

### Hassaniya Arabic transcript:

**رجل:** مشكلة انتاع اللغة آآ الحسانية، الحسانية من ناحية نحن ما مشينا ما نعرفو الحسانية، نحن امشينا نعرفو الحسانية الكافي منها لكن المجتمع الصحراوي انقلو عنو انقدو انقلو عن، نحن امشينا يعني مبكرا و فوتنا سنين نتكلمو الا الاسبانية و اميناتنا نتكلو الحسانية و امين انجو لصحراويين الحسانية اللي امشينا عنها ما هو الا امشينا عنها مزلنا الصغيرين و هذا ايقد شمنها يوقد و لكن نحن امشينا عن حسانية و حيننا لحسانية ثانية نتيجة لتأثيرات منها السوق التجارية و السوق الحرة و نتيجة لتبادل المجتمعات الاجنبية، يعني دخول و خروج المجتمعات الاجنبية اعلي الصحراوية و آآ اللاجئين الصحراويين يعني في لقاءهم اليومي خلال التجارة ولا خلال أي نوع من العلاقات مع الموريتانيين و مع الجزائريين و حتي امع بلدان اخرى و اهذا كان يعني ابطري مصطلحات اعلي اللغة، يعني يعقبونا و نحن نصبحو يعني تصبح، يعني تشكل انا صعوبة اشوي لكن في النهاية دايمنا بعد العديد من المجهود الي ربما ما يعود فترة زمنية معينة و معتبرة نحنا نعقبو الا تندمجو في المجتمع.

**س:** المجتمع يسهل اعليك عملية هذا الاندماج، يسهلو اعليكم عملية الاندماج ولا؟

**رجل:** المجتمع انظن عنه الي ما سهل عملية الاندماج ما يوعرها. نحن، بالطبع نحن اولاد المجتمع، اولاد الشعب الصحراوي و في النهاية اولاد عابلية، يعني كل واحد منا ولد عابلية صحراوية و هذه العابلية الصحراوية كانت هي اللولة في في المساعدة في الاندماج في المجتمع، يعني الي عادت في البداية، في بداية تكويننا كانت المدرسة و العابلية هما اساس يعني اساس المعكاز الي نحن انقدو انعكزو اعله اباش نحن انقدو نتكونو ولا انقدو نعطو خطوات الي الامام، في النهاية نرجعو لنفس ها، نرجعو لنفس المعكاز الي كنا انعكزو بيه الي هو العابلية، يعني كيف الي نحتاجو لتكوين اجديد من اجل الاندماج في المجتمع، كنا دايمنا نرجعو للعابلية، العابلية كانت هي دايمنا المساعد الاساسي لاندماجنا في المجتمع و بعد العابلية، المجتمع كله يعني و نحن المجتمع الصحراوي ما يعزل، المجتمع دايمنا يرحب بينا لكن خالقين نكت و خالقين مسايل تعدل اعلينا لكن هذا ما يقلع من نشاطنا، هذا الا يزيد منا و يميزنا. و كيف بعض الاحيان يقولو Cubano يعني بهذا عينهم اعلي الناس الي جاية من كوبا هي كويبة يعني عنها. و هذا شي عادي عندنا نحنا، يعني عادي. المجتمع ما هو واعر، ما هو واعر الاندماج في المجتمع به المجتمع ما اعزلنا ولا المجتمع اعطنا بظهورو، به الظروف و المسايل الطارية و الي تظر عاقبنا و المسايل الي اتغيرنا نحن عنها خلال زمن طويل، لكن المجتمع انقلو عنه الا مساعد ما يعقد.

### English translation:

**Man:** A problem when it comes to language... a... Hassaniya<sup>1</sup>... Hassaniya... On the one hand, we didn't leave not knowing Hassaniya – we left knowing enough Hassaniya, but the Saharawi society, we could say... aaa... we could say that we left it, I mean, early and we spent years speaking Spanish and [only] with each other in Hassaniya. When we come back to the Saharawi society, the Hassaniya we left, not only did we leave it when we were very young and this may lead to forgetting some of it, but we left a Hassaniya and came back to a different Hassaniya. This is due to factors like the free market, and exchange between foreign societies, the coming in and out of foreign people to the Saharawi society and... aaa... the Saharawis – I mean, in their daily interactions through trade or any sort of relationship with the Mauritians, Algerians and even from other countries. And this, I mean, brings new vocabulary to the language – I mean, they experience it when we are gone. This, I mean, can be difficult, I mean, it is a bit difficult

<sup>1</sup> Hassaniya is the Arabic dialect spoken in Western Sahara, as well as Mauritania

for us. But, in the end, always and after a lot of efforts, and perhaps after a period of time, we will be integrated into the society.

**S:** Does the society make the integration process easy for you or...?

**Man:** The society, I think that... aaa... if it doesn't make the integration process easy, it wouldn't make it hard... aaa... We, of course, are the children of the society, children of the Saharawi people and, in the end, we are children of a family. I mean, each one of us is a child of a Saharawi family and this Saharawi family was the first to help with integrating into the society. I mean, if at the beginning of our education, school and family were the pillar... aaa... I mean, the pillar that we can hold onto so that we grow up or take steps forward, at the end we come back to the same... we come back to the same... aaa... same pillar, which is family. I mean, as if we need a new education in order for us to be integrated into the society; we would always turn back to the family. The family has always been the... aaa... the main supporter to our integration in the society. After family, there is the society as a whole... I mean... aaa... we can say, the Saharawi society doesn't discriminate, the Saharawi society always welcomes us. Perhaps, there are jokes or things people say about us, but this doesn't take away from our activity in the society. Instead, it adds and makes us special. And... aaa... in some cases, you would hear them say "Cubano," I mean, through this... aaa... with this they mean the people coming from Cuba. They would say "Cubano," which means Cuban. And this is... aaa... something normal to us – I mean, it is normal. The society is not... hard... aaa... it is not hard integrating into the society because the society discriminated against us or the society turned its back to us but because of the new aspects of the society that we missed due to our absence for a long time. But the society... aaa... we would say, if it doesn't help, it won't... aaa... it won't make it [the process of reintegration] complicated.

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