

**Levantine Arabic transcript:**

المراة خلف الكاميرا: والأفراح؟  
المراة: والأفراح. الأفراح كثير يعني. حكينا عنها بجوز هذيك المرة شوي, بس بعثتد أنو الأفراح. يعني في عنا الأفراح طبعاً لسا الناس, بعض القرى, يقول لسا متشبهه بالعادات, بزفة العريس, بالحناء, وهيكة. بالمدن خفت شوي, باعتبار صار في اوتيلات, وفي فنادق, وفي هيكة. بس لا تزال لسا بعض العادات, عزيمة الأقارب, وهيكة, أهل العريس بعزموا الأقارب والأصحاب, يعني بتلاقيها لا تزال موجودة, يعني الأفراح نوع من المناسبات إلي كمان كثير.. يعني لازم نحافظ عليها..

يعني عزاء الميت, يعني زمان كانت تقعد اربعين يوم وسنة حادة ولا بسه أسود يكفيننا الشر. فتح بيت الأجر.. خليههم بالأفراح الأولاد, سيبينا من المآتم والعزا. بتهيألي العزوات كلياتها ما تغيرش إشي عليها يعني نهانيا. بس بالإضافة كان في عادات في بعض القرى بقولك ما تغير.. يعني أنا بتذكر بقولولي ما بتغير كانت فستانها بالقرى لحتى يصير سنة مثلاً على قريب إليها, الله يكفيننا الشر, إبنها وأخوها, تحديدا الأبن, بقولك ما بصرش تغسل الفستان إلي عليها, مش بس تغيروا, تغسلوا.

المراة خلف الكاميرا: لمدة سنة؟

المراة: لمدة سنة في بعض القرى زمان كانت. هلاً طبعاً يعني اختلفت الأمور, بحزن, حزن بضل, يعني مش راح يتغير سواء كان آلاف السنين ولا هلاً على إنسان عزيز عليكى فقدتي. بيت العزا بنفتح ثلاث أيام, الأقارب والأصحاب والمعارف. هلاً صار في كمان إنو الواحد ممكن يتقبل التعازي بالمآتم سواء كان بالتلفون أو بالصحف أو بالنعي. يعني اختلفت غير الزيارة. خاصة إذا ما كنش موجود. يعني بقول بالنسبة للمآتم يعني بضل الحز بضل حزن مش كثير الواحد بتغير. مش فلكلور هوي ولكن هي الحزن دائماً عام. يعني بخص الأسرة بس طقوسه لا تزال..

**English translation:**

Woman behind the camera: And weddings?

Woman: Weddings ... weddings are very ... we spoke about them a bit that time, maybe. But I think that weddings ... I mean in weddings people are still ... I say some villages are still clinging to the customs. "Wedding the groom," Henna, and such .... In the cities it is less; things happen at motels and hotels, and like this. But some customs are still there, inviting the relatives and such: the family of the groom invites the relatives and friends. I mean, you find it [tradition] to be present still. I mean weddings are the kind of events that we are supposed to preserve.

I mean, condolence for the dead. I mean, in the past she [the bereaved] would stay mourning for forty days, wearing black .... The opening of the funeral house. Let the children be in joy, let us not talk about the obsequy condolences. I think that condolences did not change at all. But, in addition, there were some customs in some villages that they say changed. I mean, I remember they tell me that she [the bereaved] did not change her dress in the villages until it had been a year, for example, since her relative -- may Allah

protect us. Her son or her brother, particularly the son ... they tell you she was not supposed to wash her dress -- not only changing it, but washing it.

The woman behind the camera: For a year?

Woman: For a year it was, in some villages in the past. Now, of course, things [have] changed. Sorrow, there is sorrow -- I mean that will not change, whether it has been thousands of years, or now, for you, if you lost someone dear to you. The house of condolence opens for three days ... the relatives, the friends, the acquaintances. Now it is possible to receive condolences through the phone, or the newspapers or obituary. I mean the visit changed, especially if one is not present. I mean, I say with regard to the obsequy, I mean, sorrow remains sorrow -- one does not change a lot. It is not folklore, but sorrow is always general. I mean it has to do with the family, but its rituals remain.

**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 everyday. 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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