

Tuwteyatan De Sāqatrey

Folk Tales

from Socotra

Edited by

Mohammed Almahfali

Ahmed Eissa Amer Al-Daarhi

Ahmed Eissa Alrumaili



Federal Foreign Office



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INSTITUT



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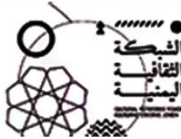
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Tuwteyatan De Sāqaṭrey

Folk Tales from Socotra



Protecting Socotra Folk Literature
حماية الأدب الشعبي السقطري

Edited by

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This anthology of folk tales is the result of the Socotra Folklore Protection Project, which encompassed both Phase I and II. The project was generously funded by the Yemeni Cultural Networks Project in collaboration with the German Goethe-Institute and the German Federal Foreign Office 2021-2023.

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Introduction

Socotra Island is one of the most vital habitats, possessing a unique environment with rare characteristics that have earned it a place on UNESCO's list of world heritage sites to be protected. Its well-deserved status results from its exceptional geological and environmental diversity, which is reflected in the vast array of plants, trees, animals, and rare birds it harbors. Remarkably, some of these marine and wild plants can be found nowhere else, making Socotra Island extraordinary.

Socotra Island is part of the Yemeni Socotra Archipelago, situated northwest of the Indian Ocean, near the Gulf of Aden, covering an area of 250 km. The archipelago includes three additional islands and two small rocky islets. UNESCO recognizes this region as an exceptional site due to its rich biodiversity, with an astounding proportion of endemic species. Notably, 73% of plant species (out of 528), 09% of reptile species, and 59% of wild snail species found here are exclusive to this area, found nowhere else in the world. The archipelago is also a significant habitat for various bird species, hosting 291 globally essential species, 44 of which breed on the islands, while 58 migrate regularly, including some endangered species.

Socotra's marine life boasts remarkable diversity, encompassing 352 species of reef-building coral, 730

species of coastal fish, and 300 species of crabs, lobsters, and shrimps. One of the island's iconic trees is known as the "Tree of the Blood of the Two Brothers" in Arabic and is also called the "Dragon's Blood tree" in English.

The dragon's blood tree symbolizes this mythical island, deriving its name from the tales of the two brothers, Cain and Abel. Arabic and English designations emphasize the tree's fantastical nature, firmly rooted in the human imagination. Beyond its unique appearance, the tree possesses a fictional allure that transcends reality, adding a mythical dimension. This captivating essence of the tree profoundly influences the island's linguistic and literary expressions, shaping how its stories are told and passed down through generations.

Paradoxically, while Socotra Island boasts a vast array of wild animal species, not a single dog can be found on the island or its surrounding areas. Additionally, despite the abundance of mountains, forests, and caves that typically support predatory animals, the presence of wild animals is scarce. This intriguing paradox invites us to view the Socotra man's interaction with the environment uniquely, suggesting a distinct approach to coexisting harmoniously with the island's delicate ecosystem.

Rooted in this deep connection with nature, the richness of Socotra's culture and popular heritage becomes evident. This unique blend of cultural treasures and folklore mirrors the abundant wealth found in the island's diverse plants, trees, stones, soil,

and sea. The people themselves embody this cultural wealth, presenting a fascinating tapestry that warrants thorough research and study. However, preserving and perpetuating this invaluable heritage necessitates research and documentation and, above all, diligent protection and preservation efforts.

The Socotra language holds significant historical importance as an ancient Arabic language that continues to thrive today, with over 100,000 speakers in the Socotra archipelago. Similarly, the Mahri language is spoken in the Yemeni mainland, and the mountainous or Shehri, also known as Jibbali language in the Sultanate of Oman. Unfortunately, these languages are among the most endangered due to various factors, such as their limited use in official spaces and the absence of inclusion in educational curricula. Their preservation now relies solely on the continued use and transmission by the people who speak them.

Recognizing these languages as vital components of our cultural heritage is imperative and worthy of preservation. Topmost among these priorities should be the collection and documentation of their literary and cultural heritage, ensuring their continuity in the speakers' lives. This effort is crucial in safeguarding these languages for future generations and valuing the diverse linguistic tapestry that enriches our world.

For two years, a dedicated team of researchers and folklore specialists on the island of Socotra recognized the significance of preserving and promoting folklore. Their mission entailed gathering

a selection of folk tales, focusing on those not documented or published. Subsequently, the team diligently worked on revising and translating these tales, ensuring their clarity and accessibility to readers not only within Yemen and the Arab world but also on an international scale. By sharing these captivating narratives, they aimed to showcase the cultural richness of Socotra and celebrate its unique folklore with a global audience.

In April 2021, we initiated the training of a dedicated collection team comprising female and male specialists with prior experience in collecting folklore on Socotra. The group underwent comprehensive training on efficient techniques to gather and document stories. Remarkably, within two months, the team gathered nearly twenty captivating texts. The stories were recorded in audio format, transcribed onto paper, and ultimately translated into Arabic. This meticulous process ensured the preservation of these valuable narratives for generations, making them accessible to a broader audience.

In an impressive timeline of just four months, the collected stories were meticulously organized, skillfully translated into Arabic, and seamlessly integrated onto the website of the Socotra Folk Literature Protection Project.

To advance the project further, the subsequent year marked the transition to its second phase, with two main objectives in mind. The primary goal was to present these captivating tales in their authentic

Socotri language, while the second aim was to translate these texts into English, broadening their reach to an international audience. To achieve this, we meticulously curated a selection of the most impactful texts from Socotra's rich folk culture. Subsequently, we skillfully compiled the texts in their original Socotri language and thoughtfully transcribed them using Arabic letters, enabling Soqotri readers to engage with these treasured narratives in their mother tongue.

The challenge we encountered was to find suitable symbols for the letters in the Soqotri language, which differ significantly from Arabic letters. We diligently examined previous literature on the subject to address this, seeking insights and solutions. Eventually, we opted for symbols that closely resembled Arabic letters while also holding unique significance, accurately reflecting the sounds of the original Soqotri language.

The Socotri language is distinct in its composition, featuring four main letters that lack direct equivalents in the Arabic language, namely (پ، چ، ڙ، ل). While these letters may resemble Arabic letters like (ج، ش،) (ظ، ل) in appearance, their pronunciation is quite different. The unique aspect lies in the way they are articulated, with the sounds emerging from the side of the tongue, an unusual characteristic not found in typical Arabic letters. Conversely, there are Arabic letters that do not have counterparts in the Socotri script, such as (ث، ذ، ظ).

When transcribing the Socotri language into Latin letters, we struck a balance by referring to the literature of Russian researchers and the phonetic writing model adopted by IJMES for Arabic letters. Our aim was to select a consistent and suitable model for the project. Notably, we made certain adaptations to achieve this balance. For instance, we represented specific Socotri letters with Latin equivalents (ء = ' , چ=ch, خ = kh, ش =sh, ض= d, ط = t, ض = ž, غ= gh, ڤ =l), while we used the letters a, e, and u after each consonant to represent the vowel sounds (َ). Each letter was given intensity, and if there was a thousand mudd after a fatha, we placed the following letter: ā. For further reference, Table (1) provides graphic details of the Socotri language, displayed in both Arabic and Latin letters.

Within these tales, the reader is transported to the heart of Socotra's society, discovering its distinctive tranquility, simplicity, and reverence for life. The tales reveal a society deeply rooted in its connection to the land and the surrounding wildlife. In this intimate relationship, man and nature intertwine, akin to kinship, as man cherishes and nurtures nature as if it were his own child. As a result, these stories hold immense anthropological value, providing invaluable insights into the nature of Socotra's society, particularly in bygone eras. Through these narratives, readers understand the cultural ethos and attachment to nature that have shaped Socotra's unique identity over time.

While we acknowledge that these stories represent just a fraction of Socotra's vast folklore, the team has invested significant effort to narrow the gap between the readers in Yemen, the Arab world, and the captivating world of this folklore. This initial stage serves as a foundation for future endeavors, with the hope of subsequent stages focused on gathering and documenting the island's popular heritage. Our ultimate goal is to safeguard not only the folklore but also the Socotri language itself, a precious historical treasure deserving of protection from the threat of extinction. By dedicating ourselves to this mission, we aspire to preserve and celebrate Socotra's cultural legacy for generations.

We want to thank the Yemeni Cultural Networks Project and the German Goethe Institute for their generous funding and support, which breathed life into this project. Their belief in preserving Socotra's cultural heritage has been instrumental in making this endeavor possible. We also extend our sincerest thanks to the dedicated team members who played vital roles in the success of this project. Each member's commitment and dedication have been invaluable, from the field researchers who diligently collected the stories to the editors, reviewers, photographers, and designers who contributed their expertise.

Socotri in Latin transcript	Socotri in Arabic transcript	Arabic letters
'	ء	ء
b	ب	ب
t	ت	ت
		ث
J	ج	ج
ch	چ	
h	ح	ح
kh	خ	خ
d	د	د
		ذ
r	ر	ر
z	ز	ز
s	س	س
sh	ش	ش
ŝ	ڤي	
ş	ص	ص
d	ض	ض
t	ط	ط
		ظ
ž	ڤي	
'	ع	ع
gh	غ	غ
f	ف	ف
q	ق	ق
k	ك	ك
l	ل	ل
l	ل	
m	م	م
n	ن	ن
h	ه	ه
w	و	و
a	ا	ا
y	ي	ي
a e u	الحركات	
a	ى	ى
'a	أ	أ
mm	شدة م	

Table (1) he phonetic writing symbols for the Socotri language in Arabic and Latin letters

A Tale of the Socotri Poetess

More or less a century ago, it is narrated that a young poetess belonged to one of the rural areas on Socotra Island. That young poetess fell in love with a man who neither belonged to the island nor was one of its people. That love story between them happened when that man came to the island as a visitor at once.

This poetess was beautiful, gentle, religious, and moral. She had a goat she loved and considered a piece of her soul, and she never left it. The name of that goat was Fidadah.

Since the first meeting with the stranger, the poetess concealed the love that grew and flourished in her heart, hiding it from her family until it became so large that she could not carry it in her chest. Not

Tuwteyuh de 'achah de ba'aluh 'aj de 'al de man sāqatrey

'Emutaḵan bar ḥah fana'a bzamān 'eramuh ṭayh 'achah de man sāqatry 'eḍanuh man 'aj, wadah 'aj 'al de man sāqatry, wa'al 'amtul lejdaḥ kaḵ de shana'ah maraah. Wdash 'achah qalah wtanatar washkaruh wamaṭlamuh wadeyn 'as. Wa'enuw sas ṭayh de sah 'uz mas sham feydādah, ta'aḍan mas bāna'a, w'al ta'ṣah kan ba'lets.

Wade 'am 'aqdamuh 'achah dan'ah la'aj ḷadarhey 'akub mas de 'albab, waktamuh w'al ḍala'uh de sah 'afuw. 'aṭaf 'aj jadaḥ de 'al de sah 'afuw 'eshḥāmey bas.

Tuw shḥamaa 'aj neyḥuh 'achah, wa'az'amuh taftkaran bayh dah 'aj laḵ 'ebu'uls waydahaḥuḥ ṭad baḥaḷf, wa'efuwḷ ynuwbaa de sah barhuw, wade fuwḷ dah

long before, the man she loved came hoping and asking her family for permission to marry her.

Over time, her dreams became bigger and bigger. The world became rosy in her eyes as if it was the first time she experienced life that way. She continued imaging her future life in the best way that went beyond what a poetess's imagination could have conceived. She thought about many things, the names she and her future husband would choose for their children. She also imagined what her nest house would be like, where she would live in the future, with that beloved person whom she was inspired with fierce love and had not forgotten.

But even then, this poetess could not open her heart to anyone and tell him what she was experiencing and the longing and love for that beloved she was keeping in her heart. At the

ḥalf wadah māḍan de za'am bayh sah wade sah 'aj de 'eḍanuh mayh bāna'a. Lekan sah 'al ḍala'uh badan'ah faḥraa.

Wa'al 'ejabuh kur tshāma' mataḷ de 'al 'ataa 'as la'albab, ḥab ḷahaman jadaḥ de sah kan beyw, walā de sah kan babah, 'aw ṭad laḥah leman sah. Wadāhar 'achah taftkaran 'efuwḷ tashjaa? sah ḷaza'am de sah ka'afuw ḥah basāqatrey wataz'aa manyhan mataḷ, 'am sah taḷḷa' bayhan wasah taṭṭhar ka'aj dah de 'aḍan mayh de sah 'albab? lekan sah ma'aduh tazā'aa mataḷ dah de 'ayhur man maṣef.

Wabeṣy ṭad de ṭar laḥah man de mansah de 'al baḷuj has kalmah ḥab ḷahaman 'al 'amaruh hayh, wa'emar has 'an 'achah de man sāqatrey 'eṭah tuw ṣuwda'a baranham, karaman sharqaḥ man ranham

same time, she was not ready to hear any opinion in opposition to her sweet obsessions, even the opinion of her mother, father, or any of her close family members. She had two options. The first option was to stay with her family on the island and respond to their advice, and the other was to sacrifice all that, leave it behind, and choose to go with the one she loved and was chosen by her heart. The second option was the adventure she took.

Despite this, all her relatives advised her without even asking for it, including this advice which says, “A Socotri woman is like a fish in the seawater; the moment it gets out, it dies.” All their pieces of advice were in vain.

The man that the poetess loved was soft-spoken. After the poetess’s family realized there was no use in advising her, they agreed to marry her off to the one her

’eşum, lekan ’aḷ ’akub manyhan mataḷ mas de ’edhan.

’aj dah de ’eyḍanuh mayh ’achah šafaq washkar mayh mataḷ, watuw bat ’afuw bar ’aḷ ’aduh tatrāja ’ayh ’andaq has kur tabu’uḷ dah de ’ajab mas ’aḷbab, w’andaq has kur ’aqeyahan desah rabnah dash de rabanuh nahafs, wa’abhad has kur tsharaqah man sāqatry desah ka’aj, wasfar ’afuw başadaq de ’alwah.

’Ataqaf has ’achah de sah ’aj lah ba’ashhur baluwleyyan, lekan sah ba’ad ḥah ’am yhah ’aj ’aḷ yhah dah, wasuwer ’aḷ ’ād ’ataqaf has, wa’am sah sābeyruh tarayhan nhafs ’efuwḷ huh ’aḷ batk bar ṭan’ah ’ekan, ’am de ’aḍan ’aḷ ’ād ’eyšwney ba’eyn, wa’aḷ ’ād ’eyhama’ ba’edhan, ’am huw dash manqane’uh ṭayh wa’aḷ ḥaqab ’anhey dan’ah de ’arah tuw, ’am bak naqelk kur ’a ḷahyma’ rabnah de huw de ’afuw lahah de

heart chose and left her to try her experience and decide her fate. Then, it was decided that she should have left the island with the man she married on board a boat made of legendary ebony.

The first months of their marriage passed peacefully, but things changed quickly. She suddenly felt a change towards her in the heart of her husband. She began drowning in worries. At that time, she questioned how the matter differed from what she expected. She asked whether that was why love is blind. Or because she was naive and deserved the worst situation, she ended up, as she chose to be contrary to her people and rebel against their advice and what they advised her.

Not even a few months into their marriage, she felt a crack in their love that she could not overcome, nor could they continue together.

raban 'anhaa, wanaquḷk
kur fāney bayhan 'ārab.

Watuw nahar 'ayhan
faḡh de 'ashhur beytuh
'achah bar ḡal mataḷ, 'al
sah jasaruh 'aduh ḷudhar
shayh w'al sah jasaruh
taṡhur.

Man ḡah betuh 'achah
bar de sah 'aj haweyn
wa'al yshquwna' 'ayh
beylah, tuw 'andaq de hah
'afuw kur 'eruban hayh
tuw leya'jab, man ḡah
suwber ḡalhuḷ, wa'eyḡuh
'as 'achah 'adharuh, lekan
beṡey sas kaḷ kaṡabaruh
dah ḷadey 'araḡas 'am
beyruh sah de 'ejabuh
nahafs ṡān'ah, 'aqafuh
'achah wṡabaruh ḡan'ah
'aṡaf 'aj 'ajās waṡāram
bas bāna'a balā ḡuwz wla
qayās kur 'erāḡeyan de
hah 'afuw, wasah 'al
shajuw bayhan beylah
bazām. Wa'aṡaf 'afuw
'amar de han maksham
taṡaleqan waḡan
na'tabuwr hak man 'achah
de 'aḡaṡas de nanāqelans
ḡan hak tus.

The problem began when the husband allowed his relatives to meddle in his life. The poetess realized that her husband had no solid personality to depend on him. The burden she carried was entire. She had no other option but to be patient with what she faced and choose of her own free will. Day after day, she continued to suffer silently until the day when her husband beat her. He used to treat her too harshly, like no other. He did all ill-treatment for the sake of his relatives, whom she never abused. The matter led them to insist he divorces her. They promised him they could marry off another woman they would choose.

They told him he had brought a rural woman from a remote island inhabited by naïve and primitive people. They were shocked at why he did so until he was affected by their words. All that love for his wife, the

‘amar hayh: ba‘alḵ
 ‘achah de man fadhan de
 sāqatrey de ‘alḵ ‘arabuh
 beylah, de ‘alḵ ‘adharuh
 kaḵ ka‘afuw maskan, wa‘alḵ
 baḵuwjayh dana‘ah man
 mataḵ ‘af ‘eshamanyhan,
 w‘af ‘alḵ ‘ad ya‘adan de
 hah man ‘achah tuw de
 ‘aram, wakezey mas
 bāna‘a, ‘ataf ṭāleqas kur
 ‘erāḍaa ‘ayh de hah
 ‘afuw.

Wa‘alḵ dan‘ah wabas,
 ‘an ‘ajab has kur yrāqaḥs
 man qa‘ar de tār, waman
 tuw keyzey mas deysah
 ‘aj ‘alḵ ‘ād futkar kur
 ‘ekuwḷas de ‘alḵ de sah
 ‘afuw basāqatrey. Lekan
 ‘efuwḷ ‘aduh ‘achah
 taktanaḥ de ‘alḵ de sah
 ‘afuw wasah beruh
 ‘aqaḷuh hayhan de khalaa
 wade baraa, wqaḷa‘uh
 mayhan barabnah tuw
 ḥāraa leya‘mar has ‘alḵ
 ṣeyna‘an hash ṣlah
 tab‘yleyh dah ‘aj
 wataṭheyshayh.

Ṭāberuh ‘achah nahafs
 tuw ‘alḵ ‘emu‘uh rabnah de
 sah de ‘afuw, watuw

poetess, the daughter of the island, turned into an absolute hatred for her. Then, he even divorced her in compliance with his relatives' views. Not only that, but they also made him insist that she should leave his house. To the intense hatred that permeated his heart, he did not even think to return her to the place he brought her and to her family on the island. But how would he return her, while she was the one who sacrificed them for him and ignored their views and advice behind her when she chose to marry him and leave with him?

It pained her deeply to recall how she disregarded the advice of those around her in favor of the person she cherished above all others. Life, in turn, seemed to exploit her affection without reciprocation. Are there any rewards for acts of kindness other than kindness itself? The one she sacrificed for was the

'ayharuh de sah rabnah ḥaṣas 'af 'araḥs ḥan'ah wakan sas dan'ah de kan, wade sah 'aj dah de nāqeylayh de sah 'albab wa'amur has bar ya'aḍan mas 'ahayh 'eqāḷa' bas wa'eshrabun de hah 'afuw tuw leya'mar hayh.

Beṣy sas 'achah de yshanuwhar dah man de kan sas kaḷ de sah 'uz mas sham fedādah, sah de ta'ud sas buq manāḷ ta'ād, wasah de taqābaḷ 'as waya'aḍan mas de sah 'albab, wasah de tshadākeran bas de sah ḥaḷaf, watshāṭeyan bas ṭayh de sāqatrey, wa'ād de sah tanuwter lahah de ta'amarsan nā'ah wanā'ah.

'Eramuh fana'a 'achah 'adharuh 'adharuh de shkaruh de sah ka'aj lekan ṭaharuh dash shkaruh de maḥḷaa wakanah has shuwbaa macharhar mafzā'ah, ḥteyuh 'achah waṭabaruh banahafs dah man nāfa' de nafa'uh, tuw

very person who unquestioningly believed the words of his family about his chosen wife, despite professing love for her and benefiting from her sacrifices.

On the misfortune that befell her, the poetess did not find anyone to support her but her goat, Fidadah, which accompanied her wherever she went. Perhaps it was the only one that made her feel a sense of safety, comforted her heart, and carried a trace of the remembrances of her island that she left, in addition to her sad poems that she used to console herself occasionally.

It was a nice dream that she experienced, but it quickly shattered and turned into a terrifying nightmare. She was disappointed and remorseful for her misjudgment and the opposition of her people with life experience. But what was the benefit of remorse

'aḷ 'ema'uh rabnah de
raban has 'afuw šaybabhan
de 'arab de ḍaḷ man de
'ataqaf, lekan 'aḷ 'ād ḥuz
de ṭabrhan nā'ah wayahah
bar kan de kan.

Ksuw nahafs 'achah
baḥādab ba'arwhaa balaa
ḥaṣeytaa, walāzam 'as
taṣābar, wa'aḷ ksuw de
yshanuwḥar kaḷ de sah 'uz
fedādah, shanḥaruh 'achah
de sah 'uz wabashaa
batanyeruh dah man de
'araḥas de sah man ḥaḍ
wade sah man 'aj.
Wa'amaruh:

**tuwteyr de buh de huh
fedādah
kur 'amatelansh 'enam kan
shekey
kur 'aḍaḷa' hash dah de kan
de huh ba'albab
kur 'aḥaqansh de huh de
jahah
kur 'ashāṭeyan ṭay de huh
de 'afuw wade huh de ḥalf
kur 'amatelanash 'enam
kan sha'a
'efuw qāḷa' bekey de keh
rabhan
'efuwl 'aḷ 'ad 'arabakey
wa'aḷ 'ad šāyes tukey**

after the worst occurred that she had to be warned.

She suddenly found herself in the open. She had to face her fate. She saw no one to complain to or comfort her in her loneliness except Fidadah. She complained to it about her bad luck and recited some verses of her poetry addressing Fidadah:

**Come to me, Fidadah!
Come to complain to you
what happened to me
I reveal to you my grief and
what afflicted me
Come, I shall have you on my
lap and scent my family and
the island's fragrance.
Come to tell you my story
And how our man abandoned
us
And how could he ingrate our
love story and could not keep
our relationship?**

That poetess stood on the beach to see Socotra from her place. She was looking left and right, hoping that she would perceive the spectrum of Socotra on the other side, but she could not.

Then, she blamed her eyes and said, "My sense of alienation led me to lose

qaṣu'uh 'achah baṭaḥ
'ejabuh laqdam lasāqatrey,
heyruw ta'tabar 'eduq
wa'edbuh de fanhaa wade
hārhan kur tamaḷak
lasāqatrey ba'uwbar
badajan lekan saḥ 'aḷ
maḷakuh, wakaḷuwḥ
taṭāberan de saḥ 'eyney,

'amaruh: de 'am
ṭahark de huw man ḥaḷf
'aḷ 'ak šeynek de huw
ba'eyney, wa'aḷ 'ak batk
de huw ba'albab, 'aḥ 'ash
de huw sāqatrey, 'aḥ 'ak
de huw 'albab de ṭayḥuf,
wa'aḥ 'ash de huw 'eyn
de 'an'asqaqsh ba'ad 'aḷ
ṭaharsh man sāqatrey.
'Enam beyhey 'eyney
kabar ḥeyhey sharḥaq
wa'aḷ ya'tabur beyhey de
hah ḥaḷaf wade hah
marāsey. De 'am ṭahark
man sāqatrey kank
ṭaštash, 'aḍank mash
sāqatrey basbab 'eh
shkuwrsh wa'aḷ shuwkaa
bash wa'aḷ muwkaa,
'efuwḷ 'ektanaḥ 'anhaa de
huw ba'ar dah de ṭahar de
'am ṭahark man sāqatrey?
'aḷ 'ād fa'a sābar

sight and insight. Alas, I feel sorry for Socotra's separation; there is a covering upon my heart and eyes after parting with you. O Socotra, what is the point of a person having eyes while one is far from his homeland? I lost my imagination and the power of my insight since I chose to leave you, O Socotra, the island of love and safety. How can I regain my lost strength since I left you? I get extremely homesick for that land, those hills, those plains, and the grass our sheep live on."

The Socotra poetess continued blaming herself on that beach sometimes and other times calling her goat, Fidadah, complaining about the harshness of life and what befell her. She expressed all that in verse times and other times with tears. Soon, she began to compose her verses with the melodies of Socotra and what she had memorized from the heritage of her

wa'adank de huw man ḥalf, mayh man sulḵ wamātef waḥeyhey washānaṣ.

'Az'amuh 'achah ḥan'ah baṭaḥ taṭāberan nahafs sa'ah, wasa'ah tshamatul de sah 'uz feydādah , wata'āmar tanuwter waqanāqenan watabuwsh,

'az'amuh 'achah ḥan'ah waqanāqenan de sah batanuwter laḥah de 'amarutsan sa'ah walahah de shaqlatutsan de sah kan 'afw sa'ah, waṭaharuh qanāqenan, wasah laṭ shkar mas ḥah, wasah 'anjālelan 'adme' lanashur' basbab keyn dekaruh, dekaruh de sah māḍan wade bayh, de sah ṭeyrabah de bas de 'al 'ajzey man 'alabab man qānah ḥah ba'adharuh, de sah 'afuw de 'al 'eqtāna kaḷ de han man māl, waka'enuw beylah de 'andaquh hayhan ranham. Wa'al šās 'achah kaḷ

people. She started to sing it with a sorrowful voice and with eyes shedding tears, flowing down her cheeks, because she remembered everything in her house, which was a cave in which the precious thing to her heart and in her life, her simple family that earned their living from their sheep and what the sea provided to satisfy their hunger. The poetess had no concern other than worshipping her Lord to obtain His pleasure and preserve her sheep, which were her capital in managing her living affairs and her only possession in life.

She had imagined herself looking with her eyes and passing the seas and oceans, but soon she was shocked by a small island consisting of two mountains in the middle of the sea called Sayal [1]. A short conversation was held between her and Sayal. She muttered to him expressions of hope and sympathy so that it would step a little from its place to the right or left.

'efuwł ya'adan mas de
sah allh w'erā'aa has de
sah 'arhan de 'ał 'ez'am
kał 'asan.

Dekaruh 'achah de sah
batanteyruh bar małakuh
de sah lahałaf buq
basāqatrey wašey 'ał
qadam 'as, 'ał ranham
wa'ał beylah, kał fadhan
de šayāl de 'ał 'adaq has
tałlak, washamtułuh
'achah šayāl wa'amaruh
hayh kur ylať banhafyh de
našf kur ya'aduq has
tałlak de sah lahałf, buq
manāł de sah 'adharuh
wade sah bābah wade sah
qaqayhun wade sah
'arhan de bešey de
shab'alasan watahšash
buq dah baħałaf de shkar,
tuwtur 'anťan kur 'a'tabur
ťad 'ablať.

Ba'ad ħah bešey de
'arub 'efuwł ħabaruh de
shanā'ah 'achah wa'enam
kan sas, lekan shteyruh
mas tamteyluh, wa'ematałans
'afuw, 'ematałan bar
'eramuh ħah 'achah de
'adaħ mas 'albab,

She said to the mountain, Sayal, “You have to get out of my face for a bit so that I can see my region and my land in which my parents and brothers live, and my sheep that no one takes care of, and that graze in the beautiful place.” “Get out of my face for a bit so that I shall have a look, of one’s ailing heart, at the land, human beings, animals churning in that beautiful land.”

After that, no one knew what happened to that Socotra poetess nor where she disappeared. However, she became a landmark in the island’s history, telling a painful story of a young woman. Perhaps, she became a point of light in the sky of Socotra, guiding lovers and lighting them in the paths.

wa’emātaḷan ‘as ka’enuw
de ‘aḍan man qalḥātan kur
‘a leyakan tuw tus.

A Tale of the Man Testing His Sons-In- Law

Once upon a time, a man had three gorgeous daughters. Their father loved them more than himself. He raised them and disciplined them well. He had to find suitable husbands when they grew up and became marriageable.

He had an intelligent way of telling those who mixed with and met him that he had three daughters ready for marriage. He deliberately unbuttoned three of his shirt buttons as a sign that he had three daughters and wanted to marry them off, and no one could understand that except the high-level people. After a while, a wealthy man proposed to his first daughter. Thus, he married her to him. A well-off man proposed to the second daughter; thus,

Tuwteyuh de 'aj de 'enāqelan 'eyuj de hah farham

'emar 'aram 'aj ḥah
bazamān shayh ṣalah
farham de ṣaqabasan allh
watāqef, waya'adan man
sanh de san bābah ḥab 'an
nahafyh, warabaaa tusan de
sawaa 'af takanan de
'alhuw, watuw 'aqar
farham wamātaṭaa 'ajab de
san bābah leksaa hasan
'eyuj de 'eqaṭa'asan
wa'eshḷaqafasan, wa'aj
shayh ḥeylah de 'eḍala' bas
'eyuj lahah de yāsa'yhan
bar 'enuw shayh ṣalah
farham de 'ajab hasan
tab'uḷan, 'eqā'aa ṣalah de
hah man zarār de hah de
qameyṣ wa'al yqafuḷsan,
wa'aj 'am 'eshuwja'a 'eṭah
kur yaḥuwṣaa bar shayh
ṣalah farham de 'al ba'al,
wabeṣey de tazajud hayh
dash baḥeylah kaḷ 'eyuj
lahah falan falan,
waba'amq bade waqt
shḥamaa 'aj de shayh māl
de daḷaq bafarham dash
'am, waḥamayh ṣeybab,

he married her to him. And a poor man proposed to his third daughter. Thus, he married her to him.

The father of the three daughters was a wise man with a lot of fortune and money. One day, he argued with some of his friends about his daughters' husbands. One of them told him the poor husband was the best for his daughter. Some said that the well-off was the best and the most faithful, while the rest asserted that the rich husband was the most faithful.

The father needed clarification about all that his friends said. Because the man of the three daughters had a great heritage, he wanted to make sure which one of his daughters' husbands he would trust and deserved that his wife would inherit her father's property and who was

wshḥamaa dash
ba'amqeyuuh 'aj de 'al
yahah masken wa'al yahah
daḷaq shayh māl,
waḥamayh ṣeybab,
wshḥamaa dash baqalah 'aj
masken, wa'a'baras 'ayh.

Bābah de farham 'aj de
'alhuw wa'arub de dāl
wade 'ataqaf, wamāl shayh
de daḷaq. Ṭayh sham mastal
yah wamayhan 'eyuj,
'enam 'aḥsan leyaḥem de
hah farham 'aj masken 'am
'aj de shayh māl de daḷaq
'am 'aj de 'al yahah masken
wa'al yahah daḷaq shayh
māl? wa'al saduw 'eyuj,
wa'aftāj 'aj man 'aḥsan
man yahan.

Wa'am bar 'aj shayh māl de
daḷaq 'ajab leyaḥeys man
dah 'aj de shaḷqafayh kur
tawrut mayh 'achah tarkah
de sah de bābah, watuw
tāme 'aj 'efuw 'eyuj
'amar ma'ad yāqehan 'eyuj
lahah ṣa'tah, dah masken
wadah de shayh māl de
daḷaq wadah de 'al yahah
masken wa'al yahah daḷaq
shayh māl, wadah de juhuz

worthier of that inheritance among them. After he listened to his friends' views, he chose to test the three husbands: the poor one, the well-off one, and the rich one, and whoever passed the test deserved that his wife would inherit what her father owned.

The man planned well. In the beginning, he claimed that he lost all he owned and popularized that among the people, including the husbands of his three daughters. He claimed he was in need and poverty for a while. One day, the father stole one of the ruler's goats and claimed to slaughter it to satisfy their hunger. Because the ruler loved that goat so much and as it was one of the most beloved and close goats to the ruler's heart, as well as to all people. They called it "Assas". It was unique in shape and color and gave birth to many goats.

manyhan yahah dah de tawrut mayh 'achah māl de sah de bābah.

Futkar 'aj 'efuwł 'eshuwjaa, wakan yahah de futarak waṭahar 'ayh de hah māl waṣey 'aḷ taḥar shayh, washarqaḥ mayh farkan waḥaṣaa bayh 'afuw, waḥaṣaa bayh 'abrahuwyh lahah de ba'aḷ mayh farham, wakan 'aj maftarak 'alfah de ḥuwz, 'aṭaf ṭayh sham yharaq 'uz de saṭhan de ya'uwmar has 'as'as, wasaṭhan 'aḷ yjuwzey de hah 'as'as waya'aḍan mas bāna'a, w'as'as ya'aḍan mas 'afuw faḥraa' basbab shkar mas kan wamaṭlamah wa'a'yaj dāhar, wa'amur 'aj yharaqk 'as'as de saṭhan kur 'atas tuw ṣaṭa'k, wayahah za'as wa'arkazas baḥaḷaf de 'aḷ ṣuwnaa bayh.

Ba'ad ḥah dāḷa' 'aj ṭad man ḥadyham de saṭhan bar yharaq 'as'as de sṭhan waṣaḷabas, watuw 'araḥ khabar saṭhan baḷuj ḷa'aj dah de yharaq, watuw jadaḥ 'aj reyhayh saṭhan, wa'aḷ

After the man stole it and took it to his house, he hid it in a safe place out of the public eye.

After that, the man told one of the ruler's servants that he had stolen the ruler's goat and slaughtered it. When the ruler knew it, he ordered that the man should be brought to appear before him. When the father of the three daughters appeared before the ruler, he was questioned about what he had done. He told the ruler and confessed to him that he had done it. At that time, the ruler considered convicting him based on two punishments. The first was to cut off his head. The second was to redeem himself with forty black she-camels, each of which carried a rope of silk around its neck.

The man chose to redeem himself with forty black she-camels and asked the ruler to give him a chance to manage the matter, and he was granted accordingly.

‘ād ‘aj daḥur, ḥakam ‘ayh saṭhan kur ynake ‘an ‘urba ‘
 šārhan de jamāhaḷ ḥuwrhātan jamey‘, wakaḷ
 ṭaytan masan bas qayd de ḥarher baqar, wa‘elaaa
 ‘eṣrar mayh ra‘ay.

‘amur ‘aj naqaḷk ḷanka ‘
 jamāhaḷ wahuh ‘a ḷaḷtu‘,
 wafuws saṭhan kur ‘eṣābar
 ‘ayh, wa‘amur saṭhan
 sawaa.

Ṭahar ‘aj may ‘abrahayh dah
 de shayh māl de daḷaq waḍāḷa‘
 hayh bade kan, wa‘amur hayh kur
 yaḥaṣyih wayuwṣaḷ ‘ayh kur ‘a
 leyahzazyh saṭhan, lekan
 ‘abrahayh ‘amur ‘aḷ jasurk
 ḷaṣaḷ ‘ak, wafana‘a ‘aj ‘ārab.

Wa‘aḷ ‘a‘bar ‘aj ‘ajaḷ,
 waṭahar may ‘abrahayh dah
 de ‘aḷ yahah masken wa‘aḷ
 yahah daḷaq shayh māl,
 waḍāḷa‘ hayh bade kan,
 wa‘amur hayh kur yaḥaṣyih
 wayuwṣaḷ ‘ayh kur ‘a
 leltu‘, lekan yahah ‘aḷ
 tāme‘, waṭahar ‘aj kan
 ‘abrahayh.

The man went to his wealthy son-in-law, told him what happened, and asked him to help him in that ordeal; otherwise, his head would be cut off. But the rich son-in-law apologized to help, and the man returned disappointed from his son-in-law's house.

The man did not lose hope. He knocked on the door of his well-off son-in-law and told him what was happening to him and his purpose. He asked him to help so that he would not lose his life, but the well-off husband apologized for not helping. Then, the man returned disappointed from his door.

In a last attempt, the man went to his poor son-in-law and told him what was going on with him, and told him his story, seeking his help to redeem himself and save it from death.

Kanaḥ 'aj ṭahar may
'abrahayh dah masken,
'amur 'asaa yahah ḥayr,
waḍāḷa' hayh bade kan,
wa'amur hayh kur yuwṣaḷ
'ayh bar 'elata'yh saṭhan,
'amur hayh 'abrahayh: huh
shak 'awṣaḷ 'ak 'af 'a ḷaḷtu'.

Futkar 'aj dah masken
'efuwl' leshjaa, 'aṭaf ṭahar
waṣaqa' ṣyaṭ de 'aqaruh
bāna'a, tuw 'aqdam 'afuw
ṣyaṭ ḥaṣaa bar kanaḥ beylah
wa'eyjab hayhan, wajadaḥ
'afuw men duwq wamen de
buwh wayahan 'aḷ ḥaṣaa
'enam de kan, wayahah bar
ḥah ṣaḷub de hah jamāl de
kah saḥ, wa'amur hayhan
'aqneyuuh, waba'ad 'aḷ
qatanaa 'afuw waṣaba'
ḍaḷa' hayhan bade kan de
hah kadāduh, 'amar 'afuw
lahah lejadaḥ de ḥah faḥraa
nuwṣaḷ hak deyah ḷadāduh
watanadaq hen 'af
ḷa'uwṣaa.

ḷa'uwṣaa jadaḥ 'eyuj
washayhan de yahan
jamāhaḷ ḥuwrhātan wbasan
de san qeyud de ḥarher
baqeyrud, 'ajuḷ 'ayhan 'aj,

“Don’t worry at all. We will find a solution that will save you,” the poor husband said to him.

The poor husband thought about it. He lit a big fire, so everyone in the village knew the man was asking for their presence. They immediately answered the call. Before he told them anything, he had slaughtered his only she-camel, which he had no one else. He prepared a meal for them. After they ate and got full, he told them why he invited them and his father-in-law’s story. Everyone welcomed the idea of assistance and asked him to give them time until the next day.

On the next day, the poor husband’s people arrived at his door, pulling forty black she-camels with silk ropes around their necks. The man proudly welcomed them. He went to his father-in-law and gave him the forty black

warahab bayhan
 washa‘āley de yahah
 ba‘eyuj, za‘aa ‘aj de yahah
 jamāhaḷ ‘af ya‘abursan de
 hah ḷadāduh kur ‘a ḷaḷtu‘.

‘amur hayh de hah dāduh:
 kan leyārahk allh deyah
 ḷahah yahana‘ah ‘aj dan‘ah,
 waḷaḷ ‘amur hayh: tuwd
 heykey ḷah kajamāhaḷ
 wahuh ‘a‘ad ‘af saḷhan
 wa‘adaḷa‘ hayh bar ‘anka‘k
 dah de ‘emar ‘anhaa.

Katanaḷ ‘aj de hah de qa‘ar
 wa‘arqaḷ ‘as‘as de saḷhan
 dash de ‘arkazas,
 sharquḷuh ‘uz bashā‘ey ‘af
 tuwkab de qa‘ar de ba‘s,
 ‘aqdam ‘as ḷadyham de
 saḷhan neyhaḷ bas waḷa‘aq:
 katanḷah ‘as‘as de ḷan de
 nanhen wa‘aḷ ḷezeyzuh,
 wa‘aftāj ‘afuw ‘enam de
 kan waman huw jaduḷuh
 ‘as‘as de saḷhan.

Katanaḷ ‘aj may ‘abrahayh
 waḷaḷa‘ hayh bade kan,
 wa‘a‘bar ‘ayh lahan‘ah
 jamāhaḷ faḷraa, wa‘amur
 hayh: ‘ade dāduh huh ‘aḷ
 shajak beylah, lekan huh ‘ek

she-camels to redeem and free him.

“May God reward you well, son. You are a good man,” his father-in-law told him.

Then he asked him to stand with the she-camels until he went and let the ruler know that he had come with what to redeem himself. The man returned home and took out the ruler’s hidden goat, so it dashed to the ruler’s home.

When the ruler’s servants saw it returning, they shouted happily, “Assas came home and had not been slaughtered.”

After that, the man of the three daughters went to the ruler and told him the whole story and what he wanted from what he did and planned for. The ruler forgave him and was impressed with his wisdom. The man returned to his poor son-in-law and told him what was happening.

He gave back the forty she-camels to him. He told him, “Do not be afraid, I am

lāqah ‘eyuj de huh de farham
man manyhan dah de ’estaḥaq
kur tuwrut mayh ‘achah de
huh māl, wakank ’ah bayhan
‘aj de ’estaḥaq.

not guilty, but rather I tested which one among the husbands of my daughters is worthy of having his wife get what I have in terms of inheritance, and you were the winner among them and the noblest of them.”

**A Tale of the
Tracker, the King,
and the Thief**

Once upon a time, there was a godly and devout man with a sacred heart and pure intentions. He was well-known among people for his kindness, gentleness, and nobility. He had two ewes, which were dairy by God's grace. But both ewes did not give birth.

The man used to go to them every morning to milk them and got what was enough to satisfy his hunger and made him not need to ask people for help. In his life, those two ewes were the primary source of his livelihood. One morning, he went to milk them but did not find them. He searched for them all around but found no trace of them. He bellowed their names, which were known by

**Tuwteyuh de 'aj de
'ebatan ša'af de
heyhey wade saṭhan
wade 'aj de 'eyharaq**

'Emuwtaḷan bar ḥah bazamān 'aram 'aj de shkar de hah kāllh wa'aḷ 'eshnuhur ḷamakhluc washkaruh mayh neyah wamaṭlem ka'afuw wade far wade 'amq, wa'enuw shayh tareyh 'uzey šafareyter, lekan heyh ta'amaruh šaḥaf de daḷaq.

'Eshḥaḷuf 'aj may de hah 'uzey kulaah šaḥ wayaḥuḷab manheh šaḥaf, wa'ekan hayh 'af dajan 'ašrahan, man ḥan'ah 'aj 'eqteyney de hah man 'uzey wa'aḷ 'ād 'aḥtāj may 'afuw.

Ṭayh sham eshaḥaḷaf 'aj w'ašbaḥ de hah ḷ'uzey kur yaḥuḷab hey wa'aḷ 'ašbaḥatuh hayh, ḥāraa 'aj leyahraa waleshahyma' waleshameyh behey lekan 'aḷ kasaa, sharqaḥ kar bar wakar ḥaḷf de bešy de

them and by him, but they did not come to him, as they always used to do after they heard him bellowing. He went to a deserted place to which people usually never went, and no one ever walked that way but rarely. He found traces of a slaughter of ewes. He looked around and found that his ewes had been slaughtered, and only antlers, blood, and intestine feces remained in that place. He realized that those feces were only the feces of his ewes. As the thief was cautious not to leave any traces of his feet, the good man saw nothing but the trace of one toe-tip of the thief's foot remaining on a massive flat rock.

The man felt deeply sad and thought about what to do.

He decided to go to the tracker. He was in a hurry, and after he reached him,

ya'adyh, manaḷ ya'ad kasaa duwr wafurt waqarhan, ṣat 'aj sawaa 'af 'emaḷak bar heyh de hah 'uzey, wa'aj dah de yharaq 'atbaṣaar kur 'a ḷaksuw mayh ṣa'af, ḥāraa 'aj leyahraa mayh man 'abtequh 'af 'ekusaa ḥalf ṭayh de 'aṣba' baṭāda' de ḍeyda'ah.

Ŝuwtaa 'aj de hah ḷ'uzey wahāraa leftakar 'efuwḷ leshjaa.

'ataf 'amur: 'atahur may 'aj dah de 'ebatan ṣa'af de ḥeyhey, wa'ad 'aj de mahḷaa 'af yuwṣal, ḍaḷa' hayh bar hereqetuh 'ayh de hah 'uzey de kay heyh shayh, ṭaharuh 'ajey 'eduwq de ḥalf de hereqetuh bayh 'uzey, qaṣa' 'aj dah de 'ebatan ṣa'af de ḥeyhey ḷaḍeyda'ah dash de bas 'aṣba' de 'aj dah de yharaq waḥal 'as wa'atabras sawaa, 'amur: dash 'aṣba' de ḥah de falan bar falan, 'arubk mayh 'aṣba'

he complained about what had happened to him regarding the theft and slaughter of his own two ewes. The tracker immediately went with him to the scene of the accident. The tracker checked that the trace of the thief's toe-tip remained on that rock.

“This toe-tip belonged to so-and-so, who was well-known for such acts. I know his trace well,” the tracker said when he checked the trace carefully.

The good man asked him, “Tell me what to do!”

He said to him, “Go to the king, the ruler, and tell him my ewes have been stolen. If the king asks you what your evidence is, you swear that your ewes have been stolen and slaughtered, and the thief is so-and-so.”

wa‘arubk bar bar fuwnaa
 ’enafa‘yh dah nāfa‘.

‘amur ‘aj: taruwban
 ’anhaa ’efuwł ’ashuwjaa?
 ‘amur hayh: tatahur may
 saṭhan wata‘amar hayh
 hereqetuh ḥa’a de huh
 ’uzey, wakaraman ‘amur
 hak ’enam mak dalel
 tajuzam hayh bar
 hereqetuh waḥzeyzetuh
 wadāh de shajaa ’eṭah
 falan bar falan.

Ṭahar ‘aj de qa‘ar de
 saṭhan, tuw ’aqdam ‘ayh
 saṭhan raḥaab bayh
 wakāremayh waḥaṭ
 reyhayh: ’aḥ falan ’enam
 kan shak ’enam shak de
 sharbad mak fānaa
 watshuwbaa kanah shak
 beylah?

‘amur ‘aj: falan bar falan
 yharaq ḥa’a de huh ’uzey
 waḥzeyhey baḥalf bade
 sharqaḥ.

‘amur saṭhan: ’enuw
 shak dalel dah lamatał de
 ‘amuk?

The owner of the two ewes went to the king's house.

When the king saw him, he welcomed him heartily and asked, "What happened to you, man? You look unhappy with your countenance changed!"

The man replied, "So-and-so has stolen my ewes and slaughtered them in the deserted place."

The king asked him, "Do you have evidence?"

Therefore, he swore to him that so-and-so was the one who stole and slaughtered them and that the tracker was the one who knew the thief by his knowledge. Thus, the king couldn't say anything, but he believed him.

The king sent to the man, the thief, asking him to come and send to the people, the princes, and sheiks of the tribes, notifying them to come for

jazam 'aj bar falan bar falan yahah de shajaa 'etaḥ, wa'anaa 'aj dah de 'ebatan ša'af de ḥeyhey yahah de 'amur 'etaḥ, tuw 'ema' saṭhan 'etaḥ shamanayh.

Baḷuj saṭhan may 'aj dah de yharaq kur 'ejudeḥan, waḷaṭ baḷuj la'afuw faḥraa wadehah lajalāles waḷarabyhan de šaṭarhar kur ykuwsaa ba'ateyhey basham de betbaḷhan waḥaḷf de betbalhan.

Watuw luwtaa lahah de belaj 'ayhan faḥraa wabat saṭhan bar ḥah yahah 'aj dah de yharaq 'amur saṭhan kur yuwḷaa bayh wayuwtur dayh wa'afuw faḥraa ya'tabar.

'amur hayh saṭhan: 'afalan 'ah de yharaqk 'uzey de falan bar falan waḥazk tuwhey basham de ṭahah wade ṭahah wabaḥaḷf de ṭahah wade ṭahah?

'akud 'aj dah dey yharaq man mataḷ de saṭhan wabt

a meeting at a given time and place.

When the people, the princes, and the leaders of the tribes gathered, and after the king made sure that the thief was present among them, he ordered that the thief be arrested at that moment and brought before the king in front of all the people.

The king asked the thief, “Did you steal the ewes of so-and-so and slaughter them at a given time and place?”

The thief was shocked by the king’s words and realized that he had been caught and that the king planned a gathering to expose him in front of all people. The thief had to surrender and confess his crime to avoid incurring the king’s wrath. The thief was shocked by the king’s words and realized that he had been caught and that the king planned a

bar ḍebaṭ, wadaḥ ’ateyhay de ’emar ’ayh kur yḥāṣaa bay ’afuw wa’eshḥābaran ’ayh, wakur ’a leyaḥtuwr saṭhan bāna’ a ’al’ ād ’aj daḥur waḍāla’ bade kan.

’aṣ saṭhan de hah man ḥalf washamtuḷ bar ’aj yharaq wa’al’ daḥur wa’anaa yahah juwshuḷ mayh ’ad ḥan’ah de hah baḥalf.

’aṣ ’eyuj lahah lajān de ṣaṭarhar wa’amar: ’al’ juwshuḷ ’ad de ’aj ḥah na’ah waḥan ḥah, ’azmuh ’eyn karaman kan ’etaḥ, wadaḥ ḥalf de ḥah masalham de saṭhan wa’al’ ’etaqaf leyakan bayh jedhem.

Futkar saṭhan ’anṭan ’efuwḷ leshjaa ’aṭaf za’aa barabnah de lajān, wa’amur ’aj dah de yharaq: tsha’ wahuh ’aṭāradd de huh baba’ar wabuq manāl’ laḷaa bak ’ajudamk, bat ’aj bar judam mayh ’ad, sha’aa ’aj wa’amṣaa ba’ar wasaṭhan

gathering to expose him in front of all people.

The tribal princes stood up and expressed their refusal to cut off the thief's hand in that place in appreciation of their positions and not to offend the place where the meeting was held as a great place.

The king was slightly confused. He answered everything the princes had asked for. Then he decided to release the thief and let him run, and he would chase him on his camel. Wherever he caught him, his hand would be cut off. The thief realized that he was dead. Therefore, he ran at full speed while the king ran with his camel behind him. Because the thief ran faster to avoid cutting off his hand, the king could not catch him up. Then, the thief kept running, while the king continued running behind

sārayh de hah baba'ar, wa'aj dah de yharaq yārah lesh'aa kanaḥ tuw faza' a lejdam,

ḥāraa leṭarad saṭhan wa'aḷ ḍa', manāl 'ād 'aj 'esha' kasaa tār de qa'ar de saṭhan qa'aweey 'akub de qānah wakasaa 'achah de saṭhan, 'amur has: shkufk bash, ḥakam ḥa'a saṭhan bajedhem, kafuts 'achah kanahafs tuw šeynaa faza' washabaṭ, wakabuyh de qānah de makhzan wa'aqfaḷuh 'ayh kur 'a lešnayh saṭhan.

Jadaḥ saṭhan wa'amur de hah 'achah: bašey 'aj de 'esha' 'aḷ 'akub de ḥah? 'amaruh 'achah: 'enam 'aj de tarayhan mayh, bešey 'aj de jadaḥ de ḥah, 'am 'ejudeḥan saṭhan ḥatār ḥayhar de 'aḍ, ša'aq saṭhan wa'amur: yāyḥas najuf 'aj balejdum mayh 'ad!

'az'am saṭhan wa'aḍaf 'af 'eyhuwdaa mayh ḥayhar, tuw 'aqdamuh 'ayh de hah

him until the thief reached the king's house in front of him, where he entered and found the king's wife.

He asked her, "Please save me, woman! The king had sentenced me to cut off my hand!"

When the woman saw him looking scared and panicked, to save him, she immediately went to him, got him into a house storeroom, and closed its doors so that the king who was running after him would not see him at all.

The king came and said to his wife, "Has a man entered the house running away?"

His wife replied, "O king, what man are you talking about? No man came here."

The king was furious at that moment, then shouted, "Oh, my God, the thief escaped, and I

‘achah yahadaa mayh hayhar ‘amaruh hayh: taḍala‘ ’anhaa ’enam de kan, ’enam eshajaa dah ‘aj de taṭaradyh?

kuḷaa bas saṭhan waḍala‘ has bade kan.

‘amaruh hayh: dan‘ah ‘aj de taḥuwraa mayh ḥak yahah, ’akub de ḥan de qa‘ar washkaf fa‘a, wakubk tuyh de makhzan wa‘aqfulk ‘ayh, wana‘ah ’afuwsk kur ‘a ḷa‘ak tajdam mayh ’ad.

‘amur saṭhan: la jazamk kaḷ jadamk mayh ’ad.

Tuw ’ema‘uh ‘achah majzehem de sah de ‘aj bar lāzam ’ejudam ‘aj baḷajuh may de hah qāqayhun lahah rabyhan, watuw jadah ‘eyuj ‘amar ‘etaḥ tuw ‘amaruh ‘achah, ‘amar ‘aḷ juwdam ’ad de ‘aj lekan yahah ‘uwram hayh maḷuḷuh de yaḥśas, yḥuwbus walā yaḥadam

did not execute the sentence against him!”

After a few minutes, the king calmed his nerves. When his wife saw him calm, she asked him, “O king, tell me, what happened? What is the story behind that man whom you came to ask for?”

The king replied to her, telling her the whole story.

His wife told him, “The man you were looking for is here. He entered our house, asking me to save his life. After that, I hid him in the house storeroom. Then I closed the house storeroom door to save his life.” Then she added to the king, “O king, I ask you not to execute the sentence against him by cutting off his hand.”

The king replied to her, saying, “No, I swear by

saṭhan ṭah tuw ymuwḷaa
'afuw fānaa.

Tuw 'ema 'saṭhan mataḷ de
hah de 'achah wade
qāqayhun de 'aj 'amur 'aḷ
mashkalah, beylah de
ṣenekan bas ṣalaḥ,
wa'amur: yaḥadam sha'a
ḥah 'af laṣnaa huh ṣalāḥ
'abulajyh,

ṭayh sham ṭahar saṭhan
wa'aj dah de 'aram yharaq
yaḥaḷatuh buwyhan,
waḥah dash basham kan
nesas, 'amur saṭhan 'aj kur
ya'ajah buwyhan, 'ajah 'aj
'af tuw fāqeh juwda' de
buwyhan 'aḷ 'ād jasur lejah
kan daḥaḍ, qu'ud
wa'amur: 'ananhen 'aḷ 'ak
jasurk lajah kan daḥaḍ,
tuw 'ema 'saṭhan 'eṭah 'aṣ
w'ara' buwyhan, tuw
'arah 'alyham ṭayhaquh
mayh ṣa'af wasaraa,
qāmet nahafs 'aj dah de
mana laḥaa 'af 'eshkaḷuḷs,
waman daquh man de
saṭhan sharqaḥ mayh 'aj
duwr man naḥrar
wa'adayh ja'af 'anṭan wḷat
'ataqaṭ.

God, I shall execute the sentence against him.”

As the wife heard her husband's words and swearing that he would execute the sentence against him, she sent a request for the coming of his brothers, princes. When they came, they supported the request of the king's wife not to cut off the thief's hand, and they suggested that he had to be punished with another punishment other than cutting off his hand, such as imprisonment or enslavement for what he stole, as was the judgment of the Sharia in the past.

After the king heard his wife's and his brothers' opinions on his judge, he changed his judge and agreed with them. Accordingly, he sentenced the thief to be enslaved for what he had stolen and became his slave until the price of the theft was met

Neyhaḥ saṭhan tuw falaz
man meyh wareḍey la'aj
dah de salaam tuyh
wayahah haman 'eḍam,
wa'amur hayh ta'ud
manāl 'ek, wa'a tahyraq
māl de maskan wade
'aytam wa'a tanfa'
dan'ah nāfa' de tanafa'
fānaa.

through serving the king. Afterward, that thief lived in the king's house and became his slave until the king gave further notice.

One day, the king and his thief-forced-to-serve went to a place full of many trees to collect feeds from the branches of those trees for the king's livestock. It was raining lightly that day, so the king ordered the slave to climb up the tall tree and take feeds from its branches. The slave climbed, but when he reached the midst of the trunk of the tree, he slipped because of the rain. He told the king that he could not climb up the tree and stepped back so that the king could take a step forward and start climbing the tree himself. When the king reached the top of the tree, he slipped and fell into the slave's arms. Due to his heavyweight, the slave's nose dripped some blood. The slave fainted for

minutes from the bleeding.
Then he woke up.

The king was astonished at the strange act of his slave because the slave saved the king's life.

The king appreciated his actions, and he immediately released him from being a forced-to-serve slave.

The king told him, "I have released you from slavery and commanded you not to steal the money of the poor and orphans and not to do your last sins again. I would bear witness to God that I have freed you from any penalty. For the two ewes you stole and slaughtered, we compensated the owner of the two ewes, the good man, on the condition that you do not commit your sins again. Now you can return to your home, safe and sound."

A Tale of the King Testing the Tracker

Once upon a time, there was a well-known man among people for his wide knowledge of tracking and great skill in recognizing traces. However, he could not protect himself from snitches and intrigues. It was rumored that he was the one who had stolen or hidden them. Then, he was requested by people to track the doer's traces. He tracked the doer's traces and was rewarded with money for that by the requesting people.

The man became reputable until one of the kings of that time heard of his status as reputable. The king was great and famous for being an impartial judge among the people. The people

Tuwteyuh de saṭhan de yāqeḥan 'aj dah de 'ebatan ša'af de ḥeyhey

'Aram ḥah bazamān 'aj de ya'urab ša'af de ḥeyhey, laḵ 'ejnan la'abtequh 'ebatan ba's, lekan yahah 'aḵ salam man mataḵ de 'afuw, shemtaḵ 'ayh bar yahah 'eyhāraq de 'afuw waḷaṭ ya'tabur 'abtaq waya'amar falan de yharaq, wayahah 'ebuwd la'afuw.

'Ama' bayh 'aj 'afuw wabašey de 'aḵ 'arabayh 'af ya'arah mayh khabār saṭhan, wadah saṭhan 'aj de 'aḵhuw wa'aḵ 'eḏlam 'afuw wayaḥkum baḥaq bade allh, watur 'ema' saṭhan bayh dah 'aj 'amur kan sawaa 'am 'enuw ḥah sheyn de 'arub ša'af de ḥeyhey de 'ezā'aa de 'afuw, lekan yahah saṭhan 'ema' bar 'aj 'eybud, futkar saṭhan 'aṭaf 'amur

had known him for his wisdom, maturity, compliance with God's law, and issuance of verdicts. After the king heard of that tracker, he became an object of fascination. The king was impressed that there was a citizen in the country he ruled – who had that experience and knowledge in tracking. But, in the meantime, he also heard rumors that denied his wide knowledge and experience in tracking and that he was merely fraudulently doing his job and dealing with people. The king thought a lot about that matter and decided to justly judge the matter of that man, whether for or against it. He intended to test that man to uncover the truth about him. He would do justice to him if he was telling the truth; if not, he would punish him.

luw 'ashaman 'afuw tuw leya'mar wa'al 'a'tabur banafan wa'aqeyhan dah 'aj yahah 'aman 'am yahah 'eybud? kur ka'aman nakuwremanyh, wakabada'a ya'adabuw tuyh.

Ṭayh sham 'amur saṭhan 'ajaban naṭhur de beyt baḫhun, waturw ṣebaḫuh shḫaḫlaf yahah wade hah ḫadyham wade hah jalales wshayhan de han 'ab'ar wade han zawad wazanad, waturw 'araḫ faḫḫaa de ḫaḫf 'amur saṭhan: 'ajaban na'ḫaf ḫah 'af nashaḫḫaf.

'Abrak de han 'ab'ar wa'anqaf de han zamāl, waturw demey 'aṣ saṭhan waza'aa de hah ba'ar duq 'anṭan wa'anqaf mayh ḫamul wa'arkazayh wabeṣey de ḫaṣaa bayh, waḫaṭ katanah de hah de ḫaḫf wadamaa 'af taṣābaḫ.

Tuw ṣebaḫuh 'amur saṭhan heraq ḫa'a de huh ḫamul de huh de ba'ar,

One morning, the king decided to go for a walk. The king was accompanied by some of his friends, a group of his servants, and a number of camels loaded with their belongings. When they got halfway there, the king decided to take a rest and stay in the place where they stopped until the next morning.

They made their camels kneel down and take a rest. While they were passing into a deep slumber, the king got up without anyone noticing. He rode his camel away from that place and emptied all the luggage loaded on the back of the camel. He hid it without being seen by anyone. Then he returned to their resting place and went to sleep with them until the morning.

The next morning, the king announced to everyone that his luggage loaded on his

faza' lahah lekasuwy ḥah faḥraa, washabat 'an saṭhan, w'aftāj 'efuwl̄ leyakan waman dah de jasur kur 'eyhāraq beshuḷ de saṭhan?

tuw 'aḷ buwat man de shajaa 'eṭah 'amur saṭhan 'ek lejduḥ 'anhaa 'aj dah de 'ebatan ṣa'af de ḥeyhey, 'ejdah hayh wayahah faza', 'amur 'aj: 'enam kan 'ananhen? 'amur saṭhan: heraq ḥa'a de huh beshuḷ, 'emar 'anhaa ta'arab ṣa'af de ḥeyhey waḷaṭ 'ek hak ta'rab man dah de shajaa 'eṭah.

Ṭahar 'aj wa'ayhur 'abtaq 'af 'ejudeḥan de ḥalf dah de 'erkaz bayh beshuḷ wāaraqahayhan de han man markāzah, waḷaṭ 'amur: 'ananhen beṣey ḥah ṣa'af de ḥeyhey de yharaq, lekan kasak mak 'abtaq wakasak beshuḷ lahah de 'arkuzk tuyhan 'ah.

camel had been stolen. And all who accompanied him were surprised at the view of the luggage, and they were afraid to anger the king. They looked confused and impressed, and each one wondered who stole the king's luggage.

When the king did not receive any answer from anyone, he ordered them to bring him the famous tracker. They brought the tracker, who looked confused.

“What happened, your majesty?” the tracker asked the king.

“My luggage has been stolen,” the king replied, “since you have a wide experience in tracking, I order you to use it and uncover the thief.”

The man never hesitated and immediately chose to use his experience in tracking. The king followed him while

Ba'ad ḥah 'aḥḥ saṭhan
ka'afuw waḥaṭ 'amur
hayhan: baluk 'akan kur
'adaḥa' hakan bar dah 'aj
de ḥah 'amun bar ya'urab
ṣa'af de ḥeyhey, wa'am
'abuḥaj 'ayh de ḥah kur
'aqeyḥanyh yahah 'aman
'am yahah 'ebuwd,
wana'ah batk bar
'ebuwdaa 'ayh 'afuw
lahah de ya'umar
'enahab.

tracking the footprints until he reached where the king hid the luggage. The man took them all out of their hiding place.

“There were no footprints of any human being at all, your majesty,” he said to the king, “but I found your footprints and your stolen luggage.”

Afterward, the king ordered to get all the people together and announced to them, addressing them, “O people, I have gathered you to tell you that this man who claimed to be a tracker was perfectly truthful in all that he claimed. I doubted him, as many of you did, but I tested him and found that his knowledge, the truth of what he said to people and what he did with them, and the perfect truth in all that he said. He was innocent of the rumors spread about him, and I stand with him

here to bear witness to all
of you that he was
perfectly truthful and
innocent.”

A Tale of the Tracker and the Two Thieves

Once upon a time, there was a well-known man among people for his wide-tracking knowledge. In the meantime, a man was living in his village who owned a few palm trees. He looked after them by watering, caring for, and guarding them with an unblinking eye. Because it was a time of hunger and poverty, people at that time used to guard the good properties they owned, whether it was land, livestock, or palm trees.

The Autumn harvest came around, and the man's palm trees were covered with shoots of fruit stalks piled one over another. One night, the owner of the palms passed into a deep slumber while guarding his palms. Two men came, took advantage of his sleep, cropped the ripe dates from the two palms, and carried them home.

Tuwteyuh de 'aj dah de 'ebatan ša'af de heyhey wa'ajey de 'ehāraqh

'emar 'aram ḥah bazamān
'aj de 'aruwbayh 'afuw
bar 'ebatan ša'af de
heyhey. Wa'enuw ṭad 'aj
ḥah de shayh temhar de
'aḷ daḷaq, 'enafa' 'aj de
hah temhar, 'eyhaḥ
wa'enābat w'eqaṣ
wa'eqadum 'an de
'eyharaq, wa'aḷ ya'šah de
hah kan temhar, wabayh
dah zamān juw', w'afuw
'eqadam de han ḷamāl
'an de 'elaham

watuw kan ḥuwz de qāṣey
de temhar kan temhar de
'aj maḥamaalat bā'eey
faḥraa, waṭah ḥatah nahar
bayh 'aj dāmey, wa'enuw
ḥah shayh tareyh
tamreytey de 'adatuh 'aḷ
qaṣawaatuh, tuw damaa
'aj jaduḥuh tarah 'ajey
waqaṣayuh tamreytey de
'aj, wazejaduh manheyh
tāmar faḥraa waṭaharuh.

The next morning, the man woke up. He did not find the ripe dates but found the fruit stalks of the palm trees along with all the ripe dates cropped. The man felt disappointed for his passing into a deep slumber that caused the loss of his ripe dates and the ripe dates of his palm trees. He did not continue feeling confused. He thought of what he had to do next and remembered the tracker whom he knew, and he chose to go and get help from him to find out who had stolen the ripe dates while he was sleeping.

The man with the two palms went to the tracker and told him what happened. The tracker asked him whether there was a footprint other than his.

The man replied, “Yes, there are, and I believe they are only the thief’s footprints. There are no footprints other than mine and his.”

The tracker said, “It’s good; let’s go together to the place of the two palm trees.”

Tuw şebuħuh wa’ataqať
 ‘aj kasaa de hah tamreytey
 qaşawaatuh waşey ’aľ
 taħar, şa’aq ‘aj waťabur
 banahafyh tuw damaa ‘af
 quwşayuh ‘ayh de hah
 tamreytey, futkar ‘aj
 ’efuwľ leshjaa ‘aťaf dakar
 ‘aj dah de ’ebatan şa’af de
 ħeyhey, ‘amur ľaťħar dayh
 waľađaa ‘hayh bade kan.

ťaħar ‘aj may dah de
 ’ebatan şa’af de ħeyhey
 wađala ‘hayh bade kan,
 ‘amur hayh ‘aj: ’enuw buq
 dah baħaľaf ’abtaq de ’aľ
 deyah? ‘amur: ’enuw,
 wa’umedk bar de ‘aj dah
 de yħaraq, beşey ‘ad kaľ
 de hah wede huh.

‘amur: hay ’aťaħaruh
 wa’a ‘tabaruh ħaľaf dah de
 kanuh bayh sarqah,
 watuw ’aruħuh ‘ajey ħaľf
 de tamreytey ‘utabar ‘aj
 ’abtaq, wa’arqaħ ’abtaq
 de ‘aj ‘an de ‘ajey de key
 de yħarakuħ, w’ayħur
 manheyh ’abtaq ‘af
 ya’araħ manheh qa’ar
 wa’aj dah de ħeraq ‘ayh
 yawyħur.

After they reached the place of the two palm trees, the tracker checked the footprints and distinguished the form of the man's feet from the form of other feet. The tracker tracked the different footprints while the man with the two palms followed him until he reached the house of the two thieves.

He said, "This is the house of the two thieves who stole your ripe dates."

The tracker entered their house and found the ripe dates of the two stolen palm trees with them.

"You are thieves. You stole the ripe dates from the palm trees of this man yesterday, and your footprints and beard witness against you," he said to them.

The two men denied his charge and said, "The ripe dates you see are not his."

The tracker was unsure they were the actual thieves; otherwise, he would notify the king. Therefore, he thought of a trick with the

'Akub 'ehey 'aj dah de 'ebatan ša'af de heyhey de qa'ar wakasaa shehey bā'eey dah de yharaqayh, 'amur hehey: teyh yharaqkey bā'eey de falan bar falan lelan wamakeh 'abtaq ḍala' bekey.

Daḥaruh 'ajey wa'amaruh 'aḷ za'akey 'ayh belah, wadah bā'eey de šenek ḥah 'aḷ de hah.

'Aḷ shamālek 'aj sawaa bar heyh de yharaquh, waḷahaman shamālek 'eḍala' behey saṭhan, tuw šeney 'eṭah futkar baḥeylah ka'aj kur 'ejāmaḥhey waheh yharaquh.

Ktanḥuh 'ajey, 'aj dah de 'ebatan wa'aj dah de heraq 'ayh, ktanḥuh de qa'ar de 'ajey de keh de yharaquh wa'amaruh hehey: ta'adaquh hekey kur 'a'tabaruh bā'eey, lekan 'ajey 'aḷ 'anduquh wa'aḷ qa'ayuh hehey tār, watuwu betuh bar 'ehama'uhey 'ajey de keh

man to explore the issue and catch them red-handed.

The tracker and the man returned to the two thieves' house. He asked them to enter and see the ripe dates. But they refused to open the door. As the tracker was sure that the two thieves could hear them from behind the door, he and the man created a dialogue.

The tracker asked him, "How can you distinguish the dates on your palms from the rest of the dates?" The man answered him, "The two palm tree implants were brought by my grandfather from a faraway country. Its date palms are distinguished in a way that is like no other palm tree in any place on Earth. If oil is put in a built-in pit vase and five dates are put all at once in the place of the built-in pit, the oil shall not affect the dates and enter the built-in pit or drip from it."

Once the two thieves heard the dialogue, they implemented the experiment. From outside, the man and the tracker

de yharaquh man sar tār mastaḷuh 'ajey, 'amur 'aj dah de 'ebatan: 'efuwḷ tabatan tāmar de yah de tamrah 'an temhar lahajan?

'amur 'aj: de keh tamretey 'anka'ehey de huh mu'uh man ḥalf man de sharḥaq, wadah ḥalf deyaḥsayh mayh tāmar wabeḥey mayh namuwnah baḥalf, lahaman 'amuk ḥam'eeh baḥādhar de nefey waḷat 'aqalk ḥaymeh bashar ṭad baḥalf buq manāl ḥalf dah de nefey 'al' tadu'ur ḥam'eeh laḥuq manāl nefey ḥādhar.

Tuw 'emu'uh 'ajey de keh de yharaquh dan'ah mataḷ ṭaharuh ya'aqehun dah man de 'amaruh 'ajey, wa'aj dah de 'ebatan wadah de heraq 'ayh kasuh 'ehey.

Watuw maḷuk 'aj dah de ya'urab 'anaa 'ajey heh de yharaquh 'amur hehey teyh de yharaqkey bā'eey de 'aj, 'a la'akey tadharuh

watched this through a hole in the house window.

After realizing that the two men were telling the truth, the two thieves realized denial would not help. Therefore, they opened the house door and let the tracker come in.

“You are the ones who have stolen this man’s ripe dates, and there is no use for denial, and if you do not confess now, I shall notify the king,” he said to the two thieves.

The two thieves felt extremely frightened after hearing the threatening words of the tracker. They admitted their sin and confessed to him that they had stolen the ripe dates from the two palm trees.

“Yes, we stole the ripe dates and regretted what we did. Could you please take back the ripe dates of the man we have stolen from and please request him to forgive us for what we did?” They said to him.

“I shall request from him that he may forgive you. If the man agrees to forgive you, it is up to him; but if he does not, you should be punished,” he said.

wa’elaaa ’adaḷa’ bekey saṭhan.

Tuw ’emu’uh ’ajey de keh de yharaquh ’anaa ’aj ’amur yārahhey may saṭhan fezu’uh waḍaḷa’uh bar heh de yharaquh, wa’amaruh: keh de yharaqkey bā’eyey de ’aj wana’ah ḥateykey wa’aḷ ’akey ’eṭah ’ashajayuh bazām, wana’ah ta’amar ’aj kur ’eza’aa de hah bā’eyey wa’esāmaḥ tukey man de shajakey, ’amur: ’a’amar hayh, karaman tāme’ kur ’esāmaḥ tuwkey sawaa, wakaraman ’aḷ sāmaḥ lāzam taza’ayuh māḷuḷuh.

Watuw katanah ’aj dah de ’ebatan may ’aj dah de za’aweey ’ayh de hah bā’eyey wazanuj kanahafs tāmar dah de heraq neyhaḥ ’aj bānaa, walaṭ sāmaḥ tuhey.

He felt pleased when the tracker returned to the palm farmer, carrying the stolen ripe dates with him. When he asked the man to forgive them, he immediately forgave them in honor of him.

A Tale of Ain Mosbeha

Ain Mosbeha was located in Al-Qaisi, Qalansiya village, on Socotra. It was a beautiful and sacred area. The area and its people had been proverbial examples of generosity, liberality, benevolence, and giving. It was a destination for many people on Socotra for hundreds of years.

It was a blessed area whose trees are sheltered for the poor and to which they go in the autumn season to eat its fruits and drink its blessed water.

It was not only the destination of the poor, needy, orphans, and widows, but it was also indispensable for the rich. That was because it was the marvel of the age.

The holiness of Ain Mosbeha went back to the story of the events that took place a long time ago and were passed on to the generations.

Tuwteyuh de 'eyhun de maşbeħuh

'eyhun maşbeħuh buq takan bade qeysuw baqalanseyah, wadana'ah ħalf shkar washkar mayh 'afuw wamaṭṭham, wa'eduw 'afuw 'etrar laḷ takan shayhan beylah kar 'amad wa'ād na'ah.

Wadana'ah ħalf ħalf mabruwk, bayh 'arā'har wareyhuw man buq 'eruw de ṭeymey, wabayh temahar de yaħaḍar 'asan 'afuw 'amad de ħarf.

'eyhun maşbeħuh 'aḷ yaħtājan das 'uwutey wamasken wa'aytem wade bsey shayh wabas, 'an ħab dah de 'enuṣ shayh yaħtājan 'eduw' basbab dah ħalf de buq deyaħşayh 'an 'aħlaf 'an faħraa, basbab kanuh buq ṭayh beylah ħah fāna'a bazamān wa'emātaḷans 'afuw şafaah ba'ad şafaah.

Once upon a time, there was an old woman who lived in that place. It was a place of serious concern in a water-scarce area, except that there was a very small waterhole in which water did not collect but was hard. It took a very long time to collect. Once, the woman could collect a little water during the whole day. The next day, she went to collect water, as it was not enough for drinking or the housework. She used to collect water every day.

One day, the woman went to collect water as usual. Collecting a little water in the water bag took a very long time. When she was about to leave, she saw a man moving towards her and riding a mare. He must have been tired after such a long trip. He was badly in need of water. Therefore, he told her that he was very thirsty. The water in her water bag was not enough for both of them. She had an intense desire for water. However, without

‘emar ’eramuh buq dah baħalf za‘am ‘achah ŝeybab, wadah ħalf maħtaraq mayh reyhuw, beŝey kaħ tayh ‘eyn qaħaanuh de ysaqusaq mas ’enġ de reyhuw de ħāraan, wayākaran na‘ah wana‘ah, waŝeybab dash de za‘am buq ta‘aduh reyhuw kur ’etaqab tayh sham, waṭayh sham tazāħaq, wadan‘ah de tazāħaqayh ’aħ ’ekan has de sah de qa‘ar, waṭan‘ah ‘āchah tshujaa kaħ yhamhan.

Ṭayh sham ṭaharuh ‘āchah tuw de kar ’amad kur tazāħaq de sah reyhuw, wasaqsaquh ‘āchah ‘alfah de ħuwz ‘af ta‘āmar ṭad ’enġ de sah de qaŝ‘ar, watuw ma‘aduh taṭahur ‘am ‘aj de jadaħas wayahah rakub ħakheyl, wadah ‘aj man ’uram jadaħ warazaħ waṭeymey, ‘amur has: ’aħ ‘af ṭeymek wa‘ek ħaraa, ‘atabruh ‘āchah de sah reyhuw ħāraan wakārhan ’ekan has, lekan sah ma‘aduh

hesitation or thought, she preferred the man over herself.

She said to him, “Praise be to God, whose grace is great.”

She gave him the water she had collected, which almost did not quench the man’s thirst. Once again, she began collecting a little water for herself while the man looked at her, recognizing that water collection caused her great hardship and suffering.

When he saw her collecting a little water, he said to her, “The mare is thirsty, and I want to give it water. The woman looked at him and the little water she collected, and without hesitation, she said to him, “Praise be to God. God’s grace is abundant.”

And she gave him water, and his mare drank it.

Once again, she returned and collected some water, which took several hours.

taḏābe‘an nahafs
watanadaq ‘aj, ‘amaruh
hayh: ‘ahā tazā‘aa
wataruwy, ‘ād kāllh
deyaah, rey ‘aj de hah
reyhuw ‘af ‘eqaḥaṣ,
w‘āchah ktanḥuh saqsaq
man de ‘uwṭāfey, wa‘aj
‘az‘am waya‘tabur,
wa‘aqdam bar mathānuh
‘āchah bayh dah reyhuw,
watuw ‘aqdam teqabuh
‘enṭ de reyhuw ‘amur has:
‘ah ṭemuw ḥa‘a de huh
kheył wa‘ek kur ruds,
‘atabruh ‘āchah ‘aj ‘anṭan
waḷaṭ ‘atabruh de sah
reyhuw ‘anṭan, waḷaṭ
‘amaruh: shkart tuwk allh
‘andaq deyah, ‘ahā
tuwrud de ‘ah kheył.

Ktanḥuh ‘āchah kanaḥuh
wasaqsaquh ‘alfah de
ḥuwz, ‘amur has ‘aj
kanaḥ: ‘ah kan razahk
wa‘aḏadk wa‘ek ḷarbaḥ
waḷarbaḥ de huh kheył,
‘anduquh hayh de sah
reyhuw dah de kanaḥuh
teqabuh, dan‘ah baḥuwz
ta‘aṭab sham de reyhuw,
wa‘al‘ad sas ‘āchah ḥuwz
ḷasaqsaq taknaḥ, watuw

The man said to her, “We are exhausted because of the travel, and I want to sprinkle water on my head and the mare as well.”

The woman gave him as much water as she could have collected for the third time. At that time, the sun was about to set, so the woman could not collect water again. Before she went home empty-handed, the man called her, saying, “Tomorrow early in the morning, you must be here before sunrise.”

He went on his way to complete his journey.

It was narrated that that particular man had toured all the tribes of Socotra, but he did not find such a woman in her generosity and liberality.

The next day, the woman went to the place of water, as the man had asked her to do. She saw something that her eyes had never seen before. The woman began looking right and left because she could not

ma‘aduh ‘āchah taktanaḥ
de sah de qa‘ar khaleyah
‘ataraa sas ‘aj wa‘amur:
‘ek hash kur tashḥalef de
ḥah kaṣebuḥuh de maḥḷaa
baḷ taṣṭa‘ sham, waḷat
ṭahar wafanaa ‘ārab.

Wadah ‘aj bar tātaa
sāqatrey faḥraa wa‘aḷ
kasaa maṭlem tuw dash
‘āchah.

SHḥaḷufuh ‘āchah tuw
ṣebuḥuh de ḥaḷf de sah de
reyhuw waṣenuw de
‘aftuwjuh ‘eyn wade ‘aḷ
‘amtuḷuh tṣanaa bazām,
ṣenuw ‘eyhantan de
reyhuw de taqafadan
watemhar man kulaah
nuw‘ de daḷaq de basan
bashrah waḥaḷuwḷah.

Ṣatuh ‘āchah ‘eduh
wa‘edbuh wa‘aftuwjuh
wa‘aḷ shamanuh de sah
‘ayney da bade ṣenuw,
ṭaharuh taṭayfan ‘ajdu‘uh
de temhar wata‘araf
reyhuw de sah ba‘aydey
wasah ‘aḷ shamanuh
‘aduwḥ bar ‘emhan de
kan, wakan has bar

believe what she had seen. She touched the palm trees with her hands and unbelievably scooped up water from the springs. She thought that what she had seen was just a dream and not a reality, but eventually, she realized that everything around her was real and not a dream. Now, the woman realized that the man with whom she was generous yesterday was not a human being but rather a gracious angel sent by God to give her and honor her as a reward for her good deeds and actions.

Since then, Ain Mosbeha has become famous due to that tale, and people began visiting the place and living on its banks, eating from its fruits and drinking from its pure water.

The tale of generosity and liberality in that tribe did not end but continued from that time to the present. They are still planting palm trees and preserving the grace bestowed on them by God. They welcomed visitors and delegations

bamachrahar sah, lekan
ba'ad ḥah betuh bar
'emhan de kan.

Betuh 'āchah bar dah 'aj
de jadaḥas 'amshen
wa'anduquh hayh reyhuw
malak de baḷajayh has allh
kur 'enadaq has' basbab
shkar mas 'albab.

De 'am de samak kanuh
'eyhun maṣbeḥuh wa'ama'
bas 'afuw wajadaḥ man ḥah
waman ḥah wakaḷaa de ḥah
dah de ḥalf, 'eqtanaa man
temhar wa'eraa man
reyhuw.

Wa'al qataṭa' mayh da
ḥalf juwdaa wajameyl de
'am de samak wa'ād
na'ah, 'eyhunaa
wa'equṣaa w'enudaq de
jadaḥ wa'aḥtāj wde 'al
'aḥtāj.

Wa'aḍan man tamrah
wanafu'as de sawaa
wa'adḷaq mas bashāney,
wa'al ṣāyhan kaḷ 'ajar de
allh man 'eytan ḷal 'etaa
ḥeyhey washānaṣ wa

from the needy and others with great generosity, honoring them with what God had honored them.

They took care of the palm tree and planted it abundantly. Although they did not get much profit from that tree, they did not think about that as much as they thought about how they got the reward from God Almighty when people ate and lived by the sweat of their brows.

Ain Mosbeha has been a place of visitation for most of the Socotra people. Since it is located on the way of most of the tribes of the west of the island, they pass by it, disembark their backpackers, be shaded under its shade, eat from its given sustenance, drink from its water, take their provisions for themselves, and then continue on their way.

duwdhaa de han man
'eydey.

'eyhun maṣbeḥuh ṣaṭaruh
baḥalf de 'enahar 'ayh 'afuw
de šātaa wade madah,
wayuwtaa 'as 'afuw laḷ
'eqa'ad wa'ebuqaḷ
waya'adaḥ buq dah baḥalf,
'etaa wa'erā' wa'eshyuḷa'
wa'eza'aa nafuyh zawād
waḷaṭ 'eṭahar.

A Tale of Zabaid and the Witch-Cat

Once upon a time, there was an evil witch who used to transform herself and her daughter into two big wild cats that preyed on all animals, sheep and goats in particular. The witch let fear and panic disrupt those in her area. There was also her daughter.

The daughter was taught by her mother all the very tricky and frightening methods. She became even more dangerous and ruthless than her mother towards people's animals and properties. She even went as far as preying on young children and those who were under the age of weaning. She intentionally targeted the little children who used to play away from

Tuwteyuh de zabāyad wasahrah de ta'aqab jarbaj

'Emātaḷan 'afuw tuwteyuh
de 'āchah saḥrah, saḥ
wadesah farham ta'aqabuh
jarbajey de 'aqaratuh
wa'edatuh wašy 'aḷ
ta'aqāḷuh man 'uz waman
tāh, wa'afuw buq dah
baḥāḷf 'az'em bafaza' de
han ḷamāl.

Wa'emar 'aanaa farham
shaqlatuh de saḥ kan
beyw 'af tanahar 'as
bafāze'uh 'afuw
wanahbah watā'eey
'ayhan de han māḷ,
'etafuh 'atuh babarhuw
qeyhun walahah de 'ād
'aḷ 'eraḷ, wataḷahar may
barhuw ḷaḷ 'enaḥaj wade
han 'afuw 'aḷ futkar
bayhan watanahabyhan
bar saḥ tanahaj shayhan
'af ḷarḥaqyhan waḷaḷ
tābud bayhan wabešey de
'ād 'ešaney.

'Aḷ balajutuh 'ācheytey
de heh nāfa' wa'ama'
'afuw faḥraa laḥah de ḥah

their families. Then she lured them by playing with them before taking them away and hiding them in plain sight. Thus, no one could see them after that at all.

The witch's and her daughter's evil actions continued to happen, reaching all the people in the region and neighboring areas. Therefore, people choose to leave and find somewhere else safe to protect their children and animals from that evil.

Among those displaced to another village was a young man named Zabaid. He was a nimble, quick, and smart person. He did long for his native land, which he had always heard about from his family, day and night. Thus, he chose to go and see his native land, where he was born.

dah baḥalf wa' aḥlaf
lahah de shkaa ḥah
dan'ah bafaṣal, 'ataf
'afuw ṭa'an de han
babarhuw wade han
bamāl wa'a'rem ḥalf.

Walah leṭa'an man buq
bayhan ṭad 'aj mayh
sham zabāyad, zabāyad
'aj qaḷ waḥāfaṣ wa'āqal.
'ajab zabāyad leṣnaa de
hah ḥalf, dāhar 'ehama'
de hah 'afuw 'emataḷan
de han laḥalf sham
waḥatah, 'ataf 'aḷ 'ād
ṣabur wama'ad ya'ad 'af
leṣnaa de hah ḥalf dah de
baraweey bayh, watuw
'araḥ buq kasaa ṭayh de
hah 'uz naṣaruh hayh
'eduq ḥayuuh wa'ejuuh
buq de sah baḥalf wasas
de sah sarad.

Watuw 'aqadam 'aj de
hah ḷa'uz 'amur ḷa'tabar
'as 'enam de 'ekan sas,
wamanāl 'ād ya'tabur
wayāksen man ḥalf de
ḥalf 'aqdam ḷa'ācheytey
de keh saḥrat waheh
tutaruh may 'uz wade sah
sarad, waḷaṭ 'aqdam

Once he reached it, he saw one of his sheep returning with their little ones to the native land.

When he saw his sheep, he chose to watch them to see what was happening or what would happen to them. While he kept watching them here and there and hiding behind the trees, he saw the witches approaching the place and changing their clothes. Suddenly, both transformed into two wild cats.

The young man hid in his place and sneaked in to take their clothes. He kept hiding to watch what these two wild cats would do. Suddenly, he saw them preying on the sheep and their little ones. Then they came back to wear their clothes. However, they did not find them.

The two witches kept searching for their

‘ehēy waheh tamaḥṣuh de heh beshul, wa‘am heh ‘eqabatuh jarbājeḥ de ‘eḍatuh.

Kas ‘aj de hah baḥalf waḷḷ kāby ‘ehēy de heh labeshul wazejadayhan, waḷḷḷ katanah de hah de ḥalf waya‘tabur ‘enam ta‘amaruh, ‘aqdam ‘ehēy jamaḥatuh ‘uz wade sah sarad, waḷḷḷ katanḥatuh may de heh beshul wa‘al ‘adatuh ksa‘atuh.

Katanḥatuh ‘ācheḥtey tuw de fānaa waqaṣa‘atuh faḥe‘eteḥ tuw ṣaqab allh, weḥerātuh ṭḥarayuh de heh man beshul wa‘al kasātuyhan de han baḥalf, washebātuh zezadayhan raḥ de ḥalf de yaḥṣayh, feza‘atuh ‘ācheḥtey basbab takanuh faḥa‘eteḥ wa‘al ‘ād ‘etaqaf heḥey takenuh jarbājeḥ, basbab ‘al ‘etaqaf has saḥrah la‘qab nahafs kal ṭad ‘ablaḥ bas.

clothes here and there, retaining their human forms. They thought that the clothes had gone with the wind somewhere. Their fear intensified. That was because without changing the clothes they had already changed before transforming into cats, they would retain their naked human forms and lose all magical powers. After only removing their clothes once, the witches could transform into cats.

While they were in the same situation, the young man made some sounds, calling his sheep. When the witch heard that unfamiliar sound she had never heard before, she shouted, saying, “Who is it calling the sheep in our own native land that is shared by no others? Who dares to shout in

Wamanāl ‘adatum
 ‘ācheytey tḥārayuh
 wahey fata‘etey ‘aš ‘aj
 ‘eshyāma‘ de hah man
 ‘uz, waturw ‘emu‘uh
 ‘āchah dah ‘arhuw de ‘al
 ‘amtuḥ tshama‘sh
 ‘aḷaḥuh: man dan‘ah de
 jadah ‘eyn de ḥah de ḥan
 de ḥalf ‘eshyāma‘, ‘ek
 la‘rab dan‘ah de ‘eṣa‘aq
 ḷa‘atyub de sham waḥan
 ‘aḷ taban ḥah ḥeyhey ‘an
 dah ḥalf ‘ajeyhey
 wamatalah.

Kuḷaa zabāyad: sharqah
 ḥah dah baḥalf tehey de
 šey ‘aḷ ya‘aqal, wa‘aḷ
 tabukar shayh ‘uz,
 wakabakaruh ‘aḷ
 tashteney, sharquḥ ḥah
 dah baḥalf saḥrah de
 ta‘udaj ‘atab de ‘uz ‘af
 tarhud wataṣmaa.

Wa‘amur hehey: za‘ayk
 ‘ekey de teyh beshul
 wa‘aḷ ‘ak ‘akuḷayhan
 bazām, wa‘adaḷa‘ bekey
 ‘afuw wamakeh banāfa‘
 de tanāfu‘uh bamāl
 wababarhuw bade ‘afuw.

our native wasteland at sunset?"

Young Zabaid replied, "A wild cat went out of this place, preyed on the sheep, and ate them."

There was nothing left after eating them. And because of that, the sheep never gave birth again. The witch went out of that place suckling on the sheep until their udders got swollen, which made her quite unwell."

He added, "I have taken your clothes and shall never give them back to you. I shall also tell people who you are and what you do to their sheep, animals, and children."

When the two witches heard that, they feared for their safety. They knew that they would be dragged up to the sea with a flat rock tied to

Tuw 'ema'atuh 'ācheytey dan'ah matāl feza'atuh bānaa ḷanafuyh' basbab 'arabatuh 'anaa zuw'ayuh de ranham waynujur hehey, kuwtuf behey 'ubān raqfāf baṭāda' waḷaṭ yquḷa' behey de ranham, ṭah fānaa dash saḥrah shuwjaa.

'Ataruh sheybab may zabāyad wajazamuh hayh bar 'aḷ 'aduh 'eṭah tshujaa wabar ḥateyuuh dah ḷanāfa' de kan, wa'aḷ 'ād 'eṭah 'ekan, wana'ah tanadaq hekey de keh beshul, lekan yahah 'aḷ shaman waḥaṣaa bar tanahabuh wataktanuḥuh de heh de nāfa' dah lawley satayuh māl wabarhuw de 'afuw.

Fāsuh 'āchah zabāyad 'aṭaf 'amur has: 'anadaq hash deh beshul wa'amāaa beshul de farham 'asaḥ bayhan' kur tuwkab de naqhal wa'aḷ 'aduh tsharāqaḥ, wataṣaref 'as 'eduqna'ah, waya'aḍaf 'afuw mans. Waba'ad 'aḷ shajaa 'eṭan'ah katanah may de

their backs, and then they would be discarded into the sea and left there. That was the law enforcement of ancient times on Socotra for “A Discovery of Witches.”

The old witch came close to the young Zabaid and kept swearing by God to him that she felt sorry for the mortal sin she had committed and that they would not do that crime again. She continued to persuade him to give them their clothes back. However, he knew it was merely a deception, and they might do that previous crime of witchcraft again, preying on people’s animals and children.

At the witch’s long urging, he made an agreement with her to give back only her clothes and to burn her daughter’s clothes. Therefore, she would go

hah ‘afuw wa‘amur
hayhan ‘anaa yahah ʔata‘
tehey.

Ḥaṣaa ‘afuw faḥraa bar
leta‘ tehey wakutanaḥ de
han de ḥalf, wa‘adhar ‘af
‘eṣuwmaa de han baḥalf
waḥalf de han de ‘afuw,
wakn hayhan ‘afuw bar
ʔata‘ zabāyad saḥrah
wade sah farham.

to live with her mother in a cave far from people who would get rid of their witchcraft. After it had been fully implemented, he returned to his family and told them he had killed the witch-cat and gotten rid of her forever. The news reached all over the island. After receiving the news of the wild cat's death, the people returned to their native land and their ancestral land, where they lived the rest of their lives safe and sound. They believed that the witch and her daughter had definitely been finished by the young Zabaid.

A Tale of the Evil Eye

Once upon a time, a man lived on the island of Socotra. He was a registered criminal etched in the islanders' fear memories. The reason was that he was a man with an evil eye. That was his evil eye, which had a curse brought about by a malevolent glare. People used to give gifts and presents to him in order to avoid his evil eye. If he looked at something and compared it to something else, that thing would perish. Consciously or unconsciously, that man forgot to mention the Lord's name when he looked at things. Indeed, what he did to people and their properties was terrible and could not be described at all.

The tales of the evil eye were very popular in those days. It was said that some of those people, who had evil eyes, could not control themselves. As it was told too, neither their families nor their

Tuwteyuh de 'eyn de 'eḍuh

Y'uwmar 'aram 'aj de 'ekan ḥah basāqatrey, wadah 'aj yfuwza' mayh manāḷ leya'ād: basbab ya'yan, karaman šeney beylah de shkaruh lāzam yuwqams, wa'enadaq hayh 'afuw beylah de kasaa kur 'a leya'yan 'ayhan de han barhuw wade han māl, wakaraman 'aqdam beylah wašāreyas ḷabeylah de yaḥšas tasdameran de sah basa'ah, wayehah ḷaḷ yqadam ḷabeylah 'aḷ 'edakur 'asam de allh ḥab ḷahaman futkar, 'aqal ḥāṭar wabāḍar ba'afuw wade han bamāl.

Wabayh dah ḥuz daḷaq lahan'ah de bayhan 'eyn, wafaḳḥ man yahan 'aḷ 'eṭar nafuyh, wataftaḥash kanyahan ḥab may de man shayhan.

Ṭayh sham ṭahar dan'ah 'aj 'af yārah ṭad ḥaḷf de sharḥaq, wadah ḥaḷf bešey

children could even protect themselves from the harm of their evil eye and the high disasters they exerted.

One day, the man with the evil eye went away until he reached a remote village. Because he was a stranger, one of the villagers met him and invited him on the same day, making him a welcome guest in his house. The man with the evil eye accepted the man's invitation. At his host's house, the man found that the villager was living with his wife and a young child. When he looked at the child playing, the man was impressed by the beauty of the child's hair and was amazed at his good nature. Suddenly, and without warning, the child began crying for no known reason.

The host man and his wife did not understand why their child was unusually crying! Despite their best efforts to stop his crying and screaming, it got more intense and continued throughout the day. With all her ways and means, the mother tried her best to

de 'arabayh bayh, manāl 'ād
ya'ud kasaa ṭad 'aj
washahāmedayh kur 'ekan
'ayh qaṣ'ah dash ḥatah,
'amur 'aj sawaa waṭahar
shayh de hah de qa'ar.

Washayh 'aj ḥah de hah
baqa'ar de hah 'āchah
washas mabrahaa qeyhan,
watuw 'aqdam 'aj
ḷamabrahaa wayahah
'enaḥaj shaḍrayh, wayahah
mabrahaa shkar mayh kan
wamayh šaf, 'am mabrahaa
de 'eybush man nahafyh
wabešey de bat ḷenham.

'Aftāj 'afuw wa'al bat
'enam beylah de kanuh
shayh, 'al 'amtul 'eṭah
lebshaa dah buwshey de
ḥar, ḥāraa 'afuw leqāḷab de
han mabrahaa wabešey
fāydah, zād mayh buwshey
wa'al naqaṣ, watuw jamats
'āchah ghulbah 'amaruh de
sah 'aj 'umedk de han
mabrahaa qesar bayh wa'al
ḥaṣayk 'efuwl lashjaa.

'Aqdam 'aj dah qaṣ'ah
'anaa bābah de mabrahaa
faza' wa'akud de hah

entertain her child. After he could not do anything, she told her husband that bug bites might have bitten their child, and she didn't know what to do for her child.

At that time, as the child's behavior got more intense and continued throughout the day, the man with the evil eye noticed that he had drilled the ones who hosted him. He decided to help them. After telling them that an evil eye had a curse brought about by a malevolent glare. He pitied them and felt ashamed of their honor and hospitality for him, and he requested that the woman take the child to recite an exorcism (verses of the Holy Quran) to protect the child from an evil eye.

The woman gave him her child, who was crying hopefully and in a miserable condition. Once the man with the evil eye began reciting for a short time, the child stopped crying and screaming. The man gave the child back to his mother's lap. For a short time, the child went into a deep sleep, so his mother moved him to

lamabrahaa de bashaa wa'al
 'ād karaa, ḍala' hayh
 wa'amur 'arubk huh de
 'aqamk tuyh, wa'am 'edaḷa'
 'aj ṭarabuh 'ayh raḥmah
 man allh waḥustaa man 'aj
 man de kāremayh waza'ayh
 de hah de qa'ar, 'amur
 'āchah kur 'aburyh
 mabrahaa kur 'eqāraa 'ayh.

'A'baruyh 'āchah de sah
 mabrahaa wasah 'ayaasat
 mayh, lekan 'amaruh 'asaa,
 lamlam 'aj 'anṭan
 lamabrahaa wadakar 'ayh
 'asam de allh 'am yahah
 'aqaf wa'al 'ād ṣa'aq,
 kaḷayh de ḥāfan de hah de
 beyw, wa'anṭan 'am yahah
 damaa, zejadyh de hah
 beyw de hah de maznājah.

'Aftāj 'aj wade hah 'āchah
 wafezu'uh dah man de kan
 'ehey de heh kamabrahaa
 wabetuh 'anaa 'aj yahah de
 'ayun 'ehey de heh
 mabrahaa' basbab beṣey
 ḥehey de jadaḥayhan dash
 sham kaḷ yahah.

Lekan 'aj dah de jedaḥ dayh
 'aqaf wa'al 'ataraa shayh'

his rocking bed. The husband and wife were shocked at what had just happened to their child. Soon, they understood that the trouble in which their child was caught was caused by the stranger, the man with the evil eye, who stayed at their house as a guest since no one else had seen their child that evening except him.

Though the owner of the house kept silent. He never had a crush on his guest or fired him, which was not in line with their customs and traditions. They kept it quiet and said that whatever the man with the evil eye did to them, he was still our guest and had a right over them, and that would all be over by the early morning. Then that unwelcome guest felt that he had to leave immediately.

In the morning, the man continued his journey until he reached his destination. After taking what he needed, he came back to his village. On the way back, he saw two beautiful girls. One of those two beautiful girls had long, silky hair that fell on her

basbab deya' shayhan de 'eshnabar de hah ḷaqaṣ'ah, wamarat de hah 'āchah kur 'a ta'ter wa'a taḍaa', wa'amaruh ḥey naṣābar 'ayh 'af taṣbaḥ waḷat 'eṭahur kan.

Tuw ṣebuḥuh shḥalf 'aj, watuw tātaa nahafyh man ḷaḥah ṭamaḷ 'ektanaḥ de hah de ḥalf, wamanaḷ 'ād ya'ud 'aqdam tareyh fareymey de shkaratuh bānaa, ṭayh manheh rayam mas shaf de ra'ay 'af 'equ'ud ḷama'teruh wayahah kan de shuwbaa ḥarher man shkaruh, qaṣa' 'aj ya'tabur wa'aḷ dakar 'asam de allh.

Tuw 'ataqtuh man dāmey taḥar ms jādaḷ bama'meduh wasah za'ats maqzeyuuh de ra'ay.

Dajan ṣaḥan wamanāḷ 'ād 'aj ya'ud de hah baḥalf 'aqdam 'alḥaa de kārhan 'ejuuh, wadash 'alḥaa maṭlamuh wa'aqar mas 'arqaṣ, washkar mas kan, watuw fanaa 'ārab 'am 'arhuw waṣa'ah man ḥalf man de 'alḥaa, wa'am ṭad

back and shoulders. He kept looking at her carefully and said something to himself without mentioning the Lord's name.

When that girl woke up and lifted her head off the pillow, she felt a headache. However, the two hair strands remained on the pillow she slept on.

In the morning, while the man with the evil eye was walking in his village between the neighborhood's houses, he stopped to look at a newly born cow. That cow was dairy with a color, pleasing the beholders. No sooner had he crossed the street; he heard a scream from where the cow was, announcing that the cow belonged to the so-and-so who had passed away.

In the evening, all the villagers gathered to say that their disasters prevailed and increased greatly because of the man with the evil eye. Then they decided to banish that man from their village for the safety of themselves and their properties. Some of

de 'amur şāmaa 'alhaa de bet falanen.

Ba'asarhen luwtaa 'afuw washadākar dah de shajaa 'aj dah de ya'yan wa'anaa yahah 'aqal deya' de daḷaq ba'afuw, wa'amar faḡh lāzam yzuwjud man ḡhah, wafaḡh 'amar naḷata'yah, wafaḡh 'amar nuwṭu'uh mayh 'eyney, wa'ataf 'amar naza'ayh may lahah de 'ayun 'ayhan beylah kur 'edakur 'asam de allh 'ayh waytarufyh man 'eyn, waḷat yḡhuraa hayh man reyhuw waman 'aqneyuuh kur 'etahur man ḡhah way'awqal bamajzehm kur 'edakur 'asam de allh ḷal 'eṣaney ḷabeylah de shaḡras, wa'aṣ 'afuw faḡraa waḡāraa hayh man zawād wazanād wa'erqaḡ dah man ḡalf tuw ṣebuḡuh, washāṭaf mayh man 'edwah.

them said that they must have killed him because of what his evil eye did. Some others suggested that they must have ripped out his evil eye to eliminate all its evil. Eventually, they agreed that they should first take him to everyone who had been harmed due to his evil eye to mention the Lord's name over him when treating him. After that, they would provide him with all he needed, including food and money to leave their homes. Before doing so, he had to swear an oath to mention the Lord's name wherever he saw something on the road. The entire group participated in resolving that issue. They threw him out of the village between midnight and the following midday, and then they believed they were born again.

A Tale of the Giant

Once upon a time, there was a burly and muscular giant from the island of Socotra. That giant failed to find a bride for him on the island. Thus, he traveled all over the country to find a bride who would accept him as her lawful wedded husband, but all his attempts failed too. All the women to whom he proposed refused to marry him because of his big body and scary shape, which were why any woman refused to marry him.

After he was so desperate to find a bride for him, he returned to the island of Socotra, where he lived and worked in date palm cultivation in some parts of its valleys.

He gradually expanded his business in date palm

Tuwteyuh de 'aj de maṣāṣah

'Aram ḥah bazamān ṭad 'aj de 'aqar wa'ad, 'ekan ḥah basāqatrey. Hāraa leyaḥaraa man 'āchah wleshaḥem man ḥah waman ḥah lekan yahah 'aḷ kasaa wabešy 'achah de 'ejabuh hayh' basbab faza 'ajhātan mayh man 'āqar wamayh man 'a'ḍaḍ.

Watuh jamayh 'aj ghulbah wa'aḷ kasaa 'āchah de buw'uḷ katanah de hah de ḥaḷf wa'az'am ṭad bajāḥay wayhanaa nahafyh temahar.

Wa'ad 'aj wdaḷaq mayh shāney 'af ytātaa dana'h ḥaḷf de buq, waka'enuw de 'ajab lehnaa buq dah baḥaḷf 'ejudeḥan wa'eshnayḥan dayhan wa'ešārah 'ayhan, wa'afuw 'efuza' mayh man 'āqar wamayh man

cultivation until he had taken over territory in those areas. Whenever the islanders tried to plant palm trees, the giant threatened and prevented them from reaching those farmlands, taking advantage of their fear of his strength and big body. His speech and shouts at them were enough to make them throw up their hands in horror and run away.

It was said that the giant's voice shook the whole island, and on his own, he could forcefully carry the trunk of a palm tree. He ate a full canteen of dates a day. Of the intensity of his love for dates and on the hottest summer days, when he felt very thirsty, he used to mash the dates with water and drink from them until that quenched his thirst.

One day, one of the islanders passed by the palm farms which the giant owned. When he saw the dates and abundant harvests

jad wamayh man 'arhuw wa'efuwrad 'ayh.

'aḍ mayh ḥah bānaa, lāḷ ya'teyrey yartaj ḥādab mayh man ḥah, wamayh man 'a'ḍaḍ 'ezajud tamrah šeybab ḥašayh, wa'etaa 'āneh de tamar ṭayh sa'ah, waya'ajub tamar bānaa, waḷaḷ 'ekan shayham man qeyaṭ w'eṭāmaa 'emas 'āneh de tamar de qat waḷaṭ 'eruwy.

Ṭayh sham nahar ṭad 'aj ḷabasāten de 'aj wa'aqdam temhar de daḷaq de basan tamar de keyn, 'amur de hah de 'albab ḷuw dah 'aj 'ezā'aa dah ḥaḷf de ḥah ḥašayh wa'aḷ 'enadaq hen kur nayhan ḥan 'arhuh? lāzam naḥuwraa man 'uwram kur nuwtam dah ka'aj dah baḥaḷf de ḥah.

Ṭahar may nebhey waḍaḷa' hayh, 'amur hayh nebhey: tud 'af leyakan qeyaṭ waḷaṭ kus 'ayh 'af tabat 'enam 'enafa' wa'efuḷ ya'amar, wa'a leftakar bak, waḷaṭ taḍaḷa' 'anhaa.

on those palm farms, he asked himself, “Why does this giant have all these lands alone, and in the meantime, he prevents us from planting? There must be a way of eliminating the giant’s being a feudal lord, and only then shall we be able to take back those palm farms from him.”

He went to one of the island’s wise men, named Nabhi. He told him the story of the giant.

“You wait until the arrival of summer, and only then you have to try all your ways and means to follow the giant and watch him very carefully, without his knowledge,” Nabhi told him, adding, “You also have to watch all that he says and does and inform me all upon that.”

The man waited until the arrival of summer and began to watch the giant daily.

Tad ‘aj ‘af ‘ekan qeyat
waḷaṭ kas ḷa‘aj ‘enam
‘enāfa‘. Watuw za‘aa
yhuwba‘ ‘anhar katanah
may nebhey wa‘amur
hayh: nafa‘k tuw ‘amak
‘anhaa, qadam ‘ayh kulaah
ṣah ‘ezānaj qāmah de
meluw reyhuw man jāḥay
de hah de ṭeyrabah, waḷaṭ
‘emas tāmar ba‘aqdhur
waḷaṭ ‘eruwyy ‘af leshrāy
waya‘amar: ‘ah ‘an
ḷahaman manhaa ‘albab
tuw de huh ḷāfey!

‘amur hayh nebhey:
tatahur de fānaa bayh
qāreyrey ‘ah waṣa‘tah de
‘ah man ‘eyuj lahah
‘adyaḍ de ‘aḷ ‘eshuwbaṭ,
wakaḷ ṭad makan ‘eza‘aa
de hah shkuw, ‘amur ‘aj:
‘aḷ najusar hayh ‘an ‘aḍ
wajasur ‘elata‘ tan jamey‘,
‘amur nebhey: tajusar
hayh karaman betakan bar
‘aḷ shabaṭkan ‘ayh. Tanafa‘
tuw ‘amuk hak wa‘aḷ
‘aqalk ‘ak.

Nafa‘ ‘eyuj tuw ‘amur
hayhan nebhey washḥaḷaf
de fānaa ba‘aj, watuw

The man went back to the wise man, Nabhi, after a week of watching.

“I have done all that you told me. Every morning I used to see him carrying a jar of ghee filled with water on his back from the valley to his grotto,” the man said to the wise man, Nabhi, and added, “When he arrives at his grotto, he eats dates and mashes them with water. After quenching his thirst, he says, “O would that my heart was like my power!” “You inform me by tomorrow that you get three brave men to assist you. You all carry your weapons and go to face the giant,” Nabhi told him.

“How can we face him while he is a giant and more powerful than us?” the man told him.

“Your being brave is enough to overcome him. You just do what I tell you, and you will be able to finish him!” Nabhi told him.

’aqdam ‘ayhan ’at de fānaa bayh wakaḷ tad shayh de hah shkuw faza‘ washabaṭ wafarud ‘anyhan, lekan yahan ’ayhar mayh ‘af ‘elā’ bayh waḷatu‘ayh. Ḥab ḷahaman dan‘ah ‘aj ‘aqar wa‘aḍ lekan yahah ‘eshābaṭ wahaweyn mayh ‘albab, wa‘aḷ ‘ejusar beylah kaḷ kanābaḥ wa‘anḥāded man de sharḥaq.

Wabeṣey kaḷ nahārhaneytan wa‘ama‘ ’afuw jamey‘ mayh baḷata‘, wanayhaḥ ’afuw washkaḷaa de han ’arḍ wade han basāteyn lahaḥ de za‘ayh fānaa dan‘ah ‘aj.

The next morning, the four men went to face the giant. Once he saw them attacking with weapons, he got scared, his strength dwindled, and he began to flee; however, they easily caught him and finished him. Despite his strength and big body, he was only cowardly and too cowardly; all he could do was shout and threaten. It wasn't until later that day that the news of the giant's death spread, and the islanders jumped for joy after taking back their lands, which he had hijacked. After that, they began planting palm trees.

A Tale of the Clever Young Man

Once upon a time, there was a man on the island of Socotra who had a daughter. She was the most beautiful girl that people had ever seen. Her intelligence and wisdom made her more beautiful and attractive, too. Her father loved her very much. He was afraid for her very much, and he got even more when he saw that many men only proposed to her for her beauty. Then, the father decided not to marry off his daughter but to a young, intelligent, witty, skillful, brave, and decent man to protect her and support her in their lives. Whoever proposed to his daughter would be set to test how high his moral character was and how high his intelligence was. The number of suitors was huge, although they all

Tuwteyuh de maksham de 'āqal

'Aram ḥah basāqatrey bazamān 'aj de shayh farham de shkaruh waṣaqabas allh de sawa wa'al tṣāba' mas 'ayn man fard, wakanahuh laṭ dash farham 'aqlah. Ya'adan mas de sah bābah ṭad 'adanhen de ḥayh, wa'eshābaṭ 'as, kanaḥ tuw 'aqdam 'eyuj 'ajab has wa'eshḥāmaa bas zād mayh shabṭ 'as, man ḥah ma'ad 'aj 'al yḥāmey de hah farham kaḥ 'aj 'āqal washaj'ey washkar mayh 'albab wanāfa' kur 'eshqana' 'ayh de hah farham. Watuw lejdaḥ de jadaḥ kur 'eshḥāmey 'ejadanyh 'aj, daḥaq 'eyuj laḥah de shḥāmaa bafarham lekan yahan 'al 'anqabluw kaṣeybab.

Laḥah ṭad baḥalf 'enuw ṭad saṭhan ḥāmaa de hah maksham ṣa'tah 'ablaṭ watuw leb'ul 'eṭāleqan

failed to convince her father and pass the tests.

A king on the island married off his son three times. Each time the son divorced without informing his father about the reasons, his father fired him and threw him out of the tribe. The young man went out of town searching for a job. He got a job as a shepherd. One day, the man's wife saw the shepherd while he was out herding sheep. She was greatly impressed by his dedication and honesty, especially with the increasing number of sheep since he worked with her husband; however, the woman was worried that he might leave the work for her husband. Thus, she thought of marrying him off to her stepdaughter so she could let him stay with them and continue herding the sheep.

balaa fāṣaḷ, 'aṭaf ṭaradayh de hah bābah wa'arqaḥayh de hah kan ṣaṭrahar. Ṭahar maksham yaḥuwraa man nāfa' 'af 'ekuwsaa ṭad 'aj 'erā'aa shayh 'arhan, ṭayh sham manāḷ 'ād 'erā'aa 'aqdamuh 'ayh 'āchah de shuwḥar wafatkaruh mayh banāfa' wa'amdehen, 'amad lenfa' wa'aḷ 'eshajam, wa'ataqfuh 'arhan wadelaqah de 'am nafa'as yahah, washabaṭuh 'ayh 'āchah 'a leṭhar kanyhan, 'amaruh ḷuw 'aḷ nḥameyh farham de huh de 'aj kur 'a leya'ṣah kan?

shamtuḷuh 'āchah 'abrahets lekan sah 'aḷ tāme'uh, wa'amaruh 'aḷ 'aba'uḷ 'aḷ tuyh wa'aḷ ṭad de yaḥṣayh 'af lesfar shayh de huh bābah kuwr 'ebatanyh 'enam ḷaḥah dah 'aj.

Ṭaharuh 'āchah washamtuḷuh de sah 'aj waḍaḷa'uh hayh 'efuwḷ farham 'amaruh, tamaam ṣeybab ḷamataḷ de hah de farham, waḷaṭ ṭahar may maksham wa'amur hayh:

The stepmother pitched the idea to her stepdaughter; however, she refused it.

“I will not marry him or anyone else until my father travels with him to find out the truth about him,” she said to her stepmother.

The stepmother pitched the idea to her husband about his daughter’s marriage clause. The father agreed to the marriage clause and went to the young man.

“Tomorrow, do not go out herding sheep. You and I will travel for a few days on an errand!” the father told him.

They traveled together. On their way, they passed by sheep.

“What more sheep? What less sheep?” the young man said to him.

The man wondered at his speech, but he made no

la‘uwšaa ‘aḷ tarā‘aa ‘arhan,
‘aṭaharuh huh wa‘ah laḥah
ṭad makḥṭar ḥuz de
naharhaneytan, nāfa‘an
shekey laḥah.

Ṭaharuh ‘ajey wamanāḷ
ya‘aduh naharuh la‘arhan,
‘amur maksham: laḥah
‘arhan leḥah delaquh
waḥaraanuh, ‘aftāj ‘aj
lekan yahah ‘aqaf.

Kaḥuh naharuh la‘arhan
de yahšasan ‘amur maksham:
lahah ‘arhan leḥah ḥaraanuh
wadelaquh, shamtuḷ ‘aj
nahafyh ‘amur ‘aḷ ‘ād ‘anyh
maqayna‘ dah ‘aj de ḥah,
beruh de huh farham ‘am
ta‘amar kur ‘asufar shayh
betuh bar bešey bayh ‘albab.

Waḷaṭ ‘aduh ‘ajey ‘af
‘enaharuh laqabhur ‘amur
maksham: ḥah bas de ‘ād
waḥah de šāmaa.

Wakanaḥuh naharuh
laḥastān de shkar wa‘amur
maksham: ‘aḷ ḥašayk
‘enam dah bastān yahah ‘ād
yhaḍar ‘am yahah bar
šāmaa.

answer. Then they passed by other sheep.

“What more sheep? What less sheep?” the young man said to him.

“What a fool! Perhaps my daughter realized his stupidity, and thus she asked me to travel with him to find out the truth about him,” The man said to himself.

After that, they passed by a grave.

“It contains the living and the dead!” the young man said to him.

They passed by a beautiful grove.

“I don’t know whether this grove is green or dry! The young man said to him.

The man was very surprised, but he didn’t say anything.

“No matter what happens, I will not marry

’Aftāj šeybab lekan yahah ’aḷ ’atṛaa kaḷ ’eshmatuḷ de ’albab waya’amar ’aḷ ḥāmeyh de huh farham ba’ad dah de ’ema’k wašenek mayh dah ’aj, naṭan safrāh ybawatan bas ḥehey sawaa, watuw katanah ṭāhar may de hah farham waḍaḷa’ has bade kan, ’amaruh farham: kan ’aḷ deya’ dah ’aj hā bābah, ’amur: ’efuwḷ?

’amaruh: ’arhan lahah luwleyah daḷaq bas madkur, walahā tāleyah daḷaq bas ’arhan. Wa’amāaa qabhur ’enuw bayhan de ṭāhar mayh ’afuw wayahah de ’ād ba’ad, wa’enuw de qataṭa’ wayahah de šāmaa. Wa’amāaa bastān karaman nafa’ayh ba’yh de hah man māḷ yhana’ah de yhaḍar, wakaraman shadyan ’ayh ’aḷ yhaḍar.

Ḥab ḷahaman farham ḍaḷa’uh de sah bābah lekan yahah ’ād ’aḷ ’aqtana’ kur yḥāmes tuyh, wa’amur: ’aḍank de huh man farham walāzam ’āk ’ajadan ’aj.

him off to my daughter. Traveling helps you figure out who people really are. And this very young man who'd not make a better husband for my daughter at all," he said to himself.

After they returned from the journey, the father went to his daughter and told her all that had happened on the journey.

"He was a good young man, father," the girl told him.

"How come?" her father asked her.

"As for the first sheep, there were more lambs than ewes. As for the second sheep, there were more ewes than lambs. As for his talk about the people of the grave, he meant that whoever left offspring is actually still alive, and whoever left no offspring is dead. As for the grove, if the owner bought and planted the trees with his own money,

Dajan šāhan 'aduf ḥaymeh šārhan de hah man 'arhan dash 'eydah faḥraa waḷaṭ za'asan ṭayh de dajdājah de bešey bes 'aḷ sharham wa'aḷ 'uwban waza'aa kanahafyh maksham, waḷaṭ faṭhash kayh wayahah 'aqalayh buqna'ah yahah wade hah 'arhan, 'az'am maksham 'anṭan 'am 'arhan sāberuh ba'ayuj man naṣf, 'am taftaqah sham fara'ah 'arhan man 'ayuj.

'Aftāj maksham 'efuwl lenfa', 'aḷ jasur lektenah ba'arhan bala de san sāradhan, wa'aḷ jasur leqla' ḥan'ah basan san wadesan sāradhan 'arubk ta'ayfan wa'azamanyh, wabešey ḥalf de ysuwdud bayh sāradhan kur kuwsa'an.

Ḥāraa leftakar 'efuwl leshjaa 'aṭaf 'aduf de hah ḷamarqaḥ waḥfur ḥan'ah de shana'ah badajdājah ḥanjaj de shaḷḥaa de 'aḷ 'ād 'eshrāqaḥ mas sarad ḷaḷ ybuwluj das, 'adḷaq ḥanjaj badaq de sāradhan, waḷaṭ kulaah sarad baḷajayh de ḥanjajuh bāta'ṭab sham,

it would be green. But if the owner bought and planted the trees for a debt, it would actually be dry.” the girl said to her father.

Despite the daughter’s explanations of what happened, the father was not convinced and disapproved of the marriage.

“My daughter is the most beloved and dearest one to my heart, so there should be another test,” he said to himself.

“As for the first sheep, there were more lambs than ewes. As for the second sheep, there were more ewes than lambs. As for his talk about the people of the grave, he meant that whoever left offspring is actually still alive, and whoever left no offspring is actually dead. As for the grove, if the owner bought and planted the trees with his own

kulaah ’uz qaṣu’uh de sah
 ḷasarad wayahah ’aqar.

Katanaḥ maksham balā
 de hah ’arhan, wabar ḥah
 ṣeybab tad wa’ajab leyaḥeṣ
 ’enam ḷaḥah kan, watuw
 ’aqdam ’ayh katanah
 khaley ’amur khalas
 ’a’yhaf de hah ’arhan.

Ṭahar maksham
 wadamaa ’af taṣābah ṭahar
 may ṣeybeb wateqatayh
 wa’amur ’ekey ḷaṣbeḥuh
 ḷaḥah de keyh man ’arhan
 lah de ’aqalkey badajdājah
 ’asaa ṭaruh masan beylah.
 Watuw jaduḥuh ’ajey
 kasayuh ’arhan dach
 qaṣa’uh de sah lasārad
 wadach rabaḍuh mayh
 ḷadafah wasan taḷaha’an de
 san man sāradhan wayahan
 ’eḍqaq manḥaṭasan.

’Aftāj ṣeybab banāfa’
 de ’aj wa’efuwḷ futkar bayh
 dah nāfa’ ’af ’aḷ tanajafyh
 ṭayh.

’amur hayh maksham:
 ’ahā de ’ah ’arhan wahuh
 ’aṭahur man ḥah de ḥalf de

money, it would be green. But if the owner bought and planted the trees for a debt, it would actually be dry.” the girl said to her father.

The young man was confused about what to do and how to do it. Because he could not return home with the sheep alone, if he left the sheep and their little sheep, all of them would get lost, and there would be no place to keep the little sheep in order for the sheep to remain with their little sheep in the same place.

While he was confused about the matter, an idea came to his mind. He dug a pit for each little sheep to prevent them from getting out to their mother. He dug fifty pits for each little sheep and put them all in each pit. As the sun was setting, he finished the act of digging, put the little sheep inside, and locked them before their mothers.

yaḥṣayh, la‘am de ‘ah
 ‘arhan wa‘a laṭaf ‘asan
 sāradhan de ‘aḷ de san.

‘amur ṣeybab ‘ayḥas ‘a
 taqla‘ fa‘a bar ‘aḷ batk huw
 sārād de dash wahuw sarad
 de dachan wa‘a aluṭ basan.

Na‘ah bat maksham bar
 raḍey ‘ayh ṣeybab, ‘aduf
 wa‘aḷ‘am de hah ‘arhan.

Na‘ah raḍey ṣeybab
 wamaḷuk bar ‘āqal
 maksham wayahah de
 shaḷqafayh leb‘uḷ hayh de
 hah farham, wa‘amur hayh
 ‘ahā farham tabu‘uḷ wa‘aḷ
 ‘ak taṭahur kan.

Ba‘aḷ makasham
 farham wa‘az‘am de hah
 kadāduh wanafa‘uh de heh
 ‘arhan kāḷaah.

The young man came back without the sheep. The father was anxiously awaiting his arrival. When he saw him empty-handed, he thought the young man had failed the test and lost the sheep.

The young man returned to his room to sleep. Early the next morning, he woke up and woke up the owner of the sheep.

“Let’s go to the place where I left the sheep. Maybe there is one sheep left to go back with us,” he told him.

When they arrived at the wasteland, they found all the sheep had remained in their place. Some of them parked, calling to their little ones, shouting from where no one could see them.

The father was surprised at what that young man had done. At the same time, he wondered how the young man, with his clever plan,

could keep all the sheep safe!

“Please take back your sheep. I am going to a new land. Please pass the little sheep to their mothers and don’t confuse them with others,” the young man told him while still surprised.

The father had gone mad.

“Please don’t leave me. I don’t know where I can find the little sheep or which one is the mother of each of them,” the father told him.

At that very instant, the young man realized that he had passed the tests and that his father was delighted with him. Therefore, he got up, took out the little sheep, and gave each mother her little sheep.

The father was satisfied, and he had been even more impressed by the young man after he had passed the tests. Then the father requested that he marry his beautiful

daughter and not leave the land. Accordingly, the young man agreed to the marriage. He lived with his uncle and wife, and they worked together, herding sheep.

A Tale of the Fairy and the Man

There was a man who lived in the Al Wasta region who had a camel named Raadhen. That camel was beautiful enough for people to envy him. The man loved it so much, up to the point that he considered it one of his family members and indispensable to him.

At that time and on the island, all camels and donkeys were used by people for moving between the plains and plateaus of the island. They were also used for carrying their luggage on camels and donkeys. No house, but had either camels or donkeys, or both, as a means of transportation.

As usual, every night, the man wanted to offer his camel Raadhen

Tuwteyuh de janeeyah wade 'aj

'Aram ṭad 'aj laḥah
'ekan ba'amq bade
sāqatrey de shayh ba'ar
mayh sham ra'adhan,
wadah ba'ar shkar
wafaraḍ wamalḥaa,
waya'adan mayh ba'yh
tuw ṭad de hah man
barhuw, wa'al 'eqabaḷ
'ayh.

Wa'afuw bayh dah waqt
beṣey de 'al shayh ba'ar
walā ḥamār walā kāḷaah,
basbab 'ayhan 'afuw
'erukab wyahāmaḷan de
han 'aqneyuh wade han
beshuḷ.

Ṭayh ḥtah jadah 'aj kur
'eṭāleman de hah ba'ar
ra'adhan tuw de kar
'amad lekan yahah 'al
ksāy de hah baḥaḷf.
Waḥah fānaa ḷaḷ
yuwqar'aj lāzam 'enahar
waya'tabur de hah man
ba'ar.

dinner, but he did not find it. The man used to do that and see his camel once he returned home at the beginning of the night as part of the inherited customs and traditions in the Al Wasta region.

The man did not find the camel. He was horrified, worried, impressed, and surprised at what happened. Thus, he refused to believe in such a state of confusion. And instead of asking the neighbors about it, he ran to the valley that separated the eastern Al Wasta region from the western region. The man was almost about to die of panic there. His arms prickled with goosebumps, and a shiver ran through his body. Indeed, he started reciting his prayers, turning his face towards the prayer Qiblah, the direction to Mecca for prayers, to perform the prayer of

Tuw 'aḷ kasaa 'aj de hah
 ba'ar faza' wa'aftāj
 'enam beylah de kanuh,
 watuw shāked 'aj de hah
 ḷaba'ar 'aḷ 'ād shaqayh
 mayh ḥah bade shkaa 'an
 nahar ṭad de jaḥay de
 'aqar bānaa washalḥaa,
 watuw ṭarub 'aj dayh da
 ḥajay faza' wa'atuwḷ
 wa'aqasutyh ṣa'ruh,
 'aṭaf kuḷaa fānaa de
 qablah kur 'eṣāleyan
 man faza', watuw tātaa
 de hah ṣalāh ṭahar kur
 'ektanaḥ de hah de
 māzan 'ema' ṣa'af
 wadakdākah, neyhaḥ 'aj
 kan hayh bar ṣa'af de hah
 de ba'ar, ṭahar ḷahah
 manāl 'ema' ṣa'af,
 manāl 'ād ya'ad 'aḷ
 'aduh ṣa'af 'anfatlat de
 sah man ḥalḥ wa'aḷ
 ṣeyney beylah kan
 'adhem wakan 'asrah.

Tuw ṣeyney 'aj bar 'aḷ
 'ād shu'ud hayh de hah
 man ḥalḥ kuḷaa nahafyh
 de ḥārhan wayahah jadaḥ
 'enakud mayh 'albab
 man fazagh, dan'ah
 baḥuz jamaḥayh

fear. He almost finished praying. He stretched his feet to climb the hill, returning home at the foot of the Al Wasta region. He almost started to do so until he heard the sound of footsteps. He felt happy with that and thought that it was the sound of the camel's footsteps. Therefore, he stopped climbing and turned his head toward the source of the sound. Suddenly, he was petrified in complete darkness that he could not see what was through the darkness and among thick trees.

When the owner of the eastern Al Wasta region, the owner of the camel, Raadhen, was petrified in the place, he tried to go back, but He was very afraid, and his heart was beating like a drum. One of the fairy's daughters caught one of his shoulders; however, he could not even scream

janeeyah bakuzey wa'al sharqah hayh hab 'arhuw kur 'eşa'aq man faza', watuw ma'ad 'efuwrad shharabuh janeeyah mayh laṭāda' waḷaṭ jamahayh bahad, ḥāraa lesrars lekan yahah 'al jabaa, leskuh bayh 'eṭah tuw mabrhaa laḷ 'elasuk de hah babeyw, kanaḥ ḥāra lesrar 'al jābaa.

'ataryuh shayh janeeyah 'amaruh hayh: yah yah barafayh, bas man 'ebeṣ ḥah na'ah sheyhuh, wa'aj 'esluf bakemeh, waḥāraa lenhab nahafyh bar beṣey beylah, wakanah 'abaṣ de hah ḷabār 'af yswrey bas de ḥuyhaa wayahah najuf.

Dakar 'aj de hah ḥanchahar de ḥah yah shayh ṣazayh wadakar bar 'emāṭalan ḥah 'afuw fāna bar janeeyah tfaza' man ḥanchahar, tuw dakar ṭan'ah ḥaraṭ de hah ḥanchahar kur 'ebuḷajyh may janeeyah de jaduḥuh kur tarukab 'ayh

out because of the shock and fright that ran through his body completely and continued to shut him up. He tried to step forward a little to escape; however, the fairy caught him and tried to jump on his back. Then, she caught his arms. He tried to push her away; however, she stuck to him as a boy stuck to his mother. He tried to escape for the second time but in vain.

The fairy told him not to try to show his courage and cruelty to her. The man was sweating and trying to ignore what he had heard, but he could not. Afterward, he tried with all the forces at his disposal to keep her away from himself as much as possible until she fell, and he took him down on the ground.

The man remembered the edged weapon that

kanahah, dan'ah baḥuwz jamahayh janeeyah bakuwzey wa'ardaduh bayh de sah tefaratan waḷaṭ faraduh, wayahah sharqaḥ šarḥah bashā'ey 'af yuwkab de hah de māzan.

Ra'adhan ḥah yahah bamāzan de yaḥsayh de 'aḷ sharḥaq, watuw ḥaṣaa 'aj yhadaa mayh faza', lekan yahah 'ād 'utadak mayh 'albab wa'eṣa'aq man sār sa'ah wa'eshākedan, jadaḥ 'afuw men ṭah wamen ṭah wa'emar hayh šāḥaz waqarawey 'ayh, 'am 'eyhuwdaa mayh faza' ḍaḷa' hayhan 'enam kan shayh waṣanayhan maṣraḥmaham de janeeyah de hah bakuwzey, 'enka' hayh dāweyat man ṣa'ḷuf de sharham waḷaṭ ṭeḥan wa'a'yshar bas reyhuw waḷaṭ 'emar 'ayh manāḷ 'adaḥ.

ḶaḶ tajudeḥan dash sham de kan shayh 'aj 'eṭah

he carried in all his doings. Also, he remembered the folk tales of fairies saying that a fairy must be afraid of him. He immediately got his edged weapon and pointed it at the fairy's face, who wanted to ride on him. Before he could finish her, she dug her fingernails into his shoulder flesh. Then she ran away from him, so he began to climb the valley terraces, escaping until he reached his house in terror.

The camel, Raadhen, was in the house next to its owner's house. When the owner knew that, he calmed down a little. But his heart was beating like a drum. He was screaming occasionally until a group of good people from his area arrived. They began to recite spells over him until the fear was gone. After that, the man told

man kulaah sanah yāḍaḥ
 ʿaj dash baḥtah buq
 manāl̄ ṣaḥāmayh
 janeeyah wabeṣey kaḷ
 ʿaṣrahar wakaʿar
 waysuqam ʿayh de
 shanaʿah ḥatah ʿaf
 taṣbaḥ.

Waʿaḷ ʿaṣ mayh ʿaj
 ṭanʿah waʿaḷ taruf ʿaf
 ʿeṭaḥar man danyā.

them what happened to him and showed them the traces of the fairy's fingernails on his shoulders. They brought some medicinal plant leaves for injuries. The leaves were mashed, grounded, and put on his wounds.

Each year on this day of that incident that happened to the owner of the camel, Raadhen, two nevi appeared on his shoulder, which were the traces of the fairy's fingernails. They became swollen with much restless pain. Someone must have had to take care of him and his pain until the morning.

The man spent the rest of his life in that area. The scars remained on his arms until he passed away in the afterlife.

A Tale of Nebhar

Once upon a time, a strong and great man named Nebhar lived on the island of Socotra. He was married and had children. He had a range of livestock that were his children and his only source of living until there was a drought followed by rains failing and the land dry in which they lived. Nebhar decided to move with his wife and children to another place where they could see green land, graze livestock, and have high rainfall.

He took his wife and children and began the journey of searching for a favorable place to live and settle. They could finally find a green land with many graces and blessings after many days of searching and navigating.

Tuwteyuh de nabhur

'Aram ḥah bazamān 'aj mayh sham nabhur 'az'am ḥah basāqatrey, nabhur 'aḍ wamaṭlem washayh de hah 'achah wade hah barhuw wade hah qanhaytan de manyhan faṣuw wataḍemuh, 'af ṭayh sanah 'akub 'ayhan sâqar ḥarab, tābel nabhur de hah māl waza'aa de hah 'achah wade sah barhuw kur 'eṭa'an de ḥalf de yaḥsayh de bayh reyhuw wa'aqneyuuh.

Ṭahar man ḥalf de ḥalf yaḥuwraa man ḥay 'af 'ekusaa ṭad ḥalf de bayh 'āfeyah de allh.

Tuw shāqal bayh dah ḥalf washāqel hayhan de han māl ṭahar nabhur 'eṣām qaṣ'ur ḥa'afuw ḥaḥah.

'amaruh hayh de hah 'achah: yah ṣayran 'an nahafk man ṣeyāmah lahan'ah qaṣ'ur wa'a

After they had stayed in a new place, that man decided to go on a short business trip to the neighboring villages to sell the livestock leather that he had collected.

His wife tried to stop him from going on the short business trip because the place they moved to was merely a wasteland, and she did not want to be left alone with her children. But he reassured her that there would be nothing to worry about, and he went on his business trip.

The wife and her children stayed in the wasteland, wracked with anxiety and plagued by fear every night. On the third day of the husband's near total absence, when it was sunset and darkness had come, she heard the sound of incoming footsteps towards them. Thus, she ran outside the house to check it out. But she did not find anyone except the

taqla' beyn wa'arubk
beşey laḥah 'afuw manāl
ta'ad washarḥaq ḥalf
waḥan tājaa 'eyn ḥaşeyn,
'amar has başey beylah de
takan wahuh 'aktanaḥ de
maḥlaa.

'Az'amuh 'achah tfanaq
sah wade sah barhuw,
sha'ḍaa 'afuw wafaza' de
han la'aj wa'ajaa 'ayhan,
ba'ad şaḷah ḥatātan man
ṭahrah de 'aj watuw 'akub
'amd 'emu'uh 'achah şa'af
wadakdākah de jaduḥuh de
fānaa bayhan, sharquḥuh
de tār ta'tabur 'enam
dana'ah, 'aḷ şeynaa beylah
kaḷ 'arhuw de şar'han de
'aḷ 'aş, 'am chefā' de
ḥehey de ta'ad watuw tur
das, fezu'uh 'achah
waqa'asuts şa'ruh.

Sa't heyntan 'am chefā'
katanḥuh 'achah ḥawruh
mashkak de rayamuh de
mafzā'ah mas fānaa
wamas 'eyney, 'ataruh das
waḷaṭ 'amaruh has: man de
qahabayh? lekan 'achah
'aḷ kaḷuw bas 'aḷ ṭah wa'aḷ
ṭah.

sound of footsteps still incoming towards them. It was only a few moments before she could see someone who looked like a ghostly figure heading towards her, making her legs tremble with fear.

A few moments later, the features of the ghostly figure became clearer, and looking up, she would see a dark-skinned, tall, and pale-faced woman with eyeliner in her eye.

“How was your evening, woman?” She came closer to her and asked her.

The woman made no answer.

“Didn’t you know that this place belonged to me? How dare you stay here?” she asked her again.

The woman could not answer.

“By tomorrow, before sunset, you must leave this

‘amaruh has: ’aḷ ḥaṣaysh bar dah ḥalf de ḥah de huh man de ‘amur hash kur ze‘em ḥah? ’aḷ ‘ataryuh ‘achah , kanuḥuh ‘amaruh has: qareyrey bāta‘ṭab sham ‘a ḷa‘ak ḷaksakan ḥah wala ‘arum hash nāfa‘ de yaḥṣayh de ’aḷ ’amtuḷsh ḷaqdem ‘ayh ba‘eyn.

Tuw tetuw de sah matāl neṣamuh de sah de ḥalf, wa‘achah qaṣu‘uh de sah baḥalf wasah haman ya‘ayhaf mas ’albab man faza‘, betuh ‘achah bar dash de jaduḥuh janeeyah de ‘ejabuh kur tarabaḍ ‘ayhan de han qa‘ar wade bes wade han māḷ, wa‘ejabuh kur tshaḍu‘ufyhan tuw ‘ayhuf nabhur. Jaraṣuh ‘achah ṣāfey wakatanḥuh de sah de qa‘ar.

’Aḷ jadaḥas ‘achah dāmy man ‘alqah ‘af taṣabaḥ ṣah, wa‘az‘amuh de sah sham wasah ’aḷ baḷajuh man da‘wah kur ’ejudeḥan nabhur bā ta‘ṭab sham.

place; otherwise, you shall see something horrible you have never ever seen in your life.” The woman told her in a high-threat tone.

Once the strange woman finished her words, she quickly vanished into the darkness. The wife was petrified in her place by the terrifying scene she had seen. A voice in her head told her that that woman was really nothing but a fairy who came to seize their house and land, taking advantage of Nebhar’s absence, and would harm her and her children.

Between concerns, she could scarcely move her legs back into the house. The wife could not sleep until sunrise. Throughout the day, she recited a prayer to the Lord for her husband’s coming, hoping that he would return home before sunset.

‘atabuh sham wa‘ād ‘aj ‘aḷ jadaḥ. Fezu‘uh ‘achah waṭāberuh nahafs wa‘alqat ‘efuwḷ janeeyah tshuwjas ḷaḷ ta‘amad.

Watuw ‘amaduh jaduḥuh janeeyah de sah ḷawa‘dah washaneyḥuh das tuw shajuw man de ‘amshan.

Watuw ṣebuḥuh jadaḥ nabhur watuw ‘aqdamuh ‘ayh de hah ‘achah bashaa man nehaḥ bayh, wamāteluts bade kan shayhan.

‘Aftāj nabhur bamatal de hah de ‘achah wafutkar ‘efuwḷ lenfa‘ ‘af lebat ‘enam ḥah kan, watuw ‘amaduh sham wajadaḥ ḥuz de tajudeḥan ‘ayh janeeyah kas baqānah de qa‘ar wa‘amur de hah ‘achah kur takuwtelan ‘ayh kanābalaḥ de daḷaq kur ‘a tṣanayh janeeyah.

SHaqah ‘achah de sah ba‘aj bar ‘ema‘uh ṣa‘af de ta‘ad watuwtur dayhan, ‘ataruh de fānaa batar

The sun went down, but her husband had not come back yet. She wept at his misfortune, and with fear filling her heart, she asked herself what would happen to her and what she would do if that woman returned.

When night fell, the fairy returned to her and threatened her, as she had done the first time.

The next morning, Nebhar returned home. When his wife saw him, she cried for joy that he had returned to them. In detail, she told him what happened to that strange woman while he was absent.

He was astonished and amazed by what his wife had told him. He thought of a plan to find out the reality of what happened in his absence. When night fell, it was time for the fairy to come. He hid inside the room and asked his wife to cover his body

waḷaṭ qa'ayh bāna, 'aqafuh
'antan waḷaṭ ḍa'aquh
wata'amar: 'ahā tay de
nabhur, 'ahā katanah deyn
wa'al 'ash tajuser ta'mer
hen beylah 'ash man de
ḥar, wa'az'amuh 'achah
ḥan'ah hadaad janeeyah de
sah ba'aj.

'aš nabhur de hah man ḥalf
waqaṣa' badafah de hah de
'achah wa'eṣa'aq: 'ahak
huh ḥah maraṭk tush nā'ah
kur 'a ḷa'ash tajdeḥ de ḥah
ḥa'a may de huh barhuw
wade huh 'achah, 'a ḷa'ash
takteneḥ de ḥah khatrah
tāleyah, 'a ta'mer 'al
'amuk hash na'ah.

Heduw 'achah ba'ad matāl
de sah de 'aj wa'amaruh:
ḷa'ash, fezu'uh nā'ah man
nabhur. Waman ḥah wa'al
'aduh šenā' 'achah
janeeyah bazām.

Tuw leya'jub nabhur leṭhar
de ḥalf ya'amar de hah
'achah kur ta'aqaḷ mayh
beshul batar wade hah
wāṭeyat ḷatar de qa'ar kur
tshāṭeyan janeeyah mayh

with blankets so the fairy would not see him.

The wife started whispering to Nebhar that she heard the sound of the footsteps of the fairy coming to them. She approached the door a little. Suddenly, she opened it wide and kept silent for a while.

“Yes, it is the smell of Nebhar. My husband had returned to us,” she started screaming and continued saying, “You cannot harm us.”

She kept shouting and threatening that her husband’s strength and power could save them.

Nebhar got up from his place and stood beside his wife.

“Yes, here I am. Do not ever approach my house, my wife, or my children. Never come back here again,” he shouted at the fairy.

ṭay watshuwbaa ḥak yahah
wa’aḷ ‘aduh tajudeḥan.
Dan’ah banāfa’ qanaa’
nabhur de hah ‘achah
wa’aḷ ‘aduh fezu’uh man
janeeyah de beruh ’aḷ
'eramuh kaḷ ‘achah de
tatwāham ṭan’ah wa’ekan
has.

The wife calmed down after hearing Nebhar's words. She told him that the woman was afraid of him and that she ran away. Since that day, that woman had never come back to his wife again.

Whenever Nebhar decided to travel, he told his wife to hang his clothes outside the house and put his shoes in front of the door in order to let the fairy smell Nebhar and think that he was still staying at home and never ever approached them at all. Indeed, by following that plan, he has succeeded in reassuring his wife. He had succeeded in finishing the fairy, who never existed but only existed in his wife's mind.

A Tale of The Old Man and Saharhin

In the days of old on the island of Socotra, the area was hit by drought, and Famine spread throughout the land. Most of the people died on the island because of hunger and malnutrition. Some men were said to have been forced to divorce their wives in order not to starve from hunger and men who might have been in charge of their deaths. Thus, by allowing their wives to return to their family's homes, the husbands increased their wives' chances of survival.

As for those who still had the strength and courage, they used to take what they could find on their way, whether it was theirs or not. They were trying to

Tuwteyuh de 'aj de êseybab wade saḥerheyn

'Aram ḥah bazamān basāqatrey masan sanen de basan sâqar wa'akub basan juw' 'af 'ešāma 'afuw man juw' waman dahmah, wa'emar 'etāleqan 'aj de hah 'āchah kur 'a tašmaa shayh man juw' wakur taṭahar may de sah 'afuw 'asaa tamdad shayhan.

Wabayh dah waqt 'enuw ṭad 'aj may sham saḥerheyn washayh de hah 'āchah , 'akabuh ṭayh de 'asrah yaḥarayuh man beylah de qatuwnaa 'a lešmayuh man juw', watuw 'aruḥuh 'amq de 'asrah ksayuh ṭerabah, 'akabuh das yaḥarayuh man beylah de šamaa shafanaš wala nāyhar kur 'eqtanayuh.

'Az'amuh ḥey de shana'ah baṭerabah wakaḷayuh de ḥan'ah, wa'eqtanayuh sharmhen

save themselves from death.

In those days, there was a man named Saharhin who lived with his wife. That couple entered a forest in the middle of the island, looking for anything to satisfy their hunger. When they reached the depths of the jungle, they found a cave. Hence, they entered the cave looking for a dead animal or bird to eat.

The couple stayed in that cave, eating the leaves and bark of trees and any insects or birds that could be caught.

People were suffering from hunger a lot, with the lack of birds or insects owing to the drying out of the land and the trees.

One day, a young boy under ten approached the cave. When he came closer to the cave, a man told himself,

waduwdayhan
wa'anyharuh.

'Aḷ 'aduh ḥey ksayuh
beylah wazād 'ehey juw'
tuw ya'ad wa'ezeyd
ṣaqar.

Ṭayh sham 'am 'ujajhan
qeyhan 'aḷ 'enahar ḷa'āḍar
sanen jadaḥ de fana
baṭerabah, watur 'at de
fana bayhan 'amur 'aj
'aqaruh tan ḥar taḍemuh.
Tuw jadaḥ 'ujajhan
jamaḥayh 'aj waktam
mayh ḷaḥah kur 'a leḷ'ur,
wa'ajdaḥayh may de hah
'āchah , fezu'uh 'āchah ,
'amur has 'aj: 'ajaban kur
nashaṭalemanyh, lekan
'āchah 'aḷ tame'uh, 'amur
bas na'aqalyh kanafuyh
kur 'ekan shen mabrhaa,
lekan 'ujajhan ṣa'aq kur
'ektanaḥ de 'aḷ de hah
'afuw, ḥabasuyh baḥur
baqanah de ṭarebah
wahedad 'ayh tar.

Qāqah de 'ujajhan 'aj
ṣeybab lekan yahah ṣāfaq
wamaṣḥad waḷafey, beṣey
tuw tuyh ḥah dah baḥaḷf.

hopefully, that that very boy might be a good meal to eat that same evening for him and his wife.

When the boy came closer to the man, the man immediately covered his mouth so as not to shout. The man brought him to his wife. She got shocked and scared.

“May we eat him at once now?” the man asked his wife.

She completely rejected the idea of eating the boy. Then they decided to choose adoption for the boy. But the boy kept shouting and wanted to return to his family. The result was that they locked him up in a dark burrow inside the cave. And then they piled heaps of stones at the cave entrance.

The boy had an older brother who was the bravest and most

Tuw faqad ŝeybab de hah qāqah ṭahar yaḥuwraa mayh kar ‘asrah, manāl ‘ad yaḥuwra ‘aqdam laṭerabah wa’aqdam bas la‘aj w‘āchah de ‘al de manḥah.

Bat ŝeybab bar ‘enuw buq beylah dash baṭerabah, jadaḥ waqāheb ‘ayhan washḥāberayhan wareyhayhan manhuw jadaḥ wa‘enam ḥah ya‘umur, manāl ‘ād ‘afuw ‘eshḥabaran ‘ema ‘ujajhan ‘arhuw de hah de nanhen wabat bar yahah, ṣa‘aq man qānah de ḥur de hah kananhen kur ‘eshaṭbab ‘ayh.

Ṭahar ŝeybab duq manāl ‘ema ‘arhuw, ḥaṣaa bar ‘arhuw de ‘a‘hayh wabar ‘ad ‘al ḍama, ‘amur hayh: tarakaḍ ‘abhan watsharāqaḥ, rakaḍ ‘ujajhan washarqaḥ.

Jamaḥ ŝeybab saḥerheyn baqar wa‘amur hayh: ‘ana‘ah jadaḥk ‘ah de ḥah kur tarābaḍ barhuw de

powerful in that region. His older brother was an example of a brave man with extraordinary strength.

When the old brother missed his little brother, he decided to go looking for him in the forest. While he was looking for him and came very close to that cave, he noted a strange man and woman there.

He intuitively realized that something was going on there. He came to them, greeted them, and began talking to them about their situations, their homeland, and what they were doing. While they were talking to each other, the boy heard the voice of his old brother and could recognize his voice.

“O, my brother! This man and his wife have kidnapped me,” the boy shouted from the dark burrow where he was

’afuw wastayhan yah? faza‘
saḥerheyn wa‘amur huh ‘ek
hayh kur ’ekan sha‘a
mabrhaa bas, yhadaa
ṣeybab wa‘amur hay tanhar
hak de shana‘ah sham,
waka‘āk ’eṭah shajak
’aḷata‘k.

‘amur saḥerheyn: kufek
’aḷ ‘ak ’ashujaa beylah,
ṭahar ṣeybab yahah wade
hah qāqah wayahah faza‘
mayh ’albab.

Ṭayh sham ‘am ‘āchetey
dareytey de naharatuh
’uram ’aqdamatuh ’aḍya‘
de ṣeybab waza‘atuyh,
waḷat ’aqdamatuh
ḷasaḥerheyn wade hah
‘āchah ‘amaratuh hayh
kur ’eṣaḷab hehy de heh
’aḍya‘, ṣaḷub hehy
saḥerheyn ‘af ’etātaa
waḷat ’a‘barehey de heh
tah.

Faqad ṣeybab de hah
’aḍya‘, ‘amur ’umedk
saḥerheyn wade hah
‘āchah de yharaqayh, ḥāra
leyaḥraa kar ‘asyur wakar
fadanhan wakar ’ajḥayuh,

locked up, screaming for his brother's help.

The old man jumped to where the sound came from, recognized his brother's voice, and realized he was still alive. He told his brother to lift the stones with his feet and get out. The boy did what his old brother told him to do and left that burrow. The old man grabbed Saharhin's neck and said to him that he had come there just to kidnap children and eat them. However, on the other side, Saharhin made up a lie, justifying that he was only looking for a son to adopt. Therefore, the old man calmed down and told him that he forgave him because he had committed a mistake, but if he stumbled back into doing the same again, he would kill him.

The man promised him not to repeat it. The old

manāl 'ād yaḥuwra 'ema'
dah de 'etuwberan ṭerub
man jaḥay, watuw 'atur
dayh 'am saḥerheyn,
'aḷaḥ shayh šeybab lekan
yahah 'aḷ 'ataraa, 'aḷaḥ
shayh kanaḥ, 'amur
saḥerheyn: lenham taḷaḥ
sha'a 'enam 'ek?

'amur šeybab: 'ek kur
'ashmatuḷk.

'amur saḥerheyn: tud
manhea ḥan'ah wahuh
jadaḥk tuk. Ma'ad
saḥerheyn na'ah 'elata'
šeybab, 'amur 'aj šeybab
ṭayh ḍarbah de hah
wa'enahar bas. Tad na'ah
šeybab baṭāda' de šayhar
wajadaḥ saḥerheyn
wayahah 'utadaf waḥatar,
watuw jadaḥ may šeybab
'aduf de hah ḷaṣarah kur
'ebuḷajs mayh de ra'ay,
lekan šeybab basārah
bayh wa'ad, jamaḥayh
ba'ad waḷaṭ qayha 'ayh 'af
'eladaḥ bayh de ḥuyhaa
baḍafḍaf de 'eyn.

Zutkam bayh šeybab 'af
haman 'elata'yh, waḷaṭ

man left the place with his little brother, whose heart almost dropped when he got scared.

In the days after, two foreign women were passing that way. They saw one little sheep owned by that old man. They grabbed it. They found Saharhin and his wife on their way. They asked them to help with sheep slaughtering. Saharhin did help them. He slaughtered and flayed the sheep and gave them the meat.

The old man didn't find the sheep. He doubted that the man and his wife might have stolen the sheep. He went first to look for it in the grazing fields, the forest, and the mountains. While the old man was looking for it, he heard the sound of firewood popping, crackling and collecting in the valley. When he came closer to the source of the sound, he found that it was a

‘amur hayh: tazajud
nahafk ‘ah wade ‘ah
‘āchah man ḥah dah man
ḥalf de maḥḷaa, ‘a ḷaṣnak
ḥah khatrah taleyah kur ‘a
ḷaz‘aa mak nafs ‘ah
wadeyah ‘āchah.

Zajad nahafyh saḥerheyn
de ‘al de hah ‘āchah waḷat
ṭaharuh de maḥḷa de heh
man ṭerabah wabeṣey de
‘ad ṣeney ‘ehey. Suwber
ṣeybab ya‘ad wayuwtey
wa‘al ‘ad bayh ḷafey tuw
de fanaa, w‘al ‘ad jasur
lejaḥ fadanhan walesh‘aa
waleznaj ‘abhan tuw d
‘aram, ‘amur wakasa
saḥerheyn yahah de
yharaq ḥa‘a de huh ḷafey.

man. The old man called him, but he made no answer.

“O, old man! You are calling me. What do you want from me?” He replied after he called him again.

The old man told him that he wanted to talk to him.

Saharhin told him to wait, and he would come to the place where he was. Saharhin meant harm to him, telling himself that that man was old and that one shot was enough to cause his death. The old man waited on a smooth rock. The man came, having an angry look on his face and meaning harm to him. When he came closer to the old man, he tried to strike him with one knife strike on the head. But the old man could move swiftly and softly, catch the man’s hand, wrap it, and put him down.

He gave him quick punches until he beat him nearly to death.

He warned him, saying, "O Man! You and your wife must leave this land as soon as possible. I don't want to see you again here; otherwise, I will kill you both."

The man went to his wife in a hurry. They left that cave and vanished as lightning faded in the pitch darkness. After that, no one could have seen that man in that place anymore. But soon after, the old man felt that his strength was giving out and that he could no longer climb mountains or run as fast as the speed of light as before. He was no longer able to carry rocks as he used to. He realized that Saharhin might have stolen his strength and gone forever.

A Tale of The Witch, Hadibo

Once upon a time, there was a man on the island of Socotra. The man lived alone with his only son after his wife's death. She left a young child to raise and teach to resist the ups and downs of life.

The man had a large number of sheep. He and his little son used to go herding the sheep every morning. He used to teach him how to herd them and save them. In the meantime, he taught him how to treat and respect people and animals around him. A few years after that, the man died, leaving behind an orphan little boy.

The boy moved to his uncle's house. His uncle also had many sheep and a group of kids.

Tuwteyuh de ḥadebuw

‘emar ’aram bazaman
ḥah basāqatrey ’adhar
ṭad ‘aj washayh de hah
maksham, ’adharuh
ḥaṣhey ba‘ad ‘aḷ sama
‘ayh de hah ‘āchah
wmaksham ‘ad
mabrahaa qeyhan,
shaqlat maksham de hah
kan babh ’efuwḷ ya‘abal
zaman.

Delaquh shayh ‘aj
’arhan, ’enafu‘usan
yahah wade hah
maksham, ’eruban ‘aj de
hah maksham ’efuwḷ
’arhan nuwfa‘
way‘awḍan mas,
wa’efwḷ ’afuw
yaḥtarmuw tuyhan.

Manaḷ ‘aduh ‘ajey
ḥan‘ah ’adharuh ṣāma
ṣeybab wataḥar
maksham qeyhan ’aḷ
beyuw wa’ aḷ babah.

Ṭahar maksham de qa‘ar
de hah de dāduh de

The boy stayed at his uncle's house. He used to go every day with his cousins to herd the sheep. He found himself in a new and somewhat different life. However, the only thing in common with those two past and current lives was herding and caring for the sheep.

For him, life was full of hardships because his uncle and his kids treated him differently. They enlisted him to do difficult things but did not care about him or the sheep that remained with him after his father's death.

One day, his uncle asked his kids to slaughter one sheep for dinner. Thus, they chose one sheep and slaughtered it. Then they asked the boy to cook it and prepare dinner for all of them.

It was during the rainy season on the island of

shayh 'arhan de dalaq washayh majasha'a.

'Eṭahar maksham tuw taṣbaḥ 'enafa' 'arhan kamajasha'a de hah de daduh, kasaa nahafyh ba'adharuh de yaḥṣas, lekan nafa' yahah ṭad, 'erhan de nuwfa'.

'eḍah 'ayh maksham 'adharuh, de hah dāduh wade hah majasha'a yaḥzuḷayh wa'eṣaram bayh, wayuwduḍ may beylah de 'eḍah wa'aḷ 'ejusar has, wa'aḷ yaḥaḍaa 'ayh wa'aḷ de hah ḷa'arhan.

Ṭayh sham 'amar 'ajaban kur naṣaḷab nafuyh ṭayh 'uz kur nashṭaleman, 'adaf ḷa'uz de hah waṣaluwbas, waḷaṭ 'amar hayh kur 'eqadar hayhan tus.

Dan'ah ḥuz damhar ba'eytan, wade shana'ah ḥatah 'aqar ḥayhur wa'aḥayraruh 'eytan, wa'eyn bas de damar.

Socotra. That night was dark. The sky was overcast with clouds, and it was going to rain.

The man and his kids went to round up sheep. They got them into safe caves to avoid the floods that would come and sweep them into the sea. They could collect them and bring them all into the caves. Then they piled heaps of stones at the cave entrance so the sheep would never escape.

They left the child behind, busy cooking and preparing dinner until they returned from work. While the child was busy cooking, he heard a baby crying behind the thick bushes and trees. He could recognize from the voice that there was a woman who had just given birth and urgently needed help. He took his scarf off his shoulder and

Ṭahar šeybab wade hah majasha'a jarf de han man 'arhan wakananas bataryab maknan de šey 'aḷ ya'ad dasan, waḷaṭ hedad 'asan 'atrur kur 'a tsharqaḥan.

'aqaḷ maksham kur 'eqādar waya 'amar taḍemuh 'af lektanaḥ de han man nafa'atan.

Manaḷ 'ād maksham 'eqadar 'ema 'mabrhaa de 'ebush man 'amq man de 'asrah, bat bar 'enuw 'āchah de beyruw wata'ajub de ykabur has, kabar has wa'andaq has de hah šaqah, waḷaṭ katanah de hah de maqdher wa'andaq has raṭḥah, 'aḷ 'ad reyhas man sah waman de 'ajdaḥas de ḥah dash de 'asrah de ḥawruh.

Ba'ad 'aḷ 'andaq has de hah šaqah w'andaq has raṭḥah 'aḷuhuh shayh waḷaṭ 'amaruh hayh: kaburk 'anhaa wa'andaqk 'anha

handed it to her. He went to the meat pot and gave her a piece of meat. All he did was ask who she was or why she was there. After he gave her the scarf and the piece of meat, she called him.

She told him, “O son, you came here to help me and gave me dinner, and you do not know who I am. If you are in trouble and you need help, just call on Hadibo; I will come to help you immediately.”

Shortly after that, the man and his kids came to find dinner already prepared. They came with peace of mind. They could round up the sheep after getting them into the safe caves, protecting them from heavy rains and flooding.

The boy served dinner to them, but they noticed

taḍemuh wa'ah 'aḷ
'arubk tuw, lekan
karaman kank 'ah
wa'aduh 'aqamuh 'ak
bazam wa'aḥtuwk
ḷabeylah tāḷah sha'a
wata'amar: 'adenāsa,
wahuh 'aḷ 'āk 'ash'ayan
'ak.

Ba'ad ḥah jadaḥ ṣeybab
wade hah majashaa
wakasaa taḍemuh
'atfayaaqat, jadaḥ
wayahan ṭen manyahan
'albab, ṭab de han 'arhan
'aqaruh maknan waṣey
'aḷ ya'ad das.

'Andaq hayhan de han
taḍemuh lekan yahan
futkar bar 'efuuh ṭayh
raṭḥah, 'amar hayh:
ḷahuw ṭayh raṭḥah
feynuw? 'aftāj 'efuḷ
leya'mar lekan yahah
'amur tuwyk tus.

'amar: 'am bak tuwyk
tus tkufek de shana'ah
wa'aḷ 'ak tataa shen,
shaṭālam wayahan
'aqalāyh kur y'amad
ḷashenah.

that there was a missing piece of meat.

They asked him, “Where is the missing piece of meat?”

He was slightly confused, but he could tell them he had eaten it.

They told him that since he had eaten it, which was sufficient for him, he should not have to have dinner with them.

The man and his kids had dinner, but they left him starving.

It only took a few seconds before heavy rains came, and flows had begun to increase everywhere.

In the meantime, the boy felt like his insides were hollow with hunger. His pain-related fear of his sheep, now unaccounted for, became too much.

’Abaḷaḷaa ‘am masaa de
’aqar waqafad ’ajḥayuh,
ḷamāl.

’Aqarayh maksham
juw’, wakanahuh
’aqaruts ‘alqah de hah
ḷa’arhan de ’aḷ bat huw
sah dah ḷamasaa de
’aqar. Jadaḥayh shanad
waṭahar ṭad de nuwṣaf
wanahar bayh damey.

SHuwdem bar ‘ar ‘ayh
jaḥay de hah ḷa’arhan
wade’an ’eṭahāfsan,
dakar bamachrahar
’āchah dash de ‘amaruh
hayh tadakur tuw ḷaḷ
tuwqam ‘ak, ’aḷah sas
wa’amur: ’ayḥas
’adenasaa.

Watuw ṣebuḥuh ṣah
ṭahar kur ya’tabur de hah
man ’arhan ksāsan
bamaknan wa’aḷ kan
shasan ṣey, wa’arhan de
hah de dāduh wade hah
de majāshaa ’akub dasan
ḥajay duq manaḷ kenan
wasabasan faḥraa ‘af
ykubsan ranham.

He fell asleep in a far corner.

While sleeping, he dreamed that floods surrounded his sheep. In the dream, he remembered the woman who had promised to help him.

“O Hadibo, I need your help!” he cried to her then.

The next morning, he went out to check out his sheep. He found them all rounded up in safe places, but they were not harmed. They were all safe. As for his uncle’s sheep and his kids, their sheep were swept from the caves into the sea by floodwaters.

A Tale of Tahrar

It was told that, on the island of Socotra, there was a sasquatch who lived in a remote area west of the island.

People received and passed on the news about that man named Tahrar. In the Socotri language, his name meant absent-minded or someone who lived stray with non-domesticated animals.

He lived in the forest, like all other animals. He never wore clothes at all throughout his life. Tahrar was always afraid of human beings. He lived in the mountains and trees out of sight of people, which made him never approach any coasts, cities, or villages.

Tuwteyuh de ṭahrar

'Emataḷan 'afuw bar
'aram ḥah bazaman ṭad
'aj darhey de 'az'am
ḷahah bagharbeyah ṭad
baḥalf de ḷaṭ naṣf.

Dah 'aj 'anbawey ṭahrar'
basbab 'aḷ 'eza'am kaḷ
manaḷ za'aman ṭuḥurher,
buq bafadhan wa'asrah,
waya'ud faṭa' 'eṭah tuw
shfanaṣ webeylah 'aḷ
'amtuḷ lekḷā ḷanahafyh,
'efuwrad 'an ḥehey 'eṭah
tuw ṭahrar wa'aḷ yuwjuḷ
ḥah manaḷ 'eza'am
'afuw.

SHam waḥatah buq
yahah bafadhanhan
kaṭuḥurher, 'etaa manaḷ
sta'an wa'eruwy manaḷ
taruwyān, wabeṣey de
'eṣāneys basbab 'efuwrd
ḷaḷ 'eṣaney makhluq,
wakan mayh jad tuw
ḥadab dah de 'eza'am
bayh.

Tahrar spent his day-to-day life climbing mountains and heights, sharing pastures, places, and daily lives with animals and deer. He used to eat and drink whatever and wherever they ate and drank. He didn't always appear in public. Probably, that was because he avoided facing any human beings but rarely did. He used to live like an animal roaming around in the forest until his skin color became similar to the color of the land where he lived.

One day, a hunter chased deer at the foot of the mountains, in the bushes and dry trees.

While he was chasing the deer among the bushes, a ghostly figure of a human appeared to him, but that ghostly figure did not wear any clothes. It was running and moving like a ghost,

Ṭayh sham ṭahar ṭad 'aj
'etārad ṭuḥurher
bafadhan, manaḷ 'ad
'esha' sharqaḥ 'ayh
makhluq faṭa' shubayh
ḥehey lekan yahah 'aḷ
dāra' beylah, shebayh
jan.

Faza' 'aj dash man
beylah de 'aḷ 'amtuḷ
ḷeṣnas bazām, lakan
yahah ṭar ḷanahafs
washa'aa bade sārāyh kur
'ebatan 'enam dan'ah.

Hāra leya' ter shayh lekan
yahah 'aḷ kaḷ leshamtaḷ
'amada' 'aḷ 'eftam hayh
mataḷ de 'afuw.

'Ehām' mayh 'arhuw de
yaḥṣayh sa'ah tuw
duwdhaa wasa'ah tuw
shfānaṣ.

'Eṭbb 'aj shkayh 'am
yahah sharḥaqayh, lekan
'aj ma'ad yuwyhur 'af
lebat 'enam dan'ah.

Ṭaḥrar 'esha' bana zayad
'an 'aj 'eṭah tuw sha'ey
de ṭuḥurher.

so the man thought it was from the jinn. The hunter felt slightly afraid of that sasquatch he saw there for the first time. However, he could keep his composure and decided to chase it to find out what that sasquatch was.

As he approached that sasquatch, he realized that its features were very similar to human features, but it was hairy and dusty-colored. He tried to call it out, but it seemed he could not speak or understand human language. He used to make different utterances, which were like the sound of birds, sometimes like the sound of sheep, and other times like the sound of deer.

Whenever the hunter came closer to it, it ran away. The hunter insisted on chasing it. Tahrar was faster than it

Katanaḥ 'aj wamātel
'afuw 'enam 'aqdam,
'amar faqḥ manyahan
naṭahur wana'tabur
'enam dan'ah wanaḥuraa
mayh wanaḥuwy bayh,
ṭahar 'eduq manaḥ
'aqdam 'ayh 'aj waṣajar
'ayh ḥah waḥah 'asaa
'edāra'.

Ṣajar 'ayh walaṭ 'atras
'arhuw de shfanaṣ 'af
yqadam 'ayh 'atara tuw
ḥehey man 'amt man daj,
wayahah 'efaza' man
'arhuw man de ḥehey,
farud may naṣf dah de
bayh 'arhuw de shfanaṣ
walaṭ dāra' bamaṣjer.

Dāra' ṭahrar baqānah de
qayd waḥaraa leyartakaḍ
lekan yahah kutbar 'ayh
qayd wa'al 'ad sharqaḥ,
jemaḥ walaṭ ketaf
baqeyud waza'aweey de
qa'yhar, watuw jadaḥ
sharqaḥ 'afuw faḥraa
ya'tabar dash beylah de
'al 'amtaḥ leyaqdam 'as.

'Aḥjaḥal 'afuw ḥataḥrar
wayahah 'entaṭ man

was through the trees.
He ran as fast as a deer.

The hunter returned to the village and told the people the story about that sasquatch. A group of those people decided to search for it and catch it. Thus, they went to where the hunter last saw the sasquatch. They then decided to set cage traps in different places, hoping that they might be able to lure it in.

After they set cage traps, they made sounds similar to the sounds of deer. When hearing the sounds, he appeared, and they uttered human voices from the other side. He used to be afraid of human voices a lot, so he went to the source of the deer sounds. And then it fell into the trap set up by them there.

Tahrar got confused and was engulfed in the trap.

faza'. 'Endaq hayh
reyhuw wa'aqneyuh
lekan yahah 'al tame'
leqteyn waleraa. Haraa
leshamtaļayh lekan
yahah 'al shamtuļ wa'al
'ema' 'efwļ ya'amar.

Sanam mayh tay 'etaħ
tuw tay de shfanaš
farwahaa, wamayh jad
'ad tah tuw rukt de ša'af,
wamayh šaf 'aqar
wa'aš'erar wa'amey 'ayh
ļajad.

Tuw jamatsan 'afuw
ghulbah za'awy de 'ažah
de reyhuw waļat
raħađayh 'af 'enaqey
mayh ħudk, waļat qerađ
mayh shaf, wļat 'emar
hayh beshul.

'Al ħamal jad de taħrar
nafa' dah de nefa' bayh,
ja'ur wamayus.

'Aftāj 'afuw 'efwļ
yshuwjaa, 'aťaf beļaj kur
'etaħar 'asa 'etuwraf
wa'ektanaħ tuw de fana.

Tuw beļaj 'al 'ad bayh
bar leya'ad. Wadachan
yahamhan 'aqdam 'afuw
nayhar de yaħalan
bafadhan 'amar taħrar de

But he could not get out of it. Thus, the people attacked him, tied him with ropes, and carried him to the village. When he arrived at the village, they all went out of their houses to watch that sasquatch there. He was trembling with fear as people watched him. They served food and drink to him, but he did not eat or drink. They tried to talk to him, but he did not listen to them. That was because he neither spoke nor understood what they were saying.

He was unbearably smelly, like a wild animal. His body was dry and strong, like a heel. His hair was thick, almost covering all of his body. When they got tired of looking at him and smelling his stench, thus, they finally decided to clean him. They took him to a water pool and soaked

şamaa, ʔahar waʔutabar ksaweey şama.

Ḥal ʔayh nayhar kur ʔetayh, ʔamar ʔafuw naʔamar ʔayh ʔaʔabuh kur ʔa letayh nayhar waduwdayhun. ʔamar ʔayh ʔaʔabuh de sharmehen ʔaf ʔeshatar waʔal ʔad yquwdam mayh beylah.

Kutanaḥ ʔafuw de han de qaʔyaha, baʔad ḥah ʔaqdam ʔafuw ḥaḥurher de taşameyan ʔys ʔayh ʔaf tanaqeyan dah man ḥalḥ waʔal ʔad key kaḥ fadhan khaley.

him in it. Then they began to wash him until he became clean. They shaved his hair. They gave him clothes. His body couldn't adjust to this change. Therefore, his body looked emaciated, tired, and ill. The people did not know what to do for him. They released him, hoping his usual vitals, strength, and activity might return to normal.

He did move but was in such an extremely critical condition that he could not walk. The next day, the people in the village saw birds hovering over the tops of the mountains. Thus, they thought that Tahrar had died. They went over there to check the place and found him dead. The birds were flying in a circle around him, waiting to eat him. The people decided to throw tree branches over him to protect his

body from those flying birds, buzzards, and predator animals. They covered all of his body completely from above and from each part of the body until no part was seen anymore. The people returned home, but after that, they noticed that the deer began to die one by one after the death of Tahrar. All the deer in those areas became extinct. Nothing remained except the rocky mountains.