

ANWAR F. ACCAWI

## *The Telephone*

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*Accawi, who was born in Lebanon in 1943 and came to the United States in 1965, began writing essays as a way to preserve a disappearing culture for his young children, who knew nothing of the old country. A teacher at the English Language Institute at the University of Tennessee, Knoxville, he is the author of a memoir, *The Boy from the Tower of the Moon* (1999). “The Telephone,” which originally appeared in *The Sun* (1997), was one of Accawi’s first publications and was selected by Cynthia Ozick for *The Best American Essays* 1998.*

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wind that blew in from the desert, and the ewes knew when to give birth to wet lambs that stood on long, shaky legs in the chilly March wind and baaed hesitantly, because they were small and cold and did not know where they were or what to do now that they were here. The only timepiece we had need of then was the sun. It rose and set, and the seasons rolled by, and we sowed seed and harvested and ate and played and married our cousins and had babies who got whooping cough and chickenpox—and those children who survived grew up and married *their* cousins and had babies who got whooping cough and chickenpox. We lived and loved and toiled and died without ever needing to know what year it was, or even the time of day.

It wasn't that we had no system for keeping track of time and of the important events in our lives. But ours was a natural—or, rather, a divine—calendar, because it was framed by acts of God. Allah himself set down the milestones with earthquakes and droughts and floods and locusts and pestilences. Simple as our calendar was, it worked just fine for us.

Take, for example, the birth date of Teta Im Khalil, the oldest woman in Magdaluana and all the surrounding villages. When I first met her, we had just returned home from Syria at the end of the Big War and were living with Grandma Mariam. Im Khalil came by to welcome my father home and to take a long, myopic look at his foreign-born wife, my mother. Im Khalil was so old that the skin of her cheeks looked like my father's grimy tobacco pouch, and when I kissed her (because Grandma insisted that I show her old friend affection), it was like kissing a soft suede glove that had been soaked with sweat and then left in a dark closet for a season. Im Khalil's face got me to wondering how old one had to be to look and taste the way she did. So, as soon as she had hobbled off on her cane, I asked Grandma, "How old is Teta Im Khalil?" Grandma had to think for a moment; then she said, "I've been told that Teta was born shortly after the big snow that caused the roof on the mayor's house to cave in."

"And when was that?" I asked.

"Oh, about the time we had the big earthquake that cracked the wall in the east room."

Well, that was enough for me. You couldn't be more accurate than that, now, could you? Satisfied with her answer, I went back to playing with a ball made from an old sock stuffed with other, much older socks.

And that's the way it was in our little village for as far back as anybody could remember: people were born so many years before or after an earthquake or a flood; they got married or died so



many years before or after a long drought or a big snow or some other disaster. One of the most unusual of these dates was when Antoinette the seamstress and Saeed the barber (and tooth puller) got married. That was the year of the whirlwind during which fish and oranges fell from the sky. Incredible as it may sound, the story of the fish and oranges was true, because men—respectable men, like Abu George the blacksmith and Abu Asaad the mule skinner, men who would not lie even to save their own souls—told and retold that story until it was incorporated into Magdaluna's calendar, just like the year of the black moon and the year of the locusts before it. My father, too, confirmed the story for me. He told me that he had been a small boy himself when it had rained fish and oranges from heaven. He'd gotten up one morning after a stormy night and walked out into the yard to find fish as long as his forearm still flopping here and there among the wet navel oranges.

The year of the fish-bearing twister, however, was not the last remarkable year. Many others followed in which strange and wonderful things happened: milestones added by the hand of Allah to Magdaluna's calendar. There was, for instance, the year of the drought, when the heavens were shut for months and the spring from which the entire village got its drinking water slowed to a trickle. The spring was about a mile from the village, in a ravine that opened at one end into a small, flat clearing covered with fine gray dust and hard, marble-sized goat droppings, because every afternoon the goatherds brought their flocks there to water them. In the year of the drought, that little clearing was always packed full of noisy kids with big brown eyes and sticky hands, and their mothers—sinewy, overworked young women with protruding collarbones and cracked, callused brown heels. The children ran around playing tag or hide-and-seek while the women talked, shooed flies, and awaited their turns to fill up their jars with drinking water to bring home to their napping men and wet babies. There were days when we had to wait from sunup until late afternoon just to fill a small clay jar with precious, cool water.

Sometimes, amid the long wait and the heat and the flies and the smell of goat dung, tempers flared, and the younger women, anxious about their babies, argued over whose turn it was to fill up her jar. And sometimes the arguments escalated into full-blown, knockdown-dragout fights; the women would grab each other by the hair and curse and scream and spit and call each other names that made my ears tingle. We little brown boys who went with our mothers to fetch water loved these fights, because we got to see the women's legs and their colored panties as they grappled and

rolled around in the dust. Once in a while, we got lucky and saw much more, because some of the women wore nothing at all under their long dresses. God, how I used to look forward to those fights. I remember the rush, the excitement, the sun dancing on the dust clouds as a dress ripped and a young white breast was revealed, then quickly hidden. In my calendar, that year of drought will always be one of the best years of my childhood, because it was then, in a dusty clearing by a trickling mountain spring, I got my first glimpses of the wonders, the mysteries, and the promises hidden beneath the folds of a woman's dress. Fish and oranges from heaven ... you can get over that.

But, in another way, the year of the drought was also one of the worst of my life, because that was the year that Abu Raja, the retired cook who used to entertain us kids by cracking walnuts on his forehead, decided it was time Magdaluana got its own telephone. Every civilized village needed a telephone, he said, and Magdaluana was not going to get anywhere until it had one. A telephone would link us with the outside world. At the time, I was too young to understand the debate, but a few men—like Shukri, the retired Turkish-army drill sergeant, and Abu Hanna the vineyard keeper—did all they could to talk Abu Raja out of having a telephone brought to the village. But they were outshouted and ignored and finally shunned by the other villagers for resisting progress and trying to keep a good thing from coming to Magdaluana.

One warm day in early fall, many of the villagers were out in their fields repairing walls or gathering wood for the winter when the shout went out that the telephone-company truck had arrived at Abu Raja's *dikka*, or country store. There were no roads in those days, only footpaths and dry streambeds, so it took the telephone-company truck almost a day to work its way up the rocky terrain from Sidon—about the same time it took to walk. When the truck came into view, Abu George, who had a huge voice and, before the telephone, was Magdaluana's only long-distance communication system, bellowed the news from his front porch. Everybody dropped what they were doing and ran to Abu Raja's house to see what was happening. Some of the more dignified villagers, however, like Abu Habeeb and Abu Nazim, who had been to big cities like Beirut and Damascus and had seen things like telephones and telegraphs, did not run the way the rest did; they walked with their canes hanging from the crooks of their arms, as if on a Sunday afternoon stroll.

It did not take long for the whole village to assemble at Abu Raja's *dikka*. Some of the rich villagers, like the widow Farha



and the gendarme Abu Nadeem, walked right into the store and stood at the elbows of the two important-looking men from the telephone company, who proceeded with utmost gravity, like priests at Communion, to wire up the telephone. The poorer villagers stood outside and listened carefully to the details relayed to them by the not-so-poor people who stood in the doorway and could see inside.

"The bald man is cutting the blue wire," someone said.

"He is sticking the wire into the hole in the bottom of the black box," someone else added.

"The telephone man with the mustache is connecting two pieces of wire. Now he is twisting the ends together," a third voice chimed in.

Because I was small and unaware that I should have stood outside with the other poor folk to give the rich people inside more room (they seemed to need more of it than poor people did), I wriggled my way through the dense forest of legs to get a first-hand look at the action. I felt like the barefoot Moses, sandals in hand, staring at the burning bush on Mount Sinai. Breathless, I watched as the men in blue, their shirt pockets adorned with fancy lettering in a foreign language, put together a black machine that supposedly would make it possible to talk with uncles, aunts, and cousins who lived more than two days' ride away.

It was shortly after sunset when the man with the mustache announced that the telephone was ready to use. He explained that all Abu Raja had to do was lift the receiver, turn the crank on the black box a few times, and wait for an operator to take his call. Abu Raja, who had once lived and worked in Sidon, was impatient with the telephone man for assuming that he was ignorant. He grabbed the receiver and turned the crank forcefully, as if trying to start a Model T Ford. Everybody was impressed that he knew what to do. He even called the operator by her first name: "Centralist." Within moments, Abu Raja was talking with his brother, a concierge in Beirut. He didn't even have to raise his voice or shout to be heard.

If I hadn't seen it with my own two eyes and heard it with my own two ears, I would not have believed it—and my friend Kameel didn't. He was away that day watching his father's goats, and when he came back to the village that evening, his cousin Habeeb and I told him about the telephone and how Abu Raja had used it to speak with his brother in Beirut. After he heard our report, Kameel made the sign of the cross, kissed his thumbnail, and warned us that lying was a bad sin and would surely land us in

purgatory. Kameel believed in Jesus and Mary, and wanted to be a priest when he grew up. He always crossed himself when Habeeb, who was irreverent, and I, who was Presbyterian, were around, even when we were not bearing bad news.

And the telephone, as it turned out, was bad news. With its coming, the face of the village began to change. One of the first effects was the shifting of the village's center. Before the telephone's arrival, the men of the village used to gather regularly at the house of Im Kaleem, a short, middle-aged widow with jet-black hair and a raspy voice that could be heard all over the village, even when she was only whispering. She was a devout Catholic and also the village *shikhi*—whore. The men met at her house to argue about politics and drink coffee and play cards or backgammon. Im Kaleem was not a true prostitute, however, because she did not charge for her services—not even for the coffee and tea (and, occasionally, the strong liquor called arrack) that she served the men. She did not need the money; her son, who was overseas in Africa, sent her money regularly. (I knew this because my father used to read her son's letters to her and take down her replies, as Im Kaleem could not read and write.) Im Kaleem was no slut either—unlike some women in the village—because she loved all the men she entertained, and they loved her, every one of them. In a way, she was married to all the men in the village. Everybody knew it—the wives knew it; the itinerant Catholic priest knew it; the Presbyterian minister knew it—but nobody objected. Actually, I suspect the women (my mother included) did not mind their husbands' visits to Im Kaleem. Oh, they wrung their hands and complained to one another about their men's unfaithfulness, but secretly they were relieved, because Im Kaleem took some of the pressure off them and kept the men out of their hair while they attended to their endless chores. Im Kaleem was also a kind of confessor and troubleshooter, talking sense to those men who were having family problems, especially the younger ones.

Before the telephone came to Magdaluana, Im Kaleem's house was bustling at just about any time of day, especially at night, when its windows were brightly lit with three large oil lamps, and the loud voices of the men talking, laughing, and arguing could be heard in the street below—a reassuring, homely sound. Her house was an island of comfort, an oasis for the weary village men, exhausted from having so little to do.

But it wasn't long before many of those men—the younger ones especially—started spending more of their days and evenings at Abu Raja's *dikka*. There, they would eat and drink and talk and



play checkers and backgammon, and then lean their chairs back against the wall—the signal that they were ready to toss back and forth, like a ball, the latest rumors going around the village. And they were always looking up from their games and drinks and talk to glance at the phone in the corner, as if expecting it to ring any minute and bring news that would change their lives and deliver them from their aimless existence. In the meantime, they smoked cheap, hand-rolled cigarettes, dug dirt out from under their fingernails with big pocketknives, and drank lukewarm sodas they called Kacula, Seffen-Ub, and Bebsi. Sometimes, especially when it was hot, the days dragged on so slowly that the men turned on Abu Saeed, a confirmed bachelor who practically lived in Abu Raja's *dikhan*, and teased him for going around barefoot and unshaven since the Virgin had appeared to him behind the olive press.

The telephone was also bad news for me personally. It took away my lucrative business—a source of much-needed income. Before the telephone came to Magdaluna, I used to hang around Im Kaleem's courtyard and play marbles with the other kids, waiting for some man to call down from a window and ask me to run to the store for cigarettes or arrack, or to deliver a message to his wife, such as what he wanted for supper. There was always something in it for me: a ten- or even a twenty-five-piaster piece. On a good day, I ran nine or ten of those errands, which assured a steady supply of marbles that I usually lost to Sami or his cousin Hani, the basket weaver's boy. But as the days went by, fewer and fewer men came to Im Kaleem's, and more and more congregated at Abu Raja's to wait by the telephone. In the evenings, no light fell from her window onto the street below, and the laughter and noise of the men trailed off and finally stopped. Only Shukri, the retired Turkish-army drill sergeant, remained faithful to Im Kaleem after all the other men had deserted her; he was still seen going into or leaving her house from time to time. Early that winter, Im Kaleem's hair suddenly turned gray, and she got sick and old. Her legs started giving her trouble, making it hard for her to walk. By spring she hardly left her house anymore.

At Abu Raja's *dikhan*, the calls did eventually come, as expected, and men and women started leaving the village the way a hailstorm begins: first one, then two, then bunches. The army took them. Jobs in the cities lured them. And ships and airplanes carried them to such faraway places as Australia and Brazil and New Zealand. My friend Kameel, his cousin Habeeb, and their cousins and my cousins all went away to become ditch diggers and mechanics and butcher-shop boys and deli owners who wore



dirty aprons sixteen hours a day, all looking for a better life than the one they had left behind. Within a year, only the sick, the old, and the maimed were left in the village. Magdaluuna became a skeleton of its former self, desolate and forsaken, like the tombs, a place to get away from.

Finally, the telephone took my family away, too. My father got a call from an old army buddy who told him that an oil company in southern Lebanon was hiring interpreters and instructors. My father applied for a job and got it, and we moved to Sidon, where I went to a Presbyterian missionary school and graduated in 1962. Three years later, having won a scholarship, I left Lebanon for the United States. Like the others who left Magdaluuna before me, I am still looking for that better life.

### *Reflections and Responses*

1. Why do you think Accawi begins his recollections of childhood by focusing on the way the passage of time was measured by the villagers? Does Accawi see the villagers' attitude toward time in positive or negative ways? How do his word choices and images reflect his position?

2. Consider the way Accawi introduces the telephone into the village. How does he prepare for its appearance? From whose perspective do we view the installation? How are the class lines of the village drawn when the telephone is installed? Finally, why did the telephone turn out to be "bad news" for the village as a whole?

3. How would you assess Accawi's attitude in the final paragraph? How did the telephone personally change his life? Do you think the change was for the worse? Do you think Accawi himself believes it was for the worse? How do you interpret his final sentence?