This volume consists of an intermediate course in Sara, a language of the Chad Republic of Africa. It is designed for native speakers of English and includes forty reading selections in Sara and an English translation of each selection. The readings are followed by a corresponding set of dialogues in Sara, accompanied by an English translation. These dialogues are provided for practice in conversation. Readings and dialogues are on topics relevant to the culture of Chad. (CLK)
SARA INTERMEDIATE COURSE

by

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FIRST DRAFT

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INTRODUCTION

The following 40 texts represent a rough draft of an intermediate course in Sara, a language of the Chad Republic of Africa.

The texts are to be used by the student on his own or in a small group after he has completed the beginning course of 300 hours.

Many of the texts are followed by a selected vocabulary. It is anticipated that further words and grammatical notes will be added in later revisions. The texts are not arranged either by length or by difficulty. The table of contents, which appears in Sara and English, indicates the wide variety of cultural subjects treated, but in no case was it intended to provide a detailed description of any aspect of the culture. The student is to use his partial knowledge as background for starting conversations about the various cultural subjects.

A rough English translation of each text is provided in a separate booklet. A separate set of French translations, as well as tape recordings of the Sara, will be provided in the future.

Some of the texts are provided with dialogues, accompanied by an English translation (face-to-face) to stimulate conversational fluency. These comprise a third booklet.

The texts and dialogues are intended to provide 150 hours of instruction in Sara at the intermediate level.
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LAPHIA

Laphia le to nee ge to kedere ya. Loo'ge dooje teb ge ndo rad lee deen ra nan laphia. Laphia le to gel bula yan:

Kwa jii nan ra nan laphia ge ta, too yeen ge de jii to. Loo ge dooje ma' na laphia ge jii dee el ndaa tar to mbuna deg. Lo ge kuramari rai laphia el ndaa; i a kula pana see, m'two sei kei nand bba ram laphia el wa? Ese, mra sei ri bba i mba'd ram nee laphia? Bo le deou nee lee ao sei ge tar el, nda a kula pana: "Koo ya bba movi el lee."

Leou lee deene a kar tar ra dingam laphia el. Yeen a re ted loo koji shi do kejse'g bba a kula jia ra nee laphia be'i. Bo lee deene ra to tag bbe el nda, yeen to deene ge ila agon kuli do dooje ge el.

Bbe ge Tchad'g lee doje dad ra na laphia ndaa dula jii' dee dar nan, yeen bba to ge ndigi ge ndigi nan.
NUJII NANJE

Nee ge bbarree nuji le lee to nee ge tad yaan bbo, to nee ge
to dan dooje'g jo èsa wumǎ bba. Dingam ta deene, deene lea
uji ngon. Ngon nee lea a bbar njekuże je, kom to baum to.
Yeen a bbar njekuji kianje ge baubeje kamje ũ. Ngonkon baube
deene lee yeen a bbarre bbinre, nga yeen ge dingam lee yeen
a bbarree nanem, nga yeen'g deene kom.

Kem Tchad'g lee nujinanje bula yan ngan-nanije ge ngan
baubiye da ree mee kei'g le dingam mbata kusa muru ge deene
lia a koro lee to.

Dingam lee to bang mee keig lee. Nje min keiłe lea
da ra nee ge minde bā el. Yeen yā un ndeा bba deen da ra
nee bei to.

Nuji le to gel jo: nuji ge de mes heu-deu-deu-to nuji
deene to.
  bau                        kon
  ngao                      deene
  ngondingam              ngondeene
  ngombassa               ngonmanda
  baindion (kaudingam)   kondeene
  bbugadingam          bbugadeene
  Namen                   bbinrem
  kamjewe ge dingam       kamje ge deene
  ngonnkam ge dingam      ngonnkam ge deene
KWA LOO NDO

Do nang lee to née de dooje lai bbo to kele deou ge kaba el. Nanan kara sang loo ndo lea wa. Mbata kar tar to mbuna de'g el lee, nanan kara, wa loo ndo lea nain kul kuli ba.

Mbata kwa loo ndo lee deou ge tog ya mba a ger loo kwa loo‘ndo bbo ngonn a ger loo kwa ndo el.

Ngonn a kwa loo ndo lea ge kare el, yeen a kwa mbor baube'g mbata kar baube laa sea. Bbo to ngonn ge ndo-ndo yan, ndaa yeen a laa ge baubeje to.

Loo ge dingam wa ndo lea lee nje minkeije lea lai da kao kene'g mbata laa sea.

Mbata dubu koo lem mee ndo'g lee, da tuga kago' ge kamjje mee ndo kete bba da dubu koo kene'g bei.

Lo ge ndii er ndaa, dingam ya a kun dwua kao kos kete nga bba deeneje lea daa dubu koo gee'g-ggee'g bei.

kosgenáng tel
	
tinan waa

da bbul ubu

ekos bbai bbul nda
RA KEI

Ra kei lee to kula yaan. Deou ge tog ya a kunja gad kei, to bei loo ge nanje deen raud nee mbata tuba'g ndilje ge majel ban bba da kuja gad kei bei to.

Kei lee dad ra ndaa, ra kem bbara el. Da ngina sar kar ndi a un kud gang bba, da kor derngelje, ge da tuga kagje, ge da kuja muje bei to.

Lo ge nain kul ndi a un kud gang bbaibda kor derngel ge da tugs kagje, ge da kuja muje bei to.

Lo ge nain kul ad lee lee, dingam a lee ge ndo kao wala mbata kuja mu.

Yeen a tel ret kei ge kar ge as dangera do, a kuja mu lee sar loo ge as kabe ndaa, yeen a kun kud tuga nang mbata kor'g derngel. Deene lea a kod man mbata karee mboin'g börö lee to.

Loo ge yeen or derngelje lee lai ndaa yeen a kunda derngelje lee a nan ge böm bee.

Keije lee to a nan loo munda: Kei börö, kei mu, kei tôle to.
KINGA MBAA

Mbata kinga mbaa lee ndö ge nanje da kulai kete, to ndö ge nanje nje mbaaje lee da tee doi'g wai.

Loo ge mbaa ree bbee lei lee, a taa nee kodo dea, a ria laphia to-nje mee keije lai da ree kwa ji mbaa lee bba da tel. koa gogo bei.

Deene le nje kinga mbaa lee a köd man ree ne kar mbaa ai, bbo lee to mbaa ge deene lea ree sea ndaa, yeen a me shi ge deene mareje kei.

Nje mbaa lee bbo to'g deou ge boi ndaa da tol byan, bbo to ge deou ge lam ba nda da tol kunja karée.

Kem Tchad'g lee bbo log mbaa ree bbee lei nda i a kare nee soa yaam. Tobei mbaaje lee, kar ge ban ban kara da ree blee lei to.

Bbo lee mbaa ree ge kar ge dooje too nee bbi lai kara, deene a kin mee dunda ge nee ya koro nee karée usa.

Ndö ge ndö mbaa lea as ndaa, da dane mbaa kunda rebe.

mbaa           byan
kinga           danee
nee kodo       rebe
kunja
LA MARINGA

La maringa lee to ge ree bacine bei. Ngannje ge bacine bba, la nee lee lei deee yan. Nje ge tog pana see to la ge ao tuji ngannje, deen do la ge meee lee ge kemdee ge majambata kasije ra nee ge to ge bee el.

Ngannje ge dingam ge das lee kab lee deen da kao kem lad to ge mee dee ndigi, nga ngannje ge deene lee. Nje kuji de je diaa deee deee dao kene ge mendeel el. Bula pana bba ngonn ge deene ao kem lag nee ndaa yeen a ra kaya, yeen a baa ngao shi nee kei el.

Ngomm deene ge kude wa nang el, bba yeen la ge kasee yan ndaa d'ula pana: la maringa ya bba tujee.

Nee ge dooji ge tog ndigi nee la nee el lee, to mbata loo ge dao la ndaa, dawen daw nan sud, to bei deen ringa kudude nand to.

Dula pana i deou ge ri bba kar kariba ya ringa kudi.

maringa
la
kaya
sud
ringa

ula
pana
nand
kariba
kasije
KOS PAA

Leou lee nje kos paa je ge nje non to dooje ge bei lam ya. Nje ge nanje dao go bauje'g mbata non dee paa, nje ge nanje loo ge deou ndei ndo ese wei ndaa bbarde kardde ree non paa je ge dos paa loo ndë ge to.

Nje kos paa je ge nanje lee to ge gin kaa le dee, nje ge nanje to ge kula ra dee to.

Paa lee to as non ge kor gin deou ese kogee to. Bbo deou ge ra nee ge majel ge mareje ndigi sea el ndaa, da kosee paa mbata kar dooje lai doo nee ria raga tesere. Mbata loo ge dooje do nee ra majel lea ndaa, yeen a kas kem tel ra gogo el nga. Maji kar ci sein ndaije mee si'g perere. Loo ge nanje dooje da pana: deou ge bee, ra nee majel aree dosee paa.

Paa lee to nee kor gel nee ra majel le dooje ge raga.

non     raga
paa     nje ge nanje
tesere
nje kos paa majel
nje non paa perere
kogee mbata

Note: Don't confuse paa 'singing' with pa 'say'.
SUCK

Suck lee to loo kunda nee ndogo. Dooje bula, loo ge daou mbata kao ndogo nee ndaa dula pana da kao ndogo nee kem suck'd.

Deou a pana n ao ge loo ndogo nee'g ge mindee kari oo el. Suck lee dumje bba ree nee bbo leou lee deou ula pana n'ao ge suck'd el.

Bacine lee suckje to ge mee bbeeje lai. Kem ngann bbeeje'g lee, nje kon bbeeje ya bba gang ndö kunda suck.

Mee bbeeje ge boi-boi'g lee suck to ge ndö kara kara lai.

Nanje bba to nje kao kem suck'g je wa? Suck lee to oji do dooje lai, nan-nan kara a kao kem suck'g to ge mee ndigi.

Deeneje ge dingamje daou mee suck mbata kunda neeje le dee ndogo, nga mee bbeeje ge boi'g lee deeneje ya bba bula suck'g dunda dingamje.

Mee suck'g lee, neeje lai to kene'g: daje, kubuje ge nee soaje lai lee, i a kinga kene'g.

Suck lee maji kao kene'g yaan mbata i a kinga dooje ge nanje kene'g, lem ndu dooje bbar kene'g gir-gir to.
NJE KOO-KÖR or NJÉ KÖR

Nje kor lee to ge nje ra mingaje, mianje, kosje, tinanje ge neeje ge rang bula. Kör lee to ge nee gin ka bbo dooje doo kör ge mindee mindee el. Me kei kör'g lee, i a kinga nje ndubu, nje kila mom tō nje kör to.

Kei kor lee to toge kei je lai d. Loo ge i ao kei kor ndaa i a shi régége bbo i a kao ped-ped el.

Ngonn a kar mbör kei kör'g ndam ge mindee el, bbo lee yeen tuji neejek to kem kei kör'g ya togero de ndaa, nje kujeje da tol byan mbata kar nje kei kor lee to.

Loo ge ngonn ar mbor kei kör'g deb ao ro nee nda, da ñ sea yaan, to bei da tuba karee nd ge gogo. I ngonn ge tuji woi bba a kila nee karee wa do kei kor.

ngonn ge ila nee aree wa do kei kor lee yeen a kuga g. lar ese kunja ese byan.

kei kor

nje koo-kor ese nje kor

kosje
tinanje
nje ndubu
nje kila mon
ndam
SUCK

Suck lee to loo kunda nee ndogo. Dooja bula, loo ge daou mbata kao ndogo nee ndaa dula pana da kao ndogo nee kem suck'd.

Deou a pana n ao ge loo ndogo nee'g ge mindee kari oo el. Suck lee dumje bba ree nee bbo leou lee deou ula pana n'aoge suck'd el.

Bacine lee suckje to ge mee bbeeje lai. Kem ngann bbeeje'g lee, nje kon bbeeje ya bba gang ndë kunda suck.

Mee bbeeje ge boi-boi'g lee suck to ge ndë kara kara lai.

Nanje bba to nje kao kem suck'g je wa? Suck lee to oji do dooje lai, nan-nan kara a kao kem suck'g to ge mee ndigi Deeneje ge dingamje daou mee suck mbata kunda neeje le dee ndogo, nga mee bbeeje ge boi'g lee deeneje ya bba bula suck'g dunda dingamje.

Mee suck'g lee, neeje lai to kene'g: daje, kubuje ge nee soaje lai lee, i a kinga kene'g.

Suck lee maji kao kene'g yaan mbata i a kinga dooje ge nanje kene'g, lem ndu dooje bbar kene'g gir-gir to.
KULA GE MEE KEI'G

Kula ge mee kei'g lee to kula ra deene bbo to kula ra dingam el.

Neeje jai ge to mee kei'g lee, dingam as kem kunda road kene'g el. Koro muru, kwa loo, kod man, togo mee kaje lee dingam a ko ge keme mbata to nee ria yeen el.

Mba ri bba dingam la ge deene mbata kula ge mee kei'g el wa? To tar ge ma mas kem kila shi kene'g el. Leou lee, dingam nda a tos keemee do kula ge lea yeen ya ra. Deene kara a tos kemeendo kela'g ya to ra to. Dingam a kila golee kem kei pil'g el. Bbo lee yeen ila golee kene'g ndaa deeneje lai ya da kula pana see dingam ge ban bba mal bee wa!

Deeneje bula ndigi kar ngaodeeje dila goldee kem kei paga el. Bbo dingam ao kei paga yan ndaa deene lea ula pana: dingam ri bba jog loo yan bbeee wa, deou o loo kila roa nang el.

Tobei dula pana see i to ge deene bba kei paga leli bee wa?

Dingamje lee mbat la ge deenje lede el, ndo ge ro deene lea tee ndaa, yeen a kunda man ped kum dea'g, jee ge yeen a niri nee karee soa to.

kei paga
ngaodeeje
dila goldee
kila roa nang
jog
kula ge mee kei'g
TOJI KULA

Leou lee kula ge karee toji ngannje dardee ra lee bula yaan. Kula ndō-ndō ya to nee ge i ngonn a ger ketee bba a sang kulaje ge rang ra bei to.

Mbata tulai kula ndō-ndō lee ngannje ge nanje dunda ndo loo tol lao'g eee loo ge deen d'ishi ge baubeeje ya, da kunda Mud la ge baubeeje mee ndo ge lea. Ngonn ge ger ndō-ndō el lee log yeen a tog nda deou ge nje kar nee deëne lea soa go to.

Ngannje ge nanje ge ndigi ra kula ge rang asenan ge njekorje bee lee deen da kao kula ndubu kar njekor bbe'd ndo deë'g nee kor. Nje ge nanje ndo nee kunjiyee mbata ndei nee kunji lee to dao yaan.

Tobei nje ge rang ge mee deë ndigi ndo nee tol ndaa da kao shi mbör nje tol kag lo jia to.

Bacine lee nee ndoge bbet-bbet to bula yaan. Mbata ndo nee bacine lee i a kao kei l'école ndo nee karee as mei bba i a kao ndo kula mbata ra bei.

Ma mbaree toji kula, nee i deou ge ndigi nda a bbaree ndo kula.

toji
kula

mba nde+nde yee deëne lea soa go to.

Ndodi les'kaga

nei

kula

bbet-bbet
KEI NDOO NEE

Kei ndoo neje lee bula yan bacine kem Tchad'g. Ngannje ge Tchad'g ge ndigi kao ndoo née lee bula yaan. Gelee ge née bba gouvernement aree ra'd kei ndoo néeje lee bula.

Ngannje bula ndigi ndoo née'g mbata bacine lee i deou ge ger maktub el ndaa, i a kas kinga doi el.

Kao kem kei ndoo née'g lee to as nangró bbee. Dooje ge d'ar nganndeeje dao ndoo née lee, ro deel deel dea yaan mbata nganndeeje ad kinga dea.

Leou lee dooje ge nanye ndigi kar nganndeeje ge deene dao, kem kei ndoo mbetee ge el. Deen d'ula pana bbo lee ngonn ge deene ao kenee ndaa yeen a kunda kud'ra kaya.

Bacine lee bbee to bbéd, kem dooje ar, ge unja joi-joi bbo deou og ngonné ge deene lo dao kem kei ndoo maktub el nga. Dooje bula ge dog nganndeeje ge deene kao ndoo maktub lee, deene ndinga rodee yaan.

Kei ndoo maktubje bula yaan, kele gouvernement, kele nje ta Allahje: apostant to Catolje to. Kao kem kei ndoo maktub'g lee to kariba bbo deou uga ge lar el.
KAO KEM NDON'G

Ri bba bbaree ndon wa? Nee ge bbaree ndon lee to bbo lee i
deou ao wala mbata sang daje ese yelje soa, yeen ge nee bba
deen bbaree ndon.

Mbata kao ndon'g lee nje ndon a kodo nee kadje lea: mia,
kia, ninguna ese budum. Nje ge nanje dodo bandeje ledee to.

Kao ndon'g lee, dein ge kula mbo to'g nand el. Naije lai
ya to ge nai kao ndon ledee.

Palpalbo ge kar os dooje ar dee do loo kila rodee nang el tun
ya, bao ndonje da kila man ku'g mbata kao ndon'g.

Ndon ge nai kara lee dooje bula dao ge mbata tol daje el.
Nje ge nanje dao mbata kur yegje ese tol yelje.

Nje ge bbardee bao ndonje lee, nje ge nanje dain ngōd yaan;
deen to ge nje kur dulje. Nje kur kulje lee dain ngōd sar dardee
dunda ge kuji tar. "See i ain ngod bei nga see i ao kur dul wala
wa el bei wa?".

Loo ge deou ad kao ndon'g nda yeen tee ge loo ge kunjaje dao
non ya ao kene'g mbata yeen inga dooje reou don'g lea ndaa da
caree tuji no kögō lea. Bbo no kögō lei tuji ndaa i a kinga da
esee nee ndon ge sin beeya kara a kinga el.

Loo ge i ad kas ndon'g ndaa i a two ge deene el.
NDAM GE MEE BBEE'G

Ra ndam mee bbee'g lee to ge kemee kemee. Dooje ge nanje nai ra ndam ledee ya ree bba deen da ra bba'j bbo da ra ndam ge mindee-mindee el. Ndam ge ngannje dao ndam to, ndam ge boi ge ra mee bbee'g lee maji karci sein orje kemdee.

Loo ge da ge ra ndam mee bbee'g lee, da kardee dur kidoje ge koro muruje to. Dooje ge mee bbee'g da shi perere mbata ndamje, kusa muruje ge kai kidoje lee to.

Nje kim daleeje, kunduje da ra nee kimje ledee ge majee majee mbata ngina ge ndó ndam.

Nje kundaje da kar nee kundaje le deee dusa ge majee-majee mbata ndó ndam lee deen da kum nee damje ro kundaje ge ledee, ge da ndam deee wubu to.

Loo ge kunjáje dao non ge non ya bbei lee, mee nje ge nanje a kar bbe ya kerem mbata kao la.

Loo ge kaar uba nda nje kunduje da kao kem nada mbata kunda kud kim nee.

Deeneje ge dingamje da tula kubuje ge kum merje ledee ledee ge maji rodeel'g.

Nee a bbar-ge bbar, a kwa nan, a kos mee nje ndamje jig-jig. Nje ge nanje da kunda kudu la, nje ndilje da kila, nje tebeje da kim, koro a kila do dee'g tul-tul, a ko loo ge mbata kunji emi kene'g goto.

Loo ge kar as dangra do nda nje ge nanje da kunda kud kusa muruje ge kai kidoje, ndam lee goto el ya bei.

Kumatage lee nje ge nanje da tee ge kundaje, ledee raga. Loo ge nee a bbar ge loo rima-rima ndaa da kal kundaje. Bbo kunda ge ain ngód yaan nda njajee a kinsa nee.

Ndo ndam lee to ndo ra rolel bbo deou a kol ge maree el.
ndam

orje kemdee

wubu

shi perere

kunduje

nee kimje

nee a bbar-ge-bbar

nje ndilje
NAI TEDE KO

Kojie ge nanje lee loo ge ndi ag kao bbee ya dundä kud kunja kunra, mingai ete. Kunraje ge mungaije lee too køjie ge dubde kem gir kei'g.

Nje ge nanje d'ula pana nai tede ko, tobei mardeje ge nanje d'ula pana: nai kunja ko.

Mbata kao kungaa ko lee dooje ge nanje ge nee kinga dee goto ese mee ndö le dee tad el lee, da kao ge nje mee keije ladee ya ba mbata kunja nee ko le dee. Tobei dooje ge nee kinga dee to yaan lee, da ndei mardeje ge rang mbata kardëe la sea to.

Loo ge dao tede ko lee dingam a kuba kete nga deene lea a tede geg-geg; bbo lee to ge wa ndaa da kum do nang ese da kao nee kum kem daman. Dooje ge nanje ge dubu tei lee, bbo loo ndö le dee tad yaan ndaa, da ted kum do nang. Loo ge deen ted ko dum do nang kene'g lee deen bbarëe rang.

Tobei da kila kidoje ge ra neeje ge rang yaan bata ndei ge dooje karee dundä'g ko lee to.

Kunda tei lee to nee ge maji yaan mbata nje kunduje ge daleje dim nee kene'g.

Loo ge dunda lai ndaa, deeneje da tow mbata kardëe dum daman.

ndeibina kunraje rang dubdee
daman gir kei'g mungaije kunjaa
KAO MÔR

Kao mor to ta nan to lee to neeje bbet-bbet bbo to neeje ge
nand el. Loo ge i ngonn as kao mor ndaa i a ko ngonn deene ge
maji ya mbata kao mor lea.

Dooje ge nanje deen ya dao mör dar nganndeeje. Kao mor kar
ngonn lee to ge nee ge dooje bula ra el, ngale bangje ge ngale
dooje bo-bo bba nje kujjije dao mor dardee.

Mbata kao mör lee, ngonn ge dingam a kula basa maree ese ngonn
kian ge deene mbata kare ao deji tar mor lee kete o bba yeen a
kao bbëi.

Bbo lee deene ndigi karee ao mor lea ndaa yeen a pana: bbo
lee yeen ya mee ndigi ndaa ree, bbo lee yeen ndigi el ndaa yeen a
kula pana: ma m'ndigi el.

Kei mor lee deou a kao kene'g dan kaara el. I a ngina sar
kar kaar ur nang bba i a kao kei mor'g bei.

Loo ge ngonn bassa ag kao kei mor ge lee yeen a kar kura
maree ese deou kara ao sea joo. Deou ge nje danee lee bbaree nje
kula mör ese njepatamor.

Deene ge dao mör kei lea lee a kum twa kila kardee dishi
kene'g. Ndö ge nanje deen da shi rageje, ge ndö ge nanje da shi
kem kei two ngonn mand'g lee tol. Nje pa to mör a shi sedee
wa-ga-ga ndaa a kia nje morje ya kei kardee pa tar mor ledee, bba
da tee kinga bei.

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TA NAM GE DEEN GE DINGAM

Mbata sang deene ta lee, dingam a kao mor kei le deene too nai bula ese ra leh tala bba deen da taa nan bei.

Loo ge dad taa nan lee, dingam a kar nje kujeje dao ge lar mbata gum gin deene 'g nee lee lee karee. Ngonn a kas kem kao ge lar gel deene ge el. Dooje ge tog bba da kao ge lar nee lee kei le nje kuji deeneje.

Ndo ge da kao ge lar lee nje kuji deeneje lai da ree lee 'g, mbata bau deeneje ge kon deeneje da kusa lar nee lee ge kardee el.

Nje kao ge larje lee da kao ge ndo ge meee dee oje, nee deen da kao dan kaar 'g el. Loo ge loo a ndul bba da kao ge lar nee lee bbi to.

Loo ge deen dao ge lar lee, ngonn ge mande lee kara a shi kene 'g to. Yeen a ndigi mban bba nje kujeje da ndin lar lee bbei.

Ndo ge deen ta lar kene 'g nee lee, ngonn 'g mande lee a kunda kud ra rea mbata kao 'g kei ngao 'g. Nje kujeje da danee ge ngoje ge neeje ge rang bula.

Lar ge dar nje kuji deeneje lee to as nan ge nee ge og deene lo tee kei ngao 'g, bbo to ge nee ge ndogee ge ndogo el.

deene

ngabi

dingam

ngamje

ngao

ta

ta nan

mor

kon

mande

baubee
Nan bba to ge nje do nang wa? Nje do nang lee to deou ge yeen ya ese kiaje ree wa donang kete bba mareeje ge rang ree dishi sea kene'g.

Yeen ger donangje ge majije ge deen ge majel. Yeen toji dooje loo ge maji ndō-ndō ge loo ge maji ndō-ndō el.

Leou lee loo ge nai kunja ko thee ndaa yeen a kao ge loo-loo mbata tob koje nee le to.

Bacine lee ri nje donangje bbar yaan el nga. Ri mbangje bbar unda dee, tobei nee ge deen dinga yaan leou mbata do nang ledee lee deen dinga bacine el nga.

Deen to asnan ge dooje ge lai ge mee bbe'e'g bbo deou bbel kemdee ese deou bbeldee to leou el.
NJE NDI

Nje ndi lee to deou ge dooje dila kuji dea'g yaan mbata yeen bba ao ra ndi aree er. Bbo lee ndi er el ndaa dooje da kas kem dubu ko ese kinga née kusa el. Nje ndi lee yeen as kem ra ndi karee er ese yeen as kem kwa ndi to. Dooje ge nanje d'ula pana nje ndi lee ar ndi er me ndö'g lea nga, wa ndi loo ndö ge le nje ge rang.

Loo ge ndi ar yaan ndaa do kula-kula bbou nje ndi mbata karee yeen ar ndi er. Leou lee dooje dum mee dee do nje ndije ge yaan nee bacine lee dooje bula dum mee dee kene'g el nga.

Mbata ra ndi karee er lee, nje'ndi a kao wala sang ngira neeje mbata kula do nang to bei yeen a kula per kene'g. Loo ge yeen ula per kene'g lee sa per a kuba ge dara gogn-gogn. Yeen sa per nee lee mba a ra ndi karee er. Loo ge gel per nee lee a kun rio ndaa ndi a kun kud kin dara, tobei yeen a ker.

Nje ndi lee to as nan ge nje do nang el. Kula radee to bed bed. Nje ndi lee yeen ra kuman nga nje donang lee ye ra kuma el.
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RI GE KUNDA

Ri ge kunda lee, loo ge duji ngonn ndaa da kunda ria ndwa’g nee 1. Da ngina kar ngonn a tog lam bba da kunda ria bei.

Loo ge duji ngonn lee da tei’n ndwo ngonn nee lee bba da kunda ria bei.

M’bata tei’n ndwo lee, bimre ngonnje a ree mbata koro muru ndwo ngonn nee le to.

Ngonn ge da kuje lee yeen a kun ri baube kunda dia’g el. Ndo kunda ria lee, nje ge bbe kian’g ge nje ge bbee baube’g da shi nand bba mbata kunda ria lee to.

Ri ngonn ge da kunda lee to as non ge nee kub bee.

Nje ge bbee kian’g kara da kunda ri ngonn nee lee rem, nje ge bbee baubeg kara da kunda ri ngonn nee lee rem to.

Ri ngonn ge da baree’d yaan lee, yeen a to yeen ge baube unda dea’g.

Dooje ge nanje dunda ri kadeeje do nganndeje’g, nee dooje bula re el.

Loo ge deou lei aoo kemba bbei lee i a kunda ria do ngonn’g el.

Bacine lee neéje tel to bbed-bbed ar dooje dunda kud kunda ridee do nganndeje’g.

Ri dooje zee bula yaan: ri laou, ri kuji, ri mag, ri nang, ri bel, ri uman, ri dum, ri nassara.
KAAR·GE KEM TCHAD

Kem Tchad'g lee kar us yaan ge ndo kara-kara lai, nee
lel ula pia-pia to. Bbo loo lel ula el ndaa loo a nunga yaan
kunda yeen ge bacine ya bei nee lel ge ula tar-tar bba ta loo
nunga do she'g.

Loo ge ao Tchad'g do tar bbei lee kar a kusi yaan, mbata.
Nje ge dishi kem bbee le nassaraje lee deen do kar ge 'bee
ndo kara el bei. Dooje ge nanje d'ula pana kaar os kem Tchad'g
yaan bbo najoje kene'g nda na kwolje yeen nee bba to tar ge kem
pa el, mbata dooje ge nanje ndigi kaar yaan to, nje ge nanje
ndigi loo kul bba yaan to.

Loo nunga ese kul lee to ge nee ge ëji do ro dooje ge
kardèe-kardee, bbo i a kwa dooje lai koji ge roi el.

Nai ndi ndaa kaar os yaan to ge nai kara el. Loo to luman
ar ro dooje ge nanje lel dee yaan.

Kul ge Tchad ge lee on to ge yeen ge kem europe'g ese
amerique'd el.

Nai kul lee undo kude ge nai ge nassaraje bbarée (novembre
sai nda goto ge fevreur).

Nai kul'g lee kul on yaan ar dooje ge nange yel per bba
to ge, ese dila bajao dodee'g bba to'd bbi bei.

Ge ndo lee kula kon sar as kaar 10½ bbe bba kaar a kunda
kud kos yaan bei.

Deb Tchad ge tar ge lee kar os kene'g yaan undo deb loo
gi beur'g.

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Dooje ge kem Tchad'g lee dusa neeje ge in kem bbeel le nasaraje lem neeje ge in kem loo ndö ledee deen ya rem to.

Nee goa ge kem Tchad'g lee naan dooje el, mbata neeje bula to kem mee bbeel'g.

Nee goa ge dooje bula dusa lee to tein, wa to: berbere to.

Deou'ao ndoo nain el, byanje ge badje, mangeje, kanjiye to yaan, nee loo ge dwa kanjiye kene'g yaan lee to Fort Lamy.

Gad kanjiye ge kem Fort Lamy lee yaan el nga bbeel'g ge eou eou' lee lar kanji ge kene'g yaan boi.

Kanjiye ge Tchad'g lee bula yaan darsi dodoje daonee do bbeel'ge rang-rang de dardee ndogo ce shi.

Mangeje ge byanje lee to deb loo ge Tchad ge taar'g bba yaan, bbo to kem beur el.

Nee ge oji dooko je lee nje ge kem deb loo ge beur'g bba ndö yaan. Loo ge deb loo ge beur'g lee, dooje ndö teinje, waje, risije ge neeje ge rang rang bula.

Bacine lee dooje dunda kud ndö ko ge nasarje bbaree "ble" lee to.
KAAR KUSA NEE

Nje gosso tarje-d'ula pana lai mei ndaa doi suru, bbo ge nee ndam el. Loo ge dooje têe ge ndô leen nje ge nanje dai say dusa ge mapa, nje ge nanje koro muru dardee don to, nga bba nje ge da tee ge ndô ndaa kusa nee el dao kene'g ya to.

Kaar-je lai ya bbo deou inga nee ndaa yeen a kusa, bbo yeen a ngina sar kumatage bba a kusa nee el.

Dooje ge dao ra kula lee deen dusa nee ge kaar ge ar dangra do to, kumatage to. Dooje ge nanje ge nje ndô-ndôje lee, nje ge nanje mbunan de'g dusa nee gol kara ba ya ndaa loo ndul donee'g-tobei mardeeje ge nanje deen dusa nee gol jo to.

Deeneje le deee koro muru dao nee go de'g dardee don to.

Loo ge kaar kusa nee as lee, dooje bula da mbon do nang bba mbata kusa muru nee lee bbei to.

Loo ge dooje dwa do nang dao dusa muru lee nan-nan bba ree kara da kula pana ag de kete.

Ag de kete lee to as nan ge ree usa ce shi muru. Dooje dao dusa nee bba i ree ndaa da kari ishi o deee aree dusa nee lee el, mbata ik a bbar deee nje yo nee kusaje.
KEI KUNDA SINNGA

Kei sinnga lee to kei ge dooje dao dula ge maktub le dee dar ngann kondeje ese kura mardeeje to.

Kei sinnga lee maji yaan mbata, bbo lee i ndigi ndaa a kum lar kei keneg lem a kula ge lar do bbee lem to.

Bbo lee i deou ndigi pa tar ge deou ge shi bbee ge rang de ndaa i a kao kei sinnga de mbata pa sea tar to.

Kei sinnga lee dooje bula ra kula kene'g: nje shi ta timberje nje shi ta telegrammeje, nje ra mandatje, nje shi ta colis'g je to.

Loo ge i ao kem kei kunda sinnga'g lee maji kari pa tar Francais mbata nje ra kula kei sinnga'g nanje lee ger tarje lai ge to kem Tchad'g el.

Nee ge oji do kai lettreje lee, nan, nan kara ao ge boite postale lea, tobei nje ge manje dorea nan dög bula to.

Léou lee bbo deou a ge kula ge maktub ar maree ndaa yeen kar dooje jidee'g bba daonee to. Bacine lee dooje lai dula ge maktubje le dee ge kei sinnga.
KILA KUJI DO DOOJE TÖGDE

Kila kuji do dooje ge togde lee to nee ge to kedere yaan, mbata i ge ngonn ba lee a kas kem kila tar do dooje ge tog de el.

Leou le, loo ge dooje ge tog d'ishi kene'g lee i ngonn a kas kem kao kene'g ge minde-mindee ba el.

Bboo le i ao kene'g ge mindee ndaa dooje ge tog da kula pana see ngonn ge ban bba olee ese mal yaan bee wa.

I ngonn ge lebi as 25 bba ta deene el bei ndaa, ge nje kujije ya ngemi to as nan ge ngonn lee, i as kem pa taa ge majel ge nje kujije el mbata deen ya bba duji.

Ngonn ge inga deou ge tog reou'g lee yeen as kem kila tar ge majel dea'g el. Deou ge tog ge ra-ra bba inga reou'ge kara i a bbaree kamje ese komje, mbata yeen as kem kuji i ese nje kujijee ko.

Loo ge nanje ge deouje ge tog dao pa tarje ledee ndaa i a kao mbore'g deb el.

Tar nee lee to mbata dooje ge tog bbo oji do ngonn el. Bacine lee loo to bbeud. Ngannje bula pana dinga doodee ndaa bbo bbel dooje ge tog el nga.

Ngannje ge nanje ge dao bbee nassara'g lee deen d'ula pana neen ntoije ge nassaraje bbo na kassina bbel dooje lai el. Yeen nee lee ao tuji nee ge kassije dian gogo darsi lee to.
KUR BA MAN

Loo ge nanje lee mbata kinga man to kedere yaan. Mbata kinga man kai lee deen dur ba man ge deen bbaree bulaman.

Kur man lee dooje lai ger el, nje ge nanje ya bba ger nga mardeje ge nanje la cedee ge la.

Loo ge dad kur man lee, da kodo sujadaje ge kosje ge neeje ge rang bula.

Man lee dur loo ge de mindee ge el, da ko dodi ge majibta bba da kur man nee lee kens'g .

Dooje ge nanje ge nee kinga dee to yaan lee deen ya da ndeim man lee karee da kur kar dee

Bɔ man nee lee a kun ri nja ge aree dur. Bbo deere'e dao ge man nda da kula pana mao ge man le ndaije- Ndaije lee to ge ri nje man.

Kur man lee kuree a keou as nan ge dumasin mundaje soje bbe bba da kur lai bbei.

Loo ge nje kur manje da tee do man'g lee deen da pa ge mindee kar deou o el bbei. Deen da ra nee nduje ge oji do man nee lee lai bba da pa kar dooje do cedee bbei.

Man ge nanje lee uru as nan ge do ji rojoje ge romije. Yeen ge nanje unda yeon ge m'tura nee ya bbei.

Nje ge manje ge dardee dur nanje le dee lee, bbo deeneje da ge kao kid ndaa da kar nje man nee lee lar ese nee ge mee ndigi ta ge laree.
NEE KODO NEEJE

Nee ge mbata kodo neeje, ge nee ge mbata kao nee mba lee, bula yaan el. Leou lee dooje dodo nee ge dodee. Kodo nee ge do lee to kula yaan tobei, neeje lee dëi yaan to.

Nee ge dooje dodo ge dodee lee yeen yaan el. Nee kusaje ese kirje bba dooje dodo ge dodee.

Dooje ge nanje, mbata kodo nee ge nanje lee deen dar kundaje ese koroje bba dodo to.

Nee ge to kem kar kundaje ese koroje dodo el ndaa, dooje mbon nan bula, ese ndei nan dao dodo nee lee to.

Bacine lee do nang tel to bbeud; dooje bula ndogo kundalia mbata kodo ge neeje ge nanje. Kodo nee ge kundalia lee to kula yaan mbata loo ge nangeraje to kene'g yaan ndaa, to jog yaan. Kundalia lee as kem kodo nee yaan el.

Bacine lee dooje ge nanje ge singa dee to lam lee deen ndogo wodoro mbata kodo'nee leede. Tobei nje ge singa dee goto lee deen duga nje wodoro daree odo neeje nee lee to.

Bogene lee, lapalaje, ge wodoroje ge boi-boi ta kula do dooje. Dooje ge nanje zar tee bogene dao sang loo mbata kinga nee ge karee la cede nee kodo.

nee kodo neeje  kundalia
kundaje  koro
wodoroje  kodo
Lapalaje
KEM KEI NDOGO NEE'G

Kei ndogo nee lee to kei ge neeje bula to kene'g: kubuje, markubje, jogje, sugarje ge neeje ge rang bula to kene'g.

Kei ndogo nee lee dooce ge nanje bbaree makaja. Kei sunk lee i a bbaree makaja el lem kei ndogo nee el lem to. Kei sunk to beud to, kei ndogo nee to beud to.

Loo ge i and kei ndogo nee'g lee i a ra nje shi ta nee ndogo'g laphia tobei i a deuje nee ge mi oji ndogo lee to.

Kei ge nanje lee do kubu ese neeje rang'lee to lar dee kene'g kene'g mbata kar dooje do to.

Kem kei ndogo nee'g lee bbo to lar neeje kene'g el nda i a deuji nje makaja lee karee ulai laree to. Bbo lee i ndigi ndogo nee lee ya togero'd nda i a kula pana un nee lee ge nee am m'ndogo sei, nda yeen a kun kari.

Dooje ge nanje do nee ge dad ndogo lee kete el. Deen d'ula nje makaja pana un nee bee lee am mo.

Nje makaja lee a kun kar deou ge ndigi ndogo lee o to.

Dooje ge nanje ndogo nee lee to, nga nje ge nanje dod dao ge kete to.
REOUJE

Reouje lee nje ge nanje to perere ba to, nje ge nanje tad lam to. Reou ge-tad lee to kele wodoroje ge kundaliaje, nga reouje ge rad el lee to kele nje golje. Lo ge nanje lee i deou a kas kem kao kene'g ge wodoro el, bbo lee i as kem kao kene'g.

Ra leou lee on yaan mbata, nain ndi ndaa man tuji reou lee to. Loo ge nain kar ag tee ndaa dooje dunda kudu kila reou ge nanje ge ndi or kemeé lee to.

Bacine lee dooje dila reou, ge kardee el, caterpillar ao kene'g mbata laa se dee.

Caterpillar lee ta kula do dooje yaan: kula ge kem ra ndö bula ndaa yeen ra ndo bula el ya aree goto.

Loo ge ndi unda kudu ker lee reouje bula majel, wodorö a kas kem des reou'd el sar nain kar.

Mbata kar reou maki lee, ndo ge nanje leo ge ndi ao'er ndaa gouvernement a kar deou ishi ta reou'g mbata kog wodoro nang sar loo ge ndi gang bba yeen a kian dee kardee dao bbei.
TAXI

Bacine' lee taxije to mee bbegge yaan, bbo lee i ndigi kunda sinnga deji ge taxi ndaa i a karee ree uni mee kei ge lei ya ao sei loo ge mei ndigi ge.

Taxi ge nanje lee laree yaan el. Mbata kun taxi lee maji kari deji laree o kete bba i and mee'g bbei.

Loo ge and mee ge ndaa maji kari ula nje kwa ngao taxi lee loo ge i ndigi kao kene'g. Bbo lee i ula loo ge i ao ge kene'g el nda yeen a ger el.

Lar taxi lee nje ge nanje gang doji ge kuru loo, to nje ge nanje gang doji ge do dooje ge dishi mee taxi ge lee to.

To ge mei ndigi taxi lal deou ge nje kwa ngabee ndaa da deji lar'as kudu jo: yeen ge da ngem bbo i tel ge taxi lee renee kaiba lal lar nee tuji kene'g ndaa da tel ge gogo kari.

To lar ge oji do taxi ge i un lee to.

Kete ge mbata karee dari taxi nee lee, deen da deji maktubje lei ge nanje: carte d'identite, passport ese yeen jee ge nanje bula.

Taxi lee to wodoro ge a kao sei loo ge mei oji kalang tobei i a kuga njea lar to.
NEE KO TARJEE

Nee ko tarjee lee to yaan. Bbo lee i ndigi ndogo ndaa, maji kari ao kem kei makaja'g.

Keiyee ge nje kunda bba kar dooje do lee to kem Fort Lamy.

Loo ge neeje ao des do bbee ge rang'de ndaa nje shi tadje pa dar dooje ge dao ge ngann radioje do to.

Dooje bulà ndogo radio mbata ko ge tar ese mbata kardee dos paa kene'g dardee do to.

Nee ko tarjee lee dula dooje kemkar yaan. Tar ge in do bbee ge rang de kara lel un renee ari o lem yeen bba to nee ge maji yaan.

Loo ge jì pa tar ar dooje ge nanje do ndaa deen da deji pana nan bba ulai tar nee wa? I o kem radio'g see deou bba o ulai wa?

Loo ge deen deji tar to tog'bee ndaa i a tel kuladee loo ge i o tar nee lee kene'g ese i a kula dee ri deou ge nje kulai tar nee lee to.

Nee ko tarje lee to gel bula yaan. Bbo lee i ger tura maktub ndaa i a ko tarje ge to mee maktub'g lee to, bbo lee i ger maktub el ndaa i a ko tar ge dao pa mee radio'g lee to.
KEI KUMAN

Kei kuman lee to kei ge bbo ro.deou tee ndaa, yeen ao kene'g mbata ta kuman. Loo ge i ao kei kuman lee docteur a deji tar yaan mbata ko see meign ri bba rai wa. I a kula nee ge rai: kes, ndinge, mundabbon, munda-koro ese nee ge ra-ra bba rai kara i a kula karee yeen o to.

Loo ge yeen deji tar lee um nang jeb-ndaa, yeen a ra ngonn maktub lam kula ji'g mbata kari ao nee ar apermin ge nje ng'em ta kumanje.

Apermin nee lee yeen a kari kuman ge docteur unja mee maktub lee to. Ndo ge nanje bbo lee roi toi yaan ndaa da kogi nang kari to kem kei kuman'g.

Kei kuman ge i to kene'g lee da kosi ge kumanje bbed-bbed bula, tobei da kari man kuman ai to.

Kei kuman lee aji dooje yaan. Dooje ge nanje ge rodee tudee yaan ya kara, loo ge dardee kuman ndaa deen din daji ngereren.
NDO DUMASI

Loo ge ndò dumasi ag ree deb lee dooje da kunda kud togo
kubu ledee kum kara. do kulaje ge, mee keije ge lee kubuje
ya da nda kene'g bee peou-peou.

Deeneje ge nanje da kunda kudu kwa loo ledee mbata ndo
dumasi lee mbajje ree bbee lea nda yeen a ger el.

Dumasi ge ndò lee dooje dula kubuje ledee ge maji-maji
mbata kao nee kei allah'g.

Nje ge nanje dao kei allah ge el, deen tobbi kem kei
ledee ese dishi nang kari ba ya dwa rodee.

Ndò dumasi lee to ndò ge dooje bula dao kem mee
bbee'g-jó ge dao nga ge goldeeje, ge wodoroko, ge kundaliaje
ese nje ge nanje ge ro dee ledee yaan lee deen ndam to.

Ndo dumasi lee dooje dunda bula mea bbee yaan, deen
nje ge nanje ge ndigi kunda bula el lee, dun wodoro le deh
esse kundalia das wala mbata ta kemen-to.
KUNDA NJAO

Kunda njao lee to nee ndam le ngannje. Loo ge ngannje dad kunda njao nda deen bbon donan, tobei deen kai nan bbée.

Ri bba bbaree njao wa? Njao lee to kand gaira ge ngannje dao dunda reou’g.

Mbata kunda njao lee deou ge ain ngod yaan ya bba da karee unda bbei bbo i deou ge ain ngōd yaan el nda da kari unda el. Nan-nan kara ree ge gol njao lea.

Kunda njao lee to as nan ge hokey ge nasaye dao dunda kem bbée le deee.

Ngannje lee ndigi kunda njao ge ndoje lai el lem, ge kar ge de mindee el lem to.

Loo ge dad kunda njao nda kumatag ese loo ge ndi er gang. Loo ge ndi ao unda kud ker mbata kardee dubu’g ko lee, yeen bba ngannje dunda njao kene’g yaan.

Njao lee to nee ra rülel lem nee ndam le ngannje lem to.

Bacine lee ngannje ndigi kunda njao yaan el, mbata deen dinga nee ndam le nasaraje ge deen bbaree foot-ball.
Monsieur Antonio Ger Pa Tar Sara

Mr. Antonio ishi keign wa?

Woyo, maji kari ngina nee lam, mbata yeen ishi loo kusa nee’g.

Bbei! Mr. Antonio I to ban wa? Ma meiji to ge m’njogi do kula ge lei el ta?

Woua, I jogem el, rom lelem yaan mbata ko kemi. Ishi kaiba ya see ban wa?

Ma mishi kaiba ya bbei. Ma mao ge tar kara mbata denji.

I ger gao to ge ma mishi nee mbata laa sei, ri bba i ndigi kam m’ra mari wa?

Ma minga maktub ge nee bogene, yeen to ge tar sara am m’nger tar ge kene’g danan el.

Ma mo to ge yeen ngang el, ri bba i o toge nang kenee’g wa?

Tar ge yeen pa nee lee ma m’nger el? Yeen pana see lar le nee lee see i a kula ge karnne ya wa?

Maji bacine ma mo tar lea maji nga. Ma mari merci yaan.

Tar goto, ndo ge ra bba ma kmì gogo wa?

Kumatage nee, loo ge ma musa nee lai nda ma kao kingai bei.

Maji co laphia.
KOS KANJI

Kos kanji lee to ge nee ge oji do mbaoje bbo do mangje el.
Loo ge mbaoje dad kos kanji nda, deen da kula mardeje ge do
bbe'e'g rang'd mbata kardee ree dos cede.

Ndë kos kanji lee, deeneje ge dingamje da kodo ngoje,
ningaje, buraje ge nee kos kanji ge ree rang bula tò.
Nje kos kanji ge lee, nje ge nanje dos kanji ge toho, tobei
mardeeeje ge nanje dos ge güldée to.
Loo ge dos kanji lai nda, nje man ge dao dos lee a ree
mbata tobo lar man lea lee tò.

Mën ge nanje lee deou oz dee ge mindee el, d'ula pana nee
to kene'g; bbo lee ad kos nda i a kunja nee mes karee kete bba
a kos bei to.
KWOI LE YOO TO DUBU YOO

Lo ge deou wei lee bbo to ge deene ndaa, da kime tebe
gül sô, bbo to ge dingam ndaa gül munda.

Dooje ge nje kujeeje da non ge loo ya gir-gir. Da
kula-kula kar nje kujeeje ge d'ishi do bbee'g rang-rang
mbata kardee ree lo yo'g lee.

Leou lee dooje ge tög d'ula pana ngonn wei ge mindee el.
Loo ge ngonn ge bassa ese ngonn ge mande wei ndaa, dooje ge
tög da sang-gine yoo ngonn nee lee yaan to.

Loo ge deene wei kei le ngabeje ndaa nje kujeeje da ra
tar ge ngabee lee yaan mbata ko nee ge ra deene nelee bba
aree wei. Yoo deene nee lee da kun kao'g bbee le nje kujeeje
mbata dubu, tobei ndô ge nanje dingam a kula pana nee ya na
dubu deene le nee.

Bbo lee to ngao deeneje, bba wei ndaa, nujejee ese nje
kujejee da ra tar ge deene nee lee yaan; mbata deene ge nanje
dâo kene'g ra kuman tôl nee ngaodeje. Loo ge
nanje nuji dingamje da kunda deene lee yaan to.

Loo ge deou wei lee dooje bula da ree kene'g mbata non
yoo nee lee to; nje ge nanje dao non to, mardeje ge dingam
dunda kud kur bâ kila yoo lee.

Bbo lee to dingam bba wei ndaa da noan as ndô munda,
bbo lee to ge deene ndaa ndô so bba da tin nan bbei.
JO MAN

Uman lee to nee'ge ngannje'g dingam dand bbaa bba töl lao bbei. Ngannje ge lebdee as nan sirije ge jinaijo lee deen da kand uman kête bba mbata ngina'g leb kao lae'g bbei to.

Ri bba to kand ngannje uman? Kand ngannje uman lee to tula dee kem kar. Loo ge ngannje dand uman lee deen da kas kem kao mbör kondeje ese deeneje'g deb el, mbata to, gin nee kugi; i deou ge töl lao a kas kem kao mbör deeneje'g yaan el.

Loo ge and uman lee, dooje ge tög da tulai kem kar mbata bbo loo ge ao loo'd ge kari bba nee rai ndaa, i ria doi'g.

Ngonn ge and uman lee yeen a kolee yaan to ge ngann ndareeje el; mee a ti mbiti bbo a kunda mee do dooje'g rang de el.

Uman lee dand ge ndö ge de mundee el, leb nda dand kene'g göl kara ba. Ngonnje ge dand uman lee deou a bbar dee ge ri kugi dee el, da mbar dee "lao"uman."
KAL KUNDALIA KEM TCHAD`G

Kundalia ge kal lee to nee ge nasaraje bba ree nee,
tobei kal kundalia kunda nan lee to nee ge dooje ndigi yaa.
Ndë ge d'ula pana bogene to ndë kal kundaliaje walee,
dooje bula da tee kar mah reou`g mbata ko see nan bba a kain
kunda maree wa?

Mee bbeeje ge nanje`g lee, nje kal kundaliaje ge nanje
dao ge kundalia ge kele course el, kundalia ge ra ka bba
lee deen tee dë`g kara deen dun dain`g ge kain ya ta dee mundu.

Nje kal kundaliaje ge kem Fort Lamy lee deen dao ge
kundalia ge kele ra course, tobei deen ndë göidee tar-tar
mbata kain`g kunda nan to.

Loo ge nje kal kundaliaje dao dain lee, dooje bula da
kos gandee ge da tur ki dodee`g kiu-kiu mbata kardee deen
dain yaan.

Dooje ge nanje da kód man karnee reou`g mbata kum dò.
nje kal kundaliaje`g ese kardee dai. Kal kundalia lee as
to ge nee ge ngannje bula ndigi ra bacine.
SARA INTERMÉDIA Course
(ENGLISH TRANSLATIONS)

by

JAMES E. THAYER & JULIEN MARABY

The Intensive Language Training Center
Indiana University
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FIRST DRAFT

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INTRODUCTION

The following translations into English of 40 texts in Sara are neither word-for-word nor are they polished English. The original English translation was done by the Sara speaker, Mr. Maraby, and corrected and altered as little as possible by Mr. Thayer. In the future it is intended to provide both a literal (interlinear) translation and one in idiomatic English.

At present, additions by Mr. Thayer to the English translations are enclosed in brackets.
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- Kila Kuji Do Dooje Togde
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- Reouje
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- Monsibur Antonio Ger Pa Tar Sara
- Kos Kanji
- Kwoi le Yoo To Dubu Yoo
- Uman
- Kal Kundalia Kem Tchad'g
Greetings are very important. In the morning everybody greets their friends. There are many kinds of greeting—shaking hands with someone, saying good morning without shaking hands, and making a sign with the hand when one is far from someone.

When people don't shake the hand of another person, one supposes that there is a misunderstanding between them. When a person doesn't greet you in the morning, you can ask him, "Do I sleep with you in the same bed?" (Are we as familiar as husband and wife?), or, "Have I done something bad to you so that you should not greet me?" Then, if this person has nothing against you, he would say, "I did not see you when you passed".

Formerly, a woman didn't stand up to greet a man; she had to kneel down when shaking his hand. When a woman did not do that she was criticizing the community (social custom). Sometimes the community would talk about her saying, "What kind of woman is this that does not obey her people?" (peoples' customs)

Of course, in Tchad, the greeting is done with the hands because this is a means of demonstrating your affection to someone.
The thing (group) which is called family is important and very large. Contrary to the European's family, the family isn't just two or three persons. The man marries and his wife gives them a child. This child will call his family (parents): father and mother. He will call the parents of his father and mother, grandparents. (He calls) the sister of his father binrem and his father's brother bau (father). (He calls) the sister of his mother kom and his mother's brother namen.

In Chad we have big families. Often the children of our whole family eat together.

The man who is family chief and all persons of his family come and eat at his home, the meal prepared by his wife.

The person who stays doesn't do anything without the authorization of the family chief. They do something only when he orders (it).

There are two kinds of family; the blood family, the adopted family.

**VOCABULARY**

- father
- husband
- son
- young man
- adult man
- old man
- maternal uncle
- my grandfather
- brother
- mother
- wife
- daughter
- young woman
- adult woman
- old woman
- paternal aunt
- my grandmother
- sister
HOW TO CHOOSE A FIELD

The ground belongs to all people and none of it belongs to one person. Everybody chooses his field where he wants. But to avoid misunderstanding between people, they choose their fields early, before the rainy season.

To choose a field isn't a speciality for a young man — so only the old man must choose a field.

The young man who is able to till the ground can choose his field near his father, where there is the mutual aid. The strong, young man must help his father in the field.

When the man chooses his field, he works alone, but all the people who live in his home give him some help.

Before sowing something in a field, they cut all big trees and when the first rains arrive, the man digs and his wife sows after him.

VOCABULARY

hoe (short handle—used when kneeling)  millet
axe
spade (long handle—used to dig when standing)  sorghum
peanut
hoe (Long handle—used to hoe when standing)  kind of peanut
TO BUILD A HOUSE

To build a house requires hard work. It is the custom that the old man or father chooses the place, then, sometimes one makes a sacrifice to the bad spirit before tracing the foundation.

The house is, in general, built after the rainy season; one makes bricks, cuts straw and timber (poles).

During the cold season, the man goes out early to do this work. He doesn't come back before about 12 o'clock.

When the straw is sufficient, he will begin to dig the earth (a pit), and his wife gives him some help with (by bringing) water to make brick.

When he finishes it (making brick—when the bricks are dry), he builds his house.

There are several kinds of houses: brick houses, straw houses, and sheet-iron houses.
TO RECEIVE A GUEST

It is the custom that sometimes a guest comes without giving notice or informing (his host) before he comes.

When the guest arrives, you must take his things and greet him. Also, all the people of your home will go out to greet the guest before doing other things.

So, the woman gives the refreshments to the guest. If the guest is accompanied by his wife, she stays with the women.

When there is an honored guest, the family chief will kill a goat for him and if he isn't important he will give to him a chicken (or kill a chicken for him).

In Tchad when a guest comes to you, you must give him sufficient food.

Likewise, when a guest arrives while the people are sleeping, your wife must prepare something for him before he sleeps.

The guest will be accompanied to the middle of the way (halfway home) when he wants to leave.

VOCABULARY

guest
receive (company)
bag (for traveling)
chicken

sheep
accompany
way
THE MODERN DANCE

The modern dance is new in the country. The young men and girls like it very much. The old persons dislike this dance because it gives the young people a bad education, and they said that our ancestors didn't do it.

The young men can go to the dance but it is difficult for the girls to go to the dance if she has majority age.

Of course, they say that if a girl attends often the dances, she won't be married (she is associated with prostitution).

The girl who danced while she was young, and she didn't stay for a long time with her husband (when she was married), the community says it is the dance which gives her a bad reputation.

The old persons (parents) dislike the modern dance because it does not conform to the morals.

They say that the person is not a thing or animal to twist himself.

VOCABULARY

modern dance
dance
sin
to hold against one another
to twist
to send
to say
together
nothing
grandparents
TO SING

In the past, the singers were important people. Many of them accompanied the chiefs and sang for them. Also, when somebody invited people to cultivate his field, he invited the singer to give them (the proper) atmosphere (for work).

There is the professional singer, and sometimes somebody became a singer because his parents were singers.

The songs have significance: they single out something which somebody has done. It is a means to inform the people about a bad reputation; also, it encourages or congratulates a person who is kind.

They (the people) feel that the person who has done bad things can change his behavior when he hears the song.

You can remember that: sometimes the people say: "This person does bad things and one sings about him."

VOCABULARY

to cry
without

to sing
somebody

to say
spear

singer
not. good

singer
ready

to mock, make fun of
why, because
THE CLASSIC (OLD) DANCE

There were many kinds of classic dances: initiation dance (masculine), initiation dance (feminine), popular dances.

The initiation dance, masculine and feminine, concerns only the people who need to take initiation. If somebody does not belong to this group, he doesn't dance.

Then, if you didn't take initiation, you are not initiated 'ndareef'. The feminine initiation dance is reserved only for the women, the man doesn't do that.

The popular dance is for great show and enjoyment. Children, men and women, all people, come to dance.

When the dance is beginning the players come with their zylophones, tom-toms, and also with many other persons dressed and waiting (ready) to dance. The dance begins when the music is better (when the musicians are warmed up).

So, the better (dancer) receive congratulations by the women who cry out.

VOCABULARY

dance
kind of zylophone
tom-tom
masculine initiation
feminine initiation
kind of tom-tom
cry
THE BLACKSMITH

The blacksmith is a man who makes knives, hoes, axes and many things. This profession was for the person whose father was a blacksmith.

One finds in the blacksmith's (house, usually) two apprentices.

The smith's house is different from the other houses. When you stay in this house, you must remain quiet.

The child hasn't access to this place and he doesn't play in this area. His parents must pay something if the child has broken anything in this house. The parents will give a sheep or a live chicken to the blacksmith.

When a child plays near the blacksmith's house, the old people explain to him to go out of this area.

The child who throws something at the blacksmith's house hasn't a chance because he will have some problem (with the blacksmith).

VOCABULARY

house where the blacksmith works
blacksmith
hoes
axes
apprentice of the blacksmith
to play
THE MARKET

In the market there are many things to buy. Numerous people go to buy something and they say, "I am going to buy something at the market".

The word "suck" was introduced by the Arab, and since then we have had this word in the south of Tchad.

Now there is in each village and town a market, but the day of weekly opening is determined by the authority.

Every day, in the big city there is a market (day).

Who goes to the market? Of course, all the people go to market as they wish.

In the small village the men and women go to market to buy and sell their things, but in the big city the majority of people are women.

So, you can find all the things which you want: produce, meats, cloth and many other things.

To go to market is good because sometimes one can meet the people who you know. Also the market place has very interesting sounds.
HOUSEWORK

This kind of work is reserved for the women; the men can't do it. The things in the room are controlled by women, which are only the material for preparing food to cook, to look for water, to clean the plates isn't the men's work.

Why doesn't the man give some help to his wife? Well, it is a difficult question.

In the past, the man has his work and the woman also. The work was divided between the man and woman. It is incorrect for the man to enter into the kitchen. If he entered often into the kitchen, he would be criticized by the women's group, "This man didn't receive a good education".

Many women don't like their husbands to enter into the kitchen. Sometimes she can say, "With this man it is impossible to rest quietly in the kitchen", if her husband becomes unbearable.

Also, we have one expression to qualify the man who has an interest in the kitchen, "Are you a woman that the kitchen is part of you?"

The man doesn't refuse to help his wife for an instant; if his wife is ill, he prepares the food or heats some warm water for her.

VOCABULARY

kitchen
their husband
to go into a place
difficulty
disturb
housework
TO LEARN A TRADE

Formerly, there were several trades to learn. Cultivation was the first trade which the young men had to learn before (all) others.

Of course, the young man began to learn to cultivate when he was at initiation, or through helping his parents to cultivate. The people said, "The young man who didn't know how to work a farm wouldn't be able to give a meal to his wife."

The young men who chose to be blacksmiths, they must work as apprentices during the odd moments to learn the technique.

Since it is difficult to make the woven straw (siding for houses or mats), certain young men learned the methods of this work and also others learned the carving at the carver's home.

Right now, they have many professions to learn but they must have a general basic education before being initiated into one profession.

I call this: toji kula, but someone else may call it: ndo kula.

VOCABULARY

to teach
work
one who carves
for (preposition)
woven straw
different
THE SCHOOL

In Tchad there are schools (in every village) and many young men desire to learn because the government decided to build many schools.

Now, the young men think that it is a necessity for them to learn. When someone has a good education, he can have a good social position.

To go to school is the same as fighting (like a real battle). The parents whose children go to school are very glad because the future of their children is assured.

In the past, many parents refused to let their daughter go to school. In contrast, they regret now that their daughter didn't have instruction.

The parents didn't like it because many educated girls did something bad that was against the customs.

Now the situation is different; there is a change in the country. The parents understand this question. They let their girls go to the school.

Several organizations built the schools: Protestant organizations, Catholic organizations, and the government.

Schooling is free—you don't pay to enter.
TO HUNT

What does one call a hunt? One calls (something) a hunt when a person goes to the bush to kill the animals (and) birds for his food.

When the people want to go to the hunt they bring with them a throwing knife, a cutting knife, a spear or a gun, and somebody else brings his net.

Likewise, when the weather is hot, the hunters take some water with them when going on the hunt.

During the dry season the people don't go on the hunt to kill the big animals. Many of them go to kill the birds or the wild mice.

The person that one calls a hunter, is a real runner. He is the kind of hunter who likes to run down the animals. There is an expression to describe someone who tries to run: "If you are running so much, why don't you go fast to catch the bush animal?"

When someone wants to go to hunt he goes early without meeting another person because to meet somebody while you are going to hunt gives bad luck. The bad luck is such that you can't kill any animal.

Also, sometimes a man doesn't sleep with his wife when he plans to go to hunt (he will have no luck on the hunt).
THE FESTIVAL IN THE VILLAGE

There is the season and the reason to hold the festival. Certain festivals must be celebrated when the date arrives. One must not confuse the amusement of young people with the (reason for) festival.

When one wants to celebrate a festival, the people prepare the local drink (beer) and food.

All people get ready to dance, eat, and drink.

As soon as the sun begins to rise the players come to the square where the dance will be held. Everyone wears his best clothes.

On the day of the festival those people who own horses give them (the people) many things to eat and decorate them, rubbing them with oil to make their skin shine.

The drummers set up their instruments in preparation for the dance. The drummers begin, the rhythm of the beating makes wonderful sounds which penetrate the whole being of the dancers and creates in them a great excitement. At the moment when the excitement comes to its peak, several people begin to dance, the women watch (and) make a cry of approval and the men sound their hunting horns.

When noon comes several people begin to eat and drink, but the festival is not finished yet.

Such a cloud of dust arises that breathing becomes difficult.

In the afternoon the men bring out their horses and hold a race after which a prize is given to the winning horse and rider.

Festival day is a day of joy and people have no quarrels.

VOCABULARY

festival
horns
center of the head
drink
horses
joy
to choose
oil
to be ready
zylophone
musical instruments
sound of the tam-tam (drum)
the women who cry out
THE MONTH OF HARVEST

When the rainy season ends, the people begin to harvest the sorghum and millet. Sorghum and millet are grown especially in a garden, the courtyard.

There are two words for this harvesting, either "nal tede ko" or "nai kunja ko".

The poor man is aided in the harvest by the members of his household, while the rich man hires workers to do it.

The man walks ahead, cutting the stalks, and the woman follows, threshing (gathering up, picking up) the stalks.

If it is sorghum, they put it right into the bin, those who have sown millet which has been fruitful in great quantity, gather it together in a pile. This place where they have put it is called "rang".

When the harvest has been gathered, drink and food are prepared and the villagers are called to come help with the threshing.

The harvest of millet is a very interesting occasion, because there are drummers and players of the xylophones who come to play (during the work). They (the people) beat the millet with long wooden sticks to the rhythm of the music. When the threshing is done, the women gather the grain together to put it into the bin.

VOCABULARY

- wooden stick used for threshing
- a kind of millet
- the place where the grain is gathered
- to sow
- grain bin
- in the courtyard
- a kind of sorghum
- cut, reap
TO BETROTH

To betroth and getting married aren't the same. When the young man has maturity age, he chooses a girl that he loves.

Sometimes the parents choose a girl for their boy; seldom persons (parents) do that. Only the chief's or the rich boy were obliged to betroth a girl chosen by his parents.

When a boy loves a girl, he commissions his friend or sister to ask whether or not the girl will accept his proposal before their relation begins.

Then, if the girl accepts the proposal of the boy, she answers, "bo le yeen ya ndigi ndaa ree" (If he desires than let him come); if she refuses she will say, "ma m'ndigi el" (I don't desire him).

When somebody wants to go to the girl's house, he doesn't go (during) the day, he will go only at evening.

The boy will be accompanied by his friend or sister when he goes to the girlfriend's house.

Of course, one room is reserved for their meeting; also, sometimes they can rest outside. The person who accompanies the boyfriend, is called "nje kula mör" or "nje pa ta mör".

When the boyfriend and his friend enter into the room, the girl gives them something to sit on. The friend of the boy can rest a few moments with them, then he leaves them.

When they finish exchanging thoughts the boy looks for his friend and they leave the girl.
THE MARRIAGE OF A MAN AND A WOMAN

When somebody awaits getting married, he betroths for several months or years before they get married.

The man (uncle, friend of boy) gives some money to the parents of the girl. The person who gives the money to the parents of the girl will be an old man only, not a young man.

The parents of the girl and the boy must be present while the old man brings the money to them. This sum will be divided between the mother's parents (maternal grandparents) and the father's parents (paternal grandparents).

The person who brings the sum to the parents of the girl will go one evening but not during the day.

The parents of the girl accept the money only when the girl gives them a favorable opinion.

After this ceremonial, the girl is considered as married; also her parents prepare the food, buy the plates and many things to accompany their girl to the boy's house. Then, the marriage becomes official.

This money given to the parents of the girl is not the price of the girl, it is the means to avoid a separation.

VOCABULARY

woman

man

husband or male
to get

a betrothal

your husband

my husband
to get married

mother
girl, beautiful

his father
THE CHIEF OF THE FIELD (SOIL)

Who is the chief of the ground? The chief of the field is the first person or his grandparent who stays in a place before the other people come to stay with him.

He knows the bad and good fields. He shows to people the good places where they should cultivate and where they shouldn't cultivate.

Formerly, when the harvest time arrived he went everywhere to get the grain of millet or sorghum (for a kind of tax).

Now, he hasn't this privilege. The chief of the village has the authority over him; also their wealth is diminished.

They are considered the same as all people of the village except for having the respect as before.
CHIEF OF THE RAIN

The chief of the rain was a person who the people obeyed because he brought the rain. The people thought that he made the rain in the field.

He was able to stop the rain and bring the rain. Sometimes the people said that he made the rain to rain on his field and stopped it on the fields of other people.

When the rain stopped for several days the people asked him to do something about this situation.

Formerly, the people believed the chief of the rain but now the majority of the people don't believe him.

When the chief of the rain wanted to make rain, he went to the bush to look for the roots of trees and to burn them. After that the smoke rises toward the sky; it gives the rain after this operation. (This operation gives rain.)

Don't confuse the chief of the field with the chief of the rain. They have a different job.

The chief of the rain can do the medicine but the chief of the field can't.
THE NAME

When the child is born he is not given a name immediately. The parents wait several days before naming him or her. They give a little party after having named (the child). It is his aunt who prepares the food to give to the people to eat at the occasion.

Of course, the child doesn't have the name of his father, he receives another name which has significance. All the members of the family will be present when the child receives the name. The father has the privilege to name him or her, but also sometimes the child can receive two names, one from the mother's parents and the second from the father's parents.

When the child receives the name of his grandparents that can be considered exceptional—only a minority of people do that.

Also, when the father is still alive he doesn't give his name to his child.

Now the situation is different and many people give their name to their child.

There are several kinds of names: initiation name (man), birth name, initiation name (woman), initiation name (another kind of initiation), initiation name (great formation—education), initiation name (first initiation), Arabic name, European name.
In Tchad the weather is very hot as in all Africa, but there is a wind. The wind gives a modification of the weather and sometimes the weather isn't hot.

If you go to Tchad for the first time you will find the weather hot because the weather in Tchad is different from (that) in Europe or America. This is a question of habit (getting used to the weather).

The people say sometimes that it is hot in Tchad; if they went into Tchad they became sick or died. This depends on the constitution of each person. One can find the person who likes the hot weather and others who don't.

The cold and hot weather is an individual problem and it is impossible to be general. In the rainy season the weather is nice and people have a good time.

The winter in Tchad is different from (the one) in Europe or America. One can call it the cold time. The cold time begins about the month which the Europeans call November and ends in February.

The cold season is sometimes very hard and many of the people use a blanket for sleeping (to sleep).

The cold time begins in the morning (and lasts) until 10:30, and after that there is sun.

The northern part of Tchad is much hotter than the southern part.
THE FOODS

The people of Chad eat the food which comes from Europe and from their field.

In Chad there is enough food for all people.

The principle foods that the majority of the population eat are millet and sorghum. There isn't a meat problem because Chad has sheep, cattle, and fish. The fish occur in the rivers Chari and Logone, but of course, the majority of fish come from the Fort Lamy River.

The price of fish in Fort Lamy isn't expensive but in other parts of Chad where the quantity of fish is less, the price is more expensive.

Also, a certain quantity of fish is exported to the other African countries to sell.

More than anything else, cattle and sheep are raised in the north part of Chad.

Likewise, in the south part, the people produce millet, sorghum and rice, etc. The south is the field of agriculture.

Now, the people begin to cultivate the wheat.
DINNER HOUR

The people say when you have nothing in your stomach (to be starving) your head inclines. In the morning many people take bread, others eat dinner and there are also those who don’t eat in the morning.

The people who don’t work can eat at anytime but the workers eat at 12 o'clock and in the evening.

The situation of the farmer is such that sometimes their wives give to them food in the field; they eat sometimes one or two dinners per day.

When it is time for dinner all the people gather to eat. If a person arrives during the eating the people say: “come in”.

"Ag de kete" describes “will you eat with us”. The people don’t refuse somebody a meal because he could say that they are bad people.
THE POST OFFICE

The post office is a house where the people send letters to their family and friends.

The post office is good because you can put your money in, and send it to other countries.

If you want to talk to somebody from a (another) country or a (another) town you can go to the post office (telephone).

Many people work in the post office; the person who sells stamps, one for the telegram, for the moneyorder and for the parcel post.

When you arrive at the post office you must speak French, Arabic, Ngambaye, Sara. It is better to speak in French to ask something because all people do not understand all the languages existing in Chad.

Concerning distribution of the letters, everybody has his postal box and sometimes several persons share it.

Formerly, when somebody wanted to send a letter to another person, he gave it to a person who travelled, but now this means is primitive and the people use the post office.
SUBMISSION (OBEYENCE) TO THE OLD PERSONS

The obedience is considered an important thing; the young man must not say a bad word to an old man.

Formerly, where the old men stood the young man couldn't go into that place. Then when he went into that place without valid reason, the old men would say: "This child isn't obedient".

The young man, 25 years old, unmarried, who stays in his parents' house doesn't disobey his parent(s) because they are giving him some help. When the young man met the old person in the way he had to submit to him and call him/her grandparent or mother, something like that. This explains that this person is able to give birth to the young man.

One expression said: "This saying is for the old men and not for the young men".

Many young men say that they are civilized (and no longer need to do this)

Also, those who come from Europe or elsewhere don't submit; this gives a bad reputation because it isn't the custom in the country.
HOW TO DIG THE SHAFT

To find water requires a lot of work. To find water to drink the people dig the shaft called "bulaman" (shaft).

All people don't know how to dig a shaft, only a few of them know and the others give help.

When the people want to dig a shaft, they bring the hoes and many kinds of hoes.

One doesn't dig a shaft everywhere; they look for usually a good and special place called "dodi".

The rich men sometimes employ people to dig their shaft.

The shaft takes the name of the owner. So, when a woman goes to the shaft she says: "I am going to the (name of owner) shaft."

To dig a shaft requires about one or two weeks of work.

When the shaft workers find the water they say nothing to other people. They must do sacrifice or something like that before telling others about it.

The shaft in any place is (more) deeper than 20 or 50 arms (meters).

The owner of the shaft takes the money from the women who are going to draw the water.
THE MEANS OF TRANSPORTATION

The means of transportation for traveling aren't numerous. Formerly, the person carried the things on his head. To carry the things on the head required a lot of work, also they (the things) are very heavy.

There aren't a lot of things to carry on the head, the foods and the sticks (firewood).

Some people utilize the horses and donkeys as a means of transportation. When it is difficult to carry something with the horses or donkeys, many people gather to carry it.

Now many people buy a bicycle to help them in transporting; also, to carry something by bicycle isn't easy, because sometimes there is the sand on the way. The bicycle isn't able to carry a lot of things.

The rich men buy the truck for transportation now and the poor men rent the truck of rich men. Today, the planes, and trucks help the people in this heavy work. Also, a lot of people look for means to help in this way.

VOCABULARY

means of transportation bicycles
the horses donkey
trucks to carry
planes
IN THE SHOP (STORE)

In the shop one finds many things: cloth, shoes, hats, etc.

The shop is called by some people "makaja". The market-house isn't called "makaja or kei ndogo nee". 'Kei suck' (market-house) is different from "kei ndogo nee".

When you enter into a shop you say, "Hello" to the shopkeeper before asking him about the thing which you would like to buy.

In some shops the prices of cloth and other things is marked (on the object).

When the prices are not marked, you can say: "Give me this thing to buy (sell it to me)", and he gives (sells it) to you.

Many people know before (hand) the things which they would like to buy. They ask, let me see this thing.

The shopkeeper shows the thing to his customer. Also, sometimes the customer will buy or go to another shop.
THE WAYS

There are the small and large ways. The large ways are for the cars and bicycles and the small for the pedestrians. Some ways are impassable by car, so if it is impassable you can ask for a horse.

To make a way requires a lot of work. In the rainy season the water on the way becomes bad. When the rainy season is beginning to end, the people repair the bad places of the way.

Now the people don't work alone, the caterpillar helps them: when there is work for several days, the caterpillar finishes it rapidly.

During the rainy season the government employs a waykeeper to control traffic when it is raining. He lets the cars pass only when the rain stops.
TAXI

Now there are many cabs in the town; if you want it to come look for you and go where you want, you can call it up.

Some cabs are expensive and others (are) not.

Before you enter the cab, you must ask his price.

When you enter you tell the cabman where you want to go. If you don't tell him, he doesn't know where you want to go.

Also, sometimes the price of the cab depends on the distance and the number of persons who take (hire) the cab.

When you want a cab without a driver, the owner will ask you (for) two payments: one for a guarantee which will be given back to you if you return it without accident, the other price is the actual rent.

Before he gives you the cab, he will ask you for several cards: identity card, passport and other cards.

The cab is a car which can bring you where you want and rapidly with a payment.
THE THINGS FOR INFORMATIONS

(The Means of Information)

There are several means of information. If you want to buy it, it is good to go to the shop.

The building for the transmitter is located in Fort Lamy.

When an event happens in another country, the news spreads and the persons who have small radios hear.

Many people buy radios to get information and listen to singing.

The means of information give the news and education. Some news of another country is transported by the wind and you hear, this is a very good thing.

When you give the news to people, sometimes several of them will ask you: "Where did you get this news? Did you hear it on the radio or did somebody tell you?"

When they ask you like that, you can answer where you are getting that news or give them the name of the person who gave you this news.

There are several means of information. If you know how to read the newspapers, you can understand or if you don't, you can hear the news from the radio.
THE HOSPITAL

The hospital is a house where someone sick goes to take some medicine. When you go to the hospital, the doctor asks you many questions to learn what kind of illness you have. Then, you tell him what bothers you: cough, diarrhea, fever, smallpox and all that you have.

When he finishes asking questions, he gives you a prescription to give to a nurse who is in charge of medicines.

The nurse gives you the medicine which is described by the doctor. Sometime when you are very sick they will keep you in the hospital.

In the hospital, when you are hospitalized, someone gives you the injections and liquid medicines to drink.

The hospital gives life to the people. Many people who are very sick when they come to a hospital take the medicines -- they become cured.
SUNDAY

When the Sunday arrives, the people begin to wash their clothes and hang them in the houses; you can only see the whiteness of clothes.

Many of the women begin to wash their room because it is probable that visitors will come.

Sunday morning many people wear clothes to go to church. Some don't go to church, they sleep in their house or do nothing.

On Sunday, many people rest in their home, some take walks, (travel by) car and bicycle, and others have a good time.

Sunday is very noisy; the people who don't like the noisy place take their car or bicycle and go out of town.
FIELD HOCKEY

The field hockey game is for the young men. When the young men want to play this game, they have two groups and each group has his field.

What is called "njao"? "Njao" is the seed of the king of tree called "gaira" (which is used as the ball) which the young men play on the way.

The better runner only can be selected to play this game; the person who is not a good runner will not be accepted.

Each person brings his stick called "ngol njao".

This game is the same as hockey which the Europeans play in their countries.

The young men don't play everyday and all the time.
When they want to play, they chose an afternoon or after the end of a rain.

Usually, they play this game during the beginning of the rain season.

The field hockey is a joy and good time for the young men.
Now several of the young men don't play this game because they have a game that Europeans called football.

VOCABULARY

seed of tree used to play (the ball) to play, hit
stop
share
to run
material used for the game stick
MR. ANTONIO KNOWS HOW TO SPEAK SARA

Mr. Antonio is in the house?
Yes, will you wait a little, because he is in the dining room.

Ho! Mr. Antonio, how are you? I think I disturb you in your work?

No, you don't disturb me, I am very glad to see you. Are you alright?

I am alright. I have something to ask you.

You know that I am here to help you, what do you want me to do for you?

I received a letter today in Sara and it is difficult for me to understand it.

I think it isn't difficult, what is difficult?
I don't understand that which he says.
He says, do you send his money to him?
I understand very well now—I thank you too much.
You're welcome, when can I see you again?
This evening, after dinner I can meet with you.

Good-bye
Fishing belongs to the fishmen and not to non-fishmen. When the fishmen are going to fish, they talk people of other villages into fishing with them.

The day of fishing, the women and men bring the calebash, spears, the nets and several other things.

Several of the fishers fish by rowboat; others don't.

When they finish fishing, the owner of the river takes some fish from the fishers as payment (for the use) of his river.

Also, in some rivers nobody can fish; if you want to fish, you must give it something like a sacrifice before fishing.
DEATH AND BURIAL

When somebody dies, if she is a woman the horn will sound four times, and (if a) man, three times.

The members of the family weep wherever (They are on hearing the horn). They give the news to the people who are far from the village to come to the burial.

Formerly, the old men said: "The young person didn't die without a plausible reason".

So, when a young person died, the old men gathered and looked for the cause of the death.

When a married woman died, the members of her family would give a trouble to (confront) her husband (and) look for the reason of the death. The corpse of the woman would be buried in the country of her family or sometimes the husband asked to bury her in his country.

The death of a married man is the same as (the one of) a married woman but there is a small difference. His wife would be severely accused, because many a woman had given poison to her dead husband.

Because of this, sometimes the wife receives insults and the knocks from the man's family.

Many people come to weep when somebody dies, during this time, some men are hollowing out (ground) in which to put the corpse.

The people will stay to weep during three days for a man and four days for a woman before leaving the place.
THE FIRST INITIATION

The young men must take the first initiation before the second—called "lao".

The young men seven and eight years old wait for lao after the first initiation.

What is called the first initiation? (take) the first initiation is the giving (of) the good education to the young men. During the first initiation the young men can't see or stay near their mother, and of course, near (any) woman, because this is a custom that the person who takes initiation doesn't stay near women.

The old men give some education during initiation so that you are able to do something or to protect someone, when you have a difficult moment.

The initiated young man must stay quiet and not do the bad action as non-initiated. He doesn't think of help from other people.

The first (Initiation) will be done only once per year. The initiated young men aren't called by their family name but "lao-uman".
THE CYCLING RACE IN CHAD

This sport was introduced by European people, and the people of Chad like it very much.

When the day of cycling race arrives many people stand near the way to see the cyclists and remark on which of them will win.

In some villages, the cyclist doesn't have the real bicycle for the course, they use sometimes the ordinary bicycle.

Except in Fort Lamy where the cyclists have good equipment, and do the training to be ready for the course.

During the race many persons encourage the cyclists by shouting.

Also some persons carry water with them to give to tired cyclists to drink.

Now many young men are interested in cycling.
SARA' INTERMEDIATE COURSE
(DIALOGUES & TRANSLATIONS)

by

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The Intensive Language Training Center
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FIRST DRAFT

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INTRODUCTION

The following set of dialogues in Sara accompanied by an English translation (face-to-face) is provided for practice in conversation. The speakers are referred to as A and B. Often B has an alternate answer or must supply some information. These dialogues can be used both before and after reading the texts and their translations. But they are most valuable when used in group instruction with the aid of a native speaker or a tape recorder.

It is intended that the learners imagine themselves in the cultural setting as they memorize and drill each dialogue.
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LAPHIA

A. Laphia bbo!
B. Laphia ya.
A. I tiro ban wa?
B. Ha m'two kari ya bei.
A. M'two jii bbo!
B. Woyo.
A. Nje min keije lei to ban wa?
B. Deen dishi kari ya bei.
A. Hila jii'd bbo?
B. Hila jii'd ya to.
A. Ra laphia ngje minkeije lei am.
B. Woyo, ma ra dee laphia ya.
A. Arc naa woi do laphia ge len
B. Hem a kwo! kene'g ei.

NUJII WAJJE

A. Ri koin ban wa?
B. Ri kom ge Dekogo
A. Ri baubbi ban wa?
B. Ri baum ge Laondoye.
A. Baubbi ao ra wa?
B. Baum ao raga.
A. Duji ci kanda wa?
B. Duji ci së-deeneje jo to, dingamje jo to.
A. Koin ao ra ri wa?
B. Kom ao koro tudu.

KWA LOO NDØ

A. I ao ge ra wa?
B. Ha mao ge ndo, kao ndo-ndo.
A. Ri bba i a kao dubu wa?
B. Ila kao dubu tei.
A. Loo ndø lei lee eou'yan wa?
B. Loo ndø lem to nang nee ba?
GREETING

A. Good morning!
B. Good morning!
A. How are you?
B. I am fine.
A. I shake (pinch) your hand.
B. Yes, I shake (pinch) your’s also.
A. How is your family?
B. They are fine.
A. I thrust it (my hand) in your hand.
B. I thrust is also in your hand.
A. Will you greet your family for me?
B. Yes, I will not forget it.
A. You won't forget my greeting to your family?
B. I don't forget it.

THE FAMILY

A. What is the name of your brother?
B. The name of my brother is Dekogo.
A. What is the name of your father?
B. The name of my father is Laondoije.
A. Where is your father?
B. My father is gone.
A. How many are you in your family?
B. We are two: one son and one daughter.
A. Where is your mother?
B. My mother is preparing a meal.

HOW TO CHOOSE A FIELD

A. Where are you going?
B. I am going to cultivate my field.
A. What kind of berry did you sow?
B. I am going to sow millet.
A. Is it far, your field?
B. My field isn't far.
A. Koo lei ge i dubu lee to ban. B. 'Ndì ar dod arree teel el.
wa?

A. Koo lei ge I dubu lee to ban B. 'Ndì er kene arree teen lai ya.
wa?

RA KEEI

A. I in kem ra wa? B. Ha min kem kei leem.
A. I dólēe kei lei lai nga wa? B. Houal ma m'ndolēe lai el ci.
A. I dolēe kei lei lai nga wa? B. 'Yoyo, ma m'ndolēe lai ndaa.
A. I a dolēe do kei lei ge ri B. Il a dolēe do kei leem ge tôle.
wa?

A. I a dolēe do kei lei ge ri wa? B. Il a dolēe do kei leem ge bbundu.
A. I a dólēe do kei lei ge sa wa? B. Il a ge ra ge dugdur lee.

LA GE LIÉGOU

A. In ra wa? B. 'Iin kem la ge.
A. In la lao'g see la mage'd wa? B. 'Iin kem la lao'g (masculine)
B. 'Iin kem la mage'd.
A. I ndigi la yaan wa? B. 'Haou ma m'ndigi la yaan el.
B. 'Yoyo, ma m'ndigi la yaan.
A. Loo la to loo ge ra'd wa? B. Loo la to quartier Bēbalemg.
B. Loo la to kem _____.*
A. I a la sem wa? B. 'Yoyo, ma la sei ya.
B. 'oua, ma la sei el.

*Student should complete by place where he is dancing.
A. How is your sowing?  B. It is bad because it hasn't rained since ________.

A. How is your sowing?  B. It is well.

TO BUILD A HOUSE

A. Where are you coming from?  B. I come from my house.

A. Have you finished covering your house?  B. Not yet.

A. Have you finished covering your house?  B. Yes, I finished it.

A. With what do you cover your house?  B. I cover my house with straw.

A. With what do you cover your house?  B. I want to cover it with sod.

A. With what do you cover your house?  B. I want to cover it with sheet-iron.

THE CLASSIC (OLD) DANCE

A. Where are you coming from?  B. I come from the dance.

A. Did you come from the masculine initiation line initiation dance or the feminine dance?  B. I came from the masculine initiation dance.

A. Do you like to dance very much?  B. No, I don't.  B. Yes, I do.

A. Where is the dancing, please?  B. The dancing is at Bebalem's place.

A. Will you dance with me?  B. Yes, I will.  B. No, I won't.
NJE KÓO-KÓR ESE NJE KÓR

A. In kem loo ge ra'd-wa?  
B. Ha min kem kei koree.

A. Ri bba i ao ra kem kei koree wa?  
B. Ha mao ge ngang koss lem mæree ra.

A. Kei kor to ra wa?  
B. Kei kor to kem.

A. Njé kor shi kene'g gen wa?  
B. Woua, yeen goto bei.

A. I ra kos lem lee lai nga wa?  
B. Woyo, yeen shi kei'n.

A. Ndc ge ra bba ma ree ta kos lem lee wa?  
B. Woyolma m'ra lai-adaa.

KULA GE MEE KEI'G

A. Kula ge mee kei'g lee man bba a ra wa?  
B. Kula ge mee kei'g lee deene bba a ra.

A. See nan bba a kwa loo mee kei'g wa?  
B. Deene ya bba to ge nje kwa lo mee kei'g.

A. See nbata ri bba dingam ao mëe kem koi paga el wa?  
B. Dingam ao kei paga el mbata deeneje da pa sea.

TOJI KULA

A. Kula ri bba i ao ndo wa?  
B. Ha m'ao ndo kor.

A. Man bba ao ndoi kula wa?  
B. Monsieur bba ao ndom.

A. I ger kunji nee wa?  
B. Woyo, ma m'nger kunji nee.

B. Woua, ma m'nger kunji nee el.
THE BLACKSMITH

A. Where are you coming from? B. I came from the blacksmith's house.

A. What were you doing in the blacksmith's house? B. I gave him my hoe to repair.

A. Where is the blacksmith's house? B. It is ______.

A. Is the blacksmith here? (at the door of the blacksmith shop) B. Yes, he is here. B. No, he isn't here.

A. Are you finished repairing my hoe? B. No, I haven't. B. Yes, I have.

A. When can I return to take it? B. You can come back in about one week.

HOUSEWORK

A. Who does the house work? B. The house work is for women.

A. Who sweeps the rooms (house)? B. The woman sweeps the rooms.

A. Why couldn't the man enter into the kitchen? B. The man didn't enter because the women would criticize him.

TO LEARN A TRADE

A. What kind of work do you do? B. I am learning to be a blacksmith.

A. Who is teaching you this work? B. Mr. ______ is teaching me.

A. Did you know how to make woven straws? B. Yes, I do. B. No, I don't.
KEI NDOO NEE

A. Kei ndoo neeje bula yaan
   bbee lei wa?
A. Bbee lei lee ngannje ge deene
dao kei ndoo maktub'g ya wa?

B. Leou lae deen bula el nga
bacine lee deen bula. Deen dao
kene'g to ge ngannje ge dingam
bee ya to.

A. Manje bba ra kei ndoo maktub
   bbee lei wa?
A. Bbee lei lee duga kei ndoo
nee bba dao kene'g bei wa?
B. Woua, deou uga el, nan-nan kara
   ao kene'g to ge mee ndigi.

KAO KEI NDON'G

A. I in ra wa?
A. Ri bba i inga ndon ge wa?

B. Ia mine ndon'g.
B. Na m'tol da ge boi ya bogene.

A. Bande lem to ra wa?
A. Mba lem to ra wa?

B. Bande lei to kem kei bag.
B. Mba lei to kei.

A. Hun mia lei mari wa?
A. Ndun lei ge bogene lee to
ban wa?

B. Joyo, un am mao'g ndon'g.
B. Kar os yaan am minga nee el.
B. I'di er yaan am minga nee el.
THE SCHOOL

A. Are there many schools in your country?
B. Yes, there are.

A. Do girls in your country go to school?
B. In the past, they didn't go to school, but now they do.

A. Who built the schools in your country?
B. The government and missionaries did.

A. Is education free in your country?
B. Yes, no one pays anything, anybody can go to school if he wants to.

TO HUNT

A. Where are you coming from?
B. I am coming from the hunt.

A. What did you find on the hunt?
B. I killed a big animal today.

B. I killed no animal.

A. Where is my net?
B. Your net is in the room (house).

A. Where is my spear?
B. Your spear is in the room (house).

A. May I give you your spear? (the son to the father)
B. Yes, give it to me, (I'm going to the hunt).

A. How was your hunt today?
B. The weather was bad and I found nothing.

B. It rained and I found nothing.
NAI TEDE KO

A. Nai ri bba i a ted ge ko lei wa? B. Ha kunda ko lem ge ndigu.

A. Ko lei lee a kunda ge kunda see, a kar dee swa ge swa wà? B. Ha kardee dunda ge kunda.

A. Nan bba to ge nje kuba ko nang wa? B. Dingam bba to ge nje kuba ko nang.

A. Nan bba to ge nje ted ko wa? B. Deene bba to ge nje ted ko.

A. Nanje bba to ge nje swa-koje wa? B. Deeneje bba to ge nje swa koje.

KAO MÔR

A. I in ra kaar ge nee'g wà? B. iia min kem bei mor'g.

A. Ri nje môr lei ban wà? B. Ri nje môr lem ge __________

A. Un twa ila ar nje morje lei dishi kene'g. B. Woyo, ma kem ya.

A. I a tam ya wa? B. Ha m'ndigi tai ya.

B. Ma m'ndigi i el.

TA NAN GE DEENE DEEN GE DINGAM

A. I ta deene ndô ge ra'g wà? B. Ma m'ta deene ra ndô siri bogene.

A. I ta ngao ndô ge ra'g wà? B. Ha m'ta ngao ra ndô siri bogene.

A. Ri ngabi ban wà? B. Ri ngamje ge Laondpye.
THE MONTH OF HARVEST

A. In what month do you harvest the millet?
B. I will harvest it in the month of February.

A. Do you want your grain threshed by beating it or by working with the grain?
B. I want it separated in the mortar.

A. Who cuts the stalks?
B. It is the man.

A. Who gathers the grain after it is cut by the man?
B. The women gather it.

A. Who beats the millet in the mortar?
B. The women do it.

TO BETROTH

A. Where are you coming from this time?
B. I am coming from my girlfriend's house.

A. What is your girlfriend's name?
B. The name of my girlfriend is ________.

A. Will you give a seat to your boyfriend? (girl's friend or mother asks her)
B. Yes, I will do it.

A. Will you get married with me? (boy proposes to girl)
B. Yes, I will.

(boy proposes to girl)
B. No, I won't.

THE MARRIAGE OF A MAN AND A WOMAN

A. When did you get married? (asked of the man)
B. I got married seven days ago.

A. When did you get married? (asked of the woman)
B. I got married seven days ago.

A. What is the name of your husband?
B. The name of my husband is Laondoye.
A. Ri deene lei ban wa?  B. Ri deene lem ge Deyo.
A. I ta deene nga wa?  B. Joua, ma m'ta deene el bei.
A. I ta ngao nga wa?  B. Joua, ma m'ta ngao el bei.

19.

NJE DO NANG

A. Sein a barije nje do nang kari ya.
A. I to ge nje do nang ge bbee ge ra'd wa?
A. Loo ge ra bba maji dubu ko wa? B. Loo ge tun bba maji dubu ko.
A. Loo nee and ko yaan ya wa? B. Jouo, yeen and ko yaan ya.
A. Nan bba unda donang wa? B. Su bba unda donang.

20.

NJE NDI

A. Nan bba to nje ndi wa?  B. Nje ndi lee to deou ge nje ra ndi karee er.
A. Nje ndi to mee bbee ge nee'g wa?
A. Nje ndi ge bbee ge nee'g shi ra wa?  B. Yeen ishi kem loo ge tun'g.

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A. What is the name of your wife?  
B. The name of my wife is Deyo.

A. Are you married?  
B. No, I am not married.

(asked of man)

A. Are you married?  
B. Yes, I am married already.

(asked of woman)

19

THE CHIEF OF THE FIELD (SOIL)

A. Where is the chief of the field?  
B. He is in his house.

A. Will you call the chief of the field for me?  
B. Yes, we could call him.

A. You are a chief of the field of what village?  
B. I am chief of the field of

A. What place is good to sow (something--grain)?  
B. This place is good.

A. Is sorghum growing in this place?  
B. Yes, it is.

E. No, it isn't.

A. Who created the soil?  
B. God created the soil.

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CHIEF OF THE RAIN

A. Who is the chief of the rain?  
B. He is the rain-maker.

A. Is the rain-maker in this town?  
B. Yes, he is.

A. Where is the rain-maker's house?  
B. His house is over there.
A. Laphia bbo nje ndi.
B. Laphia ya bbo.
A. I bba to nje ndi ge bbee nee wa?
B. Woyo, ma ya m'to nje ndi ge bbee nee.
A. Ma m'ndigi kari ra ndi aree er.
B. Haji ma ma ra karee gr ya.
A. I ndigi kam mari nee bba ra nee ndi aree er bbi wa.
B. Ha m'ndigi kari am lar bba ma ra ndi karee er bbi.
A. Bule nda ma ree ge lar lee kari bbei.
B. Maji ao laphia.

RI GE KUNDA

A. Ri ngonni lee ban wa?
B. Ri ngonnum ge __________*
A. I unda ri ngonni nga wa?
B. Woyo, ma munda ria ndaa.
B. Woua, ma munda ria el bei.
A. Nan bba unda ri ngonni wa?
B. Ha ya munda ria.
B. Kuan bba unda ria.
B. Kiaje bba unda ria.
B. Binreje bba unda ria.
A. Tein ndo ngonni nga wa?
B. Woyo, tein ndo ngonnum nda.

* child's name

KÄAR GE KEM TOHAD

A. I o tog kar a kos yaan bèlè wa?
B. Ha m'inger el, Teen a kos yaan ya unn!
A. Bèlè ndi a ker wa?
B. Bèlè ndi a ker el.
B. Bèlè ndi a ker ya.
A. Good morning, Rain-maker.
B. Good morning, Mr. _____
A. Are you the rain-maker of this town?
B. Yes, I am the rain-maker of this town.
A. I desire that you give some rain.
B. Yes, I can do it.
A. Do you want some money before you do it?
B. Yes, I want the money before I do it.
A. I will do it tomorrow.
B. Well, good-bye.

THE NAME

A. What is the name of your child?
B. The name of my child is _____.
A. Did you name your child already?
B. Yes, I did.
A. Who did name your child?
B. Myself (I did).
A. It is his mother.
B. It is his grandparent.
B. It is his aunt.
A. Did you give the party for your child?
B. Yes, I did.

THE WEATHER IN CHAD

A. Do you think that it will be very hot tomorrow?
B. I don't know, perhaps it will.
A. Will it be raining tomorrow?
B. It won't be raining.
B. It will be raining.
A. Bo:;ene kaar oe yaan.
B. Kaar os am mo loo kila rom el.
A. Indigi loo nunga see loo kul bba i ndigi wa?
B. ila m'ndigi loo nunga kul.
A. Ao ishi dan kaara.
B. Woua ma shi dan kaara el na dom a telem.

23
NEE KUSAJE
A. Ri bba dooje dusa Tchad wa? B. Tchad'g lee dooje dusa Teinje ge naje.
A. Nee kusa le nasarje to kem Tchad'g ya to wa?
B. Woyo, nee kusa le nasarje to kem Tchad'g ya.
A. Nee kusa nasarje ge ban ban bba to kem Tchad'g wa?
B. Mapaje, saladeje ge neseje bbeud-bbeud bula.
A. Deb loo ge ra'd bba dul mangje B. Dul mangje kem deb loo ge kem taar'g kene'g yaan wa?
B. Dul mangje kem deb loo ge kem taar'g bba yaan.
A. Loo ge ra bba dwa kanjije kene'g yaan wa?
B. Kanjije lee dwa dee kem Fort Lamy bba yaan.

24
KAAR KUSA NEE
A. Kaar ge ban bba i usa ge nee wa? B. Kaar ge ar dangra do.
A. I usa née ge ndö nee ya wa? B. Woyo, musa née ge ndö nee ya.
A. Koro née këi lei ndaa mao musa B. Woyo, ree ao usa seii la.
seii wa? B. Woua, koro née këi leem el.
A. I koro muru lee lai nga wa? B. Woua, mkoro lai el bbei.
A. I usa nee gël kanda bba loo ndul wa? B. Ha musa nee gël munda.
A. Ia musa nee gël jo. B. Ia musa nee gël kara ba.
A. It is very hot today.
B. It is so hot that it is difficult to breathe.

A. Do you like hot weather or cold weather?
B. I like hot weather.
B. I like cold weather.
B. No, I won't do it because I will get a headache.

A. Go stand in the sun.
B. I like hot weather.
B. No, I won't do it because I will get a headache.

23

THE FOODS

A. What things are the people eating in Chad?
B. They eat millet and sorghum.

A. Are (there) European's foods in Chad?
B. Yes, they (there) are.

A. What kind of European's foods are in Chad?
B. There are bread, salad, and several (other) things.

A. In what part of Chad (do) the people raise cattle?
B. The people raise cattle in the north part of Chad.

A. Where do the people find much fish?
B. The fish occur in (the) Fort Lamy (river).

24

DINNER HOUR

A. When did you eat?
B. About 12 o'clock.

A. Did you eat this morning?
B. Yes, I ate this morning.

A. Is food prepared in your house; will I go to eat with you?
B. Yes, come with me to eat.
B. No, the food isn't prepared.

A. Did you finish preparing food yet?
B. No, I haven't finished it.
B. Yes, I have finished already.

A. How much do you eat per day?
B. I eat three times.
B. I eat twice.
B. I eat once.
A. Naji kari ree usa sem muru. B. Woyo, ma kao kusa sei ya. 
kumatage.
A. Kaar ge kanda bba ma kao kusa B. Naji kari i ree ge kar ge siri. 
ge seí muru lee wa?

25

KEI KUNDA SINNGA

A. Kei sinnga to ra wa? B. Kei sinnga òò do di jèlèg.
A. Kei poste to ra wa? B. Kei poste to do jèlèg.
A. Loo ndogo timber to ra wa? B. Loo ndogo timber no. ________.
A. Loo kunda sinnga to ra wa? B. Loo kunda sinnga ya nee.
A. Loo kula ge telegramme to ra? B. Loo kula ge telegramme ya nee.
A. Timber kem gursu kanda bba ma B. Timber kem gursu ______ F.
kula nee'g maktub leem kem
Amerique'g wa?
A. Na m'ndigi pa tar ge marem ge B. Naji kari ao o deou ge shi nu meee.
shi Amerique de lee ma ra tog
ban ya?
A. Merci.

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KILA KUJI DO DOOJE GE TOGDE

A. See ngonn a bbel dooje ge tog B. Woyo, ngonn a kila tar do deee'g el. 
ya wa?
A. Nejennje ge bacine lee bbel B. Woya, deen d'ula pana neen mingaije
doos ge tòg ya bbeei wa? doneeje ndaa bbo na belije doos ge
tòg el.
A. Loo ge inga deou ge tòg reou'g B. Woyo ma kila kuji dea'g m'bata yeen
lee à a kila kuji dea'g ya wa? to deou ge tòg.
A. Ngonn a kao nada ge minde wa? B. Woua yeen a kao ge minde-minde el.
### THE POST OFFICE

| A. Where is the post office, please? | B. The post office is on your right. |
| A. Where in the post office? | B. The post office is on your left. |
| A. Where is the window to buy stamps? | B. The window is number ______. |
| A. Where is the telephone? | B. It is here. |
| A. Where is the telegram window? | B. It is here. |
| A. How much in stamps is needed for America? | B. ________ F is needed. |
| A. I want to call up my friend in America; what can I do? | B. All you see the person over there. |
| A. Thank you. | |
A. Bula man lee to ge ri wa?      E. Yeen to ge ba man.
B. Yeen to ge loo ge dao dōd man kene'g.
A. Nan bba ur man nee lee wa?
B. Laondoje bba ur man nee lee.
A. Ao ge ra wa?
B. Hao ge man.
A. Ka a do lem to ra wa?
D. Kaa do lei to ta bula.
A. I a ger kur man to wa?
D. Houa ma ma ger kur man el.
D. la m'nger kur man gao.
A. Nan nee dōd ge lar see kari
ba wa?
D. God ge lar el.
B. God ge lar.

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NEE KODO NEEJE

A. Ri ba i ao odo ge nee lei wa? B. lla m'odo nee lem ge dom.
B. lla m'odo nee lem ge kundalia.
B. lla m'odo nee lem ge wodoro.
B. lla m'odo nee lem ge lapala.
A. lla kinga nje kodo neeje nee
el wa?
D. I a kinga dee ya.
D. Nje Moko neeje goto nein.
A. I ndigi kodo nee lem nee
kamem ya wa?
D. Noyo ma kodo kari ya.
HOW TO DIG THE SHAFT

A. What is "bulaman"?
B. It is a shaft.

A. Who is digging their shaft?
B. Mr. Laondoje is digging it.

A. Where are you going?
B. I am going to the shaft.

A. Where is my gourd?
B. Your gourd is in the shaft place.

A. Do you know how to dig a shaft?
B. No, I don't know how.

A. Is this shaft free?
B. It is free.

THE MEANS OF TRANSPORTATION

A. How do you carry the things?
B. I carry my thing on my head.

A. Where may I find the porters?
B. The porters are over there.

A. Do you want to carry my things for me?
B. Yes, I can do it for you.
A. Ma ma kari lar kanda wa?
B. I a kam lar el, ma kódo kaiba.
B. I a kam lar ________

29

KEM KEI NDOGO HEIB'G

A. Lar kubu lei nee kanda wa?
B. Laree to sag kara.
A. Lar kubu lei nee kanda wa?
B. Laree to sag kara.

A. Kei ndogo nee to ra wa?
B. Kei ndogo nee to kem mbör suck'd.
A. Kei ndogo nee to ra wa?
B. Kei ndogo nee to kem mbör suck'd.

A. Kei makaja to ra wa?
B. Kei makaja to mbor suck'd.
A. Kei makaja to ra wa?
B. Kei makaja to mbor suck'd.

A. Kei makaja goto nee wa?
B. Kei makaja to nee ya.
A. Kei makaja goto nee wa?
B. Kei makaja to nee ya.

A. I a kulam loo ge kei ndogo nee to kene'g wa?
B. Woyo ma ma kulai ya.
A. I a kulam loo ge kei ndogo nee to kene'g wa?
B. Woyo ma ma kulai ya.

A. Ma mari merci.
B. Maji ao laphia.
A. Ma mari merci.
B. Maji ao laphia.

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REOUJE

A. Reou ge nee maji ya wa?
D. Reou ge nee lee maji ya.
B. Reou ge nee lee maji el.
A. Reou ge ao ge kem ambassade'g
B. Maji kari i ta reou ge doji koli'g.
A. Reou ge ao ge kem ambassade'g
B. Maji kari i ta reou ge doji koli'g.

A. Reou ge ao ge kem ambassade'g
B. Maji kari i ta reou ge doji koli'g.
A. Reou ge ao ge kem ambassade'g
B. Maji kari i ta reou ge doji koli'g.
A. How much money can I pay you?
B. You don't pay me, I will carry it free.
B. You can pay me.

IN THE SHOP (STORE)

A. What is the price of this cloth?
D. The price is
A. Do you have shoes in your shop?
C. Yes, they are here.
B. The shoes aren't here. (We don't sell shoes.)

A. Where is the shop?
A. Where is the shop?
A. Isn't the shop here?
B. The shop is near the market.
B. The shop is near the market.
B. Yes, it is here.

A. Will you show me where the shop is?
B. Yes, I can show you.
A. Where is it?
B. It is on your right ('hand').
B. It is on your left ('hand').

A. I thank you.

B. Good-bye.

THE WAYS

A. This way isn't bad.
B. Yes, it is a good way.
B. No, it is a bad way.

A. Where is the way to the embassy?
B. Will you turn on your right ('hand').
B. Will you turn on your left ('hand').
A. Han goto kem reou'g nee ge wa? B. Han goto kene'g.

B. Han to kene'g.

B. Han taa reou ge tun lee lai.

A. Laphia bbo, i a kulam reou el wa?

B. Ma kulai geou ya.

B. Ha m'to ge bbee ge nee'g el.

A. Reou ge ao ge l'hopital'g to ra wa?

B. Maji kaar taa reou ge do ji koli'g.

A. Reou ge ao ge kei kuman'g to ra wa?

B. Maji kari taa reou ge do ji geli'g.

A. I gor reou ge ao ge el wa.

A. l gei reou ge ao ge el wa.

B. Ha m'ger gao, maji kari ao jorong ya ndaa a toe kene'g.

A. Mari merci.

B. Ao laphia.

31

TAXI

A. Laphia bbo nje taxi!

B. Laphia bbo.

A. Ha m'ndigi kao mee bbee'g nee B. Ree an mao sei la.

i a kao sem wa?

B. I ao ge ra wa?

A. Ambassade ge ra bba i ndigi B. Ambassade le Americainje.

kao kene'g wa?

A. Maji kari ao sem hotel'g.

B. Haji

A. Maji kari ao sem kem avion'g (lapala'g).

B. Haji

A. Maji kari ao sem kem loo poste'g (kei simga'g).

B. Haji

A. Ma kari lar kanda wa?

A. Ta lar lei ndaa ao laphia nga. B. Merci lei.

B. Lar sag kara.
A. Is there water on this way?
B. There isn't water on it.
D. There is water on it.
B. There is water all the way.
B. Yes, I can do it.
B. I am a stranger here.

A. Hello! Will you show me the way?
D. Yes, I can do it.
B. I am a stranger here.

A. Where is the way to the hospital?
B. Will you turn on your right ('hand').
D. Will you turn on your left ('hand').
A. Where is the way to the hospital?
D. All you turn on your left ('hand').
A. Do you know the way to _____?
B. Yes, I know, you can walk—stay to the right.
A. I thank you.
B. Good-bye.

* The student will complete by name of place.

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TAXI

A. Good Morning, cabman.
B. Morning.

A. Will you bring (take) me into town?
B. Come (get) in, please.
A. Where are you going?
B. I am going to the embassy.
A. What embassy do you want to go to?
B. The American Embassy.
A. Will you bring (take) me to the motel?
B. Good (yes, I will).
A. Will you bring (take) me to the airport?
B. Good (yes, I will).
A. Will you bring (take) me to the post office?
B. Good (yes, I will).
A. How much money may I give you?
B. 1000 F.
A. Take your money and good luck.
B. I thank you.
NEE KO TARJEE

A. Radio lei to kene'g wa?
B. Radio lem to kene'g ya.

A. A kundal radio lei karci doji ge
tar el wa?
B. I ndigi ko tar wa?

A. Bbee go ra bb a i ndigi ko tar kene'g wa?
B. Ma kundal kar ci o ge tar ya.

A. Mua maree bbar lam-lam bee see yan wa?
B. Ma m'ndigi ko tai ge kem_

A. Kei ndogo maktub to ra wa?
B. Kei ndogo maktub to kem___

A. Na kenga journal ndogo ya wa?
B. Woy, a kenga ya.

A. Na kenga journal anglais ya wa?
B. Journal lee laree _____

A. Journal lee laree kanda wa?
B. Haji ao laphia ya to.

KEI KUMAN

A. Ao ge ra wa?
B. Ma mao ge kem kei kuman'g.

A. Rei toi wa?
B. Woy, rom tom lee.

A. Ri bba rai wa?
B. Woua, mao dan deou bba kene'g.

B. Ma m'kes yaan.
B. Do m bba telem

B. Rit bba bbal.
B. Ha m'nding

B. Kuru ngang bba ram.
B. Daign-rang bba usam.
THE THINGS FOR INFORMATION

(A THE MEANS OF INFORMATION)

A. Do you have a radio?
B. I have a radio.
B. I have no radio.

A. Will you turn up your radio to hear the news?
B. Do you want to hear the news?
B. I turn it up for you to hear the news.
B. I want to hear the news from ________.
B. Turn it down.
B. Turn it up.

A. From what country do you want to hear the news?
B. I want to hear the news from ________.

A. Should I turn it up or down?
B. I turn it up.

A. Where is the bookshop?
B. The bookshop is ________.

A. Can I find a newspaper to buy?
B. Yes, you can find it.
B. No, you can't find it.

A. Can I find an English newspaper?
B. Yes, you can find it.

A. What is the price of the newspaper? B. It costs ________.

A. Good-bye.
B. Good-bye (I wish you well)

THE HOSPITAL

A. Where are you going?
B. I am going to the hospital.

A. Are you sick?
B. Yes, I am sick.
B. No, I am only accompanying somebody.

A. What do you have?
B. I have a headache.
B. My whole body is sick.
B. I cough.
B. I don't sleep.
B. I have diarrhea.
B. I have a toothache.
A. Kei kuman to ra wa?
B. Kei kuman to kem

A. Docteur ishi kene'g wa?
B. Yeap ishi kene'g.

A. Kei le docteur to ra wa?
A. Hari merci.
B. Kei lea to kem

B. Ao laphia.

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NDO DUNASI

A. Bogene to ndë ri wa?
B. Bogene to ndë dunasi.

A. I a kao kem kei dunasi'g wa?
B. Woua, ma ma kao kem Kei dunasi ge el.

A. Kei allah le catholije to ra wa?
B. Kei le catholije to kem

A. Kei allah le protestanje to ra wa?
B. Kei le protestanje to kem

A. I a kao sem kem kei allah ge wa?
B. Woua, ma ma kao el.

B. Joyo, ma kao sei ya.

A. I a kao kem kei allah ge kar ge ban wa?
B. Ia ma kao ge kar ge

A. I a tel kei allah ge ree ge kar ge ban wa?
B. Ia ma tel ree ge kar ge

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KUNDA NJAO

A. I ger kunda njao ya to wa?
B. Ija m'ger kunda njao gao.

A. I aim ngöd yaan ya wa?
B. Ija main ngöd yaan ya.

A. Gol njao lem nee to ra wa?
B. Igol njao lei to kem

A. Am gol njao lem.
B. To loo ge rad wa?

A. To kem kei.
A. Where is the hospital?
B. The hospital is ________.

A. Is a doctor here?
B. Yes, he is.

A. Is the doctor's house?
B. No, he isn't.

A. I thank you.
B. Good-bye.

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A. What day is it?
B. It is Sunday today.

A. Will you go to church?
B. No, I don't go to church.

A. Where is the Catholic Church?
B. The Catholic Church is ________.

A. Where is the Protestant Church?
B. The Protestant Church is ________.

A. Do you want to go to church with me?
B. Yes, I do want to go.

A. What time do you go to church?
B. I will go about ________.

A. When will you come back from church?
B. I will come back about ________.

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FIELD HOCKEY

A. Do you know how to play field hockey?
D. I know how to play.

A. Do you run well?
B. I run very well.

A. Where is my stick?
B. Your stick is ________.

A. Give me my stick.
B. Where is it?

A. It is in the room.
A. I o gol njao lem el wa?
B. Yeen to nein.
A. Loo ge ra bba dao dunda njao kene'g wa?
B. Dao dunda njao kem _______.
A. Han bba tob maree wa?
B. Deen ya tob ci.
B. Jeen ya tobje dee.

A. Ao ge ra wa?
B. Ha mao ge loo kos kanji'g.
A. I to ge mbao wa?
B. Woyo, ma m'tod mbao.
B. Woua, ma m'tod mbao el.

A. I a kao kos kanji ge toho see kai ba wa?
B. Ha kao kos kanji ge toho.
A. Tobo lei to kene'g wa?
B. Ha kao kos kanji ge toho el.
B. Tobo lem goto.
B. Tobo lem to kenee'g.

A. I ua kanjije bogene ya wa?
B. Ha moa kanjije bogene el.
A. Bura lei to kene'g wa?
B. Ha moa kanjije bogene ya.
D. Bura lem goto.
B. Bura lem to kene'g ya.

KWOI LE YOO TO DUBU YOO

A. Nan bba wei wa?
B. Ma m'nger el.
B. To Mr. _______ bba wei.
B. To Mrs. _______ bba wei.
B. To Miss _______ bba wei.
A. Do you see my stick?
B. It is here.

A. Where do the people play field hockey?
B. They play _____.

A. Which group won?
B. They beat us.
B. We beat them.

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TO FISH

A. Where are you going?
B. I am going fishing.

A. Are you a fishman?
B. Yes, I am a fishman.
B. No, I am not a fishman.

A. Do you fish by rowboat or not?
B. Yes, I am going to fish by rowboat.
B. No, I am not going to fish by rowboat.

A. Do you have a rowboat?
B. No, I don't have one.
B. Yes, I have one.

A. Did you get some fish today?
B. I didn't get fish today.
B. I got fish today.

A. Do you have a net?
B. I don't have a net.
B. I have a net.

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DEATH AND BURIAL

A. Who is dead?
B. I don't know.
B. Mr. _____ is dead.
B. Mrs. _____ is dead.
B. Miss _____ is dead.
A. Deouv ge deene see, dingam bba wei wa?
B. To deouv ge deene.

A. In kem ra wa?
B. Min kem loot yoo'g.

A. Ao ge ra wa?
B. Mao ge kem loot yoo ge.

A. Ri bba ria bba yeen wei wa?
B. Ma m'inger nee ge ria yeen el.

A. Deouv ge wei leee to ngonn see deouv ge tög wa?
B. To bba ria arse $414.

A. Yeen to ge bbee ge ra'd wa?
B. Yeen to ge kem ________.

UMAN

A. Uman lee to ri wa?
B. Uman to nee kula kem kar ngannje.

A. I and uman nda wa?
B. Woua, ma m'and uman el bbei.
B. Woyo, me m'and uman nda.

A. Ngonn ge and uman lee i a bbarre ban wa?
B. Ma ma bbarre lao-uman.
B. Ma ma bbarre ge ri uman lea.

A. D'and uman gol kanda mee leb'd wa?
B. D'and uman gol kara ba.

A. D'and uman ge mindee-mindee wa?
B. Woua, nai uman ya teë bba d'and bbei.
A. Did a woman or man die?  
B. It is a woman.  
B. It is a man.

A. Where are you coming from?  
B. I came from the dead place (graveyard).

A. Where are you going?  
B. I am going to the dead place (graveyard).

A. What did he die from?  
B. I don't know.  
B. ______ killed him.

A. Is it a young person or an old person (who) died?  
B. It is a young person.  
B. It is an old person.

A. He is from what country?  
B. He is from ______.

THE FIRST INITIATION

A. What is the first initiation?  
B. The first initiation is the means to give education to the young man.

A. Did you take the first initiation?  
B. No, I didn't.  
B. Yes, I did.

A. How do you call the initiated young man?  
B. I call him lao-uman.  
B. I call him by his initiation name.

A. How many initiations are there per year?  
B. There is only one per year.

A. Can people take initiation in all seasons?  
B. No, only when the particular season arrives.
A. Uman lee ngannje ge deene d'and té wa?
B. Woua, ngannje ge deene d'and el.

A. Tol lao bba kété see, uman bba kete wa?
B. Uman ya kete,

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KAL KUNDALIA KEM TCHAD'G

A. I nger kal kundalia wa?
B. Ma m'nger kal kundalia el.
B. Ma m'nger kal kundalia ya.

A. Kundalia lei lee to Kele course see yeen ge kaiba wa?
B. Yeen to kele course.
B. Yeen to ge kaiba.

A. I ndogo kundalia lei nee ra wa?
B. Ma m'ndogo kem bbee le Dumas.
B. Ma m'ndogo kem bbee le Ruozzi.
B. Ma m'ndogo kem cyclo Tchad'g.

A. I a kal cedee kundalia bogene wa?
B. Woyo, ma m'ad kal cedee bogene.
B. Woua, ma m'ad kal bogene el.

A. Bogene d'ad kal kundaliasje wa?
B. Woyo, d'ad kaldee bogene.

A. D'ad kaldee ge kar ge ban wa?
B. Da kunda kudée ge kaar ge munda.
A. Do the young women take initiation? B. No, they don't.

A. Is the "lao" first or is the "uman" first?  B. The uman is first.

THE CYCLING RACE IN CHAD

A. Do you know how to ride a bicycle? B. I do.

A. Do you have an ordinary bicycle or a course (racing) bicycle? B. It is for the course.

A. Where did you buy your bicycle? B. In Dumas shop. B. In Ruozzi shop. B. In Cyclo-Tchad.

A. Will you participate in the bicycle race today? B. Yes, I do. B. No, I don't.

A. There is a bicycle race today? B. Yes, there will be one today.

A. What time does the cycling begin? B. About 3 P.M.