

El Mumtaaz
الممتاز في المصريّة المعاصرة

الممتاز في المصرية المعاصرة

كتاب للمستوى الابتدائي

El Mumtaaz

A Textbook for Beginning Contemporary Egyptian Arabic

أيمن محمد

Ayman Mohamed

محمود عزاز

Mahmoud Azaz

Georgetown University Press | Washington, DC

© 2024 Georgetown University Press. All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage and retrieval system, without permission in writing from the publisher. The publisher is not responsible for third-party websites or their content. URL links were active at time of publication.

Library of Congress Cataloging-in-Publication Data

CIP data TK

circled infinity This paper meets the requirements of ANSI/NISO Z39.48-1992 (Permanence of Paper).

24 23 22 9 8 7 6 5 4 3 2 First printing

Printed in the United States of America

Cover design by <NAME TK>

Interior design by <NAME TK>

Contents

<i>Acknowledgments</i>	xi
<i>Introduction for Students</i>	xiii
<i>Introduction for Teachers</i>	xv
<i>Transliteration Symbols and Abbreviations</i>	xxii

Introduction to the Alphabet and Sounds of Egyptian Arabic	1
Part 1: My Name Is Sama	1
Part 2: I Am From Egypt	000

000	درس ١: أهلاً وسهلاً
000	الكلمات والتعبيرات الجديدة ١
000	الكلمات والتعبيرات الجديدة ٢
000	الثقافة ١: السلام بين الولاد والبنات
000	القواعد ١: الضمائر
000	الكلمات والتعبيرات الجديدة ٣
000	الكلمات والتعبيرات الجديدة ٤
000	الحوارات: حضرتك منين وساكن فين؟
000	القواعد ٢: ساكن
000	الكلمات والتعبيرات الجديدة ٥
000	القواعد ٣: الاسم والصفة
000	القراءة: أنا ساكن في شقة صغيرة
000	البرجماتيكس: حضرتك
000	القواعد ٤: النسبة
000	الحوارات: حضرتك جنسيتك إيه؟
000	الحوارات: بتدرسوا إيه؟
000	الكلمات والتعبيرات الجديدة ٦: الأرقام ٠-١٠٠
000	الاستماع والمشاهدة ٢: أغنية مصرية أم الدنيا
000	النكت والقفشات: كلمات الاستفهام

000 درس ٢: عيلتي

- 000 الكلمات والتعبيرات الجديدة
- 000 القواعد ١: عند—ل
- 000 القواعد ٢: نفي عند—ل
- 000 القواعد ٣: زمن المضارع وأوزان الأفعال
- 000 الحوارات: بابا بيشتغل أستاذ في الجامعة
- 000 القواعد ٤: ضمائر الملكية
- 000 القواعد ٥: الإضافة
- 000 الاستماع والمشاهدة ١: عيلة سما
- 000 الثقافة: أبو علي
- 000 البراجماتيكس: لازم تشرب حاجة
- 000 الاستماع والمشاهدة ٢: أغنية ست الحبايب
- 000 النكت والقفشات: الحموات في الثقافة المصرية

000 درس ٣: كل يوم

- 000 الكلمات والتعبيرات الجديدة ١
- 000 القواعد ١: زمن المضارع
- 000 الكلمات والتعبيرات الجديدة ٢
- 000 الكلمات والتعبيرات الجديدة ٣
- 000 الكلمات والتعبيرات الجديدة ٤
- 000 الحوارات
- 000 القواعد ٢: حروف الجر
- 000 الاستماع والمشاهدة ١: عيلة مروة يوم الجمعة
- 000 الثقافة ١: صلوات المسلمين والأقباط في مصر
- 000 البراجماتيكس ١: الرفض والاعتذار
- 000 البراجماتيكس ٢: السؤال عن الساعة
- 000 الاستماع والمشاهدة ٢: أغنية أشرب شاي
- 000 النكت والقفشات: الوقت في الثقافة المصرية

000 درس ٤: أصحابي

- 000 الكلمات والتعبيرات الجديدة
- 000 القواعد ١: الروابط عشان وعلشان
- 000 القواعد ٢: ضمائر المفعول
- 000 القواعد ٣: لَمَّا

- القواعد ٤: المفرد والجمع 000
القواعد ٥: باحب + الفعل 000
البراجماتيكس: الطلب من الصحاب 000
القواعد ٦: كان وماكانش 000
الاستماع والمشاهدة: اصحابي زمان ودلوقتي 000
الحوارات: هتيجي الجامعة بكرة؟ 000
الثقافة: العلاقات والصدقات في الجامعة 000
القراءة: علاقات الحب في الجامعة 000
النكت والقفشات: صاحبك الحقيقي 000

000 **درس ٥: الدراسة والجامعة**

- الكلمات والتعبيرات الجديدة ١ 000
الحوارات: جدول المحاضرات 000
القواعد ١: الأعداد الترتيبية 000
القواعد ٢: صفات المقارنة والتفضيل 000
الكلمات والتعبيرات الجديدة ٢ 000
الثقافة: الثانوية العامة والجامعة في مصر 000
القراءة: كنت عايز أدخل طب 000
الاستماع والمشاهدة ١: جبت كام في الثانوية 000
البراجماتيكس ١: التهاني 000
الاستماع والمشاهدة ٢: أغنية "الناجح يرفع إيداه" 000
القواعد ٣: الإضافة مع بتاع وبتاعة وبتوع 000
البراجماتيكس ٢: الطلب بأدب 000
النكت والقفشات: المذاكرة والدروس الخصوصية 000

000 **درس ٦: الأكل والشرب**

- الكلمات والتعبيرات الجديدة ١ 000
الاستماع والمشاهدة ١: تَشربوا حاجة الأول؟ 000
البراجماتيكس ١: الطلب في المطعم والكافيه 000
الثقافة: الأكلات الشعبية في مصر 000
الاستماع والمشاهدة ٢: الأكلات الشعبية في مصر 000
الكلمات والتعبيرات الجديدة ٢ 000
الاستماع ١: عايزين حاجة من برة؟ 000
القواعد ١: كلمات الاستفهام كام وبكام 000

- القواعد ٢: الأمر 000
 الاستماع ٢: طريقة عمل الكشري 000
 الحوارات: السؤال عن الاتجاهات 000
 البراجماتيكس ٢: عزومة المراكبيّة 000
 النكت والقفشات: الأكل والشرب 000

درس ٧: الجو 000

- الكلمات والتعبيرات الجديدة ١ 000
 الثقافة ١: النشرة الجوية 000
 القواعد ١: زمن المستقبل 000
 البراجماتيكس: الاقتراحات 000
 الاستماع والمشاهدة ١: الجو عامل إيه عندك؟ 000
 الثقافة ٢: عيد الربيع وشم النسيم 000
 الاستماع والمشاهدة ٢: المصريين بيحبوا الصيف ولا الشتاء؟ 000
 النكت والقفشات: الجو 000

درس ٨: الفسح والخروجات 000

- الكلمات والتعبيرات الجديدة ١ 000
 القواعد ١: زمن الماضي 000
 الكلمات والتعبيرات الجديدة ٢ 000
 الاستماع: طيب ما تاخذ المترو أحسن؟ 000
 القراءة: فسحة في القاهرة 000
 الحوارات: مع سواقى التاكسي وشركة الطيران 000
 الاستماع والمشاهدة: هتصيّف فين السنادي (السنة دي)؟ 000
 القواعد ٢: جملة الوصل 000
 البراجماتيكس: التعبير عن الرأي 000
 النكت والقفشات: الفسح والخروجات 000

درس ٩: اللبس والهدوم 000

- الكلمات والتعبيرات الجديدة ١ 000
 الكلمات والتعبيرات الجديدة ٢ 000
 الاستماع والمشاهدة ١: مقاس كام يا فندم؟ 000
 البراجماتيكس: الفصال في الأسعار 000
 القراءة: أجيب لبس منين؟ 000
 القواعد ١: لو في جملة الشرط 000

000	الاستماع والمشاهدة ٢: الناس بتجيب لبس مين في القاهرة؟
000	القواعد ٢: اسم الفاعل
000	الثقافة: المصريين والحجاب
000	النكت والقفشات: اللبس
000	درس ١٠: السكن والإيجار
000	الكلمات والتعبيرات الجديدة ١
000	الاستماع والمشاهدة ١: بادور على شقة للإيجار
000	الاستماع والمشاهدة ٢: أسعار الشقق اليومين دول
000	القواعد: المصدر
000	القراءة: شقق للإيجار
000	البراجماتيكس: القبول والرفض
000	الكلمات والتعبيرات الجديدة ٢: النت والتليفونات
000	الاستماع: عايز أشارك في النت
000	النكت والقفشات: السكن والنت والتليفونات
000	<i>Appendix 1: Video Transcripts</i>
000	<i>Appendix 2: Standards and Performance Indicators</i>
000	<i>Appendix 3: Rubrics for Performance Activities</i>
000	<i>Credits</i>
000	<i>About the Authors</i>

Introduction for Teachers

Pedagogical Philosophy and Approach

Recent scholarship in Arabic pedagogy has shown there to be great interest from students in the dialects; they consider them to be an important window into Arabic culture/s in domestic and study abroad programs. This is one reason why teaching at least one dialect along with Modern Standard Arabic (MSA) is currently the norm in Arabic programs. Due to the central cultural role of Egypt in the Middle East and North Africa, Egyptian Arabic (EA) is one of the two primary dialects (along with Levantine) that is offered in domestic programs in North America, Europe, and Asia, as well as one of the primary dialects offered in study abroad programs. With increasing research in Arabic dialectology, the dialects are becoming more and more differentiated linguistically from MSA. Therefore, they are now considered to be sophisticated (sub)systems of Arabic with distinctive linguistic and sociolinguistic features.

For some time, Arabic dialects have only been taught by having students listen and repeat words and structures, meaning that they were only practicing them orally and aurally. Some teachers use transliteration in Roman script to help the students learn the spoken pronunciation. This pedagogical tradition has resulted in calling the dialects “colloquial,” which has a pejorative connotation that is motivated, in part, by the assumption that writing the dialects would negatively impact established orthographic conventions of MSA. Nowadays, native speakers in Arab-speaking countries are increasingly using Arabic dialects in social media spaces (e.g., Facebook, X, Instagram, WhatsApp, blogs, and forums), literature, memoirs, and even in Wikipedia entries. Dialects are more widely-used in newspapers, comic books, memes, and street signs. This shows unquestionably that dialects are also practiced in the written mode in Arabic-speaking contexts. Slowly they are developing their own orthographies. With the changing reality of Arabic dialects, it only makes sense that Arabic teachers adapt our method and approach.

We are very pleased to present *El-Mumtaaz* in contemporary EA. Designed to introduce learners to EA, it presents EA in the four modalities in Arabic script with greater focus on speaking and listening. We developed orthographic conventions that speak to the particular needs of learners. We use color-coding to enable learners to read EA accurately and to draw their attention to the sound variations that are common in it. We developed this textbook so that it approaches EA as a sophisticated linguistic system with its own lexical, grammatical, phonological, and pragmatic features.

Systematic Use of ACTFL Standards

El-Mumtaaz systematically uses the ACTFL World-Readiness Standards as a framework to build up proficiency in EA at the novice/elementary level. These Standards (also known as the Five Cs or Communication, Cultures, Comparisons, Connections and Communities) were translated into operationalized performance benchmarks and indicators (around 10-14 performance benchmarks in each lesson). These indicators informed the content of each component in the lessons (see Appendix 1 for a list of these indicators). Although the Five Cs are included in each lesson, we focus more on the first two Cs (Communication and Cultures), which are integral to proficiency at the novice level. The drills were carefully aligned with the benchmarks from three modes of communication: Interpretative, Interpersonal, and Presentational.

This textbook also uses the backward pedagogical design that scaffolds learning so that learners are able to demonstrate the intended outcomes. To this end, we developed evidence-based performance assessment rubrics to ensure that these performance benchmarks and indicators are met. These rubrics, which we include in Appendix 2, are designed to offer models for how to evaluate learner performance in the tasks that integrate the various modes of communication. The constructs underlying these rubrics (function, context, text type, and accuracy) are derived from the ACTFL oral proficiency guidelines. We urge the teachers to read, analyze, and use the sample rubrics in Appendix 2 as a guide.

How to Use This Textbook in Your Arabic Program

We envision *El-Mumtaaz* to be a main textbook for the elementary level in Arabic programs that offer EA and MSA. It can be used in these programs in two ways depending upon the program:

- *EA taught side-by-side with MSA:* In this approach, the program may develop its own materials for teaching MSA or may use a second textbook. You might use separate days of the week or certain portions of the classroom sessions to teach content in *El-Mumtaaz* and others to teach MSA. In programs that adopt this mode of integrating EA, *El-Mumtaaz* will cover the first and second semesters of instruction.
- *EA taught as a separate course:* *El-Mumtaaz* can be used as a main text in programs that offer separate courses in EA. It could be used *before* or *after* MSA is introduced. For programs that use it before MSA-focused instruction, we recommend that students learn the basics of how to read and write EA that is presented in the introduction. In programs that use the textbook after beginning MSA instruction, students may not need the complete introduction and could begin with learning just the sounds of EA. In this context, the textbook's content can be covered in 15 weeks with 5 contact hours per week for a total of 75 contact hours throughout the semester.

For study abroad programs that offer elementary EA in a separate course, the content could be covered over the course of 7 weeks, where students have either 2 contact hours per day or 10 contact hours per week, for a total of 70 contact hours. This textbook also will appeal to high school teachers who offer EA for communicative purposes. Of course, the textbook can be used for independent study in an Arabic program or for self-study.

Multimedia Materials


All audio and video materials that are necessary for learning EA with *El-Mumtaaz* are provided as streaming resources via the publisher's website (press.georgetown.edu).

Learning Goals

El-Mumtaaz consists of ten theme-based lessons enhanced with audio and video materials. Each lesson has these pedagogical components: New Words and Expressions; Grammar; Culture; Pragmatics; Reading; Listening and Watching; Dialogues; and Jokes and Memes. With balanced focus on the linguistic and cultural aspects of EA, the textbook will lead students to complete the following skills proficiently:

- Use the three tenses to express time (present, past, and future) to talk about common topics in their immediate contexts;
- Initiate and sustain conversations about common topics using relevant vocabulary and grammar with a reasonable degree of clarity, accuracy, and appropriateness;
- Make and respond to common speech acts with a reasonable degree of clarity, accuracy, and appropriateness;
- Read and interpret authentic texts of a multimodal nature and discuss the content with classmates;
- Interpret EA as used in real-life situations and discuss the content with classmates;
- Develop critical literacy skills about the cultural practices and perspectives embedded in different texts and compare them with those in their own cultures; and
- Engage with local communities using EA.

Skills Integration

Although students of Arabic are often told that they read and write in MSA and speak in the dialect, *El-Mumtaaz* addresses all four skills: speaking, listening, reading, and writing. EA is widely represented in writing in social media and other genres such as cartoons and literature. In most of the drills, the learners are asked to read then write, listen then share, or write then share. To intensively expose the learners to EA, many parts of the seven components of each chapter are recorded in contextualized sentences. Recorded material is marked by . Students are encouraged to listen to these parts at their convenience.

Cultural and Sociopragmatic Aspects

The textbook's lessons systematically present some of the sophisticated cultural and pragmatic aspects of EA, using a variety of authentic materials to show cultural products, practices, and perspectives in contemporary Egypt. Songs, videos, images and illustrations, jokes, and memes, were selected and pedagogically employed in each lesson. Level appropriate sociopragmatic functions are aligned with the themes and presented separately in some depth in order for learners to gain facility in understanding and using language in this way. Multiple types of drills, which gradually increase in complexity throughout the book, help to assess learners' growth in understanding.

Diverse Characters in the Textbook


Learners engage pedagogically with the content in a more effective way when they can also connect with distinct characters. *El-Mumtaaz* is built around the experiences of an Egyptian woman and her extended family *سما وعيلتها* who live in Cairo. These men and women represent a good variety of ages and walks of life which helps to expose learners to multiple idiolects. The characters in the textbook carry forward the vocabulary, reading, grammar, and the pragmatics presented in each chapter. We hope that students will be intrigued by the characters and their real-life situations.

How to Teach Each Section

These instructions reflect our intended method of instructions for the material in *El-Mumtaaz*. Creative and experienced teachers can, of course, use the materials in a variety of ways. We hope this is a useful starting place.

Each lesson is organized around a theme. The resulting vocabulary and topics discussed within the lesson expand upon that theme. Each section within the lesson gives students more tools and practice in this content area and presents new tools (such as, vocabulary or grammar concepts) that help them become proficient in speaking EA.

New Words and Expressions | كلمات والتعبيرات الجديدة

This section introduces learners to vocabulary related to the lesson's theme that was selected based on frequency. In each lesson, more than one vocabulary list is included, each of which increases in complexity throughout the lesson. In some lessons, the vocabulary is followed by linguistic notes that explain how specific vocabulary words are used. Starting with Lesson 6, some collocations (e.g. verbs and nouns that go together) and idioms are included. Audio for all of the new words and expressions is provided in contextualized sentences and marked with  to call attention to them and to encourage listening. The vocabulary lists

include the singular and plural forms and, where verbs are presented, their present, past, and maṣdar forms are included. The vocabulary words also are included in the grammar section. By presenting them in both places, we expect to boost learners' mastery of these forms. To provide the maximum activation of the vocabulary, we include two special drills. The first drill, مع الأستاذ وبعدين مع الزملاء, gives students an opportunity to practice the vocabulary with their teacher and then to expand it further with their peers. The second drill, مع زميلة أو زميل, allows students to personalize their vocabulary use. As students engage with one another in these drills in pairs and in group work, you should encourage them to change roles and allow them to both ask and answer the questions.

Grammar | القواعد

Throughout *El-Mumtaaz*, we include grammar structures that enable learners to express themselves with language. We start very basic and then scale up to more complex structures. In each lesson, more than one structure is introduced. Following established pedagogical practice, we did not focus on grammar for the purpose of recognition but for production or use in meaningful contexts. In some cases, grammar notes are provided to activate learner awareness about the form and use of the structures. For certain parts of the grammar examples, we colored words or parts of words to draw the learners' attention to the form.

Form-based drills assess learner understanding of the grammar rules. These drills are often followed by drills that require the learners to use the grammar to personalize their learning. We took advantage of the opportunity to expose learners to different cultural aspects by including cultural details in the sentences of the grammar drills. The sentences reflect common places, practices, and perspectives from everyday Egyptian life. To maximize grammar learning, we encourage you to urge learners to read the grammar sections at home and be prepared to use them at the next class meeting. We have found it very successful to start each class session with a question that triggers the use of the target grammatical item.

Reading | القراءة

As we noted earlier in this introduction, Egyptians use the written form of EA in many contexts. Thus, we include a reading section so that students can practice EA in similar contexts. Reading passages, both scripted and authentic, provide sufficient exposure to EA to boost learning. They consolidate vocabulary and grammar. They vary in length according to the sequence. In some lessons, authentic texts of multiple genres (flyers, profiles, announcements, schedules, and weather bulletins) are presented as reading comprehension drills. They also serve a secondary function, which is to enhance the learner's multimodal competence. As students work on these drills, you should encourage them to work in pairs and provide answers in complete sentences.

Listening and Watching | الاستماع والمشاهدة

This section presents songs and video clips from real-life situations that relate to the lesson's theme. They allow students to consolidate listening skills, vocabulary and grammar. In addition, they serve a secondary function of enhancing multimodal competence. This section is usually scaffolded with key words and expressions to prepare the learners to handle the content, which is both linguistically and culturally rich. In line with standard practice, this section has two sets of questions: The first set tests learners' global comprehension through open-ended questions. The second set asks learners to engage in higher-level skills like finding specific details and making inferences and educated guesses. The videos in this section are subtitled to allow for optimal engagement. This section usually closes with notes that summarize certain cultural points. As you teach this section, you should encourage learners to listen to the materials at home and to make content-based guesses to and answer the questions that follow them in complete sentences. The script of all the videos are provided in the Appendix Section at the end of the textbook. These will help you and your students to read, listen, and watch the videos at the same time. In this way, students can maximize their learning.


Dialogues | الحوارات

Contextualized, scripted dialogues in each chapter move the themes forward and add to content complexity. They consolidate vocabulary, grammar, and present pragmatic functions. They are followed with drills that test the learners' comprehension of the content. As the students practice these dialogues, you should encourage them to switch roles and answer the questions in complete sentences.

Culture | الثقافة

This section presents cultural products, practices, and perspectives aligned with the themes. It usually follows a narrative approach that details cultural points and allows students to compare Egyptian culture with their own cultural norms. This section is followed by a comparison activity to raise cultural awareness and allow students to reflect on cultural similarities and differences.

Pragmatics | البراجماتيكس

We devote this section to speech acts (i.e., language use for social communication. These speech acts (e.g., requests, offers, invitations, apologies, etc.) are contextualized in theme-based situations that simulate real life. Some contextualized sentences in this component are recorded as marked with . Detailed explanations are provided in English with additional situations in which these phrases are used in order to demonstrate the variety of uses. The

speech acts are tested in three types of drills. The first assesses understanding of the expressions and phrases. In the second type of drill, students are asked to write what they would say in certain settings in which the acts are performed; we call this **المواقف**. The third is a role play **لعب الأدوار**, in which a situation is presented in English and learners are asked to act it out, with the expectation that one of the new phrases or expressions will be appropriate in it. This drill requires the integration of multiple skills including mastering the speech acts. Sample performance rubrics have been prepared to help teachers assess student performance in the role plays (see Appendix 2 for sample rubrics). You are encouraged to urge the students to read the notes on pragmatics in this section and listen to the key phrases at home. Before performing the role play, students also should closely read the rubrics which will be used in assessing their performance.

Jokes and Memes | **النكت والقفشات**

At the end of each chapter, we include carefully selected jokes and memes from everyday Egyptian culture that correspond to the lesson's theme. They are followed by comprehension questions. Linguistic and cultural notes are provided about each joke or meme to encourage students to think critically about the cultural practices and perspectives embodied in each text.

With these components in each lesson, we think this textbook presents the linguistic and the sociocultural aspects of contemporary Egyptian Arabic effectively. With the key rule of thumb of practice makes perfect, students are encouraged by their teachers to practice speaking in Egyptian Arabic as much as they can with balanced focus on communication and fluency and accuracy.

درس إصحابي



Learning Goals

- Talk about classmates, colleagues, and friends and engage in basic conversations about their likes and dislikes.
- Appropriately make and respond to direct requests with friends of the same status and social standing.

New Words and Expressions | الكلمات والتعابير الجديدة

Listen to these new words then practice reading them aloud.

Meaning	الكلمة	Meaning	الكلمة
name	الاسم	my friend	صاحبِي / صاحِبَتِي
address	العنوان	my classmate	زَمِيلِي / زَمِيلَتِي
education	التعليم	my classmates	زَمَائِلِي
work/occupation	العَمَل = الوظيفة	my friends	إِصْحَابِي = صُحَابِي
country	البلد	I was	أنا كُنْتُ
age	العُمُر = السَّن	you (m.) were	إنتَ كُنْتَ
marital status	الحالة الاجتماعية	you (f.) were	إنتِي كُنْتِي
married	مِتَجَوِّز / مِتَجَوِّزَة	university	الجامعة
single	عازِب = سِنجَل	high school	المدرسة الثانوية = الثانوي
Miss	آنِسَة (سِنجَل)	middle school	المدرسة الإعدادية = الإعدادي
engaged	خاطِب / مخطوبة	elementary school	المدرسة الابتدائية = الابتدائي

تمرين: مع الأستاذ وبعدين مع الزملاء | With the Teacher then With Classmates

As you listen, read these questions and practice saying them aloud with your teacher then with your classmates.

- | | |
|---|---|
| مع زميلة | مع زميل |
| ٦. إنتِي كُنْتِي في مدرسة إيه في إبتدائي؟ | ١. إنتَ كُنْتَ في مدرسة إيه في إبتدائي؟ |
| ٧. إنتِي كُنْتِي في مدرسة إيه في الثانوي؟ | ٢. إنتَ كُنْتَ في مدرسة إيه في الثانوي؟ |
| ٨. ليكي إصحاب من أيام المدرسة؟ هم مين؟ | ٣. ليكي إصحاب من أيام المدرسة؟ هم مين؟ |
| ٩. إنتِي بتدرسي فين دلوقتي؟ | ٤. إنتَ بتدرس فين دلوقتي؟ |
| ١٠. إنتِ بتشتغلي ولا لأ؟ بتشتغلي إيه؟ | ٥. إنتَ بتشتغل ولا لأ؟ بتشتغل إيه؟ |

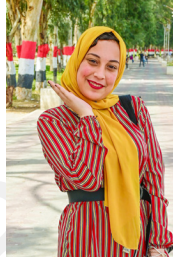
تمرين ٢: مع زميل أو زميلة | With a Classmate

Using the prompts below, write full sentences that provide basic information about yourself and then share it with your classmates.

١. الإسم
٢. التعليم
٣. العمل = الشغل
٤. السن
٤. العنوان
٥. الحالة الاجتماعية

تمرين ٣: بروفائلات | Profiles

Read the profiles about these two people who are applying for a job on campus and answer the questions that follow each one in complete sentences.



- الاسم: أحمد ربيع
 السن: ٢٠ سنة
 العنوان: ٣ شارع السلام
 التعليم: كُلية آداب، جامعة القاهرة
 العمل: طالب جامعي
 الحالة الاجتماعية: أعزب
- أ. أحمد عنده كم سنة؟
 - ب. هو ساكن فين؟
 - ج. أحمد بيشتغل إيه؟
 - د. أحمد متجوّز ولا عازب؟



- الاسم: ساندرا شريف
 السن: ١٩ سنة
 العنوان: ٢٧ شارع الثورة
 التعليم: كُلية تجارة، جامعة عين شمس
 العمل: طالبة جامعية
 الحالة الاجتماعية: مخطوبة
١. ساندرا عندها كم سنة؟
 - ب. هي ساكنة فين؟
 - ج. ساندرا بيشتغل إيه؟
 - د. ساندرا متجوّزة ولا لسا؟

تمرين ٤: أقرب صاحب ليًا | My Closest Friend

- A.** Study and listen to the following vocabulary. Then use these new words and phrase along with what you already know to ask and answer questions about your closest friends, as in the examples that follow.

funny person (f.) (lit. of light blood)	دمها خفيف	closest friend (m.)	أقرب صاحب
kind	طيب / طيبة	closest friend (f.)	أقرب صاحبة
reliable, trustworthy	جدع / جدعة	why	ليه
compassionate	حنين / حنيئة	because	عشان = علشان
polite	مؤدب / مؤدبة	like my brother	زي أخويا
respectful	مُحترم / مُحترمة	like my sister	زي أختي
helpful	خُدوم / خُدومة	funny person (m.), (lit. of light blood)	دمه خفيف

الأمثلة

- مع زميلة
 ١. مين أقرب صاحب / صاحبة ليك؟
 ٢. ليه بتحب صاحبك / صاحبتك؟
 ٣. مين أقرب صاحب / صاحبة ليكي؟
 ٤. ليه بتحبي صاحبك / صاحبتك؟

- B.** Now fill in more information about your closest friend using the questions below. Be prepared to tell a classmate about them, using complete sentences.

أقرب صاحبة ليًا	أقرب صاحب ليًا
١. اسمها إيه؟	١. اسمه إيه؟
٢. عمرها كام سنة؟	٢. عمره كام سنة؟
٣. ساكنة فين؟	٣. ساكن فين؟
٤. بتدرس إيه وفيين؟	٤. بيدرس إيه وفيين؟
٥. بتشتغل إيه وفيين؟	٥. بيشتغل إيه وفيين؟
٦. متجوزة ولا أنسة؟	٦. متجوز ولا عازب؟

Grammar 1 | القواعد 1

Connectors: Because, Because of, To | الروابط: عشان = علشان 

As you may have noticed, there are three common uses for the word **عشان** and its alternative form **علشان** in response to a “why” question **ليه**.

(1) Sometimes **عشان** is used to mean “because.” In this use, it is followed by a complete sentence, as in:

I study Arabic because I like languages.	أنا بادرس عربي عشان باحب اللغات.
I study EA because I want to travel to Egypt.	أنا بادرس العامية المصرية عشان عايز أسافر مصر.

(2) Other times **عشان** is used to mean “because of.” In this use it is followed by a noun or noun phrase, as in:

We need to study well because of the exam.	لازم نذاكر كويس عشان الإمتحان.
My father always leaves early because of traffic.	بابا دايمًا بينزل بدري عشان الزحمة.

Finally (3) other times **عشان** means “to.” In this use, it is followed by a verb conjugated with the subject, as in:

We go to the club to play soccer.	احنا بنروح النادي عشان نلعب كرة.
I spend some time on Facebook at night to talk to my friends.	أنا باقعد على الفيسبوك بالليل عشان أكلم اصحابي.

تمرين 5: عشان = علشان | To/Because

With the help of the clues provided in parentheses, complete the following sentences using **عشان**, paying attention to what should follow it based on its use.

١. عايز اذاكر مع صاحبي في المكتبة _____ (because of the exam).

٢. أخويا بيقعد على النت _____ (to watch YouTube).
٣. ماما بتروح السوق في الويك إند _____ (to buy some stuff).
٤. أنا باروح الجيم كل يوم _____ (to play sports).
٥. جدّو دائماً بيخرج بالليل _____ (to sit at the café with his friends).
٦. أنا باصحي متأخر يوم السبت _____ (because I stay up late on Friday).
٧. لازم أنزل بكرة بدري _____ (because I have) شُغْل كثير.

القواعد ٢ | Grammar 2

ضمائر المفعول | Object Pronouns

By now you have learned how to properly use the subject pronouns in EA **أنا، أنت، إنتي**. Now you are ready to learn about direct object pronouns, which indicate the direct object of a verb. A direct object is the person or thing that is used directly after a transitive verb. Familiar examples of these pronouns include:

My father helps me every day with the homework.	بابا بيساعدني كل يوم في الواجب.
I like my friend Mohamed. I like him because he is trustworthy.	أنا باحب صاحبي محمد. أنا باحبه عشان هوّ جدع جداً.

As illustrated in the second example above, the use of direct object pronouns, such as him and me, helps the sentence to flow without repetition. They are commonly used when a person or thing is mentioned for the second time in a sentence or paragraph. Study the direct object pronouns in EA in the following examples:

My father helps me a lot.	بابا بيساعدني كثير.
My father helps you (m.) a lot.	بابا بيساعدك كثير.
My father helps you (f.) a lot.	بابا بيساعدك كثير.
My father helps him a lot.	بابا بيساعده كثير.
My father helps her a lot.	بابا بيساعدها كثير.

My father helps us a lot.	بابا بيساعدنا كثير.
My father helps you (pl.) a lot.	بابا بيساعدكم كثير.
My father helps them a lot.	بابا بيساعدهم كثير.

تمرين ٦: ضمائر المفعول | Object Pronouns

With a classmate, complete the following sentences by writing the correct direct object pronouns based on the information in parentheses.

١. ماما دائماً بتصحّي (أنا) بدري عشان أنزل مع بابا في عربيته.
٢. نانسي صاحبتني بتكلّمني كل يوم الصبح، وأنا دائماً باكلمّ (هيّ) بالليل.
٣. يا شيرين، أنا باحب (إنتي) قوي ومش ممكن أعيش من غيرك.
٤. يا عمر، أنا كلمت (إنّ) امبارح كام مرة. إنّ كُنّت فين؟
٥. أخويا شريف ما بيحبش الكيمياء، وأختي دائماً بتساعد (هوّ) في الواجب.
٦. كُنّا بنزل مع ماما في عربيّتها، هيّ بتأخذ (إحنا) معاها في طريقها للشغل.
٧. اصحابي بينزلوا النادي يوم الجمعة. وأنا دائماً باشوف (همّ) هناك.
٨. يا ولاد، إنّتو عارفين إنّ ماما بتحب (إنّتو)، بس هيّ كانت زعلانة شوية.

القواعد ٣ | Grammar 3

Connectors: When | الروابط: لَمَّا

In EA, the time connector **لَمَّا** is used like the connector “when” or “whenever” in English. It is commonly used to talk about habitual activities in the present tense. Study and listen to the following sentences, focusing on the use of **لَمَّا**. Make notes about how it is used.

When I go out with my friends, we go to the club (clubhouse).	لَمَّا باخرج مع اصحابي، بنروح النادي.
When we travel to Alexandria, we stay for a week.	لَمَّا بنسافر اسكندرية، بنقعد أسبوع.

When I am free, I meet my friend and play chess with him.	لَمَّا بَاكُونِ فَاضِي، بِاقَابِلِ صَاحِبِي وَبِالْعَبِ شَطْرَنَجٍ مَعَاهُ.
My father reads newspapers or watches TV when he is (being) at home.	بَابَا بِيَقْرَأُ الْجُرَائِدَ أَوْ بِيَتَفَرَّجُ عَلَى التِّلْفِيزِيُونِ لَمَّا بِيَكُونُ فِي الْبَيْتِ.
My friend Sara orders pizza from outside when she is hungry and she cannot cook.	صَاحِبَتِي سَارَةَ بِيَتَطَلَّبُ بِيْتَزَا مِنْ بَرَّةٍ لَمَّا بَتَكُونُ جَعَانَةً وَمَشْ قَادِرَةٌ تَطْبِيخِ.

The first three example sentences use **لَمَّا** at the beginning of the sentence, and the fourth and fifth examples show **لَمَّا** used in the middle of the sentence.

One verb that is frequently combined with **لَمَّا** is **بَاكُونِ** *to be*. When these words are combined, as in **لَمَّا بَاكُونِ**, the phrase means “when I am .” In this example, it could be followed by an adjective, such as **لَمَّا بَاكُونِ مَشْغُولِ** (“when I am busy.”), Instead of an adjective, it might be followed by a preposition + a place (prepositional phrase), as in **لَمَّا بَاكُونِ فِي الْبَيْتِ** (*when I am at home*).

Study and listen to the conjugation of the verb **بَاكُونِ** in the phrase “when I am free.”

When I am free . . .	لَمَّا بَاكُونِ فَاضِي، . . .
When I (m. & f.) am free, . . .	أَنَا لَمَّا بَاكُونِ فَاضِي/فَاضِيَّة، . . .
When you (m.) are free, . . .	إِنْتَ لَمَّا بَتَكُونِ فَاضِي، . . .
When you (f.) are free, . . .	إِنْتِي لَمَّا بَتَكُونِي فَاضِيَّة، . . .
When he is free, . . .	هُوَ لَمَّا بِيَكُونِ فَاضِي، . . .
When she is free, . . .	هِيَ لَمَّا بَتَكُونِ فَاضِيَّة، . . .
When we are free, . . .	إِحْنَا لَمَّا بِنَكُونِ فَاضِيِين، . . .
When you (pl.) are free, . . .	إِنْتُمْ لَمَّا بَتَكُونُوا فَاضِيِين، . . .
When they are free, . . .	هَمَّ لَمَّا بِيَكُونُوا فَاضِيِين، . . .

تمرين ٧: بتعملوا إيه لَمَّا ... | What Do You Do When ...

With the help of the adjectives **الصفات**, provided below, talk to your classmates about how each of you are feeling in complete sentences using **لَمَّا**, as in this example:

مع زميل: أنا وإصحابي لَمَّا بنكون **فاضيين** بنروح النادي. وإنتو لما بتكونوا **فاضيين** بتعملوا إيه؟
مع زميلة: أنا لَمَّا باكون **فاضية** بانام شوية. وإنتي لما بتكوني **فاضية** بتعملي إيه؟

busy (m./f./pl.)	مشغول / مشغولة / مشغولين
hungry (m./f./pl.)	جعان / جعانة / جعانيين
tired (m./f./pl.)	تعبان / تعبانة / تعبانيين
happy (m./f./pl.)	مبسوط / مبسوطة / مبسوتين
sad (m./f./pl.)	زعلان / زعلانة / زعلانيين
bored (m./f./pl.)	زهقان / زهقانة / زهقانيين

القواعد ٤ | Grammar 4

المفرد والجمع |

Singular and Plural Agreement for Human and Nonhuman Nouns

In lessons 1 and 2, you learned the words below in the plural form. Some of them refer to humans (people) and others refer to non-human things or entities (objects). In Arabic, we refer to these as human and nonhuman plurals. Study and learn these plural forms.

Nonhuman			Human		
المعنى	الجمع	المفرد	المعنى	الجمع	المفرد
word	كلمات	كلمة	Egyptian	مصريين	مصري
pronoun	ضمائر	ضمير	Syrian	سوريين	سوري
governorate	محافظات	محافظة	boy	ولاد	ولد
car	عربيات	عربية	relative	قرايب	قريب
dialogue	حوارات	حوار	brother	إخوات	أخ

The plural noun is determined in part by considering whether the singular noun is human or nonhuman. It also is determined by the *pattern* وزن of the singular noun. In this sense, nouns fall under certain patterns just like verbs. It is recommended that you learn these patterns, called أوزان. Although you can memorize them as they are, it is likely easier to memorize these plural nouns using picture games or cards or another strategy you prefer.

Human Plurals

You have learned that forming human plurals in nationalities is easy in Egyptian Arabic. To create plural masculine and feminine or mixed gender forms of nationalities, ين is added to the end of the country name, as in مَصْرِيَّين, سُورِيَّين, and عِرَاقِيَّين. This is the same method used to form the plural of nouns and adjectives that refer to humans.

المعنى	الجمع	المفرد	المعنى	الجمع	المفرد
busy	مشغولين	مشغول/ة	engineer	مهندسين	مهندس/ة
happy	مبسوطين	مبسوط/ة	employee	موظفين	موظف/ة
free	فاضيين	فاضي/ة	accountant	محاسبين	محاسب/ة
awake	صاحيين	صاحي/ة	translator	مترجمين	مترجم/ة
sleeping	نائمين	نائم/ة	teacher	مدرسين	مدرس/ة

Broken Plurals

Some nouns in Egyptian Arabic are made plural by changing the singular form. These are called broken plurals, and include nouns that refer to human and to nonhuman nouns. Study and listen to the explanations and examples of multiple kinds of Broken Plurals below.

Human Plurals

المعنى	الجمع	المفرد	المعنى	الجمع	المفرد
young man	شباب	شاب	colleague	زمائل	زميل
doctor	دكاترة	دكتور	professor	أساتذة	أستاذ

Nonhuman Plurals

المعنى	الجمع	المفرد	المعنى	الجمع	المفرد
restaurant	مطاعم	مطعم	name	أسماء	اسم
hospital	مُستشفيات	مُستشفى	market	أسواق	سوق

المعنى	الجمع	المفرد	المعنى	الجمع	المفرد
class	صُفُوف	صف	news	أخبار	خبر
bank	بُنُوك	بنك	area	مَنَاطِق	مَنَاطِقَة
country	بِلَاد	بلد	apartment	شُقُق	شُقَّة
city	مدن	مدينة	house	بُيُوت	بَيْت
school	مدارس	مدرسة	lesson	دُروس	دَرَس

Feminine Plurals with ات

Feminine nonhuman nouns that end in taa marbuta ة are made plural by dropping the ة and adding ات to the singular noun. Study and listen to these examples:

المعنى	الجمع	المفرد	المعنى	الجمع	المفرد
nationality	جنسيات	جنسية	university	جامعات	جامعة
library	مكتبات	مكتبة	friend	صاحبات	صاحبة
thing	حاجات	حاجة	culture	ثقافات	ثقافة
lecture	محاضرات	محاضرة	family	عائلات	عيلة
song	أغنيات (أغاني)	أغنية	prayer	صلوات	صلاة
company	شركات	شركة	college	كليات	كلية
time	مرات	جنسية	language	لغات	لغة

Plural Noun-Adjective Agreement Rules

In lessons 1 and 2, you learned that singular nouns should agree with their adjectives in number and gender as in these sentences:

أختي عندها أستاذ جديد من مصر.
أختي عندها أستاذة جديدة من مصر.

أنا ساكن في بيت كبير.
أختي ساكنة في شقة كبيرة.

There are a couple of important rules for forming plural nouns that you should be aware of. With human plurals, adjectives also must be plural, as in:

الولاد زعلانين النهارده.
عندي ٣ مدرسين جداد من مصر.

اصحابي مبسوطين النهارده
المهندسين المصريين كويسين قوي.

With nonhuman plurals, however, adjectives do not agree and instead must be singular feminine:

أمريكا فيها ولايات جميلة.
جامعة هارفرد فيها مكاتب كثيرة.
ولاية كاليفورنيا فيها مدن جميلة وجامعات كبيرة.
المنطقة دي فيها بيوت جميلة وشوارع واسعة.
أنا عندي أخبار ممتازة!
منطقة الجامعة فيها بيوت غالية جدا.

تمرين ٨: مع الأسماء والصفات | With Nouns and Adjectives

Complete the following sentences using the correct plural noun and adjective in the proper agreement.

١. أنا لياً _____ (Egyptian friends) من مدينة القاهرة.
٢. أنا مشغول قوي؛ عندي _____ (many classes) النهارده.
٣. فيه _____ (many colleges) في جامعة القاهرة.
٤. أنا عندي _____ (old books) في البيت من أيام طفولتي.
٥. يا سامي، إنت عندك _____ (new photos) لعيلتك؟
٦. لياً _____ (American classmates) في الجامعة الأمريكية في القاهرة.
٧. يا محمد، عندك _____ (many homework assignments) في العربي النهارده؟
٨. عمي متجوز وعنده _____ (three young girls) في المدرسة.

تمرين ٩: مع الأسماء والصفات | With Nouns and Adjectives

Choose the answer that best completes each sentence.

١. لياً أحوال _____ من مدينة بغداد.
أ. عراقي • ب. عراقية • ج. عراقيات • د. عراقيون
٢. أنا عندي كُتُب _____.
أ. جديد • ب. جديدة • ج. جديدات • د. جدد

٣. عندك صُورٌ _____ للعيلة؟
أ. قديمون • ب. قديم • ج. قديمة • د. قديمات
٤. كل قرابيبي عندهم عربيات _____.
أ. كبير • ب. كبيرة • ج. كبيرات • د. كبيران
٥. المنطقة دي فيها مباني _____ قوي.
أ. عالية • ب. عالي • ج. عاليين • د. عاليات
٦. لياً أصحاب شغالين _____ في أمريكا في ولاية فلوريدا.
أ. مترجم • ب. مترجمين • ج. مترجمات • د. مترجمة

القواعد 0 | Grammar 5

الفعل باحب + فعل | "To Like" + Verb

Listen to and study these sentences, focusing on the verb “to like” and the verb that follows it. See if you can figure out the pattern.

I like to go out a lot with my friends.	بأحبّ أخرج كثير مع اصحابي.
My brother likes to sit at the café at night.	أخويا ينحب يقعد على القهوة بالليل.
My sister likes to meet her friend at the mall.	أختي ينحب تقابل صاحبته في المول.
What do you (m.) like to do on Friday?	إنت ينحب تعمل إيه يوم الجمعة؟
Rawan, what do you (f.) like to do on Friday?	يا روان، إنتي ينحبي عملي إيه يوم الجمعة؟
My friends like to watch the game at the stadium.	إصحابي ينحبوا يتفرجوا على الماتش في الإستاد.

In the formation of the *like to + verb* construction in EA, the verb “to like” is conjugated in the present tense with the present tense marker **بـ**. The verb that follows is conjugated but the **بـ** is dropped. This is illustrated in the examples below. Study the examples and then practice what you have learned in the activities that follow.

أنا بأخْرُجُ بالليل.	أنا باحِبُ أخْرُجُ بالليل.
إنْتَ بِتُخْرِجُ بالليل؟	إنْتَ بِتُحِبُ تُخْرِجُ بالليل؟
إنْتِي بِتُخْرِجِي بالليل؟	إنْتِي بِتُحِبِي تُخْرِجِي بالليل؟
هوَّ بِيُخْرِجُ بالليل.	هوَّ بِيُحِبُ يُخْرِجُ بالليل.
هيَّ بِتُخْرِجُ بالليل.	هيَّ بِتُحِبُ تُخْرِجُ بالليل.
إحنا بِنُخْرِجُ بالليل.	إحنا بِنُحِبُ نُخْرِجُ بالليل.
إنْتو بِتُخْرِجُوا بالليل؟	إنْتو بِتُحِبُوا تُخْرِجُوا بالليل؟
همَّ بِيُخْرِجُوا بالليل.	همَّ بِيُحِبُوا يُخْرِجُوا بالليل.

تمرين ١٠: عيلتي بتحب تعمل إيه؟ | What Does My Family Like to Do?

Complete the missing parts of the sentences about **أحمد وعيلته** and what they like to do on the weekend using **الفعل باحب + فعل**.



١. يوم الخميس ويوم الجمعة عيلتي بتعمل حاجات كثير،
يوم الخميس أنا _____ على النت أو باخرج
أتعشى مع أصحابي. أخويا كمان بيحب يسهر، وداًئماً
_____ جيمز على التلفون وما بيحبش ينام
بدري.



٢. بابا وماما بيحبوا يقعدوا في البيت وما _____
في الأجازة. يوم الجمعة أنا وبابا واخواتي _____
متأخر بس ماما بتحب تصحى بدري عشان تعمل الفطار.
بعد الفطار، بابا بيحب يشرب قهوة ويقرا الجرائد.

Is this supposed to be item 2? The "٢" is missing from the ms.



وبعد صلاة الجمعة هوَّ _____ شوية. وماما
_____ على التلفزيون. هيَّ بتحب تشوف أفلام،
بس ما _____ الأخبار.

٣. بعد العصر، أخويا _____ كورة مع اصحابه في
النادي، وأختي ساعات _____ المول مع صاحبته.

٤. وبالليل أنا _____ على القهوة مع صاحبي عشان نتفرج على الماتش مع بعض.
خالو ومراته ساعات ييجوا ييجوا عندنا عشان يشوفوا بابا وماما.

Is this supposed to be item 4? The "ع" is missing from the ms.

Pragmatics | البراجماتيكس

تمرين ١: الطلب بأدب بين الاصحاب | Direct Polite Requests with Friends



Context: Marwa **مروة** and her friend Heba **هبة** are in a shopping mall in Cairo. Heba does not have enough money to purchase a blouse she likes.

A. Study the following words and expressions before you watch the video.

hey (f.), (lit. "I am telling you (f.)." It is an informal phrase used with peers)	باقولك
could you (f.) lend me?	ممکن تسلفيني
seriously	بجد
I will return them to you (f.)	أردُّهُمَّلكِ (أردُّهُمَّ ليكي)
take your time (lit., "with your ease (f.)")	براحتك
you are welcome	العفو
It is nothing (lit., "on what?")	على إيه؟
we are brothers/sisters	إحنا اخوات

- B.** Now that you have watched the video, answer these questions about the scene in writing then read the answers aloud. You should answer the Arabic questions in Arabic and the English questions in both English and Arabic.

١. هبة ومروة فين؟
٢. هبة عايزة تشتري إيه؟
٣. هبة عايزة كام جنيه من مروة؟
4. What word/s or phrase/s did Heba use to request the money?
5. How did Marwa respond to Heba's request positively?
6. How did Heba thank her?
7. What word/s or phrase/s did Marwa use to respond to Heba's thanking?

Important Points About Direct Requests from Friends

In Egyptian culture, direct requests are common among very close friends of equal status with no social distance as in a close relationship. Below are some common requests between friends and among others of equal status.

Is it possible to give me (m./f.) ... ?	ممکن تَدِينِي ... ؟
Is it possible to bring me (m./f.) ... ?	ممکن تَجِيْبِي (تجيب لي) / تَجِيْبِي (تجيب لي) ... ؟
Is it possible to send me (m./f.) ... ?	ممکن تَبْعَثِي (تبعث لي) / تَبْعَثِي (تبعث لي) ... ؟
Is it possible to write to me (m./f.) ... ?	ممکن تَكْتَبِي (تكتب لي) / تَكْتَبِي (تكتب لي) ... ؟
Is it possible to tell me (m./f.) ... ?	ممکن تَقُولِي (تقول لي) / تَقُولِي (تقول لي) ... ؟

Responses to these requests can also have specific cultural meanings and be part of the expectation in the exchange. When the person who makes the request is thanked by the other person, this implies a sense of gratitude, as you may have noticed in the video. Heba uses the word **بِجَدِّ** to indicate that she was really thankful for her friend's nice gesture although it was expected. Sometimes a direct request is not accepted by the other person. In those situations, the requestor is given the opportunity to save face so that they do not become embarrassed by the rejection. Doing this emphasizes the equal status between the

requestor and requestee by showing them respect. The responder usually implies that there is no need to thank them for such a simple thing that happens between friends every day. Some common expressions to express this include:

We are brothers (or sisters).	إحنا إخوان.
Do not bother yourself (m.), it is nothing (lit. a simple thing).	ولا يهيمك، دي حاجة بسيطة.
Do not bother yourself (f.), it is nothing (lit. a simple thing).	ولا يهيمك، دي حاجة بسيطة.
For what? it is nothing (lit. a simple thing).	على إيه؟ دي حاجة بسيطة.

تمرين ١٣: المواقف | Situations

Write what would you say in each of the following situations then read them aloud to your classmate?

1. You are having a meal with your friend, and you want him/her to pass you the juice.
2. You ask your friend Mohammad to send you the telephone number of a doctor's office where you have an appointment.
3. Your friend kindly agrees to lend you his lectures notes. You thank her and promise to return them tomorrow.
4. You let your friend Omar borrow your notes from class. He thanks you for doing that and you let him know that you were happy to help.
5. You kindly ask your brother Sherif to bring you the laptop from your room.

تمرين ١٣: لعب الأدوار | Role Play

A. Listen to and study these phrases of refusal of a direct response before going on to part B.

I (m.) wanted to buy ...	كنت عايز أشتري ...
I do not have enough money.	مش معايا فلوس كفاية.
Is it possible for you (m.) to lend me ... ?	ممکن تسلّفني ... ?

Here you (m.) go, there is no problem.

اتفضّل، مش مشكلة.

- B.** Context: While **أيمن** was chatting with his close friend in the library **محمود**, he learned that one of his textbooks (Dr. Mustafa's book) just arrived and is now available for purchase in the bookstore. **محمود** wants to request 100 Egyptian pounds from **أيمن** to purchase the book. With a classmate, each play the roles of **محمود** و**أيمن** to make the request and then to politely refuse it. You can draw from the words and expressions in part A in your conversation.

تمرين ٤: مقارنة بين الثقافات | Comparison Between Cultures

With your classmate, discuss the following topics in English.

1. To what degree is it appropriate to request money from a close friend in your culture?
2. In your culture, how are direct requests made between two people with equal status/power and social distance? For example, in American culture is it appropriate to make a direct request without the use of "please/could you please" between friends?
3. Think of other similarities and differences between the two cultures.

القواعد ٦ | Grammar 6

كان | The Verb "Was"

Listen to and read aloud the conjugation of كان in the statement and the negative. As you listen, focus on the changes made to the word كان in these conjugations.

I was not	أنا ما كُنْتُش	I was	أنا كُنْتُ
you (m.) were not	إنتَ ما كُنْتُش	you (m.) were	إنتَ كُنْتُ
you (f.) were not	إنتي ما كُنْتُش	you (f.) were	إنتي كُنْتي
he was not	هوَّ ما كانش	he was	هوَّ كان
she was not	هيَّ ما كانش	she was	هيَّ كانت
we were not	إحنا ما كُنَّاش	we were	إحنا كُنَّا

you (pl.) were not	إنتو ما كُنْتُوْش	you (pl.) were	إنتو كُنْتُوْا
they were not	هَمَّ ما كانُوْش	they were	هَمَّ كانُوْا

The Verb “Was Not” | كان وما كانش

Listen to and read the conjugation of كان when it is followed by a verb. As you listen, focus on the changes made to the verb in these conjugations.

she used to like	هيَّ كانتْ بتحب	I used to like	أنا كُنْتُ باحب
we used to like	إحنا كُنَّا بنحب	you (m.) used to like	إنتَ كُنْتَ بتحب
you (pl.) used to like	إنتو كُنْتُوْا بتحبوا	you (f.) used to like	إنتي كُنْتِي بتحبي
they used to like	هَمَّ كانوا بيحبوا	he used to like	هوَّ كانَّ بيحب

Study these two sentences to see the conjugations of كان in context. Pay attention to the use of كان when it is followed a verb.

When I was young, I used to like ice-cream, but I did not like chocolate.	لَمَّا كُنْتُ صغير، كُنْتُ باحب الایس کریم، بس ما كنتش باحب الشكولاتة.
When I was young, I used to watch TV, and I did not like to read books.	لَمَّا كُنْتُ صغيرة، كُنْتُ باحب أتفرج على التلفزيون، وما كنتش باحب أقرأ الكتب.

تمرین ١٥: كان وما كانش | Was and Was Not

Complete the following sentences using the correct form of كان or كانش. Remember to conjugate كان where needed.

- صاحبی محمد _____ معایا فی نفس المدرسة، كنا مع بعض فی مدرسة النصر.
- إصحابي _____ فی السينما امبارح وشافوا فيلم جديد.
- یا سامية، إنتي _____ فین امبارح بعد الظهر؟
- یا نادر، إنتَ لیه ما _____ فی الفصل النهارده؟

٥. بابا وماما ما _____ في البيت إمبراح عشان كانوا عند خالتي في اسكندرية.
 ٦. أنا وأختي _____ عند جدو امبارح عشان كان تعبان شوية.
 ٧. أخويا ما _____ جعان عشان كده ما فطّرش الصبح.
 ٨. أختي ما _____ معايا في المول إمبراح عشان كانت مشغولة قوي.

تمرين ١٦: لَمَّا كُنْتُ صَغِيرًا | When I Was Little

- A.** As you listen, read these questions. With your classmates, ask and answer similar questions about what you used to do when you were young, and what you do now.

١. لَمَّا كُنْتُ صَغِيرًا، إِنْتِ كُنْتَ بِتَحِبِّ تَعْمَلِ إِيه؟ ودلوقتي؟
٢. زمان أيام المدرسة إِنْتِ واصحابك كنتوا بتحبوا تعملوا إيه مع بعض؟ ودلوقتي؟
٣. لَمَّا كُنْتُ صَغِيرًا، إِنْتِ كُنْتَ بِتَصْحِي بدري ولا متأخر؟ ودلوقتي؟
٤. لَمَّا كُنْتُ صَغِيرًا، إِنْتِ كُنْتَ بِتَحِبِّ تذاكر ولا لأ؟ ودلوقتي؟
٥. لَمَّا كُنْتُ صَغِيرًا، إِنْتِ كُنْتَ بِتَحْبِي تَعْمَلِي إيه؟ ودلوقتي؟
٦. زمان أيام المدرسة إِنْتِ واصحابك كنتوا بتحبوا تعملوا إيه مع بعض؟ ودلوقتي؟
٧. لَمَّا كُنْتُ صَغِيرًا، إِنْتِ كُنْتَ بِتَصْحِي بدري ولا متأخر؟ ودلوقتي؟
٨. لَمَّا كُنْتُ صَغِيرًا، إِنْتِ كُنْتَ بِتَحْبِي تذاكري ولا لأ؟ ودلوقتي؟

- B.** Give a short presentation in EA. about what you used to do when you were young. Talk about your favorite activities as a child and compare them with what kinds of things you like to do now.

الاستماع والمشاهدة ١ | Listening and Watching 1

تمرين ١٧: إصحابي زمان ودلوقتي | My Friends in the Past and Now

- A.** Watch the video in which Mr. Hassan الأستاذ حسن recalls his memories with friends **ذكرياته مع إصحابه** at college **في الجامعة**. Below are some new vocabulary words that you may encounter.

helpful	خدوم	long ago	زمان
some vacations	بعض الأجازات	upper Egypt	الصعيد
we don't see each other	ما بنشوفش بعض	because + we	لأننا

B. Answer these questions about what you have learned about Mr. Hassan and his friends.

١. حسن كان ليه كام صاحب؟
٢. زاهر من محافظة إيه؟ ودلوقتي بيشتغل إيه؟
٣. حسن وزاهر كانوا بيعملوا إيه مع بعض؟
٤. وليد كان بيحب إيه وما كانش بيحب إيه؟
٥. سمير من محافظة إيه؟
٦. حسن واصحابه كانوا بيعملوا إيه مع بعض؟
٧. حسن واصحابه كانوا بيسافروا فين في الأجازات؟
٨. ليه حسن واصحابه ما بيشوفوش بعض دلوقتي؟

Dialogues | الحوارات

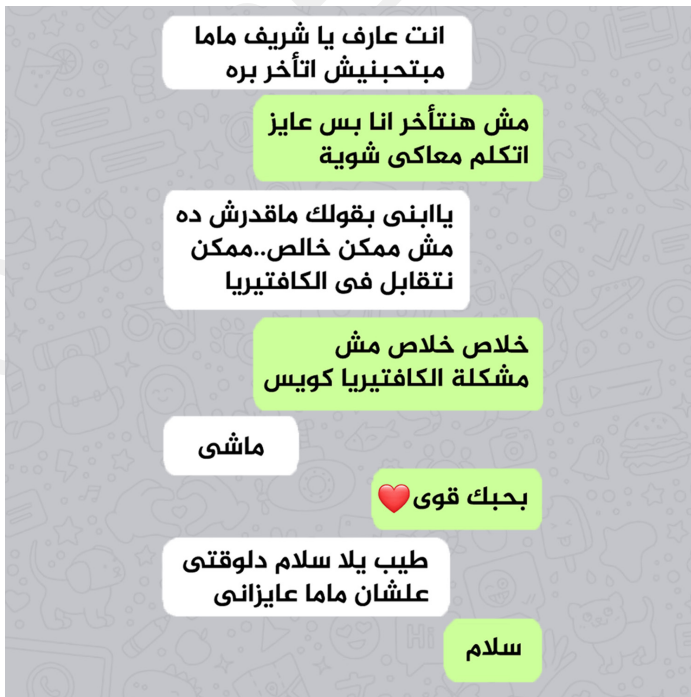
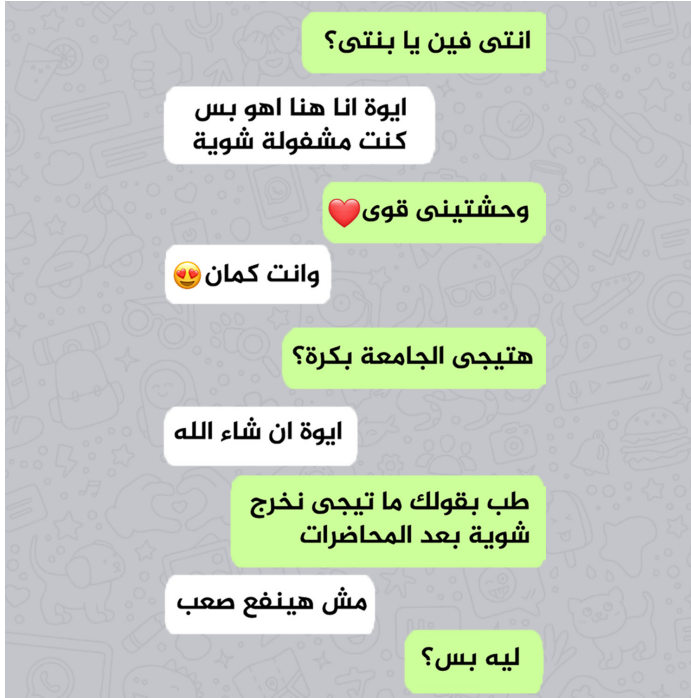
تمرين ٨: هتيجي الجامعة بكره؟ |

Are You Coming to the University Tomorrow?

A. Study and listen to the following words and expressions before you read the chat.

right here	هنا أهو
I miss you (m.)	وَحَشْتِنِي
I miss you (f.)	وَحَشْتِينِي
Let us go out	ما تيجي نخرج؟
It will not work	مش هينفع
difficult	صعب
I stay late outside	أَتَأخَّر برة
we can meet	مممكن نتقابل
okay, okay	خلاص، خلاص
I love you so much	باحبك قوي

- B. Rania is a second-year student studying English at Ain Shams University. She met Sherif this year, a third-year student studying business, and the two of them are now in a relationship. Sherif is messaging Rania to arrange to go out together after class. Read the following chat between them.



C. Answer the questions in EA in writing about Rania and Sherif about their plans.

١. ليه رانيا ما بتردش على شريف؟
 ٢. رانيا هتروح الجامعة بكرة؟
 ٣. ليه رانيا مش ممكن تخرج مع شريف بكرة؟
 ٤. شريف عايز يقابل رانيا ليه؟
 ٥. شريف هيقابل رانيا فين وإمتى؟
6. What word/form did Sherif use to address Rania?
 7. What word/form did Rania use to address Sherif?
 8. What difference did you notice about the use of the words **خالص** and **خالص**?

Culture | الثقافة

العلاقات والصدقات في الجامعة | Relationships and Friendships Between Men and Women at College

In Egypt, most colleges have been co-ed at least since the 1950s. There are very few single-sex colleges. In coed colleges, men tend to sit beside men **الأولاد بيقتعدوا** **جَنب الأولاد**, and women tend to sit beside women **والبنات بتقتعد جنب البنات**. It is not uncommon, however, to see men sitting beside women **الأولاد بيقتعدوا جنب البنات** in colleges in urban areas. It has been

socially acceptable **مقبول اجتماعيا** for college students to have friends of the opposite gender **إصحاب من الجنس الآخر**. It is now very common for men and women to gather in large, mixed groups in college **شَلَل الجامعة**. Friendships at college **الصدقات في الجامعة** between male and female students **بين الأولاد والبنات** are starting to be more common, though it is very rare for college students to discuss friendships with the opposite gender with family members **العيلة**.

The two forms of address, **يا ابني** and **يا بنتي**, are very common in expressions between friends of both genders. These indicate closeness and show lack of formality between the speakers. The following words are commonly used to capture relationships and friendships at college.



my friend (m.s.) used by males to refer to their male friends	صاحبي
my friend (f.s.) used by females to refer to their female friends	صاحبتي
best friend used to refer to the best friend of the same or different gender	بست فريند
has a friend (m.s.) used to refer to a male student who is in a relationship with a female friend	مصاحب
has a friend (m.f.) used to refer to a female student who is in a relationship with a male friend	مصاحبة
in a relationship (lit., attached or tied)	مُرْتَبِط / مُرْتَبِطَة
Literally “the weather”. used to refer to a young person’s significant other.	الجَو
a crush This word borrows from English (to have a crush or crush on someone) and is used to refer to the person to whom you are secretly attracted.	الكِراش

Romantic male-female relationships **العلاقات العاطفية** or **علاقات الحب** are not totally uncommon at college. Some students develop secret relationships but these mostly do not end up in marriage **ما بتنتهيش بالجواز**. Students in a romantic relationship usually meet on campus **جوة الجامعة** or sometimes off campus **برة الجامعة**. The couple will often exchange pictures and songs and message each other on social media with or without their parents’ consent. It is uncommon in Egypt to see couples in a romantic relationship because it has generally maintained a fairly conservative culture **ثقافة محافظة** driven by religion that honors open relationships between males and females only withing the institution of marriage. Same-sex relationships are not accepted in Egyptian society. When couples develop such relationships, there is a high level of secrecy, as they are prohibited by law.

Reading | القراءة

تمرين ١٩: علاقات الحب في الجامعة | Love Relationships at College

Study the following words and answer the pre-reading questions that follow.

joking	هزار
childish play	لعب عيال
definitely	أكيد/طبعاً
respect	احترام
the two parties	الطرفين
it fails	بتفشل
to sustain a household (lit., to open a house)	يفتح بيت
marriage	الجواز
they get educated	يتعلموا
they think	يفكروا
limits	حدود
it does not have a future	مالهاش مستقبل

A. Answer these questions before reading:

١. الشباب لديهم علاقات حب ولاء علاقات صداقة في الجامعة؟
٢. إيه رأيكم في علاقات الحب في الجامعة؟

B. These images feature highlights from an interview with college students at Ain Shams University who talk about **علاقات الحب والصداقة في الجامعة**. Read through the interviewees' opinions with your classmates then answer the questions that follow:



١. حسن رأيه إيه في الصحوية بين الولاد والبنات في الجامعة؟
٢. بالنسبة لدينا ليه علاقات الحب بين الشباب بتفشل؟
٣. طارق بيقول إيه عن الصداقة بين الولد والبنات؟
٤. ليه طارق بيقول إن ما الجواز ماينفحش أيام الجامعة؟
٥. ياسمين رأيها إيه في الحب والجواز أيام الجامعة؟
٦. طارق وياسمين بيقولوا إيه عن الصداقة بين الولد والبنات؟

- C. In the interviews, **علاقات الحب في الجامعة** were described as **لعب عيال**. What does this mean and why do they think so? You can answer in English.
- D. With your classmates, compare the types of relationships at college in your own culture.

تمرين ٢٠: لعب الأدوار | Role Play

While studying at Cairo University in Egypt, you learn that the editorial board of a youth magazine is searching for a volunteer to interview who will talk about friendships and relationships in college. You kindly agreed to be interviewed by the magazine editor. With one of your classmates, play the roles of the interviewee and the editor. Engage in a conversation in which you both discuss the following points:

- Introduce each other.
- Talk about your best friend: His/her name, studies, nationality, work, likes and dislikes, and personality traits.
- How you met him/her; what you used to do together when you were young.
- Things that you like to do with him/her now.
- What he/she is doing currently, and do you still meet or talk? When and how?
- College friendships and relationships: Are any of your roommates in a relationship? Talk in some details about it.

النكت والقفشات | Jokes and Memes

تمرين ٢١: صاخبك الحقيقي | Your True Friend (m.)

With your classmates, read the jokes and memes below, interpret them to the best of your ability, and answer the questions that follow. Learn more about the meme and check your understanding in the explanation that follows.

١. إيه معنى كلمة عصير؟
٢. مين هوّ الصاحب الحقيقي؟
٣. هوّ صاحبه هيشرب إيه؟



This meme comments on a common practice between close friends in Cairo, sharing foods and drinks. It is not seen as impolite to eat your friend's food without permission.

١. مين هوّ الصاحب الحقيقي؟
2. Identify two adjectives with opposite meanings?
3. Identify two verbs with opposite meanings?
٤. في النكتة، صاحبك الحقيقي بيعمل إيه؟



A common strategy for forming a joke or a meme in EA is the “broken assumption” strategy. According to this strategy, a joke skillfully breaks the expected assumption of the audience. The idea in the meme is to start with cliches and then have a surprising, realistic, and down-to-earth punchline. The audience expects the close friend to do something that shows their serious or close relationship. Ironically, they just open the fridge and say that they are hungry, which is still an indicator of closeness.

١. الصاحبة الحقيقية بتعمل إيه؟
٢. البنات بيكلموا بعضهم كل كام ساعة؟
٣. مين هيخطب مين لمين؟



This meme refers to a common cultural practice in Cairo, which is a marriage of acquaintance **جواز المعارف**. On many occasions, friends introduce each other to wider circles, which sometimes leads to arranged marriages. Although some youth nowadays do not like this practice, it is still common in Egyptian society, and Egyptians have a common saying as about it: **اللي نعرفه أحسن من اللي ما نعرفوش**: “the one we know is better than the one we do not know.”