

## Tense Context across Kikongo Varieties in the Democratic Republic of Congo with Reference To English

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### Abstract

*The current paper has examined the tense context across Kikongo varieties in the Democratic Republic of Congo. It has been disclosed that all the English tenses are contextualized across Kikongo varieties. Three types of past are identified in Kikongo basing on their contexts, namely a very recent past, recent past or non-narrative past and narrative past. The English present progressive tense is morphologically similar to the Kikongo one. It is topicalized in Kindibu (a variety of Kikongo among others). The past perfect tense in Kikongo is expressed thanks to lexicalization. A context of the future of the future, a tense that does not exist in English, is identified in Kikongo.*

**Key words:** Varieties, context, posterior, anterior, paradigm, lexicalization, process, topicalisation. emphasis and agglutination

La correspondance des temps de variétés Kongo utilisées en République Démocratique du Congo a poussé l'auteur dans l'identification des contextes temporels utilisant les différentes phrases issues des conversations des natifs Kikongophones. Il révèle que tous les temps grammaticaux utilisés en Anglais ont des contextes appropriés en Kikongo. En observant les discours des natifs, l'étude révèle spécifiquement trois types de passé en Kikongo relatifs aux contextes d'utilisation. Il s'agit du passé très récent ; passé récent ou non narratif et du passé historique ou narratif. Il y a une similarité entre le temps progressif du Kikongo, de la variété Ndibu avec celui dans l'Anglais. Le Kindibu topicalise ce temps présent progressif. Le plus que parfait, qui est qualifié d'inexistant dans les variétés Kongo est exprimé grâce à la lexicalisation. Un contexte temporel pouvant correspondre au future de future, un temps inexistant en Anglais, a été identifié dans les variétés Kongo.

*Mots clés : variétés, contexte, postérieur, antérieur, paradigme, lexicalisation, progressif, thématissation, emphase et agglutination*

### INTRODUCTION

Looking into the realizations of English tenses in Kikongo dialectal varieties, the researcher did not come to exact correspondences between (x) tenses in Kikongo dialectal varieties and (y) in English. He was, therefore, prompted to look at the way tenses are used in Kikongo basing on the spoken data with reference to English. This concern makes the goal of this paper. The following four objectives are targeted: First, to identify the different uses of tenses in Kikongo dialectal varieties thanks to sentences drawn from the native speakers. Second, to point out any tense variation across the Kikongo varieties. Third, to correspond the identified uses of tenses in Kikongo to the English ones. Fourth and last to find out possible similarities and differences involved in the use of tenses between Kikongo dialectal varieties and English.

For the needed data, the researcher selected them from the native speeches as the field investigation informants were Kikongo native speakers. By using the sample technique, suggested by Chaika (1985) who emphasizes an adequate representative of the population under study, the researcher wished to involve a significant number of dialect speakers of Kikongo. So, he attended different traditional spiritual churches commonly called (*Mpeve ya longo*), mainly during Kikongo worship in the district of Tshangu. He transcribed different sentences from sermons and prayers. Other sources include, first, excerpts of conversation of unexpected Kikongo native speakers of the different municipalities of the province of Kinshasa. Second, the researcher stayed in the province of Kongo Central, mainly in Mbanza Ngungu and Kwilu Ngongo, that offered him an opportunity to get useful spoken data in the following settings: markets, churches and other public places such as bus stations and parkings.

The approach used in this study was both sociolinguistic and a contrastive one. The data used in the examination of tenses were not written but spoken ones drawn from the target sample of Kongo community. It is contrastive in the sense that tenses were examined in both Kikongo and English to establish possible similarities and differences. Twelve excerpts of conversation were selected and presented for analysis and discussion. Other sentences related to the examined ones were also integrated in the discussion.

## I. ANALYSIS AND DISCUSSION OF THE DATA

This section contains twelve excerpts of conversation in Kikongo heard in both Kinshasa and Kongo Central. The way the studied tenses are presented in contexts is relevant for the analysis (Gumperz 1964). The theme of the first excerpt is on religion:

1. A: *KUE USAMBIDILANGA ?*            *Where do you go to pray?*  
 B: *MU MISIONI YISAMBIDILANGA*    *I pray in protestant church. (I am protestant)*

The above excerpt of conversation contains the verb ( Kusambidila) which implies to pray. Basing on the context, it expresses a permanent action, routine or habitual fact. The paradigm (-anga) is added to the verbal root . it looks as follows : (when is fully conjugated)

*Kusambidila*            *To pray*  
*Mono yisambidilanga*    *I pray*  
*Ngeye usambidilanga*    *You pray*  
*Yandi usambidilanga*    *He/she prays*  
*Beto tusambudilanga*    *We pray*  
*Beno lusambidilanga*    *You pray*  
*Bau basambidilanga*    *They pray*

The similar form is used across Kikongo dialectal variation including the following varieties: Kindibu, Kimanyanga, Kiyombe and Kintandu. In the excerpt of the conversation, the speaker (B) has understood the message, and this is the reason why she answered with the same verbal form.

This habitual fact , routine and permanent action is also expressed by the following form :

Figure n0 1: Verbal form expressing permanent action in Kikongo dialectal varieties

**KUZAYA+ VERB**

In this form, the verb ( Kuzaya) with its present form is followed by bare infinitive:

- 1.1. Nzeyi kuenda ku nzo nzambi. I always go to church.

This sentence is similar to the sentence ( *Yikuendanga ku nzo nzambi*), but Kuzaya+verb is emphatic. It is common in kindibu and Kimanyanga.

The KUZAYA+VERB does not exist in English, English inserts the adverbs of frequency to emphasize the permanence of action or routine, very often in affirmative statement. ( Murphy 2004:2) For example:

The form containing the paradigm (-anga)also expresses universal truth in Kikongo dialectal varieties such as:

- 1.2. Nkombo wudianga makaya ( A goat is herbivorous.)

In Kindibu, there is another emphatic form expressing the universal truth with the form below:

Figure n0 2: Emphatic form expressing universal truth in Kindibu

**KA+ VERB**

With this form, the paradigm(-anga) is replaced by the prefix (ka-) ( which also carries the meaning of the adverb of frequency (never) for example:

- 1.3 Nsusu kasubi, ngolo mu wesa. A cock does not urinate but defecates.

Another way of expressing the permanent action with which the speaker is annoyed. It is mainly used in Kimanyanga. It has the form below:

Figure n0 3: A verbal form expressing a permanent action in Kimanyanga while the speaker is annoyed.

**KUENDA+ VERB+ (-INGI)**

With this form ( Kuenda) is shorten as (kue)

Illustrated in the following sentences:

1.4 Kizolele bantu bakue tudingi mazu ko I hate people making a lot of noise.

1.5 Ku Kadi bonso bantu bakuelombingi mbongo ko, tusaleno ksalu mu baka mbongo.  
Avoid being beggars, you should work.

2. A: *MU MEZA LUENA?* *Are you at the table?*

B: *INGA, NSUSU TUETI DIA BUABU.* Yes, we are. We are eating chicken.

The sentence uttered by the speaker ( B) describes an action happening at the moment. The Verbal form is quite similar to English as the verb to be in its present form is followed by the bare infinitive (TUETI+DIA). Apart from that , there is topicalisation since the object noun phrase is moved in front of the sentence. However, in Kindibu and Kimanyanga, topicalisation is applied differently. In Kindibu, it yields , (Mu dia tuna nsusu) while in Kimanyanga( Nsusu tueti dia.) Although they have a different form , in both varieties, the topicalisation expresses emphasis of a present action in process:

2.1. Mu dia tuna nsusu. We are eating chicken.

In this topicalisation, the verb (dia) is moved in front of the sentence, there, it requires the prefix (mu) which is added and (tuna) is actually the verb (to be) rendeded in Kindibu , mainly in the simple present tense. Let us look at the way ( to be) is fully conjugated in Kindibu:

*Mono Ngina I am*

*Nge wuna You are*

*Yandi wuna He/she is*

*Beto tuna We are*

*Beno luna You are*

*Bau bena They are*

Observing carefully (2.1). the topicalisation applied in is restricted to the verbal category. Whereas in Kimanyanga , the topicalised form shows that the noun phrase is moved to front of the sentence as indicted in (2.2):

2.2 . Nsusu tueti dia We are eating chicken.

Kintandu also adopts this noun phrase topicalisation as shown in (2.3):

2.3 Nsusu tuta dia We are eating chicken.

It has been observed that due to interdialectal communication , some Manyanga speakers who lived more with Bandibu have developed the similar Kindibu's form of expressing a present action in process as follows:

2.4 Mu dia tuena nsusu. We are eating chicken.

In (2.4) , Native Ndibu speakers would use ( tuna) instead of (tuena).

The TUETI+ VERB form ( as used in Kimanyanga) also expresses a temporary action and future meaning. They are respectively exemplified in the following sentences:

2.5. Bia bilumbu tueti lungoka Kikongo. (Not now) We are learning Kikongo these days.

2.6. Mbazi kia lumingu tueti zieta ku vata. (Not now) We are journeying to the village tomorrow.

Moreover, the context of an action which started in the past but continues up to the present can also be expressed by TUETI+V form. The adverbial phrase ( tuka + noun phrase) is supposed to be integrated in the concerned sentence:

( 2.7 )Nlongi tueti vingila tuka nsuika, We have been waiting for the teacher since morning.

The tense use identified in 2.7 is similar to the one used in the English present perfect tense or present perfect progressive tense. The same used can also apply the permanent action form of (V+ -anga ) as for example:

2.7 Baklisto bavingilanga mvutukulu a muana nzambi. Tuka ntama.

Christians have been waiting for the coming back of the son of God since a long time.

3. A; *KU MBAZI , NZEZA* *Someone is outside.*

B: *NA NDO?* *Who is that?*

A : *NGWA NKAZI WIZIDI* *The Uncle has arrived*

The last sentence uttered by ( A) is worth being examined. Looking at its verbal form, the sentence expresses a resultative past. This resultative past is applied thanks to the paradigm (-idi) which is added to the verbal root . For more clarification, the verb Kukwiza (to arrive) is fully conjugated below:

*Mono ngizidi I have arrived*  
*Ngeye wizidi You have arrived*  
*Yandi wizidi He/she has arrived*  
*Beto twizidi We have arrived*  
*Beno lwizidi You have arrived*  
*Bau bizidi They have arrived*

With some verbs such (Ku kwiza), *to arrive*, Kindibu maintains the paradigm (-idi) such as ( Mono ngizidi) ; Kimanyanga reduces the consonants , mainly when it is followed by another verb such ( Ngizi dia) while Kintandu utters the intervocalic consonant /d/ as a flap in English for example in the sentence ( Ngiziri dia). In the same vein, William Labov(1966 ) detailed on the pronunciation of /r/ while investigating on the social stratification of English in New York:

The concrete illustration employs the verb Kubaka.( To take) expressing the resultative past is conjugated as follows, to mention only the first person singular.) in the following varieties:

In Kindibu

Mono mbakidi **I have taken**

In Kimanyanga

Mono Mbeki **I have taken**

In Kitandu

Munu mbakiri **I have taken**

Apart from the resultative past. The (-idi) verbal form also expresses a very recent past. For examples:

3.1. Mu nsuika, tukatukidi ku Kwilu ngongo. We left Kwilu Ngongo this morning.

3.2. Mazono tuyimbidi nkunga wau We sang this song yesterday.

It is important to mention that not all Kikongo verbs accept (-idi) for resultative past and a very recent past. Most of Disyllabic verbs have (-ele), (-idingi) , (-isi) , (-enge) and so on . Here are the four sentences:

3.3 Tata wele ku nfinda. Father has gone to the bush.

3.4 Mbakidingi nkand'aku. I have received your letter.

3.5 Nsisiidi fungula ku nzo. I have left the key home

3.6 Mvilakenenge mu kuzayiisa. I have forgotten to tell you.

4. A: NKI LUADIDI KU KINZI ? What did you eat the party?

B: MFUMBWA YE MBIZI AMAZA TUADIDI. We ate vegetables and fish

Basing on the context, Kikongo native speakers would easily recognize that the party took place not a long time ago. The event can still be remembered on the side of the speakers. This context is similar to the present perfect tense in English in which the speaker puts stress on the event that took place in the past but not on the time. For example, in English a question like:

4.1 Have you ever eaten a snake?

In 4.1, the emphasis is on the act of eating snake not the time. In the above excerpt, ( Mfumbua ye mbizi a maza tuadidi) emphasizes the fact of eating vegetables and fish not the time the event took place.

This recent past focusing on the event has the following form:

Figure n0 4: recent past focusing on the even

<b>AFFIX A+ VERBAL ROOT+ (-I)</b>
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This form is used to express a past focusing on the event. The two sentences below may also set the distinction between the resultative past context and the one focusing on the past event:

4.1 Mwana sumbidi kalu ( wunu) The child has bought a car.

4.2. Mwana wasumbidi kalu (Mazono or Mazuzi) The child bought a car yesterday.

sentence (4.1 )expresses the emphasis of the event that took place in the very recent past. The time adverbial (now) may be used with it. For (4.2 ), the event took place in a recent past, the time adverbials ( Mazono), *yesterday* and (Mazuzi), *the day before yesterday*, may be used with it.

5. BUBAYIZA KUA BETO, TUATOMA KUBATAMBULA.  
TUABADIKILA BONSO BUFUENE.

They were warmly welcomed when they arrived. They were welcomed

The above excerpt of a story heard from a native speaker shows that the verbs express narration. No past time adverbials are mentioned as the native Kikongo speakers know intuitively that the event took place a long time ago. Here is the rest of the story where all the verbs have a similar form in Kikongo as it is completely repeated below.

*Bu bayiza kua beto tuatoma kubatambula. Tuabadikila bonso bu fuena kansi mu ntangu umosi mu bau wabakama mu kompani diamfunu ,*

*When they had arrived, they were welcomed and treated as it should, but when one of them had a job opportunity.....*

The Kikongo narrative past has the following form :

Figure n0 5: narrative past form

**AFFIX A+ VERBAL ROOT+ (-A)**

All the verbs in the above excerpt with the form identified in fig 5 express a narrative past.

6. A: BUE KAKUELELE MUNDELE? How did he marry a white lady?  
B: BATEKA KITUNGILA KINKUNDI MBOKI BAYIZA BAKWELANA . They had built a solid friendship before they got married.

In the above sentence uttered by the speaker (B), the anteriority of the act of ( Kitungila kikundi ) is exhibited thanks to the verb (kuteka). It is quite similar to English where morphologically, the verb to have in the simple past (had) is followed by the past participle of the concerned verb. In Kikongo, there is an insertion of the verb (Kuteka) with the recent past form to express a narrative fact.

Apart from the word (bateka) which shows the anteriority of a past event, tekela is also inserted medially. Once inserted, the following past event is used in infinitive clause or sometimes nominalized for example the sentences below:

6.1 Bakitungila kinkundi tekela mu kuelana They had built friendship before they got married.

6.2 Bakitungila kinkundi tekela nkuelolo awu.

6.3 Bakitungila kinkundi tekela makwela mawu.

The sentence (6.1) uses the infinitive clause ( mu kuelana) while (6.2) and (6.3) use the nominalization ( nkuelolo awu and makwelu mawu)

It is worth noticing that the expression of anteriority of the past event in Kikongo is not paradigmatised but lexicalized thanks to the words such as Kuteka, tekela and mboki.

7. A : BUE KETI LUANUNGA MU MFIMPULU LOLO?Did you succeed in the exam ?

B : NDUNGUNU YAMONIKA, TUATEKA KIKUBAMANA MU TANGU YA FUIMA TEKELA TUAFIMPUA  
It was successful. We had been preparing it before we sat for it.

The above sentence is an instance of narrative past. The noun phrase (mu tangu ya fuima) adds that the action of the verb was in process. The other examples include:

- 7.1 Tuateka mokina ye bau lokula biola mu kubaluengisa tekela babuila sumbula.

We had been chatting for two hours before they had an accident.

- 7.2 Bateka landa malongi lumbu kiamvimba mboki bayenda longila.

He had been trained all the day long before they went to teach.

- 8 A: TUAKELE VOVAVANGA KIKONGO/ TUAKALA VOVANGA KIKONGO MU NTAMA KUAKU VATA  
DIADI We used to speak Kikongo in this village.

B: BUABU MANGALA YE MANGALA Now, people speak Lingala.

The sentence uttered by the speaker A illustrates both a recent past and narrative one in process. They both contain (KUKALA) in the forms of the recent and historical pasts. Moreover, the concerned verbs have the paradigms (-anga).

- 8.1 Mingu tole tulutidi, tuakele dianga ye nuanga ko mu mbinunu a nsoki.

Two weeks ago, we were not drinking nor eating as we were fasting.

- 8.2 Mu tangu baluaka, kabakala dianga kikunga ko, buabu bayukulu.

When they arrived, they were not eating cassava.

The sentence (8.1) shows a recent past in process while in (7.2) the past action is historical.

It is important to mention that Nsimambote (2022) divided the varieties of Kikongo spoken in Kongo Central between KUBA and KUKALA varieties. Kimanyanga and Kiyombe pertain to KUBA varieties while Kindibu and Kintandu make part of KUKALA ones. In KUBA varieties, two different forms of the past progressive tense may be distinguished. One is related to the (recent past) and the one concerns the (the narrative past). They are respectively illustrated in (8.3 and 8.4):

8.3 Tuabe vovanga Kikongo. We were speaking Kikongo (recent past)

8.4 Tuaba vovanga Kikongo We were speaking Kikongo (Narrative past)

9. A: FULU KIAKI KIATOMA SADILA EE What a large place.

B: SI YATUNGA NZO YANENE KU SE NTU I'll build a big house.

Futurity is expressed in the above sentence. The form SI + A + VERB is used to show this futurity. Another form consists of using the present tense of the verb to be in of the Kindibu variety: NGINA+ VERB. The above sentence may also be rendered as : Ngina tunga nzo yanene. Futurity is expressed by the present progressive tense and the perfect tense unless the adverbial time of future is inserted in the sentences. The following sentences express near future:

9.2 Mbazi ngieti vutukisa. I'm returning tomorrow.

9.3 Bifulu biabi mbazi mbazi bimenene. These flowers , tomorrow, they grow.

Paying more attention to 9.3 the (-idi) form used in the context of the expression of near future is unique in Kikongo. English uses the simple present tense instead as suggested the translated sentence.

10. A : BUE MBUNGU KANTU ? No drinks?

B : VIBIDILENO, SI LUATEKA NUA NSAMBA TEKELA MU DIA.

Wait, you will have taken palm wine before eating.

Basing on sentence B, there is an instance the anteriority of the future action in Kikongo. The verb ( kunua), *drink*, is anterior to ( ku dia), *eat*, in the context of the future. Similar to the anteriority in the past, syntactically, *kuteka* is taken as verb agglutinating the subject noun affix becoming (luateka). The second future event occurs in the infinitive clause or nominalized, too.

In Kikongo, the expression of posteriority usually uses the passive verbs as illustrated below:

10.1 Si kateka nuika malongi tekela mu kuenda longila.

He will have been taught before going to teach

10.2 Si tuavewa madia tekela mu yantika sala.

We will have been given food before we start working.

The verbs ( nuika and vewa) are passivized forms of Kunua and kuvana respectively the equivalents of (drink and give) in English.

11.. A: LWIZA, LWIZA SALA KISALU. Come and work

B: KETI SI TUAYANTIKA FUTUANGA ?Will they be paying us ?

In the above sentence, the verb Kubantika and the verb with the paradigm (-anga) are used together with the main verb (FUTA). It is an instance of future in process. The main verb is passivized but it can also stand in active as follows:

11.1. Ketu bawu si bayantika kutufutanga?( active form)

It is noticed that the passive form has helped for speech economy as the agent( Bawu) and verbal affixes (ba) and (ku) are dropped off. Here are other sentences:

11.2 Se bayantika sevwanga. They will be laughing at us.

11.3 Ngina bantika nuanga maza ma tiya konso ka tangu. I will be drinking water every morning.

Another form of expressing futurity in process, is the redundancy of the main verb. Here is an illustration:

11.4. Bu diena vo kuelele muivi, buna , si wantika dila ye dila

As you married a thief, so you will be weeping.

It is important to mention that the distinction between 11.2 and 11.4 is the type of the process. In 11.2, the future event in the process is not so long as the one 11.4. The former could suit the future of the future, a tense not existing in English.

12. A: SI BIZA? Will they come?

B: VO BIZIDI, SIBATEKA VUNDA MU FITANGU MBOKI TUNA KUBAVANA MPOVA

Once they arrive, they will be given a break before talking with them.

The only difference between the above excerpt and the tenth one is the anteriority of the future is in process. This progressive aspect is introduced thanks to the noun phrase (mu fintangu) as it indicates that the anterior future action was in process. Basing on the context, the speaker B wanted to express that they will have been taking a rest for a moment before taking a speech.

The second section of this paper is more concerned with the equivalents of the identified uses of tenses in Kikongo and in English.

## II. IDENTIFIED CONTEXTS IN KIKONGO DIALECTAL VARIETIES

This section reports on what have been identified in the first section. It provides the findings of the investigation concerning the different identified tense contexts, their variation and their corresponding English tenses. For the sake of clarification, the following table provides a synthesis of the study.

Table n01: synthesis of the study

Excerpts	N0 of contexts	Tense contexts	Possible varieties in Kikongo	English corresponding tense
1	3	Permanent/routine Universal truth Action began in the past but keeps on the present	KUZAYA+V KUKUENDA+V+(-I) In Kimanyanga KA+ V in Kindibu	The simple present tense The present perfect tense
2.	4	Present action in process Temporary action Future meaning Action began in the past but keeps on the present	Topicalised variety in Kindibu ( with verbal category) Topicalised variety in Kimanyanga and Kintandu ( with noun category)	- The present progressive tense The present perfect tense
3	3	- Resutative past A very recent past Future meaning	Different paradigms for resutative past ( for illustration) ( -idi), (-ele)	The present perfect tense
4	1	Recent past/ non narrative past		The simple past tense
5	1	Narrative past		The simple past tense
6	1	Anterior past	Subclause nominalisation	The past perfect tense
7	1	Anterior past in process		The past perfect progressive
8	1	Recent past in process	Two varieties of the past progressive tense	The past progressive tense
	1	Narrative past in process		
9	1	Futurity		The simple future
10	1	Posterior future action		The future perfect
11	1	Future action in process	Using more passivized verbs Posteriority in a short process Posteriority in a long process	The future progressive
12	1	Posteriority of future action in process		The future perfect progressive

## CONCLUSION

Findings have revealed that all the English tenses can correspond to the ones of Kikongo dialectal varieties through contexts. The study has identified twenty tense contexts in Kikongo with the possibilities of creating others. The twenty tense contexts correspond to all the English tenses without relying on the morphological inputs of English. For example the present perfect progressive that can be thought of not existing in Kikongo, but it is obtained through the context as illustrated in (2.7).. The context provides the information that the speaker is claiming since the expected person has not arrived yet. There are contexts which correspond to a tense not existing in English. It is labeled in excerpt number 11. This future action in process showing posterior action occurring in long process. The example provided in the study is ( Si wantika dila ye dila) implying ( He will weep continuously in the future all his life long as he married a thief).

English tenses exhibit only one morphological pattern for each tense. Kikongo dialectal varieties have revealed three different patterns for the simple present tense thanks to the tense contexts. The KUZAYA+ VERB form is used across the dialectal continuum and KUKUENDA+ VERB form is used exclusively in Kimanyanga: both are used in for permanent actions or routines. The other form consisting of KA+VERB is exclusively used in Kindibu to express reality in the present. Here are the sentences exemplified in the paper respectively 1.1 for permanent action , 1.4 and 1.5 for permanent action, too while 1.3 for universal truth:

1.1 Nzeyi kuenda ku nzo nzambi. I always go to church.

1.4 Kizolele bantu bakue tudingi mazu ko I hate people making a lot of noise.

1.5 Ku Kadi bonso bantu bakuelombingi mbongo ko, tusaleno kisalu mu baka mbongo.

Avoid being beggars; you should work.

1.1 Nsusu kasubi, ngolo mu wesa. A cock does not urinate but defecates

A topicalised tense variety has been disclosed in the context expressing an action happening at the moment. As for example ( Mudia ngina) ( I am eating) is exclusively used in Kindibu. Something interesting noticed in the study is the distinction of the three types of past as illustrated with the sentences:

- a. Tudidi ye tuyukuti.
- b. Tuadidi ye tuayukuti
- c. Tuadia ye tuayukuta

- (a) expresses a very recent past or resultative past . The action was supposed to take place the same day.
- (b) Expresses a recent past as the action took place more than one day. The Kikongo native speakers understand it thanks to its verbal form.
- (c) Exoresses a narrative past sometimes historical one. The Kikongo native speakers infer that the event took place a long time ago

The past is not expressed this way in English language where the simple past tense is followed by the past perfect tense. One question to answer concerns how Kikongo form both the anterior past and the posterior future? The study has revealed that the two tenses are not morphological similar to Kikongo. Kikongo uses lexicalization as the verb ( Kuteka ) is introduced to indicate the perfect as illustrated in the paper:

6.1 Bateka kitungila kinkundi tekela mu kuelana They had built friendship before they got married

10.1 Si kateka nuika malongi tekela mu kuenda longila. He will have been taught before going to teach

The current paper has shed some light on tense contexts in both Kikongo dialectal varieties and English. It has brought evidences that African languages, including bantu ones, are not poor to express what exist in European languages. Translators will find this paper interesting in the way tense contexts are adapted in Kikongo. A further investigation extending the size of the sample will provide more evidences concerning tense contexts in Kikongo dialectal varieties with reference to English.

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