

Lebanese Arabic Voices



Authentic Listening and Reading Practice in
Levantine Colloquial Arabic

Lingualism



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**Authentic Listening and Reading
Practice in Levantine Colloquial Arabic**



lingualism

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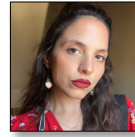
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Introduction

Lebanese Arabic Voices is designed to help you improve your comprehension of Levantine Colloquial Arabic by using its audio component (available as free, downloadable MP3s from www.lingualism.com/audio) alongside the guided exercises in the book.

Six native speakers from around Lebanon and abroad have each contributed six *audio essays* on various topics, which in total make up the 36 segments found in this book. The contributors spoke naturally and spontaneously without reading prepared texts. The audio essays were then transcribed in Arabic script with diacritics (tashkeel) and translated into English. Studying these texts is a unique opportunity to better understand the patterns, usage, and idiosyncrasies of Arabic as spoken by Lebanese today.

How can this book help me?

You will hear the speakers in Lebanese Arabic Voices occasionally make what you are sure are mistakes; you're likely right. Words may be mispronounced or misused; grammatical rules may not always be followed; sentences may be left unfinished if the speaker decides to rephrase what they are saying. This poses an extra challenge for listening. However, it is also very insightful to hear natural, spoken Arabic at various speeds by several native speakers. Unfortunately, this is something most coursebooks lack, in favor of carefully prepared, unnaturally slow, flawless speech. **It is hoped that Lebanese Arabic Voices fills that gap and provides some refreshingly natural, challenging opportunities for improving listening skills.**

Can I benefit from this book at my level of Arabic?

This book is best suited for intermediate and more advanced learners who have some knowledge of Levantine Arabic, or at least, Modern Standard Arabic. However, even lower-level students can reap some benefits from listening to and studying the segments. Just keep in mind that the goal is **not** to understand 100%. The first time you listen, depending on your level, you may understand, say, 1%, 10%, 50%, or 90% of what you hear in a segment. If, after going through the exercises and studying the text while relistening several times, you are able to increase the percentage you can understand, you've made progress and are successfully developing your skills and pushing your level up. If this mindset is adopted, the materials in Lebanese Arabic Voices can be useful to learners at a wide range of levels.

How to Use This Book

To get the most out of this book, you need to exercise a bit of **discipline**—discipline to resist reading the texts and their translations before you have thoroughly studied the listenings. This cannot be emphasized enough. Once you have read the texts and translations, the dynamics of what you can obtain from listening to the segments changes fundamentally. You should first listen to a segment *several* times while working your way through the exercises in the book. These have been designed to help you first understand the gist and gradually discover details as you relisten. Only once you have come to understand as much as you can through the exercises should you move on to study the text and translation that follow. This approach will result in maximum efficiency in improving your listening skills. A step-by-step guideline follows.

1. **CHOOSE A SEGMENT TO STUDY:** The segments can be studied in any order. The MP3s that accompany Lebanese Arabic Voices are available as free downloads at www.lingualism.com/audio, where you can also stream the audio directly.
2. **TITLE AND KEYWORDS:** *Before you listen the first time, be sure to read the title of the segment and study the keywords.* Going into a listening “blind”—without having any context, without even knowing the topic—makes listening comprehension in a foreign language extremely difficult. Just by knowing the general topic, we are able to improve the amount we can understand, as we are able to draw on knowledge from our past experiences, anticipate what might be said, recognize known words, and guess new words and phrases.
3. **MAIN IDEA:** *Now, determine the “Main Idea” from among the four choices.* If you are not fairly confident that you know the main idea, listen one more time to narrow down your choices by process of elimination. Once you are confident you have determined the main idea of the segment, check your answer. (Answers for the exercises are found at the end of each segment.) If you were incorrect, listen one more time with the main idea in mind.
4. **TRUE OR FALSE:** *Answer the “True or False” questions.* (Do not read ahead to the multiple-choice questions as some of these questions themselves may answer the true-or-false questions.) If you feel unsure of any of your answers, listen to the segment again before checking your answers. You will notice that a small number follows most of the answers in the answer key. These numbers correspond to the line number in the text and translation that reveals the answer. If you do not understand why you got an answer wrong, quickly look at the text and/or translation for that line number. (Here’s where you have to use your self-discipline *not* to read beyond the specified line number!) Listen again and place a check next to each true-or-false question as you hear the answer.
5. **MULTIPLE CHOICE:** *Answer the “Multiple Choice” questions.* Follow the same guidelines as for the true-or-false questions. Note that both the true-or-false and multiple-choice questions are based on information found in the segment, according to the information provided by the speaker, regardless of the accuracy of the information. You can think of each question as being preceded by “According to the speaker, ...” or “The speaker mentions that...”. Assume that the time of speaking is the present. That is, if a question asks, “Is she still in Beirut?” it means as of the time she recorded the segment.
6. **MATCHING:** *Match the Arabic words and phrases to their English translations.* You will learn by spending time playing with the words, so don’t look up the answers too quickly. Try

finding matches through educated guesses and by process of elimination. After you have matched the words and checked your answers, listen again while you check off the words as you hear them. The vocabulary in the matching exercises focuses mostly on high-frequency adverbs, connectors, and phrases. Such words are frequently heard in spoken language and are vital for connecting ideas to produce natural speech.

7. **TEXT AND TRANSLATION:** Now that you have worked your way through the exercises and have managed to pick up more of what has been said, you can feel free to move on to study the text and translation for the segment. This part is more *freestyle*. Depending on your level of Arabic and level of comfort with the text, you can approach this in several ways. For instance, you can cover the Arabic side and first read the translation; then, try to translate the English back into Arabic based on what you remember. Also, you can simply try to brainstorm some possible Arabic equivalents for the words or phrases in the English translation; then, check the Arabic side and see how it was actually said. Conversely, you can cover the English side first and relisten while you read along with the Arabic, perhaps pausing the audio to repeat each line aloud. In any case, the side-by-side arrangement of the Arabic text and its English translation allows you to cover one side and test yourself in various ways. You should be able to match up most words and phrases with their equivalents in English. You may want to highlight useful and interesting vocabulary and phrases you want to learn.
8. **VOCABULARY:** Vocabulary exercises follow the text and translation in the first half of the book. These exercises focus on content words—mostly nouns, verbs, and adjectives. The vocabulary that an intermediate learner already knows and that which they need to learn will vary greatly from person to person. Each exercise draws your attention to some interesting vocabulary items found in the text. Each item is followed by a reference to the line number where the answer can be found. You are also encouraged to continue to discover additional useful vocabulary—both words and phrases—which you can write in your own notebook.)
9. **LISTEN AGAIN:** Try listening again later to the segments you have already studied. You will find that you can understand more and with more ease the following day. (Studies have shown that material learned is consolidated and organized in the brain during sleep.)



Visit www.lingualism.com/audio, where you can find the free accompanying audio to download or stream (at variable playback rates).

The Texts and Translations

Lines

The text and translation for each segment have been divided into numbered “lines,” which are not necessarily complete sentences or even clauses but are manageable chunks that can be studied.

Translations

Good style has, at times, been sacrificed in favor of direct translations so that Arabic words and phrases can easily be matched up to their English equivalents. You are encouraged to think of alternative ways lines could be translated into English.

Fillers

Fillers, which are used to signal that the speaker is thinking of what to say next, are a common and natural part of spoken language. To avoid cluttering the text, uh... (..هههه) and um... (اممم...) are not written. Words that function as fillers are always written but are often left untranslated, as they do not add substantial meaning to the sentence. *يَعْنِي* is the most common filler in Levantine Arabic and could translate as *that is* or *you know*.

Another trait of spoken discourse is that the speaker may misspeak, then back up to correct himself or herself. Also, a speaker may decide to rephrase a sentence, or simply not finish it. These are all marked with ellipses (...) so that you can easily see that the *word* you didn't catch is, in fact, not a complete word at all or is an unfinished thought. These ellipses are meant to aid you in deciphering the listening. However, when you are reading for meaning, anything before an ellipsis can be ignored.

Introductions

1

Charbel's Introduction

Keywords

مُجَوَّرٌ married صَيْعَةٌ village مسيحي Christian

Main Idea

- Charbel is a 32-year-old married man who works in a company and loves music.
- Charbel is a 43-year-old single man who lives with his dog, Dora, and works as a professor in Beirut.
- Charbel is a divorced man who loves sports and lives with his parents in a small village.
- Charbel is a Maronite Christian monk who loves traveling and lives in Qannoubine Valley.

True or False

- Charbel is from a large city in Lebanon.
- Charbel is from a large city in Lebanon.
- Charbel completed his Masters in MBA at a university outside Lebanon.
- Charbel has a deep interest in music and plays the oud.
- Charbel pursued a degree in Business Computing and also completed a Masters in MBA at USEK.

Multiple Choice

- Regarding his family, Charbel mentioned that:
 - his parents are from different villages
 - both his brother and sister are married with children
 - he has no siblings
 - none of the above
- In his free time, Charbel likes to _____.
 - play music
 - travel
 - go to the village
 - all of the above
- Why is the Qannoubine Valley significant according to Charbel?
 - It is famous for its natural beauty and wildlife.
 - The valley is known for its historical significance to Lebanese culture.
 - The valley is a popular tourist destination for its hot springs.
 - It was a hiding place for Maronite Christian monks during times of persecution.

Matching

| | |
|-------------------|------------------|
| حَدَّ | at the same time |
| بَسَّ | because |
| بَسَّ | before |
| قَبْلَ مَا | besides that |
| هَلَّا | both of them |
| غَيْرَ هَيْكٍ | but |
| عَ | even if |
| بِذَاتِ الْوَقْتِ | generally |
| هَوَّلُ | long ago |
| مُبْدَأِيًّا | near |
| تُنَيْنَاتُنْ | not only |
| هِنِّي | now |
| لِأَنَّوْ | that's all |
| هَآيِ هِيَّ | that's why |
| مِنْ زَمَانٍ | there is/are |
| مِشَانِ هَيْكٍ | they |
| فِي | those |
| مِشَ بَسَّ | to |
| حَتَّى إِذَا | when |

Text

| | | |
|---|----|--|
| هاي، كيفكُن؟ إسمي شربل. | 1 | Hi, how are you? My name is Charbel. |
| عُمري ثَين وثلاثين سِنَة. | 2 | I am thirty-two years old. |
| مُجوز، وعندي صبي. | 3 | Married, and I have a son. |
| خِلقان بَضِيعة صَغيرة بِشمال لِبْنان، إسمها مَزْرعة النَّهر. | 4 | Born in a small village in North Lebanon called Mazraat Al Nahr. |
| هيِّ صَيعة مِن قضاء زُغرْتا. | 5 | It's a village in the Zgharta District. |
| أنا مواليد الواحدة وتِسعين. | 6 | I was born in 1991. |
| أنا مسيحي ماروني. | 7 | I am a Maronite Christian. |
| رَبيت مِش بِالصَّيعة، رَبيت مع أَهلي بِالدَّورة، هيِّ مَنطِقة بَبيروت. | 8 | I didn't grow up in the village; I was raised with my family in Dora, an area of Beirut. |
| عِشْت كِلَّ حَيَاتنا هُونيك. | 9 | I lived all our lives there. |
| تَقريباً الدَّورة، هيِّ حدَّ البحر، | 10 | Dora is near the sea, |
| وبسَّ تُجوزت، نَقَلت عَ مَنطِقة تانيَة إسمها بَصاليم. | 11 | but when I got married, I moved to another area called Bsalim. |
| درِست بِمَدْرسة الـ Sacré-Coeur (القلب الأقدس) بِالجَمَيزي بِبيروت حدَّ الدَّاون تاون. | 12 | I studied at the Sacre-Coeur (the Sacred Heart) School in Gemmayze, Beirut, near downtown. |
| وبسَّ خَلَصت مَدْرسة عَمِلت بِالجَامعة Business Computing. | 13 | After finishing school, I majored in Business Computing at university. |
| جامِعتي كان هيِّ الـ USEK بِالكَسليك، كَسليك جُونية. | 14 | My university was USEK in Kaslik, Kaslik Jounieh. |
| وَشْتَغَلت بسَّ يَعْني... بسَّ تَقريباً قَبْل ما إْتَجوز، عَمِلت Masters بِالـ MBA كمان بِالـ USEK. | 15 | I worked, but before getting married, I did my Masters in MBA also at USEK. |
| أَخَدت Masters بِالـ Management وأَخَدت شَهادة مِن HEC Montréal كندا. | 16 | I got a master's in management and a certificate from HEC Montreal, Canada. |
| هَلَّا بِشْتَغَل بِشَرِكَة FMCG بِالـ Stock Control. | 17 | Now, I work in an FMCG company in stock (inventory) control. |
| كثير بَحِبَّ الموسيقى، بَحِبَّ السُّبور وبِعزُف على آلَة العود. | 18 | I really love music; I love sports; and I play the oud. |
| غَير هَيك، بَحِبَّ كثير أَطَلع عَ الصَّيعة وَبَحِبَّ لِبْنان. | 19 | Besides that, I really like to go to the village, and I love Lebanon. |

| | | |
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| <p>وَبِذَاتِ الْوَقْتِ بَحِبِّ شُوفِ بِلْدَانِ تَانِيَّةٍ وَنُسَافِرِ وَإِكْتِشِفِ بِلْدَانِ تَانِيَّةٍ وَحَضَارَاتِ جَدِيدَةٍ وَدُوقِ أَكْلِ طَيِّبٍ غَيْرِ بِلْدَانِ.</p> | 20 | <p>And at the same time, I like to see other countries, travel, discover other countries and new cultures, and taste delicious food from other countries.</p> |
| <p>كِنَّا نُسَافِرُ أَنَا وَمَرَّتِي تَقْرِيْبًا كُلِّ سَنَةٍ، بَسَّ هَلَّا بِالْوَضْعِ بِلْبْنَانِ مَعَ الْأَزْمَةِ وَخَبَارِ كُورُونَا وَكَلِّ الْقُصَصِ الَّلِي عَمَّ بِتَّصْيِيرِ شَوِيَّةٍ صَارَتْ الْأُمُورُ أَصْعَبَ.</p> | 21 | <p>My wife and I used to travel almost every year, but now, with the situation in Lebanon, the crisis, and the news about COVID and everything that's happening, things have become a bit harder.</p> |
| <p>أَنْشَاءً لِلَّهِ الصَّيْفِيَّةِ الْجَايَةِ تُكُونُ أَحْسَنَ عَلَى لِبْنَانِ. وَهُوْلُ هِنِّي مُبْدَأِيًّا عَنِّي.</p> | 22 | <p>God willing, next summer will be better for Lebanon. Those were some things about me in general.</p> |
| <p>و... أَيَّهْ، أَنَا عِنْدِي خَيِّ وَإِخْتٍ وَتَتِيْنَاتِنِ مُجَوِّزِينَ وَغِنْدُنْ وَوَلَادِ.</p> | 23 | <p>And yeah, I have a brother and a sister; both are married and have children.</p> |
| <p>وَإِبْدِي... كِنْتِ بَدِّي قَوْلِ إِنْوِ بِيِّي وَإِمِّي هِنِّي كَمَانِ مِّنْ نَفْسِ الضَّيْعَةِ مِّنْ مَّرْعَةِ النَّهْرِ.</p> | 24 | <p>And I want... I wanted to say that my father and mother are also from the same village, Mazraat Al Nahr.</p> |
| <p>سُوْ usually بِلِبْنَانِ بِيكُونُ... إِنْوِ مَا ضَرُورِي يُكُونُوا مِّنْ نَفْسِ الضَّيْعَةِ لِيْتَجَوَّزُوا،</p> | 25 | <p>So usually, in Lebanon, it's not necessary for people to be from the same village to get married,</p> |
| <p>بَسَّ سَاقِبَتِ ضَيِّعَتِنَا صَغِيرَةٍ وَسَاقَبُوا أَهْلِي مِّنْ ذَاتِ الضَّيْعَةِ.</p> | 26 | <p>but it happened that our village is small, and my parents are from the same village.</p> |
| <p>سُوْ مَا عِنْدِي ضَيْعَةٌ تَانِيَّةٌ عِنْدِي ضَيْعَةٌ وَاحِدَةٌ. لِإِنْوِ أَنَا مِثْلًا عِنْدِي رَفِيقَاتِ بِيروحوَا مِثْلًا عَ ضَيْعَةٍ بَيْنُ أَوْ ضَيْعَةٍ إِمْنِ.</p> | 27 | <p>So, I only have one village. Because, for example, I have friends who go to their father's or mother's village.</p> |
| <p>سُوْ هَايِ هِيَّ. ضَيِّعَتِنَا كَثِيرِ حِلْوَةٍ هِيَّ عَلَى أَوَّلِ وَادِي الْمُقَدَّسِ بِيَقُولُولُو وَادِي قَنْوَبِينَ.</p> | 28 | <p>So, that's it. Our village is very beautiful. It's at the edge of the Holy Valley, which they call Qannoubine Valley.</p> |
| <p>هُوْ... مِّنْ زَمَانِ كَانَ فِي كَثِيرِ رَهْبَانِ الْمَوَارِثَةِ الْمَسِيحِيَّةِ كَانُوا يَتَّخَبُّوا بِهَيْدَا الْوَادِي، مِشَانِ هَيْكِ سَمُوْه.</p> | 29 | <p>Long ago, many Maronite Christian monks used to hide in this valley. That's why it was named so.</p> |
| <p>وَقَتِ كَانُوا يَضْطَهُدُوا الْمَسِيحِيَّةَ قَدِيمًا كَانُوا هُوْلُ الرَّهْبَانِ يَتَّخَبُّوا بِهَيْدَا الْوَادِي فِيو كَثِيرِ مَغَاوِرِ وَمِشَانِ هَيْكِ سَمُوْه الْوَادِي الْمُقَدَّسِ.</p> | 30 | <p>In ancient times, when Christianity was persecuted, these monks used to hide in this valley, which has many caves, and that's why they named it the Holy Valley.</p> |
| <p>وَإِلْمَنْطِقَةِ فَوْقِ بِالشَّمَالِ فِي كَثِيرِ كِنَائِسِ وَأَدِيرَةٍ.</p> | 31 | <p>And in the area above, in the north, there are many churches and monasteries.</p> |

| | |
|---|--|
| <p>هَلَّا مِشَّ بَسَّ فَوْقَ بَكَلِّ لِبْنَانٍ هُوَ يُعْتَبَرُ السِّيَاحَةَ الدِّيْنِيَّةَ فِي كَثِيرٍ قَوِيَّةٍ إِنَّ كَانَ مَسِيحِيًّا وَلَا إِسْلَامِيًّا، بَسَّ الْأَكْثَرَ كَانَ إِنْو فِي بِالشَّمَالِ الكُنَائِسِ وَالْمَعَالِمِ الدِّيْنِيَّةِ.</p> | <p>35 Well, not only in the north but all over Lebanon, religious tourism is very strong, whether for Christians or Muslims,</p> |
| <p>وَحَتَّى إِذَا بَدَّكَ بِتَشَوْفُوا الْقُصَصَ الْأَثَارِيَّةَ الَّتِي كَانَتْ مَوْجُودَةً مِنْ قَبْلِ.</p> | <p>36 but most of the religious landmarks and churches are in the north.</p> |
| <p>و... هَوْلَ هِنِّي.</p> | <p>37 And even if you want, you can see the archaeological sites that have been there since then.</p> |
| <p></p> | <p>38 And that's it.</p> |

Vocabulary

- | | |
|--|--|
| 1. I was born in... ⁶ _____ | 6. to happen that... ²⁸ _____ |
| 2. to grow up ⁸ _____ | 7. valley ³¹ _____ |
| 3. to play [an instrument] ¹⁸ _____ | 8. monks ³² _____ |
| 4. delicious ²⁰ _____ | 9. caves ³³ _____ |
| 5. crisis ²² _____ | 10. north ³⁴ _____ |

Answers

Main Idea: a True or False: 1. F⁴ 2. T¹¹ 3. F¹⁶ 4. T¹⁸ 5. T¹³⁻¹⁵ **Multiple Choice:** 1. b²⁵ 2. c¹⁸⁻²⁰ 3. d³²⁻³³

Matching: بِذَاتٍ / عَ to / لِأَنَّ because / هِنِّي they / تَيْنَانُ both of them / مُبَدِّئًا generally / هَوْلَ those / الْوَقْتِ at the same time / هَيَّ that's all / إِذَا / مِشَّ بَسَّ not only / فِي there is/are / مِشَانِ هَيْكَ that's why / مِنْ زَمَانٍ long ago / أَنَا مُوَالِدٌ 2. / رَبِّي 3. / عَزَفَ عَلَيَّ 4. / طَيَّبَ 5. / أَزْمَةٌ 6. / سَاقِبٌ 7. / وَادِي 8. / رَهْبَانٌ / مَغَاوِرُ 9. / شَمَالٌ 10.

8

Rita's Daily Routine

Keywords

نَهَار day مِطْلَع informed, up-to-date

Main Idea

- Rita focuses on her professional routine related to her new job.
- Rita tells us primarily about her fitness routine and gym activities.
- Rita describes her routine as a student, emphasizing her study habits.
- None of the above*

True or False

- Rita currently has a full-time job, which heavily influences her daily routine.
- Rita takes her coffee black.
- One of Rita's daily activities is going for a walk, which she considers her preferred form of physical exercise.
- Cooking is a newly discovered hobby for Rita since she had more time after moving.
- Listening to audiobooks or podcasts is a part of Rita's cooking routine.

Multiple Choice

- What does Rita like to do first thing in the morning?
 - Go for a walk
 - Drink coffee
 - Read the news
 - Make breakfast
- How does Rita keep herself informed about current events?
 - By attending local community meetings
 - Through social media
 - Watching the news and reading about politics
 - Consulting with friends and family
- In the evening, what activity do Rita and her husband often enjoy together?
 - Cooking dinner
 - Reading books
 - Gardening
 - Going to the gym

Matching

مِش مِّن زَمَان
مَّنِّي
تَ
أَبْدًا
مِن بَعْد هَيْك
مِن بَعْد مَا
بِمَا إِنُّو
أَمَّا... أَمَّا
شي
قَصْدِي
حَسَب
بَسَّ
إِيَّام

(not) at all
after __ing
after that
but
depending on
either... or
I am not
I mean
recently
since, because
so that, in order to
some, a(n)
sometimes

Text

بَدِّي خَبْرَكُن شَوِيَّ عَن نَّهَارِ بَحْيَاتِي، شُو بَعْمَلِ كِلِّ
يَوْمٍ.

1

I want to tell you a bit about a day in my life, what I do every day.

أَنَا مِش مِّن زَمَان نَقَلْتِ مِّن وَّلايَةِ لَّوَلَايَةِ بِأَمِيرْكَا،
وَهَلَّا عَمْر نَبَّشَ عَ شُغَلِ جَدِيدِ لَأَنُّو ضَطَّرْتِ إِتْرُكْ
شُغْلِي بِالْوَلَايَةِ يَلِّي فَلَئِنَّا مَنَا.

2

I recently moved from one state to another in America, and now I am looking for a new job as I had to leave my job in the state we moved from.

بَقِي هَلَّا، بِمَا إِنُّو مَّنِّي عَمْر بِشُغَلِ، نَّهَارِي أَكِيدُ مَا
بِيَشْبُهُ الْإِيَّامِ الَّتِي كَانَتْ عَيْشًا بَسَّ كِنْتِ إِشْتِغَلِ.

3

So now, since I am not working, my days definitely don't resemble the days when I was working.

بَسَّ رَحِ إِشْرَحْلُكُنَّ عَن نَّهَارِي هَلَّا.

4

But I'll explain to you about my day now.

بُوعِي الصَّبْحِ بَكِيرِ لَأَنُّو جَوَزِي شُغْلُو بَكِيرِ، بَقِي
مَّنُوعِي إِجْمَالًا سَوَا بِيذَاتِ الْوَقْتِ أَوْ إِيَّامِ بُوعِي شَوِيَّ
مِن بَعْدُو تَنَامُ شَوِيَّ زِيَادَةً.

5

I wake up early in the morning because my husband starts work early, so we usually wake up together around that time, or on some days, I wake up a little later, so I can sleep in a bit more.

بُوعِي بَفْرَشِي سَنَانِي وَبِرْجَعِ أَوَّلِ شَيِّ بَعْمَلُو
بِشْرَبِ قَهْوَةَ.

6

I brush my teeth, and the first thing I do is drink coffee.

Keywords

| | |
|-----------------------------|--------------------|
| طاقة energy | مُتجدِّد renewable |
| كهربا electricity | مُولِّد generator |
| الطاقة الشمسية solar panels | بألواح |

Main Idea

- The transition in Lebanon from traditional state-provided electricity to self-sufficient, renewable energy sources due to economic and political crises.
- A detailed history of electricity infrastructure development in Lebanon.
- Waleed's personal experiences and challenges with electricity in his daily life.
- A critique of the Lebanese government's failure to provide reliable electricity to its citizens.

True or False

- Waleed's daughter was learning about renewable energy for the first time in her geography lesson.
- Before the economic crisis, Lebanon had consistent 24-hour electricity supply.
- The Lebanese people have not found any alternatives to state-provided electricity.
- Solar energy is a traditional and long-standing source of power in Lebanese villages.
- Wind energy is also being used as a new source of electricity in Lebanon.

Multiple Choice

- What was the primary source of electricity in Lebanon before the economic crisis?
 - Solar panels
 - Wind turbines
 - State-operated power plants
 - None of the above*
- What factors have driven Lebanese people to seek alternative energy sources?
 - Interest in modern technology
 - Political corruption and economic crisis
 - Environmental concerns
 - All of the above*

3. How does Waleed describe the Lebanese people's response to their challenges with electricity?
- As being passive and dependent on the state
 - As innovative and resilient in finding alternatives
 - As relying solely on international aid
 - None of the above

Matching

| | |
|--------------------------|------------------|
| تَحْدِيدًا | additionally |
| أَيْه | as it used to be |
| خِلَال | as long as |
| مِثْل قَبْل | during |
| مَا... إِلَّا | especially |
| مَا | firstly |
| عِنَّا | instead of |
| أَوَّلًا | may, might |
| خَاصَّةً | not |
| يُمْكِن | only |
| بَدَل | specifically |
| بِالإِضَافَةِ لِهَيِّدِي | we have |
| طَالَمَا | yes |

Text

| | | |
|---|---|--|
| سلام، كيفَكن رِفقاتي؟ وَايِد مَعُكُن. | 1 | Hello, how are you, my friends? This is Waleed. |
| حبيباتي، اليَوم بِنْتِي كان عِنْدَا دَرَس بِالجُغْرَافِيا. | 2 | My dears, today my daughter had a geography lesson. |
| إِجْتِ سَأَلْتِنِي: "بَبا، اليَوم الميس حَكَيْتِنَا عَن الطَّاقَة المَتَجَدِّدَة، لِيَه فِي طَاقَة جَدِيدَة وَطَاقَة قَدِيمَة." | 3 | She came and asked me, "Dad, today the teacher talked to us about renewable energy. Why is there both new and old energy?" |
| شَرَحْتَلَا شَو المَقْصُود بِالطَّاقَة المَتَجَدِّدَة، بَسَّ مَعَا حَقَّ بَسْوَالا. | 4 | I explained to her what renewable energy means, but she had a valid question. |
| فِي طَاقَة قَدِيمَة وَطَاقَة جَدِيدَة، تَحْدِيدًا بِلِبنان. | 5 | There is old and new energy, specifically in Lebanon. |

29

Mohammad: Corruption and Favoritism in Lebanon

Keywords

فساد corruption محسوبية favoritism قرف mess, disgusting state

Main Idea

- a. Mohammad suggests that corruption and favoritism in Lebanon are minor issues that have been exaggerated by the media.
- b. Mohammad explains how corruption was once pervasive but has improved considerably after the revolution.
- c. Mohammad outlines how corruption and favoritism are pervasive issues in Lebanon.
- d. Mohammad criticizes the Lebanese people for their lack of initiative in addressing the rampant corruption of officials.

True or False

1. According to Mohammad, Lebanon's small size and population make it very difficult to manage.
2. Politicians in Lebanon are accused by Mohammad of exploiting public resources for personal gain.
3. Mohammad suggests that the Lebanese people are actively resisting the cycle of corruption and favoritism.
4. The electricity situation in Lebanon used to be reliable, with 24/7 availability before it was manipulated for profit.
5. Recently, a valuable natural resource was discovered in Lebanon.

Multiple Choice

1. What example does Mohammad use to illustrate corruption in Lebanon?
 - a. The inefficiency of the transportation system
 - b. The mismanagement of electricity and the use of generators
 - c. The lack of educational opportunities
 - d. *All of the above*

2. What effect of favoritism in employment does Mohammad mention?
 - a. That it increases division between religious sects
 - b. That it makes it difficult for university graduates to find work
 - c. That it results in hiring unqualified individuals
 - d. *All of the above*

3. Mohammad's view on the newly discovered gas in Lebanon's sea is:
- Concerned that it will be exploited by corrupt politicians
 - Optimistic about its potential to improve the economy
 - Indifferent, believing it will not affect the country
 - None of the above

Matching

لا... وَلَا
كَرْمَال
رُغْمَ هَيْدَا كَلَّو
مِين
مَا
هُونَ/هُونِي
تَانِي
مَنْو... وَلَا
بَال شِي
يَارِيْت

another
despite all this
he/it is not... nor
here
I hope
in order to, so that
neither... nor
not
who
without anything

Text

لُبْنَانُ بِلْدٌ كَثِيرٌ صَغِيرٌ، وَعَدَدُ سُكَّانِهِ مُعْتَدِلٌ يَعْني،
لَا هَالِقْدَ كَبِيرٍ وَلَا هَالِقْدَ صَغِيرٍ،

1

Lebanon is a very small country, and its population is moderate, meaning it's neither too large nor too small.

يَعْني مَا بَدُو هَالشَّغَلِ الْعَمَلِاقِ لِحْتَى يَظْبُطُ، بَسَّ
فِي مَشِكْلَةٍ كَثِيرَةٍ كَبِيرَةٍ بِلْبْنَانِ، هِيَّ الْفَسَادُ
وَالْمَحْسُوبِيَّاتِ.

2

So, it doesn't need gigantic efforts to be managed, but there's a big problem in Lebanon, which is corruption and favoritism.

يَعْني الْفَسَادُ هُوَ الَّذِي حَارِقَ الْبِلْدَ كَلَّو، الَّذِي شَالُو.

3

Corruption is what's burning the whole country, what's paralyzing it.

كَلَّ مَا يَلِاقُوا شَيْ جَدِيدٌ وَيَكْتَشِفُوا شَيْ جَدِيدٌ
وَيَحَاوِلُوا يَشْتَعِلُوا عَلَى شَيْ يَحْسِنُ الْبِلْدَ وَيَظْبُطُوهُ،

4

Every time they find something new and try to improve and fix the country,

بِيَطْلَعُوا السِّيَاسِيَةَ بِيَسْرِقُوا وَيَبْنَهُبُوا.

5

politicians come in, steal, and plunder.

وَيَأْخُذُوا أَرْبَاحًا وَيَبْفُوتُوا بِكَثِيرِ طَوْشَاتِ، بَسَّ
كَرْمَالٍ يَطْلَعُوا مَصَارِي.

6

They take their profits and get into a lot of disputes, just for the sake of making money.