LOMONGO AND THE USE OF POLITENESS IN EVERYDAY SPEECHES

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ABSTRACT

The globalized world we are living in nowadays, with the world becoming as a huge village, communication between people of different horizons is more than essential. Therefore, as the matter of fact this communication has to be undertaken with regard to some requirements implying courtesy so as misunderstanding and offense can be avoided.So the appropriate or non-appropriate use of politeness can, positively or negatively, impact on inhabitants' relationship.

The present article reveals the way Mongo people, one of the various ethnics in the Democratic Republic of the Congo, use politeness in their everyday speeches. The aim is to provide to **Lomongo** speech community with literature regarding their language as far as politeness is concerned. And the non-speakers of **Lomongo** with some basic linguistic elements of that language, in case they happen to learn it.

It worth mentioning that African continent is generally characterized by strong respect between its people. Bound to their culture, Africans feel much respect for members of their community (Ngondombo 2021). Mongo areas, as part of African society, are characterized by their notoriousness as far as politeness is concerned. Lots of examples can be given to support this point of view of an old Congolese. For instance, to behave politely, a man cannot talk face to face with his mother-in-law, or when addressing an old man the young boy or girl cannot stare at him in the eyes. Ladies must kneel when they serve men. It is impolite for a woman to pass between men, for instance. If they are asked to eat in the same plate with adults, young people must wait until the elder should start eating first, etc.

Keywords: Politeness, Use, and Lomongo

1.0 INTRODUCTION

According to Koike (1989), politeness is believed to be a crucial part of pragmatic competence of the speaker's knowledge besides the rules of appropriateness which together determine how to perform and comprehend speech acts in a social interaction. This statement shows the interrelationship between politeness and speech acts.

Politeness is seen as a foundation of social interaction in communities across the world. For that reason Leech (2006) defined politeness as a set of practices deployed to 'avoid

communicative discord or offence, and maintain communicative concord'. The reference to appropriate or non-appropriate use of politeness can, positively or negatively, impact on inhabitants' relationship.

2.0 DEFINITIONS

2.1 Politeness

In diachronic point of view, one can find the traces of the English term 'polite' in the 15th century. However, etymologically, politens derives from late Medieval Latin politus meaning 'smoothed and accomplished'. The term 'polite' was synonymous with concepts such as 'refined', 'polished' when people were concerned. In the seventeen century a polite person was defined as 'one of refined courteous manners', according to the oxford dictionary of etymology.

Politeness is one of the major universal social constraints on human interaction regulating participants' communicative consideration of the feelings of the others. It is usually regarded as manifestation of human civilization, and it is one of the most effective strategies modulating interpersonal relationship in human communication.

2.2 Use:

The action or fact of using something. To put into service; make work or employ for a particular purpose or for its inherent or natural purpose.

2.3 Lomongo:

The Lomongo or Lonkundo is the Bantu language spoken by mongo people in the North- West of the Democratic Republic of the Congo, in the South of the Congo-River until the Kasaï stream. It is a tonal language.

The Lomongo is the first language (L1) of 400,000 locutors (1991).

The Lomongo whose code is "lol", is a Niger-Congo language ass shown in the tree below:

- Niger-Congo languages

- Atlantico-congo languages

- bénoué congo languages

- bantoïd languages

- Meridonial bantoïd languages

- Bantu languages

- zone c (Guthrie class)

- Lomongo

3.0 HISTORICAL BACKGROUND OF MONGO

The Lomongo or Lonkundo-mongo as unique and common language of all mongo people is the creation of missionaries of the congregation of Sacré-Coeur in Bamanya, near Mbandaka, since 1930s. It is spread out thanks to the schooling and evangelism by catholic missionaries, administration and protestant missionaries as well. Far from religious and administrative centers a great deal of variants and dialects are maintained.

A possible hypothesis is that this largely flooded and marshy region was occupied above all by fishermen, many of whom may not have direct contact with the current residents. As underlined above, this ancient civilization of fishermen has been attested since the third millennium. Other groups of increasingly specialized fishermen appeared with the isolation of the large rivers: Lolonga (Lulonga), the Ikelemba and the Ruki. The last riverine groups with which the Mongo mixed were of Western origin. Some still spoke their own languages until the end of the 19th century. It should be noted that, according to Jan Vansina, the distant ancestors of the Mongo (the proto-Mongo) go back to the 800s of our era and that all the Mongo territory would have been occupied around the year 1000 (Vansina 1987).

The Mongo groups being numerous, it is advisable to distinguish them. The first is to draw attention to the Mongo groups found in the Equateur district. The Mongo of the Tshuapa district, which formed part of the central basin province between 1962 and 1966, will be discussed in the fourth part, devoted to post-independence Ecuador. We list these other Mongo groups schematically below, locating them by territory of residence. There are:

- in Boende territory: the Bakutu, Ekota, Mbole, N'tomba Nkole and Nsamba groups;

- in the territory of Befale: the Nsongo, Elinga, Mongando (Likongo) and Nsamba groups;

- in Bokungu territory: the Bosaka and Mongando groups;

- in the territory of Djolu: the Mongando group, which has several subgroups, including the Yaloola, Yailala, Yolota, Yete, Lingomo, Nkole and Nkolombo;

- in the territory of Ikela: the Yasanyama, Lalia-Ngolu, Boyela groups as well as the Topoke;

- in the territory of Monkoto: the Mbole, Ntomba, Imona Mpako, Mpongo, Mpenge Ilonga, Watshi, Basengela, Lokalo and Mongando groups.

This identification may prove to be questionable, some of these groups seeing themselves as quite different from the mongo in the strict sense and claiming a separate membership. This is the case, for example, of the Topoke, whose main group will remain attached to the Eastern Province. The Mongando, for their part, are related, according to the genealogy, to the Mongo, of whom they are the Nkali (sons of the sister) and to the Mbole, maternal uncles.

The origin of the migrations seems to be the common element of the Mongo: Gustaaf Hulstaert points out that the immense majority of the Mongo peoples give as general direction of the migrations north-south or north-east towards the south-west (Hulstaert 1972). Only the Bakutu and the Moingo-Imoma claim to come from the west. Most of these groups do not provide

information on migrations outside the basin. Rare are those who recount the crossing of the Congo River.

The main Mongo groups in the Equateur district are the Mongo in the restricted sense, the Nkundo, the Ekonda and the Ntomba. These Mongo, classified by ethnologists as the Northwest Mongo, come from Uele, where they probably lived near the Budja and other related Bantu groups further north. The underlying reasons for these migrations in successive waves are not clearly known. But the pressure exerted on the Azande and the Ngbandi in the Nilotic Sudan, pressure following the push of the Muslim Arabs from the sixteenth century, could be the remote cause. The peoples thus jostled from the Mbomu and Uele, Aruwimi and Itimbiri rivers to the river, and from there to the center of the basin.

After crossing the Congo River between the Aruwimi and Itimbiri rivers, or even further downstream, the Western Mongo dispersed throughout the territory of the left bank, as far as the Lolonga and Ruki basins. They had followed the waterways from the sources of the Lopori and the Maringa which form the Lolonga River. The occupation of good land intended for the practice of agriculture was certainly slow. It is from this place that the groups of the South-West left to occupy their current lands, as far as Bandundu. The Ekonda and the Ntomba settled in the territory of Bikoro, while the Nkundo occupied the surroundings of Mbandaka and the territory of Ingende. Some groups were drawn to life on the water and mingled with former residents. They were numerous among the Baenga and the Ngele and Ntando (Hulstaert 1984).

The last displacements that history has recorded took place at the beginning of the 19th century, when the Ngombe from Mongala seized all the territory south of the river as far as the Ikelemba River, in the territory of Bolomba. This is how the Mongo, almost completely driven out of the territories of Bongandanga and Bosu-Djanoa, only occupied part of the territories of Basankusu and Bolomba. They then invaded all of the territories of Ingende and Bikoro (Bokongo 2011). In the country which they abandoned to the hands of the Ngombe, the Mongo are no longer represented except by a few individuals called Mongo de Nkinga, in the territory of Mankanza. -same as the former riparians and other Mongo groups who migrated east and south. However, there are two groups of Pygmies in this territorial area, the Balumbe and the Batswa. The latter have lived for a long time near the Mongo, in a situation of quasi-dependence.

The probable origin of these modern-day hunter-gatherers will be discussed below.

4.0 GEOGRAPHICAL SITUATION OF LOMONGO

Accordind to wikipidia (www.wikipidia.org: read on March 7, 2023), The Lomongo is spoken in the provinces of Mongala, Equator, Maï-Ndombe, and Tshuapa.

They cover most of the Equateur district: the city of Mbandaka, a large part of the territory of Basankusu, a large part of the territory of Bolomba, all of the territory of Ingende and all of the territory of Bikoro. In reality, the Mongo group has several subgroups, which affects the types of dialects. Here is the general representation of mongo subgroups:

The Mongo of the territory of Ingende are called "Nkundo". They include the following subgroups:

–in the Bokatola sector: the Bakaala, the Beloko, the Bongale, the Lifumba and the Bombwanja;

–in the Duali sector: the Bongili, the Bonkoso (Monkoso), the Wangata, the Iyonda and the Bombomba;

–in the Eungu sector: the Besombo, the Boangi, the Boya and the Injolo.

All Nkundo speak Lonkundo, although there are minimal dialectal differences.

Apart from these groups of "Earthlings", the presence of the Elinga "Residents" should be noted, who are part of the Mongo ethnic group.

The Mongo of Bolomba territory:

Known as "Mongo ea lolo" (Upstream Mongo), are also called "Elanga" or "Nkundo". They include the following subgroups:

–in the Losangania sector: the Bokala, the Bonyanga, the Lingoy and the Mpombo;

–in the Busira sector: the Waola, the Bolenge, the Bongandanga, the Ikengo and the Mongo.

Lomongo, or Lonkundo-Mongo, as the language unique to all Mongo, is a creation of missionaries, mainly those of the Congregation of the Sacred Heart, who forged it from the 1930s. Departing from Bamania, they imposed on everyone, above all thanks to schooling and evangelization. The agents of the Administration and the Protestant missionaries installed in Bolenge, downstream from Mbandaka, did the same thing. But far from the religious and administrative centers, a multitude of Mongo dialects and dialects have been maintained, according to clan distinctions, which are characterized by many particular accents in the Mongo dialects, some of which have ended up being very far from this strain that has become central.

The Mongo of Basankusu territory

In the space of the current city of Basankusu, were originally considered as natives in the strict sense only the Lisafa and the Baenga, the first to have been in contact with Europeans in the region.

Basankusu is the name given to the Bolongo-Boyela-Bompoma Baenga group. The other groups (Nsongo, Lilangi, Waka, Bokeka and Bokakata) are indigenous Mongo in the sense of the current space of Basankusu territory (Lonkama 1990: 365). The Mongo of Basankusu territory are called "Mongo" by local residents. baenga. They are the ones who gave their name to the whole ethnic group. Generally speaking, they are considered the Baseka Bongwalanga ("descendants of Bongwalanga"). Those who are part of this group are: the Ekombe, the Lilangi, the Lifumba, the Bongilima, the Nsongo, the Ekoto, the Lisafa of the Basankusu sector, the Monjonjo, the Boeke, the Ntomba, the Buya, the Lifumba of the Waka sector -Bokeka. The Boendu, the Bolima, the Wala, the Boyela, the Lolungu, the Bokenda of the WakaBokeka sector and the Bomate of the Basankusu sector are considered the Baseka Mpetsi ("descendants of Mpetsi"), related to the Ntomba of Bongandanga.

The Mongo of the territories of Ingende, Bolomba and Basankusu: form a remarkable unit in terms of migration traditions, culture and language. They claim to be from the region of Luwo (Maringa) and Lopori.

Several other Mongo groups live in the Tshuapa district and in the Bongandanga territory of the Mongala district. in the territory of Ikela: there are two major linguistic centers (Bosenga Botong'a Engondoka 2002):

5.0 LINGUISTIC ASPECT OF LOMONGO

5.1 Code and linguistic classification of Lomongo

According to wikipidia (www. Wikipidia. Org: consulted on March 7, 2023 at 8:00 am), Lomongo whose code is lol, is a niger-congo language ass shown in the tree below:

- Niger-congo languages

 - Atlantico-congo languages

  - bénoué congo languages

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    - Meridonial bantoïd languages

     - Bantu languages

      - zone c (Guthrie class)

       - Lomongo

5.2 Phonological aspect of Lomongo

A. Vowels

According to G. Hustaert (1961), Lomongo has seven vowel phonemes which are represented in the triangle below, taking into account the place of articulation:

	Anterior	central	posterior
	i		u
	e		o
	ɛ		ɔ
		a	

According to the degree of openness, we find, by pronouncing successively:

1st degree: i - u

2nd degree: e - o

3rd degree: ɛ - ɔ

4th degree: a

i, e, ɛ, a, or u, o, ɔ a the jaws move apart more and more. Thus i and u are called first degree (mouth-opening) vowels, e and o second degree vowels, ɛ and ɔ third degree vowels and a fourth degree vowel. Depending on the place of formation, a distinction is made between front, unrounded vowels (i, e, ɛ) and back, rounded vowels (u, o, ɔ) DE ROP (1958).

i as in English if is pronounced very high and very forward;

e as in English hello, very high and very forward;

ɛ as in English bed;

a as in English mango;

ɔ as in English pot/all, usually very low and forward;

o as in English pole, very high and very open;

u as in English put, very high and open.

DE ROP (1958), argues that vowel duration has no semantic value in Lomongo. With few exceptions, vowels are short. He adds that the distinction between vowels of second degree and those of third degree is of paramount importance. This distinction has a semantic value, that is to say, it determines the meaning of words. So a word that contains only second degree vowels differs from a word that only contains third degree vowels.

Ex: Bokongo, friend; bɔkɔngɔ, *back*

    Lofoso, skin; lɔfɔsɔ, *noise*

    -kota, get in; -kɔta, *cut*

    -kóta, get old; -kɔ'ta, *fasten*

    -ele, *stagnant water*; ɛlɛ'lɛ', *voracity*

    Ekete, *rectal ampulla*; ɛkɛ'kɛ', *net.*

According to Hulstaert, when we compare the different forms of vowels we find that some vowels are more abundantly represented in the language than others. Without calculation but a superficial glance and usual practice suggests that the most frequent vowel is a, followed by o and e, then others. Hulstaert (1961).

B. Differentiation

For the sake of tonality, the distinction of the various phonemes will appear as follows:

Verbs:

1. –ás- yawn -as- *look for*

   -ís- *hide* -

   -ús- shrink -us- *throw*

2. –át- *splitting* -at- *enriching*

   -et- *call* -et (sw)-*swirl*

3. -kál- frayer -kal- *apologize*

   -kél- *be prevented* -kel- *do*

   -kɛ'l- *clean* -kɛl- *to sink*

   -kíl- *to stall* -kil- *to abstain*

   -kól- *pull* -kol- *take*

   -kɔ'l- *attract* -kɔl- *snore*

   -kúl- *to grate*, *plane* -kul- *to escape*

4. -lák (el)- *to foul* -lak- *to instruct*

   -lék (ol)- *to straighten* -lek- *to pass*

   -lɛ'k- *distill* -lɛk(w)-*fall into weakness*

   -lík- *to throw* -lik- *to show respect*

Then two sets of nouns follow:

1. Bo-kálá *first* bo-kála = *tribal name*

   Bo-kóló f*able* bo-kólo = *engage*

2. bɔ-lɛ'kɛ' *eat* bɔ-lɛ'kɛ *nasse*

   bo-líkí *launcher* ; bo-líki = *launcher*

   bo-lókó = *head straightening* ; bo-lóko = *heart*

bɔ-lɔ'kɔ' = *speak*; distinct bɔ-lɔ'kɔ = *prison*

C. Vowel harmony

It is a phenomenon that consists in certain vowels calling corresponding vowels of the same degree of opening where: the vowels of the third degree call each other (Hulstaert 1961:35).

DE ROP presents it as follows: When the vowel of a stem is a second degree vowel (e, o), the vowels of the affixes will also be second degree vowels. When, on the contrary, the stem vowel is a third degree vowel (ɛ, ɔ), the vowels of the affixes will also be third degree vowels.

-sómb-, *to buy*; e-sómb-elo, *purchase*

-kɔm-, *wrap*; ɛ-kɔm-ɛlɔ, *packaging*

-lel-, *to cry*; tó-fó-le-lé, *we are not crying*.

-sɛk-, *to laugh*; tɔ'-fɔ'-sɛ-kɛ', *we are not laughing*.

To this general rule DE ROP (1958:6) presents some exceptions:

1. A stem having a first degree vowel can have a second degree vowel at the   prefixes and a third degree vowel as the ending.

botúmbɛ, *infirmity*;

emutɛ', *grimace of smile*;

ekukɛ, *yam*;

bolúfɛ, *overflow*;

2. In a compound word, each of the component words keeps its own vowels.

nkɔ'kɔnyango', *grandfather*; from nkɔ'kɔ + nyango;

ɛmansé, *rarity*; of ɛma + nsé

3. Nouns derived from a verbal stem and ending in -ako-, -alo-, -ano-, -anyo-, keep the second degree vowel in the suffix, even if the stem includes a third degree vowel.

The vowel harmony also does not reach the verbal suffix -áké.

bɔkɛlako, *flow*;

bɔkɛ'nɛnalo, *heaving*;

bɔkɔ'tɔtalo, *immobility*;

bɔtɛ'nano, *rambling*;

bɔbɛlɛngano, *ringing*.

4. Vowel harmony does not reach the prefix of nouns derived from verbs with reduplicated stems such as -tɛ'ngam-, -tâtɛng-

batâtɛngo, walking on the edge of the feet;

botâtɛkɔ, harassment;

botâtɔfɔ, trampling;

botâtɔkɔ, trampling

5. Etc.

B. Consonants

Lɔmɔ'ngo has the following consonants:

	bilabial	alveolar	palatal	velar	laryngeal
nasal	m	n	ny	ng	
explosives	p b	t d		k g	
affricates		ts j			
lateral		l			
fricatives	f	s			h
semi-vowels	w		y		

DE ROP (1958:8) maintains that the first of each series is voiceless, the second voiced.

J is alveolar or dental, depending on which vowel follows. Ts is dental, alveolar or post alveolar, depending on which vowel follows.

We sometimes encounter double nasals; the first is then the object prefix; the second is the initial nasal of the radical.

Lo-nténá, n-téna compartment

Lo-muma, m-muma *fruit*;

- Ngondol-, *support* n'-ngondola, *I support*;

a-n-ngondo'lé, *that he supports me*

- Matel-, *walk* on -m'-matela, *I walk on…*

A-m-matela (nda likáká), *he steps on my foot.*

Complex phenomena are frequent. Different combinations are possible:

1. A nasal:

np, mb, mw;

nt, nd, nk, ng;

nts, nj, ns;

2. A semi-vowel w:

pw, mpw, bw,mbw;

nyw, kw, nkw, ngw;

tsw,ntswn jw,njw;

sw, nsw;

3. A semi-vowel y:

My, mpy, by, mby, py;

Ky, nky, ngy;

According to Hulstaert (1961:46):

- b is voiced bilabial explosive. It is in certain positions, obsolete. In a few words b is replaced by w in our basic dialects, while it is retained elsewhere, as in -luwam-/-lubam- to be stuck, -túw-/-túb-to drill, etc.

- d is voiced alveolar explosive. It only occurs after n and is normally the realization of l after nasal. It is therefore not strictly speaking an autonomous phoneme. He however met as an independent in a few rare ideophones. In other dialects it is found instead of l with the prefixes li-/bi-.

Among the Ntómbá-Boléngé around Mbandaka, as well as in the older generation of the Wăngatá from Ingende, d is found as a realization of l before u.

-dúk- to paddle. bondunga, thorn.

-dúl- to covet. lɔsɔdú, ankle.

-had- to breathe. bɔnkɔ'du, jug

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- f voiceless bilabial fricative. It is currently evolving towards the labio-dental form imitated from French. The fashion is already strongly followed by the youth of the schools and by the evolved. After nasal f is represented by p.

- g explosive velar sound. Occurs only after nasal.

- h voiced laryngeal fricative. It is only found in rare ideophones.

- j alveolar or voiced alveo-palatal affricate.

This sound varies greatly depending on the surroundings. The articulation moves with that of the following vowel from the alveoli with the front vowels to the palate with the back vowels, traversing the whole series of articulations of the seven vowels.

Among the Ekota we find c (ts) instead of j and the neighboring Iali.

- Voiveless velar explosive K. It is pronounced like in French. There are several words where k alters with ng (especially among residents).

nkɔndɛ'/ngɔndɛ' *crocodile*;

shiny nkɔsé/ngose;

nkuma/nguma *python*;

bokonda/ngonda *forest*;

bokilo/bongilo *abstinence*;

ekila/engila *taboo*.

Bokai/ingai *acidity*

Lokongo/longongo *plant*

- l lateral alveolar. It is closer to d than in French. l changes to d after the nasal, a phenomenon which shows, as we have said, that l is phonologically = d. Also we encounter dialectal variants l = nd.

- bilabial nasal m. A few rare words losing the i or the final or end in m, which is then pronounced in a special way, sounding more in the pharynx and causing the uvula to vibrate strongly, so that we hear a kind of u with the nasal. In the northern dialects this resonance reminiscent of u tends rather towards o. as this consonant is only a variant of m and is only found at the end of the word where it is always pronounced in this way, it is transcribed simply m.

ex: nkúmú/nkúm' *notable*.

    bɔnkɔ'mú/bɔnkɔ'm' *bat*.

bɔnkɔmú/bɔnkɔm' *tree*

- n alveolar nasal. As initial in front of a consonant n forms syllable and is articulated very strongly. On the other hand, the articulation is clearly weaker after a vowel.

Before a vowel which is the initial of stem, mark or infix, n prefix or infix is realized as nj.

- palatal nasal ny (ɲ). Pronounced as French gn (champagne). n+y has only been noted for our region in a single word -mɔn-y- (mɔni-)coller, causative of -mɔnam-.

We believe that the case is due to the influence of the Ekonda among whom the combination n + y is in common use.

- P is voiceless bilabial explosive. Only found in ideophones and in a few rare verbs where, moreover, it is in several dialects competed by f. it is therefore a rare phoneme, except after m where it always replaces f.

- r can be found as an extremely rare individual variant for l.

- s voiceless alveolar fricative. It always sounds like s, never z. the comparison of rare words shows the alternative s/ts. Thus: -sɔ'lɔngan-/-tsɔ'lɔngan- have the right posture.

- t voiceless alveolar explosive. Some dialects (especially in Momboyo) realize t before u as ts/c. So:

-túmol-/-cúmol-, to annoy;

ekútu/ekúcu, calabash;

etutú/ecucú, wall.

- ts voiceless alveolar or alveo-palatal affricate. It could be conveniently written c. Just like j, its point of articulation slides along the palate according to the nature of the vowel that follows it. With i it sounds like ts, with u like English ch.

The transcription ts is based not only on the sound emitted before i, but also on the fact that this phoneme frequently occurs as the realization of t followed by i, a, u, w, in the denominative verbal derivation, in the conjugation and with some extensions.

- w semi-vowel. It is pronounced like in English. After f (normally bilabial), the realization of w consists mainly in the bilabial articulation, the movement of the tongue from the position of u being almost non-existent; the result is an acoustic effect where the resonance u is not very marked, and which is close to the sound of the bilabial fricative v; this realization, according to Hulstaert, is almost identical to that of the phoneme w of Belgian Dutch.

w is realized as v after b and as f after p.

The presence or absence of w seems to have played a role in word formation; compare the verb -angasan- (to spread everywhere) with the on. Wangú (expanded) and wangúwangú (expanding quickly), as well as the verbs -alangany- (to camouflage) next to -wangangal- (to be big but empty).

- y alveo-palatal semi-vowel. It is pronounced like Dutch j and English y.

This phoneme is more or less vocalized according to the dialects. In our area, it appears almost everywhere as a consonant rather than a vowel; but outside it is not so everywhere.

6.0 USE OF POLITENESS IN LOMONGO

6.1 Greetings: *Losako*

A. Formal way:

Mpaka Losako

Botomolo Losako
⎱ Good morning sir or madam

In Lomongo there is no difference between Good morning, good afternoon, even good evening. The term *Losako* means all these.

To make the greeting formal, one must just add the title or honorific such as *Nkumu* (Chief), *Mpaka* or *Botomolo* meaning *Elder,* or *Isé or fafa* (Father), *Ngoya or nyango* (mother), or *Nkana* (sister).

e.g. *Nkumu Losako* = Good morning chief.

Nkana losako = Good evening sister.

Ngoya losako = Good afternoon mum or mother.

Losako fafa = good morning father or dad.

Bokulaka losako = Good afternoon, Sir.

B. Informal greetings

Losako here is used without title or honorific. But sometimes one can cite the name of the person, in case the addressee is in the same social rank or less. E.g. a co-worker, a comrade or younger fiend or parent.

For instance:

Losako! = Hi!

Moseka losako! = Hi, Mosaka!

Boketsu losako! = hello, Boketsu!

Losako eoto! = Hi, bro!

Losako bokuné = hi, young bro!

6.2 Introducing things or people.

Mongo people use the demonstrative adjective *Okowae* to introduce things or people.

e.g. Okowae bona okami = that is my child.

Okowae ilombe ekami = that is my house.

Okowae fafa okami = this is my father.

- Nsoloka boloci nkene = *Nice to meet you.*
- Nsoloka boloci = *Nice to see you.*

6.3 Asking about well being

As in greetings, to avoid being direct in the question, one must use honorifics and titles in order to soften his speech.

e.g. *Bokulaka sango na?* = How are you, sir?

Ngoya, ngamo? = how are you, mum?

Nkana sango na? = How are you sister?

Informal way will make it:

Ngamo? = how is it?

Nsango na? = how is it going?

Jeanne sango na? = How are doing Jeanne?

Different answers to these questions are:

Nde boloci= It's okay.

'Nko sango = no news.

Etc.

6.4 Saying Goodbye

Ekendelo e = *I go(Literal) or Goodbye*

Ocikale(otshikale) boloci = *Stay well or Goodbye.*

Emi nzoluta= *I leave you.*

Cikala boloci = *Stay well.*

6.5 Requests

Mpaka unku sooya? (more polite) = *May I come, sir?*

Bokulaka unku soya eka we? (more polite) = *Sir, may I come to you?*

Okusa ootumya nzela ea zando?(polite) = *Could you show me the way to the market?*

Zando litenko? (less polite)= *Where is the market?*

6.6 Permission

a. Asking permission

To ask politely a permission in Lomongo, one must use the following formula: title(honorific) + unku + verb.

e.g. Mpaka unkusoola? = *Sir, can I go out?*

Ngoya ndole? = *Mum, can I go out?*

Botumolo unkusokola dictionaire ekawe?

Nkana unkususoma dictionaire ekawe?

= *Elder brother can I use your dictionary?*

Mpaka unkusokangola linanisa ? = *Sir, may I open the window?*

Nyango unkusolenda album ekawe? = *Mum, may I have a look at your album?*

Botumolo unkusomeka tooma tswanolala? = *Old brother, can I taste that food?*

b. Giving Permission
- Eee = *Yes.*
- Ôla = *Get out.*
- Kôla = *get out.*

A. Refusing to give Permission
- Pola nge = *No/ I refuse*

6.7 Compliments

- Ôkela boloci = *I did well.*
- Ôla boloci : *I ate well.*

- Ôlola boloci = *Well dressed.*

a. **Answering a compliment**
  - Meesi
  - Ôngoso
  - Nsolinenza

= *Thank you.*

6.8 Apologizing

- Lônimbisa/ onimbisé = I beg your pardon.

6.9 Taboos

In Lomongo, like in all bantou languages, some words are considered as taboos. They cannot be said anyhow. They can be used only among peers.

Sooka = penis
Vagin = ekenge/ tungu
Mpeke = testicles
Bakele = buttocks

7.0 CONCLUSION

As said earlier, in daily interactions in any language Lomongo included, to look polite, one is required to commit to a system of social rules which govern the selection of words and shape the forms of sentences. In the present article, after defining the key concepts, the geographical and historical background of Mongo people, and the linguistic situation of Lomongo (Language) before shedding light on the practical way of using politeness in Mongo people everyday lives.

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