

Egyptian Arabic transcript:

فالمسيحية بدأت في مصر من وقت زيارة القديس ماركوس للإسكندرية، وبدأ مع تلاميذه نشر الديانة المسيحية، في وسط عالم وثني، عالم من أصل فرعوني. ودا أنا ليه بقول من أصل فرعوني، لأن داه كان في بعد كده العادات والتقاليد الفرعونية. يعني لو جينا في مثلا العادات والتقاليد بتاعت الغطاس، بالأعياد لم بناكل القصب وبناكل الكولكاس، وكل دي عادات فرعونية، فدخلت في الطقس، أصبح الغطاس مرتبط بالقصب، واصبح عيد النارووس في سبتمبر مرتبط داميا باليوس افندي، والبلح، والحاجات الي زي دي. كل الأعياد إلي هي عشنا فيها بعادتنا وتقاليدنا المصرية الفرعونية، باللغات الفرعونية، إلي هي شويه شويه بعد كده بقت اللغات القبطية. هو المسيحية انتشرت وبدأت فعلا تعيش المسيحية البسيطة، بتعلن عن أن يسوع المسيح قام من بين الأموات. قيامة السيح. وبدأت بعد كده المسيحية تنتشر، وبدأ المبشرين يوصلوا لحد ليبيا و يعملوا تبشير، ويوصلوا لحد اثيوبيا ويكملوا التبشير، وهكذا، فأصبحت كنيسة من الكنائس القديمة جدا، كنيسة الإسكندرية. مع حلول إلي هم الناس، نقدر نقول، إلي بيجوا من بره أو إلي بيحبوا يستوطنوا عنا في مصر، فشويه جوه الجريك، وجوه المورنه، وجوه... من لبنان، ومن سوريا، ومن كل الدول دياه، اصبح عندنا كل هذه الطوائف. من بداية المسيحية كان في ارثوذكس وكاثوليك، والبروتوستانتن ظهورا طبعاً بالآخر، بعد القرن 17. لكن المسيحية انتشرت من بدايتها في مصر، من القديس ماركوس إلي كان تلميذ القديس بطرس. فالقديس بطرس طبعاً كان في روما والقديس ماركوس كان بيروح ويجي ما بين روما وما بين الإسكندرية. بعد القرن الرابع، بدأت بعد كده تنظيم التروجيات، وفي القرن الخامس بدأ أي مصر تاخذ التروجيات من القسطنطينية ومن انطاكيا، عشان تاخذ لتروجيات القديس باسيلئوس والقديس غوليجوريوس والتروجيات الطويلة ديا، وطبعاً بتلحنا أو بتقدمها للشعب باللحن القبطي، أو باللحن المصري، والموسيقى طبعاً المصرية بتختلف القديس الباسيلي من القديس البازيلياني، بتلحن بكورال وليه موسيقى بتاعتوا ليه عادات وتقاليد إلي هي أساساً بيتيجي من كنيسة انطاكيا شمال سوريا، إلى النهار ده بنعمل القديس الباسيلي في مصر بالعادات والتقاليد المصرية باللحن المصري إن لازم يبقى في شامسه، لازم في الكنيسة الأرثوذكسية الستات يقعدوا في ناحية والرجال يقعدوا بناحية وكده يعني. قسما لتروجيه وزبطوها يعني على عادات وتقاليد مصر، فمنتشرة ومستمرة لحد اليوم يعني.

English translation:

Christianity in Egypt started at the time of the visit of Saint Mark¹ to Alexandria. He began, with his pupils, the diffusion of the Christian religion in a pagan world, a world of pharaonic origin ... and the reason I mention that it was a world of pharaonic origin is because the Pharaonic traditions and customs continued.

I mean, if we look at the traditions and customs of baptism, for example ... during the celebrations, when we eat sugarcane and when we eat colcassia, all of these are pharaonic customs that entered the religious rites. Baptism has become associated with sugar cane, and the ... what is its name ... the Coptic New Year,² in September, has become associated with mandarins, dates, and things like that.

¹ Saint Mark, also known as Saint Mark the Evangelist, is the founder of the Church of Alexandria and thus widely believed to be the founder of Christianity in Africa.

² The Coptic Orthodox Church has its own calendar and a celebration of the New Year every year around the month of September. People celebrate and go outside with their friends and families on picnics and trips for this day.

All the celebrations that we lived through with our Egyptian pharaonic customs and traditions in pharaonic languages, which after a while became Coptic languages, and ...

Christianity spread, and simple Christianity began to exist and proclaim that the Christ has resurrected from the dead. The resurrection of the Christ. After that, Christianity started to spread and the missionaries started going as far as Libya to continue their missionary activity, and they arrived as far as Ethiopia to continue the preaching, and such. So the Church of Alexandria became one of the oldest Churches. With the arrival of people who, we can say, come from abroad, or who like to take refuge here in Egypt ... so little by little came the Greeks, the Maronites³ ... from Lebanon and Greece, Syria, and all of these countries, we began to have all of these denominations.

From the beginning of Christianity, there are the Orthodox, the Catholics, and the Protestants, who, of course, appeared at the end, after the seventeenth century. But Christianity spread from the beginning in Egypt, from Saint Mark who was the student of Saint Peter. Naturally, Saint Peter was in Rome, and Saint Mark used to go from Rome to Alexandria and back.

After the fourth century, the organization of the liturgies began, and during the fifth century, Egypt started taking the liturgies from Constantinople and Antioch so that it [Egypt] could have the liturgies of Saint Basil and Saint "Gulivorius," and these long liturgies, and of course they set it to music, or they present it to the people in a Coptic melody or an Egyptian melody and naturally Egyptian music.

Therefore, the mass according to Saint Basil varies from the Byzantine rite, as it is composed with a chorale and it has its own music, and it has its own traditions and customs that originally come from the Church of Antioch in the North of Syria. Today we celebrate the mass according to Saint Basil in Egypt, with the Egyptian traditions and customs, with the Egyptian melody; there have to be sextons, and, in the Orthodox Church, women must sit on one side and men on one side, and such. I mean they divided and arranged the liturgy according to the traditions and customs of Egypt So I mean it has spread and continued up to today.

³ The Maronites are a Christian denomination, a group of Eastern Christians who mostly come from Lebanon and form the large majority of the Lebanese diaspora.

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