# Far Maay Rasmé Eh

| | | | | | |
|---|---|---|---|---|---|
| B | T | J | JH | D | |
| R | S | SH | DH | G | |
| F | Q | K | L | M | |
| N | NG | NY | W | H | Y |

A E I O U É

- Maay
- Mahaa
- English




GOBTÉ ELIF MAAY
2023

# Tusmé

## Maay


- Gobté Elif Maay ……. …..04
- Quraanké Kariimké i shalgeddiisénaanté aféte ……05
- Mahadnag ……..……...06
- Golol ……...……..07
- Reegjer ……..07
- Dedaaledi istiqlaalké ku reed ……..……...08
- Ha noolayowké dhaginké ……..……10
- Rasmiyeeyowké elif maayké ……...……....11
- Fuliyowké i edeegsédowké farté af maayké ……13
- Hooris ……14
- Farté elif maay ……...……15
- Sher'égé elif maay ……...……....16
- Misaal ……...……18
- Bayaang ……..……19
- Telé ……20


## Maxaatiri


- Guddiga Elif Maay ……..22
- Quraanka iyo kala duwanaanta afafka ……23
- Mahadnaq ……..……24
- Hordhac ……...…… 25
- Taxane taariikh ……..……25
- Dadaallada gobannimada ka dib ……...26
- Soo nooleynta dhaqanka ..……29
- Aqoonsiga af maay ee heer qaran ……...……....30
- Dhaqangalinta iyo adeegsiga farta af maayga ……...……...31
- Gunaanad ……..33
- Farta ……..33
- Sharciga farta elif maay ……....33
- Tusaaleyaal ……...……...35
- Bayaan ……...……...36
- Talo soo jeedin ……...……...37


## English


- The committee members ……...……40
- Acknowledgement…….....41
- Quran and the diversity languages ……..42
- Introduction……...……...43
- Historical Background ……..……. ..43

- Post-Independent Efforts……..……..44
- Cultural Renaissance ..……46
- The Recognition of Af Maay as Official Language……...…….....47
- Implementation and Use of Maay Language Script..……..48
- Conclusion……...50
- Elif Maay alphabets……50
- Basic Rules Governing Elif Maay Script……....51
- Examples ….……...……53
- Declaration……...……...54
- Recommendations…..…...……..55
- Biographies of the committee members ..……..67
- The reviewers ……71

# GOBTÉ ELIF MAAY

Gobté dhikaallé Farté Maay way lé biyey dhamaadké kulunké Elif Maay e ku dhiyi beledké Borås, Sweden. Gobtung way léké kallefey ini ha gooyang Far Maay rasmé eh.

Kulunké Borås way golollis fidiidey goobté nebéddé o magaashe liing kasaw (Center for Peace Building Initiative, CPBI) i Jaalliyéddé Koofur Orsé Soomaaliya, Sweden, billi Luuléyé 27 -29, 2018. Gobté way ku koobynta siyeed fatiir o shal eh:

Professor Mohamed Haji Muktar, Aaw

Professor Abdi Mohamed Kusow, Galéng

Professor Abdullahi Shiekh Manur, Fatiir

Abukar Sheikh Ahmed (Abukar Albadri), Fatiir

Dr. Omar Moalim Ahmed, Fatiir

Dr. Omar A. Sheikh Abdurahman, Fatiir

Adan Batar, Dhikaal-Haay

Sharif Mohamed Haji, Dhikaal-haay

Fatiirre hoolliyo way ing shal bahaasey lammé qiibood. Qiibté dersowké afké i tang sanaadé. Qiibté dersowké afké way léké kallifey ini diraasé haku suubiyang reegjerké Farté Elif Maay, waané ha gooyang farté rasmégé eho léké abtugé dooné Af Maayké. Qiibté sanaadé way léké kallifey ini galang sanaaheed siyaang qiibté dersowké ké suubiyaayang farti léké afaaf tegé lahaayi qorowké Af Maay.

GOBTÉ ELIF MAAY
2023

بسم الله الرحمن الرحيم

# Quraanké Kariimké i shalgeddiisinaanté aféte

Quraanké kariimké eh shal geddiisanaanté aféte umudo, duul i shelé way inku dhikénta sifé ku tirséng sifooyinké léké gorodaw Eebbe sanaadis i taagddis wiinantiye, wayné taas daliil ing ehé Aayaddé Quraanké e lessé ké abtugung.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِين

*“Eebe Alamédooshey way ké edé uumoowké semedo i dhulké i shal geddiisénaanté afking i namuunking taas way tusmé ing eta duulké wal gorodké eh”*

(Gulibé : 22)

# Mahadnag

Mahad dhong way ing sugunaatey Eebbé Wiiné Subhaanahu wa Ta’aalaa (SWT) oo nii manneysédi muslingnémaadé, nii karaameyi aqlé, fiyaawang i umré uné ké gebégebaayné hoollung muhiimké eh waané megeské leh.

Mahaddaas unné Ilaahey wiinow ing nagaané ba’dishe, gobté Elif Maay way mahad gooné eh ing jeediyaase affar af-gorod o si wiing liing gorodaw, haanas o shal eh Prof. Abdalla Umar Mansuur, Prof. Morgan Nilsson, Dr. Salim Alio Ibro, i Dr. Mohamed Abdulqadir Eno.

Affartaas af-gorod, way telé ku jeysideené fedheesiyowké Elifké i sher’igé farté Af Maayké, taas o maddi Gobté ha saarté Affartaas Af-Gorod léké kalléfi ini hubiyow ké suubiyang, walaagi teleediyo eh né haké darang.

Way kele mahad noo mudéné bogollaal Soomaali i kaalmeyayaal ajnabi eh meel kasté hi roogené o nii dhiirré giliyeng ing duubédowké hoollung megeské ummudeed leh o uné taabshe ké jerni muddung dheer.

Way gooné haang inké Mahadnagaane Prof. Lee V. Cassanelli, Prof. Ali Jimale Ahmed, Md. Mohamed Nuuh Ali, i Virginia Luling o kaalmé hagér laang eh ku jeysédeng dhiirégiliyow dhikaallé farté Elif Maay, taas o yo ké eddaayeng diraasooyinsho ké saabséng fahanké bulshydé Soomaalidé.

**Sanaadé**

Gobté Elif Maay way ing mahadnagaase Abukar Albadri o dedaal wiing giliyi sakamowké i sanaadé kutaabkung.

# Golol

Soomaalidé way ké dowahaase afété i lehjedé shal geddiiséng; Maay i Mahaané eying haang inké wiwiing. Aféteedas i lehjedoogas kooné mé abtugunaayni ilaa 1972di, wayné asalinghaaytey helliis laang sanaahed, to siyaasé iyooney to diimed. Dooddiné way inké wiinayteyiniaféteedas Soomaaligé léké abtugé far Arabi umbo Laatiing.

1972di way lé qaadédey far Laatiing eh o ké abtugumaasé *af-Mahaa* sheleedis. Af Mahaatirégéné way léku dhikey afké sheleedis o rasmigé ku eh arlaadé. Ké weelowké Af-Mahaagé afké sheeldis o rasmégé ku eh arlaadé way hoosingdhikdey dhagénki tanaadké haayi i aféteedy iyooney lehjedoogi umutté.

1976ti, duul dereeng gali ya way abuurené urur magaashey lé erraw Af-Yaal, dereensho inké wiing-né way haayey dhoorowké i ha noolayowké dhaginké Af-Maayké.

1980ki, Af-Yaal badéng ye maamulki militerigé ing jeysédi hir-hirow, hendedow, i dilow, haano keleené way ké qasbénaadené ini arlaadé ku fariirang. Af-Yaalki fariiri ya haayeng haani hindiseng faro léké abtugi *Af-Maayké*. 1994ti faroogas tootiyo o linké magé dari Elif Maay ya léké ansahiyi kulunki 1ad e Urur Ilmiyeedké webiya (Inter-Riverine Studies Association ISA) o léké qobédi Toronto, Canada, Nofembar 4, 1994ti. Wali ku dombooyi deménkaas, bah wiinté Af Maay ké dowahaasé way edeegsédaasey farté Elif Maay.

# Reegjer

Qarnégi 13ad, Aawow Barkadlé Yusuf (Sheek Yusuf Al Kowneyng), o haayi wilé Ilaahey o ing dhalédi gobolké Bokool Soomaaliya o eedné linké towaaw qaabké usé Af Maayké inké fududaayi shagéle afké Arabigé (*Elif lé kordhowey*, *Elif lé hoos dhowey*, *Elif laa godi*) ing fududaayi dugsiileyté abtuggé iyooney akriyowké Quraanké kariimké eh.

Dhamaatké qarnégi 19ad, Aawow Sheek Ibdillé Isaak (1796-1869) way ha bang dhikey oowsaang usé ké faséraw tiirite Islaamké usé o uskédaw Quraanké Kariimké eh i Hadiiské Nabégé Nebedgiliyé i Nahariis Eebehey korshey weela, oowsaantas badiidiye mal abtugné illa hatté.

Sheek Uways Ibn Muhammad al-Barawi (1846-1907) way edeegsédey farté Arabigé maddi usé abtugaayi *qasa'idki us*é dijhiyi o haayeng Af-Barawaani, Af Maay i Af Tunni. Sheikh Uweys way haayey qof eed ing fiiré dheer waané afyaalnémédé i doo-karnimaadé Ilaahey ing hibeeyi.

Way ba ku fikirey se léng deersiye diinté Islaamké dadké reer baadiyaagé Soomaalidé eh, way ing baahédey ini usé lé kooyé hal abuurshey, kaas o haayi far Af Maayké léké abtugé koré, kaas o eh afké luku edeegsédaw koofurté Soomaaliya. Sheek Uways way ing arégey farté Arabigé tab léng edeegsédé koré fidiyoowké diinté Islaamké i dariiqédé Qaadiriyédé, koonfurté Arabiya, Koonfurbaré Aasiya, Soomaaliya i Barégé i Afrikédé Dhatté illa Kongo.

Sheek Uweys way kele ing edeegsédey Af Maayké isti'imaar diid. Misaalké inké muhiimséng way haayey baytinshey Af Maayké usé ké sheegi dilki Kabtang Shekki (Cecchi) 1896ti waané haayi Qunsulki Teliyaanigé ing fédhiyi Zanzibar i 81 askar Telyaani eh o léké dili Lafoole, waané 25km Koonfur Orsé ku higté Hamar (Mugdishé).

1940ki aakirshey, Mustaf Sheek Hasséng (1927-1983) way hindisey far Arabi i Lating tooné ing haayné o usé inké telé galiini Af Maayké léké abtugé i aféte kelé e Af Maayké lé hariiré, fartaas o léng gorodaayi *Barkadliya* (Farté Barakeyséng), wayné léngké magé darey Aawow Barkadlé Yuusuf.

Demenké Teliyaanigé wakiilké ku haayi Soomaaliya (1950-1960), way ba Taliyaanigé ha direy dhagéng-gorod le erraw Enrico Cerulli i af-gorodiyaal lé dereereng o shal haayeng Martino Moreno i Mario Maino sé ing deraaseyang far Laatiing ké lug leh. Marki maamulké Teliyaanigé deersiyi arrinté Majliské Deegaanké Soomaalidé 1951ti, Majliské way iské rahey Af Arabigé ini nagédé afké rasmégé o Arlaadé weeldhédaasé.

Sébé haatté, shinkaas Raadiyow Mugdishé way lé ha ku dhiyé jerey barnaamijyé ké bahaayeng Af-Maay i Af Mahaatiri illa lahaku deerayi 1959ki demenkaas o dowlaadi ké meel-deerké haayti (Assemblea Legislativo), ha saarti shar'i amaraw ini Af Maayké léku reebé Raadiyow Mugsishé. Intaas ku reed Soomaaliya way huroowtey waané midoowtey 1-ti Luuliyé 1960 ki, yeedo linku helliiné far léké abtugé koré aféte Dalké.

# Dedaaledi Istiqlaalké ku Reed:

Maamulki dowlaadi madanigé (1960-1964) way abuurey Majlis-Afeedké Somaaliyé billi Oktobar 1960ki sé ing weydiyang sédé inké roong léng abtugé koré af Soomaali yeedo fiiré gooné eh lé siyaw aféte Arlaadé, gooné haang dhénégé sanaadé, waané haké war nagaang dowlaadé billi Maarso 1961ti, ini haké helliyang hal far oo léng edeegsédé koré aféte i lehjedo Soomaalidé kullésho.

Deraasé dheer ku reed, majliski way ogaadey ini ededké asaasigé Af Soomaaligé deerayang 44 ed; saas dartiye farté mustaqbalké dalké léng suubiyaw ini nagété to metalaasé aféte kullésho.

Majliské eeda inké eddaayi bayaanshey ini Af Maayké i aféte lé hariiré leying lammé ed umbo ku badéng o gooné ku eh Mahaatirigé hatténé leying mudnaang eh ini léké daré far Soomaalidé lé qoraw. Way muhiim ehé ini maanké léké haayé dereenké majliské haaysédi o haayi ini ké helliyang far Soomaali léké abutugé koré aféte Soomaaligé kullésho, mahaayné Af Mahaatiri sheleedis.

Majliské way fiiriyey 18 farood, o 11 ku too eh haayeng asali, 4 haayeng Arabi, i seddé farood o haayeng Laatiing. Farté af Maayké Mustaf Sheek Hasséng way lahaaytey 42 haréf, wayné nagétey farté lammaad kaalémoogi 11-ti farood e laha jeediyi.

Faro Arabigé ké saleysénaayeng, yeedo lé oggolaadé kori diinté hegshe hoo léku fiiriyé, hatténé buuyé waayeng shuruudogi faro léng dijhiyi. Haang ké saleysénaayeng Laatiinké shuruudo badiinsho buuyé koreng, laaking isti'imaar i gaalé neebang hegshewa léng qaadédé waayi. Wayné aang nagatey weerti: *Laatiing Laa Diingu*, taas o ku turjumaasi dereenké umutté dhatiye ku jeri.

Asbaabé diimed i asbaabé siyaasé ya gudégudaayeng muwaaféqédi majliské wayné taas sheenteyiniseddé fatiir o muhiim eh o ké jereng Yaasing Usmaang i Ibreeyéng Haashiiniku ruqsooysédeng gudégé yeedo taas jerto Faroogi *Osmaniyya* i Arabigé buuyéwaayeng shuruudogi. Hubéng kelé o muhiim haayti, taas o eh Mustaf Sheek Hasséng, oo haayi guddoomiyé degmé, waané haayi hubénté sheleediye e Af Maay ké dohowaasé o waané ing



doodasé, ya way léng beddeley degmédé Bal'ad, wayné ing suurté galé waaytey ini usé Majliské lé shageeyé. Sébé haaté, Majliské walbé ké helliyé waayi, dowlaadiné way iské ratey ini Arabi, Ingiriis i Teliyaani haadang aféte rasmégé eh.

Maamulki dowlaadi lammad e madanigé haayti (1964-1967), way ing weerdhétey majlis ku koobéng seddé aaléng ajnabi eh, haanas o UNESCO kafaalé qaaddi. Ulmaadas o shal haayeng B. W. Andrzejewski, S. Strelcyn, iyoonay J. Tubiana, ya billi Maarso 1966ti kooyeng Mugdishé, beledkéné way shinkaas jiljilaayené Bang-bahoow léké diidénaayi farté Laatiinké eh. Ulmaadi UNESCO ha dérti way reed inké nagédeené faroogi hor la hang jeediyi, wayné wareysédeené dadki faroogas ha jeediyeng badénsho. Sébé haatté, Majliské UNESCO kafaalé qaadiné telé sheené waayi, saas jertooné way eed ing saluugené faroogi Soomaaligé asaligé haayeng i haani Arabigé haayeng. Saluugsho ku soké way ing badénaayené ini ha jeediyaayeng faro Laatiinké eh ini wal lé kulé bahé.

Inqélaabki Oktobar 1969ki, Mohamed Siyad Barré way dhisey maamul militeri o léng biyi 'Golaha Sare Kacaanka (GSK)' maamulkaas o 1971ti usiiné abuuri Majliské Af-Soomaaligé, wayné amarey ini af haku telé biyé, waané éniské wereeréné farté léké dhéké lahaayi.

Abtugoowké farté siyaasi lutté léng giliyi. Rung haanténé, 21ti Oktobar 1972di, sinnidki 3$^{ad}$ e inqélaabké, elékobtara way lahaku deediyey haanshiyaal midéb badéng leh o ké abtugéng far Laatiing. Elékobterté way haanshiya deedidey maddi kor maraasi dadki gaardégé ké maraayeng Tarbuunké hortis, yeedo fédhiyeng madé i marté sharéf.

Geekas léku billaawé, fartaasa rasmé léké weeli, yeedo waané dad yerley akriyé koreng. Soomaalidé Af-Maayké i aféte kelé ké dowahaasé, islé geenémaadasa ogaadeng ini fartaas ké abtugémaasé Af Mahaatiri sheleedis. Dawlaadi militerigé way billaawtey ini qofki amé duulki ku horkooyé ini afké dhulké inké dhooshé, yeedo edeegsédaasé fikir faataadhug eh o haayi midnémaadé afké i dhaginké dalké sé léng go'doomiyé aféte dhagéme kelé o dalké. Fartaas sé qaadédowshe dadké léngké qasabé ya Af Mahaatiri linké weeli afké shaleedis o Arlaadé rasmé ku eh, wayné linké magé darey "Afké Aayow". Taas o yas i quursé ké nagéti umutté Soomaalidé eh o aadiyo inké dohowaané Af Mahaatiri.

1974ti, way lé billaawey ololé far barow eh o billeeréng sé lang welbé o Soomaalidé ku méd eh léng bare abtugowké i akriyoowké Af Mahaatirigé. Ololégé far barowké way léku hool giliyeey shagaalégé madanigé eh, askarté i iskooleyté. Dugsiidé kullésho sinédkaas wal hiri, dugsiiley tiroodiyo ké dhowté 25,000 ya way léng direy buuliya sé maalémiing inké nagédang dadké buuliya roogang.

Falkaas sidé kor hanké tilmaangni, way abuurey nasiib dorré wiing, weyley haki reebey dhagénki Soomaalidé ko sheleedis, taas oo sheenti ini dhaginké Af Maayké o tanaadké eh meellé léku biyo walby la hangkuuké darné dhaginké i walbaréshoodé dalké.

Intaas way ku doréné,iniAf Mahatiri sheleedis léng qaadédé afké dalké, way shaké i muwaaféqé dorré ku dha abuurtey umutté dhatiye muddunti rajiimki mileterigé jeri. Arrintaas way kele qiib wiing ku qaadétey burburké dowlédnimaadé naftiye.

Maddi maamulki askarté lé ridi, billi Janaayé 1991ti, sheegidoowki ini Soomaali letté dhagéng i af kooley eh buri, waané wal ku dabé kooyi. 1994tii, way ha bang bahey Ururké Daraasaadké webégé, o kulungshey koowad islé qaadédey far Laatiing eh o Af Maay ké abtugémaasé waané lé erraw Elif Maay.

Farté Af Maayké lahaské rahi wesinkaas way ku koobénaaytey 34 haréf o iniiské jereng shiblé i shagél. Shibléyaalké way shal haayené: B, P, T, J, JH, D, TH, R, S, SH, DH, G, GH, YC, F, Q, K, L, M, N, NG, W, H, Y. Shagélkéné way shal haayené: A, E, I, O, U, AA, EE, II, OO, UU, i hal shagél shorongshoor eh (Y) hoo shiblé ku hor maré. Misaal: dugsy, serby iwt.

Way jere seddé shiblé i hal shagél o gooné ing eh Af Maayké haanas o edsho léngku helaané Af Mahaatirigé. Wayné shal eyiiné **JH**, misaal: jheer, jhiring, jhiir. Saas o kelé haréfké **NG**, misaal: Angkaar, lang, oong iwt. Haréfké **YC**, misaal: ycaaycur, maayci iwt. Shagélké goonégé ing eh Af Maayké way eya **Y,** misaal: Baah**y**, baady iwt.

Dedaalké hormariyowké Af Maayké, way eed ing hoogeysédey maddi ISA billaawti Dooteelké *Demenedung* 1996ti, o haayi Dooteel akadeemik o afar biloodlé eh, waané ha bandhikaayi diraasaad ilmiyeyséng ké saabséng Aféte i dhagame dadké degaaw koofurté Soomaaliya. Dalké gudaasheyné way haku bahey Jaraa'id inké muhimsényiing *Arlaadi* (1992) o Af Maay haki baha jeri; *Juba News* i Reegay Times o la aasaasi sénédki 2000. Dooteelkas way aasaasené seddé dhallinyeré o shalhaayeng Abdifatah Mohamed Ibrahim Geesey o haayi war-sakangké (Editor) dooteelké, Abukar Albadri i Abdiyow Husseeng Dhegaal o masuul ku haayeng ha saarowké, dhikaallé i sanaahiské (Design) Reegay Times.

Islé Abukar Albadri i Afyaal Sahal Maalang Iisé way kele ha saarené Dooteel billiibé méddo ha bahaayi o le erraayi DOWKÉ (2000).

Dedaalle méké ekaanyné haang kor ké husung sheleediyo, wayné istowis muduné ini bulshoodé af Maayké ké dowahaasé o ké nool waaqowké Yurub ya yooné dhinisho ku galeng dedaaledi dereeri.

Bulshoodas o usé hordereer ing haayi Abdulqadir Abukar Dhalib ya way mooré-dhikeené madél bulsheedka le erraw ***Somaliska -Maaytalande Folk***, taas o ké guuloysiti ini ha saarté Dooqaadka *Hogol 2019*, waané furté horungté hormariyoowké Af Maayké eh dalké Sweden.

# Ha Noolayowké Dhaginké:

1991ti, Fannaaniinté Arlaadi, ya Baydhowé léké aasaasi sé léng bedbaadiyé, waané léng dhooré dhahalké afké maayké, o ku mid eying muusikédé, masrahiyaadké i gobeye i suugaanté kelé Af Maayké. Fannaaniinté Arlaadi badénsho way fanké ké jereené muddung dheer o deerasé illa 1959ki, méddaas o Raadiyow Mugdishé roojhiyi barnaamijeedi Afké Maayké waané léngké hiiliyi Af Mahaatirigé.

Geeki mariidi, fatiirre Fannaaniinté Arlaadi way haku shageeyené maamulki rayidké i ki askarté, wayné haayené maallémiing, shagaalé dowlé i askarbé. Maallinké muusikadé Abdulqadir Ali Hassang (*Baarudey)*, way tiriyey goboyké "Ay tiréngney magaageng, islé tiirineng" sé hang nagété sharéfti umutté. Goboykaas way léku suubiyey muusikédé léké furaayi Raadiyow Baydhowé i nashiidki Dowlaadi Arlaadi, Litté Gobol, *1995ti*.

Afyaal Isaak Nuurow Eedéng oo léng gorodaaw (Isaak Abgaalow), way allifey gobiyé badéng, wayné ku mid ehé Mawqéf Mujaahid i Isly Goroneng o usé ké kiyaayi shu'uurté umutté sé léng bedbaadiyé dalké, dadké i dhaginké.

Afyaal Mohamud Hajé Mohamed (Tarash), oo hubéng ku haayi fanaaniinté Horseed, haayiné langké 1978ki alléfi heesté *Doobnémaadey* taas oo léng arégi hees haku horjeedé siyaaséddé

rajiimki askarté, wayné liinku dugudey shagédi Horseed, wayné lé hirey afar séné. Heesoshey way léng arégey *Ka'aandiid* o lénglé jeedi (dowly diid), laaking umutté way eedingjeelatey goboykishey haayi *Sabbé Sabbaabu*.

Abdillahi Abdirahman Hasséng (Daash) usiiné way allifey heesé ké too eying *Felek*, (1975), *Sahang*, (1978), laaking haang eed shu'uurté dadké inkiyaayeng way haayeené *Iské Diing* (1992) i *Dhaar* (1993).

Raadiyow Baydhowé way billaawey faafiyowké heeso Maayké eh, muusikédé, gobiye, dheel dhagémeedké i haasawké, wayné nagédey horseedké hanoolayowké dhaginké Maayké. Rung haangti, Raadiyow Baydhowé way haayey ki inké horreeyi ebed barnaamijyi Af Maay goonéingeh ha biyé, waané léku degéngsédé.

1992di, Fannaaniinté Arlaadi way ha biyaayena warteelki magaashey le erraayi "Arlaadi", waané hang bahaayi si teel teel eh, Dooteelké Arlaadi way léké daaba'aayey Baydhowé. Way kele ha biyi jereené fiidiyowyaal heesé, rubaayédé i dheel eh.

Way kele ha noolayeené faafiyowké i barashoodé Af Maayké, yo o ké saleeyayang Gobiy, Bayténg, Dheel, Adar, Weglé, Nabé-Ammaang i Dikré.

Way kele ha noolayeené sheeky ariiredi dhagéngké o Reegayté la haku deeri, waané ku méd haayeng Gekogeko i Diilley/Tiilley.

# Rasmiyeeyowké Elif Maayké:

Far Latiinké lé dooriyé way raallé giliidey dadké Af Mahaatirigé ké dowahaayang ho lé adeegsédaw ed Arabi eh, misaal C – o dhuunké hortis haku bahaaw, waané ing dhékémaw haréfké Arabigé "'ayn" ع misaal (cimri) i X o ing dhékémaw haréfké "ha" ح, misaal (xafiis) iwt

Way lis warsédé kore ini Majliski Af Soomaaligé o jeri muddunti Siyaad Barre ini ké daré kori ededké ing gooné eh Af Maayké misaal: JH (*jhiir*)), NG (*Wang*) i YC (*Ycaaw*) o Majliské af Soomaaligé 1961ti i Majliské UNESCO 1966ti haké télmaameng reboorediyo jerowké ededké ing goonédé eh Maayké. Way meelas ke edé ini qaadéshédé far Laatiinké doorséng haayti wal siyaasé qabiil ké lug leh, umutté Maayké arréntaas way ing haaytey jhabki inké dorénaayi o dowléddiyo ké suubidi.

Lahaku bilaawé 1970ki, ulmaadé Afmayké way bilaawené deraasédé ilmiyeyséng o ké saabséng ha noolayowké dhaginké. Afyaalké hoolliyo way dheliidey ilmé tanaad eh, wayné misaalké ku méd ehé goboyké Mustaf Sheek, *Sheleedeya* (1973), i silsiliddi Sahal Maalléng Issé e *Huburow* (1974), i heesky Muktar Mat Yarrow, *Dooyow* (1976).

Af Yaal sheleedis ley mé haayné dadké ing surumeng bedbaadiyowké Af Maay,way yooné dedaal Aakademik eh ha bangdhikeené ulmé badéng o hor dereersho eyi Dr. Mohamed Haji Muktar o usé Shahaadédé Mastarké ké qaadédi ku dowahoowké i hor éndhékowké taarékdé Arlaadi *Taarikh al-Isti'mar al-Itali fi al-Sumal Hatta 1908* (1973) i Doktooraadshey o usé kuuké doodi dereenké siyaasigé e Arlaadé *al-Sumal al-Itali fi Fatrat al-Wisayh Hatta al-Istiqlal 1950-60* (1983) i maqaallé i kutubté usé alléfi. Misaal: *The Emergence and Role of Political Parties in the Inter-Riverine Region of Somalia from 1947-1960* (1989), *The Plight of Agro-Pastoral Society of Somalia* (1996), *Historical Dictionary of Somalia* (2003), i

*Language Marginalization, Ethnic Nationalism and Cultural Crisis in Somalia* (2010). Deraasédoogas wayba dadké ké abuurené dereeng billeeréng o dhanké siyaaséddé i dhaginké eh.

Burburké ku reedné isbeddel mug leh ye ké dhiyi deraasaadké Soomaalidé. Deraasaadké deménkaas o késaabséng asbaabo sheeni burburké, waykele karbuuné ké daarené asaaské Ilmégé i dhagénky umutté Af Maayké ké dowahaasé. Kutaabko Dr. Ali Jimale Ahmed éniis jeeyi *The Invention of Somalia* (1995) way eddaayey jerowké Fikréd aaminséng taarigdé umutté Soomaalidé ini sidiyebé kuraafaat i beeng siyaasédeyséng haayti.

Buug islé abtugeng Catherine Bestmen i Lee Cassanelli *the Struggle for Land in Southern Somalia: The War Behind the War* (1996), o haayi maqaallé lé niis sheené waané ké saabséng isdiidké dhagéng-dhaqaalégé o sheeneng olké sokeeyé. Way ba ha bangdhékeené daliil marég mé doonté eh o muujhiyaasé sidi dhaginké umutté Maayké ké dhohowaasé léng suuliyi.

Diraasédé kelé ilmigé bulshédé ké saabséng o arrimoogas ku dowaheng way ku too ehé buugé Dr. Virginia Luling *Somali Sultanate: The Geledi City-State Over 150 Years*, (2002), i buugé Dr. Bernhard Helander *The Hubeer in the Land of Plenty*: *Land, Labor &Vulnerability Among a Southern Somali Clan* (2000), i diraaséddé Dr, Mohamed Eno, *From Linguistic Imperialism to Language Domination* (2016) and Engineer Ahmed Qasim Ali, Land Rush in Somalia, 20024.

Hormar kelé o muhiim eh ya léku deeri dhanké diraasaado baréshoodé taarigdé umutté Soomaalidé. Burbuké ku reed daraasad usé ha saari Dr. Abdi Mohamed Kusow way beenidey kuraafaadki lé ilmiyeeyi o erraayi “Soomaalidé afko i dhagénkowa iské eté” wayné ha jeedidey ini umutté Soomaalidé letté dhagémé i afété shéshal geddiiséng.

Way ku sii muhiimséné Dr. Kusow sidé usé ing duri kuraafaadké dhang-sheleegé eh o Soomaalidé lé ogolaaysiyey ini kaasbé horsseedi jehewereerké umutnimaadé Soomaalidé. Maqaalle Dr. Abdi Mohamed Kusow *The Somali Civil War: A New Perspective*, (1994), i *Peace and Stability in Somalia: Problems and Prospects* (1995), i *The Somali Origin: Myth or Reality* (1995) i buugé usé éniis jeeyi: *Putting the Cart Before the Horse: Contested Nationalism and the crisis of Nation State* (2004). Deraasédis ké eeddéng bulshé dhoodhoobké Soomaalidé way kullésho ku qiib qaadideené fahanké runté eh o bulshédé Soomaalidé dhinégé dhagéng-dhagaalégé i aféty.

Deraasaadké kor la haké sheegi way ba galéng wiing ku jeysédeené fahang erraw afké rasmégé eh o Soomaalidé way ku koobinya lammé lehji o asaas eh, Maay i Mahaatiri, sédé geeké dastuurké ké ed.

Diraasédé afeed ya yooné ha bang dhikenginibeeng lé dhoodhoobi haaytiiniSoomaalidé afkooley ké dowahaasé kulléshe. Misaal feylé way ehé, Marcello Lamberti buugjhey *Map of Somali Dialects in the Somali Democratic Republic* (1986), i buugé John Saeed *Dialectical Variation in Somalia* (1982) haanas o eddaayeng Soomaalidéinileté lehjedé shéshal geddiiséng.

# Fuliyowké i Edeegsédowké Farté Af Maayké

Ta'abké dheerayey lahangali ha noolayowké Af Maayké i dhagénshey ku reed, ulmaadé Af Maayké way horingsii hoojhiyeené fuliyooyké farté Maayké. 1998kii, Dr. Salim Alio Ibro way abtugey qaamuus Af Jiiddé eh, *English Jiddu Soomaali Mini-Dictionary*. 2007diiné, Dr, Mohamed H. Mukhtar i Dr. Omar M. Ahmed way yooné abtugeené qaamuuski inké horreeyi o Ingriis i Maay eh *English-Maay Dictionary*, yo o fiiriyeng alaaqédé ku dhahooyté Maayké i lehjedo Soomaalidé kelé. Dr. Mukhtar i Dr. Ahmed qaamuuskésho way edeegsédeené (GN) meellé geeki mariidi léng edeegsédé jeri (YC), hatténé léng bedeli (NY) 2019.

Fawsi Barrow (2004) i Abdalla Madkeer (2009) way ka shal abtugeené kitaabediyo Mastarké is baal dhikowké Aféte Maayké i Arabigé. Barrow way is baal dhikey dhinégé edké, *Dirasah Taqabuliyyah Bayna al-Lughah al-Arabiyyah wa Lughat al-Maay al-Sumaliyyah 'Ala al-Mustawa al-Sawti*. Madkerné dhinégé sarfégé, *Dirasah Taqabuliyyah Bayna al-Lughah al-Arabiyyah wa al-Lughah al-Maay al-Sumaliyyah Ala al-Mustawa al-Sarfi*. Lammaadé Mastarbé way léké aqbaley Ma'ahadké Deraasaadké Aalamigé eh o Kartoum.

Labaatunki sinné inké dombooyti edeegsétoodé madél bulsheedké léké hariiraw way galéng wiing ku jeysédeené fidiyoowké Af Maayké i dhagénshey. Inté eed léng tilmaamé koré way ku to ehé Liban Mohamed Hussein, o léng gorodaaw Liban MaiTV way Af Maay ké faafiyaayey Waaqowké Ameriké i aduunké kelé usé o social media edeegsédaw.

Doorké inké muhiimséng o kiinanté ku qaadéti hormariyowké Af Maayké way salké ké haayey bogtaalli Soomaali Bantu, yo o degeng Ameeriké waané ké dowahaayang Af Maay.

La haku bilaawé 2003 illa 2007di qiyaas haang 13,000 Soomaali Bantu kiinang eh ya Ameeriké lé ha dijhiyi. Geeké, bulshédé Soomaali Bantu e ké nool Ameeriké eeda inké dhurooweng beldaanté yo degénying yer i wiinbé. La haku bilaawé Atlanta, Georgia illa Lewiston, Maine.

Bulshédé Soomaali Bantu e Ameeriké ké nool way eleeng ing qaadey Af Maayké yeedo sé rasmé eh inké edeegséti madél bulsheede, warér, faallé, muusiké i filémé.

Dadké horboodké inké eh dhinégé bulshédé way ku mid ehé Osman Ali Burow o léng kasaaw Mukey o tebiyé ku eh kanaalké Somali Bantu Channel e Youtube-ké haku jeediyaw Barnaamijyé ké saabséng siyaasé i bulshé, gooné haang arrémo Soomaali Bantu, guud haangné kiinanté dhong.

Way kele jere barbaar kelé o ku méd eying Muktar Ali Ameriké i Mohamed Muktar Nudka, o tebiyéyaal ku eh Somali Bantu TV, raadiyé Af Maay eh o ké dowahaw umuuro Soomaali Bantu. Waysii jere duul kelé o ké magé dheer W*adajirBoyz* o ha saarayang filimé, dukumentaariyé i Kookood.

Filinké inké magé dheer o Wadajir Boyz suubiyeng waané Af Maay ké dowahaw waylé erreeyé "*Intaadan Guursan Wax Barro*". Yeedo filinké magaashey Mahaatiri eyi ya hatténé jiliyaalké Maay ké dowahaayang. Inké dombooyti, way jere duul i shaksiyé ha saarayang heesé Af Maay eh o *hip hop* eh, kang inké magé dheerné magaashey way lé erreeyé Rahim Alpha. Heesoshey linké jeelé way ku too ehé *Sheeké*.

Billi Nofember 4tiye 2014ti, Horunté Dhisoowké Nebeddé (Center for Peace Building initiative CPBI) o fidhéshe eyi Savannah, Georgia, i Majlisky edeegé Bulshédé e Reegaay usuuné fidhéshey eyi Toronto, Canada way isku kaallédeené Huské Labaatung jerké Elif Maay, meellas way ku dowaheené akiyaar iniiské jerang Soomaali i shesheeyé haanas o yo dhong afsho aayow Af Maay ing haayné, kuléshooné way ku qiib galeené diraasédé eddaayasé ini Af Maay eyi Af gooné eh, waané ku gu' wiinyé Af Mahaatirigé.

Ulmaadé istowiské mudung wayké jereené Dr. Mohamed Nuh Ali o Professor Taariik dhikaw ku eh Jaama'ddé Carlton, Canada; i Dr. Lee V. Cassanelli o usuuné Professor Taarik dhikaw eh, waané eh maamuleegé Horunté Diraasaadké Afriké, Jaama'addé Pennsylvania, Philadelphia, USA; Dr. Dahabo Farah, Ulhaayki horé e Akademiyaadé ilmégé, Fanké i dhaginké (Somaali Academy of Science, Art & Culture) i Kulliyéddé Aféte e Jaama'addé Umutté Soomaaliya i Dr. Ahmed Osman Bacuudah, Maallén Aféte dhikaw i Barfasoor ku eh, Dugségé degmédé Bodø, Bankgata Scole, dalké Norway.

Maddi kulunké leedi, way lé abuurey Majlis léké kalléfi mideeyowké faro Elif Maayké. Majliské wéy kulung ké qobodey beledké Borås e dalké Sweden, billi Luuliyé 2018, usé o lé kaallédaaw Horunté Dhisoowké Nebeddé (Center for Peace Building initiative CPBI), i Jaalliyédé Koonfur Galbeed, Sweden. Kulunké Borås way siyaadiyey dereenki léng qabi helowké far Maay eh o dhimaatéréng. Taas dartiye kulunkaas way léké abuurey Majlis ku koobéng shang fatiir oo shal eh: Dr. Mohamed Haji Mukhtar, Dr. Abdi Mohamed Kusow, Dr.Abdullahi Sheikh Manuur, Dr. Omar Moalim Ahmed, i Abukar Sheikh Ahmed 'Albadri', i Dr. Omar Abdulkadir Sh. Abdurahman, wayné guddé farsamé haang léng biyey, Aden Batar i Sharif Mohamed Haji.

Dedaalké badéng o dhowantung guddégé ha siyaadiyi ya way eleeng ingkiyey dereenki umutté Afké Maayké ké dowahaasé, wayné ha badatey buug abtugow, madél bulshé abuurrow i joornaallé kullésho Elif Maay ké qoréng abtugow.
Professor Abdullahi Sheikh Manuur way abtugey qaamuus Af Maayké eh, *Afyaalké Af Soomaaligé Maayké* (Mugdishé, 2016), Ahmed A/Kadir Nur (Shiine) way ha saarey buuggé *Silsiladdii Fankii Sahal Macalin Ciise*, Ali Haji Ali i widaayedis way abtungeené kitaab le erraw, *Elif Maay* (Mugdishé, 2015).
Siyaasidé hegshe, dedaalkéng ijtimaa'igé i ulmaadé wedang way kalléfey ini kulumeedi nebeddé, gooné haang, ki Arta, Djibouti, 2000, i ki Mbegathi, Kenya 2003di, ini léké ansahiyé ini dastuurké dalké léké qoré ini afké Arlaadé eyi; Soomaali (Maay i Mahaatiri).

Way towoow muduné doorki Ururké RRA ku qaadéti ini Soomaali i'tiraafté ini Af Maay nagédé af qaréng rasmé eh. Saas hegshe Dastuurké ku meel deerké eh o Jamhuuriyéddé Federaalké Soomaaliya, way faqradis 5: ké taalle; "Afké rasmégé eh o Jamhuuriyéddé Federaalké Soomaaliya ini eyi Af Soomaali (Maay i Mahaatiri)".

**Hooris**

Dastuurké Soomaaliya way balléng qaadeyé ini afké Soomaaligé rasmégé eh eyi (Maay i Mahaa tiri). Wayné intaas dheeré, Islaamké ini eyi diinté dalké, waané tilmaamaw goroshoodé Aféte badéng ini bedbaadé ké jerté. Hadiis luku weriyi Nabégé SAW way errey "*Man ta'allama lugata qawmin amina min makrihim"* o ma'anaashe eyi Qofki qoom afsho barédé way ku bedbaadeyé dhagértiyo.

Dhagéme bersho way ahamiyé wiing siyaayané shumugté weseme bersho, misaal, maagmaagté reer Finland erraasé "*Dowahoow qaléngu, shumugné dehebu"*. Haano keleené way qederiyaayané muhiiméddé afké. Laaking inté badéng mudnaang wiing siyaayané sé saraay leh ing dowahowké: Saraay ing dowahowké way haaytey wiliné eta to léké helaw qeddering bulshé o ké saleyséng hikmé i maamus.

Haang mudnaanté bulshé helaw way edeegsédaayané doo saraay leh. Lang welbé afshey ya sumutis eh.

Labaatunki séné laha moodi, dedaallé wiing ya jereng, Gobté Elif Maay way qobotey kulumé lékélé tellédaaw, ummuté badiinshe, dalké gudaashey i binaanshey sé léng dhimaatéré, léng toosiyé, waané léng rasmiyeeyé farté Elif Maayké.

Way lé hube ini jerté baahé bulshédé ing qabté dhimaatérowké i rasmiyeeyowké farté Elif Maay. Yeedo jedboodas lé ku duulawa Gobté Elif Maay way léng duubey rasmiyeeyowké Farté Elif Maayké. Dedaal dheer i hoolé muddé badéng dereereng o Gobté waqté ké biidi dartiyo way laha saarey ini farté lessé ké nudung eté farté rasmégé Elif Maay. Gobté way kelé ké booridey dowladdé, gooné haang hey'ado federaalké, dowléd goboleedyédé, Wasaaréddé Walbarashoodé, hay'ado Qaanuunké, hay'ado aalamigé eh o Soomaaliya ku kaalmeyaayang dhismeedé dowlédnémaadé i ururre bulshédé madanigé eh kulisho ini sé rasmé eh ing fuliyan farté Elif Maay.

# Farté Elif Maay

Gobté Elif Maay way islé gorotey waané ha jeedidey ini farté Elif Maay ku koobénté labaatung i kow (21) shiblé i li (6) shagél, sidé lessé ké abtugéng:

**SHIBL**É

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| B | T | J | JH | D | b | t | j | jh | d |
| R | S | SH | DH | G | r | s | sh | dh | g |
| F | Q | K | L | M | f | q | k | l | m |
| N | NG | NY | W | H | n | ng | ny | w | h |
| Y | | | | | y | | | | |

**SHAGÉL**

| | | | | | |
|---|---|---|---|---|---|
| A | E | I | O | U | É |
| a | e | i | o | u | é |
| AA | EE | II | UU | É | |
| aa | ee | ii | uu | é | |

# Sher’ige Farte Elif Maay

Sé ling sehelé farté Elif Maay, Gobté Elif Maay way islé gorotey shuruudogung lessé ké abtugung o eh sher’iye aasaaské ing eh dhékowké Elif Maayké.

1. Elif Maay way ku koobénya 27 ed o shal eh 21 shibléyaal i 6 shagél.

   Misaal:

   - Shiblé: B T J JH D R S SH DH G F Q K L M N NG NY W H Y
   - Shagél: A E I O U É

2. Harfo Elif Maayké way linké edooyeyé sédé Abjadké Arabigé, yo o ling abtugaw sédé harfo Laatinké.

   Misaal:

   B (Baa), T (Taa), J (Jiim), JH (Jhaa), D (Daal), R (Raa), S (Siing), SH (Shiing),

   DH (Dhaa), G (Gaa), F (Faa), Q (Qaaf), K (Kaaf), L (Laam), M (Miim), N (Nuun),

   NG (Ngaa), NY (Nyaa), W (Waaw), H (Haa), Y (Yaa)

   A (Aa), E (Ee), I (Ii) O (Oo) U (Uu) É (é).

3. Elif Maayké méké jerang shibléyaalkung edsho: C, P, V, X, KH i Z.

4. Harfo Elif Maayké way inké jerne seddé ed X, KH, i C o ké jerang Mahaatirigé.

5. Elif Maayké way ing goone ehé seddé ed JH, NG, i NY o Mahaatirigé inké jerné.

6. Elif Maayké way kele gooné ing ehé shagél kor dhowéng (É) (diacritics).

7. Elif Maay way lé edeegsédeeyé summudé ku to eying jiiting (-), i hamsé (’).

8. Harafké NG wilishey way galeeyé kelmeddé dhatiye amé reedshe. Hoobbé usé galé kelmeddé dhatiye, G-dé wal ku tabe. Misaal: Ming, = Minké

9. Hoobbé NG ké higsité G kelé, way waajib nagédaasé ini jiiting (-) lé edeegsédé, sédé tinggur, o nagadaasé ting-gur, sanggal o nagédaw sang-gal.

10. Hoobbé harafké NG galé kelmeddé reedshe sédiisa léké dhaafé. Misaal: lang, ming, ting, sang, bung, i beeng.

11. Hoobbé NG dhatté gallé N kelé ké higsété NG sidiye ye ling dhike. Misaal: Aang+né = aangné, sheeng+né = sheengné, hiing+né = hiingné.

12. Hoobbé NG dhatté gallé shagélna ku dambooya sidiyee yaa léké dhaafee. Misaal: Eedinga, Eerangu, Wanga.

13. Hoobbé lammé shiblé o is leh iské rahang haréfko reedshey, waané ing haayné shid jiitinga lé edeegséde. Misaal: Nusshe, = Nus-she.

14. Elif Maay way leya harfé shidémaayang o deerayang 10 haréf o shal eh: B, T, D, R, S, G, F, L, M, i N. Misaal: Ibbeer, hatté, muddung, toorré, massaf, edeeggé, affuuf, hellis, lammé, dhanné.

15. Harfo lammaanté eh way ku koobényiiné shang: JH, SH, DH, NY i NG. Misaal: Jhaabé, Shaaté, Dhalé, Nyaanyé i Lung.

16. Wali sher'iya kor ké abtugung ku moqong, way léké bayaaniyeeyé nahwégé i qaamuuse Elif Maayké.

17. Gobté Elif Maay ya ha saaré doonté wali sher'é eh o dheerad eh.

Misaal:

| | A | E | I | O | U | É |
|---|---|---|---|---|---|---|
| **B** | Bal<br>Baanyé | Bed<br>Beer | Bil<br>Biid | Bohol<br>Boog | Bus<br>Buur | Bér |
| **T** | Taf<br>Taalil | Telé<br>Teesé | Ting<br>Tiir | Tolmé<br>Toorré | Turaaw<br>Tuuring | Télaantil |
| **J** | Jaw<br>Jaah | Jehé<br>Jeer | Jilé<br>Jiir | Jowaang<br>Joodaré | Jug<br>Juudang | |
| **Jh** | Jhab<br>Jhaabé | Jher<br>Jheerar | Jhibisé<br>Jhiif | Jholong<br>Jhowlis | Jhus<br>Jhuug | Jhéjhahé |
| **D** | Dar<br>Daangjher | Dersé<br>Deersis | Diig<br>Diing | Dog<br>Dooré | Dugsé<br>Duunyé | Dédaar |
| **R** | Raké<br>Raang | Reg<br>Reed | Ri'<br>Riismé | Ror<br>Roob | Ruqé<br>Ruung | Rémmé |
| **S** | Sab<br>Saab | Seddé<br>Seed | Sibir<br>Siing | So'<br>Soor | Subé<br>Suubbis | Sébbé |
| **SH** | Shafar<br>Shaaf | Shelé<br>Sheew | Shirif<br>Shiif | Showlé<br>Shoob | Shur shumug | Shéb |
| **DH** | Dhanné<br>Dhaang | Dheré<br>Dheef | Dhilmaanyi<br>Dhiirré | Dhow<br>Dhoobé | Dhur Dhuuré | Dhés |
| **G** | Gal<br>Gaal | Gembé<br>Geed | Gibil<br>Giir | Gorgor<br>Goof | Gurbaang<br>Guumow | |
| **F** | Far<br>Faraanté | Feris<br>Feeré | Fir<br>Fiid | Fonqor<br>Fool | Furé<br>Fuujhé | |
| **Q** | Qaré<br>Qaarang | Qerqer<br>Qeer | Qiblé<br>Qiil | Qor<br>Qoor | Qumbé<br>Quursé | Qésaas |
| **K** | Kalaankal<br>Kaal | Kebed<br>Keerow | Kisto<br>Kiinjhé | Kor<br>Koor | Kur<br>Kuud | Ké |
| **L** | Lab<br>Laab | Legding<br>leer | Libee<br>Liilow | Lo'<br>Loog | Ludaay<br>Luuf | Léng |
| **M** | Madé<br>Maag | Megel<br>Meel | Ming<br>Miirow | Mogdé<br>Moos | Mukuy<br>Muuné | Méng |
| **N** | Namuung<br>Naar | Nebed<br>Neebang | Nirig<br>Niib | Nolol<br>Noog | Nur<br>Nuur | Nébér |
| **NY** | Nyawey<br>Nyaanyur | Nyegeeg | Nyisaang<br>Nyiig | | Nyukow<br>Nyuurishé | |
| **NG** | Aa**ng**<br>A**ng**kaar | Ee**ng** | Ii**ng** | Oo**ng** | Uu**ng** | Éng |
| **W** | Warang<br>Waalé | Wenné<br>Weel | Widaay<br>Wiir | Worbé<br>Woot | Wulé<br>Wuuw | |
| **H** | Hang<br>Haang | Hebed<br>Heeng | Hiraab<br>Hiing | Hogol<br>Hoog | Hurbung<br>Huur | Hél |
| **Y** | Yas<br>Yaabis | Yebdhaal<br>Yeembé | Yibil<br>Yiimbis | Yo<br>Yoong | Yub<br>Yuungé | Yéb |

# Bayaang

Yeedo lé qedderiyaw Dastuurké Jamhuuriyéddé Federaalké Soomaaliya qodobké 5aad o dhikaw: Afké rasmégé eh o Jamhuuriyédé Federaalké Soomaaliya way eya Af Soomaali (Maay i Mahaatiri), Af Arabigéné afké lammaad eyi.

Yeedo lé qedderiyaw baahidé wiing e léng qabé dhagéng giliyowké Afké Maayké o eh Afké rasmégé eh o Jamhuuriyédé, waané bulshédé dalké nus-shey fadaayang ini yo afsho rasmégé eh (Af Maay) ké fehemang dastuurké dalsho.

Gobté Rasmiyeeyowké Elif Maay o muddung dheer haké hoolinaayti rasmiyeeyowké farté Maayké, way sé rasmé eh hang jeedidey:

- Dowléddé Federaalké Soomaaliya, yeedo gududaasé waajibaadshe dastuurigé eh, inisé rasmé eh ing dhagéng giliidé qodobké 5aad e Dastuurké dalké, ini afké (Maay i Mahaatiri) sé iské to eh inku dhagéng giliidé guud haang hafiise dowléddé kullésho.
- Barlamaanké Federaalké Soomaaliya, lammaadis ming, yo o gudédaayang waajibaadsho dastuurigé eh o ké huséng qodobké 5aad e Dastuurké Jamhuuriyéddé ini yo sé degdeg eh ing abuurang galéng Baarlamaani eh, taas o sé rasmé eh guud haang dukumintiyaalké Baarlamaanké o ku to eying ajendiyaalké, farriimo, heerérké, helliise, borotokoolédé, i digowké, yo dhong ké abtugang Af Maay i Mahaatiri sé dhowaang bulshédé dalké ing helang huquuqdé yo ing leying ini fehemang, telené ké weeldhédang heerérké dalsho.
- Wasaaréddé Walbarashoodé Jahmuuriyéddé Federaalké Soomaaliya, yeedo gudédaasé waajibshe dastuurigé eh o ké huséng qodobké 5aad e Dastuurké ini afké i dhaginké Maayké ké darté guud haang hoolo hafiisediye i laamoshe walbarashoodé, o ku mid eying qiibté manaahijté i imtihaanaadké, islé méddaasné dhisté Majlis Imtihaanaadké dalké ké diyaariyaw Af Maay si inké diyaaridé umutté Af Maayké ké dowahaasé.
- Wasaaréddé Dastuurké Dowladdé Federaalké Soomaaliya, yeedo gudédaasé waajibshe dastuurigé eh o ké huséng qodobké 5aad Dastuurké, ini dastuurké dalké ing suubidé Gob Rasmé eh o ké abtugdé Af Maay, méddaasné bulshédé Afké Maayké ké dowahaasé ing sehellé ini yo afké aadiyo ké akriisédang, ké fehemang, waané telé kuuké biisédang dastuurké dalké.
- Guud haang maamul goboleedyédé dalké, yo o gudédaayang waajibaadsho dastuurigé eh o ké huséng qodobké 5aad e Dastuurké, ini sé rasmé eh ing dhagéng giliyang edeegséshoodé afké Maayké o yo ing edeegsédaayang guud haang hool maalmeedké hafiise maamulleediyo, sé dadké dhong ing fehemang, waané inku faa'ideysédang edeeggé bulshédé yo ing qobodaayang.
- Guud haang hey' ado gargoyké dalké, yo o gudédaayang waajibsho dastuurigé eh, ké huséng qodobké 5aad e Dastuurké ini guud haang edeegé gar goyké ké darang Afké Maayké, yeedo muwaading welbé hag ing leyi huquuq buuté o dastuuri eh ké helé gargoyké hortis, huquuqdas way ku to ehé ini lang welbé afké usé fehemaaw (Maay umbo Mahaatiri) ké helé edeeggé gargoyké dalké.
- In guud haang hey'ado aalamigé eh o Soomaaliya ku kaalmeyaayang dhismeedé dowlédnémaadé, haanas o ku méd eying UNDP, UNESCO, UNSOM, UNICEF iwt, way luku fadeeyé ini qedderiyang Afké Maayké, maddi kooyté galéng ku jeysédowké edeeggé huquuqul insaanké.

- Guud hang qiibo kor ké huséng, i lang welbé o masuul ku eh edeeg dadwiiné walé nagédoobbé way waajib ké eh fuliyowké qodobké 5aad e dastuurké dalké

**TEL**É

Farté Af Maayké rasmigé eh o Gobté Rasmiyeeyowké Elif Maay ha biidi way lélé harbiyaayey muddung 48 siné ku badéng, seddiidi siné inké danboytiné eeda ing hoogoysédeng dedaaledas, saas dartiye Gobté Elif Maay way ké teliyaase:

1. Dowladdé Federaalké Soomaaliya ini majlis rasmé eh ing biidé sé manhajké ta'liinté dalké linké suubiyé qiib Af Maay eh o wal ké barédé korang dhallé ké dhaléti waané ké dowahaasé Afké Maayké, haanas o ing fehemé korné afké Mahaatirigé.

2. Ini maamul goboleedyédé, gooné haang kang Koonfur-Orsé, Jubbaland, Puntland, Galmudug, Hirshebeelle i Gobélké Banaadir, ini sé degdeg eh ing dhagéng giliyang edeegsédowké afké Maayké heer maamul i heer ta'liing lamaadébé; maadaama maamul goboleedas ké hoos noolying dadké inké badéng o ké dowahayang Af Maay.

3. Ini manhajké dalké léké daré Af Maay sé dhallé ummutté Soomaalidé kullésho ing fehemang aféteediyo, Maay i Mahaatiri.

# *Farta Maayga ee Rasmiga ah*

## 2023

GOBTÉ ELIF MAAY

# Guddiga Elif Maay

Guddiga Rasmiyeeynta Farta Elif Maay waxaa la asaasay dabyaaqadi Shirki Boras, Sweden. Guddigan waxaa loo xilsaaray inay soo go'aamiyaan Far Elif Maay oo loo dhan yahay. Shirka Boras waxaa qabashadiisa iska kaashaday Xarunta Nabad Sameenta, (Center for Peace Building Initiative CPBI) iyo Jaaliyadda Koonfurgalbeed Soomaaliya ee Sweden; waxaana lagu qabtay Boras bishi July 27-29, 2018. Guddigu wuxuu ka kooban yahay siddeed xubnood:

Professor Mohamed Haji Mukhtar - Guddoomiye

Professor Abdi Mohamed Kusow – Guddoomiye Kuxigeen

Professor Abdullahi Sheikh Manur – Xubin

Mr. Abukar Sheikh Ahmed (Abukar Albadri) – Xubin

Dr. Omar Moalim Ahmed – Xubin

Dr. Omar Abduqadir Sh. Abdurahman – Xubin

Md. Aden Batar – Xogheyn

Md. Sharif Mohamed Haji – Xogheyn

Xubnaha Guddiga hawshooda waxay u kala baxeysay labo qeybood. Qeybta qoraalka afka iyo qeybta xogheynta. Qeybta qoridda afka waxaa loo xilsaaray in ay daraasad ku soo sameeyaan sooyaalka farta afka Maayga, ayna isku soo raacaan farta rasmiga ah ee uu afka sida ugu sahlan ugu qormi karo, iyada oo la tixgalinayo dhawaaqyada oo dhan. Qeybta xogheynta waxaa loo xilsaaray in ay guddiga ka caawiyaa dhammaan wixii farsamo iyo fududeyn ah ee ay hawshu u baahan tahay, iyaga oo dhammaan shir hawleedyada kala qeyb galaya xubnaha guddiga.

# Mahadnaq

Mahad dhammaanteed waxay u suganaatay Ilaahey Subxaanahuu wa tacaalaa (SWT) oo naga dhigay Muslimiin, mama siiyey caqliga, caafimaadka iyo cimriga aan hawshan ku qabaneyno. Mahaddaas Alle ka sokow, waxaan mahad iyo gallad u jeedineeyna afar af yaqaan oo caan ah, kuwaas oo kala ah: Dr. Cabdalla Cumar Mansuur, Dr. Morgan Nilsson, Dr. Saalim Caliyow Ibrow, iyo Dr. Mohamed Abdulqadir Eno oo dhammaantood talooyin wax ku ool ah naga siiyey heer u sameeynta Farta Elif Maay.

Talooyinkooda aad bay nooga caawiyeen huffidda iyo tayada farta Elif Maay oo uu guddiga soo bandhigayo. Waxaa kale oo Mahadnaga mudan boqollaalka Soomaalida ah ha ahaadeen kuwa dalka ku sugan ama kuwa dibadda ku nool oo dhiirragalin aan xad lahayn na siiyay, noona samray muddadii dheereyd ee aan ku hawlanayn diyaarinta farta Elif Maay.

Mahad gaar ah waxaa iska leh Prof. Lee V. Cassanelli, Prof. Ali Jimale Ahmed, Md. Mohamed Nuh Ali iyo Marwo Virginia Luling oo taageero aan la koobi karin siiyay dadaalka loogu jiray soo shaacinta iyo ifbixinta Elif Maay, ayaga oo taa ku muujiyay diraasaadkooda ku saabsan dheellitirnaan la’aanta fahanka bulshada Soomaalida.

**Naqshadeynta Buugga**

Gobté Elif Maay waxay Abukar Albadri uga mahadcelineysaa naqshadeynta buuggan

GOBTÉ ELIF MAAY
2023

بسم الله الرحمن الرحيم

## Quraanka Kariimka iyo kala duwanaanta Afafka

Quraanka kariimka ah, kala duwanaanshaha afafka bulshooyinka kala geddisan, kooxaha iyo shaqsiyaadkaba, waxaa uu ku tilmaamay in ay ka dhigan tahay mid ka mid ah awoodaha Ilaahey, sida ku cad aayaddan hoos ju xusan.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ

*“Calaamooyinka Alle waxaa ka mid ah abuuridda samadaha iyo dhulka iyo kala duwanaanta afafkiinna iyo midabyadiinna , arrintaasna calaamooyin ayaa ugu sugan kuwa wax og”*

(Guliba: 22)



# Hordhac

Dadka Soomaliyeed waxay ku hadlaan tiro luqado iyo lahjado ah; Maay iyo Maxaatiri ay yihiin labada luuqadood ugu waaweeyn. Ma jirin Luuqado iyo Lahjado Soomaliyeed oo la qorey illaa 1972dii, ayadoo ay sabab u aheyd heshiis la'aan ku saleysnaa dhinacyada farsamada, siyaasadda iyo diinta, kuwaas oo quseeyey in Af Soomaaliga lagu qoro Far Carabi ama mid Laatiin ku saleysan.

Si kastaba ha ahaate, 1972dii, qoraal ka Af-Maxaatiri ku salaysan Latin ayaa la dhaqangaliyey, ayyadoo Af-Maxaatiri laga dhigay afka rasmiga ah ee dalka. Go'aaminta in Af-Maxaatiri uu yahay afka keliya rasmiga ka ah dalka waxaa ay wiiqday dhaqammadi hodanka ahaa, afafki iyo lahjadahi kale ee dadka iyo dadka Soomaaliyeed.

1976dii koox aqoonyahanno ah ayaa sameeyey urur horumariya afka iyo dhaqanka Af-Maayga, kaas oo ay u bixiyeen Af Yaal, iyada oo ay ujeeddadoodu aheyd sidii loo badbaadin lahaa, loona horumarin lahaa Afka iyo dhaqanka Maayga.

Sanadihii 1980-maadkii Maamulkii Militariga ee dalka heystay wuxuu xirxiray, handadey, qaar diley, qaarna ku qasbay in ay dalka ka barakacaan inta badan xubnihii Af-Yaal. Xubnaha dalka ka barakacy ayaa ku dadaalay in ay ka shaqeeyaan oo ay soo saaraan faro lagu qori karo Af Maayga. Tan iyo bilowgii 1994tii, mid ka mid ah farahaas, Elif Maay ayaa lagu ansaxiyey kulankii 1aad ee Ururka Cilmi Baarista Webiyadda (Inter-Rverine Studies Association) oo lagu qabtey Toronto, Canada, November 4, 1994. Wixii ka dambeeyey xiligaas, bah waynta ku hadasha Afka Maayga waxey adeegsadaan farta Elif Maay.

# Taxane Taariikh:

Qarnigii 13aad, Aawow Barkadlé Yuusuf (Sheek Yusuf Al Kawneen), oo ahaa weli u dhashey gobolka Bakool, Somaliya ayaa dejiyey nidaam uu u sameeyey sida loogu dhawaaqi karo shaqallada carabiga ee uu ku saleeyey Af Maay, taas oo caan ku ah *Elif lé Kordhowey*, habkaas uu Aawow Barkadle Yuusuf dejiyey ayaa ka dhigay dhigista iyo akhrinta Quraanka mid aad ugu fududeeysey ardayda dugsiyada Qur'aanka.

Dhamaadkii qarnigii 19aad, Aawow Sheekh Ibdillé Isaak (1796-1869) ayaa Qur'aanka iyo Axaadiista Nabiga (CSWS) ku sameeyey tarjumaad hab suugaaneed ku saleysan, laakiin inta badan aan qorneyn ilaa maanta.

Sheikh Uways Ibnu Muxammad al-Barawi (1846-1907) wuxuu isticmaaley farta Carabiga, markii uu ku dejinayay qasaa'idkiisa afafka Barawaaniga, Af Maayga iyo Af Tunniga. Sheikh Uways wuxuu ahaa qof leh aragti istratjiyadeed iyo hibo luuqadeed oo aad u qota dheer. Wuxuu gartay, si diinta islaamka loogu fidiyo bulshada miyiga Soomaaliyeed, in loo baahan yahay far lagu qori karo Af Maayga oo ah afka ugu ballaaran ee looga hadlo gobolladda koonfurta. Shiekh Aweys wuxuu isticmaaley farta carabiga si uu diinta Islaamka iyo Dariiqada Qaadriyada ugu fidiyo Koonfurta Caraabiya, Koonfurbari Aasiya, Soomaaliya, Bariga iyo Bartamaha Afrika ilaa Kongo.
Sidoo kale ayuu Af Maay u adeegsadey aalad uu gumeeysiga kula dagaalo. Mid ka mid ah tusaalooyinka ugu muhiimsan wuxuu ahaa gabaygiisii caanka ee Af Maayga ahaa, kuna

qornaa farta Carabiga, oo ku saabsanaa dilkii Kabtan Shekki (Cecchi) qunsulkii guud oo Talyaaniga u fadhiyey Zanzibar iyo 81 askari oo Talyaani ah sanadkii 1896 laguna dilay Lafoole, oo ku taalla 25Km Koonfur Galbeed ee Muqdisho.

Dhamaadkii 1940-meeyadii, Mustaf Sheekh Xasan (1927-1983) ayaa wuxuu hindisey far Carabi iyo Latin midna ahayn oo lagu qoro Af Maay iyo afafka la xariira, taas oo u bixiyey *Barkadliyya* (Farta Barakeysan) oo loogu magacdarey Aawow Barkadle Yuusuf.

Muddadii wisaayada Talyaniga (1950-1960), waxaa cilmi baaris lagu sameeyey faro Soomaali ah oo ku saleysnaa farta Laatiinka, baaristaas oo ay sameyeen khubaro u dhashay Talyaaniga, oo kala ahaa Enrico Cerulli, Martino Moreno iyo Mario Maino, waxay natiijadii cilmi baaristooda horgeeyeen Golahi Koowaad ee Maamul Hoosaadkii Soomaalida sanadkii 1951 dii oo loo yaqaaney (Consighlio Territoriale). Dodo fara badan ka dib, Af Somaliga in lagu qoro far Laatin waa lagu heshin waayey. Sidaa darted, Golaha wuxuu si wada jir ah u go'aamiyay in Af Carabi uu noqdo afka rasmiga ah ee dalka.

Si kastaba ha ahaatee, Raadiyo Muqdisho, wuxuu Barnaamijyadiisa ku baahin jiray Af Maay iyo Af Maxaatiri illaa laga soo gaaray 1959, markaas oo dowladdii ku meel gaarka aheyd ee maamulkii wisaayada ay go'aamisay in barnaamijyada raadiyaha lagu baahiyo Af Maxaatiri keliya. Intaas kadib, Soomaaliya waxay xornimo iyo midnimo gaartey bishii Luulyo 1, 1960 kii iyada oon laheyn far loo mideysan yahay oo lagu qori karo afafkooda.

# Dadaallada gobannimada kaddib:

Dowladdi rayidka ee ugu horeysay (1960-1964) waxay magacaawdey guddi afeed oo heer qaran ah bishii Oktoobar, 1960, si ay u sameeyaan cilmi baaris ku saabsan qaabka ugu wanaagsan loo qori karo Af Soomaaliga, iyada oo la tixgelinaayo dhammaan afafka dalka, si gaar ahna diiradda loogu saarayo dhanka farsamada, waxaana lagu amray inay warbixintooda dowladda u soo gudbiyaan ugu dambayn bisha Maarso, 1961, iskuna soo raacaan hal far oo lagu qori karo afafka iyo lahjadaha Soomaalida oo dhan.

Cilmi baaris buuxda oo ay sameeyeen ka dib, guddigu wuxuu ogaaday, iskuna raacay dhawaqyada asaasiga ah ee afafka iyo lahjadaha Soomaalida inay gaarayaan 44 dhawaaq; sidaas darteed, farta mustaqbalka loo qorayo dalka waa in laga wada hela dhawaaqyadaas oo dhan.

Guddigu wuxuu si cad ugu sheegay warbixintiisa in Af-Maay iyo lahjadaha hoos yimaada, ay leeyihiin labo dhawaaqyo ama ka badan oon laga heli karin lahjadda Mahaaga, waxayna ku taliyeen in dhawaaqyadaas lagu daro qoraalka farta kama danbeysta ah. Waxaa muhiim ah in la xusuusnaado in guddiga uu hadafkiisu ahaa in laysku raaco hal far (Far Soomaali) oo ku habboon in lagu qoro dhammaan afafka iyo lahjadaha Soomaalida, aan la qorin hal af (Af Soomaali), taas oo ka dhigneyd in la qorayo hal lahjad oo noqota afka rasmiga ee Qaranka.

Guddigu wuxuu qiimeyn iyo dib u eegid ku sameeyey 18 far oo loo soo jeediyey. 11 ka mid ah waxay ahaayeen kuwo asali ah; afarna waxay ku saleysnaayeen farta Carabiga; saddexna waxay ku saleysnaayeen alifbeetada Laatiinka. Farta Af-Maayga ee uu soo gudbiyey Mustaf Sheekh Xasan waxay ka koobnayd 42 xaraf waxayna gashey kaalinta labaad ee 11kii farood ee asaliga ahaa.

Faraha Carabiga ku saleysnaa, in kastoo diin ahaan loo aqbalaayey, maysan buuxin shuruudihii waaweynaa oo lagu xirey qaadashada farta. Faraha Latin-ka ku dhisnaa, hase ahaate, way buuxiyeen shuruudihii badankooda, laakiin maadaama farta Latin-ka ay xiriir la leedahay gumeysi iyo diinta Masiixiga, qaadashadeedu way adkeyd. Xilligaas, dadweeynaha halqabsigooda wuxuu ahaa: Laatiin waa Laa Diin, “Laatiin waa diin la’aan”.

Aragtiyo la xiriira siyaasadda iyo diinta ayaa sii cakiriyey xaaladda iyo doodda, taas oo qasabtay in ay is casilaan seddax xubnood oo muhiim u ahaa guddiga, kuwaas oo ay ka mid yihiin Yaasiin Ismaan iyo Ibraahim Xaashi, waayo farihii ay wateen iyo qoraaladoodii kala ahaa Cismaniya iyo Carabi meysan buuxin shuruudahii lagu heshiiyay. Xubin kale oo iyadana muhiim ah, Mustaf Sheekh Xasan, oo ahaa guddoomiye degmo iyo qofka keliya ee ku hadla Af Maayga ee ka tirsanaa guddiga, isla markaana ahaa qofka keliya ee u ololeynayey Af Maayga, ayaa loo beddeley degmada Balcad, wayna ku adkaatay inuu sii wado hawshii guddiga. Si kastaba ha noqotee, guddigii waa uu gaari waayey go’aan loo dhanyahay, dowladdiina waxay go’aamisey in Carabi, Ingiriis iyo Talyaani ay ahaadaan afafka rasmiga ah ee dalka.

Intii lagu jiray xilligii maamulki labaad ee rayidka (1964-1967), dawladdu waxay casuuntay guddi ka kooban seddax khubaro ajaaniib ah, kuwaas oo ay maalgalisay hay’adda UNESCO. Khubaradan oo kala ahaa B. W. Andrzejewski, S. Strelcyn, iyo J. Tubiana waxay yimaadeen magaalada Muqdisho bishii Maarso, 1966, Markaas oo ay magaalada si weyn uga dhacayeen bannaan baxyo lagu diidanaa qaadashada farta Laatiinka. Gudiga UNESCO wuxuu dib u eegay farihii iyo qoraaladii jiray oo dhan, wuxuuna wareysiyo la yeeshay dadkii faraha soo bandhigay badidood. In kasto aysan soo gudbinin talo wax ku ool ah oo tixgelin leh, haddana guddigu wuxuu aad u saluugay farihi asaliga ahaa iyo kuwii ku saleysnaa Carabiga. Hase ahaate, dhaliilo badan kama ay muujinin farihii ku saleysnaa Laatiinka.

Bishii Oktoobar 1969, inqilaabkii uu hoggaaminayey Maxamed Siyaad Barre wuxuu sameeyey maamul militari, Golaha Sare ee Kacaanka (GSK), kaas oo 1971 magacaabey Guddiga Af-Somaaliga, ayagoo la faray inay ka soo taliyaaan af, aysan isku mashquulin fartii lagu qori lahaa.

Xulashada Afka ayaa aheyd mid la siyaasadeeyey, runtiina, 21kii Oktoobar 1972dii, sannadguuradii seddaxaad ee afgembiga, helekobtar ayaa hawada kaga soo daadisay waraaqo midabyo kala duwan leh oo ay ku qoran yihiin Farta Laatiinka cusub ee Af Maxaatiriga, waxaana warqadahaas lagu dul daadiyey dadkii gaardiga ku marayey Tarbuunka ay fadhiyeen hoggaamiyeyaasha iyo martisharafta munaasabada.

Maalintaas wixii ka dambeeyay, fartaas waxay noqotey mid rasmi ah, in kastoo ay dad tiro yar akhrin kareen. Dadka Af-Maayga ku hadla, iyo kuwa ku hadla Afaf kale oo looga hadlo Somaliya waxay durba garteen in fartaasi ay tahay mid loo diyaariyey dadka ku hadla Af Maxaatiriga keliya. Dhaliil lama ogoleyn oo waxaa dadka lagu khasbey in ay taageeraan iyada oo la adeegsanaayo fikradda oraneysay Soomaalidu waa isku dhaqan iyo af. Waxaana

loogu walqaley afka hooyo.  Taasoo liid ku noqotay umadda hooyadood aan ku hadleynin Af Mahatiri.

Sannadkii 1974, waxaa la bilaabay olole weyn oo akhris-qoris ah oo lagu baraayo Soomaalida, gaar ahaan kuwa aan ku hadlin Af Maxaatiri, si loo baro habka loo qoro loona akhriyo Soomaaliga ku saleysan Af-Maxaatiri. Ololaha waxaa loo abaabulay si heer qaran ah. Iskuullada iyo kuleejooyinka dalka oo dhan ayaa la xiray. Ku dhowaad 25,000 oo arday, ama dhammaan ardaydii dugsiyada hoose iyo sare ee dalka ayaa loo diray miyiga si ay macallimiin uga noqdaan.

Waxa ay dowladdu sameysay, sida kor ku xusan, in ay dhaqannadii hodanka ahaa ee Somaliyeed ku soo koobaan mid hal dhinacle ah, waxaa halkaa ku aasmey dhaqankii qaniga ahaa ku saleeysnaa Afka Maayga. Waxaa intaas ka sii daran in dhaqangelinta hal Af ay abuurtay naceyb iyo kala fogaansho ku dhacay bulshada intii uu jiray rajiimkii milatariga. Isla mar ahaantina waxay sabab u noqotay burburki dowladnimada qudheeda.

Marki xukunka laga tuuray dowladdii militariga aheyd 1991dii, fikraddi aheyd in Soomaali ay isku Af iyo isku dhaqan tahay waa ay fashilantay. Ururka Cilmi Baarista ee Webiyada (The Inter-Riverine Studies Association-ISA) ayaa Mareykanka ka soo shaac baxay sanaddii 1993dii, wuxuuna ururkaas shir weynihiisii koowaad ku daahfuray far lagu qoro Afka Maayga, taas oo loo bixiyey Elif Maay.

Fartan xuruufteeda waxay ka kooban tahay 34 oo isugu jira shibannayaal iyo shaqallo. Shiblayaashu waa: B, P, T, J, JH, D, TH, R, S, SH, DH, G, GH, YC, F, Q, K, L, M, N, NG, W, H, iyo Y. Shaqalladana waa: A, E, I, O, U, iyo AA, EE, II, OO, UU, sidoo kalena (Y) oo ah shaqal cusub, kaas oo la adeegsanayo haddii shibbane ka hor maro. Tusaale *dugsy* “Dugsi,” *serby* “Serbi” iwm.

Waxaa jira seddax dhawaaq iyo hal shaqal oo u gooni ah afka Maayga marka la barbar dhigo Af Maxaatirigaga. Waxayna kala yihiin: **JH**, tusaale jheer “shiix” jhiring “Tarar” jhiir “Magaca Deegaan Baydhowa ka tirsan,” sidoo kale xarafka **NG** Tusaale: a**ng**kaar “Inkaar” e**ng**jeg “engeg” oo**ng** “harraad” iwm. Sidoo kalena Xarafka **YC** Tusaale: **yc**aa**yc**ur “bisad” maa**yc**i “bad” **yc**aa**yc**i (yaanyo) iwm. Shaqalka u gaarka ah Af Maay waa **Y**, tusaale: baah**y** “gaajo,” baady “baadi,” iwm.

Dadaalka horumarinta Af Maayga wuxuu aad u xoogeystay kaddib markii ISA ay billowdey joornaallkeedi *Demeneedung* 1996di oo ahaa joornaal akademik oo affar biloodle ah, soona bandhiga baaritaanno cilmiyeeysan ku saabsan Afafka iyo dhaqannada dadyoowga dega koonfurta Somaliya. Dalka gudahiisa qudhiis waxaa ka soo baxey joornallo ay ugu muhimsan yihiin *Arlaadi* oo Af Maay ku soo bixi jirey; *Juba News*, iyo *Reegay Times* oo ku soo bixi jiray Af Maxaatiri iyo Af. Joornaalka *Reegay Times* waxaa la asaasay 2000, waxaana aasaaseen seddax dhallinyaro ah oo kala ahaa Abdifitah Mohamed Ibrahim Geesey, Abukar Albadri iyo Abdiyow Huseen Macalin (dhegaal).

Abuikar Albadri oo kaashanayey Abwaan Sahal macalin Ciise ayaa wuxuu soo saaray wargeys bille ah oo la dhiji jiray DOWKÉ, kaas oo gebi ahaanba ku qornaa Af maay.

Dadaalada kuma ekeyn kuwa kor ku xusan oo kaliya, waxaana xusid mudan bulshada Afka Maayga ku hadasha ee ku nool waqooyiga Yurub in ay dhinacooda ka galeen dadaaladii socday.

Bulshadaas oo uu hormuud u ahaa Md. Abdulqadir Abukar Dhalib ayaa waxay aas aaseen madal bulsheedka la magac baxday **Somaliska -Maaymaaytalande Folk** taas oo ku guuleysatay in ay soo saarto wargeyska la magac baxay Hogol (2019), furtayna xarunta horumarinta Afka maayga ee dalka Sweden.

## Soo nooleynta dhaqanka:

Sanadkii 1991dii, waxaa magaalada Baydhowa lagu asaasay Ururka Fanaaniinta Arlaadi, kaas oo ah isbaheysi loogu talo galay in ay badbaadiyaan fanka, riwaayadaha, gabayada iyo suugaanta afka Maayga. Xubnaha Ururkan badidooda waxaa ay fanka ku soo jireen ilaa 1959, xilligaas oo ahaa markii Radio Muqdisho laga joojiyey Barnaamijyadii ku bixi jiray afka Maayga iyada oo loo eexanaayey Af Maxaatiriga.

Xilligii hore, xubno badan oo ka mid ah Fanaaniinta Arlaadi waxaa ay xukuumadihii rayidka iyo rejiimki militariga ahaaba ugu soo shaqeeyeen macalinnimo, shaqaale rayid, askar intaba, kaddibna waxaa ay billaabeen soo nooleynta hidaha iyo dhaqanka Maayga. Macallin Abdiqadir Ali Hassan oo ku magac dheer (Baarudey) ayaa sameeyey gabaygii caanka noqday ee "*Ay Tiringney Magaageng, Islé tiirineng*". Waxaa heestaas loo doortay in ay noqoto Muusikada astaanta u ah Radio Baydhowa oo ah warbaahintii ugu horreysay ee Af Maay ku hadasha, waxaana sidoo kale loo qaatay astaantii calanka ee Maamul Gobaleedkii lixda gobol Arlaadi ee la dhisay 1995.

Abwaan Isaak Nuurow Eedeng oo ku magac dheeraa (Isaak Abgaalow) ayaa isagana sameeyey Gabayo sida: *Mowqif Mujaahid*, iyo *Islé goroneng* ama (Aan islafahanno). Gabayadaan abwaan Isaak Abgaalow wuxuu ku gubaabinayey dhalinyarada, rag iyo dumarba, in ay dhulkooda iyo dhaqankooda difaacaan.

Abwaan Maxamuud Xaaji Maxamed (Tarash) oo xubin ka ahaa kooxdii horseed ee Ciidanka Xoogga Dalka Soomaaliyeed, ayaa 1978dii allifey heesta caanka ah ee *Doobnimaadey*, taas oo loo arkay kacaandiid uu ku dhaliilayey dowladdii militariga. Sidaa daraadeeed, abwaan Tarash ciidammada ayaa laga eryey, waana la xiray, wuxuuna xabsi ku jirey muddo afar sano ah. Fankiisa oo dhan ayaa intaas kaddib loo arki jiray kuwo kacaandiid ah, balse bulshada aad bey u jeclaayeen, wayna u riyaaqen. Heesahiisa oo aadka loo jeclaa waxaa ka mid ahaa: *Sabé Sabaabu*.

Abwaan Cabdullahi Cabdirahman ku magac dheer (Daash) wuxuu qorey riwaayado caan ah oo ay ka mid yihii: *Felek* (1975), iyo *Sahan*, (1978). Hase ahaate, Abwaan Daash heesahiisa ugu caansan ee dhaliisha badan u gudbinayey dadka ku hadla afka Maayga waxaa ka mid ah: *Iské Diing*, (1992), iyo *Dhaar*, (1993).

Raadiyow Baydhowa oo sii deyn jiray heeso, gabayo, ruwaayado, iyo sheeko xariiro, waxaa uu noqday horseedka soo nooleeyaha dhaqanka iyo afka Maayga. Radio Baydhowa wuxuu ahaa warbaahintii ugu horreysay ee abid soo saarta misana tebisa barnaamijyo Af Maay keliya.Sanadkii 1992dii, Fanaaniinta Arlaadi waxay billaabeen in ay soo saaraan wargeys lagu magacaabo *Arlaadi*, kaas oo ka soo bixi jiray magaalada Baydhowa. Waxay kaloo soo bandhigi jireen fiidiyowyo isugu jira heeso, ciyaaro iyo riwaayado. Waxaa intaas dheeraa dib u billaabid soo saaridda suugaantii asalka aheyd ee isugu jirtay *Gobiy, Weerir, Bayting, Dheel, Adar, heesaha geela, Weglé, Nabi ammaan, Dikri iyo* sheeko xariirada *"Geekogeeko",* iyo *Diilley*.

# Aqoonsiga Af Maay ee heer qaran

Farta Laatiinka oo dhaqan rogan waxaa suurta gashey in lagu qoro Af Maxaatiri, ayyadoo xuruufo Laatin ah laga nasakhey dhawaaqoodi oo loo beddeley dhawaaq Af Maxaatiri ah. Tusaale xarafka C, oo u dhawaaqaya sida xarafka ceyn ( ع ) ee afka Carabiga, sida: Cimri. Sidoo kale xarafka X, kaas oo u dhawaaqaya sida xarafka ( ح ) ee afka Carabiga, tusaale Xafiis iwm.

Waxaa hubaal ah in Guddiga Af Somaliga oo la sameeyey xilligi Siyaad Barre talo u heli kareen dhawaaqyada Af Maayga u gaarka ah masalan, NG tusaale *wang* (caano), JH sida *jheer* (shiix) iyo YC sida *ycaaycur* (bissad ama mukulaal) ay ku dari kareen Alifbeetadi ay sameeyeen. Dhawaaqyadan oo lagu caddeeyey riboorradi Labadii Guddi Af Somali, kii 1960ki, iyo kii UNESCO ee 1966di.Waxaa marag ma doonta ah in doorashada Farta Laatinka ay guud ahaan siyaasa qabiileed ka dambeysey, taasoo u horseetey ciribtirka dhaqanka dadka ku hadla Afka Maayga.

Aqoonyahanada ka soo jeeda bulshada Af Maayga ku hadasha laga soo billaabo bartamihii 1970dii, waxay aad isugu xilqaameen soo nooleynta dhaqanka iyo kobcinta cilmi baaris la xiriirta hiddaha Af Maayga. Kaalinta abwaannada *Af Yaal* waxay si marag ma doonta ah uga muuqata gabayada Abwaan Mustaf Sheekh, sida *Sheleedeya* ee soo baxay 1973dii, iyo heesihii caanka noqday ee Abwaan Sahal Macalin Ciise (1948-2013), kuwaas oo ay ka mid ahaayeen silsiladii *Huburow* oo soo baxay 1974kii, iyo hestii *Dooyow* ee Mukhtar Mohamed Yarow (1976).

Kooxdii Af-Yaal keligood ma aheyn dadka u istaagay badbaadinta Af Maayga, waxaa sidoo kale u istaagay oo cilmi baarisyo badan soo bandhigay aqoonyahanno. Tusaalooyinka la soo qaadan karo ee hawsha aqoonyahanada waxaa horseed u ahaa daraasadihii uu sameeyey Dr. Mohamed Haji Mukhtar. Waxaana ka mid ah buuggiisa qalinjabinta Mastarka, *Taariikh al-Isti'mar al-Itali fi al-Sumal Hatta 1908*, (1973) iyo buugiisii Ph. D-da *al-Sumal al-Itali fi fatrat al-Wisayah hatta al-Istiqlal 1950-1960*, (1983) iyo cilmi baarisyo kale oo ay ka mid yihiin *The Emergence and Role of Political Parties in the Inter-Riverine Region of Somalia from 1947-1960, (1989; The Plight of Agro-Pastoral Society of Somalia*. (1996); *Historical Dictionary of Somalia, New Edition* (2003); iyo *Language Marginalization, Ethnic Nationalism and Cultural Crisis in Somalia*, (2010). Dhammaan cilmi baarisyada Dr. Mukhtar waxay iffin weyn ku sameeyeen abuureenna dareen ballaaran dhinaca siyaasadda, dhanqanka iyo dhaqaalaha.

Isbeddello la taaban karo ayaa ku dhacay aragtida cilmi bariseed ee Soomaalida muddadi ka dambeeysey burburkii Rajiimki Militeriga. Diraasadaha waagaas waxay diiradda saareen asaaska suugaanta hiddaha iyo dhaqanaka umadda Af Maayga ku hadasha. Buugga uu qoralladiisa isu geeyey Dr. Ali Jimale Ahmed *The Invention of Somalia* (1995), waxaa aad loogu muujiyey in Taariikhda la aamiinsiyey umadda Somalida ay sideedaba tahay khuraafaad iyo been abuur siyaasadeed

Catherine Bestmen iyo Lee V. Cassanelli ururintooda *The Struggle for Land in Southern Somalia: The War Behind the War*, (1996), waxay caddeeyen in sababaha ugu waaweyn keeney dagaalka sukeeye ee Somaliya uu yahay cadaadiska iyo ciribtirka dhaqameed oo lagu sameeyey bulshada Af Maayga ku hadasha.

Cilmibaarisyada kale ee muhiimka ah waxaa ka mid ah mida ay sameysay Dr. Virginia Luling *Somali Sultanate: The Geledi City-State Over 150 Years*, (2002); iyo buugga uu qoray Dr. Bernhard Helander *The Hubeer in the Land of Plenty: Land, Labor & Vulnerability Among a Southern Somali Clan*, (2000), iyo cilmi baaristii Dr. Mohamed Eno *From Linguistic Imperialism to Language Domination*, (2016).

Cilmibaaris kale oo aad muhiim u ah waa midda uu sameeyey Dr. Abdi Mohamed Kusow, oo beenisey sheeka xariireedka oranaaya Soomaalidu waa isku af iyo dhaqan, baaristaan Kusow wuxuu soo jeedinaaya jiritaanka bulshooyin Soomaliyeed oo kala af iyo dhaqan ah.

Waxaa intaa ka muhiimsan in hadda la ogaadey, bulshada lagu khasbey isku mid ahaanta dhaqanka, taasna inay sabab u noqotey buruburka dowladnimada Soomaaliya. Dr. Kusow qoralladiisa waxaa ka mid ah: *The Somali Civil War: A New Perspective,"* (1994); Peace *and Stability in Somalia: Problems and Prospects* (1995); *The Somali Origin: Myth or Reality* (1995); iyo isugeeynta buugga, *Putting the Cart Before the Horse: Contested Nationalism and the crisis of Nation State* (2004). Aragtiyadiisa ku dhisan in bulsha weynta Soomaliyeed ay ku qotonto in loo fahmo bulsho ku salaysan kala duwanaan dhaqan-dhaqaale iyo afaf.

Intaas waxaa dheer in dhammaan cilmi barisyada kor ku xusan ay gacan weyn ka geysteen fahamka marag ma doontada ah oo cilmiga ku qotoma in afka rasmiga ah ee Soomaaliya uu ka kooban yahay laba lahjadood Maay iyo Maxaatiri, oo dastuurka qarankana ku cad maanta.

Cilmibaarisya afeed ayaa iyana kashifey been abuurkii ahaa in ay Soomaalidu isku af tahay. Marcello Lamberti oo sanadkii 1986 qoray: *Map of Somali Dialects in the Somali Democratic Republic* iyo John Saeed oo qoray sanadkii 1982 buug cinwaankiisu yahay: *Dialectical Variation in Somali*. Waxa ay labada afyaqaamba daaha ka qaadeen kala duwanaanta afafka iyo lahjadaha Af Soomaaliga.

# Dhaqangalinta iyo Adeegsiga Farta Afka Maayga

Kaddib halganka muddada dheer socday, oo loo galey jiritaanka Afka Maayga iyo dhaqanka, aqoonyahanadu waxaa ay sii wadeen isku dhafidda, xasilinta, dhaqangalinta iyo u adeegga Farta Elif Maay. Sanadkii 1998dii, Dr. Salim Alio Ibro ayaa qoray Qaamuuska Afka Jiiddada, *English Jiddu Somali Mini-Dictionary.* 2007dii Dr. Mohamed H. Mukhtar iyo Dr. Omar M. Ahmed ayaa soo saareen Qaamuuskii ugu horreeyey ee Afka Ingiriiska iyo Afka Maayga *English-Maay Dictionary*, kaas oo aad u faaqiday Asalka Afka Maayga iyo xiriirka uu la leeyahay afafka iyo lahjadaha kale ee Soomaaliga. Qaamuuskan waxay Dr. Mukhtaar iyo Dr. Ahmed adeegsadeen dhawaaqyada (GN) dhawaaqa 'gna' oo ay u qaateen beddelki (YC), oo ahaa dhawaaqi Elif Maaygi 1994, markii dambena loo bedelay NY (2020).

Sanadihii 2004tii iyo 2009kii, Fawzi Barrow iyo Abdalla Maxamed Kheer ayaa daraasadoodii qalinjabinta ee Masterka waxay ku sameeyeen isbarbardhigga luuqadaha Carabiga iyo Af Maayga. Barrow wuxuu wax ka qoray dhawaaqyada, wuxuuna cinwaan uga dhigay *Diraasah taqabuliyah bayna al-Lughah al-Carabiyah wa Lughat al-Maay al-Soomaaliyah 'Calaa al-Mustawaa al-Sawti*, Maxamed Kheerna waxaa uu diiradda ku saaray baaristiisa dhinaca naxwaha iyo tiirarka afka, wuxuuna cinwaan uga dhigay *Diraasah taqabuliyah bayna al-Lughah al-Carabiyah wa al-Lughah al-Maay al-Somaliyyah 'Calaa al-Mustawaa al-Sarfi*. Labadaas daraasadoodba waxaa aqbaley Machadka cilmibaarista Caalamiga ee Khartoum.

Labaatankii sano ee la soo dhaafay, qurba joogta iyo warbaahinta bulshada iyo website-yada ayaa door muhiim ah ka qaateen dib u soo nooleynta Afka Maayga iyo dhaqanka bulshadiisa. Waxaa xusid mudan: Liban Mohamed Hussein, oo loo yaqaano Liban MaiTV, wuxuu si weyn Afka Maayga ugu faafiyey Waqooyiga Ameerika oo uu ka sameeyey TV-gii ugu horreeyey ee Af Maay adeegsada.

Kaalinta ugu muhimsan ay Somali Bantu ka qaadatey difaaca Af Maayga waxey aad uga muuqata barakaci khasabka ahaa oo ku dhacey Somali Bantu ee ku hadasha Afka Maayga oo ku naggaatey Waqooyiga Amerika laga soo billaabo 2003-2007kii. Tira aan ka yareeyn 13,000 Somali Bantu ah ayaa degey Wilaaydaha Mareeykanka badidooda, kuna baraarey magaalooyin waaweeyn iyo yaryarba, laga billaabo Atlanta, Georgia, ilaa Lewiston, Maine. Bulshada Somali Bantu Mareeykanka waxay sare u qaadeen Afka Maayga ayyagoo u adeegsadey habka isgaarsiin bulsho; dhanka warbaahinta sida TViyada, Youtubiyada ay ku tebiyaan warar, faalloyin, musik iyo filimmo.

Osman Ali Burow oo loo yaqaano Mukey wuxuu ka mid yahay horseedayaasha bulshada ku hadasha Afka Maayga. Waa weriyaha Kanaalka TV Somali Bantu
oo barnaamijyadiisa ay ku saleeysan yihiin Youtube. Mukey wuxu kanaalka ka soo jeediyaa arrimo siyaasadeed iyo bulshadeed oo ku saabsan si gaar ah Somali Bantu iyo qurba joogta guud ahaan.

Waxaa kaloo jira koox horseedyaal ey ka yihiin Mukhtar Ali America iyo Mohamed Mukhtar Nudka oo ayyana ku soo tebiya Af Maay Kanaal kale, Somali Bantu TV. Waxaa jira duul kale ku caansan filim sameeynta oo loo yaqaano *WdajirBoyz* (https://www.facebook.com/wadajirboyzvideos) oo soo saara filimmo dokumentariya iyo majaajilo. Filinka ugu caansan oo Af Maay ku hadla waa: *Intaadan Guursan Wax Baro* (https://www.facebook.com/wadajirboyzvideos). Inkasta oo filimka magaciisu yahay Af-Maxaa tiri, hase ahaate, filimku wuxuu ku hadla Af-Maay.

Ugu dambeeynti, waxaa jira shakhsiyaad iyo kooxo soo saara heeso Af-Maay ah habka Hip Hopka. Waxaa ugu caansan Rahim Alpha. Heesahiisa uga caansan waxaa ka mid ah *Sheeko.*

Bishii Nofeembar 4teeda, 2014ka, Xarunta lagu magacaabo Center for Peace Building Initiative (CPBI) iyo Xarunta Reegay Community Services (RCS) ayaa si wada jir ah u qabanqaabiyeen sanadguuradii 20aad ee ka soo wareegtay ansaxinti farti Elif Maay, waxaana halkaas cilmi baarisyo ku soo bandhigeen Aqoonyahanno Soomaaliyeed iyo kuwo ajnabi ah oo aan Af Maay ku hadlin, balse qiray in Af Maay uu yahay luuqad iskeeda u taagan kana fac weyn Afka Maxaatiriga laftiisa.

Aqoonyahannada xusidda mudan waxaa ka mid ahaa: Dr. Mohamed Nuh Ali, oo ah Brofasor taariikhda ka dhiga Jaamacadda *Carlton University*, Canada, Dr. V. Lee Cassanelli, oo ah Borofasoor dhiga taariikhda Afrika, Isla markaasna ah hormuudka Xarunta Cilmibaarista Afrika, Jaamacadda *University of* Pennsylvania, Philadelphia, USA; Dr. Dahabo Farah oo ah Guddoomiyihii hore ee Akademiyadda Cilmiga, Fanka iyo Suugaanta, isla markaasna horey u soo noqotay Hormuudkii kulliyaddi Afafka ee Jaamacadda Ummadda Soomaaliyeed; iyo Dr. Ahmed Osman Bacuudah, oo ah Barfasoor Afafka, Bankgata Scole Boda, Norway.

Waxaa shirkaasi lagu magacaabay guddi farsamo farta *Elif Maay* dib u huffid iyo hagaajin ku sameeya kana soo saara mid si rasmi ah oo la wada adeegsan karo. Guddigaas waxaa ay shir weyne ku qabteen magaalada Borås ee dalka Sweden Bishii Luulyo 2018kii. Shirkii Borås waxaa la isla gartey in si degdega loo xulo guddi Affeed oo ka shaqeeya soo saaridda farta rasmiga ah ee *Elif Maay*. Guddiga wuxuu ka kooban yahay shan xubnood: Dr. Mohamed Haji Mukhtar, Dr. Abdi Mohamed Kusow, Dr. Abdullahi Sheikh Manuur, Dr, Omar Moalim Ahmed iyo Abukar Sheikh Ahmed 'Albadri'. Waxaa dhanka farsamada ka caawinaya: Dr. Omar Abdulqadir Sh. Abdurahman, Aden Batar, iyo Sharif Mohamed Haji.

Dadaalkan cilmi baariseed iyo halganka taxana ahaa, waxay aad u kobciyeen wacyiga bulshada ku hadasha Afka Maayga, isla mar ahaantina waxaa soo kordhey buugag qorid, soo saarid joornaallo iyo baro bulsho badan oo adeegsada farta *Elif Maay*.

Professor Abdullahi Sheikh Mohamed ayaa soo saaray qaamuus cinwaankiisu yahay *Afyaalky Af Soomaaligy Maayky*. (Mogadishu: Barre Printing Press, 2016); Ahmed A/Kadir Nur (Shiine), *Silsiladdii Sahal Macalin Ciise* (Karachi:Farooq Kitab Ghar); iyo Ali Haji Ali iyo asxaabtiisa ayaa iyagana waxay soo saareen buug magaciisu yahay, *Elif Maay* (Mogadishu: Somprint, Somalia, 2015).

Heer siyaasadeed ahaan dadaaladii bulsho, siyaasad iyo aqoonyahan ee la qaaday waxaa ay dhaliyeen in shirarkii dib u heshiisiinta Soomaaliyeed, gaar ahaan kii Arta eee Djibouti sanadkii 2000 iyo kii Mbegathi Kenya ee 2003 ay ansixiyeen in dastuurka dalka uu damaanad qaadey in afky qaranka uu yahay Somali (Maay iyo Maxaatiri). Waxaa xusid mudan doorki Ururki wax-iska caabinta Reewing (RRA), uu ka qaatey u ololeeynta Af-Maayga siduu u noqon lahaa af rasmi ah.

Sidaas darteed, Dastuurka ku meel gaarka ah ee Jamhuuriyadda Federaalka ee Soomaaliya oo soo baxay wuxuu qodobkiisa 5aad ku caddeeynaya "Afka rasmiga ah ee Jamhuuriyadda Federaalka Soomaaliya waa Af Soomaali (Maay iyo Maxaatiri)".

# Gunaanad

Dastuurka Soomaaliya wuxuu damaanad qaadayaa in afka rasmiga ah ee Soomaaliya uu yahay (Maay iyo Maxaatiri). Waxaa intaas dheer, diinta Islaamka, oo ah diinta qaranka, waxaa ay dhiirigalineysaa in afafka badan oo la bartaa ay ku jirto nabadgalyo. Xadiis laga wariye Nabi Muxammad (SCWS) ayaa dhahaya *"Man ta'allama lughata qawmin amina min makrihim"*, taas oo macnaheedu yahay "Qofkii qoom afkooda barta wuxuu ka badbaadayaa shartooda" Dhaqannada qaar waxaa ay qiimeeyaan in aamusnaantu ay tahay wax wanaagsan, waxaana tusaale u ah xikmadda afka Finland ee dheheysa: "Hadalku waa qalin, aamusnaantuna waa dahab." Dhaqanna kale culeys ma saaraan muhiimmada hadalka. Si kastaba ha ahaatee, inta badan dhaqannada badidooda waxaa ay qiimeeyaan codkarnimada, iyada oo la og yahay in codkarnimadu ay tahay astaan xikmadeed oo uu qofku ku helo xushmad iyo qaddarin bulshadeed. Dadka martabada sare jooga waxay aad uga faa'ideystaan noocyada iyo xirfadaha hadalka, kuwaas oo badanaa ay isku muujiyaan afka iyo halka ay ka joogaan. In la garto afka qof uu leeyahay ayaa waxaa ay noqoneysaa summadda lagu garto qofkaas ama bulshadaas. Dadaaladu waxay socdeen mudda ka badan labaatankii sano ugu danbeeyey, muddadaas oo Guddiga *Elif Maay* ay shirar badan wadatashi ah la sameeyeen in badan oo ka mid ah bulshada qeybaheeda kala duwan ee ku sugan Soomaaliya iyo qurbaha intaba, iyaga oo hadafkoodu ahaa in la dejiyo, lana dhaqangaliyo farta *Elif Maay*. Sidaas

darted, waxaa xaqiiqa ah in ay jirto baahi guud ahaan bulshadu ay u qabto in la dejiyo, la sugo, lana dhaqangaliyo *Elif Maay*. Iyada oo taas laga duulayo ayuu Guddiga Rasmiyayenta *Elif Maay* oo xil looga dhigay soo saaridda *Elif Maay* standard ah, wuxuu si rasmi ah u caddeynaya in farta halkan ku lifaaqan ay tahay farta rasmiga ah ee *Elif Maay*. Guddiga wuxuu kaloo ku guubaabinayaa hay'adaha federaalka, dowlad gobaleedyada, dalladaha waxbarashada, hay'adaha sharciyada, hay'adaha caalamiga oo ka caawiya Somaliya dhismaha dowladnimada iyo ururrada bulshada rayadka oo dhan in ay dhaqan geliyaan farta *Elif Maay*.

# Farta Elif Maayga

Guddiga Rasmiyeeynta *Elif Maay* waxey isla garteen eyna so jeediyeen in fatra Maay ay ka kooban tahay Labaatan iyo Kow (21) Shibbane iyo Lix (6) Shaqal, sida hoos ku qoran:

| **SHIBBANE** | | | | | | | | | | **SHAQAL** | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B | T | J | JH | D | b | t | j | jh | d | A | E | I | O | U | É |
| R | S | SH | DH | G | r | s | sh | dh | g | a | e | i | o | u | é |
| F | Q | K | L | M | f | q | k | l | m | AA | EE | II | OO | UU | É |
| N | NG | NY | W | H | n | ng | ny | w | h | aa | ee | ii | oo | uu | é |
| Y | | | | | y | | | | | | | | | | |

# Sharciga Farta Elif Maay

Si loo sahlo farta Elif Maay, Guddiga Elif Maay, wuxuu isla gartay sharciyadan hoos ku qoran ee aas aaska u ah dhigidda Elif Maayga.

1. Farta Elif Maay waxay ka kooban tahay 27 cod oo kala ah 21 shibbane iyo 6 shaqal.

**Tusaale**:

Shibbanne: B, T, J, JH, D, R, S, SH, DH, G, F, Q, K, L, M, N, NG, NY, W, H, Y.

Shaqal: A, E, I, O, U, É.

2. Xuruufaha Elif Maayga waxaa loogu dhawaaqa sida abjadka carabiga, waxaana loo qora sida xuruufta (alfabeetada laatiinka)

**Tusaale**:

B (Baa), T (Taa), J (Jiim), JH (Jhaa), D (Daal), R (Raa), S (Siing), SH (Shiing), DH (Dhaa), G (Gaa), F (Faa), Q (Qaaf), K (Kaaf), L (Laam), M (Miing), N (Nuung), NG (Ngaa), NY (Nyaa), W (Waaw), H (Haa), Y (Yaa).

A (Aa), E (Ee), I (Ii) O (Oo) U (Uu) É (é).

3. Elif maay kuma jiraan xuruuftan C, P, V, X, KH iyo Z codadkooda.

4. Xuruufaha Elif Maayga waxaan ku jirin 3 xaraf oo Maxaa tiriga ku jirta, sida: C, KH, iyo X.

5. Elif Maayga waxaa u gooni ah seddex xaraf oo Maxaa tiriga aan ku jirin, sida: JH, NG, iyo NY.

6. Elif Maayga waxaa kaloo gooni u ah shaqal kordhowan (É) oo *diacritics* leh.

7. Elif Maayga waxaa la adeegsadaa calaamaddo ama summado ay ka mid yihiin Jiiting (-), iyo *hamsa* (’).

8. Xarafka NG weligiis wuxuu galayaa kelmadda dhexdeeda ama gadaasheeda. Haddii uu galo kelmadda dhexdeeda G (da) waa laga tegayaa. Tusaale: Ming = Minké

9. Xarafka NG haddii ay ku xigsato G kale, waxaa waajib noqoneysa in jiintin (-) la adeegsado, sida Tinggur, oo noqoneysa Ting-gur, Sanggal, oo noqoneysa Sang-gal.

10. Haddii uu xarafka NG galo ereyga gadaashiis sidiisa ayaa loo dhigayaa

Tusaale: lang, ming, ting, sang, bung, i beeng.

11: Haddii xarafka NG oo dhexda galay ay N kale ku xigsato, NG sideeda ayaa lagu dhaafi.

Tusaale: Aang+né =aangné, sheeng+né =sheengné, hiing+né = hiingné.

12. Haddii NG ay dhexda gasho, uuna ku xigsado shaqal, NG sideeda ayaa loo qorayaa (G-da) lagama tagayo. Tusaale: Eedinga, Eerangu, wanga.

13. Hadii laba Shibbane oo is leh ay isku xigsadaan, ayna aheyn laba laabmid, Jiintin (-) waa in la adeegsada. Tusaale: *Nusshe* oo noqoneysa *Nus-she*.

14. Elif Maay wuxuu leeyahay xuruufo labalaabma oo gaaraya 10 xaraf oo kala ah: B, T, D, R, S, G, F, L, M, iyo N. Tusaale: ibbeer, hatté, muddung, toorré, massaf, edeeggé, affuuf, hellis, lammé, dhanné.

15. Xuruufta lammaanaha ah waxay ka kooban yihiin shan xaraf sida: JH, SH, DH, NY, iyo NG. Tusaale: Jhaabé, Shaaté, Dhalé, Nyaanyé, iyo lung.

16. Wixii shuruucda dusha ku xusan aan ku jirin, waxaa lagu caddaynayaa naxwaha iyo qawaamiista Elif Maayga.

17. Guddiga Elif Maay ayaa soo saari doonta wixii shuruuc dheeraad ah.

# Tusaaleyaal:

| | A | E | I | O | U | É |
|---|---|---|---|---|---|---|
| **B** | Bal<br>Baanyé | Bed<br>Beer | Bil<br>Biid | Bohol<br>Boog | Bus<br>Buur | Bér |
| **T** | Taf<br>Taalil | Telé<br>Teesé | Ting<br>Tiir | Tolmé<br>Toorré | Turaaw<br>Tuuring | Télaantil |
| **J** | Jaw<br>Jaah | Jehé<br>Jeer | Jilé<br>Jiir | Jowaang<br>Joodaré | Jug<br>Juudang | |
| **Jh** | Jhab<br>Jhaabé | Jher<br>Jheerar | Jhibisé<br>Jhiif | Jholong<br>Jhowlis | Jhus<br>Jhuug | Jhéjhahé |
| **D** | Dar<br>Daangjher | Dersé<br>Deersis | Diig<br>Diing | Dog<br>Dooré | Dugsé<br>Duunyé | Dédaar |
| **R** | Raké<br>Raang | Reg<br>Reed | Ri'<br>Riismé | Ror<br>Roob | Ruqé<br>Ruung | Rémmé |
| **S** | Sab<br>Saab | Seddé<br>Seed | Sibir<br>Siing | So'<br>Soor | Subé<br>Suubbis | Sébbé |
| **SH** | Shafar<br>Shaaf | Shelé<br>Sheew | Shirif<br>Shiif | Showlé<br>Shoob | Shur shumug | Shéb |
| **DH** | Dhanné<br>Dhaang | Dheré<br>Dheef | Dhilmaanyi<br>Dhiirré | Dhow<br>Dhoobé | Dhur Dhuuré | Dhés |
| **G** | Gal<br>Gaal | Gembé<br>Geed | Gibil<br>Giir | Gorgor<br>Goof | Gurbaang<br>Guumow | |
| **F** | Far<br>Faraanté | Feris<br>Feeré | Fir<br>Fiid | Fonqor<br>Fool | Furé<br>Fuujhé | |
| **Q** | Qaré<br>Qaarang | Qerqer<br>Qeer | Qiblé<br>Qiil | Qor<br>Qoor | Qumbé<br>Quursé | Qésaas |
| **K** | Kalaankal<br>Kaal | Kebed<br>Keerow | Kisto<br>Kiinjhé | Kor<br>Koor | Kur<br>Kuud | Ké |
| **L** | Lab<br>Laab | Legding<br>leer | Libee<br>Liilow | Lo'<br>Loog | Ludaay<br>Luuf | Léng |
| **M** | Madé<br>Maag | Megel<br>Meel | Ming<br>Miirow | Mogdé<br>Moos | Mukuy<br>Muuné | Méng |
| **N** | Namuung<br>Naar | Nebed<br>Neebang | Nirig<br>Niib | Nolol<br>Noog | Nur<br>Nuur | Nébér |
| **NY** | Nyawey<br>Nyaanyur | Nyegeeg | Nyisaang<br>Nyiig | | Nyukow<br>Nyuurishé | |
| **NG** | Aa**ng**<br>A**ng**kaar | Ee**ng** | Ii**ng** | Oo**ng** | Uu**ng** | Éng |
| **W** | Warang<br>Waalé | Wenné<br>Weel | Widaay<br>Wiir | Worbé<br>Woot | Wulé<br>Wuuw | |
| **H** | Hang<br>Haang | Hebed<br>Heeng | Hiraab<br>Hiing | Hogol<br>Hoog | Hurbung<br>Huur | Hél |
| **Y** | Yas<br>Yaabis | Yebdhaal<br>Yeembé | Yibil<br>Yiimbis | Yo<br>Yoong | Yub<br>Yuungé | Yéb |

# Bayaan

Iyadoo la tixraacayo Dastuurka Jamhuuriyadda Federaalka Soomaaliya qodobkiisa 5aad ee dhigaya: Afka rasmiga ah ee Jamhuuriyadda Federaalka Soomaaliya waa Af-soomaali (Maay iyo Maxaa tiri), Af Carabiguna waa luqadda labaad.

Iyadoo la tixgalinayo baahida weyn ee loo qabo dhaqangelinta Afka Maayga ee ah Afka labaadka rasmiga ah ee Jamhuuriyadda, oo ku dhowaad bulshada barkeeda ay sugaayeen 6 cahdi ka badan si ay fursad ugu helaan fahamka dastuurka qarankooda.

Guddiga Rasmiyeenta *Elif Maay* oo muddada dheer ku hawlanaa soo saaridda farta rasmiga ah ee *Elif Maay*, wuxuu si rasmi ah ugu soo jeedinayaa:

- Dowladda Federaalka Somaaliya, iyadoo gudaneysa waajibaadkeeda dastuuriga, in ay si rasmi ah u dhaqangaliso Qodobka 5aad ee dastuurka dalka, kaas oo dowladda faraya in ay Afka (Maay iyo Maxaatiri) si isku mid ah uga dhaqangaliso dhammaan xafiisyada Dowladda heerarkooda kala duwan.
- Baarlamaanka Federaalka Soomaaliya, labadiisa aqal, iyaga oo gudanaaya waajibaadkooda dastuuriga ee ku xusan Qodobka 5aad, waa in ay si deg deg ah u abuuraan xogheyn baarlamaan, taas oo si rasmi ah oo siman dhammaan dukumiintiyada Baarlamaanka ay ka mid yihiin ajandayaasha, farriimaha, sharciyada, heshiisyada, borotokoollada iyo ogeysiisyada, ugu qorta Af Maay iyo Maxaatiri, si dhammaan bulshooyinka dalka ay u helaan xuquuqda ay u leeyihiin in ay fahmaan, talo ku yeeshaan, iyagoo ku qanacsanna ugu hoggaansamaan shuruucda dalka.
- Wasaaradda Waxbarashada Jahmuuriyadda Federaalka Soomaaliya, iyadoo gudaneysa waajibaadkeeda dastuuriga ee ku xusan Qodobka 5aad, waa in ay afka iyo dhaqanka Maayga ku darto dhammaan hawlaha xafiisyadeeda iyo laamaheeda, kuwaas oo ay ka mid yihiin waaxda manaahijta iyo imtixaanaadka dalka, isla markaasna ay dhisto guddi imtixaanaadka Af Maay ugu diyaariya dadka Af Maayga ku hadla.
- Wasaaradda Dastuurka ee Dowladda Federaalka Soomaaliya, iyadoo gudaneysa waajibaadkeeda Dastuuriga ee ku xusan Qodobka 5aad, waa in ay sameysa guddi rasmi ah oo ku qora Af Maay dastuurka dalka, isla markaasna bulshada Afka Maayga ku hadasha u sahla in ay afkooda hooyo ku akhristaan, ku fahmaan, kagana talo dhiibtaan dastuurka dalkooda.
- Dhammaan maamul gobaleedyada dalka, iyaga oo gudanaya waajibaadkooda dastuuriga ee ku xusan Qodobka 5aad, waa in ay si rasmi ah u dhaqangaliyaan adeegsiga Afka Maayga oo ay u adeegsanayaan dhammaan hawlmaalmeedyada xafiisyada, si ay dadka oo dhan u fahmaan, ugana faa'ideystaan adeegyada ay bulshada u qabanayaan.
- Dhammaan hay'adaha garsoorka dalka, iyagoo gudanaya waajibaadkooda dastuuriga eek u xusan qodobka 5aad, waa iney dhammaan hawlaha adeegyada garsoorka ku daraan afka Maayga, iyada oo muwaadin kasta uu xaq u leeyahay inuu xuquuq buuxda oo dastuuri ah ku helo garsoorka hortiisa, xuquuqdaas oo ay ka mid tahay in qof walba afka uu fahmayo (Maay ama Maxaatiri) uu ku helo adeegyada garsoorka dalka.

- In dhammaan hay'adaha caalamiga ee Soomaaliya ka caawiya dhismaha dowladnimada, sida UNDP, UNESCO, UNSOM, UNICEF iyo kuwa kale oo dalka ka hawl gala in ay tixgalin siiyaan Afka Maayga, marka ay timaaddo in ay gacan ka geystaan adeegyada bulshada ee ku saleysan xaquuqda asaasiga ah ee aadamiga.
- Dhammaan qeybaha kor ku xusan, iyo cid walba oo qabaneysa adeeg dadweyne inta uu doonaba hala ekaadee waxaa ku waajib ah fulinta Qodobka 5aad ee dastuurka dalka

## Tala soo jeedin:

Farta rasmiga ah ee Afka Maayga uu Guddiga Rasmiyeeynta *Elif Maay* uu soo saaray waxaa ay ka soo taxaaneyd muddo 48 sano ka badan, balse xoogeysatey seddaxdii sano ee ugu danbeeyey oo uu guddiga si rasmi ah u shaqeynayey. Sidaas darted, waxaa uu guddigu soo jeedinayaa:

I. Dowladda Federaalka Soomaaliya in ay guddi rasmi ah u saarto si manhajka waxbarashada dalka loogu sameeyo qeyb Af Maay ah oo ay wax ku baran karaan ubadka ku dhashay Afka Maayga ee aan fahmi karin afka Maxaatiriga.

II, In maamul gobaleedyada, gaar ahaan kuwa Koonfur Galbeed, Jubbaland, Hirshabelle iyo gobolka Banadir si deg deg ah u dhaqan geliyaan adeegsiga Afka Maayga heer maamul iyo heer waxbarasho, maadaama ay affartaas maamul ku hoos nool yihiin dadka ugu badan ee ku hadla Afka Maayga.

III. In manhajka qaranka lagu daro maadadda Af Maay si ubadka Soomaalida oo dhan ey u fahmi kraan luqadahooda, Maay iyo Mahaa triri.




# *Official Maay Script*

## 2023

GOBTÉ ELIF MAAY

# Elif Maay Committee

Elif Maay Script Standardization Committee was established at the end of the Elif Maay Conference in Borås Sweden. It was mandated for the standardization of Elif Maay scripts that existed. The Borås conference was held in collaboration with Center for Peace Building Initiative, CPBI, and Southwest Somalia Community of Sweden, in July 27-29, 2018. The Committee consists of eight members:

Professor Mohamed Haji Mukhtar, Chair.

Professor Abdi Mohamed Kusow, Vice Chair.

Professor Abdullahi Shiekh Madnur, Member.

Abukar Sheikhahmed Mohamed (Albadri), Member.

Dr. Omar Moalim Ahmed, Member.

Dr. Omar A. Sheikh Abdurahman, member.

Sharif Mohamed Haji – Secreteriat

Aden Batar, Secreteriat

The work of the committee members was divided into two main parts. The content committee and the secretariat members. The content committee was tasked to study the history of the Maay languages and the efforts behind the creation of the alphabets, and they were mandated to come up with the official Maay language alphabet that is easy to write in the language, taking into account all the phonetics. The secretariat was assigned to assist the content committee in all the technical side and facilitation that are required during the standardization of the Maay script.

# Acknowledgement

All praise is due to Allah Subhanahu Wa Ta'ala (SWT) who made us Muslims, and gave us the wisdom, health, and longevity to do this work.

After praise of Allah, we are profoundly grateful to four renowned linguists: Abdalla Omar Mansur, Morgan Nilsson, Salim Aliyow Ibrow, and Mohamed Abulkadir Eno for providing much needed critical comments on an earlier draft of the Elif Maay standardization Script.

Their comments helped us improve on the quality of the Elif Maay Script presented here. We also extend our gratitude and appreciation to the hundreds of Somalis both in Somalia and in the diaspora for their encouragement and patience during the many years we spent working on the Elif Maay Script, Thank you.

Special thanks is due to Professor Lee V. Cassanelli, Ali Jimale Ahmed, Mohamed Nuuh Ali, and Virginia Luling for their unwavering support for the Elif Maay language and for their scholarship on the social and political complexities of the Somali society.

**The designs**

Elif Maay committee thanks Abukar Albadri for the efforts to design this booklet

GOBTÉ ELIF MAAY
2023

بسم الله الرحمن الرحيم

# The Quran Kareem and diversity of languages

In many religious traditions, the spoken word has a creative power, but that creativity need not be confined to one language. The diversity of languages and cultures are an added value to the quality and beauty of societies. In the Qur'an, the variety of linguistic expression among communities, groups and individuals is seen as one sign of Allah's omnipotence, according to the following verse of the Qur'an.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ

*"And among His signs is the creation of heavens and the earth, and the variations in your languages and your colors; verily in that are signs for those who know" (Guliba: 22)*



# Introduction

Somali people speak several languages and dialects, Maay and Mahaa being the lingua franca of the majority. None of the Somali languages and dialects were written until 1972 due to disagreements based on technical, political, or religious concerns over whether these Somali languages should be written in an Arabic or a Latin-based alphabet.

In 1972, however, a Latin-based Af-Mahaa script was adopted, and Af-Mahaa became the only official national language of the country. The adoption of the Af-Maha as the only national language undermined the rich cultures, languages, and dialects of the Somali people and the nation.

In 1976 a group of concerned Somali intellectuals formed a literary association called Af-Yaal "The language keepers" whose main concern was the protection and revival of Maay culture and language.

By 1980, many of the members of Af Yaal were jailed, harassed, and killed by the military administration, while forcing others into exile. It was this later group, the exiled Af-Yaal that developed mostly new Maay scripts. Since 1994, one of those scripts Elif Maay, the Maay Alphabet, has been circulated among Somali academic circles, who found most suitable for Maay language.

# Historical Background

In the 13th century, Aawow Barkadlé Yusuf (Sheek Yusuf Al Kawneen), a native saint from the Bakool region of Somalia remembered for his system rendering Arabic vowel sounds into Af-Maay vowel sounds, *Elif lé Kordhowey*, invented a system which made the writing and reading of the Qur'an much easier for students of the *dugsi* (Qur'anic Schools) similar to *madrasa* or *kutaab* schools in Islamic Arabia.

In the late 19th century, Aawow Sheikh Ibdillé Issak (1796-1869) made poetic and mnemonic translations from the Qur'an and the Hadith, but most of these translations were not written down until today.

Sheikh Uways Ibn Muhammad al-Barawi (1846-1907) used Arabic script, when he printed his Af Barawaani, Af Maay and Af Tunni *qasa'id* (poems). Sheikh Uweys was strategically astute and a gifted linguist. He realized that in order to promote Islam among the rural populations of Somalia, he needed to come up with a script for *Af Maay*, the lingua franca of Southern Somalia. Sheik Uways used Arabic script as the main vehicle upon which Islam and the Qadiriya Brotherhood was spread throughout southern Arabia, Southeast Asia, Somalia, and East and Central Africa as far as Congo.

He also used Af Maay as a vehicle for anti-colonial resistance. One of the most important example was his famous Af Maay poem written in Arabic scrip announcing the killing of Captain Cecchi, the Italian General Consul in Zanzibar and 81 Italian soldiers in 1896 at Lafoole, 25Km Southwest of Mogadishu.

In the late 1940s, Mustaf Sheikh Hassan (1927-1983) devised a non-Arabic, non-Latin script for Af Maay and related dialects known as the *Barkadliyya* (the Blessed Script) named after Aawow Barkadly Yusuf.

During the trusteeship period (1950-1960), Latin based orthographies were examined by the Italian anthropologist Enrico Cerulli and linguists Martino Moreno and Mario Maino, however, when Italy brought the issue to the first Territorial Council (TC) in 1951, the TC unanimously adopted Arabic as the official language of the country.

Radio Mogadishu, however, conducted broadcasts in both Af Maay and Af Mahaa tiri until 1959 when the transitional government of the trust territory adopted a resolution limiting broadcasts only in Af-Mahaa. Thus, Somalia gained independence and unification in July 1, 1960 without a unified script for its languages.

# Post-Independent Efforts

The first civilian administration (1960-1964) set up a national language commission in October, 1960 to "investigate the best way of writing Somali, considering all the aspects of the language[s], with special eye on the technical side, and submit a report to the government by March, 1961" with one script suitable for all Somali languages and dialects.

After thorough investigation, the commission found that the basic sounds of Somali languages and dialects were 44; thus, the future orthography should be represented accordingly.

The Commission clearly stipulated in its report that the Af-Maay and related dialects had two or more phonemes unknown to the Mahaa tiri dialect to be incorporated in the final script. It is important to bear in mind that the commission's concern was to agree on a script or orthography (*Far Somali)* Somali Script suitable for all Somali languages and dialects, not (*Af Somali)* a single national language derived from one dialect.

The commission reviewed eighteen scripts, eleven locally devised in unique Somali forms; four based on Arabic characters, and three based on Latin characters. The Af-Maay script submitted by Mustaf Sheikh Hassan had 42 characters and was ranked the second of the eleven locally devised orthographies.

The Arabic based scripts though acceptable for religious purposes did not meet the major requirements sketched out for the adoption a Somali language script. The Latin-based scripts did satisfy most of these requirements, but as the Latin scripts were associated with colonialism and Christianity, their adoption was unlikely. The term: *Laatiin waa laa Diin*, "Latin is without Religion?" was the popular sentiment of the time.

Political and religious factors complicated the deliberations which led three significant members, including Yassin Isman and Ibrahim Hashi to resign in protest because their scripts *Osmaniyya* and Arabic respectively did not meet the agreed upon criteria. Another important member Mustaf Sheikh Hassan, a district commissioner and the only Af Maay speaker and an advocate of an Af Maay script, was transferred from Mogadishu to Bal'ad and could not contribute to the work of the commission. Nevertheless, the commission could not come to a consensus, and the government decreed that Arabic, English and Italian remain official languages.

During the second civilian administration (1964-1967), the government invited a committee of three foreign experts sponsored by UNESCO. The experts B. W. Andrzejewski, S. Strelcyn, and J. Tubiana arrived in March 1966 to Mogadishu, which was a city shaken with

demonstrations hostile to the adoption of a Latin script. The UNESCO Committee reviewed existing scripts and interviewed most of their devisers. Although they could not come up with a specific recommendation, they were critical of local and Arabic scripts and had few objections to Latin based scripts.

In October 1969, the coup d'état led by Mohamed Siad Barre established a military regime, the Somali Revolutionary Council (SRC), which in 1971 appointed a new *Guddiga Af-Somaaliga,* the Somali Language Commission, with specific instructions to recommend a language without concern of script.

The choice of a script would be political, and, indeed, on 21 October 1972, on the third anniversary of the coup, a helicopter dropped multicolor leaflets in a new Latin script over the parade passing before the Tribune of leaders and dignitaries.

From that day on, that script became official, though few could read it. Af Maay speakers, and speakers of other Somali languages soon discovered that the script was only suitable for Af Mahaa tiri speakers, unfortunately all criticism was repressed in the name of cultural homogeneity and monolingualism. Thus, it was through the adoption of this script that one form of Somali, Af Mahaa tiri, became the only officially acceptable national language and it was called *Afka Hooyo*, "Mother Tongue", very much offending those whose mothers did not speak it,

By 1974, a major literacy campaign was launched to teach Somalis how to read and write in the official form of Somali based on Af Mahaa tiri. The ensuing literacy drive involved a national mobilization. Schools and colleges all over the nation were closed and some 25,000, almost the entire primary and secondary student population of the country were sent to rural areas as teachers.

This act, as we pointed out earlier, unfortunately reduced the Somali rich culture into a single variant, thereby robbing Somali people of a rich culture derived from Af Maay. More important, the adoption of a single national language variant has become a major bone of contention and a cause of disenchantment and disunity under the military regime. It also contributed to the demise of the Somali state itself.

When the military regime was overthrown in January 1991, the assertion of homogeneity and single variant culture and language came under attack. The Inter-Riverine Studies Association (ISA) emerged in 1993, and, at its first congress, adopted a new, Latin-based script for Af Maay called Elif Maay.

There were 34 vowels and consonants in the adopted Maay alphabet. The consonants are called Shibly: B, P, T, J, JH, D, TH, R, S, SH, DH, G, GH, YC, F, Q, K, L, M, N, NG, W, H, and Y. The vowels are called Shagal: A, E, I, O, U, AA, EE, II, OO, UU, and an alternate semi vowel (Y) if preceded by a consonant, i.e., dugsy "school," serby "rod." Etc.

There are three consonants and one vowel that are exclusive to Af Maay Compared to Af Mahaa tiri script. They are: **JH**, jheer "shyness," jhiring "fracture," jhiir "name of a grazing land northeast of Baidoa." **NG**, similar to the end sounds of the English word, "helping," i.e., a**ng**kaar "curse," e**ng**jeg "dry," oo**ng** "thirst," etc., and **YC**, like the Italian "signora," i.e., **yc**aa**yc**ur "cat," maa**ny**i "ocean,"**yc**aa**yc**i "Tomato". The exclusive vowel is **Y**, which functions like the English vowel "**Y**" i.e. baah**y** "hunger," baady "lost," etc.

Efforts to develop the Elif Maay had intensified with the launching of *Demenedung*, newsletter of the Inter-Riverine Studies Association, ISA in 1996, which was an academic journal, published quarterly displaying scientific studies on issues related to languages and cultures of the people inhabiting Southern Somalia. There were significant journals published in the country including *Arlaadi* (1992) which was published in Af Maay; *Juba News*.

The launch of the very popular REEGAY TIMES newspaper, which was founded in 2000 by a group of young volunteers, namely Abdifatah Mohamed Ibrahim Gesey (the editor), Abukar Albadri and Abdiyow Husseng Dhegaal oversaw the publication, content writing and design of Reegay Times.

During same period between 2000-2004 Albadri and the great poet Sahal Moalim Isse started the Maay only monthly newspaper called DOWKÉ.

The Elif Maay efforts were not limited to those mentioned above, and it is worth noting that the Maay Language speaking communities in Nother Europe also joined the ongoing efforts. The community led by Mr. Abdulqadir Abukar Dhalib founded a social platform called ***Somaliska -Maaymaaytalande Folk*** which managed to produce a newspaper called Hogol (2019) and opened a center for the development of the Maay language in Sweden.

# Cultural Renaissance:

In 1991, the Fanaaniinta Arlaadi, an alliance of artists for the preservation of the Maay heritage, drama and poetry was founded in Baidoa. Some of its members have been active since 1959 when Radio Mogadishu dropped Af Maay programs in favor of Af Mahaa tiri.

Some members of Fannaaniinta Arladi served in the previous civilian and military regimes as educators, civil servants, or soldiers, and later started to revive the Maay litrary heritage. The music teacher Abdulkadir Ali Hassan (*Baarudey)* wrote the poem *Ay Tiringney Magaageng, Islé tiirineng*, "Let us save our name, and hold onto it proudly" to restore Maay pride. It was adopted as the signature tune of Radio Baidoa, the first broadcast voice of Af Maay, and the national anthem of the Arlaadi State founded in 1995.

The poet Issak Nuurow Eedang, also known as (Issak Abgaalow), wrote *Mawqif Mujaahid*, "The way of the warrior," and *Islé Goroneng*, "Let us agree," poems, which mobilized young men and women to defend their culture.

Poet Mohamud Haji Mohamed, known as (Tarash), a member of Horseed band, the Armed Forces National Band, wrote in 1978, the song *Doobnimaadey*, "Never too late," a controversial and subtle play for which he was dismissed from the army and then imprisoned for four years. His plays were considered *Ka'aandiid*, "anti-revolutionary,' but the public admired them and saw them as a source of relieve. The public especially liked his song *Sabé Sabaabu*, "Deceit".

Abdullahi Abdirahman (Daash) wrote the popular plays *Felek*, "Astrology" (1975), and *Sahan*, "Exploration" (1978). Daash's most politically provocative poems are *Iské Diing*, "Shame," (1992), and *Dhaar*, "Vow" (1993). Radio Baidoa broadcasted Maay folk music,

poetry, plays, and stories, thus, served as a catalyst for Maay cultural revival. Indeed, Radio Baidoa was the first ever to broadcast and produce programs exclusively in Af-Maay.

Since 1992, the Fanaaniinta Arlaadi has been producing a newsletter named, *Arlaadi*, "Homeland", irregularly published in Baidoa. They also produced videos of songs and plays. Moreover, they revived the publication and study of Af Maay classical literature, *Goby*, "poetry," *Weerér* or *Bayting*, "war songs," *Dheel*, "dances," *Adar*, ("oral Maay poetic genre dealing with animals, especially with camels"), Weglé, *Nabé Amaang*, and *Dikri* "religious poetry." They revived *Gekogeko* stories (Folk tales), sometimes set to music, and *Diiley"* riddles".

# The Recognition of Af-Maay as Official Language:

The modified Latin script accommodated all Af-Mahaa speakers' dialects by employing some letters to different sounds i.e. C, a voiced pharyngeal fricative comparable to the Arabic ayn ( ع ) as in cimri "age"; X, a voiceless pharyngeal fricative H, corresponding to the Arabic ha ( ح ), as in xafiis "office" just to mention some.

It is arguable that the *Guddiga Af Somaliga* during Barre's time could have accommodated the *Af Maay* sounds i.e. NG, similar to the end sounds of the English word "helping", as in wang (milk), and JH, a glottal sound close to the English J, as in jheer (shyness), that both the Language Commission of 1960 and the UNESCO Committee of 1966 had pointed out in their respective reports. It is obvious therefore that the adoption of that script was political in general and for *Af Maay* speakers it was the last straw.

*Af Maay* speaking intellectuals and Af Yaal, since the mid-1970s started to engage in more systematic cultural revival and scholarship in reaction to the imposing of the *Maxa tiri* as the only national language of the county. The activities of these intellectuals and Af Yaal, were celebrated in Mustaf Sheikh's poems such as *Sheleedeya* "sidelined" (1973), Sahal Ma'allin Isse's series *Huburow* "beloved" (1974), and Mukhtar Mohamed Yarow's *Dooyow*, "the Patroit", (1976).

Not only the Af-Yaal group stood for the salvation of Af Maay, but also the academic intellectuals started focusing their studies on Af Maay. Example of such great work include: Dr. Mohamed Haji Mukhtar's M.A. Thesis, *Taarikh al-Isti'mar al-Itali fi al-Sumal Hatta 1908* (1973) and his Ph.D. dissertation, *al-Sumal al-Italifi Fatrat al-Wisayah Hatta al-Istiqlal 1950-1960* (1983) as well as his major published works: "The Emergence and Role of Political Parties in the Inter-Riverine Region of Somalia from 1947-1960" (1989), "The Plight of Agro-Pastoral Society of Somalia" (1996), *Historical Dictionary of Somalia* (2003), and "Language Marginalization, Ethnic Nationalism and Cultural Crisis in Somalia" (2010). All Professor Mukhtar's publications generated greater awareness about the plight of *Af Maay* speakers.

Substantive developments also occurred in Somali Studies after the collapse of the military regime. Scholarship of the period, though focusing on the causes of the collapse of the Somali state and possible solutions, emphasized the cultural space of *Af Maay* speaking people. Dr. Ali Jimale's edited volume, *The Invention of Somalia*, (1995) demonstrated that the widely accepted history of Somalia was a political myth.

Catherine Bestmen and Lee Cassanelli's *The Struggle for Land in Southern Somalia: The War Behind the War*, a collection of essays on the socio-economic causes of the civil war (1996) provide ample evidence on what went wrong in Somalia and how Af-Maay speaking people were culturally cleansed.

Further significant sociological studies include Dr. Virginia Luling's *Somali Sultanate: The Geledi City-State Over 150 Years*, (2002), the late Dr. Bernhard Helander's *The Hubeer in the Land of Plenty: Land, Labor & Vulnerability Among a Southern Somali Clan* (2000), and Dr. Mohamed Eno's extensive scholarship including *From Linguistic Imperialism to Language Domination* (2016).

Another important development in the historiography of Somali studies since the collapse of the military regime is Dr. Abdi Mohamed Kusow's scholarship that rejected the myth of homogeneity and single variant nation and proposed the existence of a more socially and culturally complex and diverse Somalia.

Moreover, what makes Dr. Abdi Mohamed Kusow's academic studies more important is his articulation of the now well-accepted proposition that it was, in fact, the imposing of the undifferentiated social and cultural sameness that has led to the crisis of the nation state in Somalia. Dr. Kusow's articles *The Somali Civil War: A New Perspective*, (1994), *Peace and Stability in Somalia: Problems and Prospects* (1995), *the Somali Origin: Myth or Reality*, (1995), his edited volume, *Putting the Cart Before the Horse: Contested Nationalism and the crisis of Nation State* (2004). His scholarship on the social fabric of Somalia have collectively contributed to an understanding of Somali society as one consisting of multiple, often contested social and cultural voices.

More specifically, the above scholarship has contributed to the possibility of new empirical understanding of a Somalia in which an official Somali language consisting of two primary dialects, Maay and Mahaa tiri, as the constitutional languages of the nation today.

Other linguistic studies have also exposed the myth of Somalia's monolingualism, Marcello Lamberti's *Map of Somali Dialects in the Somali Democratic Republic* (1986) and John Saeed's *Dialectical Variation in Somali*. (1982) explore linguistic and dialectical variations in Somalia.

# Implementation and Use of Maay Language Script:

After the successful long struggle for the identity of Maay language and culture, educators continue to consolidate, stabilize, implement and use Af Maay script. In 1998, Dr. Salim Alio Ibro contributed a Dictionary of the Jiddu language, *English Jiddu Somali Mini-Dictionary* and, in 2007, Dr. Mohamed H. Mukhtar and Dr. Omar M. Ahmed published the first *English-Maay Dictionary* exploring the roots of Af-Maay and its relationship to the other Somali languages and dialects. In this dictionary Dr. Mukhtar and Dr. Ahmed used (GN) for the 'ayn sound 'gna' instead of (YC), which was later changed to (NY) 2019.

In 2004 and 2009, Fawzi Barrow and Abdalla Mohamed Kheer completed their M.A. Theses' on comparative linguistics between Arabic and Af Maay. Barrow on Phonetics, *Dirasah Taqabuliyyah Bayna al-Lughah al-Arabiyyah wa Lughat al-Maay al-Sumaliyyah 'Ala al-Mustawa al-Sawti* and Mohamed Kheer on Syntaxes *Dirasah Taqabuliyyah Bayna al-Lughah*

*al-Arabiyyah wa al-Lughah al-Maay al-Sumaliyyah 'Ala al-Mustawa al-Sarfi* respectively. Both Theses' were submitted to Khartoum Institute of International Studies.

Over the past twenty years, diaspora social media has also contributed to the renaissance of Maay language and in general Maay speaking culture. Some of the most notable individuals in this aspect are Liban Mohamed Hussein, aka Liban MaiTV, who publicized Af Maay in North America, and created the first Maay speaking TV in America.

Arguably, the most important diaspora contribution to the renaissance of Af Maay resulted from the forced migration of Maay speaking Somali Bantu and resettlement in the United States. From 2003 to 2007 roughly 13,000 Somali Bantu refugees were settled in almost all regions of the United States. Today, Somali Bantu American communities are flourishing in both large and small cities, from Atlanta, Georgia to Lewiston, Maine. The Somali Bantu American community has elevated Af Maay by employing it as a form of official social media communication through news channels, commentary and editorial, music and films. One of the leading Maay speaking social media personalities is Osman Ali Burow, aka Mukey. He is the anchor of Somali Bantu Channel, a YouTube-based TV program that deals with political and social issues about Somali Bantu communities in Somalia and in the diaspora. Another team, Mukhtar Ali America and Mohamed Mukhtar *Nudka*, anchor the Somali Bantu TV, a Maay speaking news media that speaks to issues about Somali Bantu. There are also a number of artists, the most famous of whom, is the WadajirBoyz who have produced independent movies and comedy sketches. The most famous Maay speaking movie is titled *Intaadan Guursan Wax Barro*. Even though the film's title is written in *Mahaa tiri*, the film speaks in Maay. Finally, a number of individuals and groups have also produced Af Maay songs in Hip Hop, the most important of whom is a young man by the name of Rahim Alpha. One of his most famous songs is Sheeké (tales).

In November 4, 2014, the Center for Peace Building Initiative CPBI and the Toronto based Reegay Community Services co-organized the 20th Anniversary of Elif Maay Fest, where distinguished non-Maay speaking scholars contributed papers confirming that *Af Maay* is a distinct language, indeed it predates *Af Mahaa tiri*.

The most notable of the scholars include Dr. Mohamed Nuh Ali, Professor of History at Carlton University, Canada; Dr. Lee V. Cassanelli, Professor of History & Director of African Studies Center at University of Pennsylvania, Philadelphia, USA; Dr. Dahabo Farah, former President of (Somali Academy of Science, Art & Culture) and former Dean of Faculty of Languages at Somali National University; and Dr. Ahmed Osman *Bacuudah*, Bi-lingual Teacher and Professor at Bankgata Scole Boda, Norway.

A committee was established at the end of the conference for the standardization of *Elif Maay*. This committee, in collaboration with Center for Peace Building Initiative CPBI and Southwest Community in Sweden, called for a conference at Borås, Sweden in July 2018. The Borås Conference also set the tone for the creation of Official *Elif Maay* Committee (2019) for the standardization of *Maay* orthography. The Committee consists of five members: Dr. Mohamed Haji Mukhtar, Dr. Abdi Mohamed Kusow, Dr. Abdullahi Sheikh Manuur, Dr. Omar Moalim Ahmed and Abukar Sheikh Ahmed (Albadri) assisted by Secretariat Committee: Dr. Omar Abdulkadir Sh. Abdurahman, Aden Batar, and Sharif Mohamed Haji.



These developments have recently led to the rise of social consciousness among Maay speaking Somalis that included writing books, creation of social media spaces, and newsletters all written in *Elif Maay* script.

Professor Abdullahi Sheikh Mohamed has written a dictionary titled, *Afyaalké Af Soomaaligé Maaykéé.* (Mogadishu: Barre Printing Press, 2016); Ahmed A/Kadir Nur (Shiine), S*ilsiladdii Sahal Macalin Ciise*. (Karachi: Farooq Kitab Ghar); Ali Haji Ali and colleagues have written a book tiled *Elif Maay* (Mogadishu: Somprint, Somalia, 2015).

At the political level, these social, and intellectual activities culminated in the Somali Peace and Reconciliation Conferences especially of the 2000 Arta, Djibouti, and of 2003 at Mbegathi, Kenya, where the nation accepted for the Somali language to be (*Maay* and *Mahaa tiri*). It is worth mentioning the role of Rewing Resistance Army (RRA), who actively participated and strongly advocated for the acknowledgement of *Af Maay* to be recognized as an official language of the Somali Republic. Thus, the Transitional Federal Charter of the Somali Republic states in Article 5: "The official language of the Somali Republic shall be Somali (*Maay* and *Mahaa tiri*)".

# Conclusion

The Somali national constitution guarantees the national language as (*Maay* and *Mahaa tiri*). Moreover, Islam, which is the religion of the country, encourages multilingualism as a bases for security. A Hadith from Prophet Mohamed PBUH says *Man ta'allama lughata qawmin amina min makrihim*, which means "He who learns other people's language is safe from their mischief".

Some cultures prize silence in given circumstances, as the old Finnish saying goes, *Speaking is silver*; *to be silent is gold*. Others do not put an explicit emphasis on the role of language. However, most cultures place a high value on speaking well, knowing how to speak well is considered a sign of wisdom and gives one a high social status.

Those in high places cultivate many forms of verbal and rhetorical art, especially language and self-reflection. Identification with one's own native languages defines individual and group identity.

These efforts had been going on over the past twenty years, and the *Elif Maa*y Committee had held many consultative meetings with different segments of the communities both in Somalia and in the diaspora in order to finalize, formalize, and standardize *Elif Maay*.

Therefore, there is in fact, a collective desire by the entire society to see a formalized, standardized, and finally implemented Elif Maay. It is in this spirit, that the Elif Maay Standardization Committee, with the full mandate formally declares the official *Elif Maay* script.

# Elif Maay Alphabets

The Committee propose that the Elif Maay alphabets consists of Twenty (21) consonants, Six (6) vowels, as shown below:

| **Consonants** | | | | | | | | | | **Vowels** | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B | T | J | JH | D | b | t | j | jh | d | A | E | I | O | U | É |
| R | S | SH | DH | G | r | s | sh | dh | g | a | e | i | o | u | é |
| F | Q | K | L | M | f | q | k | l | m | AA | EE | II | OO | UU | É |
| N | NG | NY | W | H | n | ng | ny | w | h | aa | ee | ii | oo | uu | é |
| Y | | | | | y | | | | | | | | | | |

# Basic rules governing Elif Maay script

In order to standardize and simplify the Elif Maay alphabet, the Elif Maay committee decided the flowing rules to be the basis of Elif Maay script:

1. Elif Maay script consists of 27 letters. 21 of them are consonants, and 6 are vowels.

   **Consonants**: B, T, J, JH, D, R, S, SH, DH, G, F, Q, K, L, M, N, NG, NY, W, H, Y.

   **Vowels**: A, E, I, O, U, É.

2. Elif Maay letters are pronounced as in the Arabic Abjad (Alphabet) but are written as in Latin alphabet.

   Example:

**CONSONANT:**

B (Baa), T (Taa), J (Jiim), JH (Jhaa), D (Daal), R (Raa), S (Siin), SH (Shiin), DH (Dhaa), G (Gaa), F (Faa), Q (Qaaf), K (Kaaf), L (Laam), M (Miim), N (Nuun), NG (Ngaa), NY (Nyaa), W (Waaw), H (Haa), Y (Yaa)

**VOWEL:**

A (Aa), E (Ee), I (Ii) O (Oo) U (Uu) É (é).

3. The sounds of the following consonants C, P, V, X, KH and Z doesn't exist in Elif Maay.
4. The proposed Elif Maay excludes three letters found in Mahaatiri, C, KH, and X
5. The Elif Maay alphabet has three unique sounds, JH, NG, and NY not found in Mahaatiri
6. Elif Maay script has also an E sound with an upper diacritic sign (É).

7. Elif Maay also employs symbols such as hyphen (-) and apostrophe, *hamza* (’)
8. The letter NG always occurs in the middle of a word, or at the end of word. If it occurs in the middle of the word, the G is omitted.
9. If the letter NG occurs before another G, it is necessary to use a hyphen (-) as tinggur which becomes ting-gur, or sanggal, which becomes sang-gal.
10. If the letter NG occurs at the end of the word it will remain as it is: Example: lang, ming, ting, sang, bung, and beeng.
11. If the letter NG occurs in the middle of a word, and followed by an N, the NG will remain. Example: Aang+né,=aangné, sheeng+né,=sheengné, hiing+né,= hiingné,
12. If NG occurs in the middle of the word, followed by vowel, it will remain original form. Example: Eedinga, Eerangu, Wanga.
13. If two similar consonants occur after each other, and it is not a sheddah, a hypen (-) must be used. Example, Nusshe, which becomes Nus-she.
14. Elif Maay has 10 letters B, T, D, R, S, G, F, L, M, and N that occur in doubles. Example: ibbeer, hatté, muddung, toorré, massaf, edeeggé, affuuf, hellis, lammé, dhanné.
15. The Elif Maay words that occur in doubles consist of 5 words, like JH, SH, DH, NY, iyo NG. Example: Jhaabé, Shaaté, Dhalé, Nyaanyé,and lung.
16. Further details on phonetic and syntax issues will be found in future Elif Maay dictionaries and grammar books.
17. Any rules not found in this document will be developed by Elif Maay committee.

# Examples:

| | A | E | I | O | U | É |
|---|---|---|---|---|---|---|
| **B** | Bal<br>Baanyé | Bed<br>Beer | Bil<br>Biid | Bohol<br>Boog | Bus<br>Buur | Bér |
| **T** | Taf<br>Taalil | Telé<br>Teesé | Ting<br>Tiir | Tolmé<br>Toorré | Turaaw<br>Tuuring | Télaantil |
| **J** | Jaw<br>Jaah | Jehé<br>Jeer | Jilé<br>Jiir | Jowaang<br>Joodaré | Jug<br>Juudang | |
| **Jh** | Jhab<br>Jhaabé | Jher<br>Jheerar | Jhibisé<br>Jhiif | Jholong<br>Jhowlis | Jhus<br>Jhuug | Jhéjhahé |
| **D** | Dar<br>Daangjher | Dersé<br>Deersis | Diig<br>Diing | Dog<br>Dooré | Dugsé<br>Duunyé | Dédaar |
| **R** | Raké<br>Raang | Reg<br>Reed | Ri'<br>Riismé | Ror<br>Roob | Ruqé<br>Ruung | Rémmé |
| **S** | Sab<br>Saab | Seddé<br>Seed | Sibir<br>Siing | So'<br>Soor | Subé<br>Suubbis | Sébbé |
| **SH** | Shafar<br>Shaaf | Shelé<br>Sheew | Shirif<br>Shiif | Showlé<br>Shoob | Shur shumug | Shéb |
| **DH** | Dhanné<br>Dhaang | Dheré<br>Dheef | Dhilmaanyi<br>Dhiirré | Dhow<br>Dhoobé | Dhur Dhuuré | Dhés |
| **G** | Gal<br>Gaal | Gembé<br>Geed | Gibil<br>Giir | Gorgor<br>Goof | Gurbaang<br>Guumow | |
| **F** | Far<br>Faraanté | Feris<br>Feeré | Fir<br>Fiid | Fonqor<br>Fool | Furé<br>Fuujhé | |
| **Q** | Qaré<br>Qaarang | Qerqer<br>Qeer | Qiblé<br>Qiil | Qor<br>Qoor | Qumbé<br>Quursé | Qésaas |
| **K** | Kalaankal<br>Kaal | Kebed<br>Keerow | Kisto<br>Kiinjhé | Kor<br>Koor | Kur<br>Kuud | Ké |
| **L** | Lab<br>Laab | Legding<br>leer | Libee<br>Liilow | Lo'<br>Loog | Ludaay<br>Luuf | Léng |
| **M** | Madé<br>Maag | Megel<br>Meel | Ming<br>Miirow | Mogdé<br>Moos | Mukuy<br>Muuné | Méng |
| **N** | Namuung<br>Naar | Nebed<br>Neebang | Nirig<br>Niib | Nolol<br>Noog | Nur<br>Nuur | Nébér |
| **NY** | Nyawey<br>Nyaanyur | Nyegeeg | Nyisaang<br>Nyiig | | Nyukow<br>Nyuurishé | |
| **NG** | Aa**ng**<br>A**ng**kaar | Ee**ng** | Ii**ng** | Oo**ng** | Uu**ng** | Éng |
| **W** | Warang<br>Waalé | Wenné<br>Weel | Widaay<br>Wiir | Worbé<br>Woot | Wulé<br>Wuuw | |
| **H** | Hang<br>Haang | Hebed<br>Heeng | Hiraab<br>Hiing | Hogol<br>Hoog | Hurbung<br>Huur | Hél |
| **Y** | Yas<br>Yaabis | Yebdhaal<br>Yeembé | Yibil<br>Yiimbis | Yo<br>Yoong | Yub<br>Yuungé | Yéb |

# Declaration

Pursuant to Article 5 of the Constitution of the Federal Republic of Somalia: The official language of the Federal Republic of Somalia is Somali (*Maay* and *Mahaa tiri*), and Arabic is the second official language.

Given the urgent desire for the implementation of the *Maay* Language officially, which nearly half of the population in the country have been waiting for over 6 decades to understand the constitution of the country in their language.

The *Elif Maay* Starndardization Committee, which has been working on the standardization of the official *Elif Maay* script, formally declares that:

- The Federal Government of Somalia, in fulfillment of its constitutional mandate, must formally enforce Article 5 of the country's constitution, which requires the government to employ both *Maay* and *Mahaa tiri* in all government offices at all levels.
- The Federal Parliament of Somalia (the House of Representatives and the Upper House) while fulfilling their constitutional obligations under Article 5 of the constitution shall promptly create a Parliamentary Secretariat, which formally and equitably makes all parliamentary documents, including the agendas, messages, laws, agreements, protocols and notices, in both *Maay* and *Mahaa tiri*, so that all communities in the country have the right to understand and comment on the laws and other documents of the country.
- The Ministry of Education of the Federal Gevernment of Somalia, in compliance with its constitutional obligations under Article 5 of the Constitution of the shall incorporate *Maay* language and culture into all activities in its offices and branches, including the National Curriculum and Examination Departments; and to set up a *Maay* Language Committee, which shall prepare national exams for *Maay* language speakers.
- The Ministry of Constitution of the Federal Government of Somalia, in fulfillment of its constitutional obligations under Article 5 of the Constitution shall form a National Commission that writes the constitution into *Maay* language, and at the same time to provide oppontunities for the *Maay* speaking communities, to read and understand the constitution in their own language.
- All Federal State Governments, considering their constitutional obligations set out in Article 5 of the Constitution shall formally and officially mandate the use of *Maay* language in all public offices of member states.
- All the judicial institutions of the Federal Government of Somalia, considering their constitutional obligations under Article 5 of the Constitution shall incorporate all judicial services into both *Maay* and *Mahaa tiri*, which is the right of every citizen to fully understand anything related to judicial proceedings and decisions.
- That all international organizations assisting Somalia in the reconstitution of national institutions, such as UNDP, UNESCO, UNSOM, UNICEF and other international bodies must comply with the constitutional obligations as mandated in Article 5 with

regard to the national language issue, when it comes to contributing to social services that are related to the fundamental human rights.

- All of the above-mentioned authorities, and anyone who performs any public service shall be required to comply with Article 5 of the Constitution.

## Recommendations

This official *Elif Maay* script that the *Elif Maay* Stardandization Committee announces is the product of efforts over the past 48 years, and has been intensified in the last three years. Therefore, the committee strongly and immediately recommends the following policy actions:

I. The Federal Government of Somalia to create a formal committee to integrate the *Maay* language into the National Education Curriculum which is important for the overall educational system of the nation.

II. All Federal Member State Governments, particularly those of Southwest, Jubbaland, Hirshebelle, and Banadir to *immediately* implement the use of *Maay* language at all administrative and educational levels, since these administrations host the majority of *Maay* speakers.

III. The Federal Government of Somalia to include a *Maay* language course in the national curriculum so that all children can lean their national langages, *Maay* and *Maha tiri*.

# Biographies of the Committee members

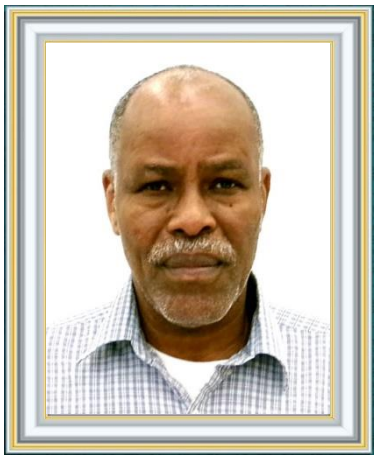
## DR. MOHAMED H. MUKHTAR



Dr. Mukhtar is renowned Professor of African and Middle Eastern History at the College of Liberal Arts and Social Sciences, Savannah State University, USA. He is the author of many scholarly books and articles including: The Rise and Expansion of Islam (2012); Language Marginalization, Ethnic Nationalism, and Cultural Crisis in Somalia (2010); Islam Among Early Slaves in America (2008); English-Maay Dictionary (2007);

Historical Dictionary of Somalia (2003). Dr. Mukhtar is President and founder of the Center for Peace-Building Initiative. He is a board member of Global Humanitarian Unite, Savannah Council on World Affairs, and Global Advisory for Human Dignity and Humiliation.

## DR. ABDI MOHAMED KUSOW



Dr. Abdi Mohamed Kusow is Professor of Sociology at Iowa State University. He is an internationally recognized sociologist with extensive scholarship in international migration, social inequality and social change and transformation in the Horn of Africa region. His research appeared in top ranked sociology and international migration journals and served as editorial board member of leading sociology journals. He has given keynote speeches at many national and international universities, including Ohio State University, Aalborg University, Denmark, York University, Canada, and Sun Yat-sen University, Guangzhou, China. He was an invited speaker at the 2017 Doha Forum. Professor Kusow is Co-editor of the Journal of Somali Studies. He is a member of the International Scientific Committee of the Slave Route Project: Resistance, Liberty, and Heritage, United Nations Educational, Scientific, and Cultural Organization, UNESCO. Professor Kusow is the principal founder of the University of Southern Somalia, Baidoa.

## Dr. Abdullahi Sh. Mohamed Nur

Born in an Agro-pastoral community, Dr. Abdullahi Sheikh Mohamed Nur is a veterinarian scholar graduated from Somali National University, Faculty of Veterinary Medicine and Animal Husbandry in 1979. He completed his master's degree at the University of Pisa, Italy in 1983. Dr. Nur taught at the Somali National University till the collapse of the Somalia Government systems in 1990. He worked for the UNDP Somali rehabilitation program from 1995 to 1999. From 2002, Dr. Nur started teaching at IGAD Sheikh Technical Veterinary School (ISTVS) and continued his studies where he received his Ph.D from Bologna University, Italy in 2007. In 2016 he published A Somali Maay dictionary and in 2020 he published a book titled "Is barbardhiggé Af Soomaaligé Maay Tari iyo Maxaa Tiri". Currently he is the editor of "Hogol" - a monthly Af Maay newsletter. Dr. Nur is also chair of the Af Maay development Center.



## MR. ABUKAR SH. AHMED ALBADRI

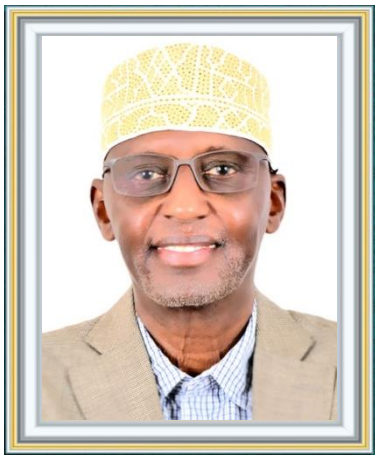
Abukar Sheikhahmed Mohamed aka (ABUKAR ALBADRI) is a renowned Somali Journalists with extensive experience in the field. He is an author, music composer and human rights activist.



As a journalist Abukar Albadri worked for Aljazeera English (2007), The Los Angeles Times (2004-2009) and contributed to many globally renowned media outlets including Newsweek. Abukar Albadri earned his Bachelor of Arts Degree in Business Administration and Master of Art in Ethics and Governance.He worked as human rights researcher between 2009-2014 and did human rights visits to Berlin, Amsterdam, London, Brussels, Geneva, Stockholm, and New York. Abukar Albadri led the Media Development Programme in Somalia for the International Media Support (IMS) 2015-2023), and he is co-founder of Arlaadi Media Network, the first National Media outlet consisting of a TV and Radio dedicated for Maay language.

## Dr. Omar A. Sheikh Abdurahman

Dr. Omar Abdulkadir Sheikh Abdurahman, a distinguished veterinarian, hails from the historic Giamia Community of Bardera, Somalia. He graduated from the Faculty of Veterinary Medicine and Animal Husbandry, Somali National University in 1981.



Subsequently, Dr. Abdurahman earned a prestigious fellowship from the Royal College of Veterinary Science, Uppsala, Sweden 1984. He continued his academic pursuits, culminating in an MSc (1985) and a PhD (1996) from the Swedish University of Agricultural Sciences in Uppsala, Sweden. Dr. Abdurahman also made significant contributions to academia, serving as an Assistant Course Director at the Swedish University of Agricultural Sciences 1997-2003. Throughout his esteemed career, Dr. Abdurahman conducted extensive research in the field of animal health and development, this underscored by his numerous publications in international peer-reviewed journals and various book chapters.

Furthermore, Dr. Abdurahman served as a Livestock Research Officer and Research Coordinator for ACORD, a consortium of NGOs specializing in developmental research.His professional journey also encompassed studies in business administration (1983} and valuable experiences in governmental agencies, including the Swedish Food Safety Agency and the Swedish Board of Agriculture (2005-2023). Dr. Abdurahman's profound interest in language, culture, and history is exemplified by his scholarly contributions on the history and chronicles of the Gamia of Bardera.

Currently, he serves as a consultant and independent researcher, utilizing his extensive expertise to contribute to various projects.

## MR. SHARIF MOHAMED HAJI

Mr. Haji is currently the Executive Director at Council for Advancement of African Canadians in Alberta known as Africa Centre, the largest pan African organization in western



Canada. He is co-founder of the Federation of African Canadian Economics (FACE), the first type of entity in the G-7 countries. Prior to his current role he held various positions in the provincial government of Alberta, Canada including, managing Alberta's Provincial Affordable Housing Strategy Implementation and Alberta's Primary Health care strategy. Internationally, Mr. Haji also worked for World Vision International in Somalia and Kenya, where he managed the organization's bilateral and multilateral Health, Nutrition programs. Mr. Haji graduated from the School of Public Health, University of Alberta with Master of Public Health, specializing in Global Health. His undergraduate degree is in Health Science and Social Services from University of South Africa. He is currently a member of NDP legislatives in Edmonton-Decore, Alberta, Canada.

## MR. ADEN BATAR

Mr. Batar is the Director of Migration and Refugee Services for Catholic Community Services of Utah. He is the first former refugee to ever hold such position in the State of Utah. Mr. Batar brings over 25 years of experience working with refugees and immigrants and managing non-profit social service agencies. He serves on the Utah State Refugee Board of Advisors, University of Utah Alumni Board, Utah Judicial Performance Evaluation Commission, Utah Racial Equity and Policing Commission, and Utah Multicultural Commission. He is the President of the Utah Islamic Society. He is also the founder of Somali Community Services of Utah. Batar holds a Law Degree from Somali National University and Master of Public Administration from University of Utah. He is an Immigration attorney by training. He currently lives in Salt Lake City, Utah, USA.



## DR. OMAR MOALIM AHMED

Omar Moalim Ahmed is an Economist at Ecumenical Refugee and Immigration Services in Denver, Colorado, USA. An agricultural and applied economist, Mr. Ahmed has worked as a research fellow in socioeconomic baseline study for Bay Region Agricultural Development Project (BRADP) and Juba Environment & Socioeconomic Studies (JESS). A native speaker of Maay and fluent in Arabic and English, Omar is also co-author of the books: English-Maay Dictionary (2007) and Custom Rate s for Farm and Ranch Operations in Wyoming, 1995-1996.



# The Reviewers of the Script

When the Elif Maay committee finalized its work, it requested four renowned professors and linguists to make critical review and share their comments from their individual perspectives and experience.

Thankfully, they accepted our request and made great review on the committee's work and made critical suggestions that improved the work done.

The reviewers as follows:

1. **Prof. Abdalla Omar Mansur**
   Professor of linguistics and anthropology
   The chairman of Akademiyad Gobaleedka Af Soomaaliya (AGA), which is a regional Somali language academy representing Somalis in Somalia, Djibouti, Ethiopia and Kenya.

2. **Prof. Morgan Nilsson**
   Linguist and Senior Lecturer
   Department of languages and Literatures
   University of Gothenburg, Sweden

3. **Dr. Salim Alio Ibro**
   Somalia Lawmaker, and former acting Prime Minister
   The writer of Jido-English Dictionary

4. **Dr. Mohamed Abdulkadir Eno**
   The Chancellor
   University of Southern Somalia
   Baidoa Somalia

# MAHADNAG GOONÉ EH

Gobté Elif Maay way mahad gooné eh ing nagaase qof welbé i hay'ad welbé o galang ku jeeysédeng ku dhabeeyowké ha saarowké farté Elif Maay.

Way si gooné eh liinké Mahadnageeyé Dowlaadé Soomaaliya, gooné haang Maamulké Koonfurgableed i Hukuumadé Federaalké o galang ku jeysédeng dhiirrégiliyowké guddégé iska kalléfi Farté Elif Maay.

Wayné liinku fidhiye dhagéng giliyow deg deg eh.

Gobté Elif Maay