

Levantine Arabic transcript:

مش مبرر أنو الإحتلال يكون موجود عشان نضيع التراث. بالعكس. مبرر أقوى أن يكون تراثنا محفوظ موجود. نجمة داود بحكوا عنها. يعني أكثر من مرة احي بدي أرسم نجمة داود في رسومات أو في إشي بحكي لأ. ليش لأ، مهني من تراثنا إحنا الكنعانيين. أثبت نظريا أنهم هم إلي سرقوها مش أنا إلي سرقناها. في بطوباس سبسطيه. عملنا جولنا هناك مره، كنا بنصور فيلم وثائقي عن موضوع الحجر. الحارس إلي هناك من ضمن كلاموا عن المنطقة الأثرية الموجودة، أنو كيف الإحتلال سلب وأخذ تماثيل كثيرة موجوده هناك. حكى كيف سرقوا، كيف اخذوا. بس ما حكاش كيف إحنا حاولنا نحافظ. بقدرش أعمم الفكرة، لأنو بقدرش أفرض على الكل يكون بمبدأ مثالي لأنو كمان مش سهله. قديش أنا بدي أحافظ على إشي إلو علاقة بتراثي وتاريخي مش مسألة سهله. بس ممكن يكون في بساطة بالموضوع. بديش أحكي لو أنا بسبسطيه أنو الإحتلال يعمل ويسوي ويقدم ويحط ويسرق ويودي ويحجب ويعتبروا الثرت هذا إلو، والتماثيل ملكوا هو تاريخه هو، ويزور كيف بدو. ممكن أكون أنا ساكن جنب الأثار، ممكن يكون لو أخذت تمثال في بيت وضبيتوا وحافظت عليه. صار الموضوع شخصي، فردي. أنا بحكي عن الإتجاه الجماعي.

المرأة خلف الكاميرا: لو بدنا نحكي عن المثل الفلسطيني مثلا؟

الرجل: المثل الفلسطيني.. معرفتي بالمثل الفلسطيني معرفة متواضعة كثير. بحاول دايمًا أفنتش عنها، بس المثل الفلسطيني قصة. ما بتحكنا. يعني ممكن المثل الفلسطيني مقابل إلو تجربة عمرها مية سنة أقل إشي. تاريخ شوفي قديش في عنا أمثال فلسطينية موجودة. فش مثل إلا بقعد اختيار بقلك قصة المثل، بجوز بقعد ربع ساعة لما يحكيك كيف طلعت الكلمة هاي قصة طويلة عريضة إلهها علاقة بأجداده، بأجيال سبقت كمان. صار مع فلان. بحكى مع أمو. مش عارف شو. مردتش عليه. رد عليها. أجي أبوه حكى. مش عارف إيش.. لأنو حاكي من بلد كذا كذا. بحكي عن البيئية. بيئية البيت، بيئية الحارة، بيئية القرية، بيت البلد كلها، بيئية المدينة، علاقة المدينة في الدول الثانية. يعني إنتي بتحكي عن تاريخ. مثل واحد ممكن تسألني أمتي انحكي، وليش انحكي، وكيف انحكي، رواية المعنى أنو يعني ما ننظرش للمثل الشعبي استخدام لفظي بنستخدموا لمواقفنا الشخصية وانتهى. يعني بحكي مثلا لأبني أو لأخوي. مات درSSH. "جاجة حفرت على راسها عفرت." حكيت المثل. لا عرفت من وين أجي ولا كيف أجي ولا شو فكرتوا ولا مين حكى ولا إمتي انحكى ولا ليش انحكى وشو كان وضع العيلة لما انحكى. وشو كان وضع سيدي لما انحكى. وخالتي، وإمي، وحارتي، ومين فاطمة ولا حليلة ولا عايشة ألي كانت جيراننا، كيف كانت البيت و وكيف كانت التفاحة، وكيف وكيف وكيف يعني إنتي بتحكي عن بيئية كاملة. بس أنا بالجيل هذا، "جاجة حفرت على راسها عفرت."

Note: this file already appears as two other files: **pl_traditions_proverbs_s1e** and **pl_traditions_s9e**

It is not a justification that that there is occupation so that we lose our tradition. On the contrary, it is a stronger justification to preserve our tradition. They speak about Star of David. I mean, more than once I came to draw a star in my drawings or something. No. why no? It is from our tradition we as Canaanites. I want to draw, and theoretically prove that they stole it, not me who stole it. In Tubas, Sabastiyh, we took a tour there one time, we wanted to make a documentary film on the topic of stone. The guard who is there, within his taking about the archeological area there is how the occupation robbed and took many statues from there. He told how they stole, he told how they stole but he did not tell how we tried to preserve. I mean, it is possible, and I cannot generalize the idea because I cannot impose on all to be in an idealistic principle; because it is also a difficult

responsibility not easy one. I much do I want to preserve that which is related to my tradition and history is not an easy issue. But there could be simplicity in the subject. I do not want to say that if I was in Sabastiyh that the occupation will do steal and consider this tradition his and the statues his and the history his or to fake it as he likes. Maybe I would be living next to the artifacts I would say “what if I took a statue” to my house, kept it, preserved it. The issue became personal, individual; I speak about the direction of the group.

The woman behind the camera: if we want to speak about Palestinian proverbs for example?

Man: the Palestinian proverb...my knowledge of the Palestinian proverb is a very modest knowledge. I try always to look for it, but the Palestinian proverb is a story, untold. I mean maybe the Palestinian proverb corresponds to an experience that is hundred years old at least. History. See how much Palestinian proverbs we have. There is no proverb that an old man does not tell you the story of it. He may sit for half an hour while he is telling you how this word came about. A very long and wide story that has to do with his ancestors, and with preceding ancestors. It happened with so and so...he spoke to his mother...I do not know what...she did not answer him...he answered her...his father came and spoke...I do not know what...because he said form so and so town. It speaks about the environment, the house environment, the neighborhood environment, the village environment, the environment of the entire town, the environment of the city, the relationship between the city and the other states. I mean you are speaking about history. One proverb, you may ask when it was said, why it was said, and how it was said, a novel. The meaning is that we are not to look at the popular proverb as a verbal use for our personal attitudes and it is over. I mean I say for my son or brother for example, who did not study, “a chicken dug on itself dusted.” I said the proverb, [but] I did not know where it came from, or how it came about, or what is the idea behind it, or who said it, or when it was said, or why it was said, and what was the situation of the family when it was said, and what was he situation of my grandfather when it was said, and my aunt, and my mother, and my neighborhood, and Fatimah, and Halimah, and A’ishah who was our neighbor. How was the house, how was the apple [tree], how how how, I mean you are speaking about a whole environment. But in this generation “a chicken dug on itself dusted.”

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