

UNIVERSITY OF GOTHENBURG  
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# BEGINNER'S SOMALI WORKBOOK PART 3

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**Will be updated for autumn term 2023. Don't print anything yet.**

This is work in progress. Read it critically!  
Feel free to contact me with comments.

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# Abbreviations

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Ar.	(borrowing from) Arabic	(lånord från) arabiskan
BSG	Beginner's Somali Grammar	
BSR	Beginner's Somali Reader	Beginner's Somali Reader
En.	(borrowing from) English	(lånord från) engelskan
Hi.	(borrowing from) Hindi	(lånord från) hindi
It.	(borrowing from) Italian	(lånord från) italienskan
<sup>N</sup>	more common in the north	vanligare i norr
N		någon / något
Pe.	(borrowing from) Persian	(lånord från) persiskan
<sup>S</sup>	more common in the south	vanligare i söder
S	someone / something	
SNG		Somalisk nybörjargrammatik
Sw.	(borrowing from) Swahili	(lånord från) swahili

# Cutubka 1aad

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## The verb ‘yahay’

Review the forms of the verb **yahay**. Also notice how many forms of this verb are contracted with adjectives. See § 11.12.1.

## The Subjunctive

Present subjunctive ends in **-o** or **-áan** instead of ordinary present tense **-aa** or **-aan**.

Past subjunctive ends in **-(i)n**.

The four main usages of the subjunctive are:

– in subordinate clauses containing a subject word:

**Wáxaan rabaa ín aad tagto.** *I want you to go. (lit. ...that you go)*

– in negated clauses:

**Má rabo.** *I don't want it.*

**Má rabin.** *I didn't want it.*

– in optative clauses:

**Aan eégo.** *Let me see.*

– in prohibitive clauses (§ 11.11.1):

**Ha raácin Áxmed.** *Don't accompany Ahmed.*

## The Conditional

Somali has a conditional construction consisting of the infinitive followed by the auxiliary **lahaa**, **lahayd**, **lahayn**, **lahaydeen**, **lahaayeen** *had*.

In sentences expressing a hypothetical condition that does not (any longer) constitute a real possibility, the conditional is used in both the main clause and the subclause.

The auxiliary in the main clause is usually translated as *would* or *would have* (Sw. *skulle* eller *skulle ha*), whereas in the subclause it is usually translated as *had* (Sw. *hade*).

**Maxaa aad *samayn lahayd* haddii aad la *socon lahayd* Maxamed iyo Nuur maalintaas?** *What would you have done if you had walked with Mahamed and Nur on that day?* | *Vad skulle du ha gjort om du hade gått med Mahamed och Nur den där dagen?*

## The Infinitive

See § 11.4. The infinitive ends in **-i** or **-n**. and its only use is with auxiliary verbs. In this text we find the infinitive in the above mentioned conditional constructions as well as with a couple of other auxiliaries.

**carari maayo** (= ma cararayo) *I am not running away*  
**dili waayey** *failed to kill*

### Laba wiil iyo haramcad

**Nuur** ◇ **waxa uu** ◇ **noqday** ◇ **mid baqdin badan.**

Nuur ◇ he ◇ became ◇ (a) very frightened (one)

Nuur ◇ han ◇ blev ◇ (en) mycket rädd (en).

The last phrase is an adjective phrase in English and Swedish. In Somali a adjective phrase cannot occur on its own as a sentence constituent. Only noun phrases are allowed. Therefore, the adjective needs a “dummy” head word in Somali, which in this sentence is **mid** *one*.

**Nuur ayaa ku jawaabay** *Nur replied to him, Nur answered him*

The preposition **ku** indicates the recipient of the answer, the person that receives the answer. With a number of abstract verbs the preposition **ku** is used, not **u**. Since Somali doesn't have object pronouns in the 3rd person, the preposition on its own indicates *to him, to her or to them*.

**markii uu dhex marayo** *when he was passing the middle, when he was half way*

This is the progressive present subjunctive /mar-ay-o/, but it is best translated into English with a past tense form. The reason that it is the present progressive is that this subclause is **SIMULTANEOUS** with the main clause. Simultaneity is expressed in Somali by the present progressive, but in English it is expressed through the same tense form as that of the main clause verb.

**oo ... in ... oo**

When the sentences are long things can get complicated. Therefore it is important to look out for the boundaries between clauses. They are often marked by conjunctions, such as **oo** and **in**.

**Waxa uu ku fekerey oo uu ku tashaday in uu jiifsado**

FOC he about thought and he on decided that he lies.down

FOC han över funderade och han för beslutade.sig att han lägger.sig

**oo uu iska dhigo meyd.**

and he himself.of makes corpse

och han sig.själ.v gör lik

*He gave it some thought **and** decided **that** he would lie down **and** fake a dead body. | Han funderade över det **och** beslutade sig för **att** han skulle lägga sig ner **och** spela död.*

**aad u malaynaysaa** *you are thinking, you think*

The verb **u maleeyaa** *thinks* is always accompanied by the preposition **u**. It's impossible to translate the preposition separately, it just has to be there.

This kind of "mental activity" verbs are quite seldom used in the progressive form in English, but in Somali they are very common in the progressive.

### **koox-koox**

This is not an ordinary plural form. The plural of **koox -da** *group* is **kooxo -ha**. Repetition of a whole noun occur quite often in certain adverbial phrases.

**U shaqeeya kooxo!** *Work in groups. Arbeta i grupper.*

**Koox-koox u shaqeeya!** *Work groupwise. Arbeta gruppvís.*

## Exercises

Exercise 1. Use the correct present tense forms of the verb *yahay*. Translate the sentences into English. 1. Haa, waa ..... 2. Adigu ma jirran .....? 3. Arday baan ..... 4. Waxa uu ..... arday. 5. Waxa aad ..... arday. 6. Wiil fiican baad ..... 7. Maxaa ay ..... iyagu? 8. Waxa ay ..... ardayad. 9. Soomaali baynu ..... 10. Soortu way fiican ..... 11. Waxa aan ..... sideed jir. 12. Magaciisu muxuu .....? 13. Maroodigu wuu yar ..... 14. Waxa aan ..... toban sano. 15. Dugsigu waa ii dhow ..... 16. Adigu ma ..... hooyadey? 17. Idinkuse sidee baad .....? 18. Khadiija waa faraxsan ..... 19. Idinku waxa aad ..... sagaal. 20. Waxa aan ..... qof muslim ah. 21. Fartedu aad bay u fiican ..... 22. Cumar dadku way neceb ..... 23. Waxaan ..... macallinkii Cumar. 24. Qof kasta cuntuu u baahan ..... 25. Kubbadda cagta ayuu jecel ..... 26. Xisaabta wuu ku wanaagsan ..... 27. Kalluunku xagee ku badan .....? 28. Cuntadu

waxay saaran ..... dabka. 29. Dawacadu waxa ay u eg ..... eyga. 30. Carruurtaaydu aad bay u fiican ..... 31. Sidaas waa sida aynu ku nool ..... 32. Cali wuxu fuushan ..... baaskiilka. 33. Webiga Jubba waa biyo badan ..... 34. Muxuu gabaygani ku saabsan .....? 35. Nibirigu badahee buu ku nool .....? 36. Kuwaasina aad bay u waaweyn ..... 37. Kabahayguna kuwaaga ayay u eg ..... 38. Waa aad salaaman ..... dhammaantiin. 39. Immisa gabdhood ayaad walaalo .....? 40. Yaa na siiya waxa aynu u baahan .....? 41. Anigu waxa aan ..... Faadumo hooyadeed. 42. Riyuhu intooda badan waa ay cadcad ..... 43. Aniga iyo idinkuba magaaladan deggan ..... 44. Maxaa dadku u jecel ..... cunidda kalluunka? 45. Xoolaha iyo dadku maxay ku kala duwan .....? 46. Waxa aynu barannaa hadalka marka aynu yar ..... 47. Berbera way fog ....., Afgooyese wuu dhow ..... 48. Buuggani waxa uu ka kooban ..... saddex qaybood. 49. Dhammaanteen waxa aynu u baahan ..... saaxiibbo. 50. Faarax iyo Sulaymaan waxa ay jecel ..... in ay wadajir u shaqeeyaan. 51. Adiga iyo waalidkaagu waxa aad ..... xubno ka tirsan deegaanka dugsiga.

Exercise 2. Put the same sentences, except no 1, in the past tense.

### Suggested solutions

Exercise 1. – 1. Haa, waa **yahay**. *Yes, okay (so it is).* 2. Adigu ma jirran **tahay**? *Are you ill?* 3. Arday baan **ahay**. *I'm a student.* 4. Waxa uu **yahay** arday. *He's a student.* 5. Waxa aad **tahay/tihiin** arday. *You are a student/students.* 6. Wiil fiican baad **tahay**. *You are a good boy.* 7. Maxaa ay **yihiiin** iyagu? *What are they?* 8. Waxa ay **tahay** ardayad. *She is a student.* 9. Soomaali baynu **nahay**. *We are Somalis.* 10. Soortu way fiican **tahay**. *The porridge is good.* 11. Waxa aan **ahay** sideed jir. *I'm eight (years old).* 12. Magaciisu muxuu **yahay**? *What's his name?* 13. Maroodigu wuu yar **yahay**. *The elephant is small.* 14. Waxa aan **ahay** toban sano. *I'm ten years (old).* 15. Dugsigu waa ii dhow **yahay**. *The school is close to me (my place).* 16. Adigu ma **tahay** hooyadey? *Are you my mother?* 17. Idinkuse sidee baad

**tihiin?** *And how are you all?* 18. Khadiija waa faraxsan **tahay**. *Khadiija is happy.* 19. Idinku waxa aad **tihiin** sagaal. *You are nine (people).* 20. Waxa aan **ahay** qof muslim ah. *I'm a muslim (person).* 21. Farteedu aad bay u fiican **tahay**. *Her handwriting is very nice.* 22. Cumar dadku way neceb **yihiin**. *People hate Omar / are hateful towards Omar.* 23. Waxaan **ahay** macallinkii Cumar. *I'm Omar's teacher.* 24. Qof kasta cuntuu u baahan **yahay**. *Everybody needs food / ... is hungry.* 25. Kubbadda cagta ayuu jecel **yahay**. *He likes football.* 26. Xisaabta wuu ku wanaagsan **yahay**. *He is good at maths.* 27. Kalluunku xaggee ku badan **yahay?** *Where is there a lot of fish?* 28. Cuntadu waxay saaran **tahay** dabka. *The food is (placed) on the fire.* 29. Dawacadu waxa ay u eg **tahay** eyga. *The fox is similar to the dog. / Foxes look (a bit) like dogs.* 30. Carruurtaydu aad bay u fiican **tahay/yihiin**. *My children are very good.* 31. Sidaas waa sida aynu ku nool **nahay**. *That's how we live.* 32. Cali wuxuu fuushan **yahay** baaskiilka. *Ali is riding (on) the bike.* 33. Webiga Jubba waa biyo badan **yahay**. *The Jubba river has a lot of water.* 34. Muxuu gabaygani ku saabsan **yahay?** *What is this poem about?* 35. Nibirigu badahee buu ku nool **yahay?** *In which seas does the whale live?* 36. Kuwaasina aad bay u waaweyn **yihiin**. *These are very big.* 37. Kabahayguna kuwaaga ayay u eg **yihiin**. *My shoes are similar to yours.* 38. Waa aad salaaman **tihiin** dhammaantiin. *You are greeted/welcome all of you.* 39. Immisa gabdhood ayaad walaalo **tihiin?** *How many girls are you siblings? / How many sisters do you have?* 40. Yaa na siiya waxa aynu u baahan **nahay?** *Who gives us the things we need?* 41. Anigu waxa aan **ahay** Faadumo hooyadeed. *I am Fadumo's mother.* 42. Riyuhu intooda badan waa ay cadcad **yihiin**. *The major part of the goats are white.* 43. Aniga iyo idinkuba magaaladan deggan **nahay**. *Both me and you live in this city.* 44. Maxaa dadku u jecel **yahay/yihiin** cunidda kalluunka? *Why do people like to eat fish?* 45. Xoolaha iyo dadku maxay ku kala duwan **yihiin?** *Cattle and people, in what (respect) are they different?* 46. Waxa aynu barannaa hadalka marka aynu yar **nahay**. *We learn speech (to speak) when we are small.* 47. Berbera way fog **tahay**, Afgooyese wuu dhow **yahay**. *Berbera is distant, but Afgooye is close.* 48. Buuggani waxa uu ka kooban **yahay** saddex



qaybood. *This book is made up (consists) of three parts.* 49. Dhammaanteen waxa aynu u baahan **nahay** saaxiibbo. *All of us need friends.* 50. Faarax iyo Sulaymaan waxa ay jecel **yihiin** in ay wadajir u shaqeeyaan. *Faarah and Suleyman like to work together.* 51. Adiga iyo waalidkaagu waxa aad **tihiin** xubno ka tirsan deegaanka dugsigu. *You and your parents are members belonging to the school's community.*

Exercise 1. – 2. Adigu ma jirranayd? *Were you ill?* 3. Arday baan **ahaa**. *I was a student.* 4. Waxa uu **ahaa** arday. *He was a student.* 5. Waxa aad **ahayd/ahaydeen** arday. *You were a student/students.* 6. Wiil fiican baad **ahayd**. *You were a good boy.* 7. Maxaa ay **ahaayeen** iyagu? *What were they?* 8. Waxa ay **ahayd** ardayad. *She was a student.* 9. Soomaali baynu **ahayn**. *We were Somalis.* 10. Soortu way fiicnayd. *The porridge was good.* 11. Waxa aan **ahaa** sideed jir. *I was eight (years old).* 12. Magaciisu muxuu **ahaa**? *What was his name?* 13. Maroodigu wuu yaraa. *The elephant was small.* 14. Waxa aan **ahaa** toban sano. *I was ten years (old).* 15. Dugsigu waa ii dhowaa. *The school was close to me (my place).* 16. Adigu ma **ahayd** hooyadey? *Were you my mother?* 17. Idinkuse sidee baad **ahaydeen**? *And how were you all?* 18. Khadiija waa faraxsanayd. *Khadiija was happy.* 19. Idinku waxa aad **ahaydeen** sagaal. *You were nine (people).* 20. Waxa aan **ahaa** qof muslim ah. *I wa a muslim (person).* 21. Farteedu aad bay u fiicnayd. *Her handwriting was very nice.* 22. Cumar dadku way necbaayeen. *People hated Omar / were hateful towards Omar.* 23. Waxaan **ahaa** macallinkii Cumar. *I was Omar's teacher.* 24. Qof kasta cuntuu u baahnaa. *Everybody needed food / ... was hungry.* 25. Kubbadda cagta ayuu jeclaa. *He liked football.* 26. Xisaabta wuu ku wanaagsanaa. *He was good at maths.* 27. Kalluunku xaggee ku badnaa? *Where was there a lot of fish?* 28. Cuntadu waxay saarnayd dabka. *The food was (placed) on the fire.* 29. Dawacadu waxa ay u ekayd eyga. *The fox was similar to the dog. / Foxes looked (a bit) like dogs.* 30. Carruurtaaydu aad bay u fiican **ahayd/ahaayeen**. *My children were very good.* 31. Sidaas waa sida aynu ku noolayn. *That's how we lived.* 32. Cali wuxuu fuushanaa baaskiilka. *Ali was riding (on) the bike.* 33. Webiga Jubba waa biyo badnaa.

*The Jubba river hade a lot of water. 34. Muxuu gabaygani ku saabsanaa? What was this poem about? 35. Nibirigu badahee buu ku noolaa? In which seas did the whale(s) live? 36. Kuwaasina aad bay u waaweynaayeen. These were very big. 37. Kabahayguna kuwaaga ayay u ekaayeen. My shoes were similar to yours. 38. Waa aad salaamanaydeen dhammaantiin. You were greeted/welcome all of you. 39. Immisa gabdhood ayaad walaalo ahaydeen? How many girls were you siblings? / How many sisters did you have? 40. Yaa na siiyay waxa aynu u baahnayn? Who gave us the things we needed? 41. Anigu waxa aan ahaa Faadumo hooyadeed. I was Fadumo's mother. 42. Riyuhu intooda badan waa ay cadcadaayeen. The major part of the goats were white. 43. Aniga iyo idinkuba magaaladan degganayn. Both me and you lived in this city. 44. Maxaa dadku u jeclaa/jeclaayeen cunidda kalluunka? Why did people like to eat fish? 45. Xoolaha iyo dadku maxay ku kala duwanaayeen? Cattle and people, in what (respect) were they different? 46. Waxa aynu barannay hadalka marka aynu yarayn. We learnt speech (to speak) when we were small. 47. Berbera way fogayd, Afgooyese wuu dhowaa. Berbera was distant, but Afgooye was close. 48. Buuggani waxa uu ka koobnaa saddex qaybood. This book was made up (consisted) of three parts. 49. Dhammaanteen waxa aynu u baahnayn saaxiibbo. We all needed friends. 50. Faarax iyo Sulaymaan waxa ay jeclaayeen in ay wadajir u shaqeeyaan. Faarah and Suleyman liked to work together. 51. Adiga iyo waalidkaagu waxa aad ahaydeen xubno ka tirsanaa deegaanka dugsiga. You and your parents were members that belonged to the school's community.*

# Cutubka 2aad

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## The past habitual construction

The past habitual is formed by using the infinitive and the auxiliary **jiray** in the past tense. In the negative the past subjunctive form is of course **jirin**. See § 11.6.

**raáci jiray** *use to accompany*

**ilaalín jiray** *used to guard, watch*

**taxaddári jiray** *used to beware, pay attention*

**má oggolaán jirin** *didn't use to allow*

## Syntax

The word **inta** (literally *the amount*) introduces many types of temporal subclauses.

**inta** means *while (when)*

**Haramcadkii inta uu Maxamed dul yimid ayaa uu meel waliba ka ursaday.** *While the cheetah came above Mahamed it sniffed everywhere.*

**inta + aan + ka hor** means *before* (i.e. as long as you have not done X)

**Inta aadan/aanad akhrin ka hor...** *Before you read...*

**inta + ka dib** means *after*

**si + u** means *so that, in order to*

**Ninkii waxa uu daanyeerkaa u qaatay gurigiisii si uu u xannaanaysto.** *The man took the monkey to his house **in order to** care for it. / ... **so that** he could care for it.*

## Word order

There is a regional variation in the word order concerning the short subject pronouns and the negative **aan** *not* (used in subclauses and clauses with focus). In the north the negation has a tendency to precede the subject pronoun (**aanan** *I/we not*, **aanad** *you not*, **aanu** *he not*, **aanay** *she/they not*), whereas in the south the tendency is for the pronoun to precede the negation (**aanan** *I/we not*, **aadan** *you not*, **uusan** *he not*, **aysan** *she/they not*).

## Word formation

Almost all Somali adjectives be changed into a verb meaning *to become X*. Such verbs are formed with the suffix **-aadaa**, and these verbs belong to group 3, so that the feminine form will end in **-taa**. See § 11.13.3.

<b>weyn</b> <i>big</i>	<b>weyn yahay</b> <i>M is big</i>	<b>weynaadaa</b> <i>M becomes big</i>
	<b>weyn tahay</b> <i>f</i>	<b>weynaataa</b> <i>F</i>

There is however only one infinitive and one imperative for both these meanings.      **weynaan** *to be/become big*      **weynow!** *be/become big!*

Other such verb forms in this lesson are

<b>oggol</b> <i>approving</i>	<b>oggolaan jirin</b> <i>subj used to accept, allow</i>
<b>dhow</b> <i>close</i>	<b>dhowaado</b> <i>SUBJ comes close</i>
<b>jecel</b> <i>fond</i>	<b>jeclaan waayeen</b> <i>failed to (wouldn't) get fond of</i>

Another type of verb derivation are pairs of verb where a basic verb denotes that someone does something and a derived verb means that someone make somebody else do something. Such derived verbs are called causative verbs. See § 11.13.5.

BASIC VERB	CAUSATIVE VERB WITH <b>-I-</b>
<b>koraa</b> <i>grows (up)</i>	<b>koriyaa</b> <i>makes someone grow up = raises someone</i>

**Daanyeerkaa waa uu koray. Waxa uu aad iyo aad u jeclaa ninka koriyey.** *The monkey grew up. It very much liked the man who brought him up.*

Another verb is derived in two steps:

**xoog** *strength*

adding **-ee/ey-** **xoogee-yaa** M *makes strong, strengthens*

**xoogey-saa** F

adding **-s-t-** **xoogey-staa** M *make oneself stronger, become stronger*

**xoogey-sataa** F

## Nin iyo daanyeerkiisii

**daanyeer yar oo dhallaan ah** *a small monkey being a youngster, a small monkey kid (en liten apunge)*

Somali needs a conjunction between two modifiers referring to the same noun. If the head noun is indefinite, the conjunction is practically always **oo**.

**ma uusan oggolaan jirin** *he didn't use to allow, he wouldn't allow*

**ma uusan doonayn** *he didn't want to*

In the past tense, you often find this kind of "double negation" with both **ma** and **aan**. The latter is shortened and contracted with the subject pronoun, and a buffer **-s-** is inserted between the vowels: **uusan** < \*uu+aan *he not*. The same is true for **aysan** < \*ay+aan *she not*.

The verb is in the past subjunctive due to the negation, and the ending is **-in** after a consonant stem, and **-n** or **-nin** after a vowel stem. There is only this one form for all persons.

**meel ku xiro** *locks it up somewhere / in some place*

The noun **meel** *place* is often used "as a pronoun" meaning *somewhere*.

**dambe**

**maalintii dambe** *nästa dag*

## Wadahadallada 56–57

In the dialogues, many optional contractions typical to colloquial Somali occur in the recordings. Such colloquial contractions are transcribed in the right hand column, whereas the left hand column contain a version that follows the traditional principles for written Somali, with fewer contractions. The more standardised and formal the language is, the less you apply optional contractions, similarly to contractions in English of the type *it's* versus *it is*, or Swedish *stan* versus *staden*.

Word choices often give indications about the region of origin of a text. Words like **immika** *now*, **hadma?** *when?* as well as numbers, such as **laba iyo labaatan** *twenty-two* give a northern touch to the dialogues.

**Cadan intay u jirtaa Berbera?**

= **Cadan intee baa ay u jirtaa Berbera?**

*Aden what-amount FOC it to lies Berbera?*

*Aden, at what distance does it lie (in relation) to Berbera?*

*At what distance from Berbera does Aden lie?*

*What is the distance from Aden to Berbera?*

*How far is Aden from Berbera?*

**intay** is an optional contraction of **intee + baa + ay**

**intee** literally means *what amount*, but here rather *what distance*

In questions that require another answer, so called content questions, there will always be a question word, *maxay*, *ayo* or a noun with one of the suffixes *-ee* or *-ma*, e.g. *qofkee* 'which person' or *goorma* 'what time'.

Can you use the adverb “fog” for “distance”? It's used in the answer: “Way ka fog tahay”.

With the adjective 'fog' you would rather ask if it is far or not, but in order to ask how far you need a noun that you can attach the questions suffix to.

Cadan miyay ka fog tahay Berbera?

Past years and other expressions of time are expressed as something known, i.e. with the ending –ii, e.g. **sagaashankii** (*in the*) *the ninties*, **labaatankii** (*in the*) *the twneies*.

**kun iyo sagaal boqol iyo laba iyo siddeetankii** *in nineteen eighty-two*

Dates in the past are given with the demonstrative suffixes ending in –ii, stemming from the demonstrative pronouns **kii**, **tii** denoting something that is supposed to be known.

**laba kun iyo laba iyo soddonka** *in twenty thirty-two*

Present and future dates are given in the plain definite form.

Waxaan dhashay shan iyo tobankii Sebteembar kun iyo sagaal boqol iyo sidded iyo sagaashankii.

The endings are added both to the number of the day and the number of the year, when both are mentioned.

**Muqdishna waxaan tagayaa bishan toddoba iyo tobankeeda.** *And I'm going to Mogadishu this month, on the seventeenth of it* (or ... its 17th day).

When the month precedes the number of the day, the number takes a possessive ending that refers back to the month.

**Haa. Laakiin Burcay tagaysaa immika.** *Yes. But she is going to Burao now.*

Invisible focus marker. When a subject pronoun attaches to a preceding noun, that noun is focused: Burcay = Burco FOC ay. It is

generally explained as a contraction of Burco baa ay or Burco ayaa ay... which is what one would find in written standard Somali.

## **Waryaa!**

Normally “waryaa” is only used when addressing men.

**Markaa ma waxay u jirtaa intay Hargeysa u jirto Ceerigaabo mise intay Bulaxaar u jirto Boorame? = Markaas ma waxa ay u jirtaa inta ay Hargeysa u jirto Ceerigaabo mise inta ay Bulaxaar u jirto Boorame?**

*Då är-det-så-att det på ligger avståndet det-där HArgeysa till ligger Erigavo eller avståndet det(där) Bulahar till ligger Borama?*

*Then is-it-true-that it at lies the-distance it=Hargeysa to lies Erigavo or the-distance it=Bulahar to lies Borama?*

*Är det i så fall så att det ligger på samma avstånd som Hargeysa ligger från Erigavo eller samma avstånd som Bulahar ligger från Borama?*

*Is it then the case that it lies at the same distance that Hargeysa lies from Erigavo or the same distance that Bulahar lies from Borama?*

One thing that complicate this sentence is the fact that we prefer to say that on city lies at a certain distance **from** another city, whereas in Somali the phrase is **u jirtaa**, i.e. one city '**lies** (at a certain distance in relation) **to**' another city.

**Boorame Hargeysa ma waxay u jirtaa intay Bulaxaar u jirto halkaa. = Boorame Hargeysa ma waxa ay u jirtaa inta ay Bulaxaar u jirto halkaas?**

*Borama Hargeysa is-it-true it to lies the-distance it=Bulahar to lies that-place*

*Is it true Borama lies from Hargeysa at the distance Bulahar lies from there?*

*Does Borama lie at the same distance from Hargeysa that Bulahar lies from it?*



## **Hargeysa Ceerigaabo ma waxay u jirtaa intay Bulaxaar u jirto halkaa**

When there are two cities at the beginning of the sentence you can't be completely sure which city the subject of the clause and which one is the object of comparison. But in general the first one is most probably the subject, the one that you compare, and the second one would be the adverbial, the one you compare it to. But on the other hand, most of the time it doesn't really matter very much. You are comparing them to each other and saying something about the distance between them.

**bishan** < \*bil+tan *this month*

**immika / imminka** *now*

This is the noun **immin / ammin** *time* used as an adverbial expressing time. It is synonymous with **hadda**.

In some regions it is very common that /n/ disappears before another consonant, cf. **daanyeer / daayeer** *monkey*, **mindī / middi** *knife* etc.

**hadmaad?** = **hadma?** + **baa** + **aad** = WHEN do you...?

**hadma?** comes from **had** 'moment' + interrogative particle **ma** = 'when?'

**intaasi** is the subject form of **intaas** 'that amount, that distance'

**intaasay** colloquial for **intaas baa ay**

**intay** colloquial for **inta ay** 'the amount/distance that it'

**Waxa ay u jirtaa inta ay Hargeysa Ceerigaabo u jirto.**

*It is located at the distance (that) Hargeysa (it) is located from/to Erigavo.*



# Cutubka 3aad

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## Tone, Syntax, Word order

## Word formation

**far -ta** *finger*, **faraa** *gives advice, sends a message*

## Minor comments

### 3. Deriskeenna

**Ma ay dhalin wax carruur ah oo daryeela.**

not she gave.birth thing children being that cares

*She has not given birth to any children who (can) take care (of her).*

**Iyadana intee halkan looga socdaa?**

she/it.and amount.what here one.to.from travels

*How long does one travel from here to it/there.*

### 3. Guddiga tuulada

**Yaa u madax ah tuuladiinna?**

**Yaa** *who* is an obligatory contraction of **\*ayo+baa**. hence the sentence particle (expressing focus) in this clause is included in the question word, exactly as it often is in **maxaa** < **\*maxay+baa**.

...waxa uu **guddiga** tuuladu **qabto/qabtaan**.

The variation between the verb in the singular and in the plural of the present subjunctive is due to the noun **guddiga** *the committee*, which is a collective noun. Collective nouns are grammatically singular, but semantically they have a 'plural' meaning. People tend to make different

choices about agreement with such nouns, just like they do in English, e.g., *The committee was/were discussing the issue*, or Swedish, e.g., *Laget är inställt/inställda på att vinna*. This is not a real instance of regional variation, it's rather a question of individual choice, but the textbook editors seem to have thought of it as possible way to make the two textbooks differ.

### 3. Wadahadallada

#### **Boorame ma intay Afgooye Hargeysa u jirto ayay ayana u jirtaa?**

Boorame ma inta ay Afgooye Hargeysa u jirto ayaa ay iyadana u jirtaa?

Boorame Q **the.amount** it=Afgooye Hargeysa to lies **FOC** it it.also to(it) lies  
*Boorame, is it at the distance that Afgooye lies from Hargeysa, does it also lie (that far) from it?*

= *Is Boorame at the same distance from Hargeysa that Afgooye is?*

#### **Boorame ma waxay ka xigtaa Hargeysa xaggay Burco ka xigto?**

Boorame ma **waxa** ay ka xigtaa Hargeysa **xagga** ay Burco ka xigto?

Boorame Q **FOC** it from connects Hargeysa **the.side** it=Burco from(it) connects?  
*Is Boorame in the (same) direction from Hargeysa that Burco is?*

## Layliyo ku saabsan naxwaha

1. Find all sentences in this unit with the reflexive pronoun **is**. How is it used? Does it have a reflexive (*oneself*) or a reciprocal meaning (*each other*).
2. Find all verbs in the plural form of the imperative.
3. Find all prepositions in this unit. Explain for each preposition to which noun it relates.

*Marka ay dugsiga ka timaaddo waxa ay kubbadda kolayga la ciyaartaa saaxiibteed.*

*ka + dugsiga = from school*

*la + saaxiibteed = with her friend*

[Suggested solutions](#)

# Cutubka 4aad

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Tone, Word order,

Syntax

## The Subjunctive

The Past Subjunctive is used in negative main clauses.

**Qofna kama aysan **aqoon** dugsigeeda cusub.**

**Gabadhii cusbayd ma aysan **dareemin** cidlo mar dambe.**

*The new girl did not feel alone again.*

**Maxaa aysan u **lahayn** carruurta qaar saaxiibbo?**

*Why do a part of the children not have friends?*

Present subjunctive in positive subclauses with a subject word.

**Ma isku dayday in aad la **saaxiibto**?**

*Have you tried to become friends with them?*

**Aad uma aysan aqoon sida wax loo **qoro** ama loo **akhriyo**.**

**Carruurta kale waxa ay bilaabeen in ay ka **maadaystaan**.**

**Faadumo waxa ay goosatay in ay la **hadasho** gabadha cusub.**

**Si aad u **yeelataan** saaxiibbo maxaa aad samayn kartaan?**

**Marka loo **baxo** fasaxa quraacda, gabdhuhu waxa ay dheelaan kala-xanteysi (taabasho).**

**Aniga iyo Mahad marka aan dugsiga ka **imaanno** ka dib, waxa aan ciyaarnaa kubbadda cagta.**

Haddii aad **jirrato**, maxaa ay sameeyaan saaxiibbadaa?

Waxa ay ogaatey in ay Maryan **bugto**...

Dabadeed waxa ay Alle uga bariday in uu  **siiyo** caafimaad degdeg ah.

Waxaan jeclahay in aan Soomaaliya ku **noolaado**.

However, the ordinary present tense forms of the verb yahay are also used in subclauses with a subject word.

Haddii uu saaxiibkaa jirran **yahay** maxaa aad samayn lahayd?

The reduced subjunctive is used in negative subclauses. There is no difference between present and past tense. The verb always ends in **-(i)n**.

Inta aadan **akhrin** ka hor...

*Before you read...*

## Word formation

In Somali, there is often both a noun and a verb based on the same root morpheme.

**saaxiib -ka** *friend (male)*

**saaxiib -ta = saaxiibad -da** *friend (female)*

**la saaxiibaa, saaxiibtaa** *becomes friends with*

**ciyaar -ta** *game, play, dance*

**ciyaaraa, ciyaartaa** *plays*

**hadal -ka** *speech, talk*

**hadlaa, hadashaa** *speaks, talks*

**bilow -ga** *beginning, start*

**bilaabaa, bilowdaa** *begins, starts*

**quraac -da** *breakfast*  
**quraacaa, quraacdaa** *eats breakfast*

**dareen -ka** *feeling, sense*  
**dareemaa, dareentaa** *feels, senses*

**dood -da** *discussion*  
**doodaa, dooddaa** *discusses*

**salaan -ta** *greeting*  
**salaamaa, salaantaa** *greet*

**jawaab -ta** *answer*  
**jawaabaa, jawaabtaa** *answers*

## Contractions of Prepositions

The contraction **ugú** has three possible interpretations.

**ugú** ← **u + u** *to + to*

**ugú** ← **u + ku** *to + in / on / with (tool)*

**ugú** particle expressing the superlative degree

If there is more than one preposition, they must obligatorily be contracted. Between vowels /k/ changes to /g/ and between two instances of **ú** an extra /g/ is added as "buffert".

**Daanyeerkii waxa uu soo qaaday dhagax si uu ugu dhufte duqsigii.**

*The monkey picked up a stone in order to hit the fly with it.*

**ugu** < \*u+ku

**u + si** *in order to*

**ku** *with it (referring back to dhagax a stone)*

**Maryan aabbaheed iyo hooyadeed aad bay Sahro ugu mahad celiyeen.**

*Maryan's father and mother expressed a lot of gratitude to Sahra.*

**ugú** ← **u + u**



**u + aad** a lot, much

**u + Sahro** to Sahra

**Buurta waddankeenna ugu dheer waa buurta Surad.**

*The highest mountain in our country is mount Surad.*

**ugu + dheer** highest

Here **ugu** expresses the superlative degree and is best interpreted as a non-divisible particle.

**ugá** ← u + ka to + about

**Sahro markii ay salaantey Maryan ka dib, ayaa waxa ay uga warrantay dugsiga iyo casharradii maalintaa la soo dhigtay.**

*After Sahra had greeted Maryan, she reported to her (i.e. Maryan) about the school and the lessons one had studied that day.*

**Dabadeed waxa ay Alle uga bariday in uu siiyo caafimaad degdeg ah.** Then (for) her she asked (from) God to give quick health (i.e. recovery).

**Yaa ay Sahro uga bariday caafimaad Maryan?**

*(From) whom did Sahra ask for health (for) Maryan?*

**isu** ← is + u

**Mar kasta waxa ay isu raaci jireen dugsiga.**

*They always used to accompany each other to school.*

## The Infinitive

The infinitive ends in **-i** or **-n**.

If the verb stem ends in a consonant, the infinitive ends in **-i**.

If the verb stem ends in a vowel, the infinitive ends in **-n**.

It is only used together with a handful of auxiliary verbs.

**Daanyeerku waxa uu ilaalin jirey ninkii oo uu ka taxaddari jirey.**

**cuni doonaa** *will eat*  
**heesi lahaa** *would sing*  
**baran karaa** *can learn*  
**ciyaari jirey** *used to play*  
**carari maayo** *will not run away*

## The Conditional Construction

The construction INFINITIVE + AUXILIARY **lahaa/lahayd** is called the conditional construction.

**Haddii uu saaxiibkaa jirran yahay maxaa aad samayn lahayd?**  
*If your friend were ill what would you do?*

It expresses that something is not reality, but might, under certain (less probable) circumstances, become reality.

## Modifiers with *ah*

**Ah** *being* is the reduced form of **yahay**.

**Sahro iyo Maryan waa laba gabdhood oo saaxiibo ah.**  
*Sahra and Maryan are two girls that are friends.*

It's is mostly used in this type of relative clauses, and such relative clauses are often used in Somali, where English and Swedish would have an adjective.

**surwaal buluug ah** *blue trousers* (trousers that are a blue thing)

**saaxiib run ah** *a true friend* (a friend that is a real thing)

**daanyeer dhallaan ah** *a young monkey* (a monkey that is a youngster)

It is also used when a preposition would be used in English and Swedish.

**meel kayn ah** *a place in the woods* (a place that is a forest)

Finally the reduced form **ah** is also used when the subject of the clause is focused.

YAA **ah** saaxiibbadaa? WHO are your friends?

Yaa is the focused subject, an obligatory contraction of **ayo?+baa**.

#### 4.1 Faadumo saaxiibteeda cusub

Maalin ayaa ardayad **cusubi** oo ka timid xaafad kale ku soo biirtay dugsiga.

Adjectives take the subject case ending **-i**. If the subject is just a definite noun it ends in **-u**, but if it's a noun phrase ending with an adjective it ends with an **-i**.

Wiilka **dheeri** waa Cali. *The tall boy is Ali.*

Buugga **cusubi** waxaa uu yaal miiska korkiisa.

*The new book lies on top of the table.*

**saaxiibteeda cusub** *her new friend*

Even though nouns like **saaxiib** *friend* that denote family and friend, do not take the full possessive ending when they occur on their own, e.g., **saaxiibteed** *her friend*, they do take the full ending when they are followed by a modifier such as an adjective.

**isku dayday** *you have tried, she has tried*

This is the simple past tense with the morpheme /t/ expressing the second person singular or the feminine 3rd person singular or. dayday < /day/-/t/-ay/

**ahaan jireen** *they used to be*

This is the infinitive **ahaan** *to be* + the auxiliary **jireen** *they used*.

**kuwo faraxsan** *happy ones, lucky ones*

**Kuwo** is an indefinite pronoun in the plural. The singular forms are **ku, tu**. There is also a corresponding definite pronoun: **ka, ta, kuwa**, e.g., **kuwa faraxsan** *the happy ones*.

**qofna** *nobody, anybody*

The noun **qof** *person* with the "negative" particle **-na** is used more or less as a "negative" indefinite pronoun in negative clauses. The corresponding word about things is **waxna** *nothing, anything*.

**ma aysan aqoon** *she didn't know*

**ma aysan dareemin** *she didn't feel*

In the past tense Somali often uses "double negation", i.e., both **ma** and **aan**. An **-s-** is inserted as a buffer between the vowels of **ay** and **aan**, and the vowel of **aan** is shortened in this obligatory contraction: **aysan** < \*ay+aan.

**Aqoon** *knew* and **dareemin** *felt* are past subjunctive forms due to the negation. The past subjunctive always ends in **-n**.

**had iyo jeer** *alltid, ständigt, ständigt och jämt*

This phrase is somewhat similar to Swedish *jämt och ständigt* which also consist of two parts that basically mean the same thing. **Had** means *time, moment* och **jeer** *time, instance*. It might also be compared to English *over and over*.

**gabadha cusub** *the new girl* (that we don't really know yet)

**gabadhii cusbayd** *the new girl, that new girl you know*

In Somali, the speaker very often points out that certain persons, objects or notions are expected to be known from before. Then the demonstrative **-ii** is added to the noun instead of the definite article's **-a**. Doing so, one also has to alter the form of any adjective following the noun by adding the verb suffix **-aa** (from **ahaa** *(that) was*) to

masculin singular nouns as well as plural nouns, and **-ayd** (from **ahayd** (*that*) *was*) to feminine singular nouns.

Some adjectives also contain an inserted vowel copy between two consonants at the end of the stem, e.g. **cusub** based on the stem /cusb/. Such an inserted vowel will disappear when the verb suffixes are added, since two consonants between vowels are allowed: **cusbaa**, **cusbayd**.

**Waxa ay bartay Faadumo gabadhii walaasheed iyo saaxiibbadeed.**

*Fadumo introduced the girl to her sister and her friends.*

Besically, this sentence could have two different interpretations. The subject might be **Faadumo** or **gabadhii**. But on the other hand, just like in English or Swedish, if there is no special reason to interpret the sentence otherwise, the most natural thing is that the subject comes first and then the object, which would mean that it is probably Faadumo that introduces her sister and her friends to the girl. The other way around wouldn't make much sense either in this text, since the girl didn't have any friends.

## 4.2 Saaxiibbo wanaagsan

### *uusan*

uusan < uu+aan

he.not

### *iska*

iska

oneself.from

### *isle'eg*

(< is + la + eg) = equal/likadan

is + la + eg lik med varandra

## *dayday*

ordet **dayday** är slang ord på somaliska som betyder någon som är fattig.

Ma isku dayday in aad la saaxiibto? = Har du försökt bli vän med henne?

isku dayday = försökte

## **Inta aadan akhrin ka hor:**

The subjunctive is used under two important circumstances: in subclauses and with negation. Here we have both, and that's why we need the reduced subjunctive. This verb form, the reduced subjunctive, is not inflected for person. It always ends in **-(i)n**.

### ***Inta aadan akhrin ka hor:***

(inta aad+aan akhrin ka hor)

the-moment you not read from before

*Before you read = When you still haven't read*

The person is expressed through the subject pronoun which is contracted with the negation **aan**, which is used in subclauses instead of **ma**. In the north the order of these two elements is the opposite.

SOUTH	NORTH	
<b>aanan</b>	<b>aanan</b>	<i>I/we not</i>
<b>aadan</b>	<b>aanad</b>	<i>you not</i>
<b>uusan</b>	<b>aanu</b>	<i>he not</i>
<b>aysan</b>	<b>aanay</b>	<i>she/they not</i>

In all these contractions, the second element has a shortened vowel.

*Sahro markii ay salaantey Maryan ka dib **ayaa waxa** ay **uga** warrantay dugsiga iyo casharradii maalintaa **la soo dhigtay**.*

Sometimes there is focus on two different constituents in the same sentence. *Ayaa/baa* and *waxa* will then occur together.

*uga ← u + ka*

*Maryan + u warrantay* ‘she reported to Maryan’

*ka warrantay + dugsiga iyo casharradii* ‘she reported about school and the lessons...’

*Soo* expresses that the action had been completed, i.e. ‘the lessons that they had studied that day (lit. that one had completed studying that day)’.

## 4. Wadahadallada 60

Tre platser jämförs.

Ma intay **Burco Hargeysa** u jirto ayay **iyana** u jirtaa?

Ligger **den** på samma avstånd som **Hargeysa** är ifrån **Burco**?

Berbera ma waxay **ka xigtaa** Hargeysa xaggay Burco **ka xigto**?

**ku xigaa** *is related to*

Berbera ma waxay **ka xigtaa** Hargeysa xaggay Burco **ka xigto**?

*Is Berbera situated in the direction from Hargeysa that Burao is situated?*

*= Is Berbera in the same direction from Hargeisa that Burao is?*

Boorame ma waxa ay **ka xigtaa** Hargeysa xagga ay Burco **ka xigto**?

### **Xabashi**

Are **Xabasha** and **Itoobiya** (Ethiopia) interchangeable when referring to the country itself? If you are referring to the Ethiopian people, can you only say Xabashi/Xabashiyad (male/female)?

**Xabasha** ‘Abyssinia’ is the historical name for Ethiopia. The word is borrowed from Arabic (al-xabasha الحبشة). It refers to the people. Somalis, including Somalis in Ethiopia, refer to non-Somali Ethiopians when using **Xabasha**.

A modern word for the Ethiopian people is **Itoobiyaan -ka**.

## 4. Layliyo ku saabsan naxwaha

4.1. Make a list of some of the more difficult verbs in this lesson and put them in the infinitive (with an auxiliary) as well as the simple present tense masc. and fem. 3rd person singular, e.g.

*hadlaa, hadashaa, hadli (doonaa) 'talk'.*

4.2 Change these sentences into negative ones without focus.

Remember

1. Use the subjunctive. The verb 'yahay' does however have special negative forms.
2. The root /ah/ in the verb 'yahay' is lost after adjectives, if there is no prefix between the adjective and the verb.
3. The negative particle 'ma' goes before the verb, right after the prepositions.

*Faadumo waxa ay qortay qoraalkan gaaban.*

*Waxa ay dugsiga u qaadataa cambuur buluug ah.*

*Waxa ay jeceshahay xisaabta.*

*Waxa ay ku fiican tahay akhriska iyo qorista.*

*Saaxiibkayga cusub magaciisu waa Mahad.*

*Waxa uu ku nool yahay meel ii dhow.*

*Mahad waxa uu dhigtaa fasalka afraad,*

*aniguna waxa aan dhigtaa fasalka afraad.*

*Aniga iyo Mahad waxa aan ciyaarnaa kubbadda cagta.*

*Mahad waxa uu iga caawiyaa layliyada shaqo-guriga ah.*

*Waxa uu ku fiican yahay sayniska.*



# Cutubka 5aad

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## Tone, Syntax, Word order, Word formation

### 5. Dugsigayga

#### 5. Wadahadallada 61

Oo Muqdisho ma xagga ay Hargeysa ka xigto ayaa ay Booramana ka xigtaa.  
And Mogadishu? the.direction it Hargeysa from.it relates FOC it Borama.too from.it relates  
'And Mogadishu, is it in the same direction from Borama that it is from Hargeysa?'

Haa, xaggaas baa ay ka xigtaa  
Yes, that.direction FOC it from.it relates  
'Yes, it is in that direction (seen from there).'

In everyday usage, the subject pronouns are often omitted in questions and negative statements. Sometimes it also happens in positive statements.

## 5. Layliyo ku saabsan naxwaha

### Cutubka 6aad

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#### Tone, Syntax, Word order, Word formation

##### 6. Deriskeenna

A small <<relative clause>> containing a subject word has to be in the subjunctive.

*Maryan waxa kale oo ay daryeeshaa hooyada iyo ilmaha <<ay dhasho>>.*  
'Maryan also takes care of the mother and the child <<she is giving birth to>>.'

##### 6. Wadahadallada 62

### Cutubka 7aad

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#### Tone, Syntax, Word order, Word formation

##### 7. Ciyaarta kubbadda cagta

Isla markiibana isbitaalka ayaa loola cararay Xirsi.

Isla mar-kii-ba-na isbitaalka ayaa la-u-la cararay Xirsi.  
same moment-that-EMPH-and the.hospital FOC one-to-with rushed Hirsi

*One immediately rushed to the hospital with Hirsi.*

*Man rusade/skyndade genast till sjukhuset med Hirsi.*

u + isbitaalka = to the hospital

la + Xirsi = with Hirsi

**Markaa aniga waxa ay ila tahay in aynaan maanta ciyaari karin oo aan iska dhaafno.**  
*Then I don't think we can play today and that we should skip it.*

ay ila tahay = it is with me, it seems to me, I think  
aynaan < aynu+aan

**ee aan iskaga ciyaarno bannaankan inoo dhow ee waddada baabuurta agteeda ah.**  
*but we ourselves.in.in play this.field to.us close that the.road the.cars its.closeness being  
but that we play together in this/that field close to us (to where we are/live) that is close to the  
(car) road.*

iskaga < is+ku+ku  
is+ku = in (our)selves, within our group, together  
ku + bannaankan = in this field

Markaa aniga waxa ay ila tahay in aynaan maanta ciyaari karin oo aan **iska dhaafno.**

Aniga waxa ay ila tahay in aynaan maanta ciyaarta **dhaafin** ee aan **iskaga** ciyaarno bannaankan inoo dhow ee waddada baabuurta agteeda ah."

**dhaaf** är ett ord som kan ha lite olika betydelse i olika sammanhang.  
dhaaf! låt bli!, släpp!  
iska dhaaf! *låt det vara!*  
baabuur ayaa na dhaafay *en bil körde om oss*  
sigaar cabidda waan iska dhaafayaa, *jag slutar röka.*

## 7. Diin

### *Compound adjectives*

Waxa ay ku nool yihiin meelaha **dhagaxa badan**.

*They live in **stony** places.*

Some noun phrases behave like adjectives. They most often contain one of the adjectives **badan** *much*, **weyn** *big*, **yar** *small*, e.g. **qurux badan** *beautiful*, **da' weyn** *old*. The main high tone is on the noun.

As in the example above, the modifier noun (**dhagaxa**) has to be in the definite form if the head noun (**meelaha**) is in the definite form or if it has a demonstrative or possessive ending.

## 7. Wadahadallada 63

Anigu macallin ayaan ahay, iyaduna waa macallimad.

Adiguna immisa jir baa aad tahay?

-na can mean both *and* and *also*, depending on what sound best in a specific phrase.

In order to mean *and*, there has to be a preceding sentence to connect to.

- Haa, **inan iyo inan** baa aannu walaalo nahay.  
boy and girl FOC we sibling 1PL-are  
A boy and a girl and (I) we are siblings.

The speaker is excluded from **inan iyo inan**. It tells us that they are three siblings.

Waxaannu walaalo nahay laba hablood iyo shan inan.

I have two sisters and five brothers.

Me + 2 sisters + 5 brothers = 8 siblings

Literally it means “we are siblings 2 sisters and 5 brothers”,

## Cutubka 8aad

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### Tone, Syntax, Word order, Word formation

#### 8. Diin iyo bakayle

Aniga **ilama** tartami kartid.

I (emphasis) me+with+not compete you-can

*Me, you can't compete with (me).*

**ilama** < i+la+ma me+with+not

**kartid**, 2nd p.sg. subjunctive (because of the negation **ma**)

Aniga is added to i for extra emphasis.

Xayawaankee baa doonayey in **lala** tartamo?

*Which animal wanted that **one** competes **with** it?*

**lala** is a combination of **la one** and **la with**.

The preposition **la** needs to refer to a noun, and we only have **xayawaankee**, so it seems to be that one. In order to refer back to **which animal** we have to add the pronoun **it** in the translation.

**Car haddii aadan baqayn inoo gee daanyeerka halkaa jooga.**

**inoo** < **ina+u** = us + to

**gee** is the imperative: bring! take something somewhere

- **Inoo gee daanyeerka lāt oss ta oss till apan.**

literally: take us to (the monkey)

idiomatically: let's go to (the monkey), let's get ourselves over to the monkey (?)

**Diinkii waxa uu iska sii watay socodkiisii gaabnaa** ilaa u gaaro meeshii dhammaadka.

means 'its **slow** walk' rather than 'its **short** walk'

**Waxa aan ku aallaa cirka dhexdiisa.**

**aallaa** is the 1st person sing. form of the highly irregular verb **yaallaa**. cf. **ahay** of **yahay**

**Bakaylow, aniga igama dheerayn kartid, ee aan isula tagno cid kale ee ina tartansiisa.**

Hare.VOCATIVE, me me.from.not run.fast you.can, so we eachother.to.with we.go people other that us arrange.competition

*Hey rabbit, you cannot run faster than ME, so let's go together to somebody else who (can) make us compete / arrange our competition.*

**igama** < **i+ka+ma**

**ka + i + aniga** from ME, than ME (having both short and long pronoun gives extra emphasis)

**isula** < **is+u+la**

**is+la** with each other, together

**u + cid kale** to other people

**ayaa + waxaa** in the same clause is not very common, but it sometimes occurs in order to focus two nouns or noun phrases in the same clause.

**if -ka** light

**ifaa** shines

**Haa. Adiga naftaada ayaan ku leeyahay.**

Yes. You your-soul FOC I you say.

*Yes I'm saying it precisely to you.*

**Ma aniga ayaad sidaas i leedahay?**

? I FOC.you that.way me say

*Are you talking to me that way?*

**Car, haddii aadan baqayn, inoo gee daanyeerka halkaa jooga.**

I dare you! If you-not are-afraid, us-to take the-monkey that-place dwelling  
*I dare you! If you aren't afraid, then let's go to the monkey sitting over there.*

**Looma baahna in aan dheereeyo.**

One-of-not needy-is that I run-fast  
*It's not necessary that I run fast*  
loomaa < \*la+u+ma  
ma baahna < ma \*baahan+aha

**Si fudud ayaa aan u guulaysan karaa.**

Way easy FOC I in win can  
*I can easily win.*

**Bal marka hore aan hurdo yar la dhaco.**

Just time first I sleep small with fall.  
*I'll just take a short nap first.*

**Diinkiina waxa uu ordaba, waxa uu gaarey meeshii loo tartamayey.**

The-turtle-and the-thing it runs-emphasis, FOC it reached the-place one-to was competing.  
*The turtle, however it ran, it reached the place they were competing for.*

**Diinkiina waxa uu ordaba, waxa uu gaarey meeshii loo tartamayey.**

*And the turtle who just kept running, he arrived to the place they were competing to.*  
i.e. the finish-line of their competition

**waxa uu ordaba / wuxuu ordaba**

**waxa** + subject pronoun + subjunctive verb + **ba**

This is a special construction that expresses an action with “high intensity”.

## 8.2 Magacyo

### 8. Wadahadallada 64–65

Vad är skillnaden på **-na** och **oo**, har förstått att de används mellan satser men undrar ifall det finns någon regel som säger när respektive ord ska användas.

1. (nax.) Xiriiriye loo adeegsado in laysku xiro labo weer tabineed oo abyoon. Tus. “Cali waa nin wanaagsan oo deeqsi ah”, “Cali oo Xamar joogay ayaan la kulmay, adoo harsan waayay ma lagu soo harsaday?”
2. (nax.) Xiriiriye isku xira laba fal oo isku mar la qabtay.

Magacuyaal layeele oo tilmaamaya qofka koobaad ee wadarta ah, oo kuwa lala hadlayaa aanay ku jirin. Tus. "Idinkaa na siiyay buuggan".

1. (-na) Qurub lagu xiriiriyo laba tixood. Tus. "Dariishadda fur, nalkana demi". 2. Xataa. Tus. "Waxa Guuled la siiyay Warfaana ha la siiyo". 3. Midkoodna,mana. Tus. "Midkoodna ma imaan karo, qofna ma iman", "Waxaan oo kale weligay ma arkin mana maqlin".

Här är en skärmdump från Morgans minigrammatik: § 14 (Coordination)

"Na" är konjunktioner som Morgan nämde tidigare medan "oo" är bistsinledare.

oo är både och. (en konjunktion som även används som bisatsinledare) En bild till från minigrammatiken: § 15.3.3

I dialogerna har jag svårt med följande strukturer:

*Laba inan baa leeyahay* - Hur vet jag om det är pojkar eller flickor?

*Oo markaas bishu waa immisa? / Kolkaas bishu waa labaatameeyo.* - Betyder inte *bishu* månad? Men hur kan det finnas 20 månader?

*Laba inan baa leeyahay*, Om det var flickor skulle det stå *laba hablood...*

*ínan pojke* - *ínan/inamood,pojkar*

*inán flicka* - *hablood flickor*

**Bishu (sg)** *waa labaatameeyo* Det är någonstans mellan 20-29:-e i månaden.

**Biluhu (pl)** *waa labaatameeyo* det är 20 tal (20-29) månader.

sg: singular

pl: plural

Eftersom det bara är feminina substantiv som kan få ändelsen **-ood** så borde väl ändå **laba inamood** betyda *två flickor??*

Wax carruur ahse? Vad är det för ett litet se som har hängt på här? Några (som är) barn? Är se ett litet frågeord typ ee med ett buffert-s?

(Gissar)

Skärmdump från Morgans grammatik för modersmålstalare (2019), sid. 67

## -se

Konjunktionen **-se** (*men*) är väldigt lik **laakiin** till sin betydelse. Den placeras på samma sätt som **-na** inuti den andra satsen, efter ett av de första orden, och den skrivs ihop med det ordet.

Jubba ma **engego**, ◇ Shabeellese sida badan labo ama saddex bilood buu sanadkii **engegaa**.

## laakiinse

Det förekommer också att de båda föregående konjunktionerna används tillsammans i formen **laakiinse**.

Waxa uu **geliyey** dherigii qoortisii, ◇ **laakiinse** waa uu **gaari waayey** biyihii.

## balse

Formen **balse** (*utan*) är en sammandragning av ordet **bal** och konjunktionen **-se**. Denna sammandragning används efter en nekad sats för att ange någonting annat som gäller i stället.

Cali Duul Duul cidna lama uu **hadlin**, ◇ **balse** orod ayuu **isxaabiyey**.

"isna" = is (pronoun) + na (conjunction) = and he also



# Cutubka 9aad

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## Tone, Syntax, Word order, Word formation

### 9. Hawlaha ka socda deriska, Qaybta koowaad

**saliidda la shito** *oil that one burns*, t.ex. fotogen eller lampolja. Det handlar nog om en kokplatta, liknande ett stormkök som man använder när man tältar.

**hudheelka cuntada** *restaurant* is mostly used in the north-west. The reason for this expression is probably that the better restaurants were located in hotels, but then this connections was lost and the expression can also be used for other (better) restaurant. The expression is hardly used in e.g. Mogadishu, where e.g. **bibito** is used for a simpler bar and **makhaayad** for a restaurant.

Soo ogow:


Find out:

– **inta ay le'eg tahay** lacagta ay hesho maalin-tii-ba.

the.amount it similar is the.money they get that.day.EMPHASIS

- the amount that the money they get each day is similar to

- the approximate amount of money they earn each day.

  
Cutubkan waxa aad ku arki doontaa shaqooyinka qaarkood oo **lagaga** shaqeeyo derisyada intooda badan.

*In this lesson you will see some professions that one works in in most neighbourhoods.*

To sort out such contractions, one needs to take the context into account.

**La** must be the pronoun, since it comes first, followed by two prepositions. Then the necessary questions are: What prepositions does the verb often occur with? And what nouns could these prepositions refer to?

**ka shaqeeyaa** *works in (some place/profession)* is a common combination. The preposition seems to be repeated twice, referring once to **shaqooyinka (qaarkood)** *some jobs/professions*, and once to **derisyada (intooda badan)** *most neighbourhoods (the major part of the neighbourhoods)*.

  
**Farmasiga waxa lagu iibiyaa dawooyin.**

*In the pharmacy one sells (they sell) medicines.*

Pronouns always come before prepositions.  
The pronoun **la** *one* always comes before all other pronouns and prepositions.  
The preposition **la** *with* always comes as the very last of all the prepositions.

Therefore,  
**lagu** usually means *one+in*, but it can also mean *one+you*  
**kula** means *you+with* or *in+with*

### **waxa kale oo**

The phrase **waxa kale oo** *also, furthermore, in addition* contains the focus particle.

Buugga waxa kale oo ku qoran qiimaha saxan kasta.  
the.book FOC other and in written the.price plate every  
*In the menu, also the price for each dish is written.*

## **9. Wadahadallada 66**

**Anigu bishan laba iyo labaan-keeda ayaan tagayaa Muqdisho.**  
I this.month two and twenty-its foc.I am.going Mogadishu  
*I'm going to Mogadishu on the twenty-second (day of this month).*

# Cutubka 10aad

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## Tone, Syntax, Word order, Word formation

### **10. Diin iyo shimbiro**

A negative question may be formed based on the negative statement (ma joogin) with the addition of **sow + miyaa**.

**Sow Ilaahay ma joogin miyaa halkii ay iigu tashanayeen?**

*Wasn't God in the place in which they decided about me.*

*Var inte Gud på platsen där de överlade om mig?*

sow – question particle in neagtive question

miyaa – general question particle

ma joogin – was not present

halkii – that place

iigu < i+u+ku

halkii + ku = the place in which

i + u + tashanayeen = they discussed and decided about me

**jeclaadaa, jeclaataa** *becomes fond of, gets to like*

A verb can be formed from practically every adjective with the endings **-aadaa, -aataa** meaning *becomes* + the adjective in question.

**Maxaa aadan jeclayn in aad samayso?**

**aadan jeclayn** < \*aad+aan jacel+ahayn

In questions there is a focus particle (or the focus question words **maxaa, yaa**), the negative sentence particle **má** cannot be used.

Instead the negation **aan** must be used and this negation requires the verb in the reduced subjunctive form, here **ahayn**.

**Waxa ay ka soo duuleen geedihii.**

**duul** may be pronounced in two different ways, *duul* 'fly' or *düül* 'attack'. See § 3.1.1.

**Sida uu Alle ii ilaalinayo Isaga ayaa og ee iska tag.**

the.manner he God in.me is.protecting He FOC knowing so oneself.from go  
sättet han Gud på.mig skyddar Han FOC medveten så sig-från gå.

*God, HE knows the manner in which he should protect me so go away.*

*Gud, HAN vet på hur han ska skydda mig så gå härifrån/din väg.*

**Waad mahadsan tahay.**

DECL.du tack.värd är.

*Tack ska du ha.*

Laakiin isla markiiba Ilaahay idankiis diinkii qolof adag ayaa lagu daboolay hilibkiisii jilicsanaa.

Men samma tidpunkt-just Gud hans-tillåtelse sköldpaddan skal hårt FOC man-med täckte dess-kött mjukt-var

*Men just i det ögonblicket täcktes sköldpaddans mjuka kött genom Guds försorg av ett hårt SKAL.*

## 10.2 Naxwe

**Ina keen, aan badda ku dabaalannee.**

Somali: imperative clause + subjunctive (konjunktiv) clause + ee

Swedish: imperative + så + clause expressing goal/purpose/effect

**Ina keen, aan badda ku dabaalannee.** (dabaalanno +ee)

us bring, we the.sea in swim+so > Let's go and swim in the sea. Kom så går vi och simmar i havet.

The Somali subjunctive (konjunktiv) is used here to express something that one wishes for. Therefore this use of the subjunctive is called to optative construction (i.e. wish construction).

Both singular **ina keen** and plural **ina keena** exist.

It depends on the number of persons that you are addressing.

But both are translated as Let's go since the English imperative includes the speaker.

The Somali **keen(a)** 'bring' does not include the speaker.

And in our text it is only being said to one person.

## 10. Wadahadallada 67-68

### **tobankii oo shan daqiiqo la'**

*ten (that is) lacking five minutes*

**La'** is an adjective that means *lacking*. It is often used like the preposition *without*.

Russian: *bez pjati desiat'* (without five ten) = *five to ten* = *fem i tio*

### **Waa lixdii oo rubuc la'**

*It's a quarter to 6.*

*Den är kvar i 6.*

### **Waa laba iyo tobankii oo shan daqiiqo la'**

*It's five to twelve.*

*Den är fem i tolv.*

### **Imminka ma kowdii oo toban daqiiqo la' baa?**

*Is it ten to one now?*

*Är den tio i ett nu?*

# Cutubka 11aad

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Tone, Syntax, Word order, Word formation

**11. Cabdi Beenlow / Cabdi Beenaale**

**11. Wadahadallada 69**

# Cutubka 12aad

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## Tone, Syntax, Word order, Word formation

### 12. Hawlaha ka socda deriska, Qaybta labaad

*Caanaha waxa keena baabuur iyaga oo ku jira haamo culan.*

*Caanaha <> waxa <> keena <> baabuur <> iyaga oo ku jira haamo culan.*

The milk <> FOC <> brings <> car/truck <> they(=the.milk) being in smoke-cleaned vessels

‘The milk, which is kept in smoke-cleaned vessels, is brought by a truck.’

‘A truck brings the milk in smoke-cleaned containers.’

The relative clause at the end refers back to the milk. In order to avoid a long relative clause in the middle of the sentence, it is put at the end, using the plural personal pronoun *iyaga* to refer back to *caanaha* which is plural.

*Farshaxanka waxa ay dadkaasi ka sameeyaan waxyaabo kala duwan.*



*Farshaxanka <> waxa ay <> dadkaasi <> ka sameeyaan <> waxyaabo kala duwan.*

handcraft (obj) <> FOC they <> those people (subj) <> of make <> different things (adv)

‘The items of handcraft are made by those people out of different things.’

*Maxaa aynu uga jeednaa farsamoyaqaan?*

*Maxaa <> aynu <> uga jeednaa <> farsamoyaqaan?*

‘Vad **menar** vi med hantverkare?’

uga jeedaa = menar, avser | means, refers to sth

This is a verb with many different meanings expressed by different prepositions and particles:

jeedaa, fem. jeedaa = turn to, face towards, look at

u jeedaa = see, know, understand.

u soo jeedaa - stays awake, is present at an event

ka soo jeedaa - originates from, is the descendant of

ka soo hor jeedaa - opposes, is in conflict with somebody

*Ka dib shaqaalaha dhuxushu waxa ay xaabada ku tuulaan goob bannaan.*

*Ka dib* <> *shaqaalaha dhuxushu* <> *waxa ay* <> *xaabada* <> *ku tuulaan* <> *goob bannaan*.  
Därefter <> kolarbetarba (subj) <> FOC de <> veden <> på, travar upp <> PLATS ÖPPEN  
Sedan travar kolarna upp veden på en öppen plats.

*Waxa ayna ku daboolaan xaabada tarniig iyo carro.*

*Waxa ay-na* <> *ku daboolaan* <> *xaabada* <> *tarniig iyo carro*.  
FOC de-och <> med, täcker <> veden <> korr.plåt och (sand)jord  
Och de täcker över veden med korrugerade plåtar och jord.

*Ma ku haysataa wax iyaga ka mid ah gurigiinna*

*Ma* <> *ku haysataa* <> *wax iyaga ka mid ah* <> *gurigiinna*?  
? <> in you.have <> a.thing them of one that.is <> your.house  
'Do you have one of those things at your house?'

*wax iyaga ka mid ah* 'a thing that is one of them'  
*ku + gurigiinna* 'at your house'

*qaar baa / qaarkood*

Bacadlayaasha **qaar baa** allifa heeso ay ku sheegayaan waxtarka badeecadda ay wataan.  
Bacadlayaasha **qaarkood** ayaa ku dhawaaqa heeso ku saabsan in ay muhiim tahay alaabtoodu.

There isn't really any difference in meaning between *qaar baa* and *qaarkood*.

Bacadlayaasha *qaar* <> *baa* <> *allifa* <> *heeso ay ku sheegayaan waxtarka badeecadda ay wataan*.

Bacadlayaasha *qaarkood* <> *ayaa* <> *ku dhawaaqa* <> *heeso ku saabsan in ay muhiim tahay alaabtoodu*.

The grammatical difference is that the two nouns in the initial noun phrase are juxtaposed in the first sentence, i.e. just put next to each other. Their connection is not marked in any morphological way: 'the.vendors a.part'

In the second sentence the second noun carries a possessive suffix that refers back to the preceding noun: 'the.vendors part.of.them'

In both sentences this noun phrase is equally focused, once by *baa* and once by *ayaa*, which are also fully synonymous.

PS. **Juxtaposition** is a grammatical term expressing that two words are connected merely by their position next to each other. There is no morpheme present that would express their relation.



## 12. Wadahadallada 70-71

*lix iyo labaatan cisho iyo saddex habeen*  
'26 days-and-nights plus 3 nights'

*shan maalmood iyo habeen*  
'5 days and a night'

Immisa baa looga socdaa Hargeysa Burco?  
how.much FOC one.to.from walks Hargeisa Burao  
'How long does it take to walk from Hargeisa to Burao?'

Waxaa looga socdaa saddex cisho.  
FOC one.to.from walks three day-and-night  
'It takes three days and nights to walk there.'

looga < \*la+u+ka

## 12. Layliga 1aad

Buuxi meelaha bannaan.

Dhowr maalmood ka dib ayaa libaaxii ku dhacay ..... loo .....

Jirkii waxa uu ..... in uu ku jaro ..... afka badnaa.

Muddo yar ..... libaaxii waxa uu ka ..... baxay dabinkii.

Libaaxii waxa uu yiri, "Uma ..... in ..... yar oo adoo kale ahi uu ..... leeyahay."

Jiirkii waxa uu ugu jawaabay, "Ku tala gal, hadda ka dib in ..... ay abaal ..... karaan kuwa waaweyn."

*Af-Soomaali, Fasalka 3aad, Muqdisho 2001: 101*

## 12. Layliga 2aad

U dhig erayadan sida ay isugu xigaan.

1. Libaaxii waxa uu jiirkii dilo ka baqayey waxa uu

2. Waxa uu dabin libaaxii ku dhacay

3. Waxa uu jiirkii libaaxii badbaadiyey
4. Madaxii waxa uu uga booday libaaxii jiirkii

*Af-Soomaali, Fasalka 3aad, Muqdisho 2001: 102*

## **12. Layliga 3aad**

Ka dhig weerahan wadar.

1. Libaaxii waxa uu seexday geedka hoostiisa.
2. Dabadeed waxa uu u baxay ugaarsi.
3. Waxa uu arkay baciid yar.
4. Waxa uu eryay baciidkii waana uu qabsaday.
5. Wiilkii waxa uu aaday dukaankii.
6. Waxa uu gatay gabal rooti ah, ukun iyo hilib.
7. Dukaanlihii waxa uu siiyey lacagtiisii.
8. Waxa uu aaday gurigiisii, waxana uu cunay quraacdiisii.

*Af-Soomaali, Fasalka 3aad, Muqdisho 2001: 106*

## **Layliyo**

Somali 3, Week 12, Test for 2.5 ects points

Fill in your answers in the fields in the right hand column of the different tables.

Do not make any changes to the layout of the document.

Maximum score = 100 %. Minimum score for VG = 90%.

Minimum score for G = 75 %.

### 1. Questions about grammar

In each of the following examples, there is a preposition. To what noun phrase is it associated? (8 points)

Example sentence Noun phrase associated to the preposition

1. Waxa aynu caanaha ka maalnaa geela iyo lo'da.
2. Caanaleyda qaarkeed waxa ay u qaadaan caanaha guryaha.
3. Xaggee baad ka timid?
4. Maxaa uu Cabdi u sheegay beenta?

### 2. Translation from Somali into your language

Make the translation as natural and idiomatic as possible. It shouldn't be literal or word by word. But you still have to transfer all the information in the Somali text in a precise way so that the meaning and function covered by the translation remains the same as the meaning and function of the original. (167 p.)

Nijaarka

Nijaarka laftiisu waa farsamo-yaqaan.

Nijaarku waxa uu ku dhex shaqeeyaa nijaarad.

Waxa uu adeegsadaa qalab sida miishaarta iyo dubbaha si uu alaab ugu sameeyo guryaheenna iyo dugsiyadeenna.

Alaabta waxa uu ka sameeyaa alwaax/loox.

Nijaarku waxa uu sameeyaa albaabbo, kuraas, miisas iyo sabuurado.

Ka dibna nijaarku waxa uu ka helaa lacag marka uu alaabtan ka iibiyo macmiisha.

Waa maxay alaabta dugsigiinna taalla ee uu sameeyay nijaarku?

Halkee baa ay nijaariintu ka shaqeeyaan deriskiinna?

Wadahadalka 71.1

- Ma waxaad ka timid Muqdisho?

- Haa.

- Intay u jirtaa Boorame?

- Way ka fog tahay.

- Intee looga socdaa?

- Waxaa looga socdaa lix iyo labaatan cisho iyo saddex habeen.

- Boorame iyo Burcana?

- Labadana waxaa loo kala socdaa shan maalmood iyo habeen.

- Adigu ma reer Muqdishaad tahay?

- Maya. Immika Muqdishaan ku nool ahay, laakiin reer Booramaan ahay.

- Ma leedahay xaas?

- Haahey.

- Immisa carruuraad leedahay?

- Waxaan leeyahay siddeed carruura.

- Ma inammaa mise waa hablo?

- Waa saddex hablood iyo shan inan.

### 3. Anser the questions

These questions refer to text 7.1 and 7.2 in the Reader. Answer the questions as precisely as possible. (70 p.)

1. Maxaa ay wiilashu jeclaayeen in ay sameeyaan marka ay dugsigga ka yimaadaan?
2. Wiilashu inta badan xaggee bay ku ciyaari jireen?
3. Midkee taladiisu fiicnayd, Xasan ama Cali?
4. Maxaa ay u fiicnaan weyday in lagu ciyaaro kubbadda waddada ama meel u dhow?
  1. Xaggee buu ku nool yahay diinku?
  2. Diinku ma nolol dheer yahay mise waa nolol gaaban yahay?
  3. Maxaa uu cunaa?

# Cutubka 13aad

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## Tone, Syntax, Word order, Word formation

### 13.

#### 13. Wadahadallada 72

The Somali day is divided into two parts: 12 hours with sunlight (*maalin*) and 12 dark hours (*habeen*).

In old times it was common to measure distance by telling the time it takes to walk between two places.

mooyi / mooji = ma ogi 'I don't know'

# Cutubka 14aad

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## Tone, Syntax, Word order, Word formation

### 14. Goorma ayaa aan dhimanayaa?

*Isla markiiba waxa soo garab istaagey nin aad u yaabban oo cabsi iyo welwel wejigiisa ka muuqato.*

Muuqdaa/muuqataa = can be seen (something shows itself). Something like: Just at that moment a very astonished/surprised man stopped at his side with a look of fear and anxiety (showing) on his face.

*Juxe intuu markiiba boodhkii iska tiimay ayaa uu ka daba orday ninkii, waxaanu ku yidhi,*  
As soon as Juha had cleared the dust off himself, he ran after the man, and he said to him,

*boorkii iska jafay = boodhkii iska tiimay*

*Jafay* och *tiimay* är synonymer. En sökning i HaBiT på **iska jaf.\*** gav 78 träffar, medan **iska tiim.\*** inte gav någon träff. Man kan därför anta att *jafaa* är mera neutralt i standardspråket, och att *tiimaa* skulle kunna vara en typiskt nordlig regionalism, men ordet finns inte i någon ordbok.

*Laanta aad saaran tahay ayaa gunta ka soo go'aysa.*

Grenen du står på kommer att gå av vid basen (dvs. inne vid trädets stam.)

### 14. Wadahadallada 73

Det finns en del konstigheter i dialogerna, t.ex. 'lix iyo labataan cisho iyo saddex habeen' blir konstigt. Dialogerna behöver granskas ordentligt och moderniseras och läggas till rätta så att de inte innehåller konstigheter och oklarheter.

*Immisa baa looga dhaxaa Hargeysa Burco?*

The verb *dhaxa* refers to travel that takes more than a day and therefore involves overnight stays away from home (or your destination). But it could be translated just as 'travel'.

*Waxaa looga dhaxaa saddex cisho.*

One travels three days (dygn) **from here to there.**

*Intee baa looga dhaxaa halkan? Ma inta Burco looga dhaxo baa?*

How much (time) one travels from here to there? The (same) amount (of time) one travels to/from Burao?

*Iyada waxaa looga dhaxaa halkan siddeed cisho iyo laba habeen. –*

How can you spend the night three days and two nights?

It's about spending time on the road, i.e. travelling.

You start in the morning and arrive in the evening of the third day. That makes it three days and two nights.

*Iyada waxaa looga dhaxaa halkan siddeed cisho iyo laba habeyn.*

Iyada betyder hon, men i denna mening riktar iyada till Boorama eller Jigjiga. Jag skulle översätta Iyada till den.?

isaga / iyada används nästan bara om person och djur. Men i exemplet ovan syftar det på en stad.

*Waxaa looga dhaxaa inta Maydh looga dhaxo.*

FOC one.to.from travels.overnight the.amount Maydh one.to.from travels.overnight

looga < la+u+ka

One travels from (here) to (there) the (same) amount (of days that) one travels from (here) to Maydh.

It takes just as long to go there as it takes to Maydh.



# Cutubka 15aad

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## Tone, Syntax, Word order, Word formation

### 15. Hawlaha ka socda deriska, Qaybta saddexaad

**gasho** is the feminine subjunctive of **galaa**, NB! the I+t>sh rule

**Kolka ay shinnidu buuxiso gaangurta ayaa ay dadku beertay kala baxaan malabka.**  
when they the bees fill the beehive FOC they the people who cultivated from with come out  
the honey

*When the bees fill the beehive, the people who have bred them take out the honey from it.*

**kolka** = **marka** *when*

**ka+la baxaa** *comes out from somewhere with somthings = takes something out of somewhere*

**dalagyada naqdiga** *cash crops, commercial crops | kontantgrödor*

masculine singular: **beeraale -ha** *(the) farmer*

collective feminine: **beeraley -da** *(the) farmers*

**Khudradda iyo miruhu inta badan waa dalagyada lacagta laga helo.**

*Vegetables and fruits are mostly cash crops (= crops that you earn money from).*

**Beeraleyda waxa khasab ku ah in ay shimbaraha dalagga ka ceshadaan.**

*The farmers must keep the birds away from the crops.*

*(= it is a necessary thing for the farmers that they keep the birds away from the crops)*

**badanaa** *often*

**inta badan** *for the most part, mostly*

There is a slight difference, and the latter indicates > 50 %.

**Maxaa ku dhici doona xoolaheenna haddii biyo la waayo?**

**la waayo** *man misslyckas, man kan inte*

### 15. Wadahadallada 74

*Immisaa looga dhaxaa halkan?*

looga < la+u+ka man+till+från

Hur många gånger övernattar man från X till hit? (eller från här till X)

*Bulaxaar intee looga dhaxaa halkan? Ma inta Boorame looga dhaxo?*

Hur många gånger övernattar man från Bulahar och hit? Lika många som man övernattar från Borama och hit?

oo keliya = bara

# Cutubka 16aad

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## Tone, Syntax, Word order, Word formation

### 16. Dawaco, diin iyo bakayle

**goyn lahaa** *should harvest*

**shaqayn lahaa** *should work*

Here the Somali conditional construction (infinitive + **lahaa had**) corresponds to the English PAST FUTURE and the Swedish FUTURUM PRETERITI, i.e., a construction that expresses a future event seen from the perspective of a situation in the past.

*Bakaylihii iyo diinkii waxa ay goosteen in beerta loo kala qaybsado saddex meelood oo isle'eg.*

*Diinkii iyo bakaylihii mid waliba qaybtiisii ayaa uu ka qaatay beertii.*

*God khiyaano ha qodin, haddii aad qoddidna, ha dheereyn, ku dhici doontaana, lama ogee.*

**Bakaylihii iyo diinkii waxa ay goosteen in beerta loo kala qaybsado saddex meelood oo isle'eg.**

*Kaninen och skölpaddan bestämde sig för att dela trädgården i tre lika delar.*

**God khiyaano ha qodin**

*Gräv inte ett hål (som en) fälla*

**haddii aad qoddidna, ha dheereyn**

*och om du gräver (en), gör den inte djup*

**ku dhici doontaana, lama ogee**

and (whether) you will fall into it, one doesn't know.

**Orod oo qaraha aan ku illoobay geedka weyn ee beerteenna hoostiisa ah iiga soo qaad.**

*Gå och hämta vattenmelonen som jag glömde under den stora trädet som ligger i vårt gård*

**Haye iyo diiday, midna ha dhihin.**

ok and I.refused neither don't say

*Say neither yes or no.*

**Diinkii waxa uu tusay hog weyn oo dawacadu ay ka qodday geedka weyn hoostiisa.**

*He showed the TURTOISE the large hole that the fox had dug under the big tree.*

You actually can't tell (grammatically) from the sentence itself what the grammatical function of **diinkii** is. Words ending in **-ii** can be both the subject and the object of the clause. We only know that the subject is masculine, but that is also true for **bakaylihii**. Hence, you have to figure it out from the context, and I would say it is probably the rabbit that shows the hole to the turtle in order to warn him.

**xusuusnow** *remember* is a contraction of the adjective '**xusuusan** - remembering' and the imperative of the verb '**ahow** - be!'

## 16. Wadahadallada 75

*Waxa aan doonayaa in aan suuqii tago <> ee <> ii tilmaan.*

'I want to go to the market <> so / hence <> (please) give me direction(s)'

*Waa halkaas ee labada sakadood marka aad dhaafto, midigta u baydh.*

it.is that.place so two blocks when you pass, the.right to turn

'It is over there, so turn to the right when you have passed two blocks.'

## 16. Layliga 1aad

**Buuxi meelaha bannaan.**

1. Beri baa waxa jiri jirey dawaco, ..... iyo ..... oo saaxiibbo ahaa.
2. Waxa ay wada lahaayeen ..... weyn.
3. Waxa ay ku beeri jireen beer ..... kala nooc ah.
4. Laakiin ..... ayaa shaqadiisii si fiican u gaban waydey oo waxa xanaaqay .....
5. Iyadu waxa ay damacday in ..... diinkii.
6. Iyadu waxa ay qodday ..... ku hoos yiil .....
7. Iyadu waxa ay qorshaysay in ay ..... diinka halkaan.

*Af-Soomaali, Fasalka 3aad, Muqdisho 2001: 88*

## 16. Layliga 2aad

**Ka dhig weerahan wadar.**

1. Beerta waxaa leh bakayle, dawaco iyo diin.
2. Dawacadu waxa ay abuuraysaa basal.
3. Bakayluhu waxa uu cunayaa karooto.
4. Diinku waa xayawaan socod yar.
5. Dawacadu waxa ay doonaysaa in ay disho diinka.
6. Bakayluhu waa diinka saaxiibkii.

*Af-Soomaali, Fasalka 3aad, Muqdisho 2001: 89*

## 16. Layliyo ku saabsan naxwaha

16.1. Find all the (positive) imperative clauses in Unit 16. Write them both in the singular and in the plural. Then change all of them into (negative) prohibitive clauses.

# Cutubka 17aad

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## Tone, Syntax, Word order, Word formation

### 17. Libaax iyo jiir

Haddii aad maanta i dayso **mar uun** baan kuu abaal-gudi doonaa.  
Here it is obviously the particle **uun**, with the basic meaning *only, just*.

**Libaaxu had iyo goor marka xaaladdiisu ay tahay caadi ee uu dheregsan yahay**  
*The lion always when his situation is (as) normal/usual and he is full (has eatan enough)*  
**waxa uu jecelyahay in uu barqo seexo.**  
*he likes to sleep (until the) late morning*

*Lions always like to sleep until noon when everything is normal and their stomach is full.*

Sleeping late in morning is referred to as **barqo libaax**, and this expression is used about people who like to get up late.

### 17. Libaaxyo

### 17. Wadahadallada 76

# Cutubka 18aad

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## Tone, Syntax, Word order, Word formation

### 18. Hawlaha ka socda deriska, Qaybta afraad

Dadka ku nool xeebaha **qaarkood** ayaa lacag ka hela kalluumaysiga.

**qaarkood** refers back to a plural or a collective noun. Here it could refer to either **dadka** or **xeebaha**, but it makes more sense that it refers to **dadka**.

The **-k-** in **qaarkood** must be a **-k-**, since it is dependent on that word's gender, it is **qaar -ka**. It has nothing to do with the gender of the word that it refers back to.

Only the **-ood** part that means *their/of them*, agrees with the word that it is referring to.

And for the second part of your question

There are two items that both refer back to **dadka**.

[Dadka ku nool xeebaha] **qaarkood**  
**a part of [the people who live at the coast]**  
*... a part of that specific coastal category of people*

The order could be reversed, but then the conjunction **oo** is necessary.  
(**Oo** is however not used before a noun that refers back through the use of a possessive ending.)

[Dadka **qaarkood**] oo [ku nool xeebaha]  
**[a part of the people], who live at the coast, ...**  
*a part of all people, and that part lives at the coast*

There is however a slight difference in the meaning.

*Ganacsatada xoolaha ay iibisadeen waxa ay ku geeyaan suuqyada magaalooyinka baabuur.* -  
Not sure how the verb *geyaan* fits.

*Ganacsatadu waxa ay u diraan dad kale oo qala kalluunka.* - What does *qala* mean?

*Ka dibna waxa ay ganacsatadu kalluunka ka sii iibisaa dad kale oo iyagu ku iibiya suuqa* -  
not sure about the verb *iibiya*.

*Ganacsatadu <> xoolaha ay iibsadeen <> waxa ay <> ku geeyaan <> suuqyada magaalooyinka <> baabuur.*

*ku geeyaa* 'bring, deliver (something somewhere) with (a vehicle)'

The verb itself is ditransitive (it takes two noun phrases without any preposition): the object that is brought and the place to which the object is brought.

[https://en.wikipedia.org/wiki/Ditransitive\\_verb](https://en.wikipedia.org/wiki/Ditransitive_verb) (Links to an external site.)

*Ganacsatadu <> waxa ay <> u diraan <> dad kale oo qala kalluunka.*

*qala* is the reduced (relative clause) from of *qalaa* 'slaughter' now added:

<https://www.lexonomy.eu/soomaali/2772> (Links to an external site.)

*Ka dibna <> waxa ay <> ganacsatadu <> kalluunka <> ka sii iibisaa <> dad kale oo iyagu ku iibiya suuqa*

*ka iibiyaa* 'sells (something) to (somebody)'

*ku iibiyaa* 'sells (something) in (some place)'

*sii* - in a direction away from the person referred to

here **iyagu** might be translated 'in their turn'

But how does the verb *iibisadeen* fit? I don't understand that either.

•

- - *Ganacsatadu <> xoolaha ay iibsadeen <> waxa ay <> ku geeyaan <> suuqyada magaalooyinka <> baabuur.*

*The businessmen <> the cattle they bought <> FOC they <> by bring <> the markets of the cities <> CARS*

The traders bring by CAR the cattle they have bought to the markets in the cities.

NB. there is no -i- after the -b- in *iibsadeen*



3. Soo ogow kolka uu sicirka xooluhu ugu **sarreeyo**.

### Kommer ordet sarreeyo från Sarrayaa?

*sarrayaa intr är ovanför, är högre, är överordnad, är den som bestämmer*

- •

Det är samma ord. Det är tyvärr felstavat i ordboken. Ska vara

*sarreeyaa intr är ovanför, är högre, är överordnad, är den som bestämmer*

Har korrigerat det nu. Tack för att du påpekade det.

Jag teyker att det låter konstigt att kameler, getter och kor kalla för **xoolaha nool**, man säger inte så. De försöker översätta 'livestock' men xoolaha nool betyder levande djur.

"Reer-guuraaga iyo qaar ka mid ah beeraleyda ayaa dhaqda geela, ariga iyo lo'da. Xayawaankan waxa aynu u naqaannaa **xoolaha nool**."

Tack för att du påpekar detta. Jag hade en liten misstanke om att det skulle kunna vara på det sättet...

Har du något förslag till vad man skulle skriva i stället i den här texten?

Vänliga hälsningar

Morgan

Jag tycker att ändå rätt att skriva "xoolaha nool" termen används ju när man pratar till exempel att Somalia exporter djur vilket är xoolo nool och inte bara kött

•

- - Tack Abdisalam! Nu gjorde jag det jag borde ha gjort redan tidigare, kollade i korpusarna.

**xool.\* nool** är inte alls så ovanligt, utan förekommer 834 ggr i HaBiT och 526 ggr i Korp, så det får nog ändå betraktas som ett somaliskt uttryck, även om det kan ha sitt ursprung i översättning från engelskan.

## 18. Wadahadallada 77

*Waa tahay.* or usually *Waa yahay.* = So it is. // OK. // Fine.

*Labada daarood ee cadcad ayaa uu ka dambeeyaa*

*Labada daarood ee cadcad baa uu ka dambeeyaa.*

No real difference. The particles *ayaa* and *baa* are synonymous. However, many speakers say that *baa* has a more colloquial flavour, and they prefer *ayaa* in 'serious writing'.

***Saacaddu ma shantii baa?***

– ***Maya, waa toddobadii oo toban la'.***

*Saacaddu waa shantii.*

jfr. *Sahro waa macallimad.*

Två substantiv som bara sammanbinds med *waa* som markerar detta som ett påstående.

***Saacaddu ma shantii baa?***

jfr. *Sahro ma macallimad baa?*

Samma två substantiv sammanbinds till en fråga med *ma* före och *baa* efter det substantiv som utgör predikatet.

***Maya, waa toddobadii oo toban la'.***

*No, it's ten to seven.*

***oo toban la'***

*and missing ten*

# An old exam

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Somali 3, Final exam

*Maximum score = 100*

*Minimum score for VG = 90*

*Minimum score for G = 75*

## 1. Translation from Somali into your language

Make the translation as natural and idiomatic as possible. It shouldn't be literal or word by word. But you still have to transfer all the information in the Somali text in a precise way so that the meaning and function covered by the translation remains the same as the meaning and function of the original. (70 p.)

Sida uu Xasan ku aado dugsiga

Xasan waa arday dhigta(2) Dugsiga Hoose/Dhexe ee Macallin Jaamac ee degmada Xamarweyne ee magaalada Muqdisho.

Xasan waxa uu deggan yahay degmada Wadajir ee magaalada Muqdisho.

Waxa uu la nool yahay aabbihiis, hooyadiis iyo walaalihiis.

Xasan waxa uu maalin waliba ka toosaa hurdada kow iyo tobanka saac ee aroornimo.

Waxa uu ku soo tukadaa masaajidka.

Marka uu masaajidka ka soo noqdo(3) ka dib ayaa uu quraacdaa.

Dabadeed dharka dugsiga ayaa uu ku lebigtaa.(4)

Marka uu guriga ka baxo waxa uu toos u aadaa boosteejada baabuurta ee ku taal degmada Wadajir, halkaas oo uu ka raaco basaska dadweynaha.

Muddo soddon daqiiqo ah ka dib ayaa uu gaaraa dugsiga.

Marka uu dugsiga gaaro waxa uu salaamaa macallimiinta iyo ardayda.

Dabadeedna waxa uu galaa fasalkiisa si uu u dhegeysto casharka macallinku uu bixinayo.

Markii casharku uu dhammaado waxa uu ku noqdaa gurigiisa isaga oo raacaya basaska dadweynaha ee u jeeda degmada Wadajir.

## 2. Questions about grammar (10 p.)

1. Are most verbs in the text in the simple or the progressive present tense? Why is that so?
2. What form is the verb marked as (2)? Why is that form used?
3. What form is the verb marked as (3)? Why is that form used?
4. What word(s) is/are focused in the sentence marked as (4)?
5. Why does 'macallimiinta' contain an /m/, while 'macallinku' contains an /n/?

## 3. Ka jawaab su'aalahaan (20 p.)

1. Dugsigee buu dhigtaa Xasan?
2. Xaafaddee buu deggan yahay Xasan?
3. Maxaa uu raacaa Xasan maalin waliba?
4. Maxaa uu sameeyaa Xasan markii uu dugsiga tago?
5. Maxaa uu ka dhegeystaa Xasan daabuurka dugsiga?

*Af-Soomaali, Fasalka 3aad, Muqdisho 2001:137–139*