The above title, n-siydna yusf ("Saint Joseph"), has been written in a modernized form of the Tifinagh alphabet which was made official in Morocco in 2003 (though it has not been used very frequently). The Berber languages were first written in the Tifinagh alphabet about 220 years ago and is still used by the Tuareg. The oldest dated inscription is from about 200 BCE.

While I was corresponding with Dr Jan Knappert he sent me a mimeographed paper presented at the School of Oriental and African Studies, University of London, where Dr. Knappert was teaching. It was a presentation of a Berber story of Joseph recorded in Morocco by Dr. John Hunwick.

Notes on the Joseph Story in Berber

Dr. Hunwick completed his PhD in 1974. He recently retired from some years teaching at Northwestern University both in the Departments of History and Religion.

In Dr. Hunwick’s presentation he makes reference to the earlier work by V. Loubignac who include a very similar story in his ÉTUDE SUR LE DIALECTE BERBERE / DES ZAÏAN ET AIT SGOUGOU published in Paris in 1924.

A comparison of these two texts illustrate the ability to preserve a story through oral transmission. As an example of the migration of the story of Joseph in Africa within a Muslim faith community this version of the story illustrates both a radical condensation of the story leaving out such familiar themes as the dreams and the temptations and developing the role of the mother of the first wife in instigating the effort to eliminate Joseph.
1 tazddayt n-si(y)dna yusf
2 init 'nnbi’ a-im-nw tinim mag g3t3n
3 init ti n-siydna yusf mani mf as-t3a
4 tla taşña s-seba tiliq a-may-s ufţdiy
5 tiri taşña ad-it-sn-tbqlu ja wr-as-t-3in
6 tyna-ţ asn 'a-ţ arraw-inw yas awyaat-t zlat-t
7 zlat-t-inn ṣaţ n-carì ylla lucef ıeddăn
8 adday ymmità ittuyičč i wr-sar-awn-ittqhar’
9 nnan-asn 'a-baba-nw țllu yusf anzheimer'
10 inna-ţ asn a-ţ arraw-inw yas ajmat g-g³i-nnun
11 ad-i-t-yay irifi ad-i-t-issk’mdq uzal'
12 nnan-asn 'a-baba-nw ğyyin aştôm d-waman
13 ad-as-tn-ṅf a-wa i xi ṭtawy анzwüm'
14 alliąt-s munn ddun ar-sșaran timizar
15 kkan akan kkan ay-ńna-ğ illa umżan
16 inna-ţ as yan 'ad-as-ŋţs ad-azzlin idammm
17 nawi-t ʒr-lussat ɲţz-as ard ur-ţhîţt'
18 inna-ţ as wi-s-seba 'eyyın anu f ti-nggar
19 myar ikka baba ir-ns ar-asn-ittqhaţ'
20 nnan-as 'dţf ğyy a-yusf ș-anu fţ-any-d aman

(1) elhdil n sidna įusef useddîq

1. (4) tella mmay n seb'a, tilid a mmay uferdi!
2. (5) tili takna ad itsen tebdu, sa ul as t gin.
3. (6) tenna i asen : « a i aiau inu, ras awiat t rbat t!
4. (7) rbat t in jaj n ‘ali, illa lwehs i’adda;
5. (8) ras ad immet ituûts al u sal awen itedhil. »
6. (9) nnan as : « a baba nu, hellu įusef a negmel,
7. sfat ah t a ndu a nsala timizal.
8. (10) Ina sen akmat g winun, u ma įusef ul igmil; »
9. (11) d ad ir iîrîf ner d a t iskenn uzîl.
10. (12) ennan as en a baba nu hellu ‘a arîlm d waman,
11. (13) d ad as ten nesf, a baba hî tasi anesgum ! »
12. (14) isfa sen t, munn eddun ar salan timizal.

13. (16) Ina i as įük : « ad as nrers al azzlin idammen !
14. (17) nawi t rel lui’, nerz as al ur d dhîl.
15. (18) Ina i aseen wis seb’á ‘aîner anu ț t neggal,
16. (19) mqal ikka baba il ens ul as en itedhil. »
17. bdun al ferrden allig en uggwan g elmerbi.
18. (20) ennan as : « der kii a įusef’s anu, sf ar ed aman,
1. *Pronounce the name of the Prophet*

2. oh my mouth tell of what took place,

3. ll the story of Saint Joseph and of that which him befell;

4. there was a co-wife with seven children you oh his mother had but one,

5. the co-wife wanted her got rid of nothing against her had they done,

6. she said ‘Oh my children just take him with you and lose him,

7. lose him in the depths of the mountains wild beasts there are in pro-

8. fusion,

9. when he is dead he will be eaten and never again for you appear’,

10. they said ‘Oh our beloved father let Joseph be a hunter’,

11. he said to them ‘Oh my sons Just be off about your business,

12. he will be parched by thirst consumed by the midday sun’,

13. they said to him ‘Oh our father bread and water to him

14. will we give be not laden with worry’,

15. so they took him with them and travelled through the lands,

16. they passed down the mountain slope they passed where there was

17. thicket,

18. said one of them ‘We will cut his throat and the blood will flow,

19. we will bear him far off and dig a hole for him until he is hidden’,

20. the seventh said ‘I know of a well into which we can put him,

21. even were our father to pass near by he would not for him be visible’,

22. they said to him ‘Go down you, Oh Joseph, into the well and pass up

23. water to us ,

24. *(1) The Story of Saint Joseph the Righteous*

1. *(4)* There was the mother of seven children, and you, O his mother, have only one child.

2. *(5)* The co-wife wanted him removed from them, there was nothing to warrant this.

3. *(6)* She said: “O my children, take him and make him disappear;

4. *(7)* Make him disappear in the midst of the mountains, where there

5. are many wild animals;

6. *(8)* He will die, eaten, and he will never be seen again!”,

7. *(9)* They said: “Our dear father, Let Joseph go hunting with us;

8. *(10)* He said to them: Go to your business; Joseph, will not go hunt-

9. *(11)* He would feel thirst, or heat would overwhelm him.

10. *(12)* They said: “Our dear father, we have bread and water;

11. *(13)* We him. give it to him, do so don’t worry.”

12. *(14)* So he entrusted him with them, and they left together and went through the country.

13. *(16)* One said, “We will cut his throat until the blood flows;

14. *(17)* We will carry him away and bury him, he will no longer be seen.”

15. *(18)* The seventh proposed to them: “I saw a well where we can throw him;

16. *(19)* Even if our father passed him, he would not see him.”

17. They brought him along, and when they had reached the well:

18. *(20)* They said, “Go down, O Joseph, give us water,

19. “Because we feel thirsty and we are overwhelmed with the heat.”

20. He agreed, they were his brothers, and he went down into the well;
19. (21) is ar iar ili fi iskal ah ten uzil. »
20. (22) irlal is d ailmas ider s anu.
21. (23) smun d iselliwen d wasal ad qenn anu hef uferdi.
22. (24) qim allig n lohin rel aham taduggwatt.
23. (25) ina i asen : « a i alau inu, ha üsef ur d dhil.
24. (26) ennan as a fana hu hellu üsef in nezli t
25. (27) eddau uhlidj nga i agits elmi ‘at taduggwat.
26. nral is d iüd en aham; a fana nu a sidi,
27. (28) al adwali ha r n ‘aid ad ak t nerzu. »
28. (29) esin jaj n ‘ali gin amani t en uzhzn.
29. (30) qim allig d lohin s aharn, ennan as : « a fana nu,
30. ‘anda self i Iqada, lebbi self i lwa ‘d a !
31. (31) meskin! ad rifun iferrej d a d ikkel uferdi. »
32. iqim allig t tulid a tifaut irer d i luhus, ina i asen üsk memmi.
33. (32) unna ii d üwun adul ens is immut, ad as ehdur ab’il,
34. (33) ad as irers ad its mai i ilan. »
35. (34) ‘allan ettîuur eddun ar salan timizal,
36. (35) ekkin askal ekkin ain ag illa udlal,
37. al ufin manig immut, ennan as taduggwatt:
38. (36) « ‘anda self i Iqada, lebbi self i lwa’d a;
39. (37) meskin ! ad rifun iferrej d a d ikkel uferdi. »
40. (38) eddun wa’laben saferr k taftukt idder d
41. iuden mani g ‘aienn aman ihars len id uzul.
42. (39) bdun al ferrden allig en uggwan g elmer dul.
43. glin eddlu a d asin aman, iffej asen d irsan,
44. idder k el tulid, a tifaut uferdi.
45. (40) ina t as wan elli l igerr : « a ia ‘al inu d ismer!
46. a ia ‘al inu, ad its en tem ‘awaner anesgum!
it is that we are parched, by thirst and burned, by the midday sun,
he believed, that they were his “brothers he went down into the well,
they brought together stones and earth to block the well over the only child,
and so until they arrived, back at the tent in the evening,
he said to them ‘Oh my sons behold. Joseph is not to be seen’,
they said to him ‘Oh our beloved, father we left Joseph there
beneath the trenes of a copse we made a rendezvous with him for the evening,
so if he has not come by tomorrow we will go and seek him’,
so they slept in the depths of the mountains while he believed, that they were seeking him,
and thus until you came up oh dawn and he called to the beasts,
and said ‘Oh you? my only child (by his mother) has disappeared,
to him that shall bring me a proof of where he died,
will I give a young camel to slaughter and eat of it what he will’,
the wild birds went they travelled through the lands,
they passed by the mountain slope they passed by where there was thicket,
so be accomplished that which was written carried out that which was ordained (?),
may God bring you solace may the only child return (?),
“behold there came Arabs journeying in the middle of harvest time,
they went to dig for water among the water-holes,
one of them cried. ‘Oh my good fortune, a slave!, he will aid me in my daily chores’,
“Because we feel thirsty and we are overwhelmed with the heat.”
He agreed, they were his brothers, and he went down into the well;
Then they piled stones on the ground and closed the hole over the only child.
In the evening, once they returned to the tent,
The father said, “My children, look, I don’t see Joseph.”
“My father,” they answered, “we left Joseph
Under a tree and we had made an appointment for the evening;
We thought he had returned to the tent, our father, Sidi [Lord],
We leave you now to go look for him.”
They spent the night in the middle of the mountain and pretended to look for him;
They waited to be back to the tent and said, “Our father,
Divine decrees were made. God had decided such a thing;
Unfortunately! May the Lord grant you to see again your only son.”
He waited for you, O dawn, and called wild animals and said, “My son has disappeared;
He who brings me the news of his death, some will make me a camel;
I ‘kill it, and anyone who wants to eat.”
The birds took flight and went away through the countries;
They crossed the plains and mountains,
But did not find where he died, saying the evening the father:
“The divine decrees were made, God had decided such a thing.
Unfortunate! May the Lord grant you to see reappear only son!”
Arabs traveling in the sun
Arrived at a place where they had noticed the water felt the heat;
They began to clear away until they had cleared the betrayed;
They threw the bucket to get water, they grabbed the ropes,
So you got into heaven, O morning the only son.
Whoever threw the bucket said: “By my honor! A slave!
On my honor! It will help me to endure the pains of this world.”
41 inna-ṣas 'aṣrāb ulidd ismx-nnun ayd ẓiy
42 ayt-ma 'ayd aɣ-nn-iṣan g-g'ammas n-imdwan
43 aman ayd aɣ-ibddll nṣa ti n-bu-yzmull'
44 ikk-as uṣrāb amadl s-ubāriqq mahdd
45 inna-ṣas 'ur-f-nffur ṣeqq ad-ax-tznzmim'
46 if-ṣn-d bab l-lamq sidi tiṣnut
47 tłu' aṣrāb nīli sidi fa wr-as-zrīn
48 iddu ɣallīg nni-ṭān s-axam tadjg'att
49 tnn-sa lall-uxam 'aṣrān-inw a-tzādīm'
50 ar-ittnnq ttuṭiqq n-ṭbbi dien izrīn
51 iwa tued ayllīd t-tnn-sa 'a-sidi
52 ylla yur-rī ismx mʃ as-nniyy ‘zd!’ nṣy-dd
53 ikṣḍn d-waman a-wa ilin-d uṣdn-i'
54 inna-ṣas 'awi-t-id sa-ltn mani-zi d-iṣa'
55 tnn-sa 'afṣdiyy yujṣkīn i-bba-ns ayd ẓan'
56 inna-ṣas 'a-m'mmī a-f-nṣal i ff-i lī'baq' 57 inna-ṣas 'a-sidi ayt-ma aya i-ybban
58 ayt-ma aya aɣ-nn-iṣan g-g'ammas n-imdwan'
59 mani yan-iyyma-s-lliy isafa-d s-imndi
60 inna-ṣas i-wmʃil 'amṭ fɪl-ṣn-imndi'
47. (41) ina ḳ asen uk ngi ismer a ḳ a'laβen, d aɪma
48. (42) a iḍ d ar en igerr g wammās n indwan;
49. (43) aman as beddler allig nga li n bu izemmul. »
50. (44) ikka s wa'lab amader s ubaliq idder d as enna : 51. (45) « ur k ntfal, a'neq, ul ah tzenzad ! »
52. (46) īusa sen bab lamer derīa lajnūt ha hlun wa'laben
53. (47) ỉli sidi su al us ijlīn
54. (48) iqim allīg en یloh ukabar laduggwat
55. (49) ṭus asen d la ṭumah imendi 'at s ize līn,
56. (50) al itenned i tuftiq er rebbi d 'an i sidi.
57. (51) teddu taud aiellīd i tenna i as en : « a Sidi
58. (52) illa riırre uherdan ainna innan aai iļu;
59. (53) ellan isrrarr d waman k taddart ujden as
60. (54) Ina s awi aneh t id a t en la'ar maz gan.
61. (55) Ina ḳ asen aʃerdi uskīn ibba mnès ain iga. »
62. Ina s : « akem asi sa n imenni ai tzënzad. »
63. qim al ṭuk uwas el lhmis talu. as ed ün ina s
64. (56) inna sen : « lir a nemsal esf ii lhba īl :
65. Sidi ṭūsef uṣeddiq as en ag uskan g 'ali
66. matta rra'ub nna rifs īalun, mag jlan?
67. ina s hadler as id en ag ar t turezzum,
68. g its nmun, a ha nut ed idarr taduggwat. »
he said 'Arab I am not your slave,
it’s my brothers who placed me there among the water-holes
and the water has transformed me so that I am become covered with scars’,
the Arab gave him a slap on the cheek when he said to him
‘I will not follow you, perhaps you are going to sell me’,

God sent down upon them a thunderstorm,
it wiped out the Arabs our Saint was there yet nothing to him happened,
he continued until they arrived back at the tent in the evening,
the mistress of the tent said to him ‘Grind, my slave’,
it was turned by the divine power of God, the quernstones obeyed,
so she went directly to the king and said ‘Oh Sir,
we have a slave who when I say to him ‘Grind’ or ‘Gather wood’
or ‘Fetch water’, Oh you they are there at my disposal’,
he said to them ‘Bring him here and question him whence he is’,
she said to them ‘An only child that has disappeared for his father, that’s what he is’,

he said ‘My son I will question you, what is your situation?’,
he said ‘Oh sir, it was my “brothers who hid me away,
my brothers who put me there in the midst of the water-holes’,
now behold one of these his “brothers came journeying for corn,
and so until the caravan arrived “back in the evening,

He replied, “I’m not a slave, O Arabs are my brothers
Who hurled me in the middle of the covered water;
It is water that has changed my appearance, to the point of making me look like a slave covered with wounds”
The Arab struck a blow to the cheek when he said:
“I will not go with you and lose all hope, you will not sell me! “
As soon as the master of the world struck by lightning, and all Arabs were destroyed,
But the Saint had no trouble.

When the caravan arrived in the evening was the stage,
The mistress of the tente then gave him grain and a hand-mill;
It began to run by the divine power; the hand-mill obeyed the Saint.
She went to the king and said, “O my Lord,
There is a slave with us: what he predicts happens.
There was wood in his hands and water that came by itself.”-
He said, “Bring him to us then, so I see where he is from.” -
She answered, “He is an only son who lost his father.”
“Will take a little grain and sell it,” ordered him there.
Joseph waited until a Thursday, a person came to him and said:
He said, “Let us talk a little bit, give me the news:
Saint Joseph the Righteous, when he disappeared in the mountains,
What is the misfortune that has struck? What happened?”
“I was present, he said, the night when you hunted,
When we went with him, then returned in the evening.”
yuɖu tabratt iʒ-asn-ʈʈ g-gʰ ammas n-imdi
62 ddu '.aliʒ nn-ịratt ufàbaʈ təddgʰ att
63 inna-ʒ asn 'a-ʒ ara-ra-inw ha rrikt n-sidi'
64 nn-an-asn 'a-baba-nw ʈlu fyin acyuɖ tʒiʈ-ʈ
65 ıdda yusf.immut-nn ʒ-ẹari wr-ittɖhaɾ
66 iwa tbdju yuwwt-utt-mpa-ʃ ntat ar-ʈtasint imndi
67 tnn-an-asn 'a-baba-nw ʈlu hₜ-af yat-tbratt
68 fʃaʈ-ʈ i-ʈʈalb ʈnniym matta wy-a ʒʒat
69 ibdu ʈʈalb ar-tsudum n-ʃ-amaɾ ʈmense-d ɖdunit
70 'a-ʈʈalb a-siɖi a-f-nsal iʃ-f-i lɔ'baɾ
71 awaʃ-f-i lɔ'baɾ mayn n(n)-tuʃiʃ-f-tbratt'
72 inna-ʃ asn 'ay nna i-yssalan ha-t ʒaż-t
73 sidi yusf u-saddiŋq ayt-ɔma-s ayt t-iybban
74 iwaʃ-awɖ-any-d a-baba kud ta-k' a n ur-ʃybbin
75 ʃybban-i we'ʃʃiŋ a-va fyin ay-d-issʒman'
76 iwa yamʒ axʃtuʃq isslf i-ʃalln-ns
77 iʒ-as-d war-arʃʃi asidd ar-ssarän timizar
78 alliʒ as-tanny tʃʃi afʃdiŋ nna-xf ur-tʃʃi
79 inna-ʃ asn 'a-ʃɛ%mme a-f-nsal iʃ-f-i lɔ'baɾ'
80 inna-ʒ asn 'a-baba-nw ʈlu ku lxir iʒ-ax-t
81 (61) ìali tablat iga sen t g wammas imendi
82 (62) qim n allig s iloh ukabar təddəggwät
83 (63) ina i asen : « a i aiau inu, ha rrikt n sidna.
84 (64) ennan as : a baba nu hellu i ahıut tğıd, idda
85 (65) ìusef ennun immut, u sal awen itedhıl »
86 (66) tebdu iʃt uwullmas ar tasi zi imendi,
87 (67) tenna ñas : « a baba nu hellu ha iʃt teblat,
88 (68) s fat t i ttaɓai tizırd matta ulaş iʃlan.
89 (69) ibdu ttaɓal al isudum aman iʃma d eedunit.
90 (70) « a ttaɓal a sidi mai n tugwid mag Jlan?
91 (71) Inna i asen unna i issalan, ha l iga l en
92 (72) sidi ìusef k leblat, aıtma ai l irebban.
93 (73) ıga d diks : « a baba nu hellu i aud ar ed,
94 (74) rban ar ed wa 'ass a ki ilig ah turezzud »
95 (75) ısi tablat a ha islef i wallen ens iga ʃen
96 (76) wal asliʃ tsaɓub ad ısiʃn in iбережан
97 (77) ıddu ısiʃ a'okkwaʒ, al issala funıziʃal,
98 (78) allig as lami tit aferdi n ah urezzun,
99 (79) ina i asen ; « a memmi a nemsal, esf i lehbal.
100 In a i asen a baba nu hellu ku lhıl iqa h t
he folded, a letter and placed it for them in the middle of the corn,

and so until the caravan arrived "back in the evening,

he said to them 'Oh my sons I detect the odour of our Saint',

they said to him 'Oh our beloved father you are mad,

Joseph went off and died in the mountains never again has he been seen',

so one of his sisters set about bringing in the corn,

she said 'Oh my dear father, here is a letter for you',

'the mistress of the tent said to him 'Grind, my slave',

'Oh scribe, sir, we beg of you tell us the news,

Oh you tell us what news you have found there in the letter',

he said to them 'That which makes me weep, behold it is Saint Joseph the Enlightened One, it is his brothers who put him away,

'Come to me, oh my father, while they have not yet put you away, if they put me away all the more so you who raised us',

he took a cloth and passed it across his eyes,

God gave him back his eyesight, he travelled through the lands, until his eyes were able to behold his only son for whom he had lost all hope,

he said to him 'Oh my son I will question you, give me your news',

he said to him 'Oh my beloved father all good things for me did

He wrote a letter which he placed in the middle of the corn.

When the caravan was back in the evening

The father said, "O my children, I feel the smell of the Saint"

They said: "O our father, you're crazy, he is lost, Your Joseph, died, it will appear more than ever."

A sister began to take his grain.,

She said: "O my dear father, here is a letter;

Give it to Taleb, you see what happened."

The taleb began to shed tears together and everyone:

"Taleb O, O master, what have you read, what has happened?"

"What makes me cry he said, here is Saint Joseph Who put in the letter: it was his brothers who buried.

They've buried alive, let alone you, that I research."

His father took the letter and passed it on the eyes.

He who has no partner gave him the power to distinguish the paths. [He had become blind from tears.]

He took a stick and went browsing through the country, Until he saw what he was looking only son.

He said: "O my son, let us talk, give me news.

My dear father, all the good I have done
war-ṣarif neif-nn g-g"ammass n-imndwan
isakk ifjif ẓr-ay d-waman nneem ttdum'.
way xi ttqnaq a-wi qqndn xi tawy anzwum
mʃ aʃ-ifʃ a-řbbi tʐʐɛ tifawt  taddg"att
ur-ʃ-ifʃi ŋbbi tqqn tallst t3 amm-g-ɡidq
init 'nnbi' a-šimi-nw tinim mag gɛran.
 sqlSessionni.

God, I lived there in the midst of the water-holes,
He passed, a carpet between me and the water, food and drink were not lacking',
Be not sad of heart oh you who are sad, do not be laden with worry,
if God has granted you his aid then the dawn will drive away the shaddows of evening,
if He has not then the darkness is absolute. it is as if all were night,
pronounce the name of the Prophet oh my mouth tell of what took place.
That is all.

For one who has no partner and I lived among the water bodies;
It was interposed between a carpet, and wave me food, I was assured,
As abundant as the rivers, never failed me nothing of what I wanted.’
One whose time has come to be tested, O people, must undergo the patience;
If God has decided it will change as the day-follows night.
If God has not yet declared for him, it turns that come from better days.