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DESCRIPTORS- \*SANGO, \*LANGUAGE INSTRUCTION, \*INSTRUCTIONAL MATERIALS, LANGUAGE GUIDES, STANDARD SPOKEN USAGE, CONNECTED DISCOURSE, CENTRAL AFRICAN REPUBLIC,

THE 25 LESSONS IN THIS TEXT ARE DESIGNED TO TEACH SPOKEN SANGO TO SPEAKERS OF ENGLISH. THE AUTHOR FEELS THAT WITH SUFFICIENT APPLICATION "A STUDENT OUGHT TO BE ABLE TO SPEAK THE LANGUAGE IN ABOUT THREE MONTHS" AND HE HAS INCLUDED HERE WHAT HE CONSIDERS THE MOST IMPORTANT SANGO GRAMMATICAL MATERIAL AND NON-FRENCH VOCABULARY. GENERALLY THE LESSONS CONSIST OF A CONVERSATION, GRADED GRAMMATICAL NOTES, GRAMMATICAL DRILLS, PHONOLOGICAL DRILLS, AND VOCABULARY. ALL THE CONVERSATIONS CONCERN REALISTIC SITUATIONS IN CENTRAL AFRICA AND ARE BASED ON SPONTANEOUS RECORDINGS. THESE LESSONS ALSO CONTAIN EXTENSIVE SECTIONS OF CONNECTED DISCOURSE TO ENABLE THE STUDENT TO UNDERSTAND AND PRODUCE STRETCHES OF SPEECH LONGER THAN THE SENTENCES FOUND IN THE DIALOGS. ALL SANGO MATERIAL IS WRITTEN IN AN ORTHOGRAPHY ARRIVED AT THROUGH COMPARISON OF THE VARIOUS SPELLING SYSTEMS NOW IN USE IN THE CENTRAL AFRICAN REPUBLIC. FOR INFORMATION CONCERNING THE AVAILABILITY OF THIS AND OTHER SANGO MATERIALS, THE AUTHOR'S ADDRESS IS--GRACE COLLEGE, P.O. BOX 397, WINONA LAKE, INDIANA 46590. (JD)

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## LESSONS IN SANGO

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Volume **I**

Basic Course in Sango

William J. Samarin

Associate Professor of Linguistics

1967

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Volume ***I***

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## INTRODUCTION

### General remarks about Sango

Sango is the lingua franca of the Central African Republic and the contiguous areas of the Chad and Cameroun Republics as well as the Congo (Kinshasa). With Sango, a person can communicate with at least one million people in Middle Africa, regardless of their ethnic background. It is for practically all speakers a second language, although there are many young people in the large towns for whom it is the first language; the latter learn Sango before they learn French or an ethnic (i.e. "tribal") language, and some may never learn an ethnic language and learn French very poorly.

Sango is therefore not the tribal language of anybody. There is, however, a tribal language by the same name. The Sango people, and their very closely-related kin, the Yakoma and the Ngbandi, live along the banks of the Ubangi River upstream of Bangui. It was from their language that the lingua franca issued. It is not yet clear precisely when and why Sango came to be used as a contact language, but it appears that when the French conquered this Ubangi-Shari area the riverine population was already using it.

Although the lingua franca is derived from the tribal language, the two must be distinguished. Speakers of the lingua franca are not able to understand the native language of the Ngbandi-Yakoma-Sango people, although they might have some idea what is being said.

The latter, for their part, probably have to learn to speak the lingua franca even while recognizing that it is "their" language. The situation is comparable to that when a native-speaker of English must learn to speak Pidgin English in any of its forms (West African,

Jamaican, Surinamese, or Melanesian). Indeed, lingua franca Sango is like Pidgin English, Haitian Creole, and Portuguese Crioulo in being a "simplified" form of a natural language. Sango has neither the tonal nor the grammatical complexity of its "mother" language. It is, however, a truly African language in every way -- in phonology, syntax, and idiom. Take away the French borrowings, and it would be difficult to distinguish Sango from the other languages of the area. There are, in fact, other African lingua francas like Sango, notably Swahili and Kituba (derived from Kikongo).

In the Central African Republic Sango is the unofficial national language. Among Centralafricans (meaning the citizens of the C.A.R.) Sango enjoys more prestige than the tribal languages, which are often identified with "bush" life. It is sometimes contrasted with French, which is called the "white man's language" (yángá tí mbunzú), as being preeminently the "African's language" (yángá tí zo vokó). In any multilingual situation the language most used is Sango. This is true even when speakers have a good control of French. (Centralafricans have been observed speaking Sango amongst themselves at a United Nations affair in New York City.)

Sango is unquestionably the language of informal and intimate relations whereas French is the language of formal relations. This generalization should guide the foreigner in its use. He should remember that, as with all human relations, it is the host who opens the door from the formal to the informal. In Western society, one must remember, the guest does not leave the living room or take off his suit jacket except at the invitation of his host. Likewise,

the French-speaking Centralafrican will expect the foreigner to speak French; if the former is addressed by the latter in Sango, he might be insulted. To avoid this error, it is better to err in the other direction and presume a knowledge of French: the interlocutor, even if he knows little or no French at all, will be complimented by one's assessment of his status in the society. Once rapport has been established, it may be possible to switch to Sango; but one must be warned that the switching cues may be as subtle as they are in Western society even after the host has invited his guest to make himself at home. Of course, one can err in the other direction, that is, by being more formal than the situation demands. It would be insulting to address a poorly-clad upcountry villager in French, for his appearance clearly indicates that he never had the opportunity to attend school; speaking to him in French strips him of his self-respect.

As one might expect where Western culture has been mediated through the French language, there many French words in Sango. Some of these are very recent, like république. There are other words that have been in the language a long time; they have been "naturalized" phonologically, and Centralafricans do not now recognize them as French loans: e.g. fúti 'to ruin, to die' < foutu (colloquial), sáki 'thousand francs' < sac. It is difficult to tell how many French words there are in Sango, because there are more ways than one of being "in" a language. A person who knows no French will think that lére 'time' is Sango whereas the one who has gone to school will recognize its derivation in l'heure. There is, moreover, a great difference between speakers in the degree that French intrudes



in their Sango. Interestingly enough, it is not so much how much French a person knows that determines the incidence of French words, but, as Charles Taber has discovered, the status of the speaker: lower-class people seem to use more French than the elite. In addition to this psychological motivation for borrowing from French, there is a topical one: it is obvious that in talking about automobiles one is going to use more French than he would in talking about gardening or hunting.

It is important to look at this subject with more care, for it is easy to be deceived about the place of French in Sango. It is quite generally held by Europeans, in fact, that Sango is a hodge-podge of African and French words. (Some Europeans do indeed speak a kind of hodge-podge language, but it is not Sango!) However, Dr. Charles Taber, who made a careful study of the incidence of French words in a body of tape-recorded Sango material consisting of 37,217 words, concludes that "Sango remains fundamentally and overwhelmingly African in the usage of its speakers" (36). The reason for this conclusion is a statistical one. In this corpus 91.3 per cent of the words (i.e. 33,990) are not French, whereas only 6.8 per cent (i.e. 709 words) were of French origin. (The remaining 1.9 per cent represents proper nouns.) What is equally significant is the fact of the total number of French types (i.e. 508) over half of them occur only once or twice in the whole corpus. The figures, to be more explicit, are the following:

52 types account for 1382 tokens, i.e. 54.9 %  
456 types account for 1136 tokens, i.e. 45.1 %

The 10 most common French words, accounting for 26.5 per cent of the French tokens, are mais, commencer, heure, jusqu'à, monsieur, bon, et, puis, encore, école, and réponse. It is in the light of these facts that one must evaluate the fact that roughly half of the types in the corpus (508 against 490) are French. Although there is a large variety of French words, they are used very sparingly; they are introduced for reasons of prestige or for some immediate need. In these lessons restraint will characterize the use of French words in an attempt to reflect the facts already observed. In general French words are spelled as they are in that language although I am not particularly happy about this decision. The student must remember, however, that the African pronunciation may be quite different -- for example, kumási for commencer.

### Consonants

There are only 22 consonants which the student needs to use in speaking Sango. They are:

Simple stops	<u>p b, t d, k g</u>
Double stops	<u>kp gb</u>
Prenasalized consonants	<u>mb nd ng ngb nz</u>
Fricatives	<u>f v, s z, h</u>
Resonants	<u>l, r, y, w</u>

Two other occur in the speech of some people, but they are marginal: /ɓ/, a voiced implosive, and /mv/, where "m" represents a labiodental nasal. The letter "r" should not be read as in English, for it is a different sound altogether. Some speakers use a lateral flap unlike anything the student may have heard, but the most common form is a single tap much like the sound in American English in city. Exercises

are devoted to this sound in subsequent lessons. A little more difficult will be double stops and prenasalized consonants, but these also are fully treated in later lessons.

The situation is somewhat different when it comes to listening to the language spoken by Central Africans, for their pronunciation may be unlike that which is indicated in these lessons. These variations, however, are never so drastic that they make comprehension difficult -- if the student is prepared for them. The most important variations are these:

/t/ and /d/ sound as if they were followed by a faint /s/ and /z/ when they are followed by /i/.

/kp/ and /gb/ are sometimes simplified to /p/ and /b/, and /p/ and /b/ are replaced by /f/ and /v/ (and vice versa) by people from the north, e.g. Fula and Sara.

/s/ and /z/ may sound more like the "sh" in shoe and the "z" of azure than the sounds in soup and zoo. One may even hear a sound like the first consonant of George for /z/.

/nz/ may be replaced by /nd/ or it may sound like "nj" in banjo.

/h/ may be replaced by a glottal catch (like the catch in English 'm'm when it means 'no'). Before the vowel /u/ this consonant may be replaced by /w/.

/l/ and /r/ occur in variations of the same word even though these sounds distinguish some words, for example, mbúlú 'powder' and mbúrí 'oil palm'.

Prenasalized stops (e.g. /mb/) alternate with simple voiced stops

(e.g. /b/ or nasals (e.g. /m/)). Thus, one can hear the following varieties of the word for 'white man': mbunzú, munzú, bunzú.

### Vowels

There are 7 oral vowels and 4 nasalized vowels in Sango, as exemplified in the following words:

<u>bí</u> 'night'	<u>kú</u> 'to wait'	<u>fú</u> 'to smell'
<u>bé</u> 'middle'	<u>kó</u> 'to germinate'	<u>hó</u> 'to pass'
<u>bé</u> 'liver'	<u>kó</u> 'to pluck'	<u>há</u> 'to ponder'
	<u>ká</u> 'to sell'	<u>fé</u> 'odor'

Phonetically the vowels are more comparable to the equivalent Parisian French vowels than to English vowels. The student should have very little difficulty with the Sango vowels. His principal task will be remembering that they are "pure", not glided, vowels. The speaker of English will be inclined to pronounce Sango bí in the same way he does English bee. Exercises are provided in later lessons to help him curb this inclination.

Sango vowels have, for all practical purposes, only one pronunciation each. Thus, once one has learned to pronounce /i/, he has learned the proper pronunciation for all of its occurrences in the language; but when /u/, /o/, /ɔ/, and /i/ occur immediately before or after another vowel (e.g. goe, sioní), they may take on -- respectively -- the quality of /w/ and /y/. As with consonants, there are with vowels also some variations which the student must be prepared for. For example, some people say for 'oil' mafuta, others mafata or mafota; the word for 'back' is either pekó, pekó, pikó, pokó, or pokó; and vowels next to /r/ are sometimes elided: e.g. ndá péréré, ndápéré, ndá pér, ndá pré 'morning'.



When vowels are juxtaposed, one of them may be dropped, but elision occurs rather infrequently and with no apparent pattern. However, some words are more commonly elided than others, e.g. ape 'not', tí 'of':

<u>Ála goe na galá (a)pe.</u>	'They didn't go to the market'.
<u>Só aeke da t(í) ála.</u>	'This is their house!'

There seems to be a tendency for town-people to use elided forms more frequently than country-people.

### Tones

Sango is a tone language. This means that pitch is used to form words as voicing (the vibration of the vocal chords) and nasalization (the passage of air through the nasal chamber) are. In this respect Sango is unlike English and French but like Chinese and other African languages. Thus, the words in column A are said with a higher pitch on the vowel marked by (´) than those in column B:

A		B	
<u>tó</u>	'to dip up'	<u>to</u>	'to send'
<u>yó</u>	'to bear a load'	<u>yo</u>	'to be long'
<u>sambá</u>	'co-wife'	<u>samba</u>	'beer'
<u>sára</u>	'itch (condition)'	<u>sara</u>	'forked stick'

The number of words contrasted only by tone -- like those above -- are relatively few, yet tone is for all words as much a part of their pronunciation as their consonants and vowels are: thus, duma 'honey beer' has -- in addition to the sounds d, u, m, and a -- two low tones.

There is an intermediate tone which occurs in only six words:

mbí 'I', kóli 'man', wále 'woman', ngágo 'spinach', íta 'sibling', o sentence particle. This mid tone will not be written.

The tones which have been described are level: i.e. there is no significant change up or down during the articulation of a vowel. This is because we have looked only at short vowels. When vowels are long, pitch can glide upwards or downwards, Thus:

'to see	<u>báa</u>	[baa ↘]
'real'	<u>laá</u>	[taa ↗]

The speaker of English should have no difficulty with the high-low sequence, but the low-high sequence may sound somewhat strange to him. There are only a few such words, however.

Glides may also be noticed between words. Thus:

Lo fa na ála. [lofana/ála] 'He shows them'.

The difference between taá and na ála is that hiatus can occur at word division but never within a word; likewise, within a word double vowels are not articulated separately, i.e. as if they were separate syllables. This is just as true when two identical vowels have the same tones; ngbii 'for a long time' has a long vowel with low tone and ngbáá 'slave' a long vowel with high tone.

### Variations

The student should be no more concerned about the varieties of pronunciation than the Central Africans, and they are not bothered by them at all. A few of the speech patterns (like using /p/ for /kp/) might identify a person's ethnic background, but nobody is stigmatized for his pronunciation. Africans are accustomed to multilingualism and are much more tolerant of speech variations than Americans tend to be. But after all, the spelling cow is only

a written convention designating a certain animal; it does not indicate any one way of pronouncing the vowel. .

There is no "official" way to spell Sango. The Catholic literature uses one system and the Protestant another. If the government publishes anything in Sango, the spelling is ad hoc -- neither Protestant nor Catholic, and never the same from one time to another.

The spelling used in these lessons was arrived at after a careful study of a very large body of spoken material collected from all over the Central African Republic: from all of the major ethnic groups; from men and women, children and adults; from educated and non-educated speakers. It represents, as far as I have been able to determine, what should surely be called "Standard Sango".

Because this orthography utilizes e and o and marks tone, one might call this a "scientific" alphabet. (other African languages have been popularly written with these symbols, however.)

It is, very easy to convert this system to one which Central-africans -- even those literate in French -- could read.

#### Remarks about these lessons

In contrast to other African languages, Sango is relatively easy to learn. In fact, with application a student ought to be able to speak the language in about three months. These lessons are organized with this goal in mind. Most of the non-French vocabulary and all of the important grammatical information (i.e. that which accounts for most of the Sango material so far observed) is presented here. The only thing which is required of the student therefore is a mastery of this material, and mastery will come from

practice. This is the reason why so much drill is provided.

The grammatical material is graded to some extent. That is, an attempt was made to present the easier and more common constructions first. It was also desirous to avoid having something appear without a grammatical or lexical explanation, but this goal could not be attained. The principal reason is that the grammatical notes and drills are not based on the conversations. If the conversational material were to illustrate grammar, it would have had to be written by myself. But I considered it more important that the conversations be spontaneous and entirely African than that they be pedagogically oriented.

The conversations were obtained in the following way. After having determined what major kinds of real-life situations I wanted covered, those that the American in central Africa might find himself in, I invented specific situations to illustrate them. Once in the recording studio (actually a listening booth in the library of the USIS headquarters in Bangui), I would describe the situation to my assistants. From this point on, they were on their own. Sometimes we did the same topic two or three times with slight variations. These recordings were then transcribed and the best of them are included in these lessons. Several criteria were used in the selection, but there is no need to mention them here. Suffice it to say that there are reasons and many things beyond my control for the fact that there are more female participants than male and that the subjects covered in the conversations are not as widely representative as they might be.

Some of the material in these lessons was prepared while I was



in the Central African Republic, June through September of 1966, but most of the work was done in Leiden, Holland during the following academic year. All of the material has been checked with one Centralafrican and some of it with more than one.

These lessons represent a better knowledge of Sango on my part. A few things which still puzzled me when my Grammar was written were cleared up and I learned new words and idioms in listening (to the radio and to people everywhere) and talking with people.

The chief limitation which these lessons have is that they have not yet been tested in their entirety. (They profited, however, from an opportunity to teach a group of Operation Crossroads volunteers and some missionaries at different times.) Without doubt they will be altered after they are once put to use.

These lessons differ from much contemporary language-learning material in African languages in containing a considerable amount of extensive portions of connected discourse. Their purpose is to help the student to understand and produce stretches of speech longer than the sentences found in the dialogues. This is, after all, everywhere the function of language; but because Sango depends so heavily on syntax (i.e. groups of words) to convey what other languages achieve, for example, by affixation, the inclusion of connected discourse is doubly important.

There is very little else on the language other than these lessons. The only commercially-published work is my Grammar of Sango (The Hague: Mouton and Co., 1966). References to that work are made in these lessons as follows: 6.20. In addition, there are the two works by Charles R. Taber: Dictionary of Sango

(Hartford, Conn.: Hartford Seminary Foundation, 1965), prepared under a contract with the U.S. Office of Education for limited distribution; French Loan Words in Sango: A Statistical Analysis of Incidence (unpublished M.A. Thesis, Hartford Seminary Foundation, 1964). Taber's doctoral dissertation, The Structure of Sango Narrative (Hartford Seminary Foundation, 1966), is an important study because of its analysis of the semantics of Sango, but it is not directly useful in learning the language. The whole Bible is published by the British and Foreign Bible Society (London), and there is a Roman Catholic Missel.

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A great indebtedness is likewise owed the Afrika-Studiecentrum whose guest I was, as a research scholar, during the academic year 1966-67. The administration was unstinting in making available to me all of its facilities in Leiden.

During the time when I was in the Central African Republic I was assisted in all kinds of ways by members of the Brethren Foreign Missionary Society. The help came both officially and informally.

By being able to reside at the mission's headquarters in Bangui my work was made immeasurably more efficient; I was also able to carry on my work in the heart of the Sango-speaking area. When it is recognized that I have been critical of some forms of Sango as it is used by Protestant missionaries, the depth of the graciousness of these missionaries, my one-time colleagues, must be appreciated. Special mention must be made of the Field Superintendents, Robert Williams and his successor Marvin Goodman, and those who were in a special way our hosts, Mr. and Mrs. Roy Snyder and Mr. and Mrs. George Cone. I say "our hosts" because my family shared part of this experience with me.

Many Central Africans contributed directly or indirectly to this project, for it was their language, after all, that I was studying. But a list of names serves little purpose without a commentary. I can only mention, therefore, the two who worked with me for the longest periods of time, recognizing that the others were equally well-motivated and unreserving in their cooperation. These are Mssrs. Joseph Ndomalé, now serving as regional representative for the American Bible Society, and Julien Nam-kpea. The latter worked with me in Leiden from January to June, 1967.

## LESSON ONE

### CONVERSATION

#### Bárángó zo 'Greeting people'

- |     |   |   |
|-----|---|---|
| 1A  | <u>Bara o.</u>  | 'Hello'.  |
| 2B  | <u>Merci; bara míngi o.</u>                                       | 'Thanks; many greeting'.                                    |
| 3A  | <u>Mò lánógó nzoní?</u>   | 'Did you sleep well?'                                       |
| 4B  | <u>Eé, mbí lánógó nzoní.</u>                                      | 'Yes I slept well'.   |
| 5A  | <u>Ka ázo tí da tí mò kóé</u><br><u>alánógó nzoní ngá?</u>        | 'And did everybody in your house sleep well too?'           |
| 6B  | <u>Eé, ála kóé alánógó nzoní.</u><br><u>Mò goe na ndo wa láá.</u> | 'Yes, they all slept well'.<br>'Where are you going there?' |
| 7A  | <u>Mbí goe tí báa Jean.</u>                                       | 'I'm going to see John'.                                    |
| 8B  | <u>Tongana mò kírí, mò bara</u><br><u>wále tí mò na mbí o.</u>    | 'When you return, greet your wife for me'.                  |
| 9A  | <u>Mbí goe tí mbí awe o.</u>                                      | 'I'm on my way now'.  |
| 10B | <u>Merci, mò goe nzoní o.</u>                                     | 'All right, so long'.                                       |
| 11A | <u>Dutí tí mò nzoní o.</u>  | 'So long'.  |

### GRAMMATICAL NOTES

Exchanging social amenities. Formulas for exchanging social amenities are given below; at least one response is appropriate to one of the first statements. The parenthetical o is a mark of politeness, friendliness, intimacy, etc. and can be omitted without insult. Each of the responses in the second and third sets of formulas can be preceded by the interjectional mark of agreement éé which sounds



like a lengthened form of the vowel in English can. (It shall be written Ee when it occurs first in a sentence.) It is very commonly used in conversations not only for assent but also for a feedback signal.

Statement	Response
1. <u>Mbi bara mo mingi (o).</u> 'I greet you much'.	<u>Mbi bara mo ngá (o).</u> 'I greet you much also'.
2. <u>Mbi bara mo ká (o).</u> 'I greet you over there'.	
3. <u>Bara mingi (o).</u> 'Many greetings'.	<u>Merci (o).</u> 'Thank you'.
4. <u>Bara o.</u> 'Greetings'	<u>Mingi (o).</u> 'Many of them'.
5. <u>Bara ma.</u> 'Greetings'.	<u>Bara o.</u> 'Greetings'.
6. <u>Mbi bara ála (o).</u> 'I greet you (plural).'	<u>I bara mo ngá (o).</u> 'We greet you also'.
-----	
7. <u>Mo eke séngé?</u> 'Are you all right?'	<u>Mbi eke séngé.</u> 'I'm all right'.
8. <u>Mo eke da?</u> 'Are you there?'	<u>Mbi eke (da)</u> 'I am'.
9. <u>Mo eke?</u> 'Are you (all right)?'	<u>Mbi eke.</u> 'I am'.
10. <u>Mo eke nzoní?</u> 'Are you well?'	<u>Mbi eke nzoní.</u> 'I am well'.

Statement	Response
11. <u>Mo lánɡó nzoní?</u> 'Did you sleep well?'	<u>Mbī lánɡó nzoní.</u> 'I slept well'
-----	
12. <u>Mbī goe tí mbi (o).</u> 'I'm going'.	<u>Goe nzoní (o).</u> 'Go well (said by person remaining)'.
13. <u>Dutí nzoní (o).</u> 'Stay well (said by person taking leave)'.	
14. <u>Goe nzoní (o).</u> 'Go well'.	<u>Dutí nzoní (o).</u> 'Stay well'.

Terms of address. The following terms are used in greetings, being placed at the beginning or end of the sentence. The expression tí mbi 'my' is optional with the first four terms; the others are less frequently possessed.

íta 'sibling, cousin, friend'

babá 'father, senior man'

mamá 'mother, senior woman'

méréngé 'child'

áú 'uncle (specifically father's brother)'

nókó (or nókó) 'uncle (specifically mother's brother)'

mbunzú (or munzú, bunzú) 'white man'

patron 'boss'

camarade 'friend'

kóli 'man'

wále 'woman'

madame general term irrespective of marital status

monsieur

Some of these terms are used in an extended sense when the implied relationship does not in fact exist. Thus, áí can be used of any male as a term of respect and intimacy. The terms madame and monsieur are also used in polite speech to replace the pronoun mó 'you': e.g. Madame áke sǎngé? 'Is Madame (i.e. are you) all right?'

#### CULTURAL NOTE

It is rare that a greeting is ignored by Africans. An American, if he forgets to say at least Bara o upon meeting someone, may be surprised at hearing himself greeted with an outstretched hand after business has already been discussed.

Greetings are almost always accompanied by handshakes. This practice is very much like that of the French, from whom it may have been learned, but very much different from the American practice. It is better to be overscrupulous about handshaking than not.

Handshaking may have been learned from the French, but its form is considerably different. If one is on good terms with a Centralafrican, the handshakes may be a long one: after the initial clasp, the hands are drawn apart rather slowly. Older people and young people who have been reared in the country may also indicate respect by putting their left hand over the other's right hand, that is, they will gently clasp one's right hand between their two hands. Another sign of respect is to shake one's hand while placing the left hand on one's right forearm. This and the preceding may be accompanied by a slight stooping or

squatting motion.

There is a special kind of handshake which is used by close friends. After the initial handshake one person rotates his palm forward so that the other person's thumb is between his own thumb and index finger; he then releases his grasp and the other person does the same. This may be done two or three times.

### GRAMMATICAL DRILLS

#### Drill 1

Greetings. Students can practice using the possessive phrases tí mbi 'my' and tí mɔ 'your', the subject marker a-, and the third person singular pronoun lo 'he, she' in the following way: One student says either Mbi bara mɔ or Mbi bara ála, addressing one or more persons, as the case may be; another student then addresses the same party with a sentence in the third person. Thus:

Mbi bara mɔ.

Madame abara mɔ.

Patron tí mɔ abara mɔ.

Ita tí mbi abara mɔ.

#### Drill 2

Identifying people. Using the terms of address provided above and other appropriate titles in French, practice identifying people and their work or relationship to the speaker or others. There is a way to make Sango equivalents of agent nouns, instead of using the French word as with cuisinier, but this device is treated in a later lesson.

After the question, provide a name from real life:

Ita tí mɔ aɛke zo wa.

Ita tí mbi aɛke Robert.

'Who is your brother?'

'My brother is Robert'.

<u>Babá tí mǎ aeké zo wa.</u>	.....
<u>Mamá tí mǎ aeké zo wa.</u>	.....
<u>Patron tí mǎ aeké zo wa.</u>	.....
<u>Kóli tí mǎ aeké zo wa.</u>	.....
<u>Wále tí mǎ aeké zo wa.</u>	.....
<u>Maître tí mǎ aeké zo wa.</u>	.....
<u>Directeur tí mǎ aeké zo wa.</u>	.....
<u>Cuisinier tí mǎ aeké zo wa.</u>	.....
<u>Infirmier tí mǎ aeké zo wa.</u>	.....

Continue using this exercise by replacing tí mǎ by tí ála 'your (pl.)', tí lo 'his, her', and tí í 'our'.

#### PHONOLOGICAL DRILLS

##### Drill 1

Listen to the difference between Sango /u/ and English /uw/ or /iw/:

<u>kú</u> 'to wait'	<u>coo</u>
<u>lú</u> 'to plant'	<u>loop</u>
<u>dú</u> 'hole'	<u>do</u>
<u>fú</u> 'to sew'	<u>fool</u>
<u>hú</u> 'to breathe'	<u>who</u>
<u>mú</u> 'to take'	<u>moo</u>
<u>yú</u> 'to wear'	<u>you</u>

Practice making the following words with /u/:

<u>burú</u>	'dry season'
<u>fuku</u>	'flour'
<u>fúru</u>	'to mix things'



<u>gúgú</u>	'mushroom'
<u>gúru</u>	'smoke'
<u>kutu</u>	'thousand'
<u>kutukutu</u>	'automobile'

### Drill 2

Listen to the difference between Sango /o/ and English /ow/:

<u>tó</u>	'to dip'	<u>tow</u>
<u>só</u>	'this'	<u>sew</u>
<u>lo</u>	'he'	<u>low</u>
<u>kombá</u>	'guinea fowl'	<u>comb</u>
<u>pópó</u>	'middle'	<u>pope</u>

Practice pronouncing the following words with /o/:

<u>bóndó</u>	'sorghum'
<u>póró</u>	'skin'
<u>toto</u>	'to cry'

### Drill 3

Listen to the difference between Sango /ɔ/ and English /ɔ/:

<u>tɔ</u>	'to cook'	<u>taught</u>
<u>kɔ</u>	'to pluck'	<u>caught</u>
<u>sɔ</u>	'to hurt'	<u>sought</u>
<u>yɔ</u>	'to be long'	<u>yaw</u>
<u>wɔkɔ</u>	'to be soft'	<u>walk</u>
<u>mɔ</u>	'you'	<u>moth</u>
<u>lɔsɔ</u>	'rice'	<u>lost</u>

Practice pronouncing the following words with /ɔ/:

<u>bongɔ</u>	'cloth'
--------------	---------

<u>dódó</u>	'dance'
<u>deroko</u>	'to butcher'
<u>fono</u>	'to wander'
<u>gogoro</u>	'granary'
<u>gozo</u>	'manioc'
<u>hótó</u>	'mountain'
<u>kóndo</u>	'chicken'
<u>kono</u>	'hippopotamus'
<u>kótóró</u>	'village'

#### Drill 4

Practice making the back vowels /u,o,ɔ/. First repeat the words in columns and then in rows.

<u>kú</u>	<u>tó</u>	<u>tó</u>
<u>fú</u>	<u>só</u>	<u>so</u>
<u>lú</u>	<u>lo</u>	<u>lósó</u>
<u>mú</u>	<u>pópó</u>	<u>wóko</u>
<u>kutu</u>	<u>komba'</u>	<u>kóndo</u>
<u>burú</u>	<u>bóndó</u>	<u>bongó</u>
<u>gúru</u>	<u>toto</u>	<u>hótó</u> (or <u>hótó</u> )
<u>fuku</u>	<u>póro</u>	<u>kótóró</u>

## LESSON TWO

### CONVERSATION

#### 1. Yí kóé ake séngé 'Everything's fine'

- |     |                                  |   |
|-----|----------------------------------|---|
| 1A  | <u>Bara o, íta.</u>              | 'Greetings, Friend'.                      |
| 2B  | <u>Bara míngi.</u>               | 'Many greetings'.                         |
| 3A  | <u>Mó eke nzoní?</u>             | 'Are you all right?'                      |
| 4B  | <u>Eé, mbi eke nzoní.</u>        | 'I'm fine'.                               |
| 5A  | <u>Amérenge tí mó ake nzoní?</u> | 'Are your children all right?'            |
| 6B  | <u>Ala kóé ake séngé.</u>        | 'They are all fine'.                      |
| 7A  | <u>Kóli tí mó ake séngé?</u>     | 'Is your husband all right?'              |
| 8B  | <u>Lo kóé, lo eke.</u>           | 'He too is all right'.                    |
| 9A  | <u>Yí tí da tí mó ake séngé?</u> | 'Are the things in your house all right?' |
| 10B | <u>Yí kóé ake séngé.</u>         | 'Everything is all right.'                |

#### 2. Mbi eke Américain 'I'm an American'

- |    |  |                                   |
|----|--|-----------------------------------|
| 1A | <u>Mbunzú, bara ma.</u>                | 'White Man, greetings'.           |
| 2B | <u>Míngi.</u>                          | 'Many of them to you'.            |
| 3A | <u>Mó lóndó na ndo wa laá.</u>         | 'Where have you come from?'       |
| 4B | <u>Mbi lóndó na kótóró tí mbi ape?</u> | 'Haven't I come from my village?' |
| 5A | <u>Kótóró tí mó ní ake na ndo wa.</u>  | 'Where is your village?'          |
| 6B | <u>Kótóró tí mbi ake Amérique.</u>     | 'My country is America.'          |

- |     |   |  |
|-----|---|--|
| 7A  | <u>Andáa, mo eke Américain?</u>                     | 'So you're an American?'                       |
| 8B  | <u>Eé.</u>  | 'Yeah'.  |
| 9A  | <u>Mo lánzó fadesó na</u><br><u>ndo wa.</u>         | 'But where are you staying<br>now?'            |
| 10B | <u>Mbí lánzó na da ape?</u>                         | 'Don't I sleep in a house?<br>(said in jest)'. |
| 11A | <u>Mais, da ní ake na ngonda?</u>                   | 'But is the house in the<br>bush?'             |
| 12B | <u>Ake na ngonda ape o. Ake</u><br><u>gí hôtél.</u> | 'It's not in the bush. It's<br>a hotel.'       |
| 13A | <u>Tongasó ma.</u>                                  | 'That's how it is'.                            |

#### GRAMMATICAL NOTES

Possession (5.32.23; 5.61.10). Three different constructions are covered by the term "possession". They are:

Só ake kóbe tí lo.

'This is his food'.

Lo eke na kóbe.

'He has food (lit. he is with food)'.

Kóbe ake na lo.

'He has food (lit. food is with him)'.

The connective tí indicates belonging of a more permanent nature while eke na 'be with' indicates having. Other uses of tí will be discussed elsewhere.

When tí precedes a vowel elision takes place. The most common occurrence is with the vowel /a/. Thus: mbétí t'ála [mbétí tála] 'their book'.

Personal pronouns (7.11). The personal pronouns used in direct discourse, are the following:

<u>mbi</u>	'I'	<u>i. é</u>	'we'
<u>mo</u>	'you(sing.)'	<u>ála</u>	'you(pl.)'
<u>lo</u>	'he, she'	<u>ála</u>	'they'

These occur in every position a noun would occur in, i.e. independently, as subjects, and as objects of verbs and connectives. These are the only shapes in which they occur grammatically. That is, there is no distinction, for example, between a subjectival 'he' and objectival 'him'. There are, however, pronunciation variants: e.g. ála and éra; mo, ma, and me. These should pose no difficulty in comprehension.

As a third person singular subject of a verb, personal or impersonal, there is also the subject marker a-. This is treated in a later lesson.

The pronoun mbi is often omitted as the subject of short sentences: (Mbi) hínga? 'Do I know?' (Mbi) hínga tí mbi ape 'I don't know.'

The equivalent of English possessive adjective forms, e.g. mine, consists of a possessive construction: tí mbi.

The horizontal bar over the vowel in mbi indicates mid tone. That is, in a given context the word mbi is pronounced somewhere between i and lo in pitch. A drill is provided in a later lesson. The mid tone mark will be written for a few lessons; thereafter the student is expected to remember the tone of mbi.

#### GRAMMATICAL DRILLS



### Drill 1

Practice in using possessive constructions. First keep the answer constant and change the question by replacing the noun. Then keep the question constant and change the answer by replacing the possessor.

Question	Answer
<u>Só ake mbéti tí zo wa.</u>	<u>Só ake mbéti tí mbi.</u>
'Whose book is this?'	'That is my book'.
'This is whose book?'	..... <u>lo</u> 'his'
<u>fuku</u> 'flour'	..... <u>i</u> 'our'
<u>gugu</u> 'mushrooms'	..... <u>ala</u> 'their'
<u>kéke</u> 'wood'	..... <u>ita tí mbi</u> 'my brother'
<u>péré</u> 'grass'	
<u>sembé</u> 'dish'	

### Drill 2

Using the nouns from the preceding exercise, practice making the following sentences until fluency has been developed.

<u>Mbéti tí mɔ lo só.</u>	'This one is your book'.
<u>Mbéti tí mɔ laá.</u>	'Here is your book'.
<u>Mbéti tí mɔ (ake) óke.</u>	'How many books do you have? (lit. books of you are how many?)'
<u>Só (ake) nginza tí mɔ ape.</u>	'This is not your book'.
<u>Mbéti tí mɔ (ake) na</u> <u>ndo só.</u>	'Your book is here'.
<u>Mbéti tí mɔ (ake) ká.</u>	'Your book is over there'

Mbétí tí mọ (aekẹ) gí só.

'This is the only book  
you have'.

(Só aekẹ) mbétí tí mọ  
tongana yẹ.

'This is indeed not your  
book (lit. this is your book  
how)'.

### Drill 3

Learn to ask and answer the following questions.

The meanings of these sentences should be clear now from the previous exercises. The use of laá is explained in a later lesson; mbi laá might be translated 'it's me'.

Question	Answer
1. <u>Babá tí lo (aekẹ) zo wa.</u> 'Who is his father?'	<u>Mbī laá, mbī eke babá tí lo.</u> 'Me, I'm his father'.
2. <u>Mamá tí lo (aekẹ) zo wa.</u>	<u>Mbī laá, mbī eke mamá tí lo.</u>
3. <u>Mérenyé tí lo (aekẹ) zo wa.</u>	<u>Mbī laá, mbī eke mérenyé tí lo.</u>
4. <u>Patron tí lo (aekẹ) zo wa.</u>	<u>Mbī laá, mbī eke patron tí lo.</u>
5. <u>Kóli tí lo (aekẹ) zo wa.</u>	<u>Mbī laá, mbī eke kóli tí lo.</u>
6. <u>Wále tí lo (aekẹ) zo wa.</u>	<u>Mbī laá, mbī eke wále tí lo.</u>
7. <u>Directeur tí lo (aekẹ) zo</u> <u>wa.</u>	<u>Mbī laá, mbī eke directeur</u> <u>tí lo.</u>

### Drill 4

Identify people by asking the question Só (aekẹ) zo wa 'Who is this?' (lit. 'this is what person'). The answer to this question takes the form Só (aekẹ) íta tí mbi 'This is my friend'. Practice answering this question with the following sentences (and others that the student can make up); replace tí mbi by tí í, tí lo 'his,

her', and tí ála 'their'.

1. Só (aeké) babá tí mbí.
2. Só (aeké) mamá tí mbí.
3. Só (aeké) mérengé tí mbí.
4. Só (aeké) aú tí mbí.
5. Só (aeké) nókó tí mbí.
6. Só (aeké) patron tí mbí.
7. Só (aeké) kóli tí mbí.
8. Só (aeké) wále tí mbí.
9. Só (aeké) directeur tí mbí.

The sentences above would be appropriate in answering the question Só (aeké) zo wa ká 'Who is that?'

#### Drill 5

Identifying ownership. Use kinship terms and titles to practice identifying ownership. The question is Só (aeké) tí zo wa 'Whose is this?' (lit. 'this is of what person?'). The answer takes the form of Só (aeké) tí babá tí mbí 'This is my father's'.

1. Só (aeké) tí íta tí mbí.
2. Só (aeké) tí mamá tí mbí.
3. Só (aeké) tí patron tí mbí.
4. Só (aeké) tí kóli tí mbí.
5. Só (aeké) tí wále tí mbí.
6. Só (aeké) tí aú tí mbí.
7. So (aeké) tí directeur.
8. So (aeké) tí maître.
9. Só (aeké) tí makunzi.

10. Só (aεke) tí Sous-préfet.

11. Só (aεke) tí Le Maire.

After having acquired fluency with these affirmative sentences, the student should go on to practice negative ones. The question can take the form of Só (aεke) tí íta tí mɔ? 'Is this your brother's?' and the answer would be Só (aεke) tí íta tí mbí aε.

#### PHONOLOGICAL DRILLS

The vowels /i, e, ε/.

##### Drill 1

Practice making the front vowels /i, e, ε/. First repeat the words in columns, then in rows.

<u>bí</u>	<u>bé</u>	<u>bé</u>
<u>zí</u>	<u>zé</u>	<u>ze</u>
<u>li</u>	<u>lé</u>	<u>leke</u>
<u>gí</u>	<u>ge</u>	<u>geré</u>
<u>kíri</u>	<u>kéké</u>	<u>veké</u>
<u>tiri</u>	<u>kété</u>	<u>pete</u>
<u>bíri</u>	<u>péré</u>	<u>gene</u>

##### Drill 2

Listen to the difference between Sango /i/ and English /iy/:

<u>bí</u>	'night'	<u>be</u>
<u>li</u>	'head'	<u>lea</u>
<u>sindi</u>	'sesame'	<u>Cindy</u>

Practice pronouncing the following words with /i/:

<u>bíri</u>	'yesterday'
<u>gígí</u>	'outside'

kíri 'to return'

kírikiri 'crooked'

míngi 'much'

píndirí 'embers'

tiri 'to fight'

### Drill 3

Listen to the difference between Sango /e/ and English /ey/:

bé 'center' bay

lé 'eye' lay

ge 'here' gay

sé 'to be bitter' say

Practice pronouncing the following words with /e/:

bébé 'roofing grass'

dede 'animal horn'

kéké 'tree'

kété 'small'

péré 'grass'

### Drill 4

Listen to the similarity between Sango /ɛ/ and English /e/:

bé 'liver' bet

mé 'ear' met

mene 'to swallow' men

pete 'to crush' pet

Practice pronouncing the following words with /ɛ/:

gene 'visitor'

geré 'foot'



<u>leke</u>	'to fix'
<u>méné</u>	'blood'
<u>sembé</u>	'dish'
<u>téré</u>	'body'
<u>pémbé</u>	'teeth'

### LESSON THREE

#### CONVERSATION

##### 1. Mbunzú akeke yé 'What is a mbunzú?'

- 1A Mbī bara mo, Mbunzú. 'I greet you, White Man'.  
2B Mbī bara mo nzoní, Mais, 'I greet you well. But  
"mbunzú" ayí tí tene yé. what does "mbunzú" mean?'  
3A "Mbunzú" só atene, mo eke "Mbunzú" means that you  
zo vurú. are a white man'.  
4B Tí mo, mo eke tí mo zo yé. 'What about you, what are you?'  
5A Tí mbī, mbī eke zo vokó ma. 'Me, I'm an African'.  
6B Téné ape; í kóé, í eke zo 'There's no difference,  
ape? aren't we all people?'  
7A Taá téné. Président Boganda 'That's right. President  
atene, "Zo kóé zo". Boganda said, "All people  
are human beings".  
8B Tongasó ma. I eke íta ape? 'That's how it is. Aren't  
we brothers?'  
9A Méné kóé lége ókó ape? 'Isn't all blood the same?'  
10B Yí ní laá. 'That's it'.

##### 2. Mo gá lá wa 'When did you arrive?'

- 1A Bara o, Mbunzú. 'Greetings, White Man'.  
2B Bara míngi, íta. 'Many greetings, Brother'.  
3A Mo gá lá wa. 'When did you come?'  
4B Mbī gá bírí. 'I came yesterday'.

- |     |   |   |
|-----|---|---|
| 5A  | <u>Mo ga na ndo so ti sara ye.</u>                    | 'What did you come here to do?'         |
| 6B  | <u>Mbi ga ti fono na ya ti</u><br><u>kotors.</u>      | 'I came to stroll in the village'.      |
| 7A  | <u>Mo ga ti fono na kotors ti</u><br><u>i ma?</u>     | 'So you came to stroll in our village?' |
| 8B  | <u>Ee.</u>  | 'Yeah'.                                 |
| 9A  | <u>Mo yi ti duti na i?</u>                            | 'Have you come to stay with us?'        |
| 10B | <u>Mbi ma ape.</u>                                    | 'I don't understand'.                   |
| 11A | <u>Mbi tene, mo ga ti sara</u><br><u>kotors na i?</u> | 'I said, did you come to live with us?' |
| 12B | <u>Ee, Mbi ga ti duti kete.</u>                       | 'I've come to stay a while'.            |
| 13A | <u>Nzoni.</u>   | 'Fine'.                                 |

#### GRAMMATICAL NOTES

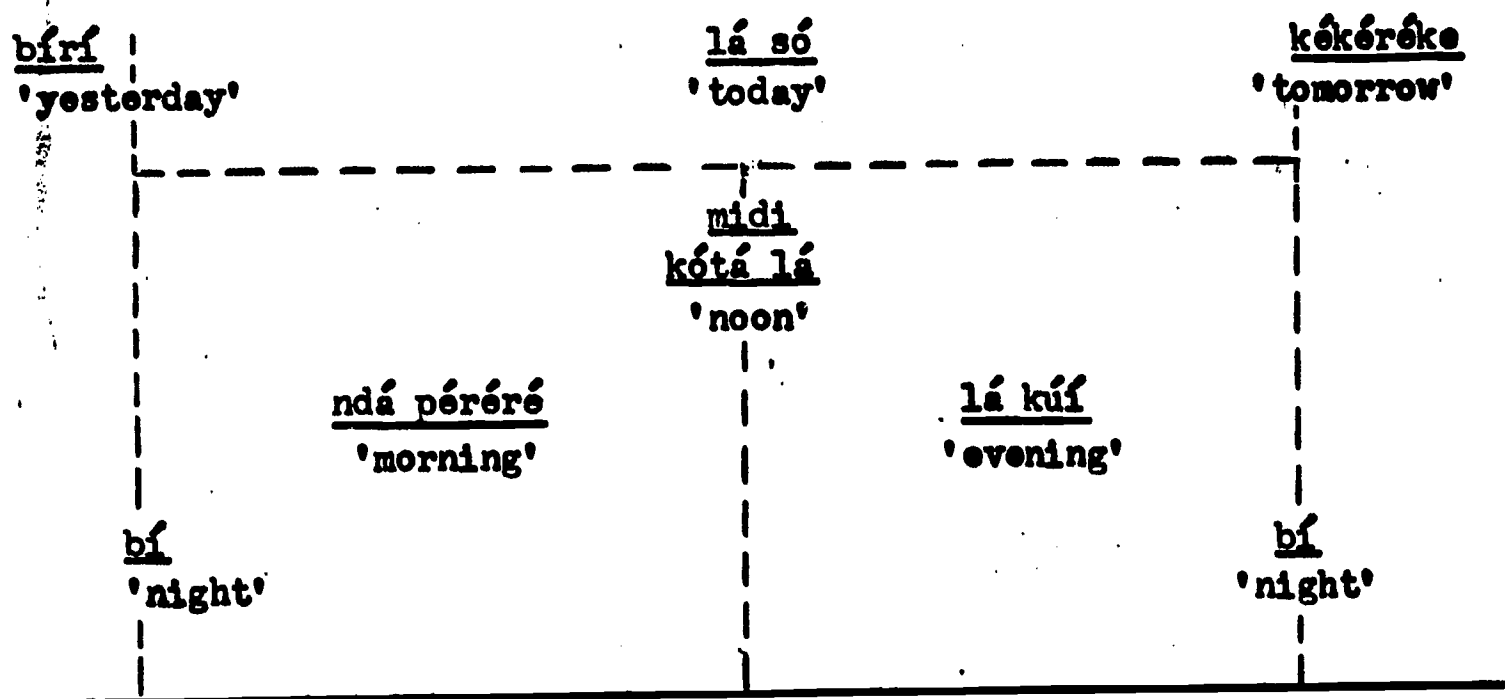
Measured time (5.32.23). Temporal expressions are very much like locative ones, i.e. they consist of the connective na and a noun phrase: Fade i bongbi na bi. 'We'll meet at night'.

In some constructions the connective is not used (e.g. Nze oko si fade mbi goe. 'One more month and then I'll go', but these do not need special treatment. The expressions which are never introduced by na are birí 'yesterday', la so 'today', kekereke 'tomorrow', and la koe 'always'.

Some of these temporal expressions are phrases: for example, la so 'this sun' and kota la 'big sun'. Nda perere should perhaps be written as one word because perere does not occur except in this phrase; however, nda does occur in the expression nda ade 'morning came' where

it is the subject of the verb dé. Lá kúí, also pronounced lǎá kúí, 'sun died (that is, set)'.

A sequence of days is divided as in the following diagram:



The adjunctive mbéní can be added to make mbéní bírí 'day before yesterday' and mbéní kékéréke 'day after tomorrow'. Beyond that one uses the expression sára lángó (followed by a number) in a way which is equivalent to English (two) days ago: Da ní awe sí asára lángó otá. 'The house was finished three days ago'. (lit. house is finished it does three days). French names of days are also used: Da ní awe na mercredi. 'The house was finished on Wednesday'.

Other time words are dimanche 'week', nze 'month', and ngú 'year'. They are modified as follows:

<u>nze só ahó awe</u>	<u>yá tí nze só</u>	<u>nze tí pckó</u>
'last month'	'this month'	'next month'

Literally, these are translated: 'month which has passed', 'belly of this month', and 'month of back'.

In giving the day of the month one says, for example, na lángó balé óko tí nze tí Septembre 'on the 10th of September'. This

expression is drilled in a later lesson.

#### CULTURAL NOTE

Asking for names. In the traditional Centralafrican society, names are not used in the same way they are in our own society. People used to change their names, sometimes rather informally but also formally at circumcision; because of previous deaths, a child might go for one or two years without a name; elderly people sometimes come to be known only by the names of their children (babá tí Faradoká 'the father of Faradoká'), etc. Most people now have two names -- an African name (éré tí kótóró 'village name') and a European name (éré tí Nzapá 'God's name' or éré tí mbunzú 'white man's name'). The African name might not look like one in writing or even sound like one, since there is a strong tendency to Europeanize them. Thus Wesé might be spelled Quesset.

The adoption of surnames is not yet uniform in practice. Most people have two names (although a country man may not know his wife's European name), but all the names in a single family can be different. More and more Africans are taking family names, sometimes even having this done legally. However, it is impossible sometimes to know which of his two names a Centralafrican considers his surname if he has not been very much influenced by Western culture. One person might write his name Jean-Paul Faradoka and another person Faradoka Jean-Paul. It is the French practice of putting surnames first, capitalized, that has led to this difference. They would write the name thus:

FARADOKA Jean-Paul.

With people who have had several years of formal education in French one can be rather frank about getting information about names



-- asking questions as one would, with the same courtesy, in our own or in French society -- but it is better to be less direct in dealing with village people. Names can more easily be obtained from a third person. To avoid embarrassing villagers one should avoid insisting on making a difference between first and surnames.

## GRAMMATICAL DRILLS

### Drill 1

Practice in using temporal expressions.

- |                                      |                                       |
|--------------------------------------|---------------------------------------|
| 1. <u>Mo sí lá wa.</u>               | <u>Mbĩ sí bírí.</u>                   |
| 'When did you arrive?'               |                                       |
| 2. <u>Mo má téné ní lá wa.</u>       | <u>Mbĩ má lá só.</u>                  |
| 'When did you hear the news?'        |                                       |
| 3. <u>Mo báa lo lá wa.</u>           | <u>Mbĩ báa lo bírí na ndá péréré.</u> |
| 'When did you see him?'              |                                       |
| 4. <u>Mo wara mbétí tí lo lá wa.</u> | <u>Mbĩ wara na yá tí nze só.</u>      |
| 'When did you receive his letter?'   |                                       |
| 5. <u>Ita tí lo akúí lá wa.</u>      | <u>Lo kúí na ngú tí kózo ní.</u>      |
| 'When did his brother die?'          |                                       |
| 6. <u>Babá tí lo akúí lá wa.</u>     | <u>Lo kúí na ngú só ahó awe.</u>      |
| 'When did his father die?'           |                                       |
| 7. <u>Ala nzí vélo tí mo lá wa.</u>  | <u>Ala nzí lá só na kóta lá.</u>      |
| 'When did they steal your bicycle?'  |                                       |
| 8. <u>Mo yí tí goe lá wa.</u>        | <u>Mbĩ yí tí goe kékéréke.</u>        |
| 'When do you want to go?'            |                                       |

9. Fadé ála sára matánga  
ní lá wa.

'When will they have (lit.  
make) the party?'

Fadé ála sára na dimanche tí  
pekó.

10. Fadé asára examen lá wa.

'When will the examinations  
be taken (lit. do examina-  
tion)?'

Fadé asára na nze tí pekó.

11. Fadé lo sí lá wa.

'When will he arrive?'

Fadé lo sí na lá kúí.

### Drill 2

Use the following sentences in asking each other's names in the classroom. Use either Éré tí mọ yé (literally 'name of you what?') or Éré tí mọ zo wa ('name of you person who?') for 'What is your name?' The letters "A", "B", and "C" stand for three different people.

A. Éré tí mọ zo wa.

B. Éré tí mbí -----.

A. (to C). Éré tí lo zo wa.

C. Éré tí lo -----.

### Drill 3

Practice in the use of the negative, ní and possessive tí.  
Develop fluency by replacing mbétí by other nouns.

Question

Mbétí só ake tí mọ?

'Is this your book?'

Answer

Mbétí ní ake tí mbí ape;  
ake tí lo.

'The book is not mine; it  
is his.'

... wále tí mbí 'my wife's'  
 ... mérenge tí mbí 'my child's'  
 ... ála 'theirs'  
 ... íta tí lo 'his brother's'  
 ... wále tí lo 'his wife's'  
 ... mérenge tí lo 'his child's'

### PHONOLOGICAL DRILLS

**Tones.** Each vowel in Sango must be said with high, mid, or low pitch, but this does not mean that the pitch differences are either absolute or constant. There is therefore no value in representing tone musically, and a chart like the following unrealistically portrays the levels of pitch:

H		a	<u>si</u>	<u>sa</u>	<u>tene</u>	<u>ni</u>
L	<u>yama</u>	<u>la</u>		<u>lo</u>	<u>ra</u>	

The pitch levels may be more like this:

			<u>si</u>	<u>sa</u>	<u>tene</u>	<u>ni</u>
<u>yama</u>	<u>la</u>	<u>a</u>	<u>lo</u>	<u>ra</u>		
<u>yama laá sí lo sára téné ní</u>						

'It's the meat he's talking about'.

Notice that the vowels marked by phonemic high tone with the acute accent mark are not on the same level and that lo, which has phonemic low tone, is at the same level as the syllable a of laá which is phonemically high. These levels can be represented quite easily by making a continuous line through an utterance as illustrated:

yama      la      a      si      lo      sa      ra      tene      ni

In this way the student can mark as many levels as he hears. If he has difficulty in perceiving differences of levels, he can still use this device as a visual reminder of when to raise and lower pitch. The various levels of high and low tones are determined in part by the contiguous tones, by position in the sentence, by stress, by the emotional state of the speaker, etc. Specific rules can not be given for all of the variations; all that one needs to know is that a "high tone" must be (1) higher than a "low" would be in that position and must be (2) higher than a contiguous low.

Tone drills should generally be done with a language assistant of the student's own sex. A great difference of absolute pitch in the speech of males and females can cause considerable difficulty. Although pitch is important in the Sango language -- in some cases even distinguishing pairs of words (e.g. fa 'to show' and fá 'to cut') -- one must avoid a sing-song voice when doing the tone drills. Do not sing the words; speak them.

#### Drill 1

Developing control of tone. Replace the first word in each list by all the others, maintaining a more or less constant level of pitch. (This is called a "monotony drill".) Avoid stressing one syllable more than the others. After control has been acquired for each list, select words from all four lists.

yama ní 'the meat'

zo 'person'

susu 'fish'

samba 'beer'

yáká ní 'the garden'

yá 'insides'

téré 'body'

ténsé 'affair'

<u>mafuta</u>	'oil'	<u>pémbé</u>	'teeth'
<u>makala</u>	'fritter'	<u>kótóró</u>	'village'
<u>li</u>	'head'	<u>yángá</u>	'edge'
<u>fondo</u>	'plantain'	<u>póró</u>	'skin'
<u>gozo</u>	'manioc'	<u>mé</u>	'ear'
<u>zembe</u>	'knife'		

<u>pápa ní</u>	'the sandal'	<u>bongó ní</u>	'the cloth'
<u>sése</u>	'land'	<u>veké</u>	'okra'
<u>mápa</u>	'bread'	<u>babá</u>	'father'
<u>mángo</u>	'mango'	<u>mamá</u>	'mother'
<u>mánga</u>	'tobacco'	<u>likongó</u>	'spear'
<u>lóso</u>	'rice'	<u>sambá</u>	'co-wife'
<u>kóndo</u>	'chicken'	<u>sakpá</u>	'basket'
<u>kámba</u>	'rope'	<u>sembé</u>	'dish'
		<u>yoró</u>	'medicine'

### Drill 2

This drill is based on a frame where silence precedes the noun and a high tone follows it:

Silence		High
---------	--	------

Supplementary drills can be made with the same frame using other words and phrases:

<u>yama tí lo</u>	'his meat'
<u>yama tí ála</u>	'their meat'
<u>yama míngi</u>	'much meat'

yama óko 'one animal'

yama só 'this meat'

yama kóé 'all the meat'



## LESSON FOUR

### CONVERSATION

#### 1. Lóndógó na ngú 'Coming from the river'

- 1A Bara, íta. 'Greetings, Friend'.  
2B Bara míngi o. 'Many greetings'  
3A Mò eke goe só na ndo wa 'Where are you going  
só, íta. here?'  
4B Ita, mbí eke goe só gí na 'Friend, I'm on my way  
yá tí da. into the house'.  
5A Na yá tí da tí mọ? 'Into your house?'  
6B Eg. 'Yes'  
7A Mò lóndó só na ndo wa. 'Where are you coming from?'  
8B Ita, mbí lóndó só gí na 'Friend, I'm just coming  
lége tí ngú. from the path to the  
water'.  
9A Tí ngú? 'To the water?'  
10B Eg. 'Yes'  
11A Mò goe tí tó ngú? 'Did you go to draw water?'  
12B Eg 'Yes'  
13A Na ngú aeke na pekọ tí da 'And don't you have water  
tí mọ ape? behind your house?'  
14B Aeke ape. 'There is none'.  
15A Mò sára dú tí ngú ape, 'Haven't you made a well,  
íta? Friend?'

16B Ita, mbi sara ape.

'Friend, I haven't made one'.

#### NOTES ON THE CONVERSATION

3A. só -- This word is not easily translated when it is used as it is here (twice) and in 4B, 7A, and 8B. It suggests the idea 'what is apparent, here before one's eyes', and although the word 'here' can sometimes be used to translate it, very often it is left untranslated. It is, however, as typically Sango as are the small words used in colloquial German and Dutch.

14B. Notice how questions are answered with a small predication.

15A. dú tí ngu -- 'lit. 'hole of water'.

#### GRAMMATICAL NOTES

Locative expressions (5.32.21; 11.13). Locative expressions are introduced by na as illustrated in the following examples. Unlike English prepositions, where location is somewhat specific (in, on), Sango na simply introduces nouns with locative meaning. It is convenient to designate some of these nouns as "prepositional nouns" (see below). For example:

1. Lo bi na sése.

'He threw (it) down'.

2. Ala bongbi na gígí.

'They meet outdoors'.

3. Lo ngba na kótóró.

'He's still in the village'.

4. Ala dó dó dó na kótá lá.

'They're dancing in the sun'.

5. Ye afú na ndo só.

'What smells here?'

6. Ala fono na ndo wa.

'Where do they roam around?'

7. Lo eke na da.

'He's at home'.

8. Lo goe na ngonda.

'He went to the bush'.

9. Mbi baa lo na ndúzú.

'I see him up there'.

Prepositional nouns (5.32.21; 5.61.16; 4.21.10). There is a group of nouns which is used to specify the location of an object with respect to another object. This is accomplished by making a possessive phrase: na li tí da 'on top of the house (lit. head of house)'. In the following list both the literal and prepositional translations are given. Notice that ndó meaning 'top' has high tone, whereas ndo 'place' has low tone.

<u>li</u>	'head'	'on top of, at the end of'
<u>pekó</u>	'back'	'behind'
<u>téré</u>	'body'	'beside'
<u>yá</u>	'belly'	'inside'
<u>yángá</u>	'mouth'	'at the entrance, at the edge of'
<u>ndó</u>	'top'	'on top of'
<u>gbé</u>	'underpart'	'underneath'
<u>pópó</u>	'middle'	'between'
<u>lé</u>	'face'	'on the surface of'
<u>ngbundá</u>	'waist'	'at the base of, at the starting point'
<u>bé</u>	'middle'	'in the center of'

When a prepositional noun is used without a complement in a locative expression, it must take the adjunctive ní. Thus, na li tí kéké 'on top of the tree' becomes na li ní 'on top of it'.

## GRAMMATICAL DRILLS

### Drill 1

Using prepositional nouns. Practice making sentences like the

following:

- |                                  |   |
|----------------------------------|---|
| 1. <u>Lo eke na li tí da.</u>    | 'He's on top of the house'.                     |
| 2. <u>Lo eke na pekó tí da.</u>  | 'He's behind the house'                         |
| 3. <u>Lo eke na téré tí da.</u>  | 'He's beside the house'.                        |
| 4. <u>Lo eke na yá tí da.</u>    | 'He's inside the house'.                        |
| 5. <u>Lo eke na yángá tí da.</u> | 'He's at the door (or, in front) of the house'. |
| 6. <u>Zía na ndó tí chaise.</u>  | 'Put it on the chair'.                          |
| 7. <u>Zía na pópó tí chaise.</u> | 'Put it between the chairs'.                    |
| 8. <u>Zía na gbé tí chaise.</u>  | 'Put it underneath the chair'.                  |
| 9. <u>Asó na lé tí ngú.</u>      | 'It floats on the surface of the river'.        |

### Drill 2

Make as many locative sentences as possible with the following clauses by referring to the illustrations:

- |  |                                  |
|--|----------------------------------|
| 1. <u>Mbī báa lo ...</u>               | 'I saw him ...'                  |
| 2. <u>Lo goe na ...</u>                | 'He went to ...'                 |
| 3. <u>Lo lánzó na ...</u>              | 'He is sleeping ...'             |
| 4. <u>Ala sára ngiá ...</u>            | 'They are playing ...'           |
| 5. <u>Lo fáa saleté ...</u>            | 'She is weeding ...'             |
| 6. <u>Ala zó pére ...</u>              | 'They are burning the grass ...' |
| 7. <u>Mbī wara nginza ní ...</u>       | 'I found the money...'           |
| 8. <u>Mbo ní ahónde téré tí lo ...</u> | 'The dog hid himself ...'        |

### Drill 3

Using prepositional nouns without complements. Change the following sentences (already used above) by replacing tí and the noun by ní:

1. Lo eke na li tí da.

Lo eke na li ní.

2. Lo eke na pekó tí da.

Lo eke na pekó ní.

etc.

etc.

### PHONOLOGICAL DRILLS

The vowel /a/. The native-speaker of English must avoid the tendency to use a weak vowel, either /ɪ/ or /ə/, for any of the Sango vowels. This tendency will most often be realized with Sango /a/ in polysyllabic words, particularly when it has low tone. Unless he is careful, he will use the English vowel in the final syllable of America which is similar to the vowel of but. The Sango /a/ is more like the vowel in the first syllable of a common pronunciation of father.

### Drill 1

Practice making the proper Sango vowel /a/ as found in the following words. The first few times through, the pronunciation should be exaggerated so as to avoid the weak vowels of English.

áta

babá

baba

báláwá

fadé

bágara

batá

bara

bángá

gbakó

dára

dambá

bata

gbándá

kamelá

hánda

galá

kara

kángá

kangú

kánga

ganza

makala

pára

lavú

kása

kaká

mawa

sára

makáko

<u>mánga</u>	<u>kalá</u>	<u>papa</u>	<u>wátáká</u>	<u>makongó</u>
<u>mápa</u>	<u>katá</u>	<u>sara</u>	<u>kanguya</u>	<u>matánga</u>

The consonants /t/ and /d/. Care must be given to the pronunciation of the sounds represented by the letters "t" and "d" when they occur between vowels, because the speaker of American English is inclined to pronounce them as they would be pronounced in his native language. In American English the sounds represented by these letters are different when they occur at the beginning of a word and when they occur between vowels. Compare the following:

<u>caddie</u>	<u>catty</u>
<u>dear</u>	<u>tear</u>

The consonant sounds in the first two words, as well as in What do ya (more like Wha'dya) know? and I don't know (colloquially I dunno), although not exactly alike, are similar to the "r" of Spanish pero 'dog' and Sango tara 'to try'.

### Drill 2

Listen to the difference between the pronunciation of "t" and "r" in the following words:

<u>bata</u>	'keep'	<u>bara</u>	'greet'
<u>wátáká</u>	'a lie'	<u>wara</u>	'receive'
<u>koto</u>	'scratch'	<u>kóro</u>	'pierce'
<u>páta</u>	'5 francs'	<u>pára</u>	'egg'
<u>pete</u>	'crush'	<u>péré</u>	'grass'
<u>mbútú</u>	'sand'	<u>mbúrú</u>	'oil palm'
<u>kutu</u>	'thousand'	<u>kúrú</u>	'to dry'
<u>kite</u>	'objection'	<u>kiri</u>	'to return'
<u>kate</u>	'chest'	<u>kara</u>	'to overcome'



### Drill 3

Repeat the following words, making certain that "t" and "d" are pronounced as full stops:

áta

bata

kété

fadé

páta

kate

kíte

fadesó

fúta

koto

kótá

kódá

hótó

kutu

wátáká

dede

kamáta

mafuta

katá

dódó

## LESSON FIVE

### CONVERSATION

#### Sárúngó téné na Sango 'Speaking Sango'

- 1A Bara o, Patron. 'Greetings, Sir'.  
2B Bara o, mérengé tí mbi. 'Greetings, my child'.  
3A Mò goe na ndo wa, sí mò  
tambéla na geré tí mò  
na kótá lá tongasó. 'Where are you going that  
you travel by foot in the  
middle of the day like this?'  
4B Mbi má tí mbi ape. 'I didn't understand'.  
5A Mò má ape tongana yé. Mbi  
bara mò, na mò yí pekó  
ní ape? 'How is it that you don't  
understand? I greeted you  
and you answered, didn't you?'  
6B Mbi má tí mbi Sango nzoní  
ape o. 'I don't understand Sango  
well'.  
7A Vene. Só Sango na yángá tí  
mò ape? 'That's not the truth. Isn't  
that Sango on your lips?'  
8B Só Sango ma, mais mbi hinga  
kété kété. 'Sure, that's Sango, but I  
know a very little of it'.  
9A Kété ape. Mò hinga míngi ma. 'Not a little. You know a  
lot'.  
10B Mbi hinga míngi ape. Mbi tene  
kété, mais mángó ní ake  
ngangó. 'I don't know a lot. I speak  
a little, but understanding  
it is difficult'.  
11A Mángó ní ake ngangó, éé? 'Understanding is hard, is it?'  
12B Éé. Sára téné yekeyeke sí o. 'Yes. Speak slowly please.'

## NOTES ON THE CONVERSATION

1A. patron -- In some contexts this word means 'boss' or 'benefactor', but care should be taken in its use. One might ask a clerk where his patron was or one might refer to his own superior with this word, but I have the feeling that when used in direct address it is somewhat familiar. One might say that a patron is equated in a rather large measure with 'uncle'. There are similar emotional and dependence-obligation ties.

2B. mérenge tí mbi -- Any child can be addressed in this way, even though there is no great difference of age. Repeated contact with the child might, however, put one in a relationship of obligation.

5A. tongana ye 'how' -- Unless this kind of sentence is said with obvious good humor, it can be misunderstood. Joking is very much appreciated by Centralafricans, but one must know the rules which govern verbal play.

7A. vene -- Translating this word literally, 'lie', conceals the fact that the person is just joking.

## USEFUL PHRASES

- |   |   |
|---|---|
| 1. <u>Sára téné na mbi gí na</u><br><u>Sango o.</u>     | 'Please talk to me only<br>in Sango'.   |
| 2. <u>Sára téné na mbi na Français</u><br><u>ape o.</u> | 'Please don't talk to me<br>in French'. |
| 3. <u>Sára téné fadé ape o.</u>                         | 'Please don't talk fast'.               |
| 4. <u>Mo tene ye.</u>                                   | 'What did you say?'                     |
| 5. <u>Mbi má ape.</u>                                   | 'I didn't understand'.                  |
| 6. <u>Mbi má Sango kóé ape.</u>                         | 'I don't understand all of<br>Sango'.   |

- |   |   |
|---|---|
| <p>7. <u>Mbi yí tí hinga yángá</u><br/><u>tí Sango.</u></p> <p>8. <u>Mbi yí tí sára téné só</u><br/><u>na mbetí.</u></p> <p>9. <u>Tene téné ní. Mbi yí tí má</u><br/><u>gó ní nzoní.</u></p> <p>10. <u>Tene mbení, mbi má sí.</u></p> <p>11. <u>Zo atene "chien" na yángá</u><br/><u>tí Sango, atene ye.</u></p> <p>12. <u>"Mbo" atene ye na yángá tí</u><br/><u>Français.</u></p> <p>13. <u>Yí só mbi tene na Français, kírí</u><br/><u>mo tene na Sango fadosó.</u></p> <p>14. <u>Téné só mbi tene aeke na lége ní?</u></p> <p>15. <u>Tongana mbi girísa yángá tí mbi,</u><br/><u>mo tene na mbi.</u></p> | <p>'I want to know the Sango language'.</p> <p>'I want to write down that word'.</p> <p>'Say the word. I want to hear the pronunciation well'.</p> <p>'Say it again so I can hear it'.</p> <p>'How does one say "chien" in Sango?'</p> <p>'What does "mbo" mean in French?'</p> <p>'Now repeat what I said in French in Sango'.</p> <p>'Is what I said correct?'</p> <p>'When I make a mistake, tell me'.</p> |
|---|---|

#### GRAMMATICAL NOTES

Possessive constructions, continued (5.61.20; 5.61.30). When the noun which governs a possessive phrase with tí is clear from the context, the possessive phrase itself can function as a substantive. This is similar to what can occur in English, as is illustrated by the translation of the following examples:

- |   |  |
|---|--|
| <p><u>Tí Bangui aeke ndé.</u></p> <p><u>Tí í aso í míngi.</u></p> <p><u>Tí páta otá mbi yí.</u></p> | <p>'Bangui's is different'.</p> <p>'Ours hurts us a lot'.</p> <p>'I want a fifteen franc one'.</p> |
|---|--|

Subject intensifier (5.61.20; 11.15). The subject of a sentence can be set apart in comparison with other objects by placing immediately following the verb a phrase consisting of tí and a pronoun in agreement with the subject. It can be translated 'as for...', but it appears to be more frequently used than the English equivalent. Spoken English would convey this meaning with stress and intonation, indicated in writing by italics. Its use is illustrated by one of the common ways of taking leave: Mbi goe tí mbi o. 'I'm going'. This implies another sentence: Mo eke ngbá tí mo. 'But you're staying'.

Attributive use of tí (5.61.13). English phrases in which an adjective or a noun modifies another noun are rendered in Sango by a possessive phrase. This construction is comparable to the English house of glass which is equivalent to glass house. The only difficulty that the student will have is in knowing what is the Sango equivalent for the English. He will be able to make up some acceptable constructions on his own, but others he will have to accept as idiom: e.g. kóbe tí ndá péréré 'breakfast' (lit. 'food of morning'), mabóko tí wále 'right hand' (lit. 'hand of woman').

zo tí ngangó

'strong or brutal person'

zo tí nginza

'rich person'

zo tí ngonzo

'angry person'

zo tí giriri

'person from former days'

zo tí basánze

'country person'

zo tí ngonda

'country person'

zo tí ngiá

'pleasant or happy person'

zo tí gígí

'outsider'

Included verb phrases (5.64.20; 11.14). The connective tí is used like English to to subordinate a verb phrase objectively. It may be translated roughly as 'for the purpose of'. The only restriction on the occurrence of this kind of a phrase with tí seems to be a semantic one. There is a restricted list of verbs, however, that always take a tí phrase. They are:

<u>tara</u>	'to try'
<u>ngbá</u>	'to continue'
<u>de</u>	'to continue'
<u>goe</u>	'to go'
<u>gá</u>	'to come'
<u>commencer</u>	'to begin'
<u>yí</u>	'to want'
<u>língbi</u>	'to be able'

Thus: Lo ngbá tí te kóbe 'He is still eating'.

Following the pronoun and before the connective tí the verb yí is often pronounced simply í. Thus, mbi yí tí goe is heard as [mbíítígoe].

#### GRAMMATICAL DRILLS

##### Drill 1

Practice in the use of substantival possessive phrases. Respond fluently with the sentences in B which match those in the first column.

A

Ngéré tí mọ ake nzoní.

'Your price is good'.

B

Mbi yí tí mọ.

'I like yours'.



Yángá tí ála ake ndé.

'Their language is different'.

Ngéré tí magasin ake ngangó.

'The store's price is high'.

Caisse tí mbéti akpíngba ape.

'A carton is not strong'.

Téné tí ála ake mbírímbírí ape.

'What they say is not correct'.

Lo húnda tenetí nginza tí lo.

'He asks for his money'.

Lo toto nhangatí bongó tí lo.

'He pleads for his shirt'.

(or, 'He wants a shirt very much').

Mbi má tí ála ape.

'I don't understand theirs'.

Mbi yí tí magasin ape.

I don't like the store's'.

Mbi yí tí mbéti ape.

'I don't want a paper one'.

Mbi yí tí ála ape.

'I don't agree with theirs'.

Mbi mú tí lo na lo awe.

'I gave him his already'.

Mbi fú tí lo awe.

'I have already sewn his'.

### Drill 2

Practice in subordinating verb phrases. After acquiring fluency in saying the sentences under B, replace lo eke by the constructions in A. The sentences can be lengthened by adding the complements in C wherever they are appropriate.

A	B	C
<u>Lo ngbá tí ...</u>	<u>Lo eke dó dódó.</u>	<u>nzoní míngi</u>
<u>Lo de tí ...</u>	'He is dancing'.	'very well'
<u>Lo goe tí ...</u>	<u>Lo eke díko mbéni.</u>	<u>lá só</u> 'today'
<u>Lo gá tí ...</u>	'He is reading'.	<u>fadesó</u> 'now'
<u>Lo commencer tí ...</u>	<u>Lo eke fáa yáká.</u>	<u>na kótóró tí lo</u>
<u>Lo yí tí ...</u>	'He is making a	'at his village'
<u>Lo língbi tí ...</u>	garden'.	

Lo eke sára kóbe.

'She is preparing food'.

Lo eke fú bongó.

'He is sewing clothes'.

Lo eke píka ngo.

'He is beating a drum'.

Lo eke dé kéké.

'He is chopping wood'.

Lo eke bi yangó.

'He is fishing with a hook'.

### Drill 3

Subordinating verb phrases. Combine the pairs of clauses at the left to form a single sentence whose translation is given at the right. This exercise provides further practice in the use of "material" na, numbers 6-11.

- |   |  |
|---|--|
| 1. <u>lo hánda mọ</u><br><u>lo fúti nginza tí mọ</u>        | 'He deceives you to<br>waste your money'.        |
| 2. <u>í píka pipi tí auto</u><br><u>í tomba ázo na lége</u> | 'We blow horns to get<br>people off the road'.   |
| 3. <u>lo píka na kéké</u><br><u>lo fáa yá ní</u>            | 'He struck it with a<br>stick to break it open'. |
| 4. <u>ála bǒngbi</u><br><u>ála má téné ní</u>               | 'They gathered to hear<br>the discourse'.        |
| 5. <u>lo píka bongó</u><br><u>lo lungúla saleté</u>         | 'She beats the clothes<br>to remove the dirt'.   |

6. lo monter kéké

lo gí wótoro

7. lo pika moule

lo sára da

8. mbi sùru kéké

mbi sára wá

9. lo ása sése

lo lú kása

10. í pika tataríta

í gonda President tí í

11. mbi bata nginza tí mbi

mbi sára da

'He climbs the tree to  
look for honey'.

'He makes sun-dried blocks  
in making a house'.

'I split wood to make a  
fire with it'.

'She digs a hole to  
plant a vegetable in it'.

'We play the bugles to  
honor our President'.

'I save my money to build  
a house with it'.

#### Drill 4

Further practice in the use of pronouns. The answers in A can be preceded by an affirmative interjection: ii, mm, §§, etc. Practice using the response Mbi yí ma 'I do indeed' instead of the one given in A.

A

Questions	Answer
1. <u>Mó yí tí hinga Sango?</u>	<u>Mbi yí tí hinga.</u> 'you/I'
2. <u>Ala yí tí hinga Sango?</u>	<u>I yí tí hinga.</u> 'you/we'
3. <u>Akóli ayí tí hinga Sango?</u>	<u>I yí tí hinga.</u> 'you/we'
4. <u>Awále ayí tí hinga Sango?</u>	<u>I yí tí hinga.</u> 'you/we'
5. <u>Awále (ákóli) ayí tí hinga Sango?</u>	<u>Ala yí tí hinga.</u> 'they/they'
6. <u>Akóli (awále) ayí tí hinga Sango?</u>	<u>Ala yí tí hinga.</u> 'they/they'

7. Robert, ka lo yí tí hinga  
Sango?

Lo yí tí hinga. 'lo/lo'

B

Statement

Response

1. Mbi hinga Sango ape.
2. Mbi yí tí hinga Sango nzoní.
3. Ní laá, sí mbi gí só.
4. Mbi yí tí sára koa ní  
ngangó.
5. Mbi yí tí tene gí Sango.

- Mo hinga Sango ape.
- Mo yí tí hinga Sango nzoní.
- Ní laá, sí mo gí só.
- Mo yí tí sára koa ní  
ngangó.
- Mo yí tí tene gí Sango.

Drill 5

Practice in the elided form of the verb yí. It is spelled i only in this drill.

1. Mo yí tí báa íta tí mbi ma?
2. Mo yí tí tara mbéni?
3. Mo yí tí hinga yángá tí  
Sango?
4. Mo yí tí dǎ dǎdǎ na í?
5. Mo yí tí tirer photo tí mamá  
tí mbi ma?
6. Mo yí tí dutí ape?
7. Mo yí tí hinga yí tí  
kótóró tí í kóé?
8. Mo yí tí goe na lo na  
l'hôpital, wala?

- Eé, mbi í tí báa lo ma.
- Eé, mbi í tí tara ma.
- Eé, mbi í tí hinga ma.
- Eé, mbi í tí dǎ na ála.
- Eé, mbi í tí tirer photo  
tí ála o.
- Eé, mbi í tí dutí fadesó ape.
- Eé, mbi í tí hinga yí ndé  
ndé o.
- Eé, mbi í tí goe na lo  
fadé fadé.

## PHONOLOGICAL DRILLS

Prenasalized stops. The two most common errors made in pronouncing these consonants at the beginning of a word is to add a vowel before the nasal (one has only to think of the common American pronunciation of Nkrumah) or to pronounce the nasal as if it were a separate syllable. These nasals are very brief in duration, serving only to introduce the stops. In the case of /ng/ and /ngb/ one must also remember that the letter "n" is used only by convention for something other than /n/. In the first instance it for [ŋ] which is the sound of English "ng" in sing; in the second instance it stands for [ŋm] said at the same time.

### Drill 1

Listen to the contrast between /nd/ and /d/ in the following words:

<u>ndá ní</u>	'the end'	<u>da ní</u>	'the house'
<u>ndeko ní</u>	'the friend'	<u>deko ní</u>	'the rat'
<u>ndú</u>	'touch'	<u>dú</u>	'hole'
<u>ndé</u>	'different'	<u>dé</u>	'cold'

Practice pronouncing the following words with /nd/:

<u>ndá péréré</u>	'morning'	<u>bóndó</u>	'sorghum'
<u>ndeke</u>	'bird'	<u>gbánda</u>	'net'
<u>ndiá</u>	'law'	<u>lando</u>	'grassy plain'
<u>ndo</u>	'place'	<u>gonda</u>	'to praise'
<u>ndurú</u>	'short'	<u>hánda</u>	'to deceive'
<u>ndúzú</u>	'sky'	<u>kínda</u>	'to knock down'
		<u>kóndo</u>	'chicken'

## Drill 2

Listen to the contrast between /nz/ and /z/ in the following

words:

<u>nzá</u>	'horn of an animal'	<u>zá</u>	'to shine'
<u>nzanza</u>	'a certain grass'	<u>zaza</u>	'a switch'
<u>nze</u>	'moon'	<u>ze</u>	'leopard'
<u>nzí</u>	'to steal'	<u>zí</u>	'to loosen'
<u>nzó</u>	'corn'	<u>zo</u>	'person'

Practice pronouncing the following words with /nz/:

<u>nzala</u>	'hunger'	<u>makunzi</u>	'village headman'
<u>Nzapá</u>	'God'	<u>sánzó</u>	'pus'
<u>nzé</u>	'to get weary'	<u>mbunzú</u>	'white person'
<u>nzenze</u>	'machete'	<u>húnzi</u>	'to finish'
<u>nzere</u>	'to taste good'		
<u>nzoni</u>	'good'		

## Drill 3

Listen to the contrast between /ng/ and /g/ in the following

words:

<u>ngá</u>	'also'	<u>gá</u>	'to come'
<u>ngonda</u>	'the bush'	<u>gonda</u>	'to praise'
<u>ngó</u>	'canoe'	<u>gó</u>	'neck'
<u>ngóro</u>	'to surround'	<u>góro</u>	'cola nut'

Practice pronouncing the following words with /ng/:

<u>ngáfó</u>	'hoe'	<u>bángá</u>	'rubber'
<u>ngambe</u>	'younger sibling'	<u>yángá</u>	'mouth'
<u>ngángá</u>	'gourd bottle'	<u>bongó</u>	'cloth'



<u>ngangó</u>	'strength'	<u>mánga</u>	'tobacco'
<u>ngása</u>	'goat'	<u>kánga</u>	'to fasten'
<u>ngéré</u>	'cost'	<u>hínga</u>	'to know'
<u>nge</u>	'to become thin'	<u>kanguya</u>	'palm wine'
<u>ngiá</u>	'gladness'	<u>kangú</u>	'dipper'
<u>nginza</u>	'money'	<u>lángó</u>	'to sleep'
<u>ngombe</u>	'gun'	<u>lenge</u>	'beads'
<u>ngonzo</u>	'anger'	<u>lungúla</u>	'to remove'
<u>ngú</u>	'water'		

#### Drill 4

Practice pronouncing the following words so that the nasal goes with the consonant even when preceded by a vowel. Unless a deliberate effort is made to imitate the African pronunciation, one will tend to say something like [ám.bam.ba] where period stands for syllable division.

	Singular	Plural
'oyster'	<u>mbamba</u>	<u>á.mbamba</u>
'horse'	<u>mbárátá</u>	<u>á.mbárátá</u>
'monitor lizard'	<u>mbáráwára</u>	<u>á.mbáráwára</u>
'certain'	<u>mbéní</u>	<u>á.mbéní</u>
'dog'	<u>mbo</u>	<u>á.mbo</u>
'white person'	<u>mbunzú</u>	<u>á.mbunzú</u>
'bird'	<u>ndeke</u>	<u>á.ndeke</u>
'goat'	<u>ngása</u>	<u>á.ngása</u>

VOCABULARY: yí 'to want, like'.

Sára tongana bé tí mọ ayí.

'Do whatever you want'.

Ita, mo yí kótóró tí í?

Mbi yí yama tí páta balé óse.

Tenetí yé bé tí lo ayí mo ape.

Mbi tene na lo, na lo yí da  
(or pekó ní) ape.

Ala yí téné ape. Téné alóndó na  
pópó tí ála lá kóé.

Ala yí pekó ká na yáká.

Mafuta ayí ngú ape.

Báa velo tí mo. Aví tí tí.

Mbi yí tí báa ndo, dole ní atí awe.

Mo yí tí goe na mbi?

Yí tí mbi ape.

'Friend, do you like our  
country?'

'I would like 100 francs  
worth of meat'.

'Why doesn't he like you?'

'I told him, but he didn't  
agree'.

'They didn't like each other.  
They always had trouble'.

'They're answering back  
(after having been called)  
there in the garden'.

'Oil and water don't mix'.

'Watch out for your bike.  
It's about to fall'.

'A short while later the  
elephant fell down'.

'Would you like to go with  
me?'

'I don't care to'.

## LESSON SIX

### CONVERSATION

#### 1. Góéngó na Ngáragbá 'Going to Ngaragba'

- 1A Bara o, íta. 'Greetings, Friend'.  
2B Bara míngi, íta. 'Many greetings, Friend'.  
3A Mò goe na ndo wa láá. 'Where are you going there?'  
4B Mbí goe na Ngáragbá. 'I'm going to Ngaragba'.  
5A Mò goe tí sára yé. 'For what purpose are you going?'  
6B Mbí goe tí báa íta tí mbí. 'I'm going to see a friend of mine'.  
7A Fadé mò kírí lá wa. 'When will you return?'  
8B Gí na lá kúí. 'Just in the evening'.  
9A Mò kírí na geré, wala na yé. 'Are you returning on foot or on what?'  
10B Fadé mbí payer taxi ape? 'Won't I take a taxi?'  
11A Taa téné? 'Is that right?'  
12B Ngáragbá ayo míngi, íta. 'Ngaragba is very far, Friend'.  
13A Bíaní? 'Is that true?'  
14B Eé. 'Yes'.

#### 2. Fónógó na yá tí ville 'Strolling about in the city'

- 1A Tongana yé, Jean. Mò goe na ndo wa láá. 'How is it, Jean? Where are you going?'  
2B Mbí gá tí fono na ville. 'I came to walk around in the city'.

3A Fónógó ní láá mọ eke fono  
só?

'Is this your walking around?'  
(i.e. Is that what you are  
doing now?)

4B 'M'm. Kíringó tí mbi láá,  
í na mọ, í tǐngbi só.

'No. I was on my way back  
when you and I met here'.

5A Mọ gá, mọ fono na yá tí  
ville, mbéńí yí ake?

'You came to walk around in  
the city; is anything the  
matter?'

6B 'M'm. Yí ake da ape.  
Mbi gá tí fono séngé. Mbi  
dutí place ókọ, lánógó agbó  
lé tí mbi míngi.

'No. Nothing's the matter.  
I come to stroll for no  
particular reason. If I  
sit in one place, I become  
very sleepy'.

7A Tongasó, mọ gá tí bi geré  
tí mọ na ville ge?

'So you came to kick your  
legs about in the city here?'

8B Eḡ. Mbi bi geré tí mbi tí  
bángó yí ndé ndé. Anzere  
na mbi míngi.

'Yes. I kicked my legs  
about to see different things.  
I enjoy (doing) it'.

#### NOTES ON CONVERSATION.

##### Conversation 1

4B. Ngáragbá -- This is one of the quartiers of the city of  
Bangui. Some of these sections are officially recognized, having  
an appointed head (chef de quartier) and perhaps a postoffice, but  
others are simply recognized by the population, for example,  
Kilomètres Cinq. See the map for some of the wellknown sections

of Bangui.

5A. sára yɛ 'do what?' -- By comparing this sentence with 6B one can see how the verb sára comprehends many actions, not unlike do of English.

7A. fadé -- This word marks the future, to be taken up later. In 9A the implied time is also future, but fadé is omitted; in 10B it occurs again.

10B. payer taxi -- Although the words are French, the construction is not.

11A. taá téné lit. 'exact word' -- A joking response to this expression, used either as a statement or question, is téné ake na vá tí ta? 'Are there stones in the pot?' This is a play on the words taá, which reminds one of ta 'pot', and téné, another pronunciation of témé 'stone'.

### Conversation 2

1A. tongana yɛ 'how?' -- This is one of the commonly used expressions in greeting people, used as here as the opening statement or after bara o. It may have arisen in imitation of French Comment ça va?

3A. fónóngó 'walking' -- This is a nominalization of the verb fóno by the suffixation of -ngó, as in 4B. Notice, however, that the nominalized verb in 3A acts as the object of the verb in preposed position. When it follows the verb, as in fóno fónóngó, it has a different function. The function of -ngó will be taken up later.

4B. kíringó tí mbi -- A nominalized verb at the beginning of a sentence in this way is equivalent to an English dependent clause:

for example, 'while I was returning'. The translation used here was chosen for stylistic reasons. í na mo 'we and you' -- This is an instance of anticipated plurality; one can also say mbi na mo. mbéni yí aeke? 'Is there a thing?' This should be learned as the Sango equivalent of What's up? Is anything wrong? etc. The response in 6B is the appropriate one: yí aeke da ape 'thing is there not'.

6B. mbi dutí -- There is no subordinating adverb (from the English point of view); the juxtaposition of clauses in this way marks one clause as subordinate. lángó agbó lé 'sleep seize eye'.

7A. bi geré -- This may not be a widely known expression. It may be equivalent to slang, although Sango has no real slang, because it was obtained from an adolescent boy.

8B. bángó yí -- Another use of the suffix -ngo. Here, after tí, the simple verb could be used. anzere na mbi 'it tastes good to me' -- The subject marker a- is used without any specific noun antecedent.

#### GRAMMATICAL NOTES

Questions (16.10; 8.20). Sango questions may be divided into three types: questions which ask for information, question which ask for a yes or no answer, and rhetorical questions. Here we will look only at the second type. Yes/no questions are marked primarily by an intonation contour which consists of a rising tone on the last vowel of the sentence: Lo gá na bí? This type of question also seems to have an overall pitch level which is higher than the one a statement has.

For example:

Lo ga na bi.

Lo gá na bi?

Two kinds of lexical material can be added to such a question:



From French est-que comes eskí; the question intonation is retained, and the position of eskí is initial as in French. One can also add wala (yɛ) 'or what?' at the end and eliminate the glide. Thus:

<u>Est-ce que lo gá na bí?</u>	}	'Did he come at night?'
<u>Lo gá na bí, wala (yɛ).</u>		

Answering questions with 'yes' or 'no'. A distinction must be made between questions in the affirmative and in the negative. The latter are treated in a later lesson. Interjections like mm and 'm'm are used for 'yes' and 'no'. The exact form of the interjection depends on the linguistic background of the African who speaks Sango; others, for example, use ij and 'i'i. The loanwords wíi and nóɔ from French are also commonly used.

An alternative -- and in some situations more polite -- response is an abbreviated form of the question, in the affirmative or negative, as the case may be. For example:

Q. <u>Mɔ yí tí goe na galá?</u>	'Do you want to go to the market?'
A. <u>Mbi yí ma.</u>	'I do indeed'.
<u>Mbi yí tí goe.</u>	'I do'.
<u>Mbi yí tí goe ape.</u>	'I don't want to go'.

Such answers can be preceded by an interjection: e.g. Mm, mbi yí tí goe. 'Yes, I want to go'.

Feedback signals. Feedback signals are used in Sango, as in all other languages, to facilitate communication between participants in a dialogue. While one person is speaking, the other assures him with gestures, grunts, and words that he is following the discourse. Sometimes the speaker asks his listener questions like You know what I

mean? In Sango one says Tongasó ape? or Ní laá ape? both meaning 'Isn't that how it is?' (After giving commands, however, one asks Mó má? 'Did you hear?') Some common feedback signals in Sango are the affirmative grunt (e.g. mm) and tongasó 'thus', ní laá 'that's it', and nzoní 'good'.

The student should go back over all the preceding conversations to identify the feedback material. In conversation 1 of this lesson, for example, taá téné (11A) and bíani (13A) do not do much more than keep up the conversation.

The student should discipline himself in learning to make these conversational "noises" even though he may feel silly at times.

Verbless sentences (14.20). Most verbless sentences are indentificational, equational, or attributive in meaning; alternative sentences have the copula eke somewhere (indicated by parentheses in the following examples).

- |  |   |
|--|---|
| 1. <u>Nginza tí mó (aeké) óke.</u>                     | 'How much money do you have?'<br>(lit. your money is how much?)         |
| 2. <u>Só (aeké) nginza tí mó.</u>                      | 'This is your money'.   |
| 3. <u>Só (aeké) nginza tí mó ape.</u>                  | 'This is not your money'.   |
| 4. <u>(Só aeké) nginza tí mó</u><br><u>tongana yé.</u> | 'The h--- it's your money!'   |
| 5. <u>Nginza tí mó (aeké) na ndo</u><br><u>só.</u>     | 'Your money is here'.   |
| 6. <u>Nginza tí mó (aeké) ká.</u>                      | 'Your money is over there'.   |
| 7. <u>Nginza tí mó (aeké) gí só.</u>                   | 'This is all the money you<br>have (lit. 'Your money is<br>just this'). |

8. Nginza tí mɔ lo só.

'Here's your money'.

9. Nginza tí mɔ laá.

'Here's your money'.

The phrase lo só singles out an object from among others: e.g. 'There's his money, but here's yours'. Laá is a verb-like word which is discussed more fully in a later lesson. Notice that the copula cannot occur in sentences 8 and 9.

Learning the names of things. The names of objects can be easily obtained by using the following questions: Yí só (aeké) yɛ. 'What's this thing?' Eré tí yí só (aeké) yɛ. 'What's the name of this thing?' In each case yí 'thing' can be omitted. When one is pointing from one thing to another, it is possible to say simply Na só? 'And this?' The answers will be something like the following:

1. Só (aeké) gozo. 'That's manioc'.

2. Éré ní (aeké) gozo. 'It's name is gozo'.

3. Gozo laá. 'That's manioc'.

The word within parentheses is commonly omitted in identificational or attributive sentences.

Negative marker (8.12.10). Negative sentences are simply marked by placing ape at the end. There are a very few words which can follow ape; it certainly does not occur within a sentence as in English He did not come to see me. With respect to the negative, therefore, English and Sango are quite different, and this difference constitutes a problem for the student of Sango. For this and other reasons more help is provided on the use of ape in later lessons.

The negative marker is consistently written ape in these lessons, but it has other forms: viz. pape, epe, pe when elision takes place, and

a similar set with the vowel e. It is consistently marked for low tone (by the absence of a high tone mark), but it occurs in various tonally differentiated and stressed forms because of the concomitant intonational contours.

Sango equivalent for there is, there are. In conversation 2 of this lesson (5A and 6B) there was this:

Mbéni yí ake? 'Is anything the matter?' ('a thing is')

Yí ake da ape. 'Nothing's the matter'. ('thing is there not')

This kind of construction, with a noun subject before the copula ake, is the equivalent for some English sentences with there is/are. A sentence such as Is there anything I can do for you? would have to be translated Mbi língbi sára mbéni yí na mo? 'Can I do something for you?'

This kind of sentence refers to the existence or presence of an object or person. Thus, one can also have the following:

Patron tí mo ake? 'Is your boss in?'

#### GRAMMATICAL DRILLS

##### Drill 1

Practice in making simple yes/no questions. Change the following statements into questions.

- |                             |                    |
|-----------------------------|--------------------|
| 1. <u>Lo hínga mo.</u>      | 'He knows you'.    |
| 2. <u>Mo tene Sango.</u>    | 'You speak Sango'. |
| 3. <u>Bangui ake nzoní.</u> | 'Bangui is good'.  |
| 4. <u>Lo eke Gbaya.</u>     | 'He is a Gbaya'.   |
| 5. <u>Lo sí na ndo só.</u>  | 'He arrived here'. |
| 6. <u>Lo sára ngonzo.</u>   | 'He became angry'. |

7. Lo eke patron tí ála.

'He is their boss'.

8. Ala píka lo.

'They beat him'.

9. Lo kẹ nginza.

'She refused the money'.

### Drill 2

The following drill provides practice in the use of identificational sentences and of the elided form of ape. Listen carefully to what happens to the vowels and tones at the point of elision. Elision with ape is also drilled in connection with negative responses to questions in the perfective.

Question  
Só ake bágara, wala.

'Is this a cow?'

Answer  
Só ake bágara 'pe

'This is not a cow'.

1. bámará

'lion'

2. bata

'squirrel'

3. duma

'honey beer'

4. gbánza

'corn'

5. gógóá

'buffalo'

6. kángá

'hartebeest'

7. katá

'lizard'

8. kombá

'guinea hen'

9. kúma

'python'

### Drill 3

Practice responding with affirmative and negative sentences.

Question  
1. Mò wò só na galá?

'Did you buy this in the market?'

Affirmative  
Mbi wò na galá.

Negative  
Mbi wò na galá ape.

2. Kóbe kóó só tí mọ?

'Is all this food  
yours?'

Só tí mbi ma.

Só tí mbi ape.

3. Mọ yí tí mọ samba?

'As for you, do you  
want beer?'

Mbi yí samba.

Mbi yí samba ape.

4. Lo wara kóli awe?

'Has she got married?'

Lo wara kóli awe.

Lo wara ape.

5. Ala hinga yángá tí

Sango?

'Do they know Sango?'

Ala hinga.

Ala hinga ape.

6. Mbóni zo akúí da?

'Did someone die  
there?'

Mbóni zo akúí.

Mbóni zo akúí ape.

#### Drill 4

The following exercise provides practice in the use of possessive sentences, the negative marker, and the elided form of the connective tí. The sentences should be drilled with both tí ála and t'ála.

#### Questions

Bóngó só tí mọ?

'Is this shirt (etc.)  
yours?'

mbéti

'paper, book'

nginza

'money'

#### Answer

Aeke tí mbi ape; aeke

t'ála.

'It's not mine; it's theirs'.

crayon

stylo



<u>mánga</u>	'tobacco'	<u>allumette</u>
<u>kóbe</u>	'food'	<u>verre</u>
<u>kóngbá</u>	'things, moveable objects'	<u>vélo</u>
<u>póró</u>	'shoes, footwear'	<u>photo</u>
<u>harara</u>	'umbrella'	<u>passeport</u>
<u>samba</u>	'beer'	<u>cuillère</u>
		<u>disque</u>

### Drill 5

Practice using the nine sentences listed under "verbless sentences" by replacing nginza with the following nouns wherever appropriate:

<u>mbéti</u>		<u>carte</u>
<u>póró</u>		<u>photo</u>
<u>íta</u>		<u>fourchette</u>
<u>sakpá</u>	'basket'	<u>bouteille</u>
<u>bongó</u>		<u>disque</u>
<u>ngombe</u>	'gun'	<u>verre</u>
<u>harara</u>	'umbrella'	<u>allumette</u>
<u>mbo</u>	'dog'	<u>cigarette</u>
<u>ngása</u>	'goat'	<u>stylo</u>
<u>ngángá</u>	'gourd, bottle'	<u>crayon</u>

### Drill 6

Practice naming things. Students can acquire names of objects and review the nouns they already know by asking the question Yí só (aeké) yé. In a classroom one can start with the nouns listed in the preceding drill. With some nouns it will be more appropriate to add a possessive phrase like tí mbi 'my'.

### Drill 7

Questions with a negative response. This drill provides further practice in getting the names of objects. It also pairs a certain type of question with a negated response. It should be done with another person.

Question	Answer
<u>Só gozo laá?</u>	<u>Só gozo ape.</u> <u>Só zuru.</u>
'Is that manioc?'	'That isn't manioc. That's sorghum'.

### Drill 8

Translating English there is/there are. Using the nouns that have already been learned (from Drill 5 and elsewhere), engage in a two-sentence dialogue with other students:

Question	Answer
<u>Mbétí ake?</u>	<u>Mbétí ake ape.</u>
'Is there any paper?'	'There's no paper'.

Depending on the words employed and the context in which the sentence might be asked, the sentence might have other meanings: for example: 'Does anyone have a ....?' or 'Is (my) .... around?'

### PHONOLOGICAL DRILLS

Double stops. The double stops /kp/ and /gb/ are made by saying the pair of consonants at the same time. The writing of "k" before "p", therefore, does not indicate that it occurs first. This particular notation is traditional in African orthographies. It would be just as appropriate to write it /pk/; /<sup>k</sup>p/ might even be better.

These sounds are not made in exactly the way that the simple stops are. The simple stops are made with egressive lung air, but these double stops are also glottalic to some extent. The student may hear this articulation as a kind of popping sound. He may also hear something that sounds as if the speaker's cheeks were filled with air. But all of these are phonetic niceties that he need not bother with. It is important to clearly distinguish the double from the simple stops.

### Drill 1

Listen to the contrast between /kp/ and /p/ in the following words:

<u>kpaka</u>	'to scrape'	<u>papa</u>	'to quarrel'
<u>kpikara</u>	'scaly ant-eater'	<u>pika</u>	'to hit'
<u>kpókpó</u>	'pipe for smoking'	<u>pópó</u>	'middle'
<u>kpu</u>	'mortar'	<u>pupu</u>	'wind'
<u>kpərə</u>	'to bubble'	<u>pənó</u>	'suffering'

Practice pronouncing the following words with /kp/:

<u>kpa</u>	'to resemble'	<u>sakpá</u>	'basket'
<u>kpé</u>	'to run'	<u>békpá</u>	'thunder'
<u>kpí</u>	'to be sour'	<u>lekpa</u>	'sitatunga' (antelope)
<u>kpíngba</u>	'to harden'		
<u>kpó</u>	'quiet'		
<u>kpoto</u>	'hat'		
<u>kpo</u>	'to pierce'		

### Drill 2

Distinguishing simple from double stops. Write down the numbers 1 to 14 on a sheet of paper and answer SAME or DIFFERENT for each pair of words while listening to the recording. These are nonsense syllables, all with high tone, consisting of the consonants p, k, and kp. After completing the exercise, check the answers with the recording.

- |                |            |
|----------------|------------|
| 1. <u>pí</u>   | <u>kpí</u> |
| 2. <u>pé</u>   | <u>kpé</u> |
| 3. <u>kpá</u>  | <u>kpá</u> |
| 4. <u>ké</u>   | <u>pé</u>  |
| 5. <u>ká</u>   | <u>pá</u>  |
| 6. <u>kpú</u>  | <u>pú</u>  |
| 7. <u>pó</u>   | <u>pó</u>  |
| 8. <u>kpú</u>  | <u>kú</u>  |
| 9. <u>kó</u>   | <u>pó</u>  |
| 10. <u>kpó</u> | <u>kpó</u> |
| 11. <u>kpó</u> | <u>pó</u>  |
| 12. <u>pó</u>  | <u>pé</u>  |
| 13. <u>pé</u>  | <u>kpé</u> |
| 14. <u>ká</u>  | <u>kpá</u> |

## LESSON SEVEN

### CONVERSATION

#### 1. Mérenké ake séngé? 'Is the child fine?'

- 1A Bara míngi o. 'Many greetings'  
2B Bara míngi. 'Many greetings'  
3A Ita, mo dú lá wa só? 'Friend, when did you give birth?'  
4B Mbi dú, asára dimanche óko  
awe. 'It is a week since I gave birth'.  
5A Asára dimanche óko awe? 'It's been one month?'  
6B Ee. 'Yes'.  
7A Mérenké ní akono nzoní? 'Is the child growing well?'  
8B Lo kono míngi. 'He's grown a lot'.  
9A Lo eke yó me nzoní? 'Is he feeding well?'  
10B Yó me alingbi ape. Yó me  
na bí bí, ndo ahá. 'He drinks an awful lot.  
He drinks all through the night until morning'.  
11A Lo toto ape? 'Doesn't he cry?'  
12B Lo toto lá wa. 'By no means'.  
13A Koro asára lo ape? 'He doesn't have a cold?'  
14B Kobéla óko asára ape. 'He doesn't have any sickness whatsoever'.  
15A Só nzoní míngi. 'That's very good'.

#### 2. Mérenké óke 'How many children?'

- 1A Bara o, ita. 'Greetings, Friend'.

- |     |   |   |
|-----|---|---|
| 2B  | <u>Bara míngi.</u>  | 'Many greetings'.   |
| 3A  | <u>Mérenge ní, mo dú lo lá wa.</u>                                | 'When did you give birth to the child'.                       |
| 4B  | <u>Mbi dú lo, asára dimanche</u><br><u>óse awe.</u>               | 'I gave birth to him two weeks ago'.                          |
| 5A  | <u>Fadesó mo dú mérenge óke só.</u>                               | 'How many children have you born now?'                        |
| 6B  | <u>Mbi eke na mérenge ukú.</u>                                    | 'I have five children'.                                       |
| 7A  | <u>Ala eke ukú?</u>   | 'Are there five of them?'                                     |
| 8B  | <u>Ee.</u>  | 'Yes'.  |
| 9A  | <u>Kóli aeke óke.</u>   | 'How many boys?'  |
| 10B | <u>Kóli otá, wále óse.</u>  | 'Three boys, two girls'.                                      |
| 11A | <u>Mbéní akúí ape?</u>  | 'Didn't any die?'   |
| 12B | <u>Mbéní kóli óko abuba. Lo sára</u><br><u>nze óko sí lo kúí.</u> | 'One of the boys died. He lived one month, and then he died'. |
| 13A | <u>Tanga ní osió na mabóko tí</u><br><u>mo ma.</u>                | 'So you have the remaining four to care for?'                 |
| 14B | <u>Ee. Wále óse, na kóli óse.</u>                                 | 'Yes. Two girls and two boys'.                                |

#### NOTES ON CONVERSATIONS

##### Conversation 1

4B. sára -- This use of sára will be drilled in a later lesson.

Notice the juxtaposition of the two clauses.

9A. yó me 'drink breast' -- This expression designates breast feeding. The verb te would be entirely inappropriate for an infant.



10B. Notice the absence of a subject for the verb yǝ. Either lo or a- would have been appropriate here. ndo ahá 'place stretches out' -- There is no word to indicate 'since'. It is the juxtaposition of the final clause that indicates the relationship between the clauses.

12B. lá wa 'when' -- At the end of a sentence this expression indicates strong negation.

### Conversation 2

12B. abuba 'ruined' -- This verb can be used transitively or intransitively. Although it can be used, for example, of someone's having ruined another person's property, it does not have any pejorative connotation when used for die.

13A. na mabóko tí mǝ 'in your hands' -- This expression is not intentionally expressive, but it is another indication of how Sango is explicit or concrete where English is not.

### GRAMMATICAL NOTES

Questions words (4.24, 25). There are three question words in Sango: wa and yǝ both of which mean 'what?' and ǝke 'how much/how many?' Since they are adjunctives, they occur in various noun phrases which are equivalent to English question words. Thus:

zo wa 'who?'

Zo wa sí afáa ze ní.

'Who killed the leopard?'

'whom?'

Ala ká pǝró ní na zo wa.

'Whom did they sell the skin to?'

na ndo 'where?'

Ala fǝa lo na ndo wa.

'Where did they kill it?'

4. Mo sára kɔa na ndo wa.

'Where do you work?'

Mbi sára kɔa na La Mairie.

'I work at the City Hall'.

5. Mo wara kámba só na ndo wa.

'Where did you get this rope?'

Mbi wara na yá tí ngonda.

'I got it in the bush'.

6. Azo awara diamant na ndo wa.

'Where do people find diamonds?'

Ala wara na yá tí ngonda.

'They find them in the bush'.

7. Mo kánga cochon [kɔsɔ] tí mo  
na ndo wa.

'Where do you look up your  
pigs?'

Mbi kánga ála na mbéni da  
tí ála.

'I lock them up in their  
own pen'.

8. Makunzi aeke na ndo wa.

'Where is the village head-  
man?'

Lo goe na mbéni ndo.

'He has gone somewhere'.

9. Ala fáa ze só na ndo wa.

'Where did they kill this  
leopard?'

Ala fáa lo na yá tí kótóró.

'They killed him in the  
village'.

### Drill 2

Answers to negative questions. Make answers which agree or contradict the statements introduced in the questions. Thus:

Question:

Só (aeke) tí íta tí mo ape?

'This is your brother's, isn't  
it?'

Agreement:

Ee, aeke tí lo ape.

'Yes, it isn't his'.

Disagreement:

M'm, aeke tí lo.

'On the contrary, it is his'.

1. Só (aeké) tí mamá tí mọ ape?
2. Só (aeké) tí patron tí mọ ape?
3. Só (aeké) tí kóli tí mọ ape?
4. Só (aeké) tí wále tí mọ ape?
5. Só (aeké) tí aú tí mọ ape?
6. Só (aeké) tí directeur ape?
7. Só (aeké) tí maître ape?
8. Só (aeké) tí makunzi ape?
9. Só (aeké) tí Sous-Préfet ape?
10. Só (aeké) tí Le Maire ape?

### Drill 3

Answers to negative questions. Provide the proper sentence following a negative or affirmative sign in response to the questions:

- |  |                                       |
|--|---------------------------------------|
| 1. <u>Amú nginza na mọ ape?</u>          | 'Didn't he give you money?'           |
| 2. <u>Lo kono na Rafai ape?</u>          | 'Didn't he grow up in Rafai?'         |
| 3. <u>Ala píka lo ngangó ape?</u>        | 'Didn't they hit him hard?'           |
| 4. <u>Lo eke yó samba ape?</u>           | 'Isn't he drinking beer?'             |
| 5. <u>Lo sára yoró míngi ape?</u>        | 'Doesn't he make a lot of charms?'    |
| 6. <u>Lo hínka tí leke yá tí da ape?</u> | 'Doesn't she know how to keep house?' |
| 7. <u>Lo fáa yáká otá ape?</u>           | 'Didn't he make three gardens?'       |
| 8. <u>Ala sára ngiá da lá kóó ape?</u>   | 'Don't they always play there?'       |

### PHONOLOGICAL DRILLS

#### Drill 1

Listen to the contrast between /gb/ and /b/ in the following

words:

<u>gbá</u>	'a bundle'	<u>bá</u>	'oath'
<u>gbágbá</u>	'a hedge'	<u>babá</u>	'father'
<u>gbándá</u>	'easily'	<u>bángá</u>	'rubber'
<u>gbara</u>	'frying pan'	<u>bara</u>	'to greet'
<u>gbé</u>	'underpart'	<u>bé</u>	'liver'
<u>gbí</u>	'to ignite'	<u>bí</u>	'night'
<u>gbogbo</u>	'mat'	<u>bobo</u>	'termite'
<u>gbukuru</u>	'to shake up'	<u>búbúró</u>	'dumbness'

Practice pronouncing the following words with /gb/:

<u>gboto</u>	'to pull'	<u>báságbó</u>	'eland'
<u>gbó</u>	'to take hold'	<u>kugbé</u>	'leaf'
<u>gbikí</u>	'perspiration'	<u>lekpa</u>	'certain antelope'
<u>gbánzi</u>	'to prevent'	<u>másarágba</u>	'rhinoceros'
		<u>tágba</u>	'kob antelope'

### Drill 2

Distinguishing g and b from gb. Write down the numbers 1 to 15 and answer SAME or DIFFERENT for the consonants of each of the following pairs of words. After this has been done, write out the syllables and then check with what is listed below.

- |              |            |
|--------------|------------|
| 1. <u>gá</u> | <u>gbá</u> |
| 2. <u>bé</u> | <u>gbé</u> |
| 3. <u>bó</u> | <u>bé</u>  |
| 4. <u>bó</u> | <u>gbó</u> |
| 5. <u>bó</u> | <u>gbó</u> |
| 6. <u>gú</u> | <u>gbú</u> |
| 7. <u>bó</u> | <u>bó</u>  |

- |     |            |            |
|-----|------------|------------|
| 8.  | <u>bú</u>  | <u>gbú</u> |
| 9.  | <u>bá</u>  | <u>gá</u>  |
| 10. | <u>bé</u>  | <u>gé</u>  |
| 11. | <u>gbá</u> | <u>gbá</u> |
| 12. | <u>gbé</u> | <u>bé</u>  |
| 13. | <u>gbí</u> | <u>bí</u>  |
| 14. | <u>gí</u>  | <u>gbí</u> |
| 15. | <u>bé</u>  | <u>gé</u>  |

### Drill 3

Distinguishing kp from gb. Do this exercise as for the preceding one. There are ten pairs of syllables.

- |     |            |            |
|-----|------------|------------|
| 1.  | <u>kpá</u> | <u>gbá</u> |
| 2.  | <u>gbá</u> | <u>gbá</u> |
| 3.  | <u>kpí</u> | <u>kpú</u> |
| 4.  | <u>kpó</u> | <u>gbó</u> |
| 5.  | <u>gbé</u> | <u>kpé</u> |
| 6.  | <u>gbí</u> | <u>kpú</u> |
| 7.  | <u>gbá</u> | <u>gbé</u> |
| 8.  | <u>kpó</u> | <u>gbí</u> |
| 9.  | <u>kpú</u> | <u>kpú</u> |
| 10. | <u>gbó</u> | <u>kpó</u> |

### Drill 4

Distinguishing simple from double stops. Write down the 15 syllables as heard in the recording and check them with the following list.

1. kí
2. pé

3. kpé
4. bó
5. gbá
6. gá
7. kou
8. kpi
9. gó
10. bé
11. bú
12. kpá
13. ké
14. bá
15. kó

The consonant represented by the trigraph /ngb/ is, like the consonants /mb, nd, ng, nz/, a stop with nasal onset: i.e. it is a prenasalized /gb/. As with the other consonants, the nasal is made at the same points of articulation as the stops. In this case, there results a sound which is at the same time both [m] and [ŋ]. It can quite easily be made by making the [ŋ] of English sing and then, while humming the [ŋ], making an [m]. The "n" in the trigraph is therefore a simplified way of representing [ŋm], for /nggb/ or /ŋmgb/ would be barbarous. It is important not to read /ngb/ as /ng/ followed by /b/ or /n/ followed by /gb/. The consonant /ngb/ should not be difficult to distinguish from the other ones, because it is often accompanied by what sounds like a little explosion of air; one has the impression that the mouth was filled with air before the production of the sound. Others may have the impression that air was sucked into



the mouth just before the vowel. These impressions are due to other peculiarities of doublestops and nasals which we need not go into here. Sometimes /ngb/ is replaced by the nasal [ɲm], especially in the conjunction ngbangatí 'because'; some other words are simplified to /mb/.

### Drill 5

Some people will find it helpful to work up to the prenasalized stops in the following steps:

1	2	3
<u>ɲma</u>	<u>gba</u>	<u>ngba</u>
<u>ɲme</u>	<u>gbe</u>	<u>ngbe</u>
<u>ɲmo</u>	<u>gbo</u>	<u>ngbo</u>
<u>ɲmi</u>	<u>gbi</u>	<u>ngbi</u>
<u>ɲmu</u>	<u>gbu</u>	<u>ngbu</u>

### Drill 6

Listen to the contrast between /ngb/ and /mb/ in the following words:

<u>ngbáá</u>	'slave'	<u>mbá</u>	'compatriot'
<u>ngbúru</u>	'to embroil'	<u>mbúru</u>	'oil palm'
<u>ngbóko</u>	'sugar cane'	<u>mbóko</u>	'be bruised'
<u>ngbó</u>	'snake'	<u>mbo</u>	'dog'
<u>kóngbá</u>	'possessions'	<u>kombá</u>	'guinea fowl'

Practice pronouncing the following words with /ngb/:

<u>ngbangbu</u>	'a hundred'	<u>bóngbi</u>	'to assemble'
<u>ngbére</u>	'old'	<u>kángbi</u>	'to divide'
<u>ngbi</u>	'for a long time'	<u>kúngbi</u>	'to fold'
<u>ngbundá</u>	'hips'	<u>sungba</u>	'to burst'

## LESSON EIGHT

### CONVERSATION

#### 1. Vóngó yí na galá 'Buying things in the market'

1A Tongana yé, Marie!

'How is it, Marie?'

2B Bara míngi.

'Many greetings'.

3A Mò lónḡó na ndo wa.

'Where do you come from?'

4B Mbi lónḡó na da, sí mbi gá  
tí vò yí.

'I came from home, and I  
come to buy things'.

5A Mò yí tí vò kóbe tí mò?

'Do you want to buy your  
food?'

6B Èé, mbi yí tí vò kóbe.

'Yes, I want to buy food'.

7A Tongana yé. Nzara agbó ála  
ká míngi?

'What's the trouble? Are  
you very hungry over there?'

8B Kóbe só í eke na ní, í te  
kóé awe ape?

'The food which we had,  
we've eaten all of it,  
haven't we?'

9A Taá téné. Galá ake yáká  
tí í. Mò goe apé só, mò  
lángó nzara. Kóbe tí yé mò  
eke vò lá só.

'That's right. The market  
is our garden. If you  
don't go, you (go to)  
sleep in hunger. What kind  
of food are you going to  
buy today?'

10B Kóbe kíkíkirí. Kóbe ahúnzi  
na da tí í awe.

'All kinds of food. Food  
is all gone in our house'.

11A Mais éré tí kóbe ní ake  
ape ma?

'But doesn't the food have  
names?'

12B Eré ní akeke: áfondo, ágozo,  
ásusu, ámapa -- áye, ye.  
Só kóó kóbe. Kóó anzere na  
bé tí mbi.

'There are names: plantains,  
 manioc, fish, bread --  
 different kinds of things.  
 All of this is food. I like  
 it all'.

## 2. Vóngó susu 'Buying fish'

1A Madame, ngéré tí susu tí  
mo ní óke.

'Madame, what is the price  
 of your fish?'

2B Ngéré tí susu tí mbi akeke  
balé otá na omaná.

'The price of my fish is  
 thirty six patas'.

3A Mo língbí tí diminuer ngéré  
ní na mbi ape?

'Can't you reduce the price  
 for me?'

4B Mo híngá kóó na Bangui ndo  
só. Ngéré tí kóbe akeke  
ngangó míngi ape?

'You are fully aware of  
 things here in Bangui. Isn't  
 the price of food high?'

5A Tongana ngéré tí kóbe akeke  
ngangó, mo diminuer ngá  
sí mbá tí mo avo ape?

'If the price of food is  
 high, don't you lower the  
 price so that your friend  
 can buy?'

6B I eke vo ká na yá tí ngú  
ká só. Ngéré tí yí ní akeke  
ngangó míngi. Ní láá, sí í  
ká ngéré ní ngangó. Tongasó  
sí í wara nginza ní.

'We buy (things) over there  
 in the water. The price  
 is very high. That's why  
 we sell things at a high  
 price. This is how we get  
 our money back'.

- 7A Ka mo ká mbéní só óke. 'So how much are you selling these for?'
- 8B Mbéní só, mbi ká na balé mbásámbará na ukú. 'These I sell for seventy five pata's'.
- 9A Ó, ngéré tí mo kóó gí ngangó tongasó? Madame, mo diminuer ngéré ní kété na zo ape? 'Oh, are all your prices high like this? Madame, don't you lower the price a little for a person?'
- 10B Mo mú na mbi balé mbásámbará, mo mú ní. 'Give me seventy pata's and take it'.
- 11A Ka tongasó mo kánga na mbi ní ma. 'All right, wrap it up for me'.
- 12B Ní lo só, mo mú. 'Here it is, take it'.

#### NOTES ON CONVERSATION

##### Conversation 1

7A. gbó 'seize' -- This verb replaces sára in many constructions to indicate greater intensity; nzara asára mbi means simply 'I am hungry'.

8B. kóbe só -- This is equivalent to a relative clause. This use of só will be taken up later. The clause is literally translated 'food this we are with it (the determinant)'. There is nothing in this first clause to indicate past time; the context makes the time clear.

9A. mo goe ape 'you go not' -- This is an unmarked dependent clause. These are discussed in a later lesson. mo -- As in English the second person pronoun is used as a generalized subject where French would use on. mo lángó nzara -- It would be correct

to have na before nzara, that is, 'in hunger', but the expression occurs just as it is. There are other expressions where a noun is a complement without na: for example, lo goe ngonda 'he went (into) the bush' meaning 'he went to relieve himself'. If na were used here, the expression would be taken literally, that is, that the person went into the bush to hunt, to get firewood, etc. kóbe tí yé -- Notice how an object of a verb can occur at the beginning of a sentence.

12B. áfondo -- The prefix á- marks plurality. It is discussed later. áyé, yé 'what, what' -- This stands for 'etc., etc.' Because yé can take the plural marker, it must be considered a substantive.

### Conversation 2

1A. óke 'how much?' -- yé 'what?' could have been used here.

4B. ndo só 'here' -- Before this noun phrase the connective na is often omitted.

5A. ngá 'also, even' -- Its use here is not clear.

6B. ngangó 'strength' -- Here the noun is used adverbially.

10B. ní -- The determinant is used as a pronoun in object position. There is generally no pronominal reference to inanimate objects.

11A. ní -- The position is unusual. One expects kánga yí ní.

### GRAMMATICAL NOTES

Numerals (4.22). Enumeration in Sango is decimal. The fundamental units are these:

1 <u>óko</u>	6 <u>omaná, omené</u>
2 <u>óse</u>	7 <u>mbásámbará, mbárámbará</u>
3 <u>otá</u>	8 <u>miombe</u>
4 <u>osió</u>	9 <u>ngombáyá</u>
5 <u>ukú</u>	tens <u>balé</u>

hundreds ngbangbu

The combinations are illustrated by the following:

12 balé óko na (ndó ní) óse (lit. one  
unit of ten and two on top of it)

231 ngbangbu óse na ndó ní balé otá na óko

With this system it is possible to go into the thousands, but its awkwardness in the higher numbers leads to the use of French equivalents. French is also used in counting francs, but Sango is used in counting páta's, which is a unit of five francs.

The distinction between cardinal and ordinal numbers exists only for the number 1: 'the first' is kózo ní; for the rest one simply adds ní to the numeral -- óse ní 'the second', balé otá ní 'the thirtieth', etc.

Counting money (4.22). Two things affect the way in which money is counted: the knowledge the Centralafrican has of French and the size of the sum. A French-speaking person is likely to use the Sango way with the lower figures, but French with the higher. On the other hand, the upcountry farmer with little or no knowledge of French will use Sango for all the business he may ever have, that is, assuming that he is talking Sango.

There are two units of money: sáki 'thousands of francs' and páta 'units of five francs'. In other words, one first divides into sáki, if necessary, and then into páta. Thus:

2.560 francs > sáki óse na (páta) ngbangbu óko  
na balé óko na óse, because 100 X 5 (the number  
of francs in one páta) = 500 and 12 X 5 = 60.

The period in 2.560 is no mistake. This what is used where we would use a comma.



In spite of its apparent cumbersomeness, this system is used, and the student must be prepared to operate it.

Written prices are almost always in francs, but semiliterates record sums of money in páta's, for example writing 15 when they mean 75 (francs).

Coordinating connective (5.32.10). The equivalent of English and is the Sango word na. Its use parallels that of English and should give the student no difficulty. Examples:

Mo na lo, ála sára kóo míngi ape.

'You and he don't do much work'.

Lo yí tí báa í na mó kóé.

'He wants to see both you and me'.

Babá na mamá tí mbi akúí óse kóé.

'My father and mother have both died'.

Ala vo mápa na café.

'They bought bread and coffee'.

Ámbéni áeke lutí, na ámbéni áeke dutí.

'Some were standing and some were sitting'.

## GRAMMATICAL DRILLS

### Drill 1

Practice in using Sango numerals. Supply the Sango words for the numerals.

1. Lo gá na lángó ----- tí nze tí Juin, 'He came on the ----- of the month of June'.

13 balé óko na (ndó ní) otá

25 balé óse na (ndó ní) uku

8 miombe

17 balé óko na (ndo ní) mbásámbará

19 balé óko na (ndó ní) ngombáyá

30 balé otá

2 óse

2. Azo agá ----- '----- people camo'.

126 ngbangbu óko na ndó ní balé óse  
na omaná

303 ngbangbu otá na ndó ní otá

85 balé miombe na ndó ní ukú

66 balé omaná na ndó ní omaná

50 balé ukú

15 balé óko na ukú

281 ngbangbu óse na ndó ní balé  
miombe na óko

#### Drill 2

Counting money. For each of the following sums answer the questions: Ngéré ní aeke ----- frances; páta aeke na yá ní óke.

'The price is ----- frances; how many páta's are there in it?'

15 f. páta otá 3

65 f. páta balé óko na otá 13

85 f. páta balé óko na mbásámbará 17

130 f. páta balé óse na ndó ní omaná 26

335 f. páta balé omaná na ndó ní mbásámbará 67

395 f. páta balé mbásámbará na ndó ní ngombáyá 79

515 f. ngbangbu óko na ndó ní otá 103

1.470 f. sáki óko na balé ngombáyá na ndó ní osió 1/94

- 2.175 f. sáki óse na ndó ní balé otá na ukú 1/35
- 3.580 f. sáki otá na ndó ní ngbangbu óko na ndó ní balé  
óko na omaná 1/116
- 12.220 f. sáki balé óko na óse na páta balé osiό na ndó 1/44  
ní osiό
- 14.471 f. sáki balé óko na osiό na páta balé ngombáyá 14/94/1  
na ndó ní osiό na franc óko

### Drill 3

Using numerals. The following questions can be used to improve one's mastery of the numerals.

1. Mérenge tí mọ ake óke. 'How many children do you have?'
2. Aíta tí mọ ake óke. 'How many siblings do you have?'
3. Mọ mú wále (kóli) tí mọ,  
fadesó asára ngú (nze) óke. 'How many years (months) has it been since you got married?'
4. Azo alángó na yá da tí mọ,  
li tí ála óke. 'How many people live in your house?' or 'How many people sleep in your room?'
5. Ngú tí mọ ake óke. 'How old are you?'
6. Mọ sára classe tí francais  
ngú óke. 'How long have you studied French?'
7. Azo ake na classe só óke. 'How many people are there in this class?'
8. Só mọ gá na kótóró só, mọ 'How long has it been since

sára lángó óke.

you came to this village  
(country)?

9. Mo yí tí sára na ndo só  
lángó óke.

'How long do you intend to  
stay here?'

Drill 4

This exercise provides practice in the use of numerals and  
temporal expressions. It is based on drill 1 in lesson three.

Translate the English into Sango.

1. I arrived ...

... on the 20th of August.

... this month.

... yesterday.

... today.

2. I heard about it ...

... last month.

... on the 8th of January.

... just now.

... this morning.

3. I want to go ...

... tomorrow.

... in the evening.

... at night.

... on the 16th of December.

4. They will take the examinations ...

... on the 24th of next month.

... on Saturday morning.

... tomorrow afternoon.

... day after tomorrow.

5. They stole my bicycle ...

... day before yesterday.

... on the 21st of July.

... night before last.

... last night.

### Drill 5

Identifying and buying things. This exercise provides practice in identifying objects and in using numerals. It is for two people, one of whom (A) is the prospective buyer.

For example:

A. Só (aeké) yé.

'What is this?'

B. Só (aeké) makala. Mò yí  
tí vò mbéni?

'These are fritters. Would  
you like to buy some?'

A. Eé. Mbi yí tí vò tí  
páta óse.

'Yes. I would like to buy  
ten francs 'worth'

If the object is countable, the answer can be, for example, Mbi yí  
tí vò óse 'I want to buy two (of them)'. The drill can be carried  
on beyond the limits of the material provided here by using French  
names for fruits and vegetables. Some are given below.

yíngó

'salt'

avocat

'avocado'

susu

'fish'

tomate

'tomato'

capitaine

'Nile perch'

salade

'lettuce'

yama tí bágara

'beef'

haricot

'beans'

fondo

'plantains'

banane

'banana'

ndóngé

'red pepper'

citron

'lemon, lime'

<u>sindi</u>	'sesame'	<u>orange</u>	
<u>caramel</u>	'sesame seeds	<u>aubergine</u>	'eggplant'
	in caramelized	<u>poireaux</u>	'leeks'
	sugar'	<u>épinard</u>	'spinach'
<u>fuku tí gozo</u>	'manioc flour'	<u>carrote</u>	'carrot'
<u>mafuta tí mbúru</u>	'palm oil'		
<u>kárakó</u>	'peanuts'		
<u>makala</u>	'fritters'		
<u>mángo</u>	'mangoes'		

### Drill 6

More practice in using numbers. The instructor will first use 100 francs (páta balé óse) and then 500 and 1000 francs with the following questions. For each sum of money (A) will be addressed to one person and (B) to another.

(A)

Question

Lo mú na mo páta balé óse. Mo  
mú na mbi páta óse. Nginza tí  
mo angbá óke.

Answer

Nginza tí mbi angbá páta balé óke  
na ndó ní miombe.

'He gave you 100 francs (twenty  
pata's.) You gave me two pata's.  
How much money do you still have?'

'I still have 18 pata's'.

(B)

Question

So aeke franc [faránga] óke.

'How many francs is this?'



OR

Franc aeke na yá tí pata balé.

Óko na ndó ní miombe óke

Answer

So aeke francs balé ngombáyá.

OR

Franc aeke na yá ní balé

ngombáyá.

'How many francs are there

in 18 pata's?

'That's 90 francs!.

'There are 90 francs in it'.

## PHONOLOGICAL DRILLS

### Drill 1

Disyllabic words with low and high tones. Listen to the following lists of words and mimic the tones by humming or whistling:

High - High		High - Low		Low - High		Low - Low	
<u>pópó</u>	'middle'	<u>fúta</u>	'wages'	<u>yoró</u>	'medicine'	<u>kono</u>	'be big'
<u>súmá</u>	'dream'	<u>mángo</u>	'mango'	<u>fadé</u>	'fast'	<u>sara</u>	'forked stick'
<u>yángá</u>	'mouth'	<u>yóro</u>	'insert'	<u>ukú</u>	'five'	<u>lengé</u>	'necklace'
<u>kóngó</u>	'rainbow'	<u>óko</u>	'one'	<u>dambá</u>	'tail'	<u>wara</u>	'receive'
<u>hótó</u>	'hill'	<u>kóngó</u>	'mallet'	<u>tará</u>	'grandmother'	<u>ulu</u>	'jump'
<u>yíngó</u>	'salt'	<u>ála</u>	'they'	<u>vurú</u>	'white'	<u>awe</u>	'finished'
<u>londó</u>	'rise'	<u>wóko</u>	'weaken'	<u>yíngó</u>	'spirit'	<u>vene</u>	'lie'
<u>kéké</u>	'tree'	<u>sára</u>	'do'	<u>ngindí</u>	'bow'	<u>baba</u>	'pride'
<u>búbá</u>	'foolish'	<u>bóngbi</u>	'gather'	<u>sembé</u>	'dish'	<u>mene</u>	'swallow'
		<u>língbi</u>	'be able'	<u>bozó</u>	'bag'	<u>yuru</u>	'leak'

### Drill 2

Listen to the following pairs of words and mimic the tones:

## Drill 2

Listen to the following pairs of words and mimic the tones:

### Set A

High - High

pópó

búbá

kéké

londó

yíngó

hótó

kóngó

yángá

súmá

High - Low

língbi

bóngbi

sára

wóko

ála

kóngo

óko

yóro

mángo

fúta

### Set B

Low - High

bozó

sembé

ngindí

yingó

vurú

tará

dambá

ukú

fadé

yoró

High - High

kéké

yíngó

yángá

pópó

súmá

kóngó

hótó

londó

búbá

### Set C

Low - Low

yuru

mene

baba

vene

awe

ulu

wara

lenge

sara

kono

High - Low

bóngbi

wóko

kóngo

yóro

fúta

mángo

óko

ála

sára

língbi

### Set D

Low - High

yoró

fadé

dambá

tará

yingó

ngindí

bozó

sembé

vurú

ukú

Low - Low

yuru

mene

baba

vene

awe

ulu

wara

lenge

sara

kono

### Drill 3

Polysyllabic words with all high tones. Listen to the following words and mimic the tones:

<u>kpítíkpítí</u>	'very dark black'
<u>báláwá</u>	'shea nut'
<u>londó</u>	'rise'
<u>báságbó</u>	'eland'
<u>wátáká</u>	'a lie'
<u>yángá</u>	'mouth'
<u>mbírímbírí</u>	'straight'
<u>ngéléngélé</u>	'manner of shining'

The native-speaker of English will be inclined to stress the first or second syllables of polysyllabic Sango words. Thus, words like bágara 'bovine animal' and lungúla 'remove' will not sound strange to him, because he interprets the syllables with high tone as having the main stress. (This interpretation is due to the fact that main stress is generally accompanied by higher pitch in English).

### Drill 4

Listen to the following words and mimic the tones, making a special point of not adding stress to the syllables:

#### Set A

<u>mafuta</u>	'oil'	<u>kusára</u>	'work'
<u>pendere</u>	'young'	<u>tambéla</u>	'walk'
<u>zaranga</u>	'roan antelope'	<u>mabóko</u>	'hand'
<u>yengere</u>	'sieve'	<u>kolóngo</u>	'basin'

### Set B

<u>lukundú</u>	'witch spirit'	<u>lungúla</u>	'remove'
<u>omaná</u>	'six'	<u>kolóngo</u>	'basin'
<u>likongó</u>	'spear'	<u>tambéla</u>	'walk'
<u>makoró</u>	'calumny'	<u>mabóko</u>	'hand'

### Set C

<u>kótará</u>	'ancestor'	<u>báláwá</u>	'shea nut'
<u>bákoyá</u>	'baboon'	<u>wátáká</u>	'lie'
<u>bámará</u>	'lion'	<u>báságbó</u>	'eland'
<u>mérengé</u>	'child'		

### Drill 5

There are a few more patterns of tone sequences in polysyllabic words. Listen to the following and mimic the tones:

High-Low-Low	1. <u>bágara</u>	'bovine animal'
Low-High-High	2. <u>dawóló</u>	'a certain dance'
	3. <u>gugúru</u>	'certain small fish'
High-High-High-Low	4. <u>kékéréke</u>	'tomorrow'
High-Low-High-Low	5. <u>másarágba</u>	'rhinoceros'
High-High-Low-Low	6. <u>kíríkiri</u>	'crooked'
	7. <u>bíríbiri</u>	'a kind of beer'
Low-Low-High-Low	8. <u>adorónu</u>	'Hausa salt'
	9. <u>potopóto</u>	'gruel'

### Drill 6

There is a dozen words whose tones should not be difficult to remember. They are words ending in -ngbi (verbs), -nzi (verbs), and -la (nouns and verbs, apparently from the Lingala language), all of which have final High-Low tones. There is, however, nothing structurally significant about this fact.

bóngbi 'to gather'  
kúngbi 'to smash up'  
língbi 'to be able'  
tíngbi 'to join'  
gbánzi 'to prevent'  
húnzi 'to finish off'

kobéla 'illness'  
lungúla 'to remove'  
sambéla 'to pray'  
sukúla 'to wash'  
tambéla 'to walk'

## LESSON NINE

### CONVERSATION

#### Vóngó bágara 'Buying beef'

- 1A Bara o, íta. 'Hello Friend'.  
2B Bara míngi o. 'Hello'.  
3A Ita, place tí yama só ála 'Friend, where is the place  
eke vo na ní ndo só na around here one buys meat?  
ndo wa.  
4B Yama tí yé sí mo yí. 'What kind of meat do you  
want?'  
5A Même, cochon kóé; mbi vo 'Pork would be all right. I  
bágara kóé; mbi vo susu might buy fish. I want to  
kóé; mbi yí tí báa. have a look'.  
6B Aeke na devant tí mo só. 'They're right in front of you  
here'.  
7A Mais kilo ní aeke óke. 'But what's the price per kilo?'  
8B Kilo tí yama ní? 'You mean a kilo of meat?'  
9A Eé. 'Mhm'  
10B Kilo tí bágara aeke balé óse. '100 francs for a kilo of beef'.  
11A Kilo tí bágara aeke balé óse? '100 francs for a kilo of beef?'  
12B Eé. 'Mhm'.  
13A Mais kilo óko. Mbi yí tí 'But one kilo. I want to buy  
vo kilo óko. one kilo'.  
14B Mo yí tí vo kilo óko? 'You want to buy one kilo?'  
15A Eé. 'Mhm'.



- 16B Kilo ókò, ní lo só, mbi  
fa na mọ ngéré ní só  
ape?
- 17A Ee? Kilo ókò, ní laá mọ  
fa na mbi ngéré ní só?
- 18B Ee. Kilo ókò mbi fa na mọ só.
- 19A Bon, mbi goe tí yọ ní.
- 20B Mọ yí tí ọọ gí bágara ókò awe?
- 21A Ee.
- 22B Mọ kẹ ọọ mbéńí kóbe ape?
- 23A Ee. Mbi ọọ mbéńí kóbe ape.  
Mbi yí tí ọọ gí bágara.
- 24B Mọ goe na devant tí mọ só;  
fadé mọ wara, mọ ọọ.

- 'Isn't that the price of one  
kilo which I have just  
shown you?'
- 'Is that right? Is that the  
price you just showed me?'
- 'Yeah. That was for one kilo  
I told you about.'
- 'Fine, I'll buy it.'
- 'Do you want to buy just beef?'
- 'Mhm'.
- 'Aren't you buying any other  
food?'
- 'Mhm. I'm buying no other food.  
I want to buy just beef'.
- 'Go ahead in front of you there.  
You'll find it and buy it  
there'.

#### NOTES ON CONVERSATION

3A. place -- Although ndo also means 'place', place seems to refer to more specific locations. na ní -- This refers to place. The kernel sentence would be something like ọọ yama na place só.

5A. kóé 'all' -- Here the word has the meaning of 'also'. That is, each of the nouns mentioned is included in the list of what might be bought.

16B. ní lo só 'that's it' -- A verbless clause. Notice how this phrase is equivalent to ní laá in the next sentence.

20B. gí bágara óko awe 'just beef one it is finished'. gí or óko awe would have been enough to indicate 'just'. For example, mbi báa óko awe 'I saw just one'. In a different context, of course, this sentence can mean 'I have seen one'.

#### GRAMMATICAL NOTES

Commands. There is little that is grammatically significant about commands. Thus, the only difference between the following command and statement is that mo 'you' occurs in one and lo 'he' in the other:

Mo gá na ndo só. 'Come here'.

Lo gá na ndo só. 'He came here'.

A command is made polite by adding the sentence particle o at the end: Mo gá na ndo só o 'Please come here'. On the other hand, a command is made more demanding by adding ma at the end.

Sentence particles ma and o (8.11). The particles ma and o are contrastive in meaning: the first indicates insistence and emphasis whereas the second indicates supplication and politeness. In spite of the spelling, o has a mid tone and is often long (i.e. oo or ooo). Compare the following sentences:

Goe tí mo ma! 'Scram!'

Gá mo dutí o. 'Come have a seat'.

These particles occur in statements and certain kinds of questions as well as commands, but they do not seem to occur in simple yes/no questions and in negative questions. The following do not occur:

Lo vo na galá o? 'Did he buy it in the market?'

Lo vo na galá ape o? 'Did he not buy it in the market?'

But the following are possible with ma as well as o:

Lo vɔ na galá o.

'He bought it in the market'.

Lo vɔ na galá aɛ o.

'He didn't buy it in the market'.

Lo vɔ na ndo wa o.

'Where did he buy it?'

#### General obligation and counsel

General obligation is expressed

by Aeke téné (or ngbanga) tí mɔ tí followed by the verb phrase. This can be translated 'It is your responsibility to ...'. For example, Aeke ngbanga tí mɔ tí kánga yángá da lá kóé 'It's your job to lock the door all the time'.

The French constructions il faut and il faudrait que, pronounced in several different ways (for example, [ifo], [fodreke]), are used very much like aeke téné. For example: Il faut mɔ sára só lá só 'You have to do this today'.

Advice is given by using the expression Aeke nzoní followed by a clause. For example,

Aeke nzoní í má yángá tí lo.

'We ought to listen to him'.

In some contexts a more polite expression might be used:

Tongana mɔ báa nzoní na lé tí mɔ, mɔ sára só lá só 'If it's all right with you (lit. if you see [that it is] good in your eyes), do this today'.

Although the foreign guest wants to be as polite as possible in getting people to do things for him, he will be shocked from time to time by an apparent impoliteness on the part of Central Africans. The impoliteness is only apparent because of cultural differences. For example, a person might announce Mbi goe na mɔ 'I'm going with you' or Fadé mbi goe na mɔ 'I'll go with you' when he only means to ask for permission to ride along in the car to some destination.

Hortative. There are two equivalents of English let in a hortative construction:

'Let's pick it up'. I mú na ndúzú sí.

'Let him pick it up'. Zía lo mú na ndúzú.

In the first construction the unmarked clause (discussed in the next lesson) is used with the final sentence particle sí. It means literally 'we pick (it) up then'. (The expression 'Let's go' is on the other hand simply I goe.) The second construction consists of the verb zía 'to place' followed by an unmarked clause. It too can be followed by sí.

Benefaction (5.32.22; 11.13). The concept of benefaction is signalled in Sango by na. When an English sentence has to or for, there is little problem in translating into Sango. But benefaction is also expressed in English by placing the noun phrase or pronoun between the verb and the object. Notice these pairs of sentences:

Give the man the money.

Give the money to the man.

Give him the money.

Give the money to him.

Sango does not have a construction like the first two; only the second ones are possible. Thus:

Mú nginza ní na kóli ní.

Mú nginza ní na lo.

Sango is different also in permitting the transposition of the two objectival elements. Thus:

Mú na kóli ní nginza ní.

Mú na lo nginza ní.

This second order seems to be more common than the first, although in some cases one or the other seems to be preferred, and if the

following example is typical, there are some cases where only one is possible: Sára koa na lo 'Work for him'.

## GRAMMATICAL DRILLS

### Drill 1

Making polite commands. Change these to emphatic commands by replacing o by ma.

- |                               |  |
|-------------------------------|--|
| 1. 'Please let me pass'.      | <u>Zía lége na mbi o.</u>                              |
| 2. 'Please give me some'.     | <u>Mú mbéní na mbi o.</u>                              |
| 3. 'Please take me'.          | <u>Mú mbi o.</u>                                       |
| 4. 'Please hurry up'.         | <u>Sára fadé o.</u>                                    |
| 5. 'Please add some to it'.   | <u>Zía mbéní na ndó ní o.</u>                          |
| 6. 'Please call your mother'. | <u>Éré mamá tí mọ o.</u>                               |
| 7. 'Please hold this for me'. | <u>Bata só na mbi o.</u>                               |
| 8. 'Please don't spit here'.  | <u>Túku ngú yángá tí mọ na ndo</u><br><u>só ape o.</u> |

### Drill 2

Practice in using the third person hortative.

- |                                 |  |
|---------------------------------|--|
| 1. 'Let me call him'.           | <u>Zía mbi éré lo.</u>                           |
| 2. 'Let them ask him'.          | <u>Zía ála húnda lo.</u>                         |
| 3. 'Let the mangoes get ripe'.  | <u>Zía mángo abe sí.</u>                         |
| 4. 'Let the water boil'.        | <u>Zía ngú ná akporo sí.</u>                     |
| 5. 'Let him stand still first'. | <u>Zía lo lutí kpó sí.</u>                       |
| 6. 'Let it stand in the plain'. | <u>Zía lo lutí na ndó lando</u><br><u>ní sí.</u> |
| 7. 'Let it fall first'.         | <u>Zía lo tí na sése sí.</u>                     |
| 8. 'Let it come out into the    | <u>Zía lo hó na gígí sí.</u>                     |

open first'.

9. 'Let it stop trembling  
first'.

Zíá téré tí lo adé sí.

10. 'Let them bring the knives  
first'.

Zíá ála gá na zembe ní sí.

### Drill 3

Practice in the use of ma. This exercise can be modified by changing the sentences under A to the following: Mò hínká tí tó kóbe ape? 'Don't you know how to cook food?' and Mò hínká tí tó kóbe lá wa! 'There's no truth at all in your saying you know how to cook food!' The response in B remains the same.

A

B

1. Mò hínká tí tó kóbe ape.

'You don't know how to cook  
food'.

Mòí hínká tí tó kóbe ma.

'I know how to cook food  
indeed'.

2. Mò hínká tí tene Sango ape.

'You don't know how to talk  
Sango'.

3. Mò hínká tí monter vélo ape.

'You don't know how to ride  
a bicycle'.

4. Mò hínká tí díko mbétí ape.

'You don't know how to read'.

5. Mò hínká tí sára mápa ape.

'You don't know how to make  
bread'.



6. Mo hinga tí pika ngo ape.

'You don't know how to  
play a drum'.

7. Mo hinga lége ní ape.

'You don't know the way'.

#### Drill 4

Practice in using benefactive phrases. After having acquired fluency in saying the short sentences under A, add the noun objects to make the more complete sentences.

A	B	C
1. <u>Mú na lo.</u>	<u>mbétí ní</u>	<u>Mú mbétí ní na lo.</u>
2. <u>Fa na lo.</u>	<u>lége ní</u>	<u>Fa lége ní na lo.</u>
3. <u>Tene na lo.</u>	<u>téné ní</u>	<u>Tene téné ní na lo.</u>
4. <u>To na lo.</u>	<u>mbétí</u>	<u>To mbétí na lo.</u>
5. <u>Fáa na lo.</u>	<u>mbéní yama</u>	<u>Fáa mbéní yama na lo.</u>
6. <u>Tó na lo.</u>	<u>ngú</u>	<u>Tó ngú na lo.</u>
7. <u>Doroko na lo.</u>	<u>ngása ní</u>	<u>Doroko ngása ní na lo.</u>
8. <u>Vó na lo.</u>	<u>makala</u>	<u>Vó makala na lo.</u>
9. <u>Bata na lo.</u>	<u>mérengé ní</u>	<u>Bata mérengé ní na lo.</u>
10. <u>Gbó na lo.</u>	<u>kóndo ní</u>	<u>Gbó kóndo ní na lo.</u>
11. <u>Kírí na lo.</u>	<u>téné</u>	<u>Kírí téné na lo.</u>
12. <u>Píka na lo.</u>	<u>disque</u>	<u>Píka disque na lo.</u>

The sentences under C would be translated as following:

1. 'Give him the book'.
2. 'Show him how'.
3. 'Tell him about it'.

4. 'Send him a letter'.
5. 'Cut him some meat'.
6. 'Draw him some water'.
7. 'Butcher the goat for him'.
8. 'Buy him a fritter'.
9. 'Take care of the child for him'.
10. 'Hold the chicken for him'.
11. 'Answer him (lit. return word to him)'.
12. 'Play him a record'.

Repeat the preceding exercise by replacing lo by the following nouns wherever they might be appropriate:

<u>áta tí lo</u>	'his grandmother'	<u>makunzi ní</u>	'the village
<u>babá tí lo</u>	'his father'		headman'
<u>mamá tí lo</u>	'his mother'	<u>kóli tí lo</u>	'her husband'
<u>íta tí lo</u>	'his sibling'	<u>wále tí lo</u>	'his wife'
<u>áú tí lo</u>	'his maternal	<u>sous-préfet ní</u>	
	uncle'	<u>chauffeur ní</u>	
<u>kété babá tí lo</u>	'his paternal		
	uncle'		
<u>patron tí lo</u>	'his boss'		

#### Drill 5

Practice in using eke na 'have' and mú na 'give (to)'.

Replace the noun kóbe of the model with those that are supplied here and with as many others as possible.

#### Model

Lo eke na kóbe ape.

Mú na lo mbéni.

'He doesn't have  
'any food. Give him  
some'.

## Nouns

<u>yama</u>	'meat'	<u>gozo</u>	'manioc'
<u>susu</u>	'fish'	<u>nginza</u>	'money'
<u>samba</u>	'beer'	<u>mápa</u>	'bread'
<u>mafuta</u>	'oil'	<u>bongó</u>	'clothes'
<u>kanguya</u>	'palm wine'	<u>yoró</u>	'medicine'
<u>fondo</u>	'plantains'	<u>mbétí</u>	'paper'

It should be noted that mbéní is an adjunctive, a class of words to be discussed later, here used as an object. In this context it would not be used if the noun were countable, for example, kóndó 'chicken'. In this case, one would have to say something like mú na lo ókó 'give him one'.

### PHONOLOGICAL DRILLS

Developing control of tone. The drills of this lesson concentrate on developing a control of tone.

#### Drill 1

This drill is based on a frame where a high tone precedes and follows the noun. The sentence is equational, without the verb 'to be'. Replace the nouns in the model sentences by nouns from the following lists; these were introduced in an earlier lesson.

<u>Só yákú ní.</u>	'This is the garden'.
<u>Só yama ní.</u>	'This is the meat'.
<u>Só mápa ní.</u>	'This is the bread'.
<u>Só bongó ní.</u>	'This is the cloth'.

4. 'Send him a letter'.
5. 'Cut him some meat'.
6. 'Draw him some water'.
7. 'Butcher the goat for him'.
8. 'Buy him a fritter'.
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<u>kété babá tí lo</u>	'his paternal		
	uncle'		
<u>patron tí lo</u>	'his boss'		

#### Drill 5

Practice in using eke na 'have' and mú na 'give (to)'.

Replace the noun kóbe of the model with those that are supplied here and with as many others as possible.

#### Model

<u>Lo eke na kóbe ape.</u>	<u>Mú na lo mbéní.</u>	'He doesn't have
		'any food. Give him
		some'.

## Nouns

<u>yama</u>	'meat'	<u>gozo</u>	'manioc'
<u>susu</u>	'fish'	<u>nginza</u>	'money'
<u>samba</u>	'beer'	<u>mápa</u>	'bread'
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<u>Só mápa ní.</u>	'This is the bread'.
<u>Só bongó ní.</u>	'This is the cloth'.

L-L	H-H		H-L	L-H	
<u>zembe</u>	<u>yíngó</u>	'salt'	<u>mápa</u>	<u>tangé</u>	'bed'
<u>zuru</u>	<u>yí</u>	'thing'	<u>mángo</u>	<u>veké</u>	
<u>susu</u>	<u>téné</u>		<u>lósó</u>	<u>sembé</u>	
<u>samba</u>	<u>péré</u>		<u>páta</u>	<u>yoró</u>	
<u>mafuta</u>	<u>kótóró</u>		<u>kóndo</u>	<u>mamá</u>	
<u>makala</u>	<u>kéké</u>	'stick'	<u>kámbe</u>	<u>babá</u>	
<u>gozo</u>	<u>gúgú</u>		<u>tágba</u>	<u>likongó</u>	
<u>fondo</u>					

### Drill 2

Use the nouns of the preceding drill in the following sentences. Some of these can be said with a great deal of emotion. Care should be taken in maintaining the proper pitch levels.

- |                                     |  |
|-------------------------------------|--|
| 1. <u>Só yama tí lo.</u>            | 'This is his meat'.                      |
| 2. <u>Só yama tí lo ape.</u>        | 'This is not his meat'.                  |
| 3. <u>Só yama tí lo laá.</u>        | 'That's his meat'.                       |
| 4. <u>Só yama tí lo ká.</u>         | 'That's his meat over there'.            |
| 5. <u>Só yama tí lo ge.</u>         | 'This is his meat here'.                 |
| 6. <u>Só yama tí lo ma.</u>         | 'This is his meat!.'                     |
| 7. <u>Só yama tí ála o.</u>         | 'This is their meat [polite response]!.' |
| 8. <u>Só yama tí lo lá wa.</u>      | 'It's not his meat!'                     |
| 9. <u>Só yama tí lo tongana ye.</u> | 'How is it that it's his meat?!'         |

### Drill 3

This drill is based on a frame where silence precedes and low tone follows a noun. Replace the nouns in the model sentences by nouns from the following list.



Yama ake na ndo wa.

'Where is there meat?'

Yáká ake na ndo wa.

'Where is a garden?'

Pápa ake na ndo wa.

'Where is a spoon?'

Bóngó ake na ndo wa.

'Where is there cloth?'

H-H

L-L

H-L

L-L

yíngó

zembe

mápa

babá

péré

susu

mángo

mamá

kótóró

samba

mánga

sakpá

'basket'

témé 'stone'

mafuta

lósó

yoró

pára 'egg'

fondo

kóndo

sembé

kósó 'cucurbit'

gozo

kámba

vské

VOCABULARY: yama 'animal, meat'

Yama tí kótóró ake, na yama  
tí ngonda ake.

Lo yí tí lánzó na ndo óko ape.

Lo fono na ndo ndé ndé tongana  
yama.

Yama ní ake yama tí ngú wala yama  
tí gígí?'

Lo goe tí gí yama, na lo wara  
geré tí ála óko ape.

Mbéní kété yama ake te yá tí lo.

'There are domesticated  
animals and wild animals'.

'He doesn't want to stay in  
one place. He roams from  
place to place like an  
animal'.

'Is the animal aquatic or  
terrestrial?'

'He went hunting, but he didn't  
find any tracks'.

'Some parasite is affecting  
his insides'.

Lo nge míngi. Yama tí téré tí lo  
aeke míngi ape.

Lo mú na mbi gí bió. Lo mú na mbi  
yama ape.

Só kása tí yama wala kása tí susu?

'He's very thin. He doesn't  
have much flesh to him'.

'He gave me just bones. He  
didn't give me any meat'.

'Is this meat sauce or fish  
sauce?'

## LESSON TEN

### CONVERSATION

#### Méngó kóbe 'Making dough'

- |  |   |
|--|---|
| 1A <u>Bara o.</u>  | 'Hello'.  |
| 2B <u>Bara, íta.</u>   | 'Hello, Friend'.  |
| 3A <u>Mó eke sára yé.</u>  | 'What are you doing?'   |
| 4B <u>Mbi eke píka gozo.</u>   | 'I'm pounding manioc'.  |
| 5A <u>Mó píka gozo tí sára na yé.</u>                                  | 'You are pounding manioc to make into what?'  |
| 6B <u>Tí mé, tí te.</u>  | 'To make into a dough, to eat'.   |
| 7A <u>Tí mé, tí te tongana yé.</u>                                     | 'What do you mean "To make into a dough, to eat before"?'                           |
| 8B <u>Mbi píka kóé, mbi yengere.</u>                                   | 'After I've pounded it completely, I sift it'.                                      |
| 9A <u>Tongana mó yengere kóé, mó sára tongana yé.</u>                  | 'After you have sifted it completely, what do you do?'                              |
| 10B <u>Mbi zía ngú na wá, mbi mé.</u>                                  | 'I put water on the fire (to heat), and I make the dough'.                          |
| 11A <u>Tongana mó zía ngú ní na wá kóé, mó mé, mó sára tongana yé.</u> | 'After you have put the water on the fire and have made the dough, what do you do?' |
| 12B <u>Mbi mé kóé, mbi fáa, mbi zía na sembé.</u>                      | 'After I have made the dough, I break some off and put it in a dish'.               |
| 13A <u>Mó zía na sembé tí sára na yé.</u>                              | 'What is the purpose of putting it in a dish?'                                      |

- |  |  |
|--|--|
| <p>14B <u>Mbi kángbi na ákóli, na tí</u><br/><u>áwále, na mbi mú tí í, í te.</u></p> <p>15A <u>Ala te kóé, ála sára na pekó</u><br/><u>yé.</u></p> <p>16B <u>I sukúla mabóko, í yé ngú.</u></p> <p>17A <u>Tongasó, anzéré míngi, wala</u><br/><u>anzere ape.</u></p> <p>18B <u>Anzere míngi.</u></p> | <p>'I divide some for the men, and<br/>for the women, and I take ours,<br/>and we eat'.</p> <p>'After they have eaten, what<br/>do you do'.</p> <p>'We wash our hands and we<br/>drink water'.</p> <p>'Does it taste good or not?'</p> <p>'It tastes very good'.</p> |
|--|--|

#### NOTES ON CONVERSATIONS

4B. píka gozo -- The dried manioc (cassava) is pounded in a mortar to separate the fibers. The fibers are then sifted out (yengere, 8B).

5A. na yé 'into what?' or 'what out of it?' -- A person translating from English would tend to omit the na. This use will be taken up in a later lesson.

6B mé 'to make a dough by mixing hot water into flour' -- I call it 'dough' instead of 'porridge' because it is uncooked and it is similar in consistency to bread dough, perhaps a little heavier. This is staple of the country, whether made from bitter manioc or sorghum. One breaks off a peice from a common lump and dips it into a sauce.

12B. fáa -- She divides the dough into portions, some for the men, who eat apart, and some for the women and children (14B).

16B. sukúla -- Hands are washed after the meal because the

fingers have been used in dipping into the sauce. yó -- Some water is drunk and the mouth is rinsed out. A beverage is not drunk during the meal.

## GRAMMATICAL NOTES

Tense and aspect (general remarks). In Sango there are no changes in verbs -- by affixation or internal change -- to mark concepts that we associate with tense and aspect. The Sango verb is unchangeable; other words in the clause contribute meanings of time and aspect. It is convenient to identify the following categories (if we say "tense" we use this word very loosely):

Unmarked	<u>Lo te kóbe.</u>	'He eats'.
Perfective	<u>Lo te kóbe awe.</u>	'He has eaten'.
Future	<u>Fadé lo te kóbe.</u>	'He will eat'.
Continuative	<u>Lo eke te kóbe.</u>	'He is eating'.
Incompletive	<u>Lo ngbá</u> (or, <u>de</u> ) <u>tí te kóbe.</u>	'He is still eating'.
Past conditional	.... <u>ka mbi te kóbe</u> <u>na lo.</u>	'.... I would have eaten with him'.
Future conditional	.... <u>ka fadé í te</u> <u>kóbe ní.</u>	'.... we would eat the food'.

The unmarked category is given this name, because it is nonlinguistic or linguistic context which disambiguates the meaning. Thus, Lo te kóbe ní can mean 'He ate the food' whereas Lo te kóbe? means 'Is he eating?' when one is referring to somebody in the house. The first might be called the preterit use of the unmarked clause.

The continuative (9.23). The continuative has very nearly the same meaning as the verb be with a participle in English. The verbs ngbá

and de, followed by tí and a verb, also mark continuation, but these clauses mean 'to be still doing something'. For example:

Lo eke te kóbe.

'He's eating'.

Lo ngbá tí te kóbe.

'He's still eating'.

The time of the action is marked by other words in the sentence or in the discourse. A few sentences have been found in the texts where eke and awe, the continuative and the perfective, both occur. One Centralafrican rejected such sentences, and they may be ungrammatical. If such sentences are admitted by others, they may have the meaning 'to have already begun doing something'. See the next lesson.

The verb eke 'to be'. This is the most frequently-used verb in Sango because of its function as a copula and as the mark of the continuative. It ordinarily gets very little stress in a sentence, and it is commonly abbreviated to ke. Some speakers have even been heard to say [ee], for example, lo eke [ee] goe 'he's going'. The student's accent will be better, therefore, if he will learn to avoid stressing this word.

Redundant use of the subject marker (7.20). The verb (the predicate) which immediately follows a noun subject takes the prefixal subject marker a-. It is called redundant because it marks the subject a second time; it does not mean that it is optional. There are times when it does not occur with a verb, but never in this circumstance. Notice the following sentences:

Babá akuí.

'Father died'.

Lo kúí.

'He died'.

Babá ade, akuí ape.

'Father is still living, he  
hasn't died'.



Although a simple pronoun is never followed by the subject marker, as is illustrated above with lo, there are some pronoun phrases which do indeed take a-. For example, ála kóó agá 'they all came'.

In rapid speech an obligatory a- may be omitted. In other instances it is said so briefly that its occurrence is difficult to detect. It also escapes one's notice when it follows another /a/ unless one can perceive a lengthened vowel or a tonal contour. Thus, in the first sentence above, babá akúí, there would be a change of pitch from high to low before going up to high again, that is, [áa].

## GRAMMATICAL DRILLS

### Drill 1

Practice in using the continuative. Answer with the following sentences to the question 'What are you doing?' It can be asked in these ways: Mo eke sára yé, Mo eke sára yé só, Yí yé mo eke sára só. The material within parentheses can be added.

- |   |  |
|---|--|
| 1. <u>Mbi eke sára yí ape.</u>                              | 'I'm not doing anything'.                        |
| 2. <u>Mbi eke dutí séngé.</u>                               | 'I'm just sitting'.                              |
| 3. <u>Mbi eke mú me na mérengé</u><br><u>tí mbi só.</u>     | 'I'm breast-feeding my<br>child'.                |
| 4. <u>Mbi eke tó kóbe (tí mú</u><br><u>na kóli tí mbi).</u> | 'I'm preparing food (to give<br>to my husband)'. |
| 5. <u>Mbi eke leke gbánda tí mbi.</u>                       | 'I'm repairing my net'.                          |
| 6. <u>Mbi eke kpaka yángá tí</u><br><u>zembe tí mbi.</u>    | 'I'm sharpening my knife'.                       |
| 7. <u>Mbi eke sukúla mérengé tí</u><br><u>mbi.</u>          | 'I'm bathing my child'.                          |

8. Mbi eke mé kóbe.

'I'm mixing dough'.

9. Mbi eke yóro makala (tí ká na ázo).

'I'm frying fritters (to sell to people).'

### Drill 2

Collect examples of all the continuative clauses in the conversations of the preceding lessons and study the linguistic and nonlinguistic contexts in which the continuative is used. For example, what is happening when one uses the continuative? What is said immediately before the sentence with the continuative?

### Drill 3

Practice in the use of the subject marker. The sentences in B have noun subjects followed by the subject marker.

A

B

1. Lo eke sára koa.

'He is working'

2. Lo eke leke gbánda.

'He is repairing a net'.

3. Lo eke kpaka yángá tí zembe.

'He is sharpening the knife'.

4. Lo eke mé kóbe.

'She is mixing dough'.

5. Lo eke díko mbétí.

'He is reading a letter'.

6. Lo goe tí éré babá.

'He went to call Father'.

7. Lo ká diamant tí lo.

Koa ní aeke ngangó.

'The work is difficult'

Gbánda ní asúru.

'The net is torn'.

Zembe ní azá ape.

'The knife is not sharp'.

Kóbe ahúnzi awe.

'The dough is all gone'.

Mbétí ní así lá só.

'The letter arrived today'.

Babá ade tí lánzó.

'Father is still sleeping'.

Fadesó nginza tí lo ahúnzi awe.

'He sold his diamonds'.

8. Lo yó samba míngi.

'He drank a lot of beer'.

9. Lo tambéla yóngoro míngi.

'He walked a long way'

10. Lo píka gozo ngbi.

'She pounded the manioc  
a long time'.

'Now his money is all gone'.

Fadesó li tí lo atourner.

'Now he is drunk'.

Fadesó geré tí lo akánga awe.

'Now his legs are fatigued'.

Gozo ní agá fuku awe.

'The manioc has become flour'.

#### Drill 4

Collect examples of all the occurrences of the subject marker in the conversations of the preceding lessons. Make a classification of the various kinds of nominal subjects which precede a-. Replace the pronoun subjects of all the verbs with nominal subjects and add the necessary a-. For example, Mo goe na ndo wa > Robert agoe na ndo wa.

#### PHONOLOGICAL DRILLS

##### Drill 1

Developing control of tone. This drill is based on a frame where low tone precedes and high tone follows a noun. Replace the nouns in the model sentences by nouns from the followings lists.

Lo eke na yíngó míngi.

'He has a lot of salt'.

Lo eke na zuru míngi.

'He has a lot of sorghum'.

Lo eke na mápa míngi.

'He has a lot of bread'.

Lo eke na bòngó míngi.

'He has a lot of clothes'.

H-H		L-L		H-L		L-H
<u>yáká</u>		<u>susu</u>		<u>mápa</u>		<u>veké</u>
<u>yí</u>	'thing(s)'	<u>samba</u>		<u>mángo</u>		<u>sembé</u>
<u>téné</u>		<u>mafuta</u>		<u>kóbe</u>	'food'	<u>yoró</u>
<u>péré</u>		<u>gozo</u>		<u>kámba</u>		<u>sakpá</u>
<u>bóndó</u>	'sorghum'	<u>fondo</u>		<u>mánga</u>		<u>likongó</u>
<u>kárákó</u>	'peanut'	<u>duma</u>	'honey beer'	<u>lósó</u>		<u>bongó</u>
<u>kéke</u>		<u>makala</u>		<u>kóndo</u>		
<u>kóá</u>	'hair'	<u>koa</u>				

### Drill 2

Supplementary drills can be made with the same L \_\_\_\_\_ H frame using other words and phrases; not all of the above words are semantically compatible with the following sentences. The first three sentences can also be negated by adding ape.

Lo vo \_\_\_\_\_ kóé.

'He bought all the \_\_\_\_\_'.

Lo bata \_\_\_\_\_ ní na mbi.

'He kept the \_\_\_\_\_ for me'.

Lo vo \_\_\_\_\_ ní na mbi.

'He bought the \_\_\_\_\_ from me'.

Lo te \_\_\_\_\_ tí ála kóé.

'He ate all their \_\_\_\_\_'.

Lo te \_\_\_\_\_ ní kóé kóé.

'He ate absolutely all the \_\_\_\_\_'.

Lo ke \_\_\_\_\_ ní.

'He rejected the \_\_\_\_\_'.

Lo ke \_\_\_\_\_ ní ngbangatí yé.

'Why did he reject the \_\_\_\_\_?'

Lo goe na \_\_\_\_\_ ní na ndo wa.

'Where did he take the \_\_\_\_\_?'

### Drill 3

This drill is based on the frame L \_\_\_\_\_ L, the substitution items being verbs. Using the frame, replace lo by mbi and a-.

Lo kano awe. 'He has grown up'.

Lo londó awe. 'He has arisen'.

Lo wóko awe. 'He has become tired'.

L(-L)		H(-H)		H-L		L-H	
<u>bi</u>	'throw'	<u>dé</u>	'vomit'	<u>díko</u>	'read'	<u>lutí</u>	'stand up'
<u>buba</u>	'ruin'	<u>dú</u>	'give birth'	<u>báa</u>	'see'	<u>dutí</u>	'sit down'
<u>goe</u>	'go'	<u>gá</u>	'come'	<u>hínga</u>	'know'		
<u>koto</u>	'scratch'	<u>hó</u>	'pass by'	<u>sára</u>	'do'		
<u>li</u>	'enter'	<u>ká</u>	'sell'	<u>súru</u>	'split'		
<u>leke</u>	'repair'	<u>lángó</u>	'fall asleep'	<u>kánga</u>	'close'		
<u>mene</u>	'swallow'			<u>yóro</u>	'insert'		
<u>pete</u>	'crush'			<u>túku</u>	'pour'		
<u>te</u>	'eat'						

#### Drill 4

This drill is based on the H \_\_\_\_ H frame used in a preceding drill. In this instance the substitution items are verbs.

Lo yí tí bata yí ní. 'He wants to keep it [lit. the thing]'.

Lo yí tí fú yí ní. 'He wants to sew the thing'.

Lo yí tí báa yí ní. 'He wants to see the thing'.

<u>bata</u>	'keep'	<u>gí</u>	'search for'	<u>bóngbi</u>	'gather up'
<u>bi</u>	'throw'	<u>ká</u>	'sell'	<u>hónde</u>	'hide'
<u>buba</u>	'ruin'	<u>mú</u>	'take'	<u>húnzi</u>	'use up'
<u>ke</u>	'reject'			<u>kánga</u>	'lock up'
<u>leke</u>	'repair'			<u>kóro</u>	'pierce'
<u>mene</u>	'swallow'			<u>sára</u>	'do'
<u>pete</u>	'crush'				

te 'eat'

wara 'get'

### Drill 5

Mid tone. There should be no difficulty in remembering the words with mid tone. The most common ones are mbí 'I', kólí 'man', wálé 'woman', ítá 'sibling', and légē 'path'. To hear and make the difference between mid and the other tones practice pronouncing the phrases and sentences below.

1

kólí ní 'the man'

wálé ní 'the woman'

ítá ní 'the sibling'

légē ní 'the path'

2

mápa ní 'the bread'

lóso ní 'the rice'

kám̄ba ní 'the rope'

sése ní 'the land'

3

yáká ní 'the garden'

téné ní 'the affair'

pémbé ní 'the tooth'

póró ní 'the skin'

4

Mú na mbí gozo.

Mú na mbí susu.

Mú na mbí samba.

Mú na mbí mafuta.

Mú na mbí makala.

Mú na mbí zembe.

Mú na mbí póró ní.

Mú na mbí yíngó ní.

Mú na mbí yí ní.

Mú na mbí kéké ní.

Mú na mbí kótá ní.

Mú na mbí kété ní.

'Give me manioc'.

'Give me fish'.

'Give me beer'.

'Give me oil'.

'Give me a fritter'.

'Give me a knife'.

'Give me the skin'.

'Give me the salt'.

'Give me the thing'.

'Give me the stick'.

'Give me the big one'.

'Give me the small one'.



Mbī goe ape.

Mbī kẹ ape.

Mbī leke ape.

Mbī mene ape.

Mbī te ape.

Mbī wara ape.

Mbī fáa ape.

Mbī hónde ape.

Mbī húnzi ape.

Mbī kánga ape.

Mbī sára ape.

'I didn't go'.

'I didn't refuse'.

'I didn't fix (it)'.

'I didn't swallow (it)'.

'I didn't eat'.

'I didn't receive (it)'.

'I didn't kill (it)'.

'I didn't hide (it)'.

'I didn't use (it) up'.

'I didn't close (it)'.

'I didn't do (it)'.

VOCABULARY: píka 'to hit, strike, beat, pound'

Ala píka mo na yẹ.

Zíá bóndó na yá tí kpu, píka na  
kéké ní.

Maître awara ála na píkángó  
téré.

Mbi píka lo lége óko, lo kúí.

Ngú agá ndurú tí píka awe.

Mbi hínga tí píka mbéti ape.

Lo píka carte lá kóé láá, nginza  
aeke na lo ape só.

Zo tí píkángó ngo zo wa.

Kékéréke sí fadé mbi píka senga  
na mo.

'What did they hit you with?'

'Put sorghum into the mortar and  
pound it with a pestle'.

'Teacher found them fighting'.

'I hit it (with a gun)  
once, and it died'.

'It's just about to rain'.

'I don't know to type'.

'He has no money because  
he always plays cards'.

'Who is the drummer?'

'Tomorrow I'll give you a  
ring (on the phone)'.

Ndeke apika maboko ti lo tongaso.

'A bird moves its wings like this'.

Ala pika moule la so ngbangbu oko.

'They made 100 (sun-dried) bricks today'.

Faa para ti kondo ose, pika ya ni.

'Break two eggs and beat them up'.

Mbi ma, ala eke pika beru ka na pusu.

'I hear that they are waging a war in Europe'.

Tene ni apika be ti mbi ngangó  
mingi.

'The news hit me very hard'.

## LESSON ELEVEN

### CONVERSATION

Dé asára mbi 'I'm cold'

- 1A Dé asára mbi míngi. 'I'm very cold'.  
2B O, dé aeke nzoní míngi, íta. 'Oh, the cold is very good friend'.  
3A Dé aeke nzoní tongana yé. 'How can cold be good?'  
4B Dé aeke nzoní, sí téré tí mọ akpíngba, mọ sára na kọa. 'The cold is good by making your body firm so you can work'.  
5A Dé asára mbi ahọ ndó ní sọ? 'But what am I going to do being so cold?'  
6B O, dé tí yé. 'Oh, what kind of cold?'  
7A Nzoní tí dé aeke yé. 'What is there good about the cold?'  
8B Nzoní tí dé aeke míngi. 'There are lots of good things about the cold'.  
9A Bon, fa na mbi lége tí nzoní tí dé, sí mbi língbi tí híngá, ngbangatí dé asára mbi, mbi gbó téré tí mbi gbóngó. 'All right, tell me what is good about the cold, so that I might know, because I'm cold and I clasp myself'.  
10B Títene téré tí mbi akíngba. 'For example, my body becomes strong'.  
11A Téré tí mọ akpíngba tongana yé. 'How does your body become strong'.  
12B Tí sára kọa. 'To do work'.

- |  |  |
|--|--|
| <p>13A <u>Tongana mbi eke na dé, mbi</u><br/><u>sára koa gbá; dé asára mbi míngi.</u></p> <p>14B <u>E'ε. Aeke tongasó ape.</u></p> <p>15A <u>Aeke tongasó ape na mo, εε?</u><br/><u>Dé ní agbó mbi, téré tí mbi adó</u><br/><u>dóngó.</u></p> <p>16B <u>Mbi yí gí dé ní.</u></p> | <p>'When I'm cold, I work in vain<br/>I'm very cold'.</p> <p>'M'm. That's not how it is'.</p> <p>'It's not like that with you,<br/>huh? I'm very cold, and my<br/>body is trembling'.</p> <p>'I like it cold'.</p> |
|--|--|

Excerpted conversation, 1.

- |  |   |
|--|---|
| <p>1. <u>Mbi ke goe na kótóró tí</u><br/><u>á-Ari.</u></p> <p>2. <u>Yongóro ká?</u></p> <p>3. <u>Ayo míngi ape.</u></p> <p>4. <u>Mo ke goe na geré?</u></p> <p>5. <u>Mo ke payer car [kara] ape?</u></p> <p>6. <u>Nginza ake ape.</u></p> <p>7. <u>Mo ke sí na Cinq Kilomètres</u><br/><u>kóé?</u></p> <p>8. <u>Mbi ke hó gí na téré ní séngé.</u></p> | <p>'I'M going to the village<br/>of the Ari (people)'.</p> <p>'Way over there?'</p> <p>'It's not far'.</p> <p>'Are you going on foot?'</p> <p>'Aren't you taking a bus?'</p> <p>'I have no money'.</p> <p>'Will you also be going to<br/>Section Five Kilometers?'</p> <p>'I'll just be going by it'.</p> |
|--|---|

Excerpted conversation, 2

- |   |   |
|---|---|
| <p>1. <u>Fadé mbi ke fono gí na yá tí</u><br/><u>ville [vir] tí Bangui só tí</u><br/><u>hínga da óko óko lá só.</u></p> <p>2. <u>Mbi ke goe na yongóro ndo ape.</u></p> <p>3. <u>Mbi yí tí fono tí ngóra</u><br/><u>[ngúru] kótóró ní tí tígbi.</u></p> | <p>'I'm going for a walk in the<br/>city of Bangui so as to<br/>become acquainted with<br/>every single building today'.</p> <p>'I'm not going far'.</p> <p>'I want to walk to completely<br/>circle the city, (lit. go</p> |
|---|---|

4. Mò eke na ngangó tí húnzi?

around to meet)'. .

'Do you have the strength  
to do it completely?'

5. Fadé mbi tambéla na geré tí mbi.

'I'm going to do it on foot  
(lit. I shall walk on my  
feet)'. .

6. Bangui akono fadesó míngi.

'Bangui is very large now'.

7. Akono gí tenetí yángá tí zo.

'It's only as big as people  
say it is (lit. it's big  
only because of people's  
mouths)'. .

#### NOTES ON CONVERSATION

1A. dé asára 'cold does' -- Another one of the many idioms  
with sára.

3A. tongana yé 'how?' -- This type of rhetorical question is  
a challenge to the truthfulness of what is said. The challenge  
can vary between politeness and rudeness, depending on the context  
and how one says the sentence; but because it is a challenge, one  
must be careful how one uses it. When one wants to say 'by what  
means?' it is better to use na lége yé.

5A. There are two clauses here; the second is ahó ndó ní  
'it surpasses the top'. This second clause, used in this way, is the  
common means of expressing the superlative.

6B. tí yé 'of what?' -- A noun possessed in this way is  
challenged or ridiculed. Another way of translating this sentence  
is 'What do you mean, "cold"?' The following kind of sentence is  
an insult: yángá tí mọ, yángá tí yé 'Your mouth is what kind of mouth?'

7A. nzoní 'good' -- This is an adjunctive, not a noun. This use without the adjunctive ní is rather unusual. But nzoní ní would mean 'the good ones' whereas nzoní is used abstractly.

9A. lége tí nzoní tí dé 'way of good of cold' -- 'Tell me what there is about cold that is good'. This use of lége is unusual.

gbó téré -- This refers to clasping one's arms across one's chest in this context only. In another context the word téré might indicate reciprocity and a sentence might mean 'they grabbed each other'.

gbóngó -- Nominalized verb which intensifies the predicate.

15A. ape -- This is one of the few places where the negative marker is followed by a complement. dé ní -- It is not clear why the determinant ní is used with dé here and in the following sentence. Perhaps it is motivated by the contrast with wá 'fire, heat'.

#### GRAMMATICAL NOTES

Perfective (9.30; 15.21.12 a). The perfective is marked by awe whose literal meaning is 'it is finished'. Thus, the sentence Lo te kóbe awe can be viewed as consisting of two clauses: lo te kóbe 'he eats food' and awe 'it (i.e. the event of eating) is finished'. The verb awe is still in use: Da ní awe 'the house is finished'. There are good reasons, however, for considering the perfective marker a separate word now.

It is important to distinguish the perfective from the simple completive which is unmarked. Their meanings are certainly different, and the former is much less frequent (for semantic reasons) than the latter. In some contexts the perfective is used for prior action. Compare the following sentences:



Mbi goe na ngonda, mbi fáa tágba.

'I went into the bush and killed a cob'.

Mbi goe na ngonda, mbi fáa tágba awe, sí ngú apíka.

'I had gone into the bush and killed a cob when it rained'.

Notice that one awe is all that is used in a compound clause.

It should be noted that that there are two important restrictions on the use of perfective sentences: they can not be negated with ape and they can not be used in a 'when?' question. In both cases the unmarked clause must be used instead.

'When has he worked well?'      Lo sára kóá nzoní lá wa.

'He has not worked well'.      Lo sára kóá nzoní ape.

The "perfective continuative". It is possible for both eke and awe, the one marking the continuation and the other the completion of an action, to occur in the same verb phrase. In such a case the sentence has the meaning of 'to already be doing something'. It sometimes seems to mean 'has begun to', but it is still possible to say Lo eke commencer. tí goe awe 'He has already begun to go'. Notice the contrast between the following sentences:

- |                               |                                 |
|-------------------------------|---------------------------------|
| 1. <u>Lo eke báa ála.</u>     | 'He's looking at them'.         |
| 2. <u>Lo báa ála awe.</u>     | 'He has seen them'.             |
| 3. <u>Lo báa ála.</u>         | 'He saw them'.                  |
| 4. <u>Lo eke báa ála awe.</u> | 'He's already looking at them'. |

Characteristic and condition. In describing an object's characteristic or condition one is inclined to search for a single word to fill a slot following aske 'it is' on the pattern of the

English sentences:

It is big.

It is soft.

It is closed.

In only some instances does Sango usage parallel that of English. Thus, one can say aake kótá 'it is big', but for 'it is soft' and 'it is closed' one must say awóko and akánga respectively. The first verb is 'to be or become soft' and the second 'to shut (something)'. (The translation makes a difference between intransitive and transitive uses, but Sango verbs can be one or the other indifferently although one use may be more frequent -- as here). In other words, one must be prepared to change to a new pattern after a- 'it', using a verb instead of, for example, an adjunctive (for an English adjective) or a past participle (of which there are none in Sango).

Negative of the perfective. There is no negative of the perfective. That is, one can not simply add ape to an affirmative perfective: Lo te kóbe awe ape. To the question Lo te kóbe awe? 'Has he eaten?' there are two possible negative answers when action has not begun:

Lo te kóbe ape. 'He hasn't eaten'.

Ade, lo te kóbe ape. 'He hasn't yet eaten'.

Since the unmarked clause is used, the meaning in a different context would be 'He didn't eat'. In the last sentence the tone of the subject marker is high, a matter which is discussed below.

When an action has been initiated but is not yet completed, the

answer to the question above would be:

Lo de tí te kóbe

'He is still eating'.

There is one kind of a sentence which looks like a negated perfective. It consists of two clauses, the second of which is awe ape 'It is not finished' (as in da ní awe ape 'The house is not finished'.) Compare the following sentences:

Lo yó gbá, ahúnzi ape.

'He drank without being able to finish it off'.

(lit. he drink in vain, it disappears not)

Lo sára koa ní, awe ape.

'He did the work without finishing it'.

High tone on the subject marker. The subject marker, which ordinarily has low tone, takes high tone with three verbs under specific conditions. The most common occurrence is with the verb de 'to remain' in the construction meaning 'have not yet done such-and-such', but only when it stands at the beginning of a sentence as in example 2 below. Notice that sentences 1 and 2 have the same meaning. In sentence 3 the tone on a- is low, but the meaning of this sentence is different from the others. Compare the relative heights of the tones preceding de in sentences 1, 2 and 4.

1. mbí de, mbí te kóbe ape.

'I haven't eaten yet'.

2. áde, mbí te kóbe ape.

'I haven't eaten yet'.

3. babá ade tí te kóbe.

'Father is still eating'.

4. lo de, lo te kóbe ape.

'He hasn't eaten yet'.

The expression áde can also stand by itself in answer to a question

such as Mo te kóbe awe? 'Have you eaten?' The answer would mean 'No, not yet'.

The other verbs with which á- occurs are du 'to be' and manquer 'to fail'. The construction ádu refers either to future time or to possibility.

- |   |   |
|---|---|
| 1. <u>ádu mbéni matánga kékéréke.</u>             | 'There will be a celebration tomorrow'.             |
| 2. <u>ádu gí mbi, ka mbi sára téné na lo awe.</u> | 'If it were only I, I would have told him already'. |

The construction ámanquer is used only in the negative when it has the meaning 'it is very likely'. For example: ámanquer lo ape 'It is very likely (or, almost certainly) him'.

#### GRAMMATICAL DRILLS

##### Drill 1

Contrasting the incomplete and the perfective.

- |                                  |                             |
|----------------------------------|-----------------------------|
| 1. <u>Mo de tí sára l'école?</u> | <u>Non, mbi sára awe.</u>   |
| 'Are you still going to school?' | 'No, I finished school'.    |
| 2. <u>Mo de tí te kóbe?</u>      | <u>Non, mbi te awe.</u>     |
| 'Are you still eating?'          | 'No, I've eaten'.           |
| 3. <u>Mo de tí sukúla ngú?</u>   | <u>Non, mbi sukúla awe.</u> |
| 'Are you still bathing?'         | 'No, I've taken my bath'.   |
| 4. <u>Mo de tí sára da?</u>      | <u>Non, mbi sára awe.</u>   |
| 'Are you still making a house?'  | 'No, I've made it'.         |
| 5. <u>Mo de tí leks auto?</u>    | <u>Non, mbi leks awe.</u>   |

- |  |  |
|--|--|
| 'Are you still repairing<br>the car?'  | 'No, I've fixed it'.                                   |
| 6. <u>Mò de tí tó kása?</u><br>'Are you still cooking<br>the sauce?'                     | <u>Non, mbi tó awe.</u><br>'No, I've prepared it'.     |
| 7. <u>Mò de tí fáa yúká tí coton?</u><br>'Are you still preparing<br>the cotton garden?' | <u>Non, mbi fáa awe.</u><br>'No, I've prepared it'.    |
| 8. <u>Mò de tí ká yama?</u><br>'Are you still selling<br>meat?'                          | <u>Non, mbi ká awe.</u><br>'No, I've sold it already'. |

### Drill 2

The following exercise which drills the use of commands and the perfective is to be done in class. After each command is executed, the person responds by saying 'I have ....'. For example: Lutí na ndúzú 'Stand up'; Mbi lutí awe 'I have stood up'. Notice the absence of a word for 'it' in some of the sentences. This matter is discussed in a later lesson.

- |   |                                     |
|---|-------------------------------------|
| 1. <u>Dutí.</u>                           | 'Sit down'.                         |
| 2. <u>Gá na mbi.</u>                      | 'Come towards me'.                  |
| 3. <u>Gá na téré tí mbi.</u>              | 'Come to my side'.                  |
| 4. <u>Kíri na place tí mọ.</u>            | 'Return to your place'.             |
| 5. <u>Goe na gígí.</u>                    | 'Go outside'.                       |
| 6. <u>Lutí na yángá tí da.</u>            | 'Stand in the doorway'.             |
| 7. <u>Zíá mbétí tí mọ na ndo só.</u>      | 'Put your book here'.               |
| 8. <u>Gbó crayon tí mọ na<br/>mabóko.</u> | 'Take your pencil in your<br>hand'. |



- |  |                              |
|--|------------------------------|
| 9. <u>Bi crayon tí mọ na sése.</u>     | 'Throw your pencil down'.    |
| 10. <u>Yóro mabóko tí mọ na ndúzú.</u> | 'Raise your hand'.           |
| 11. <u>Dó geré tí mọ na sése.</u>      | 'Stamp your foot'.           |
| 12. <u>Kánga mbétí tí mọ.</u>          | 'Shut your book'.            |
| 13. <u>Lungúla yángá tí mọ.</u>        | 'Open your mouth'.           |
| 14. <u>Tíko lége óko.</u>              | 'Cough once'.                |
| 15. <u>Píka mabóko tí mọ tongasó.</u>  | 'Clap your hands like this'. |

### Drill 3

This exercise is to be used with the preceding one. After the student has performed what he was told to do, the instructor asks someone else Lo eke sára yé 'What is he doing?'

- |  |   |
|--|---|
| 1. <u>Lo eke dutí.</u>                                 | 'He's sitting down'.                    |
| 2. <u>Lo eke goe na gígí.</u>                          | 'He's going outside'.                   |
| 3. <u>Lo eke goe na mọ.</u>                            | 'He's going toward you'.                |
| 4. <u>Lo eke kírí na place tí lo.</u>                  | 'He's returning to his place'.          |
| 5. <u>Lo eke lutí.</u>                                 | 'He's standing'.                        |
| 6. <u>Lo eke gbó crayon na mabóko</u><br><u>tí lo.</u> | 'He's holding a pencil<br>in his hand'. |
| 7. <u>Lo eke yóro mabóko tí lo na</u><br><u>ndúzú.</u> | 'He's holding his hand up'.             |
| 8. <u>Lo eke dó sése.</u>                              | 'He's stamping the floor'.              |
| 9. <u>Lo eke lungúla yángá tí lo.</u>                  | 'He's opening his mouth'.               |
| 10. <u>Lo eke tíko.</u>                                | 'He's coughing'.                        |
| 11. <u>Lo eke píka mabóko tí lo.</u>                   | 'He's clapping'.                        |

### Drill 4

The following exercise provides practice (a) in giving commands,



(b) in relating predicates to included verb phrases, and (c) in the use of the "perfective continuative". Three people are to take part A (for example, the instructor) gives a command to D; B tells C what A has said; C tells B that D is already performing the action.

For example:

A. Báa ála.

'Look at them'.

B. Lo tene na lo tí báa ála.

'He told him to look at them'.

C. Lo eke báa ála awe.

'He's already looking at them'.

1. Zíá mbétí tí mọ na sése.

'Put your book down (or on the ground or floor)'.

2. Yú kpoto tí mọ.

'Put on your cap'.

3. Gí nginza ní.

'Look for the money'.

4. Yé café tí mọ.

'Drink your coffee'.

5. Tíko.

'Cough'.

6. Tambéla na yá da.

'Walk around in the room'.

7. Sukúla mabóko tí mọ.

'Wash your hands'.

8. Dutí mbírímbírí.

'Sit straight'.

9. Ndú bé lí tí mọ.

'Touch the top of your head'.

10. Gbó mabóko tí ála.

'Shake hands (that is, grab your hands)'.

#### Drill 5

Translate the following sentences into idiomatic English.

1. Veké (okra) ní aole (dry) awe.

2. Wé (iron) ní aba (bend) awe.

3. Mángo ní abe (ripen) awe.

4. Avocat (avocado) ní awóko (soften) awe.

5. Yama ní afú (smell) awe.

6. Bongó só asúru (be torn) awe.
7. Zo só ange (become thin) awe.
8. Zo só akono (be large) awe.

#### Drill 6

Describing characteristic and condition. Learn the following sentences well enough so that one can respond without confusion even if a question is asked (with is) in English.

1. Is the mango ripe?

Ee, mángo ní abe awe.

'Yes, the mango is ripe'.

2. Is the mango big?

Ee, mángo ní ake kótá míngi.

'Yes, the mango is very big'.

3. Is the mango heavy?

'E'e, mángo ní ane ape.

'No, the mango is not heavy'.

4. Is the mango soft?

Ee, mángo ní awóko nzoní.

'Yes, the mango is nicely soft'.

5. Is the mango spoiled?

'E'e, mángo ní afú ape.

'No, the mango is not spoiled'.

6. Is the mango sour?

Ee, mángo ní akpí míngi.

'Yes, the mango is very sour'.

7. Is the mango tasty?

Ee, mángo ní anzere míngi.

'Yes, the mango tastes very good'.

### Drill 7

Answering negatively to questions in the perfective. Repeat the exercise by answering with áde, mbi ....

- |                                      |                             |
|--------------------------------------|-----------------------------|
| 1. <u>Mò sára l'école awe?</u>       | <u>Non, mbi sára ape.</u>   |
| 2. <u>Mò te kóbe awe?</u>            | <u>Non, mbi te ape.</u>     |
| 3. <u>Mò sukúla ngu awe?</u>         | <u>Non, mbi sukúla ape.</u> |
| 4. <u>Mò yó yoró ní awe?</u>         | <u>Non, mbi yó ape.</u>     |
| 5. <u>Mò báa Sous-Préfet ní awe?</u> | <u>Non, mbi báa lo ape.</u> |
| 6. <u>Mò sára da awe?</u>            | <u>Non, mbi sára ape.</u>   |
| 7. <u>Mò leke auto awe?</u>          | <u>Non, mbi leke ape.</u>   |
| 8. <u>Mò tó kása awe?</u>            | <u>Non, mbi tó ape.</u>     |
| 9. <u>Mò fáa yáká awe?</u>           | <u>Non, mbi fáa ape.</u>    |
| 10. <u>Mò ká yama ní awe?</u>        | <u>Non, mbi ká ape.</u>     |

### Drill 8

The following exercise provides further practice in the use of the elided form of the negative marker ape and in the negated response to a question with awe.

- | Question                               | Answer                      |
|--|-----------------------------|
| 1. <u>Mò sára l'école awe?</u>         | <u>Áde, mbi sára 'pe.</u>   |
| 2. <u>Mò sukúla ngu awe?</u>           | <u>Áde, mbi sukúla 'pe.</u> |
| 3. <u>Mò fáa yáká tí mò awe?</u>       | <u>Áde, mbi fáa 'pe.</u>    |
| 4. <u>Mò ká yama tí mò awe?</u>        | <u>Áde, mbi ká 'pe.</u>     |
| 5. <u>Mò kánga yángá tí da ní awe?</u> | <u>Áde, mbi kánga 'pe.</u>  |
| 6. <u>Mò toka mbéti na lo awe?</u>     | <u>Áde, mbi toka 'pe.</u>   |
| 7. <u>Mò wara nginza tí mò awe?</u>    | <u>Áde, mbi wara 'pe.</u>   |
| 8. <u>Mò fa na ála téné ní awe?</u>    | <u>Áde, mbi fa 'pe.</u>     |
| 9. <u>Mò báa Bangui awe?</u>           | <u>Áde, mbi báa 'pe.</u>    |

10. Mo tara yí ní awe?

Ade, mbi tara 'pe.

### Drill 9

Using the expression for 'ago'. Answer the questions given below by repeating the statement, changing subjects whenever necessary, and adding asára lángó otá awe. Vary the number of days in each answer. For example: Mo báa lo awe? 'Have you see him?'  
Eg, mbi báa lo, asára lángó otá awe. 'Yes, I saw him three days ago'.

- |   |   |
|---|---|
| 1. <u>Lo gá awe?</u>                                | 'Has he come?'                                |
| 2. <u>Mo goe na Bangui?</u>                         | 'Did you go to Bangui?'                       |
| 3. <u>Président akiri na Bangui</u><br><u>awe?</u>  | 'Has the President returned<br>to Bangui?'    |
| 4. <u>Mo wara kóngbá tí mo awe?</u>                 | 'Have you received your<br>baggage?'          |
| 5. <u>Mo wara fúta tí mo awe?</u>                   | 'Have you received your pay?'                 |
| 6. <u>Wále tí mo adú awe?</u>                       | 'Has your wife given birth?'                  |
| 7. <u>Mo sára examen awe?</u>                       | 'Have you taken the<br>examination?'          |
| 8. <u>Mo wara ká na geré tí mo lá</u><br><u>wa.</u> | 'When did you get that wound<br>on your leg?' |
| 9. <u>Ala nzí mo na yá da tí mo?</u>                | 'Did they break into your<br>house?'          |
| 10. <u>Ala mú na mo mbétí ní awe?</u>               | 'Did they give you the paper?'                |

### PHONOLOGICAL DRILLS

Nasalized vowels. There are only a few words with nasalized vowel phonemes in Sango. Some of these are rather consistently nasalized, but some of them are replaced by oral vowels. For example,

ke 'to reject' also occurs as ke and ze 'leopard' as ze. Since the spelling of the language has not been standardized officially, the orthography I have chosen reflects my own experience with these words.

It should also be observed that vowels next to the nasal consonants /m/ and /n/ are more or less nasalized. (The letters "m" and "n" in the di- and trigraphs mb, nd, ng, etc. are not consonants, but represent only parts of consonants. Therefore /mb/ in kamba 'rope' does not have the same effect on /a/ that /m/ does.) One can test this statement by comparing Sango words or English and Sango words. For example, the vowel in mo 'you' is generally nasalized whereas in English moth it is much less so, if at all. How much nasalization occurs in the environment of /m/ and /n/ appears to depend on the native language of the speaker of Sango. Gbeya, for example, has both oral vowels (as in [pe] and [me]) and nasalized vowel (as in [pẽ] and [mẽ], but the vowel of [mẽ] is more strongly nasalized than in [me]. One would expect to find these articulatory habits reflected in the Sango of the Gbeya people.

#### Drill 1

Compare the following words with nasalized vowels with comparable words having oral vowels.

<u>fɛ́</u>	'odor'	<u>veké</u>	'okra'
<u>ke</u>	'to reject'	<u>leke</u>	'to fix'
<u>wɛ́</u>	'iron, metal'	<u>te</u>	'to eat'
<u>yɛ́</u>	'what?'	<u>yengere</u>	'a sieve'
<u>há</u>	'to ponder'	<u>há</u>	'to pull out'



<u>hó</u>	'nose'	<u>kóndo</u>	'chicken'
<u>yó</u>	'to drink'	<u>yó</u>	'to carry'

### Drill 2

Compare the vowels for degree of nasalization in the following pairs of words. The student will find it interesting to have these words pronounced by several different Centralafricans. The differences, incidentally, will be less distinct in a tape-recording.

<u>bámara</u>	'lion'	<u>bákoyá</u>	'baboon'
<u>duma</u>	'mead'	<u>dutí</u>	'to sit'
<u>finí</u>	'new'	<u>tiri</u>	'to fight'
<u>fono</u>	'to stroll'	<u>koko</u>	'certain leaf'
<u>gene</u>	'guest'	<u>geré</u>	'leg'
<u>ino</u>	'urine'	<u>díko</u>	'to read'
<u>kono</u>	'to be large'	<u>koto</u>	'to scratch'
<u>konó</u>	'hippopotamus'	<u>pokó</u>	'behind'
<u>kúma</u>	'python'	<u>fúta</u>	'pay'
<u>mabóko</u>	'hand'	<u>bábolo</u>	'sweet potato'
<u>mawa</u>	'suffering'	<u>wara</u>	'to receive'
<u>mene</u>	'to swallow'	<u>pete</u>	'to crush'
<u>tene</u>	'to speak'	<u>tere</u>	'spider'
<u>téné</u>	'word'	<u>téré</u>	'body'

VOCABULARY: sára 'to do, make'

Lo eke sára sakpá.

Lo sára gbá.

Fadé mo sára tongana yé.

Lo sára bé nzoní na mbi.

'He's making a basket'.

'He tried in vain'.

'How will you do it?'

'He treated me generously'.



Lo eke sára kɔa na mbi.

Lo de tí sára apprenti.

Yí asára mbi míngi.

Kobéla asára wále tí mbi.

Mò yí tí sára bé ókò na mbi?

Nginza ake ape. Mbi yí tí  
sára bon.

Lo sára búbá alíngbi ape.

Mérenge tí mbi ade tí sára  
l'école.

Mérenge ní asára íno na bǒngó  
tí mamá tí lo.

Ala sára purú gí na yá ngonda.

Dutí, í sára isoró o.

Ala sára makoró na mbi.

Lo sára manière, agoe amú lo.

Mò hinga tí sára mbétí (na  
mabóko)?

Aturúgu agá asára ngangó na

'He's working for me'.

'He's still an apprentice'.

'I'm afflicted by many  
things'.

'My wife is sick'.

'Do you want to do me a  
good turn?'

'I don't have any money. I  
want to take it on credit'.

'He does an incredible amount  
of stupid things'.

'My child is still going  
to school'.

'The child urinated on it's  
mother's dress'.

'They defecate only in the  
bush'.

'Sit down and let's have  
a chat'.

'They betrayed me'. (by saying  
something about me which got  
me into trouble)

'Using pretence, he went  
and seized him'.

'Do you know how to write?'

'The soldiers came and treated

ázo tí kótóró ní.

Ala yó samba, ála sára ngiá.

Ala dutí kpó; sára téné ape.

Wále tí lo aké lo, agoe asára  
pitan [pitéé].

the villagers harshly'.

'They drank beer and had  
a good time'.

'Be quiet; don't talk'.

'His wife left him and  
went and committed adultery'.

## LESSON TWELVE

### CONVERSATION

Kótóró tí mọ ake na ndo wa 'Where is your home?'

- |     |  |   |
|-----|--|---|
| 1A  | <u>Bara o.</u>   | 'Hello'.  |
| 2B  | <u>Bara míngi.</u>   | 'Hello'.  |
| 3A  | <u>Kótóró tí mọ ake na ndo wa.</u>   | 'Where is your home?'   |
| 4B  | <u>Adú mbi ká na Bouar.</u>  | 'I was born in Bouar'.  |
| 5A  | <u>Adú mọ ká na Bouar?</u>   | 'You were born in Bouar?'   |
| 6B  | <u>Eé.</u>   | 'Mhm'.  |
| 7A  | <u>Bouar ní ake na mbáge wa.</u>   | 'Bouar is in what direction?'   |
| 8B  | <u>Bouar ní ayo.</u>   | 'Bouar is far'.   |
| 9A  | <u>Ayo tongana yé.</u>   | 'How far is it?'  |
| 10B | <u>Ayo kété.</u>   | 'It is a little distance'.  |
| 11A | <u>Mọ fa na mbi lége ní sí ma.</u>   | 'So tell me about it!'  |
| 12B | <u>Ake na mbáge tongasó, Mbáge</u><br><u>tí lége tí ....</u>                                 | 'It's in this direction. On<br>the way to ....'.  |
| 13A | <u>Tí góngó na ndo wa.</u>   | 'To go to where?'   |
| 14B | <u>Tí góngó na Bossembele.</u>   | 'On the way to Bossembele'.   |
| 15A | <u>Tí góngó na Bossembele?</u>   | 'On the way to Bossembele?'   |
| 16B | <u>Eé.</u>   | 'Mhm'.  |
| 17A | <u>Mọ goe na Bossembele, mọ sí</u><br><u>na Bouar na 1'heure yé.</u>                         | 'Going by way of Bossembele,<br>what time do you arrive in<br>Bouar?'                             |
| 18B | <u>Mọ lóndó ge na ndá péréré, mọ</u><br><u>sí ká na huit heures tí ndá</u><br><u>péréré.</u> | 'You leave here in the morning,<br>and you arrive there at eight<br>o'clock (the next?) morning'. |

- 19A Mo sí ká na huit heures tí  
ndá péréré? 'You arrive there at eight  
o'clock in the morning?'
- 20B Eé. 'Mhm'.
- 21A Só na geré wala atambéla na  
camion? 'Is that by foot or is that  
going by truck?'
- 22B Na camion. 'By truck'.
- 23A Na camion? 'By truck?'
- 24B Eé. 'Mhm'
- 25A Camion alóndó na Bouar, akiri  
así na Bangui lá óko? 'Does the truck leave Bouar and  
arrive in Bangui in one day?'
- 26B Así lá óko. 'It arrives in one day'.
- 27A Así lá óko? 'It arrives in one day?'
- 28B Eé. 'Mhm'.

#### NOTES ON CONVERSATION

4B. adú mbi '(they) gave birth to me' -- The subject marker is here used without specific reference. One must not assume that English passives are to be automatically translated into Sango in this way, that is, with a verb having a-. One usually needs a specific subject for the verb: for example, mbi wara ká 'I was hurt' (lit. I receive wound).

12B. tongasó -- This was accompanied by a gesture.

13A. góngó -- An alternant form of góéngó.

18B. The speaker is in error. By leaving early in the morning, one would arrive, by bus, rather late at night of the same day.

#### GRAMMATICAL NOTES

Adjunctives (chp. 4; 10,11). The term adjunctive is used to

designate about 55 words which are comparable to English adjectives and adverbs, among other things. It is not at all useful, however, to use these traditional terms in any serious way. One reason is that some Sango adjunctives are both "adjectival" and "adverbial". It does not help one to understand Sango better by making an artificial distinction -- other than the obvious one of position -- between the following uses of kété, to take only one example:

1. Kété mérengé tí lo akúí. 'His infant child died'.
2. Kété kété yama ali na yá tí 'Very small animals enter you'.  
mo.
3. Lo yí gí kété. 'He wants just a little'.
4. Mbi báa lo kété kété. 'I see him imperfectly'.
5. Na pekó ní kété, lo tí 'A little later he fell down'.  
na sése.

There are four classes of adjunctives: the ante- and post-noun adjunctives (determined by whether or not they generally stand before or after the noun), verbal adjunctives (going only with verbs), and universal adjunctives (going with almost any class of words as well as phrases and clauses).

Post-noun adjunctives (4.20). In contrast with the ante-noun adjunctives, whose meaning for the most part involves quality or characteristic, post-noun adjunctives mark quantity or identity. Although the distinction is not a rigorous one, it helps to keep the two groups of adjunctives apart.

Like the ante-noun adjunctives these too are properly modifiers of nouns, but all but 'veni 'the very, -self' and wa 'what?' have other uses as well. Thus:

As sub-  
stantives

As modifiers  
of verbs

As both sub-  
stantives and  
modifiers of  
verbs

ní 'determinant'

ndé 'different'

kóé 'all'

só 'this'

ngá 'also'

míngi 'much,

yé 'what?'

tongasó 'thus'

many'

óke 'how many?'

The word só 'this' is used pronominally very much like its equivalent in English and needs no special comment. (See 4.23.20.)

Adjunctives ní and só (4.21, 23). The adjunctive só has a meaning quite similar to that of English this, but since there is no distinction in Sango between 'this' and 'that', só should be taken as a simple deictic, that is, pointing out an object. (If one needs to be precise about the location of an object, he can say something like mbo só ká 'that dog over there' and mbo só ge 'this dog here'.)

The adjunctive ní has some of the function of the English definite article the in that it is restrictive and anaphoric: it identifies an object from among others and refers to one which is already known or mentioned.

Equivalents of English it (4.21.20). English it has no single equivalent in Sango. In the first place, there is no anticipatory subject filler used as in the English sentence It's going to rain today. In Sango one would say Fadé ngú apíka lá só where the subject is explicit, namely, ngú 'water, rain', i.e. 'Rain will hit today'.

In the second place, there is generally no pronominal reference to inanimate objects. Thus, Mí na mbi means 'Give (it) to me,' the object already identified in the linguistic or nonlinguistic context.



Also, the sentence Aeke na ndo wa means 'Where is(it)?' referring to, for example, kpoto in an earlier utterance: Mbi gi kpoto ti mbi 'I'm looking for my hat'. The reason that one can not say that a- means 'it' is that it is a general subject marker, for animate as well as inanimate objects. Finally, although Zia na ndo ni is translated 'Put (it) on top of (it)', the phrase ndo ni here means only 'the top' of something already identified.

The above remarks cover most cases. It is true, however, that the adjunctive ni is used pronominally in objective position for inanimate objects: Mu ni 'Take it'.

## GRAMMATICAL DRILLS

### Drill 1

Using the determinant ni with nouns. Complete the sentences on the model of the first one.

A

1. Lo vo mbeni bagara.

'He bought a cow'.

- |                      |              |
|----------------------|--------------|
| 2. ... <u>bondo</u>  | 'sorghum'    |
| 3. ... <u>bozo</u>   | 'bag'        |
| 4. ... <u>bongó</u>  | 'clothes'    |
| 5. ... <u>da</u>     | 'house'      |
| 6. ... <u>duma</u>   | 'honey beer' |
| 7. ... <u>fondo</u>  | 'plantain'   |
| 8. ... <u>fuku</u>   | 'flour'      |
| 9. ... <u>gugu</u>   | 'mushrooms'  |
| 10. ... <u>kai</u>   | 'paddle'     |
| 11. ... <u>kangu</u> | 'calabash'   |

B

Bagara ni akui awe.

'The cow has died'.

- |                  |               |
|------------------|---------------|
| ... <u>hunzi</u> | 'be all gone' |
| ... <u>suru</u>  | 'tear'        |
| ... <u>suru</u>  |               |
| ... <u>futi</u>  | 'be ruined'   |
| ... <u>hunzi</u> |               |
| ... <u>be</u>    | 'be ripe'     |
| ... <u>fu</u>    | 'smell'       |
| ... <u>ble</u>   | 'be dry'      |
| ... <u>faa</u>   | 'break'       |
| ... <u>faa</u>   |               |

- |     |                   |                     |                    |              |
|-----|-------------------|---------------------|--------------------|--------------|
| 12. | ... <u>ngángá</u> | 'calabash "bottle"' | ... <u>kóro</u>    | 'be pierced' |
| 13. | ... <u>kóndo</u>  | 'hen'               | ... <u>dú párá</u> | 'lay eggs'   |

### Drill 2

Making sentences without specific object mentioned.

- |    | Question   | Answer  |
|----|--|---|
| 1. | <u>Mo híngá yángá tí Sango?</u><br>'Do you know the Sango language?'       | <u>Mbi híngá ape.</u><br>'I don't know it'.               |
| 2. | <u>Mo wó mafuta tí auto awe?</u><br>'Have you bought some automobile oil?' | <u>Mbi wó awe.</u><br>'I've bought it already'.           |
| 3. | <u>Mo wara nginza ní awe?</u><br>'Have you received the money?'            | <u>Mbi wara awe.</u><br>'I have received it'.             |
| 4. | <u>Mo báa da ní ká?</u><br>'Do you see the house over there?'              | <u>Mbi báa ape.</u><br>'I don't see it'.                  |
| 5. | <u>Mo tene téné ní na lo?</u><br>'Did you tell him about the matter?'      | <u>Mbi tene na lo ape.</u><br>'I didn't tell him'.        |
| 6. | <u>Mo kángá kóngbá ní nzoní?</u><br>'Did you tie up the baggage well?'     | <u>Mbi kángá nzoní.</u><br>'I tied it up well'.           |
| 7. | <u>Mo ké koa ní ngbangatí yé.</u><br>'Why did you leave the job?'          | <u>Mbi ké séngé.</u><br>'I left without giving a reason'. |
| 8. | <u>Mo lú kéké ní lá wa.</u>  | <u>Mbi lú giriri.</u>                                     |

'When did you plant the tree?'

'I planted it a long time ago'.

### Drill 3

Make an analysis of all the post-noun adjunctives which have occurred in the conversations of preceding lessons excepting ni and só.

### PHONOLOGICAL DRILLS

The student should be able by now to distinguish between the various sequences of tone with considerable accuracy. Without first looking at the following words, he should hear them on a tape-recording or from the lips of a language assistant, writing down H (for high) and L (for low) for each of the sequences. The lists begin with only two different sequences (HL and LL) and gradually include more and more patterns. He should not go on to the second test until he can get 100 percent on the first one, and so on. A record of the errors should be kept, for the student will probably find a pattern of errors: certain sequences or certain tones adjacent to certain consonants may be more difficult to hear than others.

### Test 1

High-Low and Low-Low.

- |                  |                 |
|------------------|-----------------|
| 1. <u>língbi</u> | 9. <u>koto</u>  |
| 2. <u>fúta</u>   | 10. <u>wóko</u> |
| 3. <u>mene</u>   | 11. <u>sára</u> |
| 4. <u>óko</u>    | 12. <u>wara</u> |
| 5. <u>vene</u>   | 13. <u>yóro</u> |

- |                 |                   |
|-----------------|-------------------|
| 6. <u>yuru</u>  | 14. <u>bóngbi</u> |
| 7. <u>mángo</u> | 15. <u>sara</u>   |
| 8. <u>kono</u>  |                   |

### Test 2

High-High and Low-High.

- |                  |                  |
|------------------|------------------|
| 1. <u>fadé</u>   | 9. <u>yíngó</u>  |
| 2. <u>sembé</u>  | 10. <u>kéké</u>  |
| 3. <u>búbá</u>   | 11. <u>ukú</u>   |
| 4. <u>bozó</u>   | 12. <u>londó</u> |
| 5. <u>fúlu</u>   | 13. <u>yíngó</u> |
| 6. <u>yángá</u>  | 14. <u>vurú</u>  |
| 7. <u>dambá</u>  | 15. <u>yíngó</u> |
| 8. <u>ngindí</u> |                  |

### Test 3

Low-Low, High-High, and Low-High.

- |                  |                 |
|------------------|-----------------|
| 1. <u>voró</u>   | 9. <u>sara</u>  |
| 2. <u>ngindí</u> | 10. <u>súma</u> |
| 3. <u>kóngó</u>  | 11. <u>kéké</u> |
| 4. <u>bozó</u>   | 12. <u>sará</u> |
| 5. <u>lengi</u>  | 13. <u>baba</u> |
| 6. <u>lángó</u>  | 14. <u>búbá</u> |
| 7. <u>gene</u>   | 15. <u>wara</u> |
| 8. <u>vurú</u>   |                 |

### Test 4

Low-Low, High-High, Low-High, and High-Low.

1. nkú

2. yóro

3. hótó

4. wara

5. sára

6. dambá

7. baba

8. súmá

9. kono

10. yoró

11. pópó

12. yuru

13. yángá

14. londó

15. sara

### Test 5

The same four patterns as in Test 4, but the following words have not been used in previous tone drills. Many of them have consonants such as /mb/, /kp/, and so on.

1. ngbére

2. bara

3. bángá

4. ngonzo

5. ngása

6. bata

7. gbánda

8. ngbangbu

9. ndúzú

10. batá

11. gbánda

12. ngbunda

13. gbakó

14. gbóto

15. mbétí

### Test 6

1. mbána

2. gbikí

3. ndeke

4. húnda

5. kpókpó

6. gozo

9. gúgú

10. kangú

11. gúrú

12. koko

13. mbamba

14. kódá

7. kámba

15. kpoto

8. mbunzú

VOCABULARY: lége 'path'

Lége tí yáká aeke na ndo wa.

Fadé mbi goe tí zía mo na lége.

Mbi báa mbéni yama afáa lége.

Mo língbi tí sí lá só ape. Lége  
ní ayo míngi.

Kóngbá tí í angbá na lége. I  
wara ape.

Tongana lo sára téné ní awe, lo  
mú lége, agoe.

Só aeke lége tí auto ape.

Lo hínga tí sára na lége ní ape.

Lége ní laá.

Mbi wara lége tí to kóbe na mo  
ape.

Mo hínga téné só na lége ya.

'Where is the garden path?'

'I'll go accompany you to the  
road'. (Etiquette requires  
that one's guests are seen  
partly on their way even as  
in our society we "see someone  
to the door".)

'I saw an animal cross the  
road'.

'You can't arrive there today.  
The way is long'.

'Our belongings are still on  
their way. We haven't received  
them'.

'When he had spoken, he  
departed'.

'This is not an automobile road'.

'He doesn't know how to do  
it correctly'.

'That's the way'.

'I couldn't find a way to send  
you food'.

'How did you come to know  
about it?'



## LESSON THIRTEEN

### CONVERSATION

#### Vóngó kása 'Buying vegetables'

- 1A Ita, bara ma. 'Greetings, Friend'.  
2B Bara míngi o, ita. 'Many greetings, Friend'.  
3A Ita, kása só mọ eke ká, 'Friend, what is the vegetable  
só yẹ láa? that you are selling there?'  
4B Mbi ke ká só gí kọkọ. 'I'm selling just kọkọ'.  
5A Aa. Mbi eke tí mbi mbunzú, 'I'm a white man. I don't  
mbi híngá só ape o. know it'.  
6B Ita, só ake nzoní kása. 'Friend, this is a good  
mbunzú ake te. vegetable. White people eat  
it'.  
7A Non, ámbunzú ake te só ape. 'No, white people don't eat  
this'.  
8B Ala te ape? 'Don't they eat it?'  
9A Eẹ. 'That's right'.  
10B Mọ vọ, mọ gọe tara ma. 'Buy it and try it!'  
11A Non, mbunzú ake híngá gí 'No, white people are acquainted  
chou. Ate só tongana yẹ. only with cabbage. Why should  
they eat this?'  
12B Só ake kọkọ. Amunzú ate 'This is kọkọ. White people  
séngé ape? can eat it all right, can't  
they?'  
13A Eẹ? Na kótóró tí í, í híngá 'Is that right? In our country  
só ape o. we're not acquainted with it'.

14B Ala hínga só ape?

'You aren't acquainted with it?'

15A Eg.

'That's right'.

16B Mais só ála gá na Centrafricain  
awe, aske nzoni ála tara ma.

'But since you've come to the  
Centralafrican (Republic),  
you ought to try it'.

17A A, fadé mbi vo mbéni, mbi goe  
tara, í báa.

'All right, I'll buy some and  
try it. We'll see'.

18B Fadé mo vo, mo tara, mo báa?

'Are you going to buy and try  
it?'

19A Eg.

'That's right'.

#### NOTES ON CONVERSATION

3A. kása -- Here this word clearly refers to a vegetable which  
is used in making a sauce to be eaten with kóbe, the dough. The  
word is also used of the sauce itself or any of its main ingredients.

4B. koko -- The leaf of a certain wild plant (*Gnetum africanum*  
Welw.) found in the more humid parts of the country. It is prepared  
by taking a fistfull, cutting them very thin, then cooking them  
along with other ingredients. White people indeed do not eat koko!.

10B. goe -- The person is not suggesting that the other literally  
go anywhere. The verb is used here pretty much like English Go ahead  
and try it.

16B. só -- This marks a dependant clause. This use of só is  
taken up later.

#### GRAMMATICAL NOTES

Pluralization (6.40). Unlike English, Sango does not require  
that nouns be identified as either singular or plural. Depending

on the context, zo can mean either 'person' or 'persons':

Zo óko agá 'One person came'.

Mbi wara zo da míngi 'I found many people there'.

Plurality of nouns can be indicated by the use of the prefix á-, but it refers more to individuated plurality than to an aggregate. That is, attention is focussed on the various objects that make up the aggregate. This use is clearly seen with inanimate objects: áda tí yóngó samba 'saloons', águnzá 'bundles of manioc leaves', ágozo 'piles of manioc'. The individuating function of á- is the reason why even a personal name and proper nouns can be 'pluralized': ÁPrésident áeke gá na áministre tí lo 'The President is coming with his ministers'.

The position of the plural marker moves when there are ante-noun adjunctives.

Anticipatory plural (7.13). A subjectival conjunctive phrase consisting of at least one pronoun usually indicates the plurality in a plural pronoun. Thus:

í na mamá 'mother and I' (lit. we and mother)

í na lo 'he and I' (lit. we and he)

There is a possibility which has yet to be explored that this construction has a meaning of together which, say, mbi na lo 'he and I' would not have. This latter construction does indeed occur, but with less frequency. The order of the pronouns should be noted: the speaker refers to himself first.

Ordinarily a subjectival conjunctive phrase is recapitulated in a single plural pronoun before the verb:

I na lo, í hinga téré 'He and I know each other'.

Rhetorical questions (16.10). There are at least two kinds of rhetorical questions. One of them is a negative question marked by a level, suspended pitch on ape. For example:

Q. Mbi língbi zía velo tí mbi na ndo so?

'Can I leave my bicycle here?'

A. Aeke séngé ape?

'Isn't it all right?' (meaning 'sure').

The second type has no special intonation, although the utterance might be uttered with more than ordinary emotion. It ends with só, which should not be translated, and may begin with mais or ka (notice the low tone). For example:

Q. Mo dú mérengé óke.

'How many children have you borne?'

A. Mbi mú kóli ape só.

'(How could I have borne children since) I am not married?'

The question mark is deliberately omitted from the Sango sentences of the latter type to prevent the student from thinking that his voice has to climb to a higher pitch at the end. The interrogative nature of this sentence is indicated in part by the absolute level of pitch and in part by the fact that the level of pitch on só is suspended.

Incredulity in questions. There is a special kind of intonation that marks incredulity (and perhaps other things) in a yes/no question. It consists of rising-falling tone with strong stress on a lengthened final vowel. It is indicated in the orthography by (!?):

Mo eke tí mo patron tí í kóó!? 'And do you think that you are our boss?'

## GRAMMATICAL DRILLS

### Drill 1

Practice in the use of the plural prefix á-. Answer the questions with several nouns from the lists, combining them with na 'and'.

1. Yama yẹ aake na mbáge tí mo ká. 'What animals are there in your area?'

<u>dole</u>	'elephant'
<u>bámará</u>	'lion'
<u>gógóá, ngbáa</u>	'buffalo'
<u>tágba</u>	'kob antelope'

<u>beta</u>	'water buck'
<u>kángá</u>	'hartebeest'
<u>zaranga</u>	'roan antelope'
<u>mbengé</u>	'wild red pig'

2. Mo lú yẹ na yáká tí mo. 'What do you plant in your garden?'

<u>kárakó</u>	'peanut'
<u>nzó</u>	'corn'
<u>kósó</u>	'a certain cucurbit'
<u>fóndo</u>	'plantain'
<u>gozo</u>	'manioc'
<u>tende</u>	'cotton'

<u>sindi</u>	'sesame'
<u>mánga</u>	'tobacco'
<u>ngágó</u>	'certain plant'
<u>ngbókó</u>	'sugar cane'
<u>veké</u>	'okra'
<u>bóndó</u>	'sorghum'

3. Yama yẹ mo bata na kótóró. 'What animals do you raise in the village?'

<u>kóndo</u>	'chicken'
<u>taba</u>	'sheep'
<u>bágara</u>	'cow'

<u>ngása</u>	'goat'
<u>cochon</u>	'pig'
<u>mbo</u>	'dog'

## Drill 2

Practice in the use of the anticipatory plural. Add the appropriate conjunctive phrases to the sentences.

1. 'my friend and I'

í na íta tí mbi

2. 'you (pl.)' and I'

í na ála

3. 'he and I'

í na lo

4. 'they and we'

í na ála

5. 'you (pl.) and I'

í na ála

6. 'they and I'

í na ála

7. 'you (pl.) and I'

í na ála

8. 'the Sous-Préfet and I'

í na Sous-Préfet'

'We want to sleep in this village'.

I yí tí lánzó na kótóró só.

'We don't know each other'.

I hínga téré ape.

'We are tired'.

I fatiguer awe.

'We divided up there in Bangui'.

I kángbi téré ká na Bangui.

'We are in this work together'.

I eke na yá kusára ní lége óko.

'We want to help the country'.

I yí tí gbó kótóró na ndúzu.

'We are in accord'.

I sára bé óko.

'We have arranged the matter'.

I leke téné ní awe.

## Drill 3

Rhetorical questions with final só. Learn to respond to the questions quickly, naturally, and with emotion.

### Questions

1. Kárákó tí mọ alá nzoní?

'Have your peanuts borne well?'

### Answer

Mais ngú Nzapá apíka ape só.

'(How could they have since)



2. Mo wara nginza tí coton

na yá ngú só míngi?

'Did you get a lot of money  
from cotton this year?'

3. Aeke nzoní ma vo yoró

ngbangatí mérengé tí mo ní.

'You ought to buy medicine  
for your child'

4. Vo na mbi bière ma.

'Buy me some beer!'

5. Mú na mbi nginza, mbi vo na

makala ma.

'Give me some money to buy  
fritters'.

6. Mbi yí ámerengé tí mo asára

koa na mbi.

'I want your children to  
work for me'.

7. Mo to mbétí na lo awe?

'Have you written him?'

8. Angungu awe na da tí mo?

'Are mosquitoes all gone  
from your house?'

it hasn't rained!'

Ayama agá ate kóó awe só.

'(How could I since) animals  
came and ate everything!'

Mbi sára koa ape só.

'(How can I since) I don't  
work!'

Páta aeke na mbi ape só.

'(How can I since) I don't  
have any money!'

Nginza tí mbi ahúnzi awe só.

'(How can I since) my money  
is all gone!'

Ala goe kóó na école awe  
só.

'(How can they since) they  
have all gone to school!'

Mais mbi hinga adresse tí  
lo ape só.

'(How can I since) I don't  
know his address?'

Yoró tí fáa na ála aeke ape só.

'(How could they be since)  
there is no medicine to kill

9. Madame avo mǎpa ní awe?

'Has Madame bought the  
bread?'

10. Mbo tí mǎ ní akono nzoní?

'Is your dog growing well?'

them with?'

Camion tí mǎpa agá ape só.

'(How could she since) the  
bread truck hasn't come!'

Ka lo yí tí te gozo ape só.

'(How could he since) he  
doesn't want to eat manioc!'

#### Drill 4

Distinguishing between negative statements and questions.

Learn to distinguish and imitate these three kinds of sentences.

A

B

C

1. Lo sára ape.

Lo sára ape?

Lo sára ape!?

2. Lo te ape.

Lo te ape?

Lo te ape!?

3. Lo sukúla ape.

Lo sukúla ape?

Lo sukúla ape!?

4. Lo yǒ ape.

Lo yǒ ape?

Lo yǒ ape!?

5. Lo báa lo ape.

Lo báa lo ape?

Lo báa lo ape!?

6. Lo eke ape.

Lo leke ape?

Lo leke ape!?

7. Lo tó ape.

Lo tó ape?

Lo tó ape!?

8. Lo fáa ape.

Lo fáa ape?

Lo fáa ape!?

9. Lo ká ape.

Lo ká ape?

Lo ká ape!?

#### Drill 5

Distinguishing between negative statements and questions.

Three kinds of sentences are here presented in random order;

identify and translate each one. These are based on sentences in  
drill 3.

1. Agú Nzapá apíka ape!?

2. Ayama agá ate kóó ape.
3. Mbi sára koa ape!?
4. Páta aeke na mo ape!?
5. Nginza tí mo ahúnzi ape.
6. Ala goe na l'école ape!?
7. Mo hinga adresse tí lo ape?
8. Yorá tí fáa na ála aeke ape.
9. Camion tí mápa agá ape?
10. Lo yí tí te gozo ape?

### Drill 6

Learn to say the following sentences with emotion, being careful to imitate the proper rising-falling glide on the final vowel.

- |  |   |
|--|---|
| 1. <u>Awále asára koa ape!?</u>                            | 'Don't women work?'   |
| 2. <u>Mo eke ká yí tí mo ge!?</u>                          | 'Are you selling things <u>here</u> ?'  |
| 3. <u>Sí fadé mo goe ánde lá so!?</u>                      | 'So are you going sometime today?'  |
| 4. <u>Mo kú kété, fadé mo kúí!?</u>                        | 'If you wait a bit, will you die?' (said to a person who tells one to hurry up) |
| 5. <u>Bírí mo báa gene só awe!?</u>                        | 'Did you see the guest yesterday?'  |
| 6. <u>Yí só así, mo má téné ní awe!?</u>                   | 'Have you already heard about what happened?'                                   |
| 7. <u>Tongana mbi goe ká, fadé</u><br><u>mbi wara mo!?</u> | 'Is it certain that if I go there, I'll find you?'                              |
| 8. <u>Ngú apíka sí fadé nzó</u><br><u>akpíngba!?</u>       | 'Has it rained enough for the corn to mature?' (implying                        |

9. Mais tí mọ, ngú ní apíka  
na yá tí ta!?

the negative)

'What about you? Has it  
rained only in the pot?'

(This is said to someone  
who asks another for fresh,  
immature peanuts: Mọ mú na  
mbi mbéńí finí kárákó tí mọ ní.

'Give me some of your new  
peanuts'. The question asks  
if the other person doesn't  
have peanuts because there  
was not enough rain.)

10. Mọ lú tí mọ ape!?

'Did you plant any for  
yourself?'

### Drill 7

Exclamatory responses with ka ... só. Practice making  
exclamatory responses to the sentences given at the left by enclosing  
the sentences at the right (which are matched with sentences at the  
left) between ka ... só. Care should be taken to avoid distorting  
the tone patterns by introducing English intonation contours. The  
stimulus sentences on the left and their responses on the right should  
be said with a great deal of life, but the emotional features must  
be Sango ones, not English. Write out the translation of the  
exclamatory responses.

1. Mú mbi ma.

'Take me'.

Azo así auto ní awe.

'The car is filled with people'.

2. Mú na mbi bangó só ma.

'Give me this shirt'.

3. Mò hinga éré tí mbi ape?

'Don't you know my name?'

4. Mò hinga Sango kóé ape?

'Don't you know Sango completely?'

5. Mò girísa lége tongana yé?

'How is it you lost your way?'

6. Mò yí tí vò salade tí mbi

ape?

'Don't you want to buy my lettuce?'

7. Mbi garde auto tí mò ma.

'I'll guard your car'.

8. I língbi tí goe ká na geré.

'We can go there on foot'.

9. I goe na galá o.

'Let's go to the market'.

10. Mò yí tí sára kóá na mbi?

'Do you want to work for me?'

Só akeke tí íta tí mbi.

'This is my brother's'.

Mbi má gí lége óko.

'I heard (it) just once'.

Mbi sára gí nze óko.

'I have been (here) just one month'.

Mbi gá gí na bí.

'I came at night'.

Mbi vò mbéni awe.

'I've already bought some'.

Police alutí ká.

'The police are standing over there'.

Ngú ayí tí píka ánde.

'It will soon rain'.

Ala kú mbi ká.

'They're waiting for me'.

Mbi de tí sára l'école'.

'I'm still going to school'.

#### PHONOLOGICAL DRILLS

The following drills provide practice in hearing and using the

elided form of na ála 'to them' or 'to you (plural)'. Practice making both the elided and non-elided forms.

### Drill 1

#### Question

1. Ala díko mbéti ní awe?
2. Ala báa mbéti ní awe?
3. Ala wara nginza ní awe?
4. Ala má téné ní awe?
5. Ala wara koa ní awe?
6. Ala yí kanguya só?
7. Lo lángó na zo wa?
8. Mo bata só na zo wa.
9. Mo bi yí só na zo wa.

#### Answer

- Ee, mbi díko n'ála awe.  
Ee, mbi fa n'ála awe.  
Ee, mbi mú n'ála awe.  
Ee, mbi tene n'ála awe.  
Ee, mbi toka n'ála awe.  
Ee, anzere n'ála míngi.  
Lo lángó n'íta tí lo.  
Mbi bata n'ála ape?  
Mbi bi n'ála ká ape?

### Drill 2

#### Question

1. Mo yí tí díko mbéti ní na í?
2. Mo yí tí mú nginza na í?
3. Fadé mo goe na í?
4. Mbéti alíngbi na í kóé ape.
5. I língbi sára só ape.
6. Mo yí tí te kóbe lá só  
na zo wa.
7. Fadé í wara mbéti tí examen  
na lége yé.
8. Na lá kúí, fadé mo eke da?
9. I hínga ndá tí téné só  
mbírímbírí ape.

#### Answer

- Ee, mbi yí tí díko n'ála.  
E'e, mbi yí tí mú n'ála ape.  
E'e, fadé mbi goe n'ála ape.  
Fadé mbi píka mbéni n'ála.  
Fadé mbi sára n'ála.  
Fadé mbi te n'ála lá só.  
Fadé mbi to n'ála.  
Ee, fadé mbi bóngbi n'ála  
ngá.  
Mbi yí tí fa n'ála fadesó.



10. Ade, mo gá na photo ní ape.

VOCABULARY: báa 'to see'

Fadé mo báa mbéni lá.

Báa yí na lé tí mo sí o.

Mbi yí tí báa ndo, lo gá awe.

Mbi báa tongana aake kárakó  
laá.

Mo báa awe?

I de í báa téré ape.

Mbi yí tí báa lé tí mo míngi.

Báa, ló laá.

Lé tí lo aso lo laá, sí lo  
báa ndo gbá.

Mo báa lí tí mo na bí só, mo  
báa yé.

Nze óse lo báa nze ape.

Ita, mbi báa pási alíngbi ape.

Mbi báa mbi tene lo gá awe.

Báa yá ní sí fadé mo wara.

Fadé mbi gá na ní n'ála  
kékéréke.

'You'll get yours some day!'

'Be a witness to things  
before you talk!'

'Before I realized it, he  
had appeared!'

'I think that they're peanuts!'

'Do you understand?'

'We haven't yet met!'

'I would very much like to  
see you!'

'There, that's him!'

'He can't see well because his  
eyes hurt him!'

'What did you see in your dream  
last night?'

'For two month she has not  
had a menstrual period!'

'Friend, I suffered terribly!'

'I thought that he had already  
come!'

'Look inside and you'll find it!'

## LESSON FOURTEEN

### CONVERSATION

#### 1. Sukúlángó mérengé 'Bathing a child'

- 1A Bara o, ita. 'Greetings Friend'  
2B Bara míngi o. 'Many greetings'.  
3A Mo sára yé só? 'What are you doing there?'  
4B Mbi eke mú me na mérengé  
tí mbi. 'I'm breast-feeding my  
child'.  
5A Mo mú me na mérengé awe, mo  
sára yé na pekó ní. 'After you have fed the child,  
what do you do then?'  
6B Tongana mbi mú me na lo awe,  
mbi sukúla lo. 'After I have fed it, I bathe  
it'.  
7A Mo sukúla lo, mo sára tongana  
yé. 'When you bathe it, what do  
you do?'  
8B Mbi sukúla lo awe, fadé mbi zía  
mafuta na téré tí lo ape? 'After i've bathed it, won't  
I put oil on its body?'  
9A Mo zía mafuta wala poudre? 'Do you put oil or powder?'  
10B Mbi eke zía gí mafuta. Só  
lége tí kótóró tí í  
african. 'I put only oil. That's the  
traditional way of us  
Africans'.  
11A Taá téné? 'Is that right?'  
12B Taá téné. Yí ake nzoní míngi. 'That's right. It's very good'.

#### 2. Sukúlángó mérengé 'Bathing a child'

- 1A Bara mo ma. 'Greetings to you'.  
2B Bara o. 'Greetings'

3A Mo eke sára yɛ.

4B Mbi eke sukúla mérengé.

5B Mo eke sukúla mérengé ní  
tongana yɛ.

6B Mbi mú lo, zía na ndó tí geré  
tí mbi. Mbi zía ngú na  
kangú, mbi zía kugbé na yá  
ní, mbi commencer tí sukúla  
na lo.

7A Tongana mo sukúla lo tongasó  
awe, na pekó ní, fadé mo  
sára tongana yɛ.

8B Mbi zía ngú tí yóngó na yángá  
tí lo.

9A Tongana mo zía ngú tí yóngó na  
yángá tí lo, ngú ní aeké dé  
wala tí wá?

10B Mbi mú tí wá kété, mélanger na  
tí dé, sí lo yó.

11A Só aeké lége tí sárangó ní tí  
kótóró tí ála, aeké tongasó.

12B Tí kótóró tí í aeké tongasó.

'What are you doing?'

'I'm bathing the child'.

'How are you bathing the  
child?'

'I take him and put him on my  
lap. I put water in a gourd  
and put leaves in it, and then  
I begin to bathe him with  
them'.

'After you have bathed him  
like this, then what will  
you do?'

'I put drinking water to his  
mouth'.

'When you put drinking water  
to his mouth, is the water  
cold or is it warm?'

'I take slightly hot water and  
mix it with cold water, then  
he drinks it'.

'Is that the way it's done  
in your village?'

'That's the way it is in our  
village!'

#### NOTES ON CONVERSATIONS

### Conversation 1

9A. poudre -- This probably refers to European toilet powder.

10B. lége tí kótóró 'way of village' -- Here translated 'traditional way'. The word kótóró is used to designate indigenous culture. Compare the use of this word with our expressions back home or in the old country.

### Conversation 2

6B. kugbé 'leaves' -- These are leaves used to treat specific illnesses, for example, malaria. The water is applied to the body to reduce or eliminate the fever. (This, of course, is folk medicine.)

8B. ngú tí yóngó. 'water of drinking' -- The suffix -ngó nominalizes the verb. Other phrases of this type can be made almost at will: for example, yama tí téngó ní 'meat for eating', mbétí tí píkángó ní 'Paper for typing'.

9A. tí wá -- This is probably equivalent to ngú tí wá 'water of heat', but this full form does not appear to be acceptable here. It would be more correct to simply use wá, paralleling dé: that is, 'Is the water cold or hot?'

10B. tí wá kété -- This may mean either 'slightly hot' or 'a little hot water'. I have the feeling that a slight juncture before kété would disambiguate the phrase in favor of the latter meaning. mélanger -- Notice absence of an object pronoun.

11A. sárángó ní -- A nominalized verb with the determinant is often equivalent to an English expression with a verb and it. This could also have been translated 'Is this the way to do it?'

### GRAMMATICAL NOTES

Ante-noun adjunctives(4.10). The complete list of the ante-noun

adjunctives is the following, with the asterisk marking those which are commonly used substantivally with ní:

<u>*bingbá</u>	'red, brown'	<u>*ngangó</u>	'hard'
<u>búbá</u>	'foolish'	<u>*ngbééré</u>	'old'
<u>*finí</u>	'new, fresh'	<u>*nzóní</u>	'good'
<u>*kété</u>	'small'	<u>*pendere</u>	'young, nice'
<u>*kótá</u>	'large'	<u>séngé</u>	'useless, unimportant'
<u>*kózó</u>	'first'		
<u>*kúru</u>	'dry'	<u>*sioní</u>	'bad'
<u>kpíngba</u>	'hard'	<u>*vuru</u>	'white'
<u>mbakóro</u>	'old (person)'	<u>*vokó</u>	'black'
<u>mbéni</u>	'some, a certain, a few'	<u>*yóngóro</u>	'long'
<u>*ndúru</u>	'short, close'		

The three words for color are all there are, unless one borrows from French. The reason is that the color spectrum is divided into three; vuru and vokó are at opposite ends of the spectrum, but each shades into the middle section, designated by bingbá. Thus, vokó is 'green' and 'blue' as well as 'black'. To specify color one uses an expression like ake tongana .... 'It is like (a named object)'. Intensity is described by repetition (bingbá bingbá 'very red') or by the verb and míngi: abe míngi 'it is very red', avóko míngi 'it is very black', avuru míngi 'it is very white'. (Compare the tones on the last two verbs with the corresponding adjunctives.)

The ante-noun adjunctives with three exceptions are also used after the copula eke 'be' and the verb gá when it has the meaning

'become': aeke nzoní 'it is good', agá nzoní awe 'it has become good'. The three exceptions are: kpíngba, ngbééré, and mbéní.

Two other equivalents of English adjectives are found in Sango: possessive noun phrases and nominalized verbs. These are discussed elsewhere.

"Adjectival substantives" (4.21.10). In addition to their modifying function, some adjunctives -- most from the ante-noun class -- can function as substantives. This function is usually accompanied by the postposition of the adjunctive ní: vokó 'black', vokó ní 'the black one(s)'. When used in this way, we can call them "adjectival substantives". For example: mbi yí gí vokó ní 'I want only the black ones'; vokó ní aeke nzoní 'the black ones are good'.

The ante-noun adjunctive mbéní. Although the adjunctive mbéní is glossed 'some', one must not suppose that it has the same range of use as English some. In some instances some means 'a few' and in others 'a certain'. Sango mbéní usually particularizes an object although there are a few expressions (particular in the plural) in which it has the meaning of 'a few'. Compare the following sentences.

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 1. <u>Lo wara ázo da.</u>       | 'He found people there'.        |
| 2. <u>Lo wara ázo da kété.</u>  | 'He found a few people there'.  |
| 3. <u>Lo wara ámbéní zo da.</u> | 'He found some people there'.   |
| 4. <u>Lo wara zo óko da.</u>    | { 'He found someone there'.     |
|                                 | { 'He found one persone there'. |
| 5. <u>Lo hínga mbéní zo da.</u> | } 'He knows someone there'.     |
| 6. <u>Lo hínga zo óko da.</u>   |                                 |



The following examples contrast the presence and absence of mbéni with the noun yí 'thing'. The translations will be sufficient to indicate the differences. It also helps to remember that when mbéni yí occurs, it is possible to ask something like Yí yé 'What thing (that is, what thing in particular are you speaking of)?'

1. Mú yí na mabóko tí mo.

'Carry things in your hands . (not by other means)'.  
'

Mú mbéni yí na mabóko tí

mo.

'Carry something (one of the several things) in your hands'.  
'

2. Lo yí tí mú yí na mo.

'He wants to give you things'.  
'

Lo yí tí mú mbéni yí na

mo.

'He wants to give you something'.  
'

3. Lo yí tí te.

'He wants to eat'.  
'

Lo yí tí te mbéni yí

'He wants to eat something (from among what is available for eating)'.  
'

4. Yí ake na yá ní.

'There are things in it'.  
'

Mbéni yí ake na yá ní.

'Something (in particular) is in it'.  
'

5. Lo yí tí fa na mo téné.

'He wants to show you things'.  
'

Lo yí tí fa na mo mbéni

téné.

'He wants to tell you (about) something'.  
'

6. Yí ake da?

'Is there anything there?'

Mbéni yí ake óko ape.

'There's not one thing there'.  
'

7. Yí asára lo.

'Things (in general) are  
giving him trouble'.

Mbéní yí asára lo.

'Something is bothering  
him'.

Before a word beginning with the sound [n] (not the letter "n" in such words as ngása and ngbó) the vowel /i/ is often elided. For example, lo goe mbén ndo 'he went somewhere'.

Pronominal constructions. Under this heading are grouped a set of constructions that the speaker of English may feel go together.

mbéní zo

'someone, anyone'

zo ... (óko) ape

'nobody'

ázo kóé

'everybody'

mbéní yí

'something'

yí ... (óko) ape

'nothing'

yí kóé

'everything'

mbéní lá

'some day, sometimes'

lá óko ape

'never'

lá kóé

'always'

mbéní ndo

'somewhere'

ndo óko ape

'nowhere'

ndo kóé

'everywhere'

The equivalent of an English relative construction will be taken up later.

"Adverbial" use of ante-noun adjunctives. Only some of the ante-noun adjunctives have a more or less free use after verbs.

For example:

mbéní

Tene na mbi mbéní.

'Tell me again'.

ndurú

Mo gá ndurú.

'Come close'.

ngangó

Ala píka lo ngangó.

'They beat him hard'.

nzoní

Mbi má nzoní ape.

'I didn't understand well'.

séngé

Mo má séngé.

'You heard all right'.

sioní Ala píka lo sioní.

'They beat him terribly'.

yongóro Lo bi likongó yongóro.

'He threw the spear far'.

Sentence particle ndé. The particle ndé marks astonishment, apparently only in interrogative sentences. These have either extra high pitch on ndé, as in A, or a rising-falling pitch, as in B. A few non-interrogative sentences have been heard in conversations. The sentences under C patterned after them were accepted by one Centralafrican and rejected by another.

A

1. Kása ní anzere ape ndé?

'Does the sauce not taste good indeed?'

2. Lo sí na bí só ape ndé?

'Did he indeed not arrive last night?'

3. Andáa ála nzí lo kóé ndé?

'Did they indeed steal from him?'

4. Lo eke zo tí kíkíkiri ndé?

'Is he indeed an unreliable person?'

5. Lo kẹ taá mamá tí lo ndé?

'Did he indeed reject his own mother?'

B

1. Babá tí mo agá lá só ndé!?

'Do you mean your father didn't come today?'

2. Ita tí lo akúí ndé!?

'Do you mean his brother really died?'

3. Asioní yama aeke na gbakó só ndé!?

'Are there really bad animals in this gallery forest?'

4. Ala tomba lo na l'école awe 'Have they really expelled him  
ndé? from school?'  
 5. Lo mú wále awe ndé? 'Has he really taken a wife?'

C

1. Mo ndú yama só ape ndé. 'Don't touch this animal'.  
 2. Mo manquer lá só ape ndé. 'Don't be absent today'.  
 3. Ala girísa mbi ape ndé. 'Don't forget me'.  
 4. Mo nzí yí tí zo ape ndé. 'Don't steal people's  
 things'.  
 5. Mo sára manda ape ndé. 'Don't be jealous'.

GRAMMATICAL DRILLS

Drill 1

Make sentences like yí ní agá ngangó awe 'the thing has become hard' using as many of the adjunctives as possible with whatever noun subjects are appropriate.

Drill 2

Translating English pronouns. Learn to use the Sango equivalents for some, no one, and everyone by answering the following questions. Complete sentences are possible even without the material in parentheses.

1. Mbéni zo ate ngbó? 'Does anyone eat snake?'  
 a. Mbéni zo ate (ngbó).  
 b. Zo óko ate (ngbó) ape.  
 c. Azo kóé ate (ngbó).  
 2. Mbéni zo ayó du thé? 'Does anyone drink tea?'  
 a. Mbéni zo ayó (du thé).

b. Zo óko ayó (du thé) ape.

c. Azo kóé ayó (du thé).

3. Mbéní zo alungúla pémbé tí'lo?

'Does anyone remove his  
teeth?'

a. Mbéní zo alungúla (pémbé tí lo).

b. Zo óko alungúla (pémbé tí lo) ape.

c. Azo kóé alungúla (pémbé tí ála).

4. Mbéní zo na kótóró só asára

gbogbo?'

'Does anyone in this village  
make mats?'

a. Ambéní asára (gbogbo).

b. Zo óko asára (gbogbo) ape.

c. Azo kóé asára (gbogbo).

5. Mbéní zo ahínga tí píka sanze

na ndo só?

'Does anyone here know how  
to play the "hand piano"?''

a. Ambéní ahínga (tí píka).

b. Zo óko ahínga (tí píka) ape.

c. Azo kóé ahínga (tí píka).

6. Mbéní zo tí ála ahínga tí

tene tere?

'Does anyone among you know  
how to tell fables?'

a. Mbéní zo ahínga (tí tene).

b. Zo óko ahínga (tí tene) ape.

c. Azo kóé ahínga (tí tene).

7. Mbéní zo tí kótóró só ahínga

lége ní?

a. Mbéní ahínga (lége ní).

b. Zo óko ahínga (lége ní) ape.

c. Azo kóé ahínga (lége ní).

8. Mbéní zo agoe na Bangui awe?

'Has anyone gone to Bangui?'

a. Mbéní agoe awe.

b. Zo óko agoe ape.

c. Azo kóé agoe awe.

### Drill 3

Using "adjectival substantives".

#### Question

1. Mo yí bingbá bongó só?

'Do you want the red cloth?'

2. Mo yí finí da?

3. Mo yí gí kété mángo?

4. Mo yí ndurú kamba?

5. Mo yí kúrú yama?

6. Mo yí sioní zo?

#### Answer

Non, mbi yí vókó ní.

'No, I want the black one'.

Non, mbi yí ngbéré ní.

Non, mbi yí gí kótá ní.

Non, mbi yí yongoro ní.

Non, mbi yí finí ní.

Non, mbi yí nzoní ní.

VOCABULARY: zo 'person'

Mbéní zo ake na gígí.

Lo fa téné ní na zo óko ape.

Mbi eke éré ázo kóé tí gá.

Éré tí mo zo wa.

Mbi hínga zo so alángó na da  
só ape.

Zo kóé zo.

Kótá zo tí ála ake zo wa.

Mbounzú ake, zo vókó ake --  
kóé zo.

'There's someone outside'.

'She didn't tell it to anyone'.

'I'm calling everybody to come'.

'What is your name?'

'I don't know who is living  
in this house'.

'Everybody is a human being'.

'Who is your superior?'

'There are white men and there  
are black man -- all human beings'.



Zo tí kángó yama ní zo wa.

Lo goe tí báa ázo tí kobéla na  
l'hôpital lá só.

Azo tí kánga asára kóo na gígí.

Ala ngbá na yá tí kánga lá  
kóé ape.

Azo tí da tí mọ akeke óke.

Zo akeke da ape. Akeke pupu séngé.

I eke tí í yongóro zo.

Kotá zo tí mbi.

'Who's the meat seller?'

'He went to see the sick in  
the hospital today'.

'Prisoners work on the outside.  
They don't always stay in  
the prison'.

'How many people are there  
in your house?'

'There's no one there. It's  
just the wind'.

'We are tall people'.

'My elder sibling'.

## LESSON FIFTEEN

### CONVERSATION

Gíngó mbéńí zo 'Looking for someone'

- |     |   |   |
|-----|---|---|
| 1A  | <u>Bara o.</u>  | 'Hello'.  |
| 2B  | <u>Bara o.</u>  | 'Hello'.  |
| 3A  | <u>Mo lóndó na ndo wa.</u>  | 'Where are you coming from?'  |
| 4B  | <u>Mbi lóndó na kótóró tí mbi.</u>                                    | 'I'm coming from home?'   |
| 5A  | <u>Kótóró tí mo aeke na mbáge wa.</u>                                 | 'Where is your home?'   |
| 6B  | <u>Ake na mbáge tí Cinq Kilo(mètres).</u>                             | 'It's in the direction of the<br>Five Kilometer Section'.                       |
| 7A  | <u>Mo ke gí zo wa.</u>  | 'Whom are you looking for?'   |
| 8B  | <u>Mbi ke gí mbéńí íta mbi.</u><br><u>Lángó míngi mbi báa lo ape.</u> | 'I'm looking for a relative<br>of mine. I haven't seen<br>him for a long time'. |
| 9A  | <u>Ita tí mo ní, éré tí lo zo wa.</u>                                 | 'What is your relative's<br>name?'  |
| 10B | <u>Robert.</u>  | 'Robert'.   |
| 11A | <u>Mará tí lo aeke yé.</u>  | 'What is his ethnic group?'   |
| 12B | <u>Mará tí lo ake Sango.</u>  | 'His group is Sango'.   |
| 13A | <u>Mará tí mo ngá aeke yé.</u>  | 'What is your group also?'  |
| 14B | <u>Mará tí mbi ngá ake Sango.</u>                                     | 'My group is also Sango'.   |
| 15A | <u>Mo gá tí gíngó da tí lo?</u>                                       | 'Have you come looking for<br>his house?'                                       |
| 16B | <u>Mbi gá tí gí da tí lo.</u>   | 'I've come to look for his<br>house'.   |
| 17A | <u>Mo hínga da tí lo tí giriri</u><br><u>ape?</u>                     | 'Don't you know his former<br>residence?'                                       |

18B Tí giriri, lo ke lánzó na

mbáge tí .... Éré tí

kótóró tí ála só, mbi

hínga ape o.

19A Mó hínga ape?

20B Ee.

21A Mbi hínga kóó; ake Bruxelles.

22B Bruxelles, ní laá.

23A Na fadesó, lo lánzó na ndo wa.

24B At-ne fadesó, lo lánzó na  
Lakouanga.

25A Alánzó na Lakouanga?

26B Ee.

27A Lakouanga tí ndo tí pont, wala  
tí ndo wa.

28B Ngbére [ngbéne] Lakouanga tí  
giriri só ape?

29A Lakouanga ake míngi.

30B Ake míngi so, giriri kózó ní,  
kótóró ní ake da só.

31A Mó kángbi pópó ní, sí fadé mbi  
fa na mó ma.

32B Tí gá na mbáge tí Mée Mée só.

'Long ago he used to live  
at .... I don't know the name  
of their village'.

'You don't know?'

'That's right'.

'I know it well ; it's  
Bruxelles'.

'Bruxelles. That's it'.

'And where's he staying now?'

'They say that he's staying  
now at Lakouanga'.

'He staying at Lakouanga?'

'That's right'.

'The Lakouanga at the bridge  
or what place?'

'Isn't it the old Lakouanga?'

'There are many Lakouangas'.

'There are many, but it's the  
one where there was a village  
there long ago'.

'Distinguish them (lit.. divide  
the middle), and I'll tell  
you'.

'Coming to the Mea Mea here'.

- 33A Tí Měa Měa só? 'The Mea Mea here?'
- 34B Ee. 'That's right'.
- 35A Na ndo tí pont só? 'Where the bridge is?'
- 36B Ee. 'That's right'.
- 37A Fadé mbi goe, mbi zía mɔ na  
lége ní. 'I'll go and put you on the way'.
- 38B Ee. Goe zía mbi da, sí mbi  
hínga, íta. 'Yeah. Go and put me there, so I'll know, Friend'.

#### NOTES ON CONVERSATION

5A. mbáge wa -- This is distinguished from ndo wa in being less precise. It might be translated 'whereabouts?'

8B. lángó míngi 'many sleeps' -- This sentence does not seem to occur in an affirmative sentence: that is, one could not say Lángó míngi mbi báa lo 'I have seen him for a long time'. One can also say Mbi báa lo ape, asára lángó míngi with the same meaning as that found in this sentence. In this negative sentence the numerals can replace míngi.

11A. mará -- I have translated this 'ethnic group' because there is practically no tribal structure in the C.A.R. comparable to what one finds in other parts of Africa, for example, in Nigeria. One can refer to himself as a Banda, but the Banda are not unified in any formal way. It is the language which distinguishes a Banda from a Ngbaka more than anything else. Moreover, a "Banda" might first call himself, for example, a Ndre, because there are many Banda-speaking groups. The foreigner needs to be careful about referring to a person's ethnic background. The official policy of the government is to play down

ethnic differences.

15A. gíngó -- Notice the equivalence of gíngó and gí (16B) in this construction.

17A. giriri 'long ago' -- Notice how this noun in attribution follows the possessive phrase; personal possession has priority over attribution. Compare íta tí mbi tí wále 'my sister'.

18B. tí giriri -- This is probably a repetition of part of the preceding sentence. The noun giriri could have been used here alone. ála -- the switch from lo to ála is probably not a mistake. Pronoun switching is so common in Sango that there must be nonlinguistic reasons for it.

24B. atene --Indefinite use of subject marker: that is, 'I am told that he ...'

28B. ngbé here means 'former' and giriri 'long ago'.

32B. Méa Méa -- This is one of the sections of Bangui.

37A. zía na lége -- Here this expression means to show the way, but in other contexts it is used of a host's accompanying a guest a short distance on his way home.

#### GRAMMATICAL NOTES

Position of post-noun adjunctives. Although post-noun adjunctives occur after the nouns they modify, some of them can also occur at the end of the sentence, far removed from their noun heads. These words are the numerals (in the lower ranges), óke 'how much?' and míngi 'much, many'. It would seem that the final position is the preferable one. The following chart illustrates the two positions with nouns having subject and object function.

### Subject

Azo ukú akúí.

Azo akúí da ukú.

'Five houses burned there'.

Azo óke ayí tí gá.

Azo ayí tí gá óke.

'How many people want to come?'

Azo míngi agá na téré ní.

Azo agá na téré ní míngi.

'There were many people beside it'.

Abákoyá míngi así gígí na  
yáká ní.

Abákoyá así gígí na yáká  
ní míngi.

'Many baboons came out into the garden'.

Áyí tí vundú míngi atí na  
ndó mbi na pekó ní.

Áyí tí vundú atí na ndó mbi  
na pekó ní míngi.

'I later had many unfortunate experiences'.

### Object

Mbi fáa átágba ukú na lá ní.

Mbi fáa átágba na lá ní ukú.

'I killed five kob on that day'.

Mó to nginza óke na ála.

Mó to nginza na ála óke.

'How much money did you send them?'

Amú nzoní yí míngi na í.

Amú nzoní yí na í míngi.

'He gave us many good things'.

Ázo awara ngiá míngi na lá ní.

Ázo awara ngiá na lá ní míngi.

'People received a lot of pleasure on that day'.

It should be noted that post-noun adjunctives do not immediately follow a noun which is the head of a possessive phrase. Instead, the adjunctive follows the whole phrase. Thus, not da só tí mbi but da tí mbi só 'this house of mine'.



Examples of post-noun adjunctives.

míngi 'much, many, very'

Mbi yí tí vo yí míngi ape.

'I don't want to buy many things'.

Ala wara nginza na lá ní míngi.

'They got a lot of money on that day'.

Nginza tí lo agirísa, aso lo míngi.

'He lost his money, and he is upset about it'.

Makala tí mo aeke nzoní míngi.

'Your fritters are very good'.

ndé 'different'

Lége ní aeke ndé.

'The way is different'.

Lége ndé ndé aeke.

'There are different ways'.

Ala goe tongasó, na lo goe tí lo ndé.

'They went in this direction, but he went in a different one'.

ngá 'also'

Lo ngá, lo mú lége só.

'He also took this road'.

Amérenge tí lo ngá ahínga lége ní ape.

'His children also did not know the way'.

Wále tí lo angbá ngá na kótóró.

'His wife also stayed home'.

tongasó 'thus, like this'

Mará tí lége tongasó aeke nzoní ape.

'This kind of a road is not good'.

Lége ní aeke tongasó ma.

'The way is like this!'

Mbi sára tongasó awe, mbi sára gbá.

'I did it like this with no results'.

Tongasó, mo kírí, mo sára na mbéní lége ndé.

'All right, do it again in a different way'.

The adjunctive kóó. The post-noun adjunctive kóó is one of those which have different meanings. The following paragraph illustrates the meanings 'all', 'also' and 'entirely'. It should be noted that it is possible for there to be an ambiguity:

Mò báa wále tí mbi kóó ape?

'Isn't it a fact that you indeed (i.e. entirely) saw my wife?' The meaning is:

'You saw my wife all right!'

Mò báa áméréngé tí mbi kóó  
ape?

'Isn't it a fact that you saw all my children?'

Without some disambiguating information the second sentence could have the meaning of the first: 'Isn't it a fact that you indeed saw my children?'

Further examples of kóó occur in the following paragraph:

1. Tongana koa tí í awe kóó, í  
lónódó í fono na yá tí kótóró.

'When our work was all finished, we arose and strolled around in the village'

2. Ita tí mbi kóó afono na mbi.

'My comrade also strolled with me'

3. I goe bara ázo tí kótóró kóó.

'We went and greeted all the villagers'

4. Ita tí mbi abara ála óko óko kóó  
ngá.

'My comrade also greeted each and every one of them'

5. I dutí na pópó tí ála, í sára  
ngiá na ála, pekó anínga kété.

'We stayed with them, we had a nice time with them for a little while'

6. Tongasó kóó awe, í lónódó, í

'When it was all over, we

kíri na kótóró.

arose and returned home.

The adjunctive vení. The post-noun adjunctive vení (also heard as mvení) is written with an initial high tone because of the word's effect on a preceding syllable. This syllable is lengthened and rises in pitch to high if it is not already high. The words are spelled out to show what happens.

<u>mbí</u>	>	<u>móíí vení</u>	'I myself'
<u>mó</u>	>	<u>móó vení</u>	'you yourself'
<u>lo</u>	>	<u>loó vení</u>	'he himself'
<u>í</u>	>	<u>íí vení</u>	'we ourselves'
<u>ála</u>	>	<u>álaá vení</u>	'they themselves'
<u>nginza</u>	>	<u>nginzaá vení</u>	'the money itself'

## GRAMMATICAL DRILLS

### Drill 1

Using the adjunctive só in noun phrases. Practice using só with the following nouns and then use them, wherever appropriate, in the sentences below.

A

<u>yama</u>	<u>yáká</u>	<u>pápa</u>	<u>bongó</u>
<u>zo</u>	<u>kótóró</u>	<u>sése</u>	<u>veké</u>
<u>susu</u>	<u>yángá</u>	<u>mápa</u>	<u>babá</u>
<u>samba</u>	<u>póro</u>	<u>mángo</u>	<u>mamá</u>
<u>mafuta</u>	<u>mé</u>	<u>mánga</u>	<u>likongó</u>
<u>makala</u>	<u>yá</u>	<u>léso</u>	<u>sambá</u>
<u>fondo</u>	<u>téré</u>	<u>kóndo</u>	<u>sakpá</u>
<u>gozo</u>	<u>téné</u>		

	<u>poro</u>		
<u>zenhe</u>	<u>pémbe</u>	<u>kámbe</u>	<u>sembé</u>

B

- |  |  |
|--|--|
| 1. <u>Mbi yí .... só.</u>                              | 'I want this ....'.  |
| 2. <u>Mbi báa ... só.</u>                              | 'I see this .....'.  |
| 3. <u>Ngéré tí .... só óke.</u>                        | 'What is the price of this ...?'   |
| 4. <u>Mbi má téné tí .... só.</u>                      | 'I heard about this ...'.  |
| 5. <u>Téné tí ... tí ála só</u><br><u>alíngbi ape.</u> | 'This (the) affair of theirs<br>over the (this) .... is hard<br>to believe'. |

### Drill 2

Practice making the changes required by vení with the following words:

<u>kéké</u>	'tree'	<u>vene</u>	'a lie'
<u>yángá</u>	'mouth'	<u>mafuta</u>	'oil'
<u>hótó</u>	'hill'	<u>yengere</u>	'sieve'
<u>mángo</u>	'mango'	<u>kusára</u>	'work'
<u>fúta</u>	'pay'	<u>mabóko</u>	'hand'
<u>bozó</u>	'bag'	<u>likongó</u>	'spear'
<u>sembé</u>	'dish'	<u>mérengé</u>	'child'
<u>yoró</u>	'medicine'	<u>kólt</u>	'man'
<u>yíngó</u>	'salt'	<u>wálé</u>	'woman'

### Drill 3

Practice using vení in sentences. Remember to make the proper vowel and tone changes.

- |  |   |
|--|---|
| 1. <u>Aeke tongasó 'vení sí ála eke</u><br><u>sára da.</u> | 'That's exactly how they<br>make houses'. |
|--|---|

2. Lo ké, lo 'vení.
3. Gí ámerengé kóli 'vení  
alíngbi sára nǵiá só.
4. Ala fáa téré tí ala 'vení.
5. Lo tene, ní 'vení, ní yí  
tí goe na mó ká.
6. Fángó ní 'vení sí ake  
ngangó.

- 'He refused, just himself'.  
'Only boys can play this game'.  
'They killed themselves'.  
'He said that he himself would go to you there'.  
'It is killing (them) which is difficult'.

#### Drill 4

Using post-noun adjunctives. Translate the following English phrases without looking at the Sango.

- |  |                                 |
|--|---------------------------------|
| 1. 'all of our forefathers'                  | <u>ákótará tí í kóé.</u>        |
| 2. 'her husband also'                        | <u>kóli tí lo ngá</u>           |
| 3. 'the village headman'                     | <u>makunzi tí kótóró ní</u>     |
| 4. '(the) father of the child himself'       | <u>babá tí mérengé 'vení</u>    |
| 5. 'how many people from Mobaye?'            | <u>ázo tí Mobaye óke.</u>       |
| 6. '(the) house of this man'                 | <u>da tí kóli só</u>            |
| 7. 'different kinds of garden produce'       | <u>kóbe tí yáká ndé ndé</u>     |
| 8. '(the) whole roof of my house'            | <u>li tí da tí mbi kóé</u>      |
| 9. 'the entire body of the man and woman'    | <u>téré tí kóli na wále kóé</u> |
| 10. '(the) heart (lit. liver) of one person' | <u>bé tí zo óko</u>             |

11. 'three of my siblings'
12. 'many villagers'
13. 'many of my house furnishings'

áíta tí mbi otá

ázo tí kótóró míngi

kóngbá tí yá tí da tí

mbi míngi

### Drill 5

Using "adjectival substantives" and laá. Respond to the sentences under A as in the first example.

A

1. Só aeke bingbá bngó.

'This is a red cloth'.

2. vokó póró

3. vurú kóndo

4. kété kpu

5. kótá ngó

6. finí téné

7. yongoro zaza

8. ngbére sakpá

9. ndurú kéké

10. yongoro lége

11. ngangó kusára

12. kúru sindi

B

Bingbá ní laá.

'Here is the red one'.

'black shoes'

'white chicken'

'small mortar'

'large drum'

'new affair'

'long switch'

'old basket'

'short stick'

'long road'

'hard work'

'lump of sesame paste'

### Drill 6

Using vocabulary for parts of the body engage in the following game with the other members of the class: Point to a part of the body and name another part; the other person does just the reverse. For example:



- A. Só aeke hó tí mbi (pointing to the eye). 'This is my nose'.
- B. Só aeke lé tí mbi (pointing to the nose). 'This is my eye'.

VOCABULARY: téré 'body'

Below are names for some of the body parts. This list is almost exhaustive. In talking of the elbow, knee, Adam's apple, etc. one must use French words. All of these nouns can be possessed, but in speaking of one's skin or blood one says póró tí téré tí mbi and méné tí téré tí mbi. Some people drop the preposition tí before the possessing noun or pronoun: e.g. yángá mbi.

Calling attention to another person's body, as with any of his characteristics or behavior, must be done very discreetly, because such allusions are in the traditional society acts of ridicule. Thus, the apparently innocuous observation that a person's legs are long (geré tí mo ayo) might be taken as an insult. It is even considered in bad taste to speak of one's own person.

<u>li</u>	'head'
<u>bé li</u>	'top of the head'
<u>kóá li</u>	'head hair'
<u>lé</u>	'eye'
<u>póró tí lé</u>	'skin over eyeball'
<u>vurú (tí) lé</u>	'white of the eye'
<u>hó</u>	'nose'
<u>kámba tí hó</u>	'bridge of the nose'
<u>dú tí hó</u>	'nostril'

<u>mé</u>	'ear'
<u>yángá</u>	'mouth'
<u>póró tí yángá</u>	'lip'
<u>pémbé</u>	'teeth'
<u>kóá yángá</u>	'beard'
<u>mbángbá (or, ngbángbá)</u>	'cheek'
<u>ngú tí yángá</u>	'saliva'
<u>méngá</u>	'tongue'
<u>kóá lé</u>	'eyelash'
<u>téré</u>	'body'
<u>gó</u>	'neck, throat'
<u>ndó gó</u>	'shoulder'
<u>mabóko</u>	'arm, hand'
<u>kate</u>	'chest'
<u>me</u>	'breast'
<u>turúngu</u>	'navel'
<u>yá</u>	'belly, abdomen'
<u>ngbundá</u>	'waist, hip, buttock'
<u>yángá tí ngbundá</u>	'anus'
<u>geré</u>	'leg, foot'
<u>kété mabóko</u>	'finger'
<u>kété geré</u>	'toe'
<u>yá mabóko</u>	'palm'

The following exercise can be used both to learn the names of the body parts and also to be reminded that such play with Central Africans would be in bad taste. What "goes" when American kids each other does not go in Africa.

1. Geré tí mo akono tongana  
geré ti konó. 'Your feet are as big as a hippo's'.
2. Geré tí mo aeke ndurú  
tongana geré tí batá. 'Your legs are as short as a squirrel's'.
3. Báa geré tí lo aeke kété kété  
tongana geré tí kóndo. 'Look, his legs are thin like a chicken's'.
4. Báa geré tí lo aba bángó. 'Look at how his legs are bowed'.
5. Kété geré tí lo kóó ate kóó,  
aeke tongana geré tí dole. 'His toes have been eaten away like an elephant's foot'.
6. Kóá lí tí lo aeke vurú tonga  
óléngó péré. 'Her hair is blond like dried grass'.
7. Kóá lí tí lo aeke ndurú tongana  
finí péré. 'His hair is short like new grass'.
8. Bingbá kóá lí tí lo. Abe tongana  
péré. 'His red hair. It's red like grass'.
9. Mo te yé. Yá tí mo asúku  
tongana ballon. 'What have you eaten? Your belly is swollen like a balloon'.
10. Báa kámba tí bongó tí mọ  
akánga ngbunda tí mọ gbá. 'Look, your belt hardly goes around your waist'.
11. Mé tí mo aeke tongana mé tí  
dole ape? 'Aren't your ears like an elephant's'.

## LESSON SIXTEEN

### CONVERSATION

#### Lége tí sára kóbe 'How to make food'

- 1A Mbi eke fa na mo lége sí í  
eké sára kóbe (....). 'I'm going to show you how  
we make food'.
- 2B Mo tene híó híó, mbi má  
ape. 'You're talking very fast  
and I can't understand'.
- 3A Lége tí sárángó kóbe? 'You mean about making food?'
- 4B Mo tene doucement sí mbi má  
nzoní. 'If you talk slowly, I'll  
understand well'.
- 5A Mo má lége tí sárángó kóbe  
tí í wále zo vókó ape? 'Haven't you heard our way --  
African women -- of making  
food?'
- 6B Ee. 'Yeah'.
- 7A Tongana í mú kóbe awe, í tó. 'After we've taken the food,  
we cook it'.
- 8B Mo tó tongana yé? 'How do you cook it?'
- 9A Mo tó tongana yé ape! I  
tíngó wá da. 'You don't cook it "tongana  
yé"! We make a fire'.
- 10B Mo sára téné doucement, sí  
mbi má ma. 'Talk slowly so I can under-  
stand'.
- 11A Ee. Téné ní lo só, mbi tene  
na mo só. I tíngó wá da,  
í zía ngú na kóbe ní. 'This is what I'm telling you.  
We make a fire and we put  
water in the food'.
- 12B Zía ngú da tongana yé. 'What do you mean "put water  
in it"?'

13A I zía ngú da na yá tí kangú.

14B Na kangú? Ató kóbe na kangú?

15A E'ε. I tó na kangú ape, mais  
gí na ta.

16B Na ta ní?

17A Na ta ma.

18B Mó zía ta na wá séngé?

19A Mó zía ta na wá gí na ngú  
na yá ní.

20B Sí mó zía ngú na wá, akporo...

21A Sí mó zía ngú da, na yá ní  
akporo ape.

22B Kóbe ní aeke yε.

23A Kóbe ní aeke kóbe kóé ma.

24B Éré tí kóbe aeke yε.

25A Éré tí kóbe? Kóbe tongana...  
I tene kóbe só, ake susu wala  
aeke yama.

26B Oui, mó tene tongasó. Mó fa  
na mbi éré tí kóbe ní nzoní  
sí mbi hinga.

27A Éré ní nzoní gí só mbi tene  
na mó.

'We put water in a calabash'.

'In a calabash? Does one  
cook food in a calabash?'

'No. We don't cook in  
calabashes, but only in pots'.

'In pots?'

'In pots!'

'Do you put the pot on the  
fire just by itself?'

'You put the pot on the fire  
just with water in it'.

'Then you put the water on  
the fire to boil...'

'You don't put the water on to  
boil. But you put food  
inside first'.

'What is the food?'

'The food is all kinds of food'.

'What is the name of the food?'

'The name of the food? Food  
like ... When we say "kóbe",  
it's fish or meat'.

'That's right, talk like that.  
Tell me the names of food and  
I'll know them'.

'Their proper name is just  
what I'm telling you'.

## NOTES ON CONVERSATION

1A. eke fa -- The construction is the continuative but the sense is future. lége so -- This is a relative construction, but the kernel sentence would not be í sára na lége só. One would simply say í sára tóngasó 'we do it like this'.

5B. tí í -- In some contexts it might be ambiguous as to what was possessed, for example, 'the preparation of our food' or 'our preparation of food'. The first meaning would be made clear by introducing juncture before kóbe and the second by introducing it before tí.

9A. tongana ye -- There is supposed to be humor in this conversation.

19A. gí -- The position of this word seems to be ungrammatical. The person may mean to say gí ngú ake na yá ní 'only water is in it'.

25A. kóbe -- She may mean that real food consists of meat or fish. It is true that a person who has eaten well of a number of foodstuffs (peanuts, fruit, bread, etc.) does not consider to have eaten until having had his daily dough-and-sauce.

## GRAMMATICAL NOTES

Generalized object. The noun ndo 'place' is used with some verbs as a generalized object. Notice the difference between the following sentences:

1. Mbéní zo ahúnda nginza na  
gígí.

'There's someone asking for  
money outside'.

2. Mbéní zo ahúnda yí na  
gígí.

'There's someone asking for  
things outside'.

3. Mbéní zo ahúnda ndo na  
gígí

'There's someone asking  
questions outside'.



The contrast between these sentences is in the degree of specificity. After sentence 2 is said one could ask Yí yé 'What things?' But after 3 one would have to say something like Lo yí yé 'What does he want?' A verb phrase with ndo can have quite a different meaning from what one might expect. The following verb phrases appear to be the most common ones.

hínga ndo

'to be responsible, to know right from wrong' (particular of children)

má ndo

'to listen'; in negative 'to be deaf'

báa ndo

'to look'; in negative 'to be blind'

éré ndo

'to call out, to yell' (as in calling for someone)

tara ndo

'to feel around' (as in looking for something)

hánda ndo

'to use deception'

goe ndo

'to be off somewhere'

Obligatory objects. School grammar generally makes a distinction between transitive verbs (those which take objects) and intransitive verbs (those which do not take objects). Of He is breathing deeply it would be said that breathe is intransitive; but of He breathed a sigh of relief it would be said that the verb was transitive because of the object sigh. Furthermore, in English, as in other languages, some verbs rarely if ever take an object whereas others take any object that fits semantically. Thus, both Sango and English have no

object in Lo tíko and He's coughing. But Sango has Lo te kóbe (with kóbe as the object) and English He ate (no object). When the specific object is required in a Sango sentence, there should be no trouble for the learner; he will, however, have some difficulty in knowing when to use a general object and which one to use.

The following Sango verb phrases have specific objects but have a general sense:

<u>te kóbe</u>	'to eat'
<u>sára koa</u>	'to work'
<u>sára téné</u>	'to talk'
<u>sukúla ngú</u>	'to bathe'
<u>hú téré</u>	'to rest'
<u>vo ngéré</u>	'to do business'

The following Sango verbs do not seem to have objects:

<u>toto</u>	'to cry'
<u>lángó</u>	'to lie down, sleep'
<u>fona</u>	'to stroll, walk around'
<u>kpé</u>	'to flee, run'
<u>dutí</u>	'to sit down, be seated'
<u>tambéla</u>	'to walk'
<u>tíko</u>	'to cough'

Verbs like the following can take the noun yí as an indefinite object, but, as we have seen, yí and ndo are not used in the same way:

<u>pete (yí)</u>	'to crush (something)'
<u>lú (yí)</u>	'to plant (something)'
<u>mú (yí)</u>	'to take (something)'
<u>kánga (yí)</u>	'to shut (something)'

Instrument and accompaniment (5.32.25). The concepts of instrument and accompaniment are carried by the connective na like the English preposition with: Ala fáa ngú ní na ngó. They crossed the stream by means of a canoe'; Lo goe na ála na bureau. 'He went with them to the office'.

In rapid speech it is not uncommon for na to be reduced to a syllabic nasal: for example, gá na ní na mbi is heard as [gá n̩ na mbi] 'bring it to me'.

Verbal adjunctives (4.30). Verbal adjunctives are the closest thing Sango has to adverbs, because their main function is to modify verbs. That is to say that they occur in the verb phrase rather than the noun phrase. It has already been seen, however, that other adjunctives can occur in the verb phrase, and it should be added that there are equivalents of English adverbs which are phrases of different sorts:

Mbi báa lo kózo ní.

'I saw him first'.

Na pékó ní, lo báa mbi.

'Later he saw me'.

The phrase kózo ní consists of an ante-noun adjunctive and ní and na pékó ní is a noun phrase introduced by the connective na.

For convenience the verbal adjunctives can be divided in the following way:

Of time:

ánde 'in the near future'

ándo 'formerly, a while ago'

fadé 'soon, quickly, fast'

hío 'quickly, in a hurry'

Of place:

<u>da</u>	'there, in that place'
<u>ge</u>	'here'
<u>ká</u>	'there'

Of assertion:

<u>biakú</u>	'truly'
<u>bíaní</u>	'truly'
<u>gbá</u>	'in vain, without result'

Of manner and description:

<u>gbándá</u>	'naturally, easily'
<u>kpítíkpítí</u>	'very black' (used with <u>voko</u> )
<u>kpó</u>	'quiet, at rest'
<u>tár</u>	'very white' (used with <u>vuru</u> )
<u>ngbi</u>	'for a while, for a long time'
<u>yeke</u>	'slowly, gradually'

Expressions of time. The subject of measured time was treated in an earlier lesson. Here we want to look at a number of temporal expressions with a more general reference.

ánde 'soon', for example: Lo eke goe ánde na Amérique  
'He'll be going to America soon'.

ándo 'a little while ago': Mbi mú mbéní na ála ándo  
'I gave some to you a little while ago'.

fadesó 'now': Ala gá fadesó 'They came just now'.  
Immediacy is stressed by doubling the first syllable: fafadesó or fafasó 'right right now'.

giriri 'a long time ago': Giriri kótóró só ake na

président ape 'This country did not have a president long time ago'.

depuis [dipfi] 'since a long time ago': Mbi hinga lo depuis 'I've known him for a long time'.

lá na lá 'day to day': Mbi báa lo lá na lá 'I see him day after day'.

lá tongasó 'at about this hour': Lá tongasó, mbi yí mō gá tí báa mbi 'At about this hour I want you to come to see me'.

mbéni lá 'sometimes, once upon a time, some day': Mbéni lá í wara sáki otá 'Sometimes we get three thousand francs'; Mbi yí tí goe na Amérique mbéni lá 'Some day I'd like to go to America'.

ngú na ngú 'year after year': Ngú na ngú ádole agá na ndo só 'Elephants come here year after year'.

Futurity (4.30). Futurity is expressed by using the continuative (with eke) or by placing the adjunctive fadé before the clause. No meaningful difference has yet been established between them: Fadé lo goe lá wa and Lo eke goe lá wa are indifferently 'When is he going?' or 'When will he go?' When fadé and eke both occur in the same sentence, the meaning is future continuative. For example, Fadé mbi eke báa lo 'I'll be seeing him'. In some circumstances a clause with the verb yí also has the idea of futurity: for example, Lo yí tí goe, mais mérengé tí lo akúí. 'He wanted to go (or, he was going), but his child died'.

There does not seem to be a future of the copula ské. Thus, for

'There will be a party here' one says Fadé ázo asára matánga na ndo só (literally, people will make a party here); for 'He will be the mayor' one says Fadé lo gá maire.

Sequence in time. In a narration, sequence in time is indicated by such expressions as na lá ní 'at that time', na pekó ní 'later, and then', na ndá ní 'in the end, finally'. For 'the next day' one uses a clause: ndá adé 'day dawned'

Na lá ní ála sára kóta lége ape.

'In those days they didn't make large roads'.

Na pekó ní ála kírí na kótóró.

'After that they returned home'.

Na ndá ní lo kúí.

'He finally died'.

Ndá adé sí ála fáa ngú ní.

'The next day they crossed the river'.

## GRAMMATICAL DRILLS

### Drill 1

Translate the following sentences into Sango and then check the translation with those provided below.

1. 'He's resting'.
2. 'What is he planting?'
3. 'He coughs a lot'.
4. 'He ate with us'.
5. 'I felt around, but I didn't find anything'.
6. 'You don't know anything'.



7. 'They ran far away'.
8. 'Did you shut the door?'
9. 'He talks all the time'.
10. 'Did he tell you about it?'
11. 'Let's transact some business now'.
12. 'I crush things with it'.
13. 'Did they take anything yesterday'.
14. 'I told him, but he doesn't listen'.
15. 'He doesn't listen to me'.

Translation

1. Lo eke hú téré tí lo.
2. Lo eke lú yé.
3. Lo tíko míngi.
4. Lo te kóbe na í.
5. Mbi tara ndo, mais mbi wara yí ape.
6. Mo hínga yí ape.
7. Ala kpé yongóro.
8. Mo kánga yángá tí da ní?
9. Lo sára téné lá kóé.
10. Lo fa na mo téné ní?
11. I wá ngéré fadesó.
12. Mbi pete yí na ní.
13. Ala mú yí bírí?
14. Mbi tene na lo, mais lo má ndo ape.
15. Lo má téné tí mbi ape.

Practice in using na instrumentally.

Question	Answer
1. <u>Lo sukúla na yé.</u> 'He washed it with what?'	<u>Lo sukúla na ngú tí wá.</u> 'He washed it with hot water'.
2. <u>Lo sára mọ na yé.</u> 'What is he working on you with?'	<u>Lo sára mbi na yoró.</u> 'He is working on me with witchcraft'.
3. <u>Lo píka lo na yé.</u> 'What did he hit him with?'	<u>Lo píka lo na kótá kéké.</u> 'He hit him with a big stick'.
4. <u>Lo kánga kóngbá ní na yé.</u> 'What did he tie up the stuff with?'	<u>Lo kánga na kamba.</u> 'He tied it up with rope'.
5. <u>Ita tí lo ahánda lo na yé.</u> 'What is his brother deceiving him with?'	<u>Ita tí lo ahánda lo gí na téné.</u> 'His brother is deceiving him just with words'.
6. <u>Mọ wọ na páta óke.</u> 'How much did you buy it for?'	<u>Mbi wọ na páta balé omaná.</u> 'I bought it for 300 francs.'
7. <u>Ala faá susu ní na yé.</u> 'What do they kill the fish with?'	<u>Ala fáa na yoró.</u> 'They kill them with poison'.

Drill 3

Practice in making sentences with fadé. Answer the questions at the left with the sentences at the right. Remember that fadé is not pronounced with the stress on first syllable and /dɛ/ does not resemble "tty" of English fatty.

### Question

1. Mo sukúla bongó awe? . . . . .
2. Mo fáa yáká tí mo awe?
3. Mo ká yama tí mo awe?
4. Mo kánga yángá tí da ní awe?
5. Mo toka mbéti na lo awe?
6. Mo báa Bangui awe?
7. Lo gá awe?
8. Ala eke to na mo mbéti?
9. Lo kúí awe?
10. Mo tene na lo awe?

### Answer

- Fadé mbi sukúla lá só. . . . . .
- Fadé mbi fáa na yá tí nze só.
- Fadé mbi ká kékéréke.
- Fadé mbi kánga ma.
- Fadé mbi toka na lo bíani.
- Fadé mbi báa mbéni lá.
- Fadé lo gá na bí.
- Fadé ala to na mbi lá kóé.
- Fadé lo kúí bíani.
- Mbéni lá, fadé mbi tene na lo.

### Drill 4

Do this drill like the preceding one.

### Question

1. Áde mo ká gozo tí mo ape?
2. Áde kóli tí mo akiri ape?
3. Áde kóli tí mo amú na mo  
finí bongó ape?
4. Áde mo leke da tí mo ape?
5. Áde mo hínga legon tí mo  
ape?
6. Áde mo wara kóli ape?
7. Áde yama ní awóko ape?
8. Áde ázo tí kótóró ayí  
da na téné ní ape?
9. Áde mo húnda makunzi ní ape?

### Answer

- Fadé mbi ká ma.
- Fadé lo kírí ma.
- Fadé lo mú na mbi ma.
- Fadé mbi leke ma.
- Fadé mbi hínga ma.
- Fadé mbi wara ma.
- Fadé awóko séngé.
- Fadé ala yí da ma.
- Fadé mbi húnda lo kékéréke ma.

10. Áde ngú apíka na yá tí

Fadé apíka.

nze só ape?

VOCABULARY: ngbii and depuis

These two words are treated together because in some contexts they both can be translated 'for a long time'. Depuis (from French but pronounced dipíi) refers to the past: for example, Mbi hínga lo depuis 'I have known him for a long time'; Mbi sára koa ní depuis 'I did the work a long time ago'. (People who have a fairly good command of French also use depuis as a connective with the meaning 'since'.), Ngbii has an idea of continuation and is time-neutral: for example, Mbi te kóbe ngbii, yá tí mbi así 'I ate for a long time and was filled up'; Mo goe tongasó ngbii 'You go like that for a while'. When the clause with ngbii is followed by another clause, ngbii can sometimes be translated 'until', as in the first example above.

Use either depuis or ngbii with the following clauses to make sentences translated by the English at the right.

1. Lo tambéla, ngangó tí lo awe.

'He walked a long time, so he's all tired out'.

2. Ababá tí í asára koa ní.

'Our ancestors have been doing this work since a long time ago'.

3. Mo hínga lo tongana yé.

'How is it that you have known him for a long time?'

4. Zía wé ní na wá.

'Put the iron in the fire for a while'.

5. Ita, mbi zía da awe.

'Friend, I've had it there for

6. Tongana mo lungúla azía na  
sése, mo píka ngangó.

7. I lóndó, í gá, ndo avóko  
na li tí í.

8. Lo lóndó na Paris. Angbá  
kété, sí fadé lo sí.

9. Tongana mo sára téné na ála,  
pekó ní anínga kété, fadé  
mbi gá.

10. Mbi gá na ndá péréré. Mbi  
húnzi kóá ní.

a long time already'.

'After you've taken it out  
and put it aside for a while,  
you pound it hard'.

'We departed and traveled until  
it was dark'.

'He left Paris quite some time  
ago. In a short time he'll  
arrive'.

'After you've talked to them a  
short while, I'll come'.

'I came in the morning, and  
I did the work a long time ago'.

## LESSON SEVENTEEN

### CONVERSATION

#### Sárángó kanda 'Making meatballs'

- 1A Madame, mbi vo yama ní awe. 'Madame, I have bought the meat'.
- 2B Mo vo yama ní awe? 'Have you indeed bought the meat?'
- 3A Ee. 'Yes'.
- 4B Mbi yí mo lungúla [ròngúra]  
bíó na téré ní. 'I want you to remove the bones from it'.
- 5A Na ákamba ní kóé? 'And the fibers also?'
- 6B Ee. 'Yes'.
- 7A Sí mbi sára ní tongana yẹ. 'Then how do I prepare it?'
- 8B Mo lungúla kóé awe, mo zía  
na yá tí machine, mo píka,  
yá ní awóko. 'After you have removed everything, put (the meat) into the meatgrinder and grind it until it's soft'.
- 9A Bon, mbi tó tongana yẹ. 'Fine. How do I cook it?'
- 10B Non. Ake tí leke lékengó.  
Yama ní, tongana mo píka yá  
ní awe, mo sára na ngbongboro  
ní ukú. Mbi yí tí [mbítí]  
sára gí na kanda. 'No. It has to be prepared. After you have ground up the meat, make it into five balls. I want to make meatballs of it'.
- 11A Ee? 'What?'
- 12B Mo sára na kanda na mbi. 'Make it into meatballs for me'.



13A Bon. Mbi tó soupe [súpu] ní  
míngi, wala mbi sára soupe  
ní tongana yé.

'Fine. Shall I make a lot  
of soup [or perhaps gravy],  
or how shall I make the  
soup?'

14B Non. Mo zía soupe ní míngi  
ape. Tongana mo zía na yá  
mafuta ní, akporo ngbii, azía  
tanga tí soupe ní gí na gbé  
ní kété kété.

'No. Don't put a lot of soup  
in it. When you have put it  
in the oil and it has boiled  
a while, add only a very  
little of the remainder of  
the soup'.

#### Excerpted conversation, 1

1. Mo pika pikángó na yá tí  
machine.

'Grind it in the meatgrinder'.

2. Sí mbi tó na soupe [súpu] ní?

'Then shall I cook it with  
the sauce?'

3. Tongana mo pika na kpu ní  
awe ....

'After you have pounded it  
in the mortar ....

4. Mbi sára na ukú ní.

'I make five of them'.

5. Tongana mo zía ngú ní, mo  
zía akporo ngbii, ngú ní  
agoe na gbé ní, tanga ní  
angbá kété kété.

'After you add the water, let  
it boil a while until the  
water boils out (lit. goes  
down) and only a very little  
remains'.

#### Excerpted conversation, 2

1. Mo pika pikángó na kpu.

'Pound it in a mortar'.

2. Mo kánga kángáńgó na kanda. 'Tie (the meat) up into balls'.
3. Mo kánga na kanda ukú wala omaná. 'Make five or six meatballs of it'.
4. Mbi tó na ní tongasó ma? 'Do I cook it just like that?'
5. Mo ke boy, na mo hínga koa ape, sí mo ke húnda ndo tongasó só? 'You are a servant, and do you not know how to work that you are asking questions like this?'
6. Mbi hínga tí mbi yí ní mbírímbírí ape. 'I don't understand it very well'.
7. Mbi wa ní, mbi ke fa na mo só. Ake nzoní mo má téné tí mbi. 'I'm the boss, and I'm showing you here. You ought to listen to what I say'.
8. Tongasó ake nzoní míngi ape? 'Won't it be good like that?'
9. Fángó ní mbi tene. 'I've been showing you how'.
10. Mo zía na sése. 'Put it down (that is, take it off the fire)'.
11. Leke yí tí mbi na mbi sí ma. 'Prepare my things for me'.
12. Tongana yí ní akporo, ake nzoní mo zía na sése, mo lungúla sí ape? 'After it has boiled, aren't you supposed to remove it?'
13. Ní laá mbi sára kóé, mbi zía, mbi tene mo gá báa ape? 'Haven't I already done everything and put it down and have come to tell you to come and see?'
14. Mo sára, ake na taá lége ní só. 'You didn't do it exactly as

í fa na mǝ só ape.

we showed you'.

15. Lége ní ake tongana yé?

'What is the way?'

16. Mbi sára soupe ní, acoller  
bien.

'I made the gravy and it's  
nice and thick'.

#### NOTES ON CONVERSATIONS

7A. sára ní -- The connective na is probably omitted here, that is, 'do what with it'.

8B. machine -- This word gets its meaning 'meatgrinder' from the context. It can be used of any metal instrument of European fabrication. mǝ píka -- Another example of closely knit clauses. The time does not seem to make any difference. Lo píka lo, akúí would mean 'He beat him until he died' or 'He beat him to death'.

10B. ake tí leke 'it is to prepare' -- This is a common way to express a kind of general purpose. To be more specific one would say ake téné tí mǝ tí leke 'It's your responsibility to prepare (it)'. ngbongbóro 'round' -- Used of anything that can be made into a ball. kanda refers specifically to meatballs.

13A. tǝ 'to prepare food by boiling'.

14B. zía na gbé ní 'to add to something' -- zía na yá ní would mean 'put it inside'.

#### Excerpted conversation, 2

2. kánga -- In the village meatballs are held together by vegetable fibers.

3. kánga na -- In these conversations there are several examples of na introducing an end goal complement. One could translate the clause here 'tie into meatballs'.

7. wa -- This noun in other contexts means 'owner': for example, wa tí ngombe só 'the owner of this gun'. wa tí kótóró só means 'inhabitant of this village'.

#### GRAMMATICAL NOTES

Connective sí (5.50). As a linker of clauses, the connective sí has the meaning 'and then': e.g. I zía ndóngé na ndó ní, sí í tɛ na ní 'We put red pepper on it, then we eat it with it (the pepper)'. This is simple enough, for the parallel between English and Sango is quite close. But this same kind of Sango sentence is to be equated with other English sentences with a different structure.

The connective sí is used in a sentence which is translated with a purposive 'so that, in order that': Mbi zía na lá, sí abe híó 'I put it in the sun to ripen quickly' (or 'so that it would ripen more quickly'). This kind of sentence should be compared with one which contains tí and a dependent verb phrase. In the latter, the subjects of the principal and included clauses are the same; here they are different.

Reported discourse (4.21.20). Someone's speech can be reported in three ways. For example:

Lo tene, mbi yí tí goe 'He said, "I want to go"'.  
The subject of the reported speech is 'I'.

Lo tene, lo yí tí goe 'He said that he wanted to go'.  
The subject of the reported speech is 'he'.

Lo tene, ní yí tí goe 'He said he wanted to go'.  
The subject of the reported speech is 'he'.

The difference between these three ways is in the kind of subject that occurs in the reported speech.

In the first, called "direct speech", the pronouns are used which might have been used in the original statement:

Mbi tene, mbi ....

Mo tene, mo ....

Lo tene, lo ....

I tene, i ....

etc.

In the second, called "indirect speech", the speech is changed into the third person. Thus:

Original statement: I sára yí ní awe. 'We did it already'.

Indirect speech: Ala tene, ála sára yí ní awe. 'They said that they had already done it'.

In the third, called "middle speech" (following Taber), ní (perhaps the determinant being used pronominally) is used. Thus:

Original statement: Mbi yí tí goe lá só ape 'I don't want to go today'.

Middle speech: Mo tene, ní yí tí goe lá só ape, ngbangatí yé.  
'Why do you say that you don't want to go today?'

Some people use i wherever ní would be used, and others make a distinction between ní, for singular number, and ání (probably the plural prefix á- + ní) for plural number. Thus:

Original statement: I sára kóá só ape. 'We don't do this work'.

Middle speech: Awále ní atene, ání sára kóá só ape. 'The women said they don't do this work'.

In middle speech ní occurs wherever a pronoun would occur.

Thus: Lo gá ahúnda, bongó tí ní ake na ndo wa. 'He came and asked, "Where is my shirt?"'

Middle speech can be used even when speech is not reported to disambiguate a sentence. For example, the sentence Lo mú na ála bongó



tí lo might be understood to mean 'He gave them his (that is, another person's) shirt'. To make it clear that the shirt belonged to the one who was giving it one could say Lo mú na ála bongó tí ní.

Quoted discourse including a direct address (8.11). When reporting a conversation to a third party it sometimes is necessary to distinguish the third party (who would be 'you') from the person speaking (who was 'you' in the earlier conversation). This is done by using mbí o in the reported discourse. For example, in the original conversation A asks B: Mo yí tí goe na Amérique? 'Do you want to go to America?' When B quotes this question to C, he says: Lo tene, Mbí o, Mo yí tí goe na Amérique? 'He said, "Say there, do you want to go to America?"' If mbí o were not in the sentence, C might think that the question was addressed to him.

There is no reason why the first person plural should also not be used but it does not seem to be. The pronoun mbí is deliberately marked with high tone, for in this construction this tone is always used. In the example above mbí o is translated 'say there', but it is better to leave it untranslated, considering it only a lexical kind of quotation mark.

Explanatory use of láá (8.13). The particle láá is used in explanatory constructions. The phrase ní láá at the beginning of a sentence and before a clause means 'that's why....'; it refers to something already said: e.g. Ní láá mbi gá tí báa mo só 'That's why I come to see you'. Láá can also follow a clause which is linked to a following clause; in this position it can be translated 'It is because....': e.g. Téré tí wále tí mbi aso lo míngi láá mbi gá tí



báa mọ só 'It is because my wife is very sick that I come to see you'.

## GRAMMATICAL DRILLS

### Drill 1

Using the connective sí in sequential clauses. Replace sára yẹ with an appropriate answer and repeat the whole sentence.

1. Lo wọ yama sí lo sára yẹ.
2. Lo lungúla bíó sí lo sára yẹ.
3. Lo zía yama ní na yá tí machine sí lo sára yẹ.
4. Lo píka yama ní sí lo sára yẹ.
5. Lo sára kanda ní sí lo sára yẹ.
6. Lo tó soupe ní sí lo sára yẹ.

### Drill 2

Practice in making purposive sentences with sí and in using the explanatory ní láá. Respond to sentences under A with B.

A

1. Mbi zía veké ní na lá sí  
aole híó.

'I put the okra in the sun  
to get dry quickly'.

2. Mbi zía gozo ní na gbé tí  
ngú sí awóko.

'I put the manioc in the  
water to soften'.

3. Mbi zía bóndó ní na yá ngú  
sí así gígí.

B

- Ní láá sí veké ní aole awe  
só.

'That's why the okra is dry  
already'.

- Ní láá sí gozo ní awóko  
só.

'That's why the manioc is  
soft'.

- Ní láá sí bóndó ní así  
gígí só.

'I put the sorghum in  
water so that it would  
sprout'.

'That's why the sorghum  
is sprouted'.

4. Mbi zía yama ní na yá tí  
frigidaire sí afú ape.

'I put the meat in the  
refrigerator so it wouldn't  
spoil'.

- Ní laá sí yama ní afú  
ape só.

'That's why the meat is  
not spoiled'.

5. Lo bata mbétí na yá tí  
bozó sí asúru ape.

'He keeps the book in a sack  
so it won't tear'.

- Ní laá sí mbétí ní asúru  
ape só.

'That's why the book is not  
torn'.

6. Ala eke mú na lo yoró sí  
lo nge ape.

'They are giving him medicine  
so he won't get thin'.

- Ní laá sí lo nge ape só.

'That's why he isn't thin'.

7. Mbi mú na lo kóbe lá kóé  
sí lo língbi kono míngi.

'I give it food all the time  
so it will be fat'.

- Ní laá sí lo kono míngi  
só.

'That's why he is very  
fat'.

### Drill 3

Using the quotative ní as the subject of a sentence. Introduce  
each sentence in B by Lo tene.... 'He says ....'

1. Mbi sára l'école awe.

... ní sára l'école awe.

2. Mbi te kóbe awe.

... ní te kóbe awe.

3. Mbi sukúla ngú awe.

... ní sukúla ngú awe.

4. Mbi yó yoró ní awe.
5. Mbi báa Sous-préfet awe.
6. Mbi sára da awe.
7. Mbi leke auto awe.
8. Mbi tó kása awe.
9. Mbi fáa yáká awe.
10. Mbi ká yama ní awe.

- ... ní yó yoró ní awe.
- ... ní báa Sous-préfet awe.
- ... ní sára da awe.
- ... ní leke auto awe.
- ... ní tó kása awe.
- ... ní fáa yáká awe.
- ... ní ká yama ní awe.

#### Drill 4

Using quotative ní in na phrases. On hearing the sentences under A give the appropriate sentence under B.

A

1. Mú mbétí ní na mbi.
2. Fa lége ní na mbi.
3. To mbétí na mbi.
4. Fáa mbéní yama na mbi.
5. Vo makala na mbi.
6. Bata mérengé na mbi.
7. Gbó kóndo ní na mbi.
8. Kíri téné na mbi.

B

- Lo tene, í mú mbétí ní na ní.
- ... í fa lége ní na ní.
- ... í to mbétí na ní.
- .... í fáa mbéní yama na ní.
- ... í vo makala na ní.
- ... í bata mérengé na ní.
- ... í gbó kóndo ní na ní.
- ... í kíri téné na ní.

#### Drill 5

Using the quotative ní in possessive phrases. Introduce each sentence in B by Lo tene 'he says'.

A

1. Fuku tí mbi aake na mbáge wa.  
'Where is my flour?'

B

Lo tene, fuku tí ní aake na  
mbáge wa.

'He says, "Where is my flour?"'

- |                                     |                     |
|-------------------------------------|---------------------|
| 2. <u>bangó</u>                     | 'cloth'             |
| 3. <u>gozo</u>                      | 'manioc'            |
| 4. <u>kóli kóndo</u>                | 'rooster'           |
| 5. <u>sembé</u>                     | 'dish'              |
| 6. <u>kété mérengé</u>              | 'small child'       |
| 7. <u>kéké tí wá</u>                | 'firewood'          |
| 8. <u>clé [kére] tí yángá tí da</u> | 'key'               |
| 9. <u>ngombe tí babá</u>            | 'father's gun'      |
| 10. <u>kóngbá tí ita</u>            | 'sibling's baggage' |

### Drill 6

Using mbí o in quoted discourse. Change the sentences below in the following way:

Mbi mú na lo awe.

Lo tene, Mbí o, Mo mú na  
lo awe?

'I gave it to him'.

'He said, "Say there have you  
given it to him?"'

Remember to change all occurrences of mbi to mo. The quoted question can be asked with various intonations, with or without ndé.

1. Mbi lánzó na ndó sése.
2. Wá agbí da tí mbi.
3. Mur tí da tí mbi akúngbi.
4. Ázo balé óko ake lánzó na  
yá da tí mbi.
5. Mbéní zo anzí mbi na yá da  
tí mbi.

- 'I sleep on the ground'.
- 'My house burned up'.
- 'The walls of my house collapsed'.
- 'Ten people are sleeping in  
my house'.
- 'Somebody stole something of  
mine from inside my house'.

6. Áyama ate coton tí mbi kóé.

'Animals have eaten all my cotton'.

7. Mbi girísa nginza tí koa tí mbi.

'I lost my pay'.

8. Lo sára ngonzo na mbi.

'He got angry with me'.

9. Lo gbánzi bongó na mbi.

'He prevents me from having clothes'.

10. Mbi wara mbétí tí lo.

'I received a letter from him'.

11. Lo sára mbi na yoró.

'She is bewitching me'.

### Drill 7

Practice in the use of ngbangatí and ní laá. Engage in dialogue with another person, using the following sentences.

1.

A. Ázo anzí vélo kíríkiri. Ní laá, mbi kánga tí mbi lá kóé lá kóé.

'People steal bicycles terribly. That's why I always lock mine'.

B. Mo kánga vélo tí mo lá kóé ngbangatí yé.

'Why do you always lock your bicycle?'

A. Mbi kánga vélo tí mbi ngbangatí ázo anzí vélo míngi.

'I lock my bicycle because a lot'.

2.

A. Président akeke sí na Bangui lá só. Ní laá, ázo akeke goe na aéroport.

'The President is arriving in Bangui today. That's why people are going to the airport'.

B. Ázo akeke goe na aéroport ngbangatí yé.

'Why are people going to the airport?'

- A. Ala eke goe ngbangatí Président  
aeke sí lá só.

'They are going because the  
President is arriving today'.

3.

- A. Gí ámbéni Centrafricain óko  
óko ahínga yángá tí Anglais.  
Ní láá, mbi eke manda yángá  
tí Sango só.

'Just a few Centralafricans  
know English. That's why  
I'm learning Sango'.

- B. Mo eke manda Sango ngbangatí  
yé.

'Why are you learning Sango?'

- A. Mbi eke manda Sango ngbangatí  
áCentrafricain míngi ahínga  
yángá tí Anglais ape.

'I'm learning Sango because  
not many Centralafricans  
know English'.

4.

- A. Mbi de mbi fáa dole ape. Ní  
laá, mbi yí goe tí gí yama.

'I haven't killed an elephant  
yet. That's why I want to  
go hunting'.

- B. Mo yí tí goe tí gí yama  
ngbangatí yé.

'Why do you want to go  
hunting?'

- A. Mbi yí tí goe tí gí yama  
ngbangatí mbi de mbi fáa  
dole ape.

'I want to go hunting because  
I haven't killed an elephant  
yet'.

5.

- A. Mafuta agá ndurú tí húnzi.  
Ní láá, mbi mú mbéni na mo  
ape.

'The oil is almost finished.  
That's why I'm not giving  
you any'.

- B. Mo mú na mbi mbéni mafuta  
ape ngbangatí yé.

'Why don't you give me any  
oil?'



A. Mbi mú na mo ape ngbangatí  
agá ndurú tí húnzi.

'I don't give you any because  
it's almost finished'.

6.

A. Mbi yí tí sára ngiá na ázo.  
Ní laá, mbi kẹ tí tambéla  
na auto, sí mbi tambéla na  
vélo só.

'I want to have a nice time  
with people. That's why  
I refuse to travel by auto  
and travel by bicycle'.

B. Mo tambéla gí na vélo  
ngbangatí yẹ.

'Why do you travel only  
by bicycle?'

A. Mbi tambéla na vélo ngbangatí  
mbi yí tí sára ngiá na ázo.

'I travel by bicycle because  
I want to have a nice time  
with people'.

7.

A. Ngása agá lá kóó tí te kása  
tí lo. Ní laá, lo sára  
gbagba, angóro yáká ní.

'Goats always come to eat  
his vegetables. That's  
why he made a fence around  
his garden'.

B. Lo sára gbagba ní ngbangatí  
yẹ.

'Why did he make a fence?'

A. Lo sára gbagba ní ngbangatí  
ngása ate kása tí lo lá  
kóó.

'He made the fence because  
goats eat his vegetables  
all the time'.

8.

A. Mbi yí tí sára bé óko na ála  
tí gbó kótóró tí ála na ndúzú  
Ní laá, mbi gá na kótóró tí  
ála só.

'I want to unite with you in  
improving your country.  
That's why I've come to  
your country'.

B. Mo gá na kótóró tí í  
ngbangatí yé.

'Why did you come to our  
country?'

A. Mbi gá tí gbó kótóró tí ála  
na ndúzú na ála.

'I've come to work with you  
in improving your country'.

### Drill 8

Practice in the use of explanatory laá. Using the sentences under A below, make sentences like the first one under B. Avoid looking at the other sentences (under B) until the rest have been completely translated.

#### A

1. Mbi kánga vélo tí mbi  
ngbangatí ázo anzí vélo  
míngi.
2. Ala eke goe ngbangatí  
Président ake sí lá só.
3. Mbi eke manda Sango ngbangatí  
áCentrafricain míngi ahínga  
yángá tí Anglais ape.
4. Mbi yí tí goe tí gí yama  
ngbangatí mbi de mbi fáa  
dole ape.
5. Mbi mú mafuta na mo ape  
ngbangatí agá ndurú tí húnzi.
6. Mbi tambéla na vélo ngbangatí  
mbi yí tí sára ngiá na ázo.
7. Lo sára gbagba ní ngbangatí  
ngása ate kása tí lo lá kóó.

#### B

- Azo anzí vélo míngi laá  
mbi kánga velo tí mbi.
- Président ake sí lá só  
laá ala eke goe na aéroport.
- ACentrafricain míngi ahínga  
yángá tí Anglais ape laá  
mbi eke manda Sango.
- Mbi de mbi fáa dole ape  
laá mbi yí tí goe tí gí  
yama.
- Mafuta agá ndurú tí húnzi  
laá mbi mú na mo ape.
- Mbi yí tí sára ngiá na ázo  
laá mbi tambéla na vélo.
- Ngása ate kása tí lo lá kóó  
laá lo sára gbagba ní.

## VOCABULARY: Emotions

It is not easy to talk about one's emotions in Sango without sometimes being misunderstood. The chief difficulty is that the Africans classify and evaluate emotional experience in ways different from our own. Moreover, the lexicon is restricted and the idiom (the choice of words) is foreign to our own. To be on the safe side one should be very discreet about talking about one's negative emotions towards another person. The danger is that one will be interpreted as being ill-disposed to the other. For example, it is virtually impossible to say "I'm sorry that you weren't able to come to dinner yesterday" without giving the impression that one is angry about the person's not coming. One would have to say something like "If you had come, it would have given us great joy".

### Good will

Lo sára bé óko na mbi.

Bé tí mbi anzere na lo.

Yí só amú ngiá na mbi.

Bé tí mbi agá nzoní awe.

Bé tí mbi adé awe.

'He is in accord with me'.

'I'm well-disposed to him'.

'That pleased me'.

'I felt better (about it)'.

'I feel good (about it)'.

### Provocation

Lo gí yángá tí lo lá kóó.

Mbi yí téné ape.

Lo eke zo tí gí téné.

Gíngó ngolo afúti kótóró.

'He's always provoking him'.

'I don't want any trouble'.

'He's a trouble-maker'.

'Arguments ruin a village'.

### Surprise

Tongana ála má téné ní, lí tí  
ála akpé.

Mbi gí bé tí mbi gbá.

Téné ní ahó mbi.

### Disinterst

Bé tí lo anzere na koa ní ape.

Lo goe na koa ní, mais bé tí  
lo ane da míngi.

Ala sára sioní na lo, sí bé  
tí lo anzé da awe.

Yí só mo sára abuba bé tí mbi  
awe.

### Anger, sorrow

Yí só mo sára amú vundú na mbi  
míngi.

Mbi báa yí só mo sára, na mbi  
wara ngiá da ape.

Yí só mo tene asq bé tí lo  
lá kóé.

Ngonzo amú bé tí lo fadé fadé.

Ngonzo asára mbi ape.

Bé tí mbi asq na mo ape.

'When they heard the news, they  
were amazed'.

'I can't understand it'.

'That's incomprehensible to me'.

'He is not happy about the  
work'.

'He goes to work, but his heart  
is not in it'.

'They treated him badly, so  
he is disinterested'.

'I am disheartened by what you  
have done'.

'I'm quite sad about what you  
did'.

'I'm not happy about what you  
did (literally, I saw what  
you did and it doesn't give  
me any joy)'.

'He's still quite unhappy  
about what you said'.

'He gets angry quickly'.

'I'm not angry'.

'I'm not displeased with you'.

## LESSON EIGHTEEN

### CONVERSATION

#### Bongó tí wále 'Women's clothes'

1A Mo wara pendere bongó só na  
ndo wa.

'Where did you get this  
pretty dress?'

2B Mbi wara na galá.

'I got it at the market.'

3A Mo wara na galá tongana yé.

'How did you get it at the  
market?'

4B Mbi wó na tí tí Arabe ape?

'Didn't I buy it from an  
Arab. (that is, a Muslim  
trader)?'

5A Mo wó na tí tí Arabe?

'Did you buy it from an Arab?'

6B Eé.

'That's right.'

7A Na pendere gó ní só, ála fú  
na mo tongana yé.

'And how did they sew this  
pretty neck?'

8B Mbi mú na mbéni wále sí  
afáa gó ní, afú na mbi  
só ape?

'Didn't I give it to a woman  
who cut out the neck and  
sewed it for me?'

9A Mo mú na mbéni wále sí afáa gó  
ní, afú na mo só?

'You gave it to a woman who  
cut out the neck and sewed  
it for you?'

10B Eé.

'That's right.'

11A Na éré tí gó ní só ála fú  
tongasó ake yé.

'And what's the name of this  
neck which was sewn like  
this?'



12B Éré ní ake kanzagó.

'The name is kanzagó'.

13A Éré tí só ake kanzagó?

'Is its name kanzagó?'

14B Kanzagó.

'Kanzagó'.

15A Kanzagó.

'Kanzagó'.

16B Eé.

'That's right'.

17A Sí tailleur ní asúru yá ní,  
wala mó sí mó sùru?

'Then was it the tailor who  
divided it or was it you  
who divided it?'

18B Mbi fáa ndambó ní sí mbi mú  
na tailleur ní. Mbi bata  
tanga ní na da tí mbi.

'I divided it in two and gave  
some to the tailor. I  
kept the rest in my house'.

19A Mó bata tanga ní na da tí mó?

'You kept the rest at your  
house?'

20B Eé.

'Yes'.

21A Bongó ní ake pendere míngí.  
Fadé mó fa na mbi lége ní  
sí mbi sára tí mbi ngá ma.

'The dress is very pretty.  
You will show me how so  
that I can make mine'.

#### NOTES ON CONVERSATION

5A. ti tí Arabe 'hand of Arab' -- There is no distinction between ti and mabóko. One can use this expression for 'from' whenever personal transactions are mentioned, but there will probably be one of these verbs: wara, vo, mú 'receive', gbó 'grab', nzí 'steal', etc. Compare: mbi má na yángá tí lo 'I heard from him', that is, 'I heard it directly from his lips'. Arabe -- A general term for Muslim traders.

17A. sí -- Notice how sequential clauses occur in a dialogue.



mo sí -- This is the same connective, here used to join a preclausal subject to the clause. The translation indicates its function.

18B. ndambó 'half'. Compare: mo túku gí ndambó ngbangatí yé  
'Why did you pour just a half?'

#### GRAMMATICAL NOTES

Connectives ngbangatí and tenetí (5.40). The connectives ndá lí (tí), ngbangatí and tenetí have a purposive or explanatory function. They translate words like because (of), over, for, etc. In a phrase with yé they mean 'why?' No difference in meaning or use seems to exist between these words. There are several forms of ngbangatí, among which are [ngbatí, mbatí, matí]. They can be followed either by a noun phrase or a clause. Before a clause, they can be followed immediately by the adjunctive só with no change in meaning: Mbi fáa zé, ngbangatí só mbi éké kóli 'I killed a leopard, because (or, for the reason that) I am a man'. (See 4.23.30).

All of the explanatory material can be replaced by the adjunctive ní, in which case the connectives are also replaced by ngbanga and téné: Mbi fáa zé ngbanga ní 'That's the reason I killed the leopard'. This construction is similar in meaning to one with ní láá: Ní láá, mbi fáa zé ní 'That's why I killed the leopard'.

The expression ndá lí 'end of head' is used like ngbanga and téné except that I do not recall having heard it in a question. It seems to be becoming more common as a result of use by some of the radio announcers of Radio Centrafrique.

Comparing na and tenetí. Because of the various uses of English for, some of which are like the uses of na and others like tenetí, a person may have difficulty in deciding which Sango connective is

appropriate in a given sentence. The decision will be easier if one remembers that tenetí is a connective of cause, reason, and purpose whereas na does not have these meanings. Compare the following sentences.

<u>na</u>	<u>tenetí</u>
1. <u>Mbi wó yama, mbi mú na lo.</u> 'I bought meat and gave it to him'.	<u>Mbi mú na lo tenetí ála.</u> 'I gave it to him on their behalf'.
2. <u>Mbi wó yí ní na lo.</u> 'I bought the thing from him'.	<u>Mbi wó tenetí lo.</u> 'I bought it on his behalf'.
3. <u>Mbi sára kó na lo.</u> 'I work with him'.	<u>Mbi sára kó tenetí lo.</u> 'I'm working on his behalf'.
4. <u>Mbi goe na lo.</u> 'I'm going with him'.	<u>Mbi goe tenetí lo.</u> 'I'm going on his behalf'.
5. <u>Mbi sára na kámba.</u> 'I'm making rope out of it'.	<u>Mbi sára tenetí nginza.</u> 'I'm doing it for (to obtain) money'.

'Since' constructions (4.23.40). The equivalent of an English dependent clause introduced by 'since' or 'in view of the fact that' is a Sango clause introduced by yí só or simply só. It is also common for this clause to end with só which is not translated. It should be noted that since in I knew him since he was a boy has an entirely different meaning from the one under consideration; one is explanatory and the other is temporal. For example: Só ála gá awe, acke nzoní ála tara na 'Since you have come, you ought to try it' (Lesson 13, 16B).

## GRAMMATICAL DRILLS

### Drill 1

Using ngbangatí in questions and answers. Practice this exercise in dialogues, students changing parts with each other.

1.

A. Lo mú na mbi bángó ape, sí  
mbi kẹ lo.

'He didn't give me clothes,  
so I left him'.

B. Mó kẹ lo ngbangatí yẹ?

'Why did you leave him?'

A. Mbi kẹ lo ngbangatí bángó.

'I left him over clothes'.

2.

A. Ala eke pika téré. Mbitó  
agbó mbi, sí mbi kpé.

'They were fighting. I was  
frightened and fled'.

B. Mó kpé ngbangatí yẹ?

'Why was it that you fled?'

A. Mbi kpé ngbangatí mbitó.

'I fled because of fear'.

3.

A. Zo asára koa tí wara na  
nginza tí wó na yí.

'A person works to get money  
to buy things with it'.

B. Zo asára koa ngbangatí yẹ?

'Why is it that a person works?'

A. Zo asára koa ngbangatí  
nginza.

'A person works for money.'

4.

A. Ngú ayí tí pika; mbi eke  
goe tí mbi ape.

'It's going to rain; I'm not  
going'.

B. Mó goe ape ngbangatí yẹ?

'Why are you not going?'

A. Mbi goe ape ngbangatí ngú.

'I'm not going because of rain'.

5.

A. Ala dọ dódó na bí só, sí

'They danced during the night,

- mbi lágó ape.
- B. Mó lágó ape ngbangatí yé?
- A. Mbi lágó ape ngbangatí  
dódó ní.

so I didn't sleep'.

'Why didn't you sleep?'

'I didn't sleep because of  
the dance'.

6.

- A. Ala yó samba ahó ndó ní.  
Na ndá ní ála tiri na pópó  
tí ála.

'They drank too much beer.

They ended up fighting amongst  
themselves'.

- B. Ala tiri ngbangatí yé?

'Why did they fight?'

- A. Ala tiri ngbangatí samba ní.

'They fought because of the  
beer'.

7.

- A. Ala tene, ngungu ake da  
míngi, sí mbi goe, mbi vó  
moustiquaire.

'They said that there were  
many mosquitoes there, so I  
went and bought a mosquito  
net'.

- B. Mó vó moustiquaire ngbangatí  
yé?

'Why did you buy a mosquito  
net?'

- A. Mbi vó ngbangatí ángungu.

'I bought it because of  
mosquitoes'.

8.

- A. Mbi má, atene, dódó tí ála  
ake nzoní míngi, sí mbi goe  
mbi mú photo tí mbi.

'I heard that their dances were  
good, so I went and got my  
camera'.

- B. Mó mú photo tí mó ngbangatí  
yé?

'Why did you take your  
camera?'

- A. Mbi mú ngbangatí dódó ní.

'I took it because of the dances'.

## Drill 2

Translate the following sentences without looking at the Sango on the right.

1. 'He didn't give me clothes,  
so that's why I left him'.
2. 'They were fighting, so that's  
why I fled'.
3. 'It's going to rain, so  
I'm going because of this'.
4. 'They were dancing, so  
that's why I didn't sleep'.
5. 'They drank too much beer,  
so they fought because of  
it'.
6. 'There are a lot of mosqui-  
toes, so that's why I bought  
a mosquito net'.
7. 'People steal bicycles, so  
that's why I lock mine'.
8. 'The President is arriving  
today, so people are going  
to the airport for that  
reason'.
9. 'Just a few Centralafricans  
know English, so that's why  
I'm learning Sango'.

Lo mú na mbi bongó, sí mbi  
ke lo ngbanga ní.

Ala eke píka téré, sí mbi  
kpé ngbanga ní.

Ngú ayí tí píka, sí mbi goe  
tí mbi ngbanga ní.

Ala eke dó dódó, sí mbi  
lángó ape ngbanga ní.

Ala yó samba ahó ndó ní, sí  
ála tiri ngbanga ní.

Ngungu ake mǐngi, sí mbi  
vo moustiquaire ngbanga  
ní.

Azo anzí vélo, sí mbi kpé  
tí mbi ngbanga ní.

Président ake sí lá só, sí  
ázo ake goe na aéroport  
ngbanga ní.

Gí ámbéni Centrafricain óko  
óko ahínga yángá tí Anglais,  
sí mbi manda Sango ngbanga ní.

10. 'The oil is almost gone,  
so I am not giving you  
any for that reason'.
11. 'I want to have a nice time  
with people, so that's why  
I travel by bicycle'.
12. 'Goats eat his vegetables,  
so that's why he made a  
fence'.

Mafuta agá ndurú tí húnzi,  
sí mbi eke mú mbéńí na mo  
ape ngbanga ní.

Mbi yí tí sára ngía na ẓso  
sí mbi tambéla na vélo  
ngbanga ní.

Ngása ate kása tí lo, sí lo  
sára gbagba ngbanga ní.

### Drill 3

Answer the questions below by repeating the statement except for  
replacing ngbangatí by ndá lí tí.

#### Question

1. Mo kẹ lo ngbangatí bongó?
2. Mo kpé ngbangatí mbito?
3. Zo asára koa ngbangatí  
nginza?
4. Mo goe ape ngbangatí ngú?
5. Mo lágó ape ngbangatí  
dódó ní?
6. Ala tiri ngbangatí samba ní?
7. Mo vo ngbangatí ángungu?
8. Mo mú ngbangatí dódó ní?

#### Answer

Eẹ, mbi kẹ lo ndá lí tí  
bongó.

Eẹ, mbi kpé ndá lí tí mbito.

Eẹ, zo asára koa ndá lí tí  
nginza.

Eẹ, mbi goe ape ndá lí tí  
ngú.

Eẹ, mbi lágó ape ndá lí tí  
dódó ní.

Eẹ, ala tiri ndá lí tí samba  
ní.

Eẹ, mbi vo ndá lí tí ángungu.

Eẹ, mbi mú ndá lí tí dódó ní.



### Drill 4

Using expressions for 'why?' Make questions in response to the following sentences by replacing mbi by mo (and vice versa) and adding tenetí yé or ngbangatí yé at the beginning or end. Ndá ní yé can also be used at the beginning. Thus:

Mbi yí tí goe lá só ape.

'I don't want to go today'.

Mo yí tí goe lá só ape tenetí yé.

Ndá ní yé mo yí tí goe lá só ape.

} 'Why don't you want to go today?'

1. Mbi yí tí goe na mo na galá.

'I want to go with you to the market'.

2. Mbi yí tí goe na kótóró.

'I want to go home'.

3. Mbi yí bon tí nginza tí mbi.

'I want an advance on my salary'.

4. Mbi yí permission tí dimanche

'I want a leave of one week'.

ókó.

5. Mbi yí tí báa mo.

'I want to see you'.

6. Mbi yí tí lángó na kótóró só

'I don't want to sleep in this village'.

ape.

7. Mbi yí tí te kóbe na ála ape.

'I don't want to eat with them'.

8. Mbi yí tí dutí na pekó tí

'I don't want to sit in the back of the truck'.

camion ape.

9. Mbi yí nginza ahó só.

'I want more money than this'.

### Drill 5

For practice in distinguishing between na and tenetí translate the following sentences without looking at the Sango.

1. 'I bought it for two pata's'.

Mbi vo na páta óse.

2. 'He bought bread for the trip'.

Lo vo nápa tenetí lóge.

3. 'I spoke to him about you'.

Mbi sára téné tí mo na lo.

4. 'I will go for you'.

Fadé mbi goe tenetí mo.

5. 'I will go with you'.

Fadé mbi goe na mo.

### Drill 6

Making 'since' constructions. Combine the clauses at the left in a single sentence, making the first clause the protasis with só 'since': e.g. Só lo gá awe só, í hó tí í 'In view of the fact that he has come, let us go on'.

1. mbi gá na kótóró tí ála

mbi gá séngé ape

'My coming to your country is not a purposeless one'.

2. Le Maire ake ape

fadé mbi sára tongana yé

'Since the Mayor is not in, what am I going to do?'

3. pont ní akúngbi awe

mbi língbi sí ká tongana yé

'Since the bridge has collapsed, how can I get there?'

4. ngú ake píka

fadé ázo abóngbi nzoní?

'Now that it is raining, will there be a nice crowd?'

5. mbi wara mbétí lá só

mbi língbi dutí séngé ape

'Now that I received some books today, I don't have to sit around doing nothing'.

6. yoró ní ake na mbi ape

mbi língbi mí ní ngá na

mo ape

'Since I don't have the medicine, I can't give it to you'.

7. da tí lágó ake na ndo só

'Since there are no sleeping

ape

acke ngbanga tí mbi tí hó

tí goe na mbéńí ndo

8. ála bóńgbi awe

acke nzoní mbi fa téné

ní na ála

VOCABULARY: mí 'to take, give'

Mbi mí na lo, na lo kẹ.

Múńgó píqúre acke ngangó míńgí.

Mbi tene na lo tí mú óko, na

lo mú otá.

Koa ní acke mú yángá tí mbi.

Kuí amú ála otá.

Mo mú lége só, mo goe

mbírímbírí, fadé mo sí da.

Zo wa laá amú lége na lo tí sára

só?

Fadé mbi mú gí óko na pópó tí

ála kóó.

Ala mú pəkó tí lo, agoe.

Mú ta só ká, gá na ní.

Mú na mbi ngú, mbi yó o.

Lo mú yama ní gí na mabóko tí lo

afáa lo.

quarters here, I must go to  
another place'.

'Since you have already  
gathered, I might as well  
tell you about the matter'.

'I gave it to him, but he  
rejected it'.

'Giving injections is difficult'.

'I told him to take one, and  
he took three'.

'The work is getting me down'.

'All three of them died'.

'If you take this road and  
go straight, you'll get there'.

'Who gave him permission to do  
this?'

'I'm going to select just one  
from among all of you'.

'They followed him and went off'.

'Bring that pot over there'.

'May I please have some water  
to drink?'

'He took the animal in his  
bare hands and killed it'.

Lo mú yama na yá tí dú ní, azía  
na gígí.

'He took the animal from inside  
the hole and put it outside'.

18.223

## LESSON NINETEEN

### CONVERSATION

#### 1. Góéngó na yáká 'Going to the gardens'.

- |   |   |
|---|---|
| <p>1A <u>Mérenyé!</u></p> <p>2B <u>Mamá!</u></p> <p>3A <u>Bara mó [ma] ma.</u></p> <p>4B <u>Bara mó míngi, mamá.</u></p> <p>5A <u>Azo tí kótóró ní agoe na ndo</u><br/><u>wa.</u></p> <p>6B <u>Azo tí kótóró kóé agoe na</u><br/><u>yáká awe.</u></p> <p>7A <u>Mbi yí tí goe na yáká. Lége</u><br/><u>ní ake na ndo wa.</u></p> <p>8B <u>Mais mamá atene [aten] mbi</u><br/><u>bata mérenyé.</u></p> <p>9A <u>Mo goe zía mbi ká, fadé mo</u><br/><u>kíri ma.</u></p> <p>10B <u>Ka só mamá atene mbi bata</u><br/><u>mérenyé só.</u></p> <p>11A <u>Pardon, mérenyé tí mbi, goe na</u><br/><u>mbi.</u></p> <p>12B <u>Bon. I goe híó ndá lí tí mbi</u><br/><u>kíri ndá lí tí ámérenyé, mamá.</u></p> | <p>'Child!.'</p> <p>'Ma'm (lit. mother)'.</p> <p>'Greetings'.</p> <p>'Many greetings to you Ma'am'.</p> <p>'Where have the villagers<br/>gone?'</p> <p>'All the villagers have gone<br/>to the gardens'.</p> <p>'I want to go the gardens.<br/>Where is the path?'</p> <p>'Mother told me to care for<br/>the kids'.</p> <p>'Take me there and come back'.</p> <p>'But Mother said for me care<br/>for the kids; what about<br/>that!'</p> <p>'Come now child, go with me'.</p> <p>'All right. Let's go in a<br/>hurry because I have to come<br/>back because of the kids,<br/>Ma'am'.</p> |
|---|---|

13A Eg. Merci o.

'All right. Thank you'.

2. Lége tí yáká 'Way to garden'

1A Mérenge tí mbi.

'My child'.

2B Mamá.

'Ma'am'.

3A Mbi bara mo ma.

'I greet you'.

4B Bara mo míngi, mamá.

'Many greetings to you,  
Ma'am'.

5A Mbi yí tí goe na yáka tí  
ála só.

'I want to go to your  
gardens'.

6B Na lége tí yáká ní, mo ke  
fa ngú sí mo goe da ape?

'The way to the gardens —  
Don't you cross the stream  
and go there?'

7A Fadé zo wa sí agoe na mbi?

'Who will go with me?'

8B Fadé mbi laá mbi goe na mo.  
Mo goe tí fáa ngú. Bon.  
Mbi goe tí zía mo ká na  
yáká ká. Bon. Mbi mú tí  
mbi lége, mbi kírí.

'I'll be the one to go with  
you. You're going to cross a  
stream. I'll leave you there  
in the garden there and then  
I'll take the path and return'.

9A Mo eke na kusára?

'Do you have work?'

10B Mbi ke na kusára, eg.

'Yes, I have work'.

11A Yáká ní ayo ape, ma.

'The gardens are not far,  
are they?'

12B Yáká ní ayo ma. Yáká ní ayo  
míngi míngi.

'The gardens are far indeed.  
The gardens are very far'.

13A Lége ní ake na gbé ní wala?

'Is the path down there



(lit. in the underpart  
or)?'

14B Lége ní ake na mbáge tí à  
droit [adrat].

'The path is to the right'.

15A Oui, mo goe na mbi.

'All right, go with me'.

16B Bon, í goe ma.

'All right, let's go'.

#### NOTES ON CONVERSATIONS

##### Conversation 1

8B. mérengé -- This can refer to one or more children. But even if there were several, as we have assumed, the plural marker would not be necessary. The determinant ní is not necessary because the children in question are known from the context.

11A. pardon -- There are two uses of this word. This is one of them. It marks the repetition of a request which has already been refused or it introduces a request in anticipation of a refusal. It is also used by a second person on observing someone trip where we would say Watch out! Attention, from French, would not be used because of its colonial implications.

12B. Ndá li -- The clauses would have been better joined by sí. The overuse of an expression is characteristic of people who are trying to improve their Sango.

##### Conversation 2

6B. ke fa -- The form is continuative but the meaning is not; the person is obviously not in the process of crossing the stream. Perhaps the continuative marks customary action, that is, 'Doesn't one always have to cross the stream to get there?'

11A. The interrogative nature of this sentence is indicated by the absolute pitch level, not by a particular contour at the end.

#### GRAMMATICAL NOTES

Words for general location. The equivalents of English school grammar "locative adverbs" are da 'there', ge 'here', ká 'there', place [palási] and ndo; the last two both mean 'place'.

Place and ndo are nearly synonymous, but there seems to be a difference of specificity: an identified location is referred to by place whereas a more general location is referred to by ndo. Place seems to be possessed more than ndo. Compare the following sentences:

- |   |   |
|---|---|
| 1. <u>Mo kírí na place tí mo.</u><br>'Return to your place (where you were just sitting, etc.)' | <u>Mo lóndó na ndo wa.</u><br>'Where did you come from?'        |
| 2. <u>Lo lágó na place só.</u><br>'He sleeps in this place (or, spot).'                         | <u>Lo lágó na ndo só.</u><br>'He sleeps here (in these parts).' |
| 3. <u>Place só avóko míngi.</u><br>'This place is dark'.  | <u>Ndo avóko míngi.</u><br>'It is dark'.                        |
| 4. <u>Ndo avóko míngi na place só.</u><br>'It is very dark here'.                               | <u>Na ndo só, ndo avóko míngi.</u><br>'It is very dark here'    |

The verbal adjunctives ge and ká are in opposition. They can be replaced by na ndo só and na ndo ká respectively in some contexts.

Compare the following sentences:

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| 1. <u>Mo gá ge.</u><br>'Come here'. | <u>Mo goe ká.</u><br>'Go over there'. |
| 2. <u>Mbétí tí mo así na í ge</u>   | <u>Fadé mbi to mbétí na ála</u>       |

híó ape.

'Your letter didn't reach  
us here fast'.

3. Mbi hínga lo gí ge.

'I came to know him right  
here'.

ká.

'I will send letters to  
you there'.

Lo hínga ázo ká míngi.

'He knows a lot of people  
over there'.

Although ge and ká are in opposition, they cannot be used interchangeably. Ká seems to have a wider range of use than ge does.

In the following sentences ge cannot replace ká:

1. Ala yí mbi na lá ní ká.

'You wanted me at that time'.

2. Azo ní ká, ála hínga tí fáa  
dole míngi.

'Those people over there, they  
really know how to kill  
elephants'.

The adjunctive da differs from the other locative words by serving as a substitute. That is, it can take the place of other words or phrases with a locative meaning. In this respect it is like French y and English there in some of its uses. For example:

Vas te promener dans le parc.

Je ne veux pas y aller.

Go for a walk in the park.

I don't want to go there.

Because da stands for other words, it is to be found where a location has already been identified. This is to say that it has an anaphoric use. For example:

Mo sára kása, mo zía yíngó da.

'You make sauce and you put  
salt into it'.

Tongana ála gá na da ní, ála  
lí da awe, ...

'When they came to the house  
and had entered it, ...'.

Mbi hinga place só lo goe da  
ape.

'I don't know where he  
went'.

#### GRAMMATICAL DRILLS

Combine the clauses at the left to make a sentence which translates the English sentence at the right. This exercise provides practice in the use of da, prepositional nouns, and in the inclusion of verb phrases. This exercise can be used in a dialogue drill by making a question of the first clause. Thus: Lo goe na pekó tí  
da ngbangatí yé. The answer would be the Sango translation required by the exercise.

1. Lo goe na pekó tí da  
lo zó pére

'He went there to burn  
grass'.

2. Lo goe na yángá tí da  
lo éré ála

'He went there to call them'.

3. Lo monter li tí da ní  
lo kánga pére

'He climbed to fasten on  
grass'.

4. Lo goe na yángá tí ngú  
lo bi yangó

'He went there to fish'.

5. Lo sukúla yá tí ta  
lo lungúla saleté

'He washes it to remove the  
dirt'.

6. Lo dutí na gbé tí dé  
lo fú bongó da

'He sits there to sew'.

7. Lo sára yáká  
lo lú bóndó

'He makes a garden to plant  
sorghum there'.

8. Ala goe na téré tí lége  
ála kú autocar

'They went there to wait for  
the bus'.

### Translation

1. Lo goe da tí zó pére.
2. Lo goe da tí éré ála.
3. Lo monter tí kánga pére da.
4. Lo goe tí bi yangó da.
5. Lo sukúla tí lungúla saleté da.
6. Lo dutí tí fú bongó da.
7. Lo sára yáká tí lú bódó da.
8. Ala goe da tí kú autocar.

VOCABULARY: kíri 'to return'

The verb kíri 'to return' is used with another clause with the meaning 'to do again', 'in turn', 'to turn around and do something'. In the last instance the idea is that of starting from an original point, as if nothing had happened. For example, Mo kíri, mo nzí yí tí mbi 'You turn around and steal something from me'. Use the expressions at the left below to produce Sango sentences which translate the English sentences at the right.

- |  |  |
|--|--|
| 1. <u>Ala píka lo.</u>                                   | 'They hit him again'.                                |
| 2. <u>Mbi tirer mbéni photo óko.</u>                     | 'I took another picture'.                            |
| 3. <u>Mbi dú mérengé tí kóli.</u>                        | 'Again I bore a male child'.                         |
| 4. <u>Lo lángó na sése.</u>                              | 'He lay down again'.                                 |
| 5. <u>Dole ní adó lo na geré</u><br><u>tí ní.</u>        | 'The elephant trampled him<br>again'.                |
| 6. <u>Tenetí yé mo sára téné na</u><br><u>mbi sioní.</u> | 'Why do you turn around and<br>talk so badly to me?' |

7. Ala voter mbi.
8. Mbi húnda mo téné ní  
lége óse.
9. Mo fa na mbi ape  
ngbangatí yé.
10. Mo sára koa ní na lége  
ní ma.
11. Mbi kánga kámba ní, na  
kámba ní azí.
12. Mbi fa na mo mbírimbí.  
Mo húnda mbi ngbangatí yé.
13. Mbi mu yí na mo lá kóé.  
Mo mú yí na mbi ape.

'They re-elected me'.

'I ask you about it the  
second time'.

'Why didn't you tell me  
in turn?'

'Do the work again in the  
right way'.

'I tied the rope, but the rope  
became untied again'.

'I explained it to you fully.  
Why do you turn around and  
ask me again?'

'I always give you things. You  
don't give me things in turn'.



## LESSON TWENTY

### CONVERSATION

Mérengé agá na l'école ape 'A child doesn't come to school'

1A Albertine.

'Albertine'.

2B Madame.

'Madame'.

3A Bírí mo gá na l'école ape.

'Yesterday you didn't come to school'.

4B Téré tí mbi aso mbi sngó. Ní  
laá mbi ngbá na kótóró [kódró].

'My body hurt me. That's why I stayed home'.

5A Yé laá aso mo.

'What hurt you?'

6B Bé tí mbi laá aso mbi alíngbi  
ape.

'It was my liver which hurt me terribly'.

7A Mo goe na hôpital [opitare]?

'Did you go to the hospital?'

8B Mbi goe na hôpital, Madame.

'Yes, Madame'.

9A Lá wa laá?

'When?'

10B Na lundí jusqu'à ngbii ....  
yí só, samedi.

'On Monday until .... what do you call it, Saturday'.

11A Mo manquer [mange] école míngi,  
éé?

'You're missing school a lot, eh?'

12B Depuis tí mbi só mbi manquer  
école ape. Mais gí bé tí mbi  
laá aso mbi míngi ape? Madame.

'Since the beginning of school I haven't missed [freely translated]. But wasn't it just my liver which hurt me so much Madame?'

13A Mbétí hôpital ní aeké na ndo  
wa.

'Where is the hospital certificate?'

14B Angbá na kótóró na mamá.

'It's at home with Mother'.

15A Kékéréke mǎ gá na ní mbi,

'Tomorrow you bring it so I

mbi báa, sǎ?

can see it, all right?'

16B Oui, Madame.

'Yes, Madame'.

#### NOTES ON CONVERSATION

~~4B.~~ téré -- This sentence is translated literally. It probably means just 'I was sick'. For 'I wasn't feeling well' one would say téré tí mbi anzere ape 'my body didn't taste good'.

6B. bé 'liver' -- This is not to be taken literally. This sentence might refer to almost any of the internal organs except the intestines.

10B. ngbi -- This word is to be related to goe in the question (8B). The speaker seems to mean that she went every day. yí só -- This is the usual way of saying something like 'what-ya-ma-call-it', 'thing-a-ma-jig', etc., accompanied by a pause, here indicated by the comma.

12B. depuis tí mbi só -- It is not clear what is meant by this phrase because tí mbi has no clear referent.

13A. mbétí tí -- Certificates, documents, applications, etc. are referred to in this way. For example: mbétí tí koa 'work card', mbétí tí l'école 'school certificate', mbétí tí yoró 'prescription'.

15A. The two clauses here are close-knit. It would not be good to connect them with sí.

#### GRAMMATICAL NOTES

Nominalized verbs (6.30). A nominalized verb is formed by (1) adding the suffix -ngó (or -ngó) to the verb and (2) making all tones of the verb high. Words like báa 'see' with a long vowel and a

sequence of high and low tones are generally reduced to a single syllable (e.g. bá-) in the nominalized form. In addition, goe 'go' usually becomes góngó.

Nominalized verbs are used in the following ways:

1. As true substantives, occurring where other nouns

do: Asúrúngó (< súru) ní laá 'There are the ripped ones'.

2. Following tí as a complement of another verb:

Lo goe tí déngó (< dé) kéké tí wá 'She went to split firewood'.

3. To intensify the meaning of the main verb:

Ala nzí yí tí mbi nzíngó 'They (e.g. didn't borrow but) stole my things'.

Since the second use is apparently identical with that of tí and a verb, nothing further will be said of it here. In the third case the nominalized verb occurs either immediately after the verb or toward the end of the sentence. It might be considered a kind of reduplicated form of the main verb; there is certainly nothing "nominal" about it in this position.

Agentive nouns. Nominalized verbs and verb phrases with zo tí or wa can be used as the equivalents of English agentive nouns.

Compare the following:

Lo sára kóbe na mbi.

'He cooks for me' or 'He prepares food for me'.

Zo tí sárángó kóbe

acke na

'I have no cook' or 'I have

Wa sárángó kóbe

mbi ape

no one to prepare food for me'.

## GRAMMATICAL DRILLS

### Drill 1

Making nominalized verb phrases. By dropping lá kóó and nominalizing the verbs, make sentences of the second type:

Lo tó kóbe lá kóó.

'She always prepares food'.

1. Lo gí susu lá kóó.

2. Lo fáa yama lá kóó.

3. Lo ká samba lá kóó.

4. Lo fáa yáká lá kóó.

5. Lo sára yoró lá kóó.

6. Lo sára ngiá lá kóó.

7. Lo dó dódó lá kóó.

8. Lo yó samba lá kóó.

9. Lo fa téré lá kóó.

10. Lo píka carte lá kóó.

Lo eke zo tí tóngó kóbe.

'She is the preparer of food'.

'He always fishes'.

'He always kills animals'.

'She always sells beer'.

'He always makes a garden'.

'She always practices withcraft'.

'He plays all the time'.

'He always dances'.

'He habitually drinks beer'.

'He habitually shows off'.

'He is always playing cards'.

### Drill 2

Making nominalized verb phrases. Take the verb phrases from the preceding drill (verb plus object) and make sentences like this one: Tóngó kóbe ake na ndo só ape 'There's no cooking of food here'. This can mean either that people are not in the habit of cooking food in this place or that the cooking of food is not permitted.

### Drill 3

Using a nominalized verb as a noun modifier. Nominalize the verbs of the following sentences and put them before the subjects, making a noun phrase: Da tí lo ayuru 'His house leaks';

yúrúngó da 'leaky house'.

1. Veké ní aole awe.

2. Wé ní aba awe.

3. Mángo abe awe.

4. Avocat ní awáko kóé awe.

5. Yama ní afú awe.

6. Zo só akono míngi.

7. Bongó só asúru awe.

8. Zo só ange míngi.

9. Kóbe tí ála kóé anzere.

10. Yí só akpí míngi.

'The okra has become dry'.

'The iron has bent'.

'The mangoes have become  
ripe'.

'The avocados are all ripe'.

'The meat smells'.

'This person is very big'.

'This cloth is already torn'.

'This person is very thin'.

'All their food tastes good'.

'This thing is very sour'.

#### Drill 4

Using nominalized verbs independently with ní. Make the following sentences, using the nominalized verbs from the preceding drill.

1. 'Dried ones aren't heavy'.

... ní ane ape.

2. 'I don't want the bent one'.

Mbi yí ... ní ape.

3. 'I want just ripe ones'.

Mbi yí gí ... ní.

4. 'People eat just soft ones'.

Zo ate gí ... ní.

5. 'Throw away what is rotten'.

Bi ... ní na ngonda.

6. 'Large ones can do it all right'.

... ní alíngbi sára sèngé.

7. 'A person doesn't wear what  
is torn'.

Zo ayú ... ní ape.

8. 'The thin can also do it'.

... ní alíngbi sára ngá.

9. 'A person gets just good stuff  
there'.

Zo awara gí ... ní da.



10. 'How will we identify the sour ones?'

Fadé í hinga ... ní tongana  
yé.

### Drill 5

Using nominalized verbs with meaning of 'very'. Make sentences under B from sentences under A, using the appropriate repeated verb. Thus: Kása só anzere 'This sauce tastes good'; Kása só anzere nzéréngó 'This sauce tastes very good'.

A

1. Kóngbá só ane.
2. Ngú ní aeke kporo.
3. Orange ní abe.
4. Bongó ní aole.
5. Likongó ní abá.
6. Mbo ní lo ange.
7. Wá ní aeke gbí.
8. Fuku ní afú.
9. Gozo tí mbi awóko.

B

- 'This stuff is very heavy'.  
'The water is boiling vigorously'.  
'The oranges are very red'.  
'The clothes are completely dry'.  
'The spear is quite bent'.  
'His dog is quite thin'.  
'The fire is burning vigorously'.  
'The flour smells badly'.  
'My manioc is all soft'.

### Drill 6

Answer the questions by using the nominalized forms of the verb suggested.

Question

1. Mò tó makala na yá tí ngú?  
'Do you cook fritters in water?'

Answer

Non, mbi yóro ....  
'No, I fry them'.



- |  |  |
|--|--|
| 2. <u>Mo wa bangó tí mọ?</u><br>'Did you buy your dress?'                | <u>Non, mbi fú ....</u><br>'No, I sewed it'.   |
| 3. <u>Zo ayóro veké?</u><br>'Does one fry okra?'                         | <u>Non, zo ató ....</u><br>'No, one cooks it'.   |
| 4. <u>Mo hinga Sango kóó awe.</u><br>'You know Sango completely'.        | <u>Non, mbi de tí tara ....</u><br>'No, I'm still trying<br>(to learn it)'.                      |
| 5. <u>Só kóngbá tí mọ?</u><br>'Is this your stuff?'                      | <u>Non, mbi eke yó na íta tí<br/>mbi ....</u><br>'No, I'm carrying it for<br>my friend'.         |
| 6. <u>Wé ní afáa awe?</u><br>'Did the metal piece break?'                | <u>Non, aba gí ....</u><br>'No, it just bent'.   |
| 7. <u>Mángo ní abe nzoní?</u><br>'Have the mangoes ripened<br>nicely?'   | <u>Non, afú .... awe.</u><br>'No, they already are spoiled'.                                     |
| 8. <u>Mo eke dutí na ndo só?</u><br>'Are you staying here?'              | <u>Non, mbi eke hù ....</u><br>'No, I'm going on'.   |
| 9. <u>Mo yí tí wa mbéni yí?</u><br>'Do you want to buy<br>something?'    | <u>Non, mbi eke báa ndo....</u><br>'No, I'm just looking'.                                       |
| 10. <u>Vélo tí mọ akeke nzoní míngi.</u><br>'Your bicycle is very good'. | <u>Mbi eke bata na íta tí mbi<br/>gí ....</u><br>'I'm just taking care of it<br>for my brother'. |
| 11. <u>Mo bí na sésé ngbangatí yé.</u>                                   | <u>Non, mbi zía na sésé gí ...</u>   |

'Why did you throw it down?'

12. Mo pika lo ndá ní yé.

'Why did you strike him?'

'No, I just put it down?'

Non, mbi wá lo gí ...

'No, I just scolded him'.

VOCABULARY: bé 'liver'

In Sango as well as in other languages of the area, the liver is considered to be the locus of a person's will and emotions. The examples below illustrate how action can be attributed to the liver.

Tongana na mo hínga na bé tí mo ...

'When you know it deep in your heart ....'

Mbi zía bé tí mbi na mo, íta.

'Friend, I'm putting my trust in you'.

Lo gí bé tí lo gbá. Téné ní ahó lo.

'He thought about it to no avail. It was too much for him'.

Tongana mbi báa ála lé na lé, fadé bé tí mbi así na ngiá.

'When we see each other in person, I will be happy'.

Bé tí lo aso na mbi.

'He was angry with me'.

Ngonzo alóndó na bé tí lo ngbangatí yé.

'Why did he become angry'.

Zía bé tí mo adé sí mo sára téné.

'Let your emotions cool off before you talk'.

Lo sára bé nzoní na mbi. Lo mú bongó na mbi.

'He was generous to me. He gave clothes'.

Bé tí lo ake kótá míngi ndé.

'Boy, is he proud!'

Lo báa pási, bé tí lo awóko awe.

'He has suffered, so he's dispirited'.

Bé tí lo aeke mbírímbírí.

Téné aeke na bé tí mbi.

Bé tí lo afáa ngbangatí kúí tí

ámérenge tí lo óse só.

Lo tene na bé tí lo, Fadé mbi sára

yí ní.

Bé tí mbi ayí áwa Centrafricain.

Dódó só anzere na bé tí mọ?

Mbi hínga bé tí ála mbírímbírí.

'He's honest'.

'I have something on my mind'.

'She's heartbroken over the  
death of her two children'.

'He said to himself, "I'll do  
this"'.  
'I like Centralafricans'.

'Do you like this dance?'

'I know you well'.

## LESSON TWENTY-ONE

### CONVERSATION

Photo tí mérengé 'A child's picture'

1A Mérengé.

'Child'.

2B Mamá.

'Mother'.

3A Mbi bara [bera] mọ ma.

'I greet you'.

4B Bara mọ míngi.

'I greet you much'.

5A Mbi yí tí sára photo na mọ.

'I want to take your picture'.

6B Mọ báa mbéni kóli atirer photo  
na kótá zo tí mbi tongasó.

'A man took a picture of my older brother. They jabbed the face of the picture and he died. I don't want anyone to take pictures of me'.

Mọ báa, ála kpọ lé tí photo ní,  
lo kúí. Mais mbi yí zo asára mbi  
na photo ape.

7A Lo eke na yoró?

'Did he have charms?'

8B Lo ke na yoró.

'Yes'.

9A Ka mbi ke tí mbi na yoró ape  
só.

'But I don't have any charms'.

10B Bon. Só mọ ke na yoró ape só,  
nzoní mọ tirer mbi ma.

'Fine. Since you don't have charms, it's all right if you take my picture'.

11A Mbi yí tí tirer mọ na photo  
ní tí sára bé nzoní na mọ.

'I want to take your picture to be nice to you'.

- 12B Bon. Mbi mú merci só mo  
tene, mo yí tí tirer mbi  
na photo só, mais mbi yí mbi  
kúí ape.
- 13A Mamá tí mbi na áíta tí mbi  
abesoin [abezo] photo tí  
áméní zo tí báa. Tongasó  
mbi yí tí sára, tí to na ála,  
ála báa.
- 14B Bon. Mo sára photo ní ma.
- 15A Merci o.
- 16B Merci.

- 'Fine. I thank you because  
 you say that you want to  
 take my picture, but I  
 don't want to die'.
- 'My mother and my relatives  
 need pictures of some  
 people to see. So I want  
 to take some to send to  
 them to look at'.
- 'All right. Take the picture'.
- 'Thank you'.
- 'You're welcome'.

#### Excerpted conversation

1. Ngéré ní óke. 'For how much?'
2. Atirer photo ní na nginza? 'Do people take pictures  
 for money?'
3. Gí tí ázo tí Bangui atirer  
i na nginza. 'Just the inhabitants of  
 Bangui take our pictures for  
 money'.
4. Ala, ázo tí Centrafricain só,  
ázo tí kótóró tí mbi abesoin  
tí báa ála míngi. 'The people of my country need  
 very much to see you,  
 Centralafricans'.
5. Mbi tirer mo tí goe na ní na  
áfamille tí mbi, abáa mo. 'I'm taking your picture to  
 take it to my relatives so that  
 they will see you'.
6. Mo mú na mbi nginza sí mo 'Give me money and then won't

tirer mbi ape?

you be able to take my  
picture?

7. Anamá tí mbi na áfamille

'Won't my aunts and my

tí mbi agonda mɔ míngi

relatives admire you a lot?

ape?

#### NOTES ON CONVERSATIONS

5A. sára photo na mɔ -- The function of na in this phrase is difficult to explain unless this is "material means". (See Grammar 5.32.25). If it parallels the phrase sára da na kéké 'make a house of wood', then it means 'make a picture of you'. If this is true, then it would be possible to say sára mɔ na photo 'make you into a picture' (the "end goal" function of na). The two kinds constructions do in fact occur with tirer (6B, 11A). The use of the verb tirer is undoubtedly based on the way a gun and camera are aimed.

6B. mɔ báa 'you see' -- Not to be translated. This clause functions like a very mild attention-getter. lo kúí -- This clause could have been introduced by sí.

9A. tí mbi 'for my part'.

10B. nzoní -- A shortened form of aeke nzoní.

12B. só mɔ tene -- The position of this clause is unusual because one expects it at the beginning of a sentence, followed by another clause. The translation has 'because', but one should not deduce that só means 'because'.

13A. abesoín -- The speaker probably understands /a/ to be the subject marker a- instead of the conjugated form of the French verb avoir. Besoín would therefore be a verb, and one would expect



something like mbi besoin photo. Such a development would not be at all unusual: for example, from affecter has come a verb [fektée] 'to be appointed to another post'.

#### GRAMMATICAL NOTES

"Relative clauses" (4.23.10). Although there are no relative pronouns in Sango, the adjunctive só is used in constructions which adequately translate English relative clauses. The basic types are illustrated below. It should be noted that a relative clause consists of a noun (or pronoun) phrase followed by a clause -- i.e. a verb with a subject, if only the subject marker which functions as a kind of modifier. The relative clause is also commonly closed by só, the two só's tying the relative clause together. (See 4.23.50) If there is any significant pause between the noun and the relative clause, it is more often before than after só. The examples include the two clauses on which the final sentence could be based. (Doubt is expressed by "could", because the basic clauses might be different from these.) Notice that each set of three is rather closely paralleled by the others.

#### A

Subject > Subject

ázo ahínga mbétí

ázo alíngbi sára kóa ní

Azo só ahínga mbétí alíngbi

sára kóa ní.

'Those who know how to read are qualified for the work'.

Subject > Object

ázo ahínga mbétí

mbi yí ázo só

Mbi yí ázo só ahínga mbétí.

'I want those who know how to read'.

Subject > ní

kóngbá así lá só

mbi má téné tí kóngbá ní

Kóngbá só mbi má téné ní

así lá só.

'The things about which I heard arrived today'.

B

Object > Object

ázo aká nzó na galá

mbi yí nzó ní

Mbi yí nzó só ázo aká na

galá.

'The corn which people sell in the market tastes good to me'.

Object > ní

lo má téné

lo hínga ndá tí téné ní ape

Lo má téné só lo hínga ndá

ní ape'.

'She heard about the affair whose significance she didn't understand'.

C

Complement > Subject

kusára tí ázo ní ake nzoní

ázo ní alíngbi na koa ní

Azo só kusára tí ála ake

nzoní alíngbi na koa ní.

'People whose deeds are good are qualified for the work'.

Complement > Object

kusára tí ázo ní ake nzoní

mbi yí ázo ní

Mbi yí ázo só kusára tí

ála ake nzoní.

'I want people whose deeds are good'.

Complement > ní

mbi eke na kobéla

éré tí kobéla ní ake paludisme

Mbi eke na kobéla só éré

ní ake paludisme.

'I have an illness whose name is malaria'.

Objectival clauses. Clauses can function like objects of a verb.

For example:

Mbi yí mǎ gǎ

'I want you to come'

Mbi yí kǒli óse agá

'I want two men to come'

Mbi báa mǎ gǎ

'I saw you come'

Mbi báa kǒli óse agá

'I saw two men come'

In these examples everything after yí and báa is the clause. Notice how the English translation parallels the Sango in the second pair but not the first. There is no word in Sango which is being translated 'to'. This word is required by the English syntax. (But Sango does have mbi yí tí gǎ 'I want to come'). For other sentences English will require other words. For example, mbi báa ála yí tí gǎ ape 'I saw that they didn't want to come', with the clause in English being introduced by 'that'.

Sentences of the type being described here appear to be simple. That is, there is a tendency to avoid complements which could apply equally well to both the main clause and the included one. Compare the following sentences:

Zo ní akúí na lé tí mbi

'The person died before my eyes'.

Mbi báa zo ní na lé tí mbi

'I saw the person with my own eyes'.

But Mbi báa zo ní akúí na lé tí mbi might mean either 'With my own eyes I saw the person die' or 'I saw the person die before me'.

Use of nominalized verb for English dependent clause. Where English uses a clause preceded by while or when Sango can use a nominalized verb phrase preceded by na. Compare the following

sentences:

1. Lo mú kpoto tí mbi.
2. Mbi báa lo amú kpoto tí mbi.
3. Mbi báa lo na mungó ní.

'He took my hat'.

'I saw him take my hat'

'I saw him taking it' or

'I saw him when he took it'.

## GRAMMATICAL DRILLS

### Drill 1

Negative relative clauses. Combine each of the two clauses into a single sentence on the pattern of Subject > Subject.

1. zo só ahínga mbétí ape  
lo língbi na kóá ní ape
2. zo só asára kóá ape  
lo língbi tambéla na  
taxi ape
3. mérenge só ayó me nzoní ape  
lo eke kúí nzala
4. wáale só adú mérenge ape  
lo língbi mú ngiá na kóli  
tí lo ape
5. mérenge só amá téné ape  
lo eke sioní míngi
6. avocat só awóko ape  
anzere ngá ape
7. mbétí só ane ape

'A person who can't read  
is not qualified for this  
work'.

'A person who doesn't work  
can't travel by taxi'.

'A child which doesn't nurse  
well is going to die of  
hunger'.

'A wife who does not bear  
children (i.e. who is barren)  
can't make her husband happy'.

'A child who doesn't obey  
is very bad'.

'An avocado which is not ripe  
doesn't even taste good'.

'Paper which is not thick

alíngbi níngá ngá ape

can't last long!.

### Drill 2

Relative clauses. Combine each of the two clauses into a single sentence on the pattern of Subject > Object.

1. mbi báa mbéni makáko  
makáko ake pendere míngi
2. mbi wara geré tí ngbáa  
ngbáa asára ngangó na wále  
tí mbi
3. mbi má gó tí bámará  
bámará atoto na bí só  
ngangó
4. mbi vo mbéni mamá ngúru  
ngúru adú mérengé míngi
5. mbi te taba  
taba ake na mafuta
6. mbi fáa ze ní  
ze ní ahúnzi ngása tí mbi
7. mbi fáa konó  
konó afúti yáká tí í lá kóé
8. mbi fáa mbéni ngbó  
ngbó ake sioní míngi
9. mbi te mbéni ndeke  
ndeke anzere míngi

- 'I saw a certain monkey  
who was very pretty'.
- 'I found the tracks of the  
buffalo who scared my wife'.
- 'I heard the lion which roared  
loudly last night'.
- 'I bought a sow which bears  
large litters'.
- 'I ate sheep (meat) which  
was greasy'.
- 'I killed the leopard  
which finished off my goats'.
- 'I killed the hippopotamus  
which always ruined our  
gardens'.
- 'I killed a snake which is  
very bad'.
- 'I ate a certain bird which  
tasted very good'.

### Drill 3

Relative clauses. Combine each of the two clauses into a single sentence on the pattern of Object > Subject and Subject > Subject.

- |   |   |
|---|---|
| 1. <u>mo báa sindi lá ní</u><br><u>sindi akpíngba awe</u>                           | 'The sesame which you saw<br>that day is ripe'.                                 |
| 2. <u>mbi lí gozo</u><br><u>gozo alé awe</u>  | 'The manioc which I planted<br>has produced'.                                   |
| 3. <u>mo báa ngágo</u><br><u>ngágo ahúnzi awe</u>                                   | 'The <u>ngágo</u> ( <u>Solanum aethiopicum</u> )<br>which you saw is all gone'. |
| 4. <u>mbi vo fondo</u><br><u>fondo ní abe awe</u>                                   | 'The plantains which I<br>bought are ripe'.                                     |
| 5. <u>mbi lí tomate</u><br><u>tomate ní akono awe</u>                               | 'The tomatoes which I planted<br>have grown up'.                                |
| 6. <u>mángo atí na sése</u><br><u>mángo así gígí awe</u>                            | 'The mango which fell to the<br>ground has sprouted'.                           |
| 7. <u>tomate ní atí bírí</u><br><u>tomate ní afú awe</u>                            | 'The tomato which fell yester-<br>day is rotten'.                               |
| 8. <u>nzó aeke ká</u><br><u>nzó ní aeke tí mbi</u>                                  | 'The corn which is over there<br>is mine'.                                      |
| 9. <u>bulée só awóko míngi</u><br><u>bulée ní anzere ape</u>                        | 'Bananas which are very soft<br>do not taste good'.                             |
| 10. <u>ázo asára yáká tí kóbe</u><br><u>ála wara kóbe tí yángá</u><br><u>tí ála</u> | 'People who make a food<br>garden get their<br>nourishment'.                    |

### Drill 4

Using material from conversations of preceding lessons translate the following sentences into Sango.



1. 'I want you to sleep well'.
2. 'They want everyone in your house to sleep well'.
3. 'He wants you to go see John'.
4. 'He wants you to greet him'.
5. 'I want you to speak Sango with me'.
6. 'He doesn't want us to walk around here'.
7. 'They want you to stay here all the time'.
8. 'She wants us to go fetch water'.
9. 'They want us to dig a well'.
10. 'I want you (plural) to understand Sango well'.
11. 'When does she want you to return?'
12. 'What does he expect you to pay the taxi with?'
13. 'She wants the child to grow fat'.
14. 'How many children do you want to have?'
15. 'Who wants you to buy this food?'

#### Drill 5

Clauses in the objective. This exercise provides practice in making the equivalent of English dependent clauses, in the use of nominalized verb phrases, and in the use of ape. Students should use this exercise in dialogues.

This exercise should be done with a great deal of spirit, for this kind of dialogue is true to life. B's question challenges the veracity of A's first statement; it should therefore be said with incredulity or cynicism -- as they are signalled in Sango, not in English. This question can be replaced by any one of the following:

Mo báa taá na lé tí mo?

'Did you see with your very eyes?'

Mo báa na lé tí mọ?

'Did you see with your eyes?'

Mo báa na lé tí mọ ndé?

'Do you mean to say that you saw it with your own eyes?'

Instead of the answer given for the question, A can say

Mbi báa na lé tí mbi ape?

'Did I not see it with my own eyes?'

When A admits that he did not witness the event, B can tell him:

Báa yí na lé sí o (or, ma).

'Witness things (i.e. before claiming to know what you're talking about)'.

1.

A. Lo gá awe.

'He has come'.

B. Mo báa lo na lé tí mọ?

'Did you see him with your own eyes?'

A. Mbi língbí tí sára vene  
ape. Mbi báa lo na  
gángó ní ape.

'I can't tell a lie. I didn't see him come'.

2.

A. Lo nǚí vélo tí mbi.

'He stole my bicycle'.

B. Mo báa na lé tí mọ?

'Did you see it with your own eyes?'

A. Mbi língbí tí sára vene  
ape. Mbi báa lo na  
nzingó ní ape.

'I can't tell a lie. I didn't see him steal it'.

3.

A. Lo zía mbétí ní na bureau.

'He put the paper in the office'.

B. Mo baa na le ti mo?

'Did you see it with your own eyes?'

A. Mbi lingbi ti sara vene ape.

'I can't tell a lie. I didn't see him put it'.

Mbi baa lo na ziango ni ape.

4.

A. Ala sara tene, na popo ti ala.

'They talked amongst themselves'.

B. Mo baa ala na le ti mo?

'Did you see them with your own eyes?'

A. Mbi lingbi ti sara vene ape. Mbi baa ala na tene ngo ni ape.

'I can't tell a lie. I didn't see them talking'.

5.

A. Lo zi kamba so ala kanga na kongba ni.

'He undid the rope with which the baggage was tied'.

B. Mo baa na le ti mo?

'Did you see it with your own eyes?'

A. Mbi lingbi ti sara vene ape.

'I can't tell a lie. I didn't see him undo it'.

Mbi baa lo na zingo ni ape.

6.

A. Sous-préfet ahô ti lo na Bangui awe.

'The Sous-Préfet has gone to Bangui.'

B. Mo baa lo na le ti mo?

'Did you see him with your own eyes?'

A. Mbi lingbi ti sara vene ape.

'I can't tell a lie. I didn't see him go'.

Mbi baa lo na hongô ni ape.

7.

A. Ita tí lo afáa lo na yoró.

'His brother killed him with charms'.

B. Mo báa na lé tí mo?

'Did you see it with your own eyes?'

A. Mbi língbi tí sára vene ape.

'I can't tell a lie. I didn't see him kill him'.

Mbi báa lo na fángó ní ape.

8.

A. Mamá ní aeke mú nzoní kóbe

'The mother always gives good food to her children'.

na ámérengé tí lo lá kóó.

B. Mo báa na lé tí mo?

'Do you see it with your own eyes?'

A. Mbi língbi tí sára vene ape.

'I can't tell a lie. I don't see the mother give it'.

Mbi báa mamá ní na múngó

ní ape.

9.

A. Akoso tí makunzi tí kótóró

'The village headman's pigs ruined my garden'.

abuba yáká tí mbi.

B. Mo báa na lé tí mo?

'Did you see it with your own eyes?'

A. Mbi língbi tí sára vene ape.

'I can't tell a lie. I didn't see the headman's pigs ruin it'.

Mbi báa ákoso tí makunzi ní

na búbángó ní ape.

10.

A. Bozó tí nginza tí mbi atí na

'My wallet fell down. He came and took it and ran away with it'.

sése. Lo gá, amú, akpé na

ní.

B. Mò báa na lé tí mò?

A. Mbi língbi tí sára vene ape.

Mbi báa lo na múnghó ní ape.

VOCABULARY: ngangó 'strength, hard'

Ngangó tí mbi awe.

Mbi língbi tí sára ngangó na lo

lá óko ape.

Whiskey aeke ngangó ahó samba.

Tongana mò yó whiskey, asára lí

tí mò ngangó míngi.

Mbi te mápa ní gbá. Aeke ngangó

míngi.

Koa ní aeke ngangó míngi. I

língbi tí sára ape.

Lá kóé lo tene, "Sára koa na

ngangó".

Sára téné na ngangó. Mbi má ape.

Kéke só aeke ngangó ape. Alíngbi

na koa ní ape.

Li tí lo aeke ngangó míngi.

Zía ngangó tí mò da.

'Did you see it with your  
own eyes?'

'I can't tell a lie. I didn't  
see him take it'.

'I have no more strength'.

'I can't ever treat him  
harshly'.

'Whiskey is more powerful than  
beer'.

'When you drink whiskey, it  
has a strong affect on your  
senses'.

'I can't eat the bread. It's  
very hard'.

'The work is very difficult. We  
can't do it'.

'He's always saying, "Work  
hard"'.  
'

'Speak loudly. I can't hear'.

'This lumber is not hard. It  
is not adequate for the work'.

'He's very stubborn'.

'Put your strength into it'.

## LESSON TWENTY-TWO

### CONVERSATION

#### Lége tí auto 'Automobile roads'

- 1A Bara ma, ita. 'Greetings, Friend'.  
2B Bara míngi, Jean-Louis. 'Many greetings, Jean-Louis'.  
3A Mbi báa mọ, mọ lóndó na 'Do I see you coming from  
Bambari? Bambara?'  
4B Eé. Mbi lóndó na Bambari láá 'That's right'. I'm coming  
mbi ke [e] gá só. from Bambari'.  
5A Mais mbi báa mécanicien tí 'But I see your mechanic lying  
mọ alángó na gbé tí auto ní. under the car. Is the road  
Et lége ní ká ake nzoní ngá? over there good?'  
6B Lége ní ake nzoní. Mais na 'The road is good. But in  
mbéní ándo lége ní ake sioní some places the road is  
míngi. very bad'.  
7A Mais na mbáge tí lóndóngó 'But is the road good coming  
na Grimari tí gá na Fort from Grimari to Fort Sibut  
Sibut só, lége ní ake nzoní? here?'  
8B M'm. Mọ hẹ [ɔ] pont tí Kem 'No. After you have crossed  
awe, dú ake da míngi míngi. the Kem bridge there are many  
Il faudrait que [ifodrəke] holes. You have to be  
mọ sára attention. careful.  
9A Bon. Mbi mú na mọ merci míngi, 'Fine. Thanks a lot, Friend'.  
ita.  
10B Mm. Só sɔ́ngé. 'You're welcome'.



## NOTES ON CONVERSATION

The following conversations (in lessons 22-25) were recorded by two young men who were born and reared in Bangui. They claimed not to know any other African language than Sango. It is quite possibly true, because many urbanized parents prefer to speak Sango to their children than their own native language. In addition to Sango these young men speak French with considerable competence because they had had a high school (lycée) education.

4B. laá -- Explanatory use. The connective sí could have been used here, but it would simply mark sequence.

5A. mais, et -- These conjunctions do not seem to have the function here that they have in French. All we can say is that they introduce sentences, but why mais occurs in one place and et in the other we cannot say. ngá -- This word does not seem to have the meaning 'also' here, but it is not clear what it does mean.

6B. mbéni ándo 'some places' -- One expects á-, the plural marker, before mbéni. See the grammatical note.

8B. mǎ -- The diacritic over a indicates a rising contour. See the grammatical note.

10B. séngé -- The translation given here is derived from the use of this expression in this context. One should not assume that You're welcome is to be translated into Sango by Só séngé. There is no regular way of saying You're welcome. It may be that this Sango expression is based on il n'y a pas de quoi.

## GRAMMATICAL NOTES

Plural prefix with adjunctives (Grammar, p.136). The usual pattern is for the plural marker to be affixed to the last ante-noun adjunctive

away from head noun. (The adjunctives gi 'only' and taá 'exactly' stand outside the pluralized noun phrase.) For example:

<u>áyama</u>	'animals'
<u>ákété yama</u>	'little animals'
<u>ákété kété yama</u>	'very little animals'
<u>ámbení kété kété yama</u>	'some very little animals'
<u>gi ámbení kété kété bingbá yama</u>	'just some very small brown animals'

However, the prefix sometimes occurs at other places in the noun phrase, either with the noun -- in spite of the presence of adjunctives -- or with some other than the left-most adjunctive.

Subordinate clauses with tongana (5.81; 15.21.12). Conditional and certain kinds of temporal clauses can generally be translated into Sango by using the connective tongana which is placed immediately before the subject. This protasis, with occasional exceptions, precedes the principal clause. Thus, if the clause is not perfective, it is roughly equivalent to an English clause with if or when. These are illustrated below. In the eighth example, awe does not modify the principal verb báa but the verb it immediately follows.

It should be noted that tongana appears in forms other than what is indicated by this spelling: e.g. [tɔŋana], [tɔna], [tɔŋ], etc. Subordinate clauses in initial position generally have either a final rising glide or suspended pitch. These cues are important when a subordinate clause is not lexically marked.

1. Tongana bofte tí tomate ake, 'If there is a can of tomatoes,  
no túku da. dump that into it'.

2. Lo báa tongana yama ake  
na yá ní.
3. Tongana mo sára tongasó pepe,  
lá kóó mo eke wara malade.
4. I mú tanga ní, tongana tanga  
ní angbá, í vo na nginza ...
5. Tongana mo sára kóo tí kóli  
tí mo nzoní, fadé mo wara ngá  
kóó séngé.
6. Tongana mbi wara service,  
sí mbi goe na Bangui.
7. Tongana mbi goe fadesó, fadé  
mbi hinga ndo ...
8. Tongana mo báa, a collar awe,  
mo mú, mo zia na sése.
9. Tongana mo sí ká, tongana  
ála eke hunda, mo dutí kpó.
10. Lá kóó, tongana nzala ahó ndó  
tí mbi, mbi goe, mbi éré na  
lo.

'He looks to see if there is any meat in it (i. e. the sauce)'.

'If you don't do it like this, you'll be getting sick all the time'.

'We take what is left (of the meat), if there is any remaining and we sell it (lit. exchange for money)...'.

'If you do your husband's work well, you'll get some also without any trouble'.

'If I get a job, then I'll go to Bangui'.

'If I should go now, I would know the place ...'.

'When you see that is has thickened, you take it and put it aside'.

'When you arrive there, and when they ask you questions, be quiet (don't say anything)'.

'Every day, when hunger overcame me, I went and begged (something to eat) from the watchman'.

A tongana clause can occur independently as a sentence, in which case it generally ends with a final sentence particle, e.g. ma, o, or the connective si. Such a sentence seems to imply only unrealized events.

<u>Tongana mbi báa lo sí.</u>	}	'If I see him'.
<u>Tongana mbi báa lo ma.</u>		

That is, 'If I see him, then I'll tell him'.

When a tongana clause is perfective, it is equivalent to one in English which begins with after or having and one of the past tenses. But since After he eats, he's going to the market implies the completion of an act, it must be rendered in Sango by the perfective. Such a perfective subordinate clause is quite common in narratives. It should be noted again that with certain verbs perfective clauses are translated into English with the present tense.

- |   |  |
|---|--|
| <p>1. <u>Tongana mo tourner kété alíngbi</u><br/><u>na ní awe, mo zía na sése.</u></p>  | <p>'Having stirred it as much as is needed, you put it aside'.</p>                       |
| <p>2. <u>Tongana ayí tí sí na six</u><br/><u>heures et demie, só ndo</u><br/><u>avóko awe, lo goe na kóli</u><br/><u>só ....</u></p>        | <p>'When it was about six o'clock and it had become dark, he went to the man ....'.</p>  |
| <p>3. <u>Tongana mbakóro wále só afa</u><br/><u>óré tí kóli só na mérengé</u><br/><u>wále só awe, na ndá ní, lo</u><br/><u>tene ...</u></p> | <p>'After the old woman had revealed the man's name to the girl, then she said ...'.</p> |

Tonal equivalent of tongana. In 8B of this lesson's conversation there occurs the word mó. This is the pronoun for 'you (sg.)' marked for a rising pitch instead of low level. It is quite clear that the clause in which mó occurs is equivalent to one with tongana. This kind of tone-marked dependent clause is definitely a part of the language (I have other instances), but it is quite rare. No drill is provided, but the student should try to record the exact words of any sentence he hears with this peculiarity.

It should be noted that there is a similarity between this use of tone and that of high tone on a subject marker (discussed in lesson 11). In both cases the action being referred to is unrealized.

Simultaneity of action. English subordinate while clauses are rendered in Sango in several ways. Continuity itself is generally made explicit by the use of eke, de, or ngbá; subordination is marked either by tongana, by coordination (with the connective na 'and'), or by parataxis (i.e. with no connective). As with the other subordinate clauses already discussed, the subordinate clause comes first in the sentence.

- |  |   |
|--|---|
| 1. <u>Tongana mbi de tí te kóbe,</u><br><u>mbi sára téné ape.</u>              | 'While I'm eating, I don't talk'.                     |
| 2. <u>Tongana í de tí sára téné,</u><br><u>avion tí Président azú na sése.</u> | 'While we were talking the President's plane landed'. |
| 3. <u>Mbi ngbá tí te kóbe, na lo sí</u><br><u>na yángá tí da ní.</u>           | 'While I was eating, he arrived at the door'.         |
| 4. <u>Ambéni avo, ámbéni ácke gá.</u>  | 'While some are buying, others are coming'.           |

## GRAMMATICAL DRILLS

### Drill 1

Making subordinate clauses. Answer the questions with the appropriate "independent subordinate clauses".

1. Mò yí tí báa lo fadesó?

'Do you want to see  
him now?'

Tongana mbi te kóbe awe sí.

'After I have eaten'.

2. Mò yí tí te kóbe fadesó?

'Do you want to eat now?'

Tongana mbi sukúla ngu awe

sí.

'After I have bathed'.

3. Fadé mò lángó na ndo só?

'Are you going to sleep  
here?'

Tongana da ake sí.

'If there is a house'.

4. Mò yí tí sukúla ngu fadesó?

'Do you want to bathe now?'

Tongana mbi hú téré tí mbi sí.

'When I have rested'.

5. Mò yí tí há téré tí mò

fadesó?

'Do you want to rest now?'

Tongana mbi zía kóngbá kóé

na sése sí.

'After I have put all they  
baggage down'.

6. Mò yí tí zía auto tí mò na

ndo só?

'Do you want to leave your  
car here?'

Tongana ázo tí kótóró ayí da

sí.

'If the villagers agree to  
it'.

7. Mò eke hù ánde na lége?

'Are you leaving soon?'

Tongana mbi leke auto tí

mbi sí.

'If I fix my car'.



- |   |  |
|---|--|
| <p>8. <u>Fadé mo kírí gbándá ge?</u><br/>         'Are you coming back here<br/>         some day?'</p> <p>9. <u>Fadé mo sí ká lá só?</u><br/>         'Are you going to arrive<br/>         there today?'</p> <p>10. <u>Mo yí tí goe na dódó ní?</u><br/>         'Do you want to go to<br/>         the dance?'</p> | <p><u>Tongana mbi wara lége sí.</u><br/>         'If I find a way'.</p> <p><u>Tongana mbéni yí agbázi</u><br/> <u>mbi ape sí.</u><br/>         'If nothing interferes'.</p> <p><u>Tongana lége ní ayo ape sí.</u><br/>         'If it is not far'.</p> |
|---|--|

### Drill 2

Combine the clauses of the preceding exercise to make a complex sentence, making changes wherever necessary: e.g. in the first clause, mo will have to be replaced by mbi and yí tí will be dropped. The future marker fadé can be used in each sentence following sí. This exercise provides further practice in the use of these words.

1. Tongana mbi te kóbe awe, sí fadé mbi báa lo.
2. Tongana mbi sukúla ngú awe, sí fadé mbi te kóbe.
3. Tongana da ake, sí fadé mbi lágó na ndo só.
4. Tongana mbi hú téré tí mbi, sí fadé mbi sukúla ngú.
5. Tongana mbi zía kóngbá kóé na sése, sí fadé mbi hú téré.
6. Tongana ázo tí kótóró ayí da, sí fadé mbi zía auto tí  
mbi na ndo só.
7. Tongana mbi leke auto tí mbi, sí fadé mbi eke hó ánde na lége.
8. Tongana mbi wara lége, sí fadé mbi kírí gbándá ge.
9. Tongana mbéni yí agbázi mbi ape, sí fadé mbi sí ká lá só.
10. Tongana lége ní ayo ape, sí fadé mbi goe na dódó ní.

### Drill 3

Negative complex sentences. Change the sentences of the preceding drill from affirmative to negative, replacing sí fadó mbi plus verb to mbi língbi plus verb, meaning 'If I don't ....., I can't .....'. In sentence 7 eliminate eke and ánde. Next, translate the sentences which are thus produced. This exercise also provides further practice in making dependent verb phrases.

1. Tongana mbi te kóbe ape, mbi língbi báa lo ape.
2. Tongana mbi sukúla ngú ape, mbi língbi te kóbe ape.
3. Tongana da ake ape, mbi língbi lágó na ndo só ape.
4. Tongana mbi hú téré tí mbi ape, mbi língbi sukúla ngú ape.
5. Tongana mbi zía kóngbá kóé na sése, mbi língbi hú téré ape.
6. Tongana ázo tí kótóró ayí da ape, mbi língbi zía auto tí mbi na ndo só ape.
7. Tongana mbi leke auto tí mbi ape, mbi língbi hó na lége ape.
8. Tongana mbi wara lége ape, mbi língbi kírí ge ape.
9. Tongana mbéni yí agbázi mbi, mbi língbi sí ká lá só ape.
10. Tongana lége ní ayo, mbi língbi goe na dódó ní ape.

### Drill 4

Using material from conversations of preceding lessons and the model presented by sentences 3A and 5A of this lesson, translate the following sentences into Sango.

1. 'I see that your mechanic came from Bambari'.
2. 'Did you see that the road was good?'
3. 'I saw that there were many holes there'.
4. 'He saw me take a picture of you'.

5. 'I saw him die'.
6. 'Did you see the women be nice to her?'
7. 'Did you see my brother send him the letter?'
8. 'I didn't see you come to school yesterday'.
9. 'I saw one girl taking care of five children'.
10. 'I saw your father returning to the village'.
11. 'I didn't see the man steal your bicycle'.
12. 'He saw me get the wound on my leg'.
13. 'I saw you buy that from the Arab'.
14. 'Didn't you see us sew this for them?'
15. 'I didn't see the tailor tear this; I saw you tear it'.

#### Drill 5

Pluralized noun phrases. Upon hearing the following noun phrases respond as quickly as possible with the pluralized forms.

1. ngbére da
2. kótóró tí í
3. zo wa
4. mbéni íta tí mbi
5. mbéni kété babá tí lo óko
6. nzoní kótóró tí ála míngi
7. kótá mará tí ála
8. mbéni yongoro mbunzu
9. búbángó kótóró kóé
10. kíringó tí ministre ndé ndé ndé
11. fútíngó da óko óko
12. taá kótá kóndo tí lo
13. gí kónóngó mamá tí ngúru

14. nzoní yí ndé ndé

15. wa tí kótóró ní tongasó

VOCABULARY: ngú 'water'

Mbi yó ngú séngé ape. Gí ngú  
Nzapá.

Mú na lo ngú, lo yó.

Lo toto séngé ape. Lo toto na  
ngú ló.

Lo yí ngú tí wá, ngú tí dé ape.

Ngú así gígí na téré tí lo kóó.

Só ake ngú séngé ape. Só ngú tí  
téré láá.

Kóbe tí mérengé ní ake gí  
ngú (tí) me.

Bi ngú tí yángá na ndo só ape ma.

Ngú vurú así gígí kóó awe.

Lo goe na pekó tí dà tí sukúla ngú.

Mó goe ká, mó sára ngú óke.

Mbi sára ngú ape.

Ngú tí mérengé tí mó só óke.

Ngú só, mbi sára yáká tí cotton  
ape.

'I don't drink plain water. Just  
rain water'.

'Give him a drink of water'.

'She wasn't just complaining.  
She was crying'.

'She wants hot water, not  
cold water'.

'He was perspiring all over his  
body'.

'That's not plain water.  
That's sweat'.

'The child's feed is just  
breast milk'.

'Don't spit here'.

'All of the pus is gone'.

'He went behind the house to  
bathe'.

'How many years did you stay  
there?'

'I wasn't there even one year'.

'How old is this child of yours?'

'I'm not making a cotton garden  
this year'

Bongó só amú ngú awe.

Ngú amú sése awe.

Ngú alóndó tí gá na mbáge ká.

Ngú akánga lé tí lá awe.

Ngú ake píka ngangó míngi.

Tenetí yé mó fono na gbé tí ngú.

Tongana mó goe ká na yángá tí ngú,

fadé mó báa mbéni da na mbé

ngú yongóro.

Fadé í fáa ngú ní na yé.

'This cloth is wet'.

'The ground is wet'.

'Rain is coming from that  
direction'; or, 'There are  
rain clouds over there'.

'Rain clouds have obscured  
the sun'.

'It's raining very hard'.

'Why are you walking in  
the rain?'

'When you go to the (cleared)  
bank of the river, you'll see  
a house on the other side in  
the distance'.

'What are we going to cross  
the river with?'

## LESSON TWENTY-THREE

### CONVERSATION

#### Auto en panne 'Car trouble'

1A Bara mo ma, kóli.

'Greetings, Man'.

2B Bara míngi, íta.

'Many greetings, Friend'.

3A Yẹ laá asára auto tí mo

'What's wrong with your car?

yẹ. Mbi báa mabóko tí

I see your hands all co-

mo kóé gí mafuta só.

vered with oil (lit. your

Yẹ laá asára yẹ.

hands just oil). What's

wrong?'

4B Mbi gá, mbi tí na yá tí

'I fell in a hole and that

dú, sí mbéni wé só ká

iron down there bent'.

na gbé ní só laá akúngbi.

5A Mais est-ce que [eski] mbi

'Can't I give you another

peux [pe] tí mú na mo

one to put in its place?'

mbéni, mo remplacer .....

mo zía na place ní ape?

6B Mais mo gá mo báa wé ní sí

'Come and look at the metal

fadé mo mú na mbi yí só,

so you can give me the

títene mbi zía na place

part so that I can replace

ní, ma.

it'.

7A Bon. Mbi tene na Jean agá

'Fine. I'll tell Jean to

na mbi [agáambi] boîte tí

bring the box of wrenches.

clef. Tongasó mbi báa

Then I'll see what I can do

lége ní na mo.

(lit. see the way for you)'.  
'Thank you very much'.

8B Mm. Merci míngi.



## NOTES ON CONVERSATION

3A. só -- This is the sentence final word which means 'there' or 'here' or some such thing. It is identified as such by subtle features of pitch and juncture; the pronunciation of mafuta só 'this oil' would be different.

4B. gá 'come' -- Not to be taken literally; this verb and goe 'go' are used to mark progression in a narrative. It is difficult to translate them at times. Here we might say 'What happened was that ....'. mbení -- Here it means just 'a'. mbení wé só ká 'this (piece of) metal over there'. The rest of this subject of the verb kúngbi does not seem to be a modifier of the noun wé in the noun phrase because só and ká ordinarily come at the end of a noun phrase. na gbé ní só acts as if it were preceded by the copula. The whole subject might be translated 'this piece of metal over there which is down here'.

5A. peux -- Although the verb is French, the usage with tí is Sango. The verb is no different in meaning from Sango língbi. Notice how the speaker also corrects himself and switches from French remplacer to Sango zía. Of course, the Sango expression for 'replace' must include the French loanword place. This is a single sentence in spite of the fact that it includes the verbs peux, mú, and zía, because the negative marker goes with the main verb peux.

7A. agá -- This could have been tí gá 'to come'. As it stands, the meaning is literally 'I tell to John he comes'.

## GRAMMATICAL NOTES

Subordinating adverbial conjunctions. The function of tongana as a clause subordinator has already been pointed out. It needs to be pointed out again that there are no other subordinators in the language (unless yí só be considered one), making it rather awkward for the speaker of English who is accustomed to using words like before, until, and after. It helps to remember, therefore, that as a general rule Sango signals events in the order in which they occur. It is for this reason that the connective sí 'then' is found in so many sentences which are equivalent to English sentences with subordinating conjunctions. In the following examples a literal translation is given as well as the original English sentence.

1. 'Do all the work before you return home' (do work it is all finished then you return to village).  
Sára kɔa ní, ahúnzi kóó,  
sí mɔ kírí na kótóró.
2. 'Eat before you go' (eat the food then you go).  
Tɛ kóbe ní sí mɔ goe.
3. 'Wash your hands before you eat' (wash your hands first then you eat).  
Sukúla mabóko tí mɔ kózo ní,  
sí mɔ tɛ kóbe.
4. 'Work until it gets dark' (do the work long time, place gets dark then).  
Sára kɔa ní ngbii, ndo  
avóko sí.
5. 'He went home after it had become dark' (he do work long time then place gets dark on him).  
Lo sára kɔa ngbii, sí ndo  
avóko na ndó lo.

6. 'Before it was dark, he had finished' (he do work finished then place gets dark).

Lo sára koa ní awe, sí ndo avóko.

Unmarked subordinate clauses (15.21.12a). Unmarked subordinate clauses are those which are not introduced by tongana. They usually have the same meaning that a tongana clause would have. It is possible, however, for the clause to have the meaning 'while'.

1. Amú mbéní tème tongasó,  
ála zó ácharbon, abóngbi  
ála lége óko.

'When they had taken certain stones like this, and had made charcoal, they combined them (i.e. the stones)'.

2. Lo tene, kóli ayí tí goe,  
fútángó ní tí li na yá  
ní páta balé osió.

'He says if men want to enter, the price of admission is 200 francs'.

3. Tongasó ála leke ála kóó  
nzoní awe, agá zía ála  
fadesó na yá tí ta.

'So after she has well prepared all of them (i.e. caterpillars), she comes next and puts them into a pot'.

4. Tongasó kóó awe, mo leke  
kóó awe, fadesó mo gá mo  
túku mafuta na yá ta.

'When this is all done, after you have prepared them all, you then pour fat into a pot'.

5. Tongasó avo kóó, agá afáa  
ngunzá ní kóó, abi kéké  
ní na sése.

'After she has bought them (i.e. manioc greens), she cuts up the greens and throws away the stems'.

6. Midi alíngbi awe, mo gá  
mo mú sembé, mo túku da...

'When noon comes around, you  
take a dish and you put  
(the food) in it....'.

7. Lo te ngunzá ní kóé awe,  
mo goe mo mú na lo ngú...

'After he has eaten the  
greens, you give him some  
water....'.

8. Kóli así gígí awe, ála  
zía lóró da akpé na wále  
ní.

'When the man had gone out,  
they took off in a hurry  
with the woman'.

9. Mo goe na galá, mo vo  
ngunzá, mo fáa ngunzá ní  
awe, mo vo kpí tí kárakó.

'After you have gone to the  
market and bought and cut  
up the manioc greens, then  
you buy peanuts'.

Other subordinate clauses. The following examples illustrate  
more variety in the kinds of subordinate clauses: one introduced  
by a temporal phrase (ex. 1), one consisting of tongasó in a  
phrase (ex. 2-4), and one with introductory só (ex. 5).

1. L'heure ní só mbi de  
mérenyé, í goe na  
ámunzú tí dole.

'At the time when I was still  
young, we went with some  
European elephant hunters'.

2. Na lá kúí, lá tongasó,  
í na ámunzú, í goe.

'In the evening, when the  
sun was like this (making a  
gesture), the white man and  
I went away'.

3. Tongasó sí mo bǎngbi na  
koko lége óko.

'When this is done, you  
combine them with koko leaves'.

4. Tongasó, kóli só amá  
tongasó, akíri agoe na  
tere ká.

'So when the man heard this,  
he returned to spider'.

5. Só í commencer koa tí  
terrain só, mbi de  
mérenge míngi ape.

'When we began to work on  
the airfield, I wasn't so  
very young'.

Explanatory clauses. An English sentence with so it won't does not take a negative in Sango. Thus, I do this so it won't break has the following Sango equivalent: mbi sára só ngbangatí afáa 'I do this because it breaks'. The idea is this: If I didn't do this, it would break. If the negative is introduced, the meaning is different: mbi sára só ngbangatí afáa ape 'I do this because it's not broken' (or, it didn't break)'.

This type of clause is similar in meaning to one with the verb língbi: for example, mbi sára só sí alíngbi fáa ape 'I do this so it can't break'.

## GRAMMATICAL DRILLS

### Drill 1

Explanatory clauses. Combine the clauses at the left to produce sentences whose translation is at the right.

1. zía na yá-frigidaire  
afú

'Put it in the refrigerator  
so it won't spoil'.

2. gbó ngangó  
atí

'Hold it hard so it won't  
fall'.

3. kánga lége otá  
alungúla

'Tie it three times around  
so it won't come apart'.



- |  |   |
|--|---|
| 4. <u>zía calle da</u><br><u>akíri na pekó</u>                 | 'Put a wedge there so it<br>won't roll back'.             |
| 5. <u>lutí na ndo só</u><br><u>ála báa mo</u>                  | 'Stand here so they won't<br>see you'.                    |
| 6. <u>mbi bata na yá poche tí mbi</u><br><u>agirísa</u>        | 'I keep it in my pocket<br>so it won't get lost'.         |
| 7. <u>mbi kánga mbétí tí mbi na mbétí</u><br><u>agá saleté</u> | 'I wrap up my books in paper<br>so they won't get dirty.' |
| 8. <u>mbi zía mafuta na yá ní</u><br><u>amú sóko</u>           | 'I grease the inside of it<br>so it won't get rusty'.     |
| 9. <u>zía na yá da</u><br><u>aole</u>                          | 'Put it inside the house<br>so it won't dry'.             |
| 10. <u>kánga geré tí kóndo ní na kámba</u><br><u>lo kpé</u>    | 'Tie up the chicken's legs<br>so it won't run off'.       |
| 11. <u>kánga vélo tí mo na clé</u><br><u>zo anzi</u>           | 'Lock up your bike so it<br>won't be stolen'.             |
| 12. <u>zía mbétí na yá tí caisse ní míngi</u><br><u>atoto</u>  | 'Put a lot of paper in the<br>box so it won't rattle'.    |
| 13. <u>zía kugbé na lé tí ngú ní</u><br><u>atúku</u>           | 'Put leaves on the water<br>so it won't spill'.           |
| 14. <u>mú mbéní yí na mérengé</u><br><u>lo toto</u>            | 'Give the child something<br>so it won't cry'.            |
| 15. <u>mú bongó gá na ní</u><br><u>amú ngú</u>                 | 'Bring the clothes so they<br>won't get wet'.             |

### Drill 2

Questions with yé laá. On the pattern of the question in 3A  
of this lesson's conversation, make questions which would elicit



the following answers.

1. Mbi eke leke gbánda tí mbi.
2. Kété wé só láá akúngbí.
3. Lo mú wé tí leke na auto.
4. Yí asára auto tí mbi óko ape.
5. Photo láá mbi gbó na mabóko  
tí mbi.
6. Ala yí tí ká makala na í.
7. Bé tí mbi láá aso mbi.
8. Nzara láá asára lo sí lo  
toto só.
9. Susu láá ake na yá ní.
10. Gí bíó tí yama láá lo bí  
na ngonda.

'I'm repairing my nets'.

'This little piece of iron  
is bent'.

'He took auto-repair tools'.

'Nothing's wrong with my car'.

'It's my camera I'm holding  
in my hand'.

'They want to sell fritters  
to us'.

'It's my liver which hurts me'.

'He's crying because he's  
hungry'.

'It's fish that is inside'.

'It's just animal bones that  
he threw away'.

### Drill 3

Use of negative. Practice the following sentences to acquire  
facility in making long negative sentences.

1. Mbi hinga Sango ape.
2. Mbi hinga yángá tí Sango  
ape.
3. Mbi hinga yángá tí Sango  
óko ape.
4. Mbi hinga yángá tí Sango, sí  
mbi língbí tí tene isoró na  
ázo, ape.

'I don't know Sango'.

'I don't know the Sango  
language'.

'I don't know the Sango  
language at all'.

'I don't know the Sango  
language to be able to chat  
with people'.

5. Mbi hínga yángá tí Sango  
kóé títene mbi língbi  
sára kóá ní, gí mbi ókó,  
apc.

'I don't fully know the Sango language to be able to do the work by myself'.

6. Mbi eke na mbéni nginza,  
títene mbi fúta na lo,  
sí lo fa na mbi yángá  
tí Sango lá na lá, apc.

'I don't have the money with which to pay him for him to teach me the Sango language daily'.

VOCABULARY: yí 'thing'

When (a) one does not know the Sango word for an object, or (b) there is no word for it, or (c) one wants to refer to a class of objects having a certain function or set of characteristics, one can use yí followed by a verb phrase. It will often be necessary to include a na phrase whose function is that of instrument, end-goal accompaniment, etc. The following descriptive phrases constitute a random sample of the kinds that can be constructed almost at will.

yí tí te

'something to eat, food'

yí tí yó

'something to drink, beverage'

yí tí sára

'something to do, work'

yí tí lángó na ní

'something to sleep on'

yí tí te na ní

'something to eat with'

yí tí fáa na yáka'

'something with which to make a garden, agricultural implement'

yí tí sára na wá

'something with which to make a fire, for example, wood,

yí tí há na zuru

paper, grass'

'something with which to  
measure the sorghum' (for  
example, in selling the  
grain)

yí tí sára na mbétá

'something to write with (for  
example, paper or pencil)'

yí tí kánga na kóngbá

'something to tie up the  
baggage with (for example,  
rope, string, wire)'

## LESSON TWENTY-FOUR

### CONVERSATION

#### Vóngó piéce na Bangui 'Buying a part in Bangui'

1A Bara ma, mérengé.

'Greetings, Child'.

2B Bara mɔ, babá.

'Greetings, Father'.

3A Mɔ eke goe na ndo wa.

'Where are you going?'

4B O, mbi lángó gí ge na

Damara. Mais mbi yí

tí [mbíítí] goe na

Bangui.

'Oh, I live right here in Damara. But I want to go to Bangui'.

5A Mbi peux tí toka mɔ na

Bangui?

'Can I send you to Bangui?'

6B Mbi yí da.

'Sure (lit. I agree)'.

7A Mɔ báa yí tí en panne na

ndo só. Auto tí mbi ní

akúí awe.

'Look here at what is broken. My car is not working (lit. has died)'.

8B Yɛ láá asára auto ní yɛ.

'What's troubling the car?'

9A Mbéní wé só ake éré [akírí]

piston só, dú ní agá kótá,

alíngbi tí gbó wé só ake

lí da aɓe.

'The metal that is called a piston, the hole has become large and it doesn't come in contact with the metal (part) that enters it'.

10B Mais kónóngó tí piston ní

ake tongana yɛ.

'What is the size of the piston?'

11A Fadé mbi goe mbi zí só afúti

'I'll take out the piece that

só, mbi mú na mɔ. Mbi  
mú nginza, títene mɔ  
payer na car [kare], mɔ gá  
na Bangui. Faut [fo] mɔ gá  
CCSO [sese eso], sí amú na mɔ.

12B Bon. Tongana l'heure só mbi  
vo ní [ń] na CCSO awe, mbi  
gí gí auto, mbi kírí na ní  
hío [íɔ], mbi gá mbi mú  
na mɔ.

13A Mm. Mbi zía bé tí mbi gí na  
ndó tí mɔ, mérengé.

14B Téné ake ape, babá.

15A Merci.

is broken and give it to you.  
 I'll give you money to pay  
 for the bus to go to Bangui.  
 You must go to the CCSO (store)  
 and they'll give you the part'.

'Fine. After I've bought it  
 at CCSO, I'll try to get (lit.  
 search only for) a car; I'll  
 bring it back to you quickly  
 and give it to you'.

'I'm putting my trust in you,  
 child'.

'There's no problem, Father'.

'Thanks'.

#### NOTES ON CONVERSATION

5A. toka -- There appears to be no difference between this  
 verb and to.

7A. en panne -- Notice how a French phrase is taken as a unit.  
 Here this one functions as a substantive. yí 'thing' -- See voca-  
 bulary notes of this lesson.

9A. ake -- There are two continuative constructions in this  
 sentence but they do not seem to be continuative in meaning. Because  
 the unmarked clause is so often used with a "preterit" meaning,  
 there may be a tendency on the part of some people to use the  
 continuative construction as a nonpreterit.

10B. kónongó 'size' -- Literally 'largeness' from kono 'to be large'.

11A. só -- The adjunctive is being used pronominally. The noun phrase would be wé só 'the metal that'. gá CCSO -- na is omitted after the verb.

12B. l'heure só -- This adds nothing to the sentence. gí 'to hunt' -- He will try to beg a ride from someone. kíri na ní 'return with it' -- This may refer either to the automobile part or to the auto in which he hopes to have a ride. hí -- Some speakers use a glottal catch in the place of /h/. See also hó in lesson 22. gí 'just' -- If this word has any real function in this sentence, it indicates that the speaker prefers an auto to a bus because it would be faster than the bus. Perhaps the translation is 'get a ride, by preference, in an auto'.

13A. zíá bé 'put liver on' -- The usual expression for 'to trust, have confidence in, believe someone'.

#### GRAMMATICAL NOTES

Introducing clauses with títene (5.70). In 11A of this lesson there are two clauses joined by títene: nbi mú títene na payer na car. The translation was simply 'I'll give you money to pay for the bus', leaving out the subject given in the second clause. Another translation might have used 'for you to pay'. This word is considered to be a connective derived from the combination of tí and tene 'to say'. Its function is to join a clause to a preceding one. When the subjects of the two clauses are different, as here, this device is a convenient but not necessary one. But where the subjects are



the same one could use a verb phrase preceded by tí in the second part of the sentence. Compare the following:

- |   |   |  |
|---|---|--|
| 1. <u>Lo mú na mbi nginza tí vó na mafuta</u>                                     | } | 'He gave me money with which to buy oil'.  |
| 2. <u>Lo mú na mbi nginza títene mbi vó na mafuta.</u>                            |   |  |
| 3. <u>Lo mú na mbi nginza títene mbi goe na galá mbi vó na lo mafuta tí auto.</u> |   | 'He gave me money so that I would go to the market and by automobile oil for him'. |

The first two sentences are synonymous. The third sentence cannot take tí where títene now stands because of the clauses that follow.

Because one can do without an active knowledge of títene at this stage of learning Sango, no drill is provided on its use. On the other hand, because this connective seems to characterize the speech of urban people, one can expect it to have some prestige value in the country. The student should therefore collect examples of its use if he is in a position to hear Sango spoken a great deal.

Comparisons (5.82). The concepts of 'same', 'different', and 'like' are expressed in the following ways.

**'Same'**

Da tí í ake (lége) óko na  
(da) tí ála.

'Our house is the same as their house (i.e. we live in the same house)'.

I eke íta, babá óko, mamá  
ndé ndé.

'We are siblings of one father but different mothers'.

Nginza tí lo alíngbi na nginza  
tí mbi.

'His money is the same as (i.e. is equal to) mine'.

Li tí ála alíngbi língbígó

(or mbírímbírí).

Kónóngó tí í na mọ ake

lége óko.

Gbaya na Manza ake lége

óko.

'Their heights are exactly  
the same'.

'You and I are the same  
size'.

'Gbaya and Manza are the  
same'.

'Different'

Da tí í ake ndé na tí

ála.

'Our houses are different from  
yours'.

'Like'

Da tí ála ake tongana tí

í ake.

'Your houses aren't like  
ours'.

Bíá tí ála anzere tongana

wótoro.

'Your music is as good as  
honey'.

Téré tí lo aso tongana tí

bírí ake.

'He is not as sick as yester-  
day'.

Lo te kóbe na lá ní tongana

bákoyá.

'On that day he ate like a  
baboon'.

I báa ála tongana áíta tí í.

'We consider them our friends'.

Mará tí kusára tongasó ake

nzoní ake.

'This kind of deeds is not  
good'.

The comparative is expressed by the use of ahó 'it surpasses'  
whose object is inferior by comparison with what is specified in  
the preceding -- and apparently always unmarked -- clause. Thus:  
Mọ te ahó mbi 'You eat more than I'.

The superlative is expressed similarly except that the object  
of ahó is always ndó ní: e.g. Mọ te ahó ndó ní 'You eat too much',

'You eat more than anybody', etc.

The verbal adjunctive da. This adjunctive has the meaning 'there' or 'that place' and is comparable to ge and ká. It differs from them in being broader in its locative reference and in referring to something which has already been mentioned. In this latter use it is therefore anaphoric. Moreover, there are some expressions in which only da would be appropriate: for example, lo yí da 'he agrees'. Study the following sentences from the conversations in these lessons:

- |  |  |
|--|--|
| 1. <u>Yí aeks da ape.</u> 6-2.6B   | 'Nothing's the matter'.                                      |
| 2. <u>Goe zía mbi da.</u> 15.38B   | 'Go and put me there'.                                       |
| 3. <u>I tingo wá da.</u> 16.10B  | 'We make a fire'.  |
| 4. <u>I zía ngú da na yá tí</u><br><u>kangú.</u> 16.13A                              | 'We put water in a calabash'.                                |
| 5. <u>Dú aeks da míngi.</u> 22.8B  | 'There are many holes there'.                                |
| 6. <u>Alíngbí tí gbó wé só ake</u><br><u>lí da ape.</u> 24.9A                        | 'It can't come in contact<br>with the metal that enters it'. |
| 7. <u>Mbi língbí tí wara mbéńí place</u><br><u>títenc mbi lánzó da ape?</u><br>25.7A | 'Can't I find a place where<br>I can sleep?'                 |

Of particular interest are examples 6 and 7 above. In these sentences da occurs in the second clause referring to a noun in the first clause. We cannot call da a relative pronoun of place, but its parallel with where in example 7 is clear. Here are other examples:

- |   |   |
|---|---|
| 8. <u>Yí so mọ hunda mbi da aeks</u><br><u>nzení ape.</u> | 'What you asked me about is<br>not good'. |
|---|---|

9. Mbi hinga place so lo sara  
koa da ape.

'I don't know where he  
works'.

## GRAMMATICAL DRILLS

### Drill 1

Using ho in the comparative. Students should use these sentences with each other. For further practice in using the pronouns mo and mbi, the person spoken to can deny the other's statement by changing it into a negative one. Thus: Mbi kono ahó mo 'I'm larger than you'; Non, mo kono ahó mbi ape 'No, you aren't larger than I'.

1. Mbi nge ahó mo.

'I'm thinner than you'.

2. Bongó tí mo ake nzoní  
ahó tí mbi.

'Your clothes are better than  
mine'.

3. Kótóró tí mo ayo ahó tí  
mbi.

'Your home is farther than  
mine'.

4. Mo hinga Sango ahó mbi.

'You know Sango better than I'.

5. Kóá lí tí mo avóko ahó  
tí mbi.

'Your hair is darker than  
mine'.

6. Mbi sara koa ahó mo.

'I work harder than you'.

7. Ngú apíka bírí ahó lá só.

'It rained harder yesterday  
than today'.

8. Mo kpé lóró ahó mbi.

'You run faster than I'.

9. Ala fúta mbi ahó mo.

'They pay me more than you'.

10. Kóbe tí lá só anzere  
ahó tí bírí.

'Today's food was better than  
yesterday's'.

### Drill 2

Using da in an included verb phrase. Acquire facility in the

use of the following sentences. Two students can practice together, one taking the first part, set off by (|), and the other taking the second part.

1. Lo wara mbéni place | tí lánzó  
da. 'He found a place to sleep'.
2. Lo wara place | tí lutí da. 'He found a place to stand'.
3. Lo wara place | tí bi  
saleté da. 'She found a place to throw  
the rubbish'.
4. Lo goe na ngú | tí sukúla  
bóngó da. 'She went to the stream to  
wash clothes'.
5. Lo goe na kótóró | tí ngbá  
da. 'He went home to stay'.
6. Lo kírí na magasin ní | tí gí  
passport tí lo da. 'He returned to the store to  
look for his passport'.
7. Lo lúti na téré tí lége |  
tí kú car da. 'He is standing beside the  
road to wait for the bus'.
8. Lo zía ámerengé na yángá tí  
yáká | tí tomba áyama da. 'He put some children in the  
garden to chase away the  
animals'.
9. Lo goe na Bangui | tí gí  
íta tí lo da. 'She went to Bangui to seek  
her sister'.
10. Lo goe na gbagba tí laparáa  
ká | tí báa gángó tí  
Président da. 'He went to the airport to  
see the President's arrival'.
11. Lo goe na Rex | tí báa  
cinema da. 'He went to the Rex to see  
a film'.

12. Lo goe na La Mairie | tí  
húnda téné ní da.

'He went to the city hall  
to ask about the matter'.

13. Lo goe na La Poste | tí  
vo timbre da.

'He went to the postoffice  
to buy stamps.'

14. Lo goe na galá | tí ká  
mangbére tí lo da.

'She went to the market to  
sell her manioc sticks'.

### Drill 3

Using da in relative clauses. Use the sentence from the  
preceding drill in the following two-sentence dialogue:

Mo hinga place só lo goe tí  
.... da?

'Do you know where he went  
to ....?'

Mbi hinga place só lo goe tí  
.... da aye.

'I don't know where he went  
to ....'.

VOCABULARY: téné 'word, speech, affair'

Téné tí mbi awe.

'What I have to say is  
finished'.

Ndá tí téné ní láá.

'That's the heart of the  
matter'.

Ita, téné aske aye.

'Friend, that's all right'.

Lo wara téné ká.

'He got into trouble there'.

Téné ní atí na lí tí lo.

'The blame was put on him'.

Kótó téné agá kótá téné awe.

'A little matter has become  
a big issue'.

Aeke téné tí wálo tí bata  
mérenge.

'Women have to care for  
children'.



Mbi má téné ní ape.

Mbi yí tí hunda mbéni kété  
téné na mo.

Kóli só agí téné míngi.

Mbi yí tí sára téné na ála  
ape.

Taá téné. Akeke vene ape.

Lo fa téné ní na zo wa.

'I didn't hear the news'.

'I have a little matter I  
want to talk to you about'.

'This man is a trouble maker'.

'I don't want to talk to  
them'.

'It's the truth. It's not  
a lie'.

'Whom did he tell?'

## LESSON TWENTY-FIVE

### CONVERSATION

Mbéní place tí lánzó 'A place to sleep'

1A Bara ma.

'Greetings'.

2B Eḡ. Bara ma, íta.

'Greetings, Friend'.

3A Makunzi tí kótóró só ake  
zo wa.

'Who is the headman of this  
village?'

4B Aeke mbi.

'It's me'.

5A Aeke mo?

'Is it you?'

6B Eḡ.

'That's right'.

7A Mbi língbi tí wara mbéní  
place tí tene mbi lánzó  
da ape?

'Can't I find a place where  
I can sleep?'

8B Kótá place ake. Gbé tí da  
tí coton só, ála zí coton  
ní da kóé awe, zo óko  
adutí da ape [dape].

'There's a large place. They've  
taken all the cotton out of  
the cotton shed and nobody  
is in it. It's all right  
if you sleep there'.

9A Mbi língbi tí lánzó da, eḡ?

'I can sleep there, eh?'

10B Eḡ.

'That's right'.

11A Mo peut mú na mbi kéké tí  
wá, tí tene mbi goe mbi  
sára kóbe tí mbi tí lá  
kúísó ape, eḡ?

'Can't you give me any fire-  
wood so I can make my supper  
with it?'

12B Mbi peux tí mú na mo kéké  
tí wá.

'I can give you firewood'.

13A Na ta wé [ta wá] kété kété.

'And a little kettle'.

14B Ta wé ní, mbi goe mbi báa

'As for the kettle, I'll

wále tí mbi ká na da.

go see my wife there in the

Fadé atoka ní na mọ.

house. She'll send it to you'.

15A Bon. Só nzoní. Mbi mú na

'Fine. That's good. Thanks

mọ merci míngi o.

a lot'.

16B Téné ake ape [epe].

'Nothing to it'.

#### NOTES ON CONVERSATION

8A. gbé tí da -- The word gbé is used instead of yá because this is a shed with open sides and not a house with enclosed walls. Permanent buildings are now being constructed for storing the cotton between the time that it is purchased and shipped away. da -- The first such word refers to a building; the second and third words are the adjunctive of place. Notice how the sentence is broken up. The following is grammatically correct but not likely to occur in Sango because there is too much material following the main verb: zo óko adutí na gbé tí da tí coton só ála zí coton ní da awe só 'there is no one staying in the cotton shed from which all the cotton has been removed'.

11B. kóbe tí mbi tí lá kúí 'food of me of evening' -- The position of the tí phrases parallels that of íta tí mbi tí kóli which has been noted before.

13B. ta wé 'pot iron' -- One could introduce tí between the nouns and have the same meaning, 'kettle', but tí never seems to occur here. The pronunciation is usually that which is found here, that is, wá, perhaps because of the vowel which precedes it.

It is possible that for many people this is a single word whose syllables have no particular meaning; some people say tawá.

#### GRAMMATICAL NOTES

Sentences with "if". There is in English an "if" clause which is not conditional but which implies two possible events, as in Tell me if he's going to come (or not). The Sango sentence resembles the English one except that there is no connective between the clauses. When the subject of the two clauses is the same, it is specifically marked in the first clause, but when the subjects are different, they are marked in both clauses. For example:

1. Lo goe tí báa gozo, awóko wala yé.

'She went to see if the manioc was soft (having been soaked in the stream)'.

2. Lo goe tí báa, ázo ade tí kpé wala yé.

'He went to see if the people were still running'.

The most-used expressions are goe tí báa 'go to see', goe tí húnda 'go to ask', and yí tí hínga 'want to know'. Thus, not all "if" clauses are translated with the construction given here. The sentence 'It is impossible for me to tell you if the Sous-Préfet will be in today' is rendered as Fadé Sous-Préfet agá lá só, wala lo gá lá só ape, mbi língbi tí hínga mbírímbírí tí tene na mape.

With the verbs hínga and húnda it is possible also to juxtapose a clause and terminate it with a question contour. Thus:

'I want to know ...

Mbi yí tí hínga ...

...if he's still working.

... lo de tí sára kaa?

...if he has come.

... lo gá awe?

... if he will come today. ... fadé lo gá lá só?

Expressing uncertainty. An expression of doubt which is equivalent to English perhaps is Sango hínga ape placed at the beginning of a sentence before another clause; it means 'I don't know', but the pronoun mbi is ordinarily omitted. Its relation to the following clause is marked by nonterminal features: the vowel e is lengthened, the pitch of ape is suspended, and the overall pitch level of hínga ape is higher than it would be in an independent declarative sentence. For example: Hínga ape, lo gá tí báa mo. 'Perhaps he has come to see you'.

Dependent relative clauses. The translation of English dependent relative clauses (i.e. those which occur as objective complements) into Sango presents considerable difficulty because there is no single equivalent. In general, however, one restructures the English sentence so that there is a noun object which is followed by a relative clause. In any case, it is definitely wrong to use the interrogative expression in a literal translation of the English. The following is only a sample of various kinds of dependent relative clauses.

who, whom, whose

1. 'Do you know who plays the xylophone?'

Mo hínga zo tí píkángó ngómbá?

Mo hínga zo só apíka ngómbá?

Mo hínga éré tí zo só apíka  
ngómbá?

2. 'Tell me whom you saw'.

Tene na mbi éré tí zo só

mo báa lo.

3. 'I don't know who owns this bike'.

Mbi hínga vení tí vélo só ape.

when

4. 'Do you know when he is coming?'

Fa na mbi lá ní (or l'heure)

só lo eke gá na ní.

Fa na mbi lá tí gángó tí

lo só lo eke gá na ní.

Lo kírí lá wa, mo híngá?

where

5. 'Do you know where he is sleeping?'

Mo híngá ndo só lo eke lágó

da?

what

6. 'Tell me what they gave you for it'.

Fa na mbi yí só ála mú na

mo ngbanga ní.

7. 'Do you know what his name is?'

Mo híngá éré só ála éré na lo?

8. 'Tell me what his work is'.

Fa na mbi kóá só lo eke sára.

Fa na mbi kóá tí lo.

Disjunctive sentences (15.21.10). We have already had occasion to use sentences in which clauses were not joined by connectives. Some of these disjunctive sentences have been commented on. We can now summarize and provide a general description. Acquaintance with this syntactical feature is important to the student of Sango, for it is one of the principal differences between that language and English.

Subordinate clauses have been treated most fully. They are either marked or not marked by a subordinating word. For example:



Tongana mbi hinga tongasó,  
ka mbi goe ngá ape?  
Hinga tongasó, ka mbi goe  
ngá ape?

'If I had known this,  
 wouldn't I have gone  
 also?'

Coordinate clauses can be viewed as sequential or additive, although there is no grammatical distinction between them. In sequential clauses, events are mentioned as they occur in time. One might say, without being too literal, that the Sango formulation is "analytical" or "realistic": i.e. bringing something first involves getting it. For example:

Mú na mbi ngú, mbi yó.

'Give me some water to drink'.

Mú lo, gá na ní.

'Bring him'.

Zí, í báa sí.

'Let's have a look'.

Notice that the verbs in these sentences are paired in this manner:

mú 'take' ... yó 'drink'; mú 'take' ... gá 'come'; zí 'remove' ... báa 'see'. Among the first of such sequences of verbs are frequently "motion verbs", that is, gá 'to come', goe 'to go', kíri 'to return', and londó 'to arise'. However, it is not possible to talk of "idioms" which must be learned as set constructions; it is the construction type itself which is idiomatic -- from the point of view of the speaker of English.

## GRAMMATICAL DRILLS

### Drill 1

Make "if" clauses with the following sentences, remembering that the subject becomes the object of the verb báa as in the first example of the grammatical note. It should be observed that the

translation of the resultant sentence will vary, depending on whether goe in the unmarked clause is taken as 'went' or as 'is going' (as in 'was soft' or 'is soft').

- |                                |                                     |
|--------------------------------|-------------------------------------|
| 1. <u>Mángo ní abe awe.</u>    | 'The mango is ripe'.                |
| 2. <u>Azo ní abóngbi awe.</u>  | 'The people have gathered'.         |
| 3. <u>Kóndó ní akono.</u>      | 'The chicken is big'.               |
| 4. <u>Mbo ní adú awe.</u>      | 'The dog has given birth'.          |
| 5. <u>Yama ní afú awe.</u>     | 'The meat is spoiled'.              |
| 6. <u>Paypay ní awóko awe.</u> | 'The paypay is soft'.               |
| 7. <u>Mápa ní alóndó awe.</u>  | 'The bread (dough) has risen'.      |
| 8. <u>Da ní afúti awe.</u>     | 'The house is ruined'.              |
| 9. <u>Kása ní akpí awe.</u>    | 'The food has turned sour'.         |
| 10. <u>Bágara ní akúí awe.</u> | 'The cow has died'.                 |
| 11. <u>Ngú ní aeké kporo.</u>  | 'The water is boiling'.             |
| 12. <u>Kéké ní alé awe.</u>    | 'The tree has begun to bear fruit'. |
| 13. <u>Kóngbá ní ane.</u>      | 'The load is heavy'.                |

### Drill 2

Make "if" clauses of the following sentences on the pattern of the second example of the grammatical note.

- |  |  |
|--|--|
| 1. <u>Mamá ade tí lánzó.</u>                     | 'Mother is still lying down'.          |
| 2. <u>Lé tí ká ní ade tí mú</u><br><u>nzoní.</u> | 'The wound is still healing nicely'.   |
| 3. <u>Wále tí lo ade tí nge.</u>                 | 'His wife is still losing weight'.     |
| 4. <u>Wále ní ade tí pete</u><br><u>kárakó.</u>  | 'The woman is still crushing peanuts'. |

5. Téré tí ita tí lo ade tí so.

'His brother is still sick'.

6. Geré tí ita tí lo ade tí  
súku.

'His brother's leg is still  
swelling'.

7. Azo ade tí sára téné.

'The people are still talking'.

8. Mérenge tí ita tí lo ade  
tí tíko.

'His brother's child is still  
coughing'.

9. Ngú ní ade tí ole.

'The water is still drying up'.

### Drill 3

Make 'whether or not' sentences out of the ones given below.

1. Lo gá awe.

Lo gá wala lo gá ape, mbi  
hínga ape.

2. Lo nzí vélo tí mo.

Lo nzí vélo tí mo wala lo  
nzí ape, mbi hínga ape.

3. Lo zía mbéti ní na bureau.

Lo zía mbéti ní na bureau  
wala lo zía ape, mbi hínga  
ape.

4. Lo zí kamba só ála kanga  
na kóngbá ní.

Lo zí kamba ní wala lo zí  
ape, mbi hínga ape.

5. Sous-Préfet ahó tí lo na  
Bangui awe.

Sous-Préfet ahó na Bangui wala  
lo de lo hó ape, mbi hínga ape.

6. Ita tí lo afáa lo na  
yoró.

Lo fáa lo wala lo fáa lo ape,  
mbi hínga ape.

7. Mamá ní ake mú nzoní kóbe  
na ámerenge tí lo lá kóó.

Lo eke mú nzoní kóbe na ála  
wala lo mú ape, mbi hínga ape.

8. Ala ngbá tí te kóbe.

Ala ngbá tí te kóbe wala ála  
te awe, mbi hínga ape.

- |                                     |  |
|-------------------------------------|--|
| 9. <u>I língbi sí lá só sɔ́ngé.</u> | <u>I língbi sí lá só wala í</u><br><u>sí ape, mbi hínga ape.</u>         |
| 10. <u>Ake lo sí asára da ní.</u>   | <u>Ake lo sí asára da ní wala</u><br><u>ake mbéni zo, mbi hínga ape.</u> |

#### Translations

1. 'I don't know whether or not he has come'.
2. 'I don't know whether or not he stole your bicycle'.
3. 'I don't know whether or not he put the paper in the office'.
4. 'I don't know whether or not he undid the rope'.
5. 'I don't know if the Sous-Préfet has gone to Bangui or if he has not yet gone'.
6. 'I don't know if he killed his brother'.
7. 'I don't know if she gives good food to them or not'.
8. 'I don't know if they are still eating or if they have finished eating'.
9. 'I don't know if we can arrive today or not'.
10. 'I don't know if it is he who made the house or if it is somebody else'.

#### Drill 4

Using the sentences of the preceding drill, make sentences meaning 'Perhaps.....'.

- |  |  |
|--|--|
| 1. <u>Hínga ape, lo gá awe.</u>                                | 'Perhaps he has already come'.                 |
| 2. <u>Hínga ape, ake lo láá</u><br><u>sí anzi vélo tí mɔ́.</u> | 'Perhaps it was he who<br>stole your bicycle'. |
| 3. <u>Hínga ape, lo zía mbéti</u><br><u>ní na bureau.</u>      | 'Perhaps he put the paper in<br>the office'.   |

4. Hínga ape, ake lo laá  
sí azí kamba ní.

'Perhaps it was she who  
undid the rope'.

5. Hínga ape, Sous-Préfet  
ahó tí lo na Bangui.

'Perhaps the Sous-Préfet  
went to Bangui'.

6. Hínga ape, ita tí lo afáa  
lo na yoró.

'Perhaps his brother killed  
him by witchcraft'.

7. Hínga ape, ála ngbá tí  
te kóbe.

'Perhaps they are still  
eating'.

8. Hínga ape, ake lo laá sí  
asára da ní.

'Perhaps it was he who made  
the house'.

VOCABULARY: séngé

This word denotes only the absence of something which can be  
general or specific, good or bad. When repeated it often takes  
the form séséngé.

Bara o. Mo ke séngé?

'Hello. How are you?'

Da ní ake séngé. Mbéni  
zo alángó da ape.

'The house is empty. Nobody  
lives there'.

Lo eke fonctionnaire ape. Lo  
eke mbéni zo séngé.

'He's not a government worker.  
He's just an ordinary person'.

Mbi goe bi yangó. Mbi wara  
susu óse séngé.

'I went fishing. I caught just  
two fish'.

Lo sára téné séngé. Yí ake  
da ape.

'He's just talking. There's  
nothing to what he says'.

Só séngé. Téné ní aso mbi ape  
o.

'That's all right. That doesn't  
bother me'.

Téré tí mérengé tí lo gí séngé.

'Her baby was naked. It didn't

Mêmo kâmba ake na ngbundá tí  
lo ape.

I te gí ngunzá séngé. Yí tí  
zía na gbé ní ake ape.

Mbi vo ape. Lo mú na mbi  
séséngé.

Zía lo séngé. Fadé mo wara  
téné.

To na mbi na ndo só. Fadé mbi  
wara séngé.

even have a string around its  
waist'.

'We're eating plain manioc leaves.  
There's noting to mix with  
them'.

'I didn't buy it. He gave it  
to me for nothing'.

'Leave him alone. You'll get  
into trouble'.

'Send it here. I'll receive  
it all right'.



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