

Algerian Arabic Translation

ع: راني عاقل رحنا، كان عندنا و عندنا عابلة في لآخور في العين الصفراء. و النهار ألي وصلنا لتمامك، سبحان الله ناس الصحراء، ناس كرماء. حتى في الشمال على كل حال بصرح في الصحراء شغل مي وصلنا لتمامك رحنا عند لافامي و النهار ألي سمعو بينا جينا، قاع الناس ألي يعرفو على كل حال يعرفو جدي الله يرحمه. يعني كان شغل ولاد عم أبا و مي راني عاقل رحنا هكذا دخلنا عند ولد عم أبا و الناس بدات، ولاد عمه بداو يجو. ولاد عمنا و قاع. و هذا النهار، هذيك الليلة ذبحو وحد زوج كباش ولا ثلاثة، شغل... {ضحك}... و هذه هي العادة تاعهم، عادة الكرم و كلش. هي على كل حال أنا أصلي يعني تلمساني صحراوي، من الصحراء من عين الصفراء. و ايه، قلت لك هذيك الليلة هذيك ذبحو زوج كباش ثلاثة و عرضو الناس. و راني عاقل العادة تاعهم لاتاي. اه، لاتاي يليق لك ثلاثة... {ضحك}... لاتاي هذاك لاتاي القاسح. ايه املا قلت لك هذيك الليلة هذيك عرضو قاع ألي سمع بينا قاع جاو للدار. و راني عاقل سبحان الله، أنا كنت مع أبا و مع خوتي تانيك مع خويا و راني عاقل شغل ذبحو لكباش و دارو الشوى و الماكلة بزاف. و الناس جات كيما قلت. و في البيت عندهم العادة تريح على الارض. هذاك البيت هذيك كانوا قاع مريجين على لرض، على لمخايد و كلش. كانوا وحد قل وحد الثلاثين ولا ربعين واحد. شوفه الكرم و كيما قال ال... كيما نحن نقولو الديق ماشي في البيت... لا، شغل لوسع وسع في القلب ماشي... كان ثلاثين ربعين واحد و قاع و الله الحمد لله، شغل ستقبلونا مليح و يعني الضيافة، شغل الضيافة تماك تلت ايام. زعم الضيافة تلت ايام و زيد.

English translation:

A: We have family in Aïn-Sefra and I remember that the day we arrived there to visit them— *Subhan 'Allah*¹, the people in the Sahara are very hospitable. Of course, even the people in the North are too, but the people in the Sahara are sort of— So, when we arrived there [in Aïn-Sefra], we went to our family's house. When people knew that we had come there, all the people who knew my grandfather (may Allah be merciful to him) especially my father's cousins— I remember when we entered my father's cousin's house, all his cousins started to come. In that night, they slaughtered two or three sheep. This is their tradition; they are hospitable. In any case, I am originally—*Tlemceni* [a person from Tlemcen]-*Saharawi*²—from the Sahara, from Aïn-Sefra. As I said, in that night, they slaughtered two or three sheep and they invited people. I remember that one of their biggest traditions is *latay* [tea]. You have to drink the three cups of *latay*³— Their *latay* is very strong. So, as I said, that night they invited people and every person who heard of our arrival came to the house. *Subhan 'Allah*, I was with my father and my brothers, and I remember that they slaughtered the sheep and made a lot of food. And, as I said, other people came as well. At home, it is their tradition to sit on the ground. As I told you, everyone in the house was sitting on the ground – you know, with pillows and

¹ *Subhan 'Allah*: Praise God (literally: “Glory be to Allah!”): An Arabic expression used in a variety of contexts to express amazement and admiration, surprise, or shock.

² *Saharawi*: A person from the Sahara desert. While the term Saharawi is also used for nationals from Western Sahara, in this case it refers to the people from southern Algeria.

³ *Latay* [tea] for the people in southern Algeria, as well as in countries like Western Sahara and Mauritania, is made in a specific way and involves three different stages of brewing, hence the three cups. The three cups differ in strength: the first cup is bitterer than the second and the third cup is the sweetest.

things. I would say that they were about 30 or 40 people [who came]. This just shows you their hospitality. And, as we say, tightness is not in the house— No, I meant openness is the openness of the heart – it is not in the house. They were 30 or 40 people. But, *alhamdulillah*⁴, they welcomed us very well— And hospitality⁵ there is three days or more.

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⁴ *Alhamdulillah*: Thank God (literally: “Praise Allah”): An Arabic expression used in a variety of contexts, but most often to express thankfulness for or an awareness of grace in any good thing.

⁵ Hospitality here means being treated as a guest in a very special way. People in the Sahara feel obliged to treat a guest almost as if he/she were a king or a queen. This obligation is usually for a minimum of three days.