ABBREVIATIONS USED IN THIS MODULE

f. feminine
ID Iraqi
m. masculine
MSA Modern Standard Arabic
pl. plural
sing. singular
CONTENTS

OBJECTIVES OF MODULE 10 ................................................................. 1

LESSON 37: RELIGION ................................................................. 3

Objectives ................................................................................. 3

Communicative Exchanges ......................................................... 4

Frame I .................................................................................. 4

Explanatory Notes .................................................................. 7

Drills ..................................................................................... 9

Communicative Exchanges ......................................................... 12

Frame II ................................................................................ 12

Explanatory Notes .................................................................. 15

Drills ..................................................................................... 16

Classroom Exercises ............................................................... 19

Homework ............................................................................... 23

Summary ............................................................................... 25

Evaluation ............................................................................. 26

Enrichment ............................................................................ 28

Vocabulary ............................................................................ 29

LESSON 38: CUSTOMS ................................................................. 30

Objectives ............................................................................... 30

Communicative Exchanges ......................................................... 31

Frame I ................................................................................ 31

Explanatory Notes .................................................................. 34

Drills ..................................................................................... 35

Communicative Exchanges ......................................................... 38

Frame II ................................................................................ 38
LESSON 40: INCOME AND LIVING STANDARDS ........................................... 80

Objectives ................................................................. 80

Communicative Exchanges ............................................... 81

Frame I ................................................................. 81

Explanatory Notes ..................................................... 84

Drills ................................................................. 85

Communicative Exchanges ............................................... 87

Frame II ................................................................. 87

Explanatory Notes ..................................................... 90

Drills ................................................................. 91

Classroom Exercises .................................................... 94

Homework .............................................................. 98

Summary ................................................................. 100

Evaluation .............................................................. 101

Enrichment .............................................................. 103

Vocabulary ............................................................. 104

SELF-EVALUATION TEST ................................................... 105

CUMULATIVE VOCABULARY ............................................... 111
MODULE 10 OBJECTIVES

Upon successful completion of this module, the student will be able to understand and carry out conversations in Iraqi including the grammatical features and vocabulary of Module 10, and based on the following topics or situations:

Lesson 37: Religion
Lesson 38: Customs
Lesson 39: Family
Lesson 40: Income and Living Standards

To evaluate successful completion of the module, the student will be given a Module CRT (Criterion Referenced Test) according to the following specifications.

LISTENING COMPREHENSION

Part 1. Given 10 recorded Iraqi sentences, the student selects the best English translation from 4 printed choices. Minimum acceptable performance is 70 percent.

Part 2. Given 10 recorded Iraqi sentences, the student selects the best Iraqi response from 4 choices which are printed and also recorded. Minimum acceptable performance is 70 percent.

Part 3. Given a recorded Iraqi dialogue, the student gives English answers to 10 written English questions. Minimum acceptable performance is 70 percent.
WRITTEN INTERPRETATION

Given 10 recorded Iraqi sentences, the student translates each sentence into written English. Minimum acceptable performance is 70 percent.

DICTATION

Given 10 recorded Iraqi sentences, the student transcribes each sentence verbatim. Minimum acceptable performance is 70 percent.

SPEAKING

Spoken Interpretation. Given a recorded dialogue between an Iraqi who speaks ID and an American who speaks English, the student orally interprets for both speakers. Minimum acceptable performance is 70 percent.

Role Playing. Given a situation in which the instructor plays the role of an Iraqi, the student responds in ID to the instructor's lines. Minimum acceptable performance is 70 percent.
LESSON 37

RELIGION

OBJECTIVES

Upon completion of this lesson, you will be able to participate in conversations concerning:

• The birth of Islam in Iraq.

• Iraqi religious customs and practices.
COMMUNICATIVE EXCHANGES

FRAME I

آرجي كاهد بالنادي دينتمسر ادعاكم. وأورفل يومثل.

اورفل: هاى شنو؟ ليش كاعد وحذك؟ ونشة القصين مالنا؟
آرجي: بعديه ما وصل. ليش إشعندك اليوم؟
اورفل: أريد أشتكى إعلون وصل الإسلام للعراق؟
آرجي: شنو انت د تيكلن؟ علامة مثلك ما يعرف حالضابا؟
اورفل: لا والله جديدات اردن اعرق.
آرجي: يا يا، العراق جانت تابعة للنفري، الساسانيين، وسأمن الخليفة.
 عمر بن الخطاب المسلمين دحاوه بمعركة القادسية.
اورفل: زين لدع شنو السنة والشياء مر كلمت إسلام؟
آرجي: وهنا أدرك هوزراد الصباح سكنت عن الكلام السباح.
لا مال دوست.
هذا السؤال يشترد له خيبر، خلي شنتظر الفصيحون.
TRANSLATION

Archie is sitting in the waiting room for his friends. Orville arrives.

Orville: What is this? Why are you sitting alone? Where is our storyteller?

Archie: He hasn't arrived yet. Why? What have you today?

Orville: I would like to ask him, "How did Islam get to Iraq?"

Archie: What? Are you kidding me? A scholar like you doesn't know these matters?

Orville: No, by God, seriously. I want to know.

Archie: Father, Iraq used to belong to the Sassanians; and during the times of the Caliph Omar-ibin-el-Khattab, the Muslims defeated them in the battle of el-Qadisiya.

Orville: OK, then what are the Sunnah and the Shee'ah; aren't they all Muslims?

Archie: And here the morning caught up with Shahrazad and she refrained from free talk. These questions require an expert, let us wait for the storyteller.
استمتع بالطابق الأول، جواب عليها بجمل كاملة.

1. من هو القصص؟
2. من هو جان ويا آرجي من وغل اورفل؟
3. شيريد اورفل من القصصون؟
4. اغلون جاويه آرجي؟
5. نمور اورفل جاني د بتشاصي؟
6. كجم الإسلام ومن جان العراق زايم؟
7. بزميا خليفة الإسلام اخذ العراق؟
8. بيا معركة الفرس اندروا؟
9. شنوهم السنة؟ وشنوهم الشيعة؟
10. اغلون جانت شيرزاى تشبي حجاباتها كل ليلة؟
EXPLANATORY NOTES

1. هو أي هذا هو "this."

2. "Islam," is an all-encompassing way of life that combines religious, political and cultural aspects. إسلام is the verbal noun for the measure IV verb أسلم. The triliteral verb is سلم, "became safe and sound," "became secure" or "became faultless." It was adapted by Muhammad as a distinctive name for the faith he preached meaning "submitting oneself to God." The adherent of Islam is usually designated by the corresponding noun of subject مسلم, "Muslim." In ID the word إسلام is also used for مسلمين.

3. جدًا, "seriously," is ID for the MSA جدًا.

4. الفرس used to be the name of the present day "Iranians." They were also called الساسانيين, "the Sassanians," or العجم, "the A'jams." The singular forms, respectively, are عجمي ساساني and فarsi or فارسي.

The Iranian language is still called فارسي. They also use a style of Arabic calligraphy called عجمي or عامي فarsi is also used in ID to mean "foreigner," therefore it is tossed back and forth between friends while playing backgammon, as a way of psyching each other out.

5. خرمال was the name of the location at which the total defeat of the Sassanians occurred.
6. "Sunnah" is the plural of سنى, "Sunni," an orthodox Muslim who adheres only to Muhammad's teachings. This nickname is derived from the original meaning of the word سنة, which is "Muhammad's exemplary behavior." شيعى, "Shee'ah" is the plural of شيعي, "Shee'ai," a follower of Ali.

7. The phrase وَهَنَا أَدْرَكَ حُرْراَزَدُ الصَّباَحُ فِسَكُنتَ عَنِ الكَلَامِ الصَّباَحِ, "And here morning caught up with Shahrazad and she refrained from free talk" is how she ended her episodes nightly. Thus it is an effective reply when one wants to avoid further discussion.
DRILLS

One ☐
To be completed outside class. Repeat after the model. (Notice that the Arabic numbers correspond with items of Explanatory Notes.)

What is this? Why are you sitting alone?

۱. هاي شنو؟ ليش كاعد وحده؟

2. هاي شنو؟ هذا شنو؟

3. هاي شنو؟ ليش كاعد وحده؟

Where is our storyteller?

ويبه القصون مالنا؟

He hasn't arrived. Why?

What do you have today?

بعده ما وصل، ليش امعننك اليوم؟

I would like to ask him, "How did Islam get to Iraq?"

اريد اساله ائلون وصل الإسلام للعراق؟

I. الإسلام

2. مسلم، إسلام

اريد اساله ائلون وصل الإسلام للعراق؟

What? Are you kidding me?

شنو انت د تقشرني؟

A scholar like you doesn't know these matters?

علامه مثلك ما يعرف هالقضايا؟

No, by God, seriously, I want to know.

لا والله، جديات ارد اعرف.

3. جديات

جديا، جديات، جدي

لا والله، جديات ارد اعرف.

Father, Iraq used to belong to the Sassanians,

يا بابا، العراق كانت تابعة للفرس، الساسانيين،
and during the times of the Caliph Omar-ibn-el Khattab, the Muslims defeated them in battle of el-Qadisiyah.

OK, then what are the Sunnah and Shee'ah; aren't they all Muslims?

And here, morning caught up with Sharazad and she refrained from free talk.

This question requires an expert, let us wait for the storyteller.
الثاني

اسأل نفس الأسئلة السابقة بس بطرفيكك انت.

مثال: 1. من هو القصخون؟
منو القصخون؟
القصخون منو؟
ببم تنقاد القصخون؟
منو القصخون برأى اورفل؟

الثالث

بدل الجمل الجاية حسبما تريد بس بفي المعنى.

مثال: المسلمين دحووا الفرس بمعركة القادسية.
معركة القادسية الفرس اندحروا.
الفرس خسروا معركة القادسية.
المسلمين غلبوا بمعركة القادسية.

1. العراق جانت شعبية للفرس.
2. أكثر من ناس المسلمين بالعراق شعبية.
3. السنة بكل مسلمين العالم أكثر من الشيعة.
4. سكان العراق مو كلهم اسلام.
5. لا، آتي ما د اشاقى آتي اعنىها.
6. هذا السؤال يحتاج للخبر يجاوه.
7. ما جان أكو واحد كاعد ويا آرجي.
8. آرجي جان د ينتظر أصحابه.
9. لا والله جديات آتي ارد اعرى.
10. ارد أسأله اغلون العراق صار مسلم.
COMMUNICATIVE EXCHANGES

FRAME II

نجيب يُنظّم إليناً. أورفنا سأله نفس السؤال.

نجيب: المذهب الشيعي اجا بعدين وجأنوا بسمهم شيعة علي.

آريج: مَذَكَّرة الإسلام هو دين الدولة الرسول؟ هو مَعْزولين؟

نجيب: اي نعم، بين أكثر أقلية غير مسلمة حوالي 5%.

اورفنا: شنو هي اركان الإسلام الخمسة؟

نجيب: السُهادَة والصلاة والصيام والزكاة والحج.

اورفنا: أني اعرف عن الطلاة والصيام والحج سي شنو السَّبَقَة؟

آريج: أفَاثي، علمنا، الشهادة اسمها بيها مثل الشاهد بالمحكمة.

نجيب: بالضَّرْف، عافَرَ آريج. المسلم يُشهد الله واحد ومحمد رسوله.

آريج: والزكاة، هي كل مسلم بعدما يعد حاجته وحاجة عائلته لازم يختم.

اورفنا: اشلون بُوزَّعا عالفائرا؟

نجيب: المقروش اولاً بين العائلة من قريب لو بعيد وبعدن الجيران ولازم.

ما يكَفَّ حَفَظُه مسَّهم حتى لا يخلُدِهم.
TRANSLATION

Najeeb joins them. Orville asks him the same question.

Najeeb: The Shee'ati sect came later, and they used to call them Shee't Ali.

Archie: Is it true that Islam is the official state religion? They are not separated?

Najeeb: Oh yes, but there is about a 5% minority of non-Muslims.

Orville: What are the five pillars of Islam?

Najeeb: The testimony, the prayer, the fasting, the alms and pilgrimage.

Orville: I know about the prayer, the fasting and pilgrimage, but what about the rest?

Archie: Master, our scholar, testimony is self-explanatory, like a witness in a court of law.

Najeeb: Exactly. Bravo, Archie. The Muslim testifies that Allah is one and Muhammad is his messenger.

Archie: And almsgiving is that every Muslim must, after he fills his needs and that of his family, take out 2.5% of what is left and give it to the poor.

Orville: How does he go about distributing it to the poor?

Najeeb: The family, near and far, is supposed to come first, then the neighbors and he must not reveal himself to them so that he doesn't embarrass them.
استفسال متعلقة بالاطار الثاني، جواب عليها بجمل كاملة:

1. ما مذهب هو الأصلي؟ السنوي للشيعي؟
2. الشيعة علم اسم الله، شنو هو؟
3. اكو دين رسمي بالعراق؟
4. اشكذ النسبة المكونة مادة المسلمين بالعراق؟
5. جم ركن اكو للإسلام؟
6. الزم المسلم يشهد؟
7. من هو محمد؟

8. اشكذ لازم المسلم يبص من الله ويعطي للفقراء؟
9. الزم يوزعها عالفقراء؟
10. سمها هذه العملية؟
EXPLANATORY NOTES

1. "sect" or "denomination," is the noun of place from the verb ذهب منذهب.

2. "official," is derived from the verb رسم, "drew," which has many other meanings, one of which is "laid down a rule," thus "become official."

3. is a version of the MSA expression اسم على اسم, "a name fits the named." is also used in ID with or without the تدوين. Obviously, this expression can be used in both commendation and condemnation situations.
DRILLS

One

To be completed outside class. Repeat after the model.- (Notice that the Arabic numbers correspond with items of Explanatory Notes.)

The Shee'ai sect came later, 

وكانوا يسموه شيعة علي ،

and they used to call them Shee'at Ali.

Is it true that Islam is the states official religion? They are not separated?

صدق اسلام هو دين الدولة الرسمي مو معزولين ؟

أعلن رسمي ، منشور رسمي ، بلاغ رسمي

مرسوم رسمي

عظمة رسمية ، اعلن رسمي ، مرسوم رسمي ، منشور رسمي

دين الدولة الرسمي

صدق اسلام هو دين الدولة الرسمي مو معزولين ؟

Oh, yes, but there is about a 5% minority of non-Muslims.

اي نعم ، بس أكو اقلية غير مسلمة حوالي 5%.

What are the five pillars of Islam?

شئو هي اركان الإسلام الخمسة ؟

الشهادة والصلاة والصوم والزكاة والحج .

The testimony, the prayer, the fasting, the alms and pilgrimage.
I know about prayers, fasting and pilgrimage, but what about the rest?

Master, our scholar, testimony is self-explanatory, like a witness in a court of law.


The Muslim testifies that Allah is one and Muhammad is his messenger.

And almsgiving is that every Muslim must, after he fills his needs and that of his family, take out 2.5% of what is left and give it to the poor.

How does he go about distributing it to the poor?

The family, near and far, is supposed to come first, then the neighbors, and he must not reveal himself to them, so that he doesn't embarrass them.
الثاني
سواء استقللا للجواب الجواب.

1. المسلم لا يرمي حتى مرتين بالبيوم.
2. إذا كفه الفم نفسه يخرجون.
3. المسلم لا يحج ولو مرة وحدة بعمره إذا يقدر.
4. اشهد إن الله إلا الله وان محمد عبده ورسوله.
5. الدين والدولة مو معزولين.
6. الاكثرية بالعراق اسلام.
7. 20%.
8. شيعة علي.
9. العائلة كريب لو بعيد تقي كل الجيران بتوزيع الزكاة.
10. الشهادة والصلاة والصيام والزكاة والحج.
CLASSROOM EXERCISES

What Do You Say?

1. You are telling a story—end it in Shahrazad's way.

2. Someone said the Islam reached Iraq in the days of the Caliph Ali. Correct him/her.

3. List the pillars of Islam.

4. Tell someone who accused you of kidding, that you are serious.

5. Tell us how the Muslim is supposed to distribute alms.

6. Tell the class the various names you know for Iranians.

7. You are playing backgammon; try to psych your opponent.

8. You witnessed a car accident. Tell the innocent party that you don't mind testifying in a court of law.

9. A friend of yours, at a party, is insisting that you sing. You do not want to. Tell him that he is embarrassing you.

10. A car salesman is trying to sell you a car. Tell him that you will buy it if he deducts 5 percent of the price he insists on.
Role Playing

Situation 1.

The class is divided into two groups. Group A students play the roles of Iraqis; the students in Group B, in turn, ask questions about Iraq’s religion. The students in Group A answer in turn. The game continues until each student gets five turns.

Situation 2.

Reverse the roles in Situation 1. Repeat the game for five more turns each.

Interpretation Practice

Act as an interpreter between two students, one American and one Iraqi, in the following situations.

<table>
<thead>
<tr>
<th>English Speaker (Instructor)</th>
<th>Interpreter (Student)</th>
<th>Iraqi Speaker (Student)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is it true you Muslims refrain from eating all day long every day during Ramadhan?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I also heard that men are not suppose to touch women during Ramadhan.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What do you mean?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And then what happens after sunset?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
LESSON 37

CLASSROOM EXERCISES

Does Ramadhan always come in February?

لا ، رمضان يدور السنة كلها .
يمكن يجي بآي شهر .

How is that possible?

السنة الإسلامية أكث من السنة الشمسية
بتلتطبيق يوم .

So, Ramadhan will be 13 days earlier next year?

نعم ، عفية عليك اخلون احترتها بالعجل .

Situation 2.

What is the phrase you guys shout at each other when playing backgammon?

آه ، تقصد عمسي ، ما تعرف تلعب .

Yes, that is it. Why do you do it?

بالأكتر هي عادة ، لكن بيه فائدة
تشوش اللي د يلعب وياك .

Is backgammon an Arabic invention?

لا ، اعتقد هي اطه فارسية .

You know, I have noticed that you even use some Persian words sometimes.

اي نعم ، الحضارة الفارسية البا
شأثير عالعراق ، تعرف العراق جانت
سابعة للعفر من كيل ؟

No, I didn't know that.
How did the Arabs get here?

بوكت الخليفة عمر بن الخطاب المسلمين
العرب غزوا العراق ودحروا الفرس بحربة
 القادسة .
Translation Practice

Translate orally into English the following 5 Iraqi sentences.

1. وهنا ادرك شر زاد الصباح فسكت عن الكلام الصباح.

2. انت دقتشرنا لو دتحجي جديد؟

3. الإسلام وصل العراق بزمن الخليفة عمر بن الخطاب.

4. اركان الإسلام هي الشهادة والصلاة والصوم والزكاة والحج.

5. كل مسلم لازم يخصص 20% من اللي يبقى بنهاية السنة ويوزعها عالافقراء.

Dictation Practice

With books closed, transcribe the following 5 Iraqi sentences as the instructor reads them.

1. العائلة من كرب لعبيد نجي كيل الجيران.

2. اشهد ان لا لله الا لله وان محمدا عبدا عبده ورسوله.

3. السامانيين حكموا العراق كحل الإسلام.

4. عمر بن الخطاب (الله يرحمه) كان ثاني خليفة بالإسلام.

5. المذهب الشيعي اجا بعد المذهب السني اللي هو الأصلي.
HOMEWORK

Exercise One

On a separate sheet of paper, transcribe the following 10 recorded Iraqi sentences.

Exercise Two

On a separate sheet of paper, translate the following 10 recorded Iraqi sentences.

Exercise Three

Listen to the following recorded Iraqi paragraph, then answer the 5 printed questions based on it.

1. How many pillars are there in Islam?
2. Is pilgrimage a must for every Muslim? Explain?
3. Is there a minimum number of times set for making the pilgrimage?
4. Is divorce easy according to Islam?
5. How is divorce done according to Islam? From what you heard, could you venture an opinion about whether or not the woman has the same rights?
Exercise Four

You will hear 5 Iraqi statements, each followed by four responses. On a separate sheet of paper, write the letter that corresponds to the best response in each item.

1. a. العراق جان تابع للشيعة
   b. العراق جان تابع للساسانيين
   c. العراق جان تابع للسنة
   d. العراق جان تابع للمسلمين

2. a. الدين معزول عن الدولة
   b. الإسلام معزول عن الدولة
   c. أكترية الشعب إسلام
   d. الدين والدولة متوافقة

3. a. العائلة حي كيل
   b. الجيران يجون كيل
   c. العائلة لازم تأخذ كل الزكاة
   d. الجيران احق بالزكاة

4. a. المسلمين عانونا الغربى
   b. المسلمين ساعدوا الغربى
   c. المسلمين غلبوا الغربى
   d. المسلمين تبعوا الغربى

5. a. حجي نجيب جديات
   b. حجي نجيب خزعبلات
   c. نجيب د يقشرنا
   d. نجيب د يضرب شيلمان
SUMMARY

1.  أو  جمیعی is used mostly to mean "foreigner."

2.  درک "caught with," also means "comprehended." The verbal noun ادراک is almost exclusively used to mean "comprehension."

3. sect, "sect," is used in conjunction with Islam. The Christians use طائفة in ID.

4. خجل "became embarrassed," is used in ID interchangeably with تصدی "became shy."
Part A.

You will hear 5 recorded Iraqi sentences, each followed by four responses. On a separate sheet of paper, write the letter that corresponds to the best response in each case.

1. a. الشهادة ما لها معنى
   b. الشهادة لها معنى
   c. الشهادة معناها واضح
   d. الشهادة بها معنى

2. a. الدين مو مميز عن الدولة
   b. الدين معزول عن الدولة
   c. الإسلام دين الأقلية
   d. الإسلام دين العزلة

3. a. الطاوي لعبة إسلامية
   b. الطاوي لعبة هجيمة
   c. الطاوي لعبة عربية
   d. الطاوي لعبة جديدة

4. a. رجال
   b. مرة
   c. مسلم
   d. فغير
LESSON 37

Part B.

Translate the following 5 recorded Iraqi sentences into written English.

Part C.

On a separate sheet of paper, transcribe the following 5 recorded Iraqi sentences.

Part D.

Listen to the following recorded Iraqi paragraph, then answer the 10 printed questions based on it.

1. Who is Shahrazad's husband?
2. What was their nationality and religion?
3. What did they do early in the night?
4. Where did they sit?
5. To which night is the reference made?
6. What was the story for that night about?
7. How do you describe Ali Baba's beginning?
8. How did he end up?
9. What was the factor in Ali Baba's change of condition?
10. How did Shahrazad end the story?
ENRICHMENT

1. "Qura'n," is the Muslims holy book. 
القرآن is "Bible."
الْقُرْآن is "Torah."

2. Moses is موسى . 
مَوْسِي is "Messiah."

3. Christ is يسوع بن مريم . 
مَسِيح is "Christ." 

4. The Virgin Mary is مريم العذراء . 
The plural is كَنيَّة . 
كَنَائِس .

5. There are other sects in Islam, mainly the sufis and the sunnis .

6. There are other minor religions in Iraq, such as the devils, the baha'is or "Bahai."

7. "The Orthodox Caliphate," was the first formal system of government established in the history of the Arabs. It was established immediately after Mohammed's death. There were four caliphs; in order of their reigns, they were:

1. أبو بكر الصديق , أبو زوجة النبي عائشة
2. عمر بن الخطاب
3. عثمان بن عفان , زوج بنت النبي خفصة
4. علي بن أبي طالب , أبى عم النبي محمد وزوج بنته فاطمة
<table>
<thead>
<tr>
<th>English</th>
<th>ID</th>
<th>MSA</th>
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<tr>
<td>alms</td>
<td>زكاة - زكوات (ج)</td>
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</tr>
<tr>
<td>Al-Qadissiyah (place)</td>
<td>القادسية</td>
<td></td>
</tr>
<tr>
<td>became absent</td>
<td>غاب</td>
<td></td>
</tr>
<tr>
<td>became embarrassed, became shy</td>
<td>خجل ، استحسى</td>
<td></td>
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<tr>
<td>belong (to)</td>
<td>نائب</td>
<td></td>
</tr>
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<td>comprehend (to)</td>
<td>ادرك</td>
<td></td>
</tr>
<tr>
<td>deduct (to)</td>
<td>خصم</td>
<td></td>
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<tr>
<td>defeat badly (to)</td>
<td>دحر</td>
<td></td>
</tr>
<tr>
<td>Iranian</td>
<td>فرسي - فرس (ج) ، ساساني عجمي-عجم (ج)/عجمي-اعجام (ج)</td>
<td></td>
</tr>
<tr>
<td>join (to)</td>
<td>انظم</td>
<td></td>
</tr>
<tr>
<td>licit, free, allowed</td>
<td>مباح</td>
<td></td>
</tr>
<tr>
<td>messenger</td>
<td>رسول - رس (ج)</td>
<td></td>
</tr>
<tr>
<td>official</td>
<td>رسمي</td>
<td></td>
</tr>
<tr>
<td>Omer-ibin-el Khattab</td>
<td>عمر بن الخطاب</td>
<td></td>
</tr>
<tr>
<td>poor</td>
<td>فقير - فقراء (ج)</td>
<td></td>
</tr>
<tr>
<td>sect</td>
<td>مذهب - مذاهب (ج)</td>
<td></td>
</tr>
<tr>
<td>seriously</td>
<td>جدیدا</td>
<td></td>
</tr>
<tr>
<td>Shee'ai</td>
<td>شیعی - شیعه (ج)</td>
<td></td>
</tr>
<tr>
<td>stop talking (to)</td>
<td>سکت</td>
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</tr>
<tr>
<td>Sunni</td>
<td>سنی - سنه (ج)</td>
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<tr>
<td>talk</td>
<td>کلام</td>
<td></td>
</tr>
</tbody>
</table>
LESSON 38

CUSTOMS

OBJECTIVES

Upon completion of this lesson, you will be able to discuss:

• Good and bad customs.

• Aspects of marriage.
COMMUNICATIVE EXCHANGES

FRAME I

アオレル: デイクエツキユマタモノラス・コウンクリツトニユマシテニヘニガタスンペイソウハノフリノ.

من خش عليه نجيب هو جان مختلف رجلية عالمي ماله ود يفكر.

نجيب: صباح الخير عمك، اشلونك؟

اورغل: الحمد لله زين.

نجيب: ميبي عليك غركن بالتفكير.

اورغل: تدري تشم خلطة الكوبكريت للطين الحار اللي عدنا مو سهل.

نجيب: كبر ما تتخ بجميع التصرفات والخلطة ارد أكل لك فدشي بسي لا تعر.

أرجي: انت شم ما بيزعني.

نجيب: زين، نزل رجليك من على العين، هدي عدنا غيب.

أرجي: العفو أخائي، اشتركل. علواه لو تجبي لي عن كل العادات المقبولة وغير المقبولة.

نجيب: العصر من اشوفك بالحيداغ أشفاك شوية.
TRANSLATION

Orville was writing specifications for the concrete they need for the Abu-Ghraib dam project when Najeeb walked in. Orville was thinking with his feet on the desk.

Najeeb: Good morning, uncle, how are you?

Orville: Well, thank God.

Najeeb: You look drowned in thoughts.

Orville: You know, designing concrete mix for the hot weather we have is not easy.

Najeeb: Before we get into the subject of designing and mixing, there is something I want to tell you, but don't get mad.

Orville: Nothing you say makes me mad.

Najeeb: Good, put your feet down off the desk. To us this is an insult.

Orville: Pardon me, sir, thank you. I wish you would talk to me about all customs, the acceptable and the unacceptable.

Najeeb: This afternoon, when I see you at the beach, I will educate you a bit.
امثلة متعلقة بالآثارات الأول ، جواب عليها بجمل كاملة

1. اعد بصم اوروفل ؟
2. لست وقح هذا التصميم مو سهل ؟
3. اشتراته نجيب بسوي ؟
4. تصور اوروفل رقل من طلب نجيب ؟
5. لست نجيب طلب هالشى من اوروفل ؟
6. انت لو جنت بعكان نجيب ، اشتهت راح تسوي ؟
7. اطلب اوروفل من نجيب ؟
8. بين راح يلتكون العصر ؟
9. اسراح بسوي نجيب ويا اوروفل العصر ؟
10. تصور اوروفل يريد بتعلم كل العادات ، الزيتة والشيئة ؟
1. "became annoyed" or "became mad," is pronounced زعل in MSA.
   It is intransitive and its second radical has a - for a marker, therefore
   the noun of subject is زعلان. See Reference Grammar, Lesson 13.

2. "shame," "fault," "blemish" or "vice," is also used in ID more
   or less to mean "insult."

3. The ID علواة equals the MSA ليت, "I wish," "I would very much like"
   or "I hope."

4. داغ is an ID word from Farsi, "hut" or "cover," but in Iraq it is
   mostly used for an enclosure on the beach. In the summertime when the
   Tigris recedes and leaves temporary islands, جزرات, people erect tent-like
   enclosures and use them to spend late afternoons and evening on the beach.
DRILLS

One  
To be completed outside class. Repeat after the model. (Notice that the Arabic numbers correspond to items in Explanatory Notes.)

Good morning, uncle, how are you? صباح الخير عمي، أكلونك؟

Well, thank God. الحمد لله زين.

You look drowned in the thoughts. مبين عليك فركان بالتفكير.

You know, designing a concrete mix for the hot weather we have is not easy. تدري تصميم خلطة الكونكريت بالطقس الحار اللي عدنا موسهل.

Before we get into the subject of designing and mixing, there is something I want to tell you, but don't get mad. قبل ما نخشد موضوع التصميم والخلط أرد اكل لك ند شي بي لا تزعل.

1. تزعل يزعل، تزعلين، تزعلون، زعل، زعلت، زعلوا، زعلان

بي لا تزعل، ارد اكل لك ند شي بي لا تزعل.

كبل ما نخشد موضوع التصميم والخلط، ارد اكل لك ند شي بي لا تزعل.

Nothing you say makes me mad. انت شما تكل لي ما يزعلني.

Good, put your feet down off the desk. To us, this is an insult. زين، نزل رجل من على العيس.

هذي عدنا عيب.

غاب، يعب، عيب، عوب.

هذي عدنا عيب.

زين، نزل رجل من على العيس، هذي عدنا عيب.

Pardon me, sir, thank you. العفو اغاني، اشكرك.
I wish you would talk to me all the customs, the acceptable and the unacceptable.

This afternoon, when I see you at the beach, I'll educate you a bit.
Late afternoon at the beach.

Najeeb: Welcome, Orville. Pull up a chair and come sit here.

Orville: No, I want to sit on the sand and stick my feet in the water.

Najeeb: Did you hear that Bahjat is going to get married?

Orville: Yes, Alwan told me, but I thought he was pulling my leg; he said that he was marrying his paternal uncle's daughter.

Najeeb: Yes, what is wrong with it? For us, it is permissible.

Orville: Is it for the Christians, too?

Najeeb: There is nothing against it, nothing prohibits it in Christianity, but nowadays Christians avoid it.

Orville: OK, but what about the daughters of maternal uncles, aunts, and paternal aunts?

Najeeb: All permissible, just like the paternal uncle's daughter.
جاوب علاسلة الجاية المتعلقة بالاطار الثاني، بجمل كاملة.

1. بين صارت هالمحاورة؟
2. بين نجيب راد اورفل يكسد؟
3. ليش اورفل كسد عالرمل؟
4. من هو اللي راح يتزوج؟
5. من هي السنية اللي راح يتزوجها؟
6. اورفل من سمع من علوان ا thụباله؟
7. المسلم بالعراق يكدر يتزوج بعنه؟
8. زين والمسيحي اثلون؟
9. زين واثلون عن بيت الخال والخالة والعمة؟
10. شنو اللي يتنجوه المسيحيين حاليا؟
**EXPLANATORY NOTES**

1. "chair," is ID from a foreign source.

2. "I thought," is ID. It is always suffixed, عَبَّالِي, and so on.

3. "What is wrong with it?" is an ID expression. Literally it means "What is in it?"

4. "Christians," is the plural of مسيحي. المَسيحيين "Messiah," is one of Christ's names. نَصْرٌانْيَّ is also "Christian." The plural is نصارى.

5. There is no blanket word like the word "cousin" in Arabic. The cousin's gender and whether the cousin is a child of paternal aunt or uncle or a maternal aunt or uncle must all be specified.

Example:

- son of paternal uncle
- daughter of paternal uncle
- son of paternal aunt
- daughter of paternal aunt
- son of maternal uncle
- daughter of maternal uncle
- son of maternal aunt
- daughter of maternal aunt

ابن عم
بنت عم
ابن عمة
بنت عمة
ابن خال
بنت خال
ابن خالة
بنت خالة
DRILLS

One 🙈
To be completed outside class. Repeat after the model. (Notice that the Arabic numbers correspond to items in Explanatory Notes.)

Welcome, Orville. Come pull up a chair and sit down here.

اهلا اورفل، تعال جر لك اكملي واكعد هنانا.

1، اكملي اكنليات، اكملي، كاعد عالاسكملي،
جر لك اكملي، جر لك اكملي واكعد هنانا،
اهلا اورفل، تعال جر لك اكملي واكعد هنانا.

No, I want to sit on the sand and stick my feet in the water.

لا آني احب اكعد عالرم، وامد رجل بالامي.

Did you hear that Bahjat is going to get married?

سمعت هيجت راح يتزوج ؟

Yes, Alwan told me,

اي علوان كل لي ،

but I thought he was pulling my leg.

بى عبالى د يقمرنى و

2، عبالى عباله، عبالك، عجالج، عبالها، عباليم، عبالنا، عبالى

بس عبالى ديقمرنى.

He said that he is going to marry his paternal uncle's daughter.

كال راح يتزوج بت عمه،

Yes, what is wrong with it?

اي، شاكو بيبه ؟

3، شاكو بيبها

شاكو بيك، شاكو بيج، شاكو بيبها

اي شاكو بيبها ؟
To us this is permissible.

Is it for Christians too?

There is nothing against it, nothing prohibits it in Christianity, but nowadays Christians avoid it.

OK, but what about the daughters of maternal uncles, aunts and paternal aunts?

All permissible, just like the paternal uncle's daughter.
التمرين الثاني

سوي استفادة للإجابة الجاية

1. الدين ما يحرم زواج بنت العم.
2. من سمعت أول مرة عمالي ديغمري.
3. عدنا جرداء بالجزيرة.
4. لا مو حرام.
5. عمر تزوج بنت خالته.
6. نريد تلك الكلمات.

اطبع بالفريضة حتى اتجنب ازدحام المرور.
7. نعم، زواج بنت الخال خلال عدنا بدينا.
8. المسيح هو عيسى بن مريم.
9. مريم العذراء هي أم المسيح.

التمرين الثالث

1. الخال هو أخور.
2. الخالة هي الأم.
3. العمة هي اخت.
4. الام هو الأب.
5. اورفل كعد ما.
6. بالعراق زواج بنت الخال.
7. الدين المسيحي ما زواج بنت العم.
8. جرك واكعد.
9. أول ما سمعته د يقشريني.
10. لو تجي ويانا.
CLASSROOM EXERCISES

What Do You Say?

1. Announce that you are getting married.

2. Invite everybody to the wedding party.

3. Announce that your friend Bahjat is going to marry his uncle's daughter.

4. Express the desire to go visit your mother's sister.

5. Say that you thought the party was tomorrow.

6. Tell your friend to put his feet down off the table; it is an insult.

7. Invite a friend to your enclosure at the beach

8. Tell your friend that you are going to say something and that you hope he doesn't get mad.

9. List the ingredients found in a concrete mix.

10. You walked into the room and saw your friend thinking very hard.
    Describe his condition.

Role Playing

Situation 1.

Student A is an Iraqi torn between three situations. His mother wants him to marry her sister's daughter; his father prefers his sister's daughter for a daughter-in-law. But he himself has an eye for the neighbor's daughter. Student B, a friend of A, walks into the room and sees him in
deep thought. B makes his observation and ask why. A tells him about his
dilemma. B appears surprised and thinks his leg is being pulled and says so.
A convinces him. B offers advice.

Situation 2.

Student B in Situation 1 relays what he heard to a few of his friends.
The situation gets discussed from all aspects: religious, social, health, etc.

Interpretation Practice

Act as an interpreter between an American and an Iraqi in the following
situation.

<table>
<thead>
<tr>
<th>English Speaker (Instructor)</th>
<th>Interpreter (Student)</th>
<th>Iraqi Speaker (Student)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Situation 1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Is it true that our friend Bahjat is getting married?

- اذا تريدني اجاوبك , نزل رجليك
  من عالميوز أول .

  Pardon me, sir, your desire is my command.

  - اي هالشكل احسن . احنا عدنا عيب اذا
    تخلي رجليك عالميوز بوجه الشخص الآخر .

  but in my country, it's all right.

  - اغاني , انت سامع المثل اللي يكل:
    " بروما اعمل مثل الرومانيين ."

  Anyway, is he really going
to marry his cousin? Or is somebody pulling my leg?

  - لا , لا ما أحد دقيركم , من ملك
    هو راح يتزوج بت عمه .

  But how? Isn't this forbidden?

  - من يكل ممنوعة ؟
Exercise Four

You will hear 5 Iraqi sentences, each followed by four responses. On a separate sheet of paper, write the letter of the best response in each case.

1. نجيب يفكر بعمق.
   a. 
   b. نجيب يفكر بالفركان.
   c. نجيب يريد يفكر.
   d. نجيب ما يحب التفكير.

2. بهجت تزوج بنك اخت أمه.
   a. بهجت تزوج بنك الجيران.
   b. بهجت تزوج بنك أخو أبوه.
   c. بهجت تزوج بنك اخت أبوه.
   d. 

3. اورفنا كسد عالكاغ.
   a.
   b. اورفنا كسد عالكرسي.
   c. اورفنا كسد عالميز.
   d. اورفنا كسد عالرمل.

4. زواج بين العبد مو مقبول.
   a. زواج بين العبد مو مسموح.
   b. زواج بين العبد عيب.
   c. زواج بين العبد حلال.
   d. 

5. أدرني نجيب أنقل.
   a. ظنن نجيب أنقل.
   b. ما أدرني نجيب أنقل.
   c. اكيد نجيب أنقل.
   d. 

LESSON 38

HOMEWORK
SUMMARY

1. غرkan بـ "drowned;" meaning "immersed" or "occupied with," is in combination with many words to form various expressions such as:

   He is drowned in thoughts.
   غركن بالتفكير.

   He is drowned in work.
   غركن بالشغل.

   He is drowned in problems.
   غركن بالمشاكل.

   He is drowned in debts.
   غركن بالدين.

2. The noun of subject from زعل, "became annoyed," "became angry" or "became upset," is زعلان.

3. علواه means "I wish" or even "It will please me."

4. جرداغ, "enclosure," is type of cover erected on islands that appear in the river during the summer when the water recedes. The plural is جرداغات.

5. is colloquial for كرسي, "chair."

6. is colloquial for حسنت or حسنت, "thought."
<table>
<thead>
<tr>
<th>English</th>
<th>ID</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>avoid (to)</td>
<td>تجنـب</td>
<td>زعل</td>
</tr>
<tr>
<td>became annoyed, became angry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chair</td>
<td>اكلـلي</td>
<td></td>
</tr>
<tr>
<td>Christian</td>
<td>نصراني - نصارى (ج)</td>
<td>مسيـي</td>
</tr>
<tr>
<td>dialogue</td>
<td></td>
<td>مـحاورة</td>
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<tr>
<td>design</td>
<td></td>
<td>تصمـيم - تصامـيم (ج)</td>
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<tr>
<td>enclosure</td>
<td>جرداغ - جرادـيخ/جرداغات (ج)</td>
<td></td>
</tr>
<tr>
<td>extend (to)</td>
<td></td>
<td>مـد</td>
</tr>
<tr>
<td>forbid (to)</td>
<td></td>
<td>حرم , منع</td>
</tr>
<tr>
<td>gravel, aggregate</td>
<td>حـصوـة - حـمو (ج)</td>
<td></td>
</tr>
<tr>
<td>I thought</td>
<td>عبالي</td>
<td></td>
</tr>
<tr>
<td>I wish</td>
<td>علوـءة</td>
<td></td>
</tr>
<tr>
<td>lawful, permitted</td>
<td></td>
<td>حالـل</td>
</tr>
<tr>
<td>light (to)</td>
<td>ورـت , عـلك</td>
<td></td>
</tr>
<tr>
<td>mix, batch</td>
<td>خـلطة</td>
<td></td>
</tr>
<tr>
<td>rich</td>
<td>غني - غنيـة (ج)</td>
<td>زناـكين - زـناـكين (ج)</td>
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<tr>
<td>shameful, insult</td>
<td>عـيب</td>
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<tr>
<td>specifications</td>
<td>موـباـتات</td>
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</tr>
<tr>
<td>think (to)</td>
<td>فـكر</td>
<td></td>
</tr>
<tr>
<td>uncle (maternal)</td>
<td>خـال - اخوـال (ج)</td>
<td></td>
</tr>
</tbody>
</table>
LESSON 39

FAMILY

OBJECTIVES

Upon completion of this lesson, you will be able to discuss

• The naming system in Iraq.

• The relationship of children after marriage.
COMMUNICATIVE EXCHANGES

FRAME 1

آرجي: بيت نجيب د يلعبون شطرنج.

نجيب: اسمها ممنى شاكر.

آرجي: شاكر أم عائلتها؟

نجيب: لا، شاكر أم ابوها.

آرجي: آني عبالي هي متروكة.

نجيب: أي نعم رجلها من بيت المفتي.

آرجي: زين ليش ما يسعوها ممنى المفتي؟

نجيب: عدنا البنتة تحفظ باسمها مثل ما جان حتى بعد الزواج.

بيس الفرق هي جانت الآنسة فلانة وبعد الزواج مارت السيدة فلانة.
TRANSLATION

Archie is at Najeeb's house. They are playing chess.

Archie: Tell me, what is the name of this new engineer?

Najeeb: Her name's Muna Shacker.

Archie: Is Shacker her family name?

Najeeb: No, Shacker's her father's name.

Archie: I thought she was married?

Najeeb: Yes, her husband is from the family El-Mufti.

Archie: Then why don't they call her Muna El-Mufti?

Najeeb: Here the woman keeps her maiden name even after marriage but the difference is that she was Miss So-and-So, and after marriage she became Mrs. So-and-So.
1. اشجان النجمة ونجيب: يسكون؟
2. وين جانوا؟
3. المهندسة الجديدة متزوجة لو عزبة؟
4. شامها؟
5. منو اللي من بيت المفتي؟
1. "chess," is Arabicized from the Farsi چَهَشَ.

2. "the El-Mufti house," عائلة المفتى, "the family of El-Mufti" or "Al-Mufti," is how reference is made to one's family or tribe. The custom in Iraq is to refer to people by their given names, and for added identification, the given name of the father is used sometimes. The family or tribal name is very seldom used.

3. آئستة is "Miss;" سيدة, "Mrs," is the feminine of سيد. The use of and اسمة is a bit formal, and mostly used with the second person. However, in making reference, the word بنيه is used for "Miss" and مرية is for "Mrs."

4. فلانة is the feminine of فلان, "So-and-So." It is always used in the singular form.
DRILLS

One

To be completed outside class. Repeat after the model. (Notice that the Arabic numbers correspond to items in Explanatory Notes.)

Tell me, what is the name of this new engineer?

Her name's Muna Shacker.

Is Shacker the name of her family?

No, Shacker's her father's name.

I thought she was married.

Yes, her husband is from the family of El-Mufti.

Then why don't they call her Muna El-Mufti?

Here the woman keeps her maiden name even after marriage.

But the difference is that she was Miss So-and-So and after marriage she became Mrs. So-and-So.

كل لي هذي المهندسة الجديدة شامها؟ اسمها منة شاكر.
شاكر اسم عائلتها؟ لا شاكر اسم أبوها.
آتي عبالي هي متزوجة.
أي نعم رجلي من بيت المفتي.
2. بيت المفتي
بيت الوزان، آل الحمداني، بيت المفتي
من بيت المفتي
أي نعم رجلها من بيت المفتي.
زين ليتي ما يسموها من المفتي؟
عدنا العمرة تحتفظ باسمها
مثل ما جان حتى بعد الزواج.

بعض الفرق هي جانت الآنسة فلانة.
وبعد الزواج صارت السيدة فلانة.
3. آنسة، آنسات، الآنسة
4. فلانة
دبل تركيب الجمل الجاية بس خلي المعنى يبقى مثل ما هو.
مثال: البنية ما يتغير اسمها بعد الزواج.
أ) البنية تحتفظ باسمها حتى بعد الزواج.
ب) البنية تبقى اسمها بعد الزواج.
ج) البنية من تتزوج اسمها يبقى مثل ما هو.
والى اخره.

1. آني عباسية هي مترودة.
2. شاكر من بيت المفتي.
3. منى ورجلها أخذوا اجازة.
4. منى بعدها بيئة.
5. شاكر جان أعزة.
التمرين الرابع

المعلم راح يقرأ لكم الفقرة الجاية وبعدين يطلب منكم بالسرى كل واحد يسأل التلميذ اللي بحفظ عاليمين سؤال مشي عليها وأاخ بجاوب.

جان اكو معلمة وتدرس عربي لكن تلميذ انكلزي بعد الراهب الابتدائي حجت الهم عن الفرق بين آنسة وسيدة وقد يوم رادت تشوف اتخد يعرفون عن هذا الفرق. سألت واحد من الولد, كانت له شتو الفرق بين آنسة وسيدة؟ ولد جوابها هالشكل: "السيدة جانت آنسة كيل ما ادخل السيد بالموضوع."
COMMUNICATIVE EXCHANGES

FRAME II

آرجي : بعد الراي، يوم الجمعة جان ناكل للسكت. بباب الحوش شاف معنى وبا رجلها. آرجي استغرق من شافهم بالعقل ماله. بعد ما تعرق على رجلها سأليها:

آرجي : اش هم بالعقل ؟ انهو مو ساكين هنا؟

مني : لا احنا ما نشام هنا. جينا د نزور بين بيت حماي.

(شاني يوم بالدائره)

آرجي : آتي خلْت اشات البارحة. مو العادة من واحد ينزوغ بيب مرهه وبيسكن وبا أهله؟

مني : لا هذي عادة قديمة هاليا نادرا ما نسها.

آرجي : بالله لعل بيبين آتي متهوم؟

مني : الولد دازوا يعيشون وبا عائلتهم إلى ان يكولون دراستهم واحيانا الى ان ينزوجون، اللهم البا اذا وظيفتهم لو دراستهم اخت党内 الفجر بلند.

آرجي : يعني مو من.Trace. عمرتهم 18 سنة بيكوون لك هذا واخنا احرار.

نكدر نشام اغلون مازري؟

مني : لا، الام والاب دعم كلمة معظم الحالات حتى بعدما الولد ينزوجون ويعيشون، واخنا الام والاب في مين عدنا.

62
TRANSLATION

After breakfast Friday, Archie is going to the market. Outside his door, to his amazement, he sees Muna and her husband in his neighborhood. After he is introduced to her husband, he asks her:

Archie: What are you doing in this neighborhood? You are not living here?

Muna: No, we don't live here. We came to visit my in-laws. (Next day at the office.)

Archie: I was embarrassed to ask you yesterday. Isn't it the custom when one gets married, one brings his wife to live with his family?

Muna: No, this is an old habit you seldom see nowadays.

Archie: Really, I must be mistaken then?

Muna: The kids still live with their families until they finish school, and sometimes until they get married, unless their jobs or studies take them away to another city.

Archie: You mean that it is not as soon as they're 18 they say, "That's it, we're free to do what we please?"

Muna: No, no, mother and father have their say, in most cases even after the kids are married. Respecting mother and father is an important thing to us.
اسئلة متعلقة بالاطار الثاني . جواب عليها بجمل كاملة .

١. بين جان آرجي رايح ؟
٢. اشجان الوكت ؟
٣. المن شاف بباب الحوش ؟
٤. ليش آرجي استغرب ؟
٥. اشجان سؤال آرجي ؟
EXPLANATORY NOTES

1. خوش is the ID word used to mean "house" or "courtyard."

2. استغرب is used in ID interchangeably with تعجب to mean "became surprised," "became puzzled" or "found it strange." The MSA استغرب means "headed west," "became Westernized" or became a stranger.

3. حمامة, "in-law," is ID for the MSA حمامة. The ID feminine is حمامة. This word, in both ID and MSA, must always be used in construct. The MSA حمامة has no feminine and is one of the Five Nouns. Iraqis often use حمامة, "uncle," for حمامة and حمامة, "aunt," for حمامة.

4. الولد is being used here to mean "children," and not just "boys."

5. الله وَمَّا الَّذِي أَعْلَمَ is an ID phrase, literally meaning "except, God forbid," but is mostly used to mean simply "unless" or "except."
One
To be completed outside class. Repeat after the model. (Notice that the Arabic numbers correspond to items in Explanatory Notes.)

At the house entrance, he saw Muna with her husband Shacker.

Archie was surprised to see them in his neighborhood.

What are you doing in this neighborhood?

You are not living here?

No, we don't live here.

We came to visit my in-laws.

I was embarrassed to ask you yesterday.
Isn't it the custom when one gets married, one brings his wife to live with his family?

No, this is an old habit you seldom see nowadays.

Really, I must be mistaken then?

The kids still live with their families till they finish school, and sometimes till they get married.

unless their jobs or studies take them away to another city.

You mean that, it is not as soon as they're 18 they say, "That's it, we're free to do what we please?"

No, no, mother and father have their say, in most cases even after the kids are married.

Respecting mother and father is an important thing to us.
التمرين الثاني
كل تلميذ يسوي سؤال عن الأطيار الثاني ويوجه لتلميذ آخر هو يختاره، ويتطلب منه الجواب عليه بجملة كاملة.

التمرين الثالث
بدل الكلمات اللي جواها خذ بالجمل الجاية بليا تغيير المعنى.

1. آرقي استغفرب من شافيه
2. جينا نزور بيت حماتي
3. هالعادة نادر ما تغدوها هالليام.
4. الأولاد يعيشون ويا عواقلهم حتى يكملون الدارسة.
5. يعني مو من يوطنو العمر القانوني يكولوا لك هذوا احنا احرار.
CLASSROOM EXERCISES

What Do You Say?

1. Muna is still a single girl. You want to talk to her. Speak to her in a formal way.

2. Muna got married; speak to her now in a formal way.

3. Speak to your friend Najeeb, who is married, in a formal way.

4. Speak to Najeeb, who is divorced, in a formal way.

5. Najeeb is from the Al-Shammari family. How would you address a letter to him?

6. Tell your friend, who invited you to go to the movies with him, that you won't be able to go unless you finish fixing your car in time.

7. State that nowadays, as soon as they reach 18, the kids leave their parents, homes.

8. State that nowadays, you seldom see kids still living with their parents after they reach 18.

9. Say that you are free to do what you please.

10. State that a married woman in Iraq gets to keep her maiden name.
Role Playing

Situation 1.

Student A is a small town newspaper correspondent, and Student B is an Iraqi personality. A interviews B about the system of names and formal and informal addressing. First A ascertains the title and correct name of B, who is Sheikh Khaluf El-Baghdadi, then proceeds with the interview.

Situation 2.

Different students are now A and B and the interview continues with the emphasis shifting to marriage, kids and their status before and after marriage and also touching on the subject of divorce.

Interpretation Practice

Act as an interpreter between an American and an Iraqi in the following situation.

<table>
<thead>
<tr>
<th>English Speaker (Instructor)</th>
<th>Interpreter (Student)</th>
<th>Iraqi Speaker (Student)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Situation 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes, but I have not played in a long time.</td>
<td>أنت تعرف تلعب شطرنج.</td>
<td></td>
</tr>
<tr>
<td>A classmate of mine from Iraq taught me the game.</td>
<td>اشلون تعلمت؟</td>
<td></td>
</tr>
<tr>
<td>We were both taking accounting at Denver University.</td>
<td>بين التكية بيته ؟ بيا مدرسة ؟</td>
<td></td>
</tr>
<tr>
<td>I remember his family name but not his first name.</td>
<td>ذكر اسه ؟ ابن عم درس محاسبة بجامعة دنفر كل بس سنة.</td>
<td></td>
</tr>
</tbody>
</table>
LESSON 39

CLASSE ROOM EXERCISES

- شنو اسم عائلته؟

As I recall, he was something El-Mufti.

- لا هذا مع أبن عمي لازم واحد غيره.

Situation 2.

- هاي شنو؟ من دلاك الطريق لبيتنا؟ عبالي سيتتنا.

I know, I know what you are going to say but let me explain.

- تفضل أغاني، بس خليتي ابارك لك على زواجك مرة لح.

I know you are going to bring it up, but believe me, several times I wanted to come to visit you and got busy.

- مشغول. بش يعني؟ أكو غيري آخر؟

Yes, my mother-in-law wants us to move in with them, and I figured if I bought a house she'd stop it.

- ما يعني انت جدت د تدور على حجس تشتره؟

Not just that, I found a beautiful one and bought it.

- تهانينا مرة لح، هاي صار مرتين.

Thanks, and this is not all; the house is right here in your neighborhood.

- بالله يعني راح تصير جيراننا؟

We became your neighbors; we moved in yesterday.

- مرحبا، اهلا وسهلا، يا هلا بيكم،

بالله بلغ احتراماتي لمرتك.

I will, thanks a million.
Translation Practice

Translate orally into English the following 5 Iraqi sentences.

1. البنيّة من تنزوج ما دافع أم زوجها.
2. الآنسة من شغفته من كلية الطب وصارت طبيبة.
3. البارحة عزما حماتي، اللي هي خالتي هميم، عالها.
4. هالايعام الباحثه هلكد مزدحمة نادرا ما تشوف مكان فارغ فيها.
5. آتي استغرت من نجف آري بحلقتنا بس يكول هو استقل جديد لاعدنا.

Dictation Practice

With books closed, write the following 5 Iraqi sentences as the instructor dictates them.

1. السيدة مني من بيت الشمري ومتزوجة من بيت المفتي.
2. الولد يسكنون وبا عائلتهم الهم الا اذا وطبعهم اختهم لغير بلد.
3. لعبة الشطرنج اطلها فارسية وجان اسطي شترنك.
4. احيانا العصر نشطع نكع بالحوش ونشرب جاي.
5. البارحة آري خلطي، من اشتريت بنزين لسيارتي هو أمر عادلنا.
HOMEWORK

Exercise One

On a separate sheet of paper, transcribe the following 10 recorded Iraqi sentences.

Exercise Two

On a separate sheet of paper, translate the following 10 recorded Iraqi sentences into written English.

Exercise Three

Listen to the following recorded Iraqi paragraph, then answer the 5 printed questions based on it.

1. Where was Shacker sent after high school? Who sent him there?
2. Had Shacker left Iraq prior to that?
3. What did he see in the bar? What was his reaction to that?
4. What was his friend's reaction to his comment?
5. How did he answer his friend's questions?

Exercise Four

You will hear 5 Iraqi sentences, each followed by four responses. On a separate sheet of paper, write the letter of the best response in each case.

1. منى عزبة
   a. منى مزوقة
   b. منى مطلقة
   c. منى عدها رجال
   d.
LESSON 39

HOMEWORK

1. خالص صار مديرنا.
   a. ابن عمي مديرنا.
   b. ابني خالي مديرنا.
   c. عمي مديرنا.
   d. ابني مديرنا.

2. آرئي فرح من شافنا.
   a. آرئي تعجب من شافنا.
   b. آرئي زعل من شافنا.
   c. آرئي ضحك من شافنا.
   d. آرئي أedm من شافنا.

3. هلاينام شوف اورفل يوميا.
   a. هلاينام شوف اورفل هواية.
   b. هلاينام شوف اورفل شوية.
   c. هلاينام شوف اورفل دائما.
   d. هلاينام شوف اورفل دائما.

4. البنية تبدل اسمها بعد الزواج.
   a. البنية تأخذ اسم رجلها بعد الزواج.
   b. البنية تغيير اسمها بعد الزواج.
   c. البنية تبني اسمها بعد الزواج.
   d. البنية تبني اسمها بعد الزواج.
SUMMARY

1. "the family of Al-Mufti," may be expressed as آل المفتي.

2. حوش is mostly used for "house," but it also means "courtyard." The plural is احواش.

3. The MSA حماو is one of the Five Nouns. In ID it is حماة. The feminine is حمامة. It must always be suffixed with a pronoun.

4. The ID ولد means "children."
EVALUATION

Part A.

You will hear 5 recorded Iraqi sentences, each followed by four responses. On a separate sheet of paper, write the letter that corresponds to the best response in each case.

1. منى متزوجة
   a. منى مزوجة
   b. منى عزبة
   c. منى عدها حماة
   d. منى عدها حما

2. البنية تبد اسمها بعد الزواج
   a. الزواج يبدل اسم البنية
   b. البنية تأخذ اسم جديد بعد الزواج
   c. الزوج ما يبدل اسم البنية
   d. زوجي متزوج بنت عمتي

3. آتي متزوج بنت عمتي
   a. آتي متزوج بنت خالتي
   b. آتي متزوج بنت خالي
   c. آتي متزوج بنت عمتي
   d. آتي مطلق

4. آتي متزوج
   a. آتي متزوج
   b. آتي بعدني اعزب
   c. آتي بعدني متزوج
   d. آتي بعدني اعزب
LESSON 39

EVALUATION

Part B.

On a separate sheet of paper, write the English translation of the following 5 recorded Iraqi sentences.

Part C.

On a separate sheet of paper, transcribe the following 5 recorded Iraqi sentences.

Part D.

Listen to the following recorded Iraqi paragraph, then answer the 5 printed questions based on it.

1. What game did Orville learn from Najeeb?
2. How well did he learn it?
3. What did he arrange in his house?
4. Who stayed undefeated for the final?
5. When is the final going to be played?
ENRICHMENT

1. The following are in-laws and relationships that were not mentioned in the core of the lesson.

   brother-in-law (husband of one's sister)
   son-in-law
   daughter-in-law
   brother-in-law (married to a sister of one's wife)
   second wife
   brother-in-law (brother of one's wife)
   wife (very formal)

2. The following are titles used in formal situations. They are listed in order of their ranks, the higher being first. They all mean "your excellency," more or less.

   سَمْعُو
   سَمْعَادَة
   حَضْرَة

3. سَمْعُو is "highness," and جَلَال is "majesty."

4. حاج، "pilgrim," is used to address someone who has actually made a pilgrimage.
<table>
<thead>
<tr>
<th>English</th>
<th>ID</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>became amazed</td>
<td>استغرب</td>
<td>اضطراب</td>
</tr>
<tr>
<td>behave (to)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chess</td>
<td></td>
<td>شطرنج</td>
</tr>
<tr>
<td>father-in-law</td>
<td>حماه</td>
<td>حمو</td>
</tr>
<tr>
<td>free</td>
<td></td>
<td>حر - احرار (ج)</td>
</tr>
<tr>
<td>house, courtyard</td>
<td>حوش - احوش (ج)</td>
<td></td>
</tr>
<tr>
<td>keep (to)</td>
<td></td>
<td>احتفظ</td>
</tr>
<tr>
<td>miss</td>
<td></td>
<td>آنة</td>
</tr>
<tr>
<td>Muna (name)</td>
<td></td>
<td>مني</td>
</tr>
<tr>
<td>respect</td>
<td></td>
<td>احترام</td>
</tr>
<tr>
<td>seldom</td>
<td></td>
<td>نادرا ما</td>
</tr>
<tr>
<td>Shacker (name)</td>
<td></td>
<td>شاكر</td>
</tr>
<tr>
<td>So-and-So (f,)</td>
<td></td>
<td>فنانة</td>
</tr>
<tr>
<td>the Mufti family</td>
<td></td>
<td>بيت المفتى</td>
</tr>
<tr>
<td>turn (due order)</td>
<td></td>
<td>سرى</td>
</tr>
<tr>
<td>unless, except</td>
<td></td>
<td>الليم الا</td>
</tr>
</tbody>
</table>
LESSON 40

INCOME AND LIVING STANDARDS

OBJECTIVES

Upon completion of this lesson, you will be able to converse about:

- Standards of living in Iraq.
- Incomes and occupations in Iraq.
COMMUNICATIVE EXCHANGES

FRAME I

زمين: انا دا اكتب مقالة للملهية مالتي وارد اسأل جم سوال.

ريدان: عن اي شي؟ دا موضوع المقالة؟

زمين: عن دخل الفرد العراقي ومستوى العيشة بالعراق.

ريدان: بمجرد عامة، معدل الدخل حوالي 200 دينار بالكثير.

زمين: هذا مو قليل؟ خاصة لما واحد يشوف اغلب العراقيين يحتون الكرم والوطنة والصبحية.

ريدان: تماما، بي مثل ما تعري كل شي نفس.

زمين: اتفقد؟

ريدان: مثل هذا المطعم نيم، طبعا غالي، بي اكتر مطاعم هواية آرثر.

كل واحد لازم يعد رجله على كد بساطه.
Scoop Goodrum, an American journalist, is having dinner with his Iraqi friend Zaidan in the Magical Lamp Restaurant in Baghdad.

Scoop: I am writing an article for my magazine, and would like to ask you few questions.

Zaidan: What about? What is the subject of the article?

Scoop: About the Iraqis' per capita income, and the standard of living in Iraq.

Zaidan: The overall average income is about 200 dinars a month.

Scoop: Isn't it low? Especially when one sees how Iraqis like generosity, good times and good living?

Zaidan: True, but as you know; everything is relative.

Scoop: What do you mean?

Zaidan: For example, this restaurant is superb; of course, it is expensive. But there are restaurants a lot less expensive. "Everyone must extend one's foot to the size of one's rug."
استمالة عن الاطر الأول . جاوي عنها بجمل كاملة .

1. اشتكى من سكوب ؟
2. شنو اللي يريد يكتب سكوب ؟
3. شنو الموضوع اللي يريد يكتب عنه ؟
4. العراقيين شبيكون حسب رأي سكوب ؟
5. شنو المثل اللي استعمله ريدان ؟
EXPLANATORY NOTES

1. وْسَطٌ, as it was previously introduced to you, means "level," but here مستوى العامة it means "the standard of living."

2. وَسَطَة is taken in ID to means "good times," "friendly atmosphere" or "nice socializing." ID has derived وَسَطَة from the MSA موازنة, which derived from the verb آتى, "became sociable," "became nice" or "became genial." The ID verb is تَمْنَى, "enjoyed himself," متونى is "enjoying himself" or "happy." كيف means the same in ID. When someone makes fun or jokes at your expense you say either:

What it it? Are you enjoying yourself at my expense?

3. is ID for the MSA بحوثة العيش "prosperity." رفاهية رفاهية in ID is رفاهية العيش.

4. The literal translation of the expression يعد رجله على كد بساط is "He extends his foot to the size of his rug." It is the equivalent to the English expression, "Don't bite off more than you can chew." بساط is used for "anything that may be spread," like زولية or رغوة.
DRILLS

One

To be completed outside class. Repeat after the model. (Notice that the Arabic numbers correspond to items in Explanatory Notes.)

I am writing an article for my magazine, and would like to ask you few questions.

What about? What is the subject of the article?

About the Iraqis' per capita income, and the standard of living in Iraq.

About the Iraqis' per capita income, and the standard of living in Iraq.

Over all, the income average is about 200 dinars per month.

Isn't it low?

Especially, when one sees how Iraqis like generosity, good times and good living?

د. ونسة

 خاصة لما واحد يشوف ايشون العراقيين يحبون الكرم واللذة والبحجة .

 overwhelmed, the income average is about 200 dinars per month.

 Isn't it low?

 Especially, when one sees how Iraqis like generosity, good times and good living?
True, but as you know, everything is relative.

What do you mean?

For example, this restaurant is superb; of course, it is expensive.

But there are many restaurants a lot less expensive.

"Everyone must extend one's foot to the size of one's rug."

**التمرين الثاني**

هسه كل واحد منكم يسأل سؤال عن الاتجارة الأول للتعليم اللي عاليهار ويطلب الجواب وهالشكل بالسري كلواحد يسأل سؤال وينفي جواب على سؤال .

**التمرين الثالث**

1. هذا العظم ______ عالية .
2. مد رجله على ______ بساطه .
3. ______ المعيشه بالعرق متوسط .
4. سكرد ديكت ______ للمجلة مالته .
5. هذا الاتيل ______ .
6. أفخ ______ حلي الامل عليه .
7. ______ المصر مجله مصرية .
8. ______ عادة حلوه .
9. ______ هواية بالجرداغ .
10. نجيب مو زينكين بين يجب ______ .
COMMUNICATIVE EXCHANGES

FRAME II

بعدنا وبا سكوب وزيدان بمحادثتهم.

سكوب: هذا خوش مثل. إنها همّنا عدنا مثل يشبهه.

زيدان: هكذا؟ من هو؟

سكوب: ترجمته الحرفية هي "لا تعفن على أكثر مما تدرك تعلج".

زيدان: بعد شرائد تعرف؟

سكوب: آتي بسفرتي على طول آشور عربة من خاصة باوربا.

زيدان: هدولي معظم他们是 من الطبقة الزرقاء، مثل الأطيار، والمبنى من اللب دخلهم جبر.

سكوب: اكو فهم يروحون للمعالجة والاستشفاء. هم.

زيدان: المعالجة قد ينفرري ولي ما فادن يحذرون دلّون لو يرحن بيه. يعني يتبراهوا بطريقة من الطرق.
TRANSLATION

We are still with Scoop and Zaidan and their conversation.

Scoop: That is a good saying. We also have a similar one.

Zaidan: Really? What is it?

Scoop: Its literal translation is "Don't bite off more than can you chew."

Zaidan: What else do you want to know?

Scoop: In my travels I always see Iraqis, especially in Europe. OK, where do they get this money?

Zaidan: Most of those are tourists; they are from the rich class, like doctors and engineers whose income is high.

Scoop: There are some who go for treatment and recuperation, too.

Zaidan: Treatment is a necessary thing, and he who can't afford it borrows the money or mortages his house, that is, he manages it one way or the other.
استمتع بالدروس المذرحة، جواب عليها بجمل كاملة.

١. شو المعنى اللي كده سكوب؟
٢. يشوف سكوب وسائره، خاصة باوريا.
٣. شنو الطبقه الروكينة.
٤. ليش معظم العراقيين يسافرون للخارج؟
٥. اكو فهم يسافرون لسبب آخر، شنو هو؟

هذه كل تلميذ يسوي سؤال من عندك، ويطلب من تلميذ آخر هو يختاره يجاوب عليه.
EXPLANATORY NOTES

1. لما is a compound of the preposition من, "of," and the demonstrative noun of the inanimate ما, "that." Notice the assimilation. لما may also be expressed in ID as من اللي.

2. علَجّ, "chewed," is the verb of the ID noun علَجّ, "gum," which was introduced in Lesson 13.

3. يُتَدَّأَن, "borrows" is ID from the MSA يستدين. Notice the assimilation (ت, د) in the pronunciation.

4. رهن means "mortgaged," and رهن means "wagered." The verbal noun for the formal is رهن, and for the latter is , you fill it in.
DRILLS

One

To be completed outside class. Repeat after the model. (Notice that the Arabic numbers correspond to items in Explanatory Notes.)

This a good saying.

We also have similar one.

Really? What is it?

Its literal translation is,

"Don’t bite off more than you can chew."

What else do you want to know?

In my travels I always see Iraqis, especially in Europe.

OK, where do they get this money?

Most of those are tourists;

they are from the rich class, like doctors and engineers whose income is high.

There are some who go for treatment and recuperation, too.
Treatment is a necessary thing,

and he who can't afford it borrows
the money or mortgages his house,

that is, he manages it one way or
the other.
التمرين الثاني

الكلمات اللي جواها خط بالجمل الجاية كلها مصادر، اخي افعالها واستعمل كل فعل بجملة مقدرة

مثال:

المعلم: بعدنا ويا سكوب وزيدان بمحادثتهم.
التلميذ: الفعل "حادث" سكوب حادث زيدان.

1. قسم بروحون للمعالجة.
2. قسم بروحون للإستفهام.
3. هدي المشكلة تحتاج تفكير.
4. اكو مشاية بين المثلين.
5. آلي سفري على طول اكوه عراقين.
6. الاكل بهالمطم كلذ زين.
7. معظم الناس تعهم السباحة.
8. زيدان خسر الراهنية ويا سكوب.
9. المريض اللي ما مقتدار احيانا ينجري على رهن بيته للمعالجة.
10. سكوب يشغب بتحرير الصف.
CLASSROOM EXERCISES

What Do You Say?

1. Your friend invited you to a certain restaurant. Tell him that this particular one is a fancy and expensive one; you prefer a less expensive one.

2. You just got back from Europe. Tell us about your experience.

3. Give us an idea about the standard of living in the U.S.

4. What is your favorite magazine?

5. You visited your friend in Baghdad who treated you well. Thank him for his generosity.

6. You left your wallet at home, and now you need $5. Ask your friend to lend it to you, also tell him that you'll return it tomorrow.

7. You found that you have been gaining weight lately; blame it on good living.

8. Your close friend is spending more than he can afford. Advise him, using a suitable saying.

9. You are in the bank; tell the loan officer that you would like to mortgage your car.

10. X is an athlete who brags about his speed. Dare him to beat you in a 100 yard dash.
Role Playing

Situation 1.

Student A plays Scoop's role, who calls Zaidan, Student B, to invite him to dinner at a fancy restaurant and expresses his wishes for an interview. B accepts and the date is set. A calls his assistant, Student C, and relays the matter to him and asks that he will be there. C informs A that he may be a little late, since he has a dental appointment that evening. B calls his friend D and tells him about the arrangement and asks D to join them for an after dinner drink. D apologizes saying he has arranged to take his wife to the movies that evening.

Situation 2.

Students A, B and C in situation 1 above, played by different students now, are in the restaurant. Carry out the interview.

Interpretation Practice

Act as an interpreter between an American and an Iraqi in the following situation.

<table>
<thead>
<tr>
<th>English Speaker (Instructor)</th>
<th>Interpreter (Student)</th>
<th>Iraqi Speaker (Student)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Situation 1

الصف الجاي راح روح انكلترا .

England is usually crowded with tourists in summer.

- آتي يا هو مالتي وبا السراح !

I mean everything will be expensive, hotels, restaurants, air fare and so on.

- اي تمام ، بس ما يختلف ، هي صيفية وحدة ، قابل آتي راح اروح كل سنة ؟

95
It is nice to be rich.

- زنكيين يا زنكة آتي
  راح اتدابين الغلوس اللي احتاجها.

You are going to borrow the money to do this? Who is going to lend you the money?

- عمي وعدني بالغلوس وكل لي بعدين ادفع
  ياها على كيفك.

Remember the saying, "Don't bite off more than you can chew."

- تماما عيني بين آتي مفكر أروح
  اتنين شوية واعيش ببحبنة قد صيفة
  وبعدين الله كريم الله يقدرها.

I wish I had a rich uncle.
By the way, do you need someone to carry your luggage?

Translation Practice

Translate orally the following 5 Iraqi sentences.

1. قسم من الامراض ما يكدرون بحالوها بمستشفيات العراق.
2. والدكتور يدير المريض لمستشفى بالخارج للمعالجة.
3. احيانا اذا المريض ما جان زنكيين ينجب بتدابين الغلوس.
4. معظم الافراح السحرية فخم كله لذلك اععاره غالبة.
5. حسب الإحصائيات الاخيرة معدل الدخل الفردي بأمريكا تقريبا 11 الف دولار.
Dictation Practice

Transcribe the following 5 Iraqi sentences.

1. هذي المنطقة هنا تعتمد عالمياً بارزة.

2. زيدان راح انتهبا فلور من البنك حتى يشترى سيارة.

3. مستوى المعيشة في العراق يعتبر مستوى متوسط.

4. قريت بمجلة الرياضة المعروفة مقالة عن الألعاب الأولمبية.

5. واحد لازم يدير بالله وما يعم رجله أكثر من بساطه.
HOMEWORK

Exercise One
On a separate sheet of paper, transcribe the following 5 recorded Iraqi sentences.

Exercise Two
On a separate sheet of paper, translate the following 5 recorded Iraqi sentences into written English.

Exercise Three
Listen to the following recorded Iraqi paragraph, then answer the 5 printed questions based on it.

1. Who is sick?
2. What did the doctor recommend?
3. How is Zaidan's financial situation?
4. What did his wife suggest?
5. What happened at the bank?

Exercise Four
You will hear 5 Iraqi sentences, each followed by four responses. On a separate sheet of paper, write the letter of the best response in each case.

1. a. سكووب يكتب بالجريدة
    b. سكووب مصور صحفي
    c. سكووب بقرأ الجريدة
    d. سكووب يبيع صحفي
LESSON 40

HOMEWORK

2.
- سكوب تونس بالأكل.
- سكوب تونس بالطعام.
- سكوب تونس بالحج.
- سكوب تونس بالعشا.

3.
- سكوب سكن بغداد.
- سكوب كيف بغداد.
- سكوب عاش بغداد.
- سكوب نكت بغداد.

4.
- زيدان راح ينتون باوربا.
- زيدان صحته زينة.
- زيدان راح يشبح باوربا.
- زيدان مرغي.

5.
- زيدان يسوي 150 دينار بالشهر.
- زيدان يحتاج 150 دينار بالشهر.
- زيدان يعرف 150 دينار بالشهر.
- زيدان يريد 150 دينار بالشهر.

99
SUMMARY

1. مراسل was introduced in Lesson 22 as a military word, "orderly;" here it is used in its wider meaning, that of noun of subject from the measure III verb, راسل, "corresponded." مراسل صحفي is "newspaper correspondent," which may also be expressed as محرر صحفي.

2. "The Magical Lamp" is taken from the story of "Ala' el-Dean and the Magic Lamp," one of the stories in A Thousand and One Nights.

3. مقالة "article," may also be expressed as مقال.

4. مستوى is used here to mean "standard," an unusual and limited meaning for مستوى, "level."

5. The MSA verb دسر means "prepared," which is used in ID too, but the ID usage most often means "managed."
EVALUATION

Part A.

You will hear 5 recorded Iraqi sentences, each followed by four responses. On a separate sheet of paper, write the letter that corresponds to the best response in each case.

1. حذار مطعم عتيك
   a. هذا مطعم عتيك
   b. هذا المطعم جديد
   c. هذا المطعم عظيم
   d. هذا مطعم جيد

2. كحضنا وكت لطيف بالجرداغ
   a. كحضنا وكَّتَ لطيف بالجرداغ
   b. البَرَكَال نسما بالجرداغ
   c. كحضنا وكَّتَ طويل بالجرداغ
   d. البَرَكَال طبخنا بالجرداغ

3. اكو طبقة فقراء بالعراق
   a. اكو طبقة فقراء بالعراق
   b. اكو طبقة متوسطة بالعراق
   c. اكو طبقة كريمة بالعراق
   d. اكو طبقة زناки ببالعراق

4. زيدان راح يتونى باوربا
   a. زيدان راح يتونى باوربا
   b. زيدان مرين
   c. زيدان راح يسحر اوربا
   d. زيدان كليش زين
LESSON 40

EVALUATION

Part B.

On a separate sheet of paper, write the English translation of the following 5 recorded Iraqi sentences.

Part C.

On a separate sheet of paper, transcribe the following 5 recorded Iraqi sentences.

Part D.

Listen to the following recorded Iraqi paragraph, then answer the 5 printed questions based on it.

1. What country's per capita income is the highest in the world?
2. What slot does the United State hold?
3. How is Iraq's considered?
4. How is Iraq's compared to that of Saudi Arabia?
5. What is the source of the above information?
ENRICHMENT

The following are some Arabic sayings which have close counterparts in English:

Birds of a feather flock together. 
الطيور على اتكالها تقع.

Necessity is the mother of invention. 
الحاجة أم الاختراع.

A bird in the hand is worth two in the bush. 
عصفور باليد خير من عشرة على الشجرة.

Can you come up with some others?
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<td>مقالة</td>
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<td>بنك</td>
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<td>عض</td>
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<td>borrow (to)</td>
<td>ائذَاب</td>
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<td>buried, wiped out</td>
<td>طَامَس</td>
<td>طامس</td>
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<tr>
<td>conversation</td>
<td>مَحَادَثَة</td>
<td>محادثة</td>
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<tr>
<td>enjoyment</td>
<td>وَنَسَة</td>
<td>ونسة</td>
</tr>
<tr>
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<td>بِحِيْوَة</td>
<td>بحيوة</td>
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<td>grand</td>
<td>فَخْم</td>
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<td>ترجمة حرفية</td>
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<td>سُحْرِي</td>
<td>سحري</td>
</tr>
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<td>رَهْن</td>
<td>رهن</td>
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<td>مَراَسَل صحفي</td>
<td>مراحل صحفي</td>
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<td>Olympics</td>
<td>اَوْلِمبيّات</td>
<td>أولمبيات</td>
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<td>محفورة</td>
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<td>مختار</td>
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<td>tourist</td>
<td>سَاج – سَاج (ج)</td>
<td>ساح - ساح (ج)</td>
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<td>treatment (medical)</td>
<td>معَالْجَة</td>
<td>معالجة</td>
</tr>
<tr>
<td>wager (to)</td>
<td>رَاهْن</td>
<td>راهن</td>
</tr>
<tr>
<td>Zaidan (name)</td>
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<tr>
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<td>مَجلَة المختار</td>
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SELF-EVALUATION TEST
Part One

Listening Comprehension

Section A. You will hear 10 Iraqi sentences. After listening to each sentence, write the letter that corresponds to the best translation for each item on a separate sheet of paper.

1.
   a. Muna Shacker's husband is Shacker El-Mufti.
   b. Muna Shacker's husband is from the Mufti family.
   c. Muna's husband, Shacker, is from the Mufti family.
   d. Muna and her husband Shacker are from the Mufti family.

2.
   a. Archie was happy when he saw Scoop in Baghdad.
   b. Archie was thrilled when he saw Scoop in Baghdad.
   c. Archie was unhappy when he saw Scoop in Baghdad.
   d. Archie was amazed when he saw Scoop in Baghdad.

3.
   a. My aunt talks a lot, like a storyteller.
   b. My mother talks a lot, like a storyteller.
   c. My mother-in-law talks a lot, like a storyteller.
   d. My father-in-law talks a lot, like a storyteller.

4.
   a. Orville is busy nowadays, he seldom comes to the club.
   b. Nowadays Orville is so busy he never comes to the club.
   c. Orville is so busy nowadays he goes nowhere except to the club.
   d. Nowadays Orville is so busy he cannot come to the club.
5.  
   a. I am coming with you in spite of our house burning.  
   b. I am coming with you even if your house burned.  
   c. I am coming with you unless our house burns.  
   d. I am coming with you and hope our house does not burn.  

6.  
   a. When you laugh your blood pressure goes up.  
   b. When you work hard your blood pressure goes up.  
   c. When you get happy your blood pressure goes up.  
   d. When you get mad your blood pressure goes up.  

7.  
   a. I'll see you this afternoon at the beach.  
   b. I'll see you this afternoon at the club.  
   c. I'll see you this afternoon at the office.  
   d. I'll see you this afternoon at the refinery.  

8.  
   a. I bought a desk yesterday.  
   b. I bought a chair yesterday.  
   c. I bought a bed yesterday.  
   d. I bought a lamp yesterday.  

9.  
   a. In Islam marrying a cousin is not allowed.  
   b. In Islam marrying a cousin is bad.  
   c. In Islam marrying a cousin is preferred.  
   d. In Islam marrying a cousin is legal.
10.

a. The Sassanians won the battle of el-Qadisiyah.
b. The Sassanians launched a battle of el-Qadisiyah.
c. The Sassanians were defeated in the battle of el-Qadisiyah.
d. The Sassanians avoided the battle of el-Qadisiyah.

Section B. You will hear 10 Iraqi statements, each followed by four responses. On a separate sheet of paper, write the letter that corresponds to the best response for each item.

1. 
العسم يتوه برمضان بالشهار .  
a.  
العسم لا يأكل ولا يشرب برمضان بالشهار .  
b.  
العسم يتحج برمضان بالشهار .  
c.  
العسم يأكل هواية برمضان بالشهار .  
d.  
2. 
اشتريت ميز .  
a.  
اشتريت دبلاب .  
b.  
اشتريت صندوق .  
c.  
اشتريت كرسي .  
d.  
3. 
اعرف قابليتك .  
a.  
سوى اشتريرت .  
b.  
سوى اللي بكيفك .  
c.  
لا تهتم .  
d.
SELF-EVALUATION TEST

• a. الشيعة أقلية بالعراق
• b. السنة أقلية بالعراق
• c. النصارى أقلية بالعراق
• d. الإسلام أقلية بالعراق

• a. زواج بنت العمر حرام
• b. زواج بنت العمر مسموح
• c. زواج بنت العمر مو مقبول
• d. زواج بنت العمر محرم

• a. ارجي فرح
• b. ارجي زعل
• c. ارجي خجل
• d. ارجي شجع

• a. اشامل تاخذي وياك
• b. اريدك تاخذي وياك
• c. لازم تأخذي وياك
• d. انشاالله تاخذي وياك

• a. عم علي فقير
• b. عم علي متوسط الدخل
• c. عم علي غني
• d. عم علي محترم
Section C. Listen to the following Iraqi paragraph, which will be read twice. After the first reading, there will be a two-minute pause to allow you to write, in English, the answers to the 5 printed questions. After the second reading, you will have one more minute to complete your answers.

Questions:

1. What is the article that Scoop wrote? And for whom did he write it?
2. How is the standard of living in Iraq?
3. What is the average monthly income in Iraq?
4. What are the classes mentioned in the article?
5. For what purpose do some Iraqis go abroad?
Part Two

Written Interpretation

In this part of the test, you will hear 10 Iraqi sentences. Write the English translation for each sentence. You will have a 35-second pause to write each translation.

Part Three

Dictation

In this part of the test, transcribe the following 10 Iraqi sentences. Each sentence will be read twice. Each reading will be followed by a 25-second pause.

Part Four

Spoken Interpretation/Role Playing

Section A. In this part of the test, act as an interpreter in a conversation between an Iraqi and an American. Translate the Iraqi into English and the English into Iraqi. You will hear each line only once.

Section B. Read the description of the situation below and take the role prescribed for you. The instructor will play the role of the Iraqi friend.

You are the journalist in the aforementioned conversation in Section A. You have arrived at your Iraqi friend's place with your list of questions. Ask him at least 5 questions. The instructor will deliberately give you answers that contradict information you already have researched. Argue the points.
COMMUNICATIVE EXCHANGES

Arabic-English

borrow (to)
respect
keep (to)
comprehend (to)
became amazed
chair
Al-Qadissiyah (place)
unless, except
miss
join (to)
Olympics
good living
rug
bank
the Mufti family

belong (to)
avoid (to)
literal translation
behave (to)
L38 design

L37 seriously

L38 enclosure

L38 forbid (to)

L38 gravel, aggregate

L38 lawful, permitted

L39 free

L39 father-in-law

L39 house, courtyard

L38 uncle (maternal)

L37 became embarrassed, became shy

L37 deduct (to)

L38 mix, batch

L37 defeat badly (to)

L40 wager (to)

L37 official

L37 messenger

L40 mortgage (to)
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>L38</td>
<td>became annoyed, became angry</td>
<td>زعل</td>
</tr>
<tr>
<td>L37</td>
<td>alms</td>
<td>ركاة – زكوات (ج)</td>
</tr>
<tr>
<td>L40</td>
<td>Žaidan (name)</td>
<td>زيدان (ج)</td>
</tr>
<tr>
<td>L39</td>
<td>turn (due order)</td>
<td>سری (ع)</td>
</tr>
<tr>
<td>L40</td>
<td>tourist</td>
<td>سائح / سابح – سواح (ج) (ع)</td>
</tr>
<tr>
<td>L40</td>
<td>magical</td>
<td>سحري</td>
</tr>
<tr>
<td>L37</td>
<td>stop talking (to)</td>
<td>سكت</td>
</tr>
<tr>
<td>L37</td>
<td>Sunni</td>
<td>سنة – سنة (ج)</td>
</tr>
<tr>
<td>L39</td>
<td>Shacker (name)</td>
<td>شاكر</td>
</tr>
<tr>
<td>L40</td>
<td>liken (to)</td>
<td>شب</td>
</tr>
<tr>
<td>L39</td>
<td>chess</td>
<td>شطرنج</td>
</tr>
<tr>
<td>L37</td>
<td>Shee'ai</td>
<td>شيعي - شيعة (ج)</td>
</tr>
<tr>
<td>L40</td>
<td>buried, wiped out</td>
<td>طامس</td>
</tr>
<tr>
<td>L40</td>
<td>layer</td>
<td>طيفة</td>
</tr>
<tr>
<td>L40</td>
<td>bite (to)</td>
<td>عض</td>
</tr>
<tr>
<td>L38</td>
<td>I thought</td>
<td>عللالي (ع)</td>
</tr>
<tr>
<td>L38</td>
<td>I wish</td>
<td>علنوه (ع)</td>
</tr>
<tr>
<td>L37</td>
<td>Omer-ibin-el Khattab</td>
<td>عمر بن الخطاب</td>
</tr>
<tr>
<td>L38</td>
<td>shameful, insult</td>
<td>عيب</td>
</tr>
</tbody>
</table>

113
L37  became absent
L38  rich
L38  think (to)
L40  lamp
L40  grand
L37  Iranian
L37  poor
L39  So-and-So (f.)

L37  talk

L38  extend (to)
L37  licit, free, allowed
L40  magazine
*L40  The Reader Digest is called
L40  conversation
L38  dialogue
*L40  selected, selector, select
L37  sect
L40  newspaper correspondent
L40  living standard
L38  Christian
L40  treatment (medical)
| L40 | article       | مقالة          |
| L39 | Muna (name)   | منى          |
| L38 | specifications | مواصفات      |
| L39 | seldom        | نادرا ما      |
| L38 | light (to)    | عَلَكُ (ع)       |
| L40 | enjoyment     | وُسْتَهُ (ع)       |