

Egyptian Arabic transcript:

سهام: بصي الربيعيات، أقدر أقول من خلال الربيعيات، صلاح جاهين ناقش كل مشاكل الحياة من خلال الربيعيات.
يعني مثلا حقولك عن حاجة.
نجله: مسألة المواصلات مثلا مناقشة من خلال الربيعيات.
سهام: يعني حقولك على حاجة.
نجله: تكلم عن الزحمة ممكن.
سهام: أه وتكلم عن الزحمة، بيتكلم مثلا عن العلاقات الإنسانية إلي بدأت تنهد. لأن الناس خاصة ما بين أفراد الأسرة
الواحدة، داه إحنا إلي بنعاني منو. بقولك:

قال الشقيق بيمص دم الشقيق... والناس مهياش ناس بحق وحقيق. قلبي رميتوا وجبت غيروا حجر، داب الحجر
ورجعت قلب رقيق وعجبي.

...يعني هو بيتكلم على آيه... يا جماعة هو بيتكلم على كذا حاجة في وقت واحد. اعتقد وإنتو برضوا ليكوا وجهة نظر
أكيد. أولا بيتكلم عن فساد العالقات الإنسانية دي لأقرب الناس يعني بين الأخ والشقيق. الشقيق يعني بقى مفيش عقل
مفيش شيء يمنعه بيمص دم شقيقة خلاص. الغاية بتبرر الوسيلة.
نجله: أه بس دا مش عن...
سهام: داه حقيقي.

نجله: هو موجود ويحصل.
سهام: هو موجود ويمكن بدأ يظهر في الفترة إلي إحنا فيها دي دلوقتي بصورة كبيرة جدا.
نجله: أنا ملمستوش أوي.
سهام: أنا لمستته أوي. لمستته أوي من خلال احتكاكي بناس كثير.

نجله: يعني في أولاد بيقولوا حاجة زي كده، يعني انا فاكر عبد الرحمن، يعني عمه وبابا، يعني باباه اساسا مات وعمه
أخذ الميراث ومش عارف آيه. على العموم بس مش عارف إذا كان داه حقيقي يعني. يعني هل فعلا في كده انحطاط
للأخلاق.

سهام: هي انحطاط للأخلاق وهي برضوا حنرجع لنفس النقطة الأولانية إلي كنت بتتكلم عنها وهي إنا بعدنا عن
ربنا أوي أوي أوي. يعني في بيت جميل جدا، بيتين جميلين جدا للسيدة رابعة العدوية، بتقول:

تَعْصِي الإله وَأَنْتَ تُظْهِرُ حُبَّهُ
هَذَا مُحَالٌ فِي الْقِيَّاسِ بَدِيعُ
لَوْ كَانَ حُبُّكَ صَادِقًا لِأَطْعَمْتَهُ
إِنَّ الْمُحِبَّ لَمَنْ يُحِبُّ مُطِيعُ

كلنا بتقول إننا بنحب ربنا جدا، طب منا لو بحب ربنا مش حاخذ حق أخوي، مش حقتل أمي زي ما بتشوف ابن بيقتل
أمه. أو ابن بيقتل أبوه. مش بيتكالب بيبقي أنا وبعض ال(..) حتى لو كان أخوي، أخط أخوي، إبنني، المهم إن أنا
أوصل. بيناقشها هنا في رباعياته.

نجله: يعني علاقات إنسانية.
سهام: الوطن... ومأساة الوطن. بيناقشها جدا جدا... يمكن...

نجله: آيه مأساة الوطن.

سهام: مأساة الوطن... صلاح شاهين كتب الرباعيات في فترتين مختلفتي. فترة ما قبل 67 و ما بعد 1967....

English translation:

Seham: Look, from the quatrains, I can say that through the quatrains which I have read more than once, Salah Jaheen¹ discussed all the problems of life via the quatrains, I mean for example, I will tell you something

Naglaa: The problem of transportation, for instance, he discussed through the quatrains?

Seham: I will tell you something

Amal: The problem of crowdedness

Seham: Yes, he talked about crowdedness. He talks, for example, about the human relations that started to fall apart among people, especially among members of the same family, and this is what we suffer from. He tells you:

They said a brother exploits his brother
And people are not true people;
I threw my heart and put a rock instead,
The rock melted and became a soft heart again
How strange!

What is he talking about, people? He is not ... he is talking about several things at the same time, I think, but you also have your own point of view. First, he's talking about the corruption of human relationships among the closest people, I mean between a brother and ... a brother, it's over. I mean, there is no brain, there is no shame, there is nothing to prevent him from sucking the blood of his brother² -- that's it. Now it's "the end justifies the means"

Naglaa: Yes, but this is not, not general

Seham: No, it's true.

Naglaa: It does exist, and it happens, maybe, because

Seham: Maybe it started to emerge in this period on a larger scale.

Naglaa: I have not felt it as much.

Seham: I might have felt it strongly; I have seen it so much through interacting [empathizing with] with other people.

¹ A leading Egyptian poet, born in Cairo in 1930. A major figure in the development of poetry in Egyptian colloquial Arabic, he died in 1986.

² Arabic expression that means exploiting something.

Naglaa: I mean, there are children who would say such a thing. Do you remember Abdul Rahim, and his father died first, and his uncle took the inheritance, or something like this? Anyway ... I don't really know if this is true or not. Is it possible that there is such immorality?

Seham: It is immorality, but we will return to the same point that you were talking about, which is that we have distanced ourselves from our God so much. I mean, there is a verse; there are two beautiful verses by Mrs. Rabi'a el-Adaweya. She says:

You disobey God, yet you show your love,
This is impossible, yet magnificent if measured;
Had you loved Him truly, you would have obeyed Him,
A lover is obedient to his love.

All we do is to say that we love our God very much. So, if I love our God, I don't take my brother's right, I don't kill my mother as we see a son killing his mother or a son killing his father, I don't collaborate; it should not be "after me comes the flood," even if he is my brother, my brother, my son, any one -- the important thing is that I reach [my goal]. He discusses these things in his quatrains.

Naglaa: I mean the human relations

Seham: He discussed them. The country, and the country's tragedy ... he discusses them so much, so much, so much.

Naglaa: What is the country's tragedy?

Seham: The country's tragedy, especially Salah Jaheen wrote the quatrains in two different periods; the period before '67 and after '67.

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