## Urfa-072: Life in former times [control/trans]

Ibrahim, 9.5.2010 in Yardımcı/az-Ziyāra

Alte Zeit 7:45

|  |  |
| --- | --- |
| ˀawwali | formerly |
| ˀal-mille | def-people |
| kull | all |
| ᵊbyūt-hum | house.pl-3.m.pl |
| ᵊhnīt-hum | genexp-3.m.pl |
| ᵊb-gaḷb | inside.of |
| aǧ-ǧarye | def-village |
| ˀalḥaz | now |
| al | rel |
| ˁind-u | at-3.m.sg |
| gāˁa | estate |
| gām | stand.up-pfv.3.m.sg. |
| ysawwi | make-ipfv.3.m.sg |
| b-gaḷǝb | inside.of |
| gāˁt-u | estate-3.m.sg |
| bēt | house |
| tidāġaṭat | disperse.3.f.sg |
| al-mille | def-people |
| daḥḥiǧ | look.imp.2.m.sg |
| hīčiḏ | so |
| al-ḥagg! | def-truth |
| kull… | every |
| kull-min | everyone |
| gaˁad | sit.down.pfv.3.m.sg |
| ᵊb-ǧ… |  |
| ᵊb-gāˁt-u | in-estate-3.m.sg |
| yˁammir | build.ipfv.3.m.sg |
| ysawwi | make.ipfv.3.m.sg |
| bēt | house |
| qādi | over.there |
| ᵊb-ṭāpīy-u | in-cadastre-3.m.sg |
| yˁammir | make.ipfv.3.m.sg |
| qādi | over.there |
| yigūl | say.ipfv.3.m.sg |
| ˀarīd | want.ipfv.1.sg |
| aˁammir | build.ipfv.1.sg |
| hēne | here |
| azraˁ | plant.ipfv.1.sg |
| šiǧaṛ | trees.coll |
| bēt-i | house-1.sg |
| ta-yṣīr | purp-become.ipfv.3.m.sg |
| zēn | good |
| ˀabˁid | segregate.ipfv.1.sg |
| ˁin | from |
| aǧ-ǧarye | def-village |
| ta-mā | purp-neg |
| yṣīr | become.ipfv.3.m.sg |
| šakli | something |
| yaˁni | thus |
| tidāġaṭat | disperse.pfv.3.f.sg |
| al-mille | def-people |
| šiǧaṛ | trees.coll |
| gāmu | stand.up.pfv.3.m.pl |
| yizraˁūn | plant.ipfv.3.m.pl |
| šiǧaṛ | trees.coll |
| ᵊb-gaḷǝb | inside.of |
| bēt-u | house-3.m.sg |
| gām | stand.up.pfv.3.m.sg |
| ysawwi | make.ipfv.3.m.sg |
| yizraˁ | plant.ipfv.3.m.sg |
| warid | flowers.coll |
| gām | stand.up.pfv.3.m.sg |
| ysawwi | make.ipfv.3.m.sg |
| l-ᵊškāl | def-kind.pl |
| ysawwi | make.ipfv.3.m.sg |
| sēṛa | greenhouse |
| kull | every |
| šakle | thing |
| gām | stand.up.pfv.3.m.sg |
| ysawwi | make.ipfv.3.m.sg |
| bēt-u | house-3.m.sg |
| ha-n-nōba | at.once |
| ˀil | for |
| ḥāl-u | refl-3.m.sg |
| ˀawwali | formerly |
| b-gaḷb | inside |
| aǧ-ǧarye | def-village |
| mā | neg |
| yuṭluˁ | go.out.ipfv.3.m.sg |
| m-aǧ-ǧarye | from-def-village |
| maḥḥad | nobody |
| yˁammir | build.ipfv.3.m.sg |
| b-ač-čōl | outside |
| ˀalḥaz | now |
| kull-hum | all-3.m.pl |
| gāmu | stand.up.3.m.pl |
| yˁammru | build.ipfv.3.m.sg |
| b-ač-čōl | outside |
| yisḥab | pull.ipfv.3.m.sg |
| ǧērān-u | electricity-3.m.sg |
| b-ač-čōl | outside |
| ˀalḥaz | now |
| ta-ngūl | hortative-say.ipfv.1.pl |
| miṯl | like |
| al-bēt | def-house |
| haḏāk | dem.distal.m.sg |
| alḥaz | now |
| sāḥib | pull.ap.m.sg |
| ǧērān-u | electricity-3.m.sg |
| sāḥib | pull.ap.m.sg |
| mayyt-u | water-3.m.sg |
| hināk | there |
| zaraˁ | plant.pfv.3.m.sg |
| šiǧaṛ | trees.coll |
| hināk | there |
| bēt-u | house-3.m.sg |
| haḏāk | dem.distal.m.sg |
| hīčiḏ | so |
| kull-min | everyone |
| gāmu | stand.up.pfv.3.m.pl |
| ysawwūn | make.ipfv.3.m.pl |
| ha-š-šakil | dem-def-kind |
| hāḏe | dem.prox.m.sg |
| ˀal | rel |
| ˁind-u | at-3.m.sg |
| milič | property |
| gām | stand.up.pfv.3.m.sg |
| yuṭluˁ | go.out.ipfv.3.m.sg |
| min | from |
| ᵊhnīye | thingy |
| haḏōl | dem.prox.m.pl |
| mesela | for.example |
| min | from |
| ha-ǧ-ǧarye | dem-def-village |
| ˀalḥaz | now |
| ˁind-u | at-3.m.sg |
| bugaṛ | cows.coll |
| ḏōle | dem.prox.m.pl |
| ˁind-u | at-3.m.sg |
| bgaṛa | cow |
| b-al-bēt | in-def-house |
| miššān | because.of |
| ḥalīb-u | milk-3.m.sg |
| miššān | because.of |
| xāṯr-u | yoghurt-3.m.sg |
| miššān | because.of |
| ǧubn-u | cheese-3.m.sg |
| ˀal-ˁaǧāwīn | def-child.pl |
| al-ˁiǧyān | def-child.pl |
| az-zġār | def-small.pl |
| yuṭluˁūn | go.out.ipfv.3.m.pl |
| yisraḥūn | pasture.ipfv.3.m.pl |
| bī-hin | with-3.f.pl |
| ysawwūn | make.ipfv.3.m.pl |
| ha-š-šakil | dem-def-kind |
| hāḏe | dem.prox.m.sg |
| ta-yišbaˁin | purp-become.sated.ipfv.3.f.pl |
| al-ḥīwān | def-animal |
| haḏanne | dem.prox.f.pl |
| ˀawwali | formerly |
| ˀal-mille | def-people |
| ˀakṯar-ha | most-3.f.sg |
| ˁid-he | at-3.f.sg |
| qanam | sheep.coll |
| ˀal-qanam | def-sheep.coll |
| ṣārat | become.pfv.3.f.sg |
| zihīd-āt | few-pl |
| hēne | here |
| ˁaman | because.of |
| mā | neg |
| ḏ̣all | remain.pfv.3.m.sg |
| mǝṭraḥ | place |
| yisraḥūn | pasture.ipfv.3.m.pl |
| ˀal-mille | def-people |
| gāmat | stand.up.pfv.3.f.sg |
| tištari | buy.ipfv.3.f.sg |
| bugaṛ | cows.coll |
| ˁādēne | discourse.particle |
| ˀal-ᵊbgaṛa | def-cow |
| daha | more |
| ṣārat | become.pfv.3.f.sg |
| qōlay | easy |
| yrūḥ | go.ipfv.3.m.sg |
| yisraḥ | pasture.ipfv.3.m.sg |
| wḥad-u | alone-3.m.sg |
| w | and |
| waḥde | one.f |
| b-gadd | as.much.as |
| ˁadal | worth |
| xamasṭaˁš | 15 |
| ᵊnˁaǧe | ewe |
| gām | stand.up.pfv.3.m.sg |
| yāxuḏ | take.ipfv.3.m.sg |
| ᵊbgaṛa | cow |
| ˁādēne | discourse.particle |
| miššān | because.of |
| ḥalīb-he | milk-3.f.sg |
| w | and |
| miššān | because.of |
| xāṯir-he | yoghurt-3.f.sg |

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| 0.02 | ˀawwali ˀal-mille kull ᵊbyūthum ᵊhnīthum ᵊb-gaḷb aǧ-ǧarye. ˀalḥaz al ˁindu gāˁa gām ysawwi b-gaḷǝb gāˁtu bēt. tidāġaṭat al-mille, daḥḥiǧ hīčiḏ al-ḥagg! | In former times the houses and the stuff of the people were all inside of the village. Now, the one who owns land has begun to make a house on his estate. The people have dispersed. Look! That’s the truth! |
| 0.14 | kull… kull-min gaˁad ᵊb-ǧ… ᵊb-gāˁtu yˁammir ysawwi bēt qādi, ᵊb-ṭāpīyu yˁammir qādi. yigūl “ˀarīd aˁammir hēne azraˁ šiǧaṛ bēti ta-yṣīr zēn, ˀabˁid ˁin aǧ-ǧarye ta-mā yṣīr šakli yaˁni tidāġaṭat[[1]](#footnote-1) al-mille. | Everyone who lives in the… builds a house over there on his field. He let it build over there on land which is registered for him in the cadastre. He says, “Here I want to erect a house and I want to plant trees that it becomes beautiful. I want to be far from the village that nothing happens. Thus the people have dispersed. |
| 0.30 | šiǧaṛ gāmu yizraˁūn šiǧaṛ ᵊb-gaḷǝb bētu. gām ysawwi yizraˁ warid. gām ysawwi l-ᵊškāl ysawwi sēṛa. kull šakle gām ysawwi bētu ha-n-nōba ˀil ḥālu. ˀawwali b-gaḷb aǧ-ǧarye, mā yuṭluˁ m-aǧ-ǧarye maḥḥad yˁammir b-ač-čōl. | Trees; they started to plant trees inside their courtyards. They[[2]](#footnote-2) started to plant flowers. They made this and that and erected greenhouses. At once they started to make everything for themselves. In fomer times everything was inside the village, nobody left the village, nobody built a house on the open land. |
| 0.46 | ˀalḥaz kullhum gāmu yˁammru b-ač-čōl yisḥab ǧērānu b-ač-čōl. ˀalḥaz ta-ngūl miṯl al-bēt haḏāk alḥaz. sāḥib ǧērānu sāḥib mayytu hināk zaraˁ šiǧaṛ hināk bētu. haḏāk hīčiḏ. | Now they all have started to build houses outside (the village) and they even bring electricity out to the open land. Now it is like that house over there. (His owner) has brought electricity there, he has brought water there, he has planted trees. There is his house, so is it. |
| 0.55 | kull-min gāmu ysawwūn ha-š-šakil hāḏe. ˀal ˁindu milič gām yuṭluˁ min ᵊhnīye. haḏōl mesela min ha-ǧ-ǧarye ˀalḥaz ˁindu bugaṛ ḏōle, ˁindu bgaṛa b-al-bēt miššān ḥalību miššān xāṯru miššān ǧubnu. ˀal-ˁaǧāwīn al-ˁiǧyān az-zġār yuṭluˁūn yisraḥūn bīhin, ysawwūn ha-š-šakil hāḏe ta-yišbaˁin al-ḥīwān haḏanne. | Everybody started to do it like this. The one who has his own property left. Those, for example, are from this village. Now they have cows, they have cows at home for the milk, for the yoghurt, for the cheese. The small children go out and pasture them, they make it like this in order that these animals get enough to eat. |
| 1.24 | ˀawwali, ˀal-mille ˀakṯarha ˁidhe qanam. ˀal-qanam ṣārat zihīdāt hēne. ˁaman mā ḏ̣all mǝṭraḥ yisraḥūn. ˀal-mille gāmat tištari bugaṛ ˁādēne. ˀal-ᵊbgaṛa daha ṣārat qōlay. yrūḥ yisraḥ wḥadu, w waḥde b-gadd ˁadal xamasṭaˁš ᵊnˁaǧe, gām yāxuḏ ᵊbgaṛa ˁādēne miššān ḥalībhe w miššān xāṯirhe. | In former times most people had sheep. (But now) sheep have become few here. Because there is no space to graze them. So the people started to buy cows. The cows are easier (to handle). They to and graze alone and one is worth as much as fifteen ewes. So they have begun to buy cows because of their milk and their yoghurt. |
| 1.49 | waḷḷa ˀawwali kullu qanam al-bēt at trūḥ bī arbaˁīn xamsīn ímyit dābbit qanam šī. ˀalḥaz māmin, māmin alḥaz qanam zihīd, čiṯīr zihīd, bass b-aǧ-ǧbāl šī. | By God, formerly there were all sheep. Whatever house you entered there were 40, 50, 100 head of sheep. Now there aren’t. There aren’t. Now there are few, very few sheep, only in the mountains are there sheep. |
| 2.00 | hināk b-aǧ-ǧbāl šī qanam ˁaman hināk šī, mǝṭraḥ-in yiṭlaˁ yisraḥ bīhin. ˀamma hēne māmin, mǝṭraḥ al bīhe mayye alḥaz haḏanne mā ḏ̣all bīhe qanam, kullu b-aǧ-ǧbāl haḏāk, bāˁu ˁala ˀahil aǧ-ǧbile. | Over there in the mountains, there are sheep, because there is enough place to graze them. But here aren’t any. At places where there is water, there no sheep now remain. All of them are in those mountains. They have sold (them) to the mountain people. |
| 2.17 | ˀawwali ˀal-qanam, yōmin yḥalbūnha, ˁugub-ma yḥalbūnha al-ḥurma, ˀač-čibīre, ˀal b-al-bēt. hiyya atˁarif ḥurmit ač-čibīra al-uṃṃa haḏīč tāxḏ al-ḥalīb w ˁa-n-nār ᵊtfawwru ˀawwal fāl ˁugub-ma tfawwru txallī tsawwi dinlenme ta-yubrud guṭma. | In former times, when they milked them, after they have milked them… the old woman (did it), the one who was at home, she knew it. The old woman, the “mother” is the one who takes the milk and first brings it to the boil on the fire. After she has brought it to the boil she lets it rest so it cools down a little. |
| 2.40 | hā yōminnu yubrud ˁādēne ᵊǧǧīb ᵊssawwi ˀinčāḏin inčāḏin ᵊtrīd ᵊssawwi xāṯir, ᵊtxaṯṯru wi-tqaṭṭī. ᵊtḥuṭṭu muṭraḥ-in hawwiy hināk yṣīr ǧubun ˁādēne. | When it has cooled down she brings… and makes, if she wants to make yoghurt she let it curdle and covers it. She puts it at a cool place and there it becomes cheese.[[3]](#footnote-3) |
| 2.52 | hā ˁugub-ma yṣīr ǧubun ˁādēne ši- ssawwi? šī šukwa ngūl lilhe iḥne ˀawwali, ˀaš-šukwa, min ǧilid al-ᵊhnīye yuṭluḥ, ˀal-ǧadi. – ˀal-ǧadi – ˀaǧ-ǧadi. ˀawwali yəṭluˁūn yiḏbaḥūn aǧ-ǧadi mā yigšumūn ǧildu yǝṭluˁūnu mir\_\_rāsu kullu tek parča hāw yinaḏ̣ḏ̣fūnu w zēn yqasslūnu b-al-miliḥ b-al-ᵊhnīye. | And what does she do after it has become cheese? There is something called *šukwa.* In former times there was the *šukwa* made of skin, the skin of a young billy goat. In former times, when they slaughtered a young billy goat, they did not dissect its skin, the left it all in one piece from the head down. They cleaned it and tossed it[[4]](#footnote-4) well in salt. |
| 3.15 | w yisawwūnu šukwa, ˀaš-šukwa ˁādēne šnōnhe? lilhe ṯalaṯ riǧlēn xašab talaṯ riǧlēn. w-aš-šukwa ḏiyye lilhe xšibe yurbuṭūnha l-īdēn w riǧlēn aǧ-ǧadi ǧild aǧ-ǧadi. | And then they made a rack called *šukwa* out of it. What is a *šukwa*? It has three feet made of wood, three feet. And this *šukwa* has a piece of wood to which they bind the hands and the feet of the billy goat, the skin of the young billy goat. |
| 3.28 | w zalˁūm aǧ-ǧadi yṣīr miṯl al-musluq. ᵊtkubb al-xāṯir qādi al-ḥurma, wi-tkubb ˁalē mayye wi-ššiddu w tgūm ᵊtxuḏ̣ḏ̣u w-iḥna ngūl, ᵊtxuḏ̣ḏ̣ al-xāṯir. ᵊtxuḏ̣ḏ̣u zēn ᵊtxuḏ̣ḏ̣u, ˁugub-ma txuḏ̣ḏ̣u zēn, ᵊtkubbu b-aǧ-ǧidrīye, ˀaz-zubda ˁādēne aǧ-ǧišde, ˀas-samin ᵊngūl yuṭluˁ li-fōg. | And the throat of the billy goat is like a water tap. And the the woman pours the yoghurt inside, then she pours water in it, ties it up and starts to rock it. We say, she is rocking the yoghurt. She rocks it very well, and after she has rocked it she pours it in a pot. And then the butter, the cream, the fat comes up. |
| 3.49 | ˀal-ḥurma ˁādēne tāxḏ as-samin min fōg, w (tḥaṭṭ) ᵊtḥuṭṭu, ˀaa w tlumm ha-š-šakil \_\_\_\_\_\_\_\_\_\_\_\_\_\_ ᵊtlumm as-samin. ˁugub-ma yṣīr čiṯīr ᵊtmawwˁu ˁugub-ma tmawwˁu šī ǧild-in nōba. šukwa, ˀiḥna ši-ngul-lhe ši-ngūl Ismāˁīl haḏīč? | Then the woman takes the fat from upside and puts it, collects it like this. She collects the fat. When she has collected a lot she melts it and after she has melted it she puts it in another skin. It is called *šukwa,* how do we call it, Ismail? |
| 4.08 | ǧild-in nōba šī yḥuṭṭūnu as-samin ᵊb-gaḷəbha, ˀal-ᵊkwāṛa ši-ngul-lhe? ˀal-ᵊkwāṛa ngul-ilhe. zād al-ᵊkwāṛa min ǧildha, zād al-ᵊhnīye, ˀal…al-ǧadi zād yṣīr al-xārūf zād yṣīr, ˀē. | They put it inside another skin, *kwāṛa*, do we call it like this? We call it *kwāṛa.*[[5]](#footnote-5)The *kwāṛa* is also from skin, it is also from the skin of a young billy goat or of a lamb. Yes. |
| 4.27 | yḥuṭṭūn as-samin qādi hināk mā yxarab al-ˁukka – ysammūnha ˁuqqa – ˁukka. yḥuṭṭūn as-samin qādi, ˀal-ḥurma tḥuṭṭ as-samin kullu qādi, kullhum yāklūn m-as-samin haḏāk. b-aš-štē b-al-gēḏ̣ kullhum m-as-samin haḏāk ysawwūn ačil, ysawwūn kull šakle min as-samin hāḏe. | They put the ghee inside it and there it does not get rotten; it’s called *ˁukka* – they call it *ˁukka. –* Hose pipe*.* They put the ghee inside, the woman puts all the ghee inside it and they all (the whole family) eats from this ghee. Winter and summer they make their food with this ghee; they make everything with this ghee. |
| 4.45 | mā yxarab bīhe. – mā yxarab bīhe. – ˀaǧ-ǧild al yḥuṭṭūn bī as-samin ysammūnu ˁukka, ˀal-ˁukka as-samin mā yxarab bīhe. [… 5.08] ˀī yḥuṭṭūn ˁalēhe dibis al-falōṭi yxalṭūn ta-ymaˁˁu ṣṣīr layyne. yaˁni yḥuṭṭūn ˁalēhe dibis falōṭi. | And it does not get rotten in it. – It does not spoil. – The skin in which they put the ghee is called *ˁukka.* In the hose pipe the ghee does not spoil. They put grape jelly on it (the skin) and rub it inside in order that it becomes soft. That means they put grape jelly on it. |
| 5.15 | w baˁdēn zād yḥuṭṭ ykassrūn ar-rummān ᵊb-sāgit ḏāk, yaˁni yiṭḥanūnu gišr ar-rummān. yiṭḥanūnu miṯil aṭ-ṭaḥīn, ᵊb-sāgt al-falōṭi yḥuṭṭūnu fōgha ta-mā txaṛab, ta-ḏ̣ḏ̣all saġlam yaˁni ˁumurha yiṭwal. ysawwūn ačil, b-as-samin haḏāk ysawwūn ačil. | And then they they cut pommegranates and put them together with it (the jelly) on it, that means they grind the skin of (dried) pommegrantes, they grind it like flour. And together with the grape jelly they put it on the goat’s skin in order that it does not get rotten, that it remains good and that it persists for a long time. With this ghee they make food. |
| 5.31 | yḥuṭṭ al-xubuz hīčiḏ ysawwi ˁa-ṣ-ṣāč, ˀawwali b-aǧ-ǧarye b-al-garāye, kull ṣubḥ ᵊyxabzūn, kull ṣubuḥ, kull bēt kull ṣubuḥ, ˀal-yōm ᵊšgadd iḥtiyāǧu ta-ngūl, ˀiḥtiyāǧu ˁišrīn xubuz, ˁišrīn ᵊrqēf. ˀal-ˁišrīn ᵊrqēf al-ḥurma ṣubḥ ᵊtgūm m-aš-šufaq ṭālˁat aš-šamis, ᵊtgūm, šnōn-ma tgūm ᵊtqassil bēthe w-ᵊtnaḏ̣ḏ̣if ḥawālēhe. | They make the bread on an iron plate. In former times they used to bake bread in the villages every morning. Every family did it every morning. They said, “How much is today’s needs? – The needs is twenty loaves, twenty loaves.” The woman got up at dusk, at sunrise. As soon as she had got up she washed up her house and cleaned its surroundings. |
| 5.53 | ˁugub-ma tnaḏ̣ḏ̣if tuṭluˁ aṭ-ṭaḥīn wi-ssawwi ˁaǧīn. tˁaǧǧinu w ssawwi ˁaǧīn w ǧǧīb aṣ-ṣāǧ w tirmī́ w-tiǧˁid, ḥabāyb al-bēt yugˁudin yugūmin yixabzin, ˀal-yōm ᵊšgadd yāzīne? ˀal-yōm ˁišrīn ᵊrqēf yāzīne. | After the cleaning she took the flour and made the dough. She kneaded the dough and brought the iron plat, put it on the ground and sat down (woke up?). The women of the house all sat down and started to bake bread. (They said to each other), “How much is enough for us today? – Today twenty loaves are enough for us.” |
| 6.08 | yxabbzin ˁišrīn rqēf yṣaffṭinnu w yirminnu iḥtiyāǧ kun\_\_nahāṛ hāḏa ysawwinnu. kun\_\_nahāṛ hāḏa l-iḥtiyāǧ hāḏe ysawwinnu. hā al-ˁādēnīye ˁādēne ˀalḥaz alḥaz gāmu ysawwūn b-aš-šahaṛ, ˀalḥaz b-aš-šahaṛ gāmin, ᵊtyabbis al-xubuz ᵊtxallī́ šahaṛ. | So they baked twenty loaves, stacked them and brought them down (from where?). So they filled the needs of every day. Every day the made as much bread as was needed. Ha, but nowadays the do it once in a month, only once in a month the bake and then they dry the bread and leave it for a month. |
| 6.25 | ˀamma awwali kull ṣubuḥ, ˀal-bēt, ˀahl al-bēt yugˁudūn mn-aṣ-ṣubuḥ, min ṭālˁat aš-šamis al-mille kullhe tugˁud. hēne aǧ-ǧarye, ˀal-garāye kullhe min ṭalaˁit aš-šamis yugˁudūn, xall šuqul šī xallu mā-min yugˁudūn aṣ-ṣubuḥ. ˁugub ṣalāt aṣ-ṣubuḥ al-mille tugˁud tufṭur w tsawwi xubuz w ˀal luwwa šuqul yisawwi šuġlu l-aḏ̣-ḏ̣uhur yištaġlūn. | But in former times they did it every morning. The (female) members of the family gathered[[6]](#footnote-6) early in the morning, at sunrise the all the people gathered. Here in the village, in the villages, they used to gather at sunrise. Regardless of whether there was work or not they gathered in the morning. After the morning prayer the people were sitting together and had breakfast, they baked bread and the one who had work did his work: They worked until noon. |
| 6.47 | ˀaḏ̣-ḏ̣uhur ˁādēne, ˁugub ṣalāt aḏ̣-ḏ̣uhur al-mille kullhe tnām. ˁaǧīyān ᵊngūl – ˀal-mille kullhe tnām? – ᵊtnām, čibīr w zġīr saˁtēn yǧayylūn iḥna ngūl. ˀalḥaz ᵊššūf b-at-talafizyōn meksika ygulū-lhe fiesta, fiesta – siesta. – hī hēne! | At noon, after the midday prayer all the people sleep. The children, let’s say – All the people sleep? – Yes, they do. The young and the old have an afternoon nap for two hours. Now you can see it on television that the Mexicans call this *fiesta, fiesta – siesta –* Yes, like this! |
| 7.04 | yǧayyil al-ḥurma w-az-zlime kull-min ˁugb aḏ̣-ḏ̣uhur sāˁtēn talāṯ, kull-min ᵊb-bētu aǧ-ǧarye tiǧīhe mā-min ḥade, kullhe nāyme, kullhe nāyme yǧayylūn. hā ˁugum… ǧirīb l-al-ˁaṣǝr ˁādēne ṣalāt al-ˁaṣǝr, ˀal-mille tgūm [dgūm] ᵊtgūm ᵊtgūm ˁādēne tgūm ˁala šqāḷha. | Women and men alike have a nap of two or three hours after noon. Everybody who is in the house. When you come (at that time) to a village you won’t find anybody, because they are all sleeping. They all have an afternoon nap. Towards late afternoon, at the time of the afternoon prayer the people stand up again and start doing their work. |
| 7.25 | wi-ssawwi šqāḷha tgūm ᵊssawwi šqāḷha ˁādēne ha-š-šakil hāḏe, w ddāwim ᵊhnīye l-al-lēl. hā b-al-lēl ˁādēne ˀaǧ\_\_ǧāˁdīn ǧāˁdīn ᵊb-bētu w ˀar\_\_rāyiḥ mitxarriǧ yrūḥ ˁala mitxarriǧ ˁala mǝṭraḥ, ha-š-šakil hāḏe al-maˁīše ddāwim yaˁni. | They do their jobs, they start doing their jobs and in this way they continue until the evening. As for the evening there are those who stay at home and those who go out, they go out to another place. And like this life continues again and again. |

Grünes übernommen in Gra

wḥadu er allein

wḥadi ich allein

ǧīt wḥadak? bist du allein gekommen?

waḥadhe sie allein

čalētu waḥadkum?

waḥadčin

ḥīwān ḥawāwīn

ˀawwal fāl zuerst

ˀawwal fāl nišrab mayye w-ˁugub nākul xubuz.

xaḏ̣ḏ̣ umrühren, schütteln

ḏawwab beim Butterschmalz den Schaum (ḏūb) abschöpfen

yiqšum auseinander schneiden

*ṣaffaṭ yṣaffiṭ* aufstapeln katlamak

ˁādēne = recte = ˁiddēne = ˁinidne bei uns

1. From Turkish dağıtmak. [↑](#footnote-ref-1)
2. In Arabic the speaker switches back here into the third person singular. [↑](#footnote-ref-2)
3. He means a kind of curd cheese which very much resembles yoghurt. [↑](#footnote-ref-3)
4. Literally “washed it”. [↑](#footnote-ref-4)
5. Actually it is called *ʕukka* ‘hose pipe”, *kwāṛa* is a kind of chest to put the *ʕukka* in. [↑](#footnote-ref-5)
6. Literally: “they sat down (together)”. [↑](#footnote-ref-6)