr>
<td>that (yonder) is good/ yango (mosika) ezali malamu/ile kule ni nzuri</td>
<td>nendré ña məmbé</td>
<td>ñdré ña mēbalì</td>
<td>nendrénérùù sɔdɔ</td>
</tr>
<tr>
<td>those (yonder) are good/ (ba)yango (m.) ezali malamu/ yale kule ni nzuri</td>
<td>ësé ka məmbé</td>
<td>ëç/ïyë Kà mēbalì</td>
<td>nendrénérùub sɔdɔ</td>
</tr>
</tbody>
</table>

(In Lombi: sɔdɔ = mɛ́ntɛ)

Analysis: Demonstratives appear not to match up.

### B.8 Possessives

<table>
<thead>
<tr>
<th></th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>my knife/ masete na ngai/ panga yangu</td>
<td>nemáséte i bhándrá né</td>
<td>nemáséte i bhándrá né</td>
<td>nupáàngaádra</td>
</tr>
<tr>
<td>our knife/ masete na biso/ panga yetu</td>
<td>nemáséte i bhá né</td>
<td>nemáséte i bhái né</td>
<td>nupáàngaáká</td>
</tr>
<tr>
<td>thy knife/ masete na yo/ panga yako</td>
<td>nemáséte i bhándré né</td>
<td>nemáséte i bhándrú né</td>
<td>nupáángandú</td>
</tr>
<tr>
<td>your knife/masete na bino/panga yenu</td>
<td>nemáséte i bhákí né</td>
<td>nemáséte i bhákí né</td>
<td>nupáángákí</td>
</tr>
<tr>
<td>his knife/ masete na ye/ panga yake</td>
<td>nemáséte i bhándre né</td>
<td>nemáséti i bhánde né</td>
<td>nupáàngaádre</td>
</tr>
<tr>
<td>their knife/masete na bango/panga yao</td>
<td>nemáséte i bhányé né</td>
<td>nemáséte i bháne né</td>
<td>nupáàngaánje</td>
</tr>
</tbody>
</table>

Analysis:

Medje and Gombari have same system (Possessed + i+ bhá + Possessor + né).
Lombi is a bit different (Possessed + Possessor).
B.9 Indirect object pronouns

<table>
<thead>
<tr>
<th>English</th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>give me water/ pesa ngai mai/ unipe maji</td>
<td>kuo mó égwo</td>
<td>kuo mó égwe</td>
<td>áwọ̀ naá 'gwo</td>
</tr>
<tr>
<td>give us water/ pesa biso mai/ utupe maji</td>
<td>kuo mála égwo</td>
<td>kuo Nókọ́ égwe</td>
<td>áwọ̀ kaá 'gwo</td>
</tr>
<tr>
<td>give him water/ pesa ye mai/ umupe maji</td>
<td>kuo nńó égwo</td>
<td>kuo Nókọ́ égwe</td>
<td>áwọ̀ nñe 'gwo</td>
</tr>
<tr>
<td>give them water/ pesa bango mai/ uwape maji</td>
<td>kuo Kálá égwo</td>
<td>kuo Kálá égwe</td>
<td>áwọ̀ njée 'gwo</td>
</tr>
<tr>
<td>don’t give him water/ pesa ye mai te/ usimupe maji</td>
<td>mìngoo nńó bhélé égwo</td>
<td>mgúngoo bhélé nńkọ́ égwe</td>
<td>ìǹgọ́ọ̀ọ́nọ́ égwo</td>
</tr>
<tr>
<td>I give you (sg) water/ napesi yo mai/ ninakupa maji</td>
<td>máángo mio égwo</td>
<td>máángo mĩkọ́ égwe</td>
<td>yáwọ̀ miś égwo</td>
</tr>
<tr>
<td>I give you (pl) water/ napesi bino mai/ ninawapa maji</td>
<td>máángo nyála égwo</td>
<td>máángo amíla égwe</td>
<td>yáwọ̀ mila égwo</td>
</tr>
</tbody>
</table>

Analysis:
No difference in broad syntax: Subj + verb + IndObj + DirObj.
Some freedom of word order in the negative?

B.10 Prepositions

<table>
<thead>
<tr>
<th>English</th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>he’s in the cookhouse/ ye azi kati na mafika/ yukó ndáni ya mafika</td>
<td>ìńá (ú) ato máfiká</td>
<td>ìńa te mákusa</td>
<td>anúbaándaáti</td>
</tr>
<tr>
<td>he’s near the cookhouse/ … pembeni na mafika / yukó karíbu ya mafika</td>
<td>ìńá ato máfiká (Kóndí)</td>
<td>ìńa te mákusa Kóndí</td>
<td>adraábc</td>
</tr>
<tr>
<td>a bird is on the cookhouse/ ndeke ezi likolo na…/ ndege ni juu ya…</td>
<td>Náří ìńá ato Néọ́ óbhó</td>
<td>Náří ìńa te Nékíri ìńó óbhó</td>
<td>náariánóbaándánuúbó</td>
</tr>
<tr>
<td>he’s under the chair/ ye azi na nse na kiti / yukó chíni ya kiti</td>
<td>ìńá (ú) ato Nékíti (burú andre góbe)</td>
<td>ìńa te Nékíti ane góbe</td>
<td>anódrémíñúgatigaáti</td>
</tr>
</tbody>
</table>
### B.11 Prepositions (continued)

<table>
<thead>
<tr>
<th>English</th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>he’s in the cookhouse/ ye azi kati na mafika/ yuko ndani ya mafika</td>
<td>ína (ú) ato máfiká</td>
<td>ína te mákusá</td>
<td>anúbaándaátó</td>
</tr>
<tr>
<td>he’s near the cookhouse/ ... pembeni na mafika / yuko karibu ya mafika</td>
<td>ína ato máfiká (Kúndí)</td>
<td>ína te mákusá Kúndí</td>
<td>adraábe</td>
</tr>
<tr>
<td>a bird is on the cookhouse/ ndeke ezi likolo na.../ ndege ni juu ya...</td>
<td>Nári ína ato Néó úbhó</td>
<td>Nári ína te Nékíre úbhó</td>
<td>náariánšlaándánuubó</td>
</tr>
<tr>
<td>he’s under the chair/ ye azi na nse na kiti / yuko chini ya kiti</td>
<td>ína (ú) ato Nékíti (burú andre góbe)</td>
<td>ína te Nékíti ane góbe</td>
<td>anúdréménúgatigaáti</td>
</tr>
<tr>
<td>I see fish in the water/ namoni mbisi kati na mai/ ninaona samaki ndani ya maji</td>
<td>máángogwo éngere ato égwo</td>
<td>máángogwe Néngere te égwe</td>
<td>yágo néngérer nudaátó</td>
</tr>
</tbody>
</table>

Analysis: Not possible!

### B.12 Stative (?)

<table>
<thead>
<tr>
<th>English</th>
<th>Medje</th>
<th>Mangbetu (of Gombari)</th>
<th>Lombi</th>
</tr>
</thead>
<tbody>
<tr>
<td>you are ill/ ozali na malali/ wewe ni mugonjwa</td>
<td>nyáá nóí</td>
<td>ímí anónziro</td>
<td>Ínúutjala</td>
</tr>
</tbody>
</table>

Analysis: These data may not even be comparable, and does “stative” exist?
Appendix C: Opienge Story

This Opienge story was recorded and transcribed during the Lombi survey on 6 December 1993.

1a. èrìgyándr ábànóúbù / èrì-gyándr ábà-nóúbù / animaux enfants étaient forêt
Il y avait de petites bêtes dans la forêt.

1b. àbà èrìgyándr sštà //
èrì-gyándr sštà //
éttaient animaux enfants trios
Ils étaient trois.

2a. nàpààɲ kāà /
nápààɲ kāà /
père leur-seulement un :/
Leur père était un seulement.

2b. nɔ̃kɔõndɔ / bànêégɔ / bâñèmBùmɔ /
nɔ̃kɔõndɔ / bà-nêégɔ / bâ-nèmBùmɔ /
léopard, / et sanglier, / et boa.
Ils étaient le léopard, le sanglier, et le boa.

2c. ðgãbãsɔ nàkwà̄kînè nàdyàkî ɔzifɔ /
ðgà-bã-sɔ (nàkwà̄kînè) nàdyà-kî ɔzì-ɔ /
entendre ils/pasé que (...) oncle votre mourir-il/pasé
Ils ont entendu que leur oncle étaient mort,

2d. ðdë nàlà yàdyàkîè //
ðdë nàlà yà-dyà-kîè //
naître avec mère (?) votre
celui qui était né avec leur mère.

3a. ðkùbã nèťîlya / ndã li bi nèťîlya /
ðkù-bã nèťîlya / ndã li bi nèťîlya /
aller PASSE groupe-pour-la-vengeance, / quand terminer g-p-l-v
Ils sont allés attaquer. Quand ils ont terminé (leur vengeance),

3b. nàdàʒĩ ëndrè / ândrðri nàdàʒĩ ndiààBɔ //
nâdà-ʒĩ ëndrè / ândrðri nàdâ-ʒĩ ndi-ààBɔ //
oncle leur de / rester oncle leur son palabre
(les trois) sont restés pour la palabre de leur oncle.

4a. âlɪkɔ̃b̩àʔè ɔmỳèɔmyè / bâw.èlè / bâlìbààtā /
âlî-kɔ̃-bã-ʔè ɔmỳèɔmyè / b-âw.èlè / bâ-libààtā
on rentrer PASSE eux chèvres, / et poules, / et canards, /
On leur a offert des chèvres, des poules, des canards,

9 Mot omis dans la transcription faite sur place, et donc pas glossé.
10 Mot lingala: ba- ‘pluriel’, libata ‘canard’.
4b. bèdùkpîmà sòkò //
   b-èdùkpîmà sòkò //
   et bagages beaucoup
   et beaucoup d’autres choses.

5a. nékômé / ékù àkôVù nòʔi /
   né-kô-mé / ékù àk-ôVù nò-ʔi /
   de rentrer (?) / sont-venus (?) arriver en route
   Ils étaient sur le chemin de rentrer

5b. nòłkôndô ndôVûdrì màiłàpôndrì /
   nòłkôndô nd-ôVî-ídri mài-làŋà-nil-drà /
   léopard il dire alors nous manger IMP ici
   quand le léopard a dit: « Mangeons ici. »

5c. nètu édùkpômà ndrö bûrû //
   nè-tu édùkpômà ndrö bûrû //
   ils mettre les-bagages par terre
   Ils mettent leur bagages par terre.

6a. ndôVî nègô:drî / kùmùʔi kà:gwà /
   nd-ôVî nègô:-drî / kù-mù-ʔi kà:-gwà /
   il dire sanglier alors/ donc / aller toi puiser de l’eau
   Il dit alors au sanglier: « Va chercher de l’eau. »

6b. nè ęgô ndrôbôkù ęgô nòʔîí //
   nègô ndr-ôbôkù ęgô nò-ʔîí //
   sanglier il aller l’eau INF puiser
   Le sanglier est allé puiser de l’eau.

7a. nòłkôndô ndôVî nèmBûmà sóbô /
   nòłkôndô nd-ôVî nèmBûmà sóbô /
   léopard il dit boa ceci
   Le léopard dit au boa comme ceci:

7b. mBûmà / ndè nègô ôVûdrìà /
   mBûmà / ndè nègô ôVû-drìà /
   Boa, si/quand sanglier arrive ici
   « Boa, quand le sanglier rentre,

7c. bâmûgô:nèbô:zí //
   bâ-mû-gô:-nè-bô:-zí //
   FUTUR toi mordre lui FUTUR mourir
   mors-le qu’il meure.

8. èdùkpômâkîà / bâmângĩʔè màmà sà:rû //
   èdùkpômâ-kîà / bâ-mâ-ngĩʔè màmà sà:rû //
   bagages ces / FUTUR nous partager nous deux
   Nous allons partager ces biens, nous deux.
9a. bàsi11 bàmùdrítádríà (...)12/ ndèékù /
bàsi bà-mù-drí-tá-dríà (...) / ndè-ékù /
Alors FUTUR toi rester donc ici (...) / si/quand venir /
Donc, reste ici and quand il vient,

9b. bàmùkàán / ndrɔ̀ː /
bà-mù-kàá-n / ndrɔ̀ : /
FUTUR toi mordre lui il mourir

10a. nɛ́ gɔ́ ndɛ́ kúmɛ́ / nɔ́ kwà /
11a. nɔ̀ w.ɔ́ʔʋ̀ / sɔ̀ ndèwànzà / ná-láà /
12a. lɔ̀ kɔ̀ ndɔ́ ndrɔ́ /

15 Cette traduction est douteuse. Mú (11b.) est probablement 3e pers sg obj, mais un temps différent. Voir aussi 13b., où mú se trouve comme sujet. « Toi » (2e pers sg suj) est mú (6a., 7c., 9a.,b., 14b., 19a.).

16 ibili (substantif pluriel: 12a.) est présenté comme synonyme de ëdòkpɔmà (4b., 5c., 8a.). La traduction donnée par les assistants Lombi pour les deux mots est « bagages ».

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11 Basi = mot Swahili.
12 Une petite partie du texte n’a pas été transcrite ici.
13 Verbes de mouvement: nɔ́kù = aller (3a., 6a., 6b., 10a.); nékù = venir (5a., 9a., 10a., 15c.). La racine « ku » exprime le mouvement et le morphème « nd » ou « ne » indique la direction. Il se peut que le morphème kɔ̀ glossé « revenir » (19b.) soit nɔ́kù.
14 kuanza = mot swahili. Pour le lombi « correcte », il faut plutôt: ányɔ̀tɔ̀ = á + nyɔ̀ + tɔ̀ = (?) + ils + commencer.
15 Cette traduction est douteuse. Mú (11b.) est probablement 3e pers sg obj, mais un temps différent. Voir aussi 13b., où mú se trouve comme sujet. « Toi » (2e pers sg suj) est mú (6a., 7c., 9a.,b., 14b., 19a.).
16 ibili (substantif pluriel: 12a.) est présenté comme synonyme de ëdòkpɔmà (4b., 5c., 8a.). La traduction donnée par les assistants Lombi pour les deux mots est « bagages ».
13a. Ṭokɔ̀ndó ṭokɔ̀rù̀tò n'Bõmà ndrèrè /
    Ṭokɔ̀ndó i-kó-rú-tò n'Bõmà ndrèrè /
    léopard il (?) sauter PASSE boa lui-OBJ
    Le léopard a sauté sur le boa.

13b. Ṭokɔ̀ndó múká némBõmà /
    Ṭokɔ̀ndó mú-ká némBõmà /
    léopard toi mordre boa /
    Le léopard mord le boa ;

13c. n'Bõmà ndròká nálɔ̀kɔ̀ndó /
    n'Bõmà ndrò-ká nálɔ̀kɔ̀ndó /
    boa il mordre léopard
    le boa mord le léopard.

14a. ñkɔ̀rùtù n'Bõmà ndrèrè /
    ñkɔ̀rù-tù n'Bõmà ndrèrè /
    il (?) sauter PASSE boa lui
    Il a sauté sur le boa

14b. némBõmà múká nálɔ̀kɔ̀ndó /
    némBõmà mú-ká nálɔ̀kɔ̀ndó /
    boa toi mordre léopard
    « Boa, tu mords le léopard. »

14c. némBõmà ndròkɔ̀zi nálɔ̀kɔ̀ndó mú:zi //
    némBõmà ndrò-kɔ̀zi nálɔ̀kɔ̀ndó mú:zi //
    boa il mourir léopard ensuite mourir
    Le boa est mort ; le léopard aussi.

15a. édûkɔ̀mà rëngàbà érɔ̀nèngi /
    édûkɔ̀mà é-ngà-bà é-rò-nè-ngi /
    bagages ils venir-de PASSE ils ces (?) tous
    Tous les biens avec lesquels ils sont venus,

15b. ạ́miémíé àw.è:lé ñlìbbàtá /
    ạ́miémíé àw.è:lé ñlìbbàtá /
    chèvres poules canards
    -- les chèvres, les poules, les canards --

15c. ìbìlìkì kùbà érònèngi /
    ìbìlìkì kù-bà é-rò-nè-ngí /
    bagages ces venir PASSE ils ces (?) tous
    tous les biens avec lesquels ils sont venus --

15d. álikèbàbò nípènà //
    álikè-bà-bò nípènà //
    rester PASSE maintenant monde
    sont restés dans le monde.

17 Pour le glosse de « mú » voir la note à (11b.).
16. ɲɔ̂ wá nɔːbó kĩ-ɲɔ̂bɛ̀bô-ì ɲɔ̂mbì //
'ils être-dispersés forêt NEG il-y-a (?) ils personne
Ils sont dispersés dans la forêt il n'y avait personne.

17a. ɲɛ̀ péɛ̀nà / ɔ̀mbì nàlyɛ̀kò ẽdũkpɔ̀mà nɛ̀pɛ̀nà ɛ̀nè /
'nɛ̀ péɛ̀nà / ɔ̀mbì nà-lyɛ̀kò ẽdũkpɔ̀mà nɛ̀pɛ̀nà ɛ̀nè /
ainsi monde / les gens ils disputent-pour-possession biens monde ce
Ainsi, dans ce monde, les gens se disputent pour les biens.

17b. kĩ-ɲɔ̂bùbùsò nɛ̀pɛ̀nà ẽdũkpɔ̀mà / màbɔ̀tà ẽdrí18
kĩ-ɲɔ̂bùbùsò nɛ̀pɛ̀nà ẽdũkpɔ̀mà / mà-bɔ̀-tà ẽdrí
NEG il-y-a (?) monde les objets nous trouver PASSE ici alors que nous avons trouvé les objets ici dans le monde,

17c. ɔ̀mbì tɔːtù / ɔ̀nalẹkò nɛ̀péɛ̀nà //
ɔ̀mbì tɔːtù / ɔ̀nalɛkò nɛ̀péɛ̀nà //
les gens beaucoup / ils disputent-pour-possession monde beaucoup se disputent à cause des possessions.

18. ɔ̀nalɛkò ìbilí nɛ̀péɛ̀nà ɛ̀nè //
ɔ̀nalɛkò ìbilí nɛ̀péɛ̀nà ɛ̀nè //
ils disputent pour possession biens monde ce
Ils se disputent pour les biens de ce monde.

19a. ɲɔ̀ ɔ̀sàààn ɛ̀mùmùzìt ɔ̀ ɛ̀ʔɛ̀ŋgí ń∂ảłękɛ̃ ń∂ ɔ̀ /
ɲɔ̀ ɔ̀-sàà-n ɛ̀mù-mùzì-t ɔ̀ ɛ̀ʔɛ̀ŋgí ń∂a ła /
ton “saa”19 ce toi mourir FUTUR tout-cela cela rester là20
Toi – un jour tu mourras et tout cela va rester ici.

19b. ìkɔ̀ ɔ̀ mì̀kɔ̀ ɔ̀mì̀kə ɲɛ̀péɛ̀nà ɛ̀nèdù màbà //
ìkɔ̀ ɛ̀-mì̀kə ɲɛ̀péɛ̀nà ɛ̀nèdù mà-àbà //
toi rentrer (?) rien / monde choses-elles-mêmes de laisser
Tu ne pars avec rien. Les choses du monde sont à laisser.

18 Ceux qui ont aidé à glosser le texte ont dit que ce serait plus logique de dire: « kĩ-ɲɔ̂bùbùsò màbɔ̀tà ẽdũkpɔ̀mà nɛ̀pɛ̀nà ńdrí. »
19 « Saa » est le mot swahili pour « heure ». Ceux qui ont aidé à glosser le texte ont suggéré la locution lombi suivante: « nɔtūnè ».
20 Le mot indique une distance moyenne.
Appendix D: Selected Bibliography—Works in or About Related Languages

References


Smet, Roger E. de. 1962. Carte de la densité et de la localisation de la population de la Province Orientale (Congo). Brussels: CEMUBAC.


