

**ALBANIAN**

**Basic Course**

**Volume I**

**Lessons 1 - 16**

**September 1965**

**DEFENSE LANGUAGE INSTITUTE**

## PREFACE

The Albanian Course, consisting of 110 lessons in 12 volumes, is one of the Defense Language Institute's Basic Course Series. The material was developed at the Defense Language Institute and approved for publication by the Institute's Curriculum Development Board.

The course is designed to train native English language speakers to Level 3 proficiency in comprehension and speaking and Level 3 proficiency in reading and writing Albanian. The texts are intended for classroom use in the Defense Language Institute's intensive programs employing the audio-lingual methodology. Tapes accompany the texts.



## ALBANIAN, ALBANIA AND THE ALBANIANS

Albania, the youngest Balkan state, inhabited by one of the oldest peoples of Europe, is a small country between Greece and Yugoslavia situated along the Eastern Shore of the Adriatic Sea.

The Albanians call themselves "Shqiptarë", their country "Shqipëri" and their language "Gjuha Shqipe".

Before the appearance of the Slavs, the Balkan Peninsula was inhabited by the Greeks, the Epirots, the Thracians, the Macedonians and the Illyrians. Strabo, the famous Greek geographer and historian, wrote that Macedonians, Epirots and Illyrians spoke the same language and had the same customs. The early Greek writers describe the Epirots as non-Hellenic and barbarous.

The Illyrians at the peak of their power in the Balkans occupied the territories of today's Czechoslovakia, Rumania, Hungary, Bulgaria, Yugoslavia and parts of North Eastern Italy. It is believed that the Illyrians were the descendant of the Pelasgians. Plato and Herodotus recorded that the Greeks borrowed their divinities from the Pelasgians. According to some philologists Plato's and Herodotus' views are supported by the fact that "Zeus", "Nemesis" and "Rhea" derive from the Albanian zë (voice) nemë (malediction) and reja (the cloud).

The Illyrian kingdom ceased to exist in 167 B.C. when the Romans had made good on their war slogan of "Delenda est Carthago" and turned their attention to transadriatic conquest. With the capture of Shkodër, the Illyrian capital, Illyria became a Roman province.

Christianity was introduced into Illyria by Saint Paul, who visited among other places Durrës. "Round About the Illyricum", he wrote, "I have preached the gospel of Christ."

Under Roman domination Illyria became a Roman province. Through Illyria ran the Egnatia Road which connected the East with the West.

Some of Rome's most courageous soldiers and most famous emperors were of Illyrian stock. The emperors who were born on the Illyrian soil were: Claudius, Probus, Diocletian, Constantine the Great, and Justinian. During

the reign of the Illyrian Emperors, Rome reached the apogee of her grandeur and became mistress of the greatest part of the known world.

Constantine the Great, born in Naissus (The NIŠ of today's Yugoslavia) was elected emperor by his soldiers. He defeated several rivals, the most famous being Maxentius whom he defeated at the Milvian Bridge in Rome. Here, Constantine saw the flaming cross with the legend "In hoc signo vinces (by this sign you conquer) and thus he was persuaded to adopt Christianity, to which he accorded toleration by the Edict of Milan 313 A.D., Constantine convened the First General Council of the Church at Nicaea 325 A.D.

May 11, 330 A.D. the ceremony of the establishment of Constantinople was performed. When the barbarians destroyed the cultural institutions of Western Europe, treasures of immense cultural and spiritual value were saved in Constantinople.

The last of the Illyrian emperors was Juninian (483-565). Juntinian was a great builder. He left great works of art like the Church of Saint Sophia in Constantinople. He ordered the codification of the Roman Law in the fifty volumes of "Corpus Juris Civilis".

In 395 A.D. with the disruption of the Roman Empire, Albania became part of the Byzantine Empire.

In 548-549 A.D, a new power appeared in the Balkan Peninsula: Slavic tribes crossed the Danube and spread desolation throughout Illyria as far as the Adriatic shores. From the VI to the X Century invasions succeeded each other and Illyria was devastated completely.

When the definite shism took place in 1054, the northern part of Albania came under the jurisdiction of Rome, thus embracing Roman Catholicism, and the southern part came under the Patriarchate of Constantinople, thus embracing the Greek Orthodoxy.

The dismemberment of the Roman Empire brought the creation of small principalities in Albania thus the country became easy pray of the Turks. The Turks invaded Albania in 1385.

The Albanians rose against the Turks and their victories attracted the attention of the christian nations of

the west, particularly when the Albanians were lead by their national hero, Gjergj Kastrioti (Scanderbeg). He continually, for a quarter of a century, defeated the Turks. Twice the mighty Sultans of the Ottoman Empire invaded Albania, but they had to turn back defeated and heartbroken. Gjergj Kastrioti, who stopped the tide of the Ottoman hordes for a quarter of a century, was looked upon by the European rulers of his time as "one of the greatest of all soldiers". The Pope Nicholas V, called him "Champion of Christiandom".

In 1468, Gjergj Kastrioti died in Lesh leaving Albania without a leader in a moment that leadership was needed more than ever. When Lesh was captured by the Turks, Scanderbeg's body was dug up and fragments of his bones were distributed as charms among the Moslem soldiers. General Wolfe, conqueror of Quebec, wrote of Scanderbeg, "He exceeds all officers, ancient and modern, in the conduct of a small defensive army". After Scanderbeg's death Albania suffered under the horrible yoke of the Ottoman Empire. The progress and civilization that Rome and Christianity had brought into Albania disappeared. Roads, monuments of art and institutions of learning were barbarously destroyed. From 1468 to 1912 Albania suffered, fought, revolted and finally won independence for a part of her territory.

#### ALBANIAN SPEAKING AREAS OF THE PAST AND PRESENT

In pre-Roman times, the Balkan peninsula was inhabited by Greeks in the south west, and in the north, north-east and north-west by a people called the Pelasgians. After the Pelasgians came the Thracians and the Illyrians who spoke the same language as it is verified by toponymies all over the Balkan peninsula.

Students of philology tell us that the Thraco-Illyrian language, from which Albanian had its origin, has left its traces in many toponymies, and the postpositive articles of Bulgarian, Rumanian and Armenian is an influence of Thraco-Illyrian. In Thraco-Illyrian and Roman times NIS, where Constantine the Great was born was called Naissus. The change from Naissus to NIS is explained only through the Albanian Language, because the passage from "ai" to "i" occurs only in auslaut (at the end) and never in inlaut (in the word) in Serbian. "S" is a normal substitute for

"ss" in Albanian. Another interesting toponym is shkup, where it is clearly shown that the Albanians have taken directly the old form "Scupi". (Today's Skoplje of Yugoslavia). The toponym Ohrid was in Illyrian times Lychnis or Lychnidos. The change to the Slavic form Ohrid is explained only through Albanian, since only in Albanian the "n" after a guttural is changed into "r". (Compare indoe. \*gna an Albanian grá, women).

During the Turkish domination the Albanians were not allowed to have schools or to cultivate their language. The most serious and consistent scholars, who have studied the Albanian Language, have been German and Austrian scholars.

Toward the middle of the Nineteenth Century, Franz Bopp, one of the foremost linguists of his time, provided all the scientific data that was needed to support the theory of the German Philologists, Xylander, Schleicher and Stier, that Albanian belonged to the Indo-European family. Bopp also came to the conclusion that Albanian had no close ties with any other Indo-European Language, but it stood all by itself like Greek and Armenian.

Since Bopp, many philologists have tried to formulate theories on the origin of the Albanian Language.

Today it is believed that Albanian is an offshoot of Thraco-Illyrian. This belief is based on documents, place names and especially on Strabo's assertions: "Macedonians, Thracians, Illyrians and Epirots speak the same language and have similar customs."

Philologists like the Austrians, Gustav Huhn, Gustav Mayer, and Norbert Jokl have published serious works on the origin of the Albanian Language. They all, including also Weigand, Pedersen, Barić, agree that Albanian is the daughter of a very old tongue spoken in the Balkan Peninsula since prehistoric times.

The question: "Why Albanian, being such an old tongue, was not written and developed, if not in antiquity, when other European languages were developed?" is often asked.

When Illyria was a Roman province only Latin was used as a written language. Later on when Byzantium reached its apogee politically and culturally, Greek was used for all commercial, cultural and political relations.

We let an Italian historian answer the question:  
"Why the Albanian Language did not progress during the  
Turkish domination?"

"The writing of the Albanian Language was prohibited by the Patriarchate under the threat of excommunication, and any pretext to downgrade and not to use Albanian was good. For a christian to write, read or pray in Albanian was the same as using Satan's Language. The Patriarch of Constantinople and the Sultan were perfectly in accord as far as Albanian was concerned." (L'Albania by Antonio Baldaci, Professor, Universita di Bologna, published by Istituto per l'Europa Orientale Roma 1929).

One of the oldest Thraco-Illyrian written documents was found in 1912 by two Bulgarian peasants. It is an inscription on a ring in Greek letters: "Rolistene, as Nerenea Tiltea nêsko arazea dô mean tilezyptam, iê eraz êlta" which means: "Rolistene, I Nerenea Tiltea's daughter die quiet next to you my peacefully resting husband, whose children I raised". The ring is in the museum of Sophia and it is estimated to be of the Sixth Century, B.C.

Up to now, the oldest document of written Albanian is one contained in a pastoral letter of the Archbishop of Durrës of 1462. The letter, written in Latin, has an Albanian translation of the Roman Catholic baptismal formula.

The first known complete book printed in Albanian is Meshari (The Missal) of Gjon Buzuku 1555.

In 1635, a short LATINO EPIROTICUM DICTIONARIUM was published in Rome by Frang Bardhi.

In the Seventeenth, Eighteenth and Nineteenth Centuries, books and newspapers in Albanian were published in Egypt, Rumania, Greece, Italy and Turkey.

Albanian literature of the Nineteenth Century was dominated by Gerolamo De Rada and Naim Frashëri. De Rada, an Italo-Albanian, was a poet, journalist, who dabbled in philosophy, philology and mysticism. His best known works are: "Milosao", "Serafina Topia", and "Skanderbeu i Pafan".

Frashëri was a poet of clarity and simplicity. He is generally regarded as the finest Albanian romantic poet. In "Lulet e Verës" and "Bagëti e Bujqësi" he writes movingly of simple things, of shepherds and their flocks in the



rugged mountains, of summer, green fields, inviting glades, and cool springs.

The Albanian literary movement is closely linked with the struggle for independence from Turkey. The principal aim of the Albanian writers from the Sixteenth through the Nineteenth Centuries was to make other European nations aware of the fact that a nation with its own language and cultural traditions was suffering under the Ottoman Yoke. In achieving this aim De Rada was more successful than any other Albanian.

One of the most important events in Albanian cultural progress was the Congress of Monastir (1908). At this assembly of Albanian educators and literary personalities a unified Latin alphabet was adopted. Previous to 1908 a variety of alphabets had been in use for Albanian. This was a definite impediment to the spread of culture through printed materials. The adoption of the new alphabet removed this obstacle and was directly responsible for a sharp increase in the number of publications printed in Albanian.

In 1909, in Elbasan, Central Albania, in a special congress it was decided that the Central Albanian would be considered the official language. This decision was also accepted by the Literary Society of Shkodër in 1917. This decision was taken because Central Albanian is spoken by three-fourths of the Albanians, the oldest writers like Buzuku, Bogdani, Budi e Bardhi wrote in Central Albanian, which is a blend of both Albanian dialects Tosk and Geg.

Fishta, the national poet of Albania wrote in Geg dialect.

There are approximately three million people who speak Albanian today; nearly half of them live within the political boundaries of Albania itself. The largest group of Albanian speaking people outside the political boundaries of today's Albania is in Kosovo-Metohija, a region of Yugoslavia immediately adjacent to the Albanian north and eastern borders. Two literary magazines "PËRPARIMI" (The Progress) and "JETA E RE" (The New Life) which are published in Kosovo-Metohija are of the finest quality; these magazines besides dealing with the folklore of the region, in them young and promising writers, poets, sociologists and educators express their ideas, as far as Titos' regime allows them, in the language of their fathers. Albanian speaking minorities are in Greece, Italy, Egypt, Turkey, and the United States of America.

## T o t h e S t u d e n t

### Special Note

During the first ten lessons of your Albanian course you will not see any written Albanian. Use only your ear (with recordings or the instructor's voice), the two English translations and the accompanying cartoons, and pay particular attention to the movements of the instructor's mouth and lips as he pronounces the Albanian words.

### PRONUNCIATION DIALOGUES

What they are, what they are for, and how to use them.

#### What they are

The following are the materials issued to you in connection with the Pronunciation Dialogues.

- a. A book containing all the printed materials you will need (Albanian Basic Course, Volumes I and II, Lessons 1 - 16).
- b. A set of phonograph records containing the dialogues and oral drills. These recordings are the most important part of each lesson.

### What they are for

A language is first of all an infinite series of vocal noises. To understand it well, you have to learn to distinguish from all those noises the same patterns distinguished by the native, and you have to learn to do it easily without keeping your mind on it. The best way to acquire that ease and speed in hearing the sounds accurately is to learn to reproduce them accurately. Your main job here is to reach the point where you can carry on a conversation in Albanian in such a way that a native Albanian can follow what you are saying without being distracted by the queer way in which you say it. The primary purpose of these lessons is to give you wide and realistic practice material for learning the pronunciation of all the sounds and combinations of sounds that occur in the Albanian language.

Another purpose of these lessons is to give you the most useful practice possible in Albanian patterns by providing you with these patterns and then actually making you handle them, change them, and make them work, just as if you were pushing and pulling and manipulating the parts of a machine.

The hardest part of your Albanian course is the first four weeks. If you spend enough time and effort on these lessons, if you learn everything in them

thoroughly, you will have an enormous advantage throughout the remainder of the course.

### How to use them

When a dialogue is presented in class for the first time, your instructor will use objects and gestures to help you understand the meaning of what he is saying. Most of the time you will be able to understand immediately, but should you need more clarification you can turn to the English translations in your book.

Never look at the Albanian text as the lesson is introduced and drilled. If you do, it will distract you and keep you from listening to your instructor's pronunciation as carefully as you should in class and on the records, and it will keep you from imitating his pronunciation correctly. In any case the Albanian text is of relatively minor importance. The real language is the spoken language and consequently the recordings are the most important materials for your use.

Each lesson of the Pronunciation Phase is recorded on six spirals. The sequence of spirals on the records is as follows:

Spiral 1: Dialogue spoken at normal speed.

Spiral 2: Repetition of the dialogue spoken at normal speed, but with a pause after each utterance.

During the pause, repeat the utterance in a loud voice.  
DON'T WHISPER OR MUMBLE.

Spiral 3: Recombination dialogue, spoken at normal speed, consisting of words and phrases of the dialogue and of preceding dialogues.

Spiral 4: One or more short paragraphs, spoken at normal speed, containing the same elements as those in Spirals 1, 2, and 3.

Spiral 5: A number of questions, spoken at normal speed, based on the dialogue, the recombination dialogue, and the paragraphs. There is a pause after each question. During the pause you are to answer with a complete statement. Speak in a loud voice. DON'T WHISPER OR MUMBLE.

Spiral 6: A number of oral drill blocks illustrating the kinds of manipulation of words and phrases you must practice in order to acquire fluency in Albanian. The exercises are samples of the type of drills you will have in class.

Your main objective for each lesson is to memorize what is spoken in Spirals 1 and 2 so that you can recite the dialogue easily and fluently and to drill on the dialogue so that you can use any part of it without hesitation where it fits in a conversation. Your grades for the first weeks are based mainly on your ability to recite these dialogues by heart in class with the visual

cues as your only aid. So you should master thoroughly every spiral in this set of records.

In preparing an assignment, the following steps are recommended as the best to follow:

1. Listen twice to Spiral 1 of the dialogue assigned for the next day. Do not refer to your book.

2. Listen to and repeat Spiral 2 of the preceding day's dialogue once. Consult the visual cues of the text if you need to, although this should not be necessary.

3. Listen once to Spiral 1 of the assigned dialogue. Use the visual cues as an aid.

4. Listen once to Spirals 3 and 4 of the preceding lesson.

5. Listen to Spiral 1 of the assigned dialogue until you can understand every utterance as it is being spoken. Use the visual cues as an aid.

6. Listen to and repeat Spiral 2 of the assigned lesson twice.

7. Listen twice to Spiral 3 of the assigned lesson.

8. Listen to and repeat Spiral 2 of the assigned dialogue.

9. Listen once to Spirals 3 and 4 of the assigned lesson.

10. Repeat Step 8.

11. Listen to and answer the questions on Spiral 5

of the assigned lesson twice.

12. Try to speak all the assigned dialogue corresponding to Spirals 1 and 2. If you get stuck, check that particular utterance in the visual cues, or in the translations before you go on. If you still cannot remember, listen to and repeat Spiral 2. Try to say each utterance as fast as it is spoken on the record and with as much naturalness. Finally use the visual cues to help you remember the sequence of the utterance of the dialogue.

13. Listen to the oral drill blocks on Spiral 6 of the assigned lesson until you can understand every utterance as it is being spoken.

14. Repeat Step 12.

15. Repeat Step 9.

16. Repeat Step 12.

17. Listen to and answer the questions on Spiral 5 of the assigned lesson.

18. Listen to and repeat the oral drill blocks on Spiral 6 of the assigned lesson until you can say each block as fast as it is spoken on the record.

19. Repeat Step 12 until you can recite the dialogue easily and fluently.

20. The next morning, just before going to class, repeat Step 12. USE THESE STEPS AS A CHECKLIST.

The procedure suggested above is considered minimum preparation. It can be accomplished in less than the time you are expected to study outside of class hours. If you want to do better, and consequently spend more time in preparation, the first thing you should do is to expand on the review of preceding dialogues, especially Spiral 2. The next thing is to increase the number of times that you practice Spirals 3, 4, and 6 of the assigned lesson. Your best bet on weekends is to practice Spirals 3, 4, and 6 of all the dialogues you have had, but not to the point of keeping you from relaxing and getting your mind off your Albanian. If you have studied the way you are supposed to, you owe it to yourself and to the Army to relax.

Nothing has been said about the hours when you should accomplish the suggested home preparation because individual circumstances vary so widely, it is worthwhile, how- to point out that if you can do at least 30 minutes of your studying before dinner, you are better off. The best thing is to take a 30-minute break after your last class, then study for at least 30 minutes, then eat dinner and relax for a short time afterward, and finally go back to finish your assignment.

It is always a temptation to think that you could learn just as much and do it more pleasantly by studying



with a friend. Do not believe it! Unless you and your friend have the willpower of a Puritan minister, and unless one of you is an experienced language teacher and has a native Albanian pronunciation, avoid trying to study together for more than thirty minutes a day.

However, it can be rewarding to study together for about half an hour a day if you limit your study to two specific things and only these two:

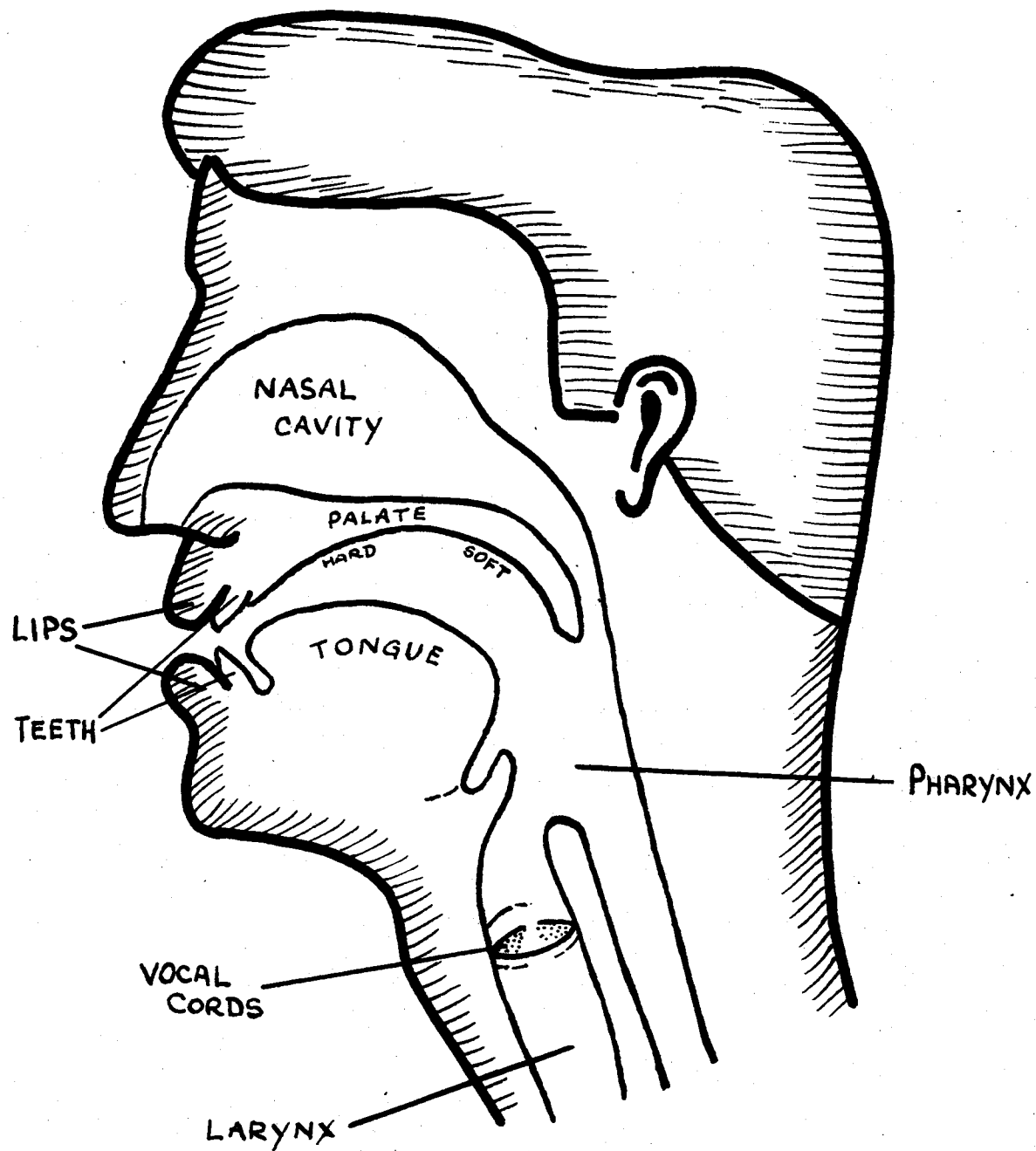
1. Dividing between the two of you the roles in the dialogue and trying to recite the dialogue without hesitation. This applies to both the next day's dialogue and to any preceding one.

2. Trying to adapt the dialogues you have had to a little conversation between the two of you without attempting to say anything not specifically included in the lessons that you have had.

The most important point to keep in mind during these first few weeks -- and it remains important during the entire course -- is this: Hurry up and make your first five thousand mistakes, and be sure to get as much profit from them as possible. The fastest way to learn a language is to make plenty of mistakes at the start, provided you are made aware of each mistake at once and then correct it. So do not be timid and embarrassed about your mistakes. Everybody expects them

and you need to make them. If you wait to say anything in Albanian until you are absolutely sure you can say it just right, you will never say anything. Throw yourself into this practice with enthusiasm and you will come out OK. Never feel any embarrassment when your instructor corrects you.

There is no short cut to language learning. The materials and training aids given you are intended to make the process of acquiring Albanian as easy and effective as possible. Now it all depends on YOU. If you do your part well, follow instructions, and do not get easily discouraged, you will succeed, and before long you will be speaking Albanian.



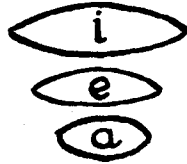
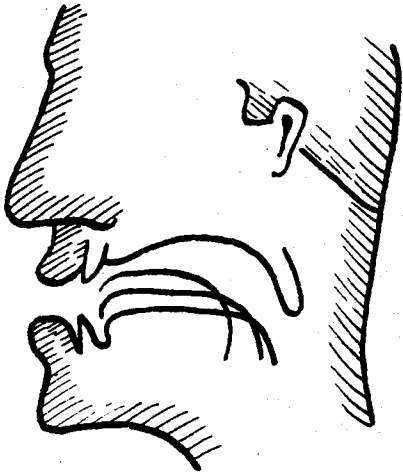
SECTION OF SPEECH TRACT

THE DISTINCTIVE CONSONANT SIGNAL UNITS (PRIMARY PHONEMES) OF THE ALBANIAN LANGUAGE

PLACE OF ARTICULATION	THE DISTINCTIVE CONSONANT SIGNAL UNITS (PRIMARY PHONEMES) OF THE ALBANIAN LANGUAGE											
	BILABIAL (LIPS)	LABIODENTAL (LIP-TEETH)	TONGUE-POINT POST-DENTAL ALVEOLAR	TONGUE-POINT INTERDENTAL	ALVEODENTAL	TONGUE-BLADE PALATO-ALVEOLAR	TONGUE-POINT POST-ALVEOLAR	TONGUE-BLADE & TONGUE-POINT PALATO-ALVEOLAR	TONGUE-FRONT PALATAL	TONGUE-BACK VELAR	TONGUE-POINT DORSO VELAR	TONGUE-BACK VELAR GLOTTAL ASPIRATE
STOPS	VOICELESS: p VOICED: b		t d							k g		
FRICATIVES (SPIRANT)	VOICELESS: VOICED: f v			th dh	s z	sh zh						h
AFFRICATES	VOICELESS: VOICED:				c x							
LATERALS (LIQUID)	VOICED:		l ll									
NASALS	m voiced: mb		n nd									
SEMIVOWELS												

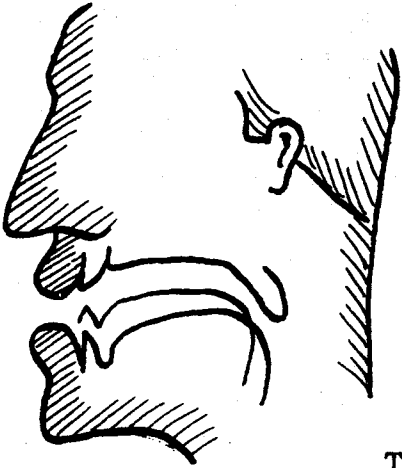
## THE FRONT SPREAD VOWELS

Mouth Opening



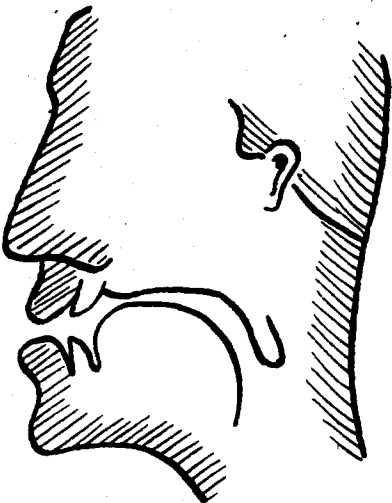
The term front refers to the hump of the tongue. The term spread refers to the position of the lips.

## THE BACK ROUNDED VOWELS



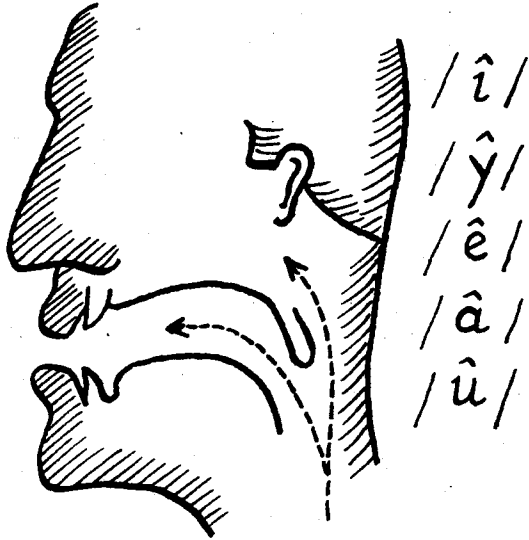
The term back refers to the hump of the tongue. The term rounded designates the shape of the lips as seen from in front. Note the round shapes for each of the two vowels.

## THE FRONT ROUNDED VOWEL



The front rounded "y" requires the tongue be forward and humped high in the mouth, while the lips are pursed and pushed forward in a small, round opening. When you whistle a very high steady note you usually put the tongue and lips in such a position.

## NASAL VOWELS

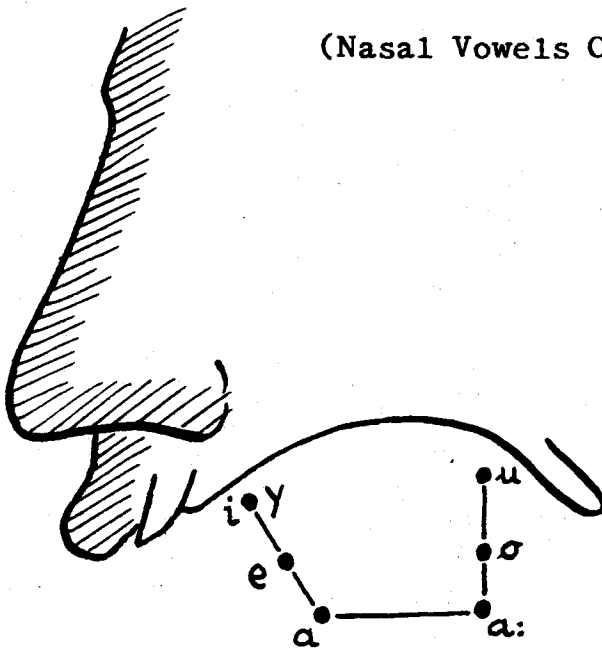


A nasal vowel is produced with the velum detached from the pharyngeal wall so that the airstream may pass through the nasal cavity. The type of nasalization in Albanian is rather peculiar. There is no strong contraction in producing Albanian nasal vowels, as it is in producing the nasal vowels in colloquial American speech or in French. The large volume of the airstream may pass out quite freely thus producing an effect of much weaker nasality. All Albanian vowel phonemes have nasal counterparts except /o/ and /ɛ/.

The Albanian nasal vowel phonemes are:

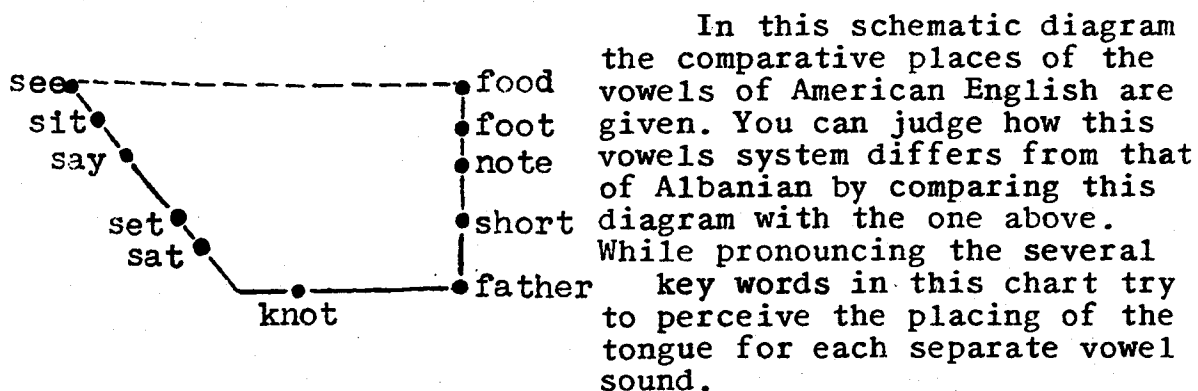
### THE VOWEL DIAGRAM FOR ALBANIAN

(Nasal Vowels Omitted)



The several vowels of Albanian and their relative positions are here shown. The nasal vowels have similar tongue positions, except that nasal "â" has the tongue position of the back "a:" rather than that of the front "a". In all of these nasal vowels the velum or soft palate is lowered.

## SCHEMATIC VOWEL DIAGRAM FOR AMERICAN ENGLISH

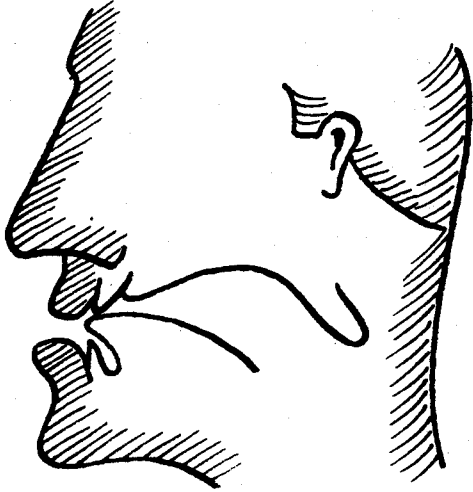


Note that in some words the vowels last for a longer time than in other words. In monosyllables ending in "t" and some other consonants the vowels are short in duration. In words of one syllable ending in a vowel the duration of that vowel is greater. Furthermore, certain sounds are always long in English (e.g., the sound of the vowel in "say", "they") while others are always short (e.g., the vowel sound in "sat", "hat", "sad", "sack"). This fact leads to the confusion between duration and quality (distinctive sound).

Albanian has short and long vowels of the same qualities, except short, front "a", and long, back "a:". The central vowel "e" is neutral in quality; always very short, often not audible.

C O N S O N A N T S

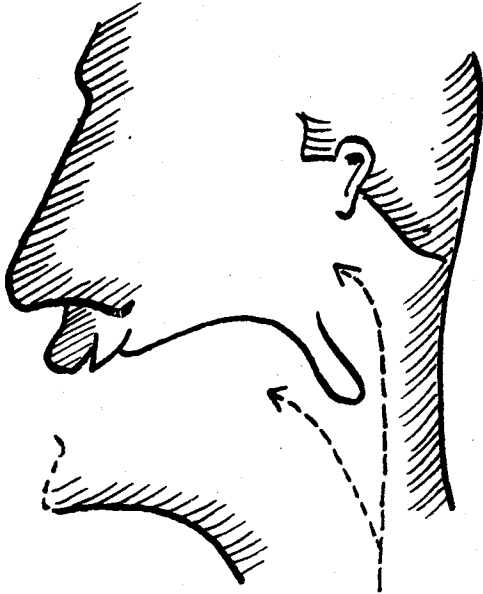
INTERDENTAL FRICATIVES



th  
dh

The term "interdental" refers to the position that the tip of the tongue takes between the teeth. The term "fricative" indicates that this sound is produced by the forced escape of the breath through a narrowed aperture.

NASALS

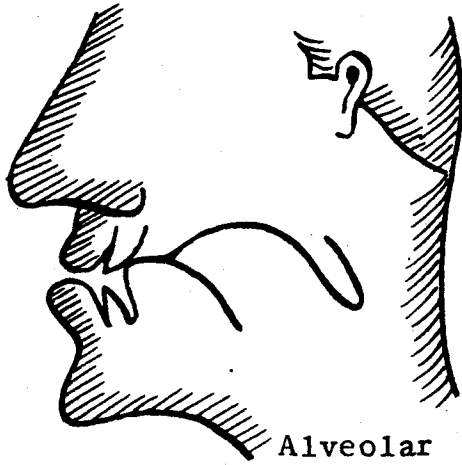


m  
mb  
n  
nd  
ng  
nj

The term "nasal" indicates that this sound is produced by a sudden blocking off of the oral passage with the result that the sound is routed through the nasal cavity.



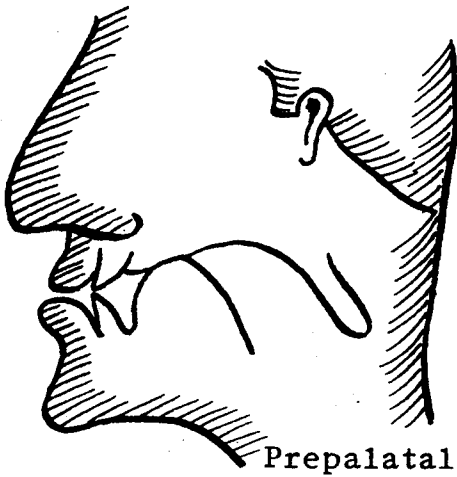
ALVEOLAR, PREPALATAL & PALATAL AFFRICATIVES



c  
x

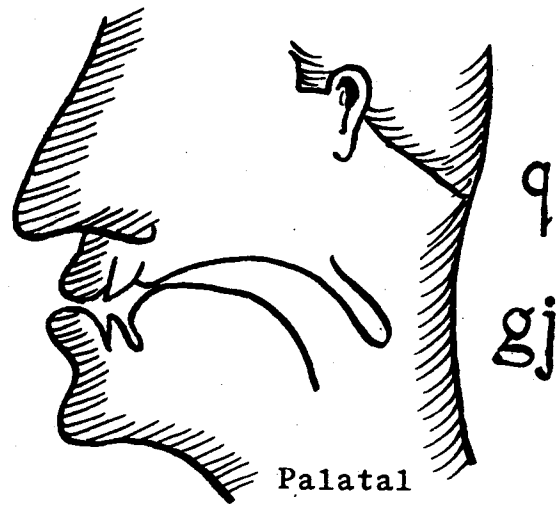
Alveolar

The terms "alveolar", "prepalatal" and "palatal" refer to the position that the tongue takes during articulation. The term "affricative" indicates that these sounds are produced by a close combination of a stop or an explodent with a fricative consonant.



ç  
xh

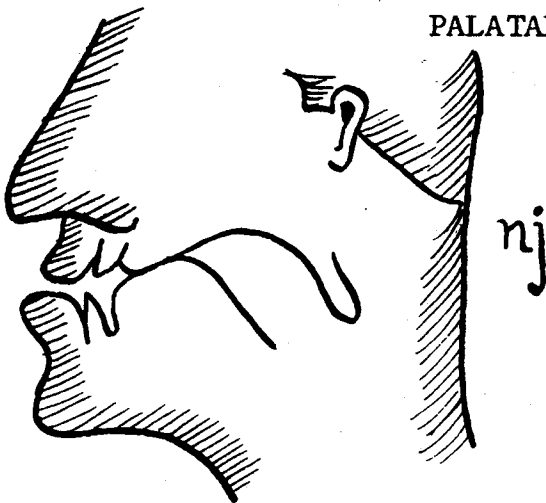
Prepalatal



q  
gj

Palatal

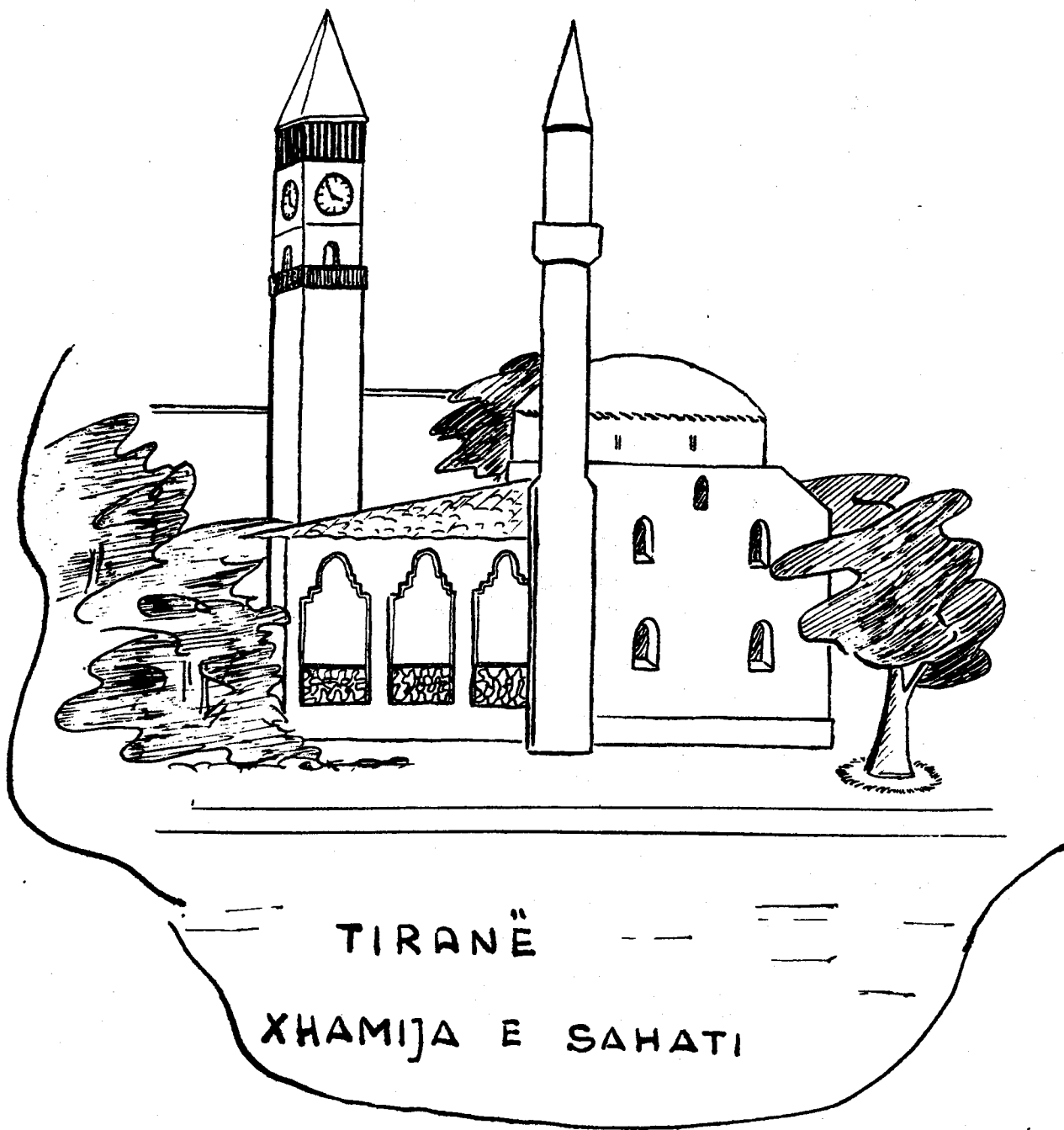
PALATAL NASAL AFFRICATIVE



ɲj

The term "palatal" refers to the position of the tongue on the palate. The term "nasal affricative" indicates that there is a combination of a nasal stop with a fricative consonant.





## Literal Translation

1. Good morning !
2. Good morning, Mister Teacher !
3. How are(you) ?
4. Well, you thank(I), and you, how are(you) ?
5. Well, you thank(I) ! Who is he ?
6. He is Mister .....
7. And he, who is ?
8. He is Mister .....
9. How are Mister ..... and Mister ..... ?
10. They are well.
11. --are students you all ?
12. Yes, we all are students.
13. What am I ?
14. You are teacher.
15. What is this ?
16. That is one book.
17. What is this ?
18. That is one pencil.
19. Where is cup-the ?
20. Cup-the is on table.
21. You thank(I) !
22. With honor may be(you) !

-- Interrogative particle. There is no English equivalent.

**Idiomatic Translation**

1. Good morning !
2. Good morning, teacher !
3. How are you ?
4. Fine, thanks, and you ?
5. Fine, thanks ! Who is he ?
6. He is Mr. ....
7. And who is he ?
8. He is Mr. ....
9. How are Mr. .... and Mr. .... ?
10. They are fine.
11. Are you all students ?
12. Yes, we all are students.
13. What am I ?
14. You are a teacher.
15. What's this ?
16. That's a book.
17. What's this ?
18. That's a pencil.
19. Where is the cup ?
20. The cup is on the table.
21. Thanks.
22. You're welcome.

Mësimi i Parë  
 Dialogu Numër 1  
 Spiralja e Parë dhe e Dytë

First Lesson  
 Dialogue Number 1  
 First and Second Spirals

1. Mirë mëngjes !
2. Mirë mëngjes, Zotni Mësues !
3. Qysh jeni ?
4. Mirë, ju falem nderës, po ju, qysh jeni ?
5. Mirë, ju falem nderës ! Kush është ai ?
6. Ai është Zotni Elbasani.
7. Po ai, kush është ?
8. Ai është Zotni Berati.
9. Qysh janë Zotni Elbasani dhe Zotni Berati ?
10. Ata janë mirë.
11. A jeni nxënës ju të gjithë ?
12. Po, na të gjithë jemi nxënës.
13. Çka jam unë ?
14. Ju jeni mësues.
15. Çka është ky ?
16. Ai është një libër.
17. Çka është ky ?
18. Ai është një laps.
19. Ku është filxhani.
20. Filxhani është mbi tryezë.
21. Ju falem nderës.
22. Me nderë qofshi.

