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It was not originally planned that these lessons be duplicated in fulfillment of the above-mentioned contract. However, to make them available for immediate use, it was finally decided to use the typescript in preparing Xerox plates for offset duplication. This decision accounts for the rather unsightly appearance of many of the pages, for which apologies are made.
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" (yängá ti mounzú), as being preeminently the "African's language" (yängá ti zo vód). 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 Central African 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 Central Africans do not now recognize them as French loans: e.g. ŋitā 'to ruin, to die' < ŋontu (colloquial), s̄ādī 'thousand francs' < sāg. 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 lēgs '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" (91). 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:

<table>
<thead>
<tr>
<th>Types</th>
<th>Tokens</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>52</td>
<td>1382</td>
<td>54.9%</td>
</tr>
<tr>
<td>486</td>
<td>613</td>
<td>45.1%</td>
</tr>
</tbody>
</table>
The 10 most common French words, accounting for 26.5 per cent of the French tokens, are _mais, commencer, heure, jusqu’a, 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 the 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, _kumasi_ for _commencer_.

Consonants

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

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

Two other occur in the speech of some people, but they are marginal: /
_/, 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 Centralafricans, 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/ sounds 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 "s" of saure than the sounds in soup and zoo. One may even hear a sound like the first consonant of George for /s/.

/ns/ 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, mbindi 'powder' and mburi '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': mbunsé, munú, bunsé.

Vowels

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

bí 'night'      kí 'to wait'      fí 'to smell'
bé 'middle'     kó 'to germinate' hó 'to pass'
bé 'liver'      ké 'to pluck'     hé 'to ponder'
ká 'to sell'    fó '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 bi
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/, /o/, and /i/ occur immediately
before or after another vowel (e.g. goe, sionf), 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, pekö,
piko, pokó, or poké; and vowels next to /r/ are sometimes elided:

---
e.g. ndá péré, ndápéré, ndá pér, ndá pré 'morning'.

vii
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. 'sp.' 'not', 'of':

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>to</td>
<td>to 'to send'</td>
</tr>
<tr>
<td>yo</td>
<td>yo 'to be long'</td>
</tr>
<tr>
<td>sambá</td>
<td>samba 'beer'</td>
</tr>
<tr>
<td>sáfá</td>
<td>sara 'forked stick'</td>
</tr>
</tbody>
</table>

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:

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:

viii
"I", ƙôli 'man', wâle 'woman', ngâgo 'spinach', fi 'sibling', a 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" bâa [bâa \]
"real" laf [tâa \ ]

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 âla, [lofanâla] 'He shows them'.

The difference between laf and na âla 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; ngâli 'for a long time' has a long vowel with low tone and ngâbâ 'slave' a long vowel with high tone.

Variations

The student should be no more concerned about the varieties of pronunciation than the Centralafricans, and they are not bothered by them at all. A few of the speech patterns (like using /p/ for /k /kp/) might identify a person's ethnic background, but nobody is stigmatised 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 âo 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 of 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 g and k and marks tone, one might call this a "scientific" alphabet. (other African languages have been popularly written with these symbols, however.) It is, however, 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 before 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 contractions first. It was also desirable 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 the most of the work was done in Leiden, Holland during the following academic year. All of the material has been checked with one Central African 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 changed 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 (Tee 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.

**Acknowledgement**

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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 Super-intendents Robert Williams and his successor Marvin Goodman as 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 Centralafricans 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 were Messrs. Joseph Ndomalé, now serving as regional representative for the American Bible Society, and Julian Nam-kpea. The latter worked with me in Leiden from January to June, 1967.
CONVERSATION

Bárángó ro 'Greeting people'

1A Bara o.
2B Merci; bara mángi o.
3A Mo lángó nsó?
4B Ez, mbi lángó nsó.
5A Ka éso ti da ti mo kôô.
   alángó nsó né?
6B Ez, éla kôô alángó nsó.
   Mo goe na ndo va lád.
7A Mbi goe ti bôse Jean.
8B Tonga na kôri, mo bara
   wile ti mo na mbi o.
9A Mbi goe ti mbi avo.
10B Merci, mo goe nsó né.
11A Duti ti mo nsó né.

'Hello'.
'Thanks; many greeting'.
'Did you sleep well?'
'Yes I slept well'.
'And did everybody in your
   house sleep well too?'
'Yes, they all slept well'.
'Where are you going there?'
'I'm going to see John'.
'When you return, greet
   your wife for me'.
'I'm on may way now'.
'All right, so long'.
'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 these response in the second and third sets of formulas
can be preceded by the interjectional mark of agreement gg which sounds
1.1
like a lengthened form of the vowel in English *an*. (It shall be
written " as when it occurs first in a sentence.) It is very commonly
used in conversations not only for assent but also for a feedback
signal.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mbi bara mo mingi (o).</td>
<td>Mbi bara mo ngá (o).</td>
</tr>
<tr>
<td>'I greet you much'.</td>
<td>'I greet you much also'.</td>
</tr>
<tr>
<td>Mbi bara mo ká (o).</td>
<td>Meri (o).</td>
</tr>
<tr>
<td>'I greet you over there'.</td>
<td>'Thank you'.</td>
</tr>
<tr>
<td>Mbi mingi (o).</td>
<td>Mingi (o).</td>
</tr>
<tr>
<td>'Many greetings'.</td>
<td>'Many of them'.</td>
</tr>
<tr>
<td>Bara o.</td>
<td>Bara o.</td>
</tr>
<tr>
<td>'Greetings'.</td>
<td>'Greetings'.</td>
</tr>
<tr>
<td>Mbi bara na.</td>
<td>I bara mo ngá (o).</td>
</tr>
<tr>
<td>'Greetings'.</td>
<td>'We greet you also'.</td>
</tr>
<tr>
<td>Mbi bara má (o).</td>
<td>Mbi eke má.</td>
</tr>
<tr>
<td>'I greet you (plural).</td>
<td>'I'm all right'.</td>
</tr>
<tr>
<td>Mbi eke na.</td>
<td>Mbi eke na.</td>
</tr>
<tr>
<td>'Are you (all right)?'</td>
<td>'I am'.</td>
</tr>
<tr>
<td>'Are you well?'</td>
<td>'I am well'.</td>
</tr>
<tr>
<td>'Are you there?'</td>
<td>'I am'.</td>
</tr>
<tr>
<td>'Are you (all right)?'</td>
<td>'I am well'.</td>
</tr>
</tbody>
</table>

1.2
11. Mo lángó naonf?
'Did you sleep well?'

Mo lángó naonf.
'I slept well.'

12. Mbi goe tf mbi (o).
'I'm going'.

Goe naonf (o).
'Go well (said by person remaining).'

'Stay well (said by person taking leave)'.

'Go well'.

Dutí naonf (o).
'Stay well'.

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

ita 'sibling, cousin, friend'
baa 'father, senior man'
man 'mother, senior woman'
mbiríng 'child'
si 'uncle (specifically father's brother)'
nso (or nsko) 'uncle (specifically mother's brother)'
munsa (or munsu, bunsu) 'white man'
patron 'boss'
camerade 'friend'
kó 'man'

1.3
wife  '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, **m** 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 mo 'you'; e.g.

madame: *aske sengo?* '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 *Bako* 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 Centralafrikan, 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
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 *tf mbi* 'my' and *tf mo* 'your', the subject marker *g-* and the third person singular pronoun *lo* 'he, she' in the following way: One student says either *Mbi bara mo* or *Mbi bara fla*, 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 mo.*
- *Madame abara mo.*
- *Patron tf mo abara mo.*
- *Ita tf mbi abara mo.*

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 *cuisiner*, but this device is treated in a later lesson.

After the question, provide a name from real life:

- *Ita tf mo asakes go wa.*
- 'Who is your brother?'
- *Ita tf mbi asakes Robert.*
- 'My brother is Robert.'
Babá ti mo aseb so wa. ............
Mamá ti mo aseb so wa. ............
Patron ti mo aseb so wa. ............
Kóli ti mo aseb so wa. ............
Waile ti mo aseb so wa. ............
Maître ti mo aseb so wa. ............
Directeur ti mo aseb so wa. ............
Cuisiner ti mo aseb so wa. ............
Infirmier ti mo aseb so wa. ............

Continue using this exercise by replacing ti mo by ti ëla 'your (pl.)', ti le 'his, her', and ti ë 'our'.

PHONOLOGICAL DRILLS

Drill 1

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

/iw/:

ki 'to wait'  ooo
li 'to plant'  loo
di 'hole'  do
fi 'to sew'  fool
hi 'to breathe'  who
mi 'to take'  moo
yi 'to wear'  you

Practice making the following words with /u/:

buru 'dry season'

fuku 'flour'

furu 'to mix things'

1.6
Drill 2

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

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tê</td>
<td>'to dip'</td>
</tr>
<tr>
<td>sê</td>
<td>'this'</td>
</tr>
<tr>
<td>le</td>
<td>'he'</td>
</tr>
<tr>
<td>kombê</td>
<td>'guinea fowl'</td>
</tr>
<tr>
<td>pêpê</td>
<td>'middle'</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /s/:

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bombô</td>
<td>'sorghum'</td>
</tr>
<tr>
<td>pêpê</td>
<td>'skin'</td>
</tr>
<tr>
<td>toto</td>
<td>'to cry'</td>
</tr>
</tbody>
</table>

Drill 3

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

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tê</td>
<td>'to cook'</td>
</tr>
<tr>
<td>kô</td>
<td>'to pluck'</td>
</tr>
<tr>
<td>sô</td>
<td>'to hurt'</td>
</tr>
<tr>
<td>yo</td>
<td>'to be long'</td>
</tr>
<tr>
<td>wôko</td>
<td>'to be soft'</td>
</tr>
<tr>
<td>mo</td>
<td>'you'</td>
</tr>
<tr>
<td>lôsô</td>
<td>'rice'</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /o/:

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bôngô</td>
<td>'cloth'</td>
</tr>
</tbody>
</table>

1.7
Practice making the back vowels /u, o, o/. First repeat the words in columns and then in rows.

<table>
<thead>
<tr>
<th>duró</th>
<th>'dance'</th>
</tr>
</thead>
<tbody>
<tr>
<td>doroko</td>
<td>'to butcher'</td>
</tr>
<tr>
<td>fonsa</td>
<td>'to wander'</td>
</tr>
<tr>
<td>gogoro</td>
<td>'granary'</td>
</tr>
<tr>
<td>gdó</td>
<td>'manioc'</td>
</tr>
<tr>
<td>hóto</td>
<td>'mountain'</td>
</tr>
<tr>
<td>kondo</td>
<td>'chicken'</td>
</tr>
<tr>
<td>konô</td>
<td>'hippopotamus'</td>
</tr>
<tr>
<td>kótôró</td>
<td>'village'</td>
</tr>
</tbody>
</table>

### Drill 4

<table>
<thead>
<tr>
<th>ló</th>
<th>tó</th>
<th>to</th>
</tr>
</thead>
<tbody>
<tr>
<td>ní</td>
<td>sá</td>
<td>so</td>
</tr>
<tr>
<td>rí</td>
<td>lo</td>
<td>lóndó</td>
</tr>
<tr>
<td>mí</td>
<td>pópol</td>
<td>wóko</td>
</tr>
<tr>
<td>kuta</td>
<td>komba</td>
<td>kondo</td>
</tr>
<tr>
<td>burí</td>
<td>bándó</td>
<td>bongó</td>
</tr>
<tr>
<td>gòri</td>
<td>toto</td>
<td>hótó (or hótë)</td>
</tr>
<tr>
<td>ruku</td>
<td>póró</td>
<td>kótôró</td>
</tr>
</tbody>
</table>
CONVERSATION

1.  Yf kóé ake sángé 'Everything's fine'

1A  Bana o, èta.  
    'Greetings, Friend'.

2B  Bana mìnzi.  
    'Many greetings'.

3A  Mó ake nsonié?  
    'Are you all right?'

4B  Ëg, mbi ake nsonié.  
    'I'm fine'.

5A  Ambengé ti mo ake nsonié?  
    'Are your children all right?'

6B  Ala kóé ake sángé.  
    'They are all fine'.

7A  Kòli ti ake sángé?  
    'Is your husband all right?'

8B  Lo kóé, lo ake.  
    'He too is all right'.

9A  Yf ti da ti mo ake sángé?  
    'Are the things in your house all right?'

10B  Yf kóé ake sángé.  
    'Everything is all right'.

2.  Mbi ake Américain 'I'm an American'

1A  Mbounsi, bana ma.  
    'White Man, greetings'.

2B  Mìngi.  
    'Many of them to you'.

3A  Mó lëndè na ndo wa laa.  
    'Where have you come from?'

4B  Mbi lëndè na kétòró ti mbi ape?  
    'Haven't I come from my village?'

5A  Kétòró ti mo ni ake na ndo wa.  
    'Where is your village?'

6B  Kétòró ti mbi ake Amérique.  
    'My country is America'.
7A Andoa, mo sëkte Américain?
7B 'So you're an American?' 'Yeah'.
9A Mo lángó fadesó na ndo wa.
9B 'But where are you staying now?' 'Don't I sleep in a house? (said in jest)'.
11A Mais, da ní asek na ngonda?
11B 'But is the house in the bush?' 'It's not in the bush. It's a hotel.'
12B Asek na ngonda ase o. Asek gi hôtel.
13A Tongasé ma. '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:

Së asek kóbe tf lo.
'sThis is his food'.
Lo asek na kóbe.
'He has food (lit. he is with food)'.
Kóbe asek na lo.
'He has food (lit. food is with him)'.

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

When tf precedes a vowel elision takes place. The most common occurrence is with the vowel /a/. Thus: mbéf t'fàla [mbéf t'fàla] 'their book'.

2.10
Personal pronouns (7.11). The personal pronouns used in direct discourse, are the following:

mb { 'I'  
no  'you(sing.)'  ila  'you(pl.)'
lo  'he, she'  ila  'they'

These occur in every position a noun would occur, 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.  ila and ila; no, mo, and ma. 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) hìnga? 'Do I know?' (mbi) hìnga ti mbi apr 'I don't know.'

The equivalent of English possessive adjective forms, e.g. mìm, consists of a possessive construction: ti 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

2.11
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.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>36 asks mbtí fí sò wa.</td>
<td>36 asks mbtí fí mbí.</td>
</tr>
<tr>
<td>'Whose book is this?'</td>
<td>'That is my book'.</td>
</tr>
<tr>
<td>'This is whose book?'</td>
<td>'his'</td>
</tr>
<tr>
<td>fuku 'flour'</td>
<td>'our'</td>
</tr>
<tr>
<td>gigí 'mushrooms'</td>
<td>'their'</td>
</tr>
<tr>
<td>kókó 'wood'</td>
<td>'my brother'</td>
</tr>
<tr>
<td>pèrè 'grass'</td>
<td></td>
</tr>
<tr>
<td>sembí 'dish'</td>
<td></td>
</tr>
</tbody>
</table>

Drill 2

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

mbtí fí mo lo sò.

mbtí fí mo lèl.

mbtí fí mo (asks) óka.

'One is your book'.

'Here is your book'.

'How many books do you have? (lit. books of you are how many?)'

36 (asks) ngimá fí mo aḿpe.

'Your book is here'.

'Your book is over there'

2.12
Learn to ask and answer the following questions.

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

**Question**

1. Babá ti lo (asks) so wa.
   'Who is his father?'
   **Answer:** Mbi lea, mbi eke babá ti lo.
   'Me, I'm his father.'

2. Namá ti lo (asks) so wa.
   **Answer:** Mbi lea, mbi eke namá ti lo.

3. Mèrèngè ti lo (asks) so wa.
   **Answer:** Mbi laf, mbi eke mèrèngè ti lo.

4. Patron ti lo (asks) so wa.
   **Answer:** Mbi laf, mbi eke patron ti lo.

5. Kòli ti lo (asks) so wa.
   **Answer:** Mbi laf, mbi eke kòli ti lo.

6. Wèla ti lo (asks) so wa.
   **Answer:** Mbi laf, mbi eke wèla ti lo.

7. Directeur ti lo (asks) so wa.
   **Answer:** Mbi laf, mbi eke directeur ti lo.

**Drill 4**

Identify people by asking the question Sè (asks) so wa 'Who is this?' (lit. 'this is what person'). The answer to this question takes the form Sè (asks) fta ti mbi 'This is my friend'. Practice answering this question with the following sentences (and others that the student can make up); replace ti mbi by ti e, ti lo 'his,'
"her", and *f* *fia* 'their'.

1. *së (aske) babâ tf mbî.
2. *së (aske) mâmâ tf mbî.
3. *së (aske) mërenge tf mbî.
4. *së (aske) zì tf mbî.
5. *së (aske) nêsê tf mbî.
6. *së (aske) patron tf mbî.
7. *së (aske) kôli tf mbî.
8. *së (aske) wale tf mbî.
9. *së (aske) directeur tf mbî.

The sentences above would be appropriate in answering the question

*sa (aske) sa wa kâ 'Who is that?'

**Drill 5**

Identifying ownership. Use kinship terms and titles to practice identifying ownership. The question is *sa (aske) tf sa wa 'Whose is this?'* (lit. 'this is of what person?'). The answer takes the form of *sa (aske) tf babâ tf mbî 'This is my father's'.

1. *së (aske) tf ita tf mbî.
2. *së (aske) tf mâmâ tf mbî.
3. *së (aske) tf patron tf mbî.
4. *së (aske) tf kôli tf mbî.
5. *së (aske) tf wale tf mbî.
6. *së (aske) tf zì tf mbî.
7. *së (aske) tf directeur.
8. *së (aske) tf maître.
9. *së (aske) tf makunà.
10. Sö (asks) tf Sous-préfet.

11. Sö (asks) tf 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 Sö (asks) tf fts tf mp? 'Is this your brother's?' and the answer would be Sö (asks) tf fts tf mbí aks.

PHONOLOGICAL DRILLS

The vowels /i, e, e/.

Drill 1

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

<table>
<thead>
<tr>
<th>bi</th>
<th>be</th>
<th>be</th>
</tr>
</thead>
<tbody>
<tr>
<td>si</td>
<td>sé</td>
<td>se</td>
</tr>
<tr>
<td>li</td>
<td>lé</td>
<td>leké</td>
</tr>
<tr>
<td>gi</td>
<td>ge</td>
<td>geré</td>
</tr>
<tr>
<td>kiri</td>
<td>kéké</td>
<td>veké</td>
</tr>
<tr>
<td>tiri</td>
<td>kéto</td>
<td>pete</td>
</tr>
<tr>
<td>kirí</td>
<td>pére</td>
<td>gene</td>
</tr>
</tbody>
</table>

Drill 2

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

<table>
<thead>
<tr>
<th>bi</th>
<th>'night'</th>
</tr>
</thead>
<tbody>
<tr>
<td>li</td>
<td>'head'</td>
</tr>
<tr>
<td>gindi</td>
<td>'sesame'</td>
</tr>
<tr>
<td>Cindi</td>
<td></td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /i/:

kírí 'yesterday'

gírí 'outside'
<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kári</td>
<td>'to return'</td>
</tr>
<tr>
<td>kárákári</td>
<td>'crooked'</td>
</tr>
<tr>
<td>mingu</td>
<td>'much'</td>
</tr>
<tr>
<td>pùndi</td>
<td>'embers'</td>
</tr>
<tr>
<td>tiri</td>
<td>'to fight'</td>
</tr>
</tbody>
</table>

**Drill 3**

Listen to the difference between Sango /æ/ and English /ay/:

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi</td>
<td>'center'</td>
</tr>
<tr>
<td>lè</td>
<td>'eye'</td>
</tr>
<tr>
<td>ge</td>
<td>'here'</td>
</tr>
<tr>
<td>só</td>
<td>'to be bitter'</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /æ/:

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bábé</td>
<td>'roofing grass'</td>
</tr>
<tr>
<td>deda</td>
<td>'animal horn'</td>
</tr>
<tr>
<td>káké</td>
<td>'tree'</td>
</tr>
<tr>
<td>kété</td>
<td>'small'</td>
</tr>
<tr>
<td>péré</td>
<td>'grass'</td>
</tr>
</tbody>
</table>

**Drill 4**

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

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bẹ</td>
<td>'liver'</td>
</tr>
<tr>
<td>mọ</td>
<td>'ear'</td>
</tr>
<tr>
<td>mena</td>
<td>'to swallow'</td>
</tr>
<tr>
<td>pẹtẹ</td>
<td>'to crush'</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /e/:

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>gene</td>
<td>'visitor'</td>
</tr>
<tr>
<td>gerẹ</td>
<td>'foot'</td>
</tr>
</tbody>
</table>
leks  'to fix'
nspl  'blood'
sambf  'dish'
tdrf  'body'
plmbf  'teeth'
CONVERSATION

1. **Mbunsi ake yg 'What is a mbunsi?'**

1A Mbũ bara ma, Mbunsi.


   "Mbunsi" aye ti tene yg.

3A "Mbunsi" se atene, mo eke
   se vuri.

4B Ti mo, mo eke ti mo se yg.

5A Ti mbĩ, mbĩ eke se voki ma.

6B Tėnė ase; kėe, l eke se
   ase?

7A Tėnė, Président Boganda
   atene, "Zo kėe se".

8B Tongas ma, I eke ḫta ase?

9A Mėnė kėe lėgo ḫk e ase?

10B Ti n ti lai.

2. **Mo gã la va 'When did you arrive?''**

1A Bara o, Mbunsi.

2B Bara mángi, ḫtā.

3A Mo gã la va.

4B Mbĩ gã biri.

'Greetings, White Man'.

'Many greetings, Brother'.

'When did you come?'

'I came yesterday'.
5A Mo ga na ndo só ti sára ye. 'What did you come here to do?'

6B Moi ga ti fono na yé ti kótóró. 'I came to stroll in the village.'

7A Mo ga ti fono na kótóró ti ma? 'So you came to stroll in our village?'

8B Ñë. 'Yeah'.

9A Mo yi ti duti na l? 'Have you came to stay with us?'

10B Moi ma ape. 'I don't understand'.

11A Moi tens, mo ga ti sára kótóró na l? 'I said, did you come to live with us?'

12B Ñë. Moi ga ti duti kétó. 'I've come to stay a while'.

13A Nwon. 'Fine'.

GRAMMATICAL NOTES

Measured time (5.22.23). Temporal expressions are very much like locative ones, i.e. they consist of the connective na and a noun phrase: Fadé l bómbó na bi. 'We'll meet at night'.

In some constructions the connective is not used (e.g. Na só ëbì fadé mbi gos. 'One more month and then I'll go', but these do not need special treatment. The expressions which are never introduced by na are bérë 'yesterday', lè sò 'today', kôfréfré 'tomorrow', and lè kòfrÉ 'always'.

Some of these temporal expressions are phrases: for example, lè sò 'this sun' and kétó lâ 'big sun'. Ndé péréré should perhaps be written as one word because péréré does not occur except in this phrase; however, ndé does occur in the expression ndé adë 'morning came' where
it is the subject of the verb dé. La kíf, also pronounced lá kíf, 'sun died (that is, set)'.

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

The adjective mbáni can be added to make mbáni bíří 'day before yesterday' and mbáni kákáříká 'day after tomorrow'. Beyond that one uses the expression sára lángë (followed by a number) in a way which is equivalent to English (two) days ago: Da ni ave së asára lángë otâ. 'The house was finished three days ago'. (lit. house is finished it does three days). French names of days are also used: Da ni ave na mercredi. 'The house was finished on Wednesday'.

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

nas só ahìj awe yà ti nas só nas ti pekô
'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 lángë bale ſko ti nas ti Septembre 'on the 10th of September'. This
expression is drilled in a later lesson.

CULTURAL NOTE

Asking for names. In the traditional Central african 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 (baby tsi Faradoka 'the father of Faradoka'), etc. Most people now have two names — an African name (nts siko koto 'village name') and a European name (nts tsi Nsapé 'God's name' or nts tsi mbunú '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 Europeanise them. Thus Nsapé 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 Central african 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, capitalised, 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. The
best rule to follow is discretion.

Drill 1

Practice in using temporal expressions.

1. Mo ni lá wa.
   'When did you arrive?'
   Mo ni biri.

2. Mo na tenf ni lá wa.
   'When did you hear the
   news?'
   Mo ni lá sé.

3. Mo bəa lo lá wa.
   'When did you see him?'
   Mo bəa lo biri na ndé péréré.

4. Mo wara mətə ti lo lá wa.
   'When did you receive his
   letter?'
   Mo wara na yë ti naa sé.

5. Iwa ti lo akōf lá wa.
   'When did his brother die?'
   Lo kif na ngü ti kọsọ nfi.

   'When did his father die?'
   Lo kif na ngü só aŋj oye.

7. Ala na fi velo ti mo lá wa.
   'When did they steal your
   bicycle?'
   Ala na fi só na kōtsa lá.

8. Mo yf ti goe lá wa.
   'When do you want to go?'
   Mo yf ti goe kəkərəkə.
9. Fadé ala sára matänge ni lá wa.  
   'When will they have (lit. make) the party?'

10. Fadé asára examen lá wa.  
    Fadé asára na nge ti peké.  
    When will the examinations be taken (lit. do examination)?'

11. Fadé lo si lá wa.  
    Fadé lo si na ló kúk.  
    'When will he arrive?'

Drill 2.

Use the following sentences in asking each other's names in the classroom. Use either Éré ti mo yé (literally 'name of you what?') or Éré ti mo so wa ('name of you person who?') for 'What is your name?'

The letters "A", "B", and "C" stand for three different people.

A. Éré ti mo so wa.
B. Éré ti mbi ------.
C. (to C). Éré ti lo so wa.

Drill 3

Practice in the use of the negative, ni and possessive ti.

Develop fluency by replacing mbéti by other nouns.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mbéti so aeks ti mo?</td>
<td>Mbéti ni aeks ti mbi apek; aeks ti lo.</td>
</tr>
</tbody>
</table>

'Is this your book?'  
'The book is not mine; it is his.'
... wàle tì mbì  'My wife's'
... mërengé tì mbì  'my child's'
... ììa  'theirs'
... ìtì tì lo  'his brother(s)'
... wàle tì lo  'his wife's'
... mërengé tì lo  'his child's'

**PHONOLOGICAL SKILLS**

**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:

<table>
<thead>
<tr>
<th>H</th>
<th>a</th>
<th>si</th>
<th>sa</th>
<th>tènè</th>
<th>ni</th>
</tr>
</thead>
<tbody>
<tr>
<td>L</td>
<td>ygma</td>
<td>la</td>
<td>lo</td>
<td>ra</td>
<td></td>
</tr>
</tbody>
</table>

The pitch levels may be more like this:

```
  H  
    a  
    ygma  
    la  
```

'**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 laf which is phonemically high. These levels can be represented quite easily by making a continuous line through an utterance as illustrated:

```
  ygma  la  a  si  lo  sa  ra  tènè  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 fa '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.

<table>
<thead>
<tr>
<th>yama ni</th>
<th>'the meat'</th>
<th>yâkâ miyákâthâ gardshâ garden</th>
</tr>
</thead>
<tbody>
<tr>
<td>sa</td>
<td>'person'</td>
<td>yâ</td>
</tr>
<tr>
<td>susu</td>
<td>'fish'</td>
<td>téfé</td>
</tr>
<tr>
<td>sambâ</td>
<td>'beer'</td>
<td>tânf</td>
</tr>
</tbody>
</table>

3.25
<table>
<thead>
<tr>
<th>mafuta</th>
<th>'oil'</th>
<th>pľambé</th>
<th>'teeth'</th>
</tr>
</thead>
<tbody>
<tr>
<td>makala</td>
<td>'fritter'</td>
<td>kóčró</td>
<td>'village'</td>
</tr>
<tr>
<td>li</td>
<td>'head'</td>
<td>yángó</td>
<td>'edge'</td>
</tr>
<tr>
<td>fondo</td>
<td>'plantain'</td>
<td>póró</td>
<td>'skin'</td>
</tr>
<tr>
<td>goso</td>
<td>'manioc'</td>
<td>ná</td>
<td>'ear'</td>
</tr>
<tr>
<td>kámbé</td>
<td>'knife'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>pápá ná</th>
<th>'The sandal'</th>
<th>bongó ná</th>
<th>'the cloth'</th>
</tr>
</thead>
<tbody>
<tr>
<td>sése</td>
<td>'land'</td>
<td>véké</td>
<td>'okra'</td>
</tr>
<tr>
<td>mápa</td>
<td>'bread'</td>
<td>babá</td>
<td>'father'</td>
</tr>
<tr>
<td>mángo</td>
<td>'mango'</td>
<td>máma</td>
<td>'mother'</td>
</tr>
<tr>
<td>mánga</td>
<td>'tobacco'</td>
<td>likongó</td>
<td>'spear'</td>
</tr>
<tr>
<td>lóso</td>
<td>'rice'</td>
<td>sambá</td>
<td>'co-wife'</td>
</tr>
<tr>
<td>kóndo</td>
<td>'chicken'</td>
<td>sakpé</td>
<td>'basket'</td>
</tr>
<tr>
<td>kámbé</td>
<td>'rope'</td>
<td>sambé</td>
<td>'dish'</td>
</tr>
<tr>
<td>yoró</td>
<td></td>
<td></td>
<td>'medicine'</td>
</tr>
</tbody>
</table>

**Drill 2**

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

<table>
<thead>
<tr>
<th>Silence</th>
<th>High</th>
</tr>
</thead>
</table>

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

- yama ti lo 'his meat'
- yama ti fála 'their meat'
- yama múngi 'much meat'
<table>
<thead>
<tr>
<th>yama k6</th>
<th>'one animal'</th>
</tr>
</thead>
<tbody>
<tr>
<td>yama s6</td>
<td>'this meat'</td>
</tr>
<tr>
<td>yama k66</td>
<td>'all the meat'</td>
</tr>
</tbody>
</table>
CONVERSATION

Barangó so 'Greeting people'

1A Bara o.
2B Merci; bara mangi o.
3A Mo làngó naoni?
4B Es, mbi làngó naoni.
5A Ka éso ti da ti mo kòs, alángó naoni ne?
6B Es, éla kòs alángó naoni.
   Mo goe na ndo ya laa.
7A Mbi goe ti bës Jean.
8B Tengana mo kiri, mo bara
   waële ti mo na mbi o.
9A Mbi goe ti mbi ave o.
10B Merci, mo goe naoni o.
11A Dut fi mo naoni o.

'Hello'.
'Thanks; many greeting'.
'Did you sleep well?'
'Yes I slept well'.
'And did everybody in your house sleep well too?'
'Yes, they all slept well'.
'Where are you going there?'
'I'm going to see John'.
'When you return, greet your wife for me'.
'I'm on may way now'.
'All right, so long'.
'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 response in the second and third sets of formulas can be preceded by the interjectional mark of agreement gg which sounds l.l
like a lengthened form of the vowel in English **an**. (It shall be written **ng** when it occurs first in a sentence.) It is very commonly used in conversations not only for assent but also for a feedback signal.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>Mbi bara mo mingi (o).</em></td>
<td><em>Mbi bara mo ngá (o).</em></td>
</tr>
<tr>
<td>'I greet you much.'</td>
<td>'I greet you much also.'</td>
</tr>
<tr>
<td>2. <em>Mbi bara mo kä (o).</em></td>
<td>Merci (o).</td>
</tr>
<tr>
<td>'I greet you over there.'</td>
<td>'Thank you.'</td>
</tr>
<tr>
<td>3. <em>Bara mingi (o).</em></td>
<td>Mingi (o).</td>
</tr>
<tr>
<td>'Many greetings.'</td>
<td>'Many of them.'</td>
</tr>
<tr>
<td>4. <em>Bara o.</em></td>
<td><em>Bara o.</em></td>
</tr>
<tr>
<td>'Greetings.'</td>
<td>'Greetings.'</td>
</tr>
<tr>
<td>5. <em>Bara ma.</em></td>
<td><em>Bara ma.</em></td>
</tr>
<tr>
<td>'Greetings.'</td>
<td>'Greetings.'</td>
</tr>
<tr>
<td>6. <em>Mbi bara ñia (o).</em></td>
<td><em>I bara mo ngá (o).</em></td>
</tr>
<tr>
<td>'I greet you (plural).'</td>
<td>'We greet you also.'</td>
</tr>
<tr>
<td>'Are you all right?'</td>
<td>'I'm all right.'</td>
</tr>
<tr>
<td>'Are you there?'</td>
<td>'I am.'</td>
</tr>
<tr>
<td>'Are you (all right),'#</td>
<td>'I am well.'</td>
</tr>
<tr>
<td>'Are you well?'</td>
<td>'I am well.'</td>
</tr>
</tbody>
</table>

1.2
11. Mo lângô nsâf?
'Did you sleep well?'

Mbi lângô nsâf.
'I slept well.'

12. Mbi goe ti mbi (o).
'I'm going'.

Goe nsâf (o).
'Go well (said by person remaining).'

'Stay well (said by person taking leave).'

'Go well'.

Dutâ nsâf (o).
'Stay well'.

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

ita 'sibling, cousin, friend'
hâdâ 'father, senior man'
neâ 'mother, senior woman'
mîngè 'child'
â 'uncle (specifically father's brother)'
nsè (or nukè) 'uncle (specifically mother's brother)'
bunsâ 'white man'
patron 'boss'
camerade 'friend'
kôf 'man'
wife '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, madame 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 m'd vous: e.g.

Madame vous rendez-vous? '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 Hara 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 Centralafriican, 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 ti mbi 'my' and ti mo 'your', the subject marker a-, and the third person singular pronoun lo 'he, she' in the following way: One student says either Mbi bara mo or Mbi bara dla, 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 mo.  
Mademoiselle abara mo.  
Patron ti mo abara mo.  
Ita ti mbi abara mo.

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 ti mo asks to wa.  
Ita ti mbi asks Robert.  
'Who is your brother?'  
'My brother is Robert.'
Babá ti mo aseke so wa.  ..........  
Mamá ti mo aseke so wa.  ..........  
Patron ti mo aseke so wa.  ..........  
Koli ti mo aseke so wa.  ..........  
Wile ti mo aseke so wa.  ..........  
Maître ti mo aseke so wa.  ..........  
Directeur ti mo aseke so wa.  ..........  
Cuisinier ti mo aseke so wa.  ..........  
Infirmier ti mo aseke so wa.  ..........  

Continue using this exercise by replacing ti mo by ti élé 'your (pl.)', ti lo 'his, her', and ti ê 'our'.

PHONETICAL DRILLS

Drill 1

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

/ιw/:

ku 'to wait'  oo
li 'to plant'  loop
du 'hole'  do
ni 'to sew'  fool
mò 'to breathe'  who
mi 'to take'  moo
yù 'to wear'  you

Practice making the following words with /u/:

buri 'dry season'
fuku 'flour'
 sûru 'to mix things'
•uke
•thou•and'
1cut.u1sutu 'automobile'

Drill 2
Listen to the difference between Sango /o/ and English /ow/: 

tá 'to dip' tow
tó 'this' sow
le 'he' low
komá 'guinea fowl' comb
pépó 'middle' pope

Practice pronouncing the following words with /o/:

bándó 'sorghum'
pérdó 'skin'
teto 'to cry'

Drill 3
Listen to the difference between Sango /o/ and English /o/:

tó 'to cook' taught
kó 'to pluck' sought
tó 'to hurt' sought
yo 'to be long' yaw
wóko 'to be soft' walk
mo 'you' moth
lóso 'rice' lost

Practice pronouncing the following words with /o/:
bangs 'cloth'
dróko
' to butcher'
dé
' to wander'

dó
' granary'

dó
' manioc'

hé
'mountain'

kóndo
' chicken'

konó
' hippopotamus'

kótoró
' village'

**Drill 4**

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

<table>
<thead>
<tr>
<th>kó</th>
<th>té</th>
<th>té</th>
</tr>
</thead>
<tbody>
<tr>
<td>só</td>
<td>sá</td>
<td>ao</td>
</tr>
<tr>
<td>ló</td>
<td>lo</td>
<td>lóko</td>
</tr>
<tr>
<td>mé</td>
<td>pópo</td>
<td>wóko</td>
</tr>
<tr>
<td>kúta</td>
<td>komba</td>
<td>kóndo</td>
</tr>
<tr>
<td>búrfi</td>
<td>bénó</td>
<td>bongó</td>
</tr>
<tr>
<td>gíri</td>
<td>tóto</td>
<td>hótó (or hótó)</td>
</tr>
<tr>
<td>róku</td>
<td>póró</td>
<td>kótóro</td>
</tr>
</tbody>
</table>
CONVERSATION

1. Yf kōe ake sëngé 'Everything's fine'
   1A Bara o. ītsa. 'Greetings, Friend'.
   2B Bara mínji. 'Many greetings'.
   3A Mô ake naon? 'Are you all right?'
   4B Èp, mbi ake naon. 'I'm fine'.
   5A Amfrëngè ti mo ake naon? 'Are your children all right?'
   6B Ala kōe ake sëngé. 'They are all fine'.
   7A Kôli ti ake sëngé? 'Is your husband all right?'
   8B Lo kōe. lo ake. 'He too is all right'.
   9A Yf ti da ti mo ake sëngé? 'Are the things in your house all right?'
   10B Yf kōe ake sëngé. 'Everything is all right.'

2. Mbi ake Américain 'I'm an American'
   1A Mbunnì. bara ma. 'White Man, greetings'.
   2B Mëngi. 'Many of them to you'.
   3A Mô lôndé na ndo wa laâ. 'Where have you come from?'
   4B Mbi lôndé na kôtrô ti mbi ape? 'Haven't I come from my village?'
   5A Kôtrô ti mo nî ake na ndo wa. 'Where is your village?'
   6B Kôtrô ti mbi ake Amérique. 'My country is America?'
7A Andés, mo sëke Américain?
8B 'Eh.
9A Mo lëngó fèdesé na

dö wa.
10B Mbi lëngó na da apez?

11A Mais, da nǐ asek na ngonda?
12B Asek na ngonda apez o. Asek
gi hôtel.
13A Tongasé na.

GRAMMATICAL NOTES

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

Së asek këbe ti lo.
Lo asek na këbe.

Këbe asek na lo.

'This is his food'.
'He has food (lit., he is with food)'.
'He has food (lit., food is with him)'.

The connective ti indicates belonging of a more permanent nature while asek na ‘Be with’ indicates having. Other uses of ti will be discussed elsewhere.

When ti precedes a vowel elision takes place. The most common occurrence is with the vowel /a/. Thus: mbëtë t'afä
[mbëtë t'afä] ‘their book’.

2.10
Personal pronouns (7.11). The personal pronouns used in direct
discourse, are the following:

- ̀m̀bì 'I'
- ̀s̀é 'we'
- ̀ë̀ 'you(sing.)'
- ̀sì̀la 'you(pl.)'
- ̀lò 'he, she'
- ̀sì̀ala 'they'

These occur in every position a noun would occur, 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.
̀sì̀la and ̀sì̀alà ̀ǹ, ̀m̀s̀, and ̀m̀s̀. 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 ̀g̀. This is treated in a later lesson.

The pronoun ̀m̀bì is often omitted as the subject of short
sentences: (̀m̀bì) ̀hìngà? 'Do I know?' (̀m̀bì) ̀hìngà ̀tì ̀m̀bì ̀s̀p̀
'I don't know.'

The equivalent of English possessive adjective forms, e.g. ̀mìng̀,
consists of a possessive construction: ̀tì ̀m̀bì.

The horizontal bar over the vowel in ̀m̀bì indicates mid tone.
That is, in a given context the word ̀m̀bì is pronounced somewhere be-
tween ̀ and ̀lò 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 ̀m̀bì.

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.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Whose book is this?'</td>
<td>'That is my book'.</td>
</tr>
<tr>
<td>'This is whose book?'</td>
<td>'his'</td>
</tr>
<tr>
<td>'flour'</td>
<td>'our'</td>
</tr>
<tr>
<td>'mushrooms'</td>
<td>'their'</td>
</tr>
<tr>
<td>'wood'</td>
<td>'my brother'</td>
</tr>
<tr>
<td>'grass'</td>
<td></td>
</tr>
<tr>
<td>'dish'</td>
<td></td>
</tr>
</tbody>
</table>

**Drill 2**

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

- *Mbi: ti mo lo só.*
  - 'This one is your book'.
- *Mbi: ti mo lai.*
  - 'Here is your book'.
- *Mbi: ti mo (aeks) óka.*
  - 'How many books do you have? (lit. books of you are how many?)'
- *Só (aeks) nginsa ti mo ape.*
  - 'This is not your book'.
- *Mbi: ti mo (aeks) na ndo só.*
  - 'Your book is here'.
- *Mbi: ti mo (aeks) ká.*
  - 'Your book is over there'.

2.12
Mbi tê mo (asks) gi só.

"This is the only book you have."

(Gê asks) mbi tê mo
tongana yê.

"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 lef is explained in a later lesson; mbi lef might be translated 'it's me'.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Babê tê lo (asks) so va.</td>
<td>Mbi lef. mbi eke babê tê lo.</td>
</tr>
<tr>
<td>'Who is his father?'</td>
<td>'Me, I'm his father'.</td>
</tr>
<tr>
<td>2. Namê tê lo (asks) so va.</td>
<td>Mbi lef. mbi eke namê tê lo.</td>
</tr>
<tr>
<td>3. Môrêngê tê lo (asks) so va.</td>
<td>Mbi lef. mbi eke môrêngê tê lo.</td>
</tr>
<tr>
<td>4. Patron tê lo (asks) so va.</td>
<td>Mbi lef. mbi eke patron tê lo.</td>
</tr>
<tr>
<td>5. Kôli tê lo (asks) so va.</td>
<td>Mbi lef. mbi eke kôli tê lo.</td>
</tr>
<tr>
<td>6. Wîle tê lo (asks) so va.</td>
<td>Mbi lef. mbi eke wîle tê lo.</td>
</tr>
<tr>
<td>7. Directeur tê lo (asks) so va.</td>
<td>Mbi lef. mbi eke directeur tê lo.</td>
</tr>
</tbody>
</table>
her", and tf slc 'their'.

1. Së (aske) babë tf mbë.
2. Së (aske) mamë tf mbë.
3. Së (aske) mëngë tf mbë.
4. Së (aske) Yë tf mbë.
5. Së (aske) n'ëkë tf mbë.
6. Së (aske) patron tf mbë.
7. Së (aske) këli tf mbë.
8. Së (aske) wële tf mbë.
9. Së (aske) directeur tf mbë.

The sentences above would be appropriate in answering the question
Së (aske) so ya kë 'Who is that?'

Drill 5

Identifying ownership. Use kinship terms and titles to practice
identifying ownership. The question is Së (aske) tf so ya 'Whose is
this?' (lit. 'this is of what person?'). The answer takes the form
of Së (aske) tf babë tf mbë 'This is my father's'.

1. Së (aske) tf Yë tf mbë.
2. Së (aske) tf mamë tf mbë.
3. Së (aske) tf patron tf mbë.
4. Së (aske) tf këli tf mbë.
5. Së (aske) tf wële tf mbë.
6. Së (aske) tf Yë tf mbë.
7. Së (aske) tf directeur.
8. Së (aske) tf maître.
9. Së (aske) tf makunsi.

2.14
10. **Sé (asks)** *Le Sous-préfet.*

11. **Sé (asks)** *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 **Sé (asks) ti fta ti mp?** 'Is this your brother's?' and the answer would be **Sé (asks) ti fta ti mb? aap.**

**PHONOLOGICAL DRILLS**

**The vowels /i, e, e/**

**Drill 1**

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

<table>
<thead>
<tr>
<th>bi</th>
<th>bé</th>
<th>bf</th>
</tr>
</thead>
<tbody>
<tr>
<td>gi</td>
<td>gé</td>
<td>ge</td>
</tr>
<tr>
<td>li</td>
<td>lé</td>
<td>leke</td>
</tr>
<tr>
<td>gi</td>
<td>ge</td>
<td>geré</td>
</tr>
<tr>
<td>tir</td>
<td>kéké</td>
<td>veké</td>
</tr>
<tr>
<td>tir</td>
<td>kétó</td>
<td>peta</td>
</tr>
<tr>
<td>tiri</td>
<td>péré</td>
<td>gene</td>
</tr>
</tbody>
</table>

**Drill 2**

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

<table>
<thead>
<tr>
<th>bi</th>
<th>'night'</th>
<th>be</th>
</tr>
</thead>
<tbody>
<tr>
<td>li</td>
<td>'head'</td>
<td>lea</td>
</tr>
<tr>
<td>sidi</td>
<td>'sesame'</td>
<td>Cindy</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /i/:

<table>
<thead>
<tr>
<th>bifi</th>
<th>'yesterday'</th>
</tr>
</thead>
<tbody>
<tr>
<td>gifi</td>
<td>'outside'</td>
</tr>
</tbody>
</table>
kiri  'to return'
kırıkiri  'crooked'
mingi  'much'
pindiri  'embers'
tiri  'to fight'

Drill 3

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

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'
kôkê  'tree'
kôté  'small'
péré  'grass'

Drill 4

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

bé  'liver'  bet
mé  'ear'  met
mene  'to swallow'  men
pète  'to crush'  pet

Practice pronouncing the following words with /e/:

gene  'visitor'
geré  'foot'
<table>
<thead>
<tr>
<th>leks</th>
<th>'to fix'</th>
</tr>
</thead>
<tbody>
<tr>
<td>nbnd</td>
<td>'blood'</td>
</tr>
<tr>
<td>nbmbf</td>
<td>'dish'</td>
</tr>
<tr>
<td>tfrf</td>
<td>'body'</td>
</tr>
<tr>
<td>plmbf</td>
<td>'teeth'</td>
</tr>
</tbody>
</table>
CONVERSATION

1. M'bunsi ake yu  "What is a mbunsi?"

1A Mbi bara mo, M'bunsi.  
2B Mbi bara mo naong, Maia.  
   "mbunsi" ayi ti tena yu.  
3A "Mbunsi" se atena, mo eke se yu.  
   "Mbunsi" means that you 
   are a white man'.  
4B Ti mo, mo eke ti mo se yu.  
   "What about you, what are you?"  
5A Ti mbi, mbi eke se voko ma.  
6B Téni ake, l kó, I eke se ake ake?  
7A Téni téni, Président Boganda 
   atena, "Zo kó se".  
8B Tongasó ma, I eke îta ake?  
9A Méné kó lege ìko ake?  
10B Ti n' lafi.  

2. Mo ga la yu 'When did you arrive?'

1A Bara o, M'bunsi.  
2B Bara mbi, ìta.  
3A Mo ga la yu.  
4B Mbi ga biri.  

'Greetings, White Man'.  
'Many greetings, Brother'.  
'When did you come?'  
'I came yesterday'.
5A Mo ga na ndo sô ti sâra ya.
6B Môî gâ ti fono na ya ti kôtorô.
7A Mo gâ ti fono na kôtorô ti f ma?
8B ëy.
9A Mo yî ti dutî na f?
10B Môî mà âpe.
11A Môî tens, ma gâ ti sâra
kôtorô na f?
12B ëy. Môî gâ ti dutî kêtè.
13A Naôeî.

What did you come here to do?
'I came to stroll in the village'.
'So you came to stroll in our village?'
'Yeah'.
'Have you came to stay with us?'
'I don't understand'.
'I said, did you come to live with us?'
'I've come to stay a while'.
'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: Fadé fi bônbô na bi, 'We'll meet at night'.

In some constructions the connective is not used (e.g. Na fi èkô a fadé mbi goa. 'One more month and then I'll go', but these do not need special treatment. The expressions which are never introduced by na are bôrô 'yesterday', lâ sô 'today', kôtorô 'tomorrow', and lâ kêtè 'always'.

Some of these temporal expressions are phrases: for example, lâ sô 'this sun' and kêtè lâ 'big sun'. Ndà pôrôre should perhaps be written as one word because pôrôre does not occur except in this phrase; however, ndà does occur in the expression ndà ndë 'morning came' where
it is the subject of the verb dé. La kif, also pronounced la laif, 'sun died (that is, set)'.

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

The adjective mbéni can be added to make mbéni bínifi 'day before yesterday' and mbéni kékéreke '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 sá sára lángó. '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', nísw 'month', and nídu 'year'. They are modified as follows:

nse sí ahé awe
'last month'
yá ti nse só
'this month'
nse ti pekó
'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
bale êko tif nse tif 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 ti Faradoká 'the father of Faradoká'), etc. Most people now have two names -- an African name (éré ti kétéré 'village name') and a European name (éré ti Msapé 'God's name' or éré ti mburú '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 Europeanise them. Thus Msapé 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, capitalised, 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. The
best rule to follow is discretion.

Drill 1

Practice in using temporal expressions.

1. Mo si lá wa.
   'When did you arrive?'
2. Mo më têfî nî lá wa.
   'When did you hear the
   news?'
3. Mo bëa lo lá wa.
   'When did you see him?'
4. Mo wara mbêtî tî lo lá wa.
   'When did you receive his
   letter?'
5. Ita tî lo akôf lá wa.
   'When did his brother die?'
6. Babâ tî lo akôf lá wa.
   'When did his father die?'
7. Ala maf velo tî mo lá wa.
   'When did they steal your
   bicycle?'
8. Mo yi tî goe lá wa.
   'When do you want to go?'
9. *Fadé ña sára matánga ní lá wa.*

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

10. *Fadé asára examen lá wa.*

When will the examinations be taken (lit. do examination)?

11. *Fadé lo sì lá wa.*

When will he arrive?

**Drill 2.**

Use the following sentences in asking each other's names in the classroom. Use either *Éré tì mo yè* (literally 'name of you what?') or *Éré tì mo so wa* ('name of you person who?') for 'What is your name?'

The letters "A", "B", and "C" stand for three different people.

A. *Éré tì mo so wa.*

B. *Éré tì mbi -------.*

C. (to C). *Éré tì lo so wa.*

Drill 3

Practice in the use of the negative, *nì* and possessive *tì.*

Develop fluency by replacing *mbètì* by other nouns.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Mbètì sò asek tì mo?</em></td>
<td><em>Mbètì ní asek tì mbi asek tì lo.</em></td>
</tr>
<tr>
<td>'Is this your book?'</td>
<td>'The book is not mine; it is his.'</td>
</tr>
</tbody>
</table>

3.23
... wâle tî mbî  'My wife's'
... mëregê tî mbî  'my child's'
... ëla  'theirs'
... ëta tî lo  'his brother(s)'
... wâle tî lo  'his wife's'
... mëregê tî lo  'his child's'

**PHONOCLOGICAL SKILLS**

*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    si     sa     tenê ni
L  ygma   la    lo    ra
```

The pitch levels may be more like this:

```
  a    si    lo    ra
ygma   la
ygma laf si lo sâra tenê ni
```

'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 laf which is phonemically high. These levels can be represented quite easily by making a continuous line through an utterance as illustrated:

```
ygma   la    a    si    lo    sa    ra    tenê ni
```

3.24
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.

<table>
<thead>
<tr>
<th>yama ní</th>
<th>'the meat'</th>
<th>yáká mbáyákóthá guddóló guddó garden</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>'person'</td>
<td>fá</td>
</tr>
<tr>
<td>fawu</td>
<td>'fish'</td>
<td>tóré</td>
</tr>
<tr>
<td>samba</td>
<td>'beer'</td>
<td>tiné</td>
</tr>
</tbody>
</table>

325
<table>
<thead>
<tr>
<th>Word</th>
<th>English</th>
<th>Word</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mafuta</td>
<td>'oil'</td>
<td>pšambé</td>
<td>'teeth'</td>
</tr>
<tr>
<td>makala</td>
<td>'fritter'</td>
<td>kótórf</td>
<td>'village'</td>
</tr>
<tr>
<td>li</td>
<td>'head'</td>
<td>yònga</td>
<td>'edge'</td>
</tr>
<tr>
<td>fondo</td>
<td>'plantain'</td>
<td>póró</td>
<td>'skin'</td>
</tr>
<tr>
<td>goxo</td>
<td>'manioc'</td>
<td>mó</td>
<td>'ear'</td>
</tr>
<tr>
<td>sámbe</td>
<td>'knife'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pápa ní</td>
<td>'The sandal'</td>
<td>bongó ní</td>
<td>'the cloth'</td>
</tr>
<tr>
<td>sësé</td>
<td>'land'</td>
<td>veké</td>
<td>'okra'</td>
</tr>
<tr>
<td>mápa</td>
<td>'bread'</td>
<td>babá</td>
<td>'father'</td>
</tr>
<tr>
<td>mángo</td>
<td>'mango'</td>
<td>mamá</td>
<td>'mother'</td>
</tr>
<tr>
<td>mánga</td>
<td>'tobacco'</td>
<td>likóngó</td>
<td>'spear'</td>
</tr>
<tr>
<td>lëso</td>
<td>'rice'</td>
<td>sambá</td>
<td>'co-wife'</td>
</tr>
<tr>
<td>kóndo</td>
<td>'chicken'</td>
<td>sakpá</td>
<td>'basket'</td>
</tr>
<tr>
<td>kamba</td>
<td>'rope'</td>
<td>sambé</td>
<td>'dish'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>yóró</td>
<td>'medicine'</td>
</tr>
</tbody>
</table>

**Drill 2**

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

<table>
<thead>
<tr>
<th>Silence</th>
<th>High</th>
</tr>
</thead>
</table>

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

- yóma tó lo | 'his meat' |
- yóma tó fíla | 'their meat' |
- yóma míngi | 'much meat' |
yama sko  'one animal'
yama s  'this meat'
yama k66  'all the meat'
CONVERSATION

1. Landongó na ngú 'Coming from the river'

1A Bara, ita.

1B 'Greetings, Friend'.

2B Bara mingi o.

2B 'Many greetings'.

3A Mo eke goe só na ndo wa só, ita.

3B 'Where are you going here?'

4B Ita, abó eke goe só gi na yá tì da.

4B 'Friend, I'm on my way into the house'.

5A Na yá tì da tì mo?

5B 'Into your house?'

6B Ee.

7A Mo londó só na ndo wa.

7B 'Where are you coming from?'

8B Ita, abó londó só gi na lége tì ngú.

8B 'Friend, I'm just coming from the path to the water'.

9A Tì ngú?

9B 'To the water?'

10B Ee.

11A Mo goe tì tó ngú?

11B 'Did you go to draw water?'

12B Ee.

13A Na ngú ake na peko tì da tì mo ape?

13B 'And don't you have water behind your house?'

14B Ake ape.

14B 'There is none'.

15A Mo sára dú tì ngú ape, ita?

15A 'Haven't you made a well, Friend?'
NOTES ON THE CONVERSATION

3A. **gô** -- 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. **ddì tí ngô** -- 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 sésa. "He threw (it) down".
2. Ala bôngbi na sîsl. 'They meet outdoors'.
3. Lo ngô bi na kôtôkô. "He's still in the village".
4. Ala dô dôde na kôtô la. 'They're dancing in the sun'.
5. Ye aribi na ndo só. 'What smells here?'
6. Ala rono na ndo wa. 'Where do they roam around?'
7. Lo eks na da. 'He's at home'.
8. Lo gôe na ngônia. 'He went to the bush'.
9. Mô bâa lo na mûsì. 'I see him up there'.

4.29
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 a subject with respect to another object. This is accomplished by making a possessive phrase: na li ti da 'on top of the house (lit. head of house)'. In the following list both the literal and prepositional translations are given. Notice that ndo meaning 'top' has high tone, whereas ndo 'place' has low tone.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Literal</th>
<th>Prepositional</th>
</tr>
</thead>
<tbody>
<tr>
<td>li</td>
<td>'head'</td>
<td>'on top of, at the end of'</td>
</tr>
<tr>
<td>peko</td>
<td>'back'</td>
<td>'behind'</td>
</tr>
<tr>
<td>tere</td>
<td>'body'</td>
<td>'beside'</td>
</tr>
<tr>
<td>ya</td>
<td>'belly'</td>
<td>'inside'</td>
</tr>
<tr>
<td>yanga</td>
<td>'mouth'</td>
<td>'at the entrance, at the edge of'</td>
</tr>
<tr>
<td>ndo</td>
<td>'top'</td>
<td>'on top of'</td>
</tr>
<tr>
<td>gbé</td>
<td>'underpart'</td>
<td>'underneath'</td>
</tr>
<tr>
<td>popó</td>
<td>'middle'</td>
<td>'between'</td>
</tr>
<tr>
<td>lé</td>
<td>'face'</td>
<td>'on the surface of'</td>
</tr>
<tr>
<td>ngbundá</td>
<td>'waist'</td>
<td>'at the base of, at the starting point'</td>
</tr>
<tr>
<td>bé</td>
<td>'middle'</td>
<td>'in the center of'</td>
</tr>
</tbody>
</table>

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

GRAMMATICAL DRILLS

Drill 1

Using prepositional nouns. Practice making sentences like the
following:

1. Lo eke na li ti da.
   "He's on top of the house".

2. Lo eke na peko ti da.
   "He's behind the house".

3. Lo eke na teré ti da.
   "He's beside the house".

4. Lo eke na yá ti da.
   "He's inside the house".

5. Lo eke na yàngá ti da.
   "He's at the door (or, in front) of the house".

6. Zia na ndó ti chaise.
   "Put it on the chair".

7. Zia na pópó ti chaise.
   "Put it between the chairs".

8. Zia na gbé ti chaise.
   "Put it underneath the chair".

9. Asoa an le ti ngi.
   "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. Mbi báa lo ...
   "I saw him ..."

2. Lo goe na ...
   "He went to ..."

3. Lo lango na ...
   "He is sleeping ..."

4. Ala sára ngiá ...
   "They are playing ..."

5. Lo fáa saleté ...
   "She is weeding ..."

6. Ala zé péré ...
   "They are burning the grass ..."

7. Mbi wara nginsa ni ...
   "I found the money ..."

8. Mbo ni ashónde téré ti lo ...
   "The dog hid himself ..."
Drill 3

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

1. Lo eke na li ti da.  
2. Lo eke na peko ti da.  

etc.

etc.

Phonological Drills

The vowel /a/. The native-speaker of English must avoid the tendency to use a weak vowel, either /ə/ or /ɔ/, 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.

<table>
<thead>
<tr>
<th>áta</th>
<th>babá</th>
<th>baba</th>
<th>bálárá</th>
<th>fadó</th>
</tr>
</thead>
<tbody>
<tr>
<td>bágará</td>
<td>batá</td>
<td>bara</td>
<td>bángá</td>
<td>gbakó</td>
</tr>
<tr>
<td>dára</td>
<td>dambá</td>
<td>bata</td>
<td>gbándá</td>
<td>kamalá</td>
</tr>
<tr>
<td>hánda</td>
<td>galá</td>
<td>kara</td>
<td>kángá</td>
<td>kángá</td>
</tr>
<tr>
<td>kángá</td>
<td>ganzá</td>
<td>makala</td>
<td>párá</td>
<td>lavú</td>
</tr>
<tr>
<td>kása</td>
<td>kaká</td>
<td>mawa</td>
<td>sára</td>
<td>makáko</td>
</tr>
</tbody>
</table>

4.32
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:

- caddie
- catty
- dear
- tear

The consonant sounds in the first two words, as well as in What do ya (more like Wha'ya) 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:

- bata 'keep'
- wátáká 'a lie'
- koto 'scratch'
- ndáta '5 francs'
- pete 'crush'
- mbúti 'sand'
- kutu 'thousand'
- kíte 'objection'
- káta 'chest'
- bara 'greet'
- wára 'receive'
- kóro 'pierce'
- páré 'egg'
- péré 'grass'
- mbúró 'oil palm'
- kúrí 'to dry'
- kírí 'to return'
- kara 'to overcome'
Drill 3

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

<table>
<thead>
<tr>
<th>áta</th>
<th>bata</th>
<th>kété</th>
<th>fade</th>
</tr>
</thead>
<tbody>
<tr>
<td>páta</td>
<td>kate</td>
<td>kité</td>
<td>fadesó</td>
</tr>
<tr>
<td>rútá</td>
<td>koto</td>
<td>kótá</td>
<td>kótá</td>
</tr>
<tr>
<td>hótó</td>
<td>kutu</td>
<td>wátáká</td>
<td>dede</td>
</tr>
<tr>
<td>kamáta</td>
<td>mafuta</td>
<td>katá</td>
<td>dódó</td>
</tr>
</tbody>
</table>
CONVERSATION

Sárángó téné na Sango 'Speaking Sango'

1A Bara o, Patron.

2B Bara o, mérangé tì mbi.

3A Mo goe na no wa, sí mo tambélà na geré tì mo na kóté lâ tongasò.

4B Mbi má tì mbi ape.

5A Mo má ape tongana yë. Mbi bara mo, na mo yì peko ni ape?

6B Mbi má tì mbi Sango nzoni ape o.

7A Vene. Sò Sango na yango tì mo ape?

8B Sò Sango ma, mais mbi hingga kóté kóté.

9A Kóté ape. Mo hingga míngi ma.

10B Mbi hingga míngi ape. Mbi tene kóté, mais mángó ni ake ngango.

11A Mángó ni ake ngango, gg?

12B gg. Sára téné yekeyeke sí o.

'Greetings, Sir'.

'Greetings, my child'.

'Where are you going that you travel by foot in the middle of the day like this?'

'I don't understand!'.

'How is it that you don't understand? I greeted you and you answered, didn't you?'

'I don't understand Sango well'.

'That's not the truth. Isn't that Sango on your lips?'

'Sure, that's Sango, but I know a very little of it'.

'Not a little. You know a lot'.

'I don't know a lot. I speak a little, but understanding it is different'.

'Understanding is hard, is it?'

'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. mérang 'tî 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 yè 'how' — Unless this kind of sentence is said with obvious good humor, it can be misunderstood. Joking is very much appreciated by Central Africans, but one must know the rules with governmentality.

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

USEFUL PHRASES

1. Sára téné na mbi gî na Sango o. 'Please talk to me only in Sango'.

2. Sára téné na mbi na Français apc o. 'Please don’t talk to me in French'.

3. Sára téné fadé apc o. 'Please don’t talk fast'.

4. Mo tene yè. 'What did you say?'

5. Mbi m’a apc. 'I didn’t understand'.

6. Mbi m’a Sango kòì apc. 'I don’t understand all of Sango'.

5.36
7. Mbi yi ti mbinga yanga
ti Sango.
8. Mbi yi ti sara tené so
na mbeti.
9. Tene tené ni. Mbi yi ti ni
gi ni nsone.
10. Tene mbéni, mbi mà si.
11. Zo atene "chien" na yanga
ti Sango, atene yé.
12. "Mbo" atene yé na yanga ti
Français.
13. Yi so mbi tene na Français, kíri
mo tene na Sango fadésé.
14. Téné só mbi tene ace ke na lége ni?
15. Tongana mbi girisa yanga ti mbi,
mo tene na mbi.

'I want to know the Sango language'.
'I want to write down that word'.
'Say the word. I want to hear the pronunciation well'.
'Say it again so I can hear it'.
'How does one say "chien" in Sango?'
'What does "mbo" mean in French?'
'Now repeat what I said in French in Sango'.
'Is what I said correct?'
'When I make a mistake, tell me'.

GRAMMATICAL NOTES

Possessive constructions, continued (5.61.20; 5.61.30). When the noun which governs a possessive phrase with ti 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:

Ti Bangui aceke ndé.
Ti i aso i mingi.
Ti pata otá mbi yi.

'Bangui's is different'.
'Ours hurts us a lot'.
'I want a fifteen franc one'.

5.37
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 \( t \) 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 \( t \) mbi o. 'I'm going'. This implies another sentence: Mo eke ngbá \( t \) me. 'But you're staying'.

Attributive use of \( t \) (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. kóba \( t \) ná pé-ró 'breakfast' (lit. 'food of morning'),
- mabo \( t \) wále 'right hand' (lit. 'hand of woman').

\[
\begin{align*}
\text{so } & \text{ti ngangó} & \text{strong or brutal person} \\
\text{so } & \text{ti nganza} & \text{rich person} \\
\text{so } & \text{ti ngonzo} & \text{angry person} \\
\text{so } & \text{ti giriri} & \text{person from former days} \\
\text{so } & \text{ti basáanse} & \text{country person} \\
\text{so } & \text{ti ngonda} & \text{country person} \\
\text{so } & \text{ti ngiá} & \text{pleasant or happy person} \\
\text{so } & \text{ti gigi} & \text{outsider}
\end{align*}
\]
Included verb phrases (5,64.20; 11.14). The connective ti 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 ti seems to be a semantic one. There is a restricted list of verbs, however, that always take a ti phrase. They are:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tara</td>
<td>'to try'</td>
</tr>
<tr>
<td>ngbá</td>
<td>'to continue'</td>
</tr>
<tr>
<td>de</td>
<td>'to continue'</td>
</tr>
<tr>
<td>goe</td>
<td>'to go'</td>
</tr>
<tr>
<td>gá</td>
<td>'to come'</td>
</tr>
<tr>
<td>commencer</td>
<td>'to begin'</td>
</tr>
<tr>
<td>yi</td>
<td>'to want'</td>
</tr>
<tr>
<td>lingbi</td>
<td>'to be able'</td>
</tr>
</tbody>
</table>

Thus: Lo ngbá ti ts kóbe 'He is still eating'.

Following the pronoun and before the connective ti the verb yi is often pronounced simply i. Thus, mbi yi ti goe is heard as [mbi-ti-goe].

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

Ngóré ti mo aska nsomi.

'My price is good'.

B

Mbi yi ti mo.

'I like yours'.

5.39
Yángá tì ála aseke ndé.

'Their language is different'.

Ngéré tì magasin aseke ngangó.

'The store's price is high'.

Caisse tì mbétí akpingba ase.

'A cattier is not strong'.

Ténì tì ála aseke mbirushirí ase.

'What they say is not correct'.

Lo húnda tenstí nginga tì lo.

'He asks for his money'.

Lo totongbangatsí bongó tì lo.

'He pleads for his shirt'.

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

Drill 12

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lo ngbá tì</td>
<td>Lo eke dë dëdë.</td>
<td>nzoní mingi.</td>
</tr>
<tr>
<td>Lo da tì</td>
<td>'He is dancing'.</td>
<td>'very well'</td>
</tr>
<tr>
<td>Lo goe tì</td>
<td>Lo eke mbétí.</td>
<td>lâ só 'today'</td>
</tr>
<tr>
<td>loláglói...</td>
<td>'He is reading'.</td>
<td>fadesó 'now'</td>
</tr>
<tr>
<td>Lo commencer tì</td>
<td>Lo eke fáa yâka.</td>
<td>na kótóró tì lo</td>
</tr>
<tr>
<td>Lo yì tì</td>
<td>'He is making a</td>
<td>'at his village'</td>
</tr>
<tr>
<td>Lo linghi tì</td>
<td>garden'.</td>
<td></td>
</tr>
</tbody>
</table>

540
Lo eke sára kôba.
'She is preparing food'.

Lo eke fú bongo.
'He is sewing clothes'.

Lo eke píka ngó.
'He is beating a drum'.

Lo eke dél kékó.
'He is chopping wood'.

Lo eke bi yangó.
'He is fishing with a hook'.

**Drill 4 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" as, numbers 6-11.

1. lo handa mp
   lo rúti neinza ti mp
   'He deceives you to waste your money'.

2. j píka pipi ti auto
   j tomba ño na lége
   'We blow horns to get people off the road'.

3. lo píka na kékó
   lo fáa yá ní
   'He struck it with a stick to break it open'.

4. ála bóngbi
   ála má téné ní
   'They gathered to hear the discourse'.

5. lo píka bongo
   lo lungúla saleté
   'She beats the clothes to remove the dirt'.

5.41
6. lo montar kâkê
   lo gi wotoro
   'He climbs the tree to look for honey'.

7. lo pîka moule
   lo sâra da
   'He makes sun-dried blocks in making a house'.

8. mbi sûru kâkê
   mbi sâra wê
   'I split wood to make fire with it'.

9. lo àsë sësë
   lo li kâsa
   'She digs a hole to plant a vegetable in it'.

10. f pîka tatarîta
    I gonda President ti f
    'We play the bugles to honor our President'.

11. mbi nata gënga ti mbi
    mbi sâra da
    '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, ëë, etc. Practice using the response Mbi yî ma 'I do indeed' instead of the one given in A.

A

Questions

1. Mo yî ti hînga Sango?
2. Ala yî ti hînga Sango?
3. Akôli ayî ti hînga Sango?
4. Awâle ayî ti hînga Sango?
5. Awâle (akôli) ayî ti hînga Sango?
6. Akôli (awâle) ayî ti hînga Sango?

Answer

Mbi yî ti hînga, 'you/I'
I yî ti hînga, 'you/we'
I yî ti hînga, 'you/we'
I yî ti hînga, 'you/we'
Ala yî ti hînga, 'they/they'
Ala yî ti hînga, 'they/they'
7. Robert las, lo yi ti hingga Sango?
   Lo yi ti hingga. 'lo/lo'

Statement
1. Mbi hingga Sango ape.
2. Mbi yi ti hingga Sango nzonì.
3. Ny laa, si mbi yi só.
4. Mbi yi ti sara koa ni ngangó.
5. Mbi yi ti te ne gi Sango.

Response
1. Mo hingga Sango ape.
3. Ny laa, si mo gi só.
4. Mo yi ti sara koa ni ngangó.
5. Mo yi ti te ne gi Sango.

Drill 4 5

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

1. Mo yi ti báa ñta ti mbi ma?
   Eg, mbi i ti báa lo ma.
2. Mo yi ti tara mbènì?
   Eg, mbi i ti tara ma.
3. Mo yi ti hingga yángá ti Sango?
   Eg, mbi i ti hingga lo ma.
4. Mo yi di dò dò na i?
   Eg, mbi i ti dò na ña.
5. Mo yi ti tirer photo ti mamà ti mbi ma?
   Eg, mbi i ti tirer photo ña mbi o.
6. Mo yi ti dutì ape?
   Eg, mbi i ti dutì fadesò ape.
7. Mo yi ti hingga yi ti kòtòrì ti i kóò?
   Eg, mbi i ti hingga yi ndé ndé o.
8. Mo yi ti goe na lo na l'hôpital, wala?
   Eg, mbi i ti goe na lo fadé fadé.
Drill 2

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nzá</td>
<td>&quot;horn of an animal&quot;</td>
<td>zá</td>
<td>&quot;to shine&quot;</td>
</tr>
<tr>
<td>naanza</td>
<td>&quot;a certain grass&quot;</td>
<td>saza</td>
<td>&quot;a switch&quot;</td>
</tr>
<tr>
<td>nze</td>
<td>&quot;moon&quot;</td>
<td>ze</td>
<td>&quot;leopard&quot;</td>
</tr>
<tr>
<td>nzí</td>
<td>&quot;to steal&quot;</td>
<td>zi</td>
<td>&quot;to loosen&quot;</td>
</tr>
<tr>
<td>nzé</td>
<td>&quot;corn&quot;</td>
<td>zo</td>
<td>&quot;person&quot;</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /nz/:  

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nzala</td>
<td>&quot;hunger&quot;</td>
</tr>
<tr>
<td>Nzapá</td>
<td>&quot;God&quot;</td>
</tr>
<tr>
<td>nzé</td>
<td>&quot;to get weary&quot;</td>
</tr>
<tr>
<td>nsense</td>
<td>&quot;machete&quot;</td>
</tr>
<tr>
<td>nzere</td>
<td>&quot;to taste good&quot;</td>
</tr>
<tr>
<td>nzoní</td>
<td>&quot;good&quot;</td>
</tr>
</tbody>
</table>

Drill 3

Listen to the contrast between /ŋ/ and /g/ in the following words:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngá</td>
<td>&quot;also&quot;</td>
<td>gá</td>
<td>&quot;to come&quot;</td>
</tr>
<tr>
<td>ngonda</td>
<td>&quot;the bush&quot;</td>
<td>gonda</td>
<td>&quot;to praise&quot;</td>
</tr>
<tr>
<td>ngó</td>
<td>&quot;canoe&quot;</td>
<td>gó</td>
<td>&quot;neck&quot;</td>
</tr>
<tr>
<td>ngoró</td>
<td>&quot;to surround&quot;</td>
<td>góró</td>
<td>&quot;cola nut&quot;</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /ng/:  

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngató</td>
<td>&quot;hoe&quot;</td>
<td>bángá</td>
<td>&quot;rubber&quot;</td>
</tr>
<tr>
<td>ngambe</td>
<td>&quot;younger sibling&quot;</td>
<td>yángá</td>
<td>&quot;mouth&quot;</td>
</tr>
<tr>
<td>ngángá</td>
<td>&quot;gourd bottle&quot;</td>
<td>bongó</td>
<td>&quot;cloth&quot;</td>
</tr>
</tbody>
</table>
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 [ŋb] said at the same time.

Drill 1

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

ndá ní 'the end'  da ní 'the house'
ndeke ní 'the friend'  deko ní 'the rat'
ndá 'touch'  dé 'hole'
nde 'different'  dé 'cold'

Practice pronouncing the following words with /nd/:

ndeke péru 'morning'  bódó 'sorghum'
ndeke 'bird'  gbánda 'net'
ndá 'law'  landó 'grassy plain'
nde 'place'  góna 'to praise'
ndurú 'short'  bánda 'to deceive'
ndúndó 'sky'  kódó 'to knock down'
nde 'different'  kónda 'chicken'
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.amb.á] where period stands for syllable division.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>'oyster' mbamba</td>
<td>á.mambamba</td>
</tr>
<tr>
<td>'horse' mbárátá</td>
<td>á.mbárátá</td>
</tr>
<tr>
<td>'monitor lizard' mbarawára</td>
<td>á.mbarawára</td>
</tr>
<tr>
<td>'certain' mbéni</td>
<td>á.mbéni</td>
</tr>
<tr>
<td>'dog' mbo</td>
<td>á.mbo</td>
</tr>
<tr>
<td>'white person' mbunzú</td>
<td>á.mbunzú</td>
</tr>
<tr>
<td>'bird' ndeke</td>
<td>á.ndeke</td>
</tr>
<tr>
<td>'goat' ngásá</td>
<td>á.ngásá</td>
</tr>
</tbody>
</table>

VOCABULARY: yi 'to want, like'.

Sára tongana bé ti mo ayí. 'Do whatever you want'.
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'.

Ita, mo yi kótóró tì tì?

Mbi yi yama tì pàta balé óse.

Tenë yi bë tì lo ayì mo ape.

Mbi tene na lo, na lo yi da (or pekô nî) ape.

Ala yi tëne ape. Tëne alëndô na pòpò tì alà kô. 

Ala yi pekô kà na vâkà.

Mafuta ayì ngu'ı ape.

Bâa velo tì mo. Ayì tì tì.

Mbi yi bâa ndô, dole nî ati awe.

Mo yi tì goe na mbi?

Yì tì mbi ape.
CONVERSATION

1. Goéngó na Ngarágbá 'Going to Ngarágbá'

1A Baro o, íta.  
2A Baro mingi, íta.  
3A Mo goe na ndo wa laá.  
4B Mbi goe na Ngarágbá.  
5A Mo goe ti sára ye.  
6B Mbi goe ti báa íta ti mbi.  
7A Fadé na kíri lá va.  
8B Gí na lá kíí.  
9A Mo kíri na geré, wala na ye.  
10B Fadé mbi payer taxi ape?  
11A Tá tá téné?  
12B Ngarágbá ayo mingi, íta.  
13A Blaní?  
14B Eg.  

'Greetings, Friend'.  
'Many greetings, Friend'.  
'Where are you going there?'  
'I'm going to Ngarágbá'.  
'For what purpose are you going?'  
'I'm going to see a friend of mine'.  
'When will you return?'  
'Just in the evening'.  
'Are you returning on foot or on what?'  
'Won't I take a taxi?'  
'Is that right?'  
'Ngarágbá is very far, Friend'.  
'Is that true?'  
'Yes'.  

2. Fônégó na yá ti ville 'Strolling about in the city'

1A Tongana ye, Jean. Mo goe na ndo wa laá.  
2A Mbi gá ti fono na ville.  

'How is it, Jean? Where are you going?'  
'I came to walk around in the city'.  

6.48
3A  Fônégó ni laa mo eke fonó
's?

4B  'M'm. Kiríngó ti mbi laa,
' na mo, i tingbi so.

5A  Mo gá, mo fonó na yá ti
ville, mbéní yí ase?

6B  'M'm. Yí ase da apo.
Mbi gá ti fonó sengé. Mbi
dutí place sko, lángó agbó
lé ti mbi mingi.

7A  Tongasé, mo gá ti bi gere
'ti mo na ville go?

8B  Egi, Mbi bi gere ti mbi ti
bángó yí ndé ndé. Ansere
na mbi mingi.

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

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

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

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

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

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

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

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

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

Conversation 2

1A. tongana yê '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. fônôngô 'walking' -- This is a nominalization of the verb fôno by the suffixation of -ngô, as in 4B. Notice, however, that the nominalized verb in 3A acts as the object of the verb in proposed position. When it follows the verb, as in fôno fônôngô, it has a different function. The function of -ngô will be taken up later.

4B. kirîngô ti 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. *I na mɛ 'we and you' -- This is an instance of anticipated plurality; one can also say *mbi na mɛ.

mbɛnɛ yɛ akɛ? '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: *yɛ akɛ da aɛc 'thing is there not'.

6B. *mbi dantu -- 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 gerɛ -- 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. *báŋgó yɛ -- Another use of the suffix -ɛŋo. Here, after ti, the simple verb could be used. amɛre 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, questions 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 gɑ na bi? This type of question also seems to have an overall pitch level which is higher than the one a statement has. For example:

*Lo gɑ na bi.*

*Lo gɑ na bi?*

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

6.51
From French est-que comes eski; the question intonation is retained, and the position of eski is initial as in French. One can also add wala (yg) 'or what?' at the end and eliminate the glide. Thus:

- Est-ce que lo gá na bi?
- Lo gá na bi, wala (yg).

'Did he come at night?'

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 'nim' 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 'ji' and 'fi'. The loanwords wfi and njo 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. Mo yi ti goe na galá?
'Do you want to go to the market?'

A. Mbi yi ma.
'I do indeed'.

Mbi yi ti goe.
'I do'.

Mbi yi ti goe apc.
'I don't want to go'.

Such answers can be preceded by an interjection: e.g. Mm, mbi yi ti 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
Isn't that how it is?' (After giving commands, however, one asks Mo nga? 'Did you hear?') Some common feedback signals in Sango are the affirmative grunt (e.g. mm) and tongaso 'thus', ni laa 'that's it', and msoni 'good'.

The student should go back over all the preceding conversations to identify the feedback material. In conversation 1 of this lesson, for example, tezi tené (11A) and biamf (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 gke somewhere (indicated by parentheses in the following examples).

1. Nginza tí mo (ake) gke.  'How much money do you have?' (lit. your money is how much?)
2. Ső (ake) nginxa tí mo. 'This is your money'.
3. Ső (ake)nginxa tí mo ape. 'This is not your money'.
4. (Ső ake) nginxa tí mo tongana yš. "The h--- it's your money!"
5. Nginza tí mo (ake) na mo ső. 'Your money is here'.
6. Nginza tí mo (ake) ka. 'Your money is over there'.
7. Nginza tí mo (ake) gš ső. 'This is all the money you have (lit. 'Your money is just this').
8. Nginza t̂i mo lo só.  "Here's your money'.
9. Nginza t̂i mo laa.  "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'. Laa 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: Yi só (acke) yi. 'What's this thing?' Ersé t̂i yi só (acke) yi. 'What's the name of this thing?' In each case yi '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 (acke) gozo. 'That's manioc'.
2. Ersé ni (acke) gozo. 'It's name is gozo'.
3. Gozo laa. '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: via. pepe, ape, pe when elision takes place, and
a similar set with the vowel ə. 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 exchange:

Mbéni ə'akə? 'Is anything the matter?' ('a thing is')

Yf ə'akə da ape. 'Nothing's the matter'. ('thing is there not')

This kind of construction, with a noun subject before the copula s'ke, 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 Mbí lingbi sára mbéni ə' 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 tì mo ə'akə? 'Is your boss in?'

GRAMMATICAL DRILLS

Drill 1

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

1. Lo hinga mo. 'He knows you'.
2. Mo tene Sango? 'Do you speak Sango?'
3. Bangui ə'akə mzonf. 'Bangui is good'.
4. Lo ə'kə Gbaya. 'He is a Gbaya'.
5. Lo sì na ndo só 'He arrived here'.
6. Lo sára ngonzo. 'He became angry'.

6.55
7. Lo eke patron tf álá.  'He is their boss'.
8. Ala píka lo.       'They beat him'.
9. Lo kg nginza.     'She refused the money'.

Drill 2

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

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Só eke bágara, wala.</td>
<td>Só eke bágara 'pe</td>
</tr>
<tr>
<td>'Is this a cow?'</td>
<td>'This is not a cow'.</td>
</tr>
</tbody>
</table>

1. bámará    'lion'
2. batá      '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.

<table>
<thead>
<tr>
<th>Question</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
</table>

'Did you buy this in the market?'

6, 56
2. Ko'be ko's so t'i mo?  S'o t'i mbi ma.  S'o t'i mbi ape.
   'Is all this food yours?'
   'As for you, do you want beer?'
   'Has she got married?'
5. Ala hinga yange t'i  Ala hinga.  Ala hinga ape.
   Sango?
   'Do they know Sango?'
   'Did someone die there?'

**Drill 4**

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

**Questions**

<table>
<thead>
<tr>
<th>Bongé sô t'i mo?</th>
<th>Ake t'i mbi ape; ake t'ála.</th>
</tr>
</thead>
</table>

'Is this shirt (etc.) yours?'

<table>
<thead>
<tr>
<th>mbéti</th>
<th>'paper, book'</th>
</tr>
</thead>
<tbody>
<tr>
<td>nginsa</td>
<td>'money'</td>
</tr>
<tr>
<td>crayon</td>
<td>stylo</td>
</tr>
</tbody>
</table>

'It's not mine; it's theirs'.
<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>tobacco</td>
<td>kūbe</td>
<td>verre</td>
</tr>
<tr>
<td>food</td>
<td>kūngbā</td>
<td>photo</td>
</tr>
<tr>
<td>things, moveable objects</td>
<td></td>
<td></td>
</tr>
<tr>
<td>shoes, footwear</td>
<td>pörō</td>
<td>passeport</td>
</tr>
<tr>
<td>umbrella</td>
<td>harara</td>
<td>cuillère</td>
</tr>
<tr>
<td>beer</td>
<td>samba</td>
<td>disque</td>
</tr>
</tbody>
</table>

**Drill 5**

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

<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>horse</td>
<td>mbēti</td>
<td>carte</td>
</tr>
<tr>
<td>shoes</td>
<td>pörō</td>
<td>photo</td>
</tr>
<tr>
<td>fork</td>
<td>īta</td>
<td>fourchette</td>
</tr>
<tr>
<td>basket</td>
<td>sakpā</td>
<td>bouteille</td>
</tr>
<tr>
<td>.</td>
<td>bongō</td>
<td>disque</td>
</tr>
<tr>
<td>gun</td>
<td>ngombe</td>
<td>verre</td>
</tr>
<tr>
<td>umbrella</td>
<td>harara</td>
<td>allumette</td>
</tr>
<tr>
<td>dog</td>
<td>mbo</td>
<td>cigarette</td>
</tr>
<tr>
<td>goat</td>
<td>ngāsa</td>
<td>stylo</td>
</tr>
<tr>
<td>gourd, bottle</td>
<td>ngāngā</td>
<td>crayon</td>
</tr>
</tbody>
</table>

**Drill 6**

Practice naming things. Students can acquire names of objects and review the nouns they already know by asking the question Yī só (ask) ỵ. 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 tē mbi, "my".

6.58
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
---|---
36 gozo laa? | 36 gozo ake. 36 zuru.
'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
---|---
Mbstf ake? | Mbstf ake ake ake.
'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/; /kp/ 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:

<table>
<thead>
<tr>
<th>kpaka</th>
<th>'to scrape'</th>
<th>papa</th>
<th>'to quarrel'</th>
</tr>
</thead>
<tbody>
<tr>
<td>kpókpó</td>
<td>'pipe for smoking'</td>
<td>pópó</td>
<td>'middle'</td>
</tr>
<tr>
<td>kpu</td>
<td>'mortar'</td>
<td>pupu</td>
<td>'wind'</td>
</tr>
<tr>
<td>kpóro</td>
<td>'to bubble'</td>
<td>ponó</td>
<td>'suffering'</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /kp/:

<table>
<thead>
<tr>
<th>kpa</th>
<th>'to resemble'</th>
<th>sakpá</th>
<th>'basket'</th>
</tr>
</thead>
<tbody>
<tr>
<td>kpó</td>
<td>'to run'</td>
<td>bókó</td>
<td>'thunder'</td>
</tr>
<tr>
<td>kpó</td>
<td>'to be sour'</td>
<td>lekpa</td>
<td>'sitatunga'</td>
</tr>
<tr>
<td>kpó</td>
<td>'quiet'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kpóto</td>
<td>'hat'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kpó</td>
<td>'to pierce'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. pí</td>
<td>kpí</td>
<td>kpí</td>
</tr>
<tr>
<td>2. pê</td>
<td>kpê</td>
<td></td>
</tr>
<tr>
<td>3. kpá</td>
<td>kpá</td>
<td></td>
</tr>
<tr>
<td>4. ké</td>
<td>pê</td>
<td></td>
</tr>
<tr>
<td>5. ká</td>
<td>pá</td>
<td></td>
</tr>
<tr>
<td>6. kpá</td>
<td>pá</td>
<td></td>
</tr>
<tr>
<td>7. pó</td>
<td>pó</td>
<td></td>
</tr>
<tr>
<td>8. kpá</td>
<td>ká</td>
<td></td>
</tr>
<tr>
<td>9. kó</td>
<td>pó</td>
<td></td>
</tr>
<tr>
<td>10. kpê</td>
<td>kpê</td>
<td></td>
</tr>
<tr>
<td>11. kpê</td>
<td>pê</td>
<td></td>
</tr>
<tr>
<td>12. pê</td>
<td>kpê</td>
<td></td>
</tr>
<tr>
<td>13. pê</td>
<td>kpê</td>
<td></td>
</tr>
<tr>
<td>14. ká</td>
<td>kpá</td>
<td></td>
</tr>
</tbody>
</table>
CONVERSATION

1. Mërengé ase sëngé? 'Is the child fine?'
   1A Bara ámbi o.  'Many greetings'
   2B Bara ámbi.  'Many greetings'
   3A Ita, mo dë lá wa só?  'Friend, when did you give birth?'
   4B Mbi dë, asára dimanche ëko awe.  'It is a week since I gave birth'.
   5A Asára dimanche ëko awe?  'It's been one month?'
   6B Ës.  'Es'.
   7A Mërengé ni akono nzoni?  'Is the child growing well?'
   8B Lo kono ámbi.  'He's grown a lot'.
   9A Lo eke yò me nzoni?  'Is he feeding well?'
   10B Yò me alingbi ape. Yò me na bë bë, ndo ahà.  '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 Kobëla ëko asára ape.  'He doesn't have any sickness whatsoever'.
   15A Sò nzoni ámbi.  'That's very good'.

2. Mërengé ëke 'How many children?'
   1A Bara o, ita.  'Greetings, Friend'.
2B  Bara mángi.

3A  Mérenge ndi, mo dů lo lá wa.

'Many greetings'.

3B  Mbi dú lo, asára dimanche
    őse awe.

'When did you give birth to the child'.

5A  Fadesö mo dú mérenge őse só.

'I gave birth to him two weeks ago'.

6B  Mbi őse na mérenge ukú.

'How many children have you born now?'

7A  Ala őse ukú?

'I have five children'.

8B  Êg.

'Are there five of them?'

9A  Kóli ake őse.

'Yes'.

10B  Kóli otú, wále őse.

'How many boys?'

11A  Mboní akúf ape?

'Three boys, two girls'.

12B  Mboní kóli őko abuba, Lo sára na
     na őko si lo kúf.

'Didn't any die?'

13A  Tanga nd osiő na mabóko ti
     mo ma.

'One of the boys died. He
  lived one month, and then
  he died'.

14B  Êg.  Wále őse, na kóli őse.

'So you have the remaining
  four to care for?'

'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.

9B.  yú me 'drink breast' -- This expression designates breast
feeding. The verb té would be entirely inappropriate for an infant.
10B. Notice the absence of a subject for the verb yô. Either
lo or a- would have been appropriate here. ndo ahâ ‘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. lâ 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 tî mô ‘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 yô both of which mean ‘what?’ and ëkie ‘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 aPictureBox_if a fáa ze nî.
                    ‘Who killed the leopard?’

‘whom?’            Ala ká pôré nî na zo wa.
                    ‘Whom did they sell the
skîn to?’

na ndo  ‘where?’            Ala fâs lo na ndo wa.
                    ‘Where did they kill it?’
lá wa  'where?'  Ala fáa lo lá wa.

tenstf yg  'why?'  Ala fáa lo tenstf yg.

yg  'what?'  Ala fáa lo na yg.

lége óke  'how many times?'  Ala píka lo lége óke.

  'how much?'  Ala ká póró ní nginga óke.

  How much did they sell the skin for?

tí zo wa  'whose?'  Ala fáa lo na ngombe tí zo wa.

  'Whose gun did they kill it with?'

lége yg  'how?'  Ala fáa lo na lége yg.

  'How did they kill it?'

The expression so wa and na ndó wa are often heard in rapid speech as [swa] and [nandwa].

Here and throughout these lessons simple interrogative sentences with question words are not signalled with a question mark. The reason is that the intonation is not substantially different from that of a declarative sentence. Thus:

Lo ká póró ní na zo wa.  'Whom did he sell the skin to?'

Lo ká póró ní na makunzi.  'He sold it to the headman.'
Negative questions. Negative questions can be very confusing to the speaker of English, because his answers 'yes' and 'no' mean just the opposite of what they mean in Sango. For the African an affirmative response confirms the negation in the question whereas a negative response contradicts it. Compare the answer to the questions Mâle ti mo aga ape? 'Didn't your wife come?'

Sango

'Yes' = 'She didn't'.

'No' = 'She did'.

English

'Yes' = 'She did'.

'No' = 'She didn't'.

Notice that French has a special word to assert the opposite of a negative, si, but as in English non implies a negative sentence, for example: N'avez-vous pas mangé? 'Haven't you eaten?' Si, j'ai déjà mangé. 'You, I have already eaten'. Non, je n'ai pas encore mangé. 'No, I haven't yet eaten'.

GRAMMATICAL DRILLS

Drill 1

The placement of 'where'. Unlike English, which requires the placement of where at the head of interrogative sentences, Sango requires the equivalent na ndo wa at the end. Practice the following sentences until both the questions and answers come naturally.

1. Lo goe na ndo wa.

'Where did he go?'

2. Mo goe na ndo wa laa.

'Where are you going there?'

3. Mo vo só na ndo wa.

'Where did you buy that?'

Lo goe ti sukîla ngû.

'He went to bathe'.

Mbi goe na kôlôrô.

'I'm going home'.

Mbi vo na Bangui go.

'I bought it here in Bangui'.

7,66
4. Mo sàra koa na ndo wa.
   'Where do you work?'
   Mbi sàra koa na La Mairie.
   'I work at the City Hall.'

5. Mo wara kàmba só na ndo wa.
   'Where did you get this rope?'
   Mbi wara na yà tì ngonda.
   'I got it in the bush.'

6. Azo awara diamant na ndo wa.
   'Where do people find diamonds?'
   Ala wara na yà tì ngonda.
   'They find them in the bush.'

   'Where do you look up your pigs?'
   Mbi kànga àla na mbènì da tì àla.
   'I look them up in their own pen.'

8. Makunzi ake na ndo wa.
   'Where is the village headman?'
   Lo gò na mbènì ndo.
   'He has gone somewhere.'

9. Ala fàà ze só na ndo wa.
   'Where did they kill this leopard?'
   Ala fàà lo na yà tì kótòrc.
   '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 (ake) tì tì tì mo ape?
          | 'This is your brother's, isn't it?'

Agreement: | Ès, ake tì lo ape.
         | 'Yes, it isn't his.'

Disagreement: | M'm, ake tì lo.
             | 'On the contrary, it is his.'
1. Só (aekc) tì mamá tì mo ape?
2. Só (aekc) tì patron tì mo ape?
3. Só (aekc) tì kòli tì mo ape?
4. Só (aekc) tì wále tì mo ape?
5. Só (aekc) tì aū tì mo ape?
6. Só (aekc) tì directeur ape?
7. Só (aekc) tì maître ape?
8. Só (aekc) tì makunzi ape?
9. Só (aekc) tì Sous-Prefet ape?
10. Só (aekc) tì 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. Amū nginza na mo ape? 'Didn't he give you money?'
2. Lo kono na Rafai ape? 'Didn't he grow up in Rafai?'
3. Ala píka lo ngangó ape? 'Didn't they hit him hard?'
4. Lo eke yó samba ape? 'Isn't he drinking beer?'
5. Lo sára yoró mingi ape? 'Doesn't he make a lot of charms?'
6. Lo hingga tì leke yá tì da ape? 'Doesn't she know how to keep house?'
7. Lo fáa yáká otá ape? 'Didn't he make three gardens?'
8. Ala sára ngiá da lá kôs ape? 'Don't they always play there?'

Phonological Drills

Drill 1

Listen to the contrast between /gb/ and /b/ in the following
### Words:

<table>
<thead>
<tr>
<th>gbá</th>
<th>'a bundle'</th>
<th>ba</th>
<th>'oath'</th>
</tr>
</thead>
<tbody>
<tr>
<td>gbágbá</td>
<td>'a hedge'</td>
<td>babá</td>
<td>'father'</td>
</tr>
<tr>
<td>gbändé</td>
<td>'easily'</td>
<td>bángá</td>
<td>'rubber'</td>
</tr>
<tr>
<td>gbara</td>
<td>'frying pan'</td>
<td>bara</td>
<td>'to great'</td>
</tr>
<tr>
<td>gbé</td>
<td>'underpart'</td>
<td>bé</td>
<td>'liver'</td>
</tr>
<tr>
<td>gbí</td>
<td>'to ignite'</td>
<td>bí</td>
<td>'night'</td>
</tr>
<tr>
<td>gbogbo</td>
<td>'mat'</td>
<td>bóbó</td>
<td>'termite'</td>
</tr>
<tr>
<td>gbogburu</td>
<td>'to shake up'</td>
<td>búbúru</td>
<td>'dumbness'</td>
</tr>
</tbody>
</table>

Practice pronouncing the following words with /gb/:

<table>
<thead>
<tr>
<th>gboto</th>
<th>'to pull'</th>
<th>báságbó</th>
<th>'eland'</th>
</tr>
</thead>
<tbody>
<tr>
<td>gbó</td>
<td>'to take hold'</td>
<td>kugbó</td>
<td>'leaf'</td>
</tr>
<tr>
<td>gbikí</td>
<td>'perspiration'</td>
<td>lekpa</td>
<td>'certain antelope'</td>
</tr>
<tr>
<td>gbinki</td>
<td>'to prevent'</td>
<td>násarágba</td>
<td>'rhinoceros'</td>
</tr>
<tr>
<td>gbínzi</td>
<td></td>
<td>tágba</td>
<td>'kob antelope'</td>
</tr>
</tbody>
</table>

### 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. gbó  gbá
2. gbó  gbé
3. gbó  bó
4. gbó  gbó
5. gbó  gbó
6. gbó  gbú
7. bó   bó

7.69
Drill 3

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

1. kpá  gbá
2. gbá  gbá
3. kpí  kpú
4. kpó  gbó
5. gbé  kpé
6. gbí  kpú
7. gbá  gbé
8. kpó  gbí
9. kpú  kpú
10. gbó  kpó

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. ká
2. pé
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 doublets and nasals which we need not go into here. Sometimes /ngb/ is replaced by the nasal [ŋm], especially in the conjunction ngbangati 'because'; some other words are simplified to /mb/.

**Drill 5**

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

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>rọm</td>
<td>gba</td>
<td>ngba</td>
</tr>
<tr>
<td></td>
<td>rọm</td>
<td>gbe</td>
<td>ngbe</td>
</tr>
<tr>
<td></td>
<td>rọm</td>
<td>gbe</td>
<td>ngbo</td>
</tr>
<tr>
<td></td>
<td>rọm</td>
<td>gbi</td>
<td>ngbi</td>
</tr>
<tr>
<td></td>
<td>rọm</td>
<td>gbu</td>
<td>ngbu</td>
</tr>
</tbody>
</table>

**Drill 6**

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

- ngbádi 'slave'
- mbá 'compatriot'
- ngbúru 'to embroil'
- mbúrú 'oil palm'
- ngbëko 'sugar cane'
- mbëko 'be bruised'
- ngbó 'snake'
- mbó 'dog'
- k'ngbádi 'possessions'
- k'oëbá 'guinea fowl'

Practice pronouncing the following words with /ngb/:

- ngbangbu 'a hundred'
- b'ngbó 'to assemble'
- ngbóré 'old'
- k'ngbó 'to divide'
- ngbói 'for a long time'
- k'ngbi 'to fold'
- ngbandá 'hips'
- sungba 'to burst'
LESSON EIGHT

CONVERSATION

1. Vongó yô na gaâ 'Buying things in the market'

1A Tongana yô, Marie!

2B Bara mingi.

3A Mo longô na ndo wa.

4B Mbi longô na da, sî mbi gâ tî vo yî.

5A Mo yî tî vo kôbe tî mo?

6B Eg, mbi yî tî vo kôbe.

7A Tongana yô, Nsara agbó âla kâ mingi?

8B Kôbe sô i eke na nî, i te kôs awe ape?


10B Kôbe kîrikiri, Kôbe ahînai na da tî i awe.

1A Mai ére têkôbe ni eke ape ma?

"How is it, Marie?"

"Many greetings."

"Where do you come from?"

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

"Do you want to buy your food?"

"Yes, I want to buy food."

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

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

"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?"

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

"But doesn't the food have names?"

"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 t'i susu t'i mo n'i íke.

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

2B Ngéré t'i susu t'i mbi aske baló otá na omándá.

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

3A Mo língbi t'i diminuer ngésé n'i na mbi ape?

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

4B Mo kúnga kóe na Bangui n'do só. Ngéré t'i kóbe aske ngangó míngi ape?

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

5A Tongana ngéré t'i kóbe aske ngangó, mo diminuer ngé sfí mba t'i 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 t'i ngú ká só. Ngéré t'i y'i n'i aske ngangó míngi. N' laá, sfí i ká ngéré n'i ngangó. Tongasó sfí i wara nginza n'i.

'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.'
So how much are you selling these for?

'These I sell for seventy five pata's'.

'Oh, are all your prices high like this? Madame, don't you lower the price a little for a person?'

'Give me seventy pata's and take it'.

'All right, wrap it up for me'.

'Here it is, take it'.

**NOTES ON CONVERSATION**

**Conversation 1**

7A. goebošešeše -- This verb replaces saša in many constructions to indicate greater intensity; nsara asasra nbi means simply 'I am hungry'.

8B. köbe sô -- This is equivalent to a relative clause. This use of sô 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 aps '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 lângô 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 ti yë -- Notice how an object of a verb can occur at the beginning of a sentence.

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

Conversation 2

1A. áko 'how much?' -- yë 'what?' could have been used here.

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

5A. ngá 'also, even' -- It's 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 kángo yí ní.

Grammatical Notes

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

1 áko 6 ománá, oméné
2 óse 7 mbásábárá, mbárámbárá
3 otá 8 mionó
4 osíó 9 ngombáýá
5 ukó tens baló

Hundreds ngbangbu
The combinations are illustrated by the following:

12 balé ōko na (ndo ni) ōse (lit. one unit of ten and two on top of it)

231 ngbangbu ōse na ndo ni balé otá na ōko

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 pāta'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 ni; for the rest one simply adds ni to the numeral -- ōse ni 'the second', balé otá ni 'the thirtieth', etc.

Counting money (4.6%). Two things affect the way in which money is counted: the knowledge the Centralafrikan 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 pāta 'units of five francs'. In other words, one first divides into sáki, if necessary, and then into pāta. Thus:

2,560 francs > sáki ōse na (pāta) ngbangbu ōko
na balé ōko na ōse, because 100 X 5 (the number of francs in one pāta) = 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 pata'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:

No na lo, ála sára koa mingi aps. 'You and he don't do much work'.
Lo yi tf báa î na mo kóô. 'He wants to see both you and me'.
Babá na mamá ti mbî akû ọse kóô. 'My father and mother have both died'.

A1a vo mäpa na café. 'They bought bread and coffee'.
Ambôni aske lutâ, na āmbôni aske dutâ. '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 gâ na lângô ------ tf nzâ tf Juin. 'He came on the ------ of the month of June'.

13 balê ôko na (ndô nf) otá
25 balê ôse na (ndô nf) uku
8 mîombe
17 balê ôko na (ndo nf) mbásámbrâ
Counting money. For each of the following sums answer the questions: Ngéré ni ake -- francs; pāta ake na yā ni ńko.

'The price is ---- francs; how many pāta's are therein?'

1.470 f. sāki ńko na balé ngombáya na ndö nį osió 1/94
Drill 3

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

1. Mërengë tì mo ake na sì ñee.
   "How many children do you have?"

2. Afta tì mo ake ñee.
   "How many siblings do you have?"

3. Mo mú wàle (kôli) sì mo.
   faço asàra ngâ (nse) ñee.
   "How many years (months) has it been since you got married?"

4. Azo alàncë na vâ da mú mo.
   li tì ñà ñee.
   "How many people live in your house?" or "How many people sleep in your room?"

5. Ngû tì mo ake ñee.
   "How old are you?"

   ngû ñee.
   "How long have you studied French?"

7. Azo ake na classee sô ñee.
   "How many people are there in this class?"

8. Sô mo gâ na kótëró sô, mo
   "How long has been since
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.
5. They stole my bicycle ...

... day after tomorrow.

... 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 (aekte) yés.*
   
   "What is this?"

B. *Só (aekte) makala. Mó yí ti vo mbéni?*
   
   "These are fritters. Would you like to buy some?"

A. *Éeg. Mbi yí ti vo ti pata 6se.*
   
   "Yes. I would like to buy ten francs 'worth'".

If the object is countable, the answer can be, for example, *Mbi yí ti vo 6se '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.

- *yínge* 'salt'
- *susu* 'fish'
- *capitaine* 'Nile perch'
- *yama ti bágar* 'beef'
- *fondo* 'plantains'
- *ndôngé* 'red pepper'

- *avocat* 'avocado'
- *tomate* 'tomato'
- *salade* 'lettuce'
- *haricot* 'beans'
- *banane* 'banana'
- *citron* 'lemon, lime'
More practice in using numbers. The instructor will first use 100 francs (pata balé œse) 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 pata balé œse. Mo mú na mbi pata œse. Nginza tì mo angbá œke.

B Answer
Nginza tì mbi angbá pata balé œko na ndó ni miombë.

(B) Question
So ake franco [farang] œke.

'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.'

'How many francs is this?'
OR

Franc aske na yā tī pata balé

'éko na ndé n' miombe éke

Answer

So aske francs balé ngombáyá.

OR

Francasënke na yā n' balé

ngombáyá.

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:

<table>
<thead>
<tr>
<th>High - High</th>
<th>High - Low</th>
<th>Low - High</th>
<th>Low - Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>pōpō  'middle'</td>
<td>ñîta  'wages'</td>
<td>yorò  'medicine'</td>
<td>kono  'be big'</td>
</tr>
<tr>
<td>sùmù  'dream'</td>
<td>máŋgo  'mango'</td>
<td>fadé  'fast'</td>
<td>sara  'forked stick'</td>
</tr>
<tr>
<td>yàngá  'mouth'</td>
<td>yóro  'insert'</td>
<td>ukú  'five'</td>
<td>lenge  'necklace'</td>
</tr>
<tr>
<td>kôngó  'rainbow'</td>
<td>éko  'one'</td>
<td>dambá  'tail'</td>
<td>wámelemele</td>
</tr>
<tr>
<td>hótó  'hill'</td>
<td>kóngó  'mallet'</td>
<td>tara  'grandmother'</td>
<td>ulu  'jump'</td>
</tr>
<tr>
<td>yíngó  'salt'</td>
<td>álá  'they'</td>
<td>yuru  'white'</td>
<td>awe  'finished'</td>
</tr>
<tr>
<td>lónó  'rise'</td>
<td>wóko  'weaken'</td>
<td>yíngó  'spirit'</td>
<td>vene  'lie'</td>
</tr>
<tr>
<td>káké  'tree'</td>
<td>sára  'do'</td>
<td>mbíndí  'bow'</td>
<td>baba  'pride'</td>
</tr>
<tr>
<td>búbá  'foolish'</td>
<td>bôngbi  'gather'</td>
<td>sembé  'dish'</td>
<td>mene  'swallow'</td>
</tr>
<tr>
<td>lìngbi  'be able'</td>
<td>bọsó  'bag'</td>
<td>yuru  'leak'</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Set A</th>
<th>Set B</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>High - High</strong></td>
<td><strong>Low - High</strong></td>
</tr>
<tr>
<td>popó</td>
<td>bôngbi</td>
</tr>
<tr>
<td>bôngbi</td>
<td>bôngbi</td>
</tr>
<tr>
<td>kẹkẹ</td>
<td>sára</td>
</tr>
<tr>
<td>lọndọ</td>
<td>wọko</td>
</tr>
<tr>
<td>yingọ</td>
<td>ála</td>
</tr>
<tr>
<td>họtọ</td>
<td>kọngo</td>
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<td>kọngo</td>
<td>ìko</td>
</tr>
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<td>yọro</td>
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<td>sùmá</td>
<td>màngo</td>
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<td>ìtükà</td>
<td>yoró</td>
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<table>
<thead>
<tr>
<th>Set C</th>
<th>Set D</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Low - Low</strong></td>
<td><strong>High - Low</strong></td>
</tr>
<tr>
<td>yuru</td>
<td>bôngbi</td>
</tr>
<tr>
<td>mene</td>
<td>wọko</td>
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<td>baba</td>
<td>kọngo</td>
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<td>vene</td>
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<td>aye</td>
<td>fūta</td>
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<td>ulu</td>
<td>màngo</td>
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<td>wara</td>
<td>ìko</td>
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<td>ála</td>
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<td>sara</td>
<td>sára</td>
</tr>
<tr>
<td>kono</td>
<td>língbi</td>
</tr>
</tbody>
</table>

8.85
### Drill 3

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kpítíkpítí</td>
<td>'very dark black'</td>
</tr>
<tr>
<td>korongo</td>
<td>'fan palm'</td>
</tr>
<tr>
<td>lónó</td>
<td>'rise'</td>
</tr>
<tr>
<td>báságó</td>
<td>'elant'</td>
</tr>
<tr>
<td>wátáká</td>
<td>'a lie'</td>
</tr>
<tr>
<td>yángá</td>
<td>'mouth'</td>
</tr>
<tr>
<td>mbírímbírí</td>
<td>'straight'</td>
</tr>
<tr>
<td>ngélángélé</td>
<td>'manner of shining'</td>
</tr>
<tr>
<td>báláwá</td>
<td>'shea nut'</td>
</tr>
</tbody>
</table>

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 lungíla '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:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mafuta</td>
<td>'oil'</td>
</tr>
<tr>
<td>pandere</td>
<td>'young'</td>
</tr>
<tr>
<td>zaranga</td>
<td>'roan antelope'</td>
</tr>
<tr>
<td>yengere</td>
<td>'sieve'</td>
</tr>
<tr>
<td>ksaíra</td>
<td>'work'</td>
</tr>
<tr>
<td>tambéla</td>
<td>'walk'</td>
</tr>
<tr>
<td>mabóko</td>
<td>'hand'</td>
</tr>
<tr>
<td>kolóngo</td>
<td>'basin'</td>
</tr>
</tbody>
</table>
### Set B

<table>
<thead>
<tr>
<th>English</th>
<th>Lingala</th>
</tr>
</thead>
<tbody>
<tr>
<td>'witch spirit'</td>
<td>'remove'</td>
</tr>
<tr>
<td>'six'</td>
<td>'basin'</td>
</tr>
<tr>
<td>'spear'</td>
<td>'walk'</td>
</tr>
<tr>
<td>'calumny'</td>
<td>'hand'</td>
</tr>
</tbody>
</table>

### Set C

<table>
<thead>
<tr>
<th>English</th>
<th>Lingala</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ancestor'</td>
<td>'shea nut'</td>
</tr>
<tr>
<td>'baboon'</td>
<td>'lie'</td>
</tr>
<tr>
<td>'lion'</td>
<td>'eland'</td>
</tr>
<tr>
<td>'child'</td>
<td></td>
</tr>
</tbody>
</table>

### 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. bágará 'bovine animal'
- **Low-High-High** 2. dawólé 'a certain dance'
- 3. gugúrú 'certain small fish'
- **High-High-High-Low** 4. kéléréke 'tomorrow'
- **High-Low-High-Low** 5. mázarúmba 'rhinoceros'
- **High-High-Low-Low** 6. kímíkímí 'crooked'
- **Múmkímíbúri** 'a kind of beer'
- **Low-Low-High-Low** 8. adoruómu 'Hausa salt'
- 9. potopóto '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.
<table>
<thead>
<tr>
<th>bôngbi</th>
<th>'to gather'</th>
<th>kobéla</th>
<th>'illness'</th>
</tr>
</thead>
<tbody>
<tr>
<td>kúngbi</td>
<td>'to smash up'</td>
<td>lungúla</td>
<td>'to remove'</td>
</tr>
<tr>
<td>língbi</td>
<td>'to be able'</td>
<td>sambéla</td>
<td>'to pray'</td>
</tr>
<tr>
<td>tíngbi</td>
<td>'to join'</td>
<td>sukúla</td>
<td>'to wash'</td>
</tr>
<tr>
<td>gbángzi</td>
<td>'to prevent'</td>
<td>tambéla</td>
<td>'to walk'</td>
</tr>
<tr>
<td>hínzi</td>
<td>'to finish off'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CONVERSATION

Vòngó bāgara 'Buying beef'

1A Bara o, ìta.
2B Bara míngi o.
3A Ìta, place tì yama só ála
    eke vo na mì ndo só na
    ndo va.
4B Yama tì ye sì mo yf.
5A Mìne, cochon kòë; mbi vo
    bāgara kòë; mbi vo susu
    kòë; mbi yi tì bāa.
6B Acke na devant tì mò só.
7A Mais kilo nì ake ñke.
8B Kilo tì yama nì?
9A Eg.
10B Kilo tì bāgara ake balé ñse.
11A Kilo tì bāgara ake balé ñse?
12B Eg.
13A Mais kilo ñko. Mbi yi tì
    vo kilo ñko.
14B No yi tì vo kilo ñko?
15A Eg.

'Hello Friend'.
'Hello'.
'Friend, where is the place
around here one buys meat?'
'What kind of meat do you
want?'
'Pork would be all right. I
might buy fish. I want to
have a look'.
'They're right in front of you
here'.
'But what's the price per kilo?'
'You mean a kilo of meat?'
'Mhm'
'100 francs for a kilo of beef'.
'100 francs for a kilo of beef?'
'Mhm'.
'But one kilo. I want to buy
one kilo'.
'You want to buy one kilo?'
'Mhm'.
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 ndo -- This refers to place. The kernel sentence would be something like vo yama na place so.

5a. koa '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. ni lo so 'that's it' -- A verbless clause. Notice how this phrase is equivalent to ni laa in the next sentence.
20B. gi bāgara ōko aye 'just been one it is finished'. gi or ōko aye would have been enough to indicate 'just'. For example, mbi bāa ōko aye '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 ma 'you' occurs in one and le 'he' in the other:

Mo gā na ndo só. 'Come here'.
Lo gā na ndo só. 'He come here'.

A command is made polite by adding the sentence particle o at the end: Mo gā 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 constrastive 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:

Gōe ti ni ma! 'Scram!'  
Gā me dufi 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 vō na galá o? 'Did he buy it in the market?'
Lo vō na galá aps o? 'Did he not buy it in the market'.

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

9.91
Lo vo na galá o. 'He bought it in the market'.
Lo vo na galá ape o. 'He didn’t buy it in the market'.
Lo vo na ndo wa o. 'Where did he buy it?'

General obligation and counsel. General obligation is expressed by Ake téné (or ngbangu) ti mo ti followed by the verb phrase. This can be translated 'It is your responsibility to ...'. For example, Ake ngbangu ti mo ti kánga yángá da lá koö '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 ake téné. For example: Il faut mo sára so lá so 'You have to do this today'.

Advice is given by using the expression Ake nazoni followed by a clause. For example,

Ake nazoni i má yángá ti lo. 'We ought to listen to him'.

In some contexts a more polite expression might be used:
Tongan mo báa nazoni na lá ti mo, mo sára so lá so '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 mo 'I’m going with you' or Fadé mbi goe na mo '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". \( \text{I m\i \ na \ r\d\i\s\i} \).

"Let him pick it up". \( \text{\d\i \ lo \ m\i \ na \ r\d\i\s\i}. \)

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

**Benefaction (5.32.22; 11.13).** The concept of benefaction is signalled in Sango by \( \text{\d\i}. \) 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 him the money.

- Give the money to the man.  
- Give the money to him.

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

\( \text{M\i \ ng\i\n\z\a \ n} \ \text{\r\d\i} \ \text{\n} \ \text{\r\d\i}. \)

\( \text{M\i \ ng\i\n\z\a \ n} \ \text{\n} \ \text{\l\o}. \)

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

\( \text{M\i \ \text{\r\d\i}} \ \text{\n} \ \text{ng\i\n\z\a \ n}. \)

\( \text{M\i \ \text{\l\o} \ \text{ng\i\n\z\a \ n}. \)

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 kra na lo 'Work for him'.

GRAMMATICAL DRILLS

Drill 1

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

1. 'Please let me pass'.
   Zia lége na mbi o.
2. 'Please give me some'.
   Mú mbéni na mbi o.
3. 'Please take me'.
   Mú mbi o.
4. 'Please hurry up'.
   Sára fadé o.
5. 'Please add some to it'.
   Zia mbéni na ndé ni o.
6. 'Please call your mother'.
   Êré mama ti mo o.
7. 'Please hold this for me'.
   Bata só na mbi o.
8. 'Please don't spit here'.
   Túku ngú yàngá ti mo na ndó só ape o.

Drill 2

Practice in using the third person hortative.

1. 'Let me call him'.
   Zia mbi èré lo.
2. 'Let them ask him'.
   Zia ála húnda lo.
3. 'Let the mangoes get ripe'.
   Zia mángo abe sf.
4. 'Let the water boil'.
   Zia ngú ni akporo sf.
5. 'Let him stand still first'.
   Zia lo lutí kpó sf.
6. 'Let it stand in the plain'.
   Zia lo lutí na ndó lango ni sf.
7. 'Let it fall first'.
   Zia lo tí na sésé sf.
8. 'Let it come out into the
   Zia lo hú na gíi sf.
open first'.

9. 'Let it stop trembling first'.

10. 'Let them bring the knives first'.

Drill 3

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

A

1. Me hingga ti to kőbe ape.
   'You don't know how to cook food'.

2. Me hingga ti tene Sango ape.
   'You don't know how to talk Sango'.

3. Me hingga ti monte vəlo ape.
   'You don't know how to ride a bicycle'.

4. Me hingga ti diko mbetʃ ape.
   'You don't know how to read'.

5. Me hingga ti sara məpa ape.
   'You don't know how to make bread'.

B

Me hingga ti to kőbe ma.
'I know how to cook food indeed'.
6. No hínga tê pêka nge ape.
   ‘You don’t know how to
   play a drum’.

7. No hínga lége nî 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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mû na lo.</td>
<td>mbëtî nî</td>
<td>Mû mbëtî nî na lo.</td>
</tr>
<tr>
<td>2. Fa na lo.</td>
<td>lége nî</td>
<td>Fa lége nî na lo.</td>
</tr>
<tr>
<td>3. Tëne na lo.</td>
<td>téné nî</td>
<td>Tëne téné nî na lo.</td>
</tr>
<tr>
<td>4. To na lo.</td>
<td>mbëtî</td>
<td>To mbëtî na lo.</td>
</tr>
<tr>
<td>5. Fàa na lo.</td>
<td>mbënî yama</td>
<td>Fàa mbënî yama na lo.</td>
</tr>
<tr>
<td>6. Tô na lo.</td>
<td>ngû</td>
<td>Tô ngû na lo.</td>
</tr>
<tr>
<td>7. Doroko na lo.</td>
<td>ngàsà nî</td>
<td>Doroko ngàsà nî na lo.</td>
</tr>
<tr>
<td>8. Vo na lo.</td>
<td>makala</td>
<td>Vo makala na lo.</td>
</tr>
<tr>
<td>10. Gbô na lo.</td>
<td>kônds nî</td>
<td>Gbô kônds nî na lo.</td>
</tr>
<tr>
<td>11. Këri na lo.</td>
<td>téné</td>
<td>Këri téné na lo.</td>
</tr>
</tbody>
</table>

The sentences under C would be translated as following:

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

9.96
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:

- áta ti lo 'his grandmother'
- babá ti lo 'his father'
- maa ti lo 'his mother'
- fta ti lo 'his sibling'
- aú ti lo 'his maternal uncle'
- kété babá ti lo 'his paternal uncle'
- patron ti lo 'his boss'

Drill 5

Practice in using eksi na 'have' and và 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 eksi na kóbe apec. Mú na lo mbénì. 'He doesn't have any food. Give him some'.
Nouns

<table>
<thead>
<tr>
<th>nga</th>
<th>'meat'</th>
<th>gozo</th>
<th>'manioc'</th>
</tr>
</thead>
<tbody>
<tr>
<td>susu</td>
<td>'fish'</td>
<td>nginza 'money'</td>
<td></td>
</tr>
<tr>
<td>saaba</td>
<td>'beer'</td>
<td>mapa</td>
<td>'bread'</td>
</tr>
<tr>
<td>mafuta</td>
<td>'oil'</td>
<td>bongi</td>
<td>'clothes'</td>
</tr>
<tr>
<td>kanguya</td>
<td>'palm wine'</td>
<td>yoro</td>
<td>'medicine'</td>
</tr>
<tr>
<td>fondo</td>
<td>'plantains'</td>
<td>mbeti</td>
<td>'paper'</td>
</tr>
</tbody>
</table>

It should be noted that mbeti is an adjective, 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, kóndo 'chicken'. In this case, one would have to say something like mú na lo kóndo '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.

So yáká ní. 'This is the garden'.
So nga ní. 'This is the meat'.
So má na ní. 'This is the bread'.
So be ngó ní. 'This is the cloth'.
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. Só yama tì lo.
   'This is his meat'.

2. Só yama tì lo ape.
   'This is not his meat'.

3. Só yama tì lo laš.
   'That's his meat'.

4. Só yama tì lo ká.
   'That's his meat over there'.

5. Só yama tì lo ge.
   'This is his meat here'.

   'This is his meat!'

7. Só yama tì dia o.
   'This is their meat [polite response]'.

8. Só yama tì lo lâ wa.
   'It's not his meat!'

   '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.
VOCABULARY:

\begin{center}
\begin{tabular}{c|c|c|c|c}
H-H & L-L & H-L & L-L \\
\hline
Xíngó & zembe & mápa & babá \\
párá & susu & mángo & mamá \\
kótóró & samba & mánga & 'bakàt' \\
témé & 'stone' & mafuta & lóso & yoró \\
párá & 'egg' & fondo & kóndo & sembé \\
kósó & 'cur/dirt' & gozo & kamba & veké \\
\end{tabular}
\end{center}

Yama ake na ndo wa. "Where is there meat?"
Yaká ake na ndo wa. "Where is a garden?"
Pápa ake na ndo wa. "Where is a spoon?"
Bongó ake na ndo wa. "Where is there cloth?"

Yama ti kótóró ake, na yama ti ngonda ake.

Lo yi ti lángó na ndo ñko ape.

Lo fondo na ndo ndé ndé tongana yama.

Yama ni ake yama ti ngu wala yama ti gigi?"

Lo goe ti gi yama, na lo wara geré ti ála ñko ape.

Mbóni kété yama ake te yá ti 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 mingi. Yama ti téré ti lo neke mingi ape.

Lo mú na mbi gi bié. Lo mú na mbi yama ape.

Só kása ti yama wala kása ti 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?"
CONVERSATION

Měngō kōbe 'Making dough'

1A Běrə o? 'Hello'.
2B Běrə, ɨta. 'Hello, Friend'.
3A Mɨ eke sāra yɨ. 'What are you doing?'
4B Mbi eke pɨkə gozo. 'I'm pounding manioc'.
5A Mɨ pɨkə gozo tɨ sāra na yɨ. 'You are pounding manioc to make into what?'
6B Tɨ mɛ, tɨ te. 'To make into a dough, to eat'.
7A Tɨ mɛ, tɨ te tongana yɨ. 'What do you mean "To make into a dough, to eat before"?'
8B Mbi pɨkə kɔ̥, mbi yengere. 'After I've pounded it completely, I sift it'.
9A Tongana mɨ yengere kɔ̥, mɨ sāra tongana yɨ. 'After you have sifted it completely, what do you do?'
10B Mbi ęża ngû na wâ, mbi mɛ. 'I put water on the fire (to heat), and I make the dough'.
11A Tongana mɨ ęża ngû nj na wâ kɔ̥, mɨ ʊ nọ sāra tongana yɨ. 'After you have put the water on the fire and have made the dough, what do you do?'
12B Mbi mɛ kɔ̥, mbi fâa, mbi ęża na ʊmbɛ. 'After I have made the dough, I break some off and put it in a dish'.
13A Mɨ ęża na ʊmbɛ tɨ sāra na yɨ. 'What is the purpose of putting it in a dish?'
I divide some for the men, and I take ours, and we eat.

After they have eaten, what do you do?

We wash our hands and we drink water.

Does it taste good or not?

It tastes very good.

NOTES ON CONVERSATIONS

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

5A. na ya'g '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. më '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 piece from a common lump and dips it into a sauce.

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

16B. handa -- Hands are washed after the meal because the
fingers have been used in dipping into the sauce. ¥§ — 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):

<table>
<thead>
<tr>
<th>Category</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unmarked</td>
<td>Lo te kôbe.</td>
<td>'He eats'</td>
</tr>
<tr>
<td>Perfective</td>
<td>Lo te kôbe aye.</td>
<td>'He has eaten'</td>
</tr>
<tr>
<td>Future</td>
<td>Fudê lo te kôbe.</td>
<td>'He will eat'</td>
</tr>
<tr>
<td>Continuative</td>
<td>Lo eke te kôbe.</td>
<td>'He is eating'</td>
</tr>
<tr>
<td>Incompletive</td>
<td>Lo ngba. (or, de)</td>
<td>'He is still eating'.</td>
</tr>
<tr>
<td></td>
<td>ti te kôbe.</td>
<td></td>
</tr>
<tr>
<td>Fast conditional</td>
<td>.... ka mbi te kôbe na lo.</td>
<td>.... I would have eaten with him'.</td>
</tr>
<tr>
<td></td>
<td>Future conditional</td>
<td>.... ka fudê t te kôbe nî.</td>
</tr>
</tbody>
</table>

The unmarked category is given this name, because it is
nonlinguistic or linguistic context which disambiguates the meaning.
Thus, Lo te kôbe nî can mean 'He ate the food' whereas Lo te kôbe?
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 ngba
and de, followed by ti and a verb, also mark continuation, but these clauses mean 'to be still doing something'. For example:

Lo eke te kôbe.        'He's eating'.
Lo ngbá ti te kôbe.     '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 aye, the continuative and the perfective, both occur. One Central African 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 [e], for example, lo eke [e] 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 akif.              'Father died'.
Lo kif.                 'He died'.
Babá ade, akif ase.     'Father is still living, he hasn't died'.

10,105
Although a simple pronoun is never followed by the subject marker, as is illustrated above with la, 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, bába akúf, there would be a change of pitch from high to low before going up to high again, that is, [áː].

**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 yá. Mo eke sára yá só, ña yá mo eke sára só. The material within parentheses can be added.

1. Mbi eke sára yí àpe. "I'm not doing anything'.
2. Mbi eke dutí sèngé. 'I'm just sitting'.
3. Mbi eke mía me na mèrèngé tì mbi só. 'I'm breast-feeding my child'.
4. Mbi eke tò kòbe (tì mì na kòli tì mbi). 'I'm preparing food (to give to my husband)'.
5. Mbi eke leke gbànda tì mbi. 'I'm repairing my net'.
6. Mbi eke kpaka yàngá tì zembe tì mbi. 'I'm sharpening my knife'.
7. Mbi eke sukuña mèrèngé tì mbi. 'I'm bathing my child'.
8. Môt eke mé kôbe.  
'I'm mixing dough'.

9. Môt eke yô ro makala (tî kà na âzo).  
'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 sàra koa.  
   'He is working'.
   Koa nî eke ngangô.
   'The work is difficult'.

2. Lo eke leke gbàndà.  
   'He is repairing a net'.
   Gbàndà nî asûru.
   'The net is torn'.

3. Lo eke kpà ka yâ ngà tî zembe.  
   'He is sharpening the knife'.
   Zembe nî asá ape.
   'The knife is not sharp'.

4. Lo eke mé kôbe.  
   'She is mixing dough'.
   Kôbe ahûnzi âwe.
   'The dough is all gone'.

5. Lo eke dikô mbiî.  
   'He is reading a letter'.
   Mbiî nî asî lâ sô.
   'The letter arrived today'.

   'He went to call Father'.
   Babà ade tî lâ ngô.
   'Father is still sleeping'.

7. Lo kà diamant tî lo.  
   Fadesô nginsa tî lo ahûnzi âwe.
"He sold his diamonds".

8. Lo yëh samba mingi.
"He drank a lot of beer".

9. Lo tambëla yongoro mingi.
"He walked a long way".

10. Lo pikë goó ngañi.
"She pounded the manioc a long time".

"Now his money is all gone".

Fadesò li tì lo atournor.
"Now he is drunk".

Fadesò gerè tì lo akànga awa.
"Now his legs are fatigued".

Gozo ni agà fuku awa.
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 %-. Replace the pronoun subjects of all the verbs with nominal subjects and add the necessary %-. For example, Mo goe na ndo wa > Robert goe na ndo wa.

PHONOLOGICAL DRILLS

Drill 1

Developing control of tone. This drill is based on a framework 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 yìngó mingi. "He has a lot of salt".
Lo eke na zuru mingi. "He has a lot of sorghum".
Lo eke na mëfà mingi. "He has a lot of bread".
Lo eke na bëngó mingi. "He has a lot of clothes".

10.108
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 apc.

Lo vo _____ kôé. 'He bought all the _____'
Lo bata _____ nî na mbi. 'He kept the _____ for me.'
Lo vo _____ nî na mbi. 'He bought the _____ from me.'
Lo te _____ tí ála kôé. 'He ate all their _____'
Lo te _____ nî kôé kôé. 'He ate absolutely all the _____'
Lo kô _____ nî. 'He rejected the _____'
Lo kô _____ nî ngbangati yî. 'Why did he reject the _____?'
Lo gôa na _____ nî 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 g-.
Lo kono awe. 'He has grown up'.
Lo lándó awe. 'He has arisen'.
Lo wôko awe. 'He has become tired'.

<table>
<thead>
<tr>
<th>L(-L)</th>
<th>H(-H)</th>
<th>H-L</th>
<th>L-H</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi</td>
<td>'throw'</td>
<td>dê</td>
<td>'vomit'</td>
</tr>
<tr>
<td>bubá</td>
<td>'ruin'</td>
<td>dú</td>
<td>'give birth'</td>
</tr>
<tr>
<td>goe</td>
<td>'go'</td>
<td>gá</td>
<td>'come'</td>
</tr>
<tr>
<td>koto</td>
<td>'scratch'</td>
<td>bô</td>
<td>'pass by'</td>
</tr>
<tr>
<td>li</td>
<td>'enter'</td>
<td>ká</td>
<td>'sell'</td>
</tr>
<tr>
<td>leke</td>
<td>'repair'</td>
<td>lângó</td>
<td>'fall asleep'</td>
</tr>
<tr>
<td>mené</td>
<td>'swallow'</td>
<td>yôro</td>
<td>'insert'</td>
</tr>
<tr>
<td>pete</td>
<td>'crush'</td>
<td>tükó</td>
<td>'pour'</td>
</tr>
<tr>
<td>te</td>
<td>'eat'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Drill 4

This drill is based on the H_____HH 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 [the thing]'.
Lo yí tí fú yí ní. 'He wants to sew the thing'.
Lo yí tí báá yí ní. 'He wants to see the thing'.

<table>
<thead>
<tr>
<th>bata</th>
<th>'keep'</th>
<th>sî 'search for'</th>
<th>bôngbi 'gather up'</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi</td>
<td>'throw'</td>
<td>ká 'sell'</td>
<td>hónde 'hide'</td>
</tr>
<tr>
<td>baba</td>
<td>'ruin'</td>
<td>mî 'take'</td>
<td>hínzi 'use up'</td>
</tr>
<tr>
<td>ke</td>
<td>'reject'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>leke</td>
<td>'repair'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mené</td>
<td>'swallow'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pete</td>
<td>'crush'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Drill 5

Mid tone, There should be no difficulty in remembering the words with mid tone. The most common ones are mbI 'I', kóta 'man', wále 'woman', ftá 'sibling', and léga 'path'. To hear and make the difference between mid and the other tones practice pronouncing the phrases and sentences below.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>kóla ni</td>
<td>mápa ni</td>
<td>yáká ni</td>
</tr>
<tr>
<td>wále ni</td>
<td>lóso ni</td>
<td>téné ni</td>
</tr>
<tr>
<td>ftá ni</td>
<td>kamba ni</td>
<td>pémbé ni</td>
</tr>
<tr>
<td>léga ni</td>
<td>sése ni</td>
<td>póró ni</td>
</tr>
</tbody>
</table>

|Mí na mbi gozo.| 'Give me manioc'.|
|Mí na mbi susu.| 'Give me fish'.|
|Mí na mbi samba.| 'Give me beer'.|
|Mí na mbi makala.| 'Give me oil'.|
|Mí na mbi zembe.| 'Give me a fritter'.|
|Mí na mbi póró ni.| 'Give me a knife'.|
|Mí na mbi yínó ni.| 'Give me the skin'.|
|Mí na mbi yí ni.| 'Give me the salt'.|
|Mí na mbi kéká ni.| 'Give me the thing'.|
|Mí na mbi kòtá ni.| 'Give me the stick'.|
|Mí na mbi kóta ni.| 'Give me the big one'.|
|Mí na mbi kóta ni.| 'Give me the small one'.|

10.111
Mbî goa apec.
Mbî kë apec.
Mbî leke apec.
Mbî menec apec.
Mbî te apec.
Mbî wara apec.
Mbî fîa apec.
Mbî hônde apec.
Mbî hünzi apec.
Mbî kânga apec.
Mbî sâra apec.

"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: pîka 'to hit, strike, beat, pound'

Ala pîka at na yg.
Zîa bîndó na yâ ti kpu, pîka na këkë ni.
Mafire avara âla na pîkângô têrê.
Mbî pîka lo lége 5ko, lo kuî.

"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)'.

Ngî agâ rârû ti pîka awo.
Mbî hînga ti pîka mbêtî apec.
Lo pîka cartê la kôô laa, nginza aske na lo apec sô.
Zô ti pîkângô ngo zo wa.
Këkëlëkë si fadê mbi pîka senga na mî.
Ndëke apîka maboko tî lo tongasô.

'A bird moves its wings like this'.

Ala pîka moule là só ngbangbu ñko.

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

Fâa pâra tî kóndô òse, pîka yâ ñî.

'Break two eggs and beat them up'.

Mbi mà, âla ñke pîka bêrâ kâ na pûsû.

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

Tëne nî apîka bê tî mbi ngangó mîngî.

'The news hit me very hard'.
CONVERSATION

Dé asára mbi 'I'm cold'

1A Dé asára mbi mingi.

'I'm very cold'.

2B O, dé aske nzoni mingi, ita.

'Oh, the cold is very good'.

3A Dé aske nzoni tongana ye.

'How can cold be good?'

4B Dé aske nzoni, si téré tī mo akpingba, no sára na koa.

'The cold is good by making your body firm so you can work'.

5A Dé asára mbi ahó ndó n'go?

'But what am I going to do being so cold?'

6B O, dé tī ye.

'Oh, what kind of cold?'

7A Nzoni tī dé aske ye.

'What is there good about the cold?'

8B Nzoni tī dé aske mingi.

'There are lots of good things about the cold'.

9A Bon, fa na mbi lége tī nzoni tī dé, si mbi líndi tī hingga, nebangatí dé asára mbi, gbó téré tī mbi abóngó.

'All right, tell me what is good about the cold, so that I might know, because I'm cold and I clasp myself'.

10B Tínees téré tī mbi akpingba.

'For example, my body becomes strong'.

11A Téré tī mo akpingba tongana ye.

'How does your body become strong'.

12B Tī sára koa.

'To do work'.

11.114
13A Tongana mbi sè na dé, mbi sàra koa gbà; dé asàra mbi míngi. "When I'm cold, I work in vain
I'm very cold."
14A ëg. Ake tongasó ape. "'M'm. That's not how it is'.
15A Ake tongasó ape na mó, eg? "It's not like that with you,
Dé n' agbó mbi, tèré ti mbi addó huh? I'm very cold, and my
dôngó. body is trembling".
16B Mbi yi gid dé nì. "I like it cold".

Excerpted conversation, 1.

1. Mbi ke goe na kótórd tá "I'm going to the village
á-Ari. of the Ari (people)"
2. Yongóro kà? "Way over there?"
3. Ayo míngi ape. "It's not far".
4. Mo ke goe na geré? "Are you going on foot?"
5. Mo ke payarcar [kara] ape? "Aren't you taking a bus?"
6. Nginza sèke ape. "I have no money".
7. Mo ke sì na Cinq Kilomètres "Will you also be going to
kó? Section Five Kilometers?"
8. Mbi ke hú qì na tèré nì sèngè. "I'll just be going by it".

Excerpted conversation, 2

1. Fadé mbi ke fono qì na yà tà "I'm going for a walk in the
ville [vir] tà Bangui só tà city of Bangui so as to
bìnga da òko òko lá só. become acquainted with
every single building today".
2. Mbi ke goe na yongóro ado ape. "I'm not going far"
3. Mbi yì tà fono tà ngóre "I want to walk to completely
[ngóre] kótórd nì tà tìngbì. circle the city (lit. go
4. Mo eks na ngangó tê húnsi?
   'Do you have the strength to do it completely?'

5. Fadé mbi tambéla na geré tê mbi.
   'I'm going to do it on foot (lit. I shall walk on my feet).'

   'Bangui is very large now'.

7. Akono gi teneti yángá tê 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 yg  '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 yg.

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

6a. tã yg  '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 tê mo, yángá tê yg  'Your mouth is what kind of mouth?'

11.116
7a. nsonf 'good' -- This is an adjunctive, not a noun. This use without the adjunctive ni is rather unusual. But nsonf ni would mean 'the good ones' whereas nsonf is used abstractly.

9a. léxe ti nsonf ti dé 'way of good of cold' -- 'Tell me what there is about cold that is good'. This use of léxe is unusual.

ghé 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'.

ghóngé -- Nominalized verb which intensifies the predicate.

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

Grammatical Notes

Perfactive (9.30; 15.21,12 a). The perfective is marked by anc whose literal meaning is 'it is finished'. Thus, the sentence

Lo te kôbe anc can be viewed as consisting of two clauses:

Lo te kôbe 'he eats food' and anc 'it (i.e. the event of eating) is finished'. The verb anc is still in use: Da ni anc '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 fää tâgba.

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

Mbi goe na ngonda, mbi fää tâgba awe, sî ngū apika.

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

'When has he worked well?'    **Lo sâra koa nzönî lâ wa.**

'He has not worked well'.    **Lo sâra koa nzönî ape.**

The "perfective continuative". It is possible for both **eks** 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 something seems to mean 'has begun to', but it is still possible to say **Lo eks commence ñî goe awe** 'He has already begun to go'. Notice the contrast between the following sentences:

1. **Lo eks bâa āla.**                  'He's looking at them'.
2. **Lo bâa āla awe.**                  'He has seen them'.
3. **Lo bâa ālaa**                      'He saw them'.
4. **Lo eks bâa āla awe.**              '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 **eks** 'it is' on the pattern of the
English sentences:

<table>
<thead>
<tr>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is big.</td>
</tr>
<tr>
<td>It is soft.</td>
</tr>
<tr>
<td>It is closed.</td>
</tr>
</tbody>
</table>

In only some instances does Sango usage parallel that of English. Thus, one can say *ašé kóta* 'it is big', but for 'it is soft' and 'it is closed' one must say *ašóko* and *ašánza* 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 adjective (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 cannot simply add *apec* to an affirmative perfective: *Lo te kóbe ašé apce*. To the question *Lo te kóbe ašé?* 'Has he eaten?' there are two possible negative answers when action has not begun:

<table>
<thead>
<tr>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lo te kóbe ašé. te kóbe apke hashé nakaat. eaten'</td>
</tr>
<tr>
<td>Ado, lo te kóbe apce. 'He hasn't yet eaten'.</td>
</tr>
</tbody>
</table>

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 *is not yet completed*, the

11.119
answer to the question above would be:

Lo de ti te kōbe  
'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 nî' awe ape: 'The house is not finished'.) Compare the following sentences:

Lo yë gba, alùnzi æpe.  
'He drank without being able to finish it off'.
(lit. he drink in vain, it disappears not)

Lo sàra koa nî, awe æpe.  
'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 3.

1. mlî de, mbô te kôbe æpe.  
'I haven't eaten yet'.

2. âde, mbô te kôbe æpe.  
'I haven't eaten yet'.

3. babaâ de ti te kôbe.  
'Father is still eating'.

4. lo de, lo te kôbe æpe.  
'He hasn't eaten yet'.

The expression âde can also stand by itself in answer to a question
such as ṭe kóta awa? 'Have you eaten?' The answer would mean
'No, not yet'.

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

1. ṭu mbeh n'atanga kəkərəke. 'There will be a celebration
tomorrow'.

2. ṭu ni mbik ku mbik sara téni 'If it were only I, I would
have told him already'.

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

GRAMMATICAL DRILLS

Drill 1
Contrasting the incomplete and the perfective.

1. Mo de ti sara l'ecole? 'Are you still going to
school?' Non, mbi sara awa. 'No, I finished school'.

2. Mo de ti te kóta? 'Are you still eating?'
Non, mbi te awa. 'No, I've eaten'.

3. Mo de ti sukula ngi? 'Are you still bathing?'
Non, mbi sukula awa. 'No, I've taken my bath'.

4. Mo de ti sara da? 'Are you still making
a house?' Non, mbi sara awa. 'No, I've made it'.

6. Mo da ti tó báa?
'Aren you still cooking
the sauce?'

7. Mo da ti yáa yáa ti tó oona?
'Aren you still preparing
the cotton garden?'

8. Mo da ti ká yáa?
'Aren you still selling
meat?'

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
ndúusí 'Stand up'; Mo lutí yáa '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. Duítí.
2. Gá na wáa.
4. Kiri na place ti no.
5. Góe na giídí.
7. Zíe ndó tó mo na náa ndí.
8. Góe orayon ti mo na

11.122
9. Bi ozegon ti no na sekk.
10. Xuro nabo ne ti no na adset.
11. De gore ti no na sekk.
12. Xanga mbeti ti no.
13. Lungata yango ti no.
14. Ti ko lage sekk.
15. Piko nabo nthomtangane.

'Throw your pencil down'.
'Raise your hand'.
'Stamp your foot'.
'Shut your book'.
'Open your mouth'.
'Cough once'.
'Slap 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 to ask sas yu 'What is he doing?'
1. Lo eye dat.
2. Lo eye no na gogo.
3. Lo eye no na mo.
4. Lo eye kirini na place ti lo.
5. Lo eye lutu.
6. Lo eye bi ozegon na mabeko
   ti lo.
7. Lo eye xuro mabeko ti lo na
   ndonu.
8. Lo eye de sekk.
9. Lo eye lomun la yango ti lo.
10. Lo eye tiko.
11. Lo eye nuka mabeko ti lo.

'He's sitting down'.
'He's going outside'.
'He's going toward you'.
'He's returning to his place'.
'He's standing'.
'He's holding a pencil
   in his hand'.
'He's holding his hand up'.
'He's stamping the floor'.
'He's opening his mouth'.
'He's coughing'.
'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: example:

A (for example, the instructor) gives a command to B: B tells C what A has said; C tells B that D is already performing the action.

For example:

1. Zia nebti ti mo na sasa.
2. Yë beka ti mo.
3. Ci ngenza ni.
4. Yë carne ti mo.
5. Tkca.
6. Tambele na ya da.
7. Siko fita mboko ti mo.
8. Dif mofrinsifiri.
9. Nëh be li ti mo.
10. Gël mboko ti sisa.

"Look at them", "He told him to look at them", "He's already looking at them", "Put your book down (or on the ground or floor)", "Put on your cap!", "Look for the money!", "Drink your coffee!", "Cough!", "Walk around in the room!", "Wash your hands!", "Sit straight!", "Touch the top of your head!", "Shake hands (that is, grab your hands)".

**Drill 5**

Translate the following sentences into idiomatic English.

1. Wëkë (okra) ni acle (dry) aye.
2. Më (iron) ni aba (bend) aye.
3. Wëkë ni aba (ripen) aye.
4. Anosat (avocado) ni isoko (soften) aye.
5. Yëma ni aflë (small) aye.
6. *Bongó sa amba* (be torn) ave.
7. *Zo sa amba* (become thin) ave.
8. *Zo sa akong* (be large) ave.

**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?
   - *Eg. mango ni abo ave.*
   - "Yes, the mango is ripe".
2. Is the mango big?
   - *Eg. mango ni ake ha ta mingi.
   - "Yes, the mango is very big".
3. Is the mango heavy?
   - *Eg. mango ni anq apo.
   - "Yes, the mango is not heavy".
4. Is the mango soft?
   - *Eg. mango ni awko nzeed.
   - "Yes, the mango is nicely soft".
5. Is the mango spoiled?
   - *Eg. mango ni afi apo.
   - "No, the mango is not spoiled".
6. Is the mango sour?
   - *Eg. mango ni awki mingi.
   - "Yes, the mango is very sour".
7. Is the mango tasty?
   - *Eg. mango ni amere mingi.
   - "Yes, the mango tastes very good".

11.125
Drill 7

Answering negatively to questions in the perfective. Repeat the exercise by answering with 'nde, ndi. 

1. Mo sara l'école ave? 
   Non, ndi sara ave. 
2. Mo te lehn ave? 
   Non, ndi te ave. 
3. Mo sukula ngi ave? 
   Non, ndi sukula ave. 
4. Mo yë yërë ni ave? 
   Non, ndi yë ave. 
5. Mo bëa Sous-Présid nö ave? 
   Non, ndi bëa lo ave. 
6. Mo sara de ave? 
   Non, ndi sara ave. 
7. Mo leks auto ave? 
   Non, ndi leks ave. 
8. Mo të këess ave? 
   Non, ndi të ave. 
9. Mo tëa yëks ave? 
   Non, ndi tëa ave. 
10. Mo ka yama ni ave? 
    Non, ndi ka ave.

Drill 8

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

Question | Answer
---|---
1. Mo sara l'école ave? | 'nde, ndi sara 'pe.
3. Mo tëa yaës të mo ave? | 'nde, ndi tëa 'pe.
7. Mo sara ngëlnë të mo ave? | 'nde, ndi sara 'pe.
8. Mo fa na ñila bëns nö ave? | 'nde, ndi fa 'pe.

11.126
Drill 9

Using the expression for 'ago'. Answer the questions given below by repeating the statement, changing subjects whenever necessary, and adding asára lângó otá aye. Vary the number of days in each answer. For example: Mo bâa lo aye? 'Have you see him?'

Eg, mbi bâa lo, asára lângó otá aye. 'Yes, I saw three days ago'.

1. Lo gá aye?
   'Has he come?'

2. Mo goe na Bangui?
   'Did you go to Bangui?'

3. Président akiri na Bangui aye?
   'Has the President returned to Bangui?'

4. Mo wara kángbá tî mo aye?
   'Have you received your baggage?'

5. Mo wara súta tî mo aye?
   'Have you received your pay?'

6. Wàla tî mo adú aye?
   'Has your wife given birth?'

7. Mo sâra examen aye?
   'Have you taken the examination?'

8. Mo wara ká na geré tî mo lá wa.
   'When did you get that wound on your leg?'

9. Ala naf mo na yá daâf mo?
   'Did they break into your house?'

10. Ala mí na mo mbétî nî aye?
    '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,
kg 'to reject' also occurs as ks and zg '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 mʊ '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 [ps] and [me]) and nasalized vowel (as in [pɛɪ] and [mɛ]), but the vowel of [mɛ] 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.

<table>
<thead>
<tr>
<th>Sango</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>fcɛ</td>
<td>'odor'</td>
</tr>
<tr>
<td>kg</td>
<td>'to reject'</td>
</tr>
<tr>
<td>wɛ</td>
<td>'iron, metal'</td>
</tr>
<tr>
<td>yɛ</td>
<td>'what?'</td>
</tr>
<tr>
<td>hɛ</td>
<td>'to ponder'</td>
</tr>
</tbody>
</table>
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 Central Africans. The differences, incidentally, will be less distinct in a tape-recording.

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hó</td>
<td>'nose'</td>
<td></td>
</tr>
<tr>
<td>kóndo</td>
<td>'chicken'</td>
<td></td>
</tr>
<tr>
<td>yó</td>
<td>'to drink'</td>
<td></td>
</tr>
<tr>
<td>yó</td>
<td>'to carry'</td>
<td></td>
</tr>
</tbody>
</table>

Vocabulary:

sára 'to do, make'

'He's making a basket'.

Lo eke sára sakpá.  'He tried in vain'.

Lo sára gbá.  'How will you do it?'

Fadé mo sára tongana yé.  'He treated me generously'.

Lo sára bé nzoni na mbi.
Lo eke sára koa na mbi.
Lo de tì sára apprenti.
Yi asára mbi mingi.

Kobéla asára wale tì mbi.
Mo yi tì sára be òko na mbi?

Nginza ake ape. Mbi yi tì sára bon.
Lo sára bòba alìngbi ape.

Mérente ti mbi ade ti sára l'école.
Mérente ni asára lọo na bôngo tì maa tì lo.
Ala sára purú gi na yà ngonda.

Dutí, f sára isoró o.

Ala sára makorò na mbi.

Lo sára manière, agoe ami lo.

Mo hìnga tì sára mbètì (na mabòko)?
Aturìgu agà asára ngangò 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
The villagers drank a good time.

'Be quiet; don't talk'.

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

The villagers harshly...
CONVERSATION

Kôteş ti mo ake na n'do wa 'Where is your home?'

1A Bara o. 'Hello'.
2B Bara mingi. 'Hello'.
3A Kôteş ti mo ake na n'do wa. 'Where is your home?'
4B Adì mbi kà na Bouar. 'I was born in Bouar'.
5A Adì mo kà na Bouar? 'You were born in Bouar?'
6B Ex. 'Mhm'.
7A Bouar nì ake na mbâge wa. 'Bouar is in what direction?'
8B Bouar nì ayo. 'Bouar is far'.
9A Ayo tongana yg. 'How far is it?'
10B Ayo kétè. 'It is làtììììììììììì'.
11A Mo fa na mbi lége nì sì ma. 'So tell me about it!'
12B Ake na mbâge tongasè. Mbâge tì lége ti .... 'It's in this direction. On the way to ....'.
13A Tì gôngo na n'do wa. 'To go to where?'
14B Tì gôngo na Bossembele. 'On the way to Bossembele'.
15A Tì gôngo na Bossembele? 'On the way to Bossembele?'
16B Ex. 'Mhm'.
17A Mo goe na Bossembele, mo sì na Bouar na l'heure yg. 'Going by way of Bossembele, what time do you arrive in Bouar?'
18B Mo lǒndò ge na ndá pêéré, mo sì kà na huit heures ti ndá pêéré. 'You leave here in the morning, and you arrive there at eight o'clock (the next?) morning'.

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NOTES ON CONVERSATION

4B. *adi 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. gôngó -- An alternant form of gôngó.

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 mérenge tì lo akuf. 'His infant child died'.
2. Kété kété ygnna ala na yá tì 'Very small animals enter you'.
3. Lo yì gi kété. 'He wants just a little'.
4. Hbi báa lo kété kété. 'I see him imperfectly'.
5. Na pekó ni kété, lo tì na sésa. 'A little later he fell down'.

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 módifiás of nouns, but all but bevé 'the very, -self' and wá 'what?' have other uses as well. Thus:

12.134
### As substantives

<table>
<thead>
<tr>
<th>Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>'determinant'</td>
</tr>
<tr>
<td>só</td>
<td>'this'</td>
</tr>
<tr>
<td>yó</td>
<td>'what?'</td>
</tr>
</tbody>
</table>

### As modifiers of verbs

<table>
<thead>
<tr>
<th>Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndé</td>
<td>'different'</td>
</tr>
<tr>
<td>nga</td>
<td>'also'</td>
</tr>
<tr>
<td>tôngasó</td>
<td>'thus'</td>
</tr>
</tbody>
</table>

### As both substantives and modifiers of verbs

<table>
<thead>
<tr>
<th>Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kóó</td>
<td>'all'</td>
</tr>
<tr>
<td>míngi</td>
<td>'much'</td>
</tr>
<tr>
<td>many</td>
<td></td>
</tr>
</tbody>
</table>

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

**Adjunctives ni 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 ni 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 ngu apíka ló só where the subject is explicit, namely, ngu 'water, rain', i.e. 'Rain will hit today'.

In the second place, there is generally no pronominal reference to inanimate objects. Thus, Mí na mbí means 'Give (it) to me,' the object already identified in the linguistic or nonlinguistic context.
Also, the sentence *Aske na mdo na means 'Where is(it)?' referring to, for example, kpoto in an earlier utterance: Mi ga kpoto ti mbi 'I'm looking for my hat'. The reason that one can not say that *ga means 'it' is that it is a general subject marker, for animate as well as inanimate objects. Finally, although *Zia na mdo na is translated 'Put (it) on top of (it)', the phrase mdo na here means only 'the top' of something already identified.

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

**GRAMMATICAL DRILLS**

**Drill 1.**

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Lo vo mbóni bágara.</td>
<td>Bágara na akúf awe.</td>
</tr>
<tr>
<td>'He bought a cow.'</td>
<td>'The cow has died'.</td>
</tr>
<tr>
<td>2. ... bándó 'sorghum'</td>
<td>... húnsí 'be all gone'</td>
</tr>
<tr>
<td>3. ... bozó 'bag'</td>
<td>... sûru 'tear'</td>
</tr>
<tr>
<td>4. ... bongó 'clothes'</td>
<td>... sûru</td>
</tr>
<tr>
<td>5. ... da 'house'</td>
<td>... fúti 'be ruined'</td>
</tr>
<tr>
<td>6. ... dumá 'honey beer'</td>
<td>... húnsí</td>
</tr>
<tr>
<td>7. ... fondo 'plantain'</td>
<td>... be 'be ripe'</td>
</tr>
<tr>
<td>8. ... fuku 'flour'</td>
<td>... fú 'small'</td>
</tr>
<tr>
<td>9. ... gúgú 'mushrooms'</td>
<td>... ole 'be dry'</td>
</tr>
<tr>
<td>10. ... káfi 'paddle'</td>
<td>... fáa 'break'</td>
</tr>
<tr>
<td>11. ... kangú 'calebash'</td>
<td>... fáa</td>
</tr>
</tbody>
</table>

12.176
Drill 2

Making sentences without specific object mentioned.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Do you know the Sango language?'</td>
<td>'I don't know it.'</td>
</tr>
<tr>
<td>'Have you bought some automobile oil?'</td>
<td>'I've bought it already.'</td>
</tr>
<tr>
<td>'Have you received the money?'</td>
<td>'I have received it.'</td>
</tr>
<tr>
<td>'Do you see the house over there?'</td>
<td>'I don't see it.'</td>
</tr>
<tr>
<td>'Did you tell him about the matter?'</td>
<td>'I didn't tell him.'</td>
</tr>
<tr>
<td>'Did you tie up the baggage well?'</td>
<td>'I tied it up well.'</td>
</tr>
<tr>
<td>7. Mo kẹ kẹ n-ẹ n-ẹ bẹn ise yẹ.</td>
<td>Mbi ke sárá.</td>
</tr>
<tr>
<td>'Why did you leave the job?'</td>
<td>'I left without giving a reason.'</td>
</tr>
</tbody>
</table>

12.737
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 go.

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. lingbi 9. kond
2. rúta 10. woko
3. mens 11. sara
4. ñko 12. sara
5. vens 13. yoro

12.138
<table>
<thead>
<tr>
<th>Test 2</th>
<th>Test 3</th>
<th>Test 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. fade</td>
<td>1. yoró</td>
<td>1. ukú</td>
</tr>
<tr>
<td>2. sembè</td>
<td>2. ngindíf</td>
<td>2. kono</td>
</tr>
<tr>
<td>3. búbá</td>
<td>3. kongó</td>
<td>3. yingó</td>
</tr>
<tr>
<td>4. bozó</td>
<td>4. bozó</td>
<td>4. baba</td>
</tr>
<tr>
<td>5. fúlu</td>
<td>5. langé</td>
<td>5. langó</td>
</tr>
<tr>
<td>6. yángá</td>
<td>6. kono</td>
<td>6. baba</td>
</tr>
<tr>
<td>7. dambá</td>
<td>7. gene</td>
<td>7. baba</td>
</tr>
<tr>
<td>8. ngindíf</td>
<td>8. vurú</td>
<td>8. kono</td>
</tr>
<tr>
<td>9. yingó</td>
<td>9. sara</td>
<td>9. kono</td>
</tr>
<tr>
<td>10. kéké</td>
<td>10. samba</td>
<td>10. sara</td>
</tr>
<tr>
<td>11. ukú</td>
<td>11. kéké</td>
<td>11. samba</td>
</tr>
<tr>
<td>12. lómidí</td>
<td>12. sará</td>
<td>12. samba</td>
</tr>
<tr>
<td>13. yingó</td>
<td>13. baba</td>
<td>13. baba</td>
</tr>
<tr>
<td>15. yingó</td>
<td>15. sara</td>
<td>15. sara</td>
</tr>
</tbody>
</table>

12.139
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>ṣọọ</td>
<td>10.</td>
</tr>
<tr>
<td>3.</td>
<td>ṣọọ</td>
<td>11.</td>
</tr>
<tr>
<td>4.</td>
<td>wara</td>
<td>12.</td>
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<tr>
<td>5.</td>
<td>sara</td>
<td>13.</td>
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<td>6.</td>
<td>Ọrụ</td>
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<td>7.</td>
<td>baba</td>
<td>15.</td>
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<td>8.</td>
<td>ụzọ</td>
<td></td>
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</tbody>
</table>

**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 /sh/, /kp/, and so on.

<p>| | | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1.</td>
<td>ngré</td>
<td>9.</td>
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<tr>
<td>2.</td>
<td>bara</td>
<td>10.</td>
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<td>3.</td>
<td>bángá</td>
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<td>4.</td>
<td>ngonso</td>
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<td>5.</td>
<td>ngása</td>
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<td>bata</td>
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<td>7.</td>
<td>gbündà</td>
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<td>8.</td>
<td>ngbangbu</td>
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</tbody>
</table>

**Test 6**

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<tr>
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<tbody>
<tr>
<td>1.</td>
<td>ọmáča</td>
<td>9.</td>
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<tr>
<td>2.</td>
<td>ọhikí</td>
<td>10.</td>
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<tr>
<td>3.</td>
<td>ndicka</td>
<td>11.</td>
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<tr>
<td>4.</td>
<td>bündà</td>
<td>12.</td>
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<td>5.</td>
<td>kákpó</td>
<td>13.</td>
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<tr>
<td>6.</td>
<td>gaan</td>
<td>14.</td>
</tr>
</tbody>
</table>

12/140
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?
CONVERSATION

Vongó kasa 'Buying vegetables'

1A Ita, bara ma. 'Greetings, Friend'.

2B Bara mingi o, Ita. 'Many greetings, Friend'.

3A Ita, kasa só mo eke ká, só yé. 'Friend, what is the vegetable that you are selling there?'
   só yé láá?

4B Mbi ke ká só gi koko. 'I'm selling just koko'.

5A Au, Mbi eke tó mbi mbunzu, 'I'm a white man. I don't
   mbi hínga só ape o. know it'.

6B Ita, só ake nzonf kása. 'Friend, this is a good
   Ambunzu ake te. vegetable. White people eat

7A Non, Ambunzu ake te só ape. it'.

8B Alá te ape? 'No, white people don't eat

9A Ég. this'.

10B Mo vo, mo goe tara ma. 'Don't they eat it?'

11A Non, Ambunzu ake hínga gi 'That's right'.
   chou. Ate só tongana yé?

12B Sót ake koko. Amunzu ate 'Buy it and try it'.
   sógó ape?

13A Ég? Na kotórd tó i, i hínga 'This is koko. White people
   só ape o. can eat it all right, can't
   they?'

   'Is that right? In our country
   we're not acquainted with it'.

13.142
NOTES ON CONVERSATION

3A. kása -- Here this word clearly refers to a vegetable which is used in making a sauce to be eaten with kóba, 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 africanun Welw.) found in the more humid parts of the country. It is prepared by taking a fistful, 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 ìko agá

'mone 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 ti yîngó samba 'saloons', ángunzá 'bundles of manioc leaves', águndó 'piles of manioc'. The individuating function of á- is the reason why even a personal name and proper nouns can be 'pluralized':

APrésident ake gá na áministre tî lo 'The President is coming with his ministers'.

The position of the plural marker moves when there are antecedent 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 máma '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:

13.114
I na lo, ɗ hinga têrê  '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 ñe. For example:

Q. Mo di lingbi sîa velo ti mbi na ndó so?  
   'Can I leave my bicycle here?'

A. Ìkàs sêngé ñe?
   '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 ñó, which should not be translated, and may begin with mis or ka (notice the low tone). For example:

Q. Mo dû mëngé ñâ.  
   'How many children have you borne?'

A. Mbi mî kôli ñe ñó.  
   '(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 ñó 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 (?):
**GRAMMATICAL DRILLS**

**Drill 1**

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

1. *Yama ye ake na ndage ti mo ka.* 'What animals are there in your area?'
   - dole 'elephant'
   - bümärá 'lion'
   - góóga, ngbáa 'buffalo'
   - tágbá 'kob antelope'

2. *Mo lu ye na yáka ti mo.* 'What do you plant in your garden?'
   - káráko 'peanut'
   - nzó 'corn'
   - kósó 'a certain cucurbit'
   - fóndo 'plantain'
   - góó 'manioc'
   - ootton 'cotton'

3. *Yama ye mo bata na kótóró.* 'What animals do you raise in the village?'
   - kóndo 'chicken'
   - taba 'sheep'
   - bágara 'cow'
Drill 2
Practice in the use of the anticipatory plural. Add the appropriate conjunctive phrases to the sentences.

1. 'my friend and I'
   'We want to sleep in this village'.
   I na ñta ti mbi
   I yi ti lango na kotoro so.

2. 'you (pl.),' and I'
   'We don't know each other'.
   I na ala
   I hingga tero ape.

3. 'he and I'
   'We are tired'.
   I na lo
   I fatigue awe.

4. 'they and we'
   'We divided up there in Bangui'.
   I na ala
   I kangi tero ka na Bangui.

5. 'you (pl.),' and I'
   'We are in this work together'.
   I na ala
   I eke na ya kusara ni lage so.

6. 'they and I'
   'We want to help the country'.
   I na ala
   I yi ti gbó kotoro na ndùsù.

7. 'you (pl.),' and I'
   'We are in accord'.
   I na ala
   I sara be so.

8. 'the Sous-Préfet and I'
   'We have arranged the matter'.
   I na Sous-Préfet
   I leke téné ni awe.

Drill 3
Rhetorical questions with final so. Learn to respond to the questions quickly, naturally, and with emotion.

**Questions** | **Answer**
---|---
1. Kárákó ti mo alé nzoni? | Mais ngú Nzapá apika ape so.
   'Have your peanuts borne well?' | '(How could they have since)'

13,147
1. Did you get a lot of money from cotton this year?

2. You ought to buy medicine for your child.

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

4. Buy me some beer!

5. Give me some money to buy fritters.

6. I want your children to work for me.

7. Have you written him?

8. Are mosquitoes all gone from your house?

9. Ayama agá ate kóé awe só.

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

11. Mbi sára kóè apec só.

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


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

15. Ála goe kóé na école awe só.

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

17. Mais mbi hínga adresa té lo apec só.

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

19. Yoró té fáa na ála ake pe apec só.

20. (How could they be since) there is no medicine to kill
Distinguishing between negative statements and questions.

Learn to distinguish and imitate these three kinds of sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>Lo sára ape.</em></td>
<td><em>Lo sára ape?</em></td>
<td><em>Lo sára ape!</em></td>
</tr>
<tr>
<td>2. <em>Lo sukúla ape.</em></td>
<td><em>Lo te ape?</em></td>
<td><em>Lo te ape!</em></td>
</tr>
<tr>
<td>3. <em>Lo sukúla ape.</em></td>
<td><em>Lo sukúla ape?</em></td>
<td><em>Lo sukúla ape!</em></td>
</tr>
<tr>
<td>4. <em>Lo yì ape.</em></td>
<td><em>Lo yì ape?</em></td>
<td><em>Lo yì ape!</em></td>
</tr>
<tr>
<td>5. <em>Lo báa lo ape.</em></td>
<td><em>Lo báa lo ape?</em></td>
<td><em>Lo báa lo ape!</em></td>
</tr>
<tr>
<td>6. <em>Lo eke ape.</em></td>
<td><em>Lo leke ape?</em></td>
<td><em>Lo leke ape!</em></td>
</tr>
<tr>
<td>7. <em>Lo tó ape.</em></td>
<td><em>Lo tó ape?</em></td>
<td><em>Lo tó ape!</em></td>
</tr>
<tr>
<td>8. <em>Lo fáa ape.</em></td>
<td><em>Lo fáa ape?</em></td>
<td><em>Lo fáa ape!</em></td>
</tr>
<tr>
<td>9. <em>Lo ká ape.</em></td>
<td><em>Lo ká ape?</em></td>
<td><em>Lo ká ape!</em></td>
</tr>
</tbody>
</table>

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. *Nkú Nzapá apika ape!*
2. Ayama aga ate koa ape.
3. Mbi saara koa apei?
4. Pata aske na mo apei?
5. Nginza ti mo ahunsi ape.
6. Ala goe na l'ecole apei?
7. Mo hingga adresse ti lo ape?
8. Yorá ti fás na ála aske ape.
9. Camion ti ma pa agá ape?
10. Lo yi ti 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. Awale asara koa apei? — 'Don't women work?'
2. Mo eke ka yi ti mo goe? — 'Are you selling things here?'
3. Si fade mo goe unde la soli? — 'So are you going sometime today?'
4. Mo ku kete, fade mo ku? — 'If you wait a bit, will you die?' (said to a person who tells one to hurry up)
5. Biri mo baa gene soe avei? — 'Did you see the guest yesterday?'
6. Yi so asi, mo ma tené ni avei? — 'Have you already heard about what happened?'
7. Tonga mbi goe ka, fade mbi wara mo? — 'Is it certain that if I go there, I'll find you?'
8. Ne ma apisa si fade na akolokhali? — 'Has it rained enough for the corn to mature?' (implying
9. Mais ti mo, ngu ti apika 
   na ya ti tai?

   'What about you? Has it rained only in the pot?'
   (This is said to someone who asks another for fresh, immature peanuts: Mo mi na mbi mbéni fini kárako ti mo ni.
   '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. Mo li ti mo apei?

   '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. Ní mbí gá.
   'Take me'.
   Azo así auto ni aye.
   'The car is filled with people'.

13.17
2. Mû na mbi bongò só ma.
   'Give me this shirt'.

3. Nô binga érê ti mbi aps?
   'Don't you know my name?'

4. Nô binga Sango kôé aps?
   'Don't you know Sango completely?'

5. Mô girisa lége tongana yg?
   'How is it you lost your way?'

6. Mô yi ti vo salade ti mbi aps?
   'Don't you want to buy my lettuce?'

7. Mbi garde auto ti mo ma.
   'I'll guard your car'.

8. I linsbi ti gec kà na gárè.
   'We can go there on foot'.

9. I gec na galà o.
   'Let's go to the market'.

10. Mô yi ti sàra kôa na mbi?
    'Do you want to work for me?'

PHONOLOGICAL DRILLS

The following drills provide practice in hearing and using the
elided form of na āla 'to them' or 'to you (plural)'. Practice making both the elided and non-elided forms.

**Drill 1**

**Question/Answer**

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ala diko mbeti ni ave?</td>
<td>Eq. mbi diko n'āla ave.</td>
</tr>
<tr>
<td>2. Ala bāa mbeti ni ave?</td>
<td>Eq. mbi fa n'āla ave.</td>
</tr>
<tr>
<td>3. Ala wara nginza ni ave?</td>
<td>Eq. mbi mā n'āla ave.</td>
</tr>
<tr>
<td>4. Ala mā tēnē ni ave?</td>
<td>Eq. mbi tēnē n'āla ave.</td>
</tr>
<tr>
<td>5. Ala wara koa ni ave?</td>
<td>Eq. mbi toka n'āla ave.</td>
</tr>
<tr>
<td>6. Ala yī kanzya sō?</td>
<td>Eq. ansere n'āla mīngi.</td>
</tr>
<tr>
<td>7. Lo lāngō na zo wa?</td>
<td>Lo lāngō n'āla ti lo.</td>
</tr>
<tr>
<td>8. Mo bata sō na zo wa.</td>
<td>Mbi bata n'āla ape.</td>
</tr>
<tr>
<td>9. Mo bi yī sō na zo wa.</td>
<td>Mbi bi n'āla kā ape.</td>
</tr>
</tbody>
</table>

**Drill 2**

**Question/Answer**

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mo yī ti diko mbeti ni na 1?</td>
<td>Eq. mbi yī ti diko n'āla.</td>
</tr>
<tr>
<td>2. Mo yī ti mā nginza na 1?</td>
<td>Eq. mbi yī ti mā n'āla ape.</td>
</tr>
<tr>
<td>3. Fadē mo goe na 1?</td>
<td>Eq. fadē mbi goe n'āla ape.</td>
</tr>
<tr>
<td>4. Mbeti alingbi na 1 kēs ape.</td>
<td>Fadē mbi pīka mbēnī n'āla.</td>
</tr>
<tr>
<td>5. I lāngbi sāra sō ape.</td>
<td>Fadē mbi sāra n'āla.</td>
</tr>
<tr>
<td>6. Mō yī ti te kōbe lā sō na zo wa.</td>
<td>Fadē mbi te n'āla lā sō.</td>
</tr>
<tr>
<td>7. Fadē f wara mbeti ti examen na lēge yē.</td>
<td>Fadē mbi to n'āla.</td>
</tr>
<tr>
<td>8. Na lā kūf, fadē mo eke da?</td>
<td>Eq. fadē mbi bōngbi n'āla nga.</td>
</tr>
<tr>
<td>9. I hīnga ndē ti tēnē sō</td>
<td>Mbi yī ti fa n'āla fadesō.</td>
</tr>
</tbody>
</table>
10. Ade, mo gá na photo ni ape.

VOCABULARY:

Fadé mo báa mbéní lá.
Báa yi na lé ti mo sí o.
Mbi yi ti báa ndo, lo gá awe.
Mbi báa tongana aske kárako laá.
Mbi báa báa awe?
I de báa téré ape.
Mbi yi ti báa lé ti mo mingi.
Báa, lo laá.
Lé ti lo aso lo báá, sI lo báa ndo gbá.
Mo báa li ti mo na bi só, mo báa yé.
Nse óse lo báá nse ape.
Ita, mbi báá púsi ulinabi ape.
Mbi báá mbi tene lo gá awe.
Báá yá ní sí fadé mo wàra.

Fadé mbi gá na ní nála kákáróke.

"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."
CONVERSATION

1. Sukulango merengé 'Bathing a child'

1A Bara o, ñta.
1B Bara mingi o.
2A Mo sára yé só?
2B Mbi eke mën me na mérangé ti mbi.
3A Mo mbi me na mérangé awe, mo sára yé na pekó nì.
3B Tongana mbi mën me na lo awe, mbi sukúla lo.
4A Mo sukúla lo, më sára tongana yé.
4B Mbi sukúla lo awe, fadé mbi zìa mafuta na teré ti lo ape?
5A Mo zìa mafuta wala poudre?
5B Mbi eke zìa gi mafuta. Sò lége ti kotorò ti f. africain.
6A Taá téné?
6B Taá téné. Yì ake nzoni mingi.

2. Sukulango merengé 'Bathing a child'

1A Bara mo mëa.
1B Bara o.
2A Greetings Friend'
2B Many greetings'.
3A What are you doing there?
3B I'm breast-feeding my child'.
4A After you have fed the child, what do you do then?
4B After I have fed it, I bathe it'.
5A When you bathe it, what do you do?
5B After I've bathed it, won't I put oil on its body?
6A Do you put oil or powder?
6B I put only oil. That's the traditional way of us Africans'.
7A Is that right?
7B That's right. It's very good'.
"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!"
Conversation 1

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

10B. lége ti kótoró 'way of village' -- Here translated 'traditional way'. The word kótoró 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. kugbó '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 ti yángó 'water of drinking' -- The suffix -ngó nominalizes the verb. Other phrases of this type can be made almost at will: for example, yama ti téngó ni 'meat for eating', mbéti ti pikángó ni 'Paper for typing'.

9A. ti wá -- This is probably equivalent to ngú ti 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. ti wá kóté -- This may mean either 'slightly hot' or 'a little hot water'. I have the feeling that a slight juncture before kóté would disambiguate the phrase in favor of the latter meaning. mlángé -- Notice absence of an object pronoun.

11A. sárángó ni -- 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 adjunctive (4.10). The complete list of the ante-noun
Adjunctives is the following, with the asterisk marking those which are commonly used substantively with ni:

<table>
<thead>
<tr>
<th>Adjunctive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>*bingbá</td>
<td>'red, brown'</td>
</tr>
<tr>
<td>búbá</td>
<td>'foolish'</td>
</tr>
<tr>
<td>*fini</td>
<td>'new, fresh'</td>
</tr>
<tr>
<td>*kétó</td>
<td>'small'</td>
</tr>
<tr>
<td>*kótá</td>
<td>'large'</td>
</tr>
<tr>
<td>*kózó</td>
<td>'first'</td>
</tr>
<tr>
<td>*kúrá</td>
<td>'dry'</td>
</tr>
<tr>
<td>kpingba</td>
<td>'hard'</td>
</tr>
<tr>
<td>mbakóro</td>
<td>'old (person)'</td>
</tr>
<tr>
<td>mbéni</td>
<td>'some, a certain,</td>
</tr>
<tr>
<td>ndurú</td>
<td>'short, close'</td>
</tr>
<tr>
<td>*ngangó</td>
<td>'hard'</td>
</tr>
<tr>
<td>*ngbóre</td>
<td>'old'</td>
</tr>
<tr>
<td>*nsoni</td>
<td>'good'</td>
</tr>
<tr>
<td>*pendere</td>
<td>'young, nice'</td>
</tr>
<tr>
<td>sëngé</td>
<td>'useless,</td>
</tr>
<tr>
<td>unimportant</td>
<td></td>
</tr>
<tr>
<td>*psndere</td>
<td>'young, nice'</td>
</tr>
<tr>
<td>*kélò</td>
<td>'large'</td>
</tr>
<tr>
<td>smengo</td>
<td>'tall'</td>
</tr>
<tr>
<td>*psndere</td>
<td>'young, nice'</td>
</tr>
<tr>
<td>*psndere</td>
<td>'young, nice'</td>
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<tr>
<td>*psndere</td>
<td>'young, nice'</td>
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<td>*psndere</td>
<td>'young, nice'</td>
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<tr>
<td>*psndere</td>
<td>'young, nice'</td>
</tr>
</tbody>
</table>

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; vurú 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 mingi: ade mingi 'it is very red', avóko mingi 'it is very black', avuru mingi '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 ke. 'be' and the verb gá when it has the meaning.
" became " : aska nzoni ' it is good ' , agá nzoni aye ' it has become good '. The three exceptions are : kpingba , ngbera , and mbéni .

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 adjectives -- most from the ante-noun class -- can function as substantives. This function is usually accompanied by the postposition of the adjective ní : vokó ' black ' , vokó ní ' the black one(s) '. When used in this way, we can call them "adjectival substantives". For example : whi yi gi vokó ní ' I want only the black ones ' ; vokó ní aska nzoni ' the black ones are good ' .

The ante-noun adjective mbéni . Although the adjective mbéni 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 mbéni usually particularizes an object although there are a few expressions (particularly in the plural) in which it has the meaning of ' a few ' . Compare the following sentences .

1. Lo vara ázo da.
2. Lo vara ázo da kété.
3. Lo vara ámbéni zo da.
4. Lo vara zo ókó da.
5. Lo hinga mbéni zo da.

' He found people there ' .
' He found a few people there ' .
' He found some people there ' .
' He found someone there ' .
' He found one person there ' .
' He knows someone there ' .
The following examples contrast the presence and absence of mbéni with the noun yi 'thing'. The translations will be sufficient to indicate the differences. It also helps to remember that when mbéni yi occurs, it is possible to ask something like yi yi. 'What thing (that is, what thing in particular are you speaking of)?'

1. Ní yi na mabóko tí mo.
   'Carry things in your hands' (not by other means).

2. Lo yi tí mu yi na mo.
   'He wants to give you things'.

3. Lo yi tí te.
   'He wants to eat'.

4. Yi aske na ya ni.
   'There are things in it'.

5. Lo yi tí fa na mo téné.
   'He wants to show you things'.

6. Yi asks da?
   'Is there anything there?'

   Mú mbéni yi na mabóko tí mo.
   'Carry something (one of the several things) in your hands'.

   Lo yi tí mu mbé ni yi na mo.
   'He wants to give you something'.

   Lo yi tí te mbéni yi.
   'He wants to eat something (from among what is available for eating)'.

   Mbéni yi aske na ya ni.
   'Something (in particular) is in it'.

   Lo yi tí fa na mo mbéni téné.
   'He wants to tell you something (from the set)'.

   Mbéni yi asks òko ape.
   'There's not one thing there'.

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7. Yì asára lo.  

Mbhéndí yì asára lo.

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

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 ndó '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) aṣẹ ọzọ kóé

'nobody'

'everybody'

mbéní yì

'something'

yì ... (óko) aṣẹ yì kóé

'nothing'

'everything'

mbéní lá

'some day, sometimes'

lá óko aṣẹ lá kóé

'never'

'always'

mbéní ndó

'somewhere'

ndo óko aṣẹ ndó kóé

'nowhere'

'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  Tẹnì na ńki mbéní.  'Tell me again'.

niurú  Mo gá niurú.  'Come close'.

ngangó  Ala píka lo ngangó.  'They beat him hard'.

məoni  Ní ma məoni aṣẹ.  'I didn't understand well'.

sẹngó  Ní ma sẹngó.  'You heard all right'.
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 Central African and rejected by another.

A

1. Kása ni anzere ape ndé?
   'Does the sauce not taste good indeed?'

2. Lo sî na bi gô ape ndé?
   'Did he indeed not arrive last night?'

3. Andéa ńa ndé lo koé ndé?
   'Did they indeed steal from him?'

4. Lo sôte so ti kirikiri ndé?
   'Is he indeed an unreliable person?'

5. Lo kę tâl mamá ti lo ndé?
   'Did he indeed reject his own mother?'

B

1. Babá ti ko agá lá so ndé?
   'Do you mean your father didn't come today?'

2. Iʼta ti lo akú ndé?
   'Do you mean his brother really died?'

3. Asion kwa ake na ñakó so ndé?
   'Are there really bad animals in this gallery forest?'
1. Mo ndé yjúr sa ape ndé.  "Don't touch this animal.'
2. Mo m'anquer la so ape ndé.  "Don't be absent today'.
3. Ala girísa mbí ape ndé.  "Don't forget me'.
4. Mo ndé yí ti 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 ngángó awe  'the thing has become hard' using as many of the adjectives 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 ngbé?  'Does anyone eat snake?'
   a. Mbéni zo ate (ngbé).
   b. Zo óko ate (ngbé) ape.
   c. Azo kóó ate (ngbé).

2. Mbéni zo ayé du thé?  'Does anyone drink tea?'
   a. Mbéni zo ayé (du thé).
b. Zo ọko ayụ (du thē) ape.
c. Azo kọọ ayụ (du thē).

3. Mbeni zo alungula pémbe tọ. "Does anyone remove his teeth?"
   a. Mbeni zo alungula (pémbe tị lo).
   b. Zo ọko alungula (pémbe tị lo) ape.
   c. Azo kọọ alungula (pémbe tị ọla).

4. Mbeni zo na ketoro gọ asara gboyso? "Does anyone in this village gboyso?" make mats?"
   a. Ambeni asara (gboyso).
   b. Zo ọko asara (gboyso) ape.
   c. Azo kọọ asara (gboyso).

5. Mbeni zo ahinga tị pika sanza na nde zo? "Does anyone here know how to play the "hand piano"?"
   a. Ambeni ahinga (tị pika).
   b. Zo ọko ahinga (tị pika) ape.
   c. Azo kọọ ahinga (tị pika).

6. Mbeni zo tị ọla ahinga tị "Does anyone among you know how to tell fables?"
tene tere?
   a. Mbeni zo ahinga (tị tene).
   b. Zo ọko ahinga (tị tene) ape.
   c. Azo kọọ ahinga (tị tene).

7. Mbeni zo tị ketoro gọ ahinga "Does anyone among you know
   læge nị? ahinga
   a. Mbeni ahinga (læge nị).
   b. Zo ọko ahinga (læge nị) ape.
8. Mo n'zé a gne na Bangui awé?
   a. Mo n'zé a gne awé.
   b. Zo ñko a gne ase.
   c. Aso kòé a gne awé.

**Drill 3**

Using "adjectival substantives".

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mo yì bingba bongé só?</td>
<td>&quot;Do you want the red cloth?&quot;</td>
</tr>
<tr>
<td>&quot;Non, nbi yì vokó ni.&quot;</td>
<td>Non, nbi yì vokó ni.&quot;</td>
</tr>
<tr>
<td>2. Mo yì finí datí</td>
<td>&quot;Non, nbi yì angbére ni.&quot;</td>
</tr>
<tr>
<td>&quot;Non, yì a gni ngomó ni.&quot;</td>
<td>Non, nbi yì a gni yongóro ni.&quot;</td>
</tr>
<tr>
<td>3. Mo yì gi kóta màngó?</td>
<td>&quot;Non, nbi yì a gni ngomó ni.&quot;</td>
</tr>
<tr>
<td>4. Mo yì ndurú kambá?</td>
<td>&quot;Non, nbi yì a gni ngomó ni.&quot;</td>
</tr>
<tr>
<td>5. Mo yì káru yama?</td>
<td>&quot;Non, nbi yì a gni ngomó ni.&quot;</td>
</tr>
</tbody>
</table>

**VOCABULARY: zo 'person'**

Mo n'zé zo ase na gigi.
Lo fa téné ni na zo ñko ase.
Mbi ase érè aso kòé ti gá.
Érè ti wo zo wa.
Mbi hinga zo so slángó na da só ase.
so ase.
Zo kòé zo.
Kóta zo ti ála ase ko zo wa.
Mounzi ase, zo vokó ase, kòé 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 men -- all human beings'.

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Zo ti kangó yénu ni zo wa.
Lo goe ti baa awo ti kobéla na l'hôpital la só.
Aao ti kangó asára koa na gidi.
Ale ngbé na yé ti kangó la kée ape.
Aao ti da ti mo ake oke?

Zo ake da ape. Ake pumu sángó.

I ake ti i yonfro zo.
Kotá zo ti ñbi.

"Who's the went esler?"
"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."
CONVERSATION

'Looking for someone'

1A Bara o.
2B Bara o.
3A Mo londó na ndo wa.
4B Mbi londó na kótóró tì mbi.
5A Kótóró tì mo ake na mbáge wa.
6B Ake na mbáge tì Cing Kilo(mètres).
7A Mo ke gi zo wa.
8B Mbi ke gi mbéni ita mbi.
   Lángó míngi mbi báa lo ape.
9A Ita tì mo nì, ërì tì lo zo wa.
10B Robert.
11A Mará tì lo ake yè.
12B Mará tì lo ake Sango.
13A Mará tì mo ngá ake yè.
14B Mará tì mbi ngá ake Sango.
15A Mo gà tì gíngó da tì lo?
16B Mbi gà tì gi da tì lo.
17A Mo hìngá da tì lo tì gírirì
   ape?
13B Tî giriri, lo ke lángó na
mbâge tî .... Érê tî
kötôrô tî ála só, mbi
hînga ape o.
19A Mo hînga ape?
20B Eqs.
21A Mbi hînga kôô; ake Bruxelles,
22B Bruxelles, nî lââ.
23A Na fadesô, lo lángó na ndo wa,
24B Atene fadesô, lo lángó na
Lakouanga.
25A Alángó na Lakouanga?
26B Eqs.
27A Lakouanga tî ndo tî pont, wala
tî ndo wa.
28B Nèbêrô [nèbênè] Lakouanga tî
giriri só ape?
29A Lakouanga ake mingi.
30B Ake mingi só, giriri kôô nî,
kötôrô nî ake da só.
31A Mo kângbi popô nî, sí fadesô mbi
 fa na mo maa.
32B Tî gâ na mbâge tî Mea Mea 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'.

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'The Mea Mea here?'
'That's right.'
'Where the bridge is?'
'That's right'.
'I'll go and put you on the way'.
'Yeah. Go and put me there, so I'll know, Friend'.

5A. mbago 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 aps, asára lángó míngi with the same meaning as that found in this sentence. In this negative sentence the numerals can replace míngi.

11A. maf -- 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. gingó -- Notice the equivalence of gingó and gi (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 ita tì mbi tì mbele 'my sister'.

18B. tì giriri -- This is probably a repetition of part of the preceding sentence. The noun giriri could have been used here alone. ìla -- the switch from lo to ìla 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. ngbéré here means 'former' and giriri 'long ago'.

32B. Mêa Mêa -- This is one of the sections of Bangui.

37A. zìa na lége -- Here this expression 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), ṣke '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 akúf.  
Azo akúf da ukúf.  
'Five houses burned there'.

Azo őke ayí tì gá.  
Azo ayí tì gá őke.  
'How many people want to come?'

Azo mìngi agá na tèré ní.  
Azo agá na tèré ní mìngi.  
'There were many people beside it'.

Abákoyá mìngi assì gígí na  
Abákoyá assì gígí na yáká  
'many baboons came out into the garden'.

yáká ní.  
Abákoyá assì gígí na  
'ní mìngi.

Many baboons came out into the garden'.

Áyí tì vundú mìngi atì na  
Áyí tì vundú atì na ndó mbi  
'I later had many unfortunate experiences'.

ndó mbi na pekó ní.  
na pekó ní mìngi.

Object

Mbi ñà a tágba ukú na lá ní.  
Mbi ñà a tágba na lá ní ukú.  
'I killed five kob on that day'.

Mo to nginza őke na ála.  
Mo to nginza na ála őke.  
'How much money did you send them?'

Amú nzoní ýí mìngi na f.  
Amú nzoní ýí na f mìngi.  
'He gave us many good things'.

Azo awara ngiá mìngi na lá ní.  
Azo awara ngiá na lá ní mìngi.  
'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 tì mbi but da tì mbi só 'this house of mine'.
Examples of post-noun adjunctives.

**mingi** 'much, many, very'

Mbi yi ti vo yi mingi ape.

'**I don’t want to buy many things**',

Ala vara nginza na la ni mingi.

'They got a lot of money on that day'.

Nginza ti lo agirisa, aso lo mingi.

'He lost his money, and he is upset about it'.

Makala ti mo ase ngoni mingi.

'Your fritters are very good'.

**ndé** 'different'

Lége ni ake ndé.

'The way is different'.

Lége ndé ndé ake.

'There are different ways'.

Ala goe tongasó, na lo goe ti 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'.

Améngé ti lo ngá ahinga lége mú ape.

'His children also did not know the way'.

Wále ti lo anghá ngá na kótóró.

'His wife also stayed home'.

**tongasó** 'thus, like this'

Mará ti lége tongasó ake

'This kind of a road is not good'.

nzoni ape.

'The way is like this!'

Lége ni ake tongasó ma.

'I did it like this with no results'.

Mbi sára tongasó awo, mbi sára gbá.

'All right, do it again in a different way'.

Tongasó, mo kíri, mo sára na mboni lége ndé.
The adjunctive kōé. The post-noun adjunctive kōé 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:

Mo bāa wále tī mbi kōé ape?  'Isn't it a fact that you
indeed (i.e. entirely) saw
my wife?' The meaning is:
'You saw my wife all right!'

Mo bāa ámērengē tī mbi kōé
ape?

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 kōé occur in the following paragraph:

1 Tongana koa tī 1 awe kōé, 1
lōndō 1 fonj na yā tī kōtōrō.

2 Ita tī mbi kōé afono na mbi.

3 I goe bara āzo tī kōtōrō kōé.

4 Ita tī mbi abara āla ोκो/kōé ngā.

5 I duti na pópó tī āla, 1 sāra
ngiā na āla, peko aninga kōtē.

6 Tongasō kōé awe, 1 lōndō, 1 k

When our work was all finished,
we arose and strolled around
in the village.

My comrade also strolled
with me.

My comrade also greeted each
and every one of them.

We stayed with them, we had
a nice time with them for
a little while.

When it was all over, we
kiri na kótóró. arose and returned home.

The adjunctive 'ven. The post-noun adjunctive veni (also heard as veni) 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.

<table>
<thead>
<tr>
<th>mbó</th>
<th>mbó veni</th>
<th>'I myself'</th>
</tr>
</thead>
<tbody>
<tr>
<td>mo</td>
<td>mo veni</td>
<td>'you yourself'</td>
</tr>
<tr>
<td>lo</td>
<td>lo veni</td>
<td>'he himself'</td>
</tr>
<tr>
<td>i</td>
<td>i veni</td>
<td>'we ourselves'</td>
</tr>
<tr>
<td>ála</td>
<td>ála veni</td>
<td>'they themselves'</td>
</tr>
<tr>
<td>nginza</td>
<td>nginza veni</td>
<td>'the money itself'</td>
</tr>
</tbody>
</table>

GRAMMATICAL DRILLS

Drill 1.

Using the adjunctive sof in noun phrases. Practice using sof with the following nouns and then use them, wherever appropriate, in the sentences below.

A

<table>
<thead>
<tr>
<th>yága</th>
<th>páká</th>
<th>papa</th>
<th>bongó</th>
</tr>
</thead>
<tbody>
<tr>
<td>zo</td>
<td>kótóró</td>
<td>sése</td>
<td>veké</td>
</tr>
<tr>
<td>susu</td>
<td>yángá</td>
<td>mápa</td>
<td>babá</td>
</tr>
<tr>
<td>samba</td>
<td>póró</td>
<td>mángo</td>
<td>mamá</td>
</tr>
<tr>
<td>mafuta</td>
<td>mé</td>
<td>mnenga</td>
<td></td>
</tr>
<tr>
<td>makala</td>
<td>yá</td>
<td>lósó</td>
<td>likongó</td>
</tr>
<tr>
<td>fondo</td>
<td>téré</td>
<td>sambá</td>
<td></td>
</tr>
<tr>
<td>gozo</td>
<td>téné</td>
<td>kóndó</td>
<td>sakpá</td>
</tr>
</tbody>
</table>

15.174
Practice making the changes required by 'ven' with the following words:

<table>
<thead>
<tr>
<th>kéké</th>
<th>'tree'</th>
<th>vene</th>
<th>'aloe'</th>
</tr>
</thead>
<tbody>
<tr>
<td>yángá</td>
<td>'mouth'</td>
<td>mafuta</td>
<td>'oil'</td>
</tr>
<tr>
<td>hótó</td>
<td>'hill'</td>
<td>yengeré</td>
<td>'sieve'</td>
</tr>
<tr>
<td>mángó</td>
<td>'mango'</td>
<td>kusára</td>
<td>'work'</td>
</tr>
<tr>
<td>fúta</td>
<td>'pay'</td>
<td>mabóko</td>
<td>'hand'</td>
</tr>
<tr>
<td>bóżó</td>
<td>'bag'</td>
<td>likongó</td>
<td>'spear'</td>
</tr>
<tr>
<td>sembé</td>
<td>'dish'</td>
<td>mérangé</td>
<td>'child'</td>
</tr>
<tr>
<td>yoró</td>
<td>'medicine'</td>
<td>kókó</td>
<td>'man'</td>
</tr>
<tr>
<td>yíngó</td>
<td>'salt'</td>
<td>wáló</td>
<td>'woman'</td>
</tr>
</tbody>
</table>

Practice using 'ven' in sentences. Remember to make the proper vowel and tone changes.

1. Aće tongasó 'ven' sí ála sке sára da. 'That's exactly how they make houses'.
2. Lo kọ, lo 'vení.

3. Gi amérengé kọli 'vení

4. Ala fáa téré tf álá 'vení.

5. Lo tene, ní 'vení, ní yí
tí goe na mo ká.

6. Fángó ní 'vení sì aské

ngangó.

7. "He refused, just himself".

8. "Only boys can play this
game".

9. "They killed themselves".

10. "He said that he himself
would go to you there".

11. "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'.

2. 'her husband also'.

3. 'the village headman'.

4. '(the) father of the child
himself'.

5. 'how many people from
Mobaye?'

6. '(the) house of this man'.

7. 'different kinds of garden
produce'.

8. '(the) whole roof of my house'.

9. 'The entire body of the man
and woman'.

10. '(the) heart (lit. liver) of
one person'.

9. 'The entire body of the man
and woman'.

10. 'It is killing (them) which
is difficult'.

1. 'all of our forefathers'.

2. 'her husband also'.

3. 'the village headman'.

4. '(the) father of the child
himself'.

5. 'how many people from
Mobaye?'

6. '(the) house of this man'.

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7. 'different kinds of garden
produce'.

8. '(the) whole roof of my house'.

9. 'The entire body of the man
and woman'.

10. 'The entire body of the man
and woman'.

10. 'It is killing (them) which
is difficult'.
Drill 5

Using "adjectival substantives" and laá. Respond to the sentences under A as in the first example.

A

1. Só ake bingbá bongó.
   'This is a red cloth'.

2. vokó póró
   'black shoes'

3. vurú kondo
   'white chicken'

4. kóté kpu
   'small mortar'

5. kótá nga
   'large drum'

6. finí téné
   'new affair'

7. yongóro zaza
   'long switch'

8. ngbéré sakpá
   'old basket'

9. ndurú tóké
   'short stick'

10. yongóro lége
    'long road'

11. ngangó kusará
    'hard work'

12. kúrú sindi
    'lump of sesame paste'

Drill 6

B

Bingbá ni 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'

'Drill 7

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. So askë hō ti mbi (pointing to the eye). 'This is my nose'.

B. So askë lē ti mbi (pointing to the nose).

VOCA|B|LY:

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 pórō ti té ré ti mbi and mëné ti térérti mbi. Some people drop the preposition ti before the possessing noun or pronoun: e.g. yándá 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 apperons's legs are long (geré té mo ayo) might be taken as an insult. It is even considered in bad taste to speak of one's own person.

11
bō 11
kōá 11
lō
pórō ti lē
vurú (ti) lō
hō
kámba ti hō
dū ti hō

'head'
'top of the head'
'head hair'
'eye'
'skin over eyeball'
'white of the eye'
'nose'
'bridge of the nose'
'nostril'

15.178
<table>
<thead>
<tr>
<th>Me</th>
<th>&quot;ear&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>yángá</td>
<td>&quot;mouth&quot;</td>
</tr>
<tr>
<td>póró tì yángá</td>
<td>&quot;lip&quot;</td>
</tr>
<tr>
<td>pémbe</td>
<td>&quot;teeth&quot;</td>
</tr>
<tr>
<td>kóá yángá</td>
<td>&quot;beard&quot;</td>
</tr>
<tr>
<td>mbángbá (or, nghángbá)</td>
<td>&quot;cheek&quot;</td>
</tr>
<tr>
<td>núng tì yángá</td>
<td>&quot;saliva&quot;</td>
</tr>
<tr>
<td>mágá</td>
<td>&quot;tongue&quot;</td>
</tr>
<tr>
<td>kóá lá</td>
<td>&quot;eyelash&quot;</td>
</tr>
<tr>
<td>téré</td>
<td>&quot;body&quot;</td>
</tr>
<tr>
<td>gó</td>
<td>&quot;neck, throat&quot;</td>
</tr>
<tr>
<td>ndó gó</td>
<td>&quot;shoulder&quot;</td>
</tr>
<tr>
<td>mabóko</td>
<td>&quot;arm, hand&quot;</td>
</tr>
<tr>
<td>kate</td>
<td>&quot;chest&quot;</td>
</tr>
<tr>
<td>me</td>
<td>&quot;breast&quot;</td>
</tr>
<tr>
<td>turúngu</td>
<td>&quot;navel&quot;</td>
</tr>
<tr>
<td>yá</td>
<td>&quot;belly, abdomen&quot;</td>
</tr>
<tr>
<td>ngbundá</td>
<td>&quot;waist, hip, buttock&quot;</td>
</tr>
<tr>
<td>yángá tì ngbundá</td>
<td>&quot;anus&quot;</td>
</tr>
<tr>
<td>garé</td>
<td>&quot;leg, foot&quot;</td>
</tr>
<tr>
<td>kóte mabóko</td>
<td>&quot;finger&quot;</td>
</tr>
<tr>
<td>kóte garé</td>
<td>&quot;toe&quot;</td>
</tr>
<tr>
<td>yá mabóko</td>
<td>&quot;palm&quot;</td>
</tr>
</tbody>
</table>

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 tì mo akono tongana
gere ti kono.
2. Geré tì mo akene nduru
tongana gere tì baté.
3. Baa geré tì lo akene kétè kétè
tongana gere tì kóndu.
4. Baa geré tì lo aba bángó.

5. Kétè geré tì lo kě t̂e atê kóó,
akene tongana gere tì dole.
6. Kóó li tì lo akene vuru tonga
šánzó pérê.
7. Kóó li tì lo akene nduru tongana
fimí pérê.
8. Bingbá kóó li tì lo. Aba tongana
pérê.
9. Mo te yµ. Yá tì mo asuku
tongana bállon.
10. Baa kamba tì bongo tì me
akanga ngunda tì me gbá.
11. Mé tì me akene tongana mé tì
dole ape?

'Your feet are as big as a
hippo's'.
'Your legs are as short as a
squirrel's'.
'Look, his legs are thin
like a chicken's'.
'Look at how his legs are
bowed'.
'His toes have been eaten away
like an elephant's foot'.
'His hair is blond like dried
grass'.
'His hair is short like new
grass'.
'His red hair. It's red like
grass'.
'What have you eaten? Your
belly is swollen like a balloon'.
'Look, your belt hardly goes
around your waist'.
'Aren't your ears like an
elephant's?'.

15.180
CONVERSATION

Lége ti sára kôbe 'How to make food'

1A Mbi eke fa na mo lége si?
   eke sára kôbe (.....).
   'I'm going to show you how
   we make food'.

2B Mo tene híc híc, mbi má
   ape.
   'You're talking very fast
   and I can't understand'.

3A Lége ti sárángó kôbe?
3B Mo tene doucement si mbi má
   nsoni.
   'You mean about making food?'

4A Mo má lége ti sárángó kôbe
   ti i vale zo vóko ape?
   'If you talk slowly, I'll
   understand well'.

5A Mo má lége ti sárángó kôbe
   ti i vale zo vóko ape?
   'Haven't you heard our way --
   African women -- of making
   food?'

6B Eq.
   'Yeah'.

7A Tongana i má kôbe ave, i tó.
   'After we've taken the food,
   we cook it'.

8B Mo tó tongana ye?
   'How do you cook it?'

9A Mo tó tongana ye ape! I
   tingo và da.
   'You don't cook it "tongana
   ye"! We make a fire'.

10B Mo sára téné doucement, si
    mbi má ma.
    'Talk slowly so I can under-
    stand'.

11A Eq. Téné mí lo só, mbi tene
    na mo só. I tingo và da,
    i zía ngú na kôbe ní.
    'This is what I'm telling you.
    We make a fire and we put
    water in the food'.

12B Zía ngú da tongana ye.
    'What do you mean "put water
    in it"?'
"We put water in a calebash?"
"In a calebash? Does one cook food in a calebash?"
"No. We don’t cook in calebashes, 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 "köbe", 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."

1. We put water in a calebash.
2. In a calebash? Does one cook food in a calebash?
3. No. We don’t cook in calebashes, but only in pots.
4. In pots?
5. In pots?
6. Do you put the pot on the fire just by itself?
7. You put the pot on the fire just with water in it.
8. Then you put the water on the fire to boil...
9. You don’t put the water on to boil. But you put food inside first.
10. What is the food?
11. The food is all kinds of food.
12. What is the name of the food?
13. The name of the food? Food like... When we say "köbe", it’s fish or meat.
14. That’s right, talk like that. Tell me the names of food and I’ll know them.
15. Their proper name is just what I’m telling you.
NOTES ON CONVERSATION

1A. eké 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 šára na lége so. One would simply say šára tóngasé 'we do it like this'.

5B. ti šá -- 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 ti.

9A. tongana yé: -- 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 nga ake na yé ni '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 objects The noun ndo 'place' is used with some verbs as a generalized object. Notice the difference between the following sentences:

1. Mbeni zo ahúnda nginza na gízi. 'There's someone asking for money outside'.
2. Mbeni zo ahúnda yí na gízi. 'There's someone asking for things outside'.
3. Mbeni zo ahúnda ndo na gízi. 'There's someone asking questions outside'.

16.183
The contrast between these sentences is in the degree of specificity. After sentence 2 is said one could ask 'What things?' But after 3 one would have to say something like '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.

- **bìnga ndo**
  - 'to be responsible, to know right from wrong' (particularly 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 tško and He's coughing. But Sango has Lo te kõbe (with
tõbe 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:

- te kõbe  'to eat'
- sâra kœn  'to work'
- sâra têné  'to talk'
- sukîla ngû  'to bathe'
- hû têré  'to rest'
- vo nzârê  'to do business'

The following Sango verbs do not have objects:

- tato  'to cry'
- lângô  'to lie down, sleep'
- fona  'to stroll, walkazwondâ'
- kné  'to flee, run'
- dutî  'to sit down, be seated'
- tambâla  'to walk'
- tîko  'to cough'

Verbs like the following can take the noun yi as an indefinite
object, but, as we have seen, yi and ndo are not used in the same way:

- nœtse (yi)  'to crush (something)'
- lî (yi)  'to plant (something)'
- mû (yi)  'to take (something)'
- kânga (yi)  'to shut (something)'

16.185
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 ngí *nì* na ngá*. They crossed the stream by means of a canoe'; *Lo goe na ála na bureau*. 'He went with *tem* to the office'.

In rapid speech it is not uncommon for *na* to be reduced to a syllabic nasal: for example, *gá na nì na mbi* is heard as *[gá ní 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:

\[
\begin{align*}
\text{Mbi báa lo kózo nì} & , \quad \text{‘I saw him first’} , \\
\text{Na peka nì, lo báa mbi} & , \quad \text{‘Later he saw me’} . \\
\end{align*}
\]

The phrase kózo nì consists of an ante-noun adjunctive and nì and mapeka nì is a noun phrase introduced by the connective *na*.

For convenience the verbal adjunctives can be divided in the following way:

Of time:

\[
\begin{align*}
\text{ánde} & \quad \text{‘in the near future’} , \\
\text{ánndo} & \quad \text{‘formerly, a while ago’} , \\
\text{fadé} & \quad \text{‘soon, quickly, fast’} , \\
\text{hico} & \quad \text{‘quickly, in a hurry’} . \\
\end{align*}
\]
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: Ọ̀kẹ̀ ẹ̀gbe ọ̀nà na Ọ̀mọ́rìkí ẹ̀kọ́olu
- 'He'll be going to America soon'.

**fadesó**
- 'now': Ọ̀lù́kẹ́ ẹ̀kọ́olu fadesó 'They came just now'.

Immediacy is stressed by doubling the first syllable: fadesó or fadesó 'right right now'.

**giriri**
- 'a long time ago': Giriri kọ́tọ́rò sọ ẹ̀kọ́olu na
président aps 'This country did not have a
president long time ago'.

depuis [dipi] 'since a long time ago'; Mbi hînga lo depuis
'I've known him for a long time'.

lâ na lâ 'day to day'; Mbi bâa lo lâ na lâ 'I see him
day after day'.

lâ tongasô 'at about this hour'; Lâ tongasô, mbi yî mo gâ
tî bâa mbi 'At about this hour I want you to
come to see me'.

mbení lâ 'sometimes, once upon a time, some day'; Mbenî
lâ i waara sâki otâ 'Sometimes we get three
thousand francs'; Mbi yî ti goe na Amérique
mbení lâ 'Some day I'd like to go to America'.

ngû na ngû 'year after year'; Ngû na ngû âdole 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 lâ wa and Lo eke goe lâ 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 continuous. For example, Fadé
mbi eke bâa lo 'I'll be seeing him'. In some circumstances a clause
with the verb yî also has the idea of futurity: for example, Lo yî ti
goe, mais mèrengé ti lo akûf. 'He wanted to go (or, he was going),
but his child died'.

There does not seem to be a future of the copula eke. 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 pékó 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 álá sára kótá lége aps.
'In those days they didn't make large roads'.

Na pékó ní álá kírì na kótóró.
'After that they returned home'.

Na ndá/lo kúí.
'He finally died'.

Ndá adé ní álá fáa ngu 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 nú téré tf lo.
2. Lo eke lú yę.
3. Lo tíko múngi.
4. Lo te kóbe na i.
5. Mbi tara ndo, mais mbi wara yf ape.
6. Mo hágga yf ape.
7. Ala kpé yongóro.
8. Mo kánga yángá ti da ní?
9. Lo sára téné lá kóé.
10. Lo fa na mo téné ní?
11. I vo ngéré fadeé.
12. Mbi pète yí na ní.
13. Ala mí yí bígí?
14. Mbi tene na lo, mais lo má ndo ape.
15. Lo má téné ti mbi ape.

Drill 2

16,190
Practice in using na instrumentally.

**Question**

1. Lo sukúla na yé.
   'He washed it with what?'

2. Lo sára mbi na yé.
   'What is he working on you with?'

3. Lo píka lo na yé.
   'What did he hit him with?'

4. Lo kánga kóngba ní na yé.
   'What did he tie up the stuff with?'

5. Ita tí lo ahanda lo na yé.
   'What is his brother deceiving him with?'

   'How much did you buy it for?'

7. Ala fáa na yé.
   'What do they kill the fish with?'

**Answer**

1. Lo sukúla na ngú tí wá.
   'He washed it with hot water'.

2. Lo sára mbi na yoró.
   'He is working on me with witchcraft'.

3. Lo píka lo na kóta kéké.
   'He hit him with a big stick'.

4. Lo kánga na kamba.
   'He tied it up with rope'.

5. Ita tí lo ahanda lo gí na téné.
   'His brother is deceiving him just with words'.

6. Mbi vo na pátá balé omaná.
   'I bought it for 300 francs'.

7. Ala fáa na yoró.
   '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 fadé does not resemble "atty" of English fatty".

16.191
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. Lo gâ awe?</td>
<td>Fadé lo gâ na bî.</td>
</tr>
<tr>
<td>8. Aâe eks to na mò mbêti?</td>
<td>Fadé âla to na mbi lâ kô.</td>
</tr>
</tbody>
</table>

Drill 4

Do this drill like the preceding one.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Aâe kôlì ti mò amû na mo</td>
<td>Fadé lo mû na mbi.</td>
</tr>
<tr>
<td>finî bongo apê?</td>
<td></td>
</tr>
<tr>
<td>5. Aâe mò hîngâ leçon ti mo</td>
<td>Fadé mbi hîngâ ma.</td>
</tr>
<tr>
<td>ape?</td>
<td></td>
</tr>
<tr>
<td>8. Aâe âso ti kôtôrô sify</td>
<td>Fadé âla yi da ma.</td>
</tr>
<tr>
<td>da na tène ni apa?</td>
<td></td>
</tr>
</tbody>
</table>

16.192
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 dipil) refers to the past: for example, Mbi hinga lo depuis 'I have known him for a long time'; Mbi sara koa ni 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 koba ngbii, ya ti mbi asi 'I ate for a long time and was filled up'; Mo goe tongaso 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 tambela, nganse ti lo awe. 'He walked a long time, so he's all tired out'.

2. Ababa ti i asara koa ni. 'Our ancestors have been doing this work since a long time ago'.

3. Mo hinga lo tangana ye. 'How is it that you have known him for a long time?'

4. Zia, we ni na wa. 'Put the iron in the fire for a while'.

5. Ita, mbi zia da awe. 'Friend, I've had it therefor
6. Tongoana mo lungila azila na
   gase, no pika ngangó.

7. I løndó, ʌ ga, ndo anko
   na li ti fì.

8. Lo løndó na Paris. Angbá
   kêté, af fadé lo si.

9. Tongoana mo sára téné na ál,  
   pekó ni aninga kêté, fadé
   mbi gá.

10. Mbi gá na ndé pééré, Mbi
    hínzi koa ni.

   a long time already¹.

   '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 come in the morning, and
   I did the work a long time ago'.
CONVERSATION

Sárángó kanda 'Making meatballs'

1A Madame, mbi vo yama ni aye.

'Madame, I have bought the meat.'

2B Mo vo yama ni aye?

'Have you indeed bought the meat?'

3A Ex.

'Yes.'

4B Mbi yf mo lungúla [rongúra] b'ô na téré ni.

'I want you to remove the bones from it.'

5A Na ákamba ni koé?

'And the fibers also?'

6B Ex.

'Yes.'

7A Si mbi sára ni tongana yf.

'Then how do I prepare it?'

8B Mo lungúla koé aye, mo zía na vá ti machine, mo píka, vá ni awôko.

'After you have removed everything, put (the meat) into the meatgrinder and grind it until it's soft.'

9A Bon, mbi tó tongana yf.

'Fine. How do I cook it?'

10B Non. Ake tí leke lêkêngó.

'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 Ex?

'What?'

12B Mo sára na kanda na mbi.

'Make it into meatballs for me.'
13A Bon. Mbi tó soupe [súpu] ní mingi, wala mbi sára soupe ní tongana yé?

14B Non. Mo zía soupe ní mingi ape. Tongana mo zía na yá mafuta ní, akpôrò ngbii, azía tanga tó soupe ní gi na gbé ní kété kété.

"Fine. Shall I make a lot of soup [or perhaps gravy], or how shall I make the soup?"

"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 píka píkángó na yá tó machine.
2. Si mbi tó na soupe [súpu] ní? 'Then shall I cook it with the sauce?'
3. Tongana mo píka na kpu ní awe .... '
4. Mbi sára na ukú ní.
5. Tongana mo zía ngu ní, mo zía akpórò ngbii, ngu ní agoe na gbé ní, tanga ní angbá kété kété.

Excerpted conversation, 2

1. Mo píka píkángó na kpu. 'Found it in a mortar'.

17.196
2. Mo kánga kángángó na kanda.

3. Mo kánga na kanda ukú wala omaná.
   omaná.

4. Mbi t'o na ni tongaso ma?

5. Mo ke boy, na mo hinga koa ape, sí mo ke húnda ndo tongaso só?

6. Mbi hinga ti mbi yi ni mbirimbiri ape.

7. Mbi wa ni, mbi ke fa na mo só.
   Ake nzoni mo má téne ti mbi.

8. Tongasó ake nzoni mìngi ape?


10. Mo zìa na sése.

11. Leke yi ti mbi na mbi s'i ma.

12. Tongana yi ni akpore, ake nzoni
    mo zìa na sése, mo lungúla
    sì ape?

13. Nì laá mbi sára koé, mbi zìa,
    mbi tense mo gá báa ape?

14. Mo sára, ake na taál lége ni só

'Tie (the meat) up into
balls'.

'Make five or six meatballs
of it'.

'Do I cook it just like that?'

'You are a servant, and do
you not know how to work
that you are asking questions
like this?'

'I don't understand it very
well'.

'I'm the boss, and I'm showing
you here. You ought to listen
to what I say'.

'Won't it be good like that?'

'I've been showing you how'.

'Put it down (that is, take
it off the fire)'.

'Prepare my things for me'.

'After it has boiled, aren't
you supposed to remove it?'

'Haven't I already done
everything and put it down
and have come to tell you
to come and see?'

'You didn't do it exactly as
NOTES ON CONVERSATIONS

7a. sára ni -- 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. no píka -- Another example of closely knit clauses. The time does not seem to make any difference. Lo píka lo, akol would mean 'He beat him until he died' or 'He beat him to death'.

10B. ake to 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 to mo to 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. to 'to prepare food by boiling'.

14B. zia na gbé ni 'to add to something' -- zia na yá ni 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'.

17.198
7. wa -- This noun in other contexts means 'owner': For example, wa kôngbe sō 'the owner of this gun'. wa kōtfrō sō means 'inhabitant of this village'.

**GRAMMATICAL NOTES**

**Connective si (5.50).** As a linker of clauses, the connective si has the meaning 'and then': e.g. I si a ndōngē na nδδ ni, si i te na ni '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 si is used in a sentence which is translated with a purposive 'so that, in order that': Mbi zia na lā, si abe hio '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 ti 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 yi ti goe 'He said, "I want to go"'.
- Lo tene, lo yi ti goe 'He said that he wanted to go'.
- Lo tene, ni yi ti goe 'He said he wanted to go'.

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 ....
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 tī goe lá sò aps. 'I don't want to go today'.
Middle speech: Mo tene, ní yí tī goe lá sò aps, ngbangatí yg. 'Why do you say that you don't want to go today?'

Some people use tī wherever ní would be used, and others make a distinction between ní, for singular number, and aní (probably the plural prefix ṣ- + ní) for plural number. Thus:

Original statement: I sára koa sò aps. 'We don't do this work'.
Middle speech: Anála ní atene, aní sára koa sò aps. 'The women said they don't do this work'.

In middle speech ní occurs wherever a pronoun would occur. Thus: Lo gā abinda, bongó tī 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
to 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 më na àla bongô tì mì.

Quoted discourse including 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 mbi o in the reported discourse. For example, in the original conversation A asks B: Mo yì tì goe na Amériqè? 'Do you want to go to America?' When B quotes this question to C, he says: Lo tene, Mbi o, Mo yì tì goe na Amériqè? 'He said, "Say there, do you want to go to America?"' If mbi 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 mbi is deliberately marked with high tone, for in this construction this tone is always used. In the example above mbi 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 lâ (8.13). The particle lâ is used in explanatory constructions. The phrase ni lâ at the beginning of a sentence and before a clause means 'that's why....'; it refers to something already said; e.g. Ni lâ mbi gâ tì bâa mò só 'That's why I come to see you'. Lâ can also follow a clause which is linked to a following clause; in this position it can be translated 'It is because....' e.g. Tére tì wâle tì mbi aso lo mingi lâ mbi gâ tì
GRAMMATICAL DRILLS

Drill 1

Using the connective si in sequential clauses. Replace sára yg with an appropriate answer and repeat the whole sentence.

1. Lo vo yama si lo sára yg.

2. Lo lungíla bió si lo sára yg.

3. Lo zís yama ní na yá tí machine sí lo sára yg.

4. Lo píka yama ní sí lo sára yg.

5. Lo sára kanda ní sí lo sára yg.

6. Lo tô soupe ní sí lo sára yg.

Drill 2

Practice in making purposive sentences with si and in using the explanatory ní laá. Respond to sentences under A with B.

A                          B

1. Mbi zís veke ní na la si       Ní laá sí veke ní aole awe
         aole hió.                                      só.
         'I put the okra in the sun
         to get dry quickly'.

2. Mbi zís gozo ní na gbé ti      Ní laá sí gozo ní awóko
         ngí sí awóko.                                   só.
         'I put the manioc in the
         water to soften'.

3. Mbi zís bónó ní na yá ngí      Ní laá sí bónó ní asi
         sí así gigí.                                     gigí só.
'I put the sorghum in water so that it would sprout'.

4. Mbi zìa yama mì na yà tì
frigidaire sì añ apì.
'I put the meat in the refrigerator so it wouldn't spoil'.

5. Lo bata mëttì na yà tì
bozo sì añìru apì.
'He keeps the book in a sack so it won't tear'.

6. Àlà sësì mì na lo yorë sì
lo nge apì.
'They are giving him medicine so he won't get thin'.

7. Mbi mì na lo kòbë lë kòë
sì lo lingbi kòrë mingì.
'I give it food all the time so it will be fat'.

Drill 3

Using the quotative mì as the subject of a sentence. Introduce each sentence in B by Lo tësì. 'He says ....'

1. Mbi sàra l'école ave.

2. Mbi ts kòbë ave.

3. Mbi sukùla ngu ave.
Drill 4

Using quotative *ni* in *na* phrases. On hearing the sentences under A give the appropriate sentence under B.

**A**

1. Mbi mbéfi *ni* na mbi.
2. Fa lège *ni* na mbi.
3. To mbéfi na mbi.
4. Faa mbéni yama na mbi.
5. Vo makala na mbi.
7. Gbó kondo *ni* na mbi.
8. Kiri téné na mbi.

**B**

Lo tene, *fúku tì* mbéfi *ni* na ni.

... *fúku tì* lège *ni* na ni.

... *fúku tì* mbéfi na ni.

... *fúku tì* mbéni yama na ni.

... *fúku tì* vo makala na ni.

... *fúku tì* bata mèrengé na ni.

... *fúku tì* gbó kondo *ni* na ni.

... *fúku tì* kiri téné na ni.

Drill 5

Using the quotative *ni* in possessive phrases. Introduce each sentence in B by Lo tene 'he says'.

**A**

1. Fuku tì mbi aseke na mbáge wa.

'Where is my flour?'

**B**

Lo tene, fuku tì *ni* aseke na mbáge wa.

'He says, "Where is my flour?"'
2. bongó 'cloth'
3. gozo 'manicó'
4. kóli kóndo 'rooster'
5. sëmbé 'dish'
6. kété mërengé 'small child'
7. kéké tì wá 'firewood'
8. olé [kéré] tì yángá tì da 'key'
9. ngombe tì babá 'father’s gun'
10. kôngbá tì ftà 'sibling’s baggage'

Drill 6

Using mbi o in quoted discourse. Change the sentences below in the following way:

Mbi mì na lo awe. Lo tane, Mbi o, Mo mì 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 lângó na ndé sësa. 'I sleep on the ground'.
2. Wá aghi da tì mbi. 'My house burned up'.
3. Mur tì da tì mbi akúngbi. 'The walls of my house collapsed'.
4. Âzo balé óko ase tì lângó na yá da tì mbi. 'Ten people are sleeping in my house'.
5. Mbní zo anzi mbi na yá da tì mbi. 'Somebody stole something of mine from inside my house'.

17.205
Practice in the use of ngbangatí and mf laá. Engage in dialogue with another person, using the following sentences.

1.

A. éko anzi vélo kírkíri. Mf laá, éko kánga tí mbi lé kóó. 'People steal bicycles terribly. That's why I always lock mine'.

B. éko kánga vélo tí mbi lé kóó ngbangatí yg. 'Why do you always lock your bicycle?'

A. éko anzi vélo tí abí ngbangatí éko anzi vélo múngi. 'I lock my bicycle because a lot'.

22.

A. Président acke éí na Bangui lé së. Mf laá, éko acke goe na aéroport. 'The President is arriving in Bangui today. That's why people are going to the airport'.

B. éko acke goe na aéroport ngbangatí yg. 'Why are people going to the airport?'
They are going because the President is arriving today.

Just a few Centralafricans know English. That's why I'm learning Sango.

why are you learning Sango?

I'm learning Sango because not many Centralafricans know English.

'I haven't killed an elephant yet. That's why I want to go hunting.

Why do you want to go hunting?

'I want to go hunting because I haven't killed an elephant yet.

'The oil is almost finished. That's why I'm not giving you any.

'Why don't you give me any oil?"
A. Mbi m' na mo ape ngbangati
    aga ndurú ti huna.

B. Mo tambéla gi na vèlo
    ngbangati yé.

A. Mbi tambéla na vèlo ngbangati
    mbi yi ti sara ngiá na ñó.

B. Mo tambéla gi na vèlo
    ngbangati yé.

A. Ngasa agá la koé ti te kása
ti lo, Mí luá, lo sara
    gbagba, angóro yaké ni.

B. Lo sara gbagba ní ngbangati
    yé.

A. Lo sara gbagba ní ngbangati
    ngisángta ate kása ti lo la
    kó.

A. Mbi yi ti sara be sko na ñla
    ti gbo kótóro ti ñla na ndúni
    Mí luá, mbi gá na kótóro ti
    ñla só.

'I don't give you any because
it's almost finished'.

'I want to have a nice time
with people. That's why
I refuse to travel by auto
and travel by bicycle'.

'Why do you travel only
by bicycle?'

'I travel by bicycle because
I want to have a nice time
with people'.

'Goats always come to eat
his vegetables. That's
why he made a fence around
his garden'.

'Why did he make a fence?'

'He made the fence because
goats eat his vegetables
all the time'.

'I want to unite with you in
improving your country.
That's why I've come to
your country'.

17.208
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 válo tí mbi
   ngbangatí áso aná válo
   mingi.

2. Ála eke goe ngbangatí
   ) Président acke sí lá só.

3. Mbi eke manda Sango ngbangatí
   āCentrafricain mingi ahínga
   yángá tí Anglais ape.

4. Mbi yi tí goe tí gá yama
   ngbangatí mbi de mbi fáa
   déle ape.

5. Mbi mí mafuta na mo ape
   ngbangatí agá ndurú tí húni.

6. Mbi tambélá na válo ngbangatí
   mbi yi tí sára ngía na éso.

7. Lo sára gbagba mí ngbangatí
   ngásá ate kása tí lo lá kóé.

B

1. Mbi kánga válo tí mbi
   ngbangatí áso aná válo
   mingi.

2. Ála eke goe ngbangatí

3. Mbi eke manda Sango ngbangatí
   āCentrafricain mingi ahínga
   yángá tí Anglais ape.

4. Mbi yi tí goe tí gá yama
   ngbangatí mbi de mbi fáa
   déle ape.

5. Mbi mí mafuta na mo ape
   ngbangatí agá ndurú tí húni.

6. Mbi tambélá na válo ngbangatí
   mbi yi tí sára ngía na éso.

7. Lo sára gbagba mí ngbangatí
   ngásá ate kása tí lo lá kóé.

'Why did you come to our country?'
'I've come to work with you in improving your country'.

17.209
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 bë éko na mbi.
'Bë tì mbi ansere na lo.'
'Bë tì mbi agá nepóni awo.
'Bë tì mbi adé awo.'

Provocation

Lo gì yângá tì lo lâ kóë.
'Mbi gì ténë apé.
'He's always provoking him'.
'I don't want any trouble'.
'Mbë a trouble-maker'.
'Arguments ruin a village'.

Surprise

Gëngò ngolo afití kóterë.
Disinterest

Be ti lo anzer na koa ni ape.

Lo goe na koa ni, mais be ti lo ané da mingi.

Ala sara sioni na lo, si be ti lo anzé da awe.

Yi só mo sara abuba be ti mbi awe.

Anger, sorrow

Yi só mo sara man vinod na mbi mingi.

Mbi bia yi só mo sara, na mbi wara naid da ape.

Yi só mo tena asg be ti lo lá kóú.

Ngonso man be ti lo sadé sadé.

Ngonso na sara mbi ape.

Be ti mbi asg 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".

17.211
CONVERSATION

Bongô ti wâle  'Women’s clothes'

1A Mo wara pendere bongô sô na
    ndo wa.

2B Mbi wara na galâ.

3A Mo wara na galâ tongana yg.

4B Mbi vo na ti ti Arabe ape?

'Where did you get this
pretty dress?'

'I got it at the market'.

'How did you get it at the
market?'

'Didn’t I buy it from an
Arab' (that is, a Muslim
trader)?'

'Did you buy it from an Arab?
'That’s right'.

'And how did they sew this
pretty neck?'

'Didn’t I give it to a woman
who cut out the neck and
sewed it for me?'

'You gave it to a woman who
cut out the neck and sewed
it for you?'

'That’s right'.

'And what’s the name of this
neck which was sewn like
this?'

5A Mo vo na ti ti Arabe?

6B Eâ.

7A Na pendere gô ni sô, âla fi
    na mo tongana yg.

8B Mbi mû ni mbânî wâle si
    arâa gô ni, afû na mbi
    sô ape?

9A Mo mû ni mbânî wâle si arâa gô
    ni, afû na mo sô?

10B Eâ.

11A Na érê ti gô ni sô âla fi
    tongasô ake yg.

18.212
12B Eré nj akët kanzágó. 'The name is kanzágó.'
13A Eré tí s’ë akët kanzágó? 'Is its name kanzágó?'
14B Kanzágó. 'Kanzágó.'
15A Kanzágó. 'Kanzágó'.
16B Ef. 'That's right'.
17A Sí tailleur ní asúru yá ní, wala mo sí mo súru? 'Then was it the tailor who divided it or was it you who divided it?'
18B Mbi fàa ndambó ní s’ë mbi mbi na tailleur ní. Mbi bata tanga ní na da tí mbi. 'I divided it into two and gave some to the tailor. I kept the rest in my house.'
19A Mbi bata tanga ní na da tí mbi? 'You kept the rest at your house?'
20B Ef. 'Yes'.
21A Bongó nj akët pendere mungi. Fadé mo fà na mbi lége ní s’ë mbi sàra tí mbi ngá ma. 'The dress is very pretty. You will show me how so that I can make mine'.

NOTES ON CONVERSATION

5A. tí tí Arabë. 'hand of Arab' -- There is no distinction between tí and maḅëko. One can use this expression for 'from' whenever personal transactions are mentioned, but there will probably be one of these verbs: wara, vo, më 'receive', gbó 'grab', më 'steal', etc. Compare: mbi më na yángá tí lo 'I heard it directly from him', that is, 'I heard it directly from his lips'. Arabë -- A general term for Muslim traders.

17A. sí -- Notice how sequential clauses occur in a dialogue.

18.213
mo af — This is the same connective, here used to join a preclausal subject to the clause. The translation indicates its function.

18B. ndambé 'half'. Compare: mo tůku af ndambé ngbangatí ve.

"Why did you pour just a half?"

GRAMMATICAL NOTES

Connectives ngbangatí and tenetí (5.40). The connectives ndá li (ii), ngbangatí and tenetí have a purposive or explanatory function. They translate words like because (of), over, for, etc. In a phrase with ve they mean 'why'? No difference is meaning or use seems to exist between these words. There are several forms of ngbangatí, among which are [ngbatí, mbatí, mafí]. 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 ze, ngbangatí só mbi eke 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 ni, in which case the connectives are also replaced by ngbanga an tené: mbi fáa ze ngbanga ni 'That's the reason I killed the leopard'. This construction is similar in meaning to one with ni laa: ni laa, mbi fáa ze ni 'That's why I killed the leopard'.

The expression ndá li 'end of head' is used like ngbanga and tené 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 teneti is a connective of cause, reason, and purpose whereas na does not have these meanings. Compare the following sentences.

<table>
<thead>
<tr>
<th>na</th>
<th>teneti</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mbi vo yama, mbi mi na lo.</td>
<td>Mbi mi na lo teneti ala.</td>
</tr>
<tr>
<td>'I bought meat and gave it to him'.</td>
<td>'I gave it to him on their behalf'.</td>
</tr>
<tr>
<td>'I bought the thing from him'.</td>
<td>'I bought it on his behalf'.</td>
</tr>
<tr>
<td>'I work with him'.</td>
<td>'I'm working on his behalf'.</td>
</tr>
<tr>
<td>'I'm going with him'.</td>
<td>'I'm going on his behalf'.</td>
</tr>
<tr>
<td>5. Mbi sara na kamba.</td>
<td>Mbi sara teneti nginza.</td>
</tr>
<tr>
<td>'I'm making rope out of it'.</td>
<td>'I'm doing it for (to obtain) money'.</td>
</tr>
</tbody>
</table>

'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 yi so or simply so. It is also common for this clause to end with so 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: So ala ga awe, aska nzoni ala tara ma '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 bongó ape, sí mbi ké lo.
   'He didn't give me clothes, so I left him'.
B. Mo ké lo ngbangatí ye?
   'Why did you leave him?'
A. Mbi ké lo ngbangatí bongó.
   'I left him over clothes'.

2.
A. Ala eke píka téré. Mbito agbó mbi, sí mbi kpé.
   'They were fighting. I was frightened and fled'.
B. Mo kpé ngbangatí ye?
   'Why was it that you fled?'
A. Mbi kpé ngbangatí mbito.
   'I fled because of fear'.

3.
A. Zo asára koa tì wara na nginza tì yö na yö.
   'A person works to get money to buy things with it'.
B. Zo asára koa ngbangatí ye?
   'Why is it that a person works?'
A. Zo asára koa ngbangatí nginza.
   'A person works for money'.

4.
A. Ngó ayí tì píka; mbi eke goe tì mbi ape.
   'It's going to rain; I'm not going'.
B. Mo goe ape ngbangatí ye?
   'Why are you not going?'
A. Mbi goe ape ngbangatí ngu.
   'I'm not going because of rain'.

5.
A. Ala dô dôdô na bi só, sí
   'They danced during the night,'
mbi lângô ane.

B. Mo lângô ane ngbangatî vë?
A. Mbi lângô ane ngbangatî
dôô ni.

6.

A. Ala vë samba ahô môô ni.
Na môô ni âla tiri ne pôô

tâ sâ.
B. Ala tiri ngbangatî vë?
A. Ala tiri ngbangatî samba ni.

7.

A. Ala tene, ngunzu ake da
mîngi, sî mbi goe, mbi vo
moustiquaire.

B. Mo vo moustiquaire ngbangatî
vë?
A. Mbi vo ngbangatî àngungu.

8.

A. Mbi mú, atene, dôô ti âla
ake m SOME mîngi, sî mbi goe
mbi mú photo ti mbi.
B. Mo mú photo ti mo ngbangatî
vë?
A. Mbi mú ngbangatî dôô ni.

so I didn't sleep'.
'Why didn't you sleep?'
'I didn't sleep because of
the dance'.
'They drank too much beer!.
They ended up fighting amongst
themselves'.
'Why did they fight?'
'They fought because of the
beer'.
'They said that there were
many mosquitoes there, so I
went and bought a mosquito
net'.
'Why did you buy a mosquito
net?'
'I bought it because of
mosquitoes'.
'I heard that their dances were
good, so I went and got my
camera'.
'Why did you take your
camera?'
'I took it because of the dances'.

18.217
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'.
   
   Lo m'na mbi bongó, sí mbi k'lo ngbanga ní.

2. 'They were fighting, so that's why I fled'.
   
   Ala eke píka téré, sí mbi kné ngbanga ní.

3. 'It's going to rain, so I'm going because of this'.
   
   Ngú ayí tí píka, sí mbi goe tí mbi ngbanga ní.

4. 'They were dancing, so that's why I didn't sleep'.
   
   Ala eke dó dóó, sí mbi lángó ape ngbanga ní.

5. 'They drank too much beer, so they fought because of it'.
   
   Ala yó samba ahó ndó ní, sí ála tiri ngbanga ní.

6. 'There are a lot of mosquitoes, so that's why I bought a mosquito net'.
   
   Ngungu eke míngi, sí mbi yo moustiquaire ngbanga ní.

7. 'People steal bicycles, so that's why I lock mine'.
   
   Aso anzi vélo, sí mbi kné tí mbi ngbanga ní.

8. 'The President is arriving today, so people are going to the airport for that reason'.
   
   Président eke sí lá só, sí áso eke goe na aéroport ngbanga ní.

9. 'Just a few Centralafricans know English, so that's why I'm learning Sango'.
   
   Gí ámbéni Centrafricain óko óko ahínga yánga té 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'.

Drill 3

Answer the questions below by repeating the statement except for replacing ngbangatì by ndà li ti.

**Question**

11. Mo ké lo ngbangatì bongó?

2. Mo ké ngbangatì mbito?

3. Zo asára koa ngbangatì nginza?

4. Mo goe ape ngbangatì ngu?

5. Mo lângó ape ngbangatì dódó ni?

6. Alà tiri ngbangatì samba ni?

7. Mo vo ngbangatì ángungu?

8. Mo mú ngbangatì dódó ni?

**Answer**

Mafuta agá ndurú tì hínzi, sí mbi eke mú mbéni na mo ape ngbangatì ni.

Mbi yi tì sára ngia na fáa sí mbi tambóla na vélo ngbangatì ni.

Ngása ate kása tì lo, sí lo sára gbagba ngbangatì ni.

Mbi ké lo ndà li tì bongó.

Mbi ké ndà li tì mbito.

Mbi goe ape ndà li tì ngu.

Mbi lângó ape ndà li tì dódó ni.

Mbi alà tiri ndà li tì samba ni.

Mbi vo ndà li tì ángungu.

Mbi mú ndà li tì dódó ni.
Drill 4

Using expressions for 'why?' Make questions in response to the following sentences by replacing mbi by mo (and vice versa) and adding teneti yé or ngbangati yé at the beginning or end. Ndá nf yé can also be used at the beginning. Thus:

Mbi yé ti goe la só apo.  'I don't want to go today'.
Mo yé ti goe la só apo teneti yé. 'Why don't you want to
Ndá nf yé mo yé ti goe la só apo. go today?'

1. Mbi yé ti goe na mo na galá. 'I want to go with you to the
    market'.

2. Mbi yé ti goe na kótóró. 'I want to go home'.

3. Mbi yé bon ti nginza ti mbi. 'I want an advance on my salary'.

4. Mbi yé permission ti dimanche. 'I want a leave of one week'.
   óko.

5. Mbi yé ti báa mo. 'I want to see you'.

6. Mbi yé ti lângâ na kótóró só apo. 'I don't want to sleep in this
   village'.

7. Mbi yé ti te kôbe na âla apo. 'I don't want to eat with them'.

8. Mbi yé ti duti na pekôti camion apo. 'I don't want to sit in the
   back of the truck'.

9. Mbi yé nginza ahé só. 'I want more money than this'.

Drill 5

For practice in distinguishing between na and teneti translate the following sentences without looking at the Sango.
1. 'I bought it for two pata's'.  
   Mbi vo na pata óse.
2. 'He bought bread for the  
   trip'.  
   Lo vo mápa tenetí lége.
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, f njó tf í 'In view of the fact that he has come, let us go on'.

1. mbi gá na kótóró tf ála  
   mbi gá sengé 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 mì akúngbi awe  
   mbi língbi sf ká tongana yé  
   'Since the bridge has collapsed, how can I get there?'
4. ngú ake píka  
   fadé ñó abóngbi nzoní?  
   'Now that it is raining, will there be a nice crowd?'
5. mbi wara mbétí lá só  
   mbi língbi, dutí sengé ape  
   'Now that I received some books today, I don’t have to sit around doing nothing'.
6. yoro mì ake na mbi ape  
   mbi língbi mì mì nga na mo ape  
   'Since I don’t have the medicine, I can’t give it to you'.
7. da tf língé ake na ndo só  
   'Since there are no sleeping
VOCABULARY: mû 'to take, give'

Mbi mû na lo, na lo kë.
Mbi tene na lo ti mû ñko, na blo mû otâ.
Koa mû akê ngângâ ti mbi.
Kû amû âlala otâ.
Mo mû ñêgê só, mo goe.
Mbômbôfê, fadô mo ñô da.
Zo wa la âmû ñêgê na lo ti sára só?
Fadô mbi mû gi ñko na pôpô ti âlala kë.
Âlalâ mû ñêkë ti lo, agoe.
Mû ta só kë, gâ na mî.
Mû na mbi ñôgî, mbi yû o.

Lo mû yëka mû gi na mëbôko ti lo afàs ño.

'Giving injections is difficult'.
'I gave it to him, but he rejected it'.
'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'.
quartermaster's car; I must go to another place'.
'Since you have already gathered, I might as well tell you about the matter'.

13.222
Lo mì ygma na ya tì ìfì na gii. azìa

'He took the animal from inside the hole and put it outside'.

18.223
CONVERSATION

1. Goéngó na yáká 'Going to the gardens'.

1A Méréngé!

2B Mamá!

3A Bara mo [ma] ma.

4B Bara mo mání, mamá.

5A Azo ti kitéró ní agoa na nío wa.

6B Azo ti kitéró kóé agoa na yáká awe.

7A Òbi yì ti goe na yáká. Lége ní ake na nío wa.

8B Mais mamá atens [aten] nbi bata méréngé.

9A Mo goe àá nbi ká, fadé ní kirí ma.

10B Ka só mamá atens nbi bata méréngé só.

11A Pardon, méréngé ti nbi, goe na nbi.

12B Bon, I goe hic ndé li ti nbi kírí ndé li ti méréngé, mamá.

'Child!

'Ma'm (lit. mother)'.

'Greetings'.

'Many greetings to you Ma'am'.

'Where have the villagers gone?'

'All the villagers have gone to the gardens'.

'I want to go the gardens. Where is the path?'

'Mother told me to care for the kids'.

'Take me there and come back'.

'But Mother said for me care for the kids; what about that!'

'Come now child, go with me'.

'All right. Let's go in a hurry because I have to come back because of the kids, Ma'am'.

19224
2. Lége ti yáká ‘Way to garden’

1A Mérengé ti mbi.
2B Mamá.
3A Mbi bara mo ma.
4B Bara mo míngi, mamá.

5A Mbi yi ti goe na yáká ti álə so.
6B Na lége ti yáká nĩ, mo ke fa ngú nĩ mo goe da ape?

7A Fadé zo wa sĩ goe na mbi?
8B Fadé mbi laá mbi goe na mo.
Mo goe ti faa ngú. Bon.
Mbi goe ti zía mo kã na yáká kã. Bon. Mbi mú ti mbi lége, mbi kiri.

9A Mo eke na kusará?
10B Mbi ke na kusará, eg.

11A Yáká nĩ ayo ape, ma.

12B Yáká nĩ ayo ma. Yáká nĩ ayo míngi míngi.

13A Lége nĩ ake na goe nĩ wala?

'All right. Thank you'.

'My child'.
'Ma’am'.
'I greet you'.
'Many greetings to you, Ma’am'.
'I want to go to your gardens'.
'The way to the gardens — Don’t you cross the stream and go there?'
'Who will go with me?'
'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'.
'Do you have work?'
'Yes, I have work'.
'The gardens are not far, are they?'
'The gardens are far indeed. The gardens are very far'.
'Is the path down there
14B Lége ni ake na mbáge ti à droit [adrat].

15A Oui, moi goe na mbi.

16B Bon, i goe ma.

'The path is to the right'.

'All right, go with me'.

'All right, let's go'.

NOTES ON CONVERSATIONS

Conversation 1

88. mèrcé — 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 ni 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. Mï la — The clauses would have been better joined by si. The overuse of an expression is characteristic of people who are trying to improve their Sango.

Conversation 2

6B. kë 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?'
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, kă 'there, place [palăsi] and ndo; the last two both mean 'place'.

Place and ndo are nearly synonymous, but there seems to be a difference whereas a more general location is referred to by ndo. Place seems to be possessed more than ndo. Compare the following sentences:

1. Mo kiri na place tí mo.  
   'Return to your place (where you were just sitting, etc.)'
2. Lo lángó na place só.  
   'He sleeps in this place (or, spot)'.
3. Place só avúko míngi.  
   'This place is dark'.
4. Ndo avúko míngi na place só.  
   'It is very dark here'.

The verbal adjunctives ge and kă are in opposition. They can be replaced by na ndo só and na ndo kă respectively in some contexts.

Compare the following sentences:

1. Mo gá ge.  
   'Come here'.
2. Mbétí tí mo así na í ge  
   'Go over there'.

19.227
4. *Your letter didn't reach us here fast*.

   'I came to know him right here.'*

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 yi yé na lá ní ká.*
   'You wanted me at that time.'

2. *Ká ni ká, álta hingga tí tâa
dole míngí.*
   'Those people over there, they really know how to kill elephants.'

The adjective *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:

*Va tu 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:

*Mó sára kása, mó zíá yìngó da.*

'You make sauce and you put salt into it.'

*Tongána álta gá na da ní, álta
dí da awe, ...*

'When they came to the house and had entered it, ...'
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 goé na pekò tí da ngbangatí yò. The answer would be the Sango translation required by the exercise.

1. Lo goé na pekò tí da lo zó péré. 'He went there to burn grass'.
2. Lo goé na yángá tí da lo éré ála. 'He went there to call them'.
3. Lo monté,li tí da né lo kánga péré. 'He climbed to fasten on grass'.
4. Lo goé na yángá tí nga 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 dútí na gbé tí dé lo fú bongó da. 'He sits there to sew'.
7. Lo sárá yáka lo lá kónó. 'He makes a garden to plant sorghum'.
8. Ala goé na téré tí lège ála ku autòcar. 'They went there to wait for the bus'.

Mbi hínga place só lo goé da 'I don't know where he went!.'
Translation

1. Lo goe da tí zó péré.
2. Lo goe da tí éré álá.
3. Lo monter tí kánga péré da.
4. Lo goe tí bi yangó da.
5. Lo sukúla tí lungúla saleté da.
7. Lo sárá yáké tí lí bónó da.
8. Ala goe da tí kú autocar.

VOCABULARY:

**kírí** 'to return'

The verb **kírí** '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, **No kírí, 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. **Ala píka lo.**
   'They hit him again'.
2. **Mbi tiror mbénì photo òko.**
   'I took another picture'.
3. **Mbi dí méréngé tí kóli.**
   'Again I bore a male child'.
4. **Lo lângó na sése.**
   'He lay down again'.
5. **Dole mí adó lo na geré tí lo.**
   'The elephant trampled him again'.
6. **Tenétí mo sára téné yẹ̀ na mbi sióni.**
   'Why do you turn around and talk so badly to me?'

19.230
7. Ala voter mbi.
8. Mbi hinda mo téné ni lége ëse.
9. Mo fa na mbi ape ngbangatf yq.
10. Mo sára koa ni na lége ni ma.
11. Mbi känga kambah ni, na kambah ni asi.
13. Mbi mu yi na mo là koé. Mo mu yi 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'.

19.231
CONVERSATION

Mërenge agá na l'école ape *A child doesn't come to school*

1A Albertine.
2B Madame.
3A Birf mo ga na l'école ape.
   *'Albertine'.
   *'Madame'.
   *'Yesterday you didn't come to school'.

4B Téré ti mbi aso mbi súngó. Mi laá mbi ngbá na kótóro [kódró].
   *'My body hurt me. That's why I stayed home'.

5A Yë laá aso mo.

6B Bé ti mbi laá aso mbi alíngbi ape.
   *'It was my liver which hurt me terribly'.

7A Mo goe na hôpital [opitare]?
8B Mbi goe na hôpital, Madame.
9A Lá wa laá?.
10B Na lundi jusqué ngbíi .... yi só, samedí.
11A Mo manquer [mange] école míngi, ëë?
   *'On Monday until .... what do you call it, Saturday'.
   *'You're missing school a lot, eh?'
   *'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 Mbëti hôpital ní ake na ndo wa.
   *'Where is the hospital certificate?*
NOTES ON CONVERSATION

4B. ñrë -- This sentence is translated literally. It probably means just 'I was sick'. For 'I wasn't feeling well' one would say ñrë tf mbi anzers anp 'my body didn't taste good'.

6B. bë 'liver' -- This is not to be taken literally. This sentence might refer to almost any of the internal organs except the intestines.

10B. nghii -- This word is to be related to goe in the question (9B). The speaker seems to mean that she went every day. yë sô -- This is the usual way of saying something like 'what-ya-ma-caal-it', 'thing-a-ma-jig', etc., accompanied by a pause, here indicated by the comma.

12B. depuis tf mbi sô -- It is not clear what is meant by this phrase because tf mbi has no clear referent.

13A. mbëtî tf -- Certificates, documents, applications, etc. are referred to in this way. For example: mbëtî tf koa 'work card', mbëtî tf l'école 'school certificate', mbëtî tf yorô 'prescription'.

15A. The two clauses here are close-knit. It would not be good to connect them with sf. 

GRAMMATICAL NOTES

Nominalized verbs (6.30). A nominalized verb is formed by (1) adding the suffix -ngô (or -ngô) to the verb and (2) making all tones of the verb high. Words like bâa '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, gone 'go'
usually becomes gónó.

Nominalized verbs are used in the following ways:

1. As true substantives, occurring where other nouns
do: Ásúrúngó (< sáru) ní láá 'There are the ripped
ones'.

2. Following tí as a complement of another verb:
Lo gónó tí dëngó (< dë) kókó tí wá 'She went to
split firewood'.

3. To intensify the meaning of the main verb:
Ála ná bí tí mbi nángó '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
tí or wá can be used as the equivalents of English agentive nouns.
Compare the following:
Lo sára kóbe na mbi. 'He cooks for me' or 'He
prepared food for me'.
Zó tí sárángó kóbe ) aska na 'I have no cook' or 'I have
Wá sárángó kóbe ) mbi ape no one to prepare food for me'.

GRAMMATICAL DRILLS

Drill 1
GRAMMATICAL DRILLS

Drill 1

Making nominalized verb phrases. By dropping là kóé and nominalizing the verbs, make sentences of the second type:

1. Lo t ô kôbe là kóé. 'She always prepares food'.
2. Lo fáa yama là kóé. 'He always fishes'.
3. Lo ká samba là kóé. 'He always kills animals'.
4. Lo fáa yáká là kóé. 'She always makes a garden'.
5. Lo sára yoró là kóé. 'She always practices witchcraft'.
6. Lo sára ngiá là kóé. 'He plays all the time'.
7. Lo dô dóó là kóé. 'He always dances'.
8. Lo yî samba là kóé. 'He habitually drinks beer'.
9. Lo fa téré là kóé. 'He habitually shows off'.
10. Lo pîka carte là kóé. '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: Tôngô kôbe ake na ndo só aps '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 tî lo ayuru 'His house leaks';
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.

Using nominalized verbs independently with ni. Make the following sentences, using the nominalized verbs from the preceding drill.

1. 'Dried ones aren't heavy'. ... ni ane apc.
2. 'I don't want the bent one'. \( \hat{\text{bi yi}} \) ... ni apc.
3. 'I want just ripe ones'. \( \text{Mbi yi gi} \) ... ni.
4. 'People eat just soft ones'. Zo ate gi ... ni.
5. 'Throw away what is rotten'. Bi ... ni na ngonda.
6. 'Large ones can do it all right'. ... ni alingbi sara sengé.
7. 'A person doesn't wear what is torn'. Zo ayú ... ni apc.
8. 'The thin can also do it'. ... ni alingbi sara ndá.
9. 'A person gets just good stuff there'. Zo awara gi ... ni da.
10. 'How will we identify the sour ones?'

**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 ánsere 'This sauce tastes good'; Kása só ánsere nzéréngó 'This sauce tastes very good'.

**A**

2. Ngu ni aksé kporo.
3. Orange ni abe.
4. Bongó ni aole.
5. Likongó ni abe.
7. Wá ni aksé gbí.
8. Fuku ni afí.

**B**

1. 'This stuff is very heavy'.
2. 'The water is boiling vigorously'.
3. 'The oranges are very red'.
4. 'The clothes are completely dry'.
5. 'The spear is quite bent'.
6. 'His dog is quite thin'.
7. 'The fire is burning vigorously'.
8. 'The flour smells badly'.
9. 'My manioc is all soft'.

**Drill 6**

Answer the questions by using the nominalized forms of the verb suggested.

**Question**

1. Mo tó makala na yá ti ngu?

**Answer**

'Do you cook fritters in water?'

'No, I fry them'.
2. Mo vo bongó tí mo?
'Did you buy your dress?'

3. Zo ayóro veke?
'Does one fry okra?'

4. Mo hingga Sango kóe awe.
'You know Sango completely'.

5. Só kóngbá ti mo?
'Is this your stuff?'

6. Wó ni afáa awe?
'Did the metal piece break?'

7. Mángó ni ñaba mnóní?
'Have the mangoes ripened nicely?'

8. Mo eke duti na ndo só?
'Are you staying here?'

9. Mo yí ti vo mbéni yí?
'Do you want to buy something?'

10. Válo ti mo eke ñóní míní.
'Your bicycle is very good'.

11. Mo bi na sása ngbangatí vs.

Non, mbi fú ....
'No, I sewed it'.

Non, zo ató ....
'No, one cooks it'.

Non, mbi de ti tara ....
'No, I'm still trying (to learn it)'.

Non, mbi eke yó na ita ti mbi ....
'No, I'm carrying it for my friend'.

Non, aba gi ....
'No, it just bent'.

Non, afú .... awe.
'No, they already are spoiled',

Non, mbi eke hó ....
'No, I'm going on'.

Non, mbi eke báa ndó....
'No, I'm just looking'.

Mbi eke hata na ñta ti mbi gi ....
'I'm just taking care of it for my brother'.

Non, mbi z'á na sása gi ....
"Why did you throw it down?"

'No, I just put it down?.'

Vocabulary:

'be' 'liver'

In Sabgo 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 tì mo ...

'Mbi zìa bé tì mbi na mo, ìta.

Lo gí bé tì lo gbá. Téné nì ahò lo.

Tongana mbi báa àla lé na lé, fàdè bé tì mbi asi na ngié.

Bé tì lo asc na mbi.

Ngonzo aléndí na bé tì lo ngbangátí

Vi:

Zìa bé tì mo adé sì mo sàra ténè.

Lo sàra bé nzoní na mbi. Lo mí bongó na mbi.

Bé tì lo ake kótà mingí ndè.

Lo báa pásti, bé tì lo awóko awe.

When you know it deep in your heart ....'

'Friend, I'm putting my trust in you'.

'He thought about it to no avail. It was too much for him'.

'When we see each other in person, I will be happy'.

'He was angry with me'.

'Why did he become angry'.

'Let your emotions cool off before you talk'.

'He was generous to me. He gave clothes'.

'Boy, is he proud!'

'He has suffered, so he's dispirited'.
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'.

'He's honest'.
CONVERSATION

Photo t'i mërenë 'A child's picture'

1A Mërenë.

2B Mëna.

3A Mbi bara [bara] mo ma.

4B Bara mo mingi.

5A Mbi yë t'i sëra photo na më.

6B Mo bëa mbëni kôlì atirer photo na kôtë zo t'i mbi tongasë. Mo bëa, ëla kpo lë t'i photo nô, lo kô. Mais mbi yë zo asëra mbi na photo ape.

7A Lo eke na yorô?

8B Lo ke na yorô.

9A Ka mbi ke t'i mbi na yorô ape sô.

10B Bon. Sô më ke na yorô ape sô, nzonï mo tirer mbi ma.

11A Mbi yë t'i tirer mo na photo nô t'i sëra bë nzonï na më.

'Child'.

'Mother'.

'I greet you'.

'I greet you much'.

'I want to take your picture'.

'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'.

'Did he have charms?'

'Yes'.

'But I don't have any charms'.

'Fine. Since you don't have charms, it's all right if you take my picture'.

'I want to take your picture to be nice to you'.

21.241
12B Bon. Mbi m'merci sô mo téne, mo yi tè tirer mbi na photo sô, mais mbi yi mbi kif ape.

13A Mamâ tè mbi na sîta tè mbi abesoin [abesô] photo tè âmbâni zo tè bââ. Tongaso mbi yi tè sâra, tè to na âla, âla bââ.

14B Bon. Mo sâra photo nî 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 nô âke.

2. Atirer photo nî na nginza?


4. âla, âzo tè Centrafricain sô, âzo tè kôtôrô tè mbi abesoin tè bââ âla míngi.

5. Mbi tirer mo tè gôe na nî na âfamille tè mbi, abâà mo.

6. Mô mâ na mbi nginza sî mô tirer mbi ape?

'For how much?'

'Do people take pictures for money?'

'Just the inhabitants of Bangui take our pictures for money'.

'The people of my country need very much to see you, Centralafricans'.

'I'm taking your picture to take it to my relatives so that they will see you'.

'Give me money and then won't you be able to take my picture?'
NOTES ON CONVERSATIONS

5A. sâra photo na mo -- 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 sâra 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 sâra mo 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. mo bâa 'you see' -- Not to be translated. This clause functions like a very mild attention-getter. lo kàf -- This clause could have been introduced by sì.

9A. tì mbi 'for my part'.

10B. nzonf -- A shortened form of ake nzonf.

12B. sà mo tenz -- 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 sà means 'because'.

13A. abesoin -- The speaker probably understands /a/ to be the subject marker a- instead of the conjugated form of the French verb avoir. Besoin 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 trying 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 mbéti
ázo alíngbi sára koa ní
sára koa ní.

'Those who know how to read are qualified for the work'.

Subject > Object
ázo ahínga mbéti
mbí yí ázo só

'I want those who know how to read'.

21,244
Subject > ni

kongba asi la so
mbi ma tene ti kongba ni

 Kobe so mbi ma tene ni
asi la so.

'The things about which I heard arrived today'.

Object > Object

aso aká nzé na galá
mbi vi nzé ni

Mbi vi nzé so aso aká na
galá.

'The corn which people sell in the market tastes good to me'.

Object > ni

lo ma téné
lo hingga nzé ti téné ni ave

Lo ma téné so lo hingga ndá
ni ave'.

'She heard about the affair whose significance she didn't understand'.

Complement > Subject

kusára ti áso ni aske nzoni
áso ni alingbi na koa ni

Aso so kusára ti ála aske
nzoni alingbi na koa ni.

'People whose deeds are good are qualified for the work'.

Complement > Object

kusára ti áso ni aske nzoni
mbi vi áso so kusára ti

Mbi vi áso so kusára ti
ála aske nzoni.

'I want people whose deeds are good'.

Complement > ni

mbi aske na kobéla

Mbi aske na kobéla so áré

'I have an illness whose name is malaria'.
Objective clauses. Clauses can function like objects of a verb.

For example:

\[
\begin{align*}
\text{Mbi yì mo gá} & \quad \text{Mbi yì kọli ọse agá} \\
'I \text{ want you to come}' & \quad 'I \text{ want two men to come}' \\
\text{Mbi báa mo gá} & \quad \text{Mbi báa kọli ọse agá} \\
'I \text{ saw you come}' & \quad 'I \text{ saw two men come}'
\end{align*}
\]

In these examples everything after yì 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 yì tì gá 'I want to come'). For other sentences English will require other words. For example, mbi báa ñá yì tì gá ãpe '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:

\[
\begin{align*}
\text{Zo nì akúi na lẹ tì mbi} & \quad \text{The person died before my eyes'.} \\
\text{Mbi báa zo nì na lẹ tì mbi} & \quad 'I saw the person with my own eyes'.
\end{align*}
\]

But Mbi báa zo nì akúi na lẹ tì 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:

21.246
sentences:
1. Lo mú kpoto ti mbi.  'He took my hat'.
2. Mbi bia lo annú kpoto ti mbi.  'I saw him take my hat'.
3. Mbi bia lo na múngó ni.  '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 ahinga mbeti ape lo língbi na koa ní ape
   "A person who can't read is not qualified for this work'.

2. zo só asára koa ape lo língbi tambéla na taxi ape
   'A person who doesn't work can't travel by taxi'.

3. mérengé só ayó me nsont ape lo eke kúf nzala
   'A child which doesn't nurse well is going to die of hunger'.

4. wala só adú mérengé ape lo língbi mú nía na kóli ti lo ape
   'A wife who does not bear children (i.e. who is barren) can't make her husband happy'.

5. mérengé só amá téné mbe
   lo eke sioní míngi
   'A child who doesn't obey is very bad'.

6. avocat só awoko ape ansexe nga ape
   'An avocado which is not ripe doesn't even taste good'.

7. mbeti só ande mbe
   'Paper which is not thick
Drill 2

Relative clauses. Combine each of the two clauses into a single sentence on the pattern of Subject > Object.

1. mbi bâa mbôni makâko
   makâko aske pendere míngi
   "I saw a certain monkey who was very pretty".

2. mbi wara geré tí ngbâa
   ngbâa asâra ngangó na vále
   tí mbi
   "I found the tracks of the buffalo who threatened my wife".

3. mbi má gô tí bâmârá
   bâmârá atoto na bì sô
   ngangó
   "I heard the lion roared loudly last night".

4. mbi vo mbôni mamá ngûru
   ngûru adí méréngé míngi
   "I bought a sow which bears large litters".

5. mbi te taba
   taba aske na mafuta
   "I ate sheep (meat) which was greasy".

6. mbi fâa ze nî
   ze nî ahûnzi ngásâ tí mbi
   "I killed the leopard which finished off my goats".

7. mbi fâa konô
   konô afúti yákâ tí i lá köé
   "I killed the hippopotamus which always ruined our gardens".

8. mbi fâa wbôni ngbô
   ngbô aske sionf míngi
   "I killed a snake which is very bad".

9. mbi te mbôni ndêke
   ndêke ansere míngi
   "I ate a certain bird which tasted very good".

21.248
Drill 3

Relative clauses. Combine each of the two clauses into a single sentence on the pattern of Object > Subject and Subject > Subject.

1. mo báa sindi lá ni
   sindi akpingha ave
   "The sesame which you saw that day is ripe'.

2. mbi lá gozo
   gozo ale ave
   "The manioc which I planted has produced'.

3. mo báa ngágo
   ngágo sangfancfutsa ave
   "The ngágo (Solanum aethiopicum) which you saw is all gone'.

4. mbi vo fondo
   fondo n’ abe ave
   "The plantains which I bought are ripe'.

5. mbi lé tomeate
   tomeate n’ akono ave
   "The tomatoes which I planted have grown up'.

6. mänggo ati na sése
   mänggo asi gigi ave
   "The mango which fell to the ground has sprouted'.

7. tomeate n’ ati biri
   tomeate n’ aré ave
   "The tomato which fell yesterday is rotten'.

8. nzö ase ká
   nzö n’ ase t’ mbi
   "The corn which is over there is mine'.

9. bulée sò awéko mingi
   bulée n’ anzere ave
   "Bananas which are very soft do not taste good'.

10. ázo asára yáká t’ kóbe
    álà wàra kóbe t’ vánsá
    "People who make a food
t’ álà
garden get their
mournishment'.

Drill 4

Using material from conversations of preceding lessons translate the following sentences into Sango.

21.249
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 *etc.* 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:

"Ndé bá ma tó mé lá i mo?"    "Did you see with your very eyes?"
"Did you see with your eyes?"
"Do you mean to say that you saw it with your own eyes?"

Instead of the answer given for the question, A can say

"Did I not see it with my own eyes?"

When A admits that he did not witness the event, B can tell him:

"Witness things (i.e., before claiming to know what you're talking about)."

1.

A. Lo gá awo.
B. Mbi báa lo na ló ti mo?
A. Mbi línghbi ti sara vene ape. Mbi báa lo na gángó ní ape.

2.

A. Lo náwá ló ti mbi.
B. Mbi báa na ló ti mo?
A. Mbi línghbi ti sára vene ape. Mbi báa lo na mzingó ní ape?

3.

A. Lo zía nhétí ní na burean.

"He has come."
"Did you see him with your own eyes?"
"I can't tell a lie. I didn't see him come."
"He stole my bicycle."
"Did you see it with your own eyes?"
"I can't tell a lie. I didn't see him steal it."
"He put the paper in the office."

21.251
B. Mo bâa na lè ti mo?

A. Mbi lîngbi tî sâra vẹẹ nẹ. Mbi bâa lo na zîngọ nị ape.

A. Alâ sâra tînê na pòpò tî àlê. Mbi bâa álâ na tînêngọ nî ape.

B. Mo bâa álâ na lè ti mo?

A. Mbi lîngbi tî sâra vẹẹ nẹ. Mbi bâa álâ na tînêngọ nî ape.

A. Lo zî kâmba só álâ kánga na kángbâ nî.

B. Mo bâa na lè ti mo?

A. Mbi lîngbi tî sâra vẹẹ nẹ. Mbi bâa lo na zîngọ nî ape.

A. Sous-prêfet ahy tî lo na Bangui ave. Mbi bâa lo na hîngbî nî ape.

B. Mo bâa lo na lè ti mo?

A. Mbi lîngbi tî sâra vẹẹ nẹ. Mbi bâa lo na hîngbî nî ape.

'He undid the rope with which the baggage was tied'.

'I didn't see him undo it'.

'They talked amongst themselves'.

'Did you see them with your own eyes?'

'I can't tell a lie. I didn't see them talking'.

'The Sous-Prêfet has gone to Bangui.'

'Did you see him with your own eyes?'

'I can't tell a lie. I didn't see him go'.

'Did you see it with your own eyes?'

'I can't tell a lie. I didn't see him put it'.

'Did you see them with your own eyes?'
7. A. Ita tí lo afo à lo na yoro.

'Bis brother killed him with charms'.

B. Mo báa no la tí mo?

'Did you see it with your own eyes?'

A. Mbi línébi tí sára veme apè.

'I can't tell a lie. I didn't see him kill him'.

Mbi báa lo na fángó ní apè.

8. A. Mamá ní ake mú nzoni kópe

'The mother always gives good food to her children'.

na ámú̄ngbég tí lo la kóp.

'Do you see it with your own eyes?'

B. Mo báa na ló tí mo?

'I can't tell a lie. I don't see the mother give it'.

A. Mbi línébi tí sára veme apè.

9. A. Akoso tí makunzi tí kétó só

'The village headman's pigs ruined my garden'.

abuba yákà tí mbi.

'Did you see it with your own eyes?'

B. Mo báa na ló tí mo?

'MI can't tell a lie. I didn't see the headman's pigs ruin it it'.

A. Mbi línébi tí sára veme apè.

10. A. Boró tí nkinza tí mbi atì na

'My wallet fell down. He came and took it and ran away sèse, Lo gá, amá, akpé na it'.

nì.
B. Mo báa na lá t' mo?  'Did you see it with your

A. Mbi ilingbi t' sára vens ape.  'I can't tell a lie. I didn't
Mbi báa lo na mngó n' f ape.  see him take it'.

VOCABULARY:  ngango 'strength, hard'

Ngango t' mo n' awe.  'I have no more strength'.

Mbi ilingbi t' sára ngango na lo  'I can't ever treat him
lá ško ave.  harshly'.

Whiskey aské ngango abé samba.  'Whiskey is more powerful than

Tongana mo y’u whiskey, asára li  'When you drink whiskey, it
tí mo ngango mngi.  has a strong affect on your

Mbi te mápe n’ gb.  Aské ngango  senses'.
mngi.  'I can't eat the bread. It's

Koa ní aské ngango mngi.  'The work is very difficult. We
I  can't do it'.

lingbi t’ sára ape.  'He's always saying, "Work

Lá koé lo báe, "Sára koa na  hard"'.

ngango".  'Speak loudly. I can't hear'.

Sára téné na ngango.  Wbi má ape.  'This lumber is not hard. It

Kéke só aské ngango ape.  Alíngbi  is not adequate for the work'.
na koa ní ape.  'He's very stubborn'.

Li tí lo aské ngango mngi.  'Put your strength into it'.

Zía ngango t’ mo da.
CONVERSATION

Leage ti auto 'Automobile roads'

1A Bara ma, ita.

2B Bara mingi, Jean-Louis.

3A Mbi baa mo, mo lond6 na Bambari?

4B E8. Mbi lond6 na Bambari laa mbi ke [e] g6 so.

5A Mais mbi baa mecanicien ti mo alang6 na gb6 ti auto ni.

6B Leage ni ka ake nzoni ng6?

7A Mais na mbage ti londong6

na Grimari ti gi na Fort Sibut so, leage ni ake nzoni?

8B M'm. M6 h6 [g] pont ti Kem awe, du ake da mingi mingi.

Il faudrait que [ifod6ke] mo sa ra attention.

9AA Bon. Mbi m6 na mo merci mingi, ita.

10B Mm. So s6ng6.

'Greetings, Fried.'

'Many greetings, Jean-Louis'.

'Do I see you coming from Bambara?'

'That's right'. I'm coming from Bambari.'

'But I see your mechanic lying under the car. Is the road over there good?'

'The road is good. But in some places the road is very bad'.

'But is the road good coming from Grimari to Fort Sibut here?'

'No. After you have crossed the Kem bridge there are many holes. You have to be careful.'

'Fine. Thanks a lot, Friend'.

'You're welcome'.

LESSON TWENTY-TWO

22.255
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.

48. lat' -- Explanatory use. The connective sf 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. ngé -- This word does not seem to have the meaning 'also' here, but it is not clear what it does mean.

6B. mbéni ndo. 'some places' -- One expects à-, the plural marker, before mbéni. See the grammatical note.

8B. mbéni -- The diacritic over n indicates a rising contour. See the grammatical note.

105. sôngé -- 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 Sô sôngé. 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 _Util_ 'only' and _'exactly' stands outside the pluralized noun phrase.) For example:

<table>
<thead>
<tr>
<th>ñymana</th>
<th>'animals'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñkëté ñymana</td>
<td>'little animals'</td>
</tr>
<tr>
<td>ñkëté këté ñymana</td>
<td>'very little animals'</td>
</tr>
<tr>
<td>ñmbëni këté këté ñymana</td>
<td>'some very little animals'</td>
</tr>
<tr>
<td>ñi ñmbëni këté këté bingbá ñymana</td>
<td>'just some very small brown animals'</td>
</tr>
</tbody>
</table>

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 adjunct.

Subordinate clauses with tongana (5,21; 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, awë does not modify the principal verb báá, 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. [toryana], [tâna], [tâa], 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.

l. Tongana boîte ñif tomate ake,
   mo tükü da.   'If there is a can of tomatoes, dump that into it.'
2. Lo bâa tongana yama aké, na yâ nî. 'He looks to see if there is any meat in it (i.e. the sauce).

3. Tongana mo sâra tongasô pepe, là kô'ë mo eke wara malade. 'If you don't do it like this, you'll be getting sick all the time'.

4. I mi tanga nî, tongana tanga nî angba, i vo na nginza ... 'We take what is left (of the meat), if there is any remaining, and we sell it (lit. exchange for money) ...'.

5. Tongana mo sâra koa ti kôli ti mo nsori, fadô mo wara ngâ kô'ë sôngô. 'If you do our husband's work well, you'll get some also without any trouble'.

6. Tongana mbi wara servîce, sî mbi goe na Bangui. 'If I get a job, then I'll go to Bangui'.

7. Tongana mbi goe fadasô, fadô mbi bînga ndô ... 'If I should go now, I would know the place ...'.

8. Tongana mo bâa, acollen awe, mo mû, mo zîa na sôse. 'When you see that is has thickened, you take it and put it aside'.

9. Tongana mo sî kâ, tongana âla eke hînda, mî dutî kô. 'When you arrive there, and when they ask you questions, be quiet (don't say anything)'.

10. Là kô'ë, tongana nzala ahi ndô ti mbi, mbi goe, mbi érê na lo. 'Every day, when hunger overcame me, I went and begged (something to eat) from the watchman'.

22.258
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 sf. Such a sentence seems to imply only unrealized events.

Tongana mbi bāa lo sī.  
Tongana mbi bāa lo ma.  

'If I see him'.

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.

1. Tongana mo tourner kētē alingbi na ni awe, mo sīa na sēse.  

'Having stirred it as much as is needed, you put it aside'.

2. Tongana ayi ti sī na six heures et demie, sō ndo avōko awe, lo gōo na kōli sō ....

'When it was about six o'clock and it had become dark, he went to the man ....'.

3. Tongana mbakōro wāle sō afa srē ti kōli sō na mērenge wāle sō awe, na ndé ni, lo tene ....

'After the old woman had revealed the man's name to the girl, then she said ....'.
Tonal equivalent of tongana. In BB of this lesson's conversation there occurs the word mu. 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 mu 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. Tongana mbi de ti te kóbe, mbi sára téné ape. 'While I'm eating, I don't talk'.
2. Tongana i de ti sára téné, avion ti Président azí na sáse. 'While we were talking the President's plane landed'.
3. Mbi ngbá ti te kóbe, na lo sf na yángá ti da nf. 'While I was eating, he arrived at the door'.
4. Ambéné avo, ambéné aekc gà. 'While some are buying, others are coming'.

22.260
**Drill 1**

Making subordinate clauses. Answer the questions with the appropriate "independent subordinate clauses".

1. *Mo yi ti baa lo fadesö?*
   
   'Do you want to see him now?'

2. *Mo yi ti te kõbe fadesö?*
   
   'Do you want to eat now?'

3. *Fadö mo lângö na mdo sô?*
   
   'Are you going to sleep here?'

4. *Mo yi ti sukułâ ngû fadesö?*
   
   'Do you want to bathe now?'

5. *Mo yi ti hî térë ti mõ fadesö?*
   
   'Do you want to rest now?'

6. *Mo yi ti zìà auto tï mo na mdo sô?*
   
   'Do you want to leave your car here?'

7. *Mo eke hî ânde na lâge?*
   
   'Are you leaving soon?'

---

Tongana mbi te kõbe awe sî.

'After I have eaten'.

Tongana mbi sukułâ ngû awe sî.

'After I have bathed'.

Tongana da ake sî.

'If there is a house'.

Tongana mbi hî térë tï mbi sî.

'When I have rested'.

Tongana mbi zìà kôngbâ kõe na sése sî.

'After I have put all to baggage down'.

Tongana ãzo tî kôtèró ayî da sî.

'If the villagers agree to it'.

Tongana mbi leke auto tî mbi sî.

'If I fix my car'.

22.261
8. Fadé mo kiri gbándá ge?  
Tongana mbi wara lége sì.  
'Are you coming back here some day?'

9. Fadé mo sì ká lá só?  
Tongana mbéni yi agbánsi 
'mbi apo sì.  
'Are you going to arrive there today?'

10. Mo yì tí goe na dèdò nf?  
Tongana lége nì ayo apo sì.  
'Do you want to go to the dance?'

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 yì tí will be dropped. The future marker fadé can be used in each sentence following sì.

This exercise provides further practice in the use of these words.

1. Tongana mbi te kóbe awe, sì fadé mbi láa lo.

2. Tongana mbi sukúla ndú awe, sì fadé mbi te kóbe.

3. Tongana da aske, sì fadé mbi lángó na ndó só.

4. Tongana mbi hù téré tí mbi, sì fadé mbi sukúla ndú.

5. Tongana mbi zìa kóngbá kóe na sése, sì fadé mbi hù téré.

6. Tongana sìo tí kótoró ayí da, sì fadé mbi zìa auto tí mbi na ndó só.

7. Tongana mbi leke auto tí mbi, sì fadé mbi eke hù ìnde na lége.

8. Tongana mbi wara lége, sì fadé mbi kiri gbándá ge.

9. Tongana mbéni yi agbánsi mbi apo, sì fadé mbi sì ká lá só.

10. Tongana lége nì ayo apo, sì fadé mbi goe na dèdò nf.
Drill 3

Negative complex sentences. Change the sentences of the preceding drill from affirmative to negative, replacing sifadé mbi plus verb to mbi língbi plus verb, meaning 'If I don't ......, I can't ......'. In sentence 7 eliminate eke and énde. Next, translate the sentence so which are thus produced. This exercise also provides further practice in making dependent verb phrases.

1. Tongana mbi te kōbe ape, mbi língbi bāa lo ape.
2. Tongana mbi sukíla ngú ape, mbi língbi te kōbe ape.
3. Tongana da aske ape, mbi língbi lángó na ndo só ape.
4. Tongana mbi há téré tä mbi ape, mbi língbi sukíla ngú ape.
5. Tongana mbi zia kôngbá kōe na sēse, mbi língbi há téré ape.
6. Tongana àsó tä kótóro ayi da ape, mbi língbi zia auto tä mbi na ndo só ape.
7. Tongana mbi leke auto tä mbi ape, mbi língbi há na lége ape.
8. Tongana mbi wara lége ape, mbi língbi kiri ge ape.
9. Tongana mbi ní yí asbángzi mbi, mbi língbi sí ká lá só ape.
10. Tongana lége ní ayo, mbi língbi goe na dòdò 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. ngbéré da
2. kótóro tì l
3. zo wa
4. mboni ita tì mbi
5. mboni kóto babá tì lo ǎko
6. nọnì kótóro tì āla mängi
7. kótá mará tì āla
8. mboni yongòro abunzá
9. búbángó kótóro kóó
10. kírìngó tì āministre ndé ndé ndé
11. rutíngó da ǐko ǐko
12. taá kótá kóndo tì lo
13. gi kóngó mamá tì ngáru
14. ន្លោះដុងៗនៅ

15. គេឃើញព័ត៌មាននិងតុងស៊ី

VOCABULARY: ស្មើ 'water'

Mbi yú sngém sengé ape. ស្មើ sngém

Mbi na lo sngém, lo yú.

Lo toto sngém ape. Lo toto na sngém le.

Lo yú sngém ti wé, sngém ti de ape.

Sé asè sngém sngém ape. សៀង្ sngém ti sngém laú.

Kóde ti sngém ni asè gí sngém (ti) me.

Bi sngém ti yángé na ndo só ape ma.

Mo goe na pekó ti de ti sukília sngém.

Mo goe ká, mo sara sngém óké.

Mbi sara sngém ape.

sngém ti sngém ti mo só óké.

sngém só, mbi sara yáká ti coton 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'.

'Dha'behútshévé 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 alándé tí gá na mbágo ká.

Ngú akánga lè tí lá awe.
Ngú aké níka ngangó mígí.
Ténti ye na fóno na goé tí ngú.

Téngana no goé ká na yángá tí ngú,
Fadé no báa mbéní da na mbé
ngú yongóro.

Fadé í lâa ngú ní na ye.

'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?'
CONVERSATION

Auto en panne 'Car trouble'

1A  Bana mə na, kəli.
2B  Bana mənə, Šta.
3A  Ye ləa saara auto tə mo
yə. Mbi bəa maboko tə
mo kəə gi məfuta sə.
Ye ləa saara yə.

3B  Mbi gə, mbi tə na yə tə
di, si mənovi wə so kə
na gəə ni so ləa akəngbi.

5A  Mais es-t-ce que [eski] mbi
peux [pe] tə mi na mo
mənovi, mə remplacer ......
mo zia na place ni ape?

6A  Mais mə gə mo bəa və ni si
fədə mo mi na mbi yə so,
titənə mbi zia na place
ni, ma.

7A  Bon. Mbi tene na Jean agə
na mbi [agəmbi] boi te tə
clef. Tongsə mbi bəa
lége ni na mo.

8B  Mə. Merco mənə.

'Greetings, Man'.
'Many greetings, Friend'.
'What's wrong with your car?'
I see your hands all covered with oil (lit. your hands just oil). What's wrong?'
'I fell in a hole and that iron down there bent'.
'Can't I give you another one to put in its place?'
'Come and look at the metal so you can give me the part so that I can replace it'.
'Fine. I'll tell Jean to bring the box of wrenches. Then I'll see what I can do (lit. see the way for you)'.
'Thank you very much'.

23,267
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 that ....' mboni — Here it means just 'a'. mboni wé só ká 'this (piece of) metal over there'. The rest of this subject of the verb kınzbi 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 ni 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 tì is Sango. The verb is no different in meaning from Sango línzbi. Notice how the speaker also corrects himself and switches from French remplacer to Sango zìa. 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 zìa, because the negative marker goes with the main verb peux.

7A. agá — This could have been tì 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 yi 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 ṣf '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 koa ni, ahúnzi kóe, sí mo kíri na kótóró.

2. 'Eat before you go' (eat the food then you go).
   Te kóbe ni sí mo goe.

3. 'Wash your hands before you eat' (wash your hands first then you eat).
   Sukúla maboko tí mo kózo ni, sí mo te kóbe.

4. 'Work until it gets dark' (do the work long time, place gets dark then).
   Sára koa ni ngbii, ndo avško sí.

5. 'He went home after it had become dark' (he do work long time then place gets dark on him).
   Lo sára koa ngbii, sí ndo avško na ndé lo.

23.269
6. "Before it was dark, he had finished" (he did work finished then place gets dark).

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'. Notice that examples have no verb at all.

1. Amá mbáni témé tonga, ála zó ácharbon, abóngbi ála lége ñko.

2. Lo tane, kóli ayí ti goe, fátángó ní ti li na yá ní párta balé osiö.

3. Tonga sa ála leke ála kóé naoni awe, agá zia ála fadesó na yá té ta.

4. Tonga sa kóé awe, mo leke kóé awe, fadesó mo gó mo tuku mafuta na yá ta.

5. Tonga sa awo kóé, agá afáa nguná ní kóé, abí kéké ní na sésë.

Lo sára kóa ní awe, sí ndo avóko.

When they had taken certain stones like this, and had charcoal, they combined them (i.e. the stones).'

'He says it men want to enter, the price of admission is 200 francs'.

'So after she has well prepared all of them (i.e. caterpillars), she comes next and puts them into a pot'.

'When this is all done, after you have prepared them all, you then pour fat into a pot'.

'After she has bought them (i.e. manioc greens), the cuts up the greens and throws away the stems'.

23.270
6. MIDI ALINGBI AWE, MO GÉ
   MO MÉ SEMBÉ, MO TUKU DA.
   'When noon comes around, you
take a dish and you put
(the food) in it....'

7. LO TE NGUNSA NIK KOE AWE,
   MO GOE MO MÉ NA IO NGÚ.
   'After he has eaten the
greens, you give him some
water....'

8. KÉLI ASÍ GIÉGI AWE, ÉLA
    SIA GIRÓ DA AKPÉ NA WALE
    NÍ.
   'When the man had gone out,
they took off in a hurry
with the woman'.

9. MO GOE NA GALÉ, MO VO
    NGUNSA, MO IĐÀ NGUNSA NÍ
    AWE, MO VO KPI TÍ KARÁKÓ.
   'After you have gone to the
market and bought and out
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
   MÉNGÉ, I GOE NA
   ÂMBUNSA TÍ DOLE.
   'At the time when I was still
young, we went with some
European elephant hunters'.

2. NA LÁ KUJ, LÁ TONGASÓ,
   I NA ÂMBUNSA, I GOE.
   'In the evening, when the
sun was like this (making a
gesture), the white man and
I went away'.

3. TONGASÓ SÍ MO BÔNGBI NA
   KOKO LÁGE ÓKO.
   'When this is done, you
combine them with koko leaves'.

23,271
Drill 1

Explanatory clauses. Combine the clauses at the left to produce sentences whose translation is at the right.

1. *zía na yá frigidaire*  
   *afy*  
   'Put it in the refrigerator so it won't spoil'.

2. *gbd nzangó*  
   *atf*  
   'Hold it hard so it won't fall'.

3. *kanga lége otá*  
   *alunguía*  
   'Tie it three times around so it won't come apart'.

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 ngbangati afdá* '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 ngbangati afdá aps* '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 af alíngbi fáa aps* 'I do this so it can't break'.

Grammatical drills
5. lutf na ndo só
   ála báa bô
6. mbi bata na vá noche ti mbi
   agirísa
7. mbi kânga mbétí ti mbi na mbétí
   agá saletê
8. mbi zía mafuta na yá ni
    amú sóko
9. zía na yá da
    aole
10. kângâ gére ti kôndô ni na kâmba
    lo kpé
11. kângâ vélo ti mò na olô
    zo anzî
12. zía mbétí na yá ti caisse ni míngi
    atoto
13. zía kuzbé na lô ti ngú ni
    atûku
14. mû mbéni yî na mérengé
    lo toto
15. mû bongô gá na ni
    amú ngû

   "Put a wedge there so it
  won't roll back'.
   "Stand here so they won't
  see you'.
   "I keep it in my pocket
  so it won't get lost'.
   "I wrap up my books in paper
  so they won't get dirty'.
   "I grease the inside of it
  so it won't get rusty'.
   "Put it inside the house
  so it won't dry'.
   "Tie up the chicken's legs
  so it won't run off'.
   "Look up your bike so it
  won't be stolen'.
   "Put a lot of paper in the
  box so it won't rattle'.
   "Put leaves on the water
  so it won't spill'.
   "Give the child something
  so it won't cry'.
   "Bring the clothes so they
  won't get wet'.

   Drill 2

   Questions with yê laá. On the pattern of the question in 3A
   of this lesson's conversation, make questions which would elicit
   the following answers.
the following answers.

1. Mbi eke leke gbánda tí mbi. 'I'm repairing my nets'.
2. Kété wá só laá skúngbi. 'This little piece of iron is bent'.
3. Lo mbi wá tí leke na auto. 'He took auto-repair tools'.
4. Yí asára auto tí mbi sko ase. 'Nothing's wrong with my car'.
5. Photo laá mbi gbó na mabóko tí mbi. 'It's ma camera I'm holding in my hand'.
6. Ála yí tí ká makala na f. 'They want to sell fritters to us'.
7. Ìyí tí mbi laá uso mbi. 'It's my liver which hurts me'.
8. Ìsára laá asára lo sí lo toto sì. 'He's crying because he's hungry'.
9. Susu laá ake na yá fi. 'It's fish that is inside'.
10. Ò fó bó tí yama laá lo bi na nzonda. 'It's just animal bones th he threw away'.

Drill 3

Use of negative. Practice the following sentences to acquire facility in making long negative sentences.

1. Mbi híngá Sango ase. 'I don't know Sango'.
2. Mbi híngá yángá tí Sango ase. 'I don't know the Sango language'.
3. Mbi híngá yángá tí Sango sko ase. 'I don't know the Sango language at all'.
4. Mbi híngá yángá tí Sango, sí mbi língbi tí tene isorọ na aṣó, ase. 'I don't know the Sango language to be able to chat with people'.
1. Mbi hinga yángá tì Sango kóê tìtene mbi língbi. 'I don't fully know the Sango language to be able to do the work by myself'.

sára koa nf, gi mbi ñko, ape.

2. Mbi eke na mbéni nginza, tìtene mbi fúta na lo, sì lo fa na mbi yángá tì Sango lâ na lâ, ape. 'I don't have the money with which to pay him for him to teach me the Sango language daily'.

VOCABULARY: yì '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 yì 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.

yì tì te 'something to eat, food'

yì tì yì 'something to drink, beverage'

yì tì sára 'something to do, work'

yì tì lángó na nì 'something to sleep on'

yì tì te na nì 'something to eat with'

yì tì fëa na yáka 'something with which to make a garden, agricultural implement'

yì tì sára na nà 'something with which to make a fire, for example, wood,'
yi ti ha na zuru

'something with which to measure the sorghum' (for example, in selling the grain)

yi ti sara na mbeti

'something to write with (for example, paper or pencil)'

yi ti kanga na konga

'something to tie up the baggage with (for example, rope, string, wire)'
CONVERSATION

Vongó pièce na Bangui 'Buying a part in Bangui'

1A Bara ma, mérengé.
2A Bara më, baba.
3A Mo sëk goe na ndo wa.
5A Mbi peux tê toka ño na Bangui?
6A Mbi yî da.
7A Mo bâa yî tê en panne na ndo së. Auto tê mbi nô akîf ase.
8B Ye laa aôara auto nô ye.
9A Mêni wë so ake ëre [akîf] piston sô, dû nô aôa kôta, alîngbi tê gbô wë so ake li da ase.
10B Mëns kôôngô tê piston nî ake tongana ye.
11A Fadê mbi goe mbi zî so aûti

'Greetings, Child'.
'Greetings, Father'.
'Where are you going?'
'Oh, I live right here in Damara. But I want to go to Bangui'.
'Can I send you to Bangui?'
'Sure, (lit. I agree)'.
'Look here at what is broken. My car is not working (lit. has died)'.
'What's troubling the car?'
'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'.
'What is the size of the piston?'
'I'll take out the piece that
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. *touk* -- 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. *yë* 'thing' -- See vocabulary notes of this lesson.

9A. *sak* -- 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. *konôgô* 'size' -- Literally 'largeness' from *konô* 'to be large'.

11A. *sô* -- The adjective is being used pronominally. The noun phrase would be *wë sô* 'the metal that'.
108. kûnongò 'size' — Literally 'largeness' from kuna 'to be large'.

11A. gâ — The adjective is being used pronominally. The noun phrase would be wâ sô 'the man that'. gâ CC30 — na is omitted after the verb.

12A. 1'seure'sô — This adds nothing to the sentence. gî 'to hunt' — He will try to beg a ride from someone. kîri na mî 'return with it' — This may refer either to the automobile part or to the auto in which he hopes to have a ride. hë — Some speakers use a glottal catch in the place of /h/. See also hë in lesson 22.

gî '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. șia bê 'put liver on' — The usual expression for 'to trust, have confidence in, believe someone'.

GRAMMATICAL NOTES

Introducing clauses with tîtênê (5.70). In 11A of this lesson there are two clauses joined by tîtênê: mbi ma tîtênê mo 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 tî and têngê '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 ti in the second part of the sentence. Compare the following:

1. Lo mi na abi nginza ti vo na mafuta
   
2. Lo mi na abi nginza titene mbi vo na mafuta. 'He gave me money with which to buy oil'.
   
3. Lo mi na abi nginza titene mbi gne na galá mbi vo na lo mafuta ti auto. '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 ti where titene now stands because of the clauses that follow.

Because one can do without an active knowledge of titene at this stage of learning Sango, a 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 ti i aek (lége) ñko na (da) ti áta.

I aek ità, babá ñko, mamá ndé ndé.

Nginza ti lo aalñbi na nginza ti mbi.

'Our house is the same as their house (i.e. we live in the same house)'.

'Ve are siblings of one father but different mothers'.

'His money is the same as (i.e. is equal to) mine'.

24.280
Their heights are exactly the same.

You and I are the same size.

Gbaya and Manza are the same.

'Different'

Our houses are different from yours.

'Like'

Your houses aren't like ours.

Your music is as good as honey.

He is not as sick as yesterday.

On that day he ate like a baboon.

'We consider them our friends'.

'This kind of deeds is not good'.

The comparative is expressed by the use of ahọ 'it surpasses' whose object is inferior by comparison with what is specified in the preceding -- and apparently always unmarked -- clause. Thus:

Mo te ahọ ndó 'You eat more than I'.

The superlative is expressed similarly except that the object of ahọ is always ndó ní: e.g. Mo te ahọ ndó ní 'You eat too much'; 'You eat more than anybody', etc.

24.281
'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 kí. 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. Yí ase da ape. 6-2.63
   'Nothing's the matter'.

2. Goe zíí mbi da. 15.38B
   'Go and put me there'.

3. I tíngó wá da. 16.10B
   'We make a fire'.

4. I zíí núng da na yá tí
   kangu. 16.13A
   'We put water in a calebash'.

5. Dá ase da mñíngi. 22.88
   'There are many holes there'.

6. Àlingbi tí gbó wé só ake
   li da ape. 24.9A
   'It can't come in contact with the metal that enters it'.

7. Mbi língbi tí wara mbiwó place
titene mbi lángó da ape?
   25.7A
   'Can't I find a place where 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. Yí so mo húnda mbi da aseke
   nzoní ape. 24.382
   'What you asked me about is not good'.
9. Mbi hinga place só lo sára koa da ape. 'I don't know where he works'.

GRAMMATICAL DRILLS

Drill 1

Using hō 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 ahō mo 'I'm larger than you'; Non, mo kono ahō mbi ape 'No, you aren't larger than I'.

1. Mbi nge ahō mo. 'I'm thinner than you'.
2. Bongō ti mo ake mbi mbi. 'Your clothes are better than mine'.
3. Kotōrō ti mo aye ahō ti mbi. 'Your home is farther than mine'.
4. Mo hinga Sango ahō mbi. 'You know Sango better than I'.
5. Kā li ti mo avoko ahō ti mbi. 'Your hair is darker than mine'.
6. Mbi sāra koa ahō mo. 'I work harder than you'.
7. Ngū apīka bīri ahō lá sō. 'It rained harder yesterday than today'.
8. Mo kpo lōrō ahō mbi. 'You run faster than I'.
9. Ala futa mbi ahō mo. 'They pay me more than you'.
10. Kōba ti lá sō anzere ahō ti bīri. '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 mbóó place | tî lângó
da. 'He found a place to sleep'.
2. Lo wara place | tî lûtì da. 'He found a place to stand'.
3. Lo wara place | tî bî
salétâ da. 'She found a place to throw the rubbish'.
4. Lo goe na nga | tî sukûla bongó da. 'She went to the stream to wash clothes'.
5. Lo goe na kótôrô | tî nábbá da. 'He went home to stay'.
6. Lo kîrî na magasin nî | tî gî
passeport tî lo da. 'He returned to the store to look for his passport'.
7. Lo lûtì na téré tî lâge | tî kú car da. 'He is standing beside the road to wait for the bus'.
8. Lo zía âmëréngë na yângè tî yákà | tî tomâ yâmâ da. 'He put some children in the garden to chase away the animals'.
9. Lo goe na Bangui | tî gî
îtsa tî lo da. 'She went to Bangui to seek her sister'.
10. Lo goe na gbagba tî lângó kà | tî bàá gângó tî Président da. 'He went to the airport to see the President's arrival'.
11. Lo goe na Rex | tî bàá
cinéema da. 'He went to the Rex to see a film'.
12. Lo goe na La Mairie | ti
   minda téné ni da.
   'He went to the city hall to ask about the matter.'

13. Lo goe na La Poste | ti
    yo timbre da.
    'He went to the postoffice to buy stamps.'

14. Lo goe na galá | ti ká
    mangbéró ti 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:

Mokhenga place só lo goe ti .... da?
Mbi hinga place só lo goe ti .... da aps.

'Do you know where he went to ....?'
'I don’t know where he went to ....'.

VOCABULARY: téné 'word, speech, affair'
Téné ti mbi ase.
   'What I have to say is finished'.
Má ti téné ni laá.
   'That's the heart of the matter'.

Ita, téné ase ase aps.
Lo vara téné ká.
   'Friend, that's all right'.
Téné ni atf na li ti lo.
   'He got into trouble there'.
Kotó téné agá kotó téné ase.
   'The blame was put on him'.
Kôte téné aga kotá téné ase.
   'A little matter has become a big issue'.
Ase téné ti wále ti bata
   mèrengé.
   'Women have to care for children'.

24.285
‘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?’
CONVERSATION

Mbeni place ti lango  'A place to sleep'

1A Bara ma.

2B Eg. Bara ma, ita.

3A Makunzi ti kotoro so ake
zo wa.

4B Ake mbi.

5A Ake mo?

6A Eg.

7A Mbi lingbi ti wara mbeni
place titene mbi lango
da ape?

8A Kotä place ake. Obé ti da
ti coton so, ála zi coton
ni da kóo awe, zo ëko
adutì da ape [dape].

9B Mbi lingbi ti lango da, ee?

10A Eg.

11B Mo peut mu na mbi këke ti
vá, titene mbi goe mbi
sara kõo ti mbi ti lâ
kissó ape, ee?

12B Mbi peux ti mu na mo këke
ti vá.

'Greetings'.

'Greetings, Friend'.

'Who is the headman of this
village?'

'It's me'.

'Is it you?'

'That's right'.

'Can't I find a place where
I can sleep?'

'They've 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'.

'I can sleep there, eh?'

'That's right'.

'Can't you give me any fire-
wood so I can make my supper
with it?'

'I can give you firewood'.

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NOTES ON CONVERSATION

8A. gbé tì da -- The word gbé is used instead of ñá 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 adjectival 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 ñko adutì na gbé tì da tì coton sò ála zì coton nì da awé sò 'there is no one staying in the cotton shed from which all the cotton has been removed'.

13B. kóbe tì mbi tì lâ këf 'food of me of evening' -- The position of the tì phrases parallels that of ëta tì mbi tì këlì which has been noted before.

13B. ta wë 'pot iron' -- One could introduce ëta between the nouns and have the same meaning, 'kettle', but ëta never seems to occur here. The pronunciation is usually that which is found here, that is, wë, 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 *tamu*.

**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 subject are different, they are marked in both clauses. For example:

1. *Lo goe tf bâá gozo, awâko wala yê.*
   
   "She went to see if the manioc was soft (having been soaked in the stream)."

2. *Lo goe tf bâá, âzo ade tf kpe wala yê.*
   
   "He went to see if the people were still running."

The most-used expressions are *goe tf bâá* "go to see", *goe tf hinda* "go to ask", and *yê tf hinga* "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 so, wala lo gâ lá so ape, âbi lîngbi tf hinga mbiimbiri tf tens na mo ape.*

With the verbs hinga and hinda it is possible also to juxtapose a clause and terminate it with a question contour. Thus:  

'I want to know ...'  

*Mi yê tf hinga ...*

...if he's still working.  

*... lo de tf sâra koa?*

...if he has come.  

*... lo gâ 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 hínja-apé 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 apé is suspended, and the overall pitch level of hínja-apé is higher than it would be in an independent declarative sentence. For example: Hínja apé, lo gá tì báa mè. '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

Mo hínja zo tì píkángó ngómbá?
Mo hínja zo só apíka ngómbá?
Mo hínja òré tì zo só apíka ngómbá?

1. 'Do you know who plays the xylophone?'

Tene na mbi òré tì zo só mo báa lo.

2. 'Tell me whom you saw'.

Mo báa lo.

3. 'I don't know who owns this bike'.

Mbi hínja vení tì v elo só apé.
4. "Do you know when he is coming?"

5. "Do you know where he is sleeping?"

6. "Tell me what they gave you for it."

7. "Do you know what his name is?"

8. "Tell me what his work is."

**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:

Tonga mbi hingga tongasô,
ka mbi goe ngâ ape? 25.291

Hingga tongasô, ka mbi goe ngâ ape?
Tongan mbi hinga tongasé, 'If I had known this,
ka mbi goe nga ape? wouldn't I have gone
Hinga tongasé, ka mbi goe also?
ngá ape?

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 ngu, mbi yål. 'Give me some water to drink'.
Mú lo, gá na m. 'Bring him'.
Zi, fá báa sí. 'Let's have a look'.

Notice that the verbs in these sentences are paired in this manner: mú 'take' ... yål 'drink'; mú 'take' ... gá 'come'; zi 'remove'
... báa 'see'. Among the first of such sequences of verbs are frequently "motion verbs", that is, gá 'to come', goe 'to go',
kiri 'to return', and lóniô '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

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translation of the resultant sentence will vary, depending on whether goin the unmarked clause is taken as 'went' or as 'is going' (as in 'was soft' or 'is soft').

1. Mángó ní abwe.
2. Aso ní abóngbi awe.
4. Mòo ní adú awe.
5. Ògà ní aŋy awe.
6. Paypay ní awoko awe.
7. Mápa ní alóndë awe.
8. Da ní ałúti awe.
11. Ngu ní ase kporo.
12. Kòkë ní aló awe.

"The mango is ripe".
"The people have gathered".
"The chicken is big".
"The dog has given birth".
"The meat is spoiled".
"The paypay is soft".
"The bread (dough) has risen".
"The house is ruined".
"The food has turned sour".
"The cow has died".
"The water is boiling".
"The tree has begun to bear fruit".
"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. Dáa ní ade ti lándë.
2. Lé ti ká ní ade ti mú "Mother is still lying down." nзондë.
5. Térf ti ñta ade ti so.
7. Åze ade ti sára téné.
8. Mérêngé ti ñta ti lo ade ti tiko.

"His brother is still sick".
"His brother’s leg is still swelling".
"The people are still talking".
"His brother’s child is still coughing".
"The water is still drying up".

Drill 3

Make ‘whether or not’ sentences out of the ones given below.

1. Lo gá ase.
2. Lo nsí vélo ti mo.
3. Lo zí mbêni ní na bureau.
4. Lo zí kâmbá só ñla kânga na kôngbá ní.
5. Sous-Prêfet ahô ti lo na Bangui ase.
6. Ñta ti lo afâa lo na yorô.
7. Mamâ ní ake de nziô fóbo na âmêrêngé ti lo lá kôbô.
8. Ala ngbâ ti te kôbô.

Lo gá wala lo gá ape, mbi hînga ape.
Lo nsí vélo ti mo wala lo nsí ape, mbi hînga ape.
Lo zí mbêti ní na bureau wala lo zí ña ape, mbi hînga ape.
Lo zí kômba ní wala lo zí ape, mbi hînga ape.
Sous-Prêfet ahô na Bangui wala lo de lo hê ape, mbi hînga ape.
Lo fâa lo wala lo fâa lo ape, mbi hînga ape.
Lo eke ní nziô fôbo na ñla wala lo mû ape, mbi hînga ape.
Ala ngbâ ti te kôbô wala ñla te ase, mbi hînga ape.
9. I lingbi si lá só sengé. I lingbi si lá só wala si apc. mbi hinga apc.

10. Ake lo si asára da ni. Ake lo si asára da ni wala ake mbéní zo, mbi hinga apc.

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. Hinga apc, lo gá ase. 'Perhaps he has already come'.
2. Hinga apc, ake lo láá, si anni vélo ti mo. 'Perhaps it was the who stole your bicycle'.
3. Hinga apc, lo zia mbéti, ni na bureau. 'Perhaps he put the paper in the office'.
4. Hinga ape, ake lo laa sf azi kamba ni.
5. Hinga ape, Sous-Préfet ahy ti lo na Bangui.
6. Hinga ape, ita ti lo afaa lo na yoré.
7. Hinga ape, afa nga ti te kôbe.
8. Hinga ape, ake lo laa sf asára da ni.

"Perhaps it was she who undid the rope."
"Perhaps the Sous-Préfet went to Bangui."
"Perhaps his brother killed him by witchcraft."
"Perhaps they are still eating."
"Perhaps it was he who made the house."

VOCABULARY: sôngé

This word denotes only the absence of something which can be general or specific, good or bad. When repeated it often takes the form sôsôngé.

Bara o. No ke sôngé?

Da ni ake sôngé. Mbôni so alângô da ape.

Lo eke fonctionnaire ape. Lo eke mbôni so sôngé.

Mbi goe bi yaró. Mbi wara susu óse sôngé.

Lo sâra téne sôngé. Yi ake da ape.

Sô sôngé. Téne ni aso mbi ape 2.

Tére ti mëренgé ti lo sf sôngé.

"Hello. How are you?"

"The house is empty. Nobody lives there."

"He's not a government worker. He's just an ordinary person."

"I went fishing. I caught just two fish."

"He's just talking. There's nothing to what he says."

"That's all right. That doesn't bother me."

"Her baby was naked. It didn't
even have a string around its waist'.

We're eating plain manioc leaves.

There's nothing 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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