

Egyptian Arabic transcript :

الرجل: فعلا، رمضان تحس بمصر ليه انطباع تاني، لأن في عادات ارتبطت بالشعب المصري من زمان جدا في شهر رمضان داه. زي العيال، لفظ العيال داه وحش. نجله: لأ عادي.
الرجل: العيال أو الأطفال يحبوا يعلقوا الزين، يعملوا فوانيس ويعلقوها في الشارع، وليلة هلال رمضان، ليلة الرؤية، لما يثبت الهلال ويقولوا إن رمضان بكرة، العيال تنزل بقى بالفوانيس بقى بالشارع بقى وتغني بقى الأغاني وحاوي يا وحاوي، وفي أغاني كتير جدا والزينة بقى والفوانيس تنور والناس تروح تشتري كفافه وتروح تشتري فول وتروح تشتري قطايف، يعني فعلا ليه انطباع جميل جدا، إلي يبعد عن مصر ميحسش برمضان... رمضان يعني أكثر الحاجات إلي فيه بتبقى ليلة الرؤيا إنما الفوانيس والكنافة والقطايف وجوزة الهند والرز بلبن واليميش وعين الجمل، الحاجات دي كلها ارتبطت مع الشعب المصري بشهر رمضات، بالذات الفانوش، الفانوس داه يعني حاجة أساسية عند الشعب المصري، ممكن كبير وصغير يحب الفانوس، لازم تشتري الفانوس. والأطفال يحبوا الفانوس وينزله بيه في الشارع ويقعدوا بقى يغنوا بقى يقولوا آيه، وحاوي يا وحاوي ما تجيب بخشيش إن شاء الله تعيش... وأغاني كده يعني... ويقعدوا يلعبوا، يلعبوا استغماية ويجروا وري بعض... بيحبو رمضان... الشعب المصري يحب رمضان جدا... ورمضان في مصر ليه انطباع غير أي بلد...

نجله: يومك في رمضان؟

الرجل: يومي في رمضان، ارواح الكلية بتبقى قليلة... بصحى أول قبل الكلية بنصحى نتسحر. السحور طبعا لازم يبقى فول وأي حاجة جنب الفول، لأن الشعب المصري بيحب الفول جدا. فول ومشتقاته، وطعمية، وجبنة، مش حنتسحر فراخ. فلانم تكون حاجة خفيفة تساعدنا في قضاء اليوم. بس. وبعدين أنام وأصحى على ميعاد الكلية، أروح الكلية، وإذا كان رمضان صادف في إجازة أصحى من النوم أنزل الشغل وأطلع قبل... وفي جميع الحالات بنيجي قبل الفطار إذا كنت أنام لساعة أو لساعتين وأصحى أفطر تكون المغرب أدنت. ولو كان في الدراسة زي أي نوم وأصحى أفطر وبعدين أذاكر، أما في الدراسة أنا برجع أنام وأصحى أذاكر على طول، إنما لأ في رمضان لازم أفطر وأصلي، أصلي المغرب، وبعدين أقعد أذاكر. داه رمضان باختصار جدا. إنما في أي دولة غير مصر متحسش بطعم رمضان.

English translation:

Man: Truly, Ramadan¹, you feel in Egypt it has another impression because, ah, there are traditions that are connected with the Egyptian population a very long time ago. The month of Ramadan ... such as the kids... the word kids, is it inappropriate?²

Woman behind camera: No, normal.

Man: The kids, or the children, like to hang the decoration, make lanterns and hang them in the street and the night, the night of the Ramadan crescent,³ the night of the sight, when the crescent is confirmed and they say that Ramadan is tomorrow, the kids go out

¹ Ramadan is the ninth month of the Islamic calendar.

² He is using the colloquial Egyptian word for children.

³ Ramadan is based on the lunar calendar. Every year, Muslims carefully watch the moon to announce the beginning of Ramadan.

with the lanterns into the street and sing the songs “Wahawi Ya wahawi,” and there are so many songs, and the decorations and the lanterns are bright, and people go to buy *kunafa*⁴ and go and buy bean and garbanzo [dishes] and go and buy *atayef*⁵. I mean, it really has a very beautiful impression. [He] who goes away from Egypt will not feel Ramadan. As for Ramadan, I mean the common thing is that the night of the sight But the lanterns and *kunafa*, and *atayef* and coconut and rice with yogurt and *ymish*,⁶ and *Ein el-Gamal*,⁷ all these things are connected with the Egyptian population and the month of Ramadan, especially the lantern. The lantern is, I mean, an essential thing for the Egyptian population. It’s possibly for a senior or a child to love the lantern. But we have to buy a lantern. And, and the children, the children like the, the lantern and go holding it into the street and they start, start singing, and say what? “Wahawi ... Yawahawii ... Yuha ... give us a tip, may you live longer.” And songs like that, songs that

And they play, they play *hida* and run after each other ... ah ... they love Ramadan. The Egyptian people love Ramadan so much ... and Ramadan in Egypt has an impression that’s different from any country.

Woman behind camera: Your day, your day

Man: My day in Ramadan: I wake up in the morning; I go to the college; lectures are few.

Woman behind the camera: The *suhoor*,⁸ did you forget it?

Man: I wake up ... I wake up before, before the college, before the college; we wake up to eat breakfast. The *suhoor*, of course, must be beans and garbanzo ... ah ... anything along with the beans, because the Egyptian population likes the beans very much. Beans and its products, and garbanzo and cheese; we will not, not eat chicken for breakfast.

Woman behind camera: Yes.

Man: It has to be a light thing I mean ... ah ... that helps us in, in spending the day; that’s it. Then I sleep and wake up for the college. I go to the college, and if Ramadan coincides with a holiday, I wake up from bed, I go to work and leave before In all cases, we return before *Iftar*.⁹ If I sleep for an hour or two hours and I wake up ... ah ... I wake up, wake up, have the *Iftar*; by then, sunset comes. And if it was a studying day just like any other day, I sleep and then wake up to *Iftar* and, after that, I study. As for studying, I return from the college, I sleep, and wake up to study directly. But no, in Ramadan, I have to eat the *Iftar* and pray, pray the sunset [prayer] and then study. This is Ramadan

⁴ It is made of cheese, flour, sugar, water, and lemon. *Kunafa* is traditionally eaten during Ramadan in Arab and middle-eastern countries.

⁵ *Atayef* are little pancakes stuffed with a creamy mixture then folded over, fried and dipped in syrup.

⁶ A collection of Egyptian cookies.

⁷ Walnuts.

⁸ *Suhoor* is the name for the early breakfast, before sunrise, during Ramadan.

⁹ *Iftar* means the end of a fasting day right after dusk.

Woman behind camera:

Man: Ramadan, Ramadan in summary. In any, any other country other than Egypt, you don't feel the taste of Ramadan.

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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