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Journal of Somali Literature and Culture

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Hal-Aqoon

Warsidihii, Hiddaha iyo dha-
qankiyo, Hanka iyo hiraalkiyo,
Taariikh deenna hodankiyo,
Lagu hilay garaadkee,
Heerkiisu weynaa,
Helay oo
guddoomee,
Mahad
celinta iga hoo.

Xasan C. Madar
Hargeysa/Somaliland

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EREYGA QURAARKA

Hal-Aqoon

uma cusba dhegaha dadka.
Hayeeshee, araggeedu wuu ku yaryahay.
Waa warside ka soo baxa dalka Kanada oo kaalin weyn
kaga jira kor u qaadidda, baraarujinta, fidinta afka,
dhaqanka iyo suugaata Soomaaliyeed.
Tirsigii u horreeyey wuxu
soo baxay
xagaagii 2000.

Waxa haddaba wax lagu
obsado ah inaanu go'aansannay inay Hargeysa
noqoto magaaladii u horreysey ee uu Hal-aqoon xarun ku
yeesho kana soo baxo bishiiba mar. `Sidii hore loogaga bartay
waxaanu ku soo bandhigi qoraallo xambaarsan aragtiyo cusub
oo waxtar leh iyo af Soomaali hufan oo tayo iyo tiraba

Loo bogi doono

Afeef:

Xubnaha Golaha Quraarrada Hal-aqoon marna daanyaqaad uma aha, loomana aanayn karo, aragtiyaha maansooyinka iyo qoraallada ku soobaxa warsidahan. Aragtiyaahaasi waxay kolkasta gaar u yihiin hal-abuurrada iyo qorayaasha soo gudbiya qoraalladooda si ay dadweynaha ugu soo bandhigaan. Waxaanuse daw u leennahay inaannu quraarro ereyada, gaar ahaan kuwa qoraallada, annaga oon waxba ka beddelidoonin ujeeddada ereyga ama qoraalkaba, soona gaabinno qoraallada sabada oo nagu yar awgeed. Wixii qoraallo ah ee xambaarsan af lagaaddo ama wax ka baxsan asawda iyo anshaxa toona ma soo saaridoonno, mana u celin doonno ciddii soo gudbisey.

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AKHRISTAHA IYO ARAGTIDIISA

Waxaan anigu isku tirayaa dadka aad u jecel suugaanta soomaaliyeed iyo waaxyaheeda kala duwan, intii aan dhallinyarada ahaana waan u abtirin jiray heesaha iyo riwaayadaha soomaaliyeed, laakiin malahaasi waxa uu afka u dhacay markii aan akhris ku boobay tirsigii u dambeeyay ee warsidaha Hal-aqoon.

Maanta ka hor maan ogayn in Ibraahim Xuseen uu lahaa midhaha heesta [cunnaabi] manaan ogayn in ay ku jirtay riwaayaddii[Labuun bays dhinacyaale dhaa yahayga ku fiirso].

Waxaad aad ugu bogaysaa sida farshaxanimada leh ee abwaanku ugu nuux nuuxsaday dabeecadda iyo quruxdii dallahaa. Bal u fiirso ereyadan:cunnaabi, sindi ceerigaabiya, daroor, coodaanle, xigsimooday, xiddigtii cirjiidhaay, himirtii casaatiyo, cillal rays, doonbir iyo qaar kaloo badan.

Runtii maan garan sababta daaha saartay suugaanta abwaankan wax loo dhigaa aanay jirin, waxaanan filayaa in aanay dad badani aqoon sidayda oo kale.

Habdhiska humaagyada ayaa isaguna aad ii soo jiitay in badana aan baadi goob ugu jiray, waana marka keliya ee aad ogaanayso sida uu afkeenu u yahay hodan.Gaariye waa dadka aan laga dhergin suugaantiisa laakiin waxa taas ka sii door roon sida uu deeqsi ugu yahay inuu muujiyo farshaxanimada abwaanada kale marka uu tusaale u soo qaadanayo suugaan tooda.

Maansada '*ka xanaaq wax kuu dana'* ayaan aad ugu qoslay anigoo is lahaa qosolba kuguma hadhin beryahan dambe. Abwaanku waxa uu abaaray dhacdo runta ku qotonta oo ka jirta cidhif walba oo ka mid ah dunidan aynu dalandoolka ku nimid, waana dhibaato si gaar ah u damqaysa aabbo iyo hooyo kasta oo carruur ku haysta dalalkan.

Ugu dambayntiina waxaan halacsaday hilaac ii muujiyay boolkii dahabka ahaa ee aan ilaa kaliishii saddexaad baadi goobka ugu jiray oo ahayd in warsidaha ay ka dhex muuqato qayb diinteena ku saabsan, ismaanse lahayn hab maanso ayey ku imanaysaa ama qoraaga warsidaha ayaa galka seefta ka saari doona.

Mar labaad waxaan ku leeyahay hambalyo hambalyo!

Hassan Faarax, Norway

V
*
/ \
* *
HAL-AQOON
Waa warsidihii
u horreeyey ee
jaadkiisa
ah ee
ka
soo
baxa woqooyiga
Ameerika.

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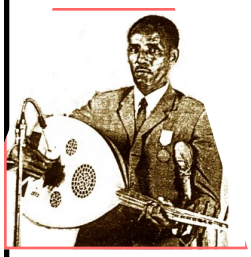
BARO ABWAANKAAGA

CABDILLAAHI MAXAMED MAXAMUUD XIR-SI 'QARSHE" (1924kii - 1997kii)

Qalinkii Boobe Yuusuf Ducaale *

xuska-14-guurada-aabbihii-miyuusigga-soomaaliyeed-cabdillaahi-maxamed-maxamuud-xirsi-qarshe



"Alleylehe sar weyn baa duntiyo, seeski uu dhigaye,
Alleylehe sallaan baa burburay, loo sinnaan jiraye,
Alleylehe siraad baa bakhtiyay, meel sudhnaan jiraye,
Suugaanta maansiyo fankii, seedahaa go'aye,
Sanbabkaa dalooshamay codkii, suubbanaan jiraye,
Kamankuu sabaalayn yiqiin, suulashaa jabaye,"

Ibraahin Gadhle, Jabuuti

Arar:

Waa qormo qormadeed……Waa qalin iyo xil-qaadkii……..Waa dawaad aan qallalin…..Waa qoolashii fanka oo qayoodkii doc kastaba u jiidhay…..Waa qunbe malab ah oo buuxa…..Waa ereyo aan meel la og yahay ka soo jaray oo muquuno ah….Waa mahadho aan damin….Waa milgo iyo maamuus….Waa mullaax aan ku marriimayo miyuusig iyo midho, dhaxalka aan duugoobayn ee uu ka tegay Cabdillaahi Qarshe, nax-ariistii Janno Ilaahay ha ka waraabiyo e'.

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Qormadan aan ku xusayo toban-guurada ka soo wareegtay maalintii uu god-galay Cabdillaahi Maxamed Maxamuud Xirsi oo loo yaqaannay Cabdillaahi Qarshe, waa warqad (Paper) aan ka akhriyay Jaamicad ku taal Finland oo la yidhaahdo Abo Turku University, 1998kii. Warqaddaas oo ku qornayd afka Ingiriisiga waxa lagu soo daabacay Buuggii Shirweynahaas ka soo baxay, Shirweynahaas oo la odhan jiray "Somali Studies Congress." Baadi-soocda Buugga Qormadan xanbaarsani waa: "The Life, Music and Literary compositions of Abdillahi Qarshe (1924-1997), in Variations on the theme of Somaliness, Centre for Continuing Education, Turku, Finland, 2001,"

Maa daama ay maanta ka soo wareegtay toban sannadood maalintii Cabdillaahi Qarshe lagu aasay xabaalaha Qaranka ee Hargeysa, waxaan ka wadi waayay in aan maqaalkaa idiin soo tarjumo aniga oo si weyn u nakhtiimay oo wax badan ka saxay isla markaana ku daray ama ku ladhayba. Cabdillaahi Qarshe Ilaahay naxariistii Janno ha ka waraabiyo e', waxaan xusayaa waa dhaxalkii faneed ee uu inooga tegay ee midho, miyuusig iyo codadba lahaa oo aan cid la ag dhigaa Soomaali ku jirin, keli iyo horseedbana ka ahaa; waana tan ta qiimaha u yeelaysaa Cabdillaahi Qarshe. Waa ninka xaraartaa butaystay ee aanay cidina ku haysanin ee looga danbeeyo ee weliba durbaankana loogu tumo. Haddii Eebbe idmo waxaanu ku ladhani doonnaa Qormadan xusuusta ah filim dokumentari ah oo gaaban oo ka hadlaya noloshii iyo curintii Qarshe oo TV-yada ka daawan doontaan.

Hordhac:

28kii Oktoobar 1997kii, waxay ahayd maalin dhiillo xanbaarsanayd oo aad ugu cuslayd, naxdin aan la qiyaasi karinna ku lahayd shacbiga Soomaaliyeed meel kasta oo ay joogeenba. Horumarka isgaadhsiineed ee dunidu ku tallaabsatay ayaa markiiba la duulay warkii ahaa in Cabdillaahi Maxamed Maxamuud Xirsi oo loo yaqaannay Cabdillaahi Qarshe ku geeriyooday magaalada London. Horaa Soomaalidu ugu maah-maahday: "War xumi dugsi ma fadhiisto." Warkaa dhiillada xanbaarsanaa "Internetka", Fax-yada iyo qalabyada kale ee casriga ah ayaa ka adeegay tebintiisa. Idaacadaha iyo qalabka kale ee war-baahinta ayaa afaf badan ku sheegay. Markii qaarad iyo dalba la dhaafay ayaa warka culayskiisii iyo naxdintisiiba la hayn waayay oo guri ilaa guri la isu tebiyay. Qof ilaa qof ayaa dheg iyo dhab ba la isu saaray.

In kasta oo loo dhashay oo ay qaddar Eebbe tahay, haddana waxa dhacday geeri naxdin leh oo mahadho reebtay. Iftiinkii fankaa bakh tiyay, waxa dhintay: mulaxinkii, halabuurkii, muusigyahankii, heesaagii, aabbihii iyo calan-sidihii daah-furay muusigga casriga ah ee Soomaaliyeed. Waxa meel fog iyo reero muskood ku geeriyooday bud -dhigihii masraxa Hereriga ah ee Hargeysa ka tisqaaday, Cabdillaahi Maxamed Maxamuud Xirsi oo ku caan-baxay Cabdillaahi Qarshe; naxariistii janno Alle ha siiyo e'. Cabdillaahi Qarshe, wuxu ku geeriyooday magaalada London oo uu ku noolaa dhowrkii sannadood ee

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geeridiisa ka horreeyay. Dhanbaalladii tacsidaa is-weydaartay, waxa soo rogamaday oo karkaarrada soo jabsaday mowjado heeso iyo maansooyin baroor-diiq ah oo gudaha iyo dibaddaba laga tiriyay. Af Soomaali iska daaye xataa maansooyin carabiya ayaa loogu baroor-diiqay. Xuseen Jaamac Rooble "Xaaji Gujis" oo ka mid ahaa halabuurkii heesahaa ballaysimay, tix uu tiriyay waxa xuddun u ahaa:

"Hadda qof iyo dhowr iyo,
Qoys iyo kamuu tegin,
Qolo waxaad tidhaahdo e',
Annagoo quruunuu,
Qormaduu fadhiyi jiray,
Qarshi nagu banneeyee."

Cali Xasan Aadan oo loo yaqaanno Cali Banfas oo ay Cabdillaahi Qarshe saaxiib iyo fanwadaagba ahaayeen isna baroordiiqdiisa wuxu ku bilaabay:

"Fanku erey hadduu yahay,
Isir uu hiddaystoo,
Sumad lagu arooriyo,
Aqal uu u hoydiyo,
Abtirsiimo loo qoro,
Carro-edeg abwaankii,
Udubkiisa taagee,
Adduunyada dhammaanteed,
Laga wada ogsoonaa,
Iilkiisa geerida,
Alle ha u siraadee,
Maanta aaska lagu noqoy,

'Waa ayaanba ayaan,
Nin aroosanayaa,
Ninna iil gelayaa,
Dhakhso looga idlaa,'"

Ibraahin Sheekh Saleebaan oo ay Qarshe isku dheeraayeen suugaan-wadaagna ahaayeen ayaa is-na warku magaalada Jabuuti ku gaadhay. Isaga oo ka adkaysan kari waayay geerida naxdinta leh ee ku timid qodkii ugu wenaa ee fanka Soomaaliyeed, wuxu is-na halkaa ka soo dawiyay gabay baroor-diiq ah oo halkudheggiisu ahaa:

"Alleylehe sar weyn baa duntiyo, seeski uu dhigaye,
Alleylehe sallaan baa burburay, loo sinnaan jiraye,
Alleylehe siraad baa bakhtiyay, meel sudhnaan jiraye,
Suugaanta maansiyo fankii, seedahaa go'aye,
Sanbabkaa dalooshamay codkii, suubbanaan jiraye,
Kamankuu sabaalayn yiqiin, suulashaa jabaye,
Saxarrada ayaa nooga guri, sawdka iyo luuqda,
Toloow yaa sarbeebtiyo midhii, siigo ka ilaalin,
So'da laga cabbaayuu ahaa, seben-abaareede,
Allahayow muxuu silic u maray, guusha sahankeeda,"

Iyada oo aan la igu aqoon madasha suugaanta iyo curinteedaba, haddana waxaad ku dhex jirto debnahaaga iyo afkaaguba kama adkaystaane, anigu-na intaa waxaan ku darsaday hees gaabnayd oo baroordiiq ahayd oo dhowr beyd ka koobnayd oo beyd ka mid ahi ahaa:

"Muusigga cidaad iyo,
Culay kii u haystee,
Car-tirkana yiqiinow,
Caku weey! Qarshow,
Cabdillaahiyow!"

Axmed Yuusuf Ducaale oo isna warkaa dhiillada lihi ku gaadhay magaalada Toronto ee dalka Kanada ayaa quudhiisu hees baroor-diiq ah oo Carabiya halkaa ka soo diray. Haddii ay ii suurtowdo dabayaaqada qormadan ayaan idiin ku soo qori doonaa haddii Eebbe idmo.

3dii Noofambar 1997kii oo maalin Isniin ah ahayd oo Cabdillaahi Qarshe lagu

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aasay xabaalaha Qaranka ee Hargeysa ayay BBC-du oo markaa aan ahayn sidan ay immika tahay bal se ka fiican oo ka niyad wanaagsani, ka diyaarisay barnaamaj u gaar ah taariikhdii iyo waxtarkii Cabdillaahi Qarshe. Barnaamajyadan oo ku duubnaa cajalad kuwan Rikoodhka ah waxaan ka ammaanaystay Abiib Iimaan oo Idaacadda iyo Telefishanka Qarankaba ka hawl gala. Ilaahay is-na ha ka abaal-mariyo. Tobankaa sannadoodba wuu u mitidayay.

Maxay haddaba maalintaa 3dii Noofambar 1997kii dadkii yaqaannay ka yidhaah deen Cabdillaahi Qarshe:

1. Yuusuf Xaaji Aadan Cilmi Qabille:

Ilaahay naxariistii Janno ha ka waraabiyo e' Yuusuf Xaaji Aadan wuxu ka mid ahaa hanaddadii u kacay dalkan iyo dadkanba. Dagaal ba'an oo saddex dhudood ah ayuu safka hore kaga jiray oo kala ahaa: halgan tacliimeed, mid gobannimadoon iyo mid suugaaneed oo wuxu ka mid ahaa bud-dhigayaashii Masraxa Hereriga ah ee Hargeysa ka tis-qaaday Kontonnadii Qarnigii hore. Haddaba muxu yidhi Yuusuf Xaaji Aadan markii uu Cabdillaahi Qarshe ka hadlayay:

"Wuxu ahaa nin fannaan ah oo weyn. Fannaaniintu waa in ay laba mid uun ahaataa:

Nin isagu dedaala oo fanka raadiya oo isagu dedaalkiisaa wax ku keena, Iyo nin fanku sida shinnidu dhirta u dhex gasho uu fanku sidaa isaga u dhex galo oo noloshiisaba uu ka mid noqdo. Cabdillaahi Qarshe labada kan danbe ayuu ahaa. Marka hore waa in uu qofku midhaha heesta allifaa oo tiriyaa. Midhuhu marka la tiriyo waxay u baahdaan in la codeeyo, waxan aynu afka carabiga ku nidhaahno 'Laxanka' ayay u baahataa heestu. Ta saddexaad waxay tahay in uu tumo oo uu miyuusig, aaladdu waxay doontaba ha ahaatee, ku tumo. Ta afraadna waa in uu ku heeso.

".....Heestu marka la tiriyo afartaa qof ayay u baahan jirtay, Cabdillaahi Qarshena isaga ayaa keligii afartaa qofba isku ahaan jiray. Wuxu ahaa nin afartaaba kulmiya. Cabdillaahi Qarshe wuxu ahaa nin waddaniya oo weyn oo halgankii gobannimo-doonka markii aynu ku jirnay hubkii lagu dagaallamay ka ugu weyn ayuu ahaa. Laba halgan baa berigaa is-barbar socdaye, wuxu ahaa raggii ololihii tacliimeed taageeri jiray oo had iyo goor dadka ku boorrin jiray kuna dhiirrigelin jiray. Heesihiisa guubaabada tacliinta waxa ka mid ahayd: 'Ogaada ogaada, Dugsiyada ogaada.' Naxariistii Janno Ilaahay ha ka waraabiyo Cabdillaahi Qarshe."

Afku kuma go'o. Si qurux badan ayuu Yuusuf Xaaji Aadan u raseeyay intii xirfadood ee Cabdillaahi Qarshe ku duugnayd. Waxa intaa u dheereyd oo uu qayrkiiba kaga tegay isaga oo xagga masraxana soo-saare (Producer) ka ahaa oo Riwaayadihii ugu horreeyay oo dhan isagu masraxa saaray. Waxa kale oo intaa u dheereyd xirfaddii abaabul iyo agaasin ee uu ku hog-

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gaamin jiray Kooxdii Faneed ee dadka Soomaaliyeed ugu horraysay ee Walaalo-Hargeysa.

Marka aynu raacno xirfadahan Yuusuf Xaaji Aadan tiriyay ee Cabdillaahi Qarshe qof ahaan kelidii ku duugnaa, waxaynaan hilmaamayn intii la midka ahayd ee taariikhda fanka inagu soo martay ee ay ka midka ahaayeen: Cumar Dhuulle Cali, Xuseen Jaamac Rooble oo Xaaji Gujis loo yaqaannay iyo Maxamed Mooge Liibaan oo is-na afartaa Yuusuf sheegay Jilaannimadu u dheereyd. Ciise Warsame iyo qaar kale oo badan oo aanan halkan ku soo wada koobi karayn.

2. Maxamed Saleebaan Tubeec:

Maxamed Saleebaan Tubeec oo ka mid ah foolaadka heesaaga Soomaaliyeed ayaa isna mar uu Cabdillaahi Qarshe ka hadlayay BBC-da galabtaa la aasay ka yidhi:

"1957kii ayaanu isbarannay Cabdillaahi Qarshe oo joogay Hargeysa oo aan ka bilaabay shaqada. Cabdillaahi Qarshe wuxu fanka Soomaaliyeed ku soo kordhiyay horta wax la soo koobi karayo ma aha oo aan anigu maanta dhammayn karayo; in la isugu tago mooyaane. Cabdillaahi Qarshe waa ninka soo saaray ee abuuray heesaha lagu raaxaysto ee Qaraamiga. Waa ninkii ugu wax-soo-saarka badnaa heesaha Qaraamiga ah ee Soomaalidu ama fannaaniintu rag iyo dumarba qaadaan. Marka Qaraamigaa la xisaabiyo lix ama toddoba mooyaane inta kale isaga ayaa iska lahaa.

Waxaan ku xusuusanayaa Cabdillaahi heesihiisaa Qaraamiga ah ee uu soo saaray oo inta badan aan anigu qaadi jiray. Cabdillaahi Qarshe qof keliya ma ahayne dhowr qof buu ahaa. Intaa waxaan ku darayaa Ilaahay ha u naxariisto Cabdillaahi, dadkii uu ka tegay iyo Soomaali oo dhanna Ilaahay samir iyo iimaan ha ka siiyo. Haddii aan maanta dawlad ahaan lahaa oo calan ii taagnaan lahaa Maxamed Saleebaan ahaan, calankayga waan naaqusi lahaa mudnaanta uu Cabdillaahi igu leeyahay awgeed."

Caalim kuma ihi Heellooyinka Qaraamiga, bal se cilmi-baadhis aan ku sameeyay aniga oo isku deyay bal marka hore in aan diiwaan-geliyo heellooyinkaa waxaan ku guulaystay in aan helo ilaa 45 heello oo kuwii Qaraamka ah. Waxa kale oo aan diiwaan-gelinayay cidda alxaanta lahayd maa daama heellooyinka marna qof tirin jiray marna la wadaagi jiray oo ay qalin-daraale iska ahaayeen aniga oo ku kalsoon in Ismaaciil Axmed (Cagaf) ta'liiftooda ugu badsaday. Naxariistii Janno Ilaahay ha ka waraabiyo e', Ismaaciil Cagaf mar aan dhex qaaday dhaxalkii qornaa ee uu ka tegay ayaa waxaan ka dhex helay ilaa shan iyo toban heello oo aan aniga ii diiwaangashanayn. Labadaa markaan isku daro Qaraamka immika diiwaanka aan ku hayaa waa ilaa lixdan. Waxaan aamminsanahay in ilaa toban kale oo meelahaa ku liqaansanna la soo heli karayo.

Aan u soo noqdo tibaaxda Maxamed Saleebaan ee ah lix ama toddoba mooyaane codadka Qaraamka Cabdillaahi Qarshe ayaa iska leh.

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Waxaan aamminsanahay in Maxamed Saleebaan ay runtii tahay. Maanta halkan Qaraamkii oo dhan kuma soo wada tixi karayo bal se toddobadaa uu sheegay ayaan rumaysanahay in ay ahaayeen: Raaxeeye oo Halac lahaa, Madiix iyo Layaab oo Gu'-roon-jire lahaa, Kaar iyo Murug oo Saxardiid leeyahay, Rifdoor oo Xudeydi leeyahay iyo mid uu lahaa Maxamed Cali Nahaari. Waa sida ay ila tahay in la I saxona xabka, oo hilmaan hadal kuma jiro.

3. Ciise warsame:

Ciise Warsame oo ka mid ah fannaaniinta Soomaaliyeed ee xaraarta butaysatay ee dhinac walba fanka u ridda maa daama uu mowhibado faro badan isku darsaday, ayaa isaguna wax ka yidhi Cabdillaahi Qarshe. Ciise Warsame waa hal -abuur riwaayado, maansooyin iyo heesaba leh. Waa jilaa. Waa Heesaa weliba ka mid ahaa calan-sidayaashii lixdannadii iyo toddobaatannadii. Waa miyuusig yahan Kamankiisa tunta. Waa laxan-dhaadhi curiya codadka.

Ciise Warsame isaga oo London markaa joogay, heestan baroor-diiqda ah oo uu tiriyay codkana saaray ayuu isaga oo tumanaya kamankiisii ka qaaday BBC-da galabtaa Cabdillaahi Qarshe la aasayay:

"Haddaan nolosha aadmiga,
Ninna laga horreysiin,
Naxash laguma qaadeen,
Nasteexii Islaamkoo,
Nebigii Ilaahay,
Ka sameeyay nuurkaan,
Nabarka looga tudhi laa,
Dhibta looga nixi laa,
Naaraha Cadaabtiyo,
Nacaybkeeda aakhiro,
Allahayow ka nabad-geli,"

4. Seynab Xaaji Cali (Baxsan):

Seynab Xaaji Cali oo ku caan-baxday Baxsan oo heesaaga Soomaaliyeed kuwa ugu magaca dheer oo gude iyo dibadba laga yaqaan, waxay BBC-du wareysatay iyada oo joogtay markaa magaalada Muqdisho, waxaanay tidhi:

"Cabdillaahi Qarshe naxariistii Janno Ilaahay ha siiyo. Tacsidiisii anigu waan diray. 'Qulu-walle', Alla-bari iyo Tawxiid ayaan ku dhammeeyay. Ilaahay ha u aqbalo oo naxariistii Janno ha siiyo. Cabdillaahi Qarshe waxaan marka hore ka tacsiyadaynayaa qoyskiisii. Marka xigtana fannaaniinta Soomaalida oo dhan baan tacsi uga dirayaa. Marka xigta ummadda Soomaaliyeed, inta Soomaalinnimada jecel ee calankoodii jeclayd burburay iyo inta beni-aadnimada jecel ayaan ka tacsiaydaynayaa. Naxariistii jannona Ilaahay ha siiyo oo waan ku cel-celinayaa. Cabdillaahi Qarshe wax badan, badan, badan ayaan la fadhiistay. Weligayna waan jeclaa, intii aanan dalka iman ee aan Itoobiya jiray ayaan jeclaa oo heesihiisa dhegaysan jiray. Ingiriiskii markuu Mandheera ku xidhay heesihii waddaniga ahaa ee uu ka tiriyay ayaan aad u xusuusanahay. Cabdillaahi Qarshe intaan la sheekaystay ayaan ku idhi horto miyaanad heeso caashaq ah adigu lahayn oo aanad weligaa iyo allahaa wax caashiqin. Cabdillaahi Qarshe wuxu iigu jawaabay oo igu

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yidhi annaga oo maalintaa Burco joognay: 'Waan caashaqsanahay aniguyoo,' inaantooy oo uu halhays u lahaa isaga oo leh, 'Anigu waxaan caashaqsanahay dadka, dalka iyo calanka.' Waxay ahayd 1963kii annaga oo Burco wada joogna. Haddii maanta Soomaali ururs an oo dhisan oo mid keliya ah oo calan u taagan yahay haddii ay jirto calanka Soomaalida hoos baa loogu dhigi lahaa. Cabdillaahi Qarshe qof aan ku metelo weli maan arag."

Halkaa markii ay maraysay ayay Xaaji Seynab tog ilmo ah soo rogaysaa oo iyada oo hiqlaynaysa odhanaysaa: "Cabdillaahi Qarshe naxariistii Janno Ilaahay ha siiyo. Maantana isaga oo Qaxootiya ayuu dhintay. Cabdillaahi Qarshe isaga oo Qaxootiya ayuu waddan ajnebiya ku dhintay. Naxariistii Janno Ilaahay ha siiyo."

Baxsan oohintii oo joogsan weyday ayaa hadalkii ka kala jartay. Anigii baa adkaysan waayay oo markaan ereyadan qorayay ku daray sidii waxaan la joogay maalintaa.

5. Maxamuud Ismaaciil (Xudeydi):

Maxamuud Ismaaciil oo loo yaqaan Xudeydi, waa fannaan Soomaaliyeed oo ku can-baxay garaacidda Kamanka. Waa halabuur waana mulaxin codadka sameeya, waxaana ka mid ah codadkiisa Rifdoor oo Qaraamiga ka mid ah.

Xudeydi isaga oo ka hadlaya Cabdillaahi Qarshe wuxu yidhi:

"Barashadu waa ay kala duwan tahaye, marka hore Reer-Cadmeed ayaanu isku ahayn markii Tanzania laga keenay. Wuu iga weynaayoo isaga oo lug keliya ku booda oo kubbadda ciyaara ayaan aqaannay. Laakiin taa marka laga yimaaddo fan ahaan waxaan u bartay 1951kii annaga oo Hargeysa joognay. Fanka waan jeclaaday, waanu igala taliyay. Waxaan ku idhi aan Kamanka barto, wuxu iigu maah-maahay markaad wax baranaysay maxaa ugu horreeyay ee lagu weydiiyay, waxaanan ugu jawaabay buug iyo qalin. Kaman iyo Riishad iibso ayuu igu yidhi. Markaasaad baran karaysaa, waayo 'Lesson'-kii lagu siiyay cashar ahaan baad uga soo baxaysaa oo guriga ayaad ku soo hagaajinaysaa. Barashadayadu halkaas ayay ka soo bilaabantay."

Cabdillaahi Qarshe, marka uu Xudeydi sidaa ku waaninayo wuxu ogsoonaa wixii xanaf iyo xanuun ka soo maray barashadii kamanka oo uu marti uga ahaa nimankii carbeed iyo nimankii Hindida ahaa ee markaa qalabka miyuusigga gacanta ku hayay.

Bal hadda aan ku noqonno gaaxdii aqooneed ee Xudeydi:

"Waxtar boqol sano iyo ilaa in ka badan soo hadaafi lahaa oo lagu lug-gu'I lahaa ayuu soo koobay oo maanta marka loo 'compare'-gareeyo fankeenna da'diisa iyo marka lagu miisaamo funuunta aan la tartamayno, keenna ayaa wanaagsan, waxaanu ku wanaagsan yahay dee waa konton jir keennu haddana waxaanu la tiigsannaa kuwii boqollaalka sannadood jiray. Sidaa

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aawadeed abaabulka bilowga ninka noo jilciyay waxa kan in ay suuro-geli karto waa Cabdillaahi Qarshe. Soomaalidu kollayba qofka dhinta, ammaan ha lahaado ama yaanu lahaanne, ammaantiisa ayay u bataan. Laakiin anigu runtaan ka sheegayaa isaga. Ilaahay ha u naxariisto e' horto wuxu ahaa dadka aad xanta u neceb. Qof haddii ay is-dilaan oo aad ku tidhaahdo hebel wuu xumaa, aniga maxaa iigu jira yeelkadiisa…anuu waxaa ma rabo ayuu caado u lahaa oo adiga ayuu kugu xanaaqayaa.Ta labaad nin waddaniyana wuu ahaayoo maanta Soomaali loo sheegi maayo in uu waddani ahaa. Dadkuna ma kala xigin ilaa maalintaa maanta ah ee loo kala fadhiistay bahbahda iyo odey-odeyga, isagu ma lahayn. Markaa Cabdillaahi waa 'Monument', waa Taallo…waa xusuus. Ilaahay ha u naxariisto e' qof waa uu ka badan yahay."

6. Cabdille Raage Taraawil:

Cabdille Raage Ilaahay naxariistii Janno ha ka waraabiyo e', wuxu ahaa halabuur Soomaaliyeed oo ka tirsanaan jiray Kooxdii Waaberi. Wuxu ahaa jilaa ku soo caan-baxay Riwaayaddii Shabeel Naagood ee lixadannadii ee Xasan Sheekh Muumin. Beryihii Taliskii Siyaad Barrel ala dagaallamayay maansooyinkiisii caanka noqday waxa ka mid ahaa: "Duqa ha loo sheego." Cabdille Raage markii ay BBC-du wax ka weydiisay Cabdillaahi Qarshe wuxu ku jawaabay: "Cabdillaahi wuxu waddani aan istustus iyo isyeel-yeel ahayn oo lagu tilmaamikaro Timacadde oo kale, gabyaa ayaanu ahayne, labadaba Alla ha u naxariisto e. Waxa la yidhaa: "Nin rooni ma raago", waxaanan leeyahay Jannadii Fardawsa Ilaahay ha ka waraabiyo. Ummaddii uu halganka la soo galay ama uu u soo galayna samir iyo iimaan Alle ha ka siiyo. Meeshiisii oo kaleeto qof cusubi ummadda wuu ku jiraaye Alla ha naga siiyo ayaan leeyahay walaalkay. Lama soo koobi karo jacaylka uu fannaaniinta u qabay. Markii aanu Nayjeeriya aadnay oo dadku nooga soo baabi'ijirey markii lagu yidhi igaarkaagii (inankaagii) ayaa dhintay, wuxu yidhi, " Cabdille Raage ma nool yahay? Markaa meel gooniya oo aniga iga go'day ayaa jirta. Waxaanse ku samrayaa in naf waliba mowdka dhandhamin doonto. Waa wax anigana igu soo socda, taas ayaanan ku samrayaa gooni ahaan ayaanan u agoontoobat."

Boobe Yuusuf Ducaale waa aqoonyahan ka mid ah madaxda Machad ka Nabadda iyo dibuheshiisiinta. Waana qoraaga buugaag badan oo tayo leh. Waxana ka mid ah buugga la yidhaa "Deelleey saadaal Rumowdey", iyo kala kale ee la yidhaa "Dhaxalreeb horraad".

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M A A N S O
POETRY



Baal Dahab

Canab Guuleed Maxamed

Gabaygan la yidhaa Baal dahab waxa tirisay Canab Guuleed sannadkan 2011ka waxayna kaga qayb gashay oo ay ku soo bandhigtay carwadii buugaagta ee sannadkan Hargeysa lagu qabtay Canab waa badhiggii saddexaad ee ay Hargeysa kaga qayb gasho.

Bilawgiiba furaheenna waa, lagu badbaadshaaye
Baal kama maraynoo belaa, lagu xijaabaaye
Bismillaahi barakada Allaa, barada noo taalle
Isusoo boqoollaye dadow, barashadii waarta

Baxnaanada waxaan dhawri jirey, haatan beegsadaye
Barbaartii dalkeennoo sidaa, gole u soo buuxshay
Baahidana waxay tabanayeen, beledka loo keenay
Bandhig, buuggan loo baratan yahay, baaq isugu yeedhay
Waa wax lagu badhaadhoo qalbigu, nagu bogsoodaaye

Bogga kale haddaan dayo sidii, aan u kala baahnay
Bayhoofkii nagu dhacay markaan, bara kacnee guurnay
Kolkuu bahal u soo dhacay dadkii, badaha sii jiidhay
Bari iyo galbeediyo intii, baallaha u yaacday
Beertay dhashee beelo kale, baylah kala raacday
Berritaa waxay nagu af garan, baaqa geeddiga e

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Baal dahaba buu noogu yaal, buug ninkii qoraye
Beertaan dhallaa baa u hadhi, bohoradeenniiye
Waa baratan duniduye dadow, baadida asteeya

Nin birmada nin baaqiyo midkii, soo bidhaan ururshа
Nin u booya kii beerraqiyo, nin u buseelaaya
Nin baxsada nin boobiyo ninkii, baylahda ilaasha
Nin waliba wuxuu beri qabtay, beeshu werisaaye
Buug wixii ku yaal bay bulshadu, beri u aydaaye
Beertaan dhallaa baa u hadhi, bohoradeenniiye
Waa beratan duniduye dadow, baadida asteeya

Bishaaree waxaan bixinayaa, hadiyad buura ahe
Berrigeenna nabaddiyo ilaa, baradan aan joogno
Beledkii Jabuutiyo ilaa, Kilalkan baasheenna
Bari iyo galbeediyo ilaa, badhaha Soomaali
Badanaa dadkaygow kuwaan, beerka ka ogsoonay

Ragga diinta noo baahiyee, baawarkaba haysta
Barbaar hawlkariyo baarri dumar, odayo noo baaqa
Bahda dhaqanka buug ruux qoriyo, baaxadda abwaanka
Badanaa dadkaygow kuwaan, beerka ka ogsoonay
Baallahayga kuwa jooga waan, booqan karayaaye
Dadka beled shisheeyaa ku maqan, een is baran doonno
Birta hadalka qaaddaay dhammaan, baahin ugu faafi
Billadaha dadkaan siinayaan, soo bandhigayaaye
Sed billaydh yar lagu soo ridoo, beelo lagu sooray
Kollay baahi-beel ma leh dhadhamo,barako mooyaane
Dadka qaar na wow burinayaa, waanse baqayaaye
Ba'da kuma astayn karo dadkaan, beegso leeyahaye
Bahdaydaay dulqaad ila ogow, weydin badateene
Baal dahaba buu noogu yaal, buug ninkii qoraye

Bi'i waaye Aw Jamac baa, buunka noo tumaye
Beegsiga Rashiid baa ka dhigan, biixiyaha dheere
Boorama ninjoogoo Camuud, baarka sare haysta

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Been haddaan la sheegayn Sulee, waa bardaan culuse
Bar tilmaan waxaa iigu jira, Boobe ina Yuusuf
Belo-ma-arke Aw Geeddi baa, baahshay dhaqankiiye
Birlab Jaama Muusaa ka badan, boqol halyey yaahe
Baarrida Ayaan baan u bogay, baaxadday tahaye
Bilistii haween waxay ku tidhi, boqorad noo dhalatay
Baga iyo bagee ay rag badan, baro ka dheeraatay
Inay baarka sare tahay ayaa, kaga bakhaylaaya

Cabdi Guri barwaaqaa ka culus, buurti Jabal qaafe
Barbaartii Jabuutaan rag badan, beerka ku hayaaye
Beleloo iyo ina-Xaaji baan, baaq u dirayaaye
Riiraash na uu naga bukaa, Eebbe loo bariye
Rabiyow ninkaa noo bogsii, waa bud-dhige weyne
Barbaarsame ninkii qoraan wax badan, baafis u ahaaye
Billad dheemanaan siinayaa, Baashe ina-Xaaji

Dadka badan waxaan Baasha-yare, baro u dheereeyey
Hooyadii wixii ay bartiyo, beesha dhaqankeenna
Barkhad-qabe xilkii bogay intuu, baadidoon tagaye
Dhaqankeenni baaduu ka qoday, godiyo booraane
Badhaadhaha adduunyada haween, waa barta u mudane
Hableheenni bilicdiyo lahaa, arag bidhaan nuurta
Basarkiyo hablii lagu yiqiin, baarri dhaqankeeda
Baqashada hablii aan aqoon, beratan mooyaane
Bariidiyo bidhaan halacsigay, barasho joogtaaye
Hablihii ninkii beri arkaa, baafin jirey waayo
Baydida hablii nooga tegey, badaha suugaanta
Bayluuli quruxliyo baftiyo, beeg subeeciyada
Boqorkiyo dhaclaa iyo hablii, balagga loo raacshay
Sindiyaha gacmaha lagu biliyo, bidix cunnaabaysan
Jeeniqaarka beerkiyo dhexdiyo, adhaxda beegaaya
Timaha baal haldhaaga ah habli, tidic ku baandheeyey
Barkimada hablii looga dhigay, baydhsanka asluubta
Hablii haybaddoodaa baxsanee, laysku bara dhaafshay
Berrigeenna nabaddiyo ilaa, baradan aan joogno

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Beledkii Jabuutiyo ilaa Kililkan baasheenna
Bari iyo galbeediyo ilaa badhaha Soomaali
Baydida hablii nooga tegey, badaha suugaanta
Barni iyo Busaad iyo Basriyo, Baarcad ina-Xaaji
Wixii ay buraanburiyo gabay, amma ba'lay heesa
Geeraarro bilan iyo sitaad, ubad-ku-baashaalka
Botorkiyo ciyaaraha dar-bila, hawl in lagu beego
Iyo baaqi sii raacayoo, aan ka bogan waayey
Oo baylahoo kala lumuu, buug ku soo qoraye
Boholyowgi aan qabay wuxuu, baahi iga gooyey
Boogaan dareemaayey buu, baan u soo helaye
Basaasta iyo diiftii ku tiil,baarka timahayga
Burcad lagu subkuu noo heloo, waannagaa bilane

Baashow balaayada adduun,baal lagaa mariye
Beerkiyo wadnaha iyo indhuhu, kuma bukoodaane
Biixiyaha Ilaah kaaga yeel, baaxad iyo xooge
Badhbadhaadh ku noolow intaad, baaqi sii tahaye
Aakhirana bushaarada jannada, lagugu soo beegye

V
*
/ \
* *
HAL-AQOON
Waa warsidihii
u horreeyey ee
jaadkiisa
ah ee
ka
soo
baxa woqooyiga
Ameerika.

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Awaala tiris

Maxamed Ibraahim Warsame
"Hadraawi"

Uub baad ku jirtaa qarsoone,
Ka soo baxa iilka Qaadka,
Adduunka ragoow mar kaalay,
Abuurtiyo heega daawo,
Awoodaha saaran daawo,
Falaadkiyo alabbadeeda,

Ilaah samihiisa daawo,
Udbaha iyo teedka daawo,
Aloolka ku jeeran daawo,
Hagoogta aslaysa daawo,
Cadceedda ifaysa daawo,
Ilwaadkiyo nuurka daawo,

Abaabul-caddaanta daawo,
Ummuuraha toosay daawo,
Dayaxa ishin-buuxsankiisa,
Aashaa socodkiisa daawo,
Cir-jiidhiyo ololka daawo,

Rugaa afo-gaalladiisa,
Laxaa iyo ururka daawo,
Aleelaha guudka daawo,
Habeenka amuuman daawo,
Shareerkiyo aqalladiisa,
Haddana ashqaraarradiisa,

Ardaayada gogosha taalla,
Ammuuraha seexday daawo,
Haddaanu arbeebigeedu,
Ku barin abtirsiimadeeda,

Inbiig ku dhex joogi maysid;

Ugaas bokhran baad ahayd'e,
Irdaha noloshaad ahayd'e,
Ilayska dhulkaad ahayd'e,
Ragoow indho-beelistaada,
Asaayo maxaa ka beermay!
Halkaad ku lahayd astaanta,

Maxaa umal soo fadhiistay,
Maxaa gudcur soo af yeeshay,
Naftaada markaad illowday,
Bal soo tiri aafadaada,
Wixii lumay aynabkaaga,
Bal daawo inkaarahaaga!

Unuunka dhirtaad ka goysay,
Aahdeeda bal soo dhegayso,
Hashii iyo awrka geela,
Abaaludda loo dareershay,
Ureenkiyo tiinka daawo,
Rasaasta alwaysa daawo,

Oomaarkiyo dhiigga daawo,
Areerinka meydka daawo,
Islaan curadkeeda weyday,
Asayda la saaray daawo;
Habliyo ubixii dalkeenna,
Markay Ingiriis u xiistay,
Markii Inglan looga yeedhay,

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Wedkay ku aroortay daawo;
Uneexada gabanka xoortay,
Abaydinka dooxa yaalla,
Abkiisa la sheegi waayay,
Aboodigu boobay daawo;
Addoonka addoonka maagay,

Ku yidhi isku Aadan miihin,
Gabooye agtiisa yaalla,
Walaalnimadii ka ootay,
Aayaadkiyo diinta qeexan,
Sidaas kaaga aayo beelay,
Halkuu illin mooday daawo;
Cirkii onkodkiyo hillaaca,

Daruuraha alabaskooda,
Cuslayn jiray alalagtiisa,
Bal daawada uummigiisa;
Dhulkii ubixiyo caleenta,
Ugbaadkiyo doogga laaca,
Ilwaadkiyo nuurka sheegtay,
Awaaraha jiifa daawo;

Basaastiyo oonka daawo,
Geyiga umal-toobankiisa,
Ayaayurantiisa daawo,
Bal dhawr laba-eefiddaadu,
Waxay af-dhabaandhab keentay!
Garaadka abloobay daawo,

Adduunyadu baadi maaha,
Mudkeediyo bulad ammaanka,
Afkii cunay quusan waaye,
Hadduu laba-aabudh saaray,
Hadduu ugubkeeda leefay,
Muxuu ka dhex joogi uuska.

Ugaasadu meeday? hee dhe,0
Dorraato miyaan la aasin,
Miyaan kafan loo amaahan,
Miyaan axan loo yaboohin,
Markii araggaa la waayay,
Miyaan jinku qaylo oogsan,
Miyaan insigii gadoodin,
Miyaan ollogeenu yaabin!

Ishaaro san kaama hayno,
Shidaad naga oollin maysid,
Ogaal nagu caymin maysid,
Itaal nagu xoojin maysid,
Qudhaanjo afuufi maysid,
Dalool naga awdi maysid,
Xashiish nala ururin maysid,

Aqool nala seesi maysid,
Aqoon nagu biirin maysid,
Xilkaagana oofin maysid,
Afkaagana dhawri maysid,
Sidii gabadhii Ayaan'e,
Ayaan-Hooday dhahaan'e,
Abwaannimo sheegan maysid,

Aroor qudha toosi maysid,
Dhiggaagiyo aynigaaga,
Adduunka la qaybsan maysid,
Iskaaba xusuusan maysid,
Wixii Rabbi kuu abuuray!
Ufiyo bacad baan fadhiistay,

Anfaaciga aad cunayso,
Ilaaqda raggaan ku keenay,
Waxaan u adkaystay maagis,
Amaah iyo qaylo joogta,
Uurkayga waxaan ku haysto,
Afkayga ka sheegi maayo,
Asluubtana qoomi maayo,
Awaashiyo waayahayga,
Ka daalaco oogadayda.

Haddaad na ilaalin weydo,
Axsaanta ku laaban weydo,
Abaal nagu yeelan maysid,
Ammaan naga dhowri maysid,
Anigu kugu faani maayo,
Dharaar kugu aarsan maayo,

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Adiga kuu uunsan maayo,
Agtaydana jiifi maysid,
Haddaan beri kuu il-duufay,
Haddeer ku abaysan maayo;
Markay ajashaada gaadho,
Cidina kuu ooyi mayso,
Ilaahay ka dhuuman maysid,

Jannada ku aroori maysid,
Cadaabta ka oolli maysid,
Godkaaguna waa aboor,
Abeesiyo waa ciqaab.
Ragoow amarkaaga weyni,
Haweenka uleeya maaha,

Dhibtooda ku iida maaha,
Ufaan uf qadhiidha maaha,
Albaabbada kheyrku seegay,
Caqaar ku aroosta maaha,
Asaasaq ku gaadha maaha,
Ku aakhiro-seega maaha.

Ragoow irdho qaadan maysid,
Ugaadhsi ka seexan maysid,
Abeerka badbaadin maysid,
Ugeybkana dhaafi maysid,
Haddaad cunto aayahaaga,
Xulkooda haddaad abbaarto,

Unuunka haddaad ka goyso,
Areebo sidaad ka yeeli?;
Sabeen inanteennu maaha,
Adeeri ka sii mug weyn'e,
Asoolka hablaa ka daaya!
Abaartiyo roobka dhoofay,
In waalan, intiinna dhoohan,

In qaawan, intii sawaaban,
Dhammaan ifafaalayaasha,
Ka muuqda adduunyadeenna,
Ragoow ubadkaaga leexday,
Islaamnimadii ka baydhay,

Agoonnimadooda buuxda,
Dhashiinna ku aabbo weyday,

Asmay ku calool galeen'e,
Ammaanada boodhka taalla,
Ragoow ololaynta Jaadka,
Haddaad kaga ood fogaatay,
Maxaa arrin kuu dambeeya!

Ragoow ka adkoow xilkaaga,
La saayira ooryihiinna,
Irmaanta xaqeeda siiya,
Ragoow ubadkaaga toosi,
Wixii arrin kaa daboolan,
Iimaanka ku baadi-doona,
Afeefna ka yeesha xaajo,

Ilaashada baylahdiinna;
Alhuumadu way fiddaaye,
Haddaad ummad liil ka weydo,
Hadday ahab yeelan weydo,
Waayeelku hadduu ab-guuro,
Hadduu odaygeedu waasho,
Hadduu la anbado xilkiisa,

Hadduu runta aamusiiyo,
Hadduu kolba eed xanbaarto,
Asuulkiyo xeerka soohan,
Hadduu marba oof-daloosho,
Hadduu laba-eef caddaysto,
Iimaanka hadduu xaraasho,
Hadduu wacadkiisa iibsho,

Araadi hadduu ku doono,
Ilaahay ka yaabi waayo,
Hadduu kolba iin' caddaysto,
Hadduu umal saaqa yeesho,
Sidii abris qooqan guuxo,
Hadduu sida awr xunbeeyo,
Hadduu abur xoor leh saydho,

Hadduu ilko jiira yeesho,

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Hadduu noqdo aadun huursan,
Abeesada meel la daaqo,
Aqoonta qofkii ku dhaama,
Hadduu asaraar ku beensho,
Dhirtuba kala ayni weeye,
Hadduu Garan-waa' abuuro,

Hadduu kala geeyo uunka,
Hadduu marba qayb la ooyo,
Hadduu marba iil banneeyo,
Hadduu yahay uur-ka-gaal,
Wanaagga ku aabi badan
Aleelo hadduu ku waasho,
Islaan iyo foox karaarsan,

Agtooda hadduu fadhiisto,
Ijaabo ka baadi-doono,
Ibliiska hadduu la showro,
Hadduu marba ood ka boodo,
Ishaaro xun baa qarsoon;
Haddaanay astaan lahayn,
Abbaar iyo nuxur lahayn,

Aroor iyo raad lahayn,
Ammaaniyo qawl lahayn,
Asluub iyo dhaqan lahayn,
Islaamnimo sheeganayn,

Hadday wada eexo tahay,
Hadday asaroorin tahay,
Asaasiran lagu bursado,
Hadday dabin aasan tahay,

Shil iyo wada eeso tahay,
Hadday wada aano tahay,
Hadday agaraadam tahay,
Addoonsigu diin u yahay,
Hadday orgobaysan tahay,
Iimaanku ka qooman yahay,
Hadday Arraweelo tahay,
Hadday abnawaasad tahay,

Af-duub iyo beeno tahay,
Axsaantu ka maydhan tahay,
Hadday orgi iyo ri' tahay,
Or iyo wada qaylo tahay,
Hadday adhiyaysi tahay,
Hadday adhax-tuujin tahay,
Ilduuf iyo jeeble tahay,

Hadday wada 'Aniga' tahay,
Siyaasadi aabbe ma leh.
Ku daalka abaabulkeeda,
Alooskiyo baanaheeda,
Ujeeddo ka keeni maysid

V
*
/ \
* *

HAL-AQOON

Waa warsidihii
u horreeyey ee
jaadkiisa
ah ee
ka
soo
baxa woqooyiga
Ameerika.

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Galiilyo

Xasan Daahir 'Weedhsame'

Dhawaan aniga oo ku sugan magaalomadaxda Gobolka Awdal ee Boorama, ayaa waxan la kulmay dhacdo aad ii damaqday. Waxa tahriibay dhallinyaro ilaa 20 qof gaadhaysa. Qaarkood waxa lagu ambabixiyey lacago deyn ah oo la amaahday, qaarkood guryihii ayaa loo iibiyey, qaarkoodna dhul baa loo iibiyey. Bal ka waran adigoo gurigi-ina iibiyey ilmihiina waayey oo tii Alle heshay? Dhacdadani waxay igu dhalisay s u'aalo badan, kuwaas oo u baahan in cilmi-baadhis qoto dheer lagu sameeyo. Bal kolka hore maxaa loo socdalayaa (Tahriibayaa)?

Ifkay gogoshiisu hawl tay
Ogow galab noolba waa shil
Ma oga taladii u goostay
Ma oga gurigay furayso
Galiilyada moog dambaysa.

Naftana hunguraa gadhqaada
Cakuye damacaa ku guura
Haddana godobtiyo lurkeeda
Gefkiyo ceebtiyo xunkeeda
Ogow garashaa u qoollan.

Wedkana gamaskii ma iisho
Gaashaan celiyaa ma baajo
Ishaa gabadheed ma daaho
Ninnaba gabbalkii ma waaro
Wax aan hubo geeri kow dheh.

Taniyo anigoo gurguurta
Ilaa maantoo gadh leeyey
War geeddiya oo i qooma
Geddaafo wacaal xambaarsan
Dhegtaydu maxay guddoontay
Intaan tebay gaan la waayey
Maxaan murugadda la goohay
Barbaartii iga gablooshay

Kuwaan guruxyada u belay
Markaan godobtooda raadshay
Gunaadiyo ciil gadhoodhay
Miyaan gocashadda ku qoomay,
Bad gawliyo gacanka xeebta
Miyaan gooddiyey guhaadshay
Gartayda miyaan bilaabay
'haddaad maxastayda gawrac
Badyahay kaga gooban weyday
Inaad birmageydadayda
Sidaa u gashaa gar maaha
Alleylehe waad gumowday!

Geshaan kugu leeyey qaana
Gar qaado ha soo gignaane
Ilaah naaraha ku geeye
Adaa gadhmadoobahayga
Haweenkiyo gaaridayda
Ku gaasira meel go'doona
Gudhoo galabtaba abaadso
Biyuhu gororoo ku gawdhshe
Gawaan noqo meel garoona
Dhul geeddigu galabcaraabo.'

Intay guuxday gigleysay
Hirkiyo doobtay garaacday

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Waxay tidhi ‘guurowgaagu
Gefiyo waa igu geddaafo
Ma geyo godobtaad i saartay
Aweytida aad ganayso
Miyaan galabsaday bal kaadso

Adoo geyigaagu liito
Hadduu sahankaagu gaabsho
Hadduu samirkaagu guuro
Qaneecaadkuna gabnoobo
Quustoo kugu geylamaysa
Garaad hirilaa ka seexdo
Miyaan geerida shinkeeda
Horteed geeddigu ku geynin?

Tiiyoo xeebaha goshooda
Meydkeennii galangalcoobay
Miyaad garan weyday kaadso.

Hablaha guday ee tahriibay
Hir gaatamayaa idleeyey
Geed ay cuskadaana waayey
Markii gacal baajin waayey
Shariidku miyuu gasiintay?
Tiiyoo xeebaha goshooda
Meydkeennii galangalcoobay
Miyaad garan weyday kaadso.

Intuu saxaruhu go’doonshay
Halyey lagu giirtay fiicni
Intee xabsi lagu gumeeyey
Gashaantimo wada quraysha
Intee guuleed tisqaaday
Raqdiisii haad ku goohay
Dhashii guuluhu ku siiyey
Dugaagu muxuu ku guusay
Markuu huudhigu geddoomay
Markay goglanayd barbaartu
Kalluunku miyuu galiilyo
Ilmadda ciil gabbax ka siiyey

Adoo gurigaagi iibshay
Haddaad gabankiina weydo
Xasuuqa tahriibku geysto
Gummaadiyo geeri foolxun
Hooyooyinka weerka goostay
Shilkani kugu gaafwareegay
Waxuunbaa laga guntaaye
Miyeydaan kaba gabboobin?

Gu’goo da’ay oo gadooday
Gudgude soo gallab caraabay
Markay galawgiyo jugleydu
Ka yuusaan gelida kaynta
Miyaan garashadu dhigaynin
Dasada gibilada ku giiji?

Geeliyo geesley lo’daada
Halkii gelmi iyo dugaag le
Gelgelin gawsaha hungaysa
Miyaan garashadu dhigaynin

Inaad waaberi ka guurto?
Adoo gurigaagi iibshay
Haddaad gabankiina weydo

Adoo gebogebo u yaala
Haddaad dhiilada guddoonto
Wedkaad gini siisataaye
Haddaad geerida la jaarto
Hadduu maalkaagu gooyo
Intuu Aadmigu ka giigay
Kolay waa galabsigaaye
Maxaad gocashada ka toosin?

Garwaaqsaday inan taraaray
Guddoon xaal idhi bal qaado.

Dhalaankani sii gurmaaya
Hankaa laga wada gumaystay

Sareedaddu may guddeene
Barbaartuna may go’deene
Badweyn iskuma gureene
Xil baan gubin kaad u dhiibtay
Xal muu garan aayatiinle
Xaq muu gudin aad sugaysay
Halkaad u golleyd ma geynin

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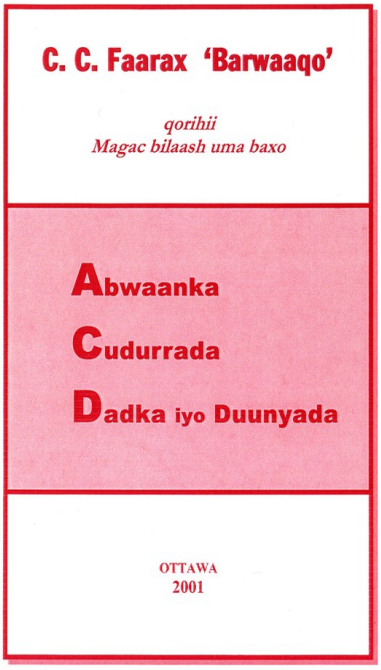
Hayaankiyo geeddigaaga
Guubaabana wuu ka seexday
Inuu galab nool tibaaxo.
Dhalaankani sii gurmaaya
Hankaa laga wada gumaystay

Galbeed Yurub kuuma yeedhin
Giriigguna kuuma baahna
Adiga geyigaagu waa kan.

Guulguulka naftaa ku oogan
Buug guunaa yidhi ma gaadhid
Halkuu Aadmigu u guuray
Rajada gibilbaa ka saran
Runtana waa laga go'doonshay
Gabnaad tahaybaa asqaysay
Gufaacaa lagu faruuray
Kalsoonida gabagabaysay.
Galbeed Yurub kuuma yeedhin
Giriigguna kuuma baahna
Adiga geyigaagu waa kan.



Haddaad danaynayso Abwaankan codsigaaga ku soo hagaaji:

A.A.Farah "Barwaaqo"
861 Karsh Drive,
Ottawa, Ontario
K1G 4T9
C A N A D A

Tel. (613) 247-0459

e-mail: gbarwaaqo@hotmail.com

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Qofbaad tahay guul abuura
Qofbaad tahay guri yagleela
Qofbaad tahay gaar ahaantaa
Ku gaajo baxoo iskeena
Gankaa kuma dheera caaro
Aqoontaaduna ma gaabna
Ma gaagixin aayahaagu
Dadkaaguna kuma giriifin
Dalkaagan kama go'aysid
Gobaad tahay moog inteeda
Gargaara faray ka hoogtay

"ku eeg gabargaal horataada
U fiirso bal goonyahaaga
Gadaashaadana bal dheehoo
Dhalaanbaa kugu gedaaman
Gidaarada dhaxanta jiifa
Garaadkaagaa u hiila
Qabyaa kugu gaafwareegsan
Hortaa aan cidi gufaynin
Xilbaa guudkaaga saran
Kawayn goosoo dhaqaaji.

Dib U laabo

Cabdi Iidaan Faarax

Maansadani waxay ka mid ahayd Silsiladdii la magac baxday 'Deelleey' ee falanqaynaysay maammulkii cadaadiska iyo cabbudhinta dadka ku caanbaxay ee dalka waagaa ka talin jiray. Wuxuu maansadan abwaanku curiyay 1980kii. Maansadu waa warcelin ku lid ah maansadii *Cali Cilmi Afyare*. Dilkii Abwaan Cabdi Iidaan Faarax waxa loo aaneeyaa maammulkaa uu ka soo horjeedey. Dad badan baa rumaysan inay maansadani ahayd tii dilkiisa sababta looga dhigay. Siday doontaba ha ahaatee wuxu Cabdi Iidaan Faarax:

Deelleey dareenlee
Rag Alloow ma dooxaa
Ma dillaaciyaa nabar
Daboow duur galoo olol
Adiguna Digooy gubo
Danba maw idhaahdaa
Habartii docdeediyo
Degelkay ku noolayd

Daruuruhu ku hooreen
dadka wada hel mooddoo
Daad-wararac bay tidhi
Misna talada kuma darin
Inu duud abaariyo
Degel lagu harraadiyo
Gobol lagu darleefiyo
Darxumooyin muuqdaan

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Dirqi-ku-nool u badan tahay
Danyartiyo shaqaaluu
Daasad garawa goyn karin
Inuu Duhur-Dalawgii
Debedaha u suudalay
Dibjirkii ku maqan yahay
Waase Dumare yeelkeed
Dibigii Xareeddiyo
Dooxadu u buuxdee
Dinaahyeeyey ee ciyey
Isagiyo dibbiradii
Duulduulka Karantiyo
Dayrtiyo Jidhaamaha
Dareenkiisu kama foga
Lo'eey dabargo'aagii
Dabadheer abaartii
Dariiqyada wadhnaantii
Dawyada tubnaantii
Dabadeed dhulka u dhow
Duunyada u tabar-daran
Dumar seben barwaaqa ah

Subag kaa dudduuciyo
Nacasbaan ku deynine
Kaa durug nin fiicani
Afartaa dheh deelley
Dadkaa lagu habaaraa
Ducona waa u dhawdahay
Alla Ku Doori waa maxay

Daad kor u socdaa jira
Durdur oomay baa jira
Dabar waashay baa jira
Dameeraaba Weyl dhalay
Sacab timo ma laga deyey
Duqdi nirigti kama gudhin
Isku dununuc reentee
Daawad Gorofka yaw culay
Su'aashaasi dawga ah
Danyar cabashadeeda ah
Dulmanaha warkiisa ah
Kacaankana Dansheegiyo
Dawya u tilmaanka ah
Duqu yidhi abwaannada

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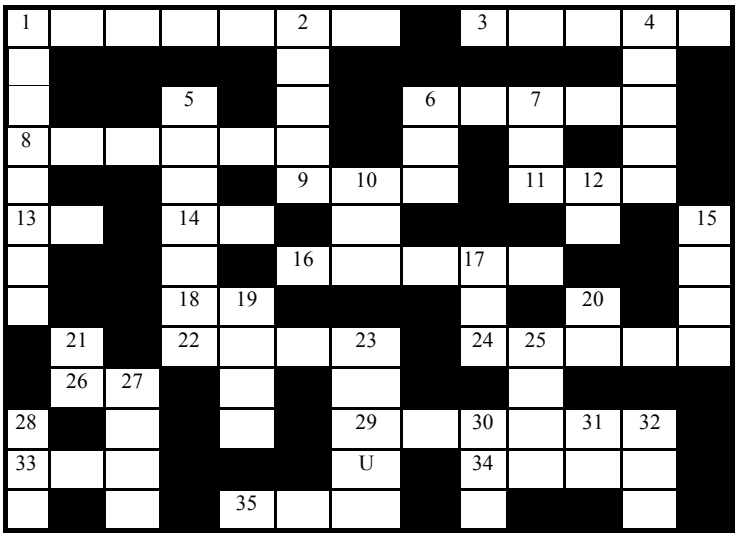
Hal-xidhaalaha 5aad



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Qoton

1. Dugaagga hilib cunka ah
2. Magaca reer ka mid ah beelaha reer S/ laand
4. Xoog, itaal
5. Yaab
6. Wax qof la dilayo cabbitaanka loogu daro
7. Erey u dhigma ereyga Ingiriiska ah ee or
10. Dhengedo
12. U dhow; dhinac
15. Xoolo badani kolka ay ceelka isugu yimaaddaan
19. Sixir
20. Xaraf ..aad ee far Soomaalida
27. Noolaha socdaa wuxu dhulka kaga tago
28. Kelida ereyga kabo.
30. Xooluhu kolka ilmo calooshooda galo
31. Xubinta wax lagu cuno ama laga hadlo
32. Lidka ereyga naag

Singudub

1. Lidka cooflaha
3. Lidka keli
6. Saxarada xoolaha ee adag
8. Xooluhu kolka ay fadhiyaan ee ay wax calashanayaan
9. Lidka beenta
11. Xoog iyo laxaad
13. Shaqalka dheer ee u horreeya shaqallada af Soomaaliga
14. Erey la adeegsado kolka warqaadaha la qorayo oo tilmaama cidda ay ku soco-to.
16. Magac qof lab oo tilmaamaya inuu kolkuu dhashay wax loo qalay dadkii.
18. Xubinta wax lagu cuno
22. Qofka aan Eebbe rumaysnayn.
24. Ukun, ugax
29. Kitaabkii Nebi Maxamed lagu soo dejiyey.
33. Erey u dhigma ereyga Ingiriiska ah ee or
34. Qalabka beerta lagu qodo mid ka mid ah.
35. Boqol kolka boqol lagu dhufto

Furaha Hal-xidhaalaha ka eeg bogga 99 aad

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Dareenkiina soo dhiga
Diqsi ururay baad tiin
Nin deggani ma odhan karo
Duuflaalse mooyaan
Dirxiguba dantiisuu
Qudhunka u dabbaashaa
Waxa taa la derejo ah
ninka soorta duufka ah
dadku nacay isagu cunay
Dardarsaday Fandhaallada
Anigaa dushaydiyo
Warma danana iyo seef
Dunjigayga lala dhacay
Doofaarka ficil li'i
Naar loogu daayimi
Horta maan dagaallamo
Duqa yidhi ma maqasheen

Dul-ka-muummin baa tahay
Uur-ka-daallin baa tahay
Dibno Kacaana baa tahay
Isha bidixna kuu daban

Dalba-juuqahaaguna
Wax la dedo ka xeel dheer
Allow yaa ku dooxoo
Haddana aan ku dilinoo
Waxaad damacsantee kale
Debedda ula soo baxa

Afartaa dheh Deelleey
Dabray oo ka jeedladay
waxan uga danlee yahay
Dadka reer Jabbuutee
Dawladnimada tooda ah
Cidna aan iskaga darin
Waa deris walaalkaya
Dugsi weeye gacalnimo
Anigu waan ku diirsaday
Lama dira-diraalayn
Ha daardaarin waa gobe
Aniguna ma diidani
Dugaag baa ku shiray meel Daa-wana way lahaayeen
Hal dubaaxa buu helay

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Waraabii dedaalkiyo
Duqa weyn isaga buri
Darribtii u wada dhigay
Waa kii Dawrigii Aar
Ku dellaley dharbaxada
Inuu dilose ma ahayn
Wuxu yidhi Dayooy hee
Adna Dogob qaroomee
Isku wada darsay tidhi
Wuxu yidhi Dayooy yaa
Daacadnimada kuu dhigay
Dacawadi waxay tidhi
Isha Cali ninkii deyey
Digniin wawgu filan tahay
Dibna leef shariir hoo
Dufan jecel dheryaha kari
Diktoor beena sheegtiyo
Afarrey ku daahiyo
Mid Ammaana doontiyo
Dir-cunnooy ha kala tegin
Adi-guna Dameeroow

Dawankaaga qaadoo
Higso faraska Doolaal
Dani seeto weeyee
Daba soco ma gaadhide
Haddii gabayadii Dura
Salfudaydka lagu daray
Degdegsiinyo weeyee
Mid ka daran ma sheegnaa
Darbanoow Astaadkii
Seyidkii Daraawiish
Kula diriray gaalada
Dar Allee habaarkii
Labaduu is daba dhigay
Dalka yidhi idiin tali
Bal darmay ahaayeen
Anuu daaha kama rogin
Dadkuse waa yaqaannaa

Dabbaal barad caruuriyo
Dhalinyaradu daashaye
Kolka daan-cirrooliyo
Ragga madaxu deeb yahay

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Dirirta isu soo hadho

Warku daaqsin geel tago

Ninba maaxdi haw dego

Qoraallo / Articles

Ereyada shisheeye iyo sida ay hal-abuurradu ugu adeegsadaan maansooyinka

Cabdiraxmaan Faarax 'Barwaaqo'
hal_aqoon@yahoo.com

1980dii baan xidhiidh aqoon korodhsi iyo talo raadin isugu jiray baan la yeeshay Dr. B.W. Andrejewski. Waa xilli uu ku hawlnaa qoridda buugga la yidhaa: *An Anthology of Somali poetry* oo ah buug uu qoruhu ku haltebinayey maansooyin ka mid ah maansooyinkii abwaannadii hore, kuwii dhexe iyo kuwii dambaba sida *Cali Jaamac Haabiil, Raage Ugaas*, *Salaan Carrabay, Maxamed C. Xasan, Qamaan Bulxan, Axmed Ismaaciil Diiriye 'Qaasin', Maxamed I. Hadraawi*, iwm.

Maalin haddaba maalmahaa ka mid ahayd baan ka helay warqaad dheer oo uu talo iyo toosin aan ka filayey iigu soo qoray. Gebagebadii hadalkiisiina wuxu ku soo af jaray weydiin u qornayd sidan:

> Waxan ku hawlanaa haltebinta maansooyinkii haldoorradii Soomaaliyeed. Intii aan hawshaa ku jirey waxan la kulmay ereyo aan garan waayey ujeeddooyinkooda. Ereyadaasi markii aan ka eegay abwaanka ugu weyn ee la yidhaa **Dizionario Somalo-Italiano** ee ay soo wada saareen *Jaamacadda Ummadda Soomaaliyeed Akaaademiyada Cilmiga Fanka iyo Suugaanta iyo Universita Degli Studi di Roma "La Sapienza"* waan ka waayey. Mar hore oo aan *Muuse X. Ismaaciil Galaal* wax ka weydiiyey arrimaha ujeeddooyinka ereyada igu adkaadayna wuxu igu yidhi buu yidhi, " Aniguba ereyada

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qaar kood waxan ujeeddadooda ka masanuuniyaa sida ay maansada ugu jiraan." Waxay haddaba weydiintaydu tahay miyaan odhan karnaa abwaannadu ereyada way samaysan jireen? Mise ereyadaasu waa qaar la illoobey qorid la'aantii afka awgeed?

Waxan haddaba qoraalkan kooban ku soo bandhigi aragtidii aan waagaa ka qabay adeegsida ereyada shisheeye, kadibna waxan soo jeedin sida loogu baahan yahay in abwaannada loogu baraarujiyo sidii ay arrintaasi wax uga qaban lahaayeen uguna dadaali lahaayeen ka maarmidda adeegsiga ereyada shisheeye.

Aan ku bilaabee, waxa xilligaa hadda laga joogaa 31gu' oo xoogga ka masa ah, mana jirin dareen laga qabay inuu af Soomaaligu halis ugu jiro inuu dabargo'o. Sidaasi awgeed, sida aad hoos ku arki doontaan, waxan ka hadlay sida ay abwaannadu u adeegsadaan ereyada shisheeye ayaga oo garanaya ujeeddadooda. Aniga oo arrintaa sii faahfaahinayana waxan idhi:

"Haddii aan ka warceliyo weydiintii aad ii soo jeedisay, runtii wey jiraan dad qaba inay abwaannadii hore samaysan jireen af Soomaaliga. Hayeeshee, anigu qof ahaan sidaa ma qabo. Waxaan qabaa oon rumaysnahay inay ereyo af Soomaaliya adeegsan jireen. Hase ahaatee, intooda badan la illaaway, taas oon u aanaynayo qoraal la'aantii afka iyo dadka oo lumiyey xiisihii loo qabijirey af Soomaaliga markii la reer magaaloobay. Waxa kale oo jirta inay adeegsan jireen ereyo shisheeye ah ayaka oo garanaya kuwa af Soomaaliga ah ee u dhigma kuwaasi oo ay ku qasbi jirtay qaafiyadda maansadu, tusaale ahaan:

D*uhur*[1] baa Bashiir lagu *shannaqay*[2] **d**aar agtiinna ahe
D*ahriga*[3] iyo laabtay rasaas kaga **d**aloosheene
Isaga oo ***d****em*[4] iyo dhiig leh oo maro ku **d**uudduuban
Dadkii uu necbaa iyo *kufri*[5] *baa* ***d****aawasho u yimide*

Xaaji Aadan Af qallooc

Qaylada ***x****aduurkii*[6] ninkay ***x****araqday*[7] laabtaydu
……
X*arbigii*[8] shisheeyaha ninkaan **x**eebashada diiday
Dumarkuba ***x****ublada*[9] foosha way **x**anaf wareeraane
Balse inay **x**asuus daran yihiin ***x****aylka*[10] kale mooge

Salaan Carrabay

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A*lleyl*[11] dumay ***a****lbaabbadoo*[12] xidhan **uu**nku wada seexday
Onkod yeedhay uugaamo roob ***a****lif* [13] *banaadiiqa*[14]
Iih-iih dayda bixi baa libaax **i**man la moodaaye

Raage Ugaas

Maandhaw sidii **i**bilka[15] way **o**lolinaysaaye
Maandhaw waxaad **i**gu akhriyi **uu**rku taallada e
Maandhaw ***i****khwaankii*[16] ma dayn **u**rugadiisiiye
Maandhaw ***a****lleylkii*[17] *dhaxaan* ***a****laaladaayaaye*

Maxamed C. Xasan

Haddaba waxa isweydiin leh haddii ay samaysan jireen ereyada maxay kuwan ugu samayn waayeen qaar ku habboon qaafiyadda ay rabeen ee ay ereyo carabiya u adeegsadeen? Taasi waxay caddaynaysaa inaanay marnaba adeegsan jirin ereyo aanay ujeeddooyinkooda garanahayn.

Haddii laga tegiwaayo waxa jira ereyo ayakuna shisheeye ah oo ay abwaannada qaarkood kolkay adeegsanayaan beddelaan xarfaha qaar, ayaka oo ku hagaajisanaya xaraf raaca maansada (qaafiyadda). Tusaale ahaan:

Xarbigii guntaday bay **g**unbulo[18] haad u **g**eliyeene

Cabdillaahi S. Timacadde

Ila **s**iib kanoo keenna saar ***s****aajicii* [19] bixiyey
Ninkii ***s****awraddoon* [20] *dhalan ka kacay* ***s****ababihii keenay*
Ee noo ***s****awiray saymihii* ***s****ubaxyadaa joogay*

Cali Ibraahin Iidle

Kuwaas qudhooda ma odhan karro waa ereyo la samaystay. Waayo ereyda dhawaaq yadooda uun baa isbeddeley ee ujeeddadoodu marna ismay beddin.

Hadal iyo dhammaantii, ereyadaas aan soo sheegay oo dhammi waa ereyo af carabiya, waxaana garan kara intii tirisay gabayadaas ay ku jiraan iyo inta wax ka taqaan af carabiga. Mana filayo in laga heli karo abwaannada, waayo waa ereyo aan cidiba ku hadal. Markaa qofkii aan afkaa aqoon ula hayni inuu dhibaato la kulmayaa waa mid cad oon tilmaan u baahnayn. Hayeeshee, in la yidhaa waa la samaystay ilma qummana. Waxase ila habboon in ereyada kol-

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ka la baadhayo loo kala saaro qaar shisheeye ah, qaar la wada yaqaan oo dad-ka oo dhan ka dhexeeya, qaar laba illaaway oon odhan lahaa ha lagu masanuuniyo kolba sida ay gabayga ugu jiraan iyo qaar gobollo gaara uun laga yaqaan oo qaar walba loogu hagaago gobolka laga yaqaan. Sidaasi ayaan filayaa iney tahay sida keliya ee lagu raadraaci karo ereyada.

Ugu dambayntii, arrinta lama dhaafaanka ah ee hadal ku dhanyahay waa tii uu kuu sheegay Abwaankii weynaa ee Muuse X. Ismaaciil Galaal ee ahayd in ereyada ujeeddooyinkooda lagu garto kolba sida ay ugu jiraan gabayga. Waayo waxa jira ereyo af Soomaaliya ama shisheeye ah oo laga yaabo in sidii loo yiqiin mooyee si kale loo adeegsado kolkay gabay ku jiraan. Tusaale ahaan:

Xarbigii[21] **g**untaday bey gunbulo haad[22] u **g**eliyeene

Timacadde

Guugguulihiiyow haddaad **g**u'ga u ooyeyso
Ood moodday keligaa inuu gubayo jiilaalku

Ama aad **g**abooyahan[23] ku madhan **g**ama' la diideyso
……

Ismaaciil Mire

Xiniinyaha ka goo baan lahaa gaalka **x**aylka[24] lehe

Maxamed C. Xasan

Ereyada wata tirooyinka 18, 19, iyo 20 waxan ku horqoray ereyada carabida ah ee ka soo jeedaan. Kuwa ayaku wata tirooyinka 21, 22, 23, iyo 24 waxaan ayaka u qeexay sida ay hadda ugu jiraan gabayga. Heeyeeshee, ujeeddooyin-kooda dhabta ihi waa sedan hoos ku qoran:

21. Xarbi – dagaal ' *a war'* 22. Haad – shimbir '*a bird'*. 23. Gabooye – galka lagu qaato gantaalaha '*a quiver'*. 24. Xaylka – Dhiigga haweenka ka yimaadda bishiba mar, dhibaad '*menses*'.

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Ereyada wixii aan filayno in la illaaway sida keliya ee lagu garan karaa waa iyada oo sidii aan horeyba u soo sheegay ama Muusaba kuugu yidhi lagu masanuuniyo sida ay ugu jiraan gabayga.

Weydiintaadii oo runtii ahayd mid aad u qoto dheer oon lagaga warcelin Karin 'haa' iyo 'maya' keliya, ayaa waxaan ku dadaalay inaan kuu soo bandhigo sida ay aniga ila tahay. Inay kuu cuntami iyo inkalana hadda ma sheegi karo, hayeeshee, adiga ayaan taa kaa dhawrayaa.

Sidaa iyo nabadgelyo iyo hawl wacan.

Xilligaasi oo sida aan soo xusay ammin dheer laga joogo, waxan sida qoraalka ku cad ku deeddifaynayey aragtida ah inay abwaannadu adeegsadaan ereyo aan la aqoon iyo qaar ay samaystaan. Xilligaas, runtii, ma jirin walaac laga qabay saamaynta weyn ee ay afafka shisheeye hadda ku leeyihiin af Soomaaliga, lamana hadal hayn halista uu afku ugu jiro inuu dabargo'aba. Aniguna sababaha laga yaabo inay ku qasabto inuu abwaan adeegsado erey shisheeye ah kuma tiigaalin ee ta u doorka roon uun baan tilmaamay. Taasi oo ah ta qaafiyadda.

Wayse dhicikartaa inay sababo kale jirikaraan. Tusaale ahaan, way dhicikartaa haddii aanu abwaanku rabin inuu maskaxda tuujiyo oo uu ku dadaalo inuu helo erey u buuxinaya ujeeddadii iyo qaafiyaddii uu rabayba. Waxa kale oo dhicikarta inuu abwaanku ka baqo in haddii uu qaafiyadda beddelo uu marin habaabaayo oo ay maansadu ka leexanayso hilinkii uu la rabay inuu mariyaa.

Siday doontaba ha ahaatee, waxa la soo gaadhay xilligii lagu baraarujin lahaa abwaannada inay ku dadaalaan sidii ay u joojin lahaayeen ama u yarayn lahaayeen adeegsiga ereyada shisheeye.

Erey furka

1. *Kolkay qorradu gadiidato 'at noon, mid day'*
2. *Deldelay 'hung'*
3. *Dhabarka 'at the back' ama oogada*

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4. Dhiig 'blood'
5. Gaal 'unbeliever'
6. Imaatin 'arrival'
7. Gubayey
8. Dagaalkii ' during the war'
9. Xublada = Uur 'pregnant woman'
10. Xaylka = Dhibaad 'Menses'
11. Alleyl = Habeen ' night'
12. Albaabbada = Irriddaha 'the doors'
13. Alif = Kun 'thousand'
14. Banaadiiq = Qoryo 'guns'
15. Ibilka = Geela 'Camels'
16. Ikhwaanka = Walaalka 'the brother'
17. Alleylkii = Habeenkii ' the night'
18. Gunbulad = Qunbulah 'bomb'
19. Saajac = Shujaac 'brave'
20. Sawrad = thawrah ' revolution'
21. Xarbigi =Maxamuud Xarbi – guddoomiyihii dhaqdhaqaaqii go-bonnimo doonka Jabbuuti
22. Haad = Dayuurad 'an aeroplane'
23. Gabooyahan = Calooshan
24. Xaylka leh = Balanjada leh

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Sannad guuradii 53aad ee wargeyskii Alliwaa October 24, 2011

w/q Axmed Yuusuf Ducaale *

Da'ahan danbe waxay u baahan yihiin in ay taariikhda saxaafada Somaliland wax ka ogaadaan. Qoraalkan, inkasta oon ku xusayo, wargeyskii la odhan jiray Alliwa oo ay maanta kasoo wareegtay, 50 sano, maalintii tirsigii (cadadkii) ugu horeeyay soo baxay, ahaydna maalin Jimca ah, 24-kii October 1958, waan taataaban donaa taariikhda saxaafada Somaliland, anoo rajeynaya in qoraalkani, uu jidka baadhista u iftiimiyo, qofkii hawshaa u anbabaxa. Qorshaha in wargeyskani soo baxo, dhowr sano ayuu socday. Waxaa loo soo tababaray dadkii wax ka qori lahaa wargeyskaa. Waxaa la soo tababaray dadkii xuruufta qaabka loo habeeyo ka hawlgeli lahaa. Madbacadii baa la keenay farsamo yaqaankeedii iyo wixii qalab ay ku hawlgalilahayd oo dhan.

Horseed Printing Press ayuu madbacada magaceedu ahaa. Madbacad ganacsi oo shariikad gaar ahi leedahay ayey ahayd. Sharikadaa waxaa wada lahaa C/Laahi Oomaar oo maanta nool iyo Ibraahim Guuleed iyo Axmed Jimcaale oo labadaba Illaahay oofsaday naxariistii janno haka waraabiyee. Madbacad Somaliland la keeno oo ganacsi madax banaan, ka bilowda Somaliland tii ugu horeysay ayey ahayd. Intaan wargeysku soo bixin, muddo ayey shaqeyneysay.

Magaaladu waa Hargeysa. Madashuna waa Cinima Hargeysa oo ahaa halka immika uu ku yaal N.Hotel ooy immika ay leeyihiin Ilmo Yey Cabdi Ibraahim Alla ha naxar-

* Axmed Yuusuf Ducaale wuxuu ahaa wasiirkii arrimaha dibadda ee Jamhuuriyaddii Soomaalida 1964-67dii. Wuxu noqday wasiirkii ugu da'da yaraa wasiirradii arrimahii debedda ee dawladihii Afrika ee waagaasi. Wuxu ka tirsanaa ururkii NUF ee ka midka ahaa ururradii u soo halgamay gobannimada. Waxa kale oo uu wax ka qorijirey warsidaha magaciisu kor ku xusan yahay ee ALLIWAA.

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iistee.(Milligu) time waa markii salaada Casar laga soo baxay. Waa Jimce 24-kii October 1958 sidaan hore usoo sheegay. Waa xafladdii lagu gardaadinayey tirsigii (cadadkii), ugu horeeyay ee wargeyska **Alliwa.**

Wargeyskaasi wuxuu ahaa wargeys madax banaan oo Somaliland gudaheeda lagu daabaco kii ugu horeeyay. Af Carabi buu ku soo bixi jirrey. Sababtu waxay ahayd, Afsoomaaligu markaa ma qoreyn, dadka englishka yaqaanana waxaa ka badnaa inta Af carabi taqaan . Intii aaney bilaabmin waxbarashada cusub oo carabidu xooganeyd oo lana sineyd barashada Ingiriisida, afka wax lagu bartaa carabigga ayuu ahaan jirrey. Afka ganacsiguna carabi buu ahaan jirrey. Sidaasaa loo go'aamiyey in wargeyskaasi afcarabi ku soo baxo.

Mawduuca, waxoogaa aanka baxo aniga oo afcarabigu doorkuu ku lahaa nolosheena laan kale tilmaamaya. Waa masraxa. Sidaan ka wariyey Alla ha u naxariistee Nasir Naxar, riwaayad Somaliland laga matilo, waxaa ugu horeysay, "Al-xajaaj Ibni Yuusuf ". Boorame ayaa riwaayadaa laga matiley. Riwaayadaa Afcarabi baa lagu matilay badhtameeyihii 40-aadkii ayuu Marxuum Yuusuf Xaaji Aadan bilaabay in uu soo saaro riwaayadii lo odhan jirey, "Al-Ab-U-Jahil " oo iskugu jirtey Afcarabi iyo Soomaali. Waxaa xigtay, Amiirul imtiqaam "Islaamu Cumar" . "Qays- Wa-Leyla". Giddi waxaa soo saare ka ahaa Marxuum Yuusuf Xaaji Aadan. Afcarabigu sidaas buu u ahaa Afka masraxa tan iyo bartamihii 50-aadkii, markii ay waalaalo Hargeysa calankii masraxa Somaliland gacanta ku dhiggeen. Masraxa Somalilandna Carabi bey ku bilaabatay.

Alliwa sidaan xasuusto waxay lahayd amba ay u qeybsaneyd dhawr Irdood **"Ereygayaga"** oo ahaa maqaal joogta ah oo bogga hore ku soo baxa iyo "Alliwaa Taquul", wargeyska ayaa Alliwa waxay tidhi oo sawiraayey ama gudbinaayey fikirka wargeyska ayaa astaan u ahaa.

Bogga ardayga, Bogga haweenka Qara'tu Laka (waxaan kuu soo akhriyey) oo buug fallanqeyn jirrey, Mimberka Gabayga (mimber ul shicir) qoraalada akhristaha Khawaadiru ul-Usbuuc (Dreemada 7-aadka) iyo warar wixii laga haleelo ayaa kusoo bixi

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jirray Alliwaa. Qeybahaa iyo bogogaa aan soo taxay, 7-aadba midbaa ku soo bixi jirrey wergeyska. Labada maqaal ee gudbinaaya fikirka wargeyska, qoraalada akhristaha iyo dareemada 7-aadka ayaa joogto usoo bixi jirrey todobaad walba "Hamasaad"(dhuxdhux) oo aan ka badneyn dhowr sadar ayaa iyana marmar ku soo bixi jirtey wargeyska oo daaranayd waxan immika loo yaqaan "Gossip" Dadkuna aad u daneyn jirrey.

Alliwa, iyadoo ahayd wargeys Todobaadla ah, wey adkeed in ay noqoto wargeys wararku aad uga muuqdaan, amba ayka badnaadaan, waxa kale ee ku soo baxaya wargeyska. Hore ayeynu u soo sheegnay in wargeysku ahaa qeybo joogta ah oo dhawr ah uguna soo bixi jirrey si isdaba jooga, sida qaybtii ardayga, haweenka, dhalinyarada iwm.

Wararka kuwa ugu culus dalka dibada iyo gudaha ayuu wargeysku u faafinjirrey. Wacyi gelin siyaasi ah iyo tu istimaaci ah ayaa astaan u ahayd. Waxaa la wadaagi jirrey sawirkaa, wacyi gelinta siyaasiga ah iyo ijtimaaciga ah, wargeysyo ka daba yimi oo iyaguna madax banaanaa oo aan gadaal ka xusidoono.

Taxane maqaalada ahaa oo aan imika xasuusto, mudana ku soo baxaayay alliwaa oo si isdaba jooga ugu soo baxayey waxaa lahaa oo qori jirey, Maxamed Yuusuf Ismaaciil; kaasoo magaalada Herar u dhashay markaana Qaahira degenaa oo halkaa wax ka baranaayey. Maqaaladaa wuxuu cinwaankoodu ahaa "Harar Caruus-ul-Bun", waxaanu ku saxooxijire Biqalam Hereri Xur. Wuxuu si gaar ah maqaaladaa kaga warami jirey, taariikhda guunka ah ee magaalada Herar, ahaantey ahaan jirtay magaalo madax banaan oo xukunta dhulbadan oo ku wareegsan, iftiimkii nuurkey islaamka ey faafineysay iyo sidey ciidamadii Malik u qeybsameen, dagaal adag oo dhexmare labada dhinac dabadii.

Si gaar ah ayuu wargeysku udaneyn jiray dhibaataduu xukunkii Xayle Salaase ku hayey, dadka Soomaaliyeed ee ay maqaadiirtu u dhiibtey xukunkooda. Mabnuuc ayey ka ahayd Alliwa Ethopia gudaheeda, qofkii lagu qabtana diblooma arki jirin. Kii heesay wuxuu yiri, "Ha Luuf Luufoo Ha Lee Lee/Alliwa fraqa ma ugu laabaa?"

Waxaa xiiso leh in wargeyska Todobaad kastaba heli jirrey xafiiska boqor Xayla Salaase, isagoo qadimay lacagtii sanadka tirsi kasta loogu diri lahaa. Waxaa iyana

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xiisa leh in waaliga Jabuuti (Badhasaabka) Xafiiskiisu Todobaadkasta heli jirrey tirsiga soo baxa ee wargeyska isagoo lacagta sii bixiyey. Maktabado caalami ah ayaa iyaguna mushtarig la ahaa Alliwa. Inkastoo wax iska badeleen Geeska Africa waxaa laga yaabaa hadii raadraac lagusameeyo, in tirsiyadii Alliwa lagu sameeyo Jabuuti. Tirsigii kasoo baxa Alliwa, xabad baan fayl gelin jirrey kayd ahaan. Ayaandarro buugageygii iyo kutubteydii, Madfac ku habsadey, Guriggii ay yaaleen Hargeysa, ayaan wax ka bixin. Haddii laga tegi waayo, waxaa ka baxay "Fii Beytinaa Rajul ", sheeko dheer oo uu qorey Ixsaam Cabdi-ul-Quduus uu hadyad iisiiyey Shahiid Abdilqaadir Xaaji Maxamed Siraad Alla ha u naxariistee.Waxa kaloo kanabadgaley Book magaciisu ahaa "Ejyptiology".

Wargeysku wuxuu ahaa mid buugagiisu u furan yihiin dadka waxqorra, halkaas oo loolano qoraal ahi aydhexmari jireen qoraaga kala duwan, iyadooy xaaraan ka ahayd in weeraro qofeysan la isku qaado. Waxaan xasuustaa tix carabiya oo uu tiriyey Cumar Mohamed Abdirahmaan (Cumer Dheere) Alla ha u naxariistee oo uu cinwaankeedu ahaa "anaa -Lee Damiir" (Damiir ayaan leeyahy) oo ahayd weerar siyaasi ah. Waxaan ugu jawaabay Tix ciiwaankeedu yah. "Li Man-i-Damiir? (Kee baa damiir leh) Kumaan saxeexin magacayga Shaacir. Waayo Cabsi igama ahayn ee ixtiraam ayey iga ahayd. Xisad kaliya 45 minutes ayuu fasalka 6-aad markaanu ahay nasiiyey, macalinkii Sudaaniga ahaa ee Carabiga noo dhigi jirrey oo maqnaaday. Macalimiintii wax i bartay ayaan ku dareyy xiisadaa qudha ee uu nasiiyey. "Man calamanii Xarfan Sirtu Lahuu Cabtan 'Kii xaraf qudha i bara adoon baan u ahaa.

V
*
/ \
* *
HAL-AQOON
Waa warsidihii
u horreeyey ee
jaadkiisa
ah ee
ka
soo
baxa woqooyiga
Ameerika.

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Aqoontii iyo ilbaxnimadii Soomaalida

C/Raxmaan Faarax 'Barwaaqo'

hal_aqoon@yahoo.com

Qoraal uu ladhkiisu ahaa 'Soomaalidii hore iyo aqoonta maadiga ah', (Posted on Thursday, September 24 @ 03:50:10 CDT by redsea-online.com) oo uu qoray nin la yidhaa *Axmed Saleebaan Xirsi* baa runtii aad ii soo jiitey. Waxanse dareemay inuu Axmed aqoontii inoo qadhiidhay oo uu faraguudkood wax inoogu dhiibay. Sidaasi awgeed waxan damcay inaan aragtidaa kobciyo oo aan ku badhitaaro ama ku kaalo intan soo socota. Ciddii in kale haysaana ha soo dawiso illayn waa tii hore loo yidhi talo rag waa biiro idaade.

Ugu horrayn, aqoonta Soomaaliyeed kuma kaydsana suugaanta oo qudha. Ilbaxnimadii dadkeennuna ka mug weyn wax dhawr bog lagu qoro. Waxase loo baahan yahay sidii xilweyn laysaga saarilahaa ururtooda iyo sidii loo galtibixin lahaa loogana dhigilahaa wax dugsiyada lagu barto.

Haddii aan haddaba aqoontaa iyo ilbaxnimadaa wax ka taataabto, dadkeennu waxay yaqaanneen, intaan aqoonta reer galbeed inoo iman, waxyaalaha soo socda:

1. Waxay dadka Soomaaliyeed yaqaanneen in cudurrada laysku dhalo oo la kala dhaxlo, kuwaasi oo dhakhaatiirta haddu u yaqaannaan '***heredity diseases'***. Tusaale ahaan, dad iyo duunyaba cudurka la yidhaa ***sambab faraqa*** waa la kala dhaxlaa oo waa laysku dhalaa. Haddii sumal qaba cudurkaas, ido lagu daro, maqasha uu dhalaa kolka ay kobocdo baa la gubaa si aanu cudurkaasi u layn. Dadka koboca lalama sugo ee kolka uu ilmuhu dhashaba isaga oo uu xabki ka qoyan yahay ayaa laga gubaa oo la jeeniqaaraa (lagu sameeyaa ***jeeniqaar) 1.***

Si cudurkaasi looga hortago waxa caado laga dhigtay oo la joojiyey isguursiga xigaalka. Tusaale ahaan, ilmaadeerrada iyo habarawadaaguhu ismay guursan jirin

**QOraalkani wuxu ku soobaxay buugga elegtaroonigga ah ee Dhaxalreeb*

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oo layskuma soo hoos noqonjirin. Ilmaabtiyadase waa la jideyn jirey. Haddase, taasi ma jirto waa laysku dhex biyo batalaqsaday.

2. Kubadhagaxawgu (***Constipation***) wuxu ka mid ahaa xanuunnada yaryar ee ay dadka Soomaaliyeed iska daweyn jireen. Dawooyinka loo yaqaan '*Laxactives*'-ku may jirin, hayeeshee kuwooda ayey la haayeen. Sida aan ku sheegay buugga la yidhaa: *Ab-waaka cudurrada dadka iyo duunyada* waxay adeegsan jireen caleenta geedka loo yaqaan jaleelada. Caleenta oo la qallajiyey ayaa la bidhaa. Maraq bandanna waa lagu cabbaa. Geedku waa laba jaad oo la kala yidhaa *jaleelo geel* iyo *jaleelo adhi.* Waana geed gaab dhulka ku baaha. Midhihahoodana waa la cunaa 2.

3. Dadka Soomaaliyeed waxa kale oo ay yaqaanneen, haddadanna yaqaannaan, inta reer magaalawdey mooyaane, in waabayda xamaaratadu dhiigga xinjiro ka dhigto oo kolka uu dhiiggu xinjiroobo uu gufeeyo halbawlayaasha iyo haniyayaasha (***valves***). Taasina tahay ta keenta inuu qofku kolkiiba go'o. Si arrintaa looga hortago waxay samayn jireyn laba arrimood: Qofka oo la qaraariyo (la siiyo waxa hadda dhakhaatiirtu u taqaan ***Antidote***) iyo xubinta ugu dhow halka qofka laga qaniinay oo la xidho kadibna la toobo oo dhiiggii sumoobay laga soo nuugo.

4. Inkasta oo aanay aqoon ereyada '***germis iyo bacteria',*** haddana waxay ogaayeen inuu jiro cayayaan aanay indhuhu arkikarin oo cudurro dhaliyaa. Tusaale ahaan, waxay ogaayeen in cudurka indhaha ku dhaca ee la yidhaa ajarrada uu abuuro cayayaankaasi. Sidaasi awgeed cudurkaasi oo ah mid cuncun badan way dawayn jireen. Inta ay dhegyar oo curub ah ka soo jaraan dacarta ayey raranka ruubijireen kadibna ay indhaha labadooda baad kala dhexgelinjireen, sida ay ay haweenku maylinka u dhex mariyaan indhahooda kolka ay indha kuulanayaan.

Geeljiruhu kolka ay aroortii hasha u horreysa soo godlaan waxay sameeyaan ha-dhuubka ayay gaaroodiyaan. Ujeeddada oo ah cabbaar bay hadhuubka kor hayaan dabka, taasi oo kuu caddaynaysa inay garanayeen inuu germis jiro oo ay iska ilaal-inayeen dhibkiisa.

5. Dadka Soomaaliyeed waxay si yaab leh u yaqaanneen kaydinta cuntada (***food preservation***). Haddii aan wax yar ka binniixiyo, hadhuudhka dhawr siyood bay u kaydin jireen. Kolka la rabo in hadhuudhka oo bisil la qaato waxay ka dhigijireen

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waxa loo yaqaan ***saato***. Waa hadhuudhkii oo aan aad la bislayn oo inta gaws qabatin laga dhigay fuudkii laga miiray oo la qallajiyey, kadibna cusbo yar lagu bilay. Inta badan socotada ayaa qaadata. Kolka aanu hadhuudhku bislayn qodaalku (beerlaydu) waxay u kaydiyaan sida hadda reer galbeedku u kaydiyaan. Waxana lagu shibijirey meelo loo yaqaan *bukaaro* ama *boholo* qofba sida uu u yaqaany.

Hilibka dhawr siyood baa loo kaydiyaa ama loo kaydin jirey. Tusaale ahaan, mar waxa laga dhigaa kumbus, marna solay. Markale waxa laga dhigaa jabdhan. Kolkii la doonana waa la baruurafudleeyaa. Kolka la rabo in la muqumadeeyo (oodkac laga dhigo), marka hore waa la areerimaa hilibka (waxa laga dhigaa wax dhuudhuu-ban), markaasaa laydha iyo cadceedda loo dhigaa si uu u qallalo. Kolka uu sidii la rabay noqdo waa la muqumadeeyaa (waa la yaryareeyaa).

Haddii la rabo in dhakhso loo cuno kolkaaba waa la shiilaa. Waxana lagu udgooneeyaa dhirta uu ka midka yahay dhigrigu. Ubbo iyo weelkii la rabo ayaa lagu dhigaa. Kolka la cunayo lama oggola in fandhaalka inta afka lageliyo haddana xeedhadii ama ubbadii ay muqummaddu ku jirtay lagu celiyo. Taasina waxay ka hortageysaa inaanay xumaan muqummaddu.

Kolka la rabo in la kaydsho inta la shiilo ayaan subag lagu darin ee la cusbeeyaa uun. Marka ay qallashana weelkii la rabo baa lagu shubaa. Inta ay sidaa tahay waxa loo yaqaan ***qalawl****e*. Sideeda ayaa lagu bidhaa waana macaan oo afkaasi lagama qaado. Ammin doora baanay sidaa ku kaydsanaan kartaa.

6. Dhalinyaro badan baa u haysata inuu reer galbeedku inna baray xanjada la calashado (**the chewing *gum***). Haa tan sonkorta lagu soo dhammuuqay wuu innoo keenay. Waana markaynu tuurnay teennii. Waxan haddaba dhalinta u sheegayaa inaan lahaan jirney oo aan carruurnimadii samaysan jirney xanjo. Tiraba anigu waxan aqiin oo aan yaraantaydii dheegan jirey saddex jaad ee idinkuna intiina ku soo dara. Saddexda aan dheegan jirey waxay kala ahaayeen: *Xanjado kidi.*

Waxa laga dheegtaa xabagta kidiga. Waxaanay leedahay hah kulul. Ta labaad waxa laga dheegtaa caanayda *xangeeyada*. Ta saddexaad waa *xanjo fooxda* oo iyada maantadan meel kasta waa lagu calashadaa. Waxa ii markhaati furay nin la yidhaa Siciid Axmed oo aannu magaalo wada deeggannahay. Wuxu ii sheegay inuu

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yaraantiisii isna xanjada ka dheegan jiray dhawr geed. Kuwasi oo kala ah: *qa-dhoonka, gurnada, iyo kabraraha*. Sida uu Siciid ii sheegay xabagta dhirtaasi ayey xanjo ahaan u calashanjireen.

7. Ka rog oo haddana saar, dad badan oo dibadaha jooga ayaa adeegsada dhuumo (***Straws***) laga sameeyey caag kolka ay cabbitaannada qaar iibsadaan. Waxaanay u haystaan inaanay Soomaalidii hore aqoon. Laygama sheekayn ee aniga ayaa yaraantaydii samaysan jirey oo adeegsanjirey dhuumo aan reer galbeed samayn ee aan anigu samaysan jirey kolka aan rabo inaan moqor biyo kaga cabbo. Inay dhuumahaasi jireen waxa kuu caddaynaysa maahmaahda Soomaaliyeed ee tidhaa: *Dhuun baa moqor iyo afba ka warhaysa*. Dhuunta laga hadlayaa maaha dhuunta hunguriga qofka ee waa dhuuntaasi moqorka biyaha lagaga soo nuugo.

Waxa lays weydiinayaa sida uu Barwaaqo u samysan jirey dhuumahaasi. Geedka xangeeyada oo ka mid dhirta la cuno aroortii inta ay qaboonada tahay ayaanu dhuunbaxsanjirney oo lafta intaanu ka saarno dhuunta ku cabbi jirney wixii aannu doono sida ciirta ama biyahaba. *Xangeeyada, xabakawga, faraxuunshada, gacayrada iyo marooraduba* waxay ka mid yihiin maadhka dhulkeenna ee ay carruurtu qadhaabato aroorta hore intaanay cadeeddu kululaan. Waxay leeyihiin dhadhan macaan iyo dhanaan isugu jira. Carruurtuna aad bay u jeceshahay.

8. Sida dharka loo maydho ma reer galbeedkaa inoo keenay? Saabuunta reer galbeedku intaanay inna soo gaadhin miyaynaan dharka iska maydhijirin? Haddaba, intaan ilbaxnimadeennii iyo aqoon-teenniiba laynaga faramaroojin, bahalana laynugu tilmaamin, dharkeenna waan dhaqan jirnay, saabuunteennana waan lahayn. Ereyga '*saabuun*' hadda ayuu inna soo galay ee teenna '*bood*' baa la odhanjirey. Sidaasi darteed dharka waa la boodaynjirey, taasi oo ujeeddadu tahay bood baa lagu maydhi jirey. Boodaysi haddii aad maqasho waa habkii ay Soomaalidu dharka u caddayn jirtey. Siciid Axmed baa isna ii sheegay in jiidda uu ku koray loo adeegsanjirey dhar dhiqidda dhirta kala ah: *dabayoodka, iyo gasaangaska*. Ka hore midhihiisa ayaa loo adeegsadaa saabuun ahaa. Ka kalana buruqdiisa ayaa la adeegsadaa.

Dharkase miyeynaan samaysan jirin?
Waxan filayaa inaan la illoobin iskaashatooyinkii soo saarka

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dharkii la odhanjirey *Aliindiga* oo
ilaa hadda la sameeyo.

9. Dhalintii hore ee Soomaaliyeed tolow miyaanay timaha casaysan jirin? Ma reer galbeed baa inna baray in timaha la casaysto? Hydrogen peroxide (H2O2) lama aqoon waana la casaysan jirey timaha ee la soco. Dhawr siyood baa loo casaysan jirey. Dhallinta qaar deeb bay adeegsan jireen, qaarna xididka geedka la yidhaa gommoshaaga ayey adeegsan jireen.

10. Waxa aqoonta reer galbeedka ku cusub in hooyada isa sidata loo sheegikaro wiil iyo gabadh midka ay caloosha ku siddo. Maxaad u malayn haddii ay Soomaalidu aqoontaasi lahayd oo ay kala sheegijireen wiil iyo gabadh midka ay haweenayda uurka lihi siddo. Haddii uurku aad u weyn yahay oo ay hooyada isa sidataa aad u cuslaato waxay odhanjireen, 'Heblaayo doorkan way culustahay oo gabadh bay siddaa." Haddii Uurka hooyadu noqdo mid yar oo ay doorkan sidii hore ka fududaato waxay odhanjireen, "Heblaayo waxay siddaa wiil." Saadaashaasi way rumoobijirtey ama waa lagu hungoobijirey sida ay haddaba u jirto saadaal dhakhtar oo beenawday.

11. Qalliinka way samayn jireen. Haddii qof qodaxi muddo (ama falliidhba galo) oo ay ku fogaato lana soo saarikariwaayo, faraadin baa loo raadin jirey waana laga soo jeebi jirey. Lafaha inay kabijireen cid loo sheegayaa ma jirto. Waxase xusid mudan dhacdooyinkan hoos ku qoran:

Gaaxnuug Gaas Cali, Eebbe godka haw ifiyee, wuxu ahaa faraadin ku xeel dheer sida loo maareeyo dhibaato kasta oo xoolaha soo food saarta. Waxanan goobjoog u ahaa, isaga oo markaas uun ka soo fadhiistay awrkiisii gurgurqaad oo qooqay, dadcunna noqday, oo uu ciir faartay, oo intay dhawr habeen bariday kala baxday, uu ku shubayey si uu u da'furo, ayaa loogu soo qaliyey ri' dhali kariweydey kolkii uu ilmihi isgudbay. Anoo taagan buu Gaaxnuug ri'dii badbaadiyey kolkii uu ilmihii ku soo qalay.

Aroor kale waxa Gaaxnuug loo sheegay in qaalin qaalmahii geela ku jirey ka midihi rimiweydey laba gu' oo is xiga loona baahna yahay in arrinkeeda la maareeyo. Gaaxnuug wuxu af buuxa ku yidhi, "Xubin lab bay leedahay ee berri aroor inta

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uu geelu bariisanayo ha la soo qabto waa la qalidoonaaye."

Aroortii ballantu ahayd baa qaalintii la soo qabtay oo qalliinkii loo sameeyey. Gaaxnuug cad uu gudaha qaalinta ka soo jaray buu dadkii tusay oo uu yidhi, " Maxaan sheegaayey?" Cusbo ayaa ka mid ahayd waxyaalihii qalliinka loo adeegsaday. Kolkii uu Gaaxnuug hawshii ka faraxashay ayuu ku yidhi kuraydii geela jireysey, " Toddobaad kadib awrka ha loo tu'iyo." Sidii baa la yeelay, bil kadibna waxa la arkay qaalintii oo goojineysa. Waydiintu waxay haddaba tahay, Gaaxnuug qalliinkii ma ***Harvard University*** *buu uga soo baxay? Mise aqoon jirtay oo ab ogaaya buu adeegsanayey?*

12. Halbawle markuu go'o ee uu dhiiggu hawda guro kolkiiba way joojin jireene ma ***Vitamin K*** bay adeegsan jireen mise aqoon kale ayaa jirtey? Dhirta ayey isku daweyn jireen. Geedka la yidhaa geed honnogga caleentiisa ayaa, deegaannada qaar, inta la daqiijiyo nabarka la saaraa markaasuu kolkiiba dhiiggu joogsadaa. Deegaanno kale baa geedka la yidhaa caweerka xididkiisa ama ka carmada u adeegsada joojinta dhiigga.

13. Markanna bal aan dhanka qoraalka wax ka tilmaamo. Arday kastaa waxan filayaa inuu xasuusan yahay markii barahiisu u bilaabay habka cursika loo qoro. Anigu af Soomaali waxba kuma baran sidaasi awgeed ereyadii afkeenna ma garanayo ee waxan ku tilmaami af shisheeye. Tusaale ahaan af Ingiriiska wuxu barahu innoo sheegay in kolka curis (easy or composition) la qorayo loo kala saaro saddex qaybood oo kala ah: *Introduction, Body, and Conclusion.* (Carabtuna waxay tidhaa

Haddii aan idhaa Soomaalidii hore habkaa way tiqiin waxa laga yaabaa inay dad isweydiiyaan oo yidhaahdaan oo waxba maynaan qorijirine sidee loo yiqiin? Maansada ayaa halka qorriinka innuugu jirtey. Sidaasi awgeed iyada ayaa laga helayaa habkii aan ka hadlayey ee bal u fiirso gabaygan uu tiriyey Cumar Xaaji Xuseen "Ustareeliya)

Introduction – Arar-

Dhudaa gabay haddaan Maxamadow dhuuxa ka abbaaro
Abidkayba xarafkaan dhigaa dhaxal-gal weeyaane

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Anigoo dhallaanaan xafiday dhihitinkiisiiye
Caawuu gadhkaygii dhafmay uu dhabannaday buuxshay
Inuu xarafku iga dheelliyaa waa dhegxumo weyne
I dhegaysta caawana tix waan dhaabadayn jiraye

Body □ Sabar

A. Adhi waa dhallaan iyo haween dhimaradiisiiye
Dhaldhalaalka iyo ciirtu waa dhuubka karameede
Dhaqaalaha haweenkiyo guryaha siima dhaafsana'e
Lo'da dhiiqda laga maalayiyo dhayda iyo xoorku
Dhudhunkay biyaa kula jirtiyo dharabka weeyaane
Mar hadday abaaruhu dhacaan dhimatay geesleeye
Ragga laxaha sii dhawrayow dhaqasho waa geele!
B. Dhibaatiyo adoo gaajo qaba dhaxanta jiilaalka
Dhoor caano laga soo lisoo yara dhanaanaaday
Nin dhadhamiyey wuu garanayaa dhulay qaboojaane
Goortaad dhantaabaa jidhkaba dhidid ku qooyaaye
Ragga laxaha sii dhowrayow dhaqasho waa geele!

Conclusion (gunaanad)

Dhoorwiil u yeedhyeedh niman dhaqanine waa caydhe
Abwaannada qaar baa gabagabadooda si toosa kuu odhanaya:
Waxba yaanu hadalku ila sii durkine waxan ku soo ooday
……

14. Dhanka aqoonta dhirta (Botany) haddii aan jalleecno, waxay Soomaalidii hore tiqi-in hawsha ay xididdadu qabtaan. Tusaale ahaan bal u fiirso heestan ay qaadijirtey Magool:
Dhirta xididka hoosaa
Dhulka loogu beeree
Way dhicilahaayeene
Dhismahooda weeyee

15. Dhanka xisaabaha malaha inaan Soomaalidu aqoon baa loo haystaa. Kama hadlayo

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isu geynta iyo kala goynta ama isku-dhufashada iyo isu qaybinta ee waxan ka hadlayaa ta loo yaqaan ***Itimaalka*** (*Probability*). Tusaale haddii aan ka soo qaato buuggii xisaabta ee dugsiga sare bal u fiirso3:

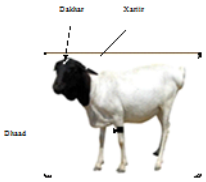
Raabaqaad: Permutation

Kutirsaneyaasha ururka {a, b, c} waxaad u ratibi kartaa lix siyaalood oo kala duwan:

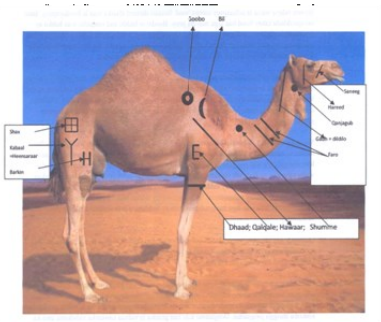
a b c b c a b a c
a c b c a b c b a

Ratibaad kastaa waxay kaga duwan tahay tan kale horsiimada kutirsaneyaasha. Haddaan arrintaa barbar dhigno sida ay dadka Soomaaliyeed xoolahooda u suntanjireen waxad dareemaysaa inay habkaa mid u dhow ay yaqaanneen. Hayeeshee, ayagu umay aqoon ereyada aan kor ku xusay ee bal u fiirso.

Adhiga sumadda lagu dhigo waxa ka mid ah:
Dakhar, xariir, dhaad, dacal, fur, gawl, dheg-jeex, dheg-dalool, iwm. Siddeeddaa sumadood waxay ka samayn jireen sumado badan oo kala wada duwan. Tusaale ahaan:



1. Dhakhar iyo xariir, dhakhar iyo dhaad, dhakhar iyo dacalo, dhakhar iyo fur.
2. Dhakhar iyo xariir iyo dhaad, dhakhar iyo xariir iyo dacal, dhakhar iyo xariir iyo fur
3. Xariir iyo dhaad, xariir iyo dacal, xariir iyo fur, dakhar iyo laba xariirood
4. Xariir iyo laba dhaad, xariir iyo saddex dhaad, xariir iyo laba dacalood, fur iyo laba xariirood, iwm.



Sumadaha geeluna waa la mid, waxana ka mid ah kuwa sawirkan ka muuq -da. Ujeeddada aan ka leeyahayna waa in laysla garto magaca, sumadda iyo muuqaalkeeda.

Sumadaha 'goobada iyo bisha' laguma dhigo halka ay sawirka kaga yaalliin.

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1. Shax
2. Kabaal = Heensaraar
3. Barkin
4. Dhaad
5. Qalqale
6. Hawaar
7. Shumme
8. Faro
9. Gadh = Dildilo
10. Qanjagub
11. Hareed
12. Ganaf = Saneeg
13. Laanqayr

Lo'duna waa la mid. Waxa iyana sumadaheeda ka mid ah: *sakamad, heensaraar, far, shumme, mareeg, goobo, liin, taraar, dhaad* iwm.

Soomaalidii hore sharkado may lahayn. Sidaasi awgeed '***logo***' -da waxa loo yaqaan lama aqoon. Hadda oo aynu magaalawney ganacsina yeelannay haddii aan sumadaheenna galtibixinno oo u adeegsanno '*logo*' ahaan ma malaw baa inna koraya? Weli xisaabtii baynu ku jirnaaye, sida aynu wax u beegijirnay baa iyana xusiddeeda leh. Hal wixii ka yar sidii aan ku beegijirray waxa si wacan loogu qeexay sheekada qayb libaax. Ereyaduna sidan bay ahaayeen 4:

Badh – ½, waax – 1/4, falladh – 1/8, rimic – 1/16, iyo miil – 1/32.

16. Markanna aan eegno dhanka ciyaaraha loo yaqaan '***indoor & outdoor games'***. Ciyaaraha lagu madaddaashaa ma yara, hadday yihiin qaar dhallinyaro iyo hadday yihiin qaar waayeelba. Inta aan ilaa hadda soo ururiyey waxay kala yihiin 5:

1. Bareer (ool-ool). 2. Beretan (cagatan). 3. Bilabileysi (Kumbudhlaysi; kowkow). 4. Bootaalaysi. 5. Caddalool (bad baa la jeexdaa; waana laysa seemaa) 6. Cuud. 7. Dabbaal. 8. Dhagadhagaysi. 9. Dhugtan. 10. Dhuumaalaysi (dhuudhuumashow).11. Durbaan. 12. Fataatiir (binniso, dhoojad. wixii ku daara. Xalaal maca taako. Igama qudhunto oo igama gubato. dhocori. Dugaadhaa. caraa'is.) 13. Gamsaro, [gamsaro, gamsaro (gordin), qaalin ha duulo, qaalin ha wareegto. Balooley iyo labadii rugtiyo raaskaba lahaa.] 14. Gariir. 15. Gocasaysi. 16. Googgaalaysi (googgaa; cigallee ama cadallee). 17. Habar-indhooley. 18. Hadaaf. 19. Helleeleysi. 20. Hurdan. 21. Jag (jagijagi). [Cubbe.] 22. Kabey-bilataa. 23. Kabro (xeego). 24. Korubbooto. 25. Kowkow

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(kumbudhlaysi; bilabileysi). 26. Kumbudhleysi (kowkow; bilabileysi). 27. Leelo (leelo goobaley geelu kugu yuus; cuur) 28. Legden. 29. Luuf (maani maadi) 30. Malamalaytan (maleelaysi). 31. Maroodi cadhoole. 32. Muqlaysi. 33. Oolool (bareer). 34. Riddo. 35. Shabadaan (baje) 36. Shanley. 37. Shantarad. 38. Shax. (irmaan; jare) 39. Shimbiri-dhakh. 40. Tamani. 41. Timirijabtay. 42. Tuuryo dhigasho. 43. Ul-xeer (booddada hoose). 44. Waalo. 45. Wareegacadde. 46. Xaafoo. 47. Xeego (kabro).48. Yooyootan.

Sumadaha 'goobada iyo bisha' laguma dhigo halka ay sawirka kaga yaalliin.

17. Waxa kale oo ay Soomaalidu tiqiin waxa loo yaqaan qorshaha qoyska (***family planning)***. Dad iyo duunyaba dhalidda aan qorshaha lahayn waa laga soo horjeedey. Haddii aan tusaale u qaadanno sida ay xoolaha ugu qorshayn jireen, runtii lama oggolayn in xoolaha laysku sii daayo xilli walba. Taasi oo ka hortegeysa inaanay xooluhu iska dhalin xilli aan habboonayn.

18. Laga dhammaan maayo ilbaxnimadeennii iyo aqoonteenniiye bal aan markanna eegno waxay Soomaalidu ka tiqiin aqoonta afafka ee loo yaqaan *linguistics*. Waxa jira laba dugsi oo ay kala hoggaamiyaan aqoonyahan u dhashay dalka *Swisserland* oo la odhan jirey ***Dr. Ferdinand De Saussure*** iyo aqoon yahan Maraykan ah oo la yidhaa ***Dr. Noam Chemosky.*** Xubnaha dugsiga hore waxay rumaysan yihiin in kolka ay carruurtu dhalato ay maskaxdoodu tahay sidii sabuurad madhan oo kale (***Blank slate or Tabula Rasa***) oo kolba afka lagu qoro uun uu ilmuhu barto. Waxana aqoon yahannada dugsigaa ka tirsan loo yaqaan '***structuralists***'. Dugsiga kale xubnaha ka tirsani waxay rumaysan yihiin inaanay maskaxda carruurtu madhnayn kolka ay dhashaan ee ay ku dhashaan qalab diyaar ah oo kolba afkii la lala rabo inuu barto uu la qabsado. Waxana aragtidaa loo yaqaan '***innate***'. Waxan haddaba xasuustaa hooyooyinkeen oo kolka ay aayo carruurta saygeedu ula yimaaddo xurgufi dhexmarto ku waaniya oo yidhaa, " Naa carruurtu waa ***weel madhan*** oo kolba waxaad ku shubato ayuun buu kuu hayaa, ee carruurta wanaajiso oo si fiican ula dhaqan. Ayaguna hadhaw bay ku wanaajine." Aragtidaasi miyaanay la mid ahayn tii dugsiga hore ee aqoonta afafka ee ***Dr. Ferdinand De Saussure*** madaxda u yahay?
19. Aqoonta kale ee ay dadka Soomaaliyeed yaqaanneen waa adeegsiga farriimaha qarsoon, taasi oo afka qalaad loo yaqaan ***'Encryption'***. Tusaale cadna waxa inoo

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ah dhacdooyinkan hoos ku qoran 6:

A. Raage Ugaas Xuseen wuxuu ka dhashay qoys xooloraacato ah. Yaraantiisii buu tegey reer koodii oo aaday wadaad xer ku hayay degmo kale oo fog si uu u barto diinta. Sanooyin badan buu inanku ku maqnaa xereysi. Berigii dambe baa Raage wuxuu la kulmay niman uu yaqaan oo u socda degmadii adoogiis joogay, wuxuuna weyddiistay in ay gaadhsiiyaan farriin. Wuxuu yidhi:
- Aabbahay u sheega inaan shanta salaadood ku wad a tukado weeso-qaad keli ah.
Nimankii farriintii bay u sheegeen Raage adoogiis, isaguna wuxuu ku yidhi:
- War, i soo mara markaad ku noqonaysaan reerkiinnii. Alaabo baan idiinku sii dhiibi doonaa wiilkaygiiye.

Beryo kaddib bay nimankii ku soo noqdeen reerkii Raage aabbihiis sidii uu ka codsaday. Wuxuu nimankii u dhiibay soddon cad oo hilib shiilan ah iyo tebbed subag ka buuxo.
- Waxaad wiilkayga ku tidhaahdaan: "Bishu waa soddon, balliguna waa buuxaa," buu yidhi aabbihii.
- Intii ay sii socdeen bay nimankii in badan ka cuneen hilbihii iyo subaggii, intii hadhayna Raage ayey u geeyeen, waxayna u sheegeen farriintii adoogiis u soo diray.
- Adoogay wuxuu ii soo diray sod don cad oo hilib ah iyo tebbed subag ka buuxo, waxaadna ii keenteen toban cad oo keli ah iyo in yar oo subag ah. Waa inaad i wada siisaan alaabadaas oo dhan, - buu Raage ku yidhi nimankii inta u fasiray macnihii dahsoonaa ee farriintii aabbihiis.

B. Dugsigii u horreeyey ee Burco laga furo waxa maammule looga dhigay Yuusuf Ismaaciil Samatar. Xilligaasi dadku si aad ah bay uga soo horjeedeen waxbarashada. Sagaal bilood markuu dugsigi furnaa tiradii ardaydu waxay dhaafi waydey saddex arday oo qudha. Sida la sheegay, maalin walba ardadaa jidka ayaa lagu sii dili jirey. Maalin dambe ayaa arday ka mid ah saddexdii arday gacan laga jebiyey. Yusuf oo arrintaa ka xun baa ogaaday gaadhi u baxayay Hargeysa. Waxaanu warqad ugu sii dhiibay Maxammuud Axmed Cali iyo Yuusuf Xaaji Aadan oo kolkaasi Hargeysa ku sugnaa.Isaga oo, haddaba, adeegsanaya farriin qarsoon buu warqaddiisii ku yidhi 7:

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"Rabbii lnnii Dacawtu Qawmii Laylan Wanahaaran, Falam Yazid hum Ducaa'ii illaa Firaaraa." [8] قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلاً وَنَهَارًا فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا(٦)

Ujeeddadu waxay ahayd inuu tilmaamo siduu quus uga joogo waxbarasho laga hirgeliyo magaalada Burco. Warcelintii uu helayna waxay ahayd: "Asbur Kamaa Sabara Uulul Casm Min Al Rusul." [9] فَٱصْبِرْ كَمَا صَبَرَ أُوْلُواْ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ

Taasi oo ujeeddadeedu tahay u dulqaado sidii ambiyadii la doortay.

Guntii iyo gebagebadii, aqoonteenna iyo ilbaxnimadeennu kama liitaan kuwa reer galbeedka waxase loo baahan yahay in la galtibixiyo. Sidaasi baanan waxba ka odhan xiddigiskii iyo saadaashiiba.Waxanan leeyahay waa la doogiye yaan la dacaroon.

Raadraac

1 & 2. Cabdiraxmaan Faarax 'Barwaaqo'. Abwaanka cudurrada dadka iyo duunyada, published by the author, Ottawa, 2001.

3. Wasaaradda waxbarashada ee Soomaaliya. Xisaabta dugsiga sare, fasalka afraad

4. Dr. Georgi Kapchits. *Waxaa la yidhi – Sheekooyin hidde ah*, Omimee Intercultural publishers, Cologne, 1996, bogga 44aad

5. Cabdiraxmaan Faarax 'Barwaaqo'. *Ciyaaraha Soomaalida*. Hal-aqoon *Xidhmada IIIaad, tirsiga 1aad,2aad, 3aad Jen./Diis. 2003 / Vol.III, No.1,2, and 3, Jan../Dec. 2003*

6. Dr. Georgi Kapchits. *Waxaa la yidhi – Sheekooyin hidde ah*, Omimee Intercultural publishers, Cologne, 1996, bogga 127

7. Fawzia Yuusuf X. Aadam. *Geeddi Nololeedkii Yuusuf X. Aadam*. Aftahan publications, London, 2007

8. Suurat Al-Nuux, aayadda 5aad iyo 6aad.

9. Suurat Al- Axqaaf, aayadda 35aad

10. Fu'ad Sh. Abu Bakar, bahda http://www.farshaxan.com

11. Waxa iga kaaliyey dhanka sumadda lo'da Cabdirizaaq Aw Yoonis iyo Maxamuud Y. Ducaale oo loo yaqaan 'Diktoorka'.

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Maxay ku kala duwan yihiin hal-hayska, odhaahda iyo maahmaahdu?

Dad badan baan kala aqoon ama ay ku adagtahay kala saaridda hal-hayska, odhaahda iyo maahmaahda. Taasina waa ta keentay in dhawaanahan ay soo baxaan dad sheegaya inay maahmaaho sameeyeen .

Si aan arrintaa uga niib gaadhno waxan ku dadaallay inaan arrintaa wax ka weydiiyno Prof. Georgi Kapchits oo ah aqoon yahan u dhashay dalka Ruushka kuna xeel dheer aqoonta maahmaahaha, gaar ahaanna kuwa Soomaalida. Isaga oo arrintaa ka warcelinayana wuxu yidhi:

" Haddii la soo koobo,

Maahmaahdu waa weedh murti leh oo la wada yaqaanno, misna ***XIDHAN***. Waxayna u kala baxdaa saddex jaad:

A. Mid sarbeeb leh (Geel aan gaawo loo hayn lama godlo),

B. Mid aan sarbeeb lahayn (Caado la gooyey cadho Allay leeahay);

C. Mid ay dulucdeedu mugdi tahay, hadii aan la aqoon sheekada ka dambeysa (Tuugow, hillaaca yaa kula ogaa?)

Odhaahduna waa weedh murti leh oo la wada yaqaanno, misna ***FURAN*** (wax laga beddeli karo ama lagu dari karo). Iyana waxay u kala baxda saddex jaad:

A. Mid sarbeeb leh (Markii geel loo heesuu dameerro u heesaa ---> *Markii geel loo heesuu Barwaaqo dameero u heesaa*);

B. Mid aan sarbeeb lahayn, tusaale ahaan: Gaabni iyo gacan maroodi waxba ugama dhexee-yaan ---> *Barwaaqo gaabni iyo gacan maroodi waxba ugama dhexeeyaan*);

C. Mid ay dulucdeedu mugdi tahay, hadii aan la aqoon sheekada ka dambeysa (Maxay ku nuugtaa ama ka nuugtaa? ---> *Georgi wuu ku dhacay Barwaaqo, markaasuu dabadeedna ku yidhi: Muxuu ku nuugaa ama ka nuugaa*?)

Halhayskuna waa weedh murti leh oo la wada yaqaanno, uuna ***HEBEL*** yidhi: Findhicil ma xaraan baa mise waa xalaal?"

Anna waxan intaa ku darayaa oo aan rabaa inaan caddeeyo inaan maahmaaha iyo odhaahaha midna la samayn, lana aqoon ciddii samaysay ama tidhi. Waa murti ka dhalatay bulshada kuna dhisaalan waayo aragnimadeeda, garashadeeda iyo ilbaxnimadeeda intaba. Halhayskuse sida uu Prof. Georgi sheegay waa murti la yaqaan qofkii yidhi. Sidaasi awgeed, dadka dhowaanahan sheegaya inay maahmaaho sameeyeen waxa habboon inay yi-dhaahdaan murti baannu soo kordhinney. Qaadashadeedana u dhaafaan dadweynaha.

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Gorfaynta buugaagta / Book reviews

Xeerka Abtirsiinta ereyada af Soomaaliga iyo sidaan u arko

Cabdiraxmaan Faarax 'Barwaaqo'
hal_aqoon@yahoo.com

1. Hordhac

Buugga la yidhaa '*Abtirsiinta ereyada af Soomaaliga'* ayaa dhowaan isoo gaadhay. Waxa muquuno ahaan iigu soo diray qoraha buugga Caliqeyr M. Nuur. Waanu ku mahadsan yahay. Kolkii aan akhriyey aadna uga baaraan degey waxa ila qummanaatay inaan wax ka idhaa dadkana u soo bandhigo aragtidayda si la iila wadaago. Ugu horrayn waxan si kooban u dulmari bilicda iyo sida loo agaasimay qaybaha buugga. Intaa dib, waxan wax yar innaga xasuusin sooyaalkii ay farta af Soomaaligu soo martay, aniga oo sheegi doona waxay aqoonyahannadii rabay in la helo far Soomaali qorani iskaga midka ahaayeen iyo waxay ku kala tagsanaayeen. Waxan intaa raacin qaar ka mid ah go'aannadii ay guddidii af Soomaaligu soo saartay, aniga oo mar dambe u foodin doona aragtida lagu soo bandhigay xeerka cusub ee abtirsiinta ereyada si loo ogaado waxa ay ku kala duwanyihiin. Ku dheeraan maayee, waxan iyana wax ka tilmaami sida ay xeerarka afafku u samaysmaan iyo kaalinta af yaqaannada. Intaa kadib waxan wax ka iftiimin qaar ka mid ah god daloolooyinka faraha badan ee uu xeerka cusubi xambaarsanyahay. Ugu dambayntana waxan hadalkayga ku soo gebagebayn dooddii iyo xidhiidhkii aan la yeeshay qoraaga iyo wixii aannu isla meel dhignay.

2. Bilicda buugga:

Waa buug, runtii, aan toox iyo jimidh toona u yarayn. Midabka galka dhiniciisa kore waa dugul lagu bilay astaanta dalalka af Soomaaliga lagaga hadlo oo ku bilan midab doogo ah. Docda hoose ee galku waa dambar hoosiis ku ladhan yahay oo aan idhaha dhibayn. Qaybta erey-bixinta

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buugga lagu adeegsaday ka sokow wuxu buuggu u agaasimanyahay dhawrkan qaybood ee sidan hose ku qeexan:

1.	180-ka erey ee dhaliya af Soomaalig	10-17
2.	Xeerka abtirsiinta	18-19
3.	Adeegsiga xeerka abtirsiinta ereyga	20-43
4.	Abwaanka ereyada	45-343
5.	Shintiriska Soomaaliga	345-396

3. Sooyaalkii farta af Soomaaliga

Ka hor 21kii Oktoobar ee 1972kii, dad badan oo Soomaali iyo shisheeyaba leh baa isku hawlay sidii af Soomaaliga loo qori lahaa. Ha ugu horreeyo Sheekh Yuusuf Al-kawniin oo ah ninkii bilaabay Alif la kordhabey iyo kuwii faraha badnaa ee ka dambeeyey, haddii aan qaar ka xusana, ay ka mid ahaayeen Muuse X. I. Galaal, Cismaan Keenaddiid, B. W. Andrzejewski, Maxamed Cabdi Makaahiil, Shire Jaamac Axmed, lbraahim Xaashi Maxammuud, M.M.Moreno, C.R.V. Bell, L. E. Armstrong, Cabdullaahi Xaaji Maxammuud, B.Panza, iyo Cabdiraxmaan Sh. Nuur (Barwaaqo:2003).

Aqoonyahannadaasi kamay midaysnayn qoridda afka oo qudha ee waxa kale oo ay intooda badani iskaga mid ahaayeen tirida xuruufaha afka lagu qorayo. Hayeeshee, waxay ku kala tagsanaayeen farta lagu qorayo iyo qaabka xarfaha qaarkood loo qorayo. Tusaale ahaan, inta rabtay in xuruufta laatiinka la qaataa meelo badan ayey ku kala duwanaayeen sida tirada xarfaha iyo qaabka xarfaha qaar loo qorayo. Kuwa far carabida rabayna sidaas oo kalay ahayeen, kuwa faraha kale watayna la mid bay ahaayeen.

4.Go'aannadii guddida af Soo-maaliga

Kolkii la guddoonsaday in farta la qoro, guddidii af Soomaaligu waxay go'aamisey:

1. iney xuruufta af Soomaaligu ka koobnaandoonaan 22 shibbane sida shaxankan ku cad, iyo

B	***C***	***D***	***DH***	***F***	***G***	***H***	***J***	***K***
KH	***L***	***M***	***N***	***Q***	R	***S***	***SH***	***T***
W	***X***	***Y***	***' (Firgin)***					

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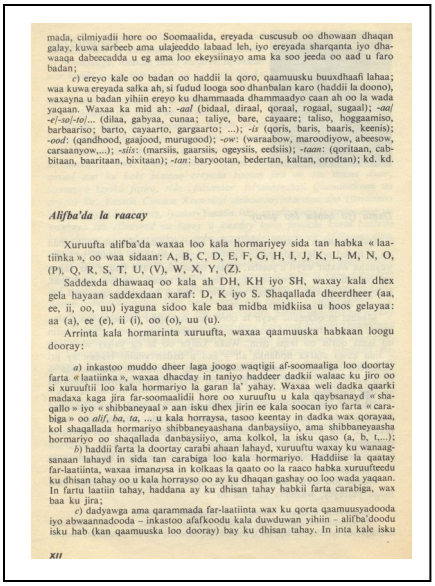
2. Shan (5) shaqal oo gaagaaban iyo 5 shaqal oo dhaadheer oo ayana kala ah:



mada, cilmiyadii hore oo Soomaalida, ereyada cuscusub oo dhowaan dhaqan galay, kuwa sarbeeb ama ulajeeddo labaad leh, iyo ereyada sharqanta iyo dhawaaqa dabeecadda u eg ama loo ekeysiinayo ama ka soo jeeda oo aad u faro badan;

c) ereyo kale oo badan oo haddii la qoro, qaamuusku buuxdhaafi lahaa; waa kuwa ereyada salka ah, si fudud looga soo dhanbalan karo (haddii la doono), waxayna u badan yihiin ereyo ku dhammaada dhammaadyo caan ah oo la wada yaqaan. Waxaa ka mid ah: *-aal* (bidaal, diraal, qoraal, rogaal, sugaal); *-aa/ -e/-ao/-to/*... (dilaa, gabyaa, cunaa; taliye, bare, cayaare; taliso, hoggaamiso, barbaariso; barto, cayaarto, gargaarto; ...); *-is* (qoris, baris, baaris, keenis); *-aad*: (qandhood, gaajood, murugood); *-ow*: (waraabow, maroodiyow, abeesow, carsaanyow,...); *-aisi*: (marsiis, gaarsiis, ogeysiis, eedsiis); *-taan*: (qoritaan, cabbitaan, baaritaan, bixitaan); *-tan*: baryootan, bedertan, kaltan, orodtan); kd. kd.

Alifba'da la raacay

Xuruufta alifba'da waxaa loo kala hormariyey sida tan habka « laatiinka », oo waa sidaan: A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, (P), Q, R, S, T, U, (V), W, X, Y, (Z).

Saddexda dhawaaq oo kala ah DH, KH iyo SH, waxay kala dhex gela hayaan saddexdaan xaraf: D, K iyo S. Shaqallada dheerdheer (aa, ee, ii, oo, uu) iyaguna sidoo kale baa midba midkiisa u hoos gelayaa: aa (a), ee (e), ii (i), oo (o), uu (u).

Arrinta kala hormarinta xuruufta, waxaa qaamuuska habkaan loogu dooray:

a) inkastoo muddo dheer laga joogo waqtigii af-soomaaliga loo doortay farta « laatiinka », waxaa dhacday in taniyo haddeer dadkii walaac ku jiro oo si xuruuftii loo kala hormariyo la garan la' yahay. Waxaa weli dadka qaarki madaxa kaga jira far-soomaalidii hore oo xuruuftu u kala qaybsanayd « shaqallo » iyo « shibbaneyaal » aan isku dhex jirin ee kala soocan iyo farta « carabiga » oo *alif, ba, ta,* ... u kala horraysa, tasoo keentay in dadka wax qorayaal, kol shaqallada hormariyo shibbaneyaashana danbaysiiyo, ama shibbaneyaasha hormariyo oo shaqallada danbaysiiyo, ama kolkol, la isku qaso (a, b, t,...);

b) haddii farta la doortay carabi ahaan lahayd, xuruuftu waxay ku wanaagsanaan lahayd in sida tan carabiga loo kala hormariyo. Haddiise la qaatay far-laatiinta, waxaa imanaysa in kolkaas la qaato oo la raaco habka xuruufteedu ku dhisan tahay oo u kala horrayso oo ay ku dhaqan gashay oo loo wada yaqaan. In fartu laatiin tahay, haddana ay ku dhisan tahay habkii farta carabiga, wax baa ku jira;

c) dadyawga ama qarammada far-laatiinta wax ku qorta qaamuusyadooda iyo abwaannadooda – inkastoo afafkoodu kala duwduwan yihiin – alifba'doodu isku hab (kan qaamuuska loo dooray) bay ku dhisan tahay. In inta kale isku

xii

shaqallada gaagaaban: ***A E I O U,*** iyo shaqallada dhaadheer oo kala ah: ***AA EE II OO UU (***Keenadiid 1976).

Go'aankaa ka hor aqoon yahannada kala ah *Lilias Armstrong (1934), Muuse Galaal* iyo *B.W. Andrzejewski (1956*) ayaa sheegay inuu firginku (') ka mid yahay shibbanayaasha higgaadda afka. Sidaasina nay tirada higgaadda afku ku noqonaysaa kolka laysu wada geeyo ***32*** xaraf. Kolkanna bal aan isla eegno sida ay xeerarka afafku u samaysmaan iyo kaalinta af yaqaannadu kaga abbaaran yihiin.

5. Xeerarka afafku sida ay u samaysmaan iyo kaalinta af yaqaanka

Sida laga yaabo in laga wada warqabo, af kastaa wuxu leeyahay xeer u gaara. Cid samaysay iyo goor la sameeyey toona lama yaqaan ee af kastaa isaga ayaa samaysta. Bal aan u fiirsanno tusaalooyinkan hoos ku qoran:

afSoomaali	Af Ingiriis:	Af Carabi
Nin dheer	A tall ***man***	رجل طويل

Ereyga 'man' wuu u dambeeyaa weedha af Ingiriiska ah een tusaalaha u soo qaatay. Halka ay labada erey ee 'nin' iyo 'رجل' oo la ujeedda ihi ugu horreeyaan weedha af Soomaaliga ah iyo ta af Carabiga ahba. Miyaan, haddaba, odhan karnaa Soomaalida iyo Carabta ayaa, ka hagaagsan Ingiriiska, ama sida kale. Mase odhan karnaa Soomaalida iyo Carabtu heshiis bay ku gaadheen inay ayagu isku si wax u yidhaahdaan?

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Si kasta ha loo yidhaahdee, waxa halkaa innooga dhuroobay inay jiraan laba xeer oo uu mid u gaar yahay af Soomaaliga iyo Carabiga ka kalana u gaar yahay af Ingiriisiga. Labadaasi xeer waxa loo kala qori karaa sidan hoos ku xusan:

1. Af Soomaaliga iyo af Carabigaba tilmaamuhu magaca ayuu ka dib maraa.
2. Af Ingiriiskana tilmaamuhu magaca ayuu ka hor maraa.

Hadal iyo dhammaantii xeerarkaasi maaha qaar ay dad ku heshiiyeen. Hayeeshee, waa sida ay afafkaasu u abuurmeen ama u samaysmeen.

Siday doontabana ha noqotee, haddii weedhii lagu kordhiyo fal sheegaya cidda wax aragtay waxay u kala dhigmayaan sidan hoos ku qoran:

I saw a tall man	Waxaan arkay nin dheer	رأيت رجلا طويلاً
Aniga arkay dheer nin	I saw man tall	dheer nin aniga arkay

Kolkii ay weedhi korodhay labadii af ee markii hore isu dhowaa hadda way kala tageen. Af Carbeedka falkaa u horreeya, falahuna wuu ku xigaa. Waxa ku sii xiga la falahii, waxana u dambeeya tilmaamihii sheegayey dhererka ninka. Af Soomaaliga isaga waxa u horreeya falaha, waxana ku xiga falka. Waxana ku xigsaday la falihii, waxana u dambeeya tilmaamihii. Sidaasi ayaanu haddaba afna af ula mid ahayn. Haddii ay meel isaga mid noqdaanna ay u jireysaa/u jirayaan meel/meelo kale oo ay ugu kala duwanaanayaan.

Si kastaba ha ahaatee, hawsha af yaqaanka maaha inuu xeerar afka u dejiyaa. Hayeeshee, wuxu af yaqaanku isku hawlaa siduu u ogaadaan lahaa xeerarka uu afku leeyahay iyo sida ay u adeegsamaan. Tusaale ahaan, xeerka miisaanka maansada Gaarriye iyo Carraale midkoodna ma samayn ee afka ayaa iska leh oo samaystay. Ayagu waxay ogaadeen habka uu u shaqeeyo oo keliya. Sidaasi awgeed waxa hor iyo horraanba gef ah inuu qoraha buuggani inna yidhaa ama ku doodo inuu dejiyey ama dejinayo xeer cusub oo aan hore afka ugu jirin.

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6. Goddaloolooyinka aragtida xeerka cusub ee abtirsiinta ereyada:

6.1. Tirada higgaadda afka:

Xeerka abtirsiintu wuxu tibaaxayaa aragti burinaysa go'aammadii aan kor ku soo sheegay oo dhan. Waxaanu sheegayaa in tirada higgaadda af Soomaaligu tahay *21* shibbane iyo *5* shaqal oo qudha sida ku cad shaxanka hoos ka muuqda (2009:11).

A	*B*	*T*	*J*	*D*	*R*	*E*	*S*	*Sh*
Dh	*G*	*F*	*I*	*Q*	*K*	*L*	*M*	*N*
O	*W*	*H*	*Y*	U				

X waxa loo rogayaa *H*

Kh waxa loo rogayaa *Q*

C wixii uu raaco waa laga reebayaa oo keli ah.

Kolka saddexdaa laga saaro tirada guud ee higgaadda afku waxay noqonaysaa, buu yidhi qoruhu 23 xaraf, kuwaasi oo kala ah 18 shibbane iyo 5 shaqal oo gaaggaaban (2009:10-11).

Haddii aan haddaba isu foodinno go'aammadii guddidii af Soomaaliga iyo aragtiyaha ku xusan xeerkan abtirsiinta ereyada afka waxa innoo soo baxaya:

- In tirada xuruufta higgaadda ee lagu xusay xeerkan cusubi noqonayso *23* xaraf. Halka ay tirada xuruufta ee ay guddidii af Soomaaligu soo saartay ka tahay *32* xaraf. Haddii si kale loo yidhaa afarta shibbane ee kala ah: *X, Kh, C*, *firginka* (*'*) iyo shanta shaqal ee dhaadheer ee kala ah, *aa, ee, ii, oo*, *uu*, ayuu xeerka cusubi ka saaray tirada higgaadda af Soomaaliga.

Isaga oo qoruhu sida kor ku xusan meeshaba ka saaray jiritaanka dhawaaqyadaasi buu haddana ka maarmiwaayey adeegsigooda. Tusaale ahaan, maruu qeexayey ujeeddooyinka waxa uu ku magacaabay shanta tabane ee xarafka 'B' waxa uu qoray sidan:

1. *Ba*: Geeri; dhimasho; baabba', ba'; ciribtir; ayaanka wadka ee wax jiray baabbi'iya. Ayaanka ba wuxuu leeyahay tilmaan dheddig. Tusaale – beertii way *ba'day*.

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2. *Be*: Ayaanka geerida, dhimashada iyo baabba'a. Ayaaka be wuxu leeyahay tilmaan labeeban. Tusaale – Mirihii way *be'een*.

3. Bi: Ayaanka geerida iyo baabba'a oo leh tilmaan labnimo. Tusaale – ninkaasi way bi'iyey

5. Bu: Bu'asho; burqasho; bufid; si cadaadis ah meel uga soo bixid. Bu waa faldhaqan cadaadis ah oo uu yeesho ayaanka geerida iyo baabba'u. Tusaale – ishaa ayey biyuhu ka soo *bu'ayaan*

6.

Bal u fiirso, akhriste, tusaalooyinka hoosta ka xarriiqan ee uu ka bixiyey 3da tabane (waa sida uu qoruhu hadalka u dhigaye) ee u horreeya iyo ka u dambeeya ee xarafka 'B'. Miyaanay haddaba wax lala yaabo ahayn inuu qoruhu dhawaaqyadii uu sheegay inaanay farta afka ku jirin uu haddana adeegsadaa?

6.2 Habka alannada loo tirsho ama loo kala sooh dimeeyo iyo xeerka cusub

Sida af yaqaannada Soomaaliyeed isku raacsan yihiin, alan waa:

- *Dhawaaq shaqal oo gaaban (a, e, i, o, u) ama dheer (aa, ee, ii, oo, uu) oo samaysma kolka erey lagu dhawaaqo.*
- *Inta jeer ee aad maqasho dhawaaq shaqal, ha gaabnaado ama ha dheeraadee, waxay la mid tahay inta alan ee ereyga ku jira.*

Hadalkaa haddii aan si kale u idhaa: kolka ay Shibbane iyo shaqal is xigsadaan waxa samaysma 'alan'. Alanku wuxu noqon karaa mid shaqal gaaban wata ama mid shaqal dheer wata. Alan ama dhawr alan oo isu tegeyna waxa ay sameeyaan erey. Ereyada halka alan ka kooban waxa ka mid ah: bad; lug; leg; baad; beer; neef; Ba', iwm. Kuwa dhawrka alan ka koobanna waxa ka mid ah: hangool; baroordiiq;iwm.

Xeerkaasu kama hor imanayo, sida ka cusub, xeerarka afafka kale. Tusaale ahaan xeerka alannada af Soomaaligu kama hor imanayo xeerka u dejisan alannada af Ingiriiska. Tusaale ahaan xeerka alanka ee ereyga 'Bad' oo mar af Ingiriisiya marna

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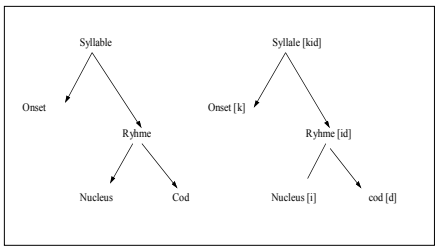
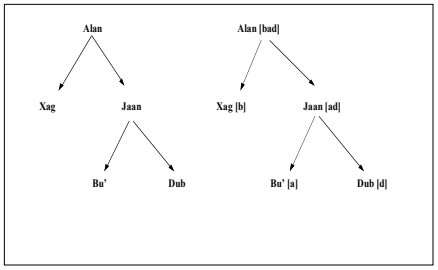
af Soomaaliyihi isma diidayaan ee bal idinba u fiirsada:

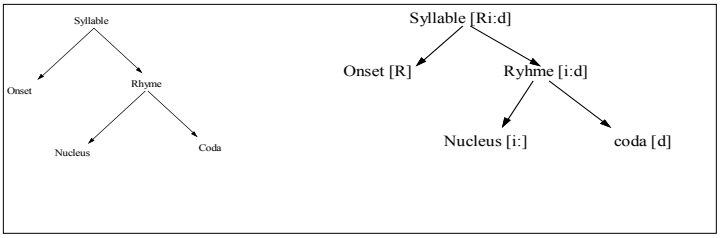


In kasta oo aan af Soomaaliga erey bixin loo samayn haddana xeerka alannada af Soomaaligu ma diidayo ee waa la mid ka afka Ingiriisiga. Si ay garashadu u fududaato waxan isku deyey inaan adeegsado ereybixin taa u dhiganta, in-kasta oo aanan anigu ereyga '*alan*' bixin. Erey-bixinta aan ku adeegsaday shaxan-kuna waa sidan soo socota :

Syllable	=	*Alan (anigu ma bixin)*
Onset	=	*Xag*
Ryhme	=	*Jaan*
Nucleus	=	*Bu'*
Coda	=	*Dub*



Haddii aan alan shaqal dheere ah ku adeegsanno xeerkaasi waa sidoo kale oo labada afba isma diidayaan. Tusaale ahaan ereyga 'Read' wuxu u akhrismaya sidii oo uu shaqal dheer yahay oo kale. Taasi ayaa keentay, kolka ereyga la codaynayo, in loo qoro sidan [Ri:d]. Haddii aan ku adeegsanno xeerkii alanka wuxu u qormayaa sidan hoos ku qeexan:



Ereyga 'Beer' oo isna shaqal dheere ihi wuxu u qormayaa kolka la codaynayo sidan [Bɛ:r]. Kolka xeerkaa alanka lagu adeegsadana wuxu u qormaya sidan hoos ka

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meel la isugu geeyey oo hal
buug layskaga dhigey.Haddii
aad haddaba danaynayso
nagala soo xidhiidh

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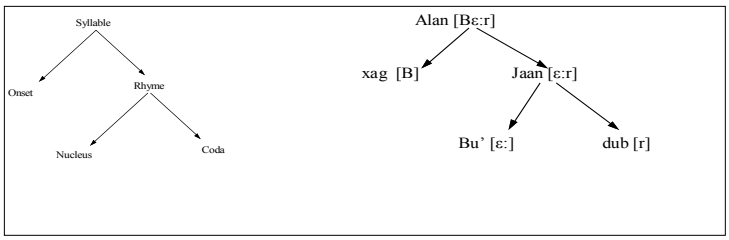

Waxa kale oo uu xeerka cusubi ka hor imanayaa habka loo adeegsado astaynta soohdimaha alanna ereyga ee ku dhisaalan sida loogu dhawaaqo ereyga. Haddii aad eegtid habka af Ingiriiska qudhiisa loo kala asteeyo soohdimaha ereyada waxa cad in lagu adeegsaday hab ku dhisaalan aragta xeerka alannada. Waxana soohdimaha alannada ereyada loo kala asteeyaa sidan hoos ku xusan:

Impossible	>	Im/pos/si/ble
Open	>	O/pen
Tomorrow	>	To/mor/row

Sida uu qoruhu (2009) u kala asteeyey soohdimaha alannada ereyada af Soomaalig way ka duwantahay sidii aan hore u soo sheegay. Waxaanu qoray sidan soo socota:

eber	>	Eb + er
Dhub	>	Dhu + ub
Doob	>	Do + ob
Badar	>	Ba + da +ar
Eebo	>	Eb + bo
Habar	>	Ha + ba + ar
Dorraad	>	Do + ra + at
Itaal	>	It + ta + al

Runtii, sida ereyadan loo kala dhambalay maaha si jirta ee waa si la sameeyey oo male awaal ku salaysan. Ma arag mana maqal cid ereyga 'Eber' ugu dhawaaqda 'Eb+er'. Sidan loo qorayna way ka soo horjeeddaa xeerka astaynta soohdimaha alannada ereyga. Waxanad aragtaa sida uu ereygi u noqday erey kale oo aan la akhris ahayn kii laga hadlayey. Tusaale kale, ereyga 'dhub' sida loo kala dhambalay cid ugu dhawaaqdaa ma jirto. Haddii aan u qorno labada ereyba sida loogu dhawaaqo

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waxay u qormayaan sidan E/ber iyo dhu/b.

Ereyada ka samaysma laba erey iyo ka badan waxa loo yaqaan inay yihiin kuwo lamman. Ereyadaasi kolka la kala dhambalo erey kastaa iskii buu ujeeddadiisa gaar ahaaneed u leeyahay. Tusaale ahaan, magacayada Gaaxnuug iyo Dhabanqalin, iwm. Waxana loo qori karaa sidan: Gaax-nuug; Dhaban-qalin. Haddii lays yidhaa ha la asteeyo soohdimaha alannadoodana waxay u qormayaan: gaax/nuug; dha/ban/qa/lin.

Hase ahaatee, haddii aan xeerka cusub ku adeegsanno, ereyadaasi waxay u qormayaan sidan: ga+ax+nu+ug iyo sidan: dha+ba+an+na+qa+li+in. Waxana halkan innooga dhuroobaya in magaca *Gaaxnuug* oo laba alanle ihi uu noqdo afar alanle. Midkaasina aad buu runta uga fogyahay. Bal u fiirso shaxankan hoos ku xusan iyo sida ay ereyada qaar u lumiyeen qaabkoodii, qaarna alanno aan ku jirin loogu daray:

Ereyga	Qaabka loo qoray	tirada alannada ereyga
badar	ba+da+ar	2 alanluu ahaa. Wuxu noqday 3 alanle
Eebo	eb + bo	2 alanle qaab daran loo qaybshey*
Habar	ha + ba + ar	2 alanle ayuu ahaa. ..noqday 3 alanle
Dorraad	do+ra+ra+ad	2 alanle. Waxa laga dhigay 4 alanle
Itaal	it + ta + al	2 alanle. Waxa laga dhigay 3 alanle.
Beer	*be + er*	*1 alanle ayuu ahaa. ... noqday 2 alanle*
Teed	*te + ed*	*1 alanle ayuu ahaa. .. noqday 2 alanle*
Doob	do +ob	1 alanle ayuu ahaa. ...noqday 2 alanle

Sidaasi buu xeerka cusubi uga hor imanayaa habkii aan soo sheegey ee astaynta soohdimaha alannada ee la yiqiin.

6.3 Sida ay carruurtu u af barato iyo aragtida abtirsiinta ereyada:

Sida hadda la wada ogyahay, af yaqaannaduna isku raacsan yihiin, kolka ay carruurtu dhawr bilood jiraan way hadaaqaan (babbling), waxaanay ku hadaaqaan dhawaaqyada 'ba' iyo 'ma'. Maaha ereyo ee waa dhawaaqyada xarfaha 'b' iyo 'm'. Arrintaasi waa mid ay carruurta adduunka oo dhammi ka siman tahay afkay

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doonaan iyo dadkay doonaan ba ha ka dhasheene. Taasina waa ta keentay in kolka abwaannada la qorayo lagu sheego 'Ba' inuu yahay dhawaaqa xarafka 'B', 'Ma'-na lagu tilmaamo inuu yahay dhawaaqa 'M'.

Haddaba, haddii la raaco xeerka cusub ee Caliqeyr (2009:18) ee odhanaya: erey kasta oo af Soomaali ah salkiisu waa hal shaqal iyo hal shibbane. iwm., waxan odhan karnaa wuxu ka hor imanayaa xeerkaa barashada afafka. Carruurta Soomaali-yeedna waxa lagu tilmaami karaa inay yihiin carruurta qudha ee adduunka erey ujeeddo leh ku hadaaq barata, kana boodda ama ka tallaabsata jaranjar ka mid ah kuwa loo maro barashada afka hooyo!

6.4 Aragtiyaha is burinaya ee erey-la-mood-yada aan raad-ka lahayn

I. Haddii aan marka hore is nidhaa wax ka tilaama erey-la-moodyada aan raad ka lahayn waxan ku bilaabi karnaa kuwan ay ka midka yihiin:

a. La ≠ La' (la lama ujeeddo aha *La')*

Aragtiyaha isburinaya ee lay noo dhuubay ma yara. Tusaale ahaan, marka uu qoruhu (2009:26) ka hadlayo dhawaaqa '*al*' waxa uu sheegay inuu yahay lidka '*la*' oo ah wax la'aan. Runtii ereyga la ujeeddada ah la'aani waa (*la'*) ee maaha (la) sida uu qoruhu tibaaxay. Inay sidaa aan sheegay tahay waxa kuu caddaynaysa weedhahan kala ah: *wuu la hadlay, la dagaallamay, la soco, la heshii*; *wax la cun, iwm.* Ereyga la'aanta ah waxa tilmaamaya weedhahan soo socda ee kala ah: *indho la', lug la', fiiro la'aan, dhugmo la'aan iwm*. Waxa halkanna innooga dhuroobey in ereyga (la) ee qoruhu yidhi waa lidka (al) aanu sheegayn wax la'aan. Hayeeshee, ereyga til-maamaya la'aantu yahay (la').

b. Ra ≠ Ar (Ra lid uma ah *Ar)*

Isaga oo qoruhu (2009: 23) inoo qeexaya ujeeddada 'Ra' wuxu yidhi:

Ereyga 'ra' waxay Reer Fircoon u yaqaanneen cadceedda lafteeda. Balse muuqaalka sanabka Ra ee Reer Fircoon waa galeydh ay madaxa iyo labada lugood qorraxi u saran tahay. Muuqaalkaasi wuxuu tusayaa labada meelood ee uu dhibka cadceed-du saameeyo oo ah madaxa iyo cagaha. Sidaasi awgeed, way dhicikartaa in Reer

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Fircoon ay Ra u yaqaanneen kulka cadceedda ama qorraxda lafteeda balse ay aqoonyahanka afafku ku mala habaabeen.

Markale isaga oo Caliqeyr (2009: 27) sii qeexaya 'Ra' waxa uu yidhi:

Ra = Ayaanka kulka; qorraxda. *Ra* waa *lidka ar* oo ah ayaanka *biyaha ee tarmiya waxa dhulka dushiisa ku sugan.*

Waxa marka hore wax aad loola yaabo ah sida uu erey shisheeye ihi lid ugu noqon karo erey af Soomaaliya. Waa midda labaade, sidee buu qoruhu inoo yidhaa lidka kulaylku waa qoyaanka. Ereyga '*qoyaan*' lidkiisu waa '*qalayl*'. Ereyga '*kulayl'*-na lidkiisu waa '*qabaw*'. Halkaas waxa haddaba innooga dhuroobay in aragtidani ku dhisaalan tahay ismoodsiis ee aanay wax dhab ah ku salaysnayn. Midhkaana waxa taageereya weedha kor ku xusan ee aan hoosta ka xarriiqay ee uu qoruhu leeyahay: *way dhicikartaa in Reer Fircoon ay 'Ra' u yaqaanneen kulka cad-caadda ama qorraxda lafteed…* Hadalka '*way dhici kartaa'* waa arrin aan sugnayn. Runtii qoruhu ma hubo ujeeddada waxa uu inoo sheegayo. Sidaasi aw-geed ujeeddadaasi waa ina wax kama jiraan! Halkaasi oo qudha maaha meelaha uu qoruhu ku muujinayo inaanu hubin aragtiayaha uu innoosheegayo. Tusaale ahaan, mar uu (2009:315) "ye" ujeeddadeeda qeexayey, iyo qaar kaloo badanba, wuxu inna odhanayaa: ayaankani wuxu magac u yaal u noqon karaa cidda maarantay, waxa laga maarmay, falka maaranka, ….

c. Lax ≠ la' iyo ax (*lax* kama unkana *la'* iyo *ax*)

Mar uu qoruhu (2009: 242) qeexayey sida ay ujeeddada ereyga lax ku baxday, wuxu inoo sheegay inuu ereygu ka unkan yahay labada erey ee kala ah *la'* iyo *ax*. Aragtidani waxay ka mid tahay kuwii hore ee ismoodsiiska ahaa. Sababta oo ah dadka mooyee ma jiro noole kale oo 'ax' yidhaa. Arrinta kale ee xusidda mudani waa qoraha oo laxda ku sheehay inaanay lahayn dareen. Runtii waa meel ka dhac wax u dhimaya aqoontii sayniska ee lay noogu sheegay inuu noole kastaa leeya-hay dareen.

Ereyga 'wan' isaga 'ax' kuma jirto. Markaa miyuu ka dareen badan yahay laxda? Waxa hubaal ah in sida noolaha kale ay laxduna dareen leedahay. Waxa kale oo hubaal ah in lax rimani kolka ay foolato ay sida dheddigga kale xanuun la fool hallawdo oo la ilaasho. Markaa xanuunka fooshu isagu dareenka kuma jiro miyaa? Laxdu sida xoolaha kale haddii qodaxi muddo ama ay lug ka jabto way

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dhisaa. Haddii aanu dareen jirin maxay u dhitisaa? Xoolo cabanaya oo kolka ay qodaxi muddo ciyaya lama arag lamana sheegin. Markaa dareenkooda ma kolka uu bahal qabsado uun baa lagu beegayaa?

d. Laba ≠ la' iyo ba' (laba kama unkana *la' iyo ba')*

Ereyga 'laba' mar uu qoruhu (2009:26) qeexayey sida ay ujeeddadiisu ku baxday wuxu inoo sheegay inuu ereygu ka unkan yahay labada erey ee kala ah *la'* iyo b*a'*. Waxan, runtii, aragtidan qudheedu ku sheegi karnaa inay tahay tu ku dhisaalan ismoodsiis. Dhabtana aad bay uga durugsantahay.

II. Ma yara dhawaaqyada ereyo-la-moodka ah ee siyaalaha isburinaya loo qeexay. Waxana ka mid ah kuwaasi:

***Ba*:** Sida uu qoruhu u sheegay (*Ba)* maaha erey ee waa dhawaaq. Ereyga uu ismoodsiiyey waa (*Ba')*. Ba' waa erey hal-alanle ah oo ka kooban 3 xaraf, labada shibbane ee *B* iyo Firgin (*'*) iyo hal shaqal gaab oo ah '*a*'. Inuu ereygu sidaa aan sheegay yahay qoraha ayaa caddeeyey. Tusaalaha uu bixiyeyna wuxu ahaa *beertii way ba'day*. Haddii aanu firginku la socon waxay ahayd inuu u qoro *beerti way baday*. Ereygaasi maaha mid jira ee sidii aan kor ku xusay waa dhawaaqa xarafka 'B'.

***Be*:** Sidaasi si la mid ah ayaanu dhawaaqa *Be* u ahayn ereyga uu qoruhu ismoodsiiyey ee uu u yahay dhawaaq ka mid ah dhawaaqyada xarafka 'B'. Waana kolka uu shaqalka 'e' raaco. ujeeddada uu qeexay ereyga lihi waa *Be'* ee maaha *Be*.

***Bi*:** Kan qudhiisu wuxu ka mid yahay dhawaaqyada xarafka 'B'. Waana kolka uu xarafka 'i' gadaal ka raaco. Erey saleedkuna waa *Bi'i* ama *Bii*. Qoruhu isagaa isku markhaati furaya ee bal eega tusaalihii uu bixiyey ee uu yidhi: *ninkaasi way bi'iyey* ama nin kaasi way biiyey.

***Bo*:** Xarafkan qudhiisu wuxu ka mid yahay dhawaaqyada xarafka 'B'. Waana kolka uu xarafka 'o' gadaal ka raaco. Qurubka u dambeeya ereyga 'Hanbo'na maaha sida uu qoruhu sheegay mid biyo iyo wax dareeratooda ku lug leh. Haddii uu qurubka u dambeeya ereyga *Hanbo* uu noqotay wax taban, ka u dambeeya ereyada '*Kabo*',

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dhabbo, iwm. Maxaa lagu sheegi?

***Bu*:** Dhawaaqa '*B*' kolka gadaal laga raaciyo shaqalka '*u*' waxan helaynaa (*Bu*). Haddii firgin lagu daro erey kale oo ujeeddadiisa la yaqaan baa inoo samaysmaya. Kaasi oo ah *Bu*'. Waana ka uu qoruhu tusaalooyinkiisa ku muujiyey sida: *ishaa ayey biyuhu ka soo bu'ayaan.* Sidaasi awgeed bay (*Bu*) iyo (*Bu'*) u kala duwan yihiin oo aanay isugu mid ahayn una ahayn ka uu ka hadlayo.

***Qo*:** Dhawaaqan siyaabaha loo qeexay way is burinayaan. Tusaale ahaan bogga 23aad wuxu qoruhu ku sheegay sidan:

Qo = qoo; qoyn. Qo waa horgalaha qo-yaan oo ah tilmmanta wixii ay biyo ku yaallaan ama ay ku Milan yihiin. Bogga 286aad markuu qeexayey ereyga woqooyi wuxu yidhi: Qo = Ayaanka engegga, uumi-baxa ama biya-baxa ee qa oo yeeshay astaan wadareed. Waxa haddaba isweydiin leh markee buu Qo tilmaan u yahay wax biyo ku yaallaan, markuuse tilmaan u yahay ayaanka engegga?

Ta: Marka hore waa dhawaaqa xarafka (T) kolka uu shaqalka (a) gadaal ka raaco. Marna waa qodob ka mida qodobbada af Soomaaliga waxanu raacaa magacyada dheddig. Hayeeshee, qorahu (2009:68) wuxu u qeexay ama ku sheegay inuu yahay: Ayaanka dhalmada ama dhalitaanka. Waxa uu intaa raaciyey in sababta ereyga 'naag' loo raaciyo qodobkaasi tahay naagta oo wax dhasha. Sababta kale ee uu ereyga nin isagu u qaadan waayey qodobkaasi tahay isaga oo aan wax dhalin oo ka yimaadda dheddigga. Sidaasi awgeedna loo raaciyey qodobka 'Ka', sidaana uu ku noqday 'ninka'. Waxa kale oo uu qoruhu intaa raaciyey in sababta kolka labada la kala tilmaamayo loo yidhaa naagtana 'taa' ninkana loo yidhaa 'kaa' ay ku salaysan tahay sababahaa aan soo sheegnay. Isaga oo qoruhu faahfaahinaya arrintaana wuxu qoray tusaalooyinkan hoos ku taxan:

Naagta	ninka
Naagtaa	ninkaa
Naagtee	ninkee
Naagtii	ninkii
Naagtoo	ninkoo
Naagtu	ninku

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Waxa halkaa innooga soobaxay inuu qoruhu ereyga 'dhalmo' siiyey dheddiga ay calooshooda wax ku abuurmaan oo qudha. Labkiina uu ka dhigay mid isaga calooshiisa aanay waxba gelin. Waxa kale oo cad inuu ereyga ujeeddadiisii ballaadhnayd uu badh qaatay badhna ka tegey. Labku haddii aanu wax dhalin tafiiri ma jirteen. Dheddigna wax ma dhaleen. Ninka aan dhalin waxa la yidhaa: *hebel waa ma dhalays*. Ujeeddada oo ah inuu yahay mid aan wax dhalin. Weydiinta haddaba, meesha ku jirtaa waxay tahay, haddii ereyga naag sababta loo raacshay 'ta' tahay wax bay dhashaa, maxaa magacyada dheddig ee aan waxba dhalin ayaga loo raacshaa qodobkaa, sida far = farta, kab = kabta, lug = lugta, iwm.? Ayana sidaa ereyga naag baan u qori karnaa:

Farta	Kabta
Fartaa	Kabtaa
Fartee	Kabtee
Fartii	Kabtii
Fartoo	Kabtoo
Fartu	Kabtu

II. Aragtiyaha isburinaya

Aragtiyaha is burinaya ee uu xeerka abtirsiinta afku xambaarsanyahay ma yara. Haddii aan dhawr is idhaa ka tilmaanna, waxaa inagaga filan sida ereyadan hoos ku xusan loo qeexay:

Ayaan: Bogga 9aad ee buugga, wuxu qoruhu inoo sheegay in ereygaasi yahay mid ka mid ah 180ka erey ee dhaliya af Soomaaliga. Haseyeeshee, kolka aad eegto shaxda 180ka erey ee aasaaska u ah af Soomaaliga ee ku xusan bogga 12aad, ereygaasi kuma jiro. Waxa shaxda ku qorani waa 180 dhawaaq.

Haddii aad eegto *habka ay 180ka erey u dhisaan afafka kushitigga* ee ku xusan bogga 16aad waxad arkaysaa iska horimaadka ku jira isleegayaasha uu adeegsaday qoruhu.

<u>Sida buugga ku qoran</u>	<u>sida ay dhabtu tahay</u>
Ku + ud = Kud	Ku + ud = Kuud

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Su + ug = Sug Su + ug = Suug

Halkaa waxa inooga dhuroobay in astaantii isleegaha loo adeegsaday si gef ah oo aad uga fog sidii ay ahayd. Waxaanay la mid tahay iyada oo la yidhaa: 2 + 2 = 3 (!!).

Beer: Wuxu qoruhu inna leeyahay ereygu wuxu ka soo jeeda afka Oroomada. "Haweenayda gaadha da'da uu ubadku kaga joogsado ayey Oroomadu u taqaan beer," buu ina yidhi Caliqeyr (2009: 46). Wuxuu qoruhu intaa raaciyey in be-er tahay weedh naagta ku sheegaysa inuu ka ba'ay arkii (qoyaankii) rimayga ee la falgelayey abka ragga si ay halkaas ilmo uga dhashaan. Haddii si kale loo dhigo buu yidhi qoraagu, "be-er waxay naagtaas ku sheegaysaa tu qallashay!"

Dhanka kale, abwaan af Soomaaliya oo aan ka eegay ujeeddada ereyga 'beer' baa isna u qeexay sidan: *Dhul la falay oo midho la cuno lagu abuuro*. Qof kasta oo Soomaaliyeedna sidaasi buu u yaqaan. Ujeeddadan iyo ta af Oroomaduna waa kaaf iyo kala dheeri. Qoruhu innama laha dhulka qallalan ee diddibka ah ee aanay waxba ka bixin baa la yidhaa beer. Sidaasi awgeed, ma garan xidhiidhka uu ka dhaxaysiinayo haweeney dhalmadays ah iyo dhul wax laga beeranayo oo wax dhalaya. Waxan runtii odhan karaa qoruhu isaga ayaa isku hagaajistey ee wax xidhiidh ah oo ay leeyihiin labada ujeeddo meesha kama muuqato.

Arrintaasu waxay ka dhigan tahay aniga oo idhaa ereyga '*Bilaad*' waa af Carabi. Ujeeddadiisuna waa dal. Dalna sida la wada ogyahay dad badan baa ku nool oo si walba u adeegsada. Ujeeddadii sidaasi ahayd bay dadka Ruushku si sarbeeba u adeegsadeen oo ereygii '*Bilaad*' waxay ka dhigeen haweeneyda jidhkeeda ka ganacsata, iyada oo ay ujeeddadu tahay in dad badani ay jidhkeeda adeegsadaan! Hadal iyo dhammaantii, waxa halkaa inooga cad inuu xeerku guud ahaan ku salaysan yahay mala awaal aan maangal ahayn.

Hirqad: Markii uu qoruhu (2009:301) qeexayey ereygaasi wuxu qoray sidan: *"Hirqad wuxuu ka yimid hirqaad oo sheegaysa walax uu hir qaaday. Waayadii dhexe ayuu hirqaadku marin-habaabay oo waxaa loo adeegsaday ka dheregga ama ka haqab-beelka biyaha."* Waxay haddaba weydiintu tahay sida ay ha-dalkaasi wax uga jiraan?

Runtii, 'hirqad' erey saleed ma aha. Erey saleedka ereygu waa: hirqo (-aday, -atay). Ujeeddaduna waa biyo ka dhereg. Taasi waxay ina tusaysaa inaanay labada erey isku sal ahayn, iskuna ujeeddo ahayn. Sidaasi darteed lama

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odhan karo ereyga hirqaad baa noqday hirqad ee qoraha ayuun bay sidaa ula ekoonaatay.

Maal: Wuxu qoruhu (2009:252) ereygan ku sheegay inuu waa hore u tallaabay dhanka carabta oo uu yeeshay aragtida ay hadda carabtu u taqaan. Runtii waa markii u horreysey ee aan maqlo inay jiraan ereyo Soomaaliyeed oo ay Carabtu innaga ergisatay. Buugga la yidhaa ' **الفاظ العربيه فىاللغه الصوماليه** ' ee uu qoray *Siciid Cusmaan Guuleed* soona baxay 1973kii waxa lagu soo bandhigay jiritaanka boqollaal erey oo af Carabiya oo af Soomaaliga ku jira. Ereyga 'maal'-na wuxu ka mid yahay ereyada buugga ku jira ee lagu tilmaamay inuu ka soo jeedo dhanka af Carbeedka.

Dhanka Quraanka, Aayadda 45aad ee Suuradda Al-kahaf ayaa sida hoos ku xusan uu ereyga 'maal' ku jiraa. Sheekhyadii qeexay Aayadda ujeeddadeedana, sida hoos ku cad, ereyga maal waxay u arkaan inuu yahay af Carabi. Waxaanay ujeeddadiisa ku sheegeen 'xoolo'.

46. xoolaha iyo wiilashu (caruurtu) waa quruxda nolosha adduunyo, kuwa hadha ee wanaagsan yaa ku khayrroon Eebahaa agtiisa abaalmarin una khayrroon yididiilo (camalka fiican).

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

Aayadda 45aad ee Suuradda 28aad ee Al-kahaf

Ereygu kolka uu af carabi yahay wadar buu yeeshaa sida ku xusan Aayadda 28 ee Suuradda Al-Anfaal. Waana '**لااوما**'. Hayeeshee kolka uu Soomaaliga yahay isma beddelo. Waana maal '**لامه**'. Taasi waxay marag cad u tahay inaanu erey qalaadi weligiina erey kale oo af kale ah dhalikarin. Halkaana waxa inooga dhuroobay inaanu ereyga maal u tallaabin Bariga dhexe sida uu qoruhu inoo sheegay.

وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

Aayadda 28aad ee Suuradda 8aad eeAL-Anfaal

Xayraan: Mar uu qoruhu (2009:364) wax ka sheegayey qodobka labaad ee waxa uu ku magacaabay '*saddexda heer ee meertada roobka'* ayuu inoo sheegay in kolka uumi

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-biyoodku uu waayeenka sare gaadho uu qaboobo, yeeshana muuqaal raamo ah oo filiqsan, raamahaasuna leeyihiin midab *xay* ah, kuwaasi oo loo yaqaan *xayraan*. Ujeeddaduna waxa weeyaan buu yidhi: *waa xay raan ah'*.

Hawraarta u dambaysaa waxay markhaati u tahay aragtida tilmaamaysa inuu qoruhu wax isku hagaajisanayo, aragtiduna aanay aqoon ku salaysnayn. Mana filayo inuu magacu ku baxay sida uu qoruhu sheegayo.

Sidii aan hore u soo sheegay xeerarka qaab dhismeedka af Soomaaliga waxa ka mid ah in uu markasta tilmaamuhu ka dambeeyo magaca uu wax ka sheegayo. Tusaalihii aan bixiyeyna wuxu ahaa: nin dheer. Midabka kolka laga hadlayo wuxu noqonayaa: *maro cad* ama *maro caddaan ah*. Haddii aan wax ka sheego magacyada Soomaaliyeed ee tilmaamaha wata waxa ka mid ah: *Cabdi kuus; Madaxguduud*; iwm. Ma dhicikarto in la yidhaa *Kuus Cabdi, guduudmadax*, iwm.

Sidaasi awgeed, ereyga xay sida uu qoruhuba sheegay waa midab. Waxaanay tahay inuu midabku sida tusaalooyinkaasi wax ka sheego magaca oo uu ka gadaal maro. Hayeeshee, sida uu qoruhu u qoray hawraartaasi way ka baxsantahay xeerkii af Soomaaligu lahaa. Hawraartuna waxay u qormaysaa: *raan xay ah*.

7. Xidhiidhka ka dhaxayn kara ereyga 'Maya' kolka uu Af Soomaaliga yahay iyo kolka uu af Hindiga yahay (Sanskrit)

Dhawr jeer buu qoruhu aragtidiisa ku taageerey tusaalooyin uu af kale ka soo qaatay isaga oo rabay inuu caddeeyo sida uu afkaasi kale saamaynta ugu yeeshay keenna. Afafka uu tusaalooyinka ka soo ergistay waxa ka mid ah afka Oroomada oo ka tirsan afafka lagu tilmaamo inay af Soomaaliga la walaal yihiin. Tubtaa uu qaadayna waa tubaha iyo hababka wax loo caddeeyo ha la qaato ama yaan la qadanne. Hayeeshee, wuxu aragtidii qoraha mawdku ka adeegay kolkuu xidhiidh iyo saamayn aan jirin ka dhexaysiiyey labada af ee Soomaaliga iyo Hindiga oo aanay dameerahuuduna isgeyin.

Sidii uu qoruhu (2009:3) u tibaaxay af Soomaaligu wuxu ku abtirsadaa qoys afeedka loo yaqaan *Cushitic languages*. Afka Hinduguse sida ay af yaqaannadu sheegeen wuxu isna ka tirsan yahay qoys afeedka loo yaqaan *Indo-European languages*.

1786kii buu Sir William Jones oo u dhashay dalka Ingiriisku noqday, sida la sheego,

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qofkii u horreeyey ee ogaada, inkasta oo ay jiraan dad badan oo aragtidaa diiddani, xidhiidhka weyn ee ka dhexeeya afkii Hindida ee hore, Sanskrit, iyo afafka reer Yurub. Isaga oo adeegsanaya aqoonta loo yaqaan *comparative linguistics* buu dareemay in magacyada tirada afka Sanskrit iyo kuwa afafka Laatiinka iyo Giriiggu isku dhowyihiin sida ku xusan hal-shaxanka soo socda.

Number	1	2	3	4	5	6	7	8	9	10
Sanskrit	éka	dvá	tri	catúr	pá ñca	sás	saptá	astá	náva	dása
Latin	unus	duo	trs	quattuor	quinque	sex	septem	octo	novem	decem
Greek	mono-	di-	tri-	tetra-		hexa-	hepta-	octa-	ennea-	deca-

Waxyaalaha kale ee uu dareemay waxa ka mid ah ereyada tilmaama xigaalnimada ama wax isku ahaan-shaha sida hooyo '*mother*' oo ay Hindidu tidhaa '*mater*', aabbo '*father*' oo ay yidhaahdaan '*pitar*' (Isbanish kuna idhaa '*Padre*'), wiilka '*son*' oo ay Hindidu tidhaa '*sunu*' iyo gabadha '*daughter*' oo ay yidhaahdaan '*duhitar*', iwm.

Kolka aad labada erey ee ' Pitar iyo bhratar' oo la ujeeddo ah aabbo iyo walaal (father and brother) aad u foodiso sida afafka reer Yurub loogu kala yaqaan baad daree

"father"	**"brother"**
O ***pitar*** (Sanskrit)	O ***bhratar*** (Sanskrit)
O ***pater*** (Latin)	O ***frater*** (Latin)
O ***pater*** (Greek)	O ***phrater*** (Greek)
O ***padre*** (Spanish)	O ***frere*** (French)
O ***pere*** (French)	O ***brother*** (Modern English)
O ***father*** (English)	O ***brothor*** (Saxon)
O ***fadar*** (Gothic)	O ***bruder*** (German)
O ***faðir*** (Old Norse)	O ***broeder*** (Dutch)
O ***vader*** (German)	O ***bratu*** (Old Slavic)
O ***athir*** (Old Irish--with loss of original consonant)	O ***brathair*** (Old Irish)

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Aragti-
daada ha ku
masuugin. Qoraalladaada
haba la waaban. Warsidaheen
-na ayaa u heellan!
Inaad mudh-baxdo
haddaad filayso
Qoraalladaada
ku soo
hagaaji:

Hal-Aqoon
861 Karsh
Drive Ottawa, Ontario,
K1G 4T9, C A N A D A

e-mail: Hal_aqoon@Yahoo.com

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maysaa xidhiidhka qotada dheer ee uu afka Saskrit la leeyahay afafka reer Yurub, sida ku cad shaxanka hoos ku qoran, oo aad garanaysaa inay isku qoys yihiin.

http://web.cn.edu/kwheeler/IE_Main4_Sanskrit.html

Haddii aan markan isu eegno xidhiidhka ka dhexeeya ereyga 'Maya' kolka uu Soomaaliga yahay iyo kolka uu Sanskrit-ka yahay waxa uu kaskaagu ku siinayaa inay aad u kala fog yihiin sida ku cad shaxanka hoos ku xusan:

Soomaali	*Ingiriisi*	*Hindi*
Maya	No	-------
- ------	Not this Ma/ya (haddii aanu qoruhu sidan u qorin)	
Ma	Do	--------
Ma taqaan isaga?	Do you know him?	-------
Yaa ≠ Ya	What ≠ this	--------
Yaa (Yaa sidaa yidhi?)	Who (Who said so ?)	-------
Waayo ?	Why not? ≠ who	--------
Waa ayo	Who is he/she?	-------

Halkanna waxa inooga dhuroobey inaanu haba yaraatee jirin wax xidhiidha oo ka dhexeeya af Soomaaliga iyo afka loo yaqaan Sanskrit. 'Ya' afkeenna waa dhawaaqa xarafka 'Y'. Afka Sanskritna sida uu qoruhu inoo sheegay waxay la ujeeddo tahay 'this' oo la mid ah 'kan ama tan'. Sidaasi ayay aragtidaasi iyana u tahay ismoodsiis ee aanay wax dhab ah ugu salaysnayn.

Qaybaha u dambeeya ee buugga waxad kala kulmaysaa wax badan oo waxtar leh sida magacyadii ay Soomaalidu u tiqiin maalmaha iyo bilaha gu'ga (p.345-360). In kasta oo habka uu qoruhu u qeexay ereyada tiradu uu isna ku dhisaalan yahay aragtidii mala awaalka iyo ismoodsiiska ahayd.

8. **Dooddii iyo xidhiidhkii aan la yeeshay qoraaga iyo wixii ka soobaxay:**

Intii aanan qoraalka bilaabin baan qoraha la xidhiidhay. Waxananu ka wada hadalnay arrimo badan oo ku saabsan buugga iyo aragtiyaha uu xambaarsan yahay. Isu soo wada xooriyoo kolkii aan wax badan wax ka weyddiiyey, wuxu qoruhu qirtay in aragtidiisu ka baxsan tahay aqoonta iyo xeerarka afafka fagaasa oo aan loo baahnayn

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in lagu eego indho iyo maskax ku dhisan ama rumaysan aqoonta hadda jirta ee afafka. Taasi oo runtii i xasuusisay sheeko gaaban oo waagaan yaraa na loogu dhigay dugsigii hoose oo la odhan jiray: *Fircoon wa qillata caqlihi* / **فرعون وقله عقله**

Sheekadu waxay ku saabsanayd nin doonay inuu Boqorkii dalkiisa siiyo muquuno aan hore loo arag loona maqal. Maalin maalmaha ka mid ah buu ninki Boqor Fircoon u tegey oo uu ku yidhi: " Boqor, waxan kuu keenayaa muquuno aan taas oo kale la arag ee waxan kaa doonayaa inaad iga guddoonto kolka aan kuu keeno." Fircoon arrinkii wuu ka oggolaaday. Maalintii ay ballantu ahayd buu ninki yimid gurigii Boqorka isaga oo muquunadii sida. Waxa uu sido cid arkaysay (ujeeddey) may jirin. Hayeeshee, isaga oo iska yeelyeelaya sidii qof gacamaha wax culus ku sida oo kale buu afaafka ka soo galay. Fircoon waxa la joogay oo ku wareegsanaa wasiirradiisii oo uu ugu yeedhay inay goobjoog ka ahaadaan kolka muquunada yaabka leh la guddoonsiinayo.

Kolkii uu ninkii muquunada siday soo galay qolkii ay Boqorka iyo wasiirradiisi fadhiyeen, buu isaga oo qaylinaya yidhi: "Muquunadan aan sido qof waxgarad ah mooyee maangaab indhihiisu ma arkikaraan." Fircoon iyo wasiirradiisii baa mid waliba is yidhi: "Haddii aad tidhaa waxba ma siddid oo ma arkayo lebiskan la sheegayo waxa lagu odhan waxgarad ma tihid!" Markaasuu mid kastaa gaarkiisa u yidhi, "Waar bahalku qurux badanaa!"

Kolkii uu Boqor Fircoon guddoomay lebiskii muquunada loogu keenay oo uu cabbaar kolba dhinac ka eegay, buu ninki mar kale Fircoon ku yidhi, " Boqor, waxaan rabaa inaad berri ku lebisato lebiska oo aad magaalada la dhexmarto si ay dadku u arkaan lebiskan quruxda iyo yaabka isku darsaday!" Boqorki codsigii kalana wuu ka oggolaaday. Waxana dadweynihii lagu wargeliyey in berri dambe jidadka laysugu soo baxo si loo daawado Boqorka oo ku lebisan lebis cusub oo aan hore loo arag mid la mid ah kaasi oo muquuno loogu keenay.

Maalintii ballanku ahaa bay dadweyihi isu soo baxeen. Waxay sugaan oo ay kolba doc eegaan, mar dambe ayuu boqorkii oo qaawan oo mudh iyo gacan ah oo ay wasiirradiisi hareer socdaan, qorraxdana looga dallaalimeeyey, soo baxay! Cid waliba yaabtay. Qof waliba afka iyo gacanta isa saar. Lana waa qof ku dhac leh oo runta ku rafta. Wax la yaabbanaadaba, oo ay weliba dadka qaar u sacab tumaan Boqorka iyo wasiirradiisaba, mar dambe ayuu wiil yar oo aabbihii la socday oo xiisaynayey inuu arko Boqor Fircoon iyo lebiskiisa cusubi u qaadan waayey oo inta uu qayliyey yidhi,

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"Aabbo, eeg boqorkeennan qaawan!" (**يابنى أنظر الى ملكناالعريان**) Dulucda sheekadana akhristaha ayaan u dhaafay!

9. Gabaggabo

Guntii iyo gabagadii, Caliqeyr wuxu muujiyey dadaal iyo hawl karnimo. Waxaanu inna soo hor dhigay aragti aanay hortii cid isku dayday jirin. Waxase dhab ah in aragtida xeerka abtirsiinta ereyadu ay si toosa uga hor imanayso xeerarka la yaqaan ee uu afku leeyahay. Ereyada waxa loo kala jejebinayaa hab ka duwan sidii ay ahayd in loo kala dhambalo taas oo ku salaysnayd sida loogu dhawaaqo. Qurubyada la qeexayaana ma aha, sida uu qoruhu ku doodayo, ereyo ee waa dhawaaqyo.

Waxa kale oo xus iyo xasuusinba mudan in haddii aanay jirin aqoon la yaqaan oo loo foodiyo aqoonta markaa laga hadlayaa ay adagtahay in la tilmaamo inay hagaagsan tahay iyo in kale. Sidaasi darteed, haddii aanan aragtida xeerka abtirsiinta ereyada u foodin xeerarka ay afafku leeyihiin ee hore loo yaqaannay ay aad iigu adagkaan lahayd inaan tilmaamo god daloolooyinka aan halkan ku xusay.

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SHEEKO XARIIROOYIN

Short stories

Waan soo qaldamay

w/q Xasan Cabdi Madar

Qulluufan qallaafan,
Waraabe dheg jeexan
Shabeel indho giiran

Waa maxay dadkani tirada badan ee igu xeerani, dadku dhaadheeraa, waaweynaa, sownigan hoostooda ku shiiqay…maxay ii sheegayaan? maxay iga rabaan?…sownigan gariiraya,…hadal…hadal bay i leeyihiin maxaan ku hadli, dadka intaa le'eg maxaan u sheegi weligayba gole kama hadale, laba qof ka badan lama hadale…maya soco waad samayn kartaa…iska hadal hadday ugu bataan qay kugu qosliye, muxuu qosol ku yeeli ma feedh buu kaa jebin....

Waanigan anigoo gargariiraya kelmado af guri u badan si kala googo'an ugu dhawaaqaya…haddana sow kuwan ii sacab tumaya..maxaa ku dhacay dadka, sow kuwa dad waaweyn ah…waxan ka baqayey inay igu qoslaane, miyey iga xishoonayaan mise waa ka dhab…

Waa kuwan hawsha ii diray…hawsha intan le;eg maxay iigu dirayaan..maxay iga luggoynayaan iyana isku heereyaan… maxaan tari karaa iyaga, naftaydase maxaan tari karaa?

Waxaba iigu daran kuwan koofiyadaha iyo cumaamadaha waaweyn ee bakooradaha iyo macawisaha leh … Bal kan cirrada leh ee booshcaddaha ah eeg ee aad mooddo siduu u dhashay inaanu timihiisa saliid marin..haddaa ma sidaasay u caddaan lahaayeen… muxuu ka hor qabanayaa dadkan ehlu sharafka ah ee koofiyadaha iyo cumaamadaha wata, miyaanu isku xishoonayn iyaguse may iska hor dhaqaajiyaan mise haybaddu waa dushee waxba ugama hooseeyaan.

Bal fiiri isna kan bidaarta leh ee aad mooddo inuu barafka ka fooraro ee aad mooddo jinac hangool sita oo diin qodax ka goynaya…ama bayloodkii qaranka ee berigii riwaayadda ku jiray… bal dhowr dhaashanahan dhafoorka ballaadhan ee aad mooddo inuu cawaandad isla maroorinayo…

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caddaan weyne cadow ha ii jebin.

Yeelay taladii dadkai…ku sii durkay buulka sidii awrkii ninka carbeed oo madaxa iyo dhegaha la galay dabeed ninkii dibedda u saaray..dadkiina dabada iga riixe oo igu tukhaandukhi gudaha…waaniga gudaha ku dhacay… aqal diirran..sariir iyo kuraas balballaadhan…qurux weynaa buulku ma sidanuu ahaa…dusha ka fool xumaa..gudaha ka quruxsanaa… cawadayda calankayga, car waaba cidda iga saarta…iyaga dhaxantu dibedda ha ku disho, iyagaa tiro badane ha is barkadaan oo badhkood badhka kale ha dugaashiyo, maxaa aniga iiga kun iyo sagaal boqol ah.

Laakiin waa maxay isbeddelka intan le'eki…sow kuwan dadkii yaryaraaday ee aad mooddoo kuwii sheekadii socdaalkii Gullifar…sow kuwan qudhaanjada la mooddo ee bakooradahoodii dirqiga lagu arkayo ee codkooda dirqii lagu maqlayo, ee markaan weyneysada u qaato aan arkayo inay afka dhaqdhaqaajinayaan…tolow miyey I ammaanayaan mise way iga cabanayaa…oo kabtayday le'eg yihiine maxay iga qaadi karaan…maxaa dadka ku dhacay sow kuwii shalay maroodiga le'ekaa anna aan takarta ka yaraa… mise waa yaabe iyagu intoodii bay le'eg yihiin anigaa kala baxay oo kala fiday oo markii jismigaygu weynaaday bay dhegahayga balballaadhani maqli kari waayeen codkooda caadi ah?… dadku ma iyagaa ryaraaday mise anigaa weynaaday….mise waa indhahayga…maxaa si ah!!!. Bal aan shaydaanka iska naaro. Sowkuwan kuwii cumaamadaha waaweynaa noqday kuwa ugu nugul…sow kuwan hadlakaygii bilaa xikmadda ahaa u sabcinaya..sow kuwan gar iyo gardarraba igu raacaya…laakiin maxay xikmadda iyo aftahammadu tartaa kol haddii intaydii yarayd iyo agnaanimadii ka anfac roonaatay… Tolow maxay igu qabaan… ma waxan yare e gacmahayga waawey ka daadaadanaya… midhadhka sonkorta ah bay ku qancayaan…ma intaasaa ku filan… hadday ku filan tahay miyaan u waayayaa markaan kiishka sonkorta gacanta geliyaba kollay midhadh baa iga daadanaya aanan ciidda ka soo saari karayne… maxaa ku jaban hadday afka u dhigtaan oo iigu sabciyaan?… oo sow kuwa dad waaweyn ah siday ugu fillaan.? Maya, maya...da'dooda uun baa weyne sow kuwa kan muuqaalka qudhaanjada leh…

Haaa… mid baa iigu daran, werwer baa igu jira…dadkani markaan isbarannay way waaweynaayeen anna waan yaraa.. xabbad hadhuudh ah iyo digaagaddii qaadanaysay baannu isku ahayn…maxay ku yeeli karaan immisaad qudhaanjo cagaha ku qaadatay adoon ogayn… maya…sidaa maaha..yaraanta iyo weynaanta maaha…xaalku waa si kale..Namruudba kaneecay ahayd…Ilaahow ha nagu sallidin…

Weli cabsi baa igu jirta…waxan ka baqayaa inay igu weynaadaan anna aan yaraado oo arrinku siduu ku bilaabmay dib ugu noqdo.

Laakiin labadan nin ka warran…kan barafka ka fooraraa dhib iguma

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hayo dhowrka bilood ee xagaaga marka barafku dhalaalo ee uu madaxa kor u qaado uun buu I arki karaa..inta kale sow kan foorara, sowkan finjiriira ma isagaaba ii jeeda..inta xagaagana waan iskaga jihayn..waa nin aan indhihiisu jiilaalkii oo dhan wax arage intaan gees u dadbo ayaan ku odhan bal eeg kan dhaashane ee dhafoorrada weyn ee ku soo eegaya..marka dhafoorka dhaashane indhaha ka cawarana isaga uun uun buu ku jihaysnaan, qalin ku-dirirka la maragsan anna kiishka sonkorta gacanta waan u gelin…waan u qadhiidhi waan ogahay inuu macmacaanka jecel yahee.

Dhaashanay noqotay?ninku waa nin dhib badan…cidna ma maqlo..waxaan kabahayga iyo koodhkayga ahayn kuma qancayo oo maba le'ekee siduu u gashan ma nnagaa laba nin oo isle'eg ah?,anba miyuu I le'ekaa isagoo iga weyn baan isku helay oo waan ku fidaye.. Dhaashane sow kan weliba sii yaraaday inkastoo dadka kale uu woxogaa ka weyn yahay..ma kabo iyo koodh lagu siiyey baa ku le'ekaan waaya sokuwa dawaarle iyo kaboole u nool .

Dhaashane waxba ma maqlayo, macmacaan nin u jeeda maaha, afkayga uun buu eegayaa, muxuu iga dhowri arsaaqadda Eebbaa bixiyee…muu markiisa sugo se kabaha iyo koodhka aan uga horreeyey maxay u tari…xin iyo xaasid…waa halkii reer xamarkee ha I cawryin, ha I cunin…

Haaa..hadda wewer baa I haya…meesha kama kici karo…afkii baa iga weynaaday…nin kii hore ma ahi…dadku way ila yaabban yihiin waxay I moodayaan ninkii miskiinka ahaa ee ay ogaayeen sannado ka hor…miyaanay ogayn inaan isbeddelay..in waayuhu I beddelay…inaan damaaci noqday oo awal waxayga ayaan dadka uga tegi jiree maanta cid walba waxeeda ku haysto…ma keligaybaa adduunkoo dhan baa sidaa ahe…

Werwerkii wuu igu sii cuslaanayaa, wax baa halkaa ka soo madow, tolow ma roob baa?, madowgii soo dhowaa, waa higil socda.

Alla hayyaaay…wax baa dhacay…bal eega waa maxay waxani…sow kuwan dadkii soo waaweynaanaya..soo dhaadheeraanaya…hal mitir…laba mitir…toban mitir…way cir baxeen…anigu intaydii baa le'ekahay waan sii yaraanayaa markay sii dheeraadaanba… Allow ii sahal…cabsi weyn baa I haysa, sownigan qudhaanjada le'ekaaday, waxan ka baqayaa inay igu joogsadaan, kabaha ila dul maraan, waa kuwan cagahoodii kolba dhinac iga maraya, anna aan ka hoos dusayo, ka mitilikhaysanayo..ima arkayaan, hadday iga baydhi lahaayeen diirad ma haystaan ay igu arkaan, dhawaaqayga ma maqlayaan oo dhegahoodu dhulka way ka dheer yihiin. Qadhiidhkii sonkorta ahaa wax tari maayo…afkoodaba kuma filna…jawaanno ayaan ku filnayn si wax loo siiyo ma leh…talaa loo baahan yahay..waryaa talo haya..ma nabsigii taladaan hore u diidaa…dadooow…dadoow maxaan yeelaa?

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Badbaadaan doonayaa… waxan u baahanahay talo!!! Waanigan anigoo gargariiraya kelmado af guri u badan si kala googo'an ugu dhawaaqaya… haddana sow kuwan ii sacab tumaya..maxaa ku dhacay dadka, sow kuwa dad waaweyn ah…waxan ka baqayey inay igu qoslaane, miyey iga xishoonayaan mise waa ka dhab… Waa kuwan hawsha ii diray…hawsha intan le;eg maxay iigu dirayaan..maxay iga luggoynayaan iyana isku heereyaan…maxaan tari karaa iyaga, naftaydase maxaan tari karaa? Waxaba iigu daran kuwan koofiyadaha iyo cumaamadaha waaweyn ee bakooradaha iyo macawisaha leh …

Bal kan cirrada leh ee booshcaddaha ah eeg ee aad mooddo siduu u dhashay inaanu timihiisa saliid marin..haddaa ma sidaasay u caddaan lahaayeen… muxuu ka hor qabanayaa dadkan ehlu sharafka ah ee koofiyadaha iyo cumaamadaha wata, miyaanu isku xishoonayn iyaguse may iska hor dhaqaajiyaan mise haybaddu waa dushee waxba ugama hooseeyaan.

Bal fiiri isna kan bidaarta leh ee aad mooddo inuu barafka ka fooraro ee aad mooddo jinac hangool sita oo diin qodax ka goynaya…ama bayloodkii qaranka ee berigii riwaayadda ku jiray… bal dhowr dhaashanahan dhafoorka ballaadhan ee aad mooddo inuu cawaandad isla maroorinayo… caddaan weyne cadow ha ii jebin.

Yeelay taladii dadkai…ku sii durkay buulka sidii awrkii ninka carbeed oo madaxa iyo dhegaha la galay dabeed ninkii dibedda u saaray..dadkiina dabada iga riixe oo igu tukhaan-dukhi gudaha…waaniga gudaha ku dhacay… aqal diirran..sariir iyo kuraas balballaadhan…qurux weynaa buulku ma sidanuu ahaa…dusha ka fool xumaa..gudaha ka quruxsanaa… cawadayda calankayga, car waaba cidda iga saarta…iyaga dhaxantu dibedda ha ku disho, iyagaa tiro badane ha is barkadaan oo badhkood badhka kale ha dugaashiyo, maxaa aniga iiga kun iyo sagaal boqol ah.

Laakiin waa maxay isbeddelka intan le'eki…sow kuwan dadkii yaryaraaday ee aad mooddoo kuwii sheekadii socdaalkii Gullifar… sow kuwan qudhaanjada la mooddo ee bakooradahoodii dirqiga lagu arkayo ee codkooda dirqii lagu maqlayo, ee markaan weyneysada u qaato aan arkayo inay afka dhaqdhaqaajinayaan… tolow miyey I ammaanayaan mise way iga cabanayaa…oo kabtayday le'eg yihiine maxay iga qaadi karaan…maxaa dadka ku dhacay sow kuwii shalay maroodiga le'ekaa anna aan takarta ka yaraa… mise waa yaabe iyagu intoodii bay le'eg yihiin anigaa kala baxay oo kala fiday oo markii jismigaygu weynaaday bay dhegahayga balballaadhani maqli kari waayeen codkooda caadi ah?…dadku ma iyagaar yaraaday mise anigaa weynaaday ….mise waa indhahayga… maxaa si ah!!!. Bal aan shaydaanka iska naaro. Sowkuwan kuwii cumaamadaha waaweynaa noqday kuwa ugu nugul…sow

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kuwan hadlakaygii bilaa xikmadda ahaa u sabcinaya..sow kuwan gar iyo gardarraba igu raacaya…laakiin maxay xikmadda iyo aftahammadu tartaa kol haddii intaydii yarayd iyo agnaanimadii ka anfac roonaatay… Tolow maxay igu qabaan… ma waxan yare e gacmahayga waawey ka daadaadanaya… midhadhka sonkorta ah bay ku qancayaan…ma intaasaa ku filan…hadday ku filan tahay miyaan u waayayaa markaan kiishka sonkorta gacanta geliyaba kollay midhadh baa iga daadanaya aanan ciidda ka soo saari karayne… maxaa ku jaban hadday afka u dhigtaan oo iigu sabciyaan? … oo sow kuwa dad waaweyn ah siday ugu fillaan.? Maya, maya… da'dooda uun baa weyne sow kuwa kan muuqaalka qudhaanjada leh…

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Laakiin labadan nin ka warran…kan barafka ka fooraraa dhib iguma hayo dhowrka bilood ee xagaaga marka barafku dhalaalo ee uu madaxa kor u qaado uun buu I arki karaa..inta kale sow kan foorara, sowkan finjiriira ma isagaaba ii jeeda..inta xagaagana waan iskaga jihayn..waa nin aan indhihiisu jiilaalkii oo dhan wax arage intaan gees u dadbo ayaan ku odhan bal eeg kan dhaashane ee dhafoorrada weyn ee ku soo eegaya..marka dhafoorka dhaashane indhaha ka cawarana isaga uun uun buu ku jihaysnaan, qalin kudirirka la maragsan anna kiishka sonkorta gacanta waan u gelin… waan u qadhiidhi waan ogahay inuu macmacaanka jecel yahee.

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Dhaashane waxba ma maqlayo, macmacaan nin u jeeda maaha, afkayga uun buu eegayaa, muxuu iga dhowri arsaaqadda Eebbaa bixiyee…muu markiisa sugo se kabaha iyo koodhka aan uga horreeyey maxay u tari…xin iyo xaasid…waa halkii reer xamarkee ha I cawryin, ha I cunin… Haaa.. hadda wewer baa I haya…meesha kama kici karo…afkii baa iga weynaaday…nin kii hore ma ahi… dadku way ila yaabban yihiin waxay I moodayaan ninkii miskiinka ahaa ee ay ogaayeen sannado ka hor… miyaanay ogayn inaan isbeddelay..in waayuhu I beddelay…inaan damaaci noqday oo awal waxayga ayaan dad-

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ka uga tegi jiree maanta cid walba waxeeda ku haysto…ma keligaybaa adduunkoo dhan baa sidaa ahe…

Werwerkii wuu igu sii cuslaanayaa, wax baa halkaa ka soo madow, tolow ma roob baa?, madowgii soo dhowaa, waa higil socda.

Alla hayyaaay…wax baa dhacay…bal eega waa maxay waxani…sow ku-wan dadkii soo waawey-naanaya..soo dhaadheeraanaya…hal mitir…laba mitir…toban mitir… way cir baxeen…anigu intaydii baa le'ekahay waan sii yaraanayaa markay sii dheeraadaanba… Allow ii sahal… cabsi weyn baa I haysa,sownigan qudhaanjada le'ekaaday, waxan ka baqayaa inay igu joogsadaan, kabaha ila dul maraan, waa kuwan caga-hoodii kolba dhinac iga maraya, anna aan ka hoos dusayo, ka mitilikhaysa-nayo..ima arkayaan, hadday iga baydhi lahaayeen diirad ma hay-staan ay igu arkaan, dha-waaqayga ma maqlayaan oo dhegahoodu dhulka way ka dheer yihiin. Qadhiidhkii sonkorta ahaa wax tari maayo… afkoodaba kuma filna… jawaanno ayaan ku filnayn si wax loo siiyo ma leh…talaa loo baahan yahay..waryaa talo haya..ma nabsigii taladaan hore u diidaa…dadooow…dadoow maxaan yeelaa? Badbaadaan doonayaa… waxan u baa-hanahay talo!!!.

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HAL-AQOON

Waa warsidihii
u horreeyey ee
jaadkiisa
ah ee
ka
soo
baxa woqooyiga
Ameerika.

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Waraysi / Interview

The traveller to legendary lands

Before the demise of Mrs. Sheila Andrjezewski, Dr. Georgi Kapchits, who lectures Somali language and literature at Mos cow University, succeeded in conducting the following interview with her. The interview was first published in a number of websites, but Hal-aqoon was previliged by securing a permission from the interviewer so that the interview has to be republished.

Georgi Kapchits: My Somali friend Kaliil Hassan who runs WardheerNews, one of the best Somali websites, says that a generation ago Professor Andrzejewski's nickname Goosh was known to every educated Somali. But today the young Somalis (even well educated) who visit his website know hardly anything about your husband's contribution to the development of Somali studies. Therefore he has offered me to ask you, if you could give me an interview about Goosh. He is sure that it would be not only interesting, but also useful. Especially for the young people. What do you think about it?



Dr. B.W.Andrzejewski
Saygii Sheila

Sheila Andrzejewski: Yes, I would be most interested in answering any

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questions about Goosh. I hope I shall be able to remember it all. Of course I love the idea of keeping his name remembered as the pioneer of bringing Somali poetry to the notice of the world, though alas the world was not often very interested …

Georgi: I wouldn't share your opinion. It was interested, and it is interested today, 15 years after Goosh's demise. To make sure of this it is enough to look for "Andrzejewski" in the Internet. Every searching system will immediately give you his CV and the list of his numerous publications. By the way they do not deal with the Somali poetry only, but also with the Somali language, folklore and culture. Besides there is not a single contemporary book or an article on Somali issues without a references either to "Somali poetry: An Introduction" which Goosh wrote with I. Lewis, "Xikmad Soomaali" ("Somali Wisdom") published with Muuse Xaaji Ismaaciil Galaal or "The Declensions of Somali Nouns", "The Case System in Somali", "The Role of Indicator Particles in Somali" and so on. Sheila, I wonder what books or articles written by Goosh can be found now in his house in Harpenden, Herts, where, I am sure, a part of his soul lives?

Sheila: Not very much, in fact, can be found in Harpenden, because all his articles, notes on his work, even odd words on small pieces of paper, etc. are stored in two University libraries: the originals are in SOAS library, and photocopies of everything in Bloomington, Indiana. All his printed works can be found in these, as well as in libraries of record and in others specialising in Africa. Recordings of his first researches in 1950-51 are stored in the British Library's African Recordings Section. Later ones are certainly in Bloomington Library, but I am not sure if they are in SOAS.

The recordings of his 1950-51 research are his sessions with Muuse Galaal, his brilliant assistant, who on being asked for a grammatical example would always quote a line of poetry which contained it. The beginnings of Goosh's interest in

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literature...

Georgi: How did Goosh happen to start learning Somali? When I first met him in 1990 we had a very long conversation, by the way in Somali. It was so wonderful to see the patriarch of the Somali studies and to listen to his excellent Somali. He was the first European scholar who was able to speak this language fluently. Goosh told me that Muuse Galaal had been his protector *(abbaan)* during his first trip to Somalia and his first teacher of Somali. Here in Moscow, in my study there is a photograph which you sent me several years ago for my book *"Faaliyihii la bilkeyday"* ("A Soothsayer Tested").



Dr. Georgi, Sheila and
Dr. Andrzejewski

This photograph was taken in 1951. I look at it every day and see Goosh as a young man with a group of Somalis. Goosh and his friends are serious. The only exception is Muuse Galaal, smiling. How did Goosh and Muuse meet? What kind of a person was poet Muuse Xaaji Ismaaciil Galaal?

Sheila: When Goosh graduated from Oxford in 1947 with a degree in English language and literature, he started applying for jobs to teach English in schools abroad, where his Polish accent might not be noticed so much. At an interview for one in Malta (still a British colony then so the interview was at the Colonial Office in London) he talked of his interest in making a study of the Maltese language, with its links with Arabic, as he had become interested in Arabic while fighting the Germans and Italians in 1941 in Libya. He was not accepted for this job, but the interviewers promised to pass his name around, and indeed he got a letter a few weeks

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later offering him a job in British Somaliland, not to teach but to make a study of the language with a view to creating an alphabet; we knew nothing of the country but he accepted the job with joy!

Our very first Somali friends were Anthony Mariano and Ali Sheikh Jirdeh, who were studying in England at that time (1948-9), and they gave him an idea of the pronunciation and culture, without attempting to teach him very much of the language. After Goosh's 18 months' initial training at SOAS on phonetics and the technique of constructing an alphabet, we arrived in Sheikh in February 1950 and found that Muuse Galaal, a teacher, had been seconded from the school to be Goosh's informant and teacher of Somali. He very soon became our very much valued friend and adviser, as well as one of the world's great story-tellers - he was such fun! I feel that all we knew about Somali traditional life came from him. Later he came to London to work again as Goosh's helper, and took a diploma in linguistics, then in later life he travelled the world in various capacities, I think as the UNESCO representative for a time. He remained our beloved friend till his untimely death.

Georgi: You are absolutely right calling Muuse Galaal a great story-teller. It is enough to read *"Faaliyihii la bilkeydey"* ("A Soothsayer tested") recited by him to Goosh who made it known to the world when published it in *"Xikmad Soomaa-li"* ("Somali Wisdom") in 1956 and supplied with grammatical introduction and notes, which enabled it to be read in English. The folktale reveals the richness of the Somali language, the limitless creative imagination of the Somalis and their amazing philosophical insights. Here is the plot of the tale: *Motivated by an order and the promise of a reward, a soothsayer concludes a contract with an oracle (a snake) about prediction; they communicate in a special place and at a special time. As predicted, war, draught and rain one after another occur. The soothsayer is rewarded each time but acts re-*

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spectively aggressively, stingily and generously towards the oracle. In the end, the oracle reveals to him that the actions of people, including those of the soothsayer's, have an affinity with the course of world events: life resembles the structure of the world.

By the way Muse Gaalaal supplied the tale with three excellent poems. My blood freezes each time I read the lines of one of them, predicting war:

Eight years have passed since the deeds of Ibliis, Prince of Evil.

The round of the years has brought back the jinns And all their wicked deeds.

There are signs to be seen in the return of this eighth year – A wife who covers her head with a mourning-scarf, Brave men slaughtered, looted herds, Vultures pecking at the flesh of sturdy warriors, Disaster!

(Translated into English by B.W. Andrzejewski and Sheila Andrzejewski)

Judging by the title-page of *"Xikmad Soomaali"*, Andrzejewski in 1956 was a lecturer in Cushitic languages at School of Oriental and African Studies (SOAS). How did his career as a scholar develop?

Sheila: When we left Somaliland in September 1950 Goosh was uncertain about the future; Professor J. R. Firth of SOAS, who had been reading his regular reports on his work, had written that he would do his best to find him a job at SOAS but nothing had been settled. Meanwhile, on his return to London he completed his report, with his plans for an official alphabet, and submitted it to the Colonial Development and Welfare Office. They eventually decided that the alphabet would be too politically difficult to introduce, so the plan was abandoned. Twenty years later it was the basis of the new alphabet, with some necessary changes proposed by Muuse and other members of the Language Committee.

In January 1952 Goosh took up the post of Lecturer in Cushitic Languages at SOAS, which had been created for him, and he rose through the grades of Reader and Professor to Professor Emeritus

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on his retirement in 1982. Latterly the title of his post had changed from Cushitic Languages to Somali Language and Literature, reflecting his main interests.



Sheila and Dr. Andrzejewski

Georgi: The 1960s were very productive for Andrzejewski as a scholar. Along with a series of pioneering articles on Somali lexicography, phonology, morphology and syntax, such as *"Speech and writing dichotomy as the pattern of multilingualism in the Somali Republic"*, "*Pronominal and Prepositional Particles in Northern Somali", "Notes on the Substantive Pronouns in Somali",* "*Inflectional Characteristics of the so-called 'Weak Verbs' in Somali", "Some Observations on Hybrid Verbs in Somali"* and others, his fundamental work *"The Declensions of Somali Nouns*" appeared. Simultaneously his love for Somali poetry, which you have already mentioned, resulted in *"Poetry in Somali society", "A Somali poetic combat"* (with Galaal) and the brilliant *"Somali poetry. An Introduction"* written with Ioan Lewis. It would be nice if you could recollect how they worked on this book. Where and when did Goosh meet then young anthropologist who later grew into professor at the London School of Economics and one of the world's authorities on Somali?

Sheila: I remember our first meeting with Ioan Lewis very well, but unfortunately I can't recollect the exact year; it was probably late 1953. He was studying at Oxford for a B.Litt in anthropology with, I think, Evans-Pritchard, who had suggested he go to Somaliland for his research fieldwork. He therefore contacted Goosh, who invited him to our home for tea - our home con-

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sisted then of a small room in a friend's house. Goosh agreed to teach him Somali, with the help of Muuse Galaal, whom Goosh had arranged for SOAS to bring over to continue his research, and also to enable Muuse to work for a Diploma in Linguistics.

Ioan and Goosh soon became very firm friends and collaborators, so it was natural that they would join together to work on *"Somali Poetry: An Introduction"*. Goosh would do the preliminary translations, then Ioan would work with him on making the English perfect. They shared the extensive comments according to each one's expertise.

Georgi: Your remark on the preliminary character of Goosh's translations into English has reminded me of his roots. Bogumil Witalis Andrzejewski (this is Goosh's full name) was born in the Polish city of Poznan in 1922. Every modern Polish encyclopaedia defines him as a Polish linguist and poet. I had had no idea about his second (if not the first!) talent till 1993 when he presented me with his "Podroz do krajow legendarnykh" ("Travel to legendary lands"). Could you please elaborate on Goosh's young years? You have already mentioned that he had fought the Nazis in 1941. As we know from history, Poland was occupied by the Germans in 1939. What happened to young Bogumil then? If I am not mistaken, Bogumil in Polish means 'Loved by God'. It seems that he was really loved and taken care of by God, since he survived the disaster of war…

Sheila: In 1939 Goosh was 17 years old, looking forward to completing his secondary school and going on to university, but then Nazi Germany invaded Poland, and at once decreed that in future no Polish children were to be educated above primary level. In 1940 Goosh decided to escape from Poland, but by this time the Nazis had conquered most of Western Europe except Britain, and he had to go towards the east, through countries which had not yet been

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conquered, which meant Hungary, Yugoslavia and Greece. He walked most of the way, and six months after his departure he reached Palestine. This was then ruled by the British, and was one of their main bases from which to fight the Nazis. Goosh found there many other Poles who had made the same journey, and they all joined a special unit, called the Polish Army under British Command. He fought in North Africa, mainly in Libya, where he took part in the siege of Tobruk; at that time he began his enduring love for the Arabic language, though he could not undertake any serious study of it as it was more important that he should learn English. In the fighting he was wounded by a shell, and after a stay in hospital he was sent to different duties: he had to help with escorting German prisoners of war from North Africa to America. This was done because it was difficult to control the prisoners in open desert country, and anyway there was not enough food for them. After a long journey made very dangerous by the threat of torpedoes from Nazi submarines, everyone was very glad to see the Statue of Liberty. But for the Poles the war was not over, and they sailed to Britain, where Goosh was given a job as interpreter in the Polish Army. He remained in that position until he was lucky enough in 1944 to receive a scholarship to Oxford University.

Georgi: The Libyan port Tobruk is described by "Collins Concise English Dictionary" as "scene of severe fighting in Word War II: taken from the Italians by the British in January 1941, from the British by the Germans in June 1942, and finally by the British in November 1942". When I met Goosh in Harpenden I asked him to remember those tragic events. Instead he told me a funny story about the football match in Tobruk in which he had taken part. He was running zigzag until he met the ball. Then he started pondering over to whom of his team mates he should have passed it. He never made up his mind, because he could not choose between them and did not want to offend anyone. Goosh

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was very unusual. One of his poems in prose is entitled "Dziwy niebieskie w Tobruku" ("Heavenly wonders in Tobruk"). Only a poet could see stars, not planes in the menacing sky of war. And, of course, only a poet could appreciate in full measure the beauty of Somali poetry. No wonder that Goosh not only described the poetical traditions of the Somalis, the genres and the structure of their poetry, but also did all he could to bring Somali poetry, according to your words, to the notice of the world. These efforts were crowned by "An Anthology of Somali Poetry" (1993) translated by Goosh and you. What could you tell our readers about this book and your work on it?



B.W.Andrzejewski with Muuse Xaaji Ismaaciil Galaal (on his right), Yaasiin Cismaan Keenadiid (on his left) and other members of the Somali Language Committee

The inscription, written by Y.C.Keenadiid in the Cismaaniya script, reads: 'Photograph of the Somali Language Committee taken in Xamar [Mogadishu] 25.05.1951.'

Guddidii Af Soomaaliga

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Sheila: Of course, out of the hundreds of thousands of Somali poems that actually exist, Goosh could only use those that he knew himself and had collected during his researches in Somalia. From among these, he used several criteria to select the ones to translate: they had to be considered by Somalis to be good poems; they had to be representative of various genres and to vary from old to modern; they had to be likely to interest an English- speaking public; and they had to be reasonably easy to translate, without too much about local politics or clan feuds, for he wanted to avoid explanatory footnotes.

Our method of working was simple: he would make the first, fairly literal translation and then I worked on it to make the English as poetic as I could, paying particular attention to the rhythm of the verse, which we wanted to sound like true English verse rather than an imitation of the patterns of Somali verse. Sometimes I would stray too far from the Somali meanings in my attempts, and Goosh would remonstrate and bring me back in line! It was of great help to me that, although I do not actually speak Somali, I did know something of traditional Somali life, and of modern life up to 1984, when we made our final visit to Mogadishu.

I read it now and I am still generally pleased with our efforts, though there are some places where I see I could have done better!

Georgi: Goosh was a teacher of many, some of his former students becoming teachers themselves. But there are also many scholars who weren't his students but regard him as their teacher. For example, Dr. Martin Orwin, who continues in SOAS what was started by Prof. Andrzejewski, and Prof. Alexander Zholkovsky, who was my teacher of Somali, the pioneer of Somali studies in Russia. He is famous not only for his works on the Somali language, structural linguistics and Russian literature, but also for his non-fiction stories. In one of them entitled in Polish "Nowy Swiat" ("New World") Zholkovsky recollects his first meeting with Goosh in Warsaw in 1976. *"Andrzejewski turned out to be a grizzled handsome gentleman with moustache. He took me for lunch to the expensive café "Nowy Swiat" in the street of*

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the same name – one of the central which leads to the Old Town… He praised my book on Somali syntax having revealed good knowledge of it. Then I screwed up my courage and asked about what I had wanted to ask for long – his attitude towards Appendix V in which the interpretation of the particle waxaa differs from his own. He said that by and large he had accepted my interpretation. "I use it, said he, for teaching Somali students the Somali grammar". Now I felt that the tears started to my eyes and ran down my cheeks. There was a good reason for that. None other but Andrzejewski himself, nowhere else but in The School in London, teaches Somali none other but Somali students and teaches them with none other's but with my book! "

The Somalis say: *Rag qabri iyo qawl baa ka hara* – Of a man, a tomb and a word remains. Not one, but many wise words remained of your husband. They will never be forgotten by those who were lucky to be his friends, colleagues, readers and students.

Sheila: I like that proverb very much. Indeed, Goosh's words will not be forgotten as long as there are libraries in the world, and they will be read as long as people are interested in Somali language and literature. He will be remembered, too, through the small scholarship which was founded in his name to provide, every two years or so, funds to help finance some project connected with Somali studies, or even with Oromo studies, in which he was also interested.

Georgi: Thank you very much, Sheila.

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Suugaan hiddeed / Folklore

SUUL SAANCADDAALE

Waa sheeko ka mid ah suugaan hiddeedda dhallaanka loo sheegi jirey kolka ay habeenkii caweynayaan. Sheekoo yinka jaadkaasii maaweelada ka sokoe waxay kobciyaan afka iyo garaadka carruurta. Sidaasi awgeed waxa lagama maarmaan ah in buuggani noqdo wehelka waalidka iyo baraha dugsiyada hoose

Beri baa waxaa jirey bahal laga yaabay oo la yidhaahdo shanboocle. Bahalkaasu waxaa uu magacaa ku mutaystay isaga oo lahaa shan booc. Shanboocle waxaa uu ahaa bahal marka uu wax cunayo aan calalin ee mar qudh ah uun dig ka siiya.

Maalin maalmaha ka mid ah ayaa Shanboocle u yimid laba hablood oo adhi la jooga. Mid fariid bay ahayd oo inta ay tii kale ku tidhi: Naa bal fiiri bahalkan shanta booc leh, — ayey adhigeedii soo duwatay oo big la tidhi.

Nacastiina sidii au ugu dhaygagsanayd ayuu bahalkii ku yidhi: — Naa, adhigaaga ayaan wada cunayaa, haddii aad I sheegtidna adaan ku cunayaa!

Gabadhii nacasta ahayd ayaa gurigii timid, tii oo aan adhigii bartiis wadin. Markii lagu qayliyey ee la dagaalay ee la yidhi: Naa, belo ha ku qaaddee, xaggee adhigii kuugu war dambeysey? Ayey inta baqatay tidhi:

Shanbooclaa cunay adhigii.

Shanbooclalena waa uu maqlay marka ay sidaas lahayd. Markii guriga laga wada tegay ayay gabadhii welweshey oo waxa ay is tidhi: “Kolleyba Shanboocle waa ku cuni doonaa ee xaggaaad naftaada dhigtaa?” Haan boos ah oo qabo weyn la yidhaahdo ayay inta gundhada jartay isku aabbudhay. Wax yar dabadeed ayaa waxa yimid shanboocleoo ka tuuraya.

Haantii buu bujiyey. Sidii lagu yiqiin Shanboocle waa uu isgiriirixiyey,

Waxan ka soo dheegannay sheekadan buugga la yidhaa: „ Waxaa la yidhi — “ Sheekooyin Hidde ah ee uu qoray Dr. Georgi Kapchits

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**wuxuu soo dhoweynayaa
si gaarana u danaynayaa,
diyaarna u yahay,
in uu
kor
u qaado
codka maansooleyda
haweenka Soomaaliyeed
een weli la maqal. Haddii
aad haddaba inuun
rabtey in
aragtidaada
la maqlo ama aad
hayso buraanbur
ama maanso
kale oo
aad
u bogtey oo ay tirisey
haweeney
Soomaaliyeed
jeceshahayna in
lugula maqlo,
waxaannu
kugu
soo
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gaba-dhii buu miciyaha ka buuxsaday oo ma uu calalin e dig ka siiyey. Markii uu is yidhi: "Allaylee waad cuntay ee iska foof tag" ayaa habarii guriga lahayd inta ay soo mayracday maqashii is tidhi: "Haantiina soo dhaanso." Markii ay soo dhaamisayna waa ay ka cabtay. Halkaas waxaa habatu ay liqday suul ka hadhay inantii nacasta ahayd. Habartii uur ayay yeelatay. Markii ay ummushayna ilmihii waxaa uu noqday mid gaaban oo suulka baabbacada le'eg. Sidaasi darted waxaa lagu magacaabay Suul. Suul markii uu qaangaadhay waxaa lagu dhejiyey Suul Saancaddaale, waayo dabin iyo sursuur ayuu dhigi kirey.

Suul waxa uu ku tashaday in uu reerka keligii u hadho. Maalintii dambe ayuu hooyadii ku yidhi:

Aabbe waxaa uu ku yidhi: "Weylaha oo dhan wada qalqal."

Inta uu orod ku dhuftay ayaa uu odaygiina ku yidhi:

Habartii weylahii oo dhan ayay wada qashay. Waxayna tidhi: " Odaygii waa uu ila guursaday oo marka anaa reerkan baabi'in." Odaygiina habartii buu waran ula yimid oo hanaqa jaray. Suul baa haddana abtiyadii u tegay isagoo iska oohinaya oo wuxuu ku yidhi:

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Waa warsidihii
u horreeyey ee
jaadkiisa
ah ee
ka
soo
baxa woqooyiga
Ameerika.

Odaygii hooyaday buu dilay oo qudha ka jaray. Kolla u aarimaysaane kaalaya oo iaga aasa.

Kolkaasaa mid habarta walaalladeed ka mid ah ablay soo qaatay oo odsaygii hanaqa jaray.

Suul walaashiis ayaa kolkaa barooratay, waxayna tidhi:

—Waryaa, Suul, Suul Saancaddaale, xaggee baad taal?

Markaas ayuu yidhi: Saca Dhiin dabadiisa.

Haddana waxaa uu u tegey gabadh deris-kood ahayd oo wuxuu ku yidhi:

— Walaashay waxay lahayd: " Anaa ka adag heblaayo."

Tiina budh ayay isla soo daruurtay oo Suul walaashii madaxa qaadday. Iyana dhulkaba ulama ay dhicin e halkaas ayay ku qudhbaxday. Suul baa riyaaqii iyo reynreyntii ku badatay. Wuxuu ku tasha "Reerka gebigiisaba adigaa iska leh!" Caano ayuu cabbay oo cabbay oo sanka ka keenasy. Markii gororkii u dambeeyey uu fuuqsaday ayay bar caano ahi xundhurta kaga dhacday. Kolkaas ayuu is yidhi: "Taasina yaaney ku dhaafine soo leef." Soo-leeftuu is yidhi ayaa inta uu qarxay oo dillaacay, qac kala yidhi. ?Halkaas ayuu Suulna ku geeryooday.

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Waxay ila tahay

Reer galbeedku waxay adeegsadaan taariikh loo yaqaan Gerigorian. Waxay ka soo bilaabantaa dhimashadii Nebi Ciise. Waxay maraysaa 2011 AD.

Dalalka muslinkuna waxay adeegsadaan taariikhda loo yaqaan Hijriyada oo ka soo bilaabanta markii uu Nebi Maxamed (NNKHA) uu ka guurey magaalada Maka una guuray magaalada Maddiina. Waxanay hadda maraysaa 1431H.

Ilbaxo kale ayaa ayana leh taariikhdooda gaarka ah sida Shiinaha, Eeraaniyiinta, Xabashida iyo qaar kale oo la mid ah. Mid kastana haddii la sii dabagalo waxa la ogaan karaa xilliga ay bilaabantay. Waxa haddaba habboon inaan inanana taariikh inoo gaara yeelanno sida dadyawgaa kale. Waxaanay ila tahay inaan ka soo bilawno kolkii u horreysey ee ay dhalatay dawlad Soomaaliyeed. Taasi oo ah markii ay Soomaalilaand gobannimadeeda ka qaadatay dawladdii gumeysiga ee Ingiriiska. Maalintaa waxa hadda laga joogaa 41 gu'.

Sidaasi awgeed kol haddii aan naqaan bilihii iyo maalmihiiba, waxa hubaal ah in si hawl yar loo samayn karo taariikh innoo gaar ah. Wixii ka horreeyey gobannimada kolka la tilmaamayo waxa la odhanayaa gobannimada ka hor (GH). Wixii ka dambeeyeyna gobannimada dabadeed (GD).

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Murtida Tirsigan

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Laba nin
ma dhergaan baa
la yidhi:Nin yarad qaatay
iyo nin gabay dhegey
-stey midna ma
dhergo!
baa
la yidhi



[1]N	[2]I	R	G	O		[3]S	O	O	[4]R					
[5]U	L				[6]I				[7]U	U	[8]B			
U			[9]G	[10]U	N		[11]B		M		[12]U	U		
[13]R	A	M	A	D			I		A		U			
A			[14]A	G			L		Y		N			
D			[15]X	O	[16]O	[17]L				[18]D	I	[19]G		
				[20]O	R	I		[21]B		U		A		
[22]B	U	R	I	N		D		U		U		A		
								R		[23]D	I	X		
[24]Q	A	[25]L	L	[26]A	X		[27]M	I	L			N		
A		U		A								U		
R		U		S		[28]U	G	X	A	N		U		
[29]E	E	F			[30]I	L						G		

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Furaha hal-xidhaalaha 7 aad

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Waa warsidihii
u horreeyey ee
jaadkiisa
ah ee
ka
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baxa woqooyiga
Ameerika.

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Cabdillaahi Maxamed... oo lagu naanayso Qarshe wuxuu ka mid yahay abwaannada Soomaaliyeed kuwa ugu caansan. Waxana loo yaqaan aabbaha fanka Soomaaliyeed. Waxaan haddaba qoraalkan kooban ku eegidoonaa mahadhadii Abwaanka. Waxaanan si qoto-dheeriya u falanqayn halgankii dheeraa ee uu soo maray Fanka Soomaaliyeed. Waxaananu wax idinka xasuusin suugaantiisii.

Abwaanku wuxuu ku dhashay magaalada Moo-shi ee dalka Tansaaniya gu'gu kolkuu ahaa 1924kii. Wuxuu la dhashay saddex wiil iyo gabadh. Aabbihii wuxu ahaa ganacade. Waxaanu hoodey lix jirkiisii, xilligaasi oo ku beegan hilaadda 1930kii.

Cabillaahi qarshe

Sida la sheegey yaraantiisii ayey duumo ku dhacday. Irbad, dabadeed, looga muday lugta bidix ayaa ku fadhiisatay oo ku xumaatay, taasi oo keentay iney Cabdillaahi lugtu naafowdo oo uu halkaa ku lug waayo.

Geeridii aabbihii ka dib ayuu qoyskoodu ku soo laabtay dalkii la odhanjirey Somaaliland Protectrate. Waxaanay yimaaddeen magaalada Ceerigaabo halkaasi oo ay deggenaayeen ammin dhan ilaa laba gu'. ;anadku markuu ahaa 1941kii ayaa ~ la yidhaado hadlijirtay luuqada ara~biga oo ich milsig, maridi xigayna ~axay ku hadlijirtay af-Sooniaali ich ~aykaliyaoo aannmsiglahayn, vaxaana Cab&iaahi galay ficiltan ah ida afica Soomaaligu U yeclan waayey EIlyuusig, in kastoo ay Sooniaalidu u Laysatay qofka gamaca ama tunia (1118~iga inim yahay qof lilta, hadana ~aga waxa U muuqdayjacayl

iheeraadahoouuuqabaymiisigaiyoinuu *wax* kaqabto sidji Inlisig Soomaali ah bo 'uii lahaa. Wuxuu biiaabay inull bacisado ihagaysiga rniyuusiga hindiga si uu U xafido ca dibna af-Soomaaiiga loogu beddelo, aasoo uu ka arkay carabta oojntay tdhageysato miisiga hindiga ka dibna U baeddelijirtay carabi.

Sanadku markuu ahaa 194~kii horaantjisj wuxuu helay Kaman yar oo jooga (10) toban rubood, kaasoo aanay cidina u oggolayn inuu haysto, isaguna ull aarninsanaa maanu heli doonin kanian danbe. Wuxuu libsaday sanduuq weyn oo ull ku qariyo, kaasoo uu U geeyay nin qasaaid qaadijiray oo Ia odlianjiray Sheekh Thra~ wuxiruna la socod- sllyay xaaladiisa, taasoo uu ka aqbalay inuu dhigtc majliskiisa, hadhowna uu daika kala baxo s~ qarsoodi ah, wuuna sanduuqaasi ku irrursaday wax allaale wixil uu helo, dhar iyo sahay kaleba, wuuna kasoo dhoofay Cadan. Wuxuima kasoo degay magasiada IBerbera,isagoousll dhaafayxarmtlihoyga fanka Soomaaliyeed Magaaiada Rargeysa.

Mazkuu Hargeysa yiinid~wuxuu doontay shaqo, taasoo ahayd Karaafli waxaana bo qaatay kaaliye karaatii, waxaana nasllb wanaag ahayd isagoo Ia Ictilmay xiligii ay hllaabmatay balwada Soomaaliyeed ee uu 800 saaray aabihii balwada Soomaaliye& **CABDI SILIMOO,** sidaa daiaadeed waxay ku kaliftay inuu iska qubo wixll hore ee uu **800** xafiday, mar iaddli la same eyay luuq Soomaaliya, yadoo aanu xiligaasi jirin

macaijinjin miyuusig oo Soomaali ah, haddana isaga waxa wax baray macalin carab ahoo la odhanjiray **Bakri**

Cabdilaahi Qarshe heestii ugu horeysay ee uu laxan Soomaali ahsaaro waxay ahayd "Ka kacaay - kama - kama yirnidee...Kiinyuu Gubee" oo rnidhaheeda isagu sameeyay, waxaana Cabdilaahi ugu xigay Heelooyinkii ay ka midica ahaayeen: Iskushuban, Beerdilaacshe, Nuqul, Damaq, (~i1, Carwo, Rakaad, ~os, Olol, Taah, Gargaar, Maandeeq, iyo kuwo kale oo badan. Dhinaca wadaniga wuxuu heesuhuu laxanku sameeyayay waxaa kamid ahaa

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Labada maammul-goboleed ee Soomaali land iyo Puntland oo beryahan dambe aanu xidhiidhkoodu fiicnayn isaga oo ka hadlayana wuxuu curuiyey heestan la magacbaxaday *barasho* waxaanu yidhi:

Baddu waa biyiyo milix
Dhulku waa bannaaniyo
Buur iyo dhiriyo webi
Dharku waa baftiyo shiid
raggu waa biriyo seed
Dumurku waa suniyo badhi
Barashada aadmigu
Waa boqol kun oo nooc!

Kob bakhayl ammaanyahay
Baroorteeda goombaar
Bahda saarta gaarida
Fuluhuna billaawaha
Kula booday geesiga
Waa bulunbulkii aar
Beerdhigay ateerada
Atoorkuna baguugaha
Fidhimada badh kaga tegey!

Dirir booca lays jaray
Yaa seef la boodoo
Bayr lahaa colaadaha?

Nugul yaa ubaaqoo
Boholaha xargagan tubay?
Neef yaa bireeyoon
Bisinkana haleelayn?

Ninka qaalin baydada
Boodaan iskaga xidhay
Ma bareeyey neefkaa
Mise baaq dugaag noqoy?

Daran yaa barriinsaday
Ku negaaday boocdheer
Seerihii ban cawleed
Barniyey kalgacalkii
Aan kuu binniixshee
Haasaawe bawsigu
Beryo kuuma fiicnee
Boqorkiyo dhaclaha tuur
Guurkana bishaa Soon
Safar hayska baaqdee
Kala beegso qayrkay!

Ku baraarug saadaal
Inta uu bakayluhu
Bayaan raad u dhigikaro
Haddase faalka kuu baxay
Burcad subag mar weeyaan
Marna waa baroordiiq
Inta badani maaftahay
Ubadkana rag bawbadan
Marna waa carruurbeer
Bilistiyo habloo qudha
Waxse aad u badantahay
Inaad labada buurood
Badhtankooda jeestahay
Hadday baaddey sheekadu
Baadisoocda xoolaha
Maydhaanki baabba'ay
Adna beerlaxawsiga
Bi'iwaaye igadaa
Aan kala bogsoonnee!

Shimbiryahow duryamayaa
Adigaaba duuloo
Daruuraha dushoodiyo
Hawadaa dawaafee
Dusha maygu qaaddaa
Halkay dahabo joogtiyo
Dunidii siraadnayd
Degdeg maygu celisaa?

Damacu waa belaayee
Adigays dulleeyoo
Dalshisheeye doortee
Sawkan geeli dayr dhala
Nirgihii durduriyeen
Awrkii dabarka lagu xidhay
Doobkii ciyaar guday
Sawtan dahabadaadii
Diriciyo jinaa xidhan
Ee darartayee wacan
Darxumana u dheertahay
Adigeys dulleeyoo
Daydaygaa ku dhaamee
Doqon yahow isdaba qabo!!

****
Naftu male waxay weydee
Ma masaar liqbaan ahay?
Mise mayey la mooddii
Ginow muuqa dheerrayd
Ayuu raacay maankii?

Mudka cadaha laga jaro
Maraqii macaanaa
Maydhanaanki caanaha
Malabkaa la muudsado

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Ka ka maagay baan ahay
Murgayeey sidaan ahay?

War ma masaar liqbaan ahay
Mise mayey la mooddii
Ginow muuqa dheerrayd
Ayuu raacay maankii?
Murgayeey sidaan ahay?

Jacayl maayad weeyaan
Mawjadaha ku saaroo
Kugu laala meel dheer
War ma masaar liqbaan ahay
Mise mayey la mooddii
Ginow muuqa dheerrayd
Ayuu raacay maankii?
Murgayeey sidaan ahay?

Ma jacayka meeraa
Midigtayda soo galay
Murgayeey saidaan ahay
Mise mayey la mooddii
Ginow muuqa dheerrayd
Ayuu raacay maankii?
Murgayeey sidaan ahay?

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