

**WOWA Arabic (Khuzestan)**, by Bettina Leitner

**Text D**

speaker 05; 06 (male, 35; male, 30)

- 1 *bureğ wāḥəd, əb-bureğ wāḥəd ən-naxla*  
*ṭṭallef.* In the 1st month the palm tree yields (begins to) fruit.
- 2 *hāy, ən-natyə, naxla hāy natyə, ṭḥammel,*  
*hāda ṭḥammel ha-š-šekel hād.* This, the female (palm tree), this palm tree is female, yields fruit, that one yields fruit, like that.
- 3 *w hādāk əl-dakar, dāk ham ngəşş mən fəde,*  
*faḥal əngəl-əlle, bass mən əṭṭaləf-* And that one is male, we also cut from that one, faḥal ('male palm tree') we call it, but wenn it grows.
- 4 *ənfaşşəg-ha, w kull ṭalṣa nəşşad-ha fəg,*  
*nəşşəg hāy əṭ-ṭalṣa[1] əl b-ən-naxla*  
*w-ənḥuṭṭ mən fad-ha mən hāy ənḥuṭṭ*  
*əl-hāy.* We split it open, and we climb it all up, we split the ṭalṣa open that is on the palm tree and we put from it, from this we put into this [seeds from the female he puts onto the male tree to fertilize].
- 5 *ṭalṣat ən-naxla məṭəl hāy, bass əzğira, mū*  
*məṭəl hāy əl-čibira, hā şāyf čibira ṭalṣat-he?* The palm's ṭalṣa is like this, but smaller, not as big as this one, have you seen the ṭalṣa of the big one?
- 6 *hāy əl-faḥla yşir čibire w hāy ən-naxla la,*  
*zəğire, eh, zəğire, tağriban*  
*ha-l-gaddāt-ha[2] şşir, nəşşəg – gadd əçaff id*  
*– hāy waḥdat ən-natyə.* This male palm grows big, but this palm not, small, yes small, about this size it's going to be, we split – as (big as) a hand – this thing of the female palm.
- 7 *w ida şwāyya şarat azwad, hiyye təşşeg mən*  
*kīəf-ha başad, ida fəşşgat ən-nōb əḥna*  
*llaggəh-ha.* And when it has become somewhat bigger, it opens without help/alone, once it has opened, then we fertilize it.
- 8 *mən əl-faḥal ḥuṭṭ əl-hāy ən-natyə*  
*lləggeh-ha.* From the male [we take seeds and] we put it in the female, we fertilize it.
- 9 *əttafaddā-lha tağriban şahrən zamān,*  
*şahrən, ən-naxla – ən-nōb əndəlli-ha – yşir*  
*xalāl biha, xalāl xaḍar yşir – ha-n-nōba*  
*ndəlli.* About two months pass, like two months, the palm – then we clean it (the top) – (when) it bears unripe dates, green dates – at that time we clean it.
- 10 *B: w şlōn tdəlliha?* B: And how do you clean it?
- 11 *nguşş hādi s-saşaf, dəyər dawār-ha nəşşad*  
*əlha.* We cut these fronds, wrap it around it, we climb it up.
- 12 *B: b-əl-mənyāl?* B: With the sickle?
- 13 *mənyāl w farwand, eh farwand[3], həda*  
*hnā yşir mən wara – əl-gəṭṭa yşir tağriban*  
*məṭəl gəṭṭa w ġiddām şimP[4].* [With the] sickle and [the] farwand, yes farwand, this goes from behind – the cloth, it is like a cloth and in front a rope.
- 14 *şim hāda əl-əsīm bəksəl māl başad, fannar,*  
*ḥatta lā yəngətaş lō...şī ġawwi.* Wire, this towrope then, spring, so it does not rupture or anything...it is strong.
- 15 *nəşşad ən-naxla nəzəbber-ha, nnaḍḍəf-ha,*  
*nṭayyəḥ – məṭəl waḥdət-ha, məṭəl əşşūf hād*  
*əl-fām hāda.* We climb up the palm tree (and) we clean it, we clean it, we take down/clean – like (all) her things, as you see this one last year here.
- 16 *hāda xō yḍəll əl-fām, əl-fazəg, hāda l-fazge.* So this, well, the fām remains, the fazəg, this is the fazga.
- 17 *əl-fazge w s-saşfat əl-yābse ənṭih-ha,*  
*nguşş-ha.* We clean and cut the fazga and the dry frond.
- 18 *məṭəl hāda lə-mkuwwad hāda saşaf, hassa*  
*gāşşin-a hād əş-šekel, ha-n-namūna.* Like this, piled up, this frond, (that) we have just cut it like this, this way.
- 19 *əḍḍull ən-naxla ida dallənā-ha, əḍḍull hədd*  
*burəğ sātt, hēci yaşni, təstuwī[5] şşir* The palm, if we leave it, stays (like this) until the 6th month, like that, it ripens, and

- ha-š-šəkəl hād.
- 20 əs-saʕamrān, naʕī, yāxdūn-e yəštərūn-e, muşādara yşadrūn-e barra əd-duwal, duwal xāriğiyya maʕalan, mā adri baʕad, [kuwēt, umarāt, ədbay, hādann...] yimşi, eh, yimşi barra.
- 21 w hāda, ha-šəkəl hād ən-naxla hāy məʕəl hāy n-naxla gunʕāra, hāy nəstəfād-ha hnā ʔəhna ʕad-na.
- 22 ham yiştarūn mən ʕad-ha hnā yxallūn l-əl-bīət, ayyām əš-šite.
- 23 B: w šlōn, b-əl-ʔərtəlyyye?
- 24 aha, ham ʔərtəlyyye w-ham ədlāl w ham ədbāb, dabbe plastikiyye ham nəgdar nəstəfād.
- 25 nḥuʕt l-plāstikāt, zġār əzġār mmāhāt kilo nsawwī-hən, kilo.
- 26 nxallī-hən, awwal nəġsə- nġəssl-a, w-ən-nōb nḥuʕt-a b-plāstikāt, w-ənḥuʕt-a ši ʕala ši, ənsihg-a.
- 27 hād ydəll duxur[1] b-əl-
- 28 N: rətəlyyye šlōn?
- 29 rutəlyyye ysəffūn-he sfāfe.
- 30 N: bī-mā ysəffūn-he?
- 31 b-is-saʕaf, ha-s-saʕaf hāda.
- 32 xaḍar, had əs-saʕaf əl-xaḍar-
- 33 N: nəfs əs-saʕfa lō l-xūša lō šən-he?
- 34 lā, əl-xūš, xō, ha-s-saʕfa hāy ədguşş-ha, təʕlāʕ əl-xūš māl-e, w-əl- əssawwi ruʕaylyyye- hasa š-gadd mā ssawwī-ha čibīra, ssawwī-ha zaġīra, baʕad əb-kīʕafak, kīʕafak hāda.
- 35 yaʕni hadd əl-aġall ʔumm xamsīn kilo nsawwī-ha, ʔumm arbaʕīn kilu ššīl.
- 36 B: lākin əl-yōm ham aku lō bass gabul?
- 37 hasa, l-waket hāda lā, baʕad təlgā bass əb-šādīgān aḳtar rutaylyyyāt, hənā mā ysawwūn ʕad-na, gabul čān yisawwūn ʕad-na bass hasa baʕad la, hasa b-ədlāl.
- 38 əl-wādīm w-baʕad mū šār ədlāl wāyde wə-dbāb hāy əl-plāstikiyyāt, wāy(əd) yəstəfādūn mən hāy əš-şuġla baʕad, arwaḥ, arwaḥ mən dīč.
- 39 B: w abūk ham čān yəštəġəl b-ən-naxla lō...?
- 40 ubūy huwwa əl zraʕ hād ən-naxal, w āne mən baʕad-e ham taʕallemet.
- becomes like this.  
The Saʕamrān [type of date], we give it, they take and buy it, export it abroad, to foreign countries, I don't know (where exactly), it goes, yes, it goes abroad.
- And this (one), this type, this palm, like this palm (that's a) Gəntāra, this one here we use for us.
- They also buy it, (but) here they leave it for their own use (lit. 'for the house'), (for) the winter days.
- B: And how, in an ʔərtəlyyya [box for storage of dates]?
- Aha, in a ʔərtəlyyya and also in buckets (steel) and in (plastic) barrels, we can also use plastic barrels (for its storage).
- We put the plastic bags, (the) small (ones), of one kilo, we make them, one kilo (each).
- We leave them, first we wa- we wash it [the dates], then we put it into the plastic bags, and we put one above another, we crush it.
- This remains (in the) storage in the-
- N: How is the ʔərtəlyyya (made)?
- For (making a) ʔərtəlyyya, they braid it [the frond].
- N: With what do they braid it?
- With fronds, this frond here.
- Green, this green frond.
- N: The frond itself or the leaves or what?
- No, the leaves, well, this frond here you cut it and its leaves comes out, and you make an ʔərtəlyyya - now, as (you like it), you (can) make it big, you (can) make it small, as you like, as you like it.
- So, the smallest we make carries like 50 kilo, or 40 kilo it carries.
- B: But nowadays it also exists or only in the past?
- Now, these times no, now you only find it in Šādīgān most ʔərtəlyyya's, here among us they do not make it, in former times they did make it but now not anymore, now (they put it) in buckets.
- The people - aren't there now a lot of buckets and these plastic barrels, they use these things a lot now, it is more comfortable, easier than these.
- B: And has your father also been working in the palm groves?
- My father was the one who had planted these palms, and I have also learnt (this job) after him.

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| 41 | <i>aşşad l-ən-naxla, aleggəh-ha, adəlli-ha, azabbir-ha, ənguşş-ha, başad hāy şuglat-na hna bīha.</i>  | I climb up the palm, I fertilize it, I clean it, I clean it, we cut it, that is our job/what we do with it after all.   |
| 42 | <i>hā takrib[2] hād ənkarrəb hāda, başad hāda hassət şakfa, şāyfa l-şakfa?</i>  | This trimming of the palm's nodules, we trim this, there is the şakfa ('sickle') have you seen the sickle?  |
| 43 | <i>şakfa, hiyye əb-rūh-ha başad, əhna əngəl-ha şakfa.</i>   | (The) sickle is a thing on its own, we call it sickle.  |
| 44 | <i>N: hāy, ş-ətsawwūn bīha, əl-şakfa?</i>   | N: What do you do with it, (with) the sickle?   |
| 45 | <i>hāy ədguşş hāy əl-karab hāde.</i>  | (With) this you cut these nodules here.   |
| 46 | <i>təşşad əlha, kəll sane dguşş ha-l-gadd mən əl-naxla.</i>   | You climb up, each year you cut this much of the palm.  |
| 47 | <i>kəll sane ha-l-gadd, yzūd karab, ha-l-karab hāde mā-mən hād?</i>   | Each year this much, the nodules get more, these nodules, aren't they here  |
| 48 | <i>ha-l-karab, hāda – xō ngəşş əs-saşaf.</i>  | These nodules here – well, we cut the fronds.   |
| 49 | <i>ha-n-nōb sənt əl-yāya, ənnadqəf hād əl-karab nṭəh-ha, nxalli hədd əs-saşaf əl-xaḍar.</i>   | Then, the next year, we clean these nodules, we take them down, we leave it until the green fronds.   |
| 50 | <i>ən-naxla şşir nađifa başad, lā şazge, lā karbe, lā saşfa yābse, ən-naxla nađife.</i>   | The palm tree becomes clean then, there is no şazga, no nodules, no dry fronds, the palm tree is clean.   |
| 51 | <i>bass nəşşad lləggəh-(h)a, w nənzil, l-ət-talgīh.</i>   | We just climb up to fertilize it, and come down (again), for the fertilization.   |
| 52 | <i>B: w aku naxla marīda?</i>   | B: Are there also sick palm trees?  |
| 53 | <i>n-naxla ham ətəmarraq, ətəmarraq təngaləb, şūf hassa ham şad-na hna...</i>   | The palm trees also fall ill, it falls ill and bows down, look like this one here...  |
| 54 | <i>N: yaşni şi bayyən mən şad-ha maglūb?</i>  | N: And how does it look when it is bent down?   |
| 55 | <i>saşfa, hādi saşfa, kullha yşir şala saşfa hēc yəncəfi.</i>   | Fronds, these fronds, come to one side, like this it bows down.   |
| 56 | <i>hāy n-naxla, hāy waḥde, hāy şāybe, hāy ətəmarraq.</i>  | This palm, this one, this one is broken (lit. disabled), this one is sick.  |
| 57 | <i>hāy məcfiyye hēc.</i>  | It is bent like this.   |
| 58 | <i>B: lēş tumarraḍ?</i>   | B: Why does it fall ill?  |
| 59 | <i>hāy yşir bīha dūda dāxil b-əs-saşaf, b-əl-galub māl-he w təmarraq w təngalub w taḍşaf əl-yomāra māl-he taḍşaf.</i>   | It gets (infested by) a worm inside the fronds, in its inside (lit. heart) and so it falls ill and bows down and becomes weak, its heart becomes weak.  |
| 60 | <i>başd hāy lō hiyye təstaşadəl, təstaşadəl, lō mā təstaşadəl başd ədqull ha-l-hāla hāy, bī yirid (kind of sickness), yirid mən l-amṭār, əl-muṭar - māy əl-muṭar ygəssl-e w-əl-hawa ynaḍf-a bī yirəd, yəstaşadəl.</i> | Then, if it recovers, it recovers, if it does not recover, it stays in this condition, there is yirid, from the rain, the rain – the rain water washes it and the air cleans it, there is yirid, it recovers. |
| 61 | <i>N: tabayyən hād əl-ğaw əl hassa yətəlawwuṭ şad-na ham şār sabab.</i>   | N: It seems this air, which now pollutes our region, also has become a reason (for the trees falling ill).  |
| 62 | <i>ham şār sabab w ham əl-akṭar əl-māy, hassa əl-māy kārūn marraq hād ən-naxil kille, s-sabab şār mən əl-māy, māhu nađif.</i>   | This also became a reason and even more the water, now the water from the Karun made all these palms ill, the reason has become the water, it is not clean.   |
| 63 | <i>bass başad hna ş-ənsawwi?</i>  | But what can we do?   |
| 64 | <i>mağbūrīn başad mā şad-na gēr hāl, w d-dawla b-rūh-ha tədri b-hāy əs-sālfə, ham əl-muhandisiyye.</i>  | We are forced (to continue working), after all we do not have any other choice, the state itself knows about this situation, also the engineers.  |

- 65 N: *ğasdi, talawwuṭ əl-ğaw ham aṭṭar ʕala amrād ən-naxīl?* N: What I mean, has the air pollution also influenced the sicknesses of the palms?
- 66 *ḥatman, ḥatman yʔaṭṭar.* Of course, of course it has an influence.
- 67 *hād ətrāb-* This dust-
- 68 N: *əšgadd mən naxīl-kum hēč b-əl-miyya tumarraḍ mən t-təlwiṭ?* N: How many of your palms like in per cent fall sick because of the pollution?
- 69 *wāyəd, yaʕni hassa ha-l-wakət hāda, məṭəl mā gabul čān yḥamməl ən-naxal maṭalan əḥamməl-ha miyyat kīlu, hassa šār sittīn kīlu, sabʕīn kīlu, yaʕni ṭalātīn b-əl-miyya nazal əl-ḥamal māl-ha.* Many, well now at this time, like in the past the palm tree carried, for example you it carried 100 kilo (of dates), now it became 60 kilo, 70 kilo, so her carriage got 30 per cent less.
- 70 N: *ət-tamur ham lāḥa- yaʕni kēfiyya māl-t-a ham nəzlat?* N: The dates were also infested – well their quality, did it also get worse?
- 71 *ḥatman.* Of course.
- 72 *gabul čān aḥsan hassa wēn?* In the past it used to be better, nowadays where (did we go to/turn wrong)?
- 73 *hassa tənzil- dḍəbb əl-ʔəṭəg[1] b-əl-gāʕ, yṭēḥ kille trāb, yimkən yṭēḥ kill-a trāb.* Now it takes down this - it throws the corymb to the ground, it falls down and is full of dust, maybe, it falls down full of dust.
- 74 *hassa tənzil- dḍəbb əl-ʔəṭəg b-əl-gāʕ, yṭēḥ kille trāb, yimkən yṭēḥ kill-a trāb.* Now it takes down this - it throws the ʔəṭṭəg to the ground, it falls down and is full of dust, maybe, it falls down full of dust.
- 75 *gabul la, əṭəg əḍḍibb-e hāda huwwa, lā trāb, lā šay bī, kull ši mā bī.* Not so in the past, the ʔəṭṭəg it throws like this, no dust, nothing is on it, there was nothing.
- 76 B: *w t-tamur gabul čəntu tāklūn-ha b-əš-šubuḥ, lō...?* B: And in the past, did you eat dates for breakfast, or?
- 77 *əl-tamur, gabul la baʕad, lō əḍ-ḍuhur yḥuṭṭūn maṭal b-əs-sufra, w b-əl-līəl, əš-šubuḥ la, mā yāklūn.* Dates, in the past, no, either for lunch they put some on the mat [like a table cloth for the floor to eat on], or in the evening, in the mornings no, they don't eat (dates).
- 78 N: *šən-he – akṭar wiyya šin-he tāklūn ət-tamur?* N: What- usually, with what do you eat the dates?
- 79 *xallī b-əs-sufra, maṭal ḡəda, yxallūn l-saḥan bə-waṣṭ-e.* You leave them on the mat, like at lunch, they put a plate in the center (of the mat).
- 80 N: *la, b-əs-sābug əšlōn yaʕni?* N: No, in the past, how?
- 81 *gabul yḡamsūn bī əb-rayyān.* In the past they dipped them in rayyān ('dry yoghurt').
- 82 *əb-rayyān yətsəbbəb mən əl-hōš, ḥalīb əl-hōš ha-r-rōba hāy yxallūn-ha bkān yḥəṭṭūn-he b-šəməs, ššīr ḥāmḍa killəš, čīs.* The rayyān comes from the cow('s milk), cow's milk, this yoghurt, they leave it in a place, they put it under the sun, it becomes totally sour, (in a) bag.
- 83 *gabul yḥuṭṭūn-ha čīs, w yʕalgūn-ha maṭal əb-safḥa, hād l-māy r-rōba xō yinzil, hāy yšīr rayyān yḡəlū-la.* In the past they put it in a bag, and hung it up for example on this side, the water of the yoghurt, well, it trickles down, and this becomes rayyān (as) they call it.
- 84 C: *kašk ʕala ḡūlt əl-ʕayam.* C: kašk in the language of the Persian.
- 85 *yḡamsūn bī dəhən, māl ʕarab māl əl-hōš, w rayyān b-ət-tamur.* They dip it in lard, local one, homemade, and rayyān with dates.
- 86 *hāda ḡuwwa ysōlfūn ʕan-e yaʕni gabul ḡuwwa l-əl-bašar.* This (gives) power[1], as they used to say in the past, (it lends) power to the men.
- 87 B: *dəbəs mā ʕandkum?* B: dəbəs (date syrup) you don't have?
- 88 *dəbəs ham gabul ysawwūn, hassa la, mā ysawwūn.* In the past they also used to make dəbəs, not now, they don't make it (anymore).

- 89 B: *lēš hassa la?* B: Why not now?
- 90 *ətğayyarat əl-ʔašyāʔ, əl-ʔakəl tağayyar,* Things have changed, food has changed,  
*əl-wādīm baʔad mā ddowwer ʔala hād* people don't look for such things anymore,  
*əl-ʔašyāʔ bass ha-t-tamur nsawwi daxīra,* only these dates we store (them).  
*eh.*
- 91 B: *lākin b-əl-fellāhiyye ysawwūne?* B: But in Fəllāhiyya they (still) make it?
- 92 *b-əl-fəllāhiyye ysawwūn, dəbəs eh mawğūd.* In Fəllāhiyya they (still) make it, yes, they have  
*ysawwūn-a mʔassal.* They make it with honey (mʔassal).
- 93 *mʔassal, nqəbb ʔalé simsim – eh, šāyfe ši* mʔassal, we sprinkle sesame on it – yes, have  
*s-simsim hnā māku – ha-s-simsim hād* you seen sesame before, here there is none –  
*əl-ħabb ydəbbūne ʔalē-ha w dəbse yxəbšūne* this sesame the seeds they sprinkle it on it [on  
*(mix=yšəbšib).* the dates] and they mix (it with) the dəbəs.
- 95 *mʔassal, nqəbb ʔalé simsim – eh, šāyfe ši* mʔassal, we sprinkle sesame on it – yes, have  
*s-simsim hnā māku – ha-s-simsim hād* you seen sesame before, here there is none –  
*əl-ħabb ydəbbūn-e ʔalē-ha w dəbse* this sesame the seeds they sprinkle it on it [on  
*yxəbšūn-e (=yšəbšib).* the dates] and they mix (it with) the dəbəs.
- 96 *w yʔubxūne hād əʔ-ʔabux w yrəššūne* And they cook this dish [the date syrup] and on  
*ʔalēman?* what do they sprinkle it (then)?
- 97 *ʔala t-tamur, yšīr farəd šəkəl həlu!* On the dates, it turns out really delicious!