

Egyptian Arabic transcript:

أمل: شيخ القبيلة، وهو بيقوم يعني، يعني هو بيعتبر دلوقتي مش آيه... يعني هو ريس الجماعة البدوية في أي مكان يعني. بيروح مثلاً أي مشاكل أو خصومات بين أي حد وحد، الأضخاس إلي هم من غير ما ياخذوا عهد الجوار يعني... بس هم واخدينه... يعن واخدينه....
نجله: إلي هو بتسموه مجلس القبيلة؟
أمل: أه بيتسمى قعدة عرب؟
نجله: بيحصل آيه في قعدة العرب ديه؟
أمل: على فكرة معناها كل متى بيتطور بشكل مذهل يعني في السنوات الأخيرة، عشر سنين أو عشرين سنة أخيرة، يمكن كنت أسمع وأنا غيرة إن في مثلاً يقلك في قعدة عرب عشان خاطر في حد مثلاً اعتدى على حد بشتمه، بإيده أو كذا، بيتعمل قعدة عرب ويتحكم عليه إن هو يدفع مبلغ معين، الكلمة متتردش، هو رد الكلمة...
نجله: يعني إلي بيحموا بيه العرب بينفذ.
أمل: إلي بيحكم بيه مشايخ العرب إلي هم الكبار، كبار السن.
نجله: حينفذ.
أمل: سيف، سيف على الرقبة، يقول لك إدفك كذا حيدفك كذا، لو كدفعش أو ما مسمعش الكلمة إلي هو ارتضى من الأول إن هو يحتكم إليهم ويرضى بحكمهم يعتبر يصغر في عيون الناس.
نجله: طب آيه عقابه مثلاً؟
أمل: ملوش عقاب...
نجله: جسدي...
أمل: جسدي أو مادي، هو عقابه المعنوي أكبر، ودي أفضح...
نجله: بيحس إن هو منبوذ مثلاً أو excluded مثلاً...
أمل: حتى فكرة إن الناس تبقى واخده عنه فكرة إن هو مش قد الكلكة، دي حاجة فظيعة، حتى مهما بلغ فقره أو إن هو شخص يعني ضئيل أو حتى لو مكنش ليه كلمه. برضوا كلمة لازم يعني حاجة كده مقدسة إن هو يسمع الكلام، مفكرش إن مرة سمعت إن واحد رد كلمة واحد إلي هو احتكم ليه في الأول.
نجله: رد كلمة مجلس العرب.
أمل: مجلس العرب، يمكن الوقت برضوا الموضوع في تفكك شويه، تفكك...
نجله: يعني الناس مبتحتكمش لشيخ القبيلة؟
أمل: لأ بيحتكموا ليه... شيخ البلد لأن هو دلوقتي...
نجله: شيخ البلد ولا شيخ القبيلة؟
أمل: إحنا مش حنسميها قبيلة لأنها مبقتش بمعنى قبيلة؟
نجله: ميقاش دلوقتي مصطلح قبيلة تطور إلى مثلاً community مثلاً
أمل: عزية، أه عزبة مثلاً، أ... ما بنقولش قبيله، قبيله معناها الأصلي كانت في صحراء وكان في خيام وكان في ناس بتجتمع على... عددهم طبعاً مش حبيقي كبير بالدرجة دلوقتي، هم دلوقتي توغلوا في كل حتة يعني دخلوا، وعاشيين معاهم كمان ناس تانيين. 'لي هم بيطلق عليهم الفلاحين، يمكن أن حستعير تشبيهه هي طبعاً مش بنفس الفضاءة، اليهود مثلاً بيقوا هم يهود يعني مثلاً آيه، في فكرة الي هم شعب الله المختار يعني، لكن ما غير اليهود، غير اليهودي إسمه أممي، ففكرة كده برضوا مش نفس فكرة ال... مش معنى ال هو racism يعني مش إلي هو مش متأصله بيهم لكن بمعنى إن...
نجله: nationalism مثلاً؟
أمل: أه قومية، إن بدوي، غير الدوي أسمه فلاح، غير البدوي، مهما كان، مهما كان.
نجله: يعني مثلاً المصطلح داه برضوا في البدو بتوع مصر إلي عايشيين في مصر ولا بدو مثلاً في ليبيا مثلاً، برضوا...
أمل: معرفش....

نجله: مهو depends it يعتمد على... لأن في مصر مجتمع الفلاحين يعني... فعشان كده بييسموا غير البدوي فلاح مع إن قد يكون مثلا تركي، غير البدوي تركي، قد يكون غير البدو نوبي.

English translation:

Amal: The Sheik of tribe, and he does ... I mean ... ah, like ... I mean, he is not considered now as what? I mean, he's the head of the group, the Bedouin group in any place, I mean.

Naglaa: Ummm.

Amal: He, he goes, for example ... any problems or conflicts between a person and a person -- people who don't even have the right of neighborhood, I mean. But they have earned it by... earned it by

Naglaa: What you call "the tribal session"

Amal: Yes, it's called a "session of Arabs."¹

Naglaa: What happens in the "session of Arabs"?

Amal: By the way, ah, it doesn't mean that ... everything is evolving in an impressive way, I mean. In, in the recent years, the last 10 or 20 years

Naglaa: Ummm.

Amal: Ah, perhaps I used to hear when I was little that there was, for example, they tell you there was "the session of Arabs" because there was someone who attacked someone by swearing at him, by his hand [i.e. beating him] or such. A "session of Arabs" is held, and he's sentenced to pay a specific sum of money.

Naglaa: Hmmm.

Amal: The word is final.²

Naglaa: Yes.

Amal: If he rejects the word

Naglaa: You mean what the Arabs decide

¹ An Arab session is a meeting among senior and wise men in a tribe to deal with issues and problems of the tribe. They interfere, for instance, in deadly accidents and car theft, and so on.

² It means that the decision is final.

Amal: What the Arab sheikhs decide, who are the seniors, who are old regarding age, it has to be done: a sword, a sword on the neck.³

Naglaa: Hmmm.

Amal: They tell him to pay this [amount]; he will pay this. If he doesn't pay

Naglaa: Ummm.

Amal: Or he didn't, didn't, didn't, didn't listen to the word [the decision] that he agreed from the beginning to follow, it's considered ... he will shrink in the people's eyes

Naglaa: What is his punishment, for instance?

Amal: There is no punishment

Naglaa: Physical

Amal: Physical or financial. The psychological punishment is bigger. And this is the worst thing

Naglaa: Would he feel that he's an outcaste, for instance -- excluded?

Amal: The idea that people have the idea that he's not a match for [doesn't keep] his word is a terrible thing.

Naglaa: Yes.

Amal: Even if ... no matter how poor he is, or that he's an unknown person or ... or ... or even if he has no word, the word is what? It's a sacred thing that he listens to the word.

Naglaa: Ummm.

Amal: And I don't remember a time when I heard that someone rejected someone's word.

Naglaa: Yes.

Amal: Because, because he went for him to judge in the first place.

Naglaa: Rejecting the word of the Arabs' session.

Amal: The Arabs' session. Ah, maybe the issue now ... you know, there is a little bit of disintegration.

³ A proverb that means that the decision is final, and there is no way to question it.

Naglaa: Ummm.

Amal: Disintegration....

Naglaa: You mean people don't resort to the sheikh of the tribe.

Amal: No, they resort to him.

[Mixed words]

Amal: because he's, he's now

Naglaa: The sheikh of the town or the sheikh of the tribe?

Amal: We will not call it a tribe, because it's not a tribe for us anymore.

Naglaa: It's not any more. The term of a tribe evolved into, into, for example

Amal: Into

Naglaa: Into community for instance

Amal: Yes, a community ... it became a group ... ah. Yes, a group for example, or ... we don't say a tribe. A tribe, its original meaning is that it was in a desert, and there were tents, and there were people gathering ... their number, of course, isn't large as it is today ... now, they have spread in every place, I mean, and they entered ... and they have other people living with them too.

Naglaa: Yes.

Amal: Who are, who are called the farmers.

Naglaa: Ummm.

Amal: Ah, maybe I will recall the similarity. It's, of course, not as terrible

Naglaa: Ah.

Amal: The Jews, for example, are Jewish

Naglaa: Ummm ...

Amal: So, for example, it means what? There is the idea that they are the chosen people of God, I mean.

Naglaa: Hmmm.

Amal: But non-Jewish people ... a non-Jewish person is called *umami*.⁴ It's the idea also of also ... it's not the same idea of ... the meaning is not that of racism, I mean

Naglaa: Hmmm.

Amal: Not, not, not rooted in them, but with the meaning of

Naglaa: Nationalism, for instance?

Amal: Yes, nationalism: that I'm Bedouin; a non-Bedouin is called a farmer... [laughing] a non-Bedouin generally is ... no matter what he is, no matter what he is

Naglaa: You mean, for example, ah this term is also for the Bedouins of Egypt, who live in Egypt, or is for Bedouins ...or, for example, the Bedouins, for example, in Libya, for instance, also

Amal: I don't know

Naglaa: Non-Bedouinbecause it depends, I mean, it depends on.... Because in Egypt, the farmers' community, I mean

Amal: Ah ... the overwhelming majority....

Naglaa: That's why they call a non-Bedouin a farmer, although he could be, for example, Turkish; a non-Bedouin might be Turkish. A non-Bedouin could be Nubian.

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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⁴ A person who belongs to a given nation, because *uma* in Arabic means a nation.