

**Egyptian Arabic transcript:**

الرجل: زمان طان يحصل آيه...مثلاً واحد عايز بنت فلان...يقول لأمه الأول...ميقولش لأبوه لأنه في حشم. يتكسف يقول لأبوه، يقول لأمه أنا عايز بنت فلان، أو عايز واحد. وأمه تروح تشوفها، توصفها له، تقله كويسه، يقلها ماشي، أنا عايزها. تقول لأبوه، تبلغ أبوه، وأبوه يروح يخطبها من أهلها، والله إنا عاوزين بنتكم لإبننا فلان الفلان. أوى وعايزين كم مهر؟ كان المهر يتقدر مثلاً بالفلوس، قبل كده كان المهر يتقدر بالجمال، بالحاجات يعني آيه، بالي يقدر عليه. يقول حتجبلها آيه مثلاً في الجهاز بتاعها. الجهاز عبارة عن كان فرشاة وبتاع من الحاجات القديمة...يتفقوا على مهر معين ويذبحوا ذبايح في الخطوبة، وياكلوا الناس، ويذبحوا ذبايح في الفرح والكتابة، ونروح العروس للعريس، بس ميكونش شافها قبل كده. الأول...لكن الوقت اختلقت زي ما أنتو عارفين النظام إلي ماشي...يروح يخطبها ويقالها ومش عارف آيه الكلام داه، ويشوفها...كان زمان يسكن مع أهله. يخصصوله أوده...أودة فلان ديه، وأودة الولد الكبير، والولد الصغير وهكذا. لكن دلوقتي خلاص...العروس تقله عايز شقه بعيد عن أهلك ومش عارف، والنظام غلي هو آيه...إلي أنتو شايفينه وعارفينه...الأفراح في العرب...يوم الحنه مثلاً...ليله الحنه إلي هي بتاع العروس إلي حتتجوز ثاني يوم. يحنوه، وتبقى في برضوا العريس في عنده فرح في البيت، وعاملينوا حنه، والعروس عندها حنه ومش عارف آيه. ويدعوا الناس للفرح والكتابة ثاني يوم. عملوا كل الفرح والدخلة في الضهر، أو بعد الضهر بشويه أو قبل الضهر، العريس يدخل، وبعد كده يعملوا الغدا، الناس تتغدى المداعي، وبعد كده كل واحد ينصرف بحاله.

**English translation:**

**Man:** In the old days, what used to happen? For example, a man who wants to marry the daughter of a man ....

**Naglaa:** Ummm.

**Man:** He tells his mother first; he does not tell his father because of shyness. He's embarrassed to tell his father. He tells his mother, "I want to marry the daughter of X man," or, "I want to marry a woman." His mother goes and explores [a bride] and describes her [bride] to him [the groom] and tells him that she is good. Then he agrees, and says I want her.

She [the mother] tells his father. She informs his father, and his father goes and asks for the woman's hand, and says, "We want your daughter to our son. What is the marriage dowry that you ask?" The marriage dowry used to be estimated by, for example, money. Before that, the dowry used to be estimated by camels or other things, whatever the groom could afford.

She tells him, sometimes, what he will bring her within the dowry. The dowry includes, for instance, linens and other things, according to the old fashion, the old tradition. They agree on a given agreement, a given dowry, and sacrifice animals during the engagement and feed people. They also sacrifice animals during the marriage, and he gets married, and the bride goes with the groom ... but he has never seen her before.

However, time has changed. You know how it works nowadays. He proposes and sees her, etc., and he sees her.

**Naglaa:** ...?

**Man:** In the old days, [after marriage] he used to live with his family. They would specify a room for them: this is the older son's room, and this is the younger son's room, and so forth. But now it's different. The bride would say, "I want an apartment away from your family." ... and how the system works now, which you see nowadays.

Wedding for the Arabs, the day of Henna for example...

**Naglaa:** Ummm. Do you mean the Henna Night?

**Man:** The Henna Night belongs to the bride who will get married the following day. They put henna in her hands. The groom also experiences the henna night; and the bride has a henna night, and I don't know what. He invites people for the marriage ceremony. They make the ceremony in the afternoon, or shortly before afternoon, or afternoon. The groom enters and then they cook lunch. People have the final lunch and they leave.

**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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