BASIC CHAD ARABIC

The
Pre-Speech Phase

Samir Abu Absi
and
André Sinaud

The Intensive Language Training Center
Indiana University

Prepared under the auspices of the U.S. Office of Education
Contract 3-7-070092-2202
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INTRODUCTION

The aim of this basic course in Chad Arabic is to help the student speak the language and understand it when spoken by natives. The course is divided into two main parts: the Pre-Speech Phase and the Active Phase. The Comprehension part (which is a separate booklet) is to be used only as a teacher's handbook, since the purpose of comprehension may be defeated if the texts are available to the student.

The Pre-Speech Phase consists of sixty units numbered PS1, PS2, PS3, etc. A typical Pre-Speech unit has two parts: Notes and Comprehension. The Notes deal with brief grammatical explanations and illustrations of the point under consideration. The Comprehension involves listening to an instructor or a tape and writing down the information asked for. In this phase the comprehension consists of various types of activities including transcription, translation, and identification of different types of grammatical units and structures. Tests covering materials already studied are given periodically to indicate the progress of the students in the course.

The Pre-Speech Phase emphasizes the passive recognition of the language rather than active participation in it. This gives the student some feel of the language as a whole, which is a desirable background for active participation in it. It is suggested that the Pre-Speech Phase be covered quickly in no more than three weeks of intensive study. However, it is up to the teacher's discretion to use it or not, to use it as a whole before starting on the Active Phase, or to use it in parts before a group of Active units. The plan of the course is flexible enough to allow for different approaches.

The Active Phase forms the main bulk of the course. It contains forty-five units numbered A1, A2, A3, etc., and two appendices. Appendix A contains thirty-five supplementary dialogues (SD) dealing with situations which the student is likely to encounter among native speakers of Chad Arabic. These dialogues are arranged under a variety of situational topics, and no attempt was made at controlling the presentation of their grammatical structures. Consequently, it is assumed that these dialogues will be most useful if studied after covering the Active Phase and hopefully gaining insight into the basic system of the language. Appendix B contains eight stories recorded as told by a Chad Arabic speaker. They can be read by the students on their own or by the instructor in class. Some notes are provided at the end of each story to give the meaning of new vocabulary items or to explain idioms and structures not encountered before. The English translation of these stories (as well as other texts in this course) is literal enough to keep the linguistic flavor of Chad Arabic and free enough to render a readable English text. Such a compromise is difficult to achieve and the result may be awkward at times, but the emphasis here was placed on help the student understand the Arabic structure as well as the general meaning of the stories. Hence, the literary merit of the translation had to be sacrificed.

A typical Active unit consists of the following four parts:

I. Dialog
II. Notes
III. Dialog Variations
IV. Comprehension
The Dialog in each unit consists of four or five lines in which new vocabulary and structures are introduced. This basic dialog is to be drilled in class and memorized by the students. The dialog contains the basic grammatical point or points to be dealt with in the unit.

The Notes are usually based on the dialog, but they draw on other examples to illustrate and explain certain grammatical points. These notes are brief and cover only the important structures which are thought to be basic to learning Chad Arabic.

The Dialog Variations, as the name implies, are variations on the basic dialog which is the first part of each unit. New vocabulary and grammatical structures related to the unit are introduced in the first three dialogues of this section: D1, D2 and D3. D4 is an "open-ended" dialog which serves the purpose of drilling the patterns under consideration. Here the instructor is free to add to the list of words which fit into the blanks provided, thus allowing for a maximum amount of practice of certain structures.

The last part of each unit is the Comprehension part. Here the students listen to a text or a dialogue and answer questions about it in English or in Chad Arabic. The ability to understand a language is a very important part of learning it. Thus the comprehension texts become longer and more difficult as progress is made through the course.

The Active Phase, unlike the Pre-Speech Phase which precedes it, emphasizes active participation in the language. This active participation involves two major activities: imitation and induction of the structure.

Imitation is a series of attempts at approaching a model which, in the case of language learning, is the speech of a native. The main aim of imitation is forming the articulatory habits of the language to be learned. This is a task which is more difficult for adults to accomplish than for children, who are more receptive to forming new habits. But since all the sentences of a language cannot be memorized, or even counted, the system of the language must be induced by the learner. A knowledge of the system is what enables a speaker of a language to produce new sentences and understand sentences never heard before. This creativity in the use of language is possible only to people who have induced and internalized the structure of a certain language. Children possess an extraordinary ability to induce the structure of their language even when it is thrown at them at random. For a number of reasons, people seem to lose this ability as they grow older. Hence, adults need to be given the rules according to which the system of a language operates. The units in this phase provide an imitation model through dialogues, and a model of the structure to be induced through grammatical explanations and comprehension exercises.

Learning a new language is an exciting but difficult task which requires much time and practice. We hope that this course will at least provide a solid basis in Chad Arabic upon which the student can build toward a mastery of the language.

Samir Abu Abdi
Indiana University
July, 1968

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PS 1. Basic Consonants and Vowels

Notes:

A number of Chad Arabic consonant sounds are similar to English consonant sounds and should not be difficult to learn. Below is a list of these sounds with illustrative examples from English:

- b as in big
- d as in day
- f as in fan
- g as in go
- h as in how
- j as in journey
- k as in king
- l as in let
- m as in meat
- n as in noon
- s as in send
- š as in shop
- t as in tea
- w as in way
- y as in yet
- z as in zip

The basic vowel sounds in Chad Arabic are: i, e, a, o, u. When used with consonant sounds similar to those of English they sound as follows:

- i as in bit
- e as in bet
- a as in banana, but
- o as in going
- u as in pull
Comprehension:

Listen to the following words and try to transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>he went</td>
</tr>
<tr>
<td>2.</td>
<td>good</td>
</tr>
<tr>
<td>3.</td>
<td>only</td>
</tr>
<tr>
<td>4.</td>
<td>I said</td>
</tr>
<tr>
<td>5.</td>
<td>he understood</td>
</tr>
<tr>
<td>6.</td>
<td>cheese</td>
</tr>
<tr>
<td>7.</td>
<td>male</td>
</tr>
<tr>
<td>8.</td>
<td>boy</td>
</tr>
<tr>
<td>9.</td>
<td>afternoon</td>
</tr>
</tbody>
</table>
PS 2. Long Vowels

Notes:

A distinction between short and long vowels exists in Chad Arabic. The five basic vowels i, e, a, o, u are short vowels with long counterparts i:, e:, a:, o:, u:. Although the distinction between short and long vowels does not apply to the English sound system, the following examples illustrate what a native speaker of Arabic considers to be long vowels:

ii as in beat, feet
ee as in naïveté
aa as in fan, father
oo as in hole
uu as in pool

Comprehension:

Listen to the following words containing long vowels and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. __________</td>
<td>people</td>
</tr>
<tr>
<td>2. __________</td>
<td>rooster</td>
</tr>
<tr>
<td>3. __________</td>
<td>day</td>
</tr>
<tr>
<td>4. __________</td>
<td>night</td>
</tr>
<tr>
<td>5. __________</td>
<td>elephant</td>
</tr>
<tr>
<td>6. __________</td>
<td>market</td>
</tr>
<tr>
<td>7. __________</td>
<td>up, above</td>
</tr>
<tr>
<td>8. __________</td>
<td>house</td>
</tr>
<tr>
<td>9. __________</td>
<td>fish</td>
</tr>
<tr>
<td>10. __________</td>
<td>tea</td>
</tr>
</tbody>
</table>
PS 3. Non-English Consonants

Notes:

Three Chad Arabic consonants do not have any counterparts in English. The symbols used for these sounds are x, r, and ŋ.

- x is similar to the German ch in 'reich'
- r is similar to the Spanish r
- ŋ is similar to the pronunciation of tt in the word 'bottle' in some American dialects.

Comprehension:

Listen to the following words and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>fear</td>
</tr>
<tr>
<td>2.</td>
<td>brain</td>
</tr>
<tr>
<td>3.</td>
<td>deer</td>
</tr>
<tr>
<td>4.</td>
<td>man</td>
</tr>
<tr>
<td>5.</td>
<td>woman</td>
</tr>
<tr>
<td>6.</td>
<td>trees</td>
</tr>
<tr>
<td>7.</td>
<td>question</td>
</tr>
<tr>
<td>8.</td>
<td>hand</td>
</tr>
<tr>
<td>9.</td>
<td>after</td>
</tr>
<tr>
<td>10.</td>
<td>I</td>
</tr>
</tbody>
</table>
**Double Consonants**

**Notes:**
Besides having the distinction between short and long vowels, Arabic also has a distinction between short and long consonants. Long consonants are called "geminate" or "double" consonants, and usually one of them ends a syllable and the other begins the following syllable.

**Comprehension:**
Listen to the following words containing double consonants and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. __________</td>
<td>once</td>
</tr>
<tr>
<td>2. __________</td>
<td>outside</td>
</tr>
<tr>
<td>3. __________</td>
<td>shop</td>
</tr>
<tr>
<td>4. __________</td>
<td>girl</td>
</tr>
<tr>
<td>5. __________</td>
<td>six</td>
</tr>
<tr>
<td>6. __________</td>
<td>father</td>
</tr>
<tr>
<td>7. __________</td>
<td>small</td>
</tr>
<tr>
<td>8. __________</td>
<td>merchants</td>
</tr>
<tr>
<td>9. __________</td>
<td>God</td>
</tr>
<tr>
<td>10. __________</td>
<td>a little</td>
</tr>
</tbody>
</table>
PS 5.

**Minimal Pairs**

**Notes:**

Minimal pairs are pairs of words which differ in one sound only. In English *pet* and *pen*, *pen* and *pin*, *bit* and *beat* are examples of minimal pairs. Minimal pairs are very useful for the perception of sounds which may sound similar.

**Comprehension:**

Listen to the following minimal pairs and transcribe them:

1. __________  __________
2. __________  __________
3. __________  __________
4. __________  __________
5. __________  __________
6. __________  __________
The following words contain sounds which are close to English, as well as sounds which are peculiar to Chad Arabic. Listen to these words and transcribe them. Check your transcription with your instructor.

1. __________  11. __________
2. __________  12. __________
3. __________  13. __________
4. __________  14. __________
5. __________  15. __________
6. __________  16. __________
7. __________  17. __________
8. __________  18. __________
9. __________  19. __________
10. __________  20. __________
Notes:

Arabic consonants are traditionally classified into "sun" and "moon" consonants. The "sun" consonants behave like /ṣ/ which is the first sound in the word for sun /ṣams/. The "moon" consonants behave like /q/ the first sound of /qamar/ which means "moon". The sun consonants are: /t, d, s, ṣ, Ḗ, ḻ, z, r, l, n/. The following words begin with "sun" consonants:

- teer  bird
- daar  house
- salata  salad
- ṣadar  trees
- jamal  camel
- zamān  time
- rajul  man
- laham  meat
- naafr  fire

The moon consonants are: /b, m, f, k, g, x, h, w, y/. Following are some words which begin with "moon" consonants:

- ?um  mother
- balad  country
- muftaah  key
- farwa  leather
- kelib/kelb  dog
- galam  pen
- xanamay  ewe
- humaar  donkey
Comprehension:

Listen to the following words and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>soil</td>
</tr>
<tr>
<td>2.</td>
<td>blood</td>
</tr>
<tr>
<td>3.</td>
<td>brother</td>
</tr>
<tr>
<td>4.</td>
<td>soap</td>
</tr>
<tr>
<td>5.</td>
<td>watermelon</td>
</tr>
<tr>
<td>6.</td>
<td>boat</td>
</tr>
<tr>
<td>7.</td>
<td>mouse</td>
</tr>
<tr>
<td>8.</td>
<td>mirror</td>
</tr>
<tr>
<td>9.</td>
<td>fishing rod</td>
</tr>
<tr>
<td>10.</td>
<td>ram</td>
</tr>
<tr>
<td>11.</td>
<td>heart</td>
</tr>
<tr>
<td>12.</td>
<td>field</td>
</tr>
<tr>
<td>13.</td>
<td>autumn</td>
</tr>
<tr>
<td>14.</td>
<td>village</td>
</tr>
<tr>
<td>15.</td>
<td>ashes</td>
</tr>
<tr>
<td>16.</td>
<td>valley</td>
</tr>
<tr>
<td>17.</td>
<td>yard</td>
</tr>
</tbody>
</table>
PS 7. The Definite Article

Notes:

The nouns in the previous lesson are all indefinite. The definite article /al/ can be added to an indefinite noun, e.g. /?um/, /al?um/ 'the mother'. Nouns which begin with a "sun" consonant change the /l/ in /al/ to become identical to the first consonant of the noun, e.g. /teer/, /atteer/ 'the bird'. This is called assimilation.

Comprehension:

Listen to these words and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. __________</td>
<td>the soil</td>
</tr>
<tr>
<td>2. __________</td>
<td>the blood</td>
</tr>
<tr>
<td>3. __________</td>
<td>the brother</td>
</tr>
<tr>
<td>4. __________</td>
<td>the soap</td>
</tr>
<tr>
<td>5. __________</td>
<td>the watermelon</td>
</tr>
<tr>
<td>6. __________</td>
<td>the boat</td>
</tr>
<tr>
<td>7. __________</td>
<td>the mouse</td>
</tr>
<tr>
<td>8. __________</td>
<td>the mirror</td>
</tr>
<tr>
<td>9. __________</td>
<td>the fishing rod</td>
</tr>
<tr>
<td>10. __________</td>
<td>the ram</td>
</tr>
<tr>
<td>11. __________</td>
<td>the heart</td>
</tr>
<tr>
<td>12. __________</td>
<td>the field</td>
</tr>
<tr>
<td>13. __________</td>
<td>the autumn</td>
</tr>
<tr>
<td>14. __________</td>
<td>the village</td>
</tr>
<tr>
<td>15. __________</td>
<td>the ashes</td>
</tr>
<tr>
<td>16. __________</td>
<td>the valley</td>
</tr>
<tr>
<td>17. __________</td>
<td>the yard</td>
</tr>
</tbody>
</table>
PS 8. **Modified Nouns**

**Notes:**

In Chad Arabic adjectives follow the nouns they modify. Thus the English phrase *a big man* has an Arabic equivalent of *rajul kabiir*, which is literally translated "man big".

If the noun is definite, the adjective which modifies it must also be definite. For example, *the big man* will have an Arabic equivalent of *arrajul alkariir*, literally translated as "the man big".

**Comprehension:**

Listen to the following phrases and try to transcribe them. Mark the ones that are definite:

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
10. ____________________________
PS 9. Gender

Notes:

All nouns in Arabic belong to two gender classes: masculine and feminine. This division has nothing to do with sex since it also pertains to inanimate nouns. The feminine masculine distinction is applied to adjectives when they modify human nouns, otherwise the masculine adjective is used with all non-human nouns. e.g. _u’d__seme "a good boy", but _bneyya__sema "a good girl".

Comprehension:

Transcribe the following phrases. Mark with "F" those which have a feminine adjective.

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>a generous father</td>
</tr>
<tr>
<td>2.</td>
<td>a generous mother</td>
</tr>
<tr>
<td>3.</td>
<td>a big boy</td>
</tr>
<tr>
<td>4.</td>
<td>the big girl</td>
</tr>
<tr>
<td>5.</td>
<td>a good woman</td>
</tr>
<tr>
<td>6.</td>
<td>a good man</td>
</tr>
<tr>
<td>7.</td>
<td>the tall brother</td>
</tr>
<tr>
<td>8.</td>
<td>a tall sister</td>
</tr>
<tr>
<td>9.</td>
<td>a fat camel</td>
</tr>
<tr>
<td>10.</td>
<td>a fat girl</td>
</tr>
</tbody>
</table>
Notes:
A noun in Chad Arabic can have three different forms depending on whether it is singular, dual, or plural. The dual will be dealt with in another section. The plural, unlike English, cannot be formed from the singular by simple rules. The best way to learn plural forms is to memorize them as you memorize the singular forms.

Comprehension:
Listen to the following list of singular nouns and their plurals. Transcribe the plural forms.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. teer</td>
<td>bird</td>
<td></td>
</tr>
<tr>
<td>2. beet</td>
<td>house</td>
<td></td>
</tr>
<tr>
<td>3. šadraay</td>
<td>tree</td>
<td></td>
</tr>
<tr>
<td>4. jamal</td>
<td>camel</td>
<td></td>
</tr>
<tr>
<td>5. rajul</td>
<td>man</td>
<td></td>
</tr>
<tr>
<td>6. ?um</td>
<td>mother</td>
<td></td>
</tr>
<tr>
<td>7. ?abba</td>
<td>father</td>
<td></td>
</tr>
<tr>
<td>8. šambaafa</td>
<td>mirror</td>
<td></td>
</tr>
<tr>
<td>9. yarda</td>
<td>yard</td>
<td></td>
</tr>
<tr>
<td>10. duukaan</td>
<td>shop</td>
<td></td>
</tr>
<tr>
<td>11. dakar</td>
<td>male</td>
<td></td>
</tr>
<tr>
<td>12. galb</td>
<td>heart</td>
<td></td>
</tr>
<tr>
<td>13. yoom</td>
<td>day</td>
<td></td>
</tr>
<tr>
<td>14. wled</td>
<td>boy</td>
<td></td>
</tr>
</tbody>
</table>
PS 11. The Dual

Notes:

The plural in Arabic applies to number three and above. Number two is not a plural, it is a dual and has a different form. The dual, unlike the plural, can be formed by a simple rule. Nouns, in general, form their plural by adding ein to the singular; feminine nouns ending in /-a/ add ten.

Comprehension:

The following is a list of singular nouns and their dual forms. Transcribe the dual and mark the feminine with an "F".

<table>
<thead>
<tr>
<th>Singular</th>
<th>Meaning</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. teer</td>
<td>bird</td>
<td></td>
</tr>
<tr>
<td>2. beet</td>
<td>house</td>
<td></td>
</tr>
<tr>
<td>3. riid</td>
<td>hand</td>
<td></td>
</tr>
<tr>
<td>4. marra</td>
<td>once</td>
<td></td>
</tr>
<tr>
<td>5. jamal</td>
<td>camel</td>
<td></td>
</tr>
<tr>
<td>6. yarda</td>
<td>yard</td>
<td></td>
</tr>
<tr>
<td>7. humaar</td>
<td>donkey</td>
<td></td>
</tr>
<tr>
<td>8. rijil</td>
<td>leg</td>
<td></td>
</tr>
<tr>
<td>9. rajul</td>
<td>man</td>
<td></td>
</tr>
<tr>
<td>10. rukub</td>
<td>knee</td>
<td></td>
</tr>
</tbody>
</table>
Notes:

In a noun phrase, the adjective has a plural form if the noun modified is dual or plural. Again there is no simple rule for forming the plural of adjectives—they have to be memorized.

Comprehension:

Listen to the following phrases and transcribe them. Mark the plural adjectives with "P".

<table>
<thead>
<tr>
<th>Transcription</th>
<th>a big bird</th>
<th>two big birds</th>
<th>big birds</th>
<th>spacious houses</th>
<th>tall men</th>
<th>two fat donkeys</th>
<th>thin dogs</th>
<th>two heavy keys</th>
<th>the two big boys</th>
<th>the long days</th>
</tr>
</thead>
</table>
PS 13. Possessive Suffixes

Notes:

The possession of nouns (e.g., my book, your house, etc.) is done in Arabic by adding a suffix to the noun. The pronominal suffixes which signify possession are:

- i  my
- ak  your (masculine singular)
- ki/-ki  your (feminine singular)
- a  his
- ha  her
- na  our
- kum  your (plural)
- hum/-um  their (masculine)
- hinna  their (feminine)

Comprehension:

Transcribe the following possessed nouns. Write the meaning of the possessive suffix.

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>-16-</td>
</tr>
</tbody>
</table>
Possessed Nouns

Notes:

Possessed nouns (i.e. nouns with possessive suffixes) never take the definite article. However, the definite article must be added to the adjective which modifies a possessed noun.

E.g.

kitaabi al-kabiir  my big book
jamala assaqayyar  his small camel
beetha al-abyat    her white house

Comprehension:

Listen to the following phrases and give their meaning in English:

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
10. ____________________________
Test 2

The following phrases include familiar vocabulary and grammatical points covered in the previous lessons. Transcribe these phrases, then give their English translation:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
</tbody>
</table>
PS 15. **The Construct Phrase**

**Notes:**

The construct phrase is a possessive construction which is formed out of two nouns. The first noun (possessed) is indefinite and the second (possessor) is definite.

*E.g.*

- kitaab alwleed  the book of the boy
- loon alkursi  the color of the chair

**Comprehension:**

Transcribe the following construct phrases and give their meaning in English:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
</tbody>
</table>
PS 16. Nominal Sentences

Notes:

There are two basic types of sentences in Arabic: The verbal and the nominal. Nominal sentences have no verbs in them and they correspond to "to be" sentences in English. Nominal sentences in Chad Arabic are made up of a definite or possessed noun followed by an indefinite noun or adjective.

e.g. 

attee kabiir. The bird is big.

?amuuy uleed. My brother is a boy.

?albneyya kabiira The girl is big.

Comprehension:

Some of the following utterances are nominal sentences and others are noun phrases. Listen and give the proper meaning in English.

1. ______________________
2. ______________________
3. ______________________
4. ______________________
5. ______________________
6. ______________________
7. ______________________
8. ______________________
Personal Pronouns

Notes:

The following personal pronouns function as subjects. The definite article is never used with these pronouns.

?ana  I
?inta/?inte  you (m. s.)
?inti  you (f. s.)
huu  he
hiι  she
?aniina  we
?intu/?intum  you (pl.)
human  they (m. & f.)
himna (rare)  they (f.)

Comprehension:

Listen to the following sentences and give the proper English translation.

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
PS 18. Negation of Nominal Sentences

Notes:

Nominal sentences form their negative by adding /maa/ 'not' after the noun phrase which contains the subject.

e.g. "ana maa kabiir." I am not big.

alwleed alkabiir maa kariim. The big boy is not generous.

Comprehension:

Some of the following sentences are positive statements and other are negative. Listen and identify the sentences by writing 'P' or 'N' for positive and negative respectively.

1. ______  6. ______
2. ______  7. ______
3. ______  8. ______
4. ______  9. ______
5. ______ 10. ______
PS 19. Interrogation of Nominal Sentences

Notes:

Questions are formed out of nominal sentences by adding /walla/ 'or' at the end of the sentence.

e.g.

alwleed kabiir walla? Is the boy big?

?ana kariim walla? Am I generous?

Comprehension:

Listen to the following sentences. Write 'Q' after the number if the sentence is a question; write 'S' if it is a statement.

1. _______ 6. _______

2. _______ 7. _______

3. _______ 8. _______

4. _______ 9. _______

5. _______ 10. _______
PS 20. Interrogation plus Negation

Notes:

Nominal sentences can combine negation and interrogation (PS 18 and 19).

e.g.
  alwleed maa kabiir walla?    Isn't the boy big?
  ?ana maa karim walla?        Am I not generous?

Comprehension:

The following sentences are of four different kinds: declarative statements, negative statements, questions, and negative questions. Listen to these sentences and give their meaning in English.

1. __________________________

2. __________________________

3. __________________________

4. __________________________

5. __________________________

6. __________________________

7. __________________________

8. __________________________

9. __________________________

10. __________________________
PS 21. Past Nominal Sentences

Notes:

Two words /zamaan/ and /kaan/ are used after the subject to express the past tense of nominal sentences.

 e.g.
 alwleed zamaan kariim. The boy was generous.
alwleed kaan kariim. The boy was generous.

While /zamaan/ is not inflected, /kaan/ changes according to the subject, i.e. it takes a subject suffix.

Comprehension:

Tell whether the following sentences express present or past time.

1. ________ 6. ________
2. ________ 7. ________
3. ________ 8. ________
4. ________ 9. ________
5. ________ 10. ________
Test 3

Listen to the following phrases and sentences and give their proper English translation:

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
10. ____________________________
PS 22.  Prepositions

Notes:

Prepositions are used before definite and indefinite nouns to express location or direction. The following are the most common prepositions in Chad Arabic. The English glosses given do not always apply. Prepositions are very often used in an idiomatic fashion and cannot be translated out of context.

\[\begin{array}{ll}
\text{fii} & \text{in} \\
\text{min} & \text{from} \\
\text{le} & \text{to} \\
\text{ma?a} & \text{with} \\
\text{foog} & \text{above, up} \\
\text{tihit} & \text{under} \\
\text{?usut} & \text{inside, in the middle} \\
\text{jamb} & \text{beside} \\
\end{array}\]

Comprehension:

Listen to the following prepositional phrases and give their meaning in English.

1. ______________________
2. ______________________
3. ______________________
4. ______________________
5. ______________________
6. ______________________
7. ______________________
8. ______________________
9. ______________________
10. ______________________
PS 23. **Prepositions plus Possessive Suffixes**

Notes:

Prepositions are used with possessive suffixes (PS 13). In such cases, however, we very often have changes in the shape of both prepositions and suffixes. Sometimes we have two alternate forms which are acceptable. Even if you use only one form, you should be able to recognize the alternate possibilities.

Below is a list of prepositions used with different possessive suffixes.

### fii + possessive suffixes

<table>
<thead>
<tr>
<th>1st per.</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd &quot; (m)</td>
<td>fiiik</td>
<td>fiikum</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>fiiiki</td>
<td>fiikum</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>fii</td>
<td>fiihum</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>fiihi/fiiha</td>
<td>fiihinna</td>
</tr>
</tbody>
</table>

### min + possessive suffixes

<table>
<thead>
<tr>
<th>1st per.</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd &quot; (m)</td>
<td>minnak</td>
<td>minnukum</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>minnik/minniki</td>
<td>minnukum</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>minhu</td>
<td>minnum</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>minhi/minha</td>
<td>minhinna</td>
</tr>
</tbody>
</table>

### le + possessive suffixes

<table>
<thead>
<tr>
<th>1st per.</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd &quot; (m)</td>
<td>leek</td>
<td>leekum</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>leeki</td>
<td>leekum</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>leehu</td>
<td>leehum/leem</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>leehi</td>
<td>leehinna/leem</td>
</tr>
</tbody>
</table>
### ma?a + possessive suffixes

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st per.</td>
<td>ma?/ma?aay</td>
<td>ma?ana</td>
</tr>
<tr>
<td>2nd &quot; (m)</td>
<td>ma?ak</td>
<td>ma?aakum</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>ma?aaki</td>
<td>ma?aakum</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>ma?ahu</td>
<td>ma?ahum</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>ma?ahi</td>
<td>ma?ahum</td>
</tr>
</tbody>
</table>

### foog + possessive suffixes

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st per.</td>
<td>foogi</td>
<td>foogna</td>
</tr>
<tr>
<td>2nd &quot; (m)</td>
<td>foogak</td>
<td>foogkum</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>foogki</td>
<td>foogkum</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>fooga</td>
<td>fooghum</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>fooga</td>
<td>fooghum</td>
</tr>
</tbody>
</table>

### tihit + possessive suffixes

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st per.</td>
<td>tihti</td>
<td>tihitna</td>
</tr>
<tr>
<td>2nd &quot; (m)</td>
<td>tihtak</td>
<td>tihtikum</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>tihtik</td>
<td>tihtikum</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>tihta</td>
<td>tihithum</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>tihta</td>
<td>tihithum</td>
</tr>
</tbody>
</table>

### ?usut + possessive suffixes

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st per.</td>
<td>?usti</td>
<td>?usutna</td>
</tr>
<tr>
<td>2nd &quot; (m)</td>
<td>?ustak</td>
<td>?usutkum</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>?usutki</td>
<td>?usutkum</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>?usta</td>
<td>?usuthum/?ustum</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>?usta</td>
<td>?usuthum/?ustum</td>
</tr>
</tbody>
</table>
jamb + possessive suffixes

1st per.
singular
jambi
plural
jambina

2nd " (m) jambak
2nd " (f) jambik
3rd " (m) jamba
3rd " (f) jamba

jambakum
jambakum
jambahum/jambum
jambahum/jambum

Comprehension:

Listen to the following prepositions used with possessive suffixes. Give the proper English translation:

1. ______________ 20. ______________
2. ______________ 21. ______________
3. ______________ 22. ______________
4. ______________ 23. ______________
5. ______________ 24. ______________
6. ______________ 25. ______________
7. ______________ 26. ______________
8. ______________ 27. ______________
9. ______________ 28. ______________
10. ______________ 29. ______________
11. ______________ 30. ______________
12. ______________ 31. ______________
13. ______________ 32. ______________
14. ______________ 33. ______________
15. ______________ 34. ______________
16. ______________ 35. ______________
17. ______________ 36. ______________
18. ______________ 37. ______________
19. ______________ 38. ______________
PS 24. Demonstratives

Notes:

Demonstratives in Chad Arabic are distinguished according to number and gender. This is unlike the English demonstrative pronouns which are distinguished according to number only. The usage of this and those to denote something here as opposed to that and those to denote something there is similar in both English and Arabic. Following are the Arabic demonstratives:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(m)</td>
<td>daa</td>
<td>dool</td>
</tr>
<tr>
<td>this</td>
<td>(f)</td>
<td>deel</td>
</tr>
<tr>
<td></td>
<td>dii</td>
<td></td>
</tr>
<tr>
<td>(m)</td>
<td>daak</td>
<td>doolaak/doolaak</td>
</tr>
<tr>
<td>that</td>
<td>(f)</td>
<td>deelaak/deelaak</td>
</tr>
<tr>
<td></td>
<td>diik</td>
<td></td>
</tr>
</tbody>
</table>

Comprehension:

Give the English meaning of the following sentences:

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10. 

PS 25. **Interrogative Pronouns**

Notes:

The following interrogative pronouns are used to ask questions for which a *yes* or *no* answer cannot be given.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>šunu</td>
<td>what</td>
</tr>
<tr>
<td>yaatu</td>
<td>who, whom, what</td>
</tr>
<tr>
<td>ween</td>
<td>where</td>
</tr>
<tr>
<td>mata</td>
<td>when</td>
</tr>
<tr>
<td>ween/weenu</td>
<td>which</td>
</tr>
<tr>
<td>keef/kikeef</td>
<td>how</td>
</tr>
<tr>
<td>kam</td>
<td>how much, how many</td>
</tr>
<tr>
<td>maala</td>
<td>why</td>
</tr>
</tbody>
</table>

Examples:

<table>
<thead>
<tr>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>šunu ?usumki?</td>
<td>What is your (f s) name?</td>
</tr>
<tr>
<td>maala sa?alt?</td>
<td>Why did you ask?</td>
</tr>
<tr>
<td>mata jaa?</td>
<td>When did he come?</td>
</tr>
<tr>
<td>keef jilidkum?</td>
<td>How are you (pl)?</td>
</tr>
<tr>
<td>yaatu ?axuuk?</td>
<td>Who is your (m s) brother?</td>
</tr>
</tbody>
</table>

Comprehension:

Listen to the following questions. Transcribe them and give their meaning.

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
</tbody>
</table>
PS 26.  The Relative Pronoun

Notes:

There is only one relative pronoun in Chad Arabic which corresponds to who, whom, that, and which. This pronoun is /al/ and is used with nouns, adjectives and verbs regardless of number and gender.

e.g. alwleed al?anuy. The boy who is my brother.
      alkuris al?ahmar. The chair which is red.
      arrajul alja. The man who came.
      almarra alhine. The woman who is here.

Comprehension:

Give the English translation of the following relative clauses:

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________
5. ______________________________
6. ______________________________
7. ______________________________
8. ______________________________
PS 27. Possessive Constructions

Notes:

One way of showing possession in Chad Arabic is the "construct phrase" (PS 15). Another way is the use of the preposition /hana/ to form phrases like /alkitaab hana alwled/ which means "The book of the boy". This has the same meaning as /kitaab alwled/.

Since /hana/ is a preposition, it can also take different possessive suffixes as mentioned in (PS 23). When /hana/ is attached to different possessive suffixes the following forms result:

<table>
<thead>
<tr>
<th>1st per.</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hanaay</td>
<td>hanaana</td>
</tr>
<tr>
<td>2nd &quot; (m)</td>
<td>hanaak</td>
<td>hanaakum</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>hanaaki</td>
<td>hanaakum</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>hanaaw/hanaahu</td>
<td>hanaahum/hanaahuman</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>hanaahi/hanahii</td>
<td>hanaahum/hanaahuman</td>
</tr>
</tbody>
</table>

Comprehension:

Translate the following possessive phrases into English:

1. ________________________________
2. ________________________________
3. ________________________________
4. ________________________________
5. ________________________________
6. ________________________________
7. ________________________________
8. ________________________________
9. ________________________________
10. ________________________________
Test 4

Give the English meaning of the following phrases and sentences:

1. ________________________________
2. ________________________________
3. ________________________________
4. ________________________________
5. ________________________________
6. ________________________________
7. ________________________________
8. ________________________________
PS 28. Fast C-C-C Verbs

Notes:

The past tense is the basic form of Chad Arabic verbs, and from it other verbal forms can be derived.

Arabic words in general, and especially verbs, are formed from a root consisting of consonants which convey the basic meaning. Most verbs contain three consonants, even though some of them may have two or four. The three consonants (C-C-C) convey the general meaning, while the vowels in between, as well as suffixes and prefixes convey the grammatical meaning. For instance, the root ʃ-r-b has the general meaning of drinking. When we add vowels in between the consonants to form a word /ʃirib/, we give it the meaning "he drank". The vowels tell us that the verb is in the past tense, that the subject is singular, and that the subject is a third person masculine.

The past tense of most C-C-C verbs is formed by inserting i, a, u between the consonants.

Comprehension:

Listen to the following verbs and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>he drank</td>
<td>6.</td>
<td>he entered</td>
</tr>
<tr>
<td>2.</td>
<td>he hit</td>
<td>7.</td>
<td>he wore</td>
</tr>
<tr>
<td>3.</td>
<td>he wrote</td>
<td>8.</td>
<td>he passed</td>
</tr>
<tr>
<td>4.</td>
<td>he understood</td>
<td>9.</td>
<td>he laughed</td>
</tr>
<tr>
<td>5.</td>
<td>he slept</td>
<td>10.</td>
<td>he threw</td>
</tr>
</tbody>
</table>
Notes:

Verbs in the past tense indicate the person as well as the number and gender of the subject. This is done by suffixing subject markers to the verb.

The subject suffixes are:

- -t/-ta  I
- -ta  you (m)
- -ti  you (f)
- -a  he
- -at  she
- -na  we
- -tu  you (pl)
- -o  they

Following is the verb /širib/ with the different subject suffixes attached to it:

širibt  I drank
širibta  you (m) drank
širibti  you (f) drank
širib  he drank
širibat  she drank
širibna  we drank
širibtu  you (pl) drank
širibo  they drank
Comprehension:

Listen to the following verbs and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ___________</td>
<td>I drank</td>
</tr>
<tr>
<td>2. ___________</td>
<td>you (m s) drank</td>
</tr>
<tr>
<td>3. ___________</td>
<td>he wrote</td>
</tr>
<tr>
<td>4. ___________</td>
<td>you (f s) wrote</td>
</tr>
<tr>
<td>5. ___________</td>
<td>you (pl) understood</td>
</tr>
<tr>
<td>6. ___________</td>
<td>we understood</td>
</tr>
<tr>
<td>7. ___________</td>
<td>she laughed</td>
</tr>
<tr>
<td>8. ___________</td>
<td>they laughed</td>
</tr>
<tr>
<td>9. ___________</td>
<td>she entered</td>
</tr>
<tr>
<td>10. ___________</td>
<td>he entered</td>
</tr>
<tr>
<td>11. ___________</td>
<td>we slept</td>
</tr>
<tr>
<td>12. ___________</td>
<td>you (pl) slept</td>
</tr>
<tr>
<td>13. ___________</td>
<td>they slept</td>
</tr>
</tbody>
</table>
PS 30.  Present C-C-C Verbs

Notes:

The present tense of C-C-C verbs is -CCVC- when no subject suffix is added and -CVCC- when a subject suffix is present. V stands for any vowel which is found between the root consonants. For example, the root š-r-b will have šr-V-b if there is no suffix and š-V-rb if there is a suffix.

Comprehension:

Predict the present form of the following roots:

<table>
<thead>
<tr>
<th>root</th>
<th>with suffix</th>
<th>without suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. d-r-b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. f-h-m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. r-g-d</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. m-r-g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. d-h-k</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. z-g-l</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. l-b-s</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. d-x-l</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PS 31. **Present Subject Affixes**

**Notes:**

In the present tense the number, person and gender of the subject are indicated by a set of affixes. The prefixes attached to the stem indicate the person while the suffixes indicate the number or the gender. Below are the affixes which are used with the verb: V stands for any vowel.

<table>
<thead>
<tr>
<th>1st per.</th>
<th><strong>singular</strong></th>
<th><strong>plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd &quot; (m)</td>
<td>tV-</td>
<td>tV- -u</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>tV- -i</td>
<td>tV- -u</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>yV-</td>
<td>yV- -u</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>tV-</td>
<td>yV- -u</td>
</tr>
</tbody>
</table>

Below is the root š-r-b in the present with different subject affixes:

<table>
<thead>
<tr>
<th>1st per.</th>
<th><strong>singular</strong></th>
<th><strong>plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd &quot; (m)</td>
<td>tašrab</td>
<td>tašarbu</td>
</tr>
<tr>
<td>2nd &quot; (f)</td>
<td>tašarbi</td>
<td>tašarbu</td>
</tr>
<tr>
<td>3rd &quot; (m)</td>
<td>yašrab</td>
<td>yašarbu</td>
</tr>
<tr>
<td>3rd &quot; (f)</td>
<td>tašrab</td>
<td>yašarbu</td>
</tr>
</tbody>
</table>

**Comprehension:**

Listen to the following verbs and give their meaning in English:

1. ___________________  6. ___________________
2. ___________________  7. ___________________
3. ___________________  8. ___________________
4. ___________________  9. ___________________
5. ___________________ -42- 10. ___________________
PS 32. Imperative C-C-C Verbs

Notes:

The imperative form of C-C-C verbs is the same as that of the present tense: -CCVC- or -CVCC-. The prefix is always "v-". The suffixes are zero, -i and -u for third person masculine singular, third person feminine singular, and third person plural respectively. e.g.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>?ašrab</td>
<td>drink (m)</td>
</tr>
<tr>
<td>?ašarbi</td>
<td>drink (f)</td>
</tr>
<tr>
<td>?ašarbu</td>
<td>drink (pl)</td>
</tr>
</tbody>
</table>

Comprehension:

Listen to the following imperative forms. Give their meaning in English and identify the person addressed as "M", "F", or "P" i.e. masculine, feminine, or plural:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Person</th>
<th>Meaning</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td>10.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>11.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>12.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td>13.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>14.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>15.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td>16.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td>17.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td>18.</td>
<td></td>
</tr>
</tbody>
</table>
PS 33. Negation of Verbs

Notes:

To negate a verb add /maa/ in front of it. e.g.

   huu maa širib. He did not drink.
   maa nadhak.      I do not laugh.

To negate the imperative add /maa/ to the present form of the verb. e.g.

   maa tadhak.       Do not laugh.
   but not maa ?adhak.

Comprehension:

Give the meaning of the following sentences in English:

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
10. ____________________________
Notes:

In addition to the C-C-C verbs there are some verbs which contain what is called a "weak" consonant. The weak consonants in Arabic are /w/ and /y/. The W stands for the weak consonant in the verbs whose root is W-C-C. These verbs behave differently from the C-C-C verbs. However, the past tense of this class of verbs is not different from the regular pattern. Thus /w-g-d/ and /w-l-d/ have the past forms /wagad/ 'he lit' and /wilid/ 'he was born'.

Comprehension:

Transcribe the following verbs and identify the subject suffixes:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
</tbody>
</table>
PS 35. Present and Imperative W-C-C Verbs

Notes:

The present and imperative forms of W-C-C verbs have the form -WCVC-. The root /t-s-1/ "to arrive", for example, is conjugated in the following manner:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>nawsal</td>
<td>?awsal</td>
</tr>
<tr>
<td>tawsal</td>
<td>?ausali</td>
</tr>
<tr>
<td>tawsali</td>
<td>?ausalu</td>
</tr>
<tr>
<td>yawsal</td>
<td></td>
</tr>
<tr>
<td>tawsal</td>
<td></td>
</tr>
<tr>
<td>nawsalu</td>
<td></td>
</tr>
<tr>
<td>tawsalu</td>
<td></td>
</tr>
<tr>
<td>yawsalu</td>
<td></td>
</tr>
</tbody>
</table>

Comprehension:

Listen to the following verbs and give their meaning in English:

1. ___________________
2. ___________________
3. ___________________
4. ___________________
5. ___________________
6. ___________________
7. ___________________
8. ___________________
9. ___________________
PS 36. Past C-W-C Verbs

Notes:

This class of verbs has a weak consonant in the middle and contains roots like /g-w-l/ "say" and /s-y-r/ "walk". If the weak consonant is a ū, the form of the past tense will be CuC--; and if the weak consonant is a ū, the form will be CiC--. Thus, after suffixing the subject markers, we get forms like /gulna/ "we said" and /sirtu/ "you walked".

In the third person we get the forms CaːCː: e.g.

<table>
<thead>
<tr>
<th>saar</th>
<th>he walked</th>
</tr>
</thead>
<tbody>
<tr>
<td>ūsaalat</td>
<td>she picked up</td>
</tr>
<tr>
<td>gaalo</td>
<td>they said</td>
</tr>
</tbody>
</table>

Comprehension:

Transcribe the following verbs and identify the subject suffixes:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td></td>
</tr>
</tbody>
</table>
PS 37. Present and Imperative C-W-C Verbs

Notes:

The form of C-W-C verbs in the present is -Cu:C- if the middle consonant is a y, and -Ci:C- if the middle consonant is a y. Thus for /g-w-l/ we get the form /gu:l/ and for /s-y-r/ we get /si:r/. The imperative of these verbs takes no prefix. The subject suffixes are the same as before.

Comprehension:

Listen to the following verbs and give their proper English translation:

1. ____________ 12. ____________
2. ____________ 13. ____________
3. ____________ 14. ____________
4. ____________ 15. ____________
5. ____________ 16. ____________
6. ____________ 17. ____________
7. ____________ 18. ____________
8. ____________ 19. ____________
9. ____________ 20. ____________
10. ____________ 21. ____________
11. ____________ 22. ____________
Notes:

Verbs whose final consonant is weak usually take the form CVCV-- in the past, but it is difficult to predict what the vowels are. Notice that the vowel is lengthened before certain suffixes as in the examples below:

/m-š-y/ 'walk'

mašeet
mašeet
mašeti
maša
mašat
mašena
mašetu
mašo

/l-g-y/ 'find'

ligiit
ligiit
ligiti
ligiya/liga
ligiyat/ligat
ligiina
ligiitu
ligyo/ligo

Comprehension:

Transcribe the following verbs and identify the subject suffixes.

The roots of these verbs are /b-d-y/ 'begin', /š-r-y/ 'buy', /r-m-y/ 'throw', /g-r-y/ 'read'.

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
</tbody>
</table>
PS 39. Present and Imperative C-C-W Verbs

Notes:

The present and imperative of this class of verbs is --CCV--. Again there is no simple way to predict what the vowel is. Following are two verbs conjugated in the present and the imperative.

<table>
<thead>
<tr>
<th>maša</th>
<th>ligiya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present:</td>
<td></td>
</tr>
<tr>
<td>namši</td>
<td>nalga</td>
</tr>
<tr>
<td>tamši</td>
<td>talga</td>
</tr>
<tr>
<td>tamši</td>
<td>talgi</td>
</tr>
<tr>
<td>yamši</td>
<td>yalga</td>
</tr>
<tr>
<td>tamši</td>
<td>talga</td>
</tr>
<tr>
<td>namšu</td>
<td>nalgu</td>
</tr>
<tr>
<td>tamšu</td>
<td>talgu</td>
</tr>
<tr>
<td>yamšu</td>
<td>yalgu</td>
</tr>
</tbody>
</table>

| Imperative: | ?amši      |  ?alga   |
|            | ?amši      |  ?algi   |
|            | ?amšu      |  ?algu   |

Comprehension:

Listen to the following verbs and give their meaning in English:

1. ___________________  6. ___________________
2. ___________________  7. ___________________
3. ___________________  8. ___________________
4. ___________________  9. ___________________
5. ___________________ 10. ___________________
PS 40.  Past C1C2C2 Verbs

Notes:

This class of verbs represents verbal roots whose medial and final consonants are identical. The past tense form of these verbs is always C1aC2C2-. However, before adding the subject suffixes of the first and second persons, ee is inserted. With the third person singular a is inserted between the verb and the suffix.

e.g. /m-d-d/ + subject suffixes.

maddeet  'I extended'
maddeet  'you (ms) extended'
maddeeti  'you (fs) extended'
madda  'he extended'
maddat  'she extended'
maddeena  'we extended'
maddeetu  'you (p) extended'
maddo  'they extended'

Comprehension:

The following verbs are derived from the roots: /l-m-m/ 'gather, meet', /h-b-b/ 'love', and /d-g-g/ 'knock'. Listen to these verbs and give their meaning in English:

1. ___________________________  7. ___________________________
2. ___________________________  8. ___________________________
3. ___________________________  9. ___________________________
4. ___________________________ 10. ___________________________
5. ___________________________ 11. ___________________________
6. ___________________________ 12. ___________________________
PS 11. Present and Imperative $C_1 C_2 C_2$ Verbs

Notes:

The present tense form of $C_1 C_2 C_2$ verbs is always $C_1 V C_2 C_2$, where $V$ is either $i$ or $u$. Following is the root /m-d-d/ "to stretch or extend" as used with different subject suffixes.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>nimidda</td>
<td>midda</td>
</tr>
<tr>
<td>timidda</td>
<td>middi</td>
</tr>
<tr>
<td>timiddi</td>
<td>middu</td>
</tr>
<tr>
<td>yimidda</td>
<td></td>
</tr>
<tr>
<td>timidda</td>
<td></td>
</tr>
<tr>
<td>nimidda</td>
<td></td>
</tr>
<tr>
<td>timiddu</td>
<td></td>
</tr>
<tr>
<td>yimiddu</td>
<td></td>
</tr>
</tbody>
</table>

Comprehension:

Listen to the following verbs and give their meaning. The root /s-d-d/ means 'close'.

1. __________________________  7. __________________________
2. __________________________  8. __________________________
3. __________________________  9. __________________________
4. __________________________ 10. __________________________
5. __________________________ 11. __________________________
6. __________________________ 12. __________________________
PS 42. **Quadriliteral Verbs**

Notes:

The verbs we dealt with so far are all "triliteral" i.e. containing three consonants. There is also a class of verbs, which is not as common, which contains four consonants in the root. Some of these verbs have identical second and third consonants $C_1C_2C_2C_3$; some have the form $C_1C_2C_1C_2$ where the first and third consonant are identical and the second and fourth consonants are also identical; and some have four different consonants $C_1C_2C_3C_4$.

The form of these verbs in the past is always CaCCaC- plus the subject suffixes: e.g. /kassarna/ "we smashed", /nagnagtu/ "you murmured".

The present and imperative forms are -CaCCiC- plus subject affixes: e.g. /šaglib/ "turn over", /nilagligu/ "we rattle".

Comprehension:

Transcribe the following verbs and identify the subject affixes:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
</tbody>
</table>
"Hamza" Verbs

Notes:

This class of verbs contains "hamza" /ʔ/ as one of its consonants. If the /ʔ/ is the medial consonant the verb behaves like a C-C-C verb. If /ʔ/ is the first consonant it is deleted in the present and the imperative resulting in a long vowel. For example /ʔ-k-l/ "to eat", + /na/ → /na + ʔakul/. When the "hamza" is deleted we get /na + ʔakul/ which is the same as /naakul/ "I eat". The final hamza is also deleted before the subject suffixes are attached.

Comprehension:

Following are the verbs /ʔ-k-l/ 'eat' and /s-ʔ-l/ 'ask' used with subject affixes. Give the meaning of these verbs in English:

1. ___________________________
2. ___________________________
3. ___________________________
4. ___________________________
5. ___________________________
6. ___________________________
7. ___________________________
8. ___________________________
9. ___________________________
10. __________________________
11. __________________________
12. __________________________
13. __________________________
14. __________________________
15. __________________________
16. __________________________
17. __________________________
18. __________________________
19. __________________________
20. __________________________
21. __________________________
22. __________________________
23. __________________________
24. __________________________
25. __________________________
26. __________________________
27. __________________________
28. __________________________
### Test 5

Transcribe the following sentences and give their meaning:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
</tbody>
</table>
Expressing The Future and The Progressive

Notes:

To express the future the present form of the verb is used with some adverb of time denoting futurity. Following are some of the time expressions used for this purpose:

°ambaakir  'tomorrow'
ba°d baakir  'after tomorrow'
subuu aljaay  'next week'
sana aljaay/sanaljaay  'next year'

To express progressive or continuous action, /gaa°id/ is used before the verb. Thus /°ana gaa°id našrab/ means "I am drinking".

/gaa°id/ is inflected for number and gender in the following manner:

/gaa°id/ -- masculine singular
/gaa°ide/ -- feminine singular
/gaa°idiin/ -- plural

The past progressive is expressed the same way by adding a time expression referring to the past. e.g.

?amis  'yesterday'
sana alfaat  'last year'

Comprehension:

Listen to the following sentences and give the proper translation of the verb in each:

1. ______________________  5. ______________________
2. ______________________  6. ______________________
3. ______________________  7. ______________________
4. ______________________  8. ______________________
"To Have" Nominal Sentences

Notes:

There is no equivalent for the verb have in Chad Arabic, but the idea is expressed by the preposition /?ind/. Thus /?ana ?indi kitaab/ is equivalent to "I have a book" in English.

The preposition /?ind/ can be attached to different possessive suffixes in the following manner.

- /?ind/   'I have'
- /?indak/  'you (ms) have'
- /?indik/  'you (fs) have'
- /?inda/   'he has'
- /?inda/   'she has'
- /?indina/ 'we have'
- /?indukum/ 'you (p) have'
- /?indum/  'they have'

To express the past idea "had", a past time expression is used.

Comprehension:

Give the meaning of the following sentences:

1. _______________________________________________
2. _______________________________________________
3. _______________________________________________
4. _______________________________________________
5. _______________________________________________
6. _______________________________________________
7. _______________________________________________
PS 46. The Active Participle

Notes:

The active participle refers to the one who "does" or "is doing". e.g. /kaatib/ is the active participle of /katab/ and it means "writer".

The active participle of C-C-C verbs has the shape CaaCiC: e.g. /kaatib/. For C-C-W verbs the form is CaaCi: e.g. /maaši/ "the one who walks". Quadrilateral verbs form their active participles according to the form CaCCaaC: e.g. /kassaar/ "the one who breaks".

Comprehension:

Transcribe the following words and guess their meaning:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
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<tr>
<td>4.</td>
<td></td>
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<td>5.</td>
<td></td>
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<td>6.</td>
<td></td>
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<tr>
<td>7.</td>
<td></td>
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<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
</tbody>
</table>
The Passive Participle

Notes:

The passive participle denotes something which is "done". It is used as an adjective or a noun. For instance, /maktumb/ means something which is written, hence "a letter".

Verbs of the form C-C-C form their passive participles after the fashion maCuuC : e.g. /maktumb/. The passive participle of quadrilateral verbs has the form muCaCaC : e.g. /mukasser/ "broken".

Comprehension:

Transcribe the following words and guess their meaning:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
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<tr>
<td>7.</td>
<td></td>
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<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
</tbody>
</table>
Notes:

The direct object pronouns in Chad Arabic are suffixes attached after the verb and the subject marker. These suffixes are very close to the possessive suffixes discussed earlier (see PS 13). Following are the direct object pronoun suffixes:

- _-mi_  
  me
- _-ak/-k_  
  you (m s)
- _-lk/-lk_  
  you (f s)
- _-u/-hu_  
  him
- _-a/-ha_  
  her
- _-na_  
  us
- _-kum_  
  you (pl)
- _-um/-hum_  
  them

Comprehension:

Listen to the following sentences and give the English translation of the direct object suffixes:

1. __________
2. __________
3. __________
4. __________
5. __________
6. __________
7. __________
8. __________
Notes:

The indirect object suffixes are also used after the verb and the subject suffix. They are similar in shape to the preposition /lee/ "to, for" as used with possessive suffixes (see PS 23). Following are the indirect object suffixes:

-ley                to/for me
-leek               to/for you (m s)
-leeki              to/for you (f s)
-leehu/-luu         to/for him
-leehi              to/for her
-leena              to/for us
-leekum             to/for you (pl)
-lum/-leem          to/for them

Comprehension:

Listen to the following sentences and give the meaning of the indirect object suffixes:

1. __________
2. __________
3. __________
4. __________
5. __________
6. __________
7. __________
8. __________
PS 50. The Infinitive

Notes:

When a verb follows another in English, the second takes the infinitive form: e.g. "He came to see me." In Arabic the infinitive is the same as the present or the past forms. Examine the following examples and notice how they are translated in English:

jaa yišifni. He came to see me.

jaa ċaafni. He came and saw me.
yudoora yunuum. He wants to sleep.
xalliina naamšu. Let us go.

Comprehension:

Give the meaning of the following sentences in English:

1. ____________________________

2. ____________________________

3. ____________________________

4. ____________________________

5. ____________________________

6. ____________________________

7. ____________________________

8. ____________________________
Test 6

Give the proper translation of the following sentences:

1. _______________________________
2. _______________________________
3. _______________________________
4. _______________________________
5. _______________________________
6. _______________________________
7. _______________________________
8. _______________________________
9. _______________________________
10. _______________________________
PS 51. Adverbs

Notes:

Adverbs in Chad Arabic are used after a verb or an adjective. Below are some of the most common adverbial expressions:

**Time:**
- fajur: morning
- gayle: afternoon
- asiyya: evening
- ?amis: yesterday
- ?ambaakir: tomorrow

**Place:**
- gariib: near
- be?iid: far

Also prepositional phrases like:

- fii beet: at home
- foog akursi: on the chair

**Manner:**
- bišeeš: slowly
- ?ajala: fast
- kwayyis: well

**Degree:**
- šviyya: a little, a few
- katir: very, much

Comprehension:

Listen to the following phrases and sentences and give their meaning:

1. ___________________________
2. ___________________________
3. ___________________________
4. ___________________________
5. ___________________________
6. ___________________________
7. ___________________________
8. ___________________________
Conjunctions

Notes:

Conjunctions are function words which join words, phrases, or sentences in some kind of relationship. Following are some of the most common conjunctions in Chad Arabic.

wa/w/u and
walla or
walla ... walla either ... or
wala nor
wala ... wala neither ... nor
laakin/walaakin but

The conjunction /wa/ is sometimes reduced to /w/ in fast speech. The /w/ becomes a /u/ if it falls next to consonants.

Comprehension:

Listen to the following phrases and sentences and give the meaning of the conjunction in each:

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________
PS 53.  Cardinal Numbers I

Notes:

The numbers "one" and "two" distinguish between the feminine and the masculine even though the distinction is not always used.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>wahid</td>
<td>one (m)</td>
</tr>
<tr>
<td>wahde</td>
<td>one (f)</td>
</tr>
<tr>
<td>tineen</td>
<td>two (m)</td>
</tr>
<tr>
<td>titteen</td>
<td>two (f)</td>
</tr>
</tbody>
</table>

The dual form (see PS 11) is sometimes used instead of expressing the word for number "two". Thus we can say /kitaab tineen/ or /kitaabeen/ "two books".

Comprehension:

Listen to the following numbers and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>one</td>
</tr>
<tr>
<td>2.</td>
<td>two</td>
</tr>
<tr>
<td>3.</td>
<td>three</td>
</tr>
<tr>
<td>4.</td>
<td>four</td>
</tr>
<tr>
<td>5.</td>
<td>five</td>
</tr>
<tr>
<td>6.</td>
<td>six</td>
</tr>
<tr>
<td>7.</td>
<td>seven</td>
</tr>
<tr>
<td>8.</td>
<td>eight</td>
</tr>
<tr>
<td>9.</td>
<td>nine</td>
</tr>
<tr>
<td>10.</td>
<td>ten</td>
</tr>
</tbody>
</table>
Notes:

The numbers 11-19 are formed in two different ways in Chad Arabic.

One way of doing it is to mention the word "ten" followed by the word for "one", "two", "three", etc. to form the number required. e.g.

?ašara tineen  
&=

ten two: i.e. twelve

?ašara xamsa  
&=

ten five: i.e. fifteen

The other way of forming numbers 11-19 is by using the suffix /-ašar/ "ten" plus the word that denotes the number which is added to ten.

Numbers 21-99 are formed by combining two words. e.g. thirty-one is /waahid wa talantin/ "one and thirty".

Comprehension:

Listen to the following words and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>eleven</td>
<td>13.</td>
<td>fifty</td>
</tr>
<tr>
<td>2.</td>
<td>twelve</td>
<td>14.</td>
<td>sixty</td>
</tr>
<tr>
<td>3.</td>
<td>thirteen</td>
<td>15.</td>
<td>seventy</td>
</tr>
<tr>
<td>4.</td>
<td>fourteen</td>
<td>16.</td>
<td>eighty</td>
</tr>
<tr>
<td>5.</td>
<td>fifteen</td>
<td>17.</td>
<td>ninety</td>
</tr>
<tr>
<td>6.</td>
<td>sixteen</td>
<td>18.</td>
<td>one hundred</td>
</tr>
<tr>
<td>7.</td>
<td>seventeen</td>
<td>19.</td>
<td>two hundred</td>
</tr>
<tr>
<td>8.</td>
<td>eighteen</td>
<td>20.</td>
<td>one thousand</td>
</tr>
<tr>
<td>9.</td>
<td>nineteen</td>
<td>21.</td>
<td>two thousand</td>
</tr>
<tr>
<td>10.</td>
<td>twenty</td>
<td>22.</td>
<td>one million</td>
</tr>
<tr>
<td>11.</td>
<td>thirty</td>
<td>23.</td>
<td>two million</td>
</tr>
<tr>
<td>12.</td>
<td>forty</td>
<td>-70-</td>
<td></td>
</tr>
</tbody>
</table>
 ordinal Numbers

Notes:
The ordinal number "first" distinguishes between the feminine /Øuula/ and the masculine /aawkal/, though /aawkal/ can be used for both.
/aawkal/ also has the meaning "before, in the beginning".
Ordinal numbers above "tenth" are not used.

Comprehension:
Listen to the following numbers and transcribe them:

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>first</td>
</tr>
<tr>
<td>2.</td>
<td>second</td>
</tr>
<tr>
<td>3.</td>
<td>third</td>
</tr>
<tr>
<td>4.</td>
<td>fourth</td>
</tr>
<tr>
<td>5.</td>
<td>fifth</td>
</tr>
<tr>
<td>6.</td>
<td>sixth</td>
</tr>
<tr>
<td>7.</td>
<td>seventh</td>
</tr>
<tr>
<td>8.</td>
<td>eighth</td>
</tr>
<tr>
<td>9.</td>
<td>ninth</td>
</tr>
<tr>
<td>10.</td>
<td>tenth</td>
</tr>
</tbody>
</table>
Notes:

The fractions which are commonly used in Chad Arabic are:

- muzz: one half
- tilt/tilit: one third
- ruba: one fourth
- e.g. ruba saa?a: a quarter of an hour

To express other fractions the word /filadyya/ "percent" is used.

- e.g. ?asara filmiyya: ten percent

Comprehension:

Listen to the following phrases and give their meaning:

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
10. ____________________________
PS 57. Time Expressions

Notes:

To ask about the time the question /saa?a kam?/ is used. The answer is /saa?a ---/, the blank being filled with the proper time. e.g.

saa?a ?arba  4:00 o'clock
saa?a ?ašara  10:00 o'clock

After the hour the minutes are given. /wa/ is used before the number of minutes "past" the hour and /illa/ before the number of minutes "to" the hour. /dagaayig/ "minutes" may be mentioned after the number. e.g.

saa?a ?arba wa ?ašara dagaayig  4:10
saa?a xansa ?illa ?išriin  4:40

The words /rubu/, /tilt/ and /nuss/ are respectively used for 15, 20, and 30 minutes past the hour. e.g.

saa?a wasahid wa rubu  1:15
saa?a talata wa nuss  3:30

Comprehension:

Give the English equivalent of the following time expressions:

1. ________ 6. ________
2. ________ 7. ________
3. ________ 8. ________
4. ________ 9. ________
5. ________ 10. ________
PS 58. Weights and Measures

Notes:

This section contains words relating to weights and measures. The dual form is used with some of these words, and the plural is used with one of them. In talking about weights and measures, the number precedes the unit: e.g. /ašara kilulu/ "ten kilograms".

Following are the most common units:

- gram
- kiilu
- toon
- yarda
- yardateen
- yardaat
- sentimetr
- mitr
- kilumitr
- litr

gram
kilogram, 1000 grams
ton, 1000 kilograms
yard
two yards
yards
centimeter
meter, 100 centimeters
kilometer, 1000 meters
liter

Comprehension:

Give the English equivalent of the following phrases:

1. __________________________
2. __________________________
3. __________________________
4. __________________________
5. __________________________
6. __________________________
7. __________________________
8. __________________________
9. __________________________
10. __________________________

-74-
PS 59. Directions

Notes:

In Chad Arabic one cannot express the ideas of north, south, northeast, etc. as in English. Two words which express east and west respectively are: /sabaah/ "morning" and /xaarib/ "sunset" as translated literally. Following are some of the most common words used to express the concept of direction:

sabaah  east
xaarib   west
?iidak azzeenaay to your right
?iidak al?israaay to your left
foog     above, up
tihit    below, down
guddaamak before you
waraak   behind you
gariib   near
be?iid   far

Comprehension:

Listen to the following sentences and give their meaning in English:

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
PS 60. Greetings

Notes:

Following are some of the common expressions used as greetings:

salaamaleek  masculine singular
salaamaleeki  feminine singular
salaamaleekum  plural

The expression, literally translated, means "peace on you" and is used as a general form of greeting. Other expressions which are used in the same manner are:

taybiin  hope you are well
?aafya  good health
?argud bi?aafya  good night/sleep

Expressions equivalent to "how are you?" are:

keefak/keef haalak  masculine singular
keefik/keef haalik  feminine singular
keefum/keef haalkum  plural

The answer to "how are you?" is /hamdulillaah/ "thank God".

Other useful expressions are:

?a?alan wa sahlen  welcome
ma?a salaamak  good bye (lit. with safety)
?ukran  thank you
?afman  for nothing
Comprehension:

Give the English equivalent of the following greetings:

1. __________________________
2. __________________________
3. __________________________
4. __________________________
5. __________________________
6. __________________________
7. __________________________
8. __________________________
9. __________________________
10. __________________________
11. __________________________
Test 7

Give the English translation of the following phrases and sentences:

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
10. ____________________________
BASIC CHAD ARABIC

COMPREHENSION TEXTS

Samir Abu Abdi
and
André Sinaud

The Intensive Language Training Center
Indiana University

Prepared under the auspices of the U. S. Office of Education Contract
3-7-070092-2202
<table>
<thead>
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<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. maša</td>
<td>he went</td>
<td>6. jibna</td>
<td>cheese</td>
</tr>
<tr>
<td>2. seme</td>
<td>good</td>
<td>7. dakar</td>
<td>male</td>
</tr>
<tr>
<td>3. bes</td>
<td>only</td>
<td>8. wled</td>
<td>boy</td>
</tr>
<tr>
<td>4. gulta</td>
<td>I said</td>
<td>9. gayli</td>
<td>afternoon</td>
</tr>
<tr>
<td>5. fihima</td>
<td>he understood</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. naas</td>
<td>people</td>
<td>6. suuk</td>
<td>market</td>
</tr>
<tr>
<td>2. diik</td>
<td>rooster</td>
<td>7. foog</td>
<td>up, above</td>
</tr>
<tr>
<td>3. yoom</td>
<td>day</td>
<td>8. beet</td>
<td>house</td>
</tr>
<tr>
<td>4. leel</td>
<td>night</td>
<td>9. huut</td>
<td>fish</td>
</tr>
<tr>
<td>5. fiil</td>
<td>elephant</td>
<td>10. šaay</td>
<td>tea</td>
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<table>
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<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. xoof</td>
<td>fear</td>
<td>6. šadar</td>
<td>trees</td>
</tr>
<tr>
<td>2. mux</td>
<td>brain</td>
<td>7. suʔal</td>
<td>question</td>
</tr>
<tr>
<td>3. xazaal</td>
<td>deer</td>
<td>8. ?iid</td>
<td>hand</td>
</tr>
<tr>
<td>4. rajul</td>
<td>man</td>
<td>9. baʔd</td>
<td>after</td>
</tr>
<tr>
<td>5. mara</td>
<td>woman</td>
<td>10. ?ana</td>
<td>I</td>
</tr>
<tr>
<td>Transcription</td>
<td>Meaning</td>
<td>Transcription</td>
<td>Meaning</td>
</tr>
<tr>
<td>---------------</td>
<td>---------</td>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>1. marra</td>
<td>once</td>
<td>6. ?abba</td>
<td>father</td>
</tr>
<tr>
<td>2. barra</td>
<td>outside</td>
<td>7. sazeyyar</td>
<td>small</td>
</tr>
<tr>
<td>3. dukkaan</td>
<td>shop</td>
<td>8. tujjaar</td>
<td>merchants</td>
</tr>
<tr>
<td>4. bneyya</td>
<td>girl</td>
<td>9. ?alla</td>
<td>God</td>
</tr>
<tr>
<td>5. sitte</td>
<td>six</td>
<td>10. šwiyya</td>
<td>a little</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
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<th>Meaning</th>
</tr>
</thead>
<tbody>
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<td>1. mara</td>
<td>marra</td>
</tr>
<tr>
<td>2. noom</td>
<td>naam</td>
</tr>
<tr>
<td>3. maaši</td>
<td>maši</td>
</tr>
<tr>
<td>4. gallab</td>
<td>galab</td>
</tr>
<tr>
<td>5. barad</td>
<td>barraad</td>
</tr>
<tr>
<td>6. saafar</td>
<td>safar</td>
</tr>
</tbody>
</table>

Test 1

<table>
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<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
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<td>1. maša</td>
<td>11. mux</td>
</tr>
<tr>
<td>2. bes</td>
<td>12. baab</td>
</tr>
<tr>
<td>3. noom</td>
<td>13. dukkaan</td>
</tr>
<tr>
<td>4. baar</td>
<td>14. su?aal</td>
</tr>
<tr>
<td>5. gallab</td>
<td>15. mara</td>
</tr>
<tr>
<td>6. fihima</td>
<td>16. ?ana</td>
</tr>
<tr>
<td>7. leel</td>
<td>17. maaši</td>
</tr>
<tr>
<td>8. koof</td>
<td>18. ?abba</td>
</tr>
<tr>
<td>9. šedar</td>
<td>19. ba?d</td>
</tr>
<tr>
<td>10. šaay</td>
<td>20. marra</td>
</tr>
<tr>
<td>Transcription</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
</tr>
<tr>
<td>1. traab</td>
<td>soil</td>
</tr>
<tr>
<td>2. daw</td>
<td>blood</td>
</tr>
<tr>
<td>3. ?axu</td>
<td>brother</td>
</tr>
<tr>
<td>4. saabuun</td>
<td>soap</td>
</tr>
<tr>
<td>5. bitteex</td>
<td>watermelon</td>
</tr>
<tr>
<td>6. markaba</td>
<td>boat</td>
</tr>
<tr>
<td>7. faar</td>
<td>mouse</td>
</tr>
<tr>
<td>8. ūnwaafa</td>
<td>mirror</td>
</tr>
<tr>
<td>9. jambaad</td>
<td>fishing rod</td>
</tr>
</tbody>
</table>

The same as PS 6 with the definite article taking the following forms:

1. at   10. al
2. ad   11. al
3. al   12. az
4. as   13. al
5. al   14. al
6. al   15. ar
7. al   16. al
8. aš   17. al
9. al
<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. teer kabiir</td>
<td>a big bird</td>
</tr>
<tr>
<td>2. beest sexayyar</td>
<td>a small house</td>
</tr>
<tr>
<td>3. arrajul attaâdil</td>
<td>the tall man</td>
</tr>
<tr>
<td>4. jamal baatil</td>
<td>a thin camel</td>
</tr>
<tr>
<td>5. albalad alvesii</td>
<td>the vast country</td>
</tr>
<tr>
<td>6. almuftaâh attaâdil</td>
<td>the heavy key</td>
</tr>
<tr>
<td>7. kalib 'abyet</td>
<td>a white dog</td>
</tr>
<tr>
<td>8. ašsawwefa amadiif</td>
<td>the clean mirror</td>
</tr>
<tr>
<td>9. kabiš samiin</td>
<td>a fat ram</td>
</tr>
<tr>
<td>10. algalam algisayyar</td>
<td>the short pencil</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 'abba kariim</td>
<td>a generous father</td>
</tr>
<tr>
<td>2. 'um kariima</td>
<td>a generous mother</td>
</tr>
<tr>
<td>3. wled kabiir</td>
<td>a big boy</td>
</tr>
<tr>
<td>4. albneyya albabiira</td>
<td>the big girl</td>
</tr>
<tr>
<td>5. mara semha</td>
<td>a good woman</td>
</tr>
<tr>
<td>6. rajul seme</td>
<td>a good man</td>
</tr>
<tr>
<td>7. al'axu attaâdil</td>
<td>the tall brother</td>
</tr>
<tr>
<td>8. 'uxt taâdila</td>
<td>a tall sister</td>
</tr>
<tr>
<td>9. jamal samiin</td>
<td>a fat camel</td>
</tr>
<tr>
<td>10. bneyya samiina</td>
<td>a fat firl</td>
</tr>
</tbody>
</table>
PS 10

Transcription
1. tuyuur 8. sawaadfaat
2. buyuut 9. yaradaat
3. šadder 10. dakaakīn
4. jumal 11. dukuur/dukur
5. rujaal 12. gulumb
6. ummahaaat 13. ayyaam
7. ábbahaat 14. awlaad

PS 11

Transcription
1. teereen 6. yarçateen
2. beesteen 7. humaareen
3. ṭiideen 8. rijleen
4. naraateen 9. rajuleen
5. jamaleen 10. rukbeen

PS 12

Transcription
1. teer kabiir
2. teereen kubaar
3. tuyuur kubaar
4. buyuut wusa? or buyuut wasi’iin
5. rujaal tufaal
6. humaareen sumaan
7. kulaab baatiliin
8. muftaheen tugaal
9. alwleeden alkubaar
10. al’ayyaaman attuwal

Meaning
a big bird
two big birds
big birds
spacious houses
tall men
two fat donkeys
thin dogs
two heavy keys
the two big boys
the long days
<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. beetkum</td>
<td>your (pl) house</td>
<td>6. galamak</td>
<td>your (m s) pencil</td>
</tr>
<tr>
<td>2. jamalna</td>
<td>our camel</td>
<td>7. wleedki</td>
<td>your (f s) son</td>
</tr>
<tr>
<td>3. wleedum</td>
<td>their son</td>
<td>8. jamala</td>
<td>his camel</td>
</tr>
<tr>
<td>4. galami</td>
<td>my pencil</td>
<td>9. galanhum</td>
<td>their pencil</td>
</tr>
<tr>
<td>5. beetha</td>
<td>her house</td>
<td>10. beetum</td>
<td>their house</td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. beetak assaxayyar</td>
<td>your (m s) small house</td>
</tr>
<tr>
<td>2. kitaabna al?ahmar</td>
<td>our red book</td>
</tr>
<tr>
<td>3. wleedji asseme</td>
<td>my good son</td>
</tr>
<tr>
<td>4. jamalkum albaatil</td>
<td>your (pl) thin camel</td>
</tr>
<tr>
<td>5. numaara alkabiir</td>
<td>her big donkey</td>
</tr>
<tr>
<td>6. šawwaafita annadiif</td>
<td>his clean mirror</td>
</tr>
<tr>
<td>7. muftahum attagil</td>
<td>their heavy key</td>
</tr>
<tr>
<td>8. beetak algariib</td>
<td>your (m s) close house</td>
</tr>
<tr>
<td>9. wleedki alkabiir</td>
<td>your (f s) big boy</td>
</tr>
<tr>
<td>10. galami attawiil</td>
<td>my long pencil</td>
</tr>
</tbody>
</table>

---

Test 2

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mara sehna</td>
<td>a good woman</td>
</tr>
<tr>
<td>2. rajul karim</td>
<td>a generous man</td>
</tr>
<tr>
<td>3. albneyya alkarina</td>
<td>the generous girl</td>
</tr>
<tr>
<td>4. beeteen kubaar</td>
<td>two big houses</td>
</tr>
<tr>
<td>5. attuynur assuxaar</td>
<td>the small birds</td>
</tr>
<tr>
<td>6. kulaab beatilin -6-</td>
<td>thin dogs</td>
</tr>
</tbody>
</table>

(cont'd)
7. humaareen sumaan  
   two fat donkeys.
8. muftaahi attagiiil  
   my heavy key
9. wlekhum assaxayyar  
   your (pl) little boy
10. ?axtina alkariima  
    our generous sister.

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. beet arrajul</td>
<td>the man's house</td>
</tr>
<tr>
<td>2. ?axt alwleed</td>
<td>the boy's sister</td>
</tr>
<tr>
<td>3. galb alxanamaay</td>
<td>the heart of the sheep</td>
</tr>
<tr>
<td>4. ?wa albneyya</td>
<td>the girl's mother</td>
</tr>
<tr>
<td>5. ?abu ajjamal</td>
<td>the camel's father</td>
</tr>
<tr>
<td>6. muftaah albaab</td>
<td>the key of the door</td>
</tr>
<tr>
<td>7. baab albeet</td>
<td>the door of the house</td>
</tr>
<tr>
<td>8. galam almara</td>
<td>the woman's pencil</td>
</tr>
<tr>
<td>9. beet alwleed</td>
<td>the boy's house</td>
</tr>
<tr>
<td>10. kitaab arrajul</td>
<td>the man's book</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aljamal assadin</td>
<td>the fat camel</td>
</tr>
<tr>
<td>2. ajjamal sandin</td>
<td>The camel is fat.</td>
</tr>
<tr>
<td>3. muftaah tagiil</td>
<td>a heavy key</td>
</tr>
<tr>
<td>4. galam tawil</td>
<td>a long pencil</td>
</tr>
<tr>
<td>5. alwleed saxayyar</td>
<td>The boy is small.</td>
</tr>
<tr>
<td>6. bneyya semha</td>
<td>a good girl</td>
</tr>
<tr>
<td>7. albneyya kabiira</td>
<td>The girl is big.</td>
</tr>
<tr>
<td>8. beet wesii</td>
<td>a spacious house</td>
</tr>
</tbody>
</table>
Transcription

1. ?inta kariim.
2. hii kabiira.
3. huu wleed.
4. human baatiliin.
5. ?aniina kubaar.
6. hinna banaat.
7. ?ana wleed.
8. ?inti bneyya.

Meaning

You (m s) are generous.
She is big.
He is a boy.
They are thin.
We are big.
They (f) are girls.
I am a boy.
You (f s) are a girl.
You (pl) are men.

1. N - beeti maa kabiir.
2. P - ?ana sassayyar.

PS 18

7. P - almara semba.
8. P - arrajul tawiil.

PS 19

7. Q - arrajul kariim walla?
8. S - alhumaaar baatil.
10. Q - hii semha walla?
Transcription
1. addukkaan maa faatih walla?
2. almuleed samiin walla?
3. almufaat maa tagiiil.
4. galamak ?ahmar.
5. alxanamaay samiin.
6. jamalkum maa kabiir.
7. beeti maa vesii walla?
8. attajir ?abuuk walla?
9. juwaadum maa baatil.
10. kitaab ?arti samayyar walla?

Meaning
Isn't the shop open?
Is the boy fat?
The key isn't heavy.
Your (m s) pencil is red.
The sheep is fat.
Your (pl) camel is not big.
Isn't my house spacious?
Is the merchant your (m s) father?
Their horse is not thin.
Is my sister's book small?

1. Present - arrajul kariim.
2. Past - attajir kaan kariim.
3. Past - almuleed zamaan sene.
4. Past - jamali zamaan samiin.
5. Past - kelbak kaan baatil.

7. Past - assuuk zamaan kabiir.

Test 3

Transcription
1. kitaab arrajul
2. al kitaab kabiir.
3. albneyya semha.
4. ?ana wleed.
5. hii mara.
6. huu maa kariim.
7. alkursi ?ahmar walla?

Meaning
the man's book
The book is big.
The girl is good.
I am a boy.
She is a woman.
He is not generous.
Is the chair red?

(cont'd)
Test 3  (cont'd)
8. ?inta mas saxayyar walla?
   Aren't you (m s) small?
   You (f s) were beautiful.
10. huu zamaan kariim.
   He was generous.

PS 22

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. min albeet</td>
<td>from the house</td>
</tr>
<tr>
<td>2. le lakool</td>
<td>to school</td>
</tr>
<tr>
<td>3. fii beeti</td>
<td>in my house</td>
</tr>
<tr>
<td>4. ma?a ?abuuw</td>
<td>with my father</td>
</tr>
<tr>
<td>5. foog attirbeeze</td>
<td>on the table</td>
</tr>
<tr>
<td>6. tihit assariir</td>
<td>under the bed</td>
</tr>
<tr>
<td>7. ?usut alhille</td>
<td>in the middle of town</td>
</tr>
<tr>
<td>8. jamb albeet</td>
<td>beside the house</td>
</tr>
<tr>
<td>9. fii beetum</td>
<td>in their home</td>
</tr>
<tr>
<td>10. ma?a ?amma</td>
<td>with his mother</td>
</tr>
</tbody>
</table>

PS 23

<p>| 1. in you (m s) | 11. from them | 21. to them |
| 2. in you (f s) | 12. from them (f) | 22. with me |
| 3. in her       | 13. to/for me | 23. with you (m s) |
| 4. in her       | 14. to you (m s) | 24. with you (f s) |
| 5. in us        | 15. to you (f s) | 25. with him |
| 6. in you (pl)  | 16. to him    | 26. with her |
| 7. in them      | 17. to her    | 27. with us |
| 8. from me      | 18. to us     | 28. with you (pl) |
| 9. from him     | 19. to you (pl) | 29. with them |
| 10. from her    | 20. to them   | 30. on you (m s) |</p>
<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kitaab daa ?ahmar walla?</td>
<td>Is this book red?</td>
</tr>
<tr>
<td>2. bneyya dii semsa.</td>
<td>This girl is good.</td>
</tr>
<tr>
<td>3. humaar daak samiin walla?</td>
<td>Is that donkey fat?</td>
</tr>
<tr>
<td>4. hamir dool mra kubaar.</td>
<td>These donkeys are not big.</td>
</tr>
<tr>
<td>5. banaat deel ?arwaati.</td>
<td>These girls are my sisters.</td>
</tr>
<tr>
<td>6. buyuut doolaak kubaar.</td>
<td>Those houses are big.</td>
</tr>
<tr>
<td>7. bneyya diik ?axta? walla?</td>
<td>Is that girl your sister?</td>
</tr>
<tr>
<td>8. banaat deelaak semhiin.</td>
<td>These girls are good.</td>
</tr>
<tr>
<td>9. galaam daa ?azraq.</td>
<td>This pencil is black.</td>
</tr>
<tr>
<td>10. jumaal dool baatiliin.</td>
<td>These camels are thin.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. šuma ?usnak?</td>
<td>What is your (m s) name?</td>
</tr>
<tr>
<td>2. ?usumki yaatu?</td>
<td>What is your (f s) name?</td>
</tr>
<tr>
<td>3. yaatu minnum ?ali?</td>
<td>Who among them is Ali?</td>
</tr>
<tr>
<td>4. ween suuk?</td>
<td>Where is the market?</td>
</tr>
<tr>
<td>5. mata arrajul jaa?</td>
<td>When did the man come?</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6. weemu beetak? Which is your (m s) house?
7. keef jildak? You are you?
8. yaatu assafer? Who is the one who left?
9. kam ?iyaal ?indkum? How many children do you (pl) have?
10. kam marra sa?alt? How many times did you ask?

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aalkollib albaatil</td>
<td>the dog which is thin</td>
</tr>
<tr>
<td>2. alvleed assafer</td>
<td>the boy who left/traveled</td>
</tr>
<tr>
<td>3. alhille alkabiir</td>
<td>the town which is big</td>
</tr>
<tr>
<td>4. aššawwaaafa alhine</td>
<td>the mirror which is here</td>
</tr>
<tr>
<td>5. alvleed al?axuuy</td>
<td>the boy who is my brother</td>
</tr>
<tr>
<td>6. almara aljaat</td>
<td>the woman who came</td>
</tr>
<tr>
<td>7. alkabiš almaša</td>
<td>the ram which went away</td>
</tr>
<tr>
<td>8. alyoom attamil</td>
<td>the day which is long</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kitaab hana wleed</td>
<td>a boy's book</td>
</tr>
<tr>
<td>2. markuub hana ?ali</td>
<td>Ali's shoes</td>
</tr>
<tr>
<td>3. galam hanaasy</td>
<td>my pencil</td>
</tr>
<tr>
<td>4. jumaal hanaakum</td>
<td>your (pl) camels</td>
</tr>
<tr>
<td>5. humaar hanaak</td>
<td>your (m s) donkey</td>
</tr>
<tr>
<td>6. beet hana ?abuuki</td>
<td>your (f s) father's house</td>
</tr>
<tr>
<td>7. suuk hanaahum</td>
<td>their market</td>
</tr>
<tr>
<td>8. hille hanaana</td>
<td>our town</td>
</tr>
<tr>
<td>9. baab hana beetna</td>
<td>the door of our house</td>
</tr>
<tr>
<td>10. bneyya hanahii</td>
<td>her daughter</td>
</tr>
<tr>
<td>Transcription</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>1. fii beeti</td>
<td>in my house</td>
</tr>
<tr>
<td>2. tihit āššadarāay</td>
<td>under the tree</td>
</tr>
<tr>
<td>3. arrajul daa kabiir</td>
<td>This man is big.</td>
</tr>
<tr>
<td>4. alwara dī kabiira</td>
<td>This woman is big.</td>
</tr>
<tr>
<td>5. ween ?inta?</td>
<td>Where are you (ms)?</td>
</tr>
<tr>
<td>6. alwleeed alʾsexuuy</td>
<td>The boy who is my brother.</td>
</tr>
<tr>
<td>7. āššadarāay hana arrajul</td>
<td>the man's tree</td>
</tr>
<tr>
<td>8. alkitāb hanahīi</td>
<td>her book</td>
</tr>
</tbody>
</table>

**PS 28**

| 1. širib                          | 6. daxal                        |
| 2. darab                          | 7. libis                         |
| 3. katab                          | 8. marag                         |
| 4. fihim                          | 9. dihik                         |
| 5. ragad                          | 10. zagal                        |

**PS 29**

<p>| 1. širibt                         | 8. dihiko                        |
| 2. širibta                        | 9. daxalat                       |
| 3. katab                          | 10. daxal                        |
| 4. katabti                        | 11. ragadna                      |
| 5. fihimtu                        | 12. ragadtu                      |
| 6. fihimna                        | 13. ragado                       |
| 7. dihikat                        |                                |</p>
<table>
<thead>
<tr>
<th>root</th>
<th>with suffix</th>
<th>without suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. d-r-b</td>
<td>d-V-rb</td>
<td>dr-V-b</td>
</tr>
<tr>
<td>2. f-h-m</td>
<td>f-V-hm</td>
<td>fh-V-m</td>
</tr>
<tr>
<td>3. r-g-d</td>
<td>r-V-gd</td>
<td>rg-V-d</td>
</tr>
<tr>
<td>4. m-r-g</td>
<td>m-V-rg</td>
<td>mr-V-g</td>
</tr>
<tr>
<td>5. d-h-k</td>
<td>d-V-hk</td>
<td>dh-V-k</td>
</tr>
<tr>
<td>6. z-g-l</td>
<td>z-V-gl</td>
<td>zg-V-l</td>
</tr>
<tr>
<td>7. l-b-s</td>
<td>l-V-bs</td>
<td>lb-V-s</td>
</tr>
<tr>
<td>8. d-x-l</td>
<td>d-V-xl</td>
<td>dx-V-l</td>
</tr>
</tbody>
</table>

**FS 31**

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. našrab</td>
<td>I drink</td>
<td>6. yadhaku</td>
<td>they laugh</td>
</tr>
<tr>
<td>2. naktub</td>
<td>I write</td>
<td>7. daxal</td>
<td>he entered</td>
</tr>
<tr>
<td>3. nafham</td>
<td>I understand</td>
<td>8. tadmāl</td>
<td>or</td>
</tr>
<tr>
<td>4. nafhamu</td>
<td>we understand</td>
<td>9. yargud</td>
<td>you or he enters</td>
</tr>
<tr>
<td>5. nadahaku</td>
<td>we laugh</td>
<td>10. narugdu</td>
<td>he sleeps</td>
</tr>
</tbody>
</table>

**FS 32**

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ?aktub</td>
<td>write - M</td>
<td>10. ?albas</td>
<td>wear - M</td>
</tr>
<tr>
<td>2. ?aktubi</td>
<td>write - F</td>
<td>11. ?albisi</td>
<td>wear - F</td>
</tr>
<tr>
<td>3. ?aktubu</td>
<td>write - P</td>
<td>12. ?albasu</td>
<td>wear - P</td>
</tr>
<tr>
<td>4. ?afham</td>
<td>understand - M</td>
<td>13. ?adhak</td>
<td>laugh - M</td>
</tr>
<tr>
<td>5. ?afhami</td>
<td>understand - F</td>
<td>14. ?adhakki</td>
<td>laugh - F</td>
</tr>
<tr>
<td>6. ?afhamu</td>
<td>understand - P</td>
<td>15. ?adahku</td>
<td>laugh - P</td>
</tr>
<tr>
<td>7. ?argud</td>
<td>sleep - H</td>
<td>16. ?amrug</td>
<td>pass - M</td>
</tr>
<tr>
<td>8. ?arugdi</td>
<td>sleep - F</td>
<td>17. ?amurgi</td>
<td>pass - F</td>
</tr>
<tr>
<td>9. ?arugdu</td>
<td>sleep - P</td>
<td>18. ?amurgu</td>
<td>pass - P</td>
</tr>
</tbody>
</table>
Transcription | Meaning
---|---
1. ?ana maa katabt. | I did not write.
2. maa tazzul. | Do not enter.
3. hii maa širibat walla? | Didn't she drink?
5. ?intu maa ragadtu. | You did not sleep.
6. human maa ragado. | They did not sleep.
7. maa našaru. | We do not drink.
8. ?inti maa fihimti. | You did not understand.
9. ?ana maa katabt walla? | Didn't I write?
10. ?aniina dihiika. | We laughed.

| Transcription | Suffix | Transcription | Suffix |
---|---|---|---|
1. wasal | he | 6. wildat | she |
2. wasalt | you (m s) | 7. wagad | he |
3. wasaltu | you (pl) | 8. wagadna | we |
4. wilid | he | 9. wagadtu | you (pl) |
5. wilidha | we | |

Transcription | Meaning | Transcription | Meaning
---|---|---|---
1. ?awsal | arrive (m s) | 6. wilidtu | you (pl) were born
2. ?awsalu | arrive (pl) | 7. ?aw gid | light (m s)
3. yawsalu | they arrive | 8. wagadna | we lit
4. ?awlid | be born (m s) | 9. wagido | they lit
5. wilidna | we were born | |
### PS 36

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Suffix</th>
<th>Transcription</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaal</td>
<td>he</td>
<td>taar</td>
<td>he</td>
</tr>
<tr>
<td>gaalu</td>
<td>they</td>
<td>taarat</td>
<td>she</td>
</tr>
<tr>
<td>gaalat</td>
<td>she</td>
<td>tirna</td>
<td>we</td>
</tr>
<tr>
<td>saar</td>
<td>he</td>
<td>šaal</td>
<td>he</td>
</tr>
<tr>
<td>sirna</td>
<td>we</td>
<td>šilna</td>
<td>we</td>
</tr>
<tr>
<td>sirtu</td>
<td>you (pl)</td>
<td>šaalo</td>
<td>they</td>
</tr>
<tr>
<td>saaro</td>
<td>they</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### PS 37

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>naguul</td>
<td>I say</td>
<td>nisir</td>
<td>I walk</td>
</tr>
<tr>
<td>taguul</td>
<td>you (m s) say</td>
<td>tisiir</td>
<td>you (m s) walk</td>
</tr>
<tr>
<td>taguuli</td>
<td>you (f s) say</td>
<td>tisiiri</td>
<td>you (f s) walk</td>
</tr>
<tr>
<td>yaguul</td>
<td>he says</td>
<td>yisiir</td>
<td>he walks</td>
</tr>
<tr>
<td>taguul</td>
<td>she says</td>
<td>tisiir</td>
<td>she walks</td>
</tr>
<tr>
<td>naguulu</td>
<td>we say</td>
<td>nisiru</td>
<td>we walk</td>
</tr>
<tr>
<td>taguulu</td>
<td>you (pl) say</td>
<td>tisiiru</td>
<td>you (pl) walk</td>
</tr>
<tr>
<td>yaguulu</td>
<td>they say</td>
<td>yisiiru</td>
<td>they walk</td>
</tr>
<tr>
<td>guul</td>
<td>say (m s)</td>
<td>siir</td>
<td>walk (m s)</td>
</tr>
<tr>
<td>guuli</td>
<td>say (f s)</td>
<td>siiri</td>
<td>walk (f s)</td>
</tr>
<tr>
<td>guulu</td>
<td>say (pl)</td>
<td>siiru</td>
<td>walk (pl)</td>
</tr>
</tbody>
</table>
### PS 30

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Suffix</th>
<th>Transcription</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. badeet</td>
<td>I, you (m s)</td>
<td>9. ramat</td>
<td>she</td>
</tr>
<tr>
<td>2. badeeti</td>
<td>you (f s)</td>
<td>10. rameena</td>
<td>we</td>
</tr>
<tr>
<td>3. badeena</td>
<td>we</td>
<td>11. rameetu</td>
<td>you (pl)</td>
</tr>
<tr>
<td>4. badat</td>
<td>she</td>
<td>12. ramo</td>
<td>they</td>
</tr>
<tr>
<td>5. šareet</td>
<td>I, you (m s)</td>
<td>13. garat</td>
<td>she</td>
</tr>
<tr>
<td>6. šara</td>
<td>he</td>
<td>14. gareetu</td>
<td>you (pl)</td>
</tr>
<tr>
<td>7. šaro</td>
<td>they</td>
<td>15. gareena</td>
<td>we</td>
</tr>
<tr>
<td>8. šareena</td>
<td>we</td>
<td>16. gareet</td>
<td>I, you (m s)</td>
</tr>
</tbody>
</table>

### PS 39

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. našri</td>
<td>I buy</td>
<td>6. tarmi</td>
<td>you (m s)/she throws</td>
</tr>
<tr>
<td>2. yašri</td>
<td>he buys</td>
<td>7. yarmu</td>
<td>they throw</td>
</tr>
<tr>
<td>3. našru</td>
<td>we buy</td>
<td>8. tarmu</td>
<td>you (pl) throw</td>
</tr>
<tr>
<td>4. yašru</td>
<td>they buy</td>
<td>9. ?ašri</td>
<td>buy (m/f s)</td>
</tr>
<tr>
<td>5. narmi</td>
<td>I throw</td>
<td>10. ?armu</td>
<td>throw (pl)</td>
</tr>
</tbody>
</table>

### PS 40

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. lammeet</td>
<td>I gathered/met</td>
<td>7. habbo</td>
<td>they loved</td>
</tr>
<tr>
<td>2. lammeeti</td>
<td>you (f s) gathered</td>
<td>8. habbat</td>
<td>she loved</td>
</tr>
<tr>
<td>3. lammat</td>
<td>she gathered</td>
<td>9. daggeena</td>
<td>we knocked</td>
</tr>
<tr>
<td>4. lammo</td>
<td>they gathered</td>
<td>10. daggeeti</td>
<td>you (f s) knocked</td>
</tr>
<tr>
<td>5. habbeet</td>
<td>I/you (m s) loved</td>
<td>11. daggat</td>
<td>she knocked</td>
</tr>
<tr>
<td>6. habbeena</td>
<td>we loved</td>
<td>12. daggo</td>
<td>they knocked</td>
</tr>
<tr>
<td>Transcription</td>
<td>Meaning</td>
<td>Transcription</td>
<td>Meaning</td>
</tr>
<tr>
<td>---------------</td>
<td>----------</td>
<td>---------------</td>
<td>----------</td>
</tr>
<tr>
<td>1. nilimma</td>
<td>I gather/meet</td>
<td>7. nisiddu</td>
<td>we close</td>
</tr>
<tr>
<td>2. yilimma</td>
<td>he gathers</td>
<td>8. yisiddu</td>
<td>they close</td>
</tr>
<tr>
<td>3. tilimma</td>
<td>you (m s)/she gathers</td>
<td>9. niduggu</td>
<td>we knock</td>
</tr>
<tr>
<td>4. tilimmu</td>
<td>you (pl) gather</td>
<td>10. nidugga</td>
<td>I knock</td>
</tr>
<tr>
<td>5. nisidda</td>
<td>I close</td>
<td>11. tidugga</td>
<td>you (m s)/she knocks</td>
</tr>
<tr>
<td>6. yisidda</td>
<td>he closes</td>
<td>12. tiduggi</td>
<td>you (f s) knock</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Affix</th>
<th>Transcription</th>
<th>Affix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kassar</td>
<td>he</td>
<td>10. laglagtu</td>
<td>you (pl)</td>
</tr>
<tr>
<td>2. kassarna</td>
<td>we</td>
<td>11. laglago</td>
<td>they</td>
</tr>
<tr>
<td>3. kassartu</td>
<td>you (pl)</td>
<td>12. laglagti</td>
<td>you (f s)</td>
</tr>
<tr>
<td>4. kassarti</td>
<td>you (f s)</td>
<td>13. laglagta</td>
<td>you (m s)</td>
</tr>
<tr>
<td>5. kassrna</td>
<td>we</td>
<td>14. šaglabta</td>
<td>you (m s)</td>
</tr>
<tr>
<td>6. nagnagtu</td>
<td>you (pl)</td>
<td>15. šaglabti</td>
<td>you (f s)</td>
</tr>
<tr>
<td>7. nagnago</td>
<td>they</td>
<td>16. šaglabna</td>
<td>we</td>
</tr>
<tr>
<td>8. nagnatiti</td>
<td>you (f s)</td>
<td>17. šaglabo</td>
<td>they</td>
</tr>
<tr>
<td>9. nagnagma</td>
<td>we</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ?akalt</td>
<td>I ate</td>
<td>7. ?akaltu</td>
<td>you (pl) ate</td>
</tr>
<tr>
<td>2. ?akalte</td>
<td>you (m s) ate</td>
<td>8. ?akalo</td>
<td>they ate</td>
</tr>
<tr>
<td>3. ?akalti</td>
<td>you (f s) ate</td>
<td>9. naakul</td>
<td>I eat</td>
</tr>
<tr>
<td>4. ?akal</td>
<td>he ate</td>
<td>10. taakul</td>
<td>you (m s) eat</td>
</tr>
<tr>
<td>5. ?akalat</td>
<td>she ate</td>
<td>11. taakuli</td>
<td>you (f s) eat</td>
</tr>
<tr>
<td>6. ?akalna</td>
<td>we ate</td>
<td>12. yaakul</td>
<td>he eats</td>
</tr>
</tbody>
</table>

-18-
### Test 5

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ?ana ?akalt.</td>
<td>I ate</td>
</tr>
<tr>
<td>2. ?aniina nagulu.</td>
<td>We say</td>
</tr>
<tr>
<td>3. huu maša.</td>
<td>He left</td>
</tr>
<tr>
<td>4. human yitiiru.</td>
<td>They fly</td>
</tr>
<tr>
<td>5. alwled ?akal.</td>
<td>The boy ate</td>
</tr>
<tr>
<td>6. albneryya tas?al.</td>
<td>The girl asks</td>
</tr>
<tr>
<td>7. ?aniina našrabu/našarbu.</td>
<td>We drink.</td>
</tr>
<tr>
<td>9. ?as?al.</td>
<td>Ask (m s)!</td>
</tr>
<tr>
<td>10. kassiru.</td>
<td>Break (pl)!</td>
</tr>
</tbody>
</table>
Transcription
1. ?ana namsi 'ambaakir.
2. sanaljaay namsu fi il ?amriik.
3. ?ana gaa?id nagri.
6. sanalfaat gaa?id yas?rab gahna.

Meaning of verb
I shall go
we shall go
we are reading
she is going
they are asking
he was drinking
you shall ask
she is eating

Transcription
1. ?indi galam.
2. ?indak mustaab.
3. ?indik kitaab.
4. ?inda humaar.
5. ?indina jamal.
6. ?indukum juwaad.
7. ?indum dulkaan.

Meaning
I have a pencil.
You (m s) have a key.
You (f s) have a book.
He/She has a donkey.
We have a camel.
You (pl) have a horse.
They have a shop.

Transcription
1. kaatib
2. šaari
3. gaari
4. ?aarif
5. nagmaag
6. laabis
7. maaši
8. faatih
9. kaddaab
10. saašil

Meaning
writer
buyer
reader
one who knows
one who mutters
one who wears
one who walks
one who opens
liar
one who asks
<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. maktuub</td>
<td>written, a letter</td>
<td>6. masdun</td>
<td>blocked</td>
</tr>
<tr>
<td>2. mukasser</td>
<td>broken up, smashed</td>
<td>7. maftuun</td>
<td>open</td>
</tr>
<tr>
<td>3. maksuur</td>
<td>broken</td>
<td>8. mulabbas</td>
<td>dressed, coated</td>
</tr>
<tr>
<td>4. ma'ruuf</td>
<td>known</td>
<td>9. murabbat</td>
<td>tied, entangled</td>
</tr>
<tr>
<td>5. marjuud</td>
<td>found, existing</td>
<td>10. marbuut</td>
<td>tied</td>
</tr>
</tbody>
</table>

**PS 48**

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ?aruuk darabaak.</td>
<td>you (m s)</td>
</tr>
<tr>
<td>2. ?abuuki darabaaki.</td>
<td>you (f s)</td>
</tr>
<tr>
<td>3. ?abuukum darabaakum.</td>
<td>you (pl)</td>
</tr>
<tr>
<td>4. human Šaafook fii ssuuk.</td>
<td>you (m s)</td>
</tr>
<tr>
<td>5. huu Šifnaa fii lbeet.</td>
<td>him</td>
</tr>
<tr>
<td>6. hii darabaata.</td>
<td>her</td>
</tr>
<tr>
<td>7. ?amiina Šifnaahu.</td>
<td>him</td>
</tr>
<tr>
<td>8. hii darabatni.</td>
<td>me</td>
</tr>
</tbody>
</table>

**PS 49**

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ?axuuy katabley.</td>
<td>to me</td>
</tr>
<tr>
<td>2. ?abuuk jaabaleek galam.</td>
<td>to you (m s)</td>
</tr>
<tr>
<td>3. ?abuuki rassaleekki kitaab.</td>
<td>to you (f s)</td>
</tr>
<tr>
<td>4. uleed ba'ataleeshu jamal.</td>
<td>to him</td>
</tr>
<tr>
<td>5. bneyta katabaleesha jamaah.</td>
<td>to her</td>
</tr>
<tr>
<td>6. gaalaleemm yamsu.</td>
<td>to them</td>
</tr>
<tr>
<td>7. yatu gaalaleena?</td>
<td>to us</td>
</tr>
<tr>
<td>8. ?exta fatahatleeshi albaab.</td>
<td>to her.</td>
</tr>
<tr>
<td>Transcription</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>1. tudoora tišiifni.</td>
<td>You (m s) want to see me.</td>
</tr>
<tr>
<td>2. jaa katab.</td>
<td>He came and wrote.</td>
</tr>
<tr>
<td>3. yudooru yunuumu.</td>
<td>They want to sleep.</td>
</tr>
<tr>
<td>4. xalliina nišiifum.</td>
<td>Let us see them.</td>
</tr>
<tr>
<td>5. badeet nagri.</td>
<td>I started to read.</td>
</tr>
<tr>
<td>6. maša yuroox.</td>
<td>He went to walk.</td>
</tr>
<tr>
<td>7. badena nikkallamu.</td>
<td>We started to talk.</td>
</tr>
<tr>
<td>8. nudoora naši.</td>
<td>We want to walk.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. ?aniina ga?idiin našrabu.</td>
<td>We are drinking.</td>
</tr>
<tr>
<td>3. ?indak kitaab.</td>
<td>You (m s) have a book.</td>
</tr>
<tr>
<td>4. ?indum wled walla?</td>
<td>Do they have a boy?</td>
</tr>
<tr>
<td>5. huu kaatib.</td>
<td>He is a writer.</td>
</tr>
<tr>
<td>6. huu maa kaddaab.</td>
<td>He is not a liar.</td>
</tr>
<tr>
<td>7. hii katabat maktuub.</td>
<td>She wrote a letter.</td>
</tr>
<tr>
<td>8. ?aktubley maktuub.</td>
<td>Write me a letter.</td>
</tr>
<tr>
<td>10. huanan šaafooni.</td>
<td>They saw me.</td>
</tr>
</tbody>
</table>
### PS 51

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. namši bišees.</td>
<td>I walk slowly.</td>
</tr>
<tr>
<td>2. yamši ?ajala.</td>
<td>He walks fast.</td>
</tr>
<tr>
<td>3. wisilna fajur.</td>
<td>We arrived in the morning.</td>
</tr>
<tr>
<td>4. maat ?amis.</td>
<td>He died yesterday.</td>
</tr>
<tr>
<td>6. mašetu be?iid.</td>
<td>You (pl) went far.</td>
</tr>
<tr>
<td>7. kabiir katiir</td>
<td>very big</td>
</tr>
<tr>
<td>8. seme šwiyya</td>
<td>a little good</td>
</tr>
</tbody>
</table>

### PS 52

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ?ana wa ?axuuy.</td>
<td>and</td>
</tr>
<tr>
<td>2. maasî beet walla xidme?</td>
<td>or</td>
</tr>
<tr>
<td>3. ?indî wala jamal wala juwaad.</td>
<td>neither ... nor</td>
</tr>
<tr>
<td>4. maa širibt galmaa laakin širibt šaay.</td>
<td>but</td>
</tr>
<tr>
<td>5. ?ana wleed wa ?inti bneyya.</td>
<td>and</td>
</tr>
<tr>
<td>6. daa kitaabi walla kitaabak?</td>
<td>or</td>
</tr>
<tr>
<td>7. huu wala ?akal wala sirib.</td>
<td>neither ... nor</td>
</tr>
<tr>
<td>8. hii maa ?akalat walaakin širibat.</td>
<td>but</td>
</tr>
</tbody>
</table>

### PS 53

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. waahid</td>
<td>one</td>
<td>6. sitte</td>
<td>six</td>
</tr>
<tr>
<td>2. tineen</td>
<td>two</td>
<td>7. sab?a</td>
<td>seven</td>
</tr>
<tr>
<td>3. talaata</td>
<td>three</td>
<td>8. tamaanya</td>
<td>eight</td>
</tr>
<tr>
<td>4. ?arba</td>
<td>four</td>
<td>9. tis?a</td>
<td>nine</td>
</tr>
<tr>
<td>5. xansa</td>
<td>five</td>
<td>10. ?ašara</td>
<td>ten</td>
</tr>
<tr>
<td>Transcription</td>
<td>Meaning</td>
<td>Transcription</td>
<td>Meaning</td>
</tr>
<tr>
<td>---------------------</td>
<td>-----------</td>
<td>---------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>1. wihdašar</td>
<td>eleven</td>
<td>13. xamsiin</td>
<td>fifty</td>
</tr>
<tr>
<td>2. ?atnašar</td>
<td>twelve</td>
<td>14. sittiin</td>
<td>sixty</td>
</tr>
<tr>
<td>3. talattašar</td>
<td>thirteen</td>
<td>15. sab?iin</td>
<td>seventy</td>
</tr>
<tr>
<td>4. ?erbatašar</td>
<td>fourteen</td>
<td>16. tamaaniin</td>
<td>eighty</td>
</tr>
<tr>
<td>5. xamistašar</td>
<td>fifteen</td>
<td>17. tis?iin</td>
<td>ninety</td>
</tr>
<tr>
<td>6. sittaašar</td>
<td>sixteen</td>
<td>18. miyya</td>
<td>one hundred</td>
</tr>
<tr>
<td>7. sabatašar</td>
<td>seventeen</td>
<td>19. miiteen</td>
<td>two hundred</td>
</tr>
<tr>
<td>8. tamantašer</td>
<td>eighteen</td>
<td>20. ?alf/?alif</td>
<td>one thousand</td>
</tr>
<tr>
<td>9. tisatašar</td>
<td>nineteen</td>
<td>21. ?alfeen</td>
<td>two thousand</td>
</tr>
<tr>
<td>10. ?išriin</td>
<td>twenty</td>
<td>22. milyoon</td>
<td>one million</td>
</tr>
<tr>
<td>11. talaati.in</td>
<td>thirty</td>
<td>23. milyoononeen</td>
<td>two million</td>
</tr>
<tr>
<td>12. ?arba?iin</td>
<td>forty</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ?awwal</td>
<td>first</td>
</tr>
<tr>
<td>2. taani</td>
<td>second</td>
</tr>
<tr>
<td>3. taalit</td>
<td>third</td>
</tr>
<tr>
<td>4. raabi</td>
<td>fourth</td>
</tr>
<tr>
<td>5. xamis</td>
<td>fifth</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>6. saadis</td>
<td>sixth</td>
</tr>
<tr>
<td>7. saabi</td>
<td>seventh</td>
</tr>
<tr>
<td>8. taamin</td>
<td>eighth</td>
</tr>
<tr>
<td>9. taasi</td>
<td>ninth</td>
</tr>
<tr>
<td>10. ?aašir</td>
<td>tenth</td>
</tr>
</tbody>
</table>
### PS 56

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nuss saa?a</td>
<td>half an hour</td>
</tr>
<tr>
<td>2. tilit kiilu</td>
<td>a third of a kilo</td>
</tr>
<tr>
<td>3. ḥaṣara filmiyya</td>
<td>ten percent</td>
</tr>
<tr>
<td>4. talaasta wa rubu</td>
<td>three and a quarter</td>
</tr>
<tr>
<td>5. xamsa wa tilt</td>
<td>five and one third</td>
</tr>
<tr>
<td>6. nuss riyaal</td>
<td>half a riyal</td>
</tr>
<tr>
<td>7. 'išriin filmiyya</td>
<td>twenty percent</td>
</tr>
<tr>
<td>8. xamsa wa nuss</td>
<td>five and a half</td>
</tr>
<tr>
<td>9. tineen wa nuss filmiyya</td>
<td>two and a half percent</td>
</tr>
<tr>
<td>10. talaatiin wa rubu</td>
<td>thirty and a quarter</td>
</tr>
</tbody>
</table>

### PS 57

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. saa?a tamanya wa nuss</td>
<td>8:30</td>
</tr>
<tr>
<td>2. saa?a xamsa ?illa ḥišriin</td>
<td>4:40</td>
</tr>
<tr>
<td>3. saa?a talaata wa rubu</td>
<td>3:15</td>
</tr>
<tr>
<td>4. saa?a waahid wa xaemistaashir dagaayig</td>
<td>1:15</td>
</tr>
<tr>
<td>5. saa?a tineen wa nuss</td>
<td>2:30</td>
</tr>
<tr>
<td>6. saa?a waahid ḥišri xamsa</td>
<td>12:55</td>
</tr>
<tr>
<td>7. saa?a ḥarba wa ḥaṣara dagaayig</td>
<td>4:10</td>
</tr>
<tr>
<td>8. saa?a tis?a wa nuss</td>
<td>9:30</td>
</tr>
<tr>
<td>9. saa?a tis?a</td>
<td>9:00</td>
</tr>
<tr>
<td>10. saa?a wihdaashir</td>
<td>11:00</td>
</tr>
</tbody>
</table>
### Transcription

1. ʔašara graam  
2. talaatiin kiilu  
3. talaata toon  
4. xamistaasir yarda  
5. yardeenteen  
6. xamistaasir yardaat  
7. ʔiyya sentimitr  
8. xamsa mitr  
9. miteen kilumitr  
10. sitte litr

### Meaning

1. ten grams  
2. thirty kilograms  
3. three tons  
4. fifteen yards  
5. two yards  
6. fifteen yards  
7. one hundred centimeters  
8. five meters  
9. two hundred kilometers  
10. six liters

### Transcription

1. beeti gariib le beetkum.  
2. suuk gaaʔid giddaamak.  
3. beets beʔid min suuk.  
4. almuzeet fii ?iidak azzeenaay.  
5. alʔuuteel gaaʔid xaariib.  
6. al kitaab foog atterbeeze.  
7. ʔamší fii ?iidak alʔisraay.  
8. ʔaxuuk maʔa sabaah.  
9. human gaaʔidiin thit aʔsadaraaay.  
10. ʔiif waraak.

### Meaning

1. My house is close to yours.  
2. The market is in front of you.  
3. His house is far from the market.  
4. The museum is to your left.  
5. The hotel is west.  
6. The book is above the table.  
7. Go left.  
8. Your brother went east.  
9. They are under the tree.  
10. Look behind you.
### PS 60

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. salaamaleek 'ahmad.</td>
<td>Hello, Ahmad.</td>
</tr>
<tr>
<td>2. salaamaleeki maryaam.</td>
<td>Hello, Miriam.</td>
</tr>
<tr>
<td>5. 'aafya haruun.</td>
<td>Hello, Haroun.</td>
</tr>
<tr>
<td>6. keefak muusa?</td>
<td>How are you, Moses</td>
</tr>
<tr>
<td>7. keefik haliima?</td>
<td>How are you, Halima?</td>
</tr>
<tr>
<td>8. keefkum haruun wa muusa?</td>
<td>How are you, Haroun and Moses?</td>
</tr>
<tr>
<td>9. 'ahlan wa sahlan muusa.</td>
<td>Welcome, Moses.</td>
</tr>
<tr>
<td>11. šukran, yuusuf.</td>
<td>Thank you, Joseph.</td>
</tr>
</tbody>
</table>

### Test 7

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 'axuuy wa ?axti</td>
<td>my brother and sister</td>
</tr>
<tr>
<td>2. huu maša valaakin ma vasal.</td>
<td>He went but did not arrive.</td>
</tr>
<tr>
<td>3. 'ašra xamsa.</td>
<td>fifteen</td>
</tr>
<tr>
<td>4. xamsa watalcatiin</td>
<td>thirty-five</td>
</tr>
<tr>
<td>5. ?alfeen u miyya</td>
<td>two thousand one hundred</td>
</tr>
<tr>
<td>6. sitte rujaal</td>
<td>six men</td>
</tr>
<tr>
<td>7. nuss saa?a</td>
<td>half an hour</td>
</tr>
<tr>
<td>8. saa?a ?arba wa nuss.</td>
<td>It is 4:30.</td>
</tr>
<tr>
<td>9. 'išriin graam</td>
<td>twenty grams</td>
</tr>
</tbody>
</table>
A1

C1. Listen to the following comprehension text and answer the questions in your book. Give your answers in Arabic.


C2. Listen to the following dialog and answer the questions in your book in English.

A. mata ?inti ma?zuuna fii beet as?ees?
A. fii fajur walla ?usur?
B. laa, ?ana ma?zuuna fii fajur.

A2

C1. Listen to the following comprehension text and answer the questions in your book.


C2. Listen to the following dialog and answer the questions in your book.

A. albeet alkabiir hana xaali.
B. wa lbeet al?ahmar?
A. albeet al?ahmar hana xaalti.
B. beet xaaltak seme.
Listen to the following dialog and answer the questions in your book.

A. salaamaleek.
B. salaamaleeki. keefik?
A. hamdulillah kwayse.
   wa "inta keef haalak?
B. hamdulillaah kwayyis.
   wa naas beetik?
A. kullum kwaysiin.
   ma?asalaamak.
B. ma?asalaamik.

A 4

C1. Listen to the following comprehension text and answer the questions about it in your book.

xaali ?inda bagar wa xanam katiir. xaalti ?inda bagar kulla. maryam
?inda ?aglaam wa dafaadir wa kutub. ?ana ?indi kutub bes. jiiraanak

C2. Listen to the following dialog and answer the questions in your book.

A. ?iyaal kam ?indak?
A. kam sana ?indum?
B. alwalad ?inda arba sana wa lbneyya ?inda sanateen.
A. ?usmuu yaatu?
Listen to the following dialog and answer the questions about it in your book.

A. salaamaleek.
B. salaamaleeki. šunu tudoori?
A. nudoora markuub seme.
A. ?indak markuub ?ahmar walla?
B. ma?asalaamik.

A 6

Answer the questions in your book about the following text:


A 7

Listen to the following dialog and answer the questions about it:

A. salaamaleekum siyaad albeet.
B. salaamaleek muusa. tawwal maa šifnaak.
A. gaa?id laskin masxuul.
B. xeer insas?allaah. keef jildak?
B. ?amsi bi?aafya. -30-
C1. Listen to the text and answer the questions in your book:
jiibaley kitaabi alʔahmar. ʔana ʔindi kutub katiiir walaakii waashid minnum bees ʔahmar. al kitaab alkaabiir daa maas kitaabi. kitaab ʔarti jamba seriira alʔabyat. kitaaba ʔazrag.

C2. Listen to the following dialog and answer the questions in English.
A. mudoora jawaad ʔazrag.
B. jawaad ʔazrag maa ʔindi. ʔindi jawaad ʔabyat.
A. be kam jawaadak alʔabyat?
B. be afeen riyaal.
A. daa gaasi katiiir.
B. walaakin daa jawaad kwayyis.

A.2

Listen to the following dialog and answer the questions in your book.
A. ween ʔinta saakin?
B. saakin fii beat ʔaxuuy.
A. beat ʔaxuuk kabiir walla?
B. ʔeyye, kabiir. walaakin ʔaxuuy ʔinda ʔiyaal katiiir.
A. kam ʔiyaal ʔinda?
B. ʔinda tamaanya. ʔawlaad kamsa wa banaat talataa.
A. banaat ʔaxuuk ʔaxado walla?
B. laa maas ʔaxado lissa. lissaahum saxayyariin.
A. ʔiyaal ʔaxuuk yamšu lekool?
B. ʔayye, kullum yamšu lekool.
A 10

C1. Listen to the following text and answer the questions in your book.

beetak sene wa wesii wa fadaayta kabiir wa nadiif. beet rafiigi 'ahmad maa kabiir katirr wa laakin gariib min alhille. marti toodoo ra beet kabiir mišil beetak wa gariib min alhille mišil beet 'ahmad.

C2. Listen to the following dialog and answer the questions in your book.

A. salaamaleeq 'ahmad.
B. salaamaleeq 'ali.
A. daa watiir hana yaatu?
B. daa watiiri. "inta watiirak ween.
A. watiiri ma'a rafiigi 'ummar.
B. mata yigabbila leek?
A. 'ambahiskir 'asiyya.

A 11

Listen to the following text and answer the questions in your book.

'ana tasjir ra marti taxdim fii ddukkaan fajur wa 'asiyya. 'abuuy wa 'ammi saakiniin fii hille saxayyar gariib minni. xaali yaxdim fii zere wa xaalti tibiiya xanam fii ssuuk. wleed hana xaali wa wleed hana xaalti yamău lekool. banaat xaalti maaxidiin wa gaa?'idiin fii buyuut rujalum. 'axuuy wa 'axti saakiniin ma'a 'ammi wa 'abuuy fii lhille assaxayyar.

-32-
Listen to the following dialog and answer the questions in your book.

A. 'axuuk 'akal walla maa 'akal?
B. maa 'akal alyoom. huu saayim.
   A. damman mata maa 'akal?
   B. damman yoom al'ahad.
A. kam yoom assiyaam?
B. talaatiin yoom.
   A. daa gaasi katiir.
   B. laa, maa katiir. assubuu al'awwal gaasi bes.

Listen to the following dialog and answer the questions about it.

A. taybiin 'ali.
B. taybiin 'ahmad.
   A. 'inta wa mertak ma'zuumiin fii beeti yoom alxamis.
   B. Šukran. Šumu al'udur?
A. ligiiit wleed.
B. daa wleedak al'awwal walla?
   A. laa, 'indi bneyya kull.
   B. al'azuum fii 'asiyye walla?
A. 'ayye, sa'a tamaanya 'asiyye.
B. ma'asalaamak.
A. ma'asalaamak.
Listen to the following dialog and answer the questions in your book.

A. salamaleek 'ali.
B. taybiin 'ahmad.
A. yoom attalaat ſiftak fii sinema.
B. ġayye, walaakin alfilm maa kwyyis katiiir.
A. ſinta maa fihinta alfilm walla?
B. laa, fihinta, walaakin maa katiiir.
A. ġana maa fihinta katiiir kulla.
B. ſunu tisawwi alyoom fii alleel?
A. maaʃi fii beet xaalti.
B. kwyyis. farhaan ſiftak.
A. maʔasalaamak.
B. maʔasalaamak.

Listen to the following text and answer the questions about it.

albeet alkabiir daa bigi beetna min ſirriin sana. ṭabuuy baaʔa min rajul kaan teajir kabir. arrajul daa zamaan ñinda maal katiiir walaakin hassa miskiin maa ñinda ñilla dukkaan saxayyar fii lhiile. ṭabuuy kaan wleed miskiin vakit kaan saxayyar. walaakin hassa ñinda maal wa bagar wa xanam katiiir. ġana wa xaruuy wa xatni namsu fii lekool wa ñanni ñinda xaddaami.
A 16

Listen to the following dialog and answer the questions in your book.

A. yoom al?arba nisaafir.
B. maa?ye wene?
B. be tayyaara walla be wa watiir?
A. maa?ye be watiir.
B. meta tigabbili?
A. sana ljaa?y.
B. ma?asalaamik hawa.

A 17

C1. Listen to the following text and answer the questions about it in your book.


C2. Listen to the following dialog and answer the questions in your book.

A. katabti jawaab le rajulki walla?
B. ?ayye, katabta lehu yoom al jumma.
A. yaatu kataba leeki?
B. wleed hana jaarti.
A. ween saakine jaartik.
B. maa be?iid minni.
Listen to the following dialog and answer the questions about it in your book.

A. biita attaal daa fiī ssuuk.
B. bekam biita?

A. xansa wa tis'iiin riyaal.
B. daa gaasi katiir.

A. laakin daa taabl seme.
B. fiī taablalat ?aaxariin fiī bakaan daa walla?

A. ?ayye, fiī taablalat nafer katiir.
B. tagdar t̊saanifi bakaan daa walla?

Listen to the following dialog and answer the questions about it.

A. saa'?a kam gaa?id tamsī fiī foor lamii?
B. saa'?a ?a'sara wa nuss fiī ?asiyya.

A. tamsī tisawwi ūnu?
B. laazim namsī fiī lbeet.
A. maala?
B. ?azzamta ruqgaeni fiī ?a'sa.
A. mwaaddik hinaak fiī watiiri walla?
B. laa, ūsukran katiir.
Answer the questions in your book about this dialog.

A. taybiin ʿabdalla.
B. taybiin ʿumar, faddal.
A. ʿukran katiir.
B. keefak alyoom ʿaa?
A. hamdulillah, va ʿiyaalak keefum?
B. kwaṣiin. ʿiyaalak ʿinta weenum.
A. ʿiyaali safaru.
B. taṣrab ʿaay walla gahwe?
A. ʿaay min fadlak.
B. murw walla ʿasal?
A. ʿasal min fadlak.

Listen to the dialog and answer the questions in your book.

A. min fadlak nasʿalak suʿaal.
B. faddal.
A. ween nagdar nibii sigreet?
B. fii ddukkaan algaagid hinaak.
A. ddukkaan alween?
B. addukkaan aljamb ʿuteel de part.
A. nagdar nibii ʿalmeet kulla walla?
B. ʿayye.
A. ʿukran yaa seyyid.
B. ʿahlan va saḥlan.
Listen to the dialog and answer the questions in your book.

A. keef healak?
B. hamdulillah, kwyyis.

A. dool ?iyaalak walla?

A. ?iyaalak weenun?

A. ?iyaal hana ?axuul yamsu fii lekool walla?
B. ?ayye, kullum yamsu fii lekool.

A. bneyya hana ?arit maam tamwi fii lekool.
B. maala?
A. hii lissb bneyya saxayra.

Listen to the following dialog then answer the questions in your book.

A. nudoura leham xanamaay min faaclk.
B. leham xanamaay kamaal.

A. mata kamaal?
B. kamaal gabul saa? a. tudioorle leham bagar walla?

B. be ?udaam walla bala?
A. bala ?udaam min faaclk.
B. ?ukran.
Listen to this dialog and answer the questions about it in your book.
A. salaamaleekum siyaad albeet.
A. šukran, širibta hassa bes fii lbeet.
B. xalli nimmassifek almaid. nudoora duyfur hine.
A. kwayyis, daa xidaa Vous subuu waahidi.
B. daa vakit taviiil.
A. tudioora bannaay ?axar valla?
A. seene, nabda xidaa Šenbaakir.
B. šukran yaa ?usta.

Listen to the following dialog then answer the questions in your book.
B. nudoora nolbaa maraakiibi.
A. 'elbaa maraakiibak ?ajala.
B. ?ayye, Šunu tudioora misawo leek?
A. ?amši fii dulkaan ?ahmad wa Šiila kiilo lahan.
B. lahan xanam walla bagar?
A. lahan xanam.
B. Šunu tudioora kulla?
A. nudoora tinnen kiilo riz.
B. haadir. namši nijiiba ?ajala.
Listen to this dialog and answer the questions in your book.

A. taybiin 'ali.
B. taybiin 'ahmad. keefak.

A. hamdulillah. nudooras na?arrifak le rafiiqi muusa.
B. farhaan šiftak, seyyid muusa. 'inta gaa?id fii tšaad walla?
A. laa, maa gaa?id fii tšaad. gaa?id fii 'amriik.
B. jiit be tšayyara walla?
A. laa jiit be markaba.
B. tudoora funjaal gahwa walla?
A. laa, maa nudooras gahwa. nudooras šaay min faclak.
B. 'ahlan wa sahlan. daa funjaal šaay.

A 27

Listen to the following dialog and answer the questions about it in your book.

A. nudooras na?arrifak le rafiiqi 'abdalla.
B. 'ahlan wa sahlan. farhaan šiftak.
A. 'inta min tšaad walla?
B. 'ayye, wa 'inta?
A. 'ana min tšaad walaakin zamaan musaafir.
B. mata wisilt fii tšaad?
A. wisilt gibeel yoomeen.
B. wigift ween fii derbak?
A. wigift fii madrid.
B. tawwalt hinaak walla?
A. laa, ga?adt subuu waaqiiid.
Listen to the following dialog and answer the questions in the book.
A. maasii fii ween?
B. maasii fii amriik?
A. mata attayyaara hanaak yamisi.
B. ambaakir saa'a saarara.
A. wa mata laazin tamsi fii mataar.
B. saa'a tamzanya we nuss.
A. maasii adil fii amriik?
B. laa, nagif fii pariyoomeen.
A. mata taawal fii amriik?
B. yoom akhanis fii lleeel.
A. maasaleemak.
B. maasaleemak.

Listen to this dialog and answer the questions in your book.
A. mabruuk al'iid seyyid muusa.
A. ?alla yisiid maalak.
B. ?alla yisiidak fii xidiatek.
B. ?alla yixalli hanaak kulla. faddal.
A. ?ukran.
B. tudoora funjaal gehwa walla?
A. ?ayye, min faddak.
B. faddal ?iil kaak kulla.
A. Šukran, ſid bixeer.
B. xeer ſinaa?allaah.

A 30

Listen to the following dialog then answer the questions in your book.
A. taybiin ſuner.
B. taybiin ſali.
A. ſinta gaa?id fii lhille walla?
B. wallaahi gaa?id.
A. laakin tawwal ſaa ſiftek.
B. mašuul katiir, wa maš naamrug min albeet.
A. ſunu ſaxulak kee?
B. gaa?id nabni beeti gabul xariif.
A. ſalla yi?awinsak.
B. ſukken katiir.

A 31

Listen to the following dialog and answer the questions in your book.
A. ſaaddiini nam-su fii suuk.
B. ſunu tudoori tisawii?
A. nudoora nibiiya xanamaay.
B. walaakin ſindik xanaay katiir.
A. nudoora nala xanamaay maal xali.
B. bekam biiti xanamaay subuu alfaat?
A. biita be miyya riyaal.
B. lijiiti xanamaay be taman seme.
A. ſayye, albaa?a ley ſinda katiir.
B. kwyyis, xalliine nam-su. -42-
Listen to the dialog then answer the questions in your book.

A. tagdar taktub lay jiewab walle?
B. haadir, walsakin hasse ma'lluul.
A. mata talga wakit?
B. ta'eali ?ambasikir ?a'siyya.
A. seme, ni'siifak ?ambasikir.
B. ?indik timber walle?
A. laa, nidiyaa fii post ?ambasikir.

Listen to this dialog and answer the questions in your book.

A. beet daa kabiir min beetak al?awal.
B. maa kabiir bilbeen walsakin seme.
A. beetak daa wesii wa nadiif.
B. marti ga'ssata wa ra'ssata alyoom.
A. 'sunu saniyet le beetak al?awal?
B. ?ajjerta le uleeed hana xooxit.
A. kaffeeta tanen beetak aljadid walla?
B. lissa maa kaffeeta, tanen gaasi katiir.

Listen to the following dialog and answer the questions in your book.

A. 'sunu tisaawdi alyoom fii llael?
B. lissa maa na'traf.
A. xalliina namsu fii 'azuuma.
B. ?ana maa na'zuum.
A. ti'addimi hinaak be wiiirka waa?
B. wiiiri waxaan blii.
A. kaan kee xalliinta halkamada mu'a? ahaad waxaad waan isticmaasho.
B. shiifa shuru ualfiim oo waan xorasho.
A. seme, ni'isiifka fii qasiyadda.

A. 35

Listen to this dialog and answer the questions in your book.
A. maala muuse muuqadda waa loo dubaa waa?
B. fiisoo danwala ma'a.
A. maala danwala ma'a?
B. ayay dareen fiisoo dawo sallan oo.
A. maala dawo sallan oo?
B. fiisoo dawo shiffa.
A. danwan dawo ma'a dawo sallan oo ma'a.
B. danwan suubu ualfaat.
A. huu waqooyin yudoora yikallimak.
B. seme, namsi ni'isiifka.

A. 36

Listen to the following dialog and answer the questions in your book.
A. maaxa yiibbiil ama muunkii minfraans?
B. yiibbiil sanaljaay.
A. waalaakin tawmel hinaak kettiir.
B. ayye, tawmel.
A. yiirassint loojeed jawaabta waa?
B. ayye, yahay kulla suub. 
A. "Allam kalaam faranse kwayis wala?"

D. "Ayye yikallim faranse sene.

A. sallimii ley kaan katbebi lum.

B. Sukran.

A. 37

Listen to the following text and answer the questions about it in your book.


"jiina bixeer le tantiina bneytak, wa ?unu fikrak fii su'aalna? "

"abdirrahmaan gaal, "xeer ?insa'allah. ?ana maa siifta ?eef fii wleekum, wa ?ana farhaan le nantiikum bneetyi.""

"Abu ?umar gaal, "na'skurukum katdir, wa xalliina nikallimu fii almuhur."

"abdirrahmaan gaal, "?untu naasna wa bneeti kullla bneeyithum. muhra "arba ?alif riyaal wa ?asara jine." (Continued A 38)

A. 38

Following is a continuation of the comprehension text in the previous lesson. Answer the questions about it in your book.

A 39

Listen to the following text and answer the questions in your book.

nudoora na\'ajjira beet wa\'a\'ateet wa\'a rafi\'i le nis\'i\'i\'a ka\'an nalg\'a
beet sema. min wisilta de\'alta fii beet waahid \'inda fadaaya wasii wa biir
wa beet ladaaya. sa\'alta le si\'da taman al\'ijaar wa gaala ley xam\'sa miyya.
gulta luu, "yaa rajil dea gassi, \'aadim ma\'ruf wa xallii ley be \'arba miyya."
waafagna fii ttaman wa gulta luu nihawil kaan \'ahir dea ma\'st. gaala ley,
"kwayyi\'is, albeet leek \'an\'al yoom fii \'ahir alja\'ay." sallamta wa \'akarta
wa ma\'seet.

A 40

Listen to this text and answer the questions in your book.

muusa wa \'ana ma\'seema fii l\'uteel, wa min wisilna alxaddaami jaa wa
sa\'alaana \'umu nudooru naakulu. \'ana sa\'alta ka\'an \'indum kisaer be muula
carrasba wa muusa sa\'ala riz be muula tu\'s\'atum. alxaddaami gaala, \"ayye,
laakin \'arju \'asaara dagaay\'ii" wa jaaba leena karta kader al\'akul yiji.
\'iyyake, alxaddaami jaaba l\'akul wa badeena naakulu. wa min kammalna,
alxaddaami jaa sa\'alaana kaan nudoora \'aay walla gahwa. sa\'alnaa funjaaleen
h\'ana gahwa wa gabbalna fii lli\'iib hana karta \'albadeen\'aa gubul al\'akul.
wakit xalaas le n\'asu sa\'alnaa t\'taman wa gaala leena, "xam\'siin le l\'akul
wa \'arba riyaal le l\'gahwa." \'akarna\'a wa ma\'seena.

-\h\h-
Listen to the following text and answer the questions in your book.

təaad ṭabiyyan maa ṣaafa jju, fiu kulla ḍalad ṭakul katiir. ḍaas hana ḍanuub yazru ṭiz wa bangaw, wa fii minšaaq alnaas yazru nalla wa ṭeem. wa fii ṭamir, təaad waahid min albalad al-‘indā laham katiir, ‘inda ḍaagar wa ḍuulaal. təaad yirassila laham wa farwa le jiiraana.

laham kaaqadi kullu katiir. fiu kaaqadi hana təaad min ḍanuub le minšaaq talga kullu nafer hana ḍayayasnaat min duud, ḍaasaal, fiu, jamal wa ḍaamaaun le ḍacidu ṭarnab.

fiu bahar hana foor laaun wa laak təaad ṭutu malaan. wa fii ssuuk talga kullu yoom ṭutu leeyin wa yeebis. wa fii bahar fooga tumsaah annaas yaktuluun le farwita alxaal. (Continued A ḍ2)

A ḍ2

Following is a continuation of the comprehension text in the previous lesson. Answer the questions about it in your book.

təaad bigi jamiiriyaa min tamaan: yaa ṭabiyyan ṭatir saar ṭeem ṭalaf wa tis’aa miyya wa xamsoo xanq musmiq. wa təaad bigi jamiiriyaa fii yoom ṭatir saar ṭatir xanq musmiq saar ṭalaf wa tis’aa miyya wa xanq musmiq.

Kulla təaadijiyiin yitdarriju aldeeta, waa ḍuma xamso xanq tamaan, le xamsa sana. wa ltsaadijiyiin yitdarriju kullu ṭabiyyin jamiiriyaa le sab’aa sana.

ɬalam hana təaad ṭinda ṭalbaan ṭalataa – ṭaag ṭaloo ṭalataa. ṭeem maa naaam xamso xanq fii təaad. fii minšaaq albalad kullum muslimiin wa fii ḍanuub albalad katiir minnum xamsoo. waa ḍaami fii nnahar wa fii lleel fii xeeq, walaakin fii xoo ṭaata xo waa ḍeexay fajur wa fii lleel.

-A ḍ7-
ziraa'a likabiir fii ṯaad gutun wa fuul, walaakin naas yezru kamaan xalla, riz, luwba wa gemeh. wa fii ṯaad sinaa'a hana mileh, suukar, ?stroon wa dihin hana fuul.

A 43

Listen to the following text and answer the questions in your book.

haliime mašat fii ḍakarxin wa bas'ata gitya le txayyita lubaas hana ḍiid. mašat le txayyata ?umor wa gaalat lun tudioor yxayyita lesha roob, surwaal wa farde. ?umor gaal seme wa gamma min makaanta wa be nitra šaala gyassa ayudoora wa be magessa gassama lgitya be talaata.


A 44

Listen to the following texts and answer the questions in your book.

fii jjum'a ifaat ?imaam bada ssalaa ?akkada kador ramadaan ba'iid yoomeen wa kulla naas wasjib yifattisu gamar. min yoom daa kulla ?ashiywa kullu Muslimin yamurgu min buuyutum wa yifattisu fii ssana le yalu lgamar, misil al'imaam warra. fii yoom attaani gamar halla, wa xabar jaa min hillaal alkubaaar hana ṯaad kador ramadaan 'ambaakir. wa be mu'tsa wa banaadik

A 48
This is a continuation of the text in the previous lesson. Listen to it and answer the questions in your book.

gariib yiwildu, wa fii tsaalit naas alyisaafiru safar gaasi. fii ramadaan
aljaamiye malyaan naas kull ajjum?e le ysannitu ?imaam yagri muraan. wa
fii wakt assiyaam, katiiir min anaaas al?yismuun, min marago min xiime, yigayyilu
fii buuyutum walla yilummu ?arba walla sitte yal?abu karte le yfannitu wakit.
we min fa?dal ?ayyam le ramadaan ykaam?dl, anaaas yam?u sunk wa yubuu xanaam
we le lduyuuf yantuum kaak, siroop, ?itir, wa le ?iyaalaat halaawa we gurus.
talaate yoom kullu ?asiyya li?ib hana kulla nafar. wa fii ?axdir yoom anaaas
BASIC CHAD ARABIC

The Active Phase

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INTRODUCTION

The aim of this basic course in Chad Arabic is to help the student speak the language and understand it when spoken by natives. The course is divided into two main parts: the Pre-Speech Phase and the Active Phase. The Comprehension part (which is a separate booklet) is to be used only as a teacher's handbook, since the purpose of comprehension may be defeated if the texts are available to the student.

The Pre-Speech Phase consists of sixty units numbered P51, P52, P53, etc. A typical Pre-Speech unit has two parts: Notes and Comprehension. The Notes deal with brief grammatical explanations and illustrations of the point under consideration. The Comprehension involves listening to an instructor or a tape and writing down the information asked for. In this phase the comprehension consists of various types of activities including transcription, translation, and identification of different types of grammatical units and structures. Tests covering materials already studied are given periodically to indicate the progress of the students in the course.

The Pre-Speech Phase emphasizes the passive recognition of the language rather than active participation in it. This gives the student some feel of the language as a whole, which is a desirable background for active participation in it. It is suggested that the Pre-Speech Phase be covered quickly in no more than three weeks of intensive study. However, it is up to the teacher's discretion to use it or not, to use it as a whole before starting on the Active Phase, or to use it in parts before a group of Active units. The plan of the course is flexible enough to allow for different approaches.

The Active Phase forms the main bulk of the course. It contains forty-five units numbered A1, A2, A3, etc., and two appendices. Appendix A contains thirty-five supplementary dialog (SD) dealing with situations which the student is likely to encounter among native speakers of Chad Arabic. These dialogs are arranged under a variety of situational topics, and no attempt was made at controlling the presentation of their grammatical structures. Consequently, it is assumed that these dialogs will be most useful if studied after covering the Active Phase and hopefully gaining insight into the basic system of the language. Appendix B contains eight stories recorded as told by a Chad Arabic speaker. They can be read by the students on their own or by the instructor in class. Some notes are provided at the end of each story to give the meaning of new vocabulary items or to explain idioms and structures not encountered before. The English translation of these stories (as well as other texts in this course) is literal enough to keep the linguistic flavor of Chad Arabic and free enough to render a readable English text. Such a compromise is difficult to achieve and the result may be awkward at times, but the emphasis here was placed on helping the student understand the Arabic structure as well as the general meaning of the stories. Hence, the literary merit of the translation had to be sacrificed.

A typical Active unit consists of the following four parts:

I. Dialog
II. Notes
III. Dialog Variations
IV. Comprehension
The Dialog in each unit consists of four or five lines in which new vocabulary and structures are introduced. This basic dialog is to be drilled in class and memorized by the students. The dialog contains the basic grammatical point or points to be dealt with in the unit.

The Notes are usually based on the dialog, but they draw on other examples to illustrate and explain certain grammatical points. These notes are brief and cover only the important structures which are thought to be basic to learning Chad Arabic.

The Dialog Variations, as the name implies, are variations on the basic dialog which is the first part of each unit. New vocabulary and grammatical structures related to the unit are introduced in the first three dialog of this section: D1, D2 and D3. D4 is an "open-ended" dialog which serves the purpose of drilling the patterns under consideration. Here the instructor is free to add to the list of words which fit into the blanks provided, thus allowing for a maximum amount of practice of certain structures.

The last part of each unit is the Comprehension part. Here the students listen to a text or a dialog and answer questions about it in English or in Chad Arabic. The ability to understand a language is a very important part of learning it. Thus the comprehension texts become longer and more difficult as progress is made through the course.

The Active Phase, unlike the Pre-Speech Phase which precedes it, emphasizes active participation in the language. This active participation involves two major activities: imitation and induction of the structure.

Imitation is a series of attempts at approaching a model which, in the case of language learning, is the speech of a native. The main aim of imitation is forming the articulatory habits of the language to be learned. This is a task which is more difficult for adults to accomplish than for children, who are more receptive to forming new habits. But since all the sentences of a language cannot be memorized, or even counted, the system of the language must be induced by the learner. A knowledge of the system is what enables a speaker of a language to produce new sentences and understand sentences never heard before. This creativity in the use of language is possible only to people who have induced and internalized the structure of a certain language. Children possess an extraordinary ability to induce the structure of their language even when it is thrown at them at random. For a number of reasons, people seem to lose this ability as they grow older. Hence, adults need to be given the rules according to which the system of a language operates. The units in this phase provide an imitation model through dialog, and a model of the structure to be induced through grammatical explanations and comprehension exercises.

Learning a new language is an exciting but difficult task which requires much time and practice. We hope that this course will at least provide a solid basis in Chad Arabic upon which the student can build toward a mastery of the language.

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July, 1968

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The Active Phase

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THE DEFINITE ARTICLE

I. DIALOG:

?ana
maʔzuum
fii
beet
beet ?ali

I
invited (m s)
in, at, to
house
Ali's house


šumu
ʔudur

I am invited to Ali's house.
what
occasion

B. šumu alʔudur?

gaaʔid
yisammi
wleed

What is the occasion?
Progressive particle (m s)
to name (3 m s)
boy, son

A. gaaʔid yisammi wleeda.

ʔazuuma
saaʔa
saaʔa kam

He is naming his son.
invitation
hour, time
what time

B. alʔazuuma fii saaʔa kam?

What time is the invitation?

II. NOTES:

1. ʔudur
occasion
alʔudur
the occasion

The most common form of the definite article in Chad Arabic is /al/, as in the above example.
2. šumu al'udur? What is the occasion?
    šumu l'udur? What is the occasion?
Both of the above are used and are correct. Following a vowel /al/ may become /l/.

3. šex chief
    alšex the chief
    ššex the chief

Before certain consonants, the /l/ of /al/ may become identical to the consonant that follows it as in the above example. The consonants with which this may happen are: /t, d, s, š, j, z, r, n/.

III. DIALOG VARIATIONS:

D 1

?inta you (m s)
šex chief, "sheik"

A. ?inta ma?zuum fii beet ššex. You are invited to the chief's house.
B. šumu l'udur? What is the occasion?
A. ššex gaa'id yisammi wleeda. The chief is naming his son.
    ween where
B. ween beet ššex? Where is the chief's house?

D 2

?inti you (f s)
ma?zuuma invited (f s)
bakaan place
A. "inti ma\textsuperscript{z}uzuuma fii bakaan a\textsuperscript{s}eeex. You are invited to the chief's place. 
gaa\textsuperscript{id} 
situated (m s)
B. ween beet a\textsuperscript{s}eeex gaa\textsuperscript{id}? 
\textsuperscript{?}usut 
middle, center
hille 
village, town
A. gaa\textsuperscript{id} fii \textsuperscript{?}usut alhille. 
It is situated in the center of the 
gayle 
average afternoon 
walla 
or 
\textsuperscript{?}usur 
evening
B. al\textsuperscript{a}azuuma fii \textsuperscript{?}usur walla gayle? Is the invitation in the evening or 
in the afternoon?

D. 3
A. \textsuperscript{?}ana ma\textsuperscript{z}uzuuma fii beet maryam. I am invited to Miriam's house.
B. ween albeet gaa\textsuperscript{id}? 
giddaam 
in front of 
jaamye 
mosque
A. albeet gaa\textsuperscript{id} giddaam aljaamye. The house is in front of the mosque.
yitawwil 
to last long (3ms)
B. al\textsuperscript{a}azuuma yitawwil walla? Will the invitation (party) last long?

D. 4
FREE DIALOG PRACTICE
A. \textsuperscript{?}ana \textsuperscript{1} fii \textsuperscript{2} \textsuperscript{3}.
\textsuperscript{1} \textsuperscript{2} \textsuperscript{3}
ma\textsuperscript{z}uzuum bakaan \textsuperscript{?}ali 
ma\textsuperscript{z}uzuuma beet asseeex
Maryam
B. ween la gaa'id?
   albeit
   beet asseex
   beet ?ali

A. albeit gaa'id la.
   fii ?usut ahlille
giddaam aljaamye

B. al'azuuma fii la?
   saa'a kan
?usur walls gayle

IV. COMPREHENSION:

Cl. Listen to the comprehension text and answer the following questions in Arabic:

1. ween ma'zuum ?ali?
2. šumu al'udur?
3. ween gaa'id beet asseex?
4. šumu gaa'id giddaam aljaamye?
5. al'azuuma fii saa'a kan?

C2. Listen to the dialog and answer the following questions in English:

1. What do you think /mata/ means?
2. Can you tell from the dialog whether speaker A is a male or a female?
3. Is speaker B a male or a female?
   How can you tell?
4. Where is B invited?
5. Is the invitation in the morning or in the evening?
MODIFIED NOUNS

I. DIALOG:

humaa
daa
hana
yaatu
hana yaatu

A. humaar daa hana yaatu?

Where donkey is this?

azrag
hanaay

B. alhumaaar al'azrag hanaay.

The black donkey is mine.

A. wa alhumaaar al'abyat?

And the white donkey?

xalali

B. alhumaaar la'abyat hana xalali.

The white donkey is my uncle's.

II. NOTES:

1. beet kabiir

humaaar saxayyar

a big house

a little donkey

Unlike English, adjectives in Chad Arabic follow the nouns they modify. Notice how in the above examples we have a noun followed by an adjective. The indefinite article 'a' in English has no equivalent in Chad Arabic. The absence of the definite article /al/ means that the noun is indefinite.
2. albeet alkabiir the big house
   alhumaaar asaxayyar the little donkey

Notice how in the above examples the adjective takes a definite article if the noun is definite.

3. alkabiir the big one
   assaxayyar the little one
   al'abyat hanasay the white one is mine

In a context where the reference is clear definite adjectives, as in the above examples, can be used without a preceding noun.

III. DIALOG VARIATIONS:

D 1

A. beet daa hana yaatu? Whose house is this?
   kabiir big

B. Albeet alkabiir hana munda. The big house is Moses'.
   saxayyar small

A. wa ssaxayyar? And the small one?
B. albeet assaxayyar hansay. The small house is mine.

D 2

jamal camel

A. jamal daa hana yaatu? Whose camel is this?
   samiin fat

B. aljamal assamiin hana maryam. The fat camel is Miriam's.
   baatil thin

A. wa lbaatil? And the thin one?
B. albaatil daa hana 'ali. This thin one is Ali's.
tagiyya

A. tagiyya daa hana yaatu?
?asfar
Whose hat is this?
yellow
B. attagiyya al?asfar hanaay.
?ahmar
The yellow hat is mine.
red
A. wa attagiyya al?ahmar?
?abuuy
And the red hat?
my father

FREE DIALOG PRACTICE

A. ___ daa hana yaatu?
____ humaer
humaar
jamal
beet
wleed

B. al ___ al ___ hana ___.
____ 2 3
beet kabiir asseex
tagiyya saxayyar ?abuuy
humaar ?abyat xaali

A. wa ___ ?
___
al?ahmar
assaxayyar
alkabiir
albeet al?abyat
al?azrag

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B. al 1 al'azrag 2.

1

tagiiya
beet
jamal
humaar

2
hanaay
hana 'abuuy
hana xaali
hana muusa

IV. COMPREHENSION:

C1. Listen to the comprehension text and answer the following questions in Arabic:

1. humaar hana yaatu 'azrag?
2. tagiiya hana muusa kabiir walla saxayyar?
3. albeet hana maryam 'abyat walla 'ahmar?
4. albeet al'abyat hana xaali walla hana maryam?
5. beet 'abuuy kabiir walla maa kabiir?

C2. Listen to the dialog and answer the following questions in English:

1. Whose house is the big house?
2. Whose house is the red house?
3. Whose house is nice?
4. What is the color of the nice house?
5. Can you tell the sex of the speakers from the dialog?
I. DIALOG:

salaamaleek  
greetings! (2 ms)

A. salaamaleek ?ali.  
Greetings, Ali!

keef  
how

keef haalak  
how are you (2 ms)

B. salaamaleek ?ahmad, keef haalak?  
Greetings, Ahmad! How are you?

?illa  
but, only

?aafya  
health

?illa la?aafya  
fine, good health

?illaaafya  

A. ?illa la?aafya, wa ?inta?  
I am fine, and you?

hamdulillaah  
thank God

kwayyis  
fine (m s)

B. hamdulillaah, ?ana kwayyis.  
Thank God, I am fine.

II. NOTES:

1. Arabic nouns can be either masculine or feminine in gender. This distinction has nothing to do with sex, since it applies to animate as well as inanimate nouns. There is no neuter gender in Arabic.

2. wleed some  
a nice boy

bneyya semha  
a nice girl

The masculine-feminine distinction applies to adjectives only when they modify animate nouns. Inanimate nouns generally take the masculine form of the adjective.
3. (a) kabiir
   kabiira
   big (n)
   big (f)
(b) kwayys
   kwayse
   good, nice (m)
   good, nice (f)
(c) same
   semba
   nice (m)
   nice (f)

There is no simple rule for predicting the feminine form of the adjective
from its masculine form. But in general the feminine form is derived by
suffixed /a/ or /e/ to the masculine form.

Notice how the stem of the masculine form is sometimes changed when
the feminine suffix is added: for instance (b) above.

When the masculine form of the adjective ends with a vowel: e.g. (c),
the feminine form is derived by suffixed /ha/. Notice in this example
too how the masculine stem has been changed with the addition of the suffix.

III. DIALOG VARIATIONS:

D.1
salaamaleeki
greetings! (2 fs)
A. salaamaleeki faatime.
   keefak
   Greetings, Fatimah!
   how are you (2 ms)
B. salaamaleek ?umar.
   keefak?
   Greetings, Omar.
   How are you?
A. ?illaafya, wa ?inti?
   kwayse
   I am fine, and you?
   fine (fs)
B. hamdulillash, ?ana kwayse.
   Thank God, I am fine.
D 2

taybiin
A. taybiin faatime.
    keef jildik
    how are you (2 fs)
B. salaamaleeki maryam, keef jildik? Greetings, Miriam! How are you?
    keefik
    how are you (2 fs)
A. hamdulillaah, wa ?inti keefik?
    Thank God, and how are you?
B. hamdulillaah, ?ana kwayse.
    Thank God, I am fine.

D 3

A. taybiin muusa.
B. taybiin hawwa, keefik?
    keef jildak
    how are you (2 ms)
A. kwayse, wa ?inta keef jildak?
    Fine, and how are you?
B. hamdulillaah, ?ana kwayyiis.
    Thank God, I am fine.

D 4

FREE DIALOG PRACTICE

A. salaamaleeki

1.

haawaa
maryam
faatime

B. salaamaleek

1, 2?

?ahmad
?ali
muusa
?umar

keefik
keef haalak
keef jildak
keef min jildak

-ll-
A. 1, wa 2.

1
hamdulillaah
kwayyis
2
keefik
keef haalik
keef jildik

B. hamdulillaah, 1

1
kwayse
2
?ana kwayyis
?ana kwayse

IV. COMPREHENSION:

Listen to the dialog and answer the following questions about it.

Give you answers in English.

1. Is speaker A a male or a female?
2. Is speaker B a male or a female?
3. What does speaker B ask speaker A?
4. What does speaker B want to know about A's family?
5. What is the meaning of /naas beetak/?
6. What is the plural form of /kwayyis/?
7. Can you tell which word in the dialog means "good-bye"?
8. Which is the masculine form of "good-bye"? Which is the feminine form?
THE PLURAL

I. DIALOG:

?inda
rizig
walla

have (3 s)
possessions
or, question marker

A. muusa ?inda rizig walla?

?ayye
jumaal

Does Moses have possessions?
yes
camels - /jamaal/ (s)

B. ?ayye, muusa ?inda jumaal.

bagar
kulla

Yes, Moses has camels.
cattle - /bagaraay/ (s)
also, too

A. ?inda bagar kulla walla?

laa
xanam
bes

Does he also have cattle?
no
sheep - /xanamaay/ (s)
only

B. laa, ?inda jumaal wa xanam bes. No, he has camels and sheep only.

II. NOTES:

1. singular

jamal
beet
bagaraay
yoom

'camel'
'house'
'cow'
'day'

Plural
jumaal
buyuut
bagar
?ayyaam

As shown in the above examples, there is no easy way to predict the plural of a noun from its singular form or vice versa. The way to learn the plurals of nouns is to memorize them as you memorize their singular forms.
2. (a) **Singular**
   
   | Teer   | 'bird'   | Tuyuur  |
   | Beet   | 'house'  | Buyuut  |
   | Seex   | 'chief'  | Suyuux  |
   
   (b) Jamal | 'camel'   | Jumaal  |
   Rajul   | 'man'     | Ruaal   |
   Kelib   | 'dog'     | Kulaab  |

The more Chad Arabic you get to know, the more you will discover that there are certain patterns after which the plural is formed. For example, (a) shows that a noun containing two consonants with a long vowel in between forms its plural after a certain pattern. (b) shows further that another pattern is used for a noun containing three consonants with short vowels in between.

3. (a₁) **Singular**
   
   | Yoom   | 'day'    | 'Ayyaam |
   
   (b₁) Dakar | 'male'   | Dukuur   |

From the above examples, we notice that rule 2. is not an absolute rule, for (a₁) forms its plural in a way different from (a) and (b₁) is different from (b). There are many exceptions in the language for each of the plural patterns.

III. DIALOG VARIATIONS:

   **D 1**

   **maal** money, possessions

   A. faatime 'inda maal walla? Does Fatimah have any possessions?
B. "ayye, faatimeh "inda beet. Yes, Fatimah has a house.
A. "inda jumaal kullal walla? Does she have camals, too?
    hamiir
donkeys - /humaar/ (s)
B. laa, "inda xanam wa hamiir. No, she has sheep and donkeys.

jiiraan neighbors - /jaar/ (s)
"indum have (3 p)
buyuut houses - /beet/ (s)

A. jiiraanak "indum buyuut walla? Do your neighbors have houses?
tineen  two
B. "ayye, "indum buyuut tineen. Yes, they have two houses.
wataayir  cars

A. "indum wataayir kullal walla? Do they have cars, too?
watiir  car
wahhid  one
B. "ayye, "indum watiiir wahhid. Yes, they have one car.

"iyaal children
kutub books - /kitaab/ (s)

A. ali"iyaal "indum kutub walla? Do the children have books?
katiir  many
B. "ayye, "indum kutub katiir. Yes, they have many books.
    "aglaam  pens, pencils - /galam/ (s)
A. "indum "aglaam kullal walla? Do they also have pencils?

-15-
D 4
FREE DIALOG PRACTICE

A. 1 in da 2 walla?

1

muusa
faatime
xaalek
jaarek

dafdaadir

2

rizig
maal
buyuut
aglaam

B. Sayye, in da 1 kulla.

1

watiir
beet
 kitaab
 galam
 dafdaadir

B. Laa, in da 1 wa 2 bes.

1

xanamaay
xanam
 bagraay
 bagar
 beet
 buyuut
 dafdaadir

dafdaadir

2

watiir
wataayir
 kitaab
 kutub
 galam
 buyuut
aglaam
 jaar
 jiiraan

-16-
IV. COMPREHENSION:

C1. Listen to the text and answer the following questions about it:

1. yatu ?inda bagar wa xanam?
2. xaalti ?inda šunu?
3. yatu ?inda ?aglaam wa defaadir?
4. yatu ?inda kutub bes?
5. kam beet jiiranak ?indum?

C2. Listen to the dialog and answer the following questions in English:

1. /?iyaal/ is a plural noun to which the singular is either /waleed/ or /bneyya/. What does /?iyaal/ mean?
2. How many children does B have?
3. Is A a male or a female? Is B a male or a female?
4. What are the names of B's children?
5. How old is the boy? How old is the girl?
THE DUAL

I. DIALOG

kam
marakib
?indak
A. kem marakib ?indak? How many shoes do you have?
?indi have (1 s)
B. ?indi markuubeen. I have two shoes.
saraawil pants - /sirwaal/ (s)
A. wa kem saraawil? And how many pants?
B. ?indi sirwaaleen. I have two pants.

II. NOTES:

1. **Singular**
   - teer 'bird'
   - beet 'house'

   **dual**
   - teereen
   - beeteen

The plural in Chad Arabic applies to number three and above. The dual, which refers to number two is expressed by the dual form as shown in the above examples. The dual of masculine nouns is formed by adding the suffix /een/ to the singular.

2. **Singular**
   - marra 'once'
   - yarda 'yard'
   - bneyya 'girl'

   **dual**
   - marrateen
   - yardateen
   - bneyteen

The dual of feminine nouns ending in /a/ is formed by suffixing /teen/ to the singular form. Notice, however, that sometimes the stem of the
singular undergoes some changes: e.g. /bn’yya/ - /bn’yt n/.

3. beeteen         two houses
     buuyut tineen    two houses

The dual form in Chad Arabic is optional. Notice from the above example that you can use either the dual form or the plural form followed by the number 'two' - /tineen/.

III. DIALOG VARIATIONS:

D 1

roob               dress

?indik             have (2fs)

A. kam roob ?indik? How many dresses do you have?
    mindiil         scarf

B. ?indi roobeen wa mindileen. I have two dresses and two scarfs.
     suwaar          bracelet

A. wa kam suwaar? And how many bracelets?
    B. ?indi suwaareen. I have two bracelets.

D 2

?inyal              children

A. kam ?inyal muusa ?inda? How many children does Moses have?
    ?avlaad          boys - /avlaad/ (s)

B. ?inda ?avlaad tineen. He has two boys.
    banaat           girls - /bneyya/ (s)

A. wa kam banaat? And how many girls?
    B. ?inda banaat tineen (or bitteen). He has two girls.
A. kam wetaayir ?indum?
   How many cars do they have?
B. ?indum watiireen.
   They have two cars.
  beskleet
bicycle
A. wa kan beskleet?
   And how many bicycles?
B. ?indum beskleet tineen.
   They have two bicycles.

FREE DIALOG PRACTICE

A. Kam ___ ?indak?
   jumaal
   buyuut
   ?iyaal
   banaat
   ?aglaam

B. ?indi ___ wa ___.
   jamaleen
   beeteen
   ?iyaal tineen
   banaat tineen
   galameen
   humaareen
   jiiraan tineen
   xaaleen
   ?amlaad tineen
   kitaabbeen

A. wa kam ___ ?
   saraawil
   maraakiib
   roob
   suwaar
IV. COMPREHENSION:

Listen to the following dialog which takes place in the market.

Answer the following questions in English:

1. Is A a male or a female?
2. Can you tell whether B is a male or a female?
3. What does B want to buy?
4. What does /mudoora/ mean?
5. How many pairs of shoes does B have?
6. What color shoes does A want?
7. Does B have what A wants?
8. What is the Chad Arabic word for "thanks"?
I. DIALOG:

biita bought (2 ms)
albiita which you bought (2 ms)

A. xanmaay albiita samiin. The sheep which you bought is fat.
suuk market
alyoom today
kullum all of them
sumaan fat (p)

B. xanam fii suuk alyoom All the sheep in the market today are
kullum suaan. fat.
subuu alfaat last week
baatiliin thin (p)

A. subuu alfaat xanam fii Last week all the sheep in the market
ssuuk kullum baatiliin, were thin.
kaan if
tudoora want (2 ms)
?amshi biya go buy (2 ms)

B. kaan tudoora xanmaay If you want a fat sheep go buy it
samiin ?amshi biya today.
alyoom.

II. NOTES:

1. beet kabiir a big house
buyuut kubaar big houses
Adjectives in Chad Arabic agree according to number. Thus an adjective modifying a plural noun takes the plural form: e.g. /kabīr/ is /kubaar/ in the plural

2. beast kabiir a big house
   beeteen kubaar two big houses

Notice that the adjective has no dual form. Dual nouns are modified by plural adjectives.

3. bneyya kabiira a big girl
   bnaast kubaar big girls

There is no distinction in gender in the plural form of the adjective. The plural of the masculine /kabīr/ as well as the feminine /kabiira/ is /kubaar/.

4. jumaal kubaar big camels
   ajumaal alkubaar the big camels

Plural adjectives agree with the nouns they modify in definiteness. Thus if the modified noun is definite, the adjective must take the definite article.

5. wesii waasi?iin
   kabiir kubaar
   almar humur

The plural of adjectives, like that of nouns, cannot be easily predicted from their singular forms. The best way is to memorize both the singular and the plural forms of adjectives.

III. DIALOG VARIATIONS:

   D 1

   wesii big, spacious (s)

A. albeet albiita wesii. The house which you bought is big.
derib
waasi?iin
B. albuyuut fii dderib daa kullum
waasi?iin.
barra
dayyixiin
A. buyuut barra min hille kullum
dyyixiin.
maa
dayyix
jambi
B. kaan tudoora beet maa dayyix
biya jambi.

d 2
seme
A. markuub albiita seme.
semhiin
B. maraakliib fii ssuuk kullum
semhiin.
gavi
katiir
A. markuubbi maa gawi katiir.
?ajala
B. kaan tudoora markuub gawi
?amei biya ?ajala.
road, street
big (p)
The houses on this street are all
big.
outside
small (p)
The houses outside the town are
all small.
not
small (s)
beside me
If you want a house which is not
small buy (one) beside me.
good, nice (s)
The shoes you bought are nice.
nice (p)
The shoes at the market are all
nice.
strong
very
My shoes are not very strong.
fast, soon
If you want strong shoes go buy
them soon.
jaa
tawiil

A. arrajul aljaa tawiil.
nafar
tuwaal

B. arrujaal fii nafara kullum
tuwaal.
human
garaagiid

A. wa human kullum garaagiid.
girgiid
fattiş

B. kaan tudoora rajul girgiid fattiş
fii nafarum.
came (2 ms)
tall, long (s)
The man who came is tall.
tribe
tall, long (p)
The men in his tribe are all tall.
they
strong, courageous (p)
And they are all strong.
strong, courageous (s)
look for (2 ms)
If you want a strong man look in
their tribe.

FREE DIALOG PRACTICE

A. 1 albiita 2.

1
beet
markuub
jamal

2
kwayyis
seme
kabiir

B. 1 alyoom kullum 2.

1
buuut
naraakiib
jumaal

2
kwaysiin
sephiin
kubaar
A.  1 maë 2.

kulaabi
hamirri
tayuuri

B. kaen tudoora 1 2 biyu.

kelib
humaar
teer

2
sumaan
bastiliiin
saxayyariin
samiin
bastil
saxayyar

IV. COMPREHENSION:

Listen to the comprehension text and answer the following questions:

1. ?inta mašeet fii ween?
2. ūnu biita fii saauk?
3. ?axtek ?inda ūnu?
4. ween rafiigak?
5. ?abu rafiigak ?inda ūnu?
6. yaatu ?inda maal hatiir?
7. beet hana yaatu naaif?
8. beetkum kabiir walla?
9. ween ga?id beetkum?
10. beetkum be?iid min al?uteel walla?
I. DIALOG:

?usm

A. ?usmak yaatu?
   What is your (ms) name?

B. ?usmi muusa, wa ?inta?
   My name is Moses, and you?

A. ?ana ?usmi yuusuf.
   My name is Joseph.

farhaan
   happy (ms)

šiftak
   I saw you (ms)

B. ?ana farhaan šiftak.
   I am happy to see you.

A. šukran.
   Thank you.

II. NOTES:

1. Review the possessive suffixes listed in Ps 13.

2. a) ?abuuy
   kitaabi
   my father
   my book

b) ?abuuk
   kitaabak
   your (ms) father
   your (ms) book

c) ?abuuki
   kitaabik/kitaabki
   your (fs) father
   your (fs) book

d) ?abuu
   kitaaba
   his father
   his book

e) ?abuuhu
   kitaaba/kitaabha
   her father
   her book

f) ?abuuna
   kitaabna
   our father
   our book
g) ʔabuukum
   kitaabkum

h) ʔabuuhum
   kitaabum/kitaabhum

i) ʔabuuhinna
   kitaabhinna

Some possessive suffixes change their form when attached to nouns which end with a vowel. Notice, however, that in some cases c), e) and h) two varieties are possible for nouns ending with a consonant.

3. The suffix /-hinna/ 'their (f)' is not very common. Usually /-hum/ or /-um/ is used for both masculine and feminine third person plural.

III. DIALOG VARIATIONS:

D 1

A. ʔuswaki yaatu?
   What is your (fs) name?

B. ʔusmi haliime, wa ʔinti.
   My name is Halima, and you?

A. ʔusmi maryam.
   My name is Miriam.

B. keef haalik?
   How are you.

A. handulillaah, kwayse.
   Thank God, I am fine.

D 2

A. ʔusma yaatu?
   What is his name?

B. ʔusma yuusuf.
   His name is Joseph.

   maʔa

A. wa lbenaat almaʔa?
   And the girls who are with him?

B. ʔusmun faatime wa hawa.
   Their names are Fatima and Eve.
D 3

A. ween beetkum?
B. beetna jamb assuuk, wa beetkum?

Where is your (p) house?
Our house is beside the market, and yours?

A. beetna barra min hille.
B. maala beetkum barra min hille.

Our house is out of town.
Why is your house out of town?

fii ṣaan
.quest
maa fii
 noise
there is not

A. fii ṣaan barra ṣawwa maa fii.

Because out (there) there is no noise.

D 4

FREE DIALOG PRACTICE

A. ween __?__

1
 Quest
"axuuk
xaalak
"abuuiki
xaalkum
"abuuhum
"abuuha

B. __ fii tṣaad.

1
 "axuuy
xaali
"abuuy
xaalna
"abuuhum
"abuuha

-29-
A. ṣunu ṭusum 1?
   - rafiigak
   - rafiigi
   - ṭabuusha
   - xsala
   - wleedna
   - wleedum
   - ṭabuukum
   - xaalik

B. 1 ṭusma 2.
   - rafiigi
   - rafiigak
   - ṭabuusha
   - xaala
   - ṭabuukum
   - wleedum
   - ṭabuuna
   - xaali

IV. COMPREHENSION:

Listen to this dialog between Moses and some friends at their house in the evening. Answer the following questions:

1. /siyaad albaet/ means 'the lords of the house'. How does Moses greet his hosts?
2. How do the people of the house greet Moses?
3. /tawwal/ means 'it has been a long time'. How long has it been since the people of the house saw Moses?
4. /gaa'id/ means 'I am here'. Can you think of other meanings you know for the word? Do you see the relationship between the different meanings?

5. Moses tells his hosts he is busy. What is the word for 'busy' in Arabic? What is the feminine form of 'busy'?

6. /xaer/ means 'good' and /inšaa'allah/ means 'if God wills'.
   What is the meaning of /xaer inšaa'allah/?

7. /'arugdu/ means 'sleep'. Can you tell what the Arabic equivalent of 'good night' is?

8. To whom would you say:
   /'argud bi'aafya/?
   /'arugdi bi'aafya/?

9. Can you tell from the dialog what the Arabic equivalent of 'good bye' is?

10. To whom would you say:
    /'amsu bi'aafya/?
POSSESSED NOUNS

I. DIALOG:

jiiba
jiibaley
bring (2 ms)
bring me
A. jiibaley maraakiibi al'azrag.
gaa?idiin
fii ween
Bring me my black shoes.
they are (situated)
where
B. gaa?idiin fii ween?
seriir
Where are they?
bed
A. jaaba seriiri alkabiir.
B. tudoora tagiytek al'axdar kullawalla?
min fadlak
please (2 ms)
A. 'eyye, min fadlak.
Yes, please.

II. NOTES:

1. kitaab
alkitaab
kitaabi
a book
the book
my book

Possessed nouns in Chad Arabic cannot take the definite article. For example one cannot say alkitaabi. Possessed nouns are considered to be definite.

2. alkitaab alkabiir
kitaabi alkabiir
the big book
my big book
Since possessed nouns are considered to be definite, adjectives which modify them must take the definite article. It is incorrect to say kitaabi kabiir 'my big book'.

III. DIALOG VARIATIONS:

D 1

jiibi
busaat
A. jiibiley busaati al?ahmar. Bring me my red rug.
B. gaa?id fii ween? Where is it?
kursi chair
A. jamba kursik alkabiir. Beside your big chair.
saxxaan pot
B. tudoora saxxaanak kullu walla? Do you want your pot too?
   šukran thanks
   A. laa, šukran. No, thanks.

D 2

B. gaa?id fii ween? Where is it?
   foog on, above
terbeeze table
A. foog atterbeeze. On the table.
B. tudoori galamik attawil walla? Do you want your long pencil?
   min fadlik please (2 fr)
A. ʻayye, min fadlik. Yes, please.

-33-
xulgaan
clothes
clean-/nadjif/ (s)

nudaaf
I want my clean clothes.

A. nudoora xulgaani annudaaf.
B. gaa?idiin fii ween?

sanduug
Where are they?

A. fii sanduugi assaxayyar.
B. tudoora tagiytak annadiif walla?

A. laa, maa nudoora.

D.4
In my small box.

FREE DIALOG PRACTICE

Do you want your clean hat?

A. nudoora _1_ al?ahmar.

B. _1_ gaa?idi fii ween?

A. jamba _1_ 2.

D.3
No, I don't want it.

kitaabi
markunbi
galami
tagiyti
sirwaali

kitaabak
markuubak
galamak
tagiytak
sirwaalak

seriira
alkabiir
IV. COMPREHENSION:

C1. Listen to the comprehension text and answer the following questions:
1. Šumu tudioora?
2. Kutub kam ḍindak?
3. Al kitaab alkaabiir hana yastu?
4. Ween gaa?id kitaab ḍextak?
5. Al kitaab alazrag hana yastu?

C2. Answer the following questions about the dialog:
1. What does A want to buy?
2. Does B have what A wants?
3. What is the price of the white horse?
4. A thinks that the horse is very expensive. How do you say "This is very expensive" in Chad Arabic?
5. Why is the horse expensive?
THE CONSTRUCT PHRASE

I. DIALOG:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>galam 'abuuk</td>
<td>your father's pencil</td>
</tr>
<tr>
<td>A. daa galam 'abuuk</td>
<td>This is your father's pencil.</td>
</tr>
<tr>
<td>ligiita</td>
<td>found (2 ms)</td>
</tr>
<tr>
<td>B. ween ligiita galam 'abuuy?</td>
<td>Where did you find my father's pencil?</td>
</tr>
<tr>
<td>watiir xaali</td>
<td>my uncle's car</td>
</tr>
<tr>
<td>A. fii watiir xaali.</td>
<td>In my uncle's car.</td>
</tr>
<tr>
<td>B. ūsකɾran</td>
<td>Thanks.</td>
</tr>
</tbody>
</table>

II. NOTES:

1. a) kitaab alwleed the boy's book
   b) kitaab kabiir a big book
   al kitaab alkabiir the big book

Example a) above is a possessive construction referred to as the "construct phrase". The first noun in a construct phrase is indefinite, and it is the possessed noun. The second noun is definite, and it is the possessor. Notice the difference in the use of the definite article between the construct phrase a) and the noun phrases b). When nouns are modified, their definiteness is carried over to the adjectives modifying them.

2. kitaab xaali my uncle's book

The second noun in a construct phrase can have either a definite article 1. a) or a possessive suffix as in the above example. The possessor cannot be an indefinite noun.
III. DIALOG VARIATIONS:

D 1

dool
A. dool xulgaan 'ahmad.
B. ween ligiiti xulgaan 'ahmad?
A. jamaa seriir 'axuuy.
B. 'ukran.

these-/daa/ (s)

These are Ahmad's clothes.
Where did you find Ahmad's clothes?
Beside my brother's bed.
Thanks.

D 2

mindiil
'amm
A. daa mindiil 'ammik.
B. ween ligiiti mindiil 'ammik?
'axt
A. ligiita fooga sanduug 'axtik.
B. 'ukran.

scarf
mother
This is your mother's scarf.
Where did you find my mother's scarf?
sister
I found it on your sister's box.
Thanks.

D 3

A. daa beet 'axuuy.
B. ween gaa'id beet 'axuuk?
    hine
    'iid
    'israay
    fii 'iidak al'isray
A. hine fii 'iidak al'isray.

This is my brother's house.
Where is your brother's house?
here
hand
left
Here, to your left.
B. daa geriib min beet xaali. This is, close to my uncle's house.

FREE DIALOG PRACTICE

A. daa 1 2.
   1
galam
   2
   ?almad
dafdar
   arrajul
markuub
   alwleed
jamal
   almara
   ?abuuk
surwaal
   ?ammik
smaar
   ?atstak
muftash
   xaalkum

B. ween ligiis 1 2?
   1
watiir
   2
   arrajul
kitaab
   ?abuuy
humaar
   ?ammy
mindiil
   ?atxna
kelib
   xaalna

A. ligiits fii 1 2.
   1
beet
   2
   uleedak
daar
   xaalum
watiir
   ?abuulk
   ?amma
   ?atxkum
   ?axuuy
   ?ammi
IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. Where does A live?

2. How do you ask the question "Where do you live?" in Arabic?
   a) speaking to a man
   b) speaking to a woman

3. Is the house where A lives small?

4. Who lives in the same house with A?

5. How many children does A's brother have?

6. How many among the children are boys, and how many are girls?

7. How many children go to school?

8. How do you say in Arabic "They go to school"?

9. How many of the girls are married?

10. Why are the girls not married?
I. DIALOG:

A. bestak seme.  
    wesii  
    Your house is nice.  
    spacious
B. ?ayye, seme wa wesii.  
    fadaaya  
    fadaayta  
    Yes, it is nice and spacious.  
    yard, garden  
    its yard
A. wa fadaayta kulla kabiir.  
    And its yard is also big.
B. ?ayye, fadaayta kabiir wa nadiif.  
    Yes, its yard is big and clean.

II. NOTES:

1. alkitaab kabiir  
   the book is big
The verb "to be" is not expressed in Arabic. This is why we call sentences like the ones above "nominal sentences" as opposed to "verbal sentences" which contain verbs.

2. a) kitaab kabiir  
    a big book  
    alkitaab alkabiir  
    the big book  
    b) alkitaab kabiir.  
    The book is big.
Notice the difference between sentence b) and the noun phrases in a).
The first noun (subject) of a nominal sentence is definite. The adjective which acts as predicate is always indefinite.

3. a) alkitaab ?ahmar.  
    The book is red.  
    b) kitaabi ?ahmar.  
    My book is red.  
    c) kitaab awleed ?ahmar.  
    The boy's book is red.
The subject of a nominal sentence can be either a) a noun with a definite article, b) a possessed noun, or c) a construct phrase.

III. DIALOG VARIATIONS:

D 1

A. kitaabki sexe.
   giraya
   hayyin
B. *ayye, sexe wa giraayta hayyin.
   suwar
A. wa suwara kullu kwasiin.
B. *ayye, suwara kwasiin katiir.

Your book is nice.
reading
easy

Yes, it is nice and its reading is easy.
pictures-/suura/ (s)

And its pictures are also good.

Yes, its pictures are very good.

D 2

A. watiirkum kabiir.
B. *ayye, kabiir wa wesii.
   loon
A. wa loona kullu sexe.
B. *ayye, loon al?ahmar sexe.

Your car is big.
Yes, it is big and spacious.
   colour

And its colour is nice too.

Yes, the red colour is nice.

D 3

muxayyat
A. surwaalak muxayyat kwisyis.
   gawi
B. *ayye, kwisyis wa gawi.

Your pants are well sewn (made).
stron

Yes, it is good and strong.
A. wa loona seme.

B. "ayye, loon al'azrag seme.

And its colour is nice.

Yes, the black colour is nice.

FREE DIALOG PRACTICE

A. ___ seme.

B. "ayye beeti seme wa ___.

A. wa loona ___.

B. loon al___ seme katiir.

---

beetak
watdirak
markunaakum
galarki
beetna
watirum
kabiir
wessi
kwayyis
kwayyis
sene
'ahmar
'abyat
'azrag
'exdar
'asfar
'ahmar
'abyat
IV. COMPREHENSION:

C1. Listen to the text and answer the following questions:

1. beetak ḍinda fadaaya saxayyar walla?
2. beet ḍahmad saxayyar walla?
3. ween gašid beet ḍahmad?
4. marti tudioora šunu?
5. marti tudioora beet misil beet ḍahmad walla?

C2. Listen to the dialog and answer the following questions:

1. Where is Ahmad's car?
2. Where is Ali's car?
3. When does Omar return the car?
4. How do you say in Arabic:
   "He returns it to you".
5. How do you say in Arabic:
   "When does he return it to you?"
   a) speaking to a man.
   b) speaking to a woman.
   c) speaking to a group.
I. DIALOG:

A. ḥinta ṭusmaḥ yaaṭu?  
   What is your (ms) name?

B. ḥana ṭusmi ṭahmad.  
   ṭy name is Ahmad.

A. wa ṭusum ṭabuuḵ?  
   And your father's name?

B. ṭabuuḵ ṭusma ṭyusuf.  
   ṭy father's name is Joseph.

II. NOTES:

1. ṭeview the personal pronouns listed in PS 17.
2. ḥana wleeḏ.  
   ṭa am a boy.

   ḥana ẓiftak.  
   ṭa saw you.

The independent personal pronouns in this unit function as subjects only. Object pronouns are different and are suffixed to the verb.

3. a) ḥana ṭusmi ṭali.  
   ṭy name is Ali.
   ṭusmi ṭali.  
   ṭy name is Ali.

   b) ḥana ẓift ṭabuuḵ.  
   ṭa saw your father.
   ẓift ṭabuuḵ.  
   ṭa saw your father.

Subject personal pronouns can be omitted from a sentence when the reference is clear as shown in the above examples. In a) /ṭusmi/ 'my name' contains a possessive suffix which identifies a first person singular. In b) the verb /ẓift/ contains a subject marker, and hence the independent pronoun can be omitted.
III. DIALOG VARIATIONS:

D 1

A. "inti kitaabik weenu?
B. "ana kitaabi fii lbeet.
A. wa kitaab "artik?
   lekool
B. kitaabha fii lekool.

Where is your book?
My book is at home.
And your sister's book?
school
Her book is at school.

D 2

yaatum
"isaam

A. "intu "isaamkum yaatum?
B. "isaamna "ahmad wa mariam.
A. wa "usum "abuukum yaatu?
B. "abuuna "usma "ali.

What are your (p) names?
Our names are Ahmad and Miriam.
And what is your father's name?
Our father's name is Ali.

D 3

min

A. human min ween?
B. min "amriik.
A. wa "intu min ween?
B. "aniina min tsaad.

Where are they from?
From America.
And where are you (p) from?
We are from Chad.
FREE DIALOG PRACTICE

A. 1 2 wemni?

1
?inta
?inti
huu
hii
?intu
human

2
kiteabak
galarki
dafdara
mindiila
kitaabkum
galamhum

B. 1 fii 2.

1
kitaabi
galemi
dafdara
mindiila
titaabna
galamna

2
albeet
assuuk
adderib

A. wa kitaab 1?

1
rufgaanak
?abuuki
xaala
?ammi
jaarkum
rafiigma
B. kitaab fii le kool.

rufgaani
?abuuy
xaala
?ammak
jaarna
rafiigkum

IV. COMPREHENSION:

Listen to the following text in which the speaker talks about his family and relatives. Answer the following questions:

1. What is the speaker's occupation?

2. When does his wife help him in his work at the shop?

3. Can you tell what the Arabic word for "work" is?

4. Where do the speaker's parents live?

5. The speaker says his uncle works on a farm. What is the word for "farm"?

6. What does his aunt do?

7. What do his male cousins do?

8. His female cousins are married and live with their husbands. Can you tell what the word for "married" is? What is the singular form of the word?

9. There is no word for "cousin" in Chad Arabic. However, there are four ways of talking about different kinds of cousins. Give the Arabic equivalents for the English word "cousin".

10. With whom do the speaker's brother and sister live?
NEGATION OF NOMINAL SENTENCES

I. DIALOG:

kabiir min  
bigger than
A. beetak kabiir min beeti.  
Your house is bigger than my house.
B. laaakin beeti maa wesii katiir.  
But my house is not very spacious.
    hoos  
yard, garden
A. hoosak kulla kabiir min hoosi.  
Your garden is also bigger than my garden.
    misil  
like, as
B. ?ayye, walaakin maa nadiif misil  
Yes, but not as clean as yours.
    hanaak.

II. NOTES:

1. ?ana maa kabiir.  
I am not big.
    albineyya maa semha.  
The girl is not pretty.
Nominal sentences are made negative by adding the particle /maa/ 'not'
before the predicate and after the subject.

2. alkitaab al?ahmar hana ?abuuy  
My father's red book is not big.
    maa kabiir.

Notice that the negative particle is added after the noun phrase which
contains the subject.
III. DIALOG VARIATIONS:

D 1

A. fadaaytik seme min fadaayti.

Your (fs) yard is nicer than my yard.

B. laakin fadaayti maa nadiif.

But my yard is not clean.

wasax

dirt

A. alwasax minnik.

The dirt is from you.

B. alwasax maa minni walaakin min jiiraani.

The dirt is not from me, but from my neighbors.

D 2

jineena

garden

tamaatum

tomatoes

A. jineenitkum ?inda tamaatum kubear.

Your (p) garden has big tomatoes.

sanalfaat

last year

B. ?ayye, laakin maa katiir mišil sanalfaat.

Yes, but not as much as last year.

basal

onions

A. assana daa ?indukum basal kwyyis.

This year you have good onions.

B. ?ayye, walaakin maa seme mišil sanalfaat.

Yes, but not as good as last year.

D 3

saa?a

watch

A. saa? Tak seme min saa?ti.

Your watch is nicer than my watch.

-49-
xaali
B. laakin maa xaali min saa?tek.

taxtim
dahab
A. taxaamak dahab kwyyis.

biasabi
B. laa maa dahab walaakin biasabi.

expensive
But not more expensive than
your watch.

ring
gold
Your ring is (made out of)
good gold.

looks like, resembles
No, it is not gold but it resembles
(it).

FREE DIALOG PRACTICE

A. ___ kabir min ___.

1 2
beetak beeti
beeta beetna
beetik beeta
beetkum beetum

B. laakin beeti maa ___ katiir.

1
wessi
some
kwyyis

A. wa ___ kabir min ___.

1 2
hoosak hoo?si
hoosna hooskum
hoosum hoosik
jinenti jineentik
B. ṭayye, walaakin maa 1
    miṣil 2.
    jineentak  jineenta
    jineenītna  jineenītkum
    nadiif   hanaay
    wesii    hanaam
    kwayyiis hanaahuu
    seme     hanaana

IV. COMPREHENSION:

Answer the following questions about the dialog:

1. Did B's brother eat today?

2. The brother is fasting. What is the Arabic word for "fasting"?

3. The brother has not eaten since Sunday. What is the word for "Sunday"?

4. Can you tell what the word for "since" is?

5. A asks how many days the fast is. Can you tell which the Arabic word for "fast" is?

6. How many days does the fast last?

7. A thinks that the fast is very difficult. How does he say in Arabic "It is very difficult."

8. Does B think the fast is difficult?

9. B says the first week is difficult. What is the word for "week"?

10. How do you say in Arabic "the first week"?
INTERROGATION OF SENTENCES

I. DIALOG:

maashi
A. musaa maashi fii ssuuuk walla?  going (ms)
   Is Moses going to the market?
B. laa, huu maashi fii lbeet.  No, he is going home.
   work
A. huu ?inda xidme alyoom walla?  Does he have work today?
   ?ambaasKir
B. laa, walaakin ?inda xidme ?ambaasKir.  No, but he has work tomorrow.

II. NOTES:

   a) alwleed ?axuuy.
      The boy is my brother.
alwleed ?axuuy walla?  Is the boy my brother?
b) ?inta ?indak humaar.
      You have a donkey.
      ?inta ?indak humaar walla?  Do you have a donkey.
c) huu ?akal.
      He ate.
huu ?akal walla?  Did he eat?

The above example illustrate the process of forming "yes-no" questions out of statements. When /walla/ 'or' is added at the end of a statement, the statement becomes a question. Notice that the only answer you can give to such questions is either "yes" or "no". Other types of questions are formed in a different way.
III. DIALOG VARIATIONS:

D 1

masye
sinema
A. haliime maasye fii sinema walla?
B. ?ayye, hii maasye fii sinema.
   tikammila
   badri
A. hii ?inda xidme alyoom walla?
   she finishes
   early
B. ?ayye, wallakin tikammila xidimta
   badri.
   Yes, but she finishes her work early.

D 2

A. ?inta ma?zuum fii beet ?ali walla?
   masxuul
   nafar ?unu
   What kind
A. xidme nafar ?unu ?indak?
B. ?indi xidme gaasi katiir.
   What kind of work do you have?
   I have very hard work.

D 3

jaaye
liib
A. ?inti jaaye fii liib walla?
B. ?ayye, wa ?axti kull jaaye ma?i.
   coming (fs)
   play, dance
   Are you (fs) coming to the dance?
   Yes, and my sister is also coming with me.
gabbal
safar
A. ?extik gabbalat min safar walla?

?amis

return
journey, travel
Did your sister return from her
journey?
yesterday
Yes, she returned yesterday.

FREE DIALOG PRACTICE

A. 1 2 fiil liib walla? 1 2

?inti mašye
?inta maši
human maašiin
hii maʔzuuma
huu maʔzuum
human maʔzuumiin
?inta jaʃy
?aniina jaayiin
hawwa jaaye

B. ?ayye, valaakin 1 katiir? 1

maʃxeul
maʃxeula
maʃxeuliin
A. 1 2 kulla walla?

1
- ahmad
- ali
- muusa
- faatime
- hawwa
- mariam
- human
- anina
- iyalak

2
- jaay
- ma'zuum
- maasi
- jaaye
- ma'zuuma
- maaeye
- jaayiin
- maaSiin
- ma'zuumiin

B. 3ayye, al'azumma kabiir.

IV. COMPREHENSION:

C1. Answer the following questions in Arabic:

1. yaatu ma'zuum fii beet ali?
2. šunu al'udur?
3. kam 'iyal ali 'inda?
4. al'azumma fii fajur walla?
5. al'azumma fii saa'a kam?

C2. Answer the following questions about the dialog:

1. Ahmad is invited to Ali's house on Thursday evening. What is the Arabic word for "Thursday"?
2. /ligiit/ means 'I found'. What do you think the following idiom means: /ligiit uleed/.
3. Was the child Ali's first child?
4. Was the child Ali's first boy?
5. Who is invited with Ahmad?
INTERROGATION PLUS NEGATION

I. DIALOG:

farhaan min
happy with
A. *?ali maa farhaan minnak walla?
   Isn't Ali happy with you?
B. *?ayye, ?ali maa farhaan minni.*
   No, Ali is not happy with me.
sawweeta
did (2 ms)
A. Šumu sawweeta lehu?
   What did you do to him?
   angry
   greeted (1 s)
muxabban
   B. muxabben fiίsān maa sallamta.
   He is angry because I did not
greet (him).
sallamta

II. NOTES:

1. a) *?inta maa kabiir walla? Arent’ you big?
   b) *?inta maa ?akalt walla? Didn’t you eat?

Interrogation and negation can be combined as shown above. The same
rules which apply to each of these processes separately (see A 12 and A 13)
apply here.

2. a) *?ayye, ?ana maa kabiir. No, I am not big.
   b) las, ?ana ?akalt. Yes, I ate.

Notice how the English translation of the above examples differs from
the literal meaning. In a) */?ayye/ ‘yes’ is translated as no and in b)
/las/ ‘no’ is translated as yes. The question 1. a) is a negative question;
hence when */?ayye/ is given as an answer it indicates an agreement with a
negative statement. This is why you get sentences like 2. a) /'ayye, 'ana maa kabiir./ Which literally means "Yes, I am not big." The opposite is true of 2. b) /laa, 'ana 'akalt/ - literally "No, I ate." The no negates a negative question 1. b) and thus indicates disagreement with a negative statement.

III. DIALOG VARIATIONS:

**D.1**

**same ma'?a**

A. muusa maa same ma'?ask walla? Isn't Moses good to you?
B. laa, muusa same ma?aay. Yes, Moses is good to me.
A. maalaak muxabban minna? Why are you angry with him?
B. 'ana maa muxabban minna. I am not angry with him.

**D.2**

A. hawwa maa semha ma'?aaki walla? Isn't Eve good to you?
B. 'ayye. hii maa semha ma?aay. No, she is not good to me.
A. maala? Šunu saweeti lehi? Why? What did you do to her?
   'azamta
B. muxabbana fiišaan ma 'azamta. She is angry because I did not invite her.

**D.3**

A. human maa farhaaniin minnak walla? Are'n't they happy with you?
B. laa, human farhaaniin minni. Yes, they are happy with me.
   za?laan angry
A. maalum za’laaniin? Why are they angry?
B. za’laaniin min ?axuu? ?ali. They are angry with my brother Ali.

FREE DIALOG PRACTICE

A. __1__ maa __2__ minnak walla? __1__ __2__
   *?ali farhaan
   huu za’laan
   hii farhaana
   human za’laaniin
   faatime za’laana

B. *?ayje, maa __1__ minni. __1__
   farhaan
   za?laan
   farhaana
   za?laaniin
   za?laana

A. __1__ maa __2__ minnak walla? __1__ __2__
   *?abuuk muxabban
   *?anmak muxabbaana
   human muxabbarriiin

B. laa, __1__ __2__ minni katiir. __1__ __2__
   huu muxabban
   hii muxabbaana
   human muxabbarriiin

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IV. COMPREHENSION:

Listen to the dialog and answer the following questions about it:

1. Ahmad saw Ali on Tuesday. What is the word for "Tuesday" in Arabic?

2. Where did Ahmad see Ali on Tuesday?

3. Did Ali think the film was good?

4. Ahmad asks Ali if he understood the film. How do you say in Chad Arabic "Did you understand the film?"

5. Did Ali understand the film?

6. Did Ahmad understand the film?

7. Ali asks Ahmad what he was going to do at night. What is the Arabic word for "night"?

8. Where is Ahmad going?

9. Ali tells Ahmad, "I am happy to see you." How do you say it in Arabic?

10. What is the Arabic equivalent of "good-bye"?
PAST NOMINAL SENTENCES

I. DIALOG:

   post
A. beet alkabir daa kaan post. This big house was a post office.
   hassa
   B. wa hassa šunu? And what is it now?
      sažwó
A. hassa sažwó lekool. Now they made it a school.
   zamaan
time, past time
B. zamaan lekool gaaʔid fii Where was the school?
   ween?

II. NOTES:

1. beet daa kaan post. This house was a post office.
   beet daa zamaan post. This house was a post office.
   The words /kaan/ and /zamaan/ are used when referring to the past. They are equivalent to the English "was" or "used to be".
2. wleedi kaan kabiir. My son was big.
   bnejti kaanat kabiira. My daughter was big.
   ḋiyaali kaanu kubaar. My children were big.
   While /zamaan/ is uninflected, /kaan/ is inflected for gender and number as shown in the above examples.
III. DIALOG VARIATIONS:

D.1

bakaan  
A. bakaan daa zamaan hanaana.  
B. wa hassa hana yaatu?

jidd  
A. hassa hana jiddi. 
B. ween kaan jiddak saakin?

place  
This place used to be ours. 
And whose is it now? 
grandfather  
Now it is my grandfather's. 
Where was your grandfather living?

D.2

traab  
A. traab daa kaan hana 'abuuy.  
B. wa hassa hana yaatu?  
A. hass hana muusa. 
B. mata 'abuuk baa'a?

soil, land  
This land was my father's. 
And now whose is it? 
Now it Moses'. 
When did your father sell it?

D.3

A. 'axti kaan 'inda xidme 'amis.  
B. wa alyoom tisawwi šunu? 
A. alyoom gaa'ide fii lbeet. 
B. šunu tisawwi 'ambaakir?

My sister had work yesterday. 
And what is she doing today? 
Today she is at home. 
What will she do tomorrow?
FREE DIALOG PRACTICE

A. \[ \_1 \text{ daa kaan hana } \_2 \].
   \[ \_1 \text{ beet } \_2 \text{ jiddi} \]
   \[ \_1 \text{ bakaan } \_2 \text{ ?axti} \]
   \[ \_1 \text{ hoo\$ } \_2 \text{ muusa} \]
   \[ \_1 \text{ watiir } \_2 \text{ rafiigi} \]

B. \text{ wa hassa hana yaatu?}

A. \text{ hassa hana } \_1 \text{.}
   \[ \_1 \text{ ?abuuy } \]
   \[ \_1 \text{ ?axuuy } \]
   \[ \_1 \text{ xaali } \]
   \[ \_1 \text{ wleed hana xaalti } \]

B. \text{ ween zamaan saakin } \_1 \text{?}
   \[ \_1 \text{ ?abuuki } \]
   \[ \_1 \text{ ?axuuki } \]
   \[ \_1 \text{ xaalik } \]
   \[ \_1 \text{ wleed hana xaaltik } \]

IV. COMPREHENSION:

Cl. Listen to the comprehension text and answer the following questions in Arabic:

1. \text{ albeet alkabiir hana yaatu?}
2. \text{ arrajul kaan } ?\text{inda maal katiir walla?}
3. \text{ arrajul } ?\text{inda } \text{\$unu hassa?}
4. \text{ ?abuuy zamaan } ?\text{inda maal katiir walla?}
5. \text{ hassa } ?\text{abuuy } ?\text{inda } \text{\$unu?}

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02. Answer the following questions about the text:

1. How long have we had the house?

2. My father bought the house from a man who was a big merchant. How do you say "bought" in Arabic? What is the word for "merchant"?

3. This merchant was rich, but now he is poor and has only a little shop. What is the Arabic word for "poor"?

4. My father was poor when he was young. How do you say "when he was young"?

5. My mother has a servant. What is the word for "servant" in Chad Arabic?
PREPOSITIONS

I. DIALOG:

be
be šunu
jiit be šunu

be in, with
with what
how did you come

A. jiit be šunu?

kura
kuraay
be kuraay

How did you come?
feet
my feet
on foot, on my feet

B. jiit be kuraay.

min ween

I came on foot.
from where

A. min ween jiit?

Where did you come from?

B. min xidme.

From work.

II. NOTES:

1. Review PS 22.

2. fii lbeet
   ba?d saa?a
   giddaam beeti
   ma?a ?amma
   beet hana muusa
   in/to the house
   after an hour
   in front of my house
   with his mother
   Moses' house

Prepositions are used to express a variety of concepts: location, time, direction, possession, etc. Prepositions are used before definite, indefinite and possessed nouns as shown in the examples above.
III. DIALOG VARIATIONS:

D.1

A. maašye ween?  Where are you going?
B. maašye fii ssuuk.  I am going to the market.
ma?a  with
A. ma?a yaatu?  With whom?
jaarti  my neighbor (fs)
B. ma?a jaarti.  With my neighbor.

D.2

le  to
judaad  new (p)
A. maaši le ddakaakiin aljudaad.  I am going to the new shops.
B. ween addakaakiin dool?  Where are these shops?
jadiid  new (ms)
waru  behind
muuzee  museum
B. al?uteel alwaru almuuzee walla? The hotel which is behind the
museum?

D.3

A. ween gaa?id assuuk?  Where is the market?
B. jamba ljaamye.  Beside the mosque.
A. ween gaa?id aljaamye?  Where is the mosque?
giddaan

in front of, before

B. "giddaan albeet alkabiir daa." In front of this big house.

D 4

FREE DIALOG PRACTICE

A. ___1___ ween?
 ___1___
 maaši
 maašye
 maašiin

B. ___1___ fii ___2___.
 ___1___
 maaši
 maašye
 maašiin
 ___2___
 al?uteel
 lekool
 albeet
 assuuk

A. ween ___1___ daa?
 ___1___
 al?uteel
 lekool
 albeet
 assuuk

B. ___1___ ___2___ alkabiir.
 ___1___
 jamba
 wara
 giddaan
 fooma
 ___2___
 almuuzee
 aljaamye
 adduukaan
 adderib
IV. COMPREHENSION:

C1. Answer the following questions about the dialog:
1. ween maašye hawwa?
2. hawwa maašye be watiir walla?
3. hawwa maašye be tayyaara walla?
4. mata tigabbil hawwa?

C2. Answer the following questions:
1. Who is going to Abeché on Wednesday?
2. What is the Arabic word for "Wednesday"?
3. What is the gender of speakers A and B?
4. Is Eve traveling by car or plane?
5. What is the word for "plane"?
6. Ahmad tells Eve, "May you get there in good health". How do you express this in Arabic?
PREPOSITIONS PLUS POSSESSIVE SUFFIXES

I. DIALOG:

rassala  
jawaab

sent (3 ms)  
letter

A. muusa rassala leek jawaab walla?  

A. laa, lissa maa rassala ley.  

B. wa le narta rassala walla?  baalik  

B. baalik rassala leehi.  

II. NOTES:

1. Review PS 23.

2. jambi  
fooga  
ma?ak  
beside me  
over him  
with you

Prepositions are used with possessive suffixes, which function as objects of prepositions. The shape of both the prepositions and the suffixes are sometimes changed. Refer to PS 23 for a list of the most common prepositions and their different forms.
III. DIALOG VARIATIONS:

D.1

A. ?ahmad muxabban minnak.  
    Ahmad is angry with you.
B. maala muxabban minni?  
    Why is he angry with me?
    kidibt  
    lied (2 ms)
    kidibt foog  
    lied to
A. fiišaan kidibt fooga.  
    Because you lied to him.
    warra  
    told
B. yaatu warra ?ana kidibt  
    Who told him I lied to
    fooga?  
    him?

D.2

xatteeta  
put (2 ms)
jizlaan  
wallet
A. ween xatteeta jizlaani?  
    Where did you put my wallet?
    jeeb  
    pocket
B. šifta fii jeebak.  
    I saw it in your pocket.
A. maa gaa?id fii jeebi.  
    It is not in my pocket.
    ga?adta  
    sat down (2 ms)
B. baalik ga?adta fooga.  
    Maybe you sat on it.

D.3

A. ween saakin haaruun?  
    Where does Haroun live?
B. saakin jambi.  
    He lives beside me.
A. jambak fii ween?  
    Beside you where?
    mugaabil  
    opposite
B. fii beet almugaabil le beeti.  
    In the house opposite my house.
FREE DIALOG PRACTICE

A. ween 1 2?

B. 1 alkursi.

A. laa, huu maa 1.

B. daa huu 1.
IV. COMPREHENSION:

C1. Listen to the comprehension text and answer the following questions:
   1. ?ahmad yaxdim ween?
   2. maala ?ahmad?
   3. ?ana maa rassalta jawaab le ?ahmad walla?
   4. Šunu rassala ley ?axuu?
   5. Šunu sawwa ?axuu?

C2. Listen to the dialog and answer the following questions:
   1. Can you tell what gender the speakers are?
   2. Did A write a letter to her husband?
   3. What is the Arabic word for "write"?
   4. Who wrote the letter for speaker A?
   5. Where does A's neighbor live?
DEMONSTRATIVES

I. DIALOG:

daad

A. kitaab daa hana yaatu?
   Whose book is this?
B. hana 'axuuy.
   My brother's.
dool
A. wa maraakiib dool?
   And these shoes?
B. dool hana 'axuuy kulla.
   These are my brother's, too.

II. NOTES:

1. Refer to PS 24 for a list of demonstratives in Chad Arabic.
2. daa 'abuuuy.
   This is my father.
dool rufgaani.
   These are my friends.

Demonstratives can be used by themselves as noun phrases as shown in the above examples. In such a case they act like independent pronouns.
3. rajul daa 'abuuuy.
   This man is my father.

Demonstratives can be used with nouns as shown in the above example. In such a case the noun preceding the demonstrative does not have to have the definite article.
III. DIALOG VARIATIONS:

D 1
dii
A. bneyya dii hana yaatu?
Whose girl (daughter) is this?
B. dii bneyya hana xaali.
This is my uncle's daughter.
diik
A. wa diik almaašye maʔaʔabuuk?
And that one walking with your father.
B. diik bneyya hana xaalti.
That is my aunt's daughter.

D 2
deelaak
A. banaat deelaak maašiin ween?
Where are those girls going?
B. maašiin fii lekool.
They are going to school.
doolaak
A. wa ?iyaal doolaak?
And those boys?
yalaabu
play (3 p)
kura
ball
B. maašiin yalaabu kura.
They are going to play ball.

D 3
?awiiŋ
women
deel
these (f)
A. ?awiiŋ deel saakiniin ween?
Where are these women living?
B. hinna saakiniin fii beetna.
They are living at our house.
dool
A. wa rujaaal dool?
B. human saakiniiin fii beet ?axuuy.

these (m)
And these men?
They are living at my brother's house.

D 4

FREE DIALOG PRACTICE

A.  1  2 hana yaatu?  

kitaab  daa
bneyya  dii
banaat  deel
?iyaal  dool

B.  1 hana  2 .

daa  haaruun
dii  ?ammi
deel  xaali
dool  xaalati

A. wa  1  2 ?

geelaam  daak
bagaraay  diik
?awiin  deelaak
kutub  doolaak

B.  1 hana  2 .

daak  ?umar
diik  aššeeex
deeilaak  xaali
doolaaq  jaarna
IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. A bought a table. What is the word for "table" in Chad Arabic?
2. Where did A buy the table?
3. How much did he pay for it?
4. Was it a nice table?
5. Did B think it was cheap, expensive, or very expensive?
6. Were there other tables at that place?
7. How do you say in Chad Arabic "There are tables"?
8. How do you say in Chad Arabic "tables of many kinds"?
9. Can A show B where he bought the table?
10. A tells B he will take him to the place where he bought his table. How do you say in Chad Arabic "I will take you"?
I. DIALOG:

A. šunu sawweeta 'amis? mata fajur

What did you do yesterday's morning

B. mata, fajur walla 'ašiyye? naḥaar kull

When, in the morning or the day all

A. annaḥaar kullal. A. All day.

B. mašeet fii xidme. I went to work.

II. NOTES:

1. See FS 25 for a list of the most frequent interrogative pronouns.

2. šunu 'usmak? keef haalak?

What is your name? How are you?

Notice that these interrogative pronouns are used to ask questions for which you or no cannot be given as an answer. Refer to A 13 for "yes-no" questions.

III. DIALOG VARIATIONS:

D. 1

A. šunu 'usmak? What is your name?
B. āusmi āli.
A. jaay min ween hassa?
B. jaay min āamriik.

My name is Ali.
Where are you coming from now?
I am coming from America.

D.2

tisaaﬁr
A. mata tisaaﬁr le fraans?
ba’ad
B. ba’ad yoomeen.

When do you leave for France?
After two days.
(Two days from now.)

A. ma’a yaatu tisaaﬁr?
B. ma’a ruﬁgaani.

With whom do you travel?
With my friends.

D.3

A. keef tisaaﬁr le fraans?
tayyaara
B. be ttayyaara.

How do you travel to France?
By plane.

A. wa keef tisaaﬁr le āamriik?
B. be ttayyaara kull.

And how do you travel to America.
By plane also.

D.4

FREE DIALOG PRACTICE

A. keef __? __

1

haalak
haalik
haalkum
IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. What time is B going to Fort-Lamy?
2. Is he going in the morning or in the evening?
3. A asks B: "What are you going to do?" How do you say that in Chad Arabic?
4. B says he should go home. What is the word for "should"?
5. Why does B have to go home?
6. Whom did B invite for dinner?
7. How do you say "dinner" in Chad Arabic?
8. How did A offer to take B there?
9. What is the word for "there"?
10. What does /šukran katiir/ mean?
MORE INTERROGATIVE PRONOUNS

I. DIALOG:

A. wleed daa yaatu?  Who is this boy?
B. daa wleed hana ?axuuy.  This is my brother's son (nephew).

weenum  where are they

?aaxariin  others

A. wa ?iyaal ?axuuk al?aaxariin weenum?  And where are your other nephews?
B. ma‰o yalaabu.  They went to play.

II. NOTES:

1. keefak  how are you

weena  where is he

yaatum  who are they

Some of the interrogative pronouns take possessive suffixes as shown in the above examples. Others like /mata/ and /kam/ do not.

2. ?inta keefak?  How are you?

(literally: You how are you?)

?iyaalak weenum?  Where are your sons?

(literally: Your sons where are they?)

dool yaatum?  Who are they?

(literally: Those who are they?)
Notice the construction of the above sentences. When the question word is the predicate of a sentence it takes a suffix which agrees with the subject.

III. DIALOG VARIATIONS:

D.1
A. banaat deel yaatum? Who are these girls?
B. deel banaat hana xaali. These are my uncle's daughters.
A. wa ?iyaal xaalak weenum? And where are your uncle's sons?
saafaro traveled (p)
B. saafaro fii ?orooppa. They went to Europe.

D.2
kam how many
A. kam ?inyaal ?indak? How many sons do you have?
xamsa five
B. ?indi ?iyaal xamsa. I have five sons.
A. wa kam banaat? And how many daughters?
B. banaat tineen. Two daughters.

D.3
biita bought (2 ms)
bekam how much
A. biita beetak bekam? For how much did you buy your house?
?ašar ?alif
B. biita be ?ašar ?alif riyal.

ten thousand
I bought it for ten thousand
riyals.

taman
A. wa kam taman watiirak?

price
And how much is the price
of your car?

xaali
B. tamana xaali katiiir.

expensive
Its price is very expensive.

FREE DIALOG PRACTICE

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<tr>
<td>A.</td>
<td>1</td>
<td>2 yaatum?</td>
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<td>B.</td>
<td>human hana</td>
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<td></td>
<td></td>
<td>xaali</td>
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<td>jaarna</td>
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<td>jaarak</td>
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<td>A.</td>
<td>wa</td>
<td>1 al?aaxariin weenum?</td>
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<td>B.</td>
<td>al?aaxariin</td>
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<td></td>
<td>mašo</td>
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<td></td>
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<td>fii fraans</td>
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<td></td>
<td></td>
<td>fii lbeet</td>
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</table>
IV. COMPREHENSION:

Answer the following questions about the dialog:

1. Abdallah asks Omar to come in. How does he say "Come in"?

2. Can you tell what "come in" would be when talking to:
   a) a female
   b) a group of people

3. Who does Abdallah ask about?

4. Who does Omar ask about?

5. Where are Omar's children?

6. What does Abdallah offer Omar?

7. Did Omar want tea or coffee?

8. Omar wanted his tea sweet. How do you say "sweet" in Chad Arabic?

9. The word for coffee or tea with no sugar means "bitter" in Chad Arabic. What is the word?
RELATIVE CONSTRUCTIONS

I. DIALOG:

\[
\begin{align*}
\text{saafar} & \quad \text{traveled, left} \\
\text{A. alwleed alsaafar daa } & \text{?axuuy. The boy who left is my brother.} \\
\text{ma?a yaatu?} & \text{ came} \\
\text{jaa} & \\
\text{B. saafar ma?a arrajul aljaal} & \text{He traveled with the man who came to our house.} \\
\text{fii beetna.} & \\
\text{A. saafar ma?a arrajul aljaal} & \text{Is this the man who is a friend of your father?} \\
\text{?abuuk daa walla?} & \\
\end{align*}
\]

II. NOTES:

1. arrajul aljaal the man who came
   alwleed alsaafar the boy who left

   There is only one relative pronoun in Chad Arabic /al/.
   Even though this has the same form as the definite article,
   the /l/ does not assimilate to the following consonant.

2. albneyya al?qaxti the girl who is my sister
   albanaat almaqo the girls who left

The relative pronoun is used with nouns, adjectives and
verbs and modifies all nouns regardless of number and gender.
III. DIALOG VARIATIONS:

D_1

A. alkitaab albiita alyoom daa xaalı. This book which I bought today is expensive.
B. biita fii dukkaan alween? Which shop did you buy it at?

A. biita fii dukkaan alwaralpost. I bought it at the shop which is behind the post office.
   siid
B. siid addukkaan aljambi daa walla? Is this the owner of the shop which is beside me?

D_2

A. albneyya almaʃat dii ṣaxti. This girl who left is my sister.
B. almaʃat fii ween? The one who went where?
A. almaʃat fii ssuuk. Who went to the market.
B. ṣindak ṣaxut waahid walla? Do you have one sister?

D_3

lammeena
xawaal

A. arrujaal allammeena maʔaam These men whom we met are my uncles.
dool xawaali.
min ammak
min 'abuuk

B. dool xawaalak min 'ammak walla min 'abuuk?
A. attineen attuwaal min 'abuuy. The two tall ones are on my father's side.

kaan kee

B. kaan kee, al'aaxariin min 'ammak.

If so, the others are on your mother's side.

D.4

FREE DIALOG PRACTICE

A. \(1\) \(2\) ?axuuk walla?
   \(1\) \(2\)
   alwleed    alsaafar
   arrajul    almaša
   aljaa

B. \(1\) ma?a yaatu?
   \(1\)
   aljaa     almaša
   alsaafar

A. ma?a \(1\) \(2\) fii beetna.
   \(1\) \(2\)
   almara    aljaat
   albneyya   almašat
   alwleed    aljaa
B. ______ jambak walla?  1  2
                almara  alsaakine
                albneyya  algaa'ide
                alwleed  alsaakin

IV. COMPREHENSION:

Answer the following questions about the comprehension dialog:

1. /ian fadlak/ means if you (ms) please. How would you say "if you please" to:
   a) a female
   b) a group of people

2. A tells B: "Please, I would like to ask you a question". What are the Chad Arabic words for:
   a) question
   b) I ask

3. In answer to A's request, B says "go ahead". What is the word for "go ahead"? In the previous lesson the word meant something different. Can you remember what?

4. A wants to know where he can buy cigarettes. How do you say "cigarettes" in Chad Arabic?

5. Where can A buy cigarettes?

6. Where is the shop located?

7. A asks if he can buy matches at the shop. What is the word for "matches"?
I. DIALOG:

A. kutub dool hanaana walla? Are these books ours?
B. 'ayye, hannaakum. Yes, (they are) yours.
A. wa 'aglaam dool hana And whose pencils are these?
yaatu?
B. dool hana ?axwaatkum. These are your sisters'.

II. NOTES:

1. alkitaab hana 'abuuy. The book of my father.
   One way of showing possession in Chad Arabic is using
   the preposition /hana/ in front of the noun which functions
   as possessor.

2. alwleed hanaay my son
   alkitaab hanaak your book

/hana/ can be used with possessive suffixes as shown in
the above examples. Refer to PS 27 for /hana/ as used with
different suffixes. Notice that there are alternate forms
which are used and equally acceptable. For instance 'his'
can be /hanaaw/, /hanaahu/ or /hanahuu/, 'theirs' can be
/hanaam/, /hanaahum/ or /hanaahuman/. 

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III. DIALOG VARIATIONS:

D 1

A. kitaab daa hana maryam walla?  Is this book Miriam's?
B. ?ayye, kitaab daa hanahii. Yes, this book is hers.
A. wa alkurisi daa? And this chair?
B. kursi daa hana hawwa. This chair is Eve's.

D 2

A. albeet alkabiir hana yaatu? Whose house is the big house?
B. daa hana yuusuf wa maryam. This is Joseph's and Miriam's.
A. wa hoo? daa hanaam walla? As is this yard theirs?
B. ?ayye, hoo? daa hanaam kulla. Yes, this yard is theirs, too.

D 3

A. kursi daa hanaaki walla? Is this chair yours (f)?
B. laa, kursi daa hanahuu. No, this chair is his.
A. wa kutub dool hanaay walla? And are these books mine?
B. ?ayye, kutub dool hanaak. Yes, these books are yours.

D 4

FREE DIALOG PRACTICE

A. kutub dool 1 walla?  1
      hanaak
      hanaaki
      hanaakum
B. "ayye, ___.

A. wa ___ dool hana yaatu?

B. dool ___.

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. A asks B if the children are his. How did he say "Are these your children?"?

2. Is there another way to ask the question "Are these your children"?

3. Whose children were the children in question?

4. Where are B's children?

5. How do you ask the question "Where are your children"?

6. Is there another way to ask the question in 5. above?

7. A says his niece did not go to school. Why doesn't she go to school?

8. There are two ways of saying "niece" in Chad Arabic. What are they?
I. DIALOG:

marag
A. yatu marag min albeet? Who went out of the house?
B. jamil marag min albeet. Jamil went out of the house.

libis
A. libis maraakiiba walla? Did he wear his shoes?
B. ?ayye, libisaam. Yes he wore them.

II. NOTES:

1. širib
   dabab
   he drank
   he hit

Arabic verbs are made out of a root containing consonants and of vowels. The roots of the examples above are /š-r-b/ and /d-r-b/ and they give the general meaning of "drinking" and "hitting" respectively. The vowels inserted between the consonants, usually /i/ or /a/ carry the grammatical meaning of the word. For instance, the vowels /-i-i-/ in /širib/ tell us that the subject is a third person singular.

2. širibt
   širibta you (ms) drank
   širibti you (fs) drank
   širib he drank
   širibat she drank
   širibna we drank
   širibtu you (p) drank
   širibo they drank
Verbs in the past tense have to show the person, the number, and the gender of the subject. This is done by suffixing subject markers to the verb in the third person singular: i.e. /širīb/ 'he drank'.

3. širibta
   širiba
   I drank
   he drank

These are common variations to what was listed above in Note 1. The first person singular suffix can be either /-t/ or /-ta/, and third person masculine singular suffix can be either "zero" or /-a/.

III. DIALOG VARIATIONS:

D 1

fihim
   understood
kalaam
   speech

A. ṭinta fihimta kalaama walla?
   Did you understand what he said (his speech)?
B. ṭayye, fihimta seme.
   dihiik
   dihiik foog
   laughed
   laughed at
A. maala dihiikt fooga?
   Why did you laugh at him?
B. dihiikta walaakin maa fooga.
   I laughed, but not at him.

D 2

A. mata maragti ḏamis?
   gayle
   When did you (fs) go out yesterday?
B. maragta gayle wa maṣeet fii ḏazuuma.
   farde
   I went out in the afternoon and went
to the party.
A. libisti farditki aljadiid walla?
   Did you wear your new dress?
B. ṭayye, libista.
   Yes, I wore it.
Did Ali drink his milk? slept
drank milk

Did he drink his milk and went to sleep. took a long time

Did he sleep now or some time ago? before

He drank his milk before and slept now.

FREE DIALOG PRACTICE

A.  1  2 min albeet walla?  1  2
   ?inta maragt
   ?inti maragti
   huu marag
   hawa maragat
   ?intu maragtu

B. ?ayye, 1.  1  2
   maragt
   maragt
   marag
   maragat
   maragna
IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. A goes to a butcher's shop and asks for "lamb", which is literally translated "sheep meat". What is "lamb" in Arabic?

2. The butcher says that lamb is finished. What is the word for "finished"?

3. When did the butcher run out of lamb?

4. The butcher asks A if he wants beef instead. Literally, "beef" is "cow meat". How do you say "beef" in Chad Arabic?

5. Did A want to buy beef?

6. How much beef did he buy?

7. Did he want his beef with or without bones?

8. What is the Arabic word for "bones"?

9. How much did A pay for the beef?

10. What is the price of one kilogram of beef?
I. DIALOG:

tamrug  
gonna (2 ms)

kulla  
all, each, every

tamši  
go (2 ms)

A. tamrug kulla fajur tamši ween?  
You go out every morning and you go where?

naftur  
I eat (breakfast)

B. namši fii beat raamuy naftur.  
I go to my brother's house to eat breakfast.

futuur  
breakfast

A. wa ba'd alfutuur tamši ween?  
And where do you go after breakfast?

našrab  
I drink

gahwa  
coffee

šaay  
te

B. namši našrab gahwa walla šaay.  
I go to drink coffee or tea.

II. NOTES:

1. a) yašrab  
he drinks

yašarbu  
they drink

b) yadrub  
he hits

yadurbu  
they hit

The pattern of C-C-C verbs in the present tense is -CCVC when no suffix is present and -CVCC- when a suffix is present, as shown in the above examples. Here V stands for "vowel", which may be /i/, /a/ or /u/ depending on the verb.

2. našrab  
I drink

taššrob  
you (ms) drink
tašarbi
you (fs) drink

yasrab
he drinks

tašrab
she drinks

našrab
we drink

tašarbu
you (p) drink

yašarbu
they drink

A set of affixes are attached to the verb in the present to indicate the subject. Prefixes usually tell us about the person and suffixes about the number or gender. (Refer to PS 31 for a list of subject affixes.) Thus /-i/ stands for the feminine form of the second person singular, and /-u/ for the plural form.

3. tašarbi
you (fs) drink

tašrabi
you (fs) drink

Notice the rule about the CVCC form when a suffix is attached to the verb is not absolute. The above examples are both acceptable.

III. DIALOG VARIATIONS:

D 1

tafhami
understand (2 fs)
kalaam ?arab
Arabic

A. tafhami kalaam ?arab walla?
Do you understand Arabic?

B. ?ayye nafham, laakin maa katiiir.
Yes, I understand, but not much.

A. wa rafiigti k taqham walla laa?
And does your friend understand or not?
?wiiyya

B. hii kulla tafham ?wiiyya.
She also understands a little.
duuruus
A. ga'idiin taktubu duuruuskum walla? Are you writing your lessons?
B. 'ayye, ga'idiin nakutbu duuruusna. Yes, we are writing our lessons.

tarugdu
A. mata tarugdu?
       kemalna
       we finished
B. nargud kaan kemalna duuruusna. We will sleep when we finish our lessons.

kalaam 'ingliiz
A. 'inta tafham kalaam 'ingliiz walla? Do you understand English?
B. 'ayye, nafham 'swiyya.
      'allamta
      learned (2 ms)
A. keef 'allamta kalaam 'ingliiz? How did you learn English?
      safara
      Embassy
B. 'ana gaa'id naxdim fii safara
       hana 'umriik.

FREE DIALOG PRACTICE
A. ___ fii dukkaan muusa walla? ___
       tamrug
       tamurgi
       tamurgu
       yaarug

A. 'ayye, ___ kulla yoom. ___
       namrug
       namrug
A. 1 gahwa walla ṣaṣay.

B. 1 hinaak?

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. The mason (person A in the dialog) visits a house on business. How does he greet the people of the house?

2. The mason's greeting is answered and a title is used. This title is used for people of different professions and means "master". What is this title?

3. What was the mason offered to drink?

4. Did he drink it?

5. The mason says he has just drunk coffee at home. What are the two Arabic words which mean "have just" in the context of this dialog?

6. The owner of the house tells the mason he will describe the job. What is the word for "describe"?
7. The owner of the house wants a wall built. What is the word for "wall"?

8. How long does it take for the wall to be built?

9. The owner of the house asks the mason to bring with him another mason. What is the Chad Arabic word for "mason"?

10. When does the mason intend to start his work?
I. DIALOG:

xalag
namsu

A. ?albas xalagak na namsu fii sinema.

B. nudora naktub jausab gabul maa namsu.

?ajala

musasjil

B. maalaak musasjil?

II. NOTES:

1. ?ašrab

?ačrub

drink (2 ms)

hit (2 ms)

The imperative of C-C-C verbs has the same form as the present: -CCVC or -CVCC-, the prefix which is always used with the imperative is /?v-/.

2. ?ašarbi

?ašarbu

drink (2 fs)
drink (2 p)

The suffixes which are used for the imperative are: "zero" for the second person masculine singular; /-i/ for the second person feminine singular; and /-u/ for the second person plural.
III. DIALOG VARIATIONS:

D 1

? aftah
diifaan

A. ? aftah albaab le ddiifaan.  
muftaah

Open the door for the guests.

B. maa ? indi muftaah.

I do not have a key.

? as?al

gaal

Ask Moses if he has the key.

he said

B. muusa kullal gaal maa ? inda.

Moses also said that he does not have it.

D 2

? afham

yuwarri

A. ? afham kalaam allabuuk yuwarriik.  

Understand what your father tells you.

B. gaa?id nafham.

I am understanding.

A. maa tamrug kullal yoom fiil lleel.

Do not go out every night.

namrug ? illa

I shall not go out except

sabit

Saturday

B. namrug ? illa yoom assabit fiil lleel.

I shall not go out except Saturday at night.

D 3

see?a tis?a

nine o'clock


Go to sleep before nine o'clock.

B. ? ayye, laaskin nudooru nikkamnilu 
xidmitna.

Yes, but we want to finish our work.
A. kamulu xidhitkum wa ?aasu  
   ?arugdu.

B. narugdu kaan kammalna.

Finish your work and go to sleep.

We shall go to sleep when we finish.

FREE DIALOG PRACTICE

A. 1 2 albaab le addifaan.

    1
    min fadlak
    min fadlik
    min fadilkum

    2
    ?aftah
    ?aftahi
    ?aftahu

B. ?ayye, 1 2 albaab.

    1
    ?aktub
    ?akutibi
    ?akutbu

    2
    duruusak
    duruusik
    duruuskum

B. hassa 1 2 javaab.

    1
    gaa?id
    gaa?ide
    gaa?idiin

    2
    naktub
    naktub
    nakutbu

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Ali's father calls Ali and asks him to go to the market. When a person is called, a vocative particle is used in front of the person's name. What is this particle?

2. How does Ali's father want his son to go to the market?

3. What does Ali have to do before going?

4. Does Ali obey his father's orders?
5. What does the father tell Ali to do?
6. Where is Ali told to go?
7. What kind of meat is Ali told to buy?
8. Did Ali's father want anything else besides meat? How much?
9. How does Ali promise to go?
NEGATION OF VERBS

I. DIALOG:
A. taṭṭib le muusa walla?   Do you write to Moses?
B. laa, maa taṭṭib le muusa.   No, I do not write to Moses.
A. maala maa taṭṭib lehu?   Why don’t you write him?
B. fii ūaan huu maa yaktib leyu.   Because he does not write me.

II. NOTES:

1. maa širib
   maa yasrab
   he did not drink
   he does not drink

   The negation of verbs is accomplished by adding /maa/ in front of the verb.

2. maa tašrab
   maa tašrab
   you (ms) do not drink
   do not drink

   The negation of the imperative is accomplished by adding /maa/ in front of the present form of the verb. Thus we do not say /maa šarib/, but rather /maa tašrab/ which could either be an imperative or a present statement.

III. DIALOG VARIATIONS:

D 1

gahve
   coffee
   šaay
   tea
A. tašrab gahve walla šaay?   Would you like to drink coffee or tea?
B. našrab gahve.   I would like to drink coffee.
A. maala maa tašrab šaay?   Why don’t you drink tea?
   niriid
   I like
B. fiīṣaam maa niriida.   Because I do not like it.
D 2
A. taftah dulkaanak alyoom walle? Do you open your shop today?
B. lsa, maa naftaha alyoom. No, I do not open it today.
A. maala maa taftaha? Why don't you open it?
  "iïid holiday
B. fii ṣaan alyoom "iïid. Because today is a holiday.

D 3
fatar
A. lissa maa fatart. I have not had breakfast yet.
B. maalaaki lissa maa fatarti? Why haven't you had breakfast yet?
  badri early
A. maragt min beet badri. I left the house early.
B. ṣaniina lissa maa fatarna kulla. We have not had breakfast yet either.

D 4
FREE DIALOG PRACTICE
A.  1  2 ṣajala.  1
   2 asrub labanak
   2 asrebi labanki
   2 asrabu labankum
B. maa  1 laban.  1
   nirida
   nirida
   niridu
A.  1 galma kaan maa  1 laban.  1
   2 tudoora tiriida
   2 tudoori tiriidi
   2 tudooru tiriidu
B. laa _ alme min fadlak. _

nasrab
nasrab
nasarbu

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. Whose friend is Moses?

2. Ahmad introduces Moses to Ali. What is the word for introduce?

3. How would you say in Chad Arabic "I would like to introduce you to my friend."?

4. How do you say "I am glad to see you."?

5. Is Moses staying in Chad?

6. Where does Moses live?

7. Did Moses go to Chad by plane or by ship?

8. What is the Arabic word for "ship"?

9. What does Moses want to drink?
I. DIALOG:

   wisil
A. mata wisilt bet 'amis?
   mišil
   hana fajur
B. wisilt mišil saa'a waahid
   hana fajur.
A. wa 'inta mata wisilt?
B. wisilt gabul saa'a waahid.

II. NOTES:

   1. wagad
      yibis
      wilidat
      he lit
      it dried
      she delivered a baby

   This class of verbs contain what is called a "weak" consonant as its
first consonant. Weak consonants are /w/ and /y/.

   2. wagadna
      wagadtu
      we lit
      you (p) lit

   The past of W-C-C verbs is the same as that of C-C-C verbs, and the
subject affixes they take are also the same.

III. DIALOG VARIATIONS:

   wilidat
A. martak wilidat walla lissa?
   gave birth, delivered
   Has your wife delivered yet?

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gariib  
close, near
B. lissa maa wildat, laakin gariib. She has not delivered, but (it is) close.
tawlid  
she delivers
laptaan  
hospital
A. tawlid fii laptaan walla? Will she deliver in the hospital?
B. ayye, tawlid fii laptaan. Yes, she will deliver in the hospital.

D. 2  
wagad  
light (3 ms)
naar  
fire
kee  
like this, so
A. maala wagadto naar kabiir kee? Why did you light a big fire like this?
wata  
weather
baarid  
cold
wata baarid  
it is cold
B. fiisaaan wata baarid katiir. Because it is very cold.
?adrul  
come in (2 ms)
A. kaan wata baarid ?adrulu fii beet. If it is cold come into the house.
nagdaru  
we can
B. fii beet maa nagdaru naagudu naar. In the house we cannot light a fire.

D. 3  
wigif  
stood (3 ms)
A. yaatu alwigifti ma?aa fii dderib? With whom did you stand on the road?
B. wigift ma?a uleed hana xaali. I stood with my cousin.
A. maalaskum wigifti fii dderib? Why did you stand on the road?
lammeena  
we met
B. wigifna fiisaaan tawaal maa lammeena. We stood because we had not met for long.
A. mata ___ fii beet 'amis?
   ___ wisilt
   ___ wisilo
   ___ wisil
   ___ wisilat
   ___ wisiltu

B. ___ fii ___
   ___ wisilt
   ___ wisilo
   ___ wisil
   ___ wisilat
   ___ wisilna

A. maala ___ naar kabiir kee?
   ___ wagadt
   ___ wagado
   ___ wagad
   ___ wagadat
   ___ wagadtu

B. ___ naar fiisaaan mata baarid.
   ___ wagadt
   ___ wagado
   ___ wagad
   ___ wagadat
   ___ wagadna
IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. What is the name of the person being introduced?

2. Where is speaker B from?

3. Where is Abdallah from?

4. Has Abdallah been away for a long time?

5. Who arrived in Chad two days ago?

6. Where did Abdallah stop on his way?

7. Where did Abdallah stay for a week?

8. How do you say in Chad Arabic "Were you there long?"?
I. DIALOG:

    tawsal
A. mata tawsal fii ?amriik?  When do you arrive in America?

    tagif
A. tagif veen fii derbak?  Where do you stop on your way?
  ?ingliterra
B. tagif fii freans we ?ingliterra.  I will stop in France and England.

II. NOTES:

1. tawsal
   ?awsal
   you (ms) arrive
   arrive (2 ms Imp.)
   The present and imperative forms of W-C-C verbs are the same as those
   of C-C-C verbs, and the subject affixes are also the same.

2. ?awsali
   nauk al
   arrive (2 fs Imp.)
   we arrive

W-C-C verbs always have the form -CCVC- even when a suffix is present.

This is different from C-C-C verbs which become -CVCC- when a suffix is added.

3. tawgaf / tagif           stop (2 ms)
tawsal / tasal              arrive (2 ms)

An alternate form of W-C-C verbs is shown above. The weak consonant is
dropped and the vowel between the two remaining consonants is /i/. This
form is not very common, however.
III. DIALOG VARIATIONS:

D 1

*awgdu
nusawwu
A. *awgdu naar nusawwu ṣaay. Light a fire, (and) let us make tea.
sawwi
make (2 ms)
B. kaan tudioora ṣaay sawwi naar *inta. If you want tea make the fire yourself.
nibii
I buy
A. *inta sawwu naer.
*ana nami nibii ṣaay.
biiya
I am going to buy tea.
sukkar
buy (2 ms)
sugar
B. biyiya ṣaay wa sukkar kulla. Buy tea and also sugar.

D 2

*agif
giddaam
A. *agif fil bakaan daa maa tamadi Stop in this place, do not go forward.
giddaam.
maala kaan
what if
B. maala kaan maseet giddaam? What if I went forward?
taga
fall (2 ms)
mugura
hole
A. kean maseet giddaam taga fii If you go forward you will fall in
mugura kabiir.
a big hole.
haффara
dug (3 ms)
B. yaatu haffara mugura fii bakaan Who dug a hole in this place?
daa?
maarafa
A. maa maarafa. I do not know.

D 3
yibis
dried (3 ms)
A. xulgaani dool maa yibiso walla? Haven't my clothes dried?
yaybas
dry (3 ms)
damman
till
B. maa yaybasu damman ?ambaakir. They will not dry till tomorrow.
A. maala maa yaybasu ?ajala? Why don't they dry fast?
harraay
sun
yaarug
pass (rise)
B. fiisaan harraay maa yaarug aliyoom Because the sun will not rise today.

D 4

FREE DIALOG PRACTICE

A. mata 1 fii 2?
1
tausal
2
?amriik
yausal
tsaaad
nausal
beet
yawsalu
tausalu

B. 1 ba?d 2.
1
nausal
2
subuu?een
yausal
yoomeen
tausal
?ahreem
yawsalu
sana	nausalu
nuss saa?a

---
IV. COMPREHENSION:

C1. Listen to the dialog and answer the following questions in Arabic:

1. ween D meili?
2. keef D musaafir?
3. saa'a kam D musaafir?
4. ween yagif D fii derba?
5. mata yawsal D fii ?umriik?

C2. Answer the following questions in English:

1. What day does the plane leave?
2. When does B have to be at the airport?
3. A asks B if he is going straight to America. What is the word he uses for "straight"?
4. How many days will B stay in Paris?
5. What day and what time of the day does B reach America?
I. DIALOG:

    gaala    he said, told
    naam    he slept

A. jamil gaala ley huu maa naam    Jamil told me he did not sleep
    *amis.

B. maala maa naam?

    waja    pain
    raas    head
    waja raas    headache
    gaasi    hard, severe
    xalla    let (3 ms)

A. waja raas gaasi maa xalla
    naam.    A severe headache did not let him sleep.

    doktoor    doctor

B. Šaaf doktoor walla maa Šaafa?

A. lissa maa Šaafa.

He has not (seen) yet.

II. NOTES:

1. a) gulna    we said
   b) sirna    we walked

This class of verbs, C-W-C, has a weak consonant in the middle. If the weak consonant is /u/ as in /g-u-l/ 'say', the form of the past will be CuC--
as in example a) above. If the weak consonant is /y/ as in /s-y-r/ 'walk',
the form of the past will be CiC-- as in b) above.
2. gaalat  
saaro  
šaal  

she said  
they said  
he picked up  

Note 1. above applies only to the first and second persons. The third person, regardless of number and gender, has the form CaaC— as in the above examples.

III. DIALOG VARIATIONS:

D 1  
gulta  

A. šana gulta leek maa tamrug min albeit.  

B. sašalt  

A. yaatu šifta fii beet xaali.  
lyibta  

B. šifta šiyaal xaali wa lyibta mašaam.  

I said, told 
I told you not to go out of the house. 
I asked 
I asked my father and went to my uncle's house. 
Whom did you see at your uncle's house? 
I played 
I saw my cousins and played with them.

D 2  
gaam  
noom  
gaam min noom  

rose (3 ms)  
sleep  
woke up (3 ms)  

A. šabuuk gaam min noom walla?  

B. laa, lissa maa gaam min noom.  
tašarfa  

A. tašarfa mata naam šamis?  
sabaah  

B. maa naam damman gariib sabaah.  

Did your father wake up?  
No, he did not wake up yet.  
know (2 ms)  
Do you know when he slept yesterday?  
morning  
He did not sleep till around morning.
saala  
deen  
saala ddeen

A. faatime saalata ddeen minni.  
tikaffi

B. mata tikaffiik?  
sahar  
maat  
kaan sahar maat

take  
debt, loan  
borrow (money)

Fatimah borrowed money from me.
pay, pay back (3 fs)
When will she pay you back?
month  
died, passed
when a month has passed, after
a month

A. gaalata tikaffiini kaen sahar  
maat.

faddal

She said she would pay me after
a month.
remain (3 ms)

B. faddal tila xamsa yoom.  

There only remains five days.

FREE DIALOG PRACTICE

A. 1  2 min noom walla?  

abuuk  
avmak  

human

1 2  
gaam  
gaamat  
gaamo

B. laa, 1 2 garlib fajur.  

huu  
hii  

human

1 2  
aam  
aamat  
aamo
IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Ahmad visits Moses on a holiday and they exchange the traditional greetings. Ahmad says "May the holidays be blessed." How does he say it in Arabic?

2. Moses answers Ahmad by saying "May God bless you." How does he say it in Arabic?

3. /yiziid/ means "to increase". What is the meaning of /alla yiziid maalak/?

4. Moses answers Ahmad by wishing him something in his work. What does he say in Arabic, and what do you think the expression means?

5. What is the Chad Arabic equivalent of "May God keep your children."

6. What does Moses offer Ahmad besides coffee?

7. What is the expression which Ahmad uses after he drinks and eats?

8. If /xeer/ means "goodness", can you tell what the meaning of /iiid bixeer/ is?

9. What is the answer to /iiid bixeer/? And what does it mean in English?
I. DIALOG:

guul


nguula

B. nguula luu ?inta jaay mata?

II. NOTES:

1. naguul

yisiir

I say

he walks

The form of the present and imperative of C-W-C verbs is CuuC- if the medial consonant is /w/ and CiiC- if the medial consonant is /y/. This applies to all persons, and the subject affixes are the same as those studied before.

2. guul

šiifi

šiilu

say (m s Imp.)

lock (f s Imp.)

pick up (p Imp.)

The imperative of this class of verbs takes no prefix. The suffixes are the same as those used with other verbs studied before.
3. nagiul/nguul  
yagiul/yguul

I say
he says

The above are variations which can occur in the form of some verbs when subject affixes are present. Notice that the first vowel can be dropped.

III. DIALOG VARIATIONS:

D 1

rise (2 fs)

A. guumi

Wake up.

B.  

The sun has risen.

nguum

I rise, get up

jild

body

yooja

it aches, hurts

B. ma nagaar nguum.

I cannot get up.

jildi yoojaani.

My body hurts.

A. guumi namšu fii laptaan.

Get up, (let us) go to the hospital.

B. lea, waja hanaay maa gaasi katiir.

No, my pain is not very severe.

D 2

A. guumu ċamšu ċaxačmu.

Get up and go work.

*iyiina

we got tired

B. min fajur gačiđii načačmu.

We have been working since morning.

*iyiina.

We got tired.

A. šunu sawitečo?

What did you do?

šilna

we lifted

deringeel

brick

B. šilna gariib ạlfeen diringeel.

We lifted about two thousand bricks.
A. maa šiftak min sanalfast.         I have not seen you since last year.
B. ʔana kullal ak šiftak.          I did not see you either.
A. ʔana saafart le ʔabošee.        I went to Abeché.
     sirta
B. wa ʔana sirta fii mongo.        And I went to Mongo.

FREE DIALOG PRACTICE

A. 1 2 kullal yoom walla?         1 2
    tišiiif          rafiigak
    tišiiifi         rafiigtik
    tišiiifu         rugaankum
    yisiifi          rafiiga
B. laa 1 kullal subuu.             1
    nisiifa
    nisiifa
    nisiiifum
    ysiifa
A. kaan 1 2 ʔindi ʔazuuma.         1 2
    tišiiif           guula luu
    tišiiifiha        guuli leeha
    tisucuuum        guulu leem
    yisiifa
B. ʔayye, kaan 1 fii lhille.       1
     sirta
     sirna
     saaro
IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. Who are the two speakers in this dialog?

2. Omar is asked if he is still in the village. What is his answer?

3. /wellaahi/ literally means "by God", but is used idiomatically for emphasis or assurance. What does /wellaahi gaa'id/ mean in the context of the dialog?

4. Who tells Omar he has not seen him for a long time?

5. Why hasn't Omar been seen?

6. Where has he been staying?

7. Omar says he is building his house before autumn comes. What is the Arabic word for "autumn"?

8. Ahmad tells Omar "may God help you." How does he say it in Chad Arabic?

9. How does Omar say "Thanks a lot"?
A 31

PAST C-C-W VERBS

I. DIALOG:

ligiya jawaab received a letter
A. ?ana ligiita jawaab ?amis min I received a letter yesterday from
?umar.
B. katab leek min ween? From where did he write you?
A. katab ley min fraans. He wrote to me from France.
B. ūsum maša yasawi fii fraans? What did he go to do in France?
A. maša yšif ?axuu. He went to see his brother.

II. NOTES:

1. For the past form of C-C-W verbs, i.e. verbs containing a weak final consonant, refer to PS 38.

2. maša he went
ligat she found

The past form of this class of verbs is usually CVVCV- for the third person as shown above.

3. ligiit I found
mašeena we walked

Notice that for the first and second persons the vowel before the suffix is long. It is difficult to know whether the vowel should be /ii/ or /ee/ and it has to be learned for different verbs.

4. liga/ligiya he found
ligat/ligiyat she found
ligo/ligiyo they found

Notice that there are two alternate forms for this verb in the third person. Both are correct and acceptable.

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III. DIALOG VARIATIONS:

albaarih
A. albaarih maseen fii sinee.
B. maseetu ściifu ściumu?
A. śifna film hana Cowboy.
   hawaan
B. ligiitu sa mealla hawaan?
A. ligiina sa mealla katiir.

D. 1
yesterday
Yesterday we went to the movies.
What did you go to see?
We saw a cowboy movie.
bad

D. 2
she fell
The girl fell off the bed.
How did she fall?
she rolled over
She was sleeping and she rolled over.
another

D. 3
read (2 ms)
Have you read your letter yet?
Yes, I read it.

new
Did you receive good or bad news?
Good news, thank God.
FREE DIALOG PRACTICE

A. 1 2 jawaab min muna.

1 2
?ana ligiita
huu liga
hii ligat
?aniina liqiina
human ligo

B. katab 1 min ween?

1
leek
luu
leeshi
leekum
leem

A. min fraans. ma?sa ma?a 1.

1
xaala
?axta
?abuu
?auma

B. ?unu 1 2?

1 2
ma?sa yisawwi
?asat tisawwi
maso yisawwu

A. 1 2 faatime.

1 2
ma?sa y?siif
?asat t?siif
maso y?siifu
IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Can you tell which speaker is a male and which is a female?
2. Can both speakers be females?
3. A asks B to accompany him/her to the market. How do you say "accompany me"?
4. What does A want to buy?
5. A has plenty of what she wants to buy. Why does she want another one?
6. How much did A pay for what she bought the previous week?
7. Does B think this is a good price?
8. Does B agree to accompany A?
PRESENT C-C-W VERBS

I. DIALOG:
A. guum ṭamsǐ fiį lekkol. Get up and go to school.
B. lae, alyoom maa nudoora naṃsi lekkol. No, today I do not want to go to school.
A. maala maa tudoora tamıs lekkol? Why don't you want to go to school?
jíldí yoojaαni I am sick
B. fiįšαn jíldí yoojaαni śβiyya. Because I am a little sick.

II. NOTES:
1. Review PS 39.
2. talgα you (ms) find
talgi you (fs) find
talgu you (p) find

The present and imperative of C-C-W verbs is -OCV-, e.g. /talga/, /tamısı/.
When a suffix is added, e.g. /-i/ or /-u/ the first vowel in a sequence of two vowels is dropped, e.g. /talga/+ /-i/ gives /talga + i/, but since the /a/ is dropped, we get /talgi/ 'you (fs) find'.
3. ṭamsũ walk (p Imp.)
 ṭalga find (ms Imp.)

The imperative prefix is used with this class of verbs. The suffixes are the same as for other imperatives, and the vowel dropping rule in 2. above applies to suffixes, e.g. /ṭamısı/+ /-u/ gives /ṭamsũ/.

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III. DIALOG VARIATIONS:

D 1

A. nagdar namsi ma'aak walla?
B. tamsi ma'aay fii ween?
A. bakaan al'inta maansi.
B. ?ana maansi beiiid.

Can I go with you?
Go with me where?
The place where you are going.
I am going far.

D 2

min fadlak
?agri
A. min fadlak ?agri ley jawaab daa.

if you please
read (2 ms)
I read
Please read this letter for me.

D 3

nabda
A. nabda xidme fii saa'a waahid

I begin

B. fii saa'a waahid wata haami katiir. At one o'clock it will be very hot.

I begin work at one o'clock p.m.

?asiiye.

haami
wata haami
hot
it is hot

?illa nabda

I must start

nikammil

I finish

A. ?illa nabda fii saa'a waahid

I must begin at one to finish fast.

le nikammil ?ajala.

B. kaan kee naji na?awvinak.

I help
If so I will come and help you.
FREE DIALOG PRACTICE

A. 1 2 maapy fii sinema.  
    1 guum  
    2 `amsi  
    guumi  
    `amsi  
    guumu  
    `amsu

B. alyoom maa 1 2.  
    1 nudoora  
    2 namsi  
    nagdar  
    namsi  
    nudooru  
    namsu  
    nagdaru

A. maala maa 1 ?  
    1 tamsi  
    tamsi  
    tamsu  
    tadoori  
    tudoori  
    tadooru  
    tagdar

B. fiisaaan ambaakir 1 xidme.  
    1 nabda  
    nabdu  
    namsi  
    namasu

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IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. What sex are the two speakers?

2. What does A want B to do for him/her?

3. B is willing to do what A asked, but he cannot do it then. Why?

4. When is B going to have time?

5. /taʔaʔal/ is the imperative form of the verb "to come". Is this a feminine or a masculine form?

6. What are the two other imperative forms of /taʔaʔal/ and with what persons are they used?

7. B asks A if she has stamps. What is the word for "stamps"?

8. Does A have stamps?

9. Where are stamps bought?
I. DIALOG:

lammeet

A. lammeet ma'a ʔali walla?
B. ʔayye, lammeet ma'a fii dderib.
  sava

A. ʔunu sauweetu sava?
  ʔey
  hajjeena
B. maas sauweeena ʔey.
  hajjeena bes.

met (2 ms)

Did you meet Ali?

Yes, I met him on the road.

together

What did you do together?

thing

we talked

We did not do anything.

We talked only.

II. NOTES:

1. madda
   he extended

   habbat
   she loved

   daggo
   they knocked

C₁₂C₂ verbs contain medial and final consonants which are identical, e.g. /h-b-b/ 'love'. The past tense form of such verbs is C₁aC₂C₂ V-. The vowel for the third person is always /a/.

Note that the rule about dropping the first vowel applies here, too, e.g. /daga + o/ gives /daggo/, as in the example above.

2. maddeet
   I extended

   habbeetu
   you (p) loved

The vowel before the subject suffixes in the first and second persons is /ee/ as shown above.

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III. DIALOG VARIATIONS:

A. šunu sawweeti alyoom?
   gasseeta
   raaseta
B. gasseeta albeet wa raaseta.
A. wa šunu ḫaaxar sawweeti.
   sabbeeta
   almee
   jaraayir
B. sabbeeta almee fiī jaraayir.

D 1
     What did you do today?
     I swept
     I sprinkled
     I swept the house and sprinkled it.

A. ḫaaxar sawweeti.
D 2
     And what else did you do?
     I poured
     water
     jugs, jars
     I poured water into jugs.

     prayed (2 p)
     evening prayer

A. selleetu ḫe walla lissa?
     ?azzaani
     ?azzan

     tamma
     alvakin tamma
A. laakin alvakin tamma.
     y?azzin
B. ḫayye, wa al?azzaani y?azzin
geriib.

     The muezzin has not called for prayer yet.
     finished
     it is time
     But it is time.
     he calls for prayer
     Yes, and the muezzin will call for
     prayer soon.
A. dasseetu ḍiyaalkum fii lekool walla?

B. ḍaye, dasseenaam fii lekool. yagru

A. gaaḍidiin yagru same walla?

B. ḍaye, gaaḍidiin yagru same.

---

**FREE DIALOG PRACTICE**

A. ŋunu 1 2 alyoom?

B. 1 fii aljaamye wa 2.

A. wa ma?u yaatu 1?
IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Which house is bigger than B's first house?
2. B says it is not too big, but nice. How does he say "too big"?
3. Does A think the house is small?
4. Does A think the house is dirty?
5. What did B's wife do to the house?
6. What did B do with his first house?
7. A asks B if he paid for his new house. What is the Chad Arabic word for "pay"?
8. Did B pay for his new house?
9. How is the price of the new house?
PRESENT \( C_1 \cdot C_2 \cdot C_2 \) VERBS

I. DIALOG:

nugussa I sweep

ba\-deen afterwards, later

A. nugussa albeet hassa wallas ba\-deen? Shall I sweep the house now or afterwards.

gussa

B. kaan tudoora gussa hassa. Sweep it now if you want.

A. laa, nudoora nugussa ba\-deen. No, I want to sweep it later.

B. gussa uskit tudoora. Sweep it any time you want.

II. NOTES:

1. nimidda I extend

    mudugu we knock

    yimiddu They extend

The present and imperative forms of \( C_1 \cdot C_2 \cdot C_2 \) verbs is \( -C_1 \cdot V \cdot C_2 \cdot a- \), where \( V \) is /i/ or /u/. Notice how the /a/ is dropped when a suffix is added.

2. midaa extend (ms Imp.)

    midi extend (fs Imp.)

    duggu knock (p Imp.)

The imperative follows the same rules as the present. Thus the vowel in /madda/ become /i/ as in /midda/, and in /dagg\(\bar{a}\)/ it becomes /u/ as in /dugg\(\bar{u}\)/. The vowel dropping rule applies here too, e.g. /dugg\(\bar{u}\) + u/ gives /dugg\(\bar{u}\)/.

III. DIALOG VARIATIONS:

D.1

A. xalliini nisaww xidimti. Let me do my work.

B. xidme \( \ddot{u} \)umu ?indak? What work do you have?
A. "indic leekir laakin ma
    "indic wakir.
    nuss
  B. kaan kee sawdi nussa hassa wa
    nussa "embaakir.

D. 2

dussa
numaam
daaxil
A. dussa almaam daaxil fii albeet. Put the stuff inside in the house.
burum
karaasi

B. alburum wa alkaraasi kullu walla? The mats and the chairs too?
lumm
daaxil
A. lumnum wa daaxxilum kullum. Gather them and bring them all in.
B. "eyye, numlumum wa niqaxxilum
daaxil.

D. 3

A. tudoora gahwa walla? Would you like some coffee?
    subba
    funjaal
B. "eyye, subba ley šwiyya fii
    funjaal.
A. kaan maas tudoora gahwa nisawwi
    leek šaay.

If you do not want coffee I will make tea for you.
kafa

B. laa, gahwa bes kafa. enough

D. h

FREE DIALOG PRACTICE

A. ___ gahwa le addiifan. ___
   subba
   subbi
   subbu
   sawdi
   sawwo

B. haadir. ___ 5oxol kullna walls? ___
   nisawdi
   nisawu

A. 7aaye, ___ albeet kulla. ___
   gussa
   gussi
   gussu
   russi
   russa
   russu

B. ___ albeet ba7deen. ___
   nuguassa
   nurussa
   nuguussu
   nurussu

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IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Does B know what he is going to do tonight?
2. What does A suggest they do?
3. Why doesn't B want to go to the party?
4. What does A ask B to do for him?
5. Can B do what A asks?
6. What did B sell?
7. What does A finally suggest they do?
8. Who does A want to meet?
9. What does B want A to tell him?
10. When are A and B going to meet again?
D.2

nagnag
A. maala haruur nagnag keef?
haaraj
B. ?abuu haaraja.
A. maala ?abuu haaraja?
kassara
B. fiisaan kassara asawwaafa.
muttered (3 ms)
Why did Haroun mutter so?
scoied (3 ms)
His father scolded him.
broke (3 ms)
Because he broke the mirror.

D.3

kaalam
safiir
A. kaalam ma?e assafiir be kaalam ?arab.
kaalam
B. ween ?kaalam kaalam ?arab?
A. huu teewal fii t?aad.
B. yikallim sene walla ?iiyaa.
I spoke
ambassador
I talked to the ambassador in Arabic.
learned (3 ms)
Where did he learn Arabic?
He has been in Chad for a long time.
Does he speak well or a little?

D.4

FREE DIALOG PRACTICE

A. ___ ma?a assafiir be kaalam
?ingliiz.

kallam
kallam
kallamat
kallamna
kallamo

-lll-
IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. What is the matter with Moses?

2. B fought with Moses. What is the word for "he fought"?

3. Why did B fight with Moses?

4. Why did Moses insult B?

5. Why didn't B greet Moses?

6. How long has it been since B and Moses talked to each other?

7. What did Moses tell A?

8. Is B ready to talk to Moses?
PRESENT QUADRILITERAL VERBS

I. DIALOG:

sallim

A. sallim ley ?abuuk kaan mašet greet (2 ms)
   beet.
B. ?abuuy maa gaazid fii beet. Greet your father for me if you go
   yigabbil home.
   return (3 ms)
   A. maa ta?arfa mata yigabbil? Don't you know when he will return?
   B. baalik yigabbil Šahar aljaay. Maybe he will return next month.

II. NOTES:

1. nilaglig
   nišaglibu I rattle
   we turn over

The present form of quadrilateral verbs is -CaCuIc-. The prefixes and
suffixes used as subject markers are the same as those studied before.

2. šaglib
   lagligi
   kassiru turn over (ms Imp.)
   rattle (fs Imp.)
   break (p Imp.)

The imperative of quadrilateral verbs is the same form as the present.
However, this class of verbs takes no imperative prefix as shown in the
examples above.

III. DIALOG VARIATIONS:

D 1

tilagliga rattle, shake (2 ms)
hatab wood
tikassir break (2 ms)

A. maa tilagliga hatab daa tikassira. Don't shake the wood, you will break it.

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B. hatab daa gevdi maa yikassir.
   lagligiin
A. walaakin be lagligiinak daa yikassir.
   xalleeta
B. kaan ta'rfa yikassir xalleeta.

This wood is strong, it will not break.
shaking
But it will break due to your shaking.
I left
If you know it would break I will leave it.

D. 2

?amrug
biir
barrid
A. ?amrug almeem min albiir wa barrid.
xalaas
B. barrad talaas gibeel fajur.
bataan
A. barrid bataan.
B. nibarrid bataan gabul nenuum.

D. 3

A. kassira ley hatab daa nisawwi
   naar.
B. nikassira be ?unu?
   faas
   ladaaya
   beet ladaaya
A. ?iil faas daa algas'id fii beet
   ladaaya.

Take this axe which is in the kitchen.

-للهم-
narfa'a

I lift

B. faas daa tagiil maa nagder narfa'a. This axe is heavy I cannot lift it.

D 4

FREE DIALOG PRACTICE

A. 1 mata 2 min safar?

1

ta?arfa

ta?arfi

ta?arfu

2

yigabbil

tigabbil

yigabbulu

ya?raf

ya?raf

B. 1 ba'd Ŝahreen.

1

yigabbil

tigabbil

tygabbulu

A. 1 ley kaan 2.

1

sallima

2

gabbal

sallimmum

gabbalat

gabbalo

B. Ŝukran katiir.

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Can you tell the sex of the speakers? If not, why not?

2. Where is B's brother?

3. When will he return?

4. Has he been there for a long time?

5. Does B's brother send letters to his family?
6. How often does he write?

7. What language did he learn? Does he speak it well?

8. What does A want B to do when he/she writes.
I. DIALOG:

xada
A. ḥakaltu xada walla lissa? narju
   Have you eaten lunch yet?
   we wait
B. lissa gaa?idiin narjuuk.
   We are still waiting for you.
A. ḥana ḥakalt xalaas fii bëst ḥissa.
   I have already eaten at Isa's house.
   tixaddi
   have lunch (2 ms)
B. waalaakin maa warreetna tixaddi
   But you did not tell us you would eat
   barra.

II. NOTES:

1. saʾal/saʾala
   ḥakal/ḥakala
   he asked
   he ate

   This class of verbs contain a "hamza" /ḥ/ as one of its consonants.
   In Chad Arabic verbs which contain /ḥ/ as a last consonant are very rare.

2. ḥakalna
   saʾalo
   ḥabat
   we ate
   they asked
   she refused

   The past tense of these verbs is the same as C-C-C verbs if the verb
   contains no weak consonant. In the case of /ḥabat/ 'she refused', the verb
   behaves like a C-C-W verb since its last consonant is weak.

III. DIALCO VARIATIONS:

   ḥanteet
   gurus
   I gave
   money

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A. ḍanteeta gurus le muusa va ḍakala.
B. maala ḍanteeta luu?
yakrub
A. ḍanteeta lum le yakrubas ley.
B. baalik yiqabbila leek ba'adeen.

spent (3 ms)
I gave money to Moses and he spent it.

Why did you give it to him?
hold, keep (3 ms)

I gave it to him to keep for me.
Maybe he will return it to you later.

D.2

refused (2 ms)
accompany (2 ms)

Why did you refuse to accompany me?
busy (ms)

I did not refuse. Only I am busy.
kept busy (3 ms)
refuse (2 ms)

What kept you busy that you refused to accompany me?

Now I am not busy.
I'll accompany you any place you want.

D.3

A. ḍanteetu javaab daa le siida walla?
B. laa, ḍanteena le marta.
A. maala ḍanteetu le marta?
tanti
B. fiissan gaalata tantii le rajula.

Did you give this letter to its owner?

No, we gave it to his wife.
Why did you give it to his wife?
she gives

Because she said she would give it to her husband.

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FREE DIALOG PRACTICE

A. 1 walla lissa?
    1
    ?akalt
    ?akalti
    ?akaltu
    ?akalo

B. laa, lissa 1.
    1
    narjook
    yarjook
    maa ?akalna
    maa ?akalo

A. 1 2 fii dderib.
    1
    ?ahmad
    meryam
    ?axxarani
    ruf gaani
    ?axzaroni

B. Šunu 1 leek?
    1
    gaala
    gaalat
    gaalo

IV. COMPREHENSION:

Cl. Notes: Following are some notes which are helpful in understanding the comprehension text in this lesson:

1. yas?alu ?ideen—to ask for the hand of... in marriage.
2. jiina bixeer—we came hoping. literally, we came with goodness.
3. fikrak—your mind, opinion. Šunu fikrak—what is your opinion?
4. su?aalna—our request.
5. "eeb--fault, wrong.
6. naškurunum--we thank you.
7. muhur/muhr--dowry, the total amount which the groom pays and promises to pay the bride.
8. naas--people.
   "intu naasna--you are our people.
9. jinee--guinea, gold pound.

c2. Listen to the comprehension text and answer the following questions:
1. Where did Omer's father and mother go?
2. Why did they go there?
3. Whom did Omer want to marry?
4. Does Abdul Rahman want his daughter to be married to Omer?
5. Does Abdul Rahman think that Omer has many faults?
6. Who starts to talk about the dowry?
7. Was Abdul Rahman hospitable to Omer's parents? What did he say to indicate that?
8. How much does Abdul Rahman ask for his daughter's dowry?
I. DIALOG:

?aakul
?askil


Eat this food and finish it.

B. maa nagder nikammila.

ja?aan

I cannot finish it.

A. maalak, maa ja?aan walle?
batn
malaan

Why, aren't you hungry?

B. ?ayye, batni malaan.

No, my stomach is full.

II. NOTES:

1. nas?al
?as?al

I ask
ask (ms Imp.)

The present and imperative of this class of verbs is the same as that of C-C-C verbs, and the subject affixes used are the same.

2. naakul
?aakuli

I eat
eat (fs Imp.)

Verbs which have /a/ as the first consonant drop it in the present and the imperative. Thus if /na-/ is added to /?akul/ it becomes /naakul/, 'I eat'. The same is true of the imperative when the prefix is added.

III. DIALOG VARIATIONS:

A. maa ti?ammina le haruum.

Do not trust Haroun.

B. maala maa ni?ammina?

Why shouldn’t I trust him?

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galb
A. fiििान galba maas seme.
B. सुनू सावा leek?

heart
Because he does not have a good heart.
What did he do to you?

D. 2
Why doesn't Ahmad eat?
pleased (3 ms)
He does not eat because he does not
like the food.

A. यकिल नफर सुनू युदोोरा?
laham
What kind of food does he want?
meat
He only wants meat.

B. yudoora यिल्ला laham.

D. 3
pleases (3 ms)
I like your shoes.
cheap
It is cheap and common in the market.

A. fii dúkkaaal alween biita?
talga
any
In what shop did you buy it?
You will find it in any shop.
B. talgaa fii यय्या dúkkaaan.

FREE DIALOG PRACTICE

A. 1 maa 2?
maala
maalak
maalum
1
2
yaakul
taakul
yaakulu

B. fiििान यकिल daa maa 1.
yi?ajjiba
1
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A. šunu 1?

yi?ajjibni
yi?ajjibum
yudoora
tudoora
yudooru

B. 1 2 riiz 'a laham.

yudoora
yudoora
yaakul
tudoora
taakul
nudoora
naakul
yudooru
yaakulu

IV. COMPREHENSION:

Cl. Notes:

1. waafago—they agreed.
2. kulli šey—everything.
3. taani—second, next.
4. fakiih—the Moslem clergyman.
5. faatya—engagement.
6. mugeedem—the money paid to the bride in advance.
7. mu?asgar—the money paid to the bride later in case of divorce.
8. suura—a chapter of the Koran.
9. xuraan—Koran, the Moslem Holy Book.
10. ?axide—wedding.
11. warro—they appointed.

14. reaxe—they wandered.

15. li?ib—play, dance

16. farah—joy, merriment.

C2. Listen to the comprehension text, which is continued from the previous lesson, and answer the following questions:

1. After the parents of the bride and the groom agreed, whom did they call?

2. Who came the next day for the engagement?

3. How much was Omar to pay the bride in advance?

4. How much was he to pay her in case of divorce?

5. What did the /fakih/ read for the engagement?

6. For when was the wedding appointed?

7. Who went to the bride's house on the wedding day?

8. Where was the bride taken and how?

9. How long was the wedding celebrated?

10. What did the people do at the groom's house in celebration of the wedding?
THE FUTURE AND THE PROGRESSIVE

I. DIALOG:

A. mata tansi fii amriik? When will you go to America?
B. namši fii amriik sanaljasy. I will go to America next year.
A. wa mata tigabbil? And when will you return?
D. nigabbil ba?d sanateen. I will return after two years.

II. NOTES:

1. namši ?ambaakir I will go tomorrow
   neakulu ba?d saa?a We will eat in an hour

There is no separate form of the verb in the future. To express the future the present form of the verb is used with an adverb of time which refers to the future.

2. gaa?id neakul I am eating
   gaa?ide tansi she is going
   gaa?idiin yikallimu they are talking

The progressive or continuous action is expressed by using /gaa?id/ in front of the verb. Notice that /gaa?id/ is inflected for gender and number as shown in the above examples.

3. gaa?id yaakul ?eemis He was eating yesterday

The past progressive idea is expressed by using /gaa?id/ in front of the verb and a time adverb referring to the past.

III. DIALOG VARIATIONS:

D 1

A. ba?d saa?e namši mibarrid. After an hour I am going to take a bath.
B. maala maa tibarrid hasse? Why don't you take a bath now?
A. hassa gas'īd naktub jumābah.
B. nigabbi nisīfak ba'd saa'ateen.

Now I am writing a letter.
I shall return to see you after two hours.

D.2

A. tigabbi mata min safarak?
B. nisīghal ba'd xansa yoom.
tugūd

When do you return from your journey?
I will return after five days.
stay (6 ms)

D.3

A. tigabbi mata min safarak?
B. nisīghal ba'd xansa yoom.
tugūd

When do you return from your journey?
I will return after five days.
stay (6 ms)

A. kaa nisīghal tigaugula
bataan?
le hadda
ⁿaaxir

When will you return or
leave again?
until
end

D.4

A. gas'īde tamī mata fii ssuuk?
B. ṭāna maa namsi fii ssuuk al'yoom.

When are you going to the market?
I will not go to the market today.

A. ṭuun tiisawī le xada?
ris

What will you do for lunch?
rice

B. niisawī ris be lahan.

I will make rice with meat.

FREE DIALOG PRACTICE

A. 1 2 mata fii ssuuk?

B. 1
gas'īd
gas'īde
gas'īdīn
gas'īd
gas'īde

B. 2
tamī
tamī
tamī
tyamī
tamī
IV. COMPREHENSION:

1. Notes:

1. na?ajira—rent.
2. min—when.
3. ladaaya—cooking.
   beet ladaaya—kitchen.
4. siid—owner.
5. ?iiaar—rent (noun).
6. nihaa??i—move in.
7. maat—died.
   šahir maat— a month passed.
8. sallamta—I greeted, shook hands.
C2. Listen to the comprehension text and answer the following questions:

1. What kind of house was the speaker looking for?

2. What did the house have besides a yard?

3. How much did the owner of the house ask for rent?

4. Did the speaker think that the rent was reasonable?

5. How much did the speaker pay for rent?

6. When was the speaker going to move into the new house?

7. Did the owner of the house agree to rent the house at the desired date?
I. DIALOG:

\[\text{?axwaen}\]

A. \(?\text{?indak ?axwaen walla?}\) 

Do you have brothers?

B. \(?\text{?ayye, ?indi ?axu wa ?axut.}\) 

Yes, I have a brother and sister. 

wa ?inta?

And you?

A. \(?\text{?ana maa ?indi ?axu wala ?axut.}\) 

I have neither a brother nor a sister.

B. \(?\text{laakin ?indak rufgaan katiir.}\) 

But you have many friends.

II. NOTES:

1. \(?\text{?indi kitaab}\)

I have a book

?inda galam

He has a pencil

There is no equivalent for the verb "have" in Chad Arabic. The preposition /?ind/ which denotes possession is used with different possessive suffixes as shown above.

2. Refer to FS 45 for a list of the different forms of /?ind/ used with different persons.

3. \(?\text{?inda xidme ?amis.}\)

He had work yesterday.

To form a past sentence with /?ind/ a time adverbial referring to the past is used.

III. DIALOG VARIATIONS:

D 1

A. \(?\text{kan sana ?indak?}\)

How old are you?

tamanta\u00eas\u00e1r

eighteen

B. \(?\text{?indi tamanta\u00eas\u00e1r sana.}\)

I am eighteen years old.

A. \(?\text{?axuuk kan sana ?inda?}\)

And how old is your brother?

sittaa\u00eas\u00e1r

sixteen

B. \(?\text{?axuuy ?inda sittaa\u00eas\u00e1r.}\)

My brother is sixteen.
A. ḥindil ḥinḍil ḥaṣṣar walla?  Do you have another scarf?
    manaḍil
B. ḥindil manaḍil katiir.  I have many scarfs.
    nirabbita
A. ḥantiina waḥīd nirabbita raasi.  Give me one to tie (on) my head.
D. ḥiili al-ṣjabaašī.  Take the one you like.

D. 2
A. ḥiindukum ḥiyyaṣal walla?  Do you have children?
B. ḥindina talaatā.  We have three.
   we ḥintu?  And you?
A. ḥaniina ḥindina wleed waḥīd.  We have one boy.
B. ḥalla yxalli leekum wleedkum.  May God keep your boy for you.
A. ḥalla yxalli ḥiyyaalkum.  God keep your children.

D. 3
FREE DIALOG PRACTICE

A. 1 kan sana 2?
   1
   ḥinte
   ḥinti
   ḥali
   maryaam
   human
   ḥintu
   ḥindakum
   ḥindak
   ḥindik
   ḥinda
   ḥinda
   ḥinda
   ḥinda
   ḥinda
   ḥindum
   ḥindum

B. 1 2 sittaasār sana.
   1
   ḥana
   ḥali
   maryaam
   human
   ḥeniina
   Ṣ-160- ḥindana
IV. COMPREHENSIGN:

Cl. Notes:

1. ʔuteel—hotel, restaurant.
2. xaddaami—servant, waiter.
3. kisar—a kind of bread made out of millet.
4. muula—stew, sauce.
5. ḍerraaba—okra.
6. dagaayig—minutes.
   dagiiga—minute.
7. jaaba—he brought.
8. karta—playing cards.
9. kedar—till, that.
10. ʔiyyake: after a while.
11. gabbalna: we continued, resumed.
12. wakit xalaas—when it was time.

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C2. Answer the following questions about the comprehension text:

1. Where did the speaker and Moses go?

2. What did the speaker order?

3. What did Moses order?

4. How long did the waiter ask them to wait?

5. What did they do while waiting?

6. What did they drink?

7. How much did the food cost?

8. What were they charged four Riyals for?
THE ACTIVE PARTICIPLE

I. DIALOG:

A. ween maasī alyoom fii lleel?  Where are you going today at night?
B. ṣana maasī fii sinema. wa ṣinta?  I am going to the movies. And you?
    nāl'ab  I dance
A. ṣa'na maasī nāl'ab.  I am going to dance.
B. maasī tal'ab fii ween?  Where are you going to dance?
A. fii beet xaali.  At my uncle's house.

II. NOTES:

1. kaatib  writer
gaa'īd  staying, situated

The active participle refers to one who "does" or "is doing" something.

C-C-C verbs form their active participles according to the pattern CaACiC.

W-C-C, CaC2C2 and "hamza" verbs follow the same pattern.

2. nāsūyin  asleep
    saayin  fasting

The active participle of C-W-C verbs has the form CaAyic, as shown above.

3. maasī  going

C-C-W verbs form their active participle according to the pattern CaAc.

4. kassaar  one who breaks
    nagnseag  one who stammers

Quadrilateral verbs form their active participle according to the pattern
CaCCaaC.
III. DIALOG VARIATIONS:

maarig

A. gaa?id fii beet walla maarig?
Are you staying home or going out?
B. gaa?id kulli annahaar.
I am staying all day.
we ?inta?
And you?
A. ?ana maarig fajur laakin nigabbil gayle.
I am going out in the morning but
?axaása
I shall return in the afternoon.
call on (2 ms)
B. kaan gabbelt ?axaásaani?
When you return call on me?

naayme

A. ?ambaakir ?inti naayme damman mata? Tomorrow you are sleeping till when?
B. naayme damman saa?a tamaanye.
I am sleeping till eight o'clock.
A. mata maasye fii al?azuuma?
When are you going to the party?
B. ?axaásaani namsu sawa.
Call on me, we will go together.

kaatib

A. kaatib jawaab le yaatu?
You are writing a letter to whom?
B. gaa?id naktib le ?abuuy.
I am writing to my father.
A. katibt le rafiigak walla lissa?
Have you written to your friend yet?
B. laa, katab ley hun jaay.
No, he wrote me that he was coming.

FREE DIALOG PRACTICE

A. ween 1 subuu aljaay?

1
maasî

maasye
maasiiin

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IV. COMPREHENSION:

Cl. Notes:

1. Ṛabađan maā—never.
2. jum—hunger.
3. balad—country.
4. januub—the south.
5. yazru—they grow, plant.
6. bangaaj—potatoes.
7. minṣaax—the north.
8. xella—millet.
9. gemeh—wheat.
10. farwā—skin, leather.
11. kadaadī—wilderness
12. kullā naʃar—all kinds.
13. hayawaanaat—animals.
   hayawaan—animal.
14. min...le hadda—from...to.
15. dund—lion.
16. xazaal—deer.
17. fiil—elephant.
18. jaamuus—buffalo.
19. ?arnab—rabbit.
20. bahar—river, sea.
21. huut—fish.
   huut leyyin—fresh (soft) fish.
22. malaan—full of.

Q2. Listen to the comprehension text and answer the following questions:

1. Is Chad a poor country?
2. Where do rice and potatoes grow?
3. Where does grain grow?
4. Does Chad import meat and leather?
5. Are there wild animals in Chad? Name some if the answer is yes.
6. What are the main sources for fish?
7. What are the two kinds of fish one can buy in the market?
8. Why do people kill alligators?

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THE PASSIVE PARTICIPLE

I. DIALOG:

taji

A. taji ḏašiyye fī ḏazumma walla? Will you come to the party this
evening?

B. maq nagdar. ḏana maškuul katiir. I cannot. I am very busy.
A. ḏunu ṣaṣaṭalik? What keeps you busy?
B. ḏindersidme gaasi. I have hard work.

II. NOTES:

1. maftuuh
   maškuul
   marbuut
   open
   busy
   tied

   The passive participle denotes something "done". It is used as an
   adjective or a noun. The form of passive participles for C-C-C verbs
   is maCCuuc, as in the examples above.

2. mukassar
   broken

   The passive participle derived from quadrilateral verbs has the form
   muCaCCaC.

3. Active and passive participles cannot be formed from all the
   verbs in the language. But these forms are always formed from verbs.

III. DIALOG VARIATIONS:

D 1

maftuuh

A. alpost maftuuh saaʔa sitte wallaʔ? Will the post office be open at
   six o'clock?
B. "ayye, maftuuh le hadda saaʔa sabʔa. Yes, it is open till seven o'clock.
magfuul
al'ahad
A. magfuul yoom al'ahad walla?
B. 'ayye, magfuul yoom al'ahad wa yoom al'iid.

musaafire
A. 'ana musaafire yoom assabit.
B. mas'ye le ween?
A. musaafire fii parii.
B. mata tigabbili?
A. nigabbil ba'd šahreen.

jaayiin
A. rufgaansak maa jaayiin ma'aak walla?
B. human maas'iin fii sinema.
A. wa 'inta maa maas'i ma'aam walle?
B. laa, 'ana maas'uuul katiir.

FREE DIALOG PRACTICE
A.     ma'aana fii ?asuuma walla?     
       tamsi
       tamsu

closed (ms)
Sunday
Is it closed on Sunday?
Yes, it is closed on Sunday and on the holiday.
traveling (fs)
I am traveling on Saturday.
Where are you going?
I am traveling to Paris.
When will you return?
I will return after two months.
coming (p)
Aren't your friends coming with you?
They are going to the movies.
And aren't you going with them?
No, I am very busy.
IV. COMPREHENSION:

Cl. Notes:

1. bigi—has been.
2. jamhuuriyya—republic.
3. min—since.
4. šahir wahdašar—the eleventh month.
   Chad Arabic refers to months by number rather than by name.
5. hurriyya—Independence, freedom.
6. tšaadiyyiin—the Chadians.
7. yitdarriju—they elect
8. deputee—representatives, deputies.
9. rašiis—president.
10. ‡alam—flag.
11. *alwaan—colors.
    loon—color.
12. muslimiin—Moslems.
    muslim—Moslem.
13. katir minnum—many of them.
14. masihiin—Christians
    masihi—Christian.
15. wata—weather
16. asseaf—summer.
17. asṣita—winter.
18. ziraaʔa—agriculture.
19. gutun—cotton.
20. fual—peanuts.
21. kamaan—also.
22. luubya—beans.
23. sinaaʔa—industry.
24. mileh—salt.
26. dihib—oil.

C2. Listen to this text, which is a continuation of the one in the previous lesson, and answer the following questions:

1. When did Chad become a republic?
2. When did Chad gain independence?
3. Who elects the president?
4. How long is the president’s term?
5. How many representatives do the people elect?
6. What three colors does the Chadian flag have?
7. What is the population of Chad?
8. Where do the Moslems live in Chad?
9. Where do the majority of the Christians live?
10. What kind of weather does Chad have?
11. What are the two major agricultural products in Chad?
12. What are some of the industrial products?
I. DIALOG:

?antaani

A. muusa ?antaani galam. Moses gave me a pen.

?antaak

he gave you (ms)

B. ?antaak galam ?ahmar walle Did he give you a red or a black pen?

?azrag.

A. ?antaani galam ?azrag. He gave me a black pen.

?anteeta

you gave him

B. wa ?inta šunu ?anteeta? And what did you give him?


II. NOTES:

1. Refer to PS 48 for a list of direct object suffixes.

2. a) sa?alat she asked

sa?alatni she asked me

b) sa?alo they asked

sa?alooni they asked me

Direct object suffixes are added to the verb after the subject suffix. If there is a vowel before the object suffix, the vowel is lengthened as in 2. b) above.

3. daraboohum they hit them

darabtum I hit them

Notice how in the above examples /-hum/ 'them' becomes /-um/ following a consonant.
III. DIALOG VARIATIONS:

A. sifta mansa fii omerib. kallamta
B. kallamta wala laa? sallamta
A. laa, maa kallamta laakin sallamta.
B. maeca maa kallamta?
A. gaa?id be?iid minni.

D 1
I saw Moses on the road. you talked to him
Did you talk to him or not?
I greeted him
No, I did not talk to him but I greeted him.
Why didn't you talk to him?
He was far from me.

D 2
A. ween ?allamti kalaam ?ingleiiz?
B. ?allamta fii t?aad. ?allamaaki
A. yaatu ?allamaaki?

D 3
sa?aloookum
A. shunu sa?alo?un?
sa?aloona
B. sa?aloona mata nisaa?iru. ?antookum
A. wa shunu ?antookum?
?antoo?na

they asked you (p)
What did they ask you?
they asked us
They asked us when we leave.
they gave you (p)
And what did they give you?
they gave us
They gave us money.
FREE DIALOG PRACTICE

A. 1 ṣunu 2?
   1  2
   ?abuuk  sa?alak
   ?ammak  sa?alatak
   ?abuulci  sa?alki
   ?abuu  sa?ala
   ?amma  sa?alata

B. 1 wee 2.
   1  2
   sa?elni  maäsi
   sa?elatni  maarig
   sa?elni  maasye
   sa?ala  maäsi
   sa?alata  maarig

A. wa ṣunu 1?
   1
   ?antaak
   ?antatak
   ?anteakli
   ?antaa
   ?antata

B. 1 2 gurus.
   1  2
   ?abuuy  ?antaani
   ?ammi  ?antatni
   ?abuuy  ?antaani
   ?abuu  ?antaa
   ?amma  ?antata
IV. COMPREHENSION:

Cl. Notes:

1. gitya--piece, piece of cloth.
   gityaat--pieces.
2. txayyit--she sews, has something sewn.
3. lubaas--dress, rood--dress.
4. xayyaat--tailor
5. suraal--pants.
6. farde--loin-cloth.
7. makaan/bakaan--place.
8. gyaas--measurement.
9. gassam--cut, divide
10. fassala--cut, used specially for cutting material.
11. ba?id ?ayyaam--In a few days.
12. ?alkada--assured.
13. leelit--a night.
14. xumaam--things, stuff.
15. xabbanat--she got angry.
16. haarajat--she argued.
17. sabbara--told her to be patient.
19. sahhar--stayed up at night.
20. xallas--finished.
21. wadda--take.
22. xiyaata--sewing, things sewed.
C2. Answer the following questions about the comprehension text:

1. Who bought a piece of material to make a dress?
2. What did she want the dress for?
3. What is the name of the tailor?
4. When did the tailor promise the dress would be finished?
5. When did the girl come to pick up her dress? Was it finished then?
6. Why did the girl get angry with the tailor?
7. What did the tailor do on the night of the holiday?
8. Did the girl pay the tailor finally?
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INDIRECT OBJECT SUFFIXES

I. DIALOG:

A. Šunu ḫali gaala leek?  What did Ali tell you?
B. maa warra ley ṣey.  He did not tell me anything.
A. kikeef Šifta gaa?id yikallim leek?  How come I saw him talking to you?
B. saakit gaa?id yhajji.  He was just chatting.

II. NOTES:

1. Refer to PS h9 for indirect object suffixes.
2. ḫaktub ley write to me
   ḫaktub luu write to him

Following the verb the preposition /le/ 'to, for' is used with possessive suffixes to denote indirect objects.

III. DIALOG VARIATIONS:

D.1

A. Šunu warreeta leek? ḫamis?  What did I tell you yesterday?
B. warreeti ley maa tamurgi min beat.
A. maala maragti?  Why did you leave?
B. maragta le naguula leek? diifaan joo.  I left to tell you that guests came.

D.2

A. rufigaanak katabo leek walla?  Did your friends write to you?
B. ḫayye katabu ley ḫamis.  Yes, they wrote to me yesterday.
A. wa ḫinta rassalta leem jawaab walla?  And did you send them a letter?
B. ḫayye, katabt leem.  Yes, I wrote to them.
A. "abaakum warra ley niisifkum.  
B. Sunu rassala leena ma'aak?  
A. rassala leekum gurus.  
B. rassala leena jawaab kull walla?  
A. laa, maa rassala jawab.

D. 3
Your father told me to see you.
What did he send us with you?
He sent you money.
Did he also send us a letter?
No, he did not send a letter.

D. 4
FREE DIALOG PRACTICE

A. 1 2 walla lissa?

1  
katab  
katabo  
katabat  
katabti  

2  
leek  
leekum  
leeki  
luu

B. laa, lissa maa 1 2.

1  
katab  
katabo  
katabat  
katabta  

2  
ley  
leena  
ley  
luu

A. wa 1 2 3 jawaab walla?

1  
?inta  
?inti  
uu  
hii  

2  
rassalta  
rassalti  
leeha  
rassala  
elleekum  
rassalat  
elleeki  

B. ?ayye, 1 2 jawaabeen.

1  
rassalta  
rassalta  
rassala  
rassalat  

2  
luu  
leeha  
leena  
ley
IV. COMPREHENSION:

Cl. Notes:

1. ?imaam—a Moslem clergyman.
2. salaa—prayer.
   salawast—prayers.
3. ramadaan—the Moslem holy month of fasting.
4. waajib—necessary, must.
5. yifattish—to look for.
6. gamar—moon.
7. sama—sky.
8. halla—rose (used for the moon).
9. xabar—news.
10. hilaal—villages, cities.
    hille—village, city.
11. mutfa—cannon.
12. banaadig—guns.
13. hukuuma—government.
14. xabbara—told.
15. hiya—thus, so.
16. siyaam—fasting.
17. yisahhir—to eat the last meal before a day's fast.
    suhuur—the last meal before the beginning of fast.
18. yisalli—to pray.
19. There are six prayers a day in Islam:
    assabaah—the morning prayer.
    adduhur—the noon prayer.
    al?usur—the afternoon prayer.

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almukrub—the late afternoon prayer before dinner.
atarawiyye—the after dinner prayer.
al wá'ís—the prayer after mid-night.

20. saayim—fasting person.

saayimín—fasting persons.

21. jení—ladle.

22. mediide—broth.

23. yaftur—to break a fast.

02. Listen to the comprehension text and answer the following questions:

1. What did the Imam tell the people to do?

2. Where did the people receive the news about the beginning of Ramadan?

3. How did the government announce the beginning of Ramadan?

4. How long are the Moslems supposed to fast?

5. How many times a day do people pray?

6. When does the daily fast start?

7. When does the fast end?

8. When do people break their fast in the evening?

9. What do the fasting people usually drink?
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ADVERBS

I. DIALOG:

\text{musafiriin} \quad \text{leaving (p)}

A. rufgaanak musafiriin gayle walla \quad \text{Are your friends leaving in the afternoon or in the evening?}

B. human musafiriin əambaakir fii \quad \text{They are leaving tomorrow in the morning.}

fajur.

A. maāsiin beʔiid walla? \quad \text{Are they going far?}

B. ʔayye, maāsiin fii ?amriik. \quad \text{Yes, they are going to America.}

II. NOTES:

1. beeti kabiir katiir \quad \text{my house is very big}

   hua ʔakal šiyya \quad \text{he ate a little}

Adverbs are used after a verb or an adjective to say something about them.

2. a) maāsa ʔanis \quad \text{he went yesterday}

b) maāsa beʔiid \quad \text{he went far away}

c) maāsa fii beast \quad \text{he went home}

d) maāsa bisees \quad \text{he went slowly}

e) širib katiir \quad \text{he drank a lot}

The most common types of adverbs in Chad Arabic are: adverbs of time as in example a), adverbs of place as in examples b) and c), adverbs of manner as in example d), and adverbs of degree as in example e).

3. a) yansi əambaakir \quad \text{he will go tomorrow}

   əambaakir yansi \quad \text{he will go tomorrow}

b) huu ʔakal ʔajala \quad \text{he ate fast}

   huu ʔajala ʔakal \quad \text{he ate fast}

Usually adverbs of time and manner can be used before or after the verbs they modify as shown in the examples above.

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III. DIALOG VARIATIONS:

D.1

A. tudoora garma waalla?
   niriida
B. laa, ma niriida garma katiir.
A. tiriida šaay waalla?
B. ¿ayye, ¡antiini šudyya min šeелак.

D.2

A. maala taakuli ?ajala kee?
   musaajile
B. ¿anna musaajile katiir.
A. maala musaajile kee?
B. fiisaan xidisët badat gibeel saa?ä.

D.3

A. markuubak seme katiir. ween biita? Your shoes are very nice. Where did you buy them?
B. biita fii dukkaan hana rafiigi. I bought it at a friend's shop.
A. ween addukkaan daa gaq'iiid?
B. gaq'iid hinaak jaab ammuuzee. Where is this shop?
A. šukran katiir.
   nansî hinaak ?ambaakir.
   Thanks a lot.
   I will go there tomorrow.
IV. Comprehension:

Cl. Notes:

1. futuur— the first meal after a day's fast, here: dinner.

2. şarba— soup.

3. iyaalaat— children (this is the plural of a plural /iysal/).

4. awiin— women (notice that the singular /mara/ is not related to the plural in form).

5. xalbaane— pregnant (s).

6. xalbeaniin— pregnant (p).

7. yigayyil— to take an afternoon nap or rest.
8. yfawwutu wakit—to pass the time.
9. faddal—remained.
10. y’ayyid—to give greetings for the /iid/.
11. duuuuf/diifaa—to guests.
   deef—guest.
12. kaak—cake, cookies.
13. siroop—drinks, cold drinks.
15. halaawa—candy.
17. faatiha—a Moslem prayer.
   ysiif faatiha—to say a prayer.
18. yhaadir—to be present.
19. assana al’aaxar—the next year, the coming year.

C2. Listen to the comprehension text, which is a continuation of the one in the previous lessons, and answer the following questions:

1. What are the three categories of people who do not fast?
2. What day of the week is a Moslem Holiday?
3. What do the fasting people do after work?
4. What do people buy from the market for the Ramadan feast?
5. What do people do on the day of the feast?
6. What do people offer their guests on that day?
7. How long does the celebration last?
8. What kind of dances are used in the celebrations?
9. What is the usual wish on the last day of the holy month?
APPENDIX A

SUPPLEMENTARY DIALOGS

SD1-2  Greetings
SD3-6  Directions
SD7-9  Arrival
SD10-14  The Family
SD15-18  Getting Around
SD19-20  Telling Time
SD21-23  Holidays
SD24  The Carpenter
SD25  The Doctor
SD26-29  The Market
SD30-32  Departure
SD33-34  The Weather
SD35  The Movies
Greetings

A. taybiin ?abdalla.
   "Hello, Abdallah."

B. taybiin se?id. faddal, ?ahlan wa sahlan.
   "Hello, Said. Come in, welcome."

A. ?ukran katiir.
   "Thanks a lot."

B. ta?rab ?saj w?lla gahwa?
   "Would you drink tea or coffee?"

A. ?saj min fadlak.
   "Tea, please."

B. murr w?lla ?asal?
   "Black or sweet?"

A. ?asal min fadlak.
   "Sweet, please."

B. tu?oor sa?irr w?lla?
   "Would you like a cigarette?"

   "No, I don't smoke cigarettes."
SD2. Greetings

A. salaamaleek.
   "Hello."
B. salaamaleek.
   "Hello."
A. min fadlak ?usmak yaatu?
   "What is your name, please?"
B. ?usmi yuusuf, wa ?inta?
   "My name is Joseph, and yours?"
A. ?usmi muhammat.
   "My name is Muhammad."
B. ?ana farhaan minnak.
   "Glad to meet you."
A. ?ukran. ma?a salaamak.
   "Thank you. Good bye."
B. ma?a salaamak.
   "Good bye."

SD3. Directions

A. min fadlak nas?alak su?aal.
   "Please, I would like to ask you a question."
B. haadir.
   "Please do. (I am ready)."
A. ta?arfa ween gaa?id safaaara hana ?amriik?
   "Do you know where the American Embassy is?"
   "Yes. Walk to your left, then to your right."
A. ween min ?iid?i azzeenaay?
   "Where about from my right?"

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B. fii ḍdirib alʿawwal.
   "In the first street."

A. ūṣkran katiir.
   "Thank you very much."

B. maa fii ṣey.
   "For nothing (Don't mention it)."

SD4. Directions

A. min fadlak taʿarfa wena gaaʿid aalmuẓee?
   "Please, do you know where the museum is?"

   "Yes. Walk straight ahead and then to your right."

A. wena? fii ḍdirib daa walla?
   "Where? In this street?"

B. lā, aalmuẓee gaaʿid fii ḍdirib aṭṭaani.
   "No, the museum is on the second street."

A. sukran yaa seyyid.
   "Thank you, sir."

B. maa fii ṣey?
   "Don't mention it."

A. maʔa salaamak.
   "Good bye."

B. maʔa salaamak.
   "Good bye."

SD5. Directions

A. ndoora nasʔalak suʔaal.
   "I would like to ask you a question."

B. haadīr.
   "Please do."
A. ta'arfa restoraan seme gar dib min hine?
   "To you know a good restaurant close to here?"

B. s'ayye. restoraan alkabiir daa giddaam hana muuzee.
   "Yes. This big restaurant in front of the museum."

A. wa lmuuzee b'iid min hine walla?
   "Is the museum far from here?"

B. laa, b'iid laakin maa b'iid katiir.
   "No, it is far, but not very far."

A. ā'ukran. ma'a salaamak.
   "Thanks. Good bye."

B. ma'a salaamak.
   "Good bye."

SD6. Directions

A. sabeeh alixeer yaa seyyid.
   "Good morning, Sir."

B. sabeeh alixeer. naggar na'aawnak walla?
   "Good morning. Can I help you?"

A. min fadlak ween ga'iid post?
   "Where is the post office, please?"

B. ta'arfa ween ga'iid al'uteel de park?
   "Do you know where The Hotel de Park is?"

A. laa maa na'arfa, laakin na'arfa graant 'uteel.
   "No I don't, but I know where Grant Hotel is."

B. ba'd graant 'uteel 'imsi fii diicak azzeenaay wa ba'deen kanjir
   fii ddirib al'awwal.
   "After Grant Hotel go to your right then turn on the first
   street."
A. hassa fihimta. Šukran.

"Now I understood. Thanks."

B. maa fii Šey. maa salaamaak.

"For nothing. Good bye."

A. maa salaamaak.

"Good bye."

SD7. Arrival

A. keef min jildak?

"How are you?"

B. jildi kwayyiš, hamdulillah.

"I am fine, thank God."

A. min ween jaay?

"Where do you come from?"

B. jaay min ?amriik.

"I come from America."

A. tikallim kalaam ?arab sene.

"You speak good Arabic."

B. Šukran katiiir.

"Thank you very much."

A. ween ?allamt kalaam ?arab?

"Where did you learn Arabic?"


"I learned Arabic in America."
SD8. Arrival

A. salaamaleek.
   "Hello."
B. salaamaleek.
   "Hello."
A. ?inta min ween min ?amriik?
   "Where are you from in America?"
B. ?ana min New York.
   "I am from New York."
A. kikeef jiit hine?
   "How did you come here?"
B. jiit bittayyaara.
   "I came by plane."
A. tawalt fii tsaad walla?
   "Have you been in Chad for long?"
B. laa, sahir weahid.
   "No, for one month."

SD9. Arrival

A. min mata ?inta gaa?id hine?
   "Since when are you here?"
B. min subuu talaata.
   "Since three weeks."
A. ?inta min ?amriik walla?
   "Are you from America?"
B. ?ayye, ?ana min California.
   "Yes, I am from California."
A. kikeef safar hanaak?
    "How was your trip?"

B. safari kwayis xalaas.
    "My trip was very good."

A. ?ahlan wa sahlan.
    "You are welcome."

B. ?ukraran.
    "Thanks."

SD10. The Family

A. ?inte ?iindak mara walla?
    "Do you have a wife?"

    "Yes, I have a wife."

A. min mata ?axadt mara?
    "When did you get married?"

    "I got married about ten years ago."

A. ?indak ?iyaal walla?
    "Do you have kids?"

    "Yes, I have five kids."

A. ?awlaad walla banaat?
    "Boys or girls?"

B. ?awlaad tenseen wa banaat talaata.
    "Two boys and three girls."

A. sallimuun ley.
    "Give them my greetings."
B.  

"Thanks."

SD11.  The Family

A.  "Inta aexact walla lissa?"

"Are you married, or not yet?"

B.  "Laa lissa maam aexact. wa "inta?"

"No I am not married yet. And you?"

A.  "Ana aexact min sitte sana."

"I have been married for six years."

B.  "Iyaaal kam "indaak?"

"How many kids do you have?"

A.  "Indi valad washid wa bneyya washid."

"I have one boy and one girl."

B.  kam sana "индum?"

"How old are they?"

A.  alwilad "inda "arba sans wa lbneyya "inda sanateen.

"The boy is four years old, and the girl is two years old."

B.  "Usmum yaatu?"

"What are their names?"

A.  alwilad "usma "ahmat wa lbneyya "usma faatime.

"The boy's name is Ahmad and the girl's is Fatima."

SD12.  The Family

A.  "Keef haalak?"

"How are you?"

B.  "Handulillaah. keef martak wa "iyaalak?"

"Thank God. How are your wife and kids?"
A. kwaysiin, handulillaah.
   "They are all fine, thank God."

B. wleedak yamii lekool walla?
   "Does your kid go to school?"

A. "ayye, hum gara talaata sana fii lekool.
   "Yes, he has been in school for three years."

B. bineyti maa tansii fii lekool.
   "My daughter does not go to school."

A. maa la?
   "Why not?"

B. hii lissa bneyya saxayra.
   "She is still a young girl."

SD13. The Family

A. keef naas beetak?
   "How is your family?"

B. handulillaah, kwaysiin.
   "Thank God, they are all fine."

A. nin zamaan maa siftek.
   "I have not seen you for a long time."

B. ga'adda fii ?oroop sanateen.
   "I was in Europe for two years."

A. keef ?axwaanan waa ?axwataak?
   "How are your brothers and sisters?"

B. kullum kwaysiin. wa ?inta keef ?abuk waa ?ammak?
   "They are all fine. And you, how are your father and mother?"
A. "Abuuy saafar le faransa.
"My father went to France."
B. "Ana "axuuy yagra fii faransa.
"My brother studies in France."
A. "Sunu gaa'id yagra?
"What is he studying?"
B. "Huu yagra le yabga daktoor.
"He is studying to become a doctor."

SD14. The Family
A. Xallini na'arrifak le "axuuy jamil.
"Let me introduce to my brother Jamil."
B. Salaamaleek seyyid jamil. "Usni "abbaker.
"Hello, Jamil. My name is Abbaker."
A. "Ana farhaan shifat.
"I am glad to see you."
B. "Sukran katiir.
"Thanks a lot."
A. Tudoora tsiiif daarna?
"Would you like to see our house?"
B. "Ayye.
"Yes."
A. Ta'aal faddal.
"Please come."
B. "Indak best kwyyis we jinena semha.
"You have a nice house and a beautiful garden."
A. "Sukran.
"Thanks."
SD15. Getting Around

A. ndoora pakeet hana sigreet min fadlak.
   "I want a pack of cigarettes, please."

B. nafer šumii?
   "What kind?"

A. ?indak sigreet hana 'amriik walla?
   "Do you have American cigarettes?"

B. laa, 'illa sigreet hana tšaad.
   "No, only Chadian cigarettes."

A. ?antiini pakeet hana bastoor we ?almeet kullu.
   "Give me a pack of Bastour and a match, too."

B. dool human kullum.
   "Here they are."

A. šukran. kam?
   "Thanks. How much?"

B. ?asara riyaal.
   "Ten riyals."

A. faddal.
   "Here it is."

SD16. Getting Around

A. taksi !
   "Taxi !"

B. ?ayye. tudioora ween waddiiik?
   "Yes. Where do you want me to take you?"

A. waddiiini fii graant ?uteel.
   "Take me to Grant Hotel."

   "Where is the hotel? I don't know it."
A. al\^uteel gaa\^id jamb almu\^izee.
   "The hotel is beside the museum."

B. \^ayye, fihimta.
   "Yes, I understood."

A. d\aa\u0101 hu\u0101, visilna. kam?
   "Here it is, we arrived. How much?"

B. \^arbiin riyal.
   "Forty riyals."

A. d\aa\u0101 hu\u0101 \^arbiin riyal.
   "This is forty riyals."

E. \u010csukran. ma\^a sala\u0161\u0101nk.
   "Thanks. Good bye."

SD17. Getting Around

A. tak\u0161i, nud\u0101ora n\u0161\u010cs\u0107i fii alpoon.
   "Taxi, I want to go to the bridge."

B. \^ayye, laakin gaasi kaan nimes\u0161i fii alpoon.
   "Yes, but it is expensive to go to the bridge."

A. kam?
   "How much?"

B. xamsiin riyal.
   "Fifty riyals."

A. xalaas, nam\u0161u.
   "O.K., we go."

B. ween gaa\^id alpoon d\aa?
   "Where is this bridge?"

A. jamb assa\u0100ara, maa b\u0100\u0161id min hine.
   "Near the embassy, not far from here."
B. daa huw walla?
   "Is this it?"
A. ?ayye, daa huw xansin riyaal.
   "Yes, this is fifty."
B. ?ukraa.
   "Thanks."

SD18. Getting Around
A. saa?tek kam?
   "What time do you have?"
B. saa?a talasta wa nuss.
   "It is 3:30."
maa ?indak saa?a walla?
   "Don't you have a watch?"
A. laa, laazim nibii washiid.
   "No, I should buy one."
B. fii dukaan saa? ina saa?at kuwsiiin.
   "There is a nice shop which has good watches."
A. gaasi walla hayyin?
   "Is it expensive or cheap?"
B. attamaan maa buttal.
   "The price is not bad."
A. laazim namsi hinaak alyoom.
   "I should go there today."
B. namsi ma?ask.
   "I will go with you."
na?arfa bakaan daa.
   "I know this place."

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SD19.  Telling Time

A. saa' a kaa min faa'leer?
   "What time is it, please?"

B. saa' a ?asara.
   "It is ten o'clock."

A. sehii walla?
   "Are you sure?"

B. laa xalliin nišiifa saa'ti.
   "No, let me look at my watch."
   saa' a ?asara wa ?asara tamaan.
   "It is ten past ten, exactly."

A. laazim maaši fii sinema fii saa' a ?asara wa nuss.
   "I have to go to the movies at 10:30."

B. ?arja šwiyya, maaši ma'aaš.
   "Wait a little, I will go with you."

A. nišiilu takxi walla?
   "Shall we take a cab?"

B. laa ssinema gariiib hine.
   "No, the movie theatre is close."

A. xalliina namšu.
   "Let us go."

SD20.  Telling Time

A. maaši ween alyoom?
   "Where are you going today?"

B. maaši fii ?abešee.
   "I am going to Abeche."

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A. fajur walla ḍāšiyya?
   "In the morning or the afternoon?"

B. fajur fii ssaa?a ḍasara waahid wa nuss.
   "In the morning at 11:30."

A. ssaa?a kam hassa?
   "What time is it now?"

B. hassa ssaa?a ḍasara waahid ḍilla rubu.
   "Now it is 10:45."

A. maa fii wakit, laazim niśiilu taksi.
   "We don't have time, we should take a cab."

B. klaamak ḍadiil. salaamaleek.
   "You are right. Good bye."

SD21. Holidays

A. ṭamis ṭiido hana ṣumu?
   "What feast was yesterday?"

B. ṭamis ṭiido alkabiir.
   "Yesterday was the big feast."

A. ṭiido bixeer.
   "Happy feast."

B. ṭalla yantiik alxeer.
   "Happy feast."

A. ṣumu sawweets?
   "What did you do?"

B. maśseena rumna.
   "We went for a walk."
A. masëetu ween?
   "Where did you go?"
B. mašëena fii poon.
   "We went to the bridge."
A. ga'adtu lyoom kullæ hinaak valla?
   "Did you stay there the whole day?"
B. laa, ga'adna hinaak 'ašiyâ bes.
   "No, we spent the afternoon there only."

SD22. Holidays
A. fëddal ūsil kaak.
   "Have some cake."
B. ūskran. ūsum daa?
   "Thanks. What is this?"
A. daa kaak hana ?iid.
   "This is the feast cake."
B. ?iid bixer.
   "Happy feast."
A. xeer ?insaa'allah.
   "Same to you."
B. kaak seme va halu.
   "The cake is nice and sweet."
A. ūsil ziyaada.
   "Take some more."
B. kafa. ?akalt katiir.
   "That is enough. I ate a lot."
A. tudioora kubbaaya hana siroop?
   "Would you like some syrup?"
B. laa ṣukran. nudoora galwa.
   "No, thanks. I prefer coffee."

SD23. Holidays

A. ẓambaakhir xiqme maa fii.
   "Tomorrow is a holiday. (there is no work)"

B. maala?
   "Why?"

A. fiisaan ẓambaakhir iidi alhurriyya.
   "Because tomorrow is Independence Day."

B. ẓunu tisaawd ẓambaakhir?
   "What are you going to do tomorrow?"

A. namsi nṣiifa ẓahlī.
   "I am going to see my parents."

B. ẓahlī ga?iidiin b?iidi min hine.
   "My parents are far from here."

A. tudoora teaji maʔay walla?
   "Would you like to come with me?"

B. ṣukran. ʔayye naji maʔaak.
   "Thanks. I will go with you."

A. lwaayiis. taʔaal nʔarrifak ẓahlī.
   "Good. Come and I will introduce you to my parents."

SD24. The Carpenter

A. maa ẓindek xiqme fii ʔasiyya walla?
   "Don't you have anything to do in the evening?"

B. ẓindi xiqme. laażim namsi fii ṭbeet.
   "I have some work. I have to go home."

A. maala?
   "Why?"
B. fiisaa annajjaar jaay yaaddila 1baab hans beeti.
    "Because the carpenter is coming to fix the door of my house."
A. suumu bigi?
    "What happened?"
B. baabi kassar va laazim naaddila.
    "My door broke and I have to fix it."
A. yaatu najjaarak?
    "Who is your carpenter?"
B. jaarak ?ahmat.
    "Your neighbor Ahmad."
A. ?ahmat najjaar kwayyis.
    "Ahmad is a good carpenter."
B. ?ayye, kwayyis katiir.
    "Yes, he is very good."

SD25. The Doctor

A. ?ambaakir laazim namsi fii daktoor.
    "Tomorrow I should go to the doctor."
B. suumu jaak?
    "What is the matter with you?"
A. ?iidi yoojaani.
    "I have pain in my hand (arm)."
B. suumu jaa le ?iidak?
    "What is the matter with your arm?"
A. wageeta, wa ?iidi kassar.
    "I fell, and my arm was broken."
B. ?indak waja katiir walla?
    "Does it hurt very much?"
A. hassa maa katiir, laakin 'awal yoojaani katiir.
   "Now it does not hurt much, but at first it did."

   "God bring you health."

   "Thanks. God give you health."

SD26. The Market

A. ta?erfa ween assuuk gaa?id?
   "Do you know where the market is?"

B. ?ayye, ?unu tudioora tibii?
   "Yes, what do you want to buy?"

A. nudoora nibii markuub.
   "I want to buy shoes."

B. tudioora tibii bigaasi walla?
   "Do you want to buy something expensive?"

A. laa, nudoora ?oxol maa garci.
   "No, I want something not expensive."

   "I know a place you will like."

A. tagder tuwaddiini bakaan dae walla?
   "Can you take me to that place?"

   "Yes, we will meet at 3:45."

A. kuuyuus, ni?ifak.
   "Good, I will see you."

B. ma?asalaamak.
   "Good bye."
SD27. The Market

A. salaamaleek.
   "Hello."

B. salaamaleek. nagdar na'asamak?
   "Hello. Can I help you?"

A. "ayye, nudoora markuub seme.
   "Yes, I would like a good pair of shoes."

B. da yi?'ajjibak walla?
   "Do you like this one?"

A. daa seme, laakin maa nudoora loona.
   "This is fine, but I don't like its color."

B. loon alween tudoora?
   "What color do you want?"

A. "aswed walla 'abnaar.
   "Black or red (brown)."

B. daa markuub "aswed wa tanana hayyin.
   "This is a black pair of shoes which is cheap."

A. tanana kan?
   "What is its price?"

B. miyya riyaal.
   "One hundred riyaal."

SD28. The Market

A. kam tudoora le ttabl daa?
   "How much do you want for this table?"

B. miyya wa "isriin riyaal.
   "One hundred and twenty riyaal."

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A. daa gaasi katiir.
   "This is very expensive."

B. nantiik be miyya wa ?ašra.
   "I'll give it to you for one hundred and ten."

A. laa, nikaffiik tis?iin riyal.
   "No, I'll pay you ninety riyals."

   "No, give me one hundred. This is the last price."

A. daa lissa gaasi. nantiik xamsa wa tis?iin.
   "This is still expensive. I'll give you ninety-five."

B. kwayis, ?iila.
   "O.K., take it."

SD29. The Market

A. ?indak zraa ja?iid walla?
   "Do you have fresh vegetables?"

B. ?ayye, tudoora ?umu?
   "Yes, what would you like?"

A. tudoora tamaatum wa basel wa faggwus.
   "I want tomatoes, onions and cucumbers."

B. ?indi manga wa lemuun wa ?anab kulla.
   "I also have mangoes, lemons and grapes."

A. bekam alkiilu hana tamaatum?
   "How much is a kilo of tomatoes?"

B. ?is?iin riyal.
   "Twenty riyals."
A. ḍaḍ gaṣṣi kātīr.
"This is very expensive.";

B. walaakūn ḍaḍ tamaatūm ēmēs.
"But these are good tomatoes."

A. nikaafīik xamīstā sar riyaal.
"I will give you fifteen riylas."

B. ḍayye, ḍezzilā altūdūrā.
"O.K., pick what you want."

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**Departure**

A. mata ṭṣayyaara hanaak yamī?  
"When does your plane leave?"

B. saa⁷a sab⁷a wa nuss fii ṭašiyīya.
"At 7:30 p.m."

A. bi saa⁷a kam lazzim tamsī fii mataaṛ?  
"What time do you have to go to the airport?"

B. saa⁷a sitte wa rubu.  
"At 6:15."

A. ṭaḥsan tamsī min beetāk fii saa⁷a sitte.  
"You'd better leave your house at six."

B. ḍayye, nābge jashīz fii saa⁷a xamsa wa nuss.  
"Yes, I'll be ready at 5:30."

A. ṭindak ṣāxol altūdūrā kullā walla?  
"Do you have everything you need?"

B. ḍayye, ṭindi taskara, paspoor, kart hana daktūr, kullā ṣey.  
"Yes, I have a ticket, passport, medical certificate, everything."

A. maṣṣi ṭadīl fii nūyork walla?  
"Are you going straight to New York?"

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B. laa, nagif fii parii "ayyaam.

"No, I will stay in Paris for a few days."

SD31. Departure

A. seyyid "ahmat saafar walla?

"Did Ahmad leave?"

B. laa, yamsi ba'ad baakir.

"No, he leaves the day after tomorrow."

A. tuwaddi fii mataar walla?

"Are you taking him to the airport?"

B. "ayye, tudoora tiji ma'anza walla?

"Yes, would you like to come with us?"

A. baalik namsi.

"Maybe I will go."

tiji bakaani tisiilmi walla?

"Will you come to my place to pick me up?"

B. haadir, ween gaa'id beetak?

"With pleasure. Where is your house?"

A. beeti gariib le sinema ryo.

"My house is close to Cinema Rio."

B. niji fii beetak fii ssaa'a ?arba.

"I shall come to your house at four."

A. kwayiis, nulumi hinaak.

"Good, we will meet there."
**Departure**

A. mata tansi fie baladak?
   
   "When do you leave for your country?"

B. ba’d subuun.
   
   "Two weeks from now."

A. kaan wisilta fie ?amriik ?aktub ley.
   
   "Write me when you get to America."

B. naktub leek, wa ?inta kamaan ?aktub ley.
   
   "I will. And you write me too."

A. tagri ?arab walle?
   
   "Can you read Arabic?"

B. swiyya.
   
   "A little."

A. naktub leek nuss bi kalaam ?arab wa nuss bi kalaam ?ingliiz.
   
   "I will write you half Arabic and half English."

B. kwayys, wa ?ana naktub leek bi kalaam ?arab swiyya.
   
   "Good, and I will write you a little Arabic."

A. ween ?allamta kalaam ?arab?
   
   "Where did you learn Arabic?"

B. fie lekool fie baladi.
   
   "In school at home."
SD33. The Weather

A. wata haami katiir alyoom.
   "It is very hot today."

B. ayye, daayman haami fii sseeaf.
   "Yes, it is always hot in the summer."

A. wata haami fii kull tsaad walla?
   "Is it hot all over Chad?"

B. laa, wata maa haami fii jjubaal.
   "No, it is not hot in the mountains."

A. kam digree fii jjubaal fii sseeaf?
   "What is the temperature in the mountains during the summer?"

B. tagriiban talaatiin digree.
   "About thirty degrees."

A. wa wata keef fii foor lamii?
   "And how is the weather in Fort-Lamy?"

B. fii sseeaf tagriiban tamaanya wa talaatiin.
   "About thirty-eight degrees in the summer."

A. fii lleel kamaan haami walla?
   "Is it also hot at night?"

B. ayye, wata haami fii lleel kulla.
   "Yes, it is also hot at night."
The Weather

A. wata baarid alyoom.
"It is cold today."

B. 'ayye, walaakin maa baarid katiir.
"Yes, but not very cold."

A. fìi baladak wata baarid min hine walla?
"Is it colder than here in your country?"

B. 'ayye, baarid katiir min hine fìi ūšita.
"Yes, it is much colder in the winter."

A. matar ysubb katiir fìi baladak walla?
"Does it rain very much at home?"

B. 'ayye, wa 'indana talj kulla.
"Yes, and we have snow too."

A. 'indakum talj kull assana walla?
"Do you have snow all year round?"

B. laa, 'illa fìi ūšita.
"No, only in the winter."

A. wakit talj yaga wata baarid katiir.
"When it snows it gets cold."

B. 'ayye, sehii kalaamak.
"Yes, you are right."
A. ķunu tsawi lyoom fii lleel?
   "What are you doing this evening?"
B. nudoora namsi fii sinema.
   "I want to go to the movies."
A. sinema alween namsi tišiife?
   "Which movies are you going to see?"
B. namsi fii sinema normandii.
   "I am going to Normandi Theatre."
A. alfim ķunu lyoom?
   "What is the film today?"
B. alfim faransee sense. tamsi maʔaay walla?
   "It is a good French movie. Would you like to come?"
A. øakteer daa yastu?
   "Who is the actor?"
B. fernandeel, huu dahhaski katiir.
   "Fernandel, he is very funny."
A. øaye, namsi maʔaak.
   "O.K., I will go with you."
APPENDIX B

SUPPLEMENTARY TEXTS

ST1. Juha and His Neighbor
ST2. Juha and His Creditor
ST3. The Lion's Law
ST4. Adam and the Barber
ST5. Juha and His Son and Their Donkey
ST6. The Blind Thief
ST7. The StepMother
ST8. Kamoun, Moses' Horse
Juha's Donkey

Juha had a donkey. One day his neighbor came and asked him, "Juha, can't you lend me your donkey? I have some work to do." Juha told him, "By God I can't give it to you, for another friend of mine came and took it before dawn and has not returned it yet. By God if it were here I would give it to you."

After a while and before the man left, the donkey made a noise (brayed) and the secret was revealed. The man heard the donkey bray and said to Juha, "Didn't you say your donkey was not here, and what was that?" Juha said, "You are my friend and you believe the donkey but you don't believe me. Do you (mean to) say that what I told you was a lie? You are a bad neighbor."

Notes

1. wallahi A common way of saying "believe me". Literally it means "By God".
2. humaerak maa fii

Lit. there is no donkey for you.
Juha and his Creditor

Juha took a loan from a man and for a long time he did not pay it back. Every time he saw that man he took another road. One day they met, and Juha did not know what to do, he could neither go back nor go forward. Juha stood in his place trembling. And this man had in his mind, if he met with Juha, either to fight with him or Juha give him back his money.

As soon as Juha saw that man he said (to himself), "Now we have met. What can I do now to pass from his hand (escape)?"

Juha thought for a while then went and held a wall and screamed, "Come on people, this wall is falling." The creditor came running and
Juha told him, "Hold that wall for me until I go and call some people to come and help us." The man without thinking (or anything) held the wall and let Juha go. And Juha found a road and went running and never came back.

Notes

1. tawwa  
   This moment.

2. siid addeen  
   Lit. the lord of the debt.
fii hiye, dund raafaga marfa’iin va lamma maalum le y’iiisu sawa.
dund ṭinda tooq wa marfa’iin bagaray.
yoom min al’ayyaam almarfa’iin jaa warra le dduund kader bagaraayta
wildat. dudd gaal le marfa’iin, "qinta kaddaab, qijil da hana toori."
wa huraaq gamma beenaatum. va dduund naa hayawaanaat kull le yaktu
şeriiye.2

min joo kullum xaafo min dund wa ṭantoo hagg. laakin ṭarnab maa
hadar, wa rassalo naado. min wisil gaala huu musaajil maasī beet
fiisėan ligiya xabar havaan.3 dund saqala şumu xabara va ṭarnab gaal,
"ašuyu wilid wa aña maasī nantii dawa." dund gaal, "siifu mušootin daa;
mata šifta dakar wilid? " ṭarnab gaal, "kaan ṭarfa kader dakar maa
yawlid, maala tugul qijil da toorak wilida?"

adduund ṭeeb sawwa wa tarada wara ṭarnab, wa hayawaanaat al’axeriiin
liyọ derib va şattato fii kadaadi.

The Lion’s Law

In a story, a lion accompanied a hyena, and they put their possessions
together to live together. The lion had a bull and the hyena a cow.

One day the hyena came and told the lion that his cow had delivered.
The lion said to the hyena, "You are a liar, this calf belongs to my bull."
And an argument took place between them. And the lion called all the
animals to make a judgement.

When they came they were all afraid of the lion and gave him the
right. But the rabbit was not present, and they sent to call him.
When he arrived he said he was in a hurry going home because he received bad news. The lion asked him what the news was and the rabbit said, "My father delivered and I am going to give him medicine." The lion said, "Look at this crazy one; when did you ever see a male give birth?" The rabbit said, "If you know that a male does not give birth, why do you say that this calf was delivered by your bull?"

The lion was ashamed and ran after the rabbit, and the other animals found a path and dispersed in the wilderness.

Notes

1. yaktu šeriiye  
   Lit. to cut a law.

2. ligiya  
   He found, he received.
Adam and the Barber

Adam went to the market to have his head shaved. When he arrived in the market he found many barbers who seemed as if they had not found since the morning a single customer. Everyone was shouting to Adam, "Come here". Adam thought and went and sat at the mat of one of the oldest of them. The barber washed Adam's head with soap and began to shave with an old razor. After a while the razor cut Adam. When he felt the wound he did not speak, (but) kept his words in his heart till the shaving was finished. When it was finished Adam asked for the price. The barber said, "Whatever you give me my son," thinking in his heart that Adam will give him a lot of money; but Adam handed him only two riyals. The barber took it (the money) and laughed and said, "well, there will be another day." Adam did not speak, he put his shoes on and left.
Notes

1. yzeyyina raasa
   Lit. to shave his head.

2. ziyaana
   Shaving.

3. šoxol
   Whatever, anything.
juha wa wleeda wa humaarum

yoom washid juha wa wleeda yudooro yamsu fii ssunk. juha gaal le wleeda, "arkab fii lhumaar daa namsu." fii dderib maasiin, juha gaad yaqad yugudu lhumaar wa wleeda fooga. wa fii dderibhum lammo ma'a naas. 1

annaas gaalo, "siifu wleed hawaan daa xalla abuu sshasyib yrux bikuraaw wa huu rikib fii lhumaar." juha simiya wa gaala le wleeda, "inte sabi wa indak gudra. 2 dalli min humaar daa yalla." 3 wa juha rikib.

maasiin fii dderib ligyo naas aaxariin gaa'idiiin yiguulu, "siifu wleed miskiin saxayyar bala gudra wala yigdir yurux bikuraaw, wa rrajul daa alinda gudra gaam rikib fii lhumaar." 4 ba'deen juha gaal, "sene, kaan kee ta'aal aniina ttineen kullaa narkabu." 5

maasiin wa ligyo naas aaxariin. wa mnaas dool gaalo, "siifu humaar miskiin baatil wala inda gudra wala sunu wa naas ttineen rikbo fooga." ba'deen juha gaal, "sene, kaan kee dalli xalli aniina ttineen nishilu humaar miskiin daa." 6 wa human attineen saaloo, waahid karaba rijleena algiddaam wa la'aaxar karaba bi rijleena alwara.

battaan maasiin, lammo ma'a naas gaa'idiiin yiguulu, "suumu naas musootiniin dool, 'indum humaar le yirkabu fooga ganno saalo foog."

wa juha min simiya gaala le wleeda, "hassa soxol alfaddal nusawu illa nubuu humaar daa giddaam, fii'saa naa sunya kaan saweeta sunu kullaa ysuufu fasil." 7 wa juha wa wleeda booco humaarum gidaam wa gabbalo bikuraam fii lbeet.

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Juha and His Son and Their Donkey

One day Juha and his son wanted to go to the market. Juha said to his son, "Ride that donkey and let us go." They were going down the road, Juha leading the donkey and his son riding it. And on their way they met some people.

The people said, "Look at that inconsiderate boy who lets his old father walk on his feet while he rides a donkey." Juha heard that and said to his son, "You are young and strong. Get off that donkey right now." And Juha rode.

Going down the road, they met other people who were saying, "Look at the poor little boy who has no strength and who cannot walk on his feet, and that man who has strength is riding the donkey." Then Juha said, "Fine, if it is so let us both ride together."

While going they met other people. And these people said, "Look at the poor thin donkey who has no strength (nor anything) and two people are riding it." Then Juha said, "Good, if so get off let us both carry this poor donkey." And both of them carried it, one holding it by its fore-legs and the other by its hind-legs.

Then while walking, they met some people saying, "Look at these crazy people, they have a donkey to ride (but instead) they carry it."

And when Juha heard he told his son, "Now the only thing which remains to be done is to sell this donkey, for no matter what you do the people of the world are going to think you are wrong." And Juha and his son sold their donkey and returned home on foot.
1. lammo ma's naas
   Lit. met with people.
2. 'indak gadra
   You have strength.
3. yalla
   An interjection meaning 'now', 'right away'.
4. bala
   Without.
5. kaan kee
   If so, in this case.
6. 'andiina ttineen
   Both of us; Lit. we the two.
7. fasil
   Mistake, wrong, fault.
The Blind Thief

A blind man on the road was known as a big thief. One day a man heard very much about him, but he did not see him with his own eyes and so he went to make sure that the blind man was really a thief. This man took his stuff and went to meet him. This man said to the thief, "I am also blind like you
and I came with my stuff to accompany you." This blind man said, "Good, I have also been looking for a friend for a long time and couldn't find (one). I am happy today that God has brought us together." After a while the blind man said to his friend, "Put the stuff which you brought between us so that no one will take it." His companion said, "Yes, you are right." And the blind thief, as soon as his companion put down his stuff, took it and slowly rose and went sat under a tree.

The thief did not know that his companion was not blind, but that he came to accompany him to know his secret. His friend called him twice and he did not speak. Then he called him many times but he did not speak.

His companion picked up a stone and said, "Anyone who took my stuff may this stone hit him in his head." And he threw three or four times and the stone hit the thief in the head. Then the blind thief said, "Oh! you are a liar, you are not blind. This is your stuff, take it."

Notes

1. kallamo fooga
   le'anna
   Talking about him.

2. yiisiifa 'asiira
   Lit. to see his secret.
zeman taawal fii hille waahid saakinii rajul, marta wa 'ziyaalum
timean - wleed wa bneyya. wa human masaakii, kull maalum 'illa bagaraay
waahid. yoom min al'aaayaaem attimaan min gabbiliimun min kadaadi fii beet
ligyo ?ammum marraane 'inda virde gawi wa ta'?baana garrib tumuut.1 wakit
moota gerrab naadata lbagaraay, siid 'asiiira, wa gaalata luu, "?ana gaas'id
numuut wa xanneete leek 'iyaali fii 'iidak.2 fakkir foggum maa taxalliiim
yumuutu be juu wala be 'ataa."3 wa min kammalate kalaama maataat.

ba'd suhuur al'abu 'axad mara 'inda hii kull a'taama tineen. wa
l'mara bigit darre hawaane le 'ziyaal rajula ljadiid.

aldarre tanti le 'ziyaal almaa hanabii lxaad lgaasi wa 'akul hawaan.
wa l'ziyaalaat dool bala ?amm, wakit maśo fii kadaadi yabku min fejur le
'asiyya wa yifakkiru fii ?ammum al maataat. laakin fii kadaadiitum albagaraay
gaaś'id yrabbi seme al'ziyaalaat - yantiim laban wa 'akul seme. wa daaśiman
'ziyaalaat attimaan yabgu sumaan, wa 'ziyaalaat han l'mara kull yoom baatiilin.
aldarre 'ajjiinat ee tuudoora ta'arfa ṣoxol al'ziyaal timean yaskulu wa naadum
yantiim.4 yoom waahid rassalata wleeda waa attimaan fii kadaači, waa wleeda
ṣaafa wakit albagaraay yanti l'akul le l'ziyaal. min 'akkad gabbal fii 1bheet
wa warr ru 'amma. al'amm nidilat wa warrata le rajula kadaa bagar hanu hille
kulla gaaśiidiim yumuutu min marid.5 wa rrajil xassad wa katalu lbagaraay.
addarre miin fusulita sa’alata rajile xallita yuturda ttimaan miin albeet.
rajila lhawaan saala ttimaan wa taadaam fii kadaadi b’iid wa gabbaa balaam.
fii kadaaditum attimaan bako kee ’iyo wa naadum waahid kulla maa jaa.⁶
himilo wa ga’ado, alwalad yušukka ṣaraka le yakuraba teer wa ’axta tirakkiba.⁷
wa miin ’akalo yanumma fii gees. wa yoom waahid miin gammo miin noomum šaafu
 giddaamum ściol ṭajib, nussa razaal wa nussa naadam be wije hana mera
 seme. ściol makruub fii ṣṣarak wa naada li’iyaal le yfartugum. al’iyaal
 xaafo wa ściol gaala leem kaan fortaggoo yantiim maal katiiir.⁸ al’iyaalaat
 gaalo, "’antiina maal gabul maa nifartugak."⁹ ściol ṭantaam bagar, xanam,
hamiir wa ṭabiid katiiir, wa miin al’iyaalaat Šaafu laal fortaggoo.
attimaan sawo deearum alkadaadi, wa be ṭabiidum sawu buyuut. wa miin
bigo siyaad inmaa inxam in fakkaru ṭilla fii ṭabuum.
’asiyya waahid šaayib misiiinta xamaay jaa le yiifum. wa miin xinneyta
attimaan ṭirifio kadaa ansaayib daa ṭabuum wa baal ṭeeb wago fii kuraaw wa
sa’alloo musaama wa šaalo ṭabuum ma’aan.

The Stepmother

A long time ago there lived in a village a man, his wife and their twin
children - a boy and a girl. And they were poor, all their possessions being
but one cow. One day upon the twins' return from the wilderness to their home

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they found their mother sick with strong fever and tired, close to die. When her death approached she called the cow, her secret keeper, and told her, "I am dying and leaving my children to your care. Take care of them and don't let them die of hunger or of thirst." And when she finished her talk she died.

After a few months the father married a woman who also had two orphans. And the woman was a bad stepmother for the children of her new husband.

The stepmother gave to the children who were not hers difficult chores and bad food. And those children with no mother, when they went to the wilderness they cried from morning till evening and thought of their mother who died. But in (their) wilderness the cow was raising the children well - giving them milk and good food. And the twin children always stayed fat, and the children of the woman were always thin. The stepmother was amazed and wanted to know what the twin children ate and who provided for them.

One day she sent her son after the twins to the wilderness, and her son saw when the cow gave food to the children. When he was sure he returned home and told his mother. The mother was jealous and told her husband that the cows in the village are all dying of some epidemic. And the man agreed and they killed the cow.

The stepmother, out of her wickedness, asked her husband to expel the twins from the house. Her bad husband took the twins and sent them to a far-away wilderness and returned without them. In their wilderness the twins cried till they were exhausted and nobody came at all. They endured (were patient) and stayed, the boy setting traps to catch birds and his
sister cooking them. And when they ate they slept in the hay. One day
when they woke from their sleep they saw in front of them a strange object,
half of it was a deer and half a human with the face of a beautiful woman.
The creature was caught in the trap and it called the children to untie it.
The children were afraid and the creature told them if they untied it
it will give them a lot of riches. The children said, "Give us the riches
before we untie you." The creature give them cows, sheep, donkeys and
many slaves, and when the children saw the riches they untied it.

The twins made the wilderness their home, and with their slaves they
built houses. And when they became the owners of riches they thought only
of their father.

One evening a poor old singer came to see them. And from his singing the
twins knew that the old man was their father and without shame they fell at
his feet and asked forgiveness and took their father with them.

Notes

1. ʔinda wirde  Lit. she has a fever.
2. ʔiyaali fii ʔiidak  Lit. my children are in your hand.
3. fakkir foogum  Lit. think about them, keep them
     in mind.
4. ʔoxol  What, what thing.
5. marid    Illness.
6. kee     Till.
7. ʔarak    Trap.
8. maal    Possessions, riches.
9. gabul maa nifartugak Before we untie you. The /maa/ here
     is not a negative particle.
zaman tawal fii wakit assalaatiin fii mamlaka hana fitri, sultaan ligya wleed wa samma muusa. assultaan yriida latiir alwleed wa amma ziyaada battean. min lissaa saxayyar ?antoo luo jawaad seme. wakit ligya xamasta?mir sana. amma maatat. le yifakkir fii marta, sultaan yinaddi lwleed ma?u fii bakaan alyamsi kulla. wa l?awiin al?aaxaraat nidilo fiisaan assultaan naa yifakkir ?illa fii marta almaatat wa fii muusa. wa lamma raaya le yaktulu lwleed.1


alwleed gallab warrateen wa fii titaalita ljawaad taar wa masa della
be'iid fii daar q'aaxar. fii bakaan aldallo, aljawaad gaala la muusa,
"daa saltana kabiir wa ssultaan qinda bineeyya semha. wa fii qayyam
algiddaan yanttiha la "axside le rejul ahii dawaraata. "ansi dawwira
xidme fii bakaan sultaan wa ana ni'aawink le telga lbinneyya." wa antaalulu
sunuf wa gaala lum, "tuusua sunfaay wakit tudioora muusa?ada banayy, wa ana
naji."

muusa maa fii bakaan assultaan, wa qantoolu xidme hana jineeene.
yoom waqhid qaadid yisasmi xidinta wa saafa bineeyya hana sultaan foog fii
gusuur. muusa tashe suufaay wa kammaa jaa. ba?deen libis xumaama hana
dahab wa rikib fii jawadora wa raax siyya giddaan albinneyya. albinneyya hana
assultaan, min saafata habbata wa gaalata le "abuuha keder tudioora taaxuda
?illa muusa albarraati. assultaan rabban wa tarcde bineyta wa muusa min
albeit. muusa wa lbinneyya maa ga?ado fii beet hana qajuuz sahhaeri
qusma zireega.

ba'?d qayyam assultaan bigi nardaan. fatta?o fii hille kullaa naadam
yidaawii wa maa ligyo. fii la'aaxir naado zireega ssaahhaari, wa min jaat
gaalata ?illa laban hana kazaal dhaasaba wilidat yidaawii ssultaan.6
assubyan kallum maa fii kadaadi le yjiibu llaban. wa muusa sa?ala le sultaan
kaan yagdar yamsi yfattiisa. assultaan maa qaba laakin qantaalulu jawaad
heuauan wa m?ruuf wa jerraay. muusa maa kallam wa sseala ljawaad, wa min
visil ware hille rebbata fii sadeeray wa sanaa kamaan wa daxal kadaadi.
min fajur le ?asiyya maa ligyo kazaal wadid kulla. min qiyi maa le
yanjam fii dduul wa simiya bissa hana zireega, "siifa giddaamak, dha hum

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Kamoun-Moses' Horse

Long ago during the time of the sultans in the kingdom of Fitri, a sultan had a child and called him Moses. The sultan liked the boy very much and his mother even more. When he was still young they gave him a beautiful horse. When he became fifteen, his mother died. In order to remember his wife, the sultan took the boy with him to every place he went. And the other wives were jealous because the sultan only thought of his dead wife and Moses. And they agreed to kill the boy.

One day they made bread and poured poison over it and gave it to Moses. And when Moses started to cut the first mouthful, his horse yelled at him. The horse said to his master, "Don't eat except what your father eats, and don't drink except what your father drinks. Don't take anything which the wives of your father give you." The boy said fine, and he refused to eat...
anything the woman made. And the women thought and said that someone is
giving away their secret. No doubt they will find the truth. And one
evening, one of the women heard the horse tell something (words) to the
boy, and she came and told the other women.

Afterwards they agreed to kill the horse. Thus they went and asked
the opinion of the magician of their land. The magician said to them,
"One of you should pretend to be sick, and then the sultan calls her let
her tell him to kill the horse of Moses if he wants her to be healthy."
They did as the magician said, and they asked the sultan and he accepted to
kill the horse. Then the horse heard and went and told Moses what the women
asked of his father, and Moses went and requested of his father that he wanted
to ride his horse once before they kill him, and his father accepted.

The boy galloped twice and the third time the horse flew and went
and got down far away in another land. In the place where they got down,
the horse told Moses "This is a big sultanate and the sultan has a beautiful
daughter. And in the days ahead he will give her in marriage to the man
she wants. Go look for a job at the sultan's place and I will help you
to find the girl." And he gave him hair and said, "Burn one hair when
you want my help, and I will come."

Moses went to the sultan's place, and they gave him work in the
garden. One day as he was doing his work he saw the daughter of the
sultan up in the upper floor. Moses burned a hair and Kemoun came.
Then he wore his golden vestments and rode his horse and walked a little
in front of the girl. The daughter of the sultan, as soon as she saw him
loved him and told her father that she would not marry except Moses
the gardener. The sultan got angry and expelled his daughter and Moses from the house. Moses and the girl went and stayed at the house of an old magician called Zirega.

A few days later the sultan got sick. They looked in the whole city for someone to cure him and found no (one). At last they called Zirega, the magician, and when she came she said that nothing except the milk of a deer which has just delivered will cure the sultan. All the young men went to the wilderness to bring the milk. And Moses asked the sultan if he could go look. The sultan did not refuse but gave him a bad horse known to be not a fast runner. Moses did not speak and took the horse, and when he got behind the city he tied it to a tree and took Kamoun and entered into the wilderness. From morning till evening he did not find a single deer. When he was exhausted he went to rest in the shade and heard the voice of Zirega, "Look in front of you, these are deer of every kind." And Zirega chose for him the deer which had just delivered and milked it. Moses took the milk and brought it to the sultan, and the sultan found health and rose.

A few months later war started in the city and Moses rode his horse and went and fought and expelled the people and got victory. The sultan called the young men of the whole city to thank the hero among them. Zirega came to the sultan and told him, "The one who is the hero is staying at my house, and he is also the son of a sultan." The sultan called him, and that person was Moses. When the sultan knew this he asked him for forgiveness and gave him his daughter and sent people to
Moses' father to come and attend the wedding of his son. And for month after month in the house of the sultan there was dancing and joy.

Notes

1. leemnu raayu
2. laa buud
3. le dey
4. daaar
5. yante le ?axide
6. ?illa laban...
   dahaaba
7. nafar nafar
8. ūšuuur le ūšuuur

Lit. they gathered an opinion.
No doubt.
For that reason, thus.
Lend, house.
Give in marriage.
Nothing but the milk...
Recently.
Of every kind.
For months, months after months.