

Politeness and offering in Libyan Arabic hospitality

MANSOR, Fatheh Alsenoussi

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Appendix (A): Libyan Arabic Naturalistic Data

As I mentioned in Chapter 5, I used two main methods to collect naturalistic data: First,

Recorded Data, second, Log-Book data.

1. Arabic Recorded Data:

I used a recorder in (9) casual conversation occasions in Libyan Arabic. Libyan Arab participants who took part in my recordings included friends, Libyan families, gatherings of relatives. The Libyan Arabic recordings I used for this study are presented here. They start on page 3 and end on page 14.

Script (1)

Greeting

أ: السلام عليكم ʕalajkum ʔassala:m you upon the Peace
1- Abdulaziz: Hello

Invitation

ب: عبد العزيز؟ اهلا، مرحبا، تفضل tafadʕal marhaban ʔahlan ʕabd ʔalʕazi:z. come in welcome hello Abdul-Aziz
2- Bader: Abdul-Aziz? Welcome, come in

أ: صحيت، بارك الله فيك fi:k ʔallah barak sʕahajt you God bless be healthy
3- Abdulaziz: No, thanks

Initial offer: formulaic expressions

ب: هيا تفضل ... حصانك جراي zarraj hisʕa:nik ʕabd ʔalʕazi:z tafadʕal haja fast your horse Abdul-Aziz, come in come on
4- Bader: Please, come in. You are just in time (you're very welcome to join us for dinner)

Insistence: formulaic expression

ب: غير هيا.. لا سلام علي طعام tʕaʕa:m ʕala sala:m la haja ʕir food on greeting no come on just
5- Please, come on (you'll have enough time for the children later)

Initial refusal

أ: لا بارك الله فيك كيف متغدي mitʕaddj ki:f fi:k ʔallah barak la dinner had I just you God bless no
6- Abdulaziz: No, Allah bless you={thanks}, I've just had my dinner

Insistence

ب: هيا يا راجل.. بسم الله ʔallah bism ra:zil ja haja

God name with man oh come on
7- Bader: Come on, man (...) In the name of Allah
<i>After acceptance of the offer the host is addressing the guest's quality face</i>
<p>ب: شن اخبارك, عاش من شافك ?axba:rik min fa:fik What your news lived who saw you</p>
8- How are things? I'm happy to see you

Script (2)

Greeting

<p>فريال: السلام عليكم, كيف حالك ياسمين Yasmeen haljk ka:f , ?likhum ?lsalam Yasmeen you condition how you on peace</p>
1-Ferial: Peace be upon you, how are you, Yasmeen?

Return the greeting back

<p>ياسمين: و عليكم السلام كيف حالك ابله فتحيه Fathia ?bla haljk kajf ,?lsalam ?likhum wa fathia mrs you are how peace be upon you and</p>
2- Yasmin: Peace be upon you too, Ms Fathia, how are you?

<p>فريال: أمك قاعده؟, معليش جيت من غير موعد maofd xair mjn zait Ma?lajf ?ga:da umjk an appointment without i came sorry is here?your mum</p>
3- Ferial: Where's your mother? Sorry to come without letting you know

Initial offer

<p>ياسمين: ↑ لا عادي مرحبتين بيك, ماما مش قاعده, هيا تفضلي تفضلي tafad'ali tafad'ali haja qa?da mu? mama bi:k Marhabta:n ?adj La↑: welcome, welcome come in set not mum you with hello normal no</p>
4- Yasmin: No, it's OK, you're very welcome. My mother isn't her come in, come in

Refusal

<p>فريال: لا سومة مره تانيه انشا الله لما ترجع امك انشوفها قبل تسافر tsafir qabl enfufaha umik tarza? lama ?llah ?nshaa tahnja mara suma la travel before her see mum your when Allah willing if again once Suma no</p>
5- Ferial: No Suma, another time. I'll see her when she gets back

Script (3)

Initial offer

تفضلني Tafaddalj You have
1-Hanan: Have some {a cup of coffee and a piece of cake}

Acceptance

صحتي Sahatj Your health
2- Genan: Allah give you good health= {Thank you}

Reoffering

زيدي zedj You more
3-Hanan: Have some more↓.{oriented towards the guest eating another type of cake}

Initial refusal

لا ياسر صحتي حنان Hanan sʕahatj jasir la Hanan you healthy plenty no
4- Genan: No, it's enough, May god give you good health= [thanks]

Insistence

غير زيدي اليوم درتها عشانك ʕfanik Dertaha ʔloum zeadj yair Make it today more you just
5- Hanan: Just have some more; I baked it today for you

Acceptance

اوكي (...) حلوه تسلم يدك ʔedik tasslam helwa ok Hand your save ok
6- Genan: OK, nice, thank you

Script (4)

Insisting the guest stays longer through questioning leave-taking

وين ماشيه؟ Mafia wain? Walking where?
1- Hanan: Where are you going?={where do you think you're going?}

Giving reasons for leave taking

زوجي كلمني(..) البيبي يعيط jʕajat ʔlbabj(..) khalamnʒ zawʒj crying baby, the(..) me call me husband
2- Genan: My husband phoned me (...)the baby is crying

Refusal: imperative type

غير قعمزي qaʕmizj yair just sit you
3-Hanan: Just sit down↓

Refusal: promise of further acceptance and expressions of thanks

صحيّتي مره اخري انشاءالله ʔallah ʔnʕaʔ ʔxrah mara sahatj God willing if another once you healthy
4-Genan: May God give you good health. Another time (Enshaa Allah) = {promise}

Insistence: offer made with imperative

مانك ماشيه لين تشربي معانا الشاهي الاخضر ʔlʔadʕar ʔlfahj maʕana taʕrabj lain maʕia manjk
5-Hanan: You aren't going until you've had some green tea with us

Insistence: minimising the reason for leaving

مابيصراله شي(..) ↓ مع بوه bu:h maʔa (..)ʕaj beasʕralah ma his father with (..)thing him happen will not
6- Hanan: Nothing'll happen to him. He's with his father ↓ [low tone]

Refusal: a plea and expressing appreciation

خليّني نمشي حنونه (.) كآني شربته بارك الله فيك fiek Allah barak ʕribtah khaʔanj (.) ftʕuma nimʕj ʕalinj You in God bless me as (.) Ftuma me go me leave
7- Genan: Let me go Hnuna {diminutive} as if I've had it { it refer to the expected 8- hospitality} thanks

Insistence: imperative and invoking Allah's name

والله مانك ماشيه (.) بسرعه ياسمين Yassmin bisurʕa (.) maʕia manik wallah Yassmin hurry (.) go you not Allah and
9- Hanan: By Allah's name↑, you will not go↑, hurry up Yasmeen {host's daughter 10- who is preparing tea}.

Insistence: Non-verbal refusal strategy {used by the host}

لغه غير منطوقه [وضع اليد علي كتف الضيف]

11- Nonverbal gesture {putting her hand on the guest's shoulder}.

Insistence: giving face

والله ناديتها من دون الجارات والله ليها معزه في وسط قلبي
qalbj wassat^f fj maʕaza lɟha wallah ʔɟzarat dun meen nadaitha wallah
heart my middle in cordiality for her and Allah neighbours out of call her and Allah

12- [to her guests:] In the name of Allah, I invited her out of all my neighbours

13- (Libyan ones), she has a special place in my heart.

Acceptance

سلمك حنان, نفس الشعور
ʔɟʃuʕur naffs, Fat^fima salmik
feeling same Fatima save you

14- Genan: Thanks Hanan, I feel the same about you (...)

Script (5)

Initial offer

اسماء: خوذي والنبى تاخدي
taχðj ʔɟnabj wa χuðj
you have prophet and you have

1- A: have it, by prophet L, (please)

Refusal

ليلي: صحيتي
s^faħatj you
healthy

2- L: May god gives you good health {Thanks}

Reoffer

اسماء: خوذي طويسه هالعصير
χuðj ʕas^fjr t^f waisa
juice this small cup you have

3- A: have this small glass of juice.

Reluctant acceptance

ليلي: سلمك صحيتي
s^faħatj salmik you
healthy you save

4- L: Thank you, may God give you good health.

اسماء: كملوها). (كله

khulaha kamlwha it all it finish
5- A: They finished them (.) all of them. {They} refers to the host's children

ليلي: اهو مازال فيه خليهم صحتين s'ahatjn xaljijum fjh mazal aho two health them leave it in still there
6- L: There are still some (..) may Allah gives them good health.

Insistence

اسماء: والله تاخدي ↑). (خودي وحده ↓ wahda xuðj taxðj allah wa one you have you have God and
7- A: By God have it, have one,

Acceptance (cost-benefit consideration)

ليلي: صحتي, علبش متعبه روحك rwhik mtaʕba ʕlajf s'ahatj yourself tired why you healthy
8- L: Thanks, you have put yourself to a lot of trouble.

اسماء: العفو.. تعبك راحة rahik taʕabik ʔlʕafu rest your trouble forgiveness
9- A: For what? (.) Your troubles are my comfort.

Thanking expressions

ليلي: صحتي s'ahatj you healthy
10- L: May God give you

اسماء: واخيرا , العطلة الاسبوع الجاي ʕlʕaj ʔlʕsbuʕ ʔlʕu t'la ʔxjran next week holiday finally and
11- A: Finally, the holiday is next week.

ضحك laughter
12- laughter]

Script (6)

Initial offer: formulaic expression

منار: هيا تفضلني tafadʕalj haja have you
1- Manar: Here you are

Initial refusal: thanks expression

فريده: صحيتي و الله كيف كلت سلمك Salmik khlait khaif Allah wa sʕahaitj Healthy you eat I just God and you healthy
2- Farida: No, thanks, in the name of God, I've just had my dinner, thank you

Insistence: alternative offer

منار: غير هيا شاركتنا حتي في هذا Haða fj hata farkhjna haia xir This in even us share just
3- Manar: Come on, please, at least share this with us (orienting the guest to the rice dish)

Refusal: confirming that she had already had her meal

فريده: لا والله ما عندي نية والله تورا كلت Khlait tawa Allah wa nja ʕndj ma Allah wa la I eat now God and apatite me have not God and no
4- Farida: No, in the name of Allah, I'm full, I've just had my dinner

Insistence: alternative offer

منار: باهي غمسي في هذا طبيخه ʕabixah haða fj xamsj bahj Small soup this in you () ok
5- Manar: OK, have a little soup {orienting the hearer towards the soup}

Refusal: direct refusal

فريده: لا لا و الله غير اسمعيني asmaʕanj xir Allah wa la la me listen just God and no no
6- Farida: No, no, in the name of Allah=[please] (.), just listen to me

Insistence: alternative offer

فاطمة: غير خودي هالخبيزه والله Allah wa xbaiza hal xudj xir God and small bread have just
7- Manar: Have a little piece of bread, in the name of Allah= [I insist]

Offer: initial offer from another participant

ايمان: خودي هذي

Haðj χuðj This you have
8- Eman: Have this {orienting the guest towards the dish of strawberries}

Insistence:

فاطمة: حركات خير لك من الفاكهة المسقعة almsagʕa alfakaha min lik χair ḥarakhat cold fruits from you for better
9- Manar: Have this, better than the cold fruit

الكل: (ضحكه) Laughter
10- All: (Laughter)

Refusal: direct refusal and reason

فتحيه: لا والله ما عندي نيه nja ʕndj ma Allah wa la apatite me have not God and no
11- Farida: No, in the name of Allah, I'm full

Refusal: Thanks and appreciation

صحيتي بارك الله فيك Fjk Allah barak sʕahaitj You in God bless you healthy
12- May Allah give you good health

After four minutes and thirteen seconds of conversation

Insistence: reproach

منار: و الله ما هنيئتي (.) Hanaitanj ma Allah wa me relax not God and
13- Manar: In the name of God, you don't allow me to feel good (.)

قاعده ناكل قدامكن] gdamkhin nakhil gaʕda you in front eat sit
14- I'm eating in your presence [

Refusal:

ايمان: كولي صحتين sʕahtain khulj two health you eat
15- Eman and Farida: Eat. May God give you good health

Insistence: reproach

<p>منار : انا جايا من ليبيا مافيش حد ياكل Waḥadah jakhil ḥad fīf ma Libya min zaja ana Alone eat one there not Libya from come I</p>
<p>16- Manar: I've just arrived from Libya (.) Nobody eats alone in the presence of 17- others there</p>

After five minutes of conversation

Insistence: imperative

<p>منار: خوذن يا بنات Banat ya ḫuḏan Girls you have</p>
<p>18- Manar: Have some, girls</p>

Script (7)

Initial offer

<p>س: علي ↑ تعال اشرب معنا قهوة ṣali ↑ taṣal ?ʃrab maṣana gahwa coffee us with drink come ṣali</p>
<p>1-S: Come, have a cup of coffee with us</p>

Small talk

<p>ا: كيف حال رشيد؟وينه؟ wainah? raʃaid ḥal khaif him where? Rashaid is how</p>
<p>2- A: How is Rashid?{ his brother} Where is he?]</p>

<p>ر: كويس في الحوش ?lḥawf fī khwais home the in good</p>
<p>3- R: He's fine, at home</p>

Request on the part of the guest

<p>جيبني لي حاجة حلوه مع القهوة ?lgahwa maṣa ḥilwa ḥaga lī gebj coffee with sweet thing me for you bring</p>
<p>4- R: Bring me something sweet</p>

An offer

س: خود غريبه والا.. ?la waɣraiba ɣuað unless and 'Guraiba' take
5- S: Have some guraiba {type of dessert} or [

Refusal

ر: لا فكيني منها الغريبه مانحبها جيبي حاجه خفيفه ɣafjfa agaħ gjbj nħbaha ma ?lɣrajba minha fekhjnj la it like not the 'Guraiba' the it from me not no
6- R: No, don't, I don't like guraiba, bring something lighter

Reoffer

س: باهي خود من كيكه الليمون)..(شن رايك rajak fɪn laimoon kikat min ɣuað bahj your opinion lemon cake from take ok
7- S: OK, have a slice of the lemon cake (0.5) what do you think?

Acceptance and appreciation

ر: صحيتي حلوه طعمتها tɕmatha ħilwa sahaitj taste nice you healthy
8- R: Thanks (0.4) it tastes nice

Script (8)

Initial offer

نجوى: تشربي معاي قهوه ميسو؟ Miso gahwa m?aja taʃrabj Miso coffee me with you drink
1- Najwa: Would you like to have some coffee with me?

ميسا: عربيه؟ ɕrabja? Arabic
2- Maisa: Is it Arabic coffee?

لا نسكافي Nasscafj la Nasscafi no
3- Najwa: No, Nescafe

Refusal

مانشربش فيها

nafrabij ma it in drink not
4- Maisa: I don't like it

Alternative offer

نجوى: خلاص تو ندير لك قهوه عربيه çrabja gahwa lik ndjr tawa xalas ^f Arabic coffee you for make now finish
--

5- Najwa: OK, I'll make Arabic coffee for you

Guest offer to make her own coffee

ميسا: غير قعمزي ان اتو انديرها بروحي brohj ?ndjrha tawa ?ana gaçmizj xir

6- Maisa: Just sit down, I'll make it myself

نجوى: تلقي القهوه على الرف الابيض والكيكه في الحافضه في التلاجه البيت بيتك Miso baitil ?lbait thalaja fj alhafad ^a fj alkika wa alabiad ^s alraf ala algahwa talgj your house the house fridge in container in cake and white shelf on coffee you find

7- Najwa: The coffee's on the white shelf and the cake's in a small container in the fridge

8- Make yourself at home

ميسا: نحسبك معاي؟ Maaij nhsabik me with you count

9- Maisa: Would you like some?

نجوى: انا لا لكن احسبي الياس Elyas ehsibj lakin la ana Elyas you count but no I

10- Najwa: I don't want any, but give Elyas one with milk.

Script (9)

محمد: مرحبا ناجي تفضل معنا maçana tafad ^s al nagj marhaba us with come on Naji hello

1- Muhammad: Hello Naji, come on, join us

ناجي: صحه صحه غداكم بدري xadakum badrj s ^s aha s ^s aha your luanch earlier good health good health
--

2- Naji: Good health, good health, your lunch's early today

اصوات
3- Noise

محمد: وينك ماتبان هالاياام halʔiam tban ma wainak days this appear not you where
4- Muhammad: Where've you been these days?

محمد: نوض خالد جيب كاشيك لعمك lçamak kha çhalid uncle to spoon bring Khalid get up
5- Khalid, go and fetch (..) a spoon for your uncle

ناجي: مشغول في المزرعه maʃʊul fj ʔlmazraʔ the farm in busy
6- Naji: Busy (0.5) on the farm

محمد: تفضل مانك غريب البيت بيتك Baitak ʔlbait varjb manak tafadʕal your house house the strang you not dig in
Muhammad: dig in feel at home you are not a stranger

ناجي: جيب معاك فلفل يا خلوده Xluda ya filfil maçak gjb Khluda you pepper you with bring
7- N: 'Khluda' ↑ {little Khalid} Bring green pepper with you

2. Arabic Log-book Data:

Following Grainger (2011), whenever I realised incidents might be relevant to my research, I wrote them down immediately in a log book. The Libyan Arabic Log-book examples I used for this study are presented in this section. They start on page 16 and end on page 23.

Example (1)

At the door

هاجر: خلاص ما في مشكله. صحيتي امينه مع السلامة تو tawa ?lsalama maʕa ?mina sʕaħatj. muʃkhila fj ma ɣalasʕ now safety with Amina you healthy. problem in not finish
1- Hajer: OK, no problem, may God give you good health, bye for now

Leave-taking

امينه: مع السلامة. سلمى على الصغار sʕyar ʕala salmj. ?lsalama maʕa children on you regards safety with
2- Amina: Bye, give my regards to the children

هاجر: سلمك salmik You save
3- Hajer: Thank you

امينه: هاجر ↑ Hajer Hajer
4- Amina: Hajer [calling her guest]

Apology and an offer

امينه: حي عليك حشمه بالله عليك تسامحيني ماضيفتك شي تعالي نشربوا طاسه قهوه بالله عليك ?alaik ballahj gahwa tʕasa naʃrabo taʕalj ʃaj dʕjaftik ma samħjnj ʕalaik billahj ħiʃma You on coffee cup we drink come nothing you host not me forgive you on God shame
5- Amina: Oh, what a shame, for Allah's sake forgive me, I haven't offered you 6- anything, Come, let's have cup of coffee together, for God's sake

Refusal: giving a reason

هاجر: سلمك امينه بارك الله فيك وقت علي الصغار al sʕyar ʕala wagit fijk Allah barak Amina salmik children on time you in God bless Amina you save
7- Hajer: Thanks Amina, God bless you, it's time to collect children from school

Insistence: begging and expressing embarrassment

امينه: والله تجي الله يربحك عليك حشمه ħiʃma ʕalaik jrabħik Allah tʒj Allah wa shame you on you win God and
8- Amina: Come, in the name of Allah, for Allah's sake, what a shame!

Refusal: promise for a visit

هاجر: صحيتي امينه والله ماعاش فيه وقت لازم بنروح بيهم نجيك مره ثانيه

Tanij marra nzjk bjhum benrawah lazim wagit fjh haf ma Allah wa Amina s'ahatj
another once you come them with important time in no God and Amina you healthy

9: Hajer: Thanks Amina, by God, there isn't enough time; I have to collect them.

10- Another time.

Insistence

امينه: بس كان غير تقعدني شوي علي الاقل نشربواشاهي والا قهوه.

Gahwa ?la wa fahj najrbw ?l?gal ?ala fwaj tugfadj yair khan bas
Coffee or and tea we drink least on little you sit just if only

11: Amina: Forgive me, if you just stay for a while, at least to drink tea or coffee

Refusal and promise

هاجر: بارك الله فيك نتلاقوا مره ثانيه.

Tanij marra ntlagw fijk Allah barak
another once we meet you on God bless

12: Hajer: God bless you, see you another time.

Accepting the refusal

امينه: خلاص نشوفوك.. بالسلامه.

Bilsalama nfufuk xalas
Safety with you see we finish

13- Amina: OK, I will see you, bye

Example (2)

Apology for not receiving the guest

اسما: قاعده بره؟ تفضلني سامحيني كنت اندور في وشاحي

wafahj fj ?ndawir kont samhjn tafad'li barah ga?da?
my scarf in look for was me forgive welcome outside you sit?

1- Asma: Still outside? Come in. Please forgive me. I was looking for my headscarf

بلقيس ليش ما دخلتيها للمربوعه؟

lilmarbo?a daxaltjha ma laif Balqees?
Dining room to her let not why?

2- Balqis ↑ {A calling her daughter} Why didn't you let her in?

ليلي: سلمك يا اسماعادي اني نهدرز مع بلقيس

mista?zla benim?j Asma ya salmik
in a harry me go will Asma you save

3- Layla: Thanks, Asma, it is fine. I'm chatting with Balqis. It's a long time since

4- I've seen her.

Inviting the guest to come in

هيا خشي (..) خشي
tχuʃj χuʃj haja
you come God and come in just

5- Asma: Come in, please, come in.

offer

خلينا نشربوا قهيوه مع بعض ونشوفوك
nʃufuk wa baʃð maʃa gahaiwa naʃrbw χaljna
you see will and together with coffee we dring us let

6- Let's see you, and have a cup of coffee together

Acceptance

ليلي: باهي باهي. امشي بلقيس جيبني القهوه وماتحطيش سكر (...) مش تنسي بيسو

7- Layla: OK, OK, go and fetch the coffee, Balqis, and don't add any sugar don't

8- forget Beso {diminutive for Balqis}

Example (3)

Initial offer

اميره : تفضلي ميرا ابدني تو نجني (.) شويه
ʃwaja nʒj tawa ʔbdj Mira tafadʻali
little me come now you start Mira dig in

1- Amira: Dig in 'Mira' {diminutive for Maram}, I'll be back (.) shortly

Refusal: focus switch

مرام: بالك تبي نعاونك في حاجه.
ħaza ʃj nʃawnik tibj balik
thing in you help you want maybe

2- Maram: Do you need any help?

Insistence: evaluating the guest's manner of eating

خيرك تنقشي ميرا! (.) كولي.↓
kholj (.) Mira tnagʃj χairik
you eat Mira you pick you why

4- Amira: Mira, you're eating like a bird (.) Eat ↓

Acceptance: confirmation of eating

مرام: أني ناكل.
nakhil anj
eat I

5- Maram: I'm eating

Insistence: Disagreement and imperative

اميره : هذا مش او كمال! ↓ (..) ارفعي من المبطن
Mubatʿan min arfaʿj (..) ↓awkhal muʿ haḏa
Mubattan from you pick eating not this

6- Amira: This isn't the way to eat ↓ (..) Pick one of the Mubattan {a traditional Libyan dish}

Acceptance: Thanking and confirmation of eating

مرام: سلمك خذيت منها
minha ḡaḏait salmik
it from me take you save

7- Maram: Thanks, I've already had one.

Insistence: imperative, questioning and diminutive

اميره : زيدي (..) معقوله بنعزم عليك ميرا! ↓
Mira ʿaik bnaʿzim maʿqula
Mira you on offer will possible

8- Amira: Have more (..) Should I insist Mira? ↓ {meaning you aren't a stranger}

Acceptance: thanking, complimenting

مرام: سلمك والله ناكل تسلم ايديك]
ʿedik taslam nakhil Allah wa salmik
you hand save eat God and you save

9- 'Thanks, in the name of Allah = [really] I do, may Allah save your hands=
10- [Thanks]'.)

اميرة: مافي شي من واجبك, خيرك سابق
sabig ḡairak, waʿbak min ʿajj fj ma
first your wealth your duty from thing in not

11- Amira: You deserve more, your generosity is more

مرام: شوفي هدوله كملت العصير وماكلت شي من صحنها]
sʿaħnha min ʿajj khlāt ma wa ʿasʿjr khmalat Hadula fuʿj
her dish from thing eat not and juice she finish Hadula you look

12- Maram: Look at Hadula. She finished her juice and ate nothing [

ضحك
Laughter

13- All: laughter

Example(4)

Initial offer: formulaic expression with term of address

خ: تقضلي يا دكتوره
daktura ya tafaddali

	doctor you have
Khalid: Tafaddali {have some}, Dr	
<i>Refusal: direct refusal and thanks expression</i>	
	فتحيه: لا بارك الله فيك. fjk Allah barak la you in God bless no
2- Fatheh: No, thanks	
<i>Reoffer: imperative</i>	
	خالد: خودي طرف t ^ʕ araf χuðj one you take
3- Khalid: Have one	
<i>Refusal: direct and formal thanks of expression</i>	
	فتحيه: لا شكرا fukran la thanks no
4- Fatheh: No, thank you	
<i>Giving reason for offering (insistence)</i>	
	خالد: زوجتي دارتها الكيكه ʔlkaaikha daratha zoʔtj cake the it bakes my wife
5- Khalid: My wife baked it	
	و انا اول مره ناكل بره Barah nakhil mara ʔwal ana wa out eat once first I and
6- And it's the first time I've eaten out (.)	
	مانحبش ناكل بروحي brohʃ nakhl nħbif ma me soul with eat like not
7- I can't eat alone	
<i>Refusal: thanks expression</i>	
	فتحيه: بارك الله فيك لكن و الله] Allah wa lakhin fjk Allah barak God and but you in God bless
8- Fatheh: God bless you, but, in the name of God..]Interrupted by K [
<i>Insistence: orders and suggestion</i>	
	خالد: لا (.) ما تقوليش لا (.) خذيها , كان ما بتاكلها خليها علي جنب zanib ʕala χaljha takhliha ma khan, χuðjha la tguleʃ ma la

a side on it leave it eat not if , it take no say not no
9- Khalid: No (.) Don't say no Take it, if you don't want to eat it, save it till later
<i>Reluctant acceptance: thanks expression</i>

فتحيه: ماشي بارك الله فيك Fjk Allah barak maʃi you in God bless ok
10- Fatheh: (...)OK↓ (Reluctantly), thanks

Example (5)

Initial offer

ر: مني ما تفكر يش تروحي قبل ما تتغدي معنا maʃana titɔdj ma gabl trawħj tfakhrif ma Muna us with you dine not before you go think not Muna
1- Rima: Don't think that you'll go home before you dine with us

Refusal with promise

م: مره ثانية رима mara θanja Rima Rima second once
2- Mona: Another time, Rima

Insistence

ر: مادخلنيش فيك امي قالت لي ماتخليهاش تروح قبل الغدا, ماتحاوليش تنهربي Titharabj θawli:ʃ ma, ʔlyada gabil trawaħ tɣalihaʃ ma lj galit umj fik daɣalniʃ ma You flee try not, launch before leave let not me for said my mum you in inter not
3- Rima: I don't care, my mother told me to not let you go before the meal, don't try to leave

Refusal (cost/benefit)

م: غير بنتعبكم معاي maçaja bintaçbkum çair Rima second once
4- Mona: I'll put you to a lot of trouble

Insistence

ر: بلاش كلام فارغ، عمك كان سمعك و الا امي يزعلوا منك minik jazçalo ʔumj ʔla wa simçik khan çamik faraiy khalam balaf you from they upset me mother or and you hear if your uncle empty talk with out
--

5- Rima: Don't be silly, your uncle will be upset if he hears you say that

Acceptance

م: باهي خلينا نعاونوا عميمه
çmaima nçawno
aunty help we you come just

6- Mona: OK, let's help aunty

Example (6)

جاري جي من الحج مشيت نقوله الحمد لله علي السلامه ومقبوله حجتك
hiztak maghbula wa ?lsalama çala alhamdulliAllah ngulah mçajt alhaç min çj çarj
your Hajj accepted and safety on thank God him say me go Hajj from come

- 1- **Bashair: I visited my neighbour who had returned from pilgrimage to say**
- 2- **'Welcome back and may your pilgrimage be accepted'**

دقيت الباب وطلعي برا وسلم عليا
çalja salm wa bara t'laçlj wa albab dagait
me on shake hands and out me for go and door me nocked

4- I knocked on his door. He welcomed me on the doorstep of his house

قعدنا نهدرزوا قريب عشرين دقيقه برا وبعدها روت لحوشي
lihwçj rawaht baçdha wa bara digigah çijçrain grjb nhadzru gaçadna
me house for I go it after and out mint twenty nearly we talk we sit

5- We chatted for about twenty minutes, then I left

اللي استغربتها انه ماقالش حتي تفضل
tafadçal hata galiç ma ?nah ?stayrabtha ?lj
welcome even say not he it astonish that

6- He didn't even say 'Taffadle' {meaning 'Come in'}

مش معناها اني نبيه يدخني لحوشه لكن من باب الذوق راه قال تفضل
tafadçal gal rah ?lðog bab min lakhin hoçah jdayilnj nibjh ?nj maçnaha muç
welcome said politeness door from but his house to me inter want I mean not

7- I didn't really want to, but he should at least have said 'Tafaddl'

Example (7)

Initial offer

صديق: نعطيك قهوة؟ gahwa naʕtjk coffee you give
1- Sadik: Can I get you some coffee?

Refusal: direct refusal, giving reason for refusal and formal thanks expression

ميّار: اه..لا.. عندي قهوة مازال ما كملتها (.) شكرا fukran kamaltaha ma mazal gahwa ʕindj ..la..ah thanks it finish not yet coffee me have...no....ah
2- Mayar: Ah? No (.) I have my coffee (.) not finished yet (.) thanks

Example (8)

روح بينا خالد خو أية طول الطريق مارفع عيونه فينا fjna ʕjunah rafaʕ ma ʔltarjg tul ʔaja xhu xhalid bjna rauah us in his eyes curry not road the along Aya's brother Khalid us with go
Roa: Aya's brother brought us home all the way home, Khalid never looked at us.

ماشاء الله عليه خالد من يومه يتحشم في وجهه دم مش عادل صحيح وجهه wazah sahjh ʕadil muʕ dam wazhah fj jathafam yomah min xhalid ʕalaih Allah faa ma his face right Aadil like not blood his face in shy his day from Kahlid on Allah willing
2- Mum: Allah bless him, that's Khalid. Always bashful= {polite} and 3- blushing={well behaved}, not like Adil who has a strong face={means impolite}

FOCUS GROUP

Appendix (B): Libyan Arabic Focus Group Discussion ‘Female Group’

As I have mentioned in the methodological chapter, I am transcribing the Libyan Arabic language in terms of script and word order, I followed four steps model of transcription suggested by Mills.

I have asked the participants questions to give me more explanations for their expected response for such an offer.

1- What is your response for such an offer?

2- What is your response, if the offerer keeps insisting to accept his offer?

3- What is your response to the offer if the offerer is female?

Due to the diglossic nature of Libyan Arabic, I encountered some problems in transcribing data. Some of these problems include:

1: Some letters in Libyan Arabic are not pronounced as in Standard Arabic.

For example, the letter "ق" ‘qaf’ is pronounced as /g/ by all Libyan people. However, while letters such as "ث" /θ/ as in ‘thin’ and "ذ" /ð/ as in ‘then’ are pronounced as they are in the east part of Libya, they pronounced differently in the west part; as ‘t’ is used for ‘θ’ and ‘d’ is used for ‘ð’. Since my informants were from different part of Libya, I transcribed the letters as they were pronounced by them, except in the case of "ق" which

I used 'q' rather than 'g' to follow transliteration Arabic sounds that I provided at the beginning of this research.

2: Due to the religious dominance on Libyan society, the name of 'God' is frequently used by Libyans even in the cases where they do not actually mean it. In such cases, I write what the participants literally said and put the actual meaning between brackets { } to clarify the intended meaning. For example, "والله" 'by God' is frequently used to mean 'really' in English rather than actually swearing to God. However, I also used the brackets { } to clarify some sentences which cannot be understood in English without adding some words that were not uttered by the participants.

I conducted a focus group discussion with a number of Libyan Arab female informants who were in the UK as part of my research, see appendix (1). It was difficult for me to include Libyan Arab males in such discussions for cultural reasons; however, male informants took a part in other research's data.

My friend Farah gratefully, offered me the opportunity to conduct this focus group in her house. She invited me and about ten of her friends- some of them are my friends and colleagues. Only nine females came to the discussion. It was recorded after full and previous permission of the participants to record and the data presented have been anonymised. The participants of this discussion came to the UK from different parts of

Libya, and their residence in the UK ranges from one year to 6 years. I recorded a 49: 23 minute's interaction and the participants who took a part in my discussion included friends and colleagues. Their ages range from 28 years old to 49 years old. They are well educated and I have labelled the individuals who were

presented in the discussion as follows: Antisar: 45Y; Eman: 28Y; Farah: 35Y; Gada: 33Y; Siham: 39Y; Karima: 45Y; Huda: 49Y; Halima: 33Y; Wasan 31Y; and Fathia: is myself. However, I used only the first letter of the participants' names in the transcription for the reason of space.

Due to the diglossic nature of Libyan Arabic, I encountered some problems in transcribing data. Some of these problems include:

1: Some expressions used in everyday Libyan Arabic (such as "حطيه كله علي بلاطه" htyh kwlh ʕla blata, "كله كوم", "kullahkhwm", "انا بيدي" "anabjdj"), do not have an equivalent even in standard Arabic which makes translating them into English very difficult. In order to overcome such a problem, I tried to use the closest meaning to such expressions.

1- What is your response for such an offer?

Female responses to the offer of hospitality issued by a male offerer

<p>نقوله شكرا و ناخذها و نعطها علي جنب zanb ʕala nht^ha wa naʕðha wa ʃu:kran nqu:lah a side on it put and it take and thanks him say</p>
<p>1- Antisar: I'll say thank you and put the offered thing away.</p>
<p>لا لا انا عادي ʕadj Ana la la normal Me no no</p>
<p>2- Eman: No, no, for me its fine {she means she will accept it}.</p>
<p>قصدي من الاول ʔlʔwal min qas^hdi</p>
<p>3- Fathia: I meant from the beginning [</p>
<p>من اول ما يقولي تفضلي نقوله شكرا] ʃu:kran nqu:lah tafad^halj jqu:lʃ ma ʔwal min thanks him say I have me say first from</p>
<p>4- Karima: I'll say thank you as soon as he says, 'Have one' [</p>

Role of familiarity

حسب كانه واخذه عليه عادي ʔadj ʕaljh wayðah kʔnha ʕasab it on used if as according on
5- Farah: It depends (.) if I'm familiar with him [

فيه اللي يمدلك حاجه و Wa ʕaza jmdlj ʔlj fjh And something you hand who it in
6- Antisar: Some people when they give you something [

انتي تخيلي روحك ru:hjk tɣajalj ʔntj your soul imagines you
7- Halima: imagine yourself [

Immediate acceptance of the offer when it is issued to avoid insistence

انا بالنسبه ليا كشخص كانتصار بمجرد م ايمدلي حاجه ويقولني تفضلي tafadʕalj jqu:lj ʕaza ʔjmdlj bmu:zarad kaʔntjsʕar kafaxsʕ lja belnsa ʔna have you me say something me hand soon as Antisar as person as I me for I
8- Antisar: For me, as soon as he gives me something

Refusal to participate in the ritual of insistence

ناخذها و نقوله شكرا و خلاص ɣalasʕ wa fu:kran nqu:lah wa naɣðah finish and thanks him say and it take
9- I'll take it and thank him and that's it.

ننهى القصة من البدايه لا عزومه و لا شي ʕaj la wa ʕzu:ma la lbjdaja min ʔlqisʕ ninhj thing no and offer no beginning from story finish I
10- I finish the 'story' from the beginning without insisting.

علي حسب الحاجه كانه حاجه فخمه ناخذها Naxðha faɣma ʕaza kanha ʔlʕaza ʕasab ʕala It takes I deluxe thing it if thing the according on
11- Wasn: It depends on what's being offered; if it's delicious, I'll take it

ضحك dʕhk laugh
[12- All: laughter]

قصدى شخص ما نعرفاش فهمتى
 Fhmtj nʕrafaf ma ʃaxsʕ qasʕdj
 You understand know do not person me mean

13- Antisar: A male who I don't know. Do you understand?

و حطى في بالك
 Balak ʃj hu:tʕj wa
 mind your in you put and

14- bearing in mind [

Giving reasons for not taking part in the ritual of insistence

كريمه: حتى كان ما عنديش فيه ثقه وما نقدرش ناكلها
 Nakilha nagdariʃ ma wa ʔiqa ʃjh ʕndjʃ ma kan ĥata
 It eats I cannot and confidence it of have not if even

15- Karima: Even if I can't eat it, because I don't trust him

نقوله شكرا و ناخذها علي جنب
 zanb ʕala naħðha wa ʃu:kran nqu:lah
 a side on it take I and thanks him say I

**16- I'll thank him (formally) and take it {the offered thing} and leave it
 17- {'it' refers to the thing offered}**

غاده: حتى انا نفس الشي
 lʃaj nafs ana ĥata
 thing same me also

18- Gada: I'd do the same

ف: اي ما نعرفاش
 nʕrafaf ma ʔj
 know I not yes

19- Halima: yaah, I don't know him

عادي من الاول تقبل خلاص
 ʕalasʕ naqbal ʔlʔwal min ʕadj
 finish accept first from normal

20- It's OK. I accept it at the beginning and that's it

وسن: كانه انا (.) انقوله شكرا
 ʃu:kran nqu:lah (.) ana kanah
 thanks him say I (.) me if

21- Wasan: If it were me (.) I'd thank him (formally)

باهي كان قالك مثلا ماتقوليش لا؟ La tqu:lɟf ma maθalan galik kan bahj No say not for example you told if ok
22- Fathia: OK, if he said, ‘Don’t say no’? { don't refuse my offer}

الكل: ضحك d ^h ħk laugh
[23- All: laugh]
<i>Refusal of the offer</i>

سهام: واحد مانعرفاش؟ ماناخذ منه شي faj minah naχð ma nʕrfaf ma? waħd thing him from not know I not one
24- Siham: If I don’t know him, I'll never accept his offer

ايمان: باهي كيف تقويله كيف يكون الرد متاعك؟ mtaʕk ʔrad jku:n ki:f tqu:lɟlah ki:f bahj your response will how him say you how ok
25- Eman: OK, how will you respond to his offer?

No thank you: سهام
26- Siham: No, thank you

انتصار: كان ما تعرفيش بكل bu:kal taʕrfaf ma kan Never know you not if
27- Antisar: If you didn’t know him
<i>Female responses to insistence issued by a male offerer</i>

فتحية: باهي كان قالك مثلا ما تقوليش لا؟ La tqu:lɟf ma maθalan galik kan bahj No say not for example you told if ok
28- Fathia: OK, if he said, ‘Don’t say no’? { don't refuse my offer}
<i>Insistence as positive rapport</i>

انتصار: مش واحد من الشارع (..) (..) ʔlʕarʕ min wahd mʃ (..) street from one not
29- Iman: He’s not from the street {meaning that the host is not a stranger}

هذا زميل عمل زميل دراسته قاعد معاك في القاعه ?lqaʕa fj mʕak qaʕid dirasa zamjl ʕamal zamjl haʕa Hall in you with stay study colleague work colleague this
30- He's a colleague who you're studying in the same workplace as

فرح: لكن لما يحلفك خلاص ماتقديش تحملي الشخص ذنب ¹ ?anb ?lʕaxs tʔamlaj tagdariʕ ma ʕalas jʔhliʕlik lamma lakin guilt the person you loading can you not finish you for swear when but
31- Farah: But, when he invoked the name of God↑, that's it ↓{means you have 32- to accept}, you can't cause him guilt²

فتحيه: لا هو ما حلف لكن قال لها ما تقوليش لا La tq:lj ma laha gal lakin h̄alaf ma hu:a la No say not her for said but swear not he no
33- Fathia: No, he didn't invoke God, but he told her not to refuse

ي: اصر Asʕar insist
34- Eman: He insisted

Culture and religion as influential factors

فتومه: تعتمد على الكشر kalʕar ʕala taʕtamid culture on depend
35- Wasan: It depends on the culture

فرح: ايوه تعتمد على الكشر والرجن (.) كل شي يخش فيها Fjha jxof ʕaj ku:l (.) relizn wa ?lkalʕar ʕala taʕtamid ?jwah It in inter thing every (.) religion and culture on depend yes
36- Farah: Yes, it depends on the culture and religion, many factors are involved

فتحيه: قصدي انا يقولك لا ماتقولي لا كان مابتاخذها حطبيها علي جنب zanib ʕala hotʕjha btaʕɔjha ma kan la tq:lj ma la jqu:lik ana qasʕdj a side on it put it take not if no say not no say I mean
37- Fathia: If he told you, 'Don't say no. Keep it for later, if you don't want to eat 38- it now'?

¹ 'Guilt' in this sentence means that the host must fast for three days if his offer is not accepted, for having invoked Allah's name.

2. A social FTA

<p>سهام: بعني نخط روعي في الستويشن متاعت المراءه ʕlmara mtaʕt {situation} fʃ ruħj nħtʃ jaʕnj woman belong situation in my soul put mean</p>
47- Huda: I mean, he should put himself in the woman's shoes,

<p>بالك ماتحبش بالك راجلها مايحبهاش تحكي مع حد Ĥad maʕa tiħkj jħbħaħ ma raʒlha balik tħbiʃ ma balik Person with she talk like not her husband maybe like not maybe</p>
48- Huda: Maybe she doesn't like it, or her husband doesn't want her to speak to strangers

فتحيه: اااااا
49- Fathia : a::::::a { a sound}

<p>سهام: باهي لما يقولك حطيتها علي جنب اعرفيه هذا مطرشق] mitʕarʃiɡ haða ʔʕrʃiħ ʒanib ʕala ħotʃjha jɡulik lama bahj crazy this you know a side on it put you for say when ok</p>
50- Siham: OK, when he told you to put it aside, then you should know he's crazy

<p>قوليله شكرا وعدي وسيبيه Saibjh wa ʕadj wa ʃukran gulilah Him leave and go and thanks him to say</p>
51- Tell him 'Thank you' (.) go(.) and leave him alone [

<p>ايمان: مطرشق] mitʕarʃiɡ crazy</p>
52- Eman: Crazy [

<p>الكل: ضحك laughter</p>
53- All: laughter

Criticising the offerer's personality

<p>سهام: اصلاك====يف يقولك حطيتها علي جنب تنقال هذي؟ Haðj tingal ʒanib ʕala ħutʃjha jɡulik kħaif ʔsʕlan This said beside on you put you to say how original</p>
54- Karima: actually, H::::::OW↑ he could tell you to leave it for later{the
55- offered thing}? Couldn't he?

بدوي هو؟ (..) و الا ايش؟ ʔish ʔla wa Hua badwi what or and he bedouin
56- Is he Bedouin? (..) or what?

Seeking reasons for the offerer's behaviour

فتحيه: اهااا هو من منطقه ريفيه Rjfia mant ^ʕ ga min hua ahaa Countryside from he ahaa
57- Farah: ahaaa, he's from a rural area

عندنا عيب ↑ لما حد يمدلك حاجه تقولي لا la tgulj haʒa jmidlik had lama ʕaib ʕndana no you say thing you for give someone when shame us have
58- He said 'It's impolite ↑ to say "no", when somebody offers you something = 59- {food/drink}'.

ي: ل: ا: : : : : L: : : : : a N: : : : : o
60- Iman: N: : : O

وسن: لا اول حاجه البدوي وحق الله الاصاله اللي يعرفوها] jʕrfuha ʔlj ʔlʔs ^ʕ ala Allah haɣ wa ʔlbadawe haʒa ʔwal la it know those the tradition God by and Bedouin thing first no
61- Wasan: No(..) first of all, the Bedouins know very well the norms and 62- traditions [

فتحيه: التصرفات] ʔltas ^ʕ arufat behaviours
63- Fathia: so behaviour [

وسن: تعتمد علي نفس الشخص] ʔlfajs ^ʕ nafs ʕala taʕtimid Person same on depend
64- Wasan: It depends on the person himself [

سهام : حتي انا بدويه لكن البدوي مش بدوي في قبيلته البدوي بدوي في تصرفاته tas ^ʕ rfath fj badwj ʔlbadwj gibailtah fj badwj mij ʔlbadwj lakhin badwja ana hata his behaviour in Bedouin Bedouin his tripe in Bedouin not Bedouin the but Bedouin I even
65- Siham: no, I'm a Bedouin as well, but I meant Bedouin behaviour and it's 66- nothing to do with his tribe

الواحد يكون راقى شوي]
 ʃwaj ragj jkhon ʔlwaħid
 little polite be someone

67- One should be polite to some extent

وسن : متخلف قصدك؟
 gasʻdik mutaħlif
 you mean Behind the times

68- Wasan: Behind the times, you mean?

س: اسيوه , متخلف اه]
 Ah mutaħlif
 Ah Behind the times yes

69- Siham: That's it, behind the times, ah [

وسن : الحاجه هذي مش نورمل مش نورمل
 Normal miʃ normal miʃ haðj ʔlhaza
 Normal not normal not this thing

**70- Wasan: This is inappropriate (.) inappropriate. {meaning the discussed
 71- offering event}.**

After 9 mints and 21 seconds

3- What is your response to the offer if the offerer is female?

الكل : اكيد
 ʔkhid
 sure

72- All: absolutely.

فرح: زميلتك ونفس الموقف يعني وحده منا
 Mina wahda jaħnj ʔlmawgif nafis wa zamjltik
 Us from someone means situation the same and your colleague

73- Farah: your colleague {female} and one of us.
Impact of Islamic society

ماتنسبش انه مجتمع اسلامي اكيد
 ʔkhjd ʔslamj mu ʔ tamaʃ ʔnah tansaif ma
 Sure Islamic society it is forget not

74- of course, don't forget its Islamic community.

سهام: اصلا المرءه اسلاميا تاخذ راحتها من المرءه اللي زيها اكثر من الرجل

ʔlrazil min ʔkhθr zajha ʔlj ʔlmarʔa min raħatha taxð Islamjan ʔlmarʔa ʔsʕlan
 Man from more her like that woman from her relax take Islamic woman original

75- Siham: actually, in Islam woman feel more comfortable with a woman 86- than 76- a man.

وبتزيدنها حتي اكثر ثقته
 θiga ʔkhθr ħata bitzjdjha wa
 confidence more even it increases and

77- In addition, more confidence.

Factors affect the behaviour of offering

لكن بطبيعته الحشمه والاسلام انك هو راجل براني بالنسبه لك رح تختلف رده فعلك]
 fiʕlik radat taxtalif raħ lik bilnisba biranj razil hua ʔnik ʔlʔslam wa ʔlħiʕma btʕabiʕat
 lakhin
 your reaction different will you for stranger man he is Islam and shyness nature but

78- Your response will be different because of the nature of shyness and Islam.

فرح: الحياء
 ʔlhjaʔ
 Shyness

79- Farah: Shyness.

وسن: الموقف فيه عوامل مالاحد تاتر]
 taʔθar malaħad ʕawamil fjh ʔlmaogif
 effect many factors it in situation

80- Wasan: there are many factors influence this event.

فرح: ايه فيه عده عوامل]
 ʕawamil ʕida fjh ʔjh
 factors many it in yes

81- Farah: yes, there are many factors

Other factors are important in responding to an offer

وسن: طريقه الخشه طريقه الشخص طريقه
 tʕarjga ʔlfayʕsʕ tʕarjga ʔlħaʕa tʕarjga
 way person way iterance way

82- Wasan: the way he/she inter, the way he/she [

فرح: وطريقه العزومه
 ʔlʕazuma tʕariga wa
 offering the way and

83- Farah: and the way she/he offer {the act of offering}.

مثلا هو ماشي زي مثلا احنا عندنا في المكتب
 ?lmakhtab fj ?ndana ?hna ma?alan
 office in us have we example like walking he for example

84- like us in the office {area of study for PhD students}.

وحده ماشيه لوجبتها
 ljwa?batha ma?ia wa?da
 her meal to walkin

85- Some one who is going to have her lunch.

من الذوق الواحد اللي مقعمر قريب من المكان اللي حطت فيه اكلها تقوله تفضلي
 tafad^falj tgo lah ?klaha fjh hat^t ?lj ?lmakan min graib mga?miz ?lj ?lwahid ?l?og min
 you have her say her food it in she put that place from near sitting that one elegant
 from

**86- It is politeness to say [have some please] = [taffadali] to the one who sits near
 to 87- the place where she stored her lunch**

انا من الذوق لانها هي وجبتها عارقتها بنقولها لا بارك الله فيك صحتين
 sa^fhtain fj k Allah barak la bingullilha ?arfatha wagbatha hja l?nha al?ug min ana
 healthy you in God bless no her say will her know her meal she because elegant from I

**88- So because I knew that it's her meal and because it's a matter of politeness, I
 89- will say no thanks.**

Offering/invitation overlap

فتختلف عن راهو درت حسابك من الصبح و]
 morning from your account made about different so

90- So its differ from that food is already prepared for you as a guest.

ف: لا هذي تعتبر دعوه لضيافة]
 invitation consider this no

91- Fathia: no, this will be an invitation [

ا: هو المقصود جاك من الكرسي متاعه وتعبلك بيش يعزم عليك]
 you on offer so you tired and his chair from came purpose he

**92- Antisar: Do you mean he came from his desk and has the commitment for
 93- offering [**

ف: لا لا]
 no no

94- Fathia: No, no [

ك: سذاجه [

sōaʒa

naivety

95- Karima: naivety

وسن: عفويه

ʕafwaja

spontaneous

96- Wasan: spontaneous movement

Appendix (C): Arabic Interview

In this section, 12 Libyan informants' (6 females and 6 males) responses to the questions are presented, their ages almost between (25-65) years old. These responses start on page 41 and end on page 57.

The Interview Questions

Dear participant,

Kindly answer the following questions; your contribution will support the results of my previous tasks.

Q1. How do you establish your polite hospitality offer?

Q2: Do you prefer to insist on your guests when you offer them hospitality?
Why?

Q3. Do you use invocation of God's name as a way of insistence and why?

Q4. Is there any difference between men and women offering hospitality?

Q5- Do you think there is a difference in your response to a hospitality offer if the host is a man or a woman?

عزيزي المشارك -عزيزتي المشاركه ، إجابتك على الأسئلة التالية سيساعد في تعزيز نتائج هذا البحث

1. كيف ممكن انك تظهري انك جاده في تقديمك للضيافه ؟
2. هل تفضلي ان تصري علي الضيف في تقديمك للضيافه؟
- 3.هل تحب استعمال الحلف في العرض؟ هل تستعمله مع الكل؟
4. هل تعتقدين أن طريقة عرضك لتقديم شي للرجل تختلف عن طريقة عرضك للمرأة ؟
5. هل تعتقدي ان هناك فرق في استجابتك لعرض الضيافه باختلاف المضيف رجلا كان او امراه؟

Q1. How do you establish your polite hospitality offer?

1. Libyan female informants responses

"اولا تعتمد علي اشياء مرتبطه ببعضه, طريقه استقبالك للضيف اصلا لما يجي يعني البشاشه اللي في وجهك, فلما يجي وانت مش فاضيه والا حاجه تعابيرها يتغيرن, حتي لو قدمتي اي شي بعدها مش حيشعر الضيف بالراحه وانك انتي جاده".

(1) **F:** It depends on many things connected to each other, the way you welcome your guest when s/he first arrives. I mean, the cheerfulness that appears on your face when s/he comes, and you aren't ready to receive her/him. For example, your facial expression changes because you're busy, then, whatever you offer your guest later, she won't feel comfortable, and your offer isn't sincere.

"مش نقولها نعدني نجهزها ونقولها نديرلك تقولي لا نقولها اسمعي حتي انا نبي ناكل ببش مانحسهاش انه انا دايره حاجه زياده يعني بحيث انها ماتحسش انها تعبتني نقولها انا بنعدني ندير لروحي دايره دايره حنديرلك نشاركها يعني مشاركه عشان ماتحسش اناي مدايره حاجه عشانها هي ومتعبه روعي"

(2) **I:** In order to avoid her feeling that she's causing me any trouble, I'll say: 'I'll prepare something for myself and for you too'. I have to share with her so that she doesn't feel that her visit is costly and that I'm preparing the food only because of her visit.

بالنسبه ليا انا ضروري طبعا اول حاجه نقعزم معاه اول مره كيف حالك هكي ونبدا معاه بحديث بشكل
(3) **S:** First of all, I keep her company, of course. First, after welcoming the guest, we chat for a while about any general subject, and then I offer him/her hospitality. It's important for me to insist then on her having something.

اول حاجه مثلا اني نهى للضيف بأن نطرحه كذا موضوع ونخليه اكثر طبيعي يعني مافيش رسميات بيني وبينه ونفس الشيء نحاول اني نكون علي طبيعتي اكثر مماانا عليها فيحس انه هو كومفورتيل اكثر نحاول انلح ونصر انه

عشان يكون بينا خبز ومل

(4) **M:** The very first thing is I try to talk about different subjects to make my guest feel relaxed. I mean, we eliminate the distance between us and, at the same time, try to appear as natural as possible, so she will feel at home. I'll try then to insist on my guest having something at least, to feel close to each other.

" في البدايه نخلي روعي طبيعيه جدا ونحسس الشخص اللي قدامي كأنه هو في حوشه مش كأنه غريب حتي لو انه اول زياره ليا, لو حسيت شخصيته اصلا منغلقت نحاول نلح نلح وفي حاله لو حسيت انه الشخص انه هو مازال نخليه علي اختياره هو نخليه علي راحتته في الاخير "

(5) **B:** At the beginning, I should appear quite normal, so I make my guest feel at home, not like a stranger. Even if it's her first visit and she looks shy, I'll try to insist on her accepting my offer, but, if she rejects my offer more than once, there's no point in insisting. Finally, I'll do as she wishes.

بالنسبه لضيافه البيت اول حاجه طبعا تكرميه بتنوع الوجبات والحلاوات تلاته اربعة اصناف والوجبه الرئيسيه طبعا للضيف وضروري نجيب اقرباننا عشان ما نحسساش انه هو غريب و ما نحسساش بالملل ونحسس الشخص اللي قدامي كأنه هو في حوشه مش كأنه غريب يحس الضيف بجو لازم نجيب حد من قريباتي او جاره لي عشان تحاولي تنوعيله من الحاجات والمشروبات عشان تبدي كريمه اكثر يقعد مع الضيف لما تجهز الضيافه.

(6) **N:** As for offering hospitality at home, the first thing is to be generous, to offer a variety of dishes with the main dish, three or four kinds of dessert. I try to offer various drinks and types of food to show generosity. It's important to invite my relatives to enable the guest to feel at home. It's necessary to summon one of my neighbours or relatives to make the guest feel that they are in a family environment and to stay with my guest while I'm preparing the food.

2. Libyan male informants responses

بالنسبه ليا انا علي حسب الضيف كانه جاي من منطقه ثانيه والامن مدينتك طبعاً بتختلف طريقه ضيافتك له يعني مثلاً من مدينه اخري اكيد ماعنداش حد يعني نصر عليه انه هو ضروري يقبل عزومتي حسب الاصول قريبي حتى

هو نعزمه عاد كيف لكن مش بدرجه الضيف اللي بعيد يعني الضيف نعزمه من قلبي بجديات

(7) R: For me, I consider the distance the guest has travelled, whether he's come from another city or from my home town. Of course, the way you offer hospitality differs since the guest (the stranger) may not know anybody, so I insist that he accepts my offer of a meal. For a relative, I'll offer him hospitality, of course, and insist on it, but there will be less concern than when the guest's a stranger. I sincerely insist on my guest accepting the offer from the bottom of my heart.

عندنا مثل في ليبيا يقول " شد خبزتك وأطلق عبستك" قابل الضيف بأبتسامه ولا تقابله بأكل او شئ هكي بالنسبه ليا انا نشد فيه اكثر واكثر بيش يقبل العزومه او بيش يقعد عندي ثاني حاجه نقدمه افضل ماعندي (..) الحاجه اللي يفضلها او نعرف انه هو يفضلها يعني اذ كان يحب القهوه نجيب له قهوه اللي هو بيبها واذا كان مايشربش في القهوه نجيبه عصير مايشربش في العصير ندير له حليب وتمر او اي حاجه هذا بالنسبه لوقت العشي اما بالنسبه لوقت الظهر او الليل ضروري نمسكه للغدا او العشا والنسبه للصبح الفطور نقدمه افضل شي واحنا العادات والتقاليد الضيافه لازم تكون باللحم وتكون لحم حولي بالذات الضيف اللي يقعد براني اما الضيف القريب عادي الجود

بالموجود

(8) A: " there is a Libyan proverb saying" you should welcome your guest with a smile on your face; that is more important than offering him hospitality". As for me, I prefer to insist on him to accept my invitation or even to stay longer. I offer him the best food I have, things which I know he likes. For example; if he loves coffee, I'll offer him some; moreover, I offer the best kind of coffee he likes. For example; if he loves coffee, I'll offer him some; moreover, I offer the best kind of coffee he likes. If he does not like coffee, I'll bring juice if not; I'll bring milk and dates, or anything else. This hospitality offer is for the time

around 3 to 6 o'clock. As for lunch or dinner time, it's important to insist on him/her to stay to share the meal with us. We should offer the best we have since our traditions and norms require that we invite him/her for a meal. The meal should be a lamb meat for the guest who is stranger, but if the guest is a relative or close friend, it does not matter since " generosity can be shown from what you already have at home" (Arabic proverb)".

نعم اكرر له العزومه اكثر من مره حتي يقبل
الضيافه

(9) H: " Yes, I will insist on him/her more than once, till s/he accepts my offer".

نكرر العزومه ونصر علي استقبالي وحسن ضيافتي له ونكرر العزومه اكثر من مره
(10) D: " I welcome him/her warmly and insist on him/her more than once to accept my offer".

الضيف في الغالب يشعر بالخجل لكن لما تكرر له العزومه او الضيافه, فغالبا نضطر نحلف في بعض
الأحيان (11) K: " the guest often feels shy so you need to repeat your offer. We sometimes have to take an oath".

نصر له ونحلفه يعني العزومه التقليد العادي

(12) E: " The everyday offer of hospitality rituals involve insisting and taking an oath to accept the offer".

Q2: Do you prefer to insist on your guests when you offer them hospitality?

Why? 1. Libyan female informants responses

"تشارك في ضيفك في الاكل طبعا فيه ناس طبعا للأسف لما يجيهم ضيف يصروا عليه لكن هم
ماياكلوش معاه".

(13) F: Share the food with your guest. Some people insist that their guests eat something, but they don't share with them the food, which is inappropriate.

كعرب وكاعادات عرب يعني نعم. كاني نتعامل مع واحد اجنبي صح نديرها اول مره كان مايبيش كعرب بعضنا في بعض نزر عليها مره مرتين ماتبش خلاص اما في العزومه لما تقعد " خلاص لكن ماعديش نيه وهني نقوللها لا لا خليه جنبك توا كان انتي ماتبش عادي يعني نزر مجهزه اكل وكذا وتقولي ماعديش نيه وهني نقوللها لا لا خليه جنبك توا كان انتي ماتبش عادي يعني نزر مجهزه اكل وكذا وتقولي
(14) I: As an Arab and according to the Arab norms, yes, I prefer insistence. However, if the guest's a foreigner (not an Arab speaker), I'll make an offer only once. If she refuses the offer, that's it. However, for an Arabic guest, I'll insist once and, if she refuses, I'll insist, but if she refuses, that's it. However, if it's an invitation to a meal and the food's already prepared, but the guest refuse to eat, then I'll tell her, 'OK. If you aren't hungry now, you can leave it for later {the offered thing}, and I'll insist once, twice or even three times, but if she refuses, this means a real refusal.

" نحنا لازم نمدله اكثر من مره). (لا كولي هذي حتي كان استكفت بالاكل نقوللها: " لا والله تاكلي " لو انه هو اكل شويه وتحشم توأكليه .

(15) **S:** We should repeat the offer more than once: 'Have this; in the name of Allah, have more'. Even if she feels full, no: 'In the name of Allah, have more'.

نحاول انلح ونصر انه نشد فيه اكثر من مره ونقوللها " تقضلي كولي نلح ونخليها تذوق كل الاصناف اللي قدامها عشان يكون بينا خبز وملح

(16) **B:** " I'll try to insist that she accepts my offer; at least for there to be comradeship between us I prefer to insist that she eats more than once. If she eats a little bit and looks embarrassed, I should share her food. I'll insist and try my best to make her taste all of the various dishes on the table".

نشد ونصر الا اذ كان عرفت انه عنده ظرف مايقدرش يأجله لاي سبب من الاسباب وضروري يكون سبب قوي

"ومقنع

(17) **N:** I will keep insisting until he gives me a good reason, and the reason should be convincing.

نخلية كأنه نورمل بيني وبينه مافيش ااا كأنه في مسكنه وثالث حاجه كأنه هو شخص طبيعته معقده نخلية زي ومقنع ماهو مانحبش نضايق واجد.

(17) B: " I'll try to make her feel at home, if she insists on her refusal, then I'll leave her. I don't like to bother him/her".

2. Libyan male informants responses:

بالنسبه للحاجه هذي اكيد نصر عليه بس الناس بضرورها وعلي حسب الشخص هذا من منطقه بعيده او من منطقه قريبه او اذ كان هو قريب او بعيد اذكان جاي من منطقه بعيده خارج المدينه اللي انا نسكن فيها من الضروري اني نصر علي الضيف يتغدى او يتعشى وبيات أخرى ولازم نصر عشان يقبل عزومتي او يعطيني سبب مقنع للرفض بالنسبه لواجب الضيافه ضروري تكرمه بأحسن اكل وبأحسن شرب أحسن ضيافه وضروري نجيب اقربائنا عشان مانحسش انه هو غريب ومانحسش بالملل.

(18) R: " sure, I'll insist on him but that depends on the circumstances of each and particularly that depends on whether he comes from far away or from a near area. If he comes from a distance, away from where I live, It's important to insist on him/her having lunch or dinner and staying overnight as well, and I'll keep insisting until he gives me a good reason why he can't be delayed, and the reason should be convincing. As for the obligation of hospitality, I should honour him the best meal and drink. I shall also invite my relatives to let him feel at home".

نعم اكرر له اكثر من مره حتي يقبل الضيافه.

(19) H: " Yes, I'll insist on him more than once till s/he accepts my offer".

" من البديهي او من المتعود عليه بين الناس ان بعد مانعزم أي شخص نفضل اني نصر او نكرر اكثر من مره هذا الواجب ونحلفله يعني تقليد العزومه العادي."

(20) D: It's common and it's what people are used to doing when providing a guest with hospitality, I prefer to insist and offering it to him more than once and swearing by Allah. This's the duty of hospitality. I mean the common and normal convention of an offer.

" افضل التكرار حتي يعرف الضيف اني جاد في العزومه."

(21) K: I prefer to repeat my offer to express my sincerity to the guest.

" نصر ونحلفه عشان يعرف اني بجد نعزم, يعني تقليد العزومه العادي."

(22) E: The common rituals of the offering, I insist and do invoke Allah, so he knows {the guest} that I'm sincere in my offer.

Q3. Do you use invocation of God's name as a way of insistence and why?

1. Libyan female informants responses:

لاهذي حاجه زي ماتقولي عاده وحلف بالله و النبي هذا حرام عندنا لكن الحاجه مش مرتبطه بالدين بكل اااا اصبحت عاده ومرات مالهاش معني مرات تقولك والله تقعدني مش قصدي نحلفك بالله تقعدني حاجه مثلا (23) F: Invoking Allah or the prophet's name's forbidden in our society, but using it when insisting on an offer is unrelated to religion. It's become a habit; if I say, for example, 'Stay in the name of Allah', I'm not really swearing an oath, but it's a convention expression for insisting. For example, when I ask, 'Is it true, in the name of the prophet?', it doesn't mean that you aren't telling the truth; it means 'Are you sure?'

فيه لبيبين خاصه هذيم اللي بدو بدو بس مانحبهاش لكن فيه وحديين صح يقولوا لا والله حلفتاك حلفتاك ممكن جديه وممكن تكون دارجه لكن الاغلبيه تميل للدارجه كعاده يعني مش مذكوره كعاده ممكن تطلع من لساني بس لكن مش قاصده اني نحلف

(24) I: There're some Libyans, particularly Bedouins, who frequently invoke Allah, but I don't like to do so. Some people say 'In the name of Allah, you should have something'. It may be a real oath, but often habitually invoked. I can't remember using it but I may say it. I don't mean it as real swearing.

ايوه فيه بس هي حاستها مسأله تعود بس مشت فيهم مش مثلا يعني يقصد يستعمل الاكسبرشن هذ اضروري عشان تبين للضيف انك راغب في ضيافته.. عندنا ايه عندنا بشكل مش طبيعي.

(25) S: Yes, it exists, but it's like a habit; for example, we use it to show a guest that his visit is desired and that I'm happy to offer hospitality to him. Yes, we use this strategy too much.

زي ماتقولي اهم شي الضيف فتحسي انه مرات الناس كيف اني اني نخليه يغادر حوشي بلاماني نضيفه يعني ماهيش اخلاقيه عندنا فيستخدموا في الحلف ايه لا انا انحاول نستخدم اسلوب اللاحاح اكثر مانحبش الحلفان

(26) M: Yes, it's frequently used. The most important thing for us, as Libyans, is offering hospitality to the guest. People are concerned about their guests; they won't allow them to leave without offering them something to eat or drink. It has nothing to do with politeness, but, yes, people swear by God. No, I try to insist on them having something rather than invoking Allah's name. I don't like it.

ايه ديما والله والله مثلا والله الا ماتاكلي والله الا ماتذوقي والله الا ماتكلمي ايه انا عندي الوالده نفس الطريقه متعوده
تكرم في الناس بالتاكيد حتي اني بنكون نفس الشي.

(27) N: We often invoke Allah's name. Fr example, I say, 'In the name of Allah, eat this', 'In the name of Allah, you have to taste it', and 'In the name of Allah, you have to finish your dish'. My mother used to honour guests in the same manner. Certainly, I'll behave the same as my mother.

انا مانحبش ابدا, فيه ناس تستخدم في طريقه الحلف من قديم واني الطريقه هذي مانحبهاش ابد يعني اسلوب الالاح يعني العرض الالاح اما كوني نحلف لا بعدين

(28) B: I personally don't like to use it, but some people do. I don't like this way of insisting either. I mean, I prefer to offer something first, and then insist on them having it but not to invoke Allah's name; I wouldn't do that.

2. Libyan male informants responses:

نلقانه نسمع فيه بس الحلف في العزومات انا شخصيا مانحبهاش لأن بالذات لما تعزمي انت علي حاجه مرات مانشربش فيها وانت تحلف عليا والله تشرب القهوه مرات انا عندي منها حساسيه مانشربش فيه شن اندير (..) نشربها ونمرض؟ والا مانشربهاش وانت تصيم ثلاث ايام؟ والا كيف يصير؟ لهذا ماتحاولش الحلف علي

العزومه)..(انا شخصيا ما نفضلاش يعني تقدمله الحاجه وال تسأله قيل ماتجيبه

(29) R: In fact, I hear people invoking Allah's name, but personally I don't like this method of insistence, especially when the host, for example, offers me a drink, and I don't like it, and he insists by invoking Allah's name to drink the cup of coffee, I'm allergic to coffee. I can't drink it, so what should I do in this case? Should I drink it and become ill? Or refuse the offer and feel guilty because the host must fast for three days afterwards? Or what? For this reason, I don't invoke Allah's name when offering food; personally, I don't like it. The host should ask the guest, before offering them something.

اكيد هذي بالذات بالذات عندنا في ليبيا في منطقه الشرق توصل الحلوفات لدرجه الطلاق يحلفك بالطلاق عشان تقبل العزومه ومرات حتي بدون مايسمع العذر متاعك يعني يطلقها لك طول يقولك علي اليمين والا عليا الطلاق غداك اليوم عندي والاعشاك اليوم عندي انا شخصيا مانحبش نحلف بالله نصر اكثر من مره لاني مش عارف الشخص اللي قدامي شن ضرفه ."

(30) A: Definitely, invoking Allah's name is a habit in Libya particularly, in the East. For example: making oaths of divorce to oblige the guest to accept the

offer without even listening to the guest's excuse. For example, the host says, 'I swear by divorce, you'll have lunch or dinner with me'. I prefer to insist more than once, and I dislike invoking Allah's name, because I don't know the circumstances of the guest.

من العاده ان نستخدم الحلف.

(31) H: "yes, we usually invoke Allah's name".

طبعا الشيء هذا متعودين عليه اغلب الناس في بلادنا وبالنسبه ليا انا يعني متعود نسمع فيه الحلف لأن
بيش تبين للضيف انه انت جاد في العزومه مثلا تقوله زيد من الاكل والله لازم تاخذ من هذا والله تزيد
عادي يعني واغلب

الناس يستخدموا فيها وانا من

(32) D: People in Libya are used to these traditions in many situations. As for me, I'm used to hearing such swearing, so it shows the guest that you're sincere in your offer. For example, you tell the guest, 'Have more, in the name of Allah; you should have this (orienting the guest to the food)'. Most people are used to that, and I'm one of them.

"نستخدم فيه الحلف بالله"

(33) K: "I usually invoke Allah's name".

" اصبحت عاده من العادات ممكن يقصد منها انك جاد: الجديه توصله انك جاد تحلفه

(34) E: It's become a convention used to demonstrate sincerity; to show the guest that you're sincere, you make an oath.

Q4. Is there any difference between men and women offering hospitality?

1. Libyan female informants responses

فيه فرق كبي:↑ مثلا عمي والا خالي هذيم اللي يدخلوا لبيوتنا الا البرانيه مانشوفوا فيهم عن طريق]
واحد يجي لحوك والا بوك يشيلها

(35) F: " there is a big different, for example, my uncles from the mother and father sides are the ones who enter our house. My brother or my father are the ones who receive the guests (strangers)".

اكيد فيه فرق من ناحيه الدين في فرق كثقافه كعرب نحنا مثلا لما نقعد مع مرآه نقعد واخذه راحتني اكثر
مثلا اني نضغط عليها ممكن اني نعرض اكثر استضافه صديقتي تعتمد علي العلاقات كن كرجل احنا
السترينجر كعرب ومسلمين نضيفه لكن نقعد متحفزه شوي الرجل لما يقعد او قريبي لالا عادي مافيش
فرق بينه لكن لما يقعد

سترينجر حتي كان يقعد ماي كوليقي هنا لازم فيه مسافه وتحفظ في الكلام

(36) I: (female): Of course, there is a difference, because of religion and culture. As part of Arab culture, women feel more comfortable when they sit down and communicate with another woman. For example, I can insist repeatedly. To provide hospitality to a female friend depends on our relationship. I'll be slightly cautious if the other party is a man, a stranger, but still I offer him hospitality. If the other party's my relative, it's OK. However, when there's a stranger, there'll be a distance, and one has to take proper care of one's language even if the stranger is a colleague.

ممكن بالنسبه ليا انا علي حسب معرفتي بالشخص هذا لكن سلفي راجل اختي بحكم المده وحكم
المعرفه عادي تعودت عليه حتي لما يحكي معاي هاكي ياسعاد تعالي يا سعاد عادي لكن بالنسبه لراجل
مانعرفاش ويضيفني؟

حننخرج وانتي عارفه طبيعه الكلشر ممكن حنستغربها ممكن نتقبلها منه لكن الكلشر هو اللي يحكمني

(37) S: " It is possible with me but that depends on the relationship between us
But I am used to my brother in law, I became familiar with him because he is my
sister's husband and I have known him for a long time Even when he talks to me

or asks me, he says, "Take this Suaad or come here Suaad". It is fine. But, for a man I do not, how can he offers me food? I'll be embarrassed, and you know our culture, I'll find it strange. I may accept his offer, but my culture is the one that governs our behaviour".

لا لا عندي تعتمد علي الشخص نفسه في بعض الحالات اصلا من كثر ماهو يلح عليك الشخص انك انتي تنحرجي فلانم حتي لو كان الحاجه ماتحبيهاش نحاول اني بنجامل فيعني نلبي الطلب علي طول بالنسبه للرجل تعتمد علي

درجه القرابه فاذا كان رجل غريب لا اعتقد مانقدرش لكن عند درجه القرابه عادي نتقبل اتس اوكي

(38) M: I think that depends on the person him/herself. Yes, in some cases, and because the one who makes the offer repeatedly insists that you accept it, you may feel embarrassed and accept the offer, even if you don't like it. Thus, I try to be nice and polite and accept the offer. As for men, it depends on the degree of kinship. If he's a stranger, I don't think I'd accept anything but, if he's a close relative, it's OK.

بالنسبه للرجل ببصير فيها يعني شويه حشم يعني واستحياء مش زي المراه والمراه تاخذي راحتك من ومن ناحيه الاكل الرجل مش مشكله بس صعبه شوي لو انه قريبك مثال عم او خال من ناحيه الحديث (39) العائله مافيش مشكله تجلسياو تاكلي معاه بس لو انه من خارج العيله يكون فيها شوي استحياء وخجل

N: For a man, there'll be a feeling of shyness and embarrassment. It isn't the same situation with a female; I'll feel comfortable, free to communicate and to eat. However, it's slightly difficult if the other party's a man. It's OK if the guest's a relative, such as an uncle or a cousin. Then I can sit and eat.

انا بالصراحه اي شخص غريب)..(اي يعني بالتحديد رجل غريب لا ماتقبلش منه الضيفاه بالنسبه للنساء اذ كان فيه اي حد عندي علاقه بيه نقبلها علي طول بالذات الصديقات

(40) B: Frankly speaking, I don't accept offers of hospitality from strange men. As for women, I accept an offer if there is familiarity, especially friends.

2. Libyan male informants responses

" اكد فيه اختلاف بالنسبه لعزومه الرجل شئ عادي ويحدث تقريبا كل يوم وفي كل مكان. اما بالنسبه للمراه في نطاق ضيق جد العزومه. مافيش صديقه. زميله في العمل بنقولها عندنا مناسبه فرح يا ريت تشر فينا حتي نقدمها كرت عزومه رسمي بحيث تقعد لزوجها ولاهله تقعد حاجه رسميه حاجه تدل انه فيه مناسبه ماشيتلها."

(41) **R:** Indeed, there is a difference. Offering hospitality to a man usually happens frequently, but to women, it's limited to very few occasions. There is no friendship with women in our culture. I invited my (female) colleague, by saying 'We'd be pleased and honoured if you'd come to our wedding'. I gave her an invitation card, which is a formal way, so that she could show it to her husband and family. It proves that she has been invited.

تختلف بالنسبه للمراه شن درجه قرابتها ليا كمجتمع اسلامي. خليا من قصه مجتمع متحضر ومتخلف. احنا عندنا ديننا وعاداتنا وتقاليدينا يعني الرجال مايعزمش المراه الاجنبيه عزومه عاديه. اذ كان عزمها كزميله في العمل او حاجه يعني ضروري فيه او كيجنن معينه تقعد فيه مناسبه معينه مثلا كيف الفرح حفلات الزفاف هذي. والافضل تكون عزومه عن طريق الزوجه او طريق الام او الاخت اما عزومه غدا او عشا بيبي وبينها هذي لا نحنا بحكم ديننا وعاداتنا وتقاليدينا مافيش .

(42) **A:** It's different and, as for a woman, it depends on the degree of kinship relationship. As an Islamic community...and regardless of the stereotype of whether it's a civilized or underdeveloped society, we've our own religion, traditions and norms. I mean, a man doesn't issue an ordinary invitation to a strange female to eat food, unless there is reason for that, such as a wedding, and it's preferable if the invitation is offered by my wife, mother or sister; an invitation to have dinner or lunch together is impossible. According to our religion, norms and traditions, that's impossible. If she's our relative, my wife will invite her certainly.

لاشك ان عزومه للرجل تختلف عن العزومه للمراة من العاده نعزم الرجال ونجلس معاهم ونحكوا وتقدر
الراجل

تاخذ معاه وتعطي بس النساء لا تعزمهن النساء

(43) H: Indeed, offering hospitality to men is different from that to women. Normally, for men, I can offer, sit, and chat with them at such an event. I can negotiate with male guests, but not with female ones. They're usually invited by females for hospitality.

نحننا من عاداتنا وتقاليدينا في ليبيا ومتعودين عليه بحكم العرف وبحكم الدين نحننا متعودين مثلا لوقريبيتي
عادي نعزم في بيتنا بحضور زوجتي او امي وحذا خواتي مثلا لكن مراة ماتقربليش صعب من عاداتنا
وحسب ماتعودنا مانقدروش. اللي نقصده ان ثقافتنا تختلف عن الاخرين

(44) D: This's part of our norms and conventions in Libya, and we're used to them. According to our religion and traditions, we usually offer hospitality to female relatives at our house in Libya in the presence of my wife, mother and sisters. However, it's inappropriate to offer hospitality to a woman in the absence of a close kinship relationship between us, according to our norms and conventions. I mean, our culture is different from other cultures.

هو في الغالب ان الرجل يعزم الرجل والمرءاه تعزم المرءاه ولكم احيانا تضطر انك تعزم قريبتك بحكم
انها انت لزيارتكم برضوا رح تكرر لها العزومه كيف الرجل لازم تكرر لها وتبينلها انك جاد في
العزومه بحضور

الزوجه او الوالده او الاخت

(45) A:" the man often invites a man and woman invites a woman for a meal, but sometimes you are obliged to offer hospitality to your relative (a woman) who come on a visit Again you need to insist on inviting her for a meal; the same as you do when you invite a man. You have to insist on inviting her showing your sincerity in your offer in the presence of your wife, mum or sister".

" المرءه اذ كانت قريبه من صله الرحم اكيد حتكون عزومتها كبيره وحتاخذ قدرها مثلها مثل اي راجل من حيث القرابه اما اذ كانت صديقه مش متعودين عليه".

(46) E: If the woman's a close relative, I'd be so generous when I invite her. She'd be honoured in the same manner as a man who's at the same level of kinship. We don't have female friends; it isn't part of our culture. It's something between a husband and a wife.

Q5- Do you think there is a difference in your response to a hospitality offer if the host is a man or a woman?

1. Libyan female informants responses

علي حسب مش راجل ومرءه في مجتمعا علي حسب العلاقه بالشخص راجل او مرءه راجل مثل عمي قري:ب جدا لي علاقتي به مرات بيذا عنك عمين واحد قريب والاخر)... (لا, العشره تفرق

(47) F: " It depends; it is not matter of man or woman in our society it depends on the relation with the person whether he is a man or woman. A man who is very close to me such as my uncle Sometimes you get two uncles: one is very close and the other is distant There is a variation in relationship among people".

توا في المرءه عادي ممكن نقول لا من اول مره وممكن ناخذها علي طول الراجل نقعد حاطه في بالي اكثر متحفزه اكثر لكن كان ضغط علي ثاني مره ناخذها عادي لكن اكيد فيه فرق بين استجابتي للرجل والمرءه بالنسبه لي انا كمرءه مسلمه وعربيه فيه فرق

(48) I: " as for woman it is fine; I may say no to the initial offer and I may accept it immediately I will be more careful with a man and I'll take the fact that he is a man into account but if he insists, no problem, I'll accept it; it is quite normal but yes as a Arab and a Muslim woman, there will be a difference between my response to a man offer from that to a woman".

لو انها مرآه ممكن مش حنقبل الاوفر متاعها حنقوللها بارك الله فيك لكن اذا اصرت عليا وهكياهي نقبل وبالنسبه لتربيتي انا محافظه يعني العلاقه حتكون علي اساس احترام متبادل لما يضيف الرجل المرآه يكون العلاقه فيها علاقه سترونق يعني انفورمل لكن لما يقعد مايبيني وبينه اي علاقه حنستغربها بحكم تربيتي بحكم كيف تعودت

وكيف تربيتا حتي الكلشر ممكن الدين حاكمتنا الكلشر والتربيه

(49) S: If the person who issues the invitation is a woman, I might not accept her offer and will thank her but, if she insists, I'll accept it. I was been brought up in a conservative family, which means that the relationship will be based on the principle of mutual respect. When a man offers hospitality to a woman, this means that they have a strong relationship, I mean an informal one, but I wonder what type of relationship it is if there is no social distance between us. That's determined by the normative behaviour in our culture.

" لما يكون رجل غريب لا مانقبلش بس مرآه ممكن حسب طريقتها في العرض لو انها مرآه ممكن مش حنقبل الاوفر متاعها حنقوللها بارك الله فيك لكن اذا اصرت عليا وهكياهي نقبل وبالنسبه ."

(50) M: I don't accept an invitation to a meal from a stranger ,but from a woman, I might accept. It depends on her way of offering it.

" لو انه حد مانعرفاش في البدايه نتردد بس عشانه حناخذ مش حنرده"

(51) N: " at the beginning I'll hesitate if somebody I don't know invites me, but I will accept it in order not to embarrass him I should try not to make him upset".

اذ كانت معاي في القروب نتقبلها لان حيجيني يوم اني حنضيفها كبادره للصداقه والمحبه انا كان هي فضلت انها تبادر وتعطيني كوب كوفي او شاي او كيك ولو ابسط شي حتي لو كان ميه وهي اللي بدت علي ونعرفها يعني من

(..) نفس القروب نتقبله منها لأن نكون نفس القروب وحننلاقوا مش مره مش اتنين مش ثلاثه يعني عادي

(52) B: " I'll accept the invitation if she belongs to the same group where I belong, and one day I'll extend an invitation to her as a sign of cordiality and

friendship If she takes the initiative offering me a cup of coffee or tea or a piece of cake. Even if she offers me the simplest thing such as water and she is the one who started the offer and I already know her I'll accept it because we belong to the same group. It is ok because we belong to the same a group and we meet frequently".

2. Libyan male informants responses

كيف ما بينت احنا بحسب عاداتنا وتقاليدنا ما يصيرش منهن ان راجل اجنبي يعزم مرآه اجنبيه عليه في مطعم يعني

بحكم ديننا ما يصيرش حرام الحاجات هذين لانها تعتبر نوع من الاختلاط

(53) A: " as I already pointed out; it does not happen frequently due to our norms and traditions. If a man invites a stranger woman to a meal in a restaurant. This is not possible according to our religion. Such behaviour is forbidden because it is kind of sex mingling".

لاتوجد مثل هذه العزومات في مجتمعا

(54) D: " such kinds of invitation do not exist in our society"

نفس ما قلناك في السؤال اللي فات

(55) K: " The same as I've previously said"

غير موجوده في مجتمعا غير

(56) E: " They do not exist in our society, they are non- existent"

