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Harry Stroomer

An Anthology of Tashelhiyt Berber Folktales
(South Morocco)
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PREFACE

In this book I present a selection of Tashelhiyt Berber folktales from various published sources. I retranscribed them in a homogeneous, phonologically and morphologically oriented transcription and translated them as close to the Berber original as English usage permits. In this way I hope to provide students of Tashelhiyt Berber with an accurately transcribed basic textcollection that can be used for linguistic analysis. These folktale texts may therefore, in my view, be used with profit in courses on Tashelhiyt Berber, certainly when the reader has already acquired a basic knowledge of Tashelhiyt Berber phonology, morphology, syntax and lexicon.

A second goal of this book is to present an overview of folktale genres found in the Tashelhiyt Berber region. I hope that this book will find its way to students of Moroccan oral literature as well.

Harry Stroomer
ACKNOWLEDGEMENTS

I received warm support from many of my colleagues in the Department of Languages and Cultures of the Islamic Middle East of Leiden University. Among them I like to mention Nico van den Boogert, Leon Buskens, Ronald Koû, Remke Kruk, Maarten Kossmann and Willem Stoetzer.

I am also indebted to my students Patricia Casse, Judith Hoogmoed, Robert Kerr and Saïda Khebbazi, who in my Tashelhiyt Berber classes, went through some of the texts with me, making corrections and suggestions for additional notes.

In particular I wish to express my gratitude to my friend and colleague Mohammad Saadouni (Amsterdam / Taznakhte) for his patience with my questions and for his unfailing cooperation.

I am indebted to Robert Kerr who corrected my English translations.

Of course, I retain all responsibility for flaws and inaccuracies in this work.

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2300 RA Leiden
The Netherlands
MAP 1: The languages of Morocco


1. Agadir
2. Ouarzazate
3. Zagora
4. Marrakech
5. Essaouira (Mogador)
6. Safi
7. El Djeida (Mazagan)
8. Casablanca
9. Rabat
10. Meknès
11. Fès
12. Larache
13. Tangier
14. Tétouan
15. Nador
16. Oujda
17. Figuig

- Sous Berber
- Dialects of the Middle Atlas
- Zenatic dialects
- Arabic dialects
MAP 2: The Tashelhiyt Berber region, taken from the *Carte de Tribus* (Maroc au 1,500,000) of the *Institut Géographique National, Annexe du Maroc*, Paris 1948.
INTRODUCTION

1 Berber languages

In Morocco, Berber is spoken in the Rif, in the Middle Atlas and in the High Atlas, the Sous plains and the Anti-Atlas, by 40% of the Moroccan population. In Algeria, Berber languages are spoken in Kabylia, in the Aurès mountains and in the Mzab areas, in total 25% of the Algerian population. Tuareg Berber is spoken in southern Algeria, in Mali, Niger and Burkina Faso. Smaller groups of berberophones live in Tunisia (among others on the island of Djerba), Libya (Jebel Nefousa and various Saharan towns) and Egypt (Siwa).

Berber immigrant communities of various origins are settled in France, Belgium, The Netherlands, Germany and Israel. Of all Berber languages Tashelhiyt Berber is the one with the highest (estimated) number of speakers: some 6 to 8 million.

2 Tashelhiyt Berber

Tashelhiyt Berber is spoken in southern Morocco. Map 2 gives the outlines of the Tashelhiyt Berber linguistic domain and the former tribal territories. It shows that the limit in the west is the Atlantic Ocean. To the north, the limit is formed by the northern slopes of the High-Atlas, in the south by the southern slopes of the Anti-Atlas; these delimitations are relatively clear. The eastern limit, however, is problematical, because of the linguistically smooth transition of Tashelhiyt Berber into Southern Middle-Atlas Berber. It is in some cases difficult to say whether a dialect belongs to Southern Middle Atlas Berber or to Tashelhiyt Berber. Following the eastern limit from north to south: I consider the region indicated on the map as Glaoua-Nord, Glaoua-Sud and Rhoujdam as Tashelhiyt Berber, but Ftouaka as Middle Atlas Berber. Further down, I consider the Ait Zineb-Ouarzazate-Ait Saoun (traditionally belonging to the old Ait Ouagougue confederation) as Tashelhiyt Berber, whereas their neighbours Ait Ougrou (traditionally belonging to the old Imerhrane confederation) belong to Southern Middle Atlas Berber. Again more to the south: the Tlite speak Tashelhiyt Berber, the Ait Ata are known to be speakers of a Southern Middle Atlas dialect.
Many Tashelhiyt Berber speakers left their original domain and migrated at some stage in history to Moroccan cities, especially to Casablanca. In more recent generations many of them migrated to European countries, especially to France and from the early seventies onwards also to Germany, Belgium and The Netherlands.

3 About the texts
3.1 Transcription and translation

The texts selected for this anthology were published over a period of some hundred and fifty years and were made in various kinds of transcriptions. The 19th century transcriptions of de Slane, Rochemonteix and Stumme depended on versions written with Arabic characters and show a comparable set of inadequacies such as the lack or inconsistency in indicating velarisation and tenselessness of consonants, overrepresentation of the schwa by various vowel signs, and pre-word vowels (ar\textipa{idy} in stead of \textipa{iday} “here”; ur\textipa{iny} in stead of \textipa{iny} “they take”), etc. Transcriptions in the thirties and forties of the twentieth century, from professional berberologists such as Destaing and Roux, are phonetically excellent, but lack a phonological analysis, which is quite understandable, because they were recorded and published in the pre-phonological era. Transcriptions made in recent times take phonological and morphological considerations into account (represented in this collection by tales from publications of Boukous, Leguil, Stroomer1).

In this book I present the folktales in a modernized, phonologically and morphologically adequate and consistent transcription with a full translation in English. In order to avoid a heavy note apparatus, berberologists are invited to compare the text transcriptions given here, with the originally published versions2.

In my translations of the folktales I have tried to keep as close as

---

1 Amateur-berberologists, such as Eugène (Goundafa region), Podeur (Ayt Souab region), Anard (Ouarzazate region) who lived in Morocco during the last decades of the French occupation, transcribed phonetically. I published their texts, after a thorough check with informants from the respective regions, in a modern phonological-morphological transcription (see the bibliography and the appendices).

2 At the beginning of each Berber text information is given where the text has been originally published and which regions it comes from.
possible to the Berber original as English usage permits. No attempts were made to embellish the translations or to avoid repetitions. Words between parentheses in the translation do not correspond with words or phrases in the Tashelhiyt Berber text, but were inserted for a better understanding. Occasionally I cited my *Lexique Tashelhiyt-Français* (forthcoming) in notes.

3.2 Folktales genres

The reader will find the following genres included in this collection:
- fairy tales: 1-6, 33, 39, 45, 46, 48, 51, 55-58, 63-66.
- animal stories: 7, 9, 10, 12-16, 19, 21, 29-31, 62.
- funny anecdotes: 8, 36.
- imam / taleb stories: 17, 37, 47, 60.
- clever people, clever answers, clever solutions: 24, 26, 28, 41-43, 49, 50, 52.
- oversexed woman: 54.
- stories explaining words or phrases: 22, 27, 38.
- stories about (local) saints: 24, 32, 35, 36, 44, 53.

Going through these texts the reader will find recurring folktale motifs.

4 Bibliography

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Boukous, A.,

Destaing, E.,

Eugène, J.,
For the texts collected by Jean Eugène in the Goundafa region, see Stroomer 2001: 133-167.
Leguil, A.,

Podeur, J.,

Rainer, K. (unter Mitarbeit von Hassane El Yakine),

Rochemonteix, M., de,

Roux, A.,

de Slane, W. M.,

Stroomer, H.,
1996  cf. Podeur
1997  cf. Amard

forthc.

Stumme, H.,
1895  *Märchen der Schluh von Tâzerwalt* (J.C. Hinrichs’sche Buchhandlung) Leipzig.
5 Appendices: Specimina of the original texts
Appendix 1: de Slane 1856: 551. See the end of text 1 in this book.
Appendix 2: de Rochemonteix 1889: 221. See text 2 in this book.
### 6 Transcription table

**CONSONANTS**

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1 labials 6 labialised velars
2 dentals 7 uvulars
3 pharyngealised dentals 8 labialised uvulars
4 palatales 9 pharyngeals
5 velars 10 glottals

**VOWELS**

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Note that Γ and Σ are used as capital letters of γ and e respectively.
TASHELHIYT BERBER TEXTS AND TRANSLATIONS
1. Luzir n uglid.  


Inkr luzir, iftu. Aylliy ilkm ɿqʃ n lbnt, ibdįd gis.

---

1. Cf. de Slane 1856: vol. 4: 540-552. As de Slane gave no title, I have given it as a provisional one. This is the first published complete tale or popular story in the European tradition of the study of Tashelhiyt Berber. De Slane took it from the Delaporte manuscript listed as number 4 of the Fonds Berbére in the Bibliothèque Nationale in Paris. There is no clue in which Tashelhiyt dialect this tale is written. 

2. In modern Tachelhiyt the r in words like luzara, Rbbi, ljurh, ifrh, irhl, urγ, ɪfɾaʃ etc. is commonly pronounced emphatically.


4. De Slane's word order: yaaoui terwans dīis is considered ungrammatical by my informants.

5. De Slane: elkema se-'t-medinet. In modern Tachelhiyt ɪkm is construed with a direct object: lkmn lmdint.

6. In many Tashelhiyt dialects. zund.

7. De Slane renders ɪfṣou with "boue". This word is not known to me.

8. De Slane gives the singular: izem, yet the plural izmawñ fits better.

34
1. The vizir of the king.

There was once a king who had three vizirs. God had given him beauty and great wealth, but he did not have children. He went to a far-off country, he travelled to (the interior) and found a merchant who was well-known in his (lit.: that) town. The merchant gave presents to the king (consisting) of jewels, pearls and money. The king was very pleased with him. When he wanted to leave, he said to (the merchant): “Accompany me to my town.” The merchant said to him: “Good idea, oh king of the world.” He travelled together with him, taking his children and his money along with him, he did not leave anything behind. He sold his properties and went off with the king. When they had come to the town of the king, the king gave him a beautiful house. He was appointed vizir of the king. (The king) loved him more than the other three vizirs (who had been appointed) before, because of his great wealth and generosity.

One day when the king had a party, the three vizirs discussed about (the newly appointed vizir). They wanted to remove him from the vicinity of the king. When they (i.e.: all four vizirs) sat together with the king, one of them said: “Oh King! The Turkish king has a daughter (who is as) beautiful as the moon, but no one will bring her to you except the new vizir who has accompanied you.” The king said to (the new vizir): “Please go to her.” He said to him: “All right!” The vizir who had accompanied the king stood up and collected food-provisions for a very long journey. There was much …. on the roads, as well as robbers and lions. The vizir went off and spent about a month travelling on the road. When he arrived, he went into the city and (directly) to the king. He went in and gave the king’s letter to him. The (Turkish) king was very pleased, he accommodated him (in his palace). After three days he gave him a beautiful present. The king asked him: “Does the king want to marry my daughter?” The vizir said to him: “I don’t know, it is all in his letter.” The Turkish king said to him: “Well, go and enter my daughter’s (room) and say to her: ‘Your father has given you to king so-and-so’.”

The vizir went. When he had come to the castle of the king’s daughter, he stood there.


¹ De Slane has teggaouer tezzount, where modern Tachelhiyt has: iġgawr γ tuzzunt.
² De Slane has iggaouer ’l-godammis where modern Tachelhiyt has: iġgawr γ lgʷddam nns.
³ The word-order of this sentence in de Slane: our içcaoual seres is ungrammatical.
⁴ De Slane gives ikhsins and glosses: por ma tète (moi-même).
⁵ De Slane: guillienad allíagh tesker ghi-kedda.
A slave came, he went into (the room of) the girl and said to her: "Here is the vizir whom your father talked to you about." The girl came, she prepared herself for him. With her were ten young girls, all as beautiful as the moon. The Turkish princess was dressed in (a robe decorated with) gold, jewels and pearls, she sat among those girls. She had placed jewels, pearls and gold in front of her, she sent (the slave to invite the vizir in). When he came in, she looked at him, he looked at her, he sat in front of her. She said to him: "So, you must be the king's vizir? Have you come to bring me to him?" He, however, lowered his eyes, he didn't say a word. She said to him: "Take some money, some jewels, some gold, here are the girls; take the one you like!" He didn't answer, he didn't say a word. She called the servant of her father. She said to the merchant: "Go away from me." She said to the servant: "Go and say to my father: 'This man is deaf and dumb'."

The vizir stood up and went off together with the servant. When they arrived at the king, the servant said to him: "This man is mute and deaf, he cannot hear. The princess has said to him: 'Take gold, pearls, jewels and a girl of your own choice', but he didn't speak. Well, I bring him back to you." The king said to the vizir: "Why didn't you want the things that my daughter offered (lit.: told) you?" The vizir said: "Oh king, I (already) possess jewels, pearls, gold and beautiful women. I (really) don't need any (of them). But my king has given me his letter and his present, which I gave to you. If you want to give me something, that's all right!, but I did not come here to collect (presents) what-so-ever for myself. The wish of my king has always been my priority." The Turkish king said to him: "The real vizir should be a man like you!" He went off together with him. They came to a house; in it was a room filled with heads cut off by the king, (heads) of men who had asked (the hand of) the king's daughter. When the (king's) daughter had asked (previous suitors): "Do you want a girl?", they all said: "Yes!" When she had asked them: "Do you want money?", they took it and (even) spoke to her. Then she would send a message to her father saying: "Cut off the head of that one!" (The king used to) kill (such a suitor) straightaway. The king said to the vizir: "I am the one who killed all these men. As you did not react in the same way (as the other suitors), you are not (dead) like them. I give you my daughter, take her (to your king)." The king made preparations to send his daughter.
Iskr ḫwayj fulkinin. Inna i luzir: “Nkr, ḫtal i umuddu.” Ḡfk as ugllid γ ismgan uā tiwiwin ula ɪmal iggutn d ɪmlhllat.

ɪftu luzir aylliy ilkm dar ugllid², ɪfr ṣrs ugllid nsns. Izzugz ɪmlhll, ḡfk asn lxir aylliy ɪsɪd. Ilhu ugllid, iskr tamγra ifulkın. Aylliy iqāda ɪmγra, ɪṣrf ɪmlhll. Iggawr ugllid γ ɪmɪdnt nsns, ɣaf ɪn lbn, illis n ugllid, zul ayyur γ ufulkı. ɬejb t bahra, tezzu dars. Aylliy zran krad luzara ɣayann lli iskr luzir lli d yiwın lbn; ɪhụba t ugllid uggar n ɣikli izwarn. Mṣawarn filas, ar siggiln mad as skarn a ɪngiri d ugllid γ lxaṛ nns.


ɪndm filas, imdl t γinn, a ur as δ yawi yan laxba aylliy ɪmmut. Iggawr ugllid, ur ikšm dar lbn, ikṣuḍ at tawi laxbař nns aylliy ɪmmut luzir, aṣku ɪezza dars.


---

1 De Slane: imoddout.
2 De Slane gives the preposition i before iouguellid which is considered ungrammatical by my informants.
He provided her with nice clothes. He said to the vizir: “Well then, prepare for the journey.” The (Turkish) king gave him some servants and maids, much money and armed troops.

The vizir went off until he reached (his own) king who was pleased to see him. He made quarters for the soldiers and gave them all kinds of goods in abundance. The king prepared a wonderful marriage. When the king had finished the marriage, he sent the (Turkish) troops back. The king resided in his town, he found the girl, the daughter of the (Turkish) king, beautiful as the moon. She pleased him very much, she was loved by him. The three vizirs saw what the vizir who had brought the girl had achieved: the king loved him even more than before. (The three jealous vizirs) debated about him, seeking a way to remove him from the mind of the king.

Now the king had two boys who usually prepared his bed when he wanted to sleep, like servants. One used to sit near to his head, the other near to his feet and they fanned the king with handkerchiefs when he wanted to sleep during the day. The three vizirs met everyday, until they met the boys who were with the king when he wanted to sleep. The vizirs said to them: “When the king wants to sleep, you must say to him: ‘The vizir who brought the daughter of the Turkish king visits her regularly and talks to her everyday.’” (The vizirs) gave them a quintal of gold and (the boys) said to them: “All right!”

The boys went off. When the king came into (the bedroom) in order to sleep as usual, they came in. The king went to his bed to sleep. One of the boys said to the other: “Did you see the vizir who brought the king’s daughter? He visits her regularly and talks to her each day!” The boy said to the other: “Today you saw him! (But also) yesterday he visited her, he is her friend!” The king overheard their conversation, as he was not yet asleep. The king stood up immediately and called the vizir. He came to him. The king said to him: “So, this is how you are!” He killed him.

He mourned for him and buried him on the spot, so that the news that he died wouldn’t reach her. The king sat down, he did not enter the room of the girl, he was afraid she would hear the news about the death of the vizir, because he was highly esteemed by her.

The king stayed there until the night. He found the two servant boys playing with gold. One of them said: “The king killed the vizir, just (because) we told lies about him, poor fellow! What did we want this gold for? What shall we do with it?”


2. Agllid d wuday.2


1 De Slane: El-bînt ellî isellîn âîmînout.
2 Cf. de Rochemonteix 1889: 221-228. This text is tale 24 in the Delaporte manuscript number 4 of the Fonds berbère in the Bibliothèque Nationale in Paris. There is no clue in which Tashelhiyt dialect this tale is written.
3 Rochemonteix gives the form annunt.
The king stood there and was listening to what the boys said. He went in and said to them: “Who gave you this gold?” The boys said: “Those three vizirs of yours! They told us the words that we said to you, so that you would kill the vizir who brought the daughter of the Turkish king.” The king killed the boys at once.

He sat down until the morning. He sent for his vizirs. When they had come, he cut off their heads immediately. He went into the room of the girl and started to weep. The girl said to him: “What is the matter with you, that you weep like this, oh king? Has any member of your family died?” He said: “I killed the vizir that brought you here!” The girl, having heard that the vizir died, tore all her clothes to shreds and wept (bitterly); she could not bear the pain, she didn’t eat, she didn’t drink, neither during the night nor during the day. She said to the king: “If the vizir that you killed wouldn’t have existed, you would never have seen me here!” He said to her. “How come?” She said to him: “My father killed more than a hundred vizirs of kings who came to ask (for my hand). I saw them all! But I never saw a man like him!” She told the whole story. The king mourned for the vizir. The story ends here.

2. The king and the Jew.

There once was a king who had three daughters, all of them in marriageable age and eager to marry. One day the king, their father, sent for them. When they came to him, he said to them: “Oh daughters, I want to make something for you.” They said: “What, oh father, do you want to make?” He said to them: “I want to make three golden apples for you. The one who wants a man, can throw a (golden) apple on him.” They said to him: “All right!” The king sent for a Jew whom he liked very much. When (the Jew) had come to him, (the king) said to him: “Make three golden apples for me immediately.” The Jew went away, made them at once and brought them to (the king). He gave them to the king, three golden apples. The king ordered that the court-yard be full (of people) immediately. He said to his daughters: “Here are the apples. The girl who wants a man, she may throw it on him.” That is what they did. When the court-yard was full of people, one (daughter) threw her apple on the king’s vizir, one (daughter) on the kaid and one (daughter) on the cadi of the city, so that they were all married. Their father made them a nice wedding.


Ha uday yuška d, inna i ugliid: “Asi d tannaamt lli dark illan, tɐ as mrawt talyaqtin, tnmurṯm as γ Lmdint, at tftu; dfurγ t nkk.” Inna yas ugliid: “Xyart!” Ifka as ugliid tannaamt, ig as mrawt talyaqtin, innurzm as wuday γ Lmdint, idfur tt kull ass. Ha imikr, dars laxbar. Iḫdu wuday, ayliyγ yak*ra as tt imikr. Iwi tt, ifl uday, ix*la γinn.

Iftu wuday s dar ugliid, inna yas: “A sidi, tfta tannaamt lli yyi tftk.” Inna yas ugliid: “Mammk trit at tskrt, a uday?” Inna yas: “Fk yyi snat tfqquirin ṣibnin bahra, šatrnin, ad ftunt, ad siğgln tig*mma γ Lmdint. Iγ ufant tadunt n tannaamt, γwad lli yiwin tannaamt ira ad as iyrs.”

1 One expects: isskšn...idarn “he stuck his feet into”.
When the marriage was over, two thieves came to rob the king’s palace. The king found his wealth all gone. He sent for the Jew. When he had come to him, he said to him: “Oh Jew, all my enormous wealth is gone.” He said to him: “Oh Sire, place four jars (filled) with tar in the entrance of the treasure-house, dig them into the ground.” The king followed the advice of the Jew. When he had filled jars with tar, he dug them into the ground at the entrance of the treasure-house. The thieves came, there were two (of them). One of them put his feet in the jar of tar and got stuck in it. His friend cut his head off and carried it away, leaving the trunk behind. In the morning the Jew came and found the trunk without head. He went to the king and said to him: “One has been trapped, but he has no head.” The king sent some men to take the man out of the jar, but, as he had no head, nobody could recognize him. The Jew said to (the king): “Send (the trunk) to the gate of the town.” He appointed guards to watch over it night and day.

The thief bought four big billy-goats with big horns. He waited for the night. Then the thief took these four billy-goats, lighted candles on their horns, each of them having two candles. He went to get his dead friend. When the guards saw this, they ran away (in fear). The man came and took (the trunk of) his friend and buried him. In the morning the trunk was gone. The Jew went to the king and said to him: “Oh Sire, the trunk is gone!” The men of the king had entered an asylum (to be out of reach of the king’s wrath). The king sent for them and promised (to pardon) them. They came out and told the king what had happened. The king gave clothes to each of them. They went off.

The Jew came and said to the king: “Take the ostrich that you have, put ten rubies onto it and let it roam freely in town; I will follow it.” The king said to him: “All right!” He gave the ostrich to him, attached ten rubies on it and the Jew released it in town and followed it the whole day. The thief had (heard) the news. The Jew kept an sharp eye on (the ostrich), until the thief (was able to) steal (it) from him. He took it and left the Jew there bewildered.

The Jew went to the king and said to him: “Oh Sire, that ostrich that you gave to me is gone.” The king said to him: “What do you want to do now, oh Jew?” He said to him: “Give me two smart old ladies, they must go and check the houses in town. If they find ostrich fat, that (must be the hiding place of the thief) who has stolen (the ostrich and) slaughtered it.”


3. Lqışt n sin ifrxan d yat tay'əznt.3

Illa ikkattinn4 yan urgaz d yat tmyart. Llan darsn sin ifrxan, yan ufrux d yat tfruxt. Ar iftu babatsn, ar ɨtsyjad.

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1 Variant of γiład.
2 Rochemontex has s timararti; I propose tamarat; timitar “sign, mark, identifying mark”.
3 Cf. Stumme 1895: 1; a tale from the Tazerwalt region.
4 Illa ikkattinn is pleonastic according to my informants.
Immediately the king sent for two old ladies. When they had come, he told them what they should say. They went (around in town). When one of them had come to the house of the thief, she found (the thief’s) wife there and said to her: “Oh my lady, give me some ostrich fat please, if you have some.” The wife (of the thief) gave it to her. The (old) lady wanted to go out. Just then, the husband comes home and finds the (old) lady carrying ostrich fat (out of the house). He said to her: “Oh lady, what do you carry?” She said to him: “Fat.” He made her go in (again), killed her and buried her in his house. He punished his wife (severely).

The Jew (found out that) one old woman was missing. He said to the king: “Make a nice feast.” The king started to make a feast and invited all people in town, (they arranged that the guests) would spend the night there (at the party). The Jew gave them wine. They drank it. (Then) the Jew listened carefully to what everybody was saying. When they were drunk, the Jew found someone who said: “I am the one that stole the king’s money! I am the one that stole the king’s ostrich!” (When the drunkards had all fallen asleep) the Jew took a razor and cut off the thief’s beard completely. He went away in order to place guards at the entrance of the king’s castle. The Jew was very happy and drank much wine, saying: “I have found my friend (i.e. the thief)!”

Now, the thief (lit.: man) found himself without a beard. He took his razor. He went (around in the party hall) until he came to the (sleeping) Jew. He cut off his beard, he cut off all beards from all (sleeping) drunkards (lit.: men) (so that they were all beardless) like him. Then he waited until morning. The Jew went to the king and said to him: “I have found my friend!” The king said to him: “Where is he?” He said to him: “He is present (among the sleeping drunkards).” The Jew went into the palace and found all people there without beards! The Jew went away and said to the king: “I gave him an identifying mark: I cut off his beard! Now look! I find all of them without beard!” The king said to him: “And yours, oh Jew, you miss (your beard too)!” The Jew felt his chin and stood there benumbed. (The king) arrested him and had him killed. The story is finished.

3. A story about two children and an ogre.

There once lived a man and a woman. They had two children, a boy and a girl. Their father used to go hunting.

Askka ḫli ftan d babatsn s yan lxla. Inna asn babatsn: “Ggawrat gid, ar d ittbrarak uzuγ ya; ukan urriγ d!” Ggawrn ifrxan ann klt1 iyam, ur darsn mad šttan. Tkšm nn s yan ifri, taf nn gis yat tay"̬ţnt. Taf tt inn ar tskar aγrum. Tαy"̬ţnt ann tema. Ad ukan tskr tangolt, tasi tt tfṛuxt. Lliγ tusi aγrum igguţn, turri s dar g"̬mas, tnnn as i g"̬mas: “Amz, at tššt.” Ššin aγrum ann, ggawrn daγ klt iyam.


1 Klt «three», a variant of tlt.
He brought two partridges home each day. They gave one to the children and the two (parents) ate (the other) one. (This went on) until his wife said to him: “You must get rid of these children, then each of us will eat one partridge.” Her husband said to her: “All right!” Their father went (to them) and said to the children: “Come on, children, let us go for a walk!” He gave a handful of nuts to each one of them. He went off with them in order to get rid of them. Their father was walking in front of them, the girl walked behind. She threw a nut at each step (on the road). He went with them until they came to a desert. He said to them: “Oh children, wait here until I come back!” They sat there until it became evening. The girl said to (the boy): “Come on, brother, let us go home.” They went and followed the nuts until they arrived home. They went into the house and said to their father: “Now why did you leave us alone?” He said to them: “Oh children, it was your mother who told me to get rid of you!” (The girl) said to him: “All right then, tomorrow we will go!”

The next morning they went with their father to a desert. Their father said to them: “Wait here until this stone moves; then I will come back!” The children sat there for three days, they did not have anything to eat. (The girl) went into a cave and found an ogress in there. She found her there baking bread. The ogress was blind. Whenever she had made a loaf of bread, the girl took it away. When she had collected much bread, she returned to her brother and said to him: “Take and eat.” They ate the bread and waited again for three days.

Then the girl said to (her brother): “I will go and steal (lit.: take) some bread again.” Her brother said to her: “Come on, let us go together!” The girl said to him: “There where I steal the bread, is an ogress: she will eat us!” Her brother said to her: “Please, let us go together!” The girl said to him: “Come on, let us go together, but don’t laugh!” Her brother said to her: “I will not laugh!” They went together to the ogress. They entered (the cave). The girl stole (some) bread. Her brother laughed. The ogress heard them. She said to the door: “Be closed!” and the door was closed. She took the children and locked them up. She gave them (food) to eat and fattened them from then on. When they were fat (enough), she said to them: “Come on, bring (some) firewood.”
Ftum ifrxan ann, ar allan. Yašk id srsn yan utbir, inna asn: “Mak k’n yaγn?” Nnan as: “Taγ’ẓnt ad rad aγ tšš.” Inna asn utbir: “Iγ tlkmem s dar taγ’ẓnt, taγim tt ard tssrγ afrran, tṣim tt inn gis!” Uijan tt. Lliγ tssrγa afrran, thin tt inn gis. Lliγ tmmut, ftun, ar ttlin γ ddunit. Ftan, aylliy lkmn yan lein. Lein ann, γwa nna gis iswan, ar ittgg aatbīr. Iftu g’mas, isu gis, ig atbīr!


4. Loqst n ḥṭṭab.1

Ikkatinn yan urgaz, ur igi lmeis’ nns γir iķšuδrn. Iftu yan wass, ar ittkk’m yan ugdj, aylliy isawl kra γ ugdj lli, inna as: “Nkki bab uḷḷah u b-şrε didk!”

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1 Cf. Stumme 1895: 2; a tale from the Tazerwalt region.
The children went (fetching) firewood, they were weeping. (Then) a dove came to them that said: “What is wrong with you?” They said to (the dove): “The ogress wants to devour us.” The dove said to them: “When you go back to the ogress, let her heat the oven and then push her into it!” They then let (the ogress heat the oven). After she had done this, they pushed her in. When (the ogress) had died, they started to roam around in the world. They eventually arrived at a well. Whoever drank from it, changed into a dove. (The girl’s) brother drank from it and became a dove!

The girl went off and roamed in the world all alone, until she arrived at the palace of a king. The king saw her and said to her: “Please let me marry you!” She said to him: “You will not marry me unless you bring back my brother to me!” The king said to her: “Where is your brother?” The girl said to him: “My brother has become a dove. There he is, on top of your palace!” The king said to her: “I will bring him to you.” The king went off and caught it. He asked (the girl): “Where did this dove drink?” The girl said to him: “This dove drank from a well in the desert.” The king said to her: “I must bring this boy (back to the well) in order to let him become human again.” The king went off. When he arrived at the well, he threw the dove in. He came out as a human being. He said to (the boy): “Come, go to your sister!” They went away. When they arrived at his sister, (the king) said to (the boy): “Please let me marry your sister!” The boy said to him: “If you want to marry my sister, marry her!” The king went and arranged for her a marriage celebration lasting seven days, where he married her. (The sister and her brother) remained there. When the king died, the brother of that woman was made king. // I left (these people) there and came to this place.

4. A story about a woodcutter.

There once lived a man, who had only woodcutting for a living. One day he was busy felling a tree when someone inside that tree spoke to him saying: “I stand under God’s protection and (demand) a fair treatment from you!”

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1 A common, formulaic final phrase of a story, which I will mark with // in the following texts.
2 Stumme: “I (stand in) the gate of God and in the Law with you.” The meaning of this phrase is: “I leave this case to God to handle.”
A yyi tajjt! Ma yyi tdfart? Ur yyi tdfart lhqq n ddunit ula wi n lhxrt!" Inna as γwalli: "Ara, nk yyi mad šttaγ, uk*an ajjγ k!" Inna as: "Hak azrg ad! Iγ as tnnit: ‘Skr mad skr̄n izrgan!’’, hati, rad ak izd agḡr̄n." Inna as: "Mlih!" Yawi γwalli azrg s tgm̄mi. Iklm tgm̄mi, tña as tm̄γart nns: "Mad yyi tiwit?" Inna as urgz: "Iwirγ am yan uzrg. Ad as ukan tnnit: ‘Skr mad skr̄n izrgan’, ira izd agḡr̄n!” Tnna as: "Mlih! Ara t id!" Tam̄ tm̄γart lli azrg, tςrs t γ wakal, tña as: "Skr mad skr̄n izrgan!" Ar izz̄qd uzrg agḡr̄n, aylliγ tn yuda. Ar ssnwan, ar tejjanen, ar skam aynna ran.

Tkka ar yan wass, tašk id s darsn tffqirt. Tnna yasn: "A Rbbi, fkat yyi mad šttaγ!" Tnna as tmγart lli: "Ftu s dar uzrg, ini yas: ‘Skr mad skr̄n izrgan!’ ” Tffu tffqirt lli, tña as γiklli. Ar izz̄qd uzrg lli. Tasi agḡr̄n, tffu. Tggawr ar yan wass yaḍnин, tašk id s tgm̄mi nnsn, tasi dids yan uzrg zand ukan γwann. Tašk id srśn, tña yasn: "Σla Rbbi, a yayt tgm̄m, fkat yyi mad šttaγ!" Nnαn as: "Kβm, ftu day s dar uzrg, tnnit as: ‘Skr mad skr̄n izrgan!’ ” Tffu s dar uzrg lli, tña as γiklli. Tasi d agḡr̄n. Tssufγ d azrg nns γ ddu udr̄bal, tςrs t inn. Tasi d γwann, tγ t inn γ ddu udr̄bal nns, tffu. Tašk inn dγ tmγart lli, lall n tgm̄mi, tña i uzrg: “Skr mad skr̄n izrgan!” Ür iri a ixdm. Tnna t i urgz nns. Yasi urgzaz lli azrg lli, yall t ar ignna, yut iss akal, ịr̄n.

Ign. Lliγ iftu lhαl. yasi dαγ aṣaqqur nns, iffγ, iwεd tagant, aylliγ ilkm ajđi lli. Ar dαγ ittkk̄m ajđi lli, isaw l d dαγ γwalli γin̄n, inna as: “Nkki bab ulḷâh u b-ṣ̄re didk!” Inna as: “Mαd dαγ trit? Azrg fkiγ ak t!” Inna as: “Fk yyi mad šttaγ.”
Leave me alone! What do I owe you? I owe you nothing, neither in this world, nor in the next.” (The woodcutter) said to him: “Give me something to eat, then I will leave you (in peace)!” He said to (the woodcutter): “Here, take this mill! If you say to it: ‘Do what mills do!’, then it will grind flour.” The woodcutter said to him: “Nice!” He took the mill home. When he arrived home, his wife asked him: “What do you bring to me?” The man said to her: “I bring you a mill. Only say to it: ‘Do what mills do’ and it will grind flour!” She said to him: “Nice! Give it to me!”. That woman took the mill, placed it on the ground and said to it: “Do what mills do!” The mill started to grind flour until it was enough for them. They cooked and kneaded it and made (of it) whatever they wanted.

One day there came an old lady to them. She said to them: “Please, give me something to eat!” The (woodcutter’s) wife said to her: “Go to that mill, say to it: ‘Do what mills do!’.” The old lady went (to it) and spoke these words to it. The mill started to grind flour. (The old woman) took the flour and went away. She stayed away for one day and went to their house (again), bringing with her a mill (exactly) like that one (of the woodcutter). She came to them and said: “Please, oh people of the house, give me something to eat!” They said to her: “Come in, go to the mill again and say to it: ‘Do what mills do!’” She went to that mill and said so. She took the flour. She took her (own) mill from under her clothes and placed it there. She took the (magic) mill, put it under her clothes and went away. Now the (woodcutter’s) wife came again and said to the mill: “Do what mills do!” It did not work! She told this to her husband. The husband took the mill, lifted it up and threw it down on the floor. It shattered.

(The woodcutter) slept. In the morning he once again took his axe, went out, and went straight to the forest until he came to the tree. He again commenced to fell the tree and (the voice) inside spoke again, saying to him: “I stand under God’s protection and (demand) a fair treatment from you!” He said to (the woodcutter): “What do you want now? I already gave you a mill!” He said to him: “Give me something to eat.”

Kkin daγ γan mnnow wussan, tašk id daγ tfqqirt lli. Tnna yasn: “Σla Rbbi, fkat yyi mad šttaγ!” Nnan as: “Ftu s dar tzlaft ann, ini yas: ‘Skr mad skrn izlafn!’ ” Tskr γiklli. Ar tšta tfqqirt lli, ayllyγ tšbea. Tfùγ. Tkk inn daγ ar yam wass yaδñin, tskr yam uzlaf zund ukan γwann; tγ d ddu tdrbalt nns, tfu. Tasi tazlaft lli nns γ ddu tdrbalt, tsrz tt in; tasi d γwann yaδñi, tδdu tt. Tfùu. Tašk id daγ tmyarù, llal n tgmni, tfu s dar tzlaft. Ur trγ ad as tfk amtsšu. Tnna t i urgz nns. Yasi urgz nns tazlaft lli ar ignna, yut iss akal, ig kullu šsquf.

Iggawr ar šbãh; yasi ašaqqu nns, iftu. Aylliyγ ilkm tagant, iwed agjadi lli. Ar t bbda ittkek”m. Isawol iss daγ γawllì γ uγnś n ššjeγt ann, inna as: “Mad daγ trit?” Inna as: “Fk yyi mad šttaγ!” Ifka as yan umušš. Inna as: “Níγ yas: ‘Skr mad skrn imušša!’ ” ira ad ak ittxxi ddhb! Inna as: “Mlih!” Yawi amušš, iftu s yan lhmam. Inna i bab n lhmam: “Ha lamant ad!” Inna as: “Walakin ad as ur tnnit: ‘Skr mad skrn imušša!’ ” Inna as: “Mlih!” Iftu urgz lli, ikšm lhmam. Inna beb n lhmam d ixf nns: “Ullah, as sar jrrbg γamušš ad!” Inna as: “Skr mad skrn imušša!” ; ar as ittxxi umušš lli ddhb. Iìla darrs yam umušš yaδñin zund γwann. Aylliyγ iffuy lhmam, ikf as t. Yawi t γawllì s tgmni. Tnna as tmyarù nns: “Mad aγ daγ tiwit?” Inna as: “Iwíγ am daγ yan umušš.” Inna as: “Níγ yas: ‘Skr mad skrn imušša!’ ” Tnna as γiklli, ar ittxxi ixxan, ur a ittxxi ddhb. Yasi t urgz, iluγ t γ wasuk.
So the (voice in the tree) gave him a plate, saying to (the woodcutter): “If you want to eat, say to the plate: ‘Do what plates do!’ ” He said: “Good!” He went home, his wife asked him: “Now what have you brought us?” He said to her: “I only brought you a plate!” He said to her: “Say to it: ‘Do what plates do!’ ” She went to the plate and said so. That plate filled itself with couscous and meat. They ate until they had enough.

Some days later the old woman came again. She said to them: “Please, give me something to eat!” They said to her: “Go to that plate and say to it: ‘Do what plates do!’ ” She did so. The old woman ate until she had enough. She went away. After some days she had made a plate exactly like the one (of the woodcutter); she put it under her clothes and went (to the woodcutter’s house). (There) she took that plate of hers from under her clothes and placed it there; (then) she took the other one and hid it. She went home again. (Somewhat later) the housewife came again to the plate. It did not want to give her any food. She said this to her husband. He lifted the plate high up in the air and threw it down on the ground, where it lay totally shattered.

(The woodcutter) waited until the morning. He took his axe and went off. When he arrived at the forest, he went straight to the tree. He began to fell it with force. The (voice in the tree again) spoke to him, saying: “What do you want this time?” He said to him: “Give me something to eat!” He gave him a cat. He said to him: “Say to him: ‘Do what cats do!’ and it will excrete gold for you!” He said to him: “Good!” He took the cat and went into a bath-house. He said to the keeper of the bath-house: “Look, (I give this cat in) custody!” He added: “But don’t say to it: ‘Do what cats do!’ ” He said to him: “All right!” (The woodcutter) entered the bath-house. The bath-house keeper said to himself: “Well, I will definitely test this cat!” He said to it: “Do what cats do!” whereupon the cat excreted gold. (The bath-house keeper) had a cat like that one. When (the woodcutter) left the bath-house, the bath-house keeper gave him the (other) one. The woodcutter brought the cat home. His wife said to him: “Now what did you bring us this time?” He said to her: “This time I brought you a cat.” He said to her: “Say to it: ‘Do what cats do!’ ” She said this to (this animal), it produced excrement not gold. The man took the cat and threw it out on the street.


(The woodcutter) waited until next morning. He took his axe and went off. When he arrived at the forest, he went straight to the tree. He started to fell it with force. The (voice) inside that tree spoke to him, saying: “Now what again do you want?” He said to him: “Give me something to eat!” He gave him three sticks and said to him: “Say to them: ‘Do what sticks do!’ ” (The woodcutter) spoke these words. The sticks started to beat him. When he had been beaten enough, the (voice) said to him: “Say to them: ‘I take refuge to God, the Merciful, the Compassionate!’ ” He said that. The sticks stopped and were no longer beating (him). He went home, his wife said to him: “What do you bring us?” He said to her: “I bring you three sticks. Say to them: ‘Do what sticks do!’ ” She said that to them and (the sticks) started to beat her. That woman begged for mercy. Her husband said to her: “Say to them: ‘I take refuge to God, the Merciful, the Compassionate!’ ” She said that. The sticks withdrew from her.

The old woman came again. She said to them: “Give me something to eat!” They said to her: “Say to these sticks: ‘Do what sticks do!’ ” She said that and the sticks started to beat her. She cried for mercy. The (woodcutter) said: “By God, they will not be taken away from you, unless you bring back the mill and the plate that you have stolen from us.” She said to them: “They are in my house in such-and-such a place.” The man went (to her house) and brought them back. (Then) he said to her: “Say to them: ‘I take refuge to God, the Merciful, the Compassionate!’ ” She said this to them and the sticks stopped beating her.

(The woodcutter) also went to the bath-house keeper. When he wanted to enter the bath, he said to the bath-house keeper: “Please, keep these sticks for me until I go back home, but don’t say to them: ‘Do what sticks do!’ ” The bath-house keeper thought by himself: “By God, I will definitely test these sticks (to see) what kind of trick there is (hidden) in them.” He said to them: “Do what sticks do!” They started to beat him. The bath-house keeper began to scream. The (woodcutter) came out (of the bath) and said to him: “By God, I will not free you from this, unless you give me back my cat!” The bath-house keeper said to him: “Here it is! Take it (away with you)!” The man took (the cat).

1 A wellknown line from the Koran, Sura: 114:1.
Inna i bab n lḥmmam: “Ini yasn: ‘āeūdu billāh rrahman urrahim!’”
Inna asn t γwalli, balākn ikurayn ann. Yasi tn γwann, yasi d amušš nns, iftu s tgmmi.

5. Lqist n yat tfruxt tkkattinn d iznk"ad.1


Iggawr lmuddn, ar yann wass ar itteṣaq tffruxt. Ur as tri. Inna as lmuddn: “Ard yašk babam, rad siggly ssibab, ar km itḥị g yaṣakt ṑγ am akk w iyrs!” Tnna as tfruxt lli: “Aynna trit, tskrt!” Inna as γwalli: “Mliḥ!”

Ayṣḥan2 iwrī d babas d yus γ lhijj. Ismnaggar asn γwann tabrat γ urγaras. Yura yas: “Ilik tفد k, tkks leהraa nmk! Ur sul tgit mamkän taṣkt d s γi: kullu ayt tddšrt ad ssnen t.”

Iγγi babas n tfruxt tabrat, ar ittejjab, ar ittndam, igllin! İṣṣαfd yus, inna yas: “Σla Rbbi, a yuwi3, at tfut s tgmmi, tgerät inn taskala s tgmmi, tkshm s tgmmi, tmnit i ultmak ad didk tmun. Tawit tt ar ]xla, tyrst as. Tawit yyi d Ṽllwayj nns d yat tg"mmmt4 n idammn, at tn swγ, a ibrrd ma ilan f wul inu!” Inna as ufrux lli: “Mliḥ, a baba!” Iftu ufrux lli, ilkm nn tigmmi, ig nn taskala, iy"li s ufll. Tfrγ srs ultmas. Tnna as: “Σla slamtk, a g"ma!” Ur as irur ufrux lli lwjab. Ikk imik n ssatz, inna i ultmas: “Inna yyi babam ak km awiγ s ]xla ad am γyrs." Tnna as: “Waxxa, a g"ma.” Ṭḥzzm tfruxt, tmun d g"mas. Yawi stt ar ]xla. Ikkk as lḥwayj, idfeaa tt γ ]xla. Inna yas: “Aywa a ultma, ar sul ur twrrit s tgmmi nγγ!” Tnna as: “Waxxa, a g"ma.”

1 Cf. Summe 1895: 4; a tale from the Tazerwalt region.
2 A common, fixed expression, probably related to the verb shhu “to be correct” but, as far as I know, always pronounced with a non-emphatic s.
3 More frequent: ywiw “my son”.
4 I write tag"mmmt “mouthful” following Boukous 1977: 202. Perhaps this word is used in this story mistakenly for tag"mant “a tube made of reed (used as a small container)”, which would fit better in the context.
He said to the bath-house keeper: “Say to them: ‘I take refuge to God, the Merciful, the Compassionate!’ ” He said that and the sticks left him alone. The woodcutter took the sticks and the cat and went home.

5. The girl who once lived among the gazelles.

There once lived a man who had a son and a daughter. One day he wanted to go on pilgrimage. He renovated (lit.: built) (his) house and he had made a small window in it. He gave instructions to the muezzin, saying to him: “Please, here is some money. Go to the window every morning and ask my daughter what she needs. Bring that to her. (Keep doing this) until I come back from pilgrimage.” (The muezzin) agreed. The man went on pilgrimage together with his son.

After some time the muezzin fell in love with the girl. (But the girl) did not want him. The muezzin said to her: “(I have time) until your father comes back to seek a cause for which he will surely throw you out on the street or even kill you!” The girl said to him: “Do whatever you want!” The muezzin said to her: “Good!”

Finally the father and the son were on their way back from pilgrimage. (The muezzin) had sent a letter to them (while they were still) on the road. He wrote to (the father): “Your daughter has made a fool of you and taken away your good name! You cannot come back here: all villagers know about it.”

The girl’s father had the letter in his hands, he was shocked and very sad, poor fellow! He sent his son, saying to him: “Please, oh son, go home, put a ladder to (the wall of) the house, go into the house and say to your sister that she must go with you. Bring her to a desert and kill her. You must bring me back her clothes and a mouthful of blood, that I will drink in order to cool down (the burning anger) in my heart!” The boy said to him: “All right, father!” The boy went to the house, put a ladder (against the wall) and climbed up. His sister came out to him. She said to him: “Welcome (back), brother!” The boy did not answer. After some time he spoke to his sister: “Your father told me to bring you to a desert to kill you there.” She said to him: “All right, brother.” The girl prepared herself and went away with her brother. He took her to a desert. (Having arrived there) he took away her clothes and chased her into the desert. He said to her: “Oh sister, don’t ever go back to our house!” She said to him: “All right, brother.”
Tftu tfruxt lli, tfk i lxlra. Iwrrri ufrux lli. Yaf nn yan wawtil γ urγaras, yawi t id, iyrs as, iemmγ tag'mmimt s idammn, yawi tn id i babas. Iswa babas tag'mmimt ann n idammn. Lkmn tamazirt nnsn. Ggawrn gis, ggammin ma ittini walu f illis.

An nrar awal s dar tfruxt lli. Tftu tfruxt lli ar yan lxlra, taf nn gis kra iznk*aδ. Ar idsn tmuna, ar idsn tštta rrbie. Lιγ as immγi sšer γ ixrf, lιγ kullu tdl.


Tkka dids yan usgg*as n wađan, taru dids yan ufrux. Ar ittmnind uglld tafruxt lli, ur ar tsawal. Iγγ d i wuday, inna as: “I*ir a yyi tskrt i xtd arkiγ a tsawal.” Inna as wuday: “Mliḥ, a sidil!” Izayd wuday lli, yuju taγγart lli aylliγ tsga afrux γ lfraš. Ikṣm wuday s lbit, yasi afrux lli, yiri at t iluγ γ šbbak. Tak’i nn tmγart ann, tiri at tqqd as i τγuγγit, tak’i gis tdkmıt n rbbie lli as illan x taqqayt: ar tsawal. Iffuγ wuday, yašk id uglld, ifrγ. Iskr dav sbaa iyam n lfrγ,
The girl roamed in the desert. The boy went back. He found a hare on the road, he caught it, killed it, took a mouthful of blood and brought it to his father. His father drank the mouthful of blood. (Then the father and his son) returned to their village. They stayed there, but they were unable (to find someone) who could say anything about his daughter.

Let us return to the girl. The girl finally arrived in a desert where she found some gazelles. She accompanied them and ate grass with them; eventually her hair had grown (so long) that she was completely covered by it.

Now let us talk about a king. One day a king went hunting together with his men. When they arrived at that desert, they roused the gazelles and saw a girl among them. They saw that girl and went back (to the palace). The king issued a proclamation, saying to (the people): “Who can bring me the girl that lives among the gazelles?” A Jew came and said to him: “Sire, if she is human, I will bring her. If she is a jinnée, I cannot do a thing about her.” He said to him: “All right, oh Jew, go and show your skills!” The Jew went to work, he filled two places with couscous, one without salt, the other one with salt. He placed a charcoal oven with fire in it in the desert. He also set the plates in the desert. He went to watch the girl (whether she would come and try the couscous or not). The girl came, she found food and a fire (to warm herself). She stayed (there) and ate. She ate only from the plate (containing the salted couscous). She ate until she had enough and then she warmed herself at the fire. The Jew repeated this for eight days, until the (warmth of) the fire had weakened the knees of the girl. When the horsemen came to her, they caught her and brought her to the king. The king married her and organised a wedding party of eight days for her.

She spent a year with him and bore him a son. The king had noticed that the girl did not speak. He called the Jew and said to him: “Just make this (girl) speak for me.” The Jew said to him: “All right, Sire!” The Jew went (to her) and waited until that woman was about to put her baby in bed. (Then) the Jew came into her room, took the baby and (did as if he) wanted to throw it out of the window. The woman jumped up, she wanted to scream him out and then a little grass ball that had been stuck in her throat came out: she could speak (again). The Jew left (the room), the king came in and was very happy. He organised a feast of seven days,
lliy ar tsawal tmyart lli.

Zayd, a lhál, w aṣt d, a lhál! Ar yan wass, yašk id darī luzir, ira a ittefaq tamyart ann. Tnna as tmyart: “Itti nn gi!” Inna as luzir: “Ur illi, yir at ig lhál!” Tnna as tmyart: “Ur illi akk" abadan γ ddûnit!” Inna as luzir: “Tag ur trit, rad am ṣeγe afrux ad!” Tnna as: “Ur riγ, γir ṣeγ t!” Yasi γwann afrux ann, yut iss aγrab. Iffūγ.


An nrar awal s dar babas d g”mas. Iggawr babas aylliy ikmmi asgga"as lli. Ur jju issfild ḥtta yan a ibdr illis s lixir ula s lear. Inna i yus: “A Rbbi, a yuwī, izd ṭmyit ụltmak ṣγd uhu?” Inna as yus: “Lalal, a baba, is ti kad thiγ d lixl!” Inna as: “Aywa, a yuwī, rwaḥ a iss ngig!” Ar ftun aylliy lkmm tamdint lli. Ḥtta lmddtn ikm lmdint ann, ula ugliid, ula luzir, ar yadli siqgln ufruxt ann. Lkmn lmdint ann; ismnaggar tn Rbbi kull γ lmdint ṣan. Aškin d kullu s thanut ann. Tnna asn tfrxut lli: “Σla Rbbi, ṣẹdγ awn ṣiḍad ad dari tnsim. K"nni tgam iberaniyn, ḥtta nkϕi giγ abranī. An ṣiṣṣr γiḍa!” Nnān as: “Mliḥ!” Ftun γwilli.

LLiy zζuln leşa, aškin d s dar tfrxut lli, ggawrn. Tavi yasn immni, tawi yasn šʃnj, tskr asn atay. Tnna yasn: “Ma rad aγ giwn ieaωd yat ḥṣṣaṭ?”

1 Elsewhere: taʃʃfnajt “the profession of a donut (šʃnj) bakes.”
because his wife was able to speak again.

Time past. One day the vizir came again, he had fallen in love with the woman. But the woman told him: “Go away from me!” The vizir said to her: “(Perhaps) there is no love for me now, but the time will come!” The woman said to him: “No, it will not! Never in the world!” The vizir said to her: “If you don’t want (me), I will kill the boy!” She said to him: “I don’t want (you), kill him (if you must)” The vizir took the boy and threw him against the wall. He left (her room).

The woman dressed herself and went to the desert. She went on, until she finally reached a desert. There she found a shepherd herding sheep. She said to him: “Please, give me this sheep and I will give you this ring.” The shepherd said to her: “All right!”. She took the sheep and killed it, she took its stomach out, washed (the skin that covers it) and pulled it over her head (so that) she was like a scald-head. When she arrived in a town, she hired a shop and made a donut bakery in it. She changed her clothes and dressed in men’s clothes. She sold donuts. People thought that she was a man.

Let us return to her father and her brother. Her father waited for a whole year. He did not hear anyone mention his daughter, in either a good sense or in a bad sense. (Then) he said to his son: “Oh God, oh my son, did you (really) kill your sister or didn’t you?” His son said to him: “Oh no, father, I only chased her into the desert!” He said to him: “Come on, let us go look for her!” They went on until they arrived at the town (where the girl sold donuts). (Meanwhile) the muezzin, the king and the vizir, had also been searching for the girl. They arrived (all in the same) town; God brought them together in that town. They all went to that shop. The girl said to them: “Please, (gentlemen), I invite you to spend the night here. You are strangers (in this town) and so am I. We can kill the time tonight, telling stories to one another!” They said to her: “All right!” They left the shop.

After the evening prayers they went to the girl and stayed there. She brought them an evening meal and donuts; she made tea for them. (Then) she said to them: “Who among you will tell a story?”

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1 Lit.: “Go, oh time, come, oh time!” a formulaic phrase in folk tales.
2 Stumne remarks that the vizir is probably the Jew who had been appointed vizir as a reward for making the king’s wife speak again.

6. Lqιst n Ηmad Unamiр.1


Ilkm τζζζмт n yiδ, аskιn d lmлayka, ar as ττγ“mnt llнnα. Іsбbr γ yat. Rwιnt xiιnn yаднιn. Υall ταsг“lt ι τкιnt, yaf nn yat tfrrxt. S as tinna tfrrxt lii: “Rזм yyi, a Ηmad, ur τδrdαt i  системы инu!” Inna yas: “Uр rad аm рζмγy! Ar бдda flлawнт ζттγα akуrαγ sbαh ar sbαh!” Tnna as: “Rζм yyi ukan, ar τδrdαt i )?$llуd инu!” Inna yas: “Ma igαn ρζмд нαм?” Tnna as: “Χζζн yyi sbea n lbyut, yat γ yat, εk kullu ηττрζмт s yat τsatu!” Inna yas: “Llαn!” Tnna yas daγ: “Lbyut ann, ur a τт τιтτkкa ηтtα yαn, γαr kyyιn!” Inna as: “Mlih!”

1 Cf. Stumme 1895: 17; a tale from the Tazerwaг region.
They all said to her: “What shall we talk about? We have nothing to tell, you tell us something!” She said to them: “All right! I will tell you a nice story. She told them everything that had happened to her. When she had finished, she said to them: “Now this is my father, this is my brother, this is my husband, this is the muezzin and this is the vizir who killed my son!” She took away for them (the stomach skin that covered) her hair and let her hair (lit.: her face) fall down. Her husband embraced and kissed her and so did her father and her brother. The father of the girl caught the muezzin and killed him. The king caught the vizir and killed him. The king took them all home with him. The father of the girl became the king’s deputy. The king again organised a joyous feast lasting seven days. // I ate some honey and butter at that feast. I left them (there) and came here.

6. The story of Hmad Unamir.

There once was a boy who lived with his mother. He studied in the mosque and was a student (of the Koran). At night, when he slept, angels painted his hands with henna. When he woke up in the morning and went to the mosque, the teacher saw the henna on his hands and punished him every day. (The boy) said to the teacher: “Oh sir, I am not the one who paints my hands with henna. I sleep at night and in the morning my hands are painted all over!” The teacher said to him: “Do you know what to do?” He (then) said to him: “When you go to sleep in the evening, take a pan, put a lit candle inside, cover the pan with the lid, so that the light does not come out. You must stay awake and (try) not to fall asleep, but do as if you are sleeping.” He answered: “All right, sir!” The boy went (home) and did what the teacher had said.

In the middle of the night angels came and painted (his hands) with henna. He quickly caught one (of them). The others fled away. He lifted the lid from the pan and saw (an angel in the shape of) a girl. The girl said to him: “Let me go, Hmad, you cannot meet my demands!” The boy said to her: “I will not let you go! Because of you I was punished with a stick each morning!” She said again: “Let me go, you cannot meet my demands!” He said to her: “What are your demands?” She said to him: “I need seven rooms, one inside the other, and they must be opened by one key!” He said to her: “They will be there!” She said also: “Nobody may enter these rooms except you!” He said to her: “That’s fine!”

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Izayd, ig tt γ lbit nns aylliy γ ibna lbyut ann. Itahl tt.

Iggawr dids kada wa kada. Iγ iﬀuyγ, ar ittrgl lbyut, ar nn ittgga tasarat γ umduz. Mas ur tiwi lx*bar ma illan γ lbyut ann. Imil tiri at tksz s lbyut ann, tggammi maniyγ a nn ittgga yus tasarat.

Ar yan wass tzayd yat tfullust, ar tsdkkus amazir, tssak*i tasarat, taf tt inn mas. Tzayd mas. Ar tnuɾẓum lbyut lli. Aylliyγ tkm lbit ıgg*ran, tksz f tfrruxt lli. Tgg*δ tfrruxt lli ula mas n ufrux lli. Tfruyγ. Trgl dav γ lbyut, ṭḥda nn tasarat γ umazir.

Aylliyγ d yuška ufrux lli, yasi tasarat, ıţzm lbit izwarn. Yaf tt inn tnda, tiss snat yaf tt inn lkmn as waman tawlžit, tiss kraḍ lkmn as tagaliṣṭ, tiss kuça afud, tiss smmus tay*ma, tiss șdis tgg*st, tiss sa ddu tiwa. Ar ittmnida tfrruxt lli, tggawr γ iggi n șšbbaṭ, ar talla. Ar iss isawal, inna as: “Mak km yaγaγa?” Tnna as: “Ur yıyı yaγa ḥṭta walu, mn ɣar mak is tkka γıd! Tıkkad a yıyı tțżmt șšbbaṭ a, ad riγγ s imikk!” ıţzm ufrux lli șšbbaṭ, tiri tfrruxt lli at tayll. Ig nn afus, a stt yamz, tfl as lxatm γ ufus, tt ttabt, tayll. Tnna yas: “Iγ yıyı trit, a yıyı nn tkmt γ wiss sa ignwan.” Tftu.

He placed her in his (own) room until he had built those rooms for her. (Then) he married her.

Now he lived with her for some time. When he left (home) he used to close the rooms (of the angel-girl) and placed the key under the dunghill. His mother had no idea of what was (hidden) in these rooms. She wanted to enter the rooms but did not know where her son had put the key.

Then one day, when a chicken dug in the dunghill and brought (lit.: made jump) the key to the surface, his mother found it. His mother went and opened the rooms. When she came to the last one, she entered (the room of) the girl. The girl was frightened and so was the mother of the boy. She went out (immediately). She closed all the rooms again and hid the key under the dunghill.

When the boy came (home), he took the key, opened the first room. He found the (floor of the) room wet, in the second room he found water up to his ankle, in the third room he found water up to his calf, in the fourth room (he found water) up to his knee, in the fifth room (he found water) up to his thigh, in the sixth room (he found water) up to his waist, in the seventh room (he found water) up to his arm-pit. He saw the girl sitting in the window-sill, she wept (bitterly). He spoke to her saying: “What is the matter with you?” She said to him: “There is nothing wrong with me, except that your mother has been here! Now open this window for me, I want some fresh air!” The boy opened the window and the angel-girl wanted to fly away. He reached out with his hand to catch her, but she left a ring in his hand, she (herself) became a pigeon and flew away. She said to him: “If you love me, then join me in the seventh heaven.” She then flew away.

The boy bought a horse and started to travel. He travelled for three years, until he met the fledglings of a big (female) falcon. When (this falcon) flew, (it was as if) a house was flying (through the air). He slaughtered his horse and gave (its meat) to the fledglings of the falcon. The falcon mother came and saw that her fledglings were eating the horse. She said: “May the one who was so kind to me, come: God shall give him whatever he wants!” The boy said to (the falcon): “It’s me!” The bird said to him: “What do you want?” He said to her: “I only want you to bring me to the seventh heaven!” (The falcon) said to him: “You are welcome!” (The falcon) said to him: “Climb on my back!” The boy mounted her back.
Tzayd, tayll srs. Aylliy ṭ tsslkm i wiss sa ignment, tərs t.


Ayywe, iggawγ ufrux lli ṭ tmyart nns kada wa kada mn liyam. Ar yan wass n leid mqewnętr, inna d ıtff nns: “Ullāh, as sar agg“εγ γ lbab ad lli s yyi ṭnna xta: ‘At t ur ṭzγm!’ ” Izayd, Ḳızm ıt. Ar ittmnid mas γ wakal, ḡ“i izimmr γ ufus, ṭggammi mad as iqqrsm. Ḳan tʂγ“l: “Manzak, a Ḳḥmad, a yuwi, ad γrγ tyγr st i yizɪmr a?” Ḳukan ar talla. Ar ittmnid ufrux lli γikllli. Ihmrg γ mas, ḡ“i nn.

Frqrn t kull Ḳaryah. Yat tmyqit n idammr a ikmn izimr, iyrs as. Iḏudan nns drγ γ yan uʒarif: nkrn gis xrmṣa n leyun. Ḳmmt. Waṣṣlaml!

7. Uṣṣā d wasif.¹

Lqışt n yan wuṣṣn, ifta yan wass ar ittli, ar ifftu aylliy ikmn yan wasif, yiri at t izgr. İdr nn gis, ar izɡγr γikann. Imil yak“i d filas ungi, awin t waman, ar srs kkatn aylliy ifta a immt. İzr taṭṣṭabt nns tzwar t, ṭnna: “A hayya, ṭq“nd gim, a ddunit, lliγ ṭ γillli igg“ran izwar, γillli yadllli izwarn igg“ra!”

¹ Cf. Destaing 1940: 1-3; a tale from the Aksimen (Aksimm) region.
She flew away with him. When she had brought him to the seventh heaven, she placed him (on the ground).

The boy went to a well, he found a tree next to it. He climbed that tree. A slave-girl came to fetch water, she saw the face of the boy in the water. She said: “Look, (if) I am so beautiful, (why) should I fetch water for my mistress?” She lifted the jar up to the sky and wanted to throw it on the ground. Then the boy said to her: “Easy does it! Look, it was me (reflected in the water)!“ He said to her: “Whose slave-girl are you?” She answered him: “The slave-girl of so-and-so!” He said to her: “Take this ring and bring it to your mistress.” She took the ring and went (away). When she came home, she gave the ring to her mistress. Her mistress said to her: “Take a donkey and load it with hay; hide the boy under the hay and take him home with you.” The slave-girl did what her mistress had ordered. She took the boy home. He came out from under the hay. He went to sit next to his wife. His wife showed him the house. When they came to a door that opened to the earth, she said to him: “Please, you can go through all of the house but not through this door!”

The boy stayed with his wife for many days. On the feast of Id Kebir he said to himself: “By God, I really want to look through the door of which she has said: ‘Don’t open it!’ ” He went and opened it. Then he saw his mother on earth, holding a sheep in her hands, unable to find someone who would slaughter it for her. (His mother) cried: “Where are you, oh Hmad, my son! Can you please slaughter this sheep for me?” She wept. The boy saw that. He had pity on his mother and jumped!

Winds tore him to pieces. A drop of (Hmad’s) blood reached the sheep (of his mother) and killed it. The fingers (of the boy) fell on a rock: five wells sprung up from there. (Hmad) died. Farewell!

7. The jackal and the river.

The story about a jackal (who) was roaming around one day, until he came to a river; he wanted to cross it. (But) he fell into the river and crossed it that way. A strong current took him by surprise, the water carried him away, beating him until he was almost dead. (Suddenly) he saw his tail in front of him and (then) he said: “Oh dear! We are quite desperate about you, oh world, when last things come first and first things come last!”
8. Ismg d ddllah.\(^1\)

لقيست نين يسمغ، نتتا د ين يرغاز. إككاتين ين يسمغ، اكر يات تبتر نتما نين ين يعرار. إجز يغ دددلاه د عزاليم د لمنن د وغان د تسايئ، ار ت يتغابل أيليغ تناوا. إميل ين واس، ها ين يرغاز يوي ت ند يعرار، ار إفتت أيليغ د يلك يسمغ للي، إننا اس: "سالامو إلالكيم، أ اسمخ إنن!" إننا ياس د يواللي: "سالكيم زري، سلام د نلل ين تبتر!" إننا ياس يرغاز للي: "أ يل مبارا، سلام إيجز دن كا يغ!" إننا ياس يسمغ: "يغآن د ف نن يللا نين تبتر، أسك أر د إتاري أوال، أوال ار د إتاري ددلاه، ددلاه د نن يللا!"

9. Uššn d tarwa nns.\(^2\)


10. Abru d unzar.\(^3\)

لقيست نين ين إبرع يفغ ين واس غرز غن نلي غيغ. إيجار ف إيغي نين ين عزرو، يسممغ يغ تافكفت. يمك ين تسائت، يا أمللو يوشا د، لشي اس تافكفت. إننا د إف ننس: "مادبا غياد!" يكان، ها أنجر أر إتريش، د يفلاس نتارن تمانقة نين نزر. إننا د إف ننس: "نكيغ غيغ أمرافل نلي غيغ غييم نن يطم ين، أر تبداغغ غيادت إنن!" يعور.

11. Tafqqirt d uzrg.\(^4\)

لقيست نين يات تفكييرت. ين واس تسودا أ يايو ننس، تفتو س شسو، ترغ يغ ين نزر. يغ ت ند ف غيغال ننس. أ يايو انن إدفغ أيليغ يفلاس إقكر إلم. إميل يرميا يغ ين يعرار، يدغ اس. تجيز يفلاس أزرغ، تناوا ياس: "كينين د ييي د يييو أر غيد، كينين أر راد ييي إررار أر يغمني نن.

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\(^1\) Cf. Destaing 1940: 7-9; a tale from the Aksimen (Aksimm) region.
\(^2\) Cf. Destaing 1940: 16-17; a tale from the Aksimen (Aksimm) region.
\(^3\) Cf. Destaing 1940: 21-22; a tale from the Aksimen (Aksimm) region.
\(^4\) Cf. Destaing 1940: 48-49; a tale from the Aksimen (Aksimm) region.

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8. The negro and the gourds.

The story about a negro and a man. Once there was a negro who cultivated a vegetable garden along the side of the road. He grew gourds, onions, melons, cucumbers and pumpkins in it and watched over his garden until they were ripe. Well, one day there was a man on the road (lit.: the road brought a man) who walked until he had arrived at (the garden) of the negro. He said to (the negro): “Peace upon you, oh my negro!” The other said: “Leave out (lit.: pass) upon you, there is no peace in the garden.” The man said to him: “Oh uncle Mbara (= Mbark), (I say) peace only (because off) politeness!” The negro said to him: “That is why it is not in the garden, because (peace) brings along a conversation, a conversation brings along (giving some gourds) and gourds are not there!”

9. The jackal and his children.

The story about a jackal who had five children. Every day he brought them a lamb or a young goat. This went on until his children said to him one day: “Oh father, where do you always find the meat?” He said to them: “I buy it at the market.” They said to him: “With what do you buy it? You don’t have money!” He told them: “I buy on tick.” They said to him: “When are you going to pay?” He said to them: “The day that I don’t come home, you will know that I paid.”

10. The frog and the rain.

The story about a frog who, one day, came out of the well where he lived. He sat down on a stone to enjoy the sunshine. Somewhat later some clouds came and the sun disappeared. He said to himself: “What is this!” Then a rain started to fall, (and) raindrops fell on him. He said to himself: “I would be crazy if I would stay here at the entrance of my house, soaking my clothes!” He rushed off.

11. The old woman and the mill.

The story about an old lady. One day she mounted her donkey and went to the market to buy a mill. She placed it on her donkey. (However) the donkey was weak, it had a dry skin. Look, it got tired of (carrying the mill) on the road and fell down because of it. She took the mill from (its back) and said: “You are the one who brought me to this place, you are the one who is going to take me back home.
Iγ ur tząart at tasit azrg, at t asiyγ. Nkkin ar ra yasi azrg, tasit yyi kyyin!” Tsсудu t, tg azrg γ ukba nns.

12. Alg’mad d үγрda.1
Lqışt n yan үγрда нtta d yan ulg’mad. Illa үγрда x tasa nns, imil isllal i ʬhsn mnn fllas ikšmn, inna: “Maד d fllay ikšmn?” Inna yas ulg’mad: “Ur d yat, lxr ukan a fllaw ni ikšmn!” Inna yas d үγрда: “Iz d kyyin ayad, a bi iyrdayn. Nfл ak t, a lxr γъzзифин, аsku lxr γъzзифин ar izzbzag ahlig!” Iffуγ нн үγрда д ими yaδnин, ifту.
Aγрda iy ra iyз tansa, ar as isḵar sa imawн, ar ittini: “Yan as igan yan imi, a stt fllas iqъn Rбби!”

13. Ушн d ткъсульт.2
Lqışt n yan wuššn. Fkan as mddn yat tkъsульт, nnan as: “Hak takъsульт ad, awi tt s wasif, ssird stt id gis bahra, tawit stt id ar γid, nfk ak tiγrαd nkk.” Yawи tt, issird stt, izr tt, iqълb tt; yaf tt inn tэjb t. Inna d ixф nns: “Iγ asn iwъy takъsульт ad, mar rad yyi akъ fκн? Ur rad yyi fκн ma stt yufн.” Yамz tt, iъsh tt, yurri д s tgmми. Nnan as: “Manз takъsульт?” Inna yasн: “Ъsъx tt s тyrad inu!”

14. Awtl d ushssu.3
Lqışt n yan wawтиl. Inna d ixф nns: “frд ili γ lliγ, ur gis rъбие, rъбие ur illa γar γъйл(i) a ttkъn ing*mamm, γънн γ illa ma itъyitъsn. Tili gis tkъşad, rαd srs fτυγ eal Allah!” Iфτу s γънн, inna: “Rad frдγ, ar шъssγ!” Тъkъnн imмкк, islla i ʬhsн н tugън nns, тъbъ tifфд, тънн: “Ur d lmeиšt at tga xta! Ur illa γар aмъsh нγ ашъssу. Rad fτуγ s mani yaδnин γъллι rad ʂtэγ bla ткъssэд ula ашъssу!”

1 Cf. Destaing 1940: 53-54; a tale from the Aksimen (Aksimм) region.
2 Cf. Destaing 1940: 58-59; a tale from the Aksimen (Aksimм) region.
3 Cf. Destaing 1940: 62-63; a tale from the Aksimen (Aksirън) region.
If you cannot carry the mill, let me carry it. I will carry the mill, you will carry me!” She mounted (the donkey) and placed the mill on her lap.

12. The snake and the rat.
The story about a rat and a snake. (Once) a rat was in his hole. Suddenly he heard the sound of someone coming in. He said: “Who enters?” A snake said to him: “Nevermind, it is a good (person) who enters!” The rat said to him: “It is you, oh rat-snake. We will leave (this place) for you, oh long good one, because a long good one makes the stomach swell!” The rat escaped through another entrance and went off.

When the rat digs a hole, he usually makes seven entrances and (therefore he) says: “A hole with one entrance, may God close it for him!”

13. The jackal and the churn skin.
The story about a jackal. People gave him a churn skin and said to him: “Take this churn skin, take it to the river, wash it properly, bring it back here and we will give you a reward.” He took it, washed it, looked at it closely; it pleased him. He said to himself: “If I bring them this churn skin, what will they give me? They will not give me something better than this.” He took it, ate it and went back to the house. The people said to him: “Where is the churn skin?” He said to them: “I ate it as my reward!”

The story about a hare. He said to himself: “Where I am now, there is no grass, there is no grass except at the place where there are hunters, there one finds something to eat. There is (some) danger there, yet I will go for God’s sake!” He went there and said: “I will graze and listen (at the same time for a possible approaching danger!” After a while he heard the sound of his molar teeth, he stopped grazing and said: “This is no life! It is better either to eat or to listen. I will go to another place where I can eat without danger nor (frightening) sounds!”
15. Tafullust d ikiyawn nns.¹


16. Bu Mhamd nttat d wuššn.²

Iddya wuššn nttat d Bu Mhamd ad ak*rn adil. Kšnm g yat talxrrajt, ar štanan adil. Bu Mhamd ad ukan išš šway, idu a yarmn talxrrajt is rad gis iff'gi nd uhu. Uššn ar ištta ayllig išbea. Lli'gi ira a iff'gi, ur t temi talxrrajt. Inna i Bu Mhamd: “Manik rad skr'gi ad ffr'gi?” Inna yas Bu Mhamd: “Ddu, skr d is tmmutt, gn, zzl ida'n nkn, rzmn i imi nkn. I gi d yušša bab n wurti i'gi k izra, hati rak k inn iluh s brra n wurti, yakudann trwl’t.”

Lli'gi d yušša bab n wurti, izr uššn ign, inna: “Ha yuššn immut!” Yasi t s tmyilt, iluh t inn gi brra n wurti. Ifl as d timyilt nas g yufs nns. Inna yas bab n wurti: “Issan gi gikka, tgit ag*jad!” Iddu wuššn s dar Bu Mhamd, inna yas: “Manik rad skr'gi? Bab n wurti issn yyi!” Inna as Bu Mhamd: “Ddu, jme aytmak, dalb asn ak k

¹ Cf. Destaing 1940: 88-91; a tale from the Aksimen (Aksimn) region.
² Cf. Roux 1942: 17; a tale from the Ayt Briim region.
15. A hen and its chickens.

The story about a hen with her chickens. One day a hen walked in front of her chickens on top of a dung-heap, they were scratching (looking for food). Look, one of them found a big worm, another (chicken) said to him: “Divide it with me, oh brother!” He said: “No, you are not my brother, I am not your brother, there is no fraternity here, the one who found something, found it for himself!” The other (chicken) went to his mother weeping, saying: “Oh mother, my brother told me: ‘You are not my brother and I am not your brother’, he denied fraternity between us because of one worm! He found one and wants it (all) for himself!” The hen said to him: “Oh son, (the other one) is right; I don’t have teats that you can suck. If I would have teats, then you would suck my milk (and then) he would love you and you would love him!” (But since this is not the case), you (must simply) say *kkiw*, I (must simply) say *gutt*, the dung-heap brings us together. Everyone scratches (for food on it) for his own sake.

16. The hedgehog and the jackal.

The jackal and the hedgehog went to steal grapes. They entered (a garden) through a hole in the fence and started to eat grapes. Each time the hedgehog had eaten something, he went away to test whether he could still go through the hole or not. The jackal, however, ate until he had enough. When he wanted to go out, the hole in the fence was *too* narrow (lit.: did not contain him). He said to the hedgehog: “What can I do to get out of the garden?” The hedgehog said to him: “Do as if you are dead, lie down, stretch your legs (lit. feet) and open your mouth. When the owner of the garden comes and sees you, he will throw you out of the garden, this is how you can escape.”

When the owner of the garden came and saw the jackal lie down (on the ground), he said (to himself): “Look, a dead jackal!” He took it by its tail and threw it out of the garden. (The jackal) left the tail in the hands (of the owner of the garden). (Seeing that the the jackal was not dead but alive) the owner of the garden said to him: “I will recognize you now, you are tailless!” The jackal went to the hedgehog and said to him: “What shall I do? The owner of the garden will recognize me!” The hedgehog said to him: “Go and bring your family and friends together and ask them to help you
۱۷. Asuqqi d ljmaet.


Izayd yan wass, issγ d ṭqndil, ig it id igh țajin, iḥbu t s tsrg“lt, yawi t id s tmqgida, isrs t γ lmqsurt lli γ a itṭẓalla. Aylliγ d yuška usuqqi yann lli igan limam, ar dayγ srsn itṭẓalla γ țillas. Yaįj it γwalli, aylliγ ik“na. Yalı tasrg“lt f țțajin, annin limam iga ḥrđid, ar ḍssan mddn γ γ țγ“rđin nns.

۱۸. Lqist: “Ihya ur d Ihya” nγd “Ihya ițṭaf amar”. ۲


۱ Cf. Roux 1942: 20; a tale from the Lakhsas (Laxṣas) region.
۲ Cf. Roux 1942: 22; a tale from the Lakhsas (Laxṣas) region.
with the threshing of your barley and hide a greyhound (near) the threshing-floor.”

(The jackal brought his family and friends to the threshing-floor) and tied all of their tails tightly together. Then he set the greyhound free, all jackals (tried to) run away. They all left their tail behind and all (of them) became tailless. The owner of the garden could no longer see who ate his grapes, because all jackals had become tailless.

17. The negro and the village council.

Once a negro was appointed Koran teacher by a village council. The behaviour of this negro was bad. He used to lead the council in prayers in darkness, stark naked. Until one day a (member of) the council expressed his doubts (about this man), saying: “(Strange,) the clothes of this taleb don’t make any noise when he bends forward, nor when he sits down or stands up.” He said (also): “By God, ! will play a nice trick on him!”

One day he lit a candle, put it in a tajin bowl, hid (the lit candle) under the lid, brought it to the mosque, placed it in the room where they performed their prayers. When the negro, their imam, came, he again led them in prayers in complete darkness. The man (with the tajin) waited (lit.: let him), until (the negro imam) bent forward. Then he took off the lid from the tajin bowl and they saw the imam naked (before them). The people laughed behind his back!

18. A story: “Ihya is not Ihya”, or: “Ihya has a beard”.

There once was a man named Ihya. He had a cow and wanted to take it to the market. His wife said to him: “Please, don’t take (the cow to the market), so that no one can steal it from you.” He said to her: “I am going to tie it to my beard!” He went off, took (the cow) with him and walked until he had arrived at the market where he spent the night. When he lay down to sleep, he tied the cow to his beard. When he slept, thieves came to him and cut his beard to which the cow was tied. They took (the cow) away. When he woke up from his sleep, he found out that the cow was missing and his beard cut off and gone. He doubted about himself, started to touch his beard, saying: “Well, this is Ihya?! Oh, no, it (cannot) be Ihya! Ihya has a beard!”

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19. Amušš d uγrd.1

Iddu umušš, inna i uγrd: “Ašk id, an nskr lhna; hati γilad kkiγ d lḥijj, tubγ, ur a sul ṣlaγ lḥram.” Iffγ d uγrd aylliγ d yuggša nns nγ tansa nns. Irqqš nn srs umušš, izri t s tsγa yann. Inna nn uγrd: “Ttmitt!”; ikšm ifri nns, inna d i umušš: “Ayyh, a emmi lḥajj, uγrnt rrqqsat nnk lliγ t tḥujjīt illiγ ur ta t tḥujjīt!”


Aγrd ula nntt inna i yus: “Mani d ttkt?” Inna yas: “Dar yus n umušš.” Izayd ar t ittzi, inna yas: “Is ur tssnt iz d γwanna a igu ledu nγγ? Ḥatı raγ k išš! As sul dis ur tltleb. Ḥatı iγ k yunẓ, rak k k ka ishlulf!”


1 Cf. Roux 1942: 23-24; a tale from the Lakhsas (Laxas) region.
2 The word μušš “cat” and its variants are generally pronounced with an emphatic š.

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He went back home. When he was near to (his house), he yelled at his wife. She said to him: “Yes?” He said to her: “Has Ihya arrived?” She said to him: “Well, you ar Ihya!” He said to her: “No no!, I am not Ihya! Ihya has a beard!” His wife had to use a trick so that he finally entered his house.

19. The cat and the rat.

The cat said to the rat: “Come on, let us make peace; well, I have made a pilgrimage, I am full of repentance, I no longer eat illicit food.” The rat came out, half of his body came out of the hole. The cat jumped on (the rat), passed him by the other side. The rat quickly withdrew; it entered its hole and said to the cat: “Well, my uncle pilgrim, your jumps have become bigger since you made the pilgrimage!”

The cat went home, he told the story to his children. One of the little kittens said to him: “I will go and play with the young of the rat.” They played and when the sun went down, each of them went home. The cat said to his son: “Where have you been?” (The kitten) said to him: “I have been with the son of the rat, we have been playing.” The cat said to his son: “Did you eat the young of the rat?” He said to him: “No!” (The cat) said to him: “Why not! Don’t you know that they are our meal? Tomorrow, when you play again, you must take it and eat it: you will see: it is delicious!” (The kitten) said to him: “Alright!” The next morning the son of the cat went off.

The rat also said to his son: “Where have you been?” He said to him: “With the son of the cat.” (The rat) started to quarrel with him, saying: “Don’t you know that that is our enemy? He is going to devour you! Don’t go play with him anymore. If he catches you, he will swallow you!”

When the son of the cat called the son of the rat, he said to him: “Come out, let’s play!” (The son of the rat) said to him: “No way! What your father has taught you, my father taught me too!” He refused to go to him. But the cat remained on the lurk for him. When he comes out, he will devour him.

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1 Lit.: “said *ttmtt*”, the last word being onomatopoeic, expressing a quick movement of someone entering.
20. Lfhamt n Baba Śli Amqiyyys.¹


Ikk lḥal imikk n zzman, zdγn ibtirn γ lbrj lli, ar gis sγurrγn (ar nddrn). Nnan: “Lbrj, yaγ t kra, γrat d i Baba Śli Amqiyyys, at t iqyys mad t yaγa.” Yašk id, inna ysn: “Lbrj ittumlak, γilad skrat tikint u uzkkif d izikr i takat!” Awin d kulši, inna ysn: “Ffiyat filas azkkif, tassm t s izakarn.” Ar filas ttffin azkkif. Uk*aan ar nn gis ttffγn ibtirn. Inna yasn Śli Amqiyyys: “Hann ljnn (id war Rbbi) lli t ikšm, ar tffuγn (ar ttffγn)!”

Zaydn skrn Imeruf γ ddu lbrj lli, munen kullu nddn. Sursn, ar šttn. Imil ibdd ubrām i yan lxlq, iliγ as aman. Ṭrin as d, nnan as: “Manik a ra nskr?” Inna yasn Śli: “Γiklli bdda tgam at tgam; ur a tfhmaam yat!” Inna yasn: “Bbiyat tagmmut n taqqayt nns, skrat i ṭteam ma γ a irzay.” Bbii taqqayt nns, immt. Nnan i Śli Amqiyyys: “Tggut ak Lfhamt, aylliγ a taqqqa mddn!”

21. Aydi d umušš.²

Aydi illary γ iggi n uzur, amušš illa γ unwal, ar ittkka gr ifškan. Iγ skrn tmyarin tirmt, luḥnt as taεbputt, yaγ“i a ɣmnd Rbbi. Iddu s bab n tgmml, inna yas: “Mαena ililγ a takkam i waydi a išš, nkki uhu?”

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¹ Cf. Roux 1942: 26; a tale from the Lakhsas (Laxsas) region.
² Cf. Roux 1942: 32-33; a tale from the Lakhsas (Laxṣa) region.

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20. The intelligence of Baba Ali Amqiyyes.

Once the Ayt Smugen\(^1\) built a tower, they had made a parapet and loop-holes. They said: “Well, let us find out whether this tower is (useful as) a defence.” The young men went out, the older men stayed inside. They fought a battle until they had killed seven older people. They brought four donkeys, on each donkey they placed two dead warriors, there was one warrior left and one donkey. They did not know what to do. They called Ali Amqiyyes and said to him: “Show us what to do with this warrior.” He said to them: “You are (really) stupid, you have no clue what to do with him!” He took a gun, shot someone and killed him. Now they could load (both of) them on the donkey.

Now after some time pigeons inhabited the tower and they cooed in it. (The villagers) said: “The tower is ill, call Baba Ali Amqiyyys to examine what is wrong (with the tower).” He came and told them: “The tower is possessed by demons, now each family must make a marmite of soup and bring a rope!” They brought this, he said to them: “Pour the soup over the tower and tie a rope (around) it.” They poured the soup over it. When the pigeons came out, Ali Amqiyyes said to them: “Look at the djinns that were in there, they are coming out!”

People came to make a (ceremonial) meal under that tower, all of them were present. They sat down in groups to eat. Suddenly a couscous ball got stuck (in the throat) of someone and they didn’t have water. They called him and said: “What can we do?” Ali (Amqiyyes) said to them: “You are always like this, not understanding a thing!” He said to them: “Cut the Adam’s apple of his throat and make it possible for the couscous ball to pass through (that cut).” They cut his throat, he died. They said to Ali Amqiyyes: “Your understanding is so big that it kills people!”

21. The dog and the cat.

A dog was on a roof terrace, a cat was in the kitchen walking between the kitchen utensils. When the women made a meal, they threw a small piece (of meat to the dog, who) refused to thank God. (The cat) went to the house owner and said to him: “Why do you give the dog (something) to eat but not me?”

\(^1\) Ayt Smun, a clan of the Ammeln tribe near Tfraout in the Anti-Atlas.
Inna yas bab n tgmmi: “Aydi tilla gis nnfet: iy izra imakrn, ar ittay; ar iksaa ullah, ar srs ng*mnr anzidn d iwtlan. Imma kiyyi, man nnfet giikk illan?” Inna yas umušš: “Nkki ar śtay γ iyrdayn d iyardmiwn d ilg*mađn. Kulmma ige t abhxuš, ur a t ttaįįγ ad ilkn tarwa nnun.” Inna yas bab n tgmmi: “Ur jju tumįŋ walu, is a yay ka ṯṭsat tudit, ar aγ tsgnunnaγt tagdurtn t k*fyayt, ar aγ thawatf tifíyyi.” Inna yas umušš: “Ur jjun tt ṣśiy!” Iγ r d bab n tgmmi i waydi, inna yas: “Ha nn amušš yiwi giikk tanwwašt. T’lalad mmayat; wanna gigun inran wayyaq, ar ikššm s unwal.” Mmiqqirn d, mmayγ. Issuf umušš leşafir, isqquṛri alnn, iserrί abakkü, isṣuγ d ibbaškarn, uk*nān ar isuff. Aydi nttan ar ishirri, ar ishnšar s uxsan nns, irdqns n f umušš, yamż t γ umggrd, iluh t s ddu tgmmi. Ig umušš tayγyyik, ar ittiγi: “A immi ĭnna nu, mad riγ tanwwašt d tţzzart! Mla fssγ imi nu, ar ståγ γ ddu lmaγda; aydi ar ḥxta γar agaluz inu. Ur akk* ray yyi irju γika!” Inna nn: “ffrukk1”, irwl. Inna bab n tgmmi i waydi: “Zayd amż t iδ! Iγ t id ur ḥγ*it, ur sul raγ tktk anwal.” Ar itiţla waydi, at t id yamż. Isnal as d ibbaškarn, yut t, ikks alnn nns. Yurri d, ig id τayγyyik s ayddars.


1 Ffruκk! an onomatopoeic word used to express a sudden flight or escape.
The owner of the house said to him: “The dog is useful: when he sees thieves, he begins to bark; he can herd sheep and we can hunt squirrels and hares with him. But you, what use do you have?” The cat said to him: “I hunt mice, rats and snakes. I allow no vermin whatsoever to draw near to your children.” The house owner said to him: “You did not catch anything so far, you only eat butter, overturn the milk pot and steal meat.” The cat said to him: “I never ate any (meat)! The owner of the house called the dog and said to him: “This cat is jealous of you. Now fight one another: the one who wins, may enter the kitchen.” They met and fought with each other. The cat drew up its whiskers, made his eyes pop out, thickened his tail, brought out its claws, inflated itself. The dog growled, showed its teeth, jumped on the cat, caught it in the neck and threw it out of the house. The cat cried and said: “Oh dear mother, why do I wish this envy and flattery! If I would have kept my mouth shut, I would have eaten under the table and the dog would have eaten my left-overs. It will never happen to me in this way (i.e. to change this situation)!” He said “zzzooomm” and rushed off. The owner of the house said to the dog: “Go get him! If you don’t get him, you may no longer enter the kitchen.” The dog ran after (the cat) to catch it. (The cat) clawed at the dog, hit him and took out his eyes. (The dog) went back, howling for his family.

The owner of the house went to look for a fox. When he found one, he said to him: “Catch the cat for me, I will give you the udder of a chicken.” The fox went to look (for the cat). When he found it, he ate it. He came (back) and said to the owner of the house: “Well, I caught it!” (The owner of the house) said to him: “Where is it?” The fox said to him: “It is in my stomach.” (The owner of the house) said to him: “Come on, let me take it out!” The fox said to him: “I did not agree with you on that.” The owner of the house said to him: “Nor did I agree with you that you would eat (the cat), but (rather) that you would bring it to me (and put it) in my hands!” The fox said to him: “Well, give me that chicken on which I agreed with you!” He said to him: “Here is the chicken, I will give it to you, but (on condition that you) bring me my cat!” He said to him: “All right!” He gave the chicken to him. He said to (the fox): “Sit down here, until you have eaten (the chicken) and (then you must) give me my cat.” (The fox) said to him: “Take hold of my tail firmly.” The owner of the chicken took (the fox) by its tail.
Ayliiy t̓ išša, inna: “jjri’t̓ 1”, irwl, if̓ l d imˈyil (aˈswwil) i bab n tfullust. Inna yas: “Waxxa, a babak!” Inna yas uˈbaγy̴: “Iˈlihi, skry̴ tt gikk ayliiy smunγ tafullust d umu̕š γ uhliγ inu!” Inna yas: “Tfr̴’t̴ Ịi t̓ o t̓ f̓ l̓ t̓ d̓ a̕ b̓ a̕ k̓ k̓ k̓ u̕ nn̴k γ ufus inu!” Inna yas: “Mad riγ γayynna, is yyi ka izzuzi̴!”

22. Ma igan ig’rum γ latyar?2
Latyar lli s a ttinin mddn gan ig’rumm krad. Ttwissann γ dar mddn s kra n lyamarat. Yat gisnt: ur a susudn γ lxlα. Ar susudn γiγ̴ t̓ g’mmma γy̴ νd̴ t̴ mizgdiwi̴ n. Tiss snat: ur a ysn ʃt̴ tan mddn tarwa nnsn, ula ntni. Tiss kraτ̴: ur a t̴ n̴ k̴ k̴ a̕ t̴ n̴ mddn zund igdaγ yadni.
Iwa yan γ krad̴ ad ifli̴ l̴ l̴ i̴ š̴ ; wiss sī ni t̴ ʃu̴ b̴ ſ̴ t̴ k̴ š̴ ſ̴ n̴ b̴ ſ̴ ſ̴ n̴ t̴ t̴ t̴ tat̴ t̴ mizgdiwi̴ n̴ γ b̴ r̴ ri̴ α. Wiss krad̴ bl̴ l̴ ar̴ j, wa̴ l̴ li̴ m̴ m̴ m̴ i̴ i̴ r̴ y̴ z̴ z̴ i̴ f̴ um̴ g̴ r̴ d̴ d̴ u̴ q̴ a̴ b̴ b̴ u̴ b̴ , i̴ g̴ a̴ z̴ n̴ d̴ l̴ q̴ l̴ m̴ , d̴ ʃ̴ d̴ a̴ n̴ m̴ n̴ s̴ n̴ a̴ n̴ n̴ n̴ t̴ n̴ i̴ n̴ γ̴ y̴ γ̴ z̴ z̴ i̴ f̴ n̴ . Ifrawl nns ʃd̴ l̴ a̴ gis̴ n̴ k̴ r̴ a̴ , k̴ r̴ a̴ u̴ h̴ u̴ . Ar as ttinin išiḥiyyn bl̴ l̴ ar̴ j, ar as ttinin waerabn brr̴ l̴ ar̴ j. Krad̴ d̴ a̴ ad̴ a̴ igan ig’rumm.

23. Mani s a ifttu wakal n tgust?3
Yan umedu̴ r̴ illa da̴ r̴ babas. Izayd, ifk tt i “sayh u ṭayh” d ilulli̴ y̴ n̴ . Yag̴ ’li̴ y̴ i̴ yas tawwuri. Ar as ittejjab babas mad as iskar ayliiy irmi. Iftu dar yan ufq̴ iri̴ , im̴ sa̴ w̴ ar̴ raids f jjer̴ t̴ ann. Iml as ufqq̴ iri̴ l̴ l̴ l̴ l̴ l̴ i̴ n̴ i̴ n̴ w̴ al̴ i̴ w̴ i̴ n̴ m̴ a̴ s̴ a̴ t̴ ʃi̴ n̴ s̴ a̴ h̴ , iz̴ d̴ d̴ a̴ y̴ i̴ li̴ l̴ q̴ l̴ m̴ n̴ γ̴ nk̴ l̴ l̴ i̴ gis̴ i̴ r̴ a̴ babas.
Lliγ dars ifta babas, iγ̴ as, isgawr t γ tama nns, izayd, ar srs isawal, ar t zema ʃi̴ n̴ s̴ a̴ h̴ . Ira gis ad as ug argaz. Yat lmudda iggutn. Ayliiy irmi babas lli, isawl s yus, inna yas: “A iwi, ini yyi mad ak idhrn? Is rat ts̴ k̴ r̴ aγ̴ y̴ a̴ d̴ a̴ k̴ niγ̴ γy̴ d̴ d̴ ʃu̴ h̴ ?” Inna yas umedu̴ r̴ l̴ l̴ i̴ igan yus: “Ur d γayynn a mm̴ ttejjabγ, a bab.”

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1 jjri’t̓ an onomatopoeic word used to express a sudden flight or escape.
2 Cf. Roux 1942: 38; a tale from the Guedmioua (Igamiwn) region.
3 Cf. Roux 1942: 42; a tale from the Guedmioua (Igamiwn) region.
When (the fox) had eaten (the chicken), he said: “zzoommm” and rushed off, leaving his tail (in the hands of) the owner of the chicken. He said to (the fox): “You, bastard! (lit.: All right, (cursed be) your father!”) The fox said to him: “I cheated you, as I collected both chicken and cat in my stomach!” (The man) said (to the fox): “You may be happy now, but you left your tail in my hand!” (The fox) said to him: “Why should I want that (tail), it was too heavy for me (anyway)!”

22. What are the “marabouts” among the birds?

There are three birds that people call “marabouts”. They are known among the people for some characteristics (lit.: signs). One of them (being): they don’t build a nest in isolated areas. They (normally) build their nests in houses or mosques. The second (being): people eat neither their fledgelings nor the birds themselves. The third (being): people don’t chase them away like other birds.

Well, (the first) one of them is the swallow; the second one is the tibibt, it always enters mosques from the outside. The third one is the stork whose neck and bill are long, like a pen, and whose legs are long also. On its wings, one part is black, the other part is not. The Ishilhiyn call it bllarj, the Arabs berrarj. These three birds are (considered) “marabouts”.

23. Where does the ground of a picket go?

A fool lived with his father. He (the fool) devoted his time to walking about (lit.: coming and going) and roaming around. He refused to work for him. His father wondered what he could do for him, until he was tired of (thinking). He went to an old man and asked him advice about this problem. The old man spoke some words to him, with which he gave him some advice (about) how the son could find back his common sense, as his father wished.

When his father went (to his son), he called him, invited him to sit next to him and started to talk to him and to give him serious advice. He wanted to make a real man of his son. (The conversation took) a long time. When the father was tired, he spoke to his son saying: “Son, tell me, what do you think? Are you going to do what I told you or not?” The foolish son said to him: “This is not what I am worried about, father.”
Inna yas babas: “Imma ma mmi ttejjabt?” Inna yas yus: “Akal n tgustr, iṣγ tkšm γ wakal, mani s a ifttu?” Iqnd imma yγ gis babas, ifl t. I’mkad ad tttggn imедar!

24. Sidi Σli Baddi d kra n tmyarin.1


25. Bnnaqs n tngult nna s yufa yan imi n waerab.2


1 Cf. Roux 1942: 42-43; a tale from the Guedmioua (Igdmiwn) region. Sidi Σli Baddi is a saint of the Sous who plays all kinds of naughty tricks on people, simiar to those of the popular joker Jha.
2 Cf. Roux 1942: 48-49; a tale from the Guedmioua (Igamiwn) region.
3 The verb iṣṣ is a dialect variant of ṣṣ “to eat”.
He said: “What are you worried about?” His son said to him: “If a picket is driven into the ground, where does (the ground) go to?” The father was desperate about his son and left him. This is how fools are!


Roaming around in countries was once the only occupation of Sidi Ali Baddi. The story (told here is about) one of the events that happened to him. They said: (once) he went along a river in some country. There he met some cheeky women, cutting grass in the fields. He said to them: “May God help you, women!” They said to him: “Amen! Where do you come from, mister?” He said to them: “I am just roaming about.” They said to him: “By God, mister, show us the eyes of this sickle!” They gave him the sickle. He said to them in his turn: “Show me its ears, and I will show you its eyes!” They said to him: “If you don’t want to, then take at least these stones and sew them together for us.” They gave him some stones. He took a handful of sand and said to them: “Please, (first) make a piece of thread (for me) from this sand, with which I can sew them.” They said to him: “Sir, you know many smart answers (lit.: naughty things)!” He said to them: “It is you, women, who teach (lit.: show) these things to men!”

25. Never mind (the price) of a loaf of bread by which one could find the mouth of an Arab.

A hillbilly (lit.: a man from the mountains) went to a market. When he had entered the market, he met an Arab who had a beard that covered his whole face and his chest. Everybody was busy buying what was necessary at the market. (But) this man from the mountains spent the (whole) day at the market, following that Arab. When the Arab spoke, our mountain man wondered where the words came from. Then he became tired of it and (still) did not know where exactly his mouth was. He went to buy a loaf of bread and gave it to the Arab saying: “Eat (this loaf of bread)!” Well, (it just happened that) also the Arab had become hungry at the market (and when) he found this loaf of bread (being generously presented to him) he began to eat. The man from the mountains stood (right) in front of him, until he had eaten all of it. The Arab had finished his bread and, look, there came some (other) people from the mountains, relatives of this man.
Afn t id γ mnid n waerab, nnan as: “Mad d γid thit, a flan?” Inna yasn: “Fkiry yat tngult i waerab ad, riy ad isanγ manγ illa imi nns.” Zaydn, ar gis dəshan, nnan as: “Iṣṣa yk waerab tngult bla amya.” Inna yasn: “Bnnaqṣ n tngult inna s yufa yan imi n waerab!”

26. Tafqqirt d ṭtalb d yifis.1

27. Is t tmədit nyd γir tʃyt “su”?2
Iga lqaedia γ dar mddn ad d shadaŋi ayu γ dar tiram iγ a tnt ṣttaŋ, aslawant γ luqk nns. Yan yid tiwi d luqk yan unbgi s dar yan bab n tgmni. Iwa ifrh srs, γmklli kullu ttfrhn mddn s inbgwi nnsn. Llīγ inwa imnisi, yawi d dars imnisi. Zaydn, ar ṣttaŋ, ayu ula ntta iwīn t id d imnisi. Walaynni ur a srs ḥhilbn, srsn t hللℓ, a ur imil yiri kra a isu.
Imikk s ᵗttmr γ tm in unbgi, ṣasi ayu a isu. Imil ikdju gis adu n tujjut, ur ss zγ mıt?

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1 Cf. Roux 1942: 51-52; a tale from the Guedmioua (Igdniwn) region.
2 Cf. Roux 1942: 54-55; a tale from the Guedmioua (Iğamiwn) region.

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They found him (standing) in front of the Arab and they said to him: “What are you doing, oh so-and-so?” He said to them: “I gave the Arab a loaf of bread. I wanted to see where his mouth was.” They started to make fun of him and said to him: “The Arab has eaten this loaf of bread for free (lit.: nothing!)” He said to them: “Never mind (the price) of a loaf of bread by means of which one can find the mouth of an Arab!”

26. The old lady, the taleb and the hyena.

An old lady had a daughter, who wanted a (certain) man to marry her; but this man refused. The old lady went to a taleb, who was an expert in magic. She said to him: “Sir, I want you to make something for so-and-so, (so that) he wants to marry my daughter.” The poor taleb thought about this until he had enough of it. He said to her: “Go and get me some hairs from the beard of a hyena.” The old woman went off, taking a piece of rotting meat with her, put it in a basket and brought it to the forest where a hyena lived. As soon as the hyena smelled the air of rotting meat, he went straight to the place where it came from. When he had come to the old lady, she (started to) walk in front of him with the basket. When she had made the hyena enter (the room) of the taleb in the mosque, she said to him: “Sir so-and-so, I brought a hyena: look which hairs you want and pull them out (yourself)!" The taleb said to her: “Go away, old lady. The method you used on the hyena, use it also on the man (that he) marry your daughter.”

27. “Did you taste it or do you only say: ‘Drink it!’ ”

It is a custom among people to serve buttermilk at dinner, especially at the (right) time (i.e. when it is still tasty). One night a guest presented himself at someone’s house (lit.: the owner of a house). (The host) was very pleased with him, like people are normally pleased with their guests. When dinner was ready, he brought it to him. They started to eat, having also served buttermilk with the meal. They did not pour the buttermilk (over the couscous), but they had placed it (separately), in case someone should like to drink it.

After a while, the guest choked on a piece of food, he took the buttermilk to drink it. But then he smelled the smell of decay, he did not know where it came from.
لا يظهر المحتوى النصي بشكل طبيعي من الصورة المقدمة.
When he smelled the (buttermilk), he placed it down again and did not drink it. (The guest) then got the hiccup. The host said to him: “Drink some buttermilk, so-and-so!” He said this to him once, twice, three times and refused to be silent (about it). Then the guest said to him: “Did you taste it or do you only say: ‘Drink it’?”

These words remained as a saying. People say it to someone who does not know the opinion of someone else and keeps saying to him: “Do such-and-such (lit.: it)!”

28. A quarrel about pushing one another.

A man guided his donkey through a street crowded with people. He shouted, as city people (normally) do: “Attention! (balik!)” As soon as people hear this, they clear the way.

One man had heard (him) very well, but refused to step aside. The animal knocked him over (lit.: pushed him), he fell down and the animal trod on him. He stood up and started to shout. He summoned the owner of the animal to (appear before) the judge of the town. When they arrived before him, they sat down. The man who had been knocked over said to the judge: “Sir, may God give you blessings. This man drove an animal through the middle of the town, but it was just running, it knocked over everything he found in front of him. It knocked me over as well!” He showed the judge the foot on which (the donkey) had stepped: it was swollen. Then the judge said to the owner of the donkey: “What do you say to the man who was knocked over?” The owner of the animal did as if he was mute, he refused to speak (properly) and kept saying: “Waa, aa!” like mute people do. The man who was knocked over said to the judge: “Sir, he is only playing a trick! The other day, he shouted balik! balik! to the people in the street!” The judge smiled and said to him: “If you heard balik why didn’t you clear the road? Stand up and go, you, rascal!”

29. The mouse and the cat.

Once a cat felt happy; it went to play in the yard of the house, as there was nobody else at home. When the cat was tired, it went into the kitchen, stretched itself out in the sunshine and lay down on its back. It closed its eyes, some time later it opened one eye, closed the other eye or moved both of them. It opened one eye and closed one or opened both of them in one movement. It moved one ear or moved both of them.
Irže̊m yat ti̱ṯ yan ḏdur, ukʷ-an s a nn ittmṉad yan uy̱rda γ̱ ṯg̱ḏa ṉ uṉw̱̱al. Ar ukʷ-an itṭ̱le̱ab ula nttan. Li̱γ̱ ṯ ihqaq, irže̊m iṉm̱m̱a alḻ̱̱ṉ nns s̱ snat. Isaw̱l nn s uy̱rда lli̱, inna yas: “Mad d ṯḻẖiṯ, a y̱a̱y̱rda if̱ulḵi̱ṉ?” Inna yas uy̱rda: “Ar itṯḻe̱ḇγ̱!” Inna yas daγ̱ mu̱š̱̱̱š: “Iz ḏ š̱š̱a̱ḥ̱ṯ!” Nnan yyi ur sul dark li̱ḻṉ wuxsan! Inna yas uy̱rda: “Ha ṯṉ i̱ḻ!” Im̱ḻ as ṯṉ ḏ, ar ukʷ-an simili̱ṉ! Inna yas daγ̱ mu̱š̱̱̱š: “Wala̱y̱ṉni ur frī̱ṉ!” Inna yas uy̱rda: “Maxx?” Inna yas mu̱š̱̱̱š: “Iwa, iy fris̱n, tbḇi̱ ṯzi̱ḵṟṯ i̱ ṯḇy̱y̱dḏu̱ṯ ann ittyagalṉ γ̱ ṯa̱m̱a ṉnh!” Is̱ss̱us ukʷ-an uy̱rda tux̱s̱iṉ nns γ̱ ṯzi̱ḵṟṯ, s̱ tbḇi̱, s̱ ḏ ṉiṯ ṯḏṟ ṯḇy̱y̱dḏu̱ṯ lli̱, ṯg̱ ḵu̱ḻḻṟṟī̱m̱! Iza̱y̱d mu̱š̱̱̱š, ar iš̱ṯ̱̱š̱a tamuḏi̱ṯ lli̱ illan γ̱ ṯḇy̱y̱dḏu̱ṯ. Iḵḵs̱ la̱z i̱ udi̱s nns s̱ ḻẖi̱ḻi̱ṯ. 

30. Taγ̱γ̱y̱u̱lṯ ḏ ṯma̱š̱š̱u̱ṯ.¹

Nnan: kra n ayt ṯg̱m̱m̱i̱ ur tn i̱x̱as̱a yat, ṭ̱ṟḇṉ. Lḻant daṟṉ ḻbẖay̱m ḏ wu̱ḻli̱ ḏ ḵu̱ḻḻ ma s̱ ḫ̱ṯaj̱j̱āṉ. Ṯli̱ daṟṉ yat ṯγ̱y̱u̱lṯ; ar bdda ṯṯaru i̱s̱ṉa, ula ṯṯi̱s̱ṉa, wala̱y̱ṉni ṯḏe̱a̱f̱ ḇḏda, ur j̱j̱i ṯḻi̱ š̱š̱a̱ḥ̱ṯ. Ha yat ṯm̱a̱š̱š̱u̱ṯ ḫ̱ṯta ntta̱ṯ, ar bdda ṯṯaru, wala̱y̱ṉni tla bdda š̱š̱a̱ḥ̱ṯ nns, ur j̱j̱i̱ ṯḏe̱a̱f̱.

Ar yaŋ wass, tsqsat ẓ̱ ṯγ̱y̱u̱lṯ lli̱, ṯṉna yas: “Ta̱ma̱š̱š̱u̱ṯ!” Ts̱aḏmṟ a̱s̱ ṯm̱a̱š̱š̱u̱ṯ. Li̱γ̱ as tsadamr, ṯṉna yas ṯγ̱y̱u̱lṯ: “A bnṯi̱, a ṯma̱š̱š̱u̱ṯ, mad aγ iyra̱ṉ nḵki ḏim̱? Luq̱ṯ ṉṉ uruγ̱, ar ṯṯaṟu ḫ̱ṯta κ̱ṉm̱i, wala̱y̱ṉni nḵki ṯḏe̱a̱fγ̱, κ̱ṉm̱i uhu!” Ṯṉna yas ta̱m̱a̱š̱š̱u̱ṯ: “Kmoḇi̱ṉ, ti̱g̱li̱ḻi̱nṯ, dḏrṉ am ṯṯa̱ṟw̱a ṉṉm̱ ay̱li̱γ̱ m̱q̱q̱ṟṉ, ar am sḵa̱ṟṉ ṯḇṟṟi̱ṉa, ṯẕa̱y̱ṯṯ ṉṉ ṯw̱w̱w̱ṟi ṉṉṉ f̱ ṯi̱ ṉṉm. Naq̱s̱ṉ am ḻe̱f̱, f̱ḵṉ as̱ṉ ṯ. Im̱m̱a̱ nḵki̱, ḻu̱ḻṉ, ukʷ-an ssγ tṉ, su̱ṉf̱uγ ẕγ̱ ṯḇṟṟi̱ṉa ṉns̱ṉ.” Ṯṉna yas ṯγ̱y̱u̱lṯ: “Ma̱ṯta ẕẕm̱a̱ṉ ad, a bnti, a ṯa̱m̱a̱š̱š̱u̱ṯ! Yαn da̱ṟ lḻa̱ṉ ṯṯa̱ṟw̱a yahḻ, ya̱n da̱ṟ ur lḻi̱ṉ γ̱m̱ḵa̱ṉ! Ya̱n m̱m̱i su̱i̱ṉ, i̱ẖa̱š̱a tṉ; ya̱n m̱m̱i mm̱u̱ṯṉ, aṟ fiḻa̱ṉ yalla! Dda̱ṉu̱ṯ ad ur gi̱s̱ ṯḻi̱ ṟṟa̱ḥ̱ṯ! A ic̱f̱u̱ Rbbi!”

31. Ta̱ṯs̱a ṉ uy̱rda γ̱ muš̱š.²

Ya̱n wass, yaγ la̱z yαn u̱ma̱š̱u̱, ukʷ-an iq̱q̱a̱m̱a mušš lli̱ i̱tḻf̱, ur sul issin ma iskar. Ayli̱γ̱ fiḻa̱s dṟnṯ tilla̱s ṉ jju̱e. Ifṯu s uγ̱ns n ya̱n u̱ḥ̱a̱ṉu̱, is̱ḵḇḇṟ gi̱s̱ yαn i̱m̱i̱ḵḵ.

¹ Cf. Roux 1942: 61-62; a tale from the Guedmioua (Igdomw̱ṉ) region.
² Cf. Roux 1942: 66-67; a tale from the Guednaiou̱a (Igdomw̱ṉ) region.
Once it opened one eye and look! It saw a mouse on the beams (of the ceiling) of the kitchen. (This mouse) was playing too. When (the cat) was certain (of what it saw), it opened both its eyes. It spoke to the mouse saying: “What do you do, oh lovely mouse?” The mouse said: “I am playing!” Then the cat also said to him: “They say that you do not have teeth anymore, is that true?” The mouse said to him: “Here they are!” It showed them to him, they were very bright! Then the cat said to him: “But they are not sharp!” The mouse said to him: “How (do you know)?” The cat said to him: “Well, if they are sharp, cut the rope of the pot that hangs beside you!” The mouse gnawed through the rope, the rope was cut, the pot fell down, it was all sherd! The cat came and ate the butter that was (stored) in the pot. Its satisfied the hunger in its stomach (by) a trick.

30. The donkey and the cat.

It is said: Once a family lived without any needs, they were quite happy. They had animals and sheep and all they needed. They had a donkey: it gave birth to male and female young donkeys, but (the donkey herself) remained weak and did not recover. The cat on the other hand gave birth too, but kept her health and did not grow weak.

One day the donkey asked (the cat), saying: “Cat!” The cat came. When the cat stood before her, the donkey said to her: “Oh daughter cat, what is going on with me and you? When I give birth, you do also, but I become weak and you don’t!” The cat answered: “You, poor donkey, your children live and become big and play all kinds of nasty tricks on you and you add the care for them to your own (work). (The people) reduce your fodder and give it to them. As for me, (my kittens) are born, I (simply) eat them and I am free from their naughty actions.” The donkey said to (the cat): “What a world (lit.: time), oh daughter cat! One who has children suffers, one who does not have them (suffers) likewise! The one (whose young) live, gets rid of them; the one whose young die, mourns over them! There is no peace in this world. May God forgive (us)!”

31. A mouse mocking a cat.

One day a cat was (so) hungry (that) he felt lost, not knowing what to do (about it). The darkness of hunger fell upon him. He went inside a room and sat there on his tail for a moment.
32. Lqist n Sidi Ḥmad u Musa d Sidi Mḥnd Ieqqub d urqqaṣ nnsa.¹

Sidi Ḥmad u Musa, ar tinin, ikkattinn iga amddakk"l n Sidi Mḥnd Ieqqub; ar bdda tnsarrfafrican gratsu s Imuṣarafa iggutn. Ar yan wass yazn Sidi Ḥmad u Musa yan urqqaṣ s dar Sidi Mḥnd Ieqqub, inna ys i urqqaṣ: "Zayd s dar Sidi Mḥnd Ieqqub, ad ak d ifk kra n ixnaf." Tazrwalt lli γ illa Sidi Ḥmad u Musa tmgala d zzawiyt n Sidi Mḥnd Ieqqub ugg"ar n kkuž wussan n twada. Yaṣk d urgaz lli s dar Sidi Mḥnd Ieqqub. Llirγ t id ilkm ismrhba srs. Inna ys: "Ma ihuwln ḫxat?" Inna yaṣ urqqaṣ: "Inna yak Sidi Ḥmad u Musa, azn d kra n ixnaf, ira tn." Ifk as d Sidi Mḥnd Ieqqub i urqqaṣ šmmus ixnaf. Yawi tn d urgaz lli igan arqqaṣ ar āyaras, iḥḍu yan gisn, ifk kkuž i Sidi Ḥmad u Musa. Isawl d Sidi Ḥmad u Musa, inna ys i urqqaṣ: "Mnnaw ad ak d ifka?" Inna yaṣ urqqaṣ: "Kkuž ay yyi d ifka!" Icwad day Sidi Ḥmad u Musa, isqa t; γaylli ittini urqqaṣ lli ka ukan ittini.

¹ Cf. Roux 1942: 70-71; a tale from the Guedmioua (Iṣdniw) region. Sidi Ḥmad u Musa is a famous saint of Tazerwalt. Sidi Mḥnd Ieqqub, also a saint, is buried at Tasaft in the Goundafa region.
When he had enough of sitting on his tail, he stretched out (on the floor), raised his feet and asked himself what he could do about his (unpleasant) situation. After a while he heard a sound, he did not know where it came from. He turned to his right, he turned to his left. After some moments, while he was turning (his head), a little straw fell down from the beams (of the ceiling) on him. He looked up. He saw a mouse, plucking (things apart), (being) on his own. The cat observed the mouse carefully, but there was no way to get closer to the mouse. When he could no longer be patient, he said to him: “Oh chief of mice!” He answered him: “Yes!” He said to him: “Is something wrong with you?” The mouse said to him: “Why (do you ask this)? What is it that you don’t like in my situation?” The cat said to him: “All mice run, but you, I don’t see you capable of running!” The mouse said to him: “Look at me running!” He ran on the beams of the (ceiling of the) kitchen. Suddenly one leg slipped away and (the mouse) almost fell down. The cat said to him: “Careful! Careful! Don’t fall down!” The mouse smiled and said to him: “May God curse the liar! Do you really care for me? Your trick, oh uncle cat, will not work out! You will not eat me, but rather stay hungry!”

32. The story of Sidi Hmad u Musa, Sidi Mhnd Yaqub and their messenger.

They say that Sidi Hmad u Musa once was a friend of Sidi Mhnd Yaqub; they always kept a friendly relationship. One day Sidi Hmad u Musa sent a messenger to Sidi Mhnd Yaqub saying: “Go to Sidi Mhnd Yaqub, (tell him) that he must give you a number of burnouses.” Tazerwalt, where Sidi Hmad u Musa lived, was at a distance of more than four days by foot (lit.: march) from the zawiya of Sidi Mhnd Yaqub. The messenger went off to Sidi Mhnd Yaqub. When he arrived, he was warmly welcomed. (Sidi Mhnd Yaqub) said to him: “What is on your mind (i.e. what can I do for you?)” The messenger said to him: “Sidi Hmad u Musa asks you to send some burnouses to him, he needs them.” Sidi Mhnd Yaqub gave five burnouses to the messenger. The messenger took them with him on the road, (but) he hid one of them and gave (only) four to Sidi Hmad u Musa. Sidi Hmad u Musa spoke to the messenger saying: “How many burnouses did he give you?” The messenger answered: “He gave me four!” Sidi Hmad u Musa repeated his question and the messenger answered in the same way.
33. Lqist n kra ihšiyn n bît lmal n ugłlid.¹

Nnan ikkattinn yan urgaz γ zzman lli ızrin, iga amxxar bahra. Ur iller màd t ilkm. Ḥmkanu at tga Ӏhalt nns aylıγ immut. Ifl d tanyart nns d sin ihšiyn n sul mẓziynin. Kkin ihšiyn n lli. Ar yan wass, tskr innatsn tag"lla s imnsi. Llīγ a šṭṭan, thmu tg"lla ar tjddr. Amzn afus n t̲a lli t̲n yurun, addrn as nn γ twrdα. Tg tay"yiy. Nnan as: “Fiss, ad ay ur ssf̲d̲n warjān!” Tna ysn: “Rzmät yyi, hann ḫdrγ, a tarwa nu!” Nnan as: “Ur rad am nrzm, ard ay tm̲t ma igan šṇjet n babatγ.” Tini yasn: “Ur rad aww mlγ ma yyi ʕimmn, ard yyi tawim tiglay n tm̲ll, at t̲nt d t̲sam γ ddawas, ur aww tiwi lx"bar ul̲a tūyı!”

Ftu nitni. Iṣmn ts Rrdl d Nnsṣ nrrd. Ḥlî Rrdl, ar ittskkal aylıγ ilkm usud n tm̲lli, a yasi zγ ddawas tiglay, ur d tiwi lx"bar. Yasi yas t̲nt Nnsṣ nrrd ur t̲a ilkm akal, sul ur as d yiwi lx"bar ul̲a nttan! Llīγ d r̲uł̲n akal, inna walli mẓziyn i walli mqqr̲n: “Manza t̲nt?” Ig nn afus s uq̲rab nns, ur nn yufi amya; ar ittejjab.

¹ Cf. Roux 1942: 83-88; a tale from the Guedmioua (Idgmıwn) region.
Sidi Hmad u Musa stood up and said to the messenger: “Wait for me until I have finished my ritual ablutions.” The messenger waited until Sidi Hmad u Musa had finished the ablutions. Sidi Hmad u Musa asked him the same question again and again the messenger gave the same answer. Then Sidi Hmad u Musa cried: “Hello Sidi Mhnd Yaqub!” (Sidi Mhnd Yaqub answered him from far away) saying: “Yes!” (Sidi Hmad u Musa) said to him: “How many burnouses did you give to the messenger?” (Sidi Mhnd Yaqub) said to him: “I gave him five!” When the messenger heard what they said (to each other) he said to Sidi Hmad u Musa: “If you are (capable of doing things) like this, why did you bother me (and ordered me to make such) a difficult journey! Stretch out your hand to him and he will give whatever you want and you can leave me in peace!” The messenger threw the hidden burnous to him. Here is where the story ends.

33. The story of some boys and the king’s treasure chamber.

They say that there was once a man who was a great thief. There was no one like him. This was his situation (in life) until he died. He left behind his wife and two little boys. These boys grew up. One day their mother had made thick porridge (tagulla) for dinner. When they were eating, this tagulla was (still) burning hot. They took the hand of the woman who had given birth to them and pushed it down into a hole (in the hot porridge). She cried. They said to her: “Shut up, lest the neighbours hear us!” She said to them: “Let me go, look I burned (my hand), oh children!” They said to her: “We will not let you go until you inform us about the profession of our father.” She said to them: “I will not answer your question, unless you bring me the eggs of a turtle-dove which you steal from under her, without her noticing it and without her flying away!”

They went off. The boys were called Pound and Half Pound. Pound climbed (a tree), making steps (from branch to branch) until he reached the nest of a turtle-dove, in order to take the eggs away without (the bird) noticing it. Half Pound stole them away from him even before he had touched the ground and without (his brother) noticing it either! When they were back on the ground, the little boy said to the big boy: “Where are they?” (The big boy) put his hand in his leather bag was surprised to find nothing.

Skrn ssbl mbn, ar nn ttg IData γ rrw n ugllid. Tzan yan nnqβ, ur as d yiwi ḥtta yan lxw̱bar. Ar zγ gis kšṃn, asin d lqyas n mad jinjumn, awīn t s dar innatsn. Bq̱un f lḥlt amn n tukkrd a ylliy nn ḥawln y bit lmal n uggld.

Yan wass yut uggld tfq̱d γ lxzin n lməl, yaf t inn inaq̱s s ur d lqyas. Iyγ i wida qqabl n sγṉl amn, inna ysn: “Ma yad iyγ̱n y bit lməl? Yadllli igan sγṉl nnṉn, ma tqqabl?” Ur sll ssln igllmm mad ttin; ifl tn, ar tkrgiytn. Iftu, yazn s ḫkmn. Kullu maniy as nn bårn kra n uḥkm, yazn srs. Lliɣ d mnn, isawl d inna ysn: “A ḫkmn, tjr γγ yat lmjryt y bit lməl. Yan yyi tt id gitun idln, ayàna gvg idalb, ssafγ as t.” Isawl d yan wuday, inna yas: “Nkkin, a Sidi, ar rad ak d ildi γγwad iskrrn jyṟt ad, walaynn, a Sidi, ayynn yk ṭnkg, tamrt srs a ittwyyskra.” Yṉi yas uggld: “Mq̱q̱r!” Inna yas: “Iwa, a Sidi, a nssrγ kra n wggw, ard nγṟ maniy zγ iffγ̱; ńttan ka rad aγ d ildi nnqβ maniy ilal.” Iskr wuday i waww γmk dda ira. Ar ittmad awww maniy a d itfγγ̱, iṟm t wuday, inna yasn: “Awayat yyi d yat txbiıt iemm̱n s zzft, a tt nssr γ imi n unqgbbi. Luq̱t nna d gis ikšm imikr, dda t ttmz.” Awīn d txbibt lli, srsn nn tt γ i lli.

Lliɣ d uṣkan ḫnmiyn lli, igg>Data wada mqṣuṟn, izwur, ur issin, igllln, aylliy t tmz txbib lli. Inna i gmas: “Aḥh, a g̱mas, ddγ̱ gisn!” Igg>Data g̱mas lli, ivable yas ixn nns, yawī t i innas. Ar tlla tgḻnt.
They went to their mother. When they reached her, she said to them: “Well, are you (brave) men (i.e. did you succeed in stealing the eggs) or do you want to be the object of derision?” The big boy spoke to her saying: “It is me who stole them!” She said to him: “Well then, give them to me!” He said to her: “I lost them!” The little boy took them (out of his pocket) and then (the mother) said to them: “The profession of your father was stealing!”

They made a rope ladder and went down into the treasure chamber of the king. They dug a hole without being noticed by whosoever. They went in through this hole, they stole all that they could take (lit.: save) and brought it to their mother. They kept stealing until they had plundered (much) of the king’s treasure chamber.

One day the king inspected the treasure chamber and found out that there were many things missing. He called those who watched over it and said to them: “What happened to the treasure chamber? Isn’t it your work to watch over it?” The poor souls did not know what to say; (the king) left them trembling (with fear). He went out and sent for wise men. Wherever they had reported (the presence of) some wise person to him, he sent for him. When they were together, (the king) spoke to them saying: “Oh wise men, something strange happened regarding the treasure chamber. To the one of you who solves (lit.: takes out) this (mystery) for me, I will give anything that he asks from me.” A Jew spoke to him saying: “Oh Sire, I will show you who committed this (crime), but, oh Sire, everything I tell you, you must order it to be done.” The king said: “Allright!” (The Jew) said to (the king): “Well, Sire, let us produce (lit.: make hot) some smoke in order to see through where it escapes; that will show us where the hole in the wall is.” The Jew did with the smoke what he wanted. He saw where the smoke escaped, marked the place and said to them: “Bring a jar filled with tar and let us place it at the entrance of the breach. When the thief enters (next time), (the jar) will get hold of him.” They brought that jar and placed it on that spot.

When the boys came (back again), the eldest descended first, unaware (of the danger), poor soul, and he got stuck in that jar (lit.: the jar caught him). He said to his brother: “Oh brother, I walked (straight) into (a trap)” His brother descended (also), cut off (his brother’s) head and brought it to his mother. She cried, poor lady.
Inna yas: “Hann, rad am ssfldn warjaln, uk’an s nga lḥḍrt, fiss! Ddad am mlγ yat lḥlīt ma s a tšbeat imṭṭawn f yum, sul nffrtl, nkkī ulā kmnī.”


Aḥšmi lli iγan Nuṣṣ n Ṣrdl, ma iskr i innas? Ifta, isy as yan ššwari n iruktn n wakal lli rxanin ad rzn, ikru as yat ṭγyuli igan tbiḍḥrt. Asin llas iruktn lli ar lg*ddam n ljanj lli n ṣgmstn. Idḥi tayyult ulā innas, drn iruktn, tdr innas, ga kullu iruktn lli rrmum. Tggavr, ar talla. Yan tt id yufan, ar as ittni: “Μak km issalln, a tiqllīn?”, ar as ittni: “Imikk ad n irukuñ ad zznayγ; eišγ srsn; igr yyi srsn yan warrw n lhḥram, ifl yyi γ lhált ad γ yyi ṭzram. Ma yyi qdan imṭṭawn!” Kra iga t yan ar as ittni: “A ig Rbbī lewan, a tiqllīn!” Aylliγ tšbea imṭṭawn, tnmkr, tftu s tgmmi nns.

Ar ittqql wuday a yaf ma yalln f ljanj aylliy ṣrmi. Asin tt, awin tt s umzdayγ, mddn tt nn gis. Yazn srs ugliid. Aylliγ nn dars yuška, inna yas: “Aywa, a uday, mani nn tlkmt d lḥlīt nkn?”
He said to her: “(Stop crying), hush! the neighbours will hear you and we will become the talk (of the town), shut up! I will show you a trick by which you can shed (as much) tears over your son (as you wish), and yet me and you (will) remain free!”

Now this all happened at night. At dawn the Jew went there and entered (the treasure chamber) to (check) the jar. He saw (the body) and rushed off to the king, saying: “Oh Sire, the actor of this crime has been trapped by the jar.” The king was happy too and said to the Jew: “Hurry, bring him to me, oh master of intelligent people.” When the Jew brought (the body) to him, the king started to laugh and said to him: “Where is the head by which people (usually) recognize one another?” The Jew stood there embarrassed and could not speak one word. He said to the king: “There is another trick left by means of which we will bring out his family!” The king said to him: “What is it?” (The Jew) said to (the king): “We must place his trunk (somewhere) on the road and (carefully) observe the people passing by: a person that we see crying, well, he must belong to his family.” The king accepted (this plan). They did this with the trunk; they placed it at a crossroad in the town where this king (ruled). Well people passed by.

(As for) that boy, Half Pound, what did he do for his mother? (i.e. how did he give his mother an opportunity to mourn over her dead son?) He went to buy a double saddlebag full of fragile pottery and he hired a cripple donkey for her. They (he and his mother) brought the pottery on (the donkey) in front of the dead body of his (lit.: their) brother. Then he pushed the donkey (with) his mother (on it); the pottery and his mother fell down (on the ground), the pots broke in sherds. (The mother) sat down weeping. To whoever found her (weeping) and asked her: “What made you weep, o poor lady?”, she said: “I had a small amount of pots for sale; I do that for a living; a young rascal pushed me over and left me in the situation in which you see me (now). Who can stop my tears!” Everybody said to her: “May God help you, poor woman!” When she had cried enough tears (over her dead son), she stood up and went back to her house.

The Jew had been waiting to find someone who wepted over the dead (boy), until he was tired (of waiting). They carried (the dead body) away, brought it to the graveyard and buried it there. The king called for the Jew. When the Jew had come to him, he said to him: “Well, Jew, how far have you come with your tricks?”

Irzm wuday i tanneîmt, ar ttllî γ iswak. Tkkû uk’an kra, s asn tt lahhî. Iftu wuday, inna uugllid: “Ay yyi tamrî ad azny kra n tfqqîrîn ad kîśmînt s tg*mmâ. Ar sqsanî γ tduwwuntu n tanneïmt i usafar ami stt ira uglîd.” Yanrî as day̵ uglîd s γaylli. Funt tfqqîrîn, ar sqsanî γ tg*mmâ, tigmîni yad s xtad. Tigmîni nna tktm kra gitsnt γ tfqqîrîn ann ar tttîn i id bab nns: “I Rbûnt, a ìst lalla, imîkk n tduwwuntu; ira tt uglîd i usafar!” Ayllîγ lkmînt tigmîni n innas n Nnsî n rrdîl. Tînî yas yat tfqqîrît gitsnt: “I Rbîni, a lalla n tgmîni, iγ darm illa imîkk n tduwwuntu, ira tt uglîd i usafar!” Tnna yas innas n Nnsî n rrdîl: “Mrurd, ad am fkgû yan imîkk!” Tftû, tfk as d tduwwuntu. Tnna yas tfqqîrît tli stt ishûrman: “Idrus yyi γayad, a lalla.” Tkîm day̵, tzayd as d yan imîkk. Tnna yas tallî mmi tfkî tduwwuntu: “Ak km issrbh Rbbî!” Walaynni γayad a illan γ ixîf nns, ìlîa uk’an gis.

The Jew said to him: “Oh Sire, there is still one (trick) left.” (The king) said to him: “What is it?” He said to him: “We will set free an ostrich at the market; he who takes it away is the one that has committed (those crimes).”

The Jew freed an ostrich\(^1\), it roam through the streets. After some time they lost it. The Jew went to the king and said to him: “Order me to send out some old women who can enter into the houses. They can ask for ostrich fat for a medicine required by the king.” The king ordered this. Old ladies went and searched through the houses, one house after the other. At each house into which one of these ladies entered, they said to its owners: “Please ladies, (can you spare) some (ostrich) fat? The king needs it for (his) medicine.” (This went on) until they arrived at the house of the mother of Half Pound. One of the ladies said to (Half Pound’s mother): “Please, oh lady of the house, do you have a small amount of (ostrich) fat that the king requires for his medicine!” The mother of Half Pound said: “Wait a minute, I will give you some!” She went and gave her some fat. The other lady insisted, saying: “This is (too) small an amount, my lady.” She went in again and added some. Then the lady to whom she gave fat said to her: “May God make it profitable for you!” But what was stored in her brains (i.e. the adress), was stored safely.

The old lady wanted to return. When she had only just arrived at the entrance of the alley, Half Pound met her. He said to her: “Where do you come from, old lady?” She said to him: “I look for fat required by the king.” He said to her: “(Fat) of what?” She said to him: “Ostrich fat.” He said to her: “And did you find some?” She said to him: “An old lady gave me some.” He said to her: “Come on, let me give you somewhat more, (what you have now) is too little, it is not (appropriate) to bring this (small quantity) to the king.” She went with him, he made her enter the house, he took that fat away from her and cut off her tongue so that she did not have the possibility to tell them what happened. But (this old lady) went out of (this house), used the blood of her tongue, sprinkled it on the door of the house and went off. She wanted to mark (the house in this way).

\(^1\) In other versions of this tale the ostrich (tanneesim or tanneim from Arabic nneâma) has some precious stones attached to it in order to attract thieves.
Ifaγ d uk’an nttan yaf d idammn. Iγ d nit yan uhuhi, iγrs as, yamγ idammn nns, irušša kullu srsn lhumt nnsn.

Tiwi d uk’an tfqqirt imddukk’al n ugllid ad asn tml ḫššm lli tskr. Afn d nnsn lmdint irušša kullu s idammn. Urriγ yakudann, inin i ugllid ma ijr. Yazn daγ ugllid s wuday. Lliγ nn yuška, inna yas: “Aywa, qaḍant ak lihlat, a uday?” Inna yas: “A Sidi, tqama yat!” Inna yas: “A Sidi, ad kullu nsmn un irgazn n lhumt ann lli ḡ llan idammn. Nnsn asn kra n ma issxlawn, qablx n nkki s ixif inu. Luqṭ nna γəbn læqul nnsn, ddad sawaln, yakudann ira a iban bab n tγawsa.” Iwaqf as daγ ugllid ḡ γayann, inna: “Smunn tn d, ssn asn mat tn issxlawn.” Ayliγ x’lan, isu hṭta wuday. Walaynni NNSS n rrdl, iskr hilih d is a issa, imma ur iswi yat. Lliγ x’lan, ihf asn wuday timariwin. Iftu, iṭṭas, inna nta hṭi ihf tamart i wida ḡ iškka. Ixxa yas uk’an NSS NSS n rrdl ayliγ gis išbrr yiṭṭs, d γayda iswa hṭta nta izayd f yiṭṭs. Inkr NSS NSS n rrdl, yası γayda s ihf i mddn li mmi ihf, ihf as srs tamart nns uli nttan.

Ifu uk’an zzzman, yašk d urqqaṣ n ugllid a izγ mani ilkm wuday ḡ liḥitt nns; yaf t id sul uk’an iṭṭas. Iseqq t, imun dids s dar ugllid, inna yas ugllid: “Aywa, a uday, tmman tlihat nnsk, yfd ur ta?” Inna yas: “A Sidi, la bas dari ḏḏur ad!” Inna yas: “S inīt?” Inna yas: “Wida ḡ škkaγ, a Sidi, ḡfy asn timariwin nnsn.” Inna yas ugllid: “Imna ti nnsk, a lqrnan, manazz?” Ar iḍṣṣa ugllid, iqllq wuday. Inna yas ugllid: “Zayd, ṣzm i mddn ad ftun f ḥalt nnsn!”

Iṭγ i luzir nns. Ayliγ nn yuška luzir s dar ugllid, ggawrn, jmeən nttas dids f lejlab lli yasn iskr NSS n rrdl. Walaynni ur ta ssinn iz d nttan ad asn iskrrn ḥγayb ad. Ur iṭfīl luzir ula ugllid kra n liḥilt. Ur tṭ id kkın læqul nnsn ar tγirit, inna ugllid i luzir: “Ssfld yyi, ad ak iniγ yan wawal:

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(Half Pound) went out early next morning and found blood (on his door). He bought a ram, slaughtered it, took its blood and sprinkled it (on every outside door in) their quarter (of the town).

The old lady brought the helpers of the king so show them the blood marks that she had made. They found that half of the town was sprinkled in this way. They went back and told the king what happened. The king sent for the Jew again. When (the Jew) came, the king said to him: “Well, are you out of tricks, oh Jew?” He said to (the King): “Oh Sire, there is one left!” The king said: “What is it?” He said to him: “Oh Sire, let us bring together the men of this quarter (on whose outside doors) blood has been found. We make them drink an intoxicating drink, I myself will observe them carefully. When they are out of their minds, they will talk and then the criminal will show himself (soon).” The king agreed again to that and said: “Bring them together and make them drink an intoxicating drink.” When they were inebriated, the Jew drank something too. But Half Pound did as if he had been drinking something, but (in reality) he hadn’t. When they were all completely drunk, the Jew cut off beards. He went to sleep also, thinking he had cut the beard of whoever was suspected. Half Pound let (the Jew cut beards), until (the Jew himself) was overwhelmed by sleep and by the intoxicating drink that deepened the sleep even more. Half Pound stood up and took the (razer) with which (the Jew) had cut off (beards) and he cut off the beard (of the Jew) also.

At dawn a messenger of the king went to see how far the Jew had come with his tricks; he found him still asleep. He woke him up and went with him to the king, who said to him: “Well, Jew, are your tricks finished or not yet?” He said to (the king): “Oh Sire, I am quite satisfied this time!” (The king) said: “About what?” He said to him: “I have cut off the beards of all suspects.” The king said to him: “And your (beard), oh fool, where is it?” The king laughed but the Jew was embarrassed. The king said to him: “Go and let the men free!”

(The king) called his vizir. When he had come to the king, they sat down and talked about the amazing tricks that Half Pound had played on them. But they still did not know that it was (Half Pound) who had done all these amazing things. Neither the vizir nor the king could find a method (to identify him.) When they had not yet finished with their thoughts, the king said to the vizir: “Listen to me, I want to tell you something:
argaz ad lli izdârn a iskr kullu γyayad, issiwad yyi. La budd a nɔr kra n lhîlt yadjin at t srs nssn. Nγd t nga d uδγ*al nγy, ad as nfk yat γ istinitγ. Inna yas luzir: “Aynna ira ugliid, ittyawskar!” Inna yas ugliid i luzir: “At tallm aбрγαγ s iggi n id fuhina lli γ a ittbrαγ ubríaγ yad lli, ar ittini: ‘Ssfidat, a mddn, i ubríaγ n ugliid, inna yawn ugliid: yan issîn i llebat ad lli zrinin, issleb ḫṭta s wuday γmkad kullu iγrαn, ad d isban ixf nns. Ha n agliid ifka yas laman, ur t zγ γis ikkat usmnαn’. ”

Iwa, idum ubríaγ mmnaw ussan. Nnš n rrðl lli ar uk*an ittmşıviγ nttan d ixθ nns lbed n twal, ar ittmşıviγ lbed n twal day d inna as: ha iγ ira, ha iγ ur iri. Ar gis skarn iswingimn γayda ran, ayliγ a ittini ubríaγ: “Hann agliid ira γ γγyad lli issîn i γayad d lhîlat at t isnfɛa ugliid s aynna ira!”

Γakudann a ifta Nnš n rrðl s dar yas umdδakk*1 n luzir, yazn t ad as d yawi lx“bar ᵇḥanin. Yawi yas tn d. Ayliγ issn ma ira ugliid, inmnna iftu ar ısqa γ ugliid. Ar t snnθkan immdδk*al nns aθs s ufuθ ayliγ iruh iyda ira.

Imnungur d ugliid. ısqa t ugliid γ tmatart kullu γyayad iγrαn. İḥku as kullu γayann. Walaynni, ur a ys ifθγu ayliγ ifka laman: ur as iskar amya.

Lliγ ihqaq ugliid iz d nttan a igan bab n łyγayβ ad inna yas: “Mrbba srk, ad ak fκγ illi, tγt adgg*al inu is trit.” Inna yas: “A Sidi, riγ!” Inna yas ugliid: “Hati, riγ bahra wan lhîlat ad as srsnt nfeγγ agayyu nu, iγ tnt ihtajja zzmαn.”

Γmkad ad ttγγan ihkiem. Tŋŋa lhîlt n ugliid γ isigg*ra ti n Nnš n rrðl, ayliγ t iga γ ddu ufuθ nns.
this man, who is (apparently) capable of doing all these things, frightens me. We must look for another way to know who he is. Perhaps we can make him our son-in-law and give him one of our daughters.” The vizir said to him: “Whatever the king wants shall be done!” The king said to the vizir: “Make the messenger go up to the roof terraces where he usually makes his announcements, and let him say: ‘Listen, oh people, to the messenger of the king, the king speaks to you: whoever knows about the tricks of recent times and also those played on the Jew, that he may present himself. The king promises to do him no harm whatsoever (lit.: not to break a thorn)’.”

The messenger crossed (the town) for several days. Half Pound had been pondering (about this message) for some time and then thought about it for some time: sometimes he wanted (to go to the palace), then again he did not want (to go). The thoughts did with him what they wanted, until the messenger (of the king) made the announcement: “The king wants to make use of (the services of) the person that knows so many tricks for whatever purposes (the king) wants!”

Then Half Pound went to a friend of the vizir and sent him to obtain reliable information for him. He brought this information to him. When (Half Pound) knew what the king wanted, he went to ask about (the wishes of) the king. His friends passed it on from one to the other, until (the message) arrived what he wanted.

(Half Pound) met the king. The king asked him proof of what had happened. (Half Pound) told him everything. He however told him nothing until (the king) had given him a promise not to do him any wrong.

When the king knew for sure that he was really the man (behind) all these mysteries, he said to him: “Welcome, let me give you my daughter, you will be my son-in-law, if you want.” He said to him: “Oh Sire, I do!” The king said to him: “Well, I want to make use of tricks such as these for my own benefit, if necessary!”

This is how smart people are. The intelligence of the king finally won over the trick of Half Pound: now the king was able to handle (Half Pound).
34. Lqïst n yan urgaz nttand d immas.

Ar issfid i mddn ar ttnin: “Lwalidayn ḏfarīn lhqq ighuṭn i warraw.” Inna yas urgaz lli i immas: “Dalbγ am ad yyi tšfṭṭ γ yat tnbqṭ.” Tna yas: “Waxxa, a yiwi.” Inna yas: “Riγ ak km ttasîγ zγ lkursi ar wayyaḍ, ak km ttasîγ ar Ifrṣδ γ at tggant, ak km ttasîγ ard kullu ṣḥwṣṣt i nna trit. Ar am akkāγ mat šṣṭat γ imi nnm, ar am akkāγ mat tsslat, ar ssirîδγ ībdan nnm, ad yyi ṣḥasṭt kullu γ ma flâm zzriγ n tmmtara.”

Ar ittxdam urgaz lli mraw isggδasn, Inna yas: “A imma, is am xlr γ lhqq n tmmtara lli flâm zzriγ ṣγd uhu?” Tna yas: “Ur ta yyi tixlṣṭ lhqq n yat tṛqṣṛt iy γ t id tsmussit γ waḥbbud īnu!” Inna yas: “A imma, riγ ak km awirγ s lhijj f iggi n tyγ raδ īnu!” Tna yas: “Waxxa!” Yasi lewın nns, yasi tt ula nntat ċ tyγ raδ nns. Ar ittd iṣdis yrrn, wiss sa ar tt Issṣrū. Lliγ zurn, isqṣa t immas, inna yas: “A imma, amnḍra is am xlr γ?” Tna yas: “A iwī, zzγart ad xrlṣṭ yyi lhqq n tymrt lli s yyi ṭut γ tasa nu. Ur ta jji nffγ γ yir γ lamr ad n wadis.” Inna yas: “Zr, a imma, γillī f ak km ttasîγ, ikkis īlm.” Tagg γ n mmas tayrrut nns, taf tt inn tkkis īlm. Inna yas: “Aṣk id, ak km asirγ f τaγrūq ad yaddi!” Tna yas: “Uhu, a yiwi, ad ttd względ s idarr īnu. Šamhγ ak γ ddunīt ulla γ lixt.” Issūd nxf n immas, ar ttitdən.

35. Lqïst n Iμμjrim n Tinmdl.

Ar asn ittini γ yan lmakn ism nns Tinmdl: “Nkκn a ḡan šsaliḥ. Iγ tram a yyi ṭzrım, nκκn d lmlaykka, ḡann rad iliy nκκn d lmlaykka afla n udrar n lgδddam n Tinmdl. Walaynni, a ur dari ittaṣkā ḡtta yan! Wa nna yuṇskan s daari, ira a isma ur ta yyi nn iruḥ!” Ḳṣudn kullu lxlayq.

Nttar ar yaaqqlay s ufla n udrar lli. Ar ittawī mraw ilmawn n hray arudnin, ṣfan bahra. Ar tt issufu, isδwvar tn kullu i xf nns. Wa nma n ṭn ukan izr̃n, inna : “Ḥaṣn šsaliḥ da nŋγ, uṣkan dars Imlaykka!”

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1 Cf. Stroomer 2001: 134; a tale from the Goundafa region.
3 In other Tashelhiyt dialects one finds tъrim in this type of verb.
34. A story about a man and his mother.

(A man) heard people say: “Children are greatly indebted to their parents.” This man said to his mother: “I beg you to let me pay off my debt to you by one decisive word.” She said: “All right, my son.” He said to her: “I will carry you from one chair to another, I will carry you to the bed in which you sleep; I will carry you, so that you can move around to wherever you wish. I will put food into your mouth, I will give you clothes and wash them (too), and (then, may) you pardon me for all sufferings that I made you endure.”

The man worked ten years. He said to her: “Oh mother, have I paid you back for all sufferings that I made you go through, or not?” She said to him: “You did not even pay back the amount (of pain from) one kick (of your feet) when you moved in my womb!” He said to her: “Oh mother, I want to make the Hajj carrying you on my shoulder!” She said to him: “All right.” He collected provisions and took also (his mother) on his shoulder. He went for six months, on the seventh he made her enter (Mecca). While visiting (Mecca) he asked his mother, saying: “Oh mother, did I pay you back now?” She said to him: “With this pilgrimage you pay me the amount (of pain from) your elbow with which you once hit my liver! We are not even beyond the things related to the womb.” He said to her: “Look, mother, the skin is (rubbed) off on the spot where I carried you!” The mother looked at his shoulderblade and found that the skin was gone. He said to her: “Come, I will carry you on my other shoulder!” She said to him: “No, my son, let me walk on my own feet. I pardon you (for everything) in this world and in the hereafter.” He kissed his mother’s head and went on.

35. A story about the scoundrel of Tinnell.

(Once a man) in a place called Tinnell said (to the inhabitants): “I am a saint. If you want to see me together with the angels, I will be together with them on the mountain opposite Tinnell. But let no one approach me! The one who draws near to me, will be blind before he even reaches me!” Everybody was afraid.

He climbed the top of that mountain. He had brought ten sheep skins with him, all washed clean and shining white. He inflated them and placed them in a circle around him. One who would see them would say: “Look at that saint of ours, angels visit him!”
Iṣa ira a igg’z tadgg’at, ifsi tn kullu ilmawn lli, ismun tn. Igg’z s Tinmüll. Ar kullu tţzur n mddn. Nnan: “Ṣaliḥ a iga!”

36. Si Muḥammad Amdjaw.1

Idda Si Muḥammad Amdjaw s umnụggar n Sidi Ḥmad u Musa f Tazrwalt. Ilkm yan udwar γ Waṣṭuṅ, insa gis, yufa yan urgaz ar issḥmu aman n luḍu. Ar tn izznza ɪgrš i urγ’rraf. Inna yas Umdjaw: “Ya Ḳbbi, a argaz, Ḍal γ ak imik n waman n luḍu.” Ur issin a tn izznza. Ifka urgaz lli ɜγ’rraf n waman ḥmanin. Llīγ ittuḍḍa, inna yas: “Ara ɪgrš!” Inna yas: “Ma ɪga ɪgrš ad!” Inna yas: “Ṭtāmaṇ n waman!” Yall ukan Umdjaw adar nns, iskr as akuzući, inna yas: “Ha luḍu nnn iṛža, ur yyi tdfrt kra n ɪgrš!” Ar ittejaj urgaz lli, ur jju n ḫri zud lebara ḷnn!

37. Lqšt n yan tṭalb.2


Inna yas: “Tikkad tkm tawal n Ifarayd n luḍu!” Nnan as: “Waxxa!” Ar asn imnal mamn k tţudan, aylliγ ilkmn idarn. Nnan as: “A uddi, rmmqmn n idar, ur imkin at tnn ḳkṣis!” (Lxlayq lli ar ttasim timsilt n yim n umugay, ifṣṣl t f lqyas n uḍar nns, isllulli iyyayn i idarn nns. Iga as timsilt lli ddu uḍar nns, ign u flas m tţzař k tznır.)

1 Cf. Stroomer 2001: 140; Si Muḥammad Amdjaw is the name of a well-known joker in the oral literature of the Agundis valley. A tale from the Goundafa region.
2 Cf. Stroomer 2001: 154; a tale from the Goundafa region.
When he wanted to come down in the early evening, he deflated all these sheep skins and collected them. He went down to Tinnell. Everybody (started to) pay him pious visits. They said (to one another): “This is a saint!”

36. Si Muhammad Amedjaw.

Si Muhammad Amedjaw travelled to the annual fair of Sidi Ahmad U Musa in Tazerwalt. He entered an Ashukn village to stay the night there and met a man who heated ablution water (for a living). He sold (this water) for a penny a pitcher. Amedjaw said to him: “Please, good man, I ask for a little ablution water from you.” (Amedjaw) didn’t know that he actually sold it. The man gave (him) a pitcher of warm water. When Amedjaw had finished the ritual ablution the man said to him: “Well, give me a penny!” Amedjaw said to him: “What about this penny!” He said to him: “(It is) the price of the water!” Amedjaw lifted his foot, let a fart and said to him: “Now the ablution is no longer valid (lit.: broken), I no longer owe you a penny!” The man stood there surprised. He had never seen such a trick (before!)

37. The story of a taleb.

A taleb was appointed (as a teacher) in a village of (Middle Atlas) berbers. There he found that (members of) the village council did not perform the prayers. He said to them: “Oh, my friends, why don’t you pray? Someone who does not pray and does not fast is not a Muslim!” They said to him: “We don’t know how to pray.” He said to them: “I will teach you how.” They answered him: “All right!” He said to them: “Everybody must bring a wooden writing-tablet.” They brought them all of them. He wrote for them (the words) with which one must perform the ritual prayers. They studied until they understood the blessing that he had showed to them.

He said to them: “Now you arrive at the obligations in relation to the ritual ablution.” They said to him: “All right!” He showed them how to perform the ritual ablution, until they came to the feet. They said to him: “Oh dear fellow, it is impossible for us to take off our footgear!” (These people take a sole of cowhide, cut it in the size of one’s foot and wind rags around the legs. One puts the sole under the feet and sews it onto the rags with cords made of palm.)
Inna yasn ṭtalb lli: “T’ir ttżallaʃayat s iʃkʷjaʃ¹ nnun, hati ḫlan.” Ar ttżallaʃ lاخلq lli s iʃkʷjaʃ nnsn. Ar didʃn gaʃn.

Izri ṭtalb lli yaylii as irzq ḫbbi γ dar mddn ann. Inhabs disn, fkan as tiɣraʃ nns. Iftu s tmazirt nns.


38. Lqist n yan urgaʃ, ar issfiʃid i lاخلq ar ttnin: “Σjuba!”²

Iggall lاخلq lli γir a ʾittidu ard izr lejb s ixf nns. Yasi lewiʃ nns ar ʾittidu. Iḥawl ukan γ urγaras, s nn yufa yan wasif ingi γir s izrγan, wid mẓziγn, wid mqqurγn. Inna yas: “Lejb aya!” Inna yas lmλk nns: “Zayd lgʷddam!”


¹ Iškʷjaʃ “boots”. For a picture of local made boots see Rainer 1999: 76, 188.
² Cf. Stroomer 2001: 156; a tale from the Goundafa region.
The taleb told them: “You can perform your prayers with your boots on, that is permitted also.” So, these people (continued to) pray with their boots on. They (even) slept wearing them.

That taleb had passed (the time) that God allowed him among these people. He settled up with them, they gave him his salary. He went back to his region.

Now look, another taleb came, he received an appointment (as a teacher) among these people. So he taught. The evening came, time for prayer. These people performed the ablution together with the (newly appointed) taleb. He entered the ablution room, that taleb looked at them. They entered all of them with their boots on. He said to them: “What is this? Are you animals? You pray like this? It is not allowed! The prayer is not valid with (boots on)!” They said to him: “It is the taleb who was appointed earlier who showed us to pray with our boots on!” He asked them: “Where does he come from?” They indicated where he came from. The taleb wrote him a letter, reproaching him severely, saying: “What nonsense is this! You taught these people to pray with their boots on!” The other answered him: “I made efforts to make them pray with their boots on. You must make some effort to get these boots off!”

The second taleb told them: “Oh dear fellows, you must simply take off these (things of) sin! Prayers are not valid with them.” They said: “No discussion about that! We don’t need a prayer that forces us to take off our boots!” The taleb said to them: “In that case I don’t need this job of yours.” He went his own way.

38. A story about a man who heard people say: “Amazing”.

A man vowed that he would walk until he had seen “the amazing” himself. He took provisions with him and went off. He walked on the road and found a river that had overflowed (its banks), (the riverbed containing) only stones, small stones and big stones. He said to it: “That is amazing!” His angel said to him: “Continue walking!”

He went on and also found a snake. He saw with his (own) eyes that it had come from a hole. He drew near to it. (Immediately the snake) fled, wanting to go (back) into that hole, but (that hole) did no longer fit, it had become too small. He said: “That is amazing! I saw it come out with my own eyes. (But) now it has no way to go back in!” His angel said to him: “Continue walking!”
ار اتيد، ياف نن دار يه يازارت، تسرك جكر نن افراون فولكين د يكزَّارن فولكين. إتس ريس جان ويلال يُفْلًا ننس. إنا يلقو يلي: “آن وطفًُ يل دار يازارت أد ايمك.” إجرب تي إنن أكان. إنكر ويلال للي يُفْلًا ننس. لاقل افراون علا يكزَّارن للي، تجا أكان يمكلي تجا يازارت يليالي. إنا: “ليزب أ يجا يايا!” إنا ياس دار يملك ننس: “يايذ يل”ددام!”

ار اتيد. ياف نن دار يه سين يرسان، يان غيسن ييلا دار ربهاء يماكل د ومان، يسكرف إدليمن، يَّرُب السماحة ننس، يالكين يده، عر غير يريس يرسان. ويسن يرسان ير دارس واس ماء يرشتا، يكترف س يه يتركرت أد يركان، يالكين ييجي، يلاء يمكَّر بيئة بيي لا. إنا سسيت للي: “ليزب أياي! وا للي دار ربهاء ن يماكل د ومان د يلال يدلين يده! وا للي عر دارس واس، يلال يبيرن، ييجي!” إنا ياس يملك ننس: “يايذ يل”ددام!”


ليَر يكيميل ي ينمس للي، يننا ياس سسيت للي نن يوشَك كا ييز لزب: “أ سيد، يَرُب ي ي يي يفَّسْر كا ن يٍمسَر أد يُرُب ينَح.” إنا ياس: “ياوَد اوان ين!” يبَدُع إس تي ن يسَدَي للي ييغ ييَرْب. يننا ياس:
He went on and also found a fig tree that produced beautiful leaves and beautiful figs. A bird perched on top of it. That man said: “Let me rest a little under that fig tree.” He drew near to that tree. The bird flew away from its top. (Then) the fig tree lost its leaves and figs and looked like a fig tree in winter. He said: “That is amazing!” His angel said again to him: “Continue walking!”

He went on. He also found two horses, one had four types of fodder, water, a nice harness, a clean stable, but it was meagre, it had nothing but bones. The second horse had nothing to eat, was tied to a filthy rope, but it was fat, believe it or not (lit.: there is no power except by God). The man said: “That is amazing! The one that has four types of fodder, water and a nice stable is weak! The one that has nothing, lives poor, is healthy!” His angel said to him: “Continue walking!”

He went on. It was late in the afternoon (when he arrived) at the entrance of a village. He found a man sitting. He waited for members of his family to carry him back (into the house) because he had reached a high age. (Our man) greeted him and said to him: “Oh sir, I would like to ask you about a man called ‘the amazing’.” The old man said: “Well, well, that is surely my father!” He called (his father): “Come here!” (His father) loosened his belt, shook the dust from his clothes because he had been playing football with the children. In his beard not even one single white hair could be found, it was completely black, nor were there any teeth lacking in his mouth. (The visitor) said to (the father): “Oh sir, I ask you, (may I be your) guest?” He said to him: “You are welcome!” He went home with the visitor, knocked at the door (of his house) and accompanied him to the guest room. He called his wife. She presented herself to (her husband) and he said to her: “I have a guest.” She said to him: “That is all right, sir!” They sat down. After a while she sent water for the ritual ablution to them. They prayed. She sent a meal to them, it had seven dishes, each dish quite unlike the other. They ate their meal. They did not hear a word of dispute (lit.: a word that is higher than its brother) in that house.

When they had finished their meal, the visitor that came to see “the amazing” said to (his host): “Oh sir. I want you to explain to me certain things that I saw.” He said to him: “Please, speak!” He started (with the story) of the river overflowing with stones. (His host) said to him:
“تمكانا أيا بناديم مقرن الد واد مزور. عز الس يل ليرا ايراتس. واد مزورين هيجر واد مقرن. أرسا إيتيني: ‘فسنا يي!’ ”

إننا حسب: “تم إن بحثي! أي د أفراء د إمي الد بناديم، عز الس إتوري.”

إننا حسب: “مزرأ للي إياتا يرغاز النس، تييش يل هلال. للي حير إنكي تير للي إيلا يوفار النس، تقما مزرأ تمارارت للي عز إيلين يرغاز، تييش يل هرام.”

إننا حسب: “سنا ييسان، مفرح تد كراسات يان الد لألت النس.”

إننا حسب: “تمانن دار إيلا كولو ميضا علا مي عى بات، إجا أراو ن لاز، وكسا إسا إكبي لخير. أية إسفرا النس يقل عكان ف لاز للي ي热销. عز تيسه إ宪法 كولو يايلى إيمناد. واصلي إيجين إجا إكسير، لليل يل لخير، مقرش غيس، إجرف ينسيند إينين. سسادن فلاد يرغاز إدلين. إسفرا النس يلب ين إيلا إكبي، إد إكتي لخير إللي. كولو إجرف، إشب يل إنس.”

إننا حسب: “ميم إنك دا نويا يا يمي ن تجممي، ييش، عز الس إينك. أرسا د كا تاسين مدين عز تافكت، بكسينن تيد تجممي. كطيبنا دا إجيم باباس، عز تاي حيرت يا كيسن يكسن يكسن، عز الس يشير!”

إننا حسب: “ذالياك لاجال عز يش، فرعك ك لي.”

نكين ماني يلين، كُن ين عز يش.

يامن تاويما النس ق در إيس، إننا حسب: “ريغ أ نن أكشغ، نكين د أربيل إد ينسن داري.”

إنك نتا د أربيل النس، إتبيا تاويما يزج تيوري. إننا حسب عكان تاويما ينملي إلكلي د ليتش في. س نن ك신.

تمارارت النس، تسلا عكان إد وعال عاباد د أربيل النس، يزايد عا يسليون عز إدلين، عز هبرن تاسا علا وول، عز تيبب إنادن يرغاز، عز يلال لتش يرغاز. تمكانا إيشن ليتش في. باباسلل يمي إكبي إكبي يليل يلي هلال، عز الس ييش. إجغمر سييدي للي نتنا د ليجب إيس الن ليجب.
“This is the case with important people and ordinary people: there is no longer any respect between them. An ordinary fellow disrespects an important man. They (even) say to (someone important): ‘You, shut up!’” (The visitor) said: “(And what about the story) of the snake?” (His host explained it to him) saying: “(It is about) a shameful word! If this has gone out of the mouth of someone, it cannot go back in it!” (The visitor) said to him: “(And what about) the fig tree.” He said to him: “That is like a married woman, she lives in a licit situation. Once the bird that is perched on (that fig tree) flies away, (it means:) that woman remains behind without husband, she lives an illicit life.” (The visitor) said to him: “(And what about) the horses, each of them in their own situation.” He said to him: “The one who has all kinds of food and drink is a child of hunger, even if God has given him prosperity. He knows nothing but hunger, since he was born. He does not get attached to what he sees. The one that is fat, is a child of prosperity, born and raised in it, he is sent to do good work. Good people mount him, his ultimate goal is God, until this prosperity disappears. Everything he earns, satisfies his heart.”

(The visitor) said to him: “(And what about) your son, whom we found at the entrance of his house, as an old man, unable to stand up. People carry him to sit in the sunshine and bring him back into the house. You, his father, you are not old (at all), you still have all teeth and you are in splendid health!” He said to him: “I ask you a delay until tomorrow, then I will solve (this riddle) for you.” They stood up from where they were and went to sleep until the next morning.

(The next day, the host) sent his servant girl to his son with the message: “I want to come over to you, me and my guest who spent the night in my house.” The host and the guest stood up and followed the servant girl. The servant girl had delivered the message to that man (i.e. the son of the host). They went in. Now his wife had only just heard the conversation of the father (of her husband) and his guest, when she began to speak indecent words that burn (a man’s) liver and heart, (words) that weaken a man’s strength (lit.: knees), (words) that confuse a man (totally). Now that (was the reason) why that man had grown so old. His father to whom God had given a decent woman, was still strong and healthy. The visitor, the “amazing” (host) and the son of the “amazing” sat down,
ar ssfildn i tmɣart lli, ayliɣ ttna i lejḥ kullu lli tra at t tini. Nkṛn, ffɣyn. Imun dis ar tigmmi nns, inna yas: “Is yyi tsqat γ iwi ma is ign γmkanγ iga? Is nn tgit amizzɣ γn ayliɣ kullu tsllat iwaliwn n tmɣart nns?”

Xir lmra, šsṛṛ lmra!

39. Lqist n yan lmjdb."1

Iga lmjdub, iga lhakim. Ifka yas Rbbi yan likas. Ad ukan gis imikk n watay, ig as yat talwizt n ddḥab. Ifka yas Rbbi yat tahidurt, ula nntt tlla gis ḫkm. Ar ittgawar ssiyd lli γ yat taleršt n uglild γ ddawas n yat talerti, inqabal d yan lmnh ar gis ttili illis n uglild.


1 Cf. Strooer 2001: 162; a tale from the Goundafa region.
listening to that woman until she had said to the “amazing” all that she wanted to tell him. They stood up and left. (The host) accompanied (the guest) home and said to him: “Did you ask me why my son has become what he is now? Did you listen carefully, did you hear the words of his wife?”

*Be kind to a woman and you will get the quarrelling of a woman!*

**39. The tale of a Sufi.**

Once there was a Sufi who was a magician. God had given a drinking-cup. As soon as he poured some tea in it, it made him a golden coin (*louis d’or*). God had given him also a sheep skin with magical properties. The man used to sit in the garden of the sultan under an orange tree, in front of him he saw a belvedere where the daughter of the sultan used to live.

One day (the sultan’s daughter) saw the man pour some tea in the enchanted cup. He looked at it, until he shook out a *louis d’or*. The sultan’s daughter sent her maidservant. (The sultan’s daughter) said to (the man in the garden): “You must come to me.” But the man said to her: “Oh dear, I am not (worthy to stand) before the daughter of the sultan. My clothes are torn and dirty and I smoke kif! Besides, the palace of the sultan has seven gatekeepers.” So the maidservant went back to convey the answer of the man to her mistress. (Her mistress) said to her: “Go back to him and tell him: ‘I want you to say ‘All right!’ ’ We will see what we can do (to make) him enter.” The maidservant left. She said to the man: “I just want you to say ‘All right’, that is all.” He said to her: “All right!” The maidservant went back to bring the answer to her mistress. (The sultan’s daughter) gave women’s clothes to (her maidservant) who made the old man wear them. (The maidservant) said to him: “Collect all your belongings and we will carry them with us.” They went off. The maidservant said to (every) gatekeeper she met: “This is a lady, she wants to visit the sultan’s daughter.” (Every gatekeeper) said: “All right, come in!” (And so on), until she had passed all seven gatekeepers. (Then) they arrived at the (room of the) sultan’s daughter, who said to him: “You are welcome!” He sat down on the floor. She said to him: “Please do as you are accustomed to in the garden: smoke your kif, make your tea in your teapot!” He said to her: “All right!” They brought boiling water to him. He filled his teapot, put it (onto the fire) and poured (tea) in a glass cup. She said to him: “Pour also in the other cup.”
Tnna yas: “Wa la budd at tffit gis!” Iffi ukar gis imikk. Iga talwizt, issuss γ uفس nns.


Yan wass izri uggliγ υγaras, idda s tγʷmrt. Islla i ssiydt lii, issaśd imxzniyn nns. Inna yasn: “Snkrat lbuhali yann z γinn, ar γyi isṣṣaγa ixf inu dima. Ḥtta γ yiḍ ur a yaγ ittxa aŋ ngʷn!” Snkrn t. Iggall ssiydt lli: “Rίγ a ixwu lbbd, ard as ifk Rbbi ma s a ittxllaṣ zγ illis n uggliγ lli, nttat ula babas!”

He said to her: “Oh my dear, this (cup) is not for tea!” She (insisted), saying: “You must pour (tea) into this one!” He poured a small amount (of tea) in it. There appeared a *louis d’or*, he shook it in his hand.

They passed the evening chatting, until it was time to go to sleep. (The sultan’s daughter) said to the man: “You must sleep with me.” He said to her: “No!” She said to him: “You must do what I want!” He slept with her against his will. She let him (in this situation). When he did not notice anything, she stole the enchanted cup (away from) him.

In the morning he woke up. He started to collect his belongings. He missed the cup. He said to (the sultan’s daughter): “Oh dear, I miss my cup!” She said to him: “It is broken, the maidservant threw the sherds away.” He went out and returned to the garden where he used to sit and said: “Cup, cup, she who has broken the cup of the people, decided to break her’s (i.e. her virginity too).”

One day the sultan passed by on his way to the hunt. He heard the man (mumbling) and sent his guards. He said to them: “Make this simpleton stand up from there, he annoys me constantly. Even at night he does not let me sleep!” They made him stand up (and leave the place). The man swore an oath: “I will leave the country, until God gives me something with which I can pay the sultan’s daughter and her father!”

He went to the coast, threw his sheep skin on the water and sat (lit.: rode) on it. God transported him to an island. (The man) found a fig-tree there producing very nice figs, (but) out of season! He was hungry. He took one and ate it. A horn came out of his forehead. He was surprised. He said to himself: “Well, oh my God, now we are in even more trouble!” He looked (at the horn) until he was tired of it. He said to himself: “Well, hunger overwhelms me now, I want to eat some more figs.” So he took another one and (immediately) an other horn appeared. He ate a third (fig), one horn disappeared. He ate a fourth (fig), and the second horn disappeared. He touched his head, there was nothing left (of these horns). He said to himself: “Allah be praised! Oh God! This is (going to be) the remedy for the sultan’s daughter and her father!” He picked as many figs as he could, threw his sheep skin on the sea and returned to the city where the sultan lived. He went into the town and met one of the guards of the sultan. He said to him: “Is it not the season for figs in town?” He said to him: “It is not!” He said to him:


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“Would the sultan be happy, if you would bring two figs to him?” The guard said to him: “Oh, yes!” He gave him two (figs) (The guard) brought them and gave them to the sultan. The sultan sent one of them to his daughter and ate one (himself). A horn, like those on Barbary sheep, appeared on each one of them. The sultan was embarrassed and stayed in his palace. He sent a maidservant to the vizier, saying: “Rule in my place, I am ill.”

The vizier ruled for three days. Then he sent a letter to the sultan saying: “I would like to see how you are.” The sultan said to him: “Come in!” The vizier went in and found there this extraordinary thing. He went back and made a messenger announce in the city: “The sultan is ill, both he and his daughter. The one who is able to cure them, God will give him everything he wants! The one who, after entering into the sultan’s room, cannot cure his illness, will have his head cut off!” Nobody dared to enter (the sultan’s palace).

The man, who had brought (lit. the the owner of) these figs, stood up and said to (the king’s messenger): “I will cure the sultan and his daughter!” They brought him to the sultan. (The sultan) said to him: “Can you remove this strange thing, that God gave me?” He said to him: “I can!” He gave him a fig, another horn appeared. The sultan said to him (in anger): “Now, what is this?” He gave a second (fig) to the sultan, one horn disappeared. He gave a third one to the sultan, all (horns) were gone. The sultan said to him: “You must go also to my daughter, she is in the same situation.” He said to him: “But (on condition that there is) only me and her, no one may be present.” The sultan called the maidservant and said to her: “Bring this man to Malika. He will go into (her room), you close the door (behind him)!” The maidservant brought him and locked him in (the room of) her mistress. The sultan’s daughter said to him: “Please, sir, can you cure me?” He said to her: “If my cup is still there!” She said to him: “It is there!” He said to her: “Bring it to me!” He took his cup and put it away. He gave her a fig, a second horn appeared. She said (in fear): “Now what is this?” He gave her a second (fig). One horn disappeared, he gave her a third one, all (horns) were gone. She said to him: “Oh Sir, do you want to marry me?” He said to her: “No!” She said to him: “Do you want to do what we did before?” He said to her: “No!”

40. Ayt Smun N iliy k*rzns tisnt.1


Lliγ ulla unzar, isu wakal, mniqqirn day, nnan: “Awyaary tiyugiwin nnγ, an nk*rz tisnt.” Ddun ar yan lmakan, awin nn didsn tisnt. Igr asn tt Sid u Lmqys, Lmqddm nnsn. Lliγ k*rzns mddd, nnfsin.

Lliγ izri imalass, ismun tn id day Sid u Lmqys, inna yasn: “Rwaḥataγ an ngguy tisnt is a tmmgyay.” Lliγ nn lkmn dar tyyirza, ar tt ikqgyays. Ar ittasi kra n tgunu. Iqqs as iyirɔm γ ufus. Inna yasn: “Hati, tisnt ar tmmgyay, mišš thrra bahra. Rwaḥataγ, an nn ndu arkiγ d bahra tmmγy.”


41. Lqįst n yan urgaz d tmyart nns d emmi Mars.2

Lliγ isrut urgaz ann tumziŋ nns, izli kra n tumziŋ γ yan uhanu nns. Tnna yas tmyart nns: “Mad gant tumziŋ ad lli tzlìt?” Inna yas: “Gant tumziŋ ad t i n emmi Mars.” Tnna yas: “Ma igan emmi Marš?” Inna yas: “Yan urgaz bahra γzzifn.”


1 Cf. Podeur 1996: 123; a tale from the Ayt Souab region.
He took his belongings and went off. He went to the sultan. The sultan asked him: “Is Malika cured?” He said to him: “Yes!” The sultan said to him: “What kind of present do you want?” He said to him: “Oh sir, only the place in your garden where I used to sit.” The sultan said to him: “I will give you the whole garden!” He went away.

40. When the Ayt Smugen grew salt.

One day the Ayt Smugen came together. They held a meeting. They said: “It is too tiring for us to always have to buy salt.” They said: “When there is rain, let us sow it.”

When it had been raining and the soil had become wet, they met again, saying: “Let us bring out our plough-animals and let us sow salt.” They went to a place, carrying some salt with them. Their leader, Ali U Lemqiyys, sowed it for them. When they had sown (it), they went home.

When a week had passed, Ali U Lemqiyys called them together again, saying: “Let us go and see whether the salt has sprouted.” When they arrived at the field, they checked the salt (carefully). (Ali) lifted a stone. A scorpion inflicted a sting in his hand. He said to them: “Well, the salt has sprouted, but it is quite sharp. Let us go (home) and come back when it has grown somewhat more.”

They went home and waited until they had enough of it. They went back (to the field) several times. The salt refused to grow for them. They said: “The sowing seed must have been spoiled, the salt will not grow!”

41. A story about a man, his wife and uncle March.

When a (lit.: that) man had threshed his barley, he set some of it apart in a room. His wife asked him: “What is this barley that you set apart?” He said to her: “This barley belongs to uncle March.” She said to him: “Who is uncle March?” He said to her: “A very tall fellow.”

One day that man had gone, he was absent (for some time) and a tall man came to his house. When the woman saw him, she called him. He answered her: “Yes, what do you want?” She said to him: “Are you uncle March?” He said to her: “What do you want? What is the matter?” She said to him: “There is some of your barley with us (at home), take it!” He said to her: “I do not have something I can carry it in.”
Tnna yas: “Ha darrγγ γat sarvdnt d lγml mi ma s tnt tasit.” Inna yas: “Waxxa!” Tfkα yas sarvdnt. lemμmr as s tumζnζn lli, iddu.


Iddu urγγz lli s yan lmʌδe mγqurγ. Ffurγγ γn akkε urγγz n lmʌδe s ssuq, agυrnt γis γyir tmγγγγ γn. Iddu s ωmμmar, iffurγ γ d γis, ar γyaqγqa i ayt lmʌδe. Asκιnt d tmγγγ γn, nnγt as: “Mət γtγ, γat γtrιt?” Inna γasnt: “Kkiγ γ d liγt.”


42. Tablinka d urγγz.¹


She said to him: “We have a donkey and a bag in which you can carry it.” He said to her: “All right!” She gave him the donkey. He filled its bags with this barley and went off.

When the husband came back, he went in, but did not see the donkey. He said to the woman: “Where is the donkey?” She said to him: “Uncle March loaded his barley on it, he took it to store it in his house.” The man said: “There is no force nor power except with God!” He clapped his hands (in anger). He said to the woman: “So, that is what you did to me!” He said to her: “Now I will go out. If I find someone I can curse, there will be no harm for you. But if I don’t find (such a person), I will chase you away.”

The man went to a big village. The men of the village were gone to the market, only women were left there. He went to the graveyard, he came out of it and called the people of the village. The women came, saying: “Who are you? What do you want?” He said to them: “I come from the hereafter.”

The women said to him: “How are the people of the hereafter?” He said to them: “There is a big feast going on among them, they convey their greetings to you.” Every woman started to ask him (questions such as:) “How is my uncle, how is my aunt or my sister.” He said to them: “Your family says to you: ‘You must send us some jewels, until we have finished the party that we have here, and we will return them to you (later).’ ” These women rushed off to their homes. Everyone brought him the jewels that she possessed. The man collected the jewels, took them and went to the graveyard. He went off and went home, he went in and said to his wife: “No problems for you, I found (enough people) that are your equal in folly!”

42. The viper and the man.

Some people were chasing a viper that fled and ran off quickly. The viper met a man and said to him: “Please, save me from the people who chase me!” (The man) said to (the animal): “What can I do (for you)?” (The viper) said to him: “Open your mouth and let me enter your stomach, until they have gone.” So, he opened his mouth and the viper went in.

When those who chased (the viper) had arrived, they asked (the man): “Did you see a viper?” He said to them: “I did not see it.” When these people had gone, the man said to the viper: “Come out, these people are gone.”
Tna yaš: “Ur ra n n ffurγγ γ γid, illa γid mad šťtaγ.” Inna yaš urgaz ili: “An nmnširid dar īqaĎi Bu Mḥmmđ.”


Iddu urgaz ili. Ikk nn imikk, yaĎu d s dar Bu Mḥmmđ, inna yaš: “Riγ ak k awiγ i tarwa nu, as srk tšleabn.” Inna yaš Bu Mḥmmđ: “Nkki mqqurγ, ṭniiγ, hati, llan dari kra n lḥšum mẓẓyin. RwaĎ s dari at tn tawit.” Imun urgaz ann d Bu Mḥmmđ, ayliγ lkmn yat tblaγt. Iml as Bu Mḥmmđ yat tfrıt γ ddu tblačt, inna yaš: “SmĎi nn ifassn nnk ad ak tn fκγ.” Ikšm Bu Mḥmmđ γ yat tfrıt γ ufilla, ar isnil tasndrt nns i yan uģ*mad. Iffrγ d uģ*mad, ibbi argaz ili γ ifassn. Inna yaš: “Hak tiγraĎ nkk γ lxir ili gik skṛγ! Hann ma s tšleabn tarwa nnk!”

43. Lqįşt n yan urgaz ili izznzan tammnt γ ssuq.1

Yan urgaz lėmmr mnṅaw yilmawn n tammnt γ ssuq. Yašk nn dars yan urgaz, ira ad dars isγ tammnt. Inna yaš: “Mnšk at tzznt tammnt ann?” Inna yaš: “MĎt tt. ɬγ tt tėjb, ar gis tsawalt.” Yasi urgaz ann yan ylim, ɨfsi t, imdī tammnt, ifk t i bab nns, inna yaš: “Amz, arkīγ guγusγ wawγaĎ.” Yamz i s ufus nns. Yasi dagy ummsaγ lli wayyaĎ, ɨfsi t, imdī tammnt, ifk i dagy i bab nns, yaṃz t s ufus nns yadnın. Yasi ummsaγ yan ylim n tammnt, irur. Iggaṃmi bu tammnt mad a iskar i yilmawn lli yumz. Ar yaqqra i mddn at t fukkan.

1 Cf. Podeur 1996: 141; a tale from the Ayt Souab region.
(The viper) said to him: “I will not go from here, there is something to eat here.” The man said to him: “Let us bring our case to judge hedgehog.”

The went to him. The man told him what had happened between him and the viper. The viper started to talk, but the hedgehog said to him: “Silence! People inside don’t speak to people outside!” (The hedgehog) said to him: “Come out and we will talk!” The viper came out. The hedgehog said to the man: “Shut your mouth quickly and go to your work!” When the viper saw that (the man) was gone, it went off also.

The man went off. But after a short while he went back to the hedgehog and said to him: “I want to take you (home) to my children, so that they can play with you.” The hedgehog said to him: “I am old and tired, well, I have some small children. Come with me and take them with you.” The man accompanied the hedgehog until they arrived at a slab. The hedgehog, showing him a hole under the slab, said to him: “Stick your hands (in this hole) and I will give them to you.” The hedgehog went into the hole from above, he pushed his back to a snake. The snake came out and bit this man in (his) hands. (The hedgehog) said to him: “Here is your reward for the good things which I did for you! Here is something your children can play with!”

43. The story about a man who sold honey at the market.

A man filled some skins with honey on the market. An other man came to buy some honey from him. He said to him: “For how much do you sell that honey?” The merchant said to him: “Taste it (first). If you like it, then talk to me about (the price).” The man took a skin, opened it, tasted the honey and gave it back to the merchant, saying: “Hold it, until I have checked another one.” The merchant took it in his hand, the buyer took another (skin), opened it, tasted some honey and gave also this one back to the merchant, who took it with his other hand. The buyer took a (third) honey skin and ran off. The merchant could not do anything (as he stood there) with the skins in his hands. He had to call people for help in order to free him (from his situation).
44. Saydna Sulayman, nttan d HUDhud d Bilqis.  

Saydna Sulayman iyñ iffyñ, ar ittmun d ljiš nns, at tñ igan mddn d ltyar d lawhaš. Ar izzigiz yan ñdür ayliñ tekm tuzzumt n wass, igg"z γ yan lmakan ag gis isunfu. Hudhud yadlly iga mafaman, ar as inmal γ illi γ llan waman.


Saydna Sulayman, nttan, lliñ ink"r γ yids, inna yasn: “Trat nn i hudhud ad ɗ yašk, ad any iml maniγ llar waman.” Ar siggilīn hudhud, ur t uffīn. Inna yasn: “Iγ d yuška, rat t eddbγ kra n ledab iggutn nγd a as γrṣγ, abla iy γ yyi d ywi kra n lxbar fulkinin!” Iγr i rrays n ltyar, at t igan aswwant. Ayliñ t id tkkm tswwant, inna yas Saydna Sulayman: “A tddut, a yyi tawit hudhud γill γill γill!”

Tffirri tswwant. Ayliñ nn tkks kigan γ ignna, ɪɗuf nn hudhud lli, yuška d γ mnid n tmazirt n Saba. Tjuwwi nn srs ayliñ tekm t, γ"i t, inna yas: “Maniγ nn tmaṭl? Ar k isiggl ugllid, vr k yufi! Hati iggull yat tgllict iggutn as sar k īddo!” Inna yas hudhud: “Ns nn gis ur giatan ‘Abla iy γ yyi d ywi kra n lxbar’?” Tnnn yas tswwant: “Ṣad, inna γiκann.” Inna yas hudhud: “Awa, la bas dari, hati iwiy as d kra n lxbar fulkinin.”

44. Solomon, the hoopoe and queen Bilqis.

When Solomon marched out, he was accompanied by his army consisting of people, birds and wild animals. One day he marched until midday, then he pitched camp at a place in order to rest there. In those days the hoopoe was the water finder, it used to show to (Solomon) where water could be found.

(Once) when Solomon had fallen asleep, the hoopoe said (to itself): “Let me go roam around in the sky, until the king gets up (again).” When it had travelled some (distance) in the sky, it saw a land in the direction of Yemen. The hoopoe flew until it landed in a garden in the land of Saba (Sheba). There it found another hoopoe. They talked to one another, the one said to the other: “Who are you?” It said: “I am the hoopoe of Solomon.” Then it said to (the other): “What about you? Who are you?” It said: “I am the hoopoe of queen Bilqis.” It said: “Come along with me!” (Solomon’s) hoopoe said: “I am afraid to be too late, when the king asks for me.” The (other hoopoe) said to him: “You don’t have to; if you bring news from Bilqis he will be very happy.” The (hoopoe) went along with the other one, until it entered (the room) of Bilqis. It looked carefully at the land of Bilqis and then returned (to Solomon).

When Solomon woke up in the night from his sleep, he said to (his men): “Call the hoopoe, let it come and show us where the water is.” They went to look for the hoopoe, but they did not find it. Solomon said to (his men): “When it comes I will punish it severely or I will slaughter it, unless it brings me good news!” He called the chief of the birds, the sparrow hawk. When the sparrow hawk had come in, Solomon said to it: “Go and get me the hoopoe immediately!”

The sparrow hawk flew away. When it had crossed every (corner) in heaven, it saw the hoopoe coming back from the land of Saba. It rushed to the hoopoe, and when it had reached it, it took it (in his claws), saying: “Where have you been so long? The king has been looking for you, but did not find you. He has sworn a solemn oath that he will punish you!” The hoopoe said (to the sparrow hawk): “Did he not add: ‘Unless it brings good news’?” The sparrow hawk said to the hoopoe: “Yes, that is what he said.” The hoopoe said: “Well, (in that case), there will be no problem, because I bring him some good news.”

Inna yas Saydna Sulayman: “Ad ak fkγ yat tbrat ad as tt tawit.” Yara tabrat, ifk as tt i hudhud, yawi tt hudhud ayliγ ilkm lqr n Bilqis. Yaf tt nn teṭṭas, iskkwiγ γ uskşl n lmnnzh nns, ayliγ tduy γ yiðs. İluh as nn tabrat lli, tasi tt, ṭγγ tt.

Hudhud Ili yaḍu d. Tagliγt tsman luzara nns, tnaa yas: “Hati yat tbrat tuṣka yyi d γ dar Sulayman, inna gis: ‘Labudė ad d dari taʃkim at tdhüm.’ ” I’ilad mad awn iḍhrn? Mat tram?” Nnna as: “Nkni tla darṣi ḍqwwa igguṭn ugg"ar n ti nns.” Tnaa yas: “Xmmemar! Ḥann kra ugℓlid ḳγ d ikşm s kra n tmazirt, ar isdullu mdn n lli tufkının, issbdd willi x"şnnın.” Tnaa yas: “Rad as ṣṣifīγ kra n lhdiγt at t arṣiγγ. Ḳγ iga aglllid mqqurn, hati rad ṣγ iyyn; ḳγ t ur ige, hati rat t nnns.”

Tṣṣifīd as smms idmya n ismγ d smms idmya n talyajurt n wurgy d smms idmya n talyajurt n nqq"rt, Tṣṣifīd as sul smms idmya n twayya. Tsls lksut n ismgan i twiγin, tis lksut n twiγin i ismgan. Tṣṣifīd as yat talyaqūt ur iḍhir ini nns. Tṣṣifīd immdụkụl nns, tfka yas n lhdiγt ann.

Saydna Sulayman ḳiγ iṣṣn is nn dars tuṣka lhdiγt ann, yumr i ḍjnun d sṣayaṭin ad as skrn lyajur mqqurn n wurgy d lyajur mqqurn n nqq"rt. Ssun tt γ yan ṭγγ γ uγaras lli rad kkṁ immdụkụl n Bilqis. Yamr ʲdbu yisan kra n leadad igguṭn ad skrn sṣrbis γ iggi n lyajur n nqq"rt d wurgγ. Llįγ d uʃkšan ʲdbu lhdiγt lli, ar ttannyaγn lyajur ann, bddn fiɬas yisan. Ḥqrn lhdiγt lli d iwun.
The sparrow hawk took (the hoopoe) and brought it before Solomon and put it there. Solomon took the hoopoe by its crest and said: “Where have you been until now?” The hoopoe started to tremble and said to the king: “Remember that you must stand before God! Tomorrow (can be) the day of resurrection, (so) don’t punish me!” He said to (the hoopoe): “Tell me where you have been.” The hoopoe said: “I have been to Saba, I found there a woman named Bilqis. She is the queen of that land.” The hoopoe added: “Her kingdom is greater than yours.”

Solomon said (to the hoopoe): “Let me give you a letter, that you must bring to her.” He wrote a letter, gave it to the hoopoe, who brought it to the castle of Bilqis. It found (the queen) asleep, but it waited in a window of her pavilion until she woke up from sleeping. The hoopoe threw that letter to her, she took it and started to read.

The hoopoe returned. The queen gathered her vizirs together and said to them: “Look, a letter came to me from Solomon, in which he says: ‘You must come to me and do honour to me with presents.’ Now, what do you think, what do you want?” They said to her: “We have great power, even more than his.” She said to them: “Think carefully! Look, if some king invades a country, he humiliates good people and raises bad people to power.” She said to them: “I will send a present to him to test him. If he is a great king, he will show it to us; if he is not, we will know it (soon).”

She sent five hundred slaves to him and five hundred gold bricks, five hundred silver bricks and five hundred female slaves. She dressed female slaves in clothes of male slaves and male slaves in clothes of female slaves. She sent him a pearl that had no visible opening. She sent her personal guards along and gave them those presents (lit.: this present).

When Solomon knew that the presents would come to him, he ordered the jinn and the devils to make for him a big slab of gold and a big slab of silver. He spread them out in a plain along the road where the guards of Bilqis were to pass by. He ordered a large number of horse men to stand in rows on the slabs of silver and gold. When those who brought these presents arrived, they saw the slab on which horses were standing. They thought very little of the presents that they (themselves) were bringing.
Saydna Sulayman iffy d. Nnan as: “Ha lhdiyt n tglilt Bilqis.”
Inna yasn: “Rarat as tt. Hati ras srun nn askg γ s kra n lqwwa iggutn, rak k‘n δiy γ tmazirt nnun, iy d ur tuśki s dari s ugayyu nns!”

Inna yaddli yan ljjn i Saydna Sulayman: “Tamγart ann irdn nns zuḍ wi n urγyul.” Ikṣuḍ a sitt ithlh. Inkr Saydna Sulayman, yamr i ljiś nns ad skrn yan ifrd γ imi n lmśwwr nns. Sqfn ifrd ann s jjaj. Uk‘an inna i ljnn: “Ma gīgūn izdān n yya d yawi lkursi n Bilqis γ tgmml nns, at t id taf γ dari?” Inna yas yan gisn: “Zδary γ τ id awiy qbl ur ta tnkirt γ γi.” Inna yas wiss sin: “Nkkki zδary γ τ id awiy ma γ tqqnt ttį, trzm tt.” Inna yas: “Mqqar d kyyi γ ar rat t id yawi.” Iqnn allā nns, irzm tnt, iduf lkursi n Bilqis γ lg‘ddam nns. Inna yasn: “Sxsrat gis imikk, ad ṣnγγ is tra at t tak‘w nγd uhu.”


45. Lqīṣt n urgaz d warraw nns.


Iddu urgaz ann, imun d ijījan inn s umrdul, a nn išašk ijījan. Aḥšmī imun d babas, zwarn. Taḥšmī tgg‘ra, a tggar γ i nna kkan ibawn d ilammn.

1 Cf. Amard 1997: 118-132; a tale from the Ouarzazate region.
2 This text contains words which are peculiar to the Ouarzazate-Demnate dialect of Tashelhiyt, like ijījan where other dialects have ifrxan “children”, and the deictic element inn where other dialects have ann.
Solomon came out (of the palace). They said to him: “These are the presents of queen Bilqis.” He said to them: “Bring them (lit.: it) back to her. Beware, I will come to you with an enormous army and expel you from your country, if she does not come to me herself!”

A jinnee had said earlier to Solomon: “That woman has feet like a donkey.” He feared to marry her. Solomon stood up, ordered his army to build a basin at the entrance of his courtyard. They covered this basin with glass. Then he said to the jinn: “Who among you can bring me Bilqis’ throne from her palace, so that she will find it here?” One among them said to him: “I can bring it, before you go out from here.” A second (jinnee) said to him: “I can bring it in the time that you close and open (your) eyes.” Solomon said to him: “All right, you will bring it for me.” He closed his eyes and opened them, he saw the throne of Bilqis before him. He said to them: “Make it slightly worse, so that I can see whether she recognises it or not.”

When Bilqis came and wanted to enter the gate of the courtyard, she wanted to walk through that basin, she lifted her clothes (to keep them dry), because she thought she would be walking through water. Solomon looked at her feet and found out that they were quite unlike what the jinnee had said. He said to her: “Proceed, this is not water!” She came into (the palace of) Solomon who said to her: “Is this throne like yours?” She said to him: “It is like it”, because she did not want to say to him: “It is it!” In this way Solomon married her and had two boys with her.

45. A story about a man and his children.

There was once a man who married a woman and God decreed that he have a boy and a girl with her. God determined that the mother of these children die. A time passed and the man married another woman. Well, what was the occupation of that man? He was a woodcutter. He used to catch four partridges (daily) and divide them among them, one (partridge) for (every)one. Time passed and the woman said: “You must get rid of these children, so that we each have two partridges!”

The man went off with those children to a remote place to get rid of them. The boy went in front, together with his father. The girl walked behind, she threw beans and bran wherever they passed.


Gɡawrn, ar ttejiḥb th mad skarn. Mikk s mikk, s nn zᵊan yat ṭfufut n leaфиyt γ lg*ddam ṭnsn. Tnna yas ṭḥsmit: “Gɡawrn, ad iṣarγ mat tga leaфиyt ann.” Tddu, s nn tufa yat txxut tsmra, ar ṭtx*dam sksu. Taγ ɪlil, alliy as gis tuk*ɾ. Tawi t dar g*mas, ššn t. Tskr tikklt yaḍnin ḥymkann. Inna yas g*mas: “I Rbbi, a lalla, ad didm muniγ!”
They went on until they came to a forest. Their father said to them: “Sleep here, while I gather firewood, then I will come and get you.” They slept until noon. They stood up, but did not find their father. They took the road. The girl, to whom God had given brains, (found the way back, thanks to) the beans and the bran by which she had marked the road. (So) they went on, following the bran and the beans, until they reached their home. They went in and stayed (hidden) in a nose-bag. When it was dinner time, their parents brought the meal in and ate it. While they ate, they divided the partridges. The father of the children said: “Take yours, oh Fatima, my daughter! Take yours, oh Muhammad, my son!” The children jumped forward saying: “Here we are, daddy!” The woman stood up and beat him with a ladle, saying: “Now what! You were only fooling me, you did not get rid of them at all!”

They slept. When it was morning, she said to him: “You must try to get rid of them once more!” He took them (out), the girl and her father went in front, the boy walked behind. The girl threw dates wherever she passed. The boy, walking behind them, collected them. When they had come to the forest, their father said to them: “Sleep here, while I gather firewood; then I will come and get you.” He hung a water gourd in a tree. The wind hit it, (but) they did not see it. They slept until they woke up, hearing the gourd being shaken by the wind. They thought it was their father cutting wood. In the night, the girl woke the boy up saying: “Stand up. It is night! It is night!” He stood up and offered her some dates that he had collected on the road. He said to her: “Well, take (some) dates!” She said to him: “Now you did something very foolish, silly boy! Right from where we set off, I marked the road with dates and you collected them!”

They sat there wondering what to do. After a while, look, they saw a glimmer of light in front of them. The girl said to him: “Stay here, let me see what this light is.” She went off and found an (half-blind) ogress busy cooking and preparing couscous. (The girl) made up her mind and stole some of it. She brought it to her brother and they ate it. She did so a second time. Her brother told her: “By God, oh woman, let me go with you!”

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1 Perhaps absent-minded, not noticing the absence of his children or in regret that he got rid of his children?


She said to him: “Oh brother, do you want to do it (scil. bring us into troubles) again?” He said: “Not at all!” She stood up and went with him until they reached the cave of that ogress. The girl had hardly put her hand forward to steal couscous, when that ogress, thinking that it was the chickens (stealing), said to them: “Krshsh! burshsh! (Away) you little rascals!” The boy laughed. (The ogress) jumped on them and said to them: “It must be God who brought you here to me, to be my children!”

She brought them to a cave and looked after them. She said to them: “So that you will put on weight (lit. become fatter)!" Every eight days she said to them: “Stick out your hand to me (and I will see) whether you have become fatter.” The girl had some needles, she kept one for herself, and she gave one to her brother. They presented them to the ogress and she touched (these needles). She thought that these were their hands and she said to them: “You are still too meagre!” And so on and so forth, until one day, the boy lost his needle. He presented his finger to her and then the ogress said: “Not bad at all, look! you have become quite fat!” She stood up and made fire in the oven. She wanted to throw them in and have them roasted. She said (to the girl): “Stand up. Fadma, my daughter, (can you) check whether the oven is hot enough?” She said to her: “Oh aunt Maguza, my mother taught me nothing except (how to handle) my distaff and the loom. She did not teach me to check an oven fire!” (The ogress) said to (the boy): “Stand up, oh Muhammad, my son, you check it!” He said to her: “No, I will not. My father taught me nothing except how to handle the writing-tablet and the hoe!” She said to them: “Look at me, let me have a look!” She had only just gone to stand there to check (the fire) when they pushed her into it and poured oil over her so that she burnt.

They collected all that pleased them in the cave of the ogress and went off travelling. After some time, they encountered a snake, who pastured an incountable number of ewes. They asked permission to be his guest. He said to them: “Accepted!” They said to (the snake): “Give us your sincere promise (lit. : the promise of God: laman n Rbbi) that you will not do us any (harm).” He said to them: “I will give you God’s bran (ilamnn n Rbbi), that I will not do you any (harm).” They said to him: “You said ilamnn and not laman!” He said to them: “I will give you water of God (aman n Rbbi), that I will not do you any harm! They said to him: “Now you said aman!”
Ilmma, ifka asn laman n Rbbi, ur tn ittaγ bla aynna t yaγn.

Kšmn dars. Ar ikssa uḥšmi; mikk s mikk, itahl uγjada tahšmit. Tkka dars mad dars tkka, s at taru; alliy turu, taru aḥšmi. Mikk s mikk allir γ iaxtr uḥšmi, yisan awal. Tnna yas i uγjada: “Dγikx mαxššay an nskr kra n ssiba i g”ma, a t nγγγ, nbqa d nkki didak d iwitnγγ.” Inna yas: “Man nskr?” Tnna yas: “At tddut, at tnhf γ tkššult n uγu. Tassaeη nna d yuška γ tayssa, dda d yawi irifi. Dda as iniγ: ‘Zayd s tkššult, ffi d mikk n uγu, brd iss irifi.’ Tassaeη nna nnu yuška a iffi aγu, tγqst t.”


Tnna yas darγ tmγrt i urγaz nnas: “At tkrt, at tnhf γ iqqayn. Tassaeη nna nnu yuška a yasi iqqayn, tqqst t γ iγdαγan.” Ittu uḥšmi dar xalis, inna yas: “A xali, iγ ak tnaa: ‘Zayd, asi iqqayn’ , tinit yyi: ‘Nkr, a yiwis n ultma, asi yyi tn d, s hyyaγ turziyin inu.’”

Liyγ aς ttna ultmas i g”mas: “Nkr, asi d iqqayn.”, inna yas: “Nkr, a iwris n ultmas, asi yyi tn d.” Iddu uḥšmi at tn d yasi. Yaf nn babas, infi γ wammas n igudi. Inna yas: “A baba, trit at tnγt laman?
Finally he gave a sincere promise (laman n Rbbi) that nothing would happen to them what would not happen to him.

They entered (his house). The boy became shepherd and the snake married the girl after a while. After some time, she gave birth and it was a boy. Some time later, when the boy had grown up, he knew how to speak. The (sister) spoke to the snake: “Now we must find a way to kill my brother; then (just the three of us) will be left: you and me and our son.” He said to her: “What can we do?” She said to him: “You go and hide in the buttermilk churning skin. When he comes home from herding (sheep), he will have thirst. (Then) I will say to him: ‘Go to the skin, pour some buttermilk and quench your thirst with it.’ When he comes to pour buttermilk, you bite him.”

That little boy overheard what they had said. He hurried towards his uncle and said to him: “Oh uncle, when (my mother) says to you: ‘Go and pour some buttermilk for yourself’, then you must say to me: ‘Stand up, oh son of my sister, and pour some (buttermilk) for me. Look, I am too tired!’ because they have put papa in the churning skin to bite you!”

When the shepherd had come home, his sister said to him: “Pour some buttermilk (for yourself), you will quench your thirst with it.” He said to him: “Stand up, oh son of my sister, and pour some buttermilk for me. Look, I am too tired!” His sister said to him: “How can he reach the churning skin, he is too small!” The little boy said to her: “I can, I will take the pestle, stand on it and pour in some buttermilk for him!” The boy stood up, put the pestle upright and climbed it. He had only just opened the mouth of the churning skin when he found the snake in it. He said to him: “Oh father, do you want to break (your) promise, God will kill you for this!” He poured some buttermilk and brought it to his uncle.

The woman said to her husband: “Go and hide yourself in the dates. When he comes home and takes some dates, you must bite him in his fingers.” The boy went to his uncle and said to him: “Oh uncle, if she says to you: ‘Go and take some dates’, you must say to me: ‘Stand up, oh son of my sister, bring them for me, I have to readjust my shoes’.”

When his sister (actually) said to her brother: ‘Stand up and take some dates’, he said (to the boy): “Stand up, oh son of my sister, bring them for me.” The boy went to bring them. He found his father hidden in the pile (of dates). He said to him: “Oh father, do
Rbbi dda d gik iny!" Yasi as d iqqaytn i xalis. Iddu ik"s.

Tnna yas dary tmqart i urgaz nns: "Dda k gey γ wammats n ilbađ. Tnfit gisn. Iniy as askka, a ur ik"s, a iddu a issrīd γ wasif. Tassao tt nna yīwi ilbađ s wasif, iy ira at tn iřzm, tsnmqart as."

Zikk, allīγ iffu lhal, ttna yas: "A g"wma, a ur tk"st ḍyassad. Zayd, ssirād ay γ ilbađ nnyγ." Tsmun as d ukrīs, yīli ugrād γ wammats nnsn. Līγ as tn tfska, inna yas iswa n tmqart: "A xali, șbrk, a nn dark aškγ." Iddu, yasi yan usγ"n, yass siss ukrīs, allīγ ur sul illi ma γ ittffγ ugrād. Āwin ilbađ ar igmir n wasif. Inna yas: "șbrk, a xali, a ur tțzmī ilbađ id ar d aškγ." Iddu, iyli s yat tfruxt, ibbi d gis yan sin iq̲r̲naf, yawi tn d ar dar xalis. Ifka yas yan, ihtaf yan, inna yas: "Iwa, a xați, ar d tn nssrīd, ukan nslīl tn!" Ar kκtn ilbađ, akk" ur mmīγn, ar asn d gis isawl ugrād: "Aha! a iswa n lḥhram, a ur tṛyīt babak!" Inna yas uḥṣmi: "Ḥaṣa, baba ur a ittili γ ukrīs ann n ilbađ!" Allīγ ar kκtn, allīγ t nγan. Rzmīn ilbađ, afn t id, intimt. Kkṣn as tarmatin, ssirīn ilbađ, γ"lin d s šγ"l nnsn.

Līγ nn rāḥn, inna as uḥṣmi i innas: "Ṣuf tarmatin, iz d ṭwanst akk" ti n baba?" Tnna yas: "Yyak, a yazγub, tṛyīt t inn!" Inna yas: "La, la, baba ur a ittili γ ilbađ!" Tasi tarmatin anū, tsnū taruwayt, tkks tt i ippian, ṭg imīkk γ tzzlaft. Tammū i ti nns γ tgdurt. Tasi tt, tnn̲a yak fāda a nn tțfān tazzlaft ann da γ tga tarmatin anū n ssmtm, fāda a tt śṣn, nmttn.

Līγ kṣmn ijjīn inn, ttna yasn: "Zaydat, iḥṣat taruwawt ann n tzzlaft, tfīm yyi ti n tgdurt." Līγ kṣmn, nttn śṣn ti n tgdurt. Asīn ti n tzzlaft, rām tt s tgdurt. Diṣn γ ddaw tzzlaft, skrn zund iy nmutn. Tkṣm, nttt, ttna yasn:
you want to break (your) promise? God will kill you for this!” He brought the dates to his uncle. (His uncle) went back to his herd.

The woman said to her husband: “I will put you in the laundry. You must hide in it. Tomorrow I will say to (my brother), that he should not go herding his sheep, but rather do the laundry in the river. When he has carried the laundry to the river and wants to open the laundry bundle, you can bite him.”

Early in the morning she said to him: “Oh brother, don’t pasture the sheep today. Go and wash our laundry for us.” She collected a bundle of laundry for him, the snake was in the middle of it. When she had given (the clothes) to him, the son of the woman said to him: “Oh uncle, wait, I will go with you.” (The boy) went off, took a rope, tied it around the bundle of clothes, so that there was no way for the snake to escape. They carried the bundle to the bank of the river. (The boy) said to him: “Wait, oh my uncle, don’t open this bundle of laundry until I come back.” He went off, climbed a palm-tree, cut two dry branches from it and brought them to his uncle. He gave him one, he kept the other and said to him: “Well, uncle, we will wash (the clothes) by (pounding and beating), then we will rinse them.” They were beating the laundry, although being all dry, until the snake inside said to them: “Oh you young rascal, don’t you kill your father!” The boy said to him: “No way!, my father cannot be in that bundle of clothes!” They beat him and killed him. They opened the bundle of clothes and found him dead. They removed his poisonous fangs, they washed the clothes and went back to their work.

When they had come home the boy said to his mother: “Look at the poisonous fangs, don’t they look like those of my father?” (The mother) said to him: “What kind of idiot are you! You killed him!” He said to her: “Oh no!, my father cannot have been in the bundle of laundry!” She took those poisonous fangs, cooked a stew, she took a portion of it for the children and put it on a plate. She left her portion in the pot. She brought (the plate) in, thinking that they would find the plate in which she had put the poisonous fangs and then eat (the stew) and die.

When these children entered, she said to them: “Go and eat some stew on the plate and leave the rest in the pot for me.” When they had entered, they ate the stew in the pot. They took the stew on the plate and put it in the pot. They fell down beside that plate and acted as if they were dead. She came in and said to them:
“Tmmutm, a ur k”n gis issnkr Rbbi!” Tasi ti n tgdurt, ar d stt tštta. Ur tt akk* tkmmil, alliy tmmt. Nkrm, asin tt, alliy tt in mdln.

Aškn d ḍalbn Rbbi a asn ig tigmmi zund taṛmmant. Asin tt γ waškarn msn, ssadun, munen d uyaras. Alliy rahn gr sin iyarasn, inna yas yan i yan: “Dɣid a γ nra an nbdu.” Nkrm, k*rzn gis yat šširt. Inna yas: “Iwa xali, iy ndda, ar d nbdu, wa nna gitnγ γ tlla tyufi, yaškik d dar šširt ad. Iγ tt id yufa tsllaw, yisan is yay kra wayyad. Iγ tt id yufa tqqur, yisan is immut!” Inna yas: “A xali, a ak uššaγ, bnadm nna mi zgawnt twallin, a ur dars tilit!”

Mšafaḍn. Dɣwann ikka yan uyaras, dɣwann yadnin ikka yan. Ihawl nn ukan uxatar, s immaggar d yan urgaz mi zgawnt twallin. Inna yas: “A yaḥšmi, is trit ad dari tilit?” Inna yas: “La, la, a wddi, yuṣṣa yyi iwis n ultma, inna yyi: a ur tilit dar wa nna mi zggawnt twallin!” Iddu dγ urgaz ann, ilulli as d γ uyaras γ lg“ddam, inna yas: “Ad dari tilit!” Inna yas dγ mkda a s inna γ tikklt izwān. Iskr as dymkn缴纳 n tikkal, alliy inna uḥšmi yann γ Ixaṭ nns: “Allahu aslam! ayt tmaziert ad kullu zgawnt aṣn twallin!”

Iwṛri, iqbl as ad dars yili. Inna yas: “Iwa ggawraγ, an nskr ššrd ingratγ.” Inna yas: “At tkssat ar tadjγ”at, tywit d sbea n tsurin. Iγ k tzwar tiydit, tšš immsi nmk. Tzuzγt d tafqqirt γ ušla. Wa nna gitnγ tg”raż, nazu udm nns.” Qbln akk* ššrd ann.

“You are dead! May God never let you rise again!” She took the meal in the cooking pot and ate. Before she could even finish it, she died. (The boys) stood up, took her away and buried her somewhere.

They came and asked God to make them a house like a pomegranate. They carried it in their sacks, went off and took to the road. When they reached a fork in the road, one said to the other: “We will separate here.” They planted a tree there. The boy said to him: “Oh uncle, should one of us after our separation want to know about the other, then he must come to this tree. If he should find it yellow, he will then know that something (bad) has happened to the other. If he should find it dried up, he will then know that (the other) has died!” He also said to him: “Oh uncle, I advise you not to be in the company of people with blue eyes!”

They took leave from each other. One took this road, the other took that road. After a while the big boy (i.e. the uncle) met a man with blue eyes. He said to him: “Oh boy, do you want to stay with me?” (The boy) said to him: “No, no, dear sir, the son of my sister advised me not to be in the company of someone whose eyes are blue!” That man (with blue eyes) went off, made a detour and (stood again) in front of him saying: “Stay with me!” He answered him just as he had done the first time. (The man with the blue eyes) did this to him seven times, (the boy finally gave in) thinking: “God knows best! Maybe all people of this country have blue eyes!”

He returned and agreed to stay with him. He said to him: “Let us sit down and make agreement between the two of us.” He said to him: “You pasture the sheep (every day) until the evening; you must catch seven partridges (for the children). If the dog comes home before you (when you bring back the sheep in the evening), it will eat your dinner. (Finally) you must bring the old lady down (from the roof terrace). We will flay the face of the one of us who cancels the agreement.” They accepted these conditions.

They went to the village. The shepherd pastured the sheep until the evening. He caught seven partridges. The dog came home before him and ate his meal. He arrived in the village and brought the old lady down (from the roof terrace). It continued like this, until the shepherd had become meagre, since he ate nothing. One day he said to himself: “Well, I will go and see how the tree is, (perhaps) it will give me some news about the son of my sister (and) how he is.” He took his herd towards (the tree).
Zayd a luqt n Rbbi, ḥṭṭa iwis n ultma inna dṛymkann.

Mnaggarn y dar ššiért ann. Msallamn. Inna yas: “A xali, mak k yaɣn, allir y hijit?” Inna yas. “Iwa, ggawraγ s akal, a ak iniɣ ma yyi ỉɣran.” Inna yas: “Ha ti irthdayann γ nbdγa, ssudirγ γ uγaras, mnaggargi γiš yun urgez mi zgjawnt twalling, sbea n tikkal! Nnirγ d iɣɣ int: ‘Akk* ayi tmazirt zgjawnt asn twalling.’ Munγ didas, isɣḍ gloss aqayγ sbea n tsk*riγ; ḫiy yyi d tzwari tiydit, tšš immi ni, ar zzuguzγ tafqiirt, ifk yyi ilbad n usgg*as d turziyin n usgg*as. Yan tsγ*raγ, nazγ udm nsγ. Qbliγ as kullu unšit ann! Ddγγ ari tigmi ni, ifk yyi tayuir, ar kshaγ ar tadγ*at. Amzγ d sbea n tskurin, tzwari yyi d tiydit, tšš immi ni. Fkγ as in ijjjan tskurin yat i yan, zzuguzγ d tafqiirt. Dγyann a igan ssibba nu allirγ hfiγ!”


Yili unγzan. Nnun as: “Zayd, skr d tiṣak*ayin1 ma f d tζray tζbliγ, a ur ɣγn edγnu ilbad nnsn.” Iddu, iyγ*siγ uγγiγ, isγγ giṣγn tiṣak*ayin ma f d tζray tζbliγ. Lliγ t inn uyγn, ar tγejabγγ, nγn as: “Maxγ? Dγγγmγnγ a ak nenna?” Inna yasγn:

1 My informant gives tiṣska “stepping stones” as a synonym.
By sheer coincidence the son of his sister had had a similar thought. They met near the tree. They greeted one another. (The son of his sister) said to him: “Oh uncle, what happened to you, that you have become so meagre?” He said to him: “Let us sit down on the ground and let me tell you what happened to me.” He said to him: “Well, on the day we separated, I went on the road and met a man with blue eyes seven times! I thought to myself: ‘All people of this region have blue eyes.’ I went with him and he stipulated that I would catch seven partridges (a day); if my dog would come home before me (when I return with the herd), it would eat my meal. I would have to bring the old lady down (from the roof terrace). He then would give me clothes and shoes for a year. We (agreed to) flay the face of the one of us who would regret the agreement. I accepted all of these conditions! I went to his house, he gave me a stick and I pastured the sheep until the evening. I caught seven partridges (daily); the dog arrived home first (every day) and ate my dinner. I divided the partridges among the children and helped the old lady to come down. This is why I have become so meagre.

The son of his sister said to him: “Take my stick, oh uncle, and give yours to me. Take my shoes and give yours to me. I will be the one that goes to the man with the blue eyes. I will be the shepherd and will stand up against his repression. If one of us regrets the agreement, we will flay his face!” He went off, drove the sheep before him and took the road, he came across seven snakes, put them in a sack in which his uncle normally put partridges. The dog ran off to go before him. He beat it and broke his legs. He arrived at the house and said to the children: “Take the partridges!” Whoever put his hand in the sack, was bitten by a snake. Then he said to the next one: “You take a partridge also!” He did this with all of them, until all seven died. He went up (to the roof terrace) and pushed the old lady downstairs. The people of the house said to him: “Oh no! This is not the shepherd!” He said to them: “Oh yes, he is! If one of us regrets the agreement, we will flay his face!”

It rained. They told him: “Go and make stepping stones over which the villagers can cross (the river) without dirtying their clothes.” He went off, slaughtered the ewes and placed them as stepping stones for the people to cross the river. When they discovered this, they were surprised and said to him: “Why (did you do this?) Is this what we told you (to do)?” He said to them:
“Nkki tnnam yyi: ‘Skr nn tisak”ayin’, ha yyi skry tnt! Yan tgb^ra^z, nazu udm nns!”

Nnan as day: “Zayd, ssu urti!” Iddu, ifk as taglizmt, alliy akk” ibbi ššjrt da gis illan, issu t! Lliy ddan, afn t inn, nnan as: “Maxx? Dγnκad a ak nenna?” Inna yasn: “Yyak! Yan tgb”ra^z, nazu udm nns!”

Inna yas urgaz i tmyart nns: “Ma nra an nskr i uzγub ad? Irya yag arraw nγγ, ibbi yag kullu ššjrt n urti, inya yag ulli. Iγ as nenna: ‘Ur k nri’, s ak inna a aγ yazu udm nγγ. Iwa ma as nskr?” Tnn ays: “Dγik an nini: ‘Arraw nγγ mmunun, kyyi at tγt iwθryn!’ Nawi t inn, ig”n γ wammas nγγ. Nawi nn yam usγ”n. Tassaeet nna ukan gis yumz yi tys, ggwiγ k, ng as asγ”n γ umggrd nns. Ar tjbdt, ar jbdγ, ar d iffur γ ruf nns.” Tnn ays: “Dγmkan n a iga!”

Awin t inn, nnan as: “Dγik mmunun warraw nγγ, kyyi a iran a ig iwθryn!” Inna yasn: “Mqqar!” Awin t inn, ig”n γ wammas nnsn, alliy nnan: “Yumz gis yit.” Inkr nta, umksa, iffy ammas nnsn, ittkwi nn iss tamγyart. Mikk s mikk, ha nn argaz ifaq d. Iggwi d amksa, ifk as asγ”n, gn t t tmyart γ umggrd, ar jbdn, alliy tt nnγan.

Inkr umksa, izwar s ljame. Iggawr γ gr mddi γ uxriš. Mikk s mikk, ha nn argaz n tmyart. Yuška d, inna yasn: “I Rbbi, a taqbiilt, iγ ur aγ teawinn ad nasi yan umksa immut aγ γ yid.” Indu d umksa, inna yasn: “Rwγ ak s Rbbi1, is tt inn ukan tγγit!” Inna as: “Ahh! Zziγ! Ttγy, tmyart a yyi immun!”

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1 A Tashelhiyt Berber translation of the well-known Koran verse 114.1: qāl ʾaṣḥāda bi-rabbi-n-nās “Say: I take refuge with the Lord of the people.” (translation of R. Bell, The Qur’an, translated, with a critical re-arrangement of the Surahs, Edinburgh 1939, vol 2, p. 687).
“You told me to make stepping stones and here they are! If one of us regrets the agreement, we will flay his face!”

They told him also: “Go and take care of (lit.: irrigate) the garden!” He went, he worked with the pick-axe, until he had cut down all the trees in that garden and had “taken care of” (lit.: had leveled) it\textsuperscript{1}. When they came and found (the garden) like this, they said to him: “Why (did you do this?) Is this what we told you (to do)?” He said to them: “Is it not so? If one of us regrets the agreement, we will flay his face!”

The man (with the blue eyes) said to his wife: “What can we do about this fool? He killed our children, cut all our trees and killed our ewes. If we say to him: ‘We no longer want you’, he will say to you that he will flay our faces. Well, what can we do about him?” (His wife) said to him: “Now we will say to him: ‘Our children are dead, you must be our child!’ We will take him (here) and he will sleep between us. We will take a rope. When he is sleeping, I will pinch you and we will put a rope around his neck. You and I must pull (so hard) that he dies.” She said to him: “Let it be like this!”

They took him (home) and said to him: “Now our children are dead, you are to be our son!” He said: “Alright!” They brought him in and he slept between them until they thought he was sleeping. (The shepherd) then stood up from in between and pushed the wife (towards the middle). The man (with the blue eyes) woke up gradually. He pinched the shepherd, gave him the rope, put it around the neck of the woman and they pulled (so hard) that they killed her.

The shepherd boy went to the mosque before (the man with the blue eyes). He waited among people in the ablution room. After a while, the husband of the woman came. He arrived (at the mosque) and said to them: “Oh God, oh people, please help us to carry a shepherd that died last night.” The shepherd jumped up and said: “\textit{Say: I take refuge with the Lord!}, it is (your wife) that you killed!” He said to him: “Oh! Well! I made a mistake, it is my wife that died!”

\textsuperscript{1} A pun, the verb \textit{s\textsuperscript{s}u} “to give water, to irrigate” being deliberately interpreted here as \textit{s\textsuperscript{s}u} “to spread out on the floor.”
Ddun, asin tt id. Allīγι tt inn m'dln, yaškik d filas, ifk as i umksa ššrd nns. Iddu umksa, iraŋ nn xalis. Ddun. Utn s tar'mmant lii γ yan ud'yar, γ tama n tgmhi n ugllid. Tffγγ asd d gis yat tgmhi, tugr ti n ugllid.


Flγ γ t inn γ ššγγ.
Ašκγ d s lhna,
Iγss bu wadiᠰ i imm nu
Takurdst i ljmαet.2

46. Aḥṭṭab.3

Yan uḥṭṭab mskin ar ifttu s īyaba, yawi lbbhmt nns. Iemmγ as s ikššadn, yawi d lbbhmt s ssuq, izznz ikššudn lii. Idq d srsn in tarwa nns. Iṭṭif sin ddrari. Dayman γikann a igan ššnit nns. Sir, a ussan, aškat d, a ussan1, aylliy ikka lhal mudda. Ntta ššnit ann a bddα a igan ti nns.

Yawi d Rbbi yan wass illa kra n ʾusmmid ix“šnn, ur tlī tafukt. Tgrs luqṭ, tjx luqṭ bahra. Iddu ssiyyid lii ar tagant, iggmimm a n n ig ifassn nns s ikššudn lii at tn izdm ula gis ma itḥrrakn. Ar ʾitqyyas aylliy irmi, yurrī, ur sul izdar ad d yawi walu s ʾusmmid d ʾyadhīb lii illan... Yaf d yan ṭṭir, inγγa t ʾusmmid. Inna: “Awa balak ʾyilad ṭṭir at t asiyγ, at t awiyγ i ddrari ma s a ttleabn, ad tun lmakla.” Ašκu ntta mskin ʾlḥah krim γ tgmhi. Ḥtta aḥanu n lxxzn ur sul gis yat: asgg“as idr nn!


1 Allusion to Koran 3.113.
2 A formulaic final poem.
4 A folktale formula indicating the passing of time.
They went (to his house) and brought her (out). When they had buried her, the (man with the blue eyes) came to the shepherd and gave him the agreed salary. The shepherd went away and arrived at his uncle. They went off. They threw that pomegranate in a place near the king’s palace. A beautiful house appeared, even better than the one of the king.

The muezzin wanted to call for prayer and noticed that there were two houses! He said: “Allâhu ’akbar! When I left it there was only one (house), but now I find two!” He fell down and died. Another (muezzin) came and said similarly. What happened to the first one, happened to him also. Until seven muezzins died. These (two) boys ruled from then on.

I left it in troubles,
I arrived in peace,
A marrowbone for my mouth,
A sausage for the village council.

46. The woodcutter.

A poor woodcutter went into the woods with his beast of burden. He loaded the animal with wood and took it to the market, (where) he sold it. With (the money) he bought (food) for his children. He had two children. Now this was his work for quite some time. Days went and days came and this went on for a long time. This was his job for a long, long time.

One day God sent a nasty cold wind, the sun did not show itself. The weather was cold and very bad. The man went to the wood (as usual), but he was unable to collect firewood with his (frozen) hands, nor could he transport it. He thought and thought (what to do), until he was tired of it. He went back, unable to carry anything because of the cold and because of the anger he was in... Then he found a bird, suffering from the cold. He said (to himself): “Well, now look at (this) a bird, let me take it home for my children to play with, so that they forget about food.” Because, the poor fellow, (there was nothing left) in the house, even in the pantry: it was a very bad year!

He took the bird and continued on, until he arrived home. His wife met him and said: “He you! You did not bring something to eat today!” He said to her: “Oh dear, there was a bitter cold (today), I was unable to do a thing!” She said to him: “With what will we keep the children quiet?”
Inna yas: “Ha yan țtir, iwir y t id i ddrari ma s a ttleabn. Ikun akk’ ur ad d ssmk’tin amttšu ar d šbah ann, inša allah!” Awa if țtir lli i tazzzin, ar srs ttleabn.

Țtir lli tlktnt luqt lli γ ra ịṣdr. Yak’int s yan lmakan, ịṣdr yat tallwizt. Asin tt tazzzanin, mlin tt i bb’atsn, nnan as: “Ha ma ịṣdr, a bb’a, țtir lli yay d tiwit!” Yafi tt inn iga tallwizt, yawi tt s ssuq, iqdu d i ddrari nns lxir... Ŝuf kyyi rrzq iy rad t id isbayn Rbbi i kra lxq!

Yasi d țtir lli, ithålla gis, ihfa t. Ar as ịtṣdar tallwizt i wass. Ŝniet nns ifl tt, ikšṣudn ur tn isala. Iγ’nna t Rbbi, țtir lli a igan ssibab nns. Ar ittawi, ar ịtṣṣrafl llwiz lli nns, ar d gis ịtqdu, ar as d gis ịtṣid lxir!

Llīγ ikka ma ša ﬄah, ibnu tigmi nns, iskr tawayya. Iffγ ṅn γ nnemat ya’dnin, ur sul iq’n’ea s lxmdm lli s tt inn yadli ikka. Inna yak: “Ma yyi ixaṣan γila? Ad d kkg̱ lhiij γ ịmaqam n nnaβi, nntan ad yyi iqqaman!” Yasi d tawayya, imun iss s dar uday lli γ a ịtṣṣrafl llwiz lli. Inna yas: “Ar ad ttawi llwiz, ar t ttṣṣrafl γi, ar nq ttqidt i tarwa nu kraygat ass!”


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1 The Lakhsas dialect has afi “to find” next to af, where other Tashelhiyt Berber dialects have af.

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He said to her: “Look at this bird, I brought it for the children to play with. Perhaps they will not think about food until tomorrow morning, God willing!” He gave the bird to the children, they played with it.

Then the time came that the bird was going to lay eggs. It jumped into a corner (lit.: place) and laid a gold coin. The children took it and showed it to their father, saying: “Oh father, look what the bird that you brought for us has laid!” He ascertained that it was a gold coin, he took it to the market and bought (all kinds of) goods for his children. Now you (can really) see when God wants to show his concern for someone!

He took the bird, treated the animal well and protected it. It laid a gold coin for him every day. He (decided to) quit his job and no longer occupy himself with (the selling of) firewood. God made him rich, and the bird was the cause of it all. He used to take his gold coin and exchange it, and then he went to do his shopping with (the money) after which he even had some money left!

This continued for a long time, he built his (own) house and had a female servant. He had entered a new life, the work that he used to do, did no longer satisfy him. He said (to himself) (lit.: to you): “What do I miss at this moment? I will go on pilgrimage to the residence of the Prophet, that is what is left for me (to do)!” He took his female servant and went with her to the Jew who used to exchange the gold coins for him. He said to her: “Take the gold coin, exchange it here and go shopping for my children every day!”

The man went on pilgrimage, the female servant took a gold coin (every day) and exchanged it. The (pilgrim’s) wife said to her one day: “You must go with me to show me where you exchange these coins!” The female slave accompanied her to the Jew where she (normally) exchanged the gold coins. (The man’s wife) exchanged a gold coin. The Jew said to her: “I want you to show me where these gold coins come from. Where do you find them? (At first) there used to be your husband, who always exchanged them with me, (later) the female servant, and now it is you who exchanges here!” She said to him: “Oh dear friend, honestly” - women do not have any brains and give too much confidence (to strangers) - “We have a bird. It is this (bird) who produces these gold coins for us.” (The Jew) said to her: “Oh dear woman, as it is a bird... I possess a considerable amount of money, gold and silver!” The Jew made her greedy.
Inna yas: “Nkki riγ ad dim tahlγ. Nkki, γila argaz nnm ifta s lhijj, ma īsmn akk’ ur ad d yurri?’ Tnna yas: “Waxxa!” Inna yas: “Wālaynī iūsa a zwar ššγ tūr nna nkki didm, leahd ngratnγ tūr nna ad t igan ad t nīs!” Uday ntta maγ as tlla lhakiya’? Tlla yas γ wul n tūr. Tnna yas: “Tūnk ann ag gis illan!”

Tggawr ar yan wass lli diss tskr ad d yāsk a išs ul n ugdīd lli. Tγrs as, tg it γ tājīn, tāna i twayya: “Gabl ham httα yaγ al llas ur yall tasrg”It!” Tazzanin kšmn d γ tmzgida, skrn dirikt s lbit. Tsst ddrarı, iy d uškan γ tmzgida is a τn inqqa laz! Sṣγafnh tawayya. Yall yαn gisn f tsrg”It, yanni ul, iy”li d γikad f tfyyi, izbi t, iluγ t inn γ imi nns, išs !


Isawl wuday, inna yas: “Ad d tasit tazzanin nna γilad, a yasn τyrst, twit yyi d tag”mmimt n idammn n yan gisn, a stt suγ nkki!” Tamyart ur tzedar at τyrs i tarwa nns, τnna i twayya: “Zayd, awi ddrarı yad ar iyṣba, τyrst asn gis, twit yyi taγ”mmimt n idammn n yan gisn!” Tnna yas: “Waxxa!”

Tawayya fielα γaylli s as τnna lallas tsκrt. Tiwi ddrarı lli ayλiyγ ikmn yat tagant γ lxlα. Tafi nn gis yat tznk”tt, yut stt rṣas, trz, ur sul tgi ma izzigizn. Tnna i tazzanin: “Awa, a id sidi, nkki γila bb”atun if k”n nγr ifassn inu, ur żdary ad asiγ rṛuγ nnun. Tfylli s yyi τnna innatun, ur ad awn t skγ!” Gīlbn gis ddrarı lli, nnan as: “Ma s am τnna maτγ?” Tnna yasn:

1 Metathesis of lhikaya “story”.

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He said to her: “I want to marry you. Now your husband has gone on pilgrimage, who knows when he will be back?” She agreed. (The Jew) said to her: “But first we will have to eat the bird, you and me, the contract between us requires that we eat (that bird)!” Now what was the intention of the Jew? (His intention was to eat) the heart of the bird. (The woman) said to (the Jew): “It will be like this!”

(The woman) waited until one day she had him come and eat the heart of the bird. She killed it, put it in a stewpot (tajin) and said to the female servant: “See that no one lifts the lid (of the stewpot)!” The children came home from the mosque and went directly to the kitchen (lit.: room). You know how hungry kids can be, when they come home from the mosque! They distracted the attention of the female servant. One of them lifted the lid, saw the heart sticking out (of the stew), he took it, threw it in his mouth and ate it!

When the Jew had come home, they served the stewpot in order to eat it. The Jew looked ardently for the bird’s heart, but could not find it. He asked (his) wife and said to her: “Oh dear woman, this is deceit!” She said to him: “What (do you mean)?” He said to her: “This bird is missing something!” The woman called the female servant and said to her: “Oh dear woman, who took something from this bird? Is it you?” She said to her: “Oh no! Perhaps one of the children, when they came back from the mosque!” The woman took them and beat them. The one she asked “Is it you?” answered “No!” to her. They suspected both children.

The Jew spoke and said (to his wife): “Take these children away now and kill them, bring a mouthful of blood of one of them to me, I will drink it!” The woman could not kill her (own) children and said to the female servant: “Go and take these children to the desert and kill them there, bring back to me a mouthful of blood from one of them!” She said to her: “All right!”

The female servant really did what her mistress had asked her. She took these children with her until they reached a forest in the desert. There she found a gazelle that had been shot by a bullet, (its leg) was broken, (the poor animal) was no longer able to walk. (The female servant) said to the children: “Well, masters, now your father left you in my hands, (but) I cannot take your lives away. I am not able to do what your mother has asked me to do!” The children looked at her and said to her: “What did our mother tell you?” She said to them:
“ماتون تنا يا: ‘ترس نن في تازنان، تايت يي د جسن تاج*مميمت ن
идامن!’” ننن اس: “ترس أ!” تنا أسان: “أعُ! نكي يِلا للا
يني ك*ن، يا تازنكت*ت أ، را ياس نجرس، راد جي أسالي ينات تج*مميمت ن
يدامن!” تاسي د تواييا تازنكت*تت، تجرس أس، تكنع جي ينات تج*مميمت ن
يدامن، توردي.

ددراي للي زيجنز يف يدان ني، نكمن يات لامدين. بقاقن يس يسيل يَلي رِي
مِققوَن. يغ يان يجين تياييد د نغليد، يغ ويس ين لايدي ينس. أر
تتكمأ يس سِشَر، بَرَب: هي تيزي، هي لذيي، هي تتهييب، هي تترتي، هي
ليشت، هي يمغان، هي لمال...!

تواييا توردي د، تيف يدانم ين وداي، يس تن. أر يس يسين ييكي
يِرا. بقاقن د نتتا د تمرارت يَلي تجمم يلي، يِنيتن د تواييا.

سيييد نكم د لحيي. أشك تددُن أَيُر س عدار أر تتمتالن. ليي ل
نكم يَلي لحيي، يسكي تجمم، يسِدََوَر تاجِرَت. تاجّْر د تمرارت، تنا ياس:
“مات تِر؟” يننا ياس: “أوه! ما يغان ماد ريي؟ حاتي تجمم ين
يَا!” تنا ياس: “حُرْمَة ن ربيِّي يَلي أك ليي! آت تَسي أَي نكك يكَن. يِمَم
تجمم يم، عر تيُ تي نك! سير ياني يَلي تمتَِّقَر! إزد وان يمرقة
ننك أر تيدبَلي يكي؟ أرغاز ينِع يَنيْفَي!” ياَك د وداي، يبرن يِنلا
سِشَر ن ربيِّي. يننا ياس: “ف يي يِس تسَيِد دار تاروا ين!”

مسيرين يس دار يان لايدي. لايدي أر يتيشككَال يِلَاوامير ننس أَيْليي
َتِنَي مَشَكَالن أي، عر تا نِياي. ددَٰن دار وداي، عر تا نِياي. يِكَن،
ار أسي تْوْبِدير لامدين ين نيس لالي ينارة ن لحيي. يننن أسي: “هانن
ليايد ن يمرقة يفلاي يننن د لايدي ننس أر يتيكْراَن مَدَن يِن لِحَقل!”
ينكر لحيي أَن مِكِن، يِرَد يِشم يِنارَت د وداي. نتَُون، يِكَن
لامدين يلي، يِسِقِسان يَلي تجمم ين ليايد، يِلييي ين عفان. أَن
نن يسربي يَلي دار ياحم.

أَفّْيي د يويِس يِنَب لايدي، أر يتيكَكَأ يِف مَدَن يلي. ياف ين بب*اع، ياف ين
يننن، يسِكَم ين يَاكُِعدان ينن يننن تي أيلارن، يننن يلَا يداي. ينن
يغيز تن، يننن يِهُ. يِلييي يِكَن يِيِمَي ين يِندنن يلي يِنَب ليَايد،
يننا يِنْهُيا: “سَأَي!”

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“Your mother said to me: ‘Kill the children and bring a mouthful of blood from one of them to me’! ’ They said to her: “(Then) kill us!” She said to them: “No! I say goodbye to you now. Look at the gazelle, we will kill it and I will take two mouthfuls of blood from it!” The female servant took the gazelle, killed it, filled two mouthfuls of blood from it and went back home.

The children went on foot and arrived at a town. They stayed there, until they had grown up. One of them became the kaid of the king, the second became his cadid. They ruled with justice and became rich, (they profited from): joint labour, gifts, taxes on agricultural products, (they possessed) houses, slaves, money…!

The female servant came home, she gave the blood to the Jew to drink. It was not as he wanted it. He stayed with the woman in that house, both of them together, with the female servant.

The man came back from pilgrimage. It took them a long time, because they went on foot (in those days). When he came back from pilgrimage, he went straight to (his) home and knocked at the door. The woman saw him from above and said to him: “What do you want?” He said to her: “Well! What do I want? This (happens to be) my house!” She said to him: “May God protect me from a marriage with you. Get lost (lit.: eat your own head)! As for the house, it is not yours at all! Go and knock (on doors somewhere else)! Do you think I would marry someone like you? I have already a husband!” The Jew came, screamed and cursed, saying: “Leave my family (lit.: my children) alone!”

They summoned one another before a cadid. The cadid made their case very difficult until he found it too complicated for him (to handle), he could not give a decision on their case. They went to another cadid, he could not give a decision on their case (either). Then the town was mentioned to them where the children of the hajji lived. They said to them: “The kaid of town so-and-so and his cadid rule the people in justice!” The poor hajji summoned the woman and the Jew. They went to that town, looked for the house of the kaid until they found it. They found a queue (of people waiting for their turn) at the court-house.

The son, who had become a cadid, went out and passed by the people (waiting in line). He found his father and his mother, he made them enter first, (both of) them, together with the Jew. He recognized them, but they did not. When the other son, the kaid, had come in, he said to the hajji: “Speak!”
Inna yas: “A sidi, ttarix iflanī ftīy s lhijj, fīy i tmīgart ad inu sin tazzanin. Līyī d urriyī γ ilhijj, ilīḥ yyi tarwa nu. Ftūyī s tṣmmīnu, qqnn tī flla mddn a. Tnna yyi xta: ‘Ur sul tgit argzu inu, ur k ssnyī!’
Inna wuday a: ‘Tamīgart inu ayā!’ Nkki tmīgart, ur tī sul rīγ, ar gis ḍalaby aγar tarwa nu. Ma s ggʷran? Ḯγ tn tṛγa, a yyi t tnna, Ḯγ sula, a yyi t tnna!” Sawln s innatsn, nna ang: “Ssiyīyīd ad, is t tσmn?” Tnna yasn: “Ssiyīyīd ad, Ḧurma n Rbbī γ as lliγ! Ur t ssnyī, ur t zγγīγ! Nkki, argzu inu uday at t igan! Līyī γ tṣmmīnu, inqq n nmrγ ssiyīyīd ad. Ur ssnyī in mufl, nγd is t iṣab kra. Inna yyi: ‘Skγγ dim tarwa!’ Iz d lmarqka yad a rad tihγ nkkī, bi idrbaln ad nīt!”
Fielan ayyīγ ssnn kullu ṭqaḍiya manik at tga, is innatsn tγ”dr γ laman n Rbbi, tīla tarwa nns, tṣṣfīfī tn, a yasn tγrs. Nttat tnna yak is mmuntn. Amnn innatsn, luḥn 瑄 inn γ lḥbs. Amnn uday, γrsn as. Amnn bbʷatsn s ddu ufus nnsn.

47. Ṭṭalb.¹

Idda yan ṭṭalb, issḥdr ḥ yat tmazīrt ur igin ti nns. Awal nns nta inxalaf d wi n tḥblt imik. Imḥikir d ljmaet, yini yasn: “Ma s a tsḥdrarm?” Inin as: “A sidi, nkkni ar nsshdr s twnmt i takat!”

He said to him: “Oh Sir, some time ago, I went on pilgrimage, I left two children with this wife of mine. When I came back from the pilgrimage, my children were missing. I went to my house, but these people kept it closed for me. That woman said to me: ‘You are no longer my husband, I don’t know you!’ This Jew said: ‘This is my wife!’ As for this woman, I don’t want her anymore, I (only) ask my children from her. What has become of them? If she killed them, let she tell it to me, if they are still alive, let she tell me!” They said to their mother: “Do you know this man?” She said to them: “This man? May God protect me from a marriage with him! I don’t know him, I never saw him. The Jew is my husband! I was home when this man came and knocked (on our door). I don’t know whether he is an idiot or (perhaps) struck by misfortune. He said to me: ‘I have children with you!’ Would I marry someone like this, such a rag-and-bone man!”

When they were well informed about the whole case, (they understood) that their mother had deceived (her husband and children), that she (had tried to) get rid of her children and had sent them away and had tried to kill them. She (simply) said that they died. They arrested their mother and threw her in prison. They took the Jew and killed him. (From that moment onwards) they took their father under their protection.

47. The taleb.

A taleb went to teach the Coran in a region that was not his own. His speech differed slightly from that of the tribe (where he went). He discussed with the village council and said to them: “For how much do you engage a taleb?” They said to him: “Oh sir, we appoint a taleb on (a salary of) one tawmmad per household!” He said to them: “All right!” They prayed together (to confirm the engagement). The taleb was appointed and he was very happy. The community consisted of one hundred households. He said to himself: “That means one hundred cows! Never did I come across such a (rich) meal! I will share (some cows with an associate), I will sell some of them and buy some land, I will get an associate who works for one quarter or one fifth (of the crop). I will give him sowing seed and ploughing equipment (to work the field). When he has harvested and threshed, I will take my share. I will fill (my) storage rooms in the communal store house (agadir) and live in peace!”

Awa, Ṿrin uṣsan. Ṭṭalb istabā Ṿn Ṿkan ḍ imḥdarn ḍ ḫlmāt. Ar yan wass nkrn Ṿṭt ḫlmūde, ran ḍ skrn ḫmrūf ḫ ḫm zgida. Ḿrsn i ṣffunas, skrn sksu ula ṭṭajin. Ḫfa ḫbbi ḫxir. Ṣṣn ṭḥdn, Ṿn, Ṿn ḫdu ṫu, Ṿmnnen ifṣk n ad, Ṿruḥn. ḫqqama Ṿṭar ṭṭalb waḥdat. Ḫddu, Ṿemmṛ atay, Ṿsala ḍ ṭḥanut. ḫdan Ṿṭt ḫlmūde Ṿlān Ṿxsan: ḫa ḍ Ṿﬄs Ṿfis. ḫwān t inn Ṿkan, Ṿthin Ṿn Ṿṭḥanut Ṿṭṭalb, Ṿṣṣukn Ṿn Ṿn Ṿfis.

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He taught his pupils (every day). One day an Isawi\(^1\) arrived, who made his snakes play in the village until the evening. He was far away (from home), so he went to the mosque, to the taleb (to ask hospitality from him). (The Isawi) set down the saddlebags and his luggage and tied his beast of burden. He waited until the pupils had gone (home). The taleb made him enter the room, the village people brought a meal to the taleb. They made tea, they had a meal together. When they had finished, the taleb said to him: “You certainly placed your luggage here so that we can enjoy it!” The Isawi said to him: “Oh sir, (let us wait) until sunrise!” The taleb said: “No, (I would like to see the snakes) now!” The taleb lit a candle, poured in (some more) tea. (The Isawi) took out the snake box, he started to beat the tambourin. Both he and the snakes were in a trance. One came out, then a second one, the third (snake) threw the candle (on the ground), (the candle) went out! The taleb got afraid, clung to a beams (from the ceiling). The Isawi hid himself behind a door. The taleb said to him: “There are matches in the kitchen!” (The Isawi) ran (to the kitchen) but fell into an (underground) silo. He yelled at the taleb: “By God, save me!” The taleb jumped down from the beam, he did not look very well where he walked and fell into (lit.: met) the silo also. They stayed in there until sunrise. The pupils came, the taleb was absent, they reported this to the village council. They came and pulled them (out of the silo).

Days passed by. The taleb continued his work with the pupils and the village council. One day the people of the village wanted to make a ceremonial meal (Imruf) in the mosque. They slaughtered a bull, made couscous and a sew. God gave (all kinds of) goods. They ate, drank, performed a prayer, collected these utensils and went home. The taleb remained behind alone. He poured himself a cup of tea, he kept himself busy in (his) room. The dogs of the village were busy with the bones (left over from the meal), when (suddenly) a hyena (was threatening) them. They smelled (that animal), they (fled away and) crashed into the taleb’s room, the hyena chased them (and crashed into the taleb’s room too)!

\(^1\) A member of the ‘Isawiyya brotherhood, well known in Morocco as itinerant snake charmers.
Iggammi ṭḥalb manik a iskr. Issrya lqndil aylliḥ as laḥ lhilt. Tili dars yat txaṣayt n wargan, ar as tt inn ittggə!

Aylliḥ ifuu ḫal, ṭaṣk inn yat tmaɣart, tawi yas n nlfur. Ar as taqqrə: “Sidi Ibrahim, Sidi Ibrahim!” Yini yas: “Wa γr id i lmqddm d ljmaet ula kullu ayt lmudə: ha nn tlla γid yat lhıṣə!” Ṭγr d xtalki i ljmaet, nqβn d srs h ufllə, nγin ifis, jjnjmjn ṭṭalb.

Istabea nn dah ṭṭalb lli, issḥdr. Aylliḥ iqqama ayyyur i usgg”as a ikmml, ıkk d tamazırt nns, yini yasn: “Ha nn kullu mad txaṣṣa tfunast n šṣrk, hati ra yas tt id awiḥ!” Iskr ḏ yan leadad n middn a yasn d yawi lbhaym n tuššrkə. Ijjiwiš šṣrayd i lbhaym ma s a trn ıkkfr.

Ass lli ḏ ikmml usgg”as, tini yas ljmaet: “Deu didnh, a sidi!” Deuṇ, inin as: “At talst, a sidi?” Yini yasn: “Waxxə!” Deuṇ daḥ ma s a ıtṭals ṭṭalb, inin as: “Hann šṣruḍ nnk ra yak tn id newi, a sidi!”

Ṣbaḥ ann wa nna d ukan inkrm, iddu s trg”a, issukf ᵃ gis tarrikmt, ıg tt id iggi n dhr nns, yawi tt id i ṭṭalb: “Ullah, abla ixʃ n uwdinaa a ḏ tt id kkisḥ!” Ntni tawmmat ar ṭt tínin i trkktmt lli tabldit!

Ṭṭalb lli izṛa ukan lqwvt d urkkim, ur gis iffirγ yat. Taɣ t tgudi n γwilli mu inna a yissn ıšrk lbhaym. Ar iswingim ṭṭalb lli! Wa nna yas d ukan yiwi tarrkmt, yini yas: “Luḥ tt inn ḏ lmyad!” Aylliγ iemmr lmyadi!

Iswingim ukan ṭṭalb aylliḥ iddu, ielm γwi lli mqqurnin h ljmaet, ṭtifn lmal. ɣr asn s tnzwgida, iskkus issn: “Ixṣṣa yağ a nskr krad wadan n lmudakara ag gisn nttebad sidi ḫbbi. Ha nn ra nmmiggir d nnabi, ad as ndalb ad aḥ isskšm s ljnt!”
The taleb did not know what to do. He tried to light a lamp but did not succeed. He had one gourd (filled with) lamp-oil (lit. argan oil) that he had placed (out of reach).

At sunrise a woman came to bring him breakfast. She yelled at him: “Sidi Ibrahim, Sidi Ibrahim!” He said to her: “Call the guard (of the mosque), the village council and all other villagers: look there is a wild animal inside!” The woman called the village council, they made a breach to him from above, they killed the hyena and freed the taleb.

The taleb continued teaching. When he had only one month left of the year (of his engagement), he went to his (native) village and said (to the people): “Everyone who wants to share a cow with me, I will bring one for him!” He made (agreements) with a number of people that he would bring them cows to share. He (even) prepared the ropes with which he could tie (the cows).

On the day which completed his year, the village council told him: “Go and pray with us, oh sir!” They prayed (together) and said to him: “Do you want to stay on for another (year)?” The taleb said to them: “All right!” They prayed again to confirm the second engagement of the taleb and said to him: “We will bring your salary (of your first year), oh sir!”

The next morning everyone who stood up, went to the irrigated fields, took a big turnip out (of the ground), put it on his shoulder and brought it to the taleb (saying): “By God, I took (this turnip) from the best part of my plot!” They called their local turnips tawmmat!

The taleb saw the mass of turnips, he could not utter a word. He felt quite embarrassed towards the people that he had offered to share a cow. The taleb was thinking and thinking! To every man who had brought him a turnip, he said: “Throw it in the ablution room!” Until this room was completely filled!

After some thinking the taleb went to invite the most important people of the village council, the ones with money. He called them to the mosque and sat down with them (and said): “We must organize three days of dikr1, in which we pray to God. Then we will meet the Prophet, whom we can ask to guide us into Paradise!”

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1 *Dikr* “Islamic litany chants accompanied by body movements producing a trance.”
Inin as: “A sidi, waxxa! Leibada tfuki, aɣaras n Rbbi d wi n nnabi nra t!” Yini yasın: “Walaynni tssnn iz nnabi lhm lišadaqa d lmushinin. I’ila awyat d yan lhm, tgim d gis kullu ma tťam igan lmal, ula ddhul ula nqqq‘rt, at tni ndhu i nnabi, ih t nmmaqvar. Ha nn is ra yawn filas izayd! Ukan kuyyan ig d tsmit nns f aynna d yiwi. Kud nna nkmml ddkr n sidi Rbbi, tawim rřez nnum!” Inin as: “Waxxa a sidi, γikann ag gis illan!”

I’winn ntnni, wa nna ukan iddan s lgmmi nns, ismun ma ĩtăf, yawi t id i tťalb, iqiyd t, if as tawriq nns. Dfean i lhm lli aylliğ iktar: yili gis tțaman n llt miya n lbgri, ur sul aγar miya!

Ignu tťalb lhm, yini yasın: “Awa γiλad ra nddu limudạkara!” Inin as: “Awa, a sidi, ixša a γay tmlt ma nttini!” Inna yasın: “Iḥ awn ukan nniğ: ana mšit, a lhurraṭ, tram d flla: mtsamhın, a sidi!”1 Ar tttin nγwllī γikann krad wadan d krad ussan ḥ jju ur tttān. Ass n krad wadan yajji tni, aylliğ d iqrr ĭlḥal a iffu, yini yasın: “Awa γīla hati γunškk ḥli iγan lqanun n lmudakara, hati nzzri t. Gwnt n n imikk ar kud nna k’n ssnkrh, nzzaal lfg, nmimqir ilmmna nnabi!”

Ntnni ur utfin aylliğ as hli inna: “Gwnt imikk!” Wa nna n ukan isandn imikk ikk inn γinn s ĩttś. Islhii aylliğ yull lhm lli, ismun idukan nns. Immiqir d daršn. Yawi nqqq‘rt, ddhb d lmal. Ar issaq i γwllī mu inna a issn ĭsrk izgarn nnsn. Ittθnna ḥ imθdān n ula ilg*maḍn, ula ifis ula lx*laṣ n trkmīn!

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48. Sin imddukk*al.2

Lqīst n yan lxlq d ummdakk*ł lns ɛt txdām. Yan usgg*as, iyła ṣuy ilha. Kullu mani s dđan, ur utfin lxmnt. Inna as i ummdakk*ł nns: “Iwa, mad ak idhrn?” Inna as: “Ur yyi idhīr yat: lmmt nttat aya.” Inna as: “Ufγγ yat lxmnt ag gis nštta tiram nnγ βeda. Tγγrad, kra illan barākā.”

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1 The berberophone villagers apparently had no idea of the meaning of these words in Arabic.
2 Cf. Leguill 1985: 106-123; a tale from the Mesfioua (Imṣfiun) region.

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They said to him: “Oh sir, all right! (an excellent idea)! Devotion is a good thing, and the way of God and the Prophet is (the way) we want (to walk)!” (The taleb) said to them: “But you know that the Prophet loves charity and people who do well. Now bring a bag, put in it all money, gold and silver that you have, we will give it as a present to the Prophet when we meet him. Indeed he will add to your (credits because of this)! Everyone must write his name on what he brought in. When we have finished the dikr of God, you can carry away your profit!” They said: “All right, sir, that is how it must be!”

Everyone went home, collected what he had and brought it to the taleb, who noted it and gave him a receipt. They had to press the bag to fill it (with all that valuables): there was a value of three hundred cows (in that bag) and not just one hundred!

The taleb sewed the bag and said to them: “Well, let us start the dikr!” They said to him: “But sir, you have to teach us, what we have to say!” He told them: “If I say to you: ana mšit, a lhurrat (Arabic: I am gone now, oh fools), you must answer me: msaamhin, a sidi! (Arabic: you are pardoned (for this), sir!)” They spoke these (words) for three days and three nights without sleeping. On the third day, almost at sunrise, he said to them: “Well, as for the canonical part of the dikr, we worked our way through it. Have some sleep now, I will wake you up, we will pray the prayer of sunrise and then we will meet the Prophet!”

One did not even have to say to them: “Have some sleep now!” Everyone was leaning (on someone else) and fell immediately into a deep sleep! The taleb lifted the bag carefully and collected their shoes. He went back to his (own) folk. He carried silver, gold and money. He bought cows for those people with whom he had agreed to share them. He said goodbye to pupils, to snakes, to the hyena and to payment in turnips!

48. Two friends.

A story about a man and his friend (who tried to find) work. One year, life (lit.: the situation) was quite expensive. Wherever they went, they did not find any job. He said to his friend: “Well, what do you think?” He said to him: “I don’t think anything: death is (waiting for us).” He said to him: “I hope for (lit.: I found) a job from which we can get at least our daily meals. As for salaries, whatever there is (will be) all right.”


Inna as γwann yadnin: “Iwa, riγ ad fllak ftγ yan ṭrī. Bil̄qq, ira lha‘l šshr.” Inna as: “A uddi, γir ini yyi t.” Inna as: “Ad trwaḥt an nwṛri s ıntdнт.” Inna as: “Ma rag gis nnawl?” Inna as: “Ag gis nttdalab.” Inna as: “Ur ta jin tufit ṭrī: max yan izran ifaadn nmk, izr wi nu, max rad aγ ifk kra?” Inna as: “Da akkan mddn šṣadaqa i kra n lmskin ıement nγ a isini, nγ iwsrr.” Inna as: “Rwaḥ, amr kra ak nniγ, tskr t; wa la εik!” Inna as: “Waxxa!”

Lliγ ruhn tamdiñt, inna as: “Ha tamdнт, nruh t t; iwa, zvar is tdalb̄: uļl̄ah ur ak akkan nnda.” Inna as: “Iwa, at ṭxyrτ γ snat lmsayl: at tmmnt, ṭrym̄t ini, a iss kšma yizan, ikšm ugdur, gabr̄γ k nikī, ar sirk ttdalabγ. Wa nna izrin, iniγ as: ‘Dalbγ ak a yyi tawnt s mikk n ma s a nττγy amddakk“l ad inu’. ”
He said to him: “Why bother about salaries? We will have to live, we must forget about salaries.” He said to him: “Well, let us go to the blacksmith and have our mill hammers sharpened. We can travel and do millstone maintenance, we will eat our meals and live until God gives us a (better) solution.” The other said: “All right.” They went and had their hammers sharpened. In every village they arrived, they passed the day shouting: “Millstone sharpening (lit.: sharper)! Millstone sharpening!”

Well, some people just kept silent, others said to them: “Are you men somewhat crazy? How could millstones wear out in a year like this? Well they are just as sharp as they were last year!” Well, they stood there speechless. One said to the other: “Now what do you think of this idea of yours? It does not seem to be a success! You see, I did not want to be the first with an idea. But look, in this year of shortage, workmen are the first to die. Why would people need workmen in (a year of) shortage. Everyone says only: ‘Oh poor me!’” He added: “Well, I am very tired!” (lit.: my knees are cut.)

The other said: “I want to present an idea to you. But it will take some patience.” He said: “Please tell me, my friend.” He said to him: “We must go back to the city.” He said to him: “What are we going to do there?” The other said: “We will be begging there.” He said: “You did not yet find the right idea. Why would someone who sees your strength (lit.: knees) and mine, give us something?” He added: “People give alms to a poor blind man or (to someone) who limps or (to someone who) is old.” The other said: “Come, and simply do as I say, whatever it is!” He said to him: “All right!”

When they arrived in the city, one said to the other: “Look, we are in town now; well, you start begging: by God, they will not give you anything (lit.: a drop).” He added: “Look, you have to choose between two things: you (act as if) you are dead, you open your mouth, so that flies and dust enter, I will watch over you and beg for you. I will say to those who pass: ‘I beg you to help me with some money by means of which I can bury this friend of mine’.”

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1 An iron instrument, resembling a pointed hammer, used to sharpen the edges of the grooves in a millstone or to deepen the grooves.
Inna as: “Ar nttelalab.” Inna as walli yaḍni: “A uddi, nkki ur qayγ ad mmtyγ: dda yyi γir tfft!” Inna as: “Iwa, ad tdalb ƙyyi; ddad mmtn nkki.”

Iṣkr walli is immut. Ḥra idalb lxλq li yan rbea n ndndn, s ha lbaṣa n tdmdnt izri d, s i’d yuфа. Inna as: “Ma yayγn lxℓq a?” Inna as: “Munγ didas ar γid, yayγ t kra, s filas iqдр Drbbi, immut. Ur dari ma s a t ttk*faqγ. Iwa, a sidi, ar tdalaby.”

Iglib lbaṣa γ umddakk*lns, ifk as iqariḍn. Inna as: “At tdudt a tṣγt lkttn, tzm’t ixddmn, tγrt s lmellm ad t issirn. A ur didas tdudt γir ar iγ t tmọrt.” Inna as: “Waxxa!”

Walli da uk*an ittkka ma ikka iddu s dar ẓdarn n umddakk*lns, inna as: “Hati, a yamddakk*lnu, ur sxγ a k fγγ, ha yyi duγγ k.” Uk*an afad a isll’a. Iwa, iggawr tama nns alliyγ d uṣkan wi da rad t yasi s yi da γ ra yarud, γ lmyadi.

Iwann rad t issirn, isγa d yat tγrif n uγrum, ig gis kra n wudi, inna dda iss imkli nns s ḥman waman.

Ntta ḥra d issruḥ tγrif, s iss iyγ*ra iwīs. Irgl lmyadi, iffyγ. Inkr d walli, alliyγ iffz tγrifif lli. Ḥkkku akal s imi nns, a ur gis yiιi waḍu n wudi, iwrri dayγ, ign.

Liyγ d yuṣka wa da rad t issirn, yaf tγrif ur ttl γ i da γ tt issrs. Ar itṣaaea kra n uxbu. Ur illi mani γγ a nn ikšim muṣ. Ar itṣaaea tfflt: mk da stt irgl a stt id yuфа. Iffyγ dar wi lli n brra, inna as: “Aṣkat d, ddat awn eawdγ yat lqiṣt zund stt ttram s aln nnun.”

Nnan as: “Yak, la bas?” Inna as: “Ur la bas walu. Lxbar n bu ifadda a. Hatu iṣṣa yyi imkli nu, hati ur immut!” Nnan as: “Mad γikk tttit?” Inna as: “A ur sul teawdm i kra n wawal: iṣṣa γwadd imkli nu!”
He said to him: “(The other option is that) we beg (both of us).” The one said: “Oh brother, I cannot (act as if) I am dead: you want to leave me there!” The other said: “All right, you beg, I will play the dead person.”

He played as if he were dead. The man had only just been begging to some four people, when the pasha of the town passed by and found him. He said to him: “What happened to this man?” His friend said to him: “I accompanied him until here and then he became ill, God decided over him and (now) he is dead. I don’t have means to wrap him in a shroud. That is why I beg, sir.”

The pacha turned to his guard, gave some money and said to him: “Go and buy some cotton, bring some men and call the man (and tell him) to wash (the dead). Don’t leave (the dead man) except after you have buried him (properly).” He said to him: “All right!”

The other (i.e. the friend of the would-be dead) came, now and again, to the feet of his friend and said to him: “Look, my friend, I will not leave you, I watch over you!” (He spoke in such a way) that the other could hear him. Well, he stayed beside him until those who carried him had come to the place where they wanted to wash him, in the ablution room (of the mosque).

The man who had to wash him, had bought a loaf of bread and had put some butter on it; he wanted to eat his meal, while the water (for washing the dead) was heated.

Now he had only just taken out the loaf of bread, when his son called. He stood up, closed the ablution room and went off. (The “dead” man) stood up and savoured the loaf of bread. He rubbed dust in his mouth, so that there was no smell of butter and lay down again.

When the man who was to wash him arrived, he did not find the loaf of bread where he had left it. He checked whether there were any holes. There were no holes through which a cat could enter. He checked the door; he found it like he closed it. He went to the people outside and said: “Come, I will tell you a story (as if) you see it with your own eyes.” They said to him: “(We hope) it is nothing serious?” He said: “On the contrary, it is (quite) serious! It about this strong man. Look, he ate my meal, he is not dead at all!” They said to him: “Now what do you say?” He said: “Don’t add any words: that (man) ate my meal!”

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Asin t, imr gis umddakk*l lli nns zγ tγ*rdin. Da ittkka ma ikka inna as: “A yamddakk*l inu, a ḳbbi, ur sxiy a t fγγ!” afad a issilda. Imun didas. Alliγ t mdrn, iェllm lqբ rns. Iggawr alliγ kullu ddan. Iγwtt as nn zγ dar ixf, inna as: “A ur tqlaqit! Ha yyi ggiwṛγ ar tadgg*at, ddak k id ldγγ.”


Inkr, iyγ filas. Iγr ismn t id, afad a t ihkm, ag gis yarαι sskkin, yahaw γγwann isfnteγr gis, iyγwtt! Nkṛn wi lli, rwln.
They went in, they found him, his mouth dried up and filled with sand. They said to (the man who wanted to wash the “dead”): “But these are only stories: the man is dead!” He said: “If this man is dead, I am dead also!” They said to him: “All right, (we will test him).” One (man) went to him, pulled his (head) up by the ears, lifting his head from the ground and let it fall down with a bang. Nothing (happened), he did not “wake up”. They said to the man (who had to wash him): “Don’t tell the story that you told us to anybody else: the man is (really) dead.” That man remained silent. When the water was warm, he washed the man and wrapped him in a shroud.

They brought (the “dead” to the graveyard), this friend of his followed him closely. Now and again he said to him: “Oh my friend, by God, I will not leave you alone.” (He spoke in such a way) that (the “dead”) could hear it. He went with him. When they buried him, he marked his grave. He stayed there until all others were gone. Then he shouted to his friend at the place (where he thought) his head was positioned: “Don’t worry! Look, I will wait until tonight, (and then) I will pull you out (of the grave).”

The man went to town, he stayed there until he had eaten his meal and then he said (to himself): “Now it is time to go and pull my friend out (of the ground).” He went to the graveyard and found some thieves sitting there. They had just stolen a lot in town. When they had divided what they had stolen, a sword was left over, which they had also stolen. One of them said: “And what shall we do with this?” One said: “Let us give it to the highest bidder.” They made a bid for (the sword), but one of them didn’t. They said to him: “Why don’t you make a bid?” He said to him: “Oh brother, I like that sword, but I don’t want to buy it (before) I tried it.” They said to him: “But this is nonsense (lit.: stories). We want to give it to the highest bidder here. The one who gets it will pay us, we will split the money and everybody goes his own way. Why would we wait until you tried that sword? On what would you want to try it?” He said to him: “I want to try (this sword) now. Look, one man died (recently), his grave is new!” They said to him: “Well, that is all right.”

He went to dig him up. He had only just put (the “dead”) in upright position in order to hit him properly and try his sword on him, when (the “dead”) attacked him and shouted! They rushed off.
49. Argaz d tmyart nns d uwtil.\(^1\)

Yan urgaz itah! yat tmyart. Iga ang*mar, ig*mr. Yan wass yamz yan uwtil, insb t inn γ ttajin, ig t i lfaqir, ibbi nn gis baata d uzalim. Inna as i tmyart: “Tagg*a sras a ur iqqd!” Yasi lmkhlt nns, ig*mr. Ikk nn alliy t inya laz, iwri d. Inna as: “Awi d ttajin an nišš\(^2\).” Tasi d ttajin, tssrs t id. Yasi as lyta, yaf nn baata d uzalim ur illi: tšša t. Inna as: “Mani ikka baataa d uzalim da giγ i ttajin ad?” Tnna as: “A uddi, išša t uwtil!” Inna as: “Nkr, awi d aman ad surγ.” Tddd ad d tawi aman. Yusi awtil zγ ttajin, ig t γ uymrum, issktn t. Lliγ twrrı, ttna as: “Mani ikka uwtil da illan γ ttajin?” Inna as: “A bnti, duʃγ t alliy isu aman γ ttajin, yasi aγrum, irwi!” Tnna as: “Max? Awtal da itwayγrasn?” Tnna as: “Lfaqir!, inwa s lfaqir, is rad sul trwariant!” Inna as nta: “Max, awtil da itwayγrasn, inu s lfaqir, is imkę a yišš baataa d uzalim?”

50. Argaz d tmyart nns d tmaššut.\(^3\)

Lqišt n yan urgaz, yiwi d yan rrdl n tfiyyi. Ifk tt i tmyart nns, inna as: “Ssnu at!” Tnna as: “Waxxa.” Tg nn tmyart lli tfiyyi; tamγart tedl i tfiyyi. Iwa, lliγ tis tfiyyi asyas izwarn, tis d wiss sin, tnnr, tddi zgis yan iyss, tišš t. Lliγ tzyyd yan usyas. tзыyd yan iyss yaďnın, tišš t. Lliγ twna tfiyyı, tg nn aγnya, tldi d dαγ iyss da nn ibqqaan γ tknt, tišš t. Tettı is kراد iySAN ka a iga rrdl. Lliγ tssnwa imkli, tks tknt, ar rttnag s tfiyyı γ tknt: ur sul tufi yat.

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1 Cf. Leguill 1985: 126-131; a tale from the Mesfioua (Imsiwñ) region.
2 The aorist of this verb is išš in this dialect.
3 Cf. Leguill 1985: 134-141; a tale from the Mesfioua (Imsiwñ) region.
The friend of the “dead” tried to stop them and threw some stones at them. One of them cried: “Save yourselves! All dead stand up to attack!”

Well, they went away. The “dead” joined his friend again. They took with them what (these) others had stolen and went off. God has been merciful to them.

49. A man, his wife and a hare.

A man married a woman. He was a hunter. One day he caught a hare, placed it in a stewpot, put it on a charcoal fire and added some potatoes and onions. He said to his wife: “Keep an eye on it that it does not burn on!” He took his gun and went to hunt. After some time he became hungry and went back home again. He said to her: “Take the stewpot, let us eat.” She took it and placed it (on the table). He lifted the lid, only to find out that the potatoes and onions were gone: (his wife) had eaten them. He said to her: “Where are the potatoes and onions that I put into the stewpot?” She said to him: “Oh dear, the hare ate it!” He said to her: “Go get me some water to drink.” She went to bring some water. (In the meantime) he took the hare, put it in a loaf of bread and hid it. When she came back, she said to him: “Where is the hare that was in the stewpot?” He said to her: “Oh dear, I saw it drink the sauce in the stewpot, then take the bread and rush off!” She said to him: “How can that be?! A hare that was killed?” She said to him: “And (what about) the charcoal?! It was even cooked on charcoal, would it still run away?” He said to her: “How can it be that a hare, killed, and cooked over charcoal, eats potatoes and onions?”

50. A man, a woman and a cat.

This is the story about a man who had brought (home) one pound of meat. He gave it to his wife and said to her: “Cook it!” She said to him: “All right!” The woman placed the meat (in the pan) and prepared it. Well, when the meat was cooked once and was cooked twice, she stood up, took out one chop of meat and ate it. She made it cook once more, she took out another chop and ate it (too). When the meat was cooked (thoroughly), she put a spoon (in the pan) and took out a chop that was left in the pot and ate this also. She had forgotten that there are only three chops of meat in a pound! When the meal was cooked, she took the pan (from the fire) and looked for meat in the pan: she did not find anything left.
Lliγ ikšm urgaz, inna as: “Is tssnwit imkli?” Tnna as: “ Şsnwiγ t.” Inna as: “Fk aγ t id.” Tssu as sksu, tsrsrs as t inn. Inna as: “Manza tifiyi?” Tnna as: “Nkki giγ nn tifiyyi γ tkïnt, ar as tttg*iγ; γaly is twsrr. Lliγ ftγγ γ ra nn grγ tasksut, agg’γ s tfiyyi, s τi nn ufriγ tnwa. Iγ sul ttgg*iγ γ tkïnt, ar iy γ sul ifwwr sksu, rad kullo tfts. Nkryγ, ldiγ tt d, srsγ tt γ uqqri. Nkkin ḏufγ tasksut a stt mshγ, giγ nn gis sksu. Gllbγ γ tfiyyi, s tt d ufriγ tšṣa tt tmašṣut! Ur sul γiγγ mad tinniγ.”


51. Aggli̊d d ukfayti.2

When the man came in, he said to her: “Did you cook the meal?” She said: “I cooked it!” He said to her: “Give it to us!” She poured a sauce over the couscous and placed it in front of him. He said to her: “Where is the meat?” She said to him: “I put the meat in the pan and cooked it thoroughly (lit.: kept adding wood to the fire), as I thought (the meat) was (quite) old. When I had rolled the couscous that I wanted to add, I checked the meat and - surprisingly - found it already cooked! If I would cook it (any longer) in the pan, until the couscous would be ready, (the meat) would have fallen apart. So I took the meat out and placed it on a plate. I occupied myself with the couscous, closed (with a rolled cloth, the space between the two pans that form the couscous cooker) and put the couscous in the pan. I turned back to the meat (on the plate) and found that the cat had eaten it! I did not know what to say.”

He said to her: “Where is the cat?” She said to him: “Look, it sleeps here.” The man stood up, he no longer ate couscous. He took the cat, bound it (with a rope) and went out to ask someone for a balance and (the weight of) a pound. He placed the cat on the balance: its weight was hardly a pound. He said to her: “Well, choose between two options: either we say: this is a pound of meat. Then you have to explain the cat. Or we say: the cat’s weight is a pound; (then) you will have to tell me where the meat went!” She said to him: “God covered me with shame: I ate the meat. I did not know that you had all this in your head!” He divorced her.

51. The king and the kofta-seller.

This is the story about a king (who) one day said to his vizir: “Come on, let us change our clothes and have a walk in town.” They put on other clothes and went out for a walk in town. When it was time for lunch, they entered (the shop of) a kofta-seller to have lunch there. When the kofta-seller saw that they were strongly built but poor people, he said to them: “Come in and eat (something) here!” In fact (the kofta-seller) had constructed a cellar (lit.: an underground silo) with a trapdoor on top of it. He let (the two customers) sit down (on it). Then he pulled away the wooden peg that kept the trapdoor (locked) and they fell down through (the trapdoor into the cellar). He left them there until the night. Then he went down to them and said: “Let one of you come forward!” The vizir said to the king: “I will go first.” Well, they said goodbye to one another.
Iwa ɣγs i luzir. Iwa, issiki tlt iyam, alliɣ kullši izznaza luzir. Lliɣ t ifked - iga t d lkta - iddu s agllid.

Inna as ugllid: "Is trit ad fillak fturɣ yan rri a ur imil yaf ak rri ann γwad?" Inna as: "Ma iga?" Inna as: "Rıɣ a yyi tinit mnšta ttamẓt γ lxdmıt ad ṭlnk." Inna as: "Max?" Inna as: "Rıɣ a yyi tinit mnšta ttamẓt, ad ak xdmɣ yat lxdmıt, ag gis tamẓt sin id γunštinn!" Inna as: "Waxxa, da ttamẓɣ kada wa kada γ wass. Illa wass da γ ur t umẓɣ." Inna as: "Zayd, awi yyi d lḥırir, ad ak skrg lxdmıt, ag gis trblt uggar n γwann." Iddu, isɣ as d lḥırir. Iskr yat lḥmala, yara gis ism nns s lḥırir. Inna as: "Awi xtad s tgmmlı n lmxxₙ, tdalbt gis kada wa kada. Iγ är ak t gis fkin, trart st d. Ddad ak smlaɣ manis a stt tawịt." Agllid yura γ lḥmala, inna as: "Wa amma luzir, a t irḥm Rbbi. Agllid, hati illa γ gr rrja d lxuf!"

Issruḥ lxıq lli lḥmala s tgmmlı n ugllid. Yumẓ tt ıws n ugllid, iqllb tt alliɣ ʃfın mag gis illan. Inna as: "Rıɣ ad didak μnuy r ar iγ ssny lmahas nkn mnnaevt a yyi ıʃʃan." Imun didas, imun ıws n ugllid d imddukk"al nns alliɣ ruḥn s imı n lqhw. Inna as: "Krʃfat γwa!" Iwa kṛf n t. Inna as: "Smla yyi lxıq da ak iedln lḥmala ad." Iwa ismla asn n t. Iwa ssylın n ıd. Yara ugllid ann yat tbrat, inna as: "Șʃniet, iγ ur tγ"nì bab nns, da as ttzyad γ lemrt." Iwa, awin γwann. Kud ass bbın zgıs yat tbrat, ssnus as tt ar iγ tt iʃša! Azkka day γymkinn!

52. Ṭḥajj d tarwa n wuday.¹

Yan lxıq ira lḥijj. Lemmmı yan ugdur s iqaridıə, s lḥasani. Inna: ma ira ad as iiŋınım lamant nns,

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¹ Cf. Leguil 1988: 102-111; a tale from the Mesfioua (Imšfın) region.
The kofta-seller slaughtered the vizir. Well, the kofta-seller had passed (lit.: skipped) three days, until he had sold all (meat from) the vizir. When he had finished this - he had made kofta out of him - he went to the king.

The king said to him: “Do you want me to give you an idea (how to make a living), hoping that it is better than (the idea you have now)?” (The kofta-seller) said to him: “What is it?” (The king) said to him: “I want you to tell me how much you earn per day with this work of yours.” He said to him: “Why (should I say so)?” (The king) said to him: “I want you to tell me how much you earn (and then:) let me work for you and you will earn twice as much!” He said: “All right! I earn so-and-so much per day. But (sometimes) there is a day in which I don’t earn that.” (The king) said to him: “Go and bring me (a piece of) silk (and) let me make something with which you earn more than (in) this (profession).” (The kofta-seller) went to buy some silk for him. (The king) made a piece of cloth on which he wrote his name in silk. He said to him: “Bring this to the government building and ask so-and-so much for it. If they don’t give it to you, bring it back here. I will show you where to take it.” The king had written on the cloth: “As for the vizir, may God have mercy on him (i.e. he died). The king lives between hope and fear!”

(The kofta-seller) brought the cloth to the palace of the king. The son of the king took it and examined it until he understood what was written on it. (The son of the king) said to him: “I want to accompany you to know (where) your workshop (is situated and to see) how much (time) it takes (to go there).” The son of the king and his guards (lit.: friends) went with him, until they arrived at the coffee-house (i.e. the kofta-restaurant). Then (the son of the king) said: “Tie this man!” They tied him. (The king’s son) said to him: “Show me the man that made this (silk) cloth for you.” He showed them the man (in the cellar). They took him upstairs. The king had written a letter saying: “If a good profession does not bring wealth to its owner, it will at least give him a long life.” They took (the kofta-seller) (out of his restaurant). Every day they cut a piece from him, cooked it for him and made him eat it! Even tomorrow!

52. The Hajji and the children of the Jew.

A man wanted (to go on) the Hajj. He filled a jar with money, with Hasani coins (of fine silver). He asked (himself): who would
ارد یوری زی یلیم? عدائ، امداکَل ننس! یواید اغдор لی لمال، یگا اس میک ن وذی زی میمی، اسنس ت یی دارس، یددی یلیم.

اس لی یی یوری، یددی دارس، ننیا یاس: “لامانت لی لیک سیسی، اییدت ایددی مانث Requires translation.” عدائ یوری لمال، یگا سیسی. اسنس یاس: “حی وین مرک، یی لی یی ایددی مانث، اییدت آت.” اسمنس امداکَل اغدور لی، یاف ت این اسسنس. یاجی یی، ایی ت یسی. یددی س دار یان امداکَل ننس، ننیا یاس: “آ یودی، یییی، سیسی سین اغدور لی لمال دار وودای فلا. لیی سدی یی اغدور، سیسیسی یی، ایی یی ایددی مانث; یر سسینی یس سیل سیل لمال یند یی.” اسنس امداکَل ننس: “اد تاوت لمکک، تگِی یی دار سی اغدور. لی یبقاان یدایرن یی اغدور، ایارا اییانس لمکک انن. لی یسی وودای یدایرن، ایارا اییی لمکک انار تسیلی ن اغدور.”

یددی لیای، یگِی لمکک انن یی اغدور: یی نن ینفی لمال. یوری یی د دار امداکَل ننس، ننیا یاس: “یغ سیل لیل سیل یی اغدور.” اسنس یاس: “ات تاوت س سیدنی، ایی ت اینت: A man ifasi had lqadiya b-lhila u t-taqiyas?”


ینسا اس وودای: “دار سین.” اسنس ینیا: “یس اس تسناقرت یسکِیلا، یند یی.” اسنس یاس: “سلا یلیل یال، تیت یسن تجار ماقورن. لازم اس ینسن وارا ننک یی یسکِیلا!” اسنس اس وودای:
want to keep this jar in custody for him until he comes back from pilgrimage? The Jew, his friend! He took the jar with the money, sealed the mouth (of the jar) with some butter; he placed it (in custody with the Jew) and went on pilgrimage.

On the day he came back, he went to (the Jew) and said to him: “(The jar) that I gave you in custody, (please) give it back to me!” The Jew had taken out (some) money and had put butter instead. He said to the Muslim: “This is your jar. You can take it from where you have placed it.” The Muslim shook the jar (lightly) and found that it was (too) light; he left it there, he did not take it (home). He went to a friend of his and said to him: “Oh my friend, look, I placed a jar filled with money (in custody) with Jew so-and-so. When I went to (fetch) the jar, I shook it (lightly) and found that it was too light; I don’t know whether there is still money in it or not.” His friend said to him: “Take the barrel of a gun and stick it down into the jar. If there is still money in the jar, the barrel will hit against it. If the Jew has taken money (out of it), the barrel will pass (through the butter) until the bottom of the jar.”

The Hajji went to stick a barrel (of a gun) in the jar: he did not find any money. He went back back to his friend and said to him: “There is no money in the jar.” (The friend) said to him: “You must go to town and say: ‘Who can solve this case with wit and common sense?’ ”

(The man followed the advice of his friend and asked this question in public.) The new cadi heard him and he sent his clerk to him saying: “Bring (this man) over to me!” When (the clerk) had brought (the man) to him, the cadi said to him: “What happened to you?” He said to him: “Please, sir, promise me to be discrete about the matter and I will tell it to you.” The cadi promised him. (The man) said: “Oh sir, I wanted to go on pilgrimage and I filled a jar with money. On top of it I sealed it with butter and placed it (in custody) with the Jew. The Jew spent (this) money and filled the jar with butter.” The cadi said to him: “Buy two little monkeys and train them, until they do whatever you say; (then) go to the Jew and say to him: ‘Do you have any small children?’ ”

(The man bought the monkeys, trained them and went to the Jew and asked him this question.) The Jew said to him: “I have two (children).” He said (to the Jew): “Do you let them go to school or not?” He added: “After all, you are a great merchant! Your children must get acquainted with school!” The Jew said to him:
“Ur γαγγ γε δουγ δ ταρω νυ.” Inna as ήαγι: “Νκκι σσνγ σσκσιλα. Φκ γυι ταρω ινκ, δα δα τσακκσγ. Αρ λεσρ ρουν ικ τιδ!”

Ikk as wuday tarwa nns, yawi nn ήαγι, igli ττ γ γατ ιβι. Iggawr wuday allιγ iruλ leασγ: ur llιn tarwa n wuday. Iddu wuday s ήαγι, ar iss itτστυ; allιγ τ γυφα, inna as: “Α ήαγι, α σιδι, ταρω νυ, Μανζατν?”
Inna as ήαγι: “Ρωατα, ha ταρω ινκ.” Ίρζσm asδ δ i ιζεδαδ, amζσ γ wuday. Inna as: “Α ήαγι, α σιδι, ίνακκ? Tarwa nu ιΔα?” Inna as: “Ιζαρ ma τσκτι i Ρββι! Ma τυκτι i κρα n ιλιλιq, γσδ ma f τσφυγt αγγας ayλιγ ak ibadl Ρββι ιαρω ινκ, iga ττ ιζεδαδ.”

Idda wuday, izznιa kullu ayda nns; izzmι σγδυr s lhasani, issrбу t i tudayt. Allιγ τ τιδ tsικμι τ γιμμι n ήαγι, inna as: “Α σιδι, ήαμ lamαnt nns llι δαrλιγ ιζζσt!” Ίddu ήαγι s ιβι llι γ iga ταρω n wuday, Ίρζσm asδ δ. Yawi wuday tarwa nns, γαμξ ήαγι lamαnt nns. Tfασι lqαδιγιa δ-ιλιλιa u t-tqtιγις.

53. Saydna Nuh d Iuhs.1


Dдум, mυnн ar yαn υγαρας, ggawrn ιις. Ίzzι για uλγιγδ γυ γγαρας. Inna as: “Iz δ γαδa α ιγαt бυαδιm?” Ίζα τ tσικυρι. Inna yas υμς: “Iзвαδ, da τ itταμζ bunαδι, ιg as ifαδιn γ wακαλ, sσrσн фιlιas yan utιllιs!”

Ιzzи nn γιαn wαgμαr, itαбе nн aλγιγm. Inna yas ιυς: “Iz δ γαδa α ιγαt бυαδιm?” Inna yas υμς: “Iзвαδ, da τ itтαμζ bunαδι, ιg as uзζαl γ ими, ιg as uзζαl дαγγ γ τσγιw. Ar t ttбbιn, ar itтαζζαl ar ίγ ra tσγ tαsа нns!”

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1 Cf. Leguilm 1988: 140-159; a tale from the Mesfioua (Imsfiwn) region.
“I cannot (stand being) separated from my children.” The Hajji said to him: “I know how to teach. Give your children to me. I will teach them. In the middle of the afternoon they will come home!”

The Jew brought his children to the Hajji who guided them into a room. The Jew waited until the middle of the afternoon: the children of the Jew were not there! The Jew went to look for the Hajji. When he found him, he said to him: “By God, where are my children?” The Hajji said to him: “Look, your children are here.” He set the young monkeys free, they (immediately) clinged to the Jew. The Jew said to him: “By God, what is this? Are these my children?” (The Hajji) said to him: “What (sin) you have committed before God? Did you steal from someone, or did you leave the right path, so that God changed your children into monkeys?”

The Jew went off and sold all his property; he filled the jar with Hasani coins and loaded it on the back of the Jewess. When she brought the jar to the house of the Hajji, she said to him: “Oh sir, this is the jar that you placed into custody with us!” The Hajji went to the room where the children of the Jew were and set them free. The Jew had his children back, the Hajji had his jar back. The case was solved by wit and common sense.

53. Noah and the panther.

A panther met a cat and said to him: “What happened to you, oh brother, that you are so small? You and I are family: your features resemble mine. But why are you so small?” The cat said to him: “I am small because of these terrible humans (lit.: the poison of the human being). You are big, because you don’t ask anything from humans. But I, if I don’t ask for a meal, I would never eat. If I don’t say miao, they would not give me anything!” The panther said to him: “Show me these human beings.”

They went off together and sat down somewhere beside a road. A camel passed by. (The panther) said to (the cat): “Is this a human being?” He saw it was a big (creature). The cat said to him: “As for this (animal), the human being takes it, makes it kneel down on the ground and puts a bag on it!”

A horse passed by, following the camel. The panther said to (the cat): “Is this a human being?” The cat answered: “As for this (animal), the human being takes it, puts a piece of iron in its mouth and stirs it with irons on its flanks (lit.: puts also iron on the flanks). (These irons) hurt him, he runs until his liver explodes!”

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Ggawrn ar tadgg*at n wass. S d yuška saydna Nuḫ, issudu d uraras, iga asaqqur f yiγir. Inna yas luhš: "Iz d γywad a igan bunadam?" Inna yas mušš: "Iwad a igan bunadam." Inna yas luhš: "Azkka zik, a yiγ tsmlat ma igan şnīet nns."

Şbah zik, imun luhš d mušš, γlin s tagant. Inna yas mušš: "Hann, nkkm, bunadam, ur ra as iniγ yat." Inna yas luhš: "Γir smla yyi t. Ddżiy k gis γγinn, γir smla yyi t." Inna yas mušš: "Ha bunadam iga anijjar."


Ibbi saydna Nuḫ tag*mamt, islik tt s ilzzazn alliγ trzm; ifl as yan ulzzaz. Inna as i luhš: "Σawn yyi γ tg*mamt ad, a stt nrzm." Inna yas luhš: "Axxa!" Inna as saydna Nuḫ: "Ya jah nnhi, a stt nrzm!" Ig nn luhš askarn γ usttiγ n tg*mamt, iwt saydna Nuḫ alzzaz i tg*mamt, iffγ, tass tg*mamt askrn n luhš.

Iddu saydna Nuḫ IGGER as i luhš zγ dar ušṭtab, inna as: "Gllb a tzt θunadam ma iskar i kqrinn nnk." Iddu saydna Nuḫ, ibbi ešra n uemud izgzawn, issrs tγ tama n ušṭtab n luhš. Yamz luhš zγ ušṭtab, ar dids ittiγγaγ aemud zγ ušṭtab ar ixf. Luhš ittwaziyyar zγ waskarn, tziyyr t tg*mamt. Ar ikkat saydna Nuḫ ar iy flas irza ešra n uemud, iddu saydna Nuḫ ad ibbi wiyya.

Iglb luhš γ mušš, inna yas: "Iz d ar ta ra t iwdu?" Inna yas mušš: "Ur ta: su' ra tiššt aemud, iγrs ak, iššn k tarwa nns, yawi tabdant nnk s ssuq, ar stt tţqllabn, ar as ttin: 'Ha tabdant n luhš!', ar iy kullu tuwft dduñit." Inna yas luhš i mušš: "Ma igan lmđart n gri didas, at t zgigi iwdu?"
They sat down until the evening. Look, Noah came, he walked on the road with an axe on his shoulder. (The panther) said to (the cat): “Is this a human being?” The cat said to him: “Yes, this is a human being.” The panther said to him: “Tomorrow early in the morning, you must show me what his occupation is.”

Early next morning the panther and the cat went up to the forest. The cat said to him: “Well, as for me, I don’t (dare to) say anything to human beings.” The panther said to him: “Just show him to me! I dismiss you here, just show me his (occupation)” The cat said to him: “The human being is a carpenter.”

The panther said to him: “Peace be on you, oh human.” Noah said to him: “And also on you!” The panther said to him: “Well, I have come, oh human, to take away your life: today I will eat your liver.” Noah said to him: “If you have come to take away my life, may God help me!” Noah said to him also: “Please, give me a reasonable delay, I want to cut this log and leave it for my children.” The panther said to him: “All right!”

Noah cut the log, split it with the help of wedges until the log opened itself. He left one wedge (i.e.: the log was opened by only one wedge). He said to the panther: “Please, help me with this log, let us split it open.” The panther said to him: “All right!” Noah said to him: “By the power of the Prophet, let us split it open!” The panther put his claws into the split of the log, Noah beat the wedge out of the log, the log firmly locked the claws of the panther.

Noah took the animal by its tail and said to him: “Turn around and see what humans do with (creatures) like you.” Noah cut ten fresh sticks and placed them next to the tail of the animal. He took the animal by its tail and scourged him with the sticks from its tail to its head. The panther was caught by its claws, the log kept him locked (tightly). Noah beat him. When he had broken ten sticks on him, he went to cut new ones.

The panther looked (desperately) at the cat and said to him: “Has it not been enough?” The cat said to him: “Not yet, you will have to suffer more strokes, then he will slaughter you, his children will eat you, he will take your skin to the market, (where everybody) will see it and say: ‘Look the skin of a panther!’ until you made a tour around all people!” The panther said to the cat: “What could be a present from me to him, that would stop him (beating) me?”
Inna yas mušš i luḥš: “Ad as tfkt laman, ar zgis ṭṭḥššamt ḡy bunadam, a ur t id ṭṭdamlmt.” Inna yas luḥš i saydna Nuḥ: “Fkṛy ak laman n Ῠbbi, a, ḡy yiy trzmt, ur k ṭṭdamlṛ̱ ḡy yiy ula kullu ma igan bunadam.” Nnfnḵ laman luḥš d saydna Nuḥ; īrẓ̱m as saydna Nuḥ.

Zṛ̱γ ass ann, ar ṭṭḥšam luḥš ḡy kullu ma igan bunadam ḡy ddunit, ar ḡy ṭqum ddunit s lītxrt.

54. Amrrakši d tmṛ̯art nns.¹

Lqīṣṭ n yan ummrrakši, itahl yat tmṛ̯art. Iggawr didas ḡay lii didas iggīwṛ. Yan wass, ezk ḫjah, s as igg‘r i lmqdiy̱t nns, s tt yufa ur tijin. Inna as: “Mad an ijrān? Ma igan lhaja nnn allīy d ḥṭta ḡad ṭnn ur t ṭalīt? Umṛγ axddam ma ad iitag“nnm; timkirit tla ma ʾissnwna. ar tsirīd. Anna trit ad am amṛγ axddam ḥṭta i ḡwad nnn ma tt ṭetdālūn?” Tnna as: “Iwa, ʿyir amr ḡa n uxxddam ʿadnīn ma yyi gis itṭezāwann.”

Iggawr yan ṭl tīyam, s izrī yan ḳlxl q ḡy imi n ṭḥanuta n ummrakši lli. Inna as: “Ash, a! Is ra ṭxatămr?” Inna as: “A sidi, ṭimī!” Inna as: “Iwa, kṣm d ṭḍrb ad ar tīs xmsa n ṭg“mmə, tīnī gis: ‘Ḥa nnttāf, ḡa nnttāf!’” Amrrakši ṭyāl fīs a ʿyir ṭtqīyam.

Irūḥ wallī tīs xmsa n ṭg“mmə, inna gis: “Ḥa nnttāf, ḡa nnttāf!” S ṭktī tmṛ̯ar tīw ad lli as inna urgaz nns. Tnkr, ṭffγ srs, ṭnnas: “Mad ak ḡmān a tīnī ṭawal ḡann?” Inna as: “Inna ʾyīy t yan urgaz ʿγid γ tassuqt.” Tnna as: “Iwa, kṣm d!”


¹ Cf. Leguil 2000: 74-92; a tale from the Mesfioua (Jmsfiwn) region.

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The cat said to the panther: “Give him your word of honour that you will respect human beings (from now on) and that you will not harm them.” The panther said to Noah: “I promise you solemnly that I will not harm you or anyone else, if you set me free.” The panther and Noah came to an agreement; Noah set the animal free.

From that day onwards, the panther respects all human beings in the world, until the end of this world and until the arrival of the next one.

54. A Marrakshi and his wife.

(This is a) story about a Marrakshi, (who) had married a woman. He spent some time with her. One day he touched her, excusez le mot, pubic hair and found out that it was not shaven. He said to her: “What is the matter with you? What is wrong with you that you cannot even keep ‘that’ clean? I hired someone to fetch water for you; there is a maidservant who cooks and does the laundry. Do you really want me to hire an (extra) servant to clean these pubic hairs of yours?” She said to him: “Well, just hire someone who can help me with this.”

Three days later a person passed the entrance of the shop of the Marrakshi. He said to him: “Hey you, come here! Do you want to work?” He said to him: “Yes, sir.” (The shopkeeper) said to him: “Go and enter that alley until the fifth house and say there ‘Depilator! Depilator!’” The Marrakshi only wanted to have some fun with (his wife).

The man went to the fifth house and yelled there: “Depilator! Depilator!” The woman remembered the words that her husband had said. She went out to that man and said to him: “Who asked you to say this?” (The man) said to her: “A man here in (that) shopping street asked me.” She said to him: “Well then, come in!”

She invited him in. When he had “worked”1 her, she told him: “Now go back to him in the shop and embrace him! If he asks you ‘what do you want?’, say to him: ‘Thank you, you gave (lit. showed) me work.’” The man2 went to the Marrakshi (shopkeeper) and embraced him.

1 The text plays with the meaning of the word xdm. It’s first meaning is “to work” and a second meaning is “to make love”.
2 Throughout the tale, the man is supposed not to be aware of the fact that he has made love to the wife of the shopkeeper.

Yajj t ummrakši alliɣ iwrr. Ikk mikk n tassaeɣ, inkı, iddu isduqqr n. Lliɣ n isduqqr, taši tmɣart argaz, tbrmm t γ tmjdınt, tsbıd t d ugadir. Tskr is a tsiyyaɣ alliɣ daɣ isduqqr. Tnna as: “Ma isduqqr n?” Inna as: “Nkki!” Tnna as: “Mat tɣit kyyiɣ?” Tskr akk’ is ur t tssin. Inna as: “Nkki, tzm!” Tzgm as, tnnu as: “Hati, ur γaɣ izd kyyi a isduqqr. Nniɣ kyyi ur a d ttaškag γ lwqt-i!” Ikšm s tgmni, ikk tt kuļlu, ur yufi yat. Tnna as: “Mat trit? Ma s a ttıaګt?” Inna as: “Ur a ttıaɣ s yat. ɣir ggiwɣ alliɣ tmıɣ, aʃkγ d u xlas!”

Inkr, ifft’γ. Tssufɣ daɣ walli zγ tmjdınt, alliɣ tt ixdm. Tnnu as: “Zayd, ɣld’ filsas, tztir zγ imi n thanu! ɣ γ akk’” ur srk isawl, tinit as kyyi: ‘Şbaɣ lxhr, a emmi lihajj!’ ɣ ak inna: ‘Is txdmt?’ tinit as: ‘Xdmɣ.’ Lxbar ann γ k isqa, tfkt as t.” Inna as: “Waxxa!”

Iddu, ɣld’ walli f ummrakši, inna as: “Şbaɣ lxṛ!” Inna as: “Izd sul txdmt?” Inna as: “A sidi, xdmɣ! S nn ikšm urgaɣ n tmɣart ann; tbrmm yyi γ yat tmjdınt.” Inna as: “Rad sul twrrit?” Inna as: “A sidi, rad wrrriɣ.”

Iʄuf t ummrakši alliɣ iwrr. Ikk mikk n tassaeɣ, iddu ixld’ filsas, yawi yat tuzzalt. Isduqqr n. Tnkr tallı, tssuяд yan şnduq, tizzug gli arli lli, trgl t. Tbrmm timjdınt, tg tt γ lmud nns, tıgkr tzm as. Tnna as: “Mak k yaɣn γassad alliɣ a d uk’an ttaškag s tgmni’?” Inna as: “Ur yyi yaɣ walu, γir inɣa yyi ixʃ šwiy. Ssu timjdınt ad!”
He said to him: “You, what is wrong with you?” He said to him: “You gave me work.” The Marrakshi said to him: “What? Did you ‘work’?” The man said to him: “Yes sir, I ‘worked’.” (The shopkeeper) said to him: “Are you going to return?” He said to him: “Yes sir, I will return.”

The Marrakshi (shopkeeper) let (the man) go back. He waited for some time and then went to knock on the door (of his own house). When he had knocked, the woman took the man and rolled him in a floor mat which she put upright against the wall. She did as if she was cleaning the floor when he knocked on the door again. She said to him: “Who is knocking?” He said to her: “(It is) me!” She said to him: “Who are you?” She pretended not to recognize him. He said to her: “It is me, open up!” She opened the door for him and said: “Well, I did not realize that it was you who was knocking. I said to myself that you would never come home at this time (of day)!” He went in, walked through the whole house and did not find anything. She said to him: “What do you want? What are you looking for?” He said to her: “I am not looking for anything. I was just tired of sitting (in my shop) and (then) I came here, that’s all!”

He went out (again). She made her lover come out of the floor mat and he “worked” her (again). (Then) she said to him: “Go to him and pass by the entrance of (his) shop. If he does not say anything to you, you must say to him: ‘Good morning, uncle Hajji!’ If he asks you: ‘Did you ‘work’”, you (simply) say to him: ‘I worked.’ Give him all information that he asks from you.” He said to her: “All right!”

The man went to see the Marrakshi (shopkeeper) and said to him: “Good morning!” He said to him: “Did you ‘work’?” He said to him: “Oh yes sir, I did! But suddenly the husband of that woman came in; then she rolled me in a floor mat.” He asked him: “Will you go back?” He said to him: “O yes, sir, I will!”

The Marrakshi watched him as he went back. Some minutes later he went to see him, he had taken a knife with him. He knocked at the door (of his own house). The woman had placed a chest (there) and she made (her lover) hide (lit.: go down) in it (and then) she locked it. She wrapped up the floor mat and put it (upright) on its place (against the wall) and then opened the door for him. She said to him: “What is wrong with you today, that you keep coming home?” He said to her: “There is nothing wrong with me, I only have a slight headache. Roll out this floor mat!”

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Tnkr, tmr gis, ar nn tsduqf s ajjarra. Nnna as: “Mak k*n yaγn?” Tnna as: “Argaz, ur ss mani ʔγ ittwiyšyar γassa! Hati ikšm nn, yawi nn yat ṭiŋwit, ibrk f tmjdint alliy tt kullu išrrg. Rbbi iγ ur yyi iskir γ*mkina nkk!”

Iwa, liγγ tkka f yan rbea n tg*mma ʔγd xmsa da igan ajjar nnsn, alliy tn kullš iγx*br s γunštinn, twrrí d daγ s dar uxddam, tsuγγ t id ʔγ ʔənduq. Alliy tt ixml, tlna as: “Zayd, ʔγ yyi d yan sin itbrn, twrrit d.” Iddu alliy tn d ʔisγa, iwrri d dars, ixml tt. Tlna as: “Zayd, xld f enmi ḥājij. ʔγ k isqa, tftk as lx*bar; a ur tikšadt.”

Iddu, ixml flas. Isqa t, tnna as: “Izd sul uk*an ixmlt?” Inna as: “A sidi, xdmγ, bhqq yuška nn urgz f tmγwart nn. Tg yyi γir γ yan ʔənduq.” Inna as: “Rad sul twrrit?” Inna as: “A sidi, rad wrríγ: tsul lx*ixmlt.”
She said to him: “Oh no! Don’t spread this floor mat, it is not (yet) clean!” When she had said to him not to spread out the mat, the shopkeeper said to himself: “Let us see whether she has put the man in it!” He attacked (the mat) with the knife, because if he would unroll the mat, he was afraid that this rascal would jump forward and kill him. A Marrakshi is not a hero! (lit.: is not capable of anything.) When he had cut the floor mat into rags, he did not find anything. With his knees trembling of exhaustion, he went to sit down on that chest. The lover (lit.: the man) in the chest heard that the other sat on it and he started to urinate out of fear. When the woman saw the urine flow out of the chest, she made haste to catch it with her hands cupped. She started to sprinkle it on the Marrakshi, saying: “I don’t know what is on your mind today (lit. what unhappy constellation is in you today). First you cut the mat into pieces, then you waste the content of a bottle of rose water that I bought some time ago. I don’t know why you are like this.” He stood up and went away.

She followed (her husband) and knocked on (the doors of) the neighbours. They said to her: “What is wrong with you?” She said to them: “I don’t know where the bad spirit comes from that possessed (my husband) today! He comes home, carrying a knife and starts to cut a floor mat into rags. By God, I do hope that he does not do something like this to me!”

Well, when she had passed by four of five neighbouring houses, telling them everything that had happened, she went back to the “worker” and made him come out of the chest. When he had “worked” her, she said to him: “Go and buy two pigeons for me and come back.” He went to buy them and then came back and “worked” her again. She said to him: “Go to uncle Hajji (the shopkeeper). If he asks you, give him all information; don’t be afraid!”

The man went to (the shopkeeper), who (immediately) asked him: “Did you ‘work’?” He said to him: “Oh yes, sir, I ‘worked’, but the husband of that woman came in; (but the woman) simply put me in a chest.” (The shopkeeper) asked him: “Are you going back?” He said to him: “Yes sir, I will, there is still much ‘work’ to do.”
Yajj t umrrakši alliy idda. Iddu s yan uggzar, alliy as d ifka yat lmq"dda. Ig tt γ ddao jillabiyt nns, iddu s tgmni, ḩṣduqqr n. Tasi d argaz lli, tzzugz t s anu, ḩrk as itbirn, tna as: “Lwqt nn(a) illa ma nn yugg"an s anu, ṭlfq d i itbirn.”


Iwa, illiy tsshstà tallì is ff"γn willi, trgl nn tiflut. Ṭṣṣγli d arjli zγ wanu, tssu as timjdint. Ixdm tt. Lliγ a gisn ittzu urgaz xdma γ
The Marrakshi let him leave. He went to a butcher who gave him a butcher’s axe. He hid it under his jellaba, went to his home and knocked at the door. She made her lover go down into the well and gave him the pigeons, saying: “When someone looks down into the well, release these pigeons.”

She went to open the door for uncle Hajji. He came in and walked straight to the chest. She said to him: “Stay away from the chest and don’t sit on it so that you will not waste (the rose water) that is left in (the bottle).” She had not even finished these words or he attacked the chest with the butcher’s axe. When she saw him attacking the chest, she went out to call the neighbours. She said to them: “(My) husband has not yet done what (I fear that) he is going to do1.” The neighbours went in and said to him: “Sidi Muhammad, good morning.” He replied: “Good morning.” They said to him. “May God cure you!” (Obviously) she had depicted him as a madman. When they had said to him: “May God cure you”, he said to them: “May he not cure! Why! What is going on?” (His wife) said to them: “Please, hold (my) husband, I think that his (evil) spirit has said this. (My) husband has (profoundly) changed in a minute. He is no longer in control of his wits.”

They caught him and tied him with a strong rope. They said to him: “Can it be that a mad dog has bitten you?” He said to them: “No, that is not the case, as far as I can see.” They said to him: “Can it be that you have become possessed while doing your ritual ablutions?” He said to them: “No, that is not the case, as far as I can see.” If he would say to them that there is (probably) a man in the house, he was afraid to be (considered) a liar. If he would keep silent, they would consider him a madman. He said to them: “Please, look down in the well, whether there is something strange there.” They took some pebbles and threw them into the well. (The man in the well) released the pigeons. They said to (his wife): “Oh no! (your) husband is certainly possessed. You have to go and see a marabout who can cure this rage.” They said to him: “May God cure you.” They tied him up and left (the house).

When she had noticed that (the neighbours) had gone, she locked the door. She helped her lover get out of the well and spread out the floor mat for him. He ‘worked’ her. When her husband saw them

1She suggested earlier that her husband might do her harm.
55. Sin tarwa.

Yan urgaz dars sin tarwa, tili dars tmyart. Ukan ar d ittmrz snat tsk"rin, kun ass yawi d snat tsk"rin. Ukan tnna yas tmyart nns: "Snat tsk"rin ad ur ah sul qaddant, ixoșa k a mn tjlut tarwa." Ukan nttan ur isbhr h tarwa nns, waygni ur yufa ay yini i tmyart nns: "Uhu." Inna as: "Waxxa, rad ftuh at tn inn jlu." Iftu, isrs nn yan h usds n tfunast, isrs nn afrux h usds n uzgr. Aylli rad șttn, inna asn: "Maela k"n id." Inna yas: "Maela k"n id, a Fatima, a illi." Tašk id tfuxt. Inna yas: "Maela k id, a Muḥammad, a yiwi!" Yašk id ufrux. Tasi d tmyart nns tađart n tskkurt, tut t srs, șitta temu t. Tnna yas: "Nnih ak: 'Jlu tn inn', tsrș tn yar q tama nny nît!" Tnna yas: "Ixoșa at tn inn tjlut!"

Yawi tn ar yat tagant, iggi n yat týrat, isrs tn h iggi nns. Yag*l asn yan igidr h yan uxsay. Inna yasn: "Luqtn ma immuss igidr tssnm is rad d așkh." 

Ggawrn ʒinn ddrriyt lli, ar tțqqln, ar tțqqln, ar tțqqln. Luqtn nna immuss igidr lli, nnan as: "Hann bba yușka d!" Aylih zrin mnnaw wussan. Ar d itaŝka d yid, yašk d uzal, d yid, d uzal..., aylih mmtn n jjuçe. Ggawrn, tnna yas tfuxt: "Ma ran nskr?" Inna yas: "An nttini: "all, all, a tạyɾat, igigiln tɾə̠bənə̠n", ukan an nʒr." Ukan ar t ittini, inna yas: "Ih a t ttinih nkki, ad ur tɛʃʃat!"

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‘working’ right in front of him, he screamed: “My God! What a disgrace: a man who ‘works’ my wife right in front of me!” (Every)one in the street who heard the Marrakshi say this, fled away, saying: “Oh God, may it all end well!”

When she had enough of (her lover), she said (to her husband): “What is wrong with you? I did not do you any harm, did I? You were the one who hired a 'worker' and sent him to me; well, he worked! Is it enough for you now, or do you want more (of his service)?” He said to her: “Oh no, that is enough!”

She sent (her lover) away. He went off. She called the people saying: “Stay here, until I have collected my belongings. If God cures this man from the disease he has now and if he still wants me, then praise God. If he no longer wants me, (I say) farewell to him!”

55. Two children.

A man had two children, he was married. He used to catch two partridges and brought them home them each day. His wife said to him: “These partridges are no longer sufficient for us, you must get rid of the children.” However, he could not live without his children, nor could he say “no!” to his wife. He said: “All right, I will go and get rid of them.” He went off, he placed one (child, i.e. the girl) in the nose-bag of the cow, he placed the boy in the nose-bag of the ox. When they were about to eat, he said to them: “Now where are you both.” He said: “Where are you, oh Fatima, my daughter.” The daughter came forward. He said: “Where are you, oh Muhammed, my son!” The boy came forward. His wife took the leg of a partridge and hit him with it and (almost) blinded him. She said: “I told you: ‘get rid of them’ and you put them only beside us!” She said to him: “You must get rid of them!”

He took them to a forest and placed them on a rock. He hang a gourd for them with a lizard in it. He said to them: “When the lizard moves, you will know that I am coming (to you).”

These children stayed there, waiting a long, long time. When the lizard moved inside (the gourd), they said to him: “Look, our father is coming!” Several days passed by. The night came, (then) the day, (then) the night...until they were almost dying of hunger. They sat down there, the girl said to (her brother): “What shall we do?” He said to her: “Let us say: ‘Rise, rise, oh rock, (we are) orphans gone astray’ and then we will see (what will happen).” Before saying this, he had said to (his sister): “When I say this, don’t laugh!”
Ad ukan ggawrn, ar kĩn tn yaɣ jjuæ, ar ttinín: “All, all, tãyrât, igigiln tyyâbîn.” Ad ukan tý”li týryat ar afla. Ittrs asn d gis yan tbsîl n yibîn gis yaŋ yixs d yan izí. Inna asn: “Ih tššám, ad ur tržm ixs ula tluhm izí!” Ar bdd Intr gůkann luqtn nna tn yaɣ jjuæ. “All, all, tãyrât, igigiln tyyâbîn.”


Ar yan wass h d yīd inna as ufrux: “Rad ftuḥ ad tullîh s mad nštta.” Tnna as tfruxt: “Rad dik munḥ.” Inna yas: “Uhu!” Tnna yas: “Waxxâl!” Gnn. Tníkr ntat. Lliḥ ign, tass ixf n tmy̯aft nns d ixf n uqššab n g”mas. Šar nkr d ukan yawk tt id. Teqqîl d, tna yas: “Walu, ad dik munḥ!”

Ar fttun, ar fttun ar yat tægant. Ar nn tmtain kra n tífawt. Lliḥ nn lkmn, afín inn tifrit n tâγ”zn t. Ggawrn, ssag”n tt inn; tâγ”zn ann, ur dars yat tît. Ukan tggawr, ar ttsndu. Tskr yat tktîn n tguûla, ad ukan ttsndu. Ukan ar kššmn, nnran ar d ittgga tagulla h uqššab nns, iíʃγ d.


Imun dis, kšmîn inn. Tslla ukan i tâγ”zn t ar ttini: “D uqšul d uæaniz, d uqšul d trýndîl”, ilm n uyyul a ŋ ssndî, ar iqqrâ, a kullu ig tamudît.” Tggawr ar têtssâ. Tzr tn tâγ”zn, tamz tn, tqqôn fllass lbb. Tggawr, tna yas: “Ak k”n srs njíh, ar kĩh tšhám, ak k”n sšh!”

1 The ogress imitates the sound of churning. Uqšul sounds like ogšul, which is a big tagššult, a variant of takššult “chura skin”.

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There they sat, hungry, and they said: “Rise, rise, oh rock, (we are) orphans gone astray.” The rock went up. A plate of couscous with a bone and a fly was placed there for them. (A voice) said to them: “If you eat, don’t break a bone and don’t throw (away) the fly!” Each time they felt hunger, they did like this: “Rise, rise, oh rock, (we are) orphans gone astray.”

Then one day the boy said to (his sister): “Let us see what happens (lit. is done), when we break the bone and when we throw away the fly.” They ate, broke the bone and threw away the fly. They stayed there until they were hungry again. Then they said: “Rise, rise, oh rock, (we are) orphans gone astray!” That rock refused to go up. They stayed there until they were starving, (the rock) didn’t throw anything.

In the evening the boy said to (his sister): “I will go and look for something to eat.” The girl said: “I will accompany you.” He said to her: “Oh, no!” She said: “All right!” They slept. She stood up. While her brother was asleep, she fastened the end of her scarf to the end of the shirt of her brother. When he woke up, he pulled her. She woke up and said to him: “(You are) not (going alone), I want to accompany you!”

They went off and came to a forest. There they saw a kind of light. When they arrived there they found the cave of an ogress. They sat there and looked down at her: that ogress had only one eye. She sat there churning. She had made a pot full of stew and was busy churning. (The children) went into (the cave) and (the boy, coming near to the ogress) put a quantity of stew in his shirt and went out.

Then one day the girl said to him: “(You are) not (going alone), let me accompany you and see that ogress!” He said to her: “Look, you will laugh!” She said to him: “No, I will not!” He again said to her: “(I am afraid that) you will laugh when you hear her.” She said: “No, I will not.” He said to her: “You will laugh!” She said to him: “No, (I will not).” He said to her: “All right, let’s go!”

He went together with her, they entered (the cave of the ogress). (The girl) heard the ogress say: “D uğšul d ucaniž, d uğšul d uγndiž, in the skin of a donkey I churn, until the milk has completely curdled and becomes butter.” (The girl) sat there and laughed. The ogress saw them, caught them and locked them behind a door. She said to them: “Let us fatten you with (buttermilk), until you have become fat, in order to eat you!”
Tg inn afrux ḥ lbit n lluz. Tgn tafruxt ḥ lbit n lluz, ḥaqqan ḥtta nttat. Kun ḍdur ar asn tērra askarn nnsn is jjin nihd uhu.

Ayllih jjin, tna yasn: “T’assad rak k’n ǧșš!” Ukan ntnin llih ǧinn lln, ssnn izd argaz nns, ad ukan iks ar tadjg*-at, yašk id, ig d imi nns d imi n yan usatm. Ar d ittini “Awulla nu, awulla nu, a ibba mbarka!” Tluh asn tawullat d imi nns fad a ra ḣrzm lbab.


Ftn, asin d yat tgrusa, gn t inn h leafiyt, ard tizg*iγ aylliḥ tzgg*aγ. Yuška d ukan wɣy*zn. Ig d imi nns d usatm, ar d ittini: “Awulla nu, awulla nu, a ibba Mbarka!” Asin d tagursa, luḥn as tt inn h imi nns, nɣin t.

Tbça yasn tgmml, bqan asn lbbaym. Awa, g*mas ar ifttu ar ḥtssudu ayyis, ar ikssa; nttat ar tyyama ḥ tgmml. Ar yan wass tγ*lį s iggi, ar gis ttmšād şšer nns. Ar ttmšād azzar nns, ar ttmšād azzar nns. Yašk id, izr tt id yan bu wayyis ḥ tisae, yašk id. Inna yas: “Fk yyi d ad ssuh!” Tnna yas: “Ur dari ma s ak akkāḥ at tsut.” Inna yas: “G d taṣsdlt n waman ḥ wazzar nnn, mnit tzzug*zį yyi t id srs.” Tg t ḥ wazzar nns, tzzug*z as t id. Yawk t id; yawi tt.

1 A strange word used by ogres to indicate humans.
She locked the boy in a room full of almonds and the girl also. She inspected their nails regularly (lit.: each time), to see whether they have become fat or not.

When they were fat enough, she said to them: “Tomorrow I will eat you!” Now while they were there, the children had learned that her husband, upon coming home in the afternoon from the pastures, puts his mouth in the window opening, saying: “My bread, my bread, oh aunt Mbarka!” (Each day) she threw a loaf of bread in his mouth and the gate opened itself.

(The next day) when (her husband) had gone, she said to them: “Now come and blow the fire on which we will bake bread: today is a feast.” The boy had said to (his sister earlier): “If she asks you (to blow the fire), tell her: ‘No, my mother only taught me how to sweep and how to fetch water!’ ” (The ogress) called the boy saying: “Blow the fire!” He said to her: “I don’t know how to blow fire, I only know how to fetch wood and how to put the sheep to pasture!” She said to him: “Well, then wait, let me blow it myself!” She blew and blew. While she was blowing, they pushed her and she fell into (the fire). She said to them: “Pour water over me! water! water! oh humans!” The girl hastened (to get water), she took a waterskin and wanted to pour water over her! Her brother took (the water) away from her and poured it over (his sister). He poured tar over (the ogress) so that she would burn (even more).

They (the boy and the girl) took a coulter, put it into the fire until it became red and (finally) it had become white-hot (lit.: red) (allover). The ogress came. He put his mouth in the window, saying: “My bread, my bread, oh aunt Mbarka!” They took the white-hot coulter and threw it into his mouth, (that is how) they killed him.

The house was theirs and also the animals were left to them. Well, the brother rode a horse and put the sheep out to pasture; the girl stayed home. Then one day, she climbed up to the roof terrace to comb her hair there. She combed her hair (a long time). There came a horseman, he saw her from far, he rode towards her. He spoke to her: “Give me something to drink!” She said to him: “I have nothing in which I can give (water) to you.” He said to her: “Attach a waterbucket to your hair and let it go down to me!” She attached (a waterbucket) to her hair and let it down. He pulled it, (went up), and took (the girl away).
Yašk id g"mas, ar yaqqa, ar yaqqa, ayllih iliḥ as ḥtta yan. Ayllih yawi d izammar, kull yan ar as ittini: “Ar tkaat Ibab!” Yawi d kullu wi lli şanin, ar kkatn Ibab, ayllih as ur zdarcc. Yawi d yan uḍḍeif, yut Ibab, iuḥ t inn. Ar ittli, ar ittli s ultmas, iliḥ as tt.

Iśmun lewin nns, iftu ar ittlli, ar ittlli. Ar ittlli, ayllih yasi tıkınribiyin n wury, yasi taḥṣdl t n wury d tkurrayt n wury.

Ifta, yaf nn kra n tmżyarin, ar ttag"mnt s ifnškar n Ṽyyl. Ta Ṽna mu inna: “Fk yyi ad suḥ.” “Uhu, ra yyi Ṽrţ ifnškar Ṽnu.” Abla yat, tffa yas a isu. Ayllih iswa, yut s afnškar lli, irz as t. Ar gis Ṽşšant tmżyarin lli, ǐldi d iladint taḥṣdl t n wury, iff as t. Inint as iladint kullu tmżyarin: “Hak at tsut!” Inna yasnt “Uhu!”


Ruḥn inn ukan ifrxan, ar akkan laxbar i innatsn. Ar tswingim, Ṽkkku. Tnna yas: “A yyi Ṽml, a Ṽbbi, izd argaz ad g"ma a iga.” Tazn srs tarwa nns, tṇna yasn: “Muṇat dis ar därı.”
Her brother came (home) and called her until (he noticed that) there was no one left. Then he took his rams and said to every animal: “Crush the door!” He brought the strongest to crush the door, but they could not. He took a meagre sheep, that animal crushed the door and threw it down. He looked for his sister (inside), but did not see her.

He collected some provisions and went to look for (his sister) a long, long time. He roamed about and had golden tops, a golden bucket and a golden stick with him.

He went off and found women drawing water with the help of a donkey hoof. Each of the women, to whom he said: “Give me to drink” (said:) “No, you will break my donkey hoof.” Except one woman, she gave him to drink. When he had drunk, he smashed that hoof and broke it. These women mocked her (for having lost her hoof), but he took out a golden bucket and gave it to the (only) woman (who had been generous). Then all women said to him: “Here! Drink something!” But he said to them: “No, thanks!”

He went further and found some boys playing allayg⁠¹. He said to them: “Allow me to play with you.” (But) they said to him: “No, you will break our sticks.” But one of them took his stick and gave it to him. He threw the stick, hit one with it and broke it. The boys laughed at (the boy who had given his stick). Then he took out the golden stick and gave it to him. (Immediately) all said to him: “Take (this stick) and play!” But he said to them: “No! Enough!”

He went further to other boys playing with tops. He said to them: “Allow me to play with you.” Each of them said to him: “(No), you will (only) break my top!” Except one (boy) who gave it to him, and he broke it. All (other) boys laughed about the (boy who had lost his top). But he took out a golden top and gave it to him. (Immediately) they all said to him: “Please, take (my top) and play (with it).” But he said: “No! Enough!”

The boys went home and told the stories to their mother. She started to think and ponder. She said to herself: “May God show to me whether this man is my brother (or not)!” She sent her children to him saying: “Accompany this man home to me.”

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¹ A game in which sticks, thrown high up into the air, are supposed to touch each other.
Lih d ſuška ar dars, ɪffä as kullu laxbar nns. Tssn izd g"mas a ɪga. Tnna yas ad dars iggawr.

Yan wass inna yas uglid: “Kyyi at tgit adgg"al inu, hak kks yyi azzar, waγwni ad ur tinîf i ɪtta yan hati lih askiwn!” Waγwni argaz ana ur izdâr a ɪbhu awâl ann. Itfu ar yan lxlâl, yaf nn gis yat tnuďfì taqdimt, yag"m dis. Ina: “A tanuďfì n lxlâl, a tanuďfì n lxlâl, ar ittîli uglid askiwn!” Aylihî a isawal, ɪdř asn imikk n ilufsa. Tmγî d gis yat tyalîmt. Ar gis tîbûn imksawn tiewwadin lîttînin: “A tanuďfì n lxlâl, a tanuďfì n lxlâl, ar ittîli uglid askiwn!”

56. Lhusiyn d ultmas.1

Iwad yan ufrux ism as Lhusiyn d ultmas ism as Faďna. Nttan ar ikssa lbbaym d ar itšuď lewwad, tafruxt tskkûs ɪ tgmîmi. Ibbatsn d innatsn ur γînn ilân, ftan s yat tmazîrt yaggûgn, fn tarwa nnsn. Lhusiyn ar itftfûry wahdat, ar ikssa ukan, ar iffala Faďna ɪ tgmîmi.

Ar yan wass inna Lhusiyn i ultmas: “Ixşa ksm ad dîdi tmunt, an nks, nkki dim. Mašî abda fta ɪh wahdinu.” Ilmmadînt ffûγîn, nttar a itšuď taletwawatt, nttat tggawr γ tama nns.

Ad ukan kkin imikk, ar ftun, aylihî lkmn yan uγaras yaggûgn bzzaf γ tuţţum nt yat tagant. Ar nn ttannayn yat tgmîmi. Tgmîmi yann tga ti n tayγ"znt. Lkmn ukan ar as ttdûuwwarn. Tzr tn. Taywa ar ttnî: “Amz tn, a tisnt n tgmîmi nu! Amz tn, a tisnt n tgmîmi nu! Amz tn, a tisnt n tgmîmi nu!”


1 Cf. Stroomer 1998: 122; a tale from the Agadir region.
When he had come to her, he told her the whole story. She knew that it was her brother. She asked him to stay with her.

One day the king (to whom his sister was married) told him: “You are my brother-in-law. Cut my hair, but don’t tell anyone that I have horns!” But this man could not keep that secret for long. He went to a lonely place, found an old cistern there and took some water out of it. He said: “Oh old cistern, old cistern, the king has horns!” When he talked, some saliva fell down on the ground. Reed grew from this. Nowadays shepherds cut flutes from these reeds that say: “Oh old cistern, old cistern, the king has horns!”

56. Lhusayn and his sister.

Once there was a boy called Lhusayn, who had a sister called Fadna. He was a shepherd and usually played the flute, his sister usually stayed home. Their father and mother were absent, they had gone to a country far away, leaving their children behind. Lhusayn went out all alone, herding sheep and left Fadna (alone) at home.

One day Lhusayn said to his sister: “You must accompany me, we must go out herding sheep together. I should not always go out alone.” Then they went out, he played the flute, she sat next to him.

They passed some time (resting), they went on, until they came to a road very far away, in the middle of the forest. (In the distance) they spotted a house. It was the house of an ogress. They arrived and walked around (the house). (The ogress) had seen them (coming). She began to say: “Catch them, oh salt of my house! Catch them, oh salt of my house! Catch them, oh salt of my house!”

The “salt of her house” did catch them. She invited them in, they sat down and talked. She said to them: “You must go fetch firewood, so that we can bake bread.” Lhusayn stood up and Fadna followed him. They went out to fetch (firewood). They met a bird called Guest who lived near a pond. (The bird) said to them: “Where are you going?” Lhusayn said to her: “We must fetch firewood for lady ogress, what shall we do?” Guest said to them: “I am very thirsty, I want to drink, you must fill the pond with your tears for me, and then I will show you what you must do!” Lhusayn looked at Fadna, they both said: “All right!” The boy wept, but the girl refused to weep for him. Her brother said to her: “You must weep, so that Guest can show us what to do.” But she didn’t want.
Yasi yan uzrâ, iqâb tt. Ar nit talla, reîn imtiâwn d idâmman, gn izggâyan.

Tnna yasn Tmdgiwt: “Safi, rak k*n eawnγ, sui zdmγ didûn ikššûnd. Walaynni iy âwn tnnâ tayγânt: ‘Aškat d, şudat leaﬁyt’, kmmî ini as: ‘Inna ur yyi tsmyar abla ad skkusγ γ tgmni’; kyyi ini as: ‘Baba imla yyi manik a s rad şudγ lewwad d manik a s rad ksγ’.”

Iftu Lhusiyn d Fadnâ s dar tayγânt lli. Srsn as ikššûnd γ tama nnx. Ar tsrrγa tayγânt leaﬁyt, tag*i ad as tγr. Tγr i tfruxt, tnnâ yas: “Şud as!” Tnna yas tfruxt: “Nkkî inna ur yyi tsmyar abla ad skkusγ γ tgmni!”, Tnna nit i ufrux: “Nkr kyyi, şud as!” Inna yas: “Uhu, baba ur yyi ismyar abla imla yyi manik a s rad şudγ lewwad d manik a s rad ksγ.” Tfta ukan a sitt şud. Luhn tt inn gis!

57. Zrayfa d Mr rtîlnγ.1


Iftu ibbnts lîhîj. Iwssâ a īstîs baʃ ad ur sskîmînt hîta yan. Awa, yan wass tflγ Mrrtîlnγ, ar tduwwar, taf nn yat tgmni, tffay d gis yat tayγânt. Tjmâa dis, ur tuʃa manik a s râs stt tss!”

He took a stone and hit her. She wept, the tears mixed with blood, they were (all) red.

Guest said to them: “All right, I will help you, I will fetch firewood for you (as well). But if the ogress says to you: ‘Come and blow the fire’, you (girl), must say: ‘My mother didn’t teach me anything but staying at home’ and you (boy), should say: ‘My father showed only me how to play the flute and how to be a shepherd’.”

Lhusayn and Fadna went to the house of that ogress. They placed the firewood beside it. (The ogress) lighted the fire, but the fire refused to inflame. She called the girl and said to her: “Blow it!” The girl said: “My mother didn’t teach me anything but staying home!” She said to the boy: “You stand up and blow it!” He said to her: “No, my father showed me how to play the flute and how to be a shepherd.” Then she went to blow the fire herself. They threw her into (the fire).

57. Zrayfa and Merretelligh.

There were two girls, they were sisters, one was named Zrayfa and the other Merretelligh. They didn’t have a mother. Their father wanted (to go) on pilgrimage, but he didn’t know to whom (of his daughters) he would give the key of the house, because he trusted neither of the two. He thought and pondered, but did not know what to do. He went to a faki to take his advice. He explained his situation to him: “I have two girls, Zrayfa and Merretelligh and I trust neither of them. I have absolutely no idea to whom I must leave the key (when I go on pilgrimage).” (The faki) told him: “You must go and ask each one of them whether there are any eggs. Then come back and tell me what they answered.”

The man went back to his daughters and called Zrayfa, saying: “Are there any eggs?” She said to him: “Oh yes, my father, but I want to place them in the nest of a chicken to brood on them.” Then he called Merretelligh, saying: “Are there any eggs?” She said: “Oh yes, father, but we will eat them!” The man went to tell his story to the faki. The faki said to him: “You should leave your key to Zrayfa.”

Their father went on pilgrimage. He advised his daughters to let no one in. Well, one day, Merretelligh went out for a walk and found a house where an ogress had come out. She talked with (Merretelligh), but found no trick to eat her!
Awa, tnaa yas nnit taγʷznτ ann: “Asi d iγd, ar t tffit mn tama n tgmni nu, tskr srs ayaras ar tama n tgmni nnun.”


Yašk d ukan iibʷatsnt h lhijj. Teawd as kulluši ma ijran. Issn nnit izd Zrayfa tšatr f ultmas.

58. Xlija.1

Kra n tfrrxin ksant, yat gitnsnt ism as Xlija, dars alqqae iga wi n gʷmas. Ḣra as srs iskr tamγra. Inkr yan waγʷzn, išš alqqae ann, ig Ḣn ilm nns h udm nns. Tašk id Xlija, lahi as alqqae, tftu s tgmmi. Tkkr ukan ma tκka, ar ttni “Krik, krik, manzak, a yalqqae n dadda Ḣnnə? Manzak, a yalqqae n dadda Ḣnnə?” Yašk id nnit waγʷzn ann, Ḣnna yas: “A yyi tilit, ulla ak km șșh!” Tnna yas: “Ak k iliḥ!”

Awa, ar fttn, ar fttn, ar yan usulil, γʷlin srs. Taru dis tarwa. Ad ukan iffyγ ntta, tγ as d yat tṣisilt, baš ad iγgʷiz, ar as dima tskar γikann.

Ar yan wass yašk id daddas Ḣnnas ar srs itlli h tagant, ur tt yufa, yurri nnit. Awa, ira a iskr tamγra. Ar fttn, ar fttn kra n ddrriyŋ, gan addjarn nnsn, ar kssan h tagant. Immaqyar tn waγʷzn, argaz n Xlija. Ḣnna as: “Daddas Ḣnnas n Xlija ira ittaḥl.” Ḣnna yasn waγʷzn ann: “Munat didi ad zrḥ tamγra!” Awa, iwın t ddrriyŋ ann ar tamγra. Tffyγ d innas n Xlija, Ḣnna yas: “Xlija, hati thnna, tšša, tswa, tssu lḥrīr, tḥbu s wayyad.”

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1 Cf. Stroomer 1998: 126; a tale from the Agadir region.
Well, the ogress said to her: “Take some ashes and pour it out from my home and make a path to your home.”

Well, Merretelligh took some ashes and did as the ogress had said. She arrived at their house and told to Zrayfa what had happened. Zrayfa said to her: “We must take care that she does not devour us!” When the ogress came, she started to talk with them. Zrayfa had just been baking bread. After dinner they went to sleep. But the ogress stood up, wanted to devour Merretelligh, who started to cry out loudly. Zrayfa stood up and hit the ogress with an axe and killed her.

Their father returned from his pilgrimage. Zrayfa told him all that had happened. Now he knew that Zrayfa was smarter than her sister.

58. Khlija.

Some girls were shepherds, one of them was called Khlija, she kept a young billy goat of her brother. He wanted to slaughter the animal at the occasion of his marriage. (But) an ogre devoured that kid and put its skin on his face. Khlija came to that place, but did not find the kid and she went back home. After a while she (called that kid) saying: “Krik, krik, where are you, oh kid of my dear brother? Where are you, oh kid of my dear brother?” The ogre came and said to her: “Be my wife or else I will eat you!” She said: “Let me be your wife!”

They walked until they arrived at a high rock which they climbed up. She bore him children. Each time he went out, she rolled out a rope ladder (lit. a chain) for him to descend. She always did that for him.

One day her dear brother was looking for her in the forest, but he could not find her and went back. Well, (Khlija’s brother) wanted to organize his marriage. Some boys, their neighbours, went out (with the sheep and goats) to pasture in the forest. The ogre, Khlija’s husband, met them. They said to him: “Khlija’s brother is going to marry.” The ogre said to them: “Accompany me, I want to see the marriage!” Well, those boys brought him to the marriage. Khlija’s mother came out (to welcome the ogre and ask about her daughter) and (the ogre) said to her: “Khlija is doing well, she eats (well), she drinks (well), she sleeps well in a bed of silk, covered with another (silk cloth).”
Sskśmn ay^zmn, ffn as a iŝs ṭe̊am. Awa, izri ḥ tama nns yan ufṛux imżiyn, iŝs ṭ. Ḣyama d uḍaḍ n ufṛux ḥ uxsan nns. Irźm ukan imi nns, ťr̃ mddn aḍaḍ ann. Nñn nnit i innns n Xlija: “Adgʷ̃al ñm ar ištta miḍnn!”

Lliḥ rat tssn tigʷ̃mmi n illis, tasi d yan ukris n ilammm, ṭg gis tirgit. Tnna yas: “Hak, awi i Xlija lamant ad.” Awa, ad ukan iftu, ilammm ar ttffin, ar skarn taw̃arast. Aγʷ̃n ar ifttu, ddadas ḫnnas n Xiija itabea t ayli̊h ilkm asuli̊l. Iỹr i Xlija, ṭg as d sssl̃t. Yujj̃a ṭ ukan ddadas ḫnnas ayli̊h ilkm tuzz̃umt n sssl̃t, yu̇ t inn, id̃r̃ d waỹz̃n, immt.

Yawi d nnit ultmas d tarwa ḫns ar yat tagant. Tnna yas Xlija: “Ff yyi, a dadda ḫnna, tazzit, ad kksi̊ḥ yan usnnan.” Tasi d tazzit ann, tut ahlig ḫns, tmm̃t.

Yasii nnit ddadas ḫnnas yiyis, ig d ḥ iggi n wɨryud ḫns. Ibbi yas ḥ umz̃ggỹ, yasi t ɾd, yut t srs, immt. Lb̃l̃st n idammm n ufṛux ann tmỹi d gis taw̃alimt. Ar yan wass ibbi d xalīs n ufṛux ann ɨʃ n taw̃alimt, iskr gis lewwad. Ad ukan ittu̇ṣu̇d talew̃watt ann, ar tti̊r̃r̃:

“Tr̃ỹit yyi, a xali u xali!”
“Tr̃ỹit baba, tr̃ỹit immi!”
“Tr̃ỹit ah kullu yah!”
“Tr̃ỹit ah kullu yah!”

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59. Yan ufṛux d lmu̇t.¹

Yan ufṛux yay t kra. Ar ittini i innns: “Hati rad mmth!” Ar as tti̊ni innns: “Uhũu, a yiwi, lmu̇t lli rak k tawi, ixs̃a a yiwi tawi.” Ar yan wass tffỹg innns, ukan ira a stt ɨj̃r̃b. Yasi d yan ufful̃s, ibzzr t bla immut. Ig t inn ḥ ddu tzlaft. Lliḥ d id tuška, inna yas: “Wak wak, wak wak, tuška d srti lmu̇t, a inna!” Tnna yas: “Manza tt, a yiwi?” Inna yas: “Zid, a inna, all tazlaft ann.” Lliḥ tull tazlaft lli, yaκ̃i d ufful̃s lli. Tnna yas: “Kl amaḍun, a lmu̇t! Kl amaḍun, a lmu̇t! Sir s iwi lli imrdn!”

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They invited the ogre in and gave him some food to eat. (At a certain moment during the party) a little boy passed by the ogre, who ate him (in less than a second). A finger of the little boy stuck out between the teeth (of the ogre). When he opened his mouth, the people saw that finger. They said to Khlija’s mother: “You son-in-law is a man-eater!”

When (the mother) wanted to know the whereabouts (lit.: house) of her daughter she took a bag of bran, she added some ashes. She said to (the ogre): “Bring this present to Khlija.” As the ogre was walking, the bran came out and formed a trail. The ogre went and Khlija’s dear brother followed him until he arrived at the rock. (The ogre) called Khlija, she threw the rope ladder down to him. Her dear brother let (the ogre) climb up half-way the rope ladder and (then) attacked him, the ogre dropped down and died.

He took his sister and their children to a forest. Khlija said to him: “Oh brother, give me a knife to remove a thorn.” She took that knife, stabbed herself in the belly and died.

Her brother took the son (of his sister Khlija) and placed him on his shoulder. (The child) bit him in the ear, he took it (away from his shoulder), beat him up and killed it. Where the blood of the boy had run, reed plants started to grow. One day the uncle of this (dead) boy cut off a piece of reed to make a flute. As soon as he blew that flute, it started so sing:

“You killed me, oh uncle, oh uncle!”
“You killed my father!”
“You killed my mother!”
“You killed us all!”

59. The boy and death.

A boy was ill. He said to his mother: “I will die (soon)!“ His mother said to him: “Oh no, my son, the death that will take you away, will have to take me away (first).” One day his mother went out and (the boy) wanted to test her. He took a chicken, removed all its feathers without killing it. He put it under a bowl (turned upside down). When his mother came back, he said to her: “Alas, help, oh mother! Death came to (visit) me!” His mother said to him: “Where is it, oh my son!” He said to her: “Go, mother, and lift that bowl.” When she lifted that bowl, the (naked) chicken jumped forward. She screamed to it: “Go visit the sick person (i.e. my son), oh death! Go visit the sick person, oh death! Go to my son who is ill.”
60. تنزغيدا تطبرنا سيمشد ن ولغلي.

يالم تطلب شهديت ت مديد. للي ت شهديت، ران سةنجانت، س يات تنزغيدا. تنزغيدا يانن تطبرنا سيمشد ن ولغلي، تجيير سةمودت، تيكفين ننس ياج د يرغم.

يغومر تطلب للي يليهك كلل ييشا ننوس ن تنزغيدا للي. أوا، ييل ليدي. أشك د دارب مديد، ران أو يزالن. ننان أشي: "ميتا ييكاد تسكرت!" إننا ياسن: "أر يكرح يات، أر تسرم يات! تسيد ييي، تفلم ييي، أر أ يي يد تاميم ماذ يطاه، أر أ ييي يد تاميم ماذ يشان. ييلاد، حاتي، يسيه ننوس ن تنزغيدا. أر ييي يدفارم، أر أون دفاره!"

61. ملاديم د تميارت ننس.

يته ملاديم دار اليس، نتة د تميارت ننس. دار اليس، أفي تي تي انن دارب أفرخ، أر ي ياغ ويلو. أوا، ترا أليس د تفاي. تننا ياس: "أي ربي، أ أسيننا، انز ييي ييي، أر د أشك." تاسي نننن انيس انيس، تفف نن تلأقيت ننس دار تاتك"ي. تج نن يان يعمر ه يي تي يليهه يرية يمزيان. تج تي انن ه يي تي يليق د أفرخ، يليهه يرية تي تي تسفي، تريغ ت. تاوي ت، تبح ثب د يفرخاد. توشكا د عكان اليس. تننا ياس ايناس: "هاتي، ي ويم، يفف د تي تي ببتي للي يي يي، يي يغيرغ ينن ننس." تننا ياس ايناس: "تسيت يليق ننس، تريغ ت! يوكث، أ أيننا! أر ييي تي د تسكت، تجر يي تي، تجر ماسراق!" تننا ياس ايناس: "هاكاك! يدومي ي ويم يليهه د توشكيت، تاف تي تي يغن، تنن ييي: ‘نيرح!’ "

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1 Cf. Stroomer 1998: 129; a tale from the Agadir region.
2 Cf. Stroomer 1998: 130; a tale from the Agadir region.
(From that moment on) the boy knew that his mother had spoken in this way (simply to comfort him), but that she was afraid of death as well!

60. A mosque made of honeycombs.

Some villagers had hired a taleb. When they had made an arrangement with him (i.e. fixed his duties and his salary), they went to the forest, to a mosque. That mosque was built of honeycombs, plastered with butter and had roof gutters made of bread.

The taleb lived (isolated) there until he had eaten away half the mosque. Then it was the day of the feast. People came to perform their prayers. They said to him: “Now what did you do!” He said to them: “I did nothing (wrong) and you did nothing (to feed me)! You hired me and left me here (all alone), you did not bring me anything to eat nor something to drink. Now I ate half the mosque. I don’t owe you anything and you don’t owe me anything!”

61. Bladim and his wife.

Bladim and his wife went to visit his daughter. At his daughter’s house they found a healthy little boy. Well, his daughter wanted to go out. She said to (her mother): “Please, mother, look after my son, until I return.” The mother took the little boy and found that his fontanel moved up and down constantly. She put an (iron) nail in the fire until it was very hot. She put it on the fontanel of the little boy and caused (his brains) to flow out, she killed (the baby). She was busy covering him up with a blanket, when her daughter returned. The mother said to (the daughter): “Look at your son, I opened a carbuncle that he had on his head.” Her daughter said to her: “You opened his fontanel and killed him! Alas, oh mother! What you did to me surpasses the roof (in height) and the courtyard (of my house in width)!“ Her mother said (indignantly) to her: “Now what! I looked after your son until you came back, you find him sleeping (peacefully) and now you say to me that I killed him!”

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1 It is custom in Morocco that each family in turn provides a meal to the taleb. In this story the taleb is left alone without such an arrangement, which justifies his eating the mosque. In fact stories of this kind are meant to warn people to treat talebs well.
Tnna nnit i urgaz nns: “Ya’llah, a Bleadim, asi aγruƞ nƞh lli d niwi. Ya’llah dar illint’h lli igan illint’h!”

Ftun dar illitsn tiss snat. Tnna yas nnit: “I Rbbi, a inna, g ah imkli, a’šku rad ffay’h.” Tffay’ ukan illis lli. Tżr nn sin iraman ḥ usarag, tnna nnit: “Ṣuf, dars nnit iraman!” Tasi d lmus, tbbi inśran n iraman, tg tn inn ḥ lgamilā. Tuška ḥ ukan illis lli, tnna yas: “Yuk”, a inna! Ar yyi tt id tskr, tugar ǧggi, tugar asarag!” Tnna yas innas: “Ya’llah, a Bleadim, asi aγruƞ nƞh lli d niwi. Ya’llah dar illint’h lli igan illint’h!”


Tkṣm ḥ illis, tnna yas: “Kmμi, tbbit aşṭṭa! Nnīḥ am nkki: “G as ʾifalān!” Tftut, tffit filas askkif! D baba, ukrn as imakṛn abukir!” Tzzu nnit gitsn!

Yasi ufqqir agzzum n tfiyyi, yawi t ar yan unzig, issrγ leafiyt, issnu tfiyyi lli. Isrs ṭ ḥ imi n unzig, ad as tbrd. Tlkm nn tfqqirt ḥ imi n unzig, tasi tfiyyi, tg tt inn ḥ imi nns, ṭhma yas! Tg tāγuyyt, tluḥ tt inn f iggi n urgaz nns Bleadim, ig tāγuyyt ḫṭa ntta!

62. Bu mhand d wušn.


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She said to her husband: “Let us go, Bladim, let us take with us the meat that we brought (as a present). Let us go to our daughter that is really a daughter to us!”

They went to (visit) their second daughter. She said to her (mother): “Please, mother, prepare our meal, because I must go out.” That daughter went out. The (mother) saw two camels in the courtyard and said: “Look, she has camels!” She took a knife and cut off the lips of the camels and put them in a marmite. That daughter of her came back and said: Alas! Oh mother, What you did to me surpasses the roof (in height) and the courtyard (of my house in width)! She said to (her husband): “Let us go, Bladim, let us take with us the meat that we brought (as a present). Let us go to our daughter that is really a daughter to us!”

They went to their third daughter. She said to her (mother): “Oh mother, please add some threads to the loom.” Her mother waited until (her daughter) had gone. Then she filled a pan with soup, poured it over the loom destroying (the work that had already been made by her daughter). At the same time, the old Bladim came back from the forest (where he had been with the herd of his daughter). Thieves had stolen the best billy goat of the herd.

The daughter came home and said to her (mother): “You! you have destroyed the (work on) the loom! I told you to add threads! But you, you poured soup over it! And (as for) father! Thieves took away my (best) billy goat!” She chased (her parents) away!

The old man took the piece of meat, brought it to a cave and lit the fire to bake that meat. (After baking) he left it at the entrance of the cave to cool it down. The old woman arrived at the cave, took that (extremely hot) meat, put it into her mouth and had her mouth burnt (immediately)! She shouted and threw that meat on her husband Bladim who also started to shout!

62. The hedgehog and the jackal.

The hedgehog and the jackal lived together. The hedgehog had gone to distract the attention of girls. There was a feast (going on). (The girls) wore earrings and new clothes. They dressed the hedgehog with clothes and earrings (for fun) and played with him.

1 $\text{Ş}d\text{r}$ literally means: “to make someone to eat his breakfast, to serve breakfast”, but women use this verb with the meaning: “to make the loom ready for use in the morning by adding a quantity of threads.”
Iftu wuššn. ar ittası ulli ayillih yusi γunšk lii t iqaddan.

Mmattint tfrxin, flnt bu mhand i yat tabukaṭt. Inna yas: “Yuk”, a tabukaṭt, āumzt taṭṭat n uzggarr, třžm t iāḍar inu. Iṯṭl as, iff as aṣṭa. Tjrbr gis, třžm i uḍar nns, ilwr.


63. Ẽli Bu Tkuṭṭit d tay”znt.¹

Ifta Ẽli Bu Tkuṭṭit izza kra n tazarin, inna yasnt: “Iḥ k”nt id ur ufiḥ tmmrįnt, ak k”nt kkṣḥ, ššn k”n ikrwān n xalì u xalì!” Yurrĩ d, yaf tnt id skrt kullu iqqrurran. Iftu darsnt, inna yasnt: “Iḥ k”nt id ur ufiḥ thlajimt, ak k”nt kkṣḥ, ššn k”n lḥhaym n xalì u xalì!” Iftu, yaf tnt inn gant kullu iqqrurran ḥllajin. Iγ”li ar yat tazart, ar iṣṭta, ar ittini: “Ma Ģran tazart a, a imksawn?” Taṣk d srs yat tay”znt. Ar as d ittlwāḥ iqqrurran ayllih tšbēa.

¹ Cf. Stroomer 1998: 133. Takuttit “A lock of long hair on the head of a child”.

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(In the meantime) the jackal went to take away as much sheep as were enough for him.

The girls went (somewhere else) and left the hedgehog with a blind girl. The hedgehog said to her: “Oh blind girl, you took a jujube stick and released my foot.” He played a trick on her and gave her a (jujube) stick in her hand. She took it, she released his foot, (so that) he could run away.

When the hedgehog wanted to join the jackal, he found him. The jackal had laid out all meat that he had brought along with him. The hedgehog said to him: “You, go and sleep, uncle jackal, we will prepare (a meal in) two pots.” The hedgehog took the meat and put it in one pot; he took the intestines and put them in another pot. When (the meat and the intestines) were cooked, the hedgehog took the pot (filled with) meat for himself and gave the one (filled with) the intestines to the jackal. While the jackal was eating, he said to him: “Oh uncle hedgehog, how bitter is this meat!” The hedgehog said to him: “Go around a pole and say: ‘Bismillah and a little Bismillah’ and close your eyes.” The jackal did what the hedgehog had told him. The hedgehog threw some meat in the jackal’s pot. They went on. When they had eaten everything, the hedgehog said to him: “You, sleep, I will make you a saddle.” The hedgehog made a saddle and made it as big as the jackal who was (still) sleeping. He woke him up, saying: “The saddle is your size, uncle jackal, let us go and sell it on the Tuesday market.” The hedgehog added: “When you come to the market, you should bray (like a donkey)!” They came at the market and the jackal (being unable to bray) started to bark. The hounds came and jumped on the jackal, the hedgehog jumped and hid under a bowl and kept himself hidden (for some time).

63. Ali Butkuttit and the ogress.

Ali Butkuttit planted some figs and said to them: “If I don’t find you (fully) grown (soon), I will pull you out and the goats of my uncle will eat you!” He came back (after a while) and found that they had produced many figs. He went to them and said: “If I don’t find you ripe (next time), I will pull you out and the beasts of my uncle will eat you!” He came (back) and found that all figs were ripe. He climbed one fig tree, started to eat and said: “Who wants this fig, oh shepherds?” An ogress came to him. He threw figs at her until she had eaten enough.
Tnna yas: “I Rbbi, a Śli Bu Tkuṭṭit, a yyi tfft yau s tfust ad nák iṛšmnn.” iff as t yan h tfust nns iṛšmnn, tawk t id tay“żnt. Tg t ḥ wawlk, tfu ar yan lmakan. Llih ira ad as ilwr, inna yas: “Inna yyi baba: “Wa lli ur izzulh h ḡi, ur teri tzalilh nns.”” Tsrs t. Ḥra iṛẓm awlk. s ix t id tumz. Tawi t s tgmml nns, tŷr i istis, inna yasnt: “Tṛsam t Śli Bu Tkuṭṭit.” Tffay ykan nntat. iyrs ntta i tĩrixin n tay“żnt. Iq tnt nmr ḥ tknt, yasi d iguuya, ig tnh ssllt n tzzwa.


Tasi ḏ tḏwajjyt, ar ṭqqaz, ar ṭqqaz, aylih ṭfta ḏ ṭḏ ṭayniwt lli. Inna yas: “Lqblt, lqblt, a ḫmti tafqqirt.” Turri s ġi lli ṣ as inna, idr filas, tmnt.

64. Śli Bu Tkuṭṭit d usnnan.1


1 Cf. Stroomer 1998: 134; a tale from the Agadir region.

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Then she said to him: “Please, Ali Butkuttit, give me one (fig) with your little (henna-)decorated hand.” He gave her one with his decorated hand and (immediately) the ogress pulled him (towards her). She put him in a bag and went somewhere. When he wanted to escape he said to her: “My father told me: ‘The one who does not perform his prayers here, his (later) prayers will not be accepted’.” She put the bag down. She had only just opened it, when she caught him. She brought him to her house and called her daughters saying: “Slaughter Ali Butkuttit!” When she was gone, Ali Butkuttit killed the daughters of the ogress. He put them in a marmite, he took their heads and placed them in a beehive.

The (ogress) came in, sat down and started to eat (from) the marmite until she was satisfied. Ali Butkuttit climbed into a palm and shouted: “Wiw, wiw, wiw: the ogress Mushkal has eaten her children!” She went to check the beehive and found nothing but the heads.

The (ogress) took a pick and started to dig, to dig, to dig, until the palm was about to fall down. (Ali Butkuttit) shouted to her: “(Make it fall down) to the east (i.e. to Mecca), to the east, oh dear aunt!” She turned (the palm) in the direction he had said, it fell on her and she died (on the spot).

64. Ali Butkuttit and the thorn.

Ali Butkuttit was stung by a thorn. He went to some women sitting beside a house. He found them baking bread in an oven. He said to them: “Take this thorn out for me, (please).” When they had done this, they threw it into the fire. He said to them: “If you don’t give me my thorn back, you will have to give me your greatest loaf of bread!” The women gave him a bread. He brought it to some shepherds. They ate it. After they had eaten it, he said to them: “If you don’t give me back my loaf of bread, you must give me the best billy goat (you have), oh shepherds.” They took the biggest billy goat and gave it to him.

Then he passed by some cattle owners, he said to them: “Do you want a billy goat?” They said: “Oh yes!” They ate it. After they had eaten it, he said to them: “Either you give the billy goat back to me, or (you give me) the biggest of your calves!” They gave him the (biggest) calf. He went to horse-owners. He said to them: “Do you want a calf?” They said to him: “We would love to have it.”

65. Tiglay n tγyult.\(^1\)

Ifta yan urgas s ssuq, yaf nn ddllah, iemmr gis ašwariy. Yašk id ar yan lxla, tknkurri yas tddllahl t yan umadl. İndr d gis yan wawtil. Inna akkʷ nttâ is d idr h tddllahl. Inna nnit: “Şuf tiglay ad! Illa gisnt usnus!” Nttâ iga yar awtil.

Yawi ddllah lli ar tigmmi. Inna: “Hati ḡayad lli sγīh gant tiglay n tγyult.” Iγ”z yan uγ”di, isrs nn kullu ddllah lli. Iftu, yawi tγyult. Tugi ad as tgn, iberi yas idan. Isrs tt inn h iggi n ddllah.

Inkr d ukan taskkat anu, yaggʷ nn sr, yaf nn tγyult tfmnsh. Inna yas: “Ar ṭṣa tγyult ašku rd teṭh isnas!” Walayni tγyult is tmmt.

66. Briqâ d Zrîfa.\(^2\)


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They ate it until they were satisfied. He said to them: “Either you give me back my calf, or you will have to give me the biggest stallion.” Well, they gave him a horse. He mounted (the horse), rode on it into the sea and then Ali Butkuttit died.

65. Donkey eggs.

A man went to the market. He found melons (for sale). He filled the saddle-bags (of his donkey) with them. When he had come to a lonely place, one melon rolled downhill (out of a saddle-bag). A hare (alarmed by the melon crushing against the hollow tree in which he lived) jump out of it. (The man) thought that (the hare) fell out of the melon. He said: “Look at this egg! There are young donkeys inside them!” (Yet) it was only a hare.

He brought these melons home. He said: “Look, what I bought are donkey eggs.” He dug a hole and put all melons inside. He took the donkey (to sit on them). (The donkey) refused to spend the night on them, so (the man) cut off the legs of the donkey. He placed the donkey on top of the melons.

Next morning he stood up and (went to the donkey) and found him making faces, his mouth wide open. (The man) said to him: “The donkey is smiling, because it will bring forth young donkeys!” But (in fact) this donkey had already died!

66. Briqa and Zrifa.

A man had lost his wife, he had two girls, Briqa and Zrifa. He bought for them (all kinds of) provisions for a whole year. He closed his house that had an iron gate (and went to make the pilgrimage). Two thieves, disguised as women appeared and knocked at the door. When Zrifa and Briqa look down on them (from the roof terrace, to see who was knocking), they said to (these “ladies”): “We don’t have any relatives.” The thieves said to her: “Did you forget your aunt downstairs?” The girls then said to them: “Well, we don’t know anybody.” Then the thieves said to them: “We both are the sisters of your mother!

Then Briqa opened the door, (the “aunts”) came in, they carried a bag with them. They said to Zrifa and Briqa: “We are going to prepare a meal for you.” They rolled couscous. The couscous was cooking and they flavoured it (with gravy) and put into the part (of the plate meant) for Briqa and Zrifa something that would put them to sleep.
Briqa ar tasi ibriyin, ar tn ttwah ḥ ug"ns nns. Imma Zrifa, ar tståt aylihi tdr. Tskr nnit Briqa zud ih tdr ḥtta nttat. Tssn nnit izd irgazn ad gan, maši timyarin!

Awa, asin irgazn lli kullu ma illan ḥ tgmni, d ijeaḏ d nnqq"r. Asin ukris, ar ttazzaih, ran ad ffaṛn. Tftu Briqa s ddu lbb, tskkus gis. Taji t aylihi iga yan uḍar ḥ barqa, yan uḍar ḥ ug"ns. Tut s lbb, tbbi yas adaṛ. Iḍr ukris s tgmni, ur t sul yiwi. Inna yas: “Wak wak, a Briqa, ar yyi t tsqrt, walaynni ur a nn gim tgg"iz.”

Iftu wa lli, yawi d yan uram, ig as d lqrš, ig d gis sin irgazn, ur tn sugg"ant ntni. Ar yaqqra: “Awa, Briqa, hak yaylli am d yuzn babam.” Tnkř tamž t id iggi, ḥkku tssn izd babas ur as d yuzn walu. Tasi d immskn, ar tkt, ar ttkat, aylihi tngi tfbrt s idammn, tssak"i tn inn mn iggi. Inna yas: “Wak, wak, wak, wak, a Briqa, ar yyi t tsqrt, walaynni ur a nn gim tgg"iz!”

Yaš d ḫbatsnt. Yašk nn dars, isiggl tt. Iff as tt babas. Tnna yas nnit: “Wak, wak, a baba, tfšt yyi i leafiyt, ur d argaz!” Inna yas: “Ulu, a īli, zzman a mu km ffiḥ!” Zaydn, awin ṭislit; ifṛṛ kullu lbit, tili gis tșraft. Iqqd as, tili gis leafiyt.

Tkšm dars ultmas n urgaz nns, tnnn yas: “Ihi, a lahl n dadda ḥnna, mra ka ur tful filt! Ira ak km ihṛg dadda ḥnna.” Tkkṣs Briqa ijeaḏ lli tlsa, tf ttn i ultmas n urgaz nns. Tnna yas: “Hak, ls tn, tggawrt ḥ tgmmt ar kih d urriḥ.” Tftu. Inkr urgaz nns, izbu d ultmas, inna izd Briqa.
Briqa took the couscous and threw it in her clothes. But Zrifa ate it until she fell down. Briqa acted as if she had also fallen. She knew that these ("aunts") were men and not women!

Well, these men collected everything in the house, clothes, jewels, (etc.). They carried a bag with a knot, (after seizing what they wanted,) they wanted to run away. Briqa went to sit behind the door. She waited until (the thief) had one foot outside and one foot inside (the door). Then she slammed the door and cut off his foot. The bag fell back into the house, he no longer carried it. He said to her: "Alas, oh Briqa, you played a dirty trick on me, but surely you will regret this (lit.: the benefit of this action) will not come down on you)!

That man came back with a camel that carried sidebags, with two men (hidden) inside them, (the girls) could not see them from above. (The thief) shouted: "Oh Briqa, look what your father has sent to you." She pulled (the bag) up (to the roof terrace), because she knew that her father could not have sent her anything. She took her immškren 1 and stabbed (this bag) with it, so that the the gutters were full of blood, then she threw that bag down from the roof. The (thief saw what she had done) and said to her: "Alas, oh Briqa, you played a dirty trick on me, but surely you will regret this!"

Their father came back (from pilgrimage). (The thief) came and asked for Briqa’s hand in marriage. Her father gave her (in marriage) to the (thief). (When she heard about this) she said to him: "Alas, oh father, you gave me in marriage to hellfire, not to a man!" He said to her: "No, my daughter, I gave you in marriage!" They brought the bride in: (the thief) had one room completely furnished in which an (underground) silo had been made. He lit a fire for her in (the silo).

The sister (of the bridegroom) came into (Briqa’s room) and said to her: "Alas, oh beloved of my beloved brother, if you only were not so beautiful! My brother wants to burn you." Briqa took off the clothes that she wore and gave them to the sister (of her husband). She said to her: "Take these, put them on, go sit in the corner until I come back." She went. Her husband came to take his sister (to the burning silo), thinking it was Briqa.

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1 Immškren “an instrument with metal pins, by means of which women card wool.”

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Tluh yas: “Wak, wak, a dadda ḥnna, nkki aya!” Ḥluṭ tt inn, ṭḥrg.

Tfṭu Briqa s tagant Ḥh yuru wušñ, ttbbi yas abud, tasi yan, ṭg t ḥ wawik. Ḥh turu tqlit, ṭskr as γīkan. Wa nna tufa, ttbbi yas abuḏ, ṭg t ḥ wawik, aylīh temmr awik s ḥaybuš ann.


Ar yan wass, ar ttaru Briqa, tra imikk ṭ tufa. Tfṭu, tawi yas t ḥ ṭ taddart ili. Tsš tt ṭukan, tmmt.
(The sister) said to him: “Oh dear brother, it’s me!” (However he did not listen and) threw her into the fire (where) she burnt (completely).

Briqa went to the forest. When the jackal gave birth, she cut the umbilical cord, she (was allowed) to take one (young animal) for herself, which she put in a bag. When a lizard gave birth, she did the same. (Every animal) that she found (giving birth), she (helped by) cutting off the umbilical cord and (each time she was allowed to) put a (young animal) in her bag, until this bag was filled with young animals.

When she had come to a village, a man came out (of his house) and said to her: “Please (tell me), oh dear, who are you?” He added: “If you are not married, let me marry you.” She said to him: “My conditions will be too heavy for you.” He said to her: “What conditions are they?” She said to him: “That you bring me a ram (sheep) every evening.” He said to her: “I can (meet your conditions).” When he had married her, he brought her a ram every evening. He gave her a servant girl. She had to take that ram and feed it to (Briqa’s) wild animals. She kept them in a separate room, until they were fully grown.

One day the (thief) who had married her previously and from whom she had fled, came by. He was a merchant selling takwut1. (Briqa’s) servant girl said to him: “Sell me some takwut, please.” When he measured a quantity for her, she said to him: “This will not be enough for Briqa and myself.” He said to her: “Where is your mistress Briqa?” She said to him: “She is here!” He said to (the servant girl): “Open the door for me, so that I can visit her.”

Briqa was alone in a room, he came in and said to her: “How about (my revenge) today, oh Briqa!” She said to him: “Allow me to speak one word, the second being: ‘May God protect us’.” (He allowed her to speak one word.) She said: “Oh jackal! Oh lizard! Oh snake! Oh scorpion!” These animals (came out and) jumped on him and tore him into pieces. A drop of blood fell (on the earth). She threw it near a beehive. Chicory started to grow there.

One day Briqa was pregnant and wanted to eat some chicory. (The servant girl) went and brought some of it for her from near the beehive. She ate it and died.

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1 Takwut “a dye used by women to blacken their hair.”