SHEEKOXARIIROOYIN
SOOMAAALIYEEED

Uu soo ururiyay

Axmed Cartan Xaange

FOLKTALES FROM
SOMALIA

Collected and translated by

Ahmed Artan Hanghe

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iskaashi lala yeeshay
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Dadka dunida oo idili waa jecel yiihin werinta sheekada iyo heesaha ku saabsan noloshooda. Xilliyadii ka horreeyey helidda farsamada waxqorid-da waxaa jireen sheekoyahanno curiyya sheekoyin iyo heeso. Dad kalena way dhegeysan jireen sheekoojinkaa iyo heesahaas, waxayna ku dadaali jireen inay kor ka xafidaan oo bartaan, si ay iyaguna markooda ugu sii tebiyaan dad kale. Mar kasta oo la werinayo sheekooyinkii iyo heesiihii asiliga ahaa ee la curivey markii hore waa la si beddeli jirey qaabka iyo ujeedaddooda, si looga si qurkiiyo asiligoodii, dhegeysteyalkuna u sii dhadhansadaan oo ugu bogaan. Dhegeysteyalka cusibina markooda way sii tebireen jireen sheekoojinka iyo heesahii ay maqleen, iyaga oo wax ka si beddeli oo sii qurxinaya.

Markii sidaa loo kala xigay marar badan oo loo beddelo sheekoojinkii iyo heesiihii waxaa la illaawaa qofkii curiyeey ama weriyyay markii hore. Sidaas awgeed, lama sheegi karoo in qof keli ah curiyeey sheekoojinka iyo heesahas. Dadka isku degaan ah waa ka wada qaybqalaan curinta sheekoojinka iyo heesahooda, kuwaas oo loo yaqaan dhaqanka iyo dhaxalka dadweynaha, "folklore".

Dadka dunida oo dhammi waa jecel yiihin curinta sheekooyinka, heesaha, farsamada aslidda sawirrada, goridda looxyada iwm., farsamoojinkaa oo ay dadku ku muujinayaan garaadkii iyo agyootii ay ka dhaxleen aabbeeaalkood iyo awooweyaalood, kuwaas oo iyaguna ka sii dhaxlay aabbeeaalkood iyo hoooyooyinkood.


Lama oga goortii sheekoxariirada dadku bilaabatay. Ka hor intii aan waxqorid la baran dadku waxay ammaanii jireen gessiyadooda, waxay muujin jireen tiirraanaya iyo rayranytooda, waxayna la yaabi jireen waxa ayan aqoon ee abuurto wadd. Aragtidaa iyo dareenkaas dadweynaha waxaa ka dhaxay sheekoojii ay xafideen oo maskaxdooda ku kaydiyeen sheekoyahanno, ka dibna heeso u rogey.

Soomaaliya waxay hodan ka tahay suugaanta aan qorrayn ee dadweynaha ee ku kaydsan xusuusta da'da waayeelka ah, siiba reer-miyiiga. Sanooyinkaan dambe, ka kib kolkii la doortay habfareed wax lagu qoro baa loo soo jeestey soo-ururinta iyo kaydinta hantida suugaaneeed ee dalka. Qoraal-kayaqaan ujeedaddisu waa kala-soocidda iyo af-Ingiiriis in aanuu ku tarjumno qaar ka mid ah sheekoxariirooyinka soomaaliyeed ee facba facii
ka horreeeyey ka dhaxlay, si adduunku uga faa-iideysto murtida ku dheehan suugaanta dadweynaha soomaaliyeed.

Waxaa loo baahan yahay in la xusuusto in sheekoxariirooyinkaas badidood ay ururisay bulsho reer-miyi ah oo garaadkooda, himiladooda, xeerkooda iwm. ay sheekoxariirooyinkaasi muujinayaan, sidii biladaye. Sheekoxariirooyinkaasi waxay kale oo yihiin raadraacii korida iyo xuubsiiabadka maskaxda qofka oo weli jirta heerkii sebinnimada.

Nolosha dhaqaale ebe bulshadaasi, tusaale ahaan, waxay ku dhisan tahay xoolodhaqasho, siiba geel iyo ari, oo hantida qofka ah. Xoolodhaqatada soomaaliyeed, oo ah dadka badidiisa, si gaar ah bay geela u qiiimeeyaan, ilaa uu wax la caabudo ku dhowaaday. Suugaanta iyo dhaqanka xoolodhaga-tada bay dhab uga muqataa arrintaasi.

Sidaas oo kale, dugaagga iyo nafleyda ee deegaan kula nool qofka bay sheekoxariirooyinka soomaaliyeed qaarqoodna ku saabsan yihiin. Maxaa wacay, qofku keeligiis kuma noola dunida oo wuxuu ka sheekeyyaa nafleyda kale iyo shayada ee uga muqdaa hareerhiisa.

Sheekoxariirooyinka soomaaliyeed guud ahaan waxaa loo kale qaybin karaa saddex qaybood ee ah:

A) Sheekoooyin ku saabsan asiiliga cirka iyo xiriirka qofku la leeyahay;
B) Sheekoooyin ku saabsan halganka geesiyada dadweynaha ee ay kaalín ka cayaarayaan dad, cirfiidyo, tiirriyo, dadqallo iwm., iyaga oo xumo ama samo ku taageeraya geesiga sheekada; iyo
C) Sheekoooyin muriyeed ay kaalín ka cayaarayaan dad iyo dugaagba, kaalintaas oo xumo iyo samoba noqon karta.

In sheekoooyin nooc kale ahi jiraan baa suurtowda, saddexdaan baase ugu caansan sheekoxariirooyinka soomaaliyeed, sida ay nala tahay. Inkastaba, waxaa xusuus mudan in noocyadaas middoodba ay ku hoos jiraan sheekoooyin tiro badan, kuwaas oo kulligood ina tusaya ujeeddo qur ah oo ah nolosha qofka iyo dunida uu ku dhexnool yahay. Sheekoxariirooyinka ku urursan buuggan, oo ku kooban qaybahaas suugaanta aan qorraxay ee soomaaliyeed, waxay u kale qaybayaan yihiin saddexda nooc ee kor lagu soo sheegay.

Magacyada sheekoooyinka soomaaliyeed ee buuggaan ku ururrsan qaarood waxaa la arkaa in ayan la mid noqon tarjumaddoob Ingiriiska ah. Sidaas waannu ula kasnay, si magac Ingiriis ee ku habboon sheekada loogu bixiyo kolkii afkaas loo rogo. Inkastaba, sheekoooyinka badidood waxaanuu u deyney magacoodii soomaaliyeed ee asiiliga ahaa, iyaga oo qaansooyin ku dhexjira markii Ingirs lagu rogey. Magacyadaasi waa kuwii sheekoooyinku lahaaheyen markii aannu hellay qoralaakooda (eeg raadraaca qoraalla-da - Bibliography); ama weiriyeaalkayagu noo sheegeen, kuwaas oo magacyadooda aannu ku tusnaay raadraacaa.

Markii aannu tarjumeyney magacyada gaarka ah ee soomaaliyeed, dad, meel iwm., sida Dhegdheer, Catircaano-kunuuge, Xargaga iwm., waxaanu raacnay xeerka codaynta af-soomaaliga ee ku cad habka far-soomaalida cusub ee lagu muujiyey buuggan, gobogdhigga tarjumadda ka dib.

Sheekoooyinka ku qoran buuggan badidood waxaa laga yaqaan bulshada reer-
guuraaga ah dhexdeeda ee deggan gobollada wogooyi-bar i ee Soomaaliya. Taasi waa bulsho aan la dhabgin ama la doorin dhaqankoodii asiiliga ahaa oo abuurta u dhow. Noloshoodii dhaqan ee socyaalka ahayd ee aan wax weyni iska beddelin bay bulshadaasi weli haysataa. Tobaneeyadii sano ee tegey qorahaani wuxuu ku hawlanaa ururinta sheekooyinka caanka ku ah Soomaaliya dhinaceedaas ee uu ku hanaqaaday isagu.


Axmed Cartan Xaange

Xamar, Soomaaliya, 11 Agoosto, 1983
QAYB A: SHEEKOYYINKA KU SAABSAN ASTILIGA CIRKA IYO XIRIRKA QOFKU LA LEEYAHAY

Sheekoxariiroyinka noocan ahi waxay ka curteen qofka oo doonaya in uu ogaado waxa cirku yahay. Markaa buu qofku male-awaaley sheekoojin ku saabsan qorraxda iyo dayaxa, si uu wax uga sheego sababta meereyaaal-kaasi cirka uga soo baxaan oo u dhacaan.

Waxaa jira, tusaa leha ahaan, sheekoxariirooyin soomaaliyeed oo sheegaya sida cirku u abaarmay, waxa meereyalku ka samaysan yihii iwm. Tusaa leh waxaad u soo qaadanaynaa dhawr sheeko oo noocaas ah.

Sheeko 1: Daldaloole

Waxaa la yiri waagii hore cirka iyo dhulku way isku dhowaayeen oo qofka dhulka taagani cirka farta ayuu ku soo taaban karey. Dabaylaha, dhaxanta iyo kulaylka cadceeedda buu cirku dadka iyo duunyada ka dugsiin jirey.

Maalintii dambe baa labo naagood inta kal iyo mooye soo qaateen badariiska tureen, si ay raggooda cunno u siiyaan. Markii ay kasha kor u gaadaanka caarattheedii sere baa cirka muddeey oo meelo badan ka daldalloisey. Kolkii uu xanuunsaday buu cirkii naagihii ku yiri:

- Naa tibta iga daaya oo hay dalaloolinnina, sow ma ogidin inaan idin ka celiyo dabaylaha, dhaxanta iyo kulaylka qorraxda?

Catowga cirka haweenniin dan iyo daarad uma gelin ee badarkoodii bay iska tureen.

Cirkii waa carooyad inta u adkaysan waayey nabarradii naaguhu ku dhuf-teen, markaa buu kor u duubmay oo meesha uu haatan joogo tegey.

Waxaa dadku xiddigha ku sheegaan waa dalalooliikii badnaa ee naagihii cirka ka dalalooliisheey. Qorraxda iftiinkeeda baa ka soo dusa dalooldaas oo sidaas baa xiddighuna ku samaysmeen oo u bilig-biligleeyaan oo ugu muuqdaan dadka dhulka jooga. Sidaas baa cirka loogu bixiye magaca daldaloole.


Markii biyuhu gabadha ka qubtaanba cirka bay u qaylisaa oo ku tiraahda.

- Daldalooolow
  
  war biyaha celi!

Daldalooleena wuxuu ugu jawaabey:
- Maxaan celiyaa
  uunka hoosaa
  war biyoy lehe!

Haddii ayan naagiihii kasqaabka ahaa kashooda ku daloolin cirka waagaas oo meel roobku soo maro u yeelin, dadka iyo duunyada dhulka ku nooli biyo ma heleen haatan. Haddaan biyo jirinna nololi ma jirteen. Lur iyo ladaanba way leeyihii durnarku, baa la yiri.

Sheeko 2: Awrka Cir

Sheekada awrka cir waxaa kala dhaxlay facyaal badan ee soomaaliyeed, waxayna tusaysaa fiirodheerida dadweynihii curiyeey sheekooyinka noocaas ah. Habennada mugdiga ah dhinaca koofureed ee cirka, marka la joogo dalalka xilliypadoodu kulul yihiin, waxaa la arki karaa malluug u eg muugaal neef geel ah oo xiddigo xayn ahi jaangooyeen, ama ku teedsan yihiin. Malluuggaasi wuxuu ku agyaal kooxaha xiddigaha loo yaqaan "wadaamogoysoyo", (The Southern Cross). Soomaalidii hore sheekoxariiiro yaab leh bay ka curiyeen "awrkaas cirka", waxayna isku dayeen in ay soo qabsadaan oo adeegsadaan! Waa yaabe, sidee bay ku haweysteen in ay cirka tafaan oo ratigaas ku gaaraan?

Waxaa la yiri dadkii waxay tafeen buur dhere oo la yiraahdo Buur Cir¹), into qofba qof kor u qaaday. Sidaas bay dadkii ku dhisteen sallaan cirka gaarsiiya.

Goortii ninkii dadka ugu sarreeeyey ratigii dabada ku soo dhegey buu ogaadey in uu dhuulki kuu soo illaawey xariggi uu ratiga ku soo hoggaaamin laaha. ka dib wuxuu u gayliyey ninkii uu qargarkiiisa ku taagnaa oo ku yiri:

- War hogganankii ii soo dhiiba ku dheh dadka hoos jooga.

Markaas baa ninkii dadka ugu houseeyey damciay in uu xariggi dhuulka ka soo qaado oo u dhibo dadkii ka sarreeeyey isaga. Goortii ninkii hoose foorarsaday oo isyiri xariggi soo qadd bay dadkii kore oo dhammi soo wada daateen. Ninkii ugu korreeeyey baa ratiga dabadiisii u soo ruqday, suu yeen:

- Hoheey! Dhul imaa dhowa
dheefna ma helin!

Sidaas bay weiseey sheekoxariiradan soomaaliiyeed ee muujinaysa hawoweynida qofka oo himiladiisuh tahay in uu ka jibakeen ho aad baa abuurta ku wareegsan. Maantana waxaynuba aragnaa qofkii oo u sahan tegey xiddigaha iyo ka shishay.

---

¹) Waxaa la yiraahdaa Calmiskeed oo ka mid ah buuraha Golis ee gobolka Sanaag bay ahayd buurtaasi.
QAYB B 1: SHEEKOYINKA DADQALATADII DHEGDHEER

Suuganta aan qorrakin ee soomaaliyeed qaarkeed waxay ku ssabsan tahay dadqalato, waxaana lagu maaweliyaa carruurta yarwar, siiba ku uwa bulshada reermiigaha. Sheekooyinkaasi waxay tusayaa dadqalatooyin raag iyo haweenba leh, sida Dhexdheer, Duula, Miidaan oo haween ahaa, iyo Buraale, Raane iyo kuwo kale oo raag ahaa. Iyada oo la ogsoon yahay in sheekooyinka noocaa ahi ku badan yiihiin suugaanta aan qorrakin ee soomaaliyeed, waxaannu halakan kaga faallooynaa dhawr ka mid ah sheekooyinka dadqalatadii Dhexdheer oo keli ah, taas oo caan ku ah suugaanta dadweynaha soomaaliyeed ee aan qorrakin.

Sheekooyinka Dhexdheer waxaa laga yagaan gobol loo badan ee Soomaaliya, siyaalo kale duwanna waa loo tebiyaa. Inkastaba, sheekooyinkaas oo dhammi waxay werrinayaan noloshii dadqalatadii Dhexdheer iyo falkeedii yaabka lahaa.

1) Sheeko-nololeeddi Dhexdheer, ama Xaynwaada


Waxaa la yiri Xaynwaada waxay ka dhalatay qoys sabool ah oo reer-miyo ah, iyduna ilmaha keli ah ee waaliidkeed bay ahayd. Gabar qurux badan bay noqotay markii ay kortay, rag badan baana weydisteeyo adooqeed in ay guурсaduun gabadhiis. Adooqeed wuxuu Xaynwaada ku daray nin xooolo yarad ah oo badan ka bixiyey. Ninkaasi wuxuu ahaa nin camal xun oo ay dhib ahayd si loo qanciyo.

Wuxuu la baxay gur dhexeer, sidaas baa "gardheere" loogu bixiyey. Xaynwaada ma ay rabin in loo guuriyoo ninkaas, markiise uu bixiyey xoolo badan oo aabbeheed ka saaray caaynimadii way oggola qaydiya in ay noqoto afadu Gardheere. Markii ay gurigashay Xaynwaada waxay isku dayday in ay ninkeeda u noqoto naag wanaagsan, si ay ku hesho kaliisadiis.

2) Xaynwada oo Dadqalatowdey

Ka dib abaar xun baa ka dhacday dalkii oo roob ma da'in sanooyin badan, xoolihii way xaaluufe, kuwi Gardheeren ku jiraan; saa biyo iyo baad bay waayene. Sidaa awgeed, dad badan baa gaajo iyo macaluul u le'day, kuwi sabato baxayna dalkii bay ka qaxeen oo dhl dheer bay nolol u raadsadeen.

Ibeddel yaab leh baa ku dhacay Xaynwada oo waxay oo niyadjabtay in ay cunto oon xalaal ah, dharaatii oo dhan waxay iska wareareegi jirtey kaymaha ciddiida ah, fiidkiina reerka bay ku soon nogon jirtey. Ninkee-du waa garan waayey waxa ku dhacay naagtiisa waana la yaabay caadada ay la timid. Galabti dambe markii ay ku soo noqotay gurigii buu weydiiyey:

- Naa maxaa kugu dhacay, reerka inooma dhaqdid beryahaan dambe, maxaad duurka u wareegeysaa keligaa oo ka samaynaysaa?


3) Tilmaantii Dheidheer


Indho xinjir gududan ah bay lahayd, dhulow-dhul bayna wax ka arki jirtey, sida shabezka. Maqalka iyo urinteedu aad bay u feeyignaaye. Dhegaheeda mid baa sida eyga u dheerayd, sidaas awgeed baa loogu bixiyey naanaasta "Dheedheer". Gelinsocod meel jirta gqofka cidda butuca ah ku dul soconaya iyo laanta dabayshu jebisey qacdeeda way maqlii jirtey Dheedheer. Kolka ay jiifto dhegettea dheer waa taagnaan jirtey ilaay gama'dana ma dhici jirin dhegu:

Cunidha hilbaha dad oo ay caadeysatey baa naagtaas ka dhigtay bahaal leh miciyo yeyeed iyo ciddiyo coomaadi. Tilmaantaas cabsida leh, ciddi' dheer oo ay wax ku disho iyo mindi gaaleef ah oo af badan buu ahaa hubkii ay dadqalatadu durba ku jarjari jirtey qofkii u gacan gala hilibiiska.

1) Sheekooeyin kale waxay oranayaan Dheedheer waa la guursadey kolkay dadqalatodey ka dib, eeg Sheeko 6.

2) Dheedheer xawaareheeda iyo awooddeeda duullimaadba waxaa lagu tusay tixaha ku jira, eeg Sheeko 4.
4) Tabihii Ugaarsiga ee Dhegdheer

Marka ay dadka ugaarsanayso Dhegdheer way raadraaci jirtey ilaa ay qofka hesho oo gaadmo ama orod ku qabsato.

- Rag carrababay lama raaco, saad gaari meyside. Naag carrowdayse haka soo harin oo dumar gelin dambe waa soo dabcaaye. Nin jarmaaday haka soo harin, suu barqadii markii qorraxdu soo kululaato buu geed harsadaa oo lagu qaban karaaye. Naag jarmaaddayse ha racin, saad gaari mayside

- bay oran jirtey Dhegdheer.

Dhegdheer cabsi iyo dhiillo weyn bay gelisey dadkii degganaa dalkii ay joogtey, markii ay qalatay dad badan, ceelashii laga cabbayey iyo dhulkii daaqa lahaana loogu tegi waayey. Naag Dhooll la oran jirey iyo ninkeedii baa ka mid ahaa dadkii dadqalatadaas darteed ugu dhici waayey biyihii iyo baadki dalka yiil, waxaana ay ku heeseen:

ninkii: - Dhandaynu u guuri Dhooley
abaaro dhacee?

Dhoole: - Dhegdheer iyo Gardheeruu
labo gabdhoo 1) dhalay
ayaa dhul barwaaga lihi
dhinacooda yahay.

Sheeko 1: Dhegdheer iyo Fariido

Afar carruur ah oo labo will iyo labo gabdhoo oo walaalo ah baa miro u doontay miyiga, baa la yiri. Intii ay magnaayeey baa reerkoobii ka guurey meeshii ay degganaayeen. Markii ay soo noqdeen bay reerkoobii ka waayeen meeshii.

Fariido baa la oran jirey gabadha ugu weyn carruurta, waxayna ahayd gabar waxgarad ah, sidaas awgeed, baa loogu bixiyeey Fariido. Raadkii reerka bay raaceen carruurtti, ka dibna kaymo cidla' ah bay ku foqaadeen oo ku ambadeen. Waxay socdaaanka waxaa u muuqday agallo meel ka dhisan, say waa ku soo leexdeen oo isyiraahdeey biyo iyo cunno weydiista reerahaas.

Dadqalatadii Dhegdheer baa lahayd aqalladaas oo qabsatay carruurtti markii ay u yimaadeen, ayaan-dararooda. Carruurtu dhawr beri waxba ma cunin oo gaaqo bay la weydoobeen. Dhegdheer cunno iyo biyo bay siisay carruurtti, si ay u cayilaan, ka dibna ay u qalato.

- Maandhaay, oroodoo xaabo ii soo gur aan cunno idiiin ku kariyo
- bay Dhegdheer ku tiri Fariido berigii dambe.

- Yeelay, eeddoo; walaalkayga weyni ha i raaco oo ha ii wehelyeelo
- bay tiri Fariido.

1) Sheekoooyin kale waxay sheegayaan in Dhegdheer gabar keli ah lahayd, eeg Sheeko 6.
- Waa yahay; ee ha fogaannino soco dhaqsada
- bay tiri Dhegdheer.
Markii Fariido iyo walaalkeedii weynaa tageen bay wii kii yaraa dhegta dhiigaa u dartay oo beerkiisii karsatay. Cad beerkii ah bay dadqalatadii xoog ku cunsiisay gabadhii yarayd, intii kalena iyadu cuntay. Gabadhii waa garatay in waxa la cunsiiyey yahay beerkii walaalkeed.
- Huunno, beer walaal khararaa!
- bay tiri iyada oo oyaysa. Ka dib Dhegdheer gabadhii yaraydina wax galyata.
Fariido iyo walaalkeed sooma nogon ee way ka carareen dadqalatadii. Midkoodba meel buu u cararay, si ayan Dhegdhheer uga dabo iman oo u soo wada qabsan labadoodaba. Fariido iyo walaalkeed waa kala lumeen oo iswaayeen.
Waxay oroddaba Fariido waxaa ka hor yimid libaax dadqaad ah oo fadhiya waddada ay ku cararayse. Fariido geed dheer bay ka fuushay libaaxii, bahalkiina geedkii buu hoos fariistay, si uu u qabsado oo cuno markii ay soo degto.
Fariido walaalkeed meel kasta waa ka doonay, beryo badan buuna goobayey walaashii. Raadkeedii buu helay berigii dambe oo raacay, wuxuna helay iyada oo geedkii ku joogta, libaaxiina hoos fadhiyo. Dab buu inta shiday xolod dab ah ku tuuray libaaxii, bahalki waa cararay.
Fariido sidaas baa walaalkeed uga sabatobixiye libaaxii oo rayrayn iyo farax weyn ay mar labaad isku heleen walaalihii waayo badan kala maqnaa. Subaxii wiilku ugaarsi buu aadi jirey, walaashiisna waxay soo guri jirtey miraha; galabtiina hilbaha walaalkeed keeno bay bislayn jirtey. Sidaas bay nabad iyo barwaagoo ugu noolaayeen dalkii fogaa ee ka shisheeyey buuraha waaweyn, baa la yiri.

Sheeko 2: Dhegdheer iyo Wadaadkii
Waxaa la yiri meesha ay deggan tahay Dhegdheer aqallo badan bay ka dhisi jirtey, si gofkii arka aqalaladas u moomo in meeshaa degmo taal oo inta ku soo leexdoo ay qabsato oo qalato. Sidaas bay dadka ku soo dabi jirtey.
Dharaartii dambe baa wadaad socdaal ah aqalladii Dhegdheer arkay oo inta ku soo leexday dadqalatadii oo gurigeedii joogta u yimid. Markii wadaadkii arkay foolxumadeedii buu ka yaabay oo ku dhaygagay, say teen:
- Naa nin socdaal ah oo harraad qabaan ahaye i waraabi
- buu yiri wadaadkii.
- War haamaha aqalka tobnaad yaal, tan tobnaad kalaxa Adarka\(^1\)
  agyaal soo darso, oo i sii sug intaan reerahaas dab ka soo qaada-
  nayo
- bay ku tiri Dhegdheer oo dhaqaadno.

Meeshii uu biyaha ka soo darsan lahaa haanta tobnaad ee til aqalka
tobnaad wadaadkii waa qaldamay oo wuxuu bujiyey haantii sagaalaad ee
til aqalka saggalaad. Wuxuu haantii ku dhex arkay gof calaacashiiis
iyo shanteedii farood oo ku yaal. Wuu naxay oo far iyo suul isku taagey,
mrkii uu ogaadey in ay naagtaasi tahay dadqaaladaa belada ahayd ee
Dhegdheer.

Haanta wadaadku bujiyey waxaa la oran jirey Bowdheer (eeg tusmo 2 bog 19
iyo tusmo 1 bog 26) oo Dhegdheer ku guran jirtey hilbaha dadka ay qalato.
Mrkii furka laga qaado haantaas bowdeeda waxaa laga maqligey jirey carro-edeg\(^2\).

Dhegdheer guurigeedii bay ku soo orodday kolkii oo maqashay bowdii
haanta Bowdheer, oo aragtay haantii oo la bujiyey iyo wadaadkii ay
furiga kaga taygto oo maqan.

Ka dib way raadraacday oo durba soo qabsatay isaga oo meel sii rooraya.
Habeenkas bay qalatay wadaadkii oo markii ay cunay hilbiinaysii tiri:

- Wedkiisaa wadey wadaadka
  maxaa waddadayda keenay!

**Sheeko 3:** Dhegdheer iyo Boholaha Xargaga

Waxaa la yiri nin baa wuxuu qabey naag dhallinyar oo qurxoon oo wiil u
dhashay. Xoolo ku filan bay lahaayeen qoysku oo way laddanayeen. Ninkii
wuxuu guursadey naag kale, si uu u reerbadsato oo wiilal badan u
yeesho, markii uu gaboobo ama geeriyoodana la wareega maamulka reerka.
Xoolihii kala bar oo bar wuxuu siiyey minyarahadii, agal cusubna minweyn-
takeedii baa looga agdhiso.

Waxaa dhacday in minweyntii markay aragtay aqalka ka feer dhisan keeda
iyo gabadha quruxoon ee dhallintaraa joogay ee ninkeedu keensaday ay masayr
dartiis maarya tuurado.

Habeenkii dambe bay minweyntii inta wiilkeedii xambilad ugu guuraysay
ninkeedii oo la jiifaa minyarahaddii. Subaxii buu ogaadey in naagtii iyo
williiba maqan yihii, meel uu u doonase ma aqoon oo waa ka danbaxay.

Maalmo badan bay socotey naagtii iyada oo ku sii jeedda meeshii reer-
adoogeey daggana qubol ugu dambeysay. Dhulkii ay maraysay wuxuu ahoo
dooysooyinka Nugaaleed, halkaas oo lagu yihiin in ay dadqaladu Dhegdheer
ka ugaarsato dadka. Naagtii waxay socotobaa waxay meel dheer

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1) Waa jalxad weyn oo wax lagu kariyo, ama biyo lagu shubto; sebenno
  hore magaalada Adari (Harar) baa laga keeni jirey weelkaas, eeg Sheeko 4.

2) Waa eray qaadah oo aan haatan lagu dhaqmin, macnehiisii waa dunida
  oo idil, inta ka shishaysa meesha cirka iyo dhulku iska galaan. Xoolay-
  leyda soomaaliyeed baa sebenno hore yihiin eraygaas.
a aragtay qof ka soo dabo ordaya oo caghiisu kicinayaan habaas cirka u dalluumaaya. Durba dhiillo baa gashay naagtii oo waxay garatay in qofka sidaas ugu soo ordaya uu dadqalataddii yahay. Markaas bay cagaha wax ka dayday oo la carartay wiilkeedii. Dhegdheer way ka dabo oroddad iyada oo xilmaayaa. Xawligeeda awgiis bay cagaheedu boor iyo siigo cirka u dalluumiyeen.

Hooyada iyo wiilkeeduba way buurnaayeen oo diihaal siyaado ah bay ku kicinayaan dadqalatada oo isku dayday in ay qabsato oo qalato labadoo-daba. In kasta oo dadqalatadu mar walba ku soo dhowaaneysey hooyaduna naflacaari bay ahayd oo way ka orod badisay Dhegdheer oo qaban kari weydey. Sidii la isu cafwirsiyey baa waxaa laagu yimid boholaha Xargaga1), hooyadiina haadaantii way kala dul booddey wiilkeedii, saa naf baa erayeysee. Markii ay u tallaawday gawgii kale ee haadaanta halkii bay hooyadii ka si wadday baxsashadeedii.

Dhegdheer way buurnayd oo cuslayd berigaas oo way ka boodi kari weydey bohoshii. Inta istaagtey qarkii soke ee haadaanta bay tirisay heestaan catowga ah:

- Bal naagtaas barida daya
- bal balaq-balaqdeeda daya
- bal bocoolkay sidarta daya
- cakuye Boholaha Xargage
- qof xiiimaayay xiraan
- qof duulaayay dabraan!

Kaasi wuxuu ahaa marka keli ah ee qof cago kaga baxsado Dhegdheer, baa la yiri.

Sheeko 4: Dhegdheer, Baricade iyo Falaad

Waxaa la yiri waa baa nin iyo naagi isu dhaxeen, waxayna isu dhaleen labo carruur ah oo wiil iyo gabar ah. Wiilka waxaa la oran jirey Barica-de, gabadhana Falaad.

Berigii dambe bay carruurta hooyaddood dab uga dirsataay gurigii awowoahood iyo aysaydood, si ay cunno ugu bislayso.

- Awoowe iyo aysayey dab na siiya hooyo cunno noogu bislayso
- bay Falaad tiriikolkii ay u tagseen awoowe iyo aysaydood.
- Soo galoo qaata
- baa qof ka soo yiri aqalka dhexdiisa.
- Awoowe iyo aysayey dab na siiya hooyo cunno noogu bislayso
- buu Baricade isna yiri. Sidii oo kale baana loogu jawaabey.

Carruurtaa way la yaabeen jawaabtaas, maxaa yeelay waxay ogaayeen awoowe

1) Waa bohoo ku yaal koofurta Nugaaleed ee ka soo jeexan buuraha Golis ee woqooyibari iyo koofur--bari u taxan. Boholahaasi waxay ku yaalins tooga Nugaaleed ee ku biyoshubta badda Hindiya, waxayna u dhowyihii magaalada Taleex.
iyo aayeayood oo weligood u roon oo si kalgacalo leh u soo dhoweeya, ee aan sidaas oo kale ula hadlin. Awoowaha iyo aayeayadu waxay weligood dabka ku shidan jireen aqalka fagaarehiisa ee kuma shidan jirin gudaha. Carruurta oo yaaban dabna sidin baa ku noqday hooyaadood oo u sheegay hadalladii awoowe iyo aayeayood kula hadleen.

Carruurta hooyaadood baa ka dib u tagtay hooyadeed iyo aabbeheed oo aqalkoodiin ugu gashay, si ay dab uga soo qaadayto. Markii ay soo gashay aqalkii baa hooyadeed iyo aabbeheed ku dhegeen oo qasheen gabadhoodii!

Kolkii naagtiiisi soo noqon weydey baa ninkeedii ka doonay qurigii waalideed, waxayna u sheegeen in ayan arag naagtiiisi. Markaas buu meel kasta ka raadiyey iyadii, una maleeyey in ay ku ambatay duurka. Wax badan buu raadiyey oo u dhawaqay, maxaadise ii dhiibatey, Ma qof dhintay baa soo noolaada!

Markii uu ka samray helidda naagtiiisi buu soddog iyo sodhoodiisi wuxuu ka codsatay in ay u soo diraan qof haween ah oo la korisa carruurta rajowdey, reerkana u maamusha. Soddog iyo sodhoodiisi waxay ninkii u soo direen naag ku kaalmaysa hawsha reerkiisa, sidii uu ka codsaday.

Cawadda dambaa nankii reerka laahaa oo nabad u hurda naagtii gawrac ugu jiiddey. Hilbiihiisi qaar way cuntay, qaarna way karsatay. Naagtaasi illeyn waxay ahayd dadqalatadii belada ahayd, Dheg dheer, ee dalka looga wada qaaxaad 1).

- Adooqin waa socdaalay, xigaaladiis buu ka waroonay
- bay Dhegdheer kuti Baricade iyo Falaad markii ay waayeey adoodgoob subxii dambaa, wayna ka rumaystreet iyada sidaas.

Galabtiim dambaa arigii ay jireen maalintaas oo dhan bay soo hoiyeyeen carruurtaa, waxayna eeddadood (sidaas bay ugu yeeri jireen Dhegdheer) ku yiraadheen:

- Eeddo cuno na sii, gaajaa na haysee.
- Ordoo haanta qabadheer 2) dhaaf oo haanta qabadhuubo dhaafa haanta burayar 3) dhaaf oo haanta buradhagaf hiliska gadowgeeda suran soo qaatoon cuna aaburkana haka qaadina

- bay Dhegdheer ku tiri carruurtaa.

1) Sheeko kale baa jirta oo oranaysa naagtaasi ma ahayn Dhegdheer ee naag kale oo iyana dadqalato ah bay ahayd. Sheekooyin soomaaliiyeeb oo badan baa isku qasma, sababtuna waa iyaga oo facyaal badani soo tebin jireen qarniyadii tegey.

2) Qabo - geed laamiisi soomaalida xoolaleydii ahna ka toshaan haamahay biyaha lagu shubto.

3) Haan buro - waa haanbiyood laga tolo xididka goodka argaaciga; buradu wax ka raagsiinyo badan tahay haanta laga tolo qabada, eeg Sheeko 2.
Carruurttii dhoontii loo tilmaamay bay inta gefeen waxay fureen mid ka mid ah kuwii loo diidey, waxayna ku arkeen addimmo dad oo googo'an, waxayna u aqoonsadeen hilhibii addoogood. Baricade iyo Falaad markaas bay ogadeen in eeddadood tahay dadqalato, aad bay uga baqeen iyada oo kaga dhuntteen kaynta.

- Hadday markay ina weydo tiraahdo: "meeeye carruurrtaydii aan jeclaaye ariga ii ilaalin jirtey?" aynu ku noqonno gurigoo niraahnno: "waa na kan, eeddoo macaan; xaabaan kuu soo gureyney aad cunno noogu karisid". Haddiise aytiraahdo: "meeeye carruurtaan kobcin jiree islahaa midba mar qalo?" aynu ka cararno meesha, bay ku tashadeen carruurttii.

Baxsadkii Carruurta

Markii carruurrtii bujiyeen haantii Bowdheer ee qarsoodiga ahayd waxaa bowdeedii maqashay Dhegheer oo meel fog ka ugaarsaneyeey dad ay qalato. Gurigeedii markaas ku soo oroodday, si ay u qabsato oo qalato qofka bujiye ayantaad u qarsooyayd. Markii ay ku soo roorayey guriga Dhegheer waxay ku catowday:

- Ba'yi! Ma bowdheer baa la bujey?
  may xayntii baa baxsatay?
  ma xaynkaygaa¹ bilig leh²?

Goortii Dhegheer ka weydey carruurrtii gurigii bay teen:

- Hoheey! Meeeye carruurtaan kobcin jiree islahaa midba mar qalo?

Markii ay carruurrtii sidaas maqleen bay meeshii ka carareen oo habeenno iyo maalmo badan bay roorayeey. Dhegheer carruurrtii bay doontay oo raadkoodii inta heshay ka daba orodday, si ay u soo qabsato oo u qalato midba mar.

Qodax Qaydar

Intii ay ka dabo ordeysey oo dhan waxay dadqalatadu carruurta ku inkareeyey:

- Qodax qaydarey³ juq dhen
  mas qooqanow⁴ qab dheh
  kabotole jinnow juq dheh ...

Ka dib qodax qaydar baa Falaad cagta ka muddey oo ay la ordi kari weydey. Dadqalatadii baa qabsatay gabdhii oo ku tiri:

1. Xayn - waa tafta ama darafta marada saddex-gaydda ah ee haweenna soomaaliyeed ee reer-miyiga ahi qaataan.
2. Xayn bilig leh - waa cawrada qofka oo aan asturrayn; ama waa siro qarsonnayd oo la ogaaadey.
3. Qaydar - waa xeero qodxo leh ee ku badan miyiga soomaaliyeed; nooca "acacil" buu ka mid yahay.
4. Mas qooqan - suntuusu ka halisan mararka kale ee noloshiisa; soomaalidu sidaas bay yiraahdaan, lamase hubin arrintan cilmi ahaan.
- Mindhaa igama baxsatid mar dambe; hilbahaaga dhaylada ahaan cadcad u googoosan!
- Eeddo macaan, anigu kaa baxsan mayne waxaa kuu soo qabanayey walaalkay Baricadoo kaa baxsadayoo kugu caasi noqday, si aad u googoosatid hilibhiisa dhaylada ah. Isagu meel dheer weli ma tegin, haddaad iga bixisid godaxda igaga jirta cagta, waan ka dabo ordiyoo kuu soo gaban, sidaad doonto aad ku fashide.
- Haa heey! Ma runtaa baa maandhay? Fiicanaa gabadhaydii!
- bay tiri dadqalatadii inta rumaysatay hadalkii Falaad, godaxdii qaydar ee cagta ka muddeyna ka bixisay. Falaad dhagartaas bay kaga boxsatay Dhegdheer waxayna ka dabo orodday walaalkeed, dhacsana u gaartey isagii oo si carraraya, say aad bay u dheerayn jirtayee. Waxay isaga u sheegtay sidii ay u dhaqartay dadqalatadii oo uga soo baxsatay, wuuna ku rayreeyey in ay mar laabaad is-heelen iyaga oo badqaba. Baxsadkoodii bay sii wadeen.

Mas Googan

Sidii ay carruurteed u roorayeen baa mas googani cagta ka qaniyee Baricade, suu waa ordi kari waayey oo meeshii fariistay. Dadqalatadii cayr-saneysey carruurtaa baa soo gaartey oo qabsatay wiikii.
- Nacabyohow xumi, mindhaa igama baxsatid mar dambe; hilibkaaga dhaylada ahaan cadcad u googoosan!
- bay tiri Dhegdheer.
- Eeddo macaan, anigu kaa baxsan mayne waxaan kuu soo qabanayey walaashay Falaad oo ku dhaqartayoo kaa carartay markaad ka bixisay godaxdii, si aad u googoosato hilibkeeda dhaylada ah. Iyadu weli meel dheer ma tegin, haddaad iga muudsatid sunta maska waan ka dabo ordiyoo kuu soo qaban, sidaad doonto aad ku fashide
- buu Baricade ku yiri dadqalatadii, isaga oo baqdin la qarqarayay.
- Haa heey! Ma runtaa baa maandhow? Fiicanaa wiikaygu
- bay tiri dadqalatadii inta rumaysatay hadalkii wiilka oo ka nuugtey sun-tii maska. Baricade sidaas buu u dhagray dadqalatadii garaadka darrayd oo walaashiis buu ka dabo orday, si ayan mar dambe u qabsan dadqalatadii oo weli eroyoneysa iyaga.

Badweyn

Markii ay habeenno iyo dharaaro badan cararayeen carruurteed baa waxaa ka hor timid badweyn.
- Badey meel noo bannay belaa na wadeed
- bay yiraahdeeen carruurteed.
- Halkaaas maroo haddaad wax wasakha i taabsiisaan waan idin liqayaaye ogaada
- bay tiri badweyntii oo meel u bannaysay carruurtii inta ka naxday. Carruurtii ma wasakhayn badweyntii kaalmaysay oo jidka u furtay, waxayna u guubeen dhulkii weynaa ee ka shisheeyey badweynta.

Dadqalatadii oo weli eryoonaysa carruurtii baa iyana ka hor timid badweyntii, oo ku tiri:

- Badey meel ii bannee
  beerkaygii baa iga baxsadee.

- Halkaas maroo ha i taaban, haddii kale waan ku liqiye ogow

- bay tiri badweyntii. Dhegdheer isma ururin oo badweyntii bay dacalla-deeda ku taabatay, markaas baa badweyntii carootay oo liqday dadqalatadii 1).

Baricade iyo walaashii waxay ku nasteen dhulkii weynaa ee ka shisheeyey badweynta, halkaas oo aan lahayn dadqalatocoyin ay ka bagaan.

Deerooyin

Carruurtii way gaajoodeen baxsadkoodii dheeraa ee ay Dhegdheer ka cara-rayeen ka dib, aad bayna u daaleen. Baricade kaymaha buu ugaarsi u doontay, wuxuuna arkay deerooyin badan oo meel daaqaya. Markaas buu u gaamay oo gadaal ka maray ugaartii oo u soo didiyyey meeshii walaashii joogtey, isaga oo ku dhawaaqayaa:

- Baayey
deerooy jab dheh!

Gabdhii erayadaas bay ku dhawaagday markaas baa labo deero oo cararaya isku dhaaceen oo midi jabtay oo roori kari weydey. Baricade waa qabtay oo gawracay deerdii jabanayd, Palaadna waa qashay oo karisay hilbiihi, ka dibna way cuneen oo ka dhergeen.

Subax kasta Baricade ugaarsi buu u kici jirey, gabadhuna miro iyo xididdo la cuno bay soo guri jirtey. Galabtii waxay bislayan jirtey hil-baha walaalkeed keeno. Sidaas bay carruurtii barwaagoo iyo baraare ugu noolaayeen dhulkii weynaa ee ka shisheeyey badweynta, baa la yiri.

Falaad iyo Fiqifarey

Maalin iyada oo walaalkeed ugaarsi ku maqan yahay bay Palaad aragtay libaax ku soo socda, markaas bay ka carartay oo fuushay geed dheer laanti ugu sarreysey, si ay uga badbaado bahalka. Libaaxii geedka hoostiisii buu farriistay, suu ma kori kare oo isyiri sug aad qabsatid markii ay soo degtee.

Ka dib labo nin oo socoto ah baa yimid geedkii gabadhii fuushanayd, si ay ugu nastaan harkiisa qabow. Libaaxii waa cararay kolki uu arkay raggii. Nimanka midkood fiqi buu ahaa oo masallehiisii buu inta fidiyey ku yiri gabadhii geedka fuushanayd:

1) Dhegdheer sidaas bay u dhimatay sida sheekadani werisey, eeg Sheeko 6.
- Naa ku soo bood masallahaygaan aan ku guursadee.
Ninkii kalena go'isii sere buu fidiyey oo isna ku yiri gabadhii:
- Naa ku soo bood go'aygaan aan ku guursadee.

Nimankii waxay ku heshiigeen in kooda ay gabadhu ku soo booddo gogoshiisa loo daayyo. Ka dib waxay ku soo booddey masallehii fiqiga, waxayse faryaradeeda bidix ku taabatay go'ii ninka kale, wuxuuna weydiisitey in loo gooyo farta, waxa uu doono ha ku falee. Fiqigii baa faryaradiisii u gooyey ninkii, intii la goyn lahaa tan gabadha, isna waa qaatay oo iska tegay.

Fiqigii baa markaa guursadey Falaad oo dhul fog la aaday, waxaana lagu naynaasay "fiqifarey". Falaad iyo fiqifarey waxay yeesho carruur badan, barwaaqo iyo baraare bayna ugu noolaayeey dhulkii fogaa.


**Baricade oo Gallayr u Doorsoomay**

Baricade wuxuu jeclaystay in uu noqdo gallayr, si uu dhulka oo idil u kor lalo oo ka goobo walaashiiisii uu jeclaa. Waana loo yeelay sidaas oo wuxuu u gaddoomey gallayr xoog badan wuxuuna dul lalay dalkii oo dhan oo ka doonay walaashiiis Falaad.

Maalin buu gallayrkii wuxuu arkay carruur yaryar oo hilbo cunaya oo dul fariistay geed u dhow iyaga. Carruurtiil waa naxeen shimbirta liidata ee gaajaysan, waxayna u tuureen cadad hilbo ah. Maalintii dambena gallayrkii geedkii buu soo dul fariistay, carruurtiil fiicnaydnax waxay u tuerdoon cadad hilbo ah, maalmo kale oo badanna sidaas bay yeeleen.

Carruurtiil hooyadood bay u sheeegeen shimbirtii ay la yaabeen, iyaduna waxay tiri:

- Soo qabttoo shimbirta ii keena.

Carruurtiina sidii bay yeeleen. Falaad tebed subag ka buuxo bay ku dhex riddey gallayrkii, oo ku tiri:

- Shimbirey, haddaad walaalkay Baricade tahay shanqaraan kugu garto ii samee markaad dhammaysato subagga, aan kaas soo bixiyo tebeddeey. Haddii kalese tebeeenda dhexdhexdaad ku dhiman.

Gallayrkii subaggii buu cunay markaa buu u doorsoomay Falaad walaalkaad, Baricade, wuxuuna sameeyay shangartii walaashiiis ka fileysey oo ay durba ku agoonsatay. Markaas bay ka soo saartay tebeddii. Falaad iyo Baricade waa isagoonsadeen oo isdhunkadeen, wayna ku rayrayeen in ay is-heleen sanooyn badan ka dib. Falaad waxay walaalkaad weydiisatey in uu la noolaado reerkeeda isaguna waa ka yeelay sidaas.
Geeridii Baricade

Baricade wuxuu Falaad wiilkeeda weyn bari jirey fardofuulka iyo tababarro kale, wiikuna aad buu u jeclaa abtigiis. Sidaas darteed buu Figifarey kula colloobey Baricade oo ku tashaday in uu iska fogeeyo ninkaas.

Bergigii dambe baa Figifarey, wiilkiisii weynaa iyo Baricade xoolihii arooriyeen. Figifarey faraskiisii baa biyo diidey, markaas baa nin falalow ahi ku yiri:

- War farasku biyo cabbii mayoo hadduusan cunin beer dad!

Figifarey wuxuu ku tashaday in uu dilo Baricade, beerkiisana cunsiyo faraskiisa. Figifarey warankiisii weynaa ee uu ku dagaallami jirey buu jifida ugu mudefa dhulka oo ku yiri wiilkiisii iyo Baricade:

- Bal car waa kiinniikaa dul booda warankaas?
- War waa ka boodi karnaa, bay yiraahdeen.
- Anaa waranka xajinaya duula, si aydaan u ridin kolkaad ka boodeysann, ama dabayshu u ridine soo booda

Falaad oo u Artay Walaalkeed

Wiilkeedii baa Falaad u sheegay in Figifarey dhagar ku diley walaalkeed, iyaduna waxay ku dhaaratay in ay u aarto walaalkeed. Waxay soo urursatay sacab muggiis oo takar ah oo ku kariyay dheri. Waxay kale oo dherigii ku kariyay mandheer naag markaas umushay. Ka dib waxaas oo dhan bay cunnaddii ninkeeda ugu iidaantey oo siisay, isna waa cunay.

Figifarey cunnaddii buu iska cunay, isaga oo aan ogeyn in takar iyo mandheer naaqeex lagu idaameey. Ka dib caalooshii baa ka barartay oo ka weynaatey, xanuu buuna la joogi waayey. Wuxuu ismoodey in uu uur leeyahay sidii naaqeex. Figifarey niyadjab baa ku dhacay oo wuxuu moodey in ragannimadii ka guurtey, wuxuuna ku heessay:

- Takara fawfaw
  sidee naago u dhallan!

Figifarey guul-darradaas buu u dhintay, Falaad iyo carruurteedina barwaqo iyo bashbash bay ku noolaayeen waagaas ka dib, baa la yiri.

Sheeko 5: Catircaana-Kunuuge

Waxaa la yiri nin, afadiisii iyo labo gabdhood oo ay dhaleen baa meel deganaa. Ri' iyo lax keli ah oo middiibab kabbo caano ah dhilqdo bay wax xoolo ah ka qabeen qoyusu. Labada gabdhood laxda ayay malii jireen, odayga iyo habartuna rida. Gadbhuhu kabbada caanaha ah oo ay laxda ka
maalaan inta labeen ka dhigaan bay ku dhaashan jireen, say wax kale u tari maysee.

Gabdhuhu gocos oyo miro bay ka soo guran jireen kaya ma oo ku noolaanyeey, labeentana basaasta bay iskaga dhicin jireen oo waa dhiig wanaagsanaan jireen weligood.

Ridu baqimo bay ahayd oo iyaduna dabbo caano ah ka badan ma lahayn. Xoogaga caanaha ah ee rida ay ka soo listo naagtu ninkeeda ayay siin jirtey, iyaduna gawskeeda ayay ka cabbi jirtey.

Marka kabbada caanaha ah ay afadisiisu u keento catir buu inta darsado ku dhuugi jirey, si ayan caanuhu durba uga dhammaan. Sidaas darteed baa loogu bixiyey naanaysta "catircaana-kunuuge".

Catircaana-Kunuuge oo Gabdhiihiisii Ambiyyey

Waagii dambe bay gabdhaha hoo yadood geerlyootey, markaas buu adoogood guursadeey naag kale oo tii hore reerkeedii u dhiibey. Gabdhiihi iyo aayadood baay heshi kari waayey, maxaa yeelay naagtii baa ka hinaastay gabdhaha dhaashan had iyo goor oo dhiigortasan leh. Afadii waxay ku tashatay in ay gabdhaha iyo adoogood isku dirto oo uu guriga ka eryo iyaga.

Habeenkii dambe bay afadii ridii iyadu maashay oo dan uga baxday ninkeedii.

- Naa rida bal ii soo lis, ma dibjirayaad ila damacday caawa? Buu yiri.

- War ridii gabdhahaagaa carrabsaday, bal eeg siday u dhaashan yijiin oo u dhal-dhalaalayaan iyo sidaad adna macaluusha ugu go'ayso. Laxda caanahaadee ma dhammayn karaan, kabbadid gur ahayd ee aan rida kaaga lisi jirey haataan kuuma quurranoo kaa qaade. Caanaha ambeed catir ku nuugto ha i weydiin aniga

- bay tiri naagti iyada oo caraysan. Odaygii wuxuu ku tashaday in uu reerka ka eryo gabdhiihiisa oo isaga iyo afadisiisu keligood wada maalaan rida iyo laxdab.

Berigii dambe buu odaygii ku yiri gabdhiihiisii:

- Maandhooyinow, maanta anaa miraha iyo gocosada idin la soo gurayeesa ina keena; waxaynuna tegeynnaa meel diihinoog aqaan.

- Haye, aabbe

- bay yiraahdeen gabdhiihi. Saddex caanamaal markii ay sii socddeen oo joogaan meel cidla' ah oo reerki ahaan oo odaygii yiri:

Haye, aabee

bay yiraahdeen gabdhiihi iyaga oo aan war u hayn dhagarta aabbahood.

Odaygii koortii buu geed u dhow meeshii gabdhuhu joogeen ka laalaadiyey oo ka dhuntay gabdhiihi inta watay ratigii. Dabayl baa ruxday koortii oo ka qalay-walay siisay, markii gabdhiihi maqleenna waxay moodeen in aabbahood agjoogo oo meeshoodii kama kicin, waxyana iska si wateen miroguriddii. Habeenki haddii ay meeshii cidla'da ahayd baryeen oo adoogood soo noqon waayey bay subaxii dambe raadiyey isagii. Dhinaciid koortu ka yeereysey bay u kaceen oo heleen iyada oo ka lulata geed cidla' ah oo dabayshu ruxayso. Meel kasta way ka daydayeen oo u dhawaaqeeng aabbahood, il iyo baalse ma ay saarin.

Gabdhiihi Catricaana-Kunuuge oo la kulmay ina-Dhiegdeher

Gabdhiihi ilma Catricaana-Kunuuge way hababbeen oo maalmo iyo habeennu badan bay soconayeen, waxyana ka quunteen heliddii aabbahood iyo jidkii geynlahaa guroogida. Waxay wejiga saareen galbeed iyo qaarraax-udhac.


Gabadha ku xirnayd udub-dhexaadka waxay ahayd tii ugu yarayd gabdhaha Dhiegdeher, waxyana u sheegtay gabdhiihi in hooyo aad ku xirtay guriga, si ayan uga baxsan sidii labadii gabhood ee walaaleheedi ka weynna yeeleen!

HooWAYAD Dhiegdeher baay la yiraahdaa, aabbesa ma lihi oo ma arag weligey

bay tiri gabdhiihi iyada oo booyaysa.

Markii gabdhiihi maqleen Dhiegdeher magaceeda baa dhulkii qaadi kari waayey badqin awgeed. HooYadoD baa u sheegi jirtey sheekoooyinka cab-sida badan ee Dhiegdeher, iyo in ay ahayd dadgalato belaayo ah oo dadkii oo dhammi uga qaxeen dalkii cabsideedaa darteed.

HOOGNYYYO ba'nay! Beladii Dhiegdeher baannu u gacan galnay; naa aynu ka cararno meeshhee ina keena

1) Sheekooyin kale waxay weryeen in Dhiegdeher lahayd gabar keli ah, eeg Sheeko 6, tusmo 1 bog 13 iyo qayb 1 bog 12.
bay yiraahdeen ilma-Catircaana-Kunuuge.
- Cir iyo dhul wax joogoo ka baxsan kara Dhegdheer ma jiraan, idin-kuna maba haweysan kartaan inaad cago kaga baxsataane naa i maqla aan idin la taliye: saddex qof baynu nahay haatan, aynu isugu tagnoo dillo dadqalatadan belada ahoo ka badbaadinno nafteenna iyo dadkay cabsida iyo geerida joogtada ah ku hayso. Dadugaarsi bay ku maqan tahay haatan, middeena mar bay qalanaysaa hadday idin aragto idinkoo ila jooga, anna i deyn mayso

bay ina-Dhegdheer kutiri gabdhiihi oo baqdin la gariiraya.
- Ba'nay! Walaaley na qari; waa yeeleynaa wax kastood na tiraahdee.
- Waa hagaag, raarkaas baan inta idin ku duubo idin ku qarinyayaa aqalka duleedkiisa; ju iyo jaa toona yaan la idin ka maqlin. Haaday habartay idin hesho way idin qalqalnaysaa anna waxba idini ma tari doonee ogaada

bay tiri ina-Dhegdheer.
Gabdhiihi way yeeleen taladii ina-Dhegdheer markaas bay siisay biyo iyo cunno, say harraad iyo gaajo bay u go'ayeene, ka dibna way qarisyay gabdhiihi.

- Naa igu xira udub-dhexaadka, hooayaday baa iga furi doonta markay timaaddoo igu xiri doonta dhexdeeda markay seexanayse. Markii dhegteeda dheereee taagani hoo u dhacdo ogaada inay huruudo; soo baxa markaasoo iga fura xarigga, ka dibna sidii aynu ku tashannay aynu yeeloo

bay gabdhiihi ku tiri ina-Dhegdheer.

Haantii Bowdheer iyo Dherigii Adar - Weelkii Qarsoonaay ee Dhegdheer
Dhegdheer waxay weligeed dhiisan jirtey aqallo aan saddex ka yarayn, aqalka kowaadna waxay xagin jirtey haantii qarsoonayd ee Bowdheer\(^1\), sidaasna waxaa loogu bixiyey baweeda dheer markii la bujiyo. Haantaas bowdeeda carro-edeg baa laa maqli jirey markii furka laaga qaado. Ina-Dhegdheer dheqaha bay faraha gelin jirtey goortii hooayeed bujiso haantaa si ayan haanta bowdeedu u dillaacin xuubka dhegaheeda.

Aqalka kowaad waxaa yiil toban haamood oo taxan, sagaalkood biyo baa ku jirey, kulligoodna waxay la safnaayeen haantii bowdheer oo qotoonteey meesha sagaalaad ee safka haamaha.

- Ha taaban haanta sagaalaad

- bay Dhegdheer kuoran jirtey markii gabadheedu biyo ay cabto ka soo darsanayso haamahaas.

Aqalka labaad ee Dhegdheer waxaa yiil dherigii ay wax ku karsan jirtey ee la oran jirey Adar\(^2\), cidina kama qaad kari jirin daboolka Dheg-

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1) Egg tusmada 1 iyo 2 bog 16; tusmada 2 bog 19.
2) Egg tusmada 1 bog 16.
dheer mooyee. Dherigaas bay dadqalatadu ku karsan jirtey hilbaha dadka ay qalato. Agalkaa isagana waxaa yiil oo safnaa toban haamood, meesha tobnad waxaa yiil Adar, kaas oo Dhecdaheer u diiddey gabadheeda in ay marnaba taabato.

Markii ay ka cunto hilibka Dhecdaheer waxay lafaha dadka ku guri jirey god dheer oo u dhow aqalkeeda, dadkuna markii ay meel fog ka arkaan lafahaas caddaantoosta waxay moodi jireen in ari daaqay mooshaas.


Sheeko 6: Geeridii Dhecdaheer

Gabdhiihi Catarcaana-Kunuuge iyo Dhecdaheer gabadheedii waa tii ay ku tashadeen in ay dilaan dadqalatadii Dhecdaheer, haddii ay saddex qof yihii, iyaduna kiligee tahay. Agalladii midkood duleedkiiisa bay ina-Dhecdaheer ku qarisyay labadii gabdhood, si ayan hooyadeed u arag oo u qalan.

Fiidkii bay Dhecdaheer ku soo noqotay gurigeedii, iyada oo sidatai wila habab leh oo meydi ah. Dherigii Adar ee weynaa bay ku riddeey meydii, si uu ugu karsamo.

- Naa i maqal, maandhaay aad baan u daallan ahayoo waan yare jiif-sanayaaye si aan u nastee kaalayoo ii duug cagaha. Ilaali dherigana oo i toosi kolkuu karkoro, dayaxa dibbedka ahna soo baxo caawa, bay tiri Dhecdaheer.
- Yeelay, hooyo.
- Waa yaab! Naa sii gabar uguub baa i uraya!
- bay tiri Dhecdaheer, oo wax ka urursatay hareeraha.
  - Hooyo waa kuwayga, bay tiri gabadhii.
  - Bari buurane gabar uguub baa i uraysa!
  - Hooyo waa tayda.
  - Xalus gabar uguub baa i uraya!
  - Hooyo waa kayga.
Dhegdheer waxay jiifsatay dheriigii karkarayey aqtiisa, aad bayna u daallanayd, say maanta oo dhan bay dad baacsanayseye. Khuuro bay ku dhufatay: brrr...buuf...ggr...buuf! Gabadhiina aayar bay cagaha ugu duugeysay hooyadeed, gambadii bay ka furtaa oo u furfurtay guudkeedii dheeraa ee yacayga ahaa. Gabadhu waxay intaas oo idil u samaysay si Dhegdheer u raaxaysato oo dhaqso u gama'do.

Markii ay seexanayso Dhegdheer gacanta midig bay ku qabsan jirtey min-dideedii dheerayd oo barkan jirtey. Xarig adag bay gacmaha kaga xiri jirtey gabadheeda habeenkii, dacalka kale ee xariggana dhexdeeda bay ku xiran jirtey, si ayan gabadhu uga baxsan inta ay huruddo habartu. Markii xariggu yare dhaqdhaqaaqo way toosi jirtey durbadiiba, oo moodi jirtey en gabadheedu iska furayso xarigga oo baxsan rabto. Subaxiina markii Dhegdheer u xaycaxo dadugaarsi udub-dhexaadka aqalka bay labadible ugu xiri jirtey gabadha, si ayan u cararin inta hooyadeed maqan tahay.

Muddo ka dib dhegtii dheerayd ee Dhegdheer baa hoos u dhacday cawadaas, sidaasina waxay tusayso in ay gama'day. Sidaasi waxay kale oo baax u ahayd gabdhiihi garsoonaa, kuwaas oo soo baxay oo markii horoba xarig-gii ka furay ina-Dhegdheer. Isla markaas bay gacmaha iyo lugaha kaga xireen Dhegdheer xariggi adkaa ee ay ku xiran jirtey gabadheeda. Ka dib aleelo tiro badan bay soo gurteen oo ku shubeen dherigii Adar ee hilbahi wiilku ku karsamayeey ee Dhegdheer islahayd aad ku cashaysid cawadaas. Markii aleeshii dhimbilo noqotay ku shubeen xeero ballaar; fuudkii qofkii waxay ku shubeen xeero kale. Markaas bay gabdhiihi isu geyeen geessinnimadoodii oo idil oo fuudkii kululaa dadqalatadii kaga shubeen dhegteedii dheerayd iyada oo weli hurudda. Kolkii Dhegdheer xanuun la dhawaagday oo afka kala qaaddayna aleeshii dhimbilaha ahayd bay kaga shubeen. Fuudkii kululaa baa durbca ga gubey maskaxdiid Dhegdheer, aleeshiina xiidmaheedii bay cadda'd u jarjartay. Iyadu waxba iskama dhicin karin oo gacmaha iyo lugaha bay ka xirnayd:

Aah!...ooh!... Bay ku dhawaagday dadqalatadii. Gabadhiina dan uma gelin qaylada iyo catowga Dhegdheer, dadqalatadii gabowdey.

- Qaaaxoy bislow qacow dalluu!

- bay gabdhiihi ku heeseen iyaga oo rayraynaya markii Dhegdheer jirkeedii ballaarnaa olokkii leefay. Hilbahi iyo lafaheedii oo dhammi dursa dambas bay noqdeen. Dhegdheertii belada ahayd halkaas bay ku dhimatay oo magaceed ku ba'y1).

Markii gabdhiihi hubsadeen in Dhegdheer dhimatay ugu dambaysiid bay aad u rayrayneen oo hees iyo cayaar qabsadeen. Geed dheer bay fuuleen oo dadkii ogeysiiyeyn geeridii dadqalatadii belada ahayd waxayna ku heeseen:

- Dhegdheer dhimatoo
  duulkaa nabadey
  soo dhowaaday!

1) Waxaa jirta shear kale oo werineysa geeridii Dhegdheer, iyo in gabdhuhu iyada oo nool gubeen, eeg Sheeko 4.
Ka dib gabdhihii daboolkii bay ka qaadeen haantii Bowdheer, waxayna hagaag u aaseen hilbahii dadka ee Dhegdheer ku guran jirtey haantaas.

Geeridii Dhegdheer ka dib dadkii waxay ku soo noqdeen dalkii iyo ceelashoodii ay uga qaseen cabsida dadqalatadaas darteed. Ka dib roob-kii baa soo hooray, xoolihiin waa dhaleen, dadkii waa barwaqaysteen oo rayrayn ku waareen. Saddex wiil oo geesiyaal ah oo saddex faras oo dheereya ku jooga baa yimid oo kala guursadey saddexdii gabdhoo ee geesiyaalka ahaa ee diley Dhegdheer, dadkiina ka badbaadiyey. Muddo ka dib saddexdii gabdhood saddex wiil bay dhaleen, barwaago iyo baraare bayna ku noolaayeen waagaas ka dib, baa la yiri.
QAYB B 2: SHEEKOOYINKA BOQRADDII ARRAWEELO

Sheekoxariirooyinka dadweynaha soomaaliyeed waxaa u badan haween jileyaal ah oo ragga kaga badan. Ma jiraan rag la siman labada dumarka ah ee Arraweelo iyo Dhagheer (eeg sheeko 1 elaa 6). Dumarkaasi waxay ku jiraan sheekooyn badidood laqa yaaqaan gobollada woqooyi-bari ee Soomaaliya, halkaas oo ay haweennaasi kaga tageen xusuus mahadho ah. Inkastaba, sheekooynka Arraweelo iyo Dhagheer waxay qarniyadii tegey ku faafeen dalka soomaaliyeed oo idil oo facba facii ka dambeeyey ka sii dhexlay.

In doorka haweenku ku bato sheekooynka soomaaliyeed waxaa u sabab ah, sida ay nala tahay, in qarniyadii hore dumarku lahaa jireen awoodda madaxnimmo ee qoyska soomaaliyeed (matriarchal lineage). Ilaa hadda waxaa dhaqanka soomaaliyeed ee maanta ku dambeeya raadraacyo tusaya habkii madaxnimadii haweenka ee qoyska, sida qoysas iyo toal ilaa hadda ku abtirsada hooyada: reer-Cambaro, reer-Maryan, habar-Yoonis iwm. Erayga "reer" wuxuu tusayaa qolo ama qoys. Wuxuuna horxir (prefix) u yahay magaca hooyada: Cambaro, Maryan, Yoonis iwm.

Waxaa kale oo jira magac rag oo ku abtirsada hooyada ee aan raacin ka aabbaaha, sida ina-Geelo, oo ah wiilkiin haweeneyda Geelo dhashay. Wiilkaasi wuxuu noqon karaa nin weyn oo magacyadiisa rageed leh, sida Warsame Guuleed Warf, kuwaas oo ah magaca wiilka, kan aabbihiis iyo kan awoowejiis. Inkastaba, magaca hooyadiis, ina-Geelo, baa u hana-qaaday oo loogu yeeray. Ragga soomaaliyeed badidood ma jecla in loogu yeero magaca hooyadaad, sida aannu kor ku tusnay, oo kan abbeehood bay ka jecel yihiin. Taasi waxay tusaysaa islaweynida ragguisu qabo, taas oo qarniyadii danbe dhalisay in madaxnimada qoyska soomaaliyeed raggu la wareegaan (matriarchal lineage).

Mar haddii labada haweeney ee Arraweelo iyo Dhagheer sheekooyinkoodu ka mid yihiin kuwa ugu caansan suugaanta aan qorraray ee dadweynaha soomaaliyeed, iyo weliba murtida qotoda dheer ee ay xamabaarsan yihiin sheekooynkaasi, waxaanu dooranay in aannu qoraaal kayagaan ku darno xulantida sheekooynka labadaas haweeney.

1) Arraweelo - Boqradde Kelitashiga

Suugaanta aan qorraray ee soomaaliyeed, sida sheekoxariirooyinka, heesahu, maahmaahda iwm., waxay tusayaan in Arraweelo tahay qof aan jirin ee dadku iska aloseen qarniyadii tegey ee soomaaliidu soo jireen dad ahaan, iyaga oo lahaan jirey sheeko iyo dhaqan u gaar ah.

Dhinaca kale, waxaa jira sheekoxariiroynin tusaya in Arraweelo ahayd qof jira oo u talisa dalalka soomaaliyeed badidood, ama giddigoodba. Sheekooynkaas tusaya sheekanololeeddi boqraddees caanka ah waxay ka mid yihiin kuwa aad loo qaanaan. Tusaale ahaan, waxaa la weiriye in
Arraweelo hooyadeed la oran jirey Haraamaanyo\(^1\), laakin sheekooyinku ma werin adoogeed cid uu ahaa.

Xilliga gu'ga\(^2\) iyo xagaaga\(^3\) Arraweelo waxay xarunteeda u rari jirtey meel la yiraahdo Hawraartiro\(^4\). Xilliga dayrta\(^5\) iyo diraaca\(^6\) ah waxay degi jirtey meel la yiraahdo Ceelaayo\(^7\). Waxaa jirta meel la yiraahdo "Jeexii Arraweelo" oo macnehiisu yahay dooxadii Arraweelo, uma dhow tuulaha Ceelaayo (eeg tusmada 7).

2) Xujuubkii Arraweelo

Waxaa la weriyey in tuulada Ceelaayo agteeda laga helo buur yar oo ka samaysan dhagxan la tuureey oo soomaalida meesha deggani u yagaanniin "taallotiiriyaad", ama "maanla". Waxaa la weriyey in dhismahaasi yahay xujuubkii Arraweelo. Mar kasta oo ragga soomaaliiyeed agmarayaan taalladaas waxay ku dul tuuraan dhawr dhagax iyaga oo hababaryay magaca Arraweelo. In taalladaasi sidaas ku dhisantay qarniyadda tegey baa loo maleeyaa.

Dhinaca kale, dumarka soomaaliiyeed caleemo qoyaan iyo ubax bay dul digaan meeshaas lagu sheego xujuubkii Arraweelo iyaga oo qaddarinaay boqaddaas caanka ku ah waayaha suugaanta soomaaliiyeed.

Sheekooyinka dadweynaha soomaaliiyeed waxay, haddbada, muujinayaan in ay Arraweelo ka talin jirtey waqooyi-bari Soomaaliiya, gobollada Nugaal iyo Sanaag. Sheekooyinka Dhedheer waxay qaarqood iyaguna tusaynaan in ay ka soo jeedeen dalka soomaaliiyeed geestiisaas. Tusaale ahaan waxaannu halkan ku soo qaadaynaa siddeed sheeko oo ka mid ah kuwa caanka ah ee Arraweelo laga weriyey.

Sheeko 7: Arraweelo iyo Dhufaaniddii Ragga

Waxaa la yiri waagii hore ragga baa weligood u talin jirey dalka oo diriir jirey. Haweenku carruurta iyo guriga bay hayn jireen. Wax walba way hagaagsanaaeyeen waagaas, baa la yiri.

\(^1\) Haro u dhexaysa magaaloooyinka Harar iyo Diredhabe ee ku yaal bariga Itoobiya baa la yiraahdaa "Haraamaanyo"; af-soomaaliga erayga "haro" waa war, meel godan oo biyogaleen ah, "maanyo"-na waa badda.

\(^2\) Gu' waa xilliga roobka weyni da'o oo ku aaddan Abril ilaa Juunyo, qiyaasta.

\(^3\) Xagaan - waa xilliga jiilaalka ah ee ka horreeya gu'ga.

\(^4\) Hawraartiro - waa meel ku taal dooxada Nugaal ee woqooyi-bari Soo-
maaliya.

\(^5\) Dayr - waa xilliga labaad ee roobku ka da'o Soomaaliiya badideed, kuna aaddan Oktoober ilaa Dishembar, qiyaasta.

\(^6\) Diraaq - waa xilliga jillaalka ah dalka intiisa badan oo ku aaddan Juulay ilaa Setembar, qiyaasta.

\(^7\) Ceelaayo - waa tuulo ku taal xeebta Badda Cas ee woqooyi-bari Soo-
maaliya.
Ka dib gabar baa u dhulatay nin iyo naag isgaba oo inta kortay bay noqotay inan qurxoon oo garaad badan. Waalidkeed waxay u bixiyeen Arraweelo. Wiilal badan baa Arraweelo adoogeed weydiistey in ay guur-sadaan gabadhisa, wuxuuna ugu danbaystii ku daray nin xoolo badan oo yarad ah ka bixiye y gabadhaas qurxoon ee Arraweelo la yiraahdo.

Inkastaba, Arraweelo ma jeclayn hawsha naagnimada oo ah ilaalinta guriga iyo carruurta. Waxay rabtey in ay wax ka qabato hawlaha ninkeeda iyo ragga kaleba, sida ka qaybgelidda shirarka odayaalka ee lagu guudoon-sado arrimaha maamulka bulshada. Waxay kale oo rabtey in ay hubka qaadato oo goobta dirirta ka dagaallanto sidii nin:
- Waa yaab in aad u dhaquuntidoo u fakartid sidii nin, naa jagadaadu waa guriga iyo inaad ilaalisid carruurta iyo xoolaha
- buu ninkeedii ku yiri Arraweelo.
- Naagtii karti lehi waa qaban kartaa waxa ninku qabto hadday doonto; odayaalkiina badidood waa nacasyo. Maxaa loogu diidayaa naaga haddii kartida leh inay ka qaybgalaan shirarka iyo gudiyada oo beddelaan nacasyadaas?

- bay weydiisey Arraweelo. Ninkeedii wuxuu la yaab hawoweynida naagtiiisa uusan ka waanin islaweynidaas.
- Saddex dharaarood joojiya hawlaha guryihiinna, naagow; u daaya raggu ha qabsadeen hawlaha reerka kulligoode. Sidaas baynu ku haw-shaysiinaynaa raggoo waqtiga uma heli doonaan wax kale. Si qarsoodii ah baynu ku hantiyi hubka raggo idil, ka dibna waynu qabqaban ragga dalka jooga oo dhan. Markaas innagaa u talin doonna dalka meeshi dhaqarowyadaasi uga talin lahaayeen weligood
- bay Arraweelo berigidadiimbe si qarsoodii ah ugu tiri haweenki. Sidii Arraweelo kula talisay bay yeeleen naaqihii oo raggii ba aadex dha- raarood qabtay hawlilka guryaaha oo idil meeshii haweenku ka qaban jireen, waqtinta waa u waayeeng wax kale oo dhan. Arraweelo oo ahayd qof garaad badan waxay fulisey qorsahaheedii ay kula waregeyseey awoodda, waxayna noqotay madaxdii dalka.

Markii ay noqotay madaxdii dalka Arraweelo waxay aamir ku bixisay in la wada dhufaaniga ragga o dhan oo lagu dhibo xiriina xiriinayaayaa miiran. Arraweelo waxay sidaa u yeeshay waa iyada oo ka baqaysay in maalin uun raggu iska rido taliskeeda oo soo ceshadaan awooddoodii. Raggii diikey in la dhufaan oo dhan waa la laayey sidii Arraweelo ku talisay, baa la yiri.

Sheeko 8: Weyshii Ina-Feyd Fallar Dhac

Waxaa la yiri Arraweelo aad bay u shishlayd oo gaacanteeda lama gaari kari jirin dhabarkeeda, sidaas awgeed waxay u baahnayd qof kaalmeyaa oo u mayra dhabarkeeda. Arraweelo waxay lahayd kun halaad oo geel

1) Magaca dheddig ee "Arraweelo" soomaali badan baa ugu yeera "Carra-weelo"; eraygu wuxuu ka kooxmaa "carro", ciidda, dalka; iyo "weel", weelka. Shaqalka idlaadka ah o wuxuu tusayaa jinsiga dhedig ee magaca "Arraweelo".
irmaan ah oo iyada loo liso. Sidaas bay u noqotay qof buuran oo culus. Shishlaanta awgeed Arraweelo ogadeeda waxaa ka soo dookhi jirey ur xun oo u soo ura dadka u soo dhowaada iyada. Laakin cidina kuma dhicin in la sheego ceebtaas bogradda waxa waa inaad u sheegi. Bærigii dambe bay Arraweelo u yeertay nin dhufaan ah oo ka mid ah adeegyaalkeedii oo ku tiri:
- War kaalayoo ii mayr dhabarka, saan gaacantayda lama gaari karee; weysha saca Feyd dhalay berigii dhowaa baan abaalgid ku ku siin. Sharad waa inaadan waxba iga sheegiin.
- Bograddaydiyey wixii aad igu amartid waan samayn. Buu yiri dhufaan kii.
- Waa yahay
- bay tiri bograddii oo qolki mayrashada inta gashay dhardhigatay oo u yeertay adeeghehii si uu ugu mayro dhabarka. Hayeeshee urkii xumaa ee ka soo dookhayey ogadeeda shilis baa durba hafiye adeeghehii.
- Arraweelo
urna loo dhiimey
ufna2) lama oran karo!
- buu ku catabay dhufaan kii.
- Ina Feyd fallar dhac!
- bay tiri Arraweelo oo caro iskaga eridey dhufaan kii ayaanka darna.

Sheeko 9: Far baa Mayrla'
Bærigii dambe baa geelal tiro badan oo ka yimid meelo kala fog loo soo arooriyeey ceelki. Geelu aad buu u oomanaa oo sagaashan beri buu qatan-naa3). Dadkii waxay arkeen Arraweelo oo ku dhex jirta oo ku mayranaysa ceelka, dhawr maalmooyda ayan ka soo baxayn oo dhammaysanayn mayrashadeeda. Wax la samayn karoo ma jirin, in la sugo inta ay ceelka ka soo baxaysa mooyiye.

1) Rag la xiniinyo-bixiyeey oo "dhufaan" la yiraahdo oo keli ah baa ka adeegi jirey golaha Arraweelo; maxaa yeelay kuma ay kalsoonayn rag xiniinyo qabo, baa la yiri.
2) Uf! waa cod la yiraahdo xolkiis wax la kahsado ama la nebcaysto, siiba wax quruqmo. Weerta "fallar dhac" macneheedu waa lagu siin mayo, ama in ka yar intii aad filanaysa baad heli, mar haddii aadan qaban hawshii aad ku mutaysan lahayd abaaalgudka.
3) Waqtiga jiilaalka ah reer-miyiga soo maaliyey geelooda waxay waraabiyaan 90-kii beriba hal mar; geelu biyaha waa ka qatanaan karraa muddadaas.
- Oh, boqradey! ka soo bax ceelka aannu waraabinno geela u go'aya oonkee
- bay dadkii weydiisteena dib kolkii ay dhawr maalmood sugayeen.
- Maantana far baa mayirla'e hayfadhiyo geeluu!
- bay amar ahaan ku jawaabtey Arraweele. In geelu sugo inta Arraweele dhamaaysanaysyo mayridda farteeda oo qaar oon u bakhtiiyo bay taladii nogot-tay. Maxaa wacay eraygeedu xeerka dalka oo aan la jebin karin buu ahaa.

**Sheeko 10: Arraweele iyo Oday-Biiqe**

Waxaa jirey oday waxgarad ah oo la yiraahdo Oday-Biiqee¹ oo nebcuu Arraweele, sababta oo ah iyada oo cadaadisa ragga. Odaygu kaynta buu ku dhuntay, si uusan Arraweele ugu gacangelin. Inkastaba, way dareen-sanayd in uu jiro odaygu.
- Meel ka mid ah dalkan nin aan dhufaannayn oo xukunkayga diiddaan baa ku nool; ordoo doonooyii keena
- bay Arraweele ku amartay askarteedii qubleyda ahayd ee dhufaannaa. Qubleydii iyo hawenkii askarta ahaa dalka oo dhan bay ka raadiyey odaygii, wayna soo heleen ugu dambaystii.
  - Xukunka boqraddayada weyn, Arraweele, baad diiddeye soo kaca, odayahow, boqraddaanu kuu geyneynaa, caasimmadaadana waa lagaa edbinaya
- bay askartii Arraweele yiraahdeen.
  - Ha ii geynina nägtaas beledaa; waxay idin ku xiri doonta xujoyin adogoo aydaan fufuru doonin. Waxaad u baahan doontaan talada iyo waaya-aragnimadaya uun
- buu Oday-Biiqe ku yiri qubleydii Arraweele. Iyagu waa ka fakareen eraydii odaygaa oo waa iska daayeen madaxbannaani ha ugu nooladdo kayntiisee.
  - Dalkoo idil, buuraha, kwaynaha iyo webiyaddoo dhan waanuu ka doonay, boqraddey, mana aannan helin oday aan dhufaannaynee diiddan xukun-kaaga
- bay yiraahdeen qubleydiimarkii ay ku soo noqdeen xaruntii Arraweele.
  - Waxma-tareyaal baad tiihin; beenaleyaal baad tiihin kulligii, idin aamii moyo; hortayda ordoo ku taga
- bay tiri Arraweele iyada oo caraysan.

¹) Erayga "oday" macnehiisuu waa nin da' weyn, "biige" na waa fuley. Isaga oo kaynta ku dhuntay awgeed bay dadku ugu bixiyeen naanaystaas odayga. Sheekoxarirooyin kale waxay odaygaas ku magacaabaan "Cisalqubeer", oo macnehiisuu yahay "gusgallooc".
Sheeko 11: Dhiigdhexo Dherer le'eg Qaansoroobaad

Arraweleo duullaamo badan bay ku qaadi jirtey cadowgeeda iyada qudheeda baana dagaal gelin jirtey ciidankeeda, baar la yiri. Duullaamadaas mid ka mid ah bay guul weyn ka soo hiyisey, si ay ugu dаббаалдего гуушаа dуurtideedii bay Arraweleo isugu yeertay oo ku amartay:

- Dhiigdhexo qaansoroobaadda dherer le'eg oon ka hoosduso hala ii dhisoo, si aan ugu dаббаалдего гуушаа kan soo hoyiyey goobta dagalka.

Dadku ma awoodin in ay sameeyan dhismo sidaas u dheer, isla markaasna kuma ay dhicin in ay diidaan amarka Arraweleo. Wax ay falaan bay garan waayeen.

- Auyn aadno Oday-biiqeeyi waxgaradka ahay ee aynu siinnay xornima-diiisa oo u oggolaannay in uu ku noolaado kaynta, oo weydiisanno taladiisa

- Buur yiri guurtidii midkood oo ogaa meesha odaygu ku qarsoone yahay, kuway kalea waa oggolaadeen in sidaas la yeelo.

- Oday-biiqow, Arraweleo waxay nagu amartay inaanu u dhisno dhiigdhexo qaansoroobaad dherer le'eg, mana awoodi karno; nala tali, maxaanu fallaa? Bay yiraahdeen guurtidii.

- Waan idin sheegay inaad ii baahan doontaan maalin uun; haddaba, ordu u taga habarta falanoo ku dhaha: nausii jaangooyadii qaansoroobaadda aannu ku dhisnee dhiigdhexo dherer le'eg.

Guurtidii Arraweleo bay ku noqdeen oo weydiisteen jaangooyadii qaansoroobaadda, sidii Oday-biiqe kula taliyey.

- Waa yaa! Yaa yiri ina rag aan dhufaanayn kuma noola carradan

- Bay tiri Arraweleo inta la yaabtay dadka garadkooda dheer iyo sida ay uga soo baxeen xujadeedii.

Maalintaas ka dib guurtidii dhufaanayd wax kasta way sameeyeen, si ay Oday-biiqe uga qariyaa Arraweleo; maxaa wacay waxay ogaadeen in ay u baahan yiihin latalintii. Kayamaha dhexdooda bay waab uga dhiseen Oday-biiqe, cunno iyo dharna ugu geyn jireen si qarsoodi ah. Markii Arraweleo amarto in loo guuro meel naq iyo biyo leh Oday-biiqena cidda buu si qarsoodi ah ula guuri jirey. Maxaa wacay guurtidu kama tegi karin lataliyahooda. Rati guumis! ah oo afarta suul madow baa la fuulins jirey oo lagaga qarin jirey Arraweleo, inta jarco lagu dedo ratiga oogadiisa.

Markii la guuro Arraweleo way rari jirtey xarunteeda oo cidda bay uba guuri jirtey meesha naqaa cusub leh. Inta geediga la yahay waxay ilaalin jirtey ratiga hadba farista oo cabaka. Waxay Arraweleo moodi jirtey in ratigaasi sido lafo rag oo culus, kuwii Oday-biiqe. Laakin ratiga guumiska ah ee Oday-biiqe fuushanaa ma cababadin, mana farisaan jirin, suu aad buu u xoog badna e. Markii awrta kale wada daalaan oo farfaristaan buu iska daaq doonan jirey guumisku. Awrta farfadhida bay Arra-

1) Guumis waa ratiga qalini ku curatay oo xoogweyni iyo adkaysi lagu yagaan; ratigaas baa qaadi kara lafaha ragga ee culus, baa la yiri.
weelo ka rogi jirtey jarcada oo ka deyi jirtey Oday-biiqee, kamase helin. Arraweeelo marna uma malayn in uu Oday-biiqee fuushanaa ratiga guumiska ah ee kaynta daaqay; sidaas buona odaygii waxgaradka ahaa u badbaadey, baa la yiri.

Sheeko 12: Harag Labada Docoodba Dhogor ku Leh
Arraweeelo waxay weligeed tuhunsanayd in dadku shirqool u dhigayaan oo diiddan yihiin xukunkeeda, iyaga oo kaalmo ka helaya nin aan dhufaannayn oo kaynta ugu qarsoon. Si ay u hubsato arrintaas Arraweeelo shir weyn bay berigii dambe ugu yeertay dakkii oo dhan oo ku tiri:

- Waxaan doonayaa inaad ii keentaan harag xoolaadu labada docoodba dhogor ku leh; waan ogahay in dad waxgarad ahidii idin ku jiraan ood sahal u furi karaan xujadaanse.

Taasi waxay ahayd xulo furiiddeedu ku adag tahay dadka, maxaa wacay ma garanayn sidii loo heli laaha harag noocaas ah. Dackii waxay ku fakareen sidii aay u furi lahaaเยe xujadaas, mase ay garan sidii ay yeeli lahaaเยe.

- Aynu u tagno Oday-biiqehii waxgaradka ahaayoo weydiisanno taladiisa sidii markii hore

- Bay isyiraahdeen oo madakdoodii si qarsoodi ah ugu dhirsaadeen kayntii Oday-biiqee ku qarsoonaas.

- Oday-biiqow, Arraweeelo waxay maantana nagu amartay inaannu u keenno harag xoolaadu labada docoodba dhogor ku leh, garanna mayno meel aannu ka hello harag noocaas ah; noo sheeg meel aannu ka doonno.

- War dheg dameer u geeya habarta falan, iyadaa labada dhanba dhogor ku lehe

- Buu Oday-biiqee ku yiri dakkii. Markaas bay dameer ka soo gooyeen dheg oo u geeyeen Arraweeelo.

- Waa yaab! Yaa yiri inarag aan dhufaannayn kuma noola carradan

- Baytiri Arraweeelo kolii ay aragtay siida dadku u fureen xujadeedii labaad.

Sheeko 13: Arraweeelo iyo Inanteedii
Markii Arraweeelo ku talisay in ragga dalka jooga oo dhan la wada laayo ninkeedana way ku dartay oo isagana waa la diley. Maxaa wacay in maalin uun afgembiyo iyada oo talada ka qaado bay ka biqi jirtey. Markii la diley ninkeedii ka dib baa uur ku soo baxay Arraweeelo, gabor bayna dhashay kolki shinkeedii galay. Gabadhii way kortay oo inan aad u qur-xoorn bay noqotay. Qof kalgacalo leh oo aan hooyadeed la mid ahayn bay ahayd inantu, mana jeclayn in hooyadeed dadka kadeeddo oo layso; waxse kama ay qaban karin arrintaas. Maxaa wacay lafaheeda bay habarteed kala cabsan jirtey gabadhuu.

Oday-biiqee oo markaas bogoljir ah, oo ahaa ninka keli ah ee aan dhu-faannayn ee dalka ku haray, baa ku tashaday in uu dhalo wiil maalin uun
soo dila Arrawee lo, oo sidaas ragg ku badbaadaan cadaadinteeda. Sidaas bay berigii dambe Oday-biiqe iyo ina-Arrawee lo garsoodi ugu kul-meen kaynta. Gabadha guurxoon rag uma tegin maalintaas ka hor. Markaas buu Oday-biiqe u sheegay gabadhii in hoo yadeed raggii oo dhan laysay, in isagu ku dhuumanayo kaya haa, si uusan ugu gacankelin naagtaas belada ah, iyo in ragga iyo haweenku isubaahan yiihin, sida labada gacmood ee qofka.

- Naa yaa baas oo kuu baxay, ii sheeg?

Arrawee lo baa ku dhawaaqday kolkii ay aragtay gabadheeda oo uur leh.

- Adiga yaa kuu baxay, hooyo, markaad i dhashay? Gabadhii baa wey-diisey.
- Kolley waan dili waxaad sidoo, hadday rag noqdaan
- bay tiri Arrawee lo oo caradii ka badatay.

Gabadhii will bay dhashay waayo ka dib, markaas bay Arrawee lo tiri:

- Naa ii kee nacabka yar aan nafta ka qaadee.

Gabadhu qof waxgarad ah bay ahayd, waxayna ka tashatay sidee ay wiil-keeda uga badbaadin lahayd ayeeyadiis.

- Hooyo macaaney, wiilka ii daa intuu ka fadhi baranayo, ka dib nafta ka qaad. Bay ka bariday habarteed.
- Waa tahay; ogowse markuu fadhi barto inaan dili doono

- bay tiri Arrawee lo. Muddo ka dib markii wiilkii fadhi bartay oo Arrawe lo aragtay bay ku tiri inanteedii:

- Haatan waa kaasoo fadhi barayeeye ii keen nacabkaaga yar aan nafta ka qabtee.
- Hooyo gacaliso, wiilka ii daa intuu ka af-baranayoo "hooyo" iga oranayo

- bay gabadhii ka bariday Arrawee lo.

- Waa yahay; intuu "hooyo" kaa oranayo waan daayey; markaas ka dibse ma noolaan doono

- bay dirqi ku tiri Arrawee lo. Markii wiilkii garaadsaday oo "hooyo" ku yiri habartiis bay Arrawee lo oo sugeystey waqtigaas ku tiri inanteedii:

- Naa haddaba afbareyoo "hooyo" ku yiri: ilaa hadda waan kuu daayey, noolol dambe u deyn mayee ii keen aan qudha ka jaree.
- Hooyo macaaney, u kaadi wiilku ha socodbarteey. Bay tiri wiilka habartiis.

- Marakanna waan iska daynayaa; ogowse waa ugu-dambaystii, waan ka daaley baryadaadaad ku dooneysid naftiisa xun

- bay tiri Arrawee lo. Wiilkii waa sii koray oo waa socodbartaay, aqalkana ku dhex orday.
- Nacabkaygii yaraa waa kaasoo socod-barey, nolol dambena u deyn mayo; isaga iyo caaynkiisa waa nebcayah arggooda - bay tiri Arraweelo.
- Hooyo macaaney, wiiikii haataan waxarahu buu inoo ilaaliyayoo ka dhiciyaa dawacada; waa inoo ciidan haatane inooda intuu ariga inoo raacayo.
- bay tiri gabadhii. Arraweelo markaasna way iska deysey wiiikii ay ayeyyada u ahayd. Waayo ka dib inankii waa sii koray oo ariga raaciidiiisa buu ku fillaaday keliigis. Markaas bay ina-Arraweelo tiri:
  - Hooyo macaaney, u kaadi intuu wiilku inoo raacayo geelana.
  Markaasna Arraweelo waa oggolaatay in wiilikii sii noolaado. Wiilikii wuu weynaadeey oo noqday nin xoog badan oo ku filan geela raacciidiiisa.
  - Hooyo macaney, ha dilin wiilka intuu waran iyo gaashaan ka qaadan karayoo cadowgeenna badan inaga dhiciyo
  - bay gabadhii markale weydiisatey habarteed.
  - Isagu waa nin weyn haatan halis buuna igu yahay. Waa runno waa inoo ilaaliyaa xoolaha; laakin waranka iyo gaashaankiisa...! In-kastaba, waa markii ugu dambeeeyo oon iska daayo; durba waa igu halis isagu
  - bay tiri Arraweelo oo markaasna iska deysey wiilku ha sii noolaadee.
Guyaal ka dib nin weyn oo hanaqaad ah buu noqday wiilikii. Wuxuu weliigis qaadan jirey labo waran iyo gaashaan weyn oo ka samaysan saan wiyileed, nin dagaal ugu tegi karana ma jirin. Waagii dambe wiilikii waa iskaga tegey xaruntii ayyeyadiis oo kaynta buu iska galay; maxaa wacay wuxuu ogaadey in ay necebtay isaga oo doonayso in la dilo. Arraweelo waxay ogaatey in wiilka ayyeyada ay u tahay uu halis weyn haatan ku yahay iyada iyo taliskeeda, maxaa wacay wuxuu ahaa ninka keli ah ee aan dhufaannayn ee ku dhex nool taliskeeda, Oday-biige mooyee.
  - Ba'ayoo hoogeey! Bal garaad-xumadayda maxaan u deysanayey intuu intaas ka le'eekaanayey nacabkaasiyoo halis ku noqonayey nafta iyo taliskaygaba
  - bay ku catowday Arraweelo.

Sheeko 14: Geeridii Arraweelo

Arraweelo guurtideedii bay isugu yeertay oo ku amartay:
  - Ordoo dhaqso iig u soob qabta wiilkaan ayyeyada u ahay een nacsami-madaday iska daayey inuu noolaado ilaa hadda, anigoo u dabcay baryada hooyadiis. Isagu haatan wuxuu halis ku yahay nafta iyo xukunkayba. Ordha, dhaqso iig u keena isaga, meeluq jiraab.

In-kastaba, Wiilka hooyadiis baa u digtey in Arraweelo amartay in la soo qabto isaga oo la dilo.
  - Ilaa hadda, wiilkaygiyow, aabbahaa ninkuu yahay kuumaan sheegi; markii la gaaro waqtiiga ku habboon inaan kuu sheegaan sugayey, waqtigaasna haataanaa la joogaa. Oday waxgarad aho la yiraahdo Oda-
biige oo kaimaha ku nool baa adoogaa ah. Orodoo u tag isagoo isu sheegoo weydiiso taladiyo waanadiisa, si aad uga badbaaddo ayeeyadaayoo ku necebo doonaysa in lagu dilo

- baywilka hooyadiis kutiri, ka dib markii Arraweelo amartay in la soo qabto isaga.

Wiilkii kayntii buu ka doonay adoogiis, markii uu helayna waa isusheegay ninka uu yahay, wuxuuuna weydiisty talada iyo waanadiisa, si uu uga badbaado dhagarta Arraweelo. Markii Oday-biige in muddo ah fakahayey buu yiri:


- Waa yahay, aabbe, sidaad igula talisay baan yeeli

- buu yiri wiilkii oo iska tegey.

- Guuleysa, maandhe

- buuyiiree Oday-biuge oo sii eegaya ilaa inankiisu ka libdho.

Markii loo geeyey farriintii inanka ay aheyeyada u tahay waxay Arraweelo oggolaatin in ay u tagto isaga oo ay heshiilay. Inkastaba, taasi dhagarr bay ka ahayd oo waxay ku tashataay in ay kedis ku qabato isaga oo disho. Isaguna iyada buu rabey in uu sidaas oo kale yeelo; rag isgu-rayee, baa la yiri!

- Idinku kayntaas gala, anigaa keligeey bao u tegaya wiikku hadal ku

1) Ardaa - waa gabbad ka kooban tiirar, laamo iyo caws iwm., xoolad-haqtada soommaaliyeed baa martidooda mudan u dhiista ardaa.

2) Ba'ay - waa eray cabasho ama xanuuq tusaya ee haweenka soomaaliyeed ku dhawaqaan, sida marka gowf ka geeriyoodo quyska. Waxaa la wериyey in Arraweelo nin iska dhigi jirtey, sidisana u dhaqmi jirtey.

3) Way oo way - waa orah tusaysa ciil, sida marka goob dagaal la joogo, ama codsasho gargaar; ragga soomaaliyeed baa ku dhawaaga orahaadu.
maawelinye. Kusoo boodoo kedis ku qabta isaga, ka dibna anaa qudha ka jaraya nacaskee
- bay Arrawelo ku amartay ciidankeedii markii ay u soodhowaadeen meeshii lagu kulmayey.

Laakiin wiilki ay ayeeyada u ahayd mar hore buu arkay sidii Arrawelo kaynta ugu qarisay ciidankeedii iyo in ay keligeed ku soo socoto meeshii ay ku kulmi lahaayeen isaga iyo iyadu. Markii Arrawelo ka soo gashay ardaagii, iyada oo si culus u socota, irridda, baa wiilki ay ayeeyada u ahayd geesta kaga soo boodey oo warankii baalxaafka ahaa garka wadnaha ku gooyey.
- Hoogey oo ba’ay! Ooo! ... aaa! ...
- bayku catowday Arraweeladii kelitalisada ahayd oo kibirka badnayd, ka dibna dhulka bay ku dhaacday. Nabar dambe uma celin wiilki, say meyd bayba ahayde. Haweenkii ciidanka u ahaa Arrawelo oo weli kayntii dhabbacan buu inankii u tegey oo ku yiri:
- Naa innaga dagaal iyo xumaani ina kama dheexeyaan; ordo aasa habarti belada ahayde Arrawelo; anaa diley intay aniga i dili lahayd.

Haweenkii way aaseen maydki Arrawelo oo ahayd naagtii kibirka badnayd oo dalka soomaaliyeed oo dhan u talin jirtey. Taallo dheer bay ka dul dhissen xujuubkeedi1).


**Dardaarrankii Arrawelo**

Arrawelo welegeed way ka ilaalin jirtey haweenkii ciidanka u ahaa in ay xiriir la yeeshaan ragga oo ay nebcayd oo ku sheegi jirtey dhagar-qabeyaal xoog ku qata waxa ay rabaan. Arrawelo xeex adag bay dejisey in haweenku kula dhaqmaan ragga, haweeneydi jebisana way cigaabi jirtey. Xeerarkii Arrawelo dejisey waxay qaarkood ku kaydsameen oo lagu xusuustaa suugaanta aan qorrayn ee dadweynaha soomaaliyeed ee

1) Eeg qaybta 2) : Xujuubkii Arrawelo

2) Marka laga doodayo arrimaha bulshada, sida xoraynta dumarka, haweenka soomaaliyeed waxay ilaa hadda ku faanaan cadoadtinii Arrawelo ku haysey ragga. Iyadu geesiyad lama-illawaan ah bay u tahay dumarka, una halgantey xaqooda. Taasina waxay tusaysaa qiimaha suugaanta aan qorrayn ee soomaaliyeed ee maanta.
iyada ku saabsan, waxaannuna halakan ku muujinaynaa dhawr tusaale oo ka mid ah xeerarkaas.

Xeer 1: Waxii aad yeeli doontaan diida marka hore, dumarow
Xeer 2: Inarag dantiisa ha ugu gumina hagarla'aan
Xeer 3: Gardarro ogaada
        bohin ku dara
        garawshiinyo aad hesheene
Xeer 4: Cunno ogaada
        hungurisami aad hesheene
Xeer 5: Gogoldhaaf ogaada
        diidmo ku dara
        dannisami aad hesheene
Xeer 6: Cudud rag isu geeya
        calafkiisana kala dhawra¹)

¹) Halhayskaan soomaaliyeed ee caanka ah Arraweelo baa tiri baa la yiraahdaa; macnuhu waa haddii xoog rag la isu geeyo wax weyn baa la qaban karaa, dantoodase kuma heshihiiyaa raggu. Arraweelo way dhufaantay raggii, si ay ugu hogaansamaan oo u adeegsato xooggooda, eeg Sheeko 7.
QAYB B 3: SHEELKOOGINKA TIIRRIGAALKA

Suugaanta dadweynaha soomaaliyeed waxaa lagu xusaa geesiyaal badan oo sheekoojin mahadhu ah ku reebay xusuusta dadka. Geesiyaalkaas labo qay-bool baa loo kala qaybin karaa:

1) kuwo mala-awaal ah, iyo 2) dad jiri jirey. Geesiyaada ku jira qaybta
2) waxaa laguusaa taariikhda soo-yaalka ah ee qaranka ee qoran, maxaa yeelay iyagu waa rag iyo haweenn oo kaalin lama-illaaaw ah siyaalo kala duwan uga qaataa noolasha dadkooda. Abaalguud ahaan bay dadku u xusuustaan raggaas iyo haweennkaas, waxayna u dhisaan taalloyin lagu qaddariyo, iyo buugag ka sheekayno noolasha iyo doorkooda tusuulaha u ah dadka jiri doona facyaalka dambe. Tusaale waxaa ah Sayid Maxamed Cabdille Xasan, Shaakhd Xomed Gabyow, Xaawo Cismaan Taako iyo kuwo kale oo badan, waayaha soomaaliyeed haddii la eego.

Dhinaca kale, geesiyaada mala-awaalka ah, sida Dhegdeere iyo Arraweelo, waxay ku nool yihiin oo keli ah sheekoxariirooyinka yaabka leh iyo heesaha iwm. ee mala-awaalka maskaxda dadweynuhi aalostay. Geesiyaada noocan ah waxay ku muuqdaan in ay yihiin kuwo ilaaliyaa qilma haddii bulshaddooda, muuqalkooduuna wuxuu ku kaydsamaa garadka dadweynaha. Tusaale ahaan waxaannu halakan ku soo qaadanaynaa labo sheeko oo caan ah (sheeko 16 iyo 16 ee Qaybta B(3)) oo ku saabsan geesiyaadu tiirriga ah.

Sheeko 15: Xabbad Ina-Kamas iyo Biriiir Ina-Bargo

Waxaa la weeriye in waa hore ay dalka ku noolaayeen labo tiirrigmaad, ama uurku-baalle1), oo la oran jirey Xabbad Ina-Kamas iyo Biriiir ina-Bargo. Midoobada wuxuu u talin jirey dalka qaybiisay, ismaha ogeyn in kan kale jiro.

Xabbad waa la neecba oo ceelasha laga cabbo buu dhardhaar weyn oo isaga mooyee aan cid kale qaadi karin ku gufeyn jirey. Wuxuu qabsan jirey hasha ama ratiga ugu buuran geela u soo aroora ceelasha ku yaal dalka uu xukumo. Dadku waxba ma samayn karin, sidii uu doono baa loo yeeli jirey Xabbad, si uu dadka ugu ooggalaado biyaha.

- Ahaa! Awrkan buuran baa i deega
- buu oran jireyiirrigu, inta qabsado ratiga ugu buuran geela. Mar keli ah buu cuni jirey neef geel ah, dadkuna ma awoodin in maalin waalba la siiy loo neef geel ah; sidaas awgeed bayna uga qaxeen dalkii.

Berigii dambe baa waxaa yimid tiirri kale oo wen oo la yiraahdo Biriiir ina-Bargo oo maqlay kadeedka Xabbad ku hayo dadku u noolaan dalka geestisaan. Biriiir wuxuu cududahlisa ku xiran jirey birmado ama dugaa-

1) Uurku-baalle macnihiisu waa nin uurka baalal ku leh; halakan macnaha eraygu waa qof ogsoon waxa dhici doona. Macnaha kale waa tiirri, nin xoog weyn.
gado waaweyn oo bir ah oo uu ku xarragoon jirey. Dugaagadahu way cuslaa-yeen oo middoodba toban rag ugu xoog weyn baa ka qaadi karey dhulka.


Ina-Barqo la mid ma ahayn Xabbad ee waa u roonaad dadka, xoogna waxba kagama qaadan jirin. Dadku way u cawdeen isaga oo kadeedka ina-Kamas baday iyo in uu ka gufeeyey ceelashii ay ka cabbbi jireen, xoolahoodiina ka dhacay bay uga warrameen.

- I tusa fuleygaas, anaa eedbinayee

- buuyiri Biriirisaga oo caraysan. Markaas bay dadkii wadeen tiirrigii oo u geeyeen Xabbad oo agfahdiya ceelkii, oo sugaya neef geel ah in loo keeno. Isla markaas baa nin geeliisii u soo arooriyey ceelkii, Xabbad baa ka dib yiri:

- Aahaa! Awrkan buuran baa i deeqa.

Oo damcay in uu qabsado ratigii ugu buurraa geela.

- Dhimashadaada anna i deeqda!


- Ooo ... aaa! War iga fuji ceegadaan neefsadee.

Xabbad baa ku dhawaagay markii Biriir gacmihiisii xoogga weynaa ku cee-jiye.

- In laguu turo uma qalantid, bahalyow! 

- buuyiri Biriir oo goobtii ku diley Xabbad.

Carro-edeeg oo idil baa laga maqlay geeridii Xabbad, markaas bay dadkii ku soo noqdeen dalkii iyo ceelashii ay ka qaxeen oo Biriir haatan u furay, nabad iyo barwaqqana dadkii baa ku wada noolaaday waagaas ka dib.

Biriir ina-Barqo baa markaas loo caleemo-saaray madaxnimadii dalka oo dhan, dadka hortoodana xurmo iyo tixgelin buu ku laaha; maxaa yeelay wuxuu ahayn tiirrii kalgacalo iyo wanaag badan, baa la yiri.

Sheeko 16: Tiirrigii Gannaje

Waa baa waxaa jirey nin tiirri ah oo looran jirey Gannaje, wuxuuna ilaalin jirey geela aabbbihiis. Markii uu geela arooriyo Gannaje wuxuu qalan jirey hasha ugu buuran geela, haraggana wuxuu ka samaysan jireydar

1) Dar - waa weel ka samaysan geed ama harag ee soomaalida reer-miyiga ahi ku waraabsadaan xoolaha; biyaha "wadaan" baa lagaga soo dhuraa ceelka, darka baa lagu shubaa oo xooluhu ka cabbaan.
uu ku waraabiyo geela. Hilbaha neefka mar keli ah buu tiirrigu wada cuni jirey!

- Geel dambe ood qalatid ma hayo, wado hasha ka hartay geeloo iga tag, kuma hayn karee.

Aahbehiiis baa ku yiri Gannaje.

Tiirrigii waa iska tegey oo wuxuu aadey dalkii garaadkii Wiil-waal\(^1\) ee caanka ahaa ee carrada galbeed ee soomaaliyeed u taliyey, halkaas oo lagu soo dhoweeyey oo gabar loo dhisay, xoolona la siiyey. Gannaje wuxuu la degey reerkiin xididka u ahaa.

- Boqol nin baan marti gaaday maanta, cunto ku filan inaad u samay-sid baan kaa rabaa

- buu Gannaje ku yiri afadiisii berigii dambe. Iyada oo kaashanaysa ha-weenkii deriska la ahaa, afadii Gannaje waxay samaysay cunto hilib iyo caano ah oo ku filan boqol nin. Markii Gannaje gurigiisii yimid maalin-taas buu afadiisii ku yiri:

- Naa waan yare seexanayaaye sug inta martidu imanayaanoo i toosi kolkay yimaadann.

Markkaas buu galay aqalkii oo wada cunay soortii loo sameeyey martida. Afadii baa aragtay waxa yaabka leh ee ninkeed falay, ka dibna nafteedi bay la carartay; inta ogaatey in uusan qof caadi ah ahayn ninkeedu.

- Naa oroodoo reerkaagii ku noqo, iska dha aha cuno soortoo idil had-duu doonee.

Raggii deriska ahaa baa ku yiri afadii markii ay u sheegtay waxa yaabka leh ee Gannaje falay.

Bergii dambe baa reerhiin u guureen meel naq iyo biyo leh. Waxaa la guddoosadey in Gannaje iyo haweenku raraan aqallada, xoolahana kaxee-yaan; ragga kale oo idilna ka haraan, si loo tijaabiyo kartida iyo wax-qabadda tiirrigaas. Gannaje waa oggolaaday taladaas oo isaga iyo haweekii baa rary reerhiin oo dhan oo geeyihi rugtii cusbayd. Tiirrigii wuxuu amray in haweeney kasta aqalkeeda ka dhisato meesha loo tilmaamay, isaguna geed hoos qabow leh buu iska seexday.

- War toos, Gannaje, qooraxdii dhacdhey soo kacoo xero u ood xoolaha.

Haweenkii baa ku dhawaaqay inta u keeenee godin iyo hangoo\(^2\).

- Naa iga taga, i daaya aan seexdee

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1) Wiil-waal - wuxuu ahaa Garraad Faarax Garaad Xirsi Hantun oo caan ku ah sheekoooyinka dadweynaha soomaaliyeed, oo ka talin jirey gobollada galbeedka dalka soomaaliyeed (eeg buugga Iftiinka-Aqoonta No. 6 (Light of Education), Shire Jaamac Axmed, Muqdisho, 1967, bog 5).

2) Godin - waa hub bir ah oo daab gori ah leh oo dhirta lagu jaro; hangoo - waa ul dheer oo madaxa ka godan, gadaalna farraaro ku leh, waxaana lagu jiidaa ooddha qodaxda leh ee soomaalida miyigu ku ootaan xoolaha.
- buu Gannaje ku yiri naagihii.
Markaas bay iska taggeen, iyaga oo ka welwelsan in uu habeenka oo dhan iska hurdo oo xooluhlhu soo hoydaan xerola'aan, halisna u noqdaan dugaagga.

Mar dambe buu tiirrigii soo baraarugey oo gacmihiisii waaweynaa kala bixiyey inta jimicsaday; dhir waa weyn buu soo rujiyey oo wadata xidid-dadii iyo laamahoodii. Intii ayan qorraxdiin dhicin buu xero u ooday xooliihiir reeraha oo dhan oo lagu soo xereeyey fiiidki. Hawshaas toba-neeyo nin baa qaban jireey, tiirrigii Gannajese keliigis baa muddo yar ku dhammeeyey.

Habeen barkii bay raggii haray yimaadeen cidiid, irriddii bayse ka soo geli kari waayeen oo Gannaje baa ood weyn oo ay kulligood jiidi waayeen ku gufeeyey.

- Gannaje, Gannaje! War kacoo dhacanta ka rog raggu ha soo galeene; iyagu iska roqi waayee

- bay ku dhaawaagday afadii Gannaje. Tiirrigii ooddii buu dhinac u yare tuurar oo raggii soo gelyey mooradii, waxayna la yaabeen weynaanta iyo dhererka xerada Gannaje ooday. Weligood ma arag wax la mid ah xeradaas!

- Cunnaadu cuno hawl u qalantuu Gannaje qabtaaye hala iska daayo

- bay raggii yiraahdeeen, markii ay ogaadeen kartidiisa weyn.

Inkastaba, raggii waxay rabeen in ay tijaabiyaan geesinnimada Gannajena. Hal iyo rati bay xididiisii siiyeen Gannaje oo yiraahdeen:

- War la tag geelaasoo naga taga adiyo naagtaaduba; cunno dambe idin ma siin karree.

Gannaje iyo afadiisii geelii bay kaxaysteen oo ka tageen xididkood oo doonteen meel kale oo ay degaan.

Muddo ka dib reerkii niman bay ka dabo direen soo dila Gannaje, geelana ka soo ceshada. Gannaje oo si socda bay gaareen oo warmahoodii oo dhan ku rideen. Tiirrigii dagaal buu isu soo taagey oo waran kasta iska qab-tay oo kala jebyey. Wuxuu meeshii ku diley garwadeenkii colka iyo kuwo kale oo badan, fardahoodiina ka furtay.

- Gannaje, war Gannaje! Noo arxan, waa annagii, xidikaayee

QAYB C 1: SHEEKO-MURTIYEEED

Sheeko 1: Farriiin Dahsoon (1)

Raage Ugaas Xuseen1) wuxuu ka dhashay goys xooloraacato ah ee ku dhaq-naa galbeedka dalka soomaaliyeed. Yaraantiisii buu ka tegey reerkooodii oo aadey wadaad xer ku hayey degmo kale oo fog, si uu u baro diinta. Sanoojin badan buu inanku ku maqnaa xeraysi.

Bergii dambe baa Raage wuxuu la kulmay niman uu yaqaan oo u socda deg-madii adoogisii joogey, wuxuuna weydiistey in ay farriinta soo socota gaarsiyaan adoogisii:

- Aabbahay u sheega inaan shanta salaadood ku wada tukado weesoqaad keli ah2).

Nimankii farriintii bay u sheegeen Raage adoogisii, isaguna wuxuu ku yiri:

- War i soo mara markaad ku nogonaysaan reerkiinnii; alaab baan idiin ku sii dhibi doonaa wiilkaygiiyey.

Beryo ka dib bay nimankii ku soo nogdeen reekii Raage aabbehiis sidii uu ka codsaday. Wuxuu nimankii u dhibey soddon cad oo hilib shiilan ah iyo tebed subag ka buuxo.

- Waxaad wiilkayga ku tiraahdaan "bishu waa soddon, balliguna waa buuxaa". Buu yiri aabbehii.

Intii ay sii socdeen bay nimankii in badan ku cuneen hilbahii iyo subaggii, intii hartayna Raage bay u geeyeen; waxayna u sheegeen farriintii adoogisii u soo diray.

- Adoogay wuxuu iyo soo diray soddon cad oo hilib ah iyo tebed subag ka buuxo, waxaadna iyo keenteen toban cad oo keli ah iyo in yar oo subag ah; waa inaad i wada siisaan alaabadaas oo dhan

- buu Raage ku yiri nimankii inta u fasiray macnehii dahsoonaa ee farriintii aabbehiis.

Sheeko 2: Nin Socdaalay (eeg Farriiin Dahsoon)

Waa baa nin ka socdaalay reerkiisi oo aadey reero deggan meel fog, si uu uga soo danaysto. Ninkii oo iska socda bay sadex niin oo burcad ahi la kulmeen, kii madaxda u ahay baa waaw uu yiri ninkii socdaalka ahay:

______________________________

1) Wuxuu ahaa gabayaa caan ah oo noolaa kalabarkii qarniggii 19-d. Raage waxaa laagu sheegaa abbiehii maansada maqurtaad ah (classical poetry) ee soomaaliyeed; jagadaas oo gabayaa kale uusan gaarin.

2) Muslinku waa in ay mayraan gacmaha, lugaha, cadadka saxaradu marto iwm. marka ay tukanayaan shanta waqtii maalin kasta. Saxarada ka dib waa in weesoqaadkaas la sameeyo, haddii kale ansax ma aha takhashadu.
- Waar waannu ku dileynaa, oo colaad baa ina ka dhexaysey.
Burcdakki labaad waa oggolaaday in la dilo ninka, burcdakki sadeexaad oo ugu yaraase ma oggolaan taladaas; awood uu ninka kaga baajiyi dalka ma lahayn.

Ninkii socdaalka ahaa wuxuu burcaddii ka baryey in ayan dilin, markiiise ay ka diideen oo ugu ogaadeey in la dilayo buu weydiistey in ay farrii kaa gaarsiyaan afadiisii oo joogtey degmada ay si sii mari doonaan, burcaddiina way ka yeeleen codsiga. Farriintu waxay ahayd:

- Haddaan raagoo saddexda rati ee reerka u jooga midka u weyn ha loo qalo carruurta; midka labad hala dabro, yuusan tegin oo hallaabine. Ratiga yarse hala iska daayo, meel fog aad mayee.

Burcaddii way dileen oo dhaceen ninkii socdaalka ahaa, waxayna tageen degmadii ay joogtey ninka afadiisu oo u sheegeen farriintii ninkeedu u soo diray. Iyadu way garatay ujeedda farriinta qarsoon oo ahayd:

In burcadka kowaad iyo labaad dileen ninkeedii ee waa in iyagana laga jaro gardarradaaas ay galeen; burcadka yarse yaan wax loo dhimin.

Haweeneydiid sooryo iyo gogol bay siisay burcaddii, sidii martida loo muunayn jirey. Isla markaa bay si qarsoodi ah ugu qaylogeysey raggii degmada joogey, kuwas oo qabqatay burcaddii markii haweeneydu u sheegtay farriintii dahsooayd ee ninkeeda. Ninkii madaxda u ahaa burcadda waa la diley, kii labaadna geed baa lagu xirey, kii ugu yaraase waa la iska siidaayey, sidii uu ka dardaarmay ninkii ay gardarrada ku dileen.

Sheeko 3: Labo Kor u Jeedda

Waa baa waxaa jirey nin dhallinyaro ah oo hal geel ah xoolo ka leh. Bertiigii dambe buu la kulmay inaan xuruxoon, wuuna jecladaday oo ku tashaday in uu guursado. Hashii uu xoolo ka haysatey buu yaraad u siiyey inanta adoogeed.

- Waar maxaad hashii aad xoolo ka haysatey u bixisay?

Ninka saaxiibkiis baa weydiiyey.

- Labo kor u jeedda (naasa haween) nin arkay ka samir afar hoos u jeedda (naaso geel)
- buu ku jawaabey ninkii inanta jecladaday.

Sheeko 4: Doorran

Waxaa la yiri nin, haweeney, hal geel ah iyo ri' baa beri la weydiiyey labada waxyaalood oo ay ugu jecel yihiin dunida.

- Duunyo iyo darajaan doortay, buu yiri ninkii.
- Labadaas isku heli mayside midkood dooro, baa lagu yiri.
- Duunyaan doortay, darajo waayi maye, buu yiri.
- Qaw (dilid) iyo qawl xun baan doortay, bay tiri haweeneydiid.
- Labadaas isku heli mayside midkood dooro, baa la yiri.
- Qawl xun baan doortay, qaw waayi mayee, bay ku jawaabtey naagtii.
- Duurgelid iyo duud weyn (shilis) baan dortay, bay tiri hashii.
- Labadaas isku heli mayside midkood dooro, baa la yiri.
- Duurgelid baan doortay, duud weyn waayi mayee, bay hashii ku jawaabtey.
- Habar iyo horjiif baan doortay, bay tiri ridii, baan doortay.
- Labadaas isku heli mayside midkood dooro, baa lagu yiri.
- Habartaan doortay, horjiif waayi mayee, bay ku jawaabtey.

Sheeko 5: Furriin Sillooln

Waxaa la yiri nin baa beri guursadey gabar qurxoon oo iska furay kolkii uu habeen keli ah qabey.

- Naa maxaa dhacay oo ninku kugu furay? Deriskii baa weydiiyey gabadhii.
- Hadal qura maan oran, bal wax kale daayoo

- bayku jawaabtey. Ka dib ninkii baa la weydiiyey sababta uu ku furay afadiisa, wuxuuna ku jawaabey:

- Afartaaan iimoodoo ay leedahay baan ku furay naagta:
  Xoolohonni
  nasibxumo
dhaqaaledarro
habaarran.

- War habeen quraad qabtaye sidee ku ogaatey iimaheedaas?

Deriskii baa weydiiyey ninkii.

- Xoolohonni inay tahay waaqnaan ku ogaadey kolkaan aqalka soo galay xalay baan dibedda iskaga bixiyey kabahayga. Kolkii ay garan weydey inay aqalka gudahiisa soo geliso kabaha baan gartay inay xoolohonni tahay. Kabihii waa la xaday habeenkii, sidaas baan ku gartay inay tahay naag nasibxun. Markay afadaydu dabka shideysey xaabadii bay ka badisayoo ma tashiilin, sidaasaan ku gartay inay dhaqaaledaran tahay. Markii dabkii u olool waayey way afuufay ee may sugin inta uu iska hurayo dabku, waxayna ku habaarran tay "daad ku seexi!". Sidaasaan ku ogaadey inay tahay naag habaarran badan, waxaana ku tashaday inaan iska furo, buu yiri ninkii oo caraysan.

Sheeko 6: Inan iyo Adoogiis

Waxaa jirey wiil iyo adoogiis. Kolkii wiilkii weynaadey baa adoogiis u guuriyey gabar bilicsan, xoolana siiyey.

Guyaal badan ka dib baa inankii ku yiri aabbehiis:

- Aabbow saddeex hal iiga jawaaboo ah:
midda kowaad, adigu igama dhaqaale badnid, haddana igaa xoolo badnide maaxaa jira?
Midda labaad, dadku taladaaday maqlaan, taydase cidi ma danaysee maxay ku noqotay?
Midda saddexaad, haweenkaygii kuwaaga ka qurux badan, carruurtaaduse ka fiican kuwaygaa ee maxay ku noqotay?
  - Midda hore, waxaan kaa iri, adigu markaad aragtid roob meel fog ka da'aya durba waad u guurtaa. Aniguse marka hore waan sahamiyya, markaan ogaado in meeshaa si xoolaha u dhaanto meeshay markaas jooaan ayaan u guuraa.
Midda labaad, waxaan kaa iri, maandhe, adigu markaan taladaada loo baahnaynoo cidi ku weydiisan baad la talisaa dadka. Aniguse markii talo la iigu yimaado oon arrinta doc kasta ka eego ayaan sida qumman ka taliyaan.
Midda saddexaad, waxaan kaa iri, maandhe, adigu haweenka quruxdaad ku xulataa. Aniguse haweenka qaymiga iyo naagnimadaan ku xushaa.

Sheeko 7: Guurdoon
Waa baa waxaa jirey nin iyo afadid, waxayna haysteen xoolo ay dhaqdaan. Waagii dambe baa wiil u dhashay reerki, ninkiina add buu ugu rayreeyey wiilka u dhashay.
Sannoyin ka dib wiikii waa weynaaddeyo oo noqday nin dheer, xoqod badan leh oo geesi ah, waaliidkiisna jecel yihiin.
  - Abbow, inaan guursadaan rabaa, haatan waan weynaadaye
  - wiikii baa yiri beriigii dambe.
  - Waa yahay, maandhe; haseyeeshee, marka hore i soo tus inantaad guursanaysid
  - buu ku jawaabey aabbehii.
  - Yeelay, aabbe
  - buuyiiri wiikii. Maalintii dambe baa wiikii soo watay gabar dheer oo caas oo qurxoon oo yiri:
    - Waa tan, aabbe, inantaan rabaa inaan guursado.
    - Waa yahay, maandhe; bal ii soo qaad dhagaxaas weyne halkaas yaal
  - buuyiiri aabbehii. Dhagaxaad buu u cuslaa, wiikiiina si kasta yeel oo qaadi kari waa.
  - Naa ninkaas dhagaxa yar qaadi kari waayey miyaad guursanaysaa?
Aabbehii baa weydiiyey inantii.
  - Haba yaraatee maya
  - bay tiri oo iska tagtay. Afar gabdhood oo kale buu wiikii hor keenay aabbehii, isaguna dhagaxii in uu soo qaddoo buu sharuud kaga dhigay wiikiiisa, ka hor inta uusan gabdhahaas middodna ka oggolaan in uu
guursado. Wiilkii si kasta yeel oo qaadi kari waa dhagaxii cuslaa, gabdhiihii sidaas awgee bay u wada diideen in ay xilo u noqdaan ninkaas tabarga liita oo waxmataraha ah.

Gabdhii shanaad oo aan u qurux badnayn sidii afartii hore baa wiilkii u keenay adooqiiis. Markii gabadhuhu aragtay in wiilku qaadi kari waayey dhagaxii weynnaa bay la qaadday oo soo aagdhiigeen odayga cagiihiisii, isaguna eegayo sida ay isu kaashadeen wiilka iyo gabadhu.

- Waa taas gabadhuhu u galanta inaad guursato, maandhow; gabdhiihii kale kulama qaadin dhagaxa, tanise way kula qaaday. Iskaashigu waa gundhigga noolosha reerka

- buu yiri aabbehii oo isu dhisay wiilkii iyo inantii.

Sheeko 8: Wiil Adooqiiis Talo Guur Weydiistey

Nin baa wiil laahaa, baa la yiri. Wiilkii baa koray oo nin weyn noqday.

- Aabbow, waxaan rabaa inaan guursado gabay qurux badanoo wanaagsane ila tali

- buu wiilkii ku yiri adooqiiis berigii dambe.

- Maandhow, maxay ku wanaagsan tahay gabadhu?

- buu weydiisey odaygii.

- Waa gabar qurux badanoo maarriin ahoo hadal macaan; si walbana waan ula dhacsan ahay. Waadna ogtahay in la yiri:

"Quruxdu dunida waa ka bar" ee ma igula talinaysaa inaan guursado gabadhaaas wanaagsan?

- Mandhow, miyaadan maqal ninkii yiri:

"Waa la wada hub weyn yahayoo waa la wada halalac leeyahay onse wax u hullaaban ma aqaan"?

War haddaad waano iga doomi naagaha ha u raacir quruxe xulo middii adiga ku dhaqayso oo dad fiican ka dhalatay. Ogow, soomaalidu waxay tiraahdaa:

Wiilkaagu habeen buu hiillo kaaga baahan yahay, waana habeen kaad habartiis doonaysid, buu yiri aabbehii.

Sheeko 9: Dardaaran Aabbe

Waxaa la yiri nin baa saddex wiil oo waa weyn iyo xoolo tiro badan laahaa. Ninku wuxuu qabey labo naagood oo midda dhaalinta yari ayan lahayn carruur. Berigii dambe buu ninkii u yeeray saddexdiisii wiil intii uusan dhiman, oo ku yiri:

- Saddexdiinna mid baanan dhalin, midkuu yahayna waxaa idiiin sheegi doona nin ka waxgaradka ahi deriskeenna ah ee u taga.

Markii uu sidaas yiri buu dhintay aabbehii.
Saddexdii wiil baa isa soo raacay oo u yimid ninkii waxgaradka ahaa oo ku yiraahdeen:
- Midkayo aabahayo ma dhaline noo sheeg midkuu yahay.
Ninkii waxgaradka ahaa saddexdii wiil buu midba fariisiyey geed gaar ah, markii horena wuxuu u yeeray wiilkii ugu fil weynaa oo ku yiri:
- Maandhow, waxaan kugula talinayaa inaad guursato haweeneyda yaree aabbahaa ka dhintay, aayadaa; xoolahana la idin dhashlo aad ka qaadato qaybtaada iyo teedaba.
- Sidee baan u guursadaa aayaday; xeerku iima bannayne?
- buu ku jawaabey wiilkii weynaa.
- Waa yahay, geedkaagii iska tag ilaa aan kuu yeero.
Ninkii wuxuu markaas u yeeray wiilkii ku xigey oo isagana ku yiri eray-adii uu ku yiri wiilkii hore oo kale. Wiilkii labaadna waa diidey taladii ninka, isaga oo gartay in taladaasi tahay mid aan dhaqankuoggolayn.
- Geedkaagii iska tag
- buu ninkii waxgaradka ahaa ku yiri wiilkii labaadna. Ugu-dambaystii wuxuu u yeeray wiilkii saddexaad oo isagana ku yiri sidii labadii wiil ee hore.
- Adeerow, ma jecli arrintaas; adaase waxgarad ahoo waan yeelay taladaada
- buu ku jawaabey wiilkii saddexaad.
- Wiilkani arrintii aad iga diiddeen idinku buu iga oggolaaday, taasoo ah in uu guursado aayadiis; sidaas darteed, isagu ma aha walaalkiin
- buuyiri ninkii waxgaradka ahaa, inta wiilashii isugu wada yeeray.
- Waa hubaah in uusan nala dhalan kaasi
- bayyiraahdeen walaalihii dhabta ahaa, oo meeshii uga tagaanne wiilkii saddexaad.

Sheeko 10: Talo Haween
Waxaa la yiri afar gabdhood baa beri ka tegey reerkoodii oo doontay rag guursada¹). Markii ay dhawr beri socdeen bay gabdhiihi u yimaadeen reero meel deggan oo doobab badani joogaan. Sidii dhaqanka soomaaliiyey ahaa gabdhihi waa la soo dhoweeyeey oo neef baa loo qalay oo lagu sooryeeyey. Goor dambe habeenkii baa hilbiihi oo weli kulu loo keenay gabdhihi. Markaas bay gabdhihi midood cad hilib ah kala soo baxday xeeradii, say farahay kaga gubatey, oo tiri:

¹) Dhaqankaasi waa jirey oo "heerin" bay oran jireen soomaalidii hore; gabdhuhu rag guursada bay doonan jireen, si ayan u guumeysoobin.
- Kululaa, kama naalle!
- Naa ma kaadsan karnee inoo kala goo. bay tiri gabadhii labaad.

Naa kor saar ha kanfafeey, bay tiri gabadhii saddexaad.

Markii gabdhuhu sidaas ku wada hadlayeen raggii doobabka ahaa ee reeruhu waxay ku gabbanayeen meel gabdhaha u dhow oo ka dhegeysanayeen hadalkooda. Raggii waxay ogaadeen in gabadhaha hore samirxun tahay, miyka labaad waa hangurixun tahay, miyka saddexaadna ay ugu garaad baan tahay kulligood. Gabadhii garadka badnayd nin geesi ah baan guursadey markii uu dhegeystey taladeedi; gabdhii kale wax waayeey rag guursada, baan la yiri.

Sheeko 11: Dhagar Dumar

Waxaa la yiri nin baa beri socdaalay oo afadiisii uga tegey reerkoodii. Markaas bay afadii la saaxiibtay nin kale oo gurigeedii ugu yeeratay. Ninkii reerka laaha baa soo noqday dhawr beri ka dib oo soo galay aqalkoodii, si uu u nasto socdaalkii dheeraa ka dib. Isla markaas bay ninka naagtiiisii waxay aragtaa ninkii ay isbarteey oo ku soo socda iyada, sidii caadada u ahayd, isaga oo aan ka warqabin in uu yimid ninkii reerka laaha oo ku nasanaya aqalkiisa. Naagtii waxay damacday in ay u baagdo saaxiibkeed oo ogeysiisoo in arrintii isbedeshay, ceebina ka dhicin meesha. Laakin waxay ku adkaatay sidii ay ugu baqii lahayd saaxiibkeed, iyada oo uusan ninkeed ugaan xogteeda. Markii ninkii soo socdey u soo dhowaaday baa naagtii kal iyo mooye soo qaadaytay oo badar tumatay, oo ku heestay hees-hawleeddaan:

    Sheerku¹) sheerkii waa yahay
    shalay laysu sheegay
    laakin sheykbi sheedda²) laaha
    shiilaqaabta³) jiifa ...

Hees-hawleeddaas bay naagtii dhagarreyda ahayd ugu baqday saaxiibkeed in ninkeedii joogo oo ku jiro aqalka, ninkeedaa oo aan waxba dareemin, bay werisey sheekadu.

Sheeko 12: Hed, Hawo ama Hunguri

Waa baa waxaa jireey wil iyo gabar aad isu jeclaaday, waxayna damceeen in ay isguursadaan. Hayeeshee, wiilka iyo gabadhaha waalidkood ma oggolaan in ay isguursadaan, maxaa yeelay waa hore bay colaadi dhextiil labada qoys.

Wiilkiise in uu gabadhii iska daayo oo ka quusto wuu diiidey. Berigii dambe buu inta reerkoodii ka soo kacay u tegey gabadhaha reerkoodii, si uu iyada ku arko. Haddii ay arkaan isaga oo la jooga gabadhaha, in wala-

¹) Sheer - (jeer), goortii la ballamay; gabayaagoo xarafka (j) buu (sh) u rogeey, si higgaadda gabaygu ugu toosto.
²) Sheedda - waa dhaxdhaa adka aqal-soomaaliga.
³) Shiilaqaabta - waa raarta ama gundhada a qalka.
laheed dilayaan isaga buu ogaa inanku. Sidaas darteed, buu wuxuu ku tashaday in uu goor habeen ah gabadhaa la kulmo oo la baxo, oo qarsoodi isku soo mehersadaan.

Goortii gabalkii dhacay oo ay mugdi noqotay buu inankii yimid gabadhaa gurigoodii oo arkay iyada oo la joogta laba wiil oo walaalaheed ah. Wuxuu rabey in uu ogeysiiyo gabadhaa in uu joogo, walaalaheedna istusin oo dhibaato ka dheex dhicin isaga iyo iyaga. Inta soo gurguurtey buu gabadhii oo ka sii jeedda dhabarka ka taabtay. Inta ay yare jalleecday bay aragtay oo agoonsatay. Walaalaheed oo aan waxba dareemin bay u sii wadday sheekadii u socotey oo ku tiri:

- Ninkaad ii diiddeen inuu i guursado haddaad caawa meeshaan ku aragtaan sideed yeeli lahaydeen?

Markii gabadhu sidaas lahayd wiikii ay isjeclaayeen waa maqlayey oo dhabarkeeda meel ah buu ku qarsoonaa. In ay walaalaheed u sheegto joo-giddiiisa buu ka baqay.

- Waan dili lahaa caallaha, basar-xumadiisa

- buu yiri wiilashii midkood.

- Anigu isagoo nool baan haragga ka siib lahaa, silic ha u dhintee

- buu yiri kii kale.

- Aniguna waxaan weydiin lahaa saddex waxyaalood oo ah: war ma hed baa ku wada?
  Hadduu "haah" yiraahdo, walaalahay hortooda imaw baan ku oran lahaa. Ma hawo guur baa ku wadda?
  Hadduu "haah" yiraahdo, geedkaas Lebiga¹) ah oo la harsado orodoo igu sug baan ku oran lahaa.
  Ma hunguraa ku wada?
  Hadduu "haah" yiraahdo, dhiisha caanaha ah oo agalka raartiisa taal orodoo qaado baan ku oran lahaa, bay tiri gabadhii.

- Garaad haween lama garan karee naa naga tag

- buu yiri walaalihii midkood, iyaga oo aan midkoodna waxba dareemin, oo iska seexdeen, sheekadii dheerayd ee ay habeenkaas yeesheen ka dib.

Markii gabadhu sidaas ugu baqday ninki ay isjeclaayeen oo saddex wax-yaalood kala doorrnan siisey, buu inta dib u gurguurtey iska tegey. Habeenbarkii, markii ay walaalaheed hurdo ku ogaatey, bay gabadhii aaddey geedkiis lebiga ahaa.

Sheeko 13: Faruur iyo Afadiisii

Waa baa waxaa jirey nin gaaban, faruuran oo aad u foolxun, sidaas baana loogu bixiyey magaca faruur. Isagu geel iyo ari tiro badan buu laaha.

¹) Lebi - waa geed caan ku ah dalka banka ah ee soomaaliyeyd; jirrid iyo laamo toos u baxa buu leeyahay geedkaasi. Maanso-yahanka soomaaliyyeed lebi buu ku tilmaamaa gabadhaa uu ammaanayo quruxdeeda.
Berigii dambe buu faruur soo doonay gabar qurxoon oo konten geel ah gabbata ugu keenay adoogeed. Ka dib aabaheed baa inantiisii u dhisay faruur.

- Ninku xoolo tiro badan buu ii keenay, aniguna sabool baan aho xoolo waan u baahnahay. Sidaas darteed, faruur baan kugu daray, maandhay

Faruur wuxuu durba ogaadey in afadiisu quursanayso isaga, wuxuuna ku tashaday in uu jebiyo islaweynideeda oo u hoggaaansanto madaxnimada ninkeeda ee reerka. Caanaha iyo cunnada ay siiso wuu u hambayn jirey, iyaduna ma cuni jirin ee way daadin jirtey hambadiisaa isaga oo aan arkayn. Cunnada uu ku taabtay dibnahiisa faruran bayan haweeneydu u quurin afkeeda, isaguuna waa ka xumaa arrintaas.

- Naa dhan caanaha aan kuu hambeeyey
- buu faruur kuyiri afadiisa berigii dambe.
  - War waan dhami doonaaye adigu dan uga bax, bay ku jawaabtey.
  - Naa mayee dhan anoo ku arkaya
- buu yiri, isaga oo ku caddadinaya amarkiisa iyada. Kolkii ay ogaatey in faruur doonayo in uu ku dirquinayo arrinta bay afaddii dhantay hambadiisii isaga oo u jeeda. Inta goslay buu yiri:
  - Oori Faruur intaad tahay sow ma oggolaan! Dumar nimaan xukumin ma xurmeeyaan, baa la yiri. Buu yiri.

Sheeko 14: Xumo iyo Samo

Waa baa waxaa deris ahayn fayoobi iyo cudur. Berigii dambe baa fayoobi u timid cudur oo ku tiri:

- Intaan maqnaa baad dhibaato weyn u geysatey dakkii; hadda waan imidoo dadkaan fayoobi siinayaaye iska tagoo dhibaato dambe ha u keeniin dadka cudurow.
- Tegi mayo intay jiraan dad waayeel ah aan ogadoode ku hordan karoo
- buu yiri cudur. Dooddaas ka dib fayoobi iyo cudur colaad baa dhaxmartay weligoodna ma heshiin.

Tanaadnimo baa beri u timid saboolumimo oo ku tiri:

- Dad badan baad silic iyo saxariir ku riddey; hadda waan imid si aan nolol fiican u siiyo dadkaad rafaadisaye iska tag aan hawlalayga qabsadeed.
- Tegi mayo intay jiraan dad matabcadeyaaal ah oon waxba isu tarayn
  - bay ku jawaabtey saboolumimadii.

Nabad baa beri u timid colaad oo ku tiri:
Dackii baad isku dirtay oo islaayey, dhibaadaa keentay oo xasillocni baa laga waayey dunidii. Haddii aan imid, si aan u qabooliyo guul-darradaase iska tag aan hawlahayga gabsadee.

Tegi mayoo intay jiraan goysas iyo qaraabo isu caraysan, bay tiri colaaddi.

Inta ay diiddan yihiin cudur, saboolnimo iyo colladi in ay tagaana dadku nasteexo iyo barwaagoo heli mayaan, bay werisey sheekadani.

Sheeko 15: Huryo iyo Kabacalaf

Waxaa la yiri gaba Huryo la yiraahdo baa beri nin la baxay, si ay qarsoodi isugu quursadaan, maxaayeelay gabadha waalidkeed ma rabin in ay u dhisaan ninkaas1).

Ninka gabadha la baxay waxaa la socdeeyn saaxiibkiis ah oo Kabacalaf la yiraahdo, si uu ugu wehelyelo labada isla baxay. Saddeexdoodii muddo dheer bay socdeey meel cidda' ah, waxayna ku socdeey degmo uu joogey wadaad isku meheriya ragga iyo dumarka. Markii ay daaleen bay fariisteen geed harkii, si ay u nastaan. Huryo oo ahayd inaan garad badan baa ku tashatay in ay tijaabiso waxgaradnimada ninka ay la soo baxday inta aan lagu meherin ka hor, waxayna ku tiri:

- War maad nasatid?
- Naa sow anigaan nasanaya, sow ima aragtid inaan fadhiyo?
- Buu ugu jawaabey isaga oo yaabban.
- War kabaha iska bixi bay ku leedahay inantu
- Buu kabacalaf kuyiri saaxiibkiis.

Muddo ka dib markii ay nasteen bay saddeexdoodii sarakaaseen oo dib u bilaabeen socdaalkoodi. Markii in doon aha ah la sii socdeey bay Huryo tiri:

- War bidhaan dad baan u jeeda.
- Naa meeday ciddaad sheeyeysaa? Anigu waxba ma arko
- Buu yiri ninkii guurdoonka ahay, isaga oo indha-taagtaagaya.
- War raad dad bay sheeyeysaaye eeg waddada aynu marayno
- Buu yiri Kabacalaf, markaas bay horay u sii socdeen.

Wax la sii socdaba, markii hargalmo la gaarey bay Huryo tiri:

- War aynu dharaarsiimo cunno.
- Oo wax sahay ah ma sidanne ma dabayshaynu cunnaa!
- Buu yiri ninkii guurdoonka ahay, isaga oo aan jeclaysan waxweydiinta sirgaxan ee huryo soo jeedineyso.
- War aynu caday2) ku rumayanno bay leedahay gabadhoo

1) Labaxidda gadhuhu waa caado soomaali, siiba reer-miyiga.
2) Caday - waa geed caan ku ah dalka soomaaliyeed; laamihisa iyo xidda-diisaba waa lagu rumaydah, waxaana la hubiyeey in uu dawo u yahay ilkaha.
- buuyiri Kabacalaf oo waxgard ahayn.

Wax ay socdaanka saddexdoodii waxay u taggeen reer meel deggan oo wadaad wax meheriyaa joogo. Markii ninkii la soo baxay dmacay in uu isku meheriyay bay huryo diiddeey in ninkaas lagu xiro. Waxay doortay in Kabacalaf lagu meheriyo, kaas oo ay ogaatey in uu ka garaad badan yahay ninkii ay la soo baxday markii hore.

Huryo iyo Kabacalaf way ahaaeyeen labo gof oo garaad badan, weligoodna waxay isku deyi jireen in midkoodba ka xeelad badiyo midka kale.


- War kabacalafow, hadalkaad i tiri berigii dhowaa sidaasu uru caaloosha iyo kala jeexay
- Bay tiri, oo farta ku soo jeexday meeshii subaggu ku jirey, si uu docdeeda ugu soo diiqalyeeyo.

Kabacalaf wuxuu ogaaday in ay huryo subagga xaggeeda u dwatey oo isaga oo soo jeeda sidaas u dhaqartay.

- Naa huryoy, hadalkaad i tiri anna sidaasu caaloosha ii walaaqay
- Buu ugu jawaabey, oo bariidkii xeerada ku jirey oo dhan iyo subaggu isku wada walaaqay, si uusan subaggu huryo docdeeda ugu wada shubmin.

Sheeko 16: Martisoor

Beri baa nin socdaal aha ku soo hoydey reer meel deggan oo ari aan tiro badnayr xoolo ka haysta. Ninkii socdaalka ahaa waa ogaaday saboolnimada reerka, sidaas buusan sooryo weyn in la siiyo caawidaas uga sugeyn.

Ninka reerka liihi degsi buu ahaa, inkasta oo uu xooloyaraana si fican buu u sooray ninkii martida ahaa. Subaxii dambe intii uusan ka tegin buu ninkii socdaalka ahaa ku yiri ninkii reerka laaha:

- War ninyohow, ma shan jeer baan kaaga abaalgudaa sidii wacnaye aad ii soortay, mase shan shir baan kaasheegaa?
- Shan shir uga sheeg
- Buu ku jawaabay, ka dibna way kala taggeen nimankii.

Sheeko 17: Naago Yaraan ma Leh

Waxa la yiri nin baa guursadey gobar yar oo la aqalgalay. Markaas buu wuxuu isiyiri bal iska sug inta ay bagadhu ka weynanaeyso. Iyaduse waxay rabtey in ninkeeduu naaqaamiso oo uula dhaqmo sidii naaq weyn. Ciil bay

1) Bariidka sidaas loo iidaamey hadba inta in yar faraha lagu qaato baa subagga xeerada dhaxeeda lagu qooyo baa afka lagu ritaa.
ugu dhimatay ninkeedu markii uu cawo kasta iska agseexday oo uusan danayn iyada, iyaga oo isku meel wada jiifa. Gabdhay waxay ku tashatay in ay baddeso sidaas ninkeedu ula dhaqmayo.

Habenkii dambe bay in yar oo saxaro dad ah gelisey barkintii ninkeeda hoosteeda.

- Uf! Uf! Naa maxaa uraya? Xaar!
- buu yiri ninkii markii uu isyiri ku seexo gogoshii.
  - Waa wax yaroo saxaro ahe iska fogeeyo dan uga bax, bay tiri gabdhii.
  - Inkasta ee wuxu yar yahay urkiisaan loo adkaysan karin, buu yiri.
  - Naago yaraan ma leh, xaarna yaraan kuma uri waayo, baa la yiri.
Bay tiri gabdhii.

Sheeko 18: Gogol Rag waa Nabad

Waxaa la yiri labo gabdhood oo walaalo ah baa jirey. Gabdhaha middood way qurux badnayd, garaad badanse ma lahayn. Midda kale way foolxumayd, qof garaad dheer bayse ahayd.

Markii gabdhii koreen baa will guurdoon ahi u yimid iyagii oo ogaadey mid kasta dhaqankeeda. Sidi uu u kala dooran laaha gabadhaha buu garan waayey wiikii. Markaa buu u tegay nin waxgarad ah oo Kabacalaf (eeg Sheeko 15 iyo 23 Qayb C (1)) la yiraahdo oo ku yiri:

- War Kabacalafow, ila tali, labadaas gabdhood tee baan doortaynoo guursadaan?

Inta u sheegay middodba dhaqankeeda.

- War dumar qurux keliya laguma raacee waxgarashada iyo qaymiga laga eegaa. Balse inoo gee gabdhahaasoo saddeex waxyaalood weydi, si aad u ogaatiid middoodba garaadkeeda.

Berigii dambe bay wiikii guurdoonka ahayn iyo Kabacalaf israaceen oo u tagayn gabdhii u u weydiisiy saddeexdaan soo'aalood:
  - Gabdhow, rag gogoshi waa maxay?
  - Geel xeradi waa maxay?
  - Garow iidaanka waa maxay?

Gabadhii quruxoonayd waxay ku jawaabtey:

- Rag gogoshi waa dermo iyo raar.
  - Geel xeradi waa ood dheeruu uusan ka dhici karin habeenki.
  - Garow iidaankina waa subag iyo caano.

Gabadhii garaadka badnayd asaan quruxoonayn waxay ku jawaabtey:

- Rag gogoshi waa nabad; maxaa wacay hadduu nin nabad qabo meel kasta wuu ku gam'i karaa.
  - Geel xeradi waa rag; maxaa yeelay haddusuun jirin rag xannaaneeya geel xero ma galo.
  - Garow iidaankina waa baahi; maxaa yeelay qof bahani hadduu badar helo iidaanla'aan buu iska cunaa.
Markaas buu ninkii guurdoonka ah ahaa doortay gabadhii waxgaradka ahayd, isaga oo aan eegayn quruxla-aanteeda, baa la yiri.

Sheeko 19: Guur Labo Nacs

Waa baa waxaa isgqursadey nin iyo naag nacsayyo ah. Berigii dambe bay ri' qasheen oo hilbahii qaar cunee, qaarna haan ku gurteen oo ku kaydaa- deen. Ninkii iyo naagtiiisii ka dib waa israaseen oo xaabo ka doonteen kaynta ay ku bislaystaan soorta. Iyaga oo sii socda baa nin socdaal ahi ka horyimid oo weydiiyey:

- Ii tilmaama cidda iigu dhow ee meelahaan deggan?
- Tubtaan qaad aqalkayagii bay ku geyneysaaye; aqalka ha gelin, haaddad gashana haanta ku jirta ha bujin. Haddaadd bujisana hilibka ku jira ha cunin; haddaad cuntana ha dhamaysan

- bay ku jawaabeen nacsayadii.

Ninkii socdaalka ahaa markii uu intaas maqalay buu iska tegey, ka dibna wuxuu yimid aqalkii nacsayada oo ka cunay hilibkii oo dhan.

Galabtii markii ay soo noqdeen nacsayadii isqabey bay arkeen in laga cunay hilibkii oo dhan, mase ay agoon qofkii ka xaday. Ninkii iyo afa- diisii aad bay uga naxeen arrintaas, maxaa yeelay hilibku wuxuu ahaa cunnada keli ah ee ay haysteen.

Muddo yar ka dib ninkii wuxuu arkay hal deqsi ah oo calool buuran oo fuushan wejiga naagtiiisa. Wuu goslay oo yiri:

- Haa! Haddaan helay ciddii hilibka inaga cuntay.
- Waa ayo?


- Weligaaba iska qosol naayahay; deqsiiga tuugga ahna maruun baan qudha ka jari doona

- buu nacaskii kuyiri naagtiiisii markii uu arkay afkeeda furan oo moodey in ay goslayso.

Subaxii dambe bay deriskii soo boogdeen reerkii oo ninkii weydiisyeen:

- War meeday afadaadii?
- Waxaan rabey inaan dilo deqsi tuuga oo hilibkii naga xaday, ka dibna naagtayda wejigeeda ku dulcayaaray; iyaduna ilaa shalay aqalkay dhex jiiftaafoo iska goslaysaa!

Sheeko 20: Doqon

Suugaanta aan qorrayn ee soomaaliyeed waxay tusaalaysay in ay jiraan toban tilmaamood oo lagu garto doqonniinada gofka, kuwaas oo ah:

1. duufley - oo ah qofka oogada iyo hugiisuba ayan nadiifsanayn oo baalida ah.

2. dareenley - oo ah qofka markasta wax xun mooyee aan wax san filan.

3. daabley - oo ah qofka aan samirka lahayn oo xoog-sheegad iyo muran wax ku doona.

4. xididkiis-xante - oo ah qofka wax xun ka sheega dadka ku xil leh oo xanlowga ah.

5. xaajadiis-kaxogwarrame - oo ah qofka aan xagsan karin xogtiisa, ama daniiisa gaarka ah.

6. xiluuhuus-uureeyey-xoogmoode - oo ah ninka afadiisa oo uur leh ku hagrada hawsha reerka oo wax ayan tabar u hayn ku dhiba.

7. surindheer-kadhaanshe - oo ah ninka inanlayaalka ah oo meel dheer cidda uga soo dhaamiya, oo qawsaar u noqda xididkiis.

8. soorquureed-cune - oo ah qofka iska cuna soor kasta oo la siyoo, oo soori-qaaddayga ah.

9. sixun-uwarran - oo ah qofka waxa uu arko ama maqlo si xun u sheega, oo xumotashilka ah.

10. garmagasho-kamanabaxdo - oo ah qofka aan waxba loo sheegi karin oo aan talakeen iyo taloracac midna ahayn.

Waxaa jira tilmaamo kale oo soomaalidu ku sheegto doqonniinada, waxaan-nuse tusaale ahaan u soo qaaddannay tobanka tilmaamood ee kor lagu soo sheegay.

Sheeko 21: Mogorxad

Waa baa waxaa jirtey habar iyo wiilkeed, wax xoolo ahna sac weyl leh bay ka haysteen. Habartu saca bay u lisi jirtey wiilka, waana weynaadey sannoyin ka dib oo wuxuu noqday nin orod iyo booddo ayan cicida ku gaar. Subaxii bay habartiis furi jirtey saca, si uu u soo daago, weyshase guriga bay kaga reebi jirtey, si ayan maalinti u nuugin saca. Fiidkii markii sacu soo xeroodo bay habartu weysha ulakas ugu si deyn jirtey, markaas bay inta wiilkeeda u dhawaagdo ku oran jirtey:

- Maandhow, soo orodoo saca weysha ka qabo!

Hooyadu waxay rabtey in ay ogaato bal sida wiilkeedu u dheereeyo oo u boodo. Isagu meel uu joogaba waa soo lali jirey, ood kastana waa ka boodi jirey, si uu weysha uga qabto saca inta ayan uba soo dhowaan.

Bergiig dambe bay hooyadii ku tashatay in ay wiilkeeda u guuriso,
waxayna u tagtay habar kale oo ay deris ahaayeen oo gabar gashaanti ahi u joogto oo ku tiri:
- Naa carruurteenna ma isu dhisnaa, waa kuwaasoo way waaweynaadeene?
- Haddaad xoolo iga siisid waan ku siin gabadhayda
- Bayku jawaabtay inanta hooyadeed. Habriihi waa heshiiyeeen oo sidii baa wiikii iyo gabadhii la isugu dhisay oo ay ula deegen inanka reer-koodii.

Hooyadiis aqal cusub bay u dhistay wiilkeeda iyo naagtiisa, ood dheer oo qodax lehna waxay dhigtay meel u dhaxaysa aqalka wiilka iyo xerada saca. Berigi dambe bay habartii ku tiri wiilkeedii:
- Maandhow, iga ballan qaad inaadan weliga maalin cad tafta ka rogin naagtaada; haddii kale dhaqsaad u tabargabii.
- Kaa ballan qaaday, hooyo, buu ku jawaabey.

Galab kasta markii sacu soo hoydo bay habartu si kas iyo maag ah weey-sha ugu sii deyn jirtey oo ku dhawaagii jirtey:
- Maandhow, soo oroodo saca weysha ka qabo!

Inta soo ordo buu wiikuu ka boodi jirey ooddha dheer iyada oo ayan meelna ka taaban oogadiisa oo weysha soo qaban jirey inta ayan gaarinsac. Sidaas bay hooyadiis ku tijaabin jirtey in uu ballaankii fuliyey iyo in kale.

Muddo ka dib bay gabadha hooyadeed ogaatey ballankii wiikuu ka qaaday hooyadiis, waxaynuu tashatay in wiilku ballankaas furo, oo la seexdo afadiisa kolkii uu rabo habeen iyo dharaarba oo aay ubad ugu dhasho dhaqso. Berigi dambe bay kuu tiri gabadheedii:
- Maandhaay, bal dhiil caano ka buuxiyoo sur aqalka uudhxeaxadkiisa; weylaalistana ninkaaga ugu gogol meesha dhiishu suran tahay hoosteeda. Markuu ku jiifsadoo gogoshiisa dhiisha kor u laac, sidii adigoo soo bixinaya. Intaad ka sameysan yeeleen yare iska fur garraarka1) oo ha kaa dhaco markaad dhiisha soo laacdo.
- Yeelay, hooyo
- Bay tiri gabadhii oo rabtey in ninkeedu daneeyo oo ay isu tagaan.

Maalintii dambe markii qorraxdu soo kululaatay baa ninkii soo galay aqalkii oo ku jiifsaday gogoshiisii sidii caadada u ahayd. Markaas bay afadiisii laacday dhiishii caanuhi ku jireen oo udubdhxeaxadka surrayd, saa garraarkii baa ka siibtay, say awal bay furtaye. Ninkii baa arkay afadiisaa haybadeeeda haweeyo oo ku weyraxay.
- Caanuhi haynoo dambeeyenee naa bal kaalay
- Buu ku yiri afadiisii.

1) Garraar - waa guntinta haweenka soomaaliyeed isugu keenaan labada dacal ee marada ay garaystaan ee garbaha ku aaddan. Haddii la furo garraarka maradu waa ka dhacdaa laabta haweeneyda xiran.
Fidkii bay wiilka hooyadiis ku siideysey weyshii sacii oo sideedii u dhawaaqday wiilkeedii:

- Maandhow, soo oroodoo saca weysha ka qabo.

Markaas buu soo orday oo ka dul boodey ooddii hooyadiis hor dhigtay sidiiisi. Ooddii laamaheed si baa wiilka lugaha ka xagtey galabaats; intii uusan guursanse wuu iska tisi jirey oo dhacantu ma taaban jirin oogadiisa. Galabtii dambena lugta faygeeda buu ku qaaday ooddii, galabtii ku xigteyna waa ba ku dhex dhacay oo ka boodi kari waa ooddii.

Markii guuldarradaasi ku dhacday wiikii bay hooyadiis ogaatey in uusan wanaadeedii raacin oo durba tabarbeelay.

- Maandhe, ballankaad iga qaadday waad furtoo mogorxad1) baad baratay. Bal qumbarahaas subagga wabka ahi ku jiro soo qaadoo wax ka cun subagga. Baanasho iyo xuubgelin baad u baahantaye

- bay hooyadii ku tiri wiilkeedii.

- Waa runtaa, hooyo, maan oofin ballankaan kaa qaaday; afkuul iyo unug toobin u eg bay i tustayoon la aankaagay!

- buu wiikii ku jawaabey.

- Bal oroodoo qumbarahas subag ka soo shubo, nacasyohow, aad noolaa-tide

- bay tiri hooyadii.

Subaggu mid wahab ku dhacay oo fadhiya buu ahaa, oo ka soo shubmi waa qumbaraha. Wiikii waa ruxruxay qumbaraha, waxbase ka soo dhici waaye.

- Hooyo, waan ruxruxay intii tabartay ah, waxbase ka soo dhici waaye qumbaraha, buu yiri.

- War qumbaraha gorraxda u dhigoo markuul subaggu dhaqaago ka soo shub

- baykula talisay wiikii. Markaas buu qumbaraha dhiqa gorraxdii kulu-layd oo subagggii ka soo shubay markii uu dhalaalay.

- Rag waa subagoo kalee, maandhow, mogorxadka dhaaraaheed iska dhaaf; haddii kale jabad kama boodi doontide ogow

- bay wiilkeedii ku tiri hooyadii.

Sheeko 22: Saaxiibadii

Waxaa jirey labo nin oo saaxiib ah oo midkoona uusan wax xoolo ah lahayn. Berigii dambe baa midkood weydiiyey kii kale:

- War hebelow, maxaad ugu jeclaan lahayd inaad heshid intaad nooshay?

1) Mogor - waa god ku yaal geed jirriddii, oo biyaha roobku galaan. Reer-miyiga soomaaliyey dhuun bay kaga cabbaan biyaha mogorxka gala. xad - waa tuugo, iskuudafka labada eray "mogorxad" macnahoodu waa qaadasho wax kaa reebsan ama la isu oggolayn.
- Waxaan jeclay inaan helo arī badan oon caano iyo hilib ka helo doog iyo jiilaalba, buu ku jawaabey.
  - War adna maxaad jeclaan lahayd inaad heshid?
Kii kale baa isna la weydiiyey.
  - Waxaan jeclaan laaha inaan helo raxan yey ah oo arigaaga cuntan
    buu ku jawaabey.
  - War maxaad yeyda arigayga u cunsiinaysaa, ma sidaas baynu saa-
    xiiibbo ku nahay?
  - buu weydiyyey kii laabaada isaga oo caraysan.
    - Maxaa yeelay, keligaa baa arīga oo dhan isla damaayo waxba ig-
      maad siin anoo saaxiibkaa ah
    - buuku jawaabey kii kowaaq. Ka dib way isu caroodeen oo dirireen, ilaa
      ay iska daaleen oo midba dhinac u dhacay.
    - War maxaynu isku dileynaa?
Midkood baa weydiyyey kii kale.
  - Rajo keli ah!
  - buu kii kale ku jawaabey.

Sheeko 23: Labo Kala Daran (eeg Sheeko 15: Huryo iyo Kabacalaf)

Waxaa jirey nin dhagarroo ah iyo haweeney ka sii dhagarrowsan isaga.
Waxaa isaga la oran jirey Kabacalaf, iyadana Huryo. Midkoodba wuxuu
laaha arī tiro badan, rati la rarto iyo aqal weyn.

Maalin maalmaha ka mid ah buu ninkii soo guurey, wuxuuna jidka kula
kulmay naagtii dhagarreyda ahayd oo la joogta arigeedii.
  - Naa xoolahaaga iga duwo waan ciidan xumahaye, buu ku yiri.
  - Anna ciidan ma liihiye iga duwo xoolahaaga, ninyow, bay ugu jawaab-
    tey.
  - Oo dadkaagii meeye? Buu weydiiyey.
  - Aabbahay iyo hooyadayba way geeriyoodeen, ninna ima guursan welli.
    Bay ku jawaabtey.
  - Oo maxaa laguu guursan waayey?
  - Wax yaroo lanleemo ah baan gacmaha ku leeyahay, bay ku jawaabtey.
  - Intaa keliya? Buu weydiiyey.
  - Haah.
  - Anaa wax kasta kuu qabane naa ma isguursannaa? Buu yiri Kabacalaf.
  - Marka hore adna ii sheeg waxaad la guursan weydey tan iyo hadda,
    bay weydiisey.
  - Anna wax yaroo ceebaan leeyahay, taasoo ah inaan waxba hubsan
    markaan wax qabanayo, buu ku jawaabey.
- War anaa dhab wax ugu fiirsadee aynu isguursanno; adigu dhab wax iigu qabo, anna waxaad samaynayso baan kuu fiirin doonaaye, bay tiri Huryo. Sidaas bay ku heshiuyeex oo isku guursadeen Kabacalaf iyo huryo, xoolo hoodana isku darsadeen.

Ka dib habeen habeennada ka mid ah buu ninkii ku yiri afadiisii:
- Naa maynu neef gallanno caawa?
- Waa tahay, bay ku jawaabtey.
- Wan buuran inooga soo qabo ariga
- buuyiri. Markaas bay soo qabataw waa buuran oo isagu lahaa oo ku tiri:
- War kaalayoo gawrac wankaan ka uu qabtee.

Inkasta oo ay tiri lanleemo baan leeyahay.
- Naa mindi aan ku gawraco ii keen

Sheeko 24: Caloosha Haween

Waxaa la yiri waa baan nin wuxuq qabey haweeney cir weyn oo neefkii la qashaba kala bar oo bar laga siin jiirey iyada. Wiilal badan bay naagtu u dhashay ninkeeda.

Dhibaato weyn bay ku ahayd ninka si uu cunno u silyo afadiisaa cirweynideeda awg need. Baddii uu iska furana wuxuu ka bangay in wiilashu ka dacdarrooodaan.

Hunguri-weynidu, siiba tan haweenka, waa ku ceeb weyn dhaqanka sooma-lida. Tixaahan soo socda waxaay ku cawday ninkii qabey afada cirka weyn,

isaga: cashiiradayey
caloosha haween
haddaa la cecelin
cir weynaa!

Iyada oo ku cabanaysa saboolumada ninkeeda waxay afaddii ugu jawaabtey:
iyada: cashiiradayey
caloosha haween
nin ka cawday coodyari!

Ninka qaraabadiisuu waxay ka tari kareen ma jirin cirweynida afadiisa, in uu iskala noolaado buuna ka fursan waayey, in kasta oo qof xun ay ahayd.

Berigii dambe buu reerkii qashay wan buuran, hilibkiina kala bar oo bar waxaay la silyey afadii cirkaweyeyd, barkii kalena waxaay qaybaday ninkii iyo wiilashiisii. Iyadii cawadiiba way idlaysatay hilibka
gaybtedii, ninkiise dhawrkii cad ee uga haray qaybtiisii wuxuu u kaydiyey wiilashiisii, si ay mar dambe u cunaan. Ka dib guriga dul-leedkiiisii buu ninki iska faristay, isaga oo ilaalinaya si ayan afadiisu uga xadin kaydkaas.

- Naa hoy, waan ku arkaa!
- buuku dhawaagayey mar kasta, isaga oo dareensiiinaya iyada in uu ilaalinayo hiibaha.

Waxaa isna jirey oo ninkaas la deris ahaa nin kale oo qabey naag marka ay ariga soo lisayso cantuugta caanaha inta ayan siin carruurtta iyo ninkeeda. Hunguri-xumadaas buu ninkeedu ku nacay afadiisa, wuxuuna damcay in uu iska furo.

Berigii dambe baa ninkaasi u yimid ninkiis qabey haweneydii cirka- weyneyd, si uu ugalaa tashado dhibaatada dhextaal isaga iyo afadiisa. Markii uu u yimid buu maqlay isagii oo ku dhawaagaya:

- Naa hoy, waan ku arkaa!
- War yaad la hadlaysaa?

Ninkii dibedda ka yimid baa weydiis. Ninkii hore wuxuu ka warramay cirweynida naagtiisa oo xataa carruurteeeda ka xadda cunnadooda.

- War taydu caanaha uun bay naga cantuugttaa!
- buuyiri ninkii dambe, markii uu ogaadeey in ninka kale dhbaato ka weyn tiisa ku qabo haweneydiisaa. Markaas buu wuxuu ku tashaday in uusan iska furin naagta ee ugu samo iimahaadda. Dumar ama ka samir ama u samir, baa la yiri.

Sheeko 25: Beenaaleyaaal

Waa baa waxaa jirey afar nin oo beenaaleyaaal ah oo dadku ka yaabay beenbadoodo. Afarta beenlow mid waa dhegoole, mid waa indhalaawe, mid waa lugolaawe, midna waa qaaawane.

Dadkii deriska ahaa waxay garteeyn in la tartansiiyo afarta beenaale oo la ogaado koodii u been badan. Subaxii dambe baa loo yeeray afartooodii oo lagu yiri:

- Waxaannu rabnaa inaanuu ogaanno kan idiiin ku been badan, abaalgudna la siiyoo.

Dhegoolehii wuxuu yiri:

- Sac baa seeri ka ciyey.

Indholaawehii wuxuu yiri:

- Arkaayoo giiran sacu.

Lugolaawehii wuxuu yiri:

- War aan roorooci jebinno saca.

Qaawanena wuxuu yiri:

- War armaa layna furtaa.
Dadkii waxay guudoonsheen in afartuba yiihin beenaaleyaal kala daran.

**Sheeko 26: Dhagarrow**

Waxaa la yiri waa baa waxaa jirey nin caadeystey in uu dadka dhagro, markaas baa loo bixiye Dhagarrow. Berigii dambe bay dadkii u adkaysan waayeey ninkaas dhagartiisii ugu iska erayeey.

Markaas buu Dhagarrow u tegay habardugaag, dab iyo biyo oo meel ku shiraya oo ku yiri:

- Anigu qof baan ahaye hala iga nabadgeliyo dadka kalee i soor eryey; anigu idin dhagri maayo, inkastoo dadku dhagarrow igu sheegaan.
- Yeellay, madax baannuna kaa dhiganaynaaye na maamuloo ilaali dan-ahayaga
- bay ugu jawaabeen dugaaggii.
- Yeellay, buu yiri dhagarrow.

Berigii dambe dhagarrow wuxuu soo kaxaystay dugaaggii oo dhan oo soo dhacay xoolihii ay lahaaheyey dadkii isaga soo eryey markii hore.

- Waa layna soo raacdanyayaa si xoolaha la inooga dhacsad ee aynu u tabaabushaysanno sidii aynu uga gaashaaman lahayn colkaas
- buu dhagarrow ku yiri dugaaggii, dalkii iyo biyihii.
  - Adigu talo keen, adaa noo madax ahe, bay yiraahdeen.
  - Inta bog ku socota meesha la yiraahdo Wananweyne ha u galeen raacdooreeb. Baabaca-kusocodka, dabka iyo biyuhuna aniga ha ila keexee-yeen xoolaha
- buu ku taliyey dhagarrow. Sidii baa la yeelay oo reer-bogkusocod baa wada laayey colkii raacdada ahaa oo dhan, inta kayntii wananweyne u galeen. Intii reer-bogkusocod dagaalkii u jilib dhigayeen buu dhagarrow shir isugu yeeray baabaca-kusocodkii oo dhan oo ku yiri:
  - Reer-bogkusocod waa waxma-tareyaale aynu ka qadinno xoolaha, saa innaqaa soo dhacnayoo haysannee.
  - Yeellay, adaa talada lehe noo guudoomi, bay ugu jawaabeen.
  - Banka Cawsweyne la yiraahdo adigu dabow u gal oo ku gub reer-bog-kusocod markay soo maraan meeshaas
- buu amar ku bixiyey dhagarrow, dabkiina sidii buu yeelay. Dhagarrow wuxuu shir kale la qaataay reer-baabaca-kusocod intii dabku ku maqnaa baabi'inta reer-bogkusocod, oo ku yiri:
  - Dab oo reer-bogkusocod oo dhan baabi'iyey innagana wuu ina baabi'ine aynu iska qabanno inta goori goor tahay.
  - Waa yahaye sidee iskaga qabannaa, waa ina ka adag yahaye? Bay weydiyeen.
  - Biyaha ha loo diro, iyagaa ka adag dabka oo daad ha ku fureen demiya
- buu ku taliyey dharagar. Ka dib sidii baa la yeelay oo biyihii baa daad ku furay bankii cawsweyne oo demiyey dakhii meeshaas ka holcayey maalmo iyo cawooyin badan.

- Dabkaad ogeydeen xooqgiisa biyaha demiyey innagana wayna qaaday-aane aynu iska qabanno colkaas weyn inta ayan ina hafajin

- buu dharagar berigii dambe kula taliyey saaxiibbadiis.

- Bal noo sheeg, sidee baynu iskaga qabannaa oo ku baabii'innu biyaha sidaas u xooq badan? Bay weydiiyeyen.

- Qarandida¹) iyo faranfarka oo reer-dhulqode ah malkada Qaw dheer godad dheer haka qodeen, si biyuhu ugu shubmaan oo godadkaasi u liqaan

- buu dharagar wamar ku bixiye. Qarankidii iyo faranfarkii hawshii loo diray bay fuliyeen, ka dibna godadkii ay dhulka ka qodeen baa liqay biyihii, iyagina biyihii daadka ahaa bay ku hafteen oo liqay.

- Hadda nabad baynu joognaaye aynu xoolaha wax ka qalanno, hilib baynu u baahan nahaye

- buu dharagar kuyiri saaxiibbadiis, iyaguna way oggolaadeen in neef la qasho.

- War qaaryarow, adigu waad hilib-jeceshaye xoolaha inoo raac maanta, annaguna neefkaanu inoo qalaynaa; hadhow baa hilbaha qaybtaada gaar laguu siine.

Dharagar baa dharwaagii ku yiri. Ka dib hilbahii baa la iska wada cunay, qaaryareena waxba looma reebin, say inay isaga foegeeyeen bay rabeene.

- War maxaa hilbahii ka harayoo dharwaaga la siiyaa?

- buu dharagar goor dambe weydiiyey, markii uu arkay dharwaagii oo soo wada xoolihii.

- Sambabadii baa haray

- bayku jawaabeen. Markaas buu dharagar saaf-saafay sambabadii oo daayeerkii oo hurda baridiisa ku nabanabay, saa baridi daayeerkaa baa guduudatey.

- Hala i siiyo hilbaha qaybtaydii, saaxiibbayaal

- buu yiri qaaryare oo diihaal xumi hayo, markii uu galabtiis soo hoyiyey xoolihii.

- Daayeerkii baa kuu qaaday qaybtaadii

- buykii yiraadheen. Dharwaagii wuxuu arkay dabaddii guduudnayd ee daayeerkii oo hilibkii ku warwaran yahay, markaas buu damcay in uu ka soo goosto hilibka. Daayeerkii hurdaadii buu ka soo boodey oo arkay waraabheenas oo ku

¹) Bahal dughaag banjoog ah baa soomaalidu u taqaan magacaas, waxaa loo maleeyaa in bahalkaasi la to yahay caanaqubta, dalka soomaaliyeedna aalaaba lagama helo haatan.
soo rooraya, markaa buu naftiisa la baxsaday, inta maleeyey waxa uu waraabuhu u danleeyahay. Qaaryare daayeerkiii buu ka dabo-orday, markaas bay iyaga oo iseryoonaya ku yimaadeen bohoshii Qawdeer ee garandii iyo faranfarkii ku dhaceen oo ku dhinteen markii hore. Daayeerkiii boho-shii buu ka dul boodey, waraabuhuse uma booddo-dheerayn sida daayerkka oo bohoshii buu ku dhex dhacay oo ku dhintay, isaga oo ku cataabaya:

- Hilbo waa nin gaari waayey
  iyo nin dabadka ku warwartay!

Markii dhagarrow sidaas u wada laayey saaxiibbadiiis waxaa xoolihii u soo haray isagii, libaaxii, dawacadii iyo daayeerkiii.

- Saaxiibkeen libaaxu habeenkii inta aynu hurudno buu inoo illaali-
yaye daayeerow iyo qalamiyey (daayeer) idinna dharaartii inoo raaca xoolaha

- buuyiri dhagarrow, iyagiina waa yeeleen. Libaaxii barqadii buu geed harac leh hoostisi iska seexday sidiisii. Intii libaaxii hurdey buu dhagarrow ku yiri dawacadii iyo daayeerkiii:

  - War libaaxu naftennu halis u yahaye aynu iska qabanno.
  - Waa tahaye talo keen, bay yiraahdeen.
  - Maanta markaad ceel-dheere xoolaha ka waraabinaysaan qalamiyey
    soo qaylodhamaamiiyoo libaaxu ka dheh: aar iyo gooshiisii qalaad baa
    ceelka ku dhex jiree odayow soo kacoo ka soo saar ceelka, si xoolaha-
    hennu uga cabaan".

Qalamidii farriintii bay geysay, ka dibna libaaxii oo ah boqorka
habardugaag oo idil iyo afadiisii baa ceelkii yimid, si ay libaaxyada
doolka ah uga eryaan ceelka.

- Meeye libaaxyada galaadi?
- libaaxii baa weydiiyey.
- Ceelkay ku jiraano oo cabbayaan, boqorow

- buu dhagarrouku jawaabey. Markaas bay libaaxii iyo gooshiisii gooraan-
sadeen ceelka gudahiisii, waxayna biyihii ku dhex arkeen labo libaax.
Iyaga hooskoodii bayse ahaaeyen waxa ay biyaha ku dhex arkeen oo libaa-
xyo kale moodeen. Ka dib labadoodiiba ceelkii bay ku dhex boodeen, si
ay ula dagaallamaan waxa ay moodeen libaaxyo qalaad oo ceelka ku dhex
jira. Libaaxii iyo gooshiisii halkaas bay ku dhinteen markii ay ka soo
bixi kari waayeen ceelkii.

Qalamidii iyo dawacadii oo keli ah baa ka soo haray dugaaqqii oo dhan,
dhagarrow wuxuu ku tashaday in uu iyagana laayo, si uu xoolaha oo dhan
ugu haro. Iyagu waxay ahaaeyen bahallo garaad badan oo waxay ogaadeen
debinta ninku u dhigayo iyaga.

- Waxaan ku talinayaa in aynu marka la heshiinno dadkii aynu ka soo
  dhacnay xoolaha; waynu ka daalley banjoognimo iyo dadkacararidde
- buu dhagarrow ku yiri saaxiibbadiis.
- Anigu yeeli mayo taladaas, waxaan doortay inaan madax-bannaanaan ugu noolaado kaymahaa iyo qararka dhexdooda, oo iska gurto xiddiddada iyo miraha dhirta, intii aan dadka la noolaan laahaa, ee hala iga raalli ahaado

- buu yiri daayerkii oo iska tegey.

- Eyadu dadku adoonsaday oo waa hore nala tol ahaa iyo reer-dawaco colaad baa naga dhaxaysa. Sida eyada bay dadku ii addoonsanayaanoo lama aan noolaan karo; waxaan doortay inaan keligey iskaga noolaado cidla', oo maqasha ariga meelahaas kala cararee iga raalli ahaada saaxiibbayaalow

- bay tiri dawacadii, oo iyadiina iska dhaqaagday.

Dhagarro sidaas buu xoolihii oo dhan ugu haray keligiis, markii uu saaxiibbadiis qaarna laayey, qaarna iskood uga tageen. Wuuse noolaan kari waayey keligiis oo cid ilaalinta xoolaha ku kaalmaysa buu u baahday. Ugudambystii wuxuu ogaadey in aan gofna keligiis noolaan karin, oo u baahnaan yahay kaalmo iyo wehelka dadka kale. Markaa buu dhabgarro xoolihii u celiyey dadkii uu ku soo dhacay kolkii hore, oo weydiistey in gekiisa laga saamado, isaga oo xusuustay halhayskii soomaaliyeed ee ahaa:

Abkiis diidaa u noqdee
bur dundumo carradi waa u dhacaa
wuxuu ka dheeर yahayba!

Sheeko 27: Indholaawe Isfaaniyeey

Waa baa waxaa jirey oday aragtida ka liita. Isagu weligiis ma guursan, wuxuuna ku tashaday in uu naag guurso, xannaanaysa isaga iyo xoolihiisaba, mar haddii uu duqoobey.

Ka dib gabar toban iyo toddobajir ah oo uu dhali karo buu guursadey odaygii. Isagu nin isla weyn buu ahaa, xoolihiisa badan awgeed, mana rabin in naagtiisu ogaato indhala'-aantiisa.

Bergii dambe buu damcay in uu afadisa tuso in uu si fiican wax u arko. Markaa buu qodax yar ku mudaygeed jiirriddiis, oo inta istaagey meel ka durugsan geedkiid, u yeeray naagiisii oo ku yiri:

- Naa ma aragtaa qodaxda geedkaas ku mudan?
- Geed ku yaal halkaad tilmaamaysid waan arkaa, qodaxse me arko, bay tiri.
- Sидеe u arki kari weydey qodaxdaas, miyaad indhala'-dahay? Buu weydiiyey.
- Malaha way yar tahay qodaxduuyoo sidaas bayan iigu muuqan, bay tiri.
- Haddaba, anaa soo qaadayo qodaxdo sankaaga hortiisa soo dhigaya, si aad u aragtid
- buuyiri oo u tallaabsaday geedka xaggiisii.
Ka dib hal geel ah baa isa soo taagtey ninkii iyo geedkii dhexdooda oo isku gudubtey jidkii. Ninkii hasha lugteedii dambe buu wejiga ku dhuftay, isagoo aan arkayn. Hashii way didday oo beerka haraati kaga dhufatay odaygii. Markaas buu dhulka du dhacay oo suuxay.

- Islaweynidaadii baa kuu keentay guul-darradaas, odayow!
- bay tiri naagtiiisii, inta u kaalmaysay oo soo istaajisey.

Sheeko 28: Haween la Furay


Afartii naagood baa ka dib isa soo raacay, iyaga oo doonaya rag kale oo guursada. Waxay u yimaadeen nin aan naag lahayn oo xoolo badan.

- Guurdoon baannu nahaye cid na rabta ma aragtay?
- bay haweenkii weydiyeen ninkii.

- Aniguba guurdoon baan ahayoo mid iyo afar naagoodba waan rabaa. Marka hooree bal ii sheega haddii la idin soo furay iyo mid walba waxii lagu furay
- buuyiri ninkii. Naagiihii saddex ka mid ah buu ninkii guursadey, mid kastana waa la taliyey markii uu ogaadey dabeecaddoodii. Naagtii hunguriga xumayd wuxuu ku yiri:

- Naa hoo cun soortaan nooc kasta lehoo ka dhereg, wax kalena ha ii qaban, waxcurrid mooyee.

Middii gogol-dhaafidda lagu soo furay ninkii wuxuu ku yiri:

- Naa hawlaha culusee reerkaaga oo dhan, sida raridda iyo furidda aqalka marka la guuro, ilaalinta iyo aroorinta xoolahaaga, iyo dhaqaalaynta carruruta iyo anigaba, adigaa qabanaya. Hawlo kalena waan kuugu si dallintaas.

Naagtii xoolo-hunniga ahayd wuxuu ku yiri:

- Naa riyaha iyo idahaas adaan ku siiyee xannanayso, haddaad dhaqaalaysan weydo xoolo dambe ku siin mayoo gaajo baadna u dhiman doon-taayey ogow.

Haweenedii dhegaha-adkaydna wuxuu ku yiri:

- Naa adiga meel kuuma hayee iska tag.

Sheeko 29: Baridhabar

Waa baa waxaa jirey labo nin oo hunguri weyn, dadkuna ma jeclayn in ay martigaadaan, saa cunto deeqda looma heli karine.

Bergii dambe bay labadii nin ku soo hoydeen reer xoogaa geel iyo arí ah xoolo ka haysta. Ninkii reerka laha waa soo dhoweyey martiidi oo ardaa buu u gogley, sidii soomaalida u xeer ahayd.

Intii ninkii reerka lahaa sooryo ugu maqnaa bay nimankii ku tashadeen sidii ay cunto fiican oo deeqda uga heli lahaayeen reerka.

- War anigu waxaan falankeed qaban sidii ninku inoogu qalo neefka ugu buuran arigiisa iyo in, uu ina siiyo cadadka ugu fiican hilbaa
  - buu yiri ninkii kowaad.
  - Anna si labada halaadoo reerka u irmaan la inoogu soo liso baan falankeed qaban, buu yiri kii labaad.

Ninkii reerka lahaa wan buuran buu u loosey martiidi oo caweysinkii u keenay cadadkii ugu fiicnaa hilbaa, intii aan ahayn cadka baridhabar. Markii uu hilbaa u soo dhiigay martiidi buu ka tegey si ay u cunaan.

Intii ayan cinun bay hilbaan tiriyeen oo arkeen in baridhabartii ka maqan tahay meesha.

- War aniga igu hallee siduu inoogu keeni lahaa baridhabartii
  - buu yiri kii kuu qaybansaa arrinta hilbaa. Qori dab ah oo ololaya buu inta qaatay reerka duleedkiisii ku ifiyey. Dadkii baa yaabay markii ay arkeen ninka holoca la gudaya.
  - War waa kuma, waa sidee?

Ninkii reerka lahaa baa weydiiyey.

- War waa martiidiyoo doon-doonyaysa cad hiliba oo idinkana idin ka yimid annagana na soo gaarino baridhabar la yiraahdo
  - buu yiri ninkii goriga dabka ah sitey. Ninkii reerka lahaa inta la yaabay hunguri-xumada martida buu yiri:
    - Cadkaas waanu idin ka illowneye raalli naga ahaada, haddana waa kane hooya.

Ninkii reerka lahaa wuxuu ogaadey in martiidiisu hungurixun yihiin, wanka hilbahiisii oo dhanna ayan ku qancin. Markaas buu labadii halaad oo u irmaanaa ee uu carruurta u maali jirey tii madida ahayn u soo lisay. Ninku wuxuu sidaas u yeeelay si uu ceeb uga dhawrsado, xeerka martisoorka ee soomaalida u yaalna uusan jebin.

- War hasha labaad baa ka caano badan midda horee adiguu dhan caanaha, anigu tan damaan sugayaaye
  - buu yiri labada ninkii sii hunguriga weynaa.

Markii ninkii reerka lahaa goor dambe u yimid martiidi, si uu weelkii ay wax ku cuneen uga soo qaado, buu ogaadey in midkood uusan weli caano dhamin. Markaas buu hashii labaad ee baqimada ahayd u soo lisay ninkii
qatanaa. Kabbadii yarayd ee caanaha ahayd ee hashu dhiiqday buu siiyey ninkii martida ahaa, carruurtiis reerkuna qadoodi bay ku seexdeen cawaadaas.

- Kabbadaan caanaha ah bay dhiiqday hashii labaade hooya
- buuninkii reerkalahaa ku yiri martidii. Markaas buu ninkii inta caanaha yaraantooda saluugey yare qoslay oo yiri:
  - Wax kororso
  waxla'aan bay dhashaa, baa la yiri!
Isaga oo isku ciil-kaamniyaya bal maad hashii hore ee madida ahayd caaneheedi dhantid adigu, intii aad saaxiibkaa siinaysid.

Sheeko 30: Beeni Raad ma Leh

Waxa la yiri nin baa beri arkay xoon shinni ah oo malab ku guryaysa geed dheer dushii, markaas buu ku tashaday in uu gurto malabka. Qori dab ah, caws iyo masaar buu soo qaaytay ninkii oo geedkii malabku ku jirey la koray1), si uu u soo gurto.

- War maxaad ka samaynaysaa geedka dushiisa?
Ninkii malabka lahaa baa weydiiyey markii uu arkay tuuggii.

- War inaan geedka dushiisa ku yare layrsadaan rabaa
- buu ku jawaabey ninkii geedka fuushanaa.
- Oo maxaad masaarta ku falaysaa?
- Laamaha naqa lehee saraan ariga ugu soo jaranayaa.
- Cawskana maxaad ku falaysaa?
- Waan ku dul fariisanayaa, si maradu ayan iiga wasakhoobin.
- Oo dabkana maxaad ku falaysaa?
- Taas jawaab looma hayo
- buu yiri ninkii geedka fuushanaa.

Beeni raad ma leh, bay Soomaalidu ku maah-maahdii.

Sheeko 31: Haradii Garaadka

Soomaalidu waxay tiraahdaa eebbe wuxuu abuuray garaad oo ku dhex ridey balli biyo ka buuxaan. Ka dib wuxuu eebbe abuuray dad iyo duunyo oo ku yiri:

- Garaadkaan idin siin lahaa waxaan ku ridey balligaas biyuhu ku jiraanee ka wada cabbba, si aad garaad u yeelataan.

1) Malab-beeridduu ma aha sanco Soomaaliya dhab uga hirgashay; dadku kaymaha iyo gebiyada uun bay ka soo gurtaan malabka. Qaad baa lagu shidaa godka shinnida inta aan la soo gurin malabka, si shinnidu uga cararto. Dadku marmar sanduukh maran bay geed dushiis saaraan oo shinnidu ku ururisaa malabka. Sanduukhyadaas waa la kala leeyahay.
Dugaaggii iyo xoolihii kama cabbin balligii ee dhinacii urta ama snifda neefka hore u dhacaysey bay ka wada mareen biyihii. Sidaas bayna haatan xooluhu garaad u lahayn, oo weligood u raacaan dhinaca urtooduu u dhacayso, una ursadaan wax kasta marka hore, si ay ku qoonsadaan shyagaa.

Haweenkii inta ka cabbeen bay durba ka tageen balligii biyuhu ku jireen. Sidaas bay haweenku ku yeesheen garaad, hayeeshee talo kasta uga boodaan iyaga oo aan dhab ugu fiirsan. Raggii inta fariisteen bay ka cabbeen balligii, sidaas bay arrin kasta ugu faristaan oo dhab ugu fiirsadaan inta ayan talada goyn.

Sheeko 32: Saddexdii Maanlaawe

Nin doob ah baa beri damcay in uu guursado inan qurxoon oo uu jeclaaday, markaas buu ka doonay waalidkeed1).

- Gabadhayda waan ku siiyey, hayeeshee yaradkii xeerka ahaa ii keen; toban halaadoo geela wax ka yarna kaa qaadan mayo
- buu yiri gabadha adoogeed.
- War toban halaad baan xoolaba ka haystaa, haddaan kulligood yarad kuu siiyo maxaanuu ku noolaanaynaa aniga iyo gabadhaadu?
- buu yiri ninkii guurdoonka ahaa.
- Toban halaad ii keen, hadii kale heli maysid inantayda, buu yiri aabbehii.

Ninkii tobankii halaad buu yarad u wada bixiyey, gabadhiiina waa guursadey. Dhawr sannadood ka dib baa aabbehii xoolo kale u soo doontay ninkii inanta ka qabey, sida dhaqanka u ah soomaalida. Hayeeshee ninku xoolo ma haysan oo cunno uu soddoggis ku sooroba waa u heli waayey.
- Adoogay baa caawa nagu soo hoydey cunno aannu siinnana ma haynee bal wax lagu sooro na sii.

Gabadhii baa nin deriskeed oo dabato ahaa ku tiri.
- Maanta waan guuleystoo sagoaraa2) debinkii ii gashay; sagoarada sakaarkeeda aan ku siiyee, naa hadde ... waxii haween looga baahnaa baan ka aabab
- buu yiri dabadkii. Afadii diiddey sharuuddii dabadka, gacmo maran bayna kula noqotay gurigeedii, adoogeedna waa dibjirey habeenkaas.

Subaxii dambe bay naagtii u timid ninkeedii, deriskii iyo adoogeed oo wada jooga oo ku tiri:
- War saddeex maanlaaweyaal baad tiihin. Ninkaygu waa maanlaawe, maxaa yeelay tobankii halaadee uu xoolo ka laahaa aniguu yarad iiiga

1) Xeer soomaaliligii hore wuxuu ahay in ninku adoogeed ama qaraabadeed da doono gabadhaa uu rabo in uu guursado.
2) Sagoaro - waa nafley ugaar ah oo yar, deeradana u eeg, waxay ku tirsan tahay xaaska Mogoqua rhynochotragus.
bixiyey. Adoogay waa maanlaawe, maxaa yeelay tobankii halaadee nin-kaygu xoolo ka qabey buu yard u qaataay; haatanna xoolo kaluu naga doonayaa, isagoo og in aannaan haysan wax aannu cunn ku kulay ku tahayba. Deriskayagu waa maanlaawe, maxaa yeelay wuxuu donnayaa inuu sakaara sagooro ku helo wax toban geela laga bixiyey!

Sheeko 33: Sagaal Iimood ee Afo

Waxaa la yiri nin baa ka cawday afadiisii oo sagaal iimood oo ay leed-ahay dartood buu ku tashaday in uu iska furo. Wuxuu yiri ninkii:
- Saddex dhibaato anaa ku qaba naagta, kuwaas oo ah:
  - gur wax la iigu dhibaato
  - gur rac la ii eego
  - gur xan habeenimo.

Saddex dhibaato iyadaa isku qabta, kuwaas oo ah:
- Geel ka gelgelin jecel (ma hufna)
  takar ka dufan neceeb (ma dhaashato)
  kitaab ka biyo neceeb (ma mayrato)

Saddex dhibaato dhasheeda ku qabta, kuwaas oo ah:
- Dheefo la dhowro
  dheed la seexiyo
  teeddo lagu dilo (teed=gardarro)

Iimahaas awgood baan kula noolaan waayey naagtoo madaxeeda u siiyey:
- buu yiri ninkii afadiisaa ka soo cawday.

Sheeko 34: Cigaal Shidaad iyo Col

Cigaal Shidaad caan buu ku yahay suugaanta aan qorrayn ee dadweynaha soomaaliiyey, sheeko-xarirrooyin badan oo yaab lehna waa laga weriye. Lama oga waagii Cigaal noolaa iyo in uu yahay qof jiri jireyba. Sheekoo-yinka Cigaal laga weriye waxay muujinayaan in uu ahaa fuley, dhagarrow, maadlow iwm.

Waxaa la yiri Cigaal iyo afadiisii, Ceebla', baa beri gurigoodii wada joogey.
- Niman col ahaa meelahaan lagu sheegaye eebbow ha inaka duwo
- bay tiri afadii.

1) Xeerkii soomaalidii hore ceeb bay ahayd in aad qof kaa filweyn guorta ama bidix wax ugu dhibto. Bulshooyin kuma reer-bari ka mid yiihiin xagga nadiyadaa jirka, sida iskamayridda saxarada, bay gacanta bidix u adeegsadaan.

2) Takar - waa cayayaan dhiigkunoole ah oo duusha oo ku dulaa nool geela, lo'da iyo naifey kale; takartu aalaba waa fogaataax wakii dufan ama subag leh. Sidaas darteed baa loo simay naaga basarida ah ee aan dhaashan iyo takarta.
- Naa weligaa belaad saraadisaaye naga aamus, buu yiri Cigaal.
- War waxii aan haweenka deriska ka maqlay uun baan kuu sheegay, iyaguna raggooday ka maqleen warka; ragguna kolley waa ogyihiin wixii jira, bay tiri Ceebla'.
- Bellaayo uun baad reerkaan u soo jiidi doontaa beriga dambee ogow!
- buu Cigaal ku yiri afadiisii.
- Waa wareey! Hayaay!
- baa nin dareen sidaa ku soo dhawaagay oo ku soo orday xaggii gurigii Cigaal.
- War ka kac! War ka kac Cigaalow, war dhaqso!
- bay Ceebla' ku dhawaagday.
- Naa iga aamus! Waan ogaa inaad bellaayo u soo jiidi doontid reer-kaan
- buu yiri Cigaal oo baqdingdurba la qargaraya.
- War ka carar meesha intaan lagu qaban oo lagu dilin, bay tiri afadii.
- Naa waa layna hayaa, orodna meel ku gaari mayee kaalayoo igu duuduub hararkaanoo igu qari, iguna dul barooro, sidii anoo dhintay
- buu Cigaal ku amray afadiisii.
- Hoogey oo ba'ayey! Gablamayey, Cigaalow go'ayey! Yaa noo miciin ahey!
- bay afadii ku barooratay.
- Naa kor u qaad baroorta, kor, hala maqlee!
- cigaal baa yiri isaga oo ka soo hadlaya raarka hoostiisii.
Colkii la filayey baa u yimid reerkii Cigaal oo arkay Ceebal' oo baroo-raynaysa.
- Naa goormuu go'ay ninku?
Nimankii colka ahaa midkood baa weydiixey afadii.
- Naa shaluu go'ay dheh, shalay.
- cigaal baa ka soo hadlay hararka hoostiisii intii ayan Ceebla jawaabin.
Nimankii colka ahaa waa ogaadeen in ay naagtu ninkeeda fuleyga ah meesha ku qarinayso.
- War inaka keena kan allaa diley mar horee
- buu yiri ammaan-duulihii colku, wayna ka dareereen meeshii.
QAYB C 2: SHEEKO-MURTIYEED KU SAABSAN NAFLEYDA HOOSE (DUUNYADA)

Dakkii qadiinka ahaa ee hore waxay ogaadeen xiriirka ka dhexeeya iyaga iyo nafleyda hoose, iyo in ay nafleydu awoodi karto in ay hadlaan, danqadaan oo fakaaraa, sida qofka. Dakkii hore waxay samaysteen sawirro iyo malluugyo ay duraantaan ama ka haybadeystaan oo u eg nafleyda qofku yaqaan, maxaa yeelay qofku wuxuu garanayey in neefka uu sawirkiisa ka haybadeysanayo uu yahay mid qofka ka xoogweyn oo ka celin kara cadow-giisa oo dhan.

Tusaale ahaan, eebbeeyaalkii reer-Masartii qadiinka ahaa duraaman jireen waxay lahaaeyeen jirka qofka oo kale, waxayse lahaaeyeen madaxyada libaaxa, bisadda, shimbirta iwm.

Nafleyda ku Jirta Sheeko-Xarriirooyinka Soomaaliyeed

Soomaalida inteeda badani, 70 bogolkiiba qiyaasta, waa xoolodhagato, noloshooda dhaqaalena waxay ku salaysan tahay xoolaha ay dhaqdaan, sida geela, riyaha, idaha, lo'da iwm. Xoolaha waxaa lagu helaan anfaco, sida hilib, caano, subag iwm. ee ah cunnada saldhigga ah ee dadka. Qarniyaal badan bay soomaalidu xoolodhagato soo ahaayeey, taariikh-bulsheeddooduna ku salaysnayd habkaas.

Karti iyo adkaysi weyn bay u baahan tahay xoolo-dhaqashadu haddii la eego xililyada carrada soomaaliyeed. Hawlaha joogtada u ah xoolodhagatada soomaaliyeed waxaa ka mid ah raacidda, waraabinta iyo dugaagga iyo dadka kale oo qofku ka ilaashado xoolahiisa.

Dugaagga iyo xoolodhagatadu isku degaan bay ku wada nool yihiin. Sidaas darteed, dugaagga waa weyn, sida libaaxa, shabeelka, dhurwaaga, dawacad uwm., iyaguna xoolaha qofku dhaqdo bay cunaan oo ku nool yihiin. Xoolodhagatada soomaaliyeed waxay yaaqanin oo waayo-arag ku yiih aburta iyo dabeecadda dugaaggaas, iyo weliba kuwa daaqqunka ah, sida geriiga, deeraada, goroyada uwm., ee iyaguna dadka kula nool isla degaankaas.

Dugaaggu kei iyo kooxbaa waa u weeraan xoolaha, maalintii ama habeekii marka dadku hurdo. Xoolodhagatadu waa in ay mar kasta feeyignaadaan, si ay dugaagga uga ilaaliyaa xoolohooda.


Kuman-guurooyinkii tegey dadweynaha soomaaliyeed sheekoxarriirooyin yaab iyo irkig leh bay ka aalooseen nafleyda hoose ee la degaan ah dadka. Sheeko-xarriirooyinkaasi waxay gundhig u yihiin suugaanta aan gornayn ee soomaaliyeed. Sheekoooyinku waxay ku kala duwan yihiin habka loo weriyo, kaas oo ay ugu wacan tahay kaladuwanaanta deegaannada dalka ee sheekoxarriirooyinkaasi ka soo jeedeen asalkoodii. Bahal kasta dabeec-
addiisa, sida habka ugaarsiisaa, sida uu godkiisa u qoto, u koriyo oo ugaarsiiga uga tababaro ubadkiiisa iwm. - arrimahaas oo dhan wuxaa muujinaya sheekada laga weriye.


Nafleyda ku nool degaanka soomaaliiyeed intooda badan sheekooeyin baa laga weriye. Guud ahaan nafleydaas waxaa loo kala qaybin karaa sida soo socota:

b - dugaaggaa hilibcunka ah

\t - nafleyda daaqeenka ah

\j - xoolaha dadlanoolka ah

\x - halaqa iyo cayayaanka

Magac Dahsoon

Soomaalida xoolodhaqatada ah magacyo dahsoon bay u bixiyaan dugaagga qaarkood, si aan loo sheegi bahalka magiciisa runta ah. Dadku waxay yiraahdaan dugaaggu garaad bay leeyihiin sida qofka, afka dadkana waa yagaananaa. Sidaas darteed, waa in aan dadku xaman bahallada oo xumaan laga sheegiin, haddii kale way ka aargudanayaan qofka xanta. Magacyada dahsoon ee loo bixiyo dugaaggaa qaarkood waxaa ku dheehaan kalgacalo, kuwo kalena waxay muujinayaan nacyab iyo colaad xoololeydu u qabaan bahalka magacaas leh. Tusaale, libaaxa waxaa loo bixiyeey magacyada ah:

1. libaax
2. cagabaruur
3. jeenicalaf
4. garweyne iwm.

Magaca labaad iyo kan saddexaad ee tiradaan ku jira dhalil baa ku dheehan, magaca afraadse tixgelin iyo qadderin loo qabo boqorka dugaagga baa ku dheehan. Heesta hoos ku qorani waxay tusayso axmantay sida ku dheehayso. Dagaaggu saaxiib la yihiin toalka qaarkood. Tusaale, heesaaqo wuxuu libaaxa u sheegayaa in ayan ciddiisoo gumasoor ahayn, tokaas oo la moodo in colaadii ka dheehayso iyaga iyo bahalkaas.

Gumburiyow oday garweynow
carrada gumasoor¹ ma joogoy

galbeed¹) baa guri qabow ...

Markii xoolodhagatadu arkaa libaax ama raadkiis raggu way dilaan bahalka ama way ka eryaan degaankooda. Warmo iyo fallaaro bay qaataan raggu ay kula diriraa libaaxa. Waxay kale oo qaataan tenegyo maran oo garacaan, si ay bahalka ugu soo saaraa kaymaha uu ku dhuunto, uguna soo baxo banka. Markii raggu sidaas samaynayaan waxay qaadaan heeso qeesinnimo ku saabsan, si libaaxu uga bago, ama xoolohooda u bad-baadayo. Heesaha noocaa ah waxaa ka mid ah midda kor lagu soo sheegay ee ragga soomaaliyeed ee xoolodhagatada ah ugu heesano bogorka dugagaaga.

Dhurwaaga isagana waxaa loo bixiyey dhawr naanaysood, sida:
1. Dhurwaa, oo ah kii ubad waayey
2. Waraabe, oo ah hunguri-xume, weligiis baahan
3. Qaaryare, oo ah kii qaarka dambe u yaraa
4. Durrugseey, oo ah dhutiye iwm.

Dawacaduna waxay leedahay naanaysyaha ay ka mid yihiin:
1. Dawaco, oo ah tii liidatey, dhaqarrey
2. Dayo, oo ah magaca hore oo la soo koobay (da(wac)yo), sirbadan.

Shabeelka waxaa loo yagaan "sharaxle", ama barabaraaale, sida lagu sheegay heestan xoolodhagatadu ku heesaa:
Sharaxlow shabeelkubaa
shanso kuma dhego ridee
shalow buu ku tuuraa²) ...

Qalabka ku jira sheekoxariirooyinka, sida kursiyada, miisaska, dheriyada, dhirta iwm, qof nool baar lagala mid dhiigaa, sida nafleyda hoose, wayna hadlaan oo u dhaqmaan sida dadka. Suugaanta soomaaliyeed ee aay qorraray waxaa ku jira sheekoxariirooyin tiro badan oo ku saabsan bahalaha hoose ee ku nool degaanka soomaaliyeed, kuwaas oo guud ahaan loo qaybin karo labo qaybood oo ah:

b) sheekoxariirooyin (fables) ku saabsan nafleyda hoose

t) sheekoxariirooyin ku saabsan nafleyda hoose iyo dadka.

¹) Galbeed - dhinaca qorraxdhac, gabayaaga heestan tiriyyey in uu bariga Soomaaliya degganaan baa loo maleeyaa, gumasooma ma uu ahayn isagu.

²) Bahal kasta tab uu u ugaarsado buu leeyahay; tusaaale, shabeelku orod buu ku qabsadaa neefka uu dilayo haddii dhuulkii bannaan yahay. Haddiise uu joogo meel buurolay ah neefka (idaha, riyaha, deerrada iwm.) inta gaatin ku qabsado buu boholaha hoose ku tuurraa. Neefku waa isbuurttaa oo burburaa inta uu garka ka sii dilindilloonayo. Shabeelku inta ka dabata buu dhibla'aan ku cunaa neefkii oo dhintay. Sidaasi waa tabta shabeelku ku ugaarsado ee lagu tilmaamay heesta kor lagu soo sheegay.
Qayb C 2a: Sheeko-Xariirooyinka ku Saabsan Nafleyda Hoose

Sheeko 1: Shinni iyo Kobojaan

Waxaa la yiri waa baa waxaa deris ahaan jirey shinni iyo kobojaan, wax-ayna degganaayeen meel barwaagoo ah oo caws, dhir caleen iyo ubax ka buuxo ku yaallilin. Waxay ahayd goor roob badani da'y oo biyo iyo baadna ka buuxaan meel kasta, cayayaanka oo dhanna ku filan.

- War bal iska warran kobojaayow?

Shinnidii baa weydiisyey inta beri u timid.

- Waan ladnahay, goorti ugu fiicnayd noloshaydaan ku jiraa. Bal eeg, caws baan ka boodaayoo mid kale ku booda, si aan uga rudo caaleenta, malabkana uga fuuqisad ubaxaas iyo keerba. Markaan dhergana dhacadiid baan u seexdaayoom dalcada isu dhiga, si ay ii diirisoo diihaal iiga keento. Habeenkii laamaha geedka ugu dheer baan fuulaa oo layrta macaan ba i lushoo i seexisa. Subaxii waxaan ku quraacadka miidda ubaxa ee gabadanada arooryaad qaboojisey. Sidaasaan gargaar iyo gallad ugu jiraayoo wax iga magani ma jiraan

- buu ku faanay kobojaagii.

- Adiguna sideed ku nooshahay, shinniyyey?

Kobojaagii baa weydiisyey.


- Oo goormaad nasataa, ama cayaartha, noloshahaad ma nolol baa?

- buu weydiisyey kobojaagii.

- Aniguna maanla'aantaadaan ku yaabbanaa; war goormaad wax tacbanoo cunno kayd ah dhigan doontaa, sowsse ma ogid in xilliga barwaagadu dhmmaanayoo, jiilaalna ku xigi doono?

Shinnidii baa weydiisyey.

- Haddaan nasteexo ku noolihay maanta maxaa iga galay berri waxii dhici doona
- buu kujawaabey koboyaaggi, isaga oo islaweyn, ka dibna halkaas bay ku kala taggeen isaga iyo shinnidii.

Ka dib abaar xun baa dhacday, cawskii, caleemihii iyo ubaxii oo dhaana waa engegeen; cayyaankii ku noolaa dooggana waa le’deen badidood, maxaa yeelay cunno iyo biyo ay ku sugaan roobka dambe bay waayeen.

- War yaa ii kaalmeeya, waxaan cuno iigu yabooha!

- baaka soo yeertay gurigii shinnida hortiisa berrigii dambe. Shinnidii baa dibadda u soo baxday oo aragtaoy koboyaaggi oo gaajo iyo macaluulli wiidqay, gerina ku dhow. Shinnidii way ka naxday oo cunno siisay koboyaaggi ilaa uu ka dhergo.

- Shinniyey adaa iga toosnaa berrigii aynu ka hadleyney nolosheenna; haddaan ogaadey inaan nacas calooshi-lacayaara ahay!

- buu yiri koboyaaggi garaadka xumaa.

Sheeko 2: Carrabkii Yaxaaska

Sheekomurtiyeedada soomaaliyeed waxay weriyeen in dawacadu tahay bahaal dhagaa badan, in kasta oo ay fil iyo tabar yar tahay.

Waxaa la yiri dawacadu carrab ma lahayn waagii la abuuray, cunnadana iyada oo aan dhadhansan bay liqi jirtay. Dawacadii waxay ku tashatay sidii ay ku heli lahayd carrab ay ku dhadhansato soorta oo ku ogaato macaankeeda.

Berrigii dambe bay dawacadii u timid yaxaas ay deris iyo saaxiib ahayeen oo ku tiri:

- Gacaliyow yaxaasow, inaad abaal ii gashaan kaa rabaa.
- Gacaliso maxaad iga doonaysaa?
- buu weydiiyey yaxaaskii.

- Gacaliyow, waad ogtahay in walaashay iga yar la aaroosayo maanta; sidaas darteed waxaan kaa codsanayaa inaad i amaahisid carrabkaaga, si aan ugu mashxarado1) arooska, ka dibna waan kuu soo celin doonaa carrabkaaga, bay tiri dawacadii.

- Waxba kuuma didii karoo saaxiibtay baad tahaye hoooyo dhaqso iigu soo celi carrabkayga, buu yiri yaxaaskii.

Dawacadii waxay ogaatey waxtarka carrabka markii ay dhadhansatay cunnada, waxayna ku tashatay in ayin yaxaaska u celin carrabkiiisa. Beryo badan buu yaxaaskii sugayey in dawacadu u soo celiso carrabkiiisa, wuuse waayey muuqeediba.

- Dawacow dhagarrey, adiguna dhibic biyo ah kama cabbi doontid webyaalka dunida ku yaaloo dhan

1) Mashxarad - waa gaylada farxadda ee ay sameeyaan haweenka reer Asiya iyo Afrika, iyaga oo carrabkooda ku ruxaya afka dhaxdiisa, dibnaha oo urursan, sida: Loo..lo..lo!
Sheeko 3: Bisadda

Waaggii hore bisaddu banjoog bay ahayd oo duurka cidla'da ah bay ku noolayd. Berigii dambe bay bisaddu u timid maroodii oo ugu xoog weyn habardugaag oo dhan oo ku tiri:

- War gacaliyow maroodii, waxaas tabarta yar baan ahaye iga dhici bahallada kalee iga weyn.
- Yarey gacalisoy, waxba haka biqin; cid kastoo ku gardarraysata anaa burburinaya
- buu ugu jawaabey maroodigii.
- Mahadsanid, gacaliye tiirriyow

- bay bisaddii tiri, sanoooyin badan bayan magan u ahayd oo la noolayd maroogigii.

Nin ugaarsade ah baa berigii dambe diley maroogigii inta waran wadnaha kaga dhufayt, oo kala baxay foolashi waa weynkaa, hilibkiina dugaagga u waray. Markaas bay bisaddii ogaatey in, inkasta oo maroogigu intaas oo jeer ka weyn yahay ninka diley, ninku ka garaad badan yahay dugaagga oo dhan. Bisaddii ninkii maroogiga diley bay u timid oo ku tiri:

- War gacaliyow ninow, waxaas tabarta yar baan ahaye iga dhici bahallada kalee iga weyn.
- Waa yahay, aniga ila joogoo guriga iliga dhici jiirka iyo baranbarada
- buuyiri ninkii.Bisaddii waa yeeshay in ay hawshaas u qabato ninka isaguna magangelyo siiyo.

Berigii dambe bisaddii waxay aragtay ninkii oo afadiisii si kulul ugu qaylinayso oo caaayso, isaguna uusan uba jawaabayn oo iska aamusan yahay. Bisaddii way la yaabtay ninkii, waxaynaya ogaatey in naagtu ka adaagtahay ninka, inkasta oo uu ka xoog badan yahay iyada. Markaas bay bisaddii danteed-taqaanka ahayd iskaga tagtay ninkii oo u tagtay afadiisii si ay ula noolaato iyada. Waagaas ka dib bisaddu haweenka bay la joogtaa oo ku agnooshahay, baa la yiri.

Sheeko 4: Jiirkii Dahabka

Waa baa waxaa deris ahaa bisado iyo jiirar colaad baana ka dhexaysey. Bisadaha curre baa boqor u ahaa jiirarkuna boqor bay lahaayeen. Bisa-duhu waab gurxoon bay ku jireen, waxaana u dhex yiil baaguli biyo dhab ah ku jiraan oo guriga u qurxiya, ayna ku faanaan bisaduhu bilicdaas.

Maalintii dambe baa bisadiihii oo ugaarsi ku magan waxaa gurigoodii soo galay jiirarkii, si ay cunno uga xadaan. Jiirarkii midkood baa arkay baaquligii biyaha dhabku ku jireen oo dhayal ugu dhex boodey oo ku
dabaashay. Ka dib wuu ka soo baxay oo biladaye isku eegay, wuxuuuna isarkay isaga oo ogodiisuu wada dhab dhoogtay. Wuu u gaadan waayey oo isu bogey sida quruxda badan ee uu noqday, wuxuuuna ka agdiqo qofiyay biladaye hii uu isku daawanayey.

- War hoy, bisadii waa soo socdaan inaka keen aynu ka baran. Mid saaxiibkiis ah baa u digey jiirkii dhababka ahaynaya, isaguse waaba iska dhecigtiray dignintaas.

- Anigu dhab baan ahayn, waan quruxoon ahayn, cida ka cabsoon mayol.
- Buuxu ku faanay jiirkii, saaxiibbaabdisna way ka tageen isaga oo biladay-ehii isku daawanaya oo iscujabiyey.

- Bisadii wuugoodii bay ku soo noqdeey oo inta qabsadeen jiirkii doonka ahaa habeenkaas ku casheeyeen, baa la yiri.

Sheeko 5: Gaajo Bogaanimo

Nin baa waa wuxuu laaha labo dameer oo uu rarto oo alaabu kulku qaatay, in ay nastaanna wuu u diidey dameerihiisa. Dibindaabadiisaa ninkii ku hayo dameeruhu way neebooysteen, waxayna ku tashadeen in ay baxsadaan oo madaxbannaani ugu noolaadaan duurkooda. Habeenkii dambe ninkii oo hurda bay dameerihi baxsadeen oo duurka galeen. Subaxii buu ninkii doonay dameerihi markii uu waayena waa ku samray.

Muddo dheer bay dameerihi kayntooda ku noolaayeen, naqooda daaqayeen, galalka xareedda ahna ka cabbayeen, barwaqaadaas oo kaymaha ka buux-deynta ku nasteexaysteen. Durba waxay illaaweeyn oo ka rayeen dacdarr-adii ninkii ku hayey.

Ka dib abaar xun baa dhaqayd oo naq iyo biyaba dameerihi waayeen oo macalulul baa soo foodsaartooy.

- War saaxiibow, waxaan ku talinayaan inaynku ku noqonno ninkeenni; cunno uun wayna siiinayaan si kasta ha inoogu darrateey. Haddii kale macalulul baynu u dhiman.

Dameerihi midkood baa hiri.

- Gaajo gobannimo baan ka doortay dheerey addoonnimo leh

- Buukii kaleku jawaabey, halkaas bayna ku kala tageen oo midna ku noqday ninkii lahaa, midna duurkiisa ku haray.

Markii dameerkii soo noqday silsialad baa lagu xiran, waa la diley, sidii hore si ka daran baana loo raray oo loogu shaqeeyey. Fiidkii waxaa la siin jirey xoogga caws iyo baquli biyo ah.

- Edebtaadaan ku barayaa, sidee u haweysaday inaad igu baxsadi!

Berigii dambe baa ninkii wuxuu dameerkii soo noqday ku amray in uu tuso meesha dameerkii kale joogay, si uu u soo qabsado isagana. Dameerkii waa yeelay sidaas oo wuxuu u geeyey dameerkii kale oo roob u da'yo oo naq iyo biyo haysta oo barwaago ku jira. Ninkii waa yaabaa markii uu
arday dameerkii banjoogga ahaa oo labo geesood oo warmo ah u soo baxeen. Geesahaas buu dameerkii la soo aadey ninkii oo iskaga dhiciyey; suu naftisii buu ninkii la carary oo ka samray in uu soo qabsado dameerkaaas oo mar dambe adeegsado oo rarto. Sidaas buu dameerkii banjoogga ahaa isu beddeley oo u noqday biciidka geesaha dheer ee haatan duurka ku nool, baa la yiri.

Sheeko 6: Dawaco iyo Deero

Dawoco baa ceelkii u soo aroortay oo aragtay dhibaatada haysata deerrado.

- Gacaliso, gef weyn baad samaysay; intaadan ku boodin ceelka inaad ka tashatid baa la rabey sidaad uga soo bixi lahayd!
- bay tiri dawacadii oo iska tagtay.

Sheeko 7: Kaneeco iyo Rah
Waa baa waxaad dhacday abaar xun oo wada laysay cayyaankii yaryaraa ee waqtiga barwaagada ah tarmidda iyo cayaarta ku jirey, markii naa qay cuni jireen gallalay. Markii dhibaatadaasi timid baa berigii dambe raah u tegey deriskii kaneeco oo ku yiri:

- Walaaleey, i amaahi wax aan cuno oo abaarta kaga baxo.
- Waa hagaag, derisow; hayeesheese ii soo celi amaahda markii roob da'aad barwaaghaysato
- bay kaneecadii ugu jawaabtey.


Berigii dambe baa kaneecadii u timid rahii oo ladnaan ku jira, habeen iyo dharaarna jidhaamaha biyaha ah ka dhex waac-waac leh, oo ku tiri:

- Maalin wanaagsan, rahow, ma i garanaysaa?
- Mayee tumaad tahay?
- buu ku jawaabey rahii.
- War ma kaa dhab baa! War miyaanan cunno ku amaahin aad abaartii kaga soo baxdid? Waa inaad ii guudo amaahdaas mar haddaad haatan barwaqaysatay

- bay tiri kaneecadii.

- Bal eeg, waqti kuu ma hayoo rayrayn iyo damaashaad baa lala heesayaa; reer-rahoo dhan wax miyir qaba kuma jiraanoo midna midka kale dhegeysan mayo. Gacaliso ii soo nogo markaan miyirsado

- buuyiri rahiiinta saaxiibaddiiisa la qabsaday heestoodii waak-waak!

- Abaal dad badan baa gala, in yar baase gudda

- bay tiri kaneecadiintu xusuusatay maahmaahdiis soomaaliyeed oo iska tagtay.

Sheeko 8: Dhagar Dawaco

Libaax oo ah boqorkii habardugaag baa beri bukooday oo awoodi kari waayey in uu ugaarseed. Beryo badan buu ku jirey godkiiisa oo ku gaajooday. Libaaxii wuxuu ku tashaday sidii uu cunno ku hela lahaa oo uusan gaajo ugu bakhtiin.

Libaaxii wuxuu u yeeray dugaaggii kale si ay u soo boogdaan isaga. Bahalkii godkiiisa ugu soo galaba libaaxii waa qabsaday oo cunay. Sidaas buu libaaxii ku wada cunay bahalladii kale oo dhan, dawacadii oo garaad badan ma ahee.

Libaaxii wuxuu sugayey in dawacadu soo boogato isaga, ma ayse iman. Libaaxii aad buu uga caafimaad maanaanta dawacada, oo in uu abaalkaeda mariyo buu jeelaystay, waase bukey oo ma uu doonan karin iyada.

- Boqorow, bal iska warran?
- bayweyiisey dawacadiinta berigii dambe u timid libaaxii, iyada oo dibedda ka taagan godkiiisa.

- Haan! ma adigii baa dawacooy? Muddo dheer baan ku sugayeye bal soo gal gudaha aynu iswaraasanne

- buu ku jawaabey libaaxii.

- Iga raali ahaw boqorow; cid godkaaga kuu soo gashay oo nool kaga soo baxday la waa!

- baytiri dawacadigaraadka badnayd oo iska tagtay.

Sheeko 9: Bakayle iyo Digiiran

Waa baa colaad kululii dhaxmartay reer-bakayle iyo reer-digiiran oo dhul ku diriray, qolo walbara waxay ku tashadeen in ay ku duulaan oo baabi'-iyaan qolada kale oo dhulka u haraan. Digiiranquu waa ka tiro yaraayeen bakaylevaalka waxayna ku tashadeen in ay dhaqgaan oo ka adkaadan cadowgooda.

Labada dhinac waxay ku heshiyeen in ay dagaal isugu yimaadaan goobta oo qolo la jebiyo. Bakaylevaalkii goobtii bay gees isa soo safeen iyaga
oo guutooyin badan ah. Digiirankii kooxo yaryar bay isugaybiyeen, oo soo kor duuleen bakayleyaalkii, iyada oo koox kasta bakayleyaalka weydineysa: "Bakayleyaalow, digiiran duuilaan ah ma aragteen?". Koox kasta dhawr goorood bay soo kor duuleen bakayleyaalkii goobta dagaalka tubnaa, iyaga oo la moodo in colka digiiranku aad u tiro badan yahay.

Xeeladda digiiranku cabsi iyo welwel weyn bay gelisey bakayleyaalkii oo in laga tiro badan yahay bay moodeen. Markii borgorkoodii arkay in ciidankiiisii niyadjabay oo ayan diriri karin buu yiri:

- Bakaylow, waa nin iyo burki!

Ilaa waagaas bakayleyaalku baqdin ay ka qabaan reer-digiiran bay u kala maqan yihiiin oo burka ugu jiraan, baa la yiri.

Sheeko 10: Shabeel iyo Weer

Beri baa shabeel iyo weer1) ku kulmeen duurka iyaga oo ugaarsanaya.

- War weerow, maxaad xoolaha oo dhan u laysaa2) adiga oo neef keli ah kugu filan yahay?

Shabeelkii baa weydiiyey.

- Anigu xoolaha xeradooda uma dhaco habeenkii sida libaaxa iyo dhurwaayadiinna oo sidii fuley lama cararo neef. Sidaada oo kalena ma cuno neef bakhtiyyeye dharaarti baan weerara oo qabsadaa xoolaha. Halhayskayguna waa:

  Eebbe waa la sugaa
  wuxuu ku siiyana
  waa la sugaa ...

Sheeko 11: Maroodii, Libaax iyo Atoor Sagaaro

Waa baa ceel biyo yari ku jiraan waxaa isugu yimid maroodii, libaax iyo atoor sagaaro si ay uga wada cabbaan.

- Anigu maroodii baan ahay, waad taqaanniin xoogweynideyda; haddana waan oggolahay inaan idin la qaybsado biyaha yar. Buu yiri maroodigii.

- Anigu libaax baan ahay, waad taqaanniin xoogweynideyda; haddana waan oggol-ahay inaan idin la qaybsado biyaha yar. Buu yiri libaa-xiina.

- Anigu atoor sagraaraan ahay, waad taqaanniin tabaryaridayda; haddana ma oggoli inaan cid la qaybsado biyaahe anaa wada cabbaya. Buu yiri atookii sagaaro.

- War bal i maqal, waxyowho xumi!

1) Weerku dhurwaaga buu la tol yahay; weerka oo dusha giirgiir madow ku leh kana weyn dhurwaaga bay ku kala duwan yihii.

2) Weerku dharaartii buu qabsadaa idaha iyo riyaha oo waa wada laayaa ee neef keli ah kuma ekaado, sida badan.
- buuyiri maroogii inta il kulul ku eegay atoorkii. Markii uu atoorkii sagaaro ar Kay in maroogii u carooday buu isna isxanaajiyeey oo cawksii nagaarkii gesiihiisi yaryaraya ku rifrifay, isaga oo isleh iska guul oo bajji maroogida. Laakin geed baa geesiihi ka qabsaday atoorkii oo uu kala bixikari waayey, intii uu rafanayeyna hal gees baaba ka jabay. Markii dambe buu atoorkii madaxii kala baxay geedkii, isaga oo hal gees oo keli ahi u haray.

  - War haddaadan tabar lahayn maxaad u diiddey inaad nala qaybsato biyaha?
  - Libaaxii baa weydiiyeey.
  - Waano abuur baa ka horreysey!
  - buu atoorkii kujawaabey.

Sheeko 12: Libaax iyo Sagaal Dhurwaa

Beri baa waxaa ugaarsi wada tegey libaax iyo sagaal dhurwaa, waxayna heleen toban sac oo meel daaqaya.

  - War aynu lo'da qaybsanno, buu yiri libaaxii.
  - Waa yahaye, boqorow inoo qaybi xoolaha. Buu yiri dhurwaayadii midkood.
  - Idin ku sagaal baad tihii naa qoonta hal sac oo toban idin ku noqda; anna sagaal sac aan qato toban aan ku noqdeeyu
  - buu ku gudoomiyey boqorkii dugaaggu.
  - Yeellay. Buu yiri dhurwaayadii midkood.
  - War libaaxu buro dheeraaduu qaata.
  - buu yiri dhurwaayadii midkood kale.

  - Waa runtaa, maxaynuse ka yeeli karnaa arrintaas hadda? Mid kale baa weydiiyeey.
  - Yeellay, hayeeshee midkeenba hal eray ha ku yiraahdo libaaxa. Buu yiri midkood kale.
  - Anigu waxaan libaaxa ku oranayaa: war boqorow...

  - buu yiri dhurwaagii kowaad, kuwi kalema midkoodba eraygii uu libaaxa ku oranlahaa buu doortay. Ka dib dhurwaayadii waxay u tagaen libaaxii oo nasanaya inta casheeyey.

  - War boqorow...! Buu yiri dhurwaagii kowaad.
  - Maxaa jira? Buu yiri libaaxii oo caraysani.

1) Waa maahmaah soomaaliyeed oo oranaysa waano ma dooriso dabeecadda gofka.
- Nama qancin. Buu ku daray kii saddexaad.
- Wax nooga soo celi xoolaha. Buu yiri kii afraad.
- U yeera dawacada xoolaha ha inoo qaybisee. Buu yiri kii shanaad.
- Waa yahaye u yeera dawacada
- buuyiri libaaxii, oo dhurwaagii kowaad gooni ula faqay oo ku yiri:
  - War dawacadii ku dhhe: libaaxa iyo aniga na sii lo'da inteeda badan.

Intii dhurwaayadii ku maqnaayeen buu libaaxii wada cunay sagaalkii sac ee uu qaybta u qaatay markii hore. Waa soo noqdeen dhurwaayadii iyaga oo wada dawacadii, waxayna arkeen waxii libaaxu falay intii ay maqnaayeeyen.
- U tag libaaxoo weydiit: meeye sagaalkii sac ood ka qaadday dhurwaayada?

Dhurwaayadii baa ku yiri dawacadii, maxaa wacay iyagu waa ka baqayeen libaaxa.
- Boqorow, ma ii yeertay? Dawacadii baa weydiisey.
- Sagaal sac calooshood iyo manjahood baan kuu dhigay meele waraabeysaalka waxaad ku tiraahdaa: saca haray hilibahiisa inoo qaybiya.

Ka dib dawacadii dhurwaayadii bay u tagtay oo ku tiri:
- War libaaxii waa kaasoo sagaalkii sac waa cunay midka, harayna qayb buu ka doonayaa.
- Nala tali, bay yiraahdeen dhurwaayadii.
- Waa libaaxoo saca borkis hadduu qaato waxba u tarimaye iska wada siyaa
- bay dawacadii kula talisay dhurwaayadii. Ka dib libaaxii bay u tageen oo ku yiraahdeen:
  - Boqorow, nin bari¹) baa socod ku roon.

Oo inta sacii wada silyeen iska tageen.
- Sagaalkii caloolood iyo majahaaad ii dhiigtay meeye, boqorow? Dawacadii baa weydiisey.
- Sagaalkii waraabe hilibahaan wax ka siin waayey miyaan dawaco siinayaal Naa oroodoo ka tag wejigeyga intaad fayow dahay

¹) Nin bari – waa orah cabasho iyo caro loola jeedo; dhurwaaga oo la yiraahdo waa samir badan yahay wuxuu halakan ka cabanayaa libaaxa oo u xoogsheegtay oo ka qadiyey lo'dii ka dhehaysey. Xagga degaanka orahda "nin bari" waxay noqon karta Soomaalida degta gobiilada woqooyi-bari ee Soomaaliya, sida Nugaal, Sanaag, Bari, kuwaas oo u tusmaysan gobollada woqooyi-galbeed ee dalka. Reer-barigu ka samir badan reer-galbeedka, baa la yiraahdaa.
- buuyiiri libaaxii, markaa xay buu dawacadii ku carartay kaynooda.

**Sheeko 13: Habar-dugaag Hal Qalatay**

Waxaa la yiri beri baa libaax oo ah boqorka habar-dugaag wuxuu diley hal geel ah oo u yeeray habar-dugaag oo dhan, si ay u qaybadaan hasha hilibkeeda.

- War dhurwaayow, inoo qaybi hilibka, buu yiri libaaxii.
- Hilibka ma bar mase bar, bar libaaxaa leh, barka kalena intayada kalaa leh, buu ku taliyey dhurwaagii.

Libaaxii kuma qancin qaabitaan dhurwaaga oo wuxuu rabey in la siiyo wax intaas ka badan. Libaaxii dhurwaagii buu u carooday oo inta dharbaaxo ku dhufay ilaa ka soo ridey. Dhurwaagii oo ilaa ka laalaadda baa meeshii ka cararay.

- Naa dawacooy, inoo qaybi hilibka, buu yiri libaaxii.
- Hilibka ma bar mase bar, bar libaaxaa leh, ma waax mase waax, waax libaaxaa leh, ma fallar mase tallar, fallar libaaxaa leh, ma tumun mase tumun, tumun libaaxaa leh; ugu-dambaystiina boqorow iska wada qaado hilibkoo dhan, bay ku talisay dawacadii.
- Naa dawacooy, yaa ku baray qaybintaas wacan?
- buuweydiishey libaaxii inta u boqey.
- Isha qaaryare ka lulataa i bartay, boqorow! Bay dawacadii ku jawaabtey 1).

**Sheeko 14: Qaaryare iyo Dayo**

Waa baa dhurwaa wuxuu damcaay in uu guursado dawaco ay deris ahaayeen.

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1) Tani waa sheeko caan ku ah Soomaalida dhexdeeda oo loo yaaqnaan magaca kale oo ah "qayb libaax". Waxaa la sheegay in Xuseen-dhiqle oo ka mid ahaa raggii gacanta midig u ahay Sayid Maxamed Cabdillie Xasan, garweeenkii ciidankii Daaraawishta ee ka hanaa aqadaay wqooyiga Soomaaliya bilowgii qarnigii 19-d, uu tiriyeey gabay caan noqday, isaga oo ku halqabsanaya sheekadan. Sanoooyinkii 1920 kii markii ciidannadii Sayidka Ingiriisku jebyiye baa Sayidka iyo koxo ciidankiiisa ahi maqangelyo ugu galeen tolka Oromada ee deganaa koofta Itoobiya. Xussen-dhiqle iyo afadisa oo aad u qurux badnayd baa ka mid ahay kooxda Sayidka la faka-tay. Dugowdiis tolka Oromo midkood baa la dhacay haybadda haweeneeya Xuseen-dhiqle oo weydiistey in loo furo oo uu guursado. Sayidkii bay arrintu gaarante wuxuuna ku taliseey, sida la weriyeey, in duqaa Oromadu siduu rabo loo yeelo, mar haddii magan loo ahay isaga. Xuseen waa ka xumaaday taladaas Sayidka in kasta oo uu ogaa in dani ku dirqisay taladaas. Xuseen-dhiqle waa furay afadisii, wuxuuna tiriyeey gabay caan noqday isaga oo ku halqabsanaya sheekaddii "qayb Libaax".
- Naa dayow, waxaan beryahaanba la dhacsanaa quruxdaadeey ma isguur-sannaan?1)

- buugurwaagii kuyiirri dawacadii berigiidambe. Dayooyowayoggolaatyey oo u qushuucday codsiigii qaaryare, waxayna ku heestay:

  Dayoobararaaralaysiyoo
  Qaaryarooy2)duud carro leh3)
  waysla—doonasha eebbe!

Guurkoodii ka dib nolol cusub bay bilaabee dayo iyo qaaryare, isaguna waa jeclaa afadiisa dhallinta yar. Nasiib-darradiisa taasi waxay ahayd riyadiisa, maxaa wacyay iyadu waxay mar kasta ku tashaneysey sidii ay u baabi'in lahayd isaga oo hantidiisa ula wareegi lahayd.

Libaax oo ah boqorkii bahallada oo degganaa meel u dhow dayo rearkeedabaa berigiidambe u yimid iyada oo ku yiri:

- Naa dayoy, maanta waa kalkaagiiyi iiraaq xoolahoo ha dayacin.

  Bogorow, weligey diyaar baan u ahay inaan kuu adeegi isku kay halle.

- bayku jawaabteydawacadii, boqorkii duguusuna waa u boqey tixgeliinteed.

Markiisay xoolihii kaysntey sheybay dayay wankii ugu buurraa. Ka dib cad baruur ah bay ka xoolahay wanka baridiisii oo ninkeedidhurwaawoogooaqalkoodiisiska hurda afka umarkamaydusfankii barida. Galabtiibay xoolihii soo hoyiseydawacadii oo u keentay libaa-xii.

- Naa mee wankii buurraa?

- buuglibaaxiieweydiiseymarkiiuu xoolihii tiriyeey oo kawaayey wankii.

  Bogorow, dhurwaabaacunaywankii, wuugaaxoogbadanyahayooxoolahaikamahicinkarin,baykujawaabteyey.

  Xaggeejooqaaadhurwaagiihaatan?

- Gurigisuusiskaaseseexday,bogorow,markuuwankaagii buurnaawoocunayoo

1) Dugaagga waaweynsidalibaaxa iyo dhurwaaga magac lab baa loogu yee-rraawo,kuwyaaryaaryasidawacada,waxaaduugyooreeyamagacyodhedig.Dayo amadawacawo magacyada soomaaliduu gyooreyeyertodawacada;dhagariyooreeladbadtusaysaanmagacyadaasi.

2) Qaaryareewaanaanaysguudeedhurwaagayloogooxero,macnunuhawaan kiiqarkadambeeogsadiisugaabnayd.Dhurwaayadasoomaaliyyajoognaa waleeyihintilmaantaas.Sidaasbaanauugobixiyeeyaanayestaas,eegqaybatamagacyadahsoonn,bog76

3) Dugaagga waaweynsidalibaaxa,shabeelka,wayqaataanoolacararaanneefkaaydiloodaadasidaryaha,idaaaiwm.Dugaaggaarayariise,sidadawacada,guduudanahaiwm.,malahaxoogayquaqataanxoolaha waaweyn, ee waxay ugaarsadanaanafleydaaryar,sidawaxaraha.
ka dhergay baruurtii.

Libaaxii run buu moodey hadalkii dawacada oo inta caroodsay dhurwaagii oo aan dhiillo qabin cadcad u kala googooyey, markuu dufan ku arkay afkiisa.

Sidaas bay dawaco-dhagarley u baabi'isay dhurwaagii nacaska ahaa ee iyada jeclaa, oo xoolihiisii oo dhan u hartay, baa la yiri.

Sheeko 15: Hal, Maroodi iyo Dabagaalle

Waxaa la yiri waa baa waxaa meel wada degganaa hal geel ah iyo qalanjo maroodi. Berigii dambe bay middoodba foolatay oo ilmo dhashay. Ubadkii way koreen, ka dibna iyaga oo beri wada laacadamaya baa nirigtii si xun u haraatiday ilmahii maroodiga, hooyooyinkii oo daaq ku maqan. Markii hashii aragtay waxii nirigteedu fashay bay meeshii kala carartay ka hor intii ayan qalanjaddii soo noqon. Hashu qalanjada oo ka xogobadan bay ka baqaysay.

Hashi oday geel la jooga bay meel ku aragtay oo hees ku tiri:

- Waa yahaye soo raac geeleyga
- buu odaygii ku yiri hashii.

Kolkii qalanjaddii soo noqotay bay aragtay ilmaheedi oo si xun loo diley oo inta aad u carootay raadraacday hashii, si ay uga aargoosato. Dabagaalle meel jooga bay aragtay qalanjaddii oo weydiisey:

- War dabagaallow, hal iyo nirigteed halkan ma mareen?
- Haahoo dooxadaasay ku dgeen
- buu ku jawaabey, qalanjadiina halkaas bay ku sii orodday.
- War maroodi-xoogweynow, waan kugu cayaarayeye hashii xaggay jirtaa
- buu dabagaallehii ku yiri maroodigii, inta ka dabegey.
- Xaggee?
- buu yiri maroodigii, inta ku soo noqday dabagaallehii oo qaarkiisa dambe ku taagan.
- Wax geelaba maan arag, maroodiyow.
- buu ku jawaabey dabaagaallehii. Waa carooday maroodigii oo damcay in uu qabsado oo cagta hoosteeda ku burburiyo dabaagaallaha ku dheeldheelaya. Dabagaallehii maroodigii buu ka cararay oo inta ka dabowareegey ku heesay:

1) Soomaalida geeljireha ahi mayrax, maraq, bay ku duubaan hasha irmaan naasaheed, si aan ubadku u nuugin. Marka la maalayo hasha in caano ah baa candhada loogu reebaa ubadka.
Maroodi cadhoole
haddii col la sheego
carrurta cayaarshel)
cadaadda2) kumeere
hashii Cosob3) waa tan ...!

Maroodigii orodki buu ka daaleey oo meel istaagey.
- War maroodiyow, shilinta dabada kaaga taal maad iska goysid in-
taad i cayrsanaysid?

Dabagaallehii baa weydiiyey.
- Wax weyn baan ahoo ma gaaro dabadaydee boowow dabagaallow kaalayoo
  iga goo shilinta; aniguna wax dambe kuu raacan mayoo waan iska kaa
deyn, inkastood igu cayaartay
- buuyiru maroodigii oo raba in uu la heshiiyo dabagaallaha.
- Yeelay
- buuyiru dabagaallehii oo ku boodey maroodiga dhabarkiiisii, wuxuu ka
galay futadii oo calooshii u dhaadhacay, wuxuuna jarjaray xiidmahii
  maroodiga, isaga oo ku heesaya:
  Xiidan go' ... xiidan go' ...

Maroodigii ka dib dhulkii buu ku dhacay oo dhintay, dabagaallehii yaraa
baana diley. Hashii iyo nirigtediina sidaas bay kaga badbaadeen maroordigii,
si ay hilib iyo caano u siiyaan dadka, baa la yiri.

1) Fuleynimadiisa darteed baa carrurutu ugu cayaartaa maroodiga, baa la
  yiraahdaa.
2) Cadaad – geed ka baxa dhulka bannaanka ah ee soomaaliyeed.
3) Cosob – hal geel ah magaceed.
Qayb C2b: Sheekoxariirooyin Dadka iyo Dugaaggu ku Wada Jiraan

Sheeko 1: Wacadfur

Waxaa la yiri beri baa nin u socdaalay cid meel fog degganayd. Maalmo iyo cawooyin badan buu sii socdey oo dhul umos ah oo aan biyo iyo baad toona lahayn sii maray. Intii uu sii socdey buu dhammaystay waxii sahay ahaa ee uu sitey. Ka dib gaajo iyo harraad xun baa qabtay ninkii, aad buuna u daaleey oo socodka buu kari waayey.


Kaasi ma ahayn waraabe uun ee wuxuu ahaa qori-ismaris!

- War kaalmo ma uu baahan tahay?

Qori-ismarsikii baa weydiiyey. Ninkii waa sii yaabay markii waraabuhu u hadlay sidiid dad.

- Haayoo nin nafta ku sii baxaysaan ahay

- buu ku jawaabey ninkii.

- Ushaan qaadoo dhulka ku dhifo saddex jeer

- buuyiri qori-ismarsikii, ninkiina sidiid buu yeelay. Saa, waa yaabe, isagina qori-ismaris buu noqday!

- Waxaan haatan kuu furayaa sirta tolkaay reer-waraabe, afkayagana waan ku barayaa; wacadise ii mar inaadan sirtayada u sheegi inagarag oo cadoggayaga ugu weyn

- buu qori-ismariskii yiri.

- Kuu maray wacad

- buuyiri ninkii, ka dibna way israaceen iyaga oo waraabeyaah ah.

- Hadda nin isu beddeloo reerkaas tolkaay ah u tagoo cunno iyo biyo weydiiso; xusuusnowse wacodkaagii

- buuyiri qori-ismarsikii. Markaas baa ninkii dhulka ku dhuffay ushii oo nin noqday, ka dibna reerihii buu u tegey oo cunno iyo hoyaad baa la siiyey.

Habeenki dambe baa ciddii ninku ku soo hoidey oo iska hurudda dhurwaa-yo aad u baahani u yimaadeen oo ku tashadeen in ay neef kala cararaan cidda. Waxay ilaayayeen meel sahlan oo ay xerada ariga uga dhacaan.
Ninkii qori-ismariska ahaa waa yihiin afka dhurwaayada, markii uu maqlay waxa ay ku tashadeen buu raggii reerka joogeysay u sheegay. Raggii hubkoodiib bay soo qaateen oo waxay dileen dhurwaayada kii madaxda u ahaa, kuwil kalena way carareen. Raggii waxay ninkii martida ahayn weydiyey sidii uu u bartay afka waraabeyaaluka, markaas buu ugu warramay sidii uu ula kulmay qori-ismariskiib, kaas oo uu ka bartay afka iyo sirta tolka dhurwaayada.

Ninkii qori-ismariska ahaa wuxuu markaas xusuustay in uu ku wacadfuray waraabehii qori-ismariska ahaa ee u kaalmeeyey markii uu harraadka iyo gaajada u go'aayey. Inkastaba, ninku kama tiiraaqoon waxa uu falay. Muddo ka dib ninkii socdaalkiiisii buu sii watay oo degmadii uu u socdey buu kacay. Isaga oo meel socda buu ku joogsaday laf waraabe waa hore dhintay, taas oo caqta ka muddeey oo uu la socon kari waayey. Lughtii oo dhan baa barartay ninkiina waaba istaagii kari waayey oo meel cidla' ah buu maalmo badan iska fadhiiyey. Sahaydii yarayd ee uu sitey waa ka idlaatay, cid u gargaartana lama joogin ninka. Wuxuu damcay in uu ushii siixyra lahayd ku dhaqmo oo qori-ismaris isuurogo, wayse u socon weydey oo ka xiran tay. Meeshii buuna ku dhintay ninkii. Wacad ha gelin, haddaad gashana ha furin, baa la yiri.

Sheeko 2: Faay iyo Qori-ismaris

Waxaa la yiri waa baa nin iyo naagtiiisii Faay Geedi waxay la degganaayeeya ninka seedigiis iyo soddohiis. Berigii dambe buu ninkii dhaan u waday ceeq fog. Markii uu ceelkiin tegey buu ku arkay nin keligiis jooga halkaas.

- War aynu legdanno keennii la legdo hal addin halaga gooyo markii la legdaba. Haddii kalese biyo ka cabbimaysid ceelka

- buuyiri ninkiicceelka joogey. Ninkii dhaanka wadey waa oggolaaday taladii ninku soo jeediyey, suu geesi buu ahaaye.

Ninka ceelka joogey qori-ismaris buu illey ahayn, oo waa ka adkaaday ninkii dhaanka wadey oo inta diley buu cunay hilibiisii. Ka dib wuxuu isuyeelay muuqaalkii ninka uu diley, dharkiisiina qaataay oo inta haamihii biyeeyey dhaankii u soo waday reerkiin laahaa.

- War dhaanka ila fura

- buuninkii ku dhawaagaay markii uu reerkiin yimid. Dadkii oo Faay ku jirto baa soo baxay oo dhaankii furay. Ka dib Faay qori-ismariskii bay geysay aqalkeedii iyada oo u qabta in uu yahay ninkeedii dhaanka ku maqnaa. Raar qurxoon bay u soo gogosheey, cunno wanaagsanna way u soo dhiigtay.

- Naa oroodoo dab inooga keen deriskoo aqalka kulaylii waan dhaxamoonayaa

- buuyiri qori-ismariskiib. Intii Faay maqnaayd buu cumnadii ay u keentay dibedda ku xooray, suu waraabe buu ahayn aan soorta dadka cunine. Faay welli ma dareemin basarxumadiisa.

Subaxii dambe buu qori-ismariskiib u tegey soddoggis oo ku yiri:
- Soddogow, iga oggolow inaan wato afadaydoo ciddaydii u geeyo, si ay isu bartaan.

Faay adooqeeed waa ka yeelay codsiigii seedigii. Aqalkii oo dhan reerka waxaa lagu raray rati Bacadle la yiraahdo ka dibna Faay iyo ninkeedii waa ambabaxeen.

Markii in door ah la sii socdey buu qori-ismariskii Faay ku yiri:
   - Naa waan daalaye ratigaan fuulee igu wad.
   - War ma carruur baad tahay, miyaadan xishoonayn, sidee u tiraahdaa ratigaan fuulo
   - bay Faay ku jawaabtey.
   - Naa sidaan ku iri yeel
   - buuyiri qori-ismariskii oo ratigii iska fuulay. Faay ratigli bay gar-qaadhay. Ninkii waraabe buu isu rogey oo ratiga kuruskiisii cunid ku bilaabay, ratigiina waa cabaaday markii kuruska lagu qaniinaba. Faay waxa ratiga ka cabaadinaya bay la yaabtay oo weydiisey:
     - Bacadlow biyaqaboobee\(^1\) maxaa ku helay?
     - Naa shabax-shabaxda dugaagadahaaguu ratigu ka didayaaye iska xoor
   - buuyiri qori-ismariskii, isaga oo qarinaya waxa uu falayo. Faay dugaan-gadhii bay iska bixisay oo ratigii wadday. Mark kale buu qori-ismariskii ratigii kuruska ka ruday, Faayna waxay weydiisey:
     - Bacadkow biyoqaboobee maxaa ku helay?
     - Naa jaqaf-jaqafta kabahaaguu ka didayaa ratiguye iska bixi. Faay kabihii bay iska bixisay oo wadday ratigii. Qori-ismariskii mar kale buu qaniiney ratiga kuruskiisii, Faayna waxay weydiisey:
     - Bacadlow biyoqaboobee maxaa ku helay?
     - Naa huruf-hurufta maradaaduu ka didayaa ratiguye iska fur
   - buuyiri qori-ismariskii. Faay way ka yaabtay, sidee buu ninku u oran karaa marada iska fur oo isqaawi iyada oo soconaysa, wayna diiddey in ay sidaas yeesho.
     - War soo degoo markaaga igu wad ratiga anna waan daalaye, bay tiri.
     - Yeelaye kebedda hoosteeda marna ha dhugan
   - buuyiri oo daboolay godkii uu ka dalooliyey ratiga qaaxadiisa.
   - Ha yeh

\(^1\) Markii jiilaalkii la waayo biyo reer-miyiga soomaaliyeed awrta bay dhaansadaan oo biyo qabow kaga keenaan ceelasha oo lagu oon baxaa. Biyahaas bay tilmaamaysaa arrintu.
- bay tiri oo fuushay ratigii, isagiina ku waday. Faay waa yaabbanayd oo kebedda hoosteediibay dayday, waxayna aragtay dhaawaciibiyaga-boobe gaaxadiisaa daloolay. Waxay kolkaa ogaateyninku in uusan ahayn dad ee waraabe yahay. Waxay ku tashatay sidii ay ugalabadbadi lahayd nafteeda bahalkaas ninkeedii iska dhigay. Iyadu qof garaad badan bay ahayd oo waxay ku tiri:

- War beri aan xoolola joogey baan bardehaas¹ hoostiisa alaaboku illaweyeyenin mari hoostiisa, balaan eego inay welli taal iyo in kalee.

Qori-ismariskii sidii buu yeelay. Markii ratigii is-hoostaagey geedkii bay Faay qaadatay qumbe subag ka buuxo oo ratiga u saarraa oo geedkii la fuushay.

- Naa soo deg, maxaad leedayah?
- buu yiri qori-ismariskii.
- Soo degi mayo, bahaal dhurwaa ah baad tahaye nin ii ma tihii!

- bay tiri Faay inta laantii ugu dheerayd geedka fuushay.

Inta aad u carooday buu ninkii waraabe isu rogey oo u habarwacday tol-kiis reer-waraabe oo dhan, si ay ugu kaalmeyaan sidii Faay looga soo dejin laahaa geedka. Iyaduna waxay u habarwacatay shimbirihii iyo haadda duuisha oo dhan si ay uga dhiciyaan dhurwaayada.

- War tukow, gacaliye, aan baalashaada subag kuugu qurxiyee orodoo hooyo iyo aabbehay iiga wargeey, bay Faay tiri.

- Yeelaye horta subagga iigu qurxi baalasha


Shimbirtii Faay walaalkeeda oo geel la jooga bay u tagtay oo ugu heestay:

Geel baas jirow
Gabadhii Faay
Faay Geedi
Kabo faygooda
Dhiisha fargeeda
Geedkii barde² ballaarane
Baa belo hoos joogtey
Bay fuushanayd
Waraабaa kala boodeey ...
Wiilkii shimbirtii waa u carooday oo inta dhagax ku tuuray buu garab ka jebiyey.

Baalkii u haray bay shimbirtii ku duushay oo Faay hooyadeed oo dhiil culaysa 1) u timid oo ugu heestay:

Dhiil baas culatoy
gabadhii Faay

.........(sidii hore)

Hooyadiina way u carootay shimbirtii oo inta qori dab ah ku tuurtay bay iska eridey.

Markaas bay shimbirtii u timid Faay abtigueed oo ugu heestay heestii hore. Ka dib abtigii wuxuu soo waday Faay aabbeheed, hooyadeed iyo walaalkeed oo shimbirtii u soo raaceen geedkii gabadhoo ku dul joogtey.

Intii ay soo socdeen shimbirti waxay ku heestay:

Shimbir garabl'i
wax ma garatee
bal xagga u bayr ...

Markii dadkii yimaadeen geedkii Faay ku joogtey bay dhurwaayadii wada carareen.

- Maandhaay gacalisoy soo deg, buu aabbeheed yiri.
- Soo degi mayoo aabbe bahaal baad ii loogtey, bay tiri Faay.
- Maandhaay gacalisoy soo deg, bay tiri hooyadeed.
- Soo degi mayoo hooyo bahaal baad ii loogtey, bay tiri Faay.
- Walaaley gacalisoy soo deg, buu yiri walaalkeed.
- Soo degi mayoo walaal bahaal baad ii loogtey, bay tiri Faay.

Markii gabadhii diiddey in ay soo degto buu abtigii yiri:

- Laamanlooyo jab
gabadhaha faryaro 2)

Ka dib laantii Faay fuushanayd baa soo jabitay, iyana dhulkii bay ku soo dhacday oo faryaro keli ah ka jabitay. Gabadhii waa la qaaday oo inta reerkoodii la geeyey baa wan buuran loo qalay oo subag iyo hilibkiisii lagu baan tahay. Sidaas bay gabadhii Faay oo garaadka badnayd kaga badbaaddey qori-ismariskii belada ahaa, baa la yiri.

Sheeko 3: Shancaloolle iyo Suulle'eg

Waxaa la yiri labo gabbhood baa labo reer oo deris ah aryohooda raaci jirey, waxayna ku heeshiiyneen in ay isku meel wada daajiyaan, fiidkiina soo wada hoyiyaan aroo day.

1) Haaweenka miyigu waa culaan weelka caanaha si uusan u qurmin oo caanuhu u qayrmin.
2) Waa dhaqan soomaali in waalidka ka dib abtigu mudan yahay qaddarin.
Berigii dambe bay gabbihii middood meel kale u foofisey arigoodii oo ku wacadfurtay saaxibteed. Markii qorxaddii soo kululaatay bay gabbahii fariisatay geed hoostii, way hurdootay oo seexatay, xoolihiina waa iska baxsaadeen oo meel fog bay u daaqdoonteen. Goor dambe bay gabdhii ka toostay hurdadii oo raacday ariga raadkiisi.

Wax qof iyo bahan isku jira ah oo Shancaloolle la yiraahdo bay aragtay gabdhii oo weydiisey:

- Shancaloolow ar i baadiya maaragtay?
- Haahoo anaa arigaagii wada cunay, buu yiri.
- Shancaloolow, hooyaday baa i dileysee arigii ii soo celi, bay tiri.
- Bal meeshan ka day
- buu yiri, intashantiisii caaloolood oo waaweynaa middood u furay. Saa arigii qaarkiiis baa ka soo dareeray caalooishiisa!
- Shancaloolow ridii madida ahayd oon maali jirey baa maqan
- bay tiri gabadhii, suu ridiina wuu u soo saaray.
- Arigii ma ku dhan yahay? Buu weydiisey.
- Haa, bay tiri.
- Haddaba, arigaaga kaxaysoo iga ballanqaad inaadan cidna ii sheeggin, buu shancaloolle ku yiri gabadhii.
- Kaa ballanqaaday, bay tiri.

Goortii ay habeenkii soo hoyisey arigii bay gabdhii hooyadeed u sheegtay shancaloolle iyo arrintaasi oo dhan. Subaxii dambe ayaa gabdhii xanuun qabtay oo habarteed raacday arigii maalintaas.

Gabadhii oo aqalkoodii dhexjiifta baa shancaloolle u yimid oo cunay kulligeed. Gabadha suulkeedii gacanta midig baa haantii biyaha lagaa cabbii jirey kaga dheexdacay goortii shancaloolle cunayeey iyada.

Fiidkii markii hooyadii soo hoyisey arigii bay kalax darsatay haantii biyaha, kolkas bay suulki gabadheeda ku liqday biyihii iyada oo aan ogey. Ka dib habartii uur bay yeelataay oo wiil qof suulkiis le'eg bay dhexhay, saa "suulle'eg" baa wiilki loo bixiisay.

Suulle'eg markii uu dhashay buu durba hadlay oo yiri:

- Anigu waxaan ka dhashay gabdhii ku ballanfurtay saaxiibteeed ariga doc kale u foofsatay, shancaloollenaa ku ballanfurtay goortuu arigeeedii u soo celiyey, suulkeedii haanta ku dheexdacay, habartu liqday, urukii habarta suulki kha dhashay.
- Maandhow, gabadhii shancaloolle iga cunay jagadeedii baad joogtaaye reerka inoo xannaanee, bay hooyadiis ku tiri suulle'eg.
- Yeellay, hooyo, buu yiri suulle'eg.

Berigii dambe suulle'eg lo'doodii buu raacay, saa niman col ah baa u yimid oo yiri:
- War yaa lo'da la jooga?
- Anigaa la joogee maxaad doonaysaan? Buu yiri suulle'eg.
- Oo kuma aragnee ku mee, xaggaad joogtaa?
- Saca dhiinka dhegtiisaan ku jiraa

- buu yiri suulle'eg. Sacii bay dhegoha jareen nimankii, say waxba way ka waayeen.
  - War ku mee?
  - Saca dhalay dhaligiisaan ku jiraa
- buu yiri suulle'eg, say sacii bay dhaliga ka soo rideen oo waxba ka waayeen.
  - War ku mee? Bay yiraahdeen.
  - Dibiga weyn geeskiisaan ku jiraa
- buu yiri, saydibigii bay geeska ka jebiyeen tuugadii oo waxba ka waayeen.
  - War ku mee?
  - Geedka weyn guntiisaan ku jiraa

- buu yiri, saydhirtii oo dhan bay jareen nimankii oo waxba ka waayeen. Si'daas bay lo'dii ku laayeen, dhirtiina ku wada jareen nimankii colka ahaa, suulle'egse way soo qaban kari waayeen oo ka samreen, suu waa wax yar oo aan la arki karine, baa la yiri.

Sheeko 4: Nin iyo Mas


Muddo ka dib baa maskii maxada kala soo baxay godki oo eegay bal in ninkii tegey iyo in kale. Markaas buu ninkii inta seeftii galka kala soo baxay maxada kaga qaaday bahalkii, suu waa la heli waayey, maskiina durba godki buu ku ceshadey madaxiisii. Seeftii waxay ku dhaclay geed ku yiil godka maska korkiiisa, ninkiina kama qaadin ee mesheex buu u daayey seeftii oo ku dhaaban. Maskii wuxuu ogaaqey sida uu geeri ugo sigtay oo yiri:
  - Ninyohow, inta madigaagii moootan yahay colaadi kaa bixi mayso, anna intaan seefta geedkaas ku dhaaban arkayo haka yaabin inaan godkayga ka soo baxo.

Sheeko 5: Saddex Nin Iyo Saddex Libaax

Waxaa la yiri saddex nin baa beri wada socdaalay, midkood fuley buu ahaa, midna geesi buu ahaa, midka saddexaadna aftahan buu ahaa. Nimankii
waxay arkeen saddex libaax oo jidka fadhiya, mid weyn iyo labo yaryar bay ahaayeene.

- War aynu ka cararno libaaxyada

- buu yiri ninkii fuleyga ahaa.

- War libaaxu nin waa ka dheereeyaayoo cago lagagama baxsan karee aynu iska celinno baahallada

- buu yiri ninkii geesiga ahaa.

- War libaaxyow, i maqal: labada ninee ila socda midkood waa weydo waa lafo iyo harag isasuran, midka kalena kama roona. Saddeexdayada anaa ugu buuran. Haddaba, bal saddexdiinna libaax ku heshihiya mid-kiiinnii cuni laaha ninka caatada ah iyo midkiinnii aniga i cuni laaha

- buulibaaxyadii ku jiri ninkii aftahanka ahaa.
Libaaxyadii waa ku heshiin waayeen midkoodii cuni laahaa ninka caatada ah iyo midkoodii cuni laahaa ninka buuran. Markaas buu libaaxii weynaa diley labadii libaax ee yaryaraa. Ka dib saddexdiin nin baa warmo ku diley libaaxii soo haray, baa la yiri.

Sheeko 6: Geenyo Xariiro

Waxaa la yiri waa baa nin reerkiisii degganaa meel cidla' ah, ninkuna waxuu laahaa naag, labo wiil iyo labo gabhood. Gabadhii weyneyd waa kortay oo guurdoon bay noqotay. Nin guursada gabadhaha ma jirin oo reerku keligood bay meel degganaayeen. Ninka afadiisii waxay ku talisay in ay u guuraan meel cid kale deggan tahay, isaguse kama yeelin taladaas oo ma uu rabin in uu ka guuro rugtooda oo waalidkiis baa ku duugu-naa meesha. Gabadhii waxay addoogeey weyiisatey in uu u doono nin guursada, maalin waibana toban goorood bay addoogeey ku oran jirtey:

- Aabbe, goormaad nin ii doonii?

Adoogii waa dhibsaday codsigaas badan ee gabadhiisa.

Beriig dambe baa reerki waxaa u yimid niman qori-ismaris ah 1), ninkii reerka laahaa baana soo dhoweeeyey. Qori-ismarisiyada waxaa madax u ahaa mid dhar qurxoon qaba, oo waa yaabe af-soomaaliga yaqaan! Ninkii reerka laahaa sidii martidii mudnayd buu u soo dhoweeeyey qori-ismarisiyaddii, say dad bay u ekaayenee, wuxuuna weydiisyey ujeedadda boqashadooda.

Kii madaxda u ahaa dhurwaayada wuxuu odaygii u sheegay in uu doonayn in uu guursado gabadhiisa weyn ee guurdoonka ah! Odaygii arintaasi yaab iyo naxdin weyn bay ku riddeey, sidee buu inANTIISUU UU JECLLA, Geeny Xariiro, ugu guuriyaa waraabe! Isla markaas odaygii wuxuu xusuustay codsigeedii: aabbe, goormaad nin ii dooni?, erayadaas oo uu u adkaysan kari waayey. Ninkii reerka laahaa maalintii dambe buu la ballamay qori-ismarisiyaddii, si uu jawaab uga siiyo codsigooda. Iyagiiwa waa iska tageen, kii madaxda u ahaana wuxuu ku rayreeyey sida wacan ee

1) eeg Sheeko 2.
ninka reerka lihi u soo dhoweyey, wuxuuna ku rajo weynaa in gabar dad ah loo dhisi doono, isaga oo dugaag ah!

Ninkii afadisii buu u sheegay codsiigii qori-ismariska oo berri u iman doona jawaab in la siyoo. Geenyo Xariiro oohin bay la suuxay markii ay maqashay arrintii. Waalidkeed waxay u sheegeen iyada in qori-ismarisku af-soomaaliga yaqaan, dadna u eyahay, sidaas awgeedna waa in ay guursato! Gabadhii waxay ilmo qubtaba ugu dambabaystii waa oggolaatay taladii waalidkeed, adoogoedna wuxuu ka ballanqaaday in uu ka furo hadii qori-ismarisku ku xumaado.

Dhaararti dambe bay qori-ismarisyadii ku soo noqdeen reerkii, odaygii baana soo dhoweyey oo wuxuu u sheegay in isaga iyo afadisuu isku raaceen in ay Duruqsey¹) iyo gabadhooda Geenyo Xariiro isu dhisaan. Waxaa lagu heshiiyey in dabbalseegii arrooskana la sameeyo isla maalin-taas.

Duruqseey iyo saaxiiibayaalkiiis aad bay ugu riyaageyn qaddarinta weyn ee ninka reerka lihi siyey. Duruqseey faankii iyo xarragadii buu iska badiyey rayrayn awgeed, ilaa uuba illaaqey qaarkiiisii dambe ee gaabnaa iyo dhiintiiisii loogu bixiyey naanaaas!

Xoolihiis yaradka ahay buu duruqseey bixiyey ka dibna Geenyo baq loo dhisay oo damaasheeda yaab iyo irkiig leh baa loo dhigqay. Duruqseey iyo saaxiiibaddiiis way diidii kari waayeen soortii dadka ee loo keenay, sidaas bay ku waayeen soortii dhurwayyada ee ahayd hilib ceerii iyo lafo. In uu duruqseey aanlayaal noqdo oo gabadha reerkooda la deganaado baa lagu heshiiyey, saaxiiibaddiisna kaymahoodii bay ku noqdeen. Aqal qurxoon oo dugsoon baa loo dhisay arrooskii.

Markii ay aqalkoodii wada galeen caawadaas baa geenyo sariirtii sida fiican loo gogley ku soo dhoweyey ninkeedii duruqseey.

- Gogoshu gogoshay maaha! Buu yiri.

Geenyo waa yaabtay oo ku soo dhoweysey kursi.

- Kursigu kursigay maaha! Buu yiri.

Markaas bay dermo u fidisay oo ku soo dhoweysey.

- Dermadu dermadam yahay! Buu yiri.

Geenyo way la siin yaabtay dabeecadda ninkeeda oo markii dambe ku soo dhoweysey qoobtol ama abjed duruf ah oo aqalka irriddiiisa lagu xooray.

- Haddaan hooyaa!

- Buu yiri duruqseey oo inta rayreeyey dul fariistay qoobtokii durufka ahay. Geenyo gabar garaad badan bay ahayd oo waxay ku tashataay in ayan durba ka caroon ee bal siin barato ninkeeda abuuriiisa. Waxay istiri maxaa cunno ah oo raali gelin kara dhurwaa. Waxay soo qaadday cad hilib ah oo ceeriiin, dhoobo qoyan, habaa, ciid iyo dambas oo isku wada qooshtay waxaas oo dhan oo soo hordhigtay duruqseey. Qosol iyo rayrayn

¹) Duruqseey - waa magac dhurwaaga lagu waco, eeg qaybta Magacyada Dahsoon, bog 76.
buu la dhacay oo cunid ku boobay qooshkii loo keenay.

- Haddaan hooyaal Buu yiri.

Geenso waxay markaas rumaysatay in ninkeedu yahay waraabe banjoog ah oo aan abuur dad innaba lahayn, afka uu yaqaan mooyee, waxayna ku tashatay in ay iska erido bakhalka. Agalkii bay ka carartay cawadiiba oo adoogeed iyo habarteed u sheegtay waxii ka dhexdhacay iyada iyo duruqsey.

Ninkii reerka lahaa duruqsey buu u yeeray oo weydiiyey waxa isaga iyo afadiisu isku afgaran waayeen.

- Seediyow, wax jacayl ka macaani ma jiraan dunida korkeeda, siiba jacayl dhaallinyar; mararka qaarkoodse colaad iyo qoys burbura buu jacaylku ku dhammaadaa. Waangii kuu dhisay inantaydii berigii dhowaa ee maxaad isku weydeyn durba, bal ii warran

- buu ku siidaray odaygii hadalkiiisii.

- Soddogow, marna laygama yaabo inaan ka tallaabsado xerkii iyo dhaqankii awoowyayalkay u dejiyeen tolkay reer-waraabe oo qaato dabeecadda dadkiiiniyo oontinna, oo iska beddelo nolosha iyo dhaqankaaygo qaatoo abuurta qaladda dadeed

- buu ku jawaabey duruqsey. Odaygii reerku wuxuu ahayn nin waxgarad ah, wuxuuna yiri:

- Xeer kastoo la eego gar baad leedahay markaad hadalkaas tiri, waxaadse haatan kala doorataa inaad Geenso madaxeeda siisid, ama xeerka iyo dhaqankaaga beddhidoo kaayaga soo raacdid.

Markii duruqsey maqlay hadalkii soddoggiis buu sara kacay isaga oo waraabe runa ah oo islaweyni iyo kibir ka buuxo, wuxuuna yiri:

- Soddogow, ceeb iyo dhegisimo ka weyni ma jiraan xeerkiyo dhaqankaagoo laga tago, aniguna intaan ku dayan lahaa dhaqanka dadkoo magacxumo u soo jidi lahaa tolka reer-waraabe oo dhan, waxaan doortay inaan huro Geenso iyo qiimahay iigu fadhidesheeyo dhan.

Markaa duuruqsey intaas yiri buu istaageey oo cagaha wax ka deyey oo duurkiisii galay. In laga soo daba-ordo oo la soo caro-celiiyo oo madax-bannaaniisiyo iyo haybadiisa waraabe laga qaado, weligiiisa dadku addoonsadaan buu duuruqsey ka welweley.

Ilaa waagaas dhurwaagoo dadka wuxuu uga cararaa si aan xornimiisa looga qaadin. Sidaas bay reer-waraabe banjoog u yiiin oo ugu nool yiiin duurkooda cidla‘da ah. Iyagu guryo dhagax ah oo ciriiri ah kuma xeraysna sida dadka oo kale, cidina ma addoonsato. Xornimo wax la qiime ahi ma jiraan, dad iyo dugaagna way u wada baahan yiiin oo la'aanteed nololi ma jirteen, sida sheekadani ina tusayso.

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INTRODUCTION

All over the world people have always liked to tell stories and to sing songs about their lives. Even before the art of writing became popular story-tellers made up tales and composed songs. Their friends listened to and sometimes tried to learn these tales and songs by heart, so that they could go away and give them to others to enjoy listening to them. As people repeated the original tales and songs they often changed them both in form and content, to make them sound better than the original to the new hearers. The new listeners went away, looking for friends to hear their version of the tales and songs, and these new listeners in turn tried to make them sound still better.

After the songs and stories had thus been changed many times the first singer or teller had been forgotten. It could not, therefore, be said that any of the stories and songs had come from the mind of any one person. Nearly all the people who lived in the neighbourhood from which the stories and songs came had contributed a part. These tales, songs and sayings came to be known as folklore.

All peoples have always enjoyed in creating tales, songs, painting pictures, carving statues, etc., from the ideas they have received from their grandfathers and grandmothers and these older people have in their turn got these ideas as children from their fathers and mothers.

Folklore never stops, in fact, flourishing from the springs of human fancy. It also never stops changing its form and content as it flows from generation to generation. Whenever people choose to entertain themselves, or wish to record their historical experience, they go back to the sources of their folkloric wealth and draw inspiration therefrom. Hence, the folklore of a given people must be thoroughly studied to gain an understanding of their philosophy of life, their world outlook.

No one knows exactly when folktales began to appear. Long before there was a written language, people gathered to praise their heroes, to exchange their sorrows and joys, and to wonder about things they did not understand. Out of this folk-talk, or fancy, grew stories which were kept alive by poet story-tellers who wove them into songs and chants.

Somalia is extraordinarily rich in folklore literature, which is stored in the memory of the older generation, especially among the rural communities. Only in recent years, after an orthographic system had been adopted for writing the Somali language, was a serious attempt made to collect and record the vast folklore literature existing in the country. In our present, modest work we shall concentrate on the classification and translation into English of some of the more popular folktales that have been handed down from generation to generation.
An important point to note is that these tales are mostly created by a pastoral community whose world outlook, social ideals, rules of conduct, etc., are reflected in these fables. They are the product of the human mind in its pristine state of evolution.

The economic life of this rural Somali society is, for instance, based upon livestock - camels, goats and sheep - by which a person's material wealth is measured. The camel is idealized so much that it is almost deified not only in the oral literature, but also in the whole psychological makeup of the Somali nomads who form the majority of the population.

Similarly, the animal kingdom that exists side by side with man is also the subject of many Somali folktales. For man is not alone on earth and he tells us in his simple stories about what he sees around him.

Somali folktales could generally be classified into the following three main categories:

A. tales concerning the origin of the universe and man's relation to it;

B. adventure tales in which supernatural beings, such as fairies, giants, fearful cannibals, etc., act as agents of good or evil towards man; and

C. tales with moral-teaching in which both humans and the lower animals are the actors; some performing positive and others negative roles.

There might be other kinds of tales, but these are considered to be the principal categories of Somali folktales. The fact should be borne in mind, however, that each of these main categories contains within itself almost a limitless number of tales, which, although they might be dealing with different aspects of life, have the same content - they all tell us about man and the material world surrounding him. The folktales contained in the present work, which is limited to this particular field of Somali folklore, would be divided into the three chief categories stated above.

The original titles of some of the Somali stories listed in our present work may not correspond literally to their English translation. We did this intentionally, so as to give a more suitable English title to the Somali text. The original titles of most of the Somali stories are, however, retained, in parenthesis, as they were given in the literary sources from which we obtained them (see the Bibliography), or as they were narrated to us by our informants whose names we have shown in the Bibliography.

In transcribing personal and common Somali names, such as, for instance, Dhegheer, Catir-caano-kunuuge, Xargaga, etc., we conformed to the phonetic rules of the Somali language as laid down in the new system of Somali alphabet, which is listed immediately after the introduction.

The stories we have included in the present work belong mostly to the nomadic society living in the north-eastern regions of Somalia. This
is a pristine society which lives close to Nature, where ancient customs and traditions are still preserved in their purity. For the last ten years or so the present author has been collecting stories mainly from this part of Somalia, where he grew up.

As the tropical sun goes down behind the horizon the Somali nomad drives his livestock into the animal pen for the night. His little children do not go to bed until late in the evening when the animals are milked and the children are given the warm, nourishing cup of milk, their chief diet. During these long nights a professional story-teller narrates colourful tales to the children who usually gather around the bonfire and listen spell-bound to the wise story-teller. These children will grow up to be the leaders of their people, but before then they need to be educated in the traditional way and be equipped with practical knowledge of the vast oral culture of their people. Story-telling is, thus, the Somali nomads' school of life where man's character is moulded at an early stage of his life.

Mogadiscio, Somalia, 11 August 1983

Ahmed Artan Hanghe
THE SOMALI ALPHABET

Vowel Sounds
There are twenty basic vowel sounds in the new Somali alphabet, of which ten are back and ten are fronted vowels.

They are:

<table>
<thead>
<tr>
<th>Vowel Sound</th>
<th>Standard Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>short, back vowel</td>
<td></td>
</tr>
<tr>
<td>1 a</td>
<td>bar, teach</td>
</tr>
<tr>
<td>2 e</td>
<td>dheh, say</td>
</tr>
<tr>
<td>3 i</td>
<td>dir, send</td>
</tr>
<tr>
<td>4 o</td>
<td>tol, sew</td>
</tr>
<tr>
<td>5 u</td>
<td>lug, leg</td>
</tr>
<tr>
<td>short, front vowel</td>
<td></td>
</tr>
<tr>
<td>6 a</td>
<td>cab, drink</td>
</tr>
<tr>
<td>7 e</td>
<td>deg, alight</td>
</tr>
<tr>
<td>8 i</td>
<td>rid, put in</td>
</tr>
<tr>
<td>9 o</td>
<td>rog, turn</td>
</tr>
<tr>
<td>10 u</td>
<td>gub, burn</td>
</tr>
<tr>
<td>long, back vowel</td>
<td></td>
</tr>
<tr>
<td>11 aa</td>
<td>baal, side</td>
</tr>
<tr>
<td>12 ee</td>
<td>beer, garden</td>
</tr>
<tr>
<td>13 ii</td>
<td>liin, lime</td>
</tr>
<tr>
<td>14 oo</td>
<td>soor, food</td>
</tr>
<tr>
<td>15 uu</td>
<td>tuur, throw</td>
</tr>
<tr>
<td>long, front vowel</td>
<td></td>
</tr>
<tr>
<td>16 aa</td>
<td>raad, footprint</td>
</tr>
<tr>
<td>17 ee</td>
<td>geel, camels</td>
</tr>
<tr>
<td>18 ii</td>
<td>wiil, boy</td>
</tr>
<tr>
<td>19 oo</td>
<td>doog, green grass</td>
</tr>
<tr>
<td>20 uu</td>
<td>guud, top</td>
</tr>
</tbody>
</table>

Consonant Sounds
A minimum of twenty consonant sounds are distinguished in the common Somali dialect, which are as follows:

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Standard Word</th>
<th>Phonetic Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 b</td>
<td>beer, garden</td>
<td>voiced labial plosive</td>
</tr>
<tr>
<td>2 t</td>
<td>tus, show</td>
<td>unvoiced dental plosive</td>
</tr>
<tr>
<td>3 j</td>
<td>jiid, pull</td>
<td>voiced palato-alveolar affricate</td>
</tr>
<tr>
<td>4 x</td>
<td>xig, dwarf sisal</td>
<td>(Arabic .trailing), unvoiced pharyngeal fricative</td>
</tr>
<tr>
<td>5 kh</td>
<td>khalaas, finish</td>
<td>(Arabic .trailing), unvoiced velar fricative</td>
</tr>
<tr>
<td>6 d</td>
<td>dab, fire</td>
<td>voiced dental plosive</td>
</tr>
<tr>
<td>7 r</td>
<td>roob, rain</td>
<td>alveolar rolled lingual</td>
</tr>
</tbody>
</table>
8 s sug, wait unvoiced laveolar fricative
9 dh dheer, tall voiced post-alveolar plosive
10 sh shid, light unvoiced palato-alveolar
11 c caano, milk (Arabic ئ), voiced pharyngal
12 g gee, take fricative
13 f fur, open voiced velar plosive
14 l qaad, take (Arabic ﺱ), uvular plosive
15 k keen, bring unvoiced velar plosive
16 l lug, leg alveolar lateral
17 m mid, one labio-nasal
18 n san, nose alveolar nasal
19 w kuwan, these bi-labial glide
20 y yeel, do palatal glide

The Glottal Stop (hamza – Arabic) /’/
The "hamza" does not stand alone as an independent phonetic sound, but
it is placed over a vowel to show the glottalization or sudden escape
of air in the human glottis, when pronouncing Somali vowels, e.g. la',
without.
CATEGORY A: COSMOLOGICAL TALES

Mythology began in Man's desire to explain this universe. He created stories about the sun and the moon, etc., in order to understand why they appeared in the sky and then disappeared.

There are numerous Somali folktales describing how, for example, the universe came into being, what the planets are made of, etc. As an illustration we shall record here a few of this kind of cosmological Somali tales.

Tale 1: The Sky and the Women (Daldaloole)

In the beginning of time the sky hung so low over the earth that a person standing on the ground could touch it with his fingers. Then the sky protected the people and animals on the earth from the cold winds and the heat of the sun, giving them shelter and warmth.

Then one day two house-wives started pounding millet with a mortar and pestle in the courtyard of their huts, so as to prepare meals for their husbands. Every time the women lifted up the long wooden shafts they inadvertently hit the low sky-roof, piercing so many holes through it. Then the sky became very angry with the careless women and shouted to them: "Hey! women, stop hitting and holing me through; don't you know I give you protection from the cold winds and the heat of the sun?". But the women paid no attention to the protest of the sky and continued grinding their millet.

The sky could no longer stand the pain caused to it by the women and receded further and further away from the earth to where it is now.

What people call stars are those gaping holes the women had pierced through the sky with their pestles when it hung close over the earth. The sun shines above these holes, sending its light-beams through them, and that is what makes them twinkle and look bright to people on the earth far below. And because of these star-holes the sky is called "daldaloole", the holed-thing.

Similarly, what people know as clouds is but a beautiful girl who carries home a bucket full of water which she draws from a water-well. As she walks the bucket rocks and sways about her legs and the water in the bucket spills over and drains through the star-holes in the daldaloole. It is this water which people on earth call rain.

As the water drains through the star-holes and pours onto the earth below, the beautiful girl, the cloud-maiden, shouts desperately to the daldaloole, thus:

- Daldaloolow!
  waar biyaha celi (Oh! daldaloole, hold up the water for me)
And daldaloole, the holed-thing, replied:

- Maxaan ceelyaa
  uunka hoosaa
war biyoy lehe (How could I hold it, when creatures on earth below
for water cry!)

If the two careless women had not pierced holes through the sky, and if
the cloud-maiden did not unwittingly rock her water-bucket to splash
the water in it, then the people and animals on earth would have had no
water; and without water there would be no life. A woman is a source
of life, as well as the instrument of its destruction, says the story.

Tale 2: The Heavenly Camel (Awrka Cir)

The story of the Heavenly Camel which generations of Somalis handed
over to one another until it has come to us, amply illustrates the
richness of the simple people's intellectual imagination. In dark tropi-
cal nights one might observe in the southern skies along the path of
the constellation of the Great Southern Cross some strange contours
marked out by tiny symmetrically positioned stars, not unlike the out-
lines of a camel. Ancient Somalis have woven an extremely colourful
legend about this "heavenly camel" which they attempted to bring down
to earth to put it into useful service to man. How did the people go
about this veritably Herculean task?

Legend has it that the people scaled up a high mountain1), standing one
on top of the other, thus constructing a giant human pyramid reaching
up to the sky.

Then the topmost man got hold of the camel's tail and wanted to rope up
the animal and pull it down to earth. But it so happened that he forgot
to take the rope as he was put up the human pyramid. He then asked for
the rope and the urgent message was passed to the fellow standing at
the bottom of the living ladder, who stooped abruptly in order to pick
up the necessary rope from the ground. His action put everybody off
balance and so the living structure toppled over, like a house of cards.
The camel's tail came off, an unwanted memento of a brave undertaking.

As one of these hapless climbers tumbled down towards the earth he
cried lamentably:

- Dhul iima dhowa,
  dheefna ma helin! (Far is the earth from me to fall back to, and so
painful is the failure of my mission!)

Thus ended a great human drama, typifying man's venturesome spirit that
is ever trying to conquer nature herself. In our own age that initial
assault into outer space continues; for we watch modern man reach out
for the stars and beyond.

1) Tradition holds that this was the "calmiskeed", on of the highest
peaks of the Golis range in north-East Somalia, in the Sanag province.
CATEGORY B 1: THE ADVENTURE TALES OF DHEGDHEER

In Somali oral literature there are many stories about cannibalism, "dadgallado", which are intended mainly for an audience of children; especially those of the nomadic community. Stories of this kind tell of fearful cannibals of both sexes, such as "Dhiegdeher", "Duula", "Miidaan" (females) and "Buraale", "Raane" (males) etc. In view of the fact that this genre of Somali oral literature is almost limitless, we shall relate here only some selected stories concerned with Dhiegdeher, one of the most popular cannibal-characters in Somalian folktales.

The stories of Dhiegdeher are told in many regions of Somalia in different versions; yet they all have a central theme, the fantastic adventures of this cannibal-woman.

1. Dhiegdeher, or Xaynwada

In her maidenhood, Dhiegdeher was a beautiful young lady, patient and obedient to her parents. She was sociable and popular with the young-sters of her age, boys and girls alike. The girls tried to imitate her exemplary character and the boys endeavoured to win her maiden favours. The young people used to come to her in the evening after the herds were safely put into the pen and when they had nothing to do, to listen to her clever and entertaining conversation. She was then called Xaynwada, a team-leader. In other stories about her youthful days Dhiegdeher is called Dhudi, the slim, shapely girl.

Xaynwada was born into a poor family and she was the only child of her nomadic parents. As she grew to be a charming young woman many suitors came to her father to ask for her hand in marriage. In the end she was married to a young man who paid her parents many livestock as dowry. The bridegroom was a man of strong character, hot tempered and hard to please. He grew a long beard and because of it he was called Gardheere. Xaynwada did not like marrying such a man; but because he paid a handsome dowry which alleviated her parents' poverty she agreed to becoming Gardheere's wife. After the marriage, however, Xaynwada tried to be good and obedient to her husband, to win his goodwill and confidence.

After a period Xaynwada gave birth to a baby-girl and then another followed suit. The third child was also a girl. The husband was, as often is the case with Somali nomadic men, very unhappy about his wife not bearing him sons, who would help him in the severe nomad's life and to look after the family affairs when the father gets old, or passes away. These were the father's cherished hopes which ended in despair as his wife bore him no sons.
2. Xaynwada Turns to Cannibalism

A long, severe drought took place in the land as no rains came for many years and then all the livestock, including Gardheere's, had perished, because there were no more pastures nor water to sustain the animals. As a result many people were starved to death and the survivors abandoned their homes to look for a better place to live in far away parts of the land.

Strange changes took place in Xaynwada's habits, and she lost the taste for taking clean, human food. She used to go and roam about in the forest all day long and came home only late in the evenings. Her husband could not understand the cause of his wife's strange behaviour and in one evening as she came home from her wanderings in the bush he asked her:

- What is wrong with you, wife? You don't look after the home anymore; why do you have to go alone into the forest, what are you doing there?

She did not reply to his questions and knew that he was suspicious of her strange ways and wanted explanations from her.

In that night while the husband slept peacefully on his grass-mat Xaynwada slit his throat with her terrible, long knife and ate some of his flesh; hiding the rest of it for future use! The woman had turned to cannibalism1).

3. Dhegdheer's Descriptions

In many popular stories Dhegdheer is described as a tall, fat and strong woman and that she used to run so fast that not even the fastest horse could overtake her. A roaring noise like that of a storm was created by her great speed when Dhegdheer ran after her victims2). But because of her great speed and enormous body-weight she could not, it is said, easily turn about or change direction. People knew this defect of hers and suddenly changed direction when she chased them, causing her to overshoot her victim, as one may do to avoid the frontal charge of a rhinoceros. She had shaggy hair on her head which the wind swept back, like the tail of a racing horse, when she ran after a victim.

Dhegdheer also had blood-red eyes with which she could see her victims from a great distance, like a leopard. She had tremendous smelling and hearing powers, too. With her long, asinine ear she could hear the slightest footsteps on soft sands and the crack of a twig swayed by the wind from a distance of a night's journey!

The habit of eating human flesh transformed the cannibal-woman into a wild animal with the fangs of a wolf and the claws of an eagle. These

1) Other popular tales say that Dhegdheer was married again after she became a cannibal, see also Tale 6.

2) Dhegdheer's roaring speed, and even her ability to fly, are mentioned in verse, see Tale 4.
fearful characteristics, together with a long, sharp knife, were the terrible weapons with which the cannibal cut up a person's body in no time.

One of her ears was much longer than the other and protruded from the head, and by means of this ultra-sensitive ear she could monitor people's movements from a great distance. That is why the nickname "Dhegdheer", long-eared, was given to her by the people, who deserted a large part of the land because of fear of this cannibal-woman. When she slept her long ear stuck up alert and it fell down only when she was sound asleep.

4. Dhegdheer's Hunting Tactics

When hunting people Dhegdheer used to look for footprints in soft grounds, which she followed until she caught her victim in surprise, or chased and overtook the person.

- Never follow the footprints of a man travelling in late evenings, for you won't catch him before he reached his destination. But never give up pursuing a woman's footprints travelling at noonday, for she soon gets tired. Never follow the footprints of a woman travelling in the early morning, for you won't catch her before she arrived at her destination. But never give up pursuing a man's footprints travelling in the early morning, for as the noon sun gets hotter he would rest in the shade, where he is caught easily.

the cannibal used to say, as the story tells us.

Dhegdheer's fearful story spread across the land, that she caught and slaughtered many people and that nobody could escape from her. The people deserted a large part of the country where they grazed their livestock and the water-wells were situated, so as to escape from the terrible cannibal, and nobody ever dared to utilize the rich pasture and water resources available in Dhegdheer territory during the dry seasons when these amenities are most needed by the nomads. The following dialogue in verse form between a husband and wife expresses this great terror the people had of the cannibal-woman:

husband: Dhankaynu u guuri Dhooley
abaaro dhacee? (Dhool, dear mine
where to shall we move
water and pastures in search
droughts severe to escape this season?)

wife (Dhool): Dhegdheer iyo Gardheeroo
labo gabdhood dhalay
ayaa dhuul barwaago lihi
dhinacooda yahay. (Pastures
rich exist in Dhegdheer and Gardheere's land
daughters two theirs, too1) alas!
to that land dare we not go, dear mine!)

1) Other stories say Dhegdheer had only one daughter, see also Tale 6.
Tale 1: Dhégdheer and Farido (Dhégdheer iyo Fariido)

The story is told that four young children, two brothers and their two sisters, were sent one day by their parents into the forest to collect wild fruits and roots; and while the children were away their parents moved their homestead to another far away place. In the evening the brothers and sisters returned to find that their home was not there any more.

Farido was the eldest of the children and was a clever girl; they called her Farido, the wise. She led the children to look for their parents, but as they went deeper into the forest they got lost. After walking for many days they saw some huts and went towards them to ask the owners for some food and water, as they were very hungry and thirsty.

The huts belonged to the cannibal-woman Dhégdheer, who was at the time in one of the huts, and she caught the unlucky children. Dhégdheer saw that the children were thirsty and hungry as they had had no food for many days; and she gave them food and water to drink and then decided to slaughter and eat them after some days, when they became fat and healthy. Dhégdheer showed no kindness to the children and they began to be afraid of her, especially at night when they went to sleep in one of the dark huts.

One day Dhégdheer told Farido:

- Go to the forest and fetch some firewood for me to prepare your meals.
- Alright, but, please, aunt, let my elder brother go with me to help me collect the firewood, asked Farido.
- Alright, but don't go far and return soon.

When Farido and her elder brother went away Dhégdheer slaughtered the young brother, cooked his liver and forced the younger sister to eat a piece of it; consuming the rest of it herself. The girl tasted her brother's liver and cried:

- Ba'aye beer walaal xaraaraa! (Oh! How bitter tastes a brother's liver!)

After a while Dhégdheer slaughtered the younger sister and ate her flesh, too.

Meanwhile, Farido and her brother ran away from Dhégdheer as fast as they could for many days. They separated and took different directions, so that the cannibal-woman should not catch both of them if she pursued them. The brother and his sister thus lost each other.

When Farido was running in the bush she suddenly came across a big, man-eating lion, sitting in her way. She was a wise girl and ran to a tall tree and climbed up to the highest branch where the lion could not reach her. For many days and nights Farido stayed in the tree and the hungry lion sat beneath it, waiting for the girl to come down and then to seize and devour her.
Now Farido's brother looked for her everywhere in the great forest. At last he found her footprints in the soft, sandy ground and followed them until he came to the tall tree upon which Farido was perched. He had no weapon with which to fight off the big lion, so he kindled a great fire and threw flaming torches at the beast, which then ran away.

Farido was thus saved from the lion by her brave brother and they were very happy to be reunited again. Every morning the brother used to go into the forest to hunt, while his sister collected wild fruits and roots and in the evening she cooked the meat brought in by her brother. Thus the brother and sister lived happily in the land of the great mountains and forests, says the story.

Tale 2: Dhegdheer and the Priest (Dhegdheer iyo Wadaadkii)

Dhegdheer used to build several huts in the places she settled, so that people should think that there was a peaceful hamlet and may come to it and then get caught and eaten by her. This was one of the many tricks by which the cannibal caught her helpless victims.

One day a priest on a journey saw Dhegdheer's huts from afar and on coming to the huts he found Dhegdheer herself sitting in one of the huts. He was surprised by her terrifying ugliness and the bad smell emitted by her unwashed body.

- What did you smell of me? Or are you afraid of my eyes? Worry not, stranger; I am suffering from "mashiikh" (trachoma) and just applied salt and myrrh into my eyes. Or are you scared of my fangs? Worry not; they didn't remove the jackal's (baby's) tooth from me in my childhood. Or perhaps you are afraid of my long finger-nails? Worry not; I grew up in orphanhood. Said Dhegdheer.

- I am a traveller, hungry and thirsty; would you give me some food and water, please?

- From the tenth water container in the tenth hut go and draw some water, using the ladle lying near the Adari\(^1\) pitcher; then wait for me while I bring some firewood from the forest nearby. Dhegdheer told the traveller.

Instead of the tenth container in the tenth hut the priest opened by mistake the ninth container in the ninth hut, and he found in it a human hand with five fingers on it. He was frightened and ran away as fast as he could, realizing that the woman was a cannibal, the dreadful Dhegdheer.

The container the priest opened was called "bowdheer" (See text in connection with footnotes 2 on pages 120 and 127) the great pitcher in which Dhegdheer stored human flesh, and it boomed when opened, so that its noise

\(^{1}\) A large pitcher used for cooking, or as water container, made some centuries back in the city of Adari, or Harar in eastern Ethiopia, see also Tale 4.
was heard by people at the end of the world (carro-edeg)\(^1\).

Dhegdheer raced back home when she heard the booming of bowdheer and she found that the secret vessel was open and that the priest was gone. She traced his footprints in the ground and ran after him so swiftly that she overtook and caught him.

- Wedkiisa wadey wadaadka,  
  maxaa waddadayda keenay!  
  (His fate lured the priest to my way)

Said Dhegdheer as she dined on the remains of the poor priest that night.

**Tale 3: Dhegdheer and the Hargaga Rifts (Dhegdheer iyo Boholaha Xargaga)**

Once upon a time a man had a beautiful young wife who bore him a son. They had enough livestock which they managed together and lived happily. Then the man married a second wife, for he wanted to have more sons to manage the family affairs when he grew old and infirm. He gave half of the livestock to the new wife and she built a new hut for herself beside the senior wife's hut.

The senior wife became furiously jealous of the young, beautiful woman who came to share the livestock, as well as her husband's love. One night when the husband was with the junior wife, the senior wife carried away her little son and left her home for good. The husband noticed in the morning that his senior wife was missing with their son, but there was nothing he could do about it, nor did he know where to look for her.

The runaway wife walked several days in the desolate plains of the Nugal valley, going towards the place where her relatives were encamped last time. Then suddenly she saw from afar someone running towards her, kicking up huge dust-clouds behind. The woman soon realized that the Nugal valley was the domain of the terrible cannibal-woman, Dhegdheer and, no doubt, it was she who now sped towards her to seize and devour both herself and the child. After such thoughts she ran away with her child on her back as fast as she could and Dhegdheer raced after them.

The mother and her child were healthy and plump and this enticed Dhegdheer's appetite very much. The cannibal ran towards the mother to overtake and seize her, but she could run almost as fast as Dhegdheer who nevertheless was closing in all the time. Then suddenly the mother came to the deep Hargaga Rifts\(^2\) and, holding her child firmly against

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1) Carro-edeg means the globe, or beyond the horizon; it is an archaic term used centuries back by the Somali nomads. (See also text in connection with footnotes 2 on pages 120 and 127.)

2) In eastern Somalia, running from the Golis Mountains in the northwest to south-east, the southern end of the Nugal Valley is formed by the rivulet that drains into the Indian Ocean at the town of Ayl. These rifts are deep cracks in the ground caused by subsidence of the earth's crest and are found in the Nugal Valley, near the historic town of Taleh.
her breasts, she jumped over the yawning abyss and, safely landing on the far side, she continued her flight from danger.

Now Dhgdheer could not jump over the abyss for she was too fat and heavy. Stopping at this side of the rifts she gave up the chase, lamenting sorrowfully in the following verse:

- Bal naagtaas barida daya
  bal balaq-balagdeeda daya
  bal bocoolkay sidato daya
  cakuye Boholaha Xargaga
  gof xiimaayay xiraan
  gof duulaaayay dabraan!
  (Oh! What hefty buttocks that woman has
  how plump and fat is she
  cute little one she carries, too,
  Hargaga rifts accursed are
  one's flight shackle they...)

This was the only occasion a victim succeeded in outracing Dhgdheer to escape her merciless clutches, says the story.

Tale 4: Dhgdheer, White Buttocks and Falad (Dhgdheer, Baricade iyo Falaad)

It is said that there lived a man and his wife, together with their two children, a son named Baricade, White Buttocks, and a daughter called Falaad, the beautiful.

One day the mother sent her children to fetch fire from the hut of their grand-parents nearby, so that she may cook their meal.

- Grand-mother and grand-father give us fire, so that mother may cook meals for us, said Falaad, standing just outside the grand-parents' hut.

- Come in and take it, a voice said from inside the hut.

- Grand-mother and grand-father give us fire, repeated Baricade who got the same answer.

The children were surprised to hear such unusual replies, because their grand-parents were always hospitable and happy to see their grand-children come and they never talked to them in this manner. Besides, the fire-place used to be in the courtyard and was never kept inside the hut. The children returned home without the fire and told their parents of what happened.

Then the mother herself went to her parents' hut to fetch fire. She entered straight into the hut and she was seized by strong hands, clubbed to death and eaten up!

As his wife failed to return home her husband went to look for her, but his in-laws told him that they did not see her. He started to look for her and called out in the forest, thinking that, perhaps, she might have lost her way in the darkness of the night. In vain he looked for her.
Next day the man went to his in-laws and asked them to send him some female to help him look after his children and the home in the absence of his wife. The in-laws agreed to this request and sent a woman-relative to go and help their son-in-law in looking after his children and the home.

One night while he was asleep the new woman slit the man's throat and ate some of his flesh; hiding the rest of it in a container in the hut. This woman was, in fact, the terrible cannibal, Dhegdheer¹, who struck terror in all the people in the land.

- Your father has gone on a long journey to visit his relatives.

Dhegdheer told Baricade and Falaad next morning as they did not see their father about, and they believed what their guardian told them.

One evening the children drove home the herds of goats and sheep they grazed all day long in the forest and said to their aunt (they so addressed Dhegdheer):

- Aunt, give us some food, we are very hungry.

- Haanta qabadheer dhaafa
  haanta qabadhuubo dhaafa
  haanta burayar dhaafa ee
  haanta buradhagaf hiliba
  gadowgeeda suran soo qaata oo cuna
  aaburkana haka qaadina
  (Touch not the tall qabo²)-container
  nor the thin qabo-container
  nor the lesser buro³)-container,
  take the meat hanging on the small buro-container
  and eat it,
  but remove not the lid), Dhegdheer told the children.

The children accidently took the lid off the forbidden container and found in it human limbs cut up, which they recognized as those of their father. Baricade and Falaad were now very much afraid of their aunt and hid in the forest, saying to themselves:

- If she comes to look for us and says 'where are my beloved children who looked after my herds?' then we shall come out of hiding and reply 'here we are, dear aunt, we just went out to collect some firewood for you to cook our dinner', but if she says 'where are the naughty children whom I used to pamper so as to slaughter and eat them one after the other?' then we shall run away from her.

¹) Another version of this story says this was not Dhegdheer, but another cannibal-woman. Many Somali folktales often get mixed up due to their being modified through repetition by many generations of Somalis.

²) Qabo is a kind of plant fibre from which Somali nomads make water-containers of about 30-litre capacity.

³) Haan buro is a water vessel made from the root-fibre of the Argeeg plant; more durable than ones made of qabo.
The Children Escape

When the children opened the forbidden container, bowdheer, it boomed so loud that Dheedheer, who was away hunting people, heard the great noise made by the secret container and raced back home, so as to seize and slaughter the person who thus uncovered her secrets. As Dheedheer raced back she lamented thus:

- Ma Bowdheer baa la bujey?
  ma xayntii baa baxsatay?
  ma xaynkayga biliq leh

(Has Bowdheer been opened up?
has the flock fled away?
have secrets mine revealed?
woe enormous upon me befell!)

Dheedheer looked for the children in the forest and said to herself:

- Oh! where are the children whom I used to pamper so as to slaughter and eat them one after the other?

As the children heard these terrifying words they ran away as fast as they could and did not rest for many days and nights. After a while the cannibal-woman found the children's footprints on sandy grounds and she ran after them, so as to seize, slaughter and eat them one after the other.

Qaydar Thorns

As the cannibal-woman ran after the children she cursed them in the following verse:

- Qodar qaydarey juq dheh
  mas goqanow qab dheh
  kabotole jinnow juq dheh...

(Leat Qaydar thorns their feet pierce through
let snake in heat bite them
let shoe-maker's needle
in Jini's hands their feet pierce through!)

1) Xayn - waa tafta ama daraafka marada saddex-gaydda ah ee haweenka soomaaliyeed qaataan (Xayn is an archaic term, meaning the seams of the traditional skirt worn by Somali nomad women).

2) Xayn bilig leh - waa caawrada qofka oo aan asturayn; waa sir qarsoo-nayd oo la ogaadey (the phrase means literally: the revelation of the private parts of a person's body. Here it denotes a secret that has come into the open).

3) Qaydar is a tall, thorny tree common in the Somali forest, it belongs to the acacia species.

4) The poison of a snake when in heat, or mating season, is more deadlier than other periods in its life; Somali popular belief holds this theory, but which has not been proved by modern science.
And then Falaad's foot was pierced through by qaydar thorns and she was unable to run any more; the cannibal-woman caught the girl then, saying:

- You shall not escape from me again; I'll feast on your young, tender flesh!

- Oh! Aunt dear, I was only trying to catch for you my brother, Baricade, who's disobedient to you, and to bring him back to you so that you could feast on his tender flesh. He hasn't gone far yet and if you just remove the thorns in my foot I'll run after him and catch and bring him to you, so that you can do with him what you like.

- Oh! Really? That is a good girl, said the cannibal-woman believing Falaad's words and removed the qaydar thorns in the girl's foot.

Falaad thus tricked Dhegdheer and ran after her brother, catching up with him in no time, for she was a fast runner. She told her brother how she tricked the cannibal-woman and he was glad that she was safe and with him again. The children continued their escape together.

A Snake in Heat

But then suddenly a snake in heat had bitten Baricade in the foot and he could run no more, and the cannibal-woman, who was still running after the children, overtook and caught the boy.

- You, naughty boy, shall not escape from me again. I'll feast tonight on your young, tender flesh! Said Dhegdheer.

- Oh! Aunt, I was trying to catch for you Falaad who tricked you when you helped her and removed the thorns in her foot and then escaped from you. She hasn't gone far yet and if you just suck out the poison of the snake from my foot, I'll run quickly after her and catch and bring her to you, so that you could do with her what you like, said Baricade in a voice trembling with fear.

- Oh! Really? That is a nice boy. Said the cannibal-woman and believing the boy's words sucked out the poison of the snake in his foot; and he was able to run away after his sister.

Baricade too, thus tricked the foolish cannibal-woman and he and his sister ran away together faster and faster, so that the man-eating woman, who was still chasing them, may not catch them again.

The Great Sea

After running many days the children came to a great sea and asked it:

- Badey meel noo bannee
  belaa na waddee!
  (Oh! great sea
  make way, please
  for fearsome cannibal
  pursues us to seize and devour).
The sea took pity on the children and made way for them on its bottom and said:

- Follow up that path, but mind you, I'll swallow you up if you should dirty my bottom.

The children followed up the path and crossed over to the great land beyond the sea, and they did not dirty the great sea which helped them.

The cannibal-woman who was still pursuing Falaad and Baricade also came up against the great sea and said to it:

- Badey meel ii bannee
  beerkaygi baa igi baxsadaye
  (Oh! great sea
  make way, please
  children mine beloved
  from me ran away).

- Follow up that path, but mind you, touch no part of me, or I'll swallow you up, said the great sea.

Dhgdheer followed up the path, but she was careless and touched the sea which got annoyed and drowned Dhgdheer\(^1\).

Now Baricade with his sister rested in the great land beyond the sea, where there were no more cannibals to be afraid of.

The Gazelles

But the children were very hungry and tired after the long flight from Dhgdheer and Baricade went into the forest to look for food. He saw many gazelles grazing in the forest nearby. The boy walked stealthily behind the animals and drove them towards the place where his sister was, shouting to her:

- Baayey
deeroy jab dheh! (Sister mine
  say: 'May gazelles collide;
  their bones to break!')

The girl said these words and two of the gazelles collided in the stampede and one of them broke its legs and could not run away. Baricade caught and slaughtered the gazelle and Falaad cooked the meat which they ate and were satisfied.

Every morning Baricade used to go into the forest for hunting and his sister used to collect fruits and roots and in the evening she cooked the meat brought in by her brother; thus they lived happily in the great land beyond the sea.

\(^1\) This is another version of Dhgdheer's death, see also Tale 6.
Falaad and Fiqifarey

One day while her brother was away hunting Falaad saw a big lion coming towards her and she ran to a tall tree and climbed up to the highest branch to escape from the lion. As the lion could not climb up the tree to seize the girl it just sat in the shade below, waiting for the girl to come down.

The two men on a journey came to the tree to rest in its shade for a while and the lion on seeing them ran away. One of the men was a priest and he spread out his prayer rug and said to the girl in the top of the tree:

- Jump down onto my prayer rug, I'll marry you.

The other man also spread out his upper cloth and said to the girl:

- Jump down onto my cloth, I'll marry you.

The men agreed that the one onto whose property the girl jumped would have her. The girl jumped down onto the priest's prayer rug; but the little finger of her left-hand had touched the other man's cloth and he demanded that the finger be cut off for him and he would do what he pleased with it. The priest then cut off his own finger, instead of the girl's, and gave it to the man, who took it and went on his way.

Then the priest married Falaad and took her to a faraway land, and he was given the nick-name "Fiqifarey", the priest with the missing finger. Falaad and Fiqifarey together had many children and they lived happily in that faraway land.

When Baricade came back from hunting he could not find his sister in the usual place and he looked for her in the forest and saw on the soft ground her footprints following those of a man. Baricade followed the footprints but Falaad and Fiqifarey were a day and a night ahead of him and he could not overtake them sooner.

Baricade Turns into a Hawk

Baricade wished and prayed that he become a hawk, so that he could fly swiftly all over the land to look for his beloved sister. And his wish was granted and he became a strong hawk and swiftly flew all over the land in search of Falaad.

One day the hawk saw little children eating pieces of meat and it alighted on a nearby tree. The children took pity on the poor, hungry bird and threw some meat to it. Next day the bird came and perched on the same tree and the good children again gave it some meat and they did the same thing for many days afterwards. The children told their mother, Falaad, about the strange hawk and she said:

- Catch the bird and bring it to me.

And the children did so. Falaad put the hawk in a container full of clarified ghee, saying:
- If you are my brother Baricade make me a sign when you have finished eating the ghee and I'll let you out; otherwise you shall die in the ghee-container.

The hawk ate the ghee and was transformed into Falaad's brother, Baricade, and he made a sign that his sister soon recognized, and she then let him out of the container. Falaad and Baricade embraced each other warmly and they were very glad to be together after many years. Falaad asked her brother to live with her family and he agreed to do so.

**Baricade's Death**

Baricade used to teach Falaad's elder son how to ride horses and many other useful things, and the boy loved his uncle very much. Because of this Figifarey disliked Baricade and decided to get rid of him.

One day Figifarey, his elder son and Baricade drove the family's livestock to a watering point. The animals drank their fill of water and only Figifarey's horse, on which he rode, refused to drink the water and a magician told Figifarey:

- Unless the horse is first fed with a human liver it won't drink any water!

Now Figifarey decided to kill Baricade, his brother-in-law, and to feed the horse with his liver. He struck his deadly, warrior's spear into the ground as a sign of challenge and said to his elder son and Baricade:

- Now, let me see; which of you two could jump and clear the height of that spear?
- We'll try, said they.
- Alright, I'll hold the shaft of the spear firm onto the ground, so that you may not carry it off with your feet, or the wind may not blow it off, said Figifarey.

His son jumped first and easily cleared the spear, because his father secretly lowered the height for him. Then Baricade jumped and as he was over the spear-point Figifarey stabbed him with it in the stomach and killed him. Figifarey fed his horse with Baricade's liver after which as foretold by the magician, it drank much water.

**Falaad Avenges her Brother's Death**

Falaad was told by her son how her husband treacherously killed her brother and she vowed to avenge his death. She collected a handful of parasites known as "takar", ticks, that live on Somali camels and put them into a boiling pot to cook. In the same pot Falaad put a large placenta (mandheer - in Somali) from a woman who had just given birth to a baby, and she then used this stuff as sauce to her husband's meal.

Figifarey had eaten his meal with the takar and placenta sauce unknowingly and soon his stomach had swollen up bigger and bigger and he was in great pain. He thought he was pregnant like a woman. Figifarey was
then very unhappy, for he thought he was no longer a man and started
to sing sorrowfully:

- Takaro faw-faw
  sidee naago u dhalaan!
  (Out of my belly, you takars
  oh! how do women
  babies bring forth!)

Figiwarey died in great agony and Falaad and her children lived happily
ever after, says the story.

**Tale 5: Atirana-Kunuge (Catircaana-Kunuuge)**

The story was told that once upon a time there lived a man, his wife
and two daughters. The family owned only a goat and a ewe and each of
them produced a mouthful of milk. The girls shared between them the
ewe's milk and their parents shared in the goat's milk. The girls made
their share of the milk into cream which they used as a skin lotion
with which they sweetened their faces, fore-arms, etc. They decided this
was better use for the little milk they had, rather than drinking it.

The girls used to gather wild fruits and roots from the forest for food,
and applying their faces with the milk cream the girls always looked
fresh and healthy.

The wife gave the mouthful of milk produced by the goat to her husband
to drink; leaving nothing for herself. She had to swallow her own
saliva.

When his wife brought to him the mouthful of milk in a small container,
Atirana-Kunuge used to take a piece of cloth, "catir" (used by the
Somali nomadic women for rinsing out milk containers after fumigating
the vessels with burning shrubs or grass), and dipping it into the milk
he sucked the milk out of the catir; as a baby does to its mother's
breasts. Atirana-Kunuge did so in order to make the milk last longer,
and because of this strange habit of his was nicknamed "catircaana-
kuunuuge", milk-sucker through the catir.

**Atirana-Kunuge Abandons his Daughters**

Then after a period the wife died and Atirana-Kunuge married a new wife,
bringing her into the hut of his former wife. But the new wife did not
like the two daughters of the former wife, because she was jealous of
their youthful and good looks. She decided to set the father against
his daughters, so that he may chase them away from home.

One night the wife drank all the goat's milk herself, leaving nothing
for her husband.

- Wife, go and milk the goat for me; what is the matter, you want
  me to go to bed hungry tonight? Said he.

- Your daughters sucked out all the milk for the goat; see how their
  faces are shining and healthy, and you, their father, are thin and
lifeless. The ewe produces more milk than they could drink, and yet, because of their avariciousness, they won't let you have even the mouthful of milk the goat produced. Ask me no more milk to suck through cloth. Said the new wife angrily.

The old man then decided to chase away his daughters from home, so that he may live alone with his new wife and to have all the milk of both the goat and the ewe for themselves.

One day the father said to his daughters:

- Today I'll go with you to help in gathering the fruits and roots and we'll go to a fertile ground I know, where these are plentiful.
- Alright, father, said the girls.

After walking for three days and having gone far away from home, the father said:

- There are many fruits here, start gathering them and take a rest when you are tired; and wait for me while I also gather some fruits from those trees on the other side of the field. You listen to the chimes of the bell hanging from the neck of the pack-camel, which will be grazing around. I'll also hang my upper cloth onto that tall tree and seeing it you'd know I am still there.
- Very well, father, said the daughters, not suspecting their father's tricks on them.

The old man hung the camel-bell on a nearby tree and left with the camel itself. The wind swayed the camel-bell and the girls, hearing its chimes, thought that their father was still there and they stayed in their places, continuing the gathering of fruits and roots. Night came and the girls slept in the lonely forest and in the next morning they started looking for their father. They went towards the place from where the chimes of the camel-bell came and found it hanging from a lonely tree, swayed about by the wind. They searched everywhere and called out for their father, but could not lay eyes on him.

Atirana-Kunuge's Daughters Meet Dhegdheer's Daughters

Atirana-Kunuge's daughters lost their way in the great forest and walked for many days and nights; giving up any hope of finding either their father or the way home. They decided to go towards the west, following the noon-sun.

After walking for another five days and nights they at last came by chance to three huts standing in a lonely place. They entered in one of the huts and to their surprise found a young girl of about their age, tied up to the main pillar of one of the huts, and untied her. They told her of how their father abandoned them in the deep forest and how they lost their way; and they all cried together and they shed many tears in their sorrow.

The girl tied to the pillar was Dhegdheer's youngest daughter, and she recounted her story to Atirana-Kunuge's daughters, saying that her
mother tied her up, so that she may not escape, like her two elder sisters\(^1\) while the mother was away, hunting down people. The daughters hated their mother for her cannibalistic habits which made her a wild animal. Unlike their mother, the girls took clean, human food and avoided even touching the utensils used by their mother. The two elder sisters escaped from their cannibal-mother and were happily married. The youngest daughter also tried several times to escape but was unsuccessful.

- My mother is called Dhegdheer, I have no father and never saw him, said she through tears.

When the girls heard Dhegdheer's name they were striken with fear so great that the earth could not hold them! Their mother used to recount for them the fearful stories of Dhegdheer; that she was a terrible cannibal and that all the people had fled from the land because of the fear of her.

- Woe to us! We fell into the clutches of the terrible Dhegdheer; we must run away from here at once. Cried Atirana-Kunuge's daughters.

- Nothing on earth nor the heavens could escape from Dhegdheer; and you have no chance of doing so; listen to my advice: we are three persons, let us together kill this terrible cannibal-woman and save ourselves and the people from constant threat and death. She's away now, hunting people; if she sees you here she'd kill and eat each of you one at a time! Dhegdheer's daughter told the frightened girls.

- Oh! kind sister, please hide us from her; we agree to do anything you say.

- Alright, I'll hide you behind this hut and cover you up with a grass-mat; but you must not move nor make any noise. If my mother notices you're here she'd make a feast of you and I'd be unable to help you, said Dhegdheer's daughter.

The girls agreed to this arrangement with Dhegdheer's daughter who gave them food and water for they were very thirsty and hungry, and hid them.

- Now you should retie me to the pillar; my mother will untie me when she comes back and will retie me to her waist as she goes to sleep. When her long ear falls down, you know that she's sound asleep; then you should come out and untie me, and then we shall carry out our plan, said Dhegdheer's daughter.

**Bowdheer and Adar - Dhégheer's Secret Containers**

Dhégheer had always three or more separate huts and in the first hut she kept the great secret container, bowdheer\(^2\), big boom, so-called

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1) Other tales have it that Dhégheer had only one daughter, see also Tale 6, footnote 1 on page 113 and first section on page 112.

2) See footnote 1 on page 117 and footnote 2 on page 120.
for the loud noise it made when opened. When the lid was taken off bowdheer its boom could be heard from far and wide. The daughter used to plug her ears with her fingers whenever her mother opened bowdheer, so as to avoid her ear-drums breaking because of the great force of the boom.

In the first hut there were ten vessels in all, nine of them containing water, and all standing in line with bowdheer, which stood in the ninth position.

- Touch not the ninth vessel!

Dhegdheer used to command her daughter whenever the girl wanted to draw drinking water from these containers.

In Dhegdheer's second hut stood the great cooking pot, called Adar\(^1\) which no one but she could lift its lid off. In this pot the cannibal used to cook human flesh on which she fed. In this hut, too, there were ten vessels in all, the tenth in the line being the Adar, which Dhegdheer also forbade her daughter to touch.

Dhegdheer used to dump the bones in a large open pit outside the huts after eating the flesh off them. Thus, there were so many bones scattered about, which from afar looked like herds of goats grazing in a field.

Dhegdheer and her daughter lived in the third hut where the girl ate her meals and kept clean food and water. Her mother never allowed her to enter into the other two huts, except when drawing water from the containers in them, other than bowdheer and adar. The girl never knew what was in those two great vessels. In the evening when Dhegdheer returned from hunting she always brought something large and heavy in her huge bags, and her daughter never knew what these contents were, which her mother put into adar and bowdheer, the secret pots. Dhegdheer used to bring in also a live goat, a sheep or the carcase of a wild game for her daughter's food; but the cannibal-woman ate no clean, human food since turning to cannibalism. Only after Dhegdheer's death did her daughter come to know that her mother stored human flesh in those secret containers.

Tale 6: Dhegdheer's Death

Atirana-Kunuge's and Dhegdheer's daughters decided to kill Dhegdheer now that they were three persons and the cannibal-woman was alone. Dhegdheer's daughter hid the two girls behind one of the huts, so that her mother would not see and kill them for food.

In the evening Dhegdheer returned from hunting, carrying the body of a young boy, and putting all of it to boil into Adar, the great cooking pot, said:

- Listen, daughter, I am too tired and would lie down for a while

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\(^1\) See footnote 1, page 116.
to rest; come and massage for me my feet. Watch also and wake me up when the pot boils up, as the late moon rises tonight.

- Alright, mother.
- Strange, do I sense the smell of a virgin's breasts! Said Dhegdheer, sniffing about.
- They're mine, mother, said her daughter.
- Do I sense the smell of fat, female's buttocks!
- They're mine, mother.
- Do I sense the smell of a girl's warm abdomen!
- It's mine, mother.

Dhegdheer lay down near the boiling pot and she was very tired for she had been chasing people all day long. She started snoring wildly: brr... buuuf... grrr... buuuf! The daughter massaged her mother's feet softly, removed her mother's kerchief and untied the long, shaggy hair. She did all this so as to make Dhegdheer feel comfortable and go to sleep quickly.

When sleeping Dhegdheer used to keep her long knife in her right hand, keeping it underneath her head. She also used to tie up her daughter's hands at night with a strong rope and then wound the other end of the rope around her waist; so that she could not escape while the mother slept. Whenever the rope moved a little she at once woke up, thinking that her daughter was trying to untie herself and escape. And when in the morning Dhegdheer went out hunting she tied up the girl to the main pillar of the hut, so that she could not run away in her mother's absence.

After a while Dhegdheer's long ear had fallen down that night, which meant that she was sound asleep. This was a signal for the hidden girls who then came out and first untied Dhegdheer's daughter. At the same time they tied Dhegdheer's hands and feet together with the same strong rope with which she used to tie up her daughter. They then collected heaps of cowrie shells and poured them into the Adar in which Dhegdheer's dinner was being cooked that night. When the shells became red-hot the girls poured them into a large bowl; in another big bowl they poured the hot, human broth from the Adar. Then the girls, collecting all their courage, first poured the hot broth into the cannibal's long ear as she was still asleep; and when Dhegdheer opened her mouth with a cry of a great pain the girls poured into it the red-hot cowrie shells. The hot broth at once burnt out Dhegdheer's brain and the shells cut her internal organs into pieces. She could not do anything to save herself because her hands and feet were tied up. She cried wildly: "Aah! ... aah! ... ooh!" The girls gave not attention to the old cannibal's cries of agony.

Qaaxoy bislow qaacow dalluuun!
(Let her lungs burn out, let smoke through them bellow.)
Joyfully sang the girls as the huge body of the cannibal was caught up by consuming flames. Soon her flesh, bones and all turned into ashes. The terrible Dhegdheer was no more\(^1\)

When the girls had made sure that Dhegdheer was dead at last they became so happy and started singing and dancing. They climbed onto a tall tree and proclaimed the death of the dreadful cannibal-woman:

- Dhegdheer dhimatoo
dhulkii nabadey
soo dhowaada!
(Dhegdheer is no more
return you all
return to the land
return in peace!)

The girls then took the lid off Bowdheer and buried decently the human remains that Dhegdheer had kept in it.

After Dhegdheer's death the people returned to their land and to the water-wells they had abandoned for fear of the cannibal-woman. Then the rains came pouring, the animals regenerated themselves and the people were happy again. Three brave, young men, riding on three fast horses, came and married the three brave girls who killed Dhegdheer and saved the people. After a time each of the girls gave birth to three sons and they all lived happily ever after, says the story.

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1) There is another version of the story about Dhegdheer's death, which says that the girls burned her alive. See also Tale 4.
An interesting characteristic feature of Somali folktales is that most of the principal characters in them are females, rather than males. There is no male personage in these popular tales as famous as the two female heroines of Arraweelo and Dhqgheer (Tales 1 - 6). These female personages feature in many tales from the north and north-eastern Somalia where both heroines seem to have left their eternal memory in the popular lore. The Dhqgheer and Arraweelo stories, however, spread all over the Somali territories through the centuries; being handed down from generation to generation.

The predominance of female characters in Somali lore is perhaps due to the theory that in earlier centuries the matriarchal lineage was the base upon which Somali family life rested in earlier periods of the nation's history. The matriarchal lineage did not wholly lose its historical identity in modern Somalia; for there are clans still bearing the names of their ancestral mothers, such as, for instance, rer- Cambaro, rer-Mayran, etc. The "rer" stands for clan or family, and it is prefixed to the ancestral mother's name: Cambaro, Mayran, etc.

Similarly, many Somali males bear their maternal names, rather than those of the fathers. For example, ina-Geelo, son of the woman Geelo. The son here might be a grown-up man with his own male-names, say Warsame Guuleed Warfaa, which are the names of the son, the father and the grandfather, respectively. Yet, the maternal name ina-Geelo sticks to the son and he is addressed as such by everybody. The majority of the Somali men, however, object to being called by their mother's name, as in our example, and they prefer bearing that of their father. This is, of course, a manifestation of male pride, which in later ages may have resulted in the institution of the patriarchal system in the matriarchal Somali family of earlier centuries.

Because of the predominance of the Dhqgheer and Arraweelo stories in Somali oral literature, and also because of the important historico-cultural values contained in these stories, we have included in our present collection the more well-known tales concerning these popular female characters.

1. Arraweelo, the Tyrant Queen

Most of existing Somali oral literature, such as stories, songs, proverbs, etc., suggest that Arraweelo is to be considered as a mythological personage created by popular fantasy over the centuries. The Somalis existed as a distinct ethnic group with their own historico-cultural background.
There are other stories, however, which seem to indicate that Arraweelo did actually live and rule most, if not all, of the Somali territories. These semi-biographical tales, which give us many personal details of this fabulous queen, are among the well-known Arraweelo stories. For instance, Arraweelo's mother was said to have been called Haraamaanyo\(^1\); but no mention is made in the tales about who her father was.

During the Gu\(^2\) and Xagaa\(^3\) seasons Arraweelo used to move her court to a place called Hawraartiro\(^4\). In the Dayr\(^5\) and Diraac\(^6\) seasons she used to live in a place called Ceelaayo\(^7\).

There is a place called "jeexii Arraweelo" which means Arraweelo's valley, situated also near the village of Ceelaayo\(^7\).

2. Arraweelo's Tomb

In the Ceelaayo village there exists, it is reported, a stone-mound called "taallotiiyriaad", or "maanla" by the local Somalis. Tradition holds that this particular stone structure is Arraweelo's tomb. Whenever Somali men pass by this stone mound they throw several stones onto it with a curse upon Arraweelo's name. The mound itself might as well have been created in this way over the centuries.

In contrast, Somali women place green branches and fresh flowers onto the supposed Arraweelo's grave as a sign of respect for the greatest woman-ruler in Somalian oral literature.

Oral traditions thus indicate that Arraweelo reigned in north-eastern Somalia, in the Nugaal and Sanaag provinces. Many of the Dhdegheer adventure stories indicate that they also belong to this part of Somalia. We have recorded here, as an illustration, eight of the Arraweelo stories which are among the well-known.

1) Haraamaanyo - a lake between the cities of Harar and Diredowa in eastern Ethiopia bears the name "Haraamaanyo"; in the Somali language "haro" means a lake, and "maanyo" means the sea.

2) Gu' - the main rain season in Somalia which falls approx. from April to June.

3) Xagaa - the dry season before the Gu', about January to March. These seasons vary according to the different climatic regions in Somalia. In the southern coastal regions, e.g., Xagaa follows the Gu' seasons. Here we took the calendar followed by the Somalis living today in the regions of north-eastern Somalia indicated by the Arraweelo stories.

4) Hawraartiro - a place-name in the Nugal valley in north-eastern Somalia.

\(^*\) Dayr - the second rain season in most of the regions in Somalia which falls about October to December.

6) Diraac - the second dry season in most of the countryside, which comes in about July to September.

Tale 7: Arraweelo and the Castration of the Men

The story is told that the men always ruled the land and fought against one another. The women looked after the children and the home. Everything was then in its proper place.

Then a girl was born to a man and his wife and soon she grew up to be a clever young girl. Her parents named her Arraweelo. Many young men came to Arraweelo's father to ask for her hand in marriage, and at last he gave her away to one of the suitors who paid many livestock as dowry for his pretty and clever daughter.

But Arraweelo was not happy with the work of a housewife, looking after the home and the children. She wanted to take part in the work of her husband and the rest of the men; such as sitting in the council of elders' meeting where important decisions were made for the people. She also wanted to take up arms and fight like a man in the battle field.

- It's strange you behaving and thinking like a man; your place is in the home, looking after our children and the livestock, said her husband.

- A woman could also do what a man does if she really wants to; most of your councilors are old fools. Why not allow able women to take their places in the council instead of these old fools? Demanded Arraweelo.

Her husband was surprised by his wife's great ambitions, against which he could not dissuade her.

- Stop all work in your homes for three days; let the men do everything for themselves. In this way we'll keep them busy and they would have no time for anything else. We'll secretly seize all their weapons and then round up all the men in the land. We'll then rule the land instead of the wicked men. Arraweelo told the women one day.

The women did what Arraweelo told them to do and for three days the men did all the house-work in place of the women and they had no time for anything else. The clever Arraweelo carried out her plan to seize power and she became the ruler of the land.

When she became the ruler of the land Arraweelo gave orders to castrate all the men and made them eunuchs. She did this because Arraweelo was afraid that the men may over-throw her one day and reimpose their authority. All the men who resisted being castrated were put to death as Arraweelo ordered.

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1) The feminine name "Arraweelo" is also pronounced by many Somalis as "carraweelo"; the term is composed of "carro", the earth, land; and "weel", a vessel, a container. The final vowel "o" indicates the gender of the noun "Arraweelo".
Tale 8: Arraweelo and the Eunuchs (Weyshii Ina-Feyd Fallar Dhac)

It is said that Arraweelo was so fat that she could not reach her back with the hands, and she needed someone to help her wash that part of the body. Arraweelo owned one thousand-head of milch-camels whose milk she drank. This made her very fat and heavy of body. Because of the excessive fat Arraweelo's body emitted a bad odour which people sensed as they approached her. But nobody dared to say anything about this defect of the great queen.

One day the great Arraweelo called in one of her many eunuchs and said to him:

- Come and wash my back, for I can't reach it with my own hands; as a reward I'll give you the calf that was born the other day to Feyd, the cow. But on condition that you say no word about me.
- I'll do as Your Majesty wishes me to. Replied the servant meekly.
- Alright, said the queen.

She went into her bathroom and, undressing herself, called in the eunuch to bath her back for her. But soon the poor fellow was choked by the stinking odour given off by the corpulent queen.

- Arraweelo
  urna loo dhimey
  ufna lama oran karoo! (Arraweelo, any more endure I can't
  neither "uf!" could I say) cried the eunuch.
- Ina-Feyd fallar dhac! (You've lost a quarter of Feyd's calf!) Said Arraweelo furiously, chasing away the poor fellow.

Tale 9: A Finger is yet to be Washed (Far baa Mayrla')

The story is told that Arraweelo used to take her bath in a water-well from which the people drew water for themselves and watered their animals. It was the only water-pond available and people and livestock used to come to it from a great distance. When Arraweelo came to bath she used to stay inside the well for several days.

One day many herds of camels were brought to the well from different parts of the country to be watered. The camels were very thirsty as 90

1) Only castrated men, called "dhufaan" in Somali, served Arraweelo in her court; for she distrusted normal men, it is said.
2) Uf! - an exclamation of disgust, chiefly of bad smell. You lost a quarter - means you didn't do your work properly and deserve no reward, or would get less than what you expected.
days had passed since the last time they had been watered. But the people saw that Arrawelo was inside the well, taking a bath; and that it would take several days before she finished bathing. There was nothing to be done but to wait until she came out of the well.

- Oh great queen! Come out of the well; let us water the camels which are dying of thirst. The people asked after several days of waiting.

- A finger's yet to be washed; let the camels wait! Replied Arrawelo imperiously.

The camels had to stay and continue drying of thirst until Arrawelo finished bathing her finger. For her word was the law of the land.

Tale 10: Arrawelo and Oday-biige (Arrawelo iyo Oday-biige)

There was a wise old man named Oday-biige who disliked Arrawelo because of her persecuting the men. The old man hid himself in the forest so as not to fall into the hands of the tyrant queen. She was, however, suspicious of his existence.

- Somewhere in this land lives an uncastrated man who is disobedient to me; go and look for him and bring him to me. Arrawelo ordered her "qubley", soldier-eunuchs.

And the qubley and the women-soldiers of the queen searched all over the land for the old man and found him at last.

- You're disobedient to our great queen, Arrawelo; come on, old man, we'll take you to the queen and you'll be punished for your mischief, said Arrawelo's soldiers.

- Take me not to the wicked, tyrant woman; she'll be asking you difficult riddles which you'll not be able to answer. You'll need my advice and guidance someday. Oday-biige told Arrawelo's soldiers.

They thought over the old man's words and agreed to let him live in freedom in the forest.

- We searched all over the land, mountains, forests and rivers, but couldn't find the uncastrated old man who disobeys your majesty, said the qubley as they came back to Arrawelo's court.

- You're good for nothing; you're all liars, I don't believe you; go away from my sight, cried Arrawelo angrily.

1) In the dry seasons Somali nomads usually water their camels after a period of about 90 days; camels could stay without drinking water for that long.

2) The term "oday" means an old man, an elder, and "biige" means the coward. Because of his hiding himself in the forest people gave the old man this nickname. In other popular stories this character is known as "Cisal-gubeer", the one with the crooked penis.
Tale 11: An Arch as Tall as the Rainbow (Dhigdhexo Dherer Le'eg Qaansoroobaad)

Arrawelo waged many wars against her enemies, it is said, and she herself led her armies into battle. In one of these battles she won a great victory over the enemy and to celebrate the event Arrawelo called in and ordered her "guurti", counselors:

- I want you build for me a triumphal arch as tall as the rainbow, so as to commemorate my great victory over the enemy.

Now it was impossible for the people to construct such a giant structure and at the same time they dared not to refuse Arrawelo's orders. The people did not know what to do.

- Let's go to the wise Oday-biige whom we'd allowed to live in freedom in the forest and ask for his advice. Said one of the counselors who knew where the old man was hiding and the others agreed to do so.

- Wise Oday-biige! Arrawelo willed that we build for her an arch as tall as the rainbow and this is impossible to do; tell us what to do, said the guurti.

- I told you that you'd need me someday; now, go to the foolish tyrant-woman and tell her this: give us the measurement of the rainbow and we'll build for you an arch as tall as the rainbow.

And the guurti went back and asked Arrawelo for the measurement of the rainbow, as Oday-biige advised them to do.

- Strange! Who said no uncastrated men live in my land! Wondered Arrawelo as she realized the wise answer the counsellors gave her.

From that day the counselors-eunuchs did everything to keep Oday-biige hidden from Arrawelo; because they knew that they needed his wisdom and guidance. They built a hut in a faraway forest where Oday-biige lived free and they brought to him food and clothes secretly. When by orders from Arrawelo the people with their livestock had to be removed to a new place with pastures and water, Oday-biige, too, had to move with the camp secretly. For the counselors-eunuchs could not leave behind their wise adviser. They made him ride on a he-camel, which should be a "guumis"1), with black fore-toes, and covered up the load with a large camel-hide canopy, so as to conceal the rider inside.

Arrawelo used to remove also her court and followed her subjects to the new pasture lands. During the journey she was always on the lookout for that one camel in the caravan which groaned under the heavy load and fell to its knees. On such a camel a man's heavy bones, Oday-biige's, must be loaded, Arrawelo suspected. But the guumis-camel on which Oday-biige rode secretly never groaned; nor did it fall to its knees like the other camels, for it was a very strong animal. When the

1) Guumis - the first-born he-camel, reputed to have, when grown-up, great strength and endurance; only such a camel could carry the heavy bones of men, the people say.
other camels were tired and sat down to rest the guumis-camel went to
browse around. The suspicious Arraweelo uncovered the hide-canopy and
inspected the load on the sitting camels; but there she did not find
Oday-biique. It never occurred to her to inspect the load on the guumis-
camel that browsed around, and so the wise old man was saved.

Tale 12: A Skin with Furs on both Sides (Harag Labada Docoodba Dhogor
ku Leh)

Arraweelo always suspected that the people were plotting against her
rule and that they were assisted and guided in this by an uncastrated
man hidden somewhere in the land. In order to satisfy herself on this
point Arraweelo called the people one day to a big meeting and told
them this:

- I want you to bring me an animal skin with fur on both sides of
it; I know that there're intelligent persons among you and that you
can solve this problem easily.

Now this was another difficult riddle for the people because they did
not know where to find such a skin. The people thought about how to
solve the riddle but found no solution to it.

- Let's go again to the wise Oday-biique and ask for his advice as
before. They said and sent their representative to him secretly in
the forest.

- Wise Oday-biique! Arraweelo willed again that we bring her a skin
with fur on both of its sides and we do not know where to get such
a skin; tell us where to get one.

- An ass's ear has fur on both sides; take it to the tyrant woman,
the wise Oday-biique told the people, and they cut an ear from an
ass and took it to Arraweelo.

- Strange! Who said no uncastrated men live in this land! Said
Arraweelo when she saw how the people solved her second riddle.

Tale 13: Arraweelo and her Daughter (Arraweelo iyo Inanteedii)

Arraweelo ordered that her husband should also be killed, because most
of all she feared that he would overthrow her someday and take her
place as the ruler of the land. After the husband had been killed
Arraweelo realized that she was pregnant and gave birth to a baby daugh-
ter when the time came. The child grew up and became a beautiful girl.
She was a kind-hearted person and did not like her mother ill-treating
and oppressing the people; but there was little she could do about it.
For she herself was very much afraid of her mother.

Now Oday-biique, who was hundred years old, and the only uncastrated
man in the land, decided that he should beget a son who would someday
kill the tyrant Arraweelo, so as to stop her oppressing the men. And
so Oday-biique and Arraweelo's daughter met secretly in the forest. This
was the first time that the beautiful girl had seen a man as a woman.
The wise Oday-biique told her how her mother persecuted all the men,
how he hid himself in the forest, so as not to fall in the hands of the tyrant woman and that the men and the women in the land need one another, just like the two hands of a person.

- Whom did you go to bed with? Tell me quick, you ... you disgraceful girl. Cried Arraweelo as she saw that her daughter was pregnant.

- What about you, mother; whom did you see before I was born? asked the daughter quietly.

- Anyway, I'll destroy the thing in your belly should it be a male. Said Arraweelo furiously.

When the time came the daughter gave birth to a boy, and Arraweelo who was waiting for this moment said:

- Bring to me this little enemy of mine so as to destroy it at once.

Now the daughter was a clever person and she thought out a way to save her child from being killed by his own grandmother.

- Oh dear mother! Please spare the boy until he's able to sit on the ground; you may then take away his life. So beseeched the daughter.

- Alright; but remember I'll kill him as soon as he learns how to sit on the ground, said Arraweelo.

Time passed and the little boy was able to sit on the ground by himself. When Arraweelo saw this she said to the young mother:

- Bring to me that noxious creature of yours; I'll take the life out of him, for he's now able to sit on the ground by himself.

- Oh dear mother! Please spare the boy until he learns how to say 'mamma'! The young mother begged of her mother, Arraweelo.

- Alright; I'll let him live till then; but he shall not live after that. Arraweelo said grudgingly.

Then the boy grew up still bigger and was able to say the word "mamma" to his mother. Arraweelo who waited for this moment told her daughter:

- The little creature can now call you 'mamma'; I spared his life until now; no more pardon for him, bring him to me.

- Oh dearest mother! Give the boy one more chance, until he can walk, said the young mother.

- This time also I'll spare his life; but remember it's last time, I'm fed up with your begging me of his useless life, said Arraweelo.

In the meantime, the boy grew up fast and he was now able to walk about the house.

- The little enemy of mine can now walk and I'd have him alive no more; the more I see him around the more I hate him and his kind. Arraweelo said.
- Oh dear mother! The boy's now able to look after the baby-goats and keeps them safe from the jackals; he's a useful person to us. Spare his life, dear mother, until he's able to look after all the goats and sheep for us, said the young mother.

Arraweelo agreed this time also to let her grandson live longer. And the boy grew still bigger and faster and he was now able to take care of all the herds alone.

- Please, mother, yet spare the boy's life until he's able to look after the camels, too. The young mother asked.

Arraweelo agreed grudgingly to let the boy live still longer. He then became a strong young man, able to take care of their large herd of camels.

- Give the boy only one more chance, Oh dearest mother, until he's able to handle a spear and a shield with which to protect you and me from our many enemies. Requested the daughter of her mother.

- This fellow's no child any more and poses a real danger to me. He looks after the livestock alright; but the spear and shield ...! Anyway, this is the last time I pardon him; he's already dangerous, very dangerous to me. Said Arraweelo and she let the young man live yet longer.

Some years had passed and the boy became a tall, strong and brave man. He always carried two large spears and a great shield made of rhinoceros hide and no man was able to challenge him to a fight. He then left his grandmother's court to live free in the forest, because he knew that she hated him and wanted to have him killed. Arraweelo realized that her grandson posed a real danger to her rule; for he was the only uncastrated man living free in her kingdom.

- Woe is to me! How foolish I was not to have destroyed this fellow before he grew up to become such a danger to my rule and to my own life! Lamented Arraweelo.

Tale 14: Arraweelo's Death (Geeridii Arraweelo)

Arraweelo called in her counselors and soldiers-eunuchs and ordered them:

- Go and arrest immediately my grandson, whom I so foolishly allowed to live so long, because of his stupid mother's constant pleading for his life. He's now a real danger to my rule and to my personal safety. Go, bring him to me at once.

His mother, however, forewarned him of Arraweelo's intention to kill him should he be caught.

- Until now, my son, I haven't told you who your father is; I wanted to do so at the proper time, which is now. A wise old man called Oday-bidge who lives free in the forest is your father. Go and tell him who you are and ask for his advice and guidance, so that you may
escape from your grandmother who hates and wants to kill you. The boy's mother told him after Arrawelo ordered his arrest.

And the boy went into the forest to look for his father whom he found and told him who he was, asking his advice and guidance so that he may escape from Arrawelo's designs on him. Oday-biiqe thought for a long time and then said:

- I am glad to have you, my son, by my side; we're two men now. Although Arrawelo is your grandmother whom you owe filial respect according to our ancient traditions, yet she's a tyrant and has persecuted all the men in the land without good reason. Her rule should, therefore, be ended by force and a wise man be elected as the leader of the people. Now, go and construct a large, cosy "ardaa" near the water-well from which the livestock are watered. Then invite Arrawelo there, saying you wanted to settle the differences between you in a peaceful way. Now this is a trick, remember. Keep ready your two sharp spears and the shield, and as soon as she comes invite her to sit in the "ardaa"; always pretending that you have peaceful intentions. Choosing the right moment thrust the first spear into her heart so as to disable her at once. The eunuchs and the women body-guards already hate Arrawelo and they will not offer you much of a fight. If Arrawelo utters the words "ba'ay!" as the first spear hits her, then know that after all she is a weak woman and will offer no resistance. But if, on the other hand, she utters the words "way oo way!" then know that she means to fight you like a man and you should finish her off by stabbing her with the second spear.

- Alright, father; I'll do what you told me to, said the son and went on his way.

- My blessing goes with you, son mine, said Oday-biiqe as he watched his son disappearing into the distance.

Arrawelo got the invitation from her grandson and replied that she agreed to come and meet him so as to make peace with him. But this was, in fact, her plan to catch him unawares and to kill him. He on his part wanted to do the same to her; "Rag isgurayee, baa la yiri!" - Men always lay traps for one another, - a Somali proverb.

- You take cover in the thicket nearby; I'll go alone to him and try to beguile him into friendly conversation. Then you suddenly jump in

1) Ardaa - a shed or shelter built of simple poles as supports for the frame and branches, grass, etc., to fill in the sides; Somali nomads build such shelters for honoured male-guests.

2) Ba'ay - an exclamation uttered especially by Somali women when in pain or misfortune befalls on them, such as the death of a member of the family. Traditions hold that Arrawelo pretended to be a man and she behaved like one.

3) Way oo way! - an exclamation uttered by Somali men when in anguish, in the thick of a fight; it is a cry for help.
and seize the scoundrel; I'll then kill him with my own hands.

So instructed Arraweelo her body-guards as they approached the meeting place.

But her grandson already saw how Arraweelo deployed her soldiers and that she was coming alone towards the reception place. As soon as Arraweelo entered with her heavy steps into the "ardaa" her grandson jumped on her from one side and stabbed her through the heart with his sharp spear.

- Hoogey oo ba'ay! (Oooo! ... aaaa! I am ruined! Woe is me!)

Cried the once proud and powerful Arraweelo as she fell down heavily on the ground. The man hit her no more; there was no need for it as the woman was already dead. He went to the women-soldiers still hidden behind the thicket nearby and said to them:

- There's no enmity between you and me; go and bury the body of the tyrant woman, Arraweelo. I killed her before she did the same to me.

And the women buried Arraweelo, the once mighty woman who ruled the whole of the Somali territories. They built a great monument over her grave

Arraweelo's demise brought a great relief to the men whom she persecuted. The men now elected Arraweelo's grandson as the new ruler of the land and the wise Oday-biige, his father, came out of hiding, so as to advise the young ruler in governing the people. The women, on the contrary, were unhappy about Arraweelo's death and the passing of power into the hands of men. Under Arraweelo they were the dominant sex, but the roles were changed now and the supremacy of the male re-imposed. It would then be a man's world where a woman would have only a subservient role. So thought the women when Arraweelo was no more.

Arraweelo's Advice to the Women

Arraweelo was always careful to prevent the women of her realm having close social relations with the men, whom she distrusted and condemned as traitors and mischievous creatures, who got whatever they wanted through the use of brute force. Arraweelo made standard rules for the women to observe in their relationship with the men, and any woman contravening these rules was punished severely. Some of these Arraweelo rules have been preserved in the vast oral literature concerning her and we record here a few examples:

1) See section 2: Arraweelo's Tomb.

2) In discussions of controversial topics in modern Somalia, such as the emancipation of women, the women often express their pride in and approval of what the legendary Arraweelo did to the men - persecuted them. For the women she is an immortal heroine, a champion for women's liberty. Such is, indeed, the force of oral traditions in the Somalia society of today.
Rule 1: Waxii aad yeeli doontaann diida marka hore (Whatever you will accept in the end you should refuse first).

Rule 2: Ina-rag dantiiisa ha ugu quminnina hagarla'aan (Never grant your favours to men ungrudgingly).

Rule 3: Gardarro ogaada, boohin ku dar garawshiiyo aad hesheene (Be the wrongdoer, but always cry so as to get sympathy).

Rule 4: Cunno ogaada, qarsoodi ku dara hungurisami aad hesheene (Always eat more, but hide it so as to appear temperate in eating).

Rule 5: Gogol-dhaaf ogaada, diidmo ku dara dannisami aad hesheene (Commit infidelity, but always deny about it, so as to pretend having a clean conscience).

Rule 6: Cudud rag isu geeya, calafkiisana kala dhawra (Unite the strength of men, but always feed them apart).  

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1) This popular Somali dictum is attributed to Arraweelo; its meaning is that men do great things when united, but their individual interests could never be reconciled. Arraweelo castrated the men so as to subjugate them and utilize their physical strength, see Tale 7.
CATEGOR Y B 3: THE ADVENTURE TALES ABOUT GIANTS

Tale 15: The Clash of the Giants: Adventure Tales about Giants (Xabbad Ina-Kamas iyo Birir Ina-Barqo)

Many popular heroes are remembered in the folklore literature of the Somali people where they are immortalized in the ancient oral traditions. These popular heroes fall into two categories: 1) imaginary heroes, and 2) real personalities. The latter are well-known in the nation's recorded history for they are men and whomens who lived and accomplished great deeds for the good of their people in diverse fields of life. As a sign of gratitude to these great men and women, the people cherish and preserve the memory of these heroes in the form of monuments built in their honour, books written on their exemplary lives and deeds. Examples are Sayid Maxamed Cabdille Xasan, Sheekh Axmed Gabyow, Xaawo Taako and many others.

In contrast, the imaginary popular heroes, like Dhegdheer and Arraweelo, exist only in the wonderful tales, songs, etc., created by the fantasy of the popular mind. Heroes of this kind are portrayed as guardians of the ideals of the society that created them, and their image is preserved forever in the consciousness of the common people. As an illustration we shall record here two well-known tales (Nos. 15 and 16 of Category B) about hero-giants.

Once upon a time, long, long ago there lived in the land two mighty giants, Uurku-baalle2), called Xabbad ina-Kamas and Birir ina-Barqo. Each of them ruled his part of the land and they did not know the existence of the other.

Xabbad was so cruel that he blocked up all the water-wells in the land with a huge rock which only he could lift off. He demanded a fat camel for his food from anyone wanting to draw water from the wells in the territory he ruled. The people had no choice but to meet Xabbad's demands so that he could allow them to have the water.

- Aahaa! This fat he-camel satisfies me, the giant used to say, seizing the fattest camel in the herd.

2) Uurku-baalle - literally one who has wings in the stomach; here the term means one who knows what is to happen in the future. It also means a giant, a powerful man.
The giant used to eat up a whole camel in one sitting and the people could not supply him a camel every day, and so many of them fled from the land because of the giant's cruelty.

Then there came another great giant called Biriiir ina-Barqo who heard about Xabbad's oppression of the people in this part of the land. The giant Biriiir used to wear in his forearms "birmado" or "dugaagado", huge iron bangles as ornaments. The bangles were so heavy, that ten of the strongest men were needed to lift up one of them from the ground.

Biriiir used to live in a cave called "shimbiraale", the cave of birds, and he used to sit in the cool shade of a leafy tree called "geed kaatun", the tree of the ring; so named because the giant's great finger-ring is said to have been discovered there many centuries later. Biriiir's ring was also so heavy that it could only be transported on the strongest pack-camel.

Unlike Xabbad, giant Biriiir was a kind man who never took anything from the people by force. The people complained to him about Xabbad's wrong-doings, telling him of how the latter blocked up all the water-wells and seized their property by force.

   - Show me this dastardly fellow, I'll teach him one or two things, said Biriiir angrily.

The people took him to Xabbad who was sitting at a water-well, waiting for someone to bring him the usual tribute, a camel for his meal. At the same time a man drove in a herd of camels to water at the well and Xabbad said:

   - Aahaa! this fat he-camel satisfies me, trying to seize one of the fattest camels.

   - And your death satisfies me! Said Biriiir, stepping aggressively towards Xabbad to battle with him.

The mighty giants were soon locked together in a deadly fight. The earth swayed and rocked about and violent winds swept the four corners of the land, caused by the sheer weight and the force of the blows the giants delivered onto each other.

   - Ooo .. aaaa! Let me take in air, cried Xabbad as Biriiir strangled him forcefully with his mighty hands.

   - You deserve no mercy, brute! Said Biriiir, killing his adversary instantly.

The news of the death of the dreadful Xabbad travelled far and wide and the people returned to their land and water-wells which Biriiir had now opened up, and they lived happily ever after.

Biriiir ina-Barqo then became the guardian of all the land, and he was respected and loved by all the people; for he was a kind giant, says the story.
Tale 16: Gannaje – the Mighty Giant (Tiirrigii Gannaje)

Once upon a time there lived a mighty giant by the name of Gannaje who looked after his father's herd of camels. Whenever he drove the camels to the water-pond Gannaje used to slaughter the fattest camel so as to make out of the skin a dar\(^1\) with which to draw the water from the deep well. The giant ate the whole camel's meat alone in one sitting!

- I've not many camels left to give you; take the last one in the herd and go away. I can't afford feeding you, said the father to Gannaje.

The giant then went away to the land ruled by the famous Wiil-Waal\(^2\), where Gannaje was received with great honour and was given a bride to marry and many livestock. He settled there with his in-laws.

- I invited one hundred men to dinner today; I want you to prepare enough food for the guests, said Gannaje to his wife one day.

With the help of the wives of the neighbours the wife prepared meat and milk enough to feed a hundred men. Later in the day Gannaje came home and said to his wife:

- I'll take a nap; you wait for the arrival of the guests and wake me up when they come.

He then entered the hut and ate all the food prepared for the guests. The wife saw the strange thing her husband had done and ran away for her life; realizing that he was not an ordinary human being.

- Go back to your home, let him eat all the food he needs.

The men of the village advised the frightened wife as she told them Gannaje's strange behaviour.

Then one day it was decided that the nomadic settlement be removed to a new place where better pasture and water for the livestock were available. It was agreed that Gannaje and the women should do all the work involving the transfer of all the households and the livestock; while the rest of the men stayed behind, just to test the ability of the great man. Gannaje agreed to this arrangement and he and the women transferred the whole encampment to a new place. The mighty giant ordered the women to construct their huts in the new places he allotted to each one of them and went off to sleep in the shade of a leafy tree nearby.

1) Dar - a trough, a wooden or hide receptacle used by Somali nomads for watering animals; water is drawn from an artesian well with a "wadaan", a skin bucket and poured into the dar from which the animals drink.

2) Wiil-Waal - a Somali legendary hero around whose name a great many popular tales were woven. He ruled western Somali territories, say the stories about Wiil-Waal. His proper name was Garad Farah Garad Hirsi Hantuun (see Iftiinka Aqoonta (Light of Education) by Shire Jama Ahmed, Mogadiscio, The National Printers Ltd., 1967, p. 5, No. 6.
- Wake up, Gannaje; it's almost sundown, you must get up and construct the stockade for the livestock, cried the women; bringing him the "godin" and "hangool".1)

- Go away, women; let me sleep yet a while, cried he.

The women went back to their work, much worried that Gannaje might sleep the whole night, leaving the livestock out in the open air for the night, an easy prey for the marauding wild animals.

But, to the surprise of all, the great giant got up at last; stretched out his mighty hands and began to pull out huge trees off the ground, roots, branches and all. Before the sun went down Gannaje had constructed a secure stockade for all the many herds the villagers had, into which the animals were driven as it became dark. This job used to take dozens of men to do it; Gannaje, the giant, did it alone in no time!

Late in the night the men arrived at the new encampment; but they could not enter into the inner compound for they were unable to lift off - all of them combined - the huge branch with which Gannaje blocked up the entrance.

- Gannaje, Gannaje! Cried his wife, get up; lift off the gate-branch and let the men in; they couldn't do it, all of them!

The great giant lifted off the huge gate-branch and let in the men, who were amazed with the great size of the stockade Gannaje had built. They had never seen anything like it before.

- Cunnada uu cuno hawl u qalanta buu Gannaje qabtaa ee hala iska daayo (Gannaje's labour is equal to the great amount of food he eats; so we'll tolerate him), said the men; realizing Gannaje's stupendous physical strength.

But the men wanted also to test Gannaje's personal courage. His in-laws gave the giant a milk and a pack-camel and told him:

- Here, take these camels and go away with your wife; we can no longer feed you.

The mighty Gannaje took away his wife and the camels and left his in-laws, to establish himself elsewhere.

After a while the men of the village sent a party of warriors after Gannaje to kill him and to retrieve the camels. They found Gannaje on the way and threw their sharp spears at him one after the other. The mighty man stood firm on his ground, caught in the air every spear thrown at him and broke it up into pieces. Instead, Gannaje caught and with his great spear killed the chief and many of the warriors; seizing all their war-horses from them.

1) Godin - an ax with a short wooden handle for felling trees; hangool - a hooked, wooden pole for pulling up the thorn-bush with which the Somali nomads construct animal pens.
- Gannaje, Gannaje! Have mercy on us; it's us, your in-laws, cried
the rest of the attackers.

And Gannaje, who was kind-hearted, spared them. They explained to him
their reason for attacking him and asked that he should go back to the
encampment with them, having proved himself a very brave man. Gannaje
agreed to this and his in-laws gave him many livestock and he lived
with his wife happily ever after, concludes the story.
CATEGORY C 1: MORAL-TEACHING TALES

Tale 1: A Coded Message (1) (Farriin Dahsoon)

Raage Ugaas Xuseen\(^1\) was born into a nomadic family in north-western Somalia. As a young boy he left his parental home to study at a Koranic school in a distant settlement under a well-known Sheikh. The boy was away from home for several years.

One day Raage met some men who were going to his father's settlement and he requested them to deliver the following verbal message to his father:

- Tell my father that I perform the five daily prayers, using ablution water but once\(^2\).

The travellers delivered the message to Raage's father who told them:

- Pass me when you are going back to your settlement; I want you to take some gifts for my son.

After some days the travellers came back to Raage's father as he asked them to, and he handed them thirty large pieces of fried meat and a container full of clarified ghee to be delivered to his son.

- Tell my son that there are thirty days in this month and that the reservoir is full, said the father.

On the way the travellers ate most of the meat and the ghee and delivered the remainder to Raage, telling him also his father's message.

- My father had sent to me 30 pieces of meat and a vessel full of ghee, and you here brought me only 10 of those pieces and little of the ghee. You should pay me back the missing portion of the goods. Raage told the surprised travellers, deciphering his father's message to them.

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1) An outstanding poet who lived in or about the middle of the 19th century. Raage is considered to be the father of classical Somali poetry; a lofty throne nobody else had ever occupied.

2) Muslims should wash their hands, feet, the genital organs etc. before performing each of the five daily prayers. After urinating or going off the body one should perform these ablutionary rites; otherwise the prayers would be invalid.
Tale 2: A Coded Message (2) (Nin Socdaalay)

Once upon a time a man undertook a trip to a distant nomadic settlement where he had some business to attend to. On the way the traveller met three robbers and their leader said to the traveller:

- We're going to kill you, because you're an old enemy of ours.

The traveller begged the robbers to spare his life but when they refused to do so he asked them to deliver a message to his wife who lived in the village ahead of them, and the robbers agreed to do so.

- Should I delay in returning home slaughter the eldest of the three he-camels we have to feed the children; the second he-camel should be securely shackled, so that it may not go astray. The youngest he-camel is to be left free to graze about, it wouldn't go far.

The robbers killed and robbed the innocent traveller and proceeded to the village ahead of them where the dead man's wife lived to deliver the message to her. The wife understood the content of the ciphered message thus: that the first and the second robbers had killed her husband and that they should be punished accordingly. The third and youngest robber was innocent and should not be punished. The clever wife welcomed the three men, giving them food and shelter as honoured guests. At the same time she secretly sent for the men of the village, who came and caught the robbers, as the woman related her husband's coded message. The robber-leader was put to death, the second robber was tied up to a tree as punishment and the third and youngest robber was set free in accordance with the dead man's ciphered message.

Tale 3: A Man's Choice (Labo kor u Jeeda)

Once upon a time there lived a young man whose property consisted of one she-camel only. One day he met a beautiful young girl whom he decided to marry, and he gave away the only camel he owned to the girl's father as the traditional dowry payment.

- Why did you give away the only camel you had? Asked his friends.

- He who admires the two upwards-looking ones (woman's breasts) easily foregoes the four downwards-looking ones (camel's teats).

Replied the man, who was head-over-heels in love.

Tale 4: A Choice (Doorran)

A man, a woman, a camel and a goat were asked once to choose any two of the things they desired most.

- I choose property and honour, said the man.

- You can't have both; choose one of them, he was told.

- I choose property; honour will come with it, said the man.

- I choose a blow and a bad word, said the woman.
- You can't have both; choose one of them, she was told.
- I choose a bad word; blows will come with it, said she.
- I choose browsing in the forest and growing a big, fat hump, said the camel.
- You can't have both; choose one.
- I choose browsing in the forest; a big fat hump will come later, the camel said.
- I choose an elderly shepherdess and a night-watchman, said the goat.
- You can't have both; choose one of them, it was told.
- I choose an elderly shepherdess; a night-watchman will come with her, said the goat.

Tale 5: A Strange Divorce (Furriin Silloon)

A man had married a young and beautiful girl, but he divorced her after spending only a night with his bride.

- What is the trouble between you and your husband? The surprised neighbours asked the girl.
- Nothing at all; I haven't said even a word to him, apart from everything else, replied the bride in amazement.

Then the man was also asked the reason for divorcing his wife so soon and he replied:

- I divorced her for she has these five serious defects:
  she is neglectful
  she is unlucky
  she is thriftless
  she is impatient
  she is curseful.

- How did you discover all these defects in her when you lived with her for one night only? The neighbours asked the man.

- As I entered the new hut last night I purposefully left my sandle outside, but my young wife did not bring them in. Then I understood that she was a neglectful woman. The sandle were stolen during the night and I understood that she was an unlucky woman. When my young bride was kindling a fire and used more firewood than necessary I understood that she was a thriftless woman. Also when she was starting the fire she blew violently with her own breath and did not wait for the firewood to burn gradually in their own time. I then understood that she was an impatient person. When she failed to start the fire as quickly as she wanted she got annoyed with it and said: "May floodwaters put you out, the accursed thing!" I then understood that she was a curseful woman and decided to divorce her forthwith, said the estranged husband.
Tale 6: A Father and Son (Inan iyo Adoogiis)

Once upon a time there lived a father and his son. When the boy grew up to be a young man his father got him married to a beautiful girl and also gave him a part of his livestock, so that the new family could have their own property.

Some years had passed and one day the son said to his father:

- Father, answer me three questions:
  Firstly, you're not more thrifty than me; yet, you've more livestock than I. Tell me why?
  Secondly, people listen to your advice, but nobody listens to mine. Tell me why?
  Thirdly, my wives are more beautiful than yours; but your children are better cared for than mine. Tell me why?

The father thought a while and then said to his son:

- My reply to your first question is:
  That, whenever you see the rains falling in a faraway place you at once drive your herds to that place. Instead, I first go to explore the new grazing place and drive the herds to it only after I'm satisfied that it's a better place for the animals than where they are at present.
  My reply to your second question is:
  Son, you offer your advice when nobody asks you for it. Instead, I offer my advice only when someone asks me for it; and only after considering the question in hand from every possible angle do I offer my advice.
  My reply to your third question is:
  Son, you choose your wives for their physical beauty. Instead, I choose mine for their good, personal qualities.

Tale 7: Choosing a Bride (Guurdoon)

There lived a man with his wife and they had enough livestock which provided them livelihood. A baby boy was born after some years to the couple and the father was very pleased to have got a son at last.

The years passed one after the other and the little boy grew up to be a tall, strong and brave young man, the pride and joy of his parents.

- Father, I want to marry, now that I am a grown-up man, said the son one day.
- Alright, son; but you should first let me see the girl you propose to marry.
- Alright, father, said the son and next day brought a tall, copper-coloured young girl to his father.
- Here she is, father, said the son.
- Very well, son; but I ask you to try and lift up that stone over there and bring it here, said the father.
Now the stone was too heavy for the son to lift off the ground and he had to give up after few attempts.

- Are you going to marry that fellow who couldn't lift a little stone off the ground? The father asked the girl.

- Certainly not, said she proudly and left.

The son presented four more pretty girls to his father, who set the same conditions for his son before accepting any of the girls as his daughter-in-law. In all his attempts the young man had no luck, however hard he tried to lift up the troublesome stone. The brides-to-be rejected the young man accordingly, as they thought him to be a weak and incompetent fellow.

The self-willed young man presented to his father the fifth girl of his choice, who was not as beautiful as the four previous girls. When she saw that the man could not lift up the heavy stone she gave him a hand and together they placed it at the feet of the father, who was watching the couple at work.

- That's the right girl for you, son; the other girls didn't help you lift the stone, but this girl did. Mutual assistance is the firm basis upon which family life rests, said the father, giving his blessings to the young couple.

Tale 8: Father's Advice (Wii Daddaa Talo Guur Weydiistey)

A man had a son who grew up and became a strong young man.

- Father, I have found a beautiful girl and I want to marry her; give me your advice, said the son to his father one day.

- What are her qualifications? Asked the father.

- She's very beautiful, has brown skin and talks sweetly; I admire her in every way. Besides, you know the saying: "beauty is half of the world". Wouldn't you advise me to marry a girl of such outstanding qualities, father?

- Son, haven't you heard another wise saying: "women adorn themselves with finery so as to dazzle the eyes of men, concealing their true personality behind the glittering veil"? My advice to you, my son, is: never choose a woman for her good looks only, but pay attention to her good qualities and family origin. Remember, the Somalis say that your son needs your help but once; and that is when you are choosing his mother, said the wise father.

Tale 9: Father's Will (Dardaaran Aabbe)

A man had three grown-up sons and owned many livestock. He also had two wives, one of them young and childless. One day before he died the father called in his three sons and said to them:

- One of you isn't my own son; go to our neighbour, the old man and he will tell you who that one is. Saying this the father died.
The three brothers went to the wise old man and said to him:
- One of us isn't our father's son; tell us who that one may be.
The wise old man made each of the boys sit in the shade of a different tree and then called in the eldest to himself and told him:
- I advise you to marry your late father's young wife, your step-mother; so that you could get her's and your share of the bequeathed livestock.
- How could I marry my own step-mother; the customs forbid it. Said the eldest son.
- Alright, you may go back to your tree and sit there till I call you, said the wise old man.

He then called in the second son and gave him the same advice as he gave to the first son. The second son also refused to take the old man's advice, for he thought it to be immoral to do so.
- Go back to your tree. The wise old man said to the second son.

He finally called in the third son, giving him the same advice as he gave to the first and second sons.
- I don't like the idea; but you're a wise man and know better than I; so I'd better take your advice, replied the third boy.
- This man agreed to do what you two rightly refused to do, that is, to marry your step-mother. Hence, he isn't your brother, said the wise old man.
- Verily he isn't, said the true brothers and left the third boy alone.

Tale 10: Feminine Wisdom (Talo Haween)
The story is told that four young girls left their parents' home to look for young men to marry them. After walking in the bush for several days the girls came to a nomadic settlement where there were several young bachelors.

In accordance with the rules of Somali hospitality the girls were well received by the people of the settlement and animals were slaughtered to feed the guests. Later in the evening the meat was brought to the girls while it was still hot and steaming in the cooking pot. The first girl took a piece of the meat but she could not take a bite of it and only got her fingers burned; she cried:
- The hotter the meat the more impatient the eater!

1) In ancient Somali traditions this practice is known as "heerin", and was resorted to by young girls who wished to get married when they are mature, so as to avoid spinsterhood.
- Cut it up, quick; we can't wait for the thing, said the second girl.
- Better wait until it cools down, advised the third girl.

While the girls were talking thus about the hot meat the young men of the village were hiding themselves nearby, listening to the conversation of the guests. They came to know that the first girl was impatient, the second was a glutton and that the third girl was the wisest. And the wise girl was married by one of the brave young men of the village who overheard her thoughtful words; whereas her friends found no man willing to marry them, says the story.

Tale 11: Feminine Deception (Dhagar Dumar)

Once upon a time a man undertook a long journey, leaving his wife to look after the home and their livestock. The wife was unfaithful to her husband and as soon as he left she brought another man to the house.

After some days the husband came back home and entered into the hut to have a rest after the long journey. At the same time the wife saw her lover coming to her as usual, not knowing that the woman's husband had returned and that he was resting in the hut. The woman decided to forewarn her friend of the changed situation and to avoid trouble. But how to do this without raising the husband's suspicion was a difficult question for her.

When the visitor came close to her the woman began to pound some millet with a mortar and pestle, reciting at the same time the following work-song:

- Sheerku1) sheerkii waa yahay
  shalay laysu sheegay
  laakin sheybkii sheedda2) lahaa
  aa shilaqaabta3) jiifa...!
(Right on time you came
  as we yesterday agreed
  beware, though, dear mine
  the old man of the abode
  in the recesses is resting he...!)

Through this simple work-song the cunning woman informed her lover of the presence in the house of her husband, without the knowledge of the latter, concludes the story.

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1) "Sheer" is a mispelling of "jeerkii", time, the appointed time. The poet alters the letter "j" into "sh" in order to keep to the alliteration of the poem which is on the letter "sh".
2) "Sheedda" means the recesses of the house.
3) "shilaqaabta" means the furthest part of the hut, the innermost part.
Tale 12: Fate, Love, or Hunger (Hed, Hawo ama Hunguri)

Many years ago there was a brave young man who fell in love with a beautiful girl, who also loved and agreed to marry him. But their parents refused them permission to marry, because an old enmity had existed between the two families for a long time.

The young man, however, refused to stop and forget loving the girl. And so one day he left his parents and went to visit the girl's family to see his beloved there. He knew that if the girl's brothers were to see him with their sister they would kill him. So he decided to meet his sweetheart at night when it was dark and to ask her to run off with him; so that they could marry secretly.

When it became dark one evening the young lover quietly came to the girl's family hut and found her sitting in the courtyard together with her two brothers. He had to make the girl know of his presence, without raising the suspicion of her big brothers and to avoid trouble by all means. He crawled on his belly up to the girl from behind, touching her back gently. She looked back and saw who it was. She continued her conversation with her brothers, who did not notice what was going on, and she asked them jokingly:

- Should the man you refused me permission to marry come to you tonight what would each of you do to him?

Now her lover who was lying down quietly behind the girl, thought that she was going to give him up to her brothers, and he was afraid very much of this.

- I'd kill him at once, the impudent rogue, said one of the brothers.

- I'd peel off his skin alive, so that he'd suffer the longer, said the second brother.

- And I'd have asked him three questions: Is it fate that brought you here, mad man? Should he say "yes", then I'd tell him: come in front of my brothers. Has love brought you here? Should he say "yes", then I'd tell him: go and wait for me beneath the big Lebi\(^1\) tree. Has hunger brought you here? Should he say "yes", then I'd tell him: take the milk-container in our hut and drink the milk in it, said the girl, talking to her lover obliquely.

- It's hard to know what is in a woman's mind, said one of her brothers.

None of them were suspecting their sister's clever designs and they both went to sleep after the long conversation that night.

\(^1\) A tall tree common in the Somali savannalands; its stem and branches grow straight up, often in classical Somali poetry a woman's gracefulness is compared with the Lebi branches.
The young lover understood the hidden message of his beloved and he went away as stealthily as he came. Later in the night, when her brothers were sound asleep the girl went to the big Lebi tree.

**Tale 13: Faruur and His Wife (Faruur iyo Afadiisii)**

Once upon a time there lived a short man with a hole in one of his lips, which is why he got such a name; and because of the hole in his lip he was very ugly. But he had many camels and he paid fifty of them as a dowry to the father of a very beautiful girl he proposed to marry. The father then gave his daughter in marriage to Faruur.

- The man gave me so many livestock and I am a poor man in need of property; therefore, I give you my fatherly blessing and wed you to Faruur, said the father to his daughter.

The daughter accepted the decision of her father for she was afraid of his curse, should she go against her father's wishes. The bride was then transferred to the groom's family, along with a rich trousseau.

Faruur soon learned that his wife despised him and was determined to break her pride and make her submit to his authority as the head of the family. The husband used to give his wife the remains of his meals, but she always refused to eat and used to throw it away when he was not watching her. She disliked eating any food he touched with his holed lips and the knowledge of this fact annoyed the husband all the more.

- Drink this milk after me. Faruur told his wife one day.
- I'll drink it later on; don't bother about me, said she.
- No, drink it in my presence, he ordered, trying to make her obey him.

When she realized that he was forcing her to do what he wanted, she drank the remainder of the milk he left for her while he was watching. Faruur then laughed heartily and said:

- Wife, you obeyed Faruur at last! Women obey only he who commands them, they say.

**Tale 14: Good and Evil (Xumo iyo Samo)**

Once upon a time Health came to visit its neighbour, Sickness, and said to it:

- You've caused great trouble to people in my absence; now that I've come to make people well again you should go away and cause no more trouble to people.
- I'd not go away as long as there are old people into whose bodies I am always invited to recite, replied Sickness.

After that argument, Health and Sickness each went on its way and they became great enemies ever since.
Prosperity once came to Poverty and said:

- You made many people to suffer; now that I have to help and give good life to the people you ruined, you must go away and let me do my work.
- As long as there are lazy people in the world who don't want to work and help themselves I won't go away, replied Poverty.

Peace had one day come to War and said:

- You caused people to kill one another and because of your misdeeds there's so much enmity in the world. Now that I have come to repair the damage done by you please go away and let me do my work.
- As long as ill-feelings exist among the members of a family or friends I won't go away, said War.

As long as Sickness, Poverty and War refuse to go away, man would not find happiness, concludes this popular Somali story.

**Tale 15: Huryo and Kabacalaf¹** (Huryo iyo Kabacalaf)

A young girl named Huryo (the ugly) had eloped with a young man whom she agreed to marry secretly, because her parents did not approve of her choice of a husband².

Another young man called Kabacalaf (owner of old shoes), a best friend of the bridegroom-to-be, was accompanying the runaway couple, so as to assist them in their secret marriage.

The three of them walked in the forest for many hours, going to another encampment where they expected to find a priest to officiate the necessary marriage ceremony for the couple. As the travellers were tired they sat in the shade of a tree to have a rest before resuming their journey. Now Huryo was an intelligent girl herself, and she decided to test the intelligence of her bridegroom before she wed him. While they were all sitting in the shade she asked him:

- Why don't you have a rest?
- But I am resting; don't you see I am sitting? He replied with a surprise.
- She's telling you to take off the shoes to rest your feet, said Kabacalaf.
- Oh, I see! said the bridegroom.

Having rested the three friends continued their journey and after a while Huryo said:

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¹ See also Tale 23.

² Elopement was a common practice in the traditional Somali society, particularly among the nomads.
- I see a sign of people.
- Where're they? I don't see anybody here, said the bridegroom, straining his eyes.
- She's telling you of the footprints on the path we're following, said Kabacalaf and the travellers went on.

At midday when lunch time arrived, the clever Huryo said:
- Let's have lunch; shall we?
- But we carry no food with us; what shall we eat, the air!

Said the bridegroom who was now getting annoyed with the witty remarks of his bride-to-be.
- Let's brush our teeth with "caday" branches is what she's telling us, said the imaginative Kabacalaf.

At last the three friends arrived at a village where they found a religious man qualified to perform the marriage rites. But Huryo suddenly refused to be married to the man she eloped with and chose instead Kabacalaf whom she found to be more intelligent than the man of her first choice. The luckless young man had to accept his defeat and went on his way.

Huryo and Kabacalaf were both very clever persons and from their wedding day onwards each of them always tried to outwit the other in all their dealings.

One day, it is said, Huryo prepared a meal of rice for herself and her husband, and when he returned home from grazing the herds she brought the bowl of rice to him. In the middle of the bowl Huryo made a small well which she filled with clarified ghee as sauce for the rice. The husband and wife sat down to eat together, placing the bowl of rice on the ground between themselves. Huryo decided to have more of the ghee to drain from the well in the centre into her side of the bowl, without the husband noticing her clever designs.

- My darling, Kabacalaf, your scolding me the other day had pierced through my stomach like this, said she.

Cutting up with her finger a line from the middle to the edge of the bowl, through which channel the ghee soon drained into her side of the bowl.

Kabacalaf understood at once the clever trick of his wife and that she

1) Caday - a plant that grows in the Somali savannalands; its branches and roots are used as a tooth brush, being ground with the teeth. The caday has been proven medically to have a property preventing tooth-decay.

2) The method of eating such a dish is to take a lump of rice with the fingers, dip it slightly into the well of ghee in the middle of the bowl and to pop it into the mouth.
had diverted all the ghee to her side of the bowl, leaving only the dry rice in his side.

- My darling, Hurjo, your womanish talk of the other day also upset my stomach like this.

He said, stirring up together the rice and the ghee in the bowl, and thus prevented the ghee-sauce from draining towards Hurjo's side of the bowl.

Tale 16: Hospitality (Martisoor)

A traveller came to spend the night with a nomadic family who owned very few goats and sheep. The guest noticed this fact and expected no lavish dinner from his host that night.

The head of the household was, however, a generous man and in spite of his meager resources he offered good food and comfortable shelter to the traveller.

In the following morning before the guest departed he asked his host:

- Shall I repay you in five-fold for your hospitality; or shall I praise you at five meetings of elders?

- I prefer you mention my name at elders' meetings, replied the host and the two men took leave of each other.

Tale 17: No Matter how Young (Naago Yaraan ma leh)

A man once married a young girl and she was brought to him in the new hut he built for her. For some time the man did not have sexual relations with his new wife, considering her to be too young.

On her part, the young wife was eager to have carnal intercourse with her husband as often as possible and be treated as a normal wife by him. She noticed instead that the husband was trying to avoid fulfilling his obligations towards her in this respect. Every night he shared the same bed with his young wife, but turned his face away from her. This annoyed the young lady very much and she thought out a way of changing the husband's strange behaviour towards her.

And so one night the young wife placed a tiny bit of human excrement on the husband's side of the bed.

- What is this awful smell here? An excrement!

Cried the husband as he climbed onto the bed that night and discovered the troublesome object.

- But how did this dirt get on the bed? He asked furiously.

- But it's only a tiny bit; throw it away, why worry so much, said the wife.

- It's not the size of the thing itself that matters, but its abhorrent smell, said the husband.
- So is a woman; she can handle a man in bed, no matter how young she is! Said the young wife defiantly.

**Tale 18: Peace - a Man's Bedspread (Gogal Rag waa Nabad)**

Once upon a time there lived two sisters, one of them was very beautiful, but she was a very foolish person. The other sister was ugly, but she was a very clever girl. When the sisters grew up a young man who was looking for a bride came to the two sisters and he learned all about their personal qualities. The young man could not decide which of the sisters to choose for a wife, and so he went to a wise man called Kabacalaf (see Tales 15 and 23) and asked him:

- Kabacalaf, please give me your advice as to which one of these two sisters you would advise me to marry.

Telling the wise Kabacalaf of the personal qualities of each one of them.

- Never choose a woman for her good looks, but choose her for her intelligence. But let's together go to the girls and ask them to answer to three questions, so as to test their intelligence, Kabacalaf replied.

The next day the young man and Kabacalaf came to the sisters and the wise man asked them to answer these three questions:

1. Gogol rag waa maxay (What is men's bedspread)?
2. Geel xeradi waa maxay (What is a camel's pen)?
3. Garow iidaanki waa maxay (What is the sauce for a millet-meal)?

The pretty girl replied as follows:

- Men's bedspread is a fibre and grass mat; a camel's pen is a tall fence over which the animals cannot jump at night; and the sauce for a millet-meal is ghee and milk.

The not-so-pretty girl replied as follows:

- Men's bedspread is peace; because a man in peace could comfortably sleep anywhere; a camel's pen is man, because if there are no men to look after and drive in the animals they would not by themselves go into the pen. The sauce for a millet-meal is hunger, because a hungry person could forego the sauce if he could get the millet meal itself.

The young man married the ugly girl who was much wiser than her pretty sister, the story says.

**Tale 19: The Foolish Couple (Guur Labo Nacas)**

A foolish man had once married an equally foolish woman and they lived together in their foolish ways. One day the couple decided to slaughter a he-goat for their food and the wife fried all the meat and they ate some of it; keeping the rest of it in a fibre container to be eaten at
a later time. On the same day the husband and his wife went together
to collect firewood for cooking their evening meal and on the way they
met a man who asked them this question:

- Tell me, please, the way to the nearest hamlet in this part of the
land.

- You follow this path which will lead you to our own hut; but you
must not enter the hut. But if you do enter don't open the fibre
container there. But if you do open it you must not eat the meat in
it; but should you eat the meat you must not eat all of it. Replied
the foolish couple.

When the traveller got this advice he went on his way and soon came to
the hut of the foolish couple and ate all the meat in the container;
for he was very hungry.

Later in the day when the owners of the hut returned home they found
all the meat gone, but did not know who had stolen it. This made the
couple very unhappy for the meat was the only food they had.

After a while the husband saw a large fly with a big belly, sitting
on his wife's forehead. The man laughed happily and said:

- Aha! Now I know who stole our meat.

- Who? Asked the wife.

Without a reply the husband seized a big, sharp axe and with all his
might struck at his wife's forehead on which the fly was sitting; in-
tending to kill it. The poor wife fell on the ground and died instant-
ly, with her mouth agape. The fly flew away.

- Keep on laughing, wife; I'll somehow catch that thief of a fly!

Said the foolish husband to his dead wife; seeing her open mouth.

Next morning the neighbours came to the couple's hut and asked the
husband:

- Where's the wife?

- I only wanted to kill a thief fly that ate all our meat and then
it played about on my wife's face; she was lying and laughing in
the house since yesterday! Replied the foolish husband.

The people realized the terrible thing the man had done to his wife out
of his foolishness and they buried the dead woman, says the story.

Tale 20: The Types of Fools (Dogon)

In Somali oral literature ten types of foolishness are distinguished
in a person which are as follows:

1. Duufley - is the fool distinguished by physical uncleanliness and
untidiness, such as a running nose.

2. Dareenley - is the fool characterized by pessimistic views on life
as a whole, who expects nothing from it but evil.
3. Daabley - is the fool marked out by impatience, who relies on brute force whenever others disagree with him.

4. Xididkiis-xante - is the fool who has the habit of slandering his in-laws and other close relatives, with a view to tarnishing their personal dignity, a back-biter.

5. Xaajadiis-kaxogwarrame - is the fool who could not keep his personal secrets and has the habit of disclosing his plans to all and sundry by boasting of them.

6. Xiluhuu-uureeeyey-xoog-moode - is the fool who never assists his pregnant wife in her domestic work; neglecting his marital responsibilities towards the wife in this difficult period of her life.

7. Surindheer-kadhaanshe - is the fool who, living with his in-laws, agrees to serve them as a hearer of woods and drawer of water on his own pack-camel. Out of respect for others such a man suffers unnecessarily, making a fool of himself.

8. Soorquureed-cune - is the fool who accepts gifts of food without considering as to why it is given him. Such a person loses his human dignity for people would consider him not worth more than a meal.

9. Sixun-uwarrame - is the fool who repeats whatever he is told or hears and spreads false rumours, cheap gossip, etc., with malicious intentions against others.

10. Garma-gasho, kamana-baxdo - is the fool characterized by obstinacy, who is neither capable of accepting his own faults, nor the rights of others.

Many other characteristics of foolishness are also mentioned in Somali oral traditions, but as an illustration we indicated these ten qualities of a foolish person.

**Tale 21: The Forbidden Reservoir (Mogorxad)**

Once upon a time there lived an elderly woman who had a young son. Now the family had a cow and the mother used to feed her beloved son with the cow's milk, which made him healthy and strong. As the years passed the boy grew up and became a fast runner and a high-jumper.

In the morning the mother used to let the cow graze in the field, keeping its young calf tied at home, so that it may not suckle its mother during the day. In the evening when the cow returned from grazing and was ready to be milked, the boy's mother used to release the hungry calf and it ran at once to its mother to suckle. At the same time she used to cry to her son, saying:

- Son, run quick, stop the calf from suckling the cow!

The mother did this, so as to test how fast her son could run and how high he could jump. The boy jumped over all kinds of obstacles and he flew, like an arrow, to the calf, seizing it up before it could even reach to the cow.
When the boy became a man his mother decided that he should marry, and she went to a woman who had a beautiful daughter, proposing to her:

- How about, if our children married each other? They are grown up already, you know.

- If you pay me a handsome dowry, I agree to give my daughter to your son in marriage, replied the girl's mother.

The marriage deal was agreed upon by the two mothers, and the boy and the girl were finally married. The bride then came over to live with her husband's family.

The boy's mother built a new hut for the couple, placing a high, thorn-fence between the new hut and the cattle-pen situated at a little distance from it.

One day the mother said to her son:

- Son, promise me that you'd never go to bed with your wife in the daytime; for you'll soon lose your strength and be unfit for work.

- I promise not to do so, mother.

Every evening as the cow came home from grazing the mother purposely let the calf loose and shouted:

- Oh! son, run quick, stop the calf from suckling the cow.

The son used to jump over the high, thorn-fence constructed by the mother in between his hut and the cattle-pen; clearing the obstacle without even touching it with his feet. In this way the mother tested the agility of her son, whether he kept his promise to her.

Then the young wife's mother came to know about the promise made by her son-in-law to his mother. She wanted her daughter to have children soon and the mother-in-law decided to do everything in her power to make her son-in-law break his strange promise and to go to bed with his wife whenever he wished to do so. One day she told her daughter:

- Fill this vessel with milk and hang it onto the main pillar in the middle of the hut; placing the husband's sleeping-mat beneath the hanging milk-vessel, so that it be directly over his head as he lies down to rest. When he lies in that position then stretch your hands upwards over his face, so as to reach for the milk-vessel, to bring it down and pour some milk for him. But before you do this make sure you untie your "garraar"¹), so that the dress falls off the breasts when trying to reach for the milk-vessel hanging overhead.

- I'll do as you say, mother, said the young wife, who always wished her husband to pay more attention to her in their sexual relationship.

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¹) Garraar - is the knot that ties together across the breasts the two ends of the traditional one-piece skirt worn by the Somali pastoral women. Untie the garraar and the dress falls off the upper part of the body.
Next day when the sun was too hot the husband came home and lay down as usual on his sleeping-rug. His wife then carried out the instructions of her mother, and as she reached for the milk-vessel her feminine charms bewitched the husband.

- Forget about the milk and come to me, said he.

In that evening his mother released the calf to the cow as usual and then shouted:

- Oh! son, run quick, stop the calf from suckling the cow.

And he ran and jumped over the thorn-fence and caught the hungry calf before it got to its mother. The top branches of the thorn-fence had scratched the man's feet as he jumped over it in that evening. The young man had always cleared the fence and never scratched nor even touched it with his feet before today. In the next evening he dislodged some branches of the fence with his feet as he tried to jump over it. And in the following evening he crashed onto the fence and failed all together to clear it.

When this disaster happened to her son and he had lost his former strength and agility, his mother realized that he did not follow her advice and that he had fallen into the foolish practice of "moqorxad", stealing from a forbidden reservoir¹).

The mother then told her son one day:

- Son, you broke your promise to me; that is why you lost your strength. What you need now is recuperation, so that you may regain your former health and strength. Take some ghee from this container and eat it.

- It's true, mother, that I didn't take your advice; I succumbed to the wife's great charms: her massive breasts with nipples as black as charcoal!

- Now, go and pour out some ghee for yourself from the container; you foolish boy! Said the mother to her son.

The ghee had solidified and it could not be poured out of the vessel. The boy shook the container strongly, but not a drop of ghee fell from it.

- Mother, I've shaken the container with all my strength, but the ghee doesn't pour out of it.

- Keep the container in the sun and pour out the ghee when it liquidifies in the sun's heat, the mother advised her son.

¹) "Moqor" means a hole in tree-trunks, which catches and stores up rain-water. Somali nomads drink from this natural reservoir by placing a reed-pipe into the hole and then suck up the water. "Xad" means to steal and the combination of the two terms "moqorxad" have a figurative meaning, that is, doing something forbidden, a taboo.
He then placed the vessel in the hot sun outside the hut and after a while the ghee melted into liquid, and it was easily poured out of the container into a bowl.

- Men are like ghee; avoid morgorxad and preserve your strength. Otherwise you'll not live long, my boy, the mother advised.

**Tale 22: The Friends (Saaxiibbadii)**

There once lived two men who were friends and neither of them had any property. One day one of them asked the other:

- Tell me, my friend, what's your wish in life?

- I wish I owned many goats and sheep, so that I'd have plenty of meat and milk all the year round.

After a moment the second man asked the first:

- And what's yours?

- I wish I owned packs of wolves that would feed on your sheep and goats!

- But why do you wish my herds be eaten by your wolves; is that what you call friendship between us? Said the second man, getting angry with his friend.

- because you wanted to own all those herds by yourself and gave me nothing; though I am your best friend, answered the first man.

They both got angry and fought until they were tired of hitting each other and fell apart unconscious.

- What were we fighting for? Asked one of the friends when they regained consciousness.

- Only a wish! Answered the other.

**Tale 23: The Canny Two (Labo Kala Daran)**

There once lived a very cunning man and an even more cunning woman. He was called Kabacalaf and she was named Huryo. Each of them owned many goats and sheep, a pack-camel and a large hut.

One day when the man was removing his household from one place to another, he met on the way the cunning woman, herding her goats and sheep.

- Hey, woman, drive your goats away from mixing up with mine; I've no one to help me keep mine away from yours, shouted the cunning man.

- Neither have I helpers; you keep your animals from mixing up with mine, replied the cunning woman.

- But, where are your relatives, he asked.

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1) See also Tales 15 and 23.
- My father and mother died long ago; nor have I any brothers and sisters. I am still unmarried, said Huryo.
- Why don't you get married?
- Because my hands shake a bit and can't hold things properly, she answered.
- Only this?
- Yes.
- I'll hold things for you in my own hands, should you marry me, said Kabacalaf.
- But first tell me why you didn't marry until now? Huryo asked.
- I also have a minor defect, that is, I do things without thinking about my actions first, he replied.
- I always think carefully before doing anything; so we better marry together: you'll hold things properly for me and I'll think for you, Huryo suggested.

And Huryo and Kabacalaf married and they put all their herds together.

Then one night the husband said to his wife:
- Wife, let's slaughter an animal for food.
- Alright, said the wife.
- Then get hold a fat ram, said he.
- Here, come and cut its throat, while I hold down its legs, said Huryo, seizing a big ram belonging to Kabacalaf.
- Alright, said the husband; bring me a knife with which to slaughter the animal.

When his wife went into the hut to fetch a knife he freed his ram and seized instead a fat ram belonging to his wife. Huryo brought a sharp knife, gave it to Kabacalaf and he at once cut off her ram's head. Thus Kabacalaf outwitted Huryo even though he told her that he does things without thinking about his actions.

Tale 24: The Feminine Belly (Caloosha Haween)

It is said that a long time ago there lived a man and his wife. The wife was a glutton and each time the family slaughtered animals she used to eat one-half of the meat.

It was difficult for the husband to feed his gluttonous wife, since he owned few livestock. He thought of divorcing his wife, but they had small children who would suffer should their mother leave them.

In Somali tradition gluttony is considered as a habit unworthy of a human being, especially in women. In the following verse the husband complains to his kinfolk about the enormous capacity of the feminine belly for food:
Husband: Cashiradayey
caloosha haweem
haddaan la cel-celin cir weynaa... (Kinfolks mine, harken! How capacious the belly feminine unrestrained should it be...)

In reply the wife blames her man for his inability to provide for her:

Wife: Cashiradayey
caloosha haweem
nin ka cawday coodyari...! (Kinfolks mine, harken! The belly feminine but a poor complains about...).

There was little his relatives could do for the man about his gluttonous wife and he had to live with her as bad a person she was.

Then one day the husband slaughtered a fat ram and one-half of the meat was given to the wife as usual. The father and his children shared in the other half of the meat. The wife ate all her share of the meat at once, but the husband reserved some pieces of his share for the children to eat later on. He then sat behind the hut to keep watch over the reserved meat, so that his wife may not steal it. Every now and then he shouted loudly: "Hey! I can see you, woman!" So as to scare his wife away from the meat.

In the neighbourhood there lived another man with his wife, who also had many children. This man's wife had the habit of stealing several mouthfuls whenever she milked their goats, before giving the milk to her children and the husband. The man disliked his wife because of this selfishness of hers, and he had even thought of divorcing her for this reason.

One day the second man went to visit the first man and found him shouting: "Hey! I can see you, woman!"

- To whom are you shouting? Asked the newcomer.

The first man then told him about his gluttonous wife who stole even her own children's food.

- Mine steals only mouthfuls of milk.

Said the second man, realizing that his problems were much less serious than those his neighbour had with his wife; and he thus gave up the thought of divorcing his wife. Either be patient with women, or forego them, they say.

Tale 25: The Liars (Beenaaleyaal)

Once upon a time there were four men who were big liars and they were well-known all over the land. It happened that the first liar was deaf, the second was blind, the third was a cripple and the fourth was naked.

One day the neighbours wanted to know who was the biggest liar of the four and they were made to compete for this title. The four liars were
called in and the neighbours told them:

- We want to know who's the biggest liar among you, so that we may give him a prize for this title.

The deaf liar said:

- I hear a cow bellowing in the wilderness!

The blind liar added:

- I can see that the cow has coloured strips on its body!
- Let's run and seize it! Added the cripple.
- Beware, thieves might rob us of our clothes! Warned the naked liar.

Thus spoke the four liars and the people judged them all as big liars, says the story.

Tale 26: The Deceiver (Dhagarro)

There was a man who had the bad habit of deceiving people in every way possible and because of this he was named "dhagarro", the deceiver. The people could no longer tolerate him and they chased him away from among themselves.

The Deceiver came one day to a meeting held by the wild animals, together with fire and water and said to them:

- I am a human being and request your protection from other men, my enemies who turned me out of their society; I promise not to deceive you, although people called me a deceiver.
- Alright; and we elect you as our leader and you'll look after our affairs, said they.
- Agreed, said the Deceiver.

One day the Deceiver gathered around all the wild animals and with their help raided and looted all the livestock belonging to the people who banished him.

- The enemy will be despatching a large force against us to retrieve the livestock; therefore, we will arrange our defence beforehand, said the Deceiver to the wild animals, to the fire and the water.
- Tell us what to do; you're our leader, said they.
- All of you who crawl on your bellies should hide and wait in the "Xanan-ewayne", forest of thorns, and ambush the pursuing enemy when they pass by. All of you who walk on your feet, together with the fire and water, should drive the livestock further away with me, ordered the Deceiver.

The crawlers carried out their orders and defeated the enemy in the forest of thorns. The Deceiver held a meeting with the walkers-on-feet, the fire and water, while the crawlers were away fighting the enemy, and said:
- It's us, walkers-on-feet, the fire and water, who now have the livestock; let us not give any part of it to the weak, good-for-nothing crawlers.

- We agree to whatever you say; you're our leader, they replied.

- Now then, you fire, go and burn out the "caws-weene", plains of tall grasses, where the crawlers are encamped and destroy them all. Ordered the Deceiver and the fire carried out its orders.

The Deceiver held another meeting with the walkers-on-feet while the fire was away destroying the crawlers and told them:

- You see how terribly the fire has destroyed the crawlers; it will do the same to us, unless we get rid of it beforehand.

- How can we get rid of the fire? It's too powerful for us, said they.

- You, water, should extinguish the fire, for you're more powerful than it is, ordered the Deceiver.

And the water flooded the plains of tall grasses, extinguishing the mighty fire which was raging there for many days and nights.

- You see, the powerful fire was put out by our friend, the water; we must destroy this dangerous water before it drowns us all, the Deceiver advised the rest of his partners one day.

- But tell us, master, how can we possibly destroy the powerful water? They asked.

- The porcupine and the mole who are good excavators should dig deep furrows in the ground between the mountain-passes of "qawdeeh", the great abyss, so that the water may fall into it and be trapped there, ordered the Deceiver.

The porcupine and the mole also carried out their instructions and the water fell in the great abyss, drowning at the same time the two ingenious excavators.

- We're in peace and prosperity at last; let's celebrate and slaughter some of the livestock for food, the Deceiver told his remaining partners, who agreed to the proposal.

- Mr. Hyena, you're fond of eating meat; we'll keep a large portion of it apart for you, but now go and graze the herds in the forest while the meal is being prepared, said the Deceiver and the hyena went to look after the herds.

In his absence the partners consumed all the meat, leaving nothing for the hyena. They only wanted to get rid of him.

1) The Somali name in the story is "qarandi", an animal which is believed to belong to either the armadillo, or to the porcupine species. Qarandi is rarely seen nowadays and seems to be already extinct in Somalia.
- Are there any remains of the meat for the hyena?

Asked the Deceiver as the former was seen returning to base with the herds.

- Only the lungs remained, replied someone.

The Deceiver took the raw lungs of the slaughtered animal, cut them up into small pieces and glued them onto the buttocks of the monkey, who was sleeping soundly. The monkey buttocks became red in colour.

- Give me my portion of the meat, friends, cried the hungry hyena as he brought home the herds in the evening.

- The monkey’s keeping it for you, they told him.

The hyena saw the monkey with the meat sticking to its buttocks and tried to seize the meat from it. But the monkey, who was awake now, ran for its life; judging correctly the hyena’s intentions, and the latter gave chase. They ran after each other until they came to the "qawdheer" abyss, where the hapless porcupine and the mole had drowned earlier. The scared monkey jumped over the abyss, but the hyena was not as agile and strong as the monkey and it fell into the abyss and got drowned, like the luckless excavators. The last words of the dying hyena were:

- Hilib waa niin gaari waayey
  iyo niin dabada ku wadh-wadhay! (Some couldn’t even get the smell of meat, while others stuck it onto their buttocks!)

There now remained the Deceiver, the lion, the jackal and the monkey, who together owned all the livestock; the Deceiver having got rid of the rest of his partners.

- Our friend, the lion, keeps watch on the livestock at night, while the rest of us sleep; you monkey, and the jackal should graze the herds in the daytime, ordered the Deceiver one day and all agreed to this suggestion. And the lion went to sleep in the shade of a leafy tree as usual. Then the Deceiver went to the monkey and the jackal and said to them:

- Look, my friends; the lion poses a great danger to us all; we should get rid of him beforehand.

- Alright, but tell us how? They asked.

The Deceiver thought a while and said:

- You, monkey, should run up to the lion and tell him that an errant lion-couple entered into our water-well; refusing us permission to drink therefrom. Ask the lion to come and chase away the strangers and allow our herds and ourselves to drink from the water-well.

The monkey delivered the message and the great lion, the king of the forest, with his wife went to the water-well to turn out the intruders.

- Where are the strangers? Asked the lion defiantly.
- They're in the well, master, drinking water, said the Deceiver.

The Lion and his wife stood at the mouth of the deep shaft and looked down into its bottom. They saw their own images reflected in the water and, thinking that other lions were in the well, they both jumped into it and got drowned as they could not come out of the deep well.

Now there remained of the wild animals only the monkey and the jackal, and the Deceiver wanted to get rid of them, too, so that he could possess all the livestock. But both being clever animals they realized beforehand the man's treacherous designs against them.

- I suggest we now make peace with the people from whom we looted the livestock; for we're tired of always running away from people, said the Deceiver one day to his remaining companions.

- No, thanks; I prefer to live alone and free in the woods and mountains, gathering wild roots and fruits, than live with men, said the monkey decisively and went on his own way.

- I couldn't stand the timorous dogs enslaved by man; they once belonged to my tribe, the jackals, but we're bitter enemies now. Sorry, partner, I can't go and live with men and be enslaved by them like the poor dogs. I prefer to live alone in the wide forest, to snatch and run off with a baby-goat from here and there to sustain myself, said the canny jackal and trotted away into the wilderness.

The deceiver, the man, thus possessed all the livestock by himself, having eliminated his partners one by one. Yet, with all this property he could not find peace and happiness and felt lonely and miserable. The Deceiver at last realized that no man could possibly live by himself without the help and companionship of other men. He took the remainder of the looted livestock back to their owners and apologized to them for his misdeeds, remembering the ancient Somali saying:

- Abkii diidaa u noqdee;
  bur dundumo carradi waw dhacaan
  wuxuu ka dheel yahayba!
  (His kin one may desert
  but to the fold returns he someday;
  anthill however high it stands
  back to earth it falls).

Tale 27: The Proud Blind Man (Indholaawe Isfaaniyey)

Once there lived an elderly man with defective eye-sight. The man had never married and he wanted to take a wife who would take care of him in his old age and to manage his many livestock.

Then he married a seventeen-year-old girl who could have been his daughter. The husband was very proud of himself because of his considerable wealth and he did not want his wife to know that he was half-blind.
One day in order to prove to his wife that he had good eye-sight the husband secretly stuck a small thorn into a tree-trunk and standing at some distance from the tree he called in his wife and said to her:

- Look up there, wife; do you see that thorn sticking up in that tree-trunk?
- I see a tree standing up there in the direction you point to, but I see no thorns there.
- How can't you see the thorn; are you blind or what? He asked, raising his voice.
- May be it's too small, that's why I can't see it from here.
- Alright, wife; I'll go and bring the thorn and place it right under your nose so that you can see it.

Said the husband and went towards the tree in long, determined strides. In the meantime a camel came to stand in between the tree and the man, blocking his way with its huge body. He blindly ran into the camel, hitting its hind-quarters with his forehead. The animal got scared and kicked the old, blind man in the belly so violently that he fell onto the ground and lost consciousness.

- Poor old man, your foolish pride caused you disaster!

Said the young wife, helping her husband to stand on his feeble feet again.

Tale 28: The Divorcees (Haween la Furay)

Once upon a time four wives were divorced by their husbands for different reasons. The first wife was divorced for being a glutton. The second wife was divorced for reason of conjugal infidelity to her husband. The third wife was divorced for she was neglectful of the husband's livestock and the household. And the fourth wife was divorced for being habitually rude to her husband.

The four divorcees went away together from their former homes so as to look for other men to marry. They came to an unmarried man who owned many livestock.

- We're looking for men to marry us; do you have eligible men around? Asked the women.
- How about me? I am looking for a good wife, two, three or even four wives. But tell me whether any of you were divorced before and the reason why, said the man.

And the women told the man the reasons why their former husbands divorced them. And the rich man married three of the women, giving each one of them a specific assignment. To the gluttonous woman he told:

- Here, eat all this delicious food until you satisfied yourself; you do nothing for me but eating.
To the unfaithful woman the man told:

- You'll do all the hard work in your household, such as packing up
  the household effects and putting them on the pack-camel and un-pack-
  ing them whenever we remove to a new place; constructing your own
  hut, looking after the livestock while grazing in the forest; taking
  them to the water-ponds when they're thirsty; caring for your child-
  ren and me. I'll give you still more work to do in addition to these.

And to the neglectful woman he told:

- Here, these herds of goats and sheep are all yours; take care of
  them. Neglect and mismanage them and you'll get no more and you'd
  starve to death.

To the rude woman he said:

- For you, lady, I've no place; you may go away.

The gluttonous woman ate all sorts of food, until she wanted no more
and had lost the appetite for eating. The unfaithful woman had no time
now to flirt with men; and the neglectful woman started to manage her
livestock properly, now that they were hers. And the rude woman went
away alone.

Tale 29: The Fat Tail (Baridhabar)

Once upon a time there lived two great gluttons who were a burden to
anyone extending to them his hospitality; for no amount of food and
drink ever satisfied them.

One night the two gluttons came to the settlement of a nomadic family
as guests. Although the head of the family owned few goats and sheep
he nevertheless welcomed the guests according to the ancient rules of
Somali hospitality. A shelter was constructed near the family hut in
which the guests could spend the night.

While the host was busy arranging a meal for them the guests thought
out as how to induce the man to give them the best possible food he had.

- I'll make him slaughter the fattest animal he has and to give us
  all the choicest parts of the meat, said the first guest.

- And I'll make him give us all the milk produced by the only two
  milch-camels he has, said the second guest.

The respectable host slaughtered a fat ram for the guests and late in
the evening brought to them all the best parts of the meat; except the
fat tail of the ram (bari-dhabar). Then the kind host excused himself
and left alone his guests to enjoy their meal.

Before eating, the gluttons counted the parts of meat brought to them
and found the fat tail missing.

- Leave it to me; I'll make him bring us the tail, too. Said the
  first glutton.
He then took a flaming torch out of the bonfire around which they were sitting and went out into the dark night; pretending to look for something he lost around the animal pen of his host. The hosts were surprised to see their guest groping in the darkness in such a strange manner.

- Who are you, what's the matter? The host asked.

- I am your guest; looking for a piece of meat that left your side, but failed to reach our side. That is, the fat tail, said the man with the torch.

The host was still more surprised with the shamelessness of his guests and said to him:

- We just forgot to send it up; here's the bari-dhabar, too; take it.

The host realized that his guests were gluttonous fellows and were not satisfied with the meat of a whole ram. He then brought to his guests a container full of the milk of the better one of the two milch-camels he kept for feeding his little children. The host did all this, so as not to break the rules of hospitality observed by his people, thereby bringing dishonour onto himself.

The more gluttonous of the two guests said to his friend:

- The second camel always gives more milk than the first; here, you drink the first camel's milk and I'll wait for the milk of the second.

When the host came to collect the empty containers he realized that one of his hosts had not yet drunk milk. So he brought them the second camel's milk, too, which amounted to few mouthfuls only, for the second guest to drink; leaving no milk at all for his children for that night.

- The second camel produced this much milk; here, take it, too, said the host.

The guest who drank the milk of the first camel laughed mischievously and said:

- The desire to get more frequently ends in losing what you already have!

Tale 30: The Honey Thief (Beeni Raad Ma Leh)

A man once saw a beehive full of honey on a tree and decided to steal it. Taking a torch of fire, some dried grass and an axe\(^1\) the chief climbed up the tree to collect the honey.

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1) In Somalia bee-keeping is not a developed industry; people just gather wild honey from natural hives in tree-trunks, caves, etc. One has to smoke out the bees before collecting the honey. Sometimes people place hollow wooden boxes on trees in which bees build their hives. The honey in such hives is privately owned.
- What are you doing up there? Asked the owner, catching the thief red-handed.
- I just wanted to enjoy the good view around, replied the man on the tree.
- What's the axe for then?
- For cutting down green branches to feed my goats with.
- And what's the grass for?
- To sit upon it, so as not to dirty my loin cloth.
- And what's the torch of fire for?
- To that question I've no answer, replied the man on the tree.

Beeni raad ma leh! (A lie may serve you but once, says an old Somali proverb).

Tale 31: The Pool of Wisdom (Haradii Garaadka)

The Somalis say that God had created wisdom and then threw it into a pool of water. He then created a man, a woman, the wild and the domestic animals and told them:

- The wisdom I wanted to give to you is in that pool; go and drink from it all of you.

The wild and the domestic animals did not drink from the pool but passed by, taking the direction of the scent left by the animal ahead. That is why the animals have no wisdom today and have the habit of always taking the direction of their scent, so as to distinguish objects by smelling them.

The woman drank from the pool of wisdom and left quickly, wading through the water. That is why women have wisdom today, but they jump at conclusions and are unable to make well-reasoned decisions. On the other hand, the man sat down to meditate after drinking from the pool of wisdom. That is why men carefully consider the problems of life before making final decisions.

Tale 32: The Three Thoughtless Men (Saddexdii Maanlaawe)

A young man wanted to marry a beautiful girl whom he liked very much, and he made a marriage proposal to the girl's father\(^1\).

- Alright; but you'll have to pay me the customary dowry, and I accept no less than ten head of camels, said the father of the girl.
- But, respected father, I own only ten camels and should I give you all of them how would I provide for your daughter and for myself, reasoned the young suitor.

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\(^1\) In traditional Somali society marriage proposals are made to the bride's father, or to her guardians by the groom himself, or by his parents.
- Ten camels, or you won't have the hand of my daughter, said the father.

The young man gave away all his camels and in return got the beautiful bride. Some years passed by and, as is the custom among the Somalis, the father-in-law went to his son-in-law to ask for some more compensation for his daughter. But the young couple were very poor and had nothing to give to the father-in-law, not even a meal.

- My father came to us and we've nothing to feed him with; can you spare some food, please? The young bride asked their neighbour-hunter.

- Luck smiled at me today as a "sagaaro"¹ fell into my trap; I might offer you the "sakaar", the chest-bone, in return ... in return for your feminine favours, replied the hunter.

The young wife declined to meet the hunter's conditions and went home empty-handed. The father slept without dinner that night.

Next day the father, the husband and the neighbour-hunter were talking together when the young wife came to join them.

- You're three thoughtless men and I'll tell you why. My husband's a thoughtless person, for he gave away all the ten camels he owned for my dowry. My father's thoughtless, for he took away all the ten camels my husband had; and now here he comes for more gifts while he knows that we've nothing to feed ourselves with. Our neighbour-hunter's a thoughtless man for wanting to have what cost ten camels for a mere sakaar sagaaro!

**Tale 33: The Nine Defects of a Woman (Sagaal Iimood ee Afo)**

A man complained of nine defects he found in his wife's personal character which made it impossible for him to live with her and compelled him to divorce her. The husband said:

- Three of her defects I myself suffer from and they are: that she passes objects over to me with her left hand, although she isn't left-handed²; that she always gives me spiteful glances; and of her nightly naggings.

Three of her defects she herself suffers from, which are:

that she loves sitting in the dust more than a camel does; that she

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1) *Sagaaro* - a tiny antelope of the species *Madoqua rhynchotragus*, (see also footnote to Tale 11, Category C2.

2) In the traditional Somali society passing things over with the left hand to a person senior to you was considered as a sign of disrespect. In many societies, chiefly oriental, the left hand has the function of cleaning the body after a Nature's call, and they do not shake with the left hand.
hates applying oils on her body more than a takar\(^1\); and that she
keeps her body away from water more than books are kept from water
(that is, she doesn't wash herself). Three of her defects her children
suffer from, which are:
that she ill-feeds them; she lets them sleep out in the cold night
uncovered; and that she beats them too often. With all these defects
of hers I could not tolerate living with her and had to give her li-
berty, concluded the disgruntled husband.

Tale 34: Cigaal: The Trickster (Cigaal Shidaad iyo Col)

Cigaal Shidaad is a wellknown character in Somali popular literature,
about whom many colourful tales are told. No one knows, however, when
Cigaal lived, or whether he ever existed at all. The tales about Cigaal
are of the adventure type, and most of them portray him as a miserable
coward, a great trickster, a comic fellow, etc.

One day Cigaal was sitting in front of his hut, together with his wife,
Ceebla'.

- Some enemy men are around these days, they say; may Allah protect
  us! Said the wife, with a heavy sigh.
- You always predict evil omens; what a strange woman you are! Said
  Cigaal, admonishingly.
- I just told you of what I heard from the women of the village;
  they get such news from their men, you know, and the men know what's
  happening around, said Ceebla'.
- You'll bring disaster to this house one day; take it from me!
  Said the husband uneasily.
- Beware! Beware! Cried out a man suddenly, running towards Cigaal's
  house.
- Get up! Get! .. up! Cigaal, quick! Cried Ceebla', exulted.
- Shut up, woman! You have invited evil omens into this household,
  I knew, said Cigaal, already scared to death.
- Run quick, get out of here before you're caught and killed, urged
  the wife.
- Oh! It's no use; it's too late now; I won't reach far. Come, come,
  wife; better hide me under this mat and start mourning over me, as
  though I am dead. Cigaal ordered his wife and she did so.
- Oh! Woe befell onto me; oh! disaster great visited us; oh! beloved
  husband, why have you left me! Cried the woman.

\(^1\) Takar - a blood-sucking, winged tick that lives on camels, cattle
and other animals; the takar habitually avoids attaching itself onto
oily animal bodies. Hence, a woman who doesn't apply sweet oils on her
body is compared to a takar.
- Louder! Louder, woman! Cried Cigaal from under the mat.

The raiding party came to Cigaal's compound where they found Ceebla' raving hysterically over the rolled-up mat.

- When did your man die? Asked the raiders, threateningly.

- Yesterday, tell them, yesterday, cried Cigaal from under the mat before Ceebla' answered the men. The raiders understood that the woman was only bluffing them and that she hid her cowardly man under the mat.

- Let's go; Allah has already killed alive this fellow! Said the leader of the raiders and they departed.
CATEGORY C 2: FABLES

Primitive man keenly felt his relationship with the lower animals that lived with him on Earth and never doubted that they talked, felt and reasoned in the same way as he did. Often man made images to worship and gave them the shapes of animals he knew, because he felt that these animals were more powerful physically than he was and that they could, therefore, protect him from all that he feared.

The ancient Egyptian gods and goddesses, for instance, had the bodies of men, but the heads of lions, cats, birds, etc.

The Animals Featuring in Somali Folktales

The majority of the population of Somalia, about 70 %, are the pastoralists whose economic life is based upon livestock consisting of camels, goats, sheep, cattle, etc. The animals provide products such as meat, milk, fats, etc. which form the basic diet of the people. For many centuries the Somalis practised in animal husbandry which determined their socio-historical past.

Managing livestock in the difficult ecological conditions in the Somaliland demands above all great stamina and personal courage on the part of the herdsmen. The everyday task of an ordinary Somali pastoralist consists of grazing, watering and protecting his herds from the wild animals, as well as from human enemies.

The beasts of prey live side by side with the herdsmen in the Somali savannaland. Thus, the nomads' livestock is also the basic source of meat supply for the larger beasts of prey, such as lions, leopards, hyenas, jackals, etc. Through long experience inherited from past generations, the Somali herdsmen have learned the individual habits of these beasts, as well as those of the herbivorous species, like the giraffe, antelope, ostrich, etc., that are also part of the same ecology. The wild beasts may attack livestock either individually, or in large packs, in daylight, or at night when the people are sound asleep. The herdsmen has to be always on the alert in protecting his flocks from these predatory beasts.

Among the beasts of prey the most harmful ones are the lion, the leopard, the cheetah, the hyena and the jackal. Every year these wild animals kill hundreds of livestock of all kinds, and there is a perpetual struggle between man and beast in the Somali countryside. These beasts, with the exception of the tiny jackal, are also man-eaters and often attack people, particularly women and children.

Over the ages, colourful tales have been created by the popular mind about the lower animals that live side by side with man. These animal
tales form a major part of the existing Somali oral literature and they vary greatly in detail and in the manner of narration due to the cultural variation in the specific areas of the country from which the stories are told. The individual characteristics of the various animals, such as their hunting tactics, how they build their dens, rear and train their young ones, etc., are vividly described in the stories.

Some of these wild animals are personified in that they are endowed with human intelligence. Such animals as the elephant, the lion, the rhinoceros, etc. are featured in the tales as possessors of superior physical strength and they are feared and obeyed by the smaller species. Other animals, like the jackal, the rabbit, the squirrel, etc., are described as helplessweaklings, but as being extremely canny creatures. The hyena is noted in many Somali fables for its foolishness, as well as a possessor of certain supernatural powers, such as the ability to transform itself into a man. And the jackal is featured as the craftiest of all the beasts of prey that appear in Somali animal tales; as well as being the most intelligent.

The lower animals that are featured in Somali fables consist of almost all the species found in the ecology of the Somaliland. Broadly speaking, these animals fall into the following categories:

a. - beasts of prey
b. - herbivorous wild animals
c. - domestic animals
d. - rodents and reptiles

**Secret Code-Names**

Somali herdsman often give secret code-names to certain beasts of prey, so as not to mention their proper names. The people believe that these beasts have intelligence like humans and they even know the language of man; hence no-one should talk ill of them, lest they take revenge on man. Some of the secret code-names have an intimate connotation for the herdsman; whereas other terms express hatred of the animal that bears the code-name. For example, the lion is called:

1. Libaar
2. Cagabaruur (fat-feet, especially the cubs)
3. Jeenicalaf (limping old-shoe)
4. Garweyne (long-bearded elder)

The second and third names in this list have derogatory connotation, whereas the fourth has a sense of intimacy and respectful feeling towards the lord of the forest. The following verse, where herdsman entreat the lion to show mercy and not to attack their herds, expresses such intimate feelings:
Gumburiyow oday garwynow
carrada Gumasoor\(^1\) ma joogoy
galbeed\(^2\) baa guri qabow ...
(O elder, long-beard!
Gumasoor\(^1\) in this land leaves not
habitat cool and cosy is
in the west\(^2\) available ..)

When a pastoralist see a lion or its fresh spoor on the ground around their encampment the men go out in groups to look for the beast, so as to kill or to chase it away from their territory. The men take with them their spears and arrows, as well as empty tins and other metallic objects which they strike together to make loud noises in order to flush out the lion. While so engaged the men sing songs of bravery intended to frighten off the beasts, or to entreat them not to attack the people and their herds. The above-mentioned verse is typical of the many lion-songs sung by the Somali herdsmen when frightening off the king of the forest.

The Hyena (dhurwaa) also has several nick-names, some of which are:

1. Dhurwaa - he who begets no off-spring; the accursed one.
2. Waraabe - the glutton, ever-hungry one.
3. Qaaryare - he with the diminutive hind-quarters.
4. Durruqsey - the lame one.

The Jackal (dawaco) has the nick-names of:

1. Dawaco - the lowly, illusive.
2. Dayo - a contraction of the first term, dawaco, the crafty, canny.

The Leopard (shabeel) is called "sharaxle", the spotted, as mentioned in the following herdsman's song:

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Sharaxlow shabeelkuba
shansho kuma dhego ridee
shalow buu ku tuuraa ...
(Leopard, the spotted
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1) Gumasoor - a Somali nomad clan whose pastureland is normally in north-eastern Somalia. The connection between this clan and the lion (elder long-beard) is not clear in the song. The people believe, however, that the beasts of prey are more friendly disposed to particular clans than others. In the song, e.g., the singer tells the lion that his people are not the gumasoor clan, against whom the beast seems to have a grudge.

2) Galbeed - west, the reference here of a westward direction may indicate the fact that the composer-singer of this verse might have been an inhabitant of eastern Somaliland, but a non-gumasoor.
by the legs seizes not the goat
into a trough it throws instead\(^1\)

In fairy tales, objects such as chairs, tables, pots, trees, etc., are often personified, in the same way as the lower animals, and they talk and act as human beings. In Somali oral literature there are a great number of fables about the lower animals found in the Somali ecology, which could conveniently be divided into two main groups: a) fables with animal actors, and b) fables with animal and human actors. We shall record here some examples of these animal stories as an illustration.

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1) Each of the beasts of prey has its hunting tactics; the leopard e.g. may overtake its quarry on level ground, but on high mountains it often takes its prey (sheep, goats, antelopes, etc.) by surprise, seizing and throwing it down into the deep-sided valley. The quarry breaks its limbs under its own weight while rolling down-hill and is thus paralyzed. The killer-leopard then descends leisurely down into the valley to feast on its kill. This is the hunting method of the leopard referred to in the verse quoted above.
Category C 2a: Fables with Animal Actors

Tale 1: The Bee and the Grasshopper (Shinni iyo Kobojaal)

The story is told that once upon a time a bee and a grasshopper were neighbours and lived in a place where there were many tall grasses, trees with green leaves and flowers. It was the rain-season and there was plenty of food and water for all the insects who lived happily then.

- How do you do, Mr. Grasshopper?

Asked the bee who one day came to visit the grasshopper.

- I am fine; I am living the happiest moment of my life. You see, I jump from one grass stem to another to nibble at this and that leaf, to drink the nectar of this and that flower, and when I am satisfied I just bask in the warm sun and loll about to stimulate my appetite once more. At night, on a perch on the highest branch of a tree, I sleep and the gentle winds rock me to fall asleep. The new dawn wakes me up and I breakfast on the nectar of flowers cooled by the morning dews. No happier life than mine could be desired, said the grasshopper, boastfully.

- And how do you live, lady bee? Asked the grasshopper after a while.

- Well, it's quite different with us bees; all day long we're busy gathering nectar into which we make honey and beeswax which we store up in our hives for future use. Unlike you, we bees live together in colonies with thousands of members, all working and equally sharing the fruits of our common labour. Only our queen is exempted from work; her duty is producing the drones. Each one of us takes care of the queen's welfare, feeding her and attending to other needs; for she's a mother to all of us. We, the bee community, organize our defences collectively against the enemies who might want to take away our honey. In such a collective society I myself was born and raised and it is my duty to work for the common good of my society as long as I am able-bodied; contributing as much as I can to the material wealth of the bee community. The sick and the elderly are not neglected but they are taken care of in accordance with our welfare rules. That's how I live, Mr. Grasshopper, said the bee.

- But when do you take a rest, or play; what sort of life is yours? Asked the grasshopper.

- And I was wondering with your carefree style of living; when would you collect your reserve food supply, don't you realize that the season of plenty will end, followed by the dry period of scarcity? Asked the bee.

- If I'm living blissfully today what do I care about what happens tomorrow.

Replied the grasshopper disdainfully, and the two neighbours parted company.

Then a severe drought occurred and the grasses, leaves and flowers all dried up, and consequently many insects perished; for there was no food to sustain them until the next wet season.
- In the name of Allah, give me something to eat!

Said someone, coming to the entrance of the beehive one day. The bee came out to see who it was and saw her neighbour, the grasshopper. He looked miserable and was nearly dying of hunger. The bee took pity on him and fed the poor fellow with honey until he was satisfied and could eat no more.

- You were right, lady bee, and I was quite wrong that day when we discussed about our life-styles; I now realize that I am an idiot who could not see beyond the food in his belly, said the foolish grasshopper, regretfully.

Tale 2: The Crocodile's Tongue (Carrabkii Yaxaaska)

In Somali folktales the jackal is noted for its craftiness, which compensates its small size and physical weakness.

It is said that the jackal had no tongue of its own when it was created and swallowed food without tasting it. It then thought about how to get a tongue, to get the pleasure of tasting food.

One day the jackal came to her great friend, the crocodile, who was basking on a riverbank and said:

- Dear Mr. Croc, I came to ask you a favour.

- What is it that you want me to do for you, dear?

- You know, Mr. Croc, that my younger sister is to be wed today and I ask you, as you're a great friend of mine, to lend me your beautiful, long tongue, so that I may perform the "mashxaraad"1); I'll return it to you as soon as I finish the mashxarad.

- I couldn't do else but oblige you; for you're a great friend of mine. Here, take my tongue, but see to it that you return it soon, said the crocodile.

The jackal realized how useful a tongue is, how it helps one in chewing and tasting food, and decided never to return it to its owner.

The crocodile waited for days for the jackal to return and bring back his tongue, but there was no sign of it.

- Deceitful jackal, you shall take not a drop of water from all the rivers in the world, said the crocodile angrily.

Since then crocodiles have lived without tongues and jackals do not drink from rivers for fear of being seized by crocodiles. And the two remained great enemies ever after, says this popular Somali story.

1) A shrill cry of joy made by oriental and African women by means of swinging the tongue in the mouth, between rounded lips, like a bell-tongue, thus: "loo-loo-loo".
Tale 3: The Cat (Bisadda)

In the old days the cat belonged to the wild animals and lived in the forest. One day it came to the elephant, the biggest and strongest of them all and said;

- Mr. Elephant, I am so small and weak, please protect me from the other larger animals.

- Don't worry, you little, dear one; I'll crush anyone who dares to threaten you, replied the huge elephant.

- Thank you, dear giant, said the cat and it lived under the protection of the elephant for many years.

One day a hunter killed the elephant with a spear through the heart and removed its huge tusks and took them away; leaving the great carcass for the wild animals to feast on.

Then the cat came to realize that although the elephant was many times bigger than the man who killed it, man was wiser than all the animals. The cat then came to man and said to him:

- I am so small and weak, please protect me from the other larger animals.

- Alright, you stay with me; your job is to chase away and destroy rats, cockroaches, etc., from my house, said the man.

The cat agreed to do this for man in return for his protection.

One day to its great surprise the cat saw the man submit meekly to the scoldings and abuse from his wife. The cat then realized that the woman was after all stronger than the man, in spite of his wisdom and superior physical strength. So the self-seeking cat left the man and went to live with his wife. Ever since, cats keep company with women, says the story.

Tale 4: The Golden Mouse (Jiirkii Dahabka)

Once upon a time cats and mice lived in the same neighbourhood and great enmity existed between them. The cats had an elderly tom-cat as their king and the mice also had their own chief.

The cats lived in a beautiful den in which they kept a large bowl full of gold-water as an object of admiration, as well as a sign of the cats' richness.

One day when the cats were hunting, a group of mice entered the cats' den to steal bits of food. A curious mouse suddenly saw the gold-water and out of inquisitiveness it jumped into the bowl and took a bath in it. After that it stood in front of a mirror and to its great surprise saw itself golden. The mouse could not believe its eyes and admired itself so much so that it could not get away from the mirror.

- Hey, the cats are coming, let's get out of here! Warned one of its friends.
But the golden mouse would not listen to the warning.

- I am golden and beautiful; I am not afraid of anyone.

Said the mouse proudly, and its friends left it still admiring itself in front of the mirror.

The cats came back to their den, caught the foolish mouse and dined on it that night, says this popular story.

**Tale 5: Hunger with Liberty (Gaajo Gobannimo)**

Once upon a time there were two donkeys which belonged to a man who used the animals for transporting heavy loads and gave them no rest. The donkeys were tired and unhappy about being so mercilessly treated by their master and they decided to run away from him and to live freely in the wilderness. So one night as their owner slept soundly, the donkeys secretly left to live as they pleased in the forest. In the following morning the man looked for his donkeys, but he could not find them and at last gave up searching for them.

A long period elapsed during which the animals lived happily, feeding on the fresh pastures and drinking from the pools of rain-water with which the forest abounded. They soon forgot the ill treatment of their cruel master.

Then came a severe drought and the pastures and water dried up in no time and the donkeys were faced with starvation.

- Look, my friend, I suggest we go back to our master; at least he feeds us, however cruel he was. Otherwise we might starve to death. Said one of the donkeys.

- I chose hunger with liberty, rather than a full belly with servitude.

Replied the other donkey and so they parted company; the former going back to its owner and the latter staying in the forest.

When the returning donkey came back to its former master it was put in chains, beaten mercilessly and made to work still harder than before. At the end of the day it was given few stems of dry grass and a bucket of water.

- I'll teach you a lesson; how dare you escape from me! The cruel master told the donkey.

The next day the owner asked the returning donkey to show him where the other donkey was, so that he may catch it and bring it back, too. The donkey agreed to do so and the master found the other donkey living happily in a place where there was plenty of fresh pastures and water, after the rains came. To his great surprise the master found also that the furtive donkey had grown two long horns, like spears, and with this fearful weapon the free donkey challenged its old owner, who escaped hastily with his life; thereby giving up any hope of repossessing the animal and putting it to his service again. This is how the furtive donkey transformed itself into the long-horned oryx which today roams freely in the forest, concluded this Somali folktale.
Tale 6: The Jackal and The Antelope (Dawaco iyo Deero)

Once upon a time, a long long time ago, there lived an antelope alone in the forest, happy and free. The antelope was very thirsty one day because of the hot sun and it wanted water to drink. So it went to a water-well and found it was very deep. The animal saw the water shimmering far in the bottom, and jumped into the deep well at once and drank the cool water until it wanted no more. But when the antelope tried to get out of the deep well it could not do so because it had drunk too much water and become too heavy to move its body. Every time the animal tried to climb up it fell back into the bottom of the deep well. Finally the antelope gave up any hope of getting out and sat down in the bottom of the well, waiting only to die there.

A jackal came to the well and saw the antelope was in great difficulty.

- My dear, you made a big mistake; you should have thought of how to get out of the well before you jumped into it! Said the jackal and went away.

Tale 7: The Mosquito and the Frog (Kaneeco iyo Rah)

Once upon a time there took place a severe drought in the land and the small insects that breed and play about during the rain-season perished in the hot sun, as the vegetation on which the insects lived all dried up.

In this difficult period a frog went to visit its neighbour, the mosquito, and said:

- Sister mine, help and lend me some food, so that I may survive through the severe drought.

- Alright, neighbour; but see to it that you return the food after the drought has passed and the rains come and you're in prosperity again, replied the kind mosquito.

Then the heavy rains came after the drought and the land became green all over as the grasses and the foliage grew once again. Many young insects were born then and they had plenty to eat and played around all day long. Life was pleasant again for all living things and the hardship of the drought was soon forgotten.

One day in this happy period the mosquito came to the frog, who was in a great prosperity and spent its time croaking all day and night in the water-ponds.

- Good day, Mr. Frog; remember me? Said the mosquito.

- Not exactly, who are you? Said the Frog.

- How so! Haven't I lent you some food to keep you alive through the drought? You should now repay me the credit, now that you're in such great prosperity, said the mosquito.

- You see, I am too busy right now, singing out my song of happiness; all the frog-tribe are out of their senses and none of us is listening to his neighbour. Won't you, please, come back to me when I have
regained my senses, said the frog and rejoined the mad chorus of the frog-tribes: WAAK-WAAK-WAAK!

- Many are those who do favours, but few repay it in kind!

Said the mosquito, recalling to mind an old Somali proverb, and went away.

Tale 8: The Shrewd Jackal (Dhagar Dawaco)

The king of all the beasts, the lion, once got so seriously ill, that he was unable to hunt and get his food. He stayed in his den deep in the ground for many days and nights. The lion was very hungry and had nothing to eat and thought about how to get his food while he was sick, so that he would not starve to death.

The king of the forest waited for the jackal to come and visit him, but still there was no sign of it. This made the lion very angry; but he was still sick and could not go himself to the disobedient jackal and punish it.

- How do you do, great king?

Asked the jackal, coming at last to the sick ruler of the forest, and greeting him from outside his house.

- Aha! Is that you, jackal? I've waited for you for a long time; come right in, we'll talk about important matters, said the lion hopefully.

- Sorry, Sir; no-one ever came out of your house alive! Said the canny jackal and trotted away defiantly.

Tale 9: The War of the Rabbits and the Guinea-Fowls (Bakayle iyo Digiiran)

Once upon a time a bitter enmity broke out between the rabbits and guinea-fowls because of territorial rights, and each party was determined to destroy the other to possess all the land. The guinea-fowls were fewer in number than the rabbits and they decided to out-maneuver and defeat their superior enemy.

Both parties agreed to come to the battle-field on the appointed day when the dispute would be resolved once and for all through force of arms. The rabbit forces stood in a corner of the field in many rows, fully armed and ready to do battle. On their part the guinea-fowls divided their forces into several, small groups which flew swiftly over the heads of the enemy forces, asking them the question: "Have you seen guinea-fowl forces on the war path?" Each group flew several times over the rabbit forces, making it seem as though there were a whole army of guinea-fowl forces.

The clever tactics of the guinea-fowls caused great fear and doubt among the rabbit armies. The king of the rabbits, having realized that his forces had already lost the will to fight, said:
- Rabbits, go and hide yourselves in the thicket!

For fear of the guinea-fowls the rabbits are still hiding themselves in the thicket, concluded the story.

Tale 10: The Leopard and the Wild-dog (Shabeel iyo Weer)

Once upon a time a leopard and a wild-dog, weer\(^1\) met in the forest while they were both hunting.

- Look, Mr. Wild-dog, why do you have to kill off a whole herd\(^2\) when only one prey is sufficient for your needs? The leopard asked the wild-dog.

- Unlike the lions and the hyenas, I don't jump into the animal pens in the dead of night, so as to seize and to run off cowardly with a goat or a sheep. Neither do I, like you, sit upon and feed on an already dead prey. Instead, I attack and seize my victim openly in the daylight. My motto is;

  Eebbe waa la sugaa  
  wuxuu ku siiyana  
  waa la sugaa ...!

(God's bounty patiently I wait for  
getting it in the end  
nothing from me escapes ...)

Replied the wild-dog.

Tale 11: The Elephant, the Lion and the Antelope (Maroodi, Libaax iyo Atoor)

Once upon a time an elephant, a lion and an antelope, atoor-sagaaro (see footnote i on page 176), came to drink from a water-well which contained very little water.

- I am an elephant, you all know how strong I am; yet I agree to share the little water with you equitably, said the elephant.

- I am a lion, you all know how strong I am; yet I too agree to share the little water we have here, said the lion.

- I am a weakling atoor; yet, I don't agree to share the water with anybody but to have it all to myself, said the little atoor defiantly.

- Listen, you tiny fellow!

Said the Elephant, glancing at the atoor menacingly.

\(^1\) Weer - a close relative of the hyena common in Somalia; the visual difference between the two is that the weer has large black stripes across its back and is physically larger than the hyena.

\(^2\) The weer usually attacks and kills off a dozen or so goats or sheep at a time; it seldom kills a single animal. The verse refers to this hunting habit of the weer, a mass-killer.
The atoor saw the elephant was annoyed with him, and he furiously began to slash at shrubs and small plants with his little horns, so as to frighten off the big elephant. In these wild antics the atoor got its head entangled in the branches of trees and could no longer free itself. In the struggle to disentangle itself the atoor broke off one of its small horns; but it succeeded in freeing itself at last, with only one horn standing on its head.

- If you have no strength why refuse to share the water with us amicably? The lion asked the atoor.
- Waano abuur baa ka horreysey (Human nature's stronger than wise counsel)! Replied the atoor, unhappily.

Tale 12: The Lion and the Nine Hyenas (Libaax iyo Sagaal Dhurwaa)

A lion and nine hyenas went hunting together, and they found ten cows grazing in the forest.

- Let's divide the cows between us, said the lion.
- You divide for us, master, said one of the hyenas.
- You're nine in number, take one cow to make ten of you; I'll take the remaining nine cows to make ten of us, said the king of the forest.
- We agree, said the hyenas and they went away.
- The lion got more than his share of the cows, said one of the hyenas.
- You're right; but what could we do about it now? Asked another.
- Let's go back to the lion and tell him this: "your division of the cows didn't satisfy us", suggested the first hyena.
- We agree, but each one of us should say to the lion only one word, said one of them.
- I'll tell him this: "look, Mr. Lion!" said the first hyena.

The others also chose what words to say to the king of the beasts. After that the hyenas went back to the lion who was resting after eating his dinner.

- Look, Mr. Lion! Said the first hyena.
- What's the matter? Asked the lion angrily.
- The division! Said the second hyena timidly.
- Didn't satisfy us, added the third hyena.

1) This is an ancient Somali aphorism which says that a wise counsel cannot alter human nature, or a person's bad character.
- Return a portion to us, said the fourth hyena.
- Let the jackal do the redivision, said the fifth hyena.
- Go, call in the jackal to divide the cows between us, ordered the lion.

Saying this, the lion called aside the first hyena and secretly told it:
- Tell the jackal this: "give the lion and me the larger share of the cows".

When the hyenas left the lion ate all the nine cows he took as his share. The hyenas returned with the jackal and saw what the lion had done in their absence.
- Go to the lion and ask him this: "where are the nine cows you took from us?"

The hyenas asked the jackal, as they were afraid of the lion and could not do so by themselves.
- You sent for me, master? The jackal asked the lion.
- I kept apart for you the entrails and hooves of nine cows; tell the hyenas this: "let's share the meat of the remaining one cow".

The jackal went to the hyenas and told them:
- Look, hyenas, here's the lion; he ate nine of the cows and wants his share of the remaining one cow.
- Tell us what to do, they asked.
- Half a cow won't satisfy a lion; better give him the whole cow, advised the jackal.

The hyenas went to the lion and told him:
- Master, lion! The eastern-man\(^1\) is fated to trot alone! And they went on their way.
- Where are the entrails and the hooves of the nine cows you kept for me? The jackal asked the lion.
- What I refused to give to nine hyenas would I give to a jackal? Go away before I lose my patience. Answered the lion, and the little jackal trotted away into the forest.

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1) Eastern-man: a proverbial expression which implies hidden discontent or patience in adversity. Here the hyenas (eastern-man, the modest one in this context) cover up under this phrase their discontent with the lion who, using his superior physical strength, took away their share of the cows. In a geographical sense "eastern-man" refers to the Somalis inhabiting in the lowlands of north-eastern Somalia, (mainly in the Nogal valley, Sanaag regions, etc.) as opposed to the inhabitants of the north-western highlands. The easterners are traditionally considered to be more patient and tractable than the volatile highlanders.
Tale 13: The Lion's Share (Habar-dugaag Hal Qalatay)

Once upon a time all the beasts of prey came together under the leadership of the great king of the forest, the lion, to feast upon the carcass of a camel the lion had killed.

- The hyena will divide the meat for us, said the lion.
- One-half of the meat belongs to the lion; the other half belongs to the rest of us, adjudged the hyena.

The lion was very dissatisfied with the hyena's division; for he wanted more than half of the meat. The lion in great anger slapped the hyena on the face so violently that one of his eyes dropped out. The poor hyena ran away for his life, with an eye dangling out.

- The jackal will divide the meat for us, said the lion.
- One-half of the meat belongs to the lion; one-half of what still remains also belongs to the lion ... all the meat, in fact, belongs to him, said the jackal.
- Who taught you such a fair division of the meat?

The lion asked the jackal, being very pleased with her division of the meat.

- The eye dangling on the hyena's face taught me, master! Replied the wise jackal.

Tale 14: The Hyena and the Jackal (Qaaryare iyo Dayo)

Once upon a time a young hyena proposed to marry a pretty she-jackal who lived in the same neighbourhood.

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1) This is one of the most well-known tales among the Somalis and is known also under the title of "qayb libaax", the Lion's Share. Xuseen-dhigle (Xuseen, the bug), one of the right-hand men of the famed Somali nationalist, Sayid Maxamed Cabdille Xasan, leader of the Dervish movement which rose in northern Somaliland at the turn of the century, had composed a well-known poem based on the motif of this popular tale. The story is told than when in the 1920s the Sayid's forces were defeated by the British colonial forces in north-eastern Somaliland, the Sayid, with a small party of his supporters, sought refuge among Oromo tribes of southern Ethiopia. Poet Xuseen-dhigle, together with his extraordinarily beautiful wife, were among the Sayid's companions then. One of the Oromo chiefs was attracted by the charming beauty of Xuseen-dhigle's wife and wanted her to be divorced from her husband, so that he could marry her. The matter got to the Sayid's notice, who, it is said, advised Xuseen-dhigle to carry out the wish of the chief, their protégé. Xuseen-dhigle was greatly grieved about the Sayid's decision which reflected how circumscribed the Dervish leader was at that time. Poet Xuseen-dhigle gave away his wife and composed his lamenting poem which became one of the most admired works in classical Somali poetry.
- You're so pretty that I was watching you all these last few days
  with great admiration; how about you marrying me, miss Dayo? 1)
  Said the hyena one day in a sweet voice.

The jackal was greatly honoured with the hyena's proposal and she at
once accepted him; expressing her great joy in this song:

Dayo oo baraar laysiyo
Qaaryaroc 2) duud-carra ley
waysla-doonasho Eebbe..!
(Dayo's skills in baby-sheep hunting
and Qaaryare's carrying capacity 3) 
in happy nuptial uniting
a blessing from God consider I)

After their marriage the couple began a new life and the hyena-groom
was very happy with his pretty, young jackal-bride. But, alas! This was
an imagination only, for his espouse was, in fact, always thinking of
how to get rid of him, so as to inherit all his property.

The king of the beasts, the lion, who lived not far from where the hyena
and the jackal lived, called on the latter one day and commanded:

- Lady-jackal, it's your turn today to graze my livestock for me;
  see you take good care of them and don't let them go astray.

- My service is always at your majesty's disposal.

Replied the jackal and the king of the forest was very pleased with the
jackal's loyalty to him.

The canny jackal seized and devoured the fattest ram in the lion's herd
when she took the animals to graze in the forest. The jackal then took
some pieces of fat from the tail of the ram and smeared it on her hyena-
husband's mouth as he slept soundly in their hut. In the evening the
jackal brought the rest of the herd to the owner, the lion, who after
counting the animals asked:

1) The large beasts of prey, such as the lion, hyena etc., are personi-
fied and take masculine names; while the jackal and other smaller beasts
take feminine names. Dayo, or dawoco is a generic nick-name the nomad
Somalis gave to the jackal; the term denotes craftiness in a person's
character.

2) Qaaryare - a nick-name for hyenas in general, meaning an animal with
diminutive hindquarters. The hyena species found in Somalia have, in
fact, this physical peculiarity; hence its being called qaaryare by the
Somali nomads; see also the section on Secret-Code-Names, page 180.

3) Carrying capacity - the larger beasts of prey such as the lion,
leopard, hyena and others carry and run off with their quarry like
goats, sheep, etc. The smaller animals like the jackal, lynx, etc. do
not have the physical strength to carry off carcasses of this size; they
go after smaller quarries such as lambs, kids, etc.
- Where's the fattest ram?
- It was eaten by a hyena, master; he's much stronger than I and so I couldn't defend the herd from him, replied the jackal.
- Where's he now?
- Sleeping soundly in his hut after eating your majesty's fat ram.

The lion believed what the jackal said and in a great anger went up to the innocent, sleeping hyena and tore him into pieces.

Thus, the crafty jackal got rid of her husband, the hyena, who foolishly loved her; inheriting thereby all his property, says the story.

Tale 15: The Camel, the Elephant and the Squirrel (Hal, Maroodi iyo Dabagaalle)

Once upon a time a she-camel and a she-elephant lived together in the forest and one day they both gave birth to a baby-camel and a baby-elephant, respectively. The babies grew up together and one day, while they were playing about, the baby-camel had badly hurt the baby-elephant. The mother-camel returned from grazing in the forest and, seeing what her baby had done, took her baby and ran away before the mother-elephant returned home. This was because the camel was very much afraid of the mother-elephant who was much bigger and stronger than she.

On the way the fearful camel met an old man, herding his camels and, sung to him this song:

Odayow ma i maashaa ma i maraqdaa\(^1\)
maroodi-cadhoole ma iga rabataa...?
(O old man kind!
Milk sweet would you like
teats mine to muffle up\(^1\)
elephant unclean protecting me from)
- Alright; join my camel herds, said the old camel-herder.

When the mother-elephant returned from grazing she saw her baby badly beaten and she ran angrily after the camel and its baby to avenge for her little one.

- Have you seen a camel with its baby pass by, Mr. Squirrel? As the two of them met on the way.

- O, yes; they decended into the valley over there.

Replied the little squirrel, and the great elephant ran fast to the

\(^1\) Somali camel-herders wrap up the teats of milch-camels with soft fibre bandages so as to prevent the young baby-camels suckling their mothers during the day. After milking the animal some milk is always left in the udder for the baby-camels to suckle.
- Hey, big fellow! I just joked with you, the camel's over there, cried the little squirrel after the elephant.

- Where is it?

Asked the elephant, coming back to where the squirrel was standing on its hindquarters.

- I haven't seen any camels at all, Mrs. Elephant, replied the squirrel.

The elephant got angry and tried to catch and crush underfoot the tiny squirrel who annoyed it. And the little squirrel ran about and circled around the huge elephant, singing this song:

Maroodi cadhoole
hadid col la sheego
carruurta cayaarhse
cadaadda ku-meere
hashii Cosob waa tan...!
(Elephant, unclean bully
sooner a danger you sensed
the kids you amuse1)
for behind the cadaad bushes2)
you cowardly hide
Cosob3) the camel's here ... is here!)

The elephant was so tired that it gave up the chase and stood still to rest.

- Why don't you remove the parasites off your tail, instead of chasing me around? Said the squirrel playfully.

- I can't do so; because I am so big and unable to turn to reach my tail. Do me a favour, please Mr. Squirrel, and remove the parasites off my tail. In return I'll forget that you made a silly joke about me and shall do no harm to you, said the elephant, trying to be friendly with the squirrel.

- Alright!

Said the canny little squirrel and he jumped onto the big back of the elephant, and crawling into the anus of the elephant and entering into the stomach he began cutting off the intestines of the great elephant one by one; singing at the same time thus:

Xiidan go' ... xiidan go' ...!
(Intestines off I cut ... intestines off I cut...)

1) That is, children make a fool of the cowardly elephant.

2) Cadaad - a kind of diminutive acacia tree which grows wild in the Somali savannalands.

3) Cosob - a camel's call-name; green pastures, literally.
The huge elephant groaned with great pain and fell onto the ground and died, killed by the tiny squirrel. And the camel and its baby were thus saved, to give meat and milk to man, says the story.
Category C 2b: Fables with Animal and Human Actors

Tale 1: Breaking the Covenant (Wacadfur)

A man was travelling from his own hamlet to another situated in a distant place and on the way he had exhausted the water supply he was carrying. He travelled many days through a deserted and waterless land and the man was so tired and thirsty that he was unable to continue his journey.

Resting once in the shade of a tree the man saw a big hyena coming to rest in the shade of the same tree. The man was afraid of the hyena but had no strength left to defend himself and was resigned to his fate. The hyena came to the man and saw that he was nearly dying of hunger and thirst, and it took pity on him and did not want to eat the man's lifeless flesh. The man was surprised when he saw the hyena come to sit hear him in the shade quietly.

It was not an ordinary hyena, but it was a "gori-ismaris", half-hyena, half-man.

- Need some help? Asked the hyena-man.

The man was still more surprised when he heard the hyena speaking like a human being.

- Yes. I am a dying man in need of help, replied the man.

- Here, take this stick and strike it on the ground three times, ordered the hyena-man.

The man did so and lo! He, too, was transformed into a gori-ismaris!

- Now, I'll introduce you to the great secrets of the hyena tribe and teach you our language; but promise that you will never disclose our secrets to mankind, our greatest enemy, said the hyena-man to the traveller.

- I promise, said the man, and they went together as hyenas.

- Now, turn yourself into a man and go to the nearby hamlet and ask the people, your tribe, for food and water; but remember always keep your promise, said the hyena-man.

The man struck the magic stick on the ground and to his great surprise was turned into a man again, and he went to the nearby settlement, where he was kindly welcomed and given food and shelter.

The next night, as the people of the hamlet slept peacefully, a number of hungry hyenas came and looked around for a vulnerable place in the animals' pen through which they could jump and carry off a sheep or a goat. The traveller, who knew the hyena language, overheard the conversation of the hyenas and learning what they were up to he warned the men of the encampment who took up weapons and chased away the wild beasts; killing their leader, the gori-ismaris. The men asked the traveller how was it that he knew the language of the hyenas, and he told them about his meeting with the gori-ismaris who revealed to him the secrets of the hyena tribe.
Now, having said this, the traveller realized that he broke the convent he made with the qori-ismaris, who helped him when he was dying of hunger and thirst. Yet, the traveller did not regret at all of what he had done. After a time the traveller recommenced his journey to go to another hamlet and one day while walking in the forest he accidently trod over an old hyena bone which pierced through his foot, rendering him unable to walk any further. The foot swelled up and the man could not stand up even, and he lay there alone for many days. There was nobody to help him and the little food and water he carried with him were already exhausted. He tried to use the magic stick to transform himself into a qori-ismaris, but it did not work any more. Finally, the traveller died. Make no vow; but if you do, keep it faithfully, says the story.

Tale 2: Faay and the Hyena-Man (Faay iyo Qori-ismaris)

Once upon a time there was a young man who lived happily with his wife, Faay Geedi, and his in-laws. One day he led a string of camel-caravans to a distant water-well, so as to draw water for the family. When he arrived at the well he met a lonely man there, who, strange enough, refused the young man permission to draw water from the well, saying:

- Let's wrestle against each other and whoever's thrown onto the ground shall lose a limb each time he's thrown down. Otherwise you'll have no water.

The caravan-man accepted the challenge, for he was a brave man.

The stranger was in fact a qori-ismaris and he, having overpowered the caravan leader, killed him and ate his flesh. He then transformed himself into the personal features of the dead man, wore his clothes and led the camels back to the hamlet, with the water-vessels filled with water.

- Hey! Come and help me unload the camels!

Shouted the hyena-man as he arrived at the encampment, and the people, including Faay, came out and unloaded the camels; after which Faay took the hyena-man to her hut, believing him to be her true husband. She spread a beautiful grass-mat for him to sit on and brought him dainty food.

- Go and bring fire from the neighbours and warm the house; I feel cold.

He said and in her absence threw away all the good food Faay brought to him; for he was, in fact, a real hyena and disliked human food. Faay still noticed nothing unusual about the stranger.

In the next morning the hyena-man went to Faay's father and said to him:

- Father-in-law, allow me to take my wife to my own parents and relatives, so that they may see her.

Faay's father agreed to his son-in-law's request. All the household effects were put on a pack-camel called "bacadle", brown-coloured,
and the couple started their journey. After a while the hyena-man said to Faay:

- Look, I am tired and want to ride on the camel; you lead it on.
- What! Aren't you ashamed to ask such a thing, like a child? Said Faay.
- Never you mind, do as I say, woman, he commanded and climbed onto the camel.

Faay obeyed the order and led on the camel by the rope that was noosed round its head. The man transformed himself into a hyena and started to bite the fat hump of the camel, taking off large morsels and causing the poor beast to groan loudly in protest each time it was bitten. Faay did not understand what troubled the camel and asked it:

- Bacadlow biyoqaboobe
  maxaa ku helay?
  (Oh! Bacadle
  carrier of water cool 1)
  what ails thee?)

- The jingling noise of your bracelets scares the camel; remove them, said the hyena-man so as to conceal his misdeeds.

Faay removed her bracelets and led on the camel, but after a while the hyena-man again bit into the camel's hump and she said again:

- Bacadlow biyoqaboobe
  maxaa ku helay?

- The shuffling noise of your feet annoys the camel; you should remove your sandals, said the hyena-man.

Faay removed also her sandals and led the camel further, but the hyena-man again pierced the camel's hump with his fearfully sharp fangs and once again Faay asked the camel the same question:

- Bacadlow biyoqaboobe
  maxaa ku helay?

- The ruffling noise of your skirt frightens the camel; you should remove it, said the hyena-man.

This time Faay did not obey him as she thought it was strange of him to ask her to remove her skirt and go naked.

- Come down and lead the camel in your turn and I'll ride on it in my turn, she said.

He retransformed himself quickly into a man, saying:

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1) The inference here is that pack-camels are used by the Somali nomads for transporting drinking water from far off water-ponds during the dry season; thus playing a vital role in the economic life of the people.
- Alright, but don't you ever look underneath this old rag; while covering up the deep hole he had pierced into the body of biyoqaboobe.

- I won't.

Said she and climbed up on the camel-back, after which he led it on by the tether. But Faay was curious and she looked underneath the old rag on the camel's back and to her great surprise she saw the terrible thing done to poor biyoqaboobe; realizing that her companion was in fact a hyena, not a human being. Now, she thought of saving herself from this wild animal who was posing all this time as her beloved husband. Faay was a clever woman and at once she got an idea how to escape from the hyena-man.

- Once, when I minded the herds here I forgot things under that tall barde\textsuperscript{1)} tree; lead us to it, please, so that I can see if my things are still there or not, she asked.

The hyena-man did so. As the camel stood under the tall barde tree Faay got hold of a vessel full of clarified ghee and with it jumped onto the highest branch.

- Come down, what's the matter with you, woman? Said the hyena-man.

- I won't; you are a wild dog, not my husband! Said Faay from the top of the tree.

Now, he was very angry with her and, transforming himself into a hyena, called in all the hyena-tribe in the bush to help him get Faay down. And she called in all the birds and winged animals to protect her from the hyenas. After that she said to the crow:

- Kind crow, please fly to my father and mother and tell them of my unhappy news and in reward I'll give you some ghee to beautify your feathers.

- Alright, but first give me the ghee to beautify my feathers, replied the crow.

When Faay gave it the ghee it flew away; thus deceiving her. Then Faay asked the eagle to fly to her father and mother to tell them of their daughter's sad news; giving it some ghee in reward. But the eagle, too, deceived her in the same way as the crow. Faay than asked a small bird to fly to her father and mother to tell them that their daughter was in great danger and the bird agreed to do so, without asking any rewards from her.

The bird came first to Faay's brother who was herding his camels in the bush and sang for him this song:

\begin{verbatim}
Geel baas jirow
gabadhii Faayo
Faayo Geedi
\end{verbatim}

\textsuperscript{1)} Barde - a leafy tree common in the coastal and riverine areas of Somalia, belonging to the Fig species.
kabofaygooda
dhiisha farageeda
geedkii Barde\(^1\) ballaarane
bay fuushay
waraabaa kala boobay...
(Harken! Herder of camels accursed
Faay the girl
Faay Geedi
pretty as shoes' tips
pretty as tassel on milk-vessels
a Barde tree tall
dangers great surrounded
climbed up she
hyenas hungry to escape from...)
The brother was annoyed with the little bird and he threw a stone at
it to drive it away; breaking one of its wings.
The bird flew on its remaining wing and came next to Faay's mother who
was smoking a milk-vessel\(^2\) and sang for her thus:
Dhiil baas culatoy
gabadhii Faay
(Harken! Smoker of milk-vessel accursed, etc., etc.)
The mother, too, was annoyed by the bird and she threw at it a flaming
firewood so as to chase it away.
The little bird lastly came to Faay's maternal uncle and sang for him
the same song and he called together the father, mother and brother
and they all followed the bird to the barde tree on top of which the
girl was sitting. As the bird led the way it sang this song:
Shimbir garabli'i
wax ma garatee
bal xagga u bayr...
(With shoulder broken
memory poor a bird has
this way
follow me...)
When the people came to the barde tree all the wild animals ran away
and the father said:
- Come down, daughter mine.
- I won't, you sacrificed me to a wild animal, replied Faay.
- Come down, daughter mine, asked her mother, and Faay answered the
  same as she did to her father.

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1) Barde - see footnote on the previous page.

2) Somali nomadic housewives often smoke or darken milk-containers
   with fire and dry grass, or wood charcoal, so as to keep the milk fresh
   and germ-free
- Come down, sister mine, said the brother, and Faay gave him the same answer.

Then the uncle wished thus:

- May the barde its branch break, and Faay her little finger break!

And so it happened. As the branch on which she was sitting broke off Faay fell down to the ground and broke only her little finger. She was taken home and a ram was slaughtered, its fat tail being given to Faay to eat and she soon got cured. Thus the brave and clever Faay was saved from the terrible gori-ismaris, concludes the story.

Tale 3: The Five-Bellied and the Thumb-Sized (Shancaloolle iyo Suulle'eg)

Once upon a time there lived two girls who used to herd the flocks of sheep and goats belonging to two neighbouring families. The girls promised to each other that they should always take the animals to the same grazing place and to bring them home together in the evening.

One day one of the two girls took her flocks to a different grazing place and so broke the promise she made to the other girl. At midday when the sun was very hot the girl sat to rest in the cool shade of a tree and soon fell asleep. The flocks went far away and got lost in the forest while the girl slept. After a long while the girl woke up and could not find the herds; she looked around and finding their tracks she followed them.

While searching for the herds the girl found, sitting on the way, a half-human, half-animal being called "shancaloolle", the five-bellied.

- Oh! Mr. Five-bellied, have you seen lost sheep and goats? Asked the girl.

- Yes, I ate all your flocks!

- Oh! Mr. Five-bellied, my mother will beat me up if I don't bring the flocks home. Please, give back our flocks; I'll do anything you ask.

- Look for them in here, said Five-bellied.

Opening up one of his five huge stomachs, and some of the flocks jumped out of it!

- Oh! Five-bellied, the goat that yielded most of the milk is missing.

Said the girl, and Five-bellied gave her also that goat out of one of his many stomachs.

- Are all your flocks complete now?

- Yes.

- Now, drive them home; but promise that you tell no-one about me.

- I promise.
The girl did not, however, keep her promise and she told her mother all about Five-bellied when in the evening she brought the flocks home. In the next morning the girl got sick and stayed at home; her mother taking the herds to graze in the forest.

Five-bellied came to the girl who was alone in the hut, seized her and ate all her flesh. Only the thumb of her right-hand remained and it fell into a water container which stood in the hut.

In the evening the mother brought the flocks home and as she was very thirsty she drank some water from the container, accidently swallowing her daughter's thumb which was already in the container. The mother conceived then and gave birth to a baby-boy, the size of a person's thumb.

As soon as he was born the baby was able to talk and said:

- I am born of the girl who broke her promise to her friend by grazing her flocks in a different place; who also broke her promise to the Five-bellied who gave her back all her herds. I am born similarly of that girl's thumb, which fell into the water vessel and was then swallowed by her mother, who then conceived and gave birth to me.

The mother named her son "suule'eg", the thumb-sized; and said to him:

- Son, you will replace my daughter who has been eaten by the Five-bellied monster; now, you should look after our family affairs like a man.
- Alright, mother, replied the Thumb-sized.

Then one day Thumb-sized took out their cattle to graze in the field and robbers came to him and said:

- Hey! Anybody looking after these herds?
- But we don't see you; where are you?
- I am in the ear of the brown cow!

The robbers cut off the brown cow's ears but found nobody in there.

- Hey! Where are you? The robbers shouted again.
- I am in the womb of the cow that first gave birth.

The robbers opened up the cow's womb but found nobody in there either.

- Where are you? They shouted once more angrily.
- I am in the horn of the big bull.

The thieves broke off the horns of the big bull, but again they could not find Thumb-sized.

- Where are you hiding yourself, you coward? The thieves shouted for the third time.
- I am in the trunk of the tree here.

Now the robbers cut down all the many, big trees there were, but still they did not find anybody.

Thus, the robbers injured many of the cattle and cut down many big trees, but still they could not succeed in catching the Thumb-sized; for he was too clever and too small to be seen. The robbers finally gave up searching for the Thumb-sized who gave them so much trouble and they left his cattle and himself in peace, says the story.

Tale 4: The Man and the Snake (Nin iyo Mas)

A man was travelling with his son from one hamlet to another when a poisonous snake bit the son in the foot and the boy died instantly. The father wanted to kill the deadly snake but it quickly entered into its deep hole in the ground. Having buried his dead son the father sat near the hole and waited for the snake to come out and then kill it.

After a while the snake put out its head to see if the man had gone away or not. The man suddenly struck at the snake's head with his sharp sword but he missed, for the snake quickly withdrew its head back into the hole. The sword struck instead the stem of a tree that grew near the hole and the man left it sticking in the stem. The snake, realizing how fatal the blow would have been had it not missed its head, said to the man:

- As long as you remember your dead son you won't leave me in peace; and as long as I see that sword sticking in that tree I won't venture out any more!

Tale 5: Oratorial Power (Saddex Nin iyo Saddex Libaax)

Three men once travelled together in the forest, going from one settlement to another. One of the men happened to be a coward, the second was very brave and the third was an orator of great fame.

In the forest the men suddenly came face-to-face with three man-eating lions standing across the path the travellers were following. One of the lions was of huge size and the other two were smaller than the first.

- We better run away, suggested the coward.
- No use running away because a lion can run faster than a man; we better face the big cats and fight, advised the brave man.
- Look here, lions, said the orator, addressing the lions, as you can see, one of my friends here's very thin, almost skin and bones; the other's not much better than him. I am the fattest of the three of us. Now you better decide among yourselves as to which of you will eat my thin friends and which of you will eat me.

The lions could not agree among themselves as to which of the men they would eat, and they fought over the matter; and in the end the big lion killed the two smaller ones. After that the three men speared the remaining lion to death.
Tale 6: The Silken Filly (Geenyo Xariiro)

Once upon a time there lived in one of the remotest and barren regions of Somaliland an old man who had a family of two sons, two daughters and their mother. It so happened that the elder of the two sisters grew up and became mature enough to be married. As the family lived solitarily in that part of the country, with no neighbours at all in the vicinity the problem of finding a husband for the daughter caused the father great worry. The mother urged her husband to move the reer, the family, to where there were other human habitations, but as all his ancestors had lived in that particular location the old man considered the spot as sacred and was reluctant to move to anywhere else. This put an end to any prospect of providing the much desired husband for their daughter. Day after day the young maiden grew prettier and more eager for a husband; she made it a point of duty to ask her father ten times a day the question: "Father, when will you find me a husband?", and the old man was nearly driven mad by these monotonous, appealing words of his young girl.

Time rolled on and the girl continued repeating the same question to her father, until one day there was an unusual event in the life of the family. An impressive deputation of half-human hyenas called upon the reer and asked for the owner. The old man came and, behold, there at the head of these strangers he found a fabulously dressed, handsome and dignified young hyena-man, a gori-ismaris\(^1\), who, still more strangely, could speak the Somali language as perfectly as any Somali! The old man, though surprised beyond conception, found they were human-like hyenas and after exchanging with them the usual greetings he received the party in the hospitable way a host owes to his guests. Having made them feel quite at home he asked the purposes of their mission. Their leader responded that he had come to know that his host and hostess had a young girl who was on the look-out for a husband and now asked for her hand! The old father was perplexed at the thought of letting his beloved Geenyo Xariiro marry a hyena-man; but on the other hand he knew he could no longer endure the words: "Father when will you find me a husband?" He at once told the would-be son-in-law to be back next morning for a specific answer. The visitors departed, the would-be son-in-law hyena-man feeling much honoured and happy at the thought of being married to a human-bride! The old man informed his wife and daughter of the intentions of the hyena-men, that their leader, a lovely hyena-man, wanted to marry Geenyo, and that he would be back with his colleagues for the final decision. Geenyo on hearing this burst into tears, but the parents comforted her and managed to stop her weeping. They told her that the hyena-man was able to talk and could understand their tongue fluently and that he was human-like in his appearance, hence she should marry him tomorrow! The poor girl cried sorrowfully, but at last her mother made her nod her head in assent. The father promised that if the hyena-man proved to be a worth-

\(^1\) See also Tale 2.
less husband he would see to it that she got a divorce from him at once.

The next day the young hyena-man came with his colleagues and the old man welcomed them as hospitably as he could, informing them that he and his wife consented to the marriage of his Geenyo to Mr. Durugsey 1), the hyena-man, and that the traditional ceremonies would take place at the bride's home the same day. Mr. Durugsey and his friends were pleased enormously by this splendid offer of the old man, and the bridegroom, in the hope of showing himself in an erect and dignified manner, had even forgotten that his headquarters were naturally shorter than the front ones! The wedding and the customary dowry gifts were soon exchanged and the following days saw the village of the bride's reer become the centre of many festivities. As a sign of respect for the nature of the occasion the hyena-men could not dare to refuse the human diet they were served with, and so missed their favourite dishes - raw meat, bones, etc. The groom was to live with the bride's reer and so his friends went back into the jungle after the conclusion of the marriage ceremonies. The bridal bower was decorated with all the ornaments and fineries of the family and everything was made beautiful.

But, alas! When the newly married couple retired into their new home, the bride asked her new husband to sit on the well-made bed, he surprisingly retorted:

- Gogoshu gogoshey ma aha. (The bed is not to my liking.)

She then asked him to sit on a chair, but he said:

- Kursigl kursigey ma aha. (The chair is not to my liking.)

The wife then asked him to sit on a mat on the floor, but he said:

- Derintu derintey ma aha. (The mat is not to my liking.)

The bride was entirely annoyed by her husband's attitude, and at last she purposely asked him to sit on a dirty mud-rag that was on the doorstep of the hut.

- Haddaan hooyaa! (You now understand me!)

Said the hyena-man gladly, sitting on the old rag. Geenyo was a clever woman and at this she made no fuss, but to understand more of her new man's idiosyncracies she served him with all the fine delicacies they had. But Mr. Durugsey to all this said:

- Oontu oontay ma aha. (The diet is not to my liking.)

This was an awful attitude on the part of her husband, thought Geenyo, the more so at a time when she was expecting a joyful honeymoon. She thought out what could be a favourite dish for a hyena and got a hold of a large piece of raw meat, sprinkled and caked it with a mixture of wet mud, dust, sand and put all this stuff into a large bowl full of white ash and placed it before Mr. Durugsey, who at the sight of this concoction gleefully roared with laughter as he hastily munched

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1) Another call-name for hyenas; see also the section on Secret Code-Names, page 180.
his favourite dish. Geenyo, having now realized that, inspite of his being able to speak her tongue, her husband was but a real wild dog without the slightest human manners, and she was determined to get rid of him. She at once dashed out of the hut and informed her father and mother all the strange ways of Mr. Durugsey.

After that a family meeting was held, Mr. Durugsey being called in and the father-in-law presided at the gathering, hearing the points of difference between the newly-wed couple. He spoke to his son-in-law very politely and told him:

- My dear son-in-law, we all know there's nothing upon this world as sweet as love in its early stages, but we also know that it often ends in bitterness and broken homes, and now that I married my daughter to you only the other day, the Almighty knows what is the dispute between you. I'd be pleased to hear your points of difference.

- My dear father-in-law, according to the laws laid down by my ancestors and forefathers, I would not by any means abandon the traditions and customs of the hyenafolk by accepting and adopting the human way of life, their doctrines and diet; nor would I change my entire life and outlook into those of menfolk, replied Mr. Durugsey.

At this point the old man who was very wise, said:

- In the eyes of the laws of all lands you're quite right in saying so; but if this is the case then it now becomes a question of whether you'll either abandon Geenyo or your traditions and customs.

On hearing this Mr. Durugsey suddenly rose up, this time a full hyena, full of pride and dignity and said:

- My dear father-in-law, the most disgraceful thing that one can do is to abandon his own traditions, customs and doctrines, and in my case, rather than ape the human habits and their way of life, and thus bring forth disgrace to all the hyenafolk, I give up my bride and all that she means to me.

With these words Mr. Durugsey ran out of the house and sped towards the bush, thinking that his in-laws or someone else might come after him and force him back to the family of men, robbing him of all that he cherished and making him a perpetual prisoner to the will of men.

The moral of this colourful tale, which has so much popularity amongst the simple people, is that the wild hyena runs away from man ever after. For it is afraid that people might force upon it their strange manners and finally bring about the loss of its liberty. The hyena tribes roam about at will in the vast jungles and prairies. Not for them the hedged off, crowded and stifled existence men lead, ending their days within narrow stone walls, never knowing the joy of life unfettered, unbounded by space or by man. In these images of an idyllic, care-free life the simple people, who in this tale assume the character of a personified wild animal, obviously desire to express their idea of liberty and human happiness in this world.
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