

The Intangible Cultural Heritage of The Tamsaman Tribe from the Moroccan Countryside, "Popular Beliefs as a Model"

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ABSTRACT

This research paper represents an attempt to collect and document the popular beliefs of the Tamsman tribe from the eastern Moroccan countryside, which is considered an epic of the features of the Amazigh culture and the identity card of the Amazigh human being that emerged from the heritage memory of the members of this community, as the latter is about me with these beliefs derived from an ancient past that continues to be active in The present is a transformed present that accepts the inherited cultural accumulation that defines the ego, identity and relationship with the other.

Therefore, this heritage must be written, preserved, studied, scrutinized, and appreciating the heritage memory in the Moroccan countryside, as it serves as a receptacle for fortifying the oral texts and material effects that define its cultural identity in its connection with life, man and history, and work to avoid neglecting it and entering into oblivion.

This research paper seeks to be a small building block that complements the efforts of my predecessors to study the diverse Amazigh heritage.

Keywords: Production, management, Seeds, Cereals, Far-North.

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Résumé

Ce document de recherche représente une tentative de collecte et de documentation des croyances populaires de la tribu tasmame de la campagne marocaine orientale, qui est considérée comme une épopée des caractéristiques de la culture amazighe et la carte d'identité de la personne amazighe qui a émergé de la mémoire patrimoniale de les membres de cette communauté, car celle-ci est riche de ces croyances issues d'un passé ancien qui continue d'être actif dans Le présent est un présent transformé qui accepte l'accumulation culturelle héritée qui définit les traits de l'ego, de l'identité et de la relation avec L'autre.

Par conséquent, ce patrimoine doit être écrit, préservé, étudié, scruté et apprécié la mémoire patrimoniale dans la campagne marocaine, car il sert de réceptacle pour fortifier les textes oraux et les effets matériels qui définissent son identité culturelle dans son lien avec la vie, l'homme et l'histoire, et s'efforcer d'éviter de la négliger et de tomber dans l'oubli.

Ce document de recherche se veut un petit élément de base qui complète les efforts de mes prédécesseurs pour étudier la diversité du patrimoine amazigh.

Mots clés : patrimoine culturel, croyances populaires, mémoire patrimoniale, tribu,

INTRODUCTION

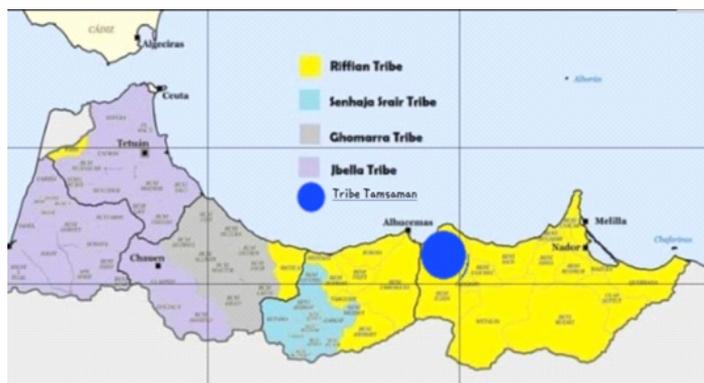
The rural Amazigh heritage falls under the umbrella of popular culture due to its connection with the society that produced it and the framework to which this society belongs. The Amazigh heritage is a rich and diverse heritage that is loaded with many elements and heritage components that embody in its depths an aspect of the historical and civilizational identity of the Amazigh man, represented in different sections such as customs, traditions, customs, folk songs and beliefs, the latter acquired through inheritance from the ancestors, and is summarized in patterns and behavior that distinguish Society from others, and it is a cohesive unit, folk beliefs express representations of what is religious and what is social, and since the topic of this paper aims to reveal the individual's

thinking pattern within the society to which he belongs and research in the behavior of people within the society. We decided to title this research with "Aspects of the intangible cultural heritage of the Tamsman tribe from the eastern countryside, folk beliefs as a model" through which we seek to present an addition to those who preceded us in this field. The motive behind choosing this topic is that folklore is a precious treasure that needs to be collected, written down and preserved for future generations. To achieve this end, we had to rely on the descriptive approach based on field observation and through oral narration, interviewing the elderly and middle-aged and interrogating their memory in order to make an inventory of the various common beliefs in the area related to life.

The importance of the research lies in preserving this heritage, which has remained firmly rooted in the popular memory and was not written by pens, and is threatened with loss and the danger of demise and annihilation due to the death and demise of the elderly and the elderly. The grandson is to spread the dust of the years about the Amazigh heritage and work to highlight it and bring it out of darkness into the light so that it may perpetuate the history of the Amazigh human being. The main problem of the topic is summarized as follows: What are the most important popular beliefs that are widely spread in the Tamsaman tribe? From the Moroccan countryside?

Before going into an inventory of these popular beliefs embraced by this Amazigh tribe. It was, We have to define the subject area of the research.

I. Introduction to the "Tamsaman" Tribe



source: personal modifications.

The Tamsaman tribe is located in the north-east of Morocco, specifically in the eastern countryside. It consists of five groups: the Boudinar group, the Tamsman group, the Bani Marghanin group, the Athrokot group, and the Awlad Amghar group, all of which belong to the Driouch region, which is located in the east of the Kingdom of Morocco. The area of the tribe is bordered on the east by the Tazaghine, Talilit, and Taversit groups, on the west it is bordered by the Al Hoceima region, on the south by the Ifni and Egzmaouas groups, and on the north it is bordered by the Mediterranean Sea. As for the tribe's location among the Rif tribes in Morocco, it is bordered to the north by the Mediterranean Sea, to the east by the Aith Said, Aith oulichk tribes, and it is bordered on the south by the tribes of Tafersit and Ait Touzin, and on the west by the Weriaghe[1].

II. Second - the concept of beliefs and their types

Amazigh society, like other societies, preserves a large share of beliefs that people circulate and reproduce daily without awareness. These beliefs are an essential part of an ancient religious heritage dating back to primitive times, when all peoples knew them, and they took on a global character. Before delving into this topic, it is necessary to define the concept of beliefs, even if we did not find an accurate definition.

1- The concept of belief

The belief is generally defined by linguists as what an opinion is held on and what is believed to be true. In psychology, scientists see that belief is an epistemological basis based on norms and belief standards, where the social behavior of the individual can be described as customary as much as common beliefs are based on it, and it can also be described as positive behavior. While we note that the value is related to what the individual considers desirable or desirable, the belief is a

truthful and realistic judgment, and belief depends on empirical observation, logic, imitation and faith, and thus we can talk about scientific and non-objective beliefs. What constitutes his perceptions, it is also referred to as a ruling that deals with reality [2].

On the other hand it means belief: They are those thoughts and feelings that move people towards normal and abnormal natural phenomena, such as people's perceptions of earthquakes, slavery, eclipses...etc. Likewise, people's perceptions of some secrets Physical and psychological phenomena such as dreams, sleep, birth, salvation, death, and vision of the future [3].

And "beliefs[4] mean the various forms of collective expressions when the individual religious experience came out from the realm of emotional emotion to the realm of mental contemplation. It seems that connecting religious experience to the formation of belief is an urgent sociological need because belief is what gives religious experience its form reasonable"[5]

Beliefs, then, are mixed in many contexts, including religious, cultural and mythological ones, and it is not surprising that we find that man's knowledge of belief is very old, dating back to his first step towards the world that he took around him, man knew the beliefs in his daily practices, adapted to them, and began to formulate their production as customs and traditions passed down from generation to generation.

2- Types of Beliefs

The beliefs that we imagine in the form of traditions and customs have become intertwined with our lives as individuals and groups and control our behavior to a large extent and include the interpretation of many popular practices and the interpretation of some phenomena and behaviors. Or to events whose news spread among the people and remained firmly rooted in their hearts.

The interpretations within which beliefs fall, as some of them - although most of them - are included in - the religious framework, as some researchers see that it is a belief in the existence of a self or unseen entities that have a feeling and choice, and these beliefs require dividing things into realism or idealism into two parts or two opposite types. The sacred is what cannot be touched without being desecrated, and it is a separate world that is forbidden because first it calls for prohibitions and, secondly, it is dangerous watching us[6].

As for the permissible, it is everything that is not sacred. It is the permissible things that constitute the subject of the prohibition in parallel with that. The term forbidden means all the things that are disturbing, dangerous, forbidden and impure.. Among the examples of these religious beliefs are those related to (parents and their dignity, occasions Celebrations, supernatural beliefs such as the jinn and the eye...).

Folk heritage is also embodied in popular practices, most notably the popular beliefs with a socio-cultural dimension that have remained firmly rooted in the minds of peoples and passed on to generations over time... Examples of this are therapeutic folk beliefs, and solidarity habits (such as calthuiza, promise, and custom...).

III. Examples of popular beliefs in the Tamsaman tribe from the eastern Moroccan countryside

In this axis, we will try to inventory what we could of the beliefs in the Amazigh society, even if it is the most hidden from our eyes, because the Amazigh folklore is rich in them, but access to them remains dependent on the elderly, the elderly and the

elderly who are robbed by death without heed. We have divided the Amazigh folk beliefs into two main types: Religious beliefs and social beliefs.

1- Amazigh folk beliefs of a religious nature:

Amazigh folk beliefs are reflected in the constants and yesterday that fall and center within the Islamic religion, and by virtue of the Tamsmanian people believing in them, they imposed themselves on their behavior and constituents [7]. According to what you command and forbid [8].

1-1- Beliefs related to saints

The Amazigh society, like all other societies, knew the Islamic religion, and the greatest credit for the spread of reading and writing and the establishment of the role of science in the countryside was based on the Qur'an. The Tamsmanian inherited it generation after generation.

And the guardians are plural guardians, but we will not find an accurate definition of the concept of guardian, as its concept varies according to the different human sciences and there is confusion between the guardian and the righteous. Origin Cherif" [9].

The visit of the guardians is a common thing among the people of Tasman in order to fulfill needs such as recovering from a disease or to seek the blessing of that guardian. He is a mixture of religious and political matters, so we find his activity extends to centers far from the eyes of the authority, especially in the valleys.

The Tamsamanians still visit the tombs of the saints, take the sacrifices and seek blessings from them to this day. They believe that dirt taken from near a tomb has a blessing, protects against witchcraft and cures psychological and organic diseases (such as obsessive-compulsive disorder, insomnia, skin diseases...). They also believe that visiting a guardian is like a ruqyah that treats a person's illness and protects him, and the treatment of this or that disease is manifested by making a vow to this guardian, either in the form of money, a sacrifice, or other things. From this point of view, the activities of the guardians contributed to the immunization of the community by maintaining the spiritual and social balance in the region and their maintenance of its religious, intellectual and moral values. Among the most prominent guardians of the region we mention the following: Merkab...etc).

2-1- Beliefs related to occasions and celebrations

A- The rite of circumcision

Mrs. Mimona says that when a child is circumcised, his family prepares a garment of purity, which is called in the local dialect, "Tahart," by buying, sewing, or as a gift from someone. Determining that he be taken to the Sheikh who specializes in this field or the doctor, and as soon as he returns, the ululations, songs and joy begin, setting up for him a "feast" of charity for their son, in the presence of relatives, neighbors and loved ones. For a barren woman to facilitate pregnancy, sprinkle salt on it so that an envious eye does not strike him and cause him a calamity or illness" [10].

B- The ritual of marriage

There are many beliefs that are associated with Amazigh marriage, where in the old days the marriage lasted seven full days for the virgin and three days for the theeb, that is, the one who was previously married and divorced.

The engagement day is just the departure of the groom's family from the bride's family. The bride's family is obligated not to sweep the house, because in the popular popular belief, goodness goes with them. They also believe that the bride on

her wedding day should wear her shoes (in her own language) by an unmarried young man, in order to bring blessings and goodness to the groom's family. As the bride should put her hand in milk and flour optimistic about happiness and goodness. Then she must not enter into a family without being pregnant with her, meaning she should take something from sugar or something else so that they do not have to enter it again by harm or accident. Not to mention that the bride should not be left alone in the evening time for fear of being touched. Another belief has spread in the Amazigh society, where single women sit in the place of the bride as soon as she stands, in order to marry immediately after that, i.e. in the near future, and also if they wear her ring, i.e. the ring that the people brought to her The groom and also if they tied henna with her. They believe that the woman whose marriage contract is held and her husband does not consummate the marriage with her on that night, the jinn quarrel with him. It spoils her offspring and destroys her married life. They believe that returning the utensils used in the wedding to their owners without sugar (i.e. white) accompanied by pieces of sugar, will lead to ruin and bring jinx to him and his family go crazy...etc.

2- Supernatural Beliefs

The Amazigh person has a strong fear of mentioning an invisible being such as jinn, demons and orcs, so we find him seeking refuge from them and spitting on his right and left and trying as much as possible not to refer to them by their names.

1-2- Jin in the Amazigh popular belief:

Many tales over time and different ages see that the jinn were created from the creation of God Almighty, created from fire, and in the belief of the Amazigh society, the jinn live in gatherings that resemble human gatherings, each of them specializes in a work that he does and they practice their activities as they practice humans from eating, drinking and sleeping and marriage and birth and death. As for their places of residence, they inhabit filthy places, abandoned houses, empty places, places of bloodshed, graves, wells, and every site where ashes abound.

The people of Tamsaman believe that the jinn are imprisoned in the month of Ramadan, and as soon as they reach the twenty-seventh of it, we see them being careful not to leave food uncovered, and the Tasmanian man sprinkles salt on the corners The house believes that the jinn do not like salt and salty food.

They also believe that the jinn hate iron, as we find them putting a piece of iron or keys in the hands of the person who is in a state of (hysterical), which they interpret as being possessed by the jinn.

In their belief, too, that the jinn and demons take the images of some animals, especially cats and dogs, for their presence in abundance in the places of scavengers, so they forbid hitting them at night so that no one is harmed by them, such as paralyzing a member of his body. .) to the jin.

2-2- Belief that the eye is infected with the Amazigh people:

The belief in the envious eye has existed since ancient times and is still so far, and this belief has been linked to popular memory, especially in situations that occur to the individual and have a negative result. The belief in envy is rooted in the region and its roots are deeply rooted, like salt and hanging amulets... One of our popular proverbs is still chanting "Amniazin dachar Wisforoge," meaning "the neighborhood singer does not sing." The eye, as a popular belief, is of great importance in popular culture in general and Amazigh in particular, not only in envy, but some people believe that the characteristics of a person appear in his eyes, whether he is

malicious, spiteful, virtuous... And the people of the Tasman tribe carry a perception that what happens to a person or In possessions of negative things is often due to the influence of the evil eye emanating from an evil person.

3- Amazigh popular beliefs of a social nature: 1-3- Traditional medicine practices in the Tamsaman tribe:

Folk medicine is a form of traditional medicine practiced by professional or medical practitioners

Non-professionals using plant and animal extracts, as we find many Tasmanians prefer herbal medicine instead of going to the doctor, and this preference is due to the organic connection of the Amazigh man to his environment and his interest in plants that sprout among the vastness of his environment[].

Due to the spread of a range of diseases in the countryside, we find that most of the Tamsamanians resort to herbal medicine, and the most famous of these diseases is: "Timsi" which means fever, which is a high body temperature and is treated by drinking lavender. There is also a "sister", a headache that affects the head as a reflection of a group of organic and psychological diseases, then fractures and wounds were treated by wrapping medicinal plants and using reed sticks and dressings from the dress, separated from sticky flour materials and egg whites..etc.

And the people of Tamsaman believe that if the patient finishes his intention to God while receiving treatment, he will recover from the disease quickly.

2-3- Beliefs related to birth and children:

In general, there are many customs that are practiced towards the fetus and the newborn child, which can be explained in the light of a basic popular belief. The purpose then fell to the level of customs and turned into the image that we find on it today, the customs and traditions of caring for the fetus and the pregnant woman, then the woman who gives birth and her newborn[]. These beliefs were implanted in the mentalities of the people of the communities and became like laws and the necessity of adhering to them, they cause dire consequences for the mother or the fetus or both together. When a woman becomes pregnant, she is advised to take a lot of precautions, including not to look at ugly things for a long time, so that the fetus she is carrying in her womb will not be formed according to it somewhere in the body.

It is not necessary to leave the clothes of the newborn in the evening, for fear that the owl will pass on it, as they think It affects him and makes him sick, and that his hair is not shaved until he reaches the age of one. It is also not permissible for a woman to take her newborn to visit the graves, because it is unpleasant for him and bad for his life. It is disliked for a woman to leave her newborn alone in the evening, as she must accompany him for fear of harm with magical works.

They also believe that children's play in the evening causes them sickness and touch, according to the Prophet (peace be upon him)."

Keep your children in your homes until the evening hour is over."

3-3- Beliefs related to rainfall

The region is characterized by its diverse terrain, which is dominated by a rugged mountainous character, and by virtue of the population's dependence on agriculture and livestock. However, they did not refuse to practice a set of rituals and social beliefs related to rain, as they perform in an enthusiastic mass procession called Thaghnja" carrying a phrase consisting of cloth, reeds and ladles called:

"Thasrith an wanzar"

That is, the bride of the rain, and they chanted some phrases and poems, including the following:

- Rabi Sawat Mlih

- Aghnga Samlilih

Among the rituals is also the exit of children participating in the

procession and chanting a group of songs related to rain. In contrast, some people who fear heavy rain resort to directing the sieve towards the condensing clouds in the sky, thinking that this action will delay the descent of the rain water.

CONCLUSION

We have tried, as much as possible, to collect and codify these beliefs, and the method emulated that this research paper sheds light on an important aspect of the Amazigh intangible heritage. Among the most prominent results that we reached through our journey in the midst of the popular beliefs of the Tasman tribe are the following: - The phenomenon of believing in the eye in the area of Tasman is a table in abundance and confronting it appeared to us in many behaviors and images, especially the throwing of salt and hanging amulets.... - Visit The guardian is a well-known and widespread habit, the aim of which is to recreate the soul and pray for the achievement

Folk beliefs, like other popular cultural tributaries, have characteristics that distinguish them by being emanating from feelings and sensations, and their interpretation is based on the human imagination emerging from groups within a specific environment. Despite the developments that have occurred in the scientific and technological field, the members of every society have survived

Strongly stick to their popular beliefs, Healing purpose.

- Folk medicine is represented in practices and methods approved by the people of experience that they acquired by virtue of heredity from one of the family members, so folk medicine is very popular.

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