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Bimonthly Review of the English Department, Cadi Ayyad University at Beni Mellal. Editor: Khalid Chaouch.

EDITORIAL

Targeting According to Priorities

Every one of us has a set of aims in life, either declared or not. Even those who think or pretend they have none are in fact under the pressure of a latent desire to convince others of their own point of view. The mid-20th century witnessed the emergence of a class of philosophers, writers, poets, and artists who advocated the idea that life does not deserve much ado, that "we are too late for Being" (Heidegger), that "this world has no higher meaning" (Camus), and that "human life begins on the other side of despair" (Sartre). Yet, this does in no way mean that these people had no aims in life. At least, they were obsessed with the idea of communicating their ideas and even of convincing others of their own philosophy in life. Their works conspicuously reveal their tremendous efforts in research and writing. That was, in fact, their aim in life. Whether they confessed it or not, their life had only meaning for them if they succeeded to convey their message in the most conscious and efficient way.

Now that we have aims in life, we happen to classify some, declassify some, telescope them all, or even tend to squeeze everything at once. Drawing an **order of priority** seems to be the best way to cope with our goals and programs. Many of us dream of having a good job, some dream of crossing the Mediterranean sea (or the Atlantic ocean), some dream of becoming a VIP in his/her own country, some dream of changing the country for the better, etc. The school of life has shown us all that everything is, indeed, possible and more.

But tomorrow is made today; future dreams are based on a present pedestal. An ice palace cannot resist the meridian sun more than a week; and a paper windmill bows to the first Coriolis gale. Nevertheless, a lot of tremendous and beautiful things in this world were first instigated by the sparking of an unbelievable dream. Let's dream in this way, but at the same time, let's not forget that for a university student, the primary aim is to land a 'solid' diploma with 'solid' grades. This undoubtedly needs a 'solid' faculty, a 'solid' program, and 'solid' teachers. If most of these are absent, then a 'solid' WILL is needed more than ever.

The Editor

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⇒ **PEN CIRCLE**

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Editorial Board: My Lmustapha MAMAOU, Mohamed RAKII, Radouan SAIDI.

The following essay was originally presented to Professor Radouan SAÏDI by Mr. Ali El Azouzi, a first year student. We hereby publish it to encourage our student. Yet, we would like to point out that, while we agree with many of his pungent remarks, we may disagree with him on the clear-cut division between science and religion. Indeed, this Manichean distinction is nothing but a Western fallacy resulting from some Church ideas in medieval Europe where science was the synonym of sin. This was not the case in China, India or the Arab World. We, however, congratulate student Ali El Azouzi for the considerable effort he made in exposing his ideas. Good luck. In order to reflect the real level of the student, we have kept some faulty expressions as they were first submitted.

The editor.

SUPERSTITION

We can divide the journey of the human mind and the human beliefs into three main stages. The first stage started with the appearance of man on earth; the second stage with the appearance of the first religion; and the last stage with the appearance of science. The beliefs we have inherited from the old times are described as superstitious, in that they weren't based on reason and truth. Nevertheless, some people still rely on them nowadays. Why?

In ancient times, long before the appearance of religion and science, people tried to understand and explain life, death, diseases, events, phenomena, and everything around them. So, they produced ideas after ideas. As time went out, believed in the most important of these ideas that became later strong beliefs that explained the world.

With the coming of religion, a lot of new, different beliefs appeared. These religious beliefs were more developed and more convincing than those inherited from the past. Religious people did their best to persuade others to get rid of the old beliefs on the ground that they were superstitious. That is to say, they were far from the truth. However, not all the peoples in the world believed in religion. Some preferred to stay on their own beliefs, especially those who didn't know any prophets. The worst in all this was that some people accepted the religious beliefs but still could not get rid of the superstitious ones. Consequently, the two different beliefs were mixed together and the ignorant people today still find it difficult to differentiate between them.

With the coming of science, new other different ideas appeared explaining life on the land, in the seas and in space. These ideas rejected both the superstitious and the religious beliefs on the ground that they weren't based on facts. However, science up to now, cannot answer all the questions asked by people, especially those related to the supernatural and the metaphysical worlds like ghost, spirits and strange events that science can't clarify. When people face situations of this kind, they go back to the religious beliefs and, if they feel not satisfied, to the superstitious beliefs. Superstition, in most of the times mixed with religion, is the first refuge for some people and, for others, it is the last refuge. People who don't believe in science explain any strange phenomenon according to the superstitious beliefs which, in general, they mix with the religious beliefs. So, an incurable disease (physical or mental), failure in marriage, failure in business, failure in an exam, a misfortune, a misunderstanding with other people, especially relatives, are all caused by unreasonable wrongs you have done. Perhaps you have whistled in the house or walked over blood or slept with a knife under your pillow, or perhaps you have met a person with an evil eye. And instead of seeing a doctor or asking for advice or help, you go to a witch (usually a woman believed to have a magic power) or you go to a fortune-teller (a person who tells you what will happen to you in the future). A witch and a fortuneteller describe your problem or your situation.

(To be continued on p. 7.)

The Poet's Corner

This corner is devoted to all kinds of attempts by **all students** in poetry or poetic criticism. Such writings should be typed, otherwise written in handwriting as clear as possible, and submitted to the Department office. Attempts, either published or not, will not be returned.

winners of *Pen Circle Prize for Mellali Writers in English* (2003/1424) are Mr. Ahmad Salhi for his short story "*The Marvelous Orphan*" and Mr. Brahim Mouslih for his poem '*Father and Daughter*.' The awards consist of some English books. In addition, the corrected forms of their contributions are printed in this issue of **Pen Circle**. Congratulations!

Pen Circle

Pen Circle Prize Winners

(In order to reflect the real level of the student, we have kept some faulty expressions as they were first submitted.)

Father and Daughter

Stop crying my dear!
Your mum is not here!
Look at me! I am your father!
No, Daddy I am not crying for my mum
I want you to buy me a doll
And to play with me after all
As I have no sister or brother at all
Daughter: I am too busy.
I have to finish my work before I turn crazy.
You know, I shouldn't be very lazy.
So go to the there and watch TV.
Daddy! I feel lonely between mum and you
If you don't change, I will leave you
My teacher is better than you.
My dear daughter! I am about to finish my work
And your mother is also at work.
So, I am angry because I have to cook.
Oh, Daddy! you are poor!
My Mum is always behind the door.
Then, I want to ask you a favour.
Could you please buy me a doll?
My lovely daughter, come and give Daddy a kiss!
I have bought you the doll, my miss!

Brahim MOUSLIH,
3rd Year Student.

Pen Circle Prize Winners

(In order to reflect the real level of the student, we have kept some faulty expressions as they were first submitted.)

The Marvelous Orphan

In a small village near the bottom of a hill, Demon was brought up in a small cottage without the tenderness of the father who died when the son, Demon, hadn't yet come into existence. After his birth, his mother took the trouble to bring him up. At the top of the hill, the palace of the king of that village appeared. Poverty and hunger were always the lot of the mother and her son.

After becoming an adult, Demon insisted on marrying the king's daughter. The mother refused the idea at the beginning, but later she surrendered to his wish. So each day she went and stayed all the day in front of the king's palace till the servants informed the king about her conduct. The king, then, summoned the mother and her son, Demon. While in the palace, the king asked her harshly:

- "What were you doing in front of my palace? Why were you staying all the time there? What do you want?"

- "I ... I ... I haven't done that haphazardly Sir, but the problem is that I want your daughter for my son," the mother whispered.

The king cried in bewilderment: "W... w... What did you say?"

- "Yes, s ... s ... Sir, as I said to your majesty, I want your daughter for my son," answered the mother. Then the king asked furiously:

- "How can you imagine that a king can give his daughter to a poor man?" Silence overwhelmed the palace. Demon and his mother were trembling. The king was thinking of something; then he said:

- "I have a suggestion"

- "What is it, Sir?" they replied at once.

Then the king answered: "If you bring me something that I have never seen, you will have my daughter as a wife."

At that time, they went out of the palace towards the cottage. Two days later, Demon met a friend of his and told him the story...

**RESULTS of Pen Circle Prize
for Mellali Students Writing in English
(1424 / 2003)**

Pen Circle organized its annual competition in creative writing. We wish here to thank all the students who submitted their contributions, including those who were not able to meet the competition deadline. Good luck for all of them in the coming competition.

After having seriously considered the different contributions, the Correcting Committee (Mamaoui, Rakii, and Chaouch) singled out the two attempts which seemed to be much more interesting than all the others, with regards to form and content. So the two students who were declared

Then the friend informed Demon of a Jewish man who taught the art of sorcery; but he warned him not to show his intelligence because if the Jew knew that he was highly learned he would kill him so that he might not be better than him. So, bearing in mind what his friend had told him, Demon went to the Jew to learn sorcery. After one year of learning, Demon became a great sorcerer and, during the absence of the Jew, he escaped and came back to his mother. When the Jew returned he got irate and decided to look for Demon. Meanwhile, Demon who began to use magic took a rope, conjured in it, put it around his neck, and became a beautiful cow. He ordered his mother to sell him in the market but he also warned her not to sell the rope because it contained his secret. She took him and sold him – without the rope – to an old man. When it arrived at the latter's house, the cow was transformed into a man, who was of course Demon, and he escaped once again. Demon and his mother continued to use their stratagem till they became rich. But their secret was revealed. Demon decided to appear in the shape of a horse instead of a cow. Again he used his magic in the reins and advised his mother not to sell them. So he put the reins around his neck and he became a horse. One day the Jew, who had spent a long time looking for Demon, saw him in the shape of a horse. He bought the horse and the reins after having tempted the mother with a lot of money. He took Demon to his house and advised his sons not to take the reins from the neck of the horse. However, one day the sons took the horse to the river but he refused to drink. An old woman who happened to pass by them saw the horse in that state; so she asked them to remove the reins to allow him to drink. After removing the reins, the horse changed into a fish and dived into water. The sons returned home and narrated the facts to

their father, who immediately went to the river and changed into a snake trying to catch Demon. The latter came out of water and changed into a pigeon and flew in the sky. The Jew followed him in the shape of a hawk. And when he was about to catch him, Demon entered the king's palace, fell into the waist of the king's daughter, and became a ring, which the daughter took and put in her ring-finger. Meanwhile the Jew became a jewelry-buyer. Hearing him, the servants of the king brought the jewelry-buyer all the old jewels that they had. But the Jew insisted on the having the ring that was with the daughter and promised to give for it a lot of money. In the long run, the king managed to persuade his daughter to sell the ring. She gave it to a servant, and the way toward him, the jewel slipped from the servant's hand, fell on the ground and became a branch on which a pomegranate was hung. At the same time the jewelry-buyer changed into an axe and started to cut the branch until it fell down. The pomegranate crumbled into grains and the axe became a cock that began to peck at the grains until the last one which became a saber and cut off the cock's head at the very last moment. This cut marked the end of the Jew, and Demon changed back into his normal position as a young man.

On seeing such marvelous events, the king was very excited and he decided at that moment to organize a great wedding for his daughter and Demon. The marriage was, of course, the result of a arduous and dangerous adventures, a result of Demon's bravery, courage and the challenge of the difficulties of life.

Ahmed SALHI,
3rd Year student,
English Dept., Beni Mellal.

Pungent Quotations

In this column, we present a choice of quotations by prominent persons in art, literature, politics, history, philosophy, science, etc. Any suggestion or contribution is cordially welcome.

Thus Spoke ... James Thurber¹:

“There is, of course, a certain amount of drudgery in newspaper work, just as there is in teaching classes, tunneling to a bank, or being president of the United States. I suppose that even the most pleasurable of imaginable occupations, that of batting baseballs through the windows of the RCA Building, would pall a little bit as the days ran on.”

“If you don't pay no mind to diseases, they will go.”

“She developed a persistent troubled frown which gave her the expression of someone who is trying to repair a watch with his gloves on.”

“I myself have accomplished nothing of excellence except a remarkable and, to some of my friends, unaccountable expertness in hitting empty ginger ale bottles with small rocks at a distance of thirty paces.”

“They [humorists] lead, as a matter of fact, an existence of jumpiness and apprehension. They sit on the edge of the chair of Literature. In the house of Life they have the feeling that they have never taken off their overcoats.”

“Mosher came out into the reception room looking like a professor of English literature who has not approved of the writings of anybody since Sir Thomas Browne.”

“Why do you have to be a nonconformist like everybody else?”

Source:

J. M. & M. J. Cohen, *The Penguin Dictionary of Modern Quotations*. Harmondsworth, Middlesex: Penguin Books Ltd., 1980 (2ed edition), pp. 330-331.

*** CULTURAL NEWS ***

Call for Papers

Edward Said: The Man and the Scholar

(February 14-15, 2005)

A national conference organized by the Research Centre on Culture and Communication, English Department, Faculty of Letters, Beni Mellal.

This national conference is an attempt to cover and deliberate the multifarious facets of this extraordinary figure's intellectual, cultural, and political inventions and interventions. One of the contemporary world's extraordinary and prolific intellectuals and critics, Edward Said did not receive merited intellectual attention.

In an attempt to present and disseminate his ideas and views, this conference hopes to gather lecturers and researchers with a strong interest in Said. Colleagues are expected to bring up Saidist perspectives on a range of subjects that accommodate history, politics, society, media, literature, and culture. Contributions in Arabic and French are also welcome.

Submission and Deadline:

Authors should submit FULL-LENGTH papers, plus detailed abstracts. Please submit your paper and abstract on a floppy disk using a cover letter that includes title of the paper, author's name, phone and email. All cover letters should be sent to Research Centre on Culture and Communication, English Department, Cadi Ayyad University, Faculty of Letters and Human Sciences, PB: 524, Beni Mellal, Morocco. Authors' submissions can also be sent to the following address:

rccc2004@hotmail.com

Participants are kindly invited to submit abstracts before the end of September 2004.

Acceptance notification

Authors of accepted papers will be notified by email before the end of October 2004.

The Organizing Committee

¹ **James Thurber** (1894-1961) is an American writer and cartoonist. He is most famous with his short story, "The Secret Life of Walter Mitty" which is in fact the secret life of most of us.

**Margins and Marginalization in
Literature and Culture**

The English Department at the Faculty of Letters, Beni Mellal, organized a Study Day on Wednesday, March 17th, 2004, about the theme: '*Margins and Marginalization in Literature and Culture*'. The participants, who belong to different departments of Beni Mellal Faculty of Letters, approached the issue from different points of view. And this is a list of the papers that were presented:

Abdelaziz Kassimi (Dept. of Islamic Studies): " القيمة المنهجية والمعرفية للهامش في التراث العربي "

My Driss Mimouni (Dept. of Arabic): " دلالة الهامش في المعجم العربي "

Khalid Chaouch (Dept. of English): "*Margins of Globalization*"

Mohamed Rakii (Dept. of English): "*Margins and Marginalization in Wyndham Lewis's Journey into Barbary and Elias Cannetti's Voices of Marrakech*"

Abderrahman El Adraoui (Dept. of Islamic Studies): " حقوق الإنسان بين المركز والهامش "

Ilfakih El Idrissi (Dept. of History): " هامشية بيلة المغربية بين النظرية الانقصادية والواقع التاريخي المغربي "

Cherki Karkaba (Dept. of English): "*The Language of Margins and the Margins of Language in Virginia Woolf*"

My Lmustapha Mamaoui (Dept. of English): "*Margin and Centre in English Literature.*"

**A Word about Sudanese Novelist
Tayeb Saleh**

by Professor Omar MADIHI
(Dept. of Arabic, F.L. H. S., Beni Mellal.)

Writing was never an obsession for Tayeb Saleh. And he never liked to be called a 'writer.' For he first wrote by accident, and was very surprised to discover that what he had written won a degree of fame and appreciation that he had never dreamt of.

Tayeb Saleh's move to London in the winter of 1953 was a great leap both at the levels of time and space. It was indeed this trip that fashioned his fictional world. He moved, in

fact, from a world to a totally different one: from a hot climate to a very cold winter, from a vast expanse to a confined space between four concrete walls, from a lively amiable tribe to semi-loneliness... A mixture of feelings and experiences would be transformed into fervent fictional masterpieces, written with a refined language, and dealing with human issues.

So the move to London was a turning point in the life of Tayeb Saleh. Accordingly, it seems that he wanted, through his fictional works, to bridge the gap between his original environment and the new one that was completely different... It was London that sparked his inspiration to write " *نظرة على موسم الهجرة* ", " *عرس الزين* ", " *نومة ود حامد* ", " *الجدول* " (*Season of Migration to the North*), " *ضوء البيت* ", and " *مريود* ".

There is indeed a child lying and sleeping in the depths of each writer. That's why Tayeb Saleh declares that "Creative writing in itself is probably nothing but a search for a lost childhood." I personally think that his wonderful masterpieces were written under the pressure of nostalgia to this lost paradise: a childhood in a home village that would never come back again.

Tayeb Saleh believes that writing is in some cases similar to the works of anthropologists and archeologists... The writer or the novelist is an archeologist but in a different way. The writer looks into what is called reality, but once s/he thinks deeply about it, s/he finds no tangible reality because, on a philosophical level, there is no reality; there is just a dream, as William Shakespeare says.

Tayeb Saleh is always looking for mythological or legendary characters. That's why, he sees that the most important work that he has done up until now – even though it's not yet finished! – is his novel *Bandar Shah* (بندر شاه). In the latter, he tackles environment and people living in it; and he goes through a process of exploration of the relations among those people and also the relations of those people to Power that is governing their way of life.

Pr. Omar MADIHI.

Creative Pens

'Superstition'

(from p. 2)

... They usually do this in a general way that can be interpreted, explained and understood in so many different ways. The same description can express the cases of many other different people. But each person believes that the witch or the fortuneteller is talking about him. Then your doctor may give you some general advice and suggest a remedy which can fit everybody because it has no real effect and because these descriptions, advice and remedy are absolute 'rubbish'. However, most may have psychological advantages. The visit itself is a good step that you take, in that, you decide to help yourself. And when you are convinced that it didn't work, you try the religious belief and then the scientific one. This, at least, is better than staying at home waiting for a solution or remedy to all from the sky. The best thing in these visits is that your witch or fortuneteller helps and encourages you to live in hope. He never tells you you'll fail in your exam or marriage or in a business. He never tells you that there is no remedy for your disease or no solution to your problem. There is always some sort of hope even in the most difficult solutions. This hope and this encouragement are the only things you can get from this absolute rubbish. Some of their advice may be useful. But their warnings are, in general, nonsense. They advise you to put some salt in the bath when you want to wash late at night, and carry a talisman with you to protect you from the evil eye and to bring you good luck. Also, they warn you not to whistle in the house or pour hot water down the drain, or walk through a cemetery when it's dark, or sweep the floor at night, or sew a button onto your shirt without taking it off, or perhaps walk round on the blood. Now people do these things and try them but nothing bad happens. But why take an unnecessary risk? Why whistle in the house? Why walk

in a cemetery when it's dark? The earth is large. Why have a bath late at night? One can do that before or later. Why go round blood on the ground? Is it necessary? A lot of people prefer not to take unnecessary risks and avoid such things even if they know that there is no risk in doing them. Sometimes even a scientific person avoids these things without knowing why. People who are more scientific never think of visiting a witch or fortune-teller. In the beginning, they try to solve their problems relying on reason and reality. The other people, on the other hand, rely on other nonscientific things. But still, even if you are scientific or so religious, sometimes when you find yourself unable to realize your dreams or solve your problems, a voice in the back of your mind asks you to try superstition as a last step. The human desire to cling to life, to cling to your dreams, urges you to do the impossible, to knock on all the doors in hope to get out of your situation and your sufferings even if you are sure you are doing something illegal, unreasonable, guilty and shameful.

Ali El AZOUZI
1st Year, Group 03.

Proverbs of the Moment
WILL-POWER

- ❖ Where there's a will there's a way.
- ❖ Nothing is impossible to a willing heart.
- ❖ To bow the body is easy, to bow the will is hard [Chinese proverb].
- ❖ You can lead a horse to the water, but you can't make him drink.
- ❖ A wilful man will have his way.
- ❖ We soon believe what we desire.

20 Clues, n° 17

Looking for Clues among Seas, Oceans and Rivers

The answers to the 20 clues below are hidden in the football and baseball terms at the end of each line. To find them cross off some of the letters in each term, reading from left to right.

Example:

– Be able to **CAN** **OCEAN**
(The clue 'can' is obtained by crossing out the right letters in the word 'ocean')

1. quick meal..... **SANDBACK**
2. painful..... **SHORE**
3. avenue **WAVES**
4. entreat..... **SPRAY**
5. matured..... **RIPPLE**
6. to fasten..... **TIDE**
7. (possessive pr.) **SOURCE**
8. help **SEASIDE**
9. cereal plant **COAST**
10. thick..... **FATHOM**
11. mouselike bird..... **BATHE**
12. chant **SWIMMING**
13. unwell **SLICKS**
14. era..... **SEWAGE**
15. gifts to the poor..... **CALMNESS**
16. possess **DROWNED**
17. clean **WARSHIP**
18. whitish..... **PADDLE**
19. the deep..... **FISHERMAN**
20. knock out..... **KNOT**

20 Clues for n° 16:

1. end 2. car 3. tow 4. die 5. hoot 6. pen
7. ave. 8. go 9. gale 10. tale 11. corn 12. lies
13. AD 14. base 15. itch 16. pit 17. field
18. as 19. cat 20. bat.

CROSWORDS (N° 17)

- 1- Scientific study of language. 2- Initials of a European country – personal pronoun. 3- Firmness. 4- Immediately following – purposes. 5- Actually happen. 6- Draw or remove liquid from. 7- Loud cry of anger or pain (*pl.*) – Something designed to be played with (*pl.*). 8- Double vowels – Account. 9-

Watching – Hire. **10-** Extra large – Find it in 'high' – English male forename. **11-** Language of the Mayas – European female forename. **12-** Present form of 'to be' – Half pure (!) – Inside. **13-** Home of a wild animal – Hard wood, used for furniture.

	A	B	C	D	E	F	G	H	I	J	K
1											
2											
3											
4											
5											
6											
7											
8											
9											
10											
11											
12											
13											

A- A radio wave – Nasal consonants – Like – Piece of fabric used as a floor covering or to protect a surface. **B-** Prepared – Final evaluation. **C-** In an extreme way. **D-** Rob – Imitate. **E-** Spanish one – Angering or annoying – Kofi's Org. **F-** Sick – Clear understanding. **G-** Whether. **H-** Advocate of dictator one-party government. **I-** Triple vowels – A big sea. **J-** Prominent American figure of linguistics and political thought – Triple consonants. **K-** Meaning – Setting – Question.

Solution for N° 16:

	A	B	C	D	E	F	G	H	I	J	K	L
1	M	A		I	M	P	O	T	E	N	C	E
2	A	S	H		H	I	V		S	I	H	T
3	N		Y	L		N	E	P		G	I	
4	I	M	P	O	V	E	R	I	S	H	E	S
5	F	U	N	G	I			R	E	T	F	A
6	E	G	O		P	A	P	A		M		L
7	S		T	S		O	U	T	C	A	S	T
8	T	H	I	E	F		F	E	A	R		
9	S	I	Z	E		M	F		S	I	D	E
10		N	E		P	O	S	S	E	S	S	
11		D		P	E	N		O		H	S	A
12	M	U	S	H	R	O	O	M	S			N
13	A	S	I	D	E		N	E	L	S	O	N