

Hassaniya Arabic transcript:

س: ايوا شنهى أهميته في الثقافة الصحراوية؟
إمرأة: الا زين، الا زين عند أهل الصحراء و زين خالق الي يطب عليه. ينشط مثلا عنه هو، زين في الجماعة و تعود الجماعة قاعدة تتكلم أعليه، تتحدث عليه كلهم يسول الثاني عن شي و هذه هم أحسان أهل الصحراء. من عادات لحسان. باش نكرم أنا الضيف، لهي نكرومو و لاهي أنتي له بين ما يطيب لعشا، نعود أنا ذابح لضيفي و من بين ما يطيب لعشا ولا لغدا خصه يطيب أتاي. هذا هو، يلاهي الناس مثلا، زين في الجماعة. تتحدث عليه الجماعة و كلها يشرب كاسه و يردو و عادتنا ذي هي، عادة أهل الصحراء كاملين.
س: و أتاي عبر الزمن تغير ولا نفس الطريقة الا كانوا يتيو بها أجدانكم مازلتو تيو بها؟
إمرأة: كانوا بها يغير عندنا نوع ثاني من أبراريد كانوا يتيو به أجداننا، نحن نخترو عنه ذا. الي عدتي باغية ننترولك راعي عندي واحد ذرك لامته. أجداننا، الا نفس الطريقة الي كانوا يتيو بها، الفرق في البراد في هذا يقولو له هما أبريق، هذا ذرك يقولو له هما أبريق و نوع ثاني يتيو به هما ما هو علي هذا الشكل.
س: و هما املي كانوا يديرو ثلاثة كيسان نفس الشئ؟
إمرأة: يهيه أثلة أبراريد و خالق الي يدير الرابع امنين يجيه حد و أتايه وافي. كمل أتاي و بقي البراد الاخير و يدركه هذا الرجل الي جاني ولا خويا ولا أمي جات من بلاصة كانت مسافرة ولا ولدي ولا بو العائلة الي جاء، جاي كان مسافر و ذرك الي براد واحد، خصني نعمر له البراد الثاني. و الي عاد انه ما فات أشرب أتاي علي طول النهار، خصني تقبظ لماعين و نزيهم و نبدا في أتاي. جانا اصي ضيف و عليا منه العار، نبدا في أتاي من جديد و تتم في ذاك أتاي و الي جا ضيف ثاني يعمر له املي أتاي. ذي هي أهل الصحراء و أحسانهم ذي هي. أتاي ما يملو منه قاع، أتاي شي زين عندهم و شي يجمع عليه الجماعة عن كلها يتم قاعد جامع بيديه ما هو عارف ذا الي جامع عليه أيديه شنهو.

English translation:

S: And so, what is the importance of tea in the Saharawi culture?

Woman: It tastes good, and some people get used to it – for example, it makes them more active. And it is also good during *jma'a*¹: when having tea, people can chat, talk and they ask each other about things. These are Saharawi customs. It is part of our traditions of hospitality. For example, if I want to welcome my guest, I would make tea for him/her while we wait for dinner. Of course, I would have slaughtered an animal for my guest and while we wait for dinner or lunch to cook, tea has to be made. It, for example, makes people have a good time because it is good in *jma'a*. People can talk over tea. Each one would drink his/her cup of tea and give it back. This is our tradition, the tradition of all Saharawi people.

S: So, so, has tea changed over time or do you make tea the same way as they way your ancestors used to make it?

¹*Jma'a* is a gathering or group of people. The *jma'a* referred to here may be either a gathering of family members, or a gathering including neighbors and guests as well. However, the term *jma'a* is traditionally used to refer to a council made up of tribal leaders.

Woman: There is another type of tea pot that our ancestors used to use but we prefer this type. If you want, I can show you one that I have stored. Our ancestors used to make tea the exact same way – and the only difference is in the type of pot. This one is called *ibriq*; we call this *ibriq* and the one they used is not like this one.

S: Did they also use to make three different cups [brews of tea]?

Woman: Yes, they used to make three teas and there are people who make the fourth when a guest comes at the end of the tea. For example, you just finished the last tea and then if someone like my brother or my mother came from travel, or my son or the father of the family when he returns from his travel, and he made it for only one tea, I need to make a second tea for him. But if he has not had tea all day, I would have to start the tea from the beginning. The same if a guest visits me, I would have to start the tea from the beginning. And if another guest comes, I would make another tea for him. This is the hospitality of the Saharawi people. The Saharawi people never get bored of tea. Tea is something beautiful for the Saharawi people, and it is something that the *jma'a* talks over instead of each person sitting with folded hands and not knowing anything.

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