

WOWA Arabic (Khuzestan), by Bettina Leitner

Text C

speaker 03; 04 (female, 60; female, 60)

- 1 A: *awlād-əč, řad-hum əfrūx?* A: Your children, do they have children?
2 B: *ēh, řad-i yumma, frēxāt[1] řad-i...* Yes, I have of course, dear, I have children.
3 A: *ham əssölfīn-hum səwāləf, mařal* A: Do you also tell them stories, like, you tell
ətğālī-lhum: ‘əgəřdu xall əsölf-əlkum!’? them: ‘Sit down and let me tell you a story!’?
4 *ēh, ča wah(ad)!* Yes, but of course!
5 A: *ř-əssölfī-lhum?* A: What do you tell them?
6 B: *əsölf-əlhūm, zamān gabul, yadde, hēč* I tell them, in former times, dear, I have seen
řəřət, hēč řəřət... this and that...
7 A: *řənhu? ēh l-hēč řəřət w l-hēč řəřət w-əřna* A: What (exactly)? Yes, this “this and that” is
rrīd-hən. what we want (to hear).
8 B: *hā, ağəl-hūm, yadde, zamān əl-yōm abu* Aha. I tell them, dear, the time, the day(s) of
yumma yadda yat-kum əl-yōm māt rakařət father, dear, grandfather, your grandfather; the
l-ən-Nīəsān aw řařadna aw lagařna aw day he died, I ran to ən-Nīəsān or we harvested,
lamlamnēna w kəll ři sawwēna, řamma. or we gathered (the harvest) or we collected
(crops), everything we did, dear.
9 *řamme, yibna əl-axařar w-əl-yābəs, řařtēna,* Dear, we brought the green and the dry (i.e. we
asawwi mətāř řəlhūm awwal lə-frēxāt did everything). We put the, I made food for
awwal hād, řamme, awwal āne awwal āne them, first for the children, first this, dear, first
rabbət l-yitāma... kařđēt-li wakət, mā řadd. I, first I raised an orphan ... it took me time,
until . . .
10 *w-ən-nōb, awlād əkubraw, yəwwəzīət-hūm,* And then the children grew up, I married them
ən-nōb řārat řad-hūm əfrēxāt. off, then they had children themselves.
11 *w-asōləf, əsōləf əl-mā ġara řala-y dāk* And I tell, I tell what happened to me during
əl-wakət, kəlla əl-hād əl-wakət. that time, everything about that time.
12 A: *řənti dāk əl-wakət řənhī čānat* What was your profession during that time?
məhənt-əč? řuğult-əč? Your job?
13 *məhənt-i? řuğult-i? řad rařl-i w mřāyəř-ni* My profession? My job? I know, this day my
w mřāyəřt-a w hahaw hahaw w yāybīn husband fed me and I fed him[2] and so and so
əd-darəb hād kəlla, ha? kull ři mā řalīə. and that was the way of life, right. I did not
have anything.
14 *w lamman mā, lamman mā māt – ya-mən* And when, when he died – may God ya-mən xēr
xēr əl ləřā-k əmřammad – ən-nōb řār əl ləřā-k əmřammad[5]– then the rope was, I
əl-řabəl əhnā řār əl-řabəl bə-čtūf-i[3] – was the one responsible (lit. “here the rope
də-xall[4] əsōləf xayye – řār əl-řabəl was on my shoulders”) – well let me tell sister –
bə-čtūf-i. I was responsible.
15 *ğəmt[6] ařāyən l-əbnayyt-i, axāř řalī-ha* I started to take care of/watch my daughter, I
xařar. was afraid something could happen to her
(especially a sexual relation).
16 *ařāyən l-əwliəd-i, axāř řalīə xařar –* I watched my son, I was afraid something could
təsməř-ni yā řamme? happen to him – do you listen to me, dear?
17 *hā, lamman mā kabbarēt-hūm* So, after I had raised them and raised them,
kabbarēt-hūm allāh ġasam-əlhūm God gave them women; thanks and praise be
ənsiəwināt[7], əl-řamdillāh wa řekerP. to God.
18 *ən-nōba, řāraw řad-hūm əfrēxāt.* Then they had children.
19 *hassa, řəřət řayüz bařad mā bī-ya řēl.* Now I have become an old woman; I no longer
have power.
20 *ğāmu mətəl mā āne bārēt-hūm[9] hūma* They started – As I had taken care of them, they
ham bārō-ni. (now) take care of me.
21 *řūf řamma hād ət-tuwālēt, řazīz galb-i, kəll* See, dear, this toilet [they, my children, help

- ši *šamma waḷḷa*.
- her go to the toilet now that she no longer has the strength to do so on her own], my dear, everything dear, by God.
- 22 *ḥaṣadna, lammēna tǎbən, lammēna – ḡanēna ḥaywān, kull ši sawwēna ya šazīz galb-i* We harvested, gathered straw, we gathered – we bred cattle, we made everything, my dear.
- 23 *wǎ-dabbərna šēšat-na, hād əl-wakət əl marr šalīə-na, ha ha.* And we handled our life. That time has passed quickly (?).
- 24 *hassa lamman mā šərt ašyayyiz (dim ?) hassa ḥatta mā biə waḷḷa amši...* Now that I have become an old woman, I can't even walk any more, by God.
- 25 *02:03 A: hāda d-dägga w dägge šalīə-k ...?* A: And this tattoo, has she tattooed you...?
- 26 *hāda šamma, hāda šamma madgūg hāda šūd mǎ[10]-ššīr əl-mara tāxəd rayyəl, əḥuṭṭ əhnā niyāšīn, šūd əššīr ḥəlwa.* This, dear, this dear is tattooed, this shall – When a woman is about to take a man (to marry), she puts symbols here hoping to become (even more) beautiful.
- 27 *A: hāy mən xadēti aw gǎbəl lā tāxdīn daggēti...?* A: This (tattoo): After you took someone or before you married did you get the tattoo?
- 28 *la, waḷḷa la, bašad šərt əbnayye ḥdīəta w gəmət: yumma, ča dič əd-digge w hāy dagg, hāy dägge hāy dā – hā ān(e) ham sawwan-li! – aǧəl əl-, lə-n-nəswān əl ydiggan, gāman ysawwan-li.* No, but no, when I became a young woman (of about 16) I started (to say), 'Dear, look at this tattoo and that tattoo and that – please make me one as well!' – I told the, the women who were making the tattoos, and they (rose and) made me one.
- 29 *ydiggan, ēh! ča əš-ḥālā-hən hādanni ya?[11]!* They tattooed, yes! But how beautiful (they made them)!
- 30 *A: yāhi čānat əddigg?* A: Who made the tattoo?
- 31 *šayāyiz ham šayāyiz šad-na, šamma - w tašāli yumma tašay fədwa-ləč.* Elderly women, some elderly women among us, dear – Come here, dear, fədwa-ləč[12].
- 32 *ənmuṭlēt w daggat ḥawāyb-i, ənmuṭlēt, daggat hādann, hā šūf əš-ḥālā-hən! tšūf-hən?* I lay down, and she tattooed my eyebrows; I lay down and she made these tattoos. Look how beautiful they are! Do you see them?
- 33 *A: ēh, wāyəd ḥəlwa, bass had-əš-šəkəl māl-hən šūd[13] šənhe, mǎtəl hassa hād əl-əhlāl?* A: Yes, very beautiful. But their shape, what is it supposed to be? Like now this: (a) crescent?
- 34 *B: šūd hāy šūd hāy ḥamāma- yōm əl-xēr əlli fāt, w hāda ḥəlāl...[laughs].* I think, I think this should be a pigeon – the good day that has passed – and that a crescent.
- 35 *D: šəgəd?* D: For real?
- 36 *waḷḷa, šazīza tšāyən šala-y yā šazīz-t-i.* By God my dear, she is looking at me, my dear.
- 37 *A: hāy ətfəhm-əč. səʔli-ha suʔāl!* A: She understands you. Ask her a question! [talking to me].
- 38 *BL: aku ši akla xāšša l-əl-mara əl yāybe?* B: Is there any special food you give to the women who have just given birth?
- 39 *D: ḥiyye xōš təsʔal!* D: She asks good questions!
- 40 *lō asōləf-əlkum hāy, yadde tašal, tašal, əgšəd, əskət əskət!* If I tell you this, dear, come, come, sit and keep silent!
- 41 *šūf, āne, mən bašad rayl-i šadal, mən zamān dāk əl-wakət, bašad əzlamt-i šadal.* See, I, when my husband was still alive, at that time, when my man was still alive,
- 42 *ynədhən-ni ən-nəswān əl-muḍayyǧāt maʔal aḥ aḥ šad-hən ḥamel.* the women who felt uneasy (here: with their pregnancy or delivery) called me/woke me up like when we for example, they had something to carry (they needed some sort of help).
- 43 *yǧūlan “tašay” yšarafan-ni āne aḍanni[14], əl-marāt, bašad šazīz galb-i šlōn māmāt* They said 'Come!' They knew that I aided (women) during childbirth, the women, then,

- mālt əl-hawāz?! hā.*
- 44 *ynəḏhan-ni w-amši, arūḥ lə-t-tuwāb
l-ət-tuwāb – օժալ əl-hāy əl-ḥərma w tyīb,
ətyīb aṣarəf amahhd-a əl-farax, aṣarəf agəşş
əs-sərr, aṣarəf agamməṭ, wa aṣarəf šənhi
šəkəl əl-mara hāy əl tərīd ətyīb, aftəhəm
bī-ha, əş-yōyəf-əč, gəllī-li!*
- 45 *A: sa?əlat-əč, ətgəl-lič, l-əl-yāyba ham
ṣad-əč ačla xəşša? əl-mara tərīd ətyīb,
š-taṭīn-ha?*
- 46 *ət tərīd ətyīb? hā, tərīd ətyīb, yumma,
assaww-əlha – əl-ḥaywāna nəḥlib-ha,
w-ənsawwi baḥat w dəhən māl ḥaywān
w-ənḥuṭṭ-a hāda ḥəlu əb-baṭn əl-mara
əl-yāyba.*
- 47 *nəḥləb hāyša, w nsawwi, ṣazīz-i, w nəṭi.*
- 48 *nəṭi l-hāy əl-mara əl-yāyba šway yšīr ḥəlu,
nōḥ-ha ḥəlu, gədrat-ha, kəll ši yšīr ṣad-ha
yənfaṣ ṣad-ha ḥəlu.*
- 49 *ət-təfəl mā yəndərr, ət-təfəl.*
- 50 *əla ḥaṭṭatt-a hēc ṣala šidər-ha w māčla hād
əl-ačəl, mā ydərr-ha, mā ydərr təfəl-ha.*
- 51 *A: w mən ətyīb əş-taṭūn-ha?*
- 52 *ēh, huwa hāda, ṣazīz galbi.*
- 53 *A: nəfəs hāda?*
- 54 *ēh, huwa hāda əl-ḥurūrāt maṭal.*
- 55 *C: əs-səmač, w əd-diyāy.*
- 56 *fəlfəl, mā-šinhī[16].*
- 57 *b-hāy ūd, hāy əl-mara tiyīb.*
- 58 *bass āne, yadde, kāməlan yadde.*
- 59 *w rādaw, w ṭō-ni kərət[17] bass āne čīə mā
ṣadi s-səğən[18] xāla awwal mā fāl, ərəfaḏət
hāy əs-sālfə.*
- 60 *waḷla āna iyā-ni, hād əl-bīəhdāš[19] māl
salf-i, tağarrar ṣala-y w gālō-li yūzi[20] mən
hāy əs-sālfə!*
- 61 *gət-əlhum: šlōn ayūz-a?*
- 62 *mā ayūz, xaṭṭāye əl-mara əl-muḏayyğə,
waḥda - ṭəntum awlād-i – waḥda, ətərkuḏ,
tərkuḏ gəlat xayba taṣalī-li, wən abū bēhdaš
hād, yrīd ymənəf-əč mən ṣadi, lā, mū zīən
hēc mən ṣad-e.*
- my dear, just like the midwives in Ahwāz! Yes. They called me/woke me up and I went. I go (to help) in the name of God, to guarantee divine recompense[15]. I arrive at that woman's and she gives birth, she gives birth. I know how to put the child into the cradle, I know how to cut the umbilical cord, I know how to swaddle the child, and I know how a woman who is about to give birth looks like, I understand her: 'What hurts you, tell me!' A: She has asked you, she says, 'The woman that has just given birth, is there (lit. 'do you have') also a special diet for her? The women who is about to give birth, what do you give her?' The women who is about to give birth? Well, (if) she is about to give birth, dear, I make her – I milk the cattle, I make rice pudding and clarified animal butter and we give this: (it does) good in the pregnant woman's belly. We milk the cow, and we make (this), my dear, and we give (it to her). We give (this) to the woman who has given birth and it all goes well. Her nōḥ (eig. Klagelieder??) is good, her strength, everything about her becomes fine. The child is not injured, the child. If she puts it like that on her chest and she has eaten this food, he is fine, he comes to no harm. A: And when she gives birth, what do you give her? Well, this is it, my dear. A: This same thing? Yes, this is it, like warm things. C: Fish, and chicken. Pepper. I don't know (what else). With that this woman hopefully gives birth. But me, my dear, I have finished (my apprenticeship as a midwife). And they wanted to give me a licence [official certification for being a midwife]. But since I did not have citizenship, my dear, at that time, I hindered this story. And I – He came to me, (from) this healthcare centre of my district[21], I was deceived?? and told me stop this work (lit. 'story'). I asked them: 'How can I stop? I won't stop: the woman is poor who has problems (and is), like' – you are my children[22] – 'like, she is running and running. She said, "Dear come to me. Where is this carer who wants to prevent me from seeing you? No,

63	<i>əl-mara tərkaḍ-əlha: yēt-əč, yēt-əč ḥatta lō, ḥatta lō yḥəbsūn-ni!</i>	that is not nice of him.” The woman [i.e. herself] runs to (see) her [i.e. a pregnant woman]: “I have come to (help) you, I have come to (help) you, even if, even if they imprisoned me!
64	<i>əyēt-əč, ḥēf ḡalīə-č[23].</i>	I have come.” Shame on you!
65	<i>akəḍḍ əl-ḥərma, w-alafləf-ha, yumma, w-asərr-ha w hāy, w aṭāyəḥ[24] əṭfayyəlāt[25]-ha w aḡamməṭ w aḡdəl w hāy, b-əl-axəra ən-nōb kaḍḍū-ni, ḡālaw: marat ḥəṣṣūni[26] yayyəbat-na.</i>	I take the woman and unwrap her, dear, and cut her umbilical cord and so. And I help her give birth to her daughter and I swaddle (it) and I do this and that. And in the end they took me [the people from the health care centre] (and) they said: ‘The wife of Ḥassūni, helped us give birth.’
66	<i>ḡət-əlhum: ča, w-axāf?! xāll – xadā-ni əl-bīəhdāš w sawwa ḡala-y əmtəḥān, mən hād salf-i.</i>	I told them: ‘Well, do you really think I am afraid? Let’ – The guy from the health care centre took me and let me take an exam, [he was] from my area.
67	<i>huwwə əhnā xō b-salf əl-bīəhdāš māl əs-salaf.</i>	He, here, well in the area of the health centre, of the district.
68	<i>w-ən-nōb xadō-ni l-Ḥamīdiyya, l-Ḥamīdiyya kawwat-ni (=kaḍḍat-ni?) māma.</i>	Then they took me to Ḥamīdiyya, in Ḥamīdiyya a midwife took charge of me.
69	<i>əš-ḥəlu ḥəčī-ha!</i>	How beautiful was her way of speaking!
70	<i>ḡālat-li ḡayn-i šlōn ənti əṭḍannīn ən-nəswān?</i>	She said to me, ‘My dear! How do you attend women’s childbirth?’
71	<i>ḡət-əlha walla āne aḍanni n-nəswān, mən yāh[27] fāṭimat əz-zahra, umm əl-ḥasan, fāṭima.</i>	I told her by God I attend the women’s childbirth by the power of Fāṭima Zahra [wife of Ali, daughter of Muhammad], mother of Ḥasan, Fāṭima.
72	<i>āne yaddat-i umm ubū-y tyaddad, w tačabbašət[28] mən ḥadər id-ha.</i>	I, my grandmother, the mother of my father tyaddad, I have learnt (it) from her (lit “under her hand”).
73	<i>tāslīm hād tadrīb.</i>	Studying is training.
74	<i>ēh, əftahəmət əšlōn, əl-ḥərma hāy əṭḍanni yaddat-i umm ubū-y, ḡayūz, hā?</i>	Yes, I learnt. This woman attended women’s childbirth, my grandmother, my father’s mother, an old lady, right.
75	<i>šlōn mā sawwat āne sawwēt.</i>	The way she did it, I did it.
76	<i>baṣad hēči hāda l-farax əl-muḍayyəḡ aṭəḥəm əš-šənhu mā šənhu, hēči baṣad ...</i>	And then, well like this, this child that has a problem, I understood what is what [what is wrong with a child, just at one glance]. Well that is how it is.
77	<i>əl-farax əl-muḍayyəḡ aṭəḥəm bī šənhu əb-baṭn-a, šənhu, šənhu əš-yōyəl-a, yḍiḡ nafs-a.</i>	The child that has a problem, I understand him, what is (wrong) with his belly, what, what hurts him, causes him to feel uneasy.
78	<i>arkəḍ-la, yā ḡazīz galb-i, afuwwr əl-māy, aṭubx-a, aṭubx-a, aṭubx-a w-aḥuṭṭann-a b-əl-māḡūn.</i>	I run to him, my dear, I boil water, I cook it, cook it, cook it, and pour it into a vessel.
79	<i>baḷla xall nšər(r)b-a māy fāyər yiḡsil ṣadr-a – min ḡidrat aḷḷa.</i>	Let us make him drink hot (lit. boiling) water that makes him feel good (lit. cleans his breast) – by the power of God.
80	<i>hāda šway əl asawwi yšīr zīən, hēči.</i>	This, what I make, makes (him feel; lit. ‘becomes’) good, like that.
81	<i>hāy hēč is-sāḷfa w farəd raḥma...wa lā šāf –</i>	Well that is the story and it is a blessing/God’s

- šəfət-li maʕǧiza, ʕamma ʕamma abū aḥmed
waʕlla šəfət-li maʕǧiza.
- 82 gālō-li baʕad ənti tyōzī-la yḥassnūn rās-əč w
yḏabbū-ləč b-əz-zəndān[29] [laughs].
- 83 xall nagūm, əḏrūs-i[30] ʕāyḥāt.
- 84 waʕlla, gālō-li baʕad yūzi! hād ḥadd-əč ənti
mən əš-šugla!
- 85 gət-əl(hum) ča xēr, kəll xēr əs səda[31], kəll
ši māmən, āne hēči mā-ni amši la l-āxre...
- 86 əmn ašīr arīd amūtan agūl, adawwur,
ḥafərt-i əššīr wəsīʕa.
- 87 hīči mā yaʕann ən-nəswān, agʕəd mən
ʕašyāt l-əš-šubūḥ.
- 88 hēč əš-yōyəʕ-əč gəllī-li, š-ənsawwī-ləč baʕad
rūḥ-i, hēč, hāy baʕad āne hād ḥadd-i ʕazīz
galb-i.
- 89 BL: w-ən-nəswān ham čānan yaštəǧlan
b-əz-zərəʕa?
- 90 ēh nəʕləʕ ham b-əz-zərəʕa lō nəḥşəd, lō
nləmm ḥənṭa, taʕay ʕazīzti taʕ(ay) taʕ(ay) –
waʕlla ʕāne əyēt b-ǧēr ʕabāye!
- 91 ēh, ʕazīzti, halla bī-hən, halla halla bī-hən
banāt-na hənna ḥadən yəḥčan ʕarab.
- 92 lō ʕalaʕ zəlme yəḥşəd nrūḥ ənləmm əlbās
w-ənləmm-a ənduwwəs-a w-əndərrī
w-ənləmm-a nəḥərz-a b-əl-bīət, əngūl
xāf[32] əs- marār – murūr əl-wakət, xāf
əndull əb-ǧēr zād mā ʕad-na ʕḥīn,
w-əndəmm-a.
- 93 nāxd-a l-makīna l-ḥənṭa naṭḥan-ha w
nəkəl-ha.
- 94 hēč, hēč ʕad-na šəǧāʕ mən rabb əl-ʕālamīn.
- 95 ənləmm - əḥna šəḥbāt əbyūt əḥna ḥārčāt,
hassa baʕad mən ʕəḥna baʕad allā
w-əl-ʕādrīn.
- 96 ēh, kəll ši sawwēna waʕlla yā ʕazīzti-i.
- 97 šūfi, aləmmān aləmmān hā yədda, fəḏwa
(arūḥ-ləč) māt rayyl-i xō māt, xō māt rayyli
– allā yərḥam wāldīə-kum əl-kill
w-əl-ǧamīʕ – māt, ʕadi bəti, yumma taʕay
taʕay – hā? yumma xall nāxd əṭ-ṭəšet w
nāxəd hēči ʕala š-šəwārəʕ ʕala salaf-na hēč.
- 98 la dīč kaffan dīč, xall nāxd əṭ-ṭəšet yumma
w nəftarr hēč ʕala s-salaf.
- mercy...he did not see – I saw a miracle, my
dear, father of Aḥmad, I saw a miracle.
- They said then, ‘You stop now or they will
shave your head and put you in jail.’ [laughs]
Let’s get up, my teeth fell on the ground??
By God, they told me, ‘Stop it now! Enough
now of your work (lit. this is your limit).’
I told them, ‘Well alright. All good things that
have happened, there was nothing like that I
was not doing [?] to the end??...
When I will die,’ I said, ‘I look for – my tomb
shall be big.’ [She does her work for free and
expects in exchange – from God – only a large
tomb.]
The women did not give anything, I worked (lit.
sat) from evening till morning/dusk till dawn.
Like that, ‘What hurts you? [to a pregnant
woman] Tell me, what can we do for you my
dear?’ Like this, that is all I can say (lit. ‘this is
my limit’), my dear.
B: Have the women also worked in the fields?
Yes, we also went to the crops. We harvested or
gathered grain. Come dear, come here, come –
My God, I came without my Abaya!
Yes, my dear, welcome. They are very welcome:
they are our daughters, they speak Arabic.
When the man went out to harvest, we went to
gather (in trousers??əlbās). We harvested it
and thrashed it and winnowed it and gathered
it and stored it at home. We say maybe, one
time, maybe we are left without food, without
flour, and so we store it.
We take it to the mill (lit. flour machine), we
mill it and eat it.
Like this, like this we had courage from God.
We harvest – we are houses’ owners, we are
working hard (lit. ‘moving’), now that we have
become weak, God knows about the weak (lit.
‘God and the forgiving’) [why I cannot work any
more].
Yes, we have done everything, by God, my dear.
See, I harvested, I harvested, dear, my dear (lit.
I sacrifice myself for you?). My husband died,
well he died, well my husband died – May God
have mercy upon your parents and everyone! –
he died. I have a daughter. [To her daughter]:
‘Come here – What? – Dear, let us take the wash
bowl and we take this on the streets in our
district, like this.
No, these are enough, these, let us take the
wash bowl and we go around like that in the
area.’

- 99 *šə-nsawwi? allaggət əl-əhyār əl-ħərri[33],
əl-ħəlu, allaggt-a w ənnəğğŷ-a[34],
b-muwāŷīn, b-ət-ŷūta, mā nħətt-a hēč
b-əl-gāŷ w yšīr ġabar.* What did we do? We pick up the good stones,
the good ones, we pick it up and soak it in
water, in a vessel, in the wash bowl. We do not
put it like this on the floor where it goes bad.
- 100 *ənnəğğŷ-a w-ən-nōba ndiffn-a w
ŷadənn-a[35] w sawwēna tannūr, əš-ħəlu, w
nəxbəz bī hēč ŷēš, xōš? hāy hiyye
hēči...fanna ŷalīə-k ...* We soak it in water and then we bury?? it and
we build it and we make an oven—How
beautiful!—and we bake bread with it, right?
That is all, fanna ŷalīək ... (du kannst das
nicht??)
- 101 *B: ən-nōb ələč ŷazīzti.* Now it is your turn my dear.
- 102 *C: ham takallaŷna yā-bni b-əl-əbyūt, ham
āne xaləft-i bass banāt, šāyəb-na marīd,
ham rəħna ən-naxal, rəħna l-əš-šilib...* C: We also had much trouble, my son, at home.
My offspring are all girls. Our old man is sick;
we also went to the palm groves, we went to
the rice fields...
- 103 *...ŷala gūlt əl ygūl ħasəd-na b-īdīə[36]-na,
nəgganna[37] ibnān (kind of a stone) kill ši
šəfnā dēm, wāyəd.* ...like you say, we harvested with our (bare)
hands, we carried ibnān, we faced a lot of
inequities, many.
- 104 *əl-ħamdu-li-llāh w šəkər hassa mən aŷla
yŷaddī-ha hēč wāyəd ħəlu.* Thank God now if God keeps things going (lit
'lets it pass') like that it would be very good.
- 105 *C: əl-ibnān, əš-čəntu ssawūn bī?* C: The ibnān, what did you do with it?
- 106 *əl-ibnān, xō nəħsəd ħəšəd b-īdīə-na, zərəŷ,
w-ən-nōb ənħətt-a b-əl-banna – yəğall əl
yəsmaŷ[38] – ənħaml-a ŷa-l-ħaywāna,
yčalləb b-əl-banna.* The ibnān? Well, we harvested with our hands,
the harvest, and then we put it on the
packsaddle[39] – pardon the expression (lit.
'the one who listens shall be venerated') – we
carry it on the animal, it is strapped to the
packsaddle.
- 107 *āne xō mənnā gašīra w mənna – yəğall əl
yəsmaŷ, yəğall əl yəsmaŷ – əl-məti ŷāli,
ačalləb bī nyīb-a, ndabb-a b-əl-gāŷ,
əl-banna.* Well, and here me being short and there –
pardon the expression, pardon the expression
– the donkey is tall, I hang onto it. I bring it [the
harvest]; I cast it on the ground, the load.
- 108 *hāy kəwwəm-na həna, sawwēna bəyādīr,
gabul māku tarātra, ti – yəğall əl yəsmaŷ,
yəğall əl yəsmaŷ – ŷala mətāya ndūs[40].* We staple this, here. We made the threshing
ground. In former times there were no tractors
– yəğal əl yəsmaŷ, yəğal əl yəsmaŷ – we trod on
it on donkeys.
- 109 *nəngət ər-rōta, əndəbb-ha mən lə mən
əl-waħda mən əl-dīdar, w taŷām.* We nəgət (drop??) the dung, we throw it from
the, from the thing, from the ?? and taŷām.
- 110 *yđarrūn-a b-īdīə-hum marāwīh, rəħna
ən-naxal, rəħna l-əš-šilib, wāyəd taŷabna.* They winnowed it with their hands (like)
ventilators. We went to the palm groves, we
went to the rice fields, we worked very hard.
- 111 *bass əšwāy hənā bə-dāk əz-zamān ħəlu,
rəğğa[41], naddāfa w amān.* But it was (also) a good time: kindness,
cleanliness, and security.
- 112 *əla wāħəd ysawwī-la māy huwa yğəsm-a
wiyya yār-a, wiyya axū.* If someone made māy huwa[42] he shared it
with his neighbour, with his brother.
- 113 *hassa la, hād əl-wakət la, axū baŷad yŷarəf
axū?* Now not, nowadays no. Does a brother know
(even) his brother any more?
- 114 *F: inšalla əl-əyāwīd[43] ...* F: Hopefully (there are still) good people...
- 115 *la, əhma əl-əyāwīd kəlman əb-məkān-a.* No, they the good people; each one has his
place[44].
- 116 *ēh, bass əħna gabul riğğat-na ħəlu, ħəlu.* Yes, but in the past we had good relationships,
good, good.
- 117 *hassa ham naŷma mən aŷlā, yŷaddi hāda
l-xēr w hāda l-dehdār[45] māl-na w-əs-salaŷ
māl-na, naŷma, rəğğat-na ħəlwa.* God is also kind to us now. He keeps (giving us)
this good (life) and this village headman of
ours and our district: it is a blessing, we have

- 118 *BL: w malābəs-kum? čān mət̪l əl-yōm?* good relationships.
 119 *C: malābəs-na hāy malābəs, əy mən gabul* B: And your clothes? Were they like today?
əhna: t̪ōb, satra, ʃabāye, əl-əhdīət̪āt la, Our clothes, these clothes? Yes, in the past we
yləbsan, ēh, bəʃət bəʃət. (wore) a t̪ōb (a kind of a dress), a suit, an Abaya.
 120 *A: gabul t̪ōb māl ġanam w-yhūkūn-a* The young girls not: they wore, yes, bəʃət,
ysawwi əhdūm, yʃir xaʃən bass māku bəʃət (a kind of a dress).
əhdūm ysawwūn-a. A: In the past (they made) dresses from sheep
 121 *xō, dōlāk əlaħagaw w-əhna mā laħagna* (wool). They wove it to make clothes: they
əl-awwaliyyīn. were rough, but there were no (other) clothes,
 122 *B: la, la ʃamma, hassa əhna nəmʃi nəlbəs* they made them.
ət-t̪iyāb, ha-t̪-t̪ōb. Well, those (still) lived to see (that). But we did
 123 *C: naʃma, hassa naʃma.* not live to see (the days of) the past.
 124 *B: gabul mā ʃəfna, má lħagīəna ʃalīə, gabul* C: No, no, dear: now we go and wear dresses,
la. this dress.
 125 *hā ydūdat[46]-na gabul əssōləf ygūl nsawwi* A blessing; nowadays it is a blessing.
əl-bəʃət w-nsawwi mət̪əl diʃdāʃa w nələbs-a, In the past we did not see, we did not live to
ʃiyyāb-na gabul l-awwaliyyīn, uuuhh, kəlləʃ see it, in the past not.
hēc gaylīn, yāhu nəʃʔal mən ʃad-hum, hēc Our grandfathers told (us): they say, ‘We made,
ʃazizt-i. the bəʃət, we made like a diʃdāʃa and we wear
 126 *BL: w malābəs əʃ-ʃəta?* it.’ Our old men, in the past, the ancestors,
 127 *hənna hādanni hna yā ʃazizt-i ey waʃla,* uuuh [How long ago these days were!] just like
hādann lə-hədūm əl abaddəl-ha, ʃazizti, hāy this they were saying, those that we asked [to
malābs əʃ-ʃəta. get this information about the past], like that
 my dear.
 B: And the winter clothes?
 These are these here my dear. By God, these
 clothes that I change (daily; i.e. that I am
 wearing), my dear, these are the winter clothes.