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This intermediate-level reader in Moroccan Arabic is designed to provide (1) a text which will be articulatable with a basic course, (2) natural language in "advanced colloquial" rather than a literary style, and (3) material which is culturally insightful. The cultural aspects represented are those of inter-personal relationships, portraying a typical generation-gap situation. Each lesson consists of pre-drill sentences, text, notes, and questions and other drills. Translations of the pre-drills are at the back of the book. All Arabic material is written in phonemic transcription. The first seven texts of this volume are given in Arabic script in the beginning of the companion volume, "Moroccan Arabic Intermediate Reader, Part II." AL 002 081. (AMM)

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الكتاب مع المباشرة

باللغة المغربية الدارجة

MOROCCAN ARABIC

INTERMEDIATE READER

أحمد والي علمي

Wali A. Alami

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M O R O C C A N A R A B I C
I N T E R M E D I A T E R E A D E R

by
Wali A. Alami

Edited and with an introduction by
Carleton T. Hodge

Part I

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Intensive Language Training Center
Indiana University
Bloomington
1969

Preface

This Moroccan Arabic reader is one of a series of texts originally inspired by the needs of the Peace Corps. Both a basic course (Scholes, Alami 1966a) and an intermediate reader (Scholes, Alami 1966b) were written under Peace Corps auspices. It was hoped that both of these could be thoroughly revised and put into final form. A revised version of the first, pre-speech, part of the basic course has been prepared (Migliazza-Alami 1966), but the active phase has not been worked on further.

When application was made to the U.S. Office of Education for funds with which to prepare an intermediate reader, it was intended to use the Scholes-Alami text (1966b) as a beginning, to be revised and expanded. This was not done, and the present volume is completely new.

All of the texts and drills were written by Mr. Alami, under the general direction of the editor. The latter has furnished the introduction.

Carleton T. Hodge

Note

This is a preliminary edition. Corrections are in progress by the authors, and suggestions from others are welcomed.

Introduction

The Report of the Conference on Neglected Languages, held under the auspices of the Modern Language Association of America and the U.S. Office of Education, March 27-28, 1961, listed Arabic, both literary ('contemporary' is the term used in the report) and colloquial among the languages of high priority (Fife-Nielsen 1961.16). The Arabic dialects of North Africa were here subsumed under 'Maghrebi'. Since that time there has been considerable effort expended to provide materials in these dialects. The present work is part of this continuing program.

The above report also listed the types of language materials recommended for preparation, with priorities given (18-21). The second highest priority, item 2, is:

'All learning tools beyond the basic level essential to help the learner achieve competence in the aural and visual use of the target language or to make the transition from the use of learner's materials to the direct use of sources in the target language.'

Of these items (listed on 19) 'readers' were given first, presumably as of higher priority.

The implementation of the National Defense Education Act has seen numerous 'readers' in many languages. Most of these have been of a fairly conventional type, being selections from written texts. An apparently neglected section of the above report is the article on 'Tools for the acquisition of a second language' by Austin E. Fife (86-98). Fife's remarks on 'readers' are well worth quoting:

"Readers" are usually thought of after basic courses. Certainly we need readers of graded difficulty and with variety in subject matter to meet the needs of students at given levels of competence, to reflect the variety of the target culture and the varying needs of specialists who are learning the target language for sundry purposes. Too often at this level the language as an audio-lingual vehicle is lost sight of. Certainly at the so-called intermediate levels of study we need to think

more than we ever have before of audio-lingual materials, or of texts supplemented by lecture materials and materials designed to be used for exercises in oral comprehension. Materials for advanced listening, together with intermediate and advanced conversational drills and exercises, are also needed.

The accompanying 'reader' is, I trust, more in line with what Fife had in mind than many others. The object is threefold: 1) to provide a text which will be articulatable with a basic course; 2) to give natural language--- advanced colloquial, so to speak, not a literary style; 3) to furnish material which is culturally insightful.

The first aim is in some respects the hardest to fulfil. True articulation of intermediate materials cannot be achieved until a completely acceptable basic course is available. There exist at least four recent basic courses, none of which is wholly satisfactory (Sa'id 1955; Smith 1965; Harrell, Abutalib, Carroll 1965; Scholes, Alami 1966a, part one replaced by Migliazza-Alami 1966). The present work assumes that the reader has been through the Harrell text or its equivalent. It has long been the conviction of the present writer that materials to be used immediately following the completion of a basic course must be written specifically for this purpose. This may not be true of certain basic courses in specific languages, but as a general rule it is believed to be valid, particularly for the less usual languages. Basic courses in these are not apt to prepare the student to plunge into ordinary literary material. The gap between must be filled. This gap may be in structure, vocabulary, style, etc. It is the further conviction of the writer that the material written for this purpose needs to be comprehensive in its cultural coverage (see point 3 below). It must provide the setting in which materials lifted out of the culture (as books, articles, etc.) may be understood.

It is also assumed that the user of the present reader has at hand several standard references. The first is Harrell's grammar (1962). This work

has reduced the necessity for many notes, and explanations to the texts are largely semantic rather than grammatical. It is, however, expected that the available dictionaries will be used when necessary (Harrell, Abu-Talib 1966; Sobelman, Harrell 1963; Wehr 1961). It is hoped that the notes, as well as the translations of Part I pre-drills, will keep dictionary use to a minimum. An effort has been made in the notes to explain Arabic words in Arabic in order to reduce the use of English, including bilingual dictionaries.

The second aim, the use of natural language, is closely related to the problem of articulation. Interestingly enough, when there is close adherence to a principle of naturalness, the texts serve better as audio-lingual material (à la Fife above quoted). Each text is preceded by a conversational pre-drill, the purpose of which is to introduce both the vocabulary and structures met in the text. Part I has in addition translations of these pre-drills, to reduce student dependence on speaker or dictionary. Questions are included after the notes to help stimulate audio-lingual use of the materials. If so desired, the texts may be used as comprehension exercises following the pre-drill (that is, they can be read by the speaker or played on the tape before the student has looked at the printed text, with appropriate checks made on the student's understanding).

The use of Arabic script for Part II is intended to enhance rather than detract from the naturalness. The conventions used--sometimes approximating classical Arabic spellings--are representative of those used by Moroccans in writing colloquial Arabic. No introduction to the script is given, as several adequate ones already exist. In order to provide a bridge between such Arabic script as the reader may be familiar with and that here used, an Arabic version of the first seven pre-drills is given. As this is also given in transcription, the student may study these before beginning Part II.

The third aim, to provide material which is culturally insightful, sounds trite. It has been the purpose of more language texts than one can count. It is hoped that the approach used here will furnish insights which will prove valuable to the person interested in interacting with members of the Moroccan culture.

The basic concept behind the present reader is that of 'cultural vignettes'. If one has an overall cultural view, one may undertake to give 'samples' of each facet of the culture. These 'samples' represent incidents, ordinary everyday characteristic happenings. The text which embodies this sample may be narrative, conversation, description, or all combined. None of the texts is to be a generalized description—a discussion of custom, geography, etc. Each is to be typical, not comprehensive.

In order to furnish even representative vignettes of the different facets of culture would entail a reader running to thousands of pages. It would be necessary to have first a complete cultural outline which could then be systematically followed. This would give what may be termed minimal representative coverage. In the absence of such an outline, the editor of this and other intermediate readers being prepared at the Center has referred the authors of these to the cultural map developed by Edward T. Hall and others at the Foreign Service Institute and published by Hall in his Silent Language (218-225). This is a provocative chart, one which can be used to stimulate the thinking of writers who may have little or no anthropological awareness.

Judged against such an ideal—rough though the latter be—the present work can only be described as a fragment. The editor feels that it is a true reflection of the vignette concept but within the limits of time and space can only be a small part of what may be written. Due to the manner of its execution—two major parts, each consisting of a group of related texts—its scope

is not as broad as completely isolated texts would have furnished. It is felt, however, that the added understanding developed by such connected texts outweighs this apparent disadvantage.

Obviously any literature or other written records from a culture reflect aspects of that culture. A comprehensive culture-oriented reader would include samples of all sorts. In making a short reader such as the present one, a choice must be made as to what aspects of the culture are to be represented. The choice here has been that of inter-personal relationships. Part I, for example, is meant to portray a typical generation-gap situation. The development of this theme brings in other cultural features, as does the theme of Part II. Such vignettes are meant to immerse the reader in a real-life kind of situation, to help him think like the Moroccans who are represented.

In a speech area where there is a great deal of literary production, such vignettes may be found ready-made. Even literature, however, has its drawbacks, as there is a purpose to it over and above the presentation of life as it is, an ulterior motive. Here the motive is to present pictures of life, nothing more. (A previous intermediate reader--Scholes, Alami 1966b--has a number of short isolated texts and may be used as a supplement to this reader, Part III, by those who want some additional material.)

It is hoped that this approach, that of overall cultural representation, will find favor with future reader-writers and that we will eventually have a culturally comprehensive Moroccan Arabic reader.

Each lesson of Part I consists of five parts: 1. Pre-drill sentences; 2. Translation of pre-drill sentences; 3. Text; 4. Notes; 5. Questions and other drill. In Part II there are no translations (2). The actual order in Part I is somewhat different: The pre-drill and texts of the lessons are given serially, followed by all of the notes and questions, the translations being given

at the end of the volume. The position of the last is to reduce reliance upon them. They are there for reference, but every effort should be made to keep classroom work as well as individual study in Arabic.

In Part II each lesson is given in its entirety (pre-drill, text, notes, questions).

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map 218-225.
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Text A

--qalu li Rasid tbarkallah HaSSal ^cal lbakaloria nad l^cam!

--yyih, nzaH u rah farHan la huwa wala bbah.

--sgad ya^cmal daba?

--iwa sma^ct b.lli gad ydxol l.lqism lbidagozi..., waqila bga ywalli ustad.

--nasi qbiH. sHal f^camru daba?

--tmanTas l^cam b.DDabT.

--wliyyid nzib tbarkallah, u dki.

--llah ya waddi!!

--xlaq Hdaya gir lbariH; ddunya bHal lmanaam.

Chapter I

Text A

Moqaddimat Hayaat Rašiid

Rašiid šaabb Candu tminTaš l^cam. had l^cam HaSSal^c al lbakaloria dyalu, u kaysta^cidd baš yadxol l-lžaami^ca. Candu minHa mil lwizaara baš ydxol l-lqism-lbidagoži f-RRbaT, Hit kayfaDDal ykun ustaad.

had ššaabb lli gadi nHki l-kum lHayat dyalu... xlaq Hdaya mnayn kunt ana brasi kandra f-ttaanawi.

milli kanat Candu xams sniin, u dxal l-lmadrasa, u huwa mnayn kayži l-DDaar, kaybda y^cmal bHal lmu^callim dyalu; kayuqaf qbalat bbah u yimmah, u xutu SSgar, u Hatta yla kanu ši nas uxrin f-DDar, u ybda za^cma kayqarrihum dak šši lli ora huwa. ubbah kayfraH uyqol l-yimmah: 'had luliyyid gadi ykun muHaaDir kbir f-lžaami^ca.

u daba gadi n^cTikum raDra^c al lHayat d-had ššaabb Rašiid milli xlaq Hdaya, hadi tmanTaš l^cam, bHal lmanaam.

Text B

--gir lbariH wana u bbaH ^vCzara ma kantfarquš, dima kansafu bzuz u...;

ssi ^vComar razul Tiyyib, milli kunna drari Sgar, ^vCamaru ma tbaddal.

--ssi ^vCumar uld ^vC'a'ila, llaH ya waddi.

--Hatta dak ssiyda mratu mskina bint nnasi u mazala Sgira.

--bint min hiya?

--llaH ya waddi! bint lHazz MoHammad lbard^vi.

--iyyih, qbal ma ddzuwwaz^v kanat katqra f.lmadrasa d.ssa^vb.

--wa gir si yyam qlila u xlaS yallah kat^vra? tktab smiyytha b.lkasfa.

--wa ara u kan; hadak waqt u hada waqt; lla yhannik f.had ssa^vCa,

^vCandi mu^vid m^va ssi ^vComar f.lqahwa, nsufak min ba^vd.

--il lliqa.

bbaŋ Rašiid

Text B

bbaŋ Rašiid kaŋ Sdiqi min qbaŋ ma ydzuwwaḡ.
umnin ẓa y^cmal l^curs, ma Htašši ystad^cini; xamstaš
lyum qbaŋ mal l^curs ma kunnas kaŋtfarqu, u kaŋ ma
kaydir lxayT flibra Hatta kaystašar m^caya, wila
ma ttafaḡnaš kaybaddal naDarū; haḡi daba tsa^cTaš
l^cam. sana min baCd, xlaq luliyyid Rašiid. kaḡalik
HDart nhar ssbu^c, u kunt waqaf waqt ssmiyya bHaŋ yla
kunt ^cammu aw xalu.- ddinya Bhaŋ lmaḡaam, haḡi tmaŋTaš
l-sana!! wa ma ^clinaši; lmuḡimm ana HaSSalt ^cla minHa
baš nmši ntxaSSaš f-lxaariḡ; haḡik ssa^ca Rašiid kaŋat
^candu rab^ca sniin. giyyabt talt sniin f-lxaariḡ, u
mnin rḡa^ct l-bladi ẓbart Rašiid tbarak llaḡ, walla
^cazri, kaywSalli taḡt baTi, u bbah farḡan biḡ kayḡolli:
"tbarak llaḡ wliyyid dki u nḡiib, u hḡak ḡalli bbah"
milli kayḡi mal lmaḡrasa kaybḡi ydir bHaŋ lmu^callim
dyaŋu u kaydba yḡarrihum ddurus dyaŋu f-DDar.

waḡaḡ mnhar kunnā ḡalsin ana u bbaŋ Rašiid f-lḡaḡwa,
ẓa huwa ^craḡ li (ḡir bfammu) baš nt^cašša u nḡaSSar m^caḡum
f-DDar. hḡa Rašiid ḡaḡi ybḡa y^cayyaT li Cammi, u ḡaḡi
ybḡa ywarrini lknaniš u lktuba dyaŋu baš nraḡ^cu ddurus
ana wiyyah. lHaasil kaḡrat bini u bin ḡak luliyyid ši
maḡḡibba, tqulu walḡi, maši ḡir walḡ Sdiqi.

Text C

A--ahlan b.ssi ^comar... Ô! dduktur...^cal sslama, waqtaṣ ziti min Amirika?

B--llah ysallmak, wa raha Tal^ca l.sab^ca shur.

A--wallahila twaHHasnak. bHal l^cada a ssi ^comar? ... u nta ya doctor sgadi
nzib lak?

B--atay b.nna^cna^c u ma ddiṛṣ fih ssukar.

A--n^cam a ssidi.

B--mudda u had ssiyyid kayxdam f.had lmaqha*

C--min qbal ma yxlaq walid Rasid...,

B--milli kunna b.zuẓ^c zara kanziw l.nna sa^ca sa^ca.

C--....., wa haHna kanntaDruk b.la^csa ya duktur, wa labudda, qbal ttas^cud.

B--biHawli llah.

* refined word for "qahwa", (the shop, not the drink)

Text C

dazat šuhuur u-a^Cwam, u ddinya bHal lmanam;
ukunt, yla ma šuftšiši Rašiid, kanšufu marra f-l usbuuC,
uhuwa fuqmma yšufni kayžib lmiHfaDa dyalu, u yžbad
lknaaniš u lktuba minnha, u ybda kayraža^C m^Caya, wana
gir ^CaTih bali u huwa lli kaywarrini kullšiši wygulli:
" had ššiši qrinah lbariH, u had ššiši ^Cad lyum f-SSbaH"
lHaaSil ma ^Clinašiši; l^Cam faš kan gadi y tqaddam
lššahaada libtidaa'iyya, mnayn kammal tnaš l^Cam, kunt
^Candhum bHal l^Caada, u Rašiid kaywažžad l-mtiHaan f-lbiit
fayn kayn^Cas huwa u xutu SSgar. sma^Cni kanhdar m^Ca
bbah u yimmah u ga^C ma ža l-lbiit lkbiir. waHad ssa^Ca
u huwa ytamm maži ^Cla rus hnanu, u za ^Candi ugalli
f-wadni: " ^Cafak a ^Cammi ma tmšiši Hatta ndwi m^Cak,
wa-la-budda."

goltlu Hatta ana f-wadnu: " yak la bas."

galli ^Cawwad f-wadni: " f-lgaaya, gir ^Candi bik
lgaraD."

Text D

--^cammi, ^cammi, baġi nhdar m^cak qbal ma t^ši.

--wa qol.li daba.

--la! mnayn tkun xariż duz ^candi l.lbit SSgir.

--^cla rasi.

--.....; hak a ^cammi, qra had ššⁱ, b.lHaqq ġir bini u binak..., ana u nta, ...la baba, la mama. mattaŋqin?

--mattaŋqin... (m^carasu): y^clam llaħ šnu f.had žžwa lli ^cTani Rašiid!

--wa lla yħannik a ^cammi daba.

--il lliqa ya walid Rašiid... (m^ca rasu): walayinni tqila had žžwa!

y^clam llaħ šmin sirr fiha..., ma fiya ma nqra daba, n^ši nDrab na^csa.

--ma ^candi ma nsalak a walid Rašiid. wa štti* lli kayžtahad kaynžaħ.

babak u mamak ma ykunu ġir farħanin bla qyaS!

--...bla šakk.../^cammi, dak l'amana lli ^cTitak, škan minnha?

--iwa, Hallit žž'a u šuft lli fiha walakin.....

--wa mzyan, daba ġadi n^ši ^cand baba l.lma^cmal, candu biya lgarad.

Text D

qabla kulli šay! ^Clas bga ytkallam m^Caya Rašiid.
qbal ma nxruž (ha)dik llila!! lwaq^Ci, mnayn mšit
^Candu l-lbiit fayn kan kayTala^C, gir šafni qarrabt,
u huwa yuḡaf uyži ^Candi l-lbab, u f-yaddu waḤad
žžwa kbira, u mašduda; makkalhali, u galli: " a ^Cammi,
^Candi fik ttiga lkamla; hak had žžwa, raha fiha diftar
kbir kullu maktub; yla bḡiti tHallha u taḡra dak šši
lli maktub f-ddiftar, ma nzuwwallakš, baḤaq ma tqol walu
l-baba aw l-mama, Hatta nduwwaz lamtiHan, u ana ḡadi nži
^Candak l-maHallak u nddakar ana wiyyak.

xdit žžwa u mšit l-DDar, u bḡit Hayir waš nHallha
walla la. ma fadni gir mn^Cas dak llila, u llagadda
yž^Cal llah xir. llagadda ma kayn šay, lba^Cdu Hallit žžwa
lli ^CTani Rašiid, karžbar fiha kunnaš; ši myat warḡa
kullha maktuba, b-ttarrix, u nnhar, ya^Cni mudakkira
yawmiya dyal Rašiid, bdaha f-ššhar d-^Ctubar u ḡadak
kan ššhar d-jwan, ^Clayn tis^C šhur!! ma fadni gir
šaddit lmudakkira dyal SaḤbi SSḡiir, u xabbitha f-lamžar
dyal lmaktab dyali, u golt m^Ca rasi: " ma nḡraha Hatta
yži ^Candi Rašiid; huwa yḡra ktabtu b-zzirba, u na^Craf
^Claš ^CTani lmudakkira dyalu, ana, u maši l-babah".
kan ḡadak nhar larba^C, u Rašiid ža ^Candi l-DDar nhar
žžam^Ca, farHan kayDHak min wadnih Hit nžaḤ fššahaada.
t^Cannaḡ fiya: " a ^Cammi nžaḤt, a ^Cammi nžaḤt. "
wana kanhannih u niraḤ bih, u daxxaltu l-lbiit lkbiir;
u huwa yhazz ^Caynu fiya mtammar za^Cma bḤal ši ražil,
u galli: " ^Cammi, lTala^Cti ^Cla dak šši dyali. " ḡoltlu
lḤaḡiqa, ža huwa bḡa kayhazz rasu u ḡalli: " iwa mzyan;
daba ḡlah yhannik, nsufak min ba^Cd. "

Text E

--sgad t^cmal f.had SSif?

--gad naxud gir š^vi usbu² d.l^cuTla, u gad nduw^vwzu f.ifran. /u duk
ttlata d.l'asabi^c loxra gad nxalliha Hatta l.l^cam žž^vv/ bgit ntsara
š^vwiya f.'urubba.

--hadi fikra mu^ctabara. /walakin had l'usbu^c lli gadi dduw^vwaz
f.ifran, yallah ndduw^vwzuh ž^vmi^c f.sla aw f.Mandiya aw f.žž^vdida... .

--la ya axi /b.ssraHa ma kaywafoqniš^v lhawa d.lbHar/ kanmraD, u ma
kanzbar nasaT/ ma kanbqa la nakul mzyan wala nn^cas mzyan, lHaSil
ma kaynfa^cni gir žž^vbal.

--mttafqin a sidi, yallah nduw^vwzu had l'usbu^c mž^vmu^cin f.ifran/ u nmš^viw
nš^vufu lmuxayyamat lmadrasiya Hdana tamma f.ban Smim, u f.Ras lma/
bzzaf d.drari dyanna rahum tamma f.lmuxayyan/ wlad ubnat.

--Hatta Rasiid, wald Sdiqi ssi ^comar, rah tamma f.ban Smim hadi
daba..., ^clayn tlata d.l'asabi^c/ mš^vit^v š^vttu nhar lHadd lli daz,
masi hada, lli qbal minnu.

--^clih l^camal a ductor, nmš^viw n^cawwdu nš^vufuh mž^vmu^cin. /iwa maw^cidna
hna bHal l^cada, baš nttafqu ^cal lbarnamaž.

--la smaH li/ žadda nša'Allah mstad^ci ^cand Sdiqi ssi ^comar.

--daba n^cmal lak tilifun.

Text E

hadik ttalt šhur dyał SSif, Rašiid duwwaz minnha
sitta dal asaabi^C f-lmuxayyam, mša l-žžbal Hit ma
kaywafquš lhawa dlbHar; ba^Cda, qbal ma ymši l-lmuxayyam,
waHad llila kunt ^Candhum wqalli bbah: " gadda f-lfžar
Rašiid gadi yqalla^C l-lmuxayyam." šuft f-ddirri, u
šaf fiya, u hazz li rasu uqalli: " min ba^Cd nži mal
lmuxayyam nšufak a ^Cammi." Hna za^Cma kantfahmu
ba^CDiyvatna. u f-lHiin sallam ^Clina u mša yn^Cas baš
yfiq bkri. ana zatt mmurah šwiya umšit Hatta ana
l-maHalli. dak llila ^CTitha lnn^Cas. llagadda,
mnayn faqt, tqol ši Haža kanat katxaSSni ^Cad bHal lli
^CTani b-Tarša u qolt: " iih! Rašiid-wlidi daba rah
wSal l-lmoxayyam!". nsit lmudakkira, u bqa bali gir
m^Ca mulaha bHal lli ma šuftuš hadi mudda. dak SSbaH
kullu ma žbart šahiya l-lfTuur, ma žbart ^Cqal baš nbqa
f-DDar; ma fadni gir lbast Hwayži u xražt hakkak bla
fTuur; yallah yallah ma faqtbrasi Hatta wqaft f-bab
lma^Cmal d-bban Rašiid, u huwa min b^Ciid kayšiiyyir li
byiddu uyDHak. Dxalt xlaS u sallamt ^Cla Sdiqi, u min
gir Hsaas qoltlu: " l^Cazri msafir, Triq ssalama. rana
žit nšamm rriHa dyału f--bbah." Sdiqi bqa kayDHak u
qalli: " a sidi daba ^Cad ^Craft yala kan dak lwald
kayHabbak bHali aw ktar, ^Candu lHaqq! u zad qalli:
" min hna ma tmši Hatta lwaqt lgda unmšiw mažmu^Cin,
Rašiid daba bssalaama msafir, ^Cammu ywannasna f-lagda."

Sdiqi kayxdam wana galis Hdah, marra kalma. u
marra Hikma Hatta ža waqt lagda u šadd RRažul lma^Cmal
dyału u qbaTna TTriq l-^Candu l-DDar, wana miyyit bžžuu^C.

Text A

mulat DDar: mraHba b.had rražal / fayn had lgyub?

mul DDar: wa lalla daba Rašiid masi hna b.SSalama / škun gadi
yži yšuf had Cammu?!

zzaayir: lawah ya waddi / ntuma wkad min Rašiid.

mulat DDar: wallah ya ductor yla wlidatna wala Hna kanHasbuk
bHal wahad minna / wma Rašiid xlaS..., bla šakk
kayHabbak bHal bbah / aw šwiya ktar kayqol-li
Caqli...

mul DDar: *mHabbat munmu Cla mmu / Hatta Hna ma kanCarfuš nCišu
bla dductor... / wa aranna baC da ntCaššaw baš ngalsu
nqaSSru Cla si kisaan datay / Dfi Clina dak ttilifizyun
daba, xallina nddakru mCa dduktur.

(min baCd lCša.)

zzaayr: wa lHaSil lla yhannikun f.had ssaCa / nmaš nrtah šwiyyiš
f.DDar / kanHass b.rasi Cayyan šwiya.

mul DDar: wa sidi kattaCbu f.ššgul dyalkum / llah lmuCin / **wa la
tCmalhaši hiya hadik / Hna ma kanbgiwši nbasslu Clik
b.ttilifunat saCa - saCa, u nta la tgayyibši Clina.

ddrari SSgar kullhum: aži Candna a Cammi, dima.

zzaayr (kaydHak): nša'allah a wlidati / wa, ssi Comar, thalla.

mul DDar: ražul ^čaDiim hađ dduktur.

mult DDar: l^čilm ya ssi ^čomar huwa kullš^či / maš^či kaygol lmatal!
« lqari la turih » ? / daba wliđna Raš^čiid rah kayrwa
^čla dduktur / lHamdu llađ ba^čda lli Raš^čiid kay^čraf
f.mman ylsaq.

mul DDar: lHamdu llađ ba^čda lli mrati ^čandha kullš^či mzyan, illa
ražulha.

mulat DDar: rabbi ykafik ya waddi.

Chapter II

Text A

gir gabbalt ^Cla bah DDar užbarha xaliya tqol
Rašiid huwa lli kan m^Cammarha buHdu; ssiyyda katmarHab
biya u ddrari SSgar, xut Rašiid Hatta huma bHalu
kayqoluli '^Cammi' wana gir kangangam ma ^Craftš*i* Rasi
šnu kanqol. bda Sdiqi kayDHak m^Ca mratu uqallha:
'ma zasi bas ysufna, za gir yšamm rriHa d-Rašiid fina.'
žat mratu qalač lu: 'ya hu ya buh llah y^CTina ^Cla
wžah min nduzu, ara wkan.'

Klina lli kattah llah f-lbiit lkbiir u mayn nzlu
sswaani, bda lsani kaydur f-fammi: waš nqol ma ^Candi,
walla nktam ssirr; w f-ttaali qolt m^Ca rasi: 'lla!
Sdiqi SSgir Rašiid waSSaani ma nqol walu lbahah u
mamoh; wallah ma ngadru wala nfš*i* serru, SSamt Hikma.
f-žžuž u rba^C hakkak, Sdiqi wqaf baš yrža^C l-lma^Cmal
dyalu u ae ražna ma zmu^Cin baš nmš*i* Hatta ana l-šgaali,
u 'akkdat ssiyyda ^Cliya baš nž*i* nt^Cašša u nqaSSar
walakin ^Ctadart.

llah šahad, malli dxalt l-DDar, ma staTa^Ctš nHsar
ddmu^C wala ^Craft ^Claš; u mš*i*t bla ma ndri l-lmžarr
d-lmaktab dyali, u Hallitu u žbatt mannu lmudakkira
dyal Sdiqi SSgiir Rašiid, u Hallitha f-SSafHa llula,
u bdit kanqra min taHt ddmu^C.

Text B

mulat DDar: šī Haža frasu, dduktur / gir kayxammam.

mul DDar: a waddi haduk nnas huma haduk: dima kayfakkru, u ma
humaši f had l^caalam.

mulat DDar: la, la, klamak huwa lkbir / hada Rašiīd rah qal.lu
šī Haža, u ma Habbši y qolhanna / kattbat dak nnhar
lli qal.lu: « ma tmsiš a ^cammi Hatta nšufak, ^candi
bik lgarad » ?.

mul DDar: * ntina ya had lma dima katxlaq šī masa'il ...! /
dak nnhar a lalla, Rašiīd bga ytsawar ma ^cammi
^cla ddiraasa dyalu bHal l^cada, u **nabina ^clih
Sallina.

mulat DDar: wa ma n^craf / t^cya tñam / u dak žžwa lli kanat
f.yidd dduktur manayn xraž min ^cand Rašiīd, šnu hiya?

mul DDar: wa šnu qolna lak a lalla, lmasa'il d.lktub u lknanas,
u waldak a lalla žbar dduktur msa^cdu, rah kaybassal
^clih u Hna manna? / binathum bzuz.

mulat DDar: was Hna masi waldih? / yla kanat šī Haža ^cand
wliḍna kayxaSSna n^carfuha.

mul DDar: ma ^candu Hatta Haža gir ntina katsri lhamm b.lflus /
šgad ykun ^candu, wakał šarab, kayqra bHal qranu, šnu
xaSSu?. (mul DDar naḍ u msa yn^cas / mulat DDar bqat f.lbit
lkbir ma wladha katsuf ttilifizyun)

--galli lma ya Mina, n^camlu šī kas datay / wa galsu
b.^cqalkum ya ddrari / yla ^cmaltu SSda^c nSifaTkum
daba l.bitkum tna^csu.

ddrari: waxxa a mama / ngalsu b.^cqalna n̄ufu ttilifizyun

lbnita SSgira: wa ba^cad minni aw ngolha l.mama.

luliyid: ^{vvv}sssi daba tsma^cna mama.

mulat DDar: iwa ya ddrari, bditu ba^cda?!

ddrari: lai a mama la, la..!

Text B

faatiH ktuubar 196

'...Ana Rašiid bin; f-^Camri Hdaš lsana
u rab^Ca šhur. lyum f-ttmanyā u nuSS dxalt l-qism
ššhaada libtidaaliya. baba Ragul Snay^Ci, yla ma
xdamš ma yakulš; mama bint ^Ca'ila mutawassita ma
kat^Ctamad ġir ^Cal llaħ u ^Cla zzuž dyalha, lli huwa
baba. ana ma zilt wald Sgir, waš ynkallhum y^Ctamdu
^Cliya f-lmustaqbal! RRža f-llaħ.

taani ^Ctuubar 196.

d-faatir sitta

1. diftar lHisaab u lhandasa
2. diftar TTabii^Ciyaat
3. diftar mnaHw wa lluga
4. diftar ttaarix
5. diftar lžugraafiya
6. diftar rrasm

taman kull diftar _____ 0.60 DHS

lžamii^C _____ 3.60 DHS

lkutub, lžamii^C _____ 11.75 DHS

lžamii^C nnihaa'i _____ 15.95 DHS

baba. fuq lkaswa u lmakla dfa^C ^Cliya hađ lfluus
lyum. llaħ yžazih bixiir u y^Cawnu ^Cla hamm zzamaan.

Text C

--mama šnu ^cTa Rašiid l^cammi dak nnhar?

--ymkan šī ktab aw si kunnaš, ma n^craf / u ^claš katsuwwal?

--Hit Rašid ma ^cTašī dak ššī l.baba / ymkan xa^c minnu.

--*liyyah babak gol kayakul nnas?

--ma n^craf a mama / Hit Rašid kayakba ybki šī marrat f.lliil / u ma
kaybgišī ygol.na ^claš.

--kaybda ybki f.lliil?

--yyih a mama / u kayakba yktab f.waHad lkunnaš kbir, u kayakbbih
f.lmzar u kaysadd ^clih b.ssarut u yTlaq ssarut f.žibu.

--^candak tqol had ššī l.babak / rana nqatlak.

--la, a mama wallah ma nqolha.lu / nxaf minnu.

--wa siru tna^csu ya ddrari / hadil^casra / (to the maid) na^{cc}as
ddrari ya Mina u gaTtiHum u Dfi DDuw / u aži yla bgiti tšufi
tti^{7:7:7} un m^caya.

Mina--sidi Rašiid, a lalla kayakba fayq Hatta layn-wa-layn, kayaktab /
u sa^ca. sa^ca kayakruž l.waST DDar, f.DDlam u ybqa ybki.

--u ^clas ^cammrak ma qolti-li had ššī?

Mina--huwa, a lalla, sidi Rašiid, Hlaf.li u qolt.lkum šī Haža
Hatta "yxrož min had DDar, u ^cammru ma yži.lha.

--ana ^carfa wlidi kayakfham kullšī, u šakit ^cla ma fih / yallah
nna^csu f.Hanna ya Mina.

Mina--tSabHi ^cla xir a lalla

--Mina, f.SSbaH wažžad lftur l.ssi ^comar qbal ma yxrož / ana
Habbit(nbqa)nbqa na^csa šwiyyiš / ^candak ddrari y^camlu SSda^c /
mnayn yfaTru SifaThum l.zzanqa yla^cbu / ana ma nfiq Hatta
l.l^casra aw lHDaš. -17-

Text C

faatih nuwambir 196

'hadi šhar baš dxalt l-qism ššahaada libtidaa'iya.
lHamdu lillaah kan^cmal žuhdi, u rabbi makayxayyabniš;
nnuqaT dyali kullha mzyana. l^lah ykammal bixiir, u hana
^candak a baba; u la txafši a mama, waldak Rašiid f-ktafak,
ymkallak t^cawwal ^clih, u Hatta xuti SSgar.

tlaTTaš (13) nuwambir 196

lyum ^cTana lmu^callim nnatiiža d-limtiHan. ana
lxaamis ^cla tlatiin; maši qbiiH. walakin ya
Rašiid ^claš ykunu rab^ca dttalaamid fuq mannak! f-limtiHaan
ttaani, Haawal ttqaddam u lli ttka^cal l^lah ma yxiib.

tmanyu u ^cašriin (28) nuwambir 196

ya HafiiD ya sattaar; bada ^cayyan; ma mšaš lyum
l-lma^cmal. ya rabbi ana ma zal Sgiir u baba Ražul
Da^ciif, xallilu SŠhiHa dyalu baš n^ciš ana u mama u
xuti SSgar.

tss^cuud u ^cašrin nuwambir 196

lHamdu llaah: baba la bas ^clih, u mša lyum l-lxadma.

Text D

mulat DDar: sma^cti ya sidi ^comar, žarti qalt.li b.lli nhar žžam^ca
mšat hiya u ražalha yšufu waldhum f.lmuxayyam / Hit
Hatta wlidhum rah f.lmuxayyam, b.lHag maši m^ca Rašiid
f.ban Smim, la, huwa f.'Azru.

ssi ^comar: iwa mzyan / wlaš mšaw, waldhum ma gadiši yskun tamma,
daba yži / nnas ma ^candhum šgol, tqol.

mulat DDar: nhar žžam^ca ya waddi rražal ma kayxdamš, iwa mšaw mšar
yšufu wlidhum kif kay^ciš f.lmuxayyam u ... / Hatta hadik
msarya, aw la?

ssi ^comar: iwa, bgiti Hatta Hna nmšiw nšufu Rašiid f.lmuxayyam,
walla?

mulat DDar: yla ža ^cla xaTrak, rah yfraH wlidi u yt^canna bina mnayn
yšufna ... / ma ^candna lli yhuwasna, ddrari SSgar ybqaw
m^ca Mina, bHal dima.

ddrari: nmšiw m^cakum a mama lla yxallik ...

ssi ^comar: ma gadi nmšiwšay / šftuna daba xaržin ^cla bab DDar?

mulat DDar: 'Aaah! baqi Hatta ma qelši babahum "yyih" / šgadi
tmšiw t^camlu ntuma f.lmuxayyam? ; mnayn tkabru, min
daba ^cam aw ^camayn tmšiw Hatta ntuma l.lmuxayyam bHal
xakum Rašiid.

ddrari: wa nšufu lmxayyam daba ba^cda, a mama.

mulat DDar: ya laTif ya laTif, ma yxalliwak t^cmal Hatta xalfa bla
bihum!

ssi ^comar (l.ddrari): ma gadi nmšiw la Hna wala ntuma / xakum Rašiid
rah tamma m^ca qranu, u ^cammu Bubkar huwa lmursid
l^caamm, ma ^candna laš nmšiw.

mulat DDar: wa daba ^candak flisat ya sidi ^comar, gadda sadd
lma^cmal ^ši xams yyaam aw ^cašr yyaam, u n^šsiw gir
ana wiyyak l.lqniTra ^cand ... ch ...
ssi ^comar: iwa ba^cda, hadi ^clayn shar ma ^šufna duk nnas.

Text D

rab^Ca u ^Cašrin disambir 196

^CuTlat ra's ssana; hadi ktar min šhar ma ktabt
walu: kullš i lHamdu llaH f-lgaaya. lbaraH bdat l^CuTla;
mskiin baba, kay^CaDD f-lHam lHayy baš ySifaTni nduwwaz
l^CuTla ^Cand ^Cammi f-DDar lBiDa walakin bla šakk ^Cammi
gadi yži f-TTumubil dyalu u yddini m^Cah. ana ^Cayyan
u qalbi mašguul b-baba mskiin. u mama !! t^Cya tfham;

ta^Cud w^Cašrin disamber 196

yallah ržac^t min ^Cand ^Cammi f-ōdar lbiDa; xti
SSgira kanat mriDa; baba dfa^C flus TTbiib u flus ddwa;
llaH yxla^f ^Clih u y^Cawnu ^Cla hamm zzmaan.
..

Hdaš janviy 196

lyum šafu ššhar; gadda ramDaan, šahr SSiyyam
baba mskin D^Ciif lHaala; lxadma u SSyaam; u mama Hamla
u ^Candha ddrari, ya rabbi ^Cinhum ^Cal ddunya u ddiin,
umma ana gir Sabiy Sgiir, ma yHaqq ^Cliya Syaam.

tss^Cud-u-^Cašriin janviy 196

mama waldat bnita, u baba kbar lu lHmal; kull zaayid
brazqu, u rabbi yxalli baba ^Cla xiir, wana farhan.

Text E

--Rašiid, Rašiid, lmurs'id l^caamm bgak / šī ražul ža u bga yšufak.

Rašiid: Oh! ymkan baba... / gir buHdu had rražul?

--ža f.TTumubil u xallaha b^cida šwiya min lxayma d.lmurs'id ... /
ymkan m^cah šī waHad, ma n^craf!

Rašiid: ymkan mama u xxuti SSgar / Oh! muHaal ...

--wa žri dgya / ma t^craf ? ...

Rašiid: euh ...! kif ^caamla TTumul, kaHla?

--la, Hamra, kaDDwi, u kbira

Rašiid: Safi, hada ^cammi. euh .. ya^cni dduktur...

--duktur? ^cammak / yak ^cammak huwa lmurs'id.

l^caamm, l'ustad Bubkar, aw la?

Rašiid: ma ^candak Suq / ana ^craft daba škun lli ža / Hasan xoya
gabbal l^cafya ^candak ttaHraq lmakla lli foq minnha ...

--gir bir *wala ^calik / yla kan dduktur, qolha.li / šnu
Tbib walla?

Rasiid: xlaš a Hasan maši Soqak!

--heu! heu! heu, ^cammi, dduktur / ra ^cammak f.lxayma yak
gir ustad / u smu ssi Bubkar , ya xoya u šHal fik
dya! bbox a Rašiid.

Rasiid: kayna hađi gir dxol Soq rasak a ssi Hasan.

--wa gir kanDaHku a Rašiid / waš nta mnqor?

Rasiid: waas! a Hasan šHal fik d.lklam.

--wa žri dgya ra ^cammak u dduktur, u dduktur u ssi Bubkar,
u ssi Bubkar u ^cammak, u Hatta lmurs'id l^caamm u l'ustad
^cammak, kaysaynuk.

Rasiid: kat^craf ttfalla a Hasan / ma ^candi ma nsalak / ha l^cafya,

Dabbar m^caha Hatta nži.

--waxxa a ^camni dduktur euh ... a ssi Rašiid.

Text E

tmanTaš (18) janviy 196

Cammi ma kayxTanaš; u ktir šši b-lmunaasaba huwa
lli šra lHawli d-samiya; baba makayarža^Cš llura walakin
l'aSdiqa' karaama min llaḥ! xti ssgira smmawha 'amal.

waHad u Cašriin janviy 196

amal Hallat Cayniha; Cayniha zuraq! bHal Cayniin
baba; wlidat lHlaal kayšabhu l-waldihum. ya Hafid ya
sattaar mal baba lyum za^Cfan !? Oh! 'Amal katbki bla
qyaaš; ma kayn bas.

tmany fivriyi 196

lyum lilt sab^Ca u Cašriin, lilatu lqadr; baba gadi
ybqa kaySalli f-žžaama^C Hatta lwaqt SSHuur, u žab nna
lfaakiya u lHalwa; wana Samt lyum; mama ^CTatni ryal
waqt lftuur. ana muslim bHal baba.

tlaTTaš (13) mars 196

lyum l^Ciid SSgir; baba mša l-lmSalla f-SSbaH bkri;
lli ma Candu diin ma Candu Hayaat.

Text F

Imursīd l^caamm: Rašīid, škun lli mgabbal l^cafya?

--ana u Hasan ya ustad.

Imursīd l^caamm: Oh! ..., qol l.Hasan ydir zuž d.lkisan datay u
rža^c nta l.hna.

Rašīid: waxxa a ^cem na^cam ya ustad.

Zzaa'ir: iwa a Rašīid, SaHHiti hna f.lmuxayyan / ^cažbak lHal? /
šnu kaTTabxu l.lgda? / kaTTla^c l.ras žžbal ttrayyaD
šwiya? / ^candak noqaT mzyanin ^cla nnašaT dyalak? / ...

Imursīd l^caamm: sir a walđi ^cawn Hasan f.lmaTbax Hatta n^cawwd
nSifaT ^clik.

zzaa'ir: qolt.lak a ssi Bubkar, hadi yallah šī rab^ca yyam baš
kunt ^cand xak ssi ^comar f.DDar, u t^caššina mžmu^cin,
u ma qallišay b.lli nta huwa lli mkallaf b.had lmulayyan
hada.

Imursīd l^caamm: Haqiqa, kunt Tlabt: žždida, aw Asfi, aw tagzut
aw tagzut aw Azru, u xallit ban Smim huwa llaxxar,
walakin huwa lli Tla^c.

zzaa'ir: walakin xak ssi ^comar ^caraf b.lli nta hna, aw la?

Imursīd l^caamm: bla šakk / walakinn kat^craf duk nnas / ma kayHakku
^cla dabra, u ma humas f.had l^calam.

zzaa'ir: a ssi Bubkar, waš ymakallak txalli Rašīid ymsi ytgadda
m^caya f.ifran / fug mma qolti-li nraddu l.hna.

Imursīd l^caamm: ma fiha baš walakin wa ... qol.li ba^cda ...

zzaa'ir: ma c'andi ma nqol.lak / dak šši lli ġadi nqol.lak,
ymkallak t'arfu b.lwasa'il dyalak lxaSSa...

lmuršid l'aamm: hada lma'qol. / lla yxallik ya doctor, Rašiid
xaSSu ykun hna gbal zzuz', c'andna ztima' c'amm
baš n'amlu ttaqrir d.nnašaT d.had l'usbu' lli
ntaha lyum.

zzaa'ir: c'tamad c'liya a ssi Bubkar.

lmuršid l'aamm: fayn huwa Rašiid, qolo.lu ybaddal Hwayžu baš
ymši m'a dduklur l.ifran.

Text F

tmanya u ^Cařin mars 196

Hadi řher ma ktabt walu. ři řđid ma kayn; ddirasa fi aman llaħ, baba ^Candu lxadma mindaha Hatta l'awwal SSif ^Cal l'aqall. Sbbati mqaTTa^C u lkabbot d-l^Caam laxor Sgar ^Cliya, walakin ma gad nqol l-baba walu. ya laTif, had l^Cam řa lbard balxoSoS.

waHad u tlatin mars 196

lmtiHaan d-ttalt řhur ttaniya zad řařřa^Cni; lHamdu llaħ tqaddamt f-ddarařat uřit talit ^Cla xamsa u tlatin f-lqism. ya ^Cwin llaħ!

tani mayi 196

daba ma bqa mzaaH. lmtiHaan d-řřahaada qarrab; wana mSammam bař nnřaH. yla nřaHt, u hadak ma kantmanna ^Cal llaħ, gad nřtařar m^Ca ^Cammi wař ndxol l-lmadrasa lfilaHiya, aw l-lmadrasa SSina^Ciya, aw l-lmadrasa lHarbiya; Hit ddirasa ttanawiya Twila, wana kantmanna nHaSSal ^Cla ři ^Camel min daba ^Camayn, yla Tuwwalt.

tlaTTař mayi 196

^Cammi mskin mřgul biya, u baba rařul baD^Ca, ma kayfhamřay f-l'idara: ^Cammi daba dar lwařibat kullha bař ntqaddam l-lmubaara d(yal) lminaH, wila nřaHt fiha gadi ymkalli ndxol l-ttanawi, u tkun ^Candi minHa mil lwizara! hada ^Camel ha'il; xaSS gir liřtiħad u nnařaH.

Chapter III

Text A. f.TTiriq d.ifran.

--nhar hada mu^ctabar / šuf. ssma kif Safia / u ma kayn Harara
b.zzaaf. / .. iwa a Rašiid, ma lak gir sakit?

Rašiid: ^cammi, ... ma ^craft ma nqol. lak / waš qolti šī Haža l^cammi
Bubkar? ^claš ma bgitiwš nbqa m^cakum mnayn kuntu kathadru?
/mšiti ^candna l.Dar qbal ma dži l.lmuxayyam?/ šmu qolti l.baba
u mama?/ ...

--kunt ^candkum f.Dar qbal ma nži l.lmuxayyam./ t^caššina mžmu^cin
u kunna kanhadru f.lmasa'il lli ma kathammakš/ u mnayn kunt m^ca
ssi Bubkar f.lxayma d.lqiyada, kunna kaddakru f.lmasa'il lli
kathamma Hna ktar mlli kathammak nta aw girak.

Rašiid: yak ma qolti walū la l.^cammi Bubkar wala...

--ma tqTa^cniš a waldi Rašiid, xallini nkammal lklam dyali
ba^cda. qoltlak, ^candi šī mulaaHaDaat gadi n^cmal ha.lak daba:
hadak šši lli ktakti f.lmudakkira dyalak, fikra mzyana walakinn,
katwSaf babak, esi ^comar, bHal... šī ražul barrani, ma katrDaši
bih yqom b.lwaažibat dyalak, aw ma ^candusi mnaš ynfaq ^clik u
^cla l^ca'ila dyalu .../ yak ma gadi tkun ražul kay^ciš dima
f.lxayyal, u l'aHlaam, u la^cqud rraašya?/ yak ma kayqol. lak
^caqlak, babak rah šī ražul ma ^candu qima aw ...

Rašiid: lla yxallik a ^cammi, rana fhamt/ ma nqdarš ntkallam m^cak daba,
walakin gadi nktab lak risaala, tkun ^candak min daba yumayn/
dak ssa^ca, Hkum ^cliya u ^cla baba/ gadi nfassar lak kullšī,
b.ssaraalla/ u Hatta baba bgitu y^craf lHagiiga.

--wa kuul daba, ma tbaqš b.žžuu^c.

Rašiid: safi a ^cammi, hada lwaqt, yallah mraž^cu l.lmuxayyaam, baš nHdar
f.ližtima^c l'ushuu^ci.

Chapter 3

Text A

ta^Cliq ^Cal lyumiyaat dRašiid

ma gad nzidšay nqra l-kum lyumiyaat d-Rašiid,
walakin lazim nxbarkum qabla kulli šay', anna Rašiid,
ragma ma ^Cmalt ana kullu ma qablatušay lwizara baš
ytqaddam l-mubarat lminah Hit bbah kaymlak lma^Cmal
faš kayxdam u msažžal ismu f-'lqa'ima dyal lmušaggiliin
ya^Cni maši ražul mHtaž. had lxbar ma ^Carfu Rašiid Hatta
l-nhar lxamsa f-žwan, ya^Cni usbu^C qbal lmtiHan d-lminaH,
u 'usbu^Cayn qbal ššahada libtida'iya. bqa Rašiid
m'attar, u sakit ^Cla ma fih, ma qal Hatta l-ši waHad,
blii lwizara rafDat Ttalab lli ^Cmalt ana min ažlu. u
baš yxbarni ana za^Cma, ^Cammu, ktab 'f-SSafHa l'axira
d-lyumiyat dyalu nhar xamsTaš žwan, kayqolli;
(b-l^Carabiya lfuSHa):

^Cammi l^Caziiz,

gomta biaktara mina lwaažib, wa katabta
Talaban liqabuulii fi mubaaraati lminaHi-lmadrasiyah,
fašukran laka; walaakinna lwizaarata ba^Catat
ilayya biRRafD walam yabqa lii amalun illa fii
'imtiHaani ššahaadah, yawmul xamiis lmuqbil biHawli
llaah.

muHibbuk.

Rašiid.

Text B.

Imursid: Rasiid, baddal Hwayzak b.zzarba wazi ^Candi l.lxayma d.lqiyada.

--na^Cam ya'ustad / ustad kayxaSSni ngsal llwani m^Ca Hasan.

--rana amart Nažib y^Cawnu lyum / gadda gadi ybda l'usbuu^C lli

fih Nažib f.lkuzina lazam t^Cawan SHab nnuba baš t^Cdi lyum, Kit

kunti gayb. / sma^Cti?

--na^Cam ya ustad.

--wa yallah aži ^Candi f.lHin, qbal ližtima^C / l^Camm.

Rasiid, ddoctor farHan bik, b.zzaf / u Hatta ana. lli kayxaSSak

l'aan, huwa: tkun ^Candak ttiqa f.rasak, u l'amal f.lmustaqbal...,

wa sma^Cni mliH, bača HaSSalti ^Cla ššahada libtidaa'iya, u gadi

tTla^C l.ttanawi, mzyan / hanta katsuf Hatta ana, ^Cammak, xa bbak;

yak bdit Hayati gir mu^Callim f.lbadiya, u min tamma wana kanTla^C

f.ddaražat Hatta wallit ustad f.lžaami^Ca / u ddoctor b.rasu, hada

Sdiqna, yak xraž gir min qism lbakaloria, wa šuf šnu čar gir

b.lžuhud dyalu, ma kay^Cawnu Hatta waHlad. / nbgič a Rasiid taxud

mital utkun ^Candak ^Caziima.

--na^Cam ya ustad, ^Candi ^Caziima u kan^Craf b.lli lmustaqbal ma

kayžiš ^Cand l'insaan; l'insan lli kaymši ^Cand lmustaqbal /

wana, rana xdit lqarar dyali.

--^Cača waldi / wa lwaažib dyalak had l'usbu^C, huwa: tktab ^Cal

l'aamal dyalak f.lmutaqbal. / mttafqin?

--mttafqin ya ustad / hadak šši lli kunt gadi n^Cnal.

--Oh! wa ma^Candna kaser čaba / sir Trab nnaqoS baš yžtam^Cu

ddrari f.ssaaha, hana xalaT ^Clikum f. lHin. / Rasiid.

--na^cam ya ustad

--šuf mmalin lkuzina waš wažždu atay.

--na^cam ya ustad.

--yallah Talqo raskum.

Text B

hna ntahat yumiyyaat Sdiqi SSgir Rašiid. Šaddit lkunnaš, u bqiť kanfakkar m^Ca rasi; šwiya m'attar, u šwiya farHan, Hit rana qultlkum Ba^Cda blli Rašiid nžaH f-ššahada u blli rah daba f-lmuxayam.

bqiť Hayir; Rašiid f-lmuxayam, u mabgaši bbah yTtala^C Cal lyumiyaať dyalu, ašnu lma^Cmul?

TaHat u žbarnaha ! gad nmši nhar lHadd l-lmuxayam, u nTlab mal lmuršid dyalu ysmaH li ntHaddat m^Cah ši wqiyyit.

mnayn mšit l-lmuxayam, uTlabť nšuf lmuršid l^Caamm, kanžabru huwa ^Caamm Rašiid lHqiqi, ya^Cni xa bbah lli kan Hatta huwa ustad mulHaq f-žami^Cat lqarawiyyin. ma fadni gir qoltlu yxalli Rašiid m^Ca ddrari kayTabxu, aw kayla^Cbu aw ma ^Candna garad, u glast ana u ^Caamm Rašiid (lHqiqi) kanddakru min hna lhna, Hatta qalli: Rašiid nžaH f-ššahada; u rah farHan-ma-farHan, u ma kaybgi yqolli Hatta Haža! dak lwald xalwi...! Dart ana f-^Cammu u qoltlu: "kat^CTihum yktbu ttaqrir lyumi? qalli - na^Cam. - qoltlu: - yla sa^Caftini, lyum f-llil wDa^C clihum su'al, qollhum: 'šnu katbgiw tkunu f-lmustaqbal urah tamma yban lak ssirr d-Rašiid.'

^Cammu bHał lli Tal^Cat m^Cah; Dar fiya uqalli: yak ma f-balak ši Haža? qolt-lu " abadan". lHaSil xaťť lsani ygdarni, u qolt-lu: fayn huwa Rašiid nšufu ba^Cda qbal ma nmši.

Text C. f. ssaaHa, waqt ližtima^C

Imursid l^Caamm: yallah, našid l^Cuxayyam / (dđrari kayganniwwaHađ minnhum
kayDrab f.l^Cuđ). kul ra'iis TTali^Ca Tani ttaqriir
l'usbu^Ci illa Talii^Cat l'asad; Claš?

--ra'is "l'asad", ya ustad, hađi yumayn u huwa f.lmustašfa,
mriD.

Imursid l^Caamm: kan^Craf / walakin kat^Carfu b.lli mnayn kaygib rra'is,
ttani dyalu kayqom f.maHallu / škun huwa ttani d."l'asad".

--HaDir ya ustad / qbal l^Cša ykun ttaqrir mužud..

Imursid l^Caamm: gadi nsazžal Clik tta'xir / u Hit hađi lgalTa llumla, ma
kayn Ciqab / walakin kun C^Cla bal.

--Šukran ya ustad / dima nqom b.lwaažib.

Imursid l^Caamm: nnoqTa ttniya: *f.ma yxoSS mašaaT, u nnaDaafa, u nniDaam,
ana kanhanni TTalii^Ca lli fazat b.lža'iza d.lmuxayyam hađ
l'usbu^C, kanhanni lkaššafa kullhum, u kanhanni b.lxoSSoS
ra'is TTali^Ca lfayza, wa hiya ... "Tali^Cat dđik" (kullši
kaySaffaq, u "dđik" kay^Camal: i'i C^Cu !, u
kullši kayDHak) / TTali^Ca lfayza hađ l'usbu^C, gadi
ymšiw lkaššafa dyalha u rra'is dyalhum ytsaraw f. *TTiyyara-
lmuHalliqa, hna f.lmažar d.ifran, gadda nša'Allah f.ttas^Cud
u nuSS. / nnoqTa ttalta: l'usbu^C žžay C^Candna nar
l^Cuxayyam; kayxaSS kul Tali^Ca twažžad l'al^Caab, u
rraqaSSaaT u l'anašiid lli gadi yqađdmu / gadi tkun
C^Candkum sa^Ctayn Morra kull nhar, min gadda, baš
ttnarrnu / ra lbarnamaž m^Callaq f.SSabbuura / kayn ši
su'aal? / b.nnuba hazzu ydikum *arwalan.

--kayn šī žulat f.lgaaba had l'usbu^c?

--ra kullšī f.lbarnamaž l'usbuu^ci.

--ustad, waqtaš nqadru nšufu ra'is "ddik f.lmusta....

--lyum f.llil gadi yxrož, ma bqa ^candu walu / yallah
našid lmuxayyam marra oxra, u kul waflad ymšī l.šgalu/
lkaššaf daa'iman... !

--(lkaššafa kullhum): musta^cidd.

--ntaha ližtima^c.

Text C

1) taHt lxayma

Imuršid SafaT Cla wald xah yži Candu l-lxayma.
tamm maži kayžri yallah-yallah, ana kanšufu u huwa
ma kayšufniš Hit qalb lxayma mDlaam, u gir wSal u šafni
u huwa ytCannaq fiya, u nsa Cammu lHqiqi, u nsa lqanun
d-lmuxayyam; Imuršid amar ddrari yžibu žu-dlkisan datay,
waHad lili w waHad lilu. Rašiid glas qbalti dayir yaddu
fHažru, kayšuf fiya u ytbassam, u yCadd Cla šarbu, u
rasu mHni. šrabna dak atay d-lmuxayyam, massus, ubarid,
u faašil, waHad ssaCa, u Imuršid qal l-wald xah: SSlat
Calnnbi, sir mCa ddrari tCamlu ššgol. ana ma žbart
ma nqol, huwa Imuršid dyalu, u Cammu lHqiqi, u ma ana
gir Cammu lmzuwwar.

2) fssaaHa

ddrari ši kayTbax, ši kaynaDDaf ssaaHa,
ši kayžib lHTab, ila axirih, u Rašiid mCa žuž oxrin
kayraqab lxyam waš mrattbin, u mnaDDfin, wana kant
Haddat mCa ssi bubkar, Imuršid lCaamm; waHd ssaCa
qolt-lu: ma ymkallakši txalli Rašiid ymši ytgadda mCaya
hna Hdakum f'ifraan, u nžibulak qbal žžuž. qalli ssi
bubkar, ma fiha bas. gir ysali ššgol dyalu, ylbaz Hwayžu
uymkallak taxdu mCak; u nbgiH Cafak ykūn hna f-žžuž
gir qsmayn.

waCatt ssi bubkar u bqit kanšuf nnašaaT dyal duk
SSibyan Hatta Camlat ttnaš tamam.

Text D.

- Hasan: Rašiid, fayn mšiti nta u hadak rražul mul Ttemobil Hamra / waw!
hadik Ttomobil yallah kansuf zuz bHalha f.Fas kullha / b.nniya hadak
doctor a Rašiid, b.nniya Cammak, C afak qol. li lHaqq...
- doctor qolna. lak / u ma Cammišay ā sidi, gir kanqol. lu Cammi /
Hasan, Cafa xoya, lyum f.llil gadi nbqa fayq šwiya kanktab waHd lbra
muhimma / ymkalli nsallaf lfnar dyalak?
- Clah fayn dyalak? / dyali ma bqaw fih Hžar / yallah kayDawwi Cla
rasu...
- wala Calik ā xoya Hasan / lfnar dyali Cand lHaris d.llil /
žbarni šaClu taHt lbaTTaniya u kanktab, u xdah...
- iwa bgiti yaxud Hatta dyali / la xoya...
- Tlabt minnu l'idn, qolt-tu gadi nbqa fayq gir Hatta l.lCāšra
u nuSS, u qalli waxxa.
- wa ma tqadi-liš lHžar f.marra / ma Candi baš nšrihum.
- kalma d.ššaraf / nuSS saCa dgya dgya.
- yla xdmu lak nuSS saCa, nta lmbarak..! / min baCd lCša nCTik
lfnar. / qol.li baCda aš gad tktab f.llil ? / f.nnhar ara ma
tktab.
- la! maCandiš lwaqt f.nnhar / u kayxaSSni nsali waHd ššgol f.had
llil./ Hasan, Candak ši tambar (yaCni TabaC - baridi) d. tlatin
frank?
- baqi-li zuž
- biCli waHad.
- Safi hadak baš nšri lHžar l.lfnar dyali / aiya hadi ssitta
llarub, zid ši Cud kbir f.lCafia / waqila had lmakla gaC ma
gad Ttiib lyum.

--wa raha Tayba, šbgiti.

--ša(f) šHal d.lmarqa mazala f.TTanžra.

--ara nHaydu šwiya b.lmgorfa u nluHuh f.ttrab.

--yaxoya^c la Tabbax !

Text D

f-Triq ifraan

kanat ssma Saŋiya u ʃʃamʃ ma sxuna ma barda,
l-HaSil ʒuw munti^C; gir xraʒna l-TTriq lkbira, bda
Raʃiid kaystaŋtaŋni: 'waʃ TTala^Cti ^Cal lyumiyaat
dyali..., yak ma qolti walū lbaba, yak ma qolti walū
l-^Cammi bubkar...' umnayn sala bdiŋ Hatta ana
kansa'lu; qoltlu ba^Cda: a Raʃiid, dak ʃʃi lli ktabti,
m^Ctabar; kaydull ^Cla annak ʃaabb ^Caaqil; walakin
kayDharii blli katnqoS min lqima d-babak, u katwaSfu
bHal ʃi raʒul faqiir, mqaTTa^C ma ^Canduʃi ma yt^Caʃʃa...;
babak a wlidi raʒul b-Sna^Ctu, u blma^Cmal dialu, u
brazqu, ma xaSSu walū, u nta kaTTiyyiH-bih, Hʃuma!

hna, Raʃiid ʃaf fiya, u Hmaru ^Caynih, u Hna rasu
u bqa sakit mudda, u ma faqna brasna Hatta wSalna l-ifraan.

dxalna lwaHad l-maT^Cam mtwaSSaT, uglasna kanaklu
dak ʃʃi lli kattab llaH, u Raʃiid Haani rasu kayakul
gir b-zzaz ^Clih. waHd ssa^Ca Dart fih gir b-ʃʃwiya
u qolt lu: ya waldi Raʃiid ila kunti ^Candak ttiqa fiya,
u katHsabni bHal ^Cammak, ma txabbi ^Cliya Hatta Haʒa,
wana kanwa^Cda ma nqol Hatta kalma la lbadak wala
l-mamak, ila ma bgitiʃ nta. ma Hassit b-lwald Hatta
faDDu ^Caynih bddmuu^C, ubda kayʃhaq; Hazzartu, u bdit
za^Cma kan^Cayyib ^Clih u kanqollu nta raʒul, rrʒal ma
kaybkiwʃ... ʒa huwa qalli min taHt ddmu^C, u huwa
maxnuuq: yallah a ^Cammi nraʒ^Cu l-lmuxammam, u min daba
yumayn aw talt yyam twaSlak risala mfaSSla min ^Candi,
wila bgiti twarriha l-baba ma uzuwwalakʃ. raddit Raʃiid
l-lmuyayyam, u bqit tamma m^Cahum ʃwiya, u kanu ddrari
kayganniwi u kayraqSu, u kayqaddmu al^Caab, u mnayn
qarrbat ʃʃamʃ tgrab, rkabt f-TTumubil dyali u rʒa^Ct
f-Hali l-fas, ma ^Craftʃikifaʃdazat li TTriq, Hit kunt
gariq f-ttaxmaam.

Chapter IV

Text A. f.ttilifun m^ca ssi^c omar.

--Allo! Allo!, ssi^c omar, hađa.....

--ahlan b.ddoctor, fayn hađ lgiba / wallahila^c ayb^c lik / ^cmalna lak
ši Haža, ma f.balna šay.....

--Haša a ssi^c omar / *wa ma yxfakš.

--wallah a siđi yla mmalin Ddar wala ddrari SSgar ma kaysuwlu ši
^cla xahum Rašiid lli ma šafuhsi hađi mudda, la! kaysuwlu gir
"laš^c ammi ma bqas yži^c anđna..." / kunti msafar a ssi^c flan?

--la, gir yla xražt ši nhar lHađd l.maHiya.

--b.lfi^c l, ^cmal^c lak tilifun nHar lHađd, Hit ma Dhartiš, u ma žawabni
*Hadd. /

--iwa a ssi^c omar, ***kayn ši rawaž?

--ma xaSS xir lHamdu llah.

--kif nhiya lbnita SSgira, Amal / u ddrari, la bas, iwa hada fDal
min^c and llah.

--wa ma mwalafši katsuwwal^c lina min b^cid bHal ši waHed za^cma
barrani^c lina / maHallkum hadak kif l^cada, u Hna rak kat^craf
š^ckayn...

--bla šakk a ssi^c omar.

--iwa siđi hađi Tal^ca f.lxamstaš lyum ma qaSSarna mžmu^cin / lyum a
siđi haHna kanntaDruk f.sseb^ca. /

--biHawli llah

--....., iwa a ssi^c omar, ma twaHhaštušay l^cazri?

--wa lHaSil ya axi rak kat^craf kuH^ši: l'insan ma kaybaršⁱ Hatta šⁱ
wqⁱyyit d.rraHa fayn yhaddan balu, lbnita SSgira, Amal, kull nhar
kanqolu gadi tmut / ma katHabb la lHlib d.yimmaha, wala lHlib
d.lfarmaSian euh... d.SSayDala, u gir katgowwat...

--ddiwha l.TTbib / d^crarⁱ dima kayHtaž^u š^wiya d.l^cilaž...

--u š^kun ^can^ona...

--ymmaha tddiha l.TTbib / yla ma staTa^ctiwš^u džibu TTbib l.DDar /
u TTbib l.Bahluli ma kayxTakumš^u min DDar, u kayHabbkum b.zzaaf^cad,
u kayHabb wlidatkum, iwa...?

--iwa yž^cal llaH xir. / d^cdunya ma fiha gir tamara. / wa haHna
kanntaDruk f.llil, il lliqa'.

Chapter 4

Text A

Haddi wSalt l-DDar, tHammamt u mšit qaaSiD l-lfraš, u n^cast dak llila, ma kunt kanfiq Hatta Darbatni ššamš f-^cayni. hadak SSbaH kan ttnayn; ttlata ma kaynšay; nhar larba^c, ana rža^ct l-DDar ^c-waqt lğda, wana nžbar rrisala d-Rašiid f-SSandunq d-lbrawat; Haddi žbattha, duwwart ssarut f-bab DDar u dxalt u Hallit rrisala, u bdit kanqra, kalma min fuq u kalma min taHt. rrisala Twiila u mfaSSla bHal šī taqriir d-ššurTa, Hatta galbatni DDaHka, Hit qrit fiha ma yalii:

.....; kattahamni ya ^cammi l^caziiz blili ana kanTiiyyaH b-lqiima d-baba u kanšuf fih bHal šī ražul mqaTTa^c.....; f-lHaqiiqa, baba huwa lli kayTiiyyaH brasu, u ma yHmadš llaH ^cla SSaHHa lli ^cTah, u SSan^ca lli f-yiddu.....; xud mital, šEal min marra, mnayn qaybqa baha u mama qaSSaarin f-lbit lkbir, wana kanTaala^c Hdahum, kansma^c baba ma kaytšakka gir min hamm zzmaan, u qallt lflus, utamara bzzaaf, u ddrari kbru, u SSaayr bzzaaf, Hatta kat-bda mama mskina katbki, wana kandir rasi na^cis kanšxur, u mnayn baba keysHabu rana bnniya na^cis, kayzid min yiddu. u min naHiya oxra, baba u mama ma kay^carfuš y^cišu; kull ^caam kaywidu, u kull ^caam katzid tkbar l^ca'ila; ^candak lHaqq baba ma xaSSu xir walakin xaSSu šwiya dla^cqal, la huwa wala mama; n^cTik mital: mnayn kaybi^c baba šī sli^ca, u kayžiblu llaH fiha ttisiir, ma kayšufšī l-lmustaqbal, u yzid ynattaž baš ykbar lu rrasmał, la.....! kaydir yiddu f-yidd mama u ymšiw ysafu b-l^cašr yyaam u lxamsTaš lyum, ya ^cand Hbibī f-loniTra, ya ^cand ^cammti f-mrrakiš; wana u xxuti SSgar kanbqaw gir m^ca lmt^callma. u mmayn kayraž^cu min ssfar dyalhum, kaybda baba bHal l^cada kaytšakka min qallt lflus; lHaSil ma nzidš nqollak ktar, wila bgili twarri had rrisaala l-baba, warriha lu, u zid gollu blili rana mSammam gir nrža^c mal lmuxayyam gadi nqaddam Talab l-lmadrassa SSinaa^ciya aw lHarbiya aw lli kan, gir baš nmšī daxili, u uba^cad ^clihum min DDar; wa'ila lliqa' u ssalaam.

Text B.

ddoctor....., kayxammam m^c a rasu:

"dak ššⁱ lli ktab **li** Rašiid f.rrisaala dyalu, rana bdit kansuf minnu šⁱ
Haža f.lklam d. ssi ^comar!

... ^cammru ma tsakka Hdaya wala biyyin šⁱ Haža min dak ššⁱ lli qal.li
waldu.....; Rašiid ^cand^cu lHaqq. Hatta ana mmayn kunt Sgir kunt kansuf
BBa ^cand^cu zuž d.ssirat: f.zzanqa, m^c a mas, dima kayDHak, u kayHmad llaH,
u kayqol. li (a wlidi sir l.DDar u raža^c ddurus dyalak, u kun tilmid
mužtahid.....) / u Hatta ana kunt mTuwwar, yla bgit šⁱ flus aw šⁱ
Sabbat aw šⁱ kaswa..., kanqolha-lu f.zzanqa mmayn kaykun m^c a SHabu, u
kansufu farHan / iih! u f.DDar, mmayn kan kayži bba, kanbda *nHDi Trafti,
u nHDi lsani / iih! had ššⁱ gir lbaraH, bHal lmanaam. / hiya qol.li
daba Rašiid mskin rah f.dak lHala lli kunt fiha ana hadi waHad lXamstaš
aw saTTaš l^c am? walakin ma nxafšⁱ l^c lih, kay^craf maSlahtu...; *innama,
kanDann šwiya had lbra hadi lli f.žibi, Hsan ma na^c Tihašay l.bbah min
yiddi lyiddu; ymkan ytqaSSaH, aw.....mana^c raf. ara n^cawwad nqra dak rrisaala,
u nsuf ašnu kayqSad Rašiid: (kayqra rrisaala lli Safat. lu Rašiid min lmuXayyam)
..... ah! , kayqolli "yla bgiti twarriha l.baba, ma nzuwwal.lakš," gadi
b.DDabT n^cTi had rrisaala l.ssi ^comar l.yum f.llil min ba^cd l^csa ^cand^cu
f.DDar.

(ttilifun): Allo! škun hada, ssi ^comar?, fik kanxammam, wallahila fik
kanxammam....., la, Safi f.ssab^c a tamam hana ^candkum....., ah, waxxa,

Hatta hadi fikra, nduz ^candk l.lma^c mal baš nmsiw žmi^c? aw ntlaqaw f.lqhiwa
dyanna m^c a ssitta u nuSS? Hatta hada naDar, rak tžbarni tamma min ssatta
lfuq. wa il lliqa./ (kayxammam m^c a rasu): mskin ssi ^comar, ražul Tiyyib,,,

u baD^c a maši daba ši daka' aw ši, gir mskin ma žbar lli ynaSHu;
lHaaSil had rrisaala, mmayn n^c Tiha lu gadi tbiyyin li lHaqiga; u daba
Rašiid rah fuwaD li nkun ana lukil dyalu m^c a bbah.

Text B

Twit rrisaala min ba^Cd ma qrdtha b-ttadqiiq u fhamt kull kalma b-m^Cantha, u dārtha f-žibi. klit lli kattab llaḥ b-zzarba, dayr f-^Ctiqaadi ġār nuṣāl l-lmaktab dyali, n^Cayyat l-bban Rašiid una^CraD rasi ^Clih l-la^Cša u ttaq^Ciira. m^Ca ttalata duwwart ttilifuun, aaloo, aaloo, ssi ^Comar, hada flaan, šxbaarak, šxbaar mmaliin DDar... ssi ^Comar ma saq-li xbar mšit llmoxayyam ^Cand waldu Rašiid, lmuhimm bda kay^Cayyab ^Cliya: waš za^Cma yla ma kanši Rašiid f-DDar ma džiši tšufna... ila aaxirih u f-ttaali: haHna kantsannawak f-ssatta, tamam wala budda, wa labudda. lla' yhannik' lla' yhannik il lliqa'.

f-ssittā b-DDabT daqqit ^Cla bab DDar, Halluli u dxalt; kanžbar ssi ^Comar u ssiyyda dyalu, u ddrari SSgar kullhum f-lbit lkbir kaytSanntu ^Cla rradio, u gir šafuni gabbalt ^Clihum, nsma^C: a lharrab, alharrab 'lla' ya^CTina ^Cla wžah min nduzu; wana gir kandHak u n^Ctadar, u sakit ^Cla ma fiya Hatta t^Caššina u nazlu sswani dataay u l^Callaqa d-ka^Cb gzal ulfaniid; ddrari SSgar mšaw yna^Csu f-bithum, ubqina gir Hna b-tlata, kantsannaw škun ġadi yžbad lHdit d-Rašiid; ma katkun illa yimmak, qalat li: iwa ya sidi flaan, malak katdwi gir blqyaaS? Hit SaHbak maši hna ?. fažatha ^Cliya, qolt lha; maža xbar min lmuxayyam, u ma mša Hadd minnkum yšuf Rašiid.' — qalat li 'la!' ža ssi ^Comar kammal lhadra dmratu u qalli: 'a ssi flaan, šDhar lak f-dak lwald ma kay^CTinaši ^Caqlu abadan, ymkan ykun xalwi!' qolt-lu: ana ba^Cda kayqolli ^Caqli dak lwald b^Caqlu u kayt'ammal f-kull Haža; gir ntuma, lli waldih kayxaSSkum t^Carfu kif t^Cišu m^Cah, uma t^Camluluš lhamm f-qalbu. ssi ^Comar šaf fmratu, u šafat fik, u 'ir fiya u qalli: " yla f-baalak ši Haža, qulhanna, Hna ma kanxabbiw walu ^Cla ba^CDna." maddit yildi l-žibi, użbatt rrisaala lli Safāt li waldu Rašiid mal lmuxayyaam, u makkalthalu, u žma^Ct b-lwaqfa uqolt l-hum: lla ymassikum bixir.

Text C. ddoctor....., kaywažžad bašystaqbal ssi ^Comar.

--a kanza, lyum gadi nbassal ^Clik šwiya.

--la sidi, ^Cla rasi, dak šši lli xaSSak a sidi ndiru..

--barak llahu fik; gir lyum gadi yt^Cašša m^Caya hna waHd ssiyyid Sdiqi,
waš ma ymkallak šay traž^Ci hakkak m^Ca rrab^Ca u TTaybinna šī Haža
d.lmakla?

--^Cla rasi a sidi, dak šši lli bgiti ykun mužud.

--rah tamma šwiya d.llHam f.ttalaaza / Taybih Tyab mgarbi, b.lxoDra
u lmarqa.

--n Sawb. lkum Hatta šwiya d.sslaDa a sidi, b.lfalfal u maTiša?

--iyyih ^Cafak / u had ssiyyid lli žay makat^Cažbušay ššurba d.lxnaši
aw d.lHkak / Tiyybi žahd tlata walla rab^Ca d.žžabbaniyaat d.lHrira
b.l^Cdas u lHammiS, u ttqaTa^C...

--wa naDarak a kanza.

--Safi a sidi, kun hani, kull šī ykun f.lgaya, kif tHabb./ nwažžad
lkum a sidi lmtšakal u lmwas d.lfaDDa.

--la la la, gadi naklu gir b.yiddina bHal nmas / u bqay hna ^Cafak
baš tqarrbi ^Clina, u gir nsaliw b.l^Cša, siri lla yhannik.

--b.lfaraH a sidi / f.rrab^Ca tamam nkun hna.

--haki žibi f.yiddik šī kilo d.ttaffaH u kilo d.banana, u šufi yla
ma bqa Ulmas f.ttalaaza, žibi m^Cak zuž d.lqra^Ci.

--baqi tamma qar^Ca u nuSS.

--waxxa, žibi qar^Ca oxra d.Ulmas u qar^Ca d.coca cola kbira./ yak
wladak ^Candhum lli ybqa m^Cahum?

--wladi a sidi nxallihum m^Ca žddathum, mmey, Hatta nduz ^Clihūm
mnayn nsali / gir kun hani a sidi.

--Hatta ana gad n^c Tik xamsa d.đraham zayda^c al l'užra d.lyum / u
min nhar ttnayn žžay gad nzidak dirhem f.nhaar^c al l'užra dyalak,
u gad nTlab minnak tbda dži tlata o.lmarrat f.l'usbu^c, f.^cawT
zuž/ ymkallak tbda dži: ttnayn, u larba^c u žžam^ca?
--rabi yxallik a sidi; yih nži ma^c andi ma nqol.
--wa siri daba baš dži f.rrab^ca.

Text C

daz usbu^C kamil, la xbar la 'atar min ssi^C Omar; u maši Swab n^CayyaT-lu ana lluwwal aw nmši^C andu, Hatta yt'ammal f-rrisaala d-waldu, u yž^Cal llaḥ xiir. aranna daba Rašiīd baqilu yuwayn uyrža^C min lmuxayyaam; waš bbah qbal dak šši lli f-rrisaala dyalu, u gadi yxallih ymši lilmadrassa lHarbiya dāxili. bdiṭ kanxammam: Rašiīd baqi yallah andu tlaTTaš l^Cam yla qabluḥ f-lmadrassa lHarbiya d-Mknas, ma ysamHulušay min ba^Cd ydxol l-lmadrassa l^Culya d-DDar lBiDa aw ši maḥad^C aali f-uruppa aw Amirica baš ytxarraž DabiT kbir, Hit ma txarrašš min ttanaawi...; idan, gadi ybqa da'iman DabiT Sgīr, aw mulaazim. u qolt m^Ca rasi: wallāḥ ma nxalli bbah yDayy^Cu; lazam yHaSSal^C al lbakaluria dyalu udak ssa^Ca ymši ytxarraž f-aš mma bga; u zatt qolt m^Ca rasi" lazam nšuf ssi^C Omar qbal ma yži waldu Rašiīd mal lmuxayyaam, wila ma žaši^C andi ana nmši^C andhum l-DDar bHal l^Caada unSaffiw had lHsaab...; n^CayyaT lu yži^C andi l-DDar..., aw nmši^C ana andu l-lma^Cmal aw...aw..., Hatta fikra ma ^Cažbatni; f-ttaali qolt m^Ca rasi: baqi^C andi gadda f-yiddi.

llagadda kanat žžam^Ca; ssi^C Omar ma kayxdamš, u xafu ymši l-ši MuDa^C m^Ca Darhum u ma nšufuš. min ba^Cd Slaaṭ lžumu^Ca, hakkak m^Ca lwaHda u nuSS ^Cmalt-lu tilifun l-DDar u qoltlu: lazam nšufak min ba^Cd lxamsa, andi f-DDar, maši^C andkum. bda kayDHak uqallli: hadak šši lli kunt gadi n^Cmal b-DDabT.

Ana sakin f-bartma buttdi, yallah andi waHad lxaddaama kadži nhar žžam^Ca f-SSbaH u nhar ttnayn f-l^Cšiya tnaDDaf-li lmaHal u tSabbān lHwaayix u lizuur. mnayn^C ayyatt l-ssi^C Omar, kanat lxaddama salat šgalha u katnaDDaf Trafha baš tmši f-Halha; žit ana qoltlha: a kanza, ^Cafak raž^Ci m^Ca rrab^Ca u nuSS, u Tayybinha šwiya d-llHam u ššurba, u siri^C ad llaḥ yhannik. m^Ca lxamsa u nuSS kan kulīši Taayih u mužud, lxaddama mšat f-Halha min ba^Cd ma xallaStha; hakkak u ssarsaar Drab, u Hallit lbab kanžbar sssi^C Omar.

Text D. ssi ^Comar u waldu Rašiid ^Cand ddoctor.....

--lbaraH a Rašiid, babak wana kunna kansu fu hadak lbarnamaž
lli kay^Cažbak f.ttilivisiun..

Rašiid: ah! "qabl limtiHaan"? / ba^CD l'as'ila lli kaywažžhuha fih,
muhimma b.zzaaf, walakin Ttalaba ba^CD lmarrat ma kaybiyynuš
ši *Ttilaa^C kbir ^Cal * lmuDu^C.

ssi ^Comar: a walđi, waqtaš tkun Hatta nta katžawab ^Cla duk l'as'ila, wana
u mamak, u xxutak kansufuk f.DDar? (Rašiid kayšuf f.dductor,
qbal ma yžawab bbah).

--Rašiid, kat^Craf b.lli Hatta Haža ma bqat mxabbya daba./ babak
Ttala^C ^Cla kullši, u Hna daba hna b.tlata baš nSaffiw had
lmas'ala f.marra waHda./ noD ^Cannaq babak u busu, u dak šši
lli mazal f.qalbak qolu-lu, u. (Rašiid kayt^Cannaq f.bbah).
--ssi ^Comar, qol l.Rašiid dak šši ^Claš ddakarna hna lbaraH
f.llil.

ssi ^Comar: ana ya walđi Rašiid, nbqik tkun xiir min qranak kullhum. /
daba lli fat mat, u dak šši lli kunti kattsakka minnu, dfannah
taHt l'arD; min daba lfoq ya walđi, nta mul DDar, lli xaSSak
baš tkammal ddirasa dyalak, mužud, u lhamm ^Cammru ma ydxol l.DDar
lli nta fiha.

Rašiid: lhamm a baba, ^Cammru ma kaydxol lši Dar duHdu, u ^Cammru ma
kaydxol l.lqalb lli ma kayqabluš./ a baba, lazam t^Cmal
šwiya d.nniDaam f.lHayaat dyalak....

ssi ^Comar: ^Candak lHaq a walđi, ana b.rasi kunt kan^Cmal ši masa'iil,
kanndam ^Clih f.lHiin, walakin ma kuntš kanžbar lli ynabbahni,
daba ^Candi walđi Rašiid lli kay^Craf lmaSlaHa dyalu, u d.l^Ca'ila
dyalu/ (l.dduktur) wa ** štti ^Claš dima kanqol.lak xaSSak ddzuwwaž
u t^Cmal wlidata/ lulidat dima kaynabbhu walđihum... (dductor
kayDHak).

Rašiid: la, a baba, ^cammi ma yHtaž lli: ynabbhu, huwa kaynabbah nnas,
Hit šš^ci ar dyalu: huwa: "lli ma žal ma ^craf b. Haqq rržal".

Text D

Klina lli kattab llaħ bzzarba; ttilivisiun xaddaam u Hna ga^c ma kanšufu fih; kull waħad kaytsana Saħbu ytkallam., waħad ssa^ca u huwa yži waħad lbarnaamaž taqaafi Cunwaanu: qabl limtiHaan, kaywažžhu fih as'ila l-TTalaħa lli gadi ytgaddmu l-lbakaluria. Ana gir raaxi wdni u sakit u Saħbi raaxi Cliya; ma fadni gir ntkallam ana lluwwal, wa'lla gadi yduz llil kullu bla fayda.

Dart f-ssi Comar u qoltlu: waqtaš ykun wlidna Rašiīd kayžawb Hatta huwa Cla l'as'ila d-lbakaloria. ssi Comar, mskiin tqol kan na^cis; qfaz f-maHallu u qalli: kunt saabiH f-lxayaal; u zad qalli ana musta^cidd n^cTi ddam u lHam baš ykammal Rašiīd ddiraasa dyalu unfdi fih lžuhl dyali. Cazz Cliya Sdiqi, u Haqiqa kan Candi Cziiz. Dart, fih u qolt-lu: yla kan hakka, ana gadi ntkallaf b-Rašiīd u nnaSHu ma ydir walū min dak šši lli ktab f-rrissaala dyalu: walakin Rašiīd rah CTak dars f-lHayaat Cammrak ma tnsah; nta mul dda, nta mul ddwa; Rašiīd kaybgi y^ciš f-rraHa, u nta, lwaažib Clik ma džibš lham l-DDar, xuSuSan ma Candak Claš; lkifaya HaSla lHamdu llaħ; Hatta hadik ssiyyda ymman ddrari maši ma^cquul tbqa t^cammar-lha qalbha b-lham lxaawi..." ssi Comar dziyyar u qalli: lmuhimm šnu huwa ddwa baš Rašiīd ytraža^c Cla lfikra dyalu".

qolt-lu: amrun sahlun; mnayn yži, gadda nša'allah, ntCaššaw mžmu^cin Candkum f-DDar, u nžiw nqaSSru hna Candi ana wiyyak u Rašiīd, u nSaffiw lmasa'il f-žuw Caa'ilii.... kat^craf blli Rašiīd ma yqdarš yzid Cliya ttania."

tCannaq fiya Saħbi ssi Comar, bHal l'ixwaan, u galbuh ddmu^c, u mša^c and wlidatu f-lHiin. llagadda f-nafs lwaqt, hakkak m^ca lHdaš dlliil kan kullši f-lgaaya. šhar min ba^cd, f'awwal ktubar dxal Rašiīd l-ttanaawi, u kan kull ^cam kaytgaddam, u bbah walla bHal Sdiq, u walla kaydxol l-DDar farHaan u našt.

u nraž'u mnayn bdina: l'aan Rašiīd HaSSal Cal lbakaluria dyalu btafawwoq u rah daba kaysta^cadd baš ydxol l-qism lbigoži baš ytxarraž ustaad d-lžografia.

nihaayat qissat Rašiīd

by W. A. Alami

Feb-March 1967 ILTC

HEW I. U. Bloomington

I. A. as'ila ^cal lmuqaddima

1. ^cibaaraat (expressions and idioms)

--kaysta^cadd baš ydxol....:

ya^cni mužud, kaytsanna ġir ttHall lmadrasa min ba^cd l^coTla d. SSif.

--^candu minHa mil lwizaara:

ya^cni wiżarat tta^cliim (the ministry of education)

ġadi txllaS žamii^c nnafeqaat (all the expenses)

baš ytxarraž (he graduates) Rašid ustaad mil lqism lbidagoži.

--ġadi n^cTikum naDra ^cla....:

ya^cni ġadi ntkallan ġir saTHiyyan (superficially), maši b.

ttadġiiq (not in details), ^cal lHayaat d.Rašiid.

2. as'ila lilfahm: (questions for [testing] comprehension)

--šHal ^cand Rašid f.^camru?

--^claš HaSSal had l^cam? ...

--layn ġadi ydxol l^cam žžay

--šnu ġadi ydras, u šnu bga ykun?

--waš kayban l.kum b.lli bban Rašid mattafaq m^ca waldu "^cla Tol
lxaTT" (in all respects)?

--fina mdina f.lMagrib kayn lqism lbidagoži?

--waš kat^carfu si Haža ^cla had lmdina.

3. tamriin kitaabi (composition exercise)

katbu f.xamsiin klma, ga^c lli kat^carfu ^cla mdint RrbaaT.

I. B. as'ila ^cal ddars ttaani

1. ^cibaaraat.

--ma kaydir lxayT f.libra Hatta kay....:

ya^cni dima kaystašar (he consults) m^caya, ^cad yla ttafaqna,

kaydir dak šši lli f.rasu.

--nhar ssbu^c:

usbu^c min ba^cd katxlaq "ttarbya" (the baby) kaydabHu (they slaughter) Hawli kaytsamma lHawli d.ssmiya, ya^cni Hatta min ba^cd usbu^c ^cad ttarbya katwalli ^candha "smiyya xaSSa" (proper name) u hadak ^claš dak nnhar kaygolulu f.lMagribi "nhar SSbu^c, aw" nhar SSmiya", kif kif.

--walla ^cazri:

ya^cni mabqaši wald Sgir. had l^cibaara kaysta^cmluha (they use it) f.lMagrib, u kayzidu ^cliha"...tbarkallah", baš lwaldin d. hadak lwald (aw lbint) "ma yxafuš mil l^cayn" (they won't fear the evil eye).

mulaaHada (comment, foot-note...):

yla bga ši waHad ysuwwal ši nas šHal ^candhum d. lulad, aw šHal f. ^cmar wladhum, lazim "mil l^cada" (it is the costum) ygol dima: šHal ^candkum d. lulidat tbarkallah, aw: sHal ^cand wlidkum (aw bniytkum) tbarkallah.

2. as'ila lil fahm:

fayn Tlaqa bban Rašid Sdiq?
kifaš ^craD lu? laš ^craD lu?
waš hakka kat^carDu l.SHabkum f. Amirika?

3. tamriin kitaabi

katbu "inša'" (composition) f. xansiin klma, katfassru lši waHad ma kay^crafš l^cada f. Amirika, kifaš kat^carDu l. SHabkum baš yt^caššaw ^candkum f. DDar.

t^cawnu b. (help yourself with) had "lmufradaat": (vocabulary) min qbal, ktab, SafaT, žžwab, ssmiya, rržal, l^cyalat; ttilifun... .

I. C. as'ila ^cal ddars ttaalit

1. ^cibaaraat:

--kunt yla ma šuftuši, kanšufu...:

ya^cni "lqliil" (the least) lli kanšufu, huwa marra f. l'usbu^c;

"u b. kalimat oxra" (in other words), kunt kanšufu dima, ^clayn kull nhar.

--ana gir ^caTih bali:

ya^cni huwa kayhдар u ana gir kantSannat, u ma kangol Hatta Haža.

--IHaasil ma^clinaši:

ya^cni "ma kayn laš nzidu lklam" (it doesn't matter, useless to speak any further)

2. as'ila lilfahm:

--šnu hiya l^cibaaraat lli katbiyyin f. had ddars b. lli Rašid

mttaafaq m^ca "SaaHib lqiSSa" (the narrator)?

--šHal kan f. ^cmar Rašid f. had ddars?

--šHal kan f. ^camru f. lmuqaddima (ch. I. t. A)

--šHal dazat min sana ma bin lmuqaddima, u had ddars ttaalit?

žawbu b. žumal "muxtaliḡa" (different) min xamsa aw sab^cd

d. lklmat; "matalan" (for example) :

ma bin lmuqaddima u ddars ttaalit, dazat...; aw: dazat...;

aw:...dazat... .

3. tamriin kitaabi:

wašfu (describe) Rašid, u l^ca'ila dyalu; ymkallkum tt^cawnu,

b. mufradaat wa ^cibaaraat min ddurus A, B...

I. D. as'ila ^cal ddars rrabi^c

1. ^cibaaraat:

--qabla kulli šay':

haḡi ^cibaara kaysta^cmluha f. lMagrib, u hiya ^carabiva klassikiya;

u m^cantha sahla, ya^cni (first of all).

--lwaagi^c:

Hatta hadi ^cibaara klassikiya; u m^cantha (as a matter of fact)

--^candi fik ttiga lkamla:

ya^cni ma kanxabbi ^clik Hatta Haža

--ma nzuwallakš:

ya^cni ^cmal lli bgiti, u ana mttafaq m^cak.

--yž^cal llah xir:

ya^cni mnayn kaykun šī waḥad "Ḥayr" (undecided), ma kaymkallu ydir Hatta Haža, u kaygol m^ca rasu: daba ma naḍar ndir walū, u min ba^cd ymkan nžbar šī fikra mzyana; u Hit liḡarba "nas diyynin" (religious people) dima mnayn ma kay^carfu šnu ydiru "f. lmuṣtaqbal" (in the future) kaygolu: llah huwa lli ḡadi ywarrini šnu ndir min ba^cd had ssa^ca. u hakkak kaygolu (...yž^cal llah xir.)

--mudakkira yawniya:

ya^cni kunnaš Sḡir kaykun f. žžib, u katktab fih ḡa^c hadak šši lli ḡadi t^cmal kull nhar. u kadalik kaymkan ykun kunnaš kbir f. DDar katktab fih "ḡa^c lli žra" (all that which happened) kull nhar. bḤal Rašid f. had ddars, lli kayktab f. llil ḡa^c lli žra f. nnhar.

--kaydḤak min wadnih:

ya^cni farḤan b. zzaf.

2. tamriin kitaabi:

laxxSu (sum up) had ddars f. sab^ca, aw tmanya d. lžumal. ymkan lkum tt^cawnn b. had l'as'ila: 1) fayn kan Rašid f. lluwwal d. had ddars? 2) škun lli mša ^candu? (^claš ??) 3) šnu daru 4) šnu gal Rašid l. SaḤib lqiSSa? 5) šnu ^cmal SaḤib lqiSSa min ba^cd? 6) šnu dar SaḤib lqiSSa llaḡadda? 7) šnu žbar? 8) šmin nhar kan?

9) šnu dar Rašid nhar zzam^ca? 10) kiř kan? 11) ^claš?... .

I. E. as'ila ^cal ddars lxaamis

1. ^cibaaraat:

--ma kaywafquš lhawa d. lbHar:

ya^cni kaymraD mnayn kaykun ř. šī mdina žat "^cal ššaaTi'"

(on the coast)

--Hna Za^cma kanfahmu ba^cDiyatna:

ya^cni bla klam, řir b. l^cayn kan^carfu šnu kayxammam laxor.

--zatt mmorah šwiya:

ya^cni mnayn mša, bqit ana si swiya ^cad mšit

--ma řadni řir....:

ya^cni hadak šši lli qdart ndir.

--ma řaqt b. rasi Hatta....:

ya^cni ma kunt kanxammam, walla kanfakkar, wala kansma^c wala kan^cqal Hatta Haža, bHal š' waHad mnayn kaykun na^cas, u kayfiq "maxlu^c" (disrupted or disturbed)

--min řir Hsas:

had l^cibaara, tamaaman b.Hal loxra lli qbal minnha.

ya^cni kaymkallak tgol:

ma řaqt b. rasi Hatta wSalt, aw wSalt min řir Hsas.

mulaaHada: raddu balkum;

"ma řaqt brasi".., kadži hiya lluwla, "qbal lfi^cl" (before the verb), wa'amma "...min řir Hsas", kadži min ba^cd lfi^cl.

--marra kalma, u marra Hikma:

ya^cni kanhadru "bla mufid" (without purpose), kangolu "lli žab llah" (whatever comes to our mouth)

2. as'ila lil-fahm:

--^claš Rašid mša l. žžbal, u ma mšaš l. ššaaTi'?

--[✓]laš Rašid bga yšuf SaaHib lqiSSa min ba^cd yži mil lmuxayyaam,

waš kat^carfu š[✓]i Haža bgaw ytkallmu ^cliha ġir b. zuž?

--layn msa SaaHib lqiSSa, u snu ^camlu min ba^cd, huwa u SaHbu

(bban Rašid?)

--smin waqt kan hadak?

3. tamriin kitaabi:

a) waSfu SaaHib lqiSSa milli faq f. SSbaH, Hatta l. waqt lgda.

b) laxxSu had ddars "f. ba^cd lžumal" (in a few sentences)

II. A. as'ila ^cal ddars ssaadis

1. ^cibaaraat:

--ssiiyyda katmarHab b...:

ya^cni mulat DDar, yimman Rašid farHana lli žit l.^candhum l.DDar, u
katqol.li: mraHba bik

--ana gir kangamgam...:

ya^cni kanqol šī klam ma ymkan yfahmu Hatta waHad; bHcl mmayn kaykun
šī waHad "xawfan" (scared) walla "Hašman" (embarrassed)

--yšamm rriHa d... f...:

ya^cni mmayn kaykun šī waHad gayb, u katšuf šī waHad axor lli
kay^carfu, kattfakkar hadak lli gayb; u f.had ddars, Hit Rašid
gayb . f.lmuxyyam, SaaHib lqiSSa ža yšuf waldin Rašid baš ytfakkar
waldhum lli kayHabbu b.zzaf.

--ya hu ya xuh ...:

ya^cni ma kayn farq, kif kif u f.had ddars, ssiyyda yimman Rašid
katbgi tqol: lli kayHabb waldna, kayHabbna Hatta Hna;

--ara u kan: (Better than nothing)

--mmayn n žlu sswani:

min ba^cd lēda u min ba^cd l.^cša, f.lMagrib, nnas keysarbu atay; u
lwaqt dyal atay f.lMagrib, muhimm b.zzaf, Hit nnas ma kaykunuš
kayhadru b.zzaf f.waqt lmakla, walakin f.waqt atay kaynakallhum
ydaHku, u "yfarrqu lla" (they chat)

--bda lsani kaydur f.fammi:

ya^cni bgit ntkallam, walakin Hšamt

--ngol ma ^candi walla nktam ssirr:

(shall I say what I know or keep it secret).?!

--wallah ma ngadru wala nfši sirru:

(by Allah, I shan't betray him or disclose his secret)

--SSamt Hikma: (silence is wisdom).

--kanqra min taht ddmu^c:

ya^cni kanqra, wana bHal lli kanbki u ma qdartš nHSar ddmu^c. (I was reading with tears in the eyes)

2. as'ila lilfahm, u lmuHaadata (conversation)

--fayn huwa Rašid lyum?

--hadi lmarra lluwla lli tkalimat yimman Rašid f. had lqiSSa, šnu qalat? waš kayban lkum b.lli yimman Rašid m'addba (polite)? ^claš

--^claš SaaHib lqiSSa bga ytkallam, u ma qdarš?

--šnu dar SaaHib lqiSSa mmayn rža^c l-DDar dyalu? waš kan farHan? ^claš.

3. tamriin kitaabi

katbu 'insa' min sattin kalma, katwaSfu fih SaaHib lqiSSa mmayn rža^c l. Daru

II. B. as'ila ^cal ddars ssaabi^c

1. Cibaaraat:

--yla ma xdamš ma yakulš:

(he lives from hand to mouth).

--^ca'ila mutawaSSiTa: (middle class family)

--ma kat^ctamad gir ^cal llah ...:

(she only trusts in God, (and in her husband.))

--rrža f. llah: (in God we trust)

--llah yžazih bixir u y^cawnu ^cla hamm zzmaan:

(God reward him and help him bear the heavy burden of life)

2. Cibaaraat "madrasiya" (school vocabulary)

--diftar = kunnas (exercise book; notebook)

--lHisaab u lhandasa: arithmetic and geometry (engineering)

--TTabii^ciyaat: natural science

--nnaliw u lluga: (grammar and syntax)

--ttaarix: history

--lzu^ˁraafiya: geography

--rrasm: drawing

Note the Arabic patterns of the following:

--5 + 5 = 10: xamsa zid ˁliha (add to it) xamsa, lʒamii^ˁ, ˁasra.

--10 - 5 = 5: ˁasra TraH minha (drop from it) xamsa, lbaaˁi (it remains) 5.

--5 x 5 = 25: xamsa drabha f. (strike it by) xamsa, xamsa-u-ˁasrin.

--25 : 5 = 5: xamsa-u-ˁasrin qsamha^ˁla (divide it by) xamsa, (ˁat)

Xamsa

3. as'ila lilfahm:

--ˁlaš Rašid kaydir "lHsab" (reckoning) dyał lflus lli dfa^ˁ ˁlih bbah.

--šHal ˁbar f. "lʒami^ˁ nnihaa'ı" (sum-total)

--šHal ˁat 15.95 DHS, b. ddolaar mirikaan?

--šHal d. dɣatar šra Rašid.

--šHal taman kull dɣtar.

--šHal ˁat 0.60 DHS b. ddolaar mirikan?

4. tamriin kitaabi:

a) diru "qaa'ima" (a-list) dyał ga^ˁ lli xaSSkum lyum, qbal ma tmsiw

l. SSoq baš tšriw dak šsi. diru ttaman d. kull Haža, u lʒamii^ˁ
d. lflus. lli lazim ddaf^ˁu.

b) katbu "risaala" (a letter; a note) l. bbakum katqololu fiha šHal
xaSSkum d. lflus, u šnu gadi tšriw bihum, b. ttadqiiq.

II. C. as'ila ^ˁal ddars ttaamin

1. ˁibaaraat:

--kan^ˁmal zuhdi: (I try my best.)

--rabbi ma kayxalliniš: (God does help me.)

mulaaHada: kat^Carfu b.lli lliġarba diyyin b. zzaf, u ddi dya^lhum huwa

l'Islam, lli kayqol: "mal žuhdak, u LLah y^Cawnak. Hatta Rašid, waxxa baqi Sgir kay^Craf ddi dya^lu, u kaya^Cmal žuhdu, u LLah ma kayxallihs, ya^Cni kay^Cawnu LLah Hit huwa kay^Cawn rasu.

--waldak Rašid f. ktafak a mama:

ya^Cni y^Cawnak u ya^Cmal kullsi baš tkun mamah farHana, u "ktafha ^Calyin" (her shoulders high, i.e. she'll be proud)

--hana ^Candak a baba:

ya^Cni ymkallak t^Ctamad ^Cliya, rana n^Cawnak ^Cla hamm z^gmaan.

--lli ttkal ^Cal LLah na yxib:

(he who trusts in God, shan't be disappointed)

--ya HafiiD ya sattaar: (God forbid)

--lHamdu LLah: (Praise be to God.)

2. tamriin lil muHaadata:

--dakru (mention) "žamii^C lHaalaat" (all situations) lli kayqolu fiha lliġarba (u lmsalmin kuffhum): lHamdullah.

--wagtas kayqolu lMgarba: 1) bismillah 2) tbarkallah 3) lli ktaab 4) 'nsa' LLah 5) yž^Cal LLah xir 6) ya rabbi 7) LLah yxlaf 8) wallah 9) ^Cal LLah 10) f-yidd LLah 11) lHamdullah ^Cal sslama.

3. 'insa': TTbib ža yšuf bban Rašid. katbu katwaŠfu: TTbib, u lmrID, u Rašid. ymkallikum twaŠfu Hatta yimman Rašid fhadik ssa^Ca lli kan TTbib f. DDar, walakin matnsaws b.lli hiya mra taqliidiya (traditional Moroccan women)

II. D. as'ila ^Cal ddars ttaasi^C

1. ^Cibaaraat

--^CuTlat ra's ssana, walla: ... ras ssana.

ya^Cni l^CuTla lli kaysaddu fiha lmadaris, "b.munasabat" (on the occasion of.) "mawlid lmasiH" (Xmas day), u lluwal d. ssana žždida.

mulaahada: waxxa lMagrib maši blad "masiHiya", (Christian) lmadaris

kullha katsadd min 22 aw 23 diSember Hatta l.2 .žanviy. wa'imma
"l'idaara" (the administration) katsadd gir nhar lluwwal f.žanviy,
lli kaytsamma f.lMagrib: "ra's ssana l'idaariya. u hakka kanfahmu
b.lli lMagrib candu ra's ssana l'idaariya (lluwwal d.žanviy), u ras
ssana ddiniya (aw lhižriya) lli huwa lluwwal d-ššhar l'islaami,
MuHarram.

--u b had lmunaasaba kaymkallkum ttallmu ššuhur lhižriya, lli hiya:

1) MuHarram 2) Safar 3) Rabii^c lluwwal 4) Rabii^c ttaani

5) žumaad l'awwal 6) žumaad ttaani 7) Ražab 8) ša^cbaan

9) RamaDaan 10) šuwwal 11) dul qi^cda 12) dul Hižža. u had

ššuhur kattsamma: "ššuhur lqamariya" (the lunar months).

wa'imma ššuhur lmasiHiya, kattsamma: "ššuhur ššamsiya", (solar
or sun months)

--kay^caDD f. lHam lHay:

ya^cni kay^cmal ktar min žuhdu.

--t^cya tfham:

ya^cni kaybgi ya^cmal ši Haža, walakin ma^canduu qowwa (the might) baš
ya^cmal ga^c lli kaybgi (used only in the 2nd person singular in the
meaning: "one can never be too wise.")

--na yHaqq ^cliya Syaam: (I'm too little to fast yet)

kat^carfu b-illi lmsalmin kaySomu f. ššhar dramDaan kullu, min "lfžar"

Hatta "l.lmargib" (dawn ... sunset) walakin ma kaybdaw ySomo Hatta
kaykun ^candhum: 16, aw 17 l.^cam.

--kbar lu lHmal:

ya^cni candu "mas'uliya" (responsibility) kbira, Hit l^ca'ila fiha
ddrari b-zzaaf.

--kuil zaayid b-razu:

had l^cibaara Hatta hiya diiniya ^cand lmsalmin; ya^cni: kull^ši min
^cand llah, ddrari b-zzaf min ^cand llah, u lflus b-zzaf kadaalik, u
ma kayn ^claš ybqaw nnas kayxammu f-hamm zzmaan.

2. as'ila lilmuHaadata: (žawbu b-žumal min 5 aw 6 d-lklmat)

--fayn gadi yduwwaz Rašid l^cuTla?

--^cand min? šmin šhar (qamari) hada?

--aš kaydiru lmsalmin f.had ššhar?

--^claš Rašid ma kaySoms?

3. katbu risaala l-šⁱ waHad f-Amirika katwašfu-lu fiha ššhar d-RamDaan
(60 aw 70 klma ^cal l'aqall.)

II. E. as'ila ^cal ddars l^caasir

1. ^cibaaraat:

--... ma kayxTanaš:

ya^cni kayžⁱ ^candna dima, sa^ca-sa^ca.

--... ma kayrža^cs llorā:

ya^cni kay^cmal žuhdu, u kaydir "lwažib dyalu" (his duty)

--l'ašdiqa' karaama min llah: (to have friends is a favor from heaven)

--wlidat lHlal kaysabhu l-waldihum: (like father like son)

--lilatū lqadr, aw (laylatu lqadr): (lit. the night of destiny)

kadžⁱ lilt 27 f- RamaDaan. u hiya "mōkura" (mentioned) "f- lqor'aan"
(in the Koran)

--lli ma ^candu diin, ma ^candu Hayaat: (no belief, no life)

2. as'ila lilmuHaadata:

--Rašid qal f-lluwwal d-had ddars:

"b-lmunaasaba"; fina munaasaba?

--asnu sammaw xat Rašid lli ^cad xlaqat?

--^claš qal Rašid: "wlidat lHalal kaysabhu lwaldihum?

--waš katqolu f-Amirika: "like father like son", f-munaasaba bHal
 hadi? iwa f- šmin nunaasaba katqoluha f-Amirika?
 --waš ^candkum f-Amirika ši yum, aw ši munaasaba katšbah šriya lilatu
 lqadr aw RamDaan? aš katsammiwha? fina šhar kadži? fina nhar?
 fina faSl?
 --waqtaš kayži l^cid SSgir (aw ^cid lfiTr)?
 --hadak ššhar aš kaytsamma (b-ššhur lqamariya)?

3. had ddars fih munaasaba diiniya, u munaasaba ^ca'iliya, aw "žtimaa^ciya"
 (social). katbu risaala katwaSfu fiha lmunaasabaat b-zuž. (70 aw 80
 klma ^cal l'aqall.)

II. F. as'ila ^cal ddars Hdaš (aw lHdaš)

1. ^cibaaraat:

--^cal l'aqall: (at least)
 --balxoSSoS: (especially)
 --daba ma bqa mzaaH:
 ya^cni daba xaSSni nxdam ktar min qbal (no more kidding now)
 --yla Tuwwalt: (to the most)
 --mšgol b...
 ya^cni kayxammam b.zzař
 --razul baD^ca:
 ya^cni ma kay^craf ma ydir, maši "mTuwwar" (clever)
 --ližtihađ u mažaH: (striving and for success)

2. ^cibaaraat madrasiya

--lmadrasa lfilaHiya:
 ya^cni lli kaydarsu fiha "lfilaHa" (agriculture)
 --lmadrasa SSina^ciya:
 ya^cni lli kayt^callmu fiha "SSan^ca" [professions (hand)] kayt^callmu
 f-had lmadrasa: lmikanik, aw "nnižaara" (woodwork, carpentry ...)

--Imadrasa lHarbiya: (military school)

--Imubaara d. lminaH (aw mubaarat lminaH):

ya^cni ši mtiHan yla nažhu fih Ttalaba, kat^cTihum lwizaara "minHa"

(scholarship) baš ydarsu dak šši lli bgaw.

3. muraaža^c a aama^c (general review)

III. A. as'ila Cal ddars tnaš (aw ttnaš)

1. Cibaaraat:

--msažžal ismu f. lqaa'ima dyał lmušaggiliin

ya^cni l'iddaara kat^carfu b.lli ^candu lma^cmal dyał, u

kayxadmu m^cah nnas b.nnhar aw b.žžam^ca.

--min ažlu:

had ^cibaara klasikiya, kaysta^cmluha b.žžaf f.lmagrib,

ya^cni: ^cla yiddu aw: l^candu

matalan tgol: žit min ažlak, aw: žit ^cla yiddak,

aw: žit l^candak, kif. kif.

--b.l^carabiya lfuSHa:

ya^cni b.l^carabiya lklasikiya.

2. raddu balkum, rrisaala lli ktab Rašid l.SaaHib lqiSSa, b.l^carabia lfuSHa; wila kuntu katfahmu l^carabiya lMagribia, gadi džabruha sahla, u tfahmuha bla Su^cuba.

matalan:

--gomta biaktara mina lwaažib: ^cmalti ktar min lwaažib.

--katabta Talabaa liqabuulii : ktabti Talab baš yqabluni..

--fi mubaaraati lminaHi lmedrasiyah: f.lmubaara dial lminah.... .

--šukran laka : barakallahu fik; aw: šukran.

--walaakinna.....biRkaD : walakin lwizaara ma abtatsi Ttalab.

--walam yabqa lli amalun...ššahaada : u ma bqa li amal gir..... .

--yawmul xamiis.....biHawli llaH : nhar lxmiis 'nša' llaH...

--muHibbuk : lli kayHabbak.

3. as'ila lilfahm, u lmuHaadata:

--^claš lwizaara ma qablatš TTalaab lli SafaT SaaHib lqiSSa min ažl Rašid?

--^claš Rašid ma qal walū Hatta lši waHad.

--^claš Rašid ktab rrisaala b.l^carabiya lfuSHa?

4. ba^cD lmulaaHaDaat ližtimaa^ciya:

--yla bgiti tktab risaala, aw Talaab l.ši waHad f.lMagrib ma
kay^craf la fransawiya wala nagliziya, ymkallak tktab lu b.l^carbiya
lMagribiya.

--yla kan Sdiq aw ^candak fih ttiqa lkamla, f.ttaali d.rrisaala
klab: muHibbuk, u ktab smiytak min ba^cd

--wila kan ši waHad katHtarmu, aw ma kat^carfuš b.žžaf, ktab
f.ttaali d.rrisaala: "m^ca lHtiraam, u ssalaam", u ma tnsaš
smiytak f.ttaali.

--amma f.lluwwal d.rrisaala, ktab: "ila ssiyyid"..., aw:
"ila ssiyyida"..., aw: ila l'aanisa...; u matnsaš ttaarix.
wila kunti gadi tktab l.ši Sadiq: ktab f.lluwwal: "ila l'ax
(^cali.....)

5. tamriin kitaabi:

a. ktab risaala lxak, katwSaf fiha ^ca'ila magribiya taqliidiya

b. ktab risaala l.SaaHib had lqiSSa, katqollu fiha šnu

^cažbak u šnu ma^cažbakš f.Rašid lli huwa "lbaTal" (the hero)

d.had lqiSSa.

III. B. as'ila ^cal ddars tlaTTas

1. ^cibaaraat:

--ašnu lma^cmul:

ya^cni: šnu ymkalli n^cmal, waš nqdar n^cmal ši Haža walla la.

(what can I do?)

--TaHat u žbarnaha:

ya^cni kunt kanxammam, u žbart fikra mžyana.

u had l^cibaara hiya žžwab dyal: "ašnu lma^cmul".

--ustad mulHaq:

ya^Cni maši ustad kbir ^Candu dduktura, walakin kayqarri imma
f."ttanawi" (secondary) wa imma f.lžaami^Ca (assistant professor)

--farHan-ma-farHan:

ya^Cni: marra kayban farHan, u marra la.

--yla sa^Caftini:

ya^Cni yla bgiti ddir had šši lli kanqollak, raha fikra mzyana.

--xaft lsani ygdarni:

ya^Cni xaft nqol ši Haža ma bgitš nqolha.

--bHal lli Tal^Cat m^Cah:

ya^Cni: kanDann b.lli fham ši Haža.

2. lilmuHaadata:

--škun huwa ^Camm Rašid lHqiqi ? aš kan kaydir min qbal?

--waš Rašid ^Candu ttiqa lkamla f.^Cammu lHqiqi? ^Claš?

--šnu huma l^Cibaaraat, aw lžamal lli katbiyyin f.had ddars,

b.lli SaaHib lqiSSa, u ^Camm Rašid lHqicizma ^Candhumš

ttiqa lkamla "f.ba^CDhum" (in each other)

--^Claš SaaHib lqiSSa qal l.lmuršid l^Caamm, lažam yxalli

Rašid m^Ca ddrari f.lluwwal?

3. 'inša': ši nhar f.SSif, mšiti l.ši muxayyam f.žžbal, u šufti ddrari

"našTin" (in activity) ktab 100 klma katwSaf "nnašaT dyalhum"

(their activities)

III. C. as'ila ^Cal ddars rba^CTaš

1. ^Cibaaraat:

--SSlat ^Cal nnbi:

ya^Cni: Safi, baraka. hadi ^Cibaara diniya

--ila axirih:

hadi ^cibaara klasikya, m^cantha: (etc) u ymkan nkatbuha "min daba"

l-fuq (from now on): ilxh

2. lilmuHaadata:

--^claš lmuršid l^caamm Tlab gir žuž d.lkisan datay?

--šHal kanu d.nnas f.lxayma? smiyyit lmuršid l^caamm?

--fina ša^ca kayxaSS Rašid yrza^c l.lmuxayyam? fayn gadi

ytgadda? ^clas SaaHib lqiSSa bga yaxud Rašid m^cah b^cid

mil lmuxayyam?

---waSfu Rašid galis f.lxayma m^ca ssi bubkar, u SaaHib lqiSSa:

a) sta^cmlu lklam.

b) sta^cmlu lHarakat. (the gestures, the mime)/

--fayn žat ifran? šHal b^cida min fas? min Mknas?

1. b.lkilumiter?

2. b.lmile?

MulaaHaDa: kilumiter (km) = $\frac{5}{8}$ mile

Mile (Mi) = $\frac{8}{5}$ km.

--šHal žat 6l km (b.lMi.?)

--šHal f.lkm. min. miter?

--šHal f.lMi. min miter

--ma bin Fas u RrbaaT: 299 km. šHal žat b.lMi.??

3. tamriis "šifaahi" (oral)

a) laxxSu had ddars f.ba^cD lžumal

b) tkallmu ^cal lmuxayyamat SSifiya f.Amirika, u biyynu l.farq,

"yla kan" (if any) ma binha u bin lmuxayyamat f.lMagrib.

III. D. as'ila ^cal ddars xamsTaš:

1. ^cibaaraat:

žuw munti^c:

--hadi ^cibaara klasikiya kaysta^cmluha b.zzaf f.lMagrib, mnay
kaykun lHal ma barid ma Sxun, u ššams maši Harra b.zzaf, u
ma kayn riiH...ilxh.

--kaydull ^cla annak...: ^cibaara klasikiya musta^cmala b.zzaf
ya^cni kaywarri b.lli nta.....

--katnqoS min lqima d.....:

ya^cni ma kat^crafši tamaaman lqima d...; ymkan tqolu kadalik:
"katšuf f..... b.l^cayn nnaqSa, kif. kif

--ražul faqiir:

ya^cni miskiin, yla ma xdamš ma yakulš; hadi kadalik ^cibaara
min l^carabiya lfuSHa.

--gariq f.ttaxmaam:

ya^cni ~~kax~~xammam b.zzaf b.Hal yla kan gariq f.lbHar.

2. lilmuHaadata.

--ašnu hiya "TTariqa" (the technique, procedure) lli sta^cmalha
SaaHib lqiSSa baš yšuf šnu f.ras Rašid?

--kifaš kan "radd f.fi^cl" (the reaction) d.Rašid?

--Rašid daba kayxammam baš ygoł l.SaaHib lqiSSa ga^c dak šši
lli f.rasu:

a) šnu hiya TTariqa lli gadi ysta^cmal?

b) šnu hiya lfikra lli ^candu daba, u ma kanatši ^candu
min qbal?

c) šnu kayDhar l.kum f."^claqliya" (the character)
d.Rašid?

d) was kayna ši fikra ždiđa katbiyyin b.lli Rašid Haqiqa
^candu ttiqa lkamla f.SaaHib lqiSSa.

3. 'inša':

hada daba ddars lxamsTaš, u ntuma kaddarsu Hayyat Rašid;

waš ymkallkum t^callqo ^cla had lwald, šī "ta^cliig šaxSi"?

(personal comment)

t^cawnu b.had "l^canaaSir" (rudiments):

^ca'iltu, dirastu, "Sadaqtu" (his relations) m^ca SaaHib lqiSSa,

^calaqtu m^ca waldih, ^calaqtu m^ca ^cammu lHqiqi, ssi Bubkar.....

ilxh.

IV. A.

1. Cibaaraat

--ma kunt kanfiq Hatta..... f.^Cayni:

ya^Cni n^Cast mzyan, u ma faqt Hatta Tla^C nnhar

--ttlata ma kaynšay:

ya^Cni nhar ttlata, ma dart walu

--kanqra kalma min fuq u kalma min taHt

ya^Cni kanqra b.zzarba bas na^Craf šnu f.rrisala kullha, f.lHin

--SSan^Ca lli f.yiddu:

ya^Cni lxadma lli kay^Craf

ymkan tqol, matalan:

dak rražul mskin ma ^Candu "Cilm" (science, knowledge)

f.rasu, ma ^Candu San^Ca f.yiddu;

ya^Cni ma kay^Craf ydir Hatta Haza

--kaybqaw qaSSaarin f.....:

ya^Cni qbal ma yna^Csu, kaybqaw galsin kayhadru, aw kayšarbu

atay, aw kaysan^Cu rradyu...ilxh.

--kayzid min yiddu

ya^Cni kayzid ytsakka min hamm zman; ymkan tqol matalan:

had lwald maši mzyan, ana kanqollu yskut, u huwa kayzid

min yiddu; ya^Cni ana kanqollu yskut, u huwa kayzid yhdar

ktar, u ktar.

--u min naHiya oxra

hadi Cibaara klasikiya, m^Cantha: (on the other hand).

u ymkan tsta^Cmal kadalik:

"u min žiha oxra", kif. kif.

--ma kay^carfuš y^cišu:

ya^cni lHayat dyalhum maši mnaDDma;

--ma xaSSu xir:

ya^cni ^candu kullši, kif nnas kullhum.

--kayžiblu llaH (fiha) ttisiir:

ya^cni kayrbaH mnayn kaybi^c.....

ymkan tqol matalan:

"lyum žab llaH ttisir ktar min lbariH"

ya^cni rbaHt lflus ktar min lbariH

--kaydir yiddu f.yidd....:

ya^cni, kaymši huwa u.....

ymkan tqol matalan:

"nhar lHadd, kandir yiddi f.yidd mrati, u kanmšiw l.ssinima"

ya^cni, kanmšiw ġir Hna b.zuž

2. mustalaHaat (usages)

Haddi wSalt: kif wSalt, mnayn wSalt...

duwwart ssarut f....: Hallit bab DDar b.ssarut

galbatni DDaHka: bdit kanDHak bla ma nxanmam...

ražul mqaTTa^c: mskiin b.zzaaf, ma ^candu walu

3. lilmuHaadata:

--kifaš wSaf SaaHib lqiSSa rrisaala lli SafaT lu Rašid ^clas?

--šnu huwa lfarq ma bin had rrisaala, u luxra lli ktab Rašid

f.SSafHa l'axira d.lyumiyya dyalu? (šuf III. A)

a. f.l'uslub (in the style)

b. f.lma^cna

c. f.lmaqSuud (in the purpose)

d. f.lluga (in the language, the tone)

--"qarnu"(compare) rrisalat b.zuž, u qoluikifaš kan Rašid

kayfakkar f.rrisaala lluwla, u kifaš kan kayfakkar f.rrisaala
ttaniya, u ^claš.

IV. B.

1. musta^cmalaat: mustalaḥat (usages)

--dayr f.^ctiqadi
--duwwart ttilifun
--ma saq...xbar
--waš za^cma yla ma...ma...
--ma katkun illa.....
--faža...ha^cliya.
--dar f...u...
--nadd...yidd...l.žib.....
--žma^c...b.lwaqfa.
daq...cla bad DDar.

note the usage of the present instead of the past, in:...

kanžbar ssi ^comar, i.e. žbart ssi ^comar...; this usage is current when the narrator is supporting more than one action which took place in the past, successively. The conditional can also be used in this case without changing the meaning; see further:

"gir šafuni.....nsma^c"

2. lilmuHaadata

šnu huwa dđur lli kayl^cab Saḥib lqiSSa f.had ddars?

a.) "b.nnisba-l (regarding) bban Rašid?

b.) b.nnisba-l Rašid "b.nafsu" (himself)?

--šnu huwa "šsu^cur" (the feeling) d.yyimman Rašid, b.nnisba-l.Saaḥib lqiSSa?

--šmin dur la^cbat yimman Rašid f.had ddars?

--šnu huwa šsu^cur d.bban Rašid b.nnisba-l.waldu?

--^clas SaaHib lqiSSa msa[✓] f.Halu dgya, u ma bqas[✓] Hatta yqra
bban Rašid rrisaala d.waldu?

3. "lilmunaqaša" (for discussion)

--"b.[✓]smin mu[✓]zib" (according to what principal), Hasab l^caada
f.lmagrib, SaaHib lqiSSa "kaydxol f.^{✓✓}ssu'uun" (interfers in
the affairs of...) d.Rašid u l^ca'ila dyalu?

--"naqšu" (discuss) had lmas'ala, u "qarnuha" (compare it with)
a^ca l^c ada f.lwilaayat lmuttaħiaa l'Amariikiya, u ^cTiwi ba^cD
l'antila min l^caada f.Amirika

--'insa'

katbu risaala l.Hbabkum f.Amiraka, katbiynu fiha lfarq
lli ban l.kum ma bin lmužta ma^c lmagribi, u lmužtama^c
l'Amiriki (ymkan l.kum taxdu ma^clumat min žamii^c ddurus
lfayta.)

IV. C.

1. ᶜibaaraat:

--la xbar la atar.

--mašī Swab

--aranna daba

--nSaffiw lHsaab

--ᶜandi gadda f.yiḏdi

--ssarsaar Drab

2. lilmuHaadata:

--ᶜlas SaaHib lqiSSa bga yšuf ssi ᶜomar qbal ma yži waldu

Rašiīd min lmuḡayyam?

--šmu huwa lfarq ma bin lmadrasa lHarbiya d.ḡaknas, u

lmadrasa lHarbiya d.DDar lbiDa?

--ᶜallmu had lmufradaat lHarbiya, u staᶜmluha f.ᶜzumal:

ᶜzundi (aw: ᶜaSkri)

mulaaḡim (aw: liuTna)

qabṬaan

comandar

bakbaaši (aw: coloniil)

ᶜziniraal

fariiq

lᶜzayš (aw: lqowwa lmuḡallaḡa)

lmušaāt

lfursaān

lbaḡriya (lquwwa...)

lquwwa lᶜzuwwiya

lmaḡfaᶜiya

lmuusaddas (aw: lfardi)

lbunduqiya (aw: lakuHla)

rraššaša

lmađfa^c

ssaaruux (pl: ssawaarix)

lqunbula (pl: lqannabil)

--f.lmagrib, šnu huwa nhar rraaHa l'usbuu^ci ddiini?

u šnu huwa nhar rraaHa l'idaari?

--smiyit lxaddama d.SaaHib lqiSSa?

šHal min marra kadži l'.l'usbuu^c?

šmin nhar kadži? fina waqt

aš kaddir mnayn kadži

aš darat b.lmunaasaba d.zziyaara d.ssi^comar

l.Dar SaaHib lqiSSa?

--^claš ssi ^comar Hatta huwa faDDal yži ^cand SaaHib lqiSSa

l.Daru, "f.^cawī mma" (instead of) ystad^cih l^candu, bHal

l^caada? (naqšu had lfikra Hasab l^caada ttaqliidiya f.lmagrib)

3. munaqaša:

naqšu had "ttaSriiHaat" (statements)

--bban Rašiid ražul dki, u kayHabb waldu.

--SaaHib lqiSSa ražul muxliS, u kayHabb Rašiid bHal waldu.

4. 'inša'

katbu, katwaSfu šnu kaddir lxaddama dyalkum, milli kadži,

Hatta katsali, u tmši f.Halha

IV. D.

1. Cibaaraat

--ana gir raari wɗni
--SaHbi raaxi ^Cliya
--qfaz f.maHallu
--saabiH f.lxayaal
--musta^Cidd n^CTi ddam u lliHam
--nta mul dda, nta mul ddwa
--lkifaya HaSla
--amrun sahlun (^Cibaara klasikiya)
--nSaffiw lmasa'il f.ẓuww ^Caa'ili
--ma yqdarš yzid ^Cliya ttania
--kulši f.lgaaya

2. lilmuHaadata

--Šnu nuwa lli saħhal lmuHaadata ma bin SaaHib lqiSSa u
DDif dyalu?
--waš kayn f.ttilivizyun ^Candkum f.'Amirika ši barnameaž biHal
"qabla limtiHaan, aw kayšbah lu šwiyya? l.škatsammiwah?
fina "silsila" (channel) katšufuh?
--Šnu hiya l^Cibaaraat lli sta^Cmalha ssi ^Comar f.had ddars,
u lli katbiyyin b.lli had rražul kay^Ctaraf b.lgalaT dyalu?
--waš SaaHib lqiSSa sta^Cmal klam lTif, aw klam qaSaH m^Ca
ssi ^Comar?:
a. dakru l^Cibaarat lli katban lkum lTifa
b. dakru l^Cibaaraat lli katban lkum qaSHa

3. naqṣu had l fikrat b.zuḏ:

1. had lqiSSa d.Hayaat Raṣid ma ymkan tkun gir f.lMagribi?
2. had lqiSSa ymkan tkun f.kull blad, u Hatta f.lwilaayat lMuttahida l'Amariikiya.

4. a) laxxSu had lqiSSa d.Hayaat Raṣid f.'inṣa' maṣi Twil walakin kaybiyyin "l'afkar rra'iisiya" (the main ideas) kullha
- b) waṣfu bban Raṣid f.lluwwal u f.ttaali d.lqiSSa
- c) Raṣid gadi yktab risaala l.SaaHib lqiSSa, kayṣukru fiha
- ḥla dak ṣṣi lli ḥmal min aḏlu, u min aḏl ḥa'iltu

Pre-drill Translation

Text I. A.

--I've heard that Rachid was successful in the baccalaureate this year.

--Yes, indeed, his success made him and his father very happy.

--What is he going to do now?

--I was told he is going to register in the school of education and become a teacher.

--That's not bad. How old is he now?

--He is exactly eighteen.

--A resourceful boy, and intelligent too.

--[There's] no doubt [of that].

--I've know him since he was born; it seems to me a very short time ago.

Text I. B.

--Only a short time ago his father and I were bachelors together, we used to travel with each other..., M. Omar is a good man. He hasn't changed a bit since we were small children.

--He comes from a good family. no doubt.

--His wife, too; she is a lady, and not all that old.

--Whose daughter is she?

--You know her father, IHaj Mohammad al Bard^ci.

--Of course, before she was married, she went to school at Eshaab.

--She only studied for a short time and can hardly write.

--Just the same, well, women didn't use to get [a very] high education

then. See you later, I must go now to meet M. Omar at the cafe.

--See you later.

Text I. C.

--Hello M. Omar...Oh! hello doctor, welcome back, when did you return from the U.S.A.?

--God deep you; well, it is almost seven months now.

--We missed you, honestly. As usual, M. Omar? And you doctor, what do you want to drink?

--Mint tea, without sugar.

--Here you are, sir.

--This man has been working here such a long time.

--Even before my son Rachid was born.

--He was already working here. When we were both bachelors.

--... We are expecting you for dinner. Doctor, you should be there ('it is necessary') before nine.

Text I. D.

--Uncle, I have to talk with you before you leave.

--Let's do it now.

--No, before you go, I'll see you in my room.

--All right.

--... Here, uncle read this and keep it between us. Dad and mom
shouldn't know anything about it. All right?

--All right... (to himself) I wonder what is in this envelope.

--Good-bye now, uncle.

--See you, son. (to himself) What an envelope, a very heavy one!
What is the secret... I don't feel like opening it now; I'd
rather go to sleep.

Congratulations, (my son) Rachid. You see, he who studies hard
does succeed. I suppose your parents are very happy.....

--No doubt... Uncle, do you have any comment on my message?

--Well, I did open the envelope to see what was inside, but...

--That is fine. I must go now, my father needs me.

Text I. E.

--What are you going to do this summer?

--I'm going to take only one week vacation and I'll spend it in Ifrane. As for the three remaining weeks, I'll save them until next year when I'm going to Europe.

--That's a good idea. However, I would suggest that we spend a week together in Sale, or Mahdiya or else in al Jadida.

--I'm afraid that's not possible. Honestly the coast doesn't suit me. I feel uncomfortable and idle there. I don't eat well or sleep well. The only place for me is the mountains.

--I agree; then let's spend a week together in Ifrane where we can visit the school camps nearby at Ban Smin and Ras el Ma. Many children I know are camping there, both boys and girls.

--My friend's son, Rachid, is there, too, at Ban Smin. He has already spent almost three weeks there. I saw him last Sunday, I mean Sunday before last.

--I'm all for it ('agreed'), doctor, let's the two of us go see him again. We'll meet here again as usual, to agree on a schedule for our trip.

--Excuse me now ('I must excuse myself'). I am invited to my friend's tomorrow.

--I'll call you later.

Text II. A.

He: R's father

She: R's mother

Visitor: Doctor

She: Welcome (to this man)! I haven't seen you for a long time!

He: Well, ma'am, as you know, Rachid isn't here. Is there anyone else here who could be the reason for your call (force to come to see us)?

Visitor: Yes, indeed ('on the contrary'). You mean more to me than Rachid.

She: Honestly, doctor, we and our children consider you as one of us. As for Rachid, that's a different matter. I think he loves you as much as his own father if not a bit more.

He: As the children love, so the parents love. We can't live without the doctor...

(after dinner)

Visitor: I must go now. I need some rest; I feel tired.

He: Yes sir, you work so hard in your profession. God be with ('help') you. But don't stay away long without seeing us. We hate to disturb you with telephone calls again and again, so don't stay away from us.

Children: Come (here) every day!

Visitor: (laughing) God willing, M. Omar, take care!

Text II. A. (cont)

He: A great man!

She: It is education, as we say. Rachid is learning from Dr. ...

I am happy that my son knows such good people.

He: I am happy that my wife sees that everything bad is in her own husband. [not in other men]!

She: God is just.

Text II 3.

Mina: Maid

She: Something is bothering Dr. ... He's always thinking.

He: That is the kind of people who do not belong in our world.

She: That is true but, no! I think Rachid has told him something that he did not want to tell us. Do you remember one time when he asked him not to leave before he talked to him?

He: Woman, you always have strange ideas. All Rachid did the other day was talk with his uncle about his studies, as usual.

She: What do I know? What about that envelope he had when he came out of Rachid's room? What was in it?

He: That's what I said, madam. It is a matter of books. Your son is bothering Dr. ... because he knows he can ask him to do anything for him.

She: Aren't we his parents? If there is anything the matter with our son, we must know it.

He: There is nothing the matter with him. You are the one who is making up things to worry about. Rachid has his room and board; he can go to school; what else he want? (he goes to bed and she stays in the living room with the children, watching TV).

she: Put some water to boil, and let's make some tea, Mina. And you, children keep quiet. If you make any noise I'll send you to bed right now.

Children: Yes, mother, we'll be quiet so we can ('to') watch TV.

Text II. B. (cont)

Little girl: Let me alone or I'll tell mother.

Little boy: Ssh! mother can hear us.

Mother: Here we go.....

Children: Oh! mother, no no.....

Text II. C.

--Mother, do you know what was in the envelope which Rachid gave to
uncle the other day?

--It was a book or something ('what do I know?'). Why do you ask?

--Because Rachid didn't give it to dad. Maybe he's afraid of him.

--Why should he be afraid? Is your dad a monster who eats people?

--I don't know, mother, but sometimes Rachid deeps crying at night
and he wouldn't tell us why.

--Yes! and he writes in a big note book. He keeps it locked in
the drawer, the key of which is in his pocket.

--Don't tell your father. If you do, I'll kill you.

--I won't mother, I'm afraid of him.

--Go to bed now, it's ten. (to the maid) put them in bed, Mina, and
turn the light off. You may come back and watch TV with me.

--You know madam, M. Rachid stays up very late, writing, and from time
to time he goes to the yard and keeps crying in the dark.

--Why haven't you ever told me?

--Madam, M. Rachid ordered me not to tell you and he warned me that he
might leave this house forever if I did tell you.

--I know that my son understands everything and keeps it for himself.
Let's go to sleep, Mina.

--Good night, madam.

--Mina, serve breakfast before M. Omar leaves in the morning. I am
going to stay in bed late. I don't want the children to disturb
me. When they have eaten breakfast, send them out to play. I
won't get up before ten or eleven.

Text II. D.

She: Guess what, M. Omar; my neighbor told me that she and her husband went to see their son at the camp on Friday. You know their son's in the camp too. He is in Azran, not at Ban Smim with Rachid.

He: That's fine. Why did they go? Their son is not going to stay there forever. He'll be back soon. Some people don't seem to have anything serious to do.

She: Her husband doesn't work on Friday, so they went to visit their son. It's a nice drive.

He: Maybe you want us to drive to the camp, too?

She: Please, Rachid will be happy and proud of us. Is there anything to ('can') stop ('bother') us? The children will stay with Mina just as usual.

Children: We want to go with you. Please, mother!

He: We're not going anywhere. Have we gone out the door?

She: Oh! their father hasn't agreed yet! I wonder what there is ('is good') for you to see at the camp. When you grow older, in a year or two, we shall let you go there, just like your older brother.

Children: We just want to see what a camp looks like.

She: Heavens! you want to be with us everywhere.

He: (to the children) Nobody is going. Your brother is there with his comrades. My own brother Boubker is supervising the whole camp. Why should we go, then?

Text II. D. (cont)

She: Well, now you have saved some money, li. Omar. Why don't you take five or ten days off so we can go visit with.....in Kenitra, just the two of us.

He: You said it (now). We haven't visited with them in about a month.

Text II. E..

--Rachid, Rachid, the supervisor wants to see you. You have a visitor.

--It may be my father. Is he alone?

--He was driving. His car is parked at a distance from the director's tent. There might be somebody with him. I don't know.

--It could be my mother and younger brothers, but I don't think so.

--Go and see. You never know.

--Is it a black car?

--No, red. Bright and big.

--That's my uncle, I mean Dr. . . .

--Dr.? Your uncle? I thought your uncle was M. Boubker, the supervisor. Isn't that so?

--That's none of your business. I know the visitor now. Would you watch the cooking, Hasan, and make sure it doesn't burn.

--Don't worry, get going, if the visitor is Dr. ... You'll tell me.

You mean he is a M.D.?

--That's none of your business, Hasan.

--Well....! my uncle, Dr.; there is your (real) uncle under the tent, he is only a teacher by the name of M. Boubker. (Boy) if you are a bluffer, Rachid!

--You're right. If you would only mind your own business.

--It was a joke, Rachid. Do you mind?

--Hasan, you talk too much!

--Get going, your uncle and Dr., Dr. ... and M. Boubker, M.

Boubker, your uncle and the supervisor of the camp as well are waiting for you.*

Text II. E. (cont. - 1)

--You're such a big joke, Hasan. You're great...! Watch the stove.

--O.K. my uncle Dr. ..., enh I mean M. Rachid.

Note: *Again he is making fun of Rachid.

Text II. F.

--Who is in charge of the cooking?

--Hasan and I, sir.

--Tell Hasan to make some tea, only two cups. Then come back here.

--All right, uncle, yes, sir.

Visitor: Well Rachid, you look well! Are you happy? What is cooking for lunch? Do you climb the mountains? Are you getting good grades for your activities?

--Go and give Hasan a hand in the kitchen now. I'll send for you again.

Visitor: Only four days ago I was visiting with your brother M. Omar. We had dinner together, and ('but') he told me that you are heading this camp. (here).

--I had made al Jādida my first choice then Safi, Taghzout, Azrou..., I put Ban Smim at the end of the list, but it came first!

--But your brother M. Omar knew you were here.

--Of course. But you know the kind. He wouldn't care. This is not his world.

--May I ask you to let Rachid be my guest for lunch here at Ifrane? I'll drive him back any time you wish.

Text II. F. (cont. - 2)

--That's fine, but tell me first what it is all about.

--There is nothing I can tell you. You may find out the truth on your own ('by your own means').

--That makes sense. If you will, Dr. ..., Rachid must be here before two o'clock. We have our general meeting to read the weekly report.

--You can count on me.

--(calling) Where is Rachid? Tell him to change his clothes; he is going to Ifrane with Dr.

Text III. A. En route to Ifran

Doctor: It's a beautiful day! Look, the sky is so clear, and it is not so very hot./ Say! Rashid, why aren't you saying anything? ('why are you just silent')?

Rashid: Uncle, I don't know what to say (to you)./ Did you say anything to Uncle Bubker? Why didn't you want me to stay with you when you were talking? What did you tell my parents ('my father and mother')?

Doctor: We had dinner together the night before I came here ('to the camp'). We were talking about things that are none of your concern./ When we were talking, si Bubker and I, we only referred to matters that are of greater concern to us than to you or to anyone else.

Rashid: You're sure you haven't told Uncle Bubker or ...

Doctor: Don't interrupt me, (my) son Rashid, let me finish my speech first. I want you to know ('I told you') that I have some observations about you ('I want to make to you now'). What you wrote in your diary was a good idea, but you describe your father, si Omar, as if he were a (man) stranger whose assistance is unwelcome to you ('whom you scorn to have meet your needs and necessities') or else as if he were a needy man with no income to meet your and his family's needs./ Aren't you becoming a man who always lives in his imagination and daydreams ('matters easy to undo')? I wonder if I should understand that you believe your father to be a man without importance.

Text III. A. (cont.)

Rashid: Please ('God keep you'), Uncle, I understand; I cannot talk with you now, but I shall write you a letter. You'll get it in two days. Then you shall be able to pass judgment on me and on my father. I shall explain everything to you. I want my father to know the truth, too.

Doctor: (So) eat now; don't stay hungry ('with hunger').

Rashid: [I've had] enough, Uncle. It's time to go ('this is the time, let's go') back to the camp, so I can attend the general weekly meeting.

Text III. B.

Advisor: Rashid, change your clothes quickly and join me ('come to me') at the headquarters tent.

Rashid: Yes, sir ('professor'). I had to do the dishes with Hassan, sir.

Advisor: I ordered Najib to help him today./ Tomorrow starts the week Najib will be in the kitchen. You will have to keep those on duty to make up for your absence today. Did you hear me?

Rashid: Yes, sir.

Advisor: All right! Come to me right away before the general meeting starts. Rashid, the doctor is very satisfied with you, and so am I. What you need now is to have self-confidence and hope in the future Listen to me carefully. You've now gotten the primary school diploma ('the primary certificate'), you will go on to ('mount') secondary school. That is good./ And you see, I myself, your uncle, your father's brother, I started my life as a country instructor, and since then, I have been climbing up the ladder ('in the grades') to become a college professor./ And look, the doctor himself, this friend of ours, you remember ('isn't it true that') he only graduated from secondary school ('he left after the baccalaureate only'). See now what he has achieved just by himself ('by his own efforts'), no one helping him. I want you, Rashid, to take him as an example and to be of good will.

Rashid: Yes, sir; I do have good will, and I know that a good future must be worked for ('good future doesn't come to people, the person goes to the good future')/ Also, I have made my decision.

Text III. B. (cont.)

Advisor: Thank you, son./ Then, your duty this week is to write about your ambitions in the future, agreed?

Rashid: All right, sir./ That is what I was going to do.

Advisor: O well, it doesn't matter now./ Go and ring the bell for the meeting so that the children gather in the ground. I'll be joining you soon./ Rashid, ...

Rashid: Yes, sir.

Advisor: Go see if those on duty at the kitchen have tea ready.

Rashid: Yes, sir.

Advisor: O.K., hurry up (you people).

Text III. C.

on the meeting ground

General
Advisor:

All right! (The camp song. The children sing. One of them plays the lute.) Every patrol chief (six boy-scouts under one older and more experienced boy) has submitted his weekly report to me except the lion patrol. Why?

One of the
boys:

The lions' chief, sir, has been in the hospital for two days.

General
Advisor:

I know. However, you know that when the chief is absent, his second i.e., lieutenant substitutes for him./ Who is the lions' second?

Boy:

Here, sir! / My report will be ready before dinner time.

General
Advisor:

You will be reported tardy. Since this is your first mistake, there will be no further punishment./ But be careful.

Boy:

Thank you, sir./ I shall always do my duty.

General
Advisor:

The second point deals with the activities, the cleanliness and the discipline ('order'). I congratulate the patrol which won the camp's prize this week. I congratulate all of you boy scouts, and particularly the winners, that is to say ('which is') the "Cock's Patrol". (All present applaud, and a boy imitates the cock, and all laugh)./ The winning patrol will go this week, the boy scouts and their chief, to glide, here at the Ifran airport, tomorrow at 9:30. The third point, the campfire will be next week. Each patrol will have to perform games, dances and songs. You will have two hours every day to rehearse, as of tomorrow./ You can read the schedule,

Text III. C. (cont.)

it's on the bulletin board. Any questions?/ Take turns
('in turn'); raise your hand first.

Boy: Are there going to be any excursions in the forest this week?

General
Advisor: You can read everything on the weekly schedule.

Boy: Sir, when can we go to see the chief of the "Cocks"?

General
Advisor: He'll be out of the hospital tonight. He's completely re-
covered./ Now (let's go) let's have the camp's song once
again, and now everybody to his work./ Scouts forever!

Scouts: (all scouts) Ready!

General
Advisor: The meeting is over.

Text III. D.

- Hassan: Rachid, where did you go with that man in the red car ('you and that man possessor of car')?/ (Oh!) I've only seen two other cars like it in the whole city of Fez. Is it true that he is a doctor? Is he really your uncle? (Please) tell me the truth!
- Rachid: Yes, he's a doctor, but he's not my uncle. I just call him uncle./ → Hassan, I'll be staying late tonight writing a very important letter. Please let me borrow your flashlight.
- Hassan: Where is yours? Mine needs new batteries. It's very weak ('it only lights around itself').
- Rachid: That doesn't matter. Mine was taken by the night guard. He caught me when I was hiding it under the blanket and writing. He took it away.
- Hassan: Maybe you want him to confiscate mine, too! No, sir! ...
- Rachid: I've asked him permission to stay up until 10:30, and he agreed.
- Hassan: Well, don't use my batteries all up at once. I don't have the money to buy new ones.
- Rachid: My word of honor: no longer than a half hour!
- Hassan: If you can make them last a whole half hour, you'll be very happy! I'll give it to you after dinner. What kind of letter are you going to write tonight? Can't you write it during the day?
- Rachid: I don't have the time during the day. I have to finish something this evening./ Hassan, do you have a thirty-franc stamp?
- Hassan: I have two left.
- Rachid: May I buy one of them ('Sell one to me')?

Text III. D. (cont.)

- Hassan: Then I'll have the money to buy new batteries (for my flashlight)./ Heh! it's 5:45. Put a big piece of wood on the fire. I'm afraid dinner won't be cooked today!
- Rashid: It's already cooked. What else do you want? tt
- Hassan: [Can't you] see, there's too much sauce in the pot.
- Rashid: Well, you [are the one who] put in a lot of water and too much oil.
- Hassan: Let's take some of it out with the ladle and throw it away ('on the ground').
- Rashid: What a [funny] cook you are!

Text IV. A. /the doctor/ on the phone with Mr. Omar.

Doctor: Hello, hello, Mr. Omar, this is ...

Omar: Hello, doctor. It's ~~been~~ a long time! It's really a shame.
Did we do anything wrong? There is nothing that we can re-
member ...

Doctor: Not at all, Mr. Omar. Well, you know ...

Omar: Believe me, my wife and the children don't ask questions about
their brother Rashid whom they haven't seen for such a long
time, but they keep saying, 'Why doesn't uncle come to see us
any more?' .../ Were you out of town, Mr. So-and-so?

Doctor: No, except on Sundays when I would drive a few miles out of
town ('in the vicinity').

Omar: Actually, I called you on Sunday, because you had not been
around, but I got no answer.

Doctor: How is business, Mr. Omar?

Omar: Not so bad, thank God.

Doctor: How is the baby girl, Amal? Are the children in good health?
They are ('this is') a favor from God!

Omar: Well, you are not accustomed to inquire about us from a
distance, as a stranger (to us), so to speak./ Our ('that')
home is your home, as always; (and) you know how we feel about
you.

Doctor: There is no doubt /about that/, Mr. Omar.

Omar: Well, it's been almost fifteen days since we've been together.
We shall be expecting you at 7:00 o'clock this evening.

Doctor: God willing./ Say, Mr. Omar, don't you miss the young man
/Rashid/?

Text IV. A. (cont.)

- Omar: You know how it is ('the whole truth'). We don't have a minute's rest ('we cannot enjoy a little while to rest'). Little Amal acts as though she were dying ('gives us signs of death') every day. She refuses her mother's milk and the (feeding) bottle as well. She keeps crying ...
- Doctor: Take her to the doctor, [all] children need medical care.
- Omar: We have nobody to take her to the doctor.
- Doctor: Can't her mother [do it] if you can't afford a home call? Dr. Bahluli visits with you quite often; he is a good friend of yours ('he loves you so much'), and he is fond of your children, so ...? !
- Omar: Well, God will provide. Life is all suffering. We are expecting you this evening.

Text IV. B.

The doctor, thinking to himself:

I'm beginning to see in what Mr. Omar says the things Rashid wrote me in his letter.... He [Omar] never complained to me or acted in the way Rashid wrote about. Rashid is right. When I myself was a boy, I used to observe that my father had two personalities--in the street, with people, he would always laugh and praise God and tell me 'son, go home, do your lessons and be a good student.'/ I was also clever. When I needed money, shoes or clothes, I would tell him [so] in the street when he was with his friends, and I found him happy [to have me do so]./ Yes! And at home, when my father would come, I wouldn't move or say anything ('would watch my arms, legs and tongue')./ Yes. It seems just yesterday, just like a dream! / I think that Rashid is going through the same experiences I went through fifteen or sixteen years ago. But I'm not worried about him. He knows what's best for him ('his own interest'). However, I don't think I should hand over this letter I have in my pocket in person ('from hand to hand') to his father. He might be hurt or something. Let me read that letter again and see what Rashid means. (He reads the letter that Rashid sent him from the camp.) ... Oh, he does say 'I have no objection should you want to show it to father', so I'm going to hand this letter over to Mr. Omar this evening after dinner at his house.

(The telephone rings)

Text IV. B. (cont.)

Hello! Who's this? Oh, Mr. Omar, I was just thinking of you ... No. That's right, I'll be with you at seven ... Oh, all right, that's a good idea, too. I'll pick you up where you work, and we'll go together. Or shall we meet at our usual cafe at 6:30? That's a good suggestion ('that too is an opinion'). You'll find me there from six on. See you! /

(He thinks to himself)

Poor Mr. Omar, a very good man, straightforward, though not all that intelligent! ... He hasn't had anyone to advise him. The true situation ('truth') will be clear to me after I give him this letter. Rashid has asked me to be an intermediary between him and his father.

Text IV. C.

The doctor is getting ready to welcome Mr. Omar. He is giving orders to his maid Kanza

Doctor: Kanza, I'm going to ask a favor of you today ('I'm going to bother you').

Kanza: No bother at all, sir. I'll do anything you want, sir.

Doctor: Thank you; It's just that today a friend of mine is having dinner with me here. Can you come back around 4:00 p.m. to cook for us?

Kanza: With pleasure, sir. Everything (you want) will be ready.

Doctor: There is some meat in the refrigerator. Cook it the Moroccan way, with vegetables and sauce.

Kanza: I'll also make some salad for you, sir, with green peppers and tomatoes.

Doctor: Very good, thanks. Also, this person doesn't like soup mix from the bag, or canned soup, either. Make some soup, about three or four bowls with lentils, peas and cut meat.

Kanza: Better, sir, I'll make some of our light soup with noodles and potatoes. It'll be light.

Doctor: As you wish, Kanza.

Kanza: All right, sir. Don't worry; everything will be as you wish./ Do you want to use the silverware, sir?

Doctor: No, no, no! We are going to use our fingers as traditional people do. You'll be waiting on us if you don't mind staying. Then as soon as we have finished, you can go.

Kanza: My pleasure, sir. I'll be back at four o'clock.

Text IV. C. (cont.)

- Doctor: Here. [(he gives her money)], bring back (in your hands) a kilo of apples and one of bananas; (see) if there is no Ulmes [(a mineral water)] in the refrigerator; then bring two bottles.
- Kanza: There is still one and a half bottles [left].
- Doctor: All right, bring one bottle of Ulmes and one big bottle of Coca-Cola./ Is anybody staying with your children?
- Kanza: I'll leave them **with my** mother, and I'll go after them when I'm finished. Don't worry, sir.
- Doctor: I'll pay you five more DH's over your [usual] salary for the day. Also, beginning next Monday your salary will be raised by one DH; and I want you to come three times a week instead of two. Can you come on Mondays, Wednesdays and Fridays?
- Kanza: God keep you, sir. Yes, I will come without saying.
- Doctor: Well, you [should] go now [so as] to be back at 4:00.

Text IV. D.

Rashid and his father at the doctor's /the next day/

Doctor: Yesterday your father and I were watching that TV program you like, Rashid.

Rashid: Oh, yes, "Before the Exam" /you mean/. Some of the questions they ask (in it) are very important. However, sometimes the students do not show a real knowledge of the subject matter.

Omar: My son, I'm looking forward to the day when you, too, will be answering those questions, while the whole family will be watching you at home.

(Rashid glanced at the doctor before answering his father.)

Doctor: You know, Rashid, there are no more secrets. Your father knows everything, and the three of us are here to settle the whole question /once and/ for all. Embrace your father and tell him whatever remains on your heart, and ...

(Rashid embraces his father).

Doctor: Mr. Omar, tell Rashid what we talked about last night.

Omar: My son, Rashid, I want you to surpass all those of your age. What's past is past ('the past is dead'). The reasons for your past complaints have been buried (under the earth). From now on, my son, you will be the head of the family ('house-owner'). Whatever you need to continue your studies, you'll get ('is available'); there will be no more worries to bother you (in the house where you shall be).

Rashid: Worries, Dad, never enter a house if they are not looked for. They never get into a heart that does not accept them. Dad, you must put some order in your life ...

Text IV. D. (cont.)

Omar: You are right, my son. Sometimes I myself was able to realize that I was wrong, but nobody would correct me ('make me aware of it'). Now I have my son Rashid who can tell what is good and what is bad ('his interests') for him and his family.

(to Dr. ...): You see, I keep telling you to marry and have (your) children, so they can advise you ('because children always make their parents know') (the Dr. ... laughing).

Rashid: No, Dad, uncle needs no one to advise him. He can take care of himself, because he has a motto that goes:

"He who does not travel, does not get to know what people really are ('the truth of men')."