

### Egyptian Arabic transcript:

نجله: بنتكلم عن عادات وتقاليد أهل النوبة ومعنا الأستاذ.

الرجل 1: ....

نجله: والأستاذ.

الرجل 2: عبده حسن موسى.

نجله: أنا عايزه بس أسأل حضرتك، من العادات والتقاليد أفرح أهل النوبة شكلها آيه؟

الرجل 1: والله أنا برضوا يعني يمكن أحدث شويه من الأخ عبده، أستاذنا... النوبة كان عاداتنا زمان إن الواحد بيجوز

بنت عمه بنت خاله، لازم الزواجه دي تتم من القرابة، حالياً برضوا ابتدينا آيه، نخرج عن هذا النمط

إلاي كنا ما شيين عليه، والعادات بالزبط كده أنا بتقدم أهل الفتاة إن أنا عايز بنتكم، شبكة والحاجات

دي بتتعمل برضوا حاجات معقوله بسيطه، وكان زمان لازم العريس يخش في بيت العروسة...

نجله: يقعد هناك.

الرجل 1: آه يقعد فترة. داه كان بقى مربوطه على حسب ظروف الأسرة إلي إنتا داخل عليها. يعني البنت لو وحيدة

في البيت برضوا العريس يقعد سنة سنتين تلاته، أربه، لغاية ما بينيلوا بيت ويطلع، إذا كان مثلاً ليها

إخوات تانيه.

نجله: يعني هو يقعد... معلى أنا أسفه... يقعد بعد كتب الكتاب ولا...

الرجل 1: لأ بعد الدخلة. لازم الدخلة يتم في بيت العروسة. ودا مقترن بقلو لك على حسب ظروف أناس العروسة. لو

البنت وحده عندها أبوها مثلاً وشايفين دلالتها تمام فيمكن يقعد سنة، سنتين تلاته، أربعة لغاية ما

بيني بيت مرتاح ويطلع، أو إذا كان عندها أخوات بنات تانيه معناها إن البنت التانيه حتتجوز والتالته

حتتجوز فالعريس لازم يعجل في إنو هو يلاقي مكان خاص بيه، يا بيني بيت، يا يوديها في بيت

أبوه، داه كان العادات بتاعتنا زمان. إنما حالياً دلوقتي برضوا، فالشباب ابتدوا، قبل ما يفكروا في

الحواز بيفكروا إن هم يوجدوا بيت... ويخشوا في بيت العروسة مثلاً شهر شهرين، وفي ناس

بياخذوا العروسة برضوا ليلة الدخلة، داه تقريبا آيه، العادات الرئيسية إلي كانت موجودة عندنا،

وحاليا برضوا الأفرح كان زمان، ولا مؤاخذه يعني، مكنتش بيشوف عروسته، أباد، إلا ليلة الدخلة

يتقاجأ بيها. كل دي الحاجات دي تكسرت حواجزها وبقت العملية.

نجله: أمال آيه إلي حاصل دلوقتي طيب؟

الرجل 2: إلي حاصل دلوقتي....

نجله: بيشوفها يعني....

الرجل 2: آه بيشوفها أثناء الخطبة، من الخطبة بيكون في احتكاك أو زيارات متبادلة، موجوده للوقتي لحد دلوقتي

يعني....

أمل: التغيير داه بدأ من كم سنه يعني، التغيير داه من من عشرين سنة وري ولا ....

الرجل 1: عشرين خمسطاشر سنة.

نجله: طيب، يعني سبب...

الرجل 2: وممكن يتجوز أي واحده، يعني يتجوز واحده غريبة خالص.

أمل: البنت أصبح ممكن لها إنها تتجوز...

الرجل 1: في نفس الوقت البنت ممكن تتجوز واحد غريب.

الرجل 2: في في في الأول مكنتش في... النوبية مكنتش تتجوز غير النوبي، دلوقتي بقى حصل إن...

الرجل 1: مفتوح...

نجله: السبب كده يعني...

الرجل 1: تطور... العولمة.

نجله: العولمة...

الرجل 1: العولمة وصلت لحد هنا.

الرجل 2: العادات بتتكسر يعني.

نجله: طيب بس أنا عايزة أسأل عن مراحل عمل، يعني مراحل القيام بالفرح، بتبدي، أول حاجة بيبدأ العريس بيروح عند...

الرجل 1: مش العريس.

نجله: يتقدم....

الرجل 1: ناس العريس بيروحوا عند ناس العروسة. وداه كان الأول لا مؤاخذه، السيدات يعني، والدتي، خالتي، عمتي، تروح... والله إذا كانت بنتكوا (...). أبنا عايزيين نفرح بيهم. استنوا لغاية ما نرد عليكم. أه خلاص، البنات برضوا تاخذ رأيها، بأسلوب ما، ويردوا بالموافقه، بعد كده يتدخلوا عملية الرجاله...والده ويروحوا يطلبوا، فالشبكة كان زمان حاجات بسيطة خالص إنما دلوقتي بقى في مباحاة وفي.

الرجل 2: ....

الرجل: بس مش زي الأول يعني الغلو إلي إحنا فيه حالياً يعني، تكلفة الأفراح تكلفه جامده والشيء إلي بيؤرقنا دائماً وإلي إحنا مش راضيين عنها ومش قادرين نخلص منها تخيلي المستهلك بس ما بين أكل وسكر وشاي ولحمة ومش عارف آيه، داه لو متصرفش ليلة الفرح ولا (...). على الأقل بيصرف له 15-12-10 ألف.

### English translation:

**Naglaa:** We are discussing the customs and traditions of Nubian people, and we have Mr.

.....

**Man (left):** [voice not clear]

**Naglaa:** and Mr. ....

**Man (right):** Abdu Husan Mosa.

**Naglaa:** Ah, I just want to ask you about the traditions and customs of weddings of Nubian people.

**Man (left):** Ah.

**Naglaa:** What do they look like?

**Man (left):** By God, I perhaps also, I mean, I talk but, a little bit brother Abdu might.....Mr. ....

**Man (right):** No, whatever you will say, I will complete.

**Man (left):** First, ah, Nuba ...one of our traditions in the past was that one would marry his cousin [father's side] and his cousin [mother's side]<sup>1</sup> -- I mean the marriage has to be with relatives. Nowadays also, we have started to what? Go outside this course that we have been following. And the customs, exactly, include proposing to the family of the woman, and that our son wants your daughter. The dowry and those things are done also within reasonable [and] simple ranges. And in the past, the groom had to enter the bride's house.

<sup>1</sup> Unlike English, Arabic has distinct words for cousins from a father's side and a mother's side.

**Naglaa:** Umm, he stays there?

**Man (left):** Yes, stays for a while ....

**Naglaa:** Yes.

**Man (left):** This depends on what circumstances? The circumstances of the family you are entering.

**Naglaa:** Hmmm.

**Man (left):** I mean, if [she is] an only child in the house, the husband stays there for one, two, three, four [years] till he builds a house and leaves. If she has, for example, other sisters ...

**Naglaa:** You mean he stays ... I am sorry [to interrupt] ... he stays there after completing the marriage paper work, or after wedding night?

**Man (left):** No, after the wedding night. The wedding night should be at the bride's home. As I said, if the wife is the only girl to that family, the man may stay one year or more

**Naglaa:** Hmmm.

**Man (left):** And this depends, as I tell you, on what circumstances? The bride's people.

**Naglaa:** Ummm.

**Man (left):** If [she is] an only daughter to her father for example, and they see how spoiled she is, then it's possible [for the groom] to stay one year, two years, three, four until he build a comfortable house and leaves.

Or if she has other unmarried sisters, this means that the second woman will get married, and the third will get married. So the groom must hurry in what? In finding a special place for him: either to build a house or take her to his father's house. These used to be our customs in the past. But now currently, also, young men started ... before they think about marriage, they think about finding a house for them, and they stay at the bride's house for a month or two months; and also there are people who would take the bride [to the new house] on the wedding night. This is almost what? The main customs that we had. And currently, also, weddings used to ... excuse me, one would not see his bride, never, until the wedding night; he would be surprised.

**Naglaa:** Ummm

**Man (left):** Now, all these things, their obstacles have been broken and the process now is ... I mean ....

**Naglaa:** What is happening now?

**Man (right):** What is happening now ....

**Naglaa:** I mean, can he see her, I mean?

**Man (right):** Yes, he can see her during the engagement. From the engagement, there is a communication or mutual visits, there are now, until now, I mean.

[Unclear words]

**Man (right):** And this is a kind of development.

**Amal** [woman behind camera]: When did this change start, I mean? This change, for example, twenty years ago or...?

**Man (left):** It started twenty or fifteen years [ago].

**Man (right):** Twenty, twenty, twenty.

**Man (left):** Twenty or fifteen years.

**Naglaa:** Okay, he can ....

**Man (left):** And also, he can marry any woman. I mean to marry a complete stranger<sup>2</sup> woman.

**Man (right):** He's free ....

**Naglaa:** So he is ....

**Man (right):** ... [he's free] to select.

**Amal:** Can the Nubian woman marry a stranger?

**Man (right):** Yes, there is ....

**Man (left):** Yes, at the same time she can marry a stranger.

**Man (right):** In the past, there was no such thing. The Nubian woman could marry a Nubian man only. Now, it is ....

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<sup>2</sup> "Stranger" here refers to a person who is not a relative. i.e. who does not belong to the same family or tribe

**Man (left):** Open ....

**Naglaa:** What is, I mean, the reason?

**Man (right):** Development.

**Man (left):** Globalization,

**Naglaa:** [laughter]

**Man (left):** Yes, the globalization reached us.

**Man (right):** The result is that our customs are being broken.

**Naglaa:** Okay, I just want to ask about the stages of the process. I mean, what are the steps of the marriage? They start with ... the first thing is that the groom goes to ....

**Man (left):** Not the groom ....

**Naglaa:** ... to propose ....

**Man (left):** The people of the groom go to the people of the bride.

**Naglaa:** Hmmm.

**Man (left):** This is done, excuse me, by women -- I mean, my mother, my aunt [mother's side], my aunt [father's side]<sup>3</sup> would go and ask what? The bride, for example ... if your daughter agrees to marry our son; we want to celebrate them. [The woman's family answers] "Wait until we answer you back." That's it, the woman is also asked for her opinion in some way, and they reply with an agreement. After that, the men get involved, I mean, my people, I and my father and so on and go and propose.

**Naglaa:** Hmmm.

**Man (left):** The golden pieces, they used to be very simple things, but now, there is also ostentation ....

**Naglaa:** Also ....

**Man (right):** Not everyone ... not everyone, I mean ....

**Man (left):** But not like it used to be, I mean. Ah, so for the expensiveness that we are currently in, I mean; the cost of the weddings are outrageous costs, and the thing that

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<sup>3</sup> Unlike English, Arabic has different words to describe relatives from father's and mother's sides.

bothers us always, and that we are not satisfied with or unable to get rid of, is, imagine, the consumer goods only.

**Naglaa:** Yes.

**Man (left):** Among food, and sugar, and tea, and meat, and I don't know. If money is not spent during the wedding night, at least it would be 10 thousand, 12 thousand, 15 thousand [Egyptian Pounds<sup>4</sup>].

**About CultureTalk:** CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use every day. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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<sup>4</sup> One U.S. dollar equals 5.35 Egyptian Pounds EGP in June 2008.