

Egyptian Arabic transcript :

نجله: علاقة البدو بالفلاحين آيه أولا .
أمل: علاقة عادية جدا. جيران....
نجله: وتزواج كمان....
أمل: في البلد، في البلد لأ يبقى صعب.
نجله: بس في ناس متجوزه عندنا...
أمل: أنا فاهمه، أنا قصدي في إطار بلدنا إحنا، كجيران إحنا بنبقى كجيران. لكن مش بتبقى في علاقات نسب وكده يعني.
نجله: بس في تزواج ما بينهم.
أمل: في في المنطقة إلي بره، متعرفيش آيه السبب.
نجله: آيه هي المنطقه إلي بره؟
أمل: أنا أفهمك. صعب جدا واحد من بلد، مثلا من فلاحين، يتزوج واحد مثلا بدويه. ممكن العكس، تخيلي إنتي.
نجله: واحد بدوي يتجوز واحد فلاحه.
أمل: العكس يبقى صعب جدا. لكن لو من بره، من بره بلدك، آيه الحكمة في كده مش عارفه.
نجله: مش فاهمه مصطلح بلد، قريه يعني.
أمل: بلدك يعني قريتك، المكان إلي إنتي عايشه فيه، القريه، ممكن الغريب يعني ممكن لو بنت عربيه ممكن تتزوج واحد غريب حتى لو فلاح يعني بره بلدها. معرفش دي حكمتها آيه أنا ما سألتش عنها.
نجله: واحد عربيه تتجوز من فلاح بره بلدها.
أمل: بره بلدها، لكن مش من بلدها.
نجله: غريبه.
أمل: غريبه، غريبه.
نجله: مش عارفه.
أمل: داه مش قانون سايد، مش قانون طالع، بس داه إلي بيحصل، داه الإتجاه إلي بيحصل.
نجله: لكن مفيش قواعد ليه.
أمل: مبرره، مبرره آه، متعرفيش مبرر آيه.
نجله: كنت عايز أسألك حاجه...
أمل: وفي حريه، يعني على فكره لو واحد كده قرر يزوج بنته لواحد فلاح محدش يقدر يقله أننا آيه، تعمل آيه. وممكن أي حد يلومه، طب ليه، هم مثلا خلصوا من البلد ومش عارف آيه، ممكن حد يلومه لكن محدش يقدر يمنعه، مفيش حد يمنعه حتى لو مجلس قبيله قله. مفيش حاجه إسمها مجلس قبيلة يتعمل عشان يمنع زواج فلان من فلانه.
نجله: إنتي لو... إنتي بجويه وعيلتك كلها بدويه يعني، لو تقدملك واحد يعني من أصل من جذور فلاحين يعني، رد فعل باباكي حيكون آيه.
أمل: برضوا مسألة فرديه، في أب ممكن يرفض، أنا والدي ميرفضش. طالما أنا...
نجله: آيه المعايير إلي هو... يعني مثلا هو...
أمل: يكون مناسب لي، يكون مناسب، ويكون أنا يعني...
نجله: حابه.
أمل: حابه، مرتحاله أو كده. في ود... (...). أو أنا موافقه عليه. مش حيمانع... المشكله إني في آباء لحد الوقت بيتحكم، حتى لو بنته عايزة إنها ترتبط بحد مثلا، شخص معين، وطالما هو عرف إن هو مثلا، تحكيمات شخصيه، برضوا الناس كده ضيقة الأفق بشكل غريب الناس لحد دلوقتي، نقول يعني إحنا في القرن الواحد وعشرين ومع ذلك في ناس لحد دلوقتي يقولك تعليم البنات مينفعش. غريبه. أنا مستغرب على كده.
نجله: في، في لغاية دلوقتي عقليات متخلفه...
أمل: في عصر الظلمات يعني.
نجله: موصلهاش مسألة. هو على حسب مستوى التعليم برضوا.

أمل: والأب... في أباء متسامحة. في أب متسامح ويحب بنته تكون في أحسن مكان يعني، وفي ممكن أب ممكن تلاقيه معندوش مانع إن بنته تتعلم بس في حاجة معينه، يمكن حاجه تستعربي عليها، إن الأب لو في عنده في العيلة إين كبير، ولك، يبقى مخول ليه سلطات الأب.
نجله: بالمسؤولية يعني.
أمل: بالأب لو قال أختي متعلمش ممكن أبوه يمشي كلامه، لأنو أخوها.
نجله: لأنو أخوها الكبير.
أمل: أخوها الكبير، يعتبر أن هو ولي أمر.
نجله: مش عارفه أنا ليه ضد حاجه زي كده، هي موجوده أنا مش حعترف...
أمل: هي مش موجوده في مجتمع البدو، هي موجوده في مجتمع الفلاحين.
نجله: هي تعتبر في مصر حتى والله في مجتمع الحضر يعني إلي هم موجودين في الحضر يعني غلي مفروض إن هم أكثر تعرضا للتكنولوجيا والإنفتاح الثقافي، بس برضوا موجوده يعني، الأخ الكبير يعني...
أمل: أه في الحضر، مش مسالة تعليم يعني.
نجله: هي عقليه أو mentality معينه.

English translation:

Naglaa: What is the relation between the Bedouins and the farmers? Or

Amal: A very normal relation.

Naglaa: Ummm.

Amal: ... ah ... neighbors and ... ah

Naglaa: Intermarriage also?

Amal: No, in the village, in the village? No, it's difficult ... ah

Naglaa: But there are people married in the

Amal: I understand. I meant within our village

Naglaa: Yes, in the village

Amal: As neighbors, we are neighbors, but there are not marriage relations and so on.

Naglaa: But there is intermarriage between them.

Amal: In, in, in the outside, surround[ing areas]. You don't know the reason behind that.

Naglaa: [Mixed words]

Amal: I will explain it to you ... ah It's very hard for a man from the village, for instance, from the farmers to marry a woman, for instance, a Bedouin.

Naglaa: Mmm.

Amal: ... ah ... the opposite is possible. Imagine

Naglaa: A Bedouin man can marry a farmer woman?

Amal: A Bedouin man can marry a farmer woman.

Naglaa: Yes.

Amal: ... ah ... the opposite is very difficult. But, if [the person is] from outside, outside your village

Naglaa: Ummm.

Amal: What's the reason for this? I don't know.

Naglaa: I don't understand the term "village" -- what does it mean?

Amal: Your village

Naglaa: Your town?

Amal: Yes, your town, or the place where you live.

Naglaa: Fine.

Amal: In the town ... ah ... a stranger can ... ah ... it's possible for an Arab¹ woman to marry a stranger

Naglaa: Mmm.

Amal: Even a farmer, I mean.

Naglaa: Umm.

Amal: Outside her village.

Naglaa: Yes.

Amal: I don't know the reason behind this. I didn't ask about this.

Naglaa: An Arab woman can marry a farmer [from] outside her village?

Amal: Outside her village, not from her village.

¹ "Arab" here means "Bedouin."

Naglaa: [Laughing] Strange!

Amal: Strange; strange.

Naglaa: I don't know

Amal: This is not a common law. It's not a common law, but this is what happens. This is, this ... ah ... what happens

Naglaa: But ... ah ... not, not ... there are no standards.

Amal: There is no justification for it?

Naglaa: Yes.

Amal: You don't know the justification behind that

Naglaa: I wanted to ask you about something

Amal: And there is freedom. By the way, if anyone decides to approve his daughter's marriage to a farmer, no one can say to him "What are you doing?"

Naglaa: Yes.

Amal: Anyone could blame him, as "why? There are no more men in the village?" ... and I don't know what

Naglaa: Ummm.

Amal: Anyone can blame him but, but ... ah ... no one can stop him.

Naglaa: Fine.

Amal: No one can stop him, even if the tribal council told him to ... no tribal council is held to prevent the marriage of a man and a woman.

Naglaa: If you, you, you, you are Bedouin and your entire family is Bedouin, I mean ... if a farmer proposes to you, I mean, [someone] from roots of farmers

Amal: Ummm.

Naglaa: What will be your father's reaction?

Amal: ... ah ... this is also an individual issue.

Naglaa: Ummm.

Amal: There is a father who would refuse. My father doesn't refuse.

Naglaa: Ummm.

Amal: As long as

Naglaa: Fine, what are the standards that he ... ? I mean, for instance he

Amal: To be, be suitable.

Naglaa: Ummm.

Amal: To be suitable ... ah ... for me, and that I ... ah ... I mean

Naglaa: Like him.

Amal: Like him ... ah ... comfortable with him, or such. There is love.

Naglaa: Ummm.

Amal: And I tell them I want him, for instance. And I agree to marry him. He will not refuse.

Naglaa: Ummm.

Amal: The problem is that there are fathers even today who control. Whatever the woman ... even if the woman wants to marry someone, for example, a specific man, and as soon as they know ... personal sense of control. You don't know, people are as ... closed-minded

Naglaa: Yes.

Amal: In a strange way, even today. So I say we are in the 21st century; nevertheless, there are people even today who tell you that educating girls is useless. Strange

Naglaa: Yes.

Amal: I'm surprised at that.

Naglaa: There are, there are even today backward mentalities ...

Amal: You mean the age of darkness? [Laughing]

Naglaa: That have not [been] enlightened ... it also depends on the level of education, also.

Amal: Yes and ... ah ... the father. There are tolerant fathers. There is a tolerant father and, and [he] likes for his daughter to be in the best place, I mean.

Naglaa: mm

Amal: and there is possibly, a father that doesn't mind his daughter getting education but there is a certain thing, maybe it will surprise you; if a father has in the family an elder son

Naglaa: mm

Amal: a son, he, he's authorized the same powers of the father.

Naglaa: authorized... regarding responsibility you mean

Amal: regarding responsibility. It's possible if he tells his sister to not get an education, perhaps his father will obey the word

Naglaa: yes

Amal: because he's her brother.

Naglaa: because he's her older brother.

Amal: her older brother. He's considered her guardian.

Naglaa: I don't know why I'm against such a thing. It exists; I will not admit that it's...

Amal: and it doesn't exist within the Bedouin society; it's in the society of farmers.

Naglaa: I know... I was about to tell you that...

Amal: it exists...

Naglaa: I mean it exists.. I mean it's considered in Egypt I mean even, By God, in the urban society. I mean it exists in the urban. I mean they are supposed to be more exposed to technology and cultural openness but still, it exists I mean. the elder brother also...

Amal: yes, certainly...aaa... it's not a matter of education I mean....

Naglaa: it's a specific mind or mentality.

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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